The fifth and most popular book of the *Ramáyana* of Valmíki, “Súndara” recounts the adventures of the monkey hero Hánuman in leaping across the ocean to the island citadel of Lanka. Once there, he scours the city for the abducted Princess Sita. Hánuman finds and explores the demons’ city. The poet vividly describes the opulence of the court of the demon king, Rávana, the beauty of his harem, and the hideous deformity of Sita’s wardresses. Hánuman witnesses Sita’s stern rejection of Rávana’s blandishments, reveals himself to the princess, shows her Rama’s signet ring as proof of identity, and offers to carry her back to her husband. She nevertheless insists that Rama must come himself to avenge the abduction. The mighty monkey then wreaks havoc and fights a series of hair-raising battles. Captured by the warrior Índrajit, Hánuman admonishes Rávana for his lechery. His tail set ablaze, he escapes his bonds and sets fire to the city. Taking leave of Sita, Hánuman once more leaps the ocean to rejoin his monkey companions and tell Rama what has happened.
RĀMĀYĀṆA
BOOK FIVE
SUNDARA
BY VĀLMĪKI

TRANSLATED BY
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NEW YORK UNIVERSITY PRESS
JJC FOUNDATION
2006
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Súndara

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46–54
HĀNUMAN IN BONDAGE
46.1 Tatas tu rakṣo'dhipatīr mah"ātmā
    Hānūmat" Ākeṣe nihate kumāre,
    manāḥ samādāhāya tād" Īndra kalpaṁ
    samādideś Īndra jītaṁ sa roṣāt.
    «tvam astravit, śastra bhṛṭāṁ varisīṭhāḥ,
    surāśurānām api śokaḍātā. 
    sureṣu śś[īndreṣu ca dṛṣṭa]karmā,
    Pitāmah īrādhanaśaṁcit āstṛaḥ.
    tavā āstra bhalaṁ āsādyā nā āsūrā, na Marudgaṇāḥ
    na kaś cit triṣu lokeṣu saṁyuge na gataśramaḥ.
    bhujāvīṛyābhiguptaṁ ca, tapasā cā bhūrakṣitaḥ,
    desajālajīhbhāgaṁ naḥ tvam eva maṁśattamaḥ.

46.5 na te 'ṣty aśakyaṁ samareṣu karmaṇā;
    na te 'ṣty akāryaṁ maṁśīrputvaṁ mantrane.
    na so 'ṣti kaś cit triṣu saṃgraheṣu vai,
    na veda yas te 'strabhalaṁ, balaṁ ca te.
    maṁā 'nurōpaṁ tapaso balaṁ ca te,
    parakramaṁ cā āstra balaṁ ca saṁyuge.
    na tvāṁ saṃsādyā raṇāvamade
    manāḥ śramaṁ gacchati niścitārtham.
    nihatāṁ kīṁkaraṁ sarve, Jambumāli ca raṅkasaṁ
    amāṭyaputrā virāś ca pāṇca senāḥ āgrāvyādvaitaḥ.
    saḥ'odaras te dayitaṁ kumāro 'kṣaḥ ca sūditaḥ,
    na tu teṣy eva me sāro yas tvayy ariṇīṣūdana.

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When Prince Aksha had been slain by Hánuman, Rávana, the great lord of the rākṣasas, steadied his mind. Then in his anger he issued orders to Indrajit, who was like Indra himself. “You are an expert in divine weapons and are foremost among those who bear weapons. You have brought great sorrow upon even the gods and āsuras. Your exploits have been witnessed by Indra and the gods, and you have amassed divine weapons by propitiating grandfather Brahma. After experiencing the power of your divine weapons in battle, neither the āsuras nor the hosts of Maruts nor anyone else in all the three worlds has escaped affliction. You are protected by the strength of your own arms and guarded by the power of your austerities. You fully understand all distinctions of time and place, and you are highly intelligent. There is nothing you cannot accomplish through your exploits in battle; there is nothing you cannot accomplish through your wise counsel. No one in all the three worlds is ignorant of your native strength and the strength of your divine weapons. The power of your austerities, your valor in battle, and the power of your divine weapons are equal to my own. Thus, when I think of you in the press of battle, my mind, assured of attaining its object, does not despair.

All the kin-krasas have been slain and so have my five field marshals, the mighty sons of my minister, and the rākṣasas Jambu-malin. Your beloved brother Prince Aksha has been slain as well. But in none of them did I place the trust I place in you, subduer of your foes.
idaṃ hi drṣṭvā matiman mahad balaṃ
kapeḥ, prabhāvaṃ ca, parākramaṃ ca,
tvam āttmanaś c’ āpi samūksya sāraṃ
kuruṣva vegaṃ svabaliṇukṛtāṃ.

46.10 bal’āvamardas tvayi saṃnikṛṣe,
yathā gate śāmyati śāntaśatrau,
tathā samūksy’āttma-balaṃ, paraṃ ca
saṃārabaḥsa’, āstraṇaṃ varaṇita,
na khalv iyaṃ matiḥ śreṣṭha, yat tvāṃ samṛṣaḥyaḥ aham,
iyaṃ ca rājaḥdharmaṃ kṣaṭrasya ca matir maṭa.
nānāśastriṣa ca saṃgrāme vaiśāradhyam, ariṃḍama,
avāyam eva boddhavyaṃ, kāmyaś ca vijayo raṇe.

tataḥ pitus tad vacanaṃ niśāmya
pradaḵṣaṇaṃ Daksajṣuta-prabhāvaḥ
cakāra bhartaṁ aḍinaśattvo
raṇya vīraḥ pratiṇaṇṇaḥ-buddhiḥ.
tatas taḥ svagacair āṣair Indrajita pratiṣpūjitaḥ,
yuddhiḥoddhaṇaṃ-kṛt’sūthāḥ, saṃgrāmaṃ pratiṣpadyaṭa.

46.15 śrīmān, padmaipalāś’āko rākṣaś’āṭhīpaneḥ suṇaḥ
nirjagāma mahātejāḥ, samudra iva parvasu.
sa pakṣiraj’iūpamatauyayacatrai
vyālaśi caṭumarbhīḥ, sitañoḍgaḍmaṇṣṭraiv,
ratnaṃ saṃāyuktaṃ asaṃgaṃvegaṃ
saṃāroho’ Endrajja Indrajkalpaḥ.

sa rathī, dhanvināṃ śreṣṭhaḥ, śastraṇa, ’straṇa viṣaṇa varaḥ
ratheṇ’ abhiyaya kuṣīrpaṃ Hanumāṇa yattra so ’bhavaṃ.

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Observing this monkey’s great strength—so cunningly employed—his power, and his valor, and considering your own strength, you must exert force commensurate with your own power. You are the foremost of experts in divine weapons; reflecting on your own strength and that of your enemy, you must act in such a way that when you leave here and encounter him, destroyer of your foes, the destruction of our forces will be avoided. It is not really the best of strategies for me to send you out, but it is one that is sanctioned by warriors who follow the prescribed rules of royal statecraft. During the battle you must remember your expertise in the various weapons, subduer of your foes, and you must truly desire victory in battle.”

When he had heard his father’s words, that warrior—his power like that of the gods, the sons of Daksha, and his courage unfailing—reverently circumambulated his lord and prepared his mind for battle. Then Índraji set forth to war, filled with energy, eager for battle, and greatly honored by his dear companions. The majestic son of the rakshasa king, his eyes like lotus petals, set forth, overflowing with energy like the sea on the days of spring tide. Like Indra himself, Índraji mounted his chariot. Unstoppable, it was yoked with four lions with sharp, white fangs. They were matched in their paces and swift as Gáruđa, the king of birds. Mounted in his chariot, the great chariot warrior, foremost of bowmen, master of weapons, and the best of those familiar with divine missiles, proceeded swiftly to the place where Hánunam was.
sa tasya rathañirghoṣaṁ, jyāsvanaṁ kārmukasya ca
niśāmya hariyītvā ‘sau samprahṛṣṭatāro ‘bhavat.
su mahac cāpam ādāya, śītāśalyāṁś ca sāyakān,
Hanūmantam abhipretya jagāma raṇaipaṇḍitaḥ.

46.20

tasmāṁs tataḥ saṁyayi jātaḥhaṛse,
raṇaya nirgacchati bāṇaipaṇau,
dīaś ca sarvāḥ kalusā babhūvur,
meṣaḥ ca raudrā bahudhā vineduḥ,
samāgaṛāṁ tatra tu nāgayakṣā,
maha’rṣayaś, cakraçarāś ca siddhāḥ,
nabhaḥ samāvṛtya ca pakṣisamghaḥ
vinedur uccaiḥ paramaiprahaṛṣṭāḥ.

āyantaṁ saratham drśtvā tūraṁ Indrajitaṁ kapili
vinanāḍa mahaṁnādaṁ, vyavardhata ca vegavān.
Indrajit tu rathaṁ divyam āsthitā śītra-kārmukaḥ
dhanur visphārayāṁ āsa taḍḍidūrjitaṁśvavanāṁ.
tataḥ sametāv atitikaṣṇa‘vegau,
mahābalau tau raṇa nirvīśāṅkau,
kapiṣa ca rakṣo‘dhipateś ca putraḥ,
sur‘āsur‘endrāv āva baddhāvivarau.

46.25

sa tasya vīraśya maḥārathasya,
dhanuṣmataḥ, saṁyayi saṁmatasya
śaraipravegaṁ vyahanaḥ pravṛddhaś,
cacara mārge pitur aprameyaḥ.
tataḥ śarān āyata‘tikṣṇaśalyān,
supatiṣṭhaḥ, kāṇcanacitraipunkhān
mumoca virāḥ paraviṭahanta
suśaṁtaśaṁ, vajra‘nipātavēgaṇ.
sa tasya tat syandanaṁśvānaṁ ca,
maṃḍaṅgābherii paṭahaśvānaṁ ca,

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The mighty monkey was overjoyed when he heard the rumbling of his chariot and the twanging of his bowstring. Adept in battle, Índrajit, holding his enormous bow and keen-tipped arrows, advanced toward Hánuman. As he set forth for battle, arrows in hand, eager for combat, the directions all grew dark, and fierce beasts cried out in different voices. Then the great seers, who follow the orbits of the heavenly bodies, along with the great serpents, yaks, and perfected beings, assembled there, as did flocks of birds, covering the sky and crying in great delight. Seeing Índrajit swiftly approaching in his chariot, the powerful monkey let loose a mighty roar and grew still larger. But Índrajit, mounted in his heavenly chariot, armed with his magnificent bow, made his weapon resound with a roar as loud as a thunderbolt.

Then the two of them—the monkey and the son of the rākṣasa lord—met. Both were immensely powerful, both enormously strong, and both fearless in battle. They were as fixed in their enmity as are the great gods and asuras. As he moved along the path of his father the wind god, immeasurable Hánuman, grown to an enormous size, evaded the impact of the arrows of that mighty chariot warrior and bowman honored in battle. The mighty slayer of enemy heroes loosed long, splendidly feathered arrows with sharp and broad heads and nocked with gold. Their impact was like that of a thunderbolt.

Hearing the rumbling sound of his chariot, the beating of the battle drums—mridāṅgas, bheris, and pātabas—and the sound of his bow being drawn, Hánuman leapt up once
vikṛtyamāṇasya ca kārmukasya
niśmya ghoṣaṁ, punah utpāta.
śārāṇāṁ antaresy āśu vyaśarṣa tāmāhākapiḥ
haris tasyā 'abhilakṣasasya mokṣayāl laksṇyaśaṁgrahā.
śārāṇāṁ agratas tasya punāḥ samabhivartata,
prasāya hastau Hanumān utpāpat ā-nilātmajāḥ.

46.30
tāv ubhau vegāśamanpannau, raṇastrya/viśāradau
sarvaḥbhūta/manograiḥ cakratur yuddham uttamaṁ.
Hanūmato veda na rākṣasō 'ntaraṁ,
na Mārutas tasya mahā'atmano 'ntaram.
parasparaṁ nirviṣayaḥ babhūvaṭatūḥ
sametya τau devajāmaṇaḥvikramau.
tatas tu laksye sa vihanyamāne,
śareṣu mogheṣu ca sampatatsu,
jagāma cintām mahatīṁ mahā'ātmā
samādhiśamyogāsahādīḥ'ātmā.
tato matriṇi rākṣasa/rājaśūnuṁ
ca kātra tasmin hariavīrmukhye.
avadhyatāṁ tasya kapeḥ samikṣaya,
«kathaṁ nigaḥched iti nigrha'ārtham?»
tataḥ Paitāmahāṁ virāḥ so 'stram astravidāṁ varṇaḥ
samadhe sujāmaṭejas taṁ hariśpravaṁ prati.

46.35
«avādhyo 'yam, iti' jñātvā tam asṭenā 'āstraṭattvavit
nijagrāha mahābāhur Mārutas'ātmajām Indrajit.
tena baddhas tato 'streṣa rākṣasena sa vānaraḥ
abhavan nirvicesṭaṁ ca, papāta ca mahāṭale.
tato 'tha buddhavā sa td' 'āstraḥbandhāṁ,
Prabhoh prabhāvād vigatālapvegaḥ,
Pitāmahānugraham ātmānas ca
HANUMAN IN BONDAGE

more. The great, tawny monkey sped through the spaces between that celebrated marksman’s arrows, spoiling his aim. Sometimes Hánuman, son of the wind god, would stand directly in front of his arrows only to stretch out his arms and leap out of the way. The two of them, both endowed with enormous power and adept in feats of battle, waged a magnificent duel that enthralled the minds of all creatures.

The rākṣasa could find no opening on Hánuman’s part nor could Māruti find any on the part of that great warrior. And so, when the two of them—their valor equal to that of the gods—met, they found each other equally invincible. Since his arrows—even when they hit their mark—were falling in vain, the great warrior focused his thoughts in deep concentration and fell to brooding. The son of the rākṣasa king came to a decision concerning the foremost among the monkey heroes. Realizing that it was impossible to kill him, he thought, “How might the monkey be rendered immobile so that he can be captured?” The enormously powerful hero, foremost of those expert in divine missiles, then directed the divine missile of Grandfather Brahma toward that best of monkeys. Recognizing that it was impossible to kill him, great-armed Índraji, who knew the science of divine missiles, captured the son of Māruta the wind god with his divine missile.

Once the rākṣasa had bound him with that divine missile, the monkey was immobilized and he fell to the ground. Realizing that he was bound by a divine weapon—although he felt not even the slightest pain through the power of the Lord—that mighty monkey then recalled the grace that had been shown him by Grandfather Brahma. Recognizing
RAMÁYANA V — SÚNDARÁ

vicintayām āśa haripravīraḥ.
tataḥ svāyamabhuvair mantrair
Brahmājastram abhimantritam
Hāntmāṃśa cintayām āśa
varaśānaṃ Pitāmahāt.
«na me ‘straibandhasya ca śaktir asti
vimokṣaṇe, lokāguroḥ prabhāvāt.
itv evam evaṁvihito ‘straibandho
mayyātīmayoner anuvartitavyaḥ.»

sa viyam astraṣya kapir viçārya,
Pitāmahānugraham ātmanaś ca,
vimokṣaśaktim paricintayitvā
Pitāmahājīnām anuvartate sma.
«astraṇ āpi hi baddhasya bhayaṃ mama na jāyate
Pitāmahaḥ Mahendrabhyāṃ rakṣitasya, Ānileṇa ca.
grahe ca āpi rākṣobhir mahan me guṇadārānam:
rākṣaśā’śrendreṇa saṁvädas, tasmād grīḥnantu māṃ parē.»

sa niṣcit’ārthah parajyotriṇhantā
samīkṣyakārī vinivratacestaḥ,
paraḥ prasahyābhiigataṁ nigṛhya
nanāda taśa taīḥ paribhṛtsyamānaḥ.
tat tāṃ rākṣasā drṣṭvā niṣvīceṣṭaṁ ariṁḍamam,
babandhuḥ śaṇavalkaiś ca, drumaśīrṣaiś ca saṁhataiḥ,

sa rocayām āśa paraśi ca bandhānaṁ,
prasahyā virār abhinigraham ca,
«kauṭuḥalān māṃ yadi rākṣaśā’śendro
draṣṭum vyavasyed, iti niṣcit’ārthhaḥ.
sa baddhas tena vaḷkena vimukto streṇa viṣyavān,
astraibandhaḥ sa c’ānyaṃ hi na bandham anuvartate.

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that this was Brahma’s divine weapon, invoked with spells belonging to that self-existent god, Hánuman recalled the boon he had been granted by Grandfather Brahma. “Because of the power of Brahma, father of the worlds, I am unable to free myself from the bondage of this divine missile. Indeed, it is incumbent upon me to submit to the bondage of the self-existent god’s missile when it is used in such a fashion.”

Reflecting upon the power of that divine missile and on the kindness Grandfather Brahma had shown him, and considering that he would momentarily be able to free himself, the monkey submitted to the will of the Grandfather. “Even though I am bound by this divine missile, I feel no fear, for I am under the protection of Grandfather Brahma, Great Indra, and the wind god. Moreover, I foresee one great advantage in my being taken by the rakṣasas: a parley with their lord. So let my enemies capture me.”

Having resolved this matter after due consideration, the slayer of enemy heroes kept perfectly still. But he roared as the various foes who now rushed upon him seized him violently and reviled him. Seeing that subduer of his foes immobilized, the rakṣasas bound him with ropes of hemp and stout strips of bark. He submitted to this violent capture and bondage at the hands of his powerful enemies, having concluded that the lord of the rakṣasas would desire to see him out of curiosity. The moment that mighty monkey was bound with strips of bark, he was released by the divine missile, for the bondage of divine missiles cannot coexist with any other bondage.
ath‘ Ėndrājīt taṃḍ drūmadīrī́bandham
cīcārya vīraḥ kapiṣattamaḥ taṃ
vimuktaṃ astreṇa, jagāma cintām,
anyena baddho hy anuvartate ‘stram.
«aho mahat karma kṛtaṃ nirarthakaṃ!
na rākṣasair mantrāgatīr vimśtā.
puṇāḥ ca n’āstre vihate ‘stram aṁyat
pravartate. saṁśayitāḥ śma sarvel»
astreṇa Hanumān mukto n’ātmānam abavudhyate,
keṣyamāṇas tu rākṣobhis, taś ca bandhair nipiṣṭitaḥ.
hanyamānas tataḥ kṛturī rākṣasaiḥ kāṣṭhāmuṣṭībhiḥ,
saṁīpam rākṣasā ‘endrasya pākṣtṛṣyata sa vānaraḥ,
ath‘ Ėndrājīt taṃṇaḥ prasamāksya muktaṃ
astreṇa, baddhaṃ druṣmācīraṣūtraḥ,
vyaḍaśayat tatra mahābalaṃ taṃ
haripraviramaḥ saṅgaṇāya rājīne.
taṃ mattaṃ ima mātaṅgaṃ baddhaṃ kapivar‘ottamaṃ
rākṣasā rākṣas‘endrāya Rāvaṇāya nyavedayān.
«ko ‘yaṁ?» «kasya?» «kuto?» “v” āpi,
«kiṃ kāryaṁ?» «ko vyapāśrayah?»
iti rākṣasavīraṇaṁ
tatra saṁjajñīre kathāḥ.
«hanyataṁ!» «dahyatāṁ!» “v” āpi, «bhākṣyatām! iti” e’ āpare
rākṣasās tatra samkruddhāḥ parasparam ath‘ ābruan.
46.55
atiya māraṃ sahasā mah’ātmā
sa tatra rakṣo’dhīpapādaimūle
dadāśa rājñāḥ paricāraṇīddhān,
ghaṁ mahāratnavībhūṣitaṁ ca.

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As soon as mighty Ḫndrajit realized that the best of monkeys, now bound with strips of bark, had been released by the divine missile, he began to worry, even though the monkey, now bound by other means, still seemed to be under the power of the divine missile. “Alas! My great feat has been rendered futile. The ṛākṣas have not taken into consideration the way these spells work. Once a divine weapon has been counteracted, no other can be deployed. We are all in grave peril.”

But Hānuman did not realize that he had been released by the divine missile. And so, tormented by his bonds, he was dragged along by the ṛākṣas. Beating the monkey with sticks and fists, the cruel ṛākṣas dragged him into the presence of their lord. Then Ḫndrajit, realizing that the great and powerful monkey had been freed from the divine missile, showed him bound as he was with strips of bark to the king and his courtiers. The ṛākṣas then began to tell Rāvana, king of the ṛākṣas, about the magnificent monkey they had bound there like an elephant in rut.

A discussion arose among the mighty ṛākṣas there, “Who is he?” “To whom does he belong?” “Where has he come from?” “What is his mission?” “Who is his master?” Meanwhile, some of the other ṛākṣas there, in a rage, said to one another, “Kill him!” “Burn him!” “Eat him!”

After they had traversed the road, the great monkey suddenly saw the king’s palace, adorned with great jewels, and he saw the lord of the ṛākṣas, his senior retainers at his feet.
RAMÁYANA V — SÚNDA RA

sa dadarśa mahāteja Rāvaṇah kapiśattamam,
rakṣobhir vikeṭjākāraṁiḥ kṛṣyamāṇam itas tataḥ.
rakṣasādhipatīṁ c āpi dadarśa kapiśattamah,
tejobalasamāyuktam, tapantam iva bhāskaram.
sa roṣaṁṣvaritā tāmraṁŚrṣṭīr
Daśānanas taṁ kapim anvavēksya
āthiōpavijśan kulaśilaṁyṛddhān
samādiśat taṁ prati mantrāmukhyān.
Yathājātramśi taiḥ sa kapiś ca prṣṭaḥ
kāryārtham, arthasya ca mūlam ādau.
nivedayāṁ āsa, «harīśvarasya
dūtaḥ, sakāśād aham āgato śmi.»

47.1 TATAḤ SA KARMAṆĀ tasya vismito, bhūmajvykrāmaḥ
Hanumān roṣāṭāmśi ṇakṣro riṣkhām pravikṣata.
bhrājamaṇaḥ maḥḥařena kāṅcanena, virājata,
muktājāḷā✈ṛṇaṁ āttha mukuteṇa mahādyutoṁ,
vajraśaṃyogasāmyuktaṁ mahāḥrājanīvigrhāiḥ,
haimair abharanaiś citraṁ, manasaṁ eva prakalptaiḥ,
maḥḥaḥrājaśaṃśvitaṁ, raktacandanaṁrūṣitaṁ,
svānlitpaṁ vicirābhīr, vividhābhīṣi ca bhaktibhiḥ,
vipulaiś, daśaniyaiś ca, raktjākaiś, bhūmaṇaśānam,
diptaṭiṅkṣaṁmahādaṃśṭraīḥ, pralambadāśanaicchadaiḥ
śirobhīr daśabhīr viram bhṛtamānām maḥḥaḥujaśaṁ,
nāṇvāyālaśaṃmākāraṇaiḥ, śkharaiś iva Mandaram,
-nilāḷjaṇaḥcayaṁprakhyaiṁ, haṇeṇ ‘ōrasi rājata,
pūrṇaṁcandrābhāyavātreṇa, saḥbalākam iv Śambūdaṁ,
HANUMAN IN BONDAGE

Immensely powerful Ravana spied the foremost of monkeys as he was dragged to and fro by the hideous rākṣasas. At the same time, the foremost of monkeys saw the lord of the rākṣasas, who resembled the blazing sun in power and radiance. Ten-faced Ravana glared at the monkey, his eyes rolling and red with rage. Then he directed his foremost counselors who were seated there, noble of lineage and exemplary in conduct, to question him. When they had questioned him in due order regarding his mission, its purpose, and the instigator of that purpose, the monkey began his response by saying, “I have come here as an emissary from the lord of the monkeys.”

HANUMAN, fearsome in his power, his eyes red with anger, then gazed upon the lord of the rākṣasas, amazed at his exploit.

Then Hānuman gazed upon the immeasurably splendid lord of the rākṣasas, who sat before him like a rain-charged thundercloud resting on the peak of Mount Meru. With his priceless, glittering, golden crown set with masses of pearls, he was luminous and resplendent. He wore exquisite, golden jewelry made up largely of priceless gems and fastened with diamond pins. They seemed to be creations of the imagination. He was clothed in costly silks and covered with red sandalpaste. His body was beautifully adorned with various lovely designs. With his ten large and beautiful heads each with red eyes, terrifying appearance, large, sharp, and shining fangs, and pendulous lips, that powerful hero was as splendid as Mount Māndara, its peaks filled with various savage beasts. Resembling a mass of black collyrium and
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báhubhir baddhákeyúraíś, candan’óttamaúrúṣitaíḥ,
bhrajámaṉ’áṅgadaíḥ pínavíḥ, páṅcaśírirśair iv’ órágaíḥ,
mahatí, spháṭike, citre, ratnaúsmyogáśamanśkṛte,
uttam’ástarañ’áṣṭérche upávishatíḥ var’āśane,
alámkértábhír atyartháṃ pramadábhíḥ samantataḥ,
vaḷa’vyajánahastábhír árát samupasevitám,
Durdháreṇa, Prahaṣtena, Mahápárvéna rakṣáṣa,
mántribhir maṇtra-tattvajñair, Nikumbhena ca maṇtriṇá,
up’ópavishatíḥ rakṣobhiś caturbhír baládarpitaiḥ,
krśnaiḥ pariṃtam lokaṃ caturbhír iva ságaraíḥ,
mántribhir maṇtra-tattvajñair, anayaiś ca subhañbudhibhiḥ,
anváṣyamánaṃ sacivaiḥ, surír iva sur’ēśvaram,
apáyad rakṣasaúpatiṃ Hanúmān atīṭejasam,
viśhitaṃ Meruśíkhare sañjoyam iva tóyadám.

47.10 sa tañḥ saṃpíyamáno ’pi rakṣobhir bhīmaúvikramaiḥ,
vismayáṃ paramaṃ gatvá rakṣo’ñhipáṃ avaiksáta.
bhrajāmaṇaṃ tato dṛṣṭvá Hanumáṃ rakṣaśëśvaram,
manáśa cintayaṃ āsa tejasá tasya mohitaḥ:
&aḥ rūpam’ aho dhairyaṃ’ aho sattvam’ aho dyutiḥ!
aho rakṣasaśūjasya sarvālakṣaṇāyanuktataḥ!
yady ajñharmo na balaván syád ayaṃ rakṣaśëśvaraḥ,
syád ayaṃ suralokasya sa Śakrasyë’ āpi rakṣitā,
tena bibhyati khalv asmál lokáḥ s’āmaradānaváh,
ayaṃ hy utsahate krudháḥ kartum ek’ārñavaṃ jagat.»

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with a sparkling necklace—its principal gemstone like the
full moon—strung across his chest, he looked like a thunder-
cloud crossed by a bright line of flying cranes. With their
coating of fine sandalpaste, their armlets tightly fastened,
and their bracelets flashing, his muscular arms resembled
five-headed serpents. He was seated on a great and splen-
did crystal throne. It was exquisite, adorned with jeweled
fastenings and covered with a magnificent cushion. He was
closely attended by young women exquisitely ornamented,
who stood all around him with yak-tail fly whisks in their
hands. He sat surrounded by four rākṣasas arrogant in
their power. Skilled in counsel, they were his counselors:
Dūrdhara, Prahāsta, the rākṣasa Maha-parshva, and the
counselor Nikūmbha. Surrounded by all of them, he re-
sembled the earth surrounded by the four seas. Attended by
still other highly intelligent counselors, skilled in counsel,
and by all his ministers, he resembled the lord of the gods
attended by the gods.

Filled with the greatest wonder, Hānuman could not take
his eyes off the rākṣasa lord, even though the rākṣasas,
whose strength was terrifying, were belaboring him. As he
gazed upon the radiant lord of the rākṣasas, Hānuman was
dazzled by his splendor, and he thought:

“Oh what beauty! What steadfastness! What strength!
What splendor! Truly, the king of the rākṣasas is endowed
with every virtue! If this mighty rākṣasa lord were not so
unrighteous, he could be the guardian of the world of the
gods, Indra included. Because of that, all beings, even the
gods and dānavaś, fear him, for he is capable in his wrath
47.20 iti cintāṁ bahuvidhāṁ akarṇon matimāṁ kapiḥ
dṛṣṭvā rākṣasa[rājasya prabhāvam aṁitājjasah.

48.1 TAM UDVĪKṢYA mahābhāhuḥ pīṇgaṅkṣaṁ purataḥ sthitam,
roṣeṇa mahaṁ "aṅgīto Rāvaṇo lokajrāvaṇaḥ.
sa rājā roṣatāṁrāṅkṣaḥ Prahastaṁ mantriṁśattamam
kālayuktaṁ uvāc ādaṁ vaco vipulam, arthava:
"duṛatmā prcchyaṭāṁ eṣa, kutaṁ kīṁ v" āṣya karaṇam,
vaṇaḥhānge ca ko 'syārtho, rākṣasinaṁ ca tarjane."
Ravaṇasya vacaḥ śrutvā Prahastō vakyaṁ abravit:
"samāśvasihi, bhadrāṁ te, na bhīṁ kāryā tvayā, kape.

48.3 yadi tavyat tvam Indreṇa preṣito Rāvaṇaḥālayam,
tattvam ākhyāhi, mā te bhūḍ bhayaṁ, vānara, mokṣyase.
yadi Vaiśravaṇasya tvam, Yamasya, Varaṇasya ca,
carurūpam idaṁ kṛtvā praviṣṭo nāḥ purīṁ imāṁ?
Vīṣṇunā presiṁ vo āpi dūto vijayaṅkāṅkṣinā,
na hi te vānaraṁ tejo, rūpaṁmātraṁ tu vānaram.
tattvataḥ kathayaṁ áddyā, tato, vānara, mokṣyase.
anjṛtaṁ vataśe āpi durlabhah tava jīvitam.
atha va yanjanīmittas te praveśo Ravaṇaḥālaye?"

48.10 evam ukto hārīvaras tadā rakṣojaṁjēśvaram
abravīṁ, "nāṁ śmi Śakrasya, Yamasya, Varuṇasya vā.
Dhanadena na me sakhyāṁ, Vīṣṇunā nāṁ śmi coditaḥ.
jātīr eva mama tv eṣā; vānaro 'ham iḥ āgataḥ.

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of reducing the whole world to one vast sea." Such were the wise monkey’s various thoughts as he gazed upon the grandeur of the rākṣasa king, immeasurable in his power.

When great-armed Rāvana, who makes the worlds cry out, saw that yellow-eyed monkey standing before him, he was seized with a towering rage. His eyes reddened with rage, the king addressed these profound and purposeful words—well suited to the occasion—to Prahāsta, foremost of his counselors: “Ask this evil creature where he comes from, what his purpose is, and what is the meaning of his destroying my grove and menacing the rākṣasa women.”

Upon hearing Rāvana’s words, Prahāsta said this: “Take heart, bless you, you need have no fear, monkey. If Indra has sent you to the abode of Rāvana, then tell the truth; do not be afraid, monkey, you will be released. Have you taken on this handsome form and entered our city as an agent of Kubera Vaiśravana, or of Yama, the god of death, or of Vāruṇa, the lord of the waters? Or perhaps you are a messenger dispatched by Vishnu, who is desirous of conquering me, for only your appearance is that of a monkey, not your power. You must speak truthfully, monkey, and then you will be set free. But if you speak falsely, you will be put to death. Now then, tell us your purpose in entering the realm of Rāvana.”

Addressed in this fashion, the foremost of monkeys replied to the lord of the rākṣasa hosts. “I am no agent of Shakra, Yama, or Vāruna. I have no alliance with the lord of wealth, Kubera, nor have I been sent by Vishnu. This is my natural form; I am a monkey who has come here. Since
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darśane rākṣas' ēndrasya durślabhe tad idaṁ mayā
vanaṁ rākṣasārājasya darśan' ārthe vināśitam.
tatas te rākṣasāḥ prāptā balino, yuddhaḥkāṅkśīnaḥ
rākṣaṇ' āartham ca dehasya pratiyuddhā mayā raṇe.
astrāpāśair na śākṣyā 'haṁ baddhum dev'āsurair api;
Piṭāmahād eva varo mām' āpy eṣo 'bhuyāpāgataḥ.

48.15 rājānāṁ draṣṭुकāmēna mayaṁ āstram anuvartitam.
vimukto aham astreṇa rākṣasais tv atipīḍitaḥ,
dúto 'ham, iti viśeyyo, Rāghavasya' āmit'āujasaḥ.
śrūyatam c' āpi vacanaṁ mama pathyam idaṁ, prabho!

49.1 TAMŚ SAMĪKṢYA mahāśattvaṁ sattavāṁ hariśattamaṁ
vākyam arthavat ayyagram tam uvāca Daśānānam:
«ahaṁ Sugrīvaśaṃdeśād iha prāptas tav' ālayam.
rākṣas' ēndra, har' īśas tvāṁ bhrātā kuśalam abravit.
bhrātuḥ śṛṣṭu samādeśāṁ Sugrīvasya mah' ātmanāḥ,
dharm' ārth'ōpahitaṁ vākyam, iha c' āmutra ca kṣamam.
«rājā Daśaratho nāma, rathākuṭuṇjara-vājimān,
pit' ēva bandhur lokasya, sur' ēśivarāṣamaṇḍyutiḥ.

49.5 jyeṣṭhas tasya mahābāhuḥ putraḥ priyaṁkaraḥ, prabhuḥ
pitur nideśāṁ niśkrāntaḥ praviṣṭo Daṇḍakāvānam.
Lakṣmaṇena saha bhrātrā, Sītāyā c' āpi bhāravyā
Rāmo nāma mahāteja dharmyaṁ panthānam āśritaḥ.

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it is so difficult to obtain an audience with the lord of the rakshasas, I destroyed the rakshasa king’s grove in order to get one. Then those powerful rakshasas came, spoiling for a fight. I only fought back in self defense. It is impossible for even the gods and asuras to bind me with bonds or divine missiles; for such is the boon that I received from Grandfather Brahma himself.

But in my desire to see the king, I submitted to the divine missile. When I was tightly bound by the rakshasas, the divine missile released me. You must know that I am a messenger of the immeasurably powerful Rāghava. Please, my lord, listen to my beneficial words.”

Looking straight at mighty, ten-faced Rāvana, the great and mighty monkey, unafraid, spoke this sensible speech: “I have come to your country on the orders of Sugrīva. Lord of the rakshasas, your brother, the lord of the monkeys, inquires after your well-being. Now listen to the advice of your brother, great Sugrīva. His words, consistent with righteousness and polity, will be for your benefit both in this world and in the next.

“There was a king named Dāśaratha, rich in chariots, elephants, and horses. He was a kinsman—like a father—of all the people and equal in splendor to the lord of gods. His eldest son was his favorite. On the orders of his father, that great-armed prince went into exile in the Dāndaka forest. There that powerful man—whose name is Rama—followed the path of righteousness along with his brother Lákshmana and his wife, Sīta.
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Book Five
Sundara
by Valmiki

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