

Book VI :Yuddha Kanda - Book Of War

Chapter [Sarga] 38

Introduction

Rama expresses his desire to Vibhishana and Sugreeva to halt on Suvela mountain for that night, and to envision the City of Lanka. Rama along with Lakshmana, Vibhishana, Sugreeva and his army ascend the mountain and witness the beauty of Lanka. They halt on that mountain-resort for the night.

स तु कृत्वा सुवेलस्य मतिम् आरोहणम् प्रति ।
लक्ष्मण अनुगतो रामह सुग्रीवम् इदम् अब्रवीत् ॥ ६-३८-१
विभीषणम् च धर्मज्ञम् अनुरक्तम् निज्ञा चरम् ।
मन्त्रज्ञम् च विधिज्ञम् च ज्ञलक्षणया परया गिरा ॥ ६-३८-२

1; 2. saH raamaH = that Rama; lakshhmanaanugataH = who was followed by Lakshmana; kR^itvaa = having made up; matim = his mind; aarohaNam prati = to ascend; suvelasya = Mount Suvela; abraviit = spoke; idam this; shalakSNayaa = with gentle; parayaa = and prime; giraa = voice; sugriivam = to Sugreeva; vibhiSaNamcha = and to Vibhishana; dharmajJNam = the knower of what is right; nishaacharam = a demon; anuraktam = devoted to him; mantrajJNam = experienced in counsel; vidhijJNam- and the knower of prescribed rules.

Rama, who was followed by Lakshmana, having made up his mind to ascend Mount Suvela, spoke in a gentle and prime voice to Sugreeva and to Vibhishana who was the knower of what is right, a demon devoted to him who was experienced in counsel and a knower of prescribed rules (as follows):

सुवेलम् साधु जैल इन्द्रम् इमम् धातु जतैज् चितम् ।
अध्यारोहामहे सर्वे वत्स्यामो अत्र निज्ञाम् इमाम् ॥ ६-३८-३

3. adhyaarohaamahe = we shall ascend up on high; imam = this; suvelam shailendram = Suvela mountain; chitam = shining; saadhu = well; dhaatushataiH = with hundreds of minerals; sarve = all of us; vatsyaamahe = will stay; atra = on this mountain; imam = for this; nishaam = right.

"We shall ascend up on high this Suvela mountain, shining well with hundreds of minerals. All of us will stay on this mountain for this night."

लन्काम् च आलोकयिष्यामो निलयम् तस्य रक्षसह ।
येन मे मरण अन्ताय हता भार्या दुरात्मना ॥ ६-३८-४

येन धर्मो न विज्ञातो न वृत्तम् न कुलम् तथा ।
राक्षस्या नीचया बुद्ध्या येन तद् गर्हितम् कृतम् ॥ ६-३८-५

4; 5. aalokayiSyaamaH cha = we shall see; laN^kaam = Lanka; nilayam = the abode; tasya raakSasaH = of that demon; Ravana; yena = by whom; duraatmanaa = the evil minded; bhaaryaa = my wife; hR^itaa = was taken away; maraNaantaaya = for the sake of his own death; yena = by whom; dharmah = virtue; navijJNaataH = was not understood; vR^ittam = good character; na = was not known; tathaa = and; kulam = noble lineage; na = was not seen; yena = by whom ; tat garhitam = that contemptible action; kR^itam = was done; niichayaa = with an inferior; raakSasyaa buddhyaa = demoniacal mind.

"We shall see Lanka the abode of that demon, Ravana the evil-minded by whom my wife was taken away for the sake of his own death, by whom virtue was not understood, good character was not known and noble lineage was not seen and by whom that contemptible act was done with an inferior demoniacal mind."

यस्मिन् मे वर्धते रोषह् कीर्तिते राक्षस अधमे ।
यस्य अपराधान् नीचस्य वधम् द्रक्ष्यामि रक्षसाम् ॥ ६-३८-६

6. me = My; roSaH = anger; vartate = is enhancing; kiirtite = on hearing the name; tasmin = of such; raakSascadhame = worst demon; aparaadhaat = Due to the offence; yasya = of whom; niichasya = the lowest; drakSyaami = I shall see; vadham = the destroyer; rakSasaam = of the demons.

"My anger is increased on hearing the name of that demon. Because of the offence committed by him, I shall see that all these demons are destroyed."

एको हि कुरुते पापम् काल पाज्ज वज्जम् गतः ।
नीचेन आत्म अपचारेण कुलम् तेन विनश्यति ॥ ६-३८-७

7. gataH = approaching; kaalapaashavasham = and falling into the power of trap of death; ekaH = one; kurute = will do; paapam = an evil act; tena = by him; niichena = the vilest; aatmaapachaareNa = because of his offence; kulam = his lineage; vinashyati = is destroyed.

"Falling into that power of trap of death, one does an evil act. Because of the offence committed by him the vilest, his lineage is destroyed."

एवम् सम्मन्त्रयन् एव सक्रोधो रावणम् प्रति ।
रामह् सुवेलम् वासाय चित्र सानुम् उपारुहत् ॥ ६-३८-८

8. raamaH = Rama; evam = thus; sammantrayanneva = thinking; raavaNamprati = of Ravana; sakrodhaH = with anger; aasaadya = approached; upaaruthat = and ascended; suvelam = the mountain of Suvela; chitrasaanum = with its conspicuous summits.

Rama, thus thinking of Ravana in anger, approached and ascended the mountain of Suvela with its conspicuous summits.

पृष्ठतो लक्ष्मण च एनम् अन्वगच्चत् समाहितः ।
सज़रम् चापम् उद्यम्य सुमहद् विक्रमे रतः ॥ ६-३८-९
तम् अन्वरोहत् सुग्रीवह् सामात्यह् सविभीषणह् ।

9. lakSmaNashcha = Lakshmana too; rataH = delighted in; vikrame = his valour; samaahitaH = and stead fastness; udyamya = keeping ready; sumahat = his mighty; chaapam = bow; sasharam = with arrows; anragachchhat = accompanied; pR^iSThataH = behind; evam = this Rama; sugriivaH = Sugreeva; saamaatyaH = together with his ministers; savibhiiSaNaH = along with vibhishana; anvaaroat = ascended by following; tam = him.

Lakshmana too who took delight in his own valour and steadfastness, keeping ready his mighty bow with arrows, followed behind Rama Sugreeva along with his ministers and Vibhishana ascended the mountain, by following him.

हनूमान् अनादो नीलो मैन्दो द्विविदः, एव च ॥ ६-३८-१०
गजो गव अक्षो गवयह् ज़रभो गन्ध मादनह् ।
पनसह् कुमुदज़् चैव हरो रम्भज़् च यूथपह् ॥ ६-३८-११
जाम्बवांश्च सुषेणश्च ऋषभश्च महामतिः ।
दुर्मुखश्च महातेजास्तथा शतबलिः कपिः ॥ ६-३८-१२
एते च अन्ये च बहवो वानराह् ज़ीघ्र गामिनह् ।
ते वायु वेग प्रवणास् तम् गिरिम् गिरि चारिणह् ॥ ६-३८-१३
अध्यारोहन्त ज़तज़ह् सुवेलम् यत्र राघवह् ।

10; 11; 12; 13. hanumaan = Hanuman; aN^gadaH = Angada; niilaH = Nila; maindaH = Mainda; dvidida evacha = Dvidida; gajaH = Gaja; gavaakSaH = Gavaksha; gavayaH = Gavaya; sharabhaH = Sharabha; gandhamaadanaH = Gandhamadana; panasaH = Panasa; kumudashchaiva = Kumuda; haraH = Hara; rambhashcha = Rambha; yuuthapaH = the chief of the troop; jaambavaamshcha = Jambavan; suSeNashcha = sushena; mahaamatiH = the greatly wise; R^iSebhashcha = Rishabha; durmukhashcha = Durmukha; mahaatejaaH = of great splendour; shatabaliH = shatabali; kapiH = the monkey; anyecha bahavo shatashaH = and other many hundreds of; te = those; vaanaraaH = monkeys;

etecha = here; shiighragaaminaH = which are fast moving; girichaariNaH = which can wander easily on mountains; vaayuvega pravaNaaH = with a speed akin to that of wind; adhyaarohanta = ascended; tam = that; suvelamgirim = Suvela mountain; yatra raaghavaH = where Rama was there.

Hanuman, Angada, Nila, Mainda, Dvividya, Gaja, Gavaksha, Gavaya, Sharabha, Gandhamadana, Panasa, Kumuda, Hara, Rambha the chief of the troop, Jambavan, sushena, the greatly wise Rishabha, Durmukha of great splendour, Shatabali the monkey and other hundreds of monkeys which are fast-moving, which can wander easily on mountains with a speed akin to that of wind, ascended that Suvela mountain which Rama ascended.

ते त्व अदीर्घेण कालेन गिरिम् आरुह्य सर्वतह ॥ ६-३८-१४
ददृजुह जिखरे तस्य विषक्ताम् इव खे पुरीम् ।

14. te tu = they; adiirghena kaalena = within no long time; aaruuhya = having ascended; girim = the mountain; sarvataH = from all sides; shikhare = and at the apex; tasya = of it; dadR^ishaH = saw; puriim = the City of Lanka; vishhaktaamiva = which appeared hanging; khe = in the sky.

Having ascended the mountain from all sides within no long time, they saw at its apex, the city of Lanka which appeared as though it was hanging in the sky.

ताम् जुभाम् प्रवत द्वाराम् प्राकार वर जोभिताम् ॥ ६-३८-१५
लन्काम् राक्षस सम्पूर्णाम् ददृजुर् हरि यूथपाह ।

15. hariyuuthapaaH = the chiefs of monkey-troops; dadR^ishaH = saw; taam shubhaam laN^kaam = that beautiful City of Lanka; pravaraadvaaram = having excellent gates; praakaaravara shobhitaam = enriched with exquisite ramparts; raakSasa sampuurNaam = and pervaded with demons.

The chiefs of monkey-troops saw that beautiful City of Lanka, furnished with excellent gates, enriched with exquisite ramparts and pervaded all over with demons.

प्राकार चय संस्थैज् च तथा नीलैर् निजा चरैह ॥ ६-३८-१६
ददृजुस् ते हरि ज्रेष्ठाह प्राकारम् अपरम् कृतम् ।

16. te = those; harishreSThaaH = excellent monkeys; dadR^ishuH = saw; aparam = another; praakaaram = rampart; kR^itam = formed; niilashcha raakshasaiH = our of the black demons; praakara vara samsthaiH tathaa = so standing together on that exquisite rampart.

Those excellent monkeys saw another rampart formed out of the black demons so standing together scribble on that existing exquisite rampart.

ते दृष्ट्वा वानराह् सर्वे राक्षसान् युद्ध कान्क्षिणह् ॥ ६-३८-१७
मुमुचुर् विपुलान् नादांस् तत्र रामस्य पज्यतह् ।

17. dR^iSTvaa = seeing; raakSasaan = the demons; yuddhakaaNkSiNaH = craving for war; sarve te vaanaraaH = all those monkeys; mumuchuH = made; vividhaan = various kinds; naadaan = of sounds; (while); tasya = that; raamasya = Rama; pashyataH = was witnessing.

Seeing the demons who were craving for war, all those monkeys made various types of noises, while Rama was witnessing the scene.

ततो अस्तम् अगमत् सूर्यह् संध्यया प्रतिरन्जितह् ॥ ६-३८-१८
पूर्ण चन्द्र प्रदीपा च क्षपा समभिवर्तते ।

18. tataH = then; suuryaH = the sun; pratiraN^jitaH = reddened; sandhyayaa = by evening twillight; astam aagamat = wnet down; kSapaacha = (and) the night; puurNachandra pradiiptaa = shining with full moon; samativartata = arrived.

Then, the sun reddened with evening-twillight went down and the night shining with full moon arrived.

ततः स रामो हरि वाहिनी पतिर् ।
विभीषणेन प्रतिनन्द्य सत्कृतः ।
सलक्ष्मणो यूथप यूथ सम्वृतः ।
सुवेल पृष्ठे न्यवसद् यथा सुखम् ॥ ६-३८-१९

19. tataH = thereafter; saH = that; raamaH = Rama; sa lakshhmanaH = along with Lakshmana; harivaahiniipatiH = and Sugreeva the Lord of monkeys; yuuthapa yuutha samyutaH = together with troops and captains of troops; pratinandya = greeted welcoming (and); satkR^itaH = treated hospitably; vibhiiSaNena = by Vibhishana; nyavasat = stayed; yathaasukham = happily; suvela pR^iSThe = on the mountain resort of Suvela

Thereafter, Rama along with Lakshmana as well as Sugreeva the Lord of monkeys together with troops and captions of troops, duly greeted welcomingly and treated hospitably by Vibhishana, halted happily on the mountain resort of Suvela.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे अष्टात्रिंशः सर्गः

Chapter [Sarga] 39

Introduction

Rama and the monkeys see the charming gardens and groves located in Lanka, viewing them from the top of Suvela mountain. Some of the monkeys, thrilling with rapture, enter the gardens and enjoy their beauty of flowers and birds. Some others went towards Lanka; located on the apex of Trikuta mountain. They see the city with its large mansions and seven storied buildings, including the thousand-pillared mansion of Ravana with a height almost touching the skies.

ताम् रात्रिम् उषितास् तत्र सुवेले हरि पुग्वाः ।
लन्कायाम् ददृशुर् वीरा वनान् उपवनानि च ॥ ६-३९-१

1. viiraaH = the valiant; hariyuuthapaaH = chief of the army of monkeys; uSitaaH = stayed; taam = that; raatrim = night; suvela = Suvela Mountain; dadR^ishaH = and saw; vanaani upavanaanicha = the gardens andgroves; laN^kaayaam = in Lanka

The valiant army-chiefs of monkeys stayed on Suvela mountain for that night and saw the garden and groves in Lanka.

सम सौम्यानि रम्याणि विशालान् आयतानि च ।
दृष्टि रम्याणि ते दृष्ट्वा बभूवुर् जात विस्मयाः ॥ ६-३९-२

2. dR^iSTvaa = seeing; (the gardens); samasaumyaani = which were levelled; beautiful;vishaalaani = spacious; dR^iSTiramyaaNi = and charming to look at; te = they; babhuuvuH = became; jaata vismayaaaH = astonished.

Seeing those gardens which were levelled, beautiful, spacious, majestic and enchanting to look at, they became astonished.

चम्पक अशोक पुम्नाग साल ताल समाकुला ।
तमाल वन संचन्ना नाग माला समावृता ॥ ६-३९-३
हिन्तालैर् अर्जुनैर् नीपैः सप्त पर्णैश् च पुष्पितैः ।
तिलकैः कर्णिकारैश् च पटालैश् च समन्ततः ॥ ६-३९-४
शुशुभे पुष्पित अग्रैश् च लता परिगतैर् द्रुमैः ।
लन्का बहु विधैर् दिव्यैर् यथा इन्द्रस्य अमरावती ॥ ६-३९-५

विचित्र कुसुम उपेतै रक्त कोमल पल्लवैः ।
शाद्वलैश् च तथा नीलैश् चित्राभिर् वन राजिभिः ॥ ६-३९-६

3; 4; 5; 6. champakaashoka vakula shaalataala samaakulaa = thick with champaka; Ashoka; Vakula; sal and palmyra trees; tamaala panasachchhannaa = covered with groves of Tamala and Panasa trees; naagamaalaasamaavR^itaa = surrounded with rows of Naga kesara trees laN^ka = Lanka; shushubhe = looked splendid; samastataH = on all sides; amaraavatii yathaa = like the city of Amaravati indrasya = reigned by Indra the god of celestials; niilaiH = with green; shaadvalaiH = lawns; chitraabhiH = and variegated; vana raajibhiH = avenues; tathaa = and; divyaiH = with beautiful; bahuvidhaiH = trees of various kinds; hintalaiH = like Hintala; arjunaiH = Arjuna; niipaiH = Nipa; saptaparNaiH = and saptaparna; supuSpitaih = full flowering; tilakaiH = Tilaka; karNikaarnaisheha = Karnikara; tilakaiH = tilaka; karNikaaraishcha = karnikara; paaTalaiH = and Patala; puSipitaagraiH = whose crests were laden with flowers; lataa parigata drumaiH = and which were intertwined with climbers; vichitra kusumopetaiH = which were laden with multi-coloured flowers; raktakomala pallavaiH = and red tender leaves.

Thick with Champaka, Ashoka, Vakula Sala and palmyra trees, covered with groves of Tamala and Panasa trees, surrounded with rows of Nagakesara trees, Lanka looked splended on all sides like the city of Amaravati reigned by Indra the god of celestials, with green lawns and variegated avenues and with beautiful trees of various kinds like Hintala, Arjuna, Nipa Saptaparna in full flowering, Tilaka, Karnikara and Patal whose crests were laden with flowers and which were intertwined with climbers laden with multi-coloured flowers and red tender leaves.

गन्ध आढ्यान् अभिरम्याणि पुष्पाणि च फलानि च ।
धारयन्त्य अगमास् तत्र भूषणानि इव मानवाः ॥ ६-३९-७

7. agamaaH = the trees; tatra = there; dharayanti = were laden; gandhaaDhyaani = with fragrant; atiramyaani = and very much enchanting; puSpaaNicha = flowers; phaaanicha = and fruits; maanavaaH iva = as human beings; bhuaSaNaani = the ornaments;

The trees there were laden with fragrant and greatly enchanting flowers and fruits, as human beings were laden with ornaments.

तच्चैत्र रथ सम्काशम् मनोज्ञम् नन्दन उपमम् ।
वनम् सर्व ऋतुकम् रम्यम् शुशुभे षट्पद आयुतम् ॥ ६-३९-८

8. tat = that; vanam = garden; sarvartukam = which bore flowers and fruits in relation to all seasons; SaTpadaayutam = and full of bees;

chaitrarathasamkaasham = like chaitraratha (the garden of Kubera the god of riches); **shushubhe** = was quite charming; **nandanopamam** = resembling Nandana (the garden of Indra the Lord of celestials)

That garden, which bore flowers and fruits in relation to all seasons and with full of bees, like chaitraratha (garden of Kubera, the god of riches), was quite charming, like Nandana (garden of Indra the Lord of celestials)

नृत्यह कोयष्टि भकैर् नृत्यमानैश् च बर्हिभिः ।
रुतम् पर भृतानाम् च शुश्रुवे वन निझरे ॥ ६-३९-९

9. **vana nirjhare** = In that garden abounding in cascades; **rutamcha** = the songs; **daatyuuha koyaSTibhakaiH** = of gallinules and lapwings (small white cranes); **nR^ityamaanaH** = and of dancing; **barhiNaiH** = peacocks; **parabhiR^itaanaam** = and cuckoos; **shushruve** = were heard.

In that garden abounding in cascades, the songs of birds like gallinules, lapwings (small white cranes), dancing peacocks and cuckoos were heard.

नित्य मत्त विहग्मानि भ्रमर आचरितानि च ।
कोकिल आकुल षण्डानि विहग अभिरुतानि च ॥ ६-३९-१०
भृन् राज अभिगीतानि भ्रमरैः सेवितानि च ।
कोणालक विघुष्टानि सारस अभिरुतानि च ॥ ६-३९-११
विविशुस् ते ततस् तानि वनान्य् उपवनानि च ।
हृष्टाह प्रमुदिता वीरा हरयः काम रूपिणः ॥ ६-३९-१२

10;11; 12. **tataH** = then; **te** = those; **harayaH** = monkeys; **hR^iSTaaH** = thrilling with rapture; **pramuditaaH** = delighted; **viiraaH** = brave; **kaamaruupiNaH** = and assuming any shape at will; **vivushuH** = entered; **taani** = those; **vanaani** = groves; **upavanaanicha** = and gardens; **nityamattavihangaani** = with birds ever excited with joy; **bhramaraacharitaanicha** = wandered by bees; **kokulaa kula khaNDAani** = with clusters of trees occupied by Cuckoos; **vihangaabhirutaanicha** = having variegated sounds of birds; **bhR^inga raajaadhigiitaani** = with singing by the large bees; **kura rasva nitaanicha** = abounding with sounds of ospreys; **koNaalakavighuSTaani** = with the musical sounds of wag tails; **saarasaabhirutaani** = and cries of cranes.

Then, those monkeys, thrilling with rapture, delighted, brave and assuming any shape at will, entered the aforesaid groves and gardens, with birds ever excited with joy, wandered by bees, with clusters of trees occupied by cuckoos, having variegated sounds of birds and song of the large bees, abounding with sounds of ospreys, with the music of wagtails and cries of canes.

तेषाम् प्रविशताम् तत्र वानराणाम् महा ओजसाम् ।
पुष्प संसर्ग सुरभिर् ववौ घ्राण सुखो अनिलः ॥ ६-३९-१३

13. (While); teSaam = those; mahaujasaam = mighty and splendid; vaanarvaaNaam = monkeys; pravishataam = were entering; tatra = there; anilaH = a breeze; puSpasamsarga surabhiH = sweet smelling due to contact with flowers; ghraaNasukhaH = delightful to the nose; vavau = blew.

While those mighty and splendid monkeys were entering the groves a breeze with flowery fragrance, delightful to the nose, blew.

अन्ये तु हरि वीराणाम् यूथान् निष्क्रम्य यूथपाः ।
सुग्रीवेण अभ्यनुज्ञाता लन्काम् जग्मुः पताकिनीम् ॥ ६-३९-१४

14. anye = some other; yuuthapaaH tu = of the troop-leaders; hariviiraaNaam = of the valiant monkeys; niSkiranya = come out; yuuthaat = of their troops; abhyanujNaataaH = duly permitted; sugriiveNa = by Sgureeva; jagmu = and went; laN^kaam = towards Lanka; pataakiniim = adorned with flags.

Some other troop-leaders of the valiant monkeys came out of their troops with due permission from sugreeva and went towards Lanka, the city adorned with flags

वित्रासयन्तो विहगांस् त्रासयन्तो मृग द्विपान् ।
कम्पयन्तश् च ताम् लन्काम् नादैः स्वैर् नदताम् वराः ॥ ६-३९-१५

15. (Those monkeys) nadataam varaaH = great in making noises; vihagaan vitraasayantoH = causing the birds to frighten; glaapayantaH = and displeasing; mR^iga dvipaan = to the animals and elephants; (went) ; taam laN^kaam kampayantashcha = causing that Lanka to tremble; svaiH = by their; naadaiH = sounds.

Those monkeys, great in making noises causing the birds to frighten and displeasing to the animals and elephants, went, causing that Lanka to tremble, by their noises.

कुर्वन्तस् ते महा वेगा महीम् चारण पीडिताम् ।
अजश् च सहसा एव ऊर्ध्वम् जगाम चरण उद्धतम् ॥ ६-३९-१६

16. te = those monkeys; mahaavegaaH = with great speed; kurvantaH = making; mahiim = the earth; charaNa piiDitaam = flattened by their feet; rajashcha = and the dust; charaNotthitam = raised by their feet; jagaama = went up; sahasaiva = instantaneously.

Those monkeys with great speed marched ahead, making the earth flattened by their feet and the dust thus raised by their feet went up instantaneously.

ऋक्षाः सिम्हा वराहाश् च महिषा वारणा मृगाः ।
तेन शब्देन वित्रस्ता जग्मुर् भीता दिशो दश ॥ ६-३९-१७

17. vitrastaaH = frightened; tena shabdena = by that sound; R^ikSaaH = bears; simhaashcha = lions; mahiSaaH = buffales; vaaraNaashcha = elephants; mR^igaaH = deer; khagaaH = birds; vitrastaaH = were trembled; bhiitaaH = terrified; jagmuH = and hastened toward; dasha dishaH = ten directions.

Frightened by that sound, bears lions buffaloes elephants, deers and birds were trembled and terrified and hastened towards ten different directions.

शिखरम् तु त्रिकूटस्य प्रांशु च एकम् दिवि स्पृशम् ।
समन्तात् पुष्प संचन्नम् महा रजत सम्निभम् ॥ ६-३९-१८
शत योजन विस्तीर्णम् विमलम् चारु दर्शनम् ।
श्लक्षणम् श्रीमन् महच् चैव दुष्प्रापम् शकुनैर् अपि ॥ ६-३९-१९
मनसा अपि दुरारोहम् किम् पुनः कर्मणा जनैः ।

18;19. ekam = the solitary; trikuuTasya Shikharam = peak of Trikuta mountain; praamshu = which is so high; divispR^isham = as touching the sky; puSpasamchhannam = enveloped by flowers; samantaat = all over; mahaarajata sammibham = resembling gold; shatayojana vistiiirNam = to an extent of hundred yojanas(eight hundred miles); vimalam = bright; chaarudarshanam = charming to look at; shlakSTam = beautiful; shriimat = glorious; mahachchaiva = majestic; duSpraapam = inaccessible; shakunairapi = even by birds; duraaroham = hard to be ascended; janaiH = by the mind; kim punaH = how much more; karmaNaa = by an act of walking.

The solitary peak of Trikuta mountain, which is so high as if touching the sky, all over covered with flowers entirely, resembling gold; to an extent of eight hundred miles; bright; charming to look at, beautiful, glorious, majestic, inaccessible even by birds, hard to be ascended by people may, even by the mind-how much more by an act of walking?

निविष्टा तत्र शिखरे लन्का रावण पालिता ॥ ६-३९-२०
दशयोजनविस्तीर्णा विंशद्योजनमायता ।

20. laN^kaa = Lanka; raavaNa paalitaa = ruled by Ravana; dashayogana istiirNaa = with a breadth of ten yojanas (eight miles); aayataa vimshadyojanam = and a length of twenty yojanas (one hundred sixty miles); niviSTaa = was located; shikhare = on the apex of the mountain; tatra = there.

Lanka, ruled by Ravana, with a breadth of eighty mile and a length of one hundred sixty miles, was located on the apex of the mountain there.

सा पुरी गोपुरैर् उच्चैः पाण्डुर अम्बुद सम्रिभैः ।
कान्चनेन च सालेन राजतेन च शोभिता ॥ ६-३९-२१

21. saa = that; purii = city; shobhate = looked beautiful; uchchaiH gopuraiH = with its towering City-gates; paaNDuraambuda samnibhaiH = resembling white clouds; kaaNchanena = and with golden; raajatena = and silver shaalena = ramparts

The city of Lanka looked beautiful with its towering City-gates resembling white clouds as well as with golden and silver ramparts.

प्रासादैश् च विमानैश् च लन्का परम भूषिता ।
घनैर् इव आतप अपाये मध्यमम् वैष्णवम् पदम् ॥ ६-३९-२२

22. laN^kaa = the city of Lanka; parama bhuvSita = greatly adorned by; praasaadaishcha = palaces; vimaanaishcha = and seven-storied mansions; ghanaiH iva = as clouds; aatapaapaaye = at the end of a summer; vaiSNavapadam = are to the region of Vishnu the god of preservation; madhyamam = between (earth and heaven)

The city of Lanka, greatly adorned by palaces and seven storied mansions, looked like the sky with clouds at the end of a summer and as a region of Vishnu (the god of preservation) between earth and heaven.

तस्याम् स्तम्भ सहस्रेण प्रासादः समलम्कृतः ।
कैलास शिखर आकारो दृश्यते खम् इव उल्लिखन् ॥ ६-३९-२३
चैत्यः स राक्षस इन्द्रस्य बभूव पुर भूषणम् ।
शतेन रक्षसाम् नित्यम् यः समग्रेण रक्ष्यते ॥ ६-३९-२४

23; 24. chaitya praasaadaH = A palace; samalaNkR^itaH = duly graced; stambha sahasreNa = with a thousand pillars; kailaasa shikharaakaaraH = which looked like a peak of Mount Kailasa; yasyaam = in the city of Lanka; yaH = which was; rakSyate = protected by; nityam = always; samagreNa = a complete; balena = army; rakSasaam = of demons; ullikhanniva = which seemed to lick; kham = the sky; dR^ishyate = was to be seen; saH = that; babhuuva = remained; purabhuuSaNam = as an ornament of the city; raaakSasendra = of Ravana.

A palace, duly graced with a thousand pillars, which looked like a peak of Mount Kailasa was three in the City of Lanka, which was always the City of Lanka, which was

always protected by a complete army of demons. The palace seemed to be scraping the skies and was to be seen as an ornament to the City of Ravana.

मनोज्ञाम् काञ्चनवतीम् सर्वतैरुपशोभिताम् ।
नानाधातुविचित्रैश्च उद्यानैरुपशोभिताम् ॥ ६-३९-२५
नानाविहगसम्घष्टाम् नानामृगनिषेविताम् ।
नानाकुसुमसंपन्नम् नानाराक्षससेविताम् ॥ ६-३९-२६
ताम् समृद्धाम् समृद्ध अर्थो लक्ष्मीवाम् लक्ष्मण अग्रजः ।
रावणस्य पुरीम् रामो ददर्श सह वानरैः ॥ ६-३९-२७

25; 26; 27. lakshmiivaan = the glorious; lakSmaNaagrajaH = Rama the elder brother of Lakshmana; raamai saha = along with monkeys; dadarsha = saw; taam = that; manojJNaam = charming; kaaNChanavatiim = golden; raavaNasya puriim = city of Ravana; parvataiH = mountains; naanaa dhaatu vichitraiH = Picturesque with various minerals; upashobhitaam = splendid; udyaanaiH = with gardens; naanaa vihagasamghuSTaam = re-echoing with songs of birds of every kind; naanaa mR^iga niSevitaam = frequented by varieties of deer; naanaakusumasampannaam = richly endowed with various kinds of flowers; naanaa rakSasa sevitaam = inhabited by demons of every degree; samR^iddhaam = duly flourishing; samR^iddhaam = duly flourishing; samR^iddhaam = duly flourishing; samR^iddhaarthaam = having increased its wealth.

The glorious Rama the elder brother of Lakshmana along with monkeys saw that charming golden city of Ravana, graced with mountains picturesque with various minerals, splendid with gardens reechoing with songs of birds of every kind, frequented by varieties of deer, richly endowed with various kinds of flowers, inhabited by demons of every degree and duly flourishing, having increased its wealth.

ताम् महागृहसम्बाधां दृष्ट्वा लक्ष्मणपूर्वजः ।
नगरीं त्रिदिवप्रख्यां विस्मयं प्राप वीर्यवान् ६-३९-२८

28. dR^iSTvaa = beholding; taam = that; nagariim = city; tridivaprakhyaam = which looks like heaven; mahaagR^iha sambaadhaam = and crammed with huge palaces; lakSmaNa puurvajaH = Rama; the elder brother of Lakshmana; praapa = was seized; vismayam = with astonishment.

Beholding that City, which looks like heaven and crammed with huge palaces, the valiant Rama the elder brother of Lakshmana was seized with astonishment.

ताम् रत्न पूर्णाम् बहु सम्विधानाम् ।
प्रासाद मालाभिर् अलम्कृताम् च ।

पुरीम् महा यन्त्र कवाट मुख्याम् ।
ददर्श रामो महता बलेन ॥ ६-३९-२९

29. raamaH = Rama; mahataa balena = with the great army; dadarsha = saw; taam = that; puriim = city; ratna puurNaam = full of precious gems; bahusamvidhaanaam = having various kinds of facilities; alamkR^itaamcha = adorned with; praasaada maalaabhiH = rows of mansions; mayaayantrakavaaTa = mukhyaam = having excellent doors with huge mechanical appliances; mahataa = and with a large; balena = armed forces (protecting the city)

Rama with his great army saw that City, full of precious gems, having all kinds of facilities, adorned with rows of mansions, having excellent doors with huge mechanical appliances and with a large armed forces protecting the City.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे एकोनचत्वारिंशः सर्गः

Thus completes 39th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.