

Adhyathma Ramayanam Kili Paattu by Thunjathu Ezhuthachan

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Preface To Adhyathma Ramayanam of Thunjathu Ezhuthachan.

By

P.R.Ramachander

I am putting in an effort to translate in to English along with transliteration , possibly the greatest book in Malayalam. This book is the spiritual story of Rama(Adhyatama Ramayanam) which has been translated in to Malayalam from the original Sanskrit version found in Brahmada Purana, by Thunjathu Ezhuthachan in the 16th century. This is not the first attempt to translate Ramayanam in to Malayalam. A still older attempt to translate the Story of Rama was made by Kannasa poets. But it was for the first time that an attempt was made to write Ramayana in the common people's language at that time. It became so popular over years that 40-50 years ago many people claimed that a copy of it would be available in every Malayalam speaking Hindu house. A month (July-August) was designated as Ramayana month, and in millions of Malayali homes , this great book would be fully read in the original form during those thirty days. Many devotees also attempt to read the entire book within 24 hours. Ofcourse, a book is kept in the pedestal and people take turns in reading it , so that it can be completed within 24 hours. It is not an exaggeration to say that it is the greatest religious book of Hindus of Kerala.

The entire book in Malayalam script is available on line for free download in <http://www.mathrubhumi.com/books/special/ramayanam/ebook/>. The mp3 recording of the entire book is also available for free download in <http://www.youtube.com/watch?v=5BHTAPVg2Ek>

But to the best of my knowledge there is no translation in to English available in any web site . A few of my Malayali friends , specially Ramela Kizhakkedath wanted me to undertake this job, as many of them who do not know how to read Malayalam are feeling like orphans without their being able to read this book, which has been regularly read by

their families over several generations. I thought that this is an order to me by God and have started the translation. I hope and pray for your best wishes so that I can complete this very difficult job.

I am attaching a remarkable write up about what is Adhyatma Ramayana and how it is different from Valmiki Ramayana by a Scholar called Sri Sethumadhavan, with his permission.

I wanted to write a very detailed write up about Thunjathu Ezhuthachan (literally translated as "The father of letters" belonging to Thunjath family. But I found two scholarly write-ups about him. So I thought my job would be better done by quoting those references. They are

One by Sri K.P.Narayana Pisharody in <http://c-radhakrishnan.info/acharyan.htm>

And one by Sri Ullor Parameshwara Iyer in <http://c-radhakrishnan.info/ulloor.htm>

Even if I spend an year of research I would not be able to give more scholarly information than these.

I have just completed the transliteration and Translation of Balakandam which I am uploading. I am continuing my translation work. As and when I complete a chapter I will upload the same.

I am dedicating this great effort to my late father Thekke Madam Kunju Rama Iyer of Chelakkara.

Adhyatma Ramayana, The Spiritual Version of the Story of Sri Rama

By T.N.Sethumadhavan

Introduction

"The Ramayana" is not a single book like "the Bible" but rather a chronicle of history and a tradition of storytelling. Ramayana serves as an excellent window through which the great panorama of the Indian civilization is opened. The story of Rama depicted in the Ramayana unlocks a gateway leading the readers in any part of the globe to encounter with the world-view of a great civilization that both resembles, and markedly differs from their own and a process which enables them to realize that they should have a world view in the first place.

The Ramayana tradition has enjoyed a unique popularity throughout the subcontinent of South Asia (comprising the modern states of India, Pakistan, Bangladesh, Nepal, and Sri Lanka) and beyond - for versions of the tale have flourished in Thailand, Cambodia, Laos, Vietnam, and Indonesia.

Although the core story of the travails of Prince Rama and Princess Sita and their companions remains much the same everywhere, storytellers and poets in dozens of languages have chosen not simply to translate some "original" version, but instead have retold the saga in their own words, often modifying and embellishing it according to regional traditions or their own insights and interpretations. Thus we have today different versions of Ramayana in various languages indicating the deep penetration and influence of the personalities of Rama and Sita in the hearts and minds of the Indian people.

India is very vast and has varied cultural and literary traditions. It has always maintained and nurtured plants and flowers of different kinds, colors and shapes. Therefore an assortment of varieties and traditions of Rama Katha has been flourishing here not only in Sanskrit but in all the other Indian languages since centuries. Sri Rama, even now, is the pet subject of poets, novelists, story writers, cartoonists, philosophers, thinkers, dramatists, film-makers and management consultants besides contemporary politicians of different hues.

Valmiki Ramayana, Adhyatma Ramayana, Vasishtha Ramayana, Ananda Ramayana, Agasthya Ramayana in Sanskrit, Ranganatha Ramayana in Telugu, Kamba Ramayana in Tamil, Tulasi Ramayana or Ramacharitamanasa in Hindi, Kirtivasa Ramayana in Bengali, and Ezuthachan's Adhyatma Ramayana in Malayalam are some of the well known versions.

For all these works on the saga of Rama, Ramayana authored by Valmiki who is called Aadi Kavi has been the basis which is called Aadi Kavya.

Adhyatma Ramayana - Date and Authorship

Tradition ascribes the authorship of Adhyatma Ramayana to Vedavyasa since it is said to be an integral part of Brahmanda Purana. However, some scholars attribute it to the period 14th -15th century AD and the author as unknown.

Adhyatma Ramayana is the portrayal of a conversation between Lord Siva and Goddess Parvati (as reported by Lord Brahma to Sage Narada). It is this work that provided Tulasidasa with the inspiration to compose his immortal work, the Ramacharitamanasa.

Brief Sketch

Adhyatma Ramayana has about 4000 verses and is popular amongst the devotees of Rama and also among the Vedantins. Written in mellifluous Sanskrit, the work sums up the main events of the Valmiki Ramayana. Discussions pertaining to Advaita Vedanta philosophy, the path of Bhakti (devotion) in general and Ramabhakti in particular and several hymns in praise of Rama are the hallmarks of this work.

Adhyatma Ramayana is essentially a Puranic work demonstrating the inquisitiveness of Parvati and unambiguous expositions by Mahadeva. But in the orthodox circles of Rama devotees, the Adhyatma Ramayana is considered to be a Mantra-sastra, a sacred book, each stanza of which is revered as a Mantra (mystic syllable) and devoutly repeated in a ceremonial way.

A question naturally arises why Adhyatma Ramayana when Valmiki Ramayana is already there. The answer could be that the purpose behind the work was not to narrate Rama Katha but to propound ideological principles of Bhakti in coordination with Advaita Vedanta. The very title 'Adhyatma Ramayana' indicates this as otherwise it would have been

christened as Vyasa Ramayana as in the case of Valmiki Ramayana. This is to be viewed against the picturisation of Sri Rama by Valmiki as a perfect human being, a maryada purushottama, with embodiment of Dharma.

In Adhyatma Ramayana we see Rama as Brahman - omnipotent, omnipresent and omniscient, the cause without a cause and the One without a second. The factors that caused Him to incarnate Himself in a human form were, as stated in the Gita, to protect Dharma and destroy the evil.

Comparison with Valmiki Ramayana

In a study of Adhyatma Ramayana it is essential to know where it differs from the Valmiki Ramayana.

Valmiki's object seems to describe Rama as an ideal human character though he accepts him as an avatar of Maha Vishnu; but the divinity of Rama is always kept latent. This objective of Valmiki is made clear at the very beginning of the epic in verses 1 to 18 of Chapter 1 of Bala Kanda. Here Valmiki asks Narada the following questions:

1. "Who in the world today is a great personage, endowed with all virtues, who is courageous, who knows the secret of Dharma, who is grateful, who is ever truthful and who is established in sacred observances"?
2. "Who has great family traditions, who has got sympathy for all creatures, who is most learned, who is skilful, and whose outlook is ever kindly"?
3. "Who is courageous, who has subdued anger, who is endowed with splendor, who is free from jealousy, who, when angry in the field of battle, is a terror even to the Devas"?

In reply to this question, Sage Narada narrated in brief the entire Rama Katha which formed the basis for Valmiki to expand and make it a vast, beautiful and unique epic poem of great literary value which came to be called Valmiki Ramayana. (Narada's brief exposition of Rama Katha to Valmiki is called 'Sankshepa Ramayana' which is used in many households for the purpose of daily recitation).

The object of an epic which begins with such a description of its hero is obviously to give us a picture of human perfection. But this does not mean that Valmiki did not recognize divinity in his hero. When a person is described as a Deity, it happens that ordinary human beings start worshipping him and are not inclined to treat him as a role-model to imitate and follow. This probably must have been the reason for Valmiki to propound the divinity of Rama in subdued tones and paint him prominently as a great human being with all the human frailties and weaknesses so that the people at large may learn from his life.

While Valmiki's great epic is the saga of Rama in respect of its direct approach, Adhyatma Ramayana is a direct elaboration of its spiritual implications. In the former Rama is a great hero, in the latter he is a deity- Maha Vishnu, covered in thin apparel - held before all to worship. This is made clear in the very first chapter of the book entitled 'Sri Rama Hridaya'.

The text of Adhyatma Ramayana projects Rama as the Supreme Self; but while doing so it takes care to see that Rama is also a Personal Deity, the Supreme Isvara, who is to be prayed and sought after by all those who seek knowledge of non-duality. It teaches Bhakti of the most intensive type and stresses that through devotion to Rama alone the saving Jnana would arise in the Jiva. The teaching of the Adhyatma Ramayana is an extension of the declaration of the Svetasvatara Upanishad, "it is only in one who has supreme devotion to God and to his spiritual teacher that this truth - knowledge of the non-dual Self - when taught will shine".

Thus to establish Rama's divine status, as an object of worship and devotion and to teach that Bhakti and Jnana are not only reconcilable but always go together is the prime object this great text. In order to achieve this objective, the Adhyatma Ramayana, while sticking to the main trends and incidents of the Rama Katha described in Valmiki's epic, makes various deviations in the course of its extensive narration. A few such instances are cited below.

Another feature which distinguishes the Adhyatma Ramayana from the Valmiki Ramayana is the large number of hymns sung by the various personages in the narrative and the many philosophical discourses that are spread in various parts of the text. Besides teaching intense devotion, these give us a very simple but profound exposition on non-dualism. Valmiki's Ramayana contains no such hymns and discourses.

Deviations

Chapter 2

The major alteration in the fact of the story found in the Adhyatma Ramayana is the introduction of a "Shadow Sita" throughout the period of her abduction. The real Sita disappears into fire just before the golden deer episode. Tulasidasa also follows the Adhyatma Ramayana in this respect.

Compare Tulasi's Sri Ramacharitamanasa, Aranya Kanda, Doha 23 and the Chopai: "When Lakshmana had gone to the woods to gather roots, fruits and bulbs, Sri Rama, the very incarnation of compassion and joy, spoke with a smile to Janak's daughter (Sita):- Listen my darling, who have been staunch in the holy vow of fidelity to me and are so virtuous in conduct: I am going to act a lovely human part. Abide in fire until I have completed the destruction of the demons."

"No sooner had Sri Rama told Her everything in detail than she impressed the image of the Lord's feet on Her heart and entered into the fire, leaving with Him only a shadow of Hers, though precisely of the same appearance and the same amiable and gentle disposition. Lakshmana, too, did not know the secret of what the Lord had done behind the curtain."

In the Adhyatma Ramayana, Sita emerges from the fire at the end of the war when the shadow Sita enters into it. (The whole drama is preplanned and enacted at the bidding of Sri Rama Himself).

Other alterations in the Adhyatma Ramayana include: Ravana treats Sita with the respect due to a mother and Sri Rama establishes a Sivalinga at the site of the bridge to Lanka.

The major contribution of the Adhyatma Ramayana lies in the casting of Rama in the role of the spiritual teacher and in the several exquisite hymns sung in praise of Rama. There are four occasions when Rama assumes the role of the teacher and gives philosophical disquisition.

Rama reveals himself as four-handed Mahavishnu at his very birth, a feature that is not seen in Valmiki

Sage Valmiki depicts Sri.Rama as an ideal man while admitting his divinity, whereas Sage Vyasa present him as the Supreme Being incarnate with the full remembrance of his divinity and the recognition of it by all wise men.

In response to Lakshmana's questions on different occasions he teaches knowledge, devotion and detachment, methods of worship and the way of emancipation. In reply to Kaushalya's query, Rama teaches the three Yogas of Karma (action), Jnana (knowledge) and Bhakti (devotion).

The well known Ramagita is part of Adhyatma Ramayana. It contains teachings on Advaita Vedanta. The real contribution of this work is in its repeatedly propounding the doctrine that Rama is Brahman the Absolute and that Sita is His Maya-shakti or Prakriti, thereby raising the personality of Rama to the highest level and providing a firm base to the worship of Rama.

Ahalya the wife of Sage Gautama is in invisible form in the Valmiki Ramayana, whereas in the Adhyatma she has been depicted in the rock form.

In the Ayodhya Kanda of Adhyatma Ramayana the section opens with a visit of Sage Narada to Sri. Rama to remind him of the purpose of his incarnation, which Sri. Rama acknowledges. All these incidents are not in Valmiki.

In the Adhyatma, banishment of Sri Rama is accomplished by the Devas through Goddess Saraswathi, by possessing the two women i.e. maid servant Manthara and Kaikeyi. In Valmiki this incident is explained as a simple court intrigue.

Sage Valmiki's evil past has been explained in detail in Adhyatma, but not in the other.

In Adhyatma, Lakshmana requests Rama to instruct him on the means of attaining Salvation. Rama also gives him an elaborate discourse on Jnana and Bhakti, conveying the quintessence of Vedanta. This is not there in Valmiki Text.

According to Adhyatma, Ravana is aware of the fact that Sri. Rama in human form is Lord Vishnu incarnated to kill him. Ravana is also aware of the fact that destruction at Sri. Rama's hand is easier way of gaining salvation than through spiritual practices (devotion through confrontation - an example for vidvesha bhakti).

In Adhyatma - unknown to Lakshmana, Rama informs Sita that Ravana will be coming to abduct her, and that therefore he is handing her over to the Fire deity Agni for safe custody, till he takes her back again. In her place Maya Sita is left in Asrama, and it is this illusory Sita that Ravana abducts. This is unknown in the Valmiki.

In Valmiki, it is Kabandha who advises Sri. Rama to make friends with Sugreeva and gives details about the place of his residence, whereas in Adhyatma it is ascetic Sabari who first tells Rama about Sugreeva and informs him that Sita is confined in Ravana's palace.

After the death of Vali it is Hanuman who consoles Tara in Adhyatma Ramayana, whereas in Valmiki Sri. Rama gives her an elaborate advice of philosophy of Vedanta and the practice of devotion, besides consoling her.

In Adhyatma while Rama is staying at Mount Pravarshana after the coronation of Sugreeva, he gives an elaborate discourse to Lakshmana on the ritualistic worship of Lord Maha Vishnu (i.e Himself), thus revealing his identity with the Supreme Being openly.

Swayamprabha comes to meet Rama and praises Him, identifying him as Supreme Being. According to the advice of Rama she goes to Badari to attain Mukthi.. This episode is absent in Valmiki.

Sampati gives an elaborate discourse to the monkeys who meet him. He quotes Sage Chandramas, while telling about the divinity of Sri. Rama. This incident is available in Adhyatma only.

A conspicuous addition in the Adhyatma is Rama's installation of the Sivalinga in Rameswara, before the construction of Sethu for the success of the enterprise. Rama also declares about the merit of Pilgrimage to Rameswara and Sethu Bandha here. These elaborations are not available in Valmiki.

Sri Rama is well aware of his divinity during the Nagapasa missile episode and Garuda's arrival to release them. In Valmiki, Rama is not aware of his Divinity till the end when Brahma imparts that knowledge to him.

Kalanemi obstructs Hanuman while he is on his way to bring Mritasanjivani, a herb that can revive one who is almost dead. This incident is absent in Valmiki.

Narada praises Rama after the death of Kumbakarna in Adhyatma. This is absent in Valmiki.

Killing of Maya Sita by Indrajit and illusion created thereon by black magic is available in Valmiki but not in Adhyatma

Before going to battle Ravana, for gaining invincibility in fighting, begins fire rite, as per the advice of his guru Sukra. This rite is blocked and stopped by the monkeys. These incidents are absent in Valmiki Ramayana.

Rama cuts down the heads of Ravana repeatedly, but could not kill him. Vibhishana informs Rama that Ravana has got amrita deposited in his umbilicus and that until it is removed he cannot be killed. This is available in Adhyatma Ramayana. But in Valmiki Ramayana as per the advice of Sage Agasthya Rama chants Adhithya Hrudaya and worships Lord Soorya to kill Ravana.

According to Adhyatma on the death of Ravana, his spirit, having luminosity of lighting enters into Rama and attains salvation. This explanation finds no place in Valmiki.

After the death of Ravana, Sita's fire ordeal is only to replace the Maya Sita by Rama. The whole event is given the appearance of a real ordeal in Valmiki.

In Adhyatma Ramayana every one praises and chants the hymn on Rama starting from Vamadeva, Valmiki, Bharadwaja, Narada, Viradha, Sarabanga, Sutikshna, Agasthya, Viswamitra, Vasishta, Jatayu, Kabhanda, Sabari, Swayamprabha, Parasurama, Vibhishana, Hanuman etc. This is absent in Valmiki.

Conclusion

Though the traditional origin of these two Ramayanas are different and though there are differences in the treatment of the subject - Rama Katha - one should not jump to the conclusion that there are contradictions between the two. We have to bear in mind that both of them deal with the same history of Rama and what Adhyatma Ramayana has done is only to make explicit what Valmiki has taught us implicitly and indirectly in his epic. As a much smaller text (containing about 4000 slokas) than that Valmiki's (containing 24000 slokas) and complete in itself, Adhyatma Ramayana offers the devotees of Rama a smaller and devotional exposition of Rama's greatness which they can use in their daily practices of worship.

Jai Shri Ram

Bala Kanda

Bala Kanda

(Transcription and Translation By P.R.Ramachander)

(This is the first chapter Of Ramayana. In this case it starts with the prayer of the author, his request to the parrot to tell the story of Rama, The importance of Ramayana with a concise entire story as told by Lord Shiva to Goddess Parvathy, The request of mother earth, devas and Brahma to Lord Vishnu to put an end to the troubles caused by Ravana, the conduct of Putrakeshi by king Dasaratha, Birth of Rama, Bharatha, Lakshmana and Shatrugna, their education, visit of sage Viswamithra to Dasaratha with a request to send Lord Rama to help him to protect the Fire sacrifice he is conducting to please the manes, Killing of Thadaga, Killing of Subahu, conduct of the fire Sacrifice, story of Ahalya, lifting of curse on her by Lord Rama, prayer of Ahalya addressed to Rama, Visit of Rama to Mithila, his marriage with Sita, and the destruction of pride of Parasurama)

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I.1 Prayers by the author

(Normally written as a prelude before writing great works.)

Sri Rama, Rama, Rama, Sri Ramachandra Jaya
Sri Rama, Rama, Rama, Sri Ramabhadra Jaya,
Sri Rama, Rama, Rama, Sitabhirama Jaya
Sri Rama, Rama, Rama, Lokabhirama Jaya
Sri Rama, Rama, Rama, Ravanathaka Jaya,
Sri Rama, Mama hrudhi ramathaam , Rama Rama,
Sri Raghavathma Rama, Sri Rama, Rema pathe,
Sri Rama Ramaneeya vighraha namosthutte
Narayanaya namo, Narayanaya Namu,
Narayanaya Namu, Narayanaya Namu,
Sri Rama Namam padi vanna Paingili penne,
Sri Rama charitham cholleedu nee madiyathe
Sarika paithal thanum vandhichu vandhyanmare,
Sri Rama smruthiyodu paranju thudanginaal.

Rama, Rama, Rama , victory to Ramachandra,
Rama, Rama, Rama , victory to Ramabhadra,
Rama, Rama, Rama victory to the ever pretty one of Sita,
Rama, Rama, Rama , victory to the stealer of the mind of the world,
Rama, Rama, Rama , victory to the killer of Ravana,
Rama, please make my mind joyous , Rama, Rama,
The soul of Raghava-Rama, the consort of Lakshmi-Rama,
Salutations to Rama who has a very pretty mien,
Salutations to Narayana, Salutations to Narayana,
Salutations to Narayana, Salutations to Narayana,
Oh she parrot who came singing the name of Rama,
Without any hesitation , please tell us the story of Rama,
That baby of the parrot saluted those who are great,
And started telling with the memory of Rama.

Prayer to Ganesa

Karananaaya gana nadhan Brahmamathan,
Karunyamurthi, Shiva Shakthi sambhavan devan,
Varana mukhan mama prarabdha vignangale,
Varanam cheytheduvan avunoolam vandhikunnen.

The causal leader of the ganas,
The one who has the soul of Brahma,
The epitome of mercy, the god made possible
By Lord Shiva and Goddess Parvathi,

The one who has an elephant face,
Is being saluted by me to the best possible extent,
So that he helps me to completely cross the blockades created by my fate.

Prayer to Goddess Saraswathi

Vaneeduga anarathamennude , navu than mel,
Vani maathave, Varna vighrahe , Vedathmike,
Nanamenniye mudhaa navinmel nadanam cheyka,
Enanganane, yadhaa kanane digambaran,
Varijoth bhava mukha varija vase , Bale,
Varidhi thannil thiramalagale ppole,
Bharathi padaa vali thonnam kaale, kaale,
Paarathē salakshanam menmel mangala seele

Please come, and live always on my tongue,
Oh Goddess Saraswathi, who has a pretty varied form ,
Who is the soul of Vedas,
Without and sense of shame please dance on my tongue,
Oh Goddess with deer like limbs, like the one dressed by sky in the forest,
Oh Bala, who lives in the face of Lord Brahma , born out of a lotus,
Like the tides in the wide ocean,
Make the words of the language come in front of me from time to time,
Oh Goddess with auspiciousness,
Do not bother to see appropriateness again and again.

Prayer to Lord Krishna , sage Vyasa and sage Valmiki

Vrushni vamsathil vanna Krishnanayi pirannoru,
Vishnu viswathma , viseshachu anugrahikkanam,
Vishnujothbhava sutha nandana puthran vyasan,
Vishnu than thanna vanna piranna thapodhanan,
Vishnu than maayaa charithramellam kanda krishnanam ,
Purana karthavine vananguneen,
Nanmara neraya Ramayanam chamakkan ,
Nanmugan ullil bahumaanam valarthoru,
Valmiki kavi sreshtanagiya mahaamuni than,
Mama varam tharekkeppozhum vandhikkunnen.

Let Lord Krishna who was born in the clan of Vrushnis,
And who was Lord Vishnu , the soul of the world, bless me specially,
I salute sage Vyasa who was born in the family that started from Vishnu,
Who was really a sage who can be considered as incarnation of Vishnu,
And who was the one who saw the illusory history of Lord Vishnu,
And who was the one who wrote all the epics.

I salute that sage Valmiki who wrote Ramayana,
Which is equal to the four Vedas,
And who was deeply respected by Lord Brahma with four heads,
And who was a great sage so that he grants me boons always.

General prayer to Brahma, elders and teachers

Varijithbhavadhiyakiya deveanmaarum , narada prumukkharikiya munikalum,
Varija sararathihi prana nadhayum mama varija makalaya deviyum thunakkanam.
Karana bhoothanmaaram brahmnarude leena pamsu sanjayam mama,
Chetho tharpanathinde malyamellam theerthu ,
Sodhana cheytheeduvaan aavolam vandhikkunnen.
Aadhaaram nana jagan mayanam bhagawanum ,
Vedamennallo Guru nadhan than arul cheythu.
Vedathinnu adhara bhoothanmaar Irikkanam oru
Bhoodeva pravaranmar ,Thadwara saapaadhikal ,
Dathu Sankara Vishnu pramukanmaarkkum matham,
Vedagnothamanmaar , mahathmyangal aarkku chollaam?

I should be helped by the devas like Lord Brahma,
Great sages like Narada , Goddess Parvathi , the consort of lord Shiva
And also my goddess Lakshmi who was born out of a lotus.
I salute the causal Brahmin leaders who examined my work,
And also removed all the weakness in my work by toiling effort.
My teacher told me That , all the Vedas,
Are the God who is basis of different worlds.
Those who are the basis of all the Vedas,
Are to be seen as the great Gods of this earth .
Through them and are on the part of Lord Vishnu, Shiva and other lords ,
And they who were the part of Vedas ,
To whom they will teach all they know?

I.2 Introduction by the author

(The author gives a brief introduction to Ramayana and expresses that he is not a Brahmin and says that in spite of that he will pray God that he becomes capable of telling the story of Ramayana)

Pada sevakanya bhakthanam dasan Brahma-
Pada jana jnani nadahyanayulloru jnan,
Veda sammithamay mumbulla Sri Ramayanam ,
Bodha heenanmaarkku ariyaam vannam cholledunnen,
Veda Vedanga vedanthadhi vidhyakal yellam,
Chethasi thelinju unarnnavolam thunakkenam.

This servant who has been working under their feet,
Who is the wise man among the lowest Hindu Varnas,

Am attempting to tell the old Ramayana which has been approved by Vedas,
In such a way that even the ignorant would easily understand it,
And I pray that the Vedas, vedangas and knowledge emanating from Vedas,
Should become clear to my mind and I would try my best in my attempt.

Sura samhathipathi thadanu swahapathi,
Varadan Pithrupathi, niruthi jalapathi,
Tharasaa sadaa gathi sadayam nidhipathi,
Karuna nidhi pasupthi, nakshatra pathi,
Sura vahinee pathi thanayan Ganapathi,
Sura vahinee pathi pramadha bhoopathi,
Sruthi vaakyaathmaa dinapathi khedanaam pathi,
Jagathi charachara jathikalai ullorum,
Agathiyai adiyannannu anugrahikkana,
Makame sukame jnaan anisam vandhikkuneen,
Agrajan mama sathaam vidhushaam agresaran,
Mal guru nadhan, aneka anthe vasikalodum ,
Uul kurunningal vaazhga, rama namacharyanum,
Mukhyanmaaraya guru bhoothanmaar mathullorum,

Let Lord Indra, the lord of Devas, Agni who is the Lord of Swaha,
Lord Yama who is the lord of manes , Varuna, the Lord of water,
The wind God, Kubhera the God of all wealth ,
The treasure of mercy Lord Shiva, Moon who is the Lord of stars,
Lord Ganapathi who is the son of Lord Shiva,
Lord Shiva who is the leader of Pramadhas ,
Lord Sun who is the soul of hearing and speech , the Lord of lands,
All the beings of this world which move and do not move ,
Should bless me who does not have the support of any one,
And I salute all of them through my innermost mind.
My elder brother who is much greater in scholarship to me,
My teacher who lives with very many disciples,
Let Rama the teacher and all the chief elders who are my teachers,
Should always live and bless me from my innermost self.

Sri Ramayanam puraa virinchi virachitham,
Nooru koti grandham mundillathu bhoomi thannil,
Rama Namathe japichoru kattalan munnam,
Mamuni varanai vannathu kandu Dathaa,
Bhoomiyil ulla janthukkalkku mokshatham ini,
Sri Maha Ramayanam chamakkennu arul cheythu,
Veenaa paniyum upadesichu Ramayanam,
Vaniyum Valmiki than navin mel vaneedinaal.

The Ramayana was composed by Lord Brahma in olden times,

And had hundred billion slokas in this world.
Once a hunter chanted the name of Rama,
And he became a great saint and seeing this Lord Brahma,
Ordered him to write Ramayana so that,
It would help in the salvation of all beings on this earth,
And Lord Narada then taught him Ramayana ,
And the Goddess Saraswathi occupied the tongue of Valmiki.

Vaneeduga eevannamen navin mel yevam cholvaan,
Nanamagunnathanum mathinenthavathippol,
Veda sastrangalkku adhikariyallennu orthu,
Chethasi sarvam kshami cheedvin krupayale,
Adhyathma pradheekam athyantham rahasyam,
Ithu adhyathma Ramayanam, mruthyu sasana proktham,
Adhyayanam cheytheadum mathya janmikalkku yellam ,
Mukthi sidhikkummasanigdham mijanamam konde,
Bhakthi kai kondu kettu kolvin chaolleduvaan,
Yethrayum churukki jnaan rama mahathmyamellam,
Budhi mathukaloyorikkadha kelkuunaagil,
Badharaagilum mudan mukthanai vannu koodum.

Let her also live like that in my tongue also,
But I feel ashamed when I realize that I do not have sufficient wisdom,
As I am not authorized to learn Vedas and Sasthras,
I request you to please overlook and pardon this.
This Adhyathma Ramayana gives rise to divine wisdom,
And is also kept as very secret and has been told by Lord Shiva himself,
And all human beings who learn this great book,
Would definitely get salvation even within this life.
Please hear all this with great devotion,
This greatness of Rama has been told to you in a summary form,
Also if this is happened to be heard by wise people,
They would get rid of all problems immediately and also attain salvation.

Dathri bharathe theerppan Brahmadi deva ganam,
Prarthichu bhakthi poorvam stotram cheythathu moolam,
Dughdabdi madhye bhogi sathamaayeedunna,
Metha mel yoga cheythidum Narayanan,
Dhathri mandalam thannil , marthanda kulathingal,
Dathreendra veeran Dasarathannu thanayanai,
Rathri charikalaaya Ravanathigal thamme,
Marthandathmaja puram prapichoru sesham,
AAdhyamaam brahmawam prapicha vedantha vakhya,
Vedhyanaam Sitapathi Sreepadam Vandhikkumnnen.

For lessening the burden of this earth,
When Brahma and other devas , with great devotion,
Prayed Lord Vishnu who was sleeping on a snake in the ocean of milk,
He was born in the clan of Sun god as the son of Dasaratha who was greatly valorous,
And sent asuras who travel at night like Ravana,
To the town of the son of Sun God(Yama),
And later attained first the divine position,
And I salute the divine feet of him who is the consort of Lakshmi.

I.3 Uma Maheswara samvadhham

(The dialogue between Shiva and Parvathi where a Summary of Ramayana is being told)

Kailasa chale soorya kodi shobhithe,
Vimalaalaye rathna peede, samvishtam dhyana nishtam,
Phala lochanam , muni sidha devadhi sevyam,
Neela lohitham nija bhartaaram,
Vandichu vamathsange vazhunna Bhagawathi,
Sundari haimavathi, chodichu bhakthiyode.

That goddess who is the pretty daughter of ice mountain
And who lives on his left side saluted and asked with devotion,
Him who lives on Kailasa mountain with the light of billions of suns,
In the purest of temple sitting on the jeweled throne in the yogic pose,
Who has an eye on his forehead, who is served by sages , devas and Sidhas,
Who has a blue red colour and who is her husband.

“Sarvathmavaaya naadhaa , Parameswara, Pothi,
Sarva loka vasa , Sarveswara, Maheswara ,
Sarvaa, Sankara , saranagadha jana Priya,
Sarva devesa , Jagan nayaka, Kaarunyaabdhe,
Athyantham rahasyamaam vasthu vennerikkilum,
Methrayum Mahanubhavamulloru janam,
Bhakthi viswasa susrooshadhikal kanum thorum,
Bhakthanmaarkku upadesam cheytheedumennu kelpoo,
Aagayaal jnaan undonnu nin thiruvadi thannodu,
AAkamshaa paravasa chethasaa chodhikkunnu,
Karunya menne kurichu undengil yenikippol,
Sri Rama devatha thathwam upadesicheedanam.”

“Oh Lord who is the soul of all beings , Oh divine God , victory to you.
Oh God who lives on all worlds , Oh god of all , Oh greatest god ,
Oh Sarvaa, Oh Sankara , Oh God who likes people who surrender to you,
Oh God of all devas, Oh Lord of all universe, Oh Sea of mercy,
Even if a matter is that which is a great secret,
Those people who are greater than the greatest,

When they see devotion, faith and services ,
It seems teach it to their great devotees.
And so I have taken courage to ask your great self,
Along with great expectation and a mind full of devotion,
“If you have at least a small mercy on me,
Now teach me the principle of the God Rama.”

Thathwa bedhangal , vijnana inana vairagyaadhi,
Bakthi Lakshanam , sankhya yogabedhadiigalum,
Kshethropavasa phalam , yagadhi karma phalam,
Theertha snanadhi phalam, dhana dharmadhi phalam,
Varna darmangal punarasrama dharmangalum,
Yenniva yellam mennodu ozhiyatha vannam,
Ninthiruvadii arul cheythu kettathu moolam,
Santhosha makatharil yethavum unday vannu,
Bandha mokshangalude karanam kelkka moolam ,
Andathwam theernnu koodi jagath pathe,
“Sri Rama devande mahathmyam kelppan ullil,
Paaramagraham undu, jnan athin pathramengil,
Karunyambudhe, kaninju arul cheytheedanam,
Aarum nin thiruvadi ozhinju ithu cholvaan.”
Easwari Karthyayani , Parvathi , bhagawthi,
Saswathanaaya parameswaranodu eevannam ,
Chodhyam cheythathu kettu thelinju devan,
Jagadadhyan easwaran , mandahasam poondu arul cheythu.

Difference in philosophies, renunciations involving sciences and wisdom,
The real symptoms of devotion , SAnkhya , Yoga and other aspects,
The result of going to temple and starving , the result of doing fire sacrifices,
The result of taking bath in sacred waters, the result of charity and gifts,
The dharmas of different castes and the dharmas suiting period of life,
Are heard to be with me always due to the blessings of the great yourself,
And my heart is filled with happiness due to it,
And having heard the cause of attachment as well as renunciation,
My mental blindness have completely left me , Oh God of the universe.
“I have great desire in my mind to hear the story of God Rama,
And if I am suitable to hear it , Oh sea of mercy , please shower your grace on me,
For except you oh great God there is no one who can tell me this.”
The Goddess Karthyayani , Parvathi , Bhagwathi,
Said like this to the Parameshwara who is a great God,
And hearing this the great God , who is the lord of entire universe ,
Answered her with a very happy smile.

“Dhanye, Vallabhe , Giri kanye, Parvathi, Bhadre ,
Ninnolam aarkkumilla , Bhagwath bhakthi Nadhe,

Sri Rama deva thathwam , kelkkanam yennu ,
Manatharil aakamsha yundai vannathu, maha bhagyam,
Munnam yennodu ithu aarum chodhyam cheytheella, jnanum,
Ninnane kelppichalla aareyum Jeeva Nadhe,
Athyantham rahasyamayulloru paramathma,
Ththwartham arikayil agramundayuthum,
Bhakthyathisayam purushothaman thangal yetham,
Nithyavum chithakambil vardhikka thane moolam,
Sri Rama Padambujam vandhichu samkshepichu,
SAramayulla thathwam cholluvaan kettalum nee.

“Blessed one , wife , daughter of the mountain, Hey Parvathi, Hey lady,
Oh Darling no one has devotion to god as much as you have ,
It is great luck that in your mind that a desire was formed ,
To hear the principles of the God Rama.
So far no one has requested for this and on your oath,
I also have not told about it to anybody, oh darling of the soul.
To get a great desire to know the very secret ,
Principle behind the divine God shows your wonderful devotion.
Which increased greatly in the branch of your mind,
I would salute the lotus feet of Rama and summarize ,
The wonderful and essential principle. Please hear it from me.”

Sri Raman, paramathma , paramananda murthy,
Purushan prakruthi than karanan yekan paran,
Purushothaman devan ananthan, aadhi nadhan,
Guru, karunamurthi , paraman , parabrahmam,
Jagad udbhava sthithi pralaya karthavaya,
Bhagawan, virincha narayana sivathmakan,
Adhwayan aadhyan jana vyayan athmaraman,
Thathwathma , sachinmayan, sakalathmakan, eesan,
Manushan yennu kalpichiduvor ajnanikal,
Maanasam maya samvyatha maaka moolam,
Sita Raghava maruth soonu samvadam moksha,
Sadhanam cholvan Naadhe, kettaalum thelinju nee.

God Rama , the divine God , the God who is in divine bliss,
Lord Vishnu , the cause of nature, one who is alone and divine,
The greatest of men , God ,The endless one , the primeval lord,
Teacher , the merciful one , the greatest one , The divine Brahmam,
The God who is responsible for creation , upkeep and destruction of the world,
The God who is himself Vishnu, Brahma and Lord Shiva,
He who does not have second , the first one ,
He who loves people , The God who is Rama the soul.
The divine one who is the meaning of principles,

He who is in all souls , he who is God,
And those who think that he is only a man are ignorant ones,
And since the mind is dark due to it being hidden by illusion,
And since The hearing of the discussion between Rama, Sita and Hanuman,
Is the one which leads to salvation , I will tell it to you, darling, please hear.

Yengilo munnam Jagan nayakan Rama Devan,
Pankaja vilochanan , paramananda murthy ,
Deva kandakanaya pankthi kandane konnu,
Deviyum anujanum vanara padayumai,
Sathwaram Ayodhya pukka abhishekavum cheythu,
Sathaa mathra athmaa sakalesan avyayan Nadhan,
Mithra puthadhikalaam mithra vargathaalum,
Athyuthaman maaram , sahodhara veeranmaaram,
Keekasathmaja suthanaam Vibheeshananaalum,
Lokesathmathajanaaya Vasistadhikalaalum,
Sevyanai soorya koti thulya thejasaa,jaga-
Chravyamaam charithravum kettu kettu anandhichu.
Nirmala mani sal kanchana simhasane,
Than maya deviyaya janakiyodum koodi,
Sanandam irunu aruleedunna neram , para-
Mananda murthy thiru mumbil ammaru bhakthyya,
Vandichu nilkunnoru bhakthanaam jagat prana,
Nandanam thane trukkan paarthu karunya moorthi,
Manda hasavum poondu Sithyodu arul cheythu,
“Sundar roope , Hanumane nee kandayallee?
Ninnilum yennilum mundu yella neravum ivan,
Thannullil Abhedhamayoru Bhakthi Nadhe .”

But long , long ago, the lord of the universe, The God Rama,
Who has a lotus like eyes, Who is blessed with divine joy,
After killing Ravana with ten heads who defeated several devas,
Reached Ayodhya immediately along with his brother and wife,
And immediately crowned himself as the king of Ayodhya.
He who has the purest of souls , the God of all ,
The Lord who does not change,
Who was being served by friends and their sons,
By the group of several type of friends,
By greatly pure people , by the brother valorous heroes,
By Lord Bharatha son of Kaikeyi , By Vibheeshana,
And by Vasista the son of Lord Brahma and other sages,
And who Shined with a luster which was equivalent to billions of suns,
Heard the stories which are famous in this world and became very happy,
Along with his Wife Janaki who was Maya devi ,
And while he was sitting on the golden throne studded with purest of great gems,

That Lord of divine joy , saw Hanuman the son of air who was standing there ,
Saluting him and that merciful god smilingly saw Sita and told her ,
“Hey pretty one , are you not seeing Hanuman?
He is always within me and you, always without fail,
With his mind filled with the division less devotion.”

Dhanye , santhatham pramathma jnathe ozhi-
Chu onnilum oru neram aasayaum illayallo.
Nirmalan athma jnathinnivan pathramathre,
Nirmmaman nithya brahma charikal mumbanallo.
Kalmasham ivannu yethum illennu dharichalum,
Than mano radhathe nee nalganam madiyathe ,
Nammude thathwam ivannu ariyikkenam ippol,
Chinmaye, Jaganmaye , sanmaye Maayamaye,
Brahmopadesathinnu durlabham pathramivan,
Brahma Jnanarthigalil uthamothamanado.

Great one , he does not have any desire for,
Anything except the knowledge of the divine God.
He is pure and deserves to be given knowledge about soul,
As he has no attachment and is forever first among Brahmacharis(Bachelor),
Please understand that he does not have any stains,
And so without hesitating please tell what is in your mind,
Oh divine one, Oh one who spreads all over , One who is only goodness ,
And one who is completely filled with illusion,
He is fit to be taught about the knowledge of Brahman,
For among those who seek that knowledge he is the first.

Sri Rama devan yevam arulicheytha neram,
Maruthi thanne vilichu aruli cheythu devi,
“Veeranmaar choodum magudathil nayaka kalle,
Sri Rama bhaktha pravara, Kettalum nee,
Sachithanandam, yekam adhvaitam Para Brahman,
Nischalam Sarvopadhi nirmuktham sathaa mathram,
Nischayichu arinju koodathoru vasthuvannu,
Nischayichaalum ullil Sri Rama Devane nee,
Nirmalam , niranjanam , nirgunam nirvikaram,
Sanmayam santham paramathmanam sadanandam,
Janma nasadhikal illathoru vasthu, para-
Brahman ee Sri Raman yennu arinju kondalum nee,
Sarva karanam sarva vyapinam sarvathmaanam,
Sarvagnam sarveswaram sarva sakshinam nithyam ,
Sarvadam sarvaadhaaram sarva devathaa mayam,
Nirvikarathma Rama devan yennarinjalum.

When at that time after Sri Rama told like this,
The Goddess called Hanuman and told him thus,
“The leading stone of the crown worn by valorous heroes,
The greatest among devotees of Rama , please hear what I say,
Please decide within your mind that God Rama is the,
The divine joy , the one and only one , one who does not have a second , the divine Brahman,
The one who does not move, One who is not attached to anything, One who is only essence,
And that thing which cannot be known in spite of determination,
You please understand that this God Rama is pure , without stains,
One without properties , one who is not having any feelings,
One who does only good , One who is peaceful , One who is the divine soul, one who is forever happy,
A thing which does not have any birth or death and he is the divine Brahman.
Please understand that God Rama is the cause of all , one who is spread everywhere, one who is the soul of all,
One who is everything , One who is the God of all, one who is witness of all, one who is forever,
One who is everything and basis of all , one who is spread in all gods and a without sensations.

Yennude thathwam ini chollidaam ulla vannam,
Ninnodu jnaan than moola prakrurthi aayathdo.
Yennude pathiyaa paramathmavu thande,
Sannidhi mathram kondu jnaniva srushtikkunnu.

Now I would tell you the principle of mine in real terms,
To you I have become the primeval causal basis,
And my husband who is the divine God
Allows me to create anything just by his presence.

Thath sannidhyam konndennal srushtamama avayellam,
Thath swaropathil aakkedunnu mooda janam,
Thath swaropathinum undo janadhikalennu,
Thath swaropparthe arinjavane ariyaavu,
Bhoomiyil dina kara vamsathil Ayodhyayail,
Ramanai sarveswaran than vannu pirannathum,
Aamisha bhojikale vadhippanai kondu ,
Viswamithranum koode ezhunneliya kalam,
Krudhayay aduthoru dushtayaam Thadagaye,
Padhathi madhye konnu sathwaram sidhasramam,
Badha modhena pukku yaga rakshayum cheythu ,
Sidha sankalpanaaya Kousika muniyodum,
Maithili rajyathinai kondu pokunna neram,
Gowathama pathniyayor Ahalya sapam theerthu,

All those which have been created by me due to his presence,
Are understood by foolish people as the real divine form,
Not understanding that his form does not have any birth ,
For only those who have realized him will know About it.

In this earth , in the clan of the sun God , in Ayodhya,
The God of all was born in the form of Sri Rama,
And for killing Asuras who eat flesh of humans,
When he went along with sage Viswamithra,
He killed on his way the very bad Thadaga ,
Who approached him with anger and saved,
The hermitage of the sage and also protected the Yaga(fire sacrifice),
And accompanied the very great sage called Koushika ,
To the kingdom of Mithila and on the way,
Ended the curse of Ahalya who was the wife of sage Gauthama,

Pada pankajam thozhuthavale anugrahicchu,
Aadhara poorvam Mithila puram akam pukku,
Muppura vairiyude chapavum murichudan,
Mal pani grahanavum cheythu porunna neram,
Mulpukku thaduthoru Bhargava Raman thande,
Darpavum adakki Vanpodu ayodhyayum pukku,
Dwadasa samvathsaram irunnu sukthathode,
Thathnum abhishekathinnu aarambichaan athu,
Mathau Kaikeyiyum mudakkiyathu moolam,
Brathavakiya sumithrathmajanodum koode,
Chithra koodam prapichu vambicha kalam thathan,
Vruthraripuram pukka vruthantham ketta sesham,
Chintha sokathodu udhaka kriyadhikal cheythu ,
Bhakthanaam Bharathane ayachu rajyathinnayi,

After blessing her who saluted his lotus like feet
He entered the town of Mithila with all respect ,
And then broke the bow of the enemy of three cities(shiva),
And then married me and when he was returning,
Lord Parasurama came before him and prevented him,
And he destroyed his pride and entered the city of Ayodhya,
And lived there happily for another twelve years,
And at that time his father made arrangements for his coronation,
And due to this being prevented by his mother Kaikeyi,
Along with his brother Lakshmana, the son of Sumithra,
He reached Chithrakoota and during that time,
His father expired and entered the city of death,
And hearing this with mind full of sorrowful thoughts,
He performed the after death rites and sent,
His devotee Bharatha to rule the kingdom.

Dandakaranyam pukku kaalathu Viradhane,
Khandichu Kumbhoth bhavanaam Agasthyane kandu,

Pandithanmaaraam muni maarodu sathyam cheythu ,
Dandamenniye Raksho vamsathe yodukkuvaan,
Pukithu Panchavati thathra vaaneedum kaalam,
Pushkara sara paravasayai vannaalallo,
Raksho nayakanude sodhari soorpanakha,
Lakshmanan avalude nasika chedham cheythu,
Unnathanaaya kharan kopichu yudhathinnai,
Vannithu pathinalu sahasram padayodum,
Konnithu moone mukkal nazhika kondu thanne ,
Pinne Soorpanakha poi Ravananodu chonnal,
Mayayaa ponmanai vanna Mareechan thane,
Saayagam prayogichu sal gathi koduthappol,
Maya sitaye kondu Ravanan poya sesham,
Mayaa manushan Jadayussinnu moksham nalki,
Rakshasa vesham poonda Kabandhan thane konnu,
Mokshavum koduthu poi , sabari thane kandu,
Moksha dhanan avalude poojayum kai kondau adha,
Moksha dhanam cheythu pukkithu Pambaa theeram,
Thatha kandithu ninne pinne , ninnodum koodi,
Mithra nandananaaya Sugreevan thane kandu,
Mithranayi iruppethenna anyonyam sakhyam cheythu,
Vruthrari puthranaya Baliye Vadham cheythu.

When he entered Dandakaraya forest ,
He killed Viradha and visited Agasthya born out of a pot,
And he promised before the learned men and sages ,
That soon he would completely decimate the clan of Rakshasas,
And then he entered Pancha vati and when he was living there,
Soorpanaka the sister of the Lord of Rakshasas,
Came In the grip of the arrow shot by the God of love,
And Lakshmana cut off her nose,
And this made the highly placed Khara angry,
And he came to fight with fourteen thousand Rakshasas,
But they were all killed within one and half hours time,
And later Soorpanakha went to Ravana and told him about this,
And Rama gave salvation to Mareecha by using an arrow,
When he came in deceit as a deer made of gold,
And after Ravana went away taking the duplicate illusory Sita,
That man of illusion gave salvation to the bird Jatayu,
And later went and later gave Salvation to Kabandha ,
Who came taking the form of a Rakshasa,
And later he went and saw Sabari,
And accepted the worship by her ,
And he entered the banks of river Pampa,
And there he saw you and along with you ,

He saw Sugreeva the son of Sun god,
And signed a treaty of friendship with him,
And killed Bali the son of Indra who was the enemy of Vruthra.

Sitanveshanam cheythu Dakshina Jaladhiyil,
Sethu Bandhanam, Lanka mardhanam pinne sesham,
Puthra , mithraa mathru bruthyadhikalodum koodi,
Yudha sannadshanaaya shatravam dasasyane,
Sasthrena vadham cheythu, rakshichu loka thrayam,
Bhakthanaam Vibhishananu abhishekavum cheythu.

Later they searched for Sita in the southern ocean,
Built a bridge, destroyed Lanka and later ,
Killed the enemy Ravana who came ready for war ,
Along with his sons , friends, mothers and servants
Using an arrow and saved the three worlds,
And later crowned his devotee Vibheeshana.

Pavakan thangal maranjirunoru yenne pinne ,
Pavanayennu loka sammathamakki kondu,
Pavakanodu vaangi pushpakam karayeri,
Devakalodum anuvaadam kondu Ayodhyayaam,
Rajathinnu abhishekam cheythu devadhikalaal,
Poojyanai irunnu arul eedinnaam jagan nadhan.

I who had taken to hiding inside the fire,
Was brought out making the world agree on my purity,
And riding the Pushpaka which was made by the rays of the sun,
And after taking permission of the devas also,
The lord of the world crowned himself as the king of Ayodhya,
And remained worshipped by devas and others.

“Yaajyanaam Narayanan bhakthiyullavarkku sa-
Yujyamaam mokshathe nalgeedinaan niranjanan,
Yevamadhi kalaya karmangal thante maya-
Deviyaam yene kondu cheyipikkunnu noonam,
Ramanaam jagat guru nirgunan jagadabhi-
Raman avyayan anekan anandathmakan Athmaa-
Raman advayan paran nishkalan Vidyuth brungaa-
Raman achythan, Vishnu Bhagawan Narayanan,
Gamikennathum punar irikkennathum kinchil,
Bramikkennathum thadhaa dukhikennathum illa,
Nirvikarathma , thejo mayanai niranjoru,
Nirvyathan , oru vasthu cheyakayilla oru naalum,
Nirmalan Parinama heenan Ananda moorthi,

Chinmayan Mayamayan , thannude maya devi,
Karmangal cheyunnathu thanennu thonnikkunu,
Than maya gunangale jnan anusarikkayaal”

“He is the Narayana addressed by Yajnas and he grants ,
Salvation to those who are devoted to him , he is without any stains,
He always makes all actions of his to be performed by me who is his Maya devi,
And he is the teacher of the world Rama who is without properties,
He is the mind catcher of the world, one without change, One who is many,
One whose soul is joy, The one who entertains the soul, one who does not have second,
Divine one , one who does not have stains, One who is a garden to the bee like learned ones,
One who is firm, One who is peaceful, God Narayana
One who is beyond going , sitting, becoming wonderstruck or becoming sad,
A soul without feelings, One shining whole which arrows cannot pierce ,
And he would not do any action at any time ,One who is pure, One who does not change with time,
A collection of joy , a divine being , one who is full of illusion, and he makes ,
His illusory consort do the job and make it appear as if he has done it,
Because I completely obey his conduct of illusion.”

Anjana thanayodingane Sita devi,
Kancha lochana thathwam upadesicha sesham,
Anjasaa Rama devan mandahasavum cheythu,
Manjula vaachasas purae avanodu ura cheythu,
“Paramathmavakunna bimbathin prathi bimbam,
Parichil kanunnathu Jeevathmavarikedo.”

After the philosophy of the existence of Rama,
Was explained by Goddess Sita to the son of Anjana
Lord Rama with a pretty smile told him,
“ The souls that we all see is but the reflection,
Of the form of the divine soul that exists everywhere.”

Thejo roopiniyaakum yennude maya thangal,
Vyajamenniye nizhalikkunnu kapi vara,
Ororo jalasaye kevalam mahakasam,
Nere nee kaanmeelayo , kandalum athu pole,
Sakshal ulloru para Brahmam paramathma,
Sakshiyayulla bimbam nischalamathu sakhe ,
Thathwamasyadhi maha vakhyartham kondu mama,
Thathwathe arinjidaam acharya karunyathaal,
Mad bhakthanayullavan ippadam ariyumbol,
Mad bhavam prapeechedum , illa samsayamethum.

Oh great monkey , My lustrous illusion ,
Without any doubt has the image in you,

Like in each and every lake , the great sky ,
Can be directly seen by you , and similar to that,
The real Divine Brahmam , the form for which.
The divine God is himself the witness is very stable, my friend,
You should understand the principle behind me,
By the great Vedic sayings like “You are That” ,
And my devotee due to the grace of Guru,
When he understands this , without any doubt,
Would reach me and my form.

“Mad bhakthi vimukhanmaar Sasthra garthangal thorum,
Sad bhavam kondu chadi veenu mohichidunnu,
Bhakthi heenanmaarkku noorayiram janmam kondum,
Sidhikkayilla Thathwa jnanavum kaivalyavum,
Paramathmaavaam mama Hrudayam Rahasya mithu,
Oru naalum mad bhakthi heenan maarai mevidum,
Naranmaarodu paranju ariyakkaruthada.
Parama mupadesa milli ithin meethe yonnum,”
Sri Mahadevan maha deviyodu arul cheythu ,
Rama mahathmyam itham pavithram guhya thamam,
Sakshaal Sri Rama proktham vayu puthranai kkundu,
Mokshadam papa haram hrudya maanandhodhayam,
Sarva vedantha sara samgruham Rama thathwam,
Divyanaam hanumaanodu upadesichathellam,
Bhakthi poondanaratham padichidunna pumaan,
Mukthanai varum , oru samsayamilla naadhe.

“Those who are not interested in my devotion , jump ,
Into all places where science is mentioned and love that place ,
To those who do not have devotion, even after hundred thousand births,
They would not get knowledge of philosophy and salvation,
Do not inform those men who do not have devotion to me,
This fact which has been told by me as God anytime.
There is no divine advice which is above this.”
Thus Lord Shiva told Goddess Parvathi,
About the greatness of Rama , which is holy and held as great secret,
And which was told by the real Lord Rama himself to the son of wind god,
And it leads to salvation , it destroys sins , that which starts killing of darkness of the heart,
And which is the meaning of all Vedanthas, And is the principle behind Lord Rama.
All these divine words which were taught to lord Hanuman,
If read by a man always along with great devotion,
Without any doubt will set him free.

Brahma hathyadhi durithangalum bahu vidham,
Janmangal thorumaarjichullava yennakilum,

Okkave Nasichu pom yennu arul cheythu Raman,
Markata pravaranodennathu sathyamallo.
Jathi nindithan, Parasthree dhana haari, papi,
Mathru gathakan, pithru gathakan, brahma hanthaa,
Yogivruandhapakari, Suvarna stheyi , dushtan,
Loka nindithan, yethamengilum avan bhakthyya,
Rama namathe japicheedugil devakalaal,
Aamodha poorvam poojyanai varum athra yalla,
TYogeendranmaaraal polum alabhyamaya Vishnu,
Lokathe praapicheedum, illa samsayamethum.

Great problems like Brahma hathya , even though,
They have been earned in several of your births.
Would all get destroyed , told Lord Rama,
To the great Monkey and is it not the truth.
Even though he is a Man who is hated in his clan , one who steals other women and money,
Sinner, killer of mother , killer of father, one who kills Brahmins,
One who does crime to groups of yogis, one who steals gold , bad man,
And one who is found fault by the entire world ,
If he chants the name of Rama with devotion,
He would be worshipped by the gods with respect,
And not only that for he would reach the land of Vishnu,
Which is even difficult to get for kings among those who sacrifice ,
And there is absolutely no doubt in that.

Ingane Mahadevan arul cheythathu kettu,
THingeedum Bhakthi poorvam arul cheythithu devi ,
“Mangalathmave , Mama Bharthave , Jagat pathe,
Gangaa kamuka, parameswara, dhaya nidhe,
Pannaga vibhooshana, jnaan anugraheethanai ,
Dhanyayyai, krutharthayai, swasthyai vannenalloo,
Chinamai vannu mama sandeham yellam ippol,
SAnnamayithu mohamokke, nin anugrahaal,
Nirmalam Rama thathwam amruthamaam rasayanam,
Thwan mukhod galithamaavolam panam cheythaalum,
Yen ullil thrupthi varika yennu ullathu illallo,
Nirnayam mathu moolam onnundu chollunnu jnaan.

Hearing the way that it was told by the great God,
The Goddess told with ebbing devotion in her ,
“Oh auspicious one , my husband , Lord of the universe,
Lover of Ganga, The greatest God, Treasure of mercy,
One who is decorated by snake, I am now blessed,
I have become honoured, I have become contented and all this now and also peaceful,
Now All my doubts have been torn in to pieces ,

All my desires have been destroyed due to your blessing,
The pure philosophy of Rama is a compound of nectar,
Though I drank that which flowed from your mouth to full capacity,
There is no possibility that my mind becomes contented,
And because of that I have to tell you one thing.

Samkshepichu arul cheythathu yethumay mathiyalla,
Sakshal Sri Narayanan than mahathmyangal yellam,
Kimkshanan marku vidhya yundavuka yilla yallo,
Kim kanan maayullor kku arthavum vundai varaa,
Kim runanmarkku nithya soukhyavum vundai varaa,
Kim devanmarkku gathiyum punar athu pole .
Uthamamaaya Rama charitham manoharam,
Vistharichu arul cheytheedenam madiyathe.

What you have told me in summary and that did not satisfy me,
All the greatness of the real Lord Narayana,
Would not add knowledge to those who consider time as insignificant,
And would not add to the wealth of those who consider property as insignificant,
And would not give daily happiness to those who consider loans as insignificant,
And would not improve the status of those who consider Gods as insignificant,
So without any laziness , please tell me in detail the holy story of Rama.

Easwaran devan Parameswaran Maheswaran,
Easwariyude chodhyam ingane ketta neram,
Mandahasavum cheythu , chandra sekaran paran,
“Sundara Gathri , kettu kolga” yennarul cheythu,
“Vedhavu satha koti grandha vishtaram puraa-
Veda sammitham arul cheythithu Ramayanam.
Valmiki punar Yirupathi nalayiramai ,
Nan mukhan niyogathaal manusha mukthyarthamai,
Chamachaan , athil ithu churukki, Ramadevan ,
Nammukku upadesichideenaan evam puraa.

The God , the greatest God , The divine God,
When he heard the question of the Goddess,
Broke in to a pleasant smile and that divine Chandra Shekara told,
“Hey pretty one , please hear. In the olden times Lord Brahma,
Wrote Ramayana in detail with Thousand billion stanzas,
And this was accepted by the Vedas.
Under the orders of Lord Brahma, sage Valmiki wrote this again,
Using only twenty four thousand stanzas for the salvation of man.
And that was further summarized and told to us by Lord Rama.

Adyathma Ramayanam yenna peru ithini idham,

Adhyayanam cheyunnorkku adhyathma jnanam mundaam,
Puthra santhathi , dhana samrudhi , deergayussum,
Mithra sampathi Keerthi, roga santhiyum undaam.
Bhakthiyum vardhicheedum mukthiyum sidhicheedum,
Methrayum rahasyamithengilo kettalum nee.

This was named as Adhyathma Ramayanam for.
Those who read this would get knowledge of the divine soul,
They would also get wealth of children , increase of wealth ,
Long life , wealth of friends, fame and freedom from diseases
Their devotion als would increase and they would get salvation,
And though it is a great secret, please hear it from me.

I.4 Shiva tells the story

Pangthi kandhara mukha Rakshasa veeranmaaral,
Samthatham bharena sathathayaam Bhoomi devi.
Go roopam poondu deva thapasa ganothudum,
Saarasasna lokam prapichu karanjetham,
Vedanayellam vidhatavinodu ariyichaal,
Vedhaavum muhurtha mathram vicharicha sesham,
Veda nayakanaaya Nadhanodu iva chennu,
Vedanam cheyga yanye Mathoru kazhivilla,
SARasod bhavan yevam chithichu devanmarodu ,
Aaroda ketham thamme kooti konangu poyi,
Ksheerasagara theeram prapichu deva muni,
Maarodu koodi sthuthicheedinnaan bhakthiyode.

Due to always being burdened by Ravana ,
And his great army of Rakshasa.
Goddess earth took the form of a cow and along with crowds of sages and devas,
Reached the land of Brahma who sits on a lotus and cried.
And when she told about all her pain to Lord Brahma,
And Lord Brahma after deep thought for some time,
Came to the conclusion that there is no alternative ,
Other than going and appealing to Lord of the Vedas , God Vishnu,
And after thinking like this Lord Brahma with greatly added sorrow,
Took all of them and reached the ocean of milk,,
And prayed the Lord along with the devas and sages.

Bhavanayodum koodi, Purusha sooktham kondu,
Devane sevechu irunnedinaan vazhi pole,
Anneramoru pathinayirm adhithyanmaar,
Onnichu kizhakku udichu uyarunnathu pole ,
Padma sambhavan thanikkanbodu kannai vannu,

Padmalochananaaya padmanabhane modhaal.

He then prayed the lord with great devotion,
Using Purusha Sooktham and was waiting ,
And at that time he was able to see Lord Vishnu,
With lotus like eyes with a shine similar ,
To ten thousand suns raising on the east.

Mughdhan mayulloru sidha yogikalaalum ,
Dhurdarsamay Bhagawad roopam manoharam,
Chandrika mandasmitha sundaraanana poorna,
Chandra mandalam aravinda lochanam devam,
Indra neelaabham param indira manohara ,
Mandira vaksha sthalam vandhya manandodhatam,
Vathsa lanchana vathsam, pada pankaja bhaktha,
Vathsalam , samastha lokothsavam sath sevitham,
Meru sannibha kireetodhyal kundala mukthaa-
Hara keyoorangadha kadaka kati soothra-
Vala yanguleeya kadhya akhila vibhooshana -,
Kalitha kalebharam kamala manoharam,
Karunakaram kandu paramanandham poondu,
Saraseeruha bhavan madhura sphotaksharam,
Sarasa padangalaal sthuthichu thudanginaan,
“Paramananda moorthe , Bhagawan, jaya, jaya!

The God’s form was pretty and could not be seen,
Easily even with great Sidha Yogis and which had,
Smile like the light of the moon , which had a pretty form,
Which resembled the full moon and that God had eyes like lotus flower,
Had the colour of blue sapphire, was divine and he had,
The very pretty goddess Lakshmi on his chest,
And he was like the worshipful rise of God,
And he was the God decorated by Sri Vathsam.
His lotus like feet where very dear to his devotees,
He was like the celebration of the entire world,
He was served by the good , he was wearing a crown,
Resembling the Meru mountain, and decorated by,
Ear studs , pearl necklaces, armlets bangles , belt , ring ,
And his body was mind bewitching , he was epitome of mercy,
And seeing him thus , The Lord Brahma became deliriously happy ,
And using very pretty and sweet words started praying him thus,
“Oh God of divine joy , Oh God of luck, victory, victory.

Moksha kamikalaaya Sidha yogeendranmaarkkum,
Sakshaal kaanmathin aruthathoru Padambhujam,

Nithyavum namo sthutte , sakala jagal pathe,
Nithya nirmala moorthe , nithyavum namosthutte,
Sathya Jnana, ananda amrutha adhwaya, mekam,
Nithyavum namosthutte, karuna jala nidhe,
Viswathe srustichu , rakshichu samharicheedum,
Viswa nayaka pothi , nithyavum namosthutte.

Oh God whose lotus like feet is extremely difficult to see,
Even to the great Sidha Yogis who thirst after salvation,
My prayer and salutations to you forever and ever,
Oh Lord of all universes, Oh forever pure God,
My prayer and salutations to you forever and ever,
Oh true wisdom , Oh Joy, oh deathlessness ,
Oh God without a second and who is one and only one,
My prayer and salutations to you forever and ever,
Oh Ocean of mercy , Oh Lord of the universe,
Who creates , upkeeps and destroys it, salutations,
My prayer and salutations to you forever and ever,

Swadhyayaya thapo dhana yajnadhi karmangalaal,
Sadhyam alla oruvannum , kaivalyamoru nalum,
Mukthiye sidhikenam engilobhavath pada-
Bhakthi kondozhinjumathonninum aavathilla,
Niinthiruvadiyude Sri padambuja dwandam,
Anthike kaanai vannithenikku bhagya vasaal,

One can never get emancipation in this world through,
Learning of Vedas , penance or through fire sacrifices,
But if we want to get salvation , there is no other method,
Except deep devotion to your feet, and the two lotus like feet,
Of yours have been seen by me today, due to my luck.

Sathwa chithanmaaraya thapasa sreshtanmaaraal,
Nithyavum bhakthya budhyaa dharikkapetta oru nin,
Pada pankajangalil bhakthi sambhavikkenam,
Chethasee sadaa kaalam Bhaktha vathsala , pothi

I need to get complete devotion always and forever ,
To your lotus like feet, Which are daily worshipped with complete devotion,
By The great among the sages who are peaceful in nature.
Oh God who loves his devotees my prayers.

Samasara maya parithaptha manasanmaaraam,
Pumsaam thwad bhakthi ozhinjilla bsheshajamethum,
Maranamorthu mama manasi parithapam,

Karnamrutha nidhe , perige valarunnu,
Marana kale thava tharunaruna sama-
Charana sarsija smarana mundaavaanayi,
Thariga varam Nadha, Karunakara , Pothi,
Saranam deva , Rema Ramana , dharapathe,
Paramananda moorthe , Bhagawan , jaya jaya,
Parama, paramathman para brahmakhyaa jaya,
Para chinmaya , paraapara padmaksha , jaya,
Varada , Narayana , Vaikunta, jaya , jaya.

To the men who are suffering in the wheel of birth and death,
And have a worried mind, there is no other medicine except devotion to you,
And in my mind I have great pity towards them when I think of their death
Oh God who is the treasure house of mercy,
Please give me a boon that they think about,
Your lotus like feet which are like the baby sun
During the time of their death when there is a growing need for ,
Thinking about your feet, Oh giver of mercy, Salutations,
I surrender to you God , Oh consort of Lakshmi, Oh Consort of earth,
Oh God who is personification of divine joy, Oh God, victory, victory,
Oh divine one , Oh divine soul, Oh God who is the divine Brahman, victory,
Oh God pervaded with divinity , Oh diviner than the divine , Oh God with lotus like eyes, victory,
Oh God who blesses, Oh Narayana, Oh Vaikunta, victory.

Chathrananam Sthuthi cheythoru neram,
Madhura tharam mathi visadam asmitha poorvam,
Aruli cheythu Nadha” Endhinnu yippol yellavarum ,
Orumichenne kaanmaan ivide kuzhathode ,
Varuvaan moolam mathu cholluke,” yennathu kettu,
SAraseeruha bhavan yeevannam unarthichu,
“ ninthiruvadi thiru ullathil yerathe ,
Kandenthoru vasthu lokathingal ullathu pothee,
Yengilum unarthikkaam , moonu lokathingalum,
Sangadam muzhuthirukkunnu ithukkalam, Nadha,
Poulasthya thanayanaam Ravanan thannal ippol,
Trilokyam nasichithu mikathum jagat pathe.”

When Lord Brahma prayed like this to Lord Vishnu,
He sweetly with a great smile in his face ,
Asked “Why have all of you come,
Here at this time as a group and with unity ,
Please tell me about this. ‘ and hearing this,
Lord Brahma made him understand the situation like this,
“There is nothing in this world , that is not known to you ,
But still I will tell you. In all the three words,

Sorrow has reached its peak , Oh Lord,
Due to Ravana the son of sage Poulasthya ,
All the three worlds have been completely destroyed, Oh God of universe.”

Ma dathha vara bala darppithanayittu , athi,
Nirdhayam mudikkunnu , viswathe yellam mayyo.
Loka palanmaareyum thachaatti kalanjava ,
Aneka sasanamakki chamachu lokamellam,
Paka sasananeyum samare ketti kondan
Eka sasanavum cheytheadinaan dasanan,
Yagathi karmangalum mudangi, athrayalla,
Yogeendran maaraam munimareyum bhakshikkunnu,
Dharma pathinikaleyum pidichu kondu poyaan,
Dharmavum maranjithu , mudinju maryadhayum.

Alas, Becoming proud due to the strength of boons given to me,
Without any kindness he is destroying the entire world,
He shook even the guardians of the world ,
And created different rules in all those places,
In the war he tied Lord Indra and created,
Only one rule in this world, that Ravana,
Due to that fire sacrifices were stopped ,
And not only that he also eats ,
Great yogis and great sages and catches and takes away
Virtuous wives and so all good has been destroyed.

Marthyanaal ozhinjavanilla , matthu aaralume,
Mruthyvennathum munne kalpitham, Jagat pathe,
Ninthiruvadi thane marthyanaai pirannu yini,
Pankthi kandharam thane kollanam , dhaya nidhe,
Santhatham namaskaramathinnu , Madhu ripo,
Chenthalir adiyina chinthikkai vareneme.

Oh Lord of the world, it has been earlier decided ,
That he does not face death from any one else other than man,
And so your goodself should himself be born as a man ,
And should kill that Ravana, Oh treasure of mercy,
And I again and again salute you for that , oh enemy of Madhu,
I should be able to think about your very tender feet.

Padma sambhavan itham unarthichathu neram,
Padma lochanan chirichu aruli cheythaan evam,
“Chitha shudhiyode yenne sevichu chira kalam,
Puthra labhartham puraa Kasyapa prajapathi,
Dathamayithu varam suprasannena mayaa,

Thdawcha sathyam karthum udyogamadhaiva may.”

When Lord Brahma told him like this,
Lord Vishnu with lotus eyes smiled and told him like this,
“With a pure heart , in olden times, Kasyapa Prajapathi served me,
For some time wishing to get a son, and I am happily ,
Fulfilling his wish and I am going to do it now.”

Kasyappan Dasaradha naamnaa Rajendranai,
Kasyapee thale thishtathy dhunaa, vidhaathaave,
THasya vallabhayakum adhithi Kousalyayum,
Thasya atmajanai vannu naan janicheedum,
Math sahodaranmaarai moonu per undai varum,
Chith swaroopini , mama sakthiyaam visweswari,
Yoga maya deviyum Janakalaye vannu,
Keekasathmaja kula nasa kariniyai,
Medhini thannil ayonijayai undai varum,
Aadhitheyanammar kapi veeranmaarai pirakkenam,
Medhini devi kkathi bharam kondu undayoru,
Vedana theerpaan yennal “ yennnau arul cheythu nadhan,
Veda nayakaneyum ayachu maranjan appol,
Vedhaavum namaskaricheedinaan bhakthiyode.

Kasyapa became a king called Dasaradha ,.
In a place which is in earth, Of Brahma,
And kasyapa’s wife Adhithi became Dasaratha;’s wife kousalya,
And I would be born as a son to them,
And there would be brother’s for me,
And in the divine form , the goddess of universe , who is my friend,
Who is the Goddess Yoga Maya would enter the house of Janaka,
AS the death to the clan of Rakshasas, not being born to any mother,
The devas should be born in the world as monkey warriors,
For the sake of reducing the burden of Goddess earth,”
Told Lord Vishnu , and when the Lord of Vedas disappeared,
Lord Brahma saluted him with great devotion.

Aaditheyanmaar yellam aadhi theernathu neram,
Adhi nayakan maranjeedin orasa nokki,
Khedavam akannu ullil preethi poondu udanudan,
Medhini thannil; Veenu namaskaravum cheythaar,
Medhini deviyeyum aaswasipicha sesham,
Vedhavum devakalodu aruli cheythaan yevam,

At the time the worries of all devas came to an end,
And facing the direction where the primeval lord disappeared,

Bereft of all sorrow in the mind and with great love there,
Fell on the ground and saluted the Lord.
After giving great hope with words of solace to the Goddess earth ,
Lord Brahma addressed the devas and told.

“Dhaanavaarathi Karuna nidhi, Lakshmi pathi,
Manava pravaranai vannavatharichidum,
Vasaradheesanvaye sadaram Ayodhyayil.
Vasavadhikalaya ningalum onnu venam,
Vasudevane paricharichu kolvaanaayi,
Dasa bhavena bhoomi mandale pirakkenam,
Maniyaam dasasana bruthyanmaarakum yathu-
Dhana veeranmaarodu yudham cheyvathinnu oro,
Kanana giri guhaa dwara vrukshangal thorum,
Vanara pravaranmaarayethum Vaikidaathe.”

“The enemy of asuras, the treasure of mercy, the consort of Lakshmi,
Would take an incarnation of a great human being,
In the clan of the Sun God , in the city of Ayodhya,
And all of you who are devas also should one thing.
For the sake of helping Lord Vishnu as servants to him,
You all should be born in the earth and also,
Fight with great heroes of the army of Rakshasas.
Without delay You should become monkeys,
And occupy all forests, hills , mouth of caves and on all trees.”

Suthramaadhikalodu Padma sambhavan nija,
Bharthru sasanam arul cheythudan krutharthanayi,
Sathya lokavum pukku sathwaram dharithriyu-
Mastha santhapa mathi swathayayi maruvinaal.

After telling to Indra and other devas , about the order,
Of his Lord , he became happy and immediately ,
Went to his Sathya loka and Goddess earth became,
Free of all her worries and became contented and happy.

Thalkaale hari pramukhanmaaraam vibudhanmaar,
Okkave hari roopa dharikal aayarallo ,
Manusha hari sahayarthamai thahas thatho,
Manusha hari sama vega vikramathode,
Parvatha vruksho pala yodhikali unnatha,
Parvatha thulya sareernmaaraya naaratham,
Easwaram pratheekshyamananmaarai plavaga ,
Vrundeswaranmaarum bhuvu sukhichu vaanallo.

Then Indra and all other great devas ,
Took the form of monkeys for ,
The sake of helping Lord Vishnu in the human form ,
And with very fast valour on mountains and trees,
Along with a body which is equal to a mountain,
And where those great monkeys lived happily,
In earth and waited for the appearance of Lord Vishnu.

1.5 Puthra labha alochana
(The thought of getting a son)

Amitha gunavaanaam nrupathi Dasaradhan,
Amala Ayodhya pathi , dharmathma , Veeran,
Amara kula vara thulyanaam Sathya parkra-
Man, ankaja saman , karunaa rathnaa karan,
Kausalya deviyodum Bharthru susreshakku yetham,
Kousalyam yeridum Kaikeyiyum Sumithrayum.
Bharyamar iruvarodum chernnu , manthrikalumai,
Karayaa karyangal vicharichu , bhoothalamellam,
Paripalikkum kalam , anapathyathwam kondu,
Parithapena guru charanambuja dwayam,
Vandanam cheythu chodhicheedinaan, “Yenthu nalla,
Nandanamaar undavaan yennu arul cheythideenam,
Puthranmaar illaigayaal yenikku Rajyadhi ,
Sampathu sarvavum Dukha pratham yennu arinjaalum.”

When King Dasaratha who had extremely good qualities,
Who was pure, king of Ayodhya, , Soul of justice , valorous hero,
Equal to one born in clan of devas, Really great valorous one,
One equal to God of love and one who is the gem of mercy ,
Along with queen Kausalya and with the two queens Kaikeyi and Sumathra,
Who were giving great credence to looking after their husbands,
And along with his ministers, after thinking over the problems and blessings,
Was ruling over the entire earth and due to his being not blessed by sons,
Along with great sorrow saluted the two lotus like feet of his guru and asked,
“How and when can I get good sons , kindly tell me for,
If I does not have sons , for me all the wealth that I have only leads to sorrow.”

Varishta thapodhanan Vasishtan athu kettu,
Chiruchu , Dasaratha nrupanodu arul cheythu,
“Ninakku naalu puthanmaar unday varum, athu,
Ninachu Khedikkenda, manasi narapathe,
Vaikathe varuthanam Rishya srungane yippol,
Cheyga nee gUna nidhe , Puthrakameshti yagam.”

The great sage of penance , Vasishtha, after hearing this,
Laughed and told to king Dasaratha like this,
“ You would soon get four sons, so do not be sad,
Thinking about this in your mind, Oh king,
Without delay get sage Rishya Srunga ,
And immediately perform the Puthra Kameshti sacrifice.”

1.6 Puthra Kameshti (Fire sacrifice to get children)

Thannude guruvaya Vasishtha niyogathaal,
Mannavan Vaibandakan thanneyum varuthinaan,
Salayum pani cheythu sarayu theerathingal ,
Bhoooloka pathi yaagam deekshichaan athu kalam,
Aswamedhanantharam thapasanmaarumai ,
Viswa nayaka samanaya Dasaradhan,
Viswa nayakan avatharam cheyvathinnai,
Viswasa bhakthiyodum puthra kameshti karmam,
Rishya srunganaal cheyya petta oru aahuthiyaale,
Viswa devatha ganam thrupthamai athu neram,
Homa pathrasthanaya payasathodu koodi,
Homa kundathil ninnu ponginan Vahni devan.

As per the words of his Guru sage Vasishtha,
The king got the help of the sage Rishya Srunga.
He constructed the place for doing Yaga , in the shores of Sarayu,
And that Lord of earth observed the penance of the Yaga,
And after performing the Aswamedha sacrifice,
That Dasaradha who was like the Lord of the world,
Along with the sages performed with devotion the Puthra Kameshti,
For the incarnation of The Lord of the earth..
All the devas and Gods were satisfied by the offering in fire,
Made by sage Rishya srunga and at that time,
From the fire place rose the God of fire ,
Along with a pot of Payasa (Sweet porridge).

“Thavakam puthreeyam ippayasam kai kolka nee,
Deva nirmitham” yennu paranju paavakanum,
Bhoopathi pravarannu koduthu maranjithu ,
Thapasagnayaa parigrahichu nrupathiyum.

“For the sake of getting sons , take this porridge,
Which is made by Gods, “ Said the Fire God,
And gave it to the great king and disappeared,
And as per the orders of sages , he took it.

Dakshina cheythu namaskarichu bhakthi poorvam,
Dakshanaam Dasaradhan thal kshanam preethiyode,
Kousalya devikku ardhham koduthu nrupa varan,
Shaidhilyathmanaa paathi nalkinaan kaikeyikum,
Anneram sumithrakku KOusalya devi thanum,
Thannute paathi kodutheedinaal madiyathe,
Yennathu kandu paathi koduthu kaikeyiyum,
Mannavan athu kandu santhosham poondaan yetham,
Than prajakalkku paramanandam varumaaru,
Garbhavum darichathu moovarum mathukalam.

He gave them their fees and saluted them with devotion,
That great hero Dasaratha, and immediately with love,
He gave half the quantity to his wife Kousalya,
And with great love gave the other half to Kaikeyi,
At that time queen Kousalya, gave half of what she got,
Without any hesitation to queen Sumathra,
And seeing this Kaikeyi also gave half her share to Sumithra,
And seeing this the king became very happy ,
And the three queens got in to the family way,
Giving great joy to the citizens of Ayodhya.

Appozhe thudangi kshoni nandhanaam dasaradhan,
Viprendranmaare okke varuthi thudanginaan,
Garbha rakshartham japa homadhi karmangalum,.
Ulpalakshikkal kanuvasaram kramathaale,
Garbha chihnangalellam vardhichu varum thorum,
Ul premam vardhichu nrupendrannum.

Right from that time , the king of the earth, Dasaradha ,
Started assembling great learned Brahmins ,
And performed chanting fire sacrifice etc for the safety of the pregnancy,
And when in those pretty women, the proper signs of pregnancy started appearing in time,
The love in the mind of the great king also increased.

Thal pranayini markkulla aabharanangal pole ,
Vipradhi prajakalkkum bhoomikkum devakalkkum,
Alpami chamanjithu santhapam dinam thorum,
Alpa bhashinimarkkum vardhichu thejasetham,
Seemantha pumsavanadhi kriyagalum cheythu,
Kamaatham dhanangalum cheythithu nara varan,
Garbhavum pari poornamai chamanjathu kalam,
Arbakanmaarum naalvar pirannar udanudan,
Uchathil Pancha graham nilkunna kalathingal,

Achyuthan ayodhyayail Kousalya athmajanaayaan,
Nakshtram purarvasu, navamiyallo thidhi.
Nakshtradhanodu koodave Brahaspathi,
Karkidagathil athyucha sthithan aayittallo,
Arkanu athyuchanudhayam karkadakam,
Arkajan thulathilum , bhargavan meenathilum,
Vakranum uchasthanai makara rasi thannil,
Nilkkumbol avatharicheedinaan Jagannadhan,
Dikkugal okke prasadhichathu devakalum,
Pethithu Kaikeyiyum , pushya nakshtram konde ,
Pithe naal sumithrayum pethingu puthra dwayam.

Like the ornaments for his queens, to the Brahmins,
To the citizens , to the earth and to the gods,
Sorrow became very less daily, and
Great luster increased for those who talk less,
He performed rituals like Seemantham and Pumsavanam,
And the king also gave money to charity to his full desire,
And the pregnancy came to an end and at that time,
Four children were born to him at the time ,
When five planets in exalted position , and at that time,
Lord Vishnu became the son of queen Kausalya,
His star was Punarvasu and the thidhi (moon's phase)was Navami,
And the great Lord was born at the time when,
Lord Jupiter was along with the lord of his birth star,
And it was in Karkidaga Lagnam , it was in greatly exalted position,
Lord Sun was greatly exalted, Sani was in Thula Rasi,
Lord Venus was in Meena rasi , Lord mars was in retrograde,
And was greatly exalted in Makara rasi,
All the Gods were crowding in all directions,
And at that time in Poosa star Kaikeyi got a son,
And the next day queen Sumithra got twins.

Bhagwan , Paramathma , Mukundan, Narayanan ,
Jagadeeswaran , Janma rahithan , Padmekshanan,
Bhuvaneswaran , Vishnu thannute chihnathodu,
Avatharam cheythappol,Kaanayi Kousalyajkkum,
SAhasra kirananmaar orumichu oru neram,
Sahasrasrayutham udhichu uyarunnathu pole,
SAhasra pathrothhavan , Narada , sanakadhi,
Sahasra nethra mukha vibudhndranmaarraalum,
Vandhyamayi iripporu nirmala makutavum,
Sundara chikkuravum , alaka sushamayum,
Karunyamrutha rasa sampoorana nayanavum,
Arunyambara pari shobitha jaganavum,

Sankha chakrabhja gadha shobhitha bujanggalum,
SAnkha sannibha gala rajitha kousthubhavum,
Bhaktha vathsalyam bhakthanmaarku kandarivaanai,
Vykthamay iripporu Pavana Sri vathsavum,
Kundala mukthaahara kanchee noopura mukha-
Mandanagalum , indu mandala vadanavum,
Pandu lokangal yellam alanna Padabhjavum,
Kandu kandu undayoru paramanandha thodum,
Mokshadhanaaya Jagal sakhiyaam paramaathma ,
Sakshal Narayanan Thaan ithu yennarinjappol,
Sundara gathriyaya Kausalya devi thanum,
Vandhichu theru there sthuthichu thudanginaal.

When God, divine soul , Mukunda, Narayana,
God of the universe , One who does not have births , One who has lotus like eyes,
And God of the earth , was born along with the symbols of Lord Vishnu ,
Kausalya saw him as thousand rays of light coming together ,
As if one who rises up like thousand suns,
As one wearing a honourable crown which was venerated ,
By Lord Brahma , sages like Narada and Sanaka,
As one having pretty hair and with prettiness of the curly locks,
As the one having eyes which were filled with the nectar of mercy,
With hips dressed with silk of the rising sun in the sky,
With hands shining with conch , wheel and mace,
As one wearing a necklace of Kousthubha gem in his conch like neck,
As one who is having Srivathsa mole which was extremely clear,
So that his devotees who love him would be able to identify him,
As one wearing ear studs , pearl necklace , anklets , girdle and other decorations,
As one having a moon like face , as one having a feet which earlier measured the world,
AS one sporting the divine joy which has been seen and seen,
And a the divine God who is responsible to give salvation and is the witness of the world,
And when she understood him as the real God Narayana,
And that very pretty Kausalya saluted him,
And started singing his praises continuously.

“ Namasthe deva deva , SAnkha chakrabhja dhara,
Namasthe Vasudeva , Madhusudana , hare,
Namasthe Narayana , Namasthe narakare,
Namastheswara , Soure , Namasthe Jagalpathe,
Ninthiruvadi Maya deviye kondu viswam,
Santhatham srustichu , rakshichu samharikkunnu,
Sathwadhi guna thraya masrayichu yendinnethennu,
Uthamanmaarkku polum arivaan velayathre.”

“Salutations to God of gods who wears the conch and the wheel,

Salutations to Vasudeva, the killer of Madhu and Hari,
Salutations to Narayana , Salutations to killer of Naraka,
Salutations to the God , the archer , Salutations to Lord of universe,
Your great self using the goddess of illusion are always,
For Creating , looking after and destroying this universe,
And depending on the three character class like Sathwa,
Even the very pure great ones are not clear as to why this is for that.”

Paraman, paraaparan parabrahmakhyan paran,
Paramathmavu , paran purushan paripoornan,
Achythan ananthan avyakthan avyayan yekan,
Nischalan, nirupaman, nirvana pradhan nithyan,
Nirmalan niramayan, nirvikara athma devan,
Nirmamaman nirakulan nirahangara moorthi,
Nishkalan, niranjanan, neethimaan nishkalmashan,
Nirgunan, nigamantha vakhayatha vedhyan, nadhan,
Nishkriyan, niraakaran, nirjara nishevithan,
Nishkaman, niyminaam hrudaya nilayanan,
Adhwayan ajan amruthanandan Narayanan,
Vidhwan manasa padma madhupan , Madhu vairi,
Sathyajnan aathma samastheswaran , sanathanan,
Sathwa sanchaya jeevan , sankhadhibhi sevyan,
Thatwartha bodha roopan , sakala jagan mayan,
Sathaa mathrakanallo ninthiruvadi noonam.

The greatest , He who is not any other one , The divine Brahmam , the divine one,
The divine soul , The divine Purusha, the complete one,
Achyuthan, The endless one , the not clear one , the imperishable one, he who is the one,
He who does not move, he who is unequalled, He who gives salvation, he who is forever,
He who is pure , he who is untainted, The God of the soul who does not have emotions,
The calm one , who is disinterested , he who is personification of absence of pride,
He who does not have any divisions , the purest one , the just one , he who does not have any stain,
He who does not have any characteristic , He who is worshipped by words of Vedas, the lord,
He who does not do anything, He who does not have a form , he who does not age , He who is honoured,
He who does not have desires, he who lives in the mind of just ones,
He who does not have a second , he who cannot be defeated, he who is forever joyful , Lord Narayana,
The learned one , the bee that hovers round the mind , the enemy of Madhu,
He who is truthful , The god of all souls , He who does not have beginning,
The being which collects truth , he who is served by sages like Sanaka,
The personification of meanings of philosophy , he who pervades all over universe,
He who is only essence , I surrender to your feet.

Ninthiruvadiyude jadarathingal nithya,
Manthamillaatholam Brahmandangal kidakkunnu,
Anganeyulla bhavaan yennude jadarathil,

Yingane vasippathenthuthu karanam pothi,
Bhakthanmaar vishayamayulloru paaravasyam,
Vyakthamai kaanai vannu mugdhayaam yenikippol.

In your honour's stomach daily and endlessly ,
All the universes are always lying,
And what is the cause of that type of yourself ,
Living within my stomach, salutations to you.
And me who is foolish is now experiencing,
The sensation of great devotees now.

Bharthru puthratha aakula samsara dukha ambhudhou,
Nithyavum nimagnanaaya athartham brahmikkunnen,
Ninnude Maha Maya thannude balathinaal,
Innu nin padambujam kaananum yogam vannu.

Being daily drowned in the sea of husband , children and worries in life,
I am completely confused and due to the strength of great illusion,
Today I am lucky enough to see your lotus like feet.

Thwal karunyathaal , nithyam ulkombil vasikkenam,
Ikkanaakiya roopam dushkrutham odunguvaan,
Viswa mohiniyaaya nin maha maya ,
Viswesa , mohipichedayka maam , Lakshmi pathe,
Kevalam aloukeekam Vaishnava maya roopam,
DEvesa , Maraykkenam matthullor kanum mumble,
Lalanaa asleshadhya anurropa mayiripporu,
Bala bhavathe mama kattenam Dhaya nidhe,
Puthra vathsalya vyajamayoru parichara na
Thale kadakkenam Dukha samsarnavam.

By your mercy , we have to live comfortably,
And though this form of yours is to destroy bad actions,
Your great illusion who is prettiest in the world,
Oh God of universe , should not make me desire for it, Oh consort of Lakshmi,
The form of Vaishnava maya is very unusual,
Oh God of devas , please hide this form before others see it,
And take the form of a child which is more suitable to hug you,
And bring you up with care, and show me, oh treasure of mercy ,
And I with a reason of affection towards my son,
Would serve you and cross the ocean of the sad samsara.

Bhakthi poonditham veenu vanangi sthuthichappol,
Bhaktha vathsalan , purushothaman arul cheythu
"Mathave , bhavithikku yendhishtamakunna thennal,

Athu mantharamilla , chinthicha vannam varum,
Durmadham valarnnoru Ravanan thane kkonnu,
Sammodham lokangalkku varuthi kkolvaan munnam,
Brahma Sankara pramukhamara roopa pravaranmaar,
Nirmala padangalaal sthuthichu sevikkayaal ,
Manava vamsithingal ningalkku thanayanai,
Manusha vesham poondu bhoomiyil pirannu jnaan,
Puthranai pirakkanam , jnaan thane ningalkku yennu ,
Chithathil niroopichu sevicha chira kaalam,
Poorva janmani punarathu karanam ippol,
Evam bhoothakamaya Veshathe Kaati thannu.

When she with great devotion , saluted and prayed to him,
The God who is the darling of his devotees, That great Purusha told,
“Oh mother , I do not have any problem in taking a form,
That is liked by you and it would come as you think,
For killing Ravana who is roaming with great pride,
And to bring good life to all the people on earth,
Once Brahma , Shiva and the great Lords of devas,
Prayed me with holy words and served me.
And I decided to be born in the clan of Manu ,
As your child , taking the form of a human being,
And I was born as your son, because you,
Served me once with a wish in your mind,
That I only should be born as a child to you,
In your previous births and due to that reason ,
I only showed you my real form.”

Durlabham mama darsanam mokshathinnuyitu llo-
Nilaa allo , pinneyoru janma samsara dukham,
Yennude roopamidham nithyaum dhyanichu kol –
Kennaal Vannedum mokamilla samsayamethum.

Seeing me in this form can only be done rarely,
And this is meant for getting salvation to you ,
If you can meditate on this form with devotion daily,
Then do not have any doubt that you would get salvation.

Yaathoru marthyaniha nammile samvadam ithu ,
Aadharaal padikathan, Kelkkathan cheyyunnathu ,
Sadhikkum avannu saropya menu arinjaalum,
Chethasi marikkumbol mal smaranayum undaam.

That man who reads or hears with devotion,
The discussion that took place between us,

Will attain my Saujya(salvation) definitely,
And at the time of his death he will remember me,

Itharam arul cheythu bala bhavathe poondu,
Sathwaram kaalum kaiyum kudanju karayunnon,
Indra neelabha poonda Sundara roopan,
Aravinda lochanan , Mukundan , Paramandathma,
Chandra chooda aravinda mandira vrundaraka,
Vrunda vandithan , bhuvu vannu avatharam cheythaan.

Saying this he took the normal form of a little baby,
And immediately started crying shaking his arms and legs,
And he was extremely pretty with the colour of blue sapphire,
Also one having lotus like eyes, Mukundan , soul of divine joy,
One saluted by those present in the lotus like temple of Shiva ,
And thus he took incarnation in his world.

Nandanam undayithennu aasu kettoru Pankthi,
Syandhanam , adha pramananda aakulanaayaan,
Puthra janmathe chonna bruthya vargathinellaam,
Vasthra bhooshana adhya akhilartha dhanangal cheythaan,
Puthra vakthrabhjam kandu thushtanaai purapettu,
Shudhamai snanam cheythu, guruvin niyogataal,
Jatha karmavum cheythu , dhaanavum cheythu pinne ,
Jjathanayithu Kaikeyi suthan pithe nalam,
Sumithraa puthranmaar aayi undaythu iruvarum,
AMithranthakan dasaradhanum Yadhavidhi,
Cheythithu Jatha karmam Balakar ellavarkkum
Cheythithu santhosham kondu aasrukkal janangalkkum.

Hearing the news of the birth of a son,
That king was blessed with divine joy,
And to all those servants who told the news of son's birth,
He gave cloths ,ornaments and lots of wealth,
After Seeing the face of his son , he went with great joy,
And after taking a very cleansing bath and as per the orders of the Guru,
He performed the ritual of birth and also meditated afterwards,
To Kaikeyi a son was born the next day ,
And to Sumithra two sons were born,
And Dasaratha who was the killer of enemies , also ,
Performed ritual of birth to all the children,
And after that all his citizens shed tears of joy.

Swarna rathnougha vasthra gramadhi padarhtangal ,
Yennamillatholam dhanam cheythu bhoodevanaam,

Vinnavar nattilum undayithu mahothssavam,
Kannugal aayiramum thelinju Mahendranum.

To the Brahmins countless and innumerable,
Gold , jewels , cloth , land and other material were given as charity,
And in the land of Gods also there was a big festival,
And for Lord Indra all his thousand eyes became clear.

Samastha lokangalum aathmaavamivangale,
Ramicheedunnu nithya mennu orthu Vasishtanam,
Syamala niram poondu , komala kumaranu,
Raman yennoru thirunamavum ittanallo,
Bharana nipuna naam Kaikeyi thanayannu ,
Bharathan yennu namam aruli cheythu muni,
Lakshana anvithanaya sumithra thanayannu,
Lakshmanan yennu thane namam arul cheythu,
Sathru vrundathe hanicheeduga nimithamai,
Sathrugnan yennu sumithrathmaja varajannum,
Nama dheyavum Nalu puthrarkkum vidhichevam,
Bhoomi palanum Bharyamaarumai anandhichaan.

Remembering that that all souls of all the worlds ,
Are happy daily because of him, Vasishta,
Gave the name of Rama , to the pretty boy of black colour,
And due to his,Being an expert in administration,
The son of Kaikeyi was called Bharatha ,
To the son of Sumithra who had all good features,
He called him as Lakshmana, and due to,
His quality of killing all his enemies,
The other son of Sumithra was called Shatrugna ,
And after giving these names to all his four sons,
The king lived happily along with his wives.

Komalanmaraayoru sodharanmaarumai,
Shyamala niram poonda Lokabhirama devan,
Karunya amrutha poorna apanga veekshanam kondum,
Sarasya vyaktha varna alaapa peeyusham kondum,
Viswa mohanamaya roopa soundaryam kondum,
Nisseha Ananda pradha deha mardhavam kondum,
Bandhooka danthambhara chumbana rasam kondum,
Bandhooka danthangura spashta haasaabha kondum,
Bhoothala sthitha paadabhja dwaya yanam kondum,
Chetho mohanangalaam Nagara vasigalkkum,
Preethi nalginaan samasthendriyangallum yellam,

With the very pretty group of his brothers,
The black coloured , world bewitching God,
With the glance which was full of nectar of mercy,
With clear colour of the lake , with nectar like music,
With the prettiness which used to attract the universe,
With softness of body that gave rise to real joy,
With the taste of the kiss of his lips which are like red hibiscus flower,
With the humour emanating from his pretty teeth,
With the two feet which rest on the land,
And with his pretty and attractive movements,
He gave love to all the sense organs,
Of his father , mother and people of the town.

Phaala desanthe Swarna aswatha parnaa kaaramai,
Maleyum aninjathil patheedum kuralavum,
Anjana maninja thi manjula tharamaya,
Kanja nethravum , kadakshaa avalokanangalum,
Karnalankara mani kundalam minnidunna,
Swarna dharpana sama ganda mandalangalum,
Sardhoola nakhangalum vidruma manikalum,
Cherthudan Kartha swara manigal madhye madhye,
Korthu charthaa dunnoru kanda kandodhothamum,
Muthu maalagal vana malakalodum poonda,
Visthruthorasi charthum thulasee malyangalum,
Nisthoola prabha vathsa lanchana vilasavum,
Angadangalum valayangal Kankanangalum,
Angooleeyangal kondu shobhicha karangalum,
Kanchana sadrusa peethambara upari charrthum.
Kanjikal noopurangal yenniva pala tharam,
Alankarangal poondu sodharanmaarodum,
Oralankarathe charthaan bhoomi devikku nadhan.

With The beauty of curly tendrils enhanced by wearing on his forehead ,
The mark of sandal wood,In the shape of a golden leaf of a peepal tree,
The side long glances out of his eyes made more pretty ,
Due to his wearing black eye paint on them,
The ears shining due to the handsome ear globes,
The cheeks which were shining like a golden mirror,
The very eminent nails , the necklace of corals,
In which here and there beads made of gold,
Which he was wearing around his neck,
Necklaces of pearls, garlands of forest flowers,
The broad long chains made of thulasi leaves,
The incomparable light emanating from the sri vathsa,
Armllets , bangles and golden rounds that he wore,

The Arms which were shining due to his rings,
The yellow silk upper cloth that he was wearing like a belt,
And Other anklets and lotus flower that he was wearing,
The Lord of goddess along with his brothers heightened the beauty of the earth.

Bharthavinnu adhivasa mundayoru Ayodhyayil,
Pol thar manini thanum kalichu vilanginaal,
Bhoothala thingal yellam annu thottu anu dhanam,
Bhoothiyum vardhichithu, lokavum aanandhichu.

Goddess Lakshmi started living very happily,
In Ayodhya where her husband was living,
From that day onwards every thing in earth,
Heightened its existence and the world was a happy place.

Dampathimaare balyam kondu evam ranjipichu,
Samprathi koumaaravum sampathichithu melle,
Vidhi nandananaaya Vasishta Maha muni,
Vidhi poorvakam upanichithu balanmaare,
Sruthikalode punar angangal upangamgal,
Smruthikalum upa smruthikalum sramamellam,
Padaamaayathu parthaal yendu adbutham , mava,
Padavamerum nija swasangal thanneyallo.
Sakala chara chara guruvai maruvidum,
Bhagwan thanikkoru guruvai chamanjidum,
Sahasra pathrothbhava puthranaam vasishtande,
Mahathwamerum bhagyam chollavathu orthaal.

Their childhood made their parents very happy,
And slowly their youth also approached ,
And the great sage Vasishta who was the son of Brahma,
According to dharma made the children wear the sacred thread ,
And taught them Vedas along with several branches,
As also the human law book as well as their branches,
And surprisingly all these were learned them without any effort ,
For they are all very difficult to teach and learn,
Due their being taught by sage Vasishta ,
The son of the God who arose from a lotus flower,
To the god who was the teacher of all moving and not moving beings.

Dhanur veda a mbo nidhi paraganmaarai vannu,
THanayanmaar yennathu kandoru Dasaradhan,
Manasi valarnnoru paramanandam poondu,
Muni nayakaneyum aanandhippichu nannai,
Aamodham valarnu ullil sevya sevaka bhavam,

Rama Lakshmanamaarum kai kondaar athupole,
Komalanmaarai mevum Bharatha Sathrugnanmaar,
Swami bruthaikabhavam , kai kondaar anudhinam,
Raghavan athu kaalam yekadhaa kuthoohalaal,
Vegam yereedinnoru thuraga rathna meri,
Prana sammithanaaya lakshmananodum chernnu,
Bana thoonira gadga aadhya aayudangalum poondu,
Kanana dese nadaneedinaan nayaatinnai,
Kanaya dushta mruga sanchayam kola cheythaan.

Dasaradha seeing that his sons have returned,
As great experts in the sea of the science of archery ,
Became happy with the ebbing joy of his mind,
And greatly made happy the great sage.
Among Rama and Lakshmana the feeling,
Of The lord and his assistant grew up,
And in the hearts of the pretty Bharatha and Shatrugna ,
There Developed a feeling of God and his servant ,
And this grew more and more with the passage of time,
And at that time one day Rama with lot of happiness in his mind,
Speedily climbed on a great gem of a horse ,
And along with Lakshmana who was like his soul,
Armed themselves with weapons like bow ,arrow and sword ,
Started travelling inside the forest for the sake of hunting,
And killed very many groups of cruel animals.

Harini , hari , kari karadi , giri kari,
Hari saardhooladhikal aadhikal amitha vanya mrugam,
Vadhichu kondu vannu , janakan kaalkkal vechu,
Vidhicha vannam namaskarichu vanangeedinaan.

He killed very large number of wild animals like,
Deer , Monkey , elephant bear, mountain boar ,
And lion and brought and kept them at the feet of his father,
And as per the practice saluted him by falling at his feet.

Nithyavum ushasyooshasyothaya kulichathu,
Bhakthi kai kondu Sandhya vandhanam cheythe sesham,
Janaka jananimaar charanaambujam vandhichu,
Anujanodu chernnu , poura karyangal yellam,
Chinthichu danda neethi neengaathe lokam thangal,
SAnthatham ranjipichu , Dharma paripaalanam cheythu,
Bandhukkalodum guru bhoothanmaarodum chernnu,
Santhushta athmanaa, mrushta Bhojanam kazhichu adha,
Dhamra sasthradhi Purana ithihaasangal kettu,

Nirmala brahmananda leena chethasaa nithyam,
Paraman parapan Parabrahmakhyan paran,
Purushan paramathma , paramaananda moorthi,
Bhoomiyil manushyanaay avathaaram cheythevam,
Bhoomi palaka vruthikai kondu vannedinaan.

Getting up at really very early morning , taking bath,
Doing with great devotion the salutations of dawn,
Saluting the lotus like feet of his father and mother ,
Thinking about affairs of ruling of the state along with his brother,
After always bringing about peace without crossing the limits of law,
After looking after Dharma, and then after taking ,
Very tasty and quality food along with relatives and elders,
After hearing Dharma Sasthras and historical events,
Daily with a pure mind completely merging with divine joy,
That great one , the one who was divine , one who is like divine Brahman,
One who is outside everything , Lord Vishnu , the divine soul , the personification of divine joy,
After taking incarnation in this world as a man,
Lived with the ideal role of a ruler of earth.

Chethasa vicharichu kaankilo paramartha,
Methume cheyunnon alli lillallo vikaravum,
Chinthikkil parinama millathe oru athmananda ,
Menthoru maha maya vaibhavam chithram, chithram.

If we think and see it in our mind , he is the one ,
Who does nothing but the real truth and there are ,
No feelings and further evolution in him ,
And the divine joy of the soul is but an illusion, strange , strange.

1.7 Protection of the fire sacrifice of Viswamithra.

Akkalam Viswamithranaakiya muni kula,
Mukhyan Ayodhyakku ammar ezhunelli dinaan,
Ramanayi avaniyil Mayaya janichoru,
Komalamay a roopam poondoru parathmanaam,
Sathyagnan anatha aanandamrutham kandu kolvaan,
Chithathil niranjaasu vazhinja bhakthiyode.

At that time the great sage who was called Viswamithra,
Came on a visit to Ayodhya , knowing that Rama,
Was born in this earth due to the act of illusion,
And is really the divine soul who has taken a pretty form,
And with a view to see the real wisdom and endless nectar of joy,
He came with desire filled in his mind and mind ebbing with devotion.

Kousikan thanne kandu Bhoopathi Dasrathan,
Aasu sambhramathodum , prathyuthanavum cheythu,
Vidhi nandhananodum chennu yethirethu yadha-
Vidhi poojayum cheythu vandhichu ninnu bhakthyya,
Sasmitham muni varan thannodu cholledinaan,
“ Asmath janmam yinnu vannithu saphalamai,
Ninthiruvadi yezhunneliya moolam kruthar-
Thaa anthrathmaavayithu jnan iha thaponidhe,
Inganeyulla ningal ezhunelledum desam ,
Mangalamai vannasu sampathum thane varum,
Yenthonnu chithichezhunelliya thennu yippol,
Ninthiruvadi arul cheyyanam, dhaya nidhe,
Yennal aakunnathellam cheyvaan jnaan madiyathe ,
Chonnalum paramartham thapasa kula pathe .”

On seeing sage Kaushika, the king Dasaratha,
With great nervousness started welcoming him,
And along with sage Vasishtha , the son of Brahma,
He saluted him and with great devotion and smile,
Told that great sage as follows:-
“Due to your coming my birth has become fruitful,
And by the coming of your great self , the soul within me,
Has become contended , oh great sage,
The country which your great self has visited ,
Would become auspicious and wealth will come there,
Oh treasure of mercy , be pleased to tell me,
With what objective did you come here?
I would do anything which is possible by me ,
Without hesitation, Oh lord among sages , please tell the real reason.”

Viswamithranum , preethanai arul cheutheedinaan,
Viswasathode Dasarathanodu athu neram,
“Jnaan amavasya thorum , pithru devadhikale ,
Dhyanichu cheytheadunna homathe mudakkunnor,
Mareecha , Subahu mukhyanamaaraam nakthancharanmar,
Iruvarum , anucharanmaraayu ullorum,
Avare nigrachichu , yagathe rakshippan,
Aayi . avaneepathe , Rama devane ayakkanam,
Pushkaroth bhava puthran thannodu nirooppichu,
Lakshmananeyum kooda nalkanam madiyathe ,
Nallathu vanneduga , ninakku Maheepathe,
Kalyana mathe , Karuna nidhe , nara pathe.”

Becoming pleased sage Viswamithra told,

With great hope to Dasaratha at that time,
“On every new moon day , meditating,
On the mane gods , I do a fire sacrifice,
But this is being stopped by Rakshasas,
Like Mareecha, Subahu and their assistants,
For killing them and protecting the fire sacrifice,
Oh king , you have to send God Rama,
And he told this to sage Vasishta also,
And without any hesitation you have ,
To send Lord Lakshmana also,
Let all that is good come to you, oh king,
Oh auspicious one , oh treasure of mercy , Oh lord of men.”

Chintha chanchalanaya pankthisyandana nrupan,
Manthrichu , guruvinodu yekanthe chollinaan,
“Yendu cholvathu ,. Guro, Nandanana thanna mama,
SAnthyajicheeduvathinallallo , sakthiyottum,
Yethrayum kothicha kalathingal deiva vasaal,
Sidhichu thanayanaam Ramane piriymbol,
Nirnayam marikkum jnaan, Ramane nalkeedaanjaal,
Anvaya nasam koode varuthum Viswamithran,
Yenthonnu nallathipol yennu nin thiruvadi,
Chinthichu thirichu aruli cheitheeduga venam.”

Getting worried that king belonging to the clan of Sun,
Calling his Guru told to him in private ,
“Oh teacher , what should I tell him,
It is not for sacrificing my son that , at a time,
When I was weak and desiring for a son,
I got by God’s grace Rama as a son and by parting with him,
I will definitely die and if I do not give Rama,
Viswamithra would completely destroy our clan,
Your honour may be pleased to tell me now,
After great thought, as to what I should tell him.”.

“yengilo deva guhyam kettalalum athi gopyam,
Sankadamundakenda , santhatham dhara pathe,
Manushanalla Raman , Manava Shikhamane,
Manamilatha paramathmavu, sadanandan,
Padma sambhavan , munnam prarthikka moolamai,
Padma lochanan bhomi bharathe kalavaanai,
Ninnude thanayanai , Kousalya devi thannil,
Vannavatharichathu , Vaikundan, Narayanan.”

“Then please hear from me the secret of the devas,

Which is being kept as greatly secret and oh king,
There is no reason for you to be sorry about.
Oh great gem among men, Rama is not a man,
The divine soul who is forever joyful and who does not have any measure,
As a result of prayers done earlier by Lord Brahma,
Lord Vishnu who is in Vaikunda, who is Narayana himself
For the sake of reducing the burden of this world,
Has taken incarnation as your son and Kausalya's son .

Ninnude Poorva janmam, cholluvan , Dasaratha,
Munnam nee Brahmamajan , Kasyapa prajapathi,
Ninnude pathniyakum Adithi , Kousalya kel,
Iruvarum koodi santhathi yundavaanai,
Bahu vathsaram ugram thapassu cheythu ningal,
Muhurathmani Vishnu poojaa dhyanaadhiyodum,
Bhaktha vathsalan devan , varadan Bhagawanum,
Prathyaksee bhavichu "Nee vangi kol varam" yennan,
"Puthranaayi pirakkanam yenikku bhavaan", yennnu,
Sathwara mapekshicha karanam innu nadhan,
Puthranayi pirannithu Raman yennarinjaalum,
Pruthweendra, Seshan thane Lakshmanan aakunnathuthum,
SANKha chakrungalallo Bharatha Sathrugnanmaar ,
SANKha kai vittu kettu kondalum iniyum nee."

Oh Dasaratha, I will now tell you about your previous birth.
Earlier you were Kasyapa Prajapathi , son of Lord Brahma,
And Adhithi who was your wife then is now Kausalya.
Both of you together did very tough penance for several years,
To get a son and repeated it again and again,
Addressed to Lord Vishnu along with worship and meditation.
That God who likes his devotees , who blesses and who is divine,
Came in person before you and asked, " You receive the boons from me,"
And because you immediately requested him,
"You should be born as our son," . today that lord,
Has born as your son Rama, please understand this.
Oh king Lord Adhishesha is born as your son Lakshmana,
And Vishnu's wheel and conch have been born as Bharatha and Shatrugna,
And so leave away all these doubts and also hear the following."

"yoga maya deviyum , seethayaay mithilayil,
Yaga velayaam, ayonijayay undai vannu,
AAGathnaayaam Viswamithran avar thammil,
Yogam kooteduvathine arinjedenam , nee,
Yetrayum guhyamithu vakthavya malla thanum,
Puthrane koode ayacheeduga madiyathe."

In Mithila , The Goddess Yog maya has been born ,
Without born from any being , in the stage of penance
And you understand that Sage Vswamithra who has come here ,
Would make a meeting possible between them,
This is a great secret and should not be told to any one,
And so without hesitation send your son.”

Santhushtanaya Dasaradhanum Kousikane,
Vandichu , yadha vidhi poojichu , bhakhi poorvam,
“Rama Lakshmananmaare kondu poi kondalum, “ yennu,
AAmodham poondu , nalgi Bhoopathi puthranmaare,
“Varika Rama, Rama, Lakshmana Varika , Yennu,
Arige cherthu maril anachu gadam , gadam,
Punarnnu punarnnudan , nukarnnu sirasingal,
“Gunangal varuvaanai povin, “ yennura cheythaan,
Janaka jananimar charanaambujam koopi,
Muni nayakan guru padavum vandhichudan,
Viswa mithrane chennu vandichu Kumaranmaar,
Viswa rakshartham parigrahichu muneendranum,
Chapa , thuneera Bana , gadga panikalaaya,
Bhoopathi kumaranmaarodum , Kousika muni,
Yathrayum ayapichu aaseervadangalum cholli,
Theerthapadanmaarodum nadannu Viswamithran.
Mandam poi chila desam kadannor anantharam,
Mandahasavum cheythittu aruli cheythu munee,
“Rama, Raghava, Rama, Lakshmana Kumara kel,
Komalamaaryulla Balanmaar aanalo ningal,
Dahamendhennum , visappu yenthennum ariyathe irippanai,
Maahathmyam yerunoru vidhyakal iva rendum,
Balakanmaare , ningal padichu japichalum,
Balayum, punar athibalayum madiyathe,

Dasaratha who became very happy , saluted,
Sage Kausika , worshipped as per procedure and along with great devotion,
Saying “You can take Rama and Lakshmana along with you,”
The king gave his sons to him with great joy, and he calling,
“Come Rama , Rama , come Lakshmana “ Took them near to him,
And embraced them close to his heart in a tight manner,
Caressed and caressed them , , kissed them on their head,
And told them, “Go so that all good will come to you,”
Those lads then saluted the lotus like feet of their father and mother,
And also saluted the feet of the sage who was their guru,
And later went and saluted sage Viswamithra.
For the sake of protecting the world the sage took them,’

And sage Kasyapa and along with those royal lads armed with,
Bow, quiver , arrows and sword , bid farewell to others after blessing them.
Along with those lads of divine feet Viswamithra walked,
And after seeing some countries after a sauntering walk,
Smiled at them and told them,
“ Hey Rama, Hey Raghava, Hey Rama , Hey lad Lakshmana , please hear.
You both are only handsome lads and you since both have been brought up,
Without knowing what is hunger and thirst , for you not suffering from ,
Hunger and thirst , there are two great lessons called Bala and Athibala.
Without any hesitation please learn them and then chant the same.”

Deva nirmatham kalee vidhyakal yennu Rama-
Devannum anujannum upadesichu muni,
Kshul pipasaadhikalum theernna Balanmarum aayi,
Appozhe Ganga kadaneedinaan Viswamithran.

The sage told them that this knowledge is made by devas,
And he taught them these manthras,
Learning which the boys got rid of hunger and thirst,
And immediately sage Viswamithra crossed the river Ganges with them.

1.8 Killing of Thataka

Thataka vanam prapicheedinor anantharam ,
Gooda smeravum poondu paranju Viswamithran,
“Raghava. SATHya parakrama varidhe , Rama,
Pokumaarilla vazhiaarum ithu kaalam,
Kaadithu kanaayo nee? Kama roopiniyaya,
Thataka bhayangary vaaneedum desamallo,
Avale pedichu aarum ner vazhi nadappeela,
Bhuvana vasi janam , bhuvaneswara, Pothi,
Kollanam avale nee valla jathiyum mathi-
Nilloru doshamennu mamuni paranjappol,
Melleve yonnu cheru jnaan oli cheythu , Raman,
Yella lokavum onnu virachathu athu neram,
Cheru jnan oil kettu kopichu nisachari,
Perike vega thodumaduthu bakshippanai,
Anneram oru saramayachu Raghavanum,
Chennu thadaga maril kondithu Rama Banam,
Paara athil mala chirakathu veenathu pole,
Ghora roopiniyaya thadaga veenal allo,
Swarna rathnabharana bhooshitha gathriyai,
Sundariyaya yakshi thanneyum kaanai vannu.,
Sapathaal nakthanjariyayoru yakshi thanum ,
Prapichu devalokm Ramadeva Anugnayaa,

Kousika muneendranum divayasthra ngale yellam,
Maasu Raghavanodu upadesichu salakshmanam.

They then reached the forest of Thataka,
And Viswamithra told with a mysterious smile,
“Oh Raghava, , Oh ocean of valour , Oh Rama,
These times no body goes these way,
Do you see this forest, This is a horrible place ,
Where Thadaka who can take any form lives.
And fearing her none of the people of earth,
walks on this straight road, Oh lord of earth , salutations,
When the great saint told, “You have to kill her,”
there are no problems, to whatever group or clan she belongs,
Rama twanged the string of his bow slightly,
And at that time when the entire world shivered,
That Thataka who travels at night became very angry,
Rushed towards Rama to eat him,
And Rama at that time sent an arrow,
And that arrow of Rama went and hit the chest of Thataka,
And that horrible looking Thataka fell on the ground,
Like a mountain falling on earth when its wings are cut,
And there a pretty Yakshi decorated fully,
With ornaments of Gold and jewels appeared,
And when she told that she became a Rakshasi,
Due to a curse , Rama permitted her to go and
She reached the world of devas, and
That great sage called Kausika taught ,
Both Rama and Lakshmana several divine arrows.

Nirmalanmaaraam kumaranmaarum muneendranum,
Ramya kanane thathra vasichu Kaamaasrame,
Rathriyum pinittavar Sandhya vandanam cheythu,
Yathrayum thudanginaara aasthaaya pularkaale.

Those pure lords and that great sage ,
Lived in the Kamasrama* in that pretty forest,
And after the night , they completed their morning rituals ,
And they re started their travel in the early morning.

*Place where God of love was killed by Lord Shiva.

Pukkithu Sidhasramam Viswamithranum muni-
Mukhyanmaar yethirethu , vandichar athu neram,
Rama Lakshmananmaaru, vandhichu munigale ,
Premam ulkkondu muni maarum salkaram cheythaar,
Visramichu anantharam Raghavan thiruvadi,

Viswamithrane nokki preethi poondu arul cheythu,
“Thapasothamaa, Bhavaan deekshikka Yaga mini,
Thaapam koodathe rakshicheeduvaa nethu cheythum,’
Dushtaraam nisacharendranmaare kaatti thannal,
Nashtamaakuvaan banam kondu jnaan thaponidhe.

Then they entered the Sidhasramam of Viswamithra ,
And they were received there by the chief sages,
They also saluted them at that time and Rama,
As well as Lakshmana also saluted the sages.
With great love the sages treated them hospitably ,
And after taking rest the honourable Rama,
Looked at sage Viswamithra and asked with love,
“Oh great sage , please conduct your fire sacrifices now,
And by doing whatever is needed , I would protect it ,
Without much trouble to you all, if you show,
Those very bad asuras ,I would destroy with my arrows.”

Yagavum deekshichithu , kousikan athu kaalam,
Agamichathu nakthancharanmaar padayodum,
Madhyahna kale , mel bagathingal ninnu thathra,
Raktha vrushtiyum thudangeedinaar athu neram,
Paarathe randu saram thoduthu Ramadevan,
Mareecha Subahu veeranmaare prayogichaan,
Konnithu Subahuvaam avane oru saram,
Anneram Marrechanum bheethi poondu odeedinaan,
Chennithu Ramabanam pinnaale koode koode,
Khinnana yeriyoru yojana paanjan avan,
Arnavam thannil chennu veenithu Mareechanum,
Anneram avideyum , chennithu dahippanai.

Sage Koushika started observing Yaga at that time,
And the Rakshasas came there with an army,
And at after noon, they started the rain of blood,
And without even seeing them , Rama sent two arrows,
Aimed at the heroes called Mareecha and Subahu,
And one of those arrows immediately killed Subahu,
And at that time With great fear Mareecha started running away,
But the Arrow of Rama followed him again and again,
And the very tired Mareecha ran for another Yojana distance,
And That Marrecha went and fell in to the sea ,
But even there the arrow went to burn him.

Pinne mathengumoru saranam millanju avan,
“Yenne Rakshikkane “ yennu abhayam pukkedinaan,

BHaktha vathsalan abhayam koduthathu moolam,
Bhakthanai vannaan annu thudangi Marrechanum,
Pathalar kula kalanaya soumithriyum,
Mathulla padayellam konnithu sarangalaal,
DEvakaI pushpa vrushti cheythithu santhoshathaal,
Deva dundhubhikalum goshichathth athu neram,
Yaksha kinnara sidha charana Gandharvanmaar,
Thal kshane koopi Sthuthi chethavum aanadhichar,
Viswamithranum paramanandam poondu punarna,
Aasu poornardhra kula nethra padmangalodum,
Uthsange cherthu , paramaseervadhavum cheythu ,
Vathsanmaareyum bhujipichathu vathsalyathaal,
Irunku moonu dinam ororo puranangal,
Paranju rasippichu Kousikan avarumai.

Later since there was no other method to save himself.
He surrendered to Rama saying “ Please save me”,
And since that lover of devotees gave him protection,
Mareecha from that time became a devotee of Rama,
And the god of death to his enemies Lakshmana ,
Killed by his arrows all the rest of their army ,
The devas rained flowers due to great happiness,
The deva drummers at that time their drums loudly,
Yakshas, Kinnaras , Sidhas, Charanas and Gandharwas,
Immediately saluted them and started singing their praise ,
And sage Viswamithra became extremely happy ,
Caressed them and with his lotus like eyes full of tears,
Hugged them tightly and gave them his divine blessings.
With great love he offered food to those lads ,
And for the next three days sage Kousika related,
The epics and made them extremely happy.

Arul cheyythithu naalaam divasam pinne muni,
“Aruthu vrudhaa kalam kalakennulla thethum,
Janaka mahee pathiyude Maha yagnam
INi vaikaathe kaanmaan poga naam vathsanmaare,
Chollezhum trayambakamakina Maheswara,
Villundu , videha rajyathingal irikkunnu,
Sri Maha devan thane vechirikkunnu pura,
Bhoomi palendranmaaraal architham anu dinam,
Kshonee palendra kula jathanaakiya bhavan,
Kananam maha sathwamakiya Dhanu rathnam.”

After telling this on the fourth day the sage again told,
“You should not unnecessarily waste time doing nothing,

The great king Janaka is conducting a great fire sacrifice,
And hey lads , we would go to see it without delay ,
There is a famous bow belonging to the great god Shiva,
Called Trayambaka in the kingdom of Videha king,
It has been kept there at olden times by Lord Shiva himself,
And it is daily being worshipped by the rulers of earth,
And so you who were born in a family that rules the earth,
Should see that gem of a bow which is a great holy thing.”

Thapasendranmaarodum yee vannam arul cheythu,
Bhoopathi balanmaarum koode poye Viswamithran,
Prapichu Ganga theeram , Gowthamasramam thatra,
Shobha poondoru punya desam Ananda pradham,
Divya pada palathaa kusuma phalangaklaal,
Sarva mohana karam Janthu soonchaya heenam,
Kandu kouthukam poondu , Viswamithrane nokki,
Pundreekekshanan meevannam arul cheythu,
“Aasrama padam idhanmarkkullu , manohara,
Masraya yogyam Nana janthu varjitham , thanum,
Yethrayumaahladham undayithu manasi may,
Thathwam yendennatharul cheyyanam.”

He also told like this to the great sages who were there,
And Viswamithra went along with the sons of the king.
They reached the shore of Ganga and there they say the hermitage of Gowathama,
Which was having a great luster , which was holy and capable of giving joy.
It was full of divine trees which were laden with flowers and fruits,
It was greatly pretty and was bereft of the traffic of animals.
Rama saw that and became curious and seeing Viswamithra asked,
“To whom does this pretty hermitage , which is suitable for living,
Which does not have various types of animals ,belong?
My mind is full of positive emotions of joy,
And see kindly tell me , why is that?”

1.9 Ahalya Moksham

Yennathu kettu Viswamithranum ura cheythu,
Pannaga sayi paran thannodu paramartham,
Kettalum , pura vruthamengilo Kumaraa, nee,
Vattamillatha thapasulla Gowthama muni,
Gangarodhasi nalloru aasramathingal athra,
Mangalam vardhicheedum thapasaa vaazhum kalam,
Lokesan nija suthayay ulloru Ahalyayaam,
Loka sundariyaya , divya kanyaka rathnam,
Gowthama muneendrannu koduthu vidhathavum,

Kowthukam poondu Bharya bharthakkanmaar aayavar,
Bharthru susrooshaa brahma charyadhi gunangal,
Kandethrayum prasadhichu , Gowthama muneendranum,
Thannude pathniyayor ahalya yodum chernnu,
Parna salayilathra vasichu chira kalam.

Hearing this, sage Viswamithra told,
The divine one who sleeps on a snake “please ,
Hear the truth about what happened in the past, Oh prince,
When Sage Gowthama who did very great unfading penance,
At the shore of river Ganges, in a very good hermitage ,
Was living here , which is auspicious and suitable for penance,
Lord Brahma gave his daughter Ahalya , who was prettiest in the world,
And who was a divine damsel to sage Gowthama to marry.
With happiness those wife as well as husband . Sage Gowthama,
Observing her service to the husband and living according to Dharma,
Became very pleased with her , lived with his wife Ahalya in this hermitage for some time.

Viswa mohiniyayma Ahalya roopam kandu
Duschyavanamum kusumayudha vasanaayaan,
Chenthondi vai malarum pandhokkum mulakalum,
Chanthameridum thuda kambum aswathipethinnu,
Yenthoru kazhivenu chinthichu satha mukhan,
Chenthar banarathi lkondum santhapam muzhukkayaal,
Santhatham manakombil Sundara gathri roopam,
Chinthichu chinthichu anangandhanai vannanallo .

Seeing the form of Ahalya who was bewitcher of the world,
Lord Indra fell under the influence of God of love,
Lord Indra thought how to enjoy Her mouth which was like a red flower ,
Her breasts which were like ball, and her extremely pretty thighs ,
And due to the effect of god of love which extremely increased,
Her pretty form occupied his mind and he became mad with love.

Antharathmani vibudhendranu mathinippol,
Antharam varathe oru anthara , menthennorthu,
Lokesathmaja sutha nandanande roopam,
Naka nayakan kai koda anthya yamadhiyingal,
Sandhya vandhanathinnu Gowthaman poya neram,
Antharaa pukkanudajanthare paravaaal.

Due to his pain in the inner soul that Indra,
Wanted to find an end this and find a chance,
And Indra took the form of Gowthama , the great grandson,
Of Brahma and during the last ending period of night,

When sage Gowthama went to do his morning oblations,
He entered the hermitage of the sage completely lovelorn.

Soothramaiavan ahalyaye prapichu sa sambhramam,
Sathwaram purapetta nerathu Gowthamanum,
Mithran than udayam ottadutheelennu kandu,
Badha sandeham chenna nerathu kaanai vannu,
Vruthra rathrikku muni sreshtane balaal appol,
Vithrastha mai yethrayum vepadhu poondu ninnan.

At the time, When he urgently started from there , after,
Making love to Ahalya using a trick, sage Gowthama,
Seeing that the time for rising Sun has not yet come,
And getting a doubt returned early and urgently ,
And Indra seeing the sage at that time became scared ,
And started shivering all over the body.

Thannude roopam parigrahichu varunnavan thanne,
Kandu athi kopam kai kondu muneendranum,
“Nillu nilla aarakunnathu yenthithu dushtathmaave,
Chollu chollennodu nee yellame paramartham,
Vallathe mama roopam kai kolvaan yenthu moolam,
Nirlajjanaya Bhavan yethoru Maha papi,
Sathyamennodu cholledarinjaa allo thava,
Vruthantham parayaykil bhasmamakkuvan yippol.”

Seeing one who has taken his own form ,
That great sage became very angry and asked,
“Stop , stop , Hey bad soul , who are you?
Tell , tell the truth to me completely,
Why did you assume my form,
Hey shameless one, which great sinner are you?
Tell the truth and if I do not understand ,
Who you are , I will burn and make in to ash.”

Chollinaan athu neram , thapasendrane nokki,
“Swarlokadhipathiyaa , kama kinkaran aham,
Vallayma yellam akapettithu , moodathwam kondu,
Yellam ninthiruvadi poruthu kollename.”

He told at that time , seeing that great sage,
“I am the servant of passion who rules the heavens,
Due to my weakness and foolishness I have been caught ,
All these may kindly be pardoned by your great self.”

“Sahasra bhaganayi bhavikkuga bhavaan ini,
Saheecheeduga cheytha dush karma phalam yellam,”
Thapsweeswaranaaya gowthamam devendrane ,
SApiuchu asramamakam pukku , appol Ahalyayum,
Vapadhu poondu nilkunnathu kandarul cheythu,
Tahapsothamanaaya Gowthaman kopathode,
“Kashtam yethrayum duruvrutham, Durachare,
Dushtamanase , Thava samarthyam nannu paaram,
Dushta kruthyam odunguvan ithinnu cholleduvan,
Nish krithi yayulloru dusthara mahavrutham.”

“From today you would have thousand generative organs,
On you , bear the results of bad acts that have been committed by you,”
Thus the great sage Gowthama cursed devendra and entered the hermitage,
There Ahalya stood sweating and seeing her he told her,
“Alas , hey woman with bad character, this your bad behavior,
Hey woman with a bad mind, your cleverness is really great,
To put an end to the bad acts of yours, I will tell,
A great penance for you, so that you will repent.”

“Kama kinkare, sila roopam kai kondu nee,
Rama padabhjam bhajichivide vasikkanam,
Neehara thapa vayu varshadhikalum sahichu,
Aaharadhikal yethum koodathe diva rathram,
Nana janthukkal onnum ivide undai varaa,
Kanana dese madheeyasrme, manohare.”

“Hey servant of passion, You should take the form of a stone,
And live here always thinking of the feet of Rama,
Suffering in snow, sun, wind and rain ,
Without any food during day and night ,
And no beings would ever come here,
And live In this pretty hermitage of mine.”

“Ingane pala divya vathsaram kazhiyumbol,
Ingezhunellum Rama devanum anujanum,
Sri Rama Padambuja sparsa mundayidum naal,
Theerum nin durithangal yellam yennarinjalum,
Pinne nee bhakthiyode poojichu vazhipole,
Nannai pradakshinam cheythu , kumbitu koopi,
Nadhane sthuthikkumbol sapa mokshavum vannu,
Puthramanasa aayal yenneyum susreeshikkam,
Yennarul cheythu Muni himaval parvatham pukkan,
Annu thottu ivide Vaneedunnal Ahalyayum,”

“Like that when several holy years have passed,
God Rama and his brother would come here,
And that day when you are touched by the feet of Rama,
Understand that all your sufferings will come to an end,
They you should worship him with great devotion,
And go round him properly, salute him,
And when you pray that Lord, you would get out of this curse,
And if your mind becomes pure, you can also serve me,”
Saying like this that sage entered the Himalaya mountains,
And from that day Ahalya is staying here.”

“Nin thiru malaradi chenthalir podi yelppan,
Yenthoru kazhivenu chinthichu chithichu ullil,
SAnthapam poondu kondu santhatham vasikkunnu,
Santhosha santhana santhaname, chinthamane,
AAraalum kandu koodathoru pashanangiyai,
Ghoramam thapassodum ivide vasikkunna,
Brahma nandanayaya, Gowthama pathniyude,
Kalmasha seshavum ninnude padangalaal,
Unmoola nasanam varutheedanam innu thanne,
Nirmalayai vannedum ahalyaa devi yennal.”

Thinking and thinking that when she will get coated,
By the fine dust of your flower like feet, with a sad mind,
She who is the daughter of Brahma and wife of Gowthama,
Is always living here, Hey wish giving tree of happiness,
Hey wish giving gem, and that lady with a body of stone,
Is here in a form which cannot be found out by any One,
Doing very great penance, and today itself, please destroy,
Completely without leaving even a bit so that,
Ahalya in her very pure form will come here.”

Gadhi nandanam, dasarathi yodevam paranju,
Aasu truckkayyum pidichudajanganam pukkaan,
'Ugramaam thapassodum irikkum sila roopa,
Maagrekanne kaatti koduthu munivaran.

After telling thus to Lord Rama, Sage Viswamithra,
Held his hand and lead him inside the hermitage,
And showed him the stone form that,
Was doing the great penance there.

Sri Padambujam melle vechithu Ramadevan,
Sripathi, Raghupathi, Salpathi, Jagalpathi,
Ramoham yennu pranju aamodham poondu nadhan,'

Komala roopan , muni pathniye vananginaan.
Anneram Nadhan thanne kanayithu ahalyakkum,
Vannor anandam ethum cholluvathallayallo,
Thapasa sreshtanaya Kousika muniyodum,
Thapa sanchayam neengu maaru sodharanodum,
Thapa nasa karakanaya devan thanne ,
Chapa banangalodum, peethamaam vasthrathodum,'
Sri vathsa vakshasodum susmitha vakthrathodum,
Sri Vasambuja dala sannibhanethrathodum
Vasava neela mani sangasa gathrathodum,
Vasavadhya amarogha vanditha padathodum,
Pathu dikkilum okke niranja kanthiyodum,
Bhaktha vathsalan thanne kanayithu Ahalyakkum.

God placed his lotus like feet in a tender fashion,
And that God who is consort of Lakshmi, the lord of Raghu clan,
Good lord , lord of the universe told with happiness,
"I am Rama" and saluted the wife of the great sage.
At that time Ahalya was able to see Lord Rama,
And words cannot tell about how much happiness she felt,
Along with sage Kaushika who was excelling in penance ,
With a wish that all her problems should be over ,
And along with his brother, that God who can destroy problems,
Appeared with his bow and arrow, dressed in yellow silk,
With Sri Vathsa on his chest , With a pleasantly smiling face,
With eyes that resembled the leaves of a lotus plant,
With a glittering body of the colour of blue sapphire ,
With feet that is worshipped by all vasus and devas,
With a shine which lighted all the ten directions,
That God who loved his devotees stood in front of Ahalya.

Thante Bharthavaya Gowthama thapo dhanan,
Thannodu munnam ura cheythathy orthaal appol,
Nirnayam Narayanan thanithu Jagannadan,
Arnoja vilochanan, Padmaja manoharan,
Itham aathmani chithichu uthamam cheythu bhakthyya,
Sathwaram arghyadhikal kondu poojicheedinaal,
Santhosha asrukkal ozhikeedum nethrangalodum,
Santhapam theernu danda namaskaravum cheythaal,
Chitha kamingal yetham vardhicha bhakthiyodum,
Uthanam cheythu muhur anjali bandathodum,
Vyakthamayoru pulakanchitha dehathodum,
Vyakthamallathavanna gadgadhaarnavathodum,
Adhwayyanaya oru aradhya swaroopane kandu,
Sadhyojatha Ananda abdhi magnayayi Sthuthi cheythaal.

She now remembered the words that were told earlier,
To her by her husband who is the great sage Gowthama,
This definitely is Lord Narayana , the lord of the universe,
Who has lotus like eyes, who is as pretty as a lotus flower,
And thinking like that in her mind , she stood up and with devotion,
Immediately worshipped him with materials for the worship,
And along with tears of joy flowing from both her eyes,
Due to her pains being over and saluted him on the floor ,
With the ebbing devotion in her mind ,
She stood up and again and again saluted him,
Along with a body with bristling hair due to real great joy
And with a choking voice that made her not clear ,
She saw that great worshipful god with no second ,
And was suddenly transported to the great sea of joy and prayed him.

1.10 Ahalya Sthuthi

(Prayer of Ahalya)

(The translation of this prayer from the Sanskrit original is given in
http://www.hindupedia.com/en/Ahalya_Krutha_Rama_Stotram)

Jnaan aho krutharthayaanen Jagannadha,
“Kkanai vannathu moolam , athrayumalla chollam,
Padmaja rudhradhikalal apekshitham pada-
Padma samlagna pamsu lesam innu yenikkillalo,
Sidhichu bhaval prasada thirekathaal,
Athinethumo bahu kalpa kalam aaradhichalum,
Chithramethrayum thava cheshtitham Jagalpathe,
Marthyabhavena vimohipicheedunnaththevam.

Oh Lord of the universe , I have been blessed,
Due to my being able to see you , not only that , I will tell further,
By your grace I have been able to get little of the dust,
Which are attached to your lotus like feet,
Which is very difficult to get even by Brahma and Shiva,
And this would not have been possible ,
However much penance that I did all my life,
And oh Lord of the universe , this is because of your play,
And today you appear to me as man and make me attracted by your greatness.

Ananda mayanayor athi mayikan poornan,
Nyunaathireka soonyan achalana allo BHavaan,
Thal padambuja pamsu pavithra Bhageerathi,
Sarpa bhooshana virinchadikal yellareyum,
Shudha makedunnathum thal prabhavathaal allo,

Sidhechanallo jnanum thwal pada sparsam ippol.

Filled with joy , a great magician , One who is complete,
He who does not have differences between low and high,
He who does not move are all your great self,
The dust of your lotus feet is like a holy ganges,
And purifies Lord Shiva, Lord Brahma and others,
Due to your great power, and I too was able to ,
Get the touch of your feet just now.

Pandu jnan cheytha punyamenthu varnippathu ,
Vaikunda , thal kuntaathmaanaam Durlabha murthe , Vishno,
Marthyanai avatharichoru purusham Devam,
Chithamohanam Ramaneeya dehinam Ramam,
Shudham adbutha veeryam sundaram, dhanurdaram,
Thathwam advayam , Sathya sandham aadhyantha heenam,
Nithyamavyayam bhajicheedunnen ini nithyam,
Bhakthyaiva mattareyum bhajicheedunnen illa.

Oh Vaikunta, how can I describe the good deeds,
That I must have done earlier, to attain that which was not ,
Reachable by lazy souls , Oh Lord Vishnu ,
Oh God who was born as a human being,
Oh Rama who attracts the mind by his pretty body,
Oh pure one , Oh wonderful one , oh valour , oh prettiness , Oh expert archer,
Oh principle which does not have a second , Oh truthful one ,
Oh God who does not have beginning or end,
Oh God who is forever, who does not change , from now I would sing about you daily,
And I would not pray anybody else with devotion

Yadhoru padambujam aarayunnithu Vedam,
Yathoru Nabhi thannil undai virinchanum,
Yathoru namam japikkunnathinnu mahadevan,
Chethasa thal swamiye , jnan nithyam vanungunnen,
Narada muneendranum Chandra sekaran thanum,
Bharathi ramanam, Bharathi devi thanum,
Brahma lokathil ninnanvaham keerthikkunu,
Kalmashaharam Rama charitham rasayanam,
Kama ragadhikal thernnu aanandham varuvanayi,
Rama devane jnanum saranam prapikkunnen.

That lotus like feet that is being searched by Vedas,
That navel was one from which was born Lord Brahma,
That name which is being chanted by Lord Shiva,
That God Is being saluted by me daily in my mind,

Lord Brahma and the goddess who is consort of Brahma,
Daily and always are singing the story of Rama,
Which removes all ills and which is the essence ,
For removing passion and other feelings and getting joy,
And I am also daily praying that God Rama.

Aadhyan adhvayan avyakthan, anaakulan,
Vedhya nallarumennalum Vedantha vedhyan,
Paraman, paraparan Paramathmavu, paran,
Parabrhamakhyan paramananda moorthi nadhan,
Purushan, purathanan kevala swayam jyothi ,
SAkala chara chara guru , Karunyamurthi,
Bhuvana manoharamayoru roopam poondu,
Bhuvanthingal anugrahathe varuthuvaan.

The primeval one who does not have a second ,
One who is not clear , one who is peaceful,
One who is not subject of veda but one who is an expert in Vedantha,
The topmost one, divine among divines , the divine soul , the divine one,
He who is called as divine Brahmam , personification of divine happiness,
The Lord ,The Purusha , the very primitive one , The one who shines within himself,
The teacher of moving and not moving beings , the personification of mercy.
Has assumed a form that attracts the world ,
And has come to the earth to bless it,

Angane yulla Ramachandrane sada kalam ,
Thingina bhakthyya bhajichidunnen jnan,
SWathanthran , paripoornandan Aathmaraman,
Thanthran , nijamaya guna bimbithanai ,
Jagad udhbhava sthithi samhaaraadhikal cheyvaan,
Akhandan , Brahma Vishnu Rudra namangal poondu,
Beda roopangal kaikondoru nirgunamurthi,
Vedantha vedhyan mama chethasi vasikkenam.

I am going to sing with mind completely full of devotion,
The Ramachandra with those properties always,
Let my mind be occupied by that independent one,
That complete joy , that Rama of the soul ,
The tricky one , he who with properties which are real,
Wants to be the cause of the creation, upkeep of the universe,
He who is limitless , He who takes up the names ,
Of Brahma, Vishnu and Shiva , assuming different forms ,
Though he is one who is bereft of any properties
And the one who is being studied by Vedantha.

Rama, Raghava , Pada pankajam Namosthutte,
Sreemayam , Sri devi pani dwaya padmarchitham,
Maana heenan maaraam divyanmaaral anudhyeyam,
Manartham moonnil akam akrantha jagathrayam.

Hey Rama , Hey Raghava, I salute your lotus like feet,
Pervading with auspiciousness , it is being worshipped,
By lotus flowers by Goddess Lakshmi with both her hands,
It is also being meditated by countless number of devas,
And it has measured the three worlds in number of steps less than three.

Brahmavin karangalaal kshalitham pathmopamam,
Nirmalam SAnkha chakra kulisa mathsyangitham,
Manmano nikethanam , kalmasha vinasanam,
Nirmalaathmaanaam paramaaspadam Namosthutte,
Jagad asrayam bhavan Jagath aayutham Bhavan,
Jagathaam aadhi bhoiothanayathum bhavanallo.

That lotus like feet has been washed by Brahma's hands,
And it is pure and inlaid with conch, wheel and lotus flowers,
It is a place where my mind stays , it removes all ills,
It is the place where the pure souls find a resting place, Salutations,
You are depended upon by the universe , you are the universe ,
And you are the primeval being of this universe.

SARva bhoothangalilul asakthanallo BHavan,
Nirvikarathma , sakshi bhoothanayathum bhavan,
Ajan, avyayan bhavan, Ajithan, niranjanan,
Vachasaam vishayaallathoru anandamallo.

Oh God are you not something that stands alone within each being,
Oh god you are without change and the witness to everything,
You do not have birth nor death , you cannot be won and you purify,
You are that joy which is beyond the description by words.

Vachya vachako bhaya bhedena Jaganmayan,
Vachyanaay varename vakkinnu sadaa mama,
Karya karana karthu phala sadana bedham,
Maayayaa bahu vidha roopataa thonnikkunnu.

You are all over the world with difference between meaning and sound,
Be pleased to help my words to describe you who is beyond words,
The differences between action, cause and the doer ,
Is shown in various different ways due to illusion.

Kevalamennakilum ninthiruvadiyathu,
Sevakanmaarkku polum arivaan aruthallo,
Thwan maya vimohitha chethasaan ajnaaneenaam,
Thwan mahathmyangal nere yarinju koodaykayallo ,
Manase viswathmaavaam , ninthiruvadi thane ,
Manushan yennu kalpicheeduvor ajanikal,
Purathum agathum mella adavum okke niranju,
Irikunnthu nithyam ninthiruvadiyallo.

Though a very ordinary fact , even your ,
Devotees are not able to know about you,
And to the ignorant ones your form hidden by illusion,
And thy are not at all able to understand your greatness,
You who are the soul of the entire universe,
Is considered as a mere human being by the ignorant ones,
You yourself completely fill up all places ,
Which are inside and outside daily.

Shudhan adwayan saman nithyan nirmalan yekan,
Budhan avyakthan santhan asangan nirakaran,
Sathwadhi guna thraya yukthaayaam sakthiyukthan,
SATHwangalullil vazhum jeevathmavaya nadhan,
Bhakthaanaam mukthi pradhan , yukthaanaam yoga pradhan,
SAkthaanaam bukthipradhan , sidhaanaam sidhi pradhan.

Pure one, one who does not have second , one who is equal,
One who is forever, One who is clear, one who is alone,
One who is knowledgeable , one who is not clear ,
One who is peaceful , One who is not in groups ,
One who is formless , one who is strong ,
In presence of three fold characteristics like Sathva,
The Lord who is the Jeevathma living in all beings,
One who grants salvation to devotees and renounced beings,
One who grants luck to those who have desires,
One who gives occult powers to Sidhas.

Thathwa daraathma devan , sakala jagan mayan,
Thathwagnan , nirupaman, nishkalan , niranjanan,
Nirgunan , nischanchalan, nirmalan, niradharan,
Nishkriyan , nishkaranan , nirahankaran , nithyan,
Sathya Jnana Ananda ananthamruthathmakan paran,
Sathamathrathma , paramathma , sarvathmaa, vibhu ,
SACHibrahmathma , samastheswaran Maheswaran,
Achyuthan , anadhinadhan , sarva devathamayan.,
Ninthiruvadi yayathethrayum moodathmaavaya,

Andhayayulloru , jnan yengine ariyunnu,
Ninthiruvadiyude thathwam yennalum jnaana,
Santhatham bhooyo bhooyo namasthe namo nama.

You are the god who is the soul of philosophy , you pervade all over the world,
You are expert in philosophy , one who has nothing to compare , one without stains, one who purifies,
You are one without properties, one who never worries, clear one, one who does not have any support,
You do not act , do not have a cause , one without pride and one who is forever,
You are divine , the one beyond Sath chit Ananda , endless one and one having nectar like soul,
You are the soul which is pure essence , the divine soul , all souls and the Lord,
You are the true soul of divine Brahmam, , God of all , and the greatest god,
You do not slip , the primeval lord and have all gods within you,
When you are all these , How can I who am very foolish and blind , understand ,
The principle behind you but still I always , again and again salute you.

Yathrakuthrapi vasicheedilum mellanaalum,
Pol thalir adikalil ilakkam varaathoru,
Bhakthiyundaka venam yennozhinjaparam ,
Janaan arthicheedunnen illa , namasthe namo nama.

Wherever and whichever place I live , on all days,
My devotion to your golden feet should not,
Change and except for this boon,
I do not request for any other, salutations.

Namasthe , Rama, Rama , purushadyakshaa, Vishno,
Namasthe Rama, Rama , Bhaktha vathsala , Rama ,
Namasthe , Hrishikesa , Rama , Raghava , Rama
Namasthe , Narayana , santhatham namosthutte,
SAmastha karmarppanam bhavthi karomi jnan,
SAmastha aparadham , kshamaswa , jagat pathe.

Salutations, Oh Rama, Oh Rama , Oh presiding deity , Oh Vishnu,
Salutations, Oh Rama , Oh Rama , Oh God who loves his devotees , Oh Rama,
Salutations, Oh Hrishikesa , Oh Rama , Oh Raghava , Oh Rama,
Salutations , Oh Narayana , I always salute you,
I am dedicating all the actions that I do to you.
Please pardon all the mistakes that I do , Oh Lord of universe.

Janana marana dukhapaham Jagannadham,
Dhina nayaka koti sadrusa prabham , Ramam,
Kara sarasa yuga sudrutha sara chapam,
Karunakaram , kaala jaladha basam Ramam,
Kanaka ruchira divyambaram remaavaram,
Kankojwala rathna kudalanjitha gandam,

Kamala dala lola vimala vilochanam,
Kamlodhbhava natham manasa Rama meede.

The lord of Universe who cures sorrow of birth and death,
The Rama who has the shine of ten million suns,
The one who holds tightly the bow and arrow in his lotus like hand,
The personification of mercy, one who shines like a water rich cloud,
One who wears divine silk of golden colour, The consort of Lakshmi,
One who has shining cheeks as well as golden ear studs,
One who has pretty shifting eyes which are similar to lotus petals,
I pray This Rama who has Lord Brahma as his devotee.

Puratha sthitham sakshad eeswaram Raghunadham,
Purushothamam koopi sthuthichaal bhakthiyode,
Lokesathmajayaakum Ahalya thanum pinne ,
Lokeswaranugnaya poyithu pavithrayai,
Gowthamanaya thande pathiye prapichu,
Udan aadhiyum theerthu vasicheedinaal Ahalyayum.

Ahalya, the daughter of Lord Brahma with folded hands,
Prayed, Lord Rama and greatest among men,
Who was god and was standing before her
And later with the permission of the God of the earth,
Went purified and after reaching Gowthama,
Who was her husband, lived with no sorrow from then on.

Yi sthuthi bhakthiyode japicheedunna poomaan ,
Sudhanaya akhila papangalum nasichudan,
Paramam Brahmanandam prpaikum athrayalla ,
Varum iyhika soukhyam purushanmaarkku noonam,
Bhakthiyaa nadhane hrudhi sannidanam cheythu kondu,
Yi sthuthi japichidil sadhikkum sakalavum,
Puthrarthi japikkilo, nall puthranmaar undam,
Artharthi japichjeedil ardhavum yetham undaam,
Guru thalpagam kanaka stheyi, suraapayee,
Dharani sura hanthaa, pithru mathruhaa bhogi,
Purushadhaman yethamengilum nithyam,
Purushothamam, bhaktha vathsalam, Narayanam,
Chethasi Ramachandram dhayanichu bhakthiyaa japichu,
Aadharaal vanangukil sadhikkumallo moksham,
Sadvruthan yennayiteel parayenamo moksham,
Sadhya sambhavichidum sandehamilla yethum.

That man who chants this prayer with devotion,

Would become pure as all his sins would be destroyed,
And he would attain the divine joy of Brahman, not only that,
Without any doubt the men will get pleasures of earth.
If this is chanted with devotion keeping the lord in the mind,
He would achieve all that he wants.
If it is chanted by one wanting a son, he will get good sons,
And if it is chanted by one wanting money, he will get lot of money,
Even He who lies down on the bed of guru, He who steals gold,
He who drinks alcohol, He who kills Brahmins, he who troubles parents,
And even such man who is very base, if he daily,
Keeps his mind on Lord Vishnu who loves his devotees and who is Narayana,
And meditating on Ramachandra and reads this with devotion,
And salutes god, even he would get salvation,
If he is man of good behavior, is there a need to tell,
That without any doubt that he would get salvation immediately.

1.11 Sitha Swayamvaram (Marriage with Sita)

Viswamithranum pramanandam prapichappol,
Viswanayakan thannodee vannam arul cheythaan,
“Balakanmaare, poka Mithilapurikku naam,
Kaalavum vrudhaa kalanjeeduga aruthallo,
Yagavum, Maha deva chapavum kandu pinne,
Vegamodu ayodyayum pukku thathane kanam.”

Then sage Viswamithra after becoming very happy,
Told as follows to the Lord of the earth,
“Children, Let us go to Mithila,
We also should not waste time unnecessarily,
After seeing the fire sacrifice and the bow of Lord Shiva,
We will go speedily to Ayodhya to see your father.”

Itharam arul cheythu Gangayum kadannavar,
Sathwaram chennu mithilapuramakam pukku,
Muni nayakanaaya Kousikan, Viswamithran,
Munivata, prapichathennathu ketta neram,
Manasi niranjoru paramanandathodum,
Janaka Maheepathi sambrama samanvitham,
Pooja sadhanagalum yeduthu bhakthiyodu,
Acharyanodu rishi vatam prapicha neram,
Aamodhapoorvam poojichu aacharam poondu ninna,
Rama Lakshmanare Kaanaayi nrupendranum.

After telling like this they crossed the river Ganges,

And immediately went to the city of Mithila,
And when King Janaka heard that ,
The Lord of the sages Kausika Viswamithra,
Has reached the gate of the saints ,
With a mind completely filled with happiness ,
Along with great devotion and great preparations along with,
The materials needed for worship of the sage ,
And along with his teacher reached the gate of sages,
And with great joy worshipped him and stood with attention,
And at that time that great king happened to see Rama and Lakshmana.

Chandra sooryanmaare pole bhoopaleswara,
Nandanamaare kandu , chodhichu , nrupendranum,
“Kandarppan kandu vandheechedunna jagadeka,
Sundranmaar aarennu kelpikkenam,
Nara Narayananmaarakiya moorthikalo ,
Nara veerakaaram kai kondu kaanayathippol?”

Seeing the princes who were like the Sun and the moon,
That great king asked with curiosity,
“ Who are these most handsome people of the world,
Whom even the God of love will salute?Please tellme,
Are they the form of Nara and Narayana , who have,
Assumed the form of men and came before me?”

Viswamithran athu kettu arul cheytheedinaan,
“Viswasichalum mama vakyam nee , narapathe,
Veeranaam Dasaradhan thannude puthranmaaril ,
Sri Raman Jyeshthan ivan, Lakshmanan moonaaman,
Yennude yagam raksheecheeduvaan ivare jnan,
Chennu kooti kondu ponnedinen ithukaalam,
Kaadakam pukkuaneram vannoru nisachari,
Thadaka thanneyennoru , banam kondu yeithu konnan,
Pediym theeranu sidhasramavum pukku yagam,
AAdal koodathe raksheecheedinaan vazhipole,
Sri Padambuja rajasa prushti konda Ahalya than,
Papavum nasipichu , pavanayaakedinaan,
Parameswara maya chapathe kanmaan ullil ,
Paramagrahamundu , nee yathu kattidenam.”

Hearing that Sage Viswamithra replied to him as follows,
“Please believe my words ,Oh king,
Sri Rama is the eldest of the very valorous Dasaratha ,
And Lakshmana is his third son,
For protecting my fire sacrifice , I went,

And brought them along at this time.
As soon as we entered the forest with one arrow,
He killed a Rakshasi called Thadaga ,
This destroyed our fears and after entering Sidhasrama,
He protected the fire sacrifice without any difficulty.
And by the dust of his lotus like feet , Ahalya,
Shed all her sins and was made greatly pure.
He has come with a great desire to see ,
The illusory bow of Lord Shiva , and please show it to him.”

Itharam Viswamithran thannude Vakhyaam kettu,
Sathwaram janakanum poojichu vazhi pole,
Salkara yogyanmaaraam Raja puthranmare,
Kandu ul kurunningal pretthi vardhicha janakanum,
Thannude sachivane vilichu niyogichu,
“ Chennu nee varutheenam eeswaranude chapam,”
Yennathu kettu manthri pravaran nata kondaan,
Anneram Janakanum Kousikanodu chonnaan,
“Raja nandananya Balakan Raghuvaran,
Rajeeva lochanan , Sundaran Dasarathi,
Villithu kulachudan valichu muricheedugil,
Vallabhan ivan nandana naikennu varum.”

Hearing these words of sage Viswamithra ,
Immediately king Janaka treated the princes hospitably,
Those well deserved princes ,
With love for them increasing in his mind ,
And sent word for his minister and told him,
“Go and immediately arrange to get Lord Shiva’s bow,”
And at that time Janaka told sage Kousiga,
“ This Raghuvara who is a lad and son of a king,
Has lotus like eyes and this son of Dasaratha is pretty.
Suppose he is able to tie the string to the bow,
And is able to break it , he would become like a son to me.”

“Yellam easwarande chollavathu, yenikipol,
Villiha varutheeduka, “ Yennarul cheythu muni.
Kinkaranmaare niyogichathu manthreendranum,
Hoonkarathode vannu chapavahakan maarum,
Sathwaram ayyayiram kinkaranmaarum koodi .
Mruthyu sasana chapameduthu kondu Vannar,
“Ganda saahasramani vasthrathil vibhooshitham ,
Kandalum Trayambakam” mennithu Manthreindranum.

That sage told then, “All these happen,

As per the words of god. Please bring the bow,”
The great minister immediately sent the servants,
And with great sound of Hum , came the bearers of the bow,
And immediately along with another five thousand servants,
They brought the bow of the decider of death,
“ Please see the Trayambaka bow along with,
Thousand bells and dressed in finery “, said the minister.

Chandrashekaranude palli vil kandu Rama-
Chandranum anandamulkkondu vandhicheedinaan,
“Villu yedukkamo, Kulachidaamo , Valikkao ,
Cholluga,” yennathu kettu chollinaan Viswamithran,
“Yellam makunnathu cheythaalum, madikkenda ,
Kalyanamithu moolam vannu koodeedumallo “,
Manda hasavum poondu Raghavan athu kettu,
Mandham mandham poi chennu niinu kandithu chapam,
Jwalicha thejassodum yeduthu , vegathode ,
Kulachu , valichudan murichu jithasramam,
Ninnu arulunna neram yeerezhu lokangalum,
Monnu maatholi kondu, vismaya pettu, janam.

Seeing the great bow of Lord Chandrasekara , Ramachandra,
Became greatly happy and saluted it and asked,
“can I take the bow, can I attach the string ,Can I pull the string , please tell”,
And hearing this sage Viswamithra told,
“ Do all that you can, , do not hesitate ,
By this act an auspicious event will take place.”
Hearing that Lord Raghava broke in to a soft smile,
Went slowly and slowly went near and saw the bow,
And with shining luster he took it and with great speed,
Joined the string and by pulling the string, broke the bow with least effort,
During that time in all the fourteen worlds,
There was a great echo and all people were wonder stuck.

Paattum aattavum koothum , pushpa vrushtiyum, ororo,
Kootame vadhyangalum , mangala sthuthikalum,
Devakolokke paramanandam poondu , deva-
Devane sevikkukakayum , apasara sthreekal yellam,
Uthsaham kai kondu , visweswaranude viva-
Hothsavaramba ghosham kandu kouthugam poondaar,
Janakan jagat swamiyakiya bhagavane,
Jana samasadhi gada asleshavum cheythaanallo,
Idi vettidum vannam vil muriju ocha kettu ,
Nadungi rajakkanmaar uragangale pole,
Maithili mayil peda pole santhosham poondaal,

Kouthukam undai vannu chethasi kousiganum.

With song , plays , dances , flower rain, several,
Types of musical instruments , with several auspicious prayers,
All the devas became very happy , and started serving,
The God of gods and all the apsara maidens ,
Became very energetic and became happy ,
At the heralding of the marriage of the lord of universe.
King Janaka hugged tightly the God who was the lord of universe,
In the crowd of all the citizens of his kingdom.
Hearing the breaking of the bow , which,
Resembled a great thunder , all the kings shivered,
Like the serpents and Maithili, the princess of Mithila,
Became very happy like a pea hen,
And in the mind of Viswamithra , there was happiness.

Maithili thanne paricharika maarum nija-
Mathakkanmaarum koodi nannayi chamayichaar,
Swarna varnathe poonda Maithili manohari,
Swarna bhooshanagalum aninju shobhayode,
Swarna maalayum daricha aadharaal mandam mandam,
Arnojanethramn mumbil sathrapam vineethayai,
Vannudan nethrolpala malayum ittal munne,
Pinnale vararthamalayum ittedinaal,
Malayum darichu neelpala kanthi thedum,
Balakan sri Ramanum yethavum vilanginaan,

Maithili was decorated and made up ,
By her servants and her mothers ,
The pretty Maithili of the golden colour,
Wore several gold ornaments and with luster,
Wearing a necklace of gold , with respect and slowly and slowly,
Came before Rama (Vishnu) , with great reverence,
And as soon as she came , she made him wear the garland of her eyes,
And later the garland choosing him as husband ,
And wearing that garland , Rama with the luster of blue lotus,
Appeared extremely nice and pretty.

Bhoominandanakku anyuroopamai shobichidum,
Bhoomi palaka balan thanne kandavar kalum,
Aanandambudhi thannil veenudan moozhkeedinaar,
Manava veeran vazhga yennasiyum cholledinaar,
Anneram Viswamithran thannodu janakanum,
Vandhichu chonnaan, "yini kalathe kalayathe ,
Pathravum koduthayachidenam dhoothanmaare,

Sathwaram Dasaratha nrupane varuthuvaan.

He shined as a very good match to the daughter of earth,
And all those people who saw that son of a king ,
Immediately fell in the ocean of joy and got drowned ,
And blessed that “The valorous man must live long”,
And at that time King Janaka saluted and told Viswamithra,
“ Now without wasting any more time , we should send our emissaries,
Along with a letter to make Dasaratha come here immediately.”

Viswamithanum Mithiladhipan thanum kodi,
Viswasam Dasarathan thanikku varum vannam,
Nissesha vruthanthangal yezhuthi ayachithu,
Visramathode nata kondithu dhoothanmaaram,
Saketha puri pukku , Bhoopalan thanne kandu,
LOkaikadhipan kayil koduthu pathramathum,
Sandhesam kandu pankthisya nandanam , thanum yini,
Sandehamilla purappeduga yennura cheythu .

Viswamithra and the king of Mithila,
Wrote and send a letter containing all the news,
In such a way that he would get belief.
And the emissaries travelled with necessary rest,
Reached city of Ayodhya , saw the king,
And gave the letter to the king of the world,
And Dasaratha who became happy on seeing the message ,
Told that there is no doubt and they should start immediately.

Aghnimaanum upadhyanakiya Vasishtanum,
Pathniyaam arundathi thanumaai purapettu ,
Kouthugam poondu chathuranga vahiniyodum,
Kousalyadhikalaaya bharyamarrodum koodi,
Bharatha Shatugnanmaaragiya puthranmaaram,
Paramothesava yogya vadhya ghoshangalodum,
Mithila pura makam pukkithu Dasaradhan,
Mithiladhipan thanum chennu yedirethu kondaan,
Vandhichu Sathanandan* thannodum koode chennu,
Vandhyanaam Vasishtane ththad pathniyeyum ,
Arghya padhyadhikal arpichichu Yadhavidhi,
Salkarichathu , yadha yogya moorveendran thanum,
*Guru of Janaka

Vasishta who is the teacher as well as a householder,
Along with his wife Arundathi started,
With great happiness along with four types of army ,

Along with Kousalya and other wives ,
Along with sons Bharatha and Shatrugna ,
With musical instruments and cheers suiting the occasion,
Dasaratha entered the city of Mithila.
The king of Mithila came and duely received him,
And along with Sathanandan(his guru) , he saluted ,
Sage Vasishtha and his wife Arundathi,
Gave them Arghya , washed their feet and
Properly treated them hospitably , that great king.

Ramalakshmananmaarum vandhichu pithavine,
Sanmodham Vasishtanaam acharya padabhjavum,
Thozhuthu mathru janangaleyum yadha kramam,
Thozhuthu Sri Rama Padambujam anujanmaar,
Thozhutu Bharathane Lakshmana kumaranum,
THozhuthu Shatrugnanum Lakshmana padamboja ,
Vakshasi cherthu thathan Ramane punarnittu,
Lakshmananeyum Gadasleshavum cheythittan.

Rama and Lakshmana saluted their father,
And with happiness saluted the feet of Vasishtha,
And saluted in a proper fashion their mothers,
Lotus like feet of Rama was saluted by his younger brothers ,
Lakshmana saluted his elder Bharatha ,
Shatrugna saluted the feet of his elder Lakshmana,
And the father hugged to his chest , Rama and caressed him,
And tightly embraced Lakshmana.

Janakan, Dasaradhan thannude kaiyum pidichu,
Anumodhathode ura cheythithu madhuramai,
"Nalu kanyakmaar undenikku koduppanai,
Nalu puthranmaar bhavan thanikku undallo thanum,
Aagayaal nalu kumaranmaarkkum vivaham,
Cheythakilo niroopichalum yethum madikkanda",
Vasishtan thanum Sathanandanum Kousikanum,
Vidhichu muhurthavum naalvarkkum yadha kramam
Chithramai iripporu mandapamathum theerthu,
Muthu maalagal , pushpa phalangal thooki nana-
Rathna manditha sthamba thoranangalum natti,
Rathnakamanditha swarna peetavum vechu bhakthyya,
Sri Rama padambojam kazhukichanantharam ,
Bheri dundhubhi mukhya vadhya ghoshangalodum,
Homavum kazhichu thal puthriyaam Vaidehiye,
Ramannu nalgeedinaan Janaka Mahendranum.

King Janakd holding the hands of Dasaartha ,
Told with joy and sweetness as follows,
“I have four daughters to be married off,
And your self also has four sons ,
So I feel that we can celebrate the marriage,
Of your four sons, Please do not hesitate.”
Sage Vasishtha, SAthanada and Viswamithra,
Fixed the good dates for marriage of the four,
And a very pretty stage was erected,
Gem studded pillars and decorative hangings
On which gem necklaces Flower garlands and fruits were hanged,
A golden gem studded seat was placed with devotion,
And after washing the lotus like feet of Rama,
Along with auspicious sounds of drums and other instruments,
Offering in the fire was made and king Janaka,
Then he gave his daughter to Lord Rama.

Thal pada theertham nija sirasi darichudan,
Ul pulakangithathode ninnithu Janakanum,
Yathoru pada theertham sirasi darikkunnu,
Bhoothesa vidhi muneendardhikal bhakthiyode ,
Oormila thanne Vettu Lakshmana kumaranum,
Kamyangimaaram Sruthakeerthiyum Maandaviyum,
Bharatha sHatrugnanmaar thammude pathnimaarai,
Paramanandam poondu vasichaar yellavarum.

After he sprinkled the washed water of his feet on his head,
And Janaka stood there completely drowned in joy ,
For that water that he sprinkled on his head ,
Was being worn by Lord Brahma, shiva and great sages,
The lad Lakshmana married Urmila and,
Sruthakeerthi and Mandavi who had desirable prettiness ,
Became the wives of Bharatha and Sathrugna respectively.,
And all people lived there very happily.

Kusikathmajanodum Vasishtanodum koodi,
Visada smitha poorvam paranju Janakanum,
“Munnam Naradan arul cheythu kettiripoo jnan,
Yennude magalaaya Sita vruthanthamellam,
Yaga bhoothdesam , vishudyarthami uzthuthappol,
Yekadhaa seethe madhye kaanaayi kanyaka rathnam,
Jatharayoru divya kanyaka thanikku jnan,
Seetha yennoru namam vilichen athu moolam,
Puthriyai valarthu jnan irikkum kalathingal,
Athra Naradan yezhunellinaan oru divas am.”

Addressing Viswamithra and Vasishta ,
Janaka told with a very happy smile,
“Earlier I have heard in detail about the story,
Of my daughter from sage Narada ,
When the land for the Yaga was ploughed for purification,
We could see a gem of a girl in the furrow made by the plough,
I called that divine girl born in the sita(furrow),
Sita , because of that fact.
When I was bringing her up as my daughter,
One day sage Narada came to our place.

Yennodu Maha muni than arul cheythaan appol,
“Ninnude makalaya Sita vruthantham kel nee.
Paramananda moorthi BHagwan Narayanan ,
Paramathma vam ajan bhaktha vathsalan nadhan,
Deva karyartham Pangthi kanda nigrathinai,
Devendra virinchi rudradhikal arthikaayaal,
Bhommiiyl sooryanwaye vanna vatharichithu,
Ramanai maya marthya vesham poondarinjaalam.

At that time that great sage told to me thus,
“Please hear about the story of your daughter Sita.
The God Narayana, the personification of divine joy,
That divine soul who is not born , the lord and lover of devotees,
For the sake of devas and to kill Ravana with ten heads,
Has taken incarnation in the clan of God Sun ,
As Rama who has dressed as an man of illusion,
Due to the request of Devendra , Brahma and Lord Shiva.

Yogesana manushyanayidumbol ithu kalam,
Yoga maya deviyum manisha veshathode,
Jathayyaithu thava vesmani thal karanathaal,
Sadaram Sri Ramannu kodukka madiyathe “
Itham Naradan aruli cheythu maranjithu,
Puthriyay valarthithu Bhakthi kai kondu jnanum,
Sitaye Sri Raghavanengane kodukkavu,
Chethasi niroopichaal yengane ariyunnu,
Yennathorthikkumbol onnu manasi thonni,
Pannaga vibhooshanan than anugraha sakthyaa.

When the Lord of Yoga becomes a man , that time,
The goddess Yoga maya is born as a human being,
In your house due to that reason and ,
So give her to Lord Rama without any hesitation.”

And after telling this sage Narada disappeared,
And I looked after her as my daughter but with devotion,
And I can give her only to Sri Rama.
How do others know when I have decided in my mind,
And when I thought about this, I got an idea,
About using the blessed bow given by Lord Shiva.

Mruthyu sasana mureecheedunna pumaan,
Bharthavakunnathu mal puthrikku yennoru panam,
Chithathil niroopchu , varuthee nrupanmaare,
Shakthi yill ithinennu Pruthvi palakarum,
Udatha bhavamellam akale kalanjudan,
Budhiyum kettu poi adangi kondarallo,
Adbutha purushanaam uthpala nethran thanne,
Thwal prasadatahal innu sidhichen bhagya vasaal.

I made up in my mind a condition that ,
Only that gentleman who can break the Shiva's bow,
Would become husband of my daughter,
Then I made all the kings to come here ,
And all those kings told that they do not have,
The strength to do it and left off their proud nature,
And became very suppressed due to losing their brain,
And today due to your grace , which made you,
Bring this wonderful Rama with lotus like eyes,
I have achieved results to my intention.

Darpaka samanaaya chil purushane nokki ,
Pilppadu thelinju ura cheythu Janakanum,
"Adhya mey saphalamai vannu Manusha janmam,
Khadhothayutha saha sodhrutha roopathodum,
Khadyothanwaye , pirannoru I thiruvadi,
Vidhyul samyuthamaya jeemothane ppole,
SAkthiyaam deviyodum , yukthanai kanka moolam,
Bhaktha vathsala , mama sidhichu manoradham."

Addressing that divine one who is equal to God of love,
Later Janaka talked in the clearest way,
"Now the birth as a man has become fruitful to me ,
You who are morn with a form shining like ten thousand suns,
Your honour who has been born in the clan of Sun,
Are like the cloud with the streak of lightning,
Oh God who loves his devotees , The wish of my mind has been fulfilled."

Raktha pankaja charanaagre santhatham mama,

Bhakthi sambhavikkenam , mukthiyum labhikkenam,
Thwal padambuja galithambu bindhukkal dhari-
Chal paloth bhavan , jakathokkave srushtikkunnu,
Thwal pada pankaja jakalithambu dharanam kondu,
SARpa bhooshanan jagathokke samharikkunnu,
Thwal padambuja jagalithambu dharanam kondu,
Sal poomaan Mahabali sidichaan indran padam,
Thwal padambuja raja sprushti kondu Ahalyayum,
Kilbishathode veru pettu nirmalayayaal.

I should get devotion towards your ,
Red lotus like feet and I should get salvation,
Wearing the drops of water flowing from your ,
Lotus like feet Lord Brahma creates the universe,
Wearing the drops of water flowing from your,
Lotus like feet , Lord Shiva destroys the universe,
Wearing the drops of water flowing from your,
Lotus like feet Mahabali got a post equal to Indra,
Wearing the flow of the dust from your,
Lotus like feet Ahalya came out of her sins and became pure.

Ninthiruvadiyude Nama keerthanam kondu,
Bandhavum akannu , mokshatheyum prapikkunnu,
Santhatham yogasthanmaaragiya muneendranmaar,
Chinthikkai varename pada pankaja dwayan.

By singing the names of your honourable self,
Attachments go away and salvation is also got by,
The great sages who always assume the yogic pose,
And so your two lotus like feet should be rembered.

Itham oronnu cholli sthuthichu, Janakanum,
Bhakthi kai kondu kodutheedinaan maha dhanam,
Karikal arunoorum, pathinayiram therum,
Thuragangaleyum nalkeedinaan noorayiram,
Pathiyu moru laksham munnooru dasikalum,
Vasthrangal divyangal aayullathum , bahu vidham,
Muthu maalakal , divya rathnangal pala tharam,
Prathyekam nooru koti kanchana bharangalum,
Sita devikku kodutheedinaan janakanum,
Preethi kai kondu parigrahichu raghavanum,
Vidhi nandana pramukhanmaaraam munikale,
Vidhi poorvakam bhakthyaa poojichu vanginaan,
Sammanichathu sumanthradhi manthrikaleyum,
SAMmodham poodu Dasarathanum purapettu ,

Kalmashamakannoru janaka nrupendranum,
Than makalaaya sita thanne asleshichu,
Nirmala gathriyaya puthrikku pathivruthaa-
Dharmangal yellam upadesichu vazhi pole,
Chinmayan maaya mayanaaya Raghavan nij-
Dharma dharangalodum purapettu.

Like this Janaka prayed him using different words,
And with great devotion , he gave great wealth,
Janaka gave Hundred elephants, , ten thousand chariots,
And horses, hundred thousand men of infantry
Three hundred lady servant maids ,
Very many different type of divine cloths,
Several types of pearl necklaces ,
Different types of divine gems,
And One hundred crore gold coins , to Sita,
With great love they were accepted by Sri Rama,
He also worshipped the sages who were sons of Brahma,
In the very proper manner and saluted them.
He gave very many presents to ministers like Sumanthra,
And with great happiness Dasaratha started his journey.
King Janaka who did not have anything bad in him,
Hugged his daughter Sita and to his daughter,
Who had a pure mien, he taught her,
The way that a virtuous wife should live,
And Lord Rama who was divine ,
Started his journey along with his wife.

Mrudanganaka bheri thurya ghoshangalodum,
Mrudu nadhangal thedum veenayum, kuzhalukal,
Srunga kahalangalum , maddalam idakkagal,
Srungara rasa paripoorna veshangalodum,
Aana, ther , kuthira, Kaalaalaya padyodum,
Aanandamodum, pithru brathru mathakkalodum,
Kousiga vasishtadhi thapasendranmaaraya,
Desikanmaarodum Bruthya mathyadhikalodum,
Vegamodu Ayodhyakku ammarangu thirichappol,
Aakasa dese vimanangalum niranjuthu.

With glorious sounds from drums like,
Maddala, Aanaka Bheri , and thurya,
With big pipes , small drums like idakka,
With people dressed in pretty romantic way,
With army made up of elephants chariots , horses and infantry,
With great joy , with father , mother and brothers,

With great sages like Viswamithra and Vasishtha,
With men and maid servants ,
When They started their journey speedily to Ayodhya,
The entire sky was filled with aero planes

Sannahathodu nadanidumbol Janakanum,
Pinnale chennu yathrayayachor anantharam,
Ven kotha kuda , thazha ven chamarangalodum,
THingal mandalam thozhum alavattathodum,
Nadannu viravodu moonu yojana vazhi ,
Kadanna neram kandu dur mithangal yellam.

When they were walking with all preparations ,
Janaka walked with them and after he bid farewell to them,
When they were walking speedily With white ceremonial umbrellas,
With white Chowries, With ceremonial shining rounds saluting the moon,
They covered a distance of three yojanas,
And at that time they started seeing many bad omens.

1.12 Bhargava Darpa samanam (Destruction of Pride of Parasurama)

Anneram Vasishtane Vandhichu Dasarathan,
“Durnimithangalude Karanam cholga,” yennan.
“Mannava , kuronjoru bheethi yundakum ippol,
Pinneedu abhayavum undaam yennarinjaalum,
Yethume pedikkenda , nallathe vannu koodu,
Khedavum undakenda , keerthiyum vardhichidum.”
Itharam vidhi suthan aruli cheyyu neram,
Padathi madhye Kaanai vannu Bhargava neyum.

At thst time Dasaratha went and saluted Vasishta ,
And asked him, “please tell me the reason for these bad omens,”
“King, now there will be a certain amount of fear,
But afterwards understand that all the fear will vanish ,
Do not have any fear , Only good will come,
Do not become sad , your fame will increase.”
When Vasishta was replying like this,
They were able to see Bhargava on their road.

Neela neeradha nirmala varnathodum,
Neela lohitha sishyan bhandavanala saman,
Krudhanai parasu banasanangalum poondu,
Padhathi madhye vannu ninnapol Dasarathan,
Badha sadhwasam veenu namaskaravum cheythan,

Budhiyum kettu niinu mathulla janangalum.

When he was of the colour of the rich blue cloud,
The disciple of Lord Shiva , one who is like a forest fire,
Armed with axe , bow and arrows came ,
And stood on their way , king Dasaratha,
Greatly afraid and panting saluted him,
And all other people stood completely perplexed.

Aarthanai pangthi radhan Bhargava Raman thanne ,
Perthu vandhichu bhakthyya keerthichaan pala tharam,
“Karthaveeyare , parithrahi mam thapo nidhe ,
Marthanda kulam parithrahi, Karunyambudhe,
Kshatryanthaka , Parithrahi maam , Jamadagni
Puthra , Maam parithrahi , Renukathmaja vibho,
Parasu pane , paripalaya kulam mama,
Parameswara Priya , paripalaya nithyam,
Parthiva samudhaya Raktha theerthathil kulichu,
Aasthayaa pithru gana tharpanam cheytha Nadha,
Kathu kolluga , thapo varidhe , brugu pathe,
Kaal thalirina thava saranam mama vibho,

With great fear Dasratha saluted Parasurama,
And started praising him in various ways,
“Oh killer of Karthaveerya , oh treasure of penance, please protect me,
Oh sea of mercy , protect the clan of the Sun god,
Oh killer of Kshatriyas , Please protect me ,
Oh son of sage Jamadagni, protect me,
Oh Lord who is son of Renuka, Oh holder of axe , protect my clan,
Oh Lord liked by Lord Shiva, protect me daily,
Oh Lord who took bath in the blood of the royal people,
And who offered oblations to manes in it , protect me,
Oh ocean of penance , Oh Lord of Brugu clan ,
I seek the protection of your feet .

Itharam Dasarathan chjonnathu aadariyathe,
Badha roshena Vahni Jwala pongeedum vannam,
Vakthravum Madhyana arka mandalam pole deepthyya,
Sathwaram Sri Ramanodu aruli chetheedinaan,
“jnan ozhinju undo Raman Tribhuvanthingal,
Manavanaaya bhavan kshatriyan yennagilo,
Nillu nillu rakshanam yennodu yudham cheyvaan,
Villingal ninaketham vallabhamudallo kel,
Neeyallo balal saiva chapam gandichathu, yende,
Kayil undoru chapam Vaishnavam maha saaram,

Kshatriya kula jathanaakil nee yithu kondu,
Sathwaram prayogikkal ninnodu yudham cheyvan,
Allaikil koottathode samharicheedunnathu,
Undilla sandeham yenikku yennathu darichalum,
Kshatriya kulanthakan jnan yennu arinjeele,
Sathruthwam nammil pandu pande yundennu oorkka nee.

Not bothering about what Dasraatha told,
With great anger as if a fire was starting from him,
With face shining like the Sun at noon,
He immediately told Rama like this,
“In the three words is there any other Rama, other than me?
If you are human being and a Kshatriya,
Wait , wait for a few minutes to fight with me,
It seems you have great mastery over the bow, then hear,
It seems you are the one who broke Shiva’s bow with your strength,
And please know that I have a very great bow which is from that of Vishnu,
If you are born in the caste of Kshatriya and if You immediately use it,
I would fight with you or I will kill all of you together as a group,
Understand that there is no doubt about this,
Did you not know that I am the god of death of the Kshatriya caste ,
And remember that we two have enmity from a very long, long time.

REnukathmajan yevam paranjor anantharam,
Kshoniyum paramonnu virachu girikalum,
Andhakaram kondokke maranju dikkugalum,
Sindu varyiam onnu kalangi marinjithu,
Yenthonnu varunnu ithennu orthu devadhikalum,
Chintha poondazhannithu thapasa varanmaaram,
Pankthisyaandanam bheethi kondu Vepadhu poondu,
Santhapamundai vannu Virincha thanayannam.

After the son of Renuka told like this,
The mountains shook feeling that earth is not safe,
All directions were enveloped in darkness,
The rivers and oceans went in to great turbulence,
Worried as to what all would happen, all the devas,
Started thinking and great sages started crying,
Dasaratha due to the great fear sweated all over,
Vasishta , the son of Brahma also became very sad.

Mugdha bhavavum, poondu Ramanaam kumaranum,
Krudhanam Parasuraman thannodu arul cheythu,
“Chollezhum Mahanu bhavanmaram proudathmaakal,
Vallatha balanmarodu yingane thudangiyaal,

Asrayam avarkku yenthonnullathu, thaponidhe,
Swasrama kula darmam yengine palikkunnu,
Ninthiruvadi thiruvullathil yerunathin,
Antharamundo pinne varunnu niroopichal,
Andhanayiripporu balakanundo guna-
Bandhanam bhavikkunnu, santhatham chinthicchalum,
Kshatriya kula thingal udbavikkayum cheythen,
Sastha asthra prayoga samarthyam illallo thanum,
Sathru mithrodaseena bedavum yenikkila,
Sathru samharam cheyvaan sakthiyum illallo,
Anthakanthakan polum langicheedunnathalla,
Ninthiruvadiyude chinthitham, athu moolam,
Villingu thannalum , jnana aakilo kulacheedaam,
Allengil thiruvulla kedum undakenda.”

The lad Rama assumed a tone of humility,
And told like this to the very angry Parasurama,
“If Very famous and great middle aged people,
Start saying like this to young boys,
Where is the source of protection for them, Oh treasure of penance.
How can they observe the right duties of their caste?
Is there some thing which cannot enter your holy mind,
Would they not be followed at once as they are told.
Always think that the fixing of the character ,
Of a simple boy who cannot see , cannot be done.
I was born in the caste of Kshatriyas,
And do not have great ability to use the bow and other weapons,
Nor do I have feelings like enmity , friendship and neglect?
I do not have the power to kill my enemies,
And I know that even the killer of God of death,
Cannot disobey your thoughts and wishes and so,
Please give me the bow, I would try to twang it,
But suppose I am not able to do it , please do not get disappointed.

Sundaran, sukumaran indirapathi Raman,
Kandarpa kalebharan , kanchalochanan paran,
Chandra chooda aravinda mandira mahendraadhi,
Vrundhara Kendra muni vrunda vandithan devan,
Mandahasavum poondu vandichu mandetharam,
Nandhichu Dasarathanandan villum vaangi,
Ninnarulunna neram yeerezhu lokangalum,
Onnichu niranjoru thejassu kanai vannu.

The pretty one , the good lad and consort of Lakshmi who is Rama,
Having a body similar to God of love, The divine one with the golden eye,

Who is the god saluted by Lord Shiva, Brahma , Indra ,
Other groups of devas as also crowds of sages,
With a smile saluted all speedily and happily ,
Then that son of Dasaratha took the bow ,
And when he was standing there , all the fourteen worlds,
Were filled with a very great light.

Kulachu Bana mekam yeduthu , thoduthu,
Valichu nirachudan , ninnithu jithasramam,
Chodichu brugupathi thannodu Raghupathi,
“Modathede aruli cheythidenam Dhaya nidhe,
Marganam nishphalamai varigayilla mama,
Bhargava Rama Lakshyam kaatti thannidavenam.

He joined the string , took one arrow , put it on the bow,
Pulled the string and without effort stopped it,
And that Lord of Raghu clan asked the Lord of Brugu clan,
Oh treasure of mercy , please tell me with joy,
My arrows never go waste and so,
Oh Bhargava Rama show me its aim.”

Sri Rama vachanam ketta neram bhargavan,
Aaroodanandam athinnu uthram arul cheythu,
“Sri Rama, Rama , Maha Baho , Janaki pathe,
Sri Ramanathma Rama, Lokabhirama, Rama,
Sri Rama, Sithabhiramanandathmaka, Vishno,
Sri Rama, Rama, Remaramana , Raghupathe,
Sri Rama, Rama , Purushothama, Dhayanidhe,
Sri Rama Srushti sthithi pralaya hethu moorthe,
Sri Rama, Dasaratha nandana, Hrishikesa,
Sri Rama, Rama, Rama, Kousalyathmaja, Hare”

As Soon as he heard the words of Rama, Sage Parasurama,
Very happily gave answer to what he told,
“Hey Rama, Hey Rama Valorous one , Husband of Sita,
Hey Ramana, Hey athma Rama , Hey Rama who is pretty to the world,
Hey Rama , Hey Lord who makes Sita happy, Hey Lord who is the joy of soul, Hey Vishnu,
Hey Rama, Rama, Hey consort of Lakshmi , Hey Lord of Raghu clan,
Hey Rama, Hey Rama , Hey best among men , Hey treasure of mercy,
Hey Rama, Hey God who is the cause of creation, Upkeep and deluge,
Hey Rama,. Hey son of Dasaratha, Hey Hrishikesa,
Hey Rama , Hey Rama, Hey Rama , Hey son of Kausalya, Hey Hari.

Yengilo pura vrutham kettu kondalum mama,
Pankaja vilochana, Karunya varidhe,

Chakra theerththingal chennethrayum balya kale,
Chakrapaniye thanne thapassu chethen chiram,
Ugramaam thapassu kondu indriyangal yellam,
Nigrahichu dhinam sevichen bhagavane.

Vishnu , kaivalya murthi, Bhagawan Narayanan,
Jishnu sevithan , bhajaneeyan easwaran Nadhan,
'Madhavan prasadhichu mal puro bhage vannu,
SAdaram prathyakshnai aruli cheytheedinaan.

But kindly here incidents of my life in the past,
Oh lotus eyed one , Oh ocean of mercy,
Even when I was a child , I went to Chakra Theertha,
And undertook Thapas of Vishnu for a long time.
By very intense penance , I controlled all my organs,
And daily served the great God.
Lord Vishnu who grants salvation, The God Narayana,
Who is served by the victorious , one who should be sung abot,
The God, the Lord , The Madhava became happy with me,
Came in my front in person and told me as follows.

“uthishtothishta Brahman, thushtoham thapasaa they,
Sidhichu seva phalam ninnaku yennarinjalum,
Mathejoyukthan , bhavan yennathm arijaalum,
Karthavyam palathundu bhavathaa brugupathe,
KOLLanam pithru hanthavakiya hehayane,
Chollezhum Karthaveetyarjunanaam nrupendrane,
Vallajathiyum avan mal kalamsa janallo,
Vallabham dhanurvedathil avanerumallo,
Kshatriya vamsam irupathi onnu pari vruthi,
Yudhe nigrahichu Kasyapannu Dhaanam cheyka,
Pruthwimandalam ooke , pinne santhiye prapichu,
Uthamamaaya thapo nishtaya vasichalum.”

Oh Brahmin get up, get up , I am pleased with your penance,
Understand that you have achieved the fruits of serving me,
Also understand that you are born as my incarnation,
Oh lord of Brugu clan, you have several duties yet to perform.
You have to kill Karthaveeryarjuna , the great king of Hehaya ,
Who has killed your father , though he is born as a part of me,
And has great ability in the science of war with arrows.
Then you have to destroy all the kshatriyas on earth,
Twenty one times in war and give all the land to sage Kasyapa,
And then when the entire earth attains great peace ,
Live with powerful penance and attain peace.

Pinne jnan thretha yuge bhoomiyil Dasarathan ,
THannude thanayanai vannavatharicheedum,
Annu kandidaam thammil , yennal yennude, thejassu,
Nyoonam Dasaradhi thannil aakeeduka nee,
Pinneyum thapassu chethu Abrhama pralayantham ,
Yenne sevichu Vasichooduka Maha mune.

Then in the tretha yuga I would be born as an incarnation,
As the son of Dasaratha and we will see each other at that time,
But without fail transfer my divine power to Rama , at that time,
Then again do penance till the end of Brahma age ,
Serve me well and happily live , oh great sage.

Yennarul cheythu maranjeedinaan Narayanan,
Than niyogangalellam cheythithu jnanum Nadha,
Thanthiruvadi thanne vanna avatharichoru,
Pankthisyandhana suthanallo nee Jagalpathe,
Engal ulloru Maha Vaishnava thejassellam,
Ningal aakkeduvanai thannithu sarasanam.

Narayana told me like that and disappeared,
And Oh Lord , till now I have been doing all his wishes,
Oh Lord , are you not Lord Narayana himself,
Who is born as the son of Dasaratha.
I am giving to your arrow , all the power of Vishnu,
That I have so that you can take them in you.

Brahmadi devakalaal prarthikka pettulloru,
Darmangal maya balam kondu sadhipikka nee,
Sakhal Sri Narayanan thanallo Bhavan , jagat-
Sakshiyayidum Vishnu Bhagawan, jaganmayan,
Innippol saphalamai vannithu mama janmam,
Munnam cheythoru thapa saaphalyamellam vannu.

Please make in to reality all those wishes through the power of Maya
That were put forward by Brahma and other devas,
Sir, Are you not the real god Narayana, the witness to the world,
God Vishnu and one who is spread everywhere in the world,
Now I have fruitfully achieved the reason for this birth of mine,
And I have today got the positive effect of all penance done by me earlier.

Brahma mukhayanmaralum kandu kittidathoru,
Nirmalamaya roopam kanai vannathu moolam,
Dhanyanai , krutharthanai, swasthanai vannenallo ,

Ninnude roopam ullil santhatham vasikkenam,
Ajnaothbhavangalaam janmadhi shad bhavangal,
Suk jnana swaropanaam ningal illallo pothi.
Nirvikarathma parippornai iripporu,
Nirvana pradhanallo ninthiruvadi paarthaal,
Vahniyil dhomam pole , variyil nura pole,
Ninnude maha maya vaibhavam chithram chithram,
Yaval paryantham maya samvrutham lokamorthaal,
Thaval paryantham ariyavilla bhava thathwam.

By being able to see your very pure form,
Which cannot be even seen by Brahma and other gods,
I have been honoured , satisfied and became very happy.
Your form should always live within me
The six stages of live from birth to death , which lead to ignorance,
Is not applicable to you oh God, my salutations to you,
You are completely full of the soul without any feelings,
And if we examine, you are the one who gives salvation,
This is like the presence of smoke in fire and foam in river water,,
The greatness of the your Maha Maya is wonderful, wonderful,
As long as this world is completely masked by this Maya,
Till then we would not be able to understand your principle.

Sathsangam kondu labhicheedunna bhakthiyodum,
Thwal seva rathanmaaram manushyar melle , melle,
Thwan maya rachithamaam samsara paara vaaram,
Than maru kara yeridunnathu kalam konde,
Thwal Jnana paranmaaraam Manushya janangakku ,
Ulla ajnaam neekuvoru sal guru labhicheedum,'
SAth guru varangal ninnu anbodu vakyajnanam,'
Ulkombil udichidum thwal prasada thal appol.

With the devotion that is got by good desirable company,
The men who are interested in serving you would slowly and slowly,
Would cross to the other shore , the ocean of domestic life,
Created by you using illusion , over the march of time,
But those of the men who have the knowledge of you,
Would get great Gurus , to remove whatever ignorance is left over,
Then through your grace , the knowledge from,
The great Guru would rise inside the mind.

Karma bandathingal ninnasu verpettu bhava-
Chinmaya padathingal hantha, layichidum,
Thwal bhathi viheenanmaarayulla janangalkku,
Kalp kodikal kondum sidhikkukayillallo,

Vijnana Jnana sukham mokshamamennarinjaalum,
Ajnanam neeki thwal bodham mama sidhikkenam,
Makulam koodathoru bhakthi sambhavikkenam.

And it would separate itself from the attachment of actions,
And get completely dissolved in your feet ,
But to those people who do not have devotion to you ,
In spite of billions of eons , this knowledge can never be got,
Understand that the pleasure of divine knowledge is salvation,
And I request you to remove ignorance from my mind,
And make me realize you in my mind and ,
I should have a devotion to you without any doubt in me.

Namasthe jagalpathe , Namasthe Rema pathe ,
Namasthe Dasarathe , namasthe sathampathe,
Namasthe Veda pathe , Namasthe deva pathe,
Namasthe Makhapathe , Namasthe Dharapathe,
Namasthe Dharmapathe , Namasthe Sitapathe ,
Na masthe Karunyambudhe , Namasthe Charumoorthe,
Namasthe Rama Rama , Namasthe Ramachandra,
Namasthe Ramarama, Namasthe Ramabhadra,
SAnthatham namosthutte bhagwan , Namosthutte ,
Chintheye bhava charanambujam Namosthutte,
Swar gathikayittennal sanchithamaya punyam,
Okke nin Banathinnu Lakshyamai bhavikkenam.

Salutations oh lord of universe , Salutations to Lord of Lakshmi,
Salutations to son of Dasaratha , Salutations to the lord of all,
Salutations to Lord of Vedas , Salutations to Lord of devas,
Salutations to Lord of yagas , Salutations to lord of earth,
Salutations to Lord of Dharma , Salutations to Lord of Sita,
Salutation to ocean of mercy, Salutations to one with pretty form,
Salutations to Rama and Rama , Salutations to Ramachandra,
Salutations to Rama and Rama , Salutations to Rama Bhadra ,
Always salutations oh my God , salutations,
I think about your lotus like feet, salutations,
For getting the heaven , may all the Punya (good deeds) that I have earned,
Become the aim of your arrow.

Yennathu kettu thelinja neram Jagannadhan,
Mandahasvum cheythu Bhargavanodu chonnan,
"Santhosham prapichen jnaan nin thruvadiyullil,
Yenthonnu chinithichathennal avayellam thannen,"
Preethi kai kondu Jamadagni puthram appol,
SAdharam Dasaratha puthranodu arul cheythu,

“Yethanum anugraham undennu kurichagil,
Pada bhakthanmaarilum Pada padmangalilum,
Chethasi sada kalam Bhakthi sambhavikkenam,
Madhava, Raghupathe , Rama , Karunyambudhe .”

Hearing that and accepting it, that Lord of the universe,
Broke in to a pleasant smile and told Parasurama,
“I became very happy and I would now give you,
All that your honoured self wants and prays,”
With great love the son of Jamadagni then ,
Told with great respect to the son of Dasaratha,
“Suppose you indicate any blessings to me,
Let me always have in my mind great devotion,
To the devotees of your feet as well as your lotus like feet,
Oh Madhava , Oh Lord of Raghu clan , Oh Rama , Oh ocean of mercy.”

Yi stotram krutham japicheedunna pumaan,
Bhakthanai , thathwajnaniyayidenam , viseshichum,
Mrutyu vannu adukkumbol thwal padambuja gathi ,
Chithe sambavippainnay , anugrahikkenam.”

“Let that gentleman who is able to chant this prayer,
Become a devotee and a philosopher and specially,
When death comes near , let them get to your lotus like feet,
In their mind. Kindly bless for this to happen.”

Angane thanne yenu Raghavan niyogathaal ,
Thingina bhakthi poondu , Renuka thanayanum.,
Sadaram pradakshinam cheythu kumbhittu koopi,
Preethanai chennu Mahendrachalam pukkedinaan.
Bhoopathi Dasarathan than athi santhushtanai,
Thapavum akannu than puthranaam Raman thanne ,
Gadamai aslesham cheythu anandasrukkalodum,
Prodathmavaya vidhi nandanodum koodi,
Puthranmarodum padayodum chennayodhyayil,
Swashta manasanai vannedinaan keerthiyode.

After Lord Sri Rama said , “Let it be like that,”
With great devotion the son of Renuka,
Went round Sri Rama , saluted him with folded hands,
And went with happiness to the Mahendra mountains.
The king Dasaratha became extremely happy,
And with sorrow removed , tightly hugged,
His son Rama and shed tears of joy,
And along with the very good sage Vasishta,

His sons, army reached the city of Ayodhya,
And lived there with peaceful mind and fame.

Sri Ramadhikal nija bharyamaarodu koodi ,
Swairamai ramichu vaaneedi naar yellarum,
Vaikunta puri thannil Sri Bhagawathiyodm,
Vaikundan vazhunna pole , Raghavan Sitayodum,
Aananda moorthi Maya Manusha vesham kaikondu ,
Anandam poondu vasichhedinaan anu dinam.

Rama and his brothers happily lived ,
Along with their respective wives ,
And Like Lord Vishnu living along with Goddess Lakshmi,
In Sri Vaikunta Sri Rama lived with Sita ,
And that personification of joy , taking up the role ,
Of an illusory man lived happily daily.

Kekaya naradhipanaakiya Yudhajithum,
Kaikeyi thanayane kooti kondu angu chelvaan,
Dhoothane ayachathu kandoru Dasarathan,
Sodharanai mevidum Shatrugnnodum koodi,
Sadaram BHarathane povaanai niyogichan,
Adarvode nadaneedinhaar avargalum,
Mathulan thanne kandu Bharatha Shatrugnanmaar,
Modamul kondu vasichhedinnaar athu kalam.

Yudhajith the king of the kingdom of Kekaya,
Sent a messenger to bring along with him,
Bharatha , and seeing which Dasaratha,
Permitted honorably Bharatha to go,
Along with Shatrugna who was very close to him,
And both of them happily went together,
And seeing their uncle, Bharatha and Shatrugna ,
Became very happy and lived with him for some time.

Maithiliyodum nija nandanodum chernnu,
Kousalya devi thanum paramanandam poondaal,
Ramalakshmanmaaraam puthranmaarodum nija-,
Bhaminimarodum anandhichu Dasarathan,
SAkethapuri thannil sukhichu vaneedinnaan ,
Paka sasanan amaralaye Vaazhum pole,
Nirvikarathmaavaaya parma Ananda murthy ,
Sarva loka nandartham manushykruthi poondu,
Thannude Maya deviyakiya Sitayodum,
Onnichu vaanaan Ayodhya puri thannil anne.

Queen Kausalya happily lived with her son,
And his wife Maithili, and Dasaratha,
Lived happily in Saketapura along,
With Rama and Lakshmana and their respective wives,
Similar to Devendra living in his city of Amaravathi,
And The personification of joy and one not moved by emotions,
Took the form of a man for the sake of happiness of the world,
And lived happily in the city of Ayodhya,
Along with his wife Sita, who is the Mayadevi.

Ithyadyathma Ramayane, Uma Maheswara samvadhe,
Balakandam Samaptham

Thus ends the "Chapter of Childhood" which occurs
in Adhtahma Ramayana, amidst the discussion between Siva and Parvathi.

[Ayodhya Kandam](#)

(Chapter on Ayodhya)

(Transcription and Translation By P.R.Ramachander)

(The chapter on Ayodhya is the second chapter of Ramayana. It describes Narada's visit to Ayodhya to remind Rama, that he should kill Ravana, the fixing of date for coronation of Rama by Dasaratha, the stopping of the coronation by Kaikeyi on the advice of Mandhara as dictated by Goddess Saraswathi sitting on her tongue, the grant of two boons to make Bharatha king and to send Rama to the forest for fourteen years, the advice of Rama to Lakshmana, the leaving of Rama to the forest along with Sita and Lakshmana, their meeting with guha, their visits to hermitages of saint Bharadwaja and Valmiki, the story of Valmiki, building of Rama's hermitage in Chithrakoota, relating the old story by Dasaratha of his killing a sage in the forest, death of Dasaratha, the coming back of Bharatha, his great sorrow, the advice of Vasishtha to Bharatha, the visit to forest by Bharatha along with his army, the discussion of Bharatha and Rama, the going back of Bharatha with slippers of Rama, visit of Rama to the hermitage of athri and meeting of Sita with Anasuya in the hermitage.)

[Ayodhya Kandam](#)

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[2.1 Introduction to Ayodhya Kandam](#)

Harmakalkku anbullu thathe , varikedo,
Thamasa seelam agathenam aasu nee ,
Ramadevan charithamrutham inniyum,
AAmodhamul kkondur chollu sarasamai.
Yengilo kelppin churukki Jnana cholluvan,
Pangamellam akalum pala jathiyum,
Sankadamethum varugayumillallo,
Pankaja nethran kathakal kettidinaal ,
Bharghaviyagiya Janaki thannude ,

Bhagya jala nidhiyakiya Raghavan,
Bhargavan thannude darpam samipichu,
Margavum pinnittu Ayodhya puri pukku,
Thathanodum nija mathru janathodum ,
Dathya suthanaam guruvaran thannodum,
Brathakkalodum , padaydumonnichu,
Medini puthriyaam bhamini thannodum,
Vannu yethirothoru pouira janathodum,
Chennu Maha Rajadhanikku agam pukku,
Vannithu soukyam Jagathinnu Raghavan,
Thannude nana guna ganam kankayaal.

Oh Parrot which is dear to Lakshmi, come here,
Understand that it is not good to delay things,
Please tell with interest and great joy,
The story of Sri Rama further.
Please hear , I will tell it in short,
Many types of problems will disappear ,
And sorrows will also not come,
By hearing the stories of the lotus eyed God
Rama who is the treasure house of luck,
Of Sita who is but Goddess Lakshmi,
Put an end to the pride of Lord Parasurama,
Travelled further and entered the city of Ayodhya,
And entered the great palace along with his father,
His mothers , The guru Vasishtha who was son of Brahma,
With his brothers , with the army,

With Sita who was the daughter of earth,
And along with the people who received them ,
And there was happiness for the earth,
Because they saw the very good qualities of Rama.

Rudran, Parameswaran, Jagadeeswaran ,
Kadhru sutha gana bhooshana bhooshithan,
Chidroopan, advayan , mruthyunjayan, Paran,
Bhadrapradhan , bhagawan , bhava banjanan,
Rudraniyagiya devikkudan Rama-
Bhadra kathamrutha saram koduthappol,
Vidhru mathulya dhariyaya Gowriyaam,
Athisutha mananda vivasayai,
Bharthru pada pranamam cheythu sampoorana,
Bhakthiyodum punar yevam arul cheythu.

When The angry god, the greatest god , the god of the universe,
The god who wears serpents, (the son of Kadhru) as ornament,
One with divine form, he who does not have second, he who is the winner over death,
The divine one , he who grants safety, the god and destroyer of evils of Karma,
Started telling the essence of the story of Rama to the goddess who was his wife,
Who was wearing incomparably great corals and was the daughter of the mountain,
She was drowned in joy and saluted the feet of her lord,
And he started telling the story with very great devotion.

Narayanan , nalinayatha lochanan,
Nari jana mana Mohanan madhavan,

Narada sevyan , Nalinasana priyan,
Narakararathi nalini sara guru,
Nadhan narasakhan , nana jaganmayan,
Nada vidhyathmakan, Nama sahasravan,
Nalika ramya vadanana narakaari,
Nalika bandawa vamsa samudhbhavan,
Sri Ramadevan paran purushothaman,
Karunya varidhi , kama phala pradhan,
Rakshasa vamsa vinasa karanan,
Sakshal mukundan, Ananda pradhan , pumaan,
Bhaktha janthama bukthi mukthi pradhan,
Sakthi vimukthan , vimuktha hrudhi sthithan,
Vyakthan avyakthan ananthan anamayan,
SAkthi yukthan , sarana gatha vathsalan,
Nakthanchareswaranaaya dasasyannu,
Mukthi koduthavan , thande charithrangal ,
Nakthandhivam jeevithavadhi kelkkilum ,
Trupthi varaa mama vendeela mukthiyum.

Even if the story of God Narayana , One with pretty eyes like lotus,
The one who attracts the mind of ladies, Madhava,
One served by Narada , one who likes sit on lotus flower,
One who saves people from hell , an expert archer ,
Lord , friend of the people , One who pervades in different worlds,
One who is the soul of several types of learning,
One who has thousand names, One who has pretty lotus like face,
One who is the enemy of Narakasura , one who is born in family of Sun,

Sri Rama the divine , Best of all purushas, ocean of mercy ,
One who gives what one desires, one who is the cause,
Of the destruction of clans of very many Rakshasas,
The real Mukunda , One who gives joy , a gentleman,
One who gives wealth as well as salvation to his devotees,
One who frees desires, one who keeps those detached souls in his heart,
One who is clear, one who is not clear, one who is endless, One who is free of the drawbacks,
One who has power, one who loves those who surrender to him,
And One who gave salvation to Ravana who was the king of asuras,
Is heard day and night I would not get satisfied and I do not want even salvation.

Itham Bhagavathi Gowri Maheswari ,
Bhakthiyaa parameswaranodu chonnappol,
Mandasmitham cheythu Manmadha nasanan,
Sundari kettu loga yennu arulicheythu.

When The Goddess Gowri who is pretty.
Told like this with devotion ,
lord Shiva, the killer of God of love smiled,
And told, "Oh pretty one, please hear."

[2.2 Narada Raghava Samvadam](#)

(Discussion between sage Narada and lord Rama)

Yengil oru dhanam Dasaradhi Raman,
Pankaja lochanan , Bhaktha parayanan,
Mangala devatha Kamukan Raghavan,
Ankaja nasa vandhithan, Kesavan,

Angaja leela poondu anthapurathingal,
Mangala gathriyaam Janaki thannodum,
Nelolpala dala Shyamala vighran,
Neelopala dala lola volochanan,
Neelopa labhan, nirupaman, nirmalan,
Neelagalapriyan, nithyan, niraamayan,
Rathnabhara vibhooshitha dehanai ,
Rathna simhasanam thanmel aanukoolam,
Rathna dandam poonda ven chamaram kondu,
Pathniyaal vijithanai athi komalan,
Bala nisakara phala dese lasan,
Maleya pangam alangarichingane,
Balarkka sannibha Kousthubha kandaran,
Praaleya bhanu samaananaya samam,
Leelayaa Thamboola charvanadhai ranu-
Velam vinodhicharulunna neram,
Aalokartham Maha muni Naradhan,
Bhoolokam appol alangaricheedinaan.

One day Rama ,the son of king Dasaratha ,
One with lotus eye , one who looks after devotes,
One who likes auspicious gods , Raghava,
One who is saluted by Lord Shiva , Kesava,
Was in the private quarters engaged in love sports,
Along with Sita who has an auspicious body,
And he was black like the blue lotus,
Had moving eyes like leaves of blue lotus,

Had the shine of blue sapphire, was incomparable ,
Was pure , one who is liked by Shiva with blue neck,
One who is forever , one who does not have any stains,
And his body was covered with ornaments of gems,
And he was sitting on a gem studded throne,
And was being fanned by white fan with gem studded handle,
By his own wife , and he had decorated his crescent like forehead ,
By marks of sandal paste , and whose neck ,
Was decorated by the shining Kousthubha gem,
And when he was spending his time chewing,
The betel leaf given by Sita with moon like face ,
Narada came and decorated the world ,
For the sake of all the worlds of universe.

Mugdha saraschandra thulya thejassodum,
Shuddha sapatika sangasa sareeranai,
Sathwaram ambarthingal ninnadharaal,
Thathraiva vegaal avatharicheedinaan.

He was with the shine of the full autumn moon,
And had a body shining like a pure crystal,
And came immediately from the sky ,
And appeared very fast with great respect.

Sri Rama dvanum sambhramam kaikondu,
Naradana kandu ezhunethu saadaram,
Nari maniyaya Janaki thannodum,

Paril veenasu namakaricheedinaan,
Padhya asana aachamaneeya Arghya poorvakam,
Aadhyeena poojithanayoru Naradan,
Than niyogathil yirunnoru Raghaan,
Mandasmitham poondu nandichu sadaram.

Sri Rama also immediately got up with agitation,
Seeing Narada and immediately stood up,
And along with the gem of lady Sita,
Fell on the floor and saluted him.,
And he provided water to wash his feet ,
And Seat , water for drinking and also for worship,
And after the honourable Narada told,
Raghava , he sat down and smilingly saluted him.

Mandam muni varan thannodu arul cheythu,
“Vandhe padam Karunanidhe , Saambratham,
Nana vishaya Sangam poondu mevina,
Manasathode samsarikalayulla,
Manavanmaaraya jnangallku chinthichal,
Jnani yakum thava Pada pangeruhum,
Kandu kolvaan athi durlabham nirnayam,
Pandu jnaan cheythoru punya phalodhayam,
Kondu kaanmaan avakasavum vannithu,
Pundarkothbhava puthra , Maha mune,
Yennude vamsavum janmavum Rajyavum,
Yinnu Vishudhamai vannu thaponedhe.

Slowly he told that great sage ,
“Salutations to your feet Oh ocean of mercy,
To us who are family people who are ,
With mind embroiled in various matters,
Your lotus like feet , which is extremely,
Difficult to see would make us wise.
It may be due to good deeds that I have done earlier,
That I got a chance to see you,
Oh son of the lotus born, Oh great sage,
Oh treasure of penance , my clan, birth,
And kingdom has become very clean today.

“Yennal yini yenthu karyamennum , punar,
Yennodu arul cheygs vensm, Dhayanidhe,
Yenthoru kaaryam niroopichu yezhunelli,
SAnthosha mul kondu arul cheykayum venam,
Mandanaaengilum karunymundengil,
Sandehamilla sadhippippa yellame.”

Oh treasure of mercy , kindly tell me,
What I can do to you now?
What reason made you undertake this visit?
Kindly tell this with great joy,
And though I am a fool,
If you have mercy on me , I will be able to do all.”

Itham aakarnya Raghuvaran thannodu ,
Mughdha haasaena Muni varanaakiya,
Naradanum Bhaktha vathsalanaam manu-
Veerane nokki sarasam arul cheythu.

Hearing this , with a slow smile, that great sage Narada
Addressed Lord Rama who likes his devotees ,
And also was a great human hero and told with love.

“Yendhinu yenne mohippipathinnu nee,
SAnthatham Lokanukarikalaaya ,
Athi chathuryamulloru vakkukal yethavum,
Madhuryathode cholledunnathangine?
Mugdhangalaayulla vakyangale kondu,
Chithamoham valarkkenda , Raghupathe ,
Loukeekangalaaya vakyangal yennalum,
LOkathamannaarkku vendi varumallo

“Why you are putting me in deep illusion,
With words that imitate the usual men,
And which are clever and which were delivered sweetly ?
Oh Lord of Raghu clan , please do not,
Increase the illusion of my mind , with sweet words,
Though the words were of domestic nature ,
It may be needed by the great ones like you.

“Yogeswaranaya nee, samsari jnan yennu,

Lokesa , chonnathu sathyamathre drudam,
SARva jagathinnum karana bhoothyaayai,
SARva mathavaya maya bhagwathi,
SARva jagat pithavagiya ninnude,
Divya grahini yakunnathu nirnayam,
Yeerezhu lokavum ninde Graham appol,
Cherum grahasthanakunnathu yennullathum,
Ninnude sannidhi maathrena maayayil,
Ninnu janikkunnu nana prajakalum.”

“ The words of yours that you are a householder,
Are really very true , Oh Lord of Yoga,
It is also true that the Goddess of Illusion,
Who is the cause of all the universe ,
Is your divine wife , Oh God who is the father of all universe,
When all the fourteen worlds are your house,
Your word that you are a householder is also true,
And all the different people are born out of your illusion.”

Arnoja sambhavan aadhi thrunanthamai,
Onnozhiyaathe chara chara janthukkal,
Okkave ninnapathyam punar aagayaal,
Okkum paranjathu samsari yennathum,
Yikkanda loka janthukkallkku sarvadhaa,
Mukhyanakum pithavaayathum neeyallo,
Shukla rakthasitha varna bedham poondu,
Sathwa raja sthamo nama guna thraya ,

Yukthayayidina Vishnu maha maaya ,
Shakthiyallo thava pathniyakunnathum,
Sathwangale janippikkunnathum aval,
Sathyam thwayoktham mathinilla samsayam.

Since right from Brahma to the lowly grass,
Which include all the moving and not moving beings,
Are your children , it is only true , when you claimed,
You are a householder and is it not true that ,
For all the animals of the world that are seen,
Always , you are chiefly their father,
And is not the Vishnu Maha maya,
Who takes colours like such as white , red and black,
And character divisions like good , royal and base , your wife,
And she is the one who gives birth to all beings,
And so it is but proper without any doubt that you are a householder.

Puthramithartha kalathra vasthukkalil ,
Sakthanayulla grahasthan Maha mathe,
Loka thraya maha gehathinnubhavan,
Yekanayoru grahasthanaakunnathum.

Oh greatly intelligent being , you are a householder,
Greatly interested in son, friend , wife and in all things,
And for the great house of the three worlds,
You are the one and only one householder.

Narayanan nee , remadevi Janaki,
Maarariyum nee , maadevi Janaki,
Sarasa sambhavan aayathum nee , thava,
Bharathi deviyakunnathum Janaki,
Aadhithyanallo bhavan, prabhaa Janaki,
Seethakiranan nee, Rohini Janaki,
Aadhithyadhipan nee, sachi Janaki,
Jathavedass nee, Swaha maheesuthaa,
Arkajan nee danda neethiyum Janaki,
Rakshovaran bhavan, Thamasi Janaki .

You are Narayana, And Janaki is goddess Lakshmi,
You are the killer of god of love and Janaki is Uma devi,
You are the Lord Brahma and Janaki is Goddess Saraswathi,
Are you not Sun god and Janaki the light,
You are the moon and Janaki is Rohini,
Are you not Devendra and Janaki is Sachi devi,
You are the fire God and the daughter of earth is Swaha,
You are the God of death and she is the law of punishment,
You are Niryathi and she is the darkness.

Pushkarakshan Bhavan, Bhargavi Janaki,
Sakradhoothan nee , sadagathi Janaki,
Rajarajan Bhavan , Sambalkari Sita,
Rajarajan nee , Vasundhara Janaki,
Raja pravara kumara, Raghupathe,
Rajivalochana , Rama , Dhaya nidhe,

Rudranallo Bhavan, Rudrani Janaki,
Swardhrumam nee, latha roopini Janaki,
Vistharichu yenthinu yere paranjidunnu,
Sathya parakrama , Salguna varidhe .

You are Lord Vishnu and Janaki is Lakshmi,
You are the God of wind , and Janaki is the right course,
You are the Kubhera and she is giver of wealth,
You are the king of kings and she is the earth,
Oh lad who belongs to clan of kings , Oh Lord of Raghu clan,
Oh God with lotus like eyes, Oh Rama , Oh treasure or mercy,
Are you not Rudhra and she Rudhrani,
You are the sacred tree and she is the climbing plant,
Why should I tell these in more detail,
Oh ocean of truth , valour and good character.

Yathonnu yathonnu pullinga vachakam,
Vedantha vedhyaa, thal sarvavum eva nee,
Chethovimohana , Stree linga vachakam,
Yathonnathokkave Janaki deviyum,
Ningal iruvarum yenniye mathonnum,
Yengu may kandeela , kelpaanum illallo,
Angineyulloru nine thiranjariju,
Yengane sevichu kolvu Jagatpathe.

All that , all that which is masculine ,
Oh God venerated by Vedas, all those are you,

Oh God who attracts the mind , all that which are feminine,
And all that is Goddess Janaki,
Without either of you , I do not see or hear any other thing ,
And Oh lord of the Universe how can one,
Search and serve a thing like that.

Mayaya moodi maranjirikkunoru,
Neyallo noonam vyakthamayathum,
Pinne athingal ninnullu maha thathwam ,
Yennathithingal ninnundayo soothravum.

Are you not the one who is hidden by illusion,
And are you not the one that which should not be made clear,
And only from that arises the great philosophies ,
And from that arose pithy formule to make things clear.

SArvathmakamaya lingamathil ninnu,
OOrvipathe , punar undai chamanjathum,
Yennathu ahankara budhi Pancha pranam,
Indriya jala samyukthamai onnallo,
Janma mruthyu sukha dukhadhigal undu,
Nirmalnamaar jeeven yennu chollunnathum,
Chollavathallathanadhya vidhyakhyaye,
Chollunnu karanopadhiyenum chilar,
Sthoolavum sookshmvavum karanam yennathum,
Moolamaam chithathil ulloru upadhi thrayam,
Yennivathaal visishtam jeevanayathum,

Anyunanaam paran thadviyukthan Vibho.

Oh Lord of the earth , From the total soul of the mind and body,
The entire world was developed and this would also include,
Pride , the five vital airs and the magic of sense organs ,
And then there is birth, death , pleasure and pain,
And that which is called soul by the pure beings,
Is that which is the primeval knowledge , which cannot be described,
And some people call this as the cause of action,
And the three ways of action of the mind , which is the root ,
Are the reality , that which is hidden and that which is the cause
And all these together becomes specially the being ,
And Lord , you are complete , divine and separated from it.

SARva pranchathinum bimba bhoothanai,
SARvopari sthithnai , sarva saakshiyai,
Thejo mayanaam paran, paramathmavu,
Rajeeva lochanan aakunna neeyallo.
Ningal ninnu undai varunnithu lokangal ,
Ningal prathishtithamayirikkunnathum,
Ningala athre layikkunnathum okkave,
Nin kali yakunnathuithokke orkkum vidhou,
Karanam yellathinum bhavan nirnayam,
Narayana , narakare , naradhipa.

Are you not that lotus eyed one ,
Who is shining divinity and the divine soul,

Which is the reflection of the entire world,
Which exists above all the worlds ,
And which is the witness for everything ,
From you all these worlds were created ,
And all that exists , exists within you,
And at the end all these merge with you,
And proper thought shows that all these are your sports,
And definitely for everything you are the cause ,
Oh Narayana , Oh killer of Naraka and lord of human beings.

Jeevanum rajjuvingal sarpamennulla ,
Bhavana kondu bhayathe vahikkunnu,
Nere paramathma,jnan yennu ariyumbol,
Theerum bhava bhaya mruthyu dukhadhikal,
Thwal kadhaa nama sravanadhi kondutan,
UI kombil undai varum kramal bhakthiyum,
THwal pada pankaja bhakthi muzhukkumbol,
Thwal bodhavum mana kombil udichidum,
Bhakthi muzhuthu Thathwa jnanam undaayaal ,
Mukthiyum vanneedum illoru samsayam,
Thwal bhaktha bruthya bruthyanmaaril yekane,
Alpa jnanam menneyum karuthename,
Mayayaal yenne mohippiyathe jagan,
Nayaka, nithyam anugrahiikkenname ,
Than nabhi pankajathingal ninnu yekadhaa,
Munnam undai chathur mukhan mal pitha,
Ninnude pouthranai bhakthanai mevinore,

Anugrahikeenam viseshichum,
Pinneyum pinneyum veenu namaskarichu,
Yenne vannam paranjeedinaan Naradan,
Aananda bhashpa pariplootha nethranai,
Veena dharan muni pinneyum chollinaan.

All beings carry the fear like feeling,
That the real rope is assumed to be a snake,
And once we come to know that we are the divine soul,
Then the sorrow of life , birth and death come to an end,
By hearing your name and stories,
The devotion grows in the branch of mind,
And when that devotion slowly matures,
In the mind , the knowledge of you would arise,
And when that devotion becomes fully mature,
Without any doubt , one gets salvation,
Please count me also as one amongst ,
The slave of the slave of your devotees,
Please do not attract me by your illusion,
Oh Lord of universe and bless me daily.
Once upon a time from a lotus growing out of your belly,
My father the Lord Brahma took his birth,
And specially bless me as I am existing,
As your grand son and your devotee,
Again and Again Narada saluted him,
And told these things along,
With eyes completely filled with tears of joy,

And that sage who carries the Veena continued.

Ippol ividekku Jnana vanna karanam,
Ulpalasambhavan thante niyogathaal,
Ravanane konnu lokangal palippan,
Devakalodu arul cheythathu karanam,
Marthyanai vannu janichu Dasaradha ,
Puthranayennatho nischayamengilum,
Poojyanoyoru bhavane Dasarathan,
Raja rakshartham abhishekam ikkalam,
Cheyyumaru orumpettrikunnithu,
Neyyum athinnu anukoolamai vannidum,
Pinne dasa mukhane konnu kolluvaan ,
Yennu avakasamundai varayallo,
Sathyathe rakshichu kolluka yennu yennodu,
Sathwaram chennu parakennarul cheythu ,
Sathya santhan Bhavan yengilum Manase,
Marthya janmam kondu vismruthanai varum.

I have come here at this time due to,
The wishes of Lord Brahma ,
Since you have promised that you would kill Ravana,
And protect the world and have taken incarnation as a man,
And as the son of Dasaratha and though this is assured,
It seems King Dasaratha has decided of crowning you,
So that his country would be protected
And you also would agree for this proposal,

And later there may not be any time or chance,
To kill the ten headed Ravana and though,
You are a truthful man who has told ,
That he would protect the truth,
But Brhama has asked me to tell you,
That since you have taken birth as a man,
There is a chance that you may forget it.

Itharam Naradan chonnathu kettathinnu,
Utharamai arul cheythithu Raghavan,
“Sathyathe langikkukayilla oru naalum jnan,
Chithe vishadham undakaayaka athu moolam,
Kala vilambanam menthinu allallee,
Moola mathinundathum paranjeeduvan,
Kalavalokanam karya sadhyam nrunaam,
Kala Swaroopanallo Parameswaran,
Prabdha phallogha kshayam varum,
Nerath ozhinju mathavathillarkume,
Karana mathram Purusha prayasam,
Yennu aarum ariyathe yirikkukayum illallo.

Hearing that which was related by Narada,
Sri Rama told the following as the answer,
“ I would not break my oath at any time,
And so do not get sad within your mind,
This is only postponing the act,
And I see there is a reason for that.

For completing any task , we have to
Study the suitable occasion , so that task is accomplished.
Does not God Shiva have the form of time,
And sometimes attempts do fail,
And so everything has to be done at proper time,
For otherwise our attempt would be only an apology.

“Nale vanathinnu pokunnathundu jnan,
Nalika lochanan padangal thannane,
Pinne chthur dasa samvathsaram vanam,
THannil muni veshamodu vaneeduvaan,
Yennal nisa chara vamsavum Ravanaan,
Thanneyum konnu mudikendathu undallo,
Sitaye karana bhoothayakki kondu,
Yathu dhananwaya nasam varuthuvaan,
SAthyamithu” yennarul cheythu Raghupathi,
Chithapramodhena Nardan anneram,
Raghavan thanne pradakshinavum cheythu,
Deva muneendra anugnayum kai kondu,
Devalokam gamicheedinaan aadharaal.

“ I am going to the forest tomorrow,
I am telling this as an oath at the feet of Lord Vishnu,
Afterwards we would live in the forest ,
In the form of sages for fourteen years,
And I would completely eradicate ,
The clan of Rakshasa as well as Ravana at that time,

Making Sita as the causal need for it ,
This is a promise that the Rakshasa would be killed.”
Said Sri Rama and with mind full of joy,
That time Narada went round Sri Rama,
And after taking permission from devas and sages,
Went with great happiness to the place of devas.

Narada Raghava samvadamingane ,
Nere padikkathan , kelkka than , orkkathan,
Bhakthi kai kodu cheyyunna manushyannu,
Mukthi labhikkum, athinilla samsayam,
Sesham innum kadha kelkkanamengilo,
Dosham akaluvaan cholluna thundu jnan.

Those men who read or hear or even remember,
This discussion of Sage Narada and Sri Rama,
With devotion would get salvation without any doubt.
Suppose you want to hear the story further ,
For removing problems, I am going to continue telling it.

[2.3 Sri Ramabhishekam aarambham,](#)

(Starting of the coronation of Rama)

Yengilo Raja Dasarathan ekadha,
Sankalithananda maai ammaril irikkumbol,
Pankaja sambhava puthran Vasishtanaam,
Thal kulachharyane vandichu chollinaan.

Poura janangalum Manthri mukhyanmaarum,
Sri Ramane pramsikkunathu eppozhum,
Oro guna ganam kandavarkku , undu,
Akatharil anandam athinilla samsayam.
Vrudhanai vannithu jnanum ottakayaal,
Puthrari jyeshtanaam Rama Kumarne ,
Pruthwi paripalanartham abhishekam,
Yethrayum vaikathe cheyyanamenu jnan,
Kalpichathu ippozhanganeyengila,
Thulpoovilorthu niyogikkayum venam,
Ipprajakalkku anuragamavankalum ,
Undu eppozhum methamathorthu kandeelayo?
Vannila mathulane kamathinnere ,
Munname poya Bharatha Sharugnanmaar,
Vannu muhurtham adutha dinam thanne ,
Punyam atheeva pushyam nalla nakshatram,
Ennalavan varuvaan parkayilliniyum,
Onnu kondum athu nirnayam manase.

Once the king Dasaratha was resting
With a mind full of joy, he saluted ,
His clan Guru Vasishta , the son of Brahma and told,
“The citizens and important ministers ,
Are always praising Sri Rama, and
When they see many different good qualities in him,
Without any doubt they become happy.
Since I am becoming an old man,

I want to crown Rama, my first son, as soon as possible,
So that he can look well after the earth and rule it,
And I have told about this earlier to you.
And knowing the desire of the people ,
Arrangements have to be made quickly.
Bharatha and Shatrugna have gone ,
To their uncles place and yet have not returned.
The next Muhurtha day is Pooyam(Pushyam)
Which is a good star and I am thinking in my mind,
That we need not wait for them and perform the coronation now.

Yennal athinnu vendunna sambharangal,
Innu thanne bhatha sambaracheedenam,
Ramanodum ninthiruvadi vaikathe,
SAmadam ippozhe chennariyikkenam,
Thorana pankthi kalellam uyarthuka,
Charu pathakakalodum mathyunnatham,
Ghoramayulla perumpara nadhavum,
Purikka dikkukalokke muzhangave .

So we have to start making the arrangements today,
And start collecting all that is needed immediately.
And you also should tell Rama about it without delay,
Let us erect pretty hangings and decorations immediately,
And along with the pretty flags , The sounds ,
Of Big drums should be played so that,
Happiness spreads in all directions.

Mannavanaaya Dasarathan aadharaal,
Pinne sumanthrare nokki arul cheythu,
“Yellam Vasishtan aruli cheyyum vannam,
Kalyanamul kkondu orukki kodukka nee,
Nale venam Abhishekam ilamayai,
Naleeka nethranam Ramannu nirnayam.

Then later with great respect ,
Looked at Sumanthra his minister and told,
“Please make all auspicious arrangements,
As per the words of Vasishta ,
Tomorrow we have decided to crown ,
The lotus eyed one, Rama As Yuva raja (assistant king) .”

Nandithanaaya Sumanthranum anneram,
Vandichu chonnaan Vasishtanodu aadharaal,
“Yenthonnu vendunnathu yennu arul cheythaalum,
Antharamenneyi sambaricheeduvan.”
Chithe nirupichu kandu sumnatharodu,
Itham Vasishta muniyum arul cheythu,
“Kelkka nale pularkale chamayichu,
Chel kannimaaraaya kanyakamaarellam,
Madhya kakshye pathinnaru per nilkkanam,
Matha gajangale ponnaniyikeenam.”

Sumanthra filled with joy , saluted,

Vasishta and asked him,
Please tell me all that you need,
And I would make arrangements for them without delay.”
Sage vasishta after little thought told Sumanthra,
‘Hear , tomorrow morning , in the courtyard,
You should arrange for sixteen pretty maidens,
Who are prettily made up and also ,
We need to dress the elephants in gold.”

Iravatha kula jathanaam nalkomban,
Aaraal varenam alangarichangine.

Then the well decorated four tusked ,
Elephants who were born in the family,
Of Iravatha should come forward.

Divya nana theertha vari pornangalai,
Divya rathnangalamazhthi vichithramai,
Swarna kalasa sahasram malayaja-
Parnangal kondu vai ketti vechidenam,
Puthan puli thol varuthuga munniha,
Chathram swarna dandam , mani shobitham,
Muktha mani malya virajitha nirmala-
Vasthrangal malyangal aabharanangalum,
Salkruthanmaaraam muni janam vanniha,
Nikku krusa panikalai sabhanthike.

Arrangements should be made for ,
One thousand gold pots ,
Pots with sacred waters in which ,
Divine gems should be put and ,
Covered with leaves of sandalwood tree ,
And also we have to arrange for a new hide of tiger,
And also arrange for a gem inlaid fan with golden handle,
And also clean cloths decorated by pearls,
Garlands , other ornaments , and ,
We should ensure attendance of good sages,
Holding the Dharba grass there.

Narthakimarodu Vaara vadhoo janam ,
Narthaka Gayaka Vaineeka vargavum,
Divya vadhyanangalum yellam prayogikkana ,
OOrveeswarangane ninnu manoharam,
Hasthya aswapathi radhadhi Mahabalam,
Vasthradhya alankaramodu vannedanam,
Devalayangal thorum bali poojayum,
Deepavalikalum venam Mahotsavam,
Bhoopalareyum varuvaan niyogikka,
Shobhayode Raghava abishekarthamai.

Along with dancers , girls and brides,
Dancing , musical and instrument playing community,
Divine musical instruments should be played,
From the pretty courtyard of the king,

Military consisting of horses , elephants , chariots and soldiers,

To show their strength

And people should come dressed ,

In their finery and ornaments and,
in all temples there should be special worship,

And the houses should be decorated with row of lights,

And also send word for other kings to attend ,

And let the coronation of Rama be celebrated with luster.

Itham Sunmanthrareyum niyogichathi,

SAthwaram theril kkareri Vasishtanum,

Dasaradhi Gruha methrayum Bhaswaram,

AAsu santhoshena samprapya sadharam,

Ninnthu neramarinju Raghuvaram,

Chennudan Danda namaskaravum cheythaan.

After thus deputing away Sumanthra ,

Vasishta immediately rode in a chariot,

To the house of Rama which was lustrous ,

And approached it with great joy,

And when Rama came to know of this,

He went and saluted him by falling at his feet.

Rathnasnavum koduthu iruthi thadha,

Pathniyodum adhi bhakthiyaa Raghuthaman,

Pol kalasa sthitha nirmala vaarinaa ,

Trukkal kadhukichu , padabhja theerthavum,

Uthamangena darichu visudhanai,

Chitha modhena chirichu aruli cheuthu.

Rama made him sit in a gem studded seat,
And along with his wife , with devotion,
Using the pure water in a golden pot,
Washed the sage's feet and wore ,
That divine water on his head ,
And with a happy frame of mind told.

“Punyavanayen adiyen atheeva ,
Kel innu padodhaka theertham darikkayaal.”
Yeningane Ramachandra vakyam kettu,
Nannai chirichu Vasishtan arul cheythu,
“nannu nannu yethrayum ninnude vakkukal,
Onnundu chollunnathippol , nrupathmaja,
Thwam pada pankaja theertham dharikkayal,
Darpaka vairiyum dhanyan aayedinaan,
Thwal pada Theertha vishudhanai vannithu,
Mal pithavaya virinchanum bhoopathe,
Yippol maha janangalkku upadesartham ,
Adbutha Vikrama , chonnathu neeyedo,
Nannai arinjirukkunnathinnu ninne jnaan,
Innavan aakunnathennathu minnedo.

“Hear , I have become blessed today,
As I was able to wear the holy water ,

Which has been used to wash the feet,”
Hear this sentence as told by Ramachandra,
“Good, good, are the words that you uttered,
Oh son of a king, I have to tell you something,
By wearing the water washing of your feet ,
Even Lord Shiva would become blessed.,
Oh king my father Lord Brahma, only,
Became purified after wearing that water,
And now for the sake of teaching common people,
Oh man of valorous wonder, you told like this.
I have a very good understanding of you,
And I have become what I am because of you.”

“Saakshaal para brahmamaam Paramathmavu,
Mokshadhan nana jagan mayan easwaran,
Lakshmi bhagawthiyodum dharaniyil,
Ikkalamathra janichathu nischayam.
Deva karyartha sidhyartham karunayaa,
Ravanane konnu thapam keduppanum,
Bhaktha janathinnu mukthi sidhjippanum,
Itham svatharicheedina Sri pathe ,
Deva karyartham atheeva guhyam punar,
Evam velachathidanjathu jnan idham,
Karyangal yellam anushtichu sadhikka,
Mayayaa Maya manushyanai , SRinidhe.”

The real divine Brahman , the divine soul,
The one who gives salvation , the one who pervades in universes ,

The god has been born in this world ,
By this time without any doubt,
For the sake of the devas and with great mercy,
For killing Ravana and removing their pains,
And for giving salvation to his devotees,
Oh great lord, you have been born.
It is extremely secret as it is for the sake of devas ,
And that is why I am not bringing it to light now,
Please do all the actions that are needed,
As the man of great illusion, Oh consort of Lakshmi.”

“Sishyanallo bhavan , acharyan esha jnan,
Sikshikka venam jagadhitham prabho,
Saakshaal chara chara acharyanallo bhavan,
Orkkil pithrunaam pithamahanum bhavan,
SARveshwa gocharanayai, antharyamiyai,
SARva jagad Yanthra vahakanaya nee,
Sudha thathwathmaka mayoru vighram,
Druthwaa nijaadheena sambhavanayudan,
Marthya veshena Dasaratha puthranai,
Pruthwee thale yogamaayyaa jathanaam.

You are the student and I am supposed to be your teacher ,
Please teach me for the good of the world , oh lord,
You are the teacher of all moving and not moving things,
And really you are the grandfather of father's,
Being hidden from all , but spread within everywhere,

You who are the one who makes all the universes move,
Are a form that is really the real meaning of all philosophies,
You who are the real force behind all actions ,
Have taken the human form as son of Dasaratha,
In the earth using the power of Yoga maya.

Yennathu munne dharichirikkunnu jnan,
Yennodu dhathavu than arul cheykayaal,
Yennatharinjathre sooryanwayathinnu,
Munne purohithan aayirunnu mudhaa,
Jnanum bhavanodu sambanda kamkshayaa,
Nannai varikil athum pizhayallallo.

I have understood this fact earlier ,
As my father Lord Brahma had told it to me,
And after knowing this only ,I have become ,
The priest of the clan of the sun god,
So that I can have contact with you,
For if something good comes , it is not a mistake.

Innu saphalamai vannu Manoradham,
Onnu apekshikunnathu undu , Jnan inniyum,
Yogesa, They Maha maya Bhagawathi,
Lokaika Mohini , mohipiikayka maam,
Acharya nishkruthi Kaman bhavan yengil,
Aasayam mayayaa mohippikayka may,
THal prasangal sarva mukthamippol,

Idham pravakthavyam mayaa Rama , kuthrachil.

Today the wish of my mind was fulfilled,

I am only asking one more thing, Oh Lord of yoga

Let the Goddess of great illusion, The bewitcher of the world,

Not make me more attached and attracted to everything.

If you are desirous of repaying me as your teacher,

My desire is that I should not be attached due to illusion,

As per your desire , I am free of everything.

And do not tell what I told elsewhere.

Raja dasarathan chonnathu karanam ,

Rajeeva nethra, vannen ividekku jnan,

Undun abhishekam adutha nalennathu,

Kandu cholvaanai yuzhari vanneham,

Vaidehiyodum upavasam cheythu ,

Medini thannil sayanavum cheyyanam.

Brahmacharyothodirikka, jnan ororo,

Karmangal chennu angorukkuvan vaikathe,

Vannedushassinnu nee yennarul cheythu,

Chennu theril kareri muni sresthtanum,

Pinne sri ramanum , Lakshmanan thannodu,

Nanne chirichu arul chethu rahasyamai,

“Thathan yennikku abhishekam ilamayai,

Modhena cheyyum adutha nal nirnayam,

Thathra nimitha mathram jnan athginnoru,

Karthavu nee Rajya bhokthavum nee yathre,
Vathsa, Mama thathwam bahi pranana aakayaal,
Uthsavathinnu koppittukondalum nee,
Mathsaman aakunnathum Bhavan nischayam,
Mathsarippan illithinnu nammodaarum.

Due to being told by king Dasaratha,
Oh lotus eyed one, I came here.
He wanted me to tell you,
That the coronation would be tomorrow,
Along with Sita, you have to observe fast,
And sleep in the floor today,
Also you should observe Brahmacharya (celibacy).
I am going to make arrangements,
For several things for the coronation.
Without being late come there at dawn,
Saying these that great sage got in to the chariot and left.
Later Sri Rama secretly told Lakshmana with a laugh,
"Tomorrow father wants to celebrate my coronation,
As Yuva Raja, without any doubt,
For that, I am the doer for namesake,
And you are the one who will get the kingdom,
Son, since you are my soul,
Get dressed and be ready for that,
It is definite that you are equal to me,
And no body would compete with us for these

Ithram oronnu arul cheythirikkumbol,

Pruthweendra geham pravisya Vasishtanum,
Vriuthanthangal yellam , Dasarathan thannodu,
Chitha modhaal ariyichu samasthavum,
Rajeva sambhava nandanam thannodu,
Raja Dasarathan aananda poorvakam ,
Rajeeva nethra abhisheka vruthanthangal,
Poojaa vidhanena chonnathu kelkkayaal,
Kausalyayodum, Sumithrayodum chennu,
Kouthukumodu ariyichan oru poomaan,
Sammodham ulkondathu ketta nearthu,
Nirmalamaayoru malyavum nalginaal,
Kausalyayum thanaya abhyudhayarthayai,
Kouthukamodu pojichathu Lakshmiye,
“Nadhe, Mahadevi, neeye thuna yennu,
Chethasi bhakthya vanangivaanedinaal.

When things like these were being talked about,
Sage Vasishtha went to the palace of the king,
And told in detail all the news with joy,
And king Dasaratha was happy to hear in detail,
The worships and rituals that are to take place,
Of the Coronation of the lotus eyed one,
From Vasishtha, the son of the lotus born god.
One gentleman with joyful curiosity,
Told about this news to Kausalya and Sumithra,
When they heard it they became greatly joyous,
And gave him a pure necklace,
Kausalya, for the sake of good luck of her son,

Went and worshipped Goodess Lakshmi with joy,
“Oh Goddess, Oh great Goddess, You are my only help,”
And then she saluted the Goddess with devotion.

[2.4 Ahbhisheka vignam](#)

(the stoppage of the Coronation)

Sathya santhan , nrupaveeran Dasarathan,
Puthrabhishekam kzhicheedumennume,
Kekaya puthri vasa gathan aakayaal
Aakulamullil valurunathethavum,
Durge , Bhagawathi , Durshkrutya nasini,
Durgathi neeki thunachheduga Ambike,
Kamukanallo nrupathi Dasarathan,
Kamini Kaikeyi chitham yentheeswaraa,
Nalla vannam varuthenam” yenniingane,
Cholli vishadichirikunnathu nearam,
Vanavarellam othu niroopichu,
Vani Bhagawathi thannodu apekshichu.

The teller of truth, the valorous king , Dasaratha,
Whether he would celebrate the coronation of his son,
Is doubtful , because he is amenable to the daughter of Kekaya
And because of this worry grows in my mind,
Oh Durga , Oh Bhagawathi , Oh destroyer of bad acts,
Avoid bad luck and help us , Oh Ambika,
The king Dasaratha is a lover ,

And Oh God, we do not know the will of Kaikeyi,,
Let only good should be brought about, “ saying thus,
When Kausalya was being worried and sad,
All the devas joined together,
And made a request to Goddess Saraswathi.

“Loka mathave Sraswathi , Bharathi,
Vegaal Ayodhyakka yezhunelluga venam,
Ramabhisheka vignam varutheeduvaan,
Aamavarrarum mathilla niroopichal,
Chennudan Mandhara thannude navinmel,
Thanne vasichu avale kondu chollichu,
Pinne viravodu Kaikeyiye kondu-
Thanne parayichu kondu mudakkanam.
Pinne yingottu yezhunellam madikkaruthu”,
Yennu amaranmaar paranjor anantharam,
Vaniyum Mandara than Vadananthare,
Vaneedinaal chennu Deva Karyarthamai”

Oh Mother of the world Saraswathi , Bharathi ,
You have to urgently go to Ayodhya.,
For stopping the coronation of Sri Rama,
As we do not find any other way,
You have to live on the tongue of Mandhara,
And living there by making her tell Kaikeyi
And induce Kaikeyi to talk and by this means,
You have stop the coronation ,

Later without any problem you can return .

When devas requested like this ,

Goddess Saraswathi went and lived in the face of Mandara,

And she lived there for the work of devas.

Appol trivakrayaam kubjayum Manase,

Kalpichuruchudan prasaadamerinaal,

Vegena chennoru Mamdaraye kondu,

Kaikeyi thanum avalodu cholleenaal,

“Mandare , chollu, nee rajamelladavum,

Yenthoru moolam alangaricheeduvaan,”

At that time Mandara the hunch back,

With three bends making up her mind,

Entered the palace , and seeing Mandhara ,

Who entered speedily Kaikeyi asked,

“Hey Mandhara , tell me about the reason,

For the entire country to be decorated.”

“Naleeka lochananagiya Ramannu,

Nala abhishekamundennu nirnayam,

Durbhage , Moode , Maha garvithe , Kidannu,

Yeppozhum nee yurangidonnariyathe,

Yeriyorapathu vannadanju ninakku,

Aarum oru bandhuvillennu nirnayam,

Ramabhishekam madutha nalundeto,

Kaminimaar kula mouli manikhyame.”

“It is definite that the coronation of ,
The lotus eyed Rama would be celebrated tomorrow,
Oh ill fated one , oh fool , Oh very proud lady ,
Because of you being asleep all the time,
When a great danger comes to you,
You do not have any friend, definitely.
The coronation of Rama is for tomorrow,
Oh head gem of the lovely women.”

Ithamaval chonnathu kettu sambramichu,
Udththanavum cheythu Kekaya puthriyum,
Chithramayoru chameekara noopuram,
Chithamodhena nalkeedinaal aadharaal,
“Santhoshamarnirikunna kalathingal,
Yenthoru thapam upagathamennu nee,
Cholluvaan karanam, Jnana arinjeela,
Ithinnu oravakasamethum niroopichaal.”

Hearing what she told and surprised ,
The daughter of Kekaya got up,
And took a very luxurious armlet ,
Made of gold and gave it to her and told,
“When times are very happy ,
What problem do you expect to come to me ?
I am not able to understand , as much,
As I know not of any problems whatsoever.”

Yenude Ramakumaranolam Priya,
Mennil ulil aareyumilla , mathorkke nee,
Athrayumalla Bharathane kkal mama,
Puthranaam Ramane Sneham yeniketham,
Ramannum Kausalya deviye kkal yenne,
Premam yerum ,noonam illoru samsayam,
Bhakthiyum Viswasavum Bahumanavum,
Ithra mathu aareyum illennarika nee.

In my mind I do not love anybody,
More than Rama , You please remember,
And not only that my love towards Rama,
Is much more than my love to Bharatha,
And without any doubt Rama also loves
Me more than Kausalya, and remember
That no one has more devotion, faith ,
And Respect to me than Rama.

Nalla vasthukkal yenikku thanne mathu,
Vallavarkkum kodupoo mama Nandanam,
Ishtamillathoru vakku parakayilla,
Othume Bedham avanilla orikkalum,
Asrantham yenne yathre madi koodathe,
Susrusha cheythu jnanayam preethi poorvakam,
Moode ninakenthu Ramangal ninnoru ,
Pedi yundaavaan avakasamayathum,

SArva jana priyanallo mamathmajan,
Nirvaira manasan , santhan, dhayaparan.

Would my dear son give good things,
To any one but me,
He will not utter a word that I do not like,
And he never has any difference between me and his mother,
Without any laziness he would look after me,
With great love , and oh fool.
What is the reason for your fear,
Towards Rama , for my son is liked by all,
As there is no enmity in his mind ,
He is peaceful and merciful.

Kekaya puthri than vakkukal Kettal,
Ava kula chethasaa pinneyum chollinaal,
“Pape, Maha bhaya karanam kelkka nee,
Bhoopathi ninne vanchichathu arinjeele,
Thwal puthranaya bhathaneyum Balal,
Thal priyanaaya Shatrugnaneyum nrupan,
Mathulane kanmathinnai ayachathum ,
Chethasi kalpichu kondu thanne ithum.

She heard the words of the daughter of Kekaya,
And as soon as she heard them she further told,
“Poor one, Hear from me the reason for that great fear,
Has not the king forcefully sent your son,

Bharatha and Shatrugna who loves him,
To see his uncle, and I am sure this is willful.”

Rajabhisheam krutham Ramanengilo,
Rajanubhuthi Soumithrikku nirnayam,
Bhagyamathre sumithrakkum kandu nir-
Bhagyayoru nee dasiyai nithyavum,
Kausalya thanna paricharicheeduga,
Kausalyanandanam thanne Bharathanam,
Sevichu kondu porukkunnathum varum,
Bhavikkayum venda Rajathvam yethume,
Nattil ninnu aati kalakilum AAmoru,
Vattam varathe vadhichieedukilumaam.

If it is the coronation to Rama,
Lakshmana would have great influence with the king,
And so it is luck for Sumithra, and the ill-fated you,
Would daily serve as a slave of Kausalya,
And Bharatha would possibly,
Have to live serving the son of Kausalya.
Do not assume any royal treatment for you,
For there is a possibility that you would be sent away ,
From the country or even killed.

Sapthanyajatha parabham kondulla,
Thapavum poondu daraniyil vaazhkayil,
Nalla maranam athinilla samsayam,

Cholluvan knan thava nallathu kelkka nee.

When there is pain by the bad treatment ,
From co wives , it is better to die,
Rather than live in this world suffering ,'
There is no doubt to it, please hear what is good for you.

Uthsaham undu ninankengil yikkalam,
Thwat suthan thanna vaazhikkum nara varan,
Rama eeraezhandu kanana vasavum,
Bhoomi palagnayaa cheyyumarakanam,
Nadadakkam Bharathannu varum athi ,
Prouda keerthyaaninakkum vasikkam chiram,
Venennakil athjnnu oru upayavum,
Pranasame, thava chllitharuvaan jnan.

Suppose you are interested to act,
The king would hold coronation for your son,
And Rama would go to forest for fourteen years,
By the rule and order of the king.,
Then the entire country will come to Bharatha,
And you can also live with great fame and power,
Suppose you want , Oh bosom friend ,
I will tell you a trick for that.

Munnam Surasura yudhe , dasarathan,
Thanne mithrartham Mahendran abhyathikkayaal,

Mannavan chapa banangalum kai kondu,
Thannude sainya samam thrill yerinaan,
Ninnodu koodave vinnilakam pukku,
Sannadhanai chennu asurarody yethappol,
Chinnamai vannu radhaksha keelam poril,
Yennathu arinju thumilla , Dasarathan,
SAthwaram keela randrathingal ninnude,
Hastha dandam samavesyaa dhairyena nee,
Chithramathre pathi prana raksharthamai,
Yudham kazhiyuvolam angane ninnathum.

Once when Indra for the sake of friendship,
Invited Dasaratha to help him in the ,
War between devas and Asuras,
The king along with the bows and arrows,
Got in to his chariot along with his army.
He entered the country of devas with you,
And when Dasaratha got ready for the war,
And was fighting the war , he did not notice,
That the nail stopping the wheel of the chariot had become loose,
And you seeing this put your hand in the hole and held the wheel,
For the sake of saving the life of your husband,
And stood like that till the war came to an end.

Sathrukkale vadam cheythu Pruthweendranum,
Yudha nivruthanayoru Dasanthare ,
Nin thozhil kandu athi santhosham utkondu,

Vhenthalir meni punarnnu punarnnudan,
Punchiri poondu paranjithu bhoopanum,
“Nin charitham nannu, nannu, niroopichaal,
Randu varam tharaam, nee yenne rakshichu,
Kondathu moolam , varichu kondalum nee.”
Bharthru vakhyam kettu neeyum annerathu ,
Chitha sammodham kalaranu cholledinaal
“dathamaayoru vara dwayam saadaram,
Nysrutham bhavathi maya nrupatheeswaraa,
Jnan oru avasarathingal apekshichal,
OOnam varathe tharikennathe vendu,
Yennu paranjirikkunna varadwayam,
Innu apekshichu kollanam madiyathe,
Jnanum marannu kidannithu munname ,
Manase thonni Balal eeswaragnayaa,”

After killing his enemies, the king,
When he got free after the war came to an end,
Saw what you have done and became very happy,
And hugged and caressed your very pretty body,
And with a smile told that king of kings,
“What you have done is great , great and I have,
Decided to give you two boons , because you,
Have saved me , you can ask for them now,”
You , after hearing the words of your husband,
Were happy and mixing it with in your mind told,
“ Would you permit me to save this offer of boon,

So that I can ask the two of them, on some other occasion,
And this is my request to you now,”
And now you can ask those two boons today ,
Without anyhesitation,
And I due to the order of the God ,
Suddenly remembered about this , which I had forgotten.”

Dhherathayodini kshipram ippol krodhaa,
Gaaraam pravisya kopena , kidakka nee,
Aabharanangalum , potticherinju, athi,
Shobha poondoru kar koonthal azhichittu,
Pomeniyum podi lkondum aninjiha,
Bhoomiyil thanne malinambarathodum,
Kannu neeraale mukhavum mulakulum,
Nannai nanachu , karanju karanju ,
Kondarthichu kolga , vara dwayam bhoopathi ,
Sathyam pranjaal urappichu manasa.”

With courage immediately you enter,
Your home of anger and lie down there,
After breaking away all the ornaments,
After untying your pretty black curls,
After wearing dirty cloths, lie down
On the floor so that, Your body is full of dust
And after wetting your face and breasts,
Completely with tears by crying and crying,
And then ask the king for those two boons,

And make him firmly to take an oath granting them.

Mandara chonathu pole athinum oru,
Antharam kodathe chennu kaikeyiyum,
Pathyam ithokke thanne yennu kalpichu,
Kaikeyi Mandarayodu chonnal, "Ini,
Raghavan kananathinnu povelavum,
Jnan ivide kidanneduvaan allaigil,
Prananeyum kalanjeweduvan nirnayam,
Bhoo praithranatham innu, BHarathannu,
Bhoopathi cheythaan abhishekamengil jnan,
Vere ninakku bhogarthamai nalkuvan,
Nooru desangal , ithinilla samsayam."

Kaikeyi immediately did as told by Mandara ,
Without any defeciencies ,thinking,
That all these are very good for her,
And Kaikeyi told Mandara , " Now,
Till Rama goes to the forest,
I would be lying her, if that does not happen,
I would definitely give up my life.,
If the king does coronation to Bharatha ,
And make him rule this country,
I would give you for the sake of your enjoyment,
One hundred villages without any doubt."

"yethum ithinnu oru ilakkam varaygil nee,

Chethasi chinthicha karyam varum drudam,”

Yennu paranju poyeedinaal Mandara,

Pinne avvanam anushtichu Rajniyum,

Dheeranai yetham dhaanvithanai guna-

Achara samyukthanai , neethignanai , nija-

DEsika vakhya sthithanai , suseelanai,

Aasaya shudhanai , vidhya nirathanai ,

Sishtanai ullavan yennu angirikkulum,

Dushta Sangam kondu kalantharathinaal,

Sajjana nindhyanaai vannu koodum drudam,

Durjana samsargam metham akalave ,

Varjikka venam , prayathnena salpumaan ,

Kajjala pathiyaal Swarnavum nishprabham.

“If no difference comes to your determination,

Surely , whatever you have thought in your ,

Mind would be achieved “ saying this Mandara left,

And later that queen followed her advice.

Even if one is brave , very kind , blessed-

With good character, follows rituals,

Follows justice , follows the teacher completely ,

Is of good conduct , Is having clear perceptions ,

Is interested in knowledge and also disciplined ,

By the company of bad people, over time,

You Would definitely became hated by good people .

A good gentleman should keep bad people far away,

And completely avoid them with great effort,
For even gold will lose its luster , with coating of dirt.

Yengilo Raja Dasarathan aadharaal,
Pankaja nethrabhyudham nimithamai,
Manthri prabruthikalodum paranju,
KOndu anthapuram akam pukku aruleedinnan,
Anneram athma Priya thama yakiya,
Thannude pathniye kaanayka karanam,
Yethrayum vihwalanaayoru bhoopanum ,
Chitha tharingal niripoochu ithee drusam,
“ Mandiram thannil jnan chennu koodum vidhou,
Mandasmitham cheythu arige varu puraa,
Sundaryam aval innengu poinaal?
Mandam aakunnithu unmesham yen manase,”

Then at that time king Dasaratha , after ,
Talking with his ministers about,
The Coronation of Rama with lotus like eyes,
Entered the private quarters of his wives.
There due to not being able to see ,
His wife who was his friend of the soul,
He became very nervous and that king,
Thought like this in his mind,
“Normally as soon as I enter the house,
She would come near to me with a soft smile,
And where has that pretty lady gone today,

And this makes my enthusiasm wane slowly.”

“Cholluvindaasikale , Bhavad swamini,
Kalyana gathri , atthengu poyeedinaal?”
Yennu narapathi chodhicha nerathu,
Devi thannalikalum paranjeedinaar,
“Krodhayalayam pravesichithan moolam,
Yetum arijeela, jnangalo Mannava,
Thathra gathwaa ninthiruvadi devi thande,
Chitham anusareecheeduga vaikathe,”
Yennathu kettu bhayanna maheepathi,
Chennarikathirunnu sasambaram,
Mandam mandam thalodi thalodu “Priye,
Sundari, Chollu chollu ithenthu vallabhe,
Nadhe , verum nilathulla podi yaninju,
Aathangamode kidakkunna thenthu nee,
Chethovomohaba roope, Guna sheele,
Khedham undayathu, yennodu cholgedo,
Mal praja vrundaayullavar aarume,
Vipriyam cheygailla , ninakkedaa,
Narikalo, naranmaaro , bhavithiyodu,
Aar oru vipriyam cheythu vallabhe,
Dandya yennagilum vadhyan yennagilum ,
Dandam yenikkathithin illa niropichaal.”

“Oh maids , please tell me, where is your mistress,
Who has an auspicious form , Where else she has gone,”

When the king asked like this ,
The Maids of that lady told like this,
“We do not know anything, as she has entered,
The house of anger, Oh king,
Your honour ,please go there and follow,
All her wishes , without any delay.”
Becoming scared after hearing this the king,
With nervousness went near her and after sitting down,
Slowly and softly patted her and asked,
“Darling, pretty one, Oh wife tell me why,
Why are you lying down on the floor,
With dust coated all over you and with sorrow,
Oh lady who has a very pretty face , Oh lady of good character,
What happened now which made you sad,
I know that all the people in our group,
Will never do anything undesirable,
Oh wife, was it females ,males ,
Who did something undesirable to you.
If you tell me , I would without hesitation,
Punish him or even sentence them to death.”

Nirdhanan yethrayum ishtan ninakkengil,
Arthapathi yakki veppan avane jnan,
Athavaa yethamanishtan ninakkengil,
Nirdhanan aakuven yenumavane jnan,
Vadhyane noonan akkedum avadhyane vendukil,
Noonam ninakkadheenam mama jeevanam,

Manini , khedippathinnu yenthu karanam.

If you happen to like an extremely poor man,
I would make him extremely rich,
Else suppose you dislike one most,
I would make him forever poor,
I can make one punished by death,
Even if he does not merit such punishment,
For I am always under your control,
Hey lady , what is the reason for your sorrow.

“Mal pranekkal priyathanakunnathu,
Ippol yenikku mal puthranaam Raghavan,
Anganeyulla Raman mama nandanam,
Mangala seelanaam Sri Ramana aane jnan ,
Anganarathname , cheyvan thava hitham,
Ingane khedippayayga Maam Vallabhe ,
Itham Dasarathan Kaikleyi thannodu ,
Sathyam paranjathu kettu thelinjaval,
Kannu neerum thudachu uthanavum cheythu,
“Sathya prathijna nayulla bhavan mama,
Sathyam paranjathu nerengil, yennude .
Pathyamayullathine paranjeeduvan,
Vyarthamaakkedayka sathyathe Mannava.

At this time , more dearer than my soul to me,
Is my son Rama , and I am taking an oath ,
on him, who is one with sterling character,

Oh gem among women, that I would ,
Do as per your wish, and so my wife , do not grieve,
And when Dasaratha told like this to Kaikeyi,
Hearing his taking an oath , she became more alert,
Wiped her tears got up and ,
Told the king slowly,” you who have taken an oath,
If you have really has been telling the truth,
I would now tell you what I want most ,
And Oh king, do not waste your oath.

“Yengilo pandu surasura aayodhane,
SAngadam theerthu Rakshichen Bhavane jnan,
Santhushta chithanai annu bhavan mama,
Chinthichu randu varangal nalgeelayo?
Vendunna naal apekshikunnathu undennu,
Vendum varangal tharikennu cholii jnan,
Vechirikkunnu bhavangal athu random,
Ichayundinnu Vangeeduvaan bhoopathe.”

“A t the time of the war between devas and Asuras,
I helped you, by saving you from your problem,
And that day you became very happy with me,
And did you not give me two boons to me at that time?
I have kept the two boons with you,
Saying that I would request them when I want them,
And I desire to have them today, Oh king.”

“Yennathil onnu Rajyabhishekam bhavan,

Yinnu Bharathane cheyyenam yennathum,
Pinne mathethu Raman Vana vasathinnu,
Innu thanne gamikkenamenullathum,
Bhoopathi veeran jada valkkalam poodu,
Thapasa vesham dharichu vananthare ,
Kalam pathinalu vathsaram vaazhanam,
Moola phalanga! bujichu maheepathe,
Bhoomi paalippan Bharathaneyaakkanam,
Raman ushasi vanthinnu pokanam,
Yenniva randu varangalum nalikukil,
Innu marana menikilla nirnayam.”
Yennu Kaikeyi paranjor anantharam,
Mannavan mohichu veenaan avaniyil.
Vajra methu adri pathicha pole bhuvu,
Sajwara chethasa veenithu bhoopanum,
Pinne muhurtha mathram chenna nerathu,
Kannu neer varthu virachu nrupadhipan,
“Dussaha vakkugal kelkaayathu yenthayyo,
Duswapna mam hantha, Kankayo Jnana iha,
Chitha bramam balal undakayo mama,
Mruthyu samayam upasthithamaakayo?
Kim kimethgal krutham Sankara , Deivame,
Pankaja lochanaa , haa , Para brahmame.”

Out of that one is that you have to,
Perform coronation of Bharatha today,
And the other one is that Rama,

Should go to the forest today itself,
That valorous one should wear a tuft,
Dress himself in the barks of trees,
Would dress himself as one who does penance,
And should live in the forest for fourteen years,
Eating only fruits and roots, Oh king.
The country should be ruled by Bharatha,
And Rama should go to the forest in the morning,
And if you do not give these two boons to me,
I would definitely and surely die today.”
Immediately after Kaikeyi told like this,
The king fainted and fell down on the ground,
As if a mountain hit by Vajrayudha fell on the land ,
And the king fell as if he is attacked by a fever,
After a moment was over ,
The king shedding tears and shaking told,
“Alas , I have to hear these words which cannot be tolerated,
Is it a bad dream alas , Am I seeing it alas,
Have I suddenly become mad ,
Has my time of death come near ,
Oh Lord Parameshwara , Oh God ,
Oh lotus eyed one , Oh Parabrahma ,
What can be done by me now.”

Vyagriye ppole Sameepe vasikkunna ,
Moorkha mathiyaya Kaikeyi thanmukham,
Nokki, nokki bhayam poondu Dasarathan,

“yentheevannam parayunnithu Bhadre , nee,

Yenthu ninnodu pizhachithu Raghavan?

Mal prana hani karamaya vakku nee ,

Ippol ura cheivathinenthu karanam?

Yennodu Rama gunangale varnichu,

Munnamellam nee paranju kelpuundu jnan,

“Yenneyum Kausalya deviyeyum avan,

Thamn ullil illoru bedhamorikkalum,”

Yennallo munnam paranjirunna ninakku,

Innithu thonnuvaan yenthu karanam.”

Seeing and again seeing the face of ,

The foolish Kaikeyi who was standing,

Like a tigress near him , Dasaratha ,

Was scared of her and told her,

“Oh lady , why are you saying like this,

What harm has Raghava done to you?

What is the reason for your telling words,

That may lead to my death,”

Earlier I have hear you telling me words,

That were praising the character of Rama,

“He does not have any difference in his mind,

At any time between me and the lady Kausalya,”

And to you who have been telling like this earlier,

Why these thoughts have come to your mind.”

“Ninnude puthrannu Rajyam tharam allo ,

Dhanyaseele , Raman pokanam yennundo?
Ramanal yethum bhayam ninakkundakaa ,
Bhoomipathiyai Barathan irunnalum,”
Yennu paranjnu karanju karanju poi ,
Chennudan kalkkal veenu Maheepalanum,
Nethrangalum chuvappichu Kaikeyiyum,
Dhathri patheeswaranodu cholleedinaal,
“Branthan yennakayo Bhoomipathe , Bhavan,
Branthi vakyangal chollunnathu yentthingane ?
Ghorangalaya narakangalil chennu ,
Cherum asathya vakkukal cholledinaal.”

“I can give the country to your son,
Oh Lady with good character , Is it,
Necessary for Rama to go to the forest ?
There would be no fear for you from Rama,
Even though Bharatha remains as the kng,”
Saying this and crying and crying again,
That king fell down and caught the feet of Kaikeyi,
And then making her eyes red Kaikeyi told,
“Why are you becoming mad Oh king , Sir,
Why are you telling these lunatic words?
If you tell words which are lies,
You would go to horrible hell?

“Pankaja nethranaam Raman ushassinnu ,
Sanka viheenam vanathinnu pokaikil,

Yennude jeevane jnan kalanjeeduvan ,
Mannavan mumbil , ninnillori samsayam.
Sathya sandhan bhuvu Raja Dasarathan,
Yethrayum mennulla Keerthi rakshikkenam,
Sadhu margathe vedinjathu karanam,
Yathana dukhanubhoothi yundakendaa,
Ramopari bhavan cheytha SApatham,
BHoomipathe vrudhaa mithya yakkedola,”
Kaikeyi thannude nirbandha vakyavum,
Raghavanodu viyogam varunnathum ,
Chinthichu dukha samudre nimagnbanai ,
Santhapamodu mohichu veenidinaan,
Pinne unarnnirunnathum kidannum makan,
Thanneyorthum Karanjum paranjum sadaa,
Rama ramethi Ramethi pralaapena ,
Yamini poyithu Vathsara thulyamai.

“if the lotus eyed Rama does not go,
To the forest in the morning ,
Without any doubt , I would take my life,
In front of you the king, This is certain,
Please protect your name that ,
King Dasaratha is the keeper of truth,
And do not suffer pains and sorrows ,
By leaving from the correct right path,
Oh king, for nothing do not make the oath,
That you have taken on Rama as an illusion.”

Hearing the very firm coercing words of Kaikeyi,
Thinking of the need to part with Rama,
The king was drowned in the ocean of sorrow.
Then he got up , sat up . lied down,
And cried and prattled thinking of his son,
And crying Rama, Rama , Rama,
Spent the night like an year.

Chennar arunodayahinnu sadaram ,
Vandhikal gayakanmar yennivarellam,
Mangala vadhya Sthuthi jaya sabdhena,
Sangeetha bedangal ivathe kondunm,
Palli kuruppu unartheedinaar anneram,
Ullil undaya kopena Kaikeyiyum,
Kshipram avare nivaranaavum cheiythal,
Vibramam kaikondu ninnar avarkalum,

By the time that the Sun was raising ,
The flatterers , musicians and others,
By playing the auspicious instruments,
And shouting “Victory” and by various ,
Forms and types of music , at that time,
Reminded the king that it was time to wake up,
And then the ebbing anger in her mind,
Immediately made them go back,
And they stood there with great sense of wonder

Appol, Abhisheka kolahalarthamai ,
Thal puram okke niranju janangalaal,
Bhoomi devanmaareum , bhoomi palanmarum,
Bhoomi sprusyo vrushaldhi janangalum,
Thapasa vargavum , Kanyaka vrundhavum,
Shobha thedunna ven kotha kuda thazha ,
Chamaram thala vrundam , kodi thoranam,
Chamikarabharanadhya alankaravum,
Varana vaji radhangal paadhahiyum,
Vara nari janam poura janamgalum,
Hema rathnojjwala divya simhasanam,
Hema kumbangalum , sadhoola charmavum,
Mathum Vasishtan niyogicha thokkave ,
Kuthamozhinjasu sambharicheedinaar ,
Sthree Bala Vrudha avadhi pura vasikal,
Abadha kouthooha laabdhi nimagnaraai,
Ratriyil nidhrayum kai vittu manase ,
Cheertha paramanandathodu mevinaar.

Then by that time for the sake of celebrating the coronation,
The town was completely filled up by people,
Brahmins, Kshatriyas , Vaisyas and Sudras ,
The saints , the maids along with ,
The white umbrellas which increased splendour,
Fans , groups with lighted plates , flags , decorations,
And wearing gold ornaments and other make ups,
The army consisting of elephant , horses ,chariots and infantry,

The ladies of the rich families , citizens came .

The shining golden throne studded with jewels,
Gold pots , tiger skin and all that Vasishta wanted ,
Without any fault in them were arranged.

Women , children , old people and other city people,
Immersed in the very many entertainments,
Had completely not slept at night ,
And roamed here and there with great joy.

Nammude jeevanaam Ramakumarane,
Nirmala rathna kireedam aninju athi,
Ramya, makrayitha mani kundala,
Sammugdha shobitha , ganda sthalangalum,
Pundareeka chadha lochana bangiyum,
Pundareekaarathi mandala thundavum,
Chandrika Sundara manda smithabhayum,
Kandhara rajitha Kousthubha rathnavum,
Bandhurabham thirumarum, udaravum,
Sandhyabra sannibha peetambarabhayum,
Poonjola meethe vilangi minnedunna ,
Kanchana kanchikalum tanu madhyavum,
Kun=mhee kulothaman thumbikkaram kandu,
Kumbittu koopidu murukandangalum,
Kumbheendra masthaka sannibha janvum,
Amboja bananishangabha jangayum,
Kambam kalaranu kamada pravaranum,
Kumbeedunnoru puravadi shobhayum,

Ambhoja thulya maam amgithalangalum,
Jambhari rathnam thozhum thiru meniyum,
Hara kadaka valayanguleeyadhi,
Charu tharaa aabharana valiyum poondu,
Varana veeran kazhuthil thirathodu,
Gowrathapathram daricharige nija,
Lakshmanan aagiya sodaran thannodum,
Lakshmi nivasanaam Ramachandran mudhaa,
Kanai varunnu namkku in yennidham,
Manasatharil kothicha namukkellam,
Kshoni pathi suthanakiya Ramane ,
Kanai varum prabhathe batha nirnayam,
Rathriyam rakshasi pokunnathillennu,
Cheertha vishadamodu outhsukam ul kondu,
Marthanda devane kananju , nokkiyum,
Parthu parthu aananda poorna amruthabdhiiyl,
Veenu muzhigiyum pinneyum pongiyum,
Vaneedinaar pura vasigal aadhraal.

The lad Rama who is our soul,
Wearing a very pure crown,
With a cheeks well decorated by ,
The very pretty ear studs,
With the pretty eyes resembling the lotus leaf,
With the face similar to the full moon,
With the shining smile , cool like that of moon light,
With teeth which resemble the jasmine buds,

With lips which have the splendour of hibiscus flower,
With the Kousthbha gem hanging on his neck,
With the shining and pretty chest and the lips,
With the yellow silk over the body of the colour of the dusk cloud,
With the shining golden belts worn over the flower like dress and the hips,
With the thighs which even a great elephant will salute,
With the knees similar to the forehead of the elephants,
With the shining arrow case shining like the god of love,
With the feet similar to that of a back of a tortoise ,
With the pretty back which makes you salute him,
With the end of the feet similar to a lotus,
With the body which would be saluted by the blue sapphire,
Wearing necklace armlets , rings which increase his prettiness,
Wearing dress of silk and riding on the neck of any elephant,
Along with his younger brother Lakshmana,
Would appear before us to be seen,
And we have been hungering for such a sight,
Of Rama who is the son of the Lord of this land,
And could be seen definitely in the morning.
This ogress called night is not going away,
And they , who are the citizens , all with a heart full of anxiety ,
Are searching for the Sun God and not able to see him,
And the wish is making them drown in the ocean of joy

[2.5 Vichinnabhishekam](#)

(The coronation that did not take place)

Anneram aadhithyan udhicheedinaan,
Mannavan palli kuruppu unarneela innum,
Yenthoru moolam mathinnu yennu manase,
Chinthichu, chithichu ,mandam, mandam thadhaa,
Manthri pravaran aakunna Sumanthrarum,
Manthapuram akam pukkan athi drutham.

At the time the Sun rose up,
But the king had not still woken up,
The chief minister Sumanthra
Anxious to know the reason,
Thought a lot and slowly,
Entered the quarters of the queens.

“Rajjevamithra gathroth Bhootha, Bhoopathe,
Raja Rajendra pravara, Jaya jaya”
Itham nrupane sthuthichu namaskarichu,
Uthanavum cheythu vandhichu ninnappol ,
Yethrayum khinnayai kanu neerum vaarthu ,
Pruthwiyil thanne kidakkum Narandrane,
Chithakulathayaa kandu Sumanthrarum,
Sathwaram Kaikeyi thannodu chodhichaan,
“Deva nari same, Raja Priyathame ,
Devi Kaikeyi , jaya , jaya santhatham,
Bholoka palan , prakruthi pakaruvaan,
Moolam yenthonnu , Maha Raja Vallabhe ,
Cholluka yennodu “ yennu kettu Kaikeyiyum,

Chollinal aasu Sumanthrarodu anneram.

“Oh king who belongs to the clan of friend of lotus flower,

Oh king , Oh best among king of kings, Victory, victory.”

Like this he praised the king and saluted him on the floor,

Stood up and again saluted him, and then he saw,

The worried king with shedding tears and lying on the floor,

And also greatly upset and seeing him thus Sumanthra,

Immediately addressed Kaikeyi and asked her,

“ Oh queen equal to deva ladies, darling of the king,

Oh Queen Kaikeyi, , Always victory, victory,

What is the reason for change of the mood,

Of the king, Oh consort of king of kings, please tell me,”

Hearing this Kaikeyi replied like this to Sumanthra,.

“Dhathreepatheendrannu nidhra yundayilla,

Rathriyil yennathu karanamakayaal,,

Swasthanallahe chanjithu thannude,

Chithathinnu aswathanthrathwam bhavikkayaal,

Rama , Ramethi Ramethi japikkayum,

Ramane thanne manasi chinthikkayum,

Udyal prajagara sevayum cheygayaal,

Athyantha aakulanayithu mannavan.

Ramane kananju dukham nrupendrnnu ,

Ramane chennu varuthuga Vaikathe.”

The great king did not get any sleep,

At night and that is the reason,
For his being not all right and ,
Also he is sick in the mind ,
And keeps on repeating Rama, Rama,
And always thinking about only Rama,
And also since he was not able to sleep at all,
The king has become greatly worried.
Since the king is sad in not seeing Rama,
Without delay go and get Rama.”

Yennathu kettu Sumanthranum Chollinaan,
“Chennu Kumarane Kondu varamallo,
Raja vachanam aakarnya jnan iha,
Rajeva lochane, pokunnathu yengine?:”
Yennathu kettu bhoopalanum chollinaan,
“Chennu nee thanne Varuthuga Ramane,
Sundarnayoru ramakumaranaam,
Nandanam than mukham vaikathe Kananam,”
Yennathu kettu Sumanthrar uzharipoi,
Chennu Kousalya suthanodu cholinaan,
“Thathan bhavane yundallo vilikkunnu,
Sadaram vaikathe yezhuneelluga venam.”
Manthripravara vakhyam kettu Raghavan,
Mandhetharam avan thnnodu koodave ,
Soumithriyodum kareri rathopari,
Prema vivasanam thathan maruveedum,
Mandire chennu pithavin pada dwayam,
Vandhichu veenu Namaskaricheedinaan.

Hearing this Sumanthra told,
“I can go and bring that lad easily,
But oh lotus eyed one, how can I go,
Without the orders of the king himself.”
Hearing this the king himself told,
“ You go and get Rama here quickly,
I have to see without delay the face ,
Of that pretty one called Rama Kumara,”
Hearing this Sumanthra became scared,
And went to the son of Kausalya and told,
“ Your father is calling you urgently,
So without any delay you have to come,”
And Rama hearing the words of the minister ,
Speedily along with his younger brother,
Lakshmana got in to the chariot,
And reached the house where his father was staying out of love,
And saluted both the feet of his father ,
And fell at his feet in the ground,”

Ramane chenneduthu alinganam cheyvaan,
Bhoomipaansu samuthaya sambramaal,
Bahukkal neetiya nerathu dukhena ,
Mohichu bhoomiyil veenithu bhoopanum.
Rama Ramethi paranju mohichoru,
Bhoomipane kandu vegena Raghavan,
Thathene chenneduthu asleshavum cheythu,

Sadaram thande madiyil kidathinaan,
Naree janangal athu kandu ananthara ,
Maarooda sokam vilapam thudanginaar.
Rodhanm kettu vasishta muneendranum,
Khedena mandiram pukhithu sathwaram,
Sri Rama devanum chodhichathu anneram,
“Karanam yenthonnu Thatha dukhathinnu,
Nere paravin arinjavare “yennathu,
Neram paranjithu Kekaya puthriyum,
“Karanam Thatha dukathinnu nee thanne ,
Paril sukham dukham moolamallo nrunaam,
Chetasi nee niroppikil yelithini,
Thathannu Dukha nivruthi varuthuvaan,
Bharthru dukhopa santhikku kinchil thwayaa,
Karthavyamayoru karmam yennai varum.”

When the king readied himself,
To take and hug Sri Rama ,
And extended his hands ,
He fainted and fell on the floor.
Saying Rama , Rama and seeing him,
Rama speedily took the king and also hugged him,
And then with respect he made him lie on his lap,
Seeing this the ladies with heightened sorrow,
Started crying and wailing , and hearing their ,
Cries sage Vasishta immediately entered the house,
And Sri Rama at that time asked,

“What is the reason for my Father’s sorrow,
People who know it , please tell me straight,”
And then the daughter of Kekaya told straight,
“ You are the only reason for your father’s sorrow.
In the world the root of sorrow is pleasure itself,
And you can easily make amends for that,
And make your father leave his sorrow,
And for removing the sorrow of my husband,
You should at least play a role.”

Sathyavadi sreshtanaya pithavine,
Sathya prathigna naakeeduga neeyathu,
Chitha hitham nrupatheendrannu nirnayam,
Puthraril jyeshtan aakunnathu neeyallo,
Randu varam mama dathamayittundu ,
Pandu nin thathanaal santhushta chethasaa,
Ninnale sadhyamai ulloonnathu random,
Innu tharenam yennu abhyarthikkayum cheythen,
Ninnotathu paranjeeduvaan nanichu ,
Khinnamai vannithu thathan yennariga nee,
Sathya pasena sambandhanaam thathane,
Sathwaram rakshipathinnu yogyan bhavan,
Punnama magum naragathil ninnudan,
Thannude thathane thrananam cheykayaal,
Puthran yennulla sabdham vidhichu sath-
Pathra samudhbhavan yennathariga nee.”

You make your father teller of truth ,
Because he is a great protector of truth,
The wish in the mind of the king is definitely,
Your duty as you are his first son.
I have been given two boons,
By your father when he was happy.
And those two which can be done only by you,
Were requested by me today.
Ashamed to tell you about them,
He has become disconsolate ,
And you are the only one to save ,
Your father who has been tied by his oath.
You please understand that Brahma,
Coined the word son(puthra) because,
They would save their parents from hell call "puth".

Mathru vachana soolabhi hathnaya,
Medini pala kmaranaam Ramanum,
Yethrayum yetham vydhithanai chollinaan,
"Ithrayellam parayenamo mathave,
Thathan arthamayittu jeevane thanneyum,
Mathavu thanneyum , Sitaye thanneyum,
Jnan upekshipaan athinilla samsayam,
Manase khedham yenikku illayethum,
Rahyamennakilum , thathan niyogikkil,
Thyajyam mennal mennariga nee mathave,
Lakshmanan thanne thyajikkennu choligilum,

Thal kshanam jnan upekshippanariga nee.”

Hit by the trident of the words of the mother ,
Rama who was the son of the ruler of the country ,
Told with lots of sorrow as follows,
“Is it necessary to tell all this , mother,
For the sake of father , without any doubt ,
I would give up even my soul or my mother,,
Or Sita , without any sorrow in mind,
If my father wishes , Oh mother ,
I would even give up this country ,
I would even give up Lakshmana,
Within no time , If he tells me.”

Pavakan thangal pathikkenam yengilum,
Mevam visham kudikkenamengilum,
Thathan niyogikkil yethume samsayam,
Chethasi chethillennariga nee ,
Thatha karya manojnpham yennakilum,
Modhena cheyyunna nandanam uthamam,
Pithra niyukthamayittu cheyyunnavan,
Madhyamanayulla puthran yennarinjalum,
Uktham yennagilum ikkarya mennale ,
Karthavyam allennu vechadangunnavan,
Pithrormalamennu chollunnu sajjanam,
Ithamellam parigjnatham mayaa dhunaa,
Aagayaal Thatha niyogam anushtippan,

Aakulamethum yenikilla nirnayam,
Sathyam karomyaham , sathyam karomyaham,
Sathyam mayoktham marichu randai varaa.”

If it is neccasry to fall in fire or drink poison,
If father tells,I will do it. There is not even
Little doubt in my mind about it, you understand,
The son who does the wishes in the mind,
Of his father without him telling is great,
The one who does it after he tells is medium,
Though it is proper , a son who says that,
It is not his duty is the poop of his parents,
Say the good people and this is all I have understood.
So it is for sure that I do not have sorrow or pain,
For observing what my father tells me,
This is an oath, this is an oath,
I am taking an oath and there is no two opinions about it.

Rama prathigna kettoru Kaikeyiyum,
Ramanodasu cholledinaal aadharaal,
“Thathan ninakku abhishekarthamai udan,
Aadral sambharichoru sambharangal,
Kondu abhishekam Bharathannu cheyyanam,
Randaam varam pinne onnundu vendunnu,
Nee pathinalu samvathsaram kanane,
Thapasa veshena vazzhukayum venam,
Ninnodu athu niyogippan madiyundu,

Mannavannu innathu dukhamakunnathum,”
Yennathu kettu Sri Ramanum choliinaan,
“ inna athinnenthoru vaishamyam aayahu,”
Cheyga abhishekam Bharathanu, jnan ini,
Vaikathe povaan vanthinnu mathave,
Yenthathonnu chollanju pithavathu ,
Chinthicu dukhipathinnenthu karanam?
Rajyathe rakshippathinnu mathiyavan,
Rajyam upekshippathinu jnanum mathi.

After hearing the oath of Kaikeyi,
Told the following words to Rama,
“ Let all the things that have been collected,
By your father for your coronation,
Be used to celebrate the Coronation of Bharatha,
There is also a second boon, it is that,
You should live inside the forest,
For fourteen years in the garb of a sage,.
The king feels bad to tell you this,
And also it will cause sorrow to him.”
Hearing this Sri Rama told like this,
“What is the problem for carrying it out today,
Let the coronation of Bharatha be performed,
And oh mother , I would go to the forest forthwith,
Why did not father tell me about this?
What is the reason for his thought and sorrow?
He is very suitable to protect the country,

And I am prepared to leave this country.”

Dandamathre rajhya baram vahipathu,
Dandaka vasathinetham yeluthallo,
Snehamammenne kuriche yerum ammakum
Ad dhehamathram bharikkennu vidhikkayaal,
Akasa gangaye patala lokathu,
Vegena kondu chennakki BHageerathan,
Trupthi varuthi pithrukkalkku , puruvum,
Thrupthanaakeedinan thathannu thannude ,
Youvanam nalki jaranarayum vangiu,
Divyanmaarayaar, pithru prasadithinaal.

To carry out the burden of a country is a punishment,
But Residence in Dandaka forest is very easy,
It is only because of the mother's love,
That she asked me to rule only my body.
Bhageeratha brought Ganga from the sky,
Speedily to the nether world ,
So that his ancestors are satisfied,
And Puru made his father very happy,
By giving his youth and taking his old age ,
And both of them became great by the grace of their manes.

Alparoyoru karyam niroopichu,
Mal pitha dukipathinilla avakasam,”
Raghava vakyamevam ketta bhoopathi ,

Sokena Nandanam thannodu chollinaam,
"Strijithanam athi kamukanayoru,
Raja adhamanalkum menneyum vaikathe,
Pasena bandhichuvu Rajyam grahikka nee,
Dosham ninakku athinethum akappada,
Allaykil yenodu sathyadosham pathu,
Mallo Kumara, Gunanbudhe, Raghava."

Thinking of such an insignificant matter,
There was no need for my father to be sad."
The king after hearing the words of Rama ,
With great sorrow told his son,
"Since I am a slave to ladies, a lover,
And a worst king , without any delay,
Tie me with a rope and take the country from me,
You will not have any sin by doing that,
Otherwise I would be suffering the guilt.
Of not following the oath, son,
Ocean of good character , Oh Raghava.."

Pruthweepathindran Dasarathanum punar,
Itham paranju karanju thudanginaan,
"Haa Rama, Ha Jagannadha , Ha Ha Rama,
Ha Ram a , Ha Ha mama prana vallabha,
Yenne pirinju nee ghora maha vanam ,
Thannil gamikkunathu yengine Nandana?
Yennitharam pala jathi parakayum ,

Kannu neerilola varthu karakayum,
Nannai muruge muruge thazhugayum,
Pinne chudu chude deergamai veerkayum,
Khinnanayoru pithavine kandutan,
Thannude kaiyaal kulirtha jalam kondi,
Kannum mukhavum thudachu Raghuthaman,
Aslesha neethi vagvaibhava vadhyangalaal,
Aaswasippichaan Nayakovidhan thadhaa

The king of kings Dasaratha again,
Started crying and telling,
“Hey Rama, Hey Lord of the world, Hey hey Rama,
Hey rama, Hey , hey the lord of my soul,
Oh son how will you go in to the deep forest,
After going away from me?”
He went on telling many such things,
Shed tears and was telling unsteady words and again cried,
Hugged him tightly and again hugged him,,
And then left out several hot breaths,
And seeing his father who was greatly upset,
Rama washed his face with cold water,
And told him several words of consolation,
Which were really great and that
Great diplomat further consoled him

“yenthinen thathan vrudaiva Dukhikunnu,
Ithendoru dandamithinnu mahipathe,

Sathyathe rakshichu kolluvan jnangalkku,
Sakthi poraikayum illithu randinum,
Sodaran nadu baricheeduga,
Sadaam jnan aaranyathilum vaazhuven,
Orkkilee Rajyabharam vahikkunnathil,
Soukhyamerum vanithingal vaaneeduvaan,
Yethume dandamillatha karmam mama,
Mathavenikku vidhichathu nannallo,
Mathavu Kausalya thannetyum vandhichu ,
Maithiliyodum paranjini vaikathe,
Povathinnai varunnen”, yennu arul chethu,
Devanum mathru graham pukkarthu neram,
Dharmikayakiya matha susammatham,
Brahmanare kondu homa poojadhikal,
Puthrabhuyudayathinnai kondu cheyichu,
Vitham atheeva danangal cheythu aadaraal,
Bhakthi ksi kondu , bhagal padambujam,
Chithathil nannai urapichu ilakathe ,
Nannai Samadhi urachirukkunna neram,
Chennoru puthraneyum kandathillallo.

Why does my father unnecessarily become sad?

Oh king , how is this a punishment?

For protecting the truth , we have,

No dearth of strength for these two,

My brother will rule over the country,

And I would comfortably live in the forst,

If we analyze It is more comfortable ,
To live in the foest rather than to rule the country,
It is good that My mother has alloted to me with love,
A job which is not difficult to do.
I will salute my mother Kausalya,
Tell Maithili about the news,
And would come soon to depart., he said.
That god went to his mother's palace,
And there that mother who was a follower of Dharma,
Was conducting fire sacrifice and worship,
By well acknowledged Brahmins,
For the orderly progress of her son.
She also gave monetary gifts to many,
And she with devotion established the feet of God,
In her mind and was in deep meditation,
And did not see her son who had come there.

Anthike chennu Kousalya yodu anneram,
Santhoshamodu sumithra cholledinaal,
"Raman upagathanayathu kandeele,
Bhoomipala priye , nokkeduga, yennappol,
Vandhichu nilkkunna Ramakumarane,
Mandhetharam muruge punarneedinaal,
Pinne madiyil iruthi , nerukayil,
'Nannai mugarntu mugarntu kuthuhalaal,
Indivara shyamala kalebaram,
Mandam mandam thalodi paranjeedinaal,

“Yendhan magane, Mukhambujam vaduvan,
Bandamundayathu param visakkayo?
Vannu iruneedu bhujippan aasu nee,
Yennu mathavu paranjorantharam ,
Vanna sokathe yadakki Raghyuvaran,
Thannude mathavinodu aruli cheythu.”

At the end Sumithra with happiness,
Went to Kausalya and told,
“Rama has come , have you not seen,
Oh Darling of the king , please see “
And then seeing Rama who is saluting her,
Slowly she caught hold of him and caressed him,
And then she made him sit on her lap ,
Then smelt his head and smelled with joy,
That black body which was like blue sapphire,
And slowly patting him she told,
“My son, is there any reason that,
Your face should look wan and faded?
Are you hungry, if so sit down to eat.”
And when his mother told him like this,
Rama suppressed his great sorrow,
And told his mother as follows.

“Ippol bhujippan avasaram illamme,
Kshipram aaranya vasithinnu poganam,
Mulppadu kekaya puthriyaya ammakku,

Mal pitha randu varam kodutheedinaan,
Onnu Bhrathane Vazhikkayennathum,
Yenne vanithilekku ayaykanam yennu mathethum,
Thathra pathinallu samvathsaram vasichu,
Athra vanneduvan jnan pinne Vaikathe ,
Santhushtayai vasichiduga Mathavum,'
Sri Rama vakhyamevam kettu Kousalya,
Paaril mohichu venedinaal aakulaal,
Pinne Moham theernnirunnu , dukharnavam ,
Thannil muzhugi karamju karamjudan,
Thannude nandanam thannodu chollinaal,
Innu nee kanakathinnu poyeedugil,
Yenneyum kondu poganam madiyathe,
Ninne pirinjaal kshanardham porukkumo.”

“Now there is no time to eat,
I have go urgently to live in the forest,
Long ago my father had given,
Two boons to my mother who is the daughter of Kekaya,
One was to make Bharatha rule the country,
And the other was that I should go to the forest.
And live there for four years,
As soon as it is over , I would come back without delay,
Oh mother , please live with satisfaction till then,”
As soon as Kausalya heard the words of Rama,
She fainted and fell on the ground,
Then when she woke up, she started,

Crying and crying as she was drowned in the ocean of sorrow,
And she then told her son,
" Suppose you go to the forest today,
Without hesitation take me also there,
For I cannot live without you even for half a second."

Dandakaranyathinnasu , innu nee pogil jnan,
Danda daralaythinnu poyeedyuvan,
Paithale ver vittu poya pasvinnu,
Ulla aadhi paranja ariyicheedaruthallo,
Nadu vazhenam bharathan yennagil,
Kadu vazhenam yennundo vidhi matham?

If you go to the Dandakaranya forest today,
I would go to the home of the god of death,
Is it possible to tell and describe ,
The sorrow of the cow which has parted with the calf,
If Bharatha has to rule this country,
Is there a law that you should go to the forest.

"Yendhu pizhachithu Maikeyuyodu nee,
Chithikka bhoopanodum Kumara , Balaal,
Thathanum jnanumokkam guruthwam kondu,
Bhedham ninakku chethilla yennu nirnayam,
Pokanamennu thathan niyogikkil ,Jnan,
Pokaruthennu cherukunnathundallo,
Yennude vakhyathe langichu bhoopathi.

Thannude vachaa gamikkunnathakilo,
Jnanumen pranangale thyajecheeduvan,
Manava vamsavum pinne mudinju pom.”

“Think whether you have done any errors,
To Kaikeyi or for that matter , your father,
I and your father are equally elders to you,
And suppose father tells you to go and suppose,
I oppose it and tell you not to go,
Suppose you disobey me but obey your father ,
I would definitely put an end to my life ,
And that will lead to the destruction of humanity.”

Thathra Kousalya vachanangal yingane,
Chitha thapena kettoru Soumithriyum,
Soka roshangal niranja nethra agninaa,
Lokangallam dahichu pogum vannam,
Raghvaan thanne nokki paranjeedinaan,
“Aakulamenthithu karanamundaavaan?”

Hearing the words of Kausalya like this,
Lakshmana who was standing there with a burning mind,
With fire in the eyes and full of sorrow and anger,
Seeing Rama started telling ,
As if to burn the entire world in fire,
“What is the reason for all these sorrow?”

Brantha chitham jadam vrudham vadhujitham,
Santhetharam trapapeenam , satapriyam,
Bandichu thathaneyum pinne jnan pari-
Pandhikal aayullavareyum okkave,
Anthakan veetinaayachu abhishekam oor,
Antharam koodathe sadhichu kolluvan,
Bandham illa yethum ithinnu sokippathinm
Antharmudhaa vasicheeduka mathve ,
AArya puthrabhishekam kazhicheeduvaan,
Sourym yenikku athinnundu nirnayam,
Karyamalathathu cheyyunnathakil,
AAcharyanum sasanam cheyka yennathe varu.

Lunatic minded, a zombie , an old man ,
One who is slave to ladies , one who is restless ,
And one who is adamant is our father,
And I am saying let us arrest our father,
And all those who are against us,
And kill them instead of needlessly ,
Being sad about it and without any problem,
Celebrate the coronation and ,
There is no need to become sad for this,
Oh mother become happy,
And let us celebrate the coronation of the great son,
And definitely I have the valour to do that,
And if even our Guru starts to do,
Things that are unjust , we have to discipline him.

Itham paranju loka thrayam thadrushaa,
Dagdamammarru Soumithri nilkkunna neram,
Manda hasam cheythu Mandetharam chennu,
Nandhichu gaadamai aalinganam cheythu,
Sundaram indiraa mandira vathsan,
Nanda swaroopan , indiindira vighrahan,
Indivarakshan , indradhi vrundaraka,
Vrunda vandhayngri yugmaravindan , poorna,
Chandra bibanan, indhu chooda priyan,
Vandaru vrunda mandara darupaman.

After telling like this when Lakshmana was ,
Standing ferociously as if to burn the entire world,
After breaking in to a slow smile , speedily,
And with joy , he was tightly and firmly embraced by,
The pretty one, one who is the darling of Goddess Lakshmi,
One who is joyful , one who is of the colour of bee,
One who has eyes like blue lotus , One who is ,
Worsipped along with music by Indra and the group of devas,
One who is like the full moon , One who is dear to Lord Shiva,
And One who is like a wish giving tree to his devotees.

[2.6 Lakshmanopadesam](#)

(Teaching to Lakshmana)

“Vathsa, Somumithre, Kumara, Nee kelkaanam,

Mathsaradhyam vedinjennude vakkugal,
Ninnude thathwam arinjirikknnithu,
Munname jnanodaa , ninnullil yeppozhum,
Yenne kurichulla vathsalya pooravum,
Ninnolamilla matharkkum yennullathum,
Ninnaal asadhya mayilloru karmavum,
Nirnayamengilum onnithu kelkku nee,
Drusyamayoru raja dehaadhiyum,
Viswavum nissesha dhanya dhanadhiyum,
Sathyamennakile thal prayasam thava ,
Yuktha , mathallykil yendhatinaal phalam?
Bogangalellam Kshana prabha chanchalam,
Vegena nashtamai ayussum orkka nee.”

Oh son, Oh son of Sumithra , Oh lad,
Please hear my words leaving out competitive spirit,
I have understood your principles,
And also your love towards me,
And also that no one has love to me as much as you have ,
And also it is definite that no job is impossible for you,
But please hear this one from me,
Only if the visible things like kingship , body,
World , incomparable wealth and land are the truth,
Then only your effort will be proper ,
And suppose it is not , what will result?
All the pleasures are as temporary as the lightning,
And they vanish quickly like our life, please remmber this.”

“Vahni santhaptha loha sthambhu bindhunaa,
SAnnibham marthya janmam Kshana banguram,
Chaksha Sravana galasthamaam durdharam,
Bhakshanathinnu apekshikunnathu pole ,
Kala heenaa parigrasthamaam lokavum,
AAlola chethsaa bhogangal thedunnu,
Puthra mithratha kalathradhi sangamam,
Yethrayum alpa kala sthitham orkka nee ,
Panthar peruvazhiyambalam thannile,
Thantharai kooti viyogam varumpole ,
Nadhyamozhugunna kashtangal poleyum,
Yethrayum chanchalam alaya sangamam,
Lakshmiyum asthira yallo , manushyarkku,
Nilkkumo youvanavum punaradravam.”

The human life is like a drop of water ,
Fallen on a metal piece made red hot by fire,
And some thing which vanishes in a second,
Like the frog which is in the throat of a snake,
Seeking for food , the beings caught in the grips of time,
With a melting mind , seeks for pleasures.
Understand that the meeting that we have with,
Son, friends, wife and others lasts only for a little time,
Like the wayfarers in a rest house of the high way,
Are getting upset when they meet and part ,
And like the wooden pieces floating in the river

The meeting of the people in the world is purely temporary,
And also wealth also is not at all stable for men,
And would the state of youth be with us permanently.”

“Swapna samanam kalathra sukham nrunaam,
Alpaayussum niroopikka , Lakshmanaa,
Ragadhi sangulamayulla samsaram,
Aake niroopikkil , swapna thulyam sakhe,
Oorkka gandarwa nagara samam athil,
Moorkhanmaar nithyam anuvarthichidunnu.
Aadithya devan udhichithu vegena,
Yadapathiyil maranjithu sathwaram,
Nidhrayum vannithu udaya shailopari,
Vidrutham vannithu pinneyum bhaskaran,
Itham mathi bramam ulloru janthukkal,
Chithe vicharipathilla kalantharam,
Aayussu pokunnathethum ariveela,
Maya samudarthil mungi kidakkayaal.”

The pleasure out of a wife is like a dream,
And short life also is similar , Oh Lakshmana,
The life between birth and death which,
Is intermixed with pleasures , if properly ,
Studied is also like a dream, my friend,
And remember it is like a city of Gandarwas ,
Which cannot be seen , and the foolish people,
Observe that the Sun god comes out speedily,

Goes speedily in to the sea , followed by sleep,
And again the sun god comes out fast.
People who have this type of imagination in their brain,
Never think about anything over time,
And they do not know when the soul goes away ,
And are lying drowned in the sea of illusion .

Vardhakhyamodum jara narayum poondu,
Cheertha mohena marikkunnithu chilar ,
Nethrendriyam kondu kandirikke puna- ,
Morthu ariyunnela maya than Vaibhavam,
Ippolithu pakal , pilpadu rathriyum,
Pilppadu pinne pakal undai varum,
Iprakaram niroopichu moodathmakal,
Chilpurushan gathiyethum ariyathe ,
Kala swaropanam easwaran thannude ,
Leela viseshangal onnum oraykayaal,
AAma kumbhambhu samanamai ayussudan,
Pomathethum darikkunnathil larume.

With old age, with white hair and wear and tare,
Some people die with enlarged desires,
Though people see using the eye,
They are not able to know the greatness of illusion,
The foolish people think that now it is a day,
After some time it will be night , which would be followed by day,
Not knowing the acts of God, and without ,

Remembering all the sports done by ,
The God who is but the form of time,
Live a life like water in an unbaked pot,
And people are never able to understand the goings of God.

“Rogangalaaya shatrukkalum vannu ,
Deham nasippikkum yevanum nirnayam,
Vyagriye ppole jarayum aduthavan,
Aakramcheedum sareerathe nirnayam,
Mruuthyuvaum koodoru neram piriyaathe,
Chidravam parthu parthu ullil irikkunnu,
Deham nimitham maham budhi kaikondu,
Moham kalarnnu janthukkal niropikkum,
Brahmanoham narendroham , aadyoham ,
Yennamedritham kalaneedum dasanthare ,
Janthukkal bhakshichu kaashtichu pokilaam,
Venthu veeneerai chamanju poyeedalaam,
Manninnu keezhai krumigalai pokilaam,
Nannalla deham nimitham maha mohgam.”

“It is certain that the enemies called diseases,
Would come and destroy the body,
And like the tigress wear and tare will come near,
And definitely attack the body,
And the death is always within us,
Looking for a proper time to attack,
The beings due to their body , mix the pride,

Add desires to it and live ,
And chant that , “I am Brahmin”, I am the king”,
“I am a noble man”, all their life ,
And during that time they eat , go poop,
Or even burn in to white ash and disappear ,
Or can even become worms under the mud ,
And so it is not good to have desire because of the body.”

Thwang mamsa Raktha asthi vin moothra rethasaam,
SAmmelanam Pancha bhoothaka nirmitham,
Maya mayamai parinaamiyai oru,
Kayam vikariyai ullonitha druvam.

The body is but a mixture of skin , flesh , blood,
Bones , poop , urine and semen and is,
Made of the five elements and it would ,
Be pervaded by illusion and that body ,
Is subject to change , it is certain.

DEhabhimaanam nimitham undaya ,
Mohena lokam dahippapathinnu nee,
Manasa tharil niropichathum thava ,
Jnanam illaika yennarika , nee Lakshmana.

Due to the desire again due to attachment ,
To this body , you are thinking of burning the world,
And that thought of yours in the mind,

Shows that you do not have wisdom, Lakshmana.

Doshangal okkave deha abhimaaninaam,
Roshena vannu bhavikkunnithorkka nee ,
Dehoham yennulla budhi manushyarkku,
Moha mathaavaam avidhya yakunnathum,
Deha malla orkkil , jnan ayathu athmavennu,
Mohaika hanthriyayullathu vidhya kel,
Samsara karinayayathu avidhyayum,
Samsara nasiniyayathu vidhyayum.

All the defects are with those who love their body,
And come to them due to their anger , you please remember,
The feeling of a man that “I am the body”,
Is due to ignorance which is the mother of desire.
And once you think that “I am not the body,
But am the soul” ,that thought is the killer of desires,
And is the real knowledge and please know,
That ignorance is the one that makes the life of birth and death,
And knowledge is that which completely destroys this thought.

“AAkayaal moksharthiyaaklil Vidhyabhyasam,
Yekantha chethasaa cheyga vendunnathum,
Thathra kama krodha lobha mohaadhikal,
Sathrukkal akunna thennum arige nee,
Mukthikku vignam varuthvan yethrayum,
Sakthiyullo nnathil krodham arikedaa,

Matha pithru brathru mithra sakhikale ,
Krodham nimitham hanikkunnathu pumaan.”

So if you are , one thirsting for salvation,
You should sit alone and develop that deep wisdom,
And then passion , anger , avarice as well as desire,
Would all become your enemies, please understand,
And also please know , that anger is the emotion,
That puts a stop for the aim of getting salvation,
And that gentleman completely destroys,
Mother, father , brother and friends .”

“Krodham moolam manasthapam undai varum,
Krodham moolam nrunaam samsara bandhanam,
Krodhamallo nija dharma kshayakaram,
Krodham parithyajikkenam budha janam,
Krodhamallo yamanayathu nirnayam,
Vaitharanyakhya yakunnathu thrushnayum.”

Due to anger arise misunderstandings,
Due to anger man gets tied up by domestic life ,
And is not anger the real destroyer of Dharma,
And so the wise man should give up anger,
And is not anger definitely the god of death,
And strong desire is the river Vaitharani,(Indian equivalent of Styx)
That encircles the city of death.

Santhoshamakunnathu nandanam vanam,
Santhatham santhiye Kama Surabhi kel,
Chithichu santhiye thanne bhajikka nee,
Santhapamennal oru jathiyum varaa,
Dehendriya prana budhyadhikalkkellam,
Ahantha mele vasippathu aathmavu kel,
Shudha swayam jyothir Ananda poornamai,
Thathwarthamai , nirakaramai nithyamai,
Nirvikalpam param nirvikaram ghanam,
Sarvaika karanam sarva jagan mayam,
Sarvaika sakshinam sarvajna meeswaram,
Sarvadhaa chethsi bhavichu kolga nee.

Happiness is the garden of the devas,
And always hear that peace is the wish giving cow,
Think about this and pray for only peace,
And then always you will never have sorrow,
Hear that the soul lies above the body, sense organs,
The movement , intellect and ego,
Please always think that the soul in you ,
As filled up with the pure , dazzling self filled with joy,
Which is the meaning of all philosophies ,
Which does not have any actions, which is for ever ,
Which can be known in the state of Nirvikalpa Samadhi,
As witness of everything and god of everything always.

SAragnanaya nee kel Sukha dukhadam,

Prabdam yellam anubhavacheedenam,
Karmendriyangalaal karthavyamokkave ,
Nir mayama acharicheedukenne varu,
Karmangal sangangal onnilum koodathe,
Karmangalellam vidhicha vannam para,
Brahmani nithya samarpichu cheyyanam.

You who know the essence of everything please hear,
Pleasure , pain , difficult duties have to be undergone,
You have to definitely carry out with utmost sincerity,
All the duties dictated by organs as well as Karma,
Without attaching yourselves to the results of Karma,
And as fated by Karma ,dedicating it to the supreme god.

Nirmalamayulloru athmavu thannodu,
Karmangal onnume pathukayillennal,
Jnan ipparanjathellame darichu thal,
Jnana swaroopam vicharichu santhatham,
Manatheyokke thyajichu nithyam para,
Manandamul kondu maya vimohangal ,
Manasathingal ninnasu kalaga nee,
Manamallo paramapadamaspadam.

Since none of the karmas can attach ,
Themselves to the pure soul ,
After understanding all that I told you,
Always meditate on that form of wisdom,

Giving away egoistic feelings , and daily,
Get drowned in divine joy , remove ,
From the mind the desires created by illusion,
For egoism is the reason of all dangers.

Soumithri thannodu eevannam arul cheythu,
Soumukhyamodu Mathavodu chollinaan,
“Kelkanam amme , thelinju nee yennude,
Vakkukal yethum vishadam mundakola.
Aathmavinethume peeda yundakaruthu,
Athmavine ariyathavare pole ,
SARva lokangalilum vasicheedunna ,
Sarva janangalum thangalil thangalil,
Sarvadhaa koodi vazhgennullathillallo,
Sarvagnayallo Janani, Nee kevalam,
Aasu pathinalu samvathsaram vana-
Dese vasichu varunnathum undu jnan,
Dukhangalellam agale kalanjudan,
Ulkanivode anugrahikkenam.

After telling like this to Lakshmana,
With a happy face he told his mother,
“Please hear mother , Let not my words ,
Which are clear cause sorrow to you,
Unlike the people who do not know the soul,
You know that sufferings cannot be caused to it,
All the people who live in this world cannot ,

Always live together and since you know everything,
Please understand that I would speedily,
Come back after living in the forest for fourteen years,
And so please throw away all the sorrow ,
And bless me with a happy heart.

Achan yenthu ullil onnu ichayenni , athi,
Ingichayennu angu uracheedanam ammayum,
Bharthya karmanukaranamathre paathi-
Vruthya nishtaa vadhunaamennu nirnayam,
Mathavu modhaal anuvadicheedugil,
Yethume dukhamenikilla kevalam,
Kananavasam sukhamai varum thava,
Manase khedham kurachu vaneedugil”
Yennu paranju namaskaricheedinaan,
Pinneyum pinneyum mathru padanthike,
Preethi kai konedutha sangasmini ,
Cherthaadhraal moordhni bhaspabhishekam cheythu ,
Chollinaal aseervachanangallasu ,
Kausalyayum devakalodu iranneedinaal.

“If there is one desire in the mind of father ,
Mother also should have the same desire,
It is definite that The virtue of a married women,
Is the repetition of all the duties of her husband,
If my mother permits me with happiness,
I do not have any sorrow whatsoever

And the life in the forest would be pleasurable ,
Do not have any sorrow in your mind.”
Saying this he saluted her,
Again and again at the feet of his mother,
With love and she took him on his lap .
Hugged him and bathed him with her tears,
And then she immediately told words of blessing,
And then Kausalya begged the gods.

“Srushti karthave, Virincha, Padmasana,
Pushta dhayabdhe, Purushothama, hare,
Mruthyunjaya, Mahadeva, Gauripathe,
Vruthrari mumbaaya dig palakanmare ,
Durge, Bhagawathi , Dukhavinasi,
SArga sthithi laya karini, Chandike,
Yen magan aasu nadakkunna neravum,
Thanmathi kettu urangeedunna neravum ,
SAMmodhamarnnu rakshicheeduvina ngingal”

“Oh creator, Oh Brahma , Oh God who sits on a lotus,
Oh healthy ocean of mercy , Oh greatest Purusha , Oh Hari,
Oh winner over death , Oh great God , Oh consort of Gauri,
Oh protectors of different directions who have Indra in front,
Oh Durga, Oh Goddess , Oh destroyer of sorrow,
Oh cause of creation, upkeep and dissolution,
Whenever my son takes to walking,
And whenever he sleeps forgetting everything,

Please protect him with great joy.”

Itham arthichu than puthranaam Ramane,
Badha bhaspam gadagadam punarnnudan,
“Eerezhu samvathsaram kanane vasi-
Charaal varike,” yennu anuvadicheedinaal,
Thalkshana Raghavam nathwa sagadhgadaam,
Lakshmanan thanum pranjan anukoolam,
“Yennullil undayirunnoru samsayam,
Ninnarulappadu kettu theernnu thulon.
Thal pada sevarthamai innu adiy anum,
Ippol vazhiye vida kolvan yennumme,
Modhaal athinnai anuvadhicheedanam,
Sitapathe , Ramachandra, Dhayanidhe,
Prangale kalanjeduvan allaikil,
Yenangathulya vadana, Raghupathe ,
Yengil nee ponnu kondalum” yennadharaal,
Pankaja lochanan thanum arul chethu.

When her son Rama requested like this,
She hugged him tightly with falling tears and ,
She permitted to go to the forest saying,
“Live in the forest for fourteen years and come back,”
And immediately Lakshmana with a broken voice,
Told Rama to his satisfaction,
“Whatever doubt that was remaining in my mind,
Has vanished after hearing your words.

For the sake of doing service to your feet,
I also want to accompany you and,
You have to give permission to that with joy,
Oh consort of Sita , Oh Ramachandra , Oh treasure of mercy,
And suppose you do not permit , I will take away my life,
Oh Lord of Raghus , Oh lord with a moon like face.”
And then the lotus eyed one told him with love,
“if so you can also come with me.”

Vaidehi thannodu yathra cholleduvaan,
Modhena sita gruham pukkarulinaan,
Aagathanaya bharthavine kandaval,
Vegena sasmitham uthanavum cheythu,
Kanchana pathrasthamaya thoyam kondu,
Vanchayaa truckal kazhkichu sadaram,
Mandakshamulkondu mandasmitham cheythu,
Sundari mandam mandam paranjeedinnal.

Then to take leave from Sita ,
He entered Sita’s house happily.
Seeing her husband who has come,
She got up speedily with a smile,
And with water in a golden pot,
Washed his holy feet with love,
And with shyness and a soft smile,
That pretty one slowly and slowly told.

“Aarum akambadi koodathe Sri pada,
Charena vanthum yenthu Krupanidhe,
Varana veeran yengu mama Vallabha,
Gowrathapathravum thala vrundathiyum,
Chamara dwandwavum , vadhya ghoshangalum,
Chamikarabharanadhya alankaravum,
Samantha bhoopalareyum piranjathi,
Romanchamodezhnneliyathenthayyo.”

Oh treasure of mercy, how come you have come,
By walk without anybody accompanying you?
Oh husband where is the valorous elephant ,
The ornamental umbrellas , decorative fans ,
The pair of chowries , the musical accompaniment,
And the made up look with gold and gem ornaments?
How come you have left the minor kings,
And have come with a very worried look, alas?

Itham Videhathmaja vachanam kettu,
Pruthwipathi suthan thanum arul cheythu,
“Thannithu danda karanya rajyam mama,
Punyam varuthuvaan thathan arikedo,
Jnan ahu palippathinnasu pokunnu,
Manase khedam ilachu vaaneduga,
Mathavu Kausalya thanneyum susrusha,
Cheythu sukkena vasikka nee vallabhe,”
Bharthru vakyam kettu janakiyum, Rama-

Bhoopanodu itham ahantha chollidinaal,
"Rathriyil koode pirinjaal poratholam,
Asthayundallo bhavane pithavinnam,
Yennirikke vana rajyam tharuvathinnu,
Innu thonneduvan yenthoru karanam?
Mannavan thanallayo kauthukathodum,
Innale rajabhishekam marambichu,
Sathyamo chollu bharthave , viravodu,
Vruthanthamethrayum chithramorthal idham."

Hearing the words of the daughter of Videha,
The son of the lord of earth told like this,
"He gave me the kingdom of Dandakaranya,
For earning good deeds, please know,
I am going immediately to look after that,
And you live here without sorrow in the mind.
Oh wife you live here happily ,
Looking after my mother Kausalya."

Hearing the words of her husband that Janaki,
Told like this to the king Rama,
"Your father is in a state that he,
Cannot even part with you at night,
And in such a circumstance , why ,
Did this thought of giving a forest kingdom,
To you Come today to his mind, what is the cause?
Was it not the king himself with joy,
Made arrangements for the coronation yesterday,

Tell me speedily whether it is true, my husband,

Please tell me in detail all that has happened?”

Yennathu kettarul cheythu Raghuvaram,

“Thanvi kula mouli malike, Kelkka nee,

Mannavan kekaya puthriyammakku,

Munname randu varam kodutheedinaan,

Vinnavar nattil surasura yudhathinnu,

Anyuna vikramam kai kondu poya naal.”

Hearing this Sri Rama told her,

“Oh gem in the garland of great ladies, hear,

The king had earlier promised to give,

Two boons to my mother who is the daughter of Kekaya,

In the land of devas during a battle between asuras and devas,

For showing great valour and helping him.”

“Onnu Bharathane vazhikkayennathum,

Yenne vanithinnu ayaykennathu mathethum,

Sathya virodham varumenny thannude,

Chithe niropichu pedichu thathanum ,

Mathavinnu aasu varavum koduthithu ,

Thathan, Athu kondu jnan innu pokunnu ,

Dandakaranye pathinnalu vathsaram,

Dandam ozhinju vasichu varuvan jnan,

Nee yathinekkum mudakkam parakolla ,

Mayyal kalanju mathavumai vaazhga nee ,

Raghavan itham paranjathu kettoru ,
Raka sasi mukhi thanum arul cheythu,
“Munnil nadappan vanathinnu jnan, mama,
Pinnale venam yezhunneluvaan bhavan,
Yenne pirinju pokunnathuchitham,
Allennu kondum bhavan yennu darikkenam.”

One is to make Bharatha as the king,
And the other is to send me to forest,
Deciding in his mind that he would ,
Be going against his oath and being afraid of it,
Father has already given the boon to mother ,
And so I am going today to the Dandakaranya,
And live there for fourteen years ,
Avoiding any rule and I will come back then.
You please do not tell no to it,
And leaving love life , live with my mother “
After hearing this as told by Sri Rama,
That lady with a face of the full moon told,
“I would be the first to walk to the forest,
And you can only come behind me ,
Your going away leaving me is not proper ,
And you have to understand that.”

Kakulsthanum priyavadiniyakiya,
Nagenragaminiyodu cholleedinaan,
“Yengane ninne jnan kondu pokunnathu,

THingi marangal niranja vanangalil?

Ghora Simha vyagra sookara , sairibha,
Varanavyala , bhalluka vrukadhikal,
Manusha bhojikalayulla Rakshasar,
Kananam thannil mathum dushta janthukkal,
SAnkhya millatholam mundavathe kandal,
Sankadam poondu bhayamam namukkellam,
Nari janathinellam viseshichu ,
Ottare yundam bhayam yennu arinjedo.”

That Sri Rama told her who speaks sweet things,
And walks like the elephant king ,
“How can I take you there ,
For it is full of densely grown trees,
Wild lions , tigers , pigs , bison ,
Elephants, pythons wolf and other animals,
The Rakshasas who eat human beings,
And also very many bad wild animals,
Which are innumerable and seeing all of them,
We would become perplexed and filled with fear,
And for ladies there is a special sense of fear , please understand.”

“Moola phalngal katwamla kashayangal,
Bale , bhujipathinnakunnathum thathra
Nirmala vyanjanapu anna panadhi,
Sanmadhu ksheerangal illoru neravum.”

“Oh lady , there for food only roots ,
And fruits which are sour and bitter are available,
Clean and tasty foods , sweet pancakes, rice , drinks,
Good quality honey , drinks of milk are not there at any time,”

“Nimnonnatha guha gahwara sarkaraa ,
Durmargamethrayum kandaka vrundavum ,
Nere peru vazhiyum mariyavatha,
Yellareyum kanmanum illa arinjeduvaan,
Setha vatha thapa peedayum paramaam,
Padacharena venam nadaneeduvaan,
Dushtarayulloru Rakshasare kandal,
Ottum porukkayilla aarkkum arikedo?
Yennude cholinaal mathavu thanneyum ,
Nannai paricharichu ingu iruneeduga,
Vanneeduvaan pathinnalu samvathsaram ,
Chennai athinudanilloru samsayam.”

Ups and down caves , holes in the land , harsh stony path,
Would be all over that bad way , which is full of thorns,
Except for that type of harsh path,
You would not be able to see any body there known to you,
Apart from that the climate would be cold winds, hot weather,
And the suffering due to these are extreme .
We have necessarily walk with our legs ,
And when we see the very bad Rakshasas,
No body would be able to tolerate it., underatand?

So obey my words and live here ,
Looking after my mother in a proper fashion,
And for coming back it would take ,
Fourteen years, there is no doubt about this.”

Sri Rama vakku kettoru Vaidehiyum,
Aarooda thapena pinneyum chollinaal,
“Nadha, Pathivruthayaam Dharma pathni jnan,
AAdharavum illa mathenikkume,
Yethume doshamilla dhaya nidhe ,
Pada susrusha vrutham mudakkayka may,
Ninnude sannidhou santhatham Vaneedum,
Yenne matharkkanum peedichu koodumo?”

After hearing the words of Rama ,
With increasing sorrow again told,
“Lord , I am dharmic wife of virtue,
And I do not have any other support,
Oh treasure of mercy , there would not be any problem,
Please do not end my penance of serving your feet ,
When I am living in your presence,
Who can ever cause harm to me?”

“Vallathum moola jalaharangaal,
Vallabhbo chishtam yenikku amruthopamam,
Bharthavu thannude koode nadakkumbol,
Yethrayum koortha moorthulla kallum mullum,

Pushpastharana thulyangal yenikkathum,
Pushpabanopama , Nee vedinjidola,
Yethume peeda yundagila yen moolam,
Bheethi yethum yenikilla Bharthave,”

“Eating some roots and food with water ,
As The remains of food eaten by husband ,
Is equivalent to nectar to me,
When I am walking with my husband,
Even very sharp pointed stone and thorns,
Is equivalent to walking on spread flowers to me,
Oh Lord equivalent to god of love , do not forsake me,
By me you will not have any problem,
And Oh Husband , I do not have any fear.”

Kaschil dwijan Jyothi sastra visaradhan,
Nischayichennodu pandaruli cheythu,
Bharthavinodum vanathil vasipathi,
Yethum bhavathikku , sangadamillethum,
Itham puraiva jnan kettirukkunnathu,
Sathyam athinniyum onnu cholleduvan,
Ramayanangal palathum kavi varar,
Aamodhathode paranju kelppundu jnan,
Janakiyodu koodathe rAghuvaran,
Kanana vasithininu yennu poyeettullu?

Once a Brahmin expert in astrology ,

After determination has told me,
“ You would be living in the forest,
With your husband and there is no sorrow,
Also I will tell you a truth that I have,
Heard earlier and I would tell you that now,
Though several poets have written the story of Rama,
Along with joy, I have not heard one ,
In which Rama has gone to live ,
In the forest without Janaki?

Undo purushan prakrathiye verittu?
Randum onnathre vicharichu kankilo?
Pani Grahana mantharthavum orkkanam,
Pranavasana kalathum piriyyumo?
Yennikke punar yennyum upekshichu,
Thanne vanathinai kondu yezhnelugil,
Yennumen prana parithyagavum cheyvan,
Innu thanne ninthiruvadi thannane.”

Is there any existence of Prakrthi from Purusha?
If we properly think are not both the same?
We have to remember the chant during marriage,
That these two will not part till time of death,
When it is like that , if you leave me and go,
To the forest alone and without me,
I would take my life away today itself.

Yenningane devi chonnathu kettoru,
Mannavan mandasmitham poondarul cheythu,
“Yengilo Vallabhe , poriga vaigathe,
Sangadaminnithu cholliyundakendaa ,
Dhanam arundathikkai kondu cheyga nee ,
Janaki , Haradhi bhooshanam okkave.”

After Hearing what that goddess told,
The king along with a slow smile told,
“So my wife , come along with me soon,
A sorrow need not come due to my telling you something,
Oh Janaki , please give away all the necklaces,
And other ornaments To Arundathi , (wife of Vasishtha)”

Itham arul cheythu Lakshmanan thannodu,
Pruthwi surothamanmaare varuthuga,
Yennu athyadharam arul cheytha neram, Dwija,
Ndothamanmaare varuthi kumaranum.

Then he told like this to Lakshmana,
Please make the noble Brahmins to come ,
And as soon as he told this to him,
He got several great Brahmins to come there.

Vasthrabharangal pasukkal,
Martha avadhiyillatholam aadharal,
Sadvruthanmaar, kula seela gunangalal ,

Uthamanmaarai kudumbikalagiya ,
Veda vijanikalaam dwijendranmaarkku ,
Sadaram dhangal cheythu bahu vidham.

Clothes ornaments cows,
And unlimited money with great respect ,
Was given to great Brahmins who had mastered Vedas,
Who were of good character, who were great,
Because of very good character and who were family people.

Mathavu thannude sevakamaaraya,
Bhoodeva sathanmaarkkum koduthithu,
Pinne nijantha pura vasikkum ,
Mathu anyaraam sevakamaarkkum bahu vidham,
Danagal cheygayaal Ananda magnarai ,
Manava nayakan aseervachanavum ,
Cheythithu thapasanmaarum dwijanmaarum,
Peythu peytheadintha aasru jalangalum,
Janaki deviyum anpodu arundathikku,
Anandamulkkondu danagal nalginaal.

He also gave gifts to the very great Brahmins,,
Who were the assistants of his mother .
Also to all those who live in his private quarters,
And to his servants he gave gifts by various kinds .
Due to his giving gifts to the sages and Brahmins ,
They recited words of blessings to him with joy ,

Shedding and shedding great amount of tears.

Janaki along with love gave gifts,

To Arundathi who took it with happiness.

Lakshmana veeran Sumithrayam ammaye,

Thalkshane Kousalya kayyil samarpichu,

Vandhicha neram , Sumithrayum puthrane,

Nandhicheduthu samasleshavum cheythu,

Nannai anugraham cheythu thanayannu ,

Pinneyum upadesa vakkugal arul cheythaal,

“Agrajan thanne paricharicheppozhum,

Agre nadannu kollanam piriyaathe,

Ramane nithyam Dasarathan yennullil,

Aamodhamodu niroopichu kollanam,

Yenne Janakathmajayennurachu kol,

Pine Ayodhya yennortheedu adaviye,

Maya viheena, meevannam urappichu,

Poyalumengil sukhamai varuga they.”

Then the valorous Lakshmana , entrusted ,

His mother Sumithra to Kausalya,

And saluted her and then Sumithra ,

Hugged her son and also blessed him well,

And also told the following advice to him,

“You have to always serve your elder brother,

And always walk by his side without parting from him,

Always daily think that Rama is Dasaratha in your mind,

Also you have to think me as the daughter of Janaka,
And think Ayodhya as the deep forest,
And once You firmly believe these without illusion,
You would be happy there and come back happily.”

Mathru vachanam sirasi darichu kondu,
Aadharavode thozhuthu Soumithriyum,
Thannude Chapa saradhikal kai kondu ,
Chennu Ramanthike ninnu vananginaa,
Thalkshane Raghavan Janaki thannodum,
Lakshmananodum Janakane vandhippan,
Pokunna nerathu poura janangale ,
Ragamode kadakshichu kuthuhalaal.

Lakshmana completely took the advice ,
And saluted his mother with respect ,
And then along with his bow and arrows ,
Stood near Rama and saluted him.
Immediately Rama along with Sita,
And Lakshmana , went to salute,
His father and at that time,
With happiness he saw the citizens of Ayodhya.

Komalanaya Kumaran , mnoharan,
Shyamala ramya kalebharan Raghavan,
Kama devopaman Kamadhan Sundaran,
Raman thiruvadi nana jagad ,

Abhiraman , athma Raman , ambuja lochanan,
Kamari sevithan , nana jagan mayan,
Thathalayam prathi pokunna nerathu,
Sadam kalarnnoru pouira janangalum,
Padacharena nadakunnathu kandu ,
Khedham kalarnnu parasparam chollinaar.

The pretty lad, the stealer of the mind,
One has pretty black body , Raghava,
One who can be compared to God of love ,
One who is lovely and handsome,
The honourable Rama , the ever pretty Rama,
For all the world , the Rama of the soul,
The one with eyes like lotus ,
One who is served by Lord Shiva ,
One who pervades in different worlds,
When he was walking towards his father's home,
The citizens who were sad seeing,
That he was walking to the palace,
Told each other with great sorrow.

Kashtam Mahantha , Kashtam, pasu pasu haa ,
Kashtam menthingane vannithu deivame ,
Sodharanodum pranayini thannodum,
Padacharena sahayavum koodathe ,
Sarkara kandaka nimnonnatha yutha,
Durgatamayulla durmargangalil.

Raktha padmathinnu kadinyamekunna ,
Mugdha mrudhu thara snigdha padangalaal,
Nithyam vananthe nadkkennu kalpicha ,
Prdvisa chitham kadoramathre thulom.

Alas , alas . alas , see , see , ho,
Oh god why has this come to this alas,
Along with brother and his loving wife ,
Without any help , he is walking,
With a path strewn with stones and thorns,
And which is bad path and very difficult to walk,
With their pretty , greatly soft and slippery feet,
Which appears to be softer like a red lotus,
And the mind of the king which asked them,
To daily walk in the forest is very cruel.

Puthra vathsalyam Dasarathan thannolam,
Marthiarilarkkum illi yinnaleyolavum,
Innithu thonuvan yenthoru karanam,
Mennathu kettudan chollinaan anyanum,
“Kekaya puthrikku randu varam nrupan,
Yekinaan pol, athu karanam Raghavan,
POkunnathu vanahinum , Bharathanum,
Vazhkennu vannu koodum daramandalam,
Poknaam yengil vanathinnu koodave ,
Raghavan thanne pirinjaal porukkumo?
Yiprakaram pura vasikalayulla ,

Vipradhikal vakku kettor anantharam,
Vamadevan pura vasigal thammodu ,
Samodhameva arul cheythithanneram.

Till yesterday no one had the love for son,
As much as king Dasaratha had,
What is the reason for this thought today.
Hearing this immediately another one told,
“It seems he had given two boons to Kaikeyi,
And because of that Rama is going to forest today ,
And Bharatha would live as a king,
He could go to the forest along with him,
Because he cannot tolerate parting with him.”
Hearing these type of talks between ,
The Brahmins of the city , Vamadeva,
Told to the citizens the following.

[2.7 Rama sita thathwam](#)

(The principle of Rama and Sita)

“Ramane chinthichu dukhiyakaarume,
Komala gathriyaam Janaki moolavum,
Thathwamayullathu chollunnathundu jnan,
Chitham thelinju kettiduvu yevarum.
Ramanakunnathu Sakshal Mahavishnu,
Tharasaksha namadhi Narayanan,
Lakshmananathu Ananthan, Janakajaa,

Lakshmi Bhagawathi lokamayaa paraa”

None of you should be sad by thinking of Rama,
And also Due to Janaki who has a pretty form.
I am now telling you the principle,
Please hear with great attention,
Rama is the real Maha Vishnu,
Who is the primeval Narayana with lotus eyes,
Lakshmana is Anantha and the daughter of Janaka,
Is the goddess Lakshmi who is the illusion of this world.

“Maya gunangale than avalambichu ,
Kaya bhedham dariokkunnathu athma paran,
Rajasamaya gunathodu koodave,
Rajeeva sambhavanai prapancha dwayam,
Vyakthamai srushtichu Sathwa pradhanamai,
Bhaktha parayanan Vishnu roopam poondu ,
Nithyavum rakshichu kollannatheaswaran,
Adhyanajan paramathmavu sadaram.”

Due to the different properties of Maya*(illusion),
The god assumes several different forms,
Lord Brahma who was born out of the lotus ,
Has the Rajasa property and created ,
The two worlds in a very clear way,
Assuming the form of Vishnu ,
Which has predominantly Sathwa form,

The god , who is divine and is never born,

Always keeps on protecting this world.

*God does not have any properties

But illusions makes us see them.

Rudra veshathil thamo guna yukthanai,

Adrija vallabhan samharikkunnathum,

Vaivasthan manu bhakthi prasannanai,

Devan makaravatharam anushtichu ,

Vedangalellam Hayagreevane konnu,

Vedavinaaki koduthathee Raghavan.

In the form of Rudra , with the thamas property,

That consort of daughter of mountain destroys.

Becoming pleased with the devotion of Vaivaswatha Manu,

That God took the incarnation of fish.,

And he killed Hayagreeva , and returned ,

Back all the Vedas and he is this Rama.

Padho nidhi madane pandu mandaram,

Pathala okam pravesichathu neram,

Nishtooramayoru koormakruthi poondu,

Prushte Girindram darichathee Raghavan.

Dushtanayoru Hiranyakshane konnu,

Gyushtiyai thetha mel kshoniy pongichu,

Karana varidhi thannil kalichathum,

Karana purushanakumee Raghavan.

When the ocean of milk was being churned,
And when the Mandra mountain entered the nether world,
The one who took the form of a severe form of a tortoise ,
And held the king of the mountains on his back , is this Rama,
The one who killed the bad Hiranyaksha,
Taking the form of a boar and lifted the earth,
And played in the causal ocean,
Is this Rama who is this causal man.

Nirradhamodu Narasimha roopamai,
Prahadhane paripalichu kolluvaan,
Kroorangalaya nakharangale kondu,
Ghoranayoru Hiranakasipu than,
Vaksha pradesam prapatanam cheythathum,
Raksha chathuranaam Lakshmivaranivan.

He who took the form of the roaring Narasimha,
For looking after his devotee Prahalada ,
And tore the chest of the horrible Hiranyakasipu,
By using his cruel nails is ,
This consort of Lakshmi who is an expert in saving.

Puthralabhartham athithiyum bhakthi poondu,
Abhyarthichu sadaramarchikka karanam,
Yethrayum karunyamodu aval thannude ,
Puthranai indranujanai pirannathi ,

Bhakthamayoru Mahabaliyodu chennu,
Abhyarthichiu moonadiyakki jagathrayam,
Sathwaram vangi maruthwanu nalgiya ,
Bhaktha priyanaam trivikaramanum ivan.

When Atithi with great devotion requested him,
And also worshipped him for the birth of a son,
Along with great mercy , he who was born as ,
Her son and younger brother of Indra ,
And went to his great devotee Mahabali ,
Requested for three feet of earth,
And measured the three worlds in three feet,
And got the earth from Mahabali and gave it back to Indra ,
As the Trivikrama who likes his devotees is also Rama.

Dathri sura dweshikalai janichoru,
Dathri pathi kula nasam varuthuvaan,
Dathriyil Bhargavanai pirannathum,
Dathree varanaya Raghavanam ivan.

For killing exterminating of kings,
Who were born as hater of Brahmins,
The one who was born as Parasurama ,
Is this Rama who is the blessing of this world.

Dhatriyilippol Dasaratha puthranai,
Dathree suthaa varanai piraneedinaan,

Rathinchara kulamokke nasippichu ,
Dhatri bharam theerthu dharmathe Rakshippan,
Aadhanajan paramathma paraparan,
Vedhyanallatha vedantha vedhyan paran,
Narayanan purushothaman avyayan,
Karana manushan Raman Manoharan,
Ravana nigrartham vipinathinnu,
Deva hithartham gamikunnathin,
Karanam mandharayalla , kaikeyiyum alla,
Yellarum bramikkyka Rajavumallallo,
Vishnu Bhagawan Jaganmayan madhavan,
Vishnu Maha maya devi janakaja a,
Srushti sthithi laya karini thannodum,
Pushta pramodham purapettathinnippol.

He has been born as the son of Dasaratha ,
And the husband of the daughter of earth in this world,
For saving Dharma by killing all the Rakshasas,
And to lighten the burden of this earth.
He is primeval , not born , divine soul , god of gods,
The divine one who is an expert in Vedas though not a Brahmin,
Narayana, the greatest Purusha , one who does not change,
The causal man , Rama, the stealer of the mind,
And the reason for his is going today to the forest,
For killing Ravana for the sake of devas,
Is not because of Mandhara nor Kaikeyi and
None of you get startled, the reason is not even Dasaratha.

The God Vishnu who pervades the earth , the Madhava,
The Vishnu along with the daughter of Janaka ,
The great goddess of illusion who
Is the one who creates , upkeep and destroys,
Is starting now with excess of joy.

Innale Naradan vannu chonnanavan,
Thannodu Raghavan thanum arul cheythu,
“Nakthanjaranvaya nigrahanathinnu jnan,
Vyaktham vanathinnu nale purappedum.”
Yennathu moolam gamikkunnu Raghavan,
Innu , vishadam kalavin yellarum.,
Ramane chinthichu dukhiyaikarume,
Rama Ramethi japippin yellarum ,
Nithyavum Rama Ramethi japikkunna ,
Marthyannu mruthyu bhayadhikal onnume ,
Sidhikkayillatheyilla kaivalyavum,
Sidhikkum mevanum yennathu nirnayam,
Dukha soukhyadi vikalpangal illathatha,
Nishkalan nirgunathma, Raguthaman,
Nyoonthireka viheenam niranjanam,
Aananda poornam anathan anakulan,

Yesterday Narada came here and ,
Rama told him “for killing of,
The Rakshasas , I will definitely ,
Start to the forest tomorrow”

And from this , please understand,
That he is not sad at going to forest,
And so please do not think of Rama and be sad,
All of you , please chant “Rama”, “Rama”,
And to all those men who chant “Rama”, “Rama” daily,
There would be no fear of death for them and they will get salvation,
And they will all definitely get these.
He is one who does not have sorrow or pleasure,
He does not decay, he is one without characters,
, He is the great one of Raghu clan ,
The one who does not have less or more ,
He is pure , full of joy , endless and consistent.

Anganeyulla bhagawat swaropathil,
Yengine dukhadi sambavichedunnu,
Bhaktha jananaa, bhajanatha mai vannu,
Bhaktha priyan , piranedinaan bhoothale ,
Pankthi rathabheshta sidhyarthamai,
Pankthi kandan thanne konnu jagatrayam,
Palippathinnai avatharichedinaan,
Balisnmaare , Maushyanai easwaran.

How can sorrow ever come ,
To one who has a form of God like him,
He was born in this earth due to the prayer ,
Of his devotees and he is the lover of his devotees,
For fulfilling the desire of Dasaratha ,

And for killing Ravana , and for,
Looking after the three worlds ,
He has taken this incarnation.
Oh simple people , that man has become God.

Rama vishayam yeevannam arul cheythu,
Vamadevan viramichoranantharam,
Vama deva vachanamrutham sevichu,
Ramane Narayanan yennarinjudan,
Pourajanam paramanandamayoru ,
Varannidhiyil muzhukinar yevaram,
Rama Sita Rahasyam muhuridrusyam,
Aamodha poorvakam dhyanippavarkellam,
Rama devangal urachoru bhakthiyum,
Aamaya nasavum sidhikkum yevanum,
Gopaneeyam , rahasyam paramiidrusam,
Papa vinsanam chonnathin karanam,
Rama priyanmaar bhavanmaar yennorthu jnan,
Rama thathwam paramopadesam cheyhthu,
Thaavum theernnithu poura janangalkku ,
Thapasa sreshtanum modhal yezhunelli.

After telling about Rama like this,
Vamadeva retired from there and,
Afterwards those who drank the nectar of Vamadeva,
Those citizens knew that Rama is only Narayana,
And all of them were drowned in the ocean of divine joy.

Those who meditate on this secret of Rama and Sita,
Again and again with utmost joy,
Will get firm devotion towards God Rama,
And sorrows of all of them would be destroyed.
I told the divine meaning of Rama ,
Which is secret , which should be hidden from others,
And one that would destroy all your sins ,
Thinking that all lovers of Rama are great,
The pain in the minds of the citizens was destroyed,
And that great sage also went back with joy.

[2.8 Vana yathra](#)

Journey to the forest.

Raghavan Thatha geham pravesichudan,
Vyakula heenam vanangi arul cheythu,
Kaikeyiyayakiya Mathavu thannodu,
“Sokam kalanjalum amme , manasi they,
Soumithriyum Janakathmajayum jnanum,
Soumukyamarnnu povaanai purapettu,
Khedam akale kalanjini jnangale ,
Thathan aajnapikka vendathu vaikathe,”

Then Rama entered the house of his father ,
And without sorrow saluted and told,
Kaikeyi , who was his mother,
“Please leave out sorrow from your mind,

Me, Lalkshmana and the daughter of Janaka,
Have started from here with pleasure,
Please leave out the sorrow far away,
And let my father order me what should be done,”

Ishta vakhyam kettu Kaikeyi sadaram,
Pettenu yezhunethirunnu sambramam,
Sri Ramanum , Maithilikkum anujannum,
Cheerangal vere vere nalkinaal ammayum,
Dhanya vasthukkal upekshichu Raghavan,
Vanya cheerangal parigrahicheedinaan.

Hearing those pleasant words Kaikeyi immediately,
Got up along with nervousness and ,
She gave cloth made of bark individually to,
Rama , Sita as well as Lakshmana ,
And Rama forsaking the rich cloths ,
Dressed himself in those wooden bark.

Pushkara lochanan anujnayaa valkalam,
Lakshmanan thanum uduthan athu neram,
Lakshmi bhagawathiyaya Janaki,
Valkalam kaiyil pidichu kondu aakullal,
Paksham yenthullil yennatharivaanai,
Thal kshane lajjaya BHarthru mukhambujam,
Goodmai nookinaal angine jnan ithu,
Gadam udukkunna thennulla chinthayaa,

Mangala devatha vallabhan Raghavan,
Ingithajan thadha vaangi parushamaam,
Valkkalam divyambaropari veshtichu,
Salkkaramanam kalarnnu ninnedinaan.

With the permission of Lord Rama,
Lakshmana also wore that and at that time,
Sita who was the Goddess Lakshmi,
Holding the bark cloth in her hand, with sorrow,
And For finding out the intention of Rama ,
Secretly saw the lotus like face of Rama ,
With a thought as to how to wear it tightly ,
And Rama the husband of the goddess of auspiciousness,
With diplomacy took it from her , and ,
Tied that hard bark over her divine dresses,
And stood there with great politeness.

Yennathu kandu Rajadarangalum,
Anyamayulla janangalum okkave ,
Vanna dukhathal karayunnathu kettu,
Ninnaruledum Vasishta maha muni,
Kopena barthsichu Kakeyi thannodu,
Thapena chollinaan, “ Yendithu thonnuvaan,
Dushte, Nisachari , Durvrutha manase ,
Kashtam ortholal katora sheele , khale,
Raman vanathinnu pokanam yennallo,
THamasa sheele , varathe varichu nee ,

Janaki devikku valkalam nalkuvaan,
Manase thonniya thenthoru karanam,
Bhakthya pathivruthayakiya janaki,
Bharthavinodu koode prayanam cheykil,
Saravabharana vibhooshitha gathriyai,
Divyamabaram poondu anugamicheeduga,
Kanana dukha nivarannartham pathi,
Manasavum ramippichu sada kalam ,
Bharthru susrushayum cheythu piriyaathe,
Chitha shudhyaa charichooduga yenne varu.

Seeing this the wives of the king ,
And all the other people assembled there ,
Started weeping due to sorrow and hearing this,
The great sage Vasishtha who was standing there ,
Berated Kaikeyi with great anger and told her,
“Why you had this thought?, oh bad woman,
Oh Rakshasi , Oh lady with an unclean mind,
Oh lady who has a hard mind when seeing misery,
Oh base lady , Oh characterless lady,
Was it not your boon that Rama should go to the forest?
And what was the reason for the thought in your mind,
To give the wooden bark cloth to Sita,
Janaki who was devoted and a virtuous wife,
If she travels along with her husband,
She Would go with ornaments all over her body,
And wearing divine cloths , for she is going,

To lighten the sorrow caused by forest to her husband,
And would live there providing happiness to his mind,
And she would be with him and look after him,
With a clean and clear mind and live there.”

Itham vasishtokthi kettu dasarathan,
Nathwaa sumanthrarodumarul cheythu,
Raja yogyam rathamasu varuthuga,
Rajeeva nethra prayaanaaya sathwaram.

Hearing what sage Vasishtha has told,
Dasaratha saluted the sage and told Sumanthra,
Immediately get here a chariot suitable for kings,
For the sake of travel of the lotus eyed one.

Ithamukthwaaa Rama vakthrambujam parthu,
“Putha, haa , Rama , Soumithre , Janakaje,
Rama, Rama , trilokadhi ramanga , ha,
Ha , mama prana samana , Manohara ,
Dukhichu bhoomiyil veenu dasarathan,
Ul kambhazhinju karayunnathu neram,
Therum orumichu nirthi sumanthrarum,
Sri Rama devan appol arul cheythu.

After saying like this and seeing the face of Rama,
Dasaratha cried, “Hey son , hey Rama,
Hey Lakshmana , Hey daughter of Janaka,

Hey Rama, Rama , Hey Rama who attracts the three worlds,
Hey son who is like my soul , Hey pretty one,
And with sorrow he again fell down on the floor,
And was crying completely losing his grip on himself,
And at that time Sumanthra brought the chariot ,
And at that time Sri Rama told

“Theril kreruga Seethe viravil nee,
Neram ini kalanjeduga aruthethume,
Sundari vandhichu theril karerinaal,
Indiravallabhanakiya Ramanum.
Manase khedam kalanju janakane ,
Veenu vanangi pradakshinavum cheythu,
Thanu thozhuthudan theril karerinaan,
Bana chapasi thooneeradhikalellam,
Kaikondur vandhichu thanum karerinaan,
Lakshmanan appol , Sumanthranum aakuullal,
Dukhena ther nadatheedinaan , bhooapanum,
Nilkka nilkeennu chonan , Raghu nadhanum ,
Gacha gahethi vegallal arul cheythu ,
Nischalamaithu lokavum appol.

“Please get in to the chariot quickly Sita,
We should not waste any more time now”,
And that pretty lady saluted him and got in to the chariot ,
Rama who is the husband of Lakshmi ,
After leaving out the sorrow in his mind ,

Saluted his father on the floor, went round him,
And again bowed and saluted him and got in to the chariot.
At that time Lakshmana loaded the ,
Arrows. Bows and quivers in the chariot,
And himself got in to it and Sumanthra with sorrow,
Started driving the chariot and Dasaratha,
Shouted "Stop", "Stop" but Lord Rama told,
Let it go, let it go speedily ,
And the entire world became still then.

Rajeeva lochanan dhoore maranjappol,
Rajavu mohichu veenithu bhoothale,
Sthree bala vrudhavadhi pura vasikal,
Thapam muzhuthu vilapichu pinnale,
"Thishta, thishta, prabho Rama , dayanidhe,
Drushtikku amruthamayoru thirumeni,
Kanaykil yengane jnangal porukkunnu,
Pranano poyithallo vidhi deivame.

When the lotus eyed one disappeared in the distance ,
The king fell down fainted on the floor,
The male , female ,children and old people of the town,
With heightened sorrow went crying behind Rama,
"Oh Lord Rama, oh treasure of mercy, do not go , do not go ,
How can we tolerate when we are not able to see,
Your body which is like nectar ,
Oh God , what a fate , we feel as if our soul has left.

Ingane cholli pralapichu sarvarum ,
Sathwaram therin pirage nada kondaar,
Mannavan thanum chiram pralappichadha ,
Chonnan parichakaranmaarodu aakulaal,
“Yenne yeduthu ini kondu poim Sri Raman,
Thannude mathru gehathilakkuvu,
Ramane verittu jeevichu jnan ini ,
BHoomiyil vazhkennathillennu nischayam.

Telling like this and wailing all the people,
Without delay started walking behind the chariot,
And the king after crying a lot ,
With sorrow told his helpers ,
“Please carry me and put me ,
In the house of Rama’s mother ,
After parting from Rama , I cannot ,
And would not now live in this earth.

Yennathu kettu bruthya janangalum,
Mannavan thanne yeduthu Kausalya than,
Mandhirathingal akkedinaar anneram,
Vannoru dukhena mohichu veenithu,
Pinne yunarannu karanju thudanginaan,
Khinnaimai mevunna Kausalya thannodum.

Hearing these words , those of his servants ,

Carried the king and placed.
Him in the house of Kausalya and at that time,
Again the king fell down fainted
And after waking up started crying,
Even with Kausalya who was also sad.

Sri Ramanum thamasaa nadhi thannude ,
Theeram gamichu vasichu nisamukhe,
Paaneeya mathram upa jeevanam cheythu,
Janakiyodum Niraharanayoru ,
Vruksha mole sayanam cheythu uranginaan.
Lakshmanan villum ambum darichanthike ,
Rakshichu niinu Sumanthrarum aayi ororo,
Dukha vruthanthangalum paranju aakullaal,
Poura janangalum chennarike pukku,
Sri Ramane angu kondu poi koodaikil,
Kanana vasam namakkum yenne varum,
Manasathingal urachu maruvinaar.

When the night fell Sri Rama,
Went to the bank of river Thamasa and stayed there,
Drinking only some liquids and along with Janaki,
Not taking any food , he slept at the root of a tree.
Lakshmana armed with bow and arrows,
Guarded them and with sorrow,
Spent his time talking of sad things with Sumanthra,
And the citizens also came near them,

Thought firmly in their mind that if,
They are not able to take Rama with them,
They also would live in the forest with them.

Poura janathin paridevanam kandu,
Sri Rama devanum ullil niroopichu,
“Sooruyan udhichalum ayaykkuga illivar,
Karyathinnum varum vighnam , mennal ivar,
Khedham kalaranu thalaranu urangunnithu ,
Bodham ippol ini unarum vare,
Pokanamipposhe kootuga therennu,
Raghavan vakkukal ketta sumanthrarum,
Vegena therum orumichathanneram,
Raghavanmaarum janaka thanujayum,
Theril yeredinaar , yethum arinjeela ,
Poura janangalum anneram , Sumanthrarum,
Chethu Ayodhyabhimukham gamichittadha,
Thethennu thekkottu thanne nada konu..

Seeing the crying and sorrow of the citizens,
Sri Rama decided in his mind ,
“When the sun rises , they would not allow us to go,
And there would be problem for our purpose,
And now they are sleeping tired with sorrow,
And they do not have consciousness and,
We shall go from here before they wake up ,

And so immediately get the chariot readied.”
As soon as Sumanthra heard the words of Rama,
And when he immediately got the chariot ready,
Both the Raghavas and the daughter of Janaka,
Got in to the chariot and at that time,
The citizens did not know any thing ,
And Sumanthra drove the chariot ,
For little time towards Ayodhya and ,
Later drove it fast to the southern direction.

Chuthum kidanna pura vasigal yellam,
Pithennal thangal unarnnu nokkum neram,
Kandeela ramaneyennu karanju athi,
Kundithanmaarai , puri pukku mevinaar,
Sita samethanaam Ramane santhatham,
Chethasi chinthichu chinthuchu anu dinam,
Puthra mithradhilkalodum ida chernnu,
Chitha shudhyaa vasicheedinaar yevarum.

All the citizens who were sleeping round them,
At the time , woke up next day but ,
Did not see Rama and cried with deep sorrow ,
And went back to Ayodhya and ,
By always thinking about Rama with Sita,
In their mind again and again daily,
Lived with a very pure mind ,
All of them lived with their sons and friends.

Mangala devatha vallabhan Raghavan,
Ganga thatam pukku Janaki thannodum,
Mangala snanavum cheythu , sahanujam,
Srungi vera vidhure maruveedinaan.
Dasarathiyum videha thanujayum,
Simsubha mooe , sukkena vaneedinaar.

Raghava the husband of the auspicious goddess,
Reached the shores of Ganges and along ,
With Sita took the auspicious bath in the river,
And along with his brother reached a place ,
Not far from the town of Srungivera,
And happily lived below a Iruvul* tree.

*Acacia holosersia

[2.9 Guha Sangamam](#)

(Meeting with Guha)

Rama gamana mahotsavam yethrayum,
Mamaodhamul kondu kettu guhan thadhaa,
Swamiyai ishta vayasyanai ulloru,
Raman thiruvadfiye kandu vandhippan,
Pakwa manasodu bhakthyaiva sathwaram,
Pakwa phala Madhu pushpadhikal yellam,
Kai kondu chennu Ramagre vinikshippu,
Bhakthyaiva danda namakaravum cheythu.

Guha heard the great festival of coming,
Of Rama with great happiness and to see and,
Worship the feet of God Rama who is a youth like him
He came with a mature mind and devotion speedily,
Along with ripened fruits , honey and flowers,
And after placing them near Rama with devotion,
He saluted Rama by falling on the floor.

Pettenu yeduthu yezhunelpichu vakshasi,
Thushtyaa drudam anachu aasleshavum cheythu,
Mandahasam poondu madhurya poorvakam,
Mandetharam kusala prasnavum cheythu,
Kanja vilochanan than thirumeni,
Kandanjali poondu guhanum ura cheythu.

Rama immediately took and made him stand and,
Hugged him tightly and embraced him,
And with a soft smile sweetly and happily,
Enquired about his news and welfare,
And seeing the lotus eyed one,
With folded hands Guha asked.

Dhanyanayen adiyen innu kevalam ,
Nirnayam Naishada janmabvum pavanam,
Naishadamayulla rajyam ithum oru,
Dhooshana heena madheenamallo thava,

Kinkaranam adiyeneyum rajyavum,
Sangatam koodathe rakshichu kolluga.

Today I have become greatly blessed,
And definitely the life of a tribal has become pure,
And this country which belongs to the tribes,
Is without any faults and please look after me ,
Who am your slave and this country ,
Without any botheration whatsoever.

Santhosham ulkondini ninthiruvadi,
Santhathamathra vasicharuleedenam,
Anthapuram mama shudham makedanam,
Antharmudhaa pada padma renukkallal,
Kale kanivodanugrahikkename.

Along with great happiness your honoured self,
Should always live here and purify,
My private quarters with the divine dust,
Of your lotus like feet and also,
Bless me with great sympathy.

Itharam prarthichu nilkkum Guhanodu,
Mugdha hasam pondu arul cheythu Raghavan,
“Kelkka nee vakyam madeeyam , mama sakhe,
Soukhyam ithil param illa yenikkethume,
Samvathsaram pathinalu kazhiyanam,

Samvasicheeduvaan gramalayangalil,
Anydatham bujikkathum illennu,
Manye vana vasa kalam kazhivolam.”

To Guha who was there after this prayer ,
With a happy smile Sri Rama told,
“My friend, please hear my words,
I cannot have better pleasure than that ,
But I have to spend fourteen years,
In the forests without taking ,
Food given by others till,
The period of the forest life is over.”

“Rajyam mamaithal bhavan mathsakhiyallo,
Poojyanam nee paripalicku santhatham,
Kunta bhavam cheruthu undakayum venda,.
Kondu varika vata kseeram aasu nee..”
Thal kshanam kondur vanna vata ksheeravum,
Lakshmananodum kalarnu Raghuthaman,
Shudha vata ksheera bhoothikale kondur,
Badhamayaru jada makutathodum,
Sodharan thannal kusa daladhyamngalaal,
Sadara mastruthamaya thalpstahale,
Paneeyamathram masichu Vaidehiyum,’
Thanumai palli kuruppu kondeedinaan,
Prasadamoordhni paryanke yadha puraa,
Vasavum cheuythurangeedunnathu pole.”

This country is mine and are you not my friend,
And you being honorable , please look after this country,
And do not mix sorrow with this arrangement,
And go and bring the milk of banyan tree,”
Immediately the milk of banyan tree was brought,
Along with Lakshmana using the mixture ,
Of ash and the milk from the banyan tree,
And made a firm matted hair style,
And using the durba grass and leaves brought by his brother,
And spread with respect and adoration,
He slept along with his wife Sita,
Who had taken only a liquid food,
With the same happiness of olden times,
When he used to sleep on a cot in his palace.

Lakshmanan villum ambum darichanthike,
Raksahichu ninnu guhanodu koodave,
Lakshmi pathiyata Raghava swamiyum,
Lakshmi bhagawathiyakiys Sitayum,
Vruksha moole kidakkunnathu kandathi,
Dukham kalarnnu haspakulansi Guhan,
Lakshmananodu paranju thudanginaan,
“Pushkara nethrane kandeelayo sakhe”

Then Lakshmana carrying his bow and arrow,
Stood guard for them along with Guha,
Seeing Rama the husband of goddess Lakshmi,

And Sita who was the goddess Lakshmi herself,
Sleeping near the roots of a tree,
Guha with flowing tears due to great sorrow,
Started telling Lakshmana as follows,
“Friend, are you not seeing the lotus eyed one,”

“Parna thalpe bhuvu daru moole k idannu,
Arnojanethra yurangu marauyithu ,
Swarnathalpe bhavanothame salppore,
Punya purushan janakathmajayodum,
Palli kuruppu kollum munnamiha,
Pallava palyanga seemni vananthare ,
Sri rama devasnu dukham undaguvaan,
Karana bhoothyai vannithu Kaikeyi,
Mandarachithan\msthaya Kaikeyoi than,
Hantha Maha papam aachaichal allo?”

Alas the lotus eyed one had to sleep ,
On a bed of leaves below a tree,
Instead of a golden cot in a great house ,
In a great city , this blessed man,
Along with the daughter of Janaka,
Is sleeping on a bed of leaves ,
In a forest and the reason,
For the sorrow of God Rama,
Is Kaikeyi due to the evil words of Mandara,
And has not this Kaikeyi done a very great sin.?”

Sruthwaa guhokthikal ithama hantha ,
Soumithriyum sathwaram utharam chollinaan,
“Bhadramathe, Srunu, madvachanam Rama-
Bhadra namam japeecheeduga santhatham,.
Kasya dukhasya ko hethur jaga thraye,
Kasya shukhasya vaa ko hi hethu ssakhe,
Poorva janmarjitha karmamathre bhuvi,
Sarva lokarkkum sukha dukha karanam.”

After hearing the words of Guha,
Lakshmana immediately answered him,
“Oh one with balanced thought ,
Hear my words and chant the names ,
Of Rama always without fail,
In these three words, who is the cause of whose sorrow?
And oh friend, who is the cause of happiness of others?
The reason for pain and pleasure in these worlds,
Is the karma that we have earned in previous births!”

Dukha sukhangal danam cheyvathinnu,
Aarum ulkambilorthu kandalilla nirnayam,.
Yekan mama sukha datha jagathi, mathu,
Yekan mama dukha dathavu ithi vrudha,
Thonnunninitha ajnana budhikal keppozhum,
Thonnukilla budhanmarkku athu yethume,
Jnan ithi ninnu kasrthavennu thonnunnu,
Mansatharil vrudha abhimamena kel,
Lokam nija karma suthra badham, sakhe,

Bogangalum nija karmanusarikal.

Definitely no body has thought in his mind,
About giving away of sorrows and pleasures,
Always the ignorant people tend to think,
That so and so is the one who gave pleasure to me ,
Or so and so is the one who gave sorrow to me,
And such thoughts will not arise to the wise men.
Hear , due to unnecessary pride some times,
We think that we are the people who are doing it,
And the world is tied up by the thread of karma,
And all pleasures that we enjoy arise from real karma.

Mithraryu daseena baandhava dweshya,
Madhyastha suhrud jana beda budhi bramam,
Chithramathre niroopichaal swakarmangal,
Yathra vibhavyathe thathra yadhaa thadhaa,
Dukham sukham nija karma vasaagatham,
Okkeyum yennul kambu kondu ninachathil ,
Yadhyadruthagatham thathra kalanthare,
Thathad bhujichu athi swasthanai vaazhanam.

Friend, enemy , servant , relatives , those who hate us,
The go in between , people who love us are only a mental illusion,
And our actions if we think about it are strange,
As we think , so it happens and sorrow and pleasure ,
Are completely controllable by our real actions,

And when I thought about all these ,
Whatever speedily comes , should over time ,
Definitely become all right and we should live contented.

Bhogathinnai kondu kamikkayum venda,
Bhogam vidhi krutham varjikkayum venda,
Vyarthamortholam vishadha praharshangal,
Chithe shubha ashubha karma phalodhaya ,
Marthya deham punya papangale kondu,
Nithyam unlpannam , vidhi vihitham sakhe.

Do not go on desiring for pleasures,
Pleasures come by fate and so there is no need to forsake it,
As far as I can think worrying about them is a waste,
The human body whose mind gives rise,
To the good and bad is the place ,
Where sins and blessings are produced,
And so all these are determined by fate.

Soukhya dukhangal sahajam yevarkkume ,
Neekkavathalla surasuranmaaralum,
Loka sukhanantharam dukhamai varum,
Aakulamilla dukhanantharam sukham,
Noonam dina Rathri pole gathagatham,
Manase chinthikkil athyum allado,
Dukha madhye sukhamayum varum pinne ,
Dukham shuka Madhya samsthamayum varum,

Randum anyonya samyuthamai yevanum,
Undu, jala pankamenna pole SAKhe ,
Aakayaal dairyena vidwajjanam hrudhi,
Soka harshangal koodathe vasikkunnu.
Ishtamayullathu thanne varumbozhum,
Ishtam mallathathu thanne varumbozhum,
Trushtahmana maruvunnu budha janam,
Drushtamellam Maha mayethi bhavanaal.

Pleasures and pains are common to everyone,
And these cannot be removed by devas or asuras,
In the world sorrow comes after pleasure,
And no need to worry , it is followed by pleasure,
And they keep on changing like day and night ,
And when we think about it , it does not stop with that,
Pleasure comes in the middle of sorrows,
And sorrows come in the middle of pleasures,
And there are people for whom they are merged together ,
And friend they are like water and mud ,
And because of these , the learned people ,
Live without happiness and sorrow in their mind.

Itham Guhanum Sumithrathmajanumai,
Vruthantha bhedom paranju nilkkuneram,
Mithranudhichithu sathwaram RAghavan,
Nithya karamngalum cheytharuli cheythu ,
“Thoni varuthuga “ yennappol Guhan nalla ,

Thoniyum konduvannasu, vanaginaan.

When Guha and the son of Sumithra ,
Were talking several subjects ,
The Sun came up and immediately Rama,
Finished his morning rituals and told,
“Arrange for a boat” and immediately Guha ,
Brought immediately a boat and saluted him.

“Swmin, iyam dronika samaruyathaam,
Somithrina , Janakathmajayaa samam,
Thoni thuzhayunnathum adiyam thanne,
Manava veera , Mama Prana vallabha,”

Oh Lord , please get in to this boat,
Along with Lakshmana and Janaki ,
I myself am going to row the boat,
Oh Valorous man , The lord of my soul.

Srunga veradhipan vakku ketta neram,
Mangala devathayakiya Sitaye,
Kaiyum pidichu karethi guhanude ,
Kaiyum pidichu karereedinaan,
Aayudham yellam eduthu Soumithriyum,
Aayathamayoru thoni krerinaan,
Jnanathi vargathodu koode guhan para-

Madaravodu vahichithu thoniyum.

As soon as he heard the words of king of Srungavera,
He first helped Sita , who is the goddess of auspiciousness,
To get in to the boat holding her hands,
Then he got in , holding the hands of Guha,
And along with all the weapons,
Lakshmana also got in and ,
With the help extended by his relatives,
Guha rowed the boat with great respect.

Mangalapangiyaam Janaki deviyum,
Gangaya prarthichu nannai vananginaal,
“Gange Bhagawathi , devi Namosthutte,
Sangena Shambhu than mouliyil vazzhunna ,
Sundari, Haimavathi , Namosthe namo,
Mandakini devi Ganga namosthutte,
Jnangal vanavasavum kazhinju aadaraal,
Ingu vannal bali poojakal nalguvan,
Rakshichu kolga nee aapathu koodathe,
Dakshari vallabhe , gange , Namosthutte,”
Itharam prarthichu vandichirikkave ,
Sathwaram parakulam gamicheedinaar,
THoniyil ninnu thazhathirangi guhan,
Thane thozhuthu apekshichaan manogatham,
“koode vida kolvathinnu adyanum oru
Aadal koodathe anujna nalkeedanam ,

Pranangale kalanjeeduvaan allaikil,
Enanga bimbanana , Jagathee pathe,”

The lady Sita who had auspicious characters,
Prayed river Ganges and saluted her,
“Oh Ganges , Oh Goddess , My salutations,
Oh pretty one who lives on the crown of Shiva,
Oh golden lady , my salutations ,
Oh slow moving river , Oh goddess, Oh ganges, salutations,
When we all come back after the life in the forest,
And come here , I would offer you sacrifices and worship.”
And after she prayed and saluted her ,
They speedily reached the other shore,
Guha got out of the boat, saluted them and told his wish,
“Please give me permission to go with you,
otherwise I will give away my life here ,
Oh Lord of the universe , Oh God with moon like face.

Naishada vakhyangal kettu manasi ,
SAnthoshena Raghavan yevam arul cheythu,
“Sathyam pathinnalu samvathsaram vipina-
Thil vasichu varuvan viravil jnan,
Chitha vishadamozhinju vaneedu nee ,
Sathya virodham varaa Ramabhashitham.

Hearing the words of that tribal ,
With a happy frame of mind Rama told him as follows,
“It is an oath , we would live in the forest.

For fourteen years and we surely would come back,
And so please go and live without worries,
Because the words of Rama will never become untrue.”

Itham oro vidham aruli cheythu,
Chitha modhena Gadasleshavum cheythu,
Bhakthana pokennayachu Raghuthaman,
Bhakthya namaskaichu anjaliyum cheythu,
Mandam mandam thoni mele guhan veendu,
Mandiram pukku chinthichu maruvinaan,

Like this he advised him on several things,
And with wonderful joy hugged him tightly,
And then that Rama send back the devotee,
And he after saluting him with great devotion ,
Slowly and slowly Guha rode the boat ,
And went to his home and became thoughtful.

[2.10 Bharadwaja Asrama pravesam](#)

(Entering in to hermitage of Bharadwaja)

Vaidehi thannodu koodave Raghavan,
Sodaranodum oru mrugathe konnu,
SAdaram bhukthwa sukhena vasichithu,
Padapamoole daladya thalp sthale,
Marthanda devan udhichoranantharam,
Parthivan arghyadhi nithya karmam cheuthu,

Chennu Bhardwajanaya thapodhanan,
Thannasrama padathinnaduthu aadharaal,
Chitha modathodirunnoru nerathu,
Thathra kanayithoru vatu thanneyum.

Then Rama along with Vaidehi(Sita) ,
And his brother , killed a deer ,
And happily ate it and slept happily ,
On a bed of leaves below a tree.
When the Sun rose up , he finished,
His daily rituals including washing of his feet,
And walked towards the hermitage ,
Of sage Bharadwaja and when they,
Were with joy, nearing the hermitage,
They were able to see a student of Vedas.

Appol avanodu arul cheythu Raghavan,
“ Ippothe nee Muniyodu unartikkanam,
Raman Dasaratha nandanu undu,
Than bhaminiyodum anujanodum vannu,
Parthirikkunnathu tajanthikeyenna,
Vartha vaikathe yunathikku “ yennappol,
Thapasa sreshtanosu Brahmachari chennu,
AAbhoga santhoshamodu cholledinaan,
“Asrama pranthe Dasarathaputhranu,
Asritha vathsala , parthiruneedunnu ,”
Sruthwa Bharadawajanitham samuthaya,

Hasthe samadhaaya saargya paadhyadhiyum ,
Gathwa Raghuthama sannidhow sathwaram,
Bhakthyaiva poojayithwa saha Lakshanam,
Drushtwaa ramaavaram Ramam dhayaparam,
Thushtyaa paramanandabdhhow muzhuginaan.

Then Rama told him,

“Now itself you go and tell the sage ,

That Rama the son of Dasaratha is here ,

Along with his wife and younger brother,

And has come and reached near the hermitage,

And please go and tell him without any delay.”

And that student went immediately and told the sage,

Along with completely brimming happiness ,

“Oh lover of people who depend on you,

The son of Dasaratha is near our hermitage,”

And hearing this sage Bharadwaja got up,

And taking with him water and other requirements,

Immediately went in front of Sri Rama,

And then he worshipped him along with Lakshmana,

And seeing Rama along with Lakshmi who are full of mercy,

And got drowned in the great joy.

Dasarathiyum Bharadwaja padangal,

AAsu vananginaan bharyanujanwitham,

Aseervachana poorvam munipungavan,

Aasyanandami yam aurlu cheythu,

“padarajasaa pavithramaakeedu nee ,
Vedathmaka , mama parna saalam imam.”

Sri Rama along with his brother and wife,
Saluted the feet of Bharadwaja ,
And with the words of blessing that
Sage told with great happiness ,
“ BY the dust of your feet you purify,
Oh soul of Vedas , my hermitage.”

Itham mukthvotaja maaneeya sithayaa ,
Sathya swaroopam sahanujam sadaram,
Poojaa vidhanena poojichutan ,
Bharadwaja thapodhana sreshtan arul cheythu.”

After telling this he took Sita ,
Rama who is the form of truth
And Lakshmana inside the hut,
He worshipped them according to rules,
And then that great sage told them.

“Ninnodu sangamam undakuka karanam,
Innu vannu thapa saaphalya mukkave ,
Jnatham mayaa thavodantham Raghupathe,
Bhoothamagamikam vaa karuna nidhe,
Jnan arinjen paramathma bhavan Karya-
Manushanayithu mayayaa bhoothale .”

Due to my meeting you today,
Today I am getting the fruit of all my penance ,
Oh Lord of Raghu clan, I know all about your story,
The past as well as the future , Oh treasure of mercy,
I understood that you are the divine spirit,
Which has become a man , by illusion in this earth.

Brahmanaa pandu samprarthithan aakayaal,
Janmam undayathu yathonninu yennathum,
Kanana vasa avakasa mundayathum,
Jnan arinjeedinen innathinnu yennado,
Jnana drushtyaa thava dhyanaika jathayaa,
Jnana moorthe , sakalatheyum kandu jnan,
Yenthinnu jnan valare paranjidunnu,
Santhushta budhyaa krutharthanyen aham.

Due to being requested by Brahma earlier,
For what purpose you have taken birth,
And also the reason for the life in the forest,
I have understood the reason for it,
With my divine vision which I got by praying you,
Oh personification of wisdom , I have seen everything,
Why should I tell more about it ,
I am with a joyful way thankful to you.

Sripathi Raghavan vandichu sadaram,

Thapasa sreshtanou yevam arul cheythu,
“Kshatra bandhukalai ulloru jnangale ,
Chitha modathodu anugrahikkenname ,
Itham anyonya bhashanavum cheythu ,
Thathra kazhinjathu Rathri muniyumai.

Then that divine Lord Rama saluted him,
And told as follows to the great sage ,
“Be kind enough to bless us who are ,
The friends and helpers of kings , with joy.”
Like that after talking with each other ,
The night was over in the company of the sage.

[2.11 Valmeekyasrama pravesam](#)

Entering into hermitage of Valmiki

Uthanavum cheythu ushasi munivara,
Puthrarayulla kumaranmaarai,
Uthamamaaya kalindhi nadhiyeyum,
Utheerya thapada ishta maargena poi ,
Chithra koodariye prapichathu javaal,
Thathra Valmiki thannasramam nirmalam,
Nana muni sangulam kevalam,
Nana mruga dwijaakeernam manoharam,
Uthama vruksha latha parishobitham,
Nithya kusuma phala dala samyutham,
Thathra gathwaasamaaseenam munikula,

Sathamam drushtwaa namaskaricheedinaan.

They got up at the break of dawn,
And along with the lads who were the sons,
Crossed the river Yamuna,
And after getting down , proceeded ,
By the way shown to them by the sages,
And reached the Chithra koota mountain,
And there they went to the hermitage of Valmiki,
Which was pure , filled by several sages,
Full of various types of animals,
Pretty , shining with good trees and climbers,
And which has flowers , fruits and leaves produced daily,
And saw the sage who was sitting and saluted him.

Ramam ramavaram veeram manoharam,
KOMalam , shyamalam , kamadam, Mohanam,
Kandarpa Sundara mindivarekshanao,
Indraadhi vrundarakai rabhi vanditham,
Bana thoonira danurdaram vishtpa-
Thrana nipunam, Jatamakutojjwalam,
Janaki lakshmanopetham raghuthamam,
Manavendram kandu valmikiyum thadhaa,
Santhosha bhashpa kulakshanaai Raghavan,
Than thirumeni gaadam punarneedinaan.

Seeing Rama, the blessed valorous Rama who is handsome,

Eye catching , black in colour , attractive , pretty,
Who is as pretty as God of love, who has eyes like blue lotus ,
Who is worshipped by Indra and the hoards of devas,
Who carries arrows, bow and quiver ,
Who is an expert in protecting the world,
Who shines with the matted made up hair,
Who is accompanied by Sita and Lakshmana ,
Who is king among men , Valmiki shed tears of joy,
And embraced tightly the body of Rama.

Narayanam, Paramananda vigraham,
Karunya peeyush sagaram maanusham,
Poojayithwa jagat poojyam Jaganmayam,
Rajeeva lochanam , Rajendra sekaram,
Bhakthi poondu Arghya paadhyadhigal kondu adha,
Mukthi pradanaaya Nadhanu sadaram,
Pakwa madhura Madhu phala moolangal,
Okke nivedichu bhojanartham mudhaa.

Narayana , the form of divine joy,
The man who is sea of the nectar of mercy ,
Was worshipped and the most honorable of the universe,
He who pervades all over universe, One who has lotus like eyes ,
The great king and the one who grants salvation was worshipped with devotion,
By offering him water for drinking and washing his feet
And he was offered food of fully ripe honey like fruits and roots.

Bhukthwa parisramam theerthu Raghavan,
Nathwaa muni varan thannodu arul cheythu,
"Thathajnayaa vanathinnu purapettu,
Sodaranodum , janakathmajayodum,
Hethuvo jnan parayanam yennillalo,
Vedanthinaam bhavatham ariyamallo.

After eating and taking rest to remove tiredness,
And after saluting the sage, Rama told him,
" Due to the orders of father , I started ,
Along with my brother and daughter of Janaka,
And I do not think that I should tell the reason,
For you a scholar of Vedas would be knowing it.

Yathoredethu Sukhena vasikkavu,
Sitayodum koodi yennarul cheyyanam,
Iddikil ottu kalam vasicheeduvaan ,
Chithe perikayundasa Mana Mune ,
Ingane yulla divyanmar irikkunna,
Mangal desangal mukhyvasochitham.

Please tell me where I should live ,
Happily along with Sita, for,
There is a desire in my mind ,
To stay here for a long time,
For these are auspicious places ,
Where sages live is suitable for living.

Yennathu kettu Valmiki Maha muni,
Mandasmitham cheythu yeevannam arul cheythu,
“SARva lokangalum ningal vasikkunnu,
SARva lokeshu neeyum vasichidunnu,
Ingane sadaranam nivasa sthalam,
Angane aakayal yenthu chollavathum,
Sita sahithanai vazhuvan yinnoru,
Desam viseshena chodikka karanam,
Soukhyena they vasippanulla mandiram,
Aakhya viseshena chollunnathundu jnan.

Hearing this the great sage Valmiki,
Smilingly told as follows,
“All the worlds live in you,
And you live all over the world,
And since your place of residence is like this,
What shall I reply to you?
Since you asked for a suitable place ,
To live along with Sita , I shall tell you,
About the home where you can live with her happily,
I shall tell you this with description.

SAnthushtarai samadrushtikalai bahu,
Janthukkalil dwesha heena mathikalai,
SAntharai ninne japivvar thammude ,
Swantham ninakku sukha vasa mandiram,

Nithya dharmadharma mellam upekshichu,
BHakthyaa bhavane bhajikkunnavarude ,
Chitha sarojam bhavaniruneeduvaan,
Uthamami vilangeedunna mandiram,
Nithyavum ninne saranamai prapichu,
Nirdwadwadwrai nispruharai , nireeharai,
Than manthra japakaramayulla manushar,
Thanmana pankajam they sukha mandiram.

For you the house where you can live with happiness ,
Is the heart of those who are contented , tolerant ,
Who do not have any hatred to any beings,
Who are peaceful and meditate your name .
The lotus like heart of those who have forsaken,
All the daily rituals but pray and sing about you
Is the house which is very suitable for your living.
The lotus like heart of those , who have daily surrendered to you,
Who consider themselves not any different from you,
Who do not have any jealousy in them,
Who do not have worldly desires ,
And who are busy with chanting your name.

SAntharai nirahankarikalai,
Santha raga dwesha manasanmaarai ,
Loshatasma kanchana thulya mathikalaam,
Sreshta mathikal manasthava mandiram,

The mind of those very intelligent beings,
Who are peaceful , who do not have pride ,
Who consider mud and gold as equal is your home.

Ningal samastha karmangal samarpichu,
Ningale dathamayoru manassodum,
Santhushtaraai maruvunnavar manasam,
Santhatham they sukha vasaya mandiram,
Ishtam labichittu santhoshamillottum,
Ishte tharapthikku anuthapavum illa,
Sarvavum mayethi nischithya vazhunna,
Divya manassu thava vasaya mandiram.

The house of those who have dedicated,
All their actions to you and live with,
A mind given to you and live ,
With great contentment is always,
A suitable place of pleasurable stay to you.
The mind of those who are not happy ,
By fulfillment of all their wishes.
Or are sad by non fulfillment of their desires,
And live with a firm faith that all is illusion,
Is divine and is the temple where you live.

Shad bhava vikarangal okkeyum,
Ulpoovilorkkilo dehathineyullu,
Kshuthrud bhava sukha dukhadhi sarvavum,

Chithe vicharikkil athmavinillethum,
Itham urachu bhajikkunnavarude ,
Chitham thava sukha vasaya mandiram.

All the emotions in the six stages of life ,
Viz birth , childhood , teen age , youth , old age and death,
If we think within our mind affect only the body,
All hunger , thirst , pain and pleasure ,
If we think are not applicable to the soul.
The mind of those they believe in this,
And sing about you is a good home for you.

Yavouruthan bhavantham param chilghanam,
Veda swaroopam, anantham yekam sathaam,
Vedantha vedhyamadyam , jagal karanam,
Nadantharoopam para Brahmam achyutham,
Sarva gruhasyastham samasthadhaaram,
Sarva gatham parathhmana malepakam,
Vasudevam varadam vaaranyam Jagad,
Vasinaam aathmana kanunnathum sadaa ,
Thasya chithe Janakathmajaya samam,
Nissamsayam vasicheeduga Sri pathe.

His mind who is able to always see your form,
As the divinely dense form of Vedas,
Which is limitless , which is alone ,
Which is the beginning of Vedas and Vedanthas ,

Which is the cause of universe , which is form at the end of sound,
Which is the divine Brahman , Which is Achyutha ,
Which is in all homes , which is the basis of all,
Which goes everywhere , which is called the divine soul,
Which is Vasudeva , Which is the one who blesses,
Which is that wished by all and which lives all over the universe,
Is a very suitable place for you and daughter of Janaka to live.

Santhatha abhyasa drud krutha chethasam,
Santhatham thwal pada sevarathathmanam,
Santhatham thwannama manthra japa suchi,
Santhosha chethasaam , bhakthi dravaythmaanam,
Amthargathanai vasikka nee sitayaa,
Chinthitha chinthamane, dhayaa varidhe.

Oh God who gives all just by thought , oh sea of mercy,
Along with Sita you please live in the mind of those,
Whose mind has become firm by constant practice
Who are always interested in serving your feet,
Who are always interested in chanting your name,
And who are happy and rich with great devotion,
Along with a form that cannot be known by everyone.

[2.12 Valmikiyude Athma katha](#)

(The biography of Valmiki)

Karnamrutham thava nama mahathmyamo,
Varnippathinnu aarkkum aavathumallallo,
Chinmayanaya nin nama mahima yaal,
Brahma muniyai channjithu jnanado

No one can possibly adequately describe,
The greatness of your nectar like name ,
And by the greatness of your divine self,
I am a Brahma sage, please understand.

Durmathi jnan kirathanmaarumai puraa,
Nirmarydhakal cheythen pala tharam,
Janma rathra dwijathwam munnamullathum,
Brahma karmangal okke vedinju jnaan.
Sudra samachara thalparanayoru,
Shudra tharuniumai vasichen chiram.

I was evil minded and along with hunters,
I did several disrespectful things several times,
Though I was born in a Brahmin family earlier,
I forsook all the rituals of a Brahmin,
And I got interested in the activities of Shudras,
And I lived with a shudra girl for some time.

Puthrareyum valare janippichithu ,
Nisthrapam choranmarodu koode chernnu,
Nithyavum choranaio villum abbum darichu,

Yethra janthukkale konnen chathichu jnan,
Yethra vasthu parichen dwijanmarodu,
Matha muneendra vanathil ninnekadaa.

I produced several sons ,
And without shame joined along with thieves,
I daily became a thief and wearing bow and arrow,
I killed several beings by deceiving them ,
I plundered much material from Brahmins,
And once in a forest of sages,

Saptha munigal varunnathu kandu jnan ,
Thathra vegena chennen munimarude ,
Vasthradhikal paricheduvaan moodanai,
Madhyahna marthanda theja swaroopikal,
Nirdhayam prapthanam dushtanam yenneyum,
Vidrutham nirjane ghora mahavane ,
Drushtwaa sasambramam yennodarul cheythu,
“Thishta, thisht , thwaya karthavyam athra kim,
Dushtamathe paramartham paragennu ,
Thushtyaa muni varanmaar arul cheythappol,
Nishtoorathmavaya jnanum avarkalodu,
Ishtam madheeyam paranjen nruparaja.

When I saw seven sages coming there.
I went there speedily for plundering,
The cloths of the sages like an idiot.

Those sages with the shine of the noon sun,
Seeing me , a bad man, approaching them ,
Without any mercy , speedily in the dense forest ,
Without any human beings , with great nervousness,
Told me, “stop, stop , what are you doing?
Oh bad man , tell us the truth,”
And when those satisfied sages told like that,
I being a very cruel soul , Oh king,
I told them “That is my wish”

Puthra daradhikal undenekkethrayum,
Kshud prapedithar aayirikkunu,
Vruthi kazhippan vazhi pokkorodu jnan,
Nithyam pidichu parikkumarakunnu,
Ningalodum graheechedanam yethanum ,
Yingane chinthichu vegena vannu jnan.

I have several sons and wives,
And they have been affected by hunger and thirst,
And as a profession I steal things,
From the wayfarers and I have,
To take something from you also,
Thinking like that I came speedily here.

Chonnar muni varanmaar athu kettudan,
Yennodu manda smitham cheythu sadaram,
“Yengil nee jnangal chollunnathu kelkkanam,

Nin kudumbathodu chennu chodhikka nee,
Ningale cholli jnan cheyyunna papangal ,
Ningal koode pakuthottu vaangeedumo?
Yennu nee chennu chodhichu varuvolam,
Ninnudum athraiva jnangal nissamsayam.

As soon as they heard it those great sages told,
To me with great respect and with a smile,
“Then you should obey what we tell,
You go and ask your family members,
Would all of you be prepared to share ,
The sins that I do for the sake of you?
Till you go and ask and come back,
Without any doubt , we will stand here.

Ithamakarnya jnan veendu poi chennu mal-
Puthra daradhikalodu chodhyam cheithen,
“Dushkarma sanchayam cheythu jnan ningale,
Yokke bharichu kollunnu dinam prathi,
Thal phalam mottottu ningal vangeedumo?
Mal papam okke jnan thanne bhujikkenamo,
Sathyam parayanam” yennu jnan chonathinnu ,
Utharamai avar yennodu chollinaar,
“Nithyavum cheyyunna karma guna phalam,
Karthavozhinju mathanyan bhujikkumo?
Thanthan nirantharam cheyyunna karmangal ,
Than than anubhavicheeduga yenne varu.”

Hearing this I went to my house and asked,
My wives and sons as follows,
“Daily I do several sins for looking after all of you,,
And would you share that sin that I commit with me,
Or should I alone eat all those sins?
Please tell me the truth” , When I asked like this,
They told me as a reply to my question,
“For the good and bad that are being done daily,
Who else but the doer will eat the sin?
For all actions that you do yourself,
You yourself should face the consequences.”

Jnan athu kettu Jatha nirvedanai,
Manase chinthichu chinthichoro tharam,
Thapasanmaar ninnarullunna dikkinnu ,
Thapena chennu namaskaricheedinen,
Nithya thapodhana sangama hethuna,
Sudhamai vannithen anthakaranavum.

Hearing that I got disinterested in that life,,
Thought and again thought in my mind,
And with sorrow reached the place,
Where the sages were standing and saluted them.
Due to my contact with those sages,
My mind became very pure.

Thyakthwaa dhanu saradhyangalum dhoore jnan,
Bhakthyaa namaskarichen pada sannidhou,
“Durgathi sagare magnanai veezhuvaan,
Nirgamacheedum yenne karunathmanaa,
Rakshichu kollename saranagatha ,
Rakshanam bhooshanamallo Mahathmanam,”
Spashtam ithykthwa pathitham padanthike,
Drushtwaa muni varanmaarum arul cheythu.

After throwing out the bow and arrows far away,
I saluted their feet with great devotion and told,
“Please save me who was preparing to drowning in the ,
Sea of hell with great mercy , for saving those who surrender,
To them is an ornament to great people”,
After clearly telling this I fell at their feet,
And seeing that those great sages told me.

“Uthishta bhadram uthishta they santhatham,
Swasthyasthu chitha shidhi sa deiva sthutte ,
Sadhya phalam varum sajjana sangamam,
Vidwath jananaam mahathwamethath drusam,
Innu thanne tharunnundoru upadesam,
Yennal ninakku athinaale gathi varum.”

Get up , you please get up now,
You will get peace of mind by praying the God,
And by company of good people and learned people ,

You would get immediate result and see it soon.

We will teach you even today itself,

So that you will get salvation because of that.

Anyonyamaalokanam cheythu manase,

Dhanya thapodhanarum vicharichu,

“Durvruthan yetham dwijadaman ivan,

Divya janathalum upekshya nennagilum,

Raksha rakshethi saranam gamichavan,

Rakshaneeyan prayathnena dushtopi vaa,

Moksha maargopadesena rakshikkanam,

Sakshaal para brahma bodha pradhanena.

After thinking as well as consulting with each other,

Those honourable sages thought like this,

“He is one with bad character as well as a debased Brahmin,

And though he is being forsaken by divine people,

He has come to surrender to us saying Save, Save,

And so though he is a bad one he is fit to be saved,

By giving him the knowledge of the divine Brahman.”

Itham ukthwa Rama nama varna dwayam,

Vyathyastha varna roopena cholli thannar ,

“nithyam maramarathyevam japikka nee,

Chitham yekgramaaki kondu anaratham,

Jnangal ingottu varuvolavum punar.

Yingane thanne japichirunnetu nee .”

Saying this they taught me two ,
“Rama” words in a different way, and told,
“Daily please chant mara mara ,
With a concentrated mind without break.
Till we again come back ,
You please chant the same thing”.

Itham anugraham dathwaa muneendranmaar,
Sathwaram divya padhaa gamicheedinaar.
Nathwaa marethi japichicinrunnen aham,
Bhakthyya sahasra yugam kazhivolavum,
Puthu kondu yennudal moodi maramjithu ,
Muthum maranju chamanjithu bahyavum,
Thapasendramarum yezhunelli naar,
Gopathimarudayam cheythathu pole,
Nishkramichidennu chonnathu kettu jnan,
Nirgamicheedinen aasu nakudharaal.”

After giving blessing like this, those great sages,
Went along the divine path,
And I started chanting Maraa with great devotion,
For a period of one thousand yugas with devotion,
And I was completely hidden by an ant hill,
And I was completely hidden from outside,
And at that time those great sages came there,
And hearing their words “come out”,

And I came out breaking the ant hill.

Valmeeka madhyathaa ninnu janikkayaal,
Muneendranmaar abhidhanavum cheythaar,
“Valmeekiyaam muni sreshtan bhavan, bahu,
Lamnaya Vedhi yai , brahmajan aaka nee,”
Yennarul cheythezhnneli munikalum,
Annu thudangi jnan ingane vannathum,
Rama namathin prabhavam nimithamai,
Rama, jnan inganyai chamanjeedinen,
Innu Sita sumithathmajanmaarodum,
Ninne mudhaa kanunnathinnu avakasavum,
Vannithenikku munnam cheytha punyavum,
Nannai phalichu Karuna jala nidhe,
Rajeevalochanam Ramam Dhayaparam,
Rajendrashekaram Raghavam chakshusha,
Kanaya moolam vimuthanayen aham,
Thrana nipuna , tridasa kula pathe.

Since I was born again out of an ant hill(Valmika) ,
Those great sages also named me,
“You are the great sage called Vamiki,
May you know all the Vedas and become a sage of Brahma,”
Saying that those great sages went their way,
And from that day I had come here ,
Due to the power of the name of Rama,
Oh Rama, I became as you see me,

And today I got a chance to see you ,
Along with Sita and son of Sumithra,
Possibly due to the good deeds that I have done earlier ,
Have given me this good result , Oh sea of the water of mercy,
Oh lotus eyed one ,Oh Rama, Oh merciful one,
Oh son of a great king , Oh Raghava ,
By seeing you by my own eyes,
I have attained freedom from desires,
Oh expert in saving , Oh Lord of the devas.

“Sithaya sardham vasipathinayoru,
Modha kara sthalam katti tharuvaan jnan,
Ponnalum’, yennu yezhunellinnan anthike,
Chernnulla sishya parivruthanaam muni,
Chithra kootachala gangayoranthara,
Chithramayoru utajam theerthu maamuni,
Thekkum, vadakkum , kizhakkum padinjarum,
Akshi vimohanamai randu salayum,
Nirmichivide yirikkennu arul cheythu,
Manmada thulyan janakaja thannodum,
Nirmalannaigiya Lakshmanan thannodum,
Brahmathmanaa maruveedinaan Ramanum,
Valmikiyaal nithya poojithanai sadaa ,
Kamyangiyayulla Janaki thannodum,
Sodaranagiya Lakshmanan thannodum,
Sadaramananda mul kkondum mevinaan,
Deva mni vara sevithanaikiya,

Devarajan divi vazhunthu pole.

For comfortably living with Sita,

I would show a place , come with me”

Thus telling he went along .

Surrounded by his various disciple sages,

To a place in between Ganges and Chithrakoota mountain,

And sage constructed there a very pretty hermitage,

And constructed two roads from east to west and south to north,

Which were extremely pretty to look at,

And requested Rama to live there, along ,

With Sita who was equivalent to god of love,

And brother Lakshmana who was pure,

Rama who was the Brahmahma lived there,

Being daily worshipped by Valmiki,

Along with Sita who had pretty limbs,

And along with his brother Lakshmana,

And lived there with great happiness,

Similar to Indra the king of devas being served

By Narada and living on earth.

[2.13 Dasarathande Charama gathi](#)

The death of Dasaratha

Manthri varanaam sumanthrarum yeriyaa,

Rathasaa scha chennayodhya pukkedinaan,

Vasthrena vakthravum aachadhya kannu neer,

Athyartham mithithu veendum thudachum,
Atherum purathu bhagatthu nirthi chennu,
Dheerathayode vananginaan,
“Dhatri pathe , Jaya veera moule , jaya,
Sasthramathe , jaya souryambhudhe , jaya ,
Keerthi nidhe , Jaya swaminm, jaya , jaya,
Marthanda gothra Jatha uthamsame , jaya,
Yitharam cholli sthuthichu vanangiya ,
Bruthyonadu aasu chodhichu nrupothaman.

That minister Sumanthra after getting in to the chariot,
Reached Ayodhya , covering his face with a cloth,
Shedding copious tears , which he again and again wiped.
He parked that chariot outside Dasaratha’s home,
And with great courage saluted the king and told,
“Oh lord of earth , Victory to the valorous crown,
Victory to one with intelligence , Victory to the sea of valour,
Victory to treasure of fame , Victory to the master, victory,victory,
Oh great one born in the clan of sun god, victory,
To that servant who told like this and praised by him,
That great king asked at that time.

“Sodaranodum , janakathmajayodum,
Yethoru dikkilirikkunnu Raghavan,
Nirlajja nai, athi papiyaam yennodu,
CHolluvan yenthonnu cholliyathu yennude,
Lakshmanan , yendhu paranju viseshichu,

Lakshmi samamaya Janaki deviyum,
Ha Rama, Ha guna varidhe Lakshmana,
Varija lochana , Bale Mithilaje,
Dukham muzhuthu marippan thudangunna,
Dushkrithiyaam , yennarikathu irippanum,
Makkaleym kandenikku marippanum
Ikkalam illathe vannu sukkruthvam.

“Where is Rama along with the daughter of Janaka ,
As well his brother , and what did he tell to inform me,
Who is shameless and a very great sinner,
What message did Lakshmana sent to me?
And also the Goddess Lakshmi like Janaki,
Hey Rama , Hey ocean of good qualities, Hey Lakshmana,
Hey lotus eyed lass who is the daughter of Mithila,
To be near me who due to heightened sorrow,
Am nearing my death , who is there ?
And my bad luck is that I am,
Going to die not seeing my children.

Itham paranju kezhunna nrupendranodu,
Ul thapamodu ura cheythu Sumanthrarum,
“Sri Rama Sita, Sumithrathjanmare,
Theril yethi kondu poyen thavagnaya,
Srungi verakhya pura savidhe chennu,
Ganga thate vasichidum dasanthare,
Kandu tozhuthithu Srungiveradhipan,

Kondu vannu Guhan moola phaladikal.

To the king who was crying like this after telling like this,

Along with a great pain in the mind Sumanthra told,

“As per your orders , I took in the chariot,

Rama , Sita and son of Sumathra ,

And when we reached Srungi verakhya pura,

And when we were living in the banks of Ganges,

The king of Srungiverakhyapura , Guha,

Brought several roots and fruits.”

Trikaikai kondu thottu prigrachichu,

Aa kumaranmaar jatayum darichithu,

Pinne Raghutham yennodu chollinaan,

“Yenne niroopichu dukhiyayaka aarume,

Chollenam yennude thathanodum bala,

Allal ullathil undakathirikkanam.

Soukhya mayodhyayilerum vanangalil,

Mokha sidhikkum peruvazhiyai varum,

Mathavinnam namaskram viseshichu,

Khedam yenne kurichu undakaruthu yethum,

Pinneyum pinneyum cholga pithavu,

Athi khinnamai vardakhya peedithanaakayaal,

Yenna pinjulla dukham aseshavum ,

Dhanya vakhyamrutham kondu dakeedanam.”

Those lads accepted just by touching them,

And they both wore the matted hair there ,
And later Sri Rama told to me as follows,
“Let no one be sad thinking about me,
You have to tell this to my father and request him,
Not to worry too much in his mind about me,
In fact in forests life is more pleasant than Ayodhya,
And it is also the high way to attain salvation,
My salutations to my mother , With a request,
That she should not have special sorrow about me,
And tell this again and again because my father ,
Is very old and extremely sad , he should ,
Control the sorrow of parting with me,
By the blessed nectar like words.”

Janakiyum thozhuthu yennodu chollinaal,
Aanana padmavum thazhthi mandam mandam,
Aasu kanangalum vaarthu sagadhgadham,
“ Shusru padeshu Sashtangam namaskaram,
Thoni kareri guhanodu koodave ,
Prana viyogena ninnen adyanum,
Akkara chennu irangi poi maravolam,
Yikkare ninnu sava sareeram pole ,
Nalanju nazhiga chennavare Dairya,
Maalabhya mandam nivruthan aayeedinen.

Janaki also saluted me and told,
From her lotus like face , slowly and slowly,

With shedding tears and stuttering voice,
“My salutations to the feet of my father in law”,
And then they got in to the boat along with Guha,
And when they parted with me, I stood there,
Till they reached the other shore and disappear from my vision,
And I stood in this shore like the body of a dead man,
And only after passing five six miles , I got back,
My courage and slowly got free of that feeling.

Thathra Kausalya paranju thudanginaal,
“Dathamallo pandu pande vara dwayam,
Ishtayayoru Kaikeyikku Rajyamo,
Thustanai nalgiyaal prarayirinnithO?
Mal puthrane kanananthe kalavathinu,
Yi papi yenthu pizhachithu deivame,
Yevamellam varuthi thaniye pari-
Devanam cheyvathinnenthu karanam?

Then Kausalya started telling as follows,
“ The two boons have been given long long ago,
To the very dear Kaikeyi, was it not,
Sufficient to give her a kingdom with happiness?
What bad acts has this sinner done,
So that her son is sent to the forest,
And what is the reason for all this ,
Cry and wail from our part?

Bhoopathi Kausalya chonnoru vakkukal ,
Thapena kettu mandam paranjeedinaan,
“ Punnil oru kolli vekunnathu pole,
Punyamillathe maam khedippiyayaga nee?
Dukhamul kondu marippan thudangu men,
Ulkkambu urukki chamakkayka vallabhe,
Prana prayanameduthu thapodhanan,
Prana viyoge sapichathu karanam.

The king heard the words told by Kausalya,
With great pain and slowly told,
“Without any purpose why are you ,
Keeping a burning stick on a wound ,
And increasing my sorrow?
Please do not melt my inner feelings,
At a time when I am going to die of sorrow,
And this is because of the curse of a sage ,
When he was preparing to die.”

Kelkka nee sapa vruthantham , manohare,
Sakshal thapswikal easwaranmaar allo,
Ardha rathrou sara jalavum chapavum,,
Hasthe darichu mrugaya vivasanai,
Vahini theree vananthara manase,
Mohena nilkkunna neramoru muni,
Dahena matha pithakkal niyogathaal,
Sahasthodu iruttathu purapettu,

Kumbhavum kondu neer koruvaan vannavan,
Kubena vellam anbodu mukkum vidhou,
Kumbhathil neerakam pukku shabdham kettu,
Kumbhi thumi kkayil ambpgatham ithi,
Chinthichudan nadha bhedinam sayakam,
Sandhaya chape drudam ayacheedinen.

Oh darling , you please hear about the history of the boon,
For the real great saints are really gods,
One midnight wearing the bow and collection of arrows,
In my hand , attracted by hunting of animals,
When I was standing on the shore of river in a deep forest,
With great desire to hunt , one sage who was sent ,
By his father and mother who were thirsty,
With a great valour came out in the darkness,
With a pot to draw water and when he was drawing water ,
Hearing the sound of water entering the pot,
Thinking that it is the sound of water entering the elephant's trunk,
I sent the arrow called "splitter of sound" from my bow.

"Ha, Ha, Hathosmyaham , Ha, ha , Hathosmyaham,
Ha, " hethi kettithu manisha vakyavum,
"Jnan oru dosham aarodume cheitheela,
Kena vaa hantha , hathoham vidhe, vrudhaa,
Parthirikkunnathu matha pithakkanmar,
Aarthi kai kondu thannerkku dahijkkayaal."
Itharam marthya nadham kettu jnan athi,

Thrasthanai thathra chennathalodum thadhaa,

Thapasa balakan padangalil veenu ,

Thapena chonnen muni suthanodu jnan.

“Ho , ho, I am being killed , Ho , ho, I am being killed”

I heard a human sound like that ,

“I have not done any harm to anybody,

Then why should I be killed , killed this way , for nothing,

My mother and father are waiting ,

Greatly wanting water due to great thirst,”

Hearing a human sound like that, I,

Became greatly fear stuck , went there immediately,

And the saintly lad fell at my feet,

And with sorrow I told the son of the sage.”

“Swamin dasarathanaaya Rajavu jnan,

Mamaparadhinam Rakshikka vename ,

Jnan ariyathe mrugayaa vivasanaai,

Aana thanner kudikkum nada mennorthu,

Bana meithen , athi papiyayoru jnan,

Pranan kalayunnathundini vaikathe.”

“Sir , I am the king Dasaratha,

I am the culprit, please save me,

I without knowing but interested in hunting,

Thinking that it is the sound of elephant drinking water ,

Have shot an arrow and I who am a sinner ,

Will soon take away my life.”

“Padangalil veenu keenudum yennodu,
Khedham kalarnnu chonnan muni balakan,
“Karmamathre thadukkavathu alla aarkkume,
Brhama hathyaa papam undakayilla they,
Vysyan athre jnan , mama pithakkanmmare,
Aswasippikka nee yethume vaikathe ,
Vardhakyameri jara narayum poondu ,
Nethravum kanathe parthiruneedunnu,
Dahena jnan jalam kondangu chelluvaan,
Daham kedukka thanner koduthini,
Vruthantham yellam avarodu ariyikka,
Sathyamennal avar ninneyum rakshikkum,
Yennude thathnu kopa mundakilo,
Ninneyum basmam aakkedum ariga nee ,
Prangal pokanju peedayundethavum,
Banam parikka nee vaikaruthu yethume,
Yennathu kettu salyadha marjanam cheythu,
Pinne saajjalum kalasavum kai kondu,
Dampathi mar irikkunna avidekkathi,
Sambramathode jnan chillum dasanthare,
“Vrudhathayodu nethrangalum veru pettu,
Ardha rathrikku visannu dahichaho,
Varthikkumyengalkku thannerkku poyoru ,
Puthranum innu marannu kalanjitho,
Mathillasrayam jnangalkku oru nalum,

Mutham bhvaan ozhinjendhu vaikeeduvaan,
Bhakthi man yethavum munnamellam,
Athi swasthanai vannitho nee Kumara , Balal.”

To me who has fallen at his feet and crying ,
With sorrow told that son of the sage with sorrow,
“ That is my Karma and so no one can stop it,
You will not have the sin of Brahma hathya ,
Because I am a merchant , so without delay,
Go and console my mother and father ,
Who are very old , greatly disabled ,
And waiting for me without even eyes,
With thirst , so that they can drink water,.
You first give them water and later ,
Tell all that happened here.
If it is the truth they will save you ,
But if father gets really angry,
Understand that he will make you in to ash.
I am having very great suffering ,
Because I am not dying , so without delay,
Take out this arrow from my body,
Hearing that , I took out the arrow from him,
And along with the pot of good water,
When I reached with great nervousness,
To the place where the couple were sitting,
“ Apart from being old we have also lost our eyes,
And at this midnight for us who are thirsty and hungry,

Our son has gone to bring water . Why this delay?

Has he forgotten us? For us except you,

There is no body to take care of us ,

Why is there a delay on your part?

You are a devotee and earlier ,

Oh son, you were not neglecting us?"

Yiprakaram niropichirikkum vidhou,

Mal pada vinyasaja dwani kelkkaai,

Kaal perumatham madheeyam thadhaa kettu,

Thalparyamode paranju Janakanum,

“Vaikuvan yenthu moolam , mama nandana,

Vegena thanner thariga thariga nee sadaram”,

Itham akarnya jnanum dampathimaar padam,

Bhakthyya namaskarichu yethrayum beethanai,

Vruthantham mellam ariyichitha neram,

“Puthranallalla Ayodhya adipanakiya ,

Pruthwee varan jnan, Dasarathan yennu per,

Rathrou vanathe mrugaya vivasanai,

Sardhula mukhya mrugangaleyum konnu ,

Parthirunneen nadhi theree mrugasayaa.”

When they were talking like this ,

The sound of my footsteps was being heard there ,

And hearing the sound of my foot fall,

With great interest that father told,

“What is the reason for the delay , oh our son,

Give us water , water quickly , immediately,”
And when I heard this I saluted the feet,
Of the couple with devotion and with great fear,
Told them about all the happenings that took place,
“I am not your son but I am ,
The king and ruler of Ayodhya and my name is Dasaratha,
With interest in hunting I came to forest at night ,
And after killing several wild animals,
When I was waiting in the banks of the river for more hunt,”

“Kumbhathil neerakam pukku shabdham kettu ,
Kumbhee varan nija thumbi kkaram thannil,
Ambassu kollunna sabdhamennu orkkayaal.
Ambatachen ariyathe athum balaal,
Puthrannu konda nearathu karachil kettu,
Yethrayum bheethanai thathra cheneedinen,
Balane kandu namakarichen , athu moolam,
Avanum yennodu cholledinaan,
“Karmamahre mama vannathithu thava,
Brahma hathya papam mundakayilla they,
Kannum podinju vayassum yere pukku,
Parna salanthe visannu dahathodum,
Yenneyum parthirikkum pithakkanmaarkku,
Thanner kodukka : yennu yennodu chollinaan,
“Jnan athu kettu uzathodu vannen ini ,
Jnanikalaam ningal okke kshamikkanam,
Sri Pada pankajam menniye mathilla,

Papiyayor adiyannu avalambanam,
Janthu vishaya krupavaranmaar allo,
Santhatham thapasa pungavanmaar ningal.”

“Hearing the sound of water entering the pot,
Thinking that is the sound of water being,
Taken in a trunk by a great elephant,
I send an arrow to that place with strength,
And when it hit your son , hearing his cry,
I went there greatly afraid,
And saluted your son,
And then he told me as follows,
“What has come to me is due to Karma,
You will not have the sin of Brahma hathyaa,
Without eyes and with greatly old age ,
My parents due to great hunger and thirst ,
Are waiting for me in the hermitage,
And to them please give water.”
When he told me like this,
I have come here speedily ,
You who are wise people should pardon me,
And this sinner does not have ,
Any other support except your lotus like feet ,
And you being great sages ,
Are people who have great mercy on animals.

Itham akarnya karanju karanjavar ,

Yeethrayum dukham kalarnnu cholledinaar ,
“Putran yevide kidakkunithu bhavan,
Thathraiva jnangale kondu poyyedenam.”
Jnan athu kettu avar thamme yeduthu,
Dheenathyodu magan udal kattinen,
Kashtamahantha , kashtam karmam yennavar ,
Thottu thalodi thanaya sareeravum.

Hearing this after crying a lot ,
With very great they sorrow told me ,
“Where does our son lay, Sir,
You please take us there ,
Hearing this I carried them there ,
And with humility showed them,
The body of their son ,Alas, alas,
They said this is our Karma,
And touched and patted the body of their son.”

Pinne pala tharam choilli vilapichu,
Khinnathayodu avar yennodu chollinaar ,
“Nee yini nalla chitha chamachidenam,
Theyyum metham jwalippichu vaikidathe ,
Thathra jnanum chitha kootinen anneram,
Puthrena sakam pravechavargalum,
Dagdha dehanmaarai chennu moovarum,
Vruthari lokam gamichu vannedinnar.

Then they told several things and cried,
And with great sorrow they told me,
“Now you have to make a good funeral pyre,
And lit the fire to it without delay.”
Then I immediately built up a pyre ,
And they along with their son entered that pyre,
And with their burnt body , those three ,
Went to the heavens and lived there.

Vrudha thapodhanan anneram yennodu,
Puthra sokathal marikkennu chollinaan,
Sapa kalam samagathamayithu,
Thapaa vakhyam asathyamayum varaa”
Mannan yevam paranju vilapichu ,
Pinneyum , pinneyum kenu thudanginaan,
“Haa Rama, puthraa , haa sithe , janakaje ,
Ha Rama , Lakshmana , Ha ha Gunanambudhe ,
Ningaleyum pirinju yen marjanam punar,
Ingane vannathu Kaikeyi sambhavam “
Rajeeva nethrane chinthich chithichu,
Raja dasarathan pukku suralayam.

That old sage at that time told me,
You would die due to sorrow of parting with your son,
And the period of the curse has arrived,
And the words of the sage can never become a lie.”
The king saying this cried a lot,

And again and again started crying,
“Hey Rama, Hey son , Hey Sita, Hey daughter of Janaka,
Hey Rama, Hey Lakshmana, Hey hey ocean of all that is good,
This death has come to me after parting with you due to Kaikeyi.”
Thinking and thinking about the lotus eyed one,
The king Dasaratha entered the heavens.

[2.14 Bharathagamanam](#)

The coming of Bharatha

Dukhichu Raja nari janavum punar,
Okke vavittu karanju thudanginaar,
Vakshasi thadichu kezhunna ghoshangal,
Thalkshanam kettu Vasishta munendranum,
Manthikalodu muzhari sasmbramam,
Anthapuramakam pukku aruli cheythu,
“Thaila maya droni thannilaakku Dara-
Palakan thannudalk kedu vaneedaivaan.

All ladies attached to the king started crying,
Again they started crying loudly ,
And the sound of their cry and beating on their chests,
Was immediately heard by the great sage Vasishta,
And after consulting with ministers with anxiety,
They entered the private quarters and told,
The kings body should be put in an oil boat,
So that the body does not deteriorate.

Yennarul cheythu , dhoothanmareyum vilichu,
Innu thanne ningal vegena pokanum,
Vegamereedum kutharayeri chennu,
Kekaya rajyamakam pukku cholluga,
Mathulanaaya Yudhajithinodu yini,
Yethume kalam kalayathe ayaykanam,
Sathrugnanodum , Bharathane yennu athi,
Vidrutham chennu cholga , yennayacheedinaan,
Sathwaram kekaya rajyamakam pukku,
Nathwaa Yudhajithinodu cholledinaar,
“Kelkka neupendra , Vasishtan arul cheytha,
Vakkugal, Shatrugnanodum Bharathane ,
Yethume vaikathe ayodhyakku ayakka” yennu,
Dhootha vakyam ketta neram Naradhipan,
Balakanmaarodu pogennu chollinaan,
Kale purapettithu kumaranmaarum,

After saying this , he called the envoys,
And told them, “You have to go today itself,
To the Kekaya kingdom and tell ,
The king Yudhajith who is the uncle ,
To send without wasting any time,
Shatrugna and Bharatha very immediately ,
They who were sent quickly entered the Kekaya kingdom,
Saluted the king Yudhajith and told him,
“Please hear king , these are the words,

Of Sage Vasishta , Please send Shatrugna ,
And Bharatha to Ayodhya without any delay ,
And hearing these words of the envoy that king,
Told the boys to go and they started immediately.

Yethanum angor aapathakapettithu,
Thathan yennagilum , brathavinagilum,
Yenthu akapettithu yennullil pala tharam,
Chinthichu chinthichu marge Bharathanum,
Santhapamodu Ayodhyapuri pukku,
Santhosha varjitham , sabdha heenam thadhaa,
Brashta lakshmeekam janolbadha varjitham,
Drushtwaa vigatholsavam rajyamenthidham,
Tejo viheena makam pukkithu chennu,
Raja geham Rama Lakshmana varjitham,
Thathra Kaikeyiye kandu kumaranmaar,
Bhakthya namaskaricheedinaar anthike,
Puthrane kandu Santhoshena mathavum,
Uthaya Gadam alingya madiyil vechu,
Uthamange mukarnnasu chodhichithu,
“ Bhadram allee mal kulathingal okkave,
Mathavinum pithru bhrthya janangalkum,
Yethume dukham millaallee paraka nee.”

There must be some danger happening,
To our father or to our elder brother ,
Thought Bharatha and he also,

Thought about very many other aspects.
And he entered Ayodhya very much worried.
Ayodhya was devoid of happiness , without any sound,
Without any auspiciousness , and also was devoid of people,
And seeing that it was opposite of celebration throughout the country,
And also seeing that it lacked the shine,
And also seeing that the palace was not having Rama and Lakshmana,
And seeing there , Kaikeyi , both of them saluted her ,
And that mother became happy on seeing her son,
Got up , hugged him tightly and made him sit on her lap,
And smelling his head she asked,
“ Are the people of my clan safe , and please tell,
Is there any sorrow to my mother , father and other relations.”

Itharam Kaikeyi chonna nerathu athinnu,
Uthramasu Bharathanum chollinaan,
“Khedamundu achane kananju yenikullil,
Thathanevide vasikkunnu mathave,
Mathavinodu pirinju rahasi jnan,
Thathane pandu kandeela oru nalume ,
Ippol Bhavathi thane vasikkunathenthuthu,
Ulpoovilundu may thapavum bheethiyum,
Malppithavengu , Parakennathu kettu,
Thal priyam aasu Kaikeyiyum chollinaal,
“ Yen makannu yenthu dukhippanavakasam,
Ninmano vanchithamokke varuthi jnan.

When Kaikeyi told him like this , Bharatha ,
In reply to that he told immediately,
“There is worry in my mind of not seeing father,
Where does father live now, Oh mother?
I have never seen father any time,
Secretly living any where else?
Why are you now living alone?
In my mind there is a lot of fear and sorrow,
And to please him, Kaikeyi told him,
“ What is the need for my son to be sad,
I have arranged for realization of all your desires.”

Aswmedhadhi yagangal yellam cheythu,
Viswam yelladavum Keerthi parathiya,
Sal purushanmaar gathi labhichedinaan,
Thal pitha”vennu kettoru bharathanum,
Kshoni thale dukha vihwala chithanai,
Veenu vilapam thudanginaan yethrayum.

“After performing Fire sacrifices like Aswamedha,
After spreading his fame all over the world,
Your father got the place where good people go “
And hearing this Bharatha fell on the floor,
Due to intense sorrow and started crying.

[2,15 Bharathante Vilapam](#)

The crying of Bharatha

Haa Thatha , Dukha samudre nimajya maam,
Yethoru dikkinuu poyithu , bhoopathe,
Yenneyum Rajyabharatheyum Raghavan ,
Thannude kaiyil samarpiyathe pirinju,
Yengu poi kondu pithave , Guna nidhe,
Jangalkku marudayorini Deivame,
Puthran yivannam karaunnathu neram,
Upathya Kaikeyi kannuneerum thudachu,
Aswasicheedka Dukhena kim phalam
Easwara kalpitham mellam marika nee ,
Abhyudayam varutheedinen jnan thava ,
Labhyaellame labhichathriga nee,
Mathruvakhyam samakrnya Bharathanum,
Khedha paravasa chethasaa chodhichu,
“Yethanum onnu paranjathille mama ,
Thathan marikkunna nerathu mathave”
“Ha Rama, Rama, Kumara , Soumthre mama,
Sri Rama, Lakshmana , rama, Rama, Rama,
Sithe Janaka suthethi punapunar,
Aauthranai vilapichu marichithu ,
Thathan, “, athu ketta neram Bharathanum,
Mathavinodu chodhichaan, “Athenthayo,
Thathan marikkunna nerathu Ramanum,
Sitayum Soumithriyum arikathille”
Yennathu kettu Kaikeyiyum chollinaal,

“Mannavan Ramabhisheka maarabhya ,
Sannadhamayathu kanda nerathu jnan,
Yennude nandan thanne vazhikkenam,
Yennu paranju abhishekam mudakkiyen,
Ninnodathin prakaram parayamallo “

“Oh father , drowning me in the sea of sorrow,
To which direction you went , oh king,
Without entrusting me and the kingdom,
In the hands of Rama , how did you part,
And go away, my father , treasure of all that is good,
To do good to us who is there for us now,”
When her son was crying like this,
Kaikeyi made him stand up, wiped his tears and told,
“Come out of this, What is the result of this sorrow,
Understand that everything is ordained by God.
I have seen to it that you got a rise,
And you have got all that is to be got,”
Hearing the words of mother,
Bharatha with great sorrow asked,
“Mother , did not father tell ,
Anything at the time of his death?”
“Hey Rama Rama, Lad , My sita,
Sri Rama , Lakshmana , Rama, Rama, Rama,
Hey Sita , Hey daughter of Janaka , these,
Wee repeated by your father with sorrow again and again.”
And hearing this Bharatha asked his mother,

“ Why is it alas? At the time of his death,
Were not Rama, Sita, Lakshmana near him?”
Hearing this Kaikeyi told,
“When the king got prepared for,
The crowning of Rama , I told him that,
You should be crowned and stopped the coronation,
And I can tell you now all these”

Randu varam mama thannu pitha,
Pandu, atil onninaal ninne vazhikkennum,
Raman vanathinnu pogennu mathethum,
Bhoomipan thannodu ithu kalam abyarthichen,
Sathya parayananaaya Narapthi,
Pruthwee thalam ninakkum thannu, Ramane,
Kanana vasathinnai ayacheedinnan,
Janaki devi pathi vruthyam aalambhya,
Bhartha samam gamicheedinaal asasu ,
Saumithriyum brathavodu koode poyaan.

Once you father had given me two boons,
With one of them I asked that you should be crowned,
And by the other I wanted Rama to go to forest,
To the king at this time ,
And that king who was bound to truth,
Gave the earth for you and sent Rama to live in forest,
Lady Janaki sticking on to her virtue ,
Went to forest along with her husband,

And Lakshmana went to forest along with his brother.

Thathan avare ninachu vilapichu,
Khedhena Rama Ramethi Devalayam ,
Pukkan yennarika, yenna Mathru vakhyam kettu,
Dukhichu bhoomiyil veenu bharathanum,
Moham kalarnna nerathu Kaikeyiyum,
“hantha sokathinnu yenthoru karanam,
Rajyam ninakku samprapthami vannithu,
Poojyanai vazhga chapalyam kalanju nee.”
Yennu Kaikeyi paranjathu kettudan,
Onnu kopichu nokkedinaan matharam,
Krodhagni thannil dahichu pom ammaye,
Yennu aadhi poonditinaar kandu ninnorkalum.

Father thought of them and cried,
And with sorrow saying Rama , Rama ,
Went to heaven, Hearing these words of mother,
Bharatha fell down on the floor because of sorrow,
And when he was greatly upset like this , Kaikeyi asked,
“Hey, what is the reason for this sorrow?
You have now got the kingdom ,
Live as a great one , after leaving out these tantrums.”
And when he heard these words of Kaikeyi,
He stared at his mother with great anger,
And All those witnessing these were worried,
That his mother would get burned in the fire of his anger.

“Bharthavine konna pape, Mahe Ghore,
Nisthrape , Nirdhaye , Dushte , Nisachari,
Ninnute garbhathil udbhavichenoru,
Punyamillatha Maha papi jnan aho,
Ninnodu uriyadarathu ini, jnan chennu,
Vahniyil veenu marippan allaykilo,
Kala koodam kudicheeduvan allaykil,
Valeduthu asu kazhutharutheeduvan,
Valla kanakkilum jnanmaricheduvan,
Yilloru samsayam dushte , Bhayankari,
Ghoramayulla Kumbhipakamakiya ,
Narakam thannil vasikkum ithu moolam.”

“Oh sinner who killed her husband , Oh terrible woman,
Oh shameless one , Oh merciless one , Oh bad woman, Oh Rakshasi,
Alas I am the great sinner without good,
Due to being born in your womb,
Now without talking to you , I will go,
And will die falling in a fire or,
I would drink Kala koota poison or
I will take my sword and cut off my head,
And by all accounts I will die ,
There is no doubt about it, Oh unchaste one,
And I would live in the horrible ,
Khumbi paka hell because of this.”

Itharam matharam bharthsichu , dukhichu,
Sathwaram chennu Kausalya graham pukkan.
Pade namaskarichoru Bharathane,
Mathavu kausalyayum punarneedinaal,
Kannu neerodum, melinju athi dheenyai,
Khinneyayor u Kausalya cholledinaal,
“Karma doshangaal ithellam akapettithu,
Yen makan , doorathakapetta karanam,
Sri ramanum anujathanum Sitayum,
Cheerambara jada dharikalai vanam,
Prapichuthu yenneyum dukhambu rasiyil,
Thapena magnayakkedinaar nirbhayam,
Ha Rama, Rama , Raghu vamsa nayaka,
Narayana , Paramathman, jagalpathe,
Nadha , bhavanmama nandanai vannu .
Jathanayeedinaan kevalamengilum,
Dukham yenne piruyuneel orikkalum,
Ulkambil orthaal vidhi balamaam thulom.

After shouting at his mother like that , with sorrow,
He immediately went and entered the house of Kausalya.,
And when he saluted her at her feet,
The mother Kausalya hugged him.,
And she who was with tears and had become thin,
Pitifully and with great sorrow told,
“ My son caught in the problems of Karma,
Has been taken far away from here.

Rama, his younger brother and Sita,
Wearing the bark of a tree and with matted hair ,
Have reached the forest drowning me,
In the ocean of sorrow with very great pain.
And made me as speechless , and without fear.
Hey Rama, Rama , Leader of Raghu clan,
Narayana, divine god, Lord of the earth,
Lord, though you were born as my son,
Sorrow is not leaving me at any time ,
And when I think about it , I realize,
That it is but by strength of fate.”

Itham karayunna mathavu thanneyum,
Nathjwaa Bharathanum dukhena Chollinnan,
“Aathura manasayakaykithu kondu,
Mathavu , Jnan parayunnathu kelkkanam,
Raghava rajyabhishekam mudakkinaal,
Kaikeyiyakiya mathavu , Mathave,
Jnan arinjiteella Raghavan thannane,
Jnan arinjaththu yethrayengilo Mathave ,
Brahma hathyaa satha jathamaam Papvum,
Amme bhujikkunnathundu jnan nirnayam.”

Seeing the mother who was crying like this,
Bharatha told her with sorrow as well as devotion,
“Since mother is having a very unhappy and troubled,
Mind she has to hear what I say,

My mother stopped the coronation of Rama,
But mother I have not known about it , On oath on Rama,
And mother if I have known even little about it,
Definitely I would be afflicted by the ,
Sin of killing one hundred Brahmins.

Brahmathmajaanam Vasishtha muniyeyum,
Dharma dharangal arundathi thanneyum,
Gadgena nigrachal ulla papavum,
Okke anubhavicheendathundu jnan,
Ingane nana sapadhangalum cheythu ,
Thingina dukham kalarnnu Bharathanum ,
Kezhunna neram jananiyum chollinaal,
“Dosham ninakethum illennarinju jnan.”

Let the sin of cutting the head of ,
Sage Vasishtha, the son of Brahma ,
And his very chaste wife Arundathi,
And killing them fall on me ,
and I will have to suffer all that.

By taking several such oaths ,
Bharatha was expressing his ebbing and overflowing sorrow ,
And when Bharatha was crying like this the mother told,
‘I know that there are no defects in you.’

Itham paranju punarnnu Gadam gadam,
Uthamange mukarnnal athu,
Kandavrokke vaa vittu karanju thudanginaar,

Akkadha ketta Vasishtha muneendranum,
Manthri janathodu , anbodezhunnelli,
Santhapamodu thozhuthu bharathanum,
Rodhanam kandu arul cheythu Vasishtanum,
“Khedam mathi mathi, kelithu kevalam,
Vrudhan Dasarathanakiya Rajadhipan,
Sathya parakraman , vijana bveeryavaan,
Marthya sukhangalaam Raja bhodangalum,
Bhkthwa yadha vidhi yagnangalum ,
Kruthwaa bahu dhana dakshinayum mudhaa,
Dathwaa trivishtapam gathwaa yadhaa sukham,
Labdhwaa purandararedhasanam durlabham,
Vruthrari mukhya tridasogha vandhyannai,
Anandamodirikkunnathinnu yenthinu nee ,
Yananam thazhthi nethrambhu thookidunnau.”

Saying this she hugged him very tightly,
And smelled and caressed his head,
And all those who saw that started crying loudly,
And hearing this incident the great sage Vasishtha,
Along with the ministers came there with love,
And Bharatha saluted him with great sorrow ,
And seeing the wail , Vasishtha told,
“This sorrow is sufficient , please hear this,
Dasaratha who was the king was also old,
Valorous for truth , Man with great heroism,
And he after enjoying all manly comforts,

And pleasures of a great king ,
Conducted very many fire sacrifices,
Gave as gift lot of wealth ,
And has gone now to land of devas,
And has got half the seat of Devendra,
And is being saluted by Indra and other devas,
And he is there with great joy , and so,
Why are you crying and shedding tears.”

Shudhathma , janma nasadhi varjithan,
Nithyan nirupaman, avyayan adhwayan,
Sathya swaroopan Sakala jaganmayan,
Mruthyu janmaadhi heenan jagal karanan,
Deham athyartham Jadam Kshana banguram,
Mohaika karanam , Mukthi virodhakam,
Shudhi viheenam pavithramallottume,
Chithe vicharichu kandal orikkalum,
Dukhipathina avakasamillethume,
Dukhena kim phalam mruthyu vasathmanam.
The soul is pure , does not have birth or death,
It is forever , matchless, not decaying , with no two divisions
It is form of truth and spread in all worlds,
It does not have death or birth , it is the cause of the world,
But body is only a shell and purely temporary ,
The cause of desire , That which opposes salvation,
That which is not pure and not at all divine,
And so if we think this in mind,

There is no time to be sad about it,
What is the use of sorrow to those subject to death.

Thathan yennakilum puthranennakilum,
Pretharayal athi oodarayullavar,
Marathalachu thozhichu muravilichu,
Yere thalarnnu mohichu veeniduvor,
Nissaramethrayum samsarmorkkilo,
Sathsangamonne shubhakaramayullu,
Thathra soukhyam varuthheduvaan nallathu,
Nithyamayulloru santhiyariga nee.

Whether it is father or whether it is son,
When they die , very foolish people ,
Beat their chest , hit and shout,
Get tired because of this and fall down fainted.
This domestic life is really worthless,
And only good company is the one that does good,
And to bring pleasant feeling to it,
The only method is living in peace which is forever.

Janmaundengil maranam nischayam,
Jahnmam marichavarkkum varum nirnayam,
AArkum thadukkarathathoru avasthayennu,
Orkkanamellam swakarma vasagatham,
Thathwam arinjulla vidwan orikkalum,
Puthra mithrарtha kalathradhi vasthuna,

Ver pedum neravum dukhamillethume ,

Swopethamennal sukhavum illethume.

When there is birth, there is definitely death,

And it is also definite that birth will come to those who die,

We have to understand that it is a state,

Which cannot be prevented by any one,

And also that everything occurs due to our Karma,

And the learned man who knows this principle,

Will not have sorrow at the time of parting with,

Things like Son, friends , property and wife,

And always being with them is not pleasure giving.

Brahmanda kotikal nashtangalaayathum,

Brahmana srushtangalayathum parkkilo,

SAnkhyā yillatholam mundu ithennal Kshana-

Banguramayulla jevitha kaalathil,

Yenthoraasthaa Maha jnaninaam ullathum?

Bandham menthee deha dehikalkku yennathum,

Chithichu maya guna vaibhavangalum,

Antharmudhjaa kandavarkku yenthu sambramam?

Seeing that billions of universes have been lost ,

And many have been again created by Brahma,

And understanding that this has occurred innumerable times,

In the human life that is like a bubble which bursts,

What desire would greatly wise people keep?

What is the relation between body and the soul,
And when we think about its illusory existence ,
To those who realize this , where is sorrow?

Kampitha pathragra lagnaambu binduval,
SAmpthichedumayussathji naswaram,
Prakthana dehastha karmanaa pinneyum,
Prapthmaam dehikku deham punarapi,
Jeerna vasthangalum upekshichu dehikal,
Poorna shobham nava vasthangal kollunnu,
Jeerna dehangal avvanam upekshichu ,
Poorna shobham nava dehangal kollunnu ,
Kala chakrathil bramana vegathinum,
Moolam ikkarma bedangal yennariga nee.

Like the drop of water attached to the shaking leaf,
This life will fall and is purely temporary,
And by the activities in the previous life, again,
The soul would enter a suitable body,
The soul throws away the dirty tattered cloths,
And wears new cloths with great luster,
And like that the dead bodies are left ,
And new bodies with full of luster are had,
And please understand that this karmic difference,
Is due to the speed at which the wheel of time rotates.

Dukhathinnu yenthoru karanam chollu nee,

Mukhya jana matham kelkka jnan cholluvan,
Athmavinilla janavum maranavum,
AAtmani chinthikka shad bhavavum illa,
Nithyananda swaroopan nirakulan,
Sathya roopan sakaleswaran Saswathan,
Budhyadhi sakshi sarvathmaa , sanathanan,
Adhvayan yekan paran paraman shivan,
Ithamanaratham chinthichu chinthichu,
Chithe drudamai arinju dukhangalum,
THyakthwaa thudanguka karma samoohavum,
SAthwaramethu vishadam mundakola.

Please tell me what is the reason for this sorrow,
Please hear from me the opinion of learned people,
There is no birth or death to soul,
And when you think about it , soul does not have six stages of life,
And it is a form of perennial joy, and is steady,
It is the form of truth , god of all and perennial,
It is the witness to intelligence , soul of all and without beginning,
It does not have divisions, it is one , divine , the top most and peaceful,
Thinking and thinking about these things ,
You have make your mind steady , forsake sorrows,
And start the usual allotted duties .
And by this there would not be any worry.

[2.16 Samsakara karmam](#)

(After death rites)

Sruthwa guru vachanam nrupa nandan,
Kruthwaa Yadhavidhi samkara karmavum,
Mithra brutya , mathru sodharopadhyata ,
Yukthanayoru Bharatha kumaranum,
Tatha sareeram yenna thoni thannil ninnu,
AAdara poorvam yeduthu neeradichu,
Divyambaraabharana lepanangalaal,
SArvangam yellam alangaricheedinaan,
Agni hothragni thannal agni hothriye,
SAmkarikkum vannam aacharya samyutham,
Dathwaa thilodhakam dwadasavasare,
Bhathyaa kazhichathu pindavum aadaraal,
Veda parayanamaaraam vijavalikko,
Dhana Godhana grama rathnambaram,
Bhooshana lepana Thamboola poogangal ,
Ghoshena dhanavum cheythu sasodaram,
Veenu namakarichu aaseervachanamaa-
Danavum cheythu vishudhanai mevinaar.

Hearing the advice of the Guru , that son of a king,
After deciding to do the after death rites as per law,
Along with friends, servants, mothers , and brother ,
That lad Bharatha who was well prepared ,
Removed the body of the father from the oil boat,
And respectfully bathed it and decorated all parts of the body,
With divine cloths ornaments and unguents,

And with the fire used by his father for sacrifices,
And with the help of an expert in fire sacrifice,
And along with his Guru performed the rites.
On the twelfth day he offered Gingelly and water,
And later offered with devotion the sacred rice balls,
And gave offerings of money, cows, villages, jewels silk cloth,
Ornaments, unguents, betel leaf and betel leaf,
To experts in Vedas and to other Brahmins along with his brother,
And both of them saluted on the floor,
And words of blessings from Vedas were chanted,
And all of them became pure.

Janaki Lakshmana samyukthanayudan,
Kananam prapicha Ramakumarane,
Manase chinthichu chithuchanudinam,
Manava veeranayoru BHarathanum,
SAnujanai vasicheedinan addhinam,
Nana suhrud janathodumanakulam.

That human hero Bharatha,
Thinking and thinking in his mind,
Of Rama, Lakshmana and Sita,
Who have reached the forest,
Lived along with his younger brother,
That day along with other friends.

Thathra Vasishta muneendran munikula,

SATHAMANMARUMAI vannu sabhanthike ,
ARNORUHASANA sannibhanaam muni,
SWARNASANE maruveedinan aadharaal,
SATHRUGNA samyukthanaya Bharathane ,
THATHRA varuthiya neram avargalum,
MANTRIKALODUM pura vasikalodum,
ANTHRANANDAM valarnnu maruvinaar,
KUMBITTU ninna Bharatha kumaranodu,
AMBHOJA sambhava Nandanam cholinaan.

To that assembly , sage Vasista came with ,
Many great sages and that sage ,
Who is equal to Brahma in stature ,
Occupied the golden seat, with respect.
And when Bharatha along with Shatrugna,
Came there, they along with ministers,
Citizens joyfully conversed with each other.
That son of Lord Brahma addressing ,
Bharatha who was saluting him told.

“Desakalochithamaya vakkukal,
Desikanaya jnan aasu choilleduvan,
Sathya sandhan thava thathan Dasarathanm,
Pruthwee thalam ninakku nalgeedinaan,
Puthrabhyudayartham yesha Kaikeyikku,
Dathamayoru vara dwayam karanam,
Manthra poorvam abhishekam ninakku jnan,

Manthrikalodum anbody cheytheeduvan,
Rajyam arajakamaam bhavanal ini,
THyajyamaleennu darikka , kumara nee,
Thatha niyogam anushtikkayum venam,
Paathakammundam athallaykil yevanum,
Onnozhiyathe gunangal naranmaarkku,
Vannu koodunnu guru prasadithinaal.

By using words suitable to place and time,
I as your teacher am telling you,
Your father Dasaratha is a truthful man,
And he has given the earth to you,
Which was given as one of the two boons,
Given to Kaikeyi who asked it for the goodness
Of her son and I would carry out your coronation,
With love ,along with suitable Manthras,
With the cooperation of the ministers .
Since the kingdom will become one without a king,
Oh Lad , you cannot say no to this,
And also you have to obey the wish of your father ,
And that would also not be a crime to any one ,
And by the grace of the guru,
All the good things accumulate to all men.

Yennarul cheytha Vasishta muniyodu,
Nannai thozhuthu unarthichu Bharathanum,
“Innu adiyannu Rajyam kondu kim phalam?
Mannavanaukunnathum mama poorvajan,

Jnangal avanude kinkaranmarathre ,
Ningal ithellam marinjallo mevunnu,
Nale pularkale pokunnathundu jnan,
Nalika nethrane kondingu poruvaan.

To Vasishtha who told like this,
Bharatha saluting him told,
“What is the use of the kingdom to me?
My elder brother would become the king,
And all of are talking knowing all this,
I am going tomorrow morning,
To bring back the lotus eyed one.”

Jnanum Bhavanum Arundathi deviyum,
Nana pura vasikalum amathyarum,
AAna, ther kalal kudira ppda yodu.
Manaka sankha pataha vadyathodum,
Sodara bhoosura thapasa Samantha,
Medini palaka vaisya soodradhiyum,
SAdaramasu Kaikeyi ozhinjulla,
Mathru janangalmayittu pokanam.
Raman ingu aagamichiduvolam jnangal ,
Bhommiyil thanne sayikkunnatheyullu,
Moola phalangal bhujichu basithavum,
AAlepanam cheythu valkalavum poondu ,
Thapasa vesham darichu jata poondu,
THapam kalrnnu vasikkunnatheyullu ,

Itham bharathan paranjathu kettavare ,
Yethrayum nannu nannennu cholledinaar.

Me , yourself , your wife Arundathi,
Various citizens , ministers,
Elephant , chariot , horses and walking soldiers,
Brother, Brahmins , sages , regional kings,
Kshatriyas, Vaisyas , Shudras ,
And all mothers except Kaikeyi ,
Should go there and we should stay,
That till Rama comes back here ,
We would only sleep on the floor,
And only eat fruits and roots ,
And coat ourselves with ashes ,
Wear bark of wood as cloth and
Dress ourselves like a savants ,
And keep a matted hair ,
And live there mixed with pain ,
And when people heard this,
They told that it was great great.

[2.17 Bharathande vana yathra](#)

Bharatha's journey in to forest

Chithe ninaskkithu thonniyathu adbutham,
Uthamanmaaril athyuthamallo nee ,

SAdhukkalevam pugazhthunnathu neram,
Adhithya devan udichu, Bharathanum,
Sathrugnnodu koode purapettithu,
Thathra Sumanthra niyogena sainyavum,
SAthwaram Ramane kaanmaan nadannithu,
Chithe niranju vazhinja modathodum,
Raja dharangal kausalyadhikal thadhaa,
Rajeeva nethrane kaannan nadannithu,
Thapasa sreshtan Vasishtanum pathniyum,
Thapasa vrundhena sakam purapettu,
Bhoomi kilarannu pongeedum podikalum,
Vyomani chennu parannu chamajithu,
Raghavaalokanananda vivasaraam,
Lokar arinjeela Marga khedangalum .

When the good people were praising him,
“It is a great wonder that this thought came to you,
Are you not the most good one among the good ones,”
The sun arose in the east and Bharatha,
Started the journey with Shatrugna,
And because of the orders of Sumanthra,
The army also started to see Lord Rama,
With joy filling completely their mind,
The wives of kings like Kausalya ,
Started walking to see the lotus eyed one,
The master of penance Vasishtha and his wife ,
Along with a crowd of sages also started.

The dust that came out of the happy earth,
Filled and occupied the entire sky,
And that crowd whose mind was occupied by Rama,
Never felt the toil of walking that way.

Srungi verakhyapuram gamichittudan,
Ganga thate chennu ninnu perumpata,
Kekayi puthra suthan patayodum,
Yingadhansyathu kettu Guhan Thadaa,
SAngitha maanasanai vannu thannude,
Kinkaranmarodu chonnan athu neram,
"Bana chapathi sashtangalum kakondu,
THonikal okke bandhichu sannadharai ,
Nilpin yellavarum , jnan angu chennu,
Kandippol varunnathum undu vaikidathe,
Anthike chennu vandhichal avanude,
Anthargatham arinjeetuthndallo,
Raghavanodu virodhathathinnengilo,
Pokarathu aarum ivar nirnayam,
Shudharennakil kadathugayum venam,
Padathikkethum vishadhavum koodathe",
Itham vicharichu urachu guhan Chennu,
Sathwaram kalkkal namaskaricheedinaan.

After reaching Srungivarakhya pura ,
That great army stood at the banks of ganges,
Guha then hearing that the son of Kaikeyi,

Has come along with a great army,
With a suspicious mind called,
And told his servants ,
“Along with bow , arrow and other weapons ,
Tie all our boats and be ready , and I would ,
Go there and come back soon.”
He thought that if he goes and salutes them,
He would be able to understand their thoughts,
And if they are all against Sri Rama,
They should certainly not be allowed to proceed,
But if they are good, they should be helped to cross,
Without any problems to them on their way,”
Thinking like that Guha went there ,
And saluted at their feet.

Nana vidhopayanangalum Kazhcha vechu,
Ananda poorvam thozhuthu nineedinaan,
Cheerambaram, Ghanashyamam , Jatadharam,
Sri Rama manthram japantham anaaratham,
Dheeram Kumaram , kumaropamam , maha-
Veeram Raghuvara sodharam SAnujam,
Mara samana sareeram manoharam,
Karunya sagaram kandu Guhan thadhaa,
Bhoomiyil veenu Guhaom ithyukthwaa ,
Pranamavum cheythu, bharathanum anneram,
Uthapya gadamalingya Raghunadha,
Bhaktham vayasya mana maya vakyavum,

Ukthwaa Guhanodu pinneyum chollinaan,
"Uthama purushothamsa rathnam bhavan,
Aalinganmam cheythuvallobhavane ,
LOkalamba bhoothanagiya Raghavan,

After offering to them with various types of presents
He stood there in front of him with joy.
Seeing him Dressed in bark , black in colour , wearing twisted hair,
Always keeping on repeating the name of Rama,
Bold, young , comparable to Rama , great hero,
Brother of Sri Rama along with his brother,
With a body like the love god ,
Guha fell on the floor and said, "I am Guha",
And again saluted him and then Bharatha,
Made him stand up and tightly embraced ,
That devotee and great friend of Rama ,
And enquired about his welfare ,
And further told Guha,
You are the head gem of good people ,
Did not Rama with the colour of rich black cloud ,
Embrace you, Oh great one,"

Lakshmi Bhagawathi devikkozhinju ,
Sidhikkumo matthu oruvarkkum , athorkka nee,
Dhanyanakunnathinnu nee bhuvanathingal ,
Innathilloru samsayam math sakhe,
Sodharanodum Janakathmajayodum,

Yethoridathu ninnu anbodu kandithu,
Ramane nee, TYavanenthu paranjathum,
Nee mudhaa Ramanodu yenthonnu chonnathum,
Yathoridathirangi Raghu Raghu nayakan,
Sitayodum koodi , neeyavidam mudhaa,
Kattitharuga” yennu kettu guhan thadhaa,
Vattamillathoru santhosha chethasaa,
Bhkthan bharathan athyuthaman yennu than,
Chithe niroopichu udan nadaneedinaan.

You should remember that this ,
Will not be possible for anyone else except Lakshmi,
And my friend there is no doubt at all ,
That you are one of those blessed in this earth,
Where did you lovingly see,
Rama along with his brother and Janaki?
What did he say to you?
And What did you reply with joy,
Where did the lord of Raghu clan get down,
Along with Sita , You please show me those places.”
Hearing all this Guha with a completely happy mind,
Decided that the devotee Bharatha was great,
And thinking like this he walked further.

Yathra suptho nisi Raghavan Sitaya,
Thathra gathwaa guhan sathwaram chollinaan,
“Kandalumengil kusastrutham Sitaya,

Kondal varnan than Maha sayana sthalam

After Guha went to the place ,

Where Sri Rama slept with Sita , he told,

“Please see the great bed of dhurbha where
Sita slept along with that black coloured one.”

Kandu Bharathanum muktha bhashpodhakam,

Thonda virachu sagadhadaham chollinaan,

“Ha Sukumaari , Manohari, Janaki,

Prada moordhni suvarna thalpa sthale,

Komala snigdha davalambara sthy they,

Ramena seethe maha sukham sa kadham,

Sethe kusamaya vishtare nishtooore ,

Khedena sita madeya agra janmanaa.”

Seeing that with tears falling like a river,

With a shaking throat and with a shaking voice told,

“Hey tender one, Hey pretty one , Hey Janaki,

You who used to sleep in the great palace ,

On a golden cot , with soft white spreads over the bed ,

How did you sleep along with Rama with pleasure,

On the very harsh bed of dhruva grass ,

Which was spread on the mud ,

Where you sad Sita , the wife of my elder brother?

“Maddhosha karanal yennathu chinthichum,

Iddeham aasu parithyajichiduvan,

Kilbisha kariniyaya Kaikeyi than,
Garbhathil ninnu janichathu karanam,
Dushkrithiyathyathi papiyam yenneyum,
Dikaricheedinen pinneyum pinneyum,
Janma saphalyavum vannithanujannu,
Nirmala manasan bhgyavanethrayum,
Agrajan thanne paricharichu yeppozhum,
Vyagram vanathinnu poyathu avanallo”

Thinking that this happened due to my fault,
I want to give up my soul ,
But this is because I was born in the womb,
Of the sinner Kaikeyi , I have berated myself,
Again and again As I am a great sinner ,
And my birth would only be fully compensated,
If as a younger brother I am able to always assist and take care of,
My elder brother who has pure heart and luck,
Because he went to the forest with great interest.

Sri Rama dasa dasanmaarkku dasanaya,
AARuda bhakthi poondesha jnanum sadaa,
Nithyavum sevichu kolvan yennal varum,
Marthya janmathil phalamennu nirnayam,
Chollu nee yennodu evide vasathi ,
Kausalya thanyan avidekku vaikathe,
Chennu jnan ingu kooti kondu poruvan,”
Yennathu kettu guhanum ura cheythaan,

“Mangala devatha vallabhan thangal,
Inninganeyulloru bhakthiyundakayaal,
Punyavanmaaril vechu agresaran bhavan,
Nirnayamengilo kelkka mahamathe ,
Ganganadhi kadannal aduthu yethrayum,
Mangalamayulla Chithrakootachalam,
Thannikate vasikunnithu sitaya ,
Thannude sodaranodum yadha sukham”
Itham guhokthikal kettu Bharathanum,
“Thathra gachamahe Seegram Priya Sakhe,
Tharthum amarthya thatiniye sathwaram,
Karthum udhyogam samartho bhavadhya nee.

If I become the slave of the slave of the slave of Rama,
With very great devotion to him and daily,
Serve him always then I would get the result of this human birth.
Please tell me where does the son of Kausalya live ,
And then I will go there speedily and bring him back.”
Hearing this Guha told, “ Since you have,
Such a great devotion to that husband of the auspicious goddess,
You are the greatest among the blessed people,
And then please hear what you wanted to know , oh intelligent one,
“Your brother along with Sita and his brother,
Are happily staying near Chithrakoota mountain,
Which is near , if you cross the ganges.”
Hearing these words of Guha Bharatha told,
“My dear friend, we will go there now,

And let me be blessed to be able ,

To cross the river speedily.”

Sruthwa Bhratha vakyam Guhan sadaram,

Gathwaa vibudha nadhiye kadathuvaan ,

Bruthya janathodu koode sasambramam,

Visthara yuktham mahakshepani yutham,

Anjasaa kula desam niracheedinaan,

Anjooru thoni varuthi nirathinaan .

Oothamamayoru thjuzhayum yeduthu athil,

Yetham valiyoru thoniyil than mudhaa ,

Sathrugnanodu Bharathaneyum muni-,

Sathamankiya vasishtaneyum thadhaa ,

Rama matha vaya Kousalya thanneyum,

Vama seelangiyaam Kikeyi thanneyum,

Uthamayaam Sumithra devi thanneyum,

Pruthweesa pathnimaar mathullavareyum,

Bhakthya thozhuthu karethi mandam thuzhanju,

Asthabheethyaa kadatheedinnan aadharaal,

Umbar thadiniye kumbittan aakulam,

Mumbe kadannithu vampadayum thadhaa.

Hearing the words of Bharatha with respect,

He went to make arrangements to enable ,

Them to cross the river and along with,

All his servants but with nervousness,

He brought and spread there five hundred boats,

Which had big pipes, which were broad,
And completely filled the entire shore.
Taking hold of a very big oar , and selecting ,
A very big boat he himself helped ,
Shatrugna , Bharatha , the great sage Vasishtha,
Kausalya the mother of Rama ,
The Crooked Kaikeyi , the good woman Sumithra,
The wives of kings and others to get in to the boat,
After saluting them , and slowly rowed,
So that there was no fear and helped them to cross the river,
At that time he saluted the Ganges and before him the great army also crossed.

Seegram Bharadwaaja thapasendrasramam,
Vyagra Govinda poornam virodham vinaa,
SAmprapya sampreethanaaya Bharathanum,
Vanpadayokkave dhoore nirutheedinaan,
Thanum anujanumai udajangane,
SAnadamavisya ninnorantharam ,
Ujjwalanthm Maha thejasaa thapasam,
Vijaarathma maseenam vidhi samam,
Drushtwaa nanama Sahtangam sasodaram,
Pushta bhakthyya Bhardwajamuneeswaram ,
Jnathwaa Dasaratha nandanam balakam ,
Preethyaiva poojayamasa muneendranum.

Reaching quickly the hermitage of sage Bharadwaja,
Which was filled with mutually friendly tigers and cows,

Bharatha became extremely happy and ,
Stopped his great army at a far off place ,
And he accompanied by his younger brother ,
Entered very happily the hermitage ,
And later after standing there for some time,
And seeing the shining sage of great penance,
Who had a mind without worries and was equal to Brahma,
He along with his brother saluted him falling on the floor,
With great devotion and understanding that they ,
Are the sons of Dasaratha , that great sage ,
Worshipped them with great love.

Hrushta vachaa kusala prasnavaum cheythu,
DRushtwa thadhaa Jata valka dharinam,
Thushti kalarnnu arul cheythan, "Ithinthedo,
Kashtam ikkoppu papannamallottume,
Rajyavum palichu nana janagalaal,
Poojyanayoru nee yentinayingane ,
Valkalavum jatayum poondu thapasa ,
Mukhya veshathe parigarahicheeduvaan?
Yenthoru karanam van padayodum,
AA hantha vananthare vannathum chollu nee>"

Laughingly he enquired about their welfare,
And seeing them dressed in bark and with matted hair,
He told them with merriment ,
"What is this problem? This dress is not suitable to you,

Who rules the kingdom and is worshipped by many people,
Why are you wearing this sages attire of bark and matted hair?
What is the reason for you to come to this forest,
Accompanied by a very large and great army?

Sruthwaa Bhardwaja vakhyam Bharathanum,
Itham muni varan thannodu chollinaan,
“Ninthirullathil yerathe lokathil,
Yenthoru vruthantham mullu Maha mune,
Yengilum vasthavam jnan unarthippan,
Yisangadam povaan anugrahikkenname ,
Ramabhisheka vignathinnu karanam,
Rama padabjangal ane Thaponidhe,
Jnan yethume onnarinjjela Raghavan,
Kananthiunnu ezhuneluvan moolavum,
Kekaya puthriyam amma than vaakaaya ,
Kakola vegame moolam athinnullu.”

Hearing the words of Bhardwaja , Bharatha,
Told as follows to the great sage,
“Oh great sage , In this world nothing ,
Happens which is not in your knowledge,
And in spite of that I will inform you the truth,
So that you would bless me to get rid of this sorrow.
Oh great sage, On the oath on Rama’s lotus like feet,
I did not know anything about,
The reason for the stoppage of coronation of Rama,

The reason for his coming to the forest ,
Is the speedy poison injected by,
My mother who is the daughter of Kekaya.,”

Ippol asudhamo shudhamo , jnan athini,
Pada padmam pramanan Dayanidhe,
Sri Ramachandrannu bruthyanai nalppada-
Varija yugmam bajikkenniye mama,
Mathulla bogangalaal yenthoru phalam?
Muthum mathinozhinjilloru kamkshitham,.
Sri Raghavan charanathike veenu ,
Sambharangal yellam avide samarppichu,
Poura Vasishtadhikalodu koodave ,
Sri Ramachandrannu abhishekavum cheythu ,
Rajyathinasu kooti kondi poyittu,
Poojyanam jyeshtane sevichu koluvan.”
Ingane kettu Bharatha vakyam muni ,
Mangalathmanamenam punrneedinaan,
Chumbichu moordhni santhoshchu arilinaan,
“Kim bahunaa vathsaa , Vruthanthamokke jnan,
Jnana drusyaa kandarinjirikkunnithu,
Manase sokamunakolo kelkka nee.”

Whether I am pure or impure now ,
Oh treasure of mercy , On oath on his,
Lotus like feet , I am telling you,
I do not see any use of any pleasures,

When I can become the servant of Sri Rama,
And daily pray the pair of that lotus like feet
Except for that I do not have any other desires,
I would like to fall at the feet of Rama ,
Submit all the wealth as well as kingdom ,
And conduct the coronation of Rama,
Along with Vasishta and other citizens.,
And serve my great honourable brother.”
Hearing these words of Bharatha,
The sage Hugged that Bharatha with an auspicious soul,
Kissed him on his head and told with joy ,
“What more is there son, by my divine ,
Sight I have come to know of all the matters.
Do not have sorrow in your mind and hear me.”

“Lakshmanane kkal ninakkerume bhakthi,
Lakshmipathiyaya Ramangal nirnayam,
Ini sanlkaricheeduvan ninne jnan,
Vanna padayodu milloru samsayam,
OOnum kazhinju urangi pular kale,
Venam Raghunadhane chennu koopavaan.”
Yellam arul cheytha vannam , yenikku athinnu,
Illoru Vaimukhyam yennu bharathanum,
Kal kazhugi samaachya muneendranum,
Yekagra manasanai athi vidhrutham,
Homa gehasthanai dhyanavum cheythithu,
Kama Surabhiye thal kshane kananam,

Devendra loka samanamai vannithu,
DEvakalai chanju tharukkalum,
Deva vanithamarai lathakalum,
Bhavana vaibhavam yethrayum adbutham.

“Your devotion to the consort of Lakshmi,
Is more than that of Lakshmana,
And the future has to be decided by Rama,
And now I will show my hospitality ,
To you along with the army without any doubt .
You can take your food and sleep,
And you have to see Rama early in the morning ,
As it is the proper time to salute him.”
Let everything be as you have told,
And I do not have anything against it,
Said Bharatha and the great sage,
Washed his feet and did Achamana,
With singly pointed mind did,
Meditation on the wish giving cow
As well as fire sacrifice, and ,
Immediately the forest became ,
Equivalent to the place of devas,
All the trees became devas ,
And all the climbers became deva maidens ,
What a wonderful thing is the ,
Greatness of the working of the mind.

BHaktha bhakshyadi peyangal bhojyangalum,
Bhukthi prasadanam mathum bahu vidham,
Bhojana salakal sena gruhangalum,
Raja gehangalum yethra manoharam,
Swarna rathna vratha nirmitha mukkave ,
Varnipathinnu paniyundu ananthanum.

The rice , eatables and drinks were very tasty,
And there were several types of side dishes,
The dining halls, the barracks of the army ,
And homes for the kings were very pretty,
And everything was made either by gold or silver,
And even Adhishesha would find it difficult to describe.

Karmanaa sastra drushtena Vasishtane,
Sammodhamodu poojichithu mumbinaal,
Paschad sasainyam bharatham sasodaram,
Ichanu roopena pujichanantharam,
Thurpthrai thathra Bhradwaja mandhire,
Supthrayamaravathi sannibhe.

As per the laws of the religion ,
With consent of all at first ,
Vasishta was worshipped ,
And later Bharatha his brother ,
And the army took food as much as they want,
And satisfied well slept in

The ashram which was like the city of Indra.

Uthanavum cheythushasi niyamangal,
Kruthwaa Bharadwaja padangal koopinaar,
Thapasan thannodu anugnayum kaikondu,
Bhoopathi nandanam marum purapettu,
Chithrakoodachalam prapya Maha balam,
Thathra parpichu dhoore kinchi dandhike,
Mithramayoru Guhanum Sumanthararum,
Shatrugnanum thanumai Bharathanum
Sri Rama sandarasana kamkshaya mandam,
Aaranju nana thapodhana mandale,
Kananju ororo munivarnmarodu,
Thanu thozhuthu chodhichu mathyadaram,
"kuthra vazhunnu Raghuthaman athra ,
Soumithriyodum mahee puthiyodum mudhaa.

They got up in the dawn , and after ,
Completing the rituals saluted Bhardwaja,
And after taking leave from him,
The princes started from there,
Reached the Chithrakoota mountains,
Made the army stay little far away,
And Guha who is a friend, Sumanthra,
Sathrugna and Bharatha himself ,
With anxiousness to see Rama,
Slowly enquired in different hermitages,

With the sages and not able to find out
They asked bowing and saluting,
“Where does the lord of Raghu clan stay,
Along with Lakshmana and the princess?”

Uthamanaya Bharatha kumaranodu,
Utharam thapasanmar aruli cheythu,
‘Uthara theere sura saritha sthale,
Chithra koodadri than parswe, Mahasrame,
Uthama purushan vazhunnu,” yennu kettu,
Yethrayum kouthukathode Bhrathanum,
Thathraiva chenna nearthu kanai vannithu,
Athyathbuthamaya Ramachandrasramam.

To the very good lad Bharatha,
Those great sages gave an answer,
“In a place which is in the northern side of Ganges,
Very near to the Chithra koota mountain,
In a great hermitage that great man is living,”
And hearing that Bharatha went with lot of curiosity,
And when he reached there what he saw,
Was a scene of the greatly wonderful ,
Hermitage of Sri Ramachandra.

Pushpa phala dala poorna vallee tharu,
Sashpa ramaneeya kanana mandale ,
Aamra, kadali , bakula , panasangal,

Aamrathaka , Arjuna naga punnagangal,
Kera poogangalum kovidarangalum,
Yeranda champakasoka thalangalum,
Malathi jathi pramukha lathavali,
Salikalaaya thamala salangalum,
Brungadhi nana vihanga nadhangalum,
Thunga mathanga bujanga plavanga ,
Kurangadhi nana mruga vraatha leelayum,
Bhangyaa samalokya dhoore bharathanum,
Vrukshagra samlagna valkalalankrutham,
Pushkaraksha asramam bhakthya vananginaan.

Filled with flowers , fruits , leaves , climbers , small flowers,
That extremely pretty forest place was having,
Trees of Mango, Banana, silk cotton, Jack fruit ,
Hog plum, Arjun, Salt cedar , white jade ,
Coconut , arecanut , butterfly tree ,
Castor , Champa , asoka , palm tree ,
Blossoms of jasmine , important climbers .
Black cumin , egg tree , sala tree ,
Many types of bees , sounds of pretty birds,
Lions, elephants, snakes , monkey, deer
And other hoards of animals,
And That place was pretty and seeing it,
With the bark dresses which were hanging on trees,
Bharatha saluted that hermitage of Rama.

Bhagyavanaya bharithan athu neram,
Marga rajasi pathinju kanai vanna,
Sita , Raghunadha padaravindangal,
Noothanamai athi shobhanam pavanam,
Angusabja dwaja vajra mathsyadhi ,
KONDangitham mangalam Ananda magnanai,
Veenurundum paninjum karanjum Thadha,
REnu than mouliyil kori yiteedinaan.

That Bharatha who was very lucky , saw ,
In the dust of the path the imprint ,
Of the lotus like feet of Sita and Rama ,
Which was pure , divine and new ,
And was decorated by flowers of lotus,
Being imprinted with lines of gold flags diamond and fish
And which was greatly auspicious,
And became very happy , fell and rolled on them,
Saluted and cried and put the dust,
Collected from there on his head.

“Dhanyoham innaho Dhanyoham innaho,
Munnam maya krutham punya param param,
Sri Rama pada padmanjitham bhoothalam,
AAral yenikku kanman avakasavum,
Vannithallo Muhuri pada pamsakkal,
Anweshanam cheythu uzhalunnithethavum,
Vedavum eesanum deva kadambavum,

Vedangalum Naradadhi munigalum.

“I am blessed today, Blessed I am today,
Because a chance has come to me to see,
The imprint of the lotus like feet of Rama,
Due to the good that I did previously,
For this is that which was constantly ,
Searched by devas, Brahma and Shiva ,
Vedas and also by the sage Narada.”

Ithamorthu adbutha prema rasaplutha,
Chithanai , Ananda bhaspakulakshanai,
Mandam mandam paramasrama sannidhou,
Chennu ninnoru nerathu kanayithu ,

Thinking like this and with a mind drowned,
In the juice of joy and extreme love ,
And with eyes shedding tears of joy,
He slowly and slowly went in front,
Of that God and he could see them.

Sundaram Ramachandram Paramanandam,
Mandira indradhi vrundharaka vrundha,
Vanditha indira mandirosthalam,
Indivarraaja indivara lochanam,
Doorva dala nibha shyamalam komalam,
Poorvajam neela nalini dalekshanam,

Ramam Jata makutam valkalambaram,
Soma bhimba bha prasanna vaktharambujam,
Udhyath tharruna arunayutha shibhinam,
Vidhyuth samangiyaam Janakiyayoru,
Vidhyayumai vinodhichirukkunnoru,
Vidhyothamanam athmana vyakulam,
Vakshasi Sri vathsa lakshamavyayam,
Lakshmi nivasam , jaganmayam achyutham,
Lakshmana sevitha pada pangeruham,
Lakshmana lakshya swaroopam purathanam,
Dakshari sevitham , paksheendra vahanam,
Raksho vinasanam , raksha vichakshanam,
Chakshu Sravana pravara palyangakam,
Kukshi sthithaneka padmajandam param,
Karunya poornam Dasaratha nandanam,
Aaranya vasa rasikam manoharam,
Dukhavum preethiyum ulkkondu ,
Trukkallkal veenu namaskaricheedinaan.

Seeing The pretty ramachandra who is divine joy,
Who is saluted by Indra and groups of devas,
Who is having a place in the mind of Lakshmi,
Who was born as younger brother of Indra ,
Who has eyes resembling the blue lotus,
Who is back like the Dhoorva grass and is pretty,
Who is his elder brother , Who has blue eyes like the leaves of lotus ,
Who is Rama with matted hair and dressed in bark of a tree ,

Whose lotus like face has the pleased look of the moon,
Who shines like ten thousand rising red coloured suns,
Who spends time with Sita who is like lightning,
Who has a splendid light , but worries in his mind,
Who has the incomparable Sri Vathsa on his chest,
Who is the home of Lakshmi , Who is Achyutha spread all over the world,
Whose lotus like feet are served by Lakshmana,
Who is primeval and whose form is the model of Lakshmana,
Who is served by Lord Shiva, Who rides on the king of birds,
Who is the destroyer of Rakshasas , who is an expert in saving,
Who is the one who sleeps on Adhishesha,
Who has several universes in his belly,
Who is full of mercy and son of Dasaratha ,
And who enjoys stay in the forest and steals one's mind,
With emotions of sorrow , love and devotion,
He fell at his feet and saluted him.

Raman avaneyum Shatrugnaneyum ,
Mamosdhal yeduthu nivarthi sasmbaram,
Deerga bahukkalaal Alinganam cheythu ,
Deerga niswasavum anyoonyam mul kkundu,
Deerga nethrangalil ninnu bhashpodakam,
Derega kalam varthu sodaramareyum,
Uthsanga seemini cherthu punarapi ,
Vathsangalum anachu Ananda poorvakam,
Sathsangam mereyulloru Soumithriyum,
Thatsamaye Bharathangulikal koopinaan,

Shatrugnanum athi bhakthi kalarnnu ,
Soumithri than Padambujangal koopeedinaan,
Ugra trusharthanmaaraya pasu kulamagre,
Jalasayam kanda pole thadhaa,
Vegena sannidhou chennasu kandithu,
Raghavan than thirumeni manodrutham.

Rama with happiness raise him,
And Shatrugna up , and for curing their nervousness,
Embraced them with his long hands,
And both of them took long breaths ,
And the brothers shed tears out of their long eyes,
For a very , very long time,
And again took both of them on his lap ,
And once again hugged both of them,
And at that time Lakshmana who was good,
Saluted the feet of Bharatha ,
And Shatrugna with great reverence ,
Saluted the feet of Lakshmana .
All others, Like the cows which are greatly thirsty and hungry,
Rushees swiftly on Seeing a big lake nearby ,they ,
Went before him and saw the form of Rama .

Rodhanam cheyyunna mathavine kandu,
Padangalil namichan Raghu nadhanum,
Yethrayum aarthi kondu Kausalyayum,
Puthranu bhashpa darabhishekam cheuthu,

Gadamaslishya sirasi mukarnnu udan,
OOdamodham mulayum churannu thadhaa.
Anyarayulla mathru janatheyum ,
Pinne namakaricheedinaan aadharal,
Lakshman thanum avvanam vananginaan,
Lakshmi samamaya Janaki deviyum,
Gadamaslishya Kausalyadhikal sama-
Rooda kedam thudacheedinaar kannu neer.
Thathra samagatham drushtwa guruvaram.
Bhakthya Vasishtam sasangamammurudan,
Nathwa Raghuthaman aasu cholledinaan,
“Yethrayum bhagyavan jnan yennu nirnayam,
Thathannu saiukhyamalle nija manase ,
Khedamundo punarenne pirigayaal?
Yenthonnu chonnathennodu cholleduvaan,
Yenthu Saumithriye kondu paranjathum,”
Rama vakyam kettu chonnan vasishtanum,
“Dheemnathaam sreshta, thathrodantham aasu kel,
Ninne pirinjathu thanne niropichu,
Mannavan pinneyum pinneyum dukhichu,
Rama ramethi Sithethi Kumarethi,
Ramethi Lakshmanethi pralapam cheythu ,
Deva lokam chennu pukkan ariga nee ,
Deva bhogena sukhichu santhushtanai.

Seeing his mother who was crying,
Rama fell down and saluted her feet,

And Kausalya with very great longing,
Bathed her son in the rain of her tears,
Hugged him tightly, smelled his head,
And due to great joy her breasts produced milk.
He then saluted all other mothers with respect,
Lakshmana also saluted like him,
And Sita who was like Goddess Lakshmi,
Was tightly hugged by Kausalya and others,
And wiped away her tears of sorrow.
Seeing his teacher who had come there ,
Rama saluted him with great devotion,
And saluting him told him,
“ It is definite that I am greatly lucky,
Is my father doing well, has he ,
Got more sorrow due to parting with me again?
What did he tell to inform me,
What did he tell to inform Lakshmana?”
And hearing these words of Rama, Vasishtha told,
“Greatest among the wise , hear from me the news of your father.
After parting with you , berating himself .
The king became more and more sad,
And cried, Rama, Rama , Sita , Oh lad,
Rama, Lakshmana and wailed ,
And understand that he has reached the heaven,
And there he is happily living with pleasures of heaven.”

Karna sulaabam guruvachanam sama-

Karnyaa Raghuvaran veenithu bhoomiyil,
Thalkshanam uchair vilapichathethavum,
Lakshmanodum Janani janangalum,
Okke vaa vittu karanju thudanginaar ,
“Ha , Thatha , maam parithyja vidhivasal,
Yethoru dikkinnu poyithayyo bhavan,
Ha , Ha hathoham anathosmi maam ini,
Snehena lalippathaar anuvasaram,
DEhamini thyajichedunnathundu jnan,
Moham yenikini yilla jeevikkayil,
Sitayum Soumithri thanum avannname ,
Rodhanam chethu veenidinaar bhoothale.

Hearing the words of Guru which bored in to his ears,
Sri Rama fell down on the ground ,
And immediately started wailing at the top of his voice,
To Lakshmana , the ladies who were his mothers,
Who also started crying with an open mouth,
“Hey father , by the action of fate , where ,
Did your great self go leaving me here ,
Alas, alas , I am dead , From now I am an orphan,
Where is the chance now of your fondling and caressing me?
I would leave this body and die immediately,
As I do not have wish to live any more.”
Sita as well as Lakshmana also cried,
Like that and fell on the ground.

Thadasayaam Vasishtokthikal kettavar ,
Ul thapamottu churukki maruvinaar,
Mandakiniil irangi kulichavar,
Mandethara m udaka kriyyum cheythaar.
Pindam Madhu sahithe angudhee salphala,
Pinyaka nirmithannam kondu vechithu,
Yathorannam than bhujikkunnathu athu,
SAdaram nalka pithukkalkkum yennallo ,
Veda smruthikal vidichathennaorthu,
Athi khedena pinda dhanantharam thadaa ,
Sm=nanam kazhichu punyohavum cheythadha,
Snanantharam prapichasramam ,
Annu upavasavum cheythithu yellavarum,
Vannu udhicheedinnan aadithya devanum,
Mandakiniyil kulichuthu sandhyayum,
Vandhichu ponnasrame vasichedinaar.

At that time hearing the words of Vasishta ,
Their inner sorrow came down a bit ,
And they got in to Ganges and took bath,
And performed the oblation of water in a proper manner
And offered balls of honey mixed with fruits and oilcake ,
Remembering that it has been ruled by the words of Vedas
That we have to offer that food to the manes that we usually eat
And with sorrow after offering these balls , they again took bath,
Performed the purification ceremony, again took bath,
Went to the hermitage and all people did not take food that day ,

And when next day morning when the Sun god came out ,
They took bath in Ganges did salutation to the dawn ,
And went back and lived in the hermitage.

2.18 Bharatha Raghava Samvadham

The discussion between Rama and Bharatha.

Anneramasu Bharathanum Ramane ,
Chennu thozhuthu paranju thudanginaan,
“Rama, Rama Prabho Rama, Maha bhaga ,
Mama vakyam chevi thannu kelkkanam,
Undu adiyam abhisheka sambharangal,
Kondu vannittu , athu kondini vikathe,
Cheyga venam abhishekavum palanam,
Cheyga rajyam thava paithrum yadhochitham.
Jyeshtanallo bhavan , kshatyanam mathi,
Sreshtamaam dharamam prajaa paripalanam,
Aswamedhadhiyum cheythu keerthyaa chiram,
Viswamellam parathikulathanthave ,
Puthrareyum janippichu rajyam nija,
Putrangalakki vanathinnu pokanam,
Ippol. Anuchithramathre vanavaasam,
Adbutha Vikrama , Nadha praseedha may,
Mathavu thannude dushkrutham thavaka ,
Chethasi chinthikkarutu Daya nidhe.

Then at that time Bharatha went and,
Saluted Rama and started saying,

“Hey Rama, Rama, Lord , Rama , great hero,
Please hear carefully to what I say,
I have with me materials for the coronation,
As I have brought them, so now without any delay,
The coronation has to be performed,
Rule over the country which is your father’s properly,
You are the eldest brother , because for the ,
Kshatriya’s the great dharma is to rule over people ,
Perform several Aswamedhas and spread ,
Your fame all over the world ,
Produce sons and after entrusting,
The king to the son, then only you have to go to forest ,
And now it is improper for you to go to forest at this time,
Oh Lord with wonderful valour , agree with me,
Oh treasure of mercy do not think about the ,
Wrong doing of mother at this time.”

Brathavu thannude padambujam Sirassu,
AAdhyaya bhakthi poondu itham ura cheythu,
Danda namaskaravum ceythu ninnithu,
Pandithamnaaya Bharathakumaranum,
Uthapya Raghana uthsangamaaropya,
Chitha modhena punarnnu cholledinaan.

He had told this by keeping the lotus feet ,
Of his brother on his head ,
He also saluted him falling on the ground,

And seeing that lad Bharatha there ,
Sri Rama went near him made him stand,
And caressed him with joy and told.

“Madvakyamathra kettalum kumara, nee,
Yathwayoktham maya thathadaiva srutham,
Thathan yenne pathinallu samvathsaram,
Preethanai kananam vazhga yennu chollinaan,
Pithaa nnakku rajyam mathru sammatham,
Dathamai poonarennathu karanam .
Chethasaa parkkil namakkiruvarkkum,
Ithatha niyogam anushtikkayum venam,
Yathoruthan pithru vakyathe langichu,
Neethiheenam vasikkunnithu bhoothale .
Jeevan mruthanavan pinne narakathil,
Mevum marichalum illoru samsayam,
AAkayaal nee paripalikka rajyavum,
Poga , jnan dandakam thannil vaneeduvan.”

“ Lad please hear what I have to say,
Whatever you have said was heard by me as such,
Father had asked me with love ,
To go the forest for fourteen years ,
And father gave you the country ,
Because of mother’s views,
When we see properly these are,
The orders of our father and,

We have to obey them,
He who disobeys father ,
And leads a bad life in this world,
He is dead even when he is alive ,
And after death he would go to hell without any doubt,
So you depart and look after the country and ,
And I will live in this dandaka forest.

Ramavakyam kettu chonnan Bharathanum,
“Kamukanaya ththan mooda mansan,
Stree jithan, branthan, anuthaman , vayodhikan,
Raja bhavam kondu Rajasamanasan,
Chonna vakhyam grahymalla Maha mathe,
Mannavanai bhavan vaazhga madiyathe.

Hearing Rama’s words Bharatha told,
“Our father who is a lover has a foolish mind,
He is controlled by women, He is mad , Old man,
Due to his being a king he has Rajasa qualities,
And so oh greatly intelligent one ,
His words are not acceptable,
So without hesitation live as a king.

Yenna Bharatha vakhyam kettu Raghavan,
Pinneyum mandasmitham cheythu chollinaan,
“BHomi bhartha pitha naree jithanalla,
Kamiyumalla , moodathmavum alla kel,

Thathan asathya bhyam kondu cheythathin,
Yethume dosham parayaruthu oorkka nee,
Sadhu janangal narakathilum athi-
Bheethi poondidum asathyathil manase ,
“Engil jnan vaazhvan vane, ninthiruvadi ,
Sangadamanniye Rajyavum vaazhuga “
Sodharan itham paranjathu kettu athi,
Sadaram Raghavan pinneyum chollinaan,
“Rajyam ninaku, yenikku vipinavum,
Poojanyaam thathan vidhichathu munname,
Vyathyamai anushtichal namukkathu,
Sathya virodham varumennu nirnayam,”
“yengil jnanum ninthiruvadi pinnale ,
KInkaranai Sumithrathmajane ppole,
POruvan kananthinnatharuthengil,
Cheruvan chennu Paralokamasu jnan,
Nithyopavasena dehavum upekshippu ,
Nithyeva mathmani nischayichanthike,
Darbha virichu kizhakku thirinju ,
Ninnappol veyyilathu pukku BHarathanum,
Nirbhandha budhi kandappol Raghuvaran,
Thalbodanartham nayanatha samjnayaa,
Chonnan guruvino dappol , Vasishtanum,
Chennu Kaikeyi suthanodu chollinaan,
“Moodanayidola kelkka neeyengilo,
Goodamayoru vruthantham nrupathm,aja,
Ramanakunnu Narayanan paran,

Thamarasodbhavan arthikka karanam,
Bhomiyl soorya kulathil ayodhyayil,
Bhoomi palathmajanai pirannithu,
Ravanane konnu dharmathe rakshichu,
Devakale paripalichukolluvaan.”

Hearing those words of Bharatha , Sri Rama,
Again smiled and replied to him,
“Our father who was the king was not controlled by ladies,
He was not passionate nor was a foolish soul , hear,
You should not find fault with any thing ,
Done by father, for good people
Have greatest fear for breaking an oath,
And about telling a lie and going to hell.”

“Then I would live in the forest ,
And you look after the kingdom without sorrow “
Hearing these words from his younger brother,
Raghava told again, “Earlier our honourable father,
Has told that the kingdom is for you and forest to me,
And if we change what he wished,
Definitely we would be going against his oath.”

“Then I would come along with you,
And be your assistant like Lakshmana,
And if you do not allow me to come to forest,
I will take my life and go to the forest.”
Saying this he started permanent fast ,
So that he can give up his soul,

Spread Dhurbha grass and stood ,
Facing the east in the hot sun.
Seeing that he is adamant , Rama,
Made a sign by his eyes to sage Vasishtha,
To advice him, and Vasishtha went to son of Kaikeyi,
And told, "Do not be foolish and hear what I say,
Which is a very great secret , oh son of the king,
Sri Rama is the divine Narayana,
And due to the request of Lord Brahma,
He was born to the son of a king of Ayodhya ,
In the clan of the Sun, for killing Ravana,
And to look after the welfare of devas."

Yoga maya deviyayathu Janaki,
Bhogi pravaranakunnathu Lakshmanan,
Loka mathaum pithavum Janakaja,
Raghavanmarennu ariyuga vazhipole.
Ravanane kolvathinnu vanathinnu,
Devakaryartham purapettu raghavan,
Mandharaa vakhyavum Kaikeyi chitha-
Nirbhandhavum , deva kruthamennariga nee.

Sita is the Goddess Yogamaya,
And Lakshmana is the chief of the snakes Anantha,
Understand the father and mother of the world,
Are Rama and Sita respectively.
Rama has started to the forest for ,

Killing Ravana for the sake of devas,
The words of Mandhara and the adamancy,
Of the mind of Kaikeyi are created by devas.

“Sri Rama deva nivarthanthingal,
Ulla aagraham neeyum parithyajeecheeduga,
Karana purushajnayaa sathwaram,
Nee Rajhadhanikku po madiyathe ,
Manthikalodum janani janathodum,
Anthamillathe padayodm ippozhe ,
Chennu Ayodhya puri pukku vasikka nee,
Vannedum agarajan thanum anujanum,
Deviyum eerezhu samvathsaravahow,
Ravananan thanne vadhichu saputhrakam.”

“Please give up your great desire ,
For the return of God Rama,
You who are the causal man should immediately,
Without any hesitation go to your capital,
Along with ministers , mothers , people ,
And with the endless army immediately,
And reaching Ayodhya , you should live there .
Your elder brother along with his younger brother,
And the Goddess would come back after fourteen years,
After killing Ravana and his sons.

Itham guru ukthikal kettu Bharathanum,

Chithe valarnna oru vismayam kaikondu,
Bhakthyaa Raghuthama sannidhou sadaram,
Gathwaa muhur namaskruthwaa sasodharam,
“Padukam dehi mama sevichu kolluvaan,
Yavathaava gamanam deva deva , may,
Thava devanaratham bhajichheduvan.”

After hearing this advice from his Guru,
With a great sense of surprise growing in his mind,
Went along with great devotion in front Of Rama,
And after saluting his elder brother told,
“Give me your slippers , for doing service ,
Oh Lord of lords, till the day you come back,
I would be praying you always , my God.,”

Itham Bharathokthi kettu Raghuthaman,
Poltharatikali chertha methioyadi,
Bhakthimanaya Bharathannu nalginaan,
Nathwa parigrahicheedinaan thambiyum,
Uthama rathna bhooshitha padukam,
Uthamange cherthu Rama narendrane,
Bhakthyaa pradakshinam kruthwaa namaskari-
Chu uthaya vandichu chonnaan sagadgadham,
“ Manwabdha poorna Prathama dhine bhavaan,
Vannthillennu vannedukil pine jnan,
Any divas am ushasi jwalippichu,
Vahniyil chadi marikkunathundallo.”

After hearing these words of Bharatha,
Rama gave his slippers which were ,
Embracing his golden feet to Bharatha ,
The younger brother saluted and received it,
Which was covered with costly gems and,
Keeping it on his head , with devotion,
Went round Rama and saluted him,
Got up and told him with a tottering voice,
“The first day after this period is completed ,
Suppose you do not come , I would,
On the next day in the dawn make a big fire,
And die after jumping in to it.”

Yennathu kettu Raghupathiyum nija,
Kannu neerum thudachu anbodu chollinan,
“Angine thanne, oru antharamillathinnu
Angu , jnan annu thanne varum nirnyam.”
Yennarul cheythu vitayum koduthithu,
Dhanyan Bharathan namakaricheedinaan,
Pinne pradakshinavum cheythu vandichu,
Mandetharam purapettu BHarathanum,
Mathru janangalum manthri varnmaarum,
Brathavum aacharyanum , Maha senayum,
Sri Rama devane chethasi cherthu kondu,
Aarumoodamodhena kondu pooyeedinaar,
Srungi varadhipanaya guhaneyum,

Mangala vachaa paranjayacheedinaan.

Hearing that Sri Rama wiped his tears ,
And told Bharatha with great love,
“Let it be like that , there is no difference on that ,
I would definitely come back on that day.”
Telling this he bid farewell to Bharatha,
And the blessed Bharatha saluted him,
And then went round him , and again saluted him,
And slowly Bharatha started to leave.
The mothers and the great ministers,
Brother . teacher and the great army,
Kept God Rama deep in their mind,
And took him away with them.
Guha , the king of Srungivera ,
Also told his good wishes.

Mumbil nadannu guhan vazhi kattuvan,
Pimbe perum padayum nada kondithu,
Kaikeyi thanum suthanuvadam kondu,
Sokam akannu nadannu maganumai,
Ganga kadannu Guhanuvadena ,
Nalanga padayodu koode , kumarnmaar,
Chennu Ayodhya puri pukku , Raghuvaran,
Thanneyum chinthichu chinthachanudinam,
Bhakthyya vishudha budhyaa pura vasikal,
Nithya sukhena vasichathellavarum,

Thapasa vesham dharichu Bharathanum,
Thapena Shatrugnanum vruthathodutan ,
Chennu Nanda Gramam anbodu pukkithu,
Vannithanandam jagadvasikalkellam.

Guha went in front of them to show the way,
And behind him the big army marched ,
And Kaikeyi taking the permission of her son,
Leaving out her sorrow , walked along with her son,.
After crossing Ganges with the permission of Guha,
The boys along with the army with its four divisions,
Went and entered the city of Ayodhya ,
And there they went on daily thinking about Sri Rama ,
With devotion and a very holy thoughts , the citizens,
Lived all together with daily pleasures.
Bharatha dressing himself in the garbs of a sage,
With sorrow along with Shatrugna did penance ,
And went to Nandi Grama with love,
And thus joy came to all the people of the world.

Padukaam vechu Simhasane Raghava,
Padangalennu sankalpichu saadaram,
Ganda pushpadyangal kondu poojichu ,
Kondanthike sevichu ninnar iruvarum.

They kept the slippers of Rama on the throne,
Imagined it as the holy feet of Rama,

And worshipped it with sandal and flowers,

And nearby they stood serving it.

Nana muni jana sevithanayoru,

Manava veeran Manoharan Raghavan,

Janakiyodum, Anujanodum mudhaa,

Manasanandam kalarnnu chila dhanam,

Chithrakoodachale vanor anantharam,

Chithe niroopichu kandu Raghuvan,

“Mithra vargangal Ayodhyayil ninnu ,

Vannethum ivied irunna ini yudan,

SAthwaram Dandakaranyathinai kondu,

Badha modham Gamicheeduka vendathum.”

Itham vicharya Dharithri suthayum ,

Athyuthamanaaya Soumithriyumai thadha ,

Thathyaja Chithrakoodachalam Raghavan,

Sathya santhan nada kondan vananthare .

Being served by various sages,

That human hero and pretty Raghava,

Along with Sita and younger brother ,

For some time lived on the Chithrakoota mountain,

For Some days with joy in the mind,

And later Raghava had a thought in his mind,

“ From Ayodhya groups of our friends,

Would come here often, if we live here,

And so it is necessary for us to go with joy,

To the Dandaka forest and ,
This has to be done very urgently.”
Thinking like this along with the daughter of earth,
And the extremely good natured Lakshmana,
Sri Rama leaving the Chithrakoota mountain ,
Started walking further in the forest,.”

[2.19 Athraysrama prevesam](#)

Entering in to the hermitage of Athri.

Athri thannasramam pukku Muneendrane ,
Bhakthyya namaskarichu Raghu nadhanum,
“Ramoham adhya dhanyosmi, maha mune ,
Srimal padam thava kanaya karanam.”
Sakshal Maha Vishnu Narayanan paran,
Mokkhadan yennatharinju Muneendranum,
Poojichitharkhya padhyadhikal kondu tham,
Rajeeva lochanam , brathru bharayanvitham.

Entering the hermitage of Athri , Rama ,
Saluted the sage with great devotion and told him,
“I am Rama , I am blessed , oh great sage,
In being able to see your holy feet.”
The great sage knowing that he was ,
The real Vishnu , the divine Narayana ,
And the one who can grant salvation,
Worshipped the lotus eyed one ,

Along his brother as well as wife,
And offering him water ,
To wash his feet as well as to drink,

Chollinaan Bhoopala nandanamarodu,
“Chellezhum yennude pathniyundathra kel,
Yethrayum vrudha , thapasvinimari ,
Vechu uthamamaaya Dharamajna, Thapodhana,
Parnasalanthar gehe vasikunnithu,
Chennu kandalum Janaka nrupathmaje”
Yennathu kettu Ramajnaya Janaki,
Chennu Anasooya padangal vananginaal.

That sage told to the sons of the king,
“Hear that my pretty wife is there ,
And she is very old , greatest ,
Among the women sages, follower of Dharma ,
An expert in penance and she lives,
Inside this hermitage , Oh daughter of king Janaka,
Please go and see her.”

After hearing this with the permission of Rama,
Sita went and saluted the feet of Anasooya.”

“Vathse , varigarige , Janakathmaje,
Sathsangamam Janma saphalyam yennorka nee “,
Vathse pidichu cherthu alinganam cheythu,
Thath swabhavam thelinju muni pathnium,

Viswkarmavinal nirmithamayoru,
Viswa vimohanamaya dukoolavum,
Kundalumanga raghavum yenniva,
Mandanarthmanasooya nalkeedinaal.

“Daughter , come near me, Oh daughter of Janaka,
Please remember that company ,
Of good people in the greatest luck in our life.”
Then she caught hold of her and embraced her
And that wife of the sage easily understood her character,
And gave her a silk cloth made by Viswakarma,
Which was prettiest in the world,
Ear studs and ornaments for the forehead ,
For dressing herself properly.

“Nannu, pathivruthya masrithya Raghavan,
Thannodu koode nee ponnathu uthamam,
Kanthi ninakku kurayaykorikkalum,
SAnthanakum thava vallbhan thannodum,
Chennu Maha raja dhaniyakam pukku,
Nannai sukhichu suchiram vasikka nee.”
Ithamanugrahavum koduthu aadharaal,
Bharthuragre gamikennu ayacheedinaal,
Mrushtamai moovareyum bhujippichadha,
Thushti kalarnnu thapodhanan athriyum,
Sri Ramanodu arul chrythu , “Bhavanaho,
Narayanan aayathu arinjen aham,

Ni maha maya jagathraya vasinaam,
Sammohakariniyayathu nirnayam.”
Itharam atthri muneendra vakyam kettu,
Thathra rathrou vasichu Raghunadhanum,
Devanum maha deviyodarul cheythi
Thevam ennal kil paithal akkalam.

“ It is great that observing the Dharma of a wife ,
You came along with him over here,
The shine would never diminish in your case ,
Go along with your peaceful husband ,
And later go long with him to the palace ,
And live happily for a very long time,”
After blessing her like this , with love,
She told Sita to go near her husband.
After making all the three eat well,
That great sage Athri with great joy,
Told Rama, , I know that you are God Narayana,
It is definite that Your great illusion would attract ,
All the residents of the three worlds.”
Hearing these words from the great sage ,
Rama lived there for a night .
And that God told the goddess as follows,
Said the parrot at that time.

Ithyadhyatma Ramayane Uma Maheswara Samvadhe,

Ayodhya Kandam Samaptham.

Thus ends the chapter on Ayodhya in the discussion

Between Shiva and Parvathi ,

Which occurs in Adyathma Ramayana.

Aranya Kanda

[Aranya Kandam](#)

[3.1 Maharanya pravesam](#)

[3.2 Viradha Vadham](#)

[3.3 Sarabhanga mandhira pravesam](#)

[3.4 Muni mandala samagamam](#)

[3.5 Sutheeshnasrama pravesam](#)

[3.6 Agasthya Sandarsanam](#)

[3.7 Agasthya Sthuthi](#)

[3.8 Jatayu Sangamam](#)

[3.9 Panchavati pravesam](#)

[3.10 Lakshmanopadesam \(also called as Rama Gita\)](#)

[3.11 Soorpanakha Agamanam](#)

[3.12 Khara vadam](#)

[3.13 Soorpanakha vilapam](#)

[3.14 Ravana Maricha Samvadham](#)

[3.15 Maricha Nigraham](#)

[3.16 Sita Apaharanam](#)

[3.17 Seethanveshanam](#)

[3.18 Jatayu gathi](#)

[3.19 Jatayu Sthuthi](#)

[3.20 Kabandha Gathi](#)

[3.21 Kabandha Sthuthi](#)

[3.22 Sabryasrama pravesam](#)

[Aranya Kandam](#)

Chapter on forests

Transliteration and Translation

By

P.R.Ramachander

(Aranya Kanda is the story of Ramayana , when Rama, Sita and Lakshmana enter the deep forest It starts with the salvation of Virada a Rakshasa , Sara Bhanga a saint, meeting with sages to find out problems , going to hermitage of Suteeshna who is a disciple of Agasthya, visiting hermitage of Agasthya and taking from him , the Kodanda bow left by Indra, the great prayer of Agasthya, going and settling down in Panchavati where he meets Jatayu, clearing the philosophical doubts of Lakshmana(Rama Gita) , meeting and teasing Soorpanaka the sister of Ravana, cutting off her nose, ears and breasts by Lakshmana when she tries to harm Sita, Killing of Khara, Dhooshana and Trisiras and their army of 14000 people in one and half hours, Soorpanaka's complaint to Ravana suggesting him to kidnap Sita, his visit to Maricha , Rama telling the real Sita to hide in fire and replace herself with a Maya Sita, Rama running to catch the golden deer, the false alarm given by Maricha, the kidnapping of Sita, Fight of Jatayu with Rama, Jatayu's defeat , Rama doing funeral rites to Jatayu and granting him salvation, The prayer of Jatayu, Rama's giving salvation to Khabanda ,Khabanda's great prayer , Rama's meeting with Sabari who gives him hints as to how to proceed further.)

Balike , Shuka kula mouli malike , Guna

Shalini, Charu sheele cholledu madiyathe,

Neela neeradha nibhan nirmalan Niranjanan,

Neela neeraja dala lochanan , Narayanan,

Neela lohitha sevyan , nishkalan , nithyan, paran,

Kaladesanuroopan , Karunya nilayanan ,

Palanapaarayanan, Paramathmavu thante,

Leelakal kettal mathiyakayillorikkalum,

Sri Rama charithangal athilum viseshichu,

Saramayoru mukthi sadhanam rasayanam,

Bharathigunam thava paramarruthamallo,

Parathe paragennu kettu painkili chonnal.

Oh girl, oh parrot which is at the top ,
Who is with good character, who has,
Attractive character , without hesitation please tell,
However much we hear the sports of the great God,
Who resembles the blue rich cloud, , who is pure , who is without stains,
Who has eyes like the petal of blue lotus, who is Narayana,
Who is served by Lord Shiva, who does not have defects, Who is forever and divine,
Who takes forms according to time and place, who is personification of mercy,
Who is an expert in looking after and who is the divine soul,
It will never be sufficient , especially the story of Rama,
Which is the summary path to salvation , which is the essence,
Which is very learned and which is known to you well,
And so please tell it without saying it,
And hearing that , that great bird told.

Phala lochanan, Parameshwaran , pasupathi,
Bala seethamsu mouli Bhagawan parapan,
Pralayachala makalodu arul chetheedinaan,
Balike, Kettu lolga , Parvathi Bhaktha priye,
Ramanaam paramathmavu aananda roopan ,
Aathmaraman , adhwayan, anekan , avyayan, abhiraman,
Athree thapasa pravarasrame muniumai,
Yethrayum sukhichu vaneenanoru oru dhanam.

One who has an eye on forehead , Lord Shiva, Lord of all beings,
The god who wears the cool crescent moon, the divine among divines,
Told to the daughter of the mountain ,

Oh lady hear , Oh Parvathi who loves her devotees,
The divine soul called Rama , the form of joy,
The one who enjoys his own soul , one who cannot be split ,
Who has several forms , Who does not have any stain ,
Who is always pretty after living happily for a day,
In the hermitage of Athri along with the sage .

[3.1 Maharanya pravesam](#)

Entry in to the great forest

Prathushasythaya than nithyakarmavum cheythu,
Nathwaa thapasam maha prashtanam aarambichaan,
“Pundarikodhbhaveshta puthra, Jnangalkku muni,
Mandala mandithamaam Danda karanyathinnu,
Dandamenniye povanai anugrahikkenam,
Panditha sreshta , Karuna nidhe, Thapo nidhe,
Jnangale peru vazhi katenam athippol,
Ingu ninnayakkenam sishyaril chilareyum.

After getting up at the dawn and performing daily rituals,
And after saluting the sage , they started their great journey,
“Oh son of the mind of Brahma , ,Please bless us to go to
Dandakaranya forest which is pretty without any troubles,
Oh great among learned men ,Oh treasure of mercy, Oh treasure of penance
Please show us the proper road to reach there,
Send with us some of your disciples.”

Ingane Rama vakyam Athri mamuni kettu,
Thingidum kouthuhalam poondu, udan arul cheythu,
“Nerulla margam bhavan yevarkkum katteedu,
Innu aarullthu aho thava nervazhi katteduvaan,
Yengilum Jagadanukariyaam ninakku oru,
Sangadam venda , vazhikatteedum Sishyarellam.
Chelluvin ningal mumbil nadakkennu” avarodu ,
Cholli Mamuni thanum ottu pinnale chennan,
Anneram thirinju ninnaruli cheythu muni,
Thannodu Ramachandran vandichu Bhakthi poorvam ,
“Ninthiruvadi kaninju yezhunelledanam ,
Anthike sishya janam undallo vazhikkume,
Yennu kettu aseervadam cheythudan mandam , mandam,
Chennu than parna sala pukki irunnarinaan,

Hearing these words of Rama that great sage,
Became very happy and immediately told,
“You please show the proper path to all,
Now who is ever there to show you the right path,
But to you who is imitating this world,
Let there not be problem, my disciples will show you the way,
And he told his disciples, you please walk first,”
And that sage also followed them to a great distance,
And then Rama turned back and told the saint,
“ Where is your honoured self coming?
And for us , your disciples are there to show the way,
Hearing that, that saint blessed them ,and slowly and slowly,

Went and reached his hermitage and sat there,

Pinneyum krosa mathram nadannar avarappol,
Munnil ammaru Maha vahini kani vannu,
Anneram Sishyarakalodu aruli cheythu Raman-
“Innadhil kadappathinnu enthu upayangal ullullu?”
Yennu kettavarkalum chollinar” Yendhu dandam,
Mannava, nalla thoniyundennu darichalum ,
Vegena jnangal kadamtheedunnathundu thanum,
Aakulm venda, jnangalkkundallo parichayam ,
Yengilo thoni kareridam” yennavar chonnar ,
Sanga koodathe seegram thoniyum kadathinaar.
Sri raman prasadhichu thapasa kumarakan
Maarodu “ningal kadanangu poga” yennu chonnan,
Chennudan tripadam vandichu kumaranmaar,
Onnozhiyadhe Rama vruthantham ariyichaar.

After that they walked for some more little distance,
And in front of them they saw the great Ganges river,
And at that time Rama asked those disciples,
“What are the methods available to cross this river” .,
And hearing this they told , “What is the problem, king,
Understand that we have very good boats ,
And speedily we will make you cross the river ,
And so do not worry, we do have ,
The knowledge to row the boat and cross the river”,
And without any hesitation they helped them to cross the river,

And Sri Rama became pleased and told those sagely lads,
“You can go back” and they went back,
Saluted the feet of the sage and informed him of news of Rama.

Sri Rama Sita , Sumithrathmajanmarum,
Ghoramayulla Maha kananamakam pukkaar,
Jilli jankara nada manditham, Simha vyagra,
Salyadhi mruga ganaakeernam athapaheenam,
Ghora Rakshasa kula sevitham bhayanakam,
Kroora sarpadhi poornam , kandu Raghavan chonnan.

Rama , sita and the son of Sumithra ,
Entered the great horrible forest ,
Which was filled with the sound of Cricket ,
And various animals like lion, tiger , porcupine ,
Which did not have sun light and was,
Served by the horrible Rakshasa people ,
And seeing this Sri Rama told.

“Lakshmana, nannai nalu puravum nokki kollga,
Bhakshanarthikalallo Rakshasam parishakal,
Villu ini nannai kuzhiye kulakugayum venam,
Nalloru saram oori pidichu kolga kayil,
Munnil nee nadakkanam, Vazhiye Vaidehiyum,’
Pinnale jnanum nadaneduvan gathabhayam,
Jeevathma paramathakkalku madhyasthayakum,
Deviyaam Maha Maya Shakthi yennathu pole ,

AAvayor madhyenadaneeduga venam seethe,
Deviyum yennal oru bheethiyum undai varaa .”

Hey Lakshmana, always see well on all four sides,
For the bad Rakshasas are very fond of food.
You have to also keep the bow ready to shoot,
And have in your hand one good arrow ready to use.
First you have to walk, followed by Sita,
And behind both of you I will walk to protect you both,
Which is similar to the great illusion walking in between,
The soul of the body and the great divine soul.
Sita should walk in between both of us ,
And if this is done there is no reason to fear,.

Itharam arul cheythu thalprakarena ,
Purushothamandhanurdharanai nadannoru sesham,
Pinnittan oru yojana vazhiyappo,
Munnil anmmarangoru pushkariniyum kandar ,
Kalharaothpala kumudambuja raktholpala,
Phulla puspindeevara shobithamacha jalam,
Thoya panavum cheythu visranthanmaarai vruksha,
Chaya bhoothale punar irunnu yadhasukham.

After telling this and following the suggestion,
When the greatest man walked armed with a bow,
After passing about three miles,
On their front they could see a lotus pond,

Which had water plants , lily , red flowering plant,
And shining with Opened blue lotus flowers ,
And they drank water there and for taking rest ,
They sat below the shade of a big tree.

3.2 Viradha Vadham

Killing of Viradha

Anneramasu kanai vannithu varunnathu ,
Athyunnathamaya maha sathwam athyugraravam,
Udhutha vruksham karolajjwala damshtranwitha,
Vakthragahwaram , ghora kara marunya nethram,
Vamamsa sthalanyastha soolgrathingalundu,
Bheema sardhoola Simha mahisha varahadhi
Varana mruga vana gochara janthukkalum,
Purushanmaarum karanjethavum thulli , thulli,
Pacha mamsangal yellam bhakshichu bakshichum kondu,
Uchathil alari vaneedinaan athu neram.

At that time they saw coming towards them,
A very tall great being with horrifying sound,
It was uprooting trees and had a mouth,
Which was like a horrifying and shining cave,
Had a very terrible looking red eyes ,
With a trident kept loosely on its left shoulder,
And it was eating the raw meat of wild ,
Beings such as the very big,

Panthers, lions, bison, wild pigs , elephants,
And men which were crying and jumping,
And that being was wailing and shouting .

Uthanam cheythu chapa banangal kai kondadha ,
Lakshman thannodarul cheythithu Ramachandran,
“Kando nee, oru bhayankaranayoru nisacharan,
Undu nammude nere varunnu laghu tharam,
Sannahathode banam thoduthunokki kondu,
Ninnu kolluga , chitham urachu , kumara nee,
Vallabhe , Bale , Sithe , pediyaykethumedo,
Valla jathiyum paripalichu kolvanallo .”

Sri Rama got up , along with the arrow and bow,
And told Lakshmana the following ,
Did you see, a horrifying Rakshasa,
Is walking towards us swiftly.
Be prepared along with arrow placed on the bow,
Stand firm with a firm mind, Oh lad,
Oh Wife , Oh lass , Oh Sita, do not be afraid,
I would mangle it in some manner .

Yennarul cheythu ninnan yethum ilakathe,
Vannudan aduthithu Rakshasa pravaranum,
Nishtooru tharam avan ettasa pottum vannam,
Attahasam cheyathi idi vettidum nadam pole ,
Drushtiyil ninnukanala kattkal veezhum vannam,

Pushtakopenalokam jnettumaru ura cheythaan,
“Kashtam aahantha kashtam, ningal aar iruvarum ,
Dushta janthukkal yethamulla va kaatil ippol,
Nilkunnithastha bhayam chapa thuneera bana,
Valkkala jatakalum darichu muni vesham,
Kai kondumahohariyayoru nariyodum,
Ul karutherum athi balanmaraollo ningal.

After telling this he stood there without moving,
And that great Rakshasa came near to him,
That cruel one shouted as if the eight directions,
Will break and like the sound of thunder ,
And his vision showered burning embers,
And with great anger he told as if the world will break,
“Alas you both are standing in this dense forest,
Which has large number of wild animals ,
Without any fear along with arrow, bow and quiver,
And wearing matted hair , you have put the guise of sages,
And along with you , there is a very pretty lady,
And so oh children you have got lot of inner strength.

“Kinchana bhayam vinaa ghoramaam kodumkattil,
SAncharicheennathumenthoru moolam cholvin,”
Raksho vanikal kettu thal kshanam arul cheythan,
Ikkshvaku kula nadhan mandahasanatharam,
“Raman yennu enikku per, yennude pathniyival,
Vamaloचना Sita deviyennallo namam,

Lakshman yennu namam ivannum mal sodharan,
Pukkithu vanantharam janaka niyogathaal,
Raksho jathikal aakum ingane yullavare ,
Sikshichu jagathrayam rakshippan ariga nee.”

“Please tell me how you are travelling ,
Without a trace of fear in this very wild forest.”
Hearing the words of Rakshasa immediately ,
The lord of the Ikshvaku clan told me after a smile,
“ My name is Rama , she is my wife and,
This fair eyed one is called Sita devi,
He is Lakshmana and he is my brother,
We have entered the forest as per the wish of my father,
We have come here to punish the Rakshasas,
And save the three worlds from them.”

Sruthwa Raghava vakhyam attahasavum cheythu,
Vakthravum pilarnnoru salavum parichongi,
Krudhaaam nisacharan Raghavanodu chonnan,
“SAkthanaam Viradhan, yenne nee keetille,
Ithrilokathil yenne ariyatheyulla ,
THethrayum moodan bhavan yenniha dchen jnan.
Mad bhayam nimithamai thapasarellam ippol,
Yi pradesathe vedinjokkave dhoore poyaar,
Ningalkku jeevikkayil aasa undengil ,
Angana rathnatheyum ayudhangalum vedinju,
Yengaanum odi povin, allaigil yenikippol,

Thingeedum visappadakeeduvaan bhavanmaaraal,
Itharam paranjavan Maithily thanne nokki ,
Sathwaram aduthathu kandu Raghavan appol.
Pathrikal kondu thanne hasthagal aruthappol,
Krudhichu Raman prathi vakthravum pilarnnu ,
Athi sathwaram nakhthancharan aduthanan athu neram,
As thrangal kondu kandicheedinaan padangalum,
Badha roshathodavan pinneyum aduthappol,
Uthamangavum muricheedinaan yeythu Raman.”

Hearing the words Rama he exulted and shouted,
And opening his mouth and uprooting a Sala tree and holding it,
That Rakshasa told with great anger to Rama,
“Have you not heard the powerful Viradha,
I understood that you are but a fool,
As you are only one in the three worlds who is not knowing me.
All the sages have left this place ,
To a far off place, due to their fear of me.
If you are having any desire to live,
Leave this gem of a lady and your weapons here ,
And run away from here , otherwise ,
I would satiate my ebbing hunger by eating you,”
When after telling this , he was seen ,
As moving near to Mythili(Sita) and then Raghava,
Cut off his hands by the sword that Rakshasa became angry and
With an open mouth when he approached near , Rama cut of his legs,
Using the arrows and again when with great anger,

He neared him, he cut off his head.

Rakthavum parannithu bhoomiyil athu kandu,
Chitha kouthukathode punarnnu Vaidehiyum,
Nruthavum thudanginaar apsara sthreegal yellam,
Athyucham prayogichu deva dundhibhikalum,
Anneram Viradhan than ullil ninnundaya oru ,
Dhanya roopena kanai vannithu aakasa marge.

His blood spread on the ground and ,
With happiness of the mind, Sita caressed Rama,
And the Apsara maidens started dancing,
And devas started playing the Dundhubhi drums loudly,
And at that time a blessed form was seen to rise ,
From the inside of Virada and was seen in the sky.

SWarna bhooshanam poondu Soorya sannibha kanthyaa,
Sundara sareeranai nirmalambarathodum,
Raghavam pranathathrthi haarinam grunakaram,
Rakendu mukham bhava bhanjanam bhaya haram,
Indira Ramana mindeevara dala shyamam,
Indradhi vrundaraka vrundha vandhitha padam,
Sundaram sukumaaram sukruithi jana mano ,
Mandiram Ramachandram Jagathaam abhiramam,
Vandhichu danda namaskaravum cheythu chithanandam,
Pondavan pinne sthuthichu thudanginaan.

Wearing golden ornaments , with luster of the Sun,
With pretty body , with clean silk cloths, he saluted,
Raghava, one who destroys sorrows of those who pray,
One who is merciful, one who has the face like moon,
One who destroys cycle of death and birth, one who destroys fear,
The consort of Lakshmi ,one who is black like the petals of blue lotus,
Whose feet is worshipped Indra and the hoards of devas,
One who is pretty , young , lives in mind of good people,
Ramachandra , one who is pretty every second in the world,
And also saluted by falling on the ground and with ,
Great happiness of the mind started praying him.

Sri Rama, Rama, Rama, Jnan oru Vidhyadharan,
Karunya moorthe , kamala pathe , dharaa pathe,
Durvasavaya muni thannude sathinaal,
Garvithanayoru rathrincharan aayenallo,
Ninthiruvadiyude mahathmyam kondu sapa-
Bandhavum theernnu moksham prapichu ninnu nadhaa.

Hey Sri Rama, Hey Rama , I am a Vidhyadhra,
Hey merciful one , Lord of Lakshmi , Lord of the earth,
By the curse of the great sage Durvasa,
I became a proud Rakshasa,
And by the greatness of your honourable self,
I became detached and also got salvation, oh my lord.

Santhatham ini Charanam buja yugam thava,

Chinthikkai varename , manasthinu bhakthyya,
Vanikal kondu nama keerthanam cheyyumarakanam,
Panikal kondu charanarchanam cheyyakenam,
Srothrangal kondu Katha sravaam cheyyakenam,
Nethrangal kondu rama lingangal kanakenam,
Uthamangena namaskarikkai vaniedenam,
Uthama bhakthanmarkku bruthyanai varenam jnan.

My mind should think with devotion,
Your pair of feet with great devotion,
By my voice I should be able to sing your names,
By my hands I should be able to offer flowers at your feet,
By my ears I should be able to hear your stories,
By my eyes I should be able to see statues of Rama,
By my head I should be able to bow and salute you,
And I should become a servant to your true devotees.

“Namasthe Bhagwathe , Jnana moorthaye nama,
Namasthe Ramaya, athma ramaya Namonama,
Namasthe Ramaya , Sithabhiramaya nithyam,
Namasthe Ramaya , lokabhiramaya nama,
Devalokathinnu pokan anugrahikkenam,
Deva devesa punar onnu apekshichidunnen,
Nin maha devi yennemohipichidaika,
Ambuja vilochana, santhatham Namaskram.”
Ingane vignapithanakiya Raghunadhan,
Angane thanne yennu koduthu varangalum,

“Mukthan yennayekandukittugayilla yenne,
Bhakthi yundaluyudan mukthiyum labhichedum.”
Ramanodu anujnayum kai kondu Vidhyadharan,
Kamalabhena poyi naka lokavum pukkan,
Ikkadha cholli sthuthicheedunna purushannu ,
Dushkrtham akannu mokshatheyum prapicheedaam.

“Salutations to god, salutations to the form of wisdom,
Salutations to Rama , salutations and salutations to him whom souls like,
Salutations to Rama , salutations to god who is ever pretty to Sita,
Salutations to Rama , salutations to god who always bewitches the world,
Please bless me to go back to the world of devas ,
Oh God of gods , I will request for one more thing,
Let not your great goddess of illusion push me in to ignorance,
Oh lotus eyed one , I always salute you.”
Being requested like this that God Rama ,
Said let it be like that and gave him boons,
“I cannot be seen by one who is detached ,
And when you get devotion, you will get detachment.”
That Vidhyadhara took leave from Rama,
Went to the deva loka for fulfilling his wishes,
And to the man who tells this story and prays,
Sins would be removed and he can get salvation.

[3.3 Sarabhanga mandhira pravesam](#)

Entering the house of Sarabhanga

Ramalakshmanarun janaki thanum pinne,
Sreemayamaaya sarabhanga mandiram pukkar,
Sakshal easwarane mamsa kakshanangale kondu ,
Veekshya thapasa varan poojichu bhakthiyode ,
Kandhapakwadhikalaal aadhithyam cheythu chitha-
Anandam ul kondu Sarabhangalum arul cheythu.

Then Rama, Lakshmana and Sita ,
Entered in to the auspicious home of Sarabhanga.
Seeing the real , real god in flesh and bones,
That great sage worshipped him with great devotion,
And offered him roots and ripened fruits,
And with great happiness Sarabhanga told.

“Jnan anekam nalundu parthikunnathathra.
Janakiyodum ninne kanmathinnasayale ,
AArjava budhyaa chiram thapasaa bahutharam,
AArjichenallo punyaminnu jnan avayellam,
Marthyanai pirannoru ninakku thannedinen,
Adhya jnan mokshathinnaiudyogam poondenallo.
Ninneyum kandu mama punyavum ningalaaki,
Yenniye deha thyagam cheyyaruthennu thanne,
Chinthichu bahu kalam parthu jnan irinnithu,
Bandavumatha kaivalyatheyum prapkunnen.”

I have been waiting for several number of days,
With a desire to see you along with Sita.

With straight thoughts by doing long penance,
I have earned lot of blessings and I am giving,
All those to you , who is born as a man,
And due to this I have merited to get salvation,
For several years now I have been waiting ,
To give all the blessings that I have earned to you,
And decided not to die before that takes place,
And today becoming detached I am attaining salvation.

Yogeendranaaya sarabhanganaam thapodhanan ,
Yogesanaaya Raman than padam vananginaan,
“Chinthicheedunnen anantha santham charachara,
Janmthukkal antharbhage vasanatham Jagannadham,
Sri Ramam durva dala syamala mambojaksham,
Cheeravasam jatamakutam dhanurdharam,
Soumithri sevyam Janakathmaja samanvitham,
Soumukhya manoharam Karuna rathnakaram.

That king of Yoga , Sarabhanga who is a saint,
Bowed before the feet of Rama, the God of yoga,
“I have been always and endlessly thinking,
About the lord of the universe who is,
Living within all moving and non moving beings,
Who is Rama , black like the leaves of durva plant ,
Who is lotus eyed , who wears tree’s bark,
And has a matted hair like a crown and holds a bow,
Served by Lakshmana and who is with his wife Janaki ,

Who is delightfully pretty and a gem of mercy.

Kunta bhavavum neeki Sitaya Raghunadhaam,
Kandu kandirikkave dehavum dahipichu,
Lokesa padam prapicheedinaan thapodhanan,
Aakasamarge vimangalum niranjuthe,
Nakesadhikal pushpa vrushtiyum cheytheedinaar,
Pakasasanan Padambhojavum vananginaan,
Maithilya Soumithrinaa thapasa gathi kandu,
Kousalya thanayanum Kouthukamundai vannu,
Thathraiva kinchil kalam kazhinjorantharam ,
Vruthrari mukhyanmaarum okke poi swargam pukkar.

Removing his sorrow , in the presence of,
Sita and Rama he burnt his body,
And that great sage reached the place of Brahma ,
The entire sky was filled by aero planes ,
And all the devas rained flowers over there,
And Indra saluted his lotus like feet,
And seeing the saintly form of Sita and Lakshmana,
The son of Kausalya became happy ,
And spending some time over there ,
The Indra and other devas went away.

[3.4 Muni mandala samagamam](#)

The meeting with groups of sages.

Dandakaranya sthala vasikalaya muni-
Mandalam Dasaradhi vannathu kettu kettu,
Chandadhee dithi kula jathanaam Jagannadhan,
Pudarikakshan thanne kanmanai vannedinaar.
Rama Lakshmananmaarum Janaki devi thanum,
Mamunimaare veenu namaskaravum cheuthaar,
Thapasnmaarum aseervadam cheythu avarkalotu,
AAbhoghananda vivasanmaarai arul cheythaar.

Those groups of sages who lived in ,
Dandakaranya hearing the arrival of Rama,
Who is born in the clan of the sun god ,
Who is the lord of the universe ,
And the lotus eyed one , came to see him.
Rama, Lakshmana and sita saluted them,
Falling on the floor and,
Those sages blessed all of them,
And they were drowned in great happiness and told.

Ninnude thahwam jnangal arinjirikkunnu ,
Panagothama thalpe palli kollunna bhavaan,
Dhathavarthikka moolam bhoobharam kalavaan,
Jathanayithu bhuvu marathanda kulathingal,
Lakshmanan aakunnathu seshanum , Sita devi,
Lakshmiyakunnathallo, Bharatha Shatrugnanmaar ,
Sankha chakra ngalum , abhisheka vignadhikalum,
Sangadam jnangalkku theertheedivan yennu noonam.
Nana thapasa kula sevitha asrama sthalam,

Kananam kanmaan asasu nee koode ponneedenam,
Janakiyodum Sumithrathmajanodum koodi ,
Manase karunyamundai varumallo kandaal.

We already know about the principle behind you,
You who normally lie down on the bed of the king of snakes,
And you were born in the clan of the Sun god,
Due to the request of Lord Brahma ,
For reducing the burden of goddess earth ,
And Lakshmana is Adhi sesha, Sita is Goddess Lakshmi,
Bharatha and Shatrugna are the wheel and the conch,
And we also know about the coronation and its problems,
For removing our sorrow very quickly,
You along with Sita and Lakshmana should visit,
To see the hermitages of the various sages in the forest,
And we request you to come along with us,
Because seeing it , you will have mercy in your mind.

Yennarul cheytha muni sreshtanmaarodu koodi,
Chennu avar ororo muni parnasalakal kandaar,
Anneram thalayodum yellukal yellam oro,
Kunnukal pole kandu Raghavan chodhyam cheythaan,
“Marthya masthakangalum asthi kootavum mellam,
Athraiva moolam yenthonnithra yundaavaan aho?

With those great sages who told like this ,
They went and saw hermitages of various saints,

And at that time they saw hill like heaps of,
Skulls , bones and seeing that Rama asked,
“Why are men’s heads and collection of bones ,
Here? What is the reason for that ?
Thadvakhyam kettu chonnar thapasa janam ,
“Rama Bhadra nee kelkku, muni sathamannaare konnu,
Nirdhayam rakshoganam bhakshikka nimithamai,
Iddhesa sthithi vyapathmai chamanjithu nadha,
Sruthwaa vruthanthamitham karunya paravasa,
Chithanaayoru purushothaman arul cheythu,
“Nishtooraa tharamaya dushta Rakshasa kulam,
Ottozhiyathe konnu nashtamakeeduvan jnan.
Ishatanu roopamthaponishtayaa vasikka,
Santhushtyaa thapasa kulam ishtiyum cheythu nitham.”

Hearing those words told the sages,
“Please hear us Rama, It is due to the Rakshasas ,
Mercilessly killing and eating the good saints ,
This state has taken place and it has spread all over , lord.,
And hearing this news that best among men,
Who has a mind filled with mercy told like this,
“I will kill the most cruel Rakshasa people ,
Completely and then all the sages,
Can do what they like and live here doing penance ,
And also happily carry out the fire sacrifices.”

Sathya vikramam sathyavum cheythu thathra,

Nithya sampoojya maananai vana vasikalaal ,
Thathra thathraiva muni sathamasramangalil,
Pruthwee nandiniyodu koodiyum anujanodu koodi,
Sathsargaanandena vasichu kazhinjithu,
Vathsaram thrayodasam akkalam kanai vannu.

The real hero thus took an oath,
And stayed in hermitages of various sages
Being worshipped by them daily,
Along with Sita the daughter of earth ,
And along with his brother with ,
Great happiness arising out of the company,
And thus thirteen years were over .

[3.5 Sutteeshnasrama pravesam](#)

Entering the hermitage of sage Sutteeshna.

Vikhyahamaya sutteeshnasramam manoharam,
Mukhya thapasa kula sishya sanchaya poornam,
Sarvarthu guna gana sampannam anupamam,
Sarva kaalananda danodayamadbutam,
Sarva pada palatha gulma sankula sthalam,
Sarva sal paksha mruga bhujanga nishvitham.

The very famous hermitage of Sutteeshna which is very pretty ,
Which is filled with important sages and their disciples,
Which is filled with all that is good , which is matchless,

Where happiness wonderfully rises in all seasons,
Where all type of trees as well as plants are filled up,
And which contains all sort of god animals , birds and snakes.

Raghavan avarajan thannodum Sitayodum,
Agathanayithennu kettoru muni sreshtan,
Kumbha sambhavanakum agasthya sishyothaman,
Sampreethan Rama manthropasana rathan muni ,
SAmbramathodu chennu kooti kondingu ponnu,
SAmpoojicharulinaan Arghya padhyadhikalaal,
Bhakthi poondasrujala nethranai sagadhgadham,
Bhaktha vathsalanaya Raghavanodu chonnan ,
“Ninthiruvadiyude nama manthrathe thanne,
Santhatham japipoo jnan mal guru niyogathaal,
Brahma Sankara mukha vandhyamaam padamallo ,
Nin maha mayarnavam kadappanoru potham,
Adhyanthamillathoru paramathmavallo nee,
Vedhyam alloru naalum aaralum bhava thathwam,
Thwad bhaktha bruthya bruthya bruthyanayidenam jnan,
Thwal padambujam nithyam ulkambil udikkanam.

Hearing that Rama along with his brother and Sita devi,
Has come the great sage who is the disciple ,
Of Agasthya who was born out of a pot and who pleased him,
And who is an expert in doing penance using name of “Rama”,
Went with all arrangements and took Rama along with him,
And worshipped him with water for washing his feet and for drinking,

And with devotion, eyes filled with tears and a tottering voice,
Told Rama who was one who loves his devotees,
“Due to the instruction of my teacher ,
I always chant your name without break,

Puthra bharyartha nilayantha koopathil veenu,
Bhadhanai muzhukedumenna ninthiruvadi,
Bhaktha vathsalya karunaa kadakshangal thannal,
Udharicheedaname sathwaram dhaya nidhe ,
Moothra mamsaa medhyanthraa pulgala pindamakum,
Gathram ortholam athi kasmalam athingalulla,
Aasthaayaam maha moha pasa bandhavum chedichu,
AArthi nasana , bhavan vazhuka yennullil nithyam.

When I am falling in the “blind well” of son, wife , wealth and house ,
And getting tied there and getting sunk there , your honoured self,
Should get me out of there by the use of ,
Your graceful affectionate and merciful look on a devotee,
And Oh treasure of mercy, you should save me.
As this body a mixture created of urine , flesh, fat ,
As far as I know is extremely dirty and debasing,
And please help me to cut off the affection for it,
And live within me always.,

SARva bhoothangalude ullil vaneedunnathum ,
Sarvadhaa bhavan thanne kevalam yennagilum ,
Than manthraja paranmaaraya janangale,

Than maha maya devi bandhichidugayilla,
Than manthra japa vimukharaam janangale ,
Thwan maha maya devi bandhipichidunnathum,
Seva anuroopa phala dhana thalparan bhavan,
Deva padapangale ppole viswesa , pothi.

Though you are the only one who lives,
Within all the beings of this world,
To those people who like to chant your name
Your consort the goddess of illusion will not tie them ,
But those people who are not interested in chanting your name,
Are tied by illusion by your goddess of illusion,
As you are one who is interested in rewarding the service to you,
And Oh God , you are like the wish giving tree, salutations.

Viswa samhara srushti sthithikal cheyvaanaai,
Viswa mohiniyaya maya than gunangalaal,
Rudra pankaja bhava Vishnu roopangali,
Chidroopanaaya bhavaan vazhunuu mohathmanaam.
Nana roopangali thonnunnu lokathingal,
Bhanuman jalamprathi vevvere kanum pole,
Inganeyulla bhagawal swaroopathe nithyam,
Yengine yarinju upasipoo , Dhayanidhe.

For doing destruction, creation and upkeep of this universe ,
Using the characters of the illusion who attracts the world,

You who has the form of divine wisdom,
Take the forms of Shiva , Brahma and Vishnu ,
And exist in those forms for people bound by illusion.
Like the sun who appears in very many different forms ,
In this world in the very many water bodies ,
How can I understand your correct form and pray you , Oh treasure of mercy.

Adhiava bhava charanambuja yugam mama,
Prathyakshamai vannithu mal thapo balathaal,
Thwan manthra japa vishudathmanaam prasadikkum,
Nirmalanaya bhavan chinmayan yennakilum,
Sanmayamai para brahma roopamai,
Kalmanaam agocharamayoru bhavadroopam,
Thwan maya vidambhana rachitham manushyakam,
Manmatha koti koti subhagam kamaneyam,
Karunya poorna nethram karmuka bana dharam,
Smera Sundara Mukham jinamambaradaram,
Sita samyutham sumithrathmaja bishevitha,
Pada pankajam , neela neeradha kalebharam,
Komalamathi santhi manantha guna mabhi-
Rama , athma ramam, Ananda sampoornamrutham,
Prathyaksha Madhya mama nethra gocharamayori,
Thirumeni nithyam chithe vazhuga venam,
Muthidum bhakthyaa namam ucharikkayidenam ,
Mathoru varam apekshikunnen illa pothi.

Due to the strength of the penance that I did,

Your lotus like feet which does not have a second , came before me,
Though you are pure and have the form of divine wisdom,
You shower your grace on those good souls who chant your name.
Though your form is beyond the ambit of action ,
And is spread everywhere and is the divine Brahman,
Due to your own illusion and your divine play,
It has appeared before me in the form of a man,
Prettier than billions of the forms of god of love ,
And attractive , having an eye filled with mercy,
Wearing a insurmountable bow and arrow,
Sweet to think about ,wearing a dress of the hide of a deer,
Along with Sita , with lotus like feet worshipped by Lakshmana,
With body of the blue colour of the rich cloud,
Pretty, greatly peaceful , endowed with endless qualities,
Pretty every moment, pretty to the soul, full of nectar like joy,
And I request you to live in my mind always ,
I should be chanting your names with mature devotion,
And I do not need any other boon, salutations.

Vambichu koopi sthuthicheedina muniyodu,
Mandahasam poondu Raghavan arul cheythu ,
"Nithyavum upasana shudhamayiripporu ,
Chitham jnan arinjathre kanamaanai vannu mune,
SAnthatham yenne thanne saranam prapichu ,
Manmathropasakanmaarai nirapekshanmaarai ,
Santhushtan marayulla bhakthanmarkku yenne nithyam,
Chinthicha vannam thanne kanai vannedumallo.

To the sage who saluted and praised him,
Along with a smile Sri Rama told,
“Oh sage I am able to see in you ,
A clean mind which meditates on me daily,
To those devotees who always surrender to me,
And meditate on my name without any wants,
And are satisfied within themselves ,
I can be easily seen by them by mere thought.”

Thwalkrutha methal stotram malpriyam padicheedum,
Salkruthi pravaranaam marthyannu viseshichu,
Sad bhakthi bhavichidum , brahma jnanavum undaam,
Alpavum athinilla samsayam niroopichaal.
Thapasothama , Bhavan yenne sevikka moolam,
Prapikkumallo mama sayujyam dehanase ,
Undoru aagraham thava achayanaam Agasthyane ,
Kandu vandhichu kolvaan, yenthathinavathippol,
Thathraiva kinchil kalam vasthu mundathyagraham ,
Yethrayum undaduthathum Agasthyasramam mune.

The prayer composed by you is liked by me and
Specially those lucky good men who read it,
Would be blessed with devotion and would get divine knowledge ,
There is no doubt whatsoever to it .
Oh great sage , You because of your service to me ,
Would attain my presence after death,
I have a wish to meet your teacher sage Agasthya,

For seeing and saluting him , what can I do for it,
I have a great desire to live there for some time,
And so I have decided to go there next.

Itham Ramokthi kettu chollinaan Sutheeshnanum,
Asthu they bhadram , athu thonniyathinnu jnan,
Kattuvenallo vazhi koode ponnu adutha naal.
Vattamenniye vaasikkenam innivide naam.
Ottu nalundu jnanum kanditten guruvine ,
Pushta modhathodokke thakka poi kanam allo.
Itham anandam poondu rathriyum kazhinjappol,
Uthanam cheythu Sandhya vandhanam kruthwaa seegram,
Preetanaam miniyodum , janaki deviyodum,
Sodaranodum mandam nadannu madhyahne poi,
Chennithu Raman Agasthanujasrame javam.
Vannu salkaram cheythaan Agasthya sahanum,
Vanya bhojanavum cheythu annu avar yellavarum,
Anyonya sallapavum cheythu irunooru sesham.

Hearing these words of Rama , Sutheeshna told,
Let you be joyful , for getting that thought,
Tomorrow I will come along with you and show you the way,
Please live here without any problems,
I have not been able to see my guru for quite some time,
We will go there with joy and properly see him.”
Like that they happily they spent the night ,
Got up early morning , did salutations to the dawn,

And speedily and along with the friendly sage ,
Sita and Lakshmana , walking slowly ,
Rama reached near the hermitage of Agasthya in the afternoon.
Then the disciple of Agasthya treated them with hospitality,
And they took food in the forest there and ,
They all sat there pleasantly talking with each other.

3.6 Agasthya Sandarsanam

Seeing of Agasthya.

Bhanuman udhichappol arghyavum nalgi maha,
Kanana marge nada kondithu mandam mandam
SArvarthu phalaka sumadya pada palathaa-
Samvrutham nana mruga sanchaya nishvitham,
Nana pakshikal nadam kondathi manoharam,
Kananam jathi vaira rahitha janthu sampoornam,
Nandana samana mananda dhanadyam muni-
Nandana veda dwani mandithamanupamam ,
Brahmarishi pravaranmaramara munikalum,
SAmmodham poondu vazhum mandira nikarantal,
Sankhyayillatholam undu ororo tharam nalla,
SAnkhyaa vathukkalmundu athamillatha vannam.

When the Sun rose up after , offering water in prayer ,
They walking slowly and slowly in the forest path,
And reached a forest blessed with all types ,Of fruits , flowers ,
Trees , climbers and which had different types of animals,

Made extremely pretty by the sound of various birds,
And full of animals which were not born as enemies of each other,
Filled with the chanting of Vedas by young people ,
Who were happy and rich and were the sons of sages,
Filled with great sages who belong to the clan of Brahma sages,
Filled with homes which were living happily together,
And crowded with innumerable and endless great scholars.

Brahma lokavum ithinodu neralla yennathre,
Brahmahnanmarayullor chollunnu kanum thorum,
Ascharyamoronniva kandu kandavarum ,
Chennasramathinnu purathaduthu Shubha dese ,
Visramichu anantharam aruli cheythu Raman,
Visruthanaya Sutheeshnan thannodu, "ini ippol,
Vegena chennu Bhavan Agasthya Muneendranodu,
Agathanayorene , angu unarthichidenam,
Janakiyodum brathavaya Lakshmananodum,
Kanana dware vasichedunnithubupasramam."
Sruthwa ramoktham Sutheeshnan Maha prasadam,
Yithukthwaa sathwaran gathwa aacharas mandiram mudhaa,
Nathwaa thwaam guru varam agasthyam muni kula
SAthamam Raghuthama bhaktha sanchaya vrutham,
Rama manthrartha vyakhya thalparam sishyanmaarkai,
Kamada magasthya mathmaramam muneeswaram,
Aarooda vinayam kondu natha vakthrathodum,
Aaraal veenudan danda namaskaravum cheythaan.

More and more it is seen the great men knowing Brhamam used to tell,
That even the land of Brahma is not equal to it.
Seeing all these wonders one by one ,
They reached a comfortable place just outside the hermitage.
After taking rest for some time Rama,
Told the very famous Sutheeshna as follows,
“Sir , you please now go and tell sage Agasthya,
That I have come here along with Sita and Lakshmana,
And we are at the entrance of the forest , near the hermitage.”
Hearing what was said by Rama , the sage Sutheesna ,
Saying that it is my great luck and went happily,
To the house of his great teacher with joy,
Saluted the great teacher Agasthya,
Who was a great sage , whose penance was the devotion of Rama,
Who was interested in explaining the meaning of the word, “Rama” to his disciples,
And that great sage with great humility and great devotion.
Saluted sage Agasthya by falling on the floor.

“Ramanaam dasarathi sodharanodum nija-
Bhaminiyodum undingu agathanayittipol,
Nilkunnu purathu bhagathu Karunyabde, nin,
TRikkuzhalina kandu vandhippan bhakthiyode.”
Mumbe thannaka kambil kendarinjirtikkunnu,
Kumbha sambhavan punarengilum arul cheythaan.
“Bhadram they Raghunatham aanaya kshipram rama-
Bhadram may hrudhi sthitham bhaktha vathsalam devam,
Parthiruneedunnu jnan yethra nalundu kanmaan,

Prarthichu sada kalam dhyanichu Ramaroopam,
Rama Ramethi Rama manthravum japichathi ,
Komalam kala megha shyamalam nalinaksham.”

Oh sea of mercy, Rama the son of Dasaratha ,
Along with his brother and his wife ,
Have already come and are standing outside ,
For saluting your lotus like feet with devotion.”
Though he already knew about it in his mind,
That Sage born out of the pot without telling that told,
“Happiness to the lord of Raghu clan, speedily bring,
Rama who is in my heart , who is the God who likes his devotees,
Whom I have been waiting for a long time to see ,
Whom I have been always praying, meditating on his form,
And chanting Rama, Rama which is the Rama chant ,
And who is pretty , black like a cloud and having pretty eyes.”

Ithyukthwaa sarabha samuthaya muni ,
Pravarothaman madhye chitham athyantha bhakthyaa muni-
Sathamamaarodum , nija sishya sanjayathodum,
Gathwaa Sri Ramachandra vakthram parthu arul cheythaan,
“Bhadram they , nirantharamasthu santhatham Rama-
Bhadram may dhishtyaa chiram adyaiva samagamam,
Yogyanai irippor ishtadhithi balal mama,
Bhagya poornathwena samprapathanayithu BHavan,
Adhya vasaram mama saphalamathrayalla,
Mathaps saphalyavum vannithu jagat pathe.”

Telling this the sage got up very quickly,
And that expert in Vedas with a mind,
Full of devotion along with great sages ,
And along with a collection of disciples,
Went there and after seeing face of Ramachandra told,
“Let you be joyful, permanently and always,
This is indeed an unplanned meet between us,
This great guest whom I like , has come ,
Accidentally due to the acme of my luck,
It is not that this time is fruitful,
But my penance also is fruitful, Oh lord of the universe.”

Kumbhasambhavan thanne kandu Raghavan thanum,
Thambiyum Vaidehiyum sambrama samanvitham,
Kumbittu bhakthyaa danda namaskaram cheythappol,
Kumbha janmavum yeduthu yezhunelppichu seegram,
Gadasleshavum cheythu paramaandathodum,
Goodapadheesamsajanaaya Lakshmananeyum,
Gathra sparsanam paramahlada Jatha sravam ,
Nethra keelaala kulanaaya thapasa varan,
Yekena karena sangyahya romanchanvitham,
Raghavanudekara pankajam mathi drutham,
Swasramam jagama hrushtathmana muni sreshtan,
Asritha jana priyanaaya Viswesam Ramam,
Padhyarghya asana Madhu parkamukhyangalum,
Aapadhya sampoojya sukhamai upavishtam Nadham,

Vanya bhojyangal kondu sadaram bhujippichu,
Dhanyanaam thapodhanan yekanthe chollinaan.

After seeing Agasthya , Rama himself,
His younger brother and Sita along with nervousness,
Saluted him with devotion and when they saluted him on the floor,
Sage Agasthya quickly took them and made them to stand,
And also hugged Rama tightly along with great joy,
And touched Lakshmana who is the incarnation,
Of Adhishesha the great snake and shed tears of joy,
And that great sage who was having a very wet eyes,
Caught Rama with one hand along with very great joy,
The lotus like hand of Rama and lead him inside the hermitage,
And once they went inside , that sage with a joyful soul,
Offered water to wash his feet and also drinking water ,
As well offered him Madhuparka* worshipped him,
And to the lord who was seated comfortably,
He offered food collected from the forest ,
And that blessed sage told Rama in private.

*a mixture of curd, ghee , honey etc

[3.7 Agasthya Sthuthi](#)

The prayer of Agasthya

Nee varunnathum parthu jnan irunnithu noonam,
DEvakalodum kamalasananodum bhavan ,
Ksheera varidhi theerathingal ninnarul cheythu,

“Ghora Ravanaan thanne konnu jnan Bhoomandala,
Bharapaharanam cheytheeduven,” yennu, thanne,
Sarasasana , Sakaleswara , Dhayanidhe ,
Jnan annu thudangi vannivide vanedinen,
Ananda swaroopanaam ninnudal kandu kolvaan,
Thapasa janathodum Sishya sangathathodum,
Sri Padambujam nithyam dhyanichu vasichu jnan.

I have been waiting here to see you for a long time,
You addressing the Devas and Lord Brahma ,
In the banks of the ocean of milk told,
“I would reduce the burden of the earth,
By killing the horrible Ravana,” and,
Oh Lord who sits on lotus , god of all , treasure of mercy,
On that same day itself I came and started living here,
For seeing the body of joy personified,
Along with sages as well as a hoard of my disciples ,
And daily I will meditate on your lotus feet and stay here.

Loka srushtikku munnam yekanai anandanai,
Loka karanan vikalpopadi virahithan,
THannude maya thanikku asraya bhoothyai,
Thannude shakthiyennum prakruthi maha maya,
Nirgunanaya ninne yavaranam cheythittu,
Thal gunangale anusaripicheedunnathum,
Nirvyajam vedanthikal chollunnu ninne munnam,
Divyamam avyakyathamennu upanishadvasaal.

Before the creation of the world , you were alone and joyful,
You are the cause of the world and free from choices ,
And because your illusion was serving you,
You made her your strength called the great illusion of nature ,
And she covered you , who had no characteristics,
And makes you appear with different characteristics,
And without hesitation the philosophers tell about you,
That you are the divine entity that cannot be explained by Upanishads.

Maya deviye moola prakruthiyennum chollum,
Mayatheethanmarellam samsmruthiyennum chollum,
Vidwanmaar avidhyayennum parayunnuvallo,
SAkthiye pala namam chollunnu palatharam,
Ninnal samkshobhamanakiya maya thannil,
Ninnu undai vannu maha thathwam yennallo cholvu.

That Goddess of illusion is called the root of nature ,
And those above illusion call her “domestic life”,
And learned people call her non- knowledge ,
And thus the goddess is called by several names,
And that from the illusion which has been churned by you,
It is told was born the great philosophy.

Ninnude niyogathal maha thathwathingale,
Ninnu undai vannu punar ahankaravum puraa,
Maha thathawvum ahankaramum samsaravum,

Mahadvedhikal yevam moonai cholleedunnu,
Sathvikam rajasavum thamasam mennee vannam,
Vedhyamai chamanjithu moonum mennarinjalum.

Due to your saying , from the great philosophy,
Arose again what is called egoism,
And this great philosophy, egoism and domestic world,
Are described by those who know Vedas well as three ,
Viz pious , regal and base, characters
And understand that these three things , have become subject to a study.

Thamasthingal ninnu sookshma than mathrakalum,
Bhomi poorvaka sthoola Pancha bhoothavum pinne ,
Rajasathingal ninnundatyathu indriyangalum,
Thejo roopangalaaya daivathangalum pinne,
Sathvikathingal niiny=u manassum undai vannu,
Suthra roopakam lingam ivathil ninnundai,
Sarvathra vyaptha sthoola sanchayathingal ninnu ,
Divyanaam viral pooman undayithennu kelppu.

From the base quality came sound , touch , form , taste and smell,
And from them the five boothas ether , wind , fire, water and earth came,
From the regal quality were born the sense organs,
And from the pious quality came the mind and the gods which were shining,
And from all these came the body which is the connecting link,
And from that collection of forms which are spread everywhere ,
Came out the Godly form(virat Purusha), this is what I hear.

Anganeyulla Viral purushan thanneyallo,
THingidum chara chara lokangal aakunnathum,
Deva manisha thiryogyoni jathikal bahu,
Sthavara jangamougha poornamundai vannu ,
Thwan maya gunangale munnam asarayichallo,
Brahmavum Vishnu thanum Rudranum undai vannu,
Loka srushtikku rajo gunam asrayichallo,
Lokesanaya dathanabhiyil ninnu undai,
Sathwamaam gunathingal ninnu rakshippan Vishnu ,
Rudranum , thamo gunam kondu samharippanum.

It is that Virat Purusha who became ,
The crowded moving and not moving worlds,
And devas, men and asuras and very many,
Immobile beings came fully from them,
It is depending on your illusory nature ,
That Brahma, Vishnu and Shiva came,
And for creation Brahma born out of the belly,
Depended fully on the regal qualities,
And Lord Vishnu did the job of upkeep using pious qualities,
And Lord Shiva using the base qualities destroyed.

Budhi jathakalaya vruthigal guna thrayam,
Nithyamamsichu jagral swapnavum sushpthyum,
Ivathinellam sakshiyaya chinmayan BHavan,
Nivruthan nithyan aneka vyan allo Nadha,

Yathoru kalam srushti cheyvaan ichichu bhavan,
Modamodu appol angeekarichu maya thanne,
Thanmoolam gunavane pole yatathu bhavan,
Thwan maha maya randu vidhamai vannalallo,

The three division of activities came from the brain,
And daily they were divided as wakefulness, dream and sleep,
And you the divine spirit was the witness to these all,
And are you not Oh lord enclosed in yourself , one who is forever ,
And one who takes various forms,
When you decided to undertake creation,
Then with joy you accepted the services of illusion,
And due to that you appeared as if you had several characters ,
And your great illusion did come in two different forms.

Vidhyayum avidhyayum yennulla bedakhyaya,
Vidhyayennallo cholvu nivruthi nirathanmaar,
Avidhya vasanmaarai varthicheedunna janam,
Pravruthi nirathanmar yennathre bedhamullu,
Vedantha vakhyartha vedhikalai samanmaarai ,
Pada bhakthanmarayullavar vidhyathmakanmaar ,
Avidhya vasaganmaar nithya samsarikal yennu,
Avasyam thathwajnammar chollunnu nirantharam.

Due to the difference between knowledge and illusion,
The knowledge came , say those who are not attached ,
And the only difference is that those people who live as the slaves of illusion,

Are termed as those who are busy with acts for an aim,
And those who understand the words of philosophy,
And have devotion to your feet are termed as knowledgeable ,
And those under the control of illusion continue as perennial family men,
And this is being permanently told by philosophers.

Vidhyabhyasaika rathanmaaraya janangale,
Nithyamukthanmar yennu chollunu thathwajanmar,
Thwan manthropasakanmarayulla bhakthanmarkku,
Nirmalamaya vidhya thane sambhavichidum,
Mathulla moodanmaarkku vidhyayundakennathum,
Chethilla noorayiram janmangal kazhinjalum,
Aakayaal thwal bhakthi sampannanmarayullavar ,
Yekantha mukthanmaar illethum samsayamorthaal,
Thwad bhakthi sudhaheenanmarayullavarkkellam,
SWapnathil polum moksham sambhavikkayilla.

Those people who are interested only in gaining knowledge ,
Are termed as those who are free forever, say the philosophers,
And to those devotees who are practicing meditation of your name ,
The clean gain of knowledge would automatically happen,
And to other fools the knowledge will never come
Even if they are born hundred thousand times,
So those who are blessed with devotion to you,
Are not those who get salvation alone,
And to all those who do not have the nectar of your devotion,
Even in their dreams they will not get salvation.

Sri Rama , Raghupathe , Kevala Jnana moorthe,
Sri Ramana, Athmarama , Karunyamrutha sindho ,
Yenthinu valare jnan ingu parayunnu,
Chinthikkil saram kinchil cholluvaan dhara pathe ,
Sadhu sangathi thanne moksha karanamennu,
Vedanthajanmaaraya vidhwanmaar cholleedunnu,
SAdhukkalakunnathu samachithanmarallo,
Bodhipicheedum Athma jnanavum BHakthanmarkkai ,
Nispruhanmaarai vigathaishananmaarai sadaa,
Thwad bhakthanmarai nivruthakhila kamanmaarai,
Isha anishta prapthikal randilum samanmaarai,
Nashta sanganmaaraumai sanyastha karmaakalai,
Thushta manasanmaarai brhama thath paranmaarai,
Sishtacharaika parayananmaarai nithyam,
Yogartham yama niyamadhi sampannanmaarai,
Yekanthe sama dhama sadana yukthanmaarai,
SAdukkal avarodu sangathi yundakumbol,
Chethasi bhaval kadha sravane rathiyundaam,
Thal kadha sravanena bhakthiyum vardhichidum,
Bhakthi vardheecheedumbol vijnam undai varum,
Vijnana jnanadhikal kondu mokshavum varum,
Vijnatham yennal guru mukhathil ninnu ithellam,
Aakayaal thwad bhakthiyum ningale prema vayppum,
Raghava , sada bhavikkename Dhaya nidhe.

Oh Rama, Oh lord of Raghu clan , Oh lord who has only wisdom,

Oh Ramana , Oh Rama who is the soul, oh ocean of nectar of mercy,
Why should I keep on telling like this,
Oh king , if we think there is very little to tell as the meaning,
The learned people who have mastered Vedas ,
Are telling that the company of good people is the cause of salvation,
And the good people are those who have a balanced mind,
And they teach the science of soul to the devotees,
They are without jealousy and desire,
They are your devotees and are the people who have killed all desires,
They look at things that they like and do not like in the same way,
They are those who have come out of attachments,
They are those who perform actions without attachment,
They have a contented mind and would be only interested in Brahman,
They are the ones who are interested only in good things,
And daily for doing Yoga they practice Ahimsa and truth and
Also practice absolute control of their senses ,
They also know how to control passion and anger and control sense organs,
And when you get company of good people who are like this,
Your mind would get interested in hearing the stories of God,
And by hearing stories about you , their devotion will increase,
And when their devotion increases, they will know scientific thought,
And by knowledge of scientific thought and divine knowledge , they will get salvation,
And all that is to be known should be learned from a Guru,
And Oh Rama , oh treasure of mercy, because of this ,I should always have,
Great devotion to you as well as love towards you.

Thwal pada pankajangalilum thwad bhakthanmaarilum ,

Yennul poovil Bhakthi punar yeppozhum undakanam.

Innalo saphalamai vannathu mama janmam,

Innu mal kruthangalum vannithu saphalamai,

Innallo thapassinum saphalyamundai vanna ,

Innallo saphalamai vannathu man nethravum,

Sithaya saardham hrudhi vasikka sadaa bhavan,

Sita Vallabha , jagan nayaka , Dasaratha.

My mind should always be completely filled ,

With devotion to your lotus like feet and on your devotees,

Today my birth has assumed a good meaning,

Today the fire sacrifices done by me assumed a good meaning,

Today all the penance that I did assumed good meaning,

Today my eyes have assumed a good meaning,

Along with Sita , please always live in my mind,

Oh consort of Sita , Oh lord of universe, Oh son of Dasaratha.

Nadakkumbozhum , irikkumbozhum moredathu,

Kidakkumbozhum , bhujikkumbozhum yennu venda,

Nana karmangal anushtikkumbol sada kalam,

Manase bhavadroopam thonnam , dhayambudhe,

Kumbha sambhavan ithi sthuthichu bhakthiyode,

Jambari thannal munnam nikshipthamaya chapam,

Bana thoonirathodum koduthu gadgathodum,

Aananda vivasanai pinneyum arul cheythaan.

“While I am walking, While I am sitting or lying down,

In a place , while I am eating and not only that ,
When I am engaged in various activities,
Your form should always come in mind , Oh ocean of mercy, “
After praying like this with great devotion, sage Agasthya,
Gave Rama the bow which has been deposited by Indra with him,
As well as arrows and quivers as well as sword,
And after drowning in joy again told.

“Bhoobhara bhoothamaya Rakshasa vamsam ninnaal,
Bhoopathe , vinashjtamayeedenam vaikidathe,
SAkshal Sri Narayananaaya nee mayayodum,
Rakshasa vadathinai marthyanaai pirannathum,
Randu yojana vazhi chellumbol ivide,
Ninnundallo punya bhoomiyaya Panchavati,
Gowthami theree nalloru asramam chamachathil,
Sithaya vasikkapoi seshamulloru kalam,
Thathraiva vasichu nee deva karyangal yellam,
Sathwaram cheyga” yennu udan anujna nalgi muni.

“Ok king without further delay the clan of Rakshasas ,
Who have become a great burden to earth ,
Should be completely destroyed by you,
Because you who are the real Lord Vishnu along with your illusion,
Have taken birth as a man to kill the Rakshasas
About five miles from here , there is a sacred place called Panchavati,
Which is in the banks of river Gowthami ,
You please build a good heritage there ,

And live the rest of your period there with Sita,
And living there you have to quickly,
Complete all the jobs of devas'
Saying this the sage bid farewell to Rama,

Sruthwaithal stotra sara magasthya subashitham,
Thathwartha samanvitham Raghavan thiruvadi,
Bana chapathikalum thathraiva nniksepichu,
Veenudan namaskarichu Agasthya Padambujam,
Yaathrayum mayapichu sumithrathmajanodum,
Preethyaa janakiyodum yezhunellidu neram.

Hearing the good words of Agasthya , which was,
A concise meaningful prayer , and was blessed,
With philosophical thoughts , the honourable Rama,
Kept the bow , arrow and quiver there ,
And saluted the lotus like feet of Agasthya ,
And he was sent on his journey along with,
The son of Sumithra as well as the adorable Sita.

[3.8 Jatayu Sangamam](#)

Meeting with Jatayu

Adri srungabham thathra padathi madhye kandu,
Pathri sathamanaikum vrudhanaam Jatayusham,
Yethrayum valarnnoru vismayam poondu Ramanm
Badha roshena sumithrathmajanodu chonnaan.

Seeing the good Bird Jatayu who was old ,
Rama thought that it was a peak blocking his way,
And was completely bewildered and,
With increasing anger told the son of Sumithra.

“Rakshasam pravaran kidakkunithu ,
Muni bhakshakn ivane nee kandathillayo sakhe,
Vilingu thannedu nee bheethiyum mundakolaa,
Kolluuvan ivane jnan vaikathiniyippol.”

“Oh friend, Did you not see a great Rakshasa ,
Who is the eater of sages lying there?
Give me the bow and do not get afraid ,
I would kill him without much delay.”

Lakshman thannodu itham Raman chonnathu kettu,
Pakshi sreshtanum Bhaya peedithamai chonnan,
Vadhyanallaham thava thathannu cheruppathil,
Yethrayum mishtanaya vayasyan yennarinjaalum,
Ninthiruvadikkum jnan ishtathe cheitheeduvan,
Hanthavyanalla bhavad bhakthanaam Jatayu jnan,”
Yenniva kettu bahu sneha mulkkondu nathan,
Nannai aslesham cheythu nalkinaan anugraham,
“yengil jnan iruppathinnaduthu vasikka nee ,
Sangadamini yonnu kondu may ninakilla,
Sangichenallo ninne jnanathu kashtam, kashtam,

Kinkara pravaranai vazhuga melil bhavanm

Hearing what was told by Rama to Lakshmana,
That great bird became scared and told,
“I am not a killer , please know that at young age,
I am an extremely close friend of your father.
I will do only things liked by you to you,
And I am not to be killed, for I am Jatayu , your devotee.”

Hearing this The lord with great love ,
Hugged him and gave him his blessings,
“ If so please live in a place near to my residence,
And by any reason there will not be sorrow to you,
Alas , alas I had doubts about you,
Please live with me as one who helps me.

[3.9 Panchavati pravesa](#)

Entry in to Panchavati

Yennarul cheythu chennu pukkiythu Panchavati,
Thannilammaru Sita Lakshmana samethanai,
Parnasalayum theerthu Lakshmanan manojnamai,
Parna pushpangal kondu thalpavum undakkinaan,
Uthama ganga nadhi kku uthare there puru-
Shothaman vasichathu Janaki deviyodum.
Kadali panasa Mradhya akhila phala vrukshavrutha,
Kanane jana sambadha vivarjithe,

Neeruja sthale vinodhippichu devi thanne,
Sri Raman Ayodhyayil vanathu pole vaanaan,
Phalamooladhikalum Lakshmanan anudhinam ,
Palavum kondum vannu kodukkum preethiyode,
Rathriyil urangathe chapa bananavum dari-
Chasthaya raksharthamai ninnidum bhakthiyode.

After telling this he went to live in Panchavati,
Along with Sita and Lakshmana.
Lakshmana built a pretty hermitage there ,
And made a bed using leaves and flowers.
Rama the great man was living with Sita,
To the north of the divine river Ganga.
In the forest full of Banana jack and mango trees,
Which was completely empty of people,
Which was completely safe, Rama entertained his wife,
And lived there as he was wont to live in the city of Ayodhya.
Daily Lakshmana would bring fruits as well as roots,
With great love and armed with bow and arrow ,
Would stand around with devotion for their safety.

Sithaye madhyeyakki moovarum prathakale ,
Gowthami thannil kulichu arghyavum kazhichudan,
POrumbol Soumithri paniyavum kondum porum,
Varam varam preethi poondingane vazhum kalam.

Keeping Sita In between them all the three of them,

They Would go to the Gowthami river, take bath and do water offerings,
And while coming Lakshmana would bring water to drink,
And when they were living like this for some time.

[3.10 Lakshmanopadesam \(also called as Rama Gita\)](#)

Teaching to Lakshmana

Lakshman oru dinam yekanthé Rama devan,
Trukkazhal koopi vinaanwithanai chonnan

One day Lakshmana alone with God Rama,
Saluting his feet told with great humility.

“Mukthi margathé yarul cheyyanam,
Bhakthanam adiyanođu ajnanam neengum vannam,
Jnana vijnana bhakthi vairagya chihnamellam,
Manasanandam varumaru arul cheytheedenam,
Aarum ninthiruvadiyozhinjillivayellam,
Nerode yupadesicheeduvaan bhoomandale.”
Sri Raman athu kettu Lakshmanan thannodu appol,
Aarudanandamarul cheythithu vazhipole .

“Please tell me about the way to salvation,
In such a way that the ignorance of this devotee goes away,
Please tell me about the signs of divine wisdom , scientific knowledge ,
Devotion and detachment so that my mind would be happy,
For in this earth there is no one except you,

Who can tell me with authority about this.”

Hearing this Sri Rama with a rising sensation of joy,

Told Lakshmana in a proper manner.

“Kettalum yengilathu guhyamam upadesam,

Kettolam thernnu koodum vikalpa bramamellam,

Mumbinaal maya swaroopathejnan cholleduvan,

Ambodu pinne jnana sadanam chollamallo.

Vijnana sahithamaam jnanvum cholvan pinne,

Vijnayam mathma sawaropatheyum cholaamedo ,

Jneyamayulla pramathmanam ariyumbol,

Maya sambanda bhayamokke neengedumallo .”

Please hear this teaching which is a great secret,

As you hear your confusion about changes will vanish,

First I will tell you about the form of illusion,

And later I would tell you about consequences of divine wisdom,

And later I will tell you about wisdom with scientific thought,

And I will also tell you how to understand the form of the soul,

And when you understand the concept of the divine soul,

The fear about illusion would go away from you.

“Athmavallatheyulla dehadhi vasthukkalil,

Atmavennulla bodham yadonnu jagathraye,

Mayayakunnathu nirnayam athinale ,

Kaya sambandam aakum samsaram bhavikkunnu,

Undallo pinne vikshepavarangal yennu,

Randu roopam mayaykennariyuga, soumithre nee,
Yennathil munnethallo lokathe kalpikunnathu,
Yennariga athi sthoola sookshma bedangalodum,
Lingadhibrahmanthamaam avidhya roopamathum,
Sangadhi doshangale sambhavi pikkunnathum.”

The belief in all the three worlds that ,
The parts of the body which are not the soul,
Are the soul is most definitely because of illusion,
And because of this the life becomes related to the body,
And further there is the concept of “wrong understanding” and “the hiding screen”,
Which are the two forms of illusion, you understand this Lakshmana,
And the first among these makes the world appear as true,
Along with the very many gross and micro differences,
And it is spread as the form of negative wisdom ,
Which is spread from the body to the Brahmam,
And is the reason for the problems such as great desire.

Jnana roopiniyakum vidhyayathu,
Ananda prapthi hetha Bhootha yennarinjalum,
Maya kalpitham paramathmani viswamedo,
Maya kondallo viswam undennu thonnikkunnu,
Rajju gandathingale pannaga budhi pole ,
Nischayam vicharikkil yetum onnillayallo ,
Manavanmaaral kana pettathum kelkkayathum,
Manasathingal smarikka pedunnathumellam,
Swapna sannibham vicharikkil allathu onnallo,

Vibhramam kalanjaalum vikalpamudakenda.

The learning which has the form of divine wisdom,
Which is the second one , is the cause for getting joy,
And the world is being imagined as a part of the divine soul.
It is the illusion that makes world appear to be true,
Similar to one seeing a serpent in a piece of rope,
But if we properly think nothing of these is there.
All that which are seen or heard and ,
Imagined which is in the mind by man ,
Are like a dream, if you properly think about it ,
Throw away this disturbance and do not have wrong understanding.

Janma samsara vruksha moolamayathu deham,
Thanmoolam puthra kalathradhi sambandamellam,
Dehamayathupancha Bhootha sanchaya mayam,
Deha sambandam maya vaibhavam vicharichaal,
Indriya dasakavum ahankaravum budhi,
Manassum chitha moola prakrukruthi yennithellam,
Orthu kandalum orumichu irikkunnathallo.
Kshethramayathudeham yennum undallo namam.
Yenivathingal ninnuveronnu jeevanathum,
Nirnayam paramathma, nischalam niramayan,
Jeevathma swaroopathe yarinjukolvanulla,
Sadhanangale kettu kolga soumithre nee.

The root of the tree of birth and domestic life is the body.

And due to that arises the relation between son and the wife,
And that body is only a collection of the five elements,
And if we think about the relation with the body is the greatness of illusion,
And if we think correctly , the ten organs (five mental and five physical),
The pride , the intelligence ,mind, brain and the basic traits,
Together is being termed as the body.
This body has another name , “ field”(temple?),
And the one which is from all this is the soul,
And definitely the divine soul is stable and one without properties,
And Oh Lakshmana, please hear from me about that ,
Which helps us to understand the form of the soul.

Jeevathmavennum paramathmavennathum orkill,
Kevalam paryaya sabdhangal yennarinjalum,
Bedam yethumeyilla random onnathre noonam.
Bedam undennu parayunnathu ajnanmaarallo.
Manavam dambam himsavakrathwam , kamam, krodham,
Manase vedinju santhushtanai sada ka;am,
Anyoksha upadhikalum sahichu sama budhyaa ,
Manyu bhavam akale kalanju anudinam,
Bhakthi kai kondu guru sevayum cheythunija,
Chitha sudhium deha shudhium cheythu kondu,
Nithyavum sal karmangalkku ilakkam varuthathe ,
Sathyathe samasrayichu , Ananda swaropanai,
Manasa vachana dehangale yadaikki,
Than manase vishaya soukhyangale chithiyathe ,
Janana jara marangale chithichu ullil,

Anahangarathwena sama bhavanayodum,
SArva athmavakum yengal uracha manassodum,
Sarvadaa Rama ramethyam itha japathodum,
Puthra dararthishu nisnehathwavum cheythu,
SAkthiyum onningalum koodathe nirantharam,
Ishanishta prapthikku thulya bhavathodu,
Santhushtanai viviktha shudha sthale vasikkenam.

If we think about the soul of the being and the divine soul,
Please understand that they are only alternate words,
They do not have any difference and both are same,
And those who tell that there is difference are ignorant people,
Forsaking egoism, pride , causing sorrow to others ,
Wrong thoughts, passion and anger completely from the mind,
Living with contentment always , tolerating jibes from other sources,
With tolerance , throw away the comparison with others ,
Daily having devotion to god ., serving one's guru,
Doing real cleanliness of our mind and body,
Without discontinuing hospitality to others,
Depending only on truth, becoming personification of joy,
Controlling the mind , the body and the words,
Never thinking in the mind body pleasures,
Thinking about birth death and old age ,
Without pride in the mind, with equal treatment of others,
With a mind firmly placed in me , who is the universal soul,
With always engaged in chanting the name of Rama, Rama

With no particular attachment to son and the wife,
Without particular attachment to anything,
With always having same emotions to get things which we like or dislike,
And with contentment we should live in a lonely , clean place.

Prakrutha janangalumai vasikkarathu ottum,
Yekanthe pramathma Jnana thalparanai,
Vedantha vakhyarthangal avalokanam cheythu,
Vaideeka karmangalum athmani samarpichal,
Jnanavum akatharil urachu chamanjidum,
Manase vikalpangal yethume yundakola.

We should never live with vulgar people,
We have to live alone with interest in getting divine wisdom,
And read and understand the meaning of words of philosophy,
And dedicate all priestly rituals to the soul,
Then divine wisdom will get firm in our mind ,
And there would not be any confusion in the mind.

Athma vakunnathu yenthennundokel athum yengil,
Athmavalaalo deha , prana budhya ahankaram,
Manasadhikal onnum ivathin ninnu mele,
Manamillatha paramathmavu thane vere,
Nilpithu chidathmavu shudham avyaktham budham,
Thal padathmaa jnan iha thwal padarthavum aayi,
Jnanam kondenne vazhipole kandarinjidaam,
Jnanam akunnathu yenne kattunna vasthu thanne.

Now here about what is the soul,
It is not me, nor my body, nor my soul ,
Nor my wisdom , nor my pride, nor my mind,
And is something about all these,
And is very different from the measure less divine soul,
I who am pure , not comprehensible and who knows all
Am standing here is the divine soul ,
And your soul using your assets can understand ,
Me by use of divine wisdom by trials for,
Wisdom is certainly the thing that shows me.

Jnanam undakunnathu Vijnanam kondu thanne,
Jnanithennu arivinnu sdanamakayale,
Sarvathra paripoornan athmavu chidanandam,
SARva sathwanthar gathan aparichedhyanallo.

Divine wisdom comes through scientific enquiry,
And so it leads you to the conclusion,
That I am that , which is the complete soul,
One with divine joy , one who is within all beings ,
And one who cannot be understood as this or that.

Yekan advayan paran avyayan jaganmayan,
Yogesam ajan akhiladaran niradharan,
Nithya Sathya Jnana aadhi lakshanan , brahmathmakan,
Budhyupadhikalil verittavan mayamayan,

Jnanam kondupagamyanyoginaam yekathmanam,
Jnanam acharya sasthrougha upadesa ikhya jnanam,
Aathmanorevam jeeva parayor moola vidhyaa,
Aathmani karya karanangalum koodi chernnu ,
Layicheedumbol ullor avathayallo mukthi,
Layathodasu verittiruppathu athmavonne.

One who is alone , one who does not have two ,
One who is divine , one who does not change , one who is everywhere ,
The God of Yoga , one who was not born ,
One who carries everything, One who does not carry anything,
One who can be recognized by perennial true wisdom,
One who is the soul of Brahman , one who is separate ,
From the instruments like intelligence ,
One who is pervaded by illusion ,
One who can be understood by divine knowledge,
One who can be understood by yogis who have merged their soul,
When the knowledge churned out from wisdom of Gurus and Sasthras ,
Which tells about the unity of the soul and the divine soul reaches you,
Then the basic primeval knowledge that is within you merges ,
With the action and cause and becomes one with the Divine soul,
And this state of merging is known as salvation,
And that which stands out of this merger is the soul only.

Jnana vijnana vairagyathodu sahithamaam,
Anandamayitulla kaivalya swaroopam
Ithulla vanname paravaanum itharivanum,

Ullam nallunarvorilla aarum jagathingal,
Madbhakthi illathavarkku yethrayum durlabham kel,
Madbhakthi kondu thanne kaivalyam varum thanum,
Nethram mundennakilum kanmathinnundu pani ,
Rathriyil thande padam deepamundennakile ,
Nerulla vazhiyarinjeetaavitha vanname ,
Sri Rama bhakthiyundakile kanai varu.

The form of salvation which is a divine joy,
Exists along with divine wisdom , scientific enquiry and detachment,
It can be only told as such because there are ,
None in the world who can understand or tell about it.
Please hear , salvation is very difficult to attain by those who do not have devotion to me,
And definitely salvation will come through devotion to me,
When it is dark at night , even if you have eyes,
You will not be able to see and need a light for it,
And like this , people cannot know the straight path to salvation,
And can see it only if they have devotion to Rama.

Bhakthannu nannai prakasikkum atmavu noonam,
Bhathikku kanaum yenthennu kettalum nee,
Mad bhakthamaraodulla nithya sangama mathum,
Mad bhakthanmare kanivode devikkunnathum,
Yekadasyadhi vruthanushtanangalum punar-
Akulamenniye sadichu kolkayum Adha,
Mal kadha pada sravanangal cheykayum mudhaa,
Mal guna namangale keerthichu kollugayum,

SAntham ithamengil varthikkum janangalkku oru antharam,

Varathu oru bhakthiyum undai varum.

Bhakthi vardhichal pinnemathonnum varenda,

Athillathauthamothamanmarai ullavar allo,

Bhkthi yukthannuvijnana Jnana vairagyangal ,

Sadhya sambhavicheedum mennal mukthiyum varum.

Mukthi margam thavaka prasnanu sara vassal,

Ukthamayathu ninakennale darikke nee ,

Vakthvyamalla noonan yethrayum guhyam mama,

Bhakthanmarkkozhinju upadesichidaruthallo ,

Bhakthan yennakil avan chodicheelennakilum,

Vakthavyam avanodu viswasam varikayaal,

Bhakthi viswasa shuddha yukthanaam marthyannithu,

Nithyamai padam cheygil ajnanam akannu pom ,

Bhakthi samyukthanmaaram yogeendramaarkku noonam,

Hastha samsthithayallo mukthiyennarinjalum.

Always the soul of a devotee shines well,

And please hear from me the reason for devotion,

The daily interaction with my devotees,

And serving my devotes with tender emotion,

And observing penances like Ekadasi,

Which are to be again and again observed without sorrow,

And Worship or salutation or meditation or service,

Or Giving good food to those Brahmins who worship the fire,

Or reading and or hearing my stories,

Or praising me by telling my good names,

And those people who do all these things,
Will have incomparable devotion towards me.
If devotion increases there is no need for any other thing,
For they are best among the good people .
To those having devotion, though , they would go through,
Divine wisdom scientific temper and detachment,
They would also attain salvation,
The way to salvation in answer to your question,
You would get it through me , understand this.
What I told should not be told to others and is also a secret,
And it should not be told to any one except my devotees.
Though a devotee does not ask this,
It has been told because of my faith in him,
To that man who reads this daily with devotion, faith and interest,
The lack of wisdom will completely go away from him,
And to the king of Yogis who are blessed with devotion,
Salvation will definitely be within their reach.

[3.11 Soorpanakha Agamanam](#)

Coming of Soorpanakha.

Itharam Soumithriyodu aruli cheythu punar,
Ithiri neram irunnitinorantharam,
Gowthami there Maha kanane panchavati,
Bhoothale manohare sancharichedunnoru,
Yaminichari jana sthana vasiniyaya .
Kama roopini kandaal Kamini Vimohini,
Pankaja dwaja kulisangusangithangalai,

Bangi thedidum pada pathangal athu neram,
Pada soundaryam kandumohithayakayale ,
Kouthukamulkondu ramasramam akam pukkal.

After telling like this to Lakshmana,
In the very pretty Panchavati, situated
In great forest in the banks of river Gowthami,
One pretty Rakshasi traveler , living in Janasthana,
Who can take any form she likes .
Saw the footprint of a feet in which,
There were marks of lotus, flag, Vajraudha ,
Goad and seeing the prettiness of that feet,
Entered the hermitage of Rama out of curiosity.

Bhanu mandala sahasrojwalam Ramanadham,
Bhanu gothrajam bhava bhaya nasanam param,
Manava veeram Manomohanam mayaamayam,
Masasabhava samam, madhavam, madhuharam,
Janakiyodum koode vaneedunnathu kandu,
Meena kethana bana peedithayyaal yetham,
Sundara veshathodummandahasavum cheythaal.
Aaredo bhavan?Cholledu aarude puthran yenum,
Nerodu yenthivedekku varuvaan moolamennum,
Yenthoru moolam Jada valkaladhikal yellam,
Yenthinu darichithu thapasa vesham yenum,
Yennude paramartham munne Jnan paranjidaam,
Ninnodu, nee yennodu pinne chodikkumallo.

Rakaseswaranaya Ravana bhagini jnan,
Aakhyaya Soorpanakha kama roopiniyallo,
Khara dhooshana trisirakkalaam brathakkanmaarkku,
Arige Janathane jnan irippathu sadaa ,
Ninne Jnana aarennathu marijeela athum punar,
Yennodu paramatham chollanam Dhaya nidhe.

Seeing Lord Rama who was shining like one thousand suns
Who belonged to the clan of Sun , who destroys karma as well as sin,
Who is divine , valorous man, bewitcher of mind, Who is full of illusion,
Who is equal to the moon , Who is Madhava and who is the killer of Madhu,
Living happily with Janaki, she was afflicted by the arrow of god of love,
And took the form of a pretty lady and raining a pretty smile,
Slowly told the consort of Goddess Lakshmi ,
“Sir, who are you? Please tell me whose son you are?
What is the reason for you for coming here?
What is the reason for the matted hair and dressing with bark?
Why have you dressed yourself as a sage?
I would tell the truth about me to you earlier,
Since you would definitely ask about it to me latter,
I am the sister of the Rakshasa king Ravana ,
My name being Soorpanakha and I can assume any form that I want,
I am living in Janasthana near my brothers Khara , dhooshana and Trisara,
And since I am not able to understand who you are ,
Oh, treasure of mercy please tell me all the truth.

“Sundari kettu kolga , jnan Ayodhyadhipathi,

Nandanam Dasarathi , raman yennallo namam,
Yennude bharya ival Janakathmaja Sita,
Dhanye, Mal brathavaya Lakshmann ivanado,
Yennal yenthoru karyam ninakku manohare ,
Ninnude manogatham cholluga madiyathe “
Yennathu ketta neram cholinaal nisachari,
“yennodu koode ponnu ramichu kollanam nee,
Ninneyum pirinju povaan mama sakthi poraa,
Yenna nee parigarahicheedanam madiyathe “
Janaki than kadakshichu punchiri poondu,
Manava veeran avalodu arul cheytheedinaan,
“Jnan iha thapodhana veshavum darichoro,
Kananam thorum nadaneedunnu sada kalam,
Janakiyakum ival yennude pathiniyallo,
Manase paarathaal vedinjeedu aruthu onnu kondum,
Sapathnyodbhava dukham yethrayum kashtam kastham,
Thapathe sahipathinnu aalalla neeyumedo”

“Pretty lady please hear , I am the son of,
Dasaratha the king of Ayodhya, my name is Rama,
She is my wife and she is Sita the daughter of Janaka,
Blessed one , This is Lakshmana my brother ,
Oh Pretty lady, what can I do for you?
Without hesitation tell me the thoughts of your mind.,”
Once she heard this that Rakshasi told,
“You have to come with me and make love to me,
I do not have sufficient strength to go away from you,

Without hesitation you should get married to me.”

Looking at Sita with a broad smile,

That human hero told that lady,

“I am dressed as a sage and move about,

In different forests all the time.

She who is Janaki is my wedded wife,

And when I think about it I should not forsake her for any reason,

The sorrow caused by a co wife is very troublesome,

And You would not be able to bear that pain.”

Lakshmanan mama bratha , sundaran manoharan,

Lakshmi devikku thanneyokkum nee yellam kondum,

Ningalil cherum yere nirnayam manohare,

SAngavum ninnil yetham vardhikkum avanedo,

Mangala seelan anuroopan yethrayum ninakangu,

Nee chennu paranjeeduga vikidathe .”

Yennathu ketta neram Soumithri sameepe poi,

Chennaival apekshichal bharthavakennu thanne.

Lakshmana is my brother, he is pretty and steals the mind,

And you by all means is comparable to goddess Lakshmi,

And oh mind stealer , it is definite that you both match well,

And the desire will increase for you more , if it is him,

He is good natured , and has is suitable match to you ,

And so without any delay go and tell him.”

As soon as she heard this, she went near Lakshmana,

And requested him to become her husband.

Chonnavalodu chirichu avanum ura cheythaan,
“Yennude paramartham ninnodu paranjeedaam,
Mannavanaya Raman thannude dasa jnano,
Dhanye , nee dasiyakuvaan thakkaval allayallo ,
Chennu nee cholledu akhileswaranaya Raman,
Thannodu thava kula seelacharangalellam ,
Yennal anneram thanne kai kollumallo Raman,
Ninne” yennathu kettu Ravana sahodari,
Pinneyum raghu kula nayanodu chonnal,
“yenne nee paragrahicheeduga nalloo , ninakku,
Onnu kondume oru sangadamundai varaa.
Mannava , giri vana grama desangal thorum,
Yennodu koode nadannu oro bhogamellam,
Anyonyam chernnu bhujikkai varum anaratham .”
Itharam aval ura cheythathu ketta neram,
Utharam arul cheythu Raghavan thiruvadi,
“oruthanayal avan arige susrushippan,
Oruthi venam, mathinnu ival undu yenikippol,
Oruthi venam avannu athinnu aarennu,
Thiranjirukkum neram ippol , ninneyum kandu kitti,
Varuthim daivam onnu kothichal , ini ninne ,
Varichu kollum avan , illa samsayamethum,
Therikenninikkalam kalanjidathe chelka,
Karathe grahichidum kadukkennu avanado”
Raghava vakhyam kettu Ravana sahodhari,
Vyakula chethassodum Lakshmanthike vegal ,

Chennu ninnu apekshich nerathu kumaranum,
“Onnaditharam paranjeedallo veruthe nee,
Nininnil yellethumoru kamksha yennariga nee ,
Mannavanaya Raman thannodu paranjaalum.”

To her who proposed to him , he laughingly replied,
“I will tell you the truth about myself,
Rama is a king and I am but his slave,
Blessed one , you are not suitable to become a slave,
You go and tell Rama who is the lord of the universe,
About your family and their clannish habits ,
As soon as hears them he would accept you,”
Hearing this that sister of Ravana,
Again approached Sri Rama and told,
“You please marry me, due to that,
You will never have any problems whatsoever,
King, We will wander over hills , forests and villages,
And wandering like that enjoy all pleasures together.”
Hearing these words , Rama replied to her ,
“If there is one man, there should be,
Some lady to look after him well,
And I have someone to do that now,
And he also needs a woman and is in the job ,
Of searching for her and he has found you,
And just as he desires god has sent one,
And so without wasting time ,
Go and hold his hand immediately.”

Hearing the words of Raghava, that sister of Ravana,
Went again to the other lad and requested and he replied
“Do not tell something for nothing to me,
Understand that I do not have any desire to you,
Please go and tell this to king Rama.”

Pinneyum athu kettu Raghava samipe poi,
Chennu ninnu apekshichal aasaya pala tharam.
Kamavum aasa bangavum kondu kopavum athi.
Premavum aalasyavum poondu Rakshasiyappol,
Maya roopavum ver petty anjana sailam pole ,
Kamakaravum ghora damshtavam kai kondu yetham,
Kambam ulkkondu Sita deviye aduthappol,
Sambramathode Raman thaduthu nirthum neram,
Balakan kandu seegram kuthichuchadi vannu,
Vakl uru oori kathum , mulayum mookumellam,
Chedsicha neram aval alari murayitta,
Nadathe kondu lokamokke matholi kondu,
Neela parvathathinde mugalil ninnu chadi,
Nalanju vazho varum aruviyaru pole ,
Chorayum oilippichu kala rathriye pole,
Ghorayaam nisachari vegathil nada kondal,
Ravanan thande varavundini ippo, yennu,
Deva devanum arul cheuththirunna aruleedinaan.”

Again hearing that she went near Rama,
And with desire requested him several times,

And due to non fulfillment of her passion,
And getting angry due to her great love,
That Rakshasi got very tired and gave up her ,
Form of illusion and she made her body,
Like a mountain of black stone with horrible teeth,
And with madness when she went to catch Sita ,
And When Rama was trying to stop her with worry ,
That boy jumped speedily went near her,
Took out his sword and cut of her ears , nose and breasts,
And when he cut off those she shouted and wailed,
And that sound echoed all over the world,
Like a river flowing in four or five streams ,
Jumping out of a very deep blue mountain,
Blood started flowing from her and that Rakshasi,
Who was like a dark night started walking fast.
And that Lord of lords told that ,
Ravana would come here now.

[3 .12 Khara vadam](#)

Killing of Khara

Rakshasa pravaranyeedina Kharan munbil,
Pakshamathavaniyil parvatham veena pole ,
Rodanam cheythu mumbil padanam cheytha nija,
Sodari thanne nokki cholinnan asu kharan ,
“mruthyu than vakthrathingal sathwaram pravesicha ,
Thatha chollu aarennu yennodu ithrayum viraye nee.”

In front of the Khara who was a Rakshasa noble,
When she fell like a mountain losing his wings,
And seeing his true sister* crying ,
That Khara told ,” please tell me ,
About who has entered the mouth of death,
So fast, Please tell me , as fast as possible.”

*Soorpanakha is daughter of mother’s sister of Khara.

Veerthu veerthetham virachu alari sagadgadam,
Aarthi poondu orthu bheethyaa chollinal aval appol,
“Marthyanmar Dasaratha puthranbmar iruvar,
Undu uthamam gunvanmaar yethrayum prasidhanmaar,
Rama lakshmananmaar yennavarkku namam, oru,
Kaminियundu koode, Sita yennavalkku per ,
Agrajan niyogathal ugranamavarajan,
Gadgena chedichithumal kuchadhikalellam,
Ooranaayidum nee yinnavare kola cheythu,
Chora nalguga daham theerumar yenikippol,
Pacha mamsavum thinnu rakthavum panam cheygil,
Icha vannedum mama nischayam arinjalum.”
Yenniva kettu Kharan gopathode yura cheythaan,
“Durnayam yereyulla manushadamanmare ,
Konnu mal bhaginikku bhakshippan kodukkanam,
Mennathinnasupathinnalu per poga ningal,
Nee koode chennukatti kodutheedennal ,
Ivarakrutham varuthidum ninakku madiyathe.”

Puffed and puffed up and shaking with anger.
With a broken voice, with great desire and with fear , she told,
“ Both of them are men and sons of Dasaratha,
They are having good character and great fame,
And they are called Rama and Lakshmana ,
And they have a lover and she is called Sita,
Due to the orders of the elder one ,
The younger one cut off my breasts and other organs using a sword,
You being valorous , go and kill them,
And give me their blood so that , I can quench my thirst,
I have got a desire now to eat their uncooked flesh and drink their blood,
Please know that.” AS soon as he heard this Khara told with anger,
We have kill those bad mannered worst men ,
And give them as food to my sister ,
For that speedily fourteen of you go,
And you please go along with them ,
And show them to these men, So that these people ,
Will kill all of them without any hesitation.

Yennavalodu paranjayachaan Kharan yethavum,
Unnatharaam pathinalu rakshasanmareyum,
Soola mudgara musalasi chapeshubindi ,
Paladhipala visham ayudhangalumai,
Krudhanmaar aarthu vilichu udhathamarai chennu,
Yudha sannadhanmai yaduthor athu nearam,
Badha vairena pathinalvarum orumichu,

SAsthrougham prayogichar chuthum ninnu orikkale.

Along with her he sent fourteen,
Rakshasas who were extremely powerful,
Armed with weapons like, trident, thorn mace,
Steel pestle ,Sword, bow, arrows and sling ,
And they were furious and shouted loudly ,
And when they reached prepared for the battle,
And with great enmity all the fourteen of them,
Sent all the weapons by surrounding Rama.

Mithra gothralbutha naam uthamothaman Raman,
SAthrukkalayachoru sasthrougham varum neram,
Prathyekam oro saram kondava khandichudan ,
Prathyarthi janatrheyum vadichan oronninaal,
Soorpanakhayum athu kandu pedichu mandi,
Bhashpavum thoogi Kharan mumbil veenalarinaal.
“yengu poi kalanjithu ninnodu kode paranjingu,
Ninnayachavar pathinalvarum chol nee.”

That Rama who was greater than the greatest ,
Born in the clan of Sun God , when the arrows,
Sent by the enemies came towards him,
Sent arrows against each of them and cut them,
And also killed all the enemies one by one,
Seeing that Soorpanakha was scared and ran,
And with flowing tears , she went and fell,

Before Khara and started shouting at him, He asked,

“Please tell me where the fourteen people ,

Whom I sent along with you have gone?”

“Angu chennu yeththa neram Rama sayakangal kondu,

Ingini varatha vannam poyaar thekottu avar.”

Yennu Soorpanakhayum chollinaal athu kettu,

Vanna kopatthaal Kharan cholinaan athu neram,

“Porika nisacharar pathinalayiravum,

Porinnu Dhooshanum anujan TRisirassum,”

Ghoranam Kharnevam chonnathu ketta neram,

Sooranam TRisirassum padayum purappettu.

Veeranaam dhooshananum kharanum nada kondu,

Dheerathayode yudham cheyvathinuzhaththode ,

Rakshasa padayude rookshamaam kolahalam,

Kelkkaya neram Raman Lakshmananodu chonnan,

“Brahmandam nadungumaru yenthoru Ghoshamithu?”

Nammodu yudhathnnu varunnu rakshobalam,

Ghoramaiiripporuyudhavummundam ippol,

Dheerathayodumathraneeyoru karyam venam.

Maithil thanne oru guhayalakki kondu ,

Bheethikoodathe paripalikka venam bhavaan,

Jnam oruthane porum ivareyokke kolvaan,

Manase ninakku sandehamundayidola,

Mathonnum chollunilla yennayanayumittu,

Kathavar kuzhaliye rakshich kollanam nee”

Lakshmi deviyeyum kondu angane thanne yennu,

Lakshmanan thozhuthu poi gahwaramakam pukkan.

“ At the time when we reached there , Rama using his arrows,

Send all of them to the southern side, so that they will never come back.”

Told Soorpanakha and hearing that , due to the great anger, Khara told,

“Let all the fourteen thousand Rakshasas come out,

Let Dhooshana and my brother Trishirass also come.”

And as soon as that horrible khara told like that ,

The very valorous Trishiras and the army started to the battle,

The valorous Dhooshana as well as Khara started walking ,

For doing the battle with great courage.

As soon as the great and deafening sound of the Rakshasa army was heard,

Rama told his brother Lakshmana,

“ What is that sound which makes the universe shiver?

Possibly it is created by the Rakshasa army that is coming to fight with us,

There would be a very terrible war now,

With courage you have to do one thing,

You should take Sita in to a cave ,

And guard her without any fear.

I would be sufficient to kill all these in a war,

Do not have any doubt about it in your mind,

And so he ordered and said that he has nothing to add.

But “Please protect Sita with extremely pretty hair.”

Saying so be it, Lakshmana took Goddess Lakshmi,

Saluted Rama and entered in to a cave with her.

Chapa banangaleyum yeduthu parikara,

AAbhogananda murapichu sannadhanai ,
Nilkkunna neram orthu vilichu nakthacharar,
Okke vannorumichusasthrougham prayogichar.

Taking his bow and arrow Rama dressed himself ,
For the battle and was ready with great joy ,
And at that time all the Rakshasas,
All together sent their weapons at him.

Vrukshangal pashanangal yenniva kondum yetham,
Praksopichithu vegaal pushkara nethran mai mel,
Thalkshanam avayellam eithu kandichu Raman,
Raksho veeranmaareyum sayakavali thooki,
Nigarahichathunisithagra banangal thannal,
Agre vannaduthoru Rakshasa pada yellam,
Ugranaam senapathi dhooshanan athu neram,
Ugra sannibhanaya ramanodu aduthithu,
THooginaan bana ganam, avathe Raghuvaran,
Vegena sarangalal yenmani prayamakki,
Nalu banangal yeythu thurgam naliniyum,
Kalavesmani cherthu sarathiyodum koode.

They threw trees and big stones speedily,
On the body of the lotus eyed one,
Immediately Rama sent arrows and cut them all,
And also sent rain of arrows at the Rakshasas,
And killed the Rakshasa army which had

Come near him with the highly stimulated arrows,
And then their powerful commander- in- chief Dhooshana,
Came to fight with Rama , who is equal to Lord Shiva.
And sent very many arrows and Rama easily,
Made all of them in to dust by his arrows ,
And he sent four arrows and killed ,
All his four horses along with their driver.

Chapavum murichu thal kethuvum kalanjappol,
Kopena theril niinu bhoomiyil chadi veenaan,
Pilpadu satha bharaayasa nirmithamaya ,
Kelpeerum parighavum darichu vannaan avan,
THal bahu thanne chedicheedinaan Dasarathi,
Thal parighathaal praharichithu Sita pathi,
Masthakam pilarnnavanoorviyil veenusama-
Varthi pattanam pravesichithu Dhooshanum.

When he cut his bow and cut off his ensign,
Dhooshana with great anger jumped on the floor,
And later holding the very powerful discuss ,
Made of hundred measures of steel, he came,
And Rama cut off his hand and dashed him,
With the same discuss broke his head,
And Dhooshana entered the city of God of death.

Dhooshnan veena neramVeeranaam TRishirassum,
Roshenamoону saram kondu ramany yeithan,

Moonum khandichu Raman moonu banangal yeithan,
Monnun yeithudan murichedinaan Trisirassum,
Nooru banangal yeithan athu neram Dasarathi,
Noorum khandichu punar aayiram banam yeithan,
Avayum mrichu avan ayutham Banam yeithan,
Avanipathi veeran avayum nurukkinaan.

When Dhooshana fell , the heroic Trisirass,
With great anger sent three arrows at Rama,
Rama cut those three and sent another three,
Trisirass sent three arrows and cut those three arrows,
Then Rama sent hundred arrows at Trisirass,
He cut them and sent thousand arrows at Rama,
Rama cut those thousand and the king
sent ten thousand arrows at him,
And that hero cut them all .

Ardha chandrakaramayiripporambu thannal,
Uthamangal moonum murichu pandadinaan,
Anneram kharan adhithyabha thedidum Ratham,
Thannilamarui karayeri Jnana oli yittu ,
Vannu Raghavanodu banangal thoogeedinaan,
Onninnu onnu yeythu muricheedinan avayellam,
Rama banangal kondum , khara banangal kondum,
Bhoomiyum aakasavum kanaruthatheyyaayi,
Nishtoora tharamaya Raghava sarasanam,
Pottichaan mushti dese banam yeithasu kharan,

Chattayum nurukkinaan dehavum sarangal kondu,
Ottozhiyathe pilrneedinaan athu neram,
Thapasa devadhikal aayulla sadhukkalum,
Thapamodu aaayyo kashtam kashtam yennura cheythaar,
Jayipoothaga Raman jayipoothaga yennu ,
Bhayathodu amararum thapasnmaarum chonnar.

Using an arrow with a crescent shaped tip,
Rama cut off his three heads and plated ball with them,
And at that time Khara riding on a chariot shining like sun,
Came over there and twanged his bow,
And showered several arrows at Rama.,
And he cut them off one by one by his arrows,
And by the arrows of Rama as well as those of Khara,
The entire sky and earth was covered from proper vision,
Khara then cut off the horrible bow of Rama,
And sending arrows at his wrist Khara ,
Wounded the body of Rama and cut it in various places,
The Good people , sages and devas ,
With great sorrow said alas , alas and ,
Wished and prayed for victory to Rama.
With great fear the sages and devas repeated the same.

THalkale Kumbhodbhavan thannude kaiyil munnam,
Sakranaal nikshipthamayirunna Sarasanam,
Trikkayyil kanai vannithathethrayum chithram chithram,
Mukhya Vaishnava chapam kai mkondu nilkkum neram,

Dikkukal okke niranjoru Vaishnava thejassu,
Ulkondu kanai vannu Ramachandraneyappol,
Khandichan kharanude chapvum kavachavum,
Kundala hara kiredangalum ara kshanaal,
Soothane konnu thurgangalum therum podichu,
Aadinayakanadutheedunna nerathingal,
Mathoru theril karayeri nan aasu kharan,
THethennu podichithu Raghavan athum appol,
Pinneyum gadhayumai aduthan aasu kharan,
Binnamaakinaan vishikangalaal athum Raman,
Yeriya kopathode pinne mathoru theril yeri,
Vannu asthra prayogam thudanginaan Kharan,
Ghoramaam aagnetasthram yeythathu Raghuvaram,
Varunasthrena thadutheedinaan jitha sramam,
Pinne KOubheramasthram yeithathe Indrasthram kondu,
Mannavan thaduthathu kandu Rakshasa veeran,
Narithamasthram prayogichathu Yamyasthrena,
Veeranaam Raghupathi thaduthu kalanjappol,
Vayavyam yachathu indrasthram kondu Jagan-
Nayagan thadduthathukandu Rakshasa veeran,
Gandharvam ayachathugowhyakamasthram kondu,
SAnthamayathu kandu Kharanum kopathode ,
AAsuramasthram prayogichathu kandu Raman,
Basuramaya daivasthram kondu thadukkayaal,
Theeshnamaam ishikasthram yeithathu Raghupathi,
Vaishnavasthrena kalanjasu munnambu thannal,
SAradhi thanne konnu , thuragangale konnu,

Therum mepperum podippeduthu kalanjappol,
Yathudhanadhipathi soolavum kaikondu athi-
Krodhena Raghuvaranodu aduthedum neram,
Indra daivasthram yayachoralavu chennu,
Indrari thala yarutheedinan Jagannadhan.

Then immediately that bow which was deposited,
Earlier by Indra with sage Agasthya ,
Wonder of wonders was seen in the hand of Rama.
When he was holding that chief bow of Lord Vishnu,
Ramachandra filled all the directions with the power of Vishnu.
He then cut the bow and armour of Khara ,
And his ear studs , necklaces as well as his crown in half a second,
He killed his driver of the chariot, horses and powdered his chariot,
And when the primeval lord was approaching him,
Khara got in to another chariot immediately,
And Rama destroyed that also with his arrows.
And again Khara took a mace and neared Rama,
Rama made that in to pieces by his arrows,
Then Khara with great anger got in to another chariot,
And started sending arrows at Rama.
Rama sent the the terrible arrow of fire,
And his effort was stopped by arrow of Varuna by Khara,
Then he send arrow of Khubera which was ,
Stopped by arrow of Indra by Rama,
And seeing that his arrow was stopped by the king,
That Rakshasa hero send the arrow of Niriyathi,

And when that was stopped by arrow of Yama by the valorous Rama,
He sent the arrow of wind which was stopped by arrow of Indra by Rama,
Then that Rakshasa hero sent arrow of Gandharwa which was ,
Made peaceful by the arrow of Gowhyaka by Rama,
And with great anger he sent the arrow of AAsuras,
And this was stopped by the auspicious arrow of Gods by Rama,
And then Khara sent the very sharp arrow of Isheeka ,
Which was destroyed by the arrow of Vishnu by Rama,
And that arrow killed the driver of the chariot of Khara as well as the horses,
And seeing that his chariot also was made in to powder,
The Commander of the Rakshasa approached Rama,
Very angrily holding a trident and when he came near,
Rama sent the arrow of Indra deiva ,
And that lord of the earth cut off the head of Khara.

Veenithu Lanka nagaro Uthara dware thala ,
THooni pukhithu vanna banavum athu neram,
Kandu Raksharellam arude thalayennu,
Kunta bhavena ninnu samsayam thudanginaar.

That head fell in the northern gate of the city of Lanka,
And after that that arrow went back to the quiver of Rama,
Seeing that head all the Rakshasa of Lanka,
With stupid look started discussing with each other.

Khara dhooshana trisirakkalaam nisachara ,
Varurum pathinalayiravum marichathu,

Nazhika moone mukkal kondu Raghavan thannal,
OOzhiyil veenal allo Ravana bhaginiyum,
Maricha nisacharar pathinalayiravum,'
Daricharallo divya vigraham athu neram,
Jnanavum labhichathu Raghavan pakkal ninnu,
Manase pradakshinam cheythudan namaskarichu,
Aamodham poondu koopi sthuthichar pala tharam.

Seeing the death of the chiefs Khara, Dhooshana and Trisirass,
As well as the fourteen thousand other asuras,
Within one and half hours by the valour of Rama,
The sister of Ravana fell on the earth.
The dead fourteen thousand Rakshasa,
Assumed an auspicious form at that time,
And getting wisdom from Rama ,
Mentally went round Rama and saluted him.
And with great joy started praising Rama several times.

“Namasthe padambujam Rama, Lokabhirama ,
Samastha papa haram , sevakabheeshta pradham,
SAmastheswara , Dhaya varidhe , Raghupathe,
Ramicheedanam chitham bhavathi Ramapathe,
Thwal padambujam nithyam dyanichu munijanam,
Udbhava marana dukhangale kalayunnu,
Mulppadu mahesane thapassu cheythu santho-
Shippichu jangal mumbil prathyakshanaya neram ,
“Bheda vibramam theerthu samsara vruksha moola,

Cchedana kudaramai bhavikka bhavaan," ithi,
Prarthichu jnangal mahadevanodu , athu moolam,
Ortharul cheythu Prameswaranum athu neram.

Salutations to your lotus like feet , Oh Rama,
Oh God who is attractive to all the world,
One who destroys all sins, one who fulfills desires of those who worship him,
OH God of all, Oh ocean of mercy, Oh Lord of Raghu clan,
Let our mind get entertained in you, Oh consort of Lakshmi,
The saints meditate daily on your lotus like feet,
And remove their sorrow of birth and death,
Once we did penance to the great god,
Made him happy and when he came before us ,
WE requested , "Remove the restlessness of differentiation,
And you please become an axe which cuts the root of domestic life"
To the great God and due to that That great God told us.

"Yamini charnmaarai janikka ningalini,
Ramanai avatharicheduvan jnanum bhoomou,
Rakshasa deharaam ningale chedichu annu,
Mokshavum thanneduvan, illa samsayam yethum,"
Yennarul cheythu Parameswaran athu moolam,
Nirnayam Mahadevanayathum Raghu pathi,
Jnanopadesam cheythumokshavum thannedanam,
Ananda swaroopanaam ninthiruvadi Nadha,"
Yennavar apekshicha nerathu Raghuvaran,
Mandahasvum poondusanandam arul cheythu,

“Vigrahendriyamana prana ahankaradhikalkku,
Okkave sakshi bhoothanayathu paramathma,
Jagrath swapnakhyadhya avastha bedhangalkku meethe,
SAkshiyaam para Brahmam sachidanandam yekam,
Balya koumaradhikal agamapayikaaam,
Kalyadhi bedhangalkkum sakshiyai meethe nilkkum,
Paramathmavupara Brahmam anandathmakam,
Paramam dhyanikkumbol kaivalyam vannu koodum,
“Now you go and be born as Rakshasas,
I would be born as Rama in the earth,
And I will kill you , who are in the body of Rakshasas,
And on that day give you salvation, there is no doubt about it”
So said Lord Parameswara on that day and because of that,
It is definite that you who are the lord of Raghu clan in Parameswara,
And so please teach us divine knowledge and give us salvation,
Oh Lord who is the form of real divine joy.”
And at that time when they requested him like this, Lord Rama,
Sporting a slow smile , with great joy told ,
“To the body, the senses, mind, soul and pride ,
The witness is the divine God,
Above the differing states of wakefulness and dream,
Is the witness who is the only true divine joy called the divine Brahmam,
It stands as a witness to the ever changing states like childhood , youth etc,
And above time difference like morning noon and evening .
The great God is the soul of the divine Brahmam,
And once you meditate on that you will get salvation.”

EEvannam upadesam cheythu , mokshavum nalgi,
Deva devesan , jagal karanan dasarathi,
Raghavan moone mukkal nazhika kondu konnan,
Vegena pathinnalu sahasram Rakshobalam,
Soumithri sita devi thannodu koode vannu,
Ramachandrane veenu namaskaravum cheythaan,
SAsthrogha kruthammam bharthru vigraham kandu,
Muktha bhaspodham Videhatmaja mandam mandam,
Trukkaikal kondu thalodi porupicheedinaal,
Okkavepoornamathin vaduvum machhedinaal.

After teaching them like this , and granting them salvation,
The god of gods, the cause of the universe, the son of Dasaratha,
Raghava after killing fourteen thousand Rakshasas,
In one and half hours And Lakshmana along with Sita,
Came there and saluted him and seeing the wounded body of her husband,
With eyes raining tears the daughter of Videha slowly and slowly,
Caressed the wounds so that the pains would get reduced,
And also slowly made even the scars disappear.

Rakshoveeranmaar veenu kidakkunnathu kandu,
Lakshmanan nija hrudhi vismayam theedidinaan,
“Ravanan thande varavundini yippol , yennu,
Deva devan arul cheythu irunnu arulinaan,
Pinne Lakshmanan thanne vaikathe niyogichan,
“Chennu nee muni varanmarodu cholledanam,
Yudham cheythathum Khara, Dhooshana Trisirakkal,

Sidhiye prapichathum pathinalayiravum ,
Thapasanmarodu ariyichu nee variga” yennu,
Papa nasanan arul chythu ayachoru sesham,
Sumithra puthranthapodhananmarodu chonnan,
Amithranthakan Kharan maricha vruthanthangal.

Seeing the Rakshasa heroes lying dead ,
Lakshmana in his heart , became really surprised ,
And the Lord of lords at that time told,
“Ravana will come now” and then he ,
Soon sent Lakshmana by telling him,
You go and tell all the sages,
About the war that we fought and the death,
Of Khara , Dhooshana and Trisira along with other fourteen thousand.
You please tell this to them and come back.”
And after the destroyer of the sins told like this and sent Lakshmana,,
Lakshmana went and told the sages ,
About the news of the death oh Khara.

Kramathaal ini kalam vaikathe odungidum ,
Marthya vairikal yennuracha munijanam,
Palarum koodi niroopichu nirmicheedinaar,
Palalasikkalkku thataivaan moonu perkkum,
Anguleeyavum , choodarathnavum , kavachavum,
Ange chertheeduvaanai koduthu viteedinaar,
Lakshmana nava moonum kondu vannasu Raman,
Trukalkkal vechu, thozhuthheedinaan bhakthiyode,

Anguleeyakam yeduthu ambuja vilochana,
Angulathin melittu , choodarathnavum pinne ,
Maithili thanikkunalgeedinaan ,kavachavum,
Brathavu thanikku anijeeduvaan arulinaan.

The sages were convinced that the time ,
Of the enemies of men would come to an end eventually,
And after great thought together they made ,
Things that would be antidote for the magic of Rakshasas,
For all the three a ring , a hair brooch and an armour
And gave it to Lakshmana and bid him farewell,
Lalkshmana brought all the three and kept them,
At the feet of Rama and saluted him with devotion,
That lotus eyed one took the ring for himself and wore it,
Gave the hair brooch to Sita and gave the armour,
And asked him to wear it,

[3.13 Soorpanakha vilapam](#)

The crying of Soorpanakha

Ravana bhaginiyum rodhanam cheythu pinne,
Ravananodu paranjeeduvaan nada kondaal,
SAkshal anjana sailam pole soorpanakhayum,
Rakhasa rajan mumbil veenudan murayittal,
Mulayum, mookum kathum koodathe chorayumai,
Alarum bhaginiyoduanum ura chethaan,
“Yenthinu vathse , cholledennodu paramartham,

Bandhamundayas thenthu vairoopyam vanneeduvaan?

The sister of Ravana cried and then afterwards,
Went to go and complain to Ravana ,
And Soorpanakha who was like a mountain of black stone ,
Fell before the king of Rakshasa and complained .
To his sister who did not have nose , ear and breasts,
And was full of blood , he told,
“Why dear, Tell me the truth ,
What is the reason for this disfigurement ?

Sakrano, kruthanthano , pasiyo , Kubherano,
Dushkrutham cheythavan thanne jnan odukkuvan,
Sathyam chollu” enna neram avalum ura chethaal,
“Yethrayum moodan bhavan, pramathan, panasakthan,
Sthree jithan , athi satan , yenthu arinjirikkunnu?
Rajavu yennathu kondu chollunnu ninne vrudhaa?
Charaa chakshussam vicharamillethum nithyam,
Nari sevayum cheythuykidannedu yellaippoZHUM,
Kettathillayo Khara Dhooshana Trisirakkal,
Koottame pathinalayiravum mudinjathum,
Praharardhena Raman vegena bana ganam,
Praharichodukkinnan , yenthoru kashtam orthaal,”

Is it Indra, Yama , Varuna or Khubera,
Whoever has done this bad thing, I will subdue him,
Please tell the truth” and at that time she told,
“ You are a great fool , drunkard who never get satisfied by drinks,

One who is under control of women , greatly adamant , and what do you know?

Why are they calling you king , unnecessarily?

Do you not get any news from your spies?

Are you not always lying down serving women?

Have you not heard that Khara , Dhooshana and Trisirass,

Along with fourteen thousand people have died?

Rama sending his arrows beat and killed them,

Within a period of one and half hours, Bad if we think?

Yennathu kettu chodicheedinan dasanaan,

“Yennodu cholledevan Ramanakunnathennum,

Yenthoru moolamavan kolluvaan , yennum,

Anthakan thanikku nalgeeduvan avane jnan.”

Sodari chonnal athu kettu Ravananodu ,

“Yathudhanadhipathe , kettalum paramatham,

Jnan oru dinam janasthana desathingal ,

Ninnu Ananda poondu thane sancharichidum kalam,

Kananthoode chennu Gowathami thatam pukken,

SAnandam panchavati kandu jnan nilkum neram,

AAsrathingal thathra Ramane kanden ,jaga,

Dasraya bhoothan jada valkalangalum poondu,

Chapa banangalodu methrayum thejassodum,

THapasa veshathodum darmadarangalodum,

Sodaranayeedunna Lakshmananodum koodi,

Sadaram irikkumbol aduthu chennu jnanum.”

Hearing that the ten faced one asked,

“Please tell me who is this Rama,
What is the reason for his killing ,
I will give him to the God of death now.”
The sister then told Ravana,
“Lord of the Rakshasa clan, please hear the truth,
One day I was happily wandering in Janasthana,
And when I was travelling from there ,
Through the forest , I reached the bank of Gowthami river ,
And when I was happily staring at Panchavati,
I saw Rama on whom the world depends in a hermitage ,
Along with matted hair and dressed in wooden bark,
And also shining carrying his bow and arrows,
He was in the garb of a sage along with his wedded wife ,
And with his younger brother Lakshmana,
And at that time I went near them.’

Sri Ramoth sange vazhum bhamini thanne kandaal,
Narikal avvannam athillallo lokathingal,
Deva Gandarwa naga manusha nari maril,
Yevam kanmanum illa , kelppanum illa noonam,
Indira devi thanum mathulla apsara sthree vargavum,
Nanam poondu olicheedum avale vazhipole ,
Kanumbol ananganum devathayavalallo ,
Tha pathiyakum purushan Jagalpathi yennu,
Kalpikkam vikalppam illa athinippol,
Thwal pathniyakkeduvaan thakkaval aval yennu,
Kalpichu kondingu poneduvaan orum petten.

If one sees the lady who is living with Rama,
There are no other ladies in the world like her ,
And even among ladies of Deva , Gandarwa , naga and men,
One cannot see one like her, one cannot hear also.
Even the wife of Indra and other lady celestial dancers ,
Would hide themselves with shyness , if they see her,
And for seeing even for god of love , she is a goddess,
And would say that the man who marries her ,
Would be the lord of earth and now there is no problem for that,
And deciding that she is suitable to become your wife,
I tried to bring her with me.

Mal kucha nasa karna chedanam cheithanappol,
Lakshmanan kopathode , Raghava niyogathal,
Vruthantham Kharanodu chennu jnan ariyichen,
Yudharrtham nakthancharaneekiniyuodum avan,
Rosha vegena chennu Ramanodu yetha neram,
Nazhika moone mukkal kondavan odukkinaan,
Bhasmamakeedum pinangeedukil Viswam kshanaal ,
Vismayam Ramanude vikramam vicharichaal.

Lakshmana with great anger then cut my nose ,
Ears and breasts then as per the orders of Rama,
I went and told about what happened to Khara,
And he along with big army of Rakshasas,
With great fury fought with Rama ,

Who completely destroyed them within one and half hours,
That Rama if he is displeased would make the universe in to ash in a second,
And when we think of his valour , it is greatly wonderful.

“Kannal ner mizhiyaalaam Janaki devi ippol,
Ninnude bharyayakil Janma saphalyam varum,
Thwathsakasathingal aakkeduvaan thakka vannam,
Uthsaham cheytheedukil yethrayum nannu bhavan,
That samarthyangal yellam padmakshi yakum aval,
Uthsange vasikka kondakunnu devaarathe,
Ramanodethaal nilppan ninakku Shakthi pora,
Kama vairikkum nere nilkaruthu yethirrkumbol,
Mohippichoru jathi maayayaa Balanmaare ,
Mohana gathri thanne kondu porikayulloo.”

If that Janaki who has fish like eyes becomes,
Your wife now , you will get the great success in life,
If you make efforts to quickly make her ,
Near yourself it would be really great,
Oh enemy of devas , all your abilities,
Would increase if you start living with her.
You do not have sufficient ability to fight Rama,
For even Lord Shiva would not be able to fight with him,
So using some trick you attract those boys,
And then you can bring the pretty bodied one.

Sodhari vachanangal ingane ketta sesham,

Sadara vakhyangalaal aswasippichu thoornam,
Thannude mani yara thannil angakam pukkan,
Vannathillethum nidhra chinthayundaaka moolam,
Yethrayum chithram chithram mortholal idhoru,
Marthyanaal moone mukkal nazhiga neram kondu,
SAkthanaam nakthanchara pravaran Kharan thanum,
Yudha vaidhagdhya merum sodarar iruvarum,
Pathikal pathinalayiravum mudinju pol,
Vyaktham manushanalla , raman yennathu noonam,
Bhaktha vathsalanaya Bhagwan Padmekshanan,
Mukthi danaika moorthi mukundan Bhaktha priyan,
Dathavu munnam prarthichoru karanam innu,
Bhoothale Raghu kule marthyanaai pirannippol,
Yenne kolluvaan orumpettu vannan yengilo,
CHennu Vaikunta rajyam paripalikkam allo,
Allengil innum Vazhaam Rakshasa rjyam yennal,
Allal illa onnu kondum manasi niroopichaal.
Kalyana pradanaya ramanodu yelkkunnathin,
Yella jathiyum madikkenda jnan onnu kondum.

After hearing the words of his sister like this,
With kind words he consoled her and speedily,
He went to his private room of sleep,
Due to thoughts in his mind , he did not get sleep,
“As far as I think this is wonder of wonders,
How can a mere man within one and half hours,
Kill the powerful Rakshasa lord Khara,

And his two brothers who were expert in war,
Along with fourteen thousand members of an army.
It is definite that Rama is not a human being,
The lotus eyed god who loves his devotees,
Who is the god who grants salvation and Mukunda who is loved by his devotees,
Due to the prayer of Brahma which was done earlier,
Has been born as human being in the earth, in the clan of Raghu,
And if he comes prepared to kill me,
I can go to Vaikunta and look after that place,
Otherwise I can live here ruling the Rakshasa kingdom,
When I think there is no reason for a worry as of now,
And I need not have any hesitation,
To fight with Rama who blesses with auspiciousness.

Itham athmani chinthichurachu Rakshonadhan,
Thathwa jnanathodu koodathyanandavum poondaan,
SAkshaal Sri Narayanan Raman yennu arinjadha,
Rakshasa pravarandum Poorva vruthantham orthaan,
“Vidweshabudhya Raman thanne prapikkayullu ,
Bhakti kondennil prasadhgika yilla akhileswaran.

After thinking like this and taking a decision , that lord of Rakshasas,
Along with philosophical thought , became divinely happy,
Once I know that Rama is really Lord Narayana,
That lord of Rakshasas remembered the old story,
“With a mind that hates him, you can easily reach Rama,
And just by devotion he would not be happy with you.”

3.14 Ravana Maricha Samvadam

The discussion between Ravana and Maricha

Itharam niroopichu rathriyum kazhinjithu,
Chithra bhanuvum udayadri moordhhani vannu,
Thewrathil yeridinaan deva sanchaya vairi,
Parathe paraa vaara paramaam theeram thathra,
Mareechasramam prapichedinnan athi drutham,
Ghorana naam Dasananan Karya gourvathodum.

By this type of thought , the night got over,
And the wonderful sun came at the top of sky,
And that enemy of all devas got in to the chariot,
And speedily reached the hermitage of Maricha
On the other shore of the sea,
That ten faced one with all seriousness.

Mounavum poondu Jada valkaladhiyum darichu.
Anandathmakanaya Ramane dhyanichu ullil,'
Rama Ramethi japichurachu Samadhi poondu,
Aamodhathode maruveedina mareechanum,
Loukikathmana grahithingal aagathanaaya,
LOkopadravakariyaya Ravanaan thanne,
Kandu sambramathode Uthanam cheythu poondu-
KOndu than maaril ananchan anandasrukkalodum,
Poojichu yadha vidhi manichu Dasakantan,

Yojichu chithamooPl chodichu marichanum.

Becoming silent wearing matted hair and cloth made of bark,
Meditating on Rama the soul of joy in his mind,
Keeping on Chanting Rama, Rama and assuming Samadhi,
And living with great happiness was Maricha,
Seeing Ravana who is one who troubles the world,
And who has come to see him on a social visit,
Got up suddenly and nervously ,
Embraced Ravana on his chest with tears of joy,
And The ten necked one worshipped Maricha according to rules,
And after meeting with each other's mind , Maricha asked.

“Yenthoru aagamanam ithu yekanai thanne oru ,
Chinthayundenna pole thonnunnu bhavathingal,
Cholluga rahasyamallengilo jnanum thava ,
Nallathu varuthavan ulloril mumbanallo ,
Nyayamai nishkalmashanayirikkunna karyam,
Mayamenniye cheyvan madiyillinekkethum.”

“Why this visit all alone , by seeing you,
It appears that you have some worry in mind,
Tell me if it is not secret for,
Among your well wishers I am also one of the first ,
If it is just and does not involve any bad acts,
I do not have any problem to do it without magic.”

Maricha vakyam kettu Ravana chonnan,
“AArumellinikku ninne pole muttum neram,
Sakethadhipathiyaya Rajavu Dasarathan,
LOkaikadhipanude puthranmarai undu pol,
Rama Lakshmananmar yenniruvar ithu kalam,
KOMala gathriyaya oru ananga rathnathodum,
DAndakaranye vannu vazhunnathivar balal,
Yennude bhagini than nasika kuchangalum,
Karnavum chedichathu kettudan Kharadhikal,
Chennithu pathinalayiravum, avareyum,
Ninnu than yekanayittu yedirthu,
kOnnithu mone mukkal nazhika kondu raman,
Thal praneswariyaya Janaki thanne jnanum,
Ippozhe kondingu ponneeduvan , athinnu nee,
Hema varnam poondoru manayi chennu adaviyil,
Kaminiyaya Sita thanne mohippikkanam.

Hearing the words of Maricha Ravana told,
“when I have problem, there is none for me like you,
Dasaratha the king of the city of Saketha,
Is the king of the world and he has ,
Two sons called Rama and Lakshmana,
And at present Rama and Lakshmana,
Along with a gem of a very pretty lady,
Are living in the dandakaranya forest,
They forcefully cut the nose, ear and breasts,
Of my sister and hearing this when Khara and others,

Went along with an army of fourteen thousand people,
Rama stood alone and fought with them singly,
And within one and half hour he killed all of them.
I want to bring here immediately his wife Janaki,
And you please assume the form of a golden deer ,
In the forest and attract that lady sita.

Rama Lakshmanare yakathi doorathakku ,
Vama gathriye yappol kondu jnan poyeeduvan,
Nee mama sahayamayirikkal manoradham,
Mamakam sadheccheedumilla sasayamethum.

And you should lead Rama and Lakshmana to a distance,
So that I would take away that lady from there,
If you help me like this , there is no doubt ,
That my wish would be fulfilled.

Pankthi kandara vakhyam ketty Marichan ullil,
Chinthichu bhayathode eevannam ura cheythan,
“Aarupadesichithu moola nasanamaya ,
Kariyam ninnodavan ninnude shatruvallo,
Ninnude nasam varutheeduvaan avasaram ,
Thanne parthiripporu sathruvakunnathavan,
Nalathu ninakku jnan choluvan kelkkunaakil,
Nallathallethum ninakku itthu ozhilariga nee ,
Ramachandranilaulla bheethi kondakatharil,
Mamake raja rathna mani radhadhikal,

Kelkkumbol athi bheethanayulla jnana nithyam,

Rakshasa vamsam paripalichu kolga neeyum.

Hearing the words of the ten headed one,

Maricha thought with fear for a while and told,

“Who advised you this which will destroy your roots,

And whoever told you this is definitely your enemy,

He is your enemy who is waiting for an opportunity ,

To completely destroy you ,

I will tell you what is good for you , if you hear me,

This is definitely not good for you and everything else is,

For due to the great fear of this Ramachandra,

I have forsaken gems , kingdom chariots and so on,

And as soon as I hear his name I am terribly scared ,

And so you better look after the clan of Rakshasas.

Sri Narayanan paramathmavu thanne Raman,

Jnan athin paramartham arinjen , kelkka neeyum,

Naradadhikal muni sreshtar paranju,

Pandu ororo vruthanthangal ketten POulasthya prabho,

Padma sambhavan munnam prarthicha kalam nadhan,

Padma lochnan arul cheythathu vathsalyathal,

“Yendu jnan vendunnathu cholluga, “ yennathu kettu,

Chinthichu Vidathavum arthichu , “Dhaya nidhe,

Ninthiruvadi thanne manisha vesham poondu,

Pankthi kandaran thanne kollanam matiyathe,

Angane thanne yennu samayam cheythu nadhan,,

Mangalam varuthvaan deva thasarkellam.

The divine soul Narayana himself is Rama,
I came to know of the truth of that , please hear,
From what the great sages like Narada told me,
I happen to hear several such news, Lord who is son of Pulasththya,
Once when Lord Brahma prayed the Lord,
Who has lotus like eyes told him with affection,
“What is needed of me, please tell”, and hearing that,
The creator thought and told, Treasure of mercy,
Your honoured self should assume the human form,
And kill the ten headed one without hesitation..
And the lord told him “let it be like that,
For bringing auspiciousness to all sages and devas.”

Manushanalla Raman, Sakshaal Sri Narayanan,
Thanennu darichu sevichu kolga bhakthyaa,
Poyalum puram pukku sukhichu vasikka nee,
Maya maanushan thanne sevichu kolga nithyam,
Yethrayum parama karunikan Jagan nadhan,
Bhaktha vathsalan BHakjaneeyan easwaran Nadhan,.”

Rama is not man but the real Lord Vishnu,
Understand this and serve him with devotion,
If at all you go , go to your city and live there comfortably,
And daily serve that man who is illusion,
For he is greatly merciful , The lord of the universe,

Lover of his devotees , one who should be sung about , the god and the lord.”

Mareechan paranjathu kettu Ravana chonnan,
“Neru athre pranjathu , nirmanallo bhavan,,
Sri Narayana swami paraman paramathma,
Than Aravindothbhavan thannodu sathyam cheythu ,
Marthyanai pirannu yenne kolluvan bhavichathu,
Sathya sankalpanaya Bhagawan thanengilo,
Pinne yavvannam allennu aakkuvan aal arado?
Nannu ninnajnanam jnan ingane ortheelottum,
Onnu kondum jnan adangeedukayilla noonam,
Chennu Maithli thannu kondu poriga venam,
Uthishta maha bhaga, Ponmaanai chamanju,
Chennu yethrayum agathuga Rama Lakshmanmaare ,
Anneram theril yethi kondu ingu poneduvan,
Pinne nee yadha sukham vazhuga munne polae,
Onnu ini maruthu nee ura cheyunnathakil,
Yennude vaalkku oonakkidunaathundu ingane.”

Hearing the words of Maricha, Ravana told,
“What you told is true as you are a pure soul.
The God Narayana is divine, the divine soul,
And he had promised Brahma, the God born out of lotus,
That he would be born as a man and would kill me,
And since he is a God who is bound by truth,
Will anything happen contrary to what he said?
Your wisdom is good and I never thought it would be like that,

Whatever may be , I will never go down to any one,
And I have to go and bring Sita here,
Great man get up, go as a golden deer,
And remove Rama and Lakshmana from there ,
And I that time I will bring her here in my chariot,
And afterwards you can comfortably live as before,
And suppose you tell no to this once more ,
You would definitely become food to my sword.”

Yennathu kettu vicharichithu Marichanum,
“nannalla dushtayudham yethu niryanam vannal,
Chennudan narakathil veenudan kidakkanm,
Punya sanchayam kondu mukthanai varumallo,
Rama sayakam methu marichal” yennu chinthichu,
Aamodham poondu purapettalum yennu chonnn,
“Rakshasa raja , Bhavan aajnapichalum yengil,
Sakshal sri Raman paripalichu kolga pothi.”
Yennura cheythu vichithrkruthi kalarnnoru ,
Pon niramayulla oru mruga veshavum poondaan.

Hearing this Maricha thought,
“Death by a weapon of a bad man is not good,
For I would definitely go to hell and lie there,
But I would become free by accumulation of good deeds,
If I die by an arrow of Rama” thinking like that,
He became happy and told , let us start,
“Oh king of Rakshasa, If you order me,

Then Sri Rama would look after me , salutations.”

Telling like this he took the form of a ,

Golden deer with peculiar shape.”

Pankthi kandaran theril ammaru kerinaan,

Chentharbananum theril yerinaan athu neram,

Chenthar maniniyaya Janaki thanne yullil,

Chinthichu dasayanum andhanai chamanjithu,

Marichan manoharamayoru ponmaanai,

Charu pulligal velli kondu netrgangal randum,

Neelakkal kondu cherthu mugdha bhavathodoro,

Leelakal katti katti kattil ulpukkum pinne,

Vegena purappettum thulli chadiyum

Anuraga bhavenas doore poi ninnu kadakshichum,

Raghavasarama sthalopantesancharikkumbol,

Rakendu mukhi Sita kandu vismayam poondal.

At That time Ravana got in to his chariot,

The God of love also got into his chariot at the same time,

And Thinking in his mind the very pretty and lovely Sita,

The ten headed one became blind.

Maricha became a very pretty golden deer,

With pretty dots , both eyes made of silver ,

Along with a blue stone and happily,

He showed several sports and plays , went inside the forest ,

And latter ran fast from there , jumped with a spring,

Went far away and looked like one in love,

And when he was travelling like this near hermitage of Rama,
Sita with a full moon face became attracted and surprised.

Ravanan Vichesthitham arinju Raghunadhan,
Deviyodu arul cheythaan yekanthe, "Kanche kel nee ,
Rakshonayaka ninne kondu povathinnu ippol,
Bikshu roopenavarum anthike , Janakaje,
Neeyoru karyam venam, athinnu madiyathe ,
Maya Sitaye parna salayil nirtheedenam,
Vahni mandalathingal maranju vasikku nee ,
Dhanye , Ravana vadham kazhinju koodovolam.

The son of the Raghu clan understanding the activities of Ravana,
Told the Goddess when they were alone, Hear me my wife,
The Lord of the Rakshasas will come here to kidnap you,
In the form of a beggar , Oh daughter of Janaka,
So you have to do one thing, Without hesitating for that,
You should leave the Sita of illusion in the hermitage,
And you have to live hiding yourself in fire,
Oh blessed one, after Ravana is killed we will meet."

Asrayasankal orandu irunneedinam ,
Jagadasraya bhoothe, Sithe, Dharma RAkshartham priye ,
Ramachandrokthi kettu, Janaki devi thanum,
Komala gathriyaya Maya Sitaye thathra,
Parna salayilalkki vahni mandalathingal,

ChennurinnithuMaha Vishnu Mayayum appol.

You have to be in the fire for one year,
One who is depended by all the universe,
Oh Sita , Oh darling , from protecting dhara,
Sita as soon as she heard what Rama said,
Made the very pretty Sita of illusion ,
To live in the hermitage, and she who is illusion of Vishnu,
Went and sat in the middle of a fire.

[3.15 Maricha Nigraham](#)

Killing of Maricha.

Maya nirmithamaya kanaka mrugam kandu,
Maya Sitayum Ramachandranodu ura cheythal,
"Bharthave, kandeelayo Kanaka maya mrugam,
Yethrayum chithram chithram, Rathnabhooshitham midam,
Pedi yilla ithinethume yethrayum aduthu,
Vannedunnu Merukkam mundethrayum yennu thonnum,
Kalippan athi sukha mundithu namakkingu,
Vilicheeduga varumnennu thonnunnu noonam,
Pidichu kondingu ponneeduga vaikidathe ,
Madicheedu aruthethum BHarathave ,

Seeing the golden deer made by magic,
That Sita of illusion told Ramachandra,
"Husband , Are you not seeing a golden deer,

Which is wonder of wonders, It is covered with gems,
It does not seem to have any fear as it comes very near us,
It looks like that it is tamed and it would ,
Be a great pleasure playing with it,
Let us call it , possibly it may come ,
Go and without delay catch and bring it,
Do not hesitate my husband, Oh lord of universe.

Maithili vakhyam kettu Raghavan arul cheythu ,
Sodaran thanodu , “nee kathu kolluga venam,
Sitaye , avallkoru bhayam undakathe ,
Yathu dhananmaar undu, kananam thannil engum,”
Yennarul cheythu dhanur banangalum eduthudan,
Chennithu mrugathe kai kolluvaan Jagannadhan,
Aduthu chelgum neram vegathil odi kalanju,
Aduthu kodayennu thonnumbol mandam mandam,
Aduthu varum appol pidippan bhavichidum,
Paduthwamodu dhoore juthichu chadum appol,
Ingane thanne yottu dhoorathayathuneram,
Engane pidikkunnuvegam undu ithinetham,
Ennu urachu aasa vittu Raghavan oru saram,
Nannai thoduthudan valichu vittedinaan,
PONmanum athu kondu bhoomiyil veena neram,
Vanmala poleyoru Rakshasa vesham poondaan,
Marichan thanneyithu Lakshmanan paranjathu
Nerathre yennu Raghu nadhanum niroopichu,
Banam yethu avaniyil veenappol Mareechanum,

Prana vedanayodu karanjaan ayyo pavam,
“Ha, ha Lakshmana , mama brathave , sahodara ,
Ha ha may vidhi balam pahi maam dhayanidhe.”

Hearing the words of Sita , Sri Rama told,
His brother, “ you have to properly guard ,
Sita so that she does not get any fear,
For Rakshasas are everywhere in the forest,”
Saying this , he took his bow and arrows,
And that Lord of the universe went to catch the deer,
When he reaches near, it will run away fast,
And when he feels it is difficult to approach, slowly and slowly,
It would come near him and when he tries to catch,
With energy it would jump and run away,
And went on taking him to far away distance,
Rama lost the desire to catch it as it had great speed,
And took an arrow , and sent it aimed at the deer,
And when the golden deer fell on the ground,
It assumed the form of a big mountain like Rakshasa,
And Rama remembered Lakshmana’s words,
That this is definitely Maricha,
And when Maricha fell on the ground after being hit by an arrow,
With terrible pain The poor one cried,
“Ha, Ha , Lakshmana, my brother , brother ,
Ha , ha This is the strength of fate , My treasure of mercy,”

Aathura nadham kettu Lakshmananodu chonnal,

Sitayum, "Somithre , nee chelluga vaikidathe,
Agrajanude vilapangal keetile , bhavan,
Ugranmaraya nisacharanmar kollum mumbe,
Rakshichu kolga chennu Lakshmana, madiyathe ,
Raksho veeranmaar ippol kollum yengil ayyo."

Hearing the voice of pain , Sita told Lakshmana,
"Hey son of Sumithra , you go there without delay,
Did you not hear the cries of your elder brother ,
Go without hesitation, Oh Lakshmana and save him
Before the powerful Rakshasas kill him,
Alas if the Rakshasa heroes are killing him now."

Lakshmanan athu kettu Janakiyodu chonnan,
"Dukhiyayaka AArYe, Devi kelkkanam mama vakyam,
Marichan thanne ponmanai vannavan nalla,
Choran yethrayum yevam karanjathavan thanne,
Andhanai jnanum ithu kettu poi akalumbol,
Ninthiruvadiyeyum kondu poyeedaamallo,
Pankthikandaran thanikku athinulla upayam ithu,
Yenthariyathe arul cheunnithu athrayalla ,
Loka vasikalkakkum jayichu koodayallo,
Raghavan thiruvadi thanne yennariyanam,
AArtha nadhavum mama jyeshtan undakayilla,
Rathri charikalude maya itharinjalum,
Viswa nayakan kopeecheedukil ara kshanaal,
Viswa samharam cheyvaan porum yennarinjaalum,

Angane yulla Raman mukhambujathil niinu,
Yengene dainya nadham bhavichidunnu , nadhe,”

Hearing that Lakshmana told Sita,
“Do not be sad lady, You please hear my words,
It is Maricha who came here as the golden deer,
He is a great thief and it is he who did cry,
If blindly I hear that and go there ,
You can be easily kidnapped ,
This is the trick of Ravana to do that,
And you have told without knowing this, not only that ,
Please know that there is no body ,
Living on earth who can win over Rama,
My elder brother will never cry in pain,
Know that this is the magic of Rakshasas,
If the lord of the universe gets angry , within half a second,
He is capable of destroying the entire world, know this,
Oh Lady how can a sound of agony,
Come out from the lotus face of such a Rama.”

Janakiyathu kettu kannu neer thooki thooki,
Manase valarnnoru kheda kopangalodum,
Lakshmanan thanne nokki chollinaal athu neram,
“Raksho jathiyilathre neeyum undayi noonam,
Brathru nasathinathre kamkshayakunnu thava,
Chethasi Dushtathnmave , jnan ithu orthillayallo,
Rama nasa kamkshithanaya bharathande,

Kama sidhyartham avan thannude niyogathaal,
Koode ponnithu neeyum , Ramanasam vannal,
Goodamai yenneyum kondangu chelvaan moonam,
Yennume ninakenne kittukayilla thanum,
Innu mal prana thyagam cheyvan Jnan arinjaalum,
Chethasi bharya haronadhyathanaya ninne,
Sodhara budhyaa daricheela Raghavanethum,
Ramane ozhinju jnan mathoru purushane ,
Rama padangal aane theendugayillayallo.

Hearing that shedding copious tears , Sita,
Along with the sorrow and anger that grew in her mind,
At that time ,addressing Lakshmana told,
“It is better that you are also in the clan of Rakshasas,
Oh bad soul , in your mind you are aiming at destruction of your brother,
How is it that I did not think about it ?
Bharatha who desires the destruction of his brother,
For fulfilling his desire , has sent you ,
And that is why you came with us , for If Rama dies,
You can secretly take me and go back home,
Please understand that you will never get me,
And that I would be taking away my life today,
And you who are desirous of stealing a wife,
Has not been understood by Rama as you are his brother,
On the oath of Rama’s feet , I will never even touch,
Any other Man except Rama. “

Itharam vakku kettu Soumithri chevi randum,
Sathwaram pothi, punar avalodu ura cheythaan,
“Ninakku masam aduthirikkunnathu param,
Yeniku niroopichal thaduthu kooda thanum,
Itharam cholleduvaan thonniyathenthe , Chandi,
Dig digathyantham kroora chitham narikalellam,
Vana devathamare , paripalichu kolvin,
Manu vamsadheeswara pathniye vazhi pole,”
DEviye devakale bharamepichu mandam,
Poorvajan thanne kaanmaan nadannu Soumithriyum.

Hearing these type of words , Lakshmana,
Immediately shut both his ears and again told her ,
“Destruction is very near you and unfortunately,
Even if I want , I will not be in a position stop it,
Oh angry woman , what made you tell this type of words?
All over all directions ladies have a hard heart,
Oh Gods of the forest , please look after ,
The wife of a prince of Manu’s clan, properly,”
Thus he entrusted Sita to the Gods of forest ,
And started walking to see his elder brother.

[3.16 Sita Apaharanam](#)

The theft of Sita.

Andaram kandu dasa kandharan Madana bana-
Andhanaya avathrichedinaan avaniyil,
Jadayum Valkalavun darichu SAnyasiyai,
Udajangane vannu ninnithu Dasasyanum ,
BHikshu veshathe poonda Rakshonadhane jkkandu,
THalkshanam Maya Sita deviyum vineethayai,
Nathwaa sampoojya bhakthyya phala mooladhikalum,
Dathwaa Swagatha vakhya mukthwaa pinneyum chonnal,
“Athraiva phala mooladhikalum bhujichu.
Kondithiri neram iruneeduka, thaponidhe,
Bharthavu varum ippol thal priyam yellam cheyyum,
Kshuthyudathiyum theerthu visramichalum Bhavan.

Seeing the chance Ravana , took birth ,
In this world as a love blind man,
Kept tuft , wore wooden bark, and as a Sanyasi,
Entered the hermitage and stood there ..
Seeing that Rakshasa who had dressed as a beggar,
Immediately that Sita of illusion became very humble,
Saluted and worshipped him and with devotion offered fruits and roots,
Uttered some words of hospitality and further said,
“Please eat these roots and fruits ,
And spend some time, Oh treasure of penance ,
My husband will come back now and will do all your wishes,
And put an end to your hunger and thirst,
And so sir , please do take some rest.”
Itharam Maya devi mugdha lapangal kettu,

SAthwaram BHikdshu roopi sasmitham Chodhyam cheythaan,

“Kamala vilochane , Kamaneyangi, Neeyaar,

Amale cholledu , nin kamithavarennathum,

Nishtoorajathikalam Rakshasaradhiyaya ,

Dushta janthukkal ulla kanana bhoomi thannil,

Neeyoru nari mani thane vazhunnathentho,

Ayudha panikalum illallo sahayamai,

Ninnude paramarthamokkave paranjaal jnan,

Yennude paramartham paryunnundu thanum .”

After hearing this enjoyable and happy words from her,

Immediately that one in the garb of a beggar,

Asked her , very smilingly, “Lotus eyed one.,

Lady with a very pretty body, who are you?

Pure one, please tell , who is your husband?

Why are you who is lady living here alone ,

In this forest frequented by Rakshasas,

And other cruel beings as well as wild animals?

I do not find any armed man to guard you,

If You tell me all the truth about you,

I also will tell you all the truth about me”

Medini suthayathu kettu ura cheytheadinaal,

“Medini pathi varanaam Ayodhyapathi,

Jyesta nandananya Ramadbutha veeryan,

Thannude Dharma pathni Janakathmaja Jnano,

Dhanyanaam anujanum Lakshmanan yennu namam,

Jnangal moovarum pithrurajnayaa thapissinnai,
Ingu vannirikkunnu dandaga vanam thannil,
Pathinalandu kazhivolam venam thanum,
Athinnu parthidunnu sathyam mennarinjalum,
Ninthiruvadiye jnan arinjallethum punar,
Yenthinnu yezhnelli chollenam paramartham.”

Hearing that , the daughter of earth said,
“One of the great kings is the lord of Ayodhya,
And he is known as the tireless king Dasaratha,
And his first son is the great hero Rama,
And along with me who is his wife and also daughter of Janaka ,
And the very blessed younger brother called Lakshmana,
And we three due to the order of the father,
Have come here , the Dandaka forest to do penance .
We have to be here for a period of fourteen years,
And we are waiting it to be over , this is the truth,
I do not know who you are , and why,
Have you come here , Please tell me the truth.

Yengilo kettalum , nee mangala seele , Bale,
Pankaja vilochane , Pancha banadhi vase,
Poulasthya thanayanaam Rakshasa rajavu jnan,
Trilokyathingal yenne yaar ariyathullu ,
Nirmale , kama parithapthanai chamanju jnan,
Ninmoolam athinnu nee paorenam mayaa sakam,
Lankayaam Rajyam vanor nattilum manoharam,

Kinkaranayen thava loka Sundari Nadhe.”

Then please hear , oh lady with auspicious character , Oh young one,
Oh Lady with lotus like eyes in whom the god of love with five arrows lives,
I am the Rakshasa king who is the son of sage Pulasthya,
Is there any one in the three worlds who does not know me?
Oh pure one I started suffering from great passion because of you,
And for that you have to come along with me,
To Lanka which is prettier than the place of devas,
And world's prettiest , I would become your slave there,.

Thapasa vesham poonda Ramanalenthu phalam.

Thapamulkondu kattiningane vasikkenda,
Sarana gathan aayorene nee bhajichalum ,
Arunaadhari , maha bhogangal bhujichalum

What is the use of Rama who has put on the garb of a sage ,
Please do not live in this forest with great suffering,
You please accept me who has surrendered to you,
Oh lady who carries red colour , Enjoy the great pleasures.

Ravana vakyamevam kettu athi bhayathodum,
Bhava vaivarnyam poondu Janaki chonnam mandam,
“Kevalam aduthithu marjanam ninakku ippol,
Evam nee chollunnakil Sri Rama devan thannal,
Sodarnodum koodi vegathil varum ippol,
Medinipathi mama bhartha Sri Ramachandran,

Thotthu koodumo hari pathniye sasathinnu?
Kashtamayulla vakku chollathe Durathmave,
Rama banangal kondu maridam pilarnnu nee ,
Bhoomiyil veezhanulla karanam ithu noonam.”

Hearing the words of Ravana, becoming greatly scared ,
With complete change of her mood , Sita told slowly,
“Now the death has approached very near you,
Can you tell like this to Sri Rama along ,
With his brother Lakshmana . Soon they will come,
My husband the is the king called Ramachandra,
Can a rabbit touch the wife of a lion?
Hey bad soul, do not tell bad words like this,
Because of this , your chest would be,
Split by the arrows of Rama and you would fall on the ground.

Ingane Sita vakhyam kettu Ravanam yetham,
THingeedum krodham poondu moorchithanaya neram,
THannude roopam nere kattinaan , maha giri ,
Sannibham , dasananam , vimsathi maha bhujam,
Anjana sailakaram , kanaya neram ullil,
Anjasaa bhaya pettu vana devathamaarum.

Hearing these words of Sita , Ravana got,
Huge anger which was ebbing out ,
And at that time when he lost himself,
He showed his real form which was ,

Like a great mountain, with ten faces ,
Twenty great hands, resembling a black mountain,
And seeing him like that the forest gods got scared.

Raghava pathniyeyum therathil yeduthu vechu,
Aakasa marge seegram poyithu dasayanum,
“Ha ha Raghava , Rama, Somithre, Karunyabdhe ,
Ha ha , mal praneswaraa, pahi maam Bhayathuraam,”
Ithram Sita vilapam kettu paksheendranum,
Sathwaram uthanam cheythu yethinaan Jatayuvum.
“THishta, thishtagre, mama swami than pathniyeyum,
Kattu kondu yevidekku pokunnu moodathmave ,
Adwarathingal chennu sunakan manthram kondu,
Shudhamaam prrodaasam kondu pokunna pole.”

Carrying Sita and placing her on the chariot,
That ten headed one speedily travelled through the sky,
“Ha , Ha , Raghava , Oh Rama , Oh Lakshmana , Oh ocean of mercy,
Oh Lord of my soul , Please save me who is greatly scared.”
This cry of Sita was heard by the king of the birds,
And immediately Jatayu got up and reached there and told,
“Stop, stop, Hey foolish soul , where are you going,
Stealing the wife of my Lord ,
Like a fox trying to steal the great pure offering ,
Using chants from the place of fire offering.”

Padathi madhyeparmodhatha budhiyodum,

Grudra rajanum pathravanayulloru,
Kudhrra rajane ppole badha vairathodu athi,
Krudhanayagre chennu yudham thudanginaan,
Abdhiyum pthranilakshbdhayaichamayunnithu,
Adrikal ilakunnu virutham athu neram.

On the way with very great intelligence ,
That king of birds, like a great mountain,
With in built wings and with enmity,
With great anger went near and started the battle,
And the world also shook, by the wind from his wings,
And even the mountains started shaking.

Kaal nakangale kondu chapangal podi peduthi,
Ananagalum keeri murinju vasam kettu,
Theeshna thundagram kondu therthadam thakarthisu,
Kaal kshanam kondukonnu veezhthinaan aswangale
Rookshata perugiya paksha pathangal yethu,
Rakshasa pravarandum chanchalamudai vanu.

He powdered the arrows of Ravana by the nails of his feet,
And his face was greatly wounded and he became depressed,
And with his sharp beak he destroyed the chariot,
And within half a second he killed and felled the horses,
And hit Ravana by his very sharp wings ,
The Lord of the Rakshasas was upset .

Yathrayum mudangi mal keerthiyum odungithu,
Yennarthi poonduzhannoru Rathrichareendranappol,
Dathri puthriye thathra dhatriyil nirthi , punar ,
Orthu than chandrahasamilakki laghutharam,
Pakshi nayakanude pakshangal chedichappol,
Kshithi thannil veenan akshamanayittavan,
Rakshonayakan pinne Lakshmi deviyeyum kondu,
Kshatha chithathodum Dakshina diku nokki ,
Mathoru therileri thethennu nada kondaan,
Matharum palippan illuthavarayittennorthu,
Ithithu veeneedinna kannu neerodumappol ,
Kathavaar kuzhaliyam janaki devi thanum,
Bharthavu thanne kkandu vruthantham paranjozhinju ,
Uthamanaaya ninde jeevanum pokaika" yennu ,
Pruthwi puthriyum varam pathri rajannu nalki,
Pruthwi mandalam akannasu melppotu poyaal.

My journey has been stopped and my fame also has come to an end,
Thinking and worrying like that , that king of Rakshasa,
Left the daughter of earth on floor, and suddenly recollecting,
Took and shook his sword called Chandrahasa and easily,
When he cut off the wings of that king of the birds,
Being not able to do anything that bird king fell on the earth.
Then that lord of the Rakshasa took the goddess Lakshmi,
And with a wounded pride started travelling towards the south,
In another chariot and proceeded very fast.
Realising that there is no other friend to save her,

With tears flowing drop by drop from her eyes,
Janaki who was a lady with a pretty hair , gave a boon
“Let not your soul depart till you see my husband ,
And tell him all the news” to the king of birds ,
And leaving the earth , went through the sky.

Ayyo, Raghava , Jagan nayaka , Dhayanidhe,
Nee yenneyum upekshichathenthu BHarthave , Nadha,
Rakshonayakan yenne kondithaa poyidunnu,
Rakshithavayittu aarum yenikku illa ayyo , papam,
Lakshmana ninnodu jnan parusham chonnenallo,
Rakshichu kollename , devaraa , Dhayanidhe.

Alas , Oh Rama, Oh Lord of the universe , Oh treasure of mercy,
Why did you forsake me , my husband, Oh lord,
This lord of Rakshasa is taking me away ,
Alas , there is no one to protect me , alas,
Oh Lakshmana , Did I not tell demeaning words to you,
Please protect me , Oh brother in law , Oh treasure of mercy.

Rama, Rama Athma Rama , LOkabhirama , Rama,
BHoomideviyum yenne vedinjaal ithu kalam,
Prana vallabha, parithrahi maam jagatpathe ,
Kounapadhipan yenne konnu bhakshikkum mumbe,
Sathwaram vanna paripalichu kollename ,
Sathwa chethasaa maha Sathwa varidhe, Nadhaa.

Oh Rama, Oh Rama, Oh bewitcher of soul . Oh bewitcher of the world , Oh Rama,
This time even the goddess earth was not there with me,
Oh darling , please save me, Oh lord of universe,
Before the king of Rakshasa eats me away,
Come quickly and please look after me,
Oh good minded one , Oh great ocean of good , Oh lord.

Itharam vilapikkum nerathu seegram Rama-
Bhadran ingethumennu sankhsaayaa Naktrthancharan,
Chitha vegena nadaneedinaan athu neram,
Adhri nadhagre kandu Pancha vanaranmaare,
Vidrutham vibhooshana sanchayam azhichathu ,
Onnu uthareeyardha khandam kondu bandhichu Rama-
BHadrannu kanmaan yogam variga yennakatharil ,
Smruthwaa keezhpottu nikshepichithu Sita devi,
Mathanaam nakthancharan arinjeela athum appol.

When she was crying like that , with a worry,
That Rama may return early , that Rakshasa ,
Was going at the speed of mind, and at that time,
On the edge of the lord of mountains Sita saw five monkeys,
And immediately she removed the collection of her ornaments,
Tied them with half portion of her shoulder cloth ,
And thinking that , it would be seen by Rama ,
Put that bundle down and that,
Exuberant Rakshasa did not know about it then.

Abdiyum utheerya than pathanam gathwaa thoornam,
Shudhantha madhye maha asoka kanana dese,
Shudha bhoothale maha simsupa tharu moole,
Hrudyanmaaraya nija raksho narikaleyum,
Nithyavum palichu kolga yennurappichu , thande ,
Vasthyam ulpukku vasicheedinaan Dasananan.

After crossing the sea , going speedily to his city ,
In the middle of his private quarters , in a forest of Asoka trees,
In a clean earth , below the shade of a Simsupa* tree ,
Ordering some friendly Rakshasis ,
Please look after her daily , Ravana reached ,
His house and lived there .

Iruul in Malayalam (iron wood)

Uthamothamayaya Janaki devi pathi-
Vruthymasrithya vasicheedinaal athu kalam,
Vasthra kesathikalum yethrayum malinamai,
Vakthravum kumbittu santhapthammam cithathodum,
Rama Ramethi japa dhyana nishtayaa bahu,
Yamini chara kula narikalude madhye ,
Neehara seethe thapa vatha peedayum sahichu,
AAharadhikal yethum koodathe diva rathram,
Lankayil vasiuchithaathangam ulkondu Mayaa,
Sankadam manushya janmathil aarkku illathu?

The better than the best that Goddess Janaki devi,
Observing a life of Pathivruthya lived at that time,

With her hair and cloth very unclean,
With head bent , with a mind full of sorrow,
Chanting always the name of Rama,
In the middle of very many Rakshasa ladies,
Suffering the problems due to snow, cold , sun and wind,
Without taking any food and she lived in Lanka,
With great deal of suffering and sorrow
Who in the world does not have a sorrow ,
In this world , which never goes away.

[3.17 Seethanveshanam](#)

The search for Sita

Ramanum maya mruga gaveshanathe kai kondoru,
Kamaroopinam Marichasuram yeithu konnu,
Vegena nada kondasramam nokki punar,
Aagama kkathalaya raghavan thiruvadi
Nalanju sarppadu nadannor anantharam,
Balakan Varavu eesha dhoorave Kannan vannu,
Lakshmanan varunnathu kandu Raghavan thanum,
Ulkombil niroopichu kalpichu karaneeyam.

Rama after attempting to trace and investigate the deer of illusion,
And after killing the The Rakshasa Maricha
Who can take any form that he likes,
Started to walk speedily towards his hermitage ,
And when that foundation of Vedas Rama ,

After travelling some distance saw from afar ,
The coming of his brother and that Rama,
Started thinking as to what he should do.

Lakshmanan yethum arinjellallo Paramartham,
Ikkalam ivaneyum vanjikennathe varu ,
Raksho nayakan kondu poyathu Maya Sita,
Lakshmi deviyeyundo mattarkku labhikkunnu ?
Agni mandalathingal vazhunna Sita thanne,
Lakshmanan arinjaal ikkaryavum vannu kooda,
Dukhgichu kollu jnanum prakruthane ppole,
Maikamnni thanne thiranjū aasu poi chellamallo ,
Raksho nayakanude rajyathil yennal pinne,
Thalkulathodum koodi Ravanaan thanne konnal,
Agni mandale vaazhum Sitaye Sathya vyaajaal,
Kaikondū pokam ayodhyakku vaikathe , pinne,
Akshaya dharmamodu rajyathe vazhipole ,
Rakshichu kinchil kalam bhomiyl vasichidaam.

Lakshmana does not know any truth,
And so it is only proper to deceive him also,
The Lord of the Rakshasas has only taken the Sita of illusion,
Would any body be able to get Goddess Lakshmi?
The real Sita is within the fire,
And if Lakshmana knows this , other aspects will not work,
And so I will also become sad like the ordinary people,
And I can speedily start the search for the lady with collyrium eyes,

And reach the country of the Lord of Rakshasas,
And once there , I can kill Ravana with his entire clan,
And putting the blame on truth , I can get Sita back from the fire,
And taking her , I can go to Ayodhya ,
And then with never fading Dharma I can rule the country,
I can for some time live on this earth.

Pushakarothbhavan itham prarthikka nimithamai,
Arka vamasathil jnan marthyanai pirannathum,
Maya manushanakum yennude charithavum,
Maya vaibhavalum kelkkayum chollugayum,
Bhakthi maargena cheyyum bhakthan aprayasena ,
Mukthiyum sidhicheedumilla samsayamethum,
Aakayal ivaneyum vanchichu dukhipoo jnan,
Prakrutha purushaneppole” yennakatharil ,
Nirnayichu varajanodu arul cheytheedinaan,
Parnasalayil Sitakku aaruoru thunayullu?

Due to the prayer of Lord Brahma,
I took birth in the clan of the sun god,
And there is no doubt that those devotees,
Who read or hear the history ,
And greatness of me as the man of illusion,
Through the path of devotion ,
Without any great effort would get salvation,
And so I will deceive him and make him sad ,
And like an ordinary man , Deciding like this ,

He told his younger brother ,

“Who is there to help Sita in the hermitage?”

Yendhinu ingottu ponnu , Janaki thanne Balal,

Yenthinu vedinju nee? Rakshasar avaleyum ,

Kondu pogayo , konnu bhakshichu kalagayo ,

Kandaka jathikal kku yenthonnu, aruthathathu orthaal?

Agraja vakhyam kettu Lakshmanan thanum,

Agre ninnu udan udan thozhuthu vivasanai,

Gadgadakasharam ura cheythithu DEviyude,

Durgraha vachanangal bhaspavum thoogi thoogi,

“Ha Ha Lakshmana , parithrahi Soumithre, seegram,

Ha ha Rakshasan yenne nigrahicheedum ippol”,

Ithram nakthancharan than vilapangal kettu,

Mugdha gathriyum thava nadham yennu urakkayaal,

Athyartham parithapam kai kondu vilapichu,

Sathwaram chennu rakshikenne yennodu arul cheythu.”

“Why did you come here, why did you forsake ,

Janaki alone there ? Rakshasas may take her away,

They may kill her and eat her too,

To those cruel castes, there is nothing

If we properly think , that which should not be done?”

Hearing the words of elder brother , Lakshmana stood near,

And again and again saluted him, with great sorrow,

And with broken voice , and shedding copious tears,

Told about the hard words told by the Goddess,
“Ho ,ho Lalkshmana , please save me son of Sumithra,
Ho ,ho The Rakshasa will kill me now.”
Hearing such wailings from the Rakshasas,
That feeble one told that is your voice
And with greatly pitiable manner cried,
And told me to go immediately and save you.

“Itharam nadham mama brathavinnu undai varaa,
Chithamohavum venda, sathyamennarinjaalum,
Rakshasanude maya bhasitham ithu noonam,
Kaal kshanam porukkennu jnan pala vuru chonnen,
Yennathu kettu devi pinneyum ura cheythaal,
Yennodu pala tharam , innivayellam ippol,
Ninthiru mumbil ninnu cholluvaan paniyennal,
Santhapathode jnanum karnangal pothi kondu,
Chinthichu devakale prarthichu raksharthamai,
Nin thiru malaradi vandhippan vida konden.”

“This is not my brother’s voice,
Do not get confused , what I say is true,
This is definitely the magical voice of the Rakshasa,
Please wait for quarter of a second, I told her ,
And hearing that she again told me ,
Several things and at present ,
I feel bad to tell all those before you,
And with great sorrow, closing my ears,

Thinking of the gods and praying them to look after her,

I took leave so that I can salute your sacred feet.”

“Engilum pizhachu ponnathu Soumithre , nee ,

SAngayundayidaamo, durvacanangalo kettal,

Yoshamarude vakku sathyam yennu orkunnavan,

Bhoshan yethrayum yennu nee ariyunnahille ?

Rakshasam parishakal kondu poi kalakayo,

Bhakshichu kalakayo cheythathu yyennarinjeela”

Ingane ninachu jadanthar bhagathingal ,

Chennu yengumenokki kananju aakulapettu Raman,

Dukhabhavavum kai kondethrayum vilapichaan,

Nishkalan athmaraman b=nirgunan athma Nandan..

“In spite of that , you did a mistake Lakshmana,

How can you have doubt, when you here bad words,

For, do you not know that, that the man who thinks

The words of ladies are true , is a fool.

I do not know whether she has been taken away by Rakshasas,

Or whether they have eaten her .”

Thinking like this he searched for her ,

At all places in side the hermitage and,

When she was not found. Rama became worried,

And assuming sorrow , he wailed and cried,

That innocent one, one attractive to all souls,

One who does not have any characters,

And one who is extremely happy within himself.

“Ha, ha , Vallabhe , Site, ha ha, Maithili , Nadhe,
Ha, ha Janaki devi, Ha ha mal praneswari,
Yenne mohipipathinnai maranjirikkayo?
Dhanye, nee velichathu vannidu madiyathe,
Itharam parakayum kananam thorum nadannu,
Athal poondu anveshichum kaananju vivasanai,
“Vana devathamare, ningalum undo kandu,
Vanajekshanayaya Sitaye, sathyamcholveen,
Mruga sanchayangale, ningalum undo kandu,
Mruga lochanayaya Janaka puthri thanne?
Pakshi sanchayangale, Ningalum undo kandu,
Pakshmalakshiye mama cholluvin paramartham,
Vruksha vrundame, pranjeeduvin paramartham,
Pushakarakshiye ningal yenganum undo kandu,
Itham oronne paranju athrayum dukham poondu,
SATHwaram neele thiranju engu kandeel allalloo.

“Ho, Ho my wife , Sita , Ho , ho , Maithili , wife,
Ho ho Goddess Janaki , Ho ho , the goddess of my soul,
Are you hiding somewhere to attract me,
Oh blessed one Please come out without hesitation,
Telling like this , he walked over the forests ,
Enquired and getting worried and when he ,
Was not able to find her and becoming broken,
“Gods of forests , did you see her
The sita who has eyes like lotus flower, Please tell the truth,

Oh groups of deer , Did you see her ,
The doe eyed daughter of Janaka , please tell me the truth,
Oh groups of birds , did you see her ,
The wide eyed one, please tell me the truth,
Oh groups of trees , did you see her,
The lotus eyed one , please tell me the truth ,
Like this telling so many things , sorrow increasing that much,
He went on searching everywhere , but could not find her.

SArvadruk sarveswaran sarvagnan sarvathmaavaam,
Sarva karanan , anekan achalan paripoornan,
Nirmalan niraakaaran nirahankaran nithyan,
Chinmayakhandanandathmakan, jaganmayan,
Maayaya manushya bhavena dukhicheedinaan,
Karya manushanmoodathmaakale oppippanai,
Thathwajanmaarkku sukha dukha bedangal onnum,
Chithe thonnukayum illa, Jnanam illaikayaal.

The God of all who sees everywhere , the one who knows everything,
The one who is the soul of all, The one who is the universal cause ,
One who is many , one who does not move , one who is complete ,
One who is pure, one who does not have a form , one who does not have pride,
One who is forever, one who is divine and limitless , one whose soul is divine joy,
One who is all over universe, assuming the illusory human form became sad,
That causal man to satisfy idiotic beings who do not understand,
That those having divine knowledge would not feel in their mind,
Differences between pleasure and sorrow as they do not have wisdom.

3.18 Jatayu gathi

The fate of Jatayu .

Sri Ramadevan evam thiranju nadakkumbol,
Therazhinju udanju veenu aakulam adaviyil,
Sasthra chapangalodum koodave kidakkunnathu,
Yehrayum maduthu kaanayithu madhye maargam.
Anneram soumithriyodu aruli cheythu Raman,
“:Bhinnamayoru Radham kanedo Kumara, nee,
THanwangitha thanne yoru Rakshasan kondu pombol,
Anya rakshasan avanodupor cheytheedinaan,
Anneram azhinja ther koppithaa kidakkunnu,
Yennu vannedaam avar konnaro bHakshicharo?

When God Rama was searching like this,
In the forest he saw a dismembered and broken chariot,
Along with weapons and bow and arrows,
And this they could see near by in the middle of their way.
Then Rama told Lakshmana as follows,
“Lad please see a chariot which is broken,
Possibly when one Rakshasa was taking pretty Sita,
He must have fought with another Rakshasa,
And the chariot which got broken then is lying her
We do not know whether they killed or ate her .”

Sri Raman yevam paranjithiri nadakkumbol,

Ghoramayoru roopam kanayi bhayanakam,
“Janaki thanne thinnu trupathanayoru Yathu,
Dhanan kidakkunathathra kandeelayo?
Kolluvan ivane jnan vaikathe banangalum,
Villum ingaasu thannedu, “yennathu ketta neram,
Vithastha hrudayi Pakshi rajanum chonnaan,
“Vadhyanalla aham , thava bhakthanayoru dasan,
Mithra maithravum thava thannu viseshichum,
Smigdhanayiripporui pakshiyaam Jatayu jnan.”

After a walk of a little distance , after telling this
They saw a horrible form lying there which was fearful,
“Do you not see a Rakshasa who is,
Lying there contended after eating Janaki?
I would kill him soon , give me my bows and arrows.”
And when he heard this, that king of birds ,
Who was lying there became scared and told,
“I am not a killer, I am a slave who is your devotee,
And I am specially a great friend of your father,
And I am a friendly bird called Jatayu.”

Dushtanaam dasamukhan ninnude pathni thanne,
Kattu kondu aakase pokunneram arinju jnan,
Pettenu chennu thaduthavane yudham cheythu,
Muttichu therum villum pottichu kalanjappol,
Vettinaan Chandrahasam kondavan, jnanum appol,
Pushta vedanayodum bhoomiyil veenaan allo,

Ninthiruvadiye kandozhinju mariyaikennu,
Indira deviyodu varavum vaangi konden,
THrukkan, parkkanam , yenne krupayaa,krupanide,
Thrukkazhalina nithya mul kaambil vasikkenam.

When the bad Ravana was taking away your wife,
Through the sky , I became aware of it,
Immediately I went and stopped him and fought with him,
When I dashed his chariot and broke his bow,
He cut me by his sword called Chandrahasa ,
And I fell down on the earth with great pain,
And I got a boon from that Goddess Lakshmi,
That I should not die till I meet with you
Oh treasure of mercy please see me,
And let your holy feet live in mind forever.

Itharam Jatayu than vakkukal kettu nadhan,
Chitha karunyam poondu chennu aduthiumnnu than,
Trikaikal konduthaalodinaan avan udal,
Dukhasruplutha nayana thodum Ramachandran,
“Chollu chollaho mama Vallabha vruthantham nee,
Yellam” , yennathu kettu chollinaan Jatayuvum,
“Raksho nayakanakiya Ravanan devi thanne,
Dakshina disi kondu poyaan yennarinjaalum,
Cholluvanilla sakthi marana peedayaale,
Nallathu varuvathinnai anugrahikkanam.”

That Lord hearing these types word from Jatayu,
With mind filled with mercy sat near him,
And patted all over his body with his holy hands,
And Ramachandra with tear filled eyes due to his sorrow,
Told," Please tell the entire story of my wife"
And hearing this Jatayu told,
"The Lord of Rakshasas Ravana took the lady,
To the southern direction , please know that.
I do not have strength to tell due to the death struggle,
And Please bless me so that good will come to me."

"Ninthiruvadi thanne kandu kandirikkave ,
Bandamatheedum vannam marippan avakasam,
Vannathu bhaval krupa pathramakayal aham,
Punya Purusha , Purushothama, Dhaya nidhe ,
Ninthiruvadi sakshal Sri Maha Vishnu,
Paranandathma, paramathmaa, Maya manisha roopi ,
Santhatham antharbhage vasicheeduga venam,
Nin thirumeni ghana shyamalabhiramam,
Anthyakalathingal yivannam kanaya moolam,
Bandhavaum athu mukthanayen jnan yennu noonam."
Bandhu bhavena dasanakiyor adiyane ,
Bandhuka kusuma samatha kkara thalam thannal,
Bandhu vathsala , mandham thottu arulenam mennal,
Ninthirumalradiyodu chernnidaamallo .

When you are seeing me , I got ,

The good chance of cutting off all attachments and dying,
And this chance came to me because of my being,
Able to get your grace , Oh holy person , Oh best among men,
Oh treasure of mercy, You are the real Maha Vishnu,
The divine joyful soul , divine soul , A man because of illusion,
And you should always live inside me,
And your body is dark black and attractive every second,
And because I was able to see you at the time of my death,
I would cut off all attachments and would definitely attain salvation.
You who have made me your slave with love from a friend,
Please use your hands which are like the flowers of Bandhuka*,
Oh lover of friends , slowly touch and pat me , so that ,
I would be able to join your lotus like feet.

*Anthimalari poo in Malayalam, noon flower in English.

Indirapathiyathu kettudan thaalodinaan,
Mandam mandam poornathmanandam vaneedum vannam,
Anneram pranangale thyajichu jatayuvum,
Mannidam thannil veena neathu Raghu varan,
Kannu neer varthu bhaktha vathsalya paravasaal,
Arnojanethran pithru mithramaam paksheendrane ,
Uthamangathe yeduthu uthsanga seemni cherthittu,
Uthara karyarhamai sodaranodu chonnan.

The husband of Lakshmi hearing that , patted him,
Slowly and slowly so that he will get full divine joy of the soul,
And at that time Jatayu breathed his last,

And he fell on the earth, that blessing of Raghu clan,
Shed tears and becoming emotional due to love of his devotee,
That lotus eyed one took the head of the king of birds,
Who was a friend of his father and kept it on his lap,
And told his brother for the sake of after death rites.

“Kashtangal kondu vannu nalloru chitha theerthu,
Kootanam agni samskarathinnu vaikeedathe,”
Lakshmanan athu kettu chithayum theertheedinaan,’
Thalkshanam kulichu samskaravum cheythu, pinne,
Snavavum kazhichu udaka kriyadhiyum cheythu,
Kanane thathra mrugam vadhichu,mamasa khandam,’
Pullinmel vechu jaladhikalum nalgeedinaan,
Nalloru gathi yavanundaavan pithrarthmai.

“You have to make a good funeral pyre using fallen wood,
Without delay for the ritual of cremation by fire.”

Hearing that Lakshmana built a funeral pyre,
Immediately after taking bath , Rama completed,
The cremation , again took bath, finished,
The rituals associated with cremation,
Then killed a deer in the forest and offered,
A piece of its meat and water kept on the grass,
And prayed that he should get a blessed life as mane.

Pakshikal ivayellam bhakshichu sukhichalum
Paksheendran athu kondu thrupthanai bhavichalum,

Karunya murthy , kamalekshanan , madhu vairi,
Saroopyam bhavikennu sadaram arul cheythu,
Anneram vimanam aarohya bhasuram bhanu,
Sannibham divya roopam poondoru Jatayuvum,
Sankhari gadha padma makuta , peetambara-
Adyangitha roopam poondu , vishnu parshadanmaaral,
Poojithanai , sthuthikkapettu munikalaal,
Thejasaa sakala digvyapthanai kanaai vannu,
Sannatha gathrathodum uyare koopu thozuthu,
Unnatha bhakthiyode Ramane sthuthi cheythaan.

Let all birds eat all this offerings and be happy,
Let the king of birds be satisfied because of that,
And that body of mercy , the lotus eyed one , enemy of Madhu,
Told that Please attain salvation.
At that time Jatayu appeared like shining like sun, and ,
Having a divine form , riding on a air plane,
And taking a form with conch, wheel mace and lotus flower,
And dressed in the yellow silk, being worshipped,
By the servants of Lord Vishnu , being praised by sages,
And with a great shine which spread in all directions
And with ready body , he raised his hands and saluted Rama ,
And with great devotion prayed to him.

[3.19 Jatayu Sthuthi](#)

Prayer of Jatayu

Aganya guna maadhyam mavayam aprameyam,
Akhila jagal srushti sthithi samhara moolam,
Paramam paraaparamanandam parathmanam,
Varadam aham pranathosmi santhatham Ramam .

I always salute that Rama who blesses,
Who has countless good qualities, who is first , who is non decaying, who in unfathomable ,
Who is the root of the creation, upkeep and destruction of the world ,
Who is divine. Who is divine joy and the divine soul.

Mahitha kadakshavikshepitha, amara sucham,
Rahithaa avadhi sukhamindira manoharam,
Shyamalam jadamukutojjwalam chapa sara ,
Komala karmbujam , prathosmyaham Ramam.

I always salute that Rama, who has a pretty hand ,
Who throws esteemed vision and purifies the devas,
Whose happy stay with the pretty Lakshmi is not limited,
Who is black and shines in a tufted crown and holds a bow and arrow.

Bhuvana kamaneeya roopameeditham , satha-
Ravi bhasuram abheeshta pradham , saranadham,
Sura padapa moola rachitha nilayanam,
Sura sanchaya sevyam , pranathosmyaham Ramam.

I always salute that Rama , who is served by Groups of devas ,
Who has the form which is prettiest in the world,

Who shines like one hundred suns, who is like,

The root of the wish giving tree of devas to those who surrender to him.

Bhava Kanana dava dahana Namadheyam,

Bhava pankaja bhava mukha daivatham devam ,

Dhanujapathi koti sahasra vinasanm,

Manujaakaaram harim, pranathosmyaham Ramam.

I always salute that Rama , who is the human form of Vishnu,

Whose name is the fire that eats away the forest of birth and death,

Who is the God to Lord Brahma as well as Lord Shiva,

And who is the one who kills billions of Asura lords.

Bhava bhaavanaa haram , bhagawal swaroopinam,

Bhava bheevirahitham , muni sevitham param,

Bhava sagara tharanamgri pathakam nithyam,

Bhava nasaya anisam , Pranathosmyaham Ramam.

I always salute that Rama, who destroys sins,

Who destroys those caught in the net of sins,

Who has a form of the god, who keeps away the fear of sins,

Who is the divine one served by sages ,

And who is the daily boat that helps us cross the sea of life.

Girisa girisuthaa hrudayambuja vasam,

Giri nayakadaram , giri pakshari sevyam,

Sura sanchaya dhanujendra sevitha paaddam,

Surapamani nibham . pranathosmyaham Ramam.

I always salute that Rama , who is like the gem of devas,
Who lives in the lotus heart of Shiva and Parvathi ,
Who lifts the lord of the mountains, who is served by Indra ,
And whose divine feet is worshipped both by devas and asuras.

Paradarartha pari varjitha maneeshinaam,
Para Purusha guna bhoothi santhushtathmanam,
Para lokaika hitha nirathathmanam sevyam,
Paramananda mayam, pranathosmyaham Ramam.

I always salute that Rama, who is full of divine joy,
Who is one who does not desire the wealth and wife of others,
Who is extremely happy due to good character of people ,
Who is always interested in doing good to others.

Smitha Sundara vikasitha vakthramboruham,
Smruthi gocharam asithambudha kalebharam,
Sitha pankaja charu nayanam Raghuvaram,
Kshithnandinivaram , pranathosmyaham Ramam.

I always salute Rama , who is the consort of daughter of earth,
Who has smiling pretty face which is like a fully open lotus flower,
Who can be seen by Vedas, who has a body like a dark lotus,
Who has pretty eyes like a white lotus, and is the blessing to clan of Raghus.

Jala pathrogha sthitha ravi mandalam pole,
SAkala charachara janthukkali vaazhum,
Paripoonathmaanam, advyam.,avyayam ekam,
Paramam para param, , Pranathosmyaham Ramam.

I always salute Rama . who is the greatest and divine among divines,
Who like the Sun living in every water pot,
Lives in all moving and non moving beings,
Who is the complete soul , who does not have a second and is non decaying and lonely.

Vidhi Madhava sambu roopa bedhena Guna-
Tritraya virajitham , kevalam virajantham,
Tridasa muni janasthutham, avyaktham , ajam,
Kshithijaa manoharam, pranathosmyaham Ramam.

I always salute that Rama, who is the pretty one to the daughter of earth,
Who by taking the forms of Brahma , Vishnu and Shiva,
Divides characteristics in to three , who shines alone,
Who is being prayed by thirty saints , Who is not clear and who is not born.

Manmatha satha koti Sundara kalebharam,
Janma nasadhi heenam, chinmayam jaganmayam,
Nirmalam dharmakarmaadhaaram apyanaadharam,
Nirmamam Athma Ramam, prathosmyaham Ramam.

I always salute that Rama, who is detached and pretty to all souls,

Who has a body like hundred billion gods of love,
Who does not have birth or death, Who is fully divine , who occupies the whole world,
Who is pure, who is the basis of duties according to Dharma, and is the basis of water.

Yisthuthi kettu Ramachandranum prasannanai,
Pathreendran thannodu aruli cheythu maduramai,
“Asthu they bhadram gacha, padam may Vishno param,
Yi stotram yezhuthiyum , padichum kettu kondaal,
Bhakthanayullavannu vannedum mathsarupyam,
Paksheendraa , ninne polae mal parayanayanai.

Hearing this prayer , Ramachandra became happy,
And sweetly told that king of birds,
“Let good happen to you, please go safely to land of Vishnu,
He who writes , reads and hears this prayer,
If he is devoted , he would come to my presence,
Oh king of birds, If he has great devotion like you.

Ingabe Rama vakhyam kettoru paksha sreshtaan,
Angane thanne Vishnu Sarupyam prapichu poi,
Brahma poojithanaya pdavum prapichuthey,
Nirmala Rama Namam chollunna janam poale.

The great bird who heard these words of Rama,
It seems became one with Vishnu ,
He also attained the state where Brahma worshipped his feet,
Like any other person telling the pure name of Rama.

3.20 Kabandha Gathi

The way o death world of Khadamba,

Pinne Sri Raman Sumithrathmajanodum koodi,
Khinnamai vanantharam paraoichu dukhathodum,
Anweshichoro disi Sitaye kanaykayaal,
SAnna dairyena vana maarge sanchatrikkumbol,
Raksho roopathe kondoru sathwathe kanai vannu,
Thal kshanamevam Ramachandranum arul cheythaan,

Afterwards Rama along with the son of Sumithra,
With sorrow reached inside the forest , and
Enquired in all directions but not finding Sita,
With diminished courage , when they were travelling in the forest ,
They saw a huge being who had the form of a Rakshasa,
And then immediately Rama told,

“Vakshasi vadanavum , yojana bahukkalum,
Chakshuradhikalum illendoru sathwamidham?
Lakshmana, Kandaayo nee , kandolam bhayamundam,
Bhakshikkum ippol ivan , nammeyannarinjalum,
Pakshiyum mrugavum allethyayum chithram chithram,
Vakshasi vakthram kalum thalayumilla thanum,
Rakshassu pidichudan Bhakshikkum mumbe namme,
Rakshikkum prakaravum kandeela niroopichal,
THadbuja Madhya sthanmaarayithu Kumara , naam,

Kalpitham sdhathavinalenthennal athu varum.”

“He has face on the chest , and hands a yojana (two miles) long,
He does not have eyes and other organs, what type of being is this?
Lakshmana , did you see, As we see there is lot of fear,
He will now eat , both of us, know about this.
He is neither a bird nor animal , wonder of wonders,
He has face on the chest , he does not have legs or head ,
Before this being eats us both ,
I am not finding a way to save ourselves,
As we are both in the middle of his hands, Oh lad,
Whatever that Brahma thinks, that will happen .”

Raghavanevam paranjeedinoranantharam,
Aakula makannoru Lakshmanan ura cheythaan,
“Porum vyakula bhavam yendini vicharippan,
Ororo karam chedikkanam nam iruvarum.”
Thalkshanam chedichithu Dakshina bhujam Raman,
Lakshmanan vama karam chedichan athu neram.
Raksho veeranum athi vismayam poondu , Rama,
Lakshmananmare kandu chodichan bhayathode ,
“Mad bhujangale chediceeduvvan sakthanmaarai,
Ibbhuvanthil aarun undayyili ithin keezhil,
Adbutha karanmaaraam ningal aaririuvarum,
SAIpurishannarennukalpicheeduneen jnanum,
Ghora kanana pradesathingalvaruvaanum,

After Rama told like this ,
Without any worry Lakshmana told ,
“What is the need for worry like this ,
Let each of us cut one hand each of his ,”
And immediately Rama cut his right hand,
And Lakshmana cut his left hand,
That valorous Rakshasa became wonderstuck,
And with fear asked Rama and Lakshmana ,
“Before this , there was no one in the world,
Strong enough to cut my hands,
Who are you two who are wonderful people,
I assume that you both are very good people,
What is the reason for coming in this forest ,
Be pleased to tell me the truth.

Itharam Khabanda vakhyangal kettoru puru-,'
Shothaman chirichu udan utharam aruli cheuthu,
“Keattalum Dasaratha nama ayodhyathipathi,
Jyeshtha nandanaham, Raman yennallo Namam,
Sodaran ivan Mama, Lakshmanan yennu namamm,
Sitayennundu mama bharya yayoru nari,
Poyithu jnangal nayattinnu ,athu neram athi,
Mayavi nisacharan kattu kondangu poyaan,
Kananam thorum jnangal thiranjuna nadakkumbol,
Kaanayi nine, yathi bheeshana vegathodum ,
Panikal kondu thavavesthithanmaara aakayaal,
Prana rakshartham chedichedinen karangalum,

AAredo vikrutha roopam darichoru bhavaan,
Nerado parga “yennu Raghavan chodichappol,
SAnthushtathmanaa paranjeediunan kabandhanum,
“Ninthiruvadi thane Sri Rama devan yengil,
Dhanyanai vannenaham , ninthiruvadi thane,
Moonil ammaru kanai vannoru nimithamai .”

After hearing these words of Khabanda,
That best among men smiled and immediately answered,
“Hear , I am the eldest son of Dasaratha, the king of Ayodhya,
My name is Rama,he is my brother and his name is Lakshmana,
There is one lady called Sita, who is my wife,
We had both gone to hunt and at that time,
A great magician, a rakshasa stole her away,
And when we were searching for her in forests after foress,
We saw you, and with great and horrifying speed,
WE came in between your hands,
And for saving our lives, I cut your hands,
Who are you who has a very horrifying form,
Please tell directly” and when Rama asked like this ,
Kabhandha replied with a very pleased soul,
“If you are indeed Sri Rama,
I have become blessed and if you are,
In front of me I have been lucky to see you.”

Divyanai iripporu gandarwan aham roopa-
Youvana darpithanai sancharicheedum kaalam,
Sundari jana mano dairavum harichathi,

Sundarnayoru jnan kreedichu nadakkumbol,
Ashta vakrane kandu jnan apahasichathu,
Rooshtanai maha muni sapavum nalgedinaan,
Dushtanayulloru neeRakshasanai pogennan,
Thushtanai pine sapanugraham nakgeedinaan,
Sakshal sri Narayanan thanthiruvadi thane,
Mokshadan Dasaratha puthranai tretha yuge,
Vannavatharichu nin bahukkal arukkum naal,
Vannedumallo sapamokshavum ninakkedaa.”

I am a holy and divine Gandharwa, and becoming,
Proud of my beauty and youth, when I was travelling,
Stealing the courage of pretty women,
And when I was pretty and playfully walking,
I saw Ashta vakra and made fun of him,
And that sage became very angry and cursed me,
“Let you become a Rakshasa,”
And later when he got calmed down,
He gave me a blessing to end my curse.
“The real God Narayana who can grant salvation,
In the Tretha age would be born to Dasaratha,
And when he cuts away your hands,
You would be able to get rid of this curse.”

THapasa sapam kondu rakshasanayoru jnan,
Thapena nadannidum kalam mangoru dinam,
Sathamanyuvine panju aduthan athi rushaa,

sAthakotiyaal thalayaruthu sathamakhan,
Vajramethittum mama thannoru varathinaal.”

When I who have become a Rakshasa due to the curse of a sage,
Was walking with pain one day , the Devendra
One day rushed towards me with anger,
And he cut off my head with the Vajrayudha,
But my death did not come due to Vajrayudha,
Due to a boon given to me by Brahma.

Vadyanallaika moolam vruthikku Mahendranum,
Uthamangathe mama kukshiyil aakkedinaan,
Vakthra padangal mama kukshiyalaya sesham,
Yastha yugmavum oru yojanayathangalai,
Vartheceedunna athra vruthikku sakragnayaa,
Sathwa sanchayam mama hastha madyasthamaayaal,
Vakthrena bhakshichu jnan varthichen ithra nalum,
Uthamothama , Raghyu nayaka , Dayanidhe,
Vahnium jwalippichu dehavum dahippichal,
Pinne jnan bharya margam okkave cholleduvan.”

Due to the fact that I cannot be killed ,
For carrying out my activities to live , Devendra,
Made my head in to my stomach,
And after my head and legs were transferred to my belly,
He also extended my hands to two miles distance,
For satisfying my hunger , as per orders of Indra,
I eat whatever food that I get within the reach of my hands,

Oh better than the best , Oh Lord of Raghu clan, Oh treasure of mercy,
If you light a fire and burn my body in it,
I would tell you the method to search for your wife.”

Medhini kuzhichu athil indanangal ittu,
Vethi hothrane jwalippichathu Soumithriyum,
Thathraiva Kabanda deham dahipicha neram,
Thaddehathil ninnangu uthithanai kkanayi,
Divya vighrahathodum manmadha samanamai,
Sarva bhooshana paribhooshithanai anneram,
Ramadevane pradakshinavum cheythu bhakthyya,
Bhoomiyil sashtangamai veenudan namaskaram,
Munnuru cheythu koopu thozhuthu ninnu pinne,
Manyanaam Gandhavanum ananda vivsanai,
Kol mayir kondu gdakakshara panikalaam,
Komala padangalal sthuthichu thudanginaan.

Lakshmana dug the earth, put fuel in it,
And lit the fire in it and when body of,
Kabanda was burnt in it , from that body,
Rose a divine form which was similar to god of love,
Wearing all sorts of ornaments and he,
With devotion went round Sri Rama and
With devotion saluted him by falling on the floor,
Three hundred times , saluted him again by hands ,
And that honorable Gandarwa became very happy,
And started praying him using very pretty words.

3.21 Kabandha Sthuthi

Prayer of Kabanda

Ninthiruvadiyude thathwam mithoruvarkkum,'
Chinthichal arinju koodavathennakilum,'
Ninthiruvadi thanne sthuthippan thonnedunnu,
SAnthathamandathwam kondu yenthoru maha moham,
Anthavum aadhiyum illathoru para brahmam,
Antharathmani thelinju unarnnu vasikkanam,
Bandhavamathu moksha prapthi yum arulanam.

Though I am the one who does not know,
Your philosophy in spite of my thinking,
I feel like praying your honourable self,
What a wish due to permanent blindness?
You are the divine brahmam without beginning or end,
And we have to realize it in our soul and live,
The darkness should go away joy should rise up,
And after detachment, you should grant me salvation.

Avyaktha mathi sookshmamaayoru bhavadroopam,
Suvyaktha bhavena deha dwaya vilakshanam,
Dhyugrupam eka manyath sakalam drusyam jadam,
Durgrahyam anathmakam aakayaal ajnanikal,
Yengine yariyunnumanasa vyathiriktham ,
Mangeedathoru paramathmanam brahmanandam.

Not clear , extremely difficult to see is your form,
And when it is seen in a clear form different from the corpus and micro forms,
As a form of wisdom which is one, you realise all other forms are without soul,
Since it is difficult to see and is not the soul,
How can the ignorant people understand it as some thing different from mind,
And realize that the divine joy is one which never fades

Budhyathma aabhasangalkku ulle ikyamayathu jeevan,
Budhyadhi sakshi bhootham brahmam yennathu nonnam,
Nirvikara brahmani nikhilathmani nithye,
Nirvishayakhye lokam ajnana moha vasaal ,
Aaropikka pettoru thajiasam sookshma deham,
Hairanyam athu virat purushan athi sthoolam,
Bhavanaa vishayamayonnathu yogeendraanaam,
Kevalam thathra kanaayidunnu jagathellam.

The soul is the mixture of brain and the feeling of the soul
And the divine power is only a witness to the activities of brain,
And the Brahman without any sensations , which has filled the entire world,
Is thought as the subjectless world by the ignorant due to illusion,
But that insinuated shine of the micro body is nothing but the Hiranya Garbha ,
And that is the macro man which is extremely huge,
And this has become the matter of thought to the great yogis,
For within it any one can see all the universe.

Bhoothamayathum bhavyamayathum bhavishyaythum,

Hethuna Maha ththwadyavyatha sthoola dehe,
Brahmanda kose viral purushe Kanakunnu,
SAnmayamenna poale lokangal pathinalum ,
THunganaam virat puman aakiya Bhagawan,
Thannangangal allo , pathinalu lokavum noonam,
Patalam pada moolam parshnikal mahatalam,
Nadha , they gulpham rasa thalavum thalathalam ,
Charu janukkalallo suthalam Raghupathe ,
OOru kandangal thava vimalamatalavum,
Jaghanam mahee thalam nabhi they nabha sthalam,
Raghu nadhorasthalamayathu suralokam,
Kanda desam they maharlokam mennariyenam,
Thundamayathu jana lokamennathu noonam.

Whether it is past , present or future,
Great sages are able to see it all as a part of the macro entity ,
Of the Brahmnda Kosa of the Virat Purusha .
The fourteen worlds are a part of him who is occupying every where,
And are the body parts of the famous virat Purusha who is yourself,
The Patala is the underneath of the feet, Mahatala are the heels,
Oh Lord your ankle is the Rasathala, Thalathala is your pretty knee,
Oh Lord of Raghu clan , Suthala are your thighs , Vimalamatala ,
Is the front of your hip, Mahithala is your navel,
The chest of Raghu Nadha is the place of devas,
Mahar loka is your neck , please know this ,
That the jana loka is your face .

SAnkha desam they thapo lokam , ingu athi meethe ,
Pankaja yoni vasamakiya sathyaliokam ,
Uthamangam they purushothama , Jagat prabho ,
SAtha mathraka , Megha jalangl kesangalum,
SAkradhi loka palanmaar yellam bhujangal they ,
Dikkugal karnangalum aswikal nasikalum,
Vakthramayathu vahni , nethram aadhithyan thanne ,
Chithram yethrayum manasaayathu chandranallo ,
Bhoobhangam allo kalam , budhi vakpathiyallo,
Kopa karanam mahankaramayathu Rudran,
Vakkellam chandassukal , damshtangal yamanallo ,
Nakshtra pankthiyellam dwija pankthikalallo ,
Hasamayathu moha karini maha maya ,
Vasana srushti sthva apanga mokshanangalallo .

Your forehead is the Tapoloka and above that ,
Is the Sathyaloka which is the residence of Brahma,
Which is your head, Oh greatest among men, Oh lord of universe,
Oh Lord who is only truth , Your hair is the collection of clouds,
The guardians of directions like Indra are your arms,
Directions are your ears , Asvini kumaras are your nose,
Your mouth is the fire , Your eyes are the Sun God,
And greatly wonderful , moon is your mind,
Time are your eye brows, goddess Saraswathi is your brain,
The reason for anger is pride and that is Rudra,
All your words are meters, teeth are Yama the god of death,
The rows of stars are your row of teeth,

Your smile is the great Maya(illusion) that attracts ,
Creation which is your habit is your invitation by the corner of the eye

Dharmam nin puro bhagam, Adharmam prushta bhagam,
Unmesha nimeshangal dina rathrikal allo,
Saptha sagarangaal nin kukshi desangal allo,
Saptha maruthanmaarum niswasa ganamallo,
Nadhikal yellam thava nadikal aakunnathum,
Pruthwee darangal pol asthikalakunnathum,
Vrushadyoushadangal they Romangal aakunnathum,
Thykshaanaam devan thanne hrudayamakunnathum,
Vrushtiyatyathum thava rethassu yennariyenam,
Pushtamaam Mahipathe, kevala Jnana sakthi,
Sthoolamayulla virad Purusha roopam thava ,
Kale nithyavum dhyanikkunnavanundam mukthi,
Ninthiruvadiyozhinjilla kinchana vasthu,
SAnthatham yee drugroopam chinthichu vananguneen,
Yikkalam mithil kkalum mukhyamayirippon,
Ithi kanakiya roopameppozhum thonnedenam.

Dharma is your front side and Adharma is your back side ,
Enthusiasm and depression are days and nights to you,
The seven seas are the parts of your abdomen,
All the rivers are your nerves, mountains are your bones,
Trees and medicinal herbs are the hairs of your body,
Lord Shiva is your heart, The success is your semen,
Oh great king , the simple power of divine wisdom,

Is the macro form of yours which is called Virat Purusha,
And he who daily meditates you in the morning will get salvation,
For there is no other thing in the world except you,
And I always think of this form of yours and salute it,
Let the form of yours which is more important ,
Than this should always appear before me.

Thapasa vesham , daravallabham Santhakaram,
Chapeshu karam jada valkala vibhooshanam,
Kanane vichinwatham janakim salakshmanam,
Manava sreshtam Manojnam manobhava samam,
Manase vasippathinnalayam chinthikkunnen,
Bhanu vamsoth bhoothanaam Bhagawan namo nama.

I am searching for a place in mind to install,
The god who was born in the clan of the Sun god,
Who has Saintly form , and is consort of earth , having a form of peace ,
Holding bow in his hands, decorated with matted hair and wooden bark,
Who searches for Janaki along with Lakshmana ,
Who is a Great human being , sweet to the mind and equal to God of love,
Salutations and salutations to him.

SArvajnan, Maheswaran , easewaran , Maha devan,
Sarvan, avyayan, parameswariyodum koodi ,
Ninthiruvadiyeyum dhyanichu kondu kaasyaam,
Santhatham irunnu aruleedunna mukthyargthamai,
THathraiva mumukshukkalayulla janangalku,
Thathwa bodartham nithyam tharaka brahma vakyam,

Rama ramethi kaninju upadesavum nalgi ,
Somanaam nadhan vasicheedunnu sada kalam.

The all knowing one , the great god , Lord Shiva , the Mahadeva,
Sarva, the non decaying one along with Goddess Parvathi,
Meditating on your name is living in Benares,
And always living there , they daily tell for the sake of salvation,
To those people who are interested in salvation,
The THaraka mantra of "Rama, Rama" so that they will know ,
The essence Of God as a result of that teaching ,
And that Lord Shiva lives there always.

Paramathmvu , parabrahmam ninthiruvadi,
Parameswaran aayatharinju vazhi pole,
Moodanmaar bhava thathwam yengine ariyunnu,
Moodi pogayaal Maha mayaa mohandakare,
Ramabhadraya Paramathmane Namonama,
Ramachandraya Jagat sakshine Namonama,
Pahimam Jagannadha , Pahimaam Dhayanidhe ,
Nin maha maya devi yenne mohipiceedaika ,
Ambuja vilochana , santhatham namaskaram.

You are the divine soul and the greatest god,
And Lord Shiva knowing this does this,
How can fools understand your principle,
For it is covered by the darkness of great illusion,
Salutation and salutation to great god and Ramabhadra,

Salutation and salutation to Ramachandra , the witness of the world,
Please save me lord of universe , Please save me treasure of mercy,
Let your goddess of great illusion does not bewilder me ,
Oh God with lotus like eyes , My salutations always to you.

Itham arthichu bhakthyya sthuthichu Gandarvanodu ,
Uthama purushnaam devanum arul cheythu,
“SAnthushtanaayen , Bhavan mal padam prapichalum,
Sthanam may sanathanam yogeendra gamyam para-
Manandam prapikka nee mal prasadatahaaledo,
Athraymalla punar onnu anugrahippan Jnan,
Yistotram bhakthyya japicheedunna janangalkkum ,
Mukthi sambhavicheedumilla janangalkkum,
Mukthi sambhavicheedumilla samsayamethum,
Bhakthanaam ninakku adhathanam mini varaa.”

To the Gandharwa who told like this and prayed to him,
That God who was a man with good qualities told,
“By your prayer and great devotion I have become happy ,
Oh great Gandharwa, Please attain my world,
Which is a primeval position where great yogis want to go,
And go there with great joy due to my grace ,
Not only that I also want to bless again,
Those devotees who are going to chant this prayer,
That without any doubt they will get salvation,
And to you my devotee, there is no downward trend.”

Ingane varam vangi kkondur Gandarwa sreshtan,
Mangalam varuvaanaai thozhuthu cholledinaan,
"Mumbil ammaru kaanaam mathangasramam thathra,
SAmprathi vasikkunnu SAbari thapawini,
Thwal padambhuja bhakthi kondetham pavithrayai ,
Yeppozhum bhavaneyum dhyanichu vimukthayai,
Avalechennu kandaal vruthathandam chollum
Aval avanee sutha thanne labhikkum ningalkennal."

After getting such a boon that great Gandharwa,
And after saluting told like this with aim to bring auspiciousness,
" In front of you in the forest is the hermitage of Matanga,
There now lives Sabari who is a lady sage ,
And she is pure, due to great devotion to your lotus feet,
And she spends all her time thinking about you and has got rid of attachments,
If you go and see her she will tell you the story,
Which will lead to the finding of Sita Devi."

[3.22 Sabryasrama pravesam](#)

Entering in to hermitage of Sabari.
Gandarvanevam cholli maranjorantharam,
Santhushtanmarayoru Rama Lakshmananmarum,
Ghoramaam vanathode mandam mandam poi chennu ,
Charutha chernna SAbaryaramamakam pukkar,
SAmbramathodum prathuthaya THapasi bhakthyaa ,
SAmbandhichithupadamboruha yugathingal,
SAnthosha poornasru nethrangalodu avalum,

Anandam ulkkondu thal padyarghya asanadhikalale cheythu,

Bhojanathinnu phalamoolangal nalgeedinaal.

After the disappearance of Gandharwa after this talk,

Rama and Lakshmana were pleased ,

Went through the very thick horrifying forest slowly,

And entered the very pretty hermitage of Sabari,

That lady saint who was a devotee got up with excitement,

And washed both the lotus feet of Rama,

And with eyes full of tears of joy , she,

Offered seat , water for drinking and washing,

And gave him fruits and roots for his food.

Poojayum parigrahichu anandhichirunnu ,

Rajeeva nethranmaaraam Raja nandanamaaram,

Anneram bhkathi poondu thozhuthu chonnalaval,

“Dhanyai vannen aham innu punya thirekaal,

Yennude guru bhoothanmaaraya muni janam,

Ninneyum poojichu anekayirathandu vaanaar,

Annu jnan avareyum susrushichirunnithu,

Pinne poi Brahma padam prapichar avargalum.

After accepting the worship , very happily,

Those lotus eyed ones who were the sons of the king,

And they were saluted with devotion and she told,

“Due to my past good deeds I am indeed blessed today,

The great saints who were my teachers ,

Lived for thousand years worshipping you,
And at that time I was nursing them with care ,
And later they reached the world of Brahma.”

Yennodu chonnar avar, yethume khediyathe ,
Dhanye , nee vasichalum ivide thanne nithyam,
Pannaga sayi paran purushan paramathma,
Vannavatharichithu Rakshasa vadharthamai,
Nammeyum dharmatheyum rakshichu kolvan ippol,
Nirmalan chithra koodathil vannirikkunnu .
Vaneedum ividekku Raghavan, yennal avan,
THanneyum kandu deha thyagavum cheythaalum nee ,
Vannedum yennal moksham ninakkum yennu noonam,”
Vannithavvanam guru bhashitham sathyallo.

They told me, “Do not ever feel sorry,
Blessed one , you continue to live here daily,
The divine one who sleeps on a snake ,
The great male , the divine soul,
Has taken an incarnation to kill the Rakshasas,
Now to take care of us as well as the Dharma,
And that pure one has come to Chithrakoota,
That Rama would come here and you ,
Breath your last after seeing him.
If you do so you will also get salvation definitely .”
It has exactly happened that way , For the words of Guru are the truth.

Ninthiruvadiyude varavum parthu parthu,
Ninthiruvadiyeyum dhyanichu vasichu jnan,
Sri Padam kandu kolvan mal guru bhoothanmaaraam,
THapasanmarku polum yogam vannelayallo,
Jnanamillatha heena jathiyilulla mooda,
Jnan ithinottum adhikariniyallallo.

Waiting and waiting for your arrival,
I was living here meditating always on you,
Even for the great sages who were my gurus,
There was no chance to see your feet and salute it.
I am an ignorant fool , born in a very low caste ,
And I am sure I do not merit this .

Vang mano vishayamallathoru bhavadrupam,
Kanmaan avakasam vannathu maha bhagyam,
Trikkalina koopi sthuthichukolvanum,
Yingul kamalathinnu ariyappoga , Dhayanidhe.

Your form is not the subject of words and mind ,
And my being able to see it is due to great luck,
Oh treasure of mercy , this lowly mind ,
Does not even know how to salute your holy feet.

Raghuvaran athu kettu sabariyodu chonnan,
“Aakulam koodathe jnan paruyunnathu kel nee,
Purusha sthree jathinam aasramadhikal illa,

Karanam mama bhajanathinnu jagat traye ,
Bhakthiyonnozhinju mathilla karanamethum,
Mukthi vanneduvanum illamathedum onnum,
Theertha snanadhi thapo dhana vedadhyana ,
Kshethro Upavasa yagadhyakhila karmangalaal,
Onnininaal oruthanum kandu kittugayum illa,
Yenne , mal bhakthi yozhinju onnu kondu oru naalum.”

Hearing that Sri Rama told Sabari,
“Without sorrow, please hear what I say,
It is not either man or woman nor the state of life,
That is the reason for praying to me in the three worlds,
Except for devotion , there is no other reason for it,
And for getting salvation also there is no other way,
Acts such as bathing in sacred waters, penance , charity or learning of Vedas
Or temples , starving , fire sacrifices and such acts,
Would not make any one able to see me,
Except devotion to me , except which there are no methods.

Bhakthi sadhanam samksepechu jnan cholleduvan,
Uthame, kettu kolga , mukthi vanneduvaanai,
Mukhya sadhanamallo sajjana Sangam , pinne ,
Mal kadhalapam randam sadhanam , moonamathum ,
Malguneranam , pinne madwacho vyakhyathythwam,
Mal kala jahacharyo upasanam anjamathum,
Punya seelathwam yama niyamadhikalodum,
Yenne muttathe poojikkunnullathu aaramathum,

Man manthropasathwan ezhamathu , ettamathum,
Mangala seele kettu darichu kollanam nee ,
Sarva bhoothangalilum manmathiyundakyum,
Sarvadhā mal bhakthanmaaril paaramasthikyavum,
Sarva bahyarthagalil vairagyam bhavikkayum,
Sarva lokathmaa janan yennapozhu murakkayum ,
Math Thathwa vicharam kel onbadamathu badre,
Chitha shudhikku moolam aadhi sadanam noonam.

I will tell you in brief the material path of devotion,
Oh holy one , please hear , for getting salvation,
The most important thing is company of good people,
The second thing is telling and hearing of my story,
Third one is singing of good qualities and the fourth ,
In interpretation of my words , the fifth one is,
Serving the great teachers who are born out of me,
The sixth one is doing good deeds and worshipping ,
Me without break following all rituals and methods,
Seventh is practicing my chant and eighth,
Oh lady of auspicious character , you have to hear and understand,
Is to see me in everything and having great respect to my devotees,
And also detachment and understanding that all souls are myself,
And ninth is thinking about my philosophy oh lady,'
And basis of having a pure mind is the faith in primeval god.

Ukthamayithu bhakthi sadanam , nava vidham,
Uthame, Bhakthi nithyam arkullu , vicharichaal,

Tiryoga nijangalkennakilum , moodamaaram,
Narikalkennakilum ,purushan yennakilum,
Prema lakshanamaya bhakthi sambhavikkumbol,
Vamalochane, mama thahwanubhoothiyundaam,
THathwanubhava sidhanaayaal mukthiyum varum,
Thathra janmanimanushyannu uthamam thapodhane ,
AAkayyal mokshathinnu karanam bhathi thanne,
Bhagawathadye , Bhagawal priye , muni priye .

This is the proper methods of devotion, nine in number
Oh good one , If we think who has devotion daily,
Whether it is for birds and animals or foolish,
Ladies or men , when the real devotion comes to them,
Oh Lady , they would start understanding my philosophy,
And once they become an expert in this , they will get salvation,
Oh great lady of penance , among these man is blessed ,
And so the reason for salvation is definitely devotion,
Oh Devoted lady who is dear to the gods and sages.

Bhakthi yundaka kondu kanai vannithu thava ,
Mukthiyum , aduthithu ninakku thapodhane ,
Janaki maargam arinjeedil nee parayanam,
Kena vaa neethaa Sita mal Priya manohari?
Raghava vakyam evam kettoru SBariyum,
AAkulam akalumaru ura cheythaal,
“SArvavum arinjirikkunna nin thiruvadi,
SArvagnan aanengilum lokanusaranatham,

Chodhicha moolam paranjeeduvan. Sita devi,
Khedichu Lankapuri thannil vazhunnu noonam,
Kondu poyathu Dasa kandan yennarinjalum,
Kandithu divya drusyaa thandalar magale jnan,
MUmbil ammaru kuranjonnu thekkottu chennal,
Pambayaam sarassine kaanaam , thal puro bhage ,
Pasya parvatha varam rusya mukhakyam , thathra ,
Vasichirikkunnu sugreevan kapi sreshtan,
Nalu manthrikalodum koode marthandathmajan,
Baliye pedichu sankethamai anu dinam,
Balikku muni sapam pedichu chennu koodaa,
Palanam cheyka bhavan avane vazhipole.

Due to your devotion you were able to see me ,
And oh lady sage , your salvation also is very near ,
If you know , the path that Sita has taken, please tell me,
Who has taken the very pretty Sita who is dear to me ?
Sabari after hearing the words of Rama,.
Told as follows so that their worry would be lessened,
“Your glorious self knows everything as you are know all,
And in spite of that for satisfying the world you are asking me ,
Since you have asked , I have to tell.
Sita is living with great sorrow in Lanka ,
And please know that she has been taken there by the ten necked one,
And I have seen the daughter of the lotus by my divine sight ,
Suppose you travel to some distance slightly to the south,
You would be able to see the Pamba lake and in front of it,

You would be able to see the Rishya mooka mountains,
And there lives a monkey noble called Sugreeva,
Along with his four ministers. He is the son of the Sun,
And he is living there being scared of Bali,
For Bali cannot go there being afraid of a sage's curse,
As time progresses , you please kill him.

SAkhyavum cheythu kolga, Sugreva thannodennal,
Dukhangalellm theernnu karyavum sadhicheedum,
Yengil jnan agni pravesam cheythu bhaval pada-
Pankajathodu chernnu kolluvaan thudangunnu,
Parkkenam muhurtha mathram bhavan athraiva may,
Theerkkenam maya krutha bandhanam , Dhayanidhe,"
Bhakthi poondu itham ukthwaa deha thyagavum cheythu,
Mukthoyum sidhichithu sabarikkathu kalam.

You enter into a treaty with Sugreeva , and if you do,
All your sorrows will get over and your job will succeed.
And so let me enter in to the fire and merge with,
Your lotus like feet and this is beginning,
Please wait for a little time and by that time,
I have to cut off this tie which is an illusion, Oh treasure of mercy,
And saying like this with devotion, she gave up her body,
And at that time Sabari got salvation.

Bhaktha vathsalan prasadikkil innavarkennilla ,
Yethidum mukthi neecha jathikalkennakillum,

Pushkara nethran prasadikkilo janthukkalkku,
Dushakara mayittu onnu millennu darkkenam,
Sri Rama bhakthi thanne mukthiye sidhippikkum,
Sri Rama Padambujam sevichu kolga nithyam,
Ororo mantha thathra dhyana karmadhikalum,
Doore santhyajichu than guru nadhaopadesaal,
Sri Ramachandran thanne dyanichu kolga nithyam ,
Sri Rama manthram japicheeduka sada kalam,
Sri Ramachandra kadha kelkkayum chollugayum,
Sri Ramabhakthanmaare poojichu kollugayum,
Sri Rama mayam jagat sarvam mennurakkumbol,
Sri Ramachandran thannodu ikyavum prapichidaam,
Rama Ramethi japicheeduka sada kalam,
BHamini, bhadre ,Parameswari , padmekshane.

If that God who loves his devotees showers his grace ,
Salvation would reach every one , though they belong to a low caste .
If the lotus eyed one is happy with any being,
There is nothing which is difficult to achieve for them,
Salvation can be got through devotion to Rama,
Daily serve the holy lotus like feet of Rama,
Throw away the rituals using mantra, tantra and dhyana,
And following the teaching of the Guru daily ,
Meditate on Rama and always chant the name of Rama,
Hear and tell the stories of Rama ,
Worship the devotees of Rama ,
And when we know that all over the world only Rama is there,

You can get merged with Rama,
So always chant "Rama, Rama",
Oh pretty woman, oh gentle lady , Oh Parvathi , oh lotus eyed one.

Ithameeswaran parameswariyodu Rama-
Bhadra vruthantham arul cheythathu ketta neram,
Bhakthi kondetham paravasayai Sri Ramangal,
Chithvum urappichu , layichu , Rudranियum,
Painkili paithal thanum paramanandam poondu,
Sankara , jayicharul yeniru nnarulinaal.

Like this when Lord Shiva told the story of Rama ,
To Parvathi , Parvathi became completely ruled by devotion to Rama,
And fixed her mind there and merged with the devotion,
And the parrot also became greatly joyous ,
And told , "Let there be victory to lord Shiva,"

Ithi Adhyathma Ramayane Uma Maheswara samvadhe ,
Aaranya Kandam samaptham.

Thus ends the chapter on forests which occurs amidst,

The discussion between Shiva and Parvathi ,

Which occurs in Adyathma Ramayana.

Kishkinda Kandam

Kishkinda Kandam

Chapter on Kishkinda

Transliteration and translation

By

P.R.Ramachander

(After SAbari told him to meet Sugreeva , Rama went in search of Sugreeva and reached the Rushya Mooka mountains. He meets Hanuman there , signs a treaty with Sugreeva with fire as witness to help each other . He kills Vali and rests in a mountain top during the 4 month rainy season, Sugreeva sends his army of monkeys to search Sita, The monkeys going for search to the southern side are led by Angadha, After lot of search , they meet a hawk called Sampathi who is the elder brother of Jatayu.He is able to see Lanka and tells them that they have to jump 100 yojana distance to reach Lanka. Jambhavan tells Hanuman that he only can do it. Hanuman climbs on the Mahendra mountain to jump to Lanka.)

[4.Kishkinda Kandam](#)

[4.1. Hanuman Samagamam](#)

[4.2 Sugreeva sakhyam](#)

[4.3. Bali Sugreeva Kalaha Kadha](#)

[4.4 Bali Sugreeva Yudham](#)

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[4.10 Sri Ramande Viraha Thapam](#)

[4.11 Lakshmanande Purappadu](#)

[4.12 Sugreevan Rama Sannidhiyil.](#)

[4.13 Sita anveshana Udyogam](#)

[4.14 Swayam prabha gathi](#)

[4.15 Swayam Prabha Sthuthi](#)

[4.16 Angadadadhikalude Samsayam](#)

[4.17 Sampathi Vakyam](#)

[4.18 Samudhra langana chintha](#)

Sarika paithale , charu sheele , varika,
AAromale , Kadha seshavum chollu nee ,
Cholluven engil anangari sankaran,
Vallabhayodu arul cheytha prakarangal ,
Kalyana seelan Dsaratha soonu ,
Kausalya thanayan avarajan thannodum,
Pampa sarasthadam loka manoharam,
SAmprapya vismayam poondu aruleedinaan,
Krosa mathram visalam visadamrutham,
Klesa vinasanam , janthu poorna sthalam,
Ulphulla Padma kalhara kumuda ,
Nreelolpala manditham hamsakarandava,
Shad patha kokilakukkuda koyashti ,
SArpa Simha vyagra sookara sevitham,
Pushpa latha parivestitha padapa,
Salphala sevitham santhushta janthukam,
Kandu kouthoohalam poondu thanner kudichu,
Yindalum theerthu mandam nadaneedinaar.

Oh child of a parrot , good natured one , please come ,

Oh dear one , please tell the story from then on,

I will tell but I will tell the way ,

It was told by Lord Shiva to his wife.

The good natured one , the son of Dasaratha ,
The son of Kausalya, along with his younger brother,
Reached the banks of the lake Pampa ,
Which was prettiest in the world ,
And become greatly surprised and said,
Just broad enough so that sound can be carried to the end,
With clear water which would take the pains away,
Full of animals, with fully open lotus flowers ,
Water lily and full of blue lotus flowers,
Filled with swan, water fowl, several hens and nightingales ,
Served by snakes lion, tiger , wild pigs ,
Surrounded by flowering climbers and trees ,
Which yield fruits which gives rise to satisfaction,
And seeing all this he became happy , drank water ,
Became little recouped and started walking slowly.

[4.1. Hanuman Samagamam](#)

The meeting with hanuman.

Kale Vasanthē suseethale bhoothale,
Bhooloka pala balanmaar iruvarum,
Rushyamookhadhi parswa sthale santhatham,
Niswasamul kkondū vipralapathodum,
Sita viraham poranju karakayum,
Choothayadarthi muzhuthu parakayum,
AAdhi kalarnnu nadannadukkum vidhow,
Bheethanai vannu dinakara puthranum.

In the spring season , in the good cold earth,
When the two sons of the king , after resting,
Near the Rishya mooka mountain,
Breathed well and with tears ,
And crying due to parting with Sita,
And prattling due to non fulfillment of passion,
Were walking along with great mental pain,
Sugreeva , the son of Sun God became scared.

Sathwaram manthrikalodu kuthichu ,
Panju uthamangamaaya sailagram yeridinaan,
Maruthiyodu bhayannu cholledinaan,
“Aar yi varunnathu iruvar sannadharai?
Nere darichu variga nee vegena ,
Dheeranmarethrayumennu thonnum kandaal,
Agrajan cholgayalennu balal ingu,
Nigrahippanai varunnavarallalle.

He jumped immediately and with the ministers,
And rushed and climbed up to the tip of the mountain,
And with fear and told to Hanuman,
“Who are these two people who are coming prepared?
You go and find out and come back quickly,
From looks they appear to be courageous people,
Are they being sent by my elder brother,
To eradicate me , here?

Vikramamullavar yethrayum thejasaa ,
Dikkukolaokke vilangunnu kaanka nee,
Thapasa vesham darichirikkunnathu,
Chapa bana aasi sasthanalalum undallo.

They appear to be valorous and are sparkling,
For you see all the directions are alight because of them,
Though they have dressed in the form of sages,
They are armed with bow, arrow, sword and other weapons.

Neeyoru vipra vesham poondavarodu,
Vayu sutha , chennu chodichariyanam,
Vakthra nethraa lapa bhavangal kondavar,
Chitham yenthannathu yennarinjaal viravil nee ,
Hasthagal konadariyicheedu nammude ,
SAthrukkalengil , ahthallengil ninnude,
Vakthra prasada manda smeram samgnaya,
Mithramennullathum yennodu chollanam.

You please dress yourself as a Brahmin,
Oh son of wind and go and enquire and know,
And try to understand their thoughts,
By their face , eyes and talk and expression,
And inform us by showing your hand ,
Whether they are our enemies , and by ,
Happy face and smile tell us ,

Whether they are friendly to us.

Karma sakshi suthan vakkugal kettavan,
Brahmachari vesham aalambya sadaram,
Anjasaa chennu namaskaricheedinaan ,
Anjana puthranum bharthu padambujam.

As soon as he heard the words of Son of Sun god,
He dressed himself as a bachelor Brahmin,
And that son of Anjana with pleasing manners
Went and saluted the lotus like feet of those masters.

Kanja vilochananmaaraya manava-
Kunjaranmaare thozhuthu vineethamai,
“Angajan thanne jayichoru kanthipoondu,
Ingane kanaya ningal iruvarum,
AArennu arikayil aagrahamundathu,
Nere parayanam yennodu sadaram.

Saluting those blue eyed human,
Elephants and with great humility ,
“ I desire to know about you both,
Who have the luster greater than god of love ,
And are seen in this fashion here,
And so please tell it directly to me.”

Dikkugal athma bhasaiva shobikkum,

Arka nisa karanmaar yennu thonnunnu,
Trilokya karthru bhoothanmaar bhavanmaarennu,
AAlokya chethasi bathi sadaiva may,
Viswaika veeranmaaraya yuvakkalaam,
Aswini devakalo , mathaththu yenniye,
Visvaika krana bhoothanmaarayoru,
Viswa roopanmaaram easwaranmar ningal,
Noonam pradana purushanmaar maayayaa,
Manusha karena sancharikkunnithu ,
Lelayaa bhoobhara nasanartham pari-
Palanthinnu bhkthanaam mahee thale.

Because of your souls all directions are shining,
And I think you are the sun and the moon,
Looking at your face I think that you are ,
The elements which make the three worlds work,
Are you the aswini devas who are ,
Most valorous of the world,
You both are the supreme form of gods,
Who are the cause of this universe,
And definitely you are chief purushas
Who for the sake of humanity are travelling with illusion,
Who as if it is a sport would reduce ,
The burden of this earth and to ,
Look after your devotees.

Vannu rajanveshana pirannoru,

Punya purushanmaar poorna gunavaanmaar ,
Karthum jagat sthithi samhara sargangal,
Udhyathou leelayaa nithya swathanthranmaar ,
Mukthi nalkum nara narayananmaare,
Ultharil innu thonnunnu nirantharam,
Itham paranju thozhuthu ninnedunna ,
Bhakthane kandu paranju Raghuthaman.

The blessed men are born in a royal family,
And they are people of fully good character ,
Who are engaged in ruling and punishing in the world,
And engaged in sports they are always independent,
And in my mind I feel that they are ,
The Nara and Narayana who grant salvation,
And seeing that devotee who told like this,
And was standing saluting him , Rama told.

“Pasya sakhe ,vatu roopinam , Lakshmana,
Nissessa sabdha sasthananena srutham,
Illoru apasabdham engume vakkingal,
Nalla Vaiakaranan watu nirnayam,
Manava veeranum appol arul chethu ,
Vanara sreshtane nokki laghu tharam.

Look friend, Oh one in the Brahmachari's form and oh Lakshmana,
He has studied the science of grammar thoroughly ,
In the entire talk there is no bad word anywhere ,

This Brahmachari is definitely a grammarian,”
And that human hero then told,
Addressing that great monkey in a proper manner.

“Raman yennu yennude namam, Dasratha,
Bhoomi palendra thanayan, ivan mama,
Sodaranakiya Lakshmanan , kelkka nee ,
Jatha modham Paramartham maha mathe ,
Janakiyaya sitayennundoru ,
Maniniyennude BHamini koodave ,
Thatha niyogena kanana seemini,
Yathanmaarai thapassu cheytheeduvaan,
DAndakaranye vasikkunna nal athi,
Chandanaya nisacharan vannudan,
Janaki deviye kattu kondeedinaan,
Kanane jnangal thiranjuna nadakkunnu,
Kandeela avale yoredathu ninniha,
Kandu kitti ninne, neeyarado sakhe,
Chelleduka” yennathu kettoru maruthi ,
Chollinaan koopi thozhuthu kuthuhalaal.

“My name is Rama , and I am the son,
Of the great king Dasaratha, he is,
Lakshmana who is my brother, please hear,
The truth with attention and a pleased mind, Oh intelligent one,
There is a Sita who is also called Janaki ,
Who is my respectful wife , with us,

We were sent by our father to the forest ,
To do penance after becoming saintly persons,
When we were living in Dandakaranya forest,
One very bad and angry Rakshasa came ,
And kidnapped the lady Janaki.
We are searching for in this forest ,
And till now we were not able to find her anywhere,
But we found you , who are you my friend,
Please tell” Hanuman who heard this,
Happily saluted them and told.

“Sugrevanakiya vanarendran parva-
Thagre vasikunnithathra Raghupathe ,
Manthrikalai jnangal nalu perundallo,
SAnthatham koode piriyahev vazhunnu,
Agrajanakiya Baali kappeswaran,
Ugran aati kalanjedinaan thambiye,
Sugreevanulla parigraham thanneyum ,
Agrajan thanne parigrahicheedinaan,
Rushya mookachalam sankethamai vannu ,
Viswasamodirikkunnithu arkathmajan,
Jnana van thannude bruthyanayulloru ,
Vanaran vayu thanayan Maha mathe .”

Oh lord of Raghu clan, Sugreeva the monkey,
King is living on the top of this mountain,

And with him we four ministers are also there,
And we always live without forsaking each other,
His elder brother Bali , who is the monkey king,
Who is terrible one drove his younger brother out,
And he also kept as wife, the wife of his brother,
Rushya mooka mountain became his residence ,
Where the son of Sun God could live with faith,
I am the servant of Sugreeva ,
And the son of the wind god.

Namadheyam Hanuman, anjanathmajan,
AAmaya theerthu rakshichu kollename ,
Sugreevanodu sakhyam bhavanundengil,
NIgrahikkam iruvarkkum arikale,
Vela cheyyam athinavolam aasu jnan,
Aalambanam maathenikilla daeivame ,
Itham thirumanseengil , yezhennelluka,
Ul thapam yellam akalum dhaya nidhe ,

My name is Hanuman , son of Anjana,
Please end my sorrow and protect me,
If you have a treaty with Sugreeva ,
Both of you can kill your enemies,
For that purpose I would do maximum possible work,
And oh God , I will not do any delay ,
If you agree to this, please get up,
And oh treasure of mercy, all the,

Sorrow in your mind will go away.

Yennunarthichu nijakruthi kai kondu,
Ninnu thirumumbil ammaru Maruthi,
“POka , mama skandam yeruduvu ningal,
Aakula bhavam akale kalanjaalum,
Appol SABari than vakkukal orthu kandu,
Ulpananethran anuvadavum cheythu.

After telling this he assumed his real form,
And before them stood that Hanuman,
“let us go , you please climb on my shoulders,
Throw away the look of worry,
And then that lotus eyed one ,
Thought of the words of Sabari and gave permission.

[4.2 Sugreeva sakhyam](#)

Treaty with Sugreeva

Sri Rama Lakshmananmaare kazhuthil ,
Ammarangeduthu nadannithu Maruthi,
Sugreeva sannidhou kondu chennedinaan,
“Vygram kalaga nee, Bhaskara Nandana,
Bhagyam aho bhagyam ortholamethrayum,
Bhaskara vamsa samudbhavanmaraaya,
Ramanum Lakshmananakum anujanum,
Kama dhanartham ivide kezunnelli.

Taking Sri Rama and Lakshmana on his neck,
That Hanuman walked very easily further,
And took them before Sugreeva,
“Throw away that restlessness, Oh son of Sun god,
Luck, great luck more than what we wished has come,
These are Rama and his younger brother Lakshmana,
Who belong to the clan of Sun God and ,
Have come here to fulfill desire of you.”

Sugreevanodu yeevannam paranju,
ADweesaragre, maha tharu chaya thale thadhaa,
Viswa nayakanmaaraam kumaranmaar ,
Visrantha chehthasaa ninnaruleedinaar ,
Vathathmajan paramanandam ulkkondu,
Neethiyodu arkathmajanodu chollinaan.

He told like this to Sugreeva ,
On the top of the mountain ,
And below the shade of a very big tree ,
And those lads who are lords of the earth ,
Stood relieved and not tired,
And that son of wind god becoming extremely happy,
Told the son of Sun God with great justice .

“Bheethi kalaga nee mithra gothre vannu,
Jathanmaarayoru yogeswaranmaaryi,

Sri Ramalakshmanmar, yezhunneliyathu,
AAreyum pedikka venda bhavan ini,
Vegena chennu vandhichu sakhyam cheythu ,
Bhagwatha priyanai vasicheeduga.”

“Throw away your fear , this Rama,
And Lakshmana are the kings of yoga ,
Born in the clan of Sun god , since,
They have come , you need not be afraid of any one,
Go speedily salute them and sign a treaty,
And live as one very dear to the God.”

Preethanayoru sugreevanum anneram,
Adarapoorvam uthaya sasambramam,
Vishtapa nadhan irunnu aruleeduvaan,
Vishtarartham nalla pallava jalangal,
Pottichu avaniyil ittu aruleedinaan,
THushti poondu yellavarum iruneedinaar ,
Nashtamai vannithusanthapa sanghavum.

Sugreeva who was greatly pleased,
Got up respectfully and quickly,
Broke soft tender leaves and spread,
Them along with tender grass so that.
The lord of earth can take his seat,
And all people happily sat on them,
And their crowd of sorrows vanished.

Mithrathmajanodu Lakshmanan Sri Rama,
Vruthantham yellam ariyichathu neram,
Dheeranaam aadithya nandanam modhena,
Sri Ramachandranodu aasu cholledinaan,
“Nari maniyaya Janaki deviye,
AAnjanu arinju tharunnundu nirnayam,
SAthru vinasithinnu adiyen oru,
Mithramaio vela cheyyam thavagnavasaal,
Yethumithu niroopichu khedikkarithu,
Aadhikale okke agathuvaan nirnayam,
Ravanaan thanne sakulam vadham cheythu ,
Deviyeyum kondu porunnathundu jnan.”

Lakshmana then told the son of Sun God,
All the stories of Rama at that time,
And that brave son of Sun god told happily,
“I will definitely seek and find out ,
That gem of a lady Goddess Janaki,
And get her back to you,
Under your orders I will work as your friend,
For exterminating the enemy completely,
And so do not think about it and be sad,
I will definitely remove all your worries,
After killing Ravana along with his clan,
I would definitely bring back the lady.”

Jnan oru avastha kanden oru nalathu ,
Manava veera , thelinju kettidenam,
Manthrimaar nalu perum jnanmai ,
Achalante vasikkunna kalam oru dinam,
Pushkara nethrayaoru tharuniye,
Pushukara maargenakondur poyaan oru,
Rakshavarana, athu nerama aasundari,
RAkshipahinnu aarumillanjanu dheenayai ,
Rama ramethi murayidunnol , thava,
BHamini thanne yennu avalaennathe varu,

Oh valourous man , one day I saw an incident,
Please listen carefully, When once Me and my
Four ministers were living on the top of the mountain,
One Rakshasa lord was taking a lotus eyed lady,
Through the way of the sky and at that time,
That pretty one, broken down ,since there was,
No one to save her , was chanting "Rama , Rama"
And I am sure that she is your wife only.

"Uthamayaam aval jnangale parvathendrao,
Uthamange kanda nerama paravasaal,
Uthareeyathil pothinju aabharanangal,
AAdheeswaropari nikshepanam cheythaal .
Jnan athu kandu ingeduthu sookshichu vechen,
Athu kananam yengilo kandalum.
Janaki devi thannabharangalo,

Manava veeraa, Bhavana ariyamallo ,
Yennu paranjatheduthu kondu vannu,
Mannavan than thirumumbil vecheedinaan.

“That virtuous lady seeing us at the top of the mountain,
Being subdued , tied all her ornaments in her upper cloth,
Put all of them on the top of the mountain,
And I saw that and took them and kept safely ,
And if you want to see them, you can see them now,
Oh valorous man , if they are ornaments ,
Of Lady Janaki, you may be able to identify them.,”
Saying this he brought them from some place ,
And kept them all in front of the king.

Arnojanethran eduthu nokkum neram,
Kannu neera thanne kusalam vicharichu,
“Yenne kanakke pirinjitho ningalum,
Thanwangiyakiya Vaidehiyodayyo?
Sithe , Janakatmaje , mama vallabhe,
Nadhe , nalini dalaya lochane,
Rodhanam cheythu vibhooshana sanchayam,
Aadhi poorvam thiru marilamazhthiyum,
Prakruthanmaaraam purushanmaare pole,
Lokaika nadhan karanju thudanginaan ,
Sokena moham kalarnnu kidakkunna,
Raghavanodu paranjithu Lakshmanan.

When the lotus eyed took them and saw,
His tears were the ones which enquired the welfare ,
“ Did you also part like me from her,
Who is the slender limbed Vaidehi, alas,
Hey Sita, Hey daughter of Janaka , Hey my wife,
Hey darling , Hey lady with eyes like lotus petals,
Crying like this with great sorrow he ,
Took the packet of ornaments and pressed it against his chest ,
And like the very ordinary men ,
That Lord of all world started crying,
Lakshmana told that Rama,
Who had fainted with great sorrow.

“Dukhiyaikethume Ravanam thanneyum,
Markata sreshta sahayena vaikathe,
Nigrahichu ambuja nethrayam Sithaye ,
Kai kondu kolam praseeda , Prabho , hare ,
Sugreevanum paranjaan athu kettudan,
“Vyagriyaikethume Ravanam thanneyum,
Nigrahichasu nalgeeduvan deviye ,
Kai kolga dasiryam dharithree pathe,”

“Do not be sad , along with the help of,
The chief of monkeys without delay ,
We will kill Ravana , and take back ,
The lotus eyed Sita , Please My Lord, Hare,”
Sugreeva also told hearing that ,

“Do not be restless , I would give back Sita,
After killing Ravana and so take ,
Courage , Oh King of the land, Oh Lord.”

Lakshmana Sugreeva vakkugal ingane ,
THalkshanam kettu Dasaratha puthranum,
Dukhavum ottu churukki maruvinaan,
Markata sreshtanaam Maruthiyanneram,
Agniyeeyum jwalipichu shubhamaya ,
Lagnavum parthu cheyippichu sakyavum,
Sugreeva Raghava nmaar agni sakshiyai,
SAkhyavum cheythu parasparam karyavum,
Sidhikum mennu urachu athma khedam Kalanju,
Uthungamaya SAilagre maruvinaar ,
Baliyum thanum pinakkamundayathin,
Moolamellam unarthichu aruleedinaan.

Hearing the words of Lakshmana and Sugreeva,
That son of Dasaratha , reduced his sorrow a lot ,
And at that time Hanuman the monkey chief,
Made fire there and seeing an auspicious,
Lagna , the treaty was made between,
Sugreeva and Rama with fire as the witness,
After signing the treaty and having got hope,
That both their aims would be achieved ,
They left their intense sorrow ,
And stayed at the top of that tall mountain.

Sugreeva at that time told the reason,
For the quarrel to develop between him and Bali.

[4.3. Bali Sugreeva Kalaha Kadha](#)

The story of the quarrel between Bali and Sugreeva

Pandu Mayavi yennoru asureswaran,
Undayithu , mayan thannude puthranai,
Yudhathinnu aarumillanju madichavan,
Udhathanai nadaneedum dasanthare ,
Kishkindaayaam puri pukku vilichithu ,
Markatadheeswaranakiya Baliye,
Yudhanthinnai vilikkunnathu kettu athi,
Krudhanaam Bali purappettu chennudan,
Mushtigal kondu thadichathu kondu ,
Athi dushtanaam daithyanaam pedichu mandinaan,
Vanara sreshtanum odi yethideeninaan,
Jnanum athu kandu chennithu pinnale ,
Danavan chennu guhayilul pukithu,
Vanara sreshtatnum yennodu chollinaan.

In olden times there was a Rakshasa called Mayavi,
He was the son of the asura architect Maya,
When he was getting bored due to the fact ,
That there was no one to fight with him,
And when he was wandering with exuberance ,
He entered the city of Kishkinda and he called ,

Bali who was the king of monkeys to a fight,
And hearing that he was being called to fight,
The very angry Bali started immediately,
And hit that asura using his two fists ,
And that bad Rakshasa got scared and ran,
And the chief of monkeys ran behind him,
And seeing that I also went behind him
And that Rakshasa , went and hid himself in a cave,
And the chief of monkey told as follows.

“jnan ithil pukkivan thanne yodukkuvaan,
Noonan viladwari nikku nee nirbhayam,
Ksheeram varikilasuran marichidum,
Chora varukil adachu poi vazzhga nee .”
Itham paranjathil pukkithu baliyum,
Thatha vila dwani ninnen adiyenum.

“I am going inside to subdue one who has gone inside ,
You please stand without fear in the opening of the cave ,
If milk comes out of it assume that the Rakshasa died,
But if blood comes out of it , close it, go and live”
Telling like this Bali entered the cave ,
And I stood waiting near the mouth of the cave.

POyithu kalam oru masam yennittum,
Aagathamayathumilla kapeeswaran,
Vannithu chora vila mukham thannil ninnu,

Yennullil ninnu vannu parithapavum,
Agrajan thanne Mayavi Mahasuran,
Nigrahichan yennu urachu jnanum thadha,
Dukhamulkondu Kishkinda pukeddinen,
Markata veeranmaarum dukhichathu kalam,
Vanaradheeswaranai abhishekavum,
Vanarendranmar yenikku cheytheedinaar,

“One month went by and still ,
The god of the monkeys did not come out,
And then blood came out of the mouth of the cave,
And within me came great pity ,
And deciding that my elder brother ,
Was killed by the great Asura called Mayavi,
I went back with sorrow to Kishkinda,
And all monkey heroes became very sad ,
And the chiefs of monkeys performed,
Coronation ceremony to me as their king.”

Chennithu kalam kuranjonnu pinneyum,
Vannithu Bali Maha balavan THadhaa ,
Kallittu vila dwaramadachathu,
KOLLuvaan yennorthu kopichu Baliyum,
KOLLuvan yennodu aduthu , bhayena jnan,
Yelladavum panjirikkathanjengum,
Neele nadannuzhaneedum dasanthare ,
Bali varukayillathre sapatthinaal,

Rushya mookachale vannu iruneedinen,
Viswasamodu jnan Viswanadha , vibho,
Moodanaam Bali parigrahicheedinaan ,
OOdaragam mama vallabha thanneyum,
Nadum nagaravum pathniyumennude ,
Veedum pirinju dukhichirikkunnu jnan.

Some more time went by speedily,
One day the very strong Bali came out ,
Bali got angry with me thinking that,
I closed the cave by a stone to kill him,
And came to kill me and I with fear ,
Fled to all the places all round ,
And for a lot of time I walked here and there ,
I came to know that Bali will not come to Rushya mooka,
Due to a curse and I came and started living here ,
I lived with great faith , oh lord of universe, Oh Lord,
And that foolish Bali took for himself
With love my wife , I am sad because ,
I have lost my country , my city , my wife and my home.

Thwal pada pangeruha sparsa karanaal,
Ippol atheeva sukhavum undai vannu,
Mithrathmajokthikal kettoranantharam,
Mithra dukhena santhapthanaam RAgHAVAN ,
Chitha karunyam kalarnnu chonnan, “thava,
Shathruvine konnu pathniyeyum rajyavum,

Vithaum yellam madakki tharuvan jnan ,
Sathyamithu Rama bhasitham kevalam.”

Due to the reason of being able to touch your lotus feet,
Now I am having a happy pleasant time ,.
Hearing the words of the son of Sun god ,later ,
Being sad due to the sorrow of his friend , Rama,
Told along with mind drenched in mercy ,
“I will kill your enemy and see to it that,
Your wife , country and wealth are returned to you,
This is an oath and this is the oath of Rama.”

Manavendroktikal kettu thelinjoru .
Bhanu thanayanum ingane chollinaan,
“Sarva loka nadhajanakiya Baliye ,
Kolluvaan yetham paniyundu nirnayam,
Illa avanolam balam mathoruvanum,
Cholluvan Bali than Parakramam.

Hearing the words of the king among men,
Becoming clear that son of Sun told like this,
“To kill Bali who is the son of Devendra ,
There is lot of difficulty involved,
No one has as much strength as him,
And I will tell you about the strength of Bali.”

Dundubiyakum mahasuran vannu ,

Kishkinda pura dwari, mahisha veshamai,
Yudhathinnai vilichoru nerathu athi,
Krudhanaam Bali puapettu chennudan,
Srungam pidichu pathippichu bhoomiyil,
Bangam varuthi chavutti parichidan,
Uthamangathe chuzhathi yerinjithu ,
Rakthavum veenu mathangasrama sthale.

Once a great Rakshasa called Dundubhi came,
To the gate of Kishkinda in the form of a buffalo,
And when he called Bali for a war ,
Bali became greatly angry, went there ,
And catching hold of his horns , made him fall on earth,
And broke his body and pulled out his horns,
And threw his head after rotating it,
And the blood from that fell in the hermitage of Mathanga

Asrama dosham varuthiya Bali ponnu,
Ruhya mukhachalathingal varunnathaagil,
Baliyude thala potti therichudan,
Kala uri puka madwakya gouravaal,
Yennu sapichathu kettuKapeendranum ,
Annu thudangi yivide varuveela.

If that Bali who has spoiled the sanctity of the hermitage,
Ever comes to the Rushya mooka mountain,
His head will break in to pieces,

And he go the place of God of death,
Due to the power of my words,
So cursed the sage and the king of monkeys,
From that day onwards never comes here.

Jnanum athu kondu ivide vasikkunnu,
Manase bheethi koodathe nirantharam,
Dundumbi thande thalayithu kankoru,
Mandaram pole kidakkunnathu bhavan,
Innu ithu eduthu yerinjeedunna sakthannu,
KOnnu koodum kapivarane nirnayam.

Because of that I am living here ,
Permanently without fear of the mind,
You please see the head of Dundhubi lying here ,
It is lying like a huge mountain,
The person who can take this and throw it,
Would definitely be able to kill that great monkey.

Yennathu kettu chirichu Raghuthaman,
THannude truckkal peru viral kondathu ,
THanneyeduthu mel pottu yerinjedinaan,
Chennu veenu dasa yojana Paryantham,
Yennathu kandu thelinju sugreevanum,
Thannude manthrikalum vismayapettu ,
Nannu nannenu puguzhnnu pugzhnnavar ,
Nannai thozhuthu thozhuthu ninnedinaar.

Hearing that , the great one of Raghu clan laughed ,
And using the thumb of his holy feet,
He lifted it and threw it up in the sky,
And it went and fell down about twenty miles from there ,
Seeing this Sugreeva became more clear ,
And all his ministers were filled with wonder ,
And They praised and praised “Good, Very good”,
And all of them again and again saluted Rama.

Pinneyum arkathamajan paranjeedinaan,
“Mannava, Saptha salangal yivayallo,
Balikku mal pidiceeduvanulla ,
Salangal ezhum ivayennarijalum,
Vruthrari puthran pidichu ilakkum neram,
Pathrangalellam kozhinju pom ezhinum,
Vattathil nilkum ivathaye oru ambeythu ,
Pottikkil Baliye kollai varum drudam.”

And again the son of Sun God told,
King , these are the seven sala trees,
, Please know that these are the trees meant ,
To be wrestled by Bali , when the son of ,
Indra shakes them . the leaves of all seven trees will fall,
If by sending one arrow you are able ,
To break them, which are standing in a circle ,
You definitely can kill Bali.

Sooryathmajokthigal yi drusam kettoru,
Sooryanvothbuthanakiya Ramanum,
Chapam kuzhiye kulachoru sayakam,
Shobhayode thoduthu yeithu aruleedinaan,
SAlangal yezhum pilarnnu purapettu,
Sailavum bhoomiyum bhedichu pinneyum,
Banam jwalichu thirichu vannasu than,
Thooneeram anbodu pukkoranatharam,
Vismithanayoru Bhanu thanayanum,
Sasmitham koopi thozhuthu cholledinaan.

Hearing the words of the son of the Sun god,
Rama who is the descendent of the Sun God,
Twanged his bow and send a shining arrow,
Which drilled through all the seven sala trees,
And went further pierced the earth and mountain,
And arrow came back shinningly and ,
Went inside its own quiver with love ,
And the son of the Sun god ,
Who was surprised smilingly ,
Saluted Rama and told.

SAkshal Jaganathanaam Paramathmavu,
Sakshi bhoothan ninthiruvadi nirnayam,
Pandu jnaan cheythoru punya phalodhayam,
KONdu kanmanum yenikku yogam vannu,

Janma marana nivruthi varuthuvaan ,
Nirmalanmaar bhajikkunnu bhavath padam,
Mokshadanaaya bhavane labhikkayaal,
Moksham ozhinju apekshikkunnathilla jnan,
Puthra dara artha rajyadhi samasthavum ,
Vyarthamathre thava maya virachitham,
Aakayaal may Mahadeva , devesa,
Mathakamkshayilla lokesa , praseeda may.

It is definite that you are real lord of universe ,
The divine god and the witness to all happenings.
I have the luck to see you , possibly because ,
Of some good deed that I might have done earlier.
The pure ones sing about your feet,
And when I have got you who grants salvation,
I would not ask you anything except salvation,
The son, the wife, the wealth and the country
Are all useless since they have been created by your illusion,
So my great god , the God of the devas ,
I do not have any other desire, Lord of earth , please be kind to me.

Vyapthm anadanubhoothikaram param,
Prapthoham aahantha bhagya phaloodayaal,
Manninai oozhi kuzhicha neram nidhi,
Thanne labhichathu pole Raghupathe .

I have reached you who is fully divine joy,

Due to the rise of luck in my life,
Oh Lord of Raghu clan, like getting a treasure ,
When one digs the earth to get some mud.

Dharma dhana Vrutha theerthathapa prakrathu,
Karma poorthy eshtyadhikal kondoruthanum,
Vannu kooda bahu samsara nasanam,
Nirnayam thwl pada bhakthi kondenniye,
Thwal pada padmavalokanam kevalam,
Ippol akapettathum thwal krupa balam,
Yathoruthannu chitham ninthiruvadi ,
Padambujathil ilakathurakkunnu ,
Kaal kshanam polum yennakil avan thanikku,
Okke nengeedum Ajnana manarthadham.

By following dharma , charity , penance ,
Bathing in sacred waters , meditation ,
Completion of rituals and fire sacrifice ,
Do not lead to destruction of birth death chain,
Without devotion to your feet, which ,
Would lead to seeing of your lotus like feet ,
My getting you at this time is due to strength of your grace ,
And he whose mind does not waver ,
From the thought of your lotus like feet,
Even for quarter of a second , would ,
Easily get rid of his ignorance .

Chitham bhavannagal uraykakilum , athi,
BHakthiyode rama ramethi sadaram,
Chollunnavannu durithangal verathu ,
Nallanayetham vishudhanaam nirnayam.

Even if mind does not get firm on you , if ,
With great devotion if we chant Rama, Rama,
All sufferings will be uprooted to the one who chants,
And he would become a good man and become pure.

Madhyapanengilum Brahmagnan yengilum,
SAdhyo vimukthanam nama japathinaal,
SAthru jayathilum dara sukhatilum,
Chithe yoragrahamilla yenikethume ,
Bhakthi yozhunju mathonnume vendeela,
Mukthi varuvaan , Mukunda dhaya nidhe .

Whether he is a drunkard or a great saint,
He would get freedom by chanting your name ,
I do not have any desire in my mind for victory over an enemy,
Or the pleasure that is got through a wife
And I do not want anything except devotion,
For getting salvation , Oh Mukunda , Oh treasure of mercy.

Thwal pada bhakthi marga upadesam kondu,
Mal papam ulpataya , triloki pathe ,
SAthru madhyastha mithradhi bheda bramam,

Chithathil nashtamaio vannithu bhoopathe ,
Thwal pada padmavalokanam kondur,
Yenikku ulpannamayithu kevala jnanavum,
Puthra daraadhi sambandamellam Thava,
Shakthiyaam Maya prabhavam Jagalpathe,

Oh lord of the three worlds, please destroy,
All my sins by teaching me the way to your devotion,
The illusion of differences between the enemy,
Friend and one in the middle has gone away from my mind, Oh king ,
By the serving of your lotus like feet,
I have now developed sufficient wisdom,
And Oh lord of the universe the connection ,
Of son and wife is due to the power of your illusion.

THwal pada pada pankajathingal urakkanam,
Yeppozhum ulkambenikku Rema pathe ,
THwannama sankeerthana Priya yakenam ,
Yennude jihwaa sadaa Nanamenniye ,
Thwacharanamboruhanglil yeppozhum,
Archanam cheyyai variga karangalaal,
Ninnude charu roopangal kanai varige-
Yennude kannugal kondur nirantharam,
Karnangal kondur kelkkai varenam sadaa ,
Ninnude charu charitham dhayaa pathe .

Oh consort of Lakshmi , your lotus like feet ,

Should firmly get established in my mind,
My tongue , should shamelessly ,
Become in love with chanting of your names,
My hands should always be able ,
To offer flowers at your lotus like feet,
My eyes should be always be in a position,
To be able to see your very pretty form,
And my ears should always be able to hear,
Your pretty history , Oh lord of mercy.

Macharana dwayam sancharichhedanam,
Achyutha kshethrangal thorum , Raghupathe ,
Thwal pada pamsu theerthangal yelkkakanam,
Yeppozhum angangal kondu Jagalpathe ,
Bhakthyya namaskarikkai varenam muhur,
Uthamangam kondu nithyambhaval padam.

My pair of feet should always travel, Oh Lord of Raghu Clan,
To the temples of Lord Vishnu , always,
Oh lord of universe , let the water washing your feet,
Be always be sprinkled on all my body parts,
And I should be able to again and again salute ,
With my head and with devotion , your great self.

Itham pugazhna Sugreevane Raman,
Chitham kulurthu pidichu pulgeedinaan,
Anga Sangam kondu kalmasham veratha ,

Mangalathmaavaaya Sugreevane thadaa ,
Mayaya thathra mohipichathanneram,
Karya sidhikku karuna jala nidhi.

Rama with a very satisfied and happy mind,
Hugged and caressed Sugreeva who praised him like this,
And to that auspicious Sugreeva who has completely lost,
All the dirt in his mind due to the touch of his body,
That treasure of mercy again made him one with desire,
For the sake of success in his aim.

[4.4 Bali Sugreeva Yudham](#)

The war between Bali and Sugreeva.

Sathya swaroopan chirichu aruli cheythu ,
“Sathyamathre nee paranjathedo sakhe ,
Baliye chennu vilikka yudhathinnu ,
Kalam kalayathe yethuminiyedo,
Baliye konnu rajyabhishekam cheythu ,
Palanam cheythu kolvan ninne nirnayam.

That personification of truth told with a smile,
“My friend , all that you told is true.
You please go and challenge Bali for a fight ,
Without any further delay , please,
I will kill Bali and crown you as a king ,
And look after you definitely.

Arkathmajan athu kettu nadannithu,
Kishkindayaam puri nokki nirakulam,
Arka kulothbhavanmaraya Ramanum ,
Lakshmana Veeranum , manthrikal naalvarum,
Mithrajan chennu Kishkinda pura dwari,
Yudhathinai vilicheedinaan Baliye,
Pruthwiruhuvum maranju ninnedinaar,
Mithra bhaven Ramadhikal anneram.

As soon he heard that Sugreeva walked ,
Towards the town of Kishkinda without any confusion,
Rama who was born in the family of Sun God,
The heroic Lakshmana as well as the four ministers,
Went along with Sugreeva to the town of Kishkinda ,
Where he called Bali for a war,
And Rama and others hid behind a tree in a friendly manner.

Krudhanaam Bali alari vannedinaan,
Mithra thanayanum vakshasi kuthinaan,
Vruthrari puthranum mithra thanayane ,
Pathu noorasu valichu kutheedinaan,
Badha roshena parasparam thammile ,
Yudham atheeva bhayangaram aayithu,
Raktham aninju yeka roopa daranmaarai,
SAkthi kalarnnavaroppam poruneram,
Mithrathmajan yethu vruthrari puthrane thi,

Itham thirichariyavalloruthanum.

The very angry Bali came shouting ,
And son of sun God hit him on the chest,
And the son of Indra gave the son of Sun God.
A Hit fiercer by ten or even hundred times,
And due the enmity between them,
The was became extremely fearsome ,
And both of them drenched in blood looked alike,
And when they were fighting with each other with great strength,
It was not possible for anyone to identify,
Which was the son of Indra and which the son of Sun God.

Mithra vinasana saangayaa Raghavan,
Asthra prayogavum cheytheela athu neram,
Vruthrari puthra mushti prayogam kondu,
Rakthavum chardhichu bheethanai odinaan,
Mithra thanayanum sathwara m aarthanai,
Vruthrari puthranum aalayam pukkithu ,
Vithrasthanai vannu mithra thanayanum,
Prutheeruhanthike ninnaruleedina,
Mithranvayadbuthanakiya Ramanodu,
Yehrayum aarthyaa parushangal challinaan.

Rama with a doubt of his destroying his friend by mistake ,
At that time did not send an arrow,
And with hit of fist by the son of Devendra,

The son of Sun god vomited blood and ran,
Immediately with great pain,
And the son of Devendra went back to his house ,
The son of Sun god who came greatly fear stuck,
Addressing Rama who wonderfully follows his friend,
Told some very unkind words with great pain.

SAthruvine kondu kollikkayo thava,
Chithathil orthathu yennarinjeela, jnan ayyo,
Vadhyan yennakil vadhichu kalnjaalum,
Asthrena maam ninthiruvadi than thanne ,
SAthyam pramanam yennorthn, athum punar,
Yethrayum param pizhachu daya nidhe ,
Sathya sandhan bhavan yennu jnan orthathum,
Vyarthamathre , saranagatha vathsala.

I am not knowing whether in your mind,
You are thinking of getting me killed by enemy,
And If you think , I should die , you could have ,
Killed me by your arrows, yourself,
I thought that truth is for sure , and ,
In that I did great mistake , Oh treasure of mercy,
I thought that you are the guardian of truth ,
And that became useless , Oh lover of those who surrender.

Mlthrathmajokthi kal itharam aakulaal,
Sruthwaa Raghuthamam utharam chollinaan,

Bha dhasru nethranai aalinganam cheythu,
“Chithe bhayapetayka yethum, mama sakhe,
Athyantha rosha vegangal kalarnnoru ,
Yudha madhye Bhavaanmare thiryanju,
Mithra ghathithwaam aasanghyaa , jnan anneram ,
Mukthavanayilla asthram dharikka nee.

Hearing this type of painful reply from son of a Sun God,
Lord Rama replied after hugging him with a tear ,
Filled eyes, “My friend , do not get scared in the mind,
In the middle of very fast fight with great emotions,
I was not able to identify you both , and ,
Due to fear of killing a friend , understand , I did not send an arrow.”

Chitha bramam varaayvaan oru adayalam,
Mlthrathmaja , ninakkundakkuvn ini,
SATHruvayulloru baliye sathwaram,
YUdhathinnai vilichalum madiyathe,
Vrutha vinasana puthranaam agrajan,
Mruthyu vasa gathan yennu urachedu nee,
SATHyam midhamaham raman ennakilo ,
Mithyai vannu kooda Rama Bhasitham,.

For avoiding confusion of mind, Oh son of Sun god,
I shall make an identification on you,
And you go immediately and invite for fight ,
Your enemy , the son of Devendra .your elder brother,

And you get confirmed that he would be dead ,
This is my vow , if I am Rama ,
What I say should not become an imagination.

Itham samaswasya mithrathmajam Rama-
Bhadran sumithrathmajanodu chollinaan,
“Mithrathmaja gale pushpa malyathe nee ,
Badhwaa viravodu ayaykku yudhathinai ,
SAthrugna poorvajan malyavum bandhichu ,
Mithrathmajane modhalayam ayacheedinaan.

After consoling the son of Sun God like this ,
Rama told the son of Sumithra ,
“You put a flower garland on the neck,
Of the son of Sun god and send him to fight,’
The elder brother of Shathrugna tied a garland ,
And sent the son of Sun god to the temple of joy.

[4.5 Bali Vadham](#)

The killing of Bali

Vruthrari puthrane yudhathinnai kondu,
Mithrarthmajan vilicheedinaan pinneyum,
Krudhanai ninnu Kishkindha pura dwari ,
Kruthwaa Maha Simha nadham ravi suthan,
Badha rosham vilikkunna nadham thadhaa ,

Sruthwaa athi vismithanayoru Baliyum,
Badhwaa parikaram yudhaaya sathwaram,
Badha vairam purapettoru nerathu,
Bharthruragre chennu badhasru nethrayai,
Madhye thaduthu cholledinaal tharayum.

Again the son of Sun God called,
The son of Devendra to a fight,
With great anger and standing at ,
The gate of the town of Kishkinda ,
And he also shouted like a lion .
Hearing that call which was with great anger,
Bali who was greatly surprised ,
Wearing the battle cloth , immediately,
With great enmity started for the war ,
And at that time there went Thara,
With eyes full of tears and stopping him told.

“SAnkha viheenam purapettathu yenthoru,
Sanka yundu ullil yenikkathu kelkka nee ,
Vigrahathingal parajithanai poya,
Sugreevan aasu vanneduvaan karanam,
Yethrayum param parakramam ulloru,
Mithram avan undu pin thuna nirnayam.”

How come you have started without any doubt,
I have a suspicion, please hear that,

What is the reason for Sugreeva ,
Who was defeated in the fight to come back,
And it is definite that he has the great support,
Of a friend who has very great valour.”

Baliyum THarayodu cholledinaan,
“Bale , Balal oru sankha yundakola,
Kai ayachidu nee vaikaruthu yethume ,
Neeyoru karyam darikkanam omale,
Bandhuvai aarullathu orkka Sugrevannu,
Bandamillennodu vairathinnarkkume.”

Bali then told Thara ,
“Young lady , there is no need to get any doubt,
Please allow me to go , because it should not be late ,
Dear , You have to understand one aspect ,
Who is there who is a friend to Sugreeva ,
And as for me no one has enmity with me.

Bandhuvaiyundavn anekan , ennaikilo,
Hanthavyanannal avanum arige nee ,
SAthruvayullavan vannu grahanthike,
YUdhathinai vilikunnathum kettu udan,
Sooranayulla c purushan irikkumo,
Bheeruvai ullil adachathu , chollu nee ,
Vairiye konnu viravil varuvan jnan,
Dheeratha kai kondirikka nee vallabhe.

Suppose he has many friends and is with many,
He definitely is one who should be killed,
And when the enemy comes to our house ,
And when one hears his calling him for a war,
Will a valorous man simply keep quiet ,
Will he remain shut as a coward, please tell,
I will kill the enemy soon and come back,
Oh wife , wait with braveness.

THarayum chonnal athu kettu, avanodu,
“Veera Shikamane , Kettalum yengil nee ,
Kananathingal nayattinnu poyithu,
Thane mama suthan angathan anneram,
Kettoru dantham yennodu chonnan , athu,
Kettittu sesham yadhochitham poka nee .
Sriman Dasarathanaam Ayodhyadhipan,
Raman yennu undavan thannude nandanam,
Lakshmanakum anujanodum nija,
Lakshmi samayaya Sitayodum avan,
Vannirunedinaan Dandaka Kanane ,
Vanyasanai thapassu cheytheduvaan.

Hearing that Thara told him,
“Oh head gem of valour , If so hear what I say,
When my son Angadha went for hunting,
He heard a story which he told me,

Hear that and do what you think is proper,
Dasaratha is a king of Ayodhya ,
He has a son called Rama ,
And he along with his brother and ,
His wife Sita who is equal to goddess Lakshmi,
Came to the Dandaka forest,
And living there he was doing penance.

Dushtanayulloru Ravana Rakshasan,
Kattu kondanavan thannude pathniye,
Lakshmananodum avale anweshichu,
Thal kshanam Rushya mookachale vannithu ,
Mithrathmajaneyum thathra kandedinaan,
Mithramai vazhga yennu anyonyam onnichu,
SAkhyavum cheythu kondaar agni sakshiyai,
Dukha santhikku angiru varumayudan,
“Vruthrari puthrane , konnu , kishkindayil,
Mithrarthmaja nine vazhippan, Yennoru,
SAthyavum cheythu koduthithu Raghavan,
SAthwaram arka thanayum anneram,
“anveshanam cheytharinju Sita devi,
THaneyum katti tharuvan,” yennum thammil,
Anyonyamevam prathignayum cheythithu,
Vannthippol athu kondu thanneyavan,
Vairamellam kalamju aasu Sugrivane ,
SWairamai vazhichu kolga ilamayai,
Yahi ramam nee saranamai vegena,

Pahi Mamangadam rajyam kulancha they.”

The Rakshasa Ravana who is very bad,
Has stolen his wife , and searching for her with Lakshmana,
He has come now to the Rushya Mooka mountain.
There he has seen the son of Sun God,
And they have signed a treaty with fire as witness ,
That they will live together as friends,
And for achieving the removal of sorrow,
Rama has taken an oath, “Oh son of Sun God,
I will kill the son of Indra and make you,
Who is the son of Sun God as a king there”
And immediately at that time , the son of Sun God,
Also took an oath as reciprocation that
“I will search and find out Sita Devi and find her out”,
And that is the reason why he has come ,
And so forsake all enmity towards Sugreeva,
And live by making him the junior king<
And you go and speedily surrender to Rama,
So that you can save Angadha , our kingdom and clan.”

Ingane cholli karanju kalum pidichu,
Angine thara namaskarikkum vidhou ,
Vyakula heenam punarnnu punarnnu ,
Anuraga vasena paranjithu Baliyum,
“Sthree swabhavam kondu pediyayka yethume,
Nasthi bhayam mama vallabhe, kelkka nee,

Sri Rama Lakshmanmaar vannathengilo,
Cherum yennodu avar yennu nirnayam,
Ramane sneham yennolam yilla aarkkume,
Ramanakunnathu SAkshal Maha Vishnu,
Narayanan than avatharichu bhoomi,
Bhara haranarthamennu kelppundu jnan.”

Telling like this crying and holding his feet,
And when Thara was saluting him,
Without sorrow hugging and hugging her ,
Bali told her with great deal of love,
“ The habit of women is to get scared,
But hear me wife , there is n need for fear,
If Sri Rama and Lakshmana have come here,
It is definite that they will join with me ,
For nobody has love to him as much as I have,
And Rama is the real great Lord Vishnu,
And he has taken an incarnation in earth,
To lighten the burden of mother earth,
This is what I hear “

“Paksha bheda BHagawannu illa,
Nirgunan , yekanathmaraman , easwaran,
THacharanambuje veennu Namaskarichu,
Ichaya jnan kooti kondingu poruvan,
Mal grahathingal upakaravum yerum,
Sugreevane kkal yenne kondu orkka nee ,

THanne bhajikkunnavane bhajicheedum,
Anya bhavam paramathmavinnu illallo .
Bhakthi gamyan Parameswaran vallabhe ,
BHakthoyoparkil yennolamillarkkume,
Dukhavum neeki vasikka nee vesmani,
Pushkara lochane , poorna gunambudhe .”

God does not have favoritism

He is one without properties , lonely ,
One who entertains the soul and God,
I would fall at his feet and salute him,
And with his consent I will bring him here,
For the help that I can provide him,
Is more than what Sugreeva can, remember this,
And God does not have the habit of,
Praying the one who is praising him,
For hey wife, God is one who recognizes devotion,
And considering devotion , no one has it as much as I have,
And so live in home after removing this sorrow,
Oh lady with lotus eyes , Oh a full lake of good qualities.

Itham aaswasya Vruthrari puthranum,
Krudhanai sathwaram Bhadwaa parikaram,
Nirgamicheedinaan yudhaya sathwaram,
Nigrahicheeduvaan Suggrevane krudhaa,
Tharayum asru kanangalum varthu varthu,
AArooda thapam akathu pukedinaal.

Consoling her like this that son of Devendra ,
Immediately angrily dressed for a battle ,
And left home to do the war ,
So that he can kill Sugreeva angrily ,
And Thara shedding and shedding drops of tears ,
And with increasing sorrow went inside.

Pallum kadichu alari kondu Baliyum,
Nillu nillu yennananjoru neram thadhaa,
Mushtikal kondu thadichithu Baliye,
Rushtanaam Bali Sugrevaneyum thadhaa,
Mushti churutti praharichirikkave ,
Kottiyum yetham pidichum kadichum,
Angoothathil veenum pirandum urundum ul,
Chetham kalannu nakham kondu manthiyum,
Chadi pathikkayum koode kuthikkayum,
Madi thadukkayum koode kodukkayum,
Odi kazhikkaytum vadi viyarkkayum,
Madi vilikkayum kopichadukkayum,
OOde viyarkkayum m, nadikal cheerkkayum,
Mushti yudha prayogam kandu nilppavar,
Drushti kulurkkayum vazhthi sthuthikkayum,
Kalanum kalakalan thanum ulla por ,
Bali Sugreeva yudhaninnu ova drudam.

Bali biting his teeth and shouting,

Rushed saying stop , stop and at that time,
Sugreeva hit Bali by his fist and the exuberant,
Bali did the same to Sugreeva ,
When he beat him with his closed fists,
They caught each other, hit each others ,
Legs and arms, hit each other by their,
Knees as well as their head , caught each other ,
Bit each other, fell down, rolled in the mud,
Angrily hurt with their nails ,
Jumped on them, jumped together,
Hit and defended it , gave more hits than the other,
Chased each other and faded with sweat,
Called each other names, neared each other with anger,
Sweat covering the body, with nerves expanding ,
And those who saw this great fist fight ,
Enjoyed it and praised both of them,
And it is definite that the war between Shiva and the God of death,
Was in no way equal to war between Bali and Sugreeva.

Randu samudarngal thammil porum pole ,
RAndu sailangal thammil porum poleyum,
Kandavar aarthu kondati pugazhthiyum,
Kandeela vattam oruthanu, methune,
Achan koduthoru mala Balikkum,
Achuthan nalgiya mala sugreevannum,
Bhedam illa onnu kondum thammillengilum,

Bedichitharka thanayunnu vigraham.

It was like two oceans fighting with each other,
It was like two mountains fighting with each other ,
And those who saw shouted as well as praised them,
And no tiredness was seen in case of both,
And Bali was wearing the garland given by his father ,
And Sugreeva was wearing one given by Lord Rama,
And though there was no difference between them,
The body of the son of Sun God had greivous wounds.

SAdavum yetham kalarnnu Sugreevanum,
Khedamode Raghu nadhane nokkiyum,
Agraja mushti praharangaal yelkkayaal,
Sugreevan yetham thalarcha undennathu,
Kandu karunyam kalarnnu vegena,
Vaikuntan, Dasaratha Nandanam, Bali than,
Vaksha pradesathelakshyamakki kondu,
Vruksha shandam maranjasuMahendramaam,
Asthram thoduthu valichunirachudan,
Vidruthamam ammaratacheedibaanl,
CHennathu bali than maril tharchu alavu,
Onnangalari veenidi naan Baliyum,
Bhoomi yonnu virachithannerathu,
Ramane koopi sthuthichu marul suthan.

Sugreeva became more tired ,

And saw with sorrow Sri Rama,
For getting hit by the fist of his elder brother,
Sugreeva had become extremely weak,
And seeing this with mercy and great speed,
The One living in Vaikunta and the son of Daratha,
Hiding behind a tree and Aiming at the chest of Bali ,
Placed the Mahendra arrow on the bow, pulling it well,
And sent speedily and that went and hit Bali's chest,
And he fell down with a great shout and when he slightly fainted,
And that son of wind god saluted Rama and prayed.

Moham kalarnnu muhurtha mathram , pinne,
Mohavum theernnu nokkedinaan Baliyum,
Kanayithagre Raghthamane thadaa ,
Banavum Dakshina hasthe darichu ,
Anya paniyil Chapavum cheeravasavum ,
Thoonneravum , mrudu smera vadanavum,
Charu jata makutam poonditam petta ,
Maridathingal vana malayum poondu,
Charvaya thangalayulla bhujangalum,
Dhoorva dala cchavi poonda SAreeravum,
Paksha bhage parisevithanmaaraya,
Lakshmana sugreevanmareyum anjasaa,
Kandu garhichu paranjithu Baliyum,
Undaya kopa kethakula chethasaa.

For a little time he got fainted and then,

He became conscious and Bali saw,
Rama at a little distance before him,
Holding the arrow on his right hand .
And holding the bow in the other hand ,
Wearing a dress of tree bark , having a quiver,
And a soft smiling face , With a tuft worn like a crown,
Wearing a forest garland on his chest,
With pretty and very long hands,
With a body of the colour of leaves of Doorva grass,
Being served on both sides,
By both Lakshmana and Sugreeva,
And understanding who it is and with,
Anger tinged with sorrow and pain Bali told.

“Yenthu , jnan onnu ninnodu pizhachathum,
Yenthine nne kola cheythu veruthe nee?
Vyajena chora dharmatheyum kai kondu,
Raja dharmathe vedinjathengine ,
Yenthoru Keerthi labhichathu ithu kondu,
Chinthikka Raja kulothbhavanallo nee ,
Veera dharmam niroopicha keerthikkengil,
Nere poruthu jayikkanam yevanum,’
Yenthonnu sugeevanaal krutham ayathu ,
Yenthu mathennal krutham allayanjathum,
Rakshoaran tthava pathniye kattathin,
Arkathmajane saranamai prapichu,
Nigrahichu bhavan yenne yennakilo,

Vikramam mamakam kettariyunnille?

“What mistake have I done to you,
Why did you murder me unnecessarily,
How come you did not follow the king’s dharma,
And have adopted the Dharma of the thief,
What fame have you got because of this,
Think about it, are you nor born in a royal family?
If you are following the Dharma of a hero,
And were doing it for getting fame ,
You should have fought directly with me and won,
What is that which Sugreeva has done to you,
Which one I could not have done?
Because the great Rakshasa kidnapped your wife,
You came and surrendered with son of Sun God,
And though you have killed me now,
Have you not heard about my prowess.

AArariyathathu moonu lokathilum,
Veeranam yennude Bahu parakramam?
Lanka purathe trikutachalathodum,
SAnka viheenam Dasasyanodum koode ,
Bandhichu Jnan ara nazhiga kondu ,
NInnanthike vechu thozhuthenum aadaraal,
Darmishtanennu bhavane lokathingal,
Nirmalanmaar paryunnu Raghupathe,
Dharmam yenthonnu labhichathu ithu kondu,

Nirmoolamingane Kattalane pole,
Vanarathe chathi cheythu konnitoru,
Manam undayathu yenthennu paraga nee,
Vanara mamsa bhakshyam athre batha,
Manase thonniyathenthinnu bhoopathe.

Who is there in the three worlds,
Who do not know my strength as a hero?
Within ten minutes and without any doubt ,
I would have brought the town of Lanka,
With its three mountains as well as ,
The arrested Ravana in front of you,
And would have saluted you, with respect.
Oh Lord of Raghu clan , good people,
Of the world claim that you defend Dharma?
What Dharma did you get out of,
Killing like a hunter a monkey,
By deceiving him and killing him,
What respect did you get, please tell,
Oh king why did the thought ,
Of eating the meat of monkey come in your mind?

Itham bahu bhashanam cheytha Baliyodu ,
Utharamai arul cheythu Raghuthaman,
“Darmathe rakshippannayudhavum aai,
Nirmathsaram nadakkunnithu neele jnan,
Papaiyai , oru adharmishtanam ninnude ,

Papam kalanju dharmathe nadathuvaan,
Ninne vadhichathu jnan , moha badhanai,
Ninne neeyethm ariyanjathum yedo,
Puthri, BHagini , sahodhara bharyayum,
Puthra kalathravum mathavaum yethume ,
Bedham illannello Veda vakhyamathu,
Chethasi mohaal parigrahikkunnavan,
Papikalil vechu yetham maha Papi ,
THapam avarkku athinale varumallo.”

To the Bali who talked too much ,
That Sri Rama gave the following answer,
“Without any competition I am walking everywhere,
Along with weapons to protect Dharma.
You being a sinner going against the cannons of Dharma,
I wanted to remove that sin and establish Dharma,
And that is why I killed you , though you were passionate ,
You yourself do not know about yourself,
According to Vedas , daughter , sister,
The wife of the brother, wife of the son ,
And mother are treated to be in same way.
If one takes any of them as wife due to passion,
He is the greatest sinner among all the sinners,
And so because of that they will get suffering.

Maryadha neeki nadakkunnavargale,
Souryamerum nrupanmaar nigrachadha,

Dharma sthithi varuthum dharanithale,
Nirmalathmaa nee niroopikka manase ,
Loka vishudhi varuthuvanai kkondu ,
Loka palanmaar nadakkum yelladavum,
Yere paranju pokaika avarodethum ,
Papathinai varum papikala kethavum.

The valorous kings kill,
Those who do not follow the propriety of conduct,
And would bring back the rule of law in this world,
You are a pure soul, think about this,
For cleaning up this world,
The kings who look after it would wander at all places,
And so do not unnecessarily talk any further ,
And if you do your sins will further increase .

Itham arul cheythathokkave kettasu,
Chitha vishudhi bhavichu kapeendranum,
Ramane Narayanan yennarinjudan,
Thamasa bhavam akannu sasambramam,
BHkthyaa namaskruthya vandhichu chollinaan,
Itham, "Mamaaparadham ksmikkaname ,
Sri rama, Rama , Mahabhaga , Raghava ,
Narayanan nin thiruvadi nirnayam,
Jnan ariyathe paranjathellam thava ,
Manase karunyamodum kshmaikkanam."

Hearing all that was told by Sri Rama ,
The mind of the king of monkeys was cleansed ,
And he understood that Rama is Narayana himself,
And when the base quality disappeared , with nervousness,
He told, "Please pardon my mistake,
Oh Sri Rama, Oh Rama , Oh great soul , Oh Raghava,
It is definite that you are Lord Narayana,
Whatever I have told without proper thought ,
May please be pardoned by you with great mercy.

Ninthirumeniyum kandu kandasu ,
Ninnanthe thavakamaya saram yethu,
DEhavum upekshipathinnu yogam vannathu, hantha,
Bhgyam yenthonnu chollavathum,
SAkshal Maha Yoginaam api durlabham,
Moksha pradham thava darsanam , Sripathe ,
Ninthirunamam , marippan thungumbol,
Santhapam ulkondu chollum purushannu,
MOKasham labhikkunnathakayaal , innume,
SAkshal pura sthithanaya Bhagavane,
Kandu kananpodu ninnude sayakam,
Kondu marippan avakasam ikkalam,
Undayathennude bhagya thirekam,
Ithundo palakkum Labhikkunathu , easwaraa?

When you are witnessing and seeing ,
The end came by the arrow of yours,

And the luck to leave my body like that,
Is indeed a great luck, every one will tell.
And this is difficult to get even by great sages,
Oh consort of Lakshmi , Just seeing you is salvation,
And to the man who with self mortification,
Tells your name when he is about to die,
Will always definitely get salvation.
To be able to see you god who lives in the town,
And getting the luck of dying by your arrow,
With love and great love to you,
Is indeed my great luck, Who will ever get this.

Narayanan ninthiruvadi Janaki ,
Tharil mathavaya Lakshmi Bhagawathi,
Pankthi kandan thanne nigrhippan aasu,
Panthi radhathmajanai Janichu bhavan,
Padmajan munnam arthikkayal yennathum,
Padma vilochana , Jnan arinjedinen.

You who are Lord Vishnu , and Lady Janaki ,
Is the mother of earth, Lakshmi Bhagawathi,
And as per the request Of Lord Brahma ,
You were born as the son of Dasaratha,
To kill the ten headed Ravana ,
And this is known to me, Oh lotus eyed one.

Ninnude lokam gamippan Thudangeedum,

Yennue anugrahikkenam Bhagawane ,
Yennude thulya balan aakum angadhan,
THannil thiruvullam undayirikkanam,
Arka thanayanum Angadha balanum,
Okke yenikkennu kai kolga vename,
Ambum parichu trikkai kondau adiyane ,
Anbodu melle thaladukayum venam.

Oh god please give your blessings to me,
Who is on the way to your place,
Please take special care of Angadadha,
My son who is equal in my strength,
And please accept the son of Sun God,
And Angadha for my sake ,
Please remove the arrow and with your holy hand,
Pat me slowly and with great love.

Yennathu kettu Raghuthaman Banavum ,
Chennu parichu , thalodinaan mellave,
Manava veeran Mukhambujavum parthu ,
Vanara deham upekshich Baliyum,
Yogeendra vrunda durapamayulloru ,
Lokam Bhgawal padam gamicheedinaan.

Hearing that Sri Rama took out the arrow,
And patted him slowly with great love,
And seeing the lotus like face of the human hero,

Bali left the body of the monkey,
And went to the world , which is ,
Difficult to achieve to even groups of great sages.

Ramanayoru parmalthmanaa Bali,
Rama padam pravesichoranantharam,
Markatougham bhaathodu ododi vegena,
Pukkithu kishkindayaya purajire,
Chollinaar Tharayaodu aasu kapikalum,
“Sarva loka vaasiyai vanu kapeeswaran.
Sri Rama sayakam yethu ranajire ,
Thare , kumarane vazhikka vaikathe ,
Gopura vathil nalum drudam bandhichu ,
Gopichu kolga Kishkinda maha puram,
Manthrikalodu niyogikka nee pari-
Pandhikal ullil kadakkathirikkanam.”

When Bali entered the feet of Rama ,
Through Rama who is the divine god,
The collection of monkeys ran very fast due to fear,
And entered in side the city of Kishkinda,
And those monkeys told to Thara ,
Our king of monkeys has gone to heaven ,
Due to the arrow of Rama during the war.
Oh Thara , without delay make your son as the king,
And shut all the four entrances to the city,
And make the town of Kishkinda impenetrable ,,

And give orders to the ministers that ,
Our enemies should not be allowed inside.”

Bali marichathu kettoru Thaayum,
Olola vezhunna kannu neerum varthu,
Dukhena vakshasi thadichu thadichu,
Gad gada vachaa paranju pala tharam,
“yenthinu yenikkini puthranum rajyavum,
Yenthinnu bhoothala vasavum may vrudhaa ,
BHarthavu thannodu koode madiyathe,
Mruthyu lokam pravesikunnathundu jnan.”

Hearing the death of Bali , Thara ,
With tears dripping drop by drop for her eyes ,
Which hit on her chest again and again,
And with stuttering voice said several times,
“What is the need of son and country to me,
What is the need of this purpose less life,
Without any hesitation I would also,
Enter the land of dead along with my husband.”

Itham karanju karanjaval chennu than,
Raktha pamsukkal aninju kidakkunna,
Bharthru kalebharam , kandu moham poondu,
Puthranodum koodetham vivasayai ,
Veenithu chennu padanthike tharayum,
Kenu thudanginaal pinne pala tharam,

“Banam eythu yenneyum konnidu nee mama ,
Prana nadhannu poraa pirinjal edo,
Yenne pathiyodu koode ayaykilo ,
Kanyaka dhana phalam ninakkum varum,
Aaryanaam ninnal anubhoothamallayo,
BHarya viyogaja dukham Raghu pathe ,
Vyagravum theerthu rumayumai vaazhga nee ,
Sugreeva , rajya bogangalodum chiram.”

Like that crying and crying and seeing ,
Her husband’s body decorated by blood and mud,
She fainted and wanting to embrace death,
That Thara fell at the feet of her husband,
And started crying and wailing in several ways,
“ Shoot and kill me also now , because ,
I cannot tolerate to live without my husband,
And if you send me along with my husband ,
Then you will get the effect of giving in charity a maid,
And as a gentleman Oh , Lord of Raghu clan,
Already are you not aware of the sorrow ,
Of parting with your wife, and Oh Sugreeva,
Now after getting over your sorrow ,
You live with Ruma and enjoy ,
Pleasures of the position of a king.

Itham paranju karayunna Tharayodu ,
Utharamai arul cheythu Raghuvaran,

Thathwa jnanopadesenaKarunyena,
Bharthru viyoga dukham kalanjeeduvaan.

To Thara who told like this and was crying,
The chief of Raghu clan told as answer,
Merciful words as a philosophical teaching ,
So that her sorrow of parting with her husband will reduce.

[4.6 Tharopadesam](#)

Teaching to Thara.

“Yenthinu sokam vrudhaa thava? Kelkaa nee ,
Bandamillethum ithinnu Manohare ,
Ninnude bharathavu DEhamo jeevano?
Dhanye Parmatham yennodu chollu nee ,
Pancha bhoothathmakam deham yetham jadam,
SAnchitham thwang mamsa rakthasthi kondoto?

Why this is unnecessary sorrow? Please hear ,
Oh pretty one , there is no relation to it,
But was your husband his soul or his body?
Oh blessed one tell the truth to me,
The five elements make the body , but this corpse ,
Is only a collection of skin , flesh , blood and bone, is it not?

NIschesta kashta thulyam deham orkku nee,

Nischayam aathmavu jevan niramayan,
Illa jananam , maranavumilla kel,
Allal undakaykathu ninachethume,
Nilaykayilla nadakkuyumilla kel,
Dukha vishayvum allathu kevalam,
Stri Purusha kleeba bedangalumilla,
Thapa sithadhiyum illennu ariga nee.
SArvagan jeevan yekan paran adhvayan,
Avyayan aakasa thulyan alepakan,
Shudhamai nithyamai jnanathmaka maya ,
THathwam orthu yenthu dukathinnu karanam ?”

Remember the body is equal to an immobile piece of wood,
And it is definite that the being is soul,
There is no birth nor death for it ,
And so do not get worried thinking about it,
It will not stand nor walk , here ,
And it is not matter of sorrow , definitely,
It does not have the state of man or woman or eunuch,
And know that it also does not feel hot or cold ,
Knowing all the soul is alone, divine , without a second,
Non changing , similar to the sky , without any name ,
Always pure , lives forever and is the philosophical,
Principle of illusion , What is the need for sorrow.

Rama vakyamrutham kettoru THarayum,
Ramanodasu chodhichithu pinneyum,

“Nischeshta kashta thulyam dehamayathum,
SAchid aathma nithyamayathu jeevanum,
Dukha sukhadi sambandam aarkennullathu,
Okke arul cheyyanam , dhaya nidhe.

Hearing the nectar like words of Rama,
She again asked the following to Rama,
“When the body is equal to immobile piece of wood,
And the soul is the divine soul which is forever,
Please tell me , who among these has ,
Connection with sorrow and pleasure ,
Please tell this, Oh treasure of mercy.

Yennathu kettu arul cheythu Raghu varan,
“Dhanye Rahasyamayullathu kelkka nee,
Yathoralavu dehe indriya ahankara ,
BHedha bhavena sambandam undai varum,
Athranalekkum athmavinnu samsaram,
Yethum aviveka karanal nirnayam.”

Hearing that , the blessed Raghava told,
“Blessed one , please hear this which is kept as secret,
Till the day that the body has a relation ,
Caused by differences in body, sense organs
And pride with the soul , It will have,
Touch with domestic life till then.

Orkkil mithya bhoothanaya samsaravum ,
Parkka thane vinivarthikkayilledo,
Nana vishayangale dhyamaanaanaam,
Manavan yengane yennathum kelkka nee,
Mithyagamam nija swapne yadha thadham,
Sathyamyullathu kettalum engilo.

When we think about it the domestic life.
Which is a body of imagination,
Would never change by itself,
And be pleased to hear about the man
Who keeps on thinking about many things,
The domestic life is only just like ,
The happenings of a dream.
Please now hear what is truth.

Noonam anadhya avidhya bandha hethunaa ,
Thanaam ahankruthikkasu thalkaaryamai,
Samsarammundaam aparthakamaayathum,
Samsaramo raga roshadhi sankulam,
Manasam samsara karanamayathum,
Manasathinnu bandham bhavikkunnathum,
Aathma mana samanathwam bhavikkayaal ,
Aathmanasthal krutha bandham bhavikkunnu.

Definitely due to the primeval relation of Negative knowledge ,
The egoism mixed with pride for that purpose ,

Creates the domestic life, which is meaningless ,
Because domestic life is mixed with passion and anger ,
Mind builds a relation with domestic life,
And because soul and mind are on equal footing,
The soul also builds a similar relation.

Rakthadhi sannidhyam undaga karanam,
Shudha spatikavum thadvarnami varum,
Vasthuthayaa parkkil illa thadranjana ,
Chithe niroopichu kanka nee sookshmamai,
Budheendryadhi sameepyam mundakayaal,
Yethum aathmavinnu samsaravum balal.

By coming in to contact with red blood,
A pure crystal also appears to be red,
But if you see in reality , it has not taken that colour,
Think about this in your mind and conclude properly,
The soul appears to have a relation with domestic life,
Only due to its being influenced by intelligence and senses.

Aathma swalingamayoru manassine,
THalparyamodu parigrahichittallo,
That swabhavangalayulla kamangale ,
Sathwadhikalaam gunangalaal badhnai ,
SEvikkayaal avasathwam kalarnnathu ,
BHavikka kondu samsare valayunnu.

The soul uses the mind which is its creation,
And embraces it with great interest,
And serves the desire which is a character of the mind,
Attached by its own properties like Satwa, rajas and Thamas,
And due to it becomes greatly weakened ,
And as a result of this undergoes suffering in domestic life.

Aadhou mano gunaan srushtwaa thathasthaddaa,
Vedam vidhikkum bahu vidha karmangal,
Shukla rakthasitha bedha gathikalai,
Mikkathum thath samanya prabhavangalai,
Ingane karma vasena jevan balal,
Yengum aabhootha plavam bramichidunnu.

Initially the mind creates these characters,
And observes the various rituals indicated by Vedas,
Which are a mixture of White (Sathwa), red(rajasa) ,
And black (thamasa) , and while doing most of these Karmas ,
This soul due to the actions of these ,
Continues to live till the deluge , When all the bodies perish.

Pinne samastha samhara kale jeevan,
Annumanadhya vidhya vasam prapichu,
THishtathya abhinivesathal punaradha,
Srushti kale Poorva vasanayaa samam,
Jayathe bhooyo ghatiyanthraval sadaa ,
Maya balathal athu aarkku ozhikkamedo

Then at the time of death of all , the soul,
Getting tangled with primeval negative knowledge ,
Due to the memories left in there , and again,
At the time of creation , along with the ,
Memories of the past , takes birth ,
Like a time machine with embedded memories,
And who can prevent this rotation of time?

Yathorikkal nija punya viseshena ,
Chethasi sathsangathi labhicheedunnu,
Mad bhakthasaya santhathmavinnu punar,
Appol avanmathi mad vishayaa drudam,
Sradhayumundaam kadha sravane mama ,
Shudha swaroopa vignanavum jayathe ,
Sal guru nadha prasadena manase,
Mukhya vakhyartha vijnanam undai varum.

At that time by the effect of good deeds that one does,
When his mind gets company of holy people.
To the peaceful soul who is devoted to me,
His mind firmly gets attached to me,
He gets interested in hearing my stories,
And when in his mind the pure knowledge of soul enters,,
Then by the grace of a good Guru,
He would start realizing the chief sayings of Vedas.

Dehendriya mana pranadhikalil ninnu,
AA hantha , veronnu noonam athmavithu,
Sathyam anandam yekam paramadwayam,
Nithyam nirupamam nishkalam, nirgunam,
Itham ariyumbol mukthanam appozhe ,
Sathyam mayodhitham sathyam mayoditham,
Yathoruthan vicharikkunnathingane ,
Chethasi samsara dukham avanilla.

Understand definitely that the soul is different,
From body, organs, mind and life and is ,
Truth , joyful , alone , divine, one without second,
Forever, matchless , stain less and character less.
As soon as you understand this you get free immediately,
What I say is truth, what I say is truth,
And to the one who thinks like this,
There is no sorrow due to life in his mind.

Neeyum mayaa proktham orthu visudhayai ,
Maya vimoham kalaka , manohare,
Karma bandathingal ninnudan ver pettu,
Nirmala brahmani thanne layikka nee ,
Chithe ninakku kazhinja janmathingal ,
Yethrayum bhakthi yundu yengal, athu kondu,
Roopavum evam ninakku katti thannu,
THapam ini kalanjalum aeesham nee,
Mad roopam yidrusam dhyanichu kolgayum,

Madvachanathe vicharichu kolgayum,
Cheythaal ninakku moksham varum nirnayam,
Kaithavamalla paranjathu kevalam.

Please remember what I have told you, become pure,
And leave out the stupor created by illusion, Oh pretty one,
Get detached from the ties of Karma, immediately,
Please get merged in the very pure Brahman,
Due to the great devotion that you had in last birth to me,
I showed my real form to you,
Throw away the sorrow, completely from your mind,
And if you meditate on my form that you see,
And remember the words that I just told you,
You would definitely get salvation,
And what I told you is not falsehood.

Sri Rama vakyam anandena kettoru,
Tharayum vismayam poondu vananginaal,
Moham akannu thelinjithu chithavum,
Deha abhimana ja dukhavum pokkinaal,
Athmanubhoothi kondasu santhushtyai,
Athma bodhena jeevan mukthayayinaal.

After joyfully hearing the words of Rama,
Thara was wonderstruck and saluted him,
Her mind awoke from the stupor,
And she lost all sorrow emanating from the body,

And becoming contended due to realization of soul,
Due to the teaching , she attained salvation ,
Even when she was alive.

Moksha pradanaya Raghavan thannodu ,
Kal kshanam sangama mathrena Tharayum,
Bhakthi muzhthittu anadhi bandham theernnu,
Mukthayayal , oru nariyennakilum,
Vygram yellam akale ppoi thelinjithu,
Sugreevanum iva kettoranantharam,
Ajnanam yellam akannu soukhyam poondu ,
Vijnanamodu athi swasthanayaan thulom.

Tahra with the company of Rama who can grant salvation,
For such a short time , became ripened in her devotion,
And got detached from the primeval relations,
And got salvation , and though she was a lady,
All her perplexity vanished and her mind became clear,
And Sugreeva after hearing all these,
Lost all his ignorance , became happy,
And got contentment by divine knowledge.

[4.7 Sugreeva rajyabhishekam](#)

Crowning of Sugreeva.

Sugreevanodu arul cheythan anantharam,

“Agraja puthranaam Angadhan thanneyum,
Munnittu samskaradhi karmangale,
Punyaha paryantham aa hantha, cheyga nee.”
Ramagnayaa thelinjaasu Sugreevanum ,
AAmodha poorvam orukki thudanginaan,
Soumyamayulloru tharayum puthranum,’
Brahmanarum Amathya pradhananmarum,
Poura janangalumai nrupendrochitham,
Bheri mrudangaadhi vadhya ghoshathodum,’
Sasthroktha margena karmam kazhichadha,
Snathwaa jagama Raghuthama sannidhou.

Then later Rama told Sugreeva,
“Please perform the death rites of your brother,
Making Angadha taking the lead ,
Till the purification period comes again ,”
Sugreeva understanding Rama’s order,
Started making preparations for the rites.
The very peaceful Thara , her son,
Brahmins , the important ministers,
And the citizens , in a way suitable to the king,
Along with playing of drums and other musical instruments,
Completed the rituals as per Sastras,
And after taking bath He appeared before Rama.

Manthrigalodum pranamya padambuja,
Manthar mudhaa paranjan kapi pungavan,

“Rajyathe rakshichu kolga vena mini ,
Poojyanalkum ninthiruvadi sadaram,.
Dasanayittulor adiyam ithava,
Sasanayum paripalichu santhatham,
Deva devesa, they pada padma dwayam,
Sevichu kolluvan Lakshmanane ppole.”

That monkey chief along with the ministers,
Saluted the lotus feet of Rama and with joy told,
“Your honorable self has to look,
After and protect the kingdom now,
I being your lowly slave would,
Always obey your commands ,
Oh God of gods , I would serve ,
Your lotus like feet like Lakshmana.

Sugreeva vakkukal itharam kettu udan,
Agre chirichu arul cheythu Raghuthaman,
“Nee thanne , jnan athinnu illoru samsayam,
Preethanai poyalum aasu mamagnayaa,
Rajyadhipathyam ninakku thannen , ini,
Poojyanai chennabhishekam kazhikka nee.

As soon as he heard the words of Sugreeva like this,
That great one of Raghu clan smiled in front and told,
“ You are myself, there is no doubt about that ,
As per my order, you go back pleased,

Because I have given the kingship to you,
And now go and get the crowning done.”

“Noonam oru nagaram pugayumilla,
Jnana pathinalu samvathsaratholam ,
Soumithri cheyyum abhishekam aadaraal,’
Samarthyamulla kumarane pinne nee,
Youva rajyarthamabhishechaya prabho,
SArvam adeenam ninakku rajyam sakhe,
Baliye ppole paripalanam cheythu,
Balaneyum paripalichu kolga nee.”

I will not definitely enter a town,
For fourteen long years.
And so Lakshmana will do the crowning,
Also please crown the intelligent boy,
As the junior king , Oh lord,
And friend, the entire kingdom is under your control,
And now look after it exactly as Bali did,
And also look after the boy very well.

Adri shikare vasikkunnathundu jnan,
Adhya prabruthi chathur masyamakullal,
Pinne varisham kazhinjaal anantharam,
Anweshanartham prayathnangal cheyga nee ,
Thanwangi than iruppidam arinju,
Vannennodu cholgayum venam mama sakhe,
Athra nalum purathingal vasikka nee,

Nithya sukthodum darathmajai samam.

I would live on the top of the mountain,
Because of the starting of four months penance,
And after the rains are over ,
You make efforts to enquire, and once you ,
Find out the place where the pretty lady is staying,
You have to come and tell me,my friend,
Till that time you live in the town,
With daily pleasures along with wife and son.

Raghavan thanodu anugnayum kai kondu,
Vegena Soumithriyodu Sugreevanum ,
Chennu puri pukkabhishekavum cheythu,
Vannithu Ramanthike Sumithrathmajan,
Sodaranodum pravaranakhye girou,
Sadaram chennu kareri Raghuthaman.

After getting the blessings of Sri Rama,
Sugreeva went speedily along with Lakshmana,
Went inside the town and got crowned,.
Then son of Sumithra came back to Rama,
Rama along with his brother ,
Went to the to live on the Pravarshana mountain,

Unnatha moordha shikharam pravesichu,
Ninna neram oru gahwaram kaanayi,

Sphatika deepthi kalarnnu vilangina,
Hataka desam mani pravarojjwalam,
Vatha varisha himatha pravaaranam,
Pada vrunda phala moola sanchitham,
THathraiva vasaaya rochayaamasa,
Soumithrinaa Sri Rama bhadaran manoharan.

After entering the top peak of the mountain,
When they stood they saw one cave,
And that cave had the light of a crystal,
And was a golden place studded with gems.
And was not affected by wind , rain ,and cold,
And was full of trees which had fruits and roots,
And since they liked living there ,
Rama and Lakshmana continued to live there.

Sidha yogendradhi bhaktha janam thadhaa,
Marthya vesham, poonda Narayanan thanne ,
Pakshi mrugadhi roopam darichanwaham,
Pakshi dwajane bhajichu thudanginaar,
Sthawara jangama jathikal yevarum,
DEvane kandu sukichu maruvinaar..

The Sidhas , great yogis as well as devotes.
Took the form of birds and animals ,
And seeing Lord Narayana in human form,
Started singing about the one with bird on his flag,
And all the moving and not moving beings ,

Also became very happy to be seeing the God.

Raman thathra Samadhi virathanai,
Yekantha dese maruvum dasanthare ,
Yekadhaa vandhichu Soumithri chodichu aruleedinaan,
“Kelkkayil agraham param kriya margam,
Aakhyahi moksha padam , triloki pathe,
Varnasramikalkku mokshadam pol , athu,
Varnichu arul cheyka venam Dhaya nidhe.

Once when Rama had come out of the Samadhi,
And was living in a place of solitude,
Lakshmana saluted him with love and asked,
“I have the wish to ask you to tell , the method of worship,
Which leads to salvation , Oh lord of the three worlds,
It seems it is the method of salvation for the householder,
Kindly tell about in detail to me.”

Narada vyasa virinchadhikal sadaa,
Narayana pooja kondu sadhikkunnu,
Nithyam purushartham yennu yogeendranmaar,
Bhakthyaa parayunnithennu kelppundu , jnan,
BHakthanai dasanai ullorradhiyannu,
Mukthi pradam upadesicharulanam,
Lokaika nadhaa , bhavan arul cheykilo ,
Lokopakaram makayum undallo.
Lakshmanan yevam unarthicha nerathu,

Thal kshane Sri ramadevan aul cheythu.

Sages like Narada and Vyasa and God Brahma ,

Through daily worship of Narayana always,

Achieve Dharama, wealth , desire and salvation,

Say the great sages with great devotion , that is what I hear,

Please tell me who is your devotee and slave,

The way to salvation, Oh Lord of the world,

And if you tell it , it would also become useful to the world,

And when Lakshmana made this request,

Immediately The God Rama told him as follows.

[4.8 Kriyamargopadesam](#)

The teaching of methods of proper worship.

Kelka nee yengil mal pooja vidhanathinnu,

Orkkil avasanamillennu ariga,

Yengilum cholluvaan ottu samkshepichu ,

Ningal ulloru vathsalyam muzhkkayaal.

Thannude thannude guhyoktha maargena,

Mannidathingal dwijathwam undai vannal ,

Acharyanodu manthram kettu sadaram,

Acharya poorvam aaradhikka maamedo.

Then hear the method of my worship ,

Which really does not have an end,

Still I will tell you with a lot of summarization,

Due to the maturing of great affection towards you,
When each and every one follows his own secret method,
In the earth these methods multiplied to more than two,
So you have to ask your Guru about the proper chant,
And have to worship me in front of your Guru.

Hrul kamalathingal aakilumaam punar,
Agni bhagwangal aakelumamoda,
Mukhya prathi madhikalil yennakilum,
Arkangal aakilum appingalaakilum ,
SThadilathingalum nalla SAlagramam,
Undengilo punar uthamam yethrayum,

It can be done in the our lotus heart,
Or can be done before the fire god ,
Or important idols or in place of worship ,
Or in water or in leveled seat of worship ,
Or to the suitable salagrama* stone,
Which is the most appropriate.

*Stones from Gandagi river, Nepal

Veda thanthrokthangalaya manthrangal kondu,
AAdaraal mrulepanadhi vidhi vazhi,
Kale kulikka venam , deha shudhaye,
Moolam arinju Sandhya vandanadhiyaam,
Nithya karmam cheythu, pinne swakarmana,
Shudhyarthmai cheyga sankalpadhiye,

AAcharyanayathu jnanenu kalpichu,
Poojikka bhakthiyode divas am prathi .

Using the chants or tantric rites said in the Vedas,
Using the rites of cleaning with mud,
After taking bath in the morning for cleanliness of the body,
Understanding the correct root chant ,
After performing the rituals of dawn ,
After performing the daily rituals,
Do the meditation to clean your actions ,
And then assuming that I am your teacher,
Worship daily with great devotion.

Snapanam cheyka , silaayaam prathimasu,
Shobhanartham chega vendum pramarjanam,
Gandha pushpadhyangal kondu poojippavan,
Chinthichathu okke labhikkum ariga nee,
Mukhya prathimathikalil alankaram,
Okke prasadam menikku yennarika nee.

Give bath to the statue for its auspiciousness,
Then it has to be cleaned and dried, and to the one
Who later worships using sandal and flowers,
All his desires would be fulfilled, please know this,
Decoration of the main statue ,
Gives me lot of joy, please know this.

Agnou yajikka havissu kondadharal,
Arkane sthandilathingalennakilo,
Mumbile sarva pooja dravyamayava,
SAmpadanam cheythu venam thudanguvaan,
Sradhayodum koode variyennakilum,
Bhakthanayullavan thannal athi priyam,
Gandha pushpakshatha bhakshya bhojyadhikal,
Yenthu pinne paraeyenamo jnanedo?

With respect we have to offer Havis(cooked food) to the fire,
Or if it is the leveled place outside , it should be offered to the Sun,
It is necessary that before we start, all the necessary material
For worship should be collected earlier .
Even water offered to me with attention,
If given by a devotee is greatly liked by me
I shall be more pleased , if I am offered sandal,
Flowers , sacred rice , and eatables are offered.

Vasthra jina kusadhyakalal asanam,
Uthamamayathu kalpichu kollanam,
DEvasys sammukhe santhanai chennurinnu,
Avirmudhaa lipi Nyasam kazhikkanam,
Cheyka Thathwa nyasavum kesavadhyena ,
Cheika mama moorthi panchara nyasavum,
Pinne manthra nyasavum cheythu sadaram,
Thannude mumbil vame kalasam vechu,
Dakshine bhage kusumadhikal yellam,

Akshatha bhakthyaiva sambarcheedanam.

Seat made of cloth, deer skin or grass,
Are good and holy and should be used,
You have to go with peace before God,
And do the ritual chanting with lips along with joy,
And then do the spiritual rituals,
And due the fivefold ritual of the cage to my statue,
And this has to be followed by ritual chants,
Keep in front of you , on the left a water pot ,
And on the right side flowers and other materials,
And you have to collect all these with complete devotion.

Argha paadhya pradanarthamayum Madhu-
Parkartham aachamanartham yenningine,
Pathra chathushtayavum vechu kollanam,
Perthu mathonnum nirropanam koodathe ,
Malkalaam jeeva samgnaam thadith ujjwalam,
Hrul kamala drudam dhyanichu kollanam.

The fruits and flowers for Arghya , water as Padhya ,
Madhuparka*, water for inner cleansing , are ,
The four vessels that should be kept before us.
Without any other thought in the mind,
You have to meditate on my crescent which is symbol of life ,
Which shines like lightning , firmly.

*Mixture of curd, ghee , water , honey and sugar.

Pinne swadeham akhilam thwayaa vyaptham,
Yennu uraykenam , ilakkavum kootathe ,
AAvahayel prathi madhishu mal kalaam,
Deva swaroopamai dhyanikka kevalam,
Padyavum arkhyam thadhaa Madhu parkam,
Ithyadyai puna snana vasthra vibhooshanai,
Yethrayunulla, athu upacharam yennale ,
Thathrayum kolam yenikku yennathe yullu.

Then we should firmly believe that you are ,
Completely spread all over my body , without any doubt,
And then bring in to the statue my crescent ,
And meditate it as the form of God,
Afterwards , Arghya, Padhya and Madhu parka ,
Should be offered , followed by ,
Offering of bath and cloth and other decorations,
The amount of respect and hospitality that is offered to me,
I would be satisfied to that extent.

Agaamoktha prakarena neerajanair ,
Dhoopa deepair nivedhyair bahu vistharai,
SRadhayaa nithyamai arpichu kolugil,
Sradhaya jnanum bhujikkum ariga nee,
Homam Agasthyoktha marga kundanale ,
Moola manthram kondu cheyyam, athenniye ,
Bhakthyya Purusha sooktham kondummamedo ,

Chitha tharingal ninaykka kumara nee.

As per the instruction of Vedas , offer lighted camphor,
Incense , light and food offering in a detailed manner ,
And If these are offered with sincerity and faith,
Know that I also accept them with sincerity,
And lad you remember me by chanting the root chant,
Or chant Purusha Sooktha with great devotion,
In the fire sacrifice done in the fire ,
Lighted according to specification of sage Agasthya.

Oupasanagnou charunaa havishaadhaa,
Sopadhinaa cheyka Homam maha mathe ,
Thapath jambu nadha prakhyam maha prabham,
Deepthabhara vibhooshitham kevalam,
Mameva vahni madhye sthitham dhyanikka,
Homakale hrudhi bhkthyaa budhothaman.

In the fire of Oupasana* offer rice cooked with butter and milk,
As the sacred offering and this way you do the fire sacrifice ,
The knowing one during the fire sacrifice meditates,
Me as situated in the middle of the fire ,
Which shines equal to the molten gold ,
AS one who is decorated by divine ornaments.

*The sacred fire maintained by the householder.

Parishadaanaam balidhanavum cheythu,

Homa seshathe sampayan manthravil,
BHkthyya japichu , maam dhyanichu mouniyai,
Vakthravaasam Nagavalli dhaladhiyum,
Dathwaa madagre mahal preethi poorvakam,
Nrutha Geetha Sthuthi patadhiyum cheythu,
Padambuje namaskaravum cheythudan,
Chethasi mamurappichu vineethanai ,
Ma dathamakum prasdaatheyum punar,
Uthamange nidhaya Ananda poorvakam,
“Raksha maam Ghora samsaradh” ithi muhur,
Ukthwaa namaskaravum cheythanantharam,
Udvasippichudan prathyang mahassingal,
Itham dinam anu poojikka nath sakhe.

Then offer sacrifice to those devas who are present there,
And bring to an end the fire sacrifice ,
Chant with devotion the mantra in silence,
Give betel leaf and other material which brings scent to the mouth,
And later in front of me offer dance , music , and chanting of prayers,
Fixing me in their mind , wear the prasada* which is given by me,
On the head and with great happiness pray,
“Please protect me from the horrible life of birth and death”.
And after this offer salutation by falling on the ground ,
Bring to an auspicious end the Kriya yoga ,
And you have to do this daily , my friend.

*The offering made to God

Bhakthi samyuthanayulla marthyan mudhaa,
Nithyamevam Kriya yogam anushtikkil ,
DEha nase mama sarupyavum varum,
Ihika soukhyangal yenthu cholenamo?
Itham mayoktham Kriya yogam uthamam,
Bhakthiyaa padikka than kelkka than cheykilo,
Nithya pooja phalam undavannu ,” athum,
Bhaktha priyan arul cheythaan anneram.

The man who is blessed with devotion, if,
He happily observes this Kriya Yoga daily,
On his death , he would merge with me,
And also when he is alive , he would get pleasures of the world.
If this Kriya Yoga which has been told by me ,
Is daily read or heard along with devotion,
He would get the effect of daily worship.”
Said the God who loves his devotees , at that time.

SEshamsa jathaanaam Lakshmanan thannodu,
ASesham midham arul chethorantharam,
Maya mayanaaya Narayanan paran ,
Mayam avalambhya Dukham thudaniginaan,
“ Ha Janakahmaje , Sithe Manohare ,
Ha Jana Mohini, Nadhe , mama priye,
“Yevamadhi pralapm cheythu nidhrayum ,
Deva devannu varathe chamanjithu ,
Soumithri thannude vakyamrutham kondu.

Soumukhamode maruvum chila neram.

After telling like this in great detail,

To Lakshmana who is born with the power of Adhi Sesha,

That divine Narayana , who is filled with illusion,

Assumed the illusion and started feeling sad,

“Hey daughter of Janaka , Hey Sita , Hey pretty one,

Hey bewitcher of the world. Hey dear , Hey my darling,”

Like this he was wailing and

Sleep did not come to that god of gods at that time.

And Lakshmana using his nectar like words,

For some time consoled him to become peaceful.

[4.9 Hanumal Sugreeva Samvadam](#)

The talk between Hanuman and Sugreeva.

Ingane vazhunna kalam oru dhanam,

Angu Kishkindapurathuingal vazhunna,

Sugreevanodu paranju pavanajan,

Agre vanangi niinu yekanthamaam vannam,

“Kelkka Kapeendra, ninakku hithangalaa,

Vakkukal jnan parayunnathu sadaram,

Ninnude karyam varuthi Raghuthaman,

Munname Sathya vruthan, purushothaman,

Pinne neeyoniroopihilla thethumennu,

Yennude manase thonnunnathu innaho”

While they were living like this one day,

In Kishkinda town , Hanuman stood near ,
And saluted Sugreeva , when they were alone and told,
“ Please hear me king of monkeys, I am telling ,
These words which are meant for your good.
The best among Raghu clan completed your job,
Earlier as he is a follower of truth and the best among men,
But after that I feel , you have not given
Any thought in your mind, it seems.”

Bali maha balavan , kapi pungavan,
TRilokya sammathan, deva rajathmajan,
Ninnude moolam marichubalal avan,
Munname karyam varuthi koduthithu ,
Rajyabhishekavum cheythu, maha jana,
Poojanyaitharayumai iruneedu nee,
Yethra naal undiruppu yingane yennathum,
Chithathil undu thonnunnu darikka nee,
Adhya vaa swo vaa paraswodha thava ,
Mruthyu bhavikkum athinilla samsayam,
Prathyupakaram marakkunna purushan,
Chathinnokkume jevichirikkilum.”

Bali was greatly strong , the best among monkeys,
One recognized by all three worlds,
The son of Devendra, died because of you,
Your wants have been fulfilled earlier,
You have been crowned and you ,

Are staying here along with Thara , worshipped by all,
You have to think in your mind,
As to how many days you can prolong like this,
There is no doubt that death can come today.
Or tomorrow or any other day,
And the man who forgets gratitude ,
Is equal to a dead body , even when he is alive.

“Parvathagre nija sodaran thannodum,
Oorveeswaran parithapena vazhunnu,
Ninneyum parthu paranja samayavum,
Vannathum neeyo darichathillethume ,
Vanara bhavena manini sakthanai ,
Panavum cheythumathi marannanwaham,
RAppaklum ariyathe vasikkunna,
Koppukal yethrayum nannu nanningane ,
Agrajanaaya sakraathmajane ppole ,
Nigrahicheedum bhavaneyum nirnayam.”

On the top of the mountain along with his brother ,
The god of the land is living pathetically ,
Waiting for you, as the time agreed to has come,
But you have not understood this,
Like a monkey attracted by your wife,
Drinking alcohol , you have forgotten everything,
And are living without understanding the march of day and night,
And you are feeling that everything is great .

Like your elder brother who was son of Devendra,

It is definite that you also would be killed.

Anjana nandanam thannude vakku kettu,

Anjasaa bheethanayoru sugreevanam,

Utharamai avan thannodu chollinan,

“Sathyamathre nee paranjathu nrayam,

Ithram chollum amathyan undengilo,

Prutweesannu apathu methukayillallo.”

Hearing the words of the son of Anjana,

Sugreeva who was greatly terrified ,

Told this as an answer to him,

“Whatever you have told is the truth,

When one has a minister who tells like this,

The king will never get in to danger.”

Sathwaram yennude aajnayodum bhavan,

Pathu dikkingalekkum ayachidenam,

Saptha dweepa sthithanmaaraya vanara ,

Sathamamare varuthuvanai drutham,

Nere pathinayiram kapi veerare ,

Pparatheyayakka sandesa pathrathodum.”

You please send messengers to all ten directions,

Along with my order, that the chiefs of monkeys,

In the seven islands should come here immediately,

Send ten thousand monkeys with ,

This message from me immediately.

Paksathinnullil varanam kapi kulam,

Paksham kazhinju varunnathu yennakilo,

Vadhyan avan ithinnilloru samsayam,

SAthyam paranjaal ilakka millethume,”

Anjana puthranodu itham niyogichu,

Manjula mandiram pukkiruneedinaan,

BHarthru niyogam puraskruthya marutha-

Puthranum vanara sathanmaareyum ,

Pathu dikkinnumayachan abhimatha ,

Datha poorvam , Kappendranmarum anneram,

Vayu vega pracharena Kapi kula ,

Nayakanmaare varuthuvaanai mudha,

Poyithu dhanamanadhi trupthathmanaa,

Maya manushya karyartham athi drutham.

The monkey chiefs should come within fifteen days,

And if they come after the end of fifteen days,

There is no doubt that he would be killed,

When I tell the truth, it will never get changed.”

Telling like this to Hanuman, Sugreeva ,

Went inside his very pretty house.

As per the orders of his boss , the son,

Of wind God send the monkey soldiers,

To all the ten directions along with ,

The orders communicated by the king.
They went with the speed of wind,
To summon the chief of the monkeys,
With great satisfaction, out of pay and respects to them,
Speedily for doing the work of the illusory man.

4.10 Sri Ramande Viraha Thapam

The pain of Rama caused by absence of his wife.

Ramanum parvatha moordhani dukhichu,
BHaminiyodum pirinju vazhum vidhou ,
THapena Lakshmanan thannodu chollinaan,
“Papam ayyo , mama kanka , kumara , nee ,
Janaki devi marichitho kuthrachil,
Manasa thapena jeevichirikkayo,
Nischayichathu yethum arinjillallo,
Kaschil purushan yennodu sampreethanaai <
Jeevichirikunnathu cholledugil,
Kevalam yethrayum ishtnavan mama,
Enganum undirikunnathu yennakil jnan,
Ingu balal kondu poruvan nirnayam.

Rama leading a life separated from his wife,
On the top of the mountain was sorrowful,
And with great pain told Lakshmana,

“ Poor one , alas , See mine oh lad ,
Has the lady Sita died perhaps,
Or is she living with great pain in mind,
We do not know about the thing that we decided,
Suppose they tell me that she is,
Living with mental satisfaction ,
He would become very dear to me,
And suppose they see she is living somewhere ,
I will definitely go and bring her here.”

Janaki deviye katta kalla thanne,
Manasa kopena nashtamakkeuvan,
Vamsavum koode odukkunathundoru,
Samsayam yethum ithinnilla nirnayam,
Yenneyum kaanaanju dukhichirikkunna,
Ninne jnan yennu ini kanannu vallabhe,
Chandranane nee pirinjathu karanam ,
Chandranum aadhithyane polayithu ,
Chandra, Seethamsukkalal avale chennu,
Mandam mandam thalodi thalodi thadhaa,
Vannu thadaveedukennayum sadaram,
Ninnude gothrajayallo janakaja.

If I see that thief who stole the lady Janaki,
Due to anger in my mind , I will kill him,
I would completely destroy his clan,
There is no doubt about this definitely,

When I would be able to see you , who is,
Sorrowful as , you are not able to see me, Oh darling,
Oh lady with a moon like face , because of parting with you,
Even the moon is burning me like the sun,
Oh moon, Along with your cooling rays , go there,
Slowly pat her , caress her and then,
Come here to caress me , after all does she ,
Not belong to your clan.

Sugreevanum dhaya heenanayathre thulom,
Dukhithanam yenneyum, marannan allo,
Nishkandakam rajyamasu labhichavan,
Maikannimarude koode dhiva nisam,
Madhyapana saktha chithaanaam kamukan,
Vyaktham kruthagnan athre Sumithrathmaja,
Vannu saral kalam yennathu kandavan,
Vannelayallo paranja vannam , sakhe,
Anweshanam cheythu seethadhivasavum,
Innedam yennu arinjeeduvan aayavan,
Poorvopakariyaam yenne marakkayaal,
Poorvanavan kruthagnanmaril nirnayam.

Sugreeva appears to be greatly merciless ,
For has he not forgotten me who is sad?
When he got the kingdom without enemies,
He is a lover who spends day and night ,
With pretty ladies along with his desire for alcohol,

Oh Lakshmana, it is clear that he is ungrateful,
And in spite of his knowing that the spring has arrived,
He has not come as earlier promised, my friend,
It is definite that he leads the list of ungrateful people ,
Because he has forgotten to search for Sita,
And locate her and tell me about it,
In spite of the help rendered by me earlier.

Ishtarayulla janathe marakkunna ,
Dushtaril mumbundu Sugreevan orkka nee ,
Kishkindayodum bandukkalodum koode
Markada sreshtane nigrahicheeduvaan,
Agraja margam gamikkenam innini
Sugreevanum athinilloru samsayam.

Remember that Sugreeva leads the bad people ,
Who forget those people who love them,
I will kill that monkey chief along with,
Kishkinda and along with his relations,
There is no doubt that Sugreeva,
Has to go in the path of his elder brother.

Itham arul cheytha Raghavanodathi ,
Krudhanayoru Soumithri cholleddinaan,
“Vadhyayanayoru Sugreevane sathwaram,
Hathwaa vida kolvan adhya thavanthikam,
AAjnapayasu maam, Yennu paranjithu,

Prajnayoru Sumithra thanayanum.

Addressing Sri Rama who told like this,

The very angry son of Sumithra told,

“Speedily give me orders to kill and bid farewell,

To Sugreeva , who has to be killed ,”

So said the very wise son of Sumithra.”

AAdhaaya chapa thoonera gadkangalum,

Krodhena ganthum abhyudhyatham sodharam,

Kandu Raghupathi chollinaan pinneyum,

“Undonnu ninnodiniyum parayunnu,

Hanthavyanalla Sugreevan mama SAhki,

KInthu bhayapedutheedukenne varoo,

“Baliye pole ninakkum viravodu,

Kalapurathinnu pokam ariga nee.”

Itham avanodu chennu chonnal athinnu,

Utharam chollunnathum kettu kondu nee ,

Vegena vannal athinnu anuroopam,

Aakuthamorthu karthavyamanantharam.”

Taking bow , arrows , quiver and sword,

When his angry brother was about to go,

Sri Rama again told him,

“I have one thing more to tell you ,

Sugreeva is not one to be killed , my friend,

But you come back, after definitely scaring him,

“Understand that you would soon,
Go to the city of death like Bali,”
If you tell like this to him,
And hear what he has to say ,
And come back very speedily,
And depending on that ,
We would take decision ,
As to what should be done.

[4.11 Lakshmanande Purappadu](#)

The starting of Lakshmana.

Agrajayayaa Soumithri sathwaram,
Sugreeva rajyam parathi nadedinaan,
Kishkindayodum dahichu pom ipozhe,
Markata jathikal yennu thonnum vannam,
Vijana moorti sarvajnan anaakoolan,
Ajnaniyayulla manushane ppole,
Dukha sukhadhikal kai kondu varthichu,
Dushkrutha santhi lokathinnudaakaan,

As per the orders of his elder brother, the son of Sumithra,
Started walking towards the kingdom of Sugreeva,
And it appeared as if that Kishkinda would be burnt,
Along with the entire clan of monkeys,
And that personification of divine wisdom ,
Who knows everything and who is drowned in divine joy,

Walked like an ignorant man who tries to destroy his sorrow,
For the purpose of world getting rid of bad ones and turn peaceful.

Munnam Dasarathan cheytha thapobalam,
THannude sidhi varuthi koduppanum,
Pankaja sambhavanaadhikal kkundaya,
SAnkatam theerthu rakshichu koduppanum,
Manusha vesham daricha paraparan,
Ananda moorthi , jaganmayan, easwaran,
Nana janangalum mayayaa mohichu,
Mana sama Jnana samyukthamaakayaal,
Moksham varuthunnathengane jnanennu,
SAkshal Maha Vishnu chithichu kalpichu,
SArva jagan maya nasiniyakiya,
Divya kadhaye prasidhiyakku yadhaa,
Ramanai manisha vyapara jathayam,
Ramayanabhidham Ananda dhayinim,
SAlkadham yi prapanchathil okkave ,
Vikhyathayakuvaan Ananda purushan,
Krodhavum , mohavum , kamavum ragavum,
Khedahdhiyum Vyaharartha sidhaye,
Thathal kriyaa kala desochitham nija ,
Chitheparigrahicheedinaan easwaran.

Due to the effect of penance done earlier by Dasaratha,
And for bringing his divine power to the world,
And for removing the sorrow that,

Occurred to Brahma and other devas and save them,
That divine among divines, that personification of joy,
The God who pervades in the universe, thinking,
About how ordinary people who desire due to illusion,
Who get their mind completely filled with ignorance
Would attain salvation, that real god Vishnu,
Ordered that the divine story, which,
Would destroy the illusion filling the world,
Should be made famous, where in,
Rama was born in the form of a human being,
And lived as detailed in Ramayana, which brings joy,
And that Man of joy who wanted that this good story,
Would be made famous all over the world,
Assumed in his mind, anger, attachment, passion, melody,
Sorrow and all for completing the actions of the world,
And did all those as per the needs of time and place,

SAthwadhikalaam gunangalil than,
Anurakthane ppole bhavikkunnu nirgunan,
Vijnana moorthiyaam sakshi sukhatmakan,
Vijnana sakthi man, avyakthan, adwayan,
Kamadhikalaal avilipthan anvayan,
VYomvadvyapthan, ananthan anamayan,
Divya muneeswaranmaar sanakadhikal,
SArvathmakane chilar arinjeeduvoor.

It appears that, that man without any properties,

Is interested in properties like Satwa habit,
That divine one is who is a witness , has a soul with divine joy,
One who is really powerful , one who is not clear , one who has no two,
One who is touched by desires, one without any relation,
One who is spread like sky , one who is endless , one who does not have any stain,
Some sages like Sanaka understand that one whose soul is everywhere.

Nirmalathmakalayulla bhakthanmaarkku,
SAmyak prabodham undamennu chollunnu,
Bhaktha chithanu saarena sanjayathe ,
Mukthi pradhan muni vandhyan, nishvithan.

It is tod that , to the devotees who have a pure soul,
He will appear as true form and ,
That giver of salvation, that one saluted by sages
And that honoured one is born as per the wish of the devotees .

Kishkindayaam nagarathikam prapichu,
Lakshmananum cheru jnan oli yittithu,
Markatanmaar avane kanduu petichu,
Chalkru kila kila sabdham paravasaal,
Vapropari paanju kallum marangalum,
Vibramathode kaiyil pidichavarum,
Pedichu moothra malangal visarjichu .
Chadi thudanginaar angum , ingum drutham.

Lakshmana reached the city of Kishkinda,

And made a small twang with his bow,
And the monkeys got scared on seeing him,
And due to fear they made a sound “Kila,kila”,
All the stones and trees flew above the walls,
And those who were holding it due to surprise,
Went to pee and pooh and started jumping here and there.

Markata kootatheyokke yodukkuvaan,
Ulkambil abhudhyuthanaya Soumithri,
Villum kuzhaye kulachu valichithu,
Bhallaka vrundavum vallatheyayithu,
Lakshmanan aagathanaya tharinjadha,
Thal kshanam Angadhan odi vaneedinaan.

That son of Sumitra who had come ready,
To completely suppress the monkey herd,
Twanged his bow fiercely and pulled the thread ,
And the group of monkeys were greatly perplexed,
And as soon as he knew that Lakshmana has come,
Immediately Angadha came running there.

SAkha mrugangale aatti kalanju than,
Yekanai chennu namaskaricheedinaan,
Preethanai aasleshavum cheythavanodu,
Jatha modham sumithrathmajan chollinaan,
“Gacha vathsa, thwam pithruvyane kondu,
Choli cheytha karyam pizhakkumennasu nee,

Ichayayullathu cheytha mithrathe ,
Vanjichaal artha ma vilambitham varum,
Ugranaam agrajan yennodu arul cheuthu,
Nigrahicheeduvan Sugreevane kshanaal,
Agraja margam gamikkanam yennundu,
Sugreevan ul kambil yengil athe varu,
Yennarul cheythathu chennu paraka, “ yennu,
Chonnathu kettoru Bali thanayanum ,
THannullil undaya bheethiyodum avan,
Chennu Sugreevane vanshichu chollinaan.

After driving away those animals on tree branch,
Angadha went alone and saluted Lakshmana,
And Lakshmana with love hugged him and told,
“Please go lad, meet the brother of your father ,
The job that you have done has erred greatly,
If you deceive one who fulfilled your wishes,
Then the wealth would get delayed,
My ferocious elder brother told me,
“I would kill Sugreeva in a second,
If In Sugreeva’s mind there is desire,
To go In the same path as his brother,
Then that would be realized”
Go and tell this to Sugreeva,
Hearing what was told , the son of Bali,
With great fear accumulating in his mind,
Went and saluted Sugreeva and told.

“Kopena Lakshmanan vannithaa nilkkunnu,
Gopuradwatri purathu bhagathu , ini,
Kaapeya bhavam kalanju vandhikka chennu,
AApathu allaykil undai varum drudam.”
Santhrasthanaya Sugreevan athu kettu,
Manthri pravaranaam Maruthi thannodu,
Chinthichu chollinnan Angadhanodu ,
Koodanthike chennu vandhikka Soumithriye ,
Santhwanam cheythu kooti kondu poriga,
SAnthanayoru Sumithra thanayane.”

“A very angry Lakshmana has come and,
Standing near the city gate , outside the city,
Now leave out your monkey nature ,
And go and salute him , otherwise ,
Great danger would definitely come.”
The fear stuck Sugreeva ,hearing that told,
After great thought to Hanuman,
Who was his chief minister and Angada,
“You both go together and satisfy ,
Lakshmana and bring here ,
The peaceful Lakshmana.”

Maruthiye paranjevam ayachadha,
Tharayodarkathmajan parnjeedinaan,
“Tharadhipaanane, Pokanam aasu nee,

Thare , Manohare , Lakshmanan thannde ,
Charathu chennu kopathe samippikka,
Sarasya sara vakhyangalal , pinne nee,
Kooti kondingu ponnu yenneyum vegena,
Katti kalusha bhavatheyum theerkanam.

After sending Hanuman,
The son of the sun God told Thara,
“ Oh moon faced one , you have to go urgently,
Oh Thara , Oh pretty one , go near ,
Lakshmana and reduce his anger ,
Using intelligent and sweet words ,
And after wards , quickly bring him here,
And showing me and also reduce his foul mood.

Itham Arkathmajan Vakkukal kettaval,
Madhya kakshyaam pravesichu nineedinaal,
Thara thanayanum Maruthiyum koodi,
Sri Rama sodaran thanne vananginaar,
Bhakthya kusala prasnangalum cheythu ,
Soumithriyodu Anjana Nandanam chonnan.

As soon she heard these words from son of Sun god,
She entered the intermediate chamber and stood there,
The son of Thara and Hanuman together,
Went and saluted the brother of Rama,
After enquiring about his welfare with devotion,

Hanuman told the son of Sumithra as follows.

“Yenthu purathu bhage ninnaruluvaan,
Anthapurathilaammarezhnnellam,
Raja dharangaleyum Nagarabhayum,
Rajavu Sugreevaneyum kanivodu,
Kandu vanangiyaal sadhyamellam drutham”,
Itham paranju kaiyum pidichasu ,
Soumithriyodum mandam mandam nadannithu ,
Yoodhapanmaar maruvidum mani maya,
Soudhangalum puri shibhayum kandu kandu,
Anandam ulkkondu Madhya kakshyaam chennu ,
Manichu ninna nerathu Kanai vannu,
Tharesa thulya mukjhiyaya manini,
Tharaa Jagan mohini Sundari,
Lakjshmi samanamai nilkunna thanneram,
Lakshmann thanne vanangi vineethayai ,
Mandasmitham poondu chonnal aho , “thava,
Mandiramathu ithennu arinjeelayo?”

“Why are you standing out side ,
Please come inside the private chambers and see,
Wives of kings and splendour of the town,
And if you see Sugreeva and salute him
And talk to him with tenderness everything will be achieved soon.”
Saying this holding Lakshmana’s hands , slowly ,
And slowly they walked in to the city,

Seeing the gem studded palaces of the nobles ,
And after seeing the splendour of the town,
Happily they entered the intermediate chamber ,
And there the lady who has a face like the moon,
Thara, beauty of the world , pretty one ,
Was standing equal to goddess Lakshmi,
And she humbly saluted Lakshmana,
And with a pleasing smile told him,
“Did you not know that this is your home?

“Bhakthanai , yethrayum uthamanai thava,
Bruthyanayoru Kapeendranodingane ,
Kopamundaayaal avanenthoru gathi?
Chapalyum yerum ijjatikalkku orkkenam,
Markata veeran bahu kalam undallo,
Dukham anubhavicheedunnu dheenanai,
Ikkalamasu bhaval krupayaa,
Parirakshithanaakayaal soukhyam kalarnnavan,
Vanaan athum vipareetham akkedaika ,
Venam Dhaya nidhe , Bhaktha Parayana.”

Suppose you get angry at the king of monkeys.
Who is your devotee as well as servant,
What refuge is there for him?
Please remember these groups are fickle by nature,
And this monkey hero for a very long time,
Was suffering only sorrow being pitiable.
And due to your grace , for the present time,

Since he is being protected , he is living,
Mixing it with pleasure and please do not make it negative,
Oh treasure of mercy , Oh saviour of devotees.

Nana digantharam thorum maruvunna ,
Vanaranmare varuthuvanai avan,
Pathu sahasram dhoothanmare vittithu,
Pathu dikkinnum kapi kula proudarum,
Vannu niranjathu kankivide punar,
Onninum dandam miniyilla nirnayam,
Nakthanchara kulam okke odukkuvaan,
Saktharathre kapi sathanmarellam,
Puthra , kalathra mithranvithanakiya,
Bruthyanaam Sugreevane kandavanumai ,
Sri Rama deva padambujam vandhichu ,
Karyavum aasu sadhikkam arinjaalum.

He had sent ten thousand messengers to the ten directions,
To get Monkeys living in places in various directions,
And you can see the monkey nobles ,
From all the directions have come and assembled here,
And so now there is definitely no problems,
All these monkey lords are sufficiently strong,
To control different clans of Rakshasas,
Having seen your servant Sugreeva along with,
His sons, wives and friends and,

Having saluted the lotus like feet of Rama,
Please understand that we would be able to do our work.

THara vachanam yevam kettu Lakshmanan ,
Paarathe chennu Sugreevaneyum kandu ,
Sathrapam vithrasthanaya sugreevanum,
Mathanai vihwalithekshanaanaam kapi,
Sathamane kandu kopena Lakshmanan,
Mithrathmajanodu chiollinaan, “Nee Raghu,
SAthaman thanne maranthenge?”

Though he heard the words of Thara ,
Lakshmana also went and saw Sugreeva ,
And he was ashamed and afraid ,
Became emotional and was with a red eyes full of fear,
And seeing that monkey lord , Lakshmana with ,
Anger asked the son of Sun God ,
“How did you forget about the great one of Raghu clan?”

Vruthrari puthrane konna saram,
AArya puthran kara sthitham yennarige nee ,
Agraja margam gamikkayil aagraham,
Sugreevanundennu Nadhan arul cheythu,”
Itharam Soumithri chonnathu kettu ,
Athinnutharam marutha puthranum chollinaan.

Remember that the arrow that killed son of Devendra

Is still in the possession of that gentleman,
And the Lord told , it looks like that ,
Sugreeva also wants to go in the same path as his brother.”
Hearing these words of the son of Sumithra ,
As an answer the son of wind god told.

“ITham arul cheyvathinnenthu karanam,
BHakthanetham purushothamangal kapi-
SAthamam orkkil , Sumithrathmajanilum,
SAthyavum langhikkukayilla kapeeswaran,
Rama karyartham unarnnirikunnithu ,
Thamasamenniye Vanara Pungavan,
Vismruthanai irunnedugayillethum,
Vismaya mammaru kandeelayo bhavan,
Vegena nana digantharathingal,
Ninnu agathanmaaraya vanara veerare,
Sri Rama karayam aseshena sadhikkum ,
Aamayamenniye vanara Nayakan.”

“What is the reason for telling like this,
The monkey chief is a great devotee of the great Purusha,
And when we think as much as the son of Sumithra,
And the god of monkeys will not break promises,
And he is awake to the needs of Rama.
Without any delay and he definitely has not forgotten,
And Sir did not see during the wonderful journey .
The valorous monkeys who have come speedily ,

From different directions which are far away,
Our monkey chief , would without any trouble,
Achieve the work needed by Rama.”

Maruthi chonnathu kettu Soumithriyum,
AArooda lajjanai nilkkum dasanthare,
Sugreevan Arghya padhyadhyena Pooja,
Cheythu , agra bhage veenu veendum vananginaan.

During the time when Lakshmana was standing with increasing shame,
Hearing the words of Maruthi Sugreeva offered ,
Water to drink and wash and also offered worship,
To Lakshmana and saluted him by falling at his feet.

Sri Rama Dasoham ha hantha, Raghava ,
Karunya lesena rakshithan adhya jnan,
Loka thrayathe kshanardha mathram kondu ,
Ragha van thanne jayikkumallo balal,
SEvarthamorkkil sahaya mathram jnangal ,
Yevarum thanniyogathe vahikkunnu.

I am the slave of Rama and I have
Been protected by a little of Rama’s mercy,
And I know that Rama within half a second,
Can win over all the three worlds,
And the service that we do to him,
Is only obeying his commands .

Arkathmajan mozhi kettu Soumithriyum,
Ul kombu azhinju avanodu cholledinaan,
“Dukhena jnan parushangal paranjathum,
Okke kshamikka Maha bhaganallo nee,
NIngal pranayama adhikam undakayaal,
SAngadam kondu paramjithu naanedo ,
Vaikathe poga vanathinnu namini,
Raghavan thanne vasikknnathu medaa?

Hearing the words of son of Sun God ,
Opening his heart told,
“Since you are very great , please pardon,
The bad words told by me when sad,
I told these out of great sorrow,
Because I like you a lot,
Without delay , let us go to the forest ,
Because Sri Rama is there alone.

[4.12 Sugreevan Rama Sannidhiyil.](#)

Sugreeva in front of Rama,

Angane thanne purappedukengil ,
Naam ingini parakkayilla” yennu Sugreevanum,
Theril kareri Sumithrathamajanumai,
Anjana puthra , Neela , Angadha dhyrellam,
Anjasa vanara senayodum thadhaa,

Chamara swetha tha patravayajanavaan,
Samara sainya nakhandalame ppole,
Raman thiruvadiye chennu kanmathinnu ,
AAmodhamode nadannu kapi varar.

“Suppose we have to start , we will not wait “

Said Sugreeva and got in to the chariot,
Along with Lakshmana , and along with ,
Hanuman, Neela , Angadha and other monkey chiefs,
And also along with the army of monkeys,
With white fans , Chowrie and other decorative items,
Similar looking like Devendra’s army of devas ,
The monkey chief started to see Rama with joy.”

Gahwara dwari silathale vazhunna,
Vihwala manasam cheera jina dharam,
Shyamam Jada makutojjwalam manavam,
Ramam visala vilola vilochanam,
SAntham , mrudu smitha charu mukhambujam,
Kantha viraha santhaptham, Manoharam,
Kantham mruga paksha sanchaya sevitham,
Dantham mudhaa kandu dhooral kapivaran,
Theril ninnasu thazhathirangedinaan,
Veeranayoru Somithriyodum thadhaa.

Rama who was living in a cave on a stone bench,
With a disturbed mind , wearing cloths of wooden bark,

Black in colour , with crown made of tufted hair , human in nature,
With broad eyes travelling hither and thither,
Peaceful , With Lotus like face carrying a pretty smile,
Suffering from parting of his pretty wife ,
Who is a dear one served by animals and birds,
And who has controlled his senses,
Was seen from a distance by the monkey chief,
And he got down from the chariot ,
Along with the valorous Lakshmana.

Sri Rama padara vindhanthike Veenu,
Pooricha bhakthya namaskaricheedinaan,
Sri Rama devanum Vanara veerane ,
Karunyamodu gadam punarneedinaan,
“Soukhyamalli BHavan” yennura cheythudan,
Aikya bhavena pidichu irutheedinaan,
Athithyamayulla poojayum cheythlavai,
Adhithya puthranum pretthi poondan thulom.

He saluted along with joy and devotion ,
By falling at the lotus feet of Rama,
And that God Rama along with mercy,
Embraced the monkey hero and enquired,
“Are you fine ,Sir”, and with a feeling of unity,
Caught and made him sit and also,
Did the worship that was due to a guest,
And son of Sun God was pleased with it.

4.13 Sita anveshana Udyogam

The work of enquiry of Sita's whereabouts.

Bhakthi parvasanaaya Sugrevanum,
Bhakthi priyanoduunarthichathu neram,
"Vannu nillkanna kapi kulathe,
Kaninjonnu trukkan partharulenam aadharaal,
TRukkalkkal vela chetheeduvaan thakkoru,
Markata veerar ikkanayathokkave,
Nana kulachala sambhavan maar ivar.
Nana sari dweepa saila nivasikal,
Parvatha thulya sareerikal yevarum ,
OOrve pathe , Kama roopikal yethrayum ,
Garvam kalarnna nisacharanmaarude,
Dur veeryam yellam adakkuvaan ponnavaar ,
Devamsa sambhavanmar ivar aakayaal,
Devarikale odukkum ivar ini.

Sugreeva who was ruled by great devotion
At that time informed the lover of devotion,
"Please with interest see the ,
Members of monkey clan who are here,
.All those whom you see are valorous monkeys,
Who are prepared to work under your feet.
They are of various clans living in various mountains,
They are those living near various rivers , islands and mountains,

And all of them are having bodies similar to mountains,
Oh king , all of them can assume any form they like,
They are capable of destroying the bad valour,
Of all the very proud Rakshasas,
And since they are all born from devas ,
They would now suppress the enemies of devas.

Kechil gaja balanmaar ithilundu than,
Kechil dasa gaja shaklthi yullorundu,
Kechidhamitha parakramamullavar,
Kechin mrugendra samanmaar yennarinjaalum,
Kechin mahendra neelopala roopikal,
Kechil kanaka samana sareerikal,
Kechana rakthantha nethram darichavar,
Kechana deerga valanmaar adhaa pare ,
Shudha spatika sangasa sareerikal,
Yudha vaidagdhya mivarolam illarkkum.

There are some here who are as strong as an elephant,
There are some who are as strong as ten elephants,
Some of them are very greatly valorous,
Please know that some of them are equal to lions,
Some of them are like stones of mountains,
Some of them have a golden coloured body ,
Some of them have blood red colour eyes,
Some of them have very long tails ,
Some of them are of the colour of pure crystal,

Nobody has ability for warfare like them.

Ninkazhal pankajathingal urachavar,
SAnkhyayillatholam undu kapi balam,
Moola phala dala pakwasananmaarai,
Seela gunamulla vanaranmaar ivar,
Thavaka aajna karikalennu nirnayam,
Deva devesa , Raghu kula pungava.

There are innumerable monkey soldiers here ,
Who have complete faith in your lotus feet,
They eat roots , fruits , leaves and ripened fruits,
And they are monkeys of very good character,
And they are sure to obey your orders,
Oh god of gods , Of chief of Raghu clan.

Ruksha kuladhipanayulla Jambhavan ,
Pushkara sambhava puthran ivan allo,
Koti bhallokka vrundhadhipathi, Maha ,
Prouda mathi, Hanuman , ivan , yennude,
Manthri varan Maha Sathwa parakraman,
Gandha vahathamaja yi samsa sambhavan.

This Jambhavan is the chief of the clan of bears,
And is the son of God who is lotus born,
He is the chief of hundred million bears,
This sharp intellect Hanuman , is ,

The chief of ministers and he is greatly valorous,

He is the son of wind god who carries perfumes.

Neelan, gajan , Gawayan , Gavakshan , deerga ,

Vaaladhi poondavan , maindan vividanum,

Kesari maruthi thathan , maha bali,

Veeran pramadhi, sarabhan Sushenanum,

Sooran, sumukhan DAdhi mukan Durmukhan,

SWethan valee mukhanum Ganda madhanan,

Tharan , vrushabhan , nalan , vinathan mama,

Thara thanayanaam angadhan ingane,

Chollullaa vanara vamsa rajakkanmaar ,

Cholluvaan avathallatholamundallo ,

Vendunna thenthennu ivarodu arul cheyka,

Venam yennal ivar sadhikkum okkave.”

Neela , Gaja Gavaya , Gavaksha , Deerga,

Who has a long tail , Mainda , Vividha,

Kesari who is the father of Hanuman, Mahabali,

Veera , Pramadhi , SARabha , Sushena,

Soora , Sumukha , Dadhimukha , Durmukha,

Swetha , Valeemukha , Gandamadhama ,

THara , Vrushabha , Nala , Vinatha ,

My Angadha who is som of Thara,

Are some of the important kings of monkeys,

And there are many more who are not that important,

Please tell them what you need and want,

And they would get it done if you want it

Sugreeva vakhyam idham kettu Raghavan,
Sugrevane pidichu aalinganam Cheythu,
SAnthosha poornasru nethrambujathodum,
Anthargatham arul cheythithu sadaram,
“Mal karya gouravam ningale nirnayam,
Ulkaambilorthu karthavyam kurushwa nee,
Janaki marganartham niyogikaa nee,
Vanara veerare nana disi sakhe,”

After hearing these words of Sugreeva,
Rama embraced Sugreeva and with,
Lotus Eyes full of tears of joy told as follows,
“The importance of my work rests on you,
Please think and do take up the following action,
Please depute for searching Sita ,
The monkey warriors in all directions.”

Sri Rama vakyamrutham kettu Vanara,
Veeranaychithu nalu dikkingalum,
“Noorayiram kapi varanmaar pokanam,
Oro disi pada nayakanmaarodum,
Pinne Viseshchu Dakshina dikkinnu,
Athyunnathanmaar palarum poi thirayanam,
Angadan, Jambhavan , Maindan, Vividhanum,
THungan nalanum Sarabhan sushenanum,
Vathathmajan Sri Hanumanumai chennu,

Badha ozhinjudan kandu vannedanam.”

Hearing the nectar like words of Rama,
He sent Monkey warriors to all four sides,
“Let hundred thousand monkey warriors,
Go in each direction along with commanders,
And specially to the southern direction ,
Many very top people should go,
Angadha, Jambhavan, Mainda , Vividha ,
THunga , Nala , SARabha , Sushena,
And Hanuman the son of wind God,
And as soon as they do the job ,
They should all come back.”

“Adbutha gathriye neele thiranjingu ,
Muppathu nalinakathu vannedanam,
Ulpala pathrakshi thanneyum kanathe ,
Muppathu naal kazhinjingu varunnavan,
Prananthikam dandam aasu bhujikkanam,
Yenanga shekaran thannane nirnauam.”

The lady with a wonderful form should be searched,
Within thirty days and they all should return back,
He who comes after thirty days ,
Without seeing the Lady with eyes like lotus leaf,
Would suffer the death penalty ,
And this is an oath taken on Lord Shiva.

Nalu koottathodu mitham niyogichu ,
Kalame poyalum yennyachedinaan,
Raghavan thanne thozhthu arige chennu,
Bhagawathothamanum iruneedinaan,
Itham kapikal purapetta nerathu ,
Bhakthyya thozhuthithu Vayu thanayanum,
Appol I avane vere vilichadarol,
Adbutha vikramn thanum arul cheythu .

Thus after entrusting the work with four groups,
He exhorted them to go early ,
And saluted Raghava and that great devotee ,
Sugreeva went and sat near him,
And at this time when the monkeys were starting,
The son of wind God saluted Rama with devotion,
And at that time That wonderful hero Rama,
Called him separately and told him.

“Manase viswasam undavathinnu nee ,
Janaki kayil kodutheedu ithu sakhe,
Rama namangithamam anguleeyakam,
Bhaminikkullil vikalpam kalavaanai,
Yennude karyathinorkkil pramanam nee,
YEnniye matharum illennu nirnayam.”

“For developing confidence to her mind,

Oh friend give this to Janaki and gave,
The ring in which name of Rama is written.
For removing suspicion in her mind.
As far as my job is concerned ,
You are most important ,
And except you no one is there.”

Pinne adayala vakkum arul cheythu ,
Mannavan , poyaalum yennayacheedinaan,
Lakshmi Bhagawathiyakiya Sithayaam,
Pushkara pathrakshiye kondu poyoru,
Raksho varanaya ravanan vazhunna ,
Dakshina dhikku nokki kapi sanchayam,
Lakshavum , Vruthrari puthra thanayanum
Pushkara sambhava puthranum , neelanum,
Pushkara bandhava sishyanum mathulla,
Markata senapathikalumai drutham,
Nana naga nagara grama desangal,
Kanana rajya purangalilum thadhaa ,
THathra thathraiva thiranju thiranju ,
Athi sathwaram neele nadakkum dasanthare ,
Gandha vahathmaja janadhikal okkave ,
Vindhyachaladavi pukku thirayumbol,
Ghora mrugangaleyum koonnu thinnu athi,,
Krooranayoru nisa chara veerane ,
Kandu vegathodu aduthaar, ithu,
Dasa kandan yennorthu, kapi varanmaarellam,

Nishtooramayulla mushti praharena ,
Dushtane pettennu nashtamakkeedinaar,
Pankthi mukhan alla ivan yennu manase ,
Chinthichu pinneyum vegena poyavar.

Then the king told words for recognition also,
And told them , please go and he bid them farewell,
The monkey collection left towards the south,
Where the great Rakshasa who took away,
Sita who is the real Goddess Lakshmi,
Who had eyes like leaf of a lotus ,lived,
And the son of the son of enemy of Vruthra,
The son of Brahma, Neela, and the disciple ,
Of the friend of one born out of lotus,
And the other monkey commanders,
Speedily searched and searched ,
Over different mountains, towns and villages,
And in forest countries and towns,
And while they were walking in this search,
Hanuman and other monkey chiefs,
Entered the forests of Vindhya mountains,
They saw a very cruel Rakshasa hero,
Who was killing and eating wild animals,
And they speedily approached him,
And thinking that it is the ten headed Ravana,
The great monkeys killed that bad one , using.
Very severe hits by the fist, and understanding,

In their mind that it is not Ravana , they speedily went further.

[4.14 Swayam prabha gathi](#)

The way of Swayam Prabha.

Andhakaraunyamasu pukkedinaar,
Antharaa dahavum vardhichethavum,
Shuska kandoshta thalu pradesathodum,
Markata veerar unangi varandoru,
Jihwayodum nadakkunna nearthu,
Gahwaram Thatha kannayi vidhi vasaal,

They entered then a very dark dense forest,
And when their thirst increased,
And with their dry neck, throat and little tongue ,
While those monkey heroes were walking,
With a dry tongue by the turn of fate ,
There they saw a cave .

Vallee thruna guna channamayathil,
Illayalli jalamennorthu nilkkumbol,
Aardhra paksha Krouncha hamasadhi pakshikal,
Oordhwa dese parannar, athil ninnudan,
Paksngalil ninnu veenu jalakanam,
Markatanmaar athu kandu kalpichaar,

In that place covered by climbers and grass,
When they were all standing ,
Thinking that there would not be any water
Some swans and Krouncha birds with ,
Wet feathers flew out of that place,
And out of their feathers few drops,
Of water fell on the monkeys and they told.

“Nalla jalam athil undennu nirnayam,
Yellavarum nam ithil irangeduga”,
Yennu paranjoru nearthu , Maruthi,
Munnil iranginaan , mathullavarkalum,
Pinnale thannil irangi nadakkumbol,’
Kannu kananjithiruttu kondanneram,
Anyonya mothu kaiyum pidichu aakulaal,
Khinnaathayodum nadannu nadannu poi,
Chennar atheeva dhooram thathra kandithu,
Munnil aammarathi dhanya desa sthalam.

“It is definite that good water is there in it,
Let all of us get in to it.”
And when all of them told like this ,
Hanuman go in to it first and other ones,
Got in to it behind him and when they were walking,
Since there was so much darkness that they were not able to see,
They all walked together holding hands ,
And with difficulty when they were walking,

And after they travelled a long distance ,
They saw in front of them a blessed place.

Swarnamayam Manomohanam Kanmavar,
Kanninumetham aananda karam param,
Vapikalundumani maya variyaal,
Apoornakalaya atheeva visadamai,
Pakwa phalangalaal namarangalayulla,
Vrukshangal undu kalpa druma thulyamai,
Peeyusha samya Madhu drona samyutha,
Peya bhakshyanna sahithangalayulla ,
Vasthyangalundu pala tharam thathraiva ,
Vasthra rathnadhi paribhooshithangalai.

Golden, attractive to the mind, divinely joyful,
To the eyes of those who see them,
There were wells , gem studded lakes,
Which are full of very sweet water,
Trees similar to the wish giving tree of devas,
Which are bent due to the weight of ripened fruits,
Drinks which are like nectar along with honey,
Along with various tasty food articles,
And there , many palaces also were there,
Which were decorated with cloth and gems.

Maya mohanamaya divya sthalam,
Manusha varjitham , deva gehopamam,

Thathra gehe Mani kanchana vishatare,
Chithrkruthi poondu, kandar oruthiye,
Yogam darichu , jada valkalam poondu,
Yogini nischala dhyana nirathayai ,
Pavaka Jwala samabha kalarnnu athi,
Pavanayaya Maha bhagaye kandu.

That divine place was magical and pretty,
Bereft of any humans , similar to residence of devas,
And in that home , on a golden gem studded seat,
They saw a lady who was wonderful,
Who was performing Yoga , dressed in bark and with a tufted hair,
And that practitioner of Yoga was immobile and busy in meditation,
And that holy very pure great lady,
Was having the dazzle of a pure fire .

Thalkshane santhosha poorna manassodu,
Bhakthiyum bheethiyum poondu vananginaar,
SAkha mrugange kandu modham poondu,
Yogini thanum avarodu chollinaal,
“Ningal aarukuthennu parayanam,
Ingu vanneduvaan moolavum chollanam,
Yengane margam rinjavaru yennathum,
Yengine pokunnathennum parayanam.

Immediately with a mind full of joy,
Along with devotion and fear they saluted her,

That yogini seeing animals that live on a tree,
Became joyous and told them,
“Please tell me who you are?
Please tell me why you have come here?
How did you find out the way to this place?
And also tell me how you will go from here?”

Yeniva kettoru Vayu thanayanum,
Nannai vanangi vineethanai chollinaan,
“Vruthantham okkave kettalum yengilo,
Sathyamozhinju parayumarill jnan,
Uthara kosalathingal Ayodhya yennu,
Uthamamaytundoru puri bhoothale,
Thathraiva vanu Dasarathanaam nrupan,
Puthrarum undai chamanjithu nalu per,
Narayana saman Jyeshtan avargalil,
Sri Raman aakunnathennum arinjaalum,
THathajnayaa vana vasarthamai avan,
Brathavinodum , Janakathmajayaya,
Sitayam pathniydum vipina sthale ,
Modena vazhunna kalam oru dinam,
Dushtanayulla Dasasya nisacharan ,
Kattu kondasu poyeedinaan pathniye.

Hearing that , the son of wind god,
Saluted her nicely and told with humility,
“ Please hear the entire story,

And I would tell truth and only truth,
In the earth there is a city called Ayodhya,
IN the Uthara Kosala region which is very good.
There lived a king called Dasaratha,
And he had four sons ,
Of them the eldest is Rama ,
Who is equal to Lord Narayana himself,
And as per the orders of their father ,
He came to live In the forest along ,
With his brother and his wife Sita,
Who is the daughter of Janaka ,
And there when they were living in a lonely place ,
The evil minded Rakshasa called Ten headed one,
Stole and went away with his wife.

Ramanum Lakshmanakum anujanam
Bhamini thanne thiranjuna nadakkumbol,
Arkathmajanaya Sugreevane kandu,
Sakhyavum cheythithu thammil anyonyamai,
Yennathinnu agrajanakiya baliye,
Konnu , Sugrevannu rajyavum naliginaan,
Sri Ramannu athin prathyupakaramai ,
Aaranju Sitaye kandu varigayennu ,
Vanara nayakanagiya Sugreevanum,
Vanaranmaare ayachithella idavum,
Dakshina dikkil anweshippan , oru,
Laksham kapi vanaranmarundu jnangalum,

Daham poranju jala kamkshayaa vannu,
Mohena gahwaram pukkithariyathe ,
DEiva vasaal ivide ponnu vanniha,
DEviye kanayathum bhagyamethrayum,
AArennathum jnangal yethum arinjeela,
Nere yarul cheyka venam athum shubhe.

Rama as well his younger brother Lakshmana,
Met Sugreeva the son of Sun God,
When they were wandering in search of Rama's wife,
And they signed a treaty for each other's benefit.
And for that purpose Rama killed his elder brother,
Bali and also gave the kingdom to Sugreeva.
And as a return help to Rama, the monkey chief Sugreeva,
Has sent monkeys in all directions,
To search and find out Sita,
To enquire in the southern direction,
Hundred thousand monkeys were sent.
We who became thirsty , searching for water ,
Without knowing entered this cave,
As per the will of the great god.
To be able to see you lady is our great luck,
And we do not know who you are,
And oh holy one , please tell us straight about it.

Yogini thanum athu kettu avarodu,
Vegena mandasmitham poondu chollinaal,

“Pakwa phala moola jalangal okkave ,
Bhakshichu amruthapanam cheythu trupatharai,
Budhi thelinju varuvin, yennal mama,
Vruthantham aadhiye cholli tharuvan jnan.”
Yennathu kettavar moola phalangalum ,
Nannai bhujichu madhupanavum cheythu ,
Chitham thelinju devi sameepam pukku,
Badhanjali poondu ninnar anantharam,
Charu smitha poorvam anjasaa yogini,
Maruthiyodyu paranju thudanginaal.

Hearing that the Yogini told them,
Speedily with a great smile,
“Eat the ripened fruits and roots ,
Get satisfied by drinking the nectar ,
And come with a clear head to me,
And then I will tell you about my history.”
And hearing that they ate well,
The fruits and roots and drank honey ,
And with a clear mind , they went near the lady,
And stood there saluting her
And that Yogini with a pretty smile,
Started telling her story to Hanuman.

“Viswa vimohana roopiniyakiya ,
Viswakarmathmajaa Hema Manohari,
Nrutha bhedham kondu santhushtanakkinaal,

Mugdendu Shekaran thanne, athu moolam,
Divya puramidham naliginan Easwaran,
Divya samvathsaraanaam ayuthayutham,
Uthsavam poondu vasichaliha puraa ,
Thath sakhi jnan iha naamnaa Swayamprabha,
Santhatham moksham apekshichipporu ,
Gandarwa puthri sadaa Vishunu thathparaa.”

Hema the daughter of Viswa Karma was ,
A prettiest of the universe by her dance,
Pleased Lord Shiva and due to that that god,
Gave her this divine city and she ,
Lived like a celebration here for ten crore divine years,
And I am her friend called Swayam Prabha,
And I am the daughter of a Gandarwa,
A devotee of Vishnu , who always sought for salvation.

Brahma lokam pravesichithu Hemayum,
Nirmala gathriyam yennodu chollinaal,
Santhatham nee thapassum cheythirikkedo,
Janthukkal athra varugayum illallo,
Tretha yuge Vishnu Narayanan bhuvu,
Jathanayidum Dasaratha puthranai,
Bhoobhara nasartham vipina sthale ,
BHoopathi sancharichidum dasanthare ,
Sri Rama pathniye kattu koolum , athi,
Krooranayidum Dasanan akkalam.

After some time Hema entered the world of Brahma,
And she told me who was having a pure body,
You keep always doing meditation here ,
For not many animals come over here.
In the Tretha Yuga Narayana who is lord Vishnu,
Would be born as the son of Dasaratha ,
For lessening the burden of earth ,
And when that king is travelling,
The wife of Rama would be stolen by ,
The very cruel Ravana , at that time.

Janaki devi anveshanathinnai ,
Vanaranmaar varum nin guha mandire,
SAlkaricheedavare preethi poondu nee ,
Markatanmaarkku upakaravum cheythu, poi,
Sri Rama devane kandu vananguka,
Narayana swami thanne Raghuthaman,
Bhakthyaa parane sthuthichaal varum thava ,
Mukthi padam yogi gamyam sanathanam.,

For searching of that lady Janaki,
Monkeys will come inside this cave,
You treat them hospitably with love,
And also help those monkeys and then,
You go and salute God Rama ,
For that Lord of Raghu clan is himself Narayana,

And if you pray to that divine one with devotion,
You would get salvation, which is primeval and got by yogis .

AAkayyal jnan ini Sri Rama devane ,
Vegena kanmathinnai kondu pogunnu,
Ningale nere peru vazhi kootuvan,
Ningal yellavarum kannadacheeduvu,
Chitham thelinjavaru kannadacheedinaaru,
Sathwaram Poorva sthithadavi pukkithu,
Chithram vichithram vichithram yennorthavar ,
Padathiyude nadannu thudanginaaru.

So now I am speedily going to see God Rama,
And before that I have to show you the proper way,
And so all of you please close your eyes,
And with a clear mind , all of them closed their eyes,
And immediately they all reached to the forest ,
From where they had entered the cave, Wonder of wonders ,
They thought and started walking by the path.

[4.15 Swayam Prabha Sthuthi](#)

The prayer of Swayam Prabha

Yoginiyum guha vasam upekshichu,
Yogesa sannidhi pukkathu athi drutham,
Lakshmana Sugreeva sevithanakiya ,
Lakshmeesane kandu kruthwaa pradakshinam,

BHakthya sagadgam , romancha samyuktham,
Nathwaa muhur muhur sthuthwaa bahu vidham.

The Yogini left off living in the cave ,
And very fast reached in front of God of Yoga,
Who was being served by Lakshmana and Sugreeva,
And seeing the Lord of Lakshmi and after going round him,
With great devotion , with a breaking voice and horripilation,
Again and again saluted him and offered various types of prayers.

“Dasi thavaham Raghu pathe , Rajendra,
Vasudeva , Prabho, Rama , Dhayanidhe ,
Kanmathinnai kondu vannen ivide jnan,
SAmyamillatha Jagalpathe, Sri pathe ,
Jnan anekayiram samvathsaram thava,
Dhyanena nithyam thapassu cheytheedinen,
THwadroopa sandarsanartham thapo bala,
Madyaiva noonam phalitham thapo nidhe.

I am your slave , Oh Lord of Raghu clan, Oh great king,
Oh Vasudeva , Oh Lord , Oh Rama , Oh treasure of mercy,
I have come here to see you,
Oh Lord who does not have an equal , Oh Lord of Lakshmi ,
I did penance for several thousands of years,
By meditating on you for seeing you ,
The effect of my penance bore fruit today, Oh treasure of penance.

Adhyanayoru bhavantham namasyami ,
Vedhyanalla aaralume bhavan nirnayam,
Anthar bahi sthitham sarva bhootheshwapi,
Santhamalakshya madhyantha heenam param,
Maya yavanika channannai Vazhunna,
Maya mayanaya Manusha vighrahan,
Ajnanikllaal arinju koodathoru,
Vijnana morthiyallo Bhavan kevalam.

I salute you who is primeval,
It is definite that nobody can understand you,
Though you stay in and out of every being,
You are divine and are not visible to any one,
For you are living inside the screen of illusion,
You are pervaded with illusion and have a human form,
And you are one who cannot be understood by the ignorant,
For you are the form of great wisdom .

Janma rana bheethanaam adarsanam,
Sanmarga darsanam , Vedantha darsanam,
Puthr kalathra mithra artha vibhoothi kondu,
Yethrayum darpitha rayulla manushan,
Rama Ramethi Jappikayil yennume ,
Rama Namam may Japikkai varename ,
Nithyam nivrutha guna thraya maargaaya,
Nithyaya nishkinchanarthaaya they nama ,
Swathmabhiramaya nirgunaya,

Trigunathmane Sitabiramaya they nama.

You cannot be seen by those who are afraid of birth and death,

You show the good way , you show the way of Vedantha,

Those men who suffer due to the attachment ,

To son, wife , friend, wealth never chant your name Rama, Rama,

Oh God make me chant your name "Rama, Rama"

Vedathmakam kama roopina meesaanam,

Aadhimadhyantha vivarjitham sarvathra ,

Manye samam charantham poorusham param,

Ninne ninakozhinjarkku arinjidavu?

Marthya vidambhanam deva , they cheshtitham,

Chithe niroopil yenthariyavathum.

The soul of Veda , The god who can have any desired form ,

Who does not have beginning or end , Who always,

Acts in a similar way , the divine Purusha ,

Who else but you fully know about you?

Your sports is to imitate human beings,

And by thinking who can know about you,

Thwan maayayaa pihithathmaakkal kanunnu,

Chinmayanaya bhavane bahu vidham,

Janmavum karthruthwavum cheruthillatha,

Nirmalathmaavaam bhavan avasthanthare ,

Deva thiryang manujadhikalil ,

Janichevam aadhyangalaam karmangal cheyvathum ,
Nin maha maya vidambanam nirnayam,
Kalmasha heenaa , Karuna nidhe , vibho.

Due to your illusion the ordinary people see you.
Who has a divine form in various other forms,
You who do not have even little birth or duty ,
Who is the pure entity due to circumstances,
Are born as a deva, animal or man,,
Carry out the duty of that form,
Who can understand your great deeds of illusion,
Oh God without defects , treasure of mercy , oh Lord.

Medhini thannil vichithra veshathodum,
Jathanai karmangal cheyunnathum Bhavan,
Bhaktharayulla janangalkku nithyavum,
Thwal kadhaa peeusha pana sidhikkennu,
Chollinithu , chilar , mathu chilar iha,
Chollinnuthu bhuvu kosala bhoopathi,
Thannude ghora thapo bala sidhaye ,
Nirnayam yennu , chilar parayunnithu ,
Kousalyayal prarthyanamanayittiha ,
Maithili bhagya sidhikennuthu chilar ,
Srushtavu than apekshikkayal vanniha ,
Dushta nisachara vamsam odukkuvaan,
Marthyanaai vannu pirannithu nirnayam,
Pruthwiylennu chilar parayunnithu,

Bhopala puthranai vannu pirannithu,
Bhoobhara nasathinnu yennithu chilar,
Dharmathe rakshichu adharmathe neekkuvaan,
Karma sakshi kulathingal pirannithu ,
Deva shatrukkale nighrichu anbody ,
Devakale paripalichu kolluvaan,
Yennu chollunnithu divya muni janam ,
Onnum thirichariyavathum alla may.

You are the one born in this earth with peculiar ,
Form and also doing duties,
Some people say that this is for the sake ,
Of your devotes so that they can hear ,
Daily your nectar like stories and get benefit,
Some other people are saying that it ,
Is because of the great penance ,
Which was done by the king of Kosala,
Some say it is due to great prayer of Kousalya,
Some say it is for the sake of Sita's luck,
Some say that it is due to the request of Lord Brahma,
For destroying the clans of the bad Rakshasas,
That you were born as a human being ,
Definitely in this world , some say ,
That you were born as a son to the king,
For reducing the burden of this earth,
But the holy sages say that ,
You are born to protect the Dharma,
And to destroy Adharma , in the clan,

Of Lord Sun and also to kill all the enemies of devas ,
And to protect the devas and I do,
Not know which of these is correct.

Yathoruthan thwal kadakal chollunnathum,
AAdaravode kelkkunnathum nithyamai,
Noonam bhavarnavathe kadanneduvon,
Kanamavannu nin pada pangeruham,
Thwan maha maya guna badhayakayaal,
Chinmayamaya bhavad swaroopathe jnan,
Engineyulla vannam arinjeedunnathu,
Yengine cholli sthuthikunnathumham.

He who tells your story and
He who hears it with respect ,
Definitely will cross the sea of birth and death,
And he would be able to see your lotus feet,
Since my nature is tied up by your great illusion,
In what way will I be able to understand ,
Your divine form , and what words,
Should I use to pray you?

Shyamalam komalam bana dhanurdharam,
Ramam sahodara sevitham Raghavam,
Sugreva mukhya kapi kula sevitham,
Agre bhavantham namasyami sampratham,
Ramaya rama bhadraya namo nama,

Ingane cholli Swayam prabhayum veenu,
Mangala vachaa namaskaricheedinaal ,
Mukthi pradanaya Raman prasannanai ,
Bhakthyaam yoginyodu arul cheythu,
“Santhushtanaayen aham thava bhakthi kondu,
Yenthonnu manase kamkshitham chollu nee “
Yennathu kettavalum paranjeedinaal,
“Innu vannu mama Kamkshithamokkave.

Black, pretty holding a bow and arrow ,
Is Rama who is served by his brother ,
Is served by Sugreeva and other monkey chiefs,
Is standing before me and I salute him now
“ Salutations to Rama who is Rama Bhadra”,
Telling like this Swayam prabha fell,
At his feet telling auspicious greetings.
Rama who can grant salvation was pleased,
And told “ I have become happy due to your devotion,
Please tell what you desire in your mind.”
And hearing this she told,
“Today I have realized all my desires.”

Yathra kuthrapi vasikkilum thwalpada,
Bhakthikilakkam undakathirikkanam,
Thwal pada bhaktha bhoothyeshu Sangam punar,
Ulpoovil yepozhum undagayum venam,
Prakruthanmaaraam janangalil sangamam ,

Yekadhaa sambhavicheedayka manase,
Rama ramethi japikkai varename ,
Rama pade ramikkanm yen manasam.

Wherever I live and whatever period I live,
My devotion to you should be firm,
And I should have good relations always,
With all those who are devoted to your feet,
And if by chance I happen to be in the company of vulgar people,
I should chant "Rama, Rama" , in my mind ,
And my mind should get pleased with feet of Rama.

Sita sumithrathmajanvitham Raghavam,
Peetha vasthram , chapa banasana dharam,
Charu makuta kataka katee Suthra,
Hara , makara mani maya kundala ,
Noopura Hemangadhadhi vibhooshana,
Shobhitha roopam vasikka may manase ,
Mathenikkethume vendaa varam vibho,
Pathaika dussangam ullil orikkalum.

Let my mind be occupied always with ,
Raghava along with Sita and son of Sumithra,
Wearing yellow cloth , holding bow and arrows,
Wearing pretty crown, bangles , waist belt ,
Garland , gem studded fish like ear stud,
Anklet and other ornaments of gold,

Who has a shining form and ,
I do not want any other boon,
And also let me not fall in bad company.

Sri Rama devanathu kettu avalodu ,
Charu mandasmittham poondaruli cheythu,
“Yevam bhavikka ninakku Maha bhage,
Devi, nee poka badaryasrama sthale,
Thathraiva nithyam yenne dhyanam cheythu,
Mukthwaa kalebharam Pancha bhoothathmakam,
Cherumengil pramathmani kevale,
Theerum janana marana dukhangalum.”
Sruthwaa Raghthama vakhyamrutham mudaa,
Gathwaa THadaiva Bhadarasrama sthale ,
Sri Rama dewvane dhyanichirunnudan,
Narayana padam prapichathavyayam.

Hearing that , that God Rama with a pretty smile,
Told her, oh great lady, let that happen to you,
Lady , you please go to Badri asram ,
And there daily meditate on me ,
Leave out this body made of five elements,
And you will definitely join with God ,
And that will bring to an end your sorrow of birth and death,”
Hearing these nectar like words of Rama ,
She immediately went to Badari asram,

And when she meditated there on god Rama,

She joined the perennial feet of Narayana

[4.16 Angadadadhikalude Samsayam](#)

The doubt of Angadha and others.

Markata sanchayam deviye yaranju ,

Vruksha shandeshu vasikkum dasanthare m,

Yethra divasam kazhinjithennum Dara-

Puthriye yengume kandu kittaigayum ,

Chinthichu khedichu Tara suthan nija,

Bandukkalayullavorodu chollinaan.

When that group of monkeys were,

Living in dense tree forest in search of Sita,

Though many days had been past,

Since they were not able to find the princess,

Angadha after serious thought and sorrow,

Told to those who were his friends.

“Patalam ulpookuzhannu nadannu naam,

Yethum arinjeela vasaram poyathum,

Masam atheethamai vannithu nirnayam,

Bhoosuthaye kandarijathumilla naam,

Raja niyoigam anushtiyadhe Vrutha,

Raja dhanikku naam chellukil annu than,

Nigrahicheedum athinila samsayam,
Sugreeva sasanam nisophalamai varaa.

“Since we went down inside the patala,
We did not realize how many days went by,
And it is definite that the month is approaching fast,
And so far we have not been able to find Sita,
And suppose without following the orders of the king.
We return to the palace, then we ,
Would be killed, without any doubt.
For orders of Sugreeva should not go waste.

Pnne visheshichu sathru thanayanam,
Yenne vadhikkum athinilloranatharam,
Yennil avanoru sammatham yenthullathu,
Yenne rakshichaththu raman thiruvadi,
Rama karyatheyum sadhiyathe chelgil,
Mamaka jeevanam rakshikkayillavan,
Mathavinodu samanamakum nija,
Brathavu thannude bharyaye nisthrapam,
Prapichu vazhunna vanara pungavan,
Papi durathmanu yenthu aruthathathum,
Thal parswa dese gamikkunnathilla jnan,
Ippol ivide marikkunnatheyullu.

Then without any doubt , he would kill me,
Specially because I am the son of his enemy.

What special affection he has in me.
And I was initially saved by Rama,
And when I return without doing Rama's work,
He also will not save my soul.
That lord of monkeys has without shame,
Living with his brother's wife ,
Who is equivalent to his own mother,
And so I would not go anywhere near him,
And now I will die in this place.

“Valla prakaravum ningal poi kolga” yennu,
Cholli karayunna neram kapikalum,
Thulya dukhena bhaspam thudachu anbodu,
Chollinaar mithra bhavathode sathwaram,
“Dukhikkaruthu oru jathiyum ingane,
Rakshipathinnundu jnangal ariga nee,
Innu naam ponna guhayil akam pukku,
Nannai sukichu vasikkam vayam chiram,
SArva soubhagya samanwithamayoru ,
Divya puramathu deva lokopamam,
AAalum illoru nalum bhayam, sakhe,
Thareya , poka nam vaikaruthu yethume.”

Somehow all of you go” he said,
And when he was crying the other monkeys ,
Who had equal sorrow , wiped their tears
And immediately told in a friendly manner,

“ NO body should become as sad as you,
Please know that we are there to protect you,
We will go in to that cave that we visited today,
And happily let all of us live there for long,
For that is a town blessed with all types of luck,
Which is a divine city equal to city of devas,
And friend, there is no fear from anybody there,
Son of Thara , we would go there without any delay.”

Angadhan thanodu yivannam kapi kula,
Pungavanmaar paryunnathu kelkkayaal,
Ingithagnan naya kovidhan vathajan,
Angathane thazhugi paranjeedinaan,
“Yentru durvicharam, yogyamallidham,
Andhakarangal ninayaivin aarume,
Sri Raman yetham priyan bhavan yenude ,
Thara suthan yennu than manase sadaa ,
Param valarnnoru vathsalyam mundathu,
Nere daricheela jnan ozhinjarume ,
Soumithriyekkal athi priyan nee thava ,
Samarthyavum thiru vullathil undedo!”

Hearing the words of the chiefs of monkeys ,
To Angadha , the diplomat , one who is an expert,
In methodology and the son of wind god,
Hugged Angadha and told him,
“What a bad thought , this is not suitable ,

All of you please do not think of the black side,
You are most dear to Rama, and he always,
Thinks you in his mind as , my son of Thara,
And there is great growing affection for you in his mind,
And this is not known to anyone except me,
And you are dearer than Lakshmana to him,
And your ability is very much in his mind.”

Premathinu yethum ilakkam undai varaa ,
Hemathinundo nira kkedu agapeedu?
Aakayaal bheethi bhavan oru nalume ,
Raghavan pakkal ninnudai varaa sakhe ,
SAkha mrugadhipanaya sugreevanum,
Bhagawathothaman vairamillarilum,
Vyakulam ullil undakarathu yethume,
Nagadhipathmaja nandana , Kelidham.

There is no change ever in love ,
Would the colour of the gold change,
Oh friend , therefore do not have at any time,
Fear towards Rama , and the king of monkeys , Sugreeva,
Is also a very good soul who does not have enmity towards any one,
And so you should not have sorrow in your mind,
Oh son of the son of Devendra , please hear.

Jnanum thava hithathingal prasakthan,
Ajnanikal vakku ketthethum bramikoola,

Haani varaivaan guhayil vasikkennu,
Vanarogham paranjeelayo chollu ,nee,
Raghavasthrathinnu abhedhyamayonnune ,
Loka thrayathingalillennarika nee ,
Alpa mathikal paranju bodhippichu ,
Durbodhamundai chamayaruthethume .

I am also interested greatly in your welfare ,
Do not get influenced by the words of ignorant people,
Tell me , did not the monkey group tell you,
That to avoid problems, you have to live in a cave ,
Remember that there is nothing in the three worlds,
That cannot be broken by the arrow of Rama,
And so hearing the advice of ignorant people ,
You should not get in to wrong results .

AApathu vannu adutheedunna kalathu ,
Shobhikka yilledo Sajjana bhashitham,
Durjanathe kurichulla viswasavum ,
SAjjanathodu vipareetha bhavavum,
Deva dwija kula dharma vidweshavum ,
Poorva bandhukkalil vaachoru vairavum,
Vardhichu vardhichu vamsa nasathinnu ,
Karthiyathwavum thanikkai vannu koodume .

When dangers come near us,
The words of good people does not appear to shine.

The belief in the bad people ,
The enmity towards good people,
The hatred of devas, Brahmins , and duty our clan,
The enmity that we keep on our relatives ,
Would increase and increase and would lead to destruction of the clan,
And the responsibility would come on us.

Athyantha guhyam rahasyamayulloru ,
Vruthantham cholluvan kelkka nee,
Sri Rama devan manushyan alla orkkedo,
Narayanan paramathma jaganmayan,
Maya Bhagwathi sakshaal Maha Vishnu,
Jayaa sakala jagan moha karini,
Sitayakunnathu , lakshmananum Jaga
Dhadhara bhoothanayulla phaneeswaran,
Seshan , Jagat swaroopan bhuvu manisha ,
Veshamai vannu pirannithayodhyayil.

I will tell you about the history,
Which is kept hidden and is a very great secret,
Remember that Lord Rama is not a human being,
And is Lord Narayana the divine soul spread all over the world,
The Goddess of illusion is the real wife of lord Vishnu .
The one who attracts all the world and is Sita,
Lakshmana is the serpent god who carries ,
The world on his head and is Adhi sesha ,
Who has a universal form and these,

Were born in their human form in Ayodhya.

“Raksho ganathe yodukki Jagathraya ,
Raksha varuthuvaan pandu virinchanaal,
Prarthithan aakayaal parthiva puthranai,
Marthanda gothrathilartha parayanan,
Sri Kanda sevyan , janardhanan , madhavan,
Vaikunta vasi , mukundan dhayaparan,
Marthyanai vanningavatharicheedinaan,
Bruthya vargam naam paricharicheeduvaan ,
BHarthru niyogena vanara veshamai,
Pruthwiyil vannu pirannirikunnathum,
Pandu namaetham thapassu cheytheesane ,
Kandu vanangi prasadhichu madhavan,
Thannude parishadanmaarude padham,
Thanthippoosum parcharichiniyum,
Vaikunta lokam gamichu vaneeduvaan,
Vaikendathu ethethu millannu arinjeedu nee.”

For destroying the Rakshasas and to ,
Protect all the three worlds , once Lord Brahma,
Prayed and hence he was born as ,
A son of a king in the clan of the Sun God,
That one served by Lord shiva , Janardhana , Madhava ,
The liver of Vaikunta , Mukunda, the divine merciful one,
Took an incarnation as a human being,
And we are the servants to help and serve him,

And have taken the form of monkeys due to His order,
And have taken birth in this world,
Once we did great penance to the God,
And saw and saluted and got the grace of Madhava,
And he gave us the post of his assistants
For us to serve him now and go and live in Vaikunta,
And so understand that nothing needs to be delayed.

Angadanodu eevannam Pavanathmajan ,
Mangala vakkukal cholli pala tharam,
ASwasipichudan vindhya chalam pukku,
Kasyapi nokki nokki drutham,
Dakshina varidhi theeram manoharam,
Pukku mahendrachalendrapadam mudhaa.

Hanuman told several auspicious ,
Words to Angadha like this,
And consoled him and they immediately ,
Entered the Vindhya mountains ,
In search of Sita very speedily,
They reached the banks of the southern sea,
Which is very pretty and joyfully ,
Reached the Mahendra mountains.

Dustharametham agadham bhayankaram,
Dushprapamalokya markata sanchayam,
Vruthrari puthratrhmajadhikal okkeyum,

Thrastharayi athyakulam poondirunnudan,
Chinthichu chinthichu manthrichathu anyonyam,
“Yenthini cheyvathu santhatham orkka Naam.”

Difficult to cross, very deep , fearsome,
Difficult to reach for all the monkey group,
And the son of the son of Indra and all others,
Being afraid , became sad and sat there ,
And started thinking and thinking and murmured ,
To each other “What can be done by us now, let us think”

Gahwaram pukku praibramichethrayum,
Vihwalanmaarai , kazhinjithu masavum,
Thandaril mathine kandeela naam ,
Dasa kandaneyum kandu kiteela kuthra chith,
Sugreevanum theeshna dandanathre thulom,
Nigrahicheedum avan name nirnayam,
Krudhanayulla sugreevan vadhikkayil ,
Nlthyopavasena mruthyu bhavippathu ,
Mukthikku nallu namukku parththolam,
Yenitham niroopichurachu kapi kulam,
Darba virichu kidannithellavarum ,
Kalpichathingane name yennorthavar .

After going to the cave , becoming very nervous ,
And getting afraid , one month passed by,
We were not been able to see Sita ,

WE were also not been able to ,
Find out the ten headed one any where ,
Sugreeva is a king who gives severe ,
Punishment and he would surely kill us,
Compared to being killed by angry Sugreeva,
Dying by ritual fast daily ,is a way to salvation.”
Deciding like this the monkey group,
Spread Durba grass and all of them ,
Laid themselves on it thinking,
That this is what has been decided by god.

[4.17 Sampathi Vakyam](#)

Words of SAmpathi

Appol Mahenrachalendra guhantharaal,
Grudham purathu pathukke purapettu,
Vrudhanayulloru grudhra pravaranum,
Pruthwee dhara pravarothinga roopanai,
Drushtwaa parakke kidakkum kapikale ,
Thushtyaa parnjithu grudhra kuladhipan,
“Pakshamillathor yenikku deivam , Bahu.
Bhakshanam thannathu bhagyamallo balal,
Mumbil mumbil prana hani varunnathu ,
SAmpreethi poondu bhakshikkam anu dinam.

At that time from a cave in Mahendra mountain,
One hawk slowly started to go outside,

And that very old chief of hawks,
With a shape similar to the great mountain,
Saw the monkeys who were lying down,
And happily told that chief of the clan of hawks,
“To me who does not have wings ,
God has given me lot of food and this indeed is lucky,
I would eat the one who dies earlier and the next one and so on,
And happily get contended myself.”

Grudha vakyam kettu Markatougham pari-
Thrastharai anyonyam aasu cholledinaar,
“ADreewndra thulyanayoru grudhradhipan,
Sathwaram kothi vizhungum yellareyum,
Nishphalam naam marichedumarayithu,
Kalpithamaarkkum thadukkaruthu yethume,
Nammal oru karyavaum kriuthamayeela,
Karma doshangal parayavathu yenthaho ,
Rama karyatheyum sadhichathilla naam,
Swamiyude hithavum vannathillallo,
Vyartham ivanaal marikennu vannathum,
Yethrayum papikalaka thanne vayam.

Hearing the words of the Hawk , the monkeys,
Became scared and told among themselves.
“This hawk king who is like a mountain,
Would immediately eat all of us,

We are going die for no purpose,
We do not think that any of us can prevent this,
We were not able to do anything useful,
The only reason appears to be our fate,
We were not able to do any job of Rama,
And we were not able to help our master also,
We must be very great sinners ,
To be without any use being killed by him.”

“Nirmalanaya Dharmathma Jatayu than,
Nanmayorthalam parayavathallo,
Varnipathinnu pani yundavanude ,
Punyamorthaal mathorutharkku kittumo ,
Sri Rama karyartham aasu marichavan,
Cherumarayithu Rama Padambuje ,
Pakshi yennakilum moksham labhichithu,
Paksheendra vahananugraham vismayam.”

“The greatness of the very pure soul of Dharma , Jatayu ,
Cannot be described and told by us,
To describe him is difficult , if we ,
See his blessings, who else can get them?
He died for the sake of Rama’s work,
And easily managed to merge with lotus feet of Rama,
And though he is a bird , he got salvation,
The blessing of he who rides the king of birds is wonderful.”

Vanara BHashitham kettu sampathiyum,
Manasanandam kalarnnuu chodhichithu,
"Karna peeyusha samaanamaam vakkugal,
Chonnatharinnu Jatayuvellingine ,
Ningal aarenthu paraynnithanyonyam,
Ingu varuvin bhayappedaika yethume ."

Sampathi hearing the words of monkeys,
Asked them with a mind filled with joy,
"Who has told these nectar to the ear ,
Like words mentioning name of Jatayu ,
Who are you all, what are you talking with each other ,
Come near me and do not be afraid of me."

Umbar kon pouthranum anbodathu kettu,
Sampathi thannude mumbil ammaru ,
Chennu amboja lochanan than pada pankajam,
Sambhavya sammoddham ul kondu chollinaan,
"Surya kula jathanaya Dasarathan,
Aarya puthran, Maha Vishnu , Narayanan,
Pushkara nethranaam raman thiruvadi,
Lakshmananaya sahodharanum nija,
Lakshmiyaam Janakiyodum thapassinai
Pukkithu kananam thathagnaya puraa,

The grand son of Devendra heard that with love,
And went before Sampathi and prayed,

The lotus like feet of the lotus eyed one,
And with great happiness told,
“The son of Dasaratha belonging to the clan of the sun,
The Lord Vishnu , Narayana , the lotus eyed Rama,
Along with his brother Lakshmana ,
And Janaki who was really Lakshmi,
Went inside forest for meditation ,
As per the order of his father.

Kattu kondeenana thal kalamethrayum ,
Dushtanayulla dasa mukhan Sitaye ,
Lakshmananum , Kamalekshananum pirinju,
Kshoni puthri murayittathu kettu,
Talkshanam chennu thadanju yudham cheithaan,
Aa kshanadhacharnodu jatayuvaam,
Pakshi pravarana athinaal valanjoru ,
Rakshoveeran nija chandra hasam kondu,
Pakshavum vetti yaruthan athu neram,
Paksheendranum pathichaan dharani thale.

The ten faced one who is a very bad one,
Stole Sita and parting her from Lakshmana,
And Rama , when the daughter of earth,
Appealed for help, and then immediately ,
Jatayu stopped and fought with that Rakshasa,
And troubled by that chief of birds ,
That Rakshasa using the real sword called Chandrhasa,

Cut off his wings and at that time ,
The king of birds fell down on the floor.

Bharthavine kandu vruthanthamokkave ,
SAthyam paranjozhinju yennume ninnude ,
Mruthyu varaika yennu anugarahichaan, dhara,
Puthriyum , thal prasadena paksheendranum,
Ramane kandu vruthanthamariyichu,
Rama sayujyam labichithu bhagyavan.

That daughter of earth blessed him ,
That he would die only after seeing Rama,
And then informing him and because of her grace ,
That king of the birds met Rama and told all news,
And the lucky one got salvation at Rama's feet.

Arka kulothbhavanakiya Ramanum,
Arkajanodu agni sakshikamaam vannam,
Sakhyavum cheythudan, konnithu Baliye,
Sugrevanai kondu rajyavum nalginaan,
Vanaradheeswaranagiya Sugreevanum,
Janakiye thiranjasu kandeduvaan,
Dikkukal naalilum pogennayachithu ,
Laksham kapi varnmare ororo disi.”

Rama who belonged the clan of Sun God,
Signed a treaty with son of Sun god ,

With fire as witness and killed Bali,
And gave the kingdom to Sugreeva,
And Sugreeva the king of all monkeys ,
Has send hundred thousand monkeys ,
On all four directions for searching ,
And finding out Lady Janaki.

Dakshina dhikkinu ponnithu jnangalum,
Rakshivaraneyum kandathillengume,
Mupathu nalinnakathu chennidaykil,
Appolavare vadhikkum kapi varan,
Patalamulpukku vasaram poyathu,
Methu marinjeela jnangal athu kondu ,
Darbha virichu kidannu marippathinnu,
Ippol Bhavaneyum kandu kitti balal,
Yethanum mundarijittu neeyengilo,
Sita visesham paranju tharename,
Jangalude pramartha vruthanthangal,
Ingane yullonnu nee arinjeedido.”

We came towards the southern side,
And we were not able to see the Rakshasa anywhere,
If we do not return by thirty days,
The monkey Lord will kill us instantly,
Entering below the earth and searching ,
We are not able to know the time and hence,
We decided that we would die lying on Durba grass,

And by accident we found you now,
Suppose you have known any news of Sita,
Please tell us about that , and I have told you,
Our true story which is like this , please know,”

Thareya vakkukal kettu SAmpathyium,
AArooda modham avanodu chollinaan,
“Ishtanaam brathavenikku Jatayu, Janan,
Ottu naal undavanodu pirinjathum,
Innu anekayiram vathsaram koodi jnan,
Yennude sodaran vartha ketteedinen,
Yennude sodarannyi udaka Kriyakku,
Yenne yeduthu jalathike kondu poi,
Ningal cheyippin udaka karmadhikal,
Ningalkku vak sahayam cheyvaan aasu jnan.”

Hearing the words of son of Thara , that Sampathi,
With increasing sorrow told him,
“Jatayu is my dear brother , I have,
Parted with him long ,long ago,
I have not heard any news of ,
My brother for several thousand years ,
Please carry me and take me near water ,
So that I can perform the after death rites for him,
And please help me perform those rites,
And I would do you help by words.”

Appol avaneyeduthu kapikalum,
Abdhi therathu vecheedinaar aadharal,
Thal salile kulichu ,anjaliyum nalgi,
Vathsanaam brathavinai kondu sadaram,
Swasthana desathiruthinaar pinneyum,
Uthamanmaaraya vanara sanchayam,
Swasthanai SAmpathi , Janaki thannude ,
Vruthantham aasu paranju thudaniginaan.

Then those monkeys carried him and,
Kept him near the shore of the sea with respect ,
And He took bath in that water , offered salutations,
To his dear younger brother with love ,
And those good monkey crowd ,
Took him and kept him in original place ,
And that comfortable Sampathi ,
Started telling them the news of Sita.

“Thungamayidum trikutachalopari,
Lanka puriyundu madhye samudramai,
Thathra Maha asoka kanane Janaki,
Nakthanjari jana madhye vasikkunnu.
Dooram oru nooru yojana yundathu,
Nere namukku kanaam grudhran aakayaal,
SAmarthyamarkkathu langipathinnavan,
Bhoomi thanujaye kondu varum druvam.

In the tall three mountain top ,
The city of Lanka exists and in the middle is the sea,
There in the great forest of Asoka trees ,
Lady Sita is living in the middle of Rakshasis.
There is a distance of hundred yojana to that place ,
And since I am a hawk , I am able to see it,
He who has the ability to cross it,
Would definitely bring back the daughter of earth.

“Sodarane konna dushtane kollanam,
Yethoru jathiyum pakshavum illa may,
Yathnena ningal kadakkanam aasu poi,
Rathnakaram pinne vannu Raghuthaman,
Ravanan thanneyum nigrahikkum kshanaal .
Evam ithinnu vazhi yennu nirnayam.”

I should kill him who has killed my brother,
But Since I do not have wings , there is no way to do it,
By effort you would be able to cross the sea ,
And later the best among the Raghu clan,
Would kill Ravana within a second ,
And this is the only way to this , it is definite.”

Rathnakaram satha yojana visthrutham ,
Yathnena chadi kadannu Lanka puram,
Pukku Vaidehiye kandu paranjudan,
Ikkare chadi kadannu varunnathum,

Thammil niroopikka naam, “ yennorumichu ,

Thammil anuyonyam paranju thudanginaar.

The sea is hundred yojana broad,

And with effort we have to get in to the city of Lanka,

And there see Sita and tell her ,

And immediately jump back ,

Has to be done, let us discuss,”

They started discussing this among themselves.

Sampaathi thannude Poorva vruthanhangal,

Anbodu vanaranmaarodu chollinaan,

“Jnanum Jatayuvaam brathavai puraa,

Manena darpitha manasanmaarai ,

Vega balangal parikashppathinnu athi

Vegam parannithu melpoottu jnangalum,

Marthanda mandala paryantham ulpathichu,

Aartharai vannu dinakara rasmiyaal,

THalkshane theyyum pidichathanujannu,

Paksha pootangalil appol avane jnan,

Rakshipathinnudan pinnilaakeedinen ,

Paksham karinju jnan veenithu bhoomiyil ,

Paksha dvayathodu veenaan anujanum,

Pakshikalkku oru asrayam pakshamallo nijam.

Sampathi then told the earlier story of his life ,

To the monkeys with love ,

“Me and Jatayu were brothers ,
Due to competitive mentality of our prowess,
Wanting to test our speed and strength,
We flew with great speed to the top,
And reached the place of the sun,
And suffered due to the rays of the sun,
And immediately my younger brother caught fire,
And to save him under my wings , I covered him,
And made him go behind me .
And my wings got lit and I fell on the earth,
And he fell along with his two wings,
And it is true that the only protection of a bird is its wings.

Vindhyachala sirasi veenedinen,
Andhanai moonu dinam kidaneedinen,
Prana seshathal unarannoru nearthu ,
Kanayiothu chirakum karinjingane,
Dig bramam poondu desangal ariyanju,
Vibrantha manasanai yuzhayumnnangane ,
Chennen nisa kara thapasan thannude ,
Punyasramathinnu pporna bhagyodhayaal,
Kandu maha muni chollinaan yennodu,
Pandu kandullor arrive nimithamai.

I feel at the top of the Vindhya mountains,
And I lay there blind for three days,
Due to the little life , when I woke up,

I saw that both my wings were burnt.
Greatly sacred , without knowing the places,
With a completely confused mind, dragging myself,
I reached the holy hermitage of,
A saint who use to do meditation at night,
Due to the holy deeds done earlier.
The great sage saw me and told me ,
Due to recognizing me from earlier meeting.

“Yenthu Sampathe , viroopanai vannathu ,
Ithinenthu moolam amitharalapakettathum?
Yethrayum shakthanayoru ninakkinnu,
Dagdamavn yenthu paksham, paraka nee?”,
Yennathu kettu jnan yennude vruthantham,
Onnozhiyathe uniyodu chollinen,
Pinneyum koopi thozhuthu chodichithu,
“sannamai vannu chirakum Dhayanidhe,
Jeevanthe darikkendum upayam innevam,
Yennu yennodu cholli tharename.
“Why Sampathi , why have you come disfigured,
What is the reason for it, who is responsible for it?
Why this burning to you , who is very strong,
Please tell me “ and hearing that ,
I told all my story completely without ,
Leaving a single incident and with folded hands asked him,
“Oh treasure of mercy, my wings have been burnt,
Please tell me any method to eke out my life ,

Be pleased to tell me this.”

Yennathu kettu chirichu Mahamuni,
Pinne daya vasanai aruli cheythu ,
“Sathyam ullathu chollunnathundu jnan,
Kruthyam ninakotha vannam kurushwa nee,
Deham nimthamee dukham ariga nee ,
Dehamorkkil karma sambhavam nirnayam,
DEhathil ulloraham budhi kondu,
Mohad aham krutha karmangal cheyyunnu.

Hearing that , that great sage laughed,
And later mercifully he told,
“I will tell you the truth as it is,
You carry it out in a way you can,
Understand that this sorrow is due to the body,
When we think of the body , it would be affected by Karma,
Due to the feeling of me inside the body,
And due to desire we do the acts done by us.”

Mithyayulloravidhya samudbhava,
Vasthuvayullonna ahankaramorkka nee,
Chichayayodu samyukthanai varthathe,
THaparayulloraya pinda val sadaa ,
Thena dehathinnu thadathmya yogena,
Thanoru chethana vaanai bhavikkunnu.
DEhoham yennulla budhi yundai varum,

AAhantha , noonathmavinnu maayayaa ,
DEhoham adhyaiva karma karthaham,
Ithyahantha, sankalpichu sarvadaa jeevanum,
Karmangal cheythu phalangalaal badhanai,
SAmmohamarnnu janana maranamaam,
SAmsara soukhya dukhadhikal sadhichu,
Hamsa padangal marannu chamayunnu.

From the illusion called negative wisdom
Is born the thing that is called pride(egoism?),
And it exists along with the shadow of existence.
Like a red hot piece of burning iron,
By merging itself with the body,
It exists as the body with action,
And we would start thinking that "I am the body",
And have a feeling that I am responsible for all actions,
Thinking like this , every living thing,
Does duties and gets tied up by the fruits from it,
Deceiving one self and gets involved in ,
Birth , death , pleasure in life , sorrows ,
And completely forgets anything about the divine soul.

Melpottumasu keezhpottum bramichu athi,
Thalparavaan punya ppathmaka swayam,
"Yethrayum punyangal cheythen valare jnan,
Vithanu roopena yajna dhanadhikal,
Durgathi neeki sukhichu vasikkanam,

Swargam gamichhu” , yennukalpichirikkave ,
Mruthyu bhavichu sukhichu vaazhum vidhou ,
Uthamangam kolla veezhum adho bhuvi.

Going up or going down but startled,
The one who searches for his own good deeds and sins,
“I did lots of good deeds which merit rewards ,
AS per the money I have , I did sacrifices and gave charities ,
And I want to go to heaven and live there happily,
He thinks and decides on this course ,
But death comes to him when he is living happily,
And his head will fall down on earth,

Punyamodungiyaal indu than mandale ,
Chennu pathichu neehara samethanai,
Bhoomou pathichu salyadhikalai bhavichu,
Modhamul kkondum vazhum chiratharam,
Pinne purushan bhujikkunna bhojyangal ,
THanne chathur vidhamai bhavikkum balal,
Yennathil onnu rethassai chamanjathu,
Chennu Seemathini yonitilai varum.

“When the good deeds are completely used up,
He falls on the moon and from there along with snow,
He falls on the earth and becomes different grains,
And lives in that form for some time,
And then the grains are eaten by man,

Which would form in to four types of food ,
And one of them would become the seed,
And would enter the vagina of woman.”

Yoni rakthathode samyukthamai vannu,
Thane jarayu pariveshithavumaam,
Yeka dinena kalarnnu kalalamam,
Yeki bhavichalathum pinne mellave ,
Pancha rathram kondu budhbudhakaaramam,
Pancha dhanam kondu, pinne yadha kramam,
Mamsa pesithwam bhavikkum athinnathu,
Masardha kalena pinneyum mellave ,
Pesi rudhira paripluthamai varum,
AAsu thasyaa mangurolpathiyum varum,
Pinne yoru pancha vimsathi rathriyaal,
Pinneyoru moonu masena sandhikal ,
Angangal thorum kramena bhavichedum,
Anguli jalavum nalu masithinaal.

That seed would mix with the blood of Vagina ,
Any by itself would be coated with an outer covering,
Within a day it would mix and would become a foetus,
And after that slowly within five nights ,
It takes a form of a bubble and with five days
It would slowly get flesh and muscles,
And in another fortnight again slowly,
It would have a body where blood is circulated,

And it would also get the organs ,
Progressively in another twenty five days ,
And in another three months joints would be formed,
And get every organ in a progressive manner,
And the magic of fingers would happen in the fourth month.

Danhangalum nakha pankthiyum guhyavum,
SAndhikkum nasika karna nethrangalum ,
Pancha masam kondu , Sashta mase puna ,
Kinchana polum pizhayathe dehinaam,
Karnoyachidram bhavikkum athi sphutam,
Pinnemedropa sthanapi payukkalum,
Sapthame mase bhavikkum , punarudan,
Gupthamayoru sira kesa romangal ,
Ashtame masi bhavikkum , punarapi ,
Pushtamayidum jatara sthalanthare .

The teeth, nails and private organs and also,
The nose , ear and the eyes would form in fifth month,
In the sixth month, with great deal of accuracy,
The hole of the ear would be formed,'
In the seventh month the penis , vagina,
Belly button, anus hole would be formed,
And in the eighth month immediately ,
The hair on the head and body would,
Be formed and the body would become strong.

Ombathaam mase valarum dinam prathi,
Kambam kara charanadhikalkkum varum,
Panchame masi chaithanyavaanai varum,
Anjasaa jeevan kramena dine dine,
Nabhi suthrathalparandrena mathavinaal,
SApekshamaya bhukthanna rasithinaal ,
Vardathe garbhagamaya pindam ,muhur,
Mruthyu varaa nija karma balathinaal.

In the ninth month the foetus will grow daily,
And the hand and feet will develop movements,
From the fifth month consciousness will develop,
And increase day by day by the food that ,
Goes in to it through the little hole,
At the joining of umbilical chord,
And the foetus inside the womb would grow,
And death will not come to it by strength of Karma.

Poorva janmangalum kamangalum nijam,
SARva kalam niroopichu niroopichu ,
Dukhichu jatara vahni prathapthanai,
Thal karanangal paranju thudanginaan.

The previous birth and the passions are true,
And thinking and thinking of these ,
And suffering due to the heat of the fire in the stomach,
The foetus Started thinking the reasons for that.

“Pathu noorayiram yonikalil ,
Janichethra karmangal anubhavicheham,
Puthra Dara artha bandhukkal sambandavum,
Yethra noorayiram koti kazhinjithu,
Nithya kutumba bharanaika asakthanai,
Vitham anyayamai arjithanwaham ,
Vishu smaranavum cheythu kondeela jnan,
Krishna krishnethi japichil orikkalum,
Thal phalamellam manubhavicheedunnathu ,
Ippol ivade kidannu jnan ingane,
Garbha pathrathil ninnu yennu bahya sthale,
Kelpodenikku purapettu kollavu,
Dushkarmam onnume cheyunnathilla jnan,
SAlkarma jalangal cheyyunatheyullu,
Narayana swami thanne yozhinju ,
Mathareyum poojikkayilla jnan yennume.”

We suffered our karma being born in million vaginas,
And many billions of billions relationships,
With son , wife , wealth and relations have been passed,
Due to the attachment to looking after the family,
I earned money by very many unjust means,
And also never ever thought of Lord Vishnu,
Had I never chanted even once “Krishna, Krishna” ,
And my suffering is because of the result of that ,
Lying in this place at this time.

Once I get out from this womb with strength ,
I would not do any bad actions,
And would do only all good actions,
And I would not chant at any time ,
Any other name except that of Narayana.

Ithyadi chinthichu jevanum ,
Bhakthyya bhagaval Sthuthi thudangedinaan,
Pathu masam thigayum vidhou bhoothale ,
Chitha thapena pirakkum vidhi vasaal ,
Suthi vathathin balathinaal jeevanum,
Jathanaam yoni nirandrena peedanvitham.

Like this that living thing thought,
And started praying God with devotion,
And after ten months , due to pressure of fate ,
With great sorrow , it takes birth and falls down on earth,
Through the vagina by the force of the wind of birth with great pain.

Palyamanopi Matha pithakkanmaraal,
Balyadi dukhangal yenthu cholluvathum?
Youvana dukhavum vardakhya dukhavum,
SArvavum ortholam yethum poraa sakhe,
Ninnal anubhoothamsyullthu enthinnu,
Varnichu jnan parayunnu vrudhaa balaal,
DEhoham yennulla bhavanaya maha-
Mohena soukhya dukhangal undakunnu,

Garbha vaasadhi dukhangalum janthu varga,

Udbava nasavum deha moolam sakhe.

Though you are being looked after by mother and father ,

There is no option for suffering the sorrow of childhood,

Similar is the pain in youth and that in old age ,

Thinking about it all these are difficult to tolerate,

Why did I describe in detail all these ,

Which have been initiated by your own self

Due to the feeling, "I am body" which is a great illusion,

The pleasure and sorrow come in this world,

For the sorrow of living in the womb, and the ,

Birth and death of all beings, the root is the body.

Sthoola sookshmathmaka dehadwayalparam,

Meleyiripahathma paran kevalan,

DEhadhikalil mamthwam upekshichu,

Moham ahannuathma jnaniyai vazhga nee.

Shudham sadaa santham athmaanaam avyayam,

Budham para Brhamam anandam adwayam,

SATHyam sanathanam nithyam nirupamam,

Thathwamekam param nirgunam nishkalam,

SACHinmayam sakalathmakam eeswaram,

Achyutham sarva jaganmayam saswatham,

Mayavinirmuktham menu ariyum neram,

Maya vimmo ham akalum yellavanum,

Prarabdha karma veganu roopam bhuvi,

Paramarthyathmanaa vazhuga nee sakhe.

Much above this micro and macro body,
Is the divine soul and so,
Leave out me and mine in body and others,
And wipe out attachment and live as the expert of divine,
Pure , always peaceful , non decaying to the beings,
Wise , divine Brhamam, joyful with no two to it,
Truth , primeval , perennial and without any comparison,
Only philosophy , divine , without characters, undivided ,
Pervaded with divinity, present in all souls and God,
Achyutha, pervading all over universe and permanent,
And that which frees you from illusion, and at the time,
When you know this , the ignorance
Due to illusion will disappear to all
And so live in this world suiting yourself to the ,
Debt load of Karma and live truthfully , my friend.

Mathoru upadesavum parayaam thava ,
Chethu dukham mana kombil undakolaa,
Trethayuge vannu Narayanan bhuvu ,
Jathanayeedum Dasaratha puthranai,
Nakancharendrane nigrachichu anbody,
Bhaktha janathinnu mukthi varuthuvaan,
Danda karanyathil vaazhum vidhou balal,
Chandanayulla dasasyanaam Ravanan ,
Pundareekolbhoothayagiya Sitaye,

Pandithanmaaraya rama soumithrakal,
Ver pettirikunna nerathu vannu,
Than aapathinai kattu kondu pom maayaa.

I will also tell you one more advice ,
Do not have even little sorrow in your mind.
In the Tretha yuga Lord Vishnu would ,
Be born in earth as the son of Dasaratha,
For killing all Rakshasa and with love,
To give salvation to his devotees,
And when he is living in Dandaka forest ,
The angry ten faced Ravana ,
Would come when, the learned Rama and Lakshmanawere away,
And would steal Sita who was born out of a lotus due to a danger to him.

Lankayil kondu vecheedum Dasaanthare ,
Pankaja lochanaye thiranju yetheeduvan,
Markata Raja niyogathal kapi kulam,
Dakshina varidhi theera dese varum,
Thathra samagamam ninnodu vanararkku,
Yethum oru nimithenanissamsayam,
Yennalavarodu cholli kodukka nee,
THanvangi vazhunna desam dhayaa vasaal,
Appol ninakku pakshangal navangalai,
Udbhavichedum athinilla samsayam.

When that lotus eyed one is kept in Lanka,

A group of monkeys deputed by the king of monkeys,
Searching for her would come to the banks of the southern sea,
And there these monkeys will meet you,
Due to some reason or other without any doubt,
And then you please tell them ,
The place where she is kept and by mercy,
You would develop new wings at that time,
And there is no doubt about this.

Yenne paranju bodhippichingane ,,
Munnam nisakaranaya maha muni,
Vannathu kanmin chiragugal puthanai,
Yenne vichithrame, nannu nannethrayum,
Uthama thapasanmaarude vakhavum,
SAthyamallathe varikayellunnume ,
Sri Rama deva kathamrutha mahathmyam,
AAralum orthaal ariyavathu yellethum.

That sage who was earlier one who makes night,
Told and made me understand these.
Please see that new wings have grown up,
What a great wonder , good and very good,
The words of great and pure sages,
Would always turn to be true,
If we think about the greatness of,
The nectar like story of Rama,
Nobody would understand it fully.

Rama namamruthathinnu samanamai,
Mamake manase mathu thonnellaho,
Nallathu men mel varename ningalkku,
Kalyana gathriye kandu kittename,
Nannai athi prayathnam cheygil aarnavam,
Innu thanne kadakkai varum nirnayam,
Sri Rama nama Smruthi kondu samsara,
Varannidhiyekaaukkunithevarum,
Rama bharya aalokanrthamai pokunna,
Rama bhakthanmaram ninglkku orikkalum,
SAgarathekadaneduvaan yethum oru
Aakulam undakailla oru jathiyum,
Yennu paranju parannu maranjiththu,
Athyunnathanaya sampathi vihayasaa.

I am not able to think in my mind about anything,
Comparable to the nectar like name of Rama,
Good things should again and again happen to you,
Let you be able to find the lady of auspicious build,
If you put in great efforts, even today,
You will be able to cross the sea without any doubt.
By meditating on the name of Rama , all people ,
Cross the ocean of birth and death in domestic life,
For you who are going in search of the wife of Rama,
Since you are devotees of Rama , there would ,
Never be any type of problem or pain to cross the sea.”

Saying this the very huge Sampathi ,

Flew and disappeared in the sky.

4.18 Samudhra langana chinta

Thought of crossing the sea.

Pinne kapi pravaranmaar Kouthukathodum,

Anyoyanyam aasu paranju thudanginaar,

Ugram maha nakra chakra bhayamkaram,

Agre samudram aalokya kapikulam,

Yengane naam ithine kadakunna ,

Vaarengum maru kara kanaanum illallo,

AAvathallathathu chinthichu khedichu,

Chavathinnu yenthavakasam kapikale,

Later the chiefs of monkeys with great eagerness,

Started talking with each other ,

The collection of monkeys saw in front of them the sea

Which was Terrible , fearful , full of groups of crocodiles,

And said, "How can we cross this sea for,

We are not even able to see the other shore,

Why should we think and worry about an impossible,

Things and then die , Oh monkey friends."

SAkra thanayathanujanaam angadhanSugrreva, Rama

Markata nayakanmarodu cholinaan,

“Yethrayum vega balamulla sooranmaar,
SAkthiyum vikramamum paramundallo ,
NIngal yellavrkum , mennal ivaril
Vechingu vannu yennodu oruthan parayanam,
Jnan ithinnu aalennavanallo nammude,
Pranane rakshichu kollunnathum drudam,
Sugreeva Rama soumithrikalkkum bahu,
Vyagram kalanju rakshikunnathum avan.”

Angadha the son of the son of DEvendra,
Told the monkey chiefs,
“All of you are heroes with great speed and strength,
And have lot of strength and valour,
One among you should come and tell me,
“I am capable for doing this job,
And can firmly save the lives of all of us,
And I am also capable of removing the great sorrow,
Of Sugreeva, Rama and Lakshmana,
And also protecting them all.”

Angadhan ingane chonnathu kettavar,
THangalil thangalil nokkinaar yevarum,
Onnum paranjela orutharum,Angadlam,
Pinneyum vanaranmarodu chollinaan,
“Chithe niroopichu , ningalude balam,
Prathyeka muchyathaam udyoga poorvakam.”

Hearing what Angadha told them,
All of them were seeing each other,
And did not speak out, then Angadha,
Again told the monkeys,,
“Estimate your strength in your mind,
And tell with preparation about yourselves.”

Chadaam yeniku dasa yojana vazhi,
Chadaam irupathennikku, yennoru kapi,
Muppathu chadaam yenikennu paranum,
Appadi nalpathaam yennu mathevanum,
Anpathu, arupathu , ezhpathumaam,
Enpahu vecheedinen,
thu chadaam yenikku yennoruvanum,
THonnoru chaduvan dandamilleku,
Yennu arnavamo nooru yojanayundallo,

I can jump a distance of ten yojanas,
I can jump twenty yojanas, one monkey told ,
Another told I can jump thirty yojanas,
And another said I can manage forty,
Fifty, sixty, seventy ,another one said,
I can jump eighty, without pain,
I can jump ninety but the sea,
Is one hundred yojanas broad.

“Ikkanda nammil aarkkum kadakkavathalli,
Kadal, markata veerare, nirnayam,

Munnam trivikraman moonnu lokangalum,
Channanai moonu adiyai alakkum vidhou,
Youvana kale peruparayum kotti,
Moovezhu vattam valathhu vecheedinen,
Varadakya grasthanayen idhanim ,
Lavanabdhi kadappanumilla vegam mama,
Jnan irupathi onnu vattam pradakshinam,
Danavarikku cheythen dasa mathraya,
Kala swaroopanaam easwaran thanude,
Leelakal ortho;am adbudam yethrayum.”

Among all the people whom we see here,
No one can cross this sea, definitely, oh monkey heros,
Once upon a time Lord Trivikrama hiding his form measured,
All the three worlds by his three steps,
And as a young one then, I played a big drum ,
And went round him twenty one times,
And today being caught in the grasp of old age,
I do not have the speed to cross this salt ocean,
I went round twenty one times Lord Vishnu,
Within ten seconds and when we think about it,
The sports of god who has the form of time,
Is very greatly wonderful.

Itham ajathmajan chonnathu kettathinnu,
Utharam vruthrari pouthranum chollinaan,
Ingottu poruvaan dandamundakilaam,

SAmarthyamilla matharkkum yennakilaam.”

Samarthyamundu bhavan ithinnenengilum,

Bruthya janangal ayakkuka illennume ,

Bruthyaril ekanundam mennathe varu,

AArumeyilla samarthyam anasanam,

Deekshichu thanne marikka nallu vayam.”

When the son of Lord Brahma told like this,

The grand son of Devendra said,

“ I can definitely jump to there,

But It would be difficult for me to jump back.

May be all other people do not have ability to do it.”

Even if you have the capability to do this,

Your assistants will not allow you to do it,

And that would mean one of them has the capability,

And if none of them have the ability,

Then it would be better for us to ,

Observe fast as a penance and die,”

THareyan yevam paranjor anantharam,

Sarasa sambhava nandanam chollinan,

“Yenthu jagal prana nandanam ingane,

Chinthichirukkunnathu yethum parayathe ,

Kuntanai thanne irunnu kalagayo?

Kandeela ninne yozhinju mathu aareyum,

Dakshayani garbha pathrasthanayoru,

SAkshaam maha deva bheejamallo bhavan,”

After son of Thara told like this,
The son of Brahma told as follows,
“Why is it the son of wind God is silent,
Thinking and thinking and not telling anything,
Should he sit like this without any zest?
I am not finding any one except you,
For you were once in the womb of Parvathi,
And are you not the seed of Lord Parameswara.

Pinne vathathmajan aakayum undavan,
Thannodu thulyan bala vegam orkkilo,
Kesariye konnu thapam kalanjoru,
Kesariyagiya vanara nadannu,
Puthranai anjana pettulavayoru,
Sathwa guna pradhaanan bhaavan kevalam,
Anjana garbhachythanai avaniyil,
Anjasaa jathanai veena neram bhavan,
Anjooru yojana melppottu chadiyathum,
Jnan arinjirikkunnathu manase.

Later you became the son of wind god,
And you are equal in speed and strength to him,
And later you were born as son to,
Anjana and Kesari, the monkey chief,
Who killed an elephant to get out of pain.
You have more of pious character,

And I know that as soon as Anjana gave birth to you ,

You jumped five hundred yojanas to the top.

Chanda kiranan udichu pongum neram ,

Mandalam thanne thudu thde kandu nee ,

Pakwam yennorthu bhakshippan adukkayaal,

SAkrande vajram yethu pathichathum ,

Dukhichu maruthan ninneym kondu poi,

Pukkithu patalam appol TRimuthikal,

Mupathu mukkoti vanavar thammodum ,

Ulpala sambhava puthra vargathodum,

Prathyakshmai vannu anugrahicheedinaar,

Mruthyu varaa loka nasam varumbozhum,

Kalpantha kalathumilla mruthiyennu,

Kalpichannilakkam varaa nirnayam,

Aamnaa sarartha moorthikal chollinaar ,

Namnaa Hanuman ivanennu saadaram.

At the time when the Son god was rising ,

Seeing the entire area as extremely red,

Thinking that it is ripe, when you were ,

Approaching to eat it, you fell,

Due to the hit of Vajrayudha of Indra,

And then the sad wind god took you,

And hid himself in the Patala ,

And then the divine trinity ,

Along with thirty three crores,

Of devas, and the sages like Narada ,
Came before you and blessed you,
That you will not die even when the world is ending,
And even when the deluge comes you would not die,
And definitely there is no change to this.
And the lords of The Veda told,
He would be known as Hanuman.

Vajram hanuvilethu murigayaal,
Acharithrangal marannitho manase?
Nin kayil aalayo thannathu Raghavan ,
Anguleeyam athum yenthinennorka nee,
Thwal bala veerya vegangal varnippathin yi,
Prapanchathingal aarkkum mammalledo?

Since the vajrayudha broke your collar bone(Hanu),
Did you forget all these stories in your mind.
Did not Rama give to you specially,
The ring, please think , why he gave it?
Nobody in this world would be capable
Of describing your strength valour and speed.

Itham vidhi suthan chonna neram Vayu,
Puthanumuthaya sathwaram preethanai,
Brahmandamasu kulungu maru onnavan,
SAmmaadhaal Simha nadham cheytharulinaan,
Vamana moorthiye ppole valarnnavan,

Bhoomidharakaranai ninnu chollinaan.

As soon as the son of Brahma told this,
The son of wind god got up greatly pleased,
And with pride made a roar of a lion,
By which the entire universe shook,
And like God Vamana he started growing,
And became like a mountain and told.

Langanam cheythu samudaratheyum pinne,
Lanka puratheyum basmamaakki kshanaal,
Ravanane kulathodum odukki jnan,
Deviyeyum kondu poruvan ippozhe,
Allaikilo Dasakandane bandhichu ,
Mellave vama karathil yeduthudan,
Kooda thrayathodu Lanka puratheyum,
Kooda valathu karathilakki kondu,
Ramanthike vechu Kai thouzthutheeduven,
Ramanguleeyam yen kaiyil undakayaal,

I will cross the ocean and then,
And within a second turn the city of Lanka in to ashes ,
And completely destroy Ravana with his clan,
And would bring Lady Sita with me,
Otherwise I will imprison the ten headed one,
And carry him in my left hand ,
And also carry city of Lanka with its three mountains,

In my right hand , bring them here,
And keep them at the feet of Rama and salute him.
Because I am having the ring of Rama with me.

Maruthi vakku kettoru vidhi suthan,
AARooda kouthukam chollinnan pinneyum,
“DEviye kandu thirye varuga nee ,
Ravananodu yethirtheeduvaan pinneyaam,
Nigrahicheedum dasasyane Raghavan,
Vikramam kaatuvvan anneram aamallo,
Pushkara margena pokum ninakkoru,
Vighnam varaayga, Kalyanam bhavikka they,
Marutha devanum undarige thava ,
Sri Rama karyarthammaayallo pokunnu.”

Hearing the words of Hanuman , The son of Brahma,
With increasing happiness told again,
You see the lady Sita and then come back,
You can oppose Ravana later ,
Rama will kill the ten headed one,
And at that time you can show your valour ,
To you who is travelling through the sky,
Let not any problems come , Let auspiciousness come to you,
As the wind god also would be near you,
Because you are going for doing a job to Rama.”

Aaseervachanavum cheythu , kapi kula maasu,

Pogennu vidhichoranantharam,
Vegena poi mahendrathin mukaleri,
Nagariye pole ninnu vilanginaan ,

With a words of blessing that clan of monkeys ,
Gave him permission to go and,
He speedily climbed up the Mahendra mountain,
And he appeared like a Garuda(eagle) there.

Itham par anjariyochoru thathayum ,
Badha modhathodu irunnathakkalame

The parrot which told like this,
Sat with great happiness at that time.

Ithya Adhyathma Ramayane Uma Maheswara samvadhe ,
Kishkinda kandam samaptham

Thus ends the chapter on Kishkinda ‘
Which occurs in discussion between Shiva and Parvathi ,
From the Adhyathma Ramayana.

Sundara Kandam

5.Sundra Kandam
The pretty chapter

Transliteration and Translation by
P.R.Ramachander

(While crossing the sea , Hanuman is stopped by Surasa to test his prowess , later the sea God sends the mountain Mainaka to provide him rest , which he refuses and later his shadow is caught by a Rakshasi called Simhika , whom he kills and reaches Lanka. There he meets Lanka Lakshmi who is the guardian of the city , defeats her , enters the city

and finds out Sita , At that time Ravana who has a dream of what is going to happen wanting to quicken the process of his salvation taunts Sita and even gets ready to kill her. His wife Mandodhari prevents him. Afterwards Hanuman hiding on a Simsupa tree tells the story of Rama to gain the belief of Sita, talks to her , gives her hope , destroys the garden, kills several members of army of Ravana and then kills Aksha Kumara , son of Ravana. He is then tied by Indrajit , another son of Ravana using his Brahmastra. Hanuman talks philosophy to Ravana and is sentenced to death and by the intervention of Vibheeshana , it is reduced to setting fire to his tail. He escapes from the Rakshasas with a burning tail and burns the city of Lanka, bids farewell to Sita, jumps back and tells Rama what he has done. It is believed that reading only this chapter gives same benefit as reading the entire Ramayana)

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Sakala suka kula vimala thilakitha kalebhara ,
 Sarasya peeyusha sara sarvaswame ,
 Kadhaya mama kadhaya mama kadakal athi sadaram,
 Kakulstha leelakal kettal mathivaraa.

Oh parrot who is pure and best among all parrot clans,
 The complete nectar of the best of worlds ,
 Please tell me , please tell me , my story which is pretty,
 For however much we hear the sports of Rama ,
 It would never seem to be sufficient.

Kili makalodu athi sarasamithi Raghu kuladhipan,
 Keerthi kettiduvaan chodichanantharam,
 Kala mozhiyum, azhakinodu thozhthu cholledinaal,
 Karunya murthiye chinthichu manase,
 Hima shikhari suthayodu chirichu Gangadaran,
 Yengilo kettu kolga yennarul cheythu.

After asking the parrot to tell about ,
 The very interesting fame of the lord of Raghu clan,
 And that one , with pretty lispng toungue saluted and told,
 To Parvathi thinking of that epitome of mercy,
 Lord Shiva smiled and told , If so please hear.”

5.1 Samudra Langanam

Crossing of ocean

Lavana jala nidhisathaka yojana visthrutham,
Langichu lankayil chelluvaan Maruthi,
Manuja parivruda charana nalini yugalam mudhaa,
Manase chinthichurappichu nischalam,
Kapi vararoda amitha bala sahitham mura cheythithu,
“Kandu kolvin ningal yengil yellavarum.

Hanuman prepared to go to Lanka by crossing
The treasure of salt water which was hundred yojanas * broad,
Meditated with a very firm mind,
On the lotus like feet of the chief of man,
And told the chief of monkeys with great power ,
“ If it is so, All of you please see,”
*approximately about 2 miles

Mama janaka sadrusan aham athi Chapala mambare ,
Maanena pokunnitha asaresaalaye,
Aja thanaya thanaya sara sama madhika saahasaal,
Adyaiva pasyami Rama pathneem aham,
Akhila jagadadhipanodu viravil ariyippan,
Yingu adhya krutharthanayen krutharthosmyaham,
Pranatha jana bahu jana marana haranamakam,
Prana prayana kale nirooppavan,
Jani marana jala nidhiye viravodu kadakkum,
Ajjanmanaa kim punasthasya dhoothosmyaham.

In the sky I would be extremely fast like my father,
And I am going with dignity to the house of the Rakshasa ,
With the energy similar to the arrow of son of the son of Aja* ,
And there I would see the wife of Rama,
And I will tell that speedily to the lord of all universe,
And today I am satisfied , I am satisfied,
I salute him whose name removes many births and deaths ,
And those who think of him at the time of death,
Would easily cross the ocean of births and deaths ,
And as I am his emissary and so crossing this will not be a problem.

*Dasaratha is son of Aja

“THadanu mama hrudhi sapadhi Raghu pathiranaaratham,
Thasya aaguleeyavum undu sirasi may,
Kimapi nahi bhayamudhadhi sapadhi tharithum ningal,

Keesa pravarare, khediyaikethume ,”
Ithi pavana thanayan ura cheythu valum nijam,
Yethumuyarthi parathi karangalum ,
Athi vipula gala thalavum aarjavamakki ,
Ninnakunchithaamgriyay oordhwa nayanana,
Dasa vadana puriyil nija hrudayavum urappichu ,
Dakshina dikum aalokya chaadinaan.

Also in my heart , always the lord of Raghu clan is there,
And in my head his ring is there ,
And so why should there be fear for crossing this sea speedily,
Oh chief monkeys , do not grieve.”
After telling like this the son of wind god ,
Lifted his tail to the top and spread his hands ,
And making his broad neck straight,
Slightly bent his feet , with eyes seeing upward,
And concentrating his mind on the town of Ravana,
And aiming at the southern direction jumped.

5.2 Marga Vignam
Obstacle of the path.

Pathaga pathirivapavana suthan adhavihayasaa,
Bhanu bimbaa bhayya pokum dasanthare ,
Amara samudhaya manila thanaya bala vegangal,
AAlokya chonnar pareekshanartham thadhaa,
Surasayodu pavana sutha sukha gathi mudakkuvaan,
Thoornam nadannithu naga jananiyum.

When the son of wind God was flying like Garuda,
Along with the great luster similar to the Sun God,
The devas wanting to test the strength and speed of the son of wind God,
Unusually told Surasa to create an obstacle in his path,
And speedily that mother of Nagas(serpents) reached there.

Thwaritha manilajamathi balangal arinjathi ,
Sookshma drusyaa varigennathu kettaval,
Gaganapathi pavana sutha java gathi mudakkuvaan,
Garvena chennu thal sannidhou mevinaal,
Kadina tharamalari yaval avanodu ura cheythu,
“Kandeelayo bhavan yenne kapi vara ,
Bhaya rahitham ithu vazhinadakkunnavarkale,
BHakshipathinnu maam kalpichathu easwaran,
Vidhi vitham masanamihanoonamdhy thwayaa ,
Veeraa , visappu yennikku yetham undennorkka nee,

Mama vadana kuharamathil viravinodu puka nee ,
Mathonnumorthu kaalam kalyaikedaa.”

Knowing about the great strength of Hanuman ,
And hearing that he is coming with clear vision,
For creating a blockade to the son of wind god in the sky,
She went and proudly stood before him,
And shouting in a very hard way , she told him,
“Oh great monkey , did you not see me,
God has told me to eat those ,
Who travel this way without fear,
And due to your fate , you are going to be my food today,
Oh valorous one, remember that I am having a great hunger ,
And so please enter my mouth speedily,
And do not waste time thinking of other things.

Sarasa mithi rabhasatharam adanu surasa giram,
SAhasaal kettu anilathmajan chollinaan,
“Aham akhila jagadadipan amara guru sasanaal,
AAsu Sitanweshanathinnu pokunnu,
Avale nisachara puriyil viravinodu chennu,
Kandu adhya vaa swo vaa varunnathumundu jnan,
Janaka nara pathi duhithyacharitham akhilam drutham,
Chennu raghupathiyodu ariyichu jnan,
Thava vadana kuharamathilapagatha bhayakulam,
Thathparyamutkondu vannu pukkeduvan,
Anyathamaka thaliril orupozhuthum mariveelaha ,
Masu margam dehi , devi, namosthuthe.

Hearing these saucy , strong words which,
Fell from the mouth of Surasa, the son of wind god told,
“I for carrying the order of the lord of all worlds,
Am going speedily in search of Sita.
I have to go fast and see her in the town of Rakshasa,
And I would be returning back today or tomorrow from there,
After seeing her and after telling the story of the daughter of Janaka,
To the Lord of the Raghu clan , I would willingly come,
And enter the very fearful mouth of yours,
And since I do not tell a lie at any time,
Speedily give me the way, Oh lady , salutations.

Thadanu kapi kula varanodu avalum ura cheythu,
“DAhavum kshuthum porukkaruthr thume,”
“Manasai thava sudrudam ithi yadhi sapatthi saadaram,
Vaa pilarnidennu “ Maruthi collinaan

Athi vipulamudalum oru yojanaayamai,
Yasu uga nandananninnathu kandaval ,
Athiladhika thara vadana vivaramodu anakulam,
Madbutthamaivanchu yojana vistrutham.

Then she told to the great monkey,
“I am not able to tolerate my thirst and hunger ,”
“If you have made up your mind strongly,
Please open your mouth” said Hanuman,
Seeing that the son of wind god ,
Is standing with huge body of one yojana broad,
She made her mouth much bigger,
And wonderfully made it five yojana broad.’

Pavana thanayanum mathinnu jjadithi Dasa yojana,
Parimithi kalarnnu kanayorantharam,
Nijamanasi guru kuthukamodu Surasayum thadhaa,
Ninnal yirupathu yojana Vayumai,
Mukha kuharam athi vipulam ithi karuthi , Maruthi,
Muppathu yojanavannamai mevinaan,
Alamilamitha yam amalan aruthu jaya marrkkumennu,
Anpathu yojana vaa pilarneedinaal,
Athu pozhuthu pavana suthan athi krusa sareeranai,
Angushta thulyanai ul pukku arulinaan.

The son of wind god immediately became of ,
A size of ten yojanas and afterwards,
With a great joy in her mind that Surasa,
Stood with a mouth of twenty yojanas size,
Hanuman thinking that her mouth is very big,
Stood with a size of thirty yojanas,
Thinking that this is sufficient as he is a pure one,
And victory cannot be there for both ,
She opened her mouth fifty yojanas wide,
And at that time the son of wind god ,
Became to a size of a thumb entered her mouth .

Thadanu laghu tharam avanum uru thara thapo balaal,
Thathra purathu purappettu chollinaan,
“Srunu, Sumukhi, Sura sukha pare, Surase , Shubhe,
Shudhe , Bhujanga mathave, namosthu they ,
SAranamihacharanasarasija yugalameva they,
SAnthe , Saranye , Namasthe , Namosthutte.

Then he who was light due to the strength of his penance ,

Started to go outside and told her ,
“Hear , pleasant faced one, One who is interested in happiness to devas,
Hey Surasa, Hey mother of snakes, my salutation to you,
I surrender to the lotus like feet of yours,
Oh peaceful one, One who gives help , Salutations, salutations to you.

Plavaga parivruda vachananisa mana dasanthare ,
Perthum chirichu paranju Surasayum,
“Variga , thava jayam athi sukhenam poi chennu nee ,
Valla bha vruthantha mullavannam mudhaa ,
Raghupathiyodau akhilam ariyikka thal kopena,
Rakshoganatheyum yoke yodukkanam,
Arivathinnu thava balaviveka vegadhikal,
Aadhitheyanmaar ayachu vanneham,”
Nija charitha makhilam avanodariyichu poi,
Nirjara lokam gamichaal Surasayum.

At the end of the words of that monkey chief,
Enjoying and laughing , that Surasa told,
“Come , you have won , go with pleasure ,
And get the true story of Sita,
And go and tell it to the chief of Raghu clan,
You have to also kill all the Rakshasas,
To understand your strength and wisdom,
I have come as sent by the devas ,
Thus telling the real story , she went ,
To the land of devas , that Surasa.

Pavana suthanadha gaganapadhi garuda thulyanai,
Paanju paaravaara meethe gamikkumbol,
Jalanidhiyum achala varanodu cholledinaan,
“Chennu nee salkarikkanam kapeendrane ,
SAGara nara pathi thanayanmaar yenne valarkkayaal,
Sagaramennuchollunithillavarum,
THadabhi jana bhavan ariga Raman thiruvadi,
Thasya karyarthamaipokunnathumivan,
Idayilorupathanamavannilla thala karanaal ,
Ichaya pongi thalarcha theerthidenam.

Then the son of wind god rushed through the sky,
Like a Garuda and when he was going above the ocean,
The sea god told the great mountain as follows,
“You should go and be hospitable to the monkey chief,
Since the son of SAGara king helped me to grow ,
I am called Sagara by all people ,

Please understand that Rama belongs to that family,
And since this one goes for doing his job,
And since he does not have any place to rest,
You should of your own accord come out and remove his tiresomeness.”

Mani kanaka mayan amalannaya Mainakavum,
Manusha vesham darichu cholledinaan,
“Hima sikhari thanayan aham ariga , Kapi veera nee,
Yenmelirunnu thalarchayum theerkkedo,
Salila nidhi sarabha samayakhalaal vannu jnan,
Sadavum dahavum theerthu poykolkedo,
Amrutha sama jalavum ati Madura Madhu pooravum,
AArdhra pakwangalum bhakshichu kolga nee.”

The very pure Mainaka studded with gold and gems,
Came in the form of a human being and told,
“Please know that I am the son of Himalayas, Oh monkey hero,
You please sit on me and get rid of your tiresomeness,
I have come here because I was sent by the ocean,
And please get rid of your tiredness and thirst and then go,
Please eat soft ripe fruits ,nectar like water ,
And very sweet honey from me.

Alamalamitharu tharuthu Rama karyarthmai,
AAsu pokum vidhou parkarathu engume,
Peruvazhiyilasana sayanangal cheykennathum,
Perthu mathonnu bhavikkayennullathum,
Anuchitham itharika Raghu kula thilaka karyangal,
Anbodu sadhichozhin ozhinju aruthonnume ,
Vigatha bhayamini viravaadinnu jnan pokunnu,
Bandhu salkaram parigrahiuhenaham.

This is sufficient, know that, when you go on a job of Rama,
On your way you should not stay in any place ,
And also sleep on the way as well take food,
Or do any other things not related to the job , as is not proper,
And do the duties of the chief of Raghu clan,
Without any fear I am going with speed ,
And I have accepted your hospitality as a friend.

Pavana suthan ivayum ura cheyhtu than kaikalaal,
Parvathaadheeswarane thalodinaan,
Punar avanuanila sama muzhari nata kondithu,

Punya janendra puram prathi sambramaal,
Thadanu jala nidhiyil athi gabheera desalaye,
Santhatham vanezhum chaya grahinyum,
Saridhaipanu upari parichodu poikunnavan,
Than nizhal aasu pidichu nirthedinaal.

After saying this the son of wind god patted ,
That king of mountains gently,
And then he started moving similar to the wind,
Towards the city of Rakshasas with excitement,
At that time , a shadow catcher living always,
Very deep in the ocean,
Caught and stopped the shadow of him ,
Who goes far above the sky.

Athu pozhuthu , mama gathi mudakkiya thar ,
Yennithantharaa paarthu keezhpottu nokkedinaan,
Aathi vipuala thara bthara bhayakaranye kandalavu,
Angripathena konneedinaan thaalkshane ,
Nizhalathu pidichu nirthi konnu thinnunna,
Neechayaam Simhikaye konnanatharam,
Dasa vadana puriyil viravodu poyeduvaan ,
Dakshina dikku nokki kuthicheedinaan.
Charamagiri sisrasi raviyum pravesichithu,
Charu Lanka gopuragre Kapeendranum.

At that time examining as to who put a stop,
To his way , Hanuman saw down,
And seeing a very big lady with fear inducing form,
He kicked and killed immediately,
That Simihika who used to catch the shadow ,
And kill and eat the beings who were killed,
And Hanuman left towards the city ,
Of the ten faced one quickly ,
And jumped towards the southern direction.
The sun entered the hill of its death,
And the chief of monkeys reached the pretty spires of Lanka.

Das vadana nagara mathi vimala vipula sthalam,
Dakshina varidhi madhye manoharam,
Bahula phala kusuma dasa yutha vitapi sankulam,
Vallee kruthavrutham paksha mruganvitham,
Mani kanaka mayam amara pura sadrusa mambudhee ,
Madhye trikootachalopari Maruthi,
Kamala makal charitham arivathinnu chennu anbody,

Kandithu Lanka nagaram nirupamam.

The city of the ten faced one was very pure and broad,
Situating in the middle of the pretty southern ocean,
It was full of plenty of fruits, flowers and densely grown trees,
Containing several type of climbers, and great population of birds and animals,
Full of gold and gems, similar to the city of devas,
And Hanuman went inside the city of the three hills,
Which is in the middle of the sea,
For finding out the story of the daughter of lotus,
And saw the matchless city of Lanka.

Kanaka virachitha mathil kidangum pala tharam,
Kandu kadappan paniyennu manase,
Paravasathayodu jadithi pala vazhi niroopichu,
Padmanabhan thanne Dhyanichu mevinaan,
Nisi thamasi nisicharapure krusa roopanai,
Nirjara dese kadappan yennorthavan,
Nija manasi nisichara kulariye dhyanichu,
Nirjara vairi puram gamicheedinaan.

Seeing the wonderful golden wall and different type of moats,
He decided that it was difficult to cross and quickly,
Thought of various plans to cross them,
And meditating on Lord Vishnu,
He thought that he can enter the town of Rakshasas,
At night taking a very tiny form,
And thinking about Rama, the enemy of Rakshasa clan,
Trtd to enter the town of the enemy of devas.

5.3 Lanka Lakshmi Moksham

Salvation to the Lakshmi of Lanka.

Prakruthi Chapala num adhika chapalamachalam mahal-
Prakaravum murichu aakaravum marachu,
Avani makal adimalarum akathaliril orthu kondu,
Anjananandan anjasaa nirbhayam,
Udal kadukinodu samam, idathu kaal mumbil vachu,
Ullil kadappan thudangum dasanthare,
Kadina tharam alariyuru rajani chara veshamai,
Kanaithasu Lanka sriyeyum thadhaa.

Without delay speedily crossing the big outer wall,
Hiding his form and meditating on the feet of daughter of earth,
Immediately that son of Anjana without any fear,

Made his body similar to a mustard,
And keeping his left leg in front ,
Was trying to cross and at that time,
He could see the Lanka Lakshmi (guardian angel of Lanka)
With a form of a Rakshasi and shouting with big voice .

“iviide varuvathinnu parakenthu moolam Bhavan,
Yekanai chorano chollu ninvanchitham,
Asura sura mara pasu mrugadhi janthukkal,
Mathakku me vannu koodaa jnan ariyathe.”
Ithi parusha vachanam modananju THadchithu,
Yere roshens thadichu kapeendranum,
Raghu kulaja vara sachivavama mushti,
Praharena pathichu vamichathu chorayum.

Sir, Please tell me the reason for coming here,
Alone , Please tell me whether you are a thief,
Asuras, devas , men , and all type of animals,
Cannot come here without my knowledge”,
Coming with these undesirable words
She hit Hanuman and the monkey king hit back,
And due to the fist of the emissary of the one from Raghu clan,
She fell down and vomited blood.

Kapivaranodu aval yezhunethu cholledinaal,
“Kandenado thava bahu balam sakhe ,
Vidhi vihitham ithu mama puraiva dhathavu than,
Veera , paranjithennodu munnme ,
“sakala Jagadadhipathi sanathanan Madhavan,
SAkshaal Maha Vishnu moorthi Narayanan,
Kamala dala nayanan avanayil avatharikkum mul-
Karunya moshta vimsathi paryaye.”

She stood up and told that great monkey,
“Friend I just saw your great strength,
This is due to my fate, long time ago Lord Brahma has
Oh valorous one , told me about this ,
“Lord Madhava who is the lord of all worlds , who is perennial,
Who is the real Maha Vishnu , the Narayana ,
Who has lotus like eyes will take an incarnation in the world,
In the twenty eighth section of this eon.”

Dasaratha nrupathi thanayanai mama prarthanaal,
Treta yuge darma deva raksharthamai,
Janaka nrupa varannu makalai nija mayayum,

Jaathayaam pankthi mukha vinasathinnai,
SArasiruha nayanan ataviyil adha thapassinai,
SAbbrathru bharyanai vazhum dasanthare ,
Dasa vadhanan avani makaleyum apaharichudan,
Dakshina varidhi pukkirikkunna naal,
SAPadhi Raghuvananodu arunjannu sachivyavum,
SAmbhavikkum , puna Sugreeva saasanal ,
SAkala disi kapikal thiravan nadukkunnathil,
SAnnadhanai varum yekan thavanthike ,
Kalaham avanodu jjadithi thudarum alavethrayum,
Katharayai varum neeyennu nirnayam.

As a result of my prayer in treata yuga,
For protecting the dharma as well as devas,
He would be born as the son of Dasaratha,
The true goddess of illusion would be born as daughter of Janaka,
For the destruction of the ten headed one.
That lotus eyed one would come to the forest for penance ,
Along with his brother and wife and while he is living there,
The ten face one would steal the daughter of earth,
And during the time he would come with her inside the southern sea,
A treaty would be signed between Rama and son of Sun god,
And due to the orders of that Sugreeva ,
When all the monkeys are wandering and searching,
One of them would come prepared and meet you,
And there would be a fight with him soon,
And there is no doubt that you would become weak and tired.

Rana nipunanodu Bhavathi thadanavum kondu,
Rama dhothannu nalkenam anujnayum,
Oru kapiyodoru divas am adi jjadithi kolgil nee ,
Yodi vangi kolga “ yennu virinchanum,
Karunayodu gatha kapatamai niyogikkayaal,
Kathirunnen ividam pala kalavum,
Laghu gathiyodu ini oridarozhiye nada kolga nee,
Lankayum ninnal jithyaithinnedo

You would get a beating from the expert in war,
And then you should give him permission,
Any day when you get a beating from monkey ,
Do retreat , “ said Lord Brahma to me,
Since he told this with mercy and without any conditions,
I was waiting at this place for a long time ,
And now go without any problem any where ,
And today Lanka has been won over by you.”

Nikhila nisichara kulapathikku maranavum,
 Nischayam metham aduthu chanjithu ,
 Bhagawad anuchara , Bhavathu bhagyam Bhavan,
 Ini paarathe chennu kandeduga deviye,
 TRidasa kula ripu dasa mukhantha puravare ,
 Divya leelavane padapa sankule ,
 Nava kusuma dala sahitha vitapiyutha , Simsapa,
 Nama vrukshathin chuvattil athi sudhaa ,
 Nisicharikal naduvil azhalodu maruvidunnedo,
 Nirmala gathriyum janaki santhatham ,
 Twaritham aval charitham mudan avanodu ariyikka poi,
 Ambudhiyum kadannu ambaranthe bhavan,
 Akhila jagadahipathi Raghuthaman pathu maam,
 Asthu they swasthi thathyuthamothamsame ,
 Laghu vachana Maduram ithi cholli maranjithu ,
 Lankayil ninnu vangi malar mangayum.'

The death of the chief of the clan of Rakshasas,
 Has very much neared , Oh servant of god,
 Let there be good luck to you,
 Please go and see without any problem the lady Sita,
 In the private quarters of the ten headed ,
 Enemy of Rama, , in the divine entertainment garden,
 Which is full of trees , which are full of,
 New flowers , fruits and trees ,
 Below a tree called Simsapa(irumul) ,
 With great sorrow , in between several Rakshasis,
 The pure bodied Sita is always sitting with great pain,
 You go immediately and tell her story to him,
 BY crossing the sea by the way of the sky,.
 Let good come to you . oh great crown of monkeys,
 Telling these sweet and simple words ,
 That lady of the flower disappeared from Lanka.

5.4 Sita Sandarsanam

Seeing of Sita

Udaka nidhi naduvil maruvum trikudadri mel,
 Ullangethe abdhou pavanathma janmanaa,
 Janaka nara pathi vara makalkkum Dasasyanum,
 Chemme virachithu vama bhagam thulom,
 Janaka narapathi dduhithru varanu dakshangavum,
 Jathanennakil varum sukham dukhavum.

On the three mountains in the middle of the sea,
When the son of wind god crossed the sea,
To the blessed daughter of Janaka and to the ten faced one ,
The left side of their body twitched *,
And to the son in law of king Janaka the right side twitched,
Showing that to any one born , good and bad will come

*Twitching of left side is good omen for females

And bad omen for males.

Thadanu kapi kula pathi kadannithu Lankayil,
Thanathi sookshma sareeranai rathriyil,
Uditha ravi kirana ruche poondoru lankayil,
Okke thiranjaan oridamozhiyathe.

Then the chief of monkeys entered Lanka at night ,
With a body which was very small,
And in the Lanka which was decorated by rising sun,
He searched in all places without leaving any place.

Dasavadana mani nilayamayirikkum mama,
Devi yireppedam yennorthu Maruthi,
Kanaka mani nikara virachitham puriyil yengume,
Kananju Lanka vachanam ortheddinaan,
Udamayodum asura puri kanivinodu cholliyor,
Udhyana dese thiranju thudanginaan.

Thinking that Sita Devi would possibly be,
In the gem studded palace of Ravana,
Which is built by gold and gems ,
He searched in all places and not finding her there,
Remembered the merciful words of Lanka Lakshmi,
And with diligence started searching ,
In all garden places in the town.

Upavanam amrutha sama salilayutha vapiyum,
Uthunga soudhangalum gopurangalum,
SAhaja sutha sachiva bala pathigal bhavanangalum,
Souvarna sala dwaja pathakangalum,
Dasa vadana mani bhavana shobha kanum vidhou,
Digpala mandiramdikruthamai varum.

With parks , lakes with nectar like water ,
High buildings with spires,
Homes of friends, sons ministers and commanders,
With golden coloured peacock and flags ,

To look, the gem studded palace of the ten faced one ,
Appeared to be much better than palaces of guardians of directions.

Kanakamani rachitha bhavangalil yengume ,
Kananju pinneyum neele nokkum vidhou,
Kusuma chaya surabhiyodu pavanan athi goodamai,
Kooda thadanju kooti kondu poyudan,
Upavanamuruthara tharu pravarangalum,
Unnathamayulla simsapa vrukshavum,
Athi nikatam akhila jagadeeswari thanneyum ,
AAsuganasu katti kodutheedinaan.

When he was not able to find her out,
In any of those mansions studded with gold and gems,
And when he was further searching everywhere,
The wind along with the aroma of flowers , secretly,
Took him along with him,
To a garden with densely grown trees,
And to one of the very highly grown Simsapa tree ,
And very near to it the Goddess of all universe ,
Was shown to him by the wind god himself.

Malina thara chikura vasanam poodu dheenayai,
Maithili than krusa gathriyai yethrayum,
Bhaya vivasa avaniyil urundum sadaa hrudhi,
Bharthavu thanne ninachu ninachalam,
Nayana jalamanavaratham ozhugi ozhugi pathi,
Namathe Rama Ramethi japikkayum,
Nisi charikal naduvil azhalodu marum easwari,
Nithya swaroopiniye kandu Maruthi,
Vitapi vara sirasi nibida chanthargathan,
Vismayam poondu maranjiruneedinaan

Wearing a very dirty hair and cloths and looking pitiable.
That Sita who was having a very thin form,
Due to great fear rolled on the earth and ,
Thinking and thinking of her husband ,
Always shedding copious tears from the eyes,
And chanting her husband's name as "Rama, Rama",
She was living with great fear between the Rakshasis,
And Hanuman saw that ever pretty one ,
And climbed to the top most portion of a tree ,
And hid himself behind its dense foliages.

Divasakara kulapathi Raghuthaman thannude ,

Deviyaam Sitaye kandu, Kapivaran,
Kamala makal akhila Jagadeeswari thannudal,
Kanden , krutharthasmyoham krutharthasmyoham,
Divasakara kulapathi Raghuthaman karyavum,
Dheenathayenniye SAdhichithunnu jnan.

That monkey after seeing Sita , the wife of Rama,
The best among Raghu clan and the lord of the clan of Sun God,
Thought, I have seen the body of the daughter of lotus,
And the goddess of all universe , I am blessed, I am blessed,
I have completed the job of the best among Raghu clan and
The lord of the clan of the Sun God, without any suffering to myself.

5.5 Ravanande Purappadu

The starting of Ravana.

Ithi palavum akathaliril orthu kapivaran,
Ithiri neram irikkum dasanathare ,
Asura kula vara nilayanathim purathu ninnu,
AAsu chila ghosha sabdhangal kelkkai,
Kimidhamithi sapadhi kisalaya chala nileenanai,
Kedaval ddeham marachu maruvinaan,
Vibudha kula ripu Dasamukhan varavethrayum ,
Vismayathode kandu kapi kunjaran.

When that monkey chief was thinking about various things,
And after a little time has passed,
He heard certain sounds ,
From outside that place belonging to asuras,
Thinking what they are and hidden by leaves and not moving,
He continued to hide his insect like small body,
And that chief of monkeys saw with wonder ,
The coming of ten faced one who is the enemy of devas.

Asura sura nisicharavarangana vrundavum,
Adbuthamayulla srungara veshavum,
Dasa vadan anavaratham aka thaliril undu" than,
DEha nasam bhavikkunnathenneswaraa ,
SAkala jagadadhipathi sanathanan sanmayan,
SAkshaal mukundaneyum kandu kandu jnan,
Nisitha thara sara sakalithanganai kevale,
Nirmalamaya bhagwat padambuje.

Along with the crowd of deva , asura and Rakshasa maidens,
Dressed in a wonderful passionate manner ,

Came the ten faced one in whose mind there was a thought,
“Oh God when will this body die,
When I would be able to see and see,
That real Mukunda who is the Lord of all universe ,
Who lives forever , One who has a good mind,
With my body with holes made of arrows ,
And reach the very pure lotus like feet of that God.”

Varadanajamarumamruthananda poornamaam,
Vaikunta rajyam yenikkennu kittunu,
Athinnu batha samayamidhamithi manasi krutha,
Jnan amboja puthriye kondu ponnedinen,
Athinum oru paribhavamoduzhari vannela,
Vanayur vinasa kalam namukkaagatham,
Sirasi mamalikhithamihamarana samayam drudam,
Chinthichu kandal athinilla chanchalam,
Kamala janumariyaruthukaruthum aval aarkkume ,
Kala swaroopanaam easwaran than matham.

Thinking that it is time for me to get to Vaikunta ,
Which is full of blessed people and nectar like joy
And deciding that time has arrived for that,
I went and brought the daughter of lotus,
And He has not reached here wandering after being hurt by that,
So that the time for my death will arrive quickly.
The writing on my head has already fixed my time of death,
And it is not possible to think and find it out,
And even the god born of lotus also does not know it,
And it is decided by the god whose form is time.

SAthatham akathalirilva karuthi Raghunadhane ,
Swathmanaa chinthichu chithichirikkave ,
Kapikal kulavaran avide yasu chillum mumbe ,
Kandithu rathriyil swapnam Dasananan,
Raghu janana thilaka vachanena rathrou varum,
Kashil kapi varan Kamaroopanvithan,
Krupayodoru krumi sadrusa sookshma sareeranai,
Kulsnam puravaramnwishya nischalam.

Like this when he has kept Rama within him,
And think and think within his mind about him,
Before the chief of the monkey clan has reached there ,
That Ravana saw a dream at night ,
As per the words of Rama , during one night will come ,
One monkey who can take any form he likes ,

With mercy but with a micro form similar to an insect,
After searching the whole city ,

Tharu nikara vara sirasi vannirunnadharaal,
Thar magal thanneyum kandu Ramodantham,
Akhilam avalodu batha, paranjadayalavum,
AASu koduthudan aswasipichu pom.

He would sit with respect on a top of a tree ,
And tell the story of Rama to the daughter of earth,
And after telling the entire story , he would give her mementos,
And he would console her before going away.

Athu pozhuththil avan arivathinnu jnan chennu kandu,
AAdhi valarthuvan vaang mayasthangalaal,
Raghupathi yodathum avan seshamariyichu,
Ramanumingu kopichudane varum,
Rana sirasi sukhamaranam athi nisithamayulla ,
Rama saramethu yenikkum varum drudam ,
Paramagathi varuvathinnu paramorupadesamaam,
Pandhavithu mama parkkayillethume,
Sura nivahamatha bala vasaal sathyamai varum ,
Swapnam chilakku chilakalamokkanam.

At that time to make him know , I would go ,
And increase her sorrow by the arrows of my words,
And he will later tell it to the lord of Raghu clan,
And Rama would get angry and would come here immediately
And in the war I would get a pleasant death,
By the very sharp arrows of Sri Rama, definitely,
And this would be the only way as far as I know,
For getting divine salvation is the divine teaching,
And for some people dreams would come true,
By the decision made by the gods.

Nija manasi palavum ithi viravodu nirroopichu,
Nischithya nirgamicheedinaan Ravanam,
Kanaka mani valaya kadakangadha noopura,
Kanchi mukha bharanaravaamanthike ,
Vivasa thara hrudayamodu kettu nokkum vidhou ,
Vismayamammaru kandu purobhavi ,
Vipudha ripu nisichara kuladhipan than varavu,
Yethrayum bheethanai vannithu Sithayum.

Thinking about several such things in his mind,

And deciding on a course Ravana started from there,
And hearing the sound of gem studded gold bangle , shoulder crest ,
Anklets, belt and various other ornaments,
With a very heavy heart , Sita was greatly surprised ,
And the coming of the chief of Rakshasa clan,
Made Sita extremely scared.

Urasi javumuru thudagalaal marachadhi
Poonduthamangam thazhthi vepadhu gathriyai ,
Nija Ramana nirupama sareeram nirakulam,
Nirmalam dhyanichirikkum dasanthare ,
Dasavadanan yuga sara paravasathayaa samam,
Devi samipe thozhuthiruneedinaan.

When she hiding her breasts by her thighs and fear stuck,
And bending low her head and with a shivering body ,
And meditating on the real form of Rama ,
Who is pure, incomparable , serene and pure,
Then that ten faced one along with passion,
Came and stood near the lady and saluted her.

5.6 Ravanande Ichabangam
Ravana's disappointment

Anusarana Madura rasa vachana vibhavangallal,
Aananda roopiniyodu cholledinaan,
"Srunu , Sumukhi, thava charana nalini dasaosmyaham,
Shobhana sheele , praseeda praseeda may,
Nikhila jagadadhipam suresam aalokya maam,
Ninnile nee maranju yendhiruneeduvaan,
Thwairtha mathi kuthukamodum onnu nokkedu maam,
Thwal gatha manasan yennariga nee.

He told that lady who had a joyful form,
With conformed words of sweetness and excitement,
"Hear, Good faced one , I am slave to your pretty feet,
Oh lady with pretty character, Be kind, kind to me,
The chief of all worlds and the lord of devas has come here,
Why should you hide yourself in yourself,
With speedy and increased joy, please look at me,
And understand that I am attracted to you.

BHavathi thava ramanam api dasaratha thanujane,
Parthaal chilarkku kaanaam chilappozhedaa,
Pala samayam akhila disi nannai thiragilum,

Bhagyavthaam api kandu kittaa param,
Sumukhi, Dasaratha thanayanaal ninakkethume,
Sundari , Karyamillennu darikka nee
Oru pozhuthum avannu punar onnilum aasayilla,
Orthaal oru gunavum illa omale,
Sudruda manavarathaupagrhanam cheygilum,
Soobru, suchiram aruge vasikkilum ,
Thava guna samudayamalivodu bhujikkilum,
Thalpariyam ninnil illa avanethume.

Oh ,lady your husband who is the son of Dasaratha,
If searched only some people would be able to see him,
And many times he would not be available inspite of good search,
And we cannot see any one as lucky as him,
Oh good one, By the son of Dasaratha you do not have,
Oh pretty one , any use whatsoever, please understand,
At no time he has any interest in anything,
When we think about it , it is useless, darling,
Oh lady with a lovely brow even though you always embrace him tightly,
And go and always live near him,
He enjoys the collection of your good qualities.
But he does not have any interest in you.

Saranam avanoru varum orikkalum illinee,
Ssakthi viheenan varikayum illallo,
Kimapi nahi bhavthi karaneeyam bhavthiyaal,
Keerthi heenan kruthagnan thulom nirmaaman,
Madarahithan ariyaruthu karuthumalavaarkkume,
Mana heenan priye , panditha maanavan,
Nikhila vana charanivaha Madhya sthithan brusam,
Nishkinchana priyan , bedha heenathmakan,
Swapachanumoravani sura varan avanokkumee,
Swakkalum gokkalum bedamilethume,

At no time there is any support to him from any one,
And that one who has no strength will not come here,
Whatever you have to do you are not doing?
He who does not have fame , one who is not grateful,
One who is mostly indifferent , one who does not have enthusiasm,
And darling he is having a bad mind , He is not learned ,
And lives amidst the beings of the forest
He is a friend of the poor , he does not have difference
Between the low and high and so he does not have difference,
Between a low born and a high born Brahmin,
And also he does not have difference between dog and a cow.

Bhavathiyeyum oru sabara tharuniyeyum aathmanaa ,
Parthu kandal avanilla bhedham priye,
Bhavathiyeyum aka thaliril ila avaniha marannithu,
Bharthavine parthirunnathu mathi,
Thwayi vimukhanavan isamathinnu nahio samsayam,
Thwaddhasada sohamadhya bhajaswa maam,
Kara gatham, oru amala mani varam udan upekshichu,
Kachathe yenthu kamkshikkunnathomale ,
Sura danuja dithija bhujapasarogandharava ,
Sundari vargam paricharikkum mudhaa,
Niyatham athi bhaya sahitham amitha bahumaanena ,
Nee mal parigrahamai maruveedugil.

Oh darling for him there is no difference ,
Between you and a lowly huntress maid,
In his mind you are not there as he has forgotten you,
Stop this waiting for your husband ,
He does not like you and there is no doubt about that,
And I am praying to you that I am your slave ,
Throwing away a pure gem of high pedigree ,
Darling why are you after a stone made of mica ,
Beauties belonging to deva, asura , Rakshasa,
Naga , Apsara and Gandharwa clans
Would always be serving you with,
Discipline , fear and great respect ,
If you definitely become my wife.

Kalayarathu samayam miha cheruthu veruthe mama ,
Kanche , Kalathramai vaazhga nee santhatham,
Kala mozhigal palarum iha vidu panikal cheyyum,
Akkalanum pediyundenne manohare ,
Purusha ganamiha manasi karuthu puruhuthanaal,
Poojyanaam punya pumaan yennariga maam,
SArasamanusara sadayamayi thava vasanugam,
Soujanya Soubhagya sara saraswame,
SAraseeruha mukhi , charana kamala pathithosmyaham,
SAnthatham pahi maam, pahi maam , pahi maam,”
Vividamithi dasa vadanam anusarana poorvakam,
Veenu thozhuthu apekshichor anantharam,
Janaka jayum avanodu athin idayiloru pul kodi,
Jatha rosham nulliyittu cholledinaal.

“Now we should not spend time unnecessarily,
Oh darling, you live always as my wife,

Even that Yama whom many ladies serve,
Is really afraid of me , Oh pretty one,
And know that Indra who is regarded by the mind of men,
Thinks that I am worshipful and blessed,
Oh my all who is friendly and lucky,
Oh lady with a lotus like face , I fall at your lotus like feet,
Always look after me , look after me , look after me.”
Like this when Ravana was talking to her in various obeying ways,
And after which he saluted her by falling her feet and requested ,
Then the daughter of Janaka pinched a grass growing in between them,
And put it in between them and talked .

Savithru kula thilakan atheeva bhethyaa bhavan,
SAnyasiyai vanniruvarum kanathe ,
SAbhaya mathi vinayamodu suneeva haviradware ,
SAhasathodu maam kattu kondeelayo,
Dasavadana sudruda manuchitham ithu ninayka nee ,
Thalphalam nee than anubhavikkum drudam,
Dasarathaja nisitha sara dalitha vapushaa bhavaan,
DEham vinaa yamalokam pravesikkum.

You being terribly afraid of the gem of the clan of the sun God,
Did you not come as a saint , and without both of them seeing you,
With great fear and humility , like a bitch entering the hall of a Yagna,
And stealing the fire , you came abruptly and stole me from there ?
Remember ten faced one this is definitely not properly done.
Definitely you would suffer for the ill effects of that ,
With a body split by the arrows sent by the son of Dasaratha,
Soon you will be entering the world of Yama without a body.

Raghu janana thilakam oru manjanithu mananase ,
Rakshasa raja , ninakku thotham balaal,
Lavana jala nidhiye Raghu kula thilakanusramam,
Langanam cheyyum mathinilla samsayam,
Lavasamayamodu nisitha vishikha paripaathena,
Lankayum bhasmamakkedum araksanaal,
Sahaja sutha sachiva bala pahthikalodu koodave ,
Sannamaam ninnude sainyavum nirnayam.

Oh king of Rakshasas , You think in your mind ,
That the gem of the clan of Raghu is a man,
And you may think like this , but ,
That the gem of Raghu clan would cross this sea,
And within a second by sending sharp and powerful arrows,
He would turn the city of Lanka in to ashes within half a second,

Along with your friends, their sons, ministers and commanders,
He would definitely destroy your army.

Avan avana nipuna tharan avanibhara nasasanan,
Adhya dhathavu apekshichathu karanam,
Avatharanam avanithala mathil athi dhayaparan,
AAsu cheytheedinan ninne yodukkuvaan,
Janaka nrupavarannu magalai pirannen aham,
Chemme yithinnu oru karana bhoothayai,
Ariga thava manasi punar ini viravinodu vannu,
AAsu maam kondu pom, ninneyum konnavan.

He is an expert in protection and due to the request,
Of Brahma to lessen the burden of earth ,
That merciful one has taken incarnation in this earth,
To destroy you and I was born as daughter to Janaka,
To become a causal factor for this,
Understand in your mind that he would come quickly ,
And take me back after killing you.

Ithi Mithila nrupathi makal parusha vachanangal kettu,
Yethavum krudhanayoru Dasananan ,
Athi Chapala kara bhuvu karaalam karavaalam,
AAsu bhooputhriye kolluvaan onginaan,
Athu pozhuthil athi karunayodu Maya thanujayum,
AAthma bhartharam pidichadikkinaal.

Hearing these rough words from the daughter of Mithila,
The ten faced one became very angry,
And in his trembling hands he took a fearsome sword,
And held it up for killing the daughter of earth,
And at that time with great mercy the daughter of Maya*,
Caught hold of her loving husband and pacified him.

*Mandodhari wife of Ravana.

Ozhigozhiga Dasa vadana , srunu mama vacho bhavan,
Ollathe karyamoraika mooda prabho,
THyaja manuja tharuniye orudayavarumenniye,
Dheenamai dukichatheeva krusangiyai,
Pathi viraha paravasayodumiha paralaye,
Parthu pathivruthyamaalkambya Raghavam,
Pakal iravu nisicharikal parusha vachanam kettu,
Paaram vasam kettirukkinnathum ival,
Durithamithiladhikamiha nahi nahi sudurmathe,
Dushkeerthi cherumo , veerapumsaam vibho,

Sura danujadithijabujagapsaro gandarawa,
Sundari vargam ninakku vasa gatham.”

Stop from doing it , oh ten faced one, hear my words oh my lord,
Oh foolish lord , do not think about jobs which should not be done ,
Leave out this human female, who does not have any one,
Who is pitiable , very sad and having a thin body,
Who With a sorrow due to parting with her husband is worried and in another’s house,
Who is observing virtuous love to Raghava,
And who day and night hears bad words of these Rakshasis and has lost her balance ,
For Oh good evil minded lord , I have never seen more suffering than this,
Will not bad fame come to you because of this oh Valorous Lord,
And also very pretty ladies of deva , Asura, Naga , Apasara,
And Gandharva clans are available to you.

Dasamukhanum adhika janasu Mandodhari,
Dakshanya vakkukal ketty salajjanai,
Nisicharikalodu sadayam avan ura cheythu,
“Ningal paranju vasathu varuthuvin,
Bhaya janaka vachana manusatranaa vachanangalum,
Bhava vikaranga,kondum bahu vidham ,
Avani makal akathalir azhichu yengalakkuvin,
Ambodu randu masam parppan innyum”
Ithi rajani charikalodu Dasavadananum paranju,
Eershyayodu anthapuram pukku mevinaan.

That ten faced one who was a braggart ,
Hearing the words of Mandodhari became ashamed ,
And told as follows to those Rakshasis,
“You advice her and make her amenable to me,
By fearsome words which would make her obey,
And by various types changes in gestures.
And open the mind this daughter of earth,
And make her mine as I would wait for only two months.”
Saying like this to the Rakshasis that ten faced one ,
Went with spite to his private quarters.

Athi kadina parusha thara vachanam yelkkayaal,
Aathmavu bedhichjirunnathu Sithayum,
“Anuchithamithalamala madanguvin ningal”
Yennappol TRijadayum aasau cholledinaal,
“srunu vachanam ithu mama nisachara strigale,
Seelavathiye namaskaricheeduvin,
Sukha rahitha hrudayamodu uranginen ottu jnan,
Swapnama aahantha , kanden idhanim drudam,

Akhila jagadahipadabhiramanam Ramanum,
Irovathopari Lakshmana veeranum,
Sara nikara pari pathana dahana gana jaalena,
Sanka viheenam dahipichu lankayum,
Rana sirasi Dasamukhane nigrachasramam,
Rakshasa rajyam Vibheeshinanum nalgi,
Mahishiyeyum azhaginodu madiyil vechadharaal ,
Manichu chennu Ayodhya puram mevinaan.”

Due to hearing very hard and unpleasant words,
Sita felt as if her soul is broken,
“This is improper , please calm yourself down,”.
Told Trijata (daughter of Vibheeshana) at that time,
“Oh Rakshasa ladies, please hear what I say,
Please salute this lady with good character ,
I slept for long with a mind devoid of pleasure,
And I certainly saw a dream which would definitely happen ,
I saw the very pretty Rama who is the lord of all universe,
Riding on Iravatha elephant and the valorous Lakshmana,
With the falling fire from their crowds of arrows,
Without any doubt they burnt the city of Lanka,
And in the war , they killed the ten faced one ,
And gave the Rakshasa kingdom to Vibheeshana,
And then keeping his wife with respect and love on his lap,
Went back to the city of Ayodhya.”

Kulisa dhara ripu Dasamukhan nagna roopiyai,
Gomayamaaya mahahrudam thannile ,
THila rasavum udal muzhuvan anal ivanodu aninjudan,
Druthwaa naladha maalyam nija moordhani,
Nija sahaja sachi vasutha sainya samethanai,
Nirmagnanai kandu vismayam thedinaan.

The naked ten faced one who is the enemy of Indra ,
Coated with gingili oil all over his body,
Wearing the khus garland on his head,
Along with his friends, ministers and army,
Got drowned in a huge pit of cow dung ,
And I was surprised to see him drowning in it.

Rajanichara kulapathi Vibheeshanan Bhakthanai,
Ramapadabhjavum sevichu mevinaan,
Kalushathaka; kalavin iha Rakshasa strigale ,
Kandu kollamithu sathyamathre drudam,
Karunayodu vayam athinnukathipayaya dinam mudhaa ,

Kathu kollenam ivale niramayam.

The chief of the Rakshasa clan Vibheeshana , became a devotee,
And served the lotus like feet of Rama and lived,
And so Oh Rakshasa ladies, throw away this impurity,
For what I see is definitely true ,
And let us mercifully, for a few more days,
Protect her without any doubt.

Rajani chara yuvathikal ithi Trijata vacho,
Reethi kettu adbuta bheethi poondidinaar,
Manasi paravasathayodu uranginaar yevarum,
Manase dukham kalarnnu Vaidehiyum.

Hearing these words of Trijata the Rakshasa lasses,
Were struck with a strange fear and ,
Slept with a very disturbed mind,
And Sita remained with sorrow in her mind.

5.7 Hanumal Sita Samvadam

The discussion between Hanuman and Sita.

“Ushasi nisacharigal ivar udal mama bhakshikkum,
Uttavarayittu orutharumilla mama,
Maranamiha varuvathinum oru kazhivu kandeela,
Manava veeranum yenne marannithu,
Kalavan iha viravinodu jeevanam adhya jnan,
Kakulsthanum Karuna heenan yethrayum “
Manasi muhuru iva palathum orthu santhapena ,
Mandam mandam yezhunethu akulaal,
Tharala thara hrudayamodu bhartharam orthu orthu,
Thanu kidannoru Simsupa sakhayum,
Sabhaya paravasa tharala maalambhya bhashpavum,
Sanththam varthu vilapam thudanginaal.

“in the early morning these Rakshasis will eat me ,
And there is no one who is known to me here,
I do not find any reason for death not coming to me,
The human hero seems to have forgotten me ,
And so speedily I would take out my soul ,
And even Sri Rama appears to be devoid of any mercy,”
Thinking various things like this in her mind,
She slowly stood up with great sorrow,
And with a trembling mind thinking about her husband ,
Took hold of a low lying branch of a simsupa tree ,

And with trembling due to fear and worry ,
She shed lot of tears and started crying.

Pavana suthan iva palavum aalokya manase ,
Parthu pathukke paranju thudanginaan,
“Jagad amala nayana vara gothre Dasarathn,
Jathanaayaan, avan thanude puthraraai,
Rathi Ramana thulyarai nalu perundithu,
Rama, Bharath , Soumithri SATHrugnanmaar,
Rajani chara kula nidana hethu bhoothan ,
Pithrurajnayaa kanaanam thannil vaaneedinaan,
Janaka nrupa sutha yum avarajanumai sadaram,
Janaki deviye thathra Dasananan,
Kapata yathi veshamai kattu kondeedinaan,
Kananju dukhichu Ramanum thambiyum,
Vipina bhuvi viravodu thiranjuna nadakkumbol,
Veenu kidakkum Jatayuvine kandu.”

That son of wind god thought about manythings in mnd,
And looking on all sides started telling in a low tone,
“In the clan of the eye of Lord of the universe ,
Dasaratha was born, and his sons , who were all similar to love god are ,
Rama , Bharata , Lakshmana and Sathrugna
The cause of the destruction of the Rakshasa clan,
As per orders of his father, lived happily in the forest ,
Along with the daughter of Janaka and his brother,
And there the ten faced one came as a false saint,
And stole Janaki from that place ,
Rama and his brother became sad at not being able to see her,
And while they were searching all over ,
They saw Jatayu who was lying on earth.

Paramagathi punaravannu nalki aammalyaval,
Parvatha parswe nadakkum vidhou thadhaa ,
Tharani suthanodu sapaadhi sakhyavum cheythithu ,
SATHwaram konnithu sakra thanayaneum,
Tharani thanayanum adha kapeendranai vannithu ,
Thal prathyupakaramasu sugreevanum,
Kapi varare viravinodu nalu dikkingalum,
Kandu varuvaan ayachoranantharam,
Punaravaril oru vanaham athra vaneedinen,
Punyavanaya sampathi than vakinaal,
Jalanidhiyum oru sathaka yojana visthrutham,
Chemme kuthichu chadi kadaneedinen.

Giving him salvation there , when they were ,
Walking near the Malyavan mountain,
They signed a treaty with son of Sun god,
And immediately the son of Indra was killed ,
And the son of Sun god became king of monkeys,
And as a return for that service Sugreeva,
Sent speedily great monkeys to all four directions,
For searching and finding out and afterwards,
Out of them , one , that is me has come here,
Due to the words of the blessed Sampathi,
And I easily jumped and crossed the sea ,
Which was one hundred yojanas long.

Rajani chara puriyil muzhuvan thiranjana aham,
Rathriyilathra thathanugraha vasaal,
Tharu nikara varamariya simsapa vrukshavum,
Than moola dese bhavaithiyeyum mudhaa ,
Kanivinodu kandu kruthathan aayenaham,
Kama laabhaal krutha kruthyanayeedinen,
Bhagawad anuchararil aham agresaran mama,
Bhagyamahho mama bhagyam namosthutte

I searched in the entire city of Rakshasas,
At night and then due to the blessing of my father ,
I could find the garden and then the Simsupa tree ,
And you at its bottom , with great enthusiasm,
And seeing you with great pity, I became satisfied ,
And due to achieving my desire I became greatly satisfied,
And I am the first among the assistants of God,
This is my luck, great luck, my salutations.

Plavaga kula varan ithi paranjadangeedinaan,
Pinne yilagathu irunna ara kshanam,
"kimathiRaghu kula vara chrithram kramena may,
Keerthichithakasa marge mahoharam?
Pavanam oru krupayodu paranju kelpikkayo,
Papiyam yennude mana branthiyo,
Suchira tharam oru pozhuthurangathe jnaniha ,
SWapnamo, kanmaan avakasamillallo,
Sara satharapathi charithamasu karnamrutham,
Sathyamai vannithavu mama deivame .
Oru purushan ithu mama paranju vannakila,
Athyuthaman mumbil may kanai varename."

After telling this the best among monkeys stopped,

And for some time she did not move and then told,
“Who sang the story of the best among Raghu clan,
Which is pretty In a sequential manner in the sky?
Is it that the wind god took mercy on me and is telling me,
Or is it only a false feeling in my mind?
Since I have not slept for some time now,
There is no possibility of it being a dream.
Oh God , let this story of my pretty husband,
Become true definitely,
And suppose this has been told by a man,
Let me be able to see that very good one.

Janaka nrupa duhithya vachanam kettu Maruthi,
Jathamodham mandam mandam iranginaan,
Vinayamodu avani magal charana nalinathige ,
Veenu namaskarichan bhakthi poorvakam,
THozhuthu cheruthakale yavannau nineedinaan,
THushtyaa kala pinga thuly sareeranai.

Hanuman hearing the words of daughter of Janaka,
Slowly and slowly got down with rising happiness,
And with humility fell down and saluted her,
Very pretty lotus like feet with devotion,
And after saluting he went back and stood,
At a slight distance with a body ,
Similar to a Kali PInga bird(A very small bird)

Ivide nisicharapathi vatee mukha veshama,
AAi yenne mohipathinnu varigayo ?
Shiva shiva kimithi karuthi Mithila nrupa puthriyum,
Chethasi bheethi kalarnnu maruvinaal.
Kusruthi Dasamukhannu peruthennu niroopichu,
Kumbittirunnathu kandu kapeendranum,
“SAranam iha charana sarasija akhila nayike,
SAngikka vendaa kuranjonnum yenne nee .
Thava sacivanaham iha thadavidanallaho,
Dasaosmi kosalendrasya Ramasya jnan ,
Sumukhi , kapi kula thilakanaya Suryathmajan,
Sugreeva bruthyan jagal pranandandan,
Kapatam oruvarodum oru pozhuthum mariyuneela ,
Karmana vachaa manasapi Mathave .”

Has the Lord of the Rakshasas come here ,
In the form of a monkey to enchant me?
“Shiva, Shiva” , thinking like this the daughter of king of Mithila,

Was scared deep in her mind and deciding that,
Tricks are very important to the ten faced one ,
Kept on bending and seeing this , the chief of monkey told,
“I surrender at your lotus like feet , Oh mistress of the world,
Please do not have even a minimum doubt in your mind,
I am your attendant and not one whom you think,
I am the slave of the Rama, the king of Kosala ,
Pretty one , I am the servant of Sugreeva,
The son of Sun God and am the son of wind god,
I do not play deceit with anybody at any time,
BY action , words or mind, Oh mother.”

Pavana sutha madhura thara vachanamathu kettudan,
Padmalaya devi chodhichathu aadharaal,
“Rutha mruja mrudu sphuta varna vakhyam,
Thehinjingane chollunnavar kurayum thulom.
Sadayamiha vada manuja vanara jathikal,
THangalil sangathi sambhavicheeduvaan ,
Kalitha ruche gahana bhuvu karanam yenthado ,
Karunya vaaranidhe , Kapi kunjaraa,
THirumanasi bhavathi perige premam undennathu,
Yennodu chonnathin moolavum chollu nee.”

Hearing these very sweet words of the son of wind god,
That Goddess who sits on lotus flower asked respectfully,
“There would be only very few persons who can tell,
Such true , direct , soft and very correct words which are clear.
Please tell me , how all these happened ,
Between man and monkeys who are ,
Of different tastes in the deep forest .
Oh treasure of mercy , Oh monkey who is great,
Please also tell me the reason for telling,
That in the mind of Rama , there is love for me.”

Srunu Sumukhi , nikhila makhilesa vruthanthavum,
Sri Ramadevanane sathyam omale ,
Bhavathi pathivachanam avalambhya randangamai ,
Asrayaa sankhalumasramathingalum,
Maruvinathu pozhuthiloru kanaka mrugam malokya,
Maninnu pimbe nadannu Raghu pathi,
Nisitha thara vishikha gana chapavumai chennu ,
Neechanaam marichane konnu Raghavan,
Udan udalum ulaye muhur u tajabhuvu vanna pothu ,
Undaya vruthanthamo paryavatho?

Here good natured one , the story of the lord of all
And this oath is taken on God Rama ,
When you became two parts obeying the ,
Words of your husband , one part with fire,
And another in the hermitage ,
You saw a golden deer and Rama chased that deer,
Along with a strong and very sharp arrows,
And Rama killed the very bad Maricha,
And shall I tell you the story ,
When he returned tired to the hermitage ?

Udan avide avide adaviyilataye Nokkiyum,
Ottu karanju thirinjuzhalum vidhou,
Gahana bhuvu gagana charapathi garuda sannibhan,
Kenu kidakkum Jatayuvine kandu,
Avanum adha thava charitham makhilam ariyicha ,
Alavasu koduthithu mukthi paksheendranum,
Punar adavikalil avarajena saakam drutham ,
Pukku thirinju Kabandha gathi nalki ,
SABari maruvinamunivarasrame chennudan,
SAnthathmakn mukthiyum kodutheedinaan.

Immediately when they searched here and there ,
In the forest crying and wandering without purpose ,
In the impenetrable forests, they saw Jatayu,
Who was similar to the king of the sky, Garuda,
Lying in a pitiable condition ,
And as soon as he told all your story completely,
That king of birds was granted salvation
And later when Rama along with his brother ,
Was searching for you speedily ,
He granted salvation to Kabanda ,
And then he went to the hermitage where Sabari lived,
And that Lord with a peaceful soul gave her salvation.

Adha SABari vimala vachanena ponnu rushya,
Mookadri pravara parswe nadakkum vidhou ,
Thapana suthan iruvare azhakinodu kandu,
Athi thalpariyam utkondu ayichithenne thadhaa,
Batha , ravi kulothbhavanmarude sannidhou,
Brahma chari vesham aalambya chennu jnan,
Nrupathi kula vara hrudaya akhilavum arinju,
Athi nirmalanmaare chumalil yeduthudan,
Tharani suthan ikata bhuvu ondu chennedinen,
SAkhyam parasparam cheyichithasu jnan.

Because of the pure words of Sabari they came,
To places near the rushya mooka mountain,
And Sugreeva seeing those two pretty people,
Became very interested and sent me there .
And then I went in front of those born in clan of Sun God,
Dressing myself like a student saint ,
And understood the complete heart of those royal people,
And carrying those very pure ones on my shoulders,
I went to the presence of the son of Sun God,
And immediately I arranged them to sign a treaty,

Dahanamazhakinodu sakshiyakki kondu,
DAndam iruvarkkumasu theertheeduvaan,
Thapana sutha grahiniye balal adakki konda,
THarapathiye vadhichu Raghu varan,
Divasakara thanayannu koduthithu rajyavum,
Deviye kananju kanmaan kapeendranum,
Plavaga kula pari vrudare nalu dikkingalum,
Prathyeka mekaika laksham niyogichaan,
Athu pozhuthu Raghupathiyum alivode ,
Vilichanguleeyam mama kayil nalgeedinaan.

Making the fire as the witness ,
For solving the painful problems of both.
That god of Raghu clan killed the son of Indra,
Who forcefully took the wife of Sugreeva for himself,
And gave the kingdom to the son of Sun God,
And the king of the monkeys to search for the lady of Rama ,
Sent the lords of monkey clan to all the four sides,
And for each direction he sent hundred thousand members,
And at that time the Lord of the Raghu clan , called me,
With a melting heart and gave his ring in my hand.

“Ithu Janakapathi magal kayil kodukka,
Nee yennude namaksharanvitham,” pinneyum,
Sapadi thava manasi guru viswasa sidhaye,
SAdaram chonnan adayala vakyavum,
Athu bhavathi kara thaliril ini viravil nalguvan,
AAlokayalokayananda poorvakam.”
Ithi Madura tharam anila thanayan ura chethudan,
Indira devi than kayil nalgeedinaan,
Punar adhika vinayamodu tozhuthu tozhuthadaraal,
Pinokkil vangi vanangi ninnedinaan.

“You give it to the daughter of King Janaka,
With my name engraved on it.” and again,
For creating strong belief in your mind,
He also told me the identifying words.,
And I will speedily give it in your hand,
With a picture of great happiness”
Like this with great sweetness that son of wind god,
After this speech, gave it to the Goddess Lakshmi,
And with great humility again and again saluting,
Went back and stood there saluting her.

Mithila nrupa suthayum athu kandu athi preethayai ,
Maen mel ozhugum Ananda bhashpakulam,
Ramanamiva nija sirasi kanivinodu cherthithu,
Rama Namangithamanguleeyam mudhaa.
“Plavaga kula parivrooda , maha mathiman bhavan,
Prana datha mama preethikari drudam,
Bhagawathi paramathmani sree nidhow Raghava ,
BHakthan atheeva viswasyan dhayaparan ,
Pala gunavum udayare ozhige mathareyum,
BHarthavai vaykkukayilla math sannidhow.”

The daughter of the king of Mithila became very happy on seeing that,
Shedding flowing and ebbing tears of real joy,
She said “pretty” and with tenderness kept on her head,
That ring in which name of Rama was engraved, happily,
“Oh superior one of monkey clan, Oh one with great brain,
You are the one who gave me life and so you would definitely do good to me,
Hey Rama who is the god of the goddess, who is the treasure of Lakshmi,
This devotee is greatly believable and merciful,
My master always sends before me ,
Only those with very many good qualities.

Mama sukhavum anudinam irikkum prakaravum,
Mal parithapavum kanduvallo bhavan,
Kamala dala nayanana akathaliril ini maam prathi,
Karunyamundaam parichariyikka nee ,
Rajani chara varan asanamakkum yenne kondu,
Randu masam kazhinjalennu nirnayam,
Athinidayil varuvathinnu vela cheytheedu nee ,
Athra nalum pranane daricheeduvan,
Thwarithamiha dasa mukhane nigrachichu yennude ,
Dukham kalanju rakshikkennu chollu nee .”

Did you not see my pleasures and the way that I live daily,

And my pitiable state of affairs ,
You go and talk to the lotus eyed one ,
So that he will have mercy to me in his mind,
It is definite that the great Rakshasa ,
Would make me his food after two months,
And so you go and make a visit before that , possible ,
And I would keep my life till then,
You please tell him to quickly kill the ten faced one ,
Remove my sorrow and save me.

Anila thanayanum akhila janani vachanangal kettu,
AAkulam theeruvaan aasu choledsinaan ,
“Avanipathi suthanodu adiyana bhavad varthagal ,
Angu unarthichu koodunnathin munname ,
Avarajanum akhila kapi kula blavumai muthirnu ,
AAsu varumathinnu yilloru samsayam,
Sutha sachiva sahaja sahitham dasa greevane ,
Sooryathmajaalyathinnu ayaykkum kshanaal,
Bhavathiyeyum athi karuna mazhakinodu veendu nin,
Bharhavayodhyakku yezhunnellum aadaraal .

The son of wind God after hearing the words of mother of all,
Immediately told her so that her sorrow would end,
“Even before I tell the news about you,
To Rama, the son of a king ,
He along with his brother and all monkey clans,
Would become ready and without doubt will come here.
They would within a second , send the ten necked one along with,
His sons, ministers and friends to the place of the son of Sun God(Yama) ,
And you along with your prettiness would be freed,
And would go to Ayodhya with respect along with your husband.”

Ithi pavana sutha vachanam udamayodu ketta pothu,
Indira devi chodicharuleedinaal ,
“Iha vithatha jala nidhiye nikhila kapi senayode ,
Yethoru jathi kadannu varunnathum,
Manuja parivrudan”, ithi vicharicha nerathu,
Maruthi maithiliyodu cholledinaan.

Hearing these words of the son of wind god with interest,
The Goddess Lakshmi asked,
“ With which group of people would the great man
Cross this vast ocean along with the huge monkey army”
And when she thought like this , Hanuman told Sita.

“Manuja parivrudaneyum , mavarajaneyum ambodu,
Mattulla vanara sainyatheyum kshanaal,
Mama chumalil viravinod yeduthu kadathuvan,
Maithili , kim vishadham vrudha manase”,
Laghu tharam amitha rajani chara kulam aseshena,
Lankayum basmam makkedum anakulam,
Drutham athinnu suthanu, mama dehya anujam ini,
Droham vina gamicheeduvaan omale ,
Viraha kalushitha manasi Raghuvarannu maam prathi,
Viswasamasu vanneduvaanai mudraa,
Thariga sarabasanoradayalavum vakyavum,
Thavakam cholluvanai arul cheyyanam.”

“I would carry the glorious man , his brother and,
Other monkey army with love on my shoulders,
And speedily make them cross the sea,
Oh Sita what is the need of this unnecessary worry,
And then very easily would make in to ash,
The clan of the Rakshasas along with the city of Lanka.
And pretty one , for that give me permission to go back speedily,
So that I can go back without any troubles , dear ,
And for creating belief in me to the worried mind,
Of the lovelorn chief of the clan of Raghu,
Give me a seal and also a memento,
And a sentence so that I can tell it to him.”

Ithi pavanathanaya vachanena Vaidehiyum,
Ithiri neram vicharichu manase ,
Chikura bharamathil maruvum amala Choodamani,
Chinmayi Maruthi kaiyil nalgeedinaal,
“Srunu thanaya , Punar oru adayala vakhyam bhavan,
Sruthwaa darichu karne paranjeedu nee,
SAPadi punarathupozhutu viswasam yennude ,
Bharathavinnundai varumennu nirnayam.
Chiram amitha sukhamoduruthapasi bahu nihtaya,
Chithra koodachalthingal vazhum vidhou,
Palalamathu parichanodunakkuvaan chikki jnan,
Parthathum kathirunidum dasanthare ,
Thirumudi mazhkinodu madiyil mama vechudan,
Theerthapadan viravodu urangeedinaan.”

Hearing these words of the son of wind god ,the daughter of Videha,
Thought for some time in her mind,
And took out the divine brooch which used to shine in her hair,
And that divine one gave it to Hanuman,

“Here my son, Please hear these identifying words ,
Understand it and tell it in his ears,
So that it is definite that my husband ,
Would develop speedily belief in what you tell.
Once in Chithra Koota mountains when that,
Saintly person got joy out of great penance ,
I was available to him to relax his body,
And during that time when he saw me and we were waiting,
He kept his head full of hair on my lap ,
Immediately went to sleep.”

Athu pozhuthil athi chapalanaya sakrathmajan,
AAsu kakakruthi poondu vannedinaan,
Pala pozhuthu palala sakalangaal kotheedinaan,
Bhakshichu kolluvaan yennorthu jnan thadhaa ,
Parusha tharamudan yeduthu yerinjeedinen,
Pashana jalangaal , kondathu kondavan,
Vapushi mama sitha charananakhara thundangalaal,
Vaippodu keerinnaan , yere kupithanai ,
Para purushanum mudan unarnnu nokkum vidhou ,
Param olikkunna chora kandu aakullal,
TRuna sakalam athi kupithanai yeduthasramam.,
Divyasthra manthram japichayacheedinaan.

At that time the son of Indra who was ill mannered ,
Took the shape of a crow and came there ,
And several times he pecked several meat balls,
And thinking that he would eat them ,
I took stones and threw them at him and when they hit him,
Becoming angry he used his very sharp nails and started,
Scratching my body and when the divine one woke up and saw,
Seeing the blood which was flowing all over me ,
With very great anger , he took a piece of grass,
And chanted the chant of the divine arrow and sent it.

SAbhayam avan akhila disi panju nadannithu ,
Sankatam theerthu rakshichu kondeeduvaan,
Amarapathi kamalaja gireesa mukhanmaarkkum,
AAvathalla yennu ayachoravasthanthare ,
Raghu thilakan adi malaril avasamodu veenithu,
Rakshichu kollenam menne krupanidhe ,
Aparamoru saranamiha nahi nahi namosthutte ,
Ananda moothe , SAranam namosthutte,.”

With great fear he rushed in all different directions,

For getting rid of the sorrow and also to save himself,
When Indra, Brahma and Lord Shiva and all others,
Said it was not possible for them to save him,
He came and fell at the lotus like feet of Rama,
And cried, "Please save me, oh treasure of mercy.
Except you I do not have any other protection,
Salutations oh form of joy , Salutations.

Ithi sabhayam adi malaril veenu kenedinaan,
Indirathmathajanaam Jayanthanum manneram,
Savithru kula thilakan adha sasmitham cholinaan,
"SAyakam nishphalam aakayillennume ,
Athinnu thava nayanamathil onnu pom nischayam,
Antharamilla nee poi kolga nirbhayam",
Ithi sadayam anudivasam yenne rakshichavan,
Innu upekshichathenthu yennude dushkrutham,
Oru pizhayum oru pozhuthil avanodu chetheela jnan,
Orthal ithu yennude papame karanam."

Like that with fear that Jayantha ,son of Indra,
Fell at his lotus like feet and and cried,
And the epitome of clan of Raghu told with a smile,
"My arrow will never go waste ,
You will lose one of your eyes , for it definitely,
Nothing can be done and so you go without fear."
Like this he who saved me every day,
Due to my bad luck is not bothered about me today,
I have never done any wrong at any time to him,
And possibly the reason for this is my sin."

Vividamithi Janaka nrupa duhithu vachanam kettu,
Veeranaam marutha puthranum chollinaan,
"BHavathi punar ividemaruveedunnathu yethume,
Bharathavu ariyayka kondu varanjathum,
Jjadithi varumini nisicharoughavum lankayum,
Sakha mrugavali bhasmamakkum drudam."

Hearing various such words of the daughter of Janaka,
The valorous son of wind god told,
"Your husband did not come over here,
Because he did know where you were,
And now he would come with speed,
And the crowd of monkeys , definitely,
Would make all the Rakshasa s and Lanka in to ash."

Pavana sutha vachanammithi kettu Vaidehiyum,
Paricha modhena chodicharulinaal,
“Adhika krusathanuriha bhavan, kapi veeraum,
Yivannam ullavarallayo chollu nee ,
Nikhila nisacharar achalanibha vipula moorthigal,
Ningal avarodu yethirkunnathu yengine.”
Pavanajanum avani magal vachanamathu kettudan,
Parvatha thulyanai ninnan athi drutham.

Hearing these words of the son of wind God, Sita,
With great happiness asked,
“You are extremely small and thin, and ,
Do not other monkeys also look like this,
And all the Rakshasa have bodies like a mountain,
And how will all of you oppose them,”
And the son of wind god hearing the daughter of earth,
Immediately and fast stood before her like a mountain.

Vinaya bhaya kuthuka bhakthi pramodanwitham,
Veeran namaskaricheedinaan anthike ,
Priya vachana sahithanadha loka mathavine ,
Pinneyum moonu valathu vecheedinaan,
“Vida thariga janani, vida kolvaan adiyannu,
Vegena khedam vinaa vazhga santhatham ,
Bhavathu Shubhamayi thanaya , padhi thava nirantharam,
Bharatharamasu varutheedugathra nee ,
Sukhamodiha jagathi suchiram jeeva jeeva nee ,
Swasthyasthu puthra, they susthirasakthiyum.”

Along with humility , fear , curiosity , devotion and joy ,
That valorous one saluted her and in the end,
That one who speaks loving words, went round,
On the right the mother of the world three times,
“Bid me farewell , my mother, I am taking leave of you soon ,
Always live without any sorrow whatsoever,”
“Let good things happen to you son, during the way permanently,
Please make my husband come here,
And you live with pleasure and live for a long, long time,
Let there be welfare to you oh son and let you have strength always.

Anila thanayanum akhila jananiyodu sadaram,
Aaseervachanamadhaaya pin vanginaan.

The son of wind god received words ,
Of blessing from the mother of the world and walked back.

5.8 Lanka mardhanam

Beating of Lanka

Cheruthakaleyoru vitapi sikaravum amarnnavan,
Chinthichu kandaan manasi jithasramam,
“Parapuriyil oru nrupathi karyarthamai athi,
Patavamulloru dhootham niyogichaal ,
SWayamathinorazhinilayozhinju sadhichadha ,
Sw swami karyathinnu anantharam yenniye ,
Nija hrudaya chathurathayodu aparamayoru karyavum,
Neethiyode cheythu pomavanuthaman.

He sat on a tree top, little far away,
And easily found out what he should do,
“When an able emissary is sent to ,
Some other city for doing the job of a king,
Without creating any problem and after achieving the job,
And without any deficiency of his lord’s job,
With great cleverness if he should with justice ,
Do some other job , then he is great .”

Athinnu muhraham akhila nisi chara kulesane ,
Anbodu kandu paranju poyeedenam,
Athinu peruvazhiyum ithu sudrudam “ ithi chintha,
Cheythu aaramam okke podichu thudanginaan.

This is a good time for me to see the Lord of Rakshasas,
With love and talk to him and go back,
And this is definitely the proper way to do that”,
Thinking like that , he started powdering the garden.

Mithila nrupa makal maruvum athi vimala Simsapa,
Vruksham ozhinjulla thokke thakarthavan ,
Kusuma dala phala sahitha gulma valli tharu ,
Koottangal potti alari vizhum vidhou ,
Jananivaha bhaya janana nada bhedangalum,
Jangama jathikalaya pathathrikal,
Athi bhayamodu akhila disi divi khalu parannudan,
AAkasamokke parannoru sabdhavum ,
Rajani chara puri jjadithi keezmel marichithu,
Rama dhoothan Maha veerya parakraman,
BHayamodu athu pozhuthu nisicharikalum unarnnithu,
Partha neram kapi veerane Kaanayi.

Except the very big Simsupa tree under which,
The daughter of king of Mithila sits , he uprooted all trees,
Which included trees with flowers , leaves and fruits ,
Shrubs and while they were falling with great sound,
Which consisted of various sounds which were fearful.
Also the birds there flew away making great noise,
And flew with great fear in all directions.
And all these sounds travelled all over the place including sky,
And the town of Rakshasas was turned upside down,
By the emissary of Rama who was greatly valorous,
And those Rakshasis at that time with great fear ,
Awoke and saw the monkey hero there.

“Ivan amitha bala sahithan , idi ninadha mochayum ,
Yenthoru janthu viventhinu vannathum?
Sumukhi, thava nikata bhuvu ninnu viseshangal,
Sundara gahri , chollellayo cholledo,
Manasi bhaya madikam ivane kandu jnangalkku,
Markatakaaram darichirikkunnathum,
Nisi thamasi varuvathinnu karanamenthu chol,
Neeyarinjeelayo chol ivan aaredo?”

“He is one with great strength with a voice like thunder ,
And what type of animal he is and why did he come here?
Oh good natured one , Did he not stand near you,
Oh pretty one , and tell you about some special news,
And in our mind we have great fear seeing him,
Why has he come in the form of a monkey,
And why has he come in the darkness of night ,
Please tell us the reason , Did you not know , Tell us who he is.”

“Rajani chara kula rachitha mayakal okkave ,
Rathrincharnmaar kkozhinju ariyavatho?
Bhayamivane nikata bhuvu kandu manmanase ,
Paaram valurannathenthu aavtheeswaraa?”
Avani makal avarodu ithu chonna nerathu,
Avarasu Lankeswaranodu cholledinaar ,
“Oru vipina chara amitha balan achala sannibhan,
Udyanamokke odichu kalanjithu .
POruvathinnu karuthiyavan apagatha bhayakulam,
POTTichithu chaithya prasadamokkave ,
Musala daran anisamathu kaakunnavaireyum,
Mulpettu thachu konneedinnan asramam.
Bhuvanmathil oruvareyum avanu bhayamilaho,
Poyeelavan avidennu iniyum prabho.”

“Who else except the Rakshasas know,
About the magic weaved by Rakshasas?
Seeing him, my mind also is filled with fear.,
And if we grows like this, what will happen oh God.”
When the daughter of earth told them like this,
They went and told the king of Lanka like this,
“One tree moving and greatly strong one who resembles a mountain,
Broke the entire garden and destroyed it,
Expecting war that one without any fear or sorrow,
Broke also the temple hall for making sacrifices
And he carrying a pestle immediately,
Without any effort beat and killed those guarding it,
And it appears that he is not afraid of anyone in this world,
And Oh Lord, he has still not gone from there.”

Dasavadanan ithi Rajanicharikal vachanam kettu,
Dandhsaukopam krodha vivasanai,
“Ivan ivide nisi thamasi bhayamozhiye vannavan,
Yethum yeliyavan allennu nirnayam,
Nisitha sara kulisa musalaadhyangal kai kondu,
NIngal pokaasu noorayiram veeranmaar .”

Hearing these words of those Rakshasis.
He became angry like a cobra and told,
“He has come here in the darkness of night,
Without any fear and so it is definite that he is not ordinary.
Let hundred thousand soldiers go armed,
With sharp arrows, thunderbolts, iron pestles.”

Nisichara kuladhipa aajnakaranmaar athi,
Nirbhayam chellunnathu kandu Maruthi,
Shikhari kulamodu avani muzhuvan ilakum vannam,
Simha nadham cheythathu kettu Rakshasar,
SABhayathara hrudayamadha mohichu veenithu,
SAmbramathodu adutheedinaar pineeyum.

Seeing those who were given orders,
And sent by the Lord of the Rakshasas,
He roared like a lion which shook,
The entire world including mountains,
Hearing which The Rakshasas,
Swooned due to a mind filled with fear,
And with great nervousness neared him.

Sitha vishikha muka nikhila Sasthra jaalangale,
Seegram prayogicha neram kapeendranum,
Muhur upari viravinodu uyarnnu jithasramam,
Mulgguram kondu thadichu odikeedinaan.
Niyutha nisichara nidhana nisamana dasanthare ,
Nirbhayam krudhichu nakthancharendranum,
Akhila balapathivararil ivare chellugennu ,
Athyantha roshaal niyogichanantharam,
Paramarana nipunanodu yethirthu panchathwavum,
Pancha senapathipanmaarkkum bhavichithu.

When they sent at him very sharp arrows .
And a bevy of various types of weapons,
That king of monkeys immediately ,
Grew up more in height and without effort,
Using a mace with pointed thorns ,
Beat and killed all of them.
Hearing the death of several thousand soldiers ,
Sent by him , without any fear that king of Rakshasas,
Chose five persons from the very powerful ones ,
And ordered them to go , with great wrath.,
To those five commanders opposing the expert
In killing others, death came soon.

THadanu dasavadanan udhitha krudhaa chollinaan,
"THal balam adbutham adbuthayolbhoothidham,
Paribhavamodu amitha bala sahitham api chennoru,
Pancha senaadhipanmaar maricheedinaar ,
Ivane mama nikatabhuvi jjadithi saha jeevanodu,
Innu bandhichu kondannu vecheeduvaan,
Mahitha mathi bala sahitha yezhuvar orumicvhudan,
Manthri puthranmaar purappeduvin brusam."

Then with rising anger the ten faced one told ,
"His strength is wonderful , I am afraid,
The five commanders who just went with great force,
All died in great disgrace .
For arresting him with life and bringing him,
In front of me let the very powerful,
Seven minister's sons go along with a great army ."

Dasavadana vachana nisamana bala samanvitham,
Danda musala khandeshu chapadhikal,
Kadina thara malari, nija karamathil yeduthudan,
Kerburendranmaar aduthaar, Kapeendranum,

BHuvana thala mulaye muhr alari maruvum vidhow,
BHuri sashtram prayogichaar anu kshanam,
Anilajanum avare viravodu konnedinaan,
AAsu loha sthambha thadanathal aho.

Hearing the words of the ten faced one ,
Along with a great army and weapons,
Like pestles sword and arrows
In their hand and Shouting in a huge way
Those Rakshasa heroes neared the monkey chief,
And send all their weapons at him every second
So that the earth was disturbed and all people started shouting,
And that son of wind God killed them speedily ,
By a pillar made of iron with great speed.

Nija sachiva thanayar yezhuvarum itha sainyavum,
Nirjara lokam gamichathu kelkkayaal,
Manasi dasamukhanum uruthapavum bheethiyum,
Manavum khedhavum nanavum thedinaan.
“Ini oruvan ivanodu jayippathinilla,
Mathingane kandeela jnan mathareyum,
Ivar oruvar yethiridugil asura sura jathikal ,
Yengume nilkkumarilla jagad thraye ,
Avar palarum oru kapiyodethu marichadinnu,
Ayyo , sukrutham nasichithu maamakam.”

Hearing that the sons of seven ministers
And army, have gone to the world of death
The ten faced one had increased sorrow and fear in his mind ,
And he lost his respect and had sorrow and shame .
“Now no one can win over him,
And I have not seen any one like him,
And if one of them (minister’s sons) opposes, the entire asura and deva clan,
Cannot stand against him in all three worlds,
Alas, many of them have died at the hand of a monkey,
I think my good luck has been destroyed.”

Palavum ithi karuthiyoru paravasatha kaikondu ,
Param thalarnnoru thathanodu aadharaal,
Vinayamodu thozhuthu ilaya maganum ura cheythu ,
“Veerapumsamidham yogyamallethume ,
Alamalamitharikil anuchitham akhila bhoobrutham,
Athmakedam dairya sourya thejoharam,
Arivarane nimishamiha kondu varuvan”
Yennu aksha kumaranum nirgamicheedinaan.

To his father who was worried and tired,
Thinking of many things, with respect,
And humility his younger son saluted and told,
“This is not proper for the persons with valour,
Breaking down like this is not suitable for all kings,
For sorrow of the soul eats away courage and valour.
And I would bring this enemy chief within a minute,”
Saying like this that Aksha Kumara went.

Kapivaranum athu pozhuthu thoranam yerinaan,
Kanayithu Aksha kumarane sannidhou,
Sara nikara sakalitha sareeranai vannithu,
SAkha mrugathipanum athu neram.
Munivinodu gagana bhuvu ninnu thanasruthan,
Moordhani mulgaram kondu yerinjeedinaan,
Samanapuri viravinodu chennu pukeedinaan,
Sakthanam aksha kumaran manoharan.

At that time that noble monkey was on the arch,
And saw Aksha Kumara in front of him,
And by groups of arrows Aksha wounded and pierced,
The body of the chief animal on the branches at that time,
And the very angry Hanuman stood between earth and sky,
And threw a mace with thorns on his head,
And that strong Aksha who was pretty,
Went speedily to the city of death.

Vibudha kula ripu nisicharadhipan Ravanam,
Vruthantham aa hantha, kettu dukharthanai,
Amara pathi jitham, amitha bala sahitham Athmajam,
Athma khedathodu anachu cholledinaan,
“Priya thanaya, Srunu, vachanamiha thava sahodharan,
Prethadhipalayam pukkithu Keethile?
Mama suthane rana sirasi konna Kapeendrane,
Marthanda ja alayathinnu ayacheeduvaan,
Thwaritham aham athula balamodu poyeeduvan,
Thwal kanishtodhakm pinne nalgeeduvan.”

The king of Rakshasas Ravana who was the enemy of devas,
Hearing the news became grief stricken and hugged,
His son who won over Indra and was extremely strong,
With a great sorrow of soul,” Dear son,
Hear my words, have you heard,
That your brother has gone to the city of the dead,

For sending that monkey who killed ,
My son in a war to the place of the son of Sun God,
Speedily , I am myself going along with a great force ,
And we would do funeral rites of your younger brother afterwards.”

Ithi janaka vachana malivodu kettu aadharall,
Indrajithum paranjeedinaan thal kshane ,
“THyaja manasi Janaka , Thava sokam maha mathe ,
Theerthu kolvan jnan paribhavamokkave ,
Marana virahithan avan, athinilla samsayam,
Mathoruthan balal athra vannedumo?,
BHayam ivannu marana krutham illennu kankil jnan,
Brahmasthanameythu bandhichu konndeeduvan,
BHuvana thala makhilam aravindothvadhiyaam,
Poorva devaarikal thanna varathinaal,
Vala madanam api yudhi jayichu nammodoru ,
Vanaran vannu yethiratthum adbutham.

Hearing these words of his father with pity ,
Indrajit immediately told with respect ,
“My father , greatly intelligent one , leave out your sorrow,
I would wipe out completely your problems,
There is no doubt that he is free from death,
Will anyone else come this far?
Suppose I see that he does not have fear of death,
I would tie him out using Brahmasthra ,
By the boons given by Lord Brahma ,
Rakshasas have conquered the entire universe
And I have won a war with the deva king Indra,
And it is a wonder that a monkey came and opposed us.

Athu karuthum alaviliha nanamaam yethrayum,
Hanthuma sakhyopi jnaan avilambitham,
Kruthibhirapi nikruthibhir api chathmanaabhi vaa,
Kruchrena jnan thwad sameepe varuthuvan,
SAPadhi vipad upagathamihapramadakrutham,
SAMPad vinasa karam param nirnayam,
SASHukamiha nivasa mayi jeevathi thwam vrudhaa,
SAnthapam undakaruthu karuthumaam.

When we think about it , it is a great shame,
Even if I am not able to kill, I without great delay ,
By dharmic or non dharmic or by cheating,
With great effort I would bring him before you,
Now a danger has come before us due to a lady,

Which would destroy wealth with certainty,
And as long as I live , you please live happily here ,
And believe in me and do not be sad.

Ithi Janakanodu naya hithangal suchichu udan,
Indrajithum purapettu sanadhanai ,
Radha kavacham vishikha dhanuraadhikal kai kondu,
Rama dhootham jethumasu chenedinaan.
Garuda nibhan adha gaganamul pathicheedinaan,
Garjana poorvakam maruthi veeryavaan ,
Bahumathiyum akathaliril vannu parasparam,
Bahu bala veerya vegangal kankayaal.

After pointing matters that are good to his father,
Indrajit started to go becoming ready,
He took chariot, armour , sharp arrows and other weapons,
He went speedily before the emissary of Rama ,
And he who is equal to Garuda , jumped up on the sky,
Along with a huge shout , that valorous Maruthi,
And both of them developed respect for each other ,
Seeing the speed and strength of each other .

Pavana sutha sirasi saram anchu kondu yeithithu ,
Pakari jithaya panchasya vikraman,
Adha sapadhi hrudhi vishikham ettu kondu yeythu ,
Mathaaru banam padangalilum thadhaa,
Sitha vishikhamadhika tharam onnuvaal mel yeythu ,
Simha nadena prapancham kulukkinaan,
Thadanu kapi kula thilakan ambu kondu aarthanai,
Sthambhena suthane konnithu sathwaram.

That valorous one , similar to a lion, who had won over Indra,
Sent five arrows aimed at the head of the son of wind God,
And then he speedily sent eight arrows aimed at his chest ,
And then he sent another six arrows aimed at his feet,
And he also sent a very sharp arrow aimed at his tail,
And then that chief of the monkey clan ,hurt by those arrows,
Shouted like a lion and churned the world,
And took a pillar and killed the driver of the chariot.

THuraga yutha radhavum adha jjadithi podiyakkinaan,
Doorathu chaadinaan Megha ninadhanum,
Aparamoru radham adhika vithatham udan yri,
Vannu asthra sathrougha varisham thudanginaan,
Rushitha mathi dasa vadana thanaya sara pathena,

Romangal nannalu keeri, kapeendranum,
Athinumoru keduthiyavannu illennu kankayaal,
Ambhoja sambhava banam yeitheedinaan.
Anilajanum athine bahu mathiyodu aadarichu,
Hantha , mohichu veenithu bhoothale ,
Dasavadanasuthan anila thanayane nibandhichu,
Than pithavin mumbil vechu vananginaan ,
Pavanajanum manasiyuru peedayundayeela ,
Pandu devanmaar kodutha varathinaal.

He also speedily powdered his chariot with horses,
And that Megha Nada(Indrajit) jumped away from it,
And he got another bigger chariot and riding in it immediately,
And started rain of very sharp arrows , and getting angry,
That son of Ravana by rain of arrows could damage ,
Only four , four hairs Of Hanuman and seeing,
That because of that there is no problem to the lord of monkeys,
He sent at him the divine Brahmastra,
And son of wind god with great intelligence respected it ,
But alas fell down fainted on earth and the son of the ten faced one Tied the son of wind God and placed him before
his father ,
But to the son of wind god there was ,
No problem in his mind due to boons given earlier by devas.

Nalina dala nethranaam Raman thiruvadi ,
Namamrutham japicheedum janam,
Amala hrudhi Madhu madana bhakthi vishudharai,
Jnana karma krutha bandanam kshanaal ,
Suchira virachithamapi vimuchya haripadam ,
Susthiram prapikkum illoru samsayam ,
Raghu thilaka charana yuga thaliril vechoru ,
Rama dhoothannu bandham bhavicheedumo.

The people who always chant the name of ,
The lotus petal eyed Rama would become pure minded,
And pure due to their devotion to Lord Vishnu(killer of Madhu),
And within a second get free from the ,
Attachment created by wisdom as well as action,
Though such an attachment is created over a long time,
And reach the feet of Lord Vishnu permanently ,
And there is no doubt about this
And would ever , the emissary of Rama who has ,
Kept himself at the two feet of the star of Raghu clan be tied up.

Maranajani maya vikruthi bandhamillathorkku,

Mathulla bandanam kondendhu sankatam,
Kapatamathikalitha kara charana vivasathwavum ,
Katti kidannu koduthoranantharam,
Palarum athi kuthukamodu nisichararananjudan,
Pasa khandena bandhichathu karanam ,
Balamiyalum amara ripu ketti kidannezhum ,
Brahmashtra bandanam verpettathappozhe.

Those who spend their life without attachment to ,
Birth and death will not have any sorrow from other attachments,
After showing falsely that his hands and legs are paining
And due to many people with merriment,
Tying him with pieces of rope ,
The strong tie of Brahmastra made by,
The enemy of devas became immediately untied.

Vyadhayum avan aka thaliril yilla yennakillum,
Baddhan yennulla bhavam kalanjeelavan,
Nisicharar yeduthu kondu aarkkum vidhou,
Nischalanai kidannan karya gouraval.

He did not have any problems in his mind,
And he did not show that he is not tied ,
And when the Rakshasas carried him shouting,
He lay seriously without any movement.

5.9 Hanuman Ravana sabhayil Hanuman in the court of Ravana

Anilajane nisi chara kuldhipan mumbil,
Vechu Aadhitheyadhiparathi cholledinaan ,
“Amitha nisichara varare rana sirasi konnavan,
AAsu virinchasthra badhanayeedinaan,
Janaka , thava manasi sachivanmaarum,
AAyini chemme vicharya karyam nee vidheeyathaam,
Plavaga kula varan ariga samanyallivan,
Prathyarthi vargathinellam oru anthakan.”

Placing the son of wind god in front of the lord of the Rakshasas,
Indrajit ,the enemy of Indra told,
“He is the one who has killed several Rakshasas in war,
And now he has become tied by Brahmashtra.
Father , in consultation with your dear ministers,
Properly enquire him and pass the judgment ,
Understand that this monkey is not an ordinary one,

For he is the god of death to all his enemies.

Nija thanayan vachanamithi kettu Dasananan,
Nilkkum Prahasanodurthu cholledinann,
“Ivan ivide varuvathinnu karanam yenthennum,
Yengu ninnathra varunnathennullathum,
Upavanavum anisamathu kakkunnavareyum,
OOkkode mathulla Nakthancharanmareyum,
Thwaritham athi balamodu thalathu podichathum ,
THommayodaarude dhoothan yennullathum,
Ivan odini viravinodu chodikka nee , “ yennu,
Indrari chonnathu kettu prahasthanum,
Pavana suthanodu vinaya naya sahitham aadharaal ,
Prapacha, “Nee aarayachu vannu kape”

The ten faced one hearing these words of his son,
Told Prahastha(his chief minister) who was standing there,
“Find out speedily the reason for his coming here ,
And also where from he has come ,
And why did he destroy the garden ,
And also kill the people who were guarding it ,
And also why did with force beat ,
And kill the other Rakshasas who went there,
And also whose emissary he is?”
And hearing the enemy of Indra , Prahastha ,
Asked with humility and respect that son of wind God,
“Hey Monkey , who sent you to come here?

“Nrupa sadasi kadaya mama sathyam Mahamathe ,
Ninne yayachu vidunnudu nirnayam ,
BHayamakhila aka thaliril ninnu kalanjalum,
Brahma sabhakku okkum issasbha parkka nee ,
Anrutha vachanavum aladharmam karmangalum,
Athre Lankesa rajyathingal illedo.”

“Oh intelligent one, please tell truth in this court,
And definitely we would release you,
Please throw away fear from your mind ,
And see that this is equal to Brahma’s court ,
Duties against Dharma and words which are lies ,
Are not there in the kingdom of Lanka.”

Nikhila nisichara kula baladhipan chodhyangal ,
Neethiyode kettu vayu thanayanum ,
Manasi Raghukula varane muhur api niropichu,

Mandahasena mandetharam chollinaan,
“Sphuta vachanam athi visadam ithi srunu Jala prabho,
Poojyanaam Ramadhootham jnan arige nee ,
BHuvanapathi mama pathi purandara poojithan,
Punya purushan purushothaman paran,
BHuja kula pathi sayanan amalan akhileswaran,
Poorva devaarathi bhukthi mukthi pradana,
Pooramadana hrudaya mani nilayan nivasiyaam,
BHoothesa sevithan Bhootha panchathmakan,
Buja kula ripu mani Radha dwajan Madhavan,
BHoopathi bhoothi vibhooshana sammithan,
Nija janaka vachanamathu sathyam aakeeduvaan,
Nirmalan kanathinnu purapettu ,
Janakajayum avarajanumai maruvunna naal,
Chennu nee Janakiye kattu kondeele.

Hearing with justice the questions posed ,
By the king of the Rakshasa clan, that son of wind god,
Thought for a moment Lord Rama in his mind,
And slowly with a smile told,
“Please hear extensive answer in detail, Oh lord of Rakshass,
Know that I am the emissary of worshipful Rama,
My lord is the king of the world worshipped by Indra,
He is blessed one , the best among men and is divine ,
He sleeps on the chief of snakes , pure and is the god of all,
He is the enemy of asuras and one who gives wealth and salvation,
He is the one who is in the heart of Shiva , one who lives in time ,
One who is served by Lord Shiva , one who controls five elements,
Who has Garuda the enemy of snakes on his flag, Madhava ,
King , one who is recognized by Vibheeshana ,
And he the pure one , for making his father’s word as true ,
Started to the forest and while he was ,
Living there with a daughter of Janaka and his brother ,
Did you not go and steal Janaki.”

Thava maranam iha varuvathinnoru karanam,
Thamarasodhbhava kalpitham kevalam,
Thadhanu Dasaratha thanayanum Mathngasrame,
Thapena thambiyumai gamicheedinaan.

This is one of the reasons heralding your death ,
And this is simply the decision of Lord Brahma ,
And that son of Dasaratha went to ,
The hermitage of Mathanga with pain along with his brother.

Thapana thanayanodu anala sakshiyai sakhyavum,
Thalparyamul kkondu cheythoranantharam,
Amara pathi suthaneyoru banena konudan,
Arkathmajannu Kishkindayum nalkinaan,
Adi malaril avanamanam azhakinodu cheythavan,
AAdhipathyam koduthu aadhi theertheedinaan.
Athi navnum avani thanayanweshanathinai,
AAssakal thorum ekaika noorayiram,
Plavaga kula parivrudare laghu tharam ayachathil.
Yekanaham iha vannu kandeedinen.

He signed a treaty with the son of Sun God ,
With fire as the witness with conditions ,
And after that he killed Indra's son by an arrow,
And gave Kishkinda to the son of Sun god.
And to him who saluted him on his lotus like feet,
He gave the power to rule and destroyed his sorrow,
And he in turn , for searching for the daughter of earth,
At one time send hundred thousand monkeys lords
For each direction and among them,
I am the one who has come to see you.

Vanaja vitapikale yudan udan iha thakathathum,
Vanara vamsa prakruthi seelam vibho,
Ikalil nisi chara varareyokke mudichathum,
Yenne vadhippathinai vanna karanam,
Marana bhayam aka thaliril illayathe bhuvi,
Mathoru janthukkal illennu nirnayam .
Dasavadana , samara bhuvi deha raksharthamai,
Thwal bruthya vargate nigrachichenaham,
Dasaniyutha sathavayasi jeernam yennakillum,
DEhikalketham priyam deham orkka nee .

The reason for destroying trees of the garden
Again and again is because of the normal habit of the monkey clan,
And the reason for killing the Rakshasa heroes ,
Is because I was afraid that they will kill me,
In this world definitely there is no being,
Which does not have the fear of death.
And oh ten faced one to protect my body in war,
I killed hoards of your servants,
Even if one is of hundred crores of age ,
Please remember , every being loves his own body.

Thava thanayakara galitha vidhi vishikha pasena,

Thathra jnan badhanayen oru kal kshanam,
Kamala bhava mukha sura vara prabhavena mama,
Kayithinnu yethume peedayundai varaa ,
Paribhavamoru pozhuthu maranavum akapedaa ,
Badha bhavena vanedinen athra jnan,
Athinum ithu pozhuthiloru karanamundu kel,
Adhya hitham thava vakthum mudhykathanai.

BY the rope of Brahma sent by your son,
I got tied up for a quarter of a second,
But the power of the boons given by Brahma and other devas ,
My body will not undergo any suffering ,
I will never have any injuries or death ,
And acting as if I am tied up, I came here ,
Even for that there is a reason, please hear,
I wanted to tell you what is good for you.

Akathaliril arivu kurayannavar keththamulla,
Jnanam okke neekeenam budha janam,
Athu jagathi karuthu karunathan dharmamennu,
Aathmopadesa ajnaninaam mokshadham,
Manasi karuthuka bhuvana gathiye vazhiye bhavan,
Magnan aayeedolaa moha mahambudhou,
Thyaja manasi Dasavadana , Rakshaseem budhiye ,
Daiveem gathiye samarasrayicheedu nee ,
Athu janana marana bhaya nasini nirnayam,
Anyayaullathu samsara karini,
Amrutha Ghana vimala paramathma bodgochitham,
Athyuthamanvayo adbuthanallo bhavan.

Intelligent people should remove that bad knowledge .
Which is more for people who are ignorant ,
And if they do .they are believed by the world as kind souls,
As that teaching to the ignorant would lead to their salvation.
Sir , please think in your mind the way of the world,
And do not get drowned in to the sea of passion,
Oh one with ten faces , leave out it this Rakshasa nature,
And embrace the ways of salvation,
As that would definitely destroy the fear of birth and death,
And that which is not this , leads to domestic sorrow,
And you are suitable to receive the knowledge of the Brahman,
As you are wonderful and is born in a clan of good people*.

*Ravana is a great grand son of Brahma

Kalaka thava hrudi sapadhi Thathwa bodhena nee ,

Kama kopa dwesha lobha mohadhikal,
Kamala bhava vasutha thanaya nandanam aakayaal,
Karbhoora bhavam parigrahiyayka nee ,
Danuja sura manuja khaga mruga bhujaga bhedenam,
DEhathma budhiye santhyajacheedu nee ,
Prakruthi guna paravasathayaa badhanai varum,
Prana dehangal aathmaa valla arigedaa.

Throw out passion , anger , hatred , miserliness and desire,
Through the knowledge of the philosophy,
Oh son of Visravas, the son of Pulasthya who was the son of Brahma,
Do not get attached to the Rakshasa nature ,
And by studying Rakshasas , devas, men , birds animals and snakes ,
Please leave out the feeling that body is the soul,
And by getting attached to that property of nature, you would be tied to it,
And please understand that body is not the soul.

Amrutha mayan Ajana amala adwayan avyayan,
Ananda poornam yekan paran kevalam,
Nirupaman ameyam avyakthan nirakulam,
Nirgunam nishkalam nirmalam nirmalam,
Niyama paranilayan anantham aadhyam vibhu,
Nithyam nirakaran athma parabrahmam,
Vidhi hariharadhikalkkum thiriyathavan,
Vedantha vedhyam , vedhyam jnaninaam,
SAkala jagad idamarika mayamayam vibho,
SAchinmayam Sathya bodham sanathanam,
Jadam akhila jagadhidham anithyamarika nee ,
Janma jaraa maranadhi dukhanvitham.

One who is filled with nectar , one who is not born , one who is pure ,
One who does not have a second , the Imperishable one,
One filled with joy , one who is alone , the divine one ,
One who is simple , one without comparison , one who cannot be measured,
One who is not clear , one who is not confused,
One without properties, one who does not have stains ,
One who is not interested , one who is pure ,
One who is in divine acts , one who is endless , one who is primeval,
The lord , One who is forever , one who is shapeless,
One who is the soul, the divine Brahmam ,
One who cannot be understood by Brahma, Vishnu and Shiva,
One who is studied by Vedantha, one who cannot be studied by the wise,
One who pervades all over , understand him as pervader of illusion, Oh Lord,
One who is all pervading divinity , one who teaches truth , one who is perennial,
Understand that the all bodies of universe are temporary ,

And that birth , aging and death are full of sorrow.

Arivathinu pani parama Purusha mari mayangal,
Athmananamthmanaa kandu theliga nee ,
Paramagathi varuvathinnu param oru upadesamum ,
Parthu keteedu cholli tharunnundu jnan,
Anavaratham aka thaliril amitha hari bhakthi kondu,
Athma visudhi varum yennu nirnayam,
Aka malarum aghakalum alavathi vishudhamai,
Aasu Thathwa Jnanavum udhikkum drudam.

For getting salvation , I would teach you ,
A technique which I have learnt , please understand it clearly,
By having devotion to Hari always in your mind,
Your soul would definitely get purified ,
Your mind which would be devoid of sins would become clean,
And certainly in you the wisdom about God will arise in your mind.

Vimala thara manasi bhagawath Thathwa vijnana,
Viswasa kevalanandanubhoothiyaal,
Rajani chara vana dahana manthrakshara dwayam,
Rama Ramethi sadaiva japikkayum,
Rathisapadi nija hrudhi vihaya nithyam mudhaa,
Rama pada dhyana mullil urakkayum,
Arivu cheruthu akathaliril oru purushan undengil ,
AA hantha Vendunnathakayaal aasu nee ,
Bhaja bhava bhayapaham , bhaktha loka priyam,
BHanu koti prabham Vishnu padambujam,
Madhu madana charana sarasija yugal maasu nee ,
Moudyam kalanju bhajichu kondeededo.

By the very pure mind obtained by understanding and belief ,
In the principle of God and the pure joy got out of this experience,
Chant always “Rama, Rama” which is the two lettered chant ,
Which burns the forest of Rakshasas,
Leave out attachment to the domestic life and daily,
Fix firmly the mind on the feet of Rama by meditation.
If little of this knowledge is in the mind of a man,
He will get all that he wants and so immediately,
Pray the lotus feet of Vishnu which removes the fear of domestic life ,
Which is loved by devotees and which shines like billions of suns.
By praying the two lotus like feet of Vishnu,
Please leave out this sorrow and start praying .

Kusruthikal um ini manasi kanivode kalannju,
Vaikunda lokam gamippan vazhi nokku nee ,
Para dhana kalathra mohena nithyam vrudhaa,
Papamarjichu keezpottu veenedala,
Nalina dala nayanam akhileswaram Madhavam,
Narayanam saranagatha vathsalam,
Parama purusham paramathmanam adhwayam,
Bhakthi viswasena sevikka santhatham.

Please simply throw away the mischief from the mind
And find out the way to go to the Vaikunta world,
And do not fall down daily by desiring ,
For someone else's wealth and wife ,
And with devotion and belief always serve ,
Madhava , the God of all who has lotus leaf like eyes ,
Who is Narayana , who loves people who surrender to him,
Who is the divine Purusha, divine soul and one who cannot be divided.

SAranamiha charana kamala pathicheededo,
SAthru bhavathe thyajichu santhushtanai,
Kalusham anavadhi jjadithi cheythithennakilum,
Karunya mee vannam illa mathaarkkume ,
Raghupathiye manasi karuthukil avanu bhoothale ,
Randamathundagayilla janmam SAKhe ,
Sanaka mukha munikal vachanangal ithu oorkedaa ,
SAthyam mayoktham virinchadhi sammatham.

Surrender and fall at his lotus like feet,
Though you have done several sins earlier ,
Since no one has as much mercy as him,
For he is the one who gives away enmity and so with happiness,
Think of the lord of the Raghu clan
There would not be another birth for you, Oh friend,
Please remember these words are from sage Sanaka,
And whatever I have told is the truth and accepted by lord Brahma.

Amrutha sama vachanam ithi pavana thanayodhitham,
Athyantha roshena kettu Dasananan,
Nayanam irupathilkum adha kanal chitharumarudan,
Nannai urutti mizhichu cholledinaan,
"Thila sadhrusam ivane ini vetti narukkuvin,
Dhikkaramithra kandeela mathaarkkume,
Mama nikata bhuvi vadivodu oppamirunnu maam,
Mathoru janthukkal ingane chollumo?
Bhayavum oru vinayavum ivannu kanman illa,

Papiyayoru dushtathma satanivan,
Kadhaya mama kadhaya mama Raman yennoru chol,
Kanana vasi Sugreevan innaredo?
Avareyum anantharam Janaki thanneyum ,
Athyantha dushtanaam ninneyum kolluvan.

The nectar like words told by the son of wind God,
Were heard with very great anger by the ten faced one,
And all his twenty eyes burnt like embers,
And rolling them all well and blinking them he told,
“Cut to pieces this one who is like a gingelly seed,
I have never seen false pride like this with any one else,
Would any other being dare to ,
Sit with me like an equal and tell me like this,’
I am not able to see respect the humility in him,
And he is a sinner , a bad soul and an adamant one,
Tell me , tell me a word called “ my Rama” ,
Who is the forest living Sugreeva today?
I would kill al of them and also Janaki,
And also you, who is an extremely bad one.

Dasavadanamithi kettu kopam poondu,
DAntham kadichu Kapeendranum chollinnan,
“Ninavu thava manasi perithethrayum nannu nee,
Ninnodu yethiroru nooru noorayirm.
Rajani chara kulapathikalai jnelinjulloru ,
Ravananmaare orumichu yethirtheedilum,
Niyathamithu mama cheru viralkku poraa pinne,
Neeyenthu cheyyunnathenndu kasmala.”

Becoming greatly angry hearing the words of,
The ten faced one , biting his teeth that chief of monkeys told,
“You think that you are very great , that is okay,
Along with you even if one crore people,
Who are thinking that they are Ravana the lords of Rakshasas,
Oppose me , it is definite that they are not sufficient,
To my little finger and what can you do , oh dirty one.”

Pavanasutha vachanamithi kettu dasasyanum ,
Parswa sthithanmaarodu aasu cholledinaan,
“Ivide nisicharar oruvar Ayudha paniyai ,
Illayo , kallane kolluvaan chelluvin.”

Hearing the words of the son of wind god,
He told immediately, those who were standing near him,

“Is there not one armed Rakshasa here,
Go and kill this thief.”

Athu pozhuthil oruvan avanodu adutheedinaan,
Appol Vibheeshanan cholinaan mellave ,
“Arutharuthu durithaithu dhoothane kolluuga,
Yennarkaduthu nrupanmarkku cholleduvin,
Ivane vayamivide viravodu konnedinaal,
Yengane angariyunnu Raghavan?
Athinnu punar ivanoru adayalamundakki naam,
Ayakenam , athallo nrupochitham.”

At that time when one of them neared him,
Vibheeshana told slowly,
“No no, it is bad to kill an emissary ,
Please tell that it is not proper for a king,
And suppose we kill him immediately ,
How will Rama know about it there ?
For that we should make a sign on him,
And send him back ,and that would be proper for kings.”

Ithi sadasi Dasavadana sahaja vachanena than,
Yengil atrhangine cheykennu chollinaan.

The ten faced one hearing the words of his brother addressed ,
To the Assembly said , “If so let it be done that way.”

5.10 Lanka Dahanam Burning of Lanka

Vadanam api karacharanam alla souryaspadam,
Vanaranmaarkku vaal mel souryamakunnu,
Vayam athinnu jadithi vasanena vaal veshtichu,
Vahni koluthi purathil yelladavum,
Rajanic hara parivrudanmaar yeduthu vadyam kotti ,
Rathriyil vannoru kallan yenningane ,
Nikhila disi palarum iha kelkkumaru uchathil,
Neele vilichu paranju nadathuvin,,
Kula hatha kanivariga nisthejan yennu thal,
Kootathil ninnu neekedum kapi kulam.

“To the monkeys the source of strength is not,
The face or hand or legs but tail is their source of strength.
Let us immediately cover it with cloth ,
Set fire to it and take him all over the city,

With the chief Rakshasas playing drums ,
And shouting "The thief who has come at night",
In a big tone so that every body would be able to hear,
And take him in all directions and also shout,
"know that he is traitor and powerless one" ,
So that other monkeys will banish him from their society."

Thila rasa , gruthadhi samsiktha vasthangalaal ,
Theevram theru there chuthum dasanthare ,
Athula balan, achala tharam avide maruveedinaan,
Athyayaadha sthollamayithu vaal thadhaa ,
Vasana ganam akhilavum odungi chamanjithu ,
Valum atheeva seshichithu pinneyum.

Using cloths dipped in oil and ghee,
When they were tying it to the tail speedily,
That one of immense strength , became like a huge mountain,
And his tail became extremely big ,
And though all the cloth collected was used ,
Much of the tail was still left to be covered.

Nikhila nilayana nihitha pattambarangalum,
Neele thiranjukondu vannu chuthinaar,
Athum udan odungi vaal seshichukandalavu,
Angum ingum chennukondu vannedinaar ,
Thilajagrutha susneha samsiktha vasthangal,
Divya pattamsuka jalavum chuthinaar,
Nikruthiperithavanu vasanangalilla innini,
Snehavum mellam odungitha seshavum,
Alamalamithamalanivan yethrayum divyan,
Itharkku thonni vinasathinnu yennar chilar,

They brought silk cloths from all houses ,
After great search and then tied it,
Even that was finished and still tail was remaining,
And they went here and there and again brought,
Cloth dipped and dripping in oil and ghee
And also tied the divine silk cloths ,
And realizing that his tail was big and that no cloth was left ,
And also oil was completely over,
And some people told that ,
This is waste , he is a pure one and divine ,
And who all are going to be destroyed by this?"

"Analamiha vasanam ithi , analami valadhikku ,

AAsu koluthuvin vaikaruthethume,”
Punar avar athu pozhuthu thee kolutheedinaar,
Puchagra dese purandarathigal ,
Bala sahitham abalamiva rajju khandam kondu,
Badhwaa druda tharam druthwaa kapivaram,
Kithavamathikalum ithoru kallan yenningane ,
Kruthwaa ravamaram gathwaa puravaram,
Parakaleyum udanudan atranju aranjingane ,
Paschima dwara dese chennantharam,
Pavanajanum athi krusa sareeram mayedinaan,
Pasavum appol sithilamai vannithu.

“We do not have cloth to tie and let us ,
Light fire to the tail now without delay.”
And then at that time the Rakshasas lit the fire,
At the tip of the tail after tying him strongly ,
By strong rope pieces and carrying that ,
Monkey chief after verifying that he has been tied tightly,
Those crooked minded ones shouted that “here is the thief”,
And creating lot of noise and they went to the city ,
With beating and beating of several drums,
And when they reached the western gate ,
That son of wind god changed himself to a very small form,,
And the ropes which were tied on him came out.

Balamodavan athi chapalam achala nibha gathranai,
Bandhavum ver pettu melpottu ponginaan ,
Charama giri gopuragre vayu vegena,
Chadinan vahakareyum konnavan,
Udupathiyodu urasumatauyaramiyalunna ,
Rathnohunga soudhagram yeri mevedinaan,
Udhavasitha nikaramudanudan upari vegamodu,
Ulpluthya pinneyum ulpluthya sathwaram,
Kanaka mani maya nilayamakhilam anilathmajan,
Kathichu kathichu vardhichathu agniyum.

With strength and with great speed he became like a mountain,
And the ties were broken and he raised high to the top,
And with a speed of wind reached the tallest tower,
And he jumped and killed those people who were carrying him,
And stood there as if he was standing there rubbing the moon,
And then he climbed the top of a gem studded mansion,
And then climbed again and again on groups of homes ,
Also on homes built with gold and gems and that son of wind god,
Set fire and set fire to all these and fire went on increasing .

Prakruthi chapathadavan achalam oro mani-,
Prasada jalangal chuttu thudanginaan,
Gaja thuraga Radha bala padathikal pankthiyum,
Gamyangalayulla ramya harmyangalum,
Anala shikakalum anila sutha hrudayavum thelinjaa,
Hantha Vishnu padam gamichu thadhaa,
Vibudha pathiyodu nisicharalyam venthoru,
Vruthanthamellam ariyichu kolluvaan ,
Ahamahamikadhiyaa pavaka jwalagal,
Ambaratholam uyarnnu chennu mudhaa .

With his natural indecisive character , he,
Started burning the gem studded palaces ,
And also the elephants , horses chariots , rows of soldiers,
Gardens which can be entered in to for enjoyment,
And those fire flames and the heart of the son of wind god,
Became very bright and went to the place of Vishnu (Sky?)
And those flames of fire appeared to burn in such a way,
That they wanted to inform the news of the burning ,
Of the home of the Rakshasas to Indra ,
Competing with each other like “ me first , you first “,
And the flames almost reached the sky.

Bhuvana thala gatha vimala rathnangalaal ,
Bhuthi paripoornamayulla lankayum,
Punar anila suthan ithi dahipichathengilum,
Bhuti paripoornami vannithu adbutham,
Dasa vadana sahaja gruham yenniye mathulla,
DEvarigehangal venthu koodi javam,
Raghu kula pathi Priya bruthyanaam Maruthi ,
Rakshichu kondan Vibheeshana mandiram.

The Lanka which was filled with wealth ,
By the pure gems that came from the earth,
And when the son of wind god burnt it,
Wonder of wonders was filled with ash ,
Except the house of the brother of the ten faced one,
The houses of enemy of devas became baked in the fire ,
And the dear servant of the lord of the Raghu clan,
Saved only the house of Vibheeshana.

Kanaka mani maya nilaya nikaramathu venthoro,
Kamini vargam vilapam thudanginaar,
Chikura bharavasana charanadhikal venthasu ,

Jeevanum ver pettu bhoomou pathikkayum,
Udal uruki uruki udan uzhari alari paanjum,
Unnathamaya soudhangalil yeriyum,
Dahananudan aveyum maduthu dahippichu,
Thazhathu veenu pidanju marikkayum,
“Mama thanaya , Ramana, Janaka , prana nadha ,ha,
Mamakam karmam ayyo, , vidhi deivame ,
Maranamudan udal urugi murugi varikennathu,
Maathuvaan aarum illayo , Shiva , shiva ,
Durithamithu rajanichara vara virachitham drudam
Mathoru karanam illithinnu yethume.

After the gem studded homes were completely burnt,
The ladies in them started wailing ,
With heads with growing hair and feet being burnt ,
The soul also went away from body and they fell dead on ground,
And the bodies melted and melted and they fled here and there ,
And climbed on very tall buildings ,
And that one who burns came there also and burnt ,
And they fell down struggled and died,
“My son , lover , father, husband , alas,
This is my fate , Oh god of fate ,
The body melting and turning along with death ,
Is there no one to stop it , Oh Siva, Oh Shiva,
This problem has been created by the lord of Rakshasa clan, it is definite,
And there is no other reason for it.”

“Paradhanavum para dharangalum balal ,
Papi dasasyan parigarahichaan thulom,
Arikila anichithamathu madhena cheytheedaivinm
AARum athinde phalamithu nirnayam,
Manuja tharuniyyeyoru maha papi kamichu,
Mathullavarkkum apathathingine ,
Sukrutha durithangalum karyamakaryavum,
Sookshichu cheythu kollenam budha janam.”

That Sinner who is the ten faced one forcefully,
Took away wealth and wives of others,
He does not know that it is not proper and did due to arrogance ,
And this is definitely the result of that ,
And that great sinner fell in passion with a human lady,
And because of that the danger came to others also,
For wise people should only carefully do,
Bad and good deeds and good and bad actions.

Madana sara paravasathayodu chapalanai van,
Mahathmyamulla pathivruthamaareyum,
Kara balamodu anudhinam ananju pidichu athi,
Kami charithra bangam varutheedinaan,
Avar manasi maruvina thapo maya pavakan,
Adhya rajye pidi pettithu kevalam.

Becoming weak due to the arrow of god of love ,
With force he caught hold of ,
Very great women with great virtue ,
And that passionate one raped them,
And the religious spirit in their mind ,
Has caught our country badly.

Nisicharikal bahu vidham oronnu parakayum,
Nilkkum nilayile venthu marikkayum,
SArana miha kimathi pala vazhiyum udan odiyum,
SAkhikal vendhu murinjudan veezhgayum,
Raghu kula vareshta dhoothan triyamachara ,
Rajyam mezhunooru yojanayum kshanaal,
Sarasa bahu vibhava yutha Bhojanam nalkinaan,
SAnthushtnayithu pavaka devanum.

When the Rakshasis were talking so many things,
They were burnt as they were standing itself,
And to get protection they ran by various ways,
The trees were burnt broke and fell down,
And that emissary of the chief of Raghu clan,
In a second made the seven hundred yojanas of ,
The country of the Rakshasas,
In to a wholesome meal of various dishes ,
And gave it to the very satisfied religious spirit .

Laghutharam anila thanayanum amrutha nidhi thannile ,
Langulavum thachu thee policheedinaan,
Pavanajannu dahanamapi chuttathillethume ,
Pavakan ishta sakhiyaka karanam,
Pathi niratha yakiya Janaki deviyaal,
Prarthikunnathakjayalum karunaa vasaal.

Easily that son of wind god dipped his tail,
In the ocean and put out the fire,
And tht son of wind did not get any burns ,
Because the fire god was his close friend,

And due to the merciful prayer of Sita,
Who was devoted to her husband .

Avani thanaya krupaa vaibhavam adbutham,
Athyantha seethalanayithu vahniyum,
Rajanichara kula vipina pavakanakiya ,
Rama nama smruthi kondu maha janam,
Thanaya dhana dhara moharthar yennakilum,
Thapathraya analane kadneedunnu,
Thad abhimatha kariyayulla dhoothannu,
Santhapam prakruthaa analena bhavikkumo?
Bhavathi yathi manujjananam bhuvi sampratham,
Pankaja lochanabe bhajicheeduvin,
Bhuvanapathi bhujagapathi sayana bhajanam bhuvi,
Bhootha deivathma sambhootha thapaham.

The grace of the son of wind god is wonderful,
To him even fire became very cool,
The great people meditating on the name Of Rama,
Which is the fire to the forest of Rakshasas,
Though they are attached to son , wealth and wife ,
Cross the fire which gives three type of pains,
And how can the emissary who fulfills his wishes ,
Get sorrow by the natural fire?
If you are at present born as a human being,
Please pray to the lotus eyed one ,
Who is the lord of earth , one who lies down on the lord of snakes,
For destroying the pain from three type of pains .

Thadanu kapi kula varanum avani thanayaa padam,
Thanu thozhuthu namaskruthya chollinaan,
"Aha miniyum uzhari nada kolluvaan akkarkku,
AAjnapayasu gachami Ramanthikam,
Raghu vara num avarajanum arunjanum mai dhrutham,
AAGamicheedum anantha senaa samam,
Manasi thava cheruthu parithapam mundakola,
Madbharam karya mini jAnkathmaje ."

Afterwards the best of the monkey clan went and saluted,
The feet of the daughter of earth and said,
"I will now start my journey to the other shore,
Please give me leave to go to Rama .
The best of Raghu clan , his brother and son of Sun God,
Would come speedily with a endless army .
Let you not have even a little worry in mind,

Because oh Daughter of Janaka , the job is now mine.”

Thozhutha amitha vinayanithi chonnaavan thanodu,
Dukhamulkkondu paranjithu sitayum,
“Mama Ramana charitham ura cheytha ninne kandu ,
Manasa thapam akannithu mamakam,
Kadhaminiyum aham ia vasaami sokena mal,
Kantha vruthantha Sravana soukyam vinaa.”

To him who saluted and told like this with great humility,
Sita told with sorrow in her mind ,
“When I saw you , you told the story of my husband,
And the pain in my mind went away,
How Can I live here with sorrow,
Without hearing the welfare of my husband.”

Janaka nrupa duhithya girimingane kettavan,
Jathanukambam thozhuthu cholledinaan,
“Kalaka sucham ini viraham alamathinudan mama,
Skandamaaroha ,kshanena jnan kondu poi,
Thava Ramana savidam upagamy yojippichu,
Thapam asesham madhaiva theerthiduvan.”

Hearing the words of king Janaka ,
Due to growing pity on her , he saluted and told ,
“Throw away the sorrow and pain of parting with your loved one,
You please climb on my shoulder and within a second ,
I would take you before your husband and after joining with him,
All your pain and worries would be destroyed.”

Pavana sutha vachanamithi kettu Vaidehiyum,
Param prasadhichu parthu cholledinaal,
“Athinnu thava karuthum alavilloru dandam,
Yen athmani ,vannithu viswasam adhya may ,
Shubha charithan athibalamodasu divyasthrena,
Soshana bandhana dwai rapi sagaram,
Kapi kula balena kadannu jagat thraya,
Kandakne konnu kondu poka aasu maam.
Marivodoru nisi rahasi kondu poyal athu,
Mal Prana nadha keerthikku poraa drudam.”

After hearing the words of the son of wind God, Sita,
Becoming very happy saw him and told,
“Since my soul does have the pain,
As much as you think, as of now I have got belief,

That the one with a good history would,
Come here with great strength ,
By drying the sea by his divine arrows ,
And building a bridge on the sea ,
And cross it along with the monkey army ,
And kill the one who punishes the three worlds ,
And would take me back speedily ,
And hiding in the night if I am taken secretly ,
It does not behove to the fame of my husband,”

Raghu kulaja varanivide vannu yudham cheythu,
Ravanane konnu kondu poi kolluvaan,
Athirabhasamayi thanaya , vela cheytheedu nee ,
Athra nalum darichiduvan Jeevane “
Ithi sadayam avanodu arul cheythu ayacheedinaal,
Indira deviyum pinne Vathathmajan,
THozhuthu akhila jananiyodu yathra vazhangichu,
Thoornam Maharnavam kandu Chadeedinaan.

Let the star of Raghu clan come here , fight the war,
Kill Ravana and take me back,
Oh son of the speedy wind , you work with this aim,
And till those days , I would conserve my soul.”
Telling like this to him that Goddess Lakshmi sent him back,
After that the son of wind god , saluted the mother of the world,
Bid her farewell and urgently saw the ocean and jumped.

5.11 Hanumande Prathyagamanam Return of Hanuman.

Tribhuvanavum ulaye muhur onnu alaredinaan ,
THEvra nadham kettu Vanara sanghavum,
Karthuvin ithoru ninadam aasu kelkkayathum,
Karyam aa hantha sadhichu varunnithu ,
Pavana suthan athinu nahi samsayam manase ,
Parthu kanka occha kettal ariyamathum.

He then shouted so as to spin the three worlds,
And the monkey group heard that deep sound ,
And said , “think that what we heard is a herald ,
To make us understand that he has been successful ,
And there is no doubt it is sound of Hanuman,
And let us watch for we can understand it from the sound.”

Kapi nivahamithi bahu vidham parayum vidhou,

Kanayaithadri sirasi Vathathmajam,
Kapi nivaha veerare , kandithu Sitaye ,
Kakulstha veeran anugrahathal aham,
Nisi chara varalayamakiya Lankayum,
Nissesham udhyanavum dahippichithu ,
Vibudha kula vairiyakum Dasa greevane,
Vismayam ammaru kandu panjithu ,
JJadithi Dasaratha suthanodikkadha cholluvaan,
Jambavadadhikale nadaneeduvin.”

When the group of monkeys were talking in various ways ,
They could see the head of Hanuman on the mountain,
“Oh monkey heroes , I saw Sita,
By the blessing of the hero of Kakustha clan,
And I burnt completely the blessed Lanka of the Rakshasas,
As well as the garden there and I saw ,
Ravana the enemy of devas with wonder ,
And let us go quickly to tell this to Rama.
Oh Jambhava and other monkeys let us go.”

Athu pozhuthu Pavana thanayaneyum avar aadarichu,
Aalingya gaadamaam chumbya valanchalam,
Kuthukamodu kapi nichayam anilajane munnittu,
Koottamittu aarthu vilichu poyeedinaar ,
Plavaga kula parivrudar uzhari nada kondu poi,
Prasavanachalam kandu meevidinaar.

At that time they honoured the son of wind god,
Embraced him tightly kissed him at the tip of his tail,
With joy, for the sake the son of wind god ,
Together they cheered him loudly ,
And when those chiefs of monkeys started walking ,
And became tired , they reached near Prasavana mountain.

Kusuma dala phala Madhu latha tharu poornamaam,
Gulma samavrutham Sugreeva palitham,
Kshuditha pari peeditharaaya kapi kulam,
Kshud vinasarthamaarthya paranjeedinaar,
“Phala nikara sahitha miha Madura Madhu puravum,
BHakshichu dahavum theerthu namokkave ,
Tharani sutha savidham upagamy vruthanthangal,
Thamasam kai vittu unarthikka saadaram,
Athinu anuvadichu arulenam, “ yennu aasa,
Poondu Angadahanodu apekshichorantharam,
Athinavanum mavarodu udan aagnaye cheykayaal,

Aasu Madhu vanam pukkithu yellavarum.

There they saw a garden owned by Sugreeva ,
Which was full of flowers , leaves, fruits , honey* plant,
Surrounded by bushes and that group of monkeys,
To satiate their hunger started telling with great desire
“This honeyed city is full of varieties of sweet fruits ,
Let us eat and quench our thirst and ,
Go before the son of Sun God and tell the stories,
Slightly delayed ,Please permit us to do that”,
When they requested this with desire , to Angadha
And he immediately consented to their request,
And all of them entered the honey garden.

*Could also be alcoholic beverage

Parichodu athi Madura Madhu panavum cheythavar,
Pakwa phalangal bhakshikkum dasanthare ,
Dadhimukhanum manisamathu palanam chevithu ,
Dhana manena Sugreevasya saasanaal,
Dadhi vachanamodu niyathamathu kaakunna ,
Danda daranmaar aduthu thadukkayaal,
Pavana sutha mukha kapikal mushti praharena ,
Paanjaar bhayapettu avarum athi drutham.

With joy they ate the very sweet fruits and drank honey ,
And when they were eating well ripened fruits ,
Dadhimukha who was looking after the garden,
As per the orders of Sugreeva and was ,
Guarding that garden sent security guards with sticks ,
And when they neared and prevented them,
Those monkeys along with Hanuman , using fist fight ,
Hit them and the security were scared by them.

Thwarithamadha Dadhimukhanum aasu Sugreevane ,
THoornamalokya vruthanthangal chollinaan ,
“Thava Madhu vanathinnu bangam varuthiyaar,
THareyan aadhikalaaya kapi balam.
Suchiram athu thava karunayaa paripalichu,
Susthiram aadhipathyena Vanenaham.
Vala madhana sutha thanayadhikal okkave ,
Vannu mal bruthya janatheyum vennudan,
Madhuvanavum ithu pozhuthu azhichithu” yenningane ,
Mathul vakhyam aakarnya Sugreevanum,
Nija manasi muhur api valarnna santhoshena ,
Nirmalthma Ramanodu cholledinaan.

Immediately Dadhimuka went speedily ,
To Sugreeva and told about the happenings,
“The monkey force under the son of Thara,
Have partially destroyed your honey forest ,
As per your merciful orders I had,
Been looking after it with great care .
The grandson of Sun God and others,
Came and defeated my servants ,
And have destroyed the honey forest now,”
Told he and hearing the words of his uncle ,
Sugreeva with growing joy ,
Told it to Rama who was a pure soul.

“Pavana thanayadhikal karyavum sadhichu ,
Param thelinju varunnithu nirnayam.
Madhuvana athu alla yennakil yenne,
Bahumaniyathe chennu kanka yillarume .
Avare viravodu varuvathinnu chollangu chennu ,
Athmani khedikka vendaa vrudhaa bhavaan,”
Avanum athu kettu uzhari chennu chollinaan,
Anjana puthradhikalodu sadaram.”

The son of wind god and others have completed the job,
And this is very clear and definite ,
For otherwise no one without bothering ,
For my orders would go and visit the Honey garden.
You go and tell them to come here quickly ,
And Please do not have any sorrow over this.”
And hearing that he went and told,
That to Hanuman and others with respect.

Anila thanayangadha jambhavadhikal ,
Anjasaa Sugreeva bhashitham kelkkayyal,
Punara avarum athu pozhuthu vaachaa santhoshenaa,
Poorna vegam nadannasu chennedinaar .
Pugal periya purushamani Raman thiruvadi,
Punya purushan, purushothaman , paran,
Pura madhana hrudhji maruvum akhila Jagadeeswaran,
Pushkara nethran , purandara sevithan,
Bhujagapathi sayanan amalan Trijagal-
Paripoornan puruhootha sodharan Madhavan,
Bhujaga nivahaasana vahanan Kesavan,
Pushkara puthri Ramanan purathanan,
Bhujaga kula bhooshanaaaradhithaam angridwayan,

Pushkara sambhava poojithan nirgunan,
 Bhuvanamathi makhapathi sathampathi malpathi,
 Pushkara Bandhava puthra Priya sakhi
 Budha jana hrudhi sthithan Poorva devaarathi
 Pushkara bandahava vamsa samudhbhavan,
 Bhuja bala vadhaam varan punya jananthakan,
 Bhoopathi nandanam bhoomijaa vallabhan,
 Bhuvana thala palakan , bhutha panchathmakan,
 Bhoori bhoothi pradhan punya janachithan,
 Bhuja bhava kuladhipan Pundareekananan,
 Pushpa banopaman Bhoori karunyavaan,
 Divasa kara puthranum soumithriyum mudhaa ,
 Dishta poornam bhakichu anthike santhatham,
 VBipina bhuvi sukha thara mirikkunnthu kandu,
 Veenu vananginaar Vayu puthradhikal.

The son of wind god, Angadha , Jambhavan and others,
 Because they heard the words of Sugreeva,
 And they due to the happiness they had at that time,
 Walked speedily and went towards Kishkinda.
 And prayed , the famous gem among men Rama ,
 Blessed man , best among men , the divine one,
 The God of all who lives in the heart of Lord Shiva ,
 The blue lotus eyed one , one who is served by Indra,
 One who sleeps on lord of serpents, pure one, lord of three worlds,
 He who is complete , brother of Indra , Madhava ,
 One who rides on Garuda , Kesava ,
 The husband of daughter of lotus , Ancient Lord ,
 One whose two feet are worshipped by the ornament of serpent clan,
 One who is worshipped by Brahma, One who does not have any characters,
 Lord of earth , Lord of fishes, Lord of all, my lord,
 The friend of the son of the Sun God,
 One who is in the heart of wise, enemy of Rakshasa,
 One who has taken birth in the clan of Sun God,
 One who is the chief among the strong, the god of death to blessed people ,
 Son of a king, husband of daughter of earth,
 One who takes care of universe, one who has face like lotus,
 One who is similar to god of love, One who is totally merciful,
 And Sugreeva and Lakshmana and
 Seeing them all sitting in the forest,
 They saluted them by falling on the floor.

Punaradha hareeswaran thanneyum Vandhichu,
 Poornamodham paranjaan Anjanathmajan,
 "Kanivode kanden aham deviye thathra,

Karboorendralaye sangadamenniye ,
Kusaluvu udan vicharichithu thavakam,
Koode Sumithra thanayum sadaram .
Sidhila thara chikura modu Asoka vanikayil,
Simsapa moola dese vasicheedinnal.

They again saluted the king of monkeys ,
And with full happiness the son of Anjana told,
“I saw with pity The honourable lady there,
In the home of the Rakshasa without any problem.
She immediately asked about your welfare ,
As well as that of the son of Sumithra with respect.
In the asoka garden with unkempt hair,
She was living below a Simsapa tree.

Anasanamoda athi krusa sareerayai anwaham,
Asara nari parivruthyai suchaa,
Azhai perugi marugi bahu bashpavum varthu varthu,
Ayyo , sadaa Rama Ramethi manthravum,
Muhurapi japichu japichu vilapichu ,
Mugdhangi mevunna nerathu jnan thadhaa ,
Athi krusa sareeranai vruksha sakhanthare ,
AAnandamul kkondirikunnen anakulam.

With a penance of starving with a very lean body day after day,
Surrounded by the ladies of Rakshasa clam ,
With grief and ebbing tears in pain shedding and shedding tears ,
Alas, Always chanting and chanting “Rama, Rama”,
Crying that tender bodied one , was living and at that time,
I assuming a very small body size, sitting on a tree branch,
With joy and great peace .

Thava charitham amrutha samam akhilam ariyichadha ,
Thambiyodum ninthiruvadi thanoodum,
Cheru thudajabhuvai rahithayai maruvum vidhow,
Chennu dasananan kondangu poyathum,
Savithru suthanodu jjadithi sakhyamundayathum,
SAnkrandanathmajan thanne vadichathum,
Kshithi duhi thura anveshartham kapeendranaal ,
Keesoughamasu niyuktham aayeedinaar ,
Aham avariloruvan ividekku vannedinen,
Aarnavm chadi kadannu athi vidrutham.

I then informed her your nectar like story
When she was in the small hermitage ,

Without you and your younger brother ,
How the ten faced one took her from there ,
And about the treaty that you signed with Sugreeva,
About the killing of the son of Indra ,
And how the king of the monkeys ,
Had sent hoards of monkeys to search for her all over the world ,
And that I am one of them who had come there ,
By crossing the ocean suddenly.

Ravi thanaya sachivan aham asuga nandanam,
Rama Dhoothan Hanuman yennu namavum,
Bhavathiyeyum iha jadithi kandu kondam aham ,
Bhaghyam aathantha, bhAgyam Krutharthosmyam,
Phalithamakham mamadhya prayasam brusam ,
Padmajaa lokanam papa vinasanam,
Mama vachanam ithi nikhilamakarnya Janaki,
Mandam mandam vicharichithu manase .

I am Minister of Sugreeva, the son of wind god,
Emissary of Rama and my name is Hanuman
I have found you out without much difficulty,
This is my luck, great luck, I am blessed ,
Today all my efforts have greatly succeeded ,
The seeing of goddess Lakshmi is the destroyer of all sins ,
Janaki hearing all that I told,
Slowly and slowly thought in her mind.

“Sravanayugalamrutham kena may sravitham,
Srimathamagresaran avan nirnayam,
Mama nayana yugala padham aayathu punyaavaan,
Manava veera prasadena devivame ,”
Vachanam ithi Mithila thanayodhitham kettu jnan,
Vanara akararena sookshma sarreranai ,
Vinayamodu thozhuthu adiyil veenu vananginen,
Vismayathodu chodhichathu deviyum.

“From where am I hearing this nectar to my ears?”
He is definitely a blessed great one ,
And let that blessed one come before my eyes ,
By the grace the valorous man , Rama.”
Hearing these words from the daughter of Mithila,
In the monkey form of very minute proportions,
I saluted her with humility and fell at her feet,
And with great surprise that honourable lady asked.”

“Arivathiunnu paraka, nee yarennathu yennodu”
Ityadhi vruthantham vicharichanantharam,
Kaditham akhilam mayaa deva vruthanthangal,
Kanjadalakshiyum viswasicheedinaal,
Athu pozhuthil aka thaliril azhal kalavathinnujan,
Anguleeyam kodutheedinen aadharaal,
Kara thaliril athine viravodu vanghi thadhaa,
Kannu neer kondu kazhki kalanjudan,
Sirasi drusi gala bhuviyura stalangalilum,
Seegram anachu vilapichatheththavum,
“Pavana sutha, Kadhaya, Mama dukhamellam bhavan,
Padmakshanodu nee kandithallo sakhe,
Nisicharigal anu dhinam upadaravikkunnathum,
Neeyangu chennu cholga” yennu cholleedinaal.

“For my knowledge , please tell me who you are?”
And after asking this type of questions ,
I told her all the news about the god(Rama),
And that blue lotus petal eyed one believed me.
And at that time to remove the doubt in her mind,
I gave her the ring with great respect.
Taking that in her soft hands speedily,
And washed it with her flowing tears,
And hugged it to her head, eyes and neck,
Speedily and wailed greatly,
“Son of wind god tell, All my sorrow,
To the lotus eyed one, Did you not see it friend,
See all the Rakshasis give me trouble,
Please go and tell “ she told.

“Thava charitham akhilam alivode unarthichu jnan,
Thambiyodum kapi senayodum drutham,
Vayam avanipathiye viravodu kooti kondu,
Vannu dasasya kulavum mudichudan,.
SAkrutham ayodhyapurikkasu kondu pom,
SAnthapam ullil undakaruthu yethume.”

Then with pity I told all the news about you to her,
Along with brother and the monkey army ,
We would bring the king of the world ,
And after coming there destroy the clan of Ravana,
And Take you honorably to the city of Ayodhya,
And so you should not have any sorrow in your mind.”

Dasaratha suthannu Viswasarthamai ini,

DEhi may devi, Chihnam dhanyam aadaraal,
Punar oru adayala vakkum paranjeeduga,
Punya purushannu viswasa sidhaye “,
Athum avani suthayodu aham ingane chonna alavu,
AAsu Choodarathnam aadaraal nalkinaal.”

For the belief of the son of Dasaratha.
Oh lady, please give me a symbol,
And again tell me a identifying word,
So that the blessed man will believe it.”
And as soon as I told this to the daughter of earth,
Immediately she gave the gem studded hair brooch , with respect.”

“Kamala mukhi kanivinodu Chithra koodachale ,
Kanthanai vasikkum nalaru dinam,
Kadina thara nakha nikarena peedichoru,
Kaka vruthanthavum cholkena chollinaal.
Thadanu pala tharam iva paranjum karanjum ,
Ul thapm kalarnnu maruvum dasanthare ,
Bahu vidha vacho vibhavana dukham theerthu,
Bimba dariyeyum aaswasipichu jnan .
Vidayam udan zhagodu vazhangichu ponnithu ,
Vegena pinne mathonnu cheythen aham.”

“With pathos that lotus eyed one , told ,
The story about the time in Chithrakoota mountain ,
When one day when she was with her husband ,
A crow attacked her strongly with his beak and claw
And asked me to remind you of that story.
After that she spoke to me as well as cried ,
Several times and informed the pain in her heart,
And at that time I with various tasty dishes of my words,
Consoled that lady with Bimba fruit coloured lips,
And later took farewell from her properly,
And came back and I also did one more thing.”

Akhila nisi chara kula pathikku abheeshtaspadam,
AAraamamokke thakarthen athinnudan,
Paribhavamodu atal karuthi vanna nisachara,
Papikale kola cheythen asankhyakam,
Dasa vadana suthane muhur aksha kumarane,
Danda daralayathinnu ayacheedinen.

Immediately I destroyed a garden ,
Which was very dear to the Lord of all Rakshasas,

And I killed innumerable Rakshasa sinners,
Who came for a war with a wounded feeling,
And later sent the place of God of death,
Aksha kumara who is the son of the ten faced one.

Adha Dasamukhathmaja Brahmasthra badhanai,
Asradheesane kandu paranju jnan ,
Laghu tharam asesham dahipichathu batha,
Lanka puram pinneyum devi than padam,
Vigatha bhayam adiyina vananagi vangi pponuu,
Veendum samudarvum chadi kadannu jnan,
Thava charana nalini madhunaiva vandhichithu ,
Dasan Dhaya nidhe , Pahi Maam, Pahi Maam.

Then got tied by Brahmastra sent by the son of Ravana,
I saw and told the king of the Rakshasa,
Some little things and then I burnt ,
The city of Lanka and again met the pious lady,
Without fear , saluted her feet , took her leave ,
And jumped back and crossed the ocean,
And saluted your honey like tender feet,
Oh treasure of mercy , I am your slave , Protect me , protect me.

Ithi Pavana sutha vachanam aa hantha keetalavil,
Indira kanthanum Preeti poondeedinaan,
“Sura jana sudushkaram karyam krutham thwayaa,
Sugreevanum prasadhichathu kevalam,
Sadayam upakaram yicheythathinnu aadaraal,
SArvaswamum mama thannen ninakku jnan,
Pranaya manasaa bhavanaal kruthamayathin,
Orathyupakaram jagathingal illedo”

Hearing these words of the son of wind god,
The husband of Lakshmi took great liking to him and told,
“You have done a job that is difficult even for devas ,
And even Sugreeva is extremely pleased about it,
For the help that you did to me with love ,
I am giving you everything that is mine.
There is no compensation in this world,
For what you did with love.”

Punarapi Ramavaran Marutha puthrane ,
Poorna modham punarneedinaan aadharaal,
Urasi muhoorapi muhuranachu pulkedinaan,
“Orkkedo , Marutha puthra bhagyodhayam,

Bhuvana thala mathil oruvan ingane yillaho,
Poorna punyougha soubhagyam undayedo.”

Again that Lord Rama embraced tightly ,
The son of wind god and caressed him.
After hugging him again and again said,
“Remember , the son of wind god who is the sunrise of luck,
I the entire world there is no one like him,
Today a complete blessed luck has come to us.”

Paramasivan ithi Raghu kuladhipanthanude ,
Pavanamaya Kadayarul cheythathu ,
Bhagawathi Bhavani Parameswari kettu,
Bhakthi paravasayai vanangeedinaal.
Kili makal athi sarasam ingane chonnathu ,
Kettu Maha lokarum theliyenname

Hearing, the very holy story of the lord of Raghu clan,
As told by Paramasiva , the Goddess Bhavani ,
Who is the goddess of all saluted him with devotion.
And the parrot interestingly told like this ,
And hearing this let all people become blessed.

Ithi Adhyathm Ramayane Uma Maheswara SAMvadhe ,
Sundara kandam samaptham

Thus ends the pretty chapter of Adhyathma Ramayana,
Which is a part of the discussion between Shiva and Parvathi.

Note from the translator

Today is the seventh day of the Ramayana month. Till today(I started the work on may 10th) I have completed the transliteration and translation of Five kandas of Adhyathma Ramayana. The next chapter is the Yudha Kanda. In Adhyathma Ramayana it is the biggest chapter. Though I want to complete it before the end of the Ramayana month , I am not very confident. I know the work is not done by me but by God , making poor me as an instrument. To make as much of my translation as possible available to the readers, I propose to post the translation of Yudha Kanda in three parts. Please pray for me and elders (I am 73) please bless me.

I would like to share one incident that took place while I was doing the translation. I had just started translation of Kishkinda Kanda and had gone out of my computer room. When I came back a big monkey was silently sitting near my computer. Scared I drove it out. The same thing happened when I started the translation of Sundara kanda. I live in Koramangala, a posh area of Bangalore in a third floor apartment. Rarely monkeys do come here. But so far none of them have come inside the apartment. I believe that it is a sign of God. May be I am very foolish and read things which are not there.

I have a humble request to all those visit this portal. This is most probably the first time that Ezhuthachan's

Adhyathma Ramayana is being translated in to English. A famous translation in to English of the Sanskrit original exists. Please tell your Malayali friends about this translation attempt. May God bless all my visitors. You can contact me by e mail ramya475 at hotmail.com

Ramachander.P.R.

Yudha Kandam

The Chapter on war

Translated with transliteration

P.R.Ramachander

(The Yudha Kandam is a single but long chapter in Adhyathma Ramayanam . I have split it in to three parts for the convenience . The first part deals with the preparation for the battle , the second part the battle and the third part deals with aftermath of the battle.

Rama and his friends decide to go to Lanka , cross the ocean and bring back Sita . As a preliminary Hanuman gives, a very detailed account of the city of Lanka. They start the journey and reach the northern shore of the southern sea, At that time the ministers of Ravana , who is worried tell him that it is very easy to win over Rama and his army . However his brother Kumbhakarna tells him that battle is suicidal. Vibheeshana tells this more strongly and he is asked to leave the country . He along with his four ministers reaches Rama's camp. As per the advice Hanuman, he is accepted and crowned as the king of Lanka. A spy of Ravana called as Shuka who comes there is imprisoned by the monkeys. Rama does penance to the God of sea for helping to construct the bridge. When he does not come when he is about to shoot an arrow , he comes and permits them to build the bridge . Nala builds it with assistance of monkeys. A statue of Rameswara is installed at the beginning of the bridge . Once Rama and his army reach Lanka he releases Shuka. Shuka goes and advises Ravana to surrender and he is thrown out. Shuka who was a Brahmin was cursed by sage Agasthya to become a Rakshasa . After this he assumes his normal form. Ravana's mother's father Malyavan also advises Ravana to surrender . He chooses not to obey.)

[6.Yudha Kandam](#)

[6.1 Sri Ramadhikalu Nischayam](#)

[6.2 Lanka Vivaranam](#)

[6.3 Yudha Yathra](#)

[6.4 Ravanadhikalude Alochana](#)

[6.5 Ravana Kumbhakarna Sambhashanam](#)

[6.6 Ravana Vibheeshana Sambhashanam](#)

[6.7 Vibheeshanan Rama sannidhiyil](#)

[6.8 Shuka Bandanam](#)

[6.9 Sethu Bandanam](#)

[6.10 Ravana Shuka Samvadam](#)

[6.11 Shukande Poorva Vruthantham](#)

[6.12 Malyavande Vakyam](#)

Narayana , Hare , Narayana , Hare ,
Narayana , Hare , Narayana , Hare,
Narayana , Hare , Narayana , Hare,
Narayana , Hare , Narayana , Hare,
Rama , Rema Ramana , Triloki pathe,
Rama, Sitabhirama , Tridasa prabho,
Rama, Lokabhirama , pranavathmaka ,
Rama , Narayanathma Rama , bhoopathe,
Rama kathamrutha pana poornananda ,
Saranubhoothikku samyamillethume,
Sarika paithale chollu cholliniyum,
Charu Ramayanayudham manoharam .
Itham aakarnya kili makal chollinaal,
Chitham thelinju kettuduvu yengilo.
Chandra chooran Parameswaran Easwaran,
Chandrika manda smitham poondu arulinaan,
Chadranane , chevi thannu mudhaa ,
Ramachandra charitham pavithram srinu priye ,
Sri Ramachandran bhuvanaika nayakan,
Tharaka brahmathmakan Karunakaran ,
Maruthi vannu paranjathu kettullil.
AAarooda modhaal arul cheythiadaaraal.

Oh Narayana, Oh Hari , Oh Narayana , Oh Hari,
Oh Narayana, Oh Hari , Oh Narayana , Oh Hari,
Oh Narayana, Oh Hari , Oh Narayana , Oh Hari,
Oh Narayana, Oh Hari , Oh Narayana , Oh Hari,
Oh Rama , Oh sweet heart of Lakshmi , Oh lord of three worlds,
Oh Rama , Oh pretty one of Sita , Oh lord of the heaven,
Oh Rama , Oh prettiest of world , Oh the soul of Pranava ,
Oh Rama , Oh Rama the soul of Narayana , Oh king,
There is no comparison to the extreme joy,
That we get by drinking the nectar like story Of Rama,
Oh Parrot , tell and tell again,
The pretty war of Ramayana,
Requested like this that parrot told,
Please hear this with a clear mind,
The God who wears the moon , Lord Shiva , The god,
Told with a smile like a full moon,
Oh Goddess with a full moon face Turn your ears to me ,
And darling hear with happiness , the holy story of Ramachandra.
Ramachandra is the lord of the universe,
One who is the foundation of all souls , Lord of mercy,
Hearing what has been told by Hanuman,
With rising happiness told as follows.

[6.1 Sri Ramadhikalude Nischayam](#)

The decision of Rama and others,

DEvakalaalum asadhyamai ulla onnu,
Kevalam Maruthi cheythathu orkkum vidhou,
Chithe niroopikka olum asakyammam,
Abdhi satha yojanaaya thamasramam,
Langichu Rakshasa veerareyum konnu,
Langayum chuttu podichithu vismayam,
Inganeyulla bruthyanmaar oruthanum,
Yengum oru nalum illennu nirnayam.

When we think about how Hanuman,
Did something which is not possible for even devas to do,
We are not able to even imagine that ,
He crossed an ocean which is hundred yojana broad,
Killed several Rakshasa warriors,
And burnt the entire city of Lanka.
It is sure that servants like this,
Would not be available in any place ,
At any time in this world.

Yenneyum bhanu vamsatheyum Lakshmanan,
Thanneyum mithrathmajneyum kevalam,
Maithilye kandu vannathu karanam,
Vathathmajan paripalichithu drudam.
Angane yayathellam , iniyum, udan,
Yengine varidhiye kadannudinnu,
Nakra makara chakradhi pari poorna m,
Ugramayulla samudhram kadannu poi,

Ravanane padayodum odukki jnan,

Deviye yennu kanunnithu deivame.

The son of wind god by seeing Sita and coming back,
Has looked after me, the clan of Sun God, Lakshmana,
And also Sugreeva, the son of Sun God, this is true.
Though all that has taken place, immediately,
How would we cross the treacherous ocean,
Which is full of crocodiles, whales and whirl pools,
And then kill Ravana along with his great army,
And bring back the great lady, Oh God.

Rama Vakhyam kettu sugreavanum punar,
Aamayam theerumaaru aasu cholledinaan,
“Langanam cheythu samudaratheyum batha,
Lankayum basmikirichu avilambitham,
RAvanan thanne sakalam kola cheythu,
DEviyeyum kondu porunathundu jnan,
Chintha yundakaruthe athu may manase,
Chinthayakunnathu karya vinasini.

Hearing the words of Rama, Sugreeva,
Told as suggestion out of the problem,
“After crossing the ocean,
Without delay burn Lanka in to ashes,
And after killing Ravana along with his entire clan,
I would bring back the Goddess,

So please do not have any worry in your mind,

AS worry is the destroyer of plans.”

AAalum morthaal jayichu koodathoru,

Soorar yikkanaya vanara sanchayam,

Vahniyil chadanam yennu cholledilum,

Pinne yam yennu chollunnavar alla ivar,

Varidhiye kadappan upayam parkka,

Neram ini kalayathe Raghu pathe .

This group of monkey chiefs ,

Cannot be defeated by anybody,

Even if we tell them, “jump in to fire”,

They will never ever say later ,

See some method to cross the ocean,

Without wasting any more time, Oh chief of Raghu clan.

Lankayil chennu naam pukkithennakilo,

Lankesanum marichan yennu nirnayam,

LOkathrayathingal aar yethirikkunnithu ,

Raghava , nin thirumumbil maha rane ,

ASthrena soshanam cheyka Jaladhiye ,

SATHwaram sethu bandikkum maam drudam,

Valla kanakkilundam jayam thava ,

Nalla nimithangal kanka Raghupathe .

Suppose we manage to enter Lanka,

Definitely the king of Lanka will meet with his death,
Oh Rama , in the war , who can oppose ,
You in all the three worlds?
Yu dry the ocean with your arrows,
And I would definitely build a bridge there ,
Somehow we would see victory,
Because I am seeing good omens, Lord of Raghu clan.

Bhathi sakthyanvitha mithra puthroktikal,
Itham aakarnya Kakulsthanum thal kshane ,
Mumbil ammaru thozhuthu nilkkum Vayu,
SAmbhavanodu chodicharulinaan.

The words of Sugreeva spoken with great devotion,
Were heard by Sri Rama and immediately ,
He asked Hanuman who was standing saluting him.

[6.2 Lanka Vivaranam](#)

Description of Lanka

Lankapurathingal ulla vruthanthangal,
SAnka viheenam yennodariyikka nee ,
Kotta mathi kidangu yennivayokkave ,
Katti ttharika venam vachass Bhavan.

Please tell me very clearly the news of Lanka,
Forts , ramparts , moat and other such aspects ,
You have to show them clearly by words.

Yennathu kettu thozhuthu vathathmajan,
Nannai thelinju unarthichu aruleedinaan,
“Madhye samudram , trikutachalam valarnnu,
Athyunnatham athil moordhni Lanka Puram,
Prana bhayam millayatha janangalkkuu,
Kaanaam kanaka Vimana samanamai.

Hearing that That Hanuman saluted him,
And with great clarity told him,
“In the centre of the ocean is the Trikuta mountain,
Which is very tall and on its top is the city of Lanka,
And this can be seen as a golden spire ,
By the people who do not have fear for life.”

Vistharamundu angu yezhunooru yojana,
Puthan kanakamathil athin chuthume ,
Gopuram nalu dikkingalum undu ,
Athi shobithamayathinnu ezhu nilakalum,
Angane thanne athinnu ullil ullilai,
Pongum mathilugal ezhu undu oru pole ,
Yezhinum nannanlu gopura pangthiyum,
Choozhavumai yirupathettu gopuram,
Yellathinum kidangu undu athyagadhamai ,
Cholluvaan vela Yanthra pala pankthiyum,
Andar kon dikkile gopuram kappathinnu,
Undu nisacharanmaar pathinayiram.

It has a breadth of seven hundred yojanas,
And There is a new golden wall around it,
It has towers on all four directions,
And each of these greatly shining towers has seven stories,
And within that and within that ,
There are seven inner rising walls,
And in each row of these walls there are four towers,
Thus all round there are twenty eight towers,
And each of these has very deep moats,
And then there are the mechanical securities,
And to guard , the tower on the eastern side ,
There are ten thousand Rakshasas.

Dakshina gopuram Rakshichu nilkunna,
Raksho varar undu noorayiram sadaa,
SAktharai Paschima gopuram kakkunna ,
Nakthancharanmaar undu pathu noorayiram,
Uthara gopuram kathu nilppan,
Athi saktharai undu oru koti nisacharar,
Dikkugal nalilum ullathil ardhamundu,
Agrathayode naduvu katheeduvaan,
Anthapuram kappathinnum undu athra per ,
Manthrasalaykku undu athil yeratti janam.

Hundred thousand Rakshasa soldiers,
Always stand for the protection of the southern tower,

The western tower is guarded by thousand -thousand ,
Strong Rakshasa soldiers ,
The northern tower is guarded by one lakh thousand ,
Extremely powerful Rakshasa soldiers,
About half the number of soldiers , guarding the sides.
Are gathered to guard the center portion of the town,
And similar number guard the private quarters of the king,
And double the number guard chamber of the king.

Hataka nirmitha Bhojana salayum,
Natakasala nada ppanthal pinneyum,
Majjanasalayum Madhya panathinnu ,
Nirjanamayulla nirmala salayum,
Lanka virachitha alankara bhedham,
AAthangapaham paraya valla ananthanum,
Thalpuram thannil neele thiranjenaham ,
Mal pithavin niyogena chennen balal,
Pusupithodhyana dese Mano mohena,
Padmaja deviyeyum kandu koopineen.

The dining hall made of gold,
The drama theatre , closed avenues for walking and also,
Rooms for taking bath, Drinking halls,
Which are clean and is empty of people
And all the decorations of city of Lanka,
Are easy to approach and cannot be even described by Adhi Sesha,
And I searched at length in this city,

And by the guidance of my father went,
To these place of parks which were bewitching,
And there I saw the Goddess Lakshmi and saluted her.

Anguleeyam koduthasu chhoda rathnam ,
Ingu vangi kondu adayala vakhyavum,
Kettu vida vangichu purapettu ,
Kattiyen pinne kuranjoru avivekam,
AAramamellam thakarthatu kakkunna,
Veerareyokke kshanena konnedinen,
Raksho varathmajanakiya balakan,
Aksh kumaran avaneyum konnu jnan,
Yennu venda churukki paranjeeduvan,
Mannava , lanka purathingal ullathil,
Nalonnu sainyamoduki vegena poi,
Kale Dasamukhane kandu chollinen.

After giving your ring , I got from her ,
The gem studded hair brooch and the news of recognition,
And after taking farewell from her I started back,
But Later I did a very unwise act ,
I destroyed the garden and killed those ,
Who were guarding it with in a second ,
And also killed the young boy Aksha Kumara ,
Who is the son of the king of Rakshasas ,
And not only that , let me tell it in brief,
Oh king , by quickly going there ,

I killed one fourth of the army of Lanka,
And in the morning I saw the ten faced one and told.

Nallathellam pinne , Ravanaan kopena,
Cholinaan thannude bruthyarodu ippozhe,
Kolluga vaikathivane.” Yenna neram,
Kolluvaan vannavarodu vibheeshanan ,
Chollinaan agrajajan thannodum aadharaal,
“Kollumarilla , dhoothanmare yarume ,
Chollulla raja dharmam arinjavar,
Kollathe ayayukkuka adayala peduthathu,
Nallathakunnathu “ yennappol Dasanan,
Chollinnan valadhikku agni koluthuvaan,
Sasneha vaasaasaa pucham pothinjavar ,
Agni koluthinnaar appol adiy anum,
Chuttu podichen yezhunooru yojana,
Vattamayulla lanka puram sathwaram,
Mannava , Lankayilulla padayil ,
Nalonnum odukkinen thwal pradathinaal.

The good things came afterwards ,
Ravana with anger told his servants,
“Kill him without any delay “ and at that time,
Vibheeshana told those who came to kill me,
As well as to his elder brother with respect ,
“Nobody should kill an emissary ,
That is what people who know the royal justice say ,

Instead of killing him, he can be marked and sent back,”
And then the ten faced one told them ,
To set fire to my tail and they covered my tail,
With a cloth dipped in oil and set fire to it ,
And then I burnt in to ashes the seven hundred yojanas,
Of the entire city of Lanka immediately ,
And king I have destroyed one fourth ,
Of the army situated in Lanka , by your grace .

Onnu kondum ini kala vilambanam,
Nannalla poka purapedukasu naam,
Yudha sannadharai badha rosham mahaa,
Prasthanamasu kuru guru vikramam ,
SAnkhyayillatolamula Maha kapi-
SAnghena lanka purikku sankapaham,
Langana cheythu nakathnjara nayaka ,
KInkaranmaare kshanena pithru pathi,
Kinkaranmaarkku koduthu, dasanana ,
HUmkrithiyum theerthu samgaranthe balaal,
Pankaja nethraye kondu pooram vibho,
Pankaja nethra , param Purusha , prabho.,

Due to any reason further delay is not good,
We will go and start immediately .
Completely prepared for war with great spirits,
Let us start the great journey with great valour ,
Along with a great monkey army which is countless ,

And cross without any doubt ,
And send to the servants of god of death ,
The servants of the king of Rakshasas,
Destroy the great pride of the ten faced one ,
And at the end of the war , let us,
Bring back the lotus eyed lady, oh lord ,
Who has lotus like eyes, who is the divine man and Lord.

6.3 Yudha Yathra

The journey of the war

Anjana nandanam vakkukal kettu adha,
Sanjatha kouthukam sambhavya sadaram,
Anjasaa Sugrrevanodu arul cheythithu ,
Kanja vilochanan aakiya Raghavan,
“Ippol vijaya muhurtha kalam , pada,
Ayakkulpanna modham purappeduge varum,
Nakshatra muthram athum vijaya pradham,
Raksho janarshamaam moolam hathi pradham

After hearing the words of son of Anjana,
Respecting it out of increasing desire ,
Raghava told immediately to Sugreeva
“ This is an auspicious time for victory ,
If we sent army now , happiness will come ,
As soon as we start , the star is uthra,
Which heralds victory and would,

Lead to the killing of Rakshasas.”

Dakshina nethra sphuranavum undu may ,
Lakshanamellam namukku jaya pradham,
Sainyamellam paripalichu kollanam,
Sainyadhipanaya Neelan Mahabalan,
Mumbum nadu bhagavum iru bhagavum,
Pin padayum paripalichu kolluvaan ,
Vambaraam vanaranmaare niyogikka,
Rambha pramadhi pramukha rayullavar ,
Mumbil jnan maruthi kandavum yeri , mal-
Pimbe Sumithrathmajan Angadhopari,
Sugreevane piriathu arigave ,
Nirgamicheeduga mathulla veerarum.

My right eye is twitching and so,
All signs are favourable to victory,
The very strong Neela who is the commander in chief,
Would look after the entire army,
To look after the front side , centre and both sides,
As well as the army at the back ,
Please depute great monkeys .
Before the great roaring chiefs ,
I would go riding on neck of Hanuman,
And behind me Lakshmana would ride on top of Angadha ,
And let all other valorous ones,
March strictly following Sugreeva.

Neelan , Gajan, Gavayan Gavakshan Bali,
Sooli samananaam Maindan, Vividhanum,
Pankaja sambhava soonu , Sushenanum ,
THungan nalanum Sathabali , Tharanum ,
Chollulla Vanara nayakanmaarodu,
Cholluvaan aavathallathoru sainyavum,
Koodi purappeduka ethume vaikaruthu,
Aadal undakarutharkkum Vazhikkedo.

Neela, Gaja , Gavya , Gavaksha , Bali,
Mainda equal to Lord Shiva , Vividha,
The son of Brahma , Sushena ,
THunga , Nala , Sathabali , Thara ,
Are all very great monkey chiefs who are here ,
And we have an army which is beyond description,
Let us start together without any delay,
And during the way no one should get jittered,

Itham arul cheythu Markata sainika,
Madhye sahodharanodum Raghupathi,
Nakshathra mandala madhye vilanugunna ,
Nakshatra nadhanum Bhaskara devanum,
Aakasa maarge vilangunnathu polae ,
Loka nadhanmaar thelinju vilanginaar,
Aarthu vilichu kalichu pulachu ,
Lokartheertheeduvaan markata sanchayam,

Rathrinchaeswara rajyam prathi ,
Paramasthayaa Vegaal nadannu thudanginaar .

After telling like this in the middle of ,
The monkey army , Rama along with Lakshmana ,
Appeared as if they are moon and Sun,
In the middle of all stars on the sky ,
And thus the chiefs of the world appeared with clarity.
Shouting jumping , playing and exuberating,
That monkey group marched towards .
The land of the king of Rakshasas ,
With an aim at reducing the burden of the world ,
And they started walking speedily with great interest.

Rathriyil okke niranju parannoru ,
Vardhi nadannu angu adukkunnathu poale,
Chadiyum odiyum ororo vanagalil.
Thediyum pakwa phalangal bhujikkayum,
Saila vana nadhee jaalangal pinnittu,
Saila sareerikalaaya kapi kulam ,
Dakshina Sindhu than uthara theeravum ,
Pukku Mahendrachalanthike mevinaar ,
Maruthi thannude kanda dese ninnu,
Paril irangi Raghu kula nadhanum ,
Thareya kandam amarnna Soumithriyum,
Paril izhinju vananginaan agrajam.

Like a sea getting filled up at night ,
And walking and settling down,
Running, jumping in different forests,
Searching and eating ripened fruits ,
Crossing mountains , forests and river waters ,
That monkey clan who had bodies like mountains,
Reached the northern shore of the southern sea ,
And stood near the Mahendra mountain,
And Rama got down on the earth,
From the neck of Hanuman,
And Lakshmana got down from,
The neck of Angadha and saluted Rama.

Sri Rama Lakshmananmaarum Kapeendranum,
Varidhi theeram pravesichantharam,
Sooryanum varidhi thannude Paschima ,
Theeram pravesichathappol nrupadhipan,
Sooryathmajanodu arul chethithasu, "Naam,
Variyum uthu Sandhya Vandanam cheythu ,
Varaanidhiye kadappan upayavum,
Dheerarayullavar onnichu manthrichu,
Paarathr kalpikkavenam iniyudan,
Vanara sainyaathe rakshichu kollanam,
SEnadhpanmar krusanu puthradhikal,
Rathriyil Maya visaradhanmaaraya ,
Rathrincharanmaar upadravicheeduvor."

Yevam arul cheythu sandhyayum vandhichu ,

Mevinaan parvathagre Raghu nadhanum.

After Rama , Lakshmana and the king of monkeys ,

Reached and entered the shore of the ocean,

And the Sun God entered the western ,

Part of the ocean , then Rama the king,

Told Sugreeva the following “ I would,

Go to say and finish the salutation of the dusk ,

Think about the ways to cross the ocean,

In the company of some brave people,

And come to a decision immediately,

The monkey army should be protected ,

By The Commanders of army as well as Neela , the son of fire god,

From the Rakshasas as they may trouble at night.”

After telling this and after finishing the salutation to dusk,

The son of Raghu clan went and stayed on the mountain.

Vanara vrundam makaralayam kandu,

Manase bheethi kalarnnu maruvinaar,

Nakra chakrougaha bhayankaram yethrayum,

Ugram varunalayam bheema niswanam ,

Athyunnatha tharanga gaadyam agadham,

Ithu tharanam cheyvathinnu aruthu aarkkume ,

Inganeyulla samudram kadannu ,

Chennu yengine Ravanam thanne vadhikkunnu.

The group of monkeys seeing the home of fishes,
Were greatly scared in their mind,
The fearful place inhabited by crowd of crocodiles ,
The sea is fierce and full of ear splitting sound,
With very tall waves and was extremely deep ,
And so nobody can cross this,
How can we cross such a sea ,
And kill Ravana there ?

Chintha paravasarai kapikalum,
Andha budhyaa Rama parswe maruvinaar,
Chandranum appozh udhichu pongeedinaan,
Chandramukhiye niroopichu Ramanum,
Dukham kalarnnu vilapam thudanginaan,
Okke lokathe aukaricheeduvaan.

Very much worried those monkeys ,
With a blind faith stood by Rama ,
And at that time moon rose up at the sky,
And Rama thinking of the moon faced lady,
Started crying with great sorrow,
For the sake of imitating the people of the world.

Dukha harsha krodha lobhadhikal,
Soukhya mada moha kama janmaadhikal,
Ajnana lingathinnullava yengane ,
Sujnana roopanayulla chidathmani ,

Sambhavikkunnu vicharichu kankilo,
SAmbhavikunnithu dehabhimaaninaam,
Kim paramathmani soukhya dukhadhikal,
Sambrasadathiungal illa randethume.

Sorrow, joy , anger , greed and other such emotions,
Pleasure , lust , desire , passion , birth and other states ,
Are the symbols of an ignorant brain,
And how can all these happen to the divine God
Who is personification of wisdom,
All emotions about body is only to those who like the body,
And how can there be pain and pleasure to the divine god,
And both of these are not there for soul in state of sleep.

SAmbrathi nithyam aananda mathram param,
Dukhadhi sarvavum budhi sambhoothangal,
Mukhyanaam Raman Paramathma param pooman,
Msya gunangalil sangathan aakayaal,
Maya vimohithanmaarkku thonnum vrudhaa,
Dukhiyennum sukhiyennum mellamathum,
Okke orthaal budhanmaarude matham.

Trust in the divine joy forever and always,
For emotions like sorrow are created by brain,
The Chief Rama , the divine soul , the great gentleman,
Due to getting himself with characters of illusion,
To those who are tied up with illusion,

Would appear as one who is in joy or sorrow,

And this is only the opinion of ignorant.

[6.4 Ravanadhikalude Alochana](#)

The discussion of Ravana and others.

Akkadha nilkka , Dasaratha puthrarum ,

Arkathmajadhikalaya kapikalum,

Varannihikku vadakke kare vannu ,

Varidhi pole parannaranantharam,

Sankha viheenam jayichu jaga thrayam,

Lankayil vazhunna lankeswaran thadhaa,

Manthrikal thamme varuthi viravodu ,

Manthra nikethanam pukkiruneedinaan.

When things were like that ,when son of Dasaratha,

Along with monkeys lead by the son of Sun God,

Had come to the northern shore of the ocean,

And had spread out like an ocean itself,

The king of Lanka who lives in Lanka ,

Who without doubt has won the three worlds,

Summoned all his ministers quickly,

And went inside the meeting hall for discussions.

Aadhitheya asurendradhikalkkum ,

Aruthathoru karmangal Maruthi cheythathum ,

Chinthichu, chithichu nanichu Ravanam,

Manthrikalodu kelpicchan avasthakal,
“Maruthi vannivade cheytha karmangal,
AARum ariyathirikka illallo,
Aarkkum kadakkaruthathoru Lankayil,
OOkode vannakam pukkoru Vanaran,
Janaki thanneyum kandu paranjoru ,
Dheenatha koodathe azhichan upavanam.

The fact that Hanuman did acts ,
Which even devas and Asuras cannot do,
Made Ravana, think, about it and become ashamed.
And he informed the situation to his ministers,
“I am sure all of you know ,
About the acts done by Hanuman after coming here ,
In the city of Lanka where no one can enter,
That monkey came inside with great strength,
And also met Janaki and talked to her ,
And without any problem destroyed the garden.

“Nakthanjaranmaareyum vadichu yennude ,
Puthranaam Aksha kumaraneyum konnu ,
Lankayum chuttu pottichu SAMudarvum,
Langanam cheythoru sangadamenniye ,
Swasthanai poyathu ortholam namukkullil,
Yethrayum nanamaam illoru samsaym.”

He after killing several Rakshasas and later,

Killing my son Aksha kumara,
And then burnt and powdered Lanka,
And without problem crossed the sea ,
And went back happily and with health ,
And when we remember this ,
Without any doubt our heart is filled with shame .

“Ippol Kapi kula senayum Ramanum,
Abdhi than Uthara there maruvunnor,
Karthavyam yenthu naamal ini yennathum,
Chithe niroopichu kalpikka ningalum,
Manthri visaradanmaar ningal yennude ,
Manthrikal chonnathu ketthathu moolamai ,
Vannela oru aapathu iniyum mama hitham,
Nannai vicharichu cholluvin vaikathe ,
Yennude kannukal aakunnathum ningal,
Yennile snehavum ningalkku achanjalum.”

Now the army of monkeys and Rama,
Have assembled at the northern shore of the ocean,
You all please think it over and order me,
As to what is the action that we have to take,
You are my expert ministers ,
And hearing and acting on the advice of ministers ,
Has not so far lead me to any danger ,
And so think for my benefit and without delay .
You are all my eyes and my love for you is firm.”

“Uthamam, madhyamm , pinneyum adhamavum,
Itham trividhamayulla vicharavum,
Sadhyam midha m dussadhyamamm idham,
SAdhyamallennulla moonu pakshangalum,
Kettal palarkkum oru pole manase ,
Vattam ozhinju thonnedunnathum mudhaa ,
Thammil anyoonyam parayunna nerathu ,
Sammatham mamakam nannu nannu eedrusam.”

All acts are classified in to three , good, medium and bad,
And also as possible , with difficulty possible ,
And impossible , and though each of you,
May have a different opinion as to what this is ,
When you discuss in depth about it,
We would be able to reach a good consensus,
Which can be agreed upon by all of us.”

“Yennu urappichu kalpichathuthamam,
Pinne randamathu Madhyam cholluvan,
Oro tharam paranju anangal ullathu,
Theeruvaanai prathipadichanantharam,
Nallathu ithu yennu ikamathyamai yevanum,
Ullil urachu kalpichu pirivathu ,
Madhyamayulla manthramathenniye ,
Chithabhimaanena thaana, thaana paranjathu,
SAdhippathinnu dustharkkam paranjahu,

Badhichu mathevanum pranjathu eershyaa ,
Kalushya chethasaa kalpichu koodathe ,
Kalavum derrgamayidum parasparam,
Nindayum poondu piriyunna manthramo ,
Nindyamayullonnu adhamam yethrayum.”

“Deciding on this and implementing if it is good decision ,
And then the second which is medium will be told by me,
After discussing in depth methods ,
To solve several deficiencies noted ,
Agreeing that particular approach which is most proper ,
In the mind and implementing it ,
Is the medium type of administrative decision,
With obstinate disposition trying to implement,
What is every individual’s opinion and ,
Then doing a bad argument that would damage ,
The opinion told by another one ,
And after waste of lot of time and ,
Going away with hatred to each other ,
Is the very bad type of administrative decision.”

Yennal ivade namukkenthu nallathu ,
Yennu onnichu ningal vicharichu cholluvu,”
Ingane Ravanan chonnathu ketta alavil,
Ingithajanmaar nisacharar chollinaar,
“Nannu nannu yethrayum ortholam ullil,
Ithinnoru karya vicharam undayathum,

Lokangalellam jayicha bhavan innu,
Oru akulam yenthu bhavichathu manase ?
Marthyanaam Ramangal ninnu bhayam thava ,
Chithe bhavichathum yethrayum adbutham.”

So now all of you think together and tell me,
That which would be good for us.”
And hearing what Ravana has told,
The Rakshasas who talk with an intention to please him told,
“ Good , good, we will remember well,
That there was an administrative discussion for this.
What happened to you today , to lead ,
To a worry, you being one who has won all the worlds,
It is surprising that in your mind there is a fear ,
About Rama who is a mere human being.”

Vruthrariye puraa yudhe jayichudan ,
Badhwaa vinikshipya pathane sathwaram,
Visruthayayoru Keerthi valarthathum,
Puthranaam Megha ninadhan athorkka nee,
Vithesane puraa yudha madhye bhavan,
Jithwaa jithasramam porum dasanthare ,
Pushpakamaya vimanam grahichathum,
Adbutham yethrayum orthu kondolavum,

You remember about you son Megha Nadha ,

Who defeated Devendra in war tied him up,
And imprisoned in the city and increased his fame ,
And you once defeated Kumbhera the lord of riches,
In war without any effort and took away,
From him the Pushpaka Vimana ,
And this is wonder of wonders howsoever we think.

Kalane poril jayicha bhavanundoo,
Kala dandathal oru bhayamundavu?
Hum kara mathrena thanne varunane ,
SAngarathingal jayicheelayo bhavan?
Mathulla devakale parayenamo,
Pathal araru ullathu chollu nee ,
Pinne Mayanaam mahasuran pedichu ,
Kanyaka rathnathe nalkeelayo thava ?

How can there be fear to you for the staff of God of death,
When you have defeated him in battle?
Have you not defeated in war ,
Varuna just by making a sound of “Hum”?
Is there a need to tell about other devas?
Who are all your enemies , please tell us,
Did the great Asura called Maya ,
Becoming scared of you gave his gem like daughter to you?

Dhanavanmaar karam thannu porukkunnu,
Manavanmaare kondenthu chollenamo?

Kailasa sailam ilakki yeduthudan,
AAlloLam ammanamaadiya karanam,
Kalari chandrahasathe nalkeelayo,
Moolam undo vishadhippan manasi they ?

Even the asuras are giving you regular tribute,
And is there a need to tell about human beings?
Did not Lord Shiva present you with sword Chandrasa,
When you uprooted the huge mountain called Kailasa ,
And played it , throwing hither and thither like a ball?
What is the root reason for the worry in your mind?

TRilokya vasikal yellam bhaval balam,
AAlokya bheethi kalarnnu maruvunnu,
Maruthi vannivide cheytha karmangal,
Veerarayulla nammuku orkkil naanamaam,
Naam onnu upekshikka karanal yethum oru ,
AAmayam yenniye poi kondathum avan,
Jnangal aarum ariyakil yennume ,
Angavan jeevanode pokayillallo ?

All the residents of the three worlds ,
Knowing your strength are living in fear,
The acts that Hanuman did here ,
Is shameful for valorous people like us,
This happened because of our indifference ,
And he went away from here without any problem,

Had we known about it then,
Would he have gone with his soul?

Itham Dasamukhanodu ariyichudan ,
Prathyakam oro prathignayum chollinaar,
“Manamodu innu ini Jnangal yekena,
Manase kalpichayayukkunaa thakilo,
Manusha jathikal illa lokathingal,
Vanara jathyum illennathum varum,
Innoru karya vicharam aaki palar,
Onnichu koodi niropikkayennathum,
Yethrayum paramilappam namukkathu,
Ul tharil orthu arulenam jagal prabho,”
Nakthanjara varar itham paranja alavil,
Ulthapam ottu kuranju dasayanum.

After telling like this to Ravana ,
Each of them also took an oath,
“With self respect we decide in our mind,
Those human beings would not be there in this world,
And also the monkeys also would cease to exist,
Today to call for a discussion together ,
Is really a great insult to our strength,
Oh Lord kindly think about this,”
When the Rakshasa lords told like this,
The sorrow in his mind greatly reduced a lot to the ten faced one.

6.5 Ravana Kumbakarna Sambhashanam

The talk between Ravana and Kumbhakarna,

Nidharayum kai vittu Kumbha karnan thadhaa ,

Vidrutham agrajan thanne vananginaan,

Gadagadam punarunu oodamodham nija,

Peedam athinmel iruthi Dasayanum,

Vruthantham mellam avarajan thannodu ,

Chithanuraagena kelpichanantharam,

Ul tharil undaya bheethiyodum avan,

NAkthacharadheeswaranodu chollinaan.

Then, after leaving out his sleep in the middle,

Kumbhakarna went to his elder brother and saluted him.

Ravana caressed him with a very tight embrace ,

And made him sit on a seat,

And told all the news to his younger brother ,

And after making him hear it with love ,

Kumbhakarna with a great fear in his mind,

Told the King of Rakshasas as follows.

“Jeevichu bhoomiyil vazhkennathil mama ,

Devathwam aasu kittunnathu nallathum,

Ippol bhavan cheytha karmangal okkeyum,

THwal prana haanikku thanne darikka nee,

Raman bhavane kshanam kandu kittugil,

Bhoomiyil vazhavaan ayukkukill yennume,

Jeevichirikkayil aagraham undengil ,
Sevichu kolluga Ramane nithyamai ,
Raman manushyan alla aneka swaroopanaam,
Sriman Mahavishnu Narayanan paran.

More than living in this world , it is,
Better to get the godliness ,
And all the things that you have done now ,
Are leading to your death, please understand,
If Rama finds you out , at that instant ,
He will not allow you to live in this earth,
If you are interested in living ,
Go and serve Rama daily,
For Rama is not a man and he is ,
Maha Vishnu, the Narayana ,
Who does not have any two.

Sitayakunnathu Lakshmi Bhagawathi,
Jatha yayaal thava nasam varuthuvaan,
Mohena nadha bedham kettu chennudan,
DEha nasam mrugangalkku varunnithu,
Meenangal yellam rasathingal mohichu ,
Thane baleesam vizhungi marikkunnu,
Agniye kandu mohichu salabhangal,
Magnamai mruthyu bhavikunnathu yivannam,
Janakiye kandu mohikka karanam,
Prana vinasam bhavanumakappedum.

Sita is the real Goddess Lakshmi ,
And has been born to kill you.
Attracted by the difference in sounds,
The animals move to their death,
The fishes attracted by interesting food,
Go themselves and swallow the fish hook and die,
The moths get attracted to the fire,
And invite death silently ,
And you because you were attracted to Sita,
Would get your death.

Nallathallethum yenikku ithennullathum,
Ullil arinjirikkunnithennakilum,
Chellum athingal manassathin karanam,
Cholluvan munnan kazhinja janmathile ,
Vasana kondathu neekarathu aarkkume ,
SAsanayaalum adankuka yallithu ,
Vijnanamulla divyanmaarkku polum ,
Mathu ajnanikalkko parayendathillalo .

Though understanding that , it is not good for me within the mind,
Your mind would travel towards that only ,
Because of the inclination created in previous birth,
And nobody can prevent this ,
Even punishment will not stifle that desire,
Even for the very intelligent divine people ,

And need we tell more about it for the ignorant people.

Kattiyathellam apanayam neeyathu,
Nattilullorkkum aapthinnai nirnayam,
Jnan ithinnu innini Ramaneyum mathu,
Vanaranmareyum okke odukkuvan,
Janaki thanne anubhavicheedu nee,
Manase khedam undakaruthu yethume ,
Dehathin anatharam vannu pom munname ,
Mohichathu aahantha, sadhichu kolga nee ,
Indriyangalkku vasamam purushannu ,
Vannedum aapathu nirnayam, orthu kaan,
Indrya nigrahamulla purusannu ,
Vannu koodum nija soukhyangal okkave .

Whatever you have done is injustice ,
And it would bring danger to people of the country also,
I would go and suppress Rama and all other monkeys,
You go and enjoy Sita , without any sorrow in the mind,
The body would embrace death soon , and ,
Even before that you fulfill your desires,
To the man who is the slave to senses ,
Definitely danger would come soon , remember this,
And to the man who controls his senses ,
All good as well as pleasures would come of its own.

Indrariyaam Kumbhakarnokthi kettalavil,

Indra jithum paranjeedinaan aadaraal,
“Manushanakiya Ramaneyum mathu,
Vanaranmaareyum okke odukki jnan,
Aasu varuvan anujaye cheykil “
Yennu saradheeswaranodu cholledinaan,

Hearing the words of Kumbhakarna who is the enemy of Indra,
Indrajit told with great respect ,
“I will go and kill that man Rama ,
As well as all the monkeys, I would,
Go and come back soon , if you give permission.”
Said he to the king of Rakshasas.

[6.6 Ravana Vibheeshana Sambhashanam](#)

The talk between Rama and Vibheeshana.

Anneram aagathanaya Vibheeshanan,
Dhanyan nijagrajan thanne vananginaan,
Thannarigathu angiruthi Dasananan ,
Chonnan avanodu pathyam vibheeshanan.

Vibheeshana who came at that time,
Saluted his blessed his elder brother,
Ravana made him sit near himself,
And Vibheeshana at that time told him.

“Rakshasadheeswara , veera, dasanana ,

Kelkkanam yennude vakkukal innu nee ,
Nallathu chollanam yellavarum thanikku,
Ullavarodu chollulla budha janam,
Kalyanam yenthu kulathinnullathum,
Yellavarum orumichuchinthikkanam,
Yudhanthinnu aarullathorkka nee Ramanodu,
Trilokathingal naktranjadhupa.”

Hey king of Rakshasas, Hey hero , Hey ten faced one ,
Today you have to hear my words,
Good things should be told to you by all the people
Who are ours and also by the wise people ,
What is auspicious for the clan,
Should be thought over by all people ,
Please remember , oh king of Rakshasas,
That in war there is no one to face Rama in all the three worlds.

Mathan unmathan prahasthan vikatanum,
Supthagna , yagnaanthakhadikalum,
Kumba karnan, Jambu mali , prajanganum,
Kumbhan Nikumbhan Akambhanan , Kambhanan,
Vamban , Mahodharanum , Mahaparswanum,
Kumbahanum Trisirassu Adhikayanum,
DEvanthakanum , Naranthakanum mathu,
Devarigal Vajra damshtadhi veerarum,
Yoopakshanum Sonithakshanum pinne,
Virupaksha Dhoomrakshanum Makarakshanum ,

Indrane sangare bandhichu veeranaam,

Indrajithoinnum aamalla avanodedo.

Matha , Unmatha , Prahastha , Vikata ,

Supthagna , Yagnathaka and ,

Kumbhakarna , Jambumali , Prajanga ,

Kumbha , Nikumbha , Akambhana Kambhana ,

Vamba , Mahodhara Maha Parswa,

Kumbaha , Trisirass, Athikaya ,

DEvanthaka , Naranthaka and ,

Enemies of Devas of heroes like Vajra Damshttra ,

Yupaksha , Sonithaksha and ,

Virupaksha , Dhoomraksha , Makaraksha,

Indrajith who imprisoned Indra in war ,

All cannot win against Rama.

Nere poruthu jayipathinarume ,

Sri Ramanodu karuthaika Manase ,

Sri Ramanayathu Manushanalla kel,

Aarennu arivanum aam illa oruvanum,

DEvendranumalla Vahniumallavan,

Vaivaswathanum Niriyathiyumalla kel,

Pasiyumalla Jagal pranalla ,

Vithesanum alla avan Yisananum alla ,

Vedhavum alla , bhujangadhipanum alla,

AAdhithya Rudra vasukkalum allavan.

Please do not think in your mind,
Of directly fighting and winning with Sri Rama,
Please hear, Sri Rama is not a human being ,
There is also nobody to know who he is,
He is not Devendra nor is he fire,
He is not Vaivaswatha Manu nor is he Niryathi,
He is not Vanuna nor is he the wind,
He is not Khubera nor is he Lord Shiva,
He is not Brahma nor is he the lord of snakes ,
He is neither Sun nor Rudhra nor Vasus.

Sakshaal Maha Vishnu Narayanan Paran,
Mokkshadhan , srushti sthithi laya karanan,
Munnam Hiranyakshane kola chethavan,
Panniyai , mannidam palichu kolluvaan,
Pinne Narasimha roopam darichittu,
Konnu Hiranya Kasipuvaam Veerane ,
Lokaika Nayakan Vamana Moorthiyai,
Loka thrayamn Baliyodu Vaangeedinaan,
Konnan irupathoru thuda Ramanai,
Mannavanmaare asuramsamaakayaall,
Annannu asurare yodukuvaan ,
Mannil avatharicheedum Jagan mayan.

He is the real Mahavishnu who is the divine Narayana,
He can grant salvation and he is the cause of creation, upkeep and destruction,
Earlier he killed Hiranyaksha ,

By taking the form of boar to bring back the earth,
Later he took the form of Man Lion ,
And killed the very valorous Hiranya Kasipu,
Later that lord of all worlds, became Vamana ,
And took all the three worlds from Bali,
And then becoming Rama he killed ,
Twenty one generations of kings,
Because they were having Asura spirit in them,
And for killing Asuras , time after time ,
He who pervades the world takes incarnation in this world.

Innu Dasaratha puthranai vannithu,
Niine yodukkuvaan yennu arinjeedu nee ,
Sathya sankalpanaam easwaran thanmatham,
Mithyayai vannu kooda yennu nirnayam,
Yengil yenthinnu parayunnau ,
Sangayudakil athinnu cholleduvan,
SEvippavarkku abhayathe kodupporu,
DEvanavan Karunakaran Kevalan,
Bhaktha priyan paraman parameshwaran,
Bhukthiyum mukthiyum nalkum Janardhanan,
Aasritha vathsalan , Ambuja lochanan,
Easwaran, Indira vallabhan, Kesavan,
BHakthiyodum than thiruvadi than padam,
Nithyamai sevichu kolga madiyathe .

He who has come today as the son of Dasaratha ,

Has come to kill you, understand this .
The God who is truthful , should not come ,
For no purpose , just because he wants it , this is definite ,
Then why am I telling this , If you have ,
Any doubt I will tell you about it,
He is the one who gives protection to those serving him,
He is God, merciful one , one who is alone,
He likes his devotees, is divine and Lord of everything,
He is the Janardhana who gives wealth and salvation,
He likes people depending on him, He is one with lotus eyes,
He is God, the husband of Lakshmi, Kesava,
With devotion serve his feet daily without hesitation .

Maithili deviye kondu koduthu thal,
Padambujathil namakaricheeduga ,
Kai thozhuthasu rakshikkennu cholliyaal,
Cheytha aparadhangal yellam kshamichavan,
Thal padam nalgeedum yevanum nammude ,
Thamburanolam krupayilla matharkkum.

Take lady Sita and give her to him,
And salute at his lotus feet,
If you fold your hands and say save me,
He will pardon all your mistakes,
And give you his world ,
For there are none who is merciful as our lord.

Kaadakam pukka nerathi athi Balakan,
THadagaye kola cheythaan oru ambinaal.
KOusigan thannude Yaga Raksharthamai,
Nasam Subahu mukhyanmaarkku nalginaan.
Trikkkaladi vechu kalam ahalyakku,
Dush krutham yellam odukiyathorkka nee,
TRayambakam villu khandichu seethayaam,
Mayyal mizhiyaleyum kondu pokumbol,
Marga madhye kutarayudhan aakiya,
Bhargavan thannejayichathu adbutham,
Pinne viradhane konnu kalanjathum,
Chenna Kharadhikale kola cheythathum,
Unnathanaakiya Baliye konnathum,
Mannavanakiya Raghavan allayo?
AArnavam chadi kadannu, ividekku vannu,
Arnoja nethraye kandyu paranjudan,
Vahnikku Lanka purathu samarppichu ,
SAnnadhanai poya Maruthi cheythathum,
Onnozhiyathe arinjirikke thava,
Nannu nannu aahantha , thonnuthengine.

When he entered the forest he was a small boy ,
And he killed Thadaga with just one arrow .
For the protection of fire sacrifice of Kousiga,
He gave death to Subahu and other Rakshasas,
Just by keeping feet on the stone which was Ahalya,
He completely destroyed all her sins , do you not know,

After breaking the bow called Trayambaka , when,
He was taking away the Sita with lovely eyes, wonder of wonders,
On the way he defeated Bhargava whose weapon was axe ,
Later he killed Viradha and killed Khara and others who went to enquire ,
And later he killed the very great Bali,
And was not all this done by Raghava .
The Maruthi Jumped and crossed the sea , came here ,
And met and talked with the lotus eyed one ,
And offered the city of Lanka to the fire ,
And went back victoriously ,
And all these without leaving anything out ,
Is known to you and in spite of that ,
There is your great pride , I think .

Nannalla sajjathodu Vairam vrudhaa,
Thanwangi thanne kodukka madiyathe ,
Nashta mathikal aayeedum amathanmar ,
Ishtam paranju kollikkum , athorkka nee .
Kala puram gathyai irikkendukil,
Kalam kalayathe nalka Vaidehiye ,
Durbalan aayullavan prabalan thannodu ,
Ul poovil mathsaram vechu thudangiyaal,
Pilppadu nadum, nagarvum , senayum,
Thal pranatum nasicheedum ara kshanaal,
Ishtam parayunna bandhukkal aarume ,
Kashta kalathingal illennu nirnayam.

Unnecessary enmity with good people is bad ,
Without hesitation give the pretty lady back,
Remember that the ministers who are without any brain,
Would tell things to your liking and lead you to death,
Suppose you don't want to go to the city of death,
Without any further delay , give back , Sita,
If a weak person in his mind tries to,
Compete with a famous one ,
Later he would lose his soul , city and army ,
And later also lose his life within half a second.
All the relatives who tell words that please you now ,
Will not be with you at the time of your suffering.

Thannude durnayam kondu vannathininnu,
Naama aalalla pokennu ver pettu ,
Chennu sevikkum prabalane Bandhukkal,
Anneram orthaal phalamilla manna ,
Rama saramethu mruthy varum neram,
Aamayam ullil yeniikku undu, athu kondu,
Nere paranju tharunnathu jnan , ini,
Thaarar makale kodukka vaikidaathe ,
Yudham yethulla padayum nasichu udan,
Artham yellam odungiyaal manase ,
Maniniye kodukkamennu thonniyaal,
Sthanavum illa koduppathin orkka nee.

Your friends and relations will say ,

That this happened due to your bad conduct,
And for that we are not in any way responsible ,
And they would go and serve the one who is famous,
And king, there is no use to think this at that time.
When you are hit by the arrow and about to die,
There would be great pain in my heart, and so,
I am advising you directly now , now ,
Without delay give back the daughter of earth,
For when in the war your entire army is destroyed,
Leading to complete loss of all your wealth,
And at that time , if you feel like returning that lady,
There would be no chance to do that.

Mumbile yullil vicharichu kollanam,
Vambanodu yethaal varum phalam yevanum,
Sri Ramanodu kalaham thudangiyaal,
AARum saranam illa yennathu ariyanam,
Pankaja nethrane sevichu vazhunnu ,
Sankaranadhkal yennathorkku nee ,
Rakshasa Raja jayikka jayikka nee ,
SAkshaal Maheswaranodu pinangalo,
Kondal ner varnanu Janaki deviye ,
Konde koduthu sukhichu vasikka nee ,
Samsayamenniye nalkuka deviye ,
Vamsam mudichu kalayaika vename.”

You have to think about the result,

That will come to any weak one fighting against the strong,
You should know that If you start a fight with Sri Rama ,
Remember that no one will protect you,
Please remember that Lord Shiva and others,
Live by serving that lotus eyed one ,
Oh king of Rakshasas, be victorious, and be victorious,
Do not quarrel with the real great god,
And return the Goddess Janaki to Sri Rama,
And live happily forever ,
Without any doubt return that lady,
And please do not completely destroy our clan.

Itham Vibheshanan pinneyum pineeyum,
Pathyamayullathu chonnathu kettoru,
Nakthanjaradhipnaya Dasasyanum,
Krudhanai sodharanodu cholledinaan,
“ Sathrukkal alla sathrukkal akunnathu,
Mithra bhavathode aruikē maruvina ,
SATHrukkal sathrukkal aakunnathu yevanum,
Mruthyu varuthum avar yennu nirnayam,
Ithram yennodu chollukil assu nee,
Vadhyaanaam mennal , athinilla samsayam.”

Like this when Vibheeshana told again and again,
That which is good for him ,
The ten faced one who was the king of Rakshasas,
Became very angry and told his brother and told,

“It is not enemies who become your enemies ,
Those enemies who move with friendliness near you,
Are the real enemies for everyone ,
They will definitely bring death.
If you talk like this further to me,
There is no doubt that you will be killed.”

Rathrincharadhipan itharam chonna alavu,
Orthaan Vibheeshanan , Bhagavathothaman,
“Mruthyu vasa gathanaya purushannu,
Sidhoushadangalum yelkkayillethume ,
Porum ivanodu ini jnan paranjathu,
Pourusham kondu neekumo vidhi matham?
Sri Rama deva padambojamenni ,
Maththarum saranam yenikilla kevalam,
Chennu trikalkkal venanthike santhatham,
Ninnu sevichu kolvan janmam ulla naal.”

As soon as the king of Rakshasas told like this,
That Vibheeshana who was a great devotee thought,
“ To the man who is in the arms of death,
No divine medicines would work,
Whatever I have told him is enough ,
Can the dictates of fate be moved by valour?
I do not have any other protection,
Other than the lotus like feet of Rama,
I will go and fall at his feet and always ,

Serve him , till this life exists for me,.”

Sathwaram nalamathyanmaarumai avan,
Itham niropichurappichu purapettu,
Dara, dana , aalaya bruthyoughavum,
Dhoore parithyajya Rama padambujam,
Manasathil urapichu thushtanai,
Veenu vananginaan agrajan than padam,
Kopichu Ravanaan chollinaan anneram,
“AApathu yenikku varuthunnathum bhavan,
Ramane chennu sevichu kondalum ,oru,
Aamayam ingu athinnu illa nirnayam,.
Pokaykilo , mama Chandrahasathinnu,
Innu yekantha bhojanmai varum neeyedo.”

Immediately along with four ministers,
He took a decision like this and started,
I would forsake wife, wealth , home and servants,
And then fix the lotus like feet in my mind and become happy,
And then he saluted the feet of his brother,
And Ravana with great anger at that time told,
“You are the one who brings danger to me,
You go and serve Rama and I do not have ,
Any pain because of that in my mind,
If you do not go you would become ,
Lonely food to my sword Chandrahasa.”

Yennathu kettu Vibheshanan chollinaan,
“Yennude thathannu thulyanallo bhavan,
Thavakamaya niyogam anushtippan,
Aavathellam soukhyam allo mama,
Sangadam jnan moolam undakaruthethum,
Yengilo jnan itha vegena pokunnu,

Hearing that Vibheeshana told ,
“ You are equal to my father,
If I obey your orders,
That would only bring happiness to me,
Because of me you should not have any sorrow,
And so I am going speedily from here.”

Puthra mithra artha kalathradhikalodum.,
Athra sukhichu suchiram vasikka nee ,
Moola vinasam ninakku varuthuvaan,
Kalan Dasaratha Mandire Ramanai,
Jathanaayan janakalaye Kaaliyum,
Sithabhidhanena jathayeedinaal,
Bhoomi bharam kalanjeedubvaanai muthirnnu,
Aamodhamodu ingu vannar iruvarum.

You please live long happily along with,
Sons, friends, money and wives,
And to completely annihilate you,
Rama has been born in the house of Dasaratha,

And the goddess of death is born in Janaka's house,
With a name Sita and to reduce ,
The burden of earth both of them have come over here.

Yengane pinne jnan chonna hithokthikal,
Angu bhavan ullilekkunnathu bhavan, prabho,
Ravanan thanne vadhippan avaniyil ,
DEvan vidhathavu apekshicha karanam,
Vannu pirannathu Ramanai nirnayam,
Pinne yathinnu anyadhaathwam bhavikkumo?
Aasara vamsa vinasam varum mube,
Dasarathiye saranam gathosmi jnan.

Oh Lord , when that is the case , how would,
The advice meant for your good told by me ,
Enter in to your mind, please know for killing Ravana,
In the earth as per the request of Lord Brahma,
Definitely Lord Rama was born,
How can this change in to another now,
Before the entire Rakshasa clan is destroyed,
I am going to seek the protection of son of Dasaratha.

[6.7 Vibheeshanan Rama sannidhiyil](#)

Vibheesha in front of Rama

Ravanan than niyogena Vibheeshanan,
Deva devesa padabhja sevarthamai,

Sokam vinaa nalu amathyarumai udan,
AAkasa marge gamichan athi drutham,
Sri Rama devan ruunnu arulannathin,
Nere mukalil ninnu uchai stharam avan,
Vyaktha varnena cholleedinaan yethrayum,
Bhakthi vinaya visudha mathi sphutam.

Vibheeshana has sent by Ravana ,
For doing service to lotus like feet of God of Gods,
Without sorrow and with four ministers ,
Travelled through the sky very speedily,
And came at the spot where Rama was there ,
And with clear words and a high tone told,
With devotion, humility and with clarity and power.

Rama, rema Ramana , trilokee pathe ,
Swamin , jaya , jaya , Nadha, jaya , jaya,
Rajeeva nethra , Mukunda , jaya , jaya,
Raja shikha mane , Sitapathe , Jaya ,
Ravanan thannude sodaran jnan , thava ,
Sevarthamai vita kondan , Dhaya nidhe ,
AAmnaya moorthe , Raghupathe , Sri pathe ,
Namnaa Vibheeshanan thwal bhakthe sevakam.

Oh Rama, Oh husband of Lakshmi , Oh lord of three worlds,
Oh lord, victory, victory , Oh Lord Victory, victory,
Oh lotus eyed one , Oh Mukunda , victory, victory ,

Oh crest jewel of kings , Oh husband of Sita , victory,
I am the brother of Ravana , I bid farewell to them,
For doing service to you , Oh treasure of mercy,
Oh God of Vedas , Oh Lord of Raghu clan , Oh Lord of Lakshmi,
My name is Vibheeshana , I am a devotee who is your servant.

“Deviye kattathu anuchitham nee “ yennu ,
Ravananodu jnan nallathu cholliyen,
Deviye Sri Ramanai kondu nalgugennu ,
Aavolam yetham paranjen pala tharam,
Vijnana maargamellam upadesichthu,
Ajnaniyakayal yethathillethume .

I told Ravana for his good that,
“Your stealing of the lady is wrong “,
And “Please take and give her back to Rama,”
I told to the best of my capacity , several times,
And I tried to advice him in a scientific way,
And because he is ignorant , he did not agree.

Padhyamayathu cholliyathu yetham ,
Apahyamai vannithu vannu vidhi vasaal,
Valumai yennevadhhippan aduthithu,
Kala bhujanga vegena Lankeswaran ,
Mruthyu bhayathaal adiy anum yethrayum,
Chithaakulathayaa paanju paranjiha,
Nalu amathanmaarumai vida konden,

AAralabanam mathenikilla deivame ,
Janma marana mokshartham bhava ,
Charanaravindam may saranam Karunambudhe.

Whatever I told him for his own good,
Appeared to him as bad due to fate
He neared me with a sword to kill me ,
With a speed of a black Cobra, that King of Lanka,
Due to fear of death , I came flying from there ,
Worried and with great speed,
Along with four ministers I bid farewell,
And Oh God I do not have any support ,
I came for salvation from birth death process ,
And Oh ocean of mercy , your lotus like feet is my support.

Itham Vibheeshana Vakhyangal kettalavil,
Uthaya Sugreevanum paranjeedinaan,
“Viswesa , Rakshasan Mayavi yethrayum,
Viswasa yogyanallennathu nirnayam,
Pinne viseshichu Ravana Rakshasan,
Thannude sodharan vikramam ullavan,
AAyudha paniyai vannan amathyarum,
Maya visaradhanmaar yennu nirnayam,
Chidram kuranjonnu kankilum nammude ,
Nidhrayil yengilum nigrachhedume .”

As soon as these words of Vibheeshana were heard,

Sugreeva got up and said as follows,
“Oh lord of the world, This Rakshasa is a magician,
Besides, he being specially the brother,
Of Ravana he must be having valour,
And those ministers who came with him are armed,
And definitely must be experts in magic,
If our security appears to be less,
They may even kill us in sleep.”

Chinthichu udan niyogikka Kapikale,
Hanthavya ninnivan illoru samsayam,
SAthru pakshathillulla janangale,
Mithram yennu orthu udan viswasikunnathil,
SAthrukkale thanneviswasicheedunnathu,
Uthamam akunnathu yennathorkkaname.
Chinthichu kandinininthiruvullathil,
Yenthu yenna abhimatham yennarul cheyyanam,
Mathulla Vanara veerarum chinthichu,
Kutham varaaivaan paranjaar pala tharam.

Think about it and send the monkeys,
He is one who has to be killed without any doubt,
Believing one's own enemies as friends is better than,
Believing people of the enemies side as our friends,
Please think about it deeply and come to a conclusion and tell us,
Other monkeys also thought and expressed different opinions.

Anneram uthaya vandhichu Maruthi,
Chonnan "Vibheeshanan uthaman yethrayum,
Vannu saranam gamichavanne naam ,
Nannu rakshikunnathennu yennude matham,
Nakthancharanvyathingal janichavar,
Sathrukkal yevarum yennu vannedumo ,
Nallavarum avarilum yennulla ,
Thellavarum niroopichu kollename.
Jathi namadhikalkkalla guna gana ,
Bedham yennathre budhanmaarude matham,
SAswathamayulla dharmam nrupathiokallkku,
Asritha rakshanamennu sastrokthiyum."

At that time Hanuman stood up , saluted and told,
"Vibheeshana is a very good person,
My opinion is that we should protect ,
Those who come seeking protection from us.
Is it a fact that all those born as Rakshasas ,
Are all our enemies for all people ,
Should know that good people are also there among them.
It is not for the name of the caste but ,
It is the difference in the character ,
That should be considered , opine the wise.
The permanent dharma for all kings,
Is to protect those who depend on them , say Sasthras."

ITham palarum pala vidham chonnava,

Chithe darichu arul cheythu Raghupathi ,
“Maruthi chonnathu upapannam yethrayum,
Veera, Vibhakara puthra , Varikedo,
Jnan parayunnathu kelppin yellavarum,
Jambhavadhadhi neethigna varanmaare ,
Urveesan aayaal avan asrithanmare ,
Sarvaeso rakshe sunaswapachan api.”

After hearing the several talks of different persons ,
Rama understood all of them and told,
“I think that what was told by Hanuman is proper,
Oh valorous one , Oh son of Sun God, come here ,
All of you please hear what is said by me,
Oh great givers of law like Jambhavan,
If one becomes a king then he should ,
Always protect those who depend on him ,
Though that person is a dog or a dalit.”

Rakshiyanjala avan Brahmaha kevalam,
Rakshithaswamedham cheytha punyavaan,
Yennu chollunithu Veda sastrangalil,
Punya papangal ariyaruthu yethume ,
Munnam oru kapotham nija petayodu,
Onnichoru vanam thannil meviadinnaan,
Unnathamayoru pada pagre thadhaa ,
Chennoru kattalan yeithu konnedinaan.

If he does not protect he is one with sin of killing a Brahmin,
And the one who protects is the blessed one who has done Aswamedha,
Says all the Vedas as well as shastras,
So you should not know about sin and blessing.
Once upon a time a dove with his lady dove ,
Wandered inside a big forest ,
On a big very tall tree ,
And there that dove was killed by arrow of a hunter.

THannude pakshiniye surathanthare ,
Vannoru dukham poranju karanjavan,
THanne marannu iruneedum dasanthare ,
Vannithu kaathum mazhayum dinesanum,
Chennu charamabdhi thannil maranjithu ,
Khinnanai vannu visannu kirathanum,
Thanirikkunna vrukshathin muratathil,
Dheenatha yodu nilkkunna kattalane ,
Kandu karuna kalarnnukapothavum,
Kondu vannasu koduthithu vahniyum.

After crying due to the great sorrow ,
Of its partner in love being killed ,
When he was sitting there forgetting all,
A big rain and wind came and the sun,
Went and disappeared in the divine ocean,
That hunter came very tired due to hunger ,
And stood below the tree where he was sitting,

Seeing that hunter standing pitifully ,
That dove with great mercy,
Brought fire from somewhere and gave him.

Thannude kaiyil irunna kapothiye,
Vahniyil ittu chuttasu thinnedinaan,
Yennathu kondu visappu adangeedanju,
Pinneyum peedichirikkum kirathanu,
Thannude dehavum nalkinaan anbody,
Vahniyil veenu kirathasaanarthamai ,
Athra polum venam asritha rakshanam,
Marthyan yennalo parayendathillallo ,
Yenne saranam yennu orthu ingu vannavan,
Yennenum abhayamkodukkumatheyullu.

He baked the dove that was with him,
In the fire and then ate it,
But since his hunger was not satiated ,
That hunter was standing there miserably ,
And that dove gave him his body ,
By falling in to the fire and became his food.
It is like this , that those who depend on us,
Should be protected and if is a man, need we tell,
This one has come here to see protection ,
And so I would always give protection to him.

Pinne viseshichumonnu keettiduvinnu,

Yenne chadhippathinnu aarum illa yengume ,
Loka palanmaareyum mathu kaanaaya ,
Lokangaleyum nimisha mathram kondu,
Srushtichu , rakshichu samharicheeduvvan,
Ottume dandam yenikilla nischayam,
Pinne jnan aare bhayappedunnu mudhaa ,
Vaneduvaan chollu avane madiyathe.
Vyagriyaike athum ithum cholli manase ,
Sugreeva , nee channavane varuthuga ,
Yenna saranam gamikkunnnavarkku jnan,
Yennum abhayam kodukkum athi drutham,
Pinne avarkku oru samsara dukhavum ,
Vannu kooda noonam yennariga nee .

Then you please something special,
There is no one who can deceive me ,
For me it is not a problem ,
To create , protect and destroy ,
The protectors of the world,
As well as the entire world that we see in a minute.
So whom should I be afraid of , unnecessarily,
Without hesitation ask him to come,
Do not have any worry about it ,
Oh Sugreeva , you go and bring him,
I would speedily give protection ,
To all those who seek it from me ,
And also understand that after that,

There would not be any sorrow of domestic life for them.

Sri Rama vakhyamrutham kettu Vanara,
Veeran , Vibheeshanan thanne varuthinaan,
Sri Rama Padanthike veenu Sashtangam,
AArooda modham namaskaricheedinaan,
Ramam visalaksham indhee vara dala,
Shyamalam komalam bana dhanurdharam,
Soma bimbabha prasanna mukhambhujam,
Kamadham kamopamam kamala varam,
Kantham karunakaram kamalekshanam,
Santham saranyam varenyam vara pradham,
Lakshmana samyutham Sugreeva Maruthi ,
Mukhya kapi kula sevitham Raghavam,
Kandu koopi thozhuthu yetham vineethanai,
Undaya santhoshamodum vibheeshanan ,
Bhaktha priyanaaya lokaika nadhane ,
Bhakthi paravasanai sthuthicheedinaan.

That monkey hero after hearing the word nectar,
From Rama , made Vibheeshana come there ,
And he fell at the feet of Rama and saluted him,
And with rising joy again saluted him, and saw
Rama, the broad eyed one , One who has,
Black similar to leaf of Indivaraksha plant
The pretty one oh expert in science of arrows,
The lotus faced one with face resembling the moon,

The fulfiller of desires, the god who looks like God of love,
Consort of Lakshmi , the shining one ,the merciful one ,
The God with lotus like eyes, the peaceful one ,
The God who protects who surrender to you,
The giver of boons, the God who is with Lakshmana ,
The Raghava who is served by clan of chief monkeys,
Saluted him and with utmost humility,
Started praying the Lord of the world,
Who loves his devotees with great devotion.

Sri Rama, Sita manohara , Raghava ,
Sri Rama Rajendra, Rajeeva lochana ,
Sri Ram Rakshasa vamsa vinasana,
Sri Rama padambujam Namosthu sadaa.
Chandamsu gothrathbhavaaya namo nama ,
Chanda Kothanda dharaaya namo nama,
Panditha hrul pundareeka chandamsave ,
Khanda parasu priyaya namo nama,
Ramaya Sugreeva mithraya kanthaya ,
Ramaya nithym ananthaya santhaya ,
Ramaya vedantha vedhyaya lokabhi ,
Ramaya Rama Bhadraya namo nama ,
Viswothbhava sthithi samhara hethave ,
Viswaya viswa roopaya namo nama ,
Nithayam anadhi gruhasthaya they namo,
Nithyya sathyaya shudhaya they nama,
Bhaktha priyaya bhagawathe Ramaya ,

Mukthi pradhaya mukundaya they nama.

Sri Rama , pretty one of Sita , Raghava ,

Sri Rama , King of kings , lotus eyed one ,

Sri Rama , the exterminator of Rakshasa clan,

I always salute the lotus feet of Rama ,

One born in the clan of Sun, salutations and salutations ,

One who holds the fearsome Kodanda bow , salutations and salutations ,

The shining part of the lotus like heart of the learned ,

One who is fond of the fearsome axe , salutations and salutations,

Rama, friend of Sugreeva , lord ,

Rama , one who is forever , limitless one , peaceful one ,

Rama, one who is studied by Vedanthas ,

One who bewitches the entire world,

Rama Bhadra , salutations and salutations ,

Oh cause of the creation ,upkeep and destruction ,

Of the world , One who is the world, form of the world ,

Salutations and salutations ,

Salutations to the perennial and primeval householder ,

One who is forever, the truth , purity , salutations to you,

One who likes devotees, Rama , God,

One who grants salvation , Mukunda , salutations to you.

Viswessanaam ninthiruvadi thanallo ,

Viswothbhava sthithi samhara karanam,

SAnthatham jangama jangama bhoothangal ul,

Anthar bahir vyapthanakunnathum bhavan.

You who are the lord of the entire universe,
Is the cause of creation , upkeep and destruction of the world,
Always you are spread within and without ,
Of all living and non living things, Oh God.

Nin maha mayayaa moodi kidukkamaa,
Nirmalamaam parabrahma jnaninaam ,
Than moolamulla punya papangalaal,
Janma maranangal undai varunnithum,
Athra nalekkum jagathokkave balal ,
SAthyamai thonnum athinilla samsayam.

The Parabrahma in non wise people ,
Is always covered by your great illusion ,
And they go through birth and death,
Caused by sin and blessed deeds ,
And till this is uncovered,
They think that this materialistic,
World is the truth.

Yethra nalekku ariyathe yirikkunnithu ,
ADwayamaam para Brahmam sanathanam,
Puthra daradhi vishayangilil athi,
SAkthi kalarnnu ramikkunnithu anvaham,
Aathmavine ariyaikayaal nirnayam,
AATHmani kanenam athmanam athmanaa ,

Dukha pratham vishayendriya samyogam,
Okkeyum orthaal odukkam anathmanaa ,
AAdhi kale sukhamennu thonnikkum ,
Athethum vivekamillathavar manase ,
Indragni dharm raksho varunanila,
Chandra rudraja ahipadikal okkeyum ,
Chithikkilo ninthiruvadi nirnayam ,
Anthavum aadhiyum illatha deivame.

How many days should we continue ,
Without knowing the divine Brahman ,
Which cannot be divided further ,
We get attracted by sons and wife ,
And always enjoy the feeling of possession,
Without knowing the soul , definitely ,
We have to see the soul , the soul of all beings,
And the attraction to the senses leads to sorrow,
If we think of all in the end , the non soul,
Would make everything to appear to be pleasant,
And that is in the mind of people without wisdom,
If we think that Indra , fire , Yama , Varuna , vayu ,
Chandra , Shiva , Brahma and Adhi sesha are you yourself,
Oh God who does not have beginning or end.

Bhakthi paravasana sthuthicheedunna ,
Bhakthane kandu thelinju Raghuthaman ,
Bhaktha priyan paramandam ulkondu,

Mugdha smitha poorvam evam arul cheythu ,
“Ishtamayulla varathe varikka ,
SAnthushtanaam jnan vara danaika thathparan,
Ottume thapm oruthan yenne kandu,
Kittiyaal pinne yundakillennu orkku nee .”
Rama vakhamrutham kettu Vibheeshanan,
AAmodham ul kondu unarthichu arulinaan,

The greatest among Raghu clan became happy,
On seeing the devotee who was praying with great devotion,
And that lover of devotees, becoming divinely happy ,
With a very happy smile told like this,
“You choose the boon that you like ,
For being happy I want to give you a boon,
Please remember that once somebody finds me out,
He will never have problems afterwards.”
Vibheeshana hearing the nectar like words of Rama,
With great joy told the following.

“Dhanyanaanen krutha kruehyanaaen,
Dhanyakruthe krutha kamana aayenaham,
Thwal pada padmavalokanam kondu jnan,
Ippol vimukthan aayen, illa samsayam ,
Math samanayoru dhanyan illa oozhiyil,
Math samanayoru shudhanum illaho,
Math samanai mathu oruvanum illiha ,
THwat swaroopam mama kaanaya karanathaal,

Karma bandhangaal nassipathinnai ini,
Nirmalamaam bhavad jnanvum dehi may Raghava ,
Chithe vishaya sukha aasyillethume ,
Thwal pada pankaja bhkthi revasthu may,
Nithyam ilalkkamozhinju , Krupa nidhe.”

“I have become blessed and contented,
Oh blessed one ,I have become one whose desires are fulfilled,
By the sight of your lotus like feet ,
I have become detached, there is no doubt about it,
In this world there is no blessed person equal to me,
There is also no one as pure as me ,
Because of my ability to see your form.
For getting detached of the ties of Karma ,
Oh Raghava give me the pure knowledge about you,
I do not have any other desires in my mind ,
I should get devotion to your lotus like feet,
Daily with great stability , oh treasure of mercy.”

Itham aakarnya sampreethanaam Raghavan,
Nakthancharadhipan thannodu arul cheythu,
“Nithyam vishaya viraktharai santharai,
Bhakthi valarnnu athi shudha mathikalai ,
Jnanikalayulla yogikal manase ,
Jnan iripoo mama Sitayumai mudhaa ,
AAkayal yenneyum dhyanichu santhatham ,
Vazhga nee, yennal ninakku moksham varum,

Athrayum alla ninnal krutha mayoru,
Bhakthi kara stotram athyantha shudhanai,
Nithyavum cholgayum kelkkayum cheykilum,
Makthi varum athinnilloru samsayam.

After hearing this the very highly pleased Raghava,
Told the Lord of the Rakshasas as follows,
“In the minds of the jnanis who exist ,
Daily without attachment to anything, with peace ,
With a pure mind where devotion has grown,
I would happily stay along with Sita.
So daily meditate on me always ,
And live so that you would get salvation,
And not only that he who reads or hears daily with a pure mind,
The prayer drenched in devotion composed by you,
He would definitely attain salvation.”

Itham arul cheythu Lakshmanan thannodu,
Bhaktha priyan arul cheythithu sadaram,
“ Yenne kanivode kandanthinde phalam,
Innu thanne varuthenam athinnu nee,
Lankadhipan ivanennu abhishekavum ,
SAnkha viheenam anbodu cheytheeduka,
SAgara variyum kondu vanneduka,
SAkha mrugadhipanmarumai sathwaram ,
Arka chandranmarum aakasa bhomiyum,
Malkadhayum jagathingal ulla annivan,

Vazhka , Lanka rajyamevam mamajnayaa ,
Bhagawathothamanaaya vibheeshanan.”

That lover of devotees, then told like this ,
To Lakshmana with great propriety,
“The result of seeing me with softness ,
I want to be seen and implemented today itself,
Without any doubt and with love ,
Crown him as the ruler of Lanka,
Go and bring the water from the ocean,
Along with the lords of tree branches ,
And let him live as ruler of Lanka ,
As long as the sun, earth and the sky ,
And my story exist , Let the Lanka prosper ,
Under the rule of the great pure devotee Vibheeshana.

Pankaja nethra vakhyam kettu Lakshmanan,
Lanka pura adhipathartham abhishekam,
Anbodu vadhya ghoshena cheytheedinaan,
Vambaraam vanaradheeswaranmaarai ,
SAdhuvaadena muzhangi jagathrayum,
SAdhujanangalum preethi poondeedinaar ,
AAdhitheyothamanmaar pushpa vrushtiyum
Aadhi verittu cheytheedinaar aadharaal.

Lakshmana obeying the words of the lotus eyed ,
Anointed Vibheeshana as the king of Lanka ,

With playing of musical instruments ,
Along with very powerful monkey kings ,
And the entire three worlds said, "Good , good",
And good people were happy because of this,
And the great devas showered flowers ,
Becoming bereft of their sorrows.

Apsara sthreekalum nrutha geethangalaal,
Appurushothamane bhajichedinaar ,
Gandharwa kinnara kimpurushanmaarum,
Andharmudhaa Sidha vidhyaadaraadhiyum,
Sri Ramachandrane vaazhti sthuthichithu ,
Bheri ninadham muzhakinaar anwarum,
Punyajaneswaranaya Vibheeshanan,
Thanne punarntu Sugreevanum chollinaan.

The Apsara ladies also prayed to the great Purusha,
By dancing and by songs,
Gandharwas, Kinnaras and Kimpurushas , Sidhas ,
And Vidhyadharas with ebbing happiness in their mind,
Praised Sri Rama and prayed him,
All the devas played drums and high musical sound was produced,
Sugreeva hugged the very holy Vibheeshana and told.

Paarezhurandinum nadhanai vazhum yi,
Sri Rama kinkaranmaaril mukhyan bhavan,
Ravana nigrathinnu sahayavum,

AAvolam aasu cheyyanam bhavan,
Ini kevalam jnangalum mun nadakkunnundu,
Sevayaa sidhikkum metham anugraham.

You are the chief among Rama's servants,
Who rule over the fourteen worlds,
Please do as much as possible ,
To help us to kill Ravana immediately ,
From now onwards we would be ,
Simply walking in front ,
So that by service we would get his blessings.

Sugreeva vakhyam aakarnya Vibheeshanan,
Agre chirichu avanodu cholledinaan,
"Sakshaal jagan mayanaam akhileswaran,
Saakshi bhoothan sakalathinnumaakayaal,
Yenthu sahayena karyam avidekku,
Bandhu sathrukkal yennu ullathum illa kel,
Goodasthananda poornan ekathamajan,
Koodasthanasrayam matharum illado."

Hearing the words of Sugreeva , Vibheeshana,
With a smile told him,
"He is the god of all who pervades everywhere ,
And since he is the witness to all happenings ,
What help can I do to him and hear ,
He does not have any one as relation or enemy ,

And our soul which is full of joy and is the universal one,
Has to depend only on the God who does not change with time.

Moodathwamathre namukku thonnunathu,
Gooda triguna bhavena mayaa balal,
THadvasanmaar okke naam yennu arinju kondu,
Adwaya bhavena sevichu kolga naam,
Nakthanchara pravarokthikal kettoru ,
BHakthanaam bhanujanum thelinjeedinaan.

The thought that we can help him , within us is foolish,
For due to the secret three fold characters ,
And by the strength of illusion , understand that ,
We are all under his control and we should serve him,
With a feeling that there is no division of two,
And hearing the opinion of the Rakshasa,
Sugreeva who is a devotee became more clear.

[6.8 Shuka Bandanam](#)

The imprisonment of Sukha

Rakshovaranaaya Ravanam cholkayal,
THal kshane vannu Shukanaam nisacharam ,
Pushkare ninnu vilichu cholladinan,
Markata rajanaam Sugreevanodu idham,
"Rakshasadheeswaran vkukl kelkka nee ,
"Bhaskara soono , Parakrama varidhe ,
Bhanu thanyanaa, BHagadheyambudhe ,

Vanara raja maha kula sambhava “

Due to the orders of Ravana, the king of Rakshasas,
The Rakshasa called Shuka came there immediately,
And standing on the sky he called and told,
Sugreeva , the king of monkeys like this,
“Please hear the words of king of Rakshasas,
Oh son of Sun God, Oh ocean of valour ,
Oh Son of Bhaskara the sun god, the sea of good luck,
Oh one who is born in the great clan of monkeys.”

“Aathiyendra suthuanujan aakayaal,
Brathru samanana bhavan mama nirnayam,
Ninnodu vairam yenikkethumilla,
Mathu yennil virodham ninakkum illa yethume ,
Rajakumaranaam Rama bharyamaham,
Vyajena kondu vannan , athinnu yenthu they ?
Markata senayodum athi vidrutham,
Kishkindayaam nagarikku poi kolga nee.”

Since you are the brother of the son of Devendra,
You are definitely like a brother to me,
I do not have any enmity with you,
And you also do not have enmity with me ,
What is the objection for you in my bringing ,
By deceit the wife of the prince Rama,
My army is much bigger than the army of monkeys,

And so you please go back to the city of Kishkinda,”

Devadhikalum aprapyamayonnu ,
Keval yennude Lankapuramedo,
Alpa saaranmaar manushyarum yethrayum ,
Durbalanmaaraya vanara yoodhavum,
Yenthonnu kaattunnithennu yenodivide vannu,
Andhakaram ninacheedayaka nee vrudhaa.

My city of Lanka is one of those ,
Which cannot be approached by even devas ,
Why have few weak men and a ,
Powerless group of monkeys,
Come here and with what intention,
Do not unnecessarily think of silly things.

Itham Sukhokthikal kettu kapi kula ,
Muthaya chadi pidichar athi drutham,
Mushti praharanga yethu Sukhan athi,
Klishtanai yetham karanju thudanginaan,
“Rama , Rama Prabho , Karunya varidhe ,
Rama , Nadha, parithrahi Raghupathe ,
Dhoothare kollamarilla pandarume ,
Nadha dharmathe rakshichu kollenname ,
Vanaranmaare nivaranam cheythasu ,
Manava Veera , hathoham prapahi mam.”

When the monkeys heard these words of Sukha,
They stood up and speedily jumped and caught him,
And with fist hits that Sukha became very weak,
And he started crying and he wailed,
“Oh Rama , Oh Lord Rama , Oh ocean of mercy,
Oh Rama, Oh Lord , please save me lord of Raghu clan,
From ancient times the emissary is never killed,
And Lord , please protect this Dharma ,
By reining these monkeys ,
Oh valorous man save me who am about to die .”

Itham Shuka parivedanam kettoru ,
Bhaktha priyan varadan purushothaman,
Vanaranmaare vilakkinaan anneram,
Anandamulkondu uyarnnu Sukhan thadhaa ,
Chollinaan Sugreevanodu , Jnan yenthonnu ,
Chollendathangu dasagreevanodu athu,
Cholleduga, “ yennathu kettu Sugrevanum ,
Chollinaan aasu Sukhamodu sathwaram,
“Chollulla Baliye pole bhavaneyum,
Kollanam aasu saputhra balanvitham,
Sri Rama pathniye kattu kondeedina,
Choraneyum konnu janaki thanneyum ,
Kondu pokenam ynikku Kishkindhakku ,
Randilla athinennu chennu cholledu nee.

Hearing these entreaties of Shuka,

That lover of devotees , The one who blesses and the best among men,
Made the monkeys leave him,
And that Sukha became happy , rose up ,
And told Sugreeva , “What should,
I inform the ten faced one, please tell that”,
And hearing that Sugreeva told,
“Like the valorous Bali , I have to kill you,
Along with your sons and army and then,
And then kill the thief who stole the wife of Rama,
And bring back that Janaki to Kishkinda,
There is no two opinions on this , please tell him.”

Arkathmajokthikal kettu thelinju alavu,
Arkaanwayothbhavan thanum arul cheythu,
“Vanaranmaare , Sukane Bandhichu kondu,
OOnam ozhinju ingu kathu kondeeduveen ,
Jnan ura cheythe ayakavithu” yennathum,
Anandathodarul cheythu Raghuvaran,
Vanaranmaarum pidichu ketti kondu,
Dheenatha kai vittu kathu kondeedinar,
Sardula vikramam poonda kapi balam,
SArdulanaya nisacharan vannu kandu,
Arthanai Ravananodu cholledinaan.

When he clearly understood the words of Sugreeva,
The one born in the clan of Sun told,
“Monkeys , tie Sukha properly ,

And guard him carefully,
Till I tell you to leave him out “
As soon as Rama told this with joy,
The monkeys caught and tied him ,
And very carefully guarded him,
That monkey group as valorous as a lion,
And one Rakshasa called Sardhula saw this,
And getting worried told Ravana.

Varthakalullavannam Kettoru,
Rathincharewaranakiya Ravanan,
AArthi poondethavum dheerha chinthanvitham,
Chithe khedathodu Deergamai yethavum,
Veerthu upayangal kananjirunedinaan.

After hearing the true news completely,
Ravana the god of Rakshasas ,
With great sorrow , taking very deep breaths ,
With sorrow in his mind , several times ,
Exhaled deeply and could not find any other solution.

[6.9 Sethu Bandanam](#)

The building of a Dam

Thalkalam Arka kulothbhavan Raghavan,
Arkathmajadhi kapi varanmaarodum,
Rakshovaranaam Vibheeshanan thannodum,

Lakshmananodum vicharam thudanginaan,
“Yenthu upayam samudhram kadappan yennu,
Chinthichu kalpikka ningal yellavarumai,”
Yennarul cheithathu kettu avar yevarum,
Onnichu koodi niroopichu chollinaar.

Then Rama who was born in the clan of the sun,
Started discussion with , the monkey who was son of Sun God,
With Vibheeshana the chief of Rakshasas and,
With Lakshmana and requested them,
“You all join together and tell me ,
The method to cross this ocean.”
Hearing that , they discussed among themselves ,
And after coming to a decision told together .

“Deva pravaranyoru Varunane ,
SEvikka venam yennal vazhiyum tharum.”
Yennathu kettu arul cheythu Raghuvaran,
“Nannathu thonniyathangane thanne ,” yennu,
AARnava theere kizhakku nokki thozhuthu,
Arnojalochananakiya Raghavan,
Darbha virichu namaskaricheedinaan,
Adbutha vikraman bhakthi poondethrayum ,
Moonu aho rathravum upasichathangane ,
Moonu lokathinum nadhanaam easwaran.

“If we pray the deva chief Varuna ,

Then he will show us the way”,
Hearing that Rama told ,
“Good that thought came to you, we will do that,”
And then on the banks of ocean, facing the east,
That lotus eyed Rama saluted , spread Durba ,
Saluted again and that wonderful hero,
With great devotion did penance of fasting ,
For three day and nights , that Lord of three worlds.

Yethum ilakeela varidhiyum athi,
Krodhena rakthantha nethranum Nadhanum,
“Kondu vaa chapa banangal nee Lakshmana,
Kandu kondalum mama sara vikramam,
Innu peruvazhi meelunnathallengil,
AArnavam basmam aaki chamacheduvan,
Munnam madheeya poorvanmaar valarthathum,
Innu jnan illathakkuvan nirnayam,
SAgaram yennulla perum marannu ullil,
AAkulamenniye vaazhkil yennume ,
Nashtam aakkeeduvan vellam , kapikulam,
Pushtamodham padaacharena pokanam.”

There was no movement in the ocean and
The very angry red eyed Lord said,
“Bring my bow and arrows , Lakshmana ,
You all now see my prowess with the arrow,
If today I am not able to find a big path,

I would turn the ocean in to ashes,
This ocean which was grown by my ancestors ,
Would be made nothing today by me .
He has forgotten the name “Sagara” ,
And is living without any worries,
And I would see that there is no water there,
So that the monkey clan can walk on it and cross it.”

Yennarul cheythu villum kuzhiye kulachu,
AArnavathodu arul cheythu Raghavan,
“Sarva bhoothangalum kandu kollenamen ,
Durvaaramaya sili mukha vikramam,
Bhasmam aakkeduvan Varanidhiye jnan,
Vismyam yellavarum kandu nilkkanam.”

After telling this he fixed his bow, twanged it,
And that Rama told as follows to the sea .
“Let all beings see the unstoppable power of my arrow,
I am going to turn this ocean in to ash,
And all of you stand and see this wonderful act.”

Itham Raghuvaran Vakku kettaneram,
Pruthwee roohangalum kanana jaalavum,
Pruthwiyum kooda virachu chamanjithu,
Mithranum mangi, niranju thimiravum ,
Abdhiyum ksobhichumittl kavinju,
Vannu uthungammayatharanga valiyodum,

Trasthamngalai parithapathangalai vannitha,

Athyugra nakrutmii jjashadhyangalum.

As soon as these words of Rama were heard,
The trees , the forest fires and the earth ,
Shivered, Sun became dim , darkness filled the earth,
The ocean roared and its waters ebbed out ,
And then came an extremely high wave ,
The fearsome crocodiles, whales and fishes ,
Became fear stuck and greatly worried.

Appol bhayappettu divya roopathodum,
Appathi divyabharana sambannanai,
Pathu dikkum niranjoru kanthyaa nija,
Hasthangalil parigruhya rathnangalum ,
Vithrasthanai Rama pathanthike vecchu ,
Sathrapam danda namaskaravum cheythu ,
Rakthantha lochananagiya Ramane ,
Bhakthya vanangi sthuthichaan pala tharam.

Then the ocean greatly scared , took a divine form,
Decorated by divine jewels ,
With emanating light filling all the ten directions,
Came holding various jewels in his hand ,
And with great worry , placed them at the feet of Rama,
And also saluted him by falling on ground,
And saluted with devotion that Rama,

With a reddish angry eye and started praying him.

Thrahi mam Thrahi maam, trilokya palaka,
Thrahi mam Thrahi maam, Vishno, Jagal pathe ,
Thrahi mam Thrahi maam, poulasthya nasana ,
Thrahi mam Thrahi maam, Rama, rema pathe ,
AAdhi kale thava maya guna vasaal ,
BHoothangale bbhavan srusthichathu neram,
Sthoolangalayulla Pancha bhoothangale ,
Kala swaropanakkum ninthiruvadi ,
Sruthichathetham Jada swabhavangalai ,
Kashtam atharkku neekkavu thava matham.

Protect me , protect me , Oh God who looks after the three worlds,
Protect me , protect me , Oh Lord Vishnu , Oh Lord of universe ,
Protect me , protect me , killer of Ravana ,
Protect me , protect me , Rama, consort of Lakshmi,
In the ancient times due to the property of illusion,
You created all beings and then later ,
You, who were having the form of time,
Created the five great elements in a gross form,
But you created them with mindless forms,
Alas , who can change your decision in this.

Pinne viseshachathilum jadathwamai,
THanne bhavaan punar yenne nirmichathum,
Munne bhava niyoga swabhavathe ,

Innu anyadhaakarthum aarulla thu saktharai?

THamasothbhavangalaaya bhoothangal ,
Thamasa seelamai thanne varu vibho ,
Thamasamallo jadathwamakunnathum,
Kama lobhadhikalum thamasa gunam.

Later even specially more inanimate ,
You created me again and ,
Who has the power and strength to change ,
That character which you have given me earlier,
Those elements which have base qualities ,
Would have only base conduct, oh lord,
And since base quality is the inanimate nature ,
Passion, avarice and pride are base qualities.

Maya rahithanai nirgunanaya nee,
Maya gunangale angeegarichapol ,
Vairraajanamavaanai gunathmavumai,
Appol, virattingal ninugunangalaal,
Ulpannarayithu devadhikal thadhaa.

When You who do not have illusion and
With no properties of your own,
Recognized the properties of illusion,
You became the ultimate man and had ,
The soul with properties that are good,
And then in that ultimate nature,

Became your properties ,

And then the devas were created.

Thathra sathwangal ninnallo devakal,

Rudrajo bhoothangalai prajesadhikal,

Thath thamo bhoothanai bhoothapathi thanum,

Uthama Purusha , Rama , Dhaya nidhe ,

Maayayaa cchannai leela manushanai,

Maya gunangale kaikondanaratham,

Nirgunanai sadaa chid Ghana nayoru ,

Nishkalanai nirakaranai ingane,

Mokshadhanaam ninthiruvadi thanneyum,

Moorkhanaam jnan yengane yarinjeedunnu?

From your Sathwa qualities arose devas,

From your regal qualities the prajapathis,

And from your base qualities arose Lord Shiva,

Oh best of men , Oh Rama , Oh treasure of mercy,

Hidden by illusion as a man who loves sports ,

You have taken the qualities of Maya always,

And has become one without properties,

And having more positive divine qualities,

Without decay and without forms

And also you are the giver of salvation ,

How can I who is foolish understand this?

Moorkha janangalkku sanmarga prapakam,

Orkkil prabhoonaam hitham dandamayathum,
Dushta pasoonaam yadhaa lakutam thadhaa ,
Dushtanusasanam dharmam bhavaadrusaam.
Sri Rama devam param bhaktha vathsalam,
Karana purusham karunya sagaram,
Narayanam saranyam purushothamam,
Sri Ramameesam saranam gathosmi jnan ,
Ramachandrabhayam dehi may santhatham ,
Rama lankia margam aasu dhhdhami they.”

The punishment given by good people
For the good of the ignorant ones,
Makes the ignorant know the proper way,
Like the stick that leads the bad cows,
It is your duty to punish the bad ones,
You are God Rama, divine and lover of devotees,
You are the causal man and ocean of mercy,
I take refuge in Narayana who is the greatest Purusha,
I come and take refuge in the God Rama,
Always give me protection oh Ramachandra,
Oh Rama I will give you the way to Lanka.

Itham vanangi sthuthicha varunanodu,
Uthama purushan thanum arul cheythu,
“Banam madheeyam amogham athinniha ,
Venam oru lakshyam yenthu athinnullathum?
Vattamillathoru Lakshyam athinu nee ,
Katti threanam yenikku Varannidhe .”

To the Varuna who saluted and prayed like this ,
The best of men told like this ,
“My arrow is one which gets result ,
So it needs to have an aim now ,
What is the aim for it now?
Do, oh treasure of water , show ,
Me a proper aim for that.”

Arnava nadhanum chollinaan anneram,
“Anyoona karunya sindho, Jagalpathe ,
Utharasyaam disi matheera bhoothale ,
Chithra druma kulya desam subhikshadham,
Thathra papathmaakal undu nisacharar,
Yethrayum paaram upadravichheduvor ,
Vegaal avidekku ayaykuka banam thava ,
Lokapakaarakam aam athu nirnayam.”

That Lord of the sea Told at that time ,
“Oh complete ocean of mercy , Oh Lord of universe ,
In the north , on my shore in earth,
In a pretty forest called Kulya desa , which is wealthy ,
There are very sinful Rakshasas,
And they trouble all people too much,
So please send your arrow there ,
And it would definitely be helpful to all the world.”

Ramanum banam ayachan athu neram,
Aamayam theydeedum aabheera mandalam,
Yellamodukki vegena banam ponnu,
Mellave thooneeravum pukkithu aadaraal,
AAbheeramandalam okke nasikkayaal,
Shibhanamai vannu thal pradesam thadhaa,
Thal kula desavum annu thottu yethrayum,
Mukhya jana padamai vannithu yeppozhum.

At that time Rama sent his arrow,
It searched everywhere for that bad place
In the place of cowherds
And destroyed the diseased parts ,
And speedily came back and went inside the quiver.
Due to the destruction of the area of cowherds,
That place became auspicious ,
And that place belonging to that clan,
Became a very important part of the world always.

SAgaram chollinaan sadaram anneram,
“AAkulamenniye majjale sathwaram ,
Sethu bandhikka Nalanaam kapivaran,
Yethum avannoru dandamai varaa .
Viswakarmavin makan avan akayaal,
Viswa shilpa prakriya thalparan yethrayum,
Viswa durithapa haariniyai thava,
Viswamellam niranjeedunna keerthiyum,

Vardhikkum “ yennu paranju thozhuthudan,
Abdhiyum melle maranju aruleedinaan.

At that time, that ocean told with respect,
“Without any difficulty on my waters ,
Let the great monkey Nala, build a bridge ,
No problem would come to him at that time,
For he is the son of Viswakarma , the deva architect ,
And is an expert on buildings in the world ,
And that bridge would be something,
Which would put an end to problems of the world,
And would have a fame that fills the entire world,”
Saying this and saluting Rama , he disappeared.

SAnthushtanayoru Ramachandran thadhaa,
Chinthichu Sugreeva Lakshmananmarodum,
Pragnanayidum Nalane vilichudan,
AAjnaye cheythithu Sethu sambandhena,
Thal kshane Markata mukhyanaam Nalan,
Pushkara nethrane vandhichu sathwaram,
Parvatha thulya sareerikal aakiya,
Durvara veeryam yiyanna kapikalum,
SARva dikkingalum ninnu sarabhasam,
Parvatha paasahana paadhapa jalangal ,
KOndu varunnavu vangi theru there ,
Kunta viheenam paduthu thudanginaan.

The contented and Happy Ramachandra then,
Thought along with Sugreeva and Lakshmana,
Called Nala who was an expert,
And ordered him to build the bridge.
Immediately that monkey chief Nala ,
Saluted the lotus eyed one and quickly ,
The monkeys who had mountain like bodies ,
Who were also having unbeatable valour ,
Collected mountain bits , stones and trees,
From all over the place very speedily,
And Nala got them from them and ,
Arranged them in to a bed without any effort

Nere satha yojanaa ayatham ayudan,
Eranju yojana vishtharamaam vannam,
Itham paduth thudangum vidhou Rama-
Bhadraanam Dasarathi, Jagadheeswaran,
Vyomakesam Parameswaram Sankaram ,
Rameswaram yenna namam arul cheythu ,
Shobhanamaya muhurthena samsthapya ,
Papa haraaya triloka hitharthamai ,
Poojichu , vandhichu bhakthyaa namaskruthya ,
Rajeeva lochanan yevam arul cheythu.

When the bed was formed with hundred yojanas length
And ten yojanas broad , Rama, son of Dasaratha ,
Who is the God of the universe, established,

At a holy time a statute of Sankara , the divine god,
Who has sky as his hair and called that God as Rameswara ,
For destroying sins and for the good of the world,
Worshipped saluted and saluted on the ground with devotion,
And that lotus eyed one told.

“yathoru marthyan ivide vannu aadharaal ,
Sethu bandham kandu Rameswaraneyum ,
BHakthyya bhajikkunnithu appol avan ,
Brahma hathyadhi papangalodu ver pettu ,
Athi shudhanai vannu koodum mamanugrahaal,
Mukthiyum vannedum illoru samsayam.”

Any man who comes here with respect ,
And after seeing this bridge and worships ,
This God Rameswara , he would get rid of,
Sins like Brahmahathyaa , become greatly pure ,
And due to my blessings will get salvation, definitely.”

Sethu bandhathingal majjanavum cheythu ,
Bhoothesanagiya Rameswaraneyum,
Kandu vanangi purapettu shudhanai ,
Kuntatha kai vittu Varanasi pukku ,
Gangayil snanavum cheythu jithasramam,
Ganga salilavum kondu vannadharaal,
Rameswarannu abhishekavum cheythadha ,
Sri mal SAMudre kalanju thal bharavum .

Majjanam cheyyunna marthyan yennodu ,

SAyujyam varum athinilloru samsayam.

After taking bath by dipping near this bridge ,

And after seeing and saluting Lord Shiva who is Rameswara,

If one gets purified and without any laziness ,

Goes to Varanasi , take bath in Ganga , without tiredness ,

Bring the water of Ganges with great respect,

And anoint Rameswara with that water ,

And throw away all their they luggage in the sea,

And takes bath there , would without doubt,

Get salvation from me.

Yennarul cheythithu Raman thiruvadi,

Nannai thozhuthu sevichathellavarum,

Viswakarmathmajanaam nalanum pinne ,

Viswasamodu paduthu thudanginaan,

Vidhrutha madhri pashana tharukkallal,

Dine theernnu pathinnalu yojana ,

Theernithu irupathu yojana pithenaal,

Moonm dinam irupathi onnu yojana ,

Nalam dinam irupthirandayithu ,

Pole irupathi moonum anchaam dinam,

Anju naal kondu satha yojana aayatham,

Chanchalamenniye theernoranatharam,

Sethuvin mele nadannu kapikalum ,

AAthanga heenam kadannu thudanginaar.

Rama told thus and all people saluted and served Rameswara,
And after that Nala the son of Viswakarma ,
Started building the bridge with confidence ,
Immediately using mountain, stones and trees ,
First day fourteen yojanas were completed ,
Next day another twenty yojanas were completed,
And on the third day Twenty one yojanas were built,
And on the fourth day it became twenty two,
And on the fifth day it was twenty three yojanas,
And thus within five days , hundred yojanas of the bridge was built ,
Without any problems and after completing it,
The monkeys walked over the bridge ,
And without any worries started crossing over to Lanka.

Maruthi kante kareri Raghuthaman,
Thareya kante Sumithra thanayanym,
AAruhya chennu Subelachala mukal,
Yerinaar vanara senayodum drutham,
Lanka puraa loka naasaya Raghavan,
SAnka viheenam Subelachalopari ,
SAmprapya nokkiya nerathu kandithu ,
Jambhari than purikottha Lanka puram.

Rama rode on the neck of Hanuman,
And Lakshmana rode the neck of Angadha,
And riding like that , they went to the Subela mountain,

Along with the great monkey army ,
For destroying the city of Lanka,
Reaching on the top of Subela mountain,
He saw the city of Lanka which ,
Is equal to the city of Devendra,

Swarnamaya dwaja prakara thorana,
Poorna manoharam prasada samkulam,
Kailasa sailendra sannibha gopura jala,
Parigha sathagni samavitham,
Prasada moordhni vistheerna dese mudhaa,
Vasava thulya prabhavena Ravanam,
Rathna simhasane manthri sabha sankule ,
Rathna dandaatha pathrair upa shobhithe ,
AAlavattangalum venchamarangalum,
Bala tharuni mare kondu veeyichu,
Neela sailabham dasa kiredohjjwalam,
Neela meghopamam kandu raghuthaman,
Vismayam kai kondu manichu manase,
SAsmitham vanaranmaarodu vholliinaan.

In the building was a wall of golden glitter ,
With hanging ornaments which are pretty,
With a tower resembling the Kailasa mountain,
Along with iron pestles and cannons ,
And on the top of that building , in a very broad place ,
Ravana was sitting with the opulence of Indra ,

On a gem studded throne with all his ministers,
Also shining with umbrellas with gem studded handles ,
With chowries , and round fans ,
Which were fanned by young lasses,
With ten shining crowns having the glitter of a blue mountain,
And was resembling a blue cloud and this was seen by Rama.
With great wonder growing in his heart,
He told the monkeys with a pretty smile.

Munne nibandhanayoru Sukasuran,
Thanne viravodayakku madiyathe ,
Chennu dasa greevanodu vruthanthangal,
Onnu ozhiyathe ariyikka vaikathe .

Speedily release the Sukhasura ,
Who was imprisoned by us ,
Let him tell all the facts and happenings,
Without even leaving one without delay.

Yennarul cheyththu kettu thozhuthavan,
Chennu Dasananan thanne Vannginaan.

Hearing that he saluted Rama,
Went to Ravana and saluted him.

[6.10 Ravana Shuka Samvadam](#)

The talk between Ravana and Shuka

Pankthi mukanum avanodu chodhichaan,
“Yenthu ne vaikuvaan karanam cholkeedo,
Vanarendranmaar arinju pidichu,
Abhimana virodham varuthiyaaro ? Thava ,
Ksheena bhavam kalarneeduvaan karanam ,
Manase khedham kalanju chollededo,”
Rathinjarendrokthi kettu Shukhan,
Paramatham Dasananodu cholledinaan,.

Ravana with ten faces then asked him,
“ Please tell me why is there delay in your return?
Did the chief monkeys catch you and insult you?
Please leave out the sorrow in your mind,
And tell the reason for your tiredness “
Shuka hearing the words of the king of Rakshasa,
Told the ten faced one the truth.

“Rakshasa raja pravara , Jaya , jaya,
Mokshopadesa magrgena cholleduvan,
Sindhu tham Uthara theeropari chennu oru,
Antharaminniye jnan thava vakhyangal ,
Chonna nerathavar yenne pidichudan,
Konnu kalavan thudangum dasanthare ,
“Rama, Rama , Prabho, Pahi, Pahi “ ithi jnan,
Aamayam poonda karanja nadham kettu ,
Dhoothan avadhyam, ayappin ayappin ,

Yennu aadharavode arul cheythu dhayaparan.”

Oh great king of Rakshasas , victory , victory,
I will tell you in an advice - form leading to salvation,
When I went to the northern shore of the ocean,
And Told your words fully to them,
They caught me and when they started killing me,
I shouted “Hey Rama, Rama , lord , save and save.”
With sorrow and tears , that lord heard that and told,
That merciful one , with great respect
“He is an emissary, send him away .”

Vanaranmaar ayachar athu kondu,
Jnanum bhayam thernu neele nadannudan,
Vanara sainym yellam kandu pon nithu,
Manava veeran aajnayaa sadaram,
Pinne Raghuthaman yennodu chollinaan,
“Chennu nee Ravanan thannodu cholluga,
Sitaye nalgeeduka onnukil allaykil,
Yethume vaikathe yudham thudanguka ,
Randilum onnu uzhari cheythu kollanam,
Randum kanakku yenikkennu parayanam.”

Since the monkeys send me ,
I leaving out all fear walked at length ,
And saw all the army of the monkeys,
As per the order of the valorous human being.

And later the best of the Raghu clan told me,
“You please go and tell Ravana,
Either return Sita or without delay start the war,
Start speedily either of them,
As both are same as far as I am concerned.”

Yendu balam kondu Sitaye kattu kondu,
Andhanai ponnu angirunnu kondu bhavan,
POrumathinnu balamengil yennodu,
Porinai kondu purappeduga aasu nee,
Lanka puravum nisa chara senayum,
SAnka viheenam sarangale kondu jnan,
Okke podi peduthunnalathil vanningu,
Pukkoru roshavum aasu theertheeduvan,
Nakthanchara kula sreshtan bhavanoru ,
SAkthan yennakil purppeduga aasu nee.”

The power that you showed in stealing Sita ,
Being stationed there , if you think it is sufficient,
Immediately start for a war with me ,
Without any doubt with my arrows,
I would powder the city of Lanka ,
As well as the army of Rakshasas,
And if you enter here I would destroy your pride ,
And if you the great one of the Rakshasa clan,
Is strong enough , start immediately for a war.”

Yennu aruli cheythu irunnu aruleedinaan,
Ninnude sodharan thannodu koodave ,
Sugreeva , Lakshmananmarodu onnichu ,
Nigrahippanai bhavantham ranangane ,
Kandu kondalum asankhyam balam ,
Dasa kanda prabho , kapi pungava palitham,
Parvatha sannibhanmaaraya vanaram,.
Orvee kulungave garjanavum cheythu,
Sarva lokangalum basamam aakeeduvaan,
Garvam kalarnnu nilkunnithu nirbhayam.

After saying this he sat down.

Along with your brother Vibheeshana,
Sugreeva , Lakshmana have appeared ,
In your battle field to kill you.
Please also see the innumerable strength,
Oh Lord with ten necks , which is controlled by monkey lords,
Which consists of mountain like monkeys,
Who are roaring like lions making the world shiver,
And are standing with great pride and no fear ,
So that they can turn the entire world in to ash.

SAnkhyamum aarkkum ganikkavathilliha ,
SAnkhyavatham varanaaya kumaranum,
Humkarameriya vanara senayil ,
SAnkha pradanare kettu kolluga,
Lanka puratheyum nokki nokki drutham,

SAnkha viheenam alari nilkkunnavan,
Noorayiram padayodum ripukkale,
Neerakkuvaan oozhathode vaal pongichu,
Kalanum pedichu mandum avanodu,
Neelanaam senathipathi vahni nandan.

No one can compute their numbers,
Which would be difficult even for Lord Subrahmanya,
Please hear about the chiefs ,
In the monkey army which is standing saying “hum”,
Standing facing and staring at the city of Lanka,
Shouting innumerable number of times,
Along with hundred thousand army to ,
Turn in to ash his enemies with a raised tail,
Who even creates fear in god of death,
Is the commander Neela who is the son of fire.

Angadan aakum ilaya rajavu athinnu,
Angethu Padma kinchalka sama prabhan,
Vaal kondu bhoomiyil thachu thachangine ,
Bali than nandan, adrusyangopaman,
THal paarswa seemni nilkkunnathu vathajan,
Thwal puthra gathakan, Ramachandra priyan,
Sugrevanodu paranju nilkkunnavan,
Ugranaam swethan rajatha sama prabhan,
Rambanangethavan mumbil milkkunnavan,
Vambanayulla saraban maha balan.

The junior king of monkeys is Angadha ,
Who is having the luster of the lotus tendrils,
He beats and beats the earth with his tail ,
He is the son of Bali and is similar to a mountain,
The one who stands near him is the son of wind God,
Who is the one who killed your son and he is very dear to Rama,
The one who talks with Sugreeva ,
Is the terrible Swetha who shines like silver,
Ramban stands little away and the ,
One who stands in front of him is Sarba who is powerful.

Maindam angethabvan thambi Vividanum,
Vrundhara ka vaidya nandanamarallo,
SEthu karthavaam Nalan athingethu,
Bodamerum viswa karmavu than makan,
Tharan, Panasan , Kumudan, Vinuthannum,
Veeran Vrusabhan Vikatan Visalanum,
Maruthi than pithavagiya Kesari,
Sooranayidum pramadhi SAtha bali,
Saaranam Jambhavanum , Vega darsiyum,
Veeran Gajanum gavayan, Gavakshanum,
Sooran Dadhimukhan, jyothir mukhan, Athi-
Ghoran, Sumukhanum Durmukhan, Gomukhan,
Ithyadhi vanara nayakanmaare jnan,
Pratheykam engine chollunnthum prabho.

The next one is Maindan, his younger brother Vividhan,
And they are the sons of the doctors of devas,
Next is Nala who built the bridge ,
Who is the very wise Viswa Karma's son,
Thara , Panasa , Kumudha , Vinatha,
Veera , vrushabha , vikata , visala ,
Kesari the father of Hanuman, The very heroic Pramadhi , SAthabali,
The very wise Jambhavan , Vega darsi,
Veera, Gaja , Gavaya, Gavaksha,
Soora, DAdhi mukha, Jyothir mukha ,
Athi Ghora, Sumukha , Durmukha, Gomukha,
Are the many , many monkey chiefs ,
Oh Lord how can I say about them in particular .

Itharam vanara nayakanmaar ,
Arupathezhu koti yundullathu arinjaalum,
Ullam theinjuportkai , irupathonnu vellam,
Padayum unduullathavarkellam,
DEvarikale odukkuvanai vanna ,
DEvamsa sambhavanmaar ivar yevarum,

Please know that there are sixty seven crores,
Of such great monkey chieftains,
They have an army of one thousand twenty one
Vellam (a huge number) of army with them,
All of them are persons born with,
A part of deva power born to kill enemies of devas.

Sri Rama devanum manushan alla,
AAdhi Narayananaam paran purushothaman,
Sithayakunnathu Yoga maya devi,
Sodaran Lakshmana nayakan ananthanum,
Loka mathavum pithavum Janakajaa ,
Raghavan mar yennariga vazhi pole.

Sri Rama also is not a man,
He is the primeval Narayana, the divine Purushothama,
Sita is the Yoga Maya Devi,
And brother Lakshmana is the Aadhi sesha,
The father and mother of the world ,
Are Sri Rama and Sita respectively.

Vairam avarodu sambhavicheeduvaan ,
Karanam yenthennathorkka nee manase ,
Pancha bhoothathmakamaya sareeravum,
Panchathwam aasu bhavikkum yellavanum.
Pancs panchathmaka thathwangale kondu,
SAnchitham punya papangalaal badhamai,
Thwang mamsa medha asthi moothra malangalal,
SAmmeelithatham athidurgandham yethrayum,
Jnan yenna bhavathingal undai varum,
Jnanmillatha janangalkku , athokka nee,

How did your enmity got created with them,

You please think about the reason in your mind ,
This body which is the mixture of five elements,
And for all people death would definitely happen .
Made with the twenty five principles ,
And tied with sins and good deeds one earns,
The sin and good deeds would become attached,
And the body gets a very bad smell being mixed with ,
The flesh , fat , bone , urine and stool,
And the concept that “I am that “,
Comes from there for the ignorant people , remember this.

Hantha Jadathmakamaya kayathingal,
Yenthoru avasthaa bhavikkunnathum deemathaam,
Yathonnu moolamai Brahma hathyadhiyaam,
Pathakoughangal kruthangal aakunnathum,
Bhoga bhokthavaya deham kshanam kondu,
Rogadhi moolamai sampathikkum drudam,
Punya papangalodum chernnu jeevanum ,
Vannu koodunnu Sukha dukha bandanam.

Alas , What a great attachment is developed,
To this soul less body even by the wise ,
That body by which sins like Brahmahathyaa ,
And crowds of crimes leading to our fall are done,
That body which enjoys passion , within a second,
Would fall down dead due to diseases definitely,
And along with sin and good deeds , the soul ,

Is also got tied by the pleasures and pains of the body.

Dehathe jnan yennu kalpichu karmangal,
Mohathinaal avasathwena cheyyunnu ,
Janma maranangal athu moolamai ,
SAmohithanmarkku vannu bhavikkunnu ,
Soka jara marandhikal neekuvaan ,
AAkayaal dehabhimanam kalaka nee,
AAthmavu nirmalan avyayan adwayan,
Athmaanam athmana kandu theliga nee ,
Athmavine smaricheeduga santhatham,
Athmani thanne layikka nee Kevalam.

Due to illusion we consider that body is me ,
And keep on doing activities due to weakness,
And to all those who are caught by illusion,
The birth and death keep on coming to them,
So if you want to remove sorrow , old age and death,
Leave out this attachment to the body,
The soul is pure , non decaying , cannot be divided,
And so see the soul within the soul and become clear ,
Always think of that soul ,
And later go and merge yourself with soul.

Puthra Dara Artha gruhaadhi vasthukkalil,
SAkthi kalanju virakthanai vaazhuka ,
Sookaraswadhi dehangalil aakilum,

Bhogam narakadhikalilum undallo,
DEham vivekadyamayathum prapichithaa,
Hantha, pinne dvijathwavum vannithu ,
Karma bhoovaam athra Bharatha khandathil,
Nirmalam Brahma janmam bhavicheedinaal,
Pinne yundakumo bhogathil aagraham,
Dhanyanayullavan orkka Maha Mathe.

Without desire in son, wife wealth and home ,
Live with complete detachment ,
For whether it is in the body of pig or horse ,
Passion is there or even in hell it is there .
With body becoming wise and then,
Getting the status of the twice born,
In the Bharatha Kanda which is the land of Karma,
If pure knowledge of Brahmam is got ,
Will there be desire for passion for such a one ,
And then he becomes blessed, Oh greatly wise one.

POulasthya puthranam Brahmanadyan bhavan,
TRilokya sammathan , ghora thapodhanan ,
Yennirikke punar ajananiye ppole,
Pinneyum bhogabhilaksham yentthingane?
Innu thudangi samastha sangangalum ,
Nannai parithyajeecheduga manase ,
Ramane thanne samasrayicheeduga,
Raman aakunnathu aathma paran adwayan,

Sitaye Ramannu konda koduthu thal,

Pada padmanucharanai bhavikka nee.

You are great Brahmin , being grandson of sage Poulasthya ,

All the three worlds honour you , You have done great penance ,

When this is like this like an ignorant person,

Why this desire for passion again?

From today get rid of all relations well in the mind,

Always think of only Rama,

For Rama is the divine Athma who does not have two,

Take Sita and give her back to him,

And become one who serves his lotus like feet.

Sarva papangalil ninnu vimukthanai ,

Divyamaam Vishnu lokam gamikkai varum,

Allaykil aasu Keezhpottu keezhpottu poi,

Chellum naragathil illoru samsayam,

Nallathathre jnan ninakku paranjathu ,

Nalla janathodu chodhichu kolkedaa.

You would get freedom from all sins ,

You would go to the divine land of Vishnu ,

Otherwise you would go down and further down,

And without any doubt reach the hell .

Whatever I have told is for your good,

You can verify it from good people.

Rama ramethi japichu kondu,
AAmayam verittu sadhikka mokshavum,
SAIsangamathodu Ramachandram BHaktha,
Vathsalam loka saranyam saranadham,
DEvam marakatha kanthi kantham rema-
Sevitham chapa bana yutham Raghavam,
Sugreeva sevitham Lakshmana samyutham,
Raksha nipunam Vibheeshana sevitham,
Bhakthyya nirantharam dhyanichu kolgilo,
Mukthi vannedum athinilla samsayam.

By chanting of Rama, Rama ,
You get rid of sins and get salvation,
Along with good company if you ,
Permanently meditate with on Ramachandra ,
Who is dear to his devotees , Who protects the world ,
With whom people seek protection , God,
Who has the shine of emerald, who is served by Lakshmi,
Who is Raghava armed with bow and arrows,
Who is served by Sugreeva, who is with Lakshmana ,
Who is an expert in protection, Who is served by Vibheeshana,
You would definitely get salvation.

Itham Shukha vakyam , Ajnana nasanam,
Sruthwaa Dasasyanum , krodha thmrakshanai,
Dagdhanai pokum Shukan yennu thonnumaru,
Athyantha roshena nokki ura cheyhtaan ,

“Bruthyanayulla nee acharyane poole ,
Nisthrapam siksha cholvaan yenthu karanam ?
Pandu ne cheytha upakaram orkkayaal,
Undu karunyam yenikku, athu kondu jnan,
Innu kollunnathillennu kalpicha athen munnil,
Ninnasu marayathu poka nee ,
Kettal porukkaruthathoru vaakukal,
Kettu poruppan kshamayum yenikkilli ,
Yennude mumbil nee kalkshanam nilkkilo ,
Vannu koodum marjanam ninkku innume.”

Ravana hearing these words of Shuka ,
Which destroys ignorance , became red eyed with anger ,
And with great emotion saw and told
As if Shuka would be burnt in to ashes,
“You who is a servant is talking to me like a teacher ,
And how come you started shamelessly to teach me ?
Remembering the good deeds done to me by you,
I have some mercy on you , and because of that,
I am not killing you today, and I order you ,
To speedily to go from my vision and hide yourself,
And I do not have patience to hear ,
These words which cannot be heard by any one,
Do not stand even a quarter of a second before me ,
Definitely death would come to you today itself.”

Yennathu kettu pedichu virachavan,

Chennu thanmandiram pukkiruneedinaan.

Scared and shivering by these words,

Sukha went to his home and remained there .

6.11 Shukande Poorva Vruthantham

The earlier story of Shukha

Brahmana sreshtan puraa Shukhan , nirmalan,

Brahmanyavum paripalichu santhatham,

Kananathingal vana prasthanai Maha-

Jnanikalil pradhanithwavum kai kondu.

DEvakalkku abhuyudayarthymai nithyavum,

DEvarikalkku vinasanithinnai kondum,

Yaghadhi karmangal cheythu mevedinaan,

Yogam darichu para brahma nishtayaa.

Once Shuka was a great Brahmin who was pure ,

Who always protected the rules of Brahmanism.

He lived in a forest as a semi retired life ,

And was recognized as one of the greatly wise man,

And daily used to do rituals for betterment of devas ,

And for the destruction of the enemies of Devas.

Towards this end he used to do fire sacrifices ,

And meditate on the divine Brahma assuming a yogic pose.

Vrundharakaa abhyudayathiai Rakshasa ,

Ninda paranai maruvum dasanthare ,
Nirjara vairi kula sreshtanakiya ,
Vajradamshttran , Maha dushta nisacharan ,
Yenthonnu nalluu Sukhapakarathinennu,
Antharavum parthu parthirikkum vidhou,
Kumbhodhbhavanaam agasthyan Shukasrame ,
SAmprapathanayaan oru divas am balal.

When he was living like this for good of devas ,
Berating all Rakshasas , One Vajradamshttra,
Who was a very bad Rakshasa and when he was waiting ,
For the proper time to trouble Shuka ,
Sage Agasthya born out of a pot reached ,
The hermitage of Shuka accidentally.

SAmpoojithanaam Agasthya thapodhanan,
SAmbhojanartham nimanthrithan aagayaal,
Snatham gathe munou Kumbhodhbhave thadaa,
Yathu daanadhipan Avajra damshttrasuran,
Chennan Agasthya roopam darichantharaa,
Chonnan Shukhanodu Mandahasanwitham.

Sage Agasthya who was worshipped,
Was invited for taking meals with him,
And when that pot born sage went to take bath,
Vajra Damshttra the chief of Rakshasas,
Went in between taking the form of Agasthya,

And told Shuka with a smile.

“Ottu nalundu mamsam kooti yundittu,
Mrushtamai unnenam innu namukkedo?
Chaga mamsam venamallo, kari mama,
Thyagiyallo bhavan , brahmana sathamam,
Yennalave Shukhan pathniyodum thadhaa,
Chonnan “athu angane “avalum chonnan,
Madhye Shuka pathni vesham darichavan,
CHitha moham valartheedinaan mayaya,
Marthya mamsam vilambi koduthambodu ,
THathraiva vajra damshtran maranjeedinan.

“Since long time I have not taken food along with meat,
And I want to take very tasty food today?
I want the meat of goat today as side dish,
And you are one who sacrifices and a great Brahmin,
And as soon as he heard this, He told that ,
To his wife and she told ‘So be it’,
And he took the form of the wife of Shuka,
And made her swoon by his illusion,
And with love he served human meat,
And immediately Vajra Damshtra disappeared.

Marthya mamsam kandu Maithravarunium,
Krudhanai kshipram Shukane sapichathu,
“Marthyare bhakshichu rakshasan aayi ini,

Pruthwiyil vazzhuka ma thapovaibhavaal,”
Itham sapichathu kettu Shukan thanum,
“yethrayum chithram ithenthu karanam,
Mamsotharam bhujikkanam yenikkennu ,
Sasana cheythathum matharum allallo ,
Pinne athinnu kopichu sapichathum,
Yennude Dushkarmam yenna parayavu.”

Seeing the human meat , Agasthya,
Became very angry and immediately cursed Shuka,
“Due to the power of my penance , you live ,
In this world as Rakshasa who eats human beings.”
Shuka when he heard this curse told,
“This is strange , why was this done?
No one else but you came and told,
That you wanted to eat meat,
Is it someone else ?Why did you get,
Angry and curse me, It is only my bad fate?”

“Chollu chollu yenthu paranjathu nee sakhe ?
Nalla vruthantham ithennodu chollanam.”

Please tell me , what did you tell me?
You have to tell me about this good story.”

Yennathu kettu Sukhanum Agasthyanodu,
Anneramasu sathyam paranjeedinaan,

“Majjanathinnu yezhunnelliya sesham,
Ithi jjanathodu veenum vannarul cheythu,
Vyanjanam mamsa samanvitham venam,
Yennanjasaaa jnan athu kettu cheythathum”
Itham Sukhokthikal kettu agasthyanum
Chithe muhurtham viharichu arueedinaan,
Vruthantham ul kombu kandoralavu,
Ul thapamode arul cheythaan Ahgasthyanum.

Hearing that Sukha addressing Agasthya ,
Told at that time the real truth,
“After going to take your bath,
You came back and again told me,
That you want that the side dishes ,
Should be made of meat and .
Hearing that I did as you wanted,”
And hearing these words of Shuka,
Agasthya thought for some time in his mind,
And realizing that truth only has been told,
With great pain in his mind Agasthya told

Vanchithanai vayam batha, Yamini ,
SAncharikal ithu cheythathu nirnayam.
Jnanum athi moodanai chamanjen balal,
OOnam varaa vidhi than matham yennume,
Mithyai vannu kooda mama bhashitham,
Sathya pradanan allo neeyum, aakayaal,

Nallathu vannu koodum melil nirnayam,
Kalyanamai sapa mokshavum nalkinaan.

I have been deceived, this has,
Been definitely done by a Rakshasa,
And I also became a great fool,
My decisions can never be changed at any time,
And my words should not become useless,
And since you are the great votary of truth,
Good things will definitely happen to you,
And also gave him auspicious redemption from the curse.

Sri Rama pathniye Ravanam kondu poi,
Aarama seemani i vechu kollum drudam ,
Ravana bruthyanai neeyum varum chiram,
Kevalam nee avan ishtanayum varum,
Raghavan vanara senayumai chennu,
Oru aakulamenniye Lanka puranthike ,
Nalu puramum valanjirikkunoru ,
Kalam avastha arinju vanneduvaan ,
Ninne ayayukkum Dasananan , annu nee,
Chennu vananguka Ramane sadaram,
Pinne viseshangal onnu ozhiyathe poi,
Chennu Dasamukhan thannodu cholluga.

Ravana would take the wife Rama,
And definitely keep her in a garden,

You also would become a servant to him'
And you also would become his friend,
Without any pain Ragahava would enter ,
The city of Lanka along with the monkey army,
And when the city is surrounded on all sides,
Ravana would send you to find out the news,
And on that day , you should go,
And bow Lord Rama with respect,
And later go and tell all the news ,
And tell all of it to the ten faced one.

Ravanannu athmo thathwopadesam cheythu,
Deva priyanai varum punar aasu nee ,
Rakshasa bhavam asesham upekshichu,
SAkshaal dwijathwavum vannu koodum drudam,
Itham anugrahichu , kalasodhbhavan,
SAthyam thapodna vakhyam manoharam.

After teaching the philosophy of soul Ravana,
You would come back as one dear to devas,
And you would completely leave out the Rakshasa form,
And definitely you would assume the form of a Brahmin,
And thus blessed him, that Agasthya .
The words of the sage are pretty and true.

[6.12 Malyavande Vakyam](#)

The declaration of Malyavan.

SAranyoru Shukan poyanantharam,
Ghoranaan Ravanam vazhunna mandire,
Vannithu Ravana mathavu than pithaa,
Khinnaimai Ravanane kandu cholluvaan,
SAlkaravum kusala prasnavum cheythu ,
Rakshovaanum iruthi yadhochitham,
Kaikasi thathan mathiman , vineethiman,
Kaikasi nandanam thannodu chollinaan.

After the well meaning Shuka went away,
To the house where the terrible Ravana was living,
Came the father of Ravana's mother ,
To see and ask Ravana with sorrow,
Ravana treated him hospitably,
And after enquiring about his welfare ,
That Rakshasa offered him a seat suitable to him,
The intelligent father of Kaikasi who had humility .
Told the son of Kaikasi as follows.

Cholluvan jnan thava nallathu, pinne nee ,
Yellam ninakotha vannam anushtikka.
Durnimithangali Janaki Lankayil,
Vannathil pinne palathumundu kanunnu ,
Kandeelayo nasa hethukkalai ,
Dasa kanda prabho, nee nirupikka manase .

I am telling all this for your own good,
And you follow them as per your wish,
Very many bad omens are being,
Seen in Lanka after the arrival of Sita,
Are you not able to see the reason for this destruction,
Oh Lord with ten necks , think it over in your mind.

Darunamai idi vettunithu anwaham,
Chorayum peyyunnithu ushnamayethrayum,
Deva lingal ilagi viyarrkkunnu,
DEviyaam kaliyum ghora damshtanvithsm,
Nokkunna dikkil chirichu kanaakunnu,
Gokkalil ninnu Kharangal janikkunnu,
Mooshikanmarjaranodu pinangunnu,
Roshaal nakulangalodum avvanname.

Daily thunders strike in a fierce way,
Blood flows warm as rain,
Statues of Gods shake and sweat
The Goddess Kali along with her horrifying teeth,
Is seen everywhere laughing ,
Donkeys are born to cows,
The rats fight with cats ,
And fiercely with mongoose also.

Pannaga jalam Garudanodum thadhaa ,
Ninnu yethirtheedaan thudangunnu nischayam ,

Mundanai yetham karaala vikatanai ,
Varnavum pingala krushnamai santhatham,
Kalaneyundu kanunnithu yellatavum,
Kalam apathinullonnithu nirnayam,
Itharam dur nimithangal undayathin,
Athraiva santhiye cheythu kollename.

Definitely hoards of snakes are ,
Opposing and fighting with Garuda,
With shaved head , protruding large teeth,
With always in the colour of brownish black .
We are able to see God of death everywhere
It is definite that time is dangerous ,
As this type of ill omens are seen,
We have to take up peaceful means.

Vamsathe rakshichu kolluvan yethume ,
Samsayam yenniye Sitaye kondu poi,
Rama pade vechu vanidhikku vaikathe ,
Ramanakunnathu Vishnu Narayanan ,
Vidweshamellam thyajichu bujichu kolga,
Adwayanaam pramathmanamavyayam,
Sri Rama padha pathamkondu samsara ,
Varidhiye kadakkunnithu yogikal.

We have to preserve and protect our clan,
Without any doubt , Without delay take Sita ,

Keep her at the feet of Rama and salute him ,
For Rama is Vishnu , the Narayana ,
Forsake all hatred and start praying ,
The division less divine soul which is without stains ,
With the boat of the feet of Rama ,
The yogis cross the ocean of domestic life .

Bhakthi kondu anthakaranavum shudhamai,
Mukthiye jnanikal sidhichu kollunnu ,
Dushtanaam neeyum vishuddhanaam bhakthi kondu,
Ottume kalam kalayathe kandu nee ,
Rakshasa vamasathe rakshichu kolluka ,
SAkshaal mukundane sevichu kolluga ,
Sathyamathre jnan paranjathu kevalam,
Pathyam ninakkithu chinthikku manase .

Cleaning their insides with devotion ,
The wise ones manage to attain salvation,
You who are bad taking recourse to the pure devotion,
And without wasting any more time
Save the clan of Rakshasas ,
Go and serve the real Mukunda ,
All that I have told is the truth,
And what I said is good for you ,
Think deeply about it in your mind.

SAnthwana poorvam Dasamukhan thannodu ,

Santhanaam Malyavaan vamsa raksharthamai,
Chonnathu kettu paranju Dasamukhan,
Pinneyum Malyavan thannodu chollinaan,
“Manavanakiya krupananaam Ramane ,
Manase manippathinnu yenthu karanam,
Markatalambhanam nalla samarthyam,
Yennul kombil orkunnavan jalanethrayum,
Raman niyogikkayaal vannithennodu,
Sama poorvam paranju bhavan nirnayam.

Hearing the consoling words told to
The ten faced one by the peaceful Malyavan,
For the sake of protecting his clan, Ravana ,
Who was not able to take those words told Malyavan,
“What is the reason for respecting Rama,
Who is only a debased human being?
If one thinks in his mind that depending on monkeys,
Is an intelligent act , then he is extremely foolish,
It is definite that you are talking me for peaceful means ,
Because you have been sent by Rama.”

Nerathu poyalum minni vendunna naal,
Charathu cholli vidunnundu nirnayam,
Itham paranju amathyan maarumai ,
Dasavakthranum prasada moordhni karerinaan.

Go early and on the day of need ,

I would definitely send for you,

After saying this along with his ministers,

The ten necked one went upstairs to his palace .

The chapter on war Part II

Transliteration and Translation

P.R.Ramachander

(The fort of city of Lanka is surrounded by the monkey army . Instead of fighting from within the fore Ravana decides to come out and fight. Initially he is defeated. Indrajit kills all of them by sending Nagasthra. Garuda comes and wakes them all up. Then he wakes up Kumbhakarna , who advises him to surrender . When Ravana gets angry , Kumbhakarna goes to fight and is killed. Sage Narada prays Lord Rama. Athikaya another great son of Ravana is also killed with his army . Indrajit does Homa in Nikumbhila and again kills all the army and men except Vibheeshana, Hanuman and Jambhavan, Hanuman goes to bring Mruthasanjivini. Kalanemi an uncle of Ravana is sent to prevent him. But Hanuman kills him and brings the medicine. Rama and the entire army wake up. Indrajit comes for a war and is killed. Ravana himself comes for a war and after a great battle he is killed. Rama then anoints Vibheeshana as king of Lanka)

[6.Yudha Kanda Part II](#)

[6.13 Yudharambham](#)

[6.14 Ravanade pada purappadu](#)

[6.15 Kumbakarnade Neethi vakhyam](#)

[6.16 Kumbhakarna Vadham](#)

[6.17 Narada Sthuthi](#)

[6.18 Athikaya vadham](#)

[6.19 Indrajithinde Vijayam](#)

[6.20 Oushadha Harana Yatra](#)

[6.21 Kala nemiyude Purappadu](#)

[6.22 Divya oushadha phalam](#)

[6.23 Megha nadha Vadham](#)

[6.24 Ravana Vilapam](#)

[6.25 Ravanande Homa vignam](#)

[6.26 Rama Ravana Yudham](#)

[6.27 Agasthagamanavum Aadhithya sthuthiyum](#)

[6.28 Ravana Vadham](#)

[6.29 Vibheeshana Rajyabhishekam](#)

[6.13 Yudharambham](#)

The starting of the war

Vanara senayum kandakame ,

Bahumanavum kai kondirikkum dasanthare ,

Yudhathinnai rajani chara veerare ,

SATHwaram thathra varuthi vazhum vidhou ,

Ravanane kandu kopichu Raghava ,

DEvanum Soumithriyodu vil vanginaan.

Pathu kireedavum kaikal irupathum,

Vruthranodatha sareeravum souryavum,

Pathu kireedangalum kudayum,

Nlmishardhena khandicha nerathu Ravanan,

Nanichu thazetharangi bhayam kondu,

Banathe nokki nkokki charicheedinaan.

When after seeing the monkey army ,

They were developing respect for it ,

And when the Rakshasa army ,

Was getting prepared for the war ,

And were marching forward ,

The God Rama got angry on seeing Ravana,

And took his bow from Lakshmana ,
Seeing Ravana with ten crowns , with twenty legs and hands,
With a body like Indra , with great valour,
Rama cut off his ten umbrellas and ten crowns,
By half a minute and at that time ,
Ravana was ashamed, got down because of fear ,
And was walking carefully looking for more arrows.

Mukhya Prahastha pramuka pravaranmaar ,
Okkave vannu thozhuthor anantharam,
“Yudham yethiduvin kottayil , kottayil pukku,
Adachu athyantha bheethyaa vasikkayil athra naam”
Bheri mrudanga dakka pana vanaka ,
Daruna go mukhadhyangal Vadhyangalum,
Varanaaswoshtra khara hari sardhula ,
Sairibha syandha mukhya yanangalil,
Gadga sooleshu chapa prasa thomara ,
Mulgara yashti sakthi ccharikhadikal ,
Hasthe darichu konda astha bheethyaa javam,
Yudha sannadharai yudha budhiyodu ,
Abdhikal adhrikal oorvium thal Kshanam,
Udhathamayithu sathyalokatholam.

After the important chiefs like ,
Prahastha and others saluted and went ,
“Go for war , we will not live locked inside ,
The fort because, we are afraid,.”

With Instruments like Bheri , Mrudanga, Dakka ,
Panava, big drums , Gomukha, riding in vehicles like ,
Elephant , horses, camels, donkeys , lions,
Tigers , bison , chariots armed with,
Sword, trident , bow, spear , stick ,
Iron nailed mace and Vel,
Without any fear and with pride ,
And fully prepared for war and with great expectations ,
They came out and the ocean , mountains and earth shook,
And rose up to the land of Brahma.

Vajrahasthasayil pukkan Prahasthanum,
Vajra damshtan thadha Dakshina dhikkilum,
Duschyavanariyaam Meghanadhan thadhaa ,
Paschima gopura dwari pukkedinaan,
Mithra vargam amathya bruthya janathodum,
Uthradwari pukkaan Dasavakthranum,

Prahastha came out from the eastern gate ,
Vajra Damshtan on the southern gate ,
The enemy of Indra , Meghanadha,
Came out of the western gate and along .
With friends , ministers and servants ,
The ten necked one entered the northern gate.

Neelanum senayum Poorva diggopare ,
Bali thanayanum Dakshina Gopure ,

Vayu thanayanum Paschima Gopure ,
Maya maanusha namaadhi Narayanan,
Mithra thanaya Soumithri Vibheeshanan,
Mithra samyukthanai Uthara dikhilum,
Itham urappichu Raghava Ravana ,
Yudham pravruthamai vannu vichithramai

Neela and army were at the eastern tower,
Angadha the son of Bali in the southern tower,
Hanuman the son of wind god in the western tower,
The Narayana who is the man of illusion,
Sugreeva, the son of Sun, Lakshmana , Vibheeshana ,
Along with their friends were on the northern side ,
And thus the war between Rama and Ravana,
Started in a wonderful manner.

AAyiram kodi Maha kodikalodum,
Ayiram arbudham aayiram SAnkhangal,
Aayiram pushpangal , ayiram kalpangal,
Ayiram lakshangal aayiram dandangal,
AAyiram dhoolikal ayiram aayiram,
Thoya kara pralayangal yenningane ,
SAnkhyakalodu kalarnna kapi balam,
Lankapurathe valanjaar athi druvam,

Thousand crores and great crores ,
One thousand billions , one thousand Sankha ,

One thousand Pushpa, one thousand Kalpa,
One thousand lakhs, one thousand dandas,
One thousand Dhooli, one thousand thousands ,
Like the water at the time of deluge,
Were the strength of monkey army mixed with numbers,
And they surrounded the city of Lanka speedily .

Potti chertha paashanangale kondum,
Mushtikal kondum , musalangale kondum,
Urveeraham kondum urvidharam kondum,
Sarvatho lankapuram thakatheedinaar,
Kottamathilumk kidangum thakathudan,
Koottamittu aarthu vilichu adukkum neram,
Vrushu pole sarajalam pozhikkayum,
Vettu kondethu pilarnnu kidakkayum,
ASThrangal sasthanrangal chakrangal shakthikal,
Ardha chandraakaramulla pathrikal,
Gadkangal soolangal , kundangal yeetikal,
Mulgara pankthikal , bindi palangalum,
THomara dandam , musalngal mushtikal,
Chameekara prabha poond SATHagnikal,
Ugrangalaaya vrujangal yiva kondu,
Nigrahicheedinaan Nakranchedrarum.

With stones which were broken out ,
With fists , with iron pestles ,
With trees and with mountains ,
They started breaking the entire city of Lanka,

After breaking the fort walls and moats ,
They crowded shouted and when they were nearing,
Like rain , arrows were showered at them,
With swords they were split into pieces,
Those Rakshasas also killed .
With arrows, arms , wheels, Shakthis ,
With arrows with crescent shaped ends ,
Swords , tridents , spears , Pointed spears,
With rows of horned maces , slings,
With steel instruments , with iron fists,
With fire arms shining like Sun,
And with powerful Vajra arms.

AArthi muzhuthu Dasasyanavasthaka,
Perthu marivathinai ayacheedinaan,
Sardhoolanaadhiyaam rathrincharanmare ,
Rathriyil chennar avarum kapikalai,
Markatendranmar arinju pidichu adichu,
Ulkada roshenakolvaan thudangumbol ,
AArthanadham kettu Raghavanum ,
Karunardhra budhyaa koduthaan abhayam druvam.

When the ten headed one became sad because
Of the power of the war
To know aboutInside facts of Rama and his army
He sent Sardhhoola and other Rakshasas,
And they went at night in the form of monkeys,

But the monkey chiefs found them out and ,
When they started beating them which became severe,
These Rakshasas started crying in pain,
Hearing which Rama with mercy,
Granted them protection speedily.

Chennavarum Sukra saranare ppole ,
Chonnathu kettu vishadhena Ravanaan,
Manrthrichudan Vidhyujihwanumai ,
Dasakandharan maithil vaazhum idam pukkan,
Rama sirassum Dhanussum ithu yennudan,
Vaamakshi munnil ammaru vechedinaan,
AAyodhena konnukondu ponnen,
Yennu mayaya nirmichu vechathu kandappol ,
Sathyam yennorthu vilapichu mohichu ,
Mugdhangi veenu kidakkum Dasanthare ,
Vannoru dhoothan viravodu Ravanaan,
Thanneyum kondu ponnedinnaan anneram.

Those people who returned , told like Sukha and Charana,
And hearing that Ravana became worried ,
And with chants along with Vidyujjihwa,
That Ravana went to the place where Sita was there,
And kept something before Sita and told her,
This is the head of Rama and this is his bow,
And also told that he killed him in war,
And seeing those magical things ,

Sita thought that it was the truth ,
Cried and swooned and fell there ,
And at that time one emissary came ,
And speedily took Ravana with him.

Vaidehi thannodu chonnal Saramayum,
“khedam asesham akale kalaga nee ,
Yellam chadhi yennu theeridu ithu okkave ,
Nallavannam varum nalu naal ullil,
Ingilloru samsayam Kalyana devathe,
Vallabhan kollum Dasayane nirnayam,
Itham Sarama sarasa vakhyam kettu,
Chitham thelinju iruneedinaal Sitayum.

Sarasa * told Lady Sita ,
“You throw out this sorrow at a distance ,
Understand that all this is but cheating ,
And more of such things will come in another four days,
And there is no doubt about it , auspicious goddess,
Your husband would kill Ravana definitely ,
And hearing these soft words of Sarasa ,
The mind of Sita was cleared of doubts.

*Wife of Vibheeshana

Mangala devathaa vallabha aagna vasaal ,
Angadhan Ravanam thannodu chollinaan,
“Onnukil Sitaye kondu vannu yennude,

Munnil ammaru vecheeduga vaikathe ,
Yudhathinnu aasu purapeduga allaikil,
Athal poondullil adachangirikkilum,
Rakshasa senayum Lanka Nagaravum,
Rakshasa rajanaam ninnodu koodave ,
SAMharicheeduvan Banam yeythu ,
Yennulla Simha nadham kettathille bHavan,
Nanam ninakethum illayo manase ,

As per the orders of the auspicious Rama ,
Angadha met Ravana and told him,
“Either bring Sita and place her before me ,
Or start for a war with me or ,
Becoming afraid close yourself in the city ,
And in such a case I would be using my arrows,
Kill the Rakshasa army , destroy city of Lanka,
Along with you , the king of Rakshasas,
Have you not heard the roar of a lion ,
Do you not have any sense of shame in your mind.”

Itham adhikshepa vakkukal kettu athi,
Krudhanayoru Rathrinchara veeranum,
Vruthrari puthra thanayane kolgennu,
Nakthamncharadhipanmaarodu cholinaan.
Chennu pidichaar nisachara veerarum,
Konnu chuzhati yerinjaan Kapeendranum,
Pinne aprasadavum thakartheedinaan,

Onnu kuthichanguyarnnu vegena poi,
Mannavan thanne thozhuthu vruthanthangal ,
Onnozhiyathe unarthinaan Angadhan.

Hearing these very insulting words ,
The Rakshasa hero who became very angry,
Ordered to the chief Rakshasas to ,
Kill the son of the son of the enemy of Vruthra ,
And those Rakshasa soldiers went and caught Angadha,
And he killed all of them and threw them in the air,
And later breaking that palace , he jumped up ,
And speedily went to the king Rama , saluted him,
And told all that happened in great detail.

Pinne Ssushenan , Kumudhan , Nalan , Gajan,
Dhanyan, Gavayan , Gavakshan , Maruthsuthan,
Yennivaraadhiyaam Vanara veeranmaar ,
Chennu chuzhannu kidangum nirathinaar.
Kallum malayum maravum darichasu,
Nillu nillennu paranju adukkum neram,
Bana Chapangalum valum parichayum,
Prana bhayam varum venmazhu kunthavum ,
Dandangalum musalangal gadhagalum,
Bindi palangalum mulgarajalavum,
Chakrangalum parighangalum eetikal ,
Sukra kavachangalum mathum ithyadhikal,
Aayudhamellam eduthu pidichu kondu ,

AAyodhanathinnu aduthar arakkarum.

Then Sushena , Kumudha , Nala , Gaja ,
Dhanya , Gavaya , Gavesha, Hanuman,
And other heroes like them ,
Surrounded and started filling up the moat ,
And when they were carrying stones ,
Mountains and trees and approaching ,
With bows and arrows, swords and shields ,
White shining axe creating fear for life,
With sticks , pestles maces , slings ,
Horned maces, wheels , spears ,
Saws and many other weapons ,
They came to attack them.

Varana nadhavum vajikal nadhavum,
Therurul nadhavum jnanoli nadhavum,
Rakshasar aarkkayum , Simha nadhangalum,
Rookshathyerum kapikal ninadhavum,
Thingi muzhangi ppuzhangi prapanchavum,
Yengum ida thoornu maatholi konduthey.

The sound raised by elephants , that of horses,
The sound of chariots , the sound of twanging the bow,
The sound raised by Rakshasas, the sound of lions,
And the very pointed sound of monkeys ,
Crowded , blared and echoed in the world ,

And was being heard every where .

Jambhari mumbaam nilambroom kinnara ,
Kimpurushoragha gruhaka sanghavum,
Gandharwa Sidha Vidhyadhara charanaa ,
Adhyanthareekshanthare sancharikkum janam ,
Naradanaadhikalaaya munikaum,
Ghoramayulla yudham kandu kolluvaan ,
Narikalodum Vimana yanangalil ,
AAroohya pushkaranthe niranjeedinaar,

Indra, devas , Kinnaras , KImpurushas,
Groups of snakes , Gandharwas , Sidhas ,
Vidhyadharas , charanas who normally ,
Travel in the sky and saints such as Narada ,
To see the very fierce battle along with their ladies ,
Came riding on air planes and filled the sky.

Thunganaam indrajithethaan athu neram,
Angadhan thannodu athinnu kapeendranum,
Soothane konnu therum thkarthan ,
Meghanadanum mathoru theril yereedinaan,
Maruthi thanne vel kondu chatteedinaan,
Dheeranakum Jambumali nisacharan ,
Saradhi thannodu koodave maruthi ,
Therum thkarthu avane konnu alarinaan.

The great Indrajith at that time ,
Fought with Angadha and that king of monkeys,
Killed his charioteer and powdered his chariot,
And Meghanadha got in to another Chariot,
The very bold Rakshasa called Jambumali,
Wounded Hanuman with his spear,
And Hanuman broke his chariot ,
And along with his charioteer killed him.

Mithra thanayan Prahasthanodu yethithu,
Mithrariyodu Vibheeshana veeranum,
Neelan Nikhumbanodu yethan , thapanane,
Kalapurathinnayachan Maha gajan,
Lakshman yethan Virupakshanodu adha,
Lakshmi pathiyaam Raghuthaman thannodu ,
Rakshadwajagni dwajadhikal pathu per,
Thalkshane por cheythu pukkar suralayam.

Sugreeva fought with Prahastha ,
The valorous Vibheeshana fought with Mlthrari,
Neela fought with Nikumbha and thapana ,
Was sent to place of death by Mahagaja,
Lakshmana fought with Viroopaksha ,
And Rakshadwaja and Agni Dwaja ,
Fought with the greatest of Raghu clan,
Who was the consort of Lakshmi,
And they were sent to death.

Vanaranmaarku jayam vannithanneram,
Bhanuvum varidhi thannil veeneedinaan,
Indrathmajaathmajanodu yethu thothu,
Poi INdrajithu ambarathe maranjeedinaan,
Nagasthram yeithu mohipichathu bhatha ,
Raghavanmaareyum Vanaranmaareyum ,
Vanna kapikaleyum naranmaareyum,
Onnozhiyathe jayichen ithennavan,
Venni perumpara kottichu melichu ,
Chennu Lankapuram thannil meveedinaan.

At that time when victory was coming to the monkeys,
The Sun went down in the ocean,
And Indrajit who was defeated by Angadha ,
Grand son Of Indra
Suddenly became invisible in the sky and ,
By sending Nagasthra he put in to swoon,
Rama as well as all the monkeys,
And he claimed that he has won over the men,
As well as all the monkeys who have come to fight ,
And he made his soldiers play the big drum,
As the sign of victory and went back to city of Lanka.

Thapasa vrundavum Deva samoohavum,
Thapam kalaranu Vibheeshana veeranum,
Ha , Ha , vishadena dukha vishannarai ,

Mohithanmaarai maruvum dasanthare ,
SAptha dweepangalum sapharnavangalum,
SApthachalangalum ul kshobamaam vannam,
SApthaswa koti thejo mayanai Suvarnadhri,
Pole Pavaanasana nasanan,
Abdhi thoyamd vidha bhithwaa swapaksha ,
Yugmodhutha loka thyathodathi drutham,
Nagari Rama padam vanangeedinaan,
Nagasthra bandham theernithu thalkshane.

The crowd of sages as well as devas,
Became sad and the valorous Vibheeshana,
Became greatly sad and when he fainted,
And at that time the killer of the serpents ,
Who was like a golden mountain came ,
Making the seven islands , seven oceans,
And seven mountains shake , with ,
A luster of one billion suns, making ,
The waters of the ocean split in to two,
Shaking all the three worlds by his two wings,
And that enemy of the serpent saluted Rama's feet,
And immediately the tie of Nagasthra came to an end.

Sakha mrugangalum asthra nirmuktharai ,
Sokavum theernnu thelinju vilangionaar,
Bhaktha priyan mudhaa Pakshi pravarannu,
Badha sammodham anugraham nalginaan.

Koopi thozhuthu anuvadavum kai kondu,
Melpottu poi maranjeedinaan tharkshyanum,
Munnethilum bala veerya vegangal poondu,
Annathanmaaram kapi varanmaarellam,
Mannavan than niyogena marangalum,
Kunnum silayum yeduthu yerinjeedinaar.

The monkeys freed from the effect of the arrow,
With their sorrows coming to an end , were looking alert
The lover of devotees with happiness and with affection,
Gave his blessings to Garuda and he saluted Rama with folded hands ,
And took his leave and that Garuda disappeared in the sky ,
Being much stronger than before in speed and strength,
The monkeys as per the orders of the king,
Started throwing stones , trees and hills on Lanka,

Vanna shathrukkale konnu mamathmajan,
Mandiram pukki irikunnathin munname ,
Vannara avarum ingendhoru vismayam,
Nanu nannu yethrayum yenne parayaavu,
Chennu arinjeeduvin yenthoru ghosham,”
Ithennu Dasananan chonnoranantharam,
Chennu dhoothanmaar arinju Dasananan
Thannodu chollinnar vruthanthamokkave.

“My son has killed all the enemies who have come ,
And even before he has gone to his home ,

Surprisingly they have come back,
I can only say “good”, “good”,
Please go and find out why this sound?”
When the ten faced one told like this,
His emissaries went and became wise about it,
And they told everything in detail.

“Veerya bala vega vikramam kai kondu ,
Suryathmajadhikalaya kapi kulam,
Hasthangal thorum alathavum kai kondu,
Bhithi than uthamangathinmel nilkkunnor,
Nanamundengil purathu purappeduga ,
Aanungal yemgil yennothu parakayum,
Kettathille bhavan, “ yennavar chonnathu,
Kettu Dasasyanum kopena chollinaan.

The monkeys who are those of the son of Sun God,
With valour , strength and adventure ,
With burning torches in their hand,
Are standing on the top of walls shouting,
If you have any sense of shame come out ,
After thinking well , provided you are male ,
Have you not heard this.,” hearing this,
As told by them the ten faced one said with anger .

“Manavanmaare yere, madamulla ,
Vanaranmaareyum koonnu odukeeduvaan,

Poka Dhoom rakshan , padayodu koodave ,
Vegena yudham jaichu variga nee.”
Itham anugraham cheythayachan , athi-
Krudhanaam Doomrakshanum nadaneedinaan ,
Uchaistharamaya Vadhya ghoshathodum,
Paschima gopurathoode purapettan,
Maruthiyodu yethirthan avanum chennu,
Darunamayithu yudhavum yethrayum,

To kill those men and more than that those,
Exuberant monkeys , Dhoomraksha you go,
Along with an army and come back,
Quickly after winning the war.”
Sending him after blessing thus ,
And that very angry Dhoomraksha ,
Started marching along with loud ,
Playing of several musical instruments ,
And he went out of the western gate ,
And there he fought with Hanuman,
And that war was greatly fierce.

Velasi venmazhu kuntham sarasanam,
Soolam musalam , pariga gadhadhigal,
Kai kondu varana vaji radhangalil,
Ulkarathodu yeri Rakshasa veerarum,
Kallum maravum malayumai parvatha-
Thulya sareerikalaaya kapikalum,

Thangali yethu poruthu marichthodu,
Angum ingum maha veerarayullor,

Armed with Vel , sword, white axe , spear , bow ,
Trident , pestle , iron stick and mace ,
Riding on elephant, horse , chariot ,
With great courage those Rakshasa warriors,
Armed with stone , tree and hills ,
Having a mountain like body those monkeys ,
Fought with each other and died ,
Here and there those greatly valorous ones.

Chorayum aarai ozhugi pala vazhi,
Soora pravaranaam Maruthi thalkshane ,
Unnathamayoru kunnin kodu mudi ,
THanne yadarthu yeduthernjeedinaan,
Theril ninnu aasu Gadayum yeduthudan ,
Paril ammaru Dhoomrakshanum chadinan,
Therum kudiragalum podiyayithu ,
Maruthikkullil vardhichithu kopavum,
Rathrincharare yodukki thudanginaan,
AArthi muzhuthathu kandu Dhoomarakshanum,
Maruthiye Gada kondu adichedinaan,
Dheerathayodu athinakulamenniye ,
Param valarthoru kopa vivasanai ,
Maruthi randamathonnu yerinjeedinaan.

Blood flowed like a river in various streams,
And Hanuman who was greatly valorous,
Uprooted a tall peak of a hill,
And threw it at his adversary,
And Doomraksha taking a mace from ,
His chariot jumped on to the floor,
And his chariot as well as horses were powdered ,
Anger increased in the mind of Hanuman,
And he started killing the Rakshasas,
Seeing that the problem was increasing ,
Dommraksha beat Hanuman with the mace with great courage
And without any problems and with great sense of anger ,
Hanuman threw another hill at him.

Doomrakshan yeru kondu umbar purathingal,
Ammaru chennu sukhichu vaneedinaan ,
SEshicha rakshasar kottayil pukkithu ,
Ghoshichithanganammar vilapangalum,
Vruthanantham aahantha, kettu Dasasyanum,
Chitha thapathode pinneyum chollinaan.

Being hit by it Dhoomaraksha went to ,
The city of death and there lived happily ,
And the remaining Rakshasas went inside the fort ,
And the ladies there loudly cried and wept,
Hearing the happenings, the ten faced one,
With pain in the mind told.

“Vajrahasthari pravaran mahabalan,
Vajra damshtan thanne poka yudhathinai ,
Manusha vanaranmare jayichu,
Abhimana keerthyaa variga “ yenu ayacheedinaan,
Dakshina gopurathoode purapettu ,
Sakrathathmajathmajanodu yethirtheedinaan,
Durnimithangl undayathu anadhithya ,
Chennu kapikalodu yethu mahabalan.

Let Vajra Damshtan who is very strong ,
And foremost among enemies of Indra go to war ,
And win over the men and monkeys ,
And return back with respect and fame”
Saying this Ravana sent them,
And they started through the southern tower,
Without bothering about that bad omens seen,
Opposed Angadha the grandson of Indra
And that strong one fought with the monkeys.

Vruksha silaa shaila vrushti kondu yethavum,
Raksho varanmar marichu maha rane.
Gadga Sasthra asthra shakthyadhikal yethu,
Markatanmaarum marichorasnkhyamai,
Pathu anga yukthamulla perumpada ,
Nakthancharanmaarkku nashtamai vannithu ,
Raktha nadhikal olichu pala vazhi,

Nrutham thudangi kabandhangalum balal.

In that great battle lots of Rakshasas died ,
By the raining of trees , stones and mountains,
And innumerable monkeys also died by use of,
Sword , other weapons , arrow as well as Shakthi,
That great army which had ten divisions ,
Was completely lost to the Rakshasas ,
The river of blood started flowing in various streams,
And the headless dead bodies started dancing.

Thareyanum Vajra Damshtanam thangalil,
Ghoramayetham pinangi nilkkum vidhow,
Valum parichudan Vajradamshtanam gala-
Nalam murichu yerinjeedinaan Angadhan,
Akkatha kettasu Nakthancharadhipaqa,
Ulkarutherum Akambanan thanneyum,
Van padayodu mayachan athu neram,
Kambamundayithu medhinikku anneram,
Duschyavanari pravaran akambanan,
Paschima gopurathode purapettan ,
Vayu thanayanodetthu avanum nija kayam,
Vedinju kalalayam mevinaan.

When Angadha and Vajra Damshtanam ,
Were fighting with each other ,
Angadha snatched the sword from Vajra Damshtanam,

And cut off his neck and threw it away,
Hearing that story, the king of Rakshasas,
Sent the very brave Akambana with,
A very great army at that time,
The chief of the enemy of Indra, that Akambana,
Started his war through the western gate,
And fought with Hanuman and speedily,
He forsook his real body and went to the place of God of death.

Maruthiye sthuthichu maha lokarum,
Param bhayam peruthu Dasakandanum,
SAncharichan nija raksha senayil,
Panchadwayasyanum kandaan athu neram,
Rameswarathodu sethuvin melumaa,
Rama desantham subelo achalopari,
Vanara sena parannathum kottakal,
Onamai vannathum kandorantharam,
"Kshipram Prahasthane kondu variga" yennu,
Kalpicha neram avan vannu koopinaan.

All the world praised Hanuman,
And for the ten necked one fear increased,
And so he travelled in to the army of Rakshasas,
And that ten faced one at that time saw,
That the monkey army was spread all over,
In Rameswaram, on the top of the bridge,
As well as the entire Subela mountains,

And saw his broken forts and afterwards ,
He quickly ordered , “Quickly bring Prahastha.”
And he immediately appeared before him.

“Nee anionjeelayo vruthantham okkave ,
Nayakanmaar padakkarum illaikayo?
Chellunna chellunna Rakshasa veerare ,
Kollunnathum kandirikkayill ingu naam,
Jnana bhavano kanishtano por cheythu,
Manusha vanaranmare odukkuvan,
Pokunnatharennu cholka” yennu kettavan,
“Pokunnathinnu jnan” yennu kai koopinan.

When he asked “ did you not know all the facts ,
Do we not have leaders for our army ?
We cannot simply sit here when,
All the Rakshasa heroes who go are getting killed,
Either me, or you or my elder son has to go to the war,
So that the men and monkeys are subdued.
Please tell me who will go?”
And Prahastha saluting him told , “I will go.”

Thannude manthrikal nalu perullavar,
Chennu nalanga padayum varuthinaar ,
Nalonnu lankayil ulla padakellam,
Alambanamam prahasthan maharadhan,
Kumbahanum Mahanadanum Durmukhan,

Jambari vairiyaam veeran samunnthan,
Inganeyulloru manthrikal nalvarum,
Thingina van padayum nadannithu.

He then summoned the four ministers,
As well as the four winged army ,
The great hero Prahastha was the ,
Controller of the quarter army of Lanka,
And the four ministers, Kumbha,
Mahanadha , Durmuka and samunnatha,
Who was a great hero enemy of Devendra ,
Marched along with a very dense big army.

Durnimithangal undayathu kandavan,
Than akatharil urachu sannadhanai ,
Poorva pura dwara dese purapettu,
Pavaka puthranodethoranantharam,
Markatanmaar sila vrukshachalam kondu ,
Raksho ganathe odukki thudanginaar ,
Chakra gadga prasa sakthi sasthrasthrangal ,
Markatanmarkku methu okke marikkunnu,

Though he saw ill omens on the way ,
Determined in his mind , well prepared ,
He started through the eastern gate ,
And fought with Nila , the son of fire God ,
The monkeys using stones, trees and mountains,

Started decimating the Rakshasa army ,
And the wheel , sword , spear , sakthi and arrows ,
Fell on the monkeys and many of them died.

Hasthivaranmaaram aswangalum chathu,
Raktham nadhikalai okke olikkunnu,
Ambhoja sambhava nandanam Jambhavan,
Kumbha hanuvineyum Durmukaneyum ,
Konnu , Mahanadhaneyum samunnathan ,
THanneyum pinne Prahasthan, Maharadhan,
Neelanodu yethudan dwandwa yudham cheythu ,
Kala puri pukkirunnu aruleedinaan .
SEnathiyum patayum marichathu ,
Maniyaam ravanam kettu Kopandhanai.

Great elephants and horses died ,
And their blood ran like a river,
Jambhavan the son of Lord Brahma ,
Killed Kubha hanu and durmukha ,
And also Mahanadha and SAamunnatha ,
And later Prahastha the great warrior ,
Fought one to one in fist fight with Neela ,
And was sent to the city of God of death.
Hearing the death of the army and their commander ,
Ravana who had great self respect became blind with anger.

[6.14 Ravanande pada purappadu](#)

The march of Ravana and his army.

“Aareyum porinnu ayakkunnathallini ,
Nere poruthu jayikkunnathundallo .
Nammodu koodeyullorkal poneduga,
Nammude therum varuga” yennan avan,
Venmathi pole kudayum pidipichu ,
Ponm mayamayoru theril karerinaan.

I will not send any one else to the war,
I can go and win over them myself,
Those who are with me , please come,
And let my chariot come “ told he ,
And like a full moon and others holding umbrella,
He climbed on to a golden chariot,

AAlavattangalum , venchamaranglum,
Neelathazhakalum , muthu kudakalum,
Aayiram vajikale kondu pootiya ,
Vayu vegam poonda theril karayeri,
Meru shikarangal pole kireedangal ,
Harangal aadhiyaam abharanangalum,
Pathu mukhavum irupathu kaikalum,
Hasthangalil chapa banayudhangalum ,
Neeladri pole nisachara nayakan,
Kolahalathode koode purapettan.

With round fans and white chowries ,
With blue decorations , pearl umbrellas ,
He climbed on a chariot with wind like speed,
Drawn by one thousand horses.,
Along with crowns which were like peaks in Meru mountain,
With garlands and other many ornaments ,
With ten faces , twenty hands ,
And holding bow and arrow in his hands ,
Looking like a blue mountain, that Lord of Rakshasas,
Departed with much din and fanfare .

Lankayilulla Maha radharellam ,
SAnkha rahitham purpettar anneram,
Makkalum manthrikal thambimarum ,
Marumakkalum , bandhukkalum , sainya palarum,
THikki thirakki vadakku bhagathulla,
Mukhyamaam gopurathode theru there ,
Vikramameriya nakthanjaranmaare ,
Okke puro bhuvi kandu Raghuvaran,
Mandasmitham cheythu nethrantha samjayaa ,
Mandam Vibheshanan thannodarul cheythu.

At that time all the great warriors of Lanka,
Without doubt departed with him and at that time,
His sons ,ministers , brothers ,
Nephews, relations , chief of armies ,
Crowding and crowding the northern tower

Which was the most important gate ,
And seeing so many valorous Rakshasas,
Outside the town Rama smiled and making signs with the eye,
He slowly told Vibheeshana.

“Nalla veeranmaar varunnathu Kanedo ,
Chollenam mennodu ivare yadha gunam,”
Yennathu kettu Vibheeshanan , Raghavan,
THannodu mandasmitham cheythu cholinnan,
“Bana chapathode balarkka kanthi poondu,
AAna kazhuthil varuvathu Akambanan,
Simha dwajam poonda theril karayeri,
Simha parakrama , bana chapathodum,
Vannavan Indrajithakiya Ravana,
Nandanam, namme munnam jayichaan avan,
Aayodhanthinnu Bana chapangal poondu,
Aayathamoyuru theril karayeri,
Kayam valarnnu Vibhooshanam poondu ,
Athikayan varunnithu Ravananthanmakan,”

“See here very many heroes are coming,
Please tell about them to me in order.”
Hearing that Vibheeshana told Rama with a smile,
“He who comes with luster of young son,
Carrying bow and arrow and riding on an elephant is Akambana,
Riding on a chariot with a lion in the flag,
And carrying bow and arrows is one as valorous as a lion ,

And is Indrajit who is the son of Ravana ,
And one who defeated us earlier.
Riding on a long chariot, with a big body,
And wearing many ornaments,
Is the son of Ravanantha”

Ponnaninju aana kazhuthil varunnavan,
Unnathan yetham Mahodharan mannava,
Vaji meleri parigam thrippavan,
Aajisurendran visalan, Naranthakan,
Velleruthin muikalil yeri trisoolavum,
THulichirikunnavan , trisirassallo,
Ravanan thanmmakan mathethinangethu ,
DEvanthakan theril varunnu mannava ,
Kumbhakarnathmajan kumbhan angethavan ,
THambi Nikumban parigayudan allo,
Deva kulanthakanakiya Ravanan,
Yevarodum namme velvaan purapettu.”

The one wearing gold and riding on elephant’s neck,
Is a great one and is called Mahodara , oh king,
The one riding on a horse and rotating an iron pestle ,
Is one of the chief soldiers called Naranthakan,
Riding on a white buffalo , holding a trident,
And keeps on jumping and laughing is Trisiras,
Another son of Ravana who is on other side ,
Is Devanthaka who comes riding on a chariot,

Next one is Kumbha , the son of Kumbha karna,
And next is Nikumba armed with mace and is his brother ,
And Ravana the killer of the clan of devas ,
Is riding with all to kill all of us.

“vambanayullor ivanodu porinnu,
Mumbil adiyannu anugraham nalkanam,
Yennu Soumithriyum chennu irannedinaan,
Mannavan thanum arul cheythithu anneram.

“Please give me permission to fight ,
With this great one and bless me”
Begged the son of Sumithra ,
And the king replied at that time .

“vruthrariyum poril vithrasthanai varum ,
Nakthancharendranodu yethal ariga nee ,
Mayayum undu nisacharar kethavum,
Nyayavum milla avarkku aarkkum orikkalum ,
Chandra chooda priyan aagayum undavan,
Chandra hasakhyamaam, valum undayudham,
Yellam niroopichu , chitham urappichu,
Chellenam allo kalahathinnu” yennellam,
Sikshichu arul cheyththu ayachranantharam,
Lakshmananum thozhthasu pin vanginan.

Even Indra would get defeated if he,

Fights with Ravana , please understand this,
And all Rakshasas have magical powers,
And they never observe justice in war ,
And he is the one liked by Lord Shiva,
And he has got the sword called Chandrahasa ,
Thinking about of these , with a firm,
Mind only we have to go for a war with him,”
And when he told all this as if he was a student ,
Lakshmana saluted him and went back.

Janaki chorane kandoru nerathu ,
Vanara nayakanakiya Maruthi ,
Therthadam thannil kuthichu veeneedinaan,
AArthanai vannu nisachara nadhanum,
Dakshina hasthavum ongi paranjithu ,
Raksho varanodu Marutha puthranum.

Seeing the thief of the Janaki ,
The monkey chief Hanuman,
Jumped and fell on his chariot ,
And chief of Rakshasas was worried,
And extending his right hand ,
That son of wind god told the Rakshasa lord.

“Nirjaranmaareyum thapasanmareyum,
SAjjanamaya mathulla janatheyum ,
Nithyam upadravikkunna ninkku ,

Vannethum aapathu , kapi kulathal yedo,
Ninne yadichu kolvaan vannu nilkkunorene,
Ozhichu kol veeran ennagil nee ,
Vikramam yeriya ninnude puthranaam,
Aksha kumarane konnathu JNanedo”
Yennu paranju onnadichaan kapeendranum,
Nannai virachu veenan Dasa Kandanum.

“To you who daily troubles devas, sages,
Good people and other people .
The danger has come from the clan of monkey.
If you are really valorous , try to remove me,
Who has come here to beat and kill you ,
I am the one who killed your very,
Valorous son Aksha Kumara “
Saying this that king of monkeys beat him ,
And that ten necked one shivered and fell.

Pineyum unarnnu chonnan ,” Ividekinnu,
Vanna kapikalil nallanallo bhavan,”
“Nanma yenthayathu yenikkithu kondu,
Nammude thallu kondaal mathoruvarum ,
Mruthyu varaathe jeevippavar illallo,
Mruthyu vannela ninakkathu kondu jnan,
Yethrayum durbalan yennu vannunammil,
Ithiri neraminnum poruththidinam “,
Yenna nerathonnadichan dasananan,

Pinne mohichu veenaan kapi sreshtanum.

He got up and told, "among all the,
Monkeys that have come today are you not the best",
"What good did I get because of that ,
No one is there who does not die once they get my beating,
And death has not come to you , so,
I have become weaker than you,
Let us fight little more ",
When he told like this , the ten faced one hit him once ,
And the great monkey swooned and fell.

Neelan anneram kuthi kondu Ravanam,
Mele kareri kireedangal pathilum,
Villu than melum kodi marathon melum
Ullasamodu makutangal pathilum,
Chadi kramena Nrutham thudangeedinaan,
Paadi thudanginaan Naradanum thadhaa .

Neela at that time jumped ,climbed ,
On Ravana and started dancing on,
His ten crowns, on his bow, on his flag post,
And with happiness on his ten heads,
One after another and at that time,
Narada started singing.

Pavakasthram kondu pavaka puthrane ,

Ravana yeithudan thalli viteedinaan,
Thalkshane kopichu Lakshman vegena ,
Raksho varane cheruthaan athu neram,
Bana ganathe varshichar iruvarum,
Kanaruthathe chamanjithu porkalam,
Villu murichu kalanjithu Lakshmanan,
Allal muzhuthu ninnu dasa kandanum.

Using the arrow of fire Ravana pushed ,
Away the son of fire God ,
Immediately Lakshmana became angry ,
And speedily fought with Ravana at that time,
Both of them rained arrows at each other,
And the battle field became invisible ,
Lakshmana cut off the bow of Ravana,
And that ten necked one stood worried.

Pinne Mayan koduthoru vel Soumithri ,
Thannude maril ammaru chattedinan,
Astrangal kondu thadaku aruthanju ,
Soumithrium sakthiyethasu veeneinaan,
AAdalai veena kumarane chennu ,
Edutheeduvan aau bhavichu Dasananan,
Kailasa sailam yedutha Dasasyanu ,
Bala sareeram illakaruthanjithu.

He then threw a Vel given by Maya ,
On to the chest of Lakshmana ,

Since he was not able to stop it by arrows ,
Lakshmana fell down hit by the spear,
That Ravana tried to lift ,
That young man who fell tired ,
But to him who could lift the Kailasa mountain,
That boy's body appeared immovable.

Raghavan thannude gouravam orthu athi,
Laghavam poondithu Ravana veeranum,
Kandu nilkunnoru Marutha puthranum,
Mandi ananju onnu adichaan Dasayane ,
Chorayum chardhichi theril veenan avan,
Maruthi thanum Kumarane thalkshane ,
Pushpa samanam yeduthu kondu adharaal,
Chil purishan mumboil vechu vananginaan.

He then thought about possible weight of Rama ,
And became nonplussed and ,
Hanuman who was seeing all this,
Jumped and with full force hit Ravana,
And Ravana fell down vomiting blood on the chariot,
And Hanuman immediately carried ,
Lakshmana like a flower and with respect ,
Placed him before Lord Rama.

Marum pirinju Dasamukhan kayyil ,
Ammaru pukku Maya dathamaam sakthiyum,

TRilokya nayakanakiya Ramanum ,
Poulasthanodu Yudham thudanginaan.

That spear given by Maya , went away,
From the chest of Lakshmana and went to Ravana's hands ,
And Rama the lord of all the three worlds,
Started war with Ravana belonging to the clan of Pulasthya.

Gandha vahathmajan vandhichu chollinaan,
"Pankthi mukhanodu yudhathinnu yennude ,
Kandameri kondu ninnaruli kolga,
Kundatha yenniye kolga Dasasyane ",
Maruthi chonnathu kettu Raghuthaman,
Aaruha thal kanda dese vilanginaan,
Chonnan dasayan thannodu Raghavan,
"Ninne yaduthu kanmaan kothichen thulom,
Innathinnasu yogam vannithakayaal,
Ninneyum ninnodu koode vannoreyum ,
Konnu jagat thrayam palichu kolluvan,
Yennde mumbil ara kshanam nillu nee."

At that time the son of the scent carrier saluted and told,
"For the war with the ten faced one ,
Climb on my neck and be comfortable ,
And without any effort kill the ten headed one"
Rama hearing what was told by Hanuman,
Climbed on the neck of Hanuman ,

And told that Ravana as follows,
“I have had great desire to see you from near,
And since that luck has come to me,
I would look after the three worlds ,
By killing you and all those who have come with you ,
Please stand in front of me for half a second,”

Yennarul cheythu sathrasthangal thooginaan,
Onninnu onnu oppamai than Dasavakthranum,
Ghoraml vannithu porum annerathu,
Varanidhiyum ilagi mariyunnu,
Maruthuyhi thanneyum yeithu Murichithu,
Sooranayoru nisachara nayakan,
Sri Rama devanum kopam muzhuthu athi
Deeratha kai kondu yeduthoru sayakam,
Rakshoaranude vaksha pradesathe ,
Lakshyamakki prayogichaan athi drutham,
AAlasyamayithu banam yethu anneram,
Poulasthya chapavum veenithu bhoothale.

After seeing this he rained arrows and weapons,
And Ravana also counted each one of them by another ,
And war at that time became very terrible ,
And the sea got shaken and churned ,
When Ravana sent an arrow and wounded Hanuman,
God Rama became extremely angry ,
And becoming very bold sent an arrow,

Aimed at the heart of Ravana speedily ,
And when the arrow hit him with speed ,
The bow of Ravana fell on the floor.

Nakthancharadhipanaya Dasasyannu,
Shakthi kshayam kandu sathwaram Raghavan,
Therum kodium kudayum kuthirayum,
Charu kireedangalum kalanjeedinaan ,
SAradhi thanneyum konnu kalanja alavu,
AArooda thapena ninnu Dasayanum.

Seeing the weak state of the ten faced one,
Immediately Rama destroyed his,
Chariot , flag , umbrella , horses and pretty crowns,
And also killed his charioteer,
And Ravana stood there with increasing sorrow,

Ramanum Ravanan thannodu arul cheythaan,
"Aamayam param ninakkundu manase ,
Poyalum innu , bhayapadayka yethume ,
Neeyini lankayil chennu angirunaalum,
AAyudha vahanathodu orumpettu kondu,
Ayodhanathinnu nale varanam nee "
Kakulstha vakkukal m kettu bhyapattu ,
Vegathilingu nadannu Dasananan .
RAghavasthram thudare thudarnnu undennu ,
Orakulam poondu thirinja nokki thulom ,

Vepadhu gathranai mandiram prapichu ,
THapamundayathu chinthichu mevinaan.

Rama then told Ravana at that time,
“In your mind there is great tension,
You go today without any fear ,
You can go to Lanka and be there today,
Along with weapons ,and vehicles ,
You have to come tomorrow well prepared.”

Hearing these words of Sri Rama,
The ten faced one started walking fast ,
Under the fear that Rama’s arrows ,
Were following him , with great worry,
He was looking back several times,
And reached his palace with body full of sweat,
And became worried because of the problems that he faced.

[6.15 Kumbakarnande Neethi vakhyam](#)

The just words of Kumbhakarna,

Manavendran pinne Lakshmanan thanneyum,
Vanara rajanaam arkathmajaneyum,
Ravana Bana vidhaithanmaaraaya,
Pavaka puthradhi vanaranmareyum ,
Sidhoushadham kondu rakshichu thannude ,
Sidhantham yellam arul cheythu mevinaan.

That king of men later saved Lakshmana,
The son of Sun God who was the king of monkeys and
Neela and other monkeys who were stuck by Ravana's arrows,
By use of divine medicine and ,
Also told them about his principles .

Rathrincharendranum bruthya janathodu ,
Perthum nijarthikalorthu cholledinaan,
“Nammude Veerya balangalum keerthiyum,
Nanmayum arthapurushakaaradhiyum,
Nashtamai vannithodungi sukruthavum,
Kashta kalam namukku aagatham nischayam.

The king of Rakshasa told his servants ,
Remembering the events that have happened,
“My valour , strength and fame ,
The good things and my virility ,
Have all been lost and luck has reduced ,
I am sure that bad time is coming to me.

“Vedhavu thanum anaranya bhoopanum,
Vedavathiyum , Maha Nandikesanum ,
Rambhayum pinne Nalakhoobaradhiyum,
Jambari mumbaam nilimbavaranmaarum,
Kumbhodhbhavadhikalaya munikalum,
Shambhu pranayiniyaya deviyum,
Pushta thapo balam poondu pathi vruthya ,

Nidshtayode maruvunna sathikalum,
Sathyamai cholliya sapa vachassukal,
Midhyayai vannu kooda yennu nirnayam.”

Lord Brahma himself , king Anaranya ,
Vedavathi , the great Nandikeswara ,
Rambha and later Nalakhoobara ,
Indra and the devas with him,
Many sages such as Agasthya ,
Parvathi who is the consort of Shiva,
Many virtuous women with deep penance ,
Who were observing strict virtue ,
Have cursed me and I feel that ,
They can all never become lies.

(Note: Barhma gave him a boon that he cannot be killed by any one except a man or a monkey. Anaranya was an ancestor of Rama who was killed by Ravana . He cursed and told that Rama will be born in his clan and kill him. Vedavathi was a lady who was doing penance to marry Vishnu. When Ravana caught her hand , she jumped in the fire and died. She cursed him that if he touches any lady without her permission his head will break in to pieces. She was reborn as Sita,. Rambha was the lover of Nalakhoobara , the son of Kubhera. When he insulted Rambha they cursed him. He once called Nandikeswara as a monkey and he cursed him that his town will be destroyed by monkeys. He lifted Kailasa and made Parvathi afraid and she cursed him.)

Chinthichu kanmin namukku iniyum puna-
REnthonnu nalla jayichu kolvan aho,
Kalari thulyanakum Kumbha karnane ,
Kalam kalayathe unarthuga , ningal poi,
AAru masam kazhinju ini unarneedumarilla,
Urangi thudangeettu avanum innu,
Onbathu nale kazhinjathullu , Ningal,

Anbodu unarthuvin valla prakaravum.

Think about what we can do now,

To again reach victory , Hey,

Go and wake up Kumbhakarna ,

Who is equal to god of death , without any delay.

We cannot wait for six months to wake him up,

As he has started sleeping only nine days ago,

Please somehow wake him up with love .

Rakshasa raja niyogena chennu oro,

RAksarellam orumpettu unarthuvaan,

AAAnaka, dundhubhi mukhya vadyangalum ,

AAAna ther kalal kuthira padagalum,

Kumbhakaranaarasi panjum aartum Jagal-

KKambham varuthinaar , yenthoru vismayam.

As send by the king of Rakshasas,

Each Rakshasa tried to wake him up,

By playing Aanaka , Dundhubhi and other musical instruments ,

And making horse army, Elephant army and soldiers,

Rub , jump on and shout at the top of their voice ,

And also created great din , what a surprise.

Kumbha sahasram jalam chorinjeedinaar ,

Kumbha karna sravananthare pinneyum,

Kumbhee varanmaare kondu nasa randhra,

SAmbhootha romam pidichu valippichum,
Thumbikara mathalarium aanakal ,
Jambhari vairikku kambhamillethume ,
Jumbha samaarambhamodu munannithu ,
SAmbramichodinaara aasara veerarum.

They poured thousand pots of water,
In Kumbhakarna's ears and they made,
Big elephants pull his nasal hairs,
And made elephants shout ,
But that Indra's enemy did not have ,
Any botheration but suddenly,
He woke up with a yawn,
And those Rakshasas ran scraed.

Kumbha sahasram nirachulla madhyavum,
Kumbha sahasram nirachulla rakthavum,
SAmbhojyamannavum kunnu pole kandorimbam,
Kalarnnu yezhuneethidinaan,
Kravyangal aadhiyai mathu upajeevana-
DRavyamellam bhujichu ananada chithaai,
Shudhachamanam cheythirikkum vidhou ,
Bruthya janangalum vannu vananginaar.

They offered thousand pots of Alcoholic drinks,
Thousand pots of blood , hill like cooked rice ,
And seeing them becoming happy he got up,

Then he ate meat and other food items,
And became happy , washed his mouth by gargling,
And the servants came before him and saluted him.

Karyangal yellam ariyuchu , unarththiya,
Karanavum kettu, pankthikandanujan,
“Yengilo, vairigale kola cheythu jnan,
Sangadam theerthu varuven” yeningane ,
Cholli purapetta neram Mahodaran,
Melle thozhuthu paranjaan athu neram,
“Jyeshtane kandu thozhthu vida vangi,
Vattam varathe poi kolluga nallathum.”

When he was informed of all news,
The brother of Ravana heard the reason and told,
“And so I would kill all the enemies.
And come back after solving the sorrows,”
And when he started Mahodara ,
Slowly saluted him and told at that time,
“Please see your elder brother , salute him,
And without getting tired, take leave from him.”

Yevam Mahodharan chonnathu kettavan,
Ravanan thanneyum chennu vananginaam,
Gadamai aalinganam cheythu iruthinaan,
Oodamodham nija sodaran thanneyum,
“Chithe darachithil orkka nee karyangal,

Vruthantham yengilo kettalum innedo,
Sodari thannude nasakuchangale,
Chedichathinnu jnan Janaki dEviye,
Sri Rama Lakshman mar ariyathe ,
Kandarasmini kondu vecheedinen.

Hearing what Mahodara told him,
He went and saluted Ravana ,
Who embraced him tightly and ,
Made his brother sit near him and told,
“Please remember these matters ,
And hear the things that happened,
When she cut the nose and breasts,
Of our sister , I went and stole ,
Janaki when Rama and Lakshmana ,
Were not there and kept her in the hermitage

Varidhiyil chira ketti kadannavan,
Porinnu Vanara senayumai vannu,
Konnana prahasthadhikale palreyum,
Yenneyum yeithu murichan jitha sramam,
Kollathe konnu ayachan , athu karanam,
Allal muzhuthu jnan ninne yunarthinen,
Manavanmareyum Vanaranmareyum,
Konnu nee yenne Rakshichu kollename.”

He built a bridge on the ocean ,

And came for war along with a monkey army ,
And killed several people including Prahastha ,
And without any effort he also cut me,
And sent me killed without killing and because of that,
I became greatly worried and made others to wake you up,
And you please save me by ,
Killing all those men and monkeys.”

Yennathu kettu chonnan Kumbhakarnanum,
“Nannu , nannethrayum nallathe nallu kel,
Nallathum theeyathum than ariyathavan,
Nallatharinju chollunnavar chollugal,
Nallavannam kettu kollagilum nannu ,
Allathavarkku undo nallathundakunnu?
Sithaye Ramannu nalkuguka” yeningane ,
Sodaran chonnan athinnu kopichu, nee
AAtikalanjathu nannu nannu orthu kaam,
Nattil ninnasu vangi gunamokkave ,
Nallavannam varum kalam allennathum,
Chollam athu kondu kuthamalledo.

Hearing that Kumbhakarna told,
“Good , very good , only good is good , hear,
He who does not know good and bad,
If he obeys the advice of those,
Who know what is good , then it is good,

For others would good ever happen?
Please give back Sita to Rama
Said our brother to you and that made
You very angry, It is good that you drove him out,
Think of good, you will know,
He got from all places that which is good,
And all his future would be good,
And that is not a crime.”

“Nallathu orutharaalum varuthavathalla,
Allal varuthum aathanayunna naal,
Kala desavasthakalum nayangalum,
Moolavum vairikal kalavum veeryavum,
Sathru mithrangalum madhyastha pakshavum,
Artha Purusha aakaaradhi bhedangalum,
Nalu upayangalum, aaru nyayangalum,
Melil varunnathumokke niroopichu,
Pathyam parayum Amathyan undengilo,
Bharthru soukyam varum keerthiyum vardhikkum.”

No body can bring good to you,
Worries would come when danger is coming,
Due to time, place and due to principles,
The time of enemies and their valour differs.
If there is a minister who studies,
Enemies and friends and the mediators,
And the changes in wealth and virility,

The four tricks and the six methods ,
And then guess as to what is likely to come,
And advices his boss for his good,
Then the boss would get a pleasant life ,
And his fame would greatly increase.

Ingane yulloramathya dharmam vedinju,
Yengine Rajavinnu ishtam yennal athu,
Karna sukham varumaru paranju kondu,
Anwahamam athmabhimanavum bhavichu,
Moola vinasam varumaru nithyavum,
Moodarayullor amathya janangalil,
Nallathu kakolam yennathu cholluvor,
Allal visham undu avarkkenni yillallo.

Forsaking this type of dharma of a minister ,
Telling the king what he likes to hear ,
So that what is told gives him happiness in ear,
And acting day by day as if he has great self respect,
And daily see to it that destruction comes to the king,
Are the foolish ministers and to those
Who say that poison is better than them,
Would get the poison of worry and nothing else.

Moodaraam manthrikal chollu keeteedugil .
Nadum, ayussum kulavum nasichu pom ,
Nadha bhedham kettu mohichu chennu chernuu.

AAdhi muzhuthu marikkum mruga kulam,
Agniye kandu mohichu salabhangal,
Magnarai agniyil veenu marikkunnu,
Mathsyangalum rasathingal mohichu,,
Chennu athal pedunnu baleesam grasikkayaal,
Aagraham onningal yeriyaal aapathu ,
Pokkuvaan avathallatha vannam varum.

If you obey the advice of foolish ministers,
The country , our life and our clan would be destroyed,
Animals hearing a different sounds , get attracted ,
And go there and die because of their problems,
Similarly the butterflies get attracted by fire,
Silently go and fall in the fire and die ,
And fishes get attracted by the food offered,
Go get suffering because they catch the hook,
And so if we have too much desire , it leads to danger ,
And sometimes it would not be possible to avoid these.

Nammude vamasathinnum nalla nattinum,
Unmoola nasam varuthuvan aayallo ,
Janaki thannil aasa yundayathum,
Jnan arinjen athu rathincharadhipa,
Indriyangalku vasanayirippavan,
Yennum aapathu ozhinjellannu nirnayam,
Indriya gramam jayichirikunnavan,
Onnu kondum varaa noonam apathukal.

Oh king of Rakshasas, I came to know ,
About your growing desire to Sita ,
Which is leading to complete destruction,
Of our clan as well as our country ,
He who is a slave to his senses ,
Will never have a day without any danger ,
And to one who can rule over his senses,
No danger will come at any time.

Nallathalla yennu arinjirikke balal,
CHellum onningal oruthan abhiruchi,
POorvajanmaar jitha vasanayal,
Athinavathu allethum athin vasamai varum,
Ennal athingal ninnu aasu manassine,
Thannude Sasthra vivekopadesangal,
KOndu vidheyamaki kondu irippavan,
Undo jagathingal aaranum orkka nee.
Munnam vichara kale jnan bhavanodu,
Thanne paranjathille bhavishyal phalam?
Ippol upagathamai vannitheeswara,
Kalpiithamarkkum thadukkavathu allallo.

Though we know that a particular thing is not good,
Our desire or interest some times travels to that ,
By the interest that we inherited from previous births,
Whatever we try out , we would be in its grip only,

But is there any one who makes his mind detached ,
From it by the scientific advice and wisdom, please try to find out?
In our previous discussion did I not ,
Tell you the future result of what we are thinking now?
And that has now come in to reality ,
And God's will can be stopped by no one.

Manushan alla Raman Purushothaman,
Nana jagan mayan Narayanan paran,
Sithayakunnathu Yoga maya devi,
Chethasi nee daricheeduga angine ,
Ninnodu thanne paranju thannelayo,
Mannava munname yenthu athoranjathum?
Jnan oru naal visaalaayam Yadha sukham,
Kanananthe Nara Narayanasrame Naradane ,
Parithoshena kandu namakaricheedinen.

Rama is not a man but Lord Vishnu,
Who is all worlds and is divine ,
Sita is the goddess Yogamaya ,
Please understand this in your mind,
Had I not told this to you earlier ,
Oh king , Why did I tell you like that ?
One day , in a very big pleasant forest ,
In the hermitage of sages Nara and Narayana,
With happiness I saw sage Narada and saluted him

Yethoru dikkil niinu agathanaiyithennu,
Adaravodu arul cheyka Maha mune ,
Yenthoru vruthanthamullu jagathingal,
Antharam koodathu arul cheyka “yennellam,
SAdaram chonnan anudanthangal okkave .

“From which direction have you come .
Please tell me with love , great sage ,
And what are the news in the universe ,
Please tell me in a plain manner” I asked,
And he told me all the news in detail.

“Ravana peedithamaarai chamanjoru ,
DEvakalum munimarum onnichu ,
Deva devesanaam Vishnu Bhagawane ,
Sevichu unarthichu sangadamokkave ,
Trilokya kandakanakiya Ravanam,
Poulasthya puthran atheeva dushtan, khalan,
Jnangaleyellam upadravicheedunnathu ,
Yengum irikkaruthathe chamanjithu.”

The devas and several sages ,
Greatly troubled by Ravana ,
Served and told their sorrow ,
To Lord Vishnu who is the god of gods ,
“Ravana who is the bad one of the three worlds,
Is the son of Poulasthya and is a bad one and also cruel,

And he keeps on troubling all of us ,
So that we are not in a position to live anywhere.”

Marthyanal yenniye mruthyuvillennathju ,
Muktham virinchanaal manname kalpitham,
Marthyanai thanne pirannu bhavan ini,
Sathya dharmangale Rakshikka Vename ,
Itham unarthicha neram mukundanum,
Chitha karunyam kalarnnu aruli cheythu.

Clearly Lord Brahma has earlier told,
That his death will not come by any one other than man,
And so Sir, please take birth as man,
And protect truth and Dharma .
When they told him like this , That Lord Vishnu,
With a mind mixed with mercy told them.

“Pruthviiyl jnan Ayodhyayayam Dasaradha ,
Puthranai vannu pirannu ini sathwaram,
Nakthanjaradhipan thanneyum nigrachichu,
Athal theerthiduvan , ini trilokathingal,
Sathya sankalpannam easwaran thannude ,
SAkthiyodum koodi Ramanai vannathum,
Ningale yellam odukkum avan ini,
Mangalam vannu koodum jagathingalum,”
Yennarul cheythu maranju Mahamuni ,
Nannai niroopichu kolga nee manase ,

Raman Parabrahmamaya Sanathanan ,

KOmalan indheevara dala shyamalan.

In this earth I would be born as a son,

To Dasaratha of Ayodhya quickly,

And kill the chief of the Rakshasa clan,

And solve all problems of the three worlds,”

And along with his Sakthi , that ,

Truth loving God , has come as Rama,

And he would now kill all of you,

And auspiciousness will come to the world,”

Saying that the sage disappeared,

Remember this well in your mind ,

Rama is the divine Brahman, the primeval one ,

The pretty one who is black like blue lotus flower.

Maya manisha vesham poonda Ramane ,

Kayena vachaa manasa bhajikka nee ,

Bhakthi kandal prasdikkum Raghuthaman,

Bhakthiyallo Maha Jnana mathavedo,

Bhakthiyallo sathaam moksha dhayini ,

Bhakthi heenanmaarkku karmavum nishphalam,

SAnkhyayilothalam undu avatharngal,

Pankaja nethranaam Vishnuvinengilum,

SAnkhyavathaam matham cholluvan ninnude ,

SAnkayellam akale kalanjeeduvaan.

Pray Rama , who has only taken up that form of illusion,
By your body and mind, for Rama would be pleased with devotion,
Devotion is the mother of ultimate wisdom,
Devotion is always the one granting salvation,
To those who do not have devotion , all acts are useless,
Though there are innumerable incarnations ,
To the lotus eyed Vishnu , I will tell you,
The opinion of the wise which will,
Help you to throw all doubts far , far away.

Ramavathara samam alla athonnume ,
Nama japathinale varum mokshavum,
Jnana swaroopan aakunna Shivan paran,
Manushakaranaam Ramanakunnathum,
Tharaka Brahmam yennathre chollunnathum,
Sri Rama devane thanne Bhajikka nee,
Ramane thanne bhajichuvidwajjana ,
Mamayam nalkunna Samsara sagaram,
Langichu Rama padatheyum prapichu,
SAngadam theerthu kollunnithu santhatham.

No other incarnation is equal to Rama,
For just by chanting his name you would get salvation,
The divine Shiva who is the form of wisdom ,
Is the one who has taken the human form of Rama ,
And he is the one who tells that he is the divine Brahma,.
You please sing the names of Rama,

And cross the ocean of domestic full of misery,
And attain the lotus feet of Rama ,
And permanently get rid of sorrow.

Budha thathwanmaar nirantharam Ramane
Chithambujathingal nithyavum dhyanichu ,
ThWacharithrangalum cholli namangalum ,
Ucharichu athmanam athmanaa kandu kandu,
Achyuthanodu sayujyavum prapichu,
Nischalanande layikunnithanwaham,
Maya vimohangal yellam kalanjudan,
Neeyum bhajichu kolga aananda moorthiye.

The philosophers permanently keep ,
Rama in their mind and daily meditate on him,
Tell his story , Chant his names ,
See and see the souls of all beings,
Become one with Lord Vishnu ,
And easily merge in to the stable joy .
Please throw away these longings of illusion,
And start singing about that idol of joy.

[6.16 Kumbhakarna Vadham](#)

The killing of Kumbha Karna

Sodaran yevam paranjathu kattu ,

Athi krodham muzhutha dasasyanum chollinnan,

“Jnaopadesam yenikku cheyvan alla ,

Jnan innu unarthi varuthi, Yadhasukham,

Nidraye sevichu kolga, neeyethrayum,

Budhiman yennathum innu arinjenaham.

Veda sastrangalum kettu kollam ini,

Khedam akannu sukhichu vazhunna naal,

AAm yengil aasu chennu aayodhanam cheythu ,

Ramadhikale vadhichu variga nee.”

Hearing what his brother told,

The ten headed one with very great anger told,

“I did not wake you up to preach wisdom to me,

You immediately go and pleasantly serve your sleep,

I came to know today that you are intelligent,

And from now on I will hear Vedas and Sastras from you,

When my sorrows go away , I would lead a pleasant life ,

If yes, immediately go for the war ,

And come back after killing Rama and others.

Agrajan vakkukal itharam ketta alavu ,

Ugranaam Kumbhakarnan nadaneedinaan,

Vygravum kai vittu yudhe Raghuthaman,

Nigrahichaal varum moksham yennorthavan,

Prakaravum kadannu uthunga SAila raja,

AAkara modu alari kondu athi drutham ,

AAyiram bharam irumbu kondulla ,

Thannayudhamayulla soolavum kai kondu ,

Vanara senayil pukkoru nearthu,

Vanara verar yellavarum odinaar.

Hearing the words of his elder brother this way,

That Fierce Kumbhakarna started walking,

Leaving out his worries, thinking that,

If Rama kills him in war , he would get salvation,

After crossing the gate like a very tall ,

Mountain king, shouting and with great speed,

Carrying his steel trident weighing thousand stones ,

When he entered the monkey army ,

All the monkey warriors started running away.

Kumbhakarnan varavu kandu aakulaal,

SAmbramam poondu Vibheeshanan thannodu ,

“Vanulla Rakshasan yevan ivan paraka ,

Ambarathollanm uyaram undadhbuttham,”

Itham Raghuthaman chodicha alavu , athinnu,

Utharamasu Vibheeshanan Chollinaan,

“Ravana sodharan Kumbhakarnan mama,

Poorvajan yethrayum SAkthiman budhiman,

Deva kulanthakan , nidhravasan ivan,

Aavathillarkkum yethaal jayichiduvan, “

Worried at seeing the coming of Kubhakarna ,

With great fear , Rama asked Vibheeshana,

“Who is this very powerful Rakshasa,
Surprisingly he is as tall as the sky,”
And as an answer to that Vibeeshana told as answer,
“ He is the brother of Ravana and my elder brother ,
He is very strong and very wise ,
Killer of devas, liable to sleep ,
And no one can win over him.”

Thacharithrangal yellam ariyichu ,
Chennu ichayaa poorvajan kalkkal veenidinaan,
“Brathaa Vibheeshanan Jnann bhavad bhakthiman,
Preethi poondenne anugrahikkenname,
Sitaye nalkuka Raghavanennu Jnan,
Aadhara poorvam aavolam apekshichen,
Gadgavum kai kondu nigrachicheeduvaan,
Ugrathayodum aduthathu kandu jnan,
BHeethanai nalu amathanmaarumai ponnu,
Sitapathiye saranamai prapichen.”

Then he told all his stories ,
And of his own accord he fell at the feet of Kumbhakarna,
“Brother , I am Vibheeshana and I am your devotee ,
Please bless me with love ,
I told with respect to Ravana to give back Sita ,
AS much as I can and seeing that with a knife in hand,
He was coming near to kill me ,
I became scared and with four ministers,

I came here and sought the protection of the consort of Sita.

Itham Vibheeshana vakkukal kettu avan,
Chitham kulurthu punarnnan anujane ,
Pinne purathu thalodi paranjithu,
“Dhanyanallo Bhavan illa killethume m
Jeevichirikka pala kalam oozhiyil,
Sevichu kolluga Rama Padambujam,
Namude vamsathe rakshippathinnu nee ,
Nirmalan Bhagavathothaman yethrayum,
Narayana priyanethrayum neeyennu,
Naradan thanne paranju ketten aham,
Maya mayam iprapanchamellam , ini,
Poyalum yengil nee Rama Padanthike .

Hearing these words of Vibheeshana ,
With a very happy frame , he hugged him,
And then he patted him on his back and said,
“You are auspicious and nothing else ,
Let you live in this world for many years ,
Go on serving the lotus feet of Rama,
You who is pure, greatest devotee,
Darling of Lord Vishnu are sure,
To be able to protect our clan,
That is what sage Narada told me ,
This world is filled with illusion,.
Go near the lotus feet of Rama.

Yennathu kettu abhivadhyavum cheythu , athi,
Khinnanai bashpavum vaarthuvangeedinaan,
Rama parswam prapya chintha vivasanai,
Sriman Vinbheeshanan nilkkum dasanthare ,
Hastha padangalaalMarkata veerare ,
Krudhanayokke mudichu thudanginaan,
Pedichu aduthu koodanjukapikalum,
Odi thudanginnaar nanadiganthare ,
Mastha hastheendrane pole kapikale ,
Pathu noorayiram konnan ara kshanaal.

Hearing that saluting him , with great sorrow,
Shedding lot of tears he retired back,
And reached near Rama and when he was standing thoughtful ,
Kumbhakarna with great anger started killing ,
The monkeys with his hand and leg ,
Getting scared and not able to come near,
The monkeys started running to all sides ,
And like an elephant king in rut within half a second,
He killed hundred thousand monkeys.

Markata rajan athu kandu oru mala,
Kai kondu yerinjithu maril thaduthavan,
Kuthinaan soolam yeduthu athu kondu ,
Athi vithrasthanai veenu mohichathu arkajan,
Appol avaneyum ookodaduthu kondu,
Uthpanna modham nadannu nisacharan.

The king of monkeys seeing that took a mountain,
And threw it with his hand and this was stooped near the chest,
And Kumbakarna hit Sugreeva with his trident,
And he fell fear stuck and swooned ,
Then that Rakshasa carried him,
With great joy and started walking .

Yudhe jayichu Sugreevaneyum kondu ,
Nakthanchareswaran chellunna nerathu,
Nari jana, Mahaprasadam yeri niinu,
AArooda modham pani neeril mukkiya,
Malyangalum Kalabhangalum thooginaar ,
AAlasyam aasu theerneeduvan aadaraal,
Markata rajannu athethu moham vedinju,
Ulkada roshena mookum chevikalum,
Danda nakhangale kondu murichu kondu,
Anthareekshe paanju poonaan athi drutham.

When the Rakshasa chief returned ,
Winning in the war and taking Sugreeva with him,
The ladies becoming extremely happy ,
And with increasing joy , threw at him,
Garlands dipped in rose water and sandal paste ,
So that his tiredness will greatly decrease ,
And when this fell on the king of monkeys ,
He got up from his faint and with great anger ,

Using his nose , ears and nails cut off his ties,

And rose up and travelled in the sky very fast.

Krodhavum yethu abhimana haniyum,

BHeethiyum utkondu rakthabhisikthanai,

Pinneyum veendum varunnathu kandu athi,

SAnnadhanai aduthu Sumithrathmajan,

Parvathathin mel mazha pozhiyum vannam,

Durvara bana ganam pozhichedinaan.

Pathu noorayiram vanaranmaareyum,

Vakthrathil; aaki adakkum avan udan,

Karna nasa vilathoode prappedum,

Pinneyum vari vizhungum avan thadhaa.

Getting angry and having lost his face ,

And with inner fear and being anointed with blood,

When he was seen coming again ,Lakshmana,

Neared him with great preparation,

And went on raining arrows like ,

Throwing them on a huge mountain ,

He in turn was swallowing hundred thousand monkeys ,

At a time many of them were ,

Coming out of his nose and ears but,

Then he continued swallowing them.

Rakshovarum anneram niropichu,

Lakshmanan thanneyum upekshichu sathwaram,

Raghavn thannodu aduthaan , athu kandu,
Vegena banam pozhichu Raghuthaman ,
Dakshina hasthavum soolavum Raghavan,
THal kshane banam yeithasu khandikkayaal,
YUdhangane veenu vanara vrundavum,
Nakthancaranmarum ottu marichithu.

That Rakshasa after deep thought ,
Disregarding Lakshmana , speedily,
Neared Lord Rama and seeing that,
Rama with great speed sent several arrows,
And cut off his right hand and trident ,
Immediately those parts fell on the battle field,
And several monkeys and Rakshasas ,
Died due to those falling on them.

Vamahasthe maha slavum kai kondu ,
Ramanodu yetham aduthu nisacharan,
Indrasthram yeithu khandichan , veendum,
Indrarikal palarum maricheedinaar ,
Badha kopathu alari aduthithu ,
Nakthancharadhipan pinneyum anneram,
Ardha chandrakaram aaya randu ambu kondu ,
Uthunga padangalum muricheedinaan.

Taking a huge tree in his left hand ,
That Rakshasa came very near Rama,

He sent Indrasthra and cut it and by ,
Falling of which many enemies of Indra died,
And then with great anger that lord of Rakshasas,
Came very near at that time,
Then using two crescent shaped arrows,
He cut off his very tall legs.

Vakthravum metham pilarnnu vizhanguvaan,
Nakthancharendran kuthichu adukkum neram,
Pathrikal vayil nirachu Raghuthaman,
Vruthrari daivathamai vilangidinor ,
Astham yeithu uthamangathayum khandichu,
Vruthrari thanum thelinjaan athu neram,
Uthamangam pura dwari veenu , murinju,
Abdhiyuil vennithu dehavum anneram.

For swallowing opening his mouth very wide ,
That Lord of Rakshasas again approached him,
Rama filled his mouth with arrows ,
And by sending an arrow cut off his head,
And Indra at that time became happy,
And the head went and fell at the gate of the town,
And the body fell on the earth.

[6.17 Narada Sthuthi](#)

Prayer of Narada

Sidha, Gandharwa Vidhyadhara Guhyaka,
Yaksha BHujanga apsaro vrundavum,
Kinnara charanakimpurushanmaarum,
Pannaga thapasa deva samoohavum,
Pushpa varsham cheythu bhkthyya pugazhthinaar ,
Chilpurusham purushothamam Advayam,
Deva muneeswaran Naradanum thadhaa ,
SEvartham anbodu avatharicheedinaan,
Ramam Dasaratha nandanam ulpala,
Shyamalm komalam Bana dhanurdaram,
Poorna chandrananam Karryunya peeyusham,
Poorna samudram Mukundam, SAdashivam,
Ramam Jagad Abhirama, AAthmaaramam,
AAmodhamarnnu pugazhnnu thudanginaan.

Sidhas, Gandharwas , Vidhyadharas , Guhyakas ,
Yakshas, Snakes and the group of Apasaras,
Kinnaras, Charnas, KImpurushas, Pannagas ,
Sages and the groups of devas,
Showered flowers and praised .

That divine man , the best among men, who does not have a second.

The great sage among devas Narada at that time,

To do service to him came there with love,

And he started praising Rama who was the son of Dasaratha ,

Who is black like a water lily , who is pretty, who holds bow and arrow ,

Who resembles the full moon, who is the cream of mercy ,

Who is the full sea , Mukunda and always peaceful,

Who is Rama the bewitcher of the world and who is the Rama of the souls,

With great sense of joy .

“Sitapathe , Rama, Rajendra , Raghava ,
Sridhara , Srinidhe , Sri Purushothama,
Sri Rama deva devesa , Jagannadha ,
Narayanaa , niradharaa , Namosthutha .”

Salutations to consort of Sita , Rama , king of kings , Raghava ,
Sridhara , Sri Nidhi , Sri Purushothama ,
Sri Rama, god of devas , lord of the universe ,
Narayana and one who does not have any support.

Viswasakshin, Paramathman, Sanathana ,
Viswamoorthe , Prabrahmame , Deivame ,
Dukha sukhadhikal yellam anudinam,
Kai kondu mayaya Maanushakaranai,
Shudha ththwajnni , jnan swaroopnai,
Sathya swaroopanai , sArva lokesanai,
SAthwangaal ulile jeeva swaroopanai,
Sathya pradhana guna priyanai sadhaa ,
Vyakthanayaavyayakthanaya athi swasthanai,
Nishkalaanai , nirakaranai ingane ,
Nirgunanai nigamantha vakhyarthamai ,
Chidghanathmavai shivanai nireehanai,
Chakshurnimeelanam kondu samharavum,
Rakshayum nana vidha avatharangalaal,

Sikshichu dharmatheyum pari palichu ,
Nithyam Purusha prakruthi kalakhyanai,
Bhaktha priyanaam paramathmane nama.

Oh witness of the world, Oh divine soul , Oh primeval one ,
Oh Lord of universe , Oh divine Brahman , Oh God,
Daily experiencing pleasure and pain,
Taking the form of a man using illusion,
Being pure philosopher and the form of wisdom,
Form of truth , king of all worlds ,
The soul who is within all beings,
The one who likes truthful character ,
Permanently being calm having clear and unclear forms ,
One having no stains ,one having no form,
One having no properties, one who is the meaning of Vedas ,
One who is the divine soul , one who is peace and desire less,
One who by his sight does destruction and protection,
In several incarnations , one who punishes,
And also protects dharma and takes daily,
The form of man nature and time ,
Oh Divine soul who loves his devotees salutations.

Yathoru athmavine kanunnathu eppozhum ,
Chethasi thapasendranmaar nirasayaa ,
Thal swaroopathnnai kondu Namaskaram.
Chilswaroopa , prabho , nithyam namosthutte ,
Nirvikaram Vishudha Jnana roopinam,

SArva lokadhara Madhyam namo nama,
Thwal prasadam kondozhinju mathonninaal ,
THwad bodhamundai varikayum illallo.
Thwal pada padmangal kandu sevippathin,
Ippol yenikku avakasamundayathum,
Chilpurusha , prabho nin krupa vaibhavam,
Yeppozhum yennullil vazhga , jagalpathe .
Kopa kama dwesha mathsara karppanya ,
LObha mohaadhi sathrukkal undakayaal,
Mukthi margangalil sancharicheeduvaan,
Sakthiyumilla nin maya bala vasaal.

To that soul who is seen by great sages ,
Always in their mind with disappointment ,
To that great form, my salutations.
Oh God with divine form , oh lord , daily salutations.
Oh God who does not have emotions,
Who has the form of pure wisdom ,
And who is the basis of all worlds .
And who is the first, salutations and salutations.
Except by your grace and by no other means,
Your understanding will come to people,
And I have got a chance to see your lotus like feet,
And serve it through your grace .
Oh divine person , Oh Lord, Oh Lord of the universe,
Let the greatness of your mercy live within me always.
Poverty , passion hatred , competition , anger ,

Avarice , attachment are our enemies ,
In the travel towards the way of salvation,
And I do not have strength to that travel due to your illusion.

THwal kadhaa peeyusha panavum cheythu kondu,
Ulkambil ninneyum dhyanichu anaaratham,
Thwal poojayum cheythu namangal ucharichu,
YI prapanchathilokke nirantharam ,
Nin charithangalum padi vishudhanai,
SAncharippanai anugrahikkename ,
Raja Rajendra, Raghu kula Nayaka,
Rajeeva lochana, Rama Rema pathe .

Please shower your blessings on me,
To drink the nectar of your stories,
Always think about you in mind,
Do your worship, sing your names,
And travel all over the universe ,
Singing your stories and thus become pure ,
Oh King of kings , Oh lord of the Raghu clan,
Oh lotus eyed one, Oh Rama, Oh consort of Lakshmi.

Pathiyum poyithu bhoobharam innu nee ,
Badicha Kumbhakarnan thanne kolgayaal,
Bhogeendranagiya Soumithriyum nale ,
Megha ninadhane kollum ayodhena ,
Pinne mathanal DAsagreevane BHavan,

KOnnu Jagat thrayam rakshichu kolluga,
Jnan ini Brahma lokathinnu pogunnu ,
Manava veera , jayikka jayikka nee ,”
Itham paranju vanangi sthuthichu athi,
Bhakthimanagiya Naradanum thadhaa,
Raghavanodu anuvadavum kai kondu ,
Vegena poi maranjedinaan anneram.

Today half the load of the earth is gone , because ,
Of your killing Kumbhakarna today ,
Tomorrow Lakshmana who is the king of snakes,
Would kill Megha Nadha in war ,
And on next day you would kill the ten necked one,
And would save all the three worlds,
I am now going to the world of Brahma ,
Oh Valorous man , Victory, victory to you”
Saying this , praying and saluting him,
That Narada who was a great devotee ,
Took permission from Rama ,
Quickly went and disappeared at that time.

[6.18 Athikaya vadham](#)

Killing of Athikaya

Kumbha karnan marichoru vruthanthavum,
Kambham varumaru kettu Dasananan,
Nohichu bhoomiyil veenu punarudan,

Mohavum thernnu muhurtha mathram kondu,
Pinne pala tharam cholli vilapichu ,
Khinnanayai oru Dasagreevane thadhaa ,
Chennu thozhuthu paranju TRisirassum,
Unnathanayor athikaya veeranum,
DEvanthakanum , narathakanum , muhoor,
Yevam Mahodaranum Mahaparswanum,
Mathanum unmarganum orumichu,
Athi sakthiyeridum nisa chara veeranmaar,
Yettu perum samarthinnu orumpettu ,
Dushtanam Ravanan thannodu chollinaar,.

Ravana heard the news of Khumbakarna's death,
As if he would go mad and fell swooned on earth ,
Within a short time he was all right again,
And he started crying telling various things,
That very sad ten faced one was saluted by ,
Trisirass, the very big valorous Athikaya ,
DEvanthaka , Naranthaka, Mahodhara ,
Mahaparswa , Matha and Unmatha together ,
And they were very strong valorous Rakshasas,
And they all wanted to go to war,
And told the very bad Ravana as follows.

“Dukhipathinnenthu kaanam , jnangal ,
Chennokke ripukkale konnu varumallo ,
Yudhathinai ayachedugil jnangale ,

Sathrukkalal oru peedayundai varaa.”

What is the reason for this sorrow ,
We can go and kill all the enemies ,
If you sent us for war now ,
And then there would not be any fear from enemies.

“ Yengilo ningal poi yudham cheythu,
SAngadam theerku”, yennu chonnan Dasananan,
“Kandu koodatolmulla perumpadayum,
Undu athu kodupoy kolvin yellavarum”
Aayudha vahana bhooshana jalavum,
Aavolavum koduthan dasa kandharan,
Vellam kanakke oarbba perum ada ykku,
Ullil Maharadahnaar ivar yenmareum,
Porkku purappettu chennathu kanda alv,
OOKodaduth kavi oravaranmarun,”

“If it is so , you go and fight the war,
And remove my sorrow, “ said the ten faced one ,
“ There is an army which extends beyond sight ,
You can take that and kill every one,”
The ten headed one gave them weapons
Vehicles and ornaments to a large extent”
In the middle of the army spreading like water ,
Those eight great warriors started for war,
And as soon as they saw them the monkey army started the attack.”

SAnkhyayillatholamulla perum pata ,
Van kdal pole parannathu kandalavu,
Anthakan veettil aakeedinaan sathwaram,
Yenthoru vismyam chollavathu allethum,
Kallum malayum marangalum kai kondu ,
Chellunna veerarodu yethu nisacharar ,
Kollunathinnasu kapi varanmareyum,
Nalla sasthrasthrangal thooki kshananthare .

The army which is beyond numbers ,
Spread like a sea was sent to,
The house of god of death ,
As soon as it was seen , what a surprise?
The Rakshasas seeing the valorous ones,
Armed with stones , mountains trees,
Started killing those monkey heroes,
By spraying them with arrows within a minute.

Varana vaji radhangalum kalalum,
Dharunanmaraya Rakshasa veerarum,
Veenu marichulla chora puzhakalum,
Kanayithu palathai olikkunnathum,
Anthamillathe kabandhangalum palathu,
Anthike nruthamadi thudangi balaal.
Rakshasarokke marichathu kandu ,
Athi rookshathayodum aduthan naranthakan.

The elephants, horses , chariots and army in bare foot,
And very fearful Rakshasa warriors,
Died in large numbers and the rivers of blood,
Were seen in many places ,
Endless bodies without heads,
Started dancing in that place .
Seeing that many Rakshasas have died,
With very great anger Naranthaka came near.

KUnthavum yenthi kuthirappuram yeri ,
Anthakane pole vegal aduthappol,
Angadhan mushtikal kondavan thannudal,
Bangam varuthi Yamapurathakkinaan.
DEvanthakanum parigavumai vannu,
Devendra puthra thanayanodethithu ,
Varanam yeri Mahodhara veeranum ,
Therileri thrisirassum ananjithu,
Moovarodum porutheedinaan angadhan,
DEvadhikalum pugazhthinar anneram.

Riding on a horse and armed with a spear ,
When he speedily came near like the God of death ,
Angadha hit him with his fist , wounded and killed him.
Devanthaka armed with an iron pestle ,
Neared the grandson of Devendra and so did,
The valorous Mahodhara riding on an elephant ,

And Trisiras riding on a chariot ,
And Angadha fought with all the three ,
And the devas praised Angadha at that time.

Kandu nilkkum Vayu puthranum Nelanum,
Mandio vannasu thunachar athu neram,
Maruthi konnithu DEvanthakaneyum,
Veeranaam Nelan Mahodharan thanneyum,
Sooranakum trisirassin thalakale ,
Maruthi vetti kalanju koneedinaan,
Vannu porutham Maha parswan anneram,
Konnu kalanjaan vrushabhan maha balan ,
Mathnum unmathanum marichar kapi ,
Sathamanmarodu yethirthu athi sathwaram.

Hanuman and Neela who were seeing this ,
Ran and came and helped him at that time .
Hanuman killed Devanthaka ,
The valorous Neela killed Mahodhara,
And Hanuman beheaded all the,
Heads of Trisiras and killed him.
Maha parswa came at that time to fight ,
And the powerful Vrushabha killed him,
Matha and Unmatha also died,
Fighting with these monkey chiefs.

Viswaika veeran Athikayan anneram,

Aswangaal aayiram pootiya therathil,
SAsthrastha jalam nirachu villum darichu,
ASthrajanan athyartha mudhatha chithanai,
Yudhathinnai cheru jnan oliyum ittu,
Nakthanjara sreshta puthran aduthappol,
Nilkaruthanju bhayappettu vanara rokke ,
Val pongichu mandi thudanginnar .

The universal hero Athikaya at that time,
Riding on a chariot drawn by one thousand horses,
Which was full of weapons , and wearing a bow,
With expertise in arrows and with great pride ,
Made a small twang signaling readiness for war ,
And when the son of king of Rakshasas came near ,
Unable to stand because of fear all the monkeys,
Lifted their tails and started running.

SAmarthyam yere ulloru athikayane ,
Soumithri chennu cheruthan athu neram,
Lakshmana banangal chennadukkum vidhou,
THalkshanena prathyanmukhangalai veenu pom,
Chintha muzhuthu yethum aavathallanju yethavum,
Andhanai Soumithri nilkunnathu neram,
Marutha devanum manushanai vanna ,
SAranaam Soumithriyodu cholledinaan.

Lakshmana went and fought with,

Athikaya who was greatly clever .

When all the arrows of Lakshmana reached there ,

They turned back and fell down ,

Becoming thoughtful and not knowing what to do,

When Lakshmana was standing like a blind man,

The wind God took the form of a man,

And told the great Lakshmana as follows.

“Pandu virinchan koduthoru kanchukam,

Undathu kondu ivannu yelkillu ayudham.

Dharmathe rakshichu kolluvaan innu ini ,

Brahmasthanam yeythu ivan thanne vadhikka nee.

Pinne ninnal vadhikka pedum Indra jithu ,

Unnathanaaya dasasanan thanneyum,

Konnu palikkum Jagathrayam Raghavan,

Yennu paranju maranju sameeranan.

Long ago Lord Brahma has given him a chain mail shirt,

And because of that no weapon will strike him,

To protect Dharma today , you ,

Send a Brahmasthanam and kill him .

Later you would kill Indrajith ,

And that great Ravana would be ,

Killed by Rama and he would protect the world,

Saying this that wind god disappeared.

Lakshmananum nija poorvajan than padam,

Ulkambil naanai urappichu vandhichu ,

Pushkara sambhava banam prayogichu,
Thal kshane kandam murichan , athu neram,
BHoomou pathichor athikaya masthakam ,
AAmodhamodu yeduthu kapikulam.
Ramanthike vechu kai thozhutheedinaar,
AAmayam poondu seshicha raksho ganam,
Ravananodu ariyichar avasthakal,
Haa, Vidhi yennalari Dasakandanum.

Lakshmana then fixed the name his brother in his mind,
And sent the Brahmastra and that immediately ,
Cut off Athikaya's neck and his head,
Fell on the ground at that time ,
And with great joy all the monkeys took it,
And placed it before Rama and saluted him,
Fear stuck the remaining Rakshasas ,
Went and told the facts to Ravana,who cried,
Oh , this is fate , shouted he.

[6.19 Indrajithinde Vijayam](#)

Victory of Indrajit

Makkalum , thambimarum marumakkalum,
Ulkarthethu yerum pada nayakanmarum,
Manthrikalum maricheedinaar uthavar ,
Yenthini nallathu Sankara , DEivame ,
Itham vilapicha nerathu chennu,

Indrajithum namakaricheedinaan Thathane.

Sons , younger brothers , nephews,

Very bold army commanders,

Ministers , all of them who were

Dear to me have died, Oh Shiva, Oh God,

Why should now good things happen?

When he was wailing like this ,

Indrajit went and saluted his father.

Khedam undakaruthu yethume manase ,

THathannu jnan iha jeevichirikkave ,

SAthrukkale kola cheythu varunnathu undu,

Athalum theerthu ingu irunnu arulename ,

Swasthanai Vazhuga chithayum kai vittu,

Yudhe jayippan anugrahikkenname ,”

Yennathu kettu thanayaneyum punarunu ,

Yenne Sukhame jayichu variga nee ,

Vambanaam puthranum kumbittu thathane ,

Than padayodun nadannu thudanginaan.

You should not have any sorrow in your mind,

AS long as I am alive ,

I would kill all the enemies and come ,

And so please relax here without any worries

And also bless me to win the war.”

Hearing that Ravana hugged his son,

Please go and return with victory.

The great son again saluted his father ,

And along with his army started marching.

Shambhu prasadam varuthuvanai chennu ,

Jambhari jithum nikumbheela pukkithu ,

SAmbara jalavum sambadhya sadaram,

SAmbhavya Homam aarambichathu anneram,

Raktha malyambara gandhanulepana ,

YUkthanai thathra gurupadesanwitham,

Bhakthi poondu jwalippicha agni devane ,

SAkthi thanikku vardhichu varuvanai ,

Nakthancharapa puthranumethrayum,

Vyaktha varna swara manthra puraskrutham,

Karthvyamayulla karmam kazhichadha ,

Chithra bhanu prasadatahaal athi drutham,

SAshtrasthrachapa radhathikalodum,

Anthardhana vidhyayum labdhwaa nirakulam,

Homa samapthi varuthi purapettu ,

Ramadhikalodu porinai aasaran.

With an intention of pleasing Lord Shiva,

Indrajit entered the place called Nikumbila,

After collecting the materials for fire sacrifice ,

He started the offering in fire at that time,

Wearing a red flower colour cloth garland and

Also applying sandal paste in his body,

With devotion he raised the fire ,
With an intention of increasing his power.
That son of the king of Rakshasas,
Chanting clear chants with correct colour and intonation,
And after completing the proper Karmas ,
Speedily by the grace of fire god,
He got weapons arrows , bows and chariots,
And also getting the technique of disappearing,
Without any worry completed the fire offering ,
And started for a war with Rama and others.

POrkkalam pukkoru neram kapikalum,
Rakshasare cheruthu aarthu thadutheedinaar.
Megha jalam varshikkunnathu pole ,
Megha nadhan kana thoogi thudanginaan,
Pashana parvartha vrukshadhikal kondu,
Bheeshanmaaraya vanara veerarum,
Darunamai praharichu thudanginaar.
Varana vaji padadhiradhikalum,
Anthakan than puriyil chennu pukku avarku ,
Antham varunnathu kandoru ravani,
Santhapamodu anthardhanavum cheythu ,
SAnthatham thooginaan brahmasthra sanchayam.

When he entered the battle field , the monkeys ,
Fighting with Rakshasas and were shouting and stoping them,
Megha Nadha started sending the arrows,

Like a torrential rain at all of them,
With stone , trees and mountains,
Those very terrible monkeys ,
Started very badly beating him.
The elephant , horses, marching as well the chariot soldiers,
Were sent to the place of God of death,
And seeing that their ends were nearing that son of Ravana,
With sorrow disappeared from there ,
And went on sending the collection of Brahmastra at them.

Vrukshangal venthu murinju veezhum vannaam,
Vruksha pravaranmar veenu thudanginaar ,
Vambaraam markatanmarude meyyil ,
Vannambathum noorum irunoorum anjoorum,
Ambugal kondu pilarnnu theru there ,
Kambam kalarnnu mohichu veeneedinaar.

The trees started burning and falling down,
And monkeys also started falling ,
And on the bodies of the great monkeys,
Fifty, hundred , two hundred and five hundred
Arrows fell splitting their bodies again and again,
With shivering and fear they fainted and started falling.

Ambathu banam vivadanethu,
Purar ombathu maindannu, anju gajan melum,
THonnuru banam nalanum tharachitha ,

Avvannam yethu Gandha madann meyyilum,
EErombathu yethithu Neelannum Mupathum,
Eranju banangal Jambhavan meyyilum,
AAru panasannum yezhu vinathannu ,
EEeraru Sushenanum yettu kumudhannum,
AAranju banam vrushabannum , Kesarikku,
AAru, , oru ombathum koode vannethithu .
Pathu SAthabalikku, ombathu Dhoomrannum,
Pathum orettum pramadhikkum yethithu ,
Pathum punar irupthi anjum yethithu,
SAkthiyerun Vega darsikku athu pole ,
Nalpathu kondu dhadhi mukhan meyyilum,
Nalpathi randu Gavakshanum yethithu ,
Moonum oru nalum yethu Sumukhannum,
Durmukhannu yethithu irupathi nalambu ,
Sammanai oru arupathi anju tharannum,
Jyothirmukhannu arupathethu , punar,
AAthangamode ambathu agni vadanannum,
Angadhan mel yezhpathi anju kondithu ,
Thunganaam Sugreevanethu sara satham.

Vividha got shot by fifty arrows,
Nine on Mainda , five on Gaja,
Ninty arrows hit Nala,
And same number on Gandhamadhana,
Eighteen arrows struck Neela , forty arrows,
Hit the body of Jambhavan,

Six hit Panasa, seven on Vinatha ,
Twelve on Sushena , eight on Kumuda,
Thirty on Vrushabha , fifty six on Kesari,
Ten on SAthabali , nine on Dhoomra ,
Eighteen on Pramadhi , thirty five strong ,
Arrows on Vega darsi , Forty on Dadhimukha,
Forty two on Gavaksha , three on gavaya,
Five on Sarabha , seven on Sumukha,
Twenty four arrows hit Durmukha ,
As a gift sixty five on Thara,
Sixty arrows hit Jyothirmukha ,
And with sorrow another fifty on Agnivadana ,
Seventy five on Angadha and hundred arrows on Sugreeva.

Itham kapikula nayakanmaar .
Arupathezhu kodium veenithu bhoothale
Markatanmaar irupathi onnu vellavum,,
Arka thanayanu veenoranatharam,
AAvathilla yethum ithinnu namukkennu,
Deva devanmarum anyonyam anneram,
Vyakulam poondu paranju nilkke ,
Rusha Raghavanmareyum yeithu veezhtheedinaan,
Megha nadhan maha veerya Vruthra dharan,
Soka vishannamai nischalamayithu ,
Lokavum , Kauna padheesa jayathinnu
Aalakhandalariyum Sankha nadham cheythu ,
Vegena Lankayil pukku iruneedinaan,

Lekha samoohavum mazhki gathsayaa.

Like this the sixty seven crores of,
Monkey chiefs fell dead on earth,
And so did twenty seven vellam* of monkeys.,
After Sugreeva the son of Sun God fell,
When The devas told among themselves ,
Now nothing more can be done
And were standing greatly worried,
With vengeance Megha Nada, the great warrior
Sent an arrow and made Rama fall down,
And the world was drowned in sorrow and became immobile ,
And for the victory of the Lord of Rakshasas,
The enemy of Indra blew his conch,
And went inside city of Lanka and stayed there,
And the deva society were drowned in great sorrow.

· A huge number

[6.20 Oushadha Harana Yathra](#)

The journey to bring medicine.

Kaikasi nandanana aaya Vibheeshanan,
BHagwathothaman , BHktha parayanan,
Pokkuvan melil aapathu jnan yennorthu ,
Porkalam kai vittu vangi ninnedinan,
Kolliyum minni kidakkunnathil pranan,
Ullavar aararu ariyenam yennu orthu ,

Nokki nokki sancharichu thudanginaan,
AAkka merum Vayu putthranum anneram,
AArini yullathu oru sahayahinennu,
AAraika venam yennu orthavanum thadhaa,
Sakha mrugangal kidakkunnavarkalil ,
Chakathaavar athil aarennu nokkuvaan ,
Ekakiyai nadakkunna neram thathra ,
Raghava Bhakthan Vibheeshanane kandu.

Vibheeshana the son of Kaikasi ,
The very wise man and a great devotee,
Thinking that he would avoid danger in future ,
Stayed away from the battle field.
With a light of a burning stick ,
He was searching for those who were alive,
Among those who were lying there ,
And travelled to various parts.
At that time the very powerful Hanuman,
Thinking that he has to search and find out,
Who is available to help him,
Was searching for the live persons ,
Among the monkeys who were lying there ,
Was walking alone and then ,
He Saw Vibheeshana the devotee of Rama.

Thammil anyonyam arinju dukham poondu,
Nirmalanmar nadanedinaar pinneyum,

Padhoja sambhava nandanam Jambhavan,
Thathan anugraham kondu moham theernu,
Kannu mizhippan aruthanju irikkumbol,
Chennu Vibheeshanan chodichadaraal,
“Ninnude jeevan undo kapi pungava ,
Nannyithengil nee yenne arinjitho?

Recognizing each other and becoming sad ,
Those pure people walked further.
Jambhavan the son of he who was born out of a lotus ,
Due to the blessing of his father , waked up from the swoon.
And when he was not able to open his eyes,
Vibheeshana approached him and asked ,
“Oh monkey , are you alive , if so,
Are you able to recognize me?”

“Kannu mizhichu koodaa , rudiram kondu,
Ninde vakku kettu ullil Vibrahthi may ,
Rakshasa rajan Vibheeshanan yennathu ,
SAkshaal paramartham yennodu chooluga,”
“Sathyam Vibheeshanan aayathu jnanedo ,
Sathyamathe”, punar yennathu kettavan,
Chodhichithasaradheeswaran Thannodu,
“Bodham undallo bhavanetham aagayaal,
Megha Nadhasthrangal yethu marichoru,
SAkha mrugangalil nammude Maruthi ,
Jeevanode punar yenganum undengil,

AAvathellam thirayenam miniyadaa.”

“I am not able to open my eyes due to blood ,
Hearing your voice I have a feeling,
That you are Vibheeshana, the king of Rakshasas,
Please tell me the real truth.”

“True , I am Vibheeshana , myself ,
That is the truth”, Hearing that he again told,
“You are having consciousness,
It is necessary to do a great search,
To find out if our Hanuman is alive ,
Among all the monkeys , who have died,
Hit by the arrows of Meghanadha,”

Chodhichasu Vibheeshanan “Yenthedo,
Vathathmajanil Vathsalyam undayathum,
Rama , Soumithri Sugreeva Angadhadhikal,
Avar yevarilum viseshichu nee,
Chodhichathenthu SAmeerana puthrane ,
Modhichathenthu avane kurichethavum?”

Then Vibheeshana asked , Why ,
This special affection to the son of wind God,
Especially when Rama, Lakshmana, Sugreeva and Angadha,
Are there ? Why did you ask about Hanuman?
Why are you worried about him more?”

“Yengilo kelkka nee , Maruthiyundengil,
SAngadamilla matharkkum yennarinjalum,
Marutha puthran marichathu yennakil ,
Matharum illokke marichathinnu okkume ,”
Sara sambhava puthra vakhyam kettu ,
Maruthiyum bahumanichu sadaram ,
“Jnan ithallo marichela” yennavan Kalkkal ,
AAmodhamul kkondu veenu vananginaan.

“Then please hear, If Hanuman is there ,
There is no sorrow for anyone else , please know,
If the son of wind God has died,
Then no one is there and all are equal to dead.”
Hearing these words of son of Brahma,
Hanuman respected him well,
“I am here . I am not dead” saying this,
With joy he fell at the feet of Jambhavan.

Gadamai aslesham cheythu Jambhavan,
Koode thalayil mugarnnu cholledinaan,
“Meghanadasthrangal yethu marichoru ,
SAkha mrugangaleyum pinne nammude ,
Raghavanmareyum jeevichu iruthuvan ,
AAkunnavar aarumilla nee yenniye ,
Poka venam nee Hlmavaneyum kadannu ,
Akalum mathu Kailasa sailatholam,
Kailasa sannidhiyingal vrushabhadri ,

Melundu Divya oushadangal yennu ariga,”

Jambhavan hugged Hanuman tighly ,
Smelled his head and then told,
“There is nobody except you who can
Bring back to life all the monkeys,
As well as both the Raghavas,
You have to go even beyond Himalayas,
More distance till the Kailasa mountain,
Before Kailasa on the Vrushabhadri mountain,
Please know that the divine medicines exist.”

Nalundu Divya oushadangal avathinu,
Nalinum namangalum kettu kolga,
Mumbil Visalyakarani yennu onnedo,
Pimbu santhanakarani , moonamathum ,
Nalla Suvarna karani , nalamathun ,
Cholluvan jnan , Mrutha sanjeevini SAKhe ,
RAndu srungangal uyarnnu kaanam,
Ava randinum madhye marunnukal nilppathum.

There are four divine medicines , Please hear ,
The name of all the four of those,
First is the Visalyakarani , second ,
Is the Santhanakarani , third one ,
Is the Suvarna Karani and the fourth .
I will tell my friend, is the Mrutha Sanjeevani ,

You will find two peaks standing out,
And these medicines are standing in between them.”

Adhithyanolam prabhayundu nalinum ,
Veda swaroopangal yennum ariga nee ,
Varannidhiyum vanangal sailangalum,
Charu nadhikalum rajyangalum kadannu ,
AAral vaiga marunnukalum kondu,
Maruthanandana , poka nee Vaikathe .”
Itham Vidhi suthan vakkukal kettavan,
Bhakthya thozhuthu mahendram yerinan.

All these medicines have the shine of the sun,
Understand that they are a form of Vedas,
Crossing the sea , forests , mountains,
Pretty rivers , countries,
Come near here along with the medicine,
Oh son of wind God , without any delay.”
Hearing these words of the son of Brahma,
Saluting with devotion, Hanuman climbed the Mahendra mountain.

Meruvinolam valarnnu chamanjavan ,
Varanidhiyum kula parvathangalum,
Lankayum Raksharum viraykkum vannam,
SAnkha rahitham karuthodu alarinaan
Vayu vegena kuthichu uyarnnu ambare ,
POyavan Neehara sailavum pinnittu,

Vairincha mandavum Sankara sailavum,
Nere dara nadiyum alakapuram ,
Meru giriyum Rishabadriyum kandu,
Maruthi vismayapettu nokkedinaan.

Hanuman grew as tall as Meru mountain,
Crossed the sea , many great mountains,
And without any doubt shouted in such a way,
That Lanka as well as the Rakshasas there ,
Started shivering , and with a speed of wind,
He jumped and went up the sky ,
And he who went crossed Himalayas,
Crossed place of Brahma ,mountain of Shiva,
Crossed the Dara river , Alakapuri the place of Kubhera,
And saw The Meru mountain as well as Rishabhadri ,
And he saw them with great wonder.

[6.21 Kala nemiyude Purappadu](#)

The departure of Kala Nemi

Marutha nandanam oushadathinnu angu ,
Marutha vegena poyatharinjoru ,
Chara varanmaar nisachara dheesanodu,
AARum ariyathe chennu cholledinaar ,
Chara vakhyam kettu rathrinchardhipan,
Param vicharam kalarnnu maruvinaan,
Chinthavasanaai Muhrutham irunna alavu ,

Anthar gruhathil ninnu purapettu,
Rathriyil aarum sahayavum koodathe,
Rathrincharadhipan Kalanemi gruham,
Prapichu alavu , athgi vismayam poondavan,
AApoorna modham thozhuthu santhraasthanai,
Arghyadhikal kondu poojichu Chodhichaan,
“Arkodayam varum mumble laghu tharam ,
Ingu yezhunelluvaan yenthoru karanam,
Ingane mathulla agambadi koodathe?

The great Spies of Ravana when they,
Came to know that Hanuman has gone ,
For the medicines , without any one knowing,
Went and told about it to the king of Rakshasas.
Hearing the words of the spies , Ravana ,
For some time thought about it ,
And after some time being thoughtful,
Started from his inner house at night,
Without any one accompanying him,
Reached the house of Kalanemi(His uncle),
And seeing him Kalanemi was greatly surprised,
With great joy and fear saluted him,
Hospitably treated him and asked,
“What is the reason for coming here ,
Before sun rise and that too,
Without any one accompanying you ?

Dukha nipeedinakiya Ravanam,
Kalanemi thannodu cholledinaan,
“Yikkala vaibhavam yenthu chollavathum,
Okke ninnodu cholvanathra vannathum ,
Shakthimanakiya Lakshmanan yennude ,
Shakthi yethu aassu veenidinaan bhoothale.
Pinne virinchasthram yeythu mamathmajan,
Mannavan mareyum Vanaranmareyum,
Konnu rananganam thannil veezhthidinaan ,
Venni parayum adipichathu athmajan.”

Ravana who was affected by sorrow addressing Kalanemi told,

“What shall I tell about present times?

I came to tell everything to you.

Due to being hit by my Shakthi ,

The powerful Lakshmana fell on the floor,

And later my son using the Brahmasthra ,

Killed all the monkeys as well as the kings,

And left them to die in the battlefield,

He also arranged to play the victory Drum.”

Innu jeevipichu kolluvaan Marutha,

Nandanam oushathinnu poyeedinaan,

Chennu vighnam varuthenam athinnu nee,

Ninnodu upayavum chollam athinnedo,

Thapasana chennu marga madhye pukku ,

Papa vinasanamayulla vakkukal ,

Cholli mohipichu kala vilambanam ,
Valla kanakkinum nee varuthidenam.

To bring them back to life the son ,
Of Wind God has gone for a medicine .
You have to go and create any obstacle for that,
And I will also tell you a trick,
You go in the middle of his way as a sage ,
And tell him about how we can destroy sins ,
And by attracting him like that ,
Somehow create a delay for him.”

THamasa vakkukal ketta nearm Kala nemiyum,
Ravanan thannodu chollinaan,
“Sama vedajna , SARvakjna , Lanqueswara,
SAmamam yennude vakku kelkkenam ,
NInne kurichu marippathnnu kalam,
Yennullil yethum madiyilla nischayam,
Marichane kanakke marippn mana,
Tharil yenikku yethum,illoru chnchslam.”

Hearing these base words , Kalanemi,
Told Ravana as follows,
“Expert in Sama Veda, Know all , king of Lanka,
Please hear my words which are peaceful,
Definitely I do not have any hesitation,
To die for you at this time.

I do not have any doubts ,

About dying like Maricha,,”

Makkalum thambimarum Marumakkalum,

Makkalude nalla makkalum bruthyarum,

Okke marichu , nee jeevichirunnittu ,

Dukham ozhinju yenthoru phalam ullathum?

Yenthu rajyam kondu pinneytoru phalam?

Yenthu phalam thava janakiye kondum”

Hantha jadathmakamakiya deham kondum,

Yenthu phalam , thava chinthichu kankedo?

After the death of your children , brothers, nephews,

Good son of sons , servants by your living,

Except sorrow , what is the use?

Having this country what is the further use?

What is the use by your Sita?

Alas, what is the use with this your ,

Useless body, Please think about it ?

Sitaye Ramannu konda koduthu nee ,

Sodaranai kondu Rajyavum nalguka,

Kananam thannil muni veshavum poondu,

Manasa shudhiyodum koodi nithyavum,

Prathyooshasuthaya , shudha thoye kulichu,

Athyantha bhakthiyode Arkodayam kandu,

Sandhya namaskaravum cheythu seegram,

Yekanthe Sukhasana prapichu thushtanai ,
Sarva vishaya sangangalum kai vittu,
SArvendriyangalum prathyaharichudan ,
Athmaani kandu kandu athmanthmanaa ,
Swathmodhayam kondu sarva lokangalum,
Sthwara jangama jathikalayulla ,
Deva thiryang manushyadhi janthukkalum,
Deha budheendryadhyangalum nithyanaam,
DEhi sal vruthanumadharam yennathum,
AAbrahma sthambha paryanthamai yenthonnu,
Thalpayamul kkondum kandathum kettathum,
Okke prakruthi yennathre cholla pedum,
Sad guru maya yenum paranjeedunnu,”

You go and return Sita to Rama,
And give your kingdom to your brother ,
And become a sage and live in the forest,
And daily with extreme purity of mind ,
Get up very early in the dawn,
And see the sun rise with great devotion,
Then complete the worship of dawn,
Sit comfortably in a lonely place , become contented,
Leave out attachments to everything ,
Bring to control all the five sense organs,
See in your mind the soul of souls,

Yikkanda loka vrukshathinnu yekadhaa,

SArga sthithi vinasangalkku karanam,
Lohitha swetha krishnadhi mayangalam,
DEhangale janippikkunnathum mayaa,
Puthra gunam Kama kroddhadhikal yellam,
Puthrikalum trishna himsadhikaledo,
Thante gunangale kondu mohipicha ,
THande vasathakkum athmavineyaval.

The cause for creation, upkeep and destruction,
Of the tree of the universes,
Is the illusion which also gives rise,
To bodies of copper , white and black colour.
Passion and anger are her sons,
Attachment and cruelty are her daughters,
She would attract the soul , through her properties,
And make it in to hers.

Karthruthwa bhokthuthwa mukhya gunangale ,
Nithyam aathmavakum easwaran thangale ,
AAropanam cheythu thande vasathakki ,
Nere nirantharam kreedichu kollunnu,,
Shudhanam aathma paran yekan avalodu,
Yukthanai vannu purathu kanunnithu,
Thannde athmavinethan marukkunithu,
Anwaham maya guna vimohathinaal .

Dedicating the role of doer and consumer ,

Daily to the soul which is itself God,
And making him, her own she ,
Constantly plays with him,
The pure , divine , single soul,
Is seen externally united with her,
And due to her characteristic,
We tend to forget our own soul.

Bodha swaroopanayoru Guruvinal,
Bodhithan aayaal nivruthendriyanumai ,
Kanunithu athmavine spashtamai Sadaa,
Venunnathellam avannu vannu thadaa,
Drushtwaa prakruthi gunangalodu asasu ver pettu,
Jeevan mukthanai varum dehiyum,
Neeyum yevam sadathmanam vicharichu,
Maya gunangalil ninnu vimukthanai,
Aadhya prukruthi vimukthan athmavithi,
Jnathwaa nirasthaasayaa jitha kamanai,
Dhyana nirathanai vazhukennal varum,
AAnandamethum vikalpam illorkka nee.

If he were taught by a Guru(teacher)
Who himself is the pure form of wisdom,
He would get rid of the attachments by sense organs,
And would be able to see clearly always see the soul,
And he would get all that he wants,
And seeing the natural characteristics,

He would get salvation by being detached with the body,
You also think always of your soul,
Get freedom from the clutches of illusion,
And understand that soul is different from nature ,
And live without desires , winning over passion,
And always live in deep meditation ,
And then remember you will always be joyful.

Dhyanipathinnu samarthan allengilo,
Manase pavane Bhakthi paravase,
Nithyam sagunaanaam devane asrayichu,
Athyantha shudhyaa swabudhyaa nirantharam,
Hrui Padma karnika madhye sUvarna pedothphale,
Rathna gananchithe nirmale ,
Slakshne mruduthare seethaya samsthitham,
Lakshmana sevitham Bana dhaurdharam,
Veerasanastham visala vilochanam,
Aiyravathi thulya peethambara daram,
Hara kireeta keyuradanguliya,
Orurathnanchitha kundala noopura,
Charu kataka katisuthra Kousthubha ,
Sarasa malya vanamalikadaram,
Sri vathsa vakshasam ramam ramavaram,
Sri Vasudevam mukundam Janardhanam,
Sarva hrudhi sthitham sarveswaram param ,
Satva vandhyam saranagatha vathsalam,
Bhakthyaa para brahma yukthanai dhayanikil,

Mukthanai vannu koodum bavaan nirnayam.

Suppose you are not able to meditate ,
Drench the mind with devotion,
Daily depend on the God with a form,
With a greatly pure mind always ,
Keep in the lotus of your mind, on a golden platform,
Which is decorated by gems and which is pure,
Which is polished , soft along with Sita ,
Served by Lakshmana , Rama holding a bow and arrow ,
Sitting like a valorous hero , with broad eyes ,
Wearing an yellow silk resembling lightning,
Wearing garland , crown , armlets, rings,
Gem studded ear studs, anklets ,
Pretty bangles , golden belts , Kousthubha gem,
Wearing Lotus garland and forest garland ,
With Sri vathsa on his chest , The blessing to Lakshmi,
Vasudeva , Mukunda , Janardhana ,
Who is the divine god living in the heart of all,
Who is the divine god of all , who is saluted by truth,
Who likes those who surrender to him,
With great devotion to the divine soul and if you meditate ,
You would get salvation definitely.

Thacharithram kettu kolgayum cholgayum ,
Ucharichum Rama Ramethi santhatham ,
Ingane kalam kazhichu kollunnakil,

Yengine janmangal pinne yudakunnu ,
Janama jahmantharathingal ulloru,
Kalmoshamokke nasichu pom nischayam.

If you spend all your time ,
By reading or hearing his story ,
And always chanting "Rama, Rama",
How can new re births take place,
And definitely the stain in you,
Which has been accumulated,
Would be completely destroyed.

Vairam vedinju athi bhakthi samyukthanai ,
Sri Rama devane thanne bhajikka nee ,
DEvam paripoornamekam sadaa hrudhi ,
BHavitham bhavaroopam purusham param,
Nama roopadhi heenam puranam Shivam,
Ramadevam bhajicheedu nee santhatham.

Ending your enmity , along with devotion,
You please sing about that God Rama ,
He is god who is complete , single ,
And who is always there and keep that divine form
Of that Purusha In your heart
The one who does not have a form or name ,
And who is ancient and peaceful and is the God Rama.

Rakshesendran Kalanemi paranjoru ,
Vakkugal peeyusha thulyangal kelkkayaal,
Kroscha thamarkshanaai valumau thadh galam,
Chedippathinna orumpettu cholledinaan,
“ninne veti kalinjittu ini karyangal,
Pineeyellam vicharichu kollamede”,
Kalanemi kshanadhaacharan ,
Moolamellam vicharichu cholledinaan.

After hearing the nectar like words,
That were spoken by Kalanemi,
The king of Rakshasas became red eyed with anger,
And took his sword to cut Kalanemi’s neck and told,
“Now all other things are only after ,
Cutting you, the rest can be thought of later”,
And then the Rakshasa Kalanemi,
Thought of all the fundamentals and told.

“Raksasa Raja , Dushtathman , Mathi , mathi,
Rookshathaa bhavam ithu kondu kim phalam?
Ninnude sasanam jnan anustippan,
Athu yennde sadgathikku yennu darikka nee
Sathya swaroopathe vanchippathinnu jnan,
Adhya samudhjukthana aayen madiyathe.”

“Ok Rakshasa king, Oh bad soul , this is sufficient,
What is the benefit of this angry form of yours?

I would obey your orders,
Please understand it is for my good,
Without any hesitation , I am prepared ,
To deceive the person of the form of truth.”

Yennu paranju himadri parswe brusam,
Chennirunna muni veshamai thalkshane ,
Kanayithasramam Maya virachitham,
Nana muni nija sevitha mayatham.
Sishya jana paricharaka samyutham,
Rushyasramam kandu vayu thanayanum,
Chinthichu ninnan, “inivide oru asramam,
Yenthu moolam? Pandu kandittumilla jnan.
Marga vibramsam varigayo?kevalam,
Orkkenam yen mano vibhrama, allallee?
Nana prakaravum thapasane kandu,
Paneeya panavum cheythu , daham theerthu,
Kanaam Maha oshadham nikkum athynnatham,
DRonachalam Raghu pungavan anugrahaal.”

After saying this , very near the Himalaya mountains,
He went and sat in the garb of a sage,
A hermitage was seen there due to illusion,
Where he was being served by many sages ,
As well as disciples , people and servants,
Seeing the hermitage of saint there , the son of wind god,
Stood there thoughtfully , “What is the basis ,

Of this hermitage here? I have not seen this earlier,
Has a some blockade come in my way,
I think this is only an imagination of my mind?
I will some how see the saint quench my thirst,
By some drinks . and I will see the great medicine ,
Which is on the very high mountain called,
Dronachalam by the blessing of the great Rama.”

Itham niroopichoru yojanayatham,
Vishtharamanda Mayasrama asramam,
Rambha vana sa kharjoora keram adhri,
SAmpoornam athyucha thoya vappeyutham,
Kalanemi thriyam macharanum thathra ,
SAlayil rithwik sadasyadhikalodum ,
Indra yagam drudamaam ammaru anushtichu ,
Chandra dhooda prasadam varutheeduvaan,
Bhakthyya shiva poojayum cheythu vazhunna ,
Nakthancharendranam thapasa sreshtane,
Veenu namaskaravum cheythudan jagal,
Prana thanayumum ingane chollinaan.

After deciding like this he entered without any difficulty ,
One yojana long very big hermitage of illusion,
Which had a forest of Plantain, jack fruit. Dates,
Coconut and mango which was complete ,
With a lake of plenty of fresh water ,
And there the Rakshasa Kalanemi .

Was performing the Indra yaga, as the chief performer,
For getting the blessings of Lord Shiva,
And seeing him living there doing the worship of Shiva with devotion,
Hanuman saluted that sage who was a chief Rakshasa,
And that son of wind God told him like this.

“Rama dhoothoham Hanuman ithi mama,
Namam , pavanjan anjana nandanam,
Ramakaryarthamai ksheeramburasikku ,
SAmudham innu pokunnu thaponidhe ,
DEha rakshartham ividekku vannithu,
DAham poranju thanner kudicheeduvaan,
Engu jalasthalam yennu arul cheyyanam,
Yengume parkarathu yennu yen manogatham.

“I am the emissary of Rama , my name ,
Is Hanuman , I am son of wind God and Anjana ,
I am going to the ocean of milk , for the work,
Of Rama with joy, oh great sage ,
I came here to protect my body,
I am terribly thirsty and I want ,
Some water to drink , please tell me ,
Where is it available as I do not,
Want to wait at any place.”

Maruthi chonnsathu kettu Nisacharan,
Karunya bhavam nadichu cholldinaan,

“Mamakamaya kamandalu sthalam , jala,
Mamayam , theeruvolam kudicheeduga ,
Pakwa phalangalum bhaksichanantharam,
Dukham kalanju kuranju onnu uranguka,
Yethum paribramikeenda bhavan ini ,
Bhoothavum bhavyavum melil bhavippathum,
Divya dasa kandu arinjeerikkunnithu ,
Suvyakthamaathu kondu cholleduvan.
Vanaranmarum Sumithra thanayanum ,
Manava veera nireekshithar aakayaal,
Mohavum thernnu yezhunethithellavarum,
AAhavaithinnu orumichu ninneedinaar.”

That Rakshasa hearing what Hanuman told ,
In a tone which was mixed with great mercy,
“Please drink as much water you want from my water pot ,
And after eating sweet ripe fruits,
Throw away your sorrow and sleep for some time,
And do not have any worries from now on,
I would be able to see by my divine sight ,
Your past present and also the future,,
And since it is very clear I will tell you ,
Since the monkeys and Lakshmana are ,
Under the supervision of the great human hero,
They have all awoken from the trance ,
And are standing together for sacrifice .

Tham aakarnya chonnan kapi pungavan,
“Yethrayum karunya saliyallo bhavan,
Param peruthu may daham athu kondu,
Poraa kamandalu samsthithamam jalam.”

Hearing that , the great monkey told,
‘You appear to be most merciful one,
My thirst is of very great intensity,
And so the water in your water pot is ,
Not sufficient for my need.”

Vayu thanayan evam chonna nerathu,
Maya virachithanaya vatuvine,
THoyakaram chennu katti kodukkennau,
Bhooyo mudhaa Kalanemiyum chollinaan,
“ nethra nimeelanam cheythu paneeyavum,
Peethwaa mamanthikam prapikka sathwaram,
Yennal ninakku oushadham kandu kittuvaan ,
Innu nalloru mathraopadesam cheyvan.”

When the son of wind God told this ,
He sent a Brahmin boy made created by illusion,
And told him to show the lake of water ,
And then Kalanemi told Hanuman,
“Close your eyes and drink the water ,
And then reach me back quickly ,
And then I would teach you a chant,

Which would make it easy for finding out the divine medicine.”

Yennathu kettu viswasena Maruthi,
Chennan ayacha vaduvinodum mudhaa,
Kannumadachu vapeethatam prapichu,
Thanner kudippan thudangum dasanthare ,
Vannu bhanangariyaya makariyum,
Unaanathnaaya maha kapi veerane ,
Thinnu kalavan orumbetta nerathu,
Kannu mizhichu kapeendranum nokkinaan.

Hearing that with belief , Hanuman,
Went along with the Brahmin boy who was sent,
Closing his eyes, and when he reached the bank of the lake,
And when he was about to drink the water,
One very big she crocodile came ,
And when it was trying to swallow the big monkey,
The great monkey opened his eyes and saw.

Vakthram pilarnnu kandoru makariye ,
Hasthangal kondu pilarnnan kapi varan,
DEhavum upekshichu melppottu poyithu ,
DEhavum minnal pole thad athyadbutham,
Divya Vimana desa kandithanneram,
Divya roopathodu nari maniyeyum,
Chethoharangiyam Apsara sthree mani,
Vathathmajanodu chonnal athu neram.

Seeing that she crocodile with an open mouth,
That monkey with his hands spilt her holding to her mouth,
And she went up leaving her body,
And that body also appeared like lightning, wonder of wonders,
And he saw her in a sacred aero plane ,
As a lady with divine form,
And as an Apsara maiden who was extremely pretty,,
And she told the son of wind God at that time.

“Ninnude karunyam undagayal yenikku,
Innu vannu sapa moksham kapi vara ,
Munnum oru apasra sthree jnan , oru muni,
THannude SApena rakshasiyayathum,
Dhanyamalithi may namam mahamathe ,
Manyanaam nee iniyonnu dharikkenam,
Athra punyasrame nee kanda thapasan,
Nakthancharan Kali nemi Mahakhalan.”

Due to your having mercy , Today ,
I got freedom from my curse , Oh monkey chief,
I was an Apasara maiden earlier and due to,
The curse of a sage I became a Rakshasi,
My name is Dhanyamala , Oh great one,
Gentle person , you have to understand one thing more,
The sage that that you saw in the holy hermitage ,
Is a Rakshasa called Kalanemi who is a bad one.

Ravana prerithanai, vannirunnavan,
Thava marga vghnam varutheeduvaan,
Thapasa vesham datrichirikunnithu,
THapasa deva bhoodevadhi himsakan,
Dushtane vegam vadhichu kalanju ini,
Pushtamodham Drona parvatham prapichu,
Divya oushadangalum kondangu chennu ini,
Krvyadha vamsam asesham odukkuga,
Jnan ini brahma lokathinnu pokunnu,
Vanara veera , kusalam bhavikka they.

He has come here as per the wishes of Ravana,
To create roadblocks on your way,
That one who troubles sages , devas and Brahmins,
Has put on the garb of a sage .
Speedily kill that one throw him away,
Reach the drona mountain with great joy,
And take away the divine medicines,
And completely destroy the Rakshasa clan,
I am now going to the land of Brahma,
Oh monkey warrior good luck and health to you.

Poyaal eevannam paranjaval, Maruthi,
Mayaviyaam Kalanemi thannathike ,
Chennan avanodu chonnan asuranum,
“Vanneduvaan ithra vaikiyathenthedo?

Kalam ini kalayathe variga nee ,
Moola manthropadesam cheyvan aasu jnan,
Dakshinayum abhivadyavum cheyga ,
Dakshanai vannu koodum bhavan nirnayam,”
Thalkshane mushtiyum badhaa drudatharam,
Raksha pravaroathamange kapivaran,
Onnu adichan athu kondu avanum thadhaa ,
Chennu pukkedinaan dharmarajalayam.

After she went away , Hanuman,
Went to Kalanemi the magician,
And that Rakshasa told him,
“Why this delay in coming back?
Do not waste more time and come to me,
I would now teach you the root chant,
And then you salute me and give my fees,
And then you would become an expert.”
Immediately that monkey chief moved his ,
Strong fist speedily towards the head of Rakshasa chief,
And beat him once with that, and he ,
Went and reached the place of God of death.

[6.22 Divya oushadha phalam](#)

Effect of divine medicine.

Ksheernavatheyum Dronachalathayum ,
Maruthi kandu vanangum vidhow ,

Oushadhaa vasam vrushabhadriyum kandithu,
Oushadam onnume kandathum illallo ,
Kananju kopichu parvathathe parichu,
Yenanga bimbam kanakke pidichavan,
Kondu vannu anbodu Raghavan mumbil vechu,
Indal theertheedinaan van padaykku anneram.

After saluting the ocean of milk and the Drona mountain,
Hanuman also saluted Vrushabadri , the home of medicines,
But he could not see any medicine there,
Becoming angry because he was not able to see,
He uprooted the mountain, holding it like the moon,
With love he placed it before Rama,
And put an end to the problem of the army.

Kondal ner varnanum preethi poondan,
Nelakandanum anandamai vannithethavum,
Oushadathin kathu thattiya nerathu,
Dosham akannu yezhunithathu yellavarum,
'Munnam irunna vannam thanne yakkanam ,
Innu thanne sailam illoru samsayam ,
Allaikil yengine rathrinchara balam ,
Kollunnu'lthu yennu arul cheythor anantharam,
Kunnum yeduthu uyarthinaan kapi pungavan,
Vannan ara nimisham kondu pinneyum,
Yudhe maricha nisacharanmar udal ,
Nakthancharendra niyogena Rakshasar ,

Varanidhiyil ittedinar yennathu ,
Karanam jeevichathilla Raksha ganam.

Sri Rama became very happy ,
And Lord Shiva was also happy Because of that,
And when the wind of the medicine touched them,
Every one got up because the ill was lifted off,
“ Without any doubt This mountain has to be ,
Placed wherever it was otherwise ,
How can we kill the Rakshasas.”
As soon as it was told by him,
Hanuman took the mountain and rose up,
And within half a minute he came back.
Because as per the orders of the Rakshasa king ,
The corpses of the dear Rakshasa soldiers,
Were daily put in the sea, none of them came alive.

[6.23 Megha nadha Vadham](#)

The killing of Megha Nadha.

RAghavanmarum maha kapi veerarum,
Sokam akannu thelinju vaazhumn vidhou,
Markata nayakamrodu chollinaan,
Arka thanayum Angadhanum thadaa,
“Nilkaruthu aarum purathini vanarar,
Okke , kadakka murika mathilugal,
Vayakka gruhangalil okke kolliyum,

Vruskshangal okke murikka theru there,
Koopu thadangaal thoorkka, kidangukal,
Gopura varavadhi niratheeduga,
Mikkathum okke odungi nisacharar,
Ulkaruthullavar innum undengilo,
Venthuporanjaa purathuprappadam,
Anthakn veetinnu ayaykkam anukshanam.

The Raghavas and the great monkey warriors ,
Left off their sorrow and started becoming normal,
Sugreeva and Angadha told the monkey chiefs,
“No monkey now should be outside the city,
All cross in , break its walls, keep fire in all houses ,
Go on cutting all trees one by one ,
Fill up the wells and lakes, level up ,
The moats and towers and gates ,
Almost all the Rakshasas have been subdued,
And if there are courageous one left among them,
Being baked in fire they will come out ,
Send them immediately to the land of God of death.”

Yennathu kettavar kolliyum kai kondu ,
Chennu theru there vechu thudanginaar,
Prasada gopura harmya gehangalum,
Kassessa kanchana rooppya thmarangalum ,
Ayudha salakal abharangalumaya ,
Aayathangalum majjana salayum,

Varana vrundavum vaji samoohavum ,
THerugalum venthu venthu veenidunnu .

Hearing that , along with burning wooden sticks ,
They entered and started setting fire to one by one ,
The homes towers , mansions , simple dwellings,
And Black lead , gold , silver and copper,
Armories , ornaments , places where fire sacrifice is conducted ,
Bath rooms , groups of elephants and horses,
Chariots started burning and becoming ash.

Rathinchara sthrikal venthu alari paanjum,
AArthi muzhuthu theru there chakayum,
Marthanda gothrajanakiya Raghavan,
Koorthu moorchayulla sarangal pozhikkayum,
Gothrarijithum jayichathm yethrayum,
Partholam adbuthamennu parakayum,
Rathrincharanmaar nilavili ghoshavum,
Rathinchara Sthreegal kezhuuna ghoshavum,
Manavendran dhanurjyaa nadha ghoshavum ,
AAnakal venthu alareedinna ghoshavum,
Vanaranmaar ninnu alarunna ghoshavum,
Dheenatha poonda thuragangal nadhavum,
SAnthatham thingi muzhungi chamanjithu ,
Chintha muzhuthu dasananan veeranum,
Kumbhakarnathmajanmaaril mumbulloru,
Kumbhanadasu nee pogennu chollinaan.

The Rakshasa ladies being burnt and started running,
And with increasing pain died one after other,
And Sri Rama belonging to the clan of the sun god,
Rained sharp and pointed arrows at them,
And told that the victory of the enemy of Indra ,
Was really surprising and unexpected ,
And the sound of the shouting of the Rakshasas,
The sound of the cry of the Rakshasa ladies,
The sound of the twanging of the bow of the king among men,
The sound and shouting of elephants that were being burnt,
The sound of the monkeys standing and shouting ,
And the sound of the very pitiable horses ,
Went on filling and echoing the surroundings,
And being greatly worried the valorous ten headed one ,
Immediately told Kumbha , the elder of the sons,
Of Kumbakarna to go to the war.

THambiyayulla Nikumbanum anneram,
Mumbil jnan yennu muthirnnu purapettan ,
Kumbhanum thanum prajanganum yethrayum,
Vambulla Yoopakshanum , Sonithakshanum,
Vampadayodum purapettu chennavi,
Imbam kalarnnu aduthar kapi veerarum.

His younger brother Nikumba at that time,
Saying I would be first started immediately,

Kumbha , Prajanga , the great Yoopaksha ,
And SAnithaksha with a great army ,
Also started for the war and with great mirth ,
The monkey warriors also neared them.

Rathriyil aarthu angu aduthu poruthoru,
Rathrincharanmaar theru there chakayum,
Koortha sathrasthrangal kondu kapikalum,
Gathrangal bhedichu dhariyil veezhgayum,
Yethu pidicha madichu midichum ,
Angetham kadichum podichum parasparam,
Chethamn muzhuthu parichum maramaram,
Thothu pokaaygennu cholli yadukkayum,
Vanara Rakshasanmaar poruth aar ,
Abhimanam nadichum thyajichum kalebharam.

Shouting at night and then coming near and fighting ,
The Rakshasas were dying in large numbers ,
And the monkeys were getting their bodies split ,
By the very sharp arrows and weapons and
Were falling on the ground and also ,
BY catching beating hitting biting and powdering ,
And becoming angry were uprooting trees ,
And shouting that by trees we would not be defeated ,
The Rakshasa monkey fighting was going on,
And acting that they were all proud ,
They were sacrificing their body,

Nalanju nazhiga neram poruthappol ,
Kala puri pukkihetha Raksho ganam,
Kambanan vanbodu aduthaan athu neram,
Ambu kondu yethum agannu kapigalum,
Kambam kalarnnu ozhichu aarathu kandu, adha,
Jambari nandana puthranum kopichu,
Kambanan thanne vadichorananantharam,
Pimbe thudarnnu angu aduthan Prajanganum,
Yoopakshanum thadha Sonitha nethranum,
Kopichu aduthar athu neram Angadhan ,
Kounapanmar moovarodum poruthu athi ,
Kshenanai vannithu bali thanayanum.

After about two hours were past,

Several Rakshasas went to the place of God of death.

At that time a Rakshasa called Kambana ,

Came to attack with force and many monkeys,

Died because of the hit of arrows from him.

At that time Angadha(the son of the son of enemy of Jamba) got angry

Seeing that they were destroying without any sense ,

And after he killed Kambana ,

Following him neared three asuras called,

Prajangana ,Yoopaksha and sonitha nethra.,

And Angadha getting angry neared them,

And fighting with those three Rakshasas,

The son of Bali became very tired.

Maindanum aasu vividhanumai thathra ,
Mandetharam vannu aduthar athu neram,
KOnnan Prajangane thareyanum adhaa,
Pinne yavvannam Vividhan Mahabalan,
Konnithu Sonithanethraneyum Adha,
Maindanum Yoopakshane konnu veezthinaan,
Nakthancharanmaravar nalvarum,
Mruthyu puram pravesichor anantharam,
Kumbhan ananju saram pozhicheedinaan,
Vambaraam vanarar okke mandinaar.

Mainda and Vividha at that time,
Came near and joined the fight ,
The son of Thara killed Prajangana,
And similarly the very strong Vividha ,
Killed the Rakshasa called Sonithanethra,
And Mainda killed Yoopaksha,
After those four Rakshasas
Entered the world of death,
Kumbha came near and started showering arrows,
And those powerful monkeys ran away.

Sugreevanum theril ammaru chadi ,
Veenu ugrathayodavan vill kalanjeedinaan,
Mushti yudham cheytha nerathu Kumbhane ,
Pettenu yeduthu yerinjeedinaan abdhiyil,

Varanidhiyum kalakki marichu ,
Aathi ghoranaam kumbhan kareti vannedinaan,
Sooryathmanum athu kandu kopichu,
Sooryamajalayathinnu ayacheedinaan.

Sugreeva then jumped on his chariot ,
Fell there and with fierceness broke his bow,
And when they were doing fist fight ,
Suddenly Sugreeva threw Kumbha in to the ocean,
And after churning the ocean the very fierce Kumbha,
Came out of the ocean climbing,
And seeing that , the son of Sun God became angry,
And sent him to the place of the son of Sun god(Yama-the god of death.)

Sugreevan agrajane konna neram,
Athyugran Nikumbhan parighavum aay udan,
SAMhara Rudrane ppole Ranajire,
Simha nadham cheythu aduthan athu neram,
Sugreevane pinnilittu Vathathmajan,
Agre cheruthaan NIKumbhane thal kshane,
Maruthi maril adichan Nikumbhanum,
Paril nuringi veena thal parighavum,
Uthamangathe parichu yerinjaan athi,
Krudhanayoru Jagal prana puthranum.

When Sugreeva killed his elder brother,
The very powerful NIKumbha along with a iron pestle,

Like Lord Shiva at the time of destruction,
Neared making a sound of a lion,
Hanuman replaced Sugreeva ,
And immediately opposed Nikhumbha from near by,
Nikumbha with the iron pestle beat on the chest of Hanuman,
And that iron pestle broke in to pieces and fell on the floor,
And the son of the life breath of the world,
Becoming very angry took away Nikhumbha's head and threw it.

Pedichu mandinaar seshicha Rakshasar,
KOode thudarnnu aduthar kapi veerarum,
Lankayil pukku udachar avarum,
Lankesanodu ariyichor avasthakaal,
Kumbhadhikal marichoru dantham kettu,
Jambhari vairiyum bheethi poondeedinaan.

The remaining Rakshasas fled out of fear,
And the monkey warriors followed and neared them,
And entering Lanka they started breaking it,
And this news was informed to the king of Lanka,
And hearing about the death of Kumbha and others,
That enemy of Indra became very scared.

Pinne Kharathmajanam Makarakshanodu,
Anyoona kopena chonnan Dasananan,
"Chennu nee Ramadhikale jayichingu ,
Vanneduga" yenna neram Makararakshanum,
THannude sainya sametham purapettu,

SAnnahamodu aduthu Ranangane.

Then addressing Makaraksha the son of Khara ,
With very great anger the ten faced one told,
“You please go and win over Rama and others,
And come back “ and hearing that Makaraksha ,
Along with his army started and ,
With preparation neared the battle field.

Pannaga thulyangalaaya sarangale ,
Vahni keelakaaramai chorinjedinaan,
Ninnu koodanju bhatyapettu vanarar ,
Chennu abhayam tharikennu Ramanthike ,
Ninnu paranjathu kettalave Ramachandranum,
Villum kuzhiye kulachu udan,
Villaligalil mumbhullavan thannodu ,
Nillu yennananju banagal thoogeedinaan.

He showered snake like arrows,
In the form of flames of fire,
And the scared monkeys not able to stand,
Went and requested protection from Lord Rama,
And that Ramachandra as soon as he heard it,
Positioned the bow and twanged it ,
And shouting stop , to the best among archers,
And showered arrows at him.

Onninnu onnuopamai yeythan Makarakshanum,
Bhinnamai sareeram Kamalakshanum,
Anyonya moppam poruthu nilkkunna neram,
Onnu thalarnnu chamanju Kharathmajan.
Appol kodium , kudayum kuthirayum,
Thal pani thannil irunnoru chapavum,
THerum podi peduthan yeythu Raghavan,
SAradhi thanneyum konnan athu neram,
Paril ammaru chadi soolavum kondi ,
Paramadutha makarakshane thadhaa ,
Pavakasthram kondi kandavum chedichu,
Devakalkku apathum ottu theertheedinaan.

For each arrow Makaraksha sent another arrow ,
And the body of the lotus eyed one was wounded,
And when they were fighting with each other,
The son of Khara became little tired,
And then Rama cut off his flag, umbrella and horse,
And the bow that he was having in his hand,
And also powdered his chariot and also ,
Killed his charioteer at that time,
Using the pavakasthra he cut off the head,
Of Makraksha who jumped on earth,
And was approaching him with a trident.
And this way he reduced the danger to the devas.

Ravanithan atharinju kopichu ,

Vannevareyum poruthasu purathakki,
Ravananoddu ariyichan athu kettu,
Deva kulanthakanakiya Ravanan,
Eerezhu lokam nadungum padi ,
Paricharakamaarodu koodi purapettan.

Indrajit who came to know of this became angry,
Drove away all those who came to inform this,
And informed Ravana about it,
And hearing that Ravana was the the death of all devas ,
Started along with his assistants ,
Making the fourteen words shiver.

Appol athu kandu Meghaninadhanum,
Thal pada yugmam paninju cholledinan,
“Ippol adiyar arikale nigrachichu,
Ulpoovil undaya sangadam pokkuvan.
Anthapuram pukki irunnu aruleeduga ,
SAnthapam undakaruthu ithu karanam.”
Itham paranju pithavine vandhichu ,
Vruthrajithum purapettu porinai.

Seeing that his son Indrajit,
Bowed to both of his feet and said,
“” Now I will kill all the enemies ,
And remove the sorrow from your mind,
You retire to the private quarters and be there ,

And you should not have any sorrow because of this. “

Saying this he saluted his father ,

And that Indrajit started for the war.

YUdhodhjamam kandu Soumithri chennu ,

Kakusthanodu itham unarthi chu arulinaan,

“Nithyam maranju ninnu ingane Ravana ,

Puthran kapi varanmareyum nammeyum,

Asthralgal yeythu udan antham varuthannathu,

Yethra nalekku porukkanam ingane?

Brahmasthanram yeythu nisacharanmar ,

Unmoola nasam varuthuka sathwaram.”

Seeing the preparations for war , Lakshmana ,

Went to Sri Rama and told him,

“Daily hiding himself this son of Ravana,

Kills us and the monkeys sending arrows.

How long should we tolerate it?

Let us send Brahmasthanra and completely ,

Destroy the clan of the Rakshasas.”

Soumithri chonna vakku ingane kettu adha,

Rama Bhadra swami thanum arul cheythu,

“Ayodhanthingal odunnavarodum,

Ayudham poyavarodum viseshichu,

Nere varathavarodum , bhayam poondu ,

Padanthike vannu vizhunnavarodum,

Paithamahasthram prayogikkarithedo ,
Pathakam undam athallaikil yevanum,
Jnan ivanodu por cheyvan yellavarum,
Dheenatha yenniye kandu ninneduvin.”

Hearing the words of Lakshmana ,
That God Rama Bhadra told as follows,
“ In a war We should not use Brahmasthra against,
Those who are running away from the battle,
Those who have lost their weapons ,
Those who do not come in front of us ,
And those who out of fear come and fall at our feet,
If we do it , it is a sin for every person,
I will do war against him and all of you,
Without any fear see what I do.”

Yennarul cheythu villum kulachanthike ,
Sannadhan aayathu kandoru Ravani,
Thalkshane chinthichu kalpichu Lankayil,
Pkku Maya sithaye theril vechudan,
Paschima goparathoode purapettu,
Nischalanai ninnu anneram kapikalum,
Theril maya sithaye kandu dukhchu,
Maruthi thanum paravasanayithu.

Saying this when he twanged his bow ,
And was standing ready for the battle ,

Indrajit thought and ordered , went,
Inside the city of Lanka , kept a illusory Sita,
In the chariot and came out of the western gate .
All the monkeys stood without moving at that time,
And seeing the illusory Sita in the chariot they felt sad,
And because of it Hanuman also got worried.

Vanara veeranmaar yevarum kanave ,
Janaki deviye vettinaan nirdhayam,
“Ayyo, Vibho , Rama Ramehi “ vai vittu,
Mayyal mizhiyaal muravilicheedinaal,
Chorayum paaril paranithu, athu kandu,
Maruthi Janakiyennu theridinaan,
Shobhayillethum namukkini yudhathinnu ,
Apathu ithil param yenthullathu Easwara?
Namnini vanguka , Sita vadham mama,
Swami thannodu unarthipan kapikale ,”

While all the monkey warriors were looking,
He cut the head of Sita without any mercy,
And she with an open mouth entreated , ,
“alas , Lord Rama , Rama “, The blood spread ,
And seeing that Hanuman thought,
Further war will not have any shine,
And Oh God what thing can be more dangerous than this,
Let us retreat now and we have to inform,
Our lord about the death of Sita urgently.,

SAkha mrugathipanmareyum vangichu,
Sokathuranaya marutha nandan,
Chellunnathu kandu Raghavanum thadhaa,
Chollinaan Jambhavan thannodu sakulam,
“Maruthi yenthu kondu ingottu ponnithu?
POril puram thirinjeedu marillavan,
Nee koode yangu chenneduga sathwaram,
LOkesa nandana , Parkkaruthu yethume.”

Seeing the sad Hanuman going behind,
All the monkey chiefs Rama told,
Jambhavan with worry,
“ Why is Hanuman coming here ?
He is not one who shows his back in the battle.
You please go there urgently ,
Oh son of Brahma , we should not see anything.”

Itham aakarnya vidhi suthanam kapi-
SAthamanmarumai chennu laghutharam,
“Yenthu kondingu vangi ponnithu Bhavan?
Bandham yenthu ,angoittu thanne nadakka nee.”
Yenna neram Maruthathmajan chollinaan,
“Ninnu pedichu vangidukayalla jnan ,
Undoravastha undayittathippoze ,
Chennu Jagal swamiyodu unarthikkanam.
POriga neeyum angottu ini “ yennudan ,

Maruthi chonnathu kettu avan thanumai
Chennu thozhuthu unarthichithu Maithili,
Thannude nasa vruthantham yepperume.

Hearing this jambhavan went along ,
With the other monkey chiefs and asked lightly,
“Why did you retreat from the battle,
What is the reason, you go back there itself.”

And at that time Hanuman told him,
“I am not retreating because of fear,
There some thing happened and,
I have to tel it to the Lord of the universe.

You also please come along with me.”

And immediately Hanuman went along with Jambhavan,
And after saluting Rama , told him,
About the news of destroying of Sita.”

Bhoomiyil veenu mohichu Raghuthaman,
Soumithri thanum anneram thirumudi,
Chennu madiyil yeduthu chertheedinaan,
Mannavan than padam anjana puthranum,
'Uthsanga seemni cherthaan athukandu,
Nissangagnarai okke ninnu kapuikalum,
Dukham keduppathinayulla vakkukal ,
Okke paranju thudangi kumaranum.

Yenthoru ghosham mundayathennu athmani,
Chinthichuy aidekku vannu vibheeshanan,
Chodhicha neram kamaran paranjithu,

Matharishwathmajan chonna vruthanthangal.

Rama fell on the ground and swooned,
And Lakshmana at that time , took ,
His head and kept it on his lap,
And his feet was kept in his lap by Hanuman,
And seeing that the entire monkeys ,
Stood complexly numb and Lakshmana,
Started telling them words of consolation,
And Vibheeshana wondering in his mind ,
The reason for this unusual sound came there,
And when he asked Lakshmana told him,
About the news that was told by Hanuman.

Kayyina kotti chirichu Vibheeshanan,
"Ayyo , kuranganmar yentharinju Vibho,
Lokeswariyaya deviye kolluvaan,
LOka thrayathingal aarum undai varaa,
Maya nipunanaam Megha ninadhan,
Ikkaryam anushtichathu yennasu kel,
Markatanmaar chennu upadravichidathe ,
THakkathil aasu Nikumbilayil chennu,
Pukkudan thannude homam kazhippathinai,
KONdu kandoru upayam athyadbutham,
Chenninihomam mudakkanam allaikil ,
Yennum avane vadhikkaruthu aarkkume."

Vibheeshgana clapped his hand and laughed,

“Alas, Oh lord what do these monkeys know,
There is no one in the three worlds,
Who can kill the goddess of the world.
Indrajit is an expert in magic and please hear,
Why he did this now ?
He wanted to go to Nikumbila and do,
Fire sacrifice there without being troubled by monkeys,
This trick of his to go to Nikumbila is indeed wonderful,
We have to go there and stop this fire sacrifice,
Otherwise nobody can kill him.”

Raghava swamin , jaya jaya manasa-
Vyakulam theerrnu yezhunellu dhayanidhe ,
Lakshmananum adiy anum kapi kula ,
Mukhya pravararum aayittu pokanam,
Orthu kalanjeedaruthu yethume ,
Yathra ayaykanam “ yennu Vibheeshanan,
Honnsathu kettyu alasyavum thernn u ,
Mannavan povan aajnanalgeedinaan
Vasthu vruthanthangal yellam darichu ,
Nerathu krutharthanai Sri Rama bhadranum,
Sodharan thanneyum Rakshasa pungava-
Sodharan thanneyum vanaranmareyum ,
Chennu Dasagreeva nandanam thanneyum ,
KOnnu variga yennu anugraham nalginaan.

“Oh Rama , Oh God, victory, victory,
Oh treasure of mercy , get up after leaving out all sorrow,

Me , Lakshmana and the monkey clan chiefs ,
Would go together , without wasting any time ,
Please give us permission to go” said Vibheeshana,
And hearing that and getting out of the sorrow,
That king gave all of them permission to go ,
And That Rama understanding the real facts ,
Became very happy and blessed,
His brother , the brother of the king of Rakshasas,
As well as all the monkeys and asked them,
To go and kill the son of the ten headed one and return.

Lakshmananodu Maha kapi senayum,
Rakshoaranum nadannaan athu neram,
Maindan, Vividhan , Sushenan, Nalan, neelan,
Indrathmajathmajan , kesari , tharanum,
Sooran , Vrushabhan SARabhan , vinathan,
Veeran, Panasas , Kumudhan , Vikatanum,
Vathathmajan Vega darsi Visalanum,
Jyothirmukhan , Sumukhan , Bali pungavan,
Swethan Dadhi mukhan, Agni mukhan, Gajan,
Meduran Dhooman , Gavayan , Gavakshanum,
Mathum ithyadhi chollulla kapikalum,
Muthum nadannithu Lakshmanan thannodum.

That time The Rakshasa chief and the monkey army,
Walked along With Lakshmana,
Mainda, Vividha , Sushena, Nala, Neela,

The grandson of Indra , kesari and Thara ,
Soora , Vrushabha, Sarabha , vinatha,
Veera, Panasa , Kumudha and Vikata,
Hanuman , Vega darsi and Visala,
Jyothirmukha , Sumukha , Bali pungava,
Swetha Dadhi mukha, Agni mukha, Gaja,
Medura , Dhooma , Gavaya and Gavaksha,
And many other famous monkeys .

Munnil nadannu Vibheeshanan thanumai,
Chennu NIKmbila pukku niranjithu ,
Nakthanchara varanmare chuzhalave ,
Nirthi Homam thudanginaan Ravani,
Kalum malayum maravum yeduthu kondu,
Yellavarumai aduthu kapikalum,
Ethum erum kondu veenu thudanginaar ,
Athamillathoro Rakshasa veerarum,
Muthukayilla Homam namukku ingini,
Pathalare chethakathi ozhinjennu,
Kalpichu RAvani villum sarangalum,
Kelpodu yeduthu porinnu adutheedinaan.

In the front Vibheeshana walked ,
And they went to Nikumbila and filled it,
And when they completely surrounded the Rakshasas,
Indrajith stooped for a moment and started the Homa again,
And the monkeys carrying stones, trees and mountains ,

And neared that place and the Rakshasa soldiers,
Started falling one by one and ,
Understanding that he cannot complete the Homa,
And thinking that it can be started again afterwards,
Indrajit took the bow and arrows and started the war.

Mumbil vegam poondu adutha Marutha-
Sambhavan thanne thaduthu nirthedinaan,
Vannu Nikumbilayal tharayin meleri ,
Ninu dasananan putharanum anneram,
Kandu Vibheeshanan Soumithri thannodu,
Kuntatha theerthu paranju thudangeedinaan.
“Veera ,kazhanjeela Homam ivanengil ,
Nere velichthu kandu kooda drudam,
Marutha nandanam thannodu kopichu ,
Nerittu vannathu kandeele Bhavan?
Mruthyu samayam aduthathu ivan ini,
Yudham thudanguga ,vaikarathu yethume”

Then the son of the ten faced one
After coming on the platform at Nikumbila ,
Stopped the son of wind God ,
Who speedily came near to him,
And Vibheeshana saw Lakshmana ,
And told him after removing his worry,
“Hey valorous one , if he has not completed the Homa,
He cannot certainly be able to be seen in light,

Did you not see him come in person,
After getting angry on the son of wind god?
It indicates that the time of his death is near ,
And so start the war , without delay.”

Itham Vibheeshanan chonna nerathu ,
Soumithriyum asthra sasthanal thookeedinaan,
Prathyasthra sasthanal kondu thaduthu ,
Indrajithu athartham asthrangal yeitheedinaan,
Appol kazhuthil yeduthu marul suthan,
Ulppannamodham kumarane sadaram,
Lakshmana parswe Vibheeshanane kandu,
Thalkshanam chonnaan Dasanana puthranum.

At the time that was specified by Vibheeshana,
Lakshmana also sent arrows and other weapons,
And Indrajit stopped them by proper arrows and weapons,
And he also sent very powerful arrows,
At that time Lakshmana was lifted ,
On to his shoulder by Hanuman with love ,
And seeing Vibheeshana who was near Lakshmana ,
The son of the ten faced one told immediately.

“Rakshasa jathiyil vannu piranna nee ,
Sakshaal pithruvyan allo mama kevalam,
Puthra mithradhi vargate yodukkuvaan,
SAthru janathinnu bruthyanai ingane ,

Nlthyavum vela cheyunnathu ortheedinaal,
Yethrayum nannu nannennathe chollavu,
Gothra vinasam varuthum janangalkku,
Parthu kandolam gathiyilla nirnayam,
Oordhwa loka prapthi santhathi kondathre ,
SAdhyamakunnathu yennallo budha matham,
SAsthrajnaam nee kulathe yodukkuvaan,
AAsthyaa vela cheyunnathu adbutham.”

“You were born in the caste of Rakshasas,
And unfortunately you are the brother of my father,
When we think about your working like a servant ,
To our enemies for the sake of destroying,
Our friends and sons and their families,
Wecan only tell “good”, Good” and nothing else ,
To those who lead to the destruction of their own clan,
There is definitely no salvation as far as we know and see,
For the travel to the higher worlds is made possible
Due to our children say the learned ones ,
You who are a great thinker are working,
For destruction of your own clan, great surprise.”

Yennathu kettu Vibheeshanan chollinaan,
“ Nannu neeyum nin pithavum ariga nee,
Vamsam mudikkunnathinnu neeyethume ,
SAmsayamilla vicharikka manase ,
Vamsathe rakshichu koluvan innu ,

Jnan amsumali kula nayakanugrahaal.”

Hearing that Vibheeshana told ,

“Good, you and your father should know ,

That the clan is being destroyed by you both .

There is no doubt about it in my mind,

I would be able to protect our clan,

Due to the blessing of Lord Rama.”

Ingane thammil paranju nilkkunneram,

Mangathe banangal thooki kumaranum,

Yellam athu yeythu murichu kalanjadha ,

Chollinaan aasu Soumithri thannodavan,

“Randu dinam mama Bahu parakramam,

Kanadathille nee Kumara , Viseshichum?

Kandu kolga aallaigil innu jnan nin udal,

KONdu janthukkalkku bhakshanam aakuvaan.”

When they were talking like this,

Lakshmana went on spraying arrows non stop,

And he cut of all those by sending suitable arrows,

And he then told Lakshmana as follows,

“Lad , have you not seen the power

Of my hand on two days , specially ?

Know about that or otherwise today ,

I will make you food suitable for beasts.”

Itham paranjezhu banangal kondu,
Soumithriyude udal keerinan yethavum,
Pathu banam vayu puthrane yelpichu,
SAthwaram pinne Vibheeshanan thanneyum ,
Nooru saram yeythu Vanara veerarum,
Yere murinju vasam kettu vanginaar ,
Thalkshane banam mazha pozhiyum vannam,
Lakshmanan thooginaan sakrari meni mel,
Vrutharijithum sara sahasrena ,
Soumithri kavacham nurukkiyitteedinnaan.

After saying this with seven arrows ,
He wounded the body of Lakshmana,
And with ten arrows he wounded Hanuman,
And with one hundred arrows he wounded Vibheeshana,
And the monkey warrior was greatly wounded and retreated ,
And Lakshmana immediately started sending ,
Arrows on the enemy of Indra,
And that Indrajit with one thousand arrows,
Broke in to pieces the armour of Lakshmana.

RAkthabishiktha sareerikal aayithu ,
Nakjkthancharanum Sumithra thanayanum,
Param aduthanchu banam prayogichu,
Therum podichu kuthirakale konnu ,
SAradhi thande thalayum murichathi ,
SAramayoru villum muricheedinaan.

The body of Rakshasa and son of Sumithra,
Was completely drenched in blood,
And then he sent another five arrows,
Powdered his chariot , killed his horses ,
Cut of the head of his charioteer ,
And also cut off his very great bow.

Mathoru chapam yeduthu kulachavan,
Attham illatholam banangal thooginaan,
Pinne moonu ambu yeithu muricheedinaan,
Mannavan pankthi kantathmajan anneram,
Oothamayoru villum kuzhiye kulachu,
Yetham aduthu banangal thoogidinaan,
SAthwaram Lankayil pukku therum pooti,
Vidrutham vannithu Ravana puthranum,
AARum arinjeela poyahthum vannathum,
Naradan thanum prasamsichathunneram.

He made another bow ready ,
And sprayed endless number of arrows,
But he sent three arrows and cut of his bow,
And that king, the son of the ten necked one ,
Took another very big bow and made it ready,
Went on sending several arrows ,
That son of Ravana immediately went
Inside Lanka and came very speedily out,

And nobody knew about his going or returning ,

And sage Narada appreciated that.

Ghoramayundaya samgaram kandoru,

SArasa sambhavanadhikal chollinaar,

“Pandu lokathingal inganeyulla poru,

Undayithilla , ini undakayum illa ,

Kandalum meedrusam Veerapurushanmaar,

Undo jagathingal mathivare ppole ,”

Itham palarum prasamsichu nilpathin ,

madhye divasa thrayam kazhinju brusam.

Watching the very ferocious war in between them,

Brahma and other devas said,

“Till now a war like this has never happened,

And a war will like this will not happen again,

See, are there valorous men ,

Like these in this world like these two,”

Like this many people were praising ,

And in between three days passed speedily.

Vasaram moonu kazhinjorantharam ,

Vasava daivatham asthram kumaranum,

Laghavam chernu karena bhandhichu,

Raghavan than padamboruham manase ,

Chinthichu urapichu ayachaan athu chennu,

Pankthi kandathmajan kandavum chedichu,

Sindhu jalathil muzhugi vishudhamai,
Anthraa thooniyil vannu pukku saram,
Bhoomiyil veenithu Ravani than udal,
Aamayam theernnithu loka thrayathinnum,
SAnthushta manasanmaaraya devakal,
SAnthatham Soumithriye sthuthicheedinaar.

After the expiry of three days,
Lakshmana took the Indrasthra,
And gently tied it with his hand ,
And meditated on Rama in his mind ,
And after some thought sent that arrow,
And that went and cut off the neck of Indrajit,
Went and dipped itself in sea and after becoming clean,
And that arrow went in to his quiver .
The body of Indrajit fell on the ground,
And the sorrow came to an end for all the three worlds,
And the devas became extremely happy ,
And started praying Lakshmana.

Pushpangalum varshichaar udan,
Apsara sthreekalum Nrutham thudanginaar ,
Nethrangalum ayiravum vilangi thadhaa ,
Gothrari thanum prasdichethavum ,
Thapam agannu pugazhnnu thudannginaar ,
Thapasanmarum gagana charanmarum ,
Dundubi nadavum ghoshithetham,

AAadhichasu virinchanum anneram.

They showered flowers and then,
Apsara ladies started dancing ,
And the thousand eyes of Indra became bright ,
And that Indra became greatly happy,
The saints and devas started praising ,
Him after their problems came to an end ,
And sound of Dhundhubi drums rose up,
And Lord Brahma also became very happy.

SAnkha viheenam cheru jnan oli yittu ,
SAnkhum vilichudan Simha nadam cheythu,
Vanaranmarumai vegena Soumithri,
Manavendran charanambujam koopinaan,
Gadamai alinganam cheythu Raghavan,
OOdamodham mugarneedinan moordhni,
Lakshmananodu chirichu aruli cheythu ,
“Dushkaram yethrayum nee cheytha kariyam,
Ravani yudhe marichathu karanam,
Ravanan thanum marichan ariga nee ,
Krudhanai nammodu yudhathinai varum ,
Puthra sokathalini Dasagreevanum.”

Without any doubt he gave a small twang using his bow,
Blew the conch and roared like a lion,
And Lakshmana along with the monkeys speedily,

Went and saluted the king of man's lotus like feet,
Rama hugged him tightly ,
And with great joy smelled his head ,
And laughingly told Lakshmana,
"The job done by you is extremely difficult ,
Know that Ravana is also dead ,
Because Indrajit has died,
And that ten faced one would come ,
For war with us now due to great anger."

[6.24 Ravana Vilapam](#)

Wailing of Ravana

Itham anyonyam paranjirikkum neram,
Puthran marichathu kettoru Ravanam,
Veenithu bhoomiyil moham karnnu athi,
Ksheenanai , pinne Vilapam thudanginaan,
"Ha, ha Kumara, Mandodhari Nandana,
Ha ha , Sukumara , Veera, Manohara ,
Mal karma doshangal yenthu chollavathu,
Dukham ithennu marakkunnathullil jnan,
Vinnavarkkum Dwijanmarkkum munimarkkum,
Innu nannai urangedumarayithu,
Nammeyum pedi yillarkkum ini mama ,
Janmavum nishphalamai vannatheeswara."

When they were talking to each other like this,

Ravana heard about the death of his son,
He fell on the ground and swooned ,
And being greatly tired he started wailing,
“ Ha, Ha, lad , son of Mandodhari,
Ha, Ha , pretty one , hero , handsome one,
What shall I tell about the ills of my Karma,
When shall I forget this sorrow from my mind,
The devas, Brahmins and sages ,
Would sleep extremely well today ,
And no one will be afraid of us ,
And oh god, my life has become extremely useless.”

Puthra gunangal paranjum niroopichum,
Athal muzhuthu karanju thudanginaan,
“yennude puthran marichathu Janaki,
THannude karanam yennathu kondu jnan,
Konnaval thannude chora kudichu ozhinju,
Yennume dukham adangukayilla mama.”
Gadgam ongi chirichu alari thathra ,
Nlgamicheedinan krudhanaam Ravanan.

Recounting the good qualities of his great son,
And when his sorrow became great ,he started crying,
“The reason for the death of my son is Sita.
And because of that my sorrow will never end,
Unless I kill her and drink her blood “
Saying this with open sword , laughing , shouting ,

And with very great anger he went there.

Sithayum dushtanaam Ravanane kandu,
Bheethayai yethrayum Vepadhu gathriyai,
Ha Rama , Rama , Ramethi japathodum,
AAramadese vasikkum dasanthare ,
Budhimanaya Suparswan, Nayajnan,
Athyuthaman , karboora sathamam , vruthavan,
Ravanan thanne thaduthu nirthi parayavathellam,
Paranjeedinaan neethikal.

Seeing the very bad Ravana, Sita,
Became extremely scared and with a shaking body,
Went on chanting Rama, Rama , Rama,
And while she was in the stage of waiting,
Suparswa* who was intelligent, diplomat ,
Very good , a good Rakshasa , one of good conduct,
Stopped Ravana and said to him,
All the just things that can be told.

*Brother of Prahastha.

Brahma kulathil janicha bhavan iha,
Nirmal yennu jagat thraya sammatham,
Thavakamaya gunangal varnippathinnu,
Avathilla orkkil guhanum ananthanum,
Deva deveswaranaya pura vairi,
SEvakanmaaril pradhanan allo bhavan,

Poulasthanaya Kubhera SAhodharan,
Trilokya vandhyanaam punya janathipan,
Sama Vedagnan samastha vidyalayan,
Vama devadhi vasathma , jithendriyan,
Veda vidhyaa Vrutha snana parayanan,
Bodhavaan Bhargava sishyan vinayavaan.

You are one born in the Brahmin caste ,
Who is agreed as pure by all the three worlds,
And even Lord Subramanya and Adisesha,
Would not be able to describe your good qualities,
You are one of the chief devotees of Shiva,
Who is the god of gods and enemy of Tripura,
Your brother Khubera who is from Paulasthya clan,
Is one saluted by the three worlds ,
And is the chief of blessed people
You are an expert in Sama veda ,
And one who is the temple of all knowledge ,
You are one who is as great as sage Vama deva ,
You have won the control over your senses,
You are one learning Vedas, observing bath and penance,
You are wise , disciple of sage Shukra and one with humility.

Yennirikke bhavan innu yudhanthare ,
Nannu nannu yethrayum orthu kalpichathum,
Sthree vadham aagiya karmathinnasu nee ,
Bhavichathum thava dush Keerthi vardhanam,

Rathrincharendra pravaraa , prabh, Mayaa
Sardham viravodu poriga porinnai,
Manvanmareyum Vanaranmareyum,
Manena por cheythu konnu kalanju nee ,
Janaki deviye prapichu kolluga,
Manasa thapavum dhoore neekeeiduga.

When it is like this , what you told,
Today after the war is good , very good,
But your attempting to kill a lady ,
Is something which will increase your bad fame,
Oh great king of the Rakshasas, Oh lord,
Please come along with me for the war ,
After killing all the monkeys and men,
By doing a war with great respect ,
Please do take Sita to yourself,
And remove all the pain in the mind.

Neethimaanaya Suparswan paranjathu,
Yathu dhanadhipan kettu santhushtanai,
AAshthana mandape chennirunnu yethrayum,
AAshthaaya manthrikalodum niroopichu,
Sishtrayulla nisacharanmaarumai,
Pushtarosham purapettithu porinai.

Hearing the words of the just Suparswa,
The king of Rakshasas became contended ,

And went and sat in the main chamber of meeting,
And after discussing with his ministers,
Started for the war with great enthusiasm ,
Along with the remaining Rakshasas.

Chennu Rakshobalam Ramanodu yethalavu,
Onnozhiyathe odukkinan Ramanum,
Mannavan thannodu yethirithithu Ravanaan,
Ninnu porcheythan abedhamai nirbhayam,
Pinne Raghuthaman banangal yeithu yeithu,
Binnam aakedinaan Ravana dehavum,
Param murinju thalaranu vasam kettu ,
Dheerathayum vittu vangee Dasananan ,
Porum ini mama porum yennorthu athi,
Bheeruvai Lankapuram pukkanantharam.

The powerful army of Rakshasas went ,
And fought with Rama and he killed all of them,
And then Ravana fought with that king,
He fought without interval and without fear ,
And then Rama shooting arrows after arrows,
Made the body of Ravana into pieces ,
And then being wounded , tired and disoriented,
Leaving out his courage the ten faced one retreated,
Thinking that this war is sufficient ,
He went back to the city of Lanka as a coward.

[6.25 Ravanande Homa vignam](#)

The stoppage of Homa of Ravana.

Shukrane chennu namaskarichu yethrayum,
Shushka vadanana ninnu cholledinaan,
“Arkathmajadhiyaam markata veerarum,
Arkanvayo bhoothanakiya Ramanum,
Okke orumichu varidhiyum kadannu,
Ikkara vannu Lanka puram prapichu ,
SAkrari mukhya nisacharnmareyum,
Okke odukki jnan yekaki yayithu ,
Dukhavum ulkondirikku marayithu ,
Sadguro , jnan thava sishyanallo Vibho”

Ravana went and saluted sage Shukra ,
And with very dried up face told,
“The monkeys lead by the son of Sun God,
And Rama belonging to the clan of the Sun,
Have come together , crossed the ocean,
Reached the city of Lanka and killed ,
All Rakshasas who are enemies of Indra ,
And today I have become all alone,
Completely filled by sorrow in my mind,
Oh good teacher , Oh lord, am I not your disciple.

Vijnaniyakiya Ravananal ithi ,

Vijnapithanaya Shukramaha muni ,
Ravananodu upadesichahtu, “yengil nee ,
DEvanmare prasadam varuthuga .
Seegramayoru guhayum theerthu sathrukkal,
THollkkum prakaram athi Rahasya sthale ,
Chennirunnasu nee Homam thudanguka ,
Vannu koodum jayam ennal ninakkedaa.”

To the very intelligent Ravana ,
The great sage Shukra who was thus requested,
Advised “if so you have to please the devas ,
You construct a cave with great speed,
And sit in a very secret place and conduct a Homa,
For getting your enemies defeated ,
And if you do so, victory would come to you.”

Vighnam varathe kazhinju koodunnnakil ,
Agni kundathingal ninnu purapedum,
Bana thooneera chapa aswa radhadhikal,
Vanavarakum ajayyanaam pinne nee .
Manthram grahichu kolkennodu sadaram,
Antharamenniye homamn kazhikka nee”
Shukra muniyodu moola manthram kettu,
Rakshoganadhipanakiya Ravanam,
Pannaga loka samanamai theerthithu ,
THannude mandiram thannil guhasthalam.

If you are able to do it without any roadblocks,
From the pit of fire will emerge,
Arrow, quiver, bow, horses and chariots,
And once you get it even devas cannot win over you.
Please take the root chant from me,
And without any doubt please conduct the Homa,”
Then after learning the root chant from the great sage Shukra,
That Ravana who is the chief of all Rakshasas,
Constructed inside his house a cave,
Which was like the land of snakes.

Divyamam havya gavyadhi homaya,
SAdravyangal sampadhichu kondavan,
Lanka pura dwaramokke bandhichathil,
Sanka viheenam akam pukku shuddhanai,
Dhyanam urappichu thalphalam prarthichu,
Mounavum deekshichu Homam thudanginan.

For the sacred Homa using ghee, incense and other materials,
He arranged all the needed materials to be collected,
After shutting all doors leading to the town,
Without any doubt went inside, became purified,
With great concentration prayed for all that is good,
And observing penance of Silence started the Homa,

Vyoma margatholam uthitham mayoru,
Homadhomam kandu Ravana sodharan,

Ramachandrannu katti kodutheedinaan,
“Homam thudangi Dasanana mannava,
Homam kazhinju koodigil yennume ,
Nam avanodu thothidum maha rane ,
Homam mudakkuvan ayacheeduga ,
Samodhamasu kapi veerare.”

Seeing the smoke of Homa rising from,
The sky, the brother of Ravana Showed,
It to Ramachandra and told ,
“Oh king Ravana has started the Homa,
If the Homa is completed then always,
We would get defeated by him in great war.
So sent with preparation monkey warriors,
To put a stop to that Homa.”

Sri rama Sugreeva sasanam kai kondu ,
Marutha puthra angadhadhikal okkave ,
Noori kodi padayodum Maha mathil,
Yeri kadannangu Ravana mandiram,
Pukku pura palakareyum konnu ,
Markata veerar orumichu anakulam,
Varana vaji rathangaleyum podichu,
AAranju thathra dasasya homa sthalam,
Vyajaal sarama nija kara samjnayaa,
Soochichithu Dasa greeva homa sthalam.

Under the orders of Sugreeva and Rama,
Hanuman , Angadha and other leaders,
Along with an army of one hundred crore ,
Crossed the great wall, and reached the house of Ravana,
And then killed all the security staff of the town,
And all the monkey warriors together without confusion,
Powdered the elephant horses and chariots,
And searched for the place of Homa of the ten faced one,
And Sarama the wife of Vibheeshana by signs ,
Indicated the place of Homa of the ten headed one.

Homa guha dwara bandhana pashana ,
Mamayaheenam podipeduthu Angadhan,
Thathra guhayil akam pukka nearthu,
Nakthancharendrane kanayithanthike ,
Mathullavarum Angadagnugnayaa,
Thethennu chennu guhayil iranginaar ,
Kannum adachudan dhyachirikkum ,
AApunya janadhipane kandu vanarar ,
Thadichu thadichu bruthya janangale ,
Peedichu kolgayum sambhara sanchayam,
Kundathil okke orikkale homichu ,
Khandichithu laghu mekhala jalavum.

Without any effort Angadha broke ,
The big stone used to close the cave,
And when he went inside the cave ,

He saw there the king of Rakshasas,
And all others as per the orders of Angadha,
They descended inside the cave and the monkeys,
Saw Ravana who was meditating with closed eyes,
They hit him , attacked all his servants ,
And threw the collection of Homa materials ,
Together in the fire and cut off ,
The cave in the mountain range.

Ravanan kaiyil irunna maha sravam,
Pavani seegram pidichu parichudan,
Thadanam cheythan athu kondu sathwaram,
Kreedayaa vanara sreshtan mahabalan,
Danthangal kondum Nakhangal kondum,
Dasakandara vigraham keerinaan yethavum,
Dhyanathinnu yethum ilakkam undayeela,
Manase ravan anum jayakamkshayaa ,
Mandodhariye pidichu valichu ,
Than mandanam yellam nurukki yittedinnan.

Hanuman snatched the great spoon,
From the hands of Ravana ,
And speedily hit him with that .
As a sport that powerful monkey lord,
Using his nails and teeth ,
Went on creating wounds all over Ravana's body,

And there was no change in his deep meditation,
As that Ravana had victory as aim in his mind.
Then he caught hold of Mandodhari dragged her there,
And broke all her ornaments and make up.

Vithrasta neeviyai kanchuka heenayai,
Vithrasta yai vilapam thudangeedinaal ,
“Vanaranmarude thallu kondeeduduvaan ,
Jnan yenthu dushkrutham cheythathu deivame,
Nanam ninakku illayo Rakshseaswara?
Manam bhavanolalm illa matharkkume ,
Ninnude mumbil ittasu kapivarar,
Yenna thalamudi chuthi pidipettu ,
Paril izhakkunnathum kandiruppathu ,
Poreparibhavam orkkil Jalapathe,”

With her hair untied , without dress to cover her breasts,
She became very fear stuck and started wailing,
“Oh God, what bad acts did I do,
To be beaten by these monkeys?
Oh king of Rakshasas don't you have any shame?
No one else has as much self respect as you.
In front of you these monkeys ,
Are holding my hair and ,
Dragging me all over the floor,
Oh idiot , is this not sufficient for you to see.”

Yenthinai kondu nin dhyanavu homavum,
Anthargatham ini yenthonnu durmathe ,
Jeevithasaa they baliyasi manase ,
Ha , vidhi vaibhavam yethrayum adbutham,
Ardham purushannu bharyayallo bhuvi,
SAttrkkal vannu avale pidichethrayum,
Badha peduthunnathum kandirikkayil,
Mruthyu bhavikkunnathu athyuthamam yevannum,
Nanavum pathniyum vendila ivannu ,
Than prana bhayam kondu , moodan mahakhalan.”

What is the need for your meditation and Homa,
What are your thoughts oh blockhead,
The love for life is perhaps uppermost in your mind,
Ha , this play of fate is greatly surprising,
Is not the wife , half of a person in this world,
To any one death is more preferable than,
Seeing her being caught hold of by your enemies,
And her being troubled by them endlessly,
You do not need a wife as well as shame,
Because of the fear for life of this fool and greatly wicked person.

Bharya vialapangal kettu Dasanananan,
Dhairyam akannu valumai sathwaram,
Angdhan thannodu adthan athu kandu,
Thunga sareerikalaya kapikalum,
Rathrinjeswara pathniyeyum ,

Ayacharthu vilichu purathu ponnedinaar,
Homam asesham mudakki vayam yennu ,
Ramanthike chennu kai thouzhuheedinaar.

Hearing the wailing of his wife ,
Bereft of his courage , along with the sword.
Went near Angadha and those monkeys,
Being of a very tall body ,
Leaving out the wife of that Rakshasa,
And shouting loudly all of them came out ,
And went near Rama and saluted him ,
And told , “We have completely stopped the Homa,”

Mandodhariyodu anusarichu anneram,
Pandithanaya dasasyanum chollinaan,
“Nadhe, darikka deivadheenam okkeyum,
Jathanayal marikkunnathin munname ,
Kalpichathellam anubhavicheedanam,
Ippol anubhavam itharam mamakam,
Jnanam asrithya sokam kalanjidu nee ,
Jnana vinasanam sokam ariga nee ,
Ajnana sambhavam sokamakunnathum,
Ajnanna jatham ahangaram aayathum.”

Softly the very learned ten faced one,
At that time told his wife Mandodhari,
“Darling , Understand that everything is the wish of God,

To anyone who is born , before he dies,
All that has been fated should be experienced.
For us the present time is like this,
Depending on wisdom , leave out this sorrow,
Understand that destruction of wisdom is sorrow,
And the experience of ignorance also is sorrow,
And also that pride is the product of ignorance.”

Naswaramaya sareeradhikalile ,
Viswasavum punar Ajnana sambhavam,
DEha moolam puthra dharadhi bandhavum,
DEhikku samsaravum athu karanam,
Soka bhaya krodha lobha moha spruha,
Raga harshadhi jara mruthyu janmangal,
Ajnanangal akhila janthukkalkku,
Ajnaam yellam akale kalaga nee,.”

The belief in the purely temporary body ,
Is again a happening out of ignorance, as also
The relation with son and wife is through the body,
As the domestic life to the being is through that.
Sorrow, fear , anger , avarice , attachment , longing,
Sensations , happiness , old age , death and birth,
Are all ignorance to all the beings,
And so throw out this ignorance far- far away.

Jnana swaroopan , atma, paran , advayan,
Ananda poorna swaroopan , alepakan,

Onninodilla samyogam athinnu ,
Mathonninodilla viyogam orikkalum,
Aathmaanam ingane kandu thelinjudan ,
Atmani sokam kalage nee vallabhe ,
Jnan ini Sri Rama Lakshmanan mareyum,
Vanaranmareyum konnu vanneduvan.
Alloikilo Rama Sayakam methu,
Kaivalyavum prapippan illoru samsayam,
Yenne Raman kola cheyyugil Sitaye ,
Konnu kalanju yudan yennodu koodave ,
Pavakan thangal pathichu marikka nee ,
Bhavanayodum yennal gathiyum varum.

The soul has the form of pure wisdom,
Is divine , cannot be divided , is full of joy ,
Is one that cannot be moulded and ,
It does not have separation from anything.
Seeing the soul like this and after understanding it,
Remove the sorrow from the soul , my wife.
I will now come after killing of Rama,
Lakshmana and the monkeys ,
Otherwise without any doubt , I will get,
Salvation by the piercing of the arrow of Rama.
If Rama kills me , kill Sita immediately ,
And along with me fall in the fire ,
With great faith , and if so you will get salvation.

Vygrichathu kettu Mandodhariyum ,
Dasagreevanodu paranjathu neram,
“Raghavane jayippan aruthu aarkkume,
Loka thrayathingal yennu dharikka nee ,
SAkshaal Pradhana Purushothamanaya ,
Mokshaal Narayanan Ramanayathum.

Hearing his worries Mandodhari,
At that time told the ten necked one,
“Nobody can win over Sri Rama,
In all the three worlds, understand this,
He is the very real Purushothama ,
The Narayana who gives salvation ,
Who has taken the form of Rama.”

DEvan makaravatharam anushtichu,
Vaivaswatha manu thanne rakshichathum,
Rajeeva lochanan munnam oru laksha,
Yojana vistruthamayoru Koormamai,
Ksheera samudhra madhana kale puraa,
Ghoramaam mandaram prushte dharichathum,
Panniyai munnam Hiranyakshane konnu ,
Mannidam thetha mel vechu pongichathum,
Ghoranayoru Hiranya kasipu than,
Maridam kai nakham kondi pilarnnathum,
Moonadi mannu baliyodu yachichu,
Moolokavum moonadiyai alannathum,

Kshatriyarai pirannor asuranmaare ,
Yudhe vadhippathinai jamadagni than ,
Puthranai Ramanamathe darichathum,
Pruthwipathiyaya Raman ivan thanne.

The god took the incarnation of a fish,
And saved the Vaivaswatha Manu,
And The lotus eyed one once took the form,
Of a tortoise with one lakh yojanas broad,
And during the time of churning of milk ocean,
Lifted the horrible Mandara mountain on his back,
And Becoming a boar , he killed Hiranyaksha ,
And lifted the earth on his horns ,
And tore the chest of horrible Hiranya kaipu by his nails ,
And he begged for three feet of ground from Mahabali ,
And later measured the three worlds by three feet,
And for killing in war the asuras born as Kshatriyas,
Took birth as the son of Jamadagni and wore the name of Rama ,
And He Is this same Rama himself.

Marthanda vamse Dasaratha puthranai,
Dhathri sutha varanakiya Raghavan,
Ninne vadhippan manushyanai bhoothale ,
Vannu pirannathu menu darikka nee ,
Puthra vinasam varuthuvanum thava ,
Mruthyu bhavippanumai nee avanude,
Vallabhaye kattu kondu ponnu vrudhaa ,

Nirlajjan aakayaal Mooda, Jala prabho,
Vaidehiye kodutheeduga Ramanu,
Sodaranai kondu rajyavum nalkuka,
Raman Karunakaran punar yethrayum,
Namini kananam vazhga thapassinai.”

Rama was born in the clan of the sun ,
As the son of Dasaratha,
And married the daughter of earth,
For killing you in the form of a man,
He has been born in earth, please understand,
For causing the destruction of your sons,
And for causing your own death ,
You went and stole his wife , unnecessarily ,
And so you are a shame , you fool , idiotic lord,
Go and give back Sita to Rama,
And give your kingdom to your brother,
Rama is very greatly merciful and would let us
Both go to forest for doing penance.

Mandodhaei vakku kettoru Ravanaan,
Chanda parakraman chonnan athu neram,
“Puthra mithra amathya sodaranmaareyum,
Mruthyu varuthi jnan yekanai kanane,
Jeevichirikunnathum bangiyallado,
Bhavicha vannam bhavikkayilla onnume ,
Raghavan thannodu yethirthu Yudham cheythu ,

Vaikunta rajyam anubhavicheeduvaan.

Hearing the words of Mandodhari ,
The very valorous Ravana that time told,
“Having brought death to sons , friends ,
Ministers and friends , if I go to forest alone ,
It is not proper to live like that ,
Nothing will happen as we think,
And I will fight the war with Rama ,
And would enjoy the stay in Vaikunta.

6.26 Rama Ravana Yudham

The battle between Rama and Ravana.

Itham paranju yudhathinnu orumpettu ,
Badhamodham purapettithu Ravanam,
Moola baladhikal sangrathinnu thalkale,
Purpettu vannithu bhoothale ,
Lankadhipannu sahayamai vegena ,
SAnkhyayillatha chaturanga senayum,
Pathu padanayakarum onnichu ,
Pathu kazhuthane koopi purapettar .

Saying like this Ravana started for the war,
Along with great happiness ,
His main army called “Moola bala(basic strength) ”, started for the war ,
Immediately and came down to earth,

Speedily an army of four regiments ,
With an innumerable strength ,
Along with ten commanders,
Started after saluting that ten necked one.

Varidhi ppole parannu varunnathu ,
Maruthi mumbaam kapikal kandu yethrayum,
Bheethi muzhuthu vangedunnathu kandu ,
Neethimanakiya Ramanum chollinaan,
“Vanara veerare , ningal ivarodu,
Manam nadichu chennu yelkarutharume ,
Jnan ivarodu por cheythu odukeeduvan,
AAanandamulkondu kandu kolga yevarum.”

Seeing the army which spread like an ocean,
The monkeys including Hanuman ,
Became terribly afraid and seeing them,
Retreating , the just Rama told them,
“Monkey warriors , Assuming
Self respect do not fight with them.
I will fight and kill all of them,
And you please see it with joy.”

Yennarul cheythu nisachara senayil,
Chennu chaadeedinaan anakanaam easwaran,
Chapa banangalum kai kondu Raghavan,
Kopena bana jalangal thoogeedinaan,

Yethra nisacharaundu vannethathu,
Yingathra ramanmar mundennathu ppole ,
Rama mayamai chamanjithu sangrama,
Bhoomi yenthoru vaibhavam anneram.

After saying that that god with many forms,
Went and jumped on the army of Rakshasas,
Along with bow and arrows that Rama,
With great anger showered magic of arrows.
It appeared as if there was one Rama ,
For every Rakshasa in the battle field,
And the battle field was filled with Rama,
What a great celebration at that time.

“Yennodu thanne porunnithu Raghavan”
Yennu thonni Rajanicharkokkave ,
Dwadasa nazhiga neram oru pole ,
Yathu dhaanaa valiyodu Raghuthaman,
Asthram varshicha neram aarkkum thathra,
Chithe thirichariyathillethume

For each Rakshasa warrior it appeared,
“Raghava is fighting only with me”,
And for about five hours the lord of Raghu clan,
Rained arrows at the crowd of Rakshasa army ,
And at that time nobody could recognize anything.

Vasar a Rathri nisachara vanara ,
Medhini varidhi saila vanangalum,
Bedhamillathe sarangal niranjithu,
Medhooranmaaraya Rakshasa veerarum,
Aanayum therum kuthirayum kalalum,
Veenu marichu miranjithu porkkalam,
Kaliyum koolikalum Kabandhangalum,
Kala niseediniyum pisachangalum,
Nayum nariyum kazhukakal kakangal,
Peyum peruthu bhayangaramam vannam,
Ramachapathin mani than ninadhavum,
Vyoma marge thudare thudare kettu,
Deva Gandharwa Yaksha , Apsaro vrundhavum,
Deva muneendranaam Naradanum thadhaa,
Raghavan thanne sthuthichu thudanginaarm,
AAkasacharikal aananda poorvakam,
Dwadasa nazhi kondu nisacharar,
Medini thannil veeneedinaar okkave.

That day night Rakshasa monkey ,
Land, ocean , mountains and forests,
Were filled with arrows without differentiating.
The very huge Rakshasa warriors,
Elephants , chariots , horses, soldiers ,
Fell and died and filled the battle field.
Kali , kooli , headless bodies ,
The very dark night , ghosts ,

Dogs, foxes . hawks crows,
Devils increased in number making it fearful,
And the sound of the bell attached to bow of Rama,
Was being heard again and again in the sky,
Devas, Gandharwas, Yakshas and groups of Apasaras,
Narada the great deva sage ,
Started praising Raghava ,
And those travelers in the sky became happy ,
And within about five hours the Rakshasas,
Fell all over the earth.

Meghathinnullil ninnu arka bimbam pole ,
Raghavan thanneyum kanayithanneram,
Lakshmanan thanum Vibheeshananum puna,
Arka thanayanum , marutha puthranum,
Mathulla vanara veerarum vandhichu,
CHuthum niranjithu Raghavan anneram,
Markata nayakanmarodu arul cheyuthu,
“Yikkanakke yudham aasu cheytheeduvaan,
Narayananum Paramesanum ozhinju,
Aarum illennu kelppundu jnan munname.”

Like the sun coming out of the clouds ,
Raghava was being seen by others.
Lakshmana , Vibheeshana , son of Sun God,
Son of wind God and other monkeys,
Saluted him and surrounded him ,

On all sides and Rama told them at that time,
“I have been hearing that except ,
For Lord Narayana and Lord Shiva ,
There is no one to fight war like this.”

Rakshasa rajyam muzhuvan athu neram,
Rakshasa sthreekal muravil kootinaar,
“Thatha, sahodara , nandana , vallabha ,
Nadha , nammukku avalambanam aarayoo,
Vrudhayai yetham viroopamai ulloru,
Nakthancharadhipa sodhari Ramane,
Sradhicha karanam aapathu ithokkave ,
Vardhichu vannathu mathilla karanam.”

In the entire country of Rakshasas,
At that time the Rakshasa ladies wailed,
“Father , brother , son, husband ,
Lord who is our support now,
Due to the sister of the king of Rakshasas,
Who is a very ugly old hag,
Getting interested in Rama ,
All this danger has come and increased,
And there is no other reason for it.”

Soorpanakaykku yenthu kutham athil param,
Peperumal allayo Dasa kandharan,
Janakiye kothichu aasu kulam mudichan,

Oru moodan, mahapapi Ravanan,
Ardha prahara mathrena kharadhiye ,
Yudhe vadhichathum , vruthrari puthrane ,
Mruthyu varuthi vazhichu Sugreevane ,
SAthwaram vanaranmare ayachathum,
Maruthi vannivide cheytha karmavum,
Varidhiyil chira ketti kadannathum,
Kandirikke nannu thannathu yethrayum,
Undo vicharam aapthingal undavu?

What is there for Soorpanakha , the mistake ,
Is more for the very devilish ten headed one,
Ravana, the fool and great sinner longing,
For Janaki has destroyed the entire clan,
Inspite of Seeing that In about ten minutes he killed Khara in war,
Made Sugreeva the king after killing Bali,
And immediately sent the monkeys,
And the acts that Hanuman did here,
And their crossing of the sea by building a bridge ,
He did not properly evaluate them and lead to this danger.

Sidhamallaikil Vibheeshanan chollinaan,
Mathanayathum dhikkaricheedinaan,
Uthaman, nalla viveki Vibheshanan,
Sathya vruthan melil nannai varum avan.
Neechan ivan kulamokke mudippathinnu ,
Acharichan ithu than maranathinnum.

Vibheeshana told that it is improper by Sasthras,
And the inebriated one did not agree to it,
Vibheeshana who is good and very wise ,
One who tells only truth would have a good future,
And this base one who has destroyed his clan,
Followed what he wanted which is leading to his death.

Nalla suthanmareyum thambimareyum,
Kollichu mathulla mathru janatheyum,
Yellam anubhavicheeduvaan pandu than,
Vallaima cheythathellam maranitho?
Brahmsamayathum devaswamayathum ,
Nir maryadha madakkinaan yethavum.

He sent for death good sons and good brothers,
And also troubled good mother like people ,
All for enjoying pleasures for himself.
Did he forget all the bad things he did earlier,
Of taking away the wealth of
The Brahmins as well as the devas?

Nattil irikkum prajakale peedichu,
Kattilakki chamachedinaan kasmalan,
Artham anyayena nithyam aarjikkayum,
Mithra janathe veruthu chamaykkayum,
Brahmanare kola cheykayum , mathulla,

Dharmikanmaar mudal okke adakkayum,
Param guru jana doshvum undivanu,
AAreyumilla krupayum orikkalum,
Immahapapi cheythoru karmathinaal,
Nammeyum dukkikumaru aakinan ivan.

He troubled all citizens of the country,
And that bad one send them all to forests,
He earned by following unjust means,
He hated all those who are his friends,
Killed Brahmins and made his own,
The wealth of all other just people ,
And also he has sinned against elders,
And he does not have mercy at any time,
Due to the acts done by this great sinner ,
He also made all of us filled with sorrow.

Itham pura sthree janathin vilapangal ,
Nakthancharadhipan kettu dukharthanai,
“Sathrukkale konnu odukkuvan innu ini,
Yudhathinnasu purappeduka yengil naam.”
Yennathu kettu Virupakshanum , athin,
Munne Mahodharanum , Mahaparswanum ,
Uthara gopurathoode purapettu,
Sasthrangal thoogi thudanginaar yethavum.

Hearing these cries of the ladies of the town,

The king of the Rakshasas became greatly sad and told,
“If so let us start to the war so that,
We can kill all our enemies.”
Hearing that Viroopaksha and before him,
Mahodhara as well as Mahaparswa,
Came out through the northern tower,
And started showering various weapons.

Durnimithangal unday athu anadarichu,
Umnathanaaya Nisachara nayakan,
Gopura vathil purapettu ninnithu,
Chapalamenniye vanara veerarum,
Raksasarodu yethirthar athu kandu,
Yetham ookodu aduthu nisachara veerarum.

Bad omens happened at that time and they,
Were disregarded by the great leader of Rakshasas,
And he started and waited near the tower gate ,
Without any botheration the monkey warriors,
Opposed the Rakshasas and seeing that ,
The Rakshasa warriors neared with increased vigour.

Sugreevanum Viroopakshanum thangalil ,
Ugramam vannam poruthar athu neram,
Vahanamakiya Varana veerane ,
Sahasam kai kondu Vanara rajanum ,
KOnnathu kandu Viroopa vilochanan,

Chennithu valum parichayum kai kondu,
Kunnu kondu onnerinjaan Kapi rajanum,
Nannai ithennu Viroopakshanum adha,
Vettinaan vanara nayaka vakshasi ,
Pushta kopathodu Markata rajanum ,
Nethi mel onnu adichan, athu kondavan,
THethennu kala puram pukku mevinaan.

At that time Sugreeva and Viroopaksha ,
Started a great war between them,
When Viroopaksha saw that his vehicle,
The elephant was killed by the monkey king,
With great valour , took the sword ,
And shield and went to fight with Sugreeva,
And at that time the monkey king ,
Threw a huge hill him.
And then Viroopaksha thinking that it is OK,
Cut on the head of the monkey chief,
And with great anger the monkey king ,
Hit Viroopaksha on his forehead ,
And thus he sent him to the city of death.

THeril yeri kondu aduthan Mahodharan,
Therum thakarthu Sugreevan avaneyum,
Mruthyu purathinnu ayachathu kandu ,
Athi krudhanai vannu aduthan Maha parswanum,
Angadhan konnan avaneyum anneram ,

Pongum mizhikalodu asaradhesanum,
Por madhathodum aduthu kapikale ,
THamasasthram kondu veezhthinaan oozhiyil.

Mahodhara approached him riding on a chariot,
Sugreeva destroyed his chariot and also,
Sent him to the city of death, and seeing that,
Mahaparswa neared him with very great anger ,
And Angadha killed him at that time,
And Ravana staring with protruded eyes,
And with exuberance to fight neared the monkeys,
And using Thamasathra made them fall on the ground.

Ramanum indrasthram yeithu thaduthithu,
Thamasathratheyum appol dasananan,
AAsuramasthram yeithan athu vannalavu,
AAthuranmarai thasu kapikalum,
Varana sookara kukkuda kroshtuka,
SArameyoraga sairibha vayasa.
Vanara Simha ruru vruka kaka ,
Gudhranamai varum aasurasthathmakam,
Mulgara pattasa sakthi paraswadha,
Gadga soola prasa banayudhangalum,
Rookshmai vannu parannathu kandalvu,
Aagneyasthram yeithan manu veeranum.

Rama then stopped the Thamsastra by,

Sending Indrasthra and then the ten faced one ,
Send Aasaurasthra and as soon as it came,
It caused lot of pain to the monkeys,
It came in the form of elephant, pig, cock,
Fox, dog , snake bison , crow,
Monkey, lion, deer , wolf , raven,
Hawk as also weapons like , iron pestle,
Spear , Sakthi , White axe ,
Sword , trident another spear and arrows,
And seeing these things coming in a rugged way,
The human hero sent an Agneyasthra.

Chenkanal kolligal minnal nakshatrangal ,
THingalum aadhithyan agni yennitharam,
Jyothir mayangalai chennu niranjalavu,
AAsuramasthravum poi maranju balal,
Appol mayan koduthoru divyasthram,
Yeithu alpatharayudham kanayithanthike.

With sticks of burning embers and like shining stars,
Moon , sun as well as fire ,
It came greatly shining and filled the space ,
And the Asureyasthra went and disappeared.
Then Ravana sent the divine arrow given by Maya,
And due to its power the Agneyasthra disappeared.

Gandharvasthram prayogichu athineyum,

SAnthamakeedinaan manava veranum,
Souryasthram yeithan dasananan anneram,
Dhairyena Raghavan prathyasthrameithathum,
Khandicha neram aakhandala vairiyum,
Chandakaramsu samangalaam banangal,
Pathu kondu yeithumarmangal bhedicha alavu,
Uthama purushanakiya Raghavan,
NOoru sarangal than yeithan athu kondu udal,
Keeri murinjithu Nakthanjarendrannum,
Lakshmanan yezhu sarangalal ookodu,
Thalkshane Kethu khandichu veezhtheedinan.

The human hero made it powerless,
By sending the Gandarvasthanra,
And at that time Ravana sent the Souryasthanra,
And Rama with courage sent another arrow ,
And cut it off and then the enemy of Indra,
Sent ten arrows which were equivalent to Sun,
And wounded the essential parts of Rama,
That great man called Rama ,
Sent hundred arrows and with that,
The body of Ravana was cut in several places ,
And Lakshmana sent seven arrows with great strength,
And at that time cut off the flag of Ravana.

Anju sarameithu Suthaneyum konnu,
Chanchala heenam murichithu chapavum,

Aswangale Gadha kondu Vibheeshanan,
THachu konnan, athu neram Dasananan,
Bhoothale chadi veenasu vel kondu athi,
Krodhaal Vibheeshanane prayogichithu ,
Banangal moonu kondu yeithu murichithu ,
Veenithu moonum nurungi mahithale ,
Appol Vibheeshanane kollumaravan,
Kalpichu munnam mayan koduthoru vel,
Kai kondu chattuvan ongiya nerathu ,
Lakshmanan mulpukku banangal yeithithu .

He sent five arrows and killed the charioteer,
And without trouble also broke his bow,
And at that time Vibheeshana attacked ,
And killed his horses with a mace ,
And at that time the ten faced one,
Jumped on earth and attacked ,
Vibheeshana using a spear ,
With great anger and Lakshmana,
Cut that spear with three arrows,
And then to kill Vibheeshana ,
He wanted to send the spear given by Maya ,
And at that time when he was trying to throw it,
Lakshmana came forward and sent arrows.

Nakthancharadhipan thannudal okkave ,
Raktham aninju murinju valanju udan,

Nilkkum Dasananan kopichu chollinaan,
Lakshman thannodu ,” Nannu nee yethrayum,
Rakshichavaru Vibheeshanane thadhaa ,
Rakshikkil nannu ninne punar yennude ,
SAkthi varunnathu kandalumn, innoru,
SAkthanakil bhavan khandikka velithum.

Ravana was standing with his entire body,
Bathed in blood and being harried and that ,
Ten faced one told with great anger ,
To Lakshmana , “good, you have ,
Now saved Vibheeshana well,
And now again you please save ,
Yourself from the Shakthi that I am sending,
If you are strong please cut this spear.”

Yennu paranju vegenas chatteedinaan,
Chennu tharachithu marathu Shakthiyum,
Asthrangal kondu thadakkaranjudan,
Vithrasthanai thathra veenu Kumaranum,
Vel kondu Lakshmanan veenathu kandu ullil,
Mal kondu Ramanum ninnu vishannanai,
SAkthi parioppathinnarkkum kapikalkku ,
SAkthi poranju Raghu kula Nayakan,
TRukaikal kondu pidichu parichudan,
Ulkopamodu murichu yerinjeedinaan.

Saying this he speedily threw the Shakthi,
Which went and stuck the chest of Lakshmana,
And though he tried to stop it by arrows,
Since he was not able to , he fell down scared.
Seeing that Lakshmana has fallen due to the spear,
Rama became sad and being confused,
And since none of the monkeys had strength ,
To pull out the spear Rama did it ,
By his own holy hands and ,
With great anger broke and threw it.

Mithra thanaya Sushena , jagal prana ,
Puthradhikal odu arul cheythiaadaraal,
“Lakshmanan thannude chutthu irunnu ini,
Rakshichu kolvinishadhikaruthu yethum,
Dukha samayam mallippol uzhatodu,
Rakshovarane vadhikkunnathundu jnan.
Kalyanam ul kondu kandu kolvim ningal,
Yellavarum innu mal kara kousalam,
SAkrathmajane vadhichathum vegathil ,
Arkathmajathikalodu orumichu,
Varidhjiyil chira ketti kadannathum,
Poril nisacharanmare vadhichathum,
Ravana nigraha sadhyamayittivan,
Kevalam ippol abhimukhanayithu.

He told Sushena, the son of Sun God ,

As well as the son of wind God ,
“Please take care of Lakshmana ,
Sitting all round him, do not be sad ,
This is not the time to be sorry.
I am going to kill the Rakshasa lord,
Please see with an auspicious mind.
The mastery of my hands.
My killing of Bali and speedily ,
Building a bridge across the sea,
Along with Sugreeva and others,
My killing of Rakshasas,
Are for making killing of Ravana possible,
And now he has come before me.

Ravanatum bata , Raghavanum koodi,
Mevuka bhoomiyil yennu ullathallini,
Rathrincharane kolluvaan nirnayam,
Marthanda vamasthil ullavan aakil jnan,
SApthe dweepangalum saphambudhikalum ,
SApthachangalum soorya chandranmaarum,
Akasa bhoomikal yennivayulla naal,
Pokatha Keerthi vardhikkum parichu jnan,m
Ayodhena Dasakandane kolvan oru,
Ayudha panienakil nissamsayam,
Devasuroragacharana thapasara,
Yevarum kandariyenam mama balam.

It is not possible that in this earth,
Rama and Ravana both would be there ,
I have decided to kill that Rakshasa,
If I am born in the clan of the Sun god.
As long as the seven islands, seven oceans,
Seven mountains , Sun and the moon,
Sky and earth are existing ,
My fame will keep on increasing .
If I am one who is armed , without any doubt,
I would kill Ravana in this war and let ,
Devas , asuras , charanas and sages,
Watch and see my strength.

Itham arul cheythu Nakthancharendranodu,
Astrangal yeithu yudham thudangedinaan,
Thath samam Banam nisacharadheesanum,
Uthsaham ul kondu thhogi thudanginaan.
Raghava Ravanamar thammil ingane ,
Meghangal mari choriynnathu ppole ,
Bana ganam pozhicheedunnath athu neram,
Jnan oli kondu muzhangi Jagat thrayam.

After saying like this he started war ,
By sending arrows with the king of Rakshasas.
That God of the Rakshasas also started to send ,
With enthusiasm equal number of arrows.,
At that time when Raghava and Ravana ,

Were exchanging arrows similar ,
To the torrential rain from clouds,
All the three worlds twanged with the sound of bow.

Sodharan veenu kidakkunnathorthu ullil,
AAdhi muzhuthu Raghu kula nayakan,
THareya thathanodu evam arul cheythu,
“Dheerathayilla yudhathinethum mama,
Bhoothale vaazhgayil nallathu yenikini,
Brathavu thannodu koode maripathum,
Vil pidiyum murukunnathillethume ,
Kelpumillathe chamanju nammukka ,
Nilppanum yethum aruthu manassinum,
Vibramam yeri varannathu melkku mel,
Dushtana kolvanum upayam kandeela,
Nashtamai vannithu manavum manase.”

Thinking of the fact that his brother is lying down,
The lord of Raghu clan was extremely worried,
And told Sushena(The doctor) as follows,
“I do not have courage to do the war,
Instead of living in this world , it,
Would be better for me to die along with my brother,
I am not able to strongly hold the bow,
And I am feeling no strength in the body,
And due to my mind, I am not able to stand,
My nervousness is keeping on increasing,

I am not find the way to kill this bad one,
And in my mind I am losing my , self respect.”

Yevam arul cheytha neram Sushenanum,
Deva devan thannodu aasu cholledinaan,
“Dehathinnethum niram pakarneela , oru,
Mohamathre Kumaran yennu nirnayam.
Vakthra nethramngalkku methum vikaramilla,
Thal thernippol unarum avarajan.”

When he told like this, Sushena,
Told the God of gods as follows,
“ there is no change in colour of the body, It is,
Definite that the lad has only swooned.
Also his neck and eyes are normal,
And so after some time he will wake up.”

Yennu unarthichu anilathmajan thannodu,
Pinne niroopichu chonnan Sushenanum,
“Munne kanakke visalya karaniyakunna,
Marunnu innu konduvanneduga,”,
Yennalave Hanumanum viravodu,
Chennu marunnathum kondu vannedinaan,
Nasyavumn cheythu Sushenan Kumarannu,
AAlasyavum therrnnu thelinju vilanginaan,
Pinneyum oushadha sailam Kapivaran,
Munnam irunna vannam thanne yakkinaan,

Mannavan thanne vananginaan thambiyum,

Nannai muruge punarnnithu Ramanum.

After saying this and after some more thought,

Sushena told to the son of wind god,

“Please bring like earlier the medicinal,

Plant called Visalya Karni.”

As soon as it was told Hanuman speedily,

Went and brought that medicine.

Sushena put its drops in the nose of Lakshmana,

And he got up completely cured,

Again Hanuman took the mountain back ,

To its original place and the younger brother,

Saluted the king and he hugged him tightly.

“Ninnude paravasyam kanka karanam,

Yennude dhairyavum poyithu manase” ,

Yennathu kettu ura cheythu Kumaranum,

“Onnu thirumanassingal undakanam,

Sathyam thapodhananmarodu cheythathum,

Mithyayai vannu kooda yennu nirnayam.

TRilokya kandakanam ivane konnu,

Palichu Jagal thrayam vaikathe.”

“Seeing your very bad state ,

I lost the courage in my mind”,

Hearing that the Lad told him,

“Kindly remember in your divine mind,
That the promise that we have made
To the great sages should not become a lie ,
WE should kill this one who troubles the three worlds,
And should take care of the three worlds.”

Lakshmanan chonnathu kettu Raghuthaman,
Rakshoaranodu yethirthan athi drutham,
Therum orumichu vannu Dasasyanum,
Porinnu Raghavanodu yethirtheedinan,
Paril ninnu ikshuvaku kula thilakanum,
Theril ninnu aasara vamsa thilakanum,
Porathighoramai cheythoru nerathu,
Param ilappam Raghuthamaundennu,
Naradanadhikal chonnathu kelkkayaal,
Param valarnnoru sambramathodu udan,
Indranum mathaliyodu chonnan”Mama,
Syandhanam kondakodukka nee vaikathe ,
Sri Raghavannu hitham varumaru nee ,
Therum thelichu kodukku madiyathe.”

Hearing what was told by Lakshmana , Rama ,
Fought with the Rakshasa lord very fast,
Ravana came riding on a chariot,
And Rama opposed him in war .
From the ground fought the great one of Ikshuvaku clan,
And the Lord of the Rakshasas opposed riding on a chariot,

And seeing that Rama was in a great disadvantage,
When Narada and others spoke about it,
Indra was greatly perturbed ,
And told Mathali, his chariot driver ,
“Without any delay take and give ,
My chariot to Sri Rama and also,
Drive the chariot to him in a manner ,
That is helpful to him, without hesitation.”

Mathali than athu kettu udan therumai,
Bhoothalam thannil izhinju cholleedinaan,
“Ravananodu samarathinnu innu jnan,
Devendra sasanayaa vita kondithu,
Therathil assu kareruga porinai,
Marutha thulya vegena nadathuvan,“
Yennathu kettu Radthineyum vandhichu,
Mannavan theril ammaru karerinaan,
Thannodu thulyani Raghavane kkandu,
Vinnil aammaronnu nokki dasananan.

As soon as he heard this, Mathali ,
Came down on earth and told,
“I have come here as per the orders,
Of Devendra to help you in your war,
With Ravana , please get in to,
The chariot for the war and ,
I will drive it with the speed of wind,”

Hearing that , after saluting the chariot ,
That king got in to the Chariot,
And seeing Rama in equal position like him,
Ravana with fear looked at the sky.

Pemazha ppole sarangal thoogeedinaan,
Ramanum Gandarwasthram eitheedinaan,
Rakasamasthram prayogichathu neram,
Rakshasa rajanum rookshamayethrayum,
Kroora nagangalam asthrathe mathuvan,
Garudasthram yeithu Raghu nadananum,
Mathali melum Dasananan Banangal yeithu ,
KOdiyum mrichu kalanjithu ,
Vajikalkkum saram yetham yethu punar,
Ajiyum ghoramai vannu Raghuvaran,
Kaikal thalaranu therthattil nilkkum vidhou ,
Kakikasi nandananya Vibheeshanan,
Sokathirekam kalaranu ninnedinaan,
LOkarum yetham vishadam kalarannithu ,
Kala purathinnu ayappen iniyennu ,
Solam prayogichitha asaradheesanum.

Rama showered arrows like a torrential rain,
And he also sent Gandarvasthra,
The king of Rakshasas at that time sent ,
The Rakshasatra with great force ,
To fight with that arrow producing cruel snakes,

That son of Raghu clan sent Garudasthra,
Ravana sent arrows and wounded Mathali ,
He also cut off Rama's flag ,
And again sent arrows on the horses,
And again the war became very fierce ,
And seeing Rama standing tired on the chariot ,
Vibheeshana the son of Kaikasi ,
Stood there with very great sorrow.
And sorrow increased among all the world,
And that king of Rakshasas said ,
I will send you to the city of death, send the trident.

Astrangal kondu thataporanju orthudan ,
Vruthrari thannude theril irunnoru,
Sakthi yeduthyachu Raghunadhanum,
Pathu nurungi veenu thathra soolavum,
Nakthancharendranude thuragangale ,
Sastrangal kondu murichithu Raghavan,
Saradhi therum thirichachu aarthanai,
Poril ozhichu nirtheedinaan anneram.

Remembering that it cannot be stopped by arrows,
Rama took a Shakthi from the chariot of Indra,
And sent it towards Ravana,
And Ravana's trident broke in to ten pieces and fell down,
Then Rama wounded the horses ,
Of the king of Rakshasas, using arrows,

And Ravana's charioteer became worried ,
And parked the chariot away from the battle.

AAlasyamottu akannoru neram thathra ,
Poulasthanum soothanodu chollinaan,
"Yenthinai kondu nee pinthirinja balal,
Andhanai jnan athra durbalanakayo?
Kutalodethithaal jnan oruthanodu,
Odiolichavarennu kandu bhavan?
Neeyalla soothan yenikkini Ramannu ,
Nee athi bandhavan yennu arinjenaham.

After his tiredness left him , that,
Ravana told his charioteer,
"Why did you ride back forcefully.
Like a blind man, Have I become that much weak,
Did you think that I will run away and hide,
When I am fighting with my enemy?
You are not my charioteer now , as I came to know,
That you are a close relation of Rama."

Yitham niacharadheesan paranjathinnu ,
Utharam saradhi sathwaram chollinaan,
"Ramane snehamundayittumalla ,
Math swamiye dwesham undayittumalla,
Ramanodethu poruthu nilkkuneram,
Aamayam poondu thalrnnathu kandu jnan.

Sneham bhavane kurichu yethamakayaal,
Moham akaluvolam porkkalam vittu,
Dhoore ninnu aalasyamellam kalanjini,
Porinnu adukkanam yennu kalpichathre.”

Hearing the words of the king of Rakshasas,
The charioteer immediately answered,
“Not because I love Rama,
And not because I do not like my master ,
I saw that you were greatly drawn out,
When you were fighting with Rama,
And since my love towards you was more,
Till your swoon is completely cured,
I thought you can take rest and get relaxed ,
And then again going for war .”

SArathi than ariyenam maha rathan-
Marude sadavum vajikal sadavum,
Vairikalkulla jayajaya kalavum,
Poril nimnonnatha desa viseshavum,
Yellamarinju radham nadathunnavan,
Allo nipunanayulla suthan prabho.”

“The Charioteer should know the ,
Tiredness of their valorous masters ,
As well as the tiredness of the horses,
And the victory and defeat time of the enemies,

And the ups and downs in the course of the war,
And He should drive the chariot knowing all,
And then only he is an expert my lord.”

Yennathu kettu thelinjadha Ravanan,
Onnu punarnnoru kai valayum koduthu,
Innu ini theru aduthasu kooteeduga,
Pinnokkam millini yonnu kondumedo,
Innodu naleyodu onnu thirinjidum,
Mannavanodulla porennariga nee.”
Soothanum therathi vegena poottinaan ,
Krodham muzhuthangu aduthithu Ramanum,
THangalil yetham mananju porunnalavu,
Angum ingum nirayunnu sarangalaal.

Ravana who became clear after hearing this,
Hugged him and gifted a bangle to him,
“Now you take the chariot and join the war,
WE will not go back in any circumstance ,
By today and tomorrow one thing will be clear,
In this war with the king, know that.”
The charioteer readied the chariot very fast,
And Rama with great anger neared them,
And they fought with each other ,
And made the entire place covered with arrows.

[6.27 Agasthagamanavum Aadhithya sthuthiyum](#)

Coming of Agasthya and prayer addressed to the Sun.

Angameyulla por kandu nilkkum neram,
Yengane yennu arinjeela Agasthyan thadhaa,
Raghavan theril irangi ninnedinaan,
Akasa desal prabhakara sannibhan.
Vandhichu ninnu Raghu kula nadhan,
Anandam iyannu arul cheythan Agasthyanum.
Abhyudhayam ninakku aasu varuthuvaan ,
Ippoz ividekku vannithu Janaedo.
Thapathravum Vishadavum theeranu pom,
Apathu mathullava yagannu pom,
Sathru nasam varum Roga vinasanam,
Vardhikkum , Aayussu salkerthi vardhanam ,
Nithyam Aadhithya hrudayamaam manthram ,
Ithu uthamam yethrayum BHakthyaa japikkedo.

When that type war was progressing ,
How no one knows, Sage Agasthya ,
Who is equal to the sun god came from the sky,
Descended on the chariot of Sri Rama.
Rama stood saluting him and Agasthya ,
Told with extreme happiness.
“ For bringing prosperity to you ,
I have come here now.
This chant called “The heart of the Sun”,
Would remove three types of pains and sorrow,

All dangers would go away of their own accord ,
Enemies would be destroyed, diseases would be cured,
Life span will increase and good fame will increase ,
If it is chanted daily. So please chant it with devotion.

Devasuroraga charana Kinnara,
THapasa guhyaka yaksharaksho, Bhootha,
Kim Purusha apsaro manushadhyanmarum,
Samprathi sooryane thanne Bhajippathum.

Devas, Asuras, Ragas , Charanas , Kinnaras,
Sages , Guhyakas , Aksharakshas, ghosts ,
Kimpurushas , Apsaras and human beings ,
Trust in the Sun God and pray to him.

Devakal aakunnathadhithyan aakiya,
Devanathre , pathinnalu lokangalum,
Rakshippathum nija rasmigal kondavan,
Bhakshippathum avan kalp kalanthare ,
Brahmanum Vishnum, Sri Mahadevanum,
Shanmukhan thanum , prajapathis vrundavum,
SAkranum , Vasiswanaranum , kruthanthanum,
Rakshoaranum Varananum , Vayuvum,
Yakadhpan , eesananum , chandranum,
Nakshatra jalavum , dikkari vrundhavum,
Varana vakthranum aaruyanum maranum ,
Thara ganangalum nana grahangalum,

Aswini puthrarum AShta vasukkalum,
Vidwadevanmaarum Sidharum , SAdhyarum,
Nana pithrukkalum , pinne manukkalum ,
Dhanavanmarum , uraga samoohavum,
Varamasarthu samvahsara kalpadhi ,
Karakaya nayathum Sooryanivan thanne.

Sun is the god who is the god of all ,
He is the one who protects all the fourteen worlds by his rays,
And by it he destroys the world at deluge.
He is Brahma, Vishnu and the great Shiva,
He is Lord Subrahmanya and the kings of the world,
He is Indra, the fire and also lord of death,
He is the Rakshasa lord, as well as Varuna and wind god,
He is Kubhera the lord of wealth , Eesana(Shiva) and the moon,
He is the magic of the stars and the eight elephants lifting the universe ,
He is Ganesa, the sun God and also the God of love,
He is the stars as well as the various planets,
He is the aswini puthra(doctors of devas) and the eight Vasus,
He is all the devas, Sidhas as well as SAadhyas,
He is the different manes and the different Manus,
He is the Rakshasas as well as serpents,
And he is the sun god who is the cause of,
Week , month , year and eons and ages.

Vedantha vedhyanaam vedhathmakanivan,
Vedartha vigrahan , Vedagna sevithan,

Poosha , Vibhakaran , mithran,prabhakaran,
Doshakarathmakan , thwashtaa , dinakaran,
Bhaskaran , nithyan, ahaskaran , easwaran,
SAkshi, savithaa, samastha lokekshanan,
Bhaswaan , vivaswaan , nabhaswan Gabasthiman,
Saswathan sambhu , saranyan saranadhan,
Lokasisirari , ghora thimirari,
Sokapahari lokaloka vighran.

He is the soul of Vedas who is being studied by Vedanta,
His form is the meaning of Vedas, He is served by those who know Vedas,
One who nourishes, One who brings light , Friend , one who brings brightness,
One who is the soul of the day , one who supports the living , one who brings day,
One who brings light , one who is forever , one who makes day , God,
Witness , Sun, one who takes care of all the world,
One who shines , the one makes others shine , one makes rain, one who shines,
One who is forever, Lord Shiva, one who protects, one who gives protection,
One who removes cold in this world , one who is enemy of darkness
One who steals sorrow , the form which is visible in all worlds.

Bhanu, Hiranyagarbhan , Hiranyendriyan,
Dhana priyan, sahasaramsu , sanathanan,
Sapthan, arjunaswan , sakaleswaran,
Suptha janava bodha radhan , mangalam,
Adhithyan, arkan , arunan anathagan,
Jyothirmayan , thapanan , savithaa , Ravi,
Vishnu , Vikarathanan , Marthandan, Amsuman,

Ushna kiranan , mihiran, Virochanan,
Pradhothanan , paran Khadyotha anudhyothan,
Adwayan , vidhya vinodhan Vibhavasu ,
Viswa srushti sthithi samhara karanan,
Viswa vandhyan , Maha viswa roopan , Vibhu,
Viswa vibhavanan , Viswaika nayakan,
Viswasa bhakthi yukthanaam gathi pradhan,
Chandakiranan tharani , dhinamani,
Pundareeka probhodhapradhan , aaryamaa ,
Dwadasathmaa , paramathmaa paraparan,
Aadhithayan Jagadadhibhoothan , sivan,
Khedha vinasanan Kevalathmaa,
Vindhu nadathmakan , Naradhadhi nishevithan ,
Jnana swaroopan Ajnana vinasanan ,
Dhyanichu kolga nee nithyam yiddhevane.

Sun, The golden fetus , one who has golden senses,
One who likes to give , one who has thousand parts , primeval one,
One who has seven horses, One who has white horses, god of all,
One who wakes up people who are sleeping, auspicious one ,
Sun, one who is praised , one of purple colour, one who is endless ,
One who is full of light , one who heats, Sun , Ravi,
Vishnu , one who divides, Marthandan , Sun,
One who has hot rays , Sun, One who brightens,
One who is in the sky , divine one , one who travels in the sky , one who is not lazy,
One who cannot be divided, One who enjoys knowledge , one who is well lit,
One who is the cause of creation, upkeep and destruction of the world,

One who is saluted by the world , one who has a universal form, the brilliant one,
One who is the friend of the world , the lord of the universe ,
One who has belief and devotion , One who goes in proper way,
One whose rays hurts, Sun, the gem of the day,
One who wakes up lotus , one who is habituated to move ,
One who has twelve souls , divine soul , god of gods,
Son of Adhithi, the primeval power of the world , peaceful one ,
One who destroys sorrows, The pure soul,
One who acquires sound , one who is praised by Naradha and others,
One whose form is wisdom , One who destroys ignorance ,
Meditate on this God daily.

Santhatham Bhkthyya namaskaricheeduga,
SAnthapanasakaya Namonama,
Andhkarandhakaraya namonama,
Chinthamane chidanadayathe namonama,
Neehara nasa karaya namonama ,
Moha vinasakaraya namonama
SAnthaya , roudhraya soumyaya ,
Kathimathaam kanthiroopaya they nama ,
Sthavara jangama acharyaya they nama,
Devaya viswaika sakshine they nama ,
Sathya pradanaya thathwaya they nama,
Sathya swaroopaya nithyam namonama,
Itham aadhithya Hrudayam japichu nee,
Sathru kshayam varutheduga sathwaram.

Always with devotion salute him,
Salutations to him who destroys sorrow
Salutations to him who destroys darkness,
Salutations to him who is gem of the mind and divine joy,
Salutations to him who destroys mist,
Salutations to him who destroys attachment,
Salutations to him who is peaceful , angry , submissive
And is blessed with light and has the form of light ,
Salutations to him who is teacher to moving and stable beings,
Salutations to him who is the god who is witness of the world,
Salutations to him who is the philosophy of truth,
Salutations to him whose daily form is truth ,
Please chant this “heart of Sun God”,
And quickly put an end to your enemies.

Chitham thelinju agasthyokthi kettethrayum,
Bhakthi vardhichu Kaklathanum koopinaan,
Pinne vimanavum yeri Maha muni ,
Chennu veenadharopathe maruvinaan.

Hearing the words of sage Agasthya , the mind of Rama became clear,
His devotion increased and that Rama saluted,
And then that great sage got in to the airplane ,
And went and stood besides Narada and others.

[6.28 Ravana Vadham](#)

Killing of Ravana

Raghavan mathaliyodu aruli cheythithu ,
“AAkulamenniye ther nadathidu nee”
Mathali ther athi vegena kootinnan,
Yethume chanchalmilla dasayanum,
Moodi podi kondu dikhum udan , ida,
Koodi sarangal yenthu vismayam,
Rathrincharande kodi maram khandichu,
Dhatriyil ittu Dasaradha puthranum,
Yathu dhanadhipan vajikal thammeyum,
Mathali thanneyum yere yeitheedinaan,
Soolam musala gadhahikalum melkku,
Mele pozhichathu Rakshasa rajanum,
SAyaka jalam pozhichavayum murichu,
Ayodhanthinnu aduthithu Ramanum.

Rama then told to Mathali ,
“Without worry , you please drive the chariot,
Then Mathali very speedily drove the chariot,
But Ravana was not at all perturbed.
The dust raised covered all the directions,
And surprisingly completely covered the place .
Rama cut off the flag of Ravana ,
And put them on the earth.
The chief of Rakshasas hit Rama’s horses ,
As well as Mathali with several arrows,
He then sent trident iron pestle and mace one after another,

And Rama sent a bevy of arrows , cut them all,

And neared for the war.

Yetham ananjum , akannum valam vechum,

Yethum idam vechum, ottu pin vangiyum,

SAradhimarude southya kousalyavum.

Poralikalude yudha kousalyavm,

Pandu keezhil kandathilla naam yivannam,

Undakukayum illi yivannam ini mel,

Yennu Devadhikalum pugazhtheedinaar,

Nannu nannu yennu thelinjithu Naradan.

Going nearby , parting little more,

Going to the right , going to the left ,

Retreating little more ,

Seeing the great driving ability of the charioteers,

And the great fighting ability of the fighters,

The devas told , we have never seen so far,

Nor do we hope to see in future and praised.

And Narada became clear and told good, good.

Poulasthya Raghavanmar thozhil kankayaal,

Trilokya vasikal bheethi poondedinaar ,

Vathamadangi maranjithu Suryanum.

Medhi nidanam virachithu paramai,

Padhonadhiyum ilaki marinjithu ,

Pathala vasikalum nadungeedinaar.

Seeing the war between Rama and Ravana ,
All the people of the world became scared ,
The air became still and the sun set,
The earth trembled a little ,
The ocean churned and turned,
The people of Patala trembled.

Ambudhi Ambudhiyodu yethirkilum,
Ambaram ambarathodu yetheertheedugilum,
Raghava Ravana yudhathinnu samam,
Raghava Ravana yudham ozhinjilla”
Kevalam ingane ninu pugazhthinaar ,
Devadhikalum , annerathu Raghavan,
Rathrincharante thala yonnu aruthu , udan,
Dhatriyil yittathu nearm appozhe ,
Koode mulachu kanayithavan thala,
Koode murichu kalanju randamathum.

Even if ocean were to fight with another ocean,
Or if the sky were to fight with another sky,
What is equal to the war between Rama and Ravana,
Is only a war between Rama and Ravana.”
Like that the devas were praising the war ,
And at that time Rama cut off one head of Ravana,
And as soon as it fell on the earth .
Another head grew in the same place to Ravana,

And again he cut one more of his head.

Undayithappolum pinne Raghavan,
Khandichu bhoomiyil ittan ara kshanaal,
Itham murichu noothi onnu thalagale ,
Pruthwiyil ittu Raghu kula sathamam.
Pinneyum pathu thalkkoru vattamilla,
Yenne vichithrame , nannu nannethrayum,
Ingane noorayiram thalapokilum,
Yengum kuaravillavan thala pathinum,
Rathrincharadhipan thande thapo balamm.
Chithram, vichithram vichiram athre thulom.

That also grew up and then Rama,
Cut it off in another half a second and put it on earth,
And like that he cut one hundred and one heads ,
And put them all on the earth,
But again there was no problem for his ten heads,
What a surprise , Good, good telling this,
He cut another one hundred thousand heads ,
And still there was no decrease to his ten heads,
Due to power of penance of the lord of Rakshasas,
Surprise , great surprise and wonderful.

Kumbhakarnan, Makarakshan , Kharan, Bali ,
Vambanaam marichan yennivar aadiyaam,
Dushtare konna banathinu innu yenthu athi,

Nishtooranaam ivane kolluvaan ,
Madi yudayithu Dasakandane kolluvaan,
Kandela upayavum methum monneswaraa,
CHinthichu Raghavan pinneyum aa dasakandaran,
Meyyil banangal thoogeedinaan.

My arrow which killed bad people like ,
Kumbhakarna, Makaraksha , Khara , Bali,
The very powerful Maricha and others,
When used today against this ,
Very cruel one is not able achieve it.
Oh god, I am not able to see any trick to kill Ravana,
Thinking like this , Rama again
Showered arrows on the body of that Ravana.

Ravanum pozhicheedinaan Banangal ,
Deva devan thirumeni mel aavolam,
KONda sarangale kondu Raghu varan,
Undayathu ullil oru ninavu anneram,
Pushpa samangalai vannu sarangalum,
Kelppu kuranju Dasasyanu nirnayam.
Ezhu divas am muzhuvan eevanname ,
Roshena niinu poruthoranantaram,
Mathali thanum thozhuthu cholledinaan,
“Yethum vishadamundaiga manase ,
Munnum Agasthya thapodhanan aadaraal,
THanna banam kondu kollaam Jagalprabho,

Paithahasthram athayathu, yenningane ,
Mathali chonnathu kettu Raghuvaram.
Nannu paranjathu mee ithu yennodu ,
Ini konneduven Dasakandane nirnayam.,”

Ravana also rained arrows as much as possible,
On the body of the God of Gods ,
At that time Rama did not feel any pain,
By the arrows that hit his body ,
And it felt as if they were equal to flowers,
And it indicated that strength of Ravana was waning,
Like this the war went on like this for seven days ,
And after fighting with great enthusiasm,
Mathali saluted Rama and told,
“Please do not feel any sorrow in your mind,
Oh Lord of the universe , you can kill him,
By the arrows given to you by Agasthya ,
By the Brahmasthra ,” hearing what,
Was told by Mathali to him Rama told,
“Good that you told, Using that arrow,
Now I will kill the ten necked one definitely.”

Yennaruli cheythu Vairichamashtrathe ,
Nannai yeduth thoduthithu Raghavan,
Surya analanmaar athinnu tharam ,
Thooval vayuvum, mandara merukkal madhyamai,
Viswamellam prakasichoru sayakam,

Viswasa bhakthyya japichu ayacheedinaan.

After telling this Rama took Brahmasthra ,
And properly kept it on his bow,
It was equal to sun god and the fire ,
Fanned by wind and being covered by ,
Meru and Mandhara mountains ,
That arrow shined all over the world,
And with faith and devotion he sent it.

Ravanan thande Hrudayam pilarnnu ,
Bhoodeviyum bhedichu , varidhiyil pukku,
Chora kazhugi muzhugi viravodu,
Marutha vegena Raghavan thannude ,
Thooniyil vanningu veenu thelivodu,
Banavum, yenthoru vismayam anneram ,
Theril ninnasu marinju venidinaan,
Paril maramaram ppole thadhaa.

It went and pierced the chest of Ravana,
Entered the earth , went to the sea,
Washed the blood , dipped and
With the speed of the wind entered,
The quiver Of Rama with no problem,
What a surprise and at that time,
Ravana fell from that chariot on the earth,
Like a huge tree falling on earth.

Kalpaka vruksha puthu malar thooginaar,
Uthpanna modhena vanavar yevarum,
Arka kulothbhavan moordhni melkku mel,
Sakranum nethrangalokke thelinjithu,
Pushkara sambhavanum thelinjeednaan,
Arkanum nere yudhichaan anneram,
Mandamai veesi thudangi Pavananum,
Nannai vilangi chathur dasa lokavum,
THapasanmarum jaya jaya sabdhena ,
Thapam akannu pugazhnnu thudanginaar,
SEshicha rakshasar odi akam pukku,
Kezha thudanginaar okke Lanka pure,
Arkajan Maruthi Neela angadhadhiyaam ,
Markata veerarum aarthu pugazhthinaar.

The devas with rising tides of joy,
Showered over , the head of the one born in clan of Sun God,
New just opened flowers of the divine Kalpaga tree.
The eyes of Indra became very clear,
Brahma also became very contented,
At that time Sun rose exactly in the middle,
The wind started blowing like a breeze,
The fourteen worlds were well lit up,
The sages shouting "Victory, victory",
Getting rid of their sorrow started praising .
The rest of the Rakshasa ran and entered the city,
The entire city of Lanka started weeping,

Sugreeva , Hanuman, Neela Angadha and other,
Monkey warriors started shouting and praising.

Agrajan veenathu kandu Vibheeshanan,
Vygrichu arikathu chennu irunnu aakulaal,
Dukham kalarnnu vilapam thudanginaan,
“Okke Vidhi balamallo varunnathum,
Jnan ithokke paranjeedinen munname,
Manam nadichenneyum Vedinjeedina,
Veera, Maha sayanochithanaya nee,
Paril yivannam kidakkumarayathum,
Kandithellam jnan anubhavikkenam ,
Yennundu Deaivathinu athu aarkku ozhikkavathum.”

Vibesha seeing that his elder brother has fallen,
Becoming sad , went near and sat beside him,
And started wailing with sorrow,
“This is the strength of fate which has come,
I told about all this earlier and acting,
Like self respect he parted with me,
Oh hero, You who have entered in to the great sleep,
The fact that you are lying like this on earth,
And I am forced to undergo all this sorrow,
Is that decided by God, who can change it.”

Yevam karayum Vibheeshanan thannodu,
Deva devesan arul chythithu aadharaal,

“Yennodu abhimukhamai ninnu por cheythu,
Nannai maricha Maha sooranamivan,
Thanne kurichu karayaruthu yethume ,
Nannallthu para lokathinnu sakhe,
Veerarayulla rajakkal dharmam nalla ,
Poril marikkunnathu yennariyename ,
Poril marichu veera swarga sidhikku ,
Param sukruthikal kenni yogam varaa.
Doshangal yellam odungi nee vannini ,
Sesha kriyakku thudanguka vaikathe.”

Addressing Vibheeshana who was crying like this,
The God of gods with love told as follows,
“He is a greatly valorous hero who faced,
And fought me and who died well,
You should not cry about him,
Because it is not good for the other world,
Please understand that the dharma ,
For a valorous king is dying in battle .
Unless one is blessed he will not ,
Go to the heaven of valour after dying in war.
You please forget about all the bad things ,
And start preparations for after death rites.

Itham arul cheythu ninnu arulum nearm,
Thathra Mandodhari kenu vannedinaal.
Lankadhipan maril veenu karanjum,

Athangamul kondu mohichu punar udan,
Oro tharam paranjum pinne mathulla,
Nari janangalum kenu thudanginaar .
Pankthi rathathmajan appol arul cheythu ,
Pankthi mukhanujan thannodu saadaram,
“Ravanaan than udal samskarcheduga ,
Pavakane jwalippichi ini sathwaram.”

When he told this and was standing there,
Mandodhari came there crying,
She fell on the chest of Ravana and cried,
And due to sorrow fainted there ,
And started telling her sorrow in various ways.
Other ladies who had come there also started crying.
The son of Dasaratha at that time told,
The brother of Ravana with respect,
“Please process the body of Ravana,
And start a fire without delay.”

Thathra Vibbheeshanan chonnan, “ivanolam,
Ithra papam cheythavar illa bhoothale,
Yogyamallethum adiyam ivan udal ,
Samskaricheeduvaan” yennu kettu yethavum,
Vanna bahumanathode Raghuthaman,
Pinneyum chonnan Vibheeshanan thannodu,
“Mad banam yethu rananthe marichoru ,
Karbooradheeswaran aththithu papangal.

Vairavum aa marananthaka menna akunnithu ,
Yeriya sad gathi yundavathinnu nee ,
Sesha kriyakal vazhiye kazhikku ,
Oru dosham ninakku athinethum akappadaa.”

Then Vibheeshana told, “ In this earth,
There is no one who has done as much sin as he,
And so I consider that it is not suitable for me,
To prepare his body.” , hearing that,
With great respect that son of Raghu clan ,
Again told Vibheeshana, “This king,
Of the Rakshasa has died after receiving my arrow
And so all his sins have come to an end ,
All enmity comes to an end after death,
He has good life in the other world ,
So please perform the after death rites,
Because of that no problem will come to you.”

Chandana gandhadhi kondu chidayum ,
Anandhena kooti munivarnamarumaiu,
Vasthrabharana malyangal kondum thadhaa,
Nakthanchardhipa deham alankarichu,
AArtha vadhyangalum ghoshichu kondu agni
Hothrigale samskarikunna vanname ,
Ravana deham dahippichu thannude ,
Poorvajanai udhaka kriyayum cheythu

Making a funeral pyre by sandal wood,
With joy , along with great sages ,
And then they decorated by cloths , ornaments and garlands ,
The body of the king of Rakshasas,
And along with playing of musical instruments ,
Following the rituals of cremating ,
A Brahmin who does fire sacrifice,
Ravana was cremated as an,
Elder brother by Vibheeshana.

Narikal dukham paranju pokki chennu,
Sri Rama Padam namaskaricheedinaar ,
Mathaliyum Raghu nadahane vandhichu ,
Jathamodham poi suralayam mevinaan,
Chennu nijanija mandiram pukkithu ,
Janyavalokanam cheythu ninnorkalum.

Ladies talked with each other
And unburdened their sorrow ,
And later saluted the feet of Rama,
Mathali also saluted the lord of Raghu clan,
And with happiness went back to the place of devas.
All the people who were watching the war,
Also went to their respective places of stay.

[6.29 Vibheeshana Rajyabhishekam](#)

Coronation ceremony of Vibheeshana.

Lakshmananodu arul cheythithu Ramanum,
“RAkshovaranaam Vibheeshananai mayaa,
Dathamayoru lanka rajyam mulpukku,
Chithamodhal abhishekam kazhikka nee.”
Yennathu kettu kapivaranmarodum ,
Chennu seshicha nisacharanmarumai ,
Arnavathoyadhi Theertha jalangalaal,
Swarna kalasangal poojichu ghoshichu ,
Vadhya ghoshathodu thapasanmarumai,
Aarthu vilichu abhishekavum cheythithu.

Rama at that time told Lakshmana,
“ Please conduct the coronation of ,
Vibheeshana , the Rakshasa chief,
To the Lanka kingdom given by me ,
To him with a very happy mind.”
Hearing that along with the monkey chiefs,
As well as Rakshasas who were left over,
They collected sacred waters including the water of the ocean,
In pots of gold which were worshipped ,
By great sages along with music,,
And along with great exuberance ,
The anointing was completed.

Bhoomiyum chandra divakaradiyum ,
Rama kadayum ullannu Vibheeshanan,

Lankesanai vazhkennu kireetadhya-
Alankaravum cheythu dhana puraskrutham ,
Poojyanayoru Vibheeshananai kondu ,
Rajya nivasikal kazhchayum vechithu .
Vacha kuthuhalam poondu Vibheeshanan,
Kazhcha yum yellam yeduppichu kondavan,
Aasthayaa Raghavan trikkalkkal vechu ,
Abhivadyavum cheythu Vibheeshanan aadharaal ,
Nakthancharendra prasathinnai rama-
Bhadaranathellam parigrahicheedinaan ,
“ippol krutha kruthyanayena aham, “yennu,
Chilpurushan prasadhicharuleedinaan.

Greeting Vibeeshana that he should be king of Lanka ,
AS long as earth , moon, Sun and story of Rama ,
Exist , they decorated him with crown,
And he gave presents as well as honoured many
And the citizens brought presents to,
Vibeeshana and he became very happy ,
And along with presents and honours ,
He went and met Rama and kept them under his feet,
And also greeted him and to make Rakshasas happy,
Rama also accepted those presents ,
And that divine person told ,” Now , I am happy and contented”.

Agre vineethanai vandhichu nilkkunna ,
SAugreevane punar aalinganam cheythu ,

SAnthushtanai arul cheythu Raghavan,
“Chinthichathellam labhichu namukkedo,
Thwal sahayathwena Ravana thanne,
Jnan utsahamodu vadhichathu nischayam.
Lankeswaranai Vibheeshanan thanneyum,
SAnka viheenam abhishekavum cheythu.”

He again hugged Sugreeva who was,
Standing with humility saluting him,
And That Rama told him with great happiness.
“I got all that I wanted and desired.
Definitely only with your help I could ,
Kill with exuberance Ravana, and ,
Without any hesitation crown Vibheeshana.

[6.30 Sita sweekaram](#)

Accepting of Sita.

Pinne Hanumane nokki arul cheythu,
Mannavan,” Nee poi Vibheeshana anujayaa,
Chennu Lanka puram pukku ariyikkenam,
Thnawangiyakiya Janakiyodidham,
Nakthancharadhipa nigrhamaadhiyaam,
Vruthantham yellam paranju kelpikkanam,
Yennal avalude bhavavum vakkum,
Ingu yennodu vannu paraka nee sathwaram.”

Then the king saw Hanuman and told him,

“Go with permission of Vibheeshana ,
In side Lanka and inform the pretty Sita ,
To tell the news of the killing,
Of the king of Rakshasas and others,
And please note down her expression and words,
And inform it speedily to me after coming here.”

Yennathu kettu pavana thanayanum ,
Chennu Lankapuram prapichanantharam,
Vannu nisacharar salkaricheedinaar,
Nandhidhanayoru Marutha puthranum,
Rama padabhjavum dhayanichirikkunna,
Bhoomi suthaye namaskaricheedinaan.

Hearing that , the son of wind god,
Went and reached the city of Lanka,
And the Rakshasas came and treated him hospitably.
The honourable son of wind god,
Saluted the daughter of earth,
Who was meditating on the lotus feet of Rama.

Vakthra prasadamalokya kapi varan,
Vruthanthamellam paranju thudanginaan,
“Lakshmananodum , Vibeeshanan thannodum,
Sugreevan adhiyaam vanaranmarodum,
Rakshovaranaam Dasagreevane konnu,
Dukham akannu thelinju meveedinaan,

Itham bhavathiyodokke parakennu,
Chitham thelinju arul chethithu arinjaalum.”

Seeing the pleased look on her face ,
He started telling all the news,
“ Rama Along with Lakshmana, Vibheeshana,
Monkeys lead by Sugreeva,
Has killed Ravana, the king of Rakshasas,
And with sorrow going away is remaining relaxed,
Please know that , he told me after
His mind became happy to inform you”

SAnthosham yethra yundayithu sithakku ,
Yennu yenthu chollavathu.Janaki deviyum,
Gadgada varnena chollinaal, “yenthu jnan,
Markata sreshata , chollendathu chollu nee.
Bharthavine kandu kolvan upayam yenthu,
Yethra parkkanam iniyum suchaiva jnan,
Nerathathinnu yogam varutheedu nee ,
Dheerathwam illiniyum porutheeduvaan.”

How can any one tell the amount of,
Happiness that Sita had at that time,
With tottering voice due to emotion she said,
“Monkey chief , what should I tell?
What is method to see my husband?
How long should I wait for that?

Please help me to arrange it , sooner.

As I do not have courage to wait for more time.”

Vathathmajanum raghuvaran thannodu ,
Maithili bhashitham chennu cholleedinaan,
Chinthichu Raman Vibheeshanan odu ,
SAnthushtanai arul cheythaan, “Viraye nee,
Janaki deviye chennu varuthuga.
Dheenathayundu pol kanaika kondu maam.
Snanam kazhipichu divaya ambara ,
Abharananu lepadhya alankaram aniyichu ,
Silpamayoru sibikamel aaropya ,
Mal puro bhage varuthuga sathwaram.

Hanuman came back and told Raghava ,
All that was told by the daughter of Mithila,,
Rama thought it over and told Vibheeshana with joy,
“Go quickly and arrange Sita to come over here .
It seems she is sad that she is not able to see me,
Make her take bath , dress her up in divine cloths,
Make her wear ornaments and apply ointments,
And decorate her and bring her here ,
In a very pretty palanquin and,
Speedily bring her near me.”

Maruthi thannodu koote Vibheeshanan,
AAramadesam pravesichu sadaram,

Vrudhamaaraya nari janathe kondu,
Mugdhangiye kulippichu ,chamayichu ,
Thandil yeduppichu kondu chellum neram,
Undai chamanjithu ghosha niswanam,
Vanara veerarum thikki thirakkiya ,
Janaki deviye kandu kondeeduvaan,
Kootam ingu anayunnathu kandoru ,
Aashteeanmar ananjatti agathinaar.

Vibheeshana went along with Hanuman,
To the place of rest of Sita with respect,
Made the pretty one take bath with,
The help of some old ladies, made her up,
And later when she was being taken in a palanquin,
A big noise and hubbub was created ,
Due to the monkey warriors crowding to see Sita,
And by security driving them away.
To avoid the crowding and causing problem to Sita.

KOlahalam kettu Raghavan Karunya-
Sali Vibheeshanan thannodu arul cheythu ,
“Vanaranmaare upadravippan undo,
Jnan ura cheythithu ninnodu ithu yenthadaa?
Janaki deviye kandal athinoru ,
Hani yenthullathu athu paranjeedu nee ,
Maathavine chennu kandalum yevarum,
Padacharena vrenam yennathike ,

Medhini nandini , kim thathra dhooshanam?

Hearing the tumultuous sound That merciful one ,

Spoke addressing Vibheeshana ,

“Are you troubling the monkeys ?

What did I tell you to do?

Please tell me what is the harm,

If all of them see the lady Sita.

All of you go and see Sita,

As if you are seeing your mother,

Let the daughter of earth.

Come to me by walk , What is the problem in it?

Karyarthamai puraa nirmithamayoru ,

Maya janakajaa roopam manoharam,

Kandu kopam poondu vachya vadangale ,

Pundarkakshan bahu vidham chollinaan .

Lakshmananodu Maya sitayum suchaa,

THalkshane chollinaal “ yetume vaikathe ,

Viswasamasu malbharathavinum mathu ,

Viswathil vazhunnavarkkum varuthuvaan,

Kundathil agniye Jwalippikaa,

Dandam yethum ill yenikkathil chaduvaan.

The Sita of illusion who was created ,

For a specific purpose , whose form was pretty,

Became angry by the barbed words ,

Which were told in several ways by ,
The lotus eyed one and that Sita of illusion,
Told Lakshmana , “ without any further delay,
For bringing belief to my husband ,
As well as all those people living in the world,
Please make fire burn in a pit ,
And I do not have any problem to jump in to it.”

Soumithriyum athu kettu Raghuthama,
Soumukhya bhavam aalokhya sasambramam,
Samarthyam merunna vanaranmaarumai,
Homa kundam theerthu , theyum jwalippichu,
Rama parswam pravesichu ninnedinaan.
Bhoomi suthayum prasannayai,
Bhartharam aalokhya bhakthyya pradakshinam ,
Kruthwaa muhu sthrayam badanjaliodum,
Deva dwijendra , thapodhananmaareyum ,
Pavakan thanneyum vandhichu chollinaal.

Lakshmana hearing that , seeing a pleasant ,
Feeling In Rama with great nervousness ,
Along with very capable monkeys,
Constructed a Homa pit and lighted the fire in it.
And went besides Rama and stood there ,
The daughter of earth also became happy,
And seeing her husband , went round him,
With devotion three times with folded hands,

And saluting Gods, Brahmins , great sages ,

As well as the fire Told as follows.

“Bharthavine yozhinju anyane jnan mama,

Chithe niroopichathangil athinu nee ,

Sakshiyallo sakalathinnum aakayaal,

SAkshaal paramartham innu ariyakka nee” yennu,

Paranjudan monu valam vechu,

Vahniyil chaadinaal kinchil bhayam vinaa,

Duschyavanadhikal vismaya pettithu ,

Nischalamayithu lokavum anneram.

“ Suppose I have thought in my mind of any other man ,

Except my husband , are you not a witness to it,

As you are the witness for everything in this world,

And so please tell the world the real truth today”

Saying like this , she went round the fire three times,

And without even a little fear , she jumped in to the fire.

Indra and other devas were surprised by this,

And the entire world became still at that time.

Indranum, Kalanum , Pasiyum , Vayuvum,

Vrundharaka adhipanmaaram Kubheranum,

Mandhakini dharan thanum Virinchanum,

Sundarimaram Apsara sthreekalum,

Gandarwa kinnara kimpurushanmaaram,.

Dandhasukanmaaram , pithrukkal munikalum,

Charana guhyaka sidha sadhyanmarum,
Narada Thumburu mukhya janangalum,
Mathum vimanagra charikal okkave ,
CHuthum niranjithu Raman thiruvadi,
Ninnarulum pradesathingal anneram,
Vandhichethallavareyum Narendranum,
Ramachandram paramathmanum anneram,
Premam ul kondu pugazhnnu thudanginaar.

Indra, Yama, Varuna , Wind God ,
The lords of the devas , Kubhera ,
The carrier of Ganga (shiva), Brahma,
The very pretty Apsara ladies ,
Gandarwas, Kinnaras and KImpurushas,
Rakshasas , manes sages ,
Charanas , Guhyakas , Sidhas, SAdhyas,
Narada , Dumburu and other important people,
And all other people who travel in the sky,
Came and crowded around the place ,
Where Rama was standing at that time,
And the king of men, Ramachandra who is the divine god,
Saluted all of them and they,
With great love started praising him.

SARva lokathinnum Kartha bhavan allo,
Sarvathinnum sakshiyakunnathum bhavan,
Ajnana vighrahanakunnathum bhavan,

Ajnana nasakan akunnathum bhavan,
Srushti karthavaam Virinchanakunnathum,
Ashta vasukkali ashtamanaayathum,
Lokathinnu aadhiyum madhyavum, anthavum,
Yekanaam nithya swaroopan bhavanallo,
Karnangalaayathum ASwini devakal,
Kannukal aayathum AAdhithya chandranammar.

Are you not the doer for all the worlds,
You are the witness for everything ,
You who cannot be known by knowledge,
Is the one who destroys ignorance,
You are Brahma the creator ,
You are the eighth of the eight Vasus(Rudra),
You are the beginning , middle and end of the world,
You are alone and has the forever form,
Your ears are the Aswini devas,
Your eyes are the Sun and the moon.

Shudhanai nithyanai adwayanayoru,
Mukthanakunnathum nithyam BHavanallo,
Ninnude mayaayaa moodi kidappavar ,
Ninne manushyan yennu ullil orthiduvor,
Ninnude nama smaranam ullor ullil,
Nannai prakasikum athma prabodhavum,
Dushtanaam Ravananjnangalude padham,
Ottu ozhiyathe adakkinaan nirdhayam,

Nashtanayaan avan innu ninnal ini,
Pushta soukhyam vasikkam thwal karunayaa.

Pure , forever , not possible for division,
You are the one who gives salvation,
Those who are covered by your illusion,
Think in their mind that you are a man,
In the mind in which your name is there,
The knowledge of soul shines well.
The very bad Ravana controlled,
Our posts without leaving and without mercy.
He is today no more because of you,
And we can live happily because of your mercy.

DEvakal ithan pugazhthum dasanthare ,
Devan Virinchanum Vandhichu vazhthinaan ,
“Vandhe padam paramananda dwayam,
Vandhe padham asesha Sthuthi karanam,
Adhyathma jnanikalaal pari sevitham ,
Chithe sathamathram avyayam easwaram,
Sarva hrudhi sthitham sarva jagan mayam,
Sarva loka priyam sarvagnam adbutham.”

When the devas were praising him like this,
The god Brahma saluted and praised him,
“I salute your two feet which gives immense joy,
I salute you who is the best reason to pray,

And who is served by spiritual masters,
Who is in the minds of good people , is non decaying and is the god,
Who is in the minds of all , who is all over the universe ,
Who is liked by all and all knowing and a great wonder.”

Rathnakireetam ravi prabham Karunya,
Rathnakaram Raghunadham Ramavaram,
Raja rajendram Rajanicharanthakam,
Rajeevalochanam Ravana nasanam,
Mayaparamajam Mayamayam , manu nayakam,
Maya viheenam Madhu dwisham,
Manavam Manaheenam Manujothamam,
Madhurya saram Manoharam Madhavam,
Yogi chinthyam sada yogi gamyam maha,
Yoga vidhanam paripoornam achyutham,
Ramam ramaneeya roopam , jagad abhiramam,
SAdaiva Sitabhiramam Bhaje “
Itham vidhathru Sthuthi kettu Raghavan,
Chitham anandichu arulum neram,
Asrayasan jagad asraya bhoothyam,
Asritha vathsalayaya Vaidehiye ,
Kazhchayai kondu vannasu vananginaan,
Ascharyam ul kondu ninnithellavarum.

“He who wears gem studded crown , who shines like sun ,
Who is the gem of mercy, the lord of Raghu clan , the blessing to Lakshmi,
King of kings , the killer of Rakshasas,

Lotus eyed one , killer of Ravana ,
Who gives rise to divine illusion , who is full of illusion,
Who is the Lord of men, Who does not have illusion , who hates Madhu,
Who is the man , who does not have pride , who is best among men,
Who is the essence of sweet and pretty and is Madhava ,
Who is meditated by sages , who always goes to sages,
Who is an expert in yoga and is complete and is Achyutha,
Who is Rama with a pretty form , the prettiest in the world,
And who is the prettiest to Sita , I salute him who is like this.”

When Rama heard this prayer of Lord Brahma,
And was resting with mind full of divine joy,
The fire God brought Sita on whom the world depends,
And who loves people who surrender to her ,
As a royal offering and saluted him,
And all people stood there filled with wonder.

“Lanka nigrartham Vipinathil ninu,
Yengal aaropithayakiya deviye ,
SAnkha viheenam parigrahicheeduga ,
Sangadam theernu jagal thrathingalum”
Pavakane prathi poojichu Ragnavan,
Deviye modhaal parigrahicheedinaan,
Pankeruhakshanum Janaki deviye ,
Swange samavesya shobhichithu yethavum.

“For the sake of destroying Lanka from the forest,
You entrusted this Goddess to me ,

Without any doubt accept her from me ,
As the sorrow of all the three worlds is now over”,
Raghava then in return worshipped the fire god,
And with happiness made that goddess his own.
That lotus eyed one made the goddess Sita,
Sit on his lap and shined much more.

6.31 Devendra Sthuthi

Prayer of Devendra.

SAnkrandanam thadhaa Ramane nirjara ,
SAnghena sradham vanangi sthuthichithu,
“Ramachandra, Prabho, Pahi maam, pahi maam.,
Rama Bhadra prabho,pahi maam, pahi maam,
Jnangale rakshipathinnumathu aarullathu,
Ingane , Karunya peeyusha varidhe ,
Nin thiru namamrutham japicheduvaan ,
Santhathm thonnenan yen pothi , manase ,
nin charithamrutham cholvanum yeppozhum,
Yen chevi kondu kalppanum anu dhanam,
Yogam varuvan anugrahicheedenam,
Yoga moorthe , Janakathmaja vallabha,
Sri Maha devanum nin thiru namangal,
Rama Ramethi japikunnthu anvaham,
Thwal pada theertham sirasi vahikunnithu ,
Yeppozhum athma shuddhikkum aa vallabhan.”

Devendra along with all the devas
Saluted Rama with devotion and prayed,
“Oh Ramachandra , Oh Lord , save me, save me,
Oh Ramabhadra , oh lord, save me , save me.
Oh milk ocean of mercy who is there ,
To protect us like this ,
Let my mind always wish to chant your nectar like names, praise the lord,
Please bless me to be able to tell daily,
And also be able to hear with my ears
Your nectar like story always ,
Oh personification of Yoga , Oh consort of Sita ,
Even lord Shiva always keeps on chanting ,
Your name “Rama, Rama”
And that great one always wears the water ,
That washes your feet on his head ,
For the purity of his soul.”

Yevam pala tharam cholli sthuthichoru,
DEvendranodu arul cheythithu Raghavan,
“Mruthyu bhavacha kapi kula veerare ,
Athal kalanju jeevippikkayaum venam,
Pakwa phalangal kapikal bhakshikkumbol,
Okke madhuramakki chamacheeduga ,
Vanaranmaarkku kudippan nadhikalum,
Thenayozhukunam” yennu kettu indranum,
Yellam arul cheytha vannam varigennu ,
Kalyanam ulkkondu anugrahichedinaan,

Nannai yurangi unarnnavare ppole ,
Mannavan thanne thozhuthaar avargalum.

Hearing several such prayers , Rama told Devendra ,
“You have to give life to all the monkeys who died,
And when the monkeys eat ripe fruits ,
Make all of them very sweet to them,
And let all the rivers flow as honey for them to drink.”
Hearing this Devendra said, let all of them be like that ,
With auspiciousness in his mind
All monkeys woke up as if they were sleeping ,
And went and saluted Lord Rama.

Chandra choodan Parameshwaranum Rama,
Chandrane nokki arul cheythithu anneram,
“Ninnude thathan Dasaratham vannithaa ,
Ninnu vimanam amarnnu ninne kanman,
Chennu vananguka, “ yennu anbody kettadha,
Mannavan sambaram poondu vananginaan,
Vaidehi thanum Sumithra thanayanum,
AAdharavode vandhichu janakane.

At that time Lord Shiva , the wearer of moon,
Saw Ramachandra and told him.
“You father Dasaratha has come and is,
Sitting in a plane to see you. Please go and salute him.”
As soon as this was told with love that king ,

Became agitated and went and saluted him,
Sita as well as the son of Sumithra ,
Also saluted the father with great respect ,

Gadam punarannu nirugayil chumbichu ,
Goodanayoru parama purashane ,
Soumithri thanneyum Maithili thanneyum,
Prema poorvam punarannu Ananda magnanai,
Chinmayanodu paranju Dasarathan,
“Yen makanai piranna bhavane jnan,
Nirmala moorthe , darichathinnakayaal,
Janma maranadhi dukhangal theernnithu ,
Nin maha maya mohippikaayaka yenneyum,
Kalmasha nasana karunya varidhe.”

He hugged the mysterious divine Purusha,
And kissed his head and with love ,
Hugged Lakshmana as well as Sita with love,
And addressing the divine one Dasaratha told,
“Oh pure one , since I loved you,
Who was born as my son,
My sorrow of birth and death came to an end,
And Oh destroyer of ills , oh ocean of mercy,
Let not your great illusion attract me.”

Thatha vakhyam kettu Ramachandran thadhaa ,
Modhena povaan anuvadhicheedinaan,

Indradhi devakalodum Dasarathan ,
Chennu amaravathi pukku maruvinaan.
Sathya sandhan thanne vandhichu anugnayaa ,
SAthyalokam chennu pukku virinchanum ,
Kathyayini deviyodum Maheswaran,
Preethyaa Vrusha roodanai yezhunellinaan,
Sri Ramachandra niyogena poyithu,
Naradhadhi Maha muni vrundhavum,
Pushkara nethrane vaazhthi nirakulam ,
Pushkara charkalum nadannedinaar.

Hearing the words of his father Ramachandra,
Allowed him to go back with great joy.
And Dasaratha along with Indra and other devas,
Went and reached Amaravathi and lived there,
Lord Brahma saluted the truthful one ,
And along with his permission went to his world.
Lord Shiva along with Goddess Parvathi,
Riding on a bull went to his place with love.
Great Sages like Narada went back,
With the permission of Lord Rama.
And those who were filing up the sky,
Without reservations praised ,
The lotus eyed one and went back.

[6.32 Ayodhyakkulla Yathra](#)

Mannavan vandhichu apekshichithu,

Pinne Vibheeshanan aaya bhakthan mudhaa,
“Dasanam yenne kurichu vathsalyam mundu
Yetanum yengil athraiva santhushtanai ,
Mangala devathayakiya Sitayaa,
Mangala snananvum aacharicheedanam .
Melamayinnu virunum kazhinjingu ,
Nale angottu yezhunalledukayumaam.

Vibheeshana , the devotee , with happiness ,
After saluting requested the king,
“If you have little affection ,
Towards this slave, then very happily ,
You should take auspicious bath here,
Along with the auspicious Sita.
Then together after partaking in the feast,
You can start from here.”

Yennu Vibheeshanan chonnathu kettudan,
Mannavar mannavan thanum arul cheythu,
“Sodaranaya Bhrathan Ayodhyayil,
AAdhiyum poondu sahodaran thannodum,,
Yenneyum parthirikkunnathu , jnan avan,
Thannodu koodi yozhinju alankaranagal,
Onnum anushtikkayennullathum illado ,
Chennoru rajyathil vazkayennullathum,
Snana asanadhikal aacharikka yennathum,
Noonam avanoldu koodiye yavithu.

Hearing what was told by Vibheeshana,
The king of kings told as follows,
“My brother Bharatha along with another brother ,
Would be waiting for me with great sorrow ,
And I would not assume any decorations,
Without him also doing it ,
Nor would I go and live in another country,
Nor take bath and accept hospitality ,
And all that would only be done along with him.”

“yennu pathinallu samvathsaram thikayum,
Ennathu yennu ullathum parthavan vaazhunnu,
Chennela jnan annu thanne, yennal avan,
Vahniyil chadi marikkume pithe naal.
Yennathu kondu uzharannithu jnan iha,
Vannu samayavum metham aduthangu,
Chennu kolvaan pani yundathin munname ,
Ninnil vathsalyam illaikayumalla may,
SAIkaricheedu nee sathwaram yennude,
Markata veerare yokke sadaram .
Prrethiyavarkku vannal yenikkum varum,
Preethi yathinnoru panchamilla kel.
Yenne kanivodu poojichathin phalam,
Vannu koodum kapi varare pojichaal.”

He is living waiting for the day ,

When fourteen years would be completed.

Suppose I do not go back on that day,

Next day he would jump in the fire and die.

That is why I am making this hurry,

The time for reaching back is coming fast,

And to go back by that time ,

Lots of effort is needed.

Not that I do not have affection towards you.

Please urgently show your,

Hospitality to my monkey warriors.

If they become happy , I will also be happy,

Please hear, there is no famine for affection,

If you with affection worship those monkeys,

It would be equal to worshipping me.

Panasana swarna rathnambarangalaal,

Vanararkku alambhavam varum vannam,

Poojayum cheythu kapikalumai chennu ,

Rajeeva nethrane koopi Vibheeshanan.

“Kshipram ayodhyakku yezhunellavan iha,

Pushpakamaya vimanavum undallo.”

Rathrinchadhipa nitham unarthicha,

Vartha kettasthayodum purushothaman ,

Kalathu nee varutheeduga yennan adha,

Poulathyas yanvum vannu vandhichithu ,

Janakiyodum anujanodum chennu ,

Manava veeran vimanavm yerinaan.

After worshipping the monkeys to their ,
Satisfaction with drinks , seat , gold , gems,
And many ornaments Vibheeshana ,
Went along with the monkeys ,
And saluted that lotus eyed one and told,
“For reaching Ayodhya very quickly ,
I have the Pushpaka air craft.”
When the Rakshasa king told like this,
The best among men accepted it with happiness,
And told, please get it in the morning”
And the air plane of the sons of Paulasthya,
Came and saluted him and he along,
With Sita and Lakshmana got in to it.

Arkathmajadhi kapi varanmaarodum ,
Nakthancharadhipanodum Raghuthaman,
Mandasmitham poondu arul cheythu aadharaal,
“Mandetharam jnan Ayodhyakku pokunnu.
Mithra karyam kruthamayithgu ningalaal ,
Sathru bhayam ini ningalkku akapedaa ,
Markata raja , Sugreeva Mahamathe ,
Kishkindayil chennu vaazhga nee soukhyamai ,
Aasaraadheesa Vibheeshana , Lankayil ,
AAsu poi vazzhka neeyum bandhu vargavum.”

Addressing the son of Sun god and other monkey lords ,

As well as the Rakshasa king , the lord of Raghu clan ,

With a smile and with concern said.

“I would be going speedily to Ayodhya,

You have done the job of your friend well,

There would not be any fear of enemies to you,

Oh monkey king, oh very intelligent Sugreeva,

You go and live in Kishkinda with happiness,

Oh Vibheeshana , king of Rakshasas,

You go to Lanka and live there happily with relatives.”

Kakulsthan itham arul cheytha nearathu,

Vegathil vandhichu avargalum chollinaar ,

“Jangalum koode vida kondu ayodhyayil angu ,

Kousalyadhikaleyum vandhichu,

Mangalam ammaru abhishekavum kandu,

Thangal thangalkullavide Vaneeduvaan,

Undakavannam thiru manassingale ,

Kuntatha jnangallku theeru Jagal prabho”

“Angane thanne namukku abhimatham ,

Ningalkkum angine thonniyathu adbutham ,

Yengilo vannu vimanam yereeduvin ,

Sangadam yenniye mithra viyogajam.”

When Rama told like this to them,

They speedily saluted him and told,

“We also would like to come along with you,

To Ayodhya , see and salute Kausalya and others,

Attend the auspicious ceremony of your coronation,
And go back to their own houses and live there.
If this is accepted by your honour ,
Then only our unhappiness will end., Oh lord of universe.”
“That also happens to be my wish ,
And your also thinking in that way is surprising .
So all of you get in to the plane ,
With no parting with friends with sorrow now.”

Senayaa sradham nisachara rajanum ,
Vanaranmaarum vimanam yeridinaar .
Samsara nasanan anugnayaa Pushpakam,
Hamsa samanam samulpathichu thadhaa ,
Nakthancharendra Sugreevanuja priyaa,
Yukthaanaam Ramane kondu vimanavum,
Yethrayum shobhichathu ambaranthe ,
Mithra bimbam kanakke danadhaasanam.

Along with the army , Vibheeshana ,
And the Monkeys climbed in to the plane .
That Pushpaka airplane obeying the command of Rama,
Rose up in the sky like a swan.
Along with the king of Rakshasas, Sugreeva ,
Brother and wife and Rama that plane of Khubera ,
Shined like the sun in the sky.

Uthsanga seemni vinyasya Sitham bhaktha,

Vathsalan nalu dhikkum punar aalokya,
“Vathse , Janakathmaje , Srunu vallabhe ,
SATHsevithe , SARseeruha lochane ,
Pasya tTRikootachala uthamanga sthitham,
Viswa vimohanamaya Lanka puram,
Yudhanganam kanga, athilingu Sonitha ,
Kardhama mamasa asthi poornam bhayangaram,
Athraiva vanara rakshasanmar thammil,
Yethrayum ghoramai undai sangaram.
Athraiva Ravana veenu marichathu,
Yen asthram methu may , ninnude karanam>”

After making Sita sit on his lap,
And showing her all the four directions ,
That darling of devotees told ,
“Darling , daughter of Janaka , please hear wife,
One who serves me well , one who has lotus like eyes,
See the city of Lanka ,which is prettiest in the world,
Resting on the three peaks of Trikoota mountains.
See the battle field which is drenched with blood,
And full of mud , flesh and bones , which is fearful.
Only there, the fearsome war between,
The monkeys and Rakshasas took place .
And there only Ravana fell and died,
Being hit by my arrow, all for your sake.”

Khumbhakarnan , Makraakshanum yennude ,

Ambu kondathra marichithu vallabhe,
Vruthrijithum athikayanum punar,
Athra Soumithri than asthram yethame ,
Veenu marichithu pinneyum mathulla ,
Kounapanmare kapikal konnedinaar ,
Sethu bandhichathum kanedo , Sagare ,
Hethu bandhichathinnu neeyallayo.?

Oh wife , Kumbhakarna and Makaraksha,
Died being hit by my arrow,
Indrajith And Athikaya died,
Being hit by the arrows of Lakshmana,
All other Rakshasa lords were ,
Killed by the monkeys.
Please also see the bridge that was built,
And reason for building it is yourself.

“Kandalum undam duritha vinasanam,
Kandalum angu athinnithra Rameswaram,
Yennal prathishtithanaya Maheswaran,
Pannaga bhooshanan thanne vanangu nee ,
Athra vannu yenne saranmai prapichithu,
Uthamanaya Vibheeshanan vallabhe ,
Pushkara nethre , puro buvi kanedo,
Kishkindayakum Kapeendra poorim imam.”

“Please see the place where all sorrows are to be destroyed,

Please see near there , Rameswaram,
Where the great God Shiva was consecrated by me,
Please salute that God decorated by a serpent.
And near there the very good Vibheeshana ,
Came and surrendered to me.
Oh lotus eyed one , and in front of it you see ,
Kishkinda the town of the great monkeys.”

Sruthwaa manoharam Bharthru vakyam mudhaa ,
Pruthwi suthayum apekshichathu annearm,
“THaradhuiyayulla Vanara Sundari mareyum,
Kandangu kandu pooyyedenam,
Kouthuhalam Ayodhya puri vasinaam,
Chethasi paaramundai varum nirnayam.
Vanara veeraum ottu nalundallo ,
Mananimare pirinjiruneedunnu ,
Bharthru viyogaja dukham minnu yennolam,
Yithra lokathingal aar arinjitullu ?
Yennal ivarude vallabhamareyum ,
Yinnu thamme kooti kondu poyidenam.”

Hearing with joy the pretty words of her husband,
The daughter of earth at that time requested,
Let us see Thara and monkey beauties and then go from here,
The people of Ayodhya would be interested,
And definitely they would be interested in seeing them,
Also the monkey warriors also for a long time,

Have not been with their wives,
In this world who will know as much as me ,
About the sorrow of parting from the husband?
If so we can take their wives also and they
Can also accompany us.”

Raghavan trilokya nayakan thannil ,
Ull akutham appol arinju vimanavum,
Kshoni thalam nokki mandam mandam thadhaa,
Thanathu kandu arul cheythu Raghuthaman,
“Vanara veerare , ningal nija nija ,
Maninimaare varuthuvin yevarum.”
Markata veerar kettu modhena,
Kishkinda pukku nijanganamareyum,
Pokennu cholli vimanam karethinaar ,
SAkha mrugadhiparum kayarinaar.

Rama , the lord of three worlds ,
Understanding her inner wish, made,
The plane slowly and slowly descend,
And then the lord of Raghu clan told ,
“Monkey warriors , all of you make ,
Your wives to come with us.”
Hearing that monkey warriors , with joy,
Went inside Kishkinda and told ,
Their wives, come with them ,
And made them get in the plane,

And those monkeys also got in to the plane.

Tharar makalakiya Janaki deviyum,
Thara Rumadhikalodu modhanwitham,
AAlokana aalapa mandahasadhi,
Gadalingana bhroo chalanadhikal kondu,
SAmbhavana cheythavarumai vegena ,
Sampreethi poondu thirichu vimanavum,
Viswaika nayakan Janaki yodu,
Arulicheythathu paramananda samyutham.

Sita who was the daughter of the lotus flower,
Happily met Thara, Ruma and others,
Saw each other , talked with each other and laughed,
Hugged each other and by the movement of brows,
Quickly became very close to all of them,
Who have contributed and the plane started,
And the lord of the universe told lady Sita,
Along with very great happiness.

“Pasya manohare , devi , vichithramaam,
Rushya mookachalam uthungamethrayum,
Athraiva vruthrari puthrane konnathum,
Mugdhangi Panchavati naam irunnedam,’
Vandhichu kolga Agasthyasramam bhakthi poondu,
Indhivarakshi Sutteeshnasramatheyum,
Chithrakootachalam pandu naam vaanedam,

Athraiva kandu Bharathane Namedo,
Bhadre mudhaa BHaradwajasramam kaanka,
Shudhikaram Yamuna thata shobhitham,
Ganga nadhi yathinnu angethathinnangu,
Srungi varan Guhan Vazhunna nadedo,
Pinne sarayu nadhi angethu athu innangu,
Dhanyam Ayodhya nagaram , Manohare.”

“Pretty one, lady please see the wonderful,
And very tall Rusya mooka mountain,
And the place where I killed Bali,
Oh pretty one , see panchavati, the place we lived.,
Please salute with devotion the hermitage of Agasthya,
Oh lady with a blue lotus eye ,see the hermitage of Sutheeshna.
This is the Chithrakoota mountain where we lived,
And here we saw Bharatha who came to meet us,
Oh lady, See with joy the hermitage of Bharadwaja ,
Which is pure and shines in the banks of Yamuna.
River ganges is beyond this river,
And this is the country where Guha the king of Srungivara lives,
And then the next is the Sarayu river ,
And the pretty one , the next is the blessed city of Ayodhya.

Itham arul cheytha nearthu Raghavan,
Chithamarinjasu thanu vimanavum,
Vandhichithu Bharadwaja muneendrane ,

Nandichu anugraham cheythu muneendaranum,
Ramanum chodhichappol , Ayodhyayil,
Aamayam yethum nnummillayalli , mune,”
Mathru janathinnum Soukhyam mallee mama,
Sodharanmarkku macharya janathinnum.?

When Rama told like this,
Understanding his wish that plane went down,
They saluted the great sage Bharadwaja ,
And the great sage became happy and blessed them,
And Rama asked him at that time,
Are there any serious problems in Ayodhya?
Sage , are our mothers getting along well?
What about our brothers and teachers?”

THapasa sreshtan arul cheythithanneram,
“Thapam oruvarkkum illa Ayodhya pure,
Nithyam Bhratha Shatrugna kumaranmaar ,
Shudhamakum phala moolavum bhakshichu,
Bhakthyaa jata valkkaladhikalum poondu,
Sathya swaroopanaam ninneyum parthu parthu,
Hantha , Simhasana padukam vechu,
Moham thyajichu pushpanjaliyum cheythu ,
Karmangal yellam athingal samarpichu,
SAmmathanmarai irikkunathu yeppozhum.”
That great sage then told ,
“In the city of Ayodhya nobody has any problem,

Daily the lads Bharatha and Shatrugna ,
Eat the purified fruits and roots ,
And wearing cloths of bank and sporting matted hair,
Waiting and waiting for you who is the form of truth,
And keeping your foot wear on the throne ,
Sacrificing their attachments , they worship it with flowers,
And dedicating all their work to it ,
And are very much popular with citizens.

Thwal prasadhaal arinjirikkunnithu,
Chil Purusha prabho , vruthanthamokke jnan.
Sita haranavum Sugreeva sakhyavm,
Yathu dhanvanmareyokke vadhichathum,
Yudha prakaravum Maruthi thannude ,
Yudha parakramaum kandithokkave.
AAdhi madhyanthamillatha para Brahmam,
Yethum thirikaruthathoru vasthu nee .

By your blessings I came to know ,
Oh divine Lord all the news about you,
The kidnapping of Sita , the treaty with Sugreeva ,
The killing of several Rakshasas.
Your valour in war , the valour of Hanuman in war
You are the divine Brahmam who does not have ,
Beginning , middle as well as end and one ,
Who cannot be understood.

SAkshaal Maha Vishnu , Narayananaya,
MOksha pradhan ninthiruvadi nirnayam,,
Lakshmi Bhagawathi Sitayakunnathum,
Lakshmnanan ayathu Anathan , Jagal prabho,
Innu nee sudhamakkenam mamasramam,
Chennu Ayodhya puram pukkedu adutha naal,”
Karnamruthamam muni vakku keetu poi,
Parnasala makam pukkithu Raghavan,
Poojithanai bhrathru bharya samanvitham,
Rajeeva nethranum preethi poondeedinaan.

“Your honourable self is definitely ,
The real Maha Vishnu , that Narayana,
Sita is the goddess Lakshmi and,
Lakshmana is Aadhi Sesha , Oh lord of universe,
You have to make my hermitage pure by staying here today,
You can go and reach Ayodhya tomorrow,”
Hearing these words which were like nectar to ears,
Rama entered the hermitage of that saint,
He was worshipped by the sage along with his wife and brother,
And the Lotus eyed one was greatly pleased.

[6.33 Hanumal Bharatha Samvadam](#)

The discussion between Hanuman and Bharatha.

Pinne Muhurtha mathram nirooppichadha,
Chonnan Anilathmajanodu Raghavan,

“Chennu Ayodhyapuram prapichu Sodaran,
Thanneyum kandu visesham arinju nee ,
Vanneduga yennude vruthanthavum punar,
Onnu ozhiyathe avanodu chollanam,
POkunna neram Guhaneyum chennu kandu,
Ekanthamai ariyicheedu avasthakal.

After thinking for a little time ,
Rama told to the son of wind God,
“Go and reach the city of Ayodhya ,
See my brother , find out news about him,
And come back , you also have to tell him,
My news without leaving anything to him.
While going there , you also go and see Guha,
And when you are alone tell him my position.

Maruthi manusha vesham dharichu poi,
Sri Rama vrutham Guhaneyum kepichu,
Sathwaram chennu Nandi gramam ul pukku,
Bhakthanayidum Bharathane koopinaan.
Padukavum vechu poojichu anaratham,
Chethasa Ramane dhyanichu shudhanai,
Sodaranodum, Amathya janathodum,
AAdhara poorvam Jada valkalam poondu,
Moola phalavum bujichu krusanganai,
Balanodum koode vazhunnathu kandu,
Maruthiyum bahumanichithethavum ,

Aarumila ithra bhakthanmar avaniyil,
Yennu kalpichu vanangi vineethanai,
Ninnu madurammaru cholledinaan.

Hanuman took the form of a human being ,
And first told news of Rama to Guha,
And immediately went and entered Nandi Grama,
And saluted Bharatha who was a devotee.
Always worshipping the slippers of Rama ,
Meditating Rama in his mind being pure,
Along with courtesy to his brother and the ministers ,
Wearing matted hair and cloth made of bark,
Eating fruits and roots and with a thin body,
Bharatha was living and was seen by Hanuman,
Who greatly respected him and thought ,
There is no devotee like him in the world,
And then saluted him and with humility,
Told the following in a sweet manner.

“Agrajan thanne muhurtha mathrena ,
Ninnagre niramayam kaanaam , guna nidhe ,
Sitayodum Sumithrathmajan thannodum,
Aadaraverum plavaga balathodum,
Sugreevanodum Vibheeshanan thannodum,
Pushpakamaam vimanathin meleri ,
Vannu ippol ivide iramgum Dhaya paran,
Ravanane konnu DEviyeyum Veendu ,

DEvakalaal abhivandhithanagiya ,
Raghavane kandu vandichu manase ,
Sokavum theernnu vasikkam ini chiram.”

“Within a short time you would be,
Able to see your elder brother always,
Oh treasure of good behaviour,
Along with Sita, Lakshmana ,
The very respected monkey army,
Sugreeva and Vibheeshana.
That merciful one will travel in the ,
Pushpaka plane and get down here ,
You would be pleased to see Raghava ,
Who has killed Ravana ,recovered Sita,
And who was greatly appreciated by the devas,
Salute him , remove your sorrow ,
From your mind and live for long.

Itham aakarnya Bharatha kumaranum,
Badha sammodham vimoorchithanai veenu.
SATHwaram aaswathanaya neram punar ,
Uthaya gadamai aalinganavum cheyhthu,
Vanara veera sirsi mudhaa,
Paramananda bhaspabhishekavum cheythu.

As soon as the lad Bharatha heard this ,
Due to the pressure of joy fainted and fell.

Immediately he regained his composure ,
Got up and Hugged the valorous Hanuman tightly ,
And shed copious tears due to extreme joy on his head.

Devothamano narothamano bhavan,
Evam yenne kurichithra krupayodum,
Ishta vakhyam chonnahinnu anuroopamai,
Thrushtyaa tharuvathinnilla mathethume .
Sokam madheeyam kalanja bhavannu jnan,
Lokam maha meru sakam tharikilum,
Thulyamai vannu koodaa punar yengilum,
Chollededo Ramakeerthanam Soukhyadham.

I do not know whether you are a deva or man,
For having so much concern about me ,
And telling with mercy these words which are pleasant,
I do not have anything to give you which is equal to it.
To you who have driven away my sorrow,
Even if I give the entire earth along with Maha Meru,
It would not be equal to what you did,
Now please tell me the story of Rama which is comforting.

Manava nadhannu vanaranmarodu ,
Kanane sangamam undayathengine?
Vaidehiye kattu konduvarengine ,
Yathu dhanadipanakiya Ravanam?"
Itham chodicha Rajakumaranodu ,

Utharam Marutha puthranum chollinaan,
“Yengilo ningal aa chithra koodachathingal,
Ninnu aadhi kalarnnu pirinja naal,
AAdhiai innolamullor avasthakal,
Aadramulkondu chiollunnathundu jnan .
Onnozhiyathe thelinju ketteeduga.
Vannu pom dukha nasam thaponidhe.”
Yennu paranju aryichan akhilavum ,
Mannavan charithram pavithram param,
Shatrugna mithra bhruthya amathya vargavum,
Chithram vichithram yennorthu kondadinaar.

“How did the king get friendship,
With monkeys in the forest?
How did the Rakshasa chief Ravana ,
Manage to steal Sita from forest?”
The son of wind god then answered ,
To the prince who asked like this,
“I would be now telling in detail,
About the events which happened,
After you parted with sorrow from Chithra koota.
I will tell them all without leaving anything,
Please hear them with attention.,
So that all your sorrow will vanish, treasure of penance.”
After saying this he told everything,
About the story of Rama which is divine and holy.
Sathrugna , friends, servants and the mothers,

Thinking it was greatly wonderful and celebrated.

6.34 Ayodhya Pravesam

Entry in to Ayodhya

SAthrugnanodu Bharatha kumaranum,
Athyadaram niyogichan anantharam,
“Poojyanaam Nadhan yezhunellum nerathu,
RAjyam alankarikkanam yellavidavum,
Kshethrangal thorum bali poojayodum,
Athyasthaya deepavaliyum undakkanam.
Sutha vaithalika vandisthuthi patakadhi,
Jananmgalum okke vannedenam,
Vadhyangalellam prayogikkayum venam,
Padhyadhikalum orukkenam yevarum.”

That Bharatha with great courtesy,
Later requested Sathrugna.
“ When the worshipful lord is coming,
The entire country should be decorated,
In all temples , sacrifices , worships,
And lighting of many lamps should be arranged.
We have to make arrangements ,
For bringing charioteer , flatterers singers ,
And those who sing and pray to be here.
All the musical instruments should be played ,
And also arrangements to ceremonially wash ,

Their feet also should be arranged,”

Rajadarangal mathru janangalum,
Vaji gaja radhapankthi sainyangalum,
Vaara nari janathodum alangarichu,
AAroodamodham varam yellavarum,
Cherkka kodi koragal kodikku okkave ,
Margam adichu thalippikkayum venam ,
Poorna kumbhangalum dhoopa dheepangalum,
THoornam pura dwari cherkka samastharum.
Thapasa vrundavum bhoosura vargavum,
Bhoopathi veerarum okke vanneedanam,
Poura janangal aabala vrudha vadhi,
Sri Ramane kanmathinnu varuthanam.

The consorts of kings, mothers ,
Horses , elephant and infantry ,
Along with ladies from noble families ,
Should come happily decorating themselves,
Add flags should fly on all flag poles everywhere,
And see that the roads are cleaned.
Pots full of water , lamps and incense ,
Should all be collected fast and be,
Kept ready in the gates of the city,
The sages , Brahmins and royal warriors ,
Should also should be present.
All the citizens including old , and young people,

Should be brought to see Rama.

SAthrugnanum Bhathajnayaa thalparam,
Chithram ammaru alangaricheedinaan,
Sri Rama devane kanmathinnai vanna,
Poura janangal niranjithu ayodhyayil.
Varanendranmar oru pathinayram,
Therum avvanam pathinatiram undu,
Noorayiram thuragangalum undu , anju,
Noorayiramundu kalal padakalum,
Raja nari janam thandileri kondu ,
Rajakumarane kanman uzharinaar.

Shatrugna as per the orders of Bharatha ,
Immediately decorated the town wonderfully,
Ayodhya was completely filled ,
With the citizens who have come to see Rama,
Ten thousand elephants and similarly ,
Ten thousand chariots , hundred thousand,
Horses , five hundred thousand infantry.
The ladies of the royal family came,
In palanquins to see their prince .

Padukaam moordhni vechu bharathanum,
Padacharena nadannu thudanginaan.
Aadravu ul kondu Sathrugnan aakiya,
Sodaran thanum nadannan athu neram,

Poorna chandraabhamaam Pushpakam anneram,
Kanai chamanjithu dhoore manoharam.
POurajanadhikalodu kuthuhallal,
Marutha puthran paranjaan athu neram.
“Brahmana nirmithamakiya pushpakam,
Thanmel aravinda nethranum Sitayum,
Lakshmana , Sugrreva, Nakthancharadhipa,
Mukhyamaylloru sainya samanvitham,
Kandu kolvin paramanada vigraham m,
Pundarkaksham purushothamam param.

Bharatha keeping the slippers on his head,
Started to walk towards it,
With respect Shathrugna his brother ,
Also walked behind him.
At a distance they were able to see pretty,
Pushpaka which was looking like a full moon.
At that time with happiness Hanuman ,
Told to the many citizens there ,
“This is the Pushpaka made by Brahma,
On which the lotus eyed one , Sita ,
Lakshmana , Sugreeva , the chief of Rakshasas,
Along with the important parts of their army,
Are riding. Please see that form of joy ,
The lotus eyed one and the great Purusha.”

Appol Jana prettthi Jatha sabdham ghana,

Apradestholam mulppathichu balaal.

Bala Vrudha sthree tharuna vargarava,

Kolahalam parayavathallethume ,

Varana vaji rathangalil ninnavar,

Paril irangi vananginaara evarum.

Charu Vimana samsthithanam Jagal,

Karana bhoothane kandu bharathanum ,

Meru maha giri moordhani sobhayaa,

Suryane kanda ppole vanangedinaan.

Then the sound of approval of the people

Echoed from the sky in a loud manner ,

The tumultuous sound made by children,

Old ladies , young ones cannot be described.

Those who were on the elephant, horses and chariots,

Got down and all of them saluted them ,

Seeing the cause of the universe riding on the pretty plane ,

Bharatha felt as if the resplendent Sun,

Was coming out of the top of,

The meru mountain and saluted.

Chil Purushagnayaa thanithu mellave,

Pushpakamaya vimavum anneram .

AAnanda bhaspam kalarnnu Bharathanum,

SAnujanai vimanam karedinaan .

Veenu namaskaichoru anujanmare ,

Kshoneendranuthsanga seemni chertheedinaan,

Kalamaekam kazhinju kandedina,

Balakanmaare muruge thazhuginaan,
Harshasru dharayaa sodhara moordhni,
Varshichu varshichu vathsalya pooravum,
Vardhichu vardhichu vazhunna nerathu,
SATHrugna poorvajanum bharathan padam ,
Bhakthyaa vananginaan aasu Soumithriye,
Sathrugnanum vanangeedinaan aadhraal.

As per the orders of the divine god ,
That Pushpaka slowly came down ,
And at that time , Bharatha with tears of joy,
Along with his younger brother went inside the plane,
Rama kept the brothers who saluted him,
On his lap and hugged tightly those lads,
Whom he was seeing after a very long time.
Then he shed tears of joy on their heads ,
And went on shedding tears with great affection,
And when the affection was going on increasing,
Lakshmana the elder brother of Sathrugna saluted feet of Bharatha,
With devotion and Sathrugna saluted Lakshmana with respect.

Sodaranodum Bharatha kumaranum,
Vaidehi than padam veenu vananginaan,
Sugrevan , Angadhan Jambhavan Neelanum,
Ugranaam Maindan, vidhan Sushenanum,
Tharan, Gajan , Gavayan, Gavakshan , Nalan,
Veeran Vrushabhan , sarabhan , panas anum ,

Sooran, vinathan , vikatan , Dadhimukhan,
Krooran , kumudhan Sathabali , Durmukhan,
SAranakum Vega darsimSumukhanum,
Dheeranakum Gandamadhanan, Kesari ,
Mathumevam kapi nayakan mareyum,
Muthum aanandena gadam punarnnithu ,
Maruthi vacha Bharatha Kumaranum,
Purusha vesham darichar kapikalum,
Preetthi poorvam kusalam vicharichu, athi,
Modham kalarnnu vasichar avarkalum.

Bharatha along with his brothers ,
Fell at the feet of Vaidehi and saluted her.
As per the advice of Hanuman, Bharatha ,hugged with joy ,
Sugreeva , Angadha Jambhavan Neela,,
The ferocious Mainda, vidha, Sushena,
Thara, Gaja , Gavaya, Gavaksha , Nala,
Veera Vrushabha , sarabha , panasa ,
Soora, vinatha , vikata , Dadhimukha,
Kroora , kumudha Sathabali , Durmukha,
The very important Vega darsi, Sumukha,
The brave Gandamadhana, Kesari ,
And several other monkey lords.
The monkeys dressed like human males,
And with love enquired Bharatha's welfare ,
And moved with all of them happily.

Sugreevane kanivode punarannadhaa,
Gadgadha vachaa paranju Bharathanum,
“Nonnam bhaval sahayena Raghuvaran,
Maniyaam Ravanaan thanne vadichathum,
Nalu suthanmaar Dasaratha bhoopannu,
Ini kalam anjai chamanju bhavan.
Panchama bratha bhavan ini jnankalkku,
Kinchana samsayam illannu arikeda.”

With affection Bharatha hugged Sugreeva ,
And in a tottering voice told him,
Definitely only with your help,
Rama was able to kill the respectable Ravana.
King Dasaratha had four sons,
But from now , it has become five ,
You are our fifth brother ,
And for that there is no doubt. Know this.”

Sokathurayaya Kausalya than padam,
Raghavan bhakthyaa namaskaricheedinaan,
Kale kuninju punarnnal , udan mula,
Ppalum churannithu mathavinnu anneram,
Kaikayiyakiya mathru padatheyum,
Kakulstham aasu Sumithra padabjatheyum,
Vandhichu mathulla mathru janaheyum,
Nandichu avarum anachu thazhuginaar.

Rama saluted with devotion the feet,
Of the extremely sorrowing Kausalya,
She bent and hugged him and then,
Milk came out of her breasts ,
Of that mother at that time.
That Rama saluted mother Kaikeyi ,
As well as the feet of Sumithra ,
As well as the feet of other mothers ,
And all of them hugged him with joy.

Lakshmananum mathru padangal koopinaan,
Ulkambazhinju punarnnar avarkalum,
Sitayum mathru janangale vandhichu,
Modhamulkkondu punarnnar avarkalum,
Sugreevadhikalum thozhuthhedinaar,
Agre vineethayai ninnithu tharayum ,
Bhakthi paravasanaya Bharathanum,
Chitham azhinju thal padhuka dwandvavum,
Sri Rama padaravindangalil cherthu ,
Paril veenasu vangeedinaan.

Lakshmana saluted the feet of his mothers,
They hugged him with a very melting mind,
Sita also saluted the mothers ,
And with happiness they embraced her ,
Sugreeva and others also saluted,
There Thara stood with great humility,

Bharatha who was immersed in great devotion,
With a melting mind deposited ,
The two slippers to the lotus feet of Rama ,
And fell on the floor and saluted him.

“Rajyam thwaya datham yengal puraadhyaa jnan,
Poojyanaam ningal samarpichhichithadharaal,
Innu majjanmam saphalamai vannithu ,
Dhanyanayen adiyam innu nirnayam,
Vannu manoradhamellam saphalamai,
Vannithu mal karma saphalyavum prabho,
Pandethil innu pathinmadangayudan,
Undiha Raja bandaravum bhoopathe ,
AAnayam, therum , kuthirayum parthu kanum,
Oonamillathe pathin madangu undallo,
Ninnude karunyamundaka kondu ,
Jnan innayolam rajyamathra rakshichathum,
Thyajyam allottum bhavanaal ini thava,
Rajyavum jnangaleyum bhuvanatheyum,
Palanam cheyka , bhavan ini mathethum,
Aalambanam illa karunya varidhe.”

“ This kingdom which was given to me earlier ,
Is being returned with respect to you who is worshipful.
Today my life has become fruitful,
I have definitely become blessed today,
And all my wishes have been fulfilled today ,

And lord, today all my actions have become fruitful,
Oh, king compared to the earlier days,
Our treasury has grown ten times.
The elephants , chariots , horses have ,
Grown beyond thought and have grown several times.
Since your grace was with me ,
I was able to protect this kingdom.
And you sir cannot give away this kingdom,
And so please protect your kingdom, us and this entire world,
For you sir , there is no other job , Oh treasure of mercy,

[6.35 Rajyabhishekam](#)

Coronation

Itham paranja Bharathane kandavar ,
Yethrayum param prasamsichu vazhthinar,
SAnthushtanaya Raghukula nadhanum ,
Andharmudhaa vimanena manena poi,
Nandigrame Bharathasrame chennu adha ,
Mandam maheethalam thannil iranginaan,
Pushpakamaya vimanathe manichu ,
Chil purushan arul cheythaan anantharam.

All those who saw Bharatha who told this,
Praised him a lot and blessed him.
The son of the Raghu clan who was satisfied,
With joy went by the plane went to Nandigrama ,

After being respected and went to,
Bharatha's hermitage and got down on earth slowly .
He then respected the Pushpaka plane,
And the divine person later told.

“Chennu vahikka nee Vaisravanan thanne ,
Munne kanakku viseshichu nee mudhaa,
Vannedu jnan niroopikkunna nerathu,
Ninne virodhikkayilla orutharnum.”
Yennarul cheythathu kettu vandhichu poi,
Chennu Alakapuri pukku Vimanavum.
Sodaranodum Vasishtanaam aacharya ,
Padam namakarichu Raghu nayakan ,
AAseervachanavum cheythu mahasanam,
AAsu koduthu Vasishta muneendranum,
Desika ajnaya bhadrasane bhuvi,
Dasaradhi irunnu aruleedinaan.

“Now you go and start carrying Khubera like earlier
Specially , you have to come here happily when I call you,
And nobody will prevent you from coming.”
Hearing that , Pushapaka Vimana saluted,
Rama and went back to Alakapuri,
Along with his brother , Rama saluted ,
The feet of his Guru Vassishta ,
The great sage Vasishta blessed him and
The great seat was given to sage Vasishta,

And with the permission of the teacher .

That Rama sat on the throne .

Appol bharathanum kekaya puthriyum,
Ulpaala sambhava puthran Vasishtanum,
Vama devaadhi Maha muni vargavum,
Bhoomi devothamanmarum amathyarum,
Lakshmi pathiyaya Ramanodanneram.

Then Bharatha and Kaikeyi,
As well as Vasishta the son of Brahma,
Great Sages called Vamadeva ,
Brahmins and ministers ,
Requested , please protect this world ,
To Rama , the consort of Lakshmi at that time.

Brahma swaroopanaam athma raman , easwaran,
Janma nasadhikalillatha Mangalan,
Nirmalan nithyan , nirupaman, adwayan,
Nirmaman Nishkalan Nirgunan avyayan,
Chinmayan , jangama jangam andhargathan,
Sanmayan Sathya swaroopan sanathanan,
Than maha maayaya sarva lokangalum,
Nirmichu rakshichu samharikunnavan,
Ingane yangavar chonnathu kettalavu,
Ingithajnan Manda hasa purassaram ,
“Manase khedam undakarathu aarkkume ,

Jnan Ayodhyadhipanai vasikkamallo ,
Yengil athinu orukedukellam” yennu ,
Pankaja lochana anujnayaa sambraamaal,
Aasu poornakshnai Sathrugnanum thadhaa ,
Smasunikrunthakanmaare varuthinaan.

“That Rama of the soul is the form of Brahman , God,
The auspicious one who does not have birth or death,
Pure one , One who is forever , one who cannot be compared, one who does not have two,
Unselfish one , one who does not have stains , one without properties, one who is change less ,
The divine one , the one who is moving and not moving things,
One who is full of good , one who is form of truth , one who is primeval,
And he using his great illusion creates ,
Upkeeps and destroys all the worlds,”
Hearing this as told by them ,
That one skilled in expression along with a smile told ,
“Let none of you have any sorrow in mind,
I would live as the king of Ayodhya,
So , you may please make arrangements “
Once the lotus eyed one told this ,
With alacrity Shatrugna with eyes full of tears,
Immediately sent for the barbers.

SAmbharavum abhishekartham yevarum,
SAmbharicheedinaar aananda chethasaa,
Lakshmanan thanum Bharatha kumaranum ,
Rakshoaranum , Divakara putharnum,

Mumbe Jada bhara sodhanayum cheythu,
SAmpoorna modham kulichu Divyambaram poondu,
Malyanya lepadhya alankarnkal,
AAAndu kuthoohalam kaikondu anaratham,
Sri Rama devanum Lakshmananum punar,
Aaroodamodham alangaricheedinaar ,
Shobhayode bharathan kundaladhikal,
Aabharanangal yellam anuroopamai,
Janaki deviye raja naree janam,
Manichu alangarichar athiu mudhaa,
Vanara nari janathinnum Kousalya ,
Thaan aadara alankarangal nalkinaal.

Collection of material for the sacred bath,
Was done by everyone with happiness.
Lakshmana as well as Bharatha ,
Along with Rakshasa chief, son of Sun God,
First cut off Rama's matted hair,
And with great happiness he took bath,
Wore divine cloths , garlands , ointments,
And make up and all people became extremely happy,
Then they further with great happiness ,
Decorated Rama as well as Lakshmana ,
With ear studs and matching ornaments given by Bharatha.
The Royal ladies decorated Sita,
With great respect and happiness.
Kausalya gave ornaments and ,

Other decoration to the monkey ladies.

Anneram athra Sumanthrar Maha Radham,
Nannai chamachu yojippichu nirthinaan,
Rajarajan, manu veeran , Dhaya paran,
Rajayogyam maha syandhanam yerinaan,
Soorya thanayanum Angadha veeranum,
Maruthi thanum , Vibheeshananum thadhaa ,
Divyambaranadhya alankarena ,
Divya gaja aswa radangalil ammaru ,
Nadannu akambadiyai nadaneedinaar .
Sitayum Sugreeva pathikal aadhiyum,
Vanara narimaarum vahanangalil ,
Sena parivrutha marai anaratham,
Pimbe badannithuSAnkha nadathodum,
Gambheera vadhya ghoshangalodum thadhaa ,
Saradhya vela kaikondan Bharathanum,
Charu venchamaram nakthamcharendranum ,
Swethatha pathram pidichu SATHrugnanum ,
Sodaran divya vyajanvum veeyinaan.

At that time Sumanthra brought ,
The big chariot after decorating it,
The king of kings, the valorous man , the merciful one ,
Along with a royal splendour got in to the chariot.
Sugreeva , the hero Angadha , Hanuman and Vibheeshana ,
Dressed in divine ornaments and other decorations ,

Along with divine elephants, Chariots and horses,
As accompaniments walked as company ,
Sita , wives of Sugreeva and other monkey ladies,
Travelled in vehicles along with company of army ,
Behind them the conches were blown as well as,
Various musical instruments were played,
Bharatha became the charioteer ,
The white chowries were waved by Vibheeshana,
Sathrugna held the white round fans ,
And another brother waved the fans.

Manusha Vesham dharicha chamanjulla,
Vanarendramaar pathinayirm undu,
Varendranmaar kazhthil yeri,
Parivara jangalumi nadaneedinaar ,
Raman yivannam yezhunnellum nearthu,
Ramamarum chennu harmyangal yerinaar,
Kannin aananda pooram purusham param.
Punya purushamalokya narijanam,
Gheha dharmangalu okke marunnullil,
Moha paravasamnaarai maruvinaar.

There were ten thousand monkey lords,
Who had dressed as men , And they rode ,
On the necks of royal elephants,
And their assistants walked along,
When Rama was marching like this ,

The ladies also went outside their houses,
Seeing that divine man who was a feast to the eyes,
Who is the blessed man , those ladies,
Forgot all their household chores ,
And were very much attracted by him.

Mandam mandam chennu Raghavan vasava-,
Mandira thulyamaam thathalayam kandu,
Vandhichu akam pukku mathavu than padam,
Vandhichu anya pithru priyammareyum,
Preethyaa Bharatha kumaranodu anneram,
AAsthaaya chonnan avilambitham , “Bhavan,
Bhanu thanayanum , nakncharebdranum ,
Vanara nayakanmaarkkum yadhochitham,
Soukhyena vazhvathinnu oro grahangalil,
Aakkuka , venam avare viraye nee.”
Yennathu kettu cheythaan bharathanum ,
Chennu avaraoro gruhangalil mevinaar.

Slowly and slowly Rama went and saw,
His father’s palace equivalent to Indra’s palace ,
He saluted went inside saluted his mother’s feet,
And also saluted the other wives of his father,
And with love told his brother Bharatha
At that time “You please make arrangements to ,
See that Sugreeva , Vibheeshana and other ,
Monkey Lords to stay comfortably in separate houses,

This should be done quickly,” hearing this ,
Bharatha went and made arrangements ,
To allot individual houses for all of them.

Sugrrevanodu paranju Bharathan ,
“agrajannu yippol abhisheka karmavum,
Mangalamammaru nee kazhichidenam,
Anganadhikalodum yadha vidhi,
Nalu samudarthilum chennu theerthavum,
Kaale varuthuga , mum binal vendathum,
Yengilo Jambhavanum marul puthranum,
Angadhan thanum Sushenanum vaikathe ,
Swarna kalasangal thannil malayaja
Parnena vaiketti variyam purichu ,
Kondu variga “yennu ayacholam avar ,
KOndu vannedinaar angane sathwaram.

Bharatha told Sugreeva,
“We have to give sacred bath to elder brother,
You have to get it done auspiciously ,
Along with ladies as per rules.
Please get water from the four seas,
Early as it is now first required.
Jambhava , Hanuman, Angadha ,
And Sushena were asked to bring ,
The waters in golden pot , with,
Their mouth covered with sandal leaves,

After they are filled with water.”

And when he sent them to do it,

They brought it immediately.

Punya nadhee jalam pushkaram aadhiyaam,

Anya theerthangali ulla salilavum,

Okke varuthi mathulla padarthangal,

Markata vrundam varuthinar thalkshane.

SAthrugnanum amathyoughavumai mathu,

Shudha padarthangal sambaricheedinaar.

Rathna simhasane Ramaneyum cherthu ,

Pathnyeyum vama bhage vinivesya ,

Vamadevan muni Jabali , Gauthaman,

Valmiki yennavarodum Vasishtanaam ,

DEsikan Brahmana sreshtanmaarodu koodi,

Dasaradhikku abhishekavum cheythithu.

Waters from sacred rivers , lotus ,

And water from other sacred sources ,

And also other materials that are needed,

Were all immediately brought by monkey group.

Sathrugna along with ministers collected,

All other pure products needed.

In the gem studded throne Rama sat,

And to his left sat Sita and

Sages Vamadeva, Jabali , Gauthama ,

Valmiki and along with them Vasista who was their Guru,

Along with great Brahmins ,
Gave the sacred bath to the son of Dasaratha.

Ponnin kalasangal aayirathettum,
Angu anyunasobham japichaar marakalum,
Nakthancharendranum Vanara veeranum,
Rathna dandam poonda chamaram veeyinaar ,
SAthrugna veeran kuta pidicheedinaan,
Kshatriya veerarum upacharicheedinaar ,
Loka palarum upa devatha marum,
AAkasa marge pugazhunnu ninnedinaar,
Maruthan kayil koduthayachaan divya,
Haaram Mahendran manu kula nadannu ,
Sarva rathnojjwalamaya haram punar ,
OOrweeswaranum alankaricheedinaar.

They then chanted the Vedas keeping.
The one thousand eight pots of gold,
The lord of Rakshasa as well the monkey warrior,
Fanned with a fan having gem studded handle.
The valorous Sathrugna held the umbrella,
And many heroes of royal lineage did other helps,
The keepers of the world and minor devas,
Stood all over the sky praising him,
Devendra send a divine Garland ,
Studded with all precious gems ,
In the hands of the God of wind,

To the king of human race ,
And the lord of earth wore it.

Deva Gandharwa Yaksha apasaro vrundavum,
Deva devesawarane Bhajicheedinaar ,
Poorna bhakthyya pushpa vrushtiyum cheythu,
Karunya nidhiye bhajichithu yellavarum,
“Snighadha doorva dala syamalam komalam,
Padma pathrekshanam Soorya koti prabham,
Hara kireeta virajitham Raghavam,
Mara samana lavanyam manoharam,
Peethambara pari shohitham bhoodaram,
Sithayaa Vamanga samsthaaya rajitham,
Raja rajendram Raghu kula nayakam,
Rajeeva bandhava vamsa samudhbhavam,
Ravana nasanam Ramam Dhayaparam,
SEvakabheeshtadham sevyamanaamayam,
Bhakthi kai kondu maadeviyodum vannu,
Bharhanum appol sthuthichu thudanginaan.”

Devas, Gandarwas , Yakshas and Apsara groups,
Started praying that God of gods ,
They also rained flowers on him with full devotion,
And they all started praying that treasure of mercy,
“He who is black like the doorva leaves , he who is pretty,
He who has eyes like lotus leaves , He who shines like billions of suns,
The Raghava who shines in garlands and crown,

Who is pretty and has beauty like god of love ,
He who looks after earth and shines in yellow silk,
He who shines with Sita on his left side,
King of kings, lord of Raghu clan,
He who is born in the clan of friend of lotus flower(sun),
He who killed Ravana , Rama who is divinely merciful,
He who is dear to those who serve him .
He who serves and is free from all ills,
And at that time with devotion Goddess Parvathi came there,
And then Lord Shiva started praising him,

“Ramaya sakthiyukthaya Namonama,
Shyamala komala roopaya namonama,
Kundalee nadha thalppaya namonama ,
Kundala manditha gandaaya they nama,
Sri Rama devaya Simasanasthaaya,
Hara kireeta dharaaya namonama,
Aadhi madhyantha henaaya namonama ,
Veda swaropaaya Ramaya they nama ,
Vedantha vedhyaya Vishnave they nama ,
Vedajna vandhyaya nithyaya they nama,
Chandra chooran pugazhnnoru neram Vibhu,
Devendranum Bhakthya pugazhi thudanginaan,
“Brahma varam kondu ahamkruthanayoru ,
Durmadhameriya Ravana Rakshasan,
Malpadam yellamm adakkinnan kasmalan,
Thal puthran yenne bandhichu maha rane ,

Thal prasadatahal avan mruthan aakayaal ,
Ippol yenikku labhichu Soukhyvum,
Annannu yivaannam oro tharam apathu,
Vannal athum theerthu rakshichu kolluvaan,
Ithra karunyam orutharkku millennathu,
Uthama Purusha, jnan parayenamo?,
Yellam bhaval karuna balam menni,
Mathillalarambanam Nadha , Namosthute.”

Salutations to Rama who is strong,
Salutations to one who is black and handsome,
Salutations to one who sleeps on Aadisesha,
Salutations to one who wears ear studs in ears and garlands in neck,
Salutations to the god Rama who sits on the throne,
And wears necklaces and crown,
Salutation to one who does not have beginning , middle and end,
Salutations to Rama who is the form of Vedas,
Salutations to Vishnu who is being studied by Vedas,
Salutations to the ever present one who is saluted by expert in Vedas,””
And after being thus praised thus by Lord Shiva ,
Devendra also started praising him with devotion,
“ The bad Rakshasa called Ravana becoming proud,
Because of the boons of Brahma ,
That rogue took away my position ,
And his son put me in prison in the great war,
And by your grace now he is dead,
And because of that I got a pleasant life,
Oh very great Purusha, no one has as much mercy as you,

To save me as and when such danger comes ,
Is there a need for me to tell this ,
And all this is due to the strength of your mercy,
And I do not have support except in you , Oh Lord ,. Salutations.

Aadhithya Rudra vasu pramukhanmaarum,
AAdhitheyothamanmarum athu neram,
AAsara vamsa vinasaanakiya ,
Dasarathiye vevere pugazhthinaar ,
“Yajna bhagangal yellam adakki kondaan,
Ajnaniyakiya Ravana Rakshasan,
Thal kadakshatal athokke labhichithu,
Dukhavum theernithu jnangallu deivame,
Thwal pada padmam bhajippathinnu yepozhum,
Chil Purusha prabho , nalkedanugraham,
Ramaya Rajeeva nethraya , lokabhi,
Ramaya Sithabhiramana namo nama.”

Sun , Rudra, Vasus and other nobles,
And all great devas at that time ,
Praised separately Rama,
Who is the destroyer of Rakshasa clan,
“He took for himself our shares from fire sacrifices,
That ignorant Rakshasa called Ravana,
And by your merciful look we got it back,
And Oh god, thus our sorrows came to an end ,
Oh divine person , oh lord give us blessing,

For us always praying your lotus like feet,
Salutations to Rama who has lotus like eyes ,
Who is beauty of the world , and,
Who is also handsome one of Sita.”

Bhakthyaa pithrukkalum Sri Ramabhadrane,
Chithamazhinju pugazhthi thudanginaar ,
“Dushtanaam Ravanaan nashtanaayan innu,
Thustarai vannithu jnangalum deivame,
Pushtiyum vachithu loka trayathingal,
Ishtiyum undayithu ishta labhathinaal,
Pindodhakangal udhikkaya karanam,
Dandavum theernnithu jnangalku deivame.”

With devotion manes with a melted mind ,
Started praising the God Rama Bhadra,
“Today the very bad Ravana is no more,
Oh god we have come here with happiness,
Happiness has again come in the three worlds,
And fire sacrifices are now offered ,
For the fulfillment of all desires,
And because rice balls and water is being offered,
Oh god, our punishment has come to an end.”

Yakshanmarokke Sthuthichar anantharam,
Raksho vinasanagiya Ramane ,
“Rakshithamaarai chamanjithu jnangalum,

Rakshovarane vadhicha moolam bhavan,
Paksheendra vahana , papa vinasana ,
Raksha, raksha Prabho , nithyam namosthutte,”
Gandarva sanghavum okke Sthuthuchithu,
Vankthikandanthakan thanne niramayam,
“Andhanaam Ravanban thanne bhatappettu ,
SAnthatham jnangal olichu kidannathum,
Innu thudangi thava charithrangalum ,
Nannai sthuthichu padi kodanaratham,
SAncharikkam ini karunya varidhe,
Nin charanambujam nithyam namo nama.”

Afterwards the Yakshas praised ,
Rama who is the destroyer of Rakshasas,
“We have now become protected,
Because you killed the lord of Rakshasas,
Oh Lord , who rides on king of birds , oh destroyer of sins,
Protect us Lord, we salute you daily,”
Then the group of Gandharwas started praying,
The killer of Ravana , who is untainted,
“Fearing that blind Ravana ,
We were in hiding always,
And from today onwards,
We can pray and sing your stories always,
And travel all over the place , Oh treasure of mercy ,
We salute your lotus like feet daily.”

KInnaranmaarum pugazhnnu thudanginaar,
Mannavan thanne manoharamaam vannam
“Durnayameriya Rakshasa rajane ,
Konnu kalanjudan jnangale rakshicha,
Ninne bhajippan avakasamundai ,
Vannathum ninnude karunya vaibhavam,
Pannaga thalpe vasikkum bhavat padam,
Vandamahe vayam vandhamahe vayam.”

Then Kinnaras started praising ,
That king in a very pretty way,
“You saved us all by killing that Ravana,
With a very bad character ,
We have now a chance to pray you,
And this is because of the strength of your mercy,
We salute you , we salute you,
You who are sleeping on the snake.”

KImpurushanmaar param purushan padam,
SAmbhavya bhakthyaa pugazhnnar athi drutham,
“Kambithanmaarai vayam bhayam poondu olichu,
Yen pothi , Ravanan yennu kelkkum neram,
Ambaramarge nadakkumarilini ,
Nin pada padmam bhajikkai varename .”
Sidha samoohavum appol mano radham,
Sidhicha moolam pugazhthi thudanginaar ,
“Yudhe Dasagreevane konnu jnangalkku ,

Chitha bhayam therrtha Karunya varidhe,
Rakthavindaravindabha poonda bhaval padam,
Nithyam namo , namo nithyam , namo nama.”
Vidhyadaranmaarum athyadharam poondu ,
Gadhya padhyadhikal kondu pugazhthinaar ,
“Vidhwajjanangalkkum ullil thiriyathe ,
Thathwathmane , paramatmane they nama.”

Kimpurushas speedily started praising ,
With great devotion the feet of that divine god,
“When we heard the name of Ravana ,
Shivering with fear we used to hide ,
And were not able to walk in the sky,
And so we must be able to sing about your feet.”,
At that time Sidhas whose wish was fulfilled ,
Started praising, “Oh ocean of mercy,
Who killed the ten headed one in war,
And completely cured our mental fear,
We daily salute , daily salute and salute,
Your feet which has the luster of red lotus flower.”
And then great Vidhyadharas started ,
Praising him with prose and poetry ,
“Salutations to the divine God,
Who is the soul of philosophy ,
Which is not understood ,
By even very wise people.”

Charu roopam thedum Apsarasaam ganam,
Charananmar , uraganmar , maruthukkal,
Thumburu , Narada guhyaka vrundavum,
Ambara charikal mathullavarkalum ,
Spashta varnodhyun madhura padangalaal,
THushtyaa kanakke sthuthichoranantharam,
Ramachandra angrahena samastharum,
Kama laabhena nija nija mandhiram,
Prapichu Tharaka Brahmavum dhyanichu ,
THapa thrayavum agannu vannedinaar.

The Apasara group who search for the pretty form,
Charanas, Uragas, Maruths , Thumburu , Narada and Guhyakas,
And all other people who dwell in the sky ,
With sweet words with pregnant meaning,
Prayed him till they were satisfied.
And then with the blessings of Rama,
With desires fulfilled they reached their homes.
And after reaching there they meditated on Rama ,
And lived without the three types of sufferings.

SAchil para brahma poornam Athmanandam,
Achyutham Adhvayam , yekam anamayam,
Bhavanayaa bhagawal padambhojavum,
Sevichirunnar jagat traya vasikal,
Simhasanopari Sitaya samyutham,
Simha parakramam Suryakodi prabham,

Sodara vanara thapasa Rakshasa,
Bhoodeva vrunda nishevyanam param,
Ramabhisheka theerhadra vighram,
Syamalm komalam chamikara prabham,
Chandra bimbananam charvathabhujam,
Chandrika mandahasojjwalam Raghavam,
Dhyanippavarku abeeshtaspadam kandu kandu,
AAnandam ul kondu irunnithellavarum.

Thinking of the lotus like feet of that god,
Who is Filled with the true divine Brahman who makes soul joyful,
Who is Achyutha , who cannot be divided , who is alone and who is free of all ills,
The inhabitants of the three worlds served him.
Sitting on the throne was that Rama , as valorous as a lion ,,
And who was shining like billions of Suns along with Sita,
Whose bodies were drenched by the water used for the holy bath,
And who were served by brothers, monkeys ,sages,
Rakshasas and the Brahmin groups
And that Rama who was black , pretty , shining like gold,
Was resembling the full moon and was having long perfect hands.
And was shining the atmosphere with his moon like smile,
Was fulfilling desires of all those thinking about him,
And all people seeing and seeing him were extremely joyous.

[6.36 Vanaradhikalkku Anugraham](#)

Blessings to the monkeys.

Viswambara paripalanavum cheythu,
Viswanadhan vasichidum dasanthare ,
SAsya sampoornamai vannithavaniyum,
Uthsava yukthangalai gruhangalum,
Vrukshangal yellam athi swadu samyuktha ,
Pakwungalodu kalarnnu ninnedunnu.
Durgandha pushpangal akkala moozhiyil,
Sad gandha yukthangalai vannithokkave .

When the lord of the universe was ,
Ruling over the universe and living,
The earth was full of healthy crops,
All houses were fit to celebrate ,
All trees were standing with ,
Very tastey ripe fruits,
And in the earth all the flowers with bad smell ,
Were giving rise to sweet smell.

Noorayiram thuragangal pasukkalum,
Nooru noorayithail param pinneyum,
Muppathu kodi suvarna bharangalum,
Subrahmanarkku koduthu Raghuthaman.
Vasthra abharana malyangal asankhyamai ,
Pruthwee surothamanmarkku nalgedinaan,
Suvarna rathnojjwalam malyam mahaprabham,
Varna vaichithrym anagham anupamam,
Aadhithya puthrannu nalkinaan aadharaal,

AAdhitheya adhipa puthra thanayannum,
Angada dwandwam koduthor anantharam,
Mangala pangiyaam sitakku nalginaan,
Meruvum loka thrayamum kodukkilum ,
Pora vaila athinnu angine ulloru,
Haram koduthu athu kandu Vaidheehiyum,
Param prasadhichu mandasmithanwitham,
Kanda desathingal ninnu angu yeduthittu .
Randu kai kondum pidichu nokkedinaal ,
Bharthru mukhabjavum Maruthi vakthravum,
Madhye mani maya magiya haravum.

That Rama gave to good Brahmins ,
Hundred thousand horses and cows,
And gold loads of thirty crores,
Added with hundred , hundred thousands,
He also gave those devas of the earth,
Cloths , ornaments and garlands ,
Which is beyond the possibility of counting.
He gave greatly shining gem studded gold necklace,
Which is without faults and incomparable ,
And which was coloured and peculiar.
To Sugreeva , the son of Sun God.
After he gave two armlets to ,
The son of the son of Indra,
He gave to Sita who had an auspicious form,
A necklace whose cost would be more than ,

The price of all the three worlds as well as Meru,
And Sita was very happy with it and with a smile,
Wore it in her neck and saw it again,
Holding it with both her hands and saw,
Her husband's face, Hanuman's neck,
And in the middle that gem studded necklace.

Ingithajnan Purushothaman anneram,
Mangala devathayodu chollinaan,
"Yikkandavarkalil ishtanakunnathu aar,
Ul kamalathil ninakku manohare,
Nalgeedu avannunee matharumilla,
Nin aakruthabangam varuthavan omale."
Yennathu kettu chirichu Vaidehiyum,
Mandam vilichuhu Hanumannu nalkinaal,
Haravum poondu Vilanginaan yethavum,
Maruthiyum paramananda samyutham.

That great Purusha who knows the will of her mind,
Told the auspicious goddess,
"Oh pretty one among the people here,
Whom do you really like and to him,
If you give it to him, here there is no one,
Who will go against your wish, darling,"
Hearing that Sita laughed, and,
Slowly called Hanuman and gave him,
The necklace and Hanuman wearing
That necklace was looking extremely happy.

Anjaliyodum thirumumbil ninnedum,
Anjana puthrane kandu Raghuvaram,
Mandam arike vilichu arul cheythithan,
AAnanda paravasanaI maduraksharam,
“Marutha nandana, Vendum varathe nee,
Veera, varichhu kol , madiyathe,”
Yennatrhu kettu vandhichu kapeendranum,
Mannavan thannodu apekshichu arulinaan,
“Swamin prabho, Nin thiruvadi thannude,
Namavum charu charithravum ulla nal,
Bhoomiyil vazhuvaan anugrahicheedanam,
Rama namam kettu kolvan anaratham,
Rama japa smarana sravanangalil,
Mamamka manase thrupthi varraa vibho,
Mathu varam mama venda dhayaanidhe ,
Muthum ilakkamillathoru bhakthiyum,
Undayirikkanam, “ yennathu kettoru,
Pundarikakshanam, anugraham nalginaan.

Rama seeing the son of Anjana ,
Who was standing saluting him,
Slowly called him and with ,
Great joy and with sweet words told,
“Son of wind god, Oh valorous one ,
You demand any boon that you want,
Without any hesitation, “ hearing that ,

The king of monkeys saluted him,
And requested the king as follows,
“God, Lord , till your name and ,
Your pretty story exists, bless me,
To live in this earth and to always hear the name of rAma,
For by hearing the name of Rama,
My mind would never get satisfied,
I do not want any other boon, Oh treasure of mercy,
Also I should have always firm devotion to you.”
Hearing that , the lotus eyed one blessed him.

“Mal kadayulla naal mukthanai vazhga nee,
Bhakthi konde varoo brahmawavum sakhe “
Janaki deviyum bhoganubhoothikal ,
Thane variga yennu anugraheedinaal.
Ananda bhashpa pareethakshan aayavan,
Veenu namaskruthya pinneyum pinneyum,
Rama Sitajnayaa param panipettu,
Rama Padabjavum chinthich chinthichu,
Chennu jimachalam pukku thapasinnai ,
Pinne Guhane vilichu manuvaram,
“Gacha sakhe , puram srungivaram bhavamn,
Macharithrangalum chinthicu vazhga nee.
Bhogangalellam bhujichuchiram punar,
Yeka bhavam bhaichheduga yennodu nee.”

“Till my story exists, please live , you please,

Live with detachment , Oh friend only,
Through devotion you can merge in Brahman.”
Sita also blessed him to live a life of happiness.
He whose eyes became filled with tears of joy,
Again and again he fell on the ground and saluted,
Rama and Sita and with their permission,
With great difficulty , thinking of the lotus feet of Rama,
Went and reached Himalayas for penance .
Then that great human being called Guha and told,
“Hey friend, Please go to Srungivara,
And live there thinking of my stories,
Enjoy all pleasures and later ,
Get the feeling of oneness with me .”

Divyambara aabharanangalellam kodutha,
Avyaja bhakthannu yathra vazhanginaan.
Prema bharena viyoga dukham kondu,
Ramanal aslishtanaya guhan thadhaa,
Ganga nadhi parishobithamayoru ,
Srungi veeram pravesichu maruvnaan ,
Moolyamillatha vasthrabharanangalum,
Malya kalabha hari chandhanadhiyum,
Pinneyum pinneyum vendurolam nalki,
Mannavan gadagadam punarnadharaal ,
Markata nayakanmaarkkum koduthu poi,
Kishkinda pugennu ayachu aruleedinaan,
Sugreevanum viyogena dukham kondu ,

Kishkinda pukku maruvinaan.

After giving divine cloths and ornaments ,
He bid farewell to that great devotee.
With burden of love and sorrow of parting,
Guha who was embraced by Rama,
Went and lived in Srungivara ,
Which is made pretty by the river Ganga,
After giving the priceless cloths and ornaments,
Garlands and sandal pastes again and again,
Till they were satisfied the king hugged,
Tightly the monkey chiefs and requested ,
Them to go back to their town Kishkinda.
Sugreeva sad because of the parting,
Went to Kishkinda and lived there happily.

Sita janakanayidum Janakane ,
Prethiyode paranju Asleshavum cheythu,
Sitaye kondu kodipichu orotharam ,
Noothana pattambara aabharanadhiyum,
Nalkii Videha rajyathinnu pogennu ,
Pulgi kanivodu yathra vazhanginaan.
Kasi Rajavinnum Vasthra aabharangal,
Aasayanandam varumaru nalginaan.
Pinne mathulla nrupanmaarkku okkave ,
Mannavan nirmala bhooshanadhyangalum,
SAMmana poorvam koduthayacheedinaan.

Sammodham ul kondu poyaar avargalum.

Rama after pleasantly talking , hugged,
Janaka the father of Sita and made.

Sita give him a very peculiar new silk cloth,

And also ornaments and requested him,

To go back to his Videha kingdom,

And embraced him and bid him farewell ,

He also gave cloths and ornaments ,

To king of Kasi with love so that he became happy,

And then for all other kings,

This king gave pure ornaments and ,

With great happiness they left to their places.

Nakthancharendran Vibheeshanan anneram,

Bhakthyya namaskarichaan charanambujam,

“Mithramai nee thunachoru moolam mama,

SAthrukkale jJayichen oru jathi jnan,

AAchandratharakam lankayil vaazhga nee ,

Nasam arikalal undakayilla they ,

Yenne marannu pokathe niroopichu ,

Punya janadhipanai vasicheededo .

The Rakshasa chief Vibheeshana at that time,

Saluted with devotion his lotus like feet,

“Due to your helping me as a friend,

Somehow I have won over enemies,

You please live in Lanka as long as moon and stars live ,

For you destruction will not take place due to enemies,
Do not forget me and with proper thought ,
Live as a pious chief of the people .”

Vishnu lingatheyum poojichu nithyavum,
Vishnu paarayananaai Vishudhathamana,
Mukthanai vaneeduka “ yennu niyogichu,
Muktha phalamani swarnabharanangalum ,
AAvolavum koduthasu poovan ayachu,
AAvirmudhaa punarneedinaan pinneyum,
Chithe viyoga dukham kondu kannu neer,
Athartham ithuithu veenum vanangiyum,
Gadgadavarnena yathrayum chollinaan ,
Nirgamichan oru jathi Vibheeshanan,
Lankayil chennu suhrudd janathodum,
Ahangam ozhinju sukhichu vaneedinaan.

Live in a detached way worshipping ,
Idol of Vishnu as a devotee of Vishnu ,
And as pure person, “ said Rama,
He gave him pearl , jewels and ,
Golden ornaments and bid him farewell.
With sorrow he again embraced him,
Due to the sorrow of parting and due to that ,
Shedding tears drop by drop and saluting ,
And telling farewell in a tottering voice .
Somehow Vibheeshana started from there.
After going to Lanka along with friends,

He lead a pleasant life reducing the sorrow.

6.37 Sri Ramande Rajyabhara phalam.

The result of Rama's rule.

Janaki deviyodu koodi Raghavan,
Aanandam ul kondu Rajabhoganvitham,
Aswamedhadhiyaam yagangalum cheythu ,
Viswa pavithrayaam keerthiyum pongichu,
Nissessa soukhyam varuthi prajakalkku ,
Viswamellam paripalicharulinaan.

Along with Sita Lord Rama,
Lived happily with royal pleasures,
And conducted fire sacrifices like Aswamedha,
And increased his fame to the level of the world,
And also brought perfectly happy life to citizens,
And ruled all over the earth.

Vaidavya dukham vanithamarkkilloru,
Vyadhi bhayavum orutharkkum illallo,
Sasya paripoornayallo Dharithriyum,
Dasyu bhayavum orutharkkum illallo ,
Bala maranam agappedarilla ,
Kaale varshikkumallo ghanangalum,
Rama pooja paranmaar naranmaar bhuvi,
Ramane dhyanikkum yeparum santhatham,

Varnasramangal thanikku thanikkullathu,

Onnum ilakkam varuthikillarume.

No one suffered the sorrow of widowhood,

No one had fear of any diseases,

The earth was lush with all crops,

There was no childhood deaths ,

The clouds gave rise to rain in time,

Those who were interested in Rama worship,

Always meditated on Rama ,

And people followed their professions,

That were marked by their caste.

Yellavanum undu anukamba manase ,

Nallathu ozhinjoru chintha illa aarkkume,

Nokkumarillarume para dharangale ,

Orkkukayumilla para dravyam aarume ,

Indriya nigraham yellavanum undu ,

Nindayumilla parasparam aarkkume,

Nandanamare pithavu rakshikkunna,

Vannam prajakale rakshihu Raghvan,

SAketha vasiklaaya janangalkku ,

LOkanthara sukham yenthonnu ithil param?

Vaikunta loka bhogathinnu thulyamai,

Soka mohangal agannu meveedinaar .

Everyone had pity in his mind,

No one had any thought which was not good,
No one looked at anybody else's wife,
No one thought of other person's wealth,
All people were able to control their senses,
No one had any hatred against anyone else,
Rama looked after all his citizens,
Like a father looking after their sons.
To the people who lived in Ayodhya,
What other pleasures were needed?
They lived as if living in Vaikunta,
Without any sorrow or attachment.

[6.38 Ramayanathinde phalasruthi](#)

The effect of reading Ramayana.

Adhyathma Ramayanam idham yethrayum,
Athythamothamam mrutyunjaya proktham,
Adhyayanam cheykil marthayana jjanmanaa,
Mukthi sidhikkum athinilla samsayam,
Maithrikaram dhana dhanya vrudhi pradham,
SAthru vinasanam aarogya vardhanam,
Derga aayur artha pradham pavithram param.
Soukhyapradham sakalabheeshta sadakam ,
Bhakthyya padikkilum cholkilum thalkshane ,
Mukthanayidum Maha pathakangalaal.

This Adhyathma Ramayana is best among the best,

Leads to victory over death ,
And if it is learnt there is no doubt,
That human beings will get salvation.
It would increase friendship and increase wealth and food,
It would destroy enemies, increase health,
It leads to increase in life span and wealth , is pure and divine,
It leads to pleasure filled life and leads to realization of all desires,
If it is read or heard with devotion , immediately,
He would get freedom from effects of great crimes.

Arthabhilakshi labhikum mahadhanam,
Puthrabhilakshi suputhraneyum thadhaa,
Sidhikkum aarya janangalaal sammatham,
Vidhyabhilakshi maha budhanai varum,
Vandhya yuvathi kittedugil nalloru,
SAnthathiyum undam avalkennu nirnayam.

He who desires wealth will get lot of wealth,
He who desires son would get a good son,
He would get recognition from good men,
He who wants knowledge , would become a very wise man,
If a barren woman hears this ,
It is definite that she will bear child.

Badhnayullavan mukthanai vannedum,
Arthi kittedugil arthavanai varum,
Durgangal yellam jayikkai varum ,

Athi dukithan kelkkil , sukhiyai varumavan,
Bheethan ithu kelkkil nirbhayanai varum,
Vyadhithan kelkkil anathuranai varum.

He who is imprisoned would come out free ,
One who has desires if he hears would get his desires fulfilled,
The very sad one would win over all difficulties,
And would become one having pleased life ,
If one who is scared hears this , he would get rid of fears,
If a sick man hears this he would become healthy.

Bhootha daivathnothamayudan undakum,
Aadhikal yellam akannu pom nirnayam,
Deva pithru gana thapasa mukhyanmar,
Yevaram yetham prasadhikkummathyaram,
Kalmasham mellam makalum mathellam,
Darmartha kama mokshangal sadhicheedum.

All those sufferings which come from ,
Ghosts and devas would go away, it is certain,
Devas, manes and great sages,
Would become greatly pleased with you,
All draw backs would go away ,
And he would get dharma wealth and salvation .

Adhyathma Ramayanam Parameswaran,
Adri suthaykku upadesichithadaraal,

Nithyavum sudha bhhudhyaa guru bhakthi poondu,
Adhyayanam cheykilum mudhaa kelkkilum,
Sidhikkum yella abheeshtam menningine ,
Badha modham paramartham ithokkave ,
Bhakthyya paranju adangi kili paithalum ,
Chitham thelinju kettu Mahalokarum

Lord Shiva told this Adhyathma Ramayana ,
To the daughter of the mountain with love,
Daily with pure mind with devotion to Guru,
If this read or at least heard,
All your desires would be fulfilled,
With great joy, this is the real truth,
The Parrot told this and kept quite,
And this was heard with a clear mind by all.

Ithi Adhyathmya Ramayane Uma Maheswara Samvadhe ,
Yudha kandam sampatham

Thus ends on the chapter of war,
Which occurs in the discussion between Shiva and Parvathi ,
In the Adhyathma Ramayana.

Afterward by the Translator

P.R.Ramachander

About 5 months back when one of my e-mail friends requested me to translate Adhyathma Ramayana in to English along with translation , I who firmly believes that God wanted it be done and he would do it for me ordered a copy of Adhyathma Ramayanam from Mathrubhumi press online .

I started the translation in right earnest on May5th. Then my friend asked me whether I would be

Able to complete it before this year's Ramayana Masa ends, I was not hopeful. One reason was my age and another was the extreme difficulty in reading the book with words (more than 50% words were pure sansrit) were joined together. Then the God who wanted it to be completed by the end of Ramayana Masa, gave me the energy and knowledge. Today, on the last but one day of the Ramayana masa I have uploaded the last portion of my translation.

Till today about 2500 people have visited my blog. Large number of them informed me that they were using it for the Parayanam of the entire book. I have a request to future visitors. This great book is the treasure of all Hindu Malayalis. All the people who can read it in Malayalam should read it from there. Those who cannot, can use my humble contribution. Please inform all your friends about this new translation effort.

It is a very great book which apart from the story of Rama contains large number of great prayers as well as philosophical discussion including Rama Gita. I have been on tears, many times while translating it because the lines in the book moved me to it. To my limited knowledge this is the first time that it has been translated from Malayalam to English and put on the web. May God bless all of you,