By
Dr. D. Arka Somayaji, M.A., Ph.D.
Project Officer for Creative Work and Research
Tirumala Tirupati Devasthanams
Recipient of Presidential Award as a Sanskrit Scholar

Published by
TIRUMALA TIRUPATI DEVASTHANAMS
TIRUPATI
1984
श्रीमत्
सीतारामाञ्चनेयम्
नाम
संस्कृतकाव्यम्
मन्दाक्रान्तासाहसिकम्
कवि:
डॉ. धृष्ठिपाठ अर्कसोमवाजी
राष्ट्रपतिपुरस्कारप्राप्तिता
Śrīmat Sītārāmaṇāṅjaneyam
A Sanskrit Kāvyam running into one thousand Mandākrānta verses
By
Dr. D. Arka Somayaji, M.A., Ph.D.
Recipient of Presidential Award as a Sanskrit Scholar
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SRIMAT SITARAMANJANEYAM
(A Sanskrit Kavya with English rendering)

by
Dr. D. Arka Somayaji.

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FOREWORD

The Rāmāyana is generally regarded as the first poetical work of purely human origin in the literature of India, and its traditional author, Vālmīki, as the first Indian Poet.

One cannot but marvel at the wonderful influence of Rāmāyana on the life of the people in India. It is the mirror of the highest ideals of Hindu culture and civilization.

Sanskrit, as a tool of cultural communication, holds a unique place among the languages of the world. It is the only language which has come down to us from prehistoric times with an uninterrupted history.

We are happy to bring out the book entitled “Sri Sītā Rāmānjaneyam”. Just as there can be no end to reading and re-reading of Rāmāyana there can be no end to the production of such books as they fulfil a felt spiritual need.

The general style in which this poem is composed differs from that of many verses of recent times by its diffuseness, simplicity and charm. We have no words adequate and appropriate to thank the author, Dr. D. Arkasomayaji for the unbounded zeal and care with which he has written the book.

We hope that this publication will be welcomed by all those interested in our great heritage of ancient wisdom.

TIRUPATI,

December 29, 1983.

G. Kumāraswamy Reddy,
Executive Officer,
T. T. Devasthanams.
DEDICATION

1. There is now the very Divine walking the Earth in the name of Jagadguru Śrī Kānci Kāmakoṭi Śankarācārya Svamigal. I prostrate at the feet of that Holiness with a prayer to elevate me from out of the maelstrom of mundaneness. Though I reside far away, I am yet an antevāsi (disciple, who resides near) of His Holiness, remembering whom, with a sense of devotion, I get galvanized so to say.

2. I supplicate that Holiness, who showers compassion equally on the laity as he does on the high-placed, even as the Sun shines equally all over the globe, either on the huts or the palatial buildings. It is no exaggeration, if it is said, that the name of His Holiness saturates the whole of the global atmosphere just as the world was pervaded all over by the name of Rāma in times of yore.

3. I dedicate this humble poetic composition of mine, which runs into one thousand Mandākrāntā verses offered as a flower at the lotus-feet of that supernal sage, with the fond hope of receiving blessings which conduce to my spiritual weal bestowing peace of mind on my struggling soul.

D. Arka Somayaji.
अनन्तश्री श्रीमजजगदुरुश्रीकामकोटिपीठाध्यक्ष
श्रीमच्छन्देशरसरसस्वतीद्र श्रीचरणानान
चरणकमलमय सभाकि समर्थितं
काव्यकुमुदमय
आशियो नाथमाने शिष्येन श्रीकामपालस्याभिषेन अर्कामगबाजिना।
AUTHOR'S PREFACE

Three years ago, I wrote a Sanskrit Kāvya running into seven hundred Mandākrāntā verses under the title Prasannānjaneyam cum Hanumatsandeśa. Though I wrote the Kāvya, under a Divine impulsion as it were, within the course of a month, it took me eight long months to get it published for well-known reasons and that too expending heavily out of my own pocket. The only solace I had of this adventure was that it had received good reviews from scholars here in India and abroad also.

Inasmuch as, the review published on 6-1-'81 in the columns of the Hindu, had inspired me saying that the Kāvya could have been termed as a Mahākāvya but for some technical lacunae (Description of the sea, sky, seasons, sunrise and the like), I endeavoured immediately to fill up the lacunae. While so doing the work has expanded into a Sahasrikā (thousand verses). It is already more than a year that this was finished but alas! as Sanskrit Muse is nowadays a cry in wilderness in the very Bhārat, which was once its cradle, I have had to wait for long for its publication. The consolation that I may derive out of this venture is that there will be at least some scholars, native or foreign, who will be able to appreciate the magnitude of exertion that has gone into the writing a Kāvya in Sanskrit during times, when Sanskrit is dubbed as a dead language. May I reiterate the oft-quoted verse of Bhavabhūti.

Ye nāma kecidiha naḥ prathayanty avajñām
Jānanti te kim api tān prati naiṣa yatah,
Utpatsyate hi mama ko’pi samānadharṇā
Kālo hyayam niravādiḥ vipulā ca prthvī.

"Whosoever cannot or will not appreciate this work of mine, this is not intended for them. I have the fond hope that some time, somewhere, somebody will there be, who sheds a tear of joy on my humble work."

In fine, I have great pleasure to thank our Executive Officer, Sri G. Kumaraswamy Reddy, I. A. S., who is not only a noble soul
and a deep devotee of Lord Venkateswara but also has an abiding respect for scholarship. Next, I have got to thank our Joint Executive Officer, who is most unostentatious and a philosopher to the core, given to enjoy company of scholars. May Lord Venkateswara bless these two sacred souls, with long life, good health and all prosperity!

I owe a deep debt of gratitude to Sri Ravula Suryanarayanamurthy, M. A., B. Ed., our Public Relations Officer, who is a dynamo of high-voltage, and whose indefatigable industry alone has been responsible to bring to light more than three hundred books, thus raising the image of the T. T. D., as a centre of culture in the eyes of the public at large. I am particularly beholden to him for having evinced great interest in my literary works and but for his good offices, they would not have seen the light of day. Sri M. Vijayakumara Reddy, our Press Manager, hails from a respectable family and as such has a reverence for scholarship. I must thank him for having given my work a priority above all other works. May the Divine shower its blessings on these two good souls, the P. R. O. and the Press Manager too.

I deem it my bounden duty to thank the great Sanskrit Scholars:—(1) Vyākaraṇa Ratnākara, Presidential Awardee, Sri Peri Suryanārāyaṇa Śāstry, (2) Prof. N. S. Rāmānuja Tātāchāryar. a walking library so to say, these two have in their goodness and Sahādayatva bestowed encomiums on my humble work.

Lastly, but mostly I must express my deep sense of gratitude to Sri M. Ramakrishna. Sastry, Controller of Publications, T. T. D. who is an asset to the T. T. D. in so many words. He was kind enough to spend sleepless nights in reading the proofs of my work, which was a hard task indeed.

Tirupati,

20—11—83.

D. Arka Somayaji.
On the banks of the holy river Godāvari sanctifying the State known as Andhra Pradesh, there is a historically famous city known as Rajahmundry. In its proximity there is a village, named Velicheru which has been for centuries a cradle for Vedic scholarship, and where the Vedic lore lives still in its pristine purity. There it was that my humble self took its birth in a family of Vedic scholars. My mother known as Maṅgamāmbā led her life in worshipping the feet of my father and dedicating herself in devotion to her favourite Deity Durgā. She was rendering service
to the venerable, whosoever knocked at our doors as guests. My revered father, named Bāpayya, conducted his life in strict accordance with the Vedic injunctions and canons of Dharma Śāstra. Alas! I was not given to serve them for long, as my misfortune would have it.

Remembering those parents of mine, and living in this mundane world, I feel their life time as an episode experienced in a dream as it were. However, I deem this mortal mundane life of mine as a continuation of the same dream engrossing itself in an equally dream-like relationship of kith and kin, who tentatively appeal as the consolation of my lingering life.

I bow to the feet of my eldest brother, Venkata Rāma, who had initiated me into the Vedic lore in my boyhood. My second elder brother Subrahmanya Somayāji lives green in my memory, who alas! passed away four years ago! Indeed he lived a noble life worshipping God and godly Brāhmīns.

In fine, I raise my hands in supplication to the Supreme Divine Veṅkaṭeśvara, who is lodging himself here on the hill of Tirumala. It is He that has brought us here to worship' His lotus-feet. In fact, I feel as though that the deep devotion of my wife to the Lord of the Seven Hills is responsible to have brought us here dislodging us from our home and hearth far away from this place.

Tirupati  
20-11-83  
D. Arka Somayaji,
अनन्त्विरी श्रीविष्णुरक्षस्वर्धीगणुती श्रीप्राच्याणामः

अनन्त्विरी श्रीममन्दन्तुष्ठ क्रिकाक्षाकमकोटी पीठापर श्रीवरणः
श्रीमायेन्द्रस्वर्धी श्रीप्राच्याणामः
Introductory Verses

That Goddess of Sarasvati who dances like a swan on the tongues of the gods of the heavens, that Goddess who is reported to be reciting a Veda on each of the four faces of Brahma, the creator (her lord), that Goddess who welled out in the form of Muse from the mouths of Vālmīki, Vyāsa Kālidāsa and the like. is that Goddess of the Bhārat, asleep or awake?

Either that torrential Muse of Vālmiki or of Vyāsa, or even that of Kālidāsa, which is most mellifluous and supernal has no appeal today unto the very sons of the Bhārat (who have lost their moorings under an alien system of Education). With what cheek could we style ourselves as Bhāratiyas today?
भारत Rendered Unभारत

भारत अभारतीकृतम्

असमानं भरतक्षम ससुम्मतीमन्तृमुतामणि:
 वेदानू वेदशारसि शाखिनवह वैशालिकं वाह्मयम्।
श्रवणीश्व वसिष्ठके शिष्यमुखनु या आसस्विश्च त्रजा
धर्मश्रयापसयणं हितंमथि चक्रे च या तदबलात्।

या श्रीरामजीजनद्य उगुरुगाराज्यं पन् दैवतं
या श्रीकृष्णमुक्षुतं भगवतिं गीतं व्यजानीतं कित्तो।
या वालमीकिमुखेन्दुनिसुस्तुपुराणायतोवहं भारतीं
सन्ध्यानानात्तद्वैशाखार्गदात्रायणिन्द्रिदीम्।

रक्ततज्जर्वतं सुनन्ददं ग्राह्मिख्यापिन्तवत्
काठीदासमुखभ्रूत कविताधाराधय यां धराम्।
चहुः काव्यसपतुता च जनता माध्यागोपालकः।

देशसादृशभारतीयति जनाशाबाश्यतां आपितः
सौरे: सम्रातं दुर्देशा प्रचलति केदरीकृता यतः
यस्मातू दिव्यसर्वत्त श्रुतिहितां धर्मप्रचोदायिकां
श्रीमतं भारत भाराधेयपदवीं यम्ब्रियते जनः।

किंतुप्रभवा परिष्ठतिरिं न्यादिव्यनालोचिता
याददू भारतमूलते: प्रभुदैवं विभावापरेऽः।
वैविध्यायपंवत्तमागमिन्विताः देवोपि दूरीकृतः
यहुधोपदानि वार्षिकतं जन: सत्वोपिः तालुरणम्।

पार्शालयवशः पदेदितं कृतं ता दुर्वस्वशा पुरा
पार्श्वते: प्रभुम: समस्तजनं हस्ते निधानुत्तराम्।
सारापिः प्रभुपिः गतानुगतिकैः: समाश्रयते
तस्मात् सर्वजनं खजुरशंभारणं करुः व्यवस्थवहो।

तामाकुलोप्यिं पदर्मगतिको हृणीकृतो वर्तिते
यहुधोपदानि सकृततुबुधे लेघानि नैतदराम।
दौर्गलं समनेष्टङ्गत्र जनता जीवेतु धनेनैव या
देवोस्तीति न पातिते शिशुगयानसैगुरे गौरक्षम्।
Our Bhārata was once the crest jewel of Mother Earth among the totality of nations. It begot the Vedic and Vedāntic lore, in times of yore, a number of Śāstras and the monumental literature of Vyāsa. It gave birth to a galaxy of Rṣis like Vasiṣṭha and Viśvāmitra. By dint of this spirituality it kept the population on the Dhārmic path for millenniums hitherto. This Bhārata gave birth to Rāma, the very Dharma incarnate. Kṛṣṇa was born on this soil who delivered the message of the Bhagavadgītā unto Arjuna. The Muse that welled out from Vālmiki’s depths of heart, like the Gaṅgā surging out in billows from the tresses of God Śiva, in his twilight dance, sanctified the Bhārata for aeons. Here sang the cuckoo of Kālidāsa, whose mellifluous Muse fed the ears of people into ecstasies and saturated the atmosphere. Such a Bhārata alas! has been rendered un-Bhārata, its people becoming desecrate today with no sense of values nor a direction in life. They constitute no more than a desultory mass, having lost a lofty literature. The malefic planet Saturn has been afflicting this once-holy land as it were. The pristine purity of heart is no more there. The word ‘Dharma’ is found only in the dictionary, not among people. Yet nobody queries the reason why a devastating degeneration has
been befogging the people and the dusk of nescience enveloping their hearts. God is banished from the portals of colleges and universities, which therefore have become breeding centres of indiscipline and delinquency. The three-language formula evolved by the so-called educationists has strangled the struggling soul of the Bharat. A soulless system of education elbowed out the country's Sanskrit heritage inasmuch as jobs are being catered to those alone who gravitate towards this alien system of education, which came into vogue in the wake of what are called Macaulay's minutes. This mundane materialistic system of education had sundered the people from their moorings, formerly holding out a hope of getting jobs to serve the British at least as butlers and clerks. Sands were removed from beneath the feet of the sacred Sanskrit scholarship. What a pity it is that the authorities have not realized even today the havoc wrought, and have been 'repeating the same dose'. Students are being taught that there is no god but only a gigantic Nature. When they are coming for bread, they are being served stones as though. Whereas the system of education in the ancient Bharat was designed to bring out the 'god' in man, the present-day system has not been able to keep the students at least at their human level. What a catastrophe has befallen the country in the wake of those minutes of Macaulay!

Still the authorities persist to turn a blind eye to the gravity of the situation, which has been virtually demoralizing and subhumanizing the youth of the country. There is no light in the system of Education to sublimate their conduct or give them a direction in life. How could such students inculcate a sense of Divine-awareness in their hearts? How could they be expected to respect their parents or guru when they are being taught in so many words that there is no god? The teachers are no more Ācāryas, nor the students disciples. No teacher is able to contact the hearts of students and raise them over their obscure physical animal mentality. All this is due to burying the country's spiritual heritage in the Bay of Bengal, twenty fathom deep as it were, beyond the hopes of resurrection or revival. Regionalism has raised its ugly head and has been disintegrating the country on this count. The multifarious miscellaneous languages of the country, which have no stature of their own, having eclipsed the country's hoary heritage, have helped to disintegrate the once integral
काव्यकर्ता डॉ. भूविखाट अर्कसोमयाजी
Bhārat. It seems easier to get oil out of sands than to beget Samskāra in the hearts of the students. Atheism has begun to reign supreme in the country like the New-Moon darkness enveloping the country. The country is cast into a crisis of culture and character. Sanskrit, the mother of all languages, stands exiled like a mother driven out of doors by ungrateful sons. None-the-less she has secured an abode in the foreign countries where she is held in esteem. Yet the Sons of that mother who had dislodged her from home and hearth, shamelessly pronounce that she is dead and gone. How are we Bhāratiyas?
“I have derived immense pleasure by listening to the verses read out to me from this new Sanskrit Kāvyā captioned *Prasannāṇjaneyam* by Dr. D. Arka Somayāji, who is not only an erudite scholar but also a cuckoo of Muse, besides being an eminent astronomer and well-versed in the oriental as well as occidental studies. This poetic work being mellifluous and flawless has delighted my heart beyond bounds. It is well-known that one of his former poetic works named *Brahmānjali* had won an award from the U.P. Govt. Hence on account of the author’s own distinction, on account of the distinction of this particular Kāvyā deriving its theme from the sacred Rāmāyaṇa and further on account of the dexterity of the author shown in producing this Kāvyā, this work, if published, is sure to galvanize the public at large, both the scholars and laity as well and enlighten them.

Rāmānuja Tātācārya.
Brahmaśrī Dhūlipāla Arka Somayāji learnt the Sanskrit Sāhitya literature in his boyhood at the feet of the revered Pappu Cainaya Śāstry, then studied the Tarkaprakaraṇas at the feet of Callā Sūryanārāyaṇa Śāstry, besides studying the Veda, at the feet of his own eldest brother. Not being satisfied by this traditional lore alone, he exerted also in the modern system of Education, wherein he procured a Doctorate in Astronomy. He wrote erudite Commentaries on Bhāskara’s Siddhānta Siromani both in English and Sanskrit which procured him the coveted Presidential Award too. Now Dr. Somayajī has produced a Sanskrit Kāvyā captioned Prasannājaneyam, based on Rāmāyana. This work of his has flooded my mind with a wave of joy. The virtue of this work is the mellifluous style emblazoned in many ways. What is more, to me as
a Sanskrit grammarian, the flawless style, rhythmic diction, and the spontaneous rhetoric have been galvanizing attributes of the Kāvya. Śrī Somayāji has exhibited his own erudition in other branches of learning, which has given a speciality to the work. Versification in the melodious Mandākrāntā metre has added flavour unto gold as it were.

Peri Sūryanārayaṇa Śāstry.

Review of the Prasannāñjaneya
(The Hindu on 6—1—1981)

.........Dr. D. Arka Somayāji, a native of Rajahmundry, hails from a family known for its Vedic learning. This book consists of mostly Mandākrāntā verses. Though this may be deemed as a Mahākāvya, this consists of dialogues and thoughts of Hanumān, more than descriptions and the like which are considered necessary for a Mahākāvya.........

The author has introduced some of the significant mantras uttered during the marriage ceremony and has interwoven them in the story so as to help comprehend their import easily. He has drawn a lot from Hindu Astronomy to illustrate certain points........

S. Viswanathan.
Note: I am sorry that despite my own correcting the proofs the following printing mistakes have crept in. I request the readers to correct them before hand.

शोधनपट्टिका (Corrigenda)

Last line in the 1st plate read as

आशीषो नाथानान शिख्येन धृतिपाठोपाध्येन अर्कोमयाजिनाः

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line last but one Insert वाणी: in the beginning.

replace हन्त्या by विष्णु

Add सन्न्यास in the end of the pada.
CANTO I

प्रथम सर्गः

श्रीमान् रामो गतवति गुहां राज्यपदाभिषिक्ते
सुग्रीवे ख्वैः सह कपिवरः लक्ष्मणोद्युताः।
वर्षारम्भा दगतिकतया माल्यवत् पृष्टिदेशे
वासं चक्रे जनकतनयाविप्रयोगारथाचितः॥ १

1. Śrī Rāma went along with Lākṣmaṇa to reside tentatively on the summit of the mountain of Mālyavan, to abide his time unavoidably till the lapse of the rainy season, after Sugrīva, enthroned by Rāma to reign over the kingdom of monkeys, left to his cave of Kiṣkindhā along with his retinue of monkeys. Rāma was deeply perturbed in his mind on account of his separation from his beloved wife Sītā.

वर्षाकालं गमयितुमना यत्रथं वापिपि चित्तं
स्थाणूकृत्य गलिपितामिह शापदश्वाब्रवासम्॥
जीणारण्यं सकलपुर्विती माकल्यम् प्रियायां
ब्रह्मान्तः कृषणहृदयो लक्ष्मण वाचमूच्छे॥ २

2. Deprived of his splendour as one under the grip of a curse, he wanted to spend his time during that rainy season with a heart hardened as a stone. The Earth was all a void and vacuum to him and appeared as a devastated forest. With a mind dwelling on Sītā, he addressed Lākṣmaṇa with a heavy and depressed heart in the following words.
3. “Look here! Brother! The sky with all-pervading dark clouds is being afflicted and agitated like my heart gripped by grief. The sky has been in pregnancy for nine months as though, having been impregnated by the waters of the sea under the rays of the Sun. It is now groaning under the pangs of delivery seething and sighing.

4. “It seems easy for me to ascend the skies on the stairs of the clouds, and worship the Sun, the father of the world, with the Kuṭaja flowers. This Sun, being eclipsed by the very ungrateful clouds which he had blunderingly generated, has lost his lustre, just as he will be when eclipsed by Rāhu.

Note:

The Kuṭaja or girimallikā, flowers will blossom during the rainy season.
5. “The clouds running hither and thither appear as though they are mountains crying aloud fearing Indra (chasing them).

*Note:*

Purāṇas say that mountains had wings in times of yore but that Indra, the Lord of the Heavens axed those wings. Further the Sky appears to be suffering from a carbuncle bandaged by cloths of the clouds, which appear at once dark and red by the reflection of the twilight red ray’s of the Sun and also white at their fringes.

6. “The sky itself appeals to me, as one like me under pangs of love, appearing pale with clouds which have rained away, sighing under slow winds, and having anointed as though with red sandal paste all over the body, being shot through with the red rays of twilight.

*Note:*

The Sanskrit Kāvyā literature depicts love or a lover under pangs of cupidity as pale and sighing and also as having anointed sandal paste all over the body to counter the burning heat of the body under such pangs.
7. “Look at this wonder, brother! The Earth appears as though crying herself too by letting off vapour, formerly scorched under the Summer Sun and just wetted by the rain of the first clouds, as if she is struck with grief on account of her daughter Sītā shedding tears under agony.

*Note:*

Sītā is depicted as the daughter of the Earth, in Rāmāyaṇa. The word ‘Bāspa’ at once stands for tears and water vapour. Here, the Earth is sending out water vapour, even as Sītā is shedding tears.

कहाराणां परिमिष्ठ पश्चे केतकीनां च धृत्वा
वाता वर्ष्णविकर सुखस्पर्शभावा भवन्तः।
शाख्यं पातुः सुखितमनसा मध्यलिङ्गामेवं
सद्यो विष्णु भवति जनतानन्दस्मिथायि नूनम्।

8. The breeze carrying the fragrance of the Kahlāra flowers and that of Ketakis (the tender leaves of the tree called *pandamrs odoratissimus* in botanical parlance) and rendered soothingly cold on account of rain, can be as though drunk with both hands. How blissful does the world appear now for those who are fortunate!

*Note:*

In Sanskrit Kāvya literature, breeze is reported to be highly pleasing under the three criteria Śaitya, Saurabha and Māndya i.e., when it is soothingly cold, fragrant and slow. Also note that Kahlāra flowers, and Ketaki leaves have their budding under a rainy season.
9. “Lakṣmana! Look! this mountain, pervaded all over by the Ketakīs and flowering arjuna trees (called *terminalia* in Botany) and as such whitened all over and being showered by clouds all around appeals to me like Sugrīva, now rid of his enemy Vālī, under coronation, when he is being showered by pots of water.

*Note:*

When the ceremony of the coronation of a King takes place, the Hindu custom is to shower him with hundreds of pots of water. The word Abhiṣeka in Paṭṭābhiṣeka connotes this showering.

10. “Brother! Lakṣmana! behold at the beautiful scene. The mountains appeal to me like Brāhmīns wearing the so-called sacred threads in the form of torrents of rain, donning the Kṛṣṇājinās or black skins of deer, in the form of black clouds, and chanting Vedic hymns through the resounding of caves on account of lashing winds.

*Note:*

Brāhmīns of yore donning Kṛṣṇājinās were always chanting Vedic hymns all time. Sacred threads are worn even now by the race of Brāhmīns as in times of yore. It is said that a Brāhmin is eligible to recite the Veda only after the ceremony called Upanayana, wherein he is given a sacred thread to make him eligible tomouth the Vedic hymns.
Upanayana, wherein he is given a sacred thread to make him eligible to mouth the Vedic hymns.

11. "The God of rain, Indra, has been lashing the clouds with the Golden whips (of lightnings as though) to rain on the spot. Hence these clouds have been crying at the top of their voice, which we hear as thunder. Is it not that a rich man never gives in charity unless he is beaten? Ignorant people mistake those golden whips to be lightnings.

12. "That lightning within the bosom of the cloud appeals to me as my dear Sītā, by the side of Rāvana emaciated by fastings and arrested. Brother! The world all around appears persecuting me, which world appeals now highly enjoyable for the fortunate householders made of necessity stuck at home into company with their wives and children.
13. “The skies pervaded all around by pitch-dark clouds have gulped the celestial bodies, the planets and the Moon. They are making me blind. My life has lost all its flavour unto me. It is said that the world appears like a devastated forest unto a man bereaved of his wife. I now realize the truth of that statement separated from my darling Sītā!

नाघं जाने किमिव करवाणीति नष्टसृष्टोऽहं
हस्तौ पादावपि विगच्छतौ पच्छते मानसं यत्।
पुष्पं पूर्णं कुटजनिवहं सानुसंस्थं सुरम्यः
कामार्जे मे हृदयकुहं बल्लिना सिद्धतीव॥ १४

14. I am at a loss to understand what I am to do. I am now verily fainting. My hands and feet are getting enervated. My heart is burning under agony. These Kōṭaja trees on the sides of the mountains, flowering beautifully all over, are indeed raining fire into my bosom, pining for Sītā.

धन्या गच्छसिपदि जनता प्रोक्तपि स्वीयवों
पल्लीपुणे: पुनरिप समागत्य मोपुद्यते च।
दौभार्यं मे पचति यदि हारण्यावलेष्टो ललिती
दूरीभिषुता दुरित्तिमिव मे भाति जन्मान्तरीयम॥ १५

15. “Those who went out of homes are now fortunate in going back home and enjoying once again the company of their wives and children. I am not that fortunate. Even having left off home and hearth, and sojourning in a forest, alas! my wife has been sundered from me making me forlorn. I am as though reaping retribution of my deeds of by-gone births.

ढुःखायेव क्षितिललजनि हन्त! यातोस्मि नूनं
कोजानीते मम हृदि शुचं वनत्रकीलायामानाम॥
16. “It seems as though I am born on this mundane globe to grieve and groan. Who knows the agony in my heart which has been breaking as cut by a diamond as though. What more happiness can I reap in this life, having lost my dear wife, my very life, and my heart’s company, who is now as forlorn as the female Cakravāka bird separated from its mate during nights.

Note:
The zoological name of this bird is *Anas Casarka*. It is reported in Sanskrit Kavya literature, that a couple of these birds will be blind-folded during nights and getting sundered and suffer the pangs of separaton.

17. “Kings of various countries have given up their martial activity and have been enjoying respite. Even the dust in the air beaten up under the heat of Summer, is now lying low on the earth in rest. Even the Sun shines peacefully appearing as though having peace of mind. The wind is rendered into a soft-blowing pleasant breeze. Everything is now under peace all over. Alas! peace has departed from my soul alone!

श्रेणीबद्ध नयनसुभगा मानसं राजहंसा:
याति भ्रातः! सह सहचरीपुत्रमित्रः सलापम्।
The Sanskrit Kāvyā literature makes mention of the Rājahamsa birds, which are reported to take a flight to the so-called Mānasa Lake in the Himālayās during rainy season. Kālidāsa mentions so in his Meghasandesa. Ascetics are supposed to be moving from place to place for eight months during an year, but it is enjoined on them to get stuck up at a place for four months of the rainy season beginning from the eleventh day of the month of Āṣāḍha up to the eleventh day of the month of Kāṛtтика. Lord Viṣṇu whose eyes are reported to be Sun and Moon, now covered under his eyelids of the clouds, is reported to go to sleep during these four months. On this account, the eleventh day of the month of Āṣāḍha goes by the name śayana-Ekādaśī (the day on which Viṣṇu goes to bed, and that of the month of Kāṛtтика is called the Uttāna Ekādaśī or the day on which He awakes. Rāma says that every piece of life even the inorganic matter of dust, has been enjoying rest whereas he alone is restless and deprived of peace of mind.
19. “The sky on one side pervaded all over by clouds, has been roaring under thunder. The same sky at a distant corner is shining rid of clouds. This sky reminds us of the ocean, which roars and thunders at one place and smiles peacefully as though, at another place.

शैलोढ़ुतः नवजलयुता धातुताम्राश्च नद्य:  
पत्रै: पुष्ये: विविधतरूः: सानुमार्गा: पतन्ति ।  
तब्रजलेः: ध्वनिभरित नोनुइमाना मयूरा:  
केका: खइजधविनिमरसा: श्रावयनीव सर्विः।। 20

20. “The rivers arising out of the mountain peaks, flooded by waters anew, and reddened by their course through hilly mineral rocks, are now racing down the slopes of the mountains carrying flowers and leaves of various creepers and trees. The peacocks spurred by the noise of these racing falls, are now crowing aloud in musical tones, inviting all to lend their ears as though.

कूटा अद्य क्षितिधरते: पार्थ्येः: समप्राते:  
मुकाहाररिव गच्छते: दर्शनीया भवति ।  
तद्वसानुग्रहितकृष्टज: पुष्यते नेत्रशोभा:  
तत्तन्यते शरदि नभस: तारकाजालरथाम्।। 21

21. “The peaks of the mountains appeal to us now, as being adorned by necklaces of pearls due to the torrents of waters flowing down around them. Also
they create the impression of the sky studded with stars in the autumn through the Kuṭaja trees covered with white flowers all over.

22. “The clouds, displaying their martial flags of lightnings, thundering aloud appeal to us as excited elephants warring with each other. Occasionally when they stroll on to the slopes of the mountains they appear to have been tired and as such taking a respite for a while. Again they are found to be heading towards each other to renew their fight.

23. “Having been inspired by the sight of clouds the Balāka birds have been flying aligned in long curved rows, which are a sight to see. This long curved line of those white birds appeals to us as a garland of white lotuses interestingly prepared by the Vidyādhārās to adorn the neck of the sky as it were!
24. “The earth is covered all over with green grass making an appeal to our eyes as a sight to see. She is like a fair lady dressed in green silk feasting our eyes. The branches of the Jambu trees (the rose-apple trees) with their branches weighed down with fruit, are a source of bliss to the bees, which feed on those fruits and those branches are as though inviting us to listen to the musical concert being given by those bees.

25. “The lady of sleep is approaching stealthily towards the eyes of Viṣṇu, as though not to be seen by the goddess Lakṣmī. The rivers in mutual spite among themselves as if, are running into the embrace of the Sea, their husband. The Balāka birds are speeding towards the clouds under an emotive impulse of love as though. Ladies are fast approaching the arms of their lovers smitten by love.

Note:
A lady approaching her lover is spoken of as an Abhisārikā in Sanskrit Rhetorics.

26
26. "The herd of elephants though exhilarated by the fragrance of the Ketakis, being smitten by the sound of the waterfalls is getting enraged. Instantly espying the dance of the peacocks with the effulgence of their tails, the same herd is softened and has begun to dance in tune to the drum-beat of the thundering clouds.

27. "The bees beaten by the lashing rain while drinking the juice of fruits, hide themselves for a moment under the branches rendered inactive. After the rain is over, again they activate themselves to drink the juice even as drunkards shaken off their intoxication try again to take the intoxicants.

28. "These interiors of the forest are as though as they are themselves giving us a musical concert in a particular spot by the buzzing sound of the bees; and are themselves as though engaged in dance by that of the peacocks in some other spot. Similarly they appear themselves excited by the excitation of the elephants in another corner and thus they are feasting the eyes of the men on this mundane globe (making it a heaven as if)."
29. “This forest tract looks verily like a big restaurant of drink and wine of a city, on account of its being soaked all over by the juice of the fruits of trees like the Jambu and the like on one hand and on the other on account of the roaring sounds of the peacocks and wild Elephants and the buzzing sounds of the bees, which are all generating a restless resounding atmosphere.

30. “The birds of the forest scorched by thirst are drinking the pellucid pearl-white waters posited in the folds of leaves, showered graciously by Indra, the Lord of the Heaven and God of rain, while with their ears they are drinking in the music emanating out of the bees, as though from the wires of a piano, accompanied by the drumsounds of the clouds on the one hand, and the sounds made by the monkeys akin to the beat of cymbals on the other.
31. “At one spot, the peacocks are displaying their beautiful tails singing and dancing. At another spot they are taking rest laying their bodies at rest along the branches of trees. Looking at them and revolving in their minds, the worriless happiness of those peacocks, men muse indeed at the beauty of God’s creation over and again.

32. “The monkeys sleeping on the branches of the trees awoken by the thundering sounds of clouds, and lashed over and again by showers are running hither and thither in shrieking sounds on the one side. The elephants on the other side, are roaring excitedly, hearing which the lions are awaking and pursuing them for their prey.

33. “These mountains here kissing the very sky as it were, and being drenched by incessant showers brought by winds all over, remind us kings just coronated and enthroned and as such being showered by thousands of pots of water brought in hands, by thousands of people.
34. “Indra, the very God of rain seems to be at play and dance, when we look at the peacocks dancing in expanded and effulgent tails, at one spot, and the excited elephants lashed by gales and showers running hither and thither at another, and the lofty mountains adorned by flowering Kuṭaja trees, and pervaded by dashing clouds and torrents of rain somewhere else.

35. “As we see and see torrential showers of rain coming down, we feel as though they are pearls falling down from the broken necklaces of the damsels of the heavens during the course of their cupid-activity. The sky pervaded by black clouds appears as the Earth, whereas the Earth strewn with white flowers resembling the stars, appeals as the sky.

36. “Mistaking a roaring cloud on the slopes of a mountain to be the roar of another elephant, look, Lakṣmaṇa, this fool of an intoxicated elephant ran to give it a fight. Not able to reach it, and returning furiously, it is giving vent to its wrath by fighting the elephants of its own herd, its kith and kin!
37. “It is possible for us to surmise that the Sun has set, when the sky is pervaded all over by clouds, and the day is no brighter than night, only by observing that the lions, tigers and bears have gone into their respective caves, and the birds going back into their nests for rest and sleep and the lotuses folded.

38. “Oh! Laksmana, is it not today the full Moon of Sravana for the Brahmins, which is a holy day for them to renew their sacred threads and keep reciting the Vedas? How fortunate is our Bharata stationed at Ayodhya and enabled to worship those Brahmins on this sacred day! Even Sugrīva is now blissfully stationed in his home to enjoy the company of the ladies of his harem. Alas! Is there anybody like me, most unfortunate and steeped in misery (that seems to have no end).

39. “I am deprived of my kingdom and am sundered from my beloved and as such thrown in
abysmal depths of misery. I am indeed collapsing like the bank of a river being eroded by the current of floods. Rāvaṇa appears to me as a ferocious enemy on the one hand, and these wretched rains which do not seem to recede in the near future, constitute another enemy unto me, not capable of being tided over.

40. “Lakṣmaṇa! Do you think that Sugrīva does not remember in gratitude what service I have rendered unto him? I believe that he does come to me at the nick of time to my succour. If he really does not, he will have killed my mind. Let us see. Let me therefore abide my time.”

41. Lakṣmaṇa responding in deep sympathy to his grieving brother, said, “Brother! The monkey-king never forgets his sense of duty. Let there be no doubt in your heart in this behalf. Let us abide our time. As soon as the rains recede, and Autumn sets in, we shall wage war against our enemy in all certainty.”

एवं वादनिन Lकष्मणो श्रणमिव प्रोत्साहितं तन्मनः;
सद्यः ऋग्वेदकतां पुनरपि श्रुव्यं हि जातं वथा।
42. When Lakṣmaṇa was saying so, Rāma appeared to be soothed for a moment; but immediately as his mind saw Sītā in its flight, he was getting perturbed. He was indeed like the sky, which gets cleared for a moment during the rainy season but becomes pich-dark the next moment pervaded by thick clouds brought back by the fast-blowing wind.
As Rāma was being mentally agonized thus, the rainy season lapsed away, and the autumn set in with beautiful moonlit nights. Roads were cleared (for traffic). The sky shone with a cloudless lustre. But, still Sugrīva was drunken and drowsy in his home.

Sugrīva entrusted his responsibilities as King, to his Ministers, without the least compunction. Having had his Kingdom and wives and with no more mortal fear from his enemy Vāli, he began to engross himself in drink and wine, and conjugal happiness with his wives without doing the duty of Rāma.

Hence, Hanumān, the omniscient scholar afflicted by grief, looking at Sugrīva under such
circumstances, exhorted him, who was beside himself in the following words. “Oh! King! Thou art not remembering Rāma, through whose good offices you could procure back your wives and kingdom. Please attend to his business without further loss of time.

4. “Whoever does his duty in time, will have achieved his purpose and such a one prospers. Rāma could achieve his desire by himself, and does not require your help. None the less you have got to remember your promise that you would help him.

5. “Hence Oh! King! give thy orders to all the leaders of the monkeys commanding them to search for Sīta in every nook and corner, be it on earth or even in Heaven.” Having heard this good suggestion of Hanumān, Sugrīva said, “True; let us do our job as you have said.
6. “Hanumān! Ask Nīla, as directed by me to get ready all our monkey-warriors for war, without the least loss of time. Also proclaim that whoever does not obey my order and turn up even within five nights, shall be put to death.

7. “Hanumān! Take the assistance of Aṅgada, approach all the elders among our monekyys, tell them what all I have said. All of you then go to every nook and corner, and leave no stone unturned to search for Sītā, by which we will have done our first duty.”

8. Having noted that Sugrīva did not keep up his word in turning up, even after the lapse of the rainy season, Rāma began to burn with anger. Espying at the same time the mind-elevating moonlight of the autumn, and remembering Sītā, he got unhinged in his love-lorn mind, and swooned on the spot.
9. Having regained his consciousness, and crying over and again like a boy, he began to ponder over Sītā alone, and her lot in his burning bosom. He said “Oh! my dear girl! How are you able to bear the pangs of my separation, when I am here in this state with my heart under fire?

हुँ-खँ स्मृत्वा मुहरपण मुहस्तावकिंन हि दहो
भूय्यश्रेयं शारदपि समागत्य दद्ध्यते माम्।
मृणान्तं च ज्वरितमणुजं नैव कर्षेत् यथा वा
न प्रीतिं मे भजति हृदयं शारदं वीक्ष्यं विश्वम्॥ १०

10. “Oh! My dear! Visualizing the pangs of your heart, I am being burnt again and again. This beautiful autumn does not at all attract my mind. Even as a man under fever cannot relish even the best food, so I am unable to enjoy an iota of the beauty of this autumn.

साश्चत् म्यर्गि वनमिदमभूत स्मृतराज्येष्यपि पूवं
कुत्सात्रिथाय शपदि तदिं हल्ल ! चिन्तां चिनोति।
जीवनं निर्देहति च शरच्चन्द्रिका मां चितावत्
जाने सदा: कथमिव जना नष्टदारा: क्ष्रेयुः॥ ११

11. “This selfsame forest appealed to me as the very heaven, when you were near me, even when I was deprived of all my fortune. Alas! This same forest is now kindling the fire of agony in my heart, like the fire of the funeral pyre to a man alive. What a torture does a man undergo, when he is bereaved of his wife actually.

साक्षेतं वा मम सितरो राज्यभाग्यं तथा वा
व्यक्तक्वा शोकं मम न हृदं आपदित्यं बनेतर्पि।
पाश्र्यभावं तवं विपिनभू रघ्वयोध्येन याशभूतृ
जीर्णारण्यं भवति सकलं भाति शून्यं च विश्वम्॥ १२
12. "My heart never experienced this kind of torture before, in this forest, even after having forsaken Ayodhyā, or my parents or even the Kingdom. Oh! Sītā! When you were by my side, this forest appealed to me really like that Ayodhyā. Indeed a man enjoys the life of a house-holder, whereever his wife is!

धर्मे चार्धे जनकतनये! काम एवाधित न ल्याँ
रायकारीविति हामयति मद्भुधयम्यायाम्यात्समवाहे।

व्यथिभूतः सपदि लयथः ल्याब्ययोगात् प्रये! मे
सन्यासी नो न गृहसमवति नर्तकश्रमो मेज्य हन्त।। १३

13. Oh! Sītā! I swore to my father-in-law in our marriage that I would not overstep you in the three duties of a house-holder, namely, Dharma, Artha and Kāma. That declaration of mine is now frustrated on account of your being sundered from me. Alas! Now I am neither a house-holder nor an ascetic; I am under no Āśrama now virtually!"

Note:

In a Hindu marriage the bridegroom swears unto his father-in-law, who asks him to swear that way, that he will not overstep his wife in the three duties enjoined on a house-holder namely Dharma, Artha and Kāma. Dharma means righteous conduct. Artha means acquisition of wealth and Kāma means fulfilment of desires. The latter two must be on the basis of the first. Kāma comprehends also begetting children, which is also declared as a duty of one who marries. Kālidāsa says, ‘Prajāyai grhamedhinām’ while describing the Raghus, the forefathers of Rāma married not for satiation of lust but only to beget children.

एवं रामे बिलपति मुहुः लक्ष्मणस्तं समेत्य
भृत्सू तह्तू किमिति भवति शोच्यते वाल्ष्ठुध्यम्।
14. When Rāma was thus wailing over and again, Lakṣmaṇa approached him and said, “Brother! How is it, that you, the greatest hero of the world, are given to such wailing like a boy? Nobody in the world dares to touch Sītā, who is no less than a flame. Knowing this, I wonder how you are subjecting yourself to such a mental depression!

15. When Rāma was thus appealed and put into spirit by consoling words, Rāma gave up his state of introversion and became alive to the external word. He said, ‘Brother! behold!; the Lord of the Heavens satiated the Earth by raining profusely the clouds are now demobilized.’ Thus he began to describe the splendour of the autumn.

16. “The Earth is now green with the crops. The winds of the rainy season are now lulled. On the clearance of the clouds, night has recovered her Lord,
the Moon. The entire mundane globe, with the totality of the mounts and forests begets joy in the eyes of the men of the world as though camphor is applied to their eyes. Indeed, the earth is like a lady smiling as it were!

रीलालोले द्विदनिकरे रघुसत्र城市发展
अज्जताराशिदिनिकरेष्वातशोभां विनिभव ।
प्रएत्तान्द्रे जनयति शरतू भूलतले चाननरिक्षे
किन्तु भ्रात्! मम तु हृदयं दहते दूरदार्मः॥ १७

17. “Brother! Autumn has divided its splendour and distributed it in the jubilating herds of Elephants, the beautiful seven-leaved plantains, the effulgence of the stars, the Moon and the Sun. Thus it has spread its splendour both on the earth and in the Heavens and works joy into the eyes of men. But, Alas! my heart burns, on account of Sītā being removed far from me!

रोधोव्रक्रा पुलिनसिकता खेलनानन्दकर्णैः
अभ्यायातैः मंदनवशगाशक्रत्राका: समेत्य ।
श्रीदासत्ता: सरसिजरजं कोण्डगत्रे हुसे:
मोमुद्धन्ते वयमथ कथं तावृशं याम सौख्यम्॥ १८

18. The Cakrāvāka birds, mutually love-locked are now hilariously making gay with the newly arriving rājahamsas which are blissfully playing on the sands of that river, and whose bodies are pervaded by the pollen of lotuses. Alas! Laksmana, we never know such a joy!

कुम्भेजातोदयसमयतो निध्वगा: सुप्रसन्नः
मनं मनं पुलिनविभवं दर्श्यन्यों विभावित ।
अङ्किष्ठं स्वप्रथमसुरवे श्रीदीता अयुश्यन्यः
पुण्डः: कान्ता इव हि ज्ञानन्युद्दर्श्यं प्रियेभ्यं:॥ १९
19. "This is the time when Agastya the star (Canopus) has had helical rising. So, the waters of the rivers not under floods now have become pellucid. The rivers have begun to show up their sandy dunes little by little as though, even as newly wedded unsophisticated girls divulge their pudenda bit by bit to their husband being resarded by a sense of shyness, during their first intercourse, though they are themselves inclined in their heart of hearts.

मेघीं: शून्यं गगनमखिलं बोध्यं स्वझोच्यं बहरम्
आदरात् त्वत्रत्रियसहचरा ध्यानलशा मथूरा:।
बीतोत्साहा अहिदिव शुचं गर्भं गर्भां भोतयन्ति
श्रात्:। जन्तु: कथमिव भजेत् सर्वदायिः प्रमोदम्॥२०

20. The peacocks, espying the sky rid of clouds all over, have shortened their tails. They are now stationing themselves far away from their spouses, and appear mentally depressed like me. They are rendered introvert as though in contemplation. Brother! no living being is given to enjoy for ever, Is it not!

पौशीं शोभा युनरां लता याति नेत्राधिरामां
वर्षापारे परिमल्युता आह्विज्ञो हिरेफान्।
मन्दं मन्दं सरसिजसरो मातमातह्यूर्थ
याति प्रीत्या प्रियसहचरीसाह्यतः स्नातुकामः॥ २१

21. "The creepers have again attained their flowering splendour pleasing our eyes after the lapse of the rainy season. They are now beckoning the bees as though by sending out fragrance of their flowers. The herd of elephants appearing as drunken is slowly heading towards the lake of lotuses in joy, accompanied with wives with a desire to take a bath and make a meal of the lotus-stems."
22. "Kings, espying the roads now rendered dry and easily passable, and the rivers no more than knee-deep (so as to be easily crossed) are now itching for a war with their foes reminded of their previous enmity, thus terrifying the people at large.

23. "The lady of the night with the smiling face of the full Moon, and with the beautiful eyes of stars (also with eyes with gleaming pupils; note the pun on the word Tārakā) and attired in the white saree of the moon-light appeals to me as a love-stricken lady. I do not know which lover she has in mind, so as to have decorated herself and put on a smiling face with love-gleaming eyes.

24. "The ladies of the rivers though rendered emaciated as it were, have been somehow attempting for a make-up with the help of the white flowering Kāśa (stem-like grass which grows on the banks of rivers, and
puts on pale-white long flowers) and the flowering trees on the banks.

The forest appeals to me to be giving a musical concert through the humming sound of the tress sweet to hear.

वायुर्मदः गगनमनलं शोभमानश्रव चन्द्रः
कौशिकध्वनि: सलिलमनलं सदृशा निर्गीरिष्यः।
पौष्पो हसः मधुकरवः शान्तमालद्र्यूथः
सवेः मूका अपि च शरदं प्रात्यकाला दिशति॥ २५

25. "Slow breeze, cloud-cleared sky, the effulgent Moon, the sounds of the Kraunca birds, the pellucid water in rivers, the laughter of flowers, the buzzing sound of the bees, the pacified slow-pacing elephants, all these are proclaiming at the top of their voice the end of the rainy season.

अवन्दनां यत् शशतमिव मयाभभावि सीताविज्ञोगात्
चातुर्मास्यं जलदतिमिरं श्रात रथ प्राप्ताम्।
या बाला मां वनमनुगता चक्रवाकीव हस
क्रयादानां वशमुपगता मानसं मे निहलि॥ २६

26. "Oh! Brother! The four-month long rainy season, appealed to me like a hundred years on account of my separation from Sita which was pitch-dark under clouds (this also connoted a depressed mind, effecting blindness as though). That girl, my dear Sīta, who had accompanied me like a Cakravākī, (a female Cakravāka bird which is always love-stricken for her husband) even into the forest, unable to bear my separation, alas! is now caught into the grip of the demons, This is killing my mind!

राज्यक्षेत्र्ये जनकान्धविप्रयुक्तेऽसिदैति
सुधीवं संक्षयित्वा नासनुकम्यं करोति।
27. “When I am thus killed in heart and soul, having been deprived of my kingdom and sundered from my beloved, Sugrīva does not show any concern or compassion whatsoever for me. I believe he is a wicked fellow, who having had my help, in getting back his wife and kingdom too, has been drinking and carousing in his harem.

28. “Lakṣmaṇa! Go quick and admonish him quoting my words, that he has been lazy and delaying, having been helped by me but forgetting his own duty. He seems to be senseless revelling in animal lust.

29. “Does he like to hear the sound of my bow, or realize his vow made. He is not aware of the consequences of my anger. Does he want to go the way, which his brother had gone? Make him realize.”
30. When Rāma was burning against Sugrīva, Lakṣmaṇa too caught up contagion, of his brother’s anger against him: he told Rāma, that he would go and kill that ungrateful sinner on the spot.

31. “This Sugrīva is indeed unpardonable. He is engrossed in lust, forgetting his duty, having been helped but guilty of ingratitude. He shall go the way, which his brother had gone.” So declared Lakṣmaṇa to his brother burning with anger.

32. Then Rāma cautioned Lakṣmaṇa not to commit that sin of assassinating Sugrīva. He said “You go and advise him in a friendly way about his duty.” Yet, Lakṣmaṇa took up his bow and arrows and rushed to Kiṣkindha on the spur of the moment burning with anger.

33. Seeing Aṅgada at Kiṣkindha, Lakṣmaṇa in the grip of anger asked him to convey to Sugrīva the news of his arrival immediately. On this, the two Ministers of Sugrīva, accompanied Aṅgada, and themselves conveyed that news unto Sugrīva.
They said “Oh! King! catch the feet of Lakṣmanā. He is wild with anger, console him first. Then plunge yourself into action. Send warriors to all corners, who will intently search for Sītā. Show your gratitude unto Rāma.

Hearing this, Sugrīva rose to his feet along with the Ministers and queried, “Why is it, that the sons of Daśaratha grew wild against me who am innocent? Hanumān said, “Master, you are so drunken and drowsy, that you are rendered unconscious of your vow made unto them. You have been permitting grass to grow under your feet.

“You were highly helped by Rāma, you do know about it. However, you are rendered so dull under intoxication, that you are not aware of the advent of autumn. Hence Rāma and Lakṣmanā grew wild against you. Go at once and with folded hands and
bended knees, appease Laksmana who is stationed at the door, begging his pardon.

If Rama looses his temper, he is capable of burning the entire world. Hence make haste. Approach Laksmana with your wives and sons and fall on his feet. Surrender yourself to him even as a wife does unto her husband.

Meanwhile because Laksmana had himself gone within the cave burning with anger, none of the monkey heroes could withhold him. Having gone within, Laksmana espied that Kiskindha, with its sky-scrapers, feasting his eyes with its celestial effulgence.

Seeing and seeing the grand palatial buildings of the monkey-heroes, and that of Sugriva which compared with the palace of Indra, namely Vaijayanta,
and listening and listening to the melodious music of the female monkeys, Lakṣmaṇa appeared pleased for the moment, forgetting his anger.

40. There he stood, and sounded his bow that ferociously under anger, Sugrī jumped out of his seat and said to his wife Tārā, ‘Go thou first and appease Lakṣmaṇa; then I will come There’.

41. “Lakṣmaṇa will talk to thee in mild tone. as thou art a lady. Then it will be possible for me to appease him easily.” So asked. Tārā went to face Lakṣmaṇa and bending low, accosted him in sweet tones.

42. “Oh! Son of Daśaratha! What may be the reason for thy anger? Who does not obey thy orders! Please get back thy kind looks.” So beseeched, Lakṣmaṇa, diluted in his temper, said to her, “How is it
thy husband having been helped himself beyond bounds, doth not remember his duty?

चातुर्मासे गतवति चिरात् नास्वमिद्ये स यस्मात् कातचयं ततो प्रकट्यति ते पानमतस्य भर्तृ:।
एतत् श्रुतवा पुनरपि च सा सान्तवनिस्य मामाख्यत्
नैव कोपः स्वजनविषये हीनसत्ते प्रयोज्य: ॥ ४३

43. “Even though the four-month long rainy season has long ago lapsed away, thy husband hath not come to senses, why? That showeth his ingratitude developed out of drunkenness.” Hearing this she said again, “Is it proper that thou shouldst loose thy temper against thy own ward, who is far inferior to thee?”

सुप्रियोऽवं नरपतिपुत्र! कृष्णमन्त सभ्यलः
सदा: स्वीये भवति समये स्रद्धायो: कृतजः ॥
इश्यं कृष्णं मृदुलमृदुलः: सान्तवनि स्वावये:
अन्तःगेंं स्वपतिनिकट प्राप्यपांमास तारा ॥ ४४

44. “Lakṣmaṇa! please pardon Sugrīva in his lethargy. He will immediately apply himself to his task, in all sincerity and with a sense of gratitude.” Thus appeasing Lakṣmaṇa in mild mellifluous words, Tārā led him within to the place where her husband was.

दुष्टस्ववान्तं पितृपतिविधं क्रोधजात्वत्त्वमात्
हर्षस्वणं पतिरतिजवादासना दुत्तपात ॥
तस्य स्रोणं हुतमुखपत्त भाद्रोऽल्क्षणाय
प्रीतस्वान्त खगतवोऽऽ: स्वायां व्याजहार ॥ ४५

45. Espying Lakṣmaṇa approaching him like the very Lord of Death in anger, Sugrīva jerked himself out of his seat into a receiving posture. On this the womenfolk in all their entirety got galvanized into reverential reception expressed in mute cordiality.
46. Lakṣmana facing Sugrīva in the midst of the womenfolk said in harsh tones, “Look! here! Sugrīva, any king, whosoever it be, will receive respect in the world, if and if only he truthfully carries his duties, overcoming desire and lust.

47. “One who swears that he will do something, and forgets his swearing, should be counted as a murderer indeed. One who is shot through with ingratitude is reckoned as the greatest sinner. Thou wert helped beyond bounds by Rāma, and now dost not remember thy duty to repay his debt. Thou art a liar, and thou hast been revelling in sensuousness, deeply drunken and beyond thyself!

48. “Thou hast had thy kingdom and there with thy wives. Thou art now rolling in your own happiness, forgetting every sense of duty. Dost not thou seek the way, which thy brother hast gone. Thou art not aware of the nature of Rāma’s fiery anger.
49. “Rāma did not know thee, Sugrīva! as the double tongued cobra, making sounds of a frog. Hence he has been awaiting thee till now in all patience.” On these ear-grating words of Lakṣmaṇa, Tārā began again to console him in meek and mild melting tones as follows.

50. “Lakṣmaṇa! This Sugrīva is the most unsophisticated. He does not deserve your wrath. He never treads the untruthful path, never follows the wrong path, as a rogue. He is not crooked. He does remember what help has been rendered unto him by Rāma. If he has had his wives back along with the kingdom it is all through the good offices of Rāma alone.

51. “If Sugrīva could arise from his abysmal agony and had attained happiness it was all due to Rāma. He is only in this frame of mind. But the wrong with him is that he could not give up his monkey-behaviour and as such began to indulge in that
late-attained conjugal happiness. This may be pardoned. Under such an event, he could not easily remember his vow made unto Rāma even though time had arrived to redeem his vow.

52. “For the sake of Rāma, Sugriva does not hesitate to give up his son, his wives and the kingdom even. This is true, thrice true. Please give up your rage and have compassion. He had already ordered the best of monkeys to go in search of Sītā and this you do not know.

53. “The totality of the monkeys assembled in no time in their crores and are ready to obey your command. The fire of your anger and your face with reddened eyes make all the female-monkeys tremble in fear. Please effect peace into their minds.”

54. When thus appraised by Tārā about the innocence and ignorance of Sugrīva, Lakṣmana gave up
his anger and was cooled in temper. Then Sugrīva banished all his dreadful fear as he would abandon a cloth worn out. When he began to speak to Lakṣmaṇa thus appeased, it was a wonder that the beautiful garland worn by him broke of its own accord making him humbled.

55. “Oh! Lakṣmaṇa! I am fully conscious that I have had back my wives along with the kingdom only through Rāma. Of what count will be my help to that greatest hero of the world, whose one single arrow could break not only the seven trees but also the mounts and the Earth in the stroke!

56. If there be in your heart of heart the idea of any of my fault, please pardon me. After all there could be nobody on the Earth who does not commit a fault.” Thus being told, Lakṣmaṇa felt most appeased and begged pardon of Sugrīva for his misdemeanour in having been enraged without sufficient reason and fallen foul on him.
57. Having said so, Lakṣmaṇa requested Sugrīva to approach Rāma then and there and console him. Then Sugrīva asked Hanumān who was nearby to send round monkeys to assemble a mighty army.

58. “If any monkey, whoever it be, disobeys my order, the penalty should be nothing short of death unto him.” Being instructed in such terms Hanumān sent a number of monkeys all around and collected an army, which swelled numberlessly.

59. Some monkeys in that army came from the mount Himālaya with some herbs in their hands which could arrest hunger and thirst. They presented them to Sugrīva and the latter accepted those presents praising them.
60. Then Lakṣmaṇa exhorted Sugrīva to see his brother. Then the latter commanded his servants to bring a golden palanquin. He then requested Lakṣmaṇa to seat himself therein and thereafter he also ascended there into. Monkeys carried it on their shoulders speedily.

61. The entirety of monkey army went behind raising a thundering sound, itching for war. This army looked like the very Gaṅgā, coursing under bouncing billows in the rainy season, dashing towards the sea.
1. Sugrīva having gone along with Laksmana to the spot of the mountain where Rāma was and kept his palanquin at a distance, with a view to go to Rāma on foot. No sooner had he gone to Rāma than he fell on his feet with folded hands. Then he enjoyed the fortune of being embraced by Rāma with a regard given unto him.

2. When Sugrīva (who was himself feared by the totality of the monkeys) was seen falling on the feet of Rāma, the entire army of monkeys stood silent for a moment in such wonder, as it appeared to be a colossal silent lake strewn all around by lotuses as it were.

3. Having helped Sugrīva fallen on his feet to get up, Rāma addressing him in affection gave him a
piece of his mind exhorting him to a righteous conduct. He said, Oh! Sugrīva, that king who enjoys wealth or desires treading himself the righteous path, he will be able to work weal unto the people, whom he rules.

रक्षन् साधुनयि च सुपथं प्राप्यन्तु दुष्कुञ्जीन्
सिद्धार्थः स्यात् तमिव वृणुते सर्वदा भाग्यलक्ष्मीः।
नो चेतकायं स्वयमनुभवन् धर्मितूरो यदि स्यात्
वृक्षायस्यः क्षितिपितितवत् संविनशयेत् सुधुत: ||

4. “A king who exerts to protect the righteous and punish the wicked, he will have achieved the purpose of life. If on the other hand, he enjoys his own mundane pleasures, ignoring righteous path, he reaps his own perdition like one who, sleeping on the top of a tree, falls down and perishes.”

एवं रामो नियमुपदिशन् वानरेशाश्च किन्नित्
प्रक्षााँधोऽद्रु “किमु स भवानु पालयेत्स्वप्रतिज्ञाम्” ।
तं सुग्रीवः प्रणतशिरसा “राम! सिद्धा कपीनां
सेनासद्यो जनकननांलेभणा” चेष्ववोचत् ||

5. Thus Rāma having advised Sugrīva a little about the rules of Dharma queried him whether he was prepared to redeem his promise to help him in getting back Sītā. Then Sugrīva said with a bowing head, “Rāma! Here I am ready with my army. Let me employ it to search for Sītā first.”

एवं प्रोक्तः प्लवगपतिना तं स रामोजुजजे
कीशान् सीतां मृगधितपरं प्रेषितुं सम्प्रह्नः।
सुग्रीवः स्यान्त तदन्न हनुमन्मुख्य हर्षक्षवीरान्
देशं देशं प्रतिदिशायमपि प्रेष्यामास सद्य: ||

6. Thus being told by Sugrīva, Rāma agreed to his suggestion and said, “Please send your monkey-
leaders to search for Sītā.” Sugrīva then despatched monkey-leaders like Vīnatā, Hanumān, Suṣeṇa, and Śatabali into the four directions on the spot.

7. Among the four monkey-leaders despatched to the four directions, Sugrīva had immense faith in Hanumān. Hence he described to Rāma, about his abilities in full detail. Rāma immediately placed confidence in him thinking in himself, “This is the competent one to locate my Sītā”.

8. Hence Rāma taking a ring off his hand on which his name was inscribed, gave it to Hanumān saying, “Hanumān! By this Sītā will be able to know that you have gone there from me and as such drinks with her ears what all you say with absolute confidence.”

9. Having taken that ring with bended head, Hanumān bethought himself the most fortunate ir
having won the confidence of Rāma. Bowing to Rāma over and again, he went on the errand assigned to him along with the monkey-heroes headed by Jāmbavān, and proceeded to the South, as ordained.

10. Those monkeys went their way in all the four directions in search of Sītā. Awaiting their news, Sugrīva stayed in the company of Rāma and Lakṣmaṇa. Then Rāma queried him how he could describe the entire earth in all details.

11. "I want to hear, I am indeed surprised and interested to know how you could describe to the monkeys all the countries on this mundane globe." So queried, Sugrīva began to describe his story saying, "Listen! Oh! Lord! my story is indeed wonderful".

12. "Rāma! There was once a demon named Dundubhi with the body of a buffalo. Somehow, Vālī wanted to kill him. Running and running away the
demon went to the Malaya mountain, and Vāli pursued him. Then the demon entered a cave of the mount.

वाली यातः स्वयंपि गुहा यन्त्युखेःः नियुक्तः: 
तेन स्यातुः; तदहमभवं तत्र संवक्तसंरं च।

न श्राताःश्वागादिपि तु सुधिरं तदुबिलेषदशिं यस्मात्
मतवा श्राता मृत इति मया तदूळिलं छन्नमासीत्।। १३

13. “Vāli also entered that cave. As I was instructed to guard the mouth of the cave I waited there as long as for an year. My brother did not turn up but blood was seen by me oozing out in abundance. So I thought that my brother was killed and as such I closed the cave.

आग्न्याःशं कपिलपिपदे स्थापितोऽभूवमस्मात्
श्राताःश्वागादिपि च मां दुष्युन्दिः स मेने।
तस्मात् कुन्दो मधि मम सतीमेत्य राजं च हन्तु
मामुतुत्ततददहमभवं ज्ञावित: `सर्वपृथ्वीम्।। १४

14. “Having returned home as I became coronated, my brother coming alive thereafter, took me to have conspired against his life. So he pursued me to kill me, so that I ran all over the world to save my life.

सर्वं पृथ्वी मम परिचिताभूतथा ज्ञावितस्य
प्राणप्रीते सतुपरि च मां वायुसूरज्ञगाद।
सुर्यीव! तव किमसि पृथिविस्म यावतिः धारवान: 
निर्भवस्म: सन्न निवसतु भवनाध्ययमूकादिश्रृष्टे।। १५

15. “Then running all over the Earth for life, I came into touch with all spots on the Earth. Then Hanumān told me ‘Sugrīva! why do you run like that all over the world. Stay without fear on the summit of the mount Rśyamūka.
16. “‘There’ continued Hanumān, ‘Your brother dares not to step since he was cursed before by the sage Matanga that his head would break into hundred pieces if he would do so.’ Having been thus told by Hanumān, my friend, he and I ever since have been residing on the peak of the mountain Rṣyamūka. This is my story, on account of which I came into touch with the entire world.”

17. When Sugrīva was thus narrating his story to Rāma, those monkey-heroes, who had gone East, North and West, having been frustrated in their attempt to locate Sitā came back tremblingly to inform Sugrīva about it.

18. Having heard what was said by them, Sugrīva took it to be so. Then he was waiting as though with hundred eyes to get the news from those monkey-heroes who were despatched to the south. Rāma also placing his hopes in Hanumān kept looking out for him.
19. Those monkey-heroes led by Hanumān who moved towards the south, which was rendered historical by the sage Agastya, they all roamed and roamed among mountains, forests and rivers all over but could not succeed to locate Sītā. Bearing in mind that they had already exceeded the one month’s time given unto them to carry out their search and that Sugrīva’s order was so terrible as not to be transgressed, they got ready to die at his hands.

20. Then they went even to a forest cursed by one sage by name Kaṇḍu, who got angry with the God of Death, for having snatched away his ten-year old son. Searching even in that forest, rid of all birds and beasts on account of that curse, they could not find Sītā. Afflicted by hunger and thirst they went in search of a lake to drink water at least.

21. At last, having been under the grip of hunger and thirst, they came up an opening into the earth.
Surmising that there must be water beneath, they went into that pitch-dark cave, and at long last went into a golden garden with a celestial look.

They saw therein a lady ascetic, with celestial lustre and tranquil eyes full of peace. Hanumān asked her in reverence, “Mother! who art thou! Whose garden is this with golden trees. Pray, please tell me if I am deemed eligible to hear it.

She told Hanumān, “There was a great black-artist by name Maya, who was the author of this golden garden. Again there was a leader of the demons, named Viśvakarmā, who had built this golden palace.

“Viśvakarmā did great penance here and through a boon granted unto him he acquired all the wealth of Śukra, the Guru of the demons. Later, on
account of his love-affair towards one Hemā, a celestial damsel, Indra killed him.

हेमाहस्ते तदनु विधिना सम्पदेशाः वितीर्णा
रक्षामधना महमीह तथा हेमया यत्रियुता।
उक्तव्य चैव सुपलरसानं भोजयित्वा कमीन् सा
श्रुत्वा तेषामपि च विषयं सादरं तानं व्यस्यत॥ २५

25. "Then Brahmā bestowed all this fortune on Hemā, who had entrusted this to my care." So saying, she fed them all and knowing their errand gave them a send off.

ते हर्षक्षा: पवनजमुखा: बानरेण्याण दते
कालेकटते जनकतन्यानवेषणे व्यर्थवल्ला:।
रिक्ते हस्ते यौन्द्र कपिपति गम्यते तत्सन हस्ते
मृत्युं मत्वा स्वयमित ततो मरिकाणां सत्तासन।॥ २६

26. Those monkey-heroes headed by Hanumān, thinking that the time-limit pronounced by Sugrīva lapsed long ago, and that if they go back empty-handed, they were sure to be beheaded by him, wanted to die themselves then and there at that spot.

तेभा मध्ये बहुभययुतो वालिसुन: कपीं स्तान्
प्रोचे वाचं पलवपपतिना न क्षमिष्ये यतोहम्।
शान्ते: पुनः बदिप युवराज् कारितो रामवाक्यात्
तस्मान्यन्ये स हि मम वर्धं कारविश्ववश्म्॥ २७

27. Among them, Angada came out openly with his fear that Sugrīva would put him to death especially because he was the son of Vāli who was got killed by him and was made prince by him only on the word of Rāma, not of his own accord.
28. Having heard Angada’s words which fell harsh on his ears, Hanumān thought in himself as follows: “How is it this Angada seems to be hating Sugrīva, who has been treating him as his own?” Thinking thus, he said to Angada as follows.

29. “Do not say as you have said. If you say so, truly all these monkey-heroes will not care for you as against Sugrīva. Hence, be one with us. In fact Sugrīva loves you as his own son. Let you not labour under a delusion. I am speaking as one of your well-wishers; so have faith in my word.”

30. Even though Hanumān wanted to disabuse Angada’s mind saying that Sugrīva was not at all spiteful towards him, the latter persisted to sit there alone and prepare for death not accepting food or water. He requested his monkey-friends to get back; to reap whatever retribution awaits them all.
31. He said unto them, “Go and please convey my respects to Rāma, Laksmana, Sugrīva my uncle and king, my mother Tārā who has all her mind in me, and has been living for my sake, and also Rāmā saying that I will not come back home to see them but am intent on dying here alone not taking food or water.”

32. Having told thus Āṅgada swore fast unto death lying down on Darbha grass. He cried so pitifully, that almost all of the monkeys there were so moved about him in commiseration and they had also sworn to fast unto death along with him.

33. Some said, “On account of Śītā we are thrown into this calamity.” Some others said, “It is Sugrīva’s anger that should be cursed.” A few said, “It is our misfortune that Vāli is dead.” Thus their cries perturbed the atmosphere of the mount, which therefore seemed to be the sky with thundering clouds.
34. In this context, an old vulture by name Sampāti, hungry and in search of prey espied a host of monkeys there and dashed towards them. It said, “God has gratuitously arranged these monkeys for my meal.” On hearing that, those monkeys thought Death had come sooner than expected and as such got terrified.

35. Seeing that Sampāti which was thinking aloud in such terms, Aṅgada addressed Hanumān and said, “See, brother. Death has come unto us on account of Sītā who have been serving Rāma the son of Daśaratha. In fact, Jaṭāyu also met his death for the sake of Sītā alone.”

36. Because those names of Sītā, Jaṭāyu, Rāma and Daśaratha fell in nis ears and gave him pleasure, Sampāti queried the monkeys. “How is it you are uttering the words Sīta and that of my brother Jaṭāyu? I am interested to know, please tell me.”
37. Hence, Aṅgada told Sampāti their entire story, as to how they were now intent on fasting unto death etc. Asked by him, the latter also gave out his story.

38. “Oh! Monkeys! listen to my story. Jaṭāyu was my younger brother. Both of us were puffed up with pride when we were young because we were very strong. One day both of us flew up to reach the Sun and we both fell on the ground and thus my wings were scorched.

39. “I am not able to know till now where my brother had fallen. Since my wings were burnt in falling down (due to friction with the air) I was not able to trace his spot. I fell on the mount Vindhya and he must have fallen at a long distance from me. Hence there ensued life-long separation between us as per the Divine decree.
यस्मात्पूर्वन्त तदुद्दितविद्ध स प्रवातो दिवं यत् भ्राता तस्मै मयं विधिः रसौ वारिद्रातून्त निवापम्।
यूनं तस्मा अर्यतजरस्मा पीडितं दधपश्च वार्षें: पारं मयं बहुकृतं स्यात्तां पुण्यवृत्ते:।। ४०

40. “As per your version, my brother had already gone to Heaven, it is now my duty, having learnt about it now, to offer obsequies unto him. As I am very old, and my wings were burnt. I pray, please take me to the seashore for this purpose.”

एवं प्रेक्षे पुनरपि च तं वालिजोपूर्विषेवं
जानीष्वे चेत् मिथिलनयास्त्रान माचक्ष्व तात्र!
तत्सम्पाति सन्तुररि कथां वानरेश्वो विबिश्चः
तानाचक्षः श्रृणुत विषयं वचिच्च विभिन्तात्परं च।। ४१

41. Having been told about his story, Aṅgada again requested Sampāti to tell them where Sītā might be. Thereupon Sampāti said, “I shall tell you a little more, please listen to me.

मां मत्युत्तरस्निर्घरं तथा दधपश्च सुपार्शः
भोज्यं दत्ता प्रतिदिनपमः श्रद्धानश्च पार्थः।
किन्त्येकसिद्धहिनि सुचिरं नाासगतो यत् स गेहं
तं प्राणाः शुभेतस्विष्ये किं व्यलम्भ त्यथेति।। ४२

42. “Ever since I became an invalid, and decrepit, my son Supārṣva has been getting me food every day with all reverence towards me. One day it so happened that he did not turn up for long. Then I asked him, “How is it that you have delayed for such a long time when I was afflicted by hunger.

सोभादिन्नां स्रणु जनक! तत्कथाते पृष्ठे ते
माहेन्द्राद्रि समधिगतवानू द्वारी तस्याभवं च।
43. He replied me, “Father, listen to me. I shall tell you. For your sake, I had been as I do every day to the mount Mahendra. There at the opening I stayed as usual for our prey because it is the path for anybody to go that way. If I stay there, it will be very easy for me to pick up our prey therefore.

44. “A demon with a fearful appearance was carrying by force as it were a beautiful lotus-eyed lady shining as the very Sun, in an aeroplane. I wanted to bring them both for your dinner. But he requested me with folded hands to permit him to go.

45. “Because I was requested in humble tones to permit him to go, I left him, as it is not in my nature to kill one who begs me to be spared. Thereafter I came to know that he was Rāvana carrying away Sītā, who was crying out the name of her husband.
46. "Hence father! please pardon me for my delay." So said my son; hence Sītā is now in the house of Rāvana. Since I am old and decrepit I cannot kill Rāvana now, though I was equally strong formerly.

47. "I shall tell you another story to guide you. There was a great sage (by name Niśākara) near the mount Vindhya. He knew me and I knew him when I was young. After my wings were burnt and I became an invalid I went to his Āśrama, to pay my respects to him. Then he asked why I was now in such decrepitude, who was once very strong, as he knew me.

48. "I told him all my story and said that I wanted to commit suicide, because of my bereavement of my brother and the present decrepitude. He asked me not to commit suicide and with his knowledge of the future told me then only the present history of Sītā in toto.
49. “That sage told me in advance how Sītā, fasting in the custody of Rāvaṇa, would be supplied food by Indra, and before eating it, she would place a morcel each for Rāma and Lākṣmana whether they were herself still alive or in Heaven!

50. The Sage continued, “Give up the idea to commit suicide. You have got to do a good job in future. Monkey-messengers from Rāma searching for Sītā will be coming to you. You give them the news which I have given you and then you will attain your wings thereafter.”

51. “Having told me that, that great sage breathed his last. Hence, I have been waiting here living to convey the news he had given me far in advance, (more than a hundred years before). Don’t fear. Start now itself to the proximity of the sea.” So saying, Sampāti got back his wings as per the benediction of the sage.
52-53. Thus being spurred by that vulture Sampâti, all the monkeys hilariously went to the sea, which they never saw before. It appeared boundless like the sky and was full of dancing but fearful billows. It appeared as though playing with the very many whales drowning and flying up alternately. It appeared indeed as having been created by the Supreme Supernal godhead as the first of its creation. It was that formidable as could not be attacked by anybody. It was deep and serene at some places. It appeared attractive where mountains were seen protruding out. At some spot it was still and lulled like a sage. The monkeys talked among themselves, “How is it that poets described this as the abode of gems. If that be so, why is it so dreadful”? Thus saying they were all cowed down and rendered egoless as it were.

54. When the majority of monkeys stood stupefied at the very sight of the sea, Aṅgada the prince among those monkeys said, “Who is there among you, who could cross the ocean? Who could amongst you help Sugrīva to keep up his promise unto Râma?

पन्नीपुमुखानि किं पुनर्हो इति समस्ता वयम्
रामं वाजयथ लक्ष्मणं कथमिवास्येतुम समस्ता वयम्।
“Can we see again the faces of our wives and children or not? How can we see again the faces of Rāma and Lakṣmaṇa, if we thus stand unnerved and unhinged? Who would give me the present of fearlessness? Indeed, I know you are all brave. Let each spell out his abilities in the matter.

Note:
The word Dakṣiṇa signifies the present given unto the priests in a Vedic sacrifice and that is a “must” if the Sacrifice were to fructify. The word “Abhaya” means ridding a man of fear. This is said to be the best of all good deeds. Since the monkeys were all now in fear, he who could rid them of their fear was to be counted as the greatest altruist in the eyes of Āṅgada.
Having heard Áṅgada's encouraging words, each of the monkey-heroes began to spell out their respective strength in crossing the ocean. Each went on pronouncing from ten Yojanas up to eighty. At last Jāmbavān, who was the strongest in his boyhood, but now rendered pretty old, spelt out that he could go up to ninety yojanas.

Then Áṅgada said, “True, I can indeed cross the entire ocean but my doubt is whether I can return back or not.” Then Jāmbavān protested against his venture saying “No! Áṅgada! Thou canst go and return and do even more than that. But, you being our prince, we should not put you under trouble. You must be protected by us as a wife is protected by the husband. Further, people will be foolish to touch the principal, without living upon the interest. You are like that principal that should not be touched.” Then Áṅgada said, “If nobody is there among us to shoulder this errand, then verily, we must again take up fast unto death, there is no other go!”

Then Jāmbavān said, “No, our errand does not get frustrated. There is indeed a great soul amongst us. He is Hanumān.” So saying he described at length the
prowess of Hanumān on which the totality of the monkey-heroes was immensely pleased. Hanumān accepted the challenge and the monkeys felt as though they had recovered their lives, which they felt they were deprived of.
CANTO IV

1. Hanumān mounted the hill Mahendra, like an excited elephant with a mind to launch on a flight to cross the ocean with a vow to search for Sītā, repeating in his heart of hearts the name of Śrī Rāma, which is the greatest of the spells. He held his breath, and bowed to his father, the god of wind and to such other divinities like the Sun, before making a start.

2. With a desire to reach Laṅkā in no time, and intent upon doing what no others could do, he developed his body beyond bounds like the ocean under a full-Moon night. He girdled his waist with his hands, and shortened his legs to take a flight. He exerted such a pressure on the mount that it was squeezed as it were.

Note:

On a full-Moon night, the ocean rises vertically under the pull of the gravity exerted by the Moon and therefore it is described to have developed its body.
3. Making a sound like a cloud which thunders on the eve of the dissolution of the universe, he frightened the innumerable animals residing on the mount, like the very god of Death. Even the so-called species of Angels like the Vidyādhāras got terrified by his roar. He appeared as though he was breaking the hill to pieces. So flew Hanumān into the sky.

Note:

Hindu mythology says that at the moment of the dissolution of the Earth, clouds termed Puṣkalas and Āvartakas thunder and thunder, and rain torrentially drowning the entire Earth under water. As per the same mythology, there are different species of angels like Vidyādhāras, Gandharvas, Kinnaras, Kimpuruṣas, Yakṣas, Siddhas etc., who will be roaming the skies unseen by the mortal eyes.

4. The very gods exclaimed wonderstruck that Hanumān was gulping the sky as though. Hanumān bethought himself that he would fly like the arrow shot by Rāma and reach Laṅkā the very moment.
5. “I will uproot Laṅkā along with Rāvana and place it at the feet of Rāma. Otherwise, how dare I see the face of Rāma, having not seen Sītā. I would rather give up my life and reach the abode of the god of Death enroute.”

6. Hanumān took the flight with such a tremendous momentum that the trees on the hill got uprooted, and followed him in the vacuum created by him as the kith and kin follow one, bound on a distant journey. The sky shone with those flowering trees as with clouds accompanied by lightnings.

7. Or again, those trees which were uprooted followed Hanumān like armies following their king, feasting the eyes of onlookers. They were there in the sky revolving round and round under the eddies of wind, for a pretty long time and were later consigned to the depths of the ocean.
8. The ocean shone with the flowers showered by the trees like the sky with stars. Even gods of the heavens derived such an illusory impression. Hanumān’s tail encircled him as he sped forth and appeared as a rainbow circumscribing the disc of the Sun, during the evenings of a rainy season.

9. The hands of Hanumān with stretched fingers looked like five-headed serpents devouring the air of the atmosphere. The long tail borne by him appeared in the sky like a long serpent being carried alive by Garuḍa in his mouth.

10. His eyes shone like the Sun and the Moon placed in juxtaposition or as a couple of fires lit on the summit of a mount in close proximity. Hanumān floated and coursed in the air like a ship driven by a furious wind on the surface of an ocean. Dragging the tides of the ocean dashing against his breast, Hanumān sped along.
11. The wind through which Hanumān was dashing, thundered like a colossal cloud, or like a rough sea with its mounting tides. He coursed through the atmosphere like a mountain fabled to be having wings in times of yore. He further appeared like the Mars paying a visit to see his mother once again.

Note:
In Hindu Astronomy, Mars is reported to be the son of the Earth.

12. Hanumān resembled a white cloud of the autumn appearing as though he was dragging along with him the other clouds. His velocity was such as to press the air of the atmosphere on the ocean which assumed the shape of a colossal cup whereever he was. He cast such a long shadow in the atmosphere which resembled that of the earth cast by the Sun. Or again he appeared as the very Sun, who was in a hurried flight to serve Rāvana at his appointed time.

13. Being eclipsed by the clouds for a second, and emerging out in the next second, Hanumān
appealed to the men on the Earth as the Moon under such circumstances. Also his face lit by the copper-like nose shone like the Sun peeping through the red twilight in the morning.

14. When Hanumān was rushing in service of Rāma, the gods of the Heavens showered flowers on him and sages sang his praise. The very Sun shone soothingly to help him in his errand and the wind blew softly and pleasantly drinking his sweat. True indeed the world will applaud one bent in service for a noble cause.

15. Espying Hanumān serving the cause of Rāma, hailing of the family of Ikṣvākus, and recapitulating the indefatigable service of a former descendent of the same family named Sagara, which brought him into existence, the ocean bethought himself that it was time for him to redeem his debt to that family.

Note:
Ocean is personified.
16. The Ocean bethought himself, "If I do not render my service to Hanumān, the world will indeed construe me ungrateful. Reflecting thus in his mind, the ocean wanted to effect happiness somehow unto Hanumān, who was now very tired.

17. Hence, he told the mount Svarṇa Nābha, hidden in his bosom, "Dear Friend! Remember that your friend, the wind threw you into my waters to hide you from the wrath of Indra, the Lord of the Heavens, when he was mercilessly cutting off the wings of all mountains. Hence, now offer your services to the son of your friend, Hanumān, now at the nick of the moment.

18. "Do you remember that you were thrown into my bosom by the wind partly because you are his friend, and partly because he wanted to bolt the gate of the Hell within my bosom, not to permit the demons to come up. Now has arrived the time for the demons to perish in the hands of Rāma. Since Hanumān is now bent in service of Rāma, raise your peaks up for him to rest a while, because he is tired now."
19. “I know you have power to expand your body. Play the host to Hanumān who will be pleased thereby. We will have done, what ought to be done for the weal of the world and incidentally both of us will have redeemed our debt of gratitude.”

20. The mount Maināka, otherwise called Hiranya Nābha, having heard and accepted the exhortation of the ocean, rose up in the path of Hanumān with its Golden peaks grazing the sky as it were. Hanumān took it the other way, and got enraged indeed.

21. “Who is this rogue coming in my way to constitute a hurdle? He shall not be pardoned.” So thought Hanumān. Striking him on the spot as the wind strikes a cloud, with his chest he felled him into the sea again, though the mount was not in fault.
22. Even then Maināka did not have a grouse against Hanumān. He beseeched him saying, “Please do not kill me. I am your well-wisher. Your father did a great help unto me in times of yore. Please understand it and bestow your compassion on me. I am here to host you as a matter of fact.

23. “When Indra was chopping off the wings off all the mountains, even as Paraśu Rāma was assassinat-ing every one of the Kṣatriya race, your father protected me, hiding me in the bosom of the ocean. as he is a good friend of mine. I am therefore able to live today. I owe you therefore a debt of gratitude.

24. “Please take a little respite on my peak. Honour me by being my guest. Please take a little food, the juice of fruits to your satiation.” Hanumān having heard these endearing words, was pleased much, and patting Maināka with affection, said as follows.
कर्तव्ये खे प्रणिहितमतिं सागरस्वर्णनाभो
आशीवदिः पवनतनयं वर्धयामासतु स्तों || २५

25. “Friend, do not mistake my temper. I am in haste on a great errand. This is not the time for me to rest or be your guest.” So saying and patting him endearingly he resumed his flight in the sky. The ocean and Maināka bestowed their blessings on him for his sacred cause.

पन्थानं सं गतवति तथा वायुसूनो महेन्द्रः
सन्तुष्टं सन् गिरिमथ बहि: स्थातुमेवास्मुजजः।
आनुज्ञेन स्तिमितमनसौ वारिधिर्वर्णनाभो
जातो देवा अपि ममुदिरे तत्कृतेन स्वयं च। || २६

26. After Hanumān went his way, Indra pleased with Maināka, permitted him to stand there holding his head high thereafter. Having redeemed their debt of gratitude unto Hanumān, Maināka and the ocean were also pleased in mind. The gods of the Heavens praised the gesture of the two.

गच्छन्तं विस्मयमुपगता वायुवेगेन देवा:
दृष्टा सर्वेव बलमिव महत् तस्य जिज्ञासपानाः।
नागानां वारिधिजलगतां मातरं प्रोचु राघे!
रक्षो भूतवा पवनतनयं भायव लं परशीति। || २७

27. When Hanumān was dashing with such a tremendous energy, the very gods entertained a desire to test the valour of Hanumān. So they asked one Surasā, the mother of the Nāgas, to assume demonic dimensions and be an obstacle in the path of Hanumān.

श्रुतवा तेषां गदित मुररीक्ष्य तन्नागामाता
वर्कं व्यादात्यवनजमरं भक्षितं वाच्छयेव।
28. That mother of the Nāgas, accepted their suggestion, and opened her mouth as though intent on gulping Hanumān. The latter, however, was not at all afraid, but said coolly, “Please do not arrest me here and now. I am going in search of Sitā.”

29. Hanumān continued, “While returning I will certainly enter thy mouth.” On that she said, “Please know that this is a boon given unto me. Hence, enter my mouth first and then go.”

30. “If you are now permitted to go, I think that you will not come along this path.” So saying she expanded her mouth further as though about to gulp him. Then Hanumān also developed his body beyond the dimension of her mouth. Seeing that, she also expanded hers still more.
31. Seeing that, again Hanumān grew beyond bounds. Espying that she was also expanding her mouth much more, he became as small as a fly, entered her mouth and came out the same second.

एवं तस्या: शपथ मुरीकृत्य वायोस्तनूजः
राहो रिन्नुरुखामिव विशान निर्गतो भास्ते सम।
तां सोजवादी दय! तव कृत्य वाच्छिङ्गता लभ
t्वा मापृथ्चे सपदि च पुनर्ग्नुमिघामि चेति।। ३२

32. Having thus redeemed her vow, Hanumān stood shining like the Moon, who enters the mouth of Rāhu and emerges immediately. He said unto her, “I have done as bidden by you. Now, you stand vanquished. I bid you ‘good bye’ and go my way.”

एवं प्रोक्ता हसितवदना नागमाता तदा सङ्क
रूठं कृत्वा पवनतनत्यं गन्तुमेवान्वमस्त।
नूं सिद्धि भर्ति तव चेयाशिशासवीवृद्धतं
दत्तं तस्या अनुपलितमितो बायुजो निर्जगाम।। ३३

33. Being told thus Surasā assumed her original form and said smilingly, “Hanumān! You will surely attain success in your errand.” So saying she blessed him. Having thus had her permission Hanumān went his way.

विदुध्वेधाश्चनिविनिहृते चन्द्रसूर्यक्ष्मागेन
स्वर्गेय याते: सुकृतिभि रलं भूषिते दिव्यमागेन।
स्वाराड़ैवावतकजप्ये राजमागेन नराणां
भावातिते महति वितते ब्रह्मणा निर्मितैं च।। ३४

gन्यर्वाणां पथि च मक्तिते वश्वविद्याधराणां
वायो दूरे भवति च निरालम्बमागेंजन्तरिष्के।।
34-35. Hanumān sped with the velocity of wind in the depths of that Supernal realm, in which the clouds, thunder with their lightnings, in that sky which is the orbital range of the Sun, Moon and stars in that path which is tread by those fortunate souls bound to the Heavens, that space, wherein courses the elephant Airāvata of Indra, that which transcends the imagination of mortal men, that which was the first creation of the Supreme soul, that again in which relax the Angels like Gandharvas, Nāgas, Vidyādharas and that which lies beyond the orbit of the wind and gravity. He shone there like the very sun espying whom the Gods of the Heavens were beyond themselves with wonder, excitement and ecstasy.

36. As Hanumān traversed a little more distance, like the arrow shot by Rāma, at the same time revolving in his mind that spell of Śrī Rāma’s name, he espied a demoness named Śīmhikā who was attracting him through his very shadow and who was a spirit in actuality.
37. She opened her frightful mouth which appeared like the very hell to gulp Hanumān. When thus Hanumān was being hurdles and persecuted at every step, he cursed the creator.

38. Hanumān bethought himself, "How is it God has been creating hurdles in my path when I am doing a sacred service unto Rāma. Indeed, I now realize the truth of the adage of the sages that God creates obstacles in the path of people exerting for a righteous cause.

39. Though he was afflicted with grief, he never lost his courage. He could not but enter the body of that Simhikā but so doing he developed his body beyond the dimensions of her body so that she was torn to pieces. As this happened, the Gods of the Heavens rained flowers over Hanumān for the feat he had performed.
40. The Gods of the heavens extolling him said, ‘Indeed. Hanumān! you have done what nobody else could do in killing that Devil. We are all astounded at your feat! Under that wonderful tenacity of purpose Hanumān at last crossed the ocean even as a Yogi, exerting heart and soul, succeeds in crossing the cycle of births and deaths.’

41. Seeing Laṅkā so effulgent with fruit-bearing trees, flowers, creepers and sky-scraping palatial buildings, Hanumān felt elated that his endeavour fructified. Looking at the affluence of Lanka, he praised indeed the greatness of Rāvaṇa at that moment.

42. Hanumān under a sense of elation said, “After all what is it for me to cross the sea and reach Laṅkā? I can even fly to the very heaven.” So saying, feeling not a bit tired, having done a job that strenuous even. Immediately he humbled himself and attributed all his success to Rāma, but for whose blessings, he could not have succeeded in reaching Laṅkā.
43. Having thus done a job, which nobody else could do, Hanumān was again showered with flowers by the Gods of the Heavens. He then resembled a tree flowering all over. In that pose standing at the gate of Laṅkā he appeared as though he was the very Viṣṇu going to take three steps in his incarnation as Vāmana.

Note:
Bhāgavata describes an incarnation of Viṣṇu as Vāmana, who took three steps—one to cover the Earth, the other to cover the Heavens and the third to place on the head of Bali to curb him down to the Hell.

44. The more Hanumān espied Laṅkā, the more he was wonder-struck with the affluence of Laṅkā, pervaded all over by sky-scrappers and gardens full of flowers and fruits and feasting the eyes.

45. That Laṅkā was built on the summit of the mount Trikūṭa and appealed to the eyes of Hanumān
with the splendour of Heaven. It was being protected by ferocious demons all around as though by serpents. She appealed further as a lady with a smiling face having donned a green saree in view of the green creepers, their flowers appearing as smiles on her face. With palatial sky-scrapers, she appeared as though kissing the sky.

46. The thought then occurred to Hanumān; “Let me not have this huge body, which I had donned to cross the ocean. If I be now in huge dimensions, the demons fear me and engage me here and now in a fight. Then I will have frustrated my errand, playing the hero in the beginning and getting cowed down later. If I do so, indeed Sugrīva and the others take me to be a fool.

Note:

The word Ārambha Śūra applies to one who puts on airs in the beginning and gets cowed down later.

47. “Hence I will now assume a body not more than a drop of water, and then I can without fear do my job of locating Sītā, which is my primary duty. Incidentally roaming all over Lāṅkā with impunity I can
also enjoy thee feasting sight of Laṅkā to my heart’s satisfaction.”

48. With that idea, Hanumān having attained his original form, shone like a Yogi who establishes himself in his self, having controlled the vagaries of the mind. Further standing at the north gate of Laṅkā he appeared like one performing a Vedic sacrifice and standing at the northern door of the sacrificial cottage.

49. Hanumān was now under a sense of elation, that he was able to cross the ocean with such an ease with which he would cross a lake. Then he vowed, “I will now see the end of my errand; then alone I can congratulate myself.”
CANTO V

पद्मम: सर्ग:

तिष्ठू स्तद्वृत पवनतनयः सौम्यदिग्वारमायेः
चिन्ता कथितव पूरी मीद्रृशी रामभ्रंशः।
ईशे जेतुं हरिधिरिक्षले मर्द्वे श्रापि युक्तः
गुप्ता वस्मात् बहुविधिमिवं सागरंणाश्मयन्यः।

1. There standing at the northern gate of Lāṅkā Hanumān bethought himself. “How could Rāma conquer this Lāṅkā even with the help of all the monkey-heroes, since it is protected on all sides by the fearful ocean.”

एनां लछ्छा ममपुरवनक्रियायं विश्वकर्मा
श्रूवन्युवर्धिनं स्थितं मुयगते बाम्बेरे लम्बमान।
प्राकारोज्यं कनकरचितं सर्वं पानि चैनां
यं प्राकारं पुनरपि तथा राक्षसा: पानि सर्वम्॥

2. The very Viśvakarmā built this Lāṅkā as beautiful as Amarāvatī, the capital of Heaven. It really appears, having been built on the peak of a mountain, as though it is hanging in the sky. A colossal compound wall protects it all around, which compound wall again is being protected by dreadful demons.

सान्तवं नैवोपचरति तथा दानभेदौ वृथा स्त:
रक्ष:स्तहुः रामितभयद्व: कालसर्पंथमान।
स्तहुमे वा कथितव जय: प्राप्यतेःस्माभि रेतेः
एवं रीत्या पवनतनय स्तर्क्ष्यामास चिते॥

3. It is useless to win over the demons by pacifying them, since they are not amenable to any
reason. We can not bribe them too, to get back Sītā, because they are by far affluent. Nor can we create a
division among them. and thus fight them individually,
since they stand united in an ignoble cause. They are
like the cruel cobras commissioned by the God of
Death to bite us to death. How could we therefore fight
in a battle with them, and be assured of success?” Thus
Hanumān reflected in his mind over and again.

कुछ स्थान सा जनकतनय वैद्वीरी वाति सा 
जीवनी चतुर कथमिव तनु सोपवासा धरेत् सा।
पश्चिमं तां कथमिव दशरथीवृद्धिं न वायन्
इष्क्ष्मावः शुभितमसा मारसि वाति स्थि॥ ४

4. Where might Sītā be in all probability?
Under what calamitous circumstances she must have
been? If she be alive, how could she keep her body and
soul together all these months? How can I see her
concealing my identity not falling into the notice of
Rāvana.” Thus Hanumān thought about the pros and
cons of his adventure.

dेशः कालो यदि न भवतो मेचनुकृताऽ तदा मे
दौल्यं व्यथिभवति मम चाज्ञानदोषय हेतोः
रात्रौ कार्यं फलति न दिवा नाउन्तृृंगोचरोऽहं
भूवा रात्रौ जनकतनयामेकिकां इष्टपीरो॥ ५

5. If space and time do not conduce to my
errand of locating where she is, or if I be such a fool as
to defeat my purpose, then all my adventure will be
futile. Night alone suits my errand, so that I may be
able to locate Sītā all alone without being noticed by
anybody. Day-time does not suit my errand.
6. Even the very God of wind is afraid of Rāvana and as such blows softly and stealthily in this Laṅkā. While blowing so even during night his movements will be under the eye of every demon as it were. Hence I will assume a form no more than a drop of water and proceed on my errand so that nobody can see me.

7. Thus resolving in his mind, Hanumān entered Laṅkā only after Sunset to begin his search for Sītā. Finding that even the Moon has been serving Laṅkā along with his retinue of the stars in fear of Rāvana under that moon-light, he began his trial to locate Sītā, as though he had acquired hundred eyes.

8. Hanumān went on wandering in the streets of Laṅkā, which bore a bewitching sight, to see, with palatial sky-scrappers built of marble and erected golden pillars studded with gems. Laṅkā appeared as though mocking at the splendour of the capital of Gods and looked like going to the Heavens with its buildings grazing the skies.
9. On the one hand Lāṅkā feasted the eyes of Hanumān even as refined camphor cools them, and on the other, it frightened him at once, that it was well-nigh impossible to conquer it, even as Sītā feasted the eyes of Rāvana but at the same time frightened him not to dare touch her.

10. Espying Hanumān coming into Lāṅkā, Lāṅkā incarnated herself as a frightful demon with a hideous face and roared—"Who art thou! Stand there. If thou takest a step further thou shalt be killed. Get out at once if thou hast care for thy life!"

11. As though to appear soft-spoken in the beginning, Hanumān queried, "Please tell me first, how you are authorised to cry a halt to me!" On this, fretting and fuming she replied, "Rāvana appointed me to guard myself from all trespassers and enemies. Hence you shall not enter into Lāṅkā."
12. Still pursuing the path of appeasement, Hanumān appeared entreating her with the words, “I am coming here to enjoy the sight of Laṅkā. I have come to see the beautiful gardens and the palatial buildings here. Hence, please do not obstruct me. I shall go back immediately feasting my eyes for a moment.”

13. On this, considering Hanumān recklessly disobeying her order, she began to belabour him with a roar. Then Hanumān got wild and gave her a blow with his fist, on which she fell on the ground half-dead as it were. Hanumān took pity over her as she was a lady after all.

14. The incarnate Laṅkā then begged his pardon requesting him to spare her life. She said, “You are indeed a Colossus. I now remember what Brahmā told me. He said,” it will be the dooms-day for all the
demons to perish, when I fall into the hands of a monkey.

ताद्वालः सपदी भविता धातृवायं हि तथां
तद्वाहि त्वं चर पुरामि द्रवेष्या निरंश्चः।
मां मा हिंसि: कपिवर! सयं मा कुरुष्वाब्जलासः
त्वं वीरोद्द्वीत्वतिनयंते पारुतिं सा चयाचे।॥ १५

जित्वा चैवं दशमुखपुरीं कामस्यं दधानां
तद्धाकारं क्षितिधरामिव प्राणुं मुल्लखुष्च लक्ष्माम्।
अन्तर्यातो रिपुशिरसि विन्यस्य वाम्यं सश्रां
भूयो यात्र: पृष्ठसदृशं रूपमन्त्रश्चार॥ १६

15. “That time as predicted by Brahmā seems now to come off, for His word cannot go in vain. Hence you may go as you please, but kindly spare my life.”

16. So having conquered Lāṅkā in her demon-guise, and as though having virtually placed his foot on the head of the enemy as it were, he flew above the compound wall as high as a hill, and entered within.

सप्तित स प्रतिगृहलं शुश्रुषावनस्वाच्च
भ्राज्ञीपि विगंतितिमिरं खेचरे शशापि लक्ष्माम्।
मेने लक्ष्मं धवलंवसवा सुन्दरी मन्दहासां
गायत्रिं च श्रवणमधुरं शृंगितां होर्षहः॥ १७

17. Hanumān heard music emanating from every house. He praised Lāṅkā shining in effulgence with flood-lighting everywhere and illuminated by all the planets as well in a team. In fact, Lāṅkā appeared to
him as a beautiful smiling lady feasting his eyes with a pearl-white Saree and decorated with a necklace of gems at the same time conducting a musical concert.

18. Looking, at that Laṅkā which was at once pleasing the eyes on the one hand, and fearful on the other being protected all over by dreaded demons, Hanumān compared it with an ocean, which attracts people by the gems it contains and repulses by the very many monsters of subhuman species like the crocodiles. So he despairs as to how it could be conquered.

19. Though Hanumān went on seeing Laṅkā attracted by its splendour, in his heart of hearts he was indeed restless. That was so, because, he was going after every street trying to locate Sītā, and as such, he could not relish Laṅkā’s beauty at the moment, even as a man under the grip of fever does not desire a dish of delicious food.
20. In between the musical notes were being heard Vedic hymns too. Also Vedic scholars engaged in Vedic recitation or in Vedic sacrifices were found here and there. Then Hanumān saw some demons, whose job was to announce to the world the greatness of Rāvana. At some places he saw some military demons, equipped with all kinds of war implements.

21. Going and going a long distance Hanumān saw the residence of Rāvana which was situated on the summit of a mount. Even the locking bars of the gates thereof were made of gold and were adorned with golden lotuses. Shining in supernal splendour it excelled the Vaijayanta palace of Indra and as such feasted the eyes of Hanumān.

22. That residence of Rāvana was being guarded on all sides by ferocious demons. Therein were seen innumerable horses, elephants, and chariots. It was at once attractive and dreadful too. Hanumān, having entered the palace, saw there the Sun and Moon both engaged in the servitude of Rāvana.
23. He saw there the Sun circling round and round the harem like an excited bull in a cattle-shed, and shedding such a lustre as would effect the happiness of Rāvana. Similarly he saw the Moon like an elephant striding at will on a battle-field and feeling elated and smiling as though he was enthralled on a throne in having been afforded the opportunity of serving Rāvana.

24. Even the generally malefic planet Saturn was found invoking mercy of Rāvana having placed himself in exaltation in the eleventh place of Rāvana’s horoscope. Śukṛa the Royal priest of the demons dragged all the other planets by their locks as it were, and forced them occupy their positions of exaltation in the horoscope of Rāvana.

25. Then Hanumān heard at one place musical notes emanating from instruments, pleasing his ears. At some other place he saw a number of ladies fast asleep. Some ladies were seen getting cross with their
husbands. Some others were found rejoicing hilariously. Finding some others in the embrace of their husbands love-locked, he felt shy and blushed.

26. At one place Hanumān saw a demon, a camp-clerk of Rāvaṇa as it were, announcing to the world, with an air of superiority in what engagement Rāvaṇa was from moment to moment. Looking at the airs being assumed by that demon, Hanumān laughed in his sleeves how vain will be the camp-clerks of Kings.

27. Aspecting a number of beautiful and innocent ladies in that harem of Rāvaṇa, Hanumān thought that they must have been abducted by Rāvaṇa to be enjoyed by him. None of them he could identify as Sītā. Hence he got disappointed and distressed.

28. Having assumed that small shape not to be detected by anybody, Hanumān wandered over and
again all over Lanka; with a heavy heart in not having
located Sita, he began to search for her in all the
cpalatial buildings including those of Vibhiṣaṇa and
Kumbhakarna.

29. Getting disappointed in not having found Sita
anywhere he went back to Ravana’s palace once again.
He was now all eyes as it were and began to examine
every lady with a microscopic vision, who was sleeping
there in Ravana’s harem.

30. Hanumān thought that all the beautiful ladies
who were there fast asleep, had perhaps been enjoyed
by Ravana and were therefore driven into sleep
dead-tired. Amidst all of them Hanumān saw Ravana
shining like the Moon among a cluster of stars.

31. Hanumān reflected in his mind, “These
ladies would have done such good deeds in their past
births, on whose account they became stars and shone for some millions of years on the sky, and after the retribution of good deeds was over, they must have been born with a little remnant of the result of their good deeds, on this earth again. Howelse could have the good fortune of having the embrace of no less a personage than the mightiest Rāvana."

32. Some of those ladies were found with displaced ornaments worn at their waists, some of them in mutual embraces. Some more were found half-naked. Some were drunken and beyond themselves. Amidst those beautiful ladies Rāvana shone like a gigantic tree wound around by flowering creepers.

33. Hanumān saw there sleeping such beauties as belonged to the race of Gandharvas or to that of Kinnaras, or Yaśas or Gods of the heavens. “All of them”, Hanumān surmised, “must have been brought to Lāṅkā by Rāvana, only by force, and made his wives. How otherwise could they be there.”
34. Seeing even such star-like beauties, Hanumān, the avowed celibate, was not a bit afflicted into sensuality. True, a Yogi, who has succeeded in arresting all the vagaries of the mind, and attained the state what is called prajñāloka, how could such a one lapse into sensuous pleasures?

Note:

Aphorism No.5 of Patañjali’s Yoga Sūtras. One who masters the three important levels called Dhāraṇā, Dhyāna and Samādhi attains a state wherein nothing else than the object of meditation stays in the mind, in its utmost concentration.

35. Amongst those ladies Hanumān saw Rāvaṇa sleeping on a cot made of sphaṭika (a white diamond like rock) having been drenched as it were in perfumes and having adorned himself with garlands of flagrant flowers and appearing like a colossal cloud accompanied by lightnings or like a mountain (strewn with water-falls glitterings under sun-shine).
36. Hanumān saw Rāvaṇa fast asleep and breathing like a serpent. The air exhaled by him was filling the entire palace like a gust of wind. He appeared as though he was a Dik-gaja brought into the palace to adorn it. Or again he appealed like a mountain which has got again its wings in the form of the two arms.

Note:

Hindu mythology says that in times of Yore, mountains had wings, which were cut off later by Indra.

37. His arms appeared like colossal serpents residing on two sides of a mountain. They were stout and round like the trunk of an elephant. They bore two golden bracelets studded with diamonds as though to proclaim to the world that he wore them having conquered Indra, the lord of the Heavens.

38. The palace of Rāvaṇa appealed to the eyes as the very sky studded with the stars, planets the Sun and the Moon, being situated on the summit of a hill. It pleased the eyes as refined camphor would cool them. The more Hanumān enjoyed its beauty, the more his
desire increased to see, so that the palace hosted his eyes as it were.

39. In the midst of the palace, Hanumān saw an aeroplane named Puṣpaka which arrested his attention for long, dumbfounding him. It was to be borne by thousands of spirits and it was capable of crossing the skies with the speed of a cyclonic wind.

40. Not far from the Puṣpaka, Hanumān saw in loneliness a golden cot on which the queen of Rāvana, dear unto his heart, was asleep. She excelled in beauty all the ladies sleeping around like the Kinnaris, Vidyādharis etc. Hanumān thought therefore that she must be no other than Sītā.
of a monkey, ascending pillars and falling down immediately many a time.

42. Immediately thereafter the thought occurred to him that Sītā could not have had such a blissful sleep having been sundered away from Rāma, nor would she have gone to sleep so decorating herself. Further she would never sleep near anybody in that way not at all in the proximity of Rāvana.

43. After disabusing his mind of his false impression, he went outside again and there found a drinking den. He found there all sorts of intoxicant drinks, prepared out of flowers and fruits, and also all kinds of dishes of mutton. There he found a host of demons who were asleep in a drunken state in the arms of their wives.
44. Having seen those ladies in the embrace of their husbands, Hanumān thought, “It is a sin indeed to see such a sight. Yet that sin does not accrue to me because my mind is free from attachment. Sages declared that it would beget sin only if the mind is engrossed in such matters.”

45. He assured himself, “How could I locate Sītā without casting my eyes on ladies; they alone are to be observed by me. Hence no sin accrues to me on that count.” So thinking he left that place and went to other spots.

46. From palace to palace and house to house, he sped searching for Sītā. Finding her nowhere, he got dejected and depressed. He lamented that Sītā must have committed suicide, unable to bear her agony. “Otherwise, how is it that I am not able to find her, even after having observed no less than ten thousand ladies till now.”
47. From place to place Hanumān sped with the speed of his father, the God of wind. There was not an inch of place, which was not reached by him as by his father. He saw every shed, every palace and afflicted by grief, he began to think as follows.

48. Hanumān bethought himself under a sense of frustration “Suppose, I go back empty-handed and announce that I could not find Sītā in spite of all my search, both Rāma and Lakṣmaṇa breathe their last. Thereupon all the monkey-heroes headed by Sugrīva will commit suicide. Thus a great catastrophe ensues, for which I will have been responsible.
catastrophe. Hence let me go round once again all over Lāṅkā leaving no stone unturned.

50. “If Sītā were not found by me or if I learn that Sītā has died away, I rush and kill Rāvaṇa and then burn the entire Lāṅkā, not caring for the sin that I will be committing thereby.”

51. Thus resolving in his mind and yet unable to find Sītā, Hanumān was afflicted by untold agony. Then he paid homage in his mind to Sītā, Rāma, Laksmana and all the deities including Vāyu his father, Indra, the Sun and the Moon. Roaming and roaming, at long last, he went to the palace called Caitya.
not to be found even here, then certainly I may conclude that Sītā must have committed suicide and perished.”

53. Having gone into that garden which excelled even the Nandana garden of Indra, abounding in infinite varieties of trees, creepers, birds and bees, Hanumān was showered with flowers all over his body (as though it greeted him that way).

54. Having been adorned with all kinds of flowers, Hanumān appeared as though he was a mountain of flowers. The Earth beneath his feet, also being strewn with various beautiful flowers, appealed to him as a lady decorating herself with flowers.

55. There Hanumān saw a big mountain black with clouds. A river was seen flowing down its slopes,
which appealed to him as a lady getting away from her husband the mount. Hanumān imagined that the trees whose branches are touching its waters, are trying to forbid her not to leave husband that way.

56. As a river taking a turn round the hill comes to its foot, so Hanumān imagined that she has now penitently fallen on his feet giving up her rage. (Picturizing all this in his poetic mind Hanumān assured himself that Sītā would go back to her husband very shortly). He felt that if Sītā were there, she would certainly come to that river to offer her ablutions at the early dawn performing sandhyāvandana.

Note:

Sandhyāvandana is a rite enjoined on Dvijas to be performed thrice in the day at the time of half-sun-rise, Noon and half-sun set every day as a rule. Indirectly this verse throws light on the fact that ladies also were performing Sandhyāvandana in times of yore.

57. When Hanumān was under such an optimism, his right eye experienced a throb as a good omen.
Hence he got very much encouraged and began his search for Sītā with redoubled vigour and hope. Great men, indeed will have a prognostication of what is going to happen.

58. “I am now going to see Sītā”, thought Hanumān, “for, my right eye has had a throb prognosticating occurrence of good. Soon Sītā shall transcend her misery.” So grew optimism in Hanumān.
1. Seeing that beautiful garden, which bore the splendour of Nandana, the garden of the Heaven, and which with its millions of flowers shining on the background of black trees and creepers, resembled the sky, Hanumān felt a thrill and joy. Among those trees he saw a particular grove of Aśoka trees.

2. Under the shade of one of those Aśoka trees Hanumān saw a lady shining like a thin blade of flame enveloped by a thick screen of smoke. She resembled further the lotus creeper in a lake devoid of water and as such bearing no lotuses. She was wearing a soiled saree and was found sighing hot and deep.
3. Her eyes lost all lustre on account of untold grief, which made her an introvert. She appeared emaciated by continued fasting and appeared as one far removed from her kith and kin, and being surrounded by fearful demons, as a deer surrounded by hunting hounds. Further she resembled the Star Rohini (Aldeberan) being afflicted by the planet Mars.

4. She compared with a system of education, in which no Vedic lore is under the syllabus, and with diligence out beaten by incessant hurdles. Further she resembled Memory clouded by doubt and the mentality of Brahmins seduced into a wrongful conduct.

*Note:*

Here there is what is called Dhvani, in Sanskrit rhetorics. Sītā was like a Jīva separated from the Supreme Soul of Rāma, and as such has become mundane as it were; a materialistic type of education which has nothing to teach values of life therefore stands in comparison with Sītā. Memory is similarly a divine gift and if it be clouded by doubt it fades away. Further in times of yore Brahmins were pure and spiritual; later on they become materialistic in outlook, so that their mentality had lost its sanctity.
5. She further resembled the crescent moon a little before the New Moon night. She was wearing long locks which being pitch-black, appeared like a long black serpent. She was like fame tarnished by scandalizing public gossip. Though she was weighed down with grief, her appearance was highly attractive.

6. She was lighting with her bodily lustre her pitch-black hair, even as the lightning illuminates a dark cloud. She further appeared keeping herself alive inspite of circumstances like a river somehow maintaining a thin flow, under the summer.

Note:
The word Jivanam at once stands for water and life.
the fullmoon eclipsed by thick black clouds. She is further like a boat shivering and sinking under the cyclonic wind of smashing mental agony. Her heaving heavy sighs reveal her untold fear, which has gripped her.

8. He further reflected, “She is now like a delicate creeper under the scorching Summer Sun; indeed she invokes pity even in a stone-heart. She has been evidently under a single saree soiled, which has been worn for a number of days. Yet she shines with an effulgence with moon-like face and beautiful red lips resembling the bimba-fruit.

9. Having observed Sītā very closely over and again and studied her heart by her very facial expression and concluding that she was a great pati-vratā (a lady dedicated to her husband heart and soul; Note that this word has no single equivalent word in English) Hanumān came to the conclusion that she must be no other than Rāma’s wife. “Indeed”, he thought, “She alone is eligible to be Rāma’s wife even as Rāma alone is eligible to be the husband of this lady.”
10. Thus espying her in that state and concluding that she must be no other than Sītā, Hanumān wondered, “How is it that the creator, who must have congratulated himself having made Rāma and this lady man and wife, had again that malice to sunder them each from the other, with a wicked heart as it were?

11. Hanumān began to wonder as to how Rāma could live having been sundered from such a wife and also how that Sītā continued in life for such a long time getting separated from such a noble husband.

12. Thus seeing Sītā, with such a supernal lustre, Hanumān’s mind had a flight to Rāma over and again praising him. The more he reflected about the lot of Sītā and Rāma thus separated, Hanumān’s heart melted and tears flooded his eyes. He thought that Sītā was being thus afflicted, as though she was now reaping retribution of her sin of by-gone births.
Hindu philosophy postulated rebirth entailed to reap retribution of deeds of the previous birth. In this postulation, the idea is that whereas we perceive law and order prevailing in all the inorganic world, obeying mechanistic laws, should there not be a metaphysical mechanics so to say to govern the laws of life and death of organic life, as well as the vicissitudes visiting life. In other words, there must be a supreme supernal constitution of the world, which has been shaping the ends of the world. The laws of that metaphysical mechanics giving birth and dealing death unto men, is indeed a mystery to the mortal eyes. It is a Divine algebra so to say. If a cat were able to understand our human algebra, then verily the mortal mundane man can understand that Divine Algebra. If there were no laws governing our life and death, howelse one is born a prince with a silver spoon in his mouth for no virtue of his, and another a beggar in the streets for no fault of his. Also, how is it that one is permitted to live up to a ripe-old age, whereas one dies prematurely under a plane-crash or a train-disaster. Further, what virtue there was in man to have been born a man and what wrong was committed by a dog to have been born as a dog? If there were no rationale behind all this their verily “The Pillered firmament is rottenness and earth’s base built on Stabable.”

13. “Does Sītā have Saturn and Rāhu in the upapada of her horoscope? How else is she subjected to this separation from her Lord? Even a King will be afflicted under the periods of malefic planets, as Rāma. Indeed Rāma must have been born as the son of a King under the influence of benefic planets in his horoscope.
Note:

Hindu astrology (Vide Jaimini’s aphorisms) says that a man will suffer separation from his wife if Saturn and Rāhu are posited in conjunction in what is called upapada in the horoscope. Rāma is reported to have had his birth as the son of a King, because five planets were in exaltation at the time of his birth as reported by Vālmiki and later quoted by Bhoja in his Campū Rāmāvan’a.

14. I am not afflicted with grief on Rāma having lost his Kingdom but I really grieve that Rāma has had separation from this Sītā. Indeed this Sītā equals a crore of such Kingdoms. I can announce this at the top of my voice to the world.

15. Alas! This Sītā followed Rāma to the forest not caring at all for all the regal splendour she could have had if she were at Ayodhya. She was prepared for a life in the forest, where no more than roots and fruits could be had as food, only because she could not brooke separation from her husband. When she was construing even the forest life as that of a home because she was in the company of her lord, alas! the damned god was so cruel as to throw Sītā into a sea of sorrow.
16. How is it that Bhagavān Vasiṣṭha, the purohit of Ikṣvākus bestowed a vain blessing on this couple at the time of their marriage uttering the Vedic hymn “Ihaiva stam mā viyauṣṭam viśvam āyur vyaśnutam” i.e., “Both of you be here in your home. Do not get separated. Enjoy the full lease of your lives.” Not only that, why did he prescribe such a muhūrta (i.e., an auspicious moment) to make him a king, which resulted in not only loss of Kingdom but also dislodgement from home and hearth?

17. Even Rāma had uttered a lie by pronouncing the hymn “Grbhnāmi te suprajāstvāya hastam” at the time of his marriage meaning that he was seeking the hand of Sītā to beget good progeny, inasmuch as he is sundered from her without having had any progeny. This reveals to me the truth of the statement of Bhagavadgītā which says that nobody, be he an Emperor, could achieve whatever he wanted. Only he is eligible to act (vide Bhagavadgītā II. 47).
18. “Though this Sītā was the daughter of such a great King Janaka of Mithilā, though she became the wife of no less a personage than Rāma, who must have also been a King, she stood expelled to a forest just at the moment of her becoming a Queen. Now, even that little happiness which she craved for namely the company of her husband in preference to all regal happiness, Alas! is denied to her.” So reflecting, Hanumān despised that cruel God who had inflicted this misery on her.

19. Observing Sītā closely, rendered an introvert, Hanumān concluded,” evidently her sight is drawn within to dwell on Rāma in her heart. She is not looking at the demons surrounding her, nor at the beautiful variety of flowers of the creepers enveloping the totality of trees all around.
she is evidently wearing vacant looks. The agony deep in the depths of her heart seems to be surging out into her eyes, and there it seems to have been writ large. Seeing this lady under this torture, alas! I am contagiously rendered to commiserate with her.

21. “She must be thinking now”, thought Hanumān, “Rāma knows that I am now under untold agony. He will be certainly thinking of me, as I am of him. If, by a stroke of my luck if he could know that I am here, he will certainly rush here to save me.”

22. “Even now, if she has not died with a broken heart, in spite of her being delicate-hearted and in an emaciated state, I believe God will sustain the lives of forlorn ladies, separated from their husbands, instilling in their hearts rays of hope against hope and will not permit them to commit suicide or consign them to death.
23. “Really, it is not love of her life by which she has been sustaining herself. Only under the impression that had she committed suicide, Rāma also would do so and thereby the renowned family of the Ikṣvākus would have acquired infamy, she has been lingering in life.

पुण्या साध्यी सकलजनानं दृष्टमात्रापि पूर्तां
कर्तुं शत्ता विपदि पतिता स्मृतसीव प्रगाढे।
आवृत्येमां तदनु भयक्ष्राक्ष्मीनां गणोजसौ
राहुकर्किन्तिक्षितिसुतंखगा लश्माश्रित्य यहत।। २४

24. “This Noble lady is indeed capable of sanctifying the souls of others, just on her sight. Alas! such a lady is now thrown into abysmal depths of misery. These demons are crocodiles as it were, surrounding her in such depths of the sea of sorrow, and they are like Rāhu, the Sun, Saturn and Mars, all the malefic planets placed in conjunction afflicting the lagna in a horoscope

Note:
As per astrology if these four planets are posited in conjunction in what is called the lagna in a horoscope, the native dies a premature death.

अस्या हेतोः स खलु निहतो रामभ्रेण वाली
चार्या अर्ये युधि वधमितो तेन रोदः कबन्धः।
एवं चाज्यानु खरमुखमहाराक्ष्मानु लक्षष्मान्
अस्या हेतोर्दशस्तुतो मारवापास युक्ते।। २५

25. “Is it not for the sake of this Sītā that Rāma killed Vāli, Kabandha, and lakhs of the demons like Khara etc?
8
26. “Only for the sake of this lady I have undertaken the strenuous job of crossing the sea, to reach Laṅkā. Really this lady deserves all this. Even if Rāma destroys the entire world for the sake of this Sītā, I don’t think Rāma will have committed sin thereby inasmuch as this Sītā is such a Mahā patrivrata (one with unrivalled devotion to her Lord, and as such the most venerable).

27. “If Rāma be asked, would you like to be the king of the three worlds, or Sītā as an alternative, and if Rāma would have preferred to have Sītā, I don’t think he would have committed a mistake. It is because the Empire of the three worlds does not equal even a minute fraction of the fortune of having Sītā as his wife. Not only I, I am sure, the entire world will offer the same opinion.

किं स्यातुनरपि मम प्राणानाथो कदा वा
 मे भवति यदिं मत्यदं नो स वेति।
 जानीते मे स्थितिमिह कर्थ मत्वति दूरवर्ती
 त्येषा नूरं भजति महतीं वेदना पित्यवेमि। ॥ २८
28. “Sitā must be now thinking” thought Hanumān, “when again I can hope to see my lord. This is my misfortune that he does not know that I am here. How could he come to know that I am here.”

29. “These Aśoka trees also indeed much against their name that they should not effect grief as per the etymology of the word, are really injecting fire into the bosom of Sitā, making a Cakravākī. day and night pining for its husband. Offering Sitā a rugged ground beneath themselves to sleep they deserve the name Śoka-trees i.e. trees which cause grief.

Note:

The particle ā before ‘Śoka’ idea seems to have been prefixed by pandits even as they called the year Kṣaya as Aksaya not to mouth an inauspicious matter. Sanskrit poets say that during nights a female Cakravākī being rendered blind gets sundered from its mate and goes on crying the whole night on that count. Hanumān says that Sitā is more unfortunate than those Cakravākis because she has been crying day and night for her lord.

30. “This Sītā appeals to me like a star fallen, after the reward of good-deeds of bygone births got
expended. Being threateningly encircled by demons, she reminds me a lady-elephant surrounded by pouncing lions. Her hot sighs are making the flowering creepers to fade away as it were. She resembles the rolling waves on the surface of a sea of sorrow.”

Note:
As per Hindu Purāṇas, one who does extremely good deeds takes birth as a star, which shines for millions and billions of years. After that Pūnya gets exhausted, the star dies its death.

31. As Hanumān was thus actually shedding tears over the lot of Sītā, the Moon ascended the sky, and the night lapsed away three-fourths. Then Hanumān heard Vedic hymns being recited during the performance of a Vedic sacrifice and later the music emanating out of musical instruments not far way.

32. Having been awoken by the musical notes of the sonorous instruments, Rāvana at once thinking of Sītā, adorned himself with various beautiful garlands and garments studded with gems, in such a way that ladies would construe him to be the very cupid (as per
his own judgement). So he was looking at his appearance in a mirror over and again.

33. He bethought himself, “Now indeed Sītā seeing my face, is sure to be struck by cupid. She will, I hope exhibit her love on her smiling face gleaming with looks of love.” Thus thought he even aloud, inasmuch as he was love-blinded. Indeed being so, and conscious of his being a king, whom nobody could chide, he gave up all fear and sense of shame.

34. With a heart pining to see Sītā, Rāvaṇa called upon a retinue of Kinnara ladies to escort him to Sītā. Ladies of Vidyādharas constituted his company. Ladies of Gandharvas were singing his way unto Sītā.

35. With the pose and sport of an elephant, he strided with all dignity accompanied by a band of instrumental musicians. A host of Vandis (people
appointed by a king to announce his greatness) were announcing his titles of regal dignity to the public at large. This time he wanted to win over the hand of Sītā by all means good or bad and went to the place where Sītā was kept arrested.

Note:

The word cancuryate signifies one’s vicious stride.

36. Aspecting Rāvana at a distance, Sītā began to shiver like a plantain tree under a cyclonic wind. She covered her breasts with both the hands and began to wail aloud. She fell on the ground like the branch of a tree axed down. Her agony knew no bounds at that point of time.

37. She then appeared like the full-moon night under a lunar eclipse or like a river getting emaciated by the summer sun. She further resembled like a flame fading away on a sacrificial altar polluted or a hope that got frustrated. She heaved heavily and swooned at last.
38. Seeing Sītā even in that most pitiful situation, Rāvana being blinded by the cupid and as such unable to judge her psychology, he began to talk to her in sweet honeyed words and in a sportive spirit exerting to make her love-stricken towards him, addressed her in the following words.

कान्ते! सीते! श्रुणु मम वचो नागनासोह! पञ्च्य
भीति चित्ताद्वयन मुखं दर्शय तव स्मायती।
सम्प्रयेतः यमदनसदृशं चक्रवाकस्तन्ति! तव
कुवे राज्ञी मम बहुमात्र यां पति तव यदीच्छे। || ३९

39. “Oh! beautiful Sītā, please hearken to my words which conduce to your weal! Please show me your face smiling. See me, no less beautiful than the very cupid. You are endowed with such beautiful breasts as resemble the cakravāka birds. If you accept me to be your husband, I will make you my first queen.

कामो मां यत् दहिति भव मे बाहुकथे तथा चेत्
यावत्पृथवीं तव वशगतां मां च दासं तनोमि।
पित्रे ते वा सकलपृथिवी दास्यते चेतदिच्छे:
किं किं ब्रज्ञेश्वरिनिमणि मे ब्रह्म तत्तत् करोमि। ||४०

40. “Oh Sītā! The cupid has set my heart ablaze to court your love; hence give me your embrace. If you do so, I will place the entire Empire of the Earth under your control and make myself too your servant. Or if you so desire, I will give to your father the whole world. Whatever you want. I will do all that for you.
41. The hierarchy of all Gods including Indra have been all my servants. Look here! This retinue of Gandharva ladies have been after me seeking my embrace. Knowing all this, how is it that you spurn my love. You are indeed foolish. Enjoy heavenly bliss by becoming my wife.

42. "Oh! Sitā, after seeing you, my mind does not relish the love of all the ladies of my harem. My mind pines for your love alone and I am beseeching you humbling all my pride. Do not spurn my request. Cast off all fear. Become my wife and enjoy the very heaven.

43. "You are not perhaps aware of the fact, that we demons construe it as our privilege to enjoy other ladies. We steal them and rape by force. But, somehow I do not know why, my mind refuses to lay my hands on
you, inasmuch as you are so reluctant to enjoy my love. Hence, this great personage, the very Rāvana (the etymology of the word Rāvana is that he could make the entire world grown under his force) is requesting you over and again for your wilful embrace.

सर्वातः लेक्षणं पुराणवचूँ से करिष्यामि दासीः
साक्षाक्रान्तम मम बहुमां तां च मण्डोदरीं यत्।
स्यक्तवा रामं गच्छितविभवं मां पति कामयेथा:
हैरं हितवा कथमिव तथा काचं मिच्छयाहे! त्वम्॥ ४४

44. “I will make the entirety of the ladies of my harem your servants. Why? Even my dearest Queen Mandodari also shall be your servant. Spurn that Rāma, who is now stripped off his splendour. Take me as your husband. How is it that you are despising a diamond and craving for a piece of glass?

स्नोतोरीयता चतुर्वत वनितायौवन्त तत्क्रिमेवं
कान्तं देहं विरहितमते जरीकर्तुमिच्छ।
नास्त्यत्तमं थे त्रिनयति समो नैव रामः पदाति:
श्रद्धोहि तवं मम वचं इंद्र सार्वभौमस्य साक्षात्॥ ४५

45. “Please note that the youth of ladies slips away soon like fast-flowing water. You are foolishly intent upon making your body prematurely old without pressing it into service for enjoyment. Remember! Nobody on earth equals me. After all what is Rāma before me, now no more than a foot-soldier? Confide in my words. I am the very Emperor of the Earth.”

एवं रीत्वा किमपि किमपि क्षापयन् सप्तलां
तस्याश्चितं विविधिः रथ स्वाभिलासं विदासु:।
46. Having prattled in this strain, blowing his own trumpet for pretty a long time, Rāvana assumed silence for a while, as though he wanted to elicit favourable response and know her mind. Blinded under pangs of love, he was like a Cātaka bird begging water of an autumn-cloud, which rained itself out.

47. She never liked to open her mouth even to talk a word unto him, but had she kept silent she apprehended that he would construe her as half in agreement with him, she placed a blade of grass in between as though addressing it and considering Rāvana no more than that blade of grass as it were, Sitā began to give him a piece of her mind.

Note:

In Sanskrit literature, there is an adage that silence is equivalent to half-consent. Further a virtuous lady never talks to a man other than her husband or kith and kin. When they must needs talk, they place something in between and address. never looking in the face of the stranger.
48. "Rāvana! you are drunken as though. Withdraw your mind from me, you rascal! Place it in your own wives. Otherwise you will be causing your own perdition. Cast away your vicious intentions. Play not the architect of destroying your clan too along with yourself. If somebody also steals your wife, how would you feel it?

दारान् हितवा परयुवलिभी रत्नुमिच्छुर्यिदि तव नूनं तामिः परिभववदं प्रापितं स्या: कुबुद्धे।
पके पापे भवसि च ततो मूलमातं हतोधपि प्राणे प्रीतिर्यिदि तव मति राक्षसिं सज्ज्याहिं।।

49. "If you attempt to enjoy others’ wives, leaving out yours, they will themselves put you to shame. You have no sense of sin at all. Not only you meet humiliation now, but you will be put to death with all your Kith and Kin. Even now you give up your evil intentions.

नासं वश्या तव लघुमते नीच! जानीहि सत्यं सामार्ज्यं ते तृप्तमिव मम क्रुद्धं। तद्वतु तृप्तं त्वम्।
श्रीमानं रामो मम भवति हि प्राणानाये महात्मा याहि त्वं तं शरणमथ स प्रार्थ्यतां प्राणदानम्।।

50. "You could never seduce me fool! and rogue! Realize the truth. All your kingdom is no more than a blade of grass for me and so you are. That great soul, the blessed Rāma is the Lord of my life. Go and beg his pardon and for your life even now.

सादृशयं ते न भवति शुनो रामसिहेन तत्मिन्
प्राविश्वस्त्वं मदनिकट्ये स्तेनवत् पर्याशालाम्।
51. “There is no comparison between you and Rāma as between a dog and a lion. You entered our Parṇaśālā (shed) when Rāma was away from me, like a thief. You are impotent to stand before him; and if you stand, he will take your life on the spot as the Sun evaporates a drop of water.

52. “Rāma will come here ere long accompanied by Lakṣmaṇa and will put an end to all the demons as Gāruḍa does to all the serpents. He will murder you along with your kith and kin, and protect me. Note that this is all going to happen before long.”

53. Thus being shorn by Sīta’s stabbing words Rāvaṇa grew wild like a cobra beaten by a rod and said, “You are behaving like a dare-devil and prattling as you please before no less a personage than Rāvaṇa Brahmā. Looking at what, do you have this arrogance? Remember Rāma to have been dead already.
Note:

Rāvana is reported to be the grandson of Pulastya, one of the Brahmās or creators.

54. “Now itself you deserve to be cut to pieces for your prattle. Yet, I choose to be still on the path of conciliation. You are making a mount hill of Rāma, who is no more than a particle of dust, and are spurning off the Emperor of the whole World.

55. “Even now realize your good. I am giving you two month’s time with a large heart, though you deserve to be killed here and now. Make up your mind meanwhile to ascend my royal bed or else be prepared to become breakfast.”

56. Rāvana thundered thus like a cloud (with his ten mouths as it were). Sītā replied him by pouring
molten lead over his head as it were saying, “You rogue! even the creator cannot chastize you. How is it that your eyes have fallen not to the ground looking at me in that manner?

जिह्व तद्दृक क्रलपनपरा शीर्यते ते न किं वा
भस्माव त्वा मम पतियशोरक्रणार्थं न कुवे।
मातुः मत्यतिरिति तथा तव शाशो निच! विद्धि
प्रेतत्वं तवं भजसि न चिरातुत तस्य बाणोन विद्धः॥ ५७

57. “How is it that your tongue is not torn paralysed, when you talk in such terms. I would have burnt you myself to make you ash here and now, if it were not to save the prestige of my Lord. Rāma is an elephant and you are no more than a squirrel before him. One arrow from Rāma is enough to tear your soul from your body.

रामं तद्दृक कूटिलविध्यापोह्या तहारवचोर्यं
भीरू भूत्वा किमिव चकृष्णे वीर्यवाङ्गः स्तमासीः।
तं सतेऽव निशिलवचनः: शास्रतुल्ये रवेशीतूः
तस्मादुः: स हि समभवत् सर्पवत् शीर्षघातम्॥ ५८

58. “If you were really valorous as you boast why did you steal me like a coward deceiving my lord. Thus Sitā stabbed Rāvanā with words piercing his heart, so that he grew wild like a cobra hit on the head.

क्रूराक्षित्यामथ दशमुखो जानकी वीक्ष्माणः
मृत्यु: साक्षादिव निकटगसात्म गुह्र्यत्वंवंश।
आदिक्षित्वा असुरवनताः: मैथिली बोधिविवा
शास्रतेला न यदि सकला हनिम युष्मान्न विशाखः॥ ५९
59. Casting terrifying looks at Sītā like the very God of Death knocking at the door, Rāvaṇa unable to do anything else, ordered his demons surrounding Sītā, saying, “Train her to become my wife soon; or else I will put every one of you to death.”

60. Thus thundering when the cloud of Rāvaṇa was preparing to leave the place, a demon held him in her tight embrace and said, “This woman is not competent to satiate your cupidity. Further she has no lust in her heart. Why don’t you enjoy me to your fill instead?”

61. Thus subjected to a huge joke, Rāvaṇa relieved himself of her embrace and laughing at her impertinence wended his way home. The retinue of the Gandharva ladies and the ladies of the heaven followed him in fear of life. Immediately thereafter the custodians of Sītā began to persecute her one by one, as ordered by Rāvaṇa, goading and threatening her to court love towards Rāvaṇa for the sake of her own life.
62. Thus having teased Sītā for long, Rāvana went out. Hence she could have a sigh for the moment even as one under Typhoid fever attains a low temperature in the morning.
CANTO VII

आदिशास्ता दशमुखमुखे जर्नकी सांविनेतुं
यद्वत्स्य सपवशुगता हंसतत्वं गता स्थात्।
एकेकं ता: करतलगतां कर्तु मीहाम्बूहुः
स्मर्थविष्णु इव जनकजां तर्जयन्त्य स्तदानीम्॥

1. Thus having been ordained by the ten-faced Rāvaṇa (also by the ten mouths of Rāvaṇa) to cut down Sītā to shape, so as to win her over to share his bed, with a sensuous mind, each of the demons began to use her own eloquence and methods under mutual rivalry as it were, threatening her in the following words.

यस्माद् भीतस्तपति न रवि माति भीतभीतो
मन्दं वाति क्षितिस्क्षलता नित्यपुष्या भवति।
तं पौलस्य दिविजज्वनिता अपयानृत्य सर्वा:
त्वामिच्छन्ति तृणमिव करथ मन्यसे मन्दबुद्धे!॥

2. “They said in one voice as it were, “How would you dare spurn Rāvaṇa, in whose fear the Sun does not pour heat on the soil of Lāṅka, in whose fear the God of wind blows softly, and to please whom even the trees and creepers flower and yield fruit during all seasons? When such a Rāvaṇa has been piningly seeking your love spurning all the beauties brought by him from the heaven, and who are there gladly to satisfy his lust, are you not a stupid, Oh! Sītā to look down on him with arrogance?

9
3. They said, "This Rāvana does not even cast a single look at our faces. How blessed are you to be courted in love by him? When you are setting your face against such a fortune, verily bad luck is writ large on your face by the creator as it were."

4. One of the demons named Vinatā then said in soft tones, as it were, "Enough! Sītā, with your sense of loyalty to your lord which I really appreciate. Yet I must tell you what conduces to your weal at this point of time. Give up Rāma, deprived of all his affluence, and court the love of Rāvana now."

5. Another demon by name Vikaṭā rose up and said threateningly, with a raised fist, "Till now we have been all compassion towards you. If you still persist in your arrogance and head-strong fool-hardiness, we tear
your body to pieces and each of us make a delicious dish of your flesh.”

6-7. Another demon named Caṇḍodārī, took up an iron spike, and fretting and fuming said, “Note that you are in Laṅkā, yet you are spurning Rāvana and extolling Rāma. If you persist like this further, not even the Lord of the Heaven can protect you. How I covet to eat, like a pregnant lady, your soft delicious body, tearing your heart, drinking your blood and making a meal of your heart and spleen!”.

8. Another demon approving what has been said, said with a delighted heart. “All of us divide her body equally and make a meal. Also we shall inform Rāvana that she has died of her own accord.”
9. Again another said as though she was interested in Sītā’s weal, “If you accept Rāvaṇa’s love, your beauty and youth will have been well-rewarded. The entirety of Rāvaṇa’s harem will be at your feet. I am advising you for your own good.”

10. Some demons were trying to seduce her with soft words and some were threatening her with death. Then Sītā was like a deer sundered away from its own flock and being persecuted by Wolves

11. Not seeing the end of the sea of her sorrow, shaking like a boat on the sea caught under a gale, wailing over the calamity wrought on her by her fate, Sītā began to weep and weep drenching her breast with torrents of tears.
12. Becoming an introvert and hinging her mind to the feet of Rāma, she began to think, “How is it my husband, who knows everything, has not come as yet to my rescue? He must have heard that I am here by the word of Jatāyu.”

13. “Is it my sin which made my Rāma indifferent to my lot and unkind towards me, arresting his valour and making him immobile. Or does he hate me now, doubting my character; I don’t think so. for, he knows me only too well.

14. “I believe I am now running the period of a very malefic planet in my horoscope, which has thrown me into abysmal depths of mental agony. Certainly I must have committed such bad sinful deeds in my previous birth and I am now made to reap retribution thereof.
पूर्वे पुण्यं गतजनुषि चेदाचरिष्यं च किशित्
भूयो भूयो न हि भगवता बाध्मानासभविष्यम्।। १५

15. “Who are they, ignorant fellows, who pronounce that there is no rebirth, and that people do not reap retribution of their deeds good or bad? Had I had to my credit even an iota of Puṇyam in my previous birth, certainly God would not have been persecuting me like this from time to time.

राहुस्तौ यदि च भवत: पुष्यवन्तौ दिविष्णू
भूषष्ठा: कथमिव जनो नैव बाध्येत खैवेत।।
आयुष्यान्तौ तद्पि भवत: सोमसूर्यां स्मुपुण्यात्
मातृत्वत्या: कथमिव तथा मृत्यु मर्यातु महाम्।। १६

16. “It is reported in the Purāṇas that even though the Moon in spite of his being Dvijapati (i.e. Lord of the Brahmins supposed to be sinless) committed sin on some count and as such is being gulped by Rāhu again and again. That being so, that even a celestial body is subject to retribution of his deeds, why are not the mortals of this mundane world subject to such retribution. But behold! The Moon is reported to be showering nectar and verily therefore he has become an immortal. How can we mortals transcend death as it is reported that the gods of the heavens became immortals by having drunk nectar.”

Note:
The pun on the word Dvija which stands equally for a Brāhmin, Kṣatriya and Vaiśya too.

ख्यात: प्रजा मम पति रहो धर्ममूर्ति वंहात्ति
धैर्यं स्थैर्यं न भवति सम सत्य लोकंशेष्यं।।
17. My husband is most famously known as a great soul, a Mahâtmâ, who always treads the path of Dharma. There is no equal unto him in the three worlds either in power or courage. Thus her mind fleeing to Râma, in a worshipful mood, she began to decry her own sin, which was responsible for her lot.

18. I am depraved. I am sinful. Howelse I am sundered from my lord and thrown in Lankâ into the hands of Râvana. Woe unto the birth as a mortal man or woman! Woe unto the birth as a woman! Woe unto me, who is beyond the hopes of redemption!

19. My Râma, with his lotus-eyed face, only people having done puñya in their previous births could see. How could I a sinner, now reaping retribution of my sin see him again. I feel as though I saw him some aeons ago and every day now drags like a yuga as it were!
किं लल्पेिंहे पुनरि कदा दर्शानं तत्वं मूलं:
तत्पादाम्योर्कृतुयुगलं संस्पर्शभाग्यं भवेद्वा।
सीदाम्येवं जलहतनदीकृतवत् शोकेतोः:
नश्त्राशाहं कुल डवन तनुं धारयेयं क्षणं।

20. Can I ever see my lord, if so when? When can I have again the fortune to touch his lotus-feet? I am now perishing like the bank of a river under inundation. Having lost hopes why should I linger in life. I do not understand.

देहोऽयं मे भजतु निकृतो राक्षसीभक्ष्यतां वा
छिन्ने दश्ये समुद्र स्वस्यस्यथायं कृतानो।
न स्पृश्यायं दशमुखयं वामपादोषिपि पारं
शोकेनेयं दशितहृदया राक्षसी वर्षसङ्घे।

21. Let my ignoble body be made a meal of by these demons. Let it be pieced or burnt in fire. I will not touch that sinner Rāvana even with my left foot.” Weighed down by this sorrow she addressed the demons in the following words.

ये या लक्ष्मणमुपपता राक्षसीं हिंसरबुद्धिं
यास्यन्त्रीति प्रकलन्तिरं लोकवार्ता नरेशु।
पापाल्पा चेति स दशवदनं तत्समा: किं न यूयं
वैयाग्यं तृतु प्रथयथं तथा क्षुरबुद्धिं निकृष्ठम्।

22. “Look here demons! There is an adage among us men that whoever is born in Laṅkā is a demon and as such will have only a cruel sense. When Rāvana is the most depraved sinner, how are you less sinners than he?
23. "How could a woman be the wife of a demon? Only a demon as cruel as a tiger could be his wife. Having the best wife in that beautiful, blessed and noble Maṇḍodarī, who is indeed a pativrata of the first order, this rogue of Rāvana wants to enjoy other ladies!

24. "If Rāvana has thus developed a lust for me, it forebodes his own perdition, even as a senseless moth runs into the fire and perishes. Why do you prattle like that? You are sin incarnate, depraved and cruel. Ere long your own sin will reap you retribution.

25. "As I am caught into your net, I do not have even a ray of hope; nor do I have any more love towards this life. My soul does not have this birth alone. After death I shall attain another birth, in which I pray to become the wife of Rāma and then serve him. This is my last prayer."
26. “Hence, you all demons listen once for all to my decision. You may eat my body, but you cannot sunder my mind from Rāma. Rāma has been indeed deprived of his Kingdom. Yet I give up my body praying to him alone. This is my vow.”

27. When Sītā most courageously announced this to one and all of the demons, they began again, one by one, threatening her with her life. Then Sītā crying as though under a spell of madness went to a Śimśupā tree, and began to curse her lot in the following terms.

28. I will worship Rāma alone in my heart of hearts even as Śacī worshipped her lord alone, even as Sāvitri followed her husband even to the abode of Yama, the God of Death, and that Damayantī the daughter of the King Bhīma, was dedicated to Nala alone (who was also deprived of his Kingdom).
29. Even as Lopāmudrā worships her lord Agastya alone, even as Rohini is dedicated to her lord the Moon, who is reported to have been afflicted with tuberculosis, and even as Arundhati is ever dedicated to Vasiṣṭha alone, just the same way I will worship my Rāma alone, the lord of my life.

अद्यापयेवं हृदय! मम ने भिद्यापेयेवं तस्मान्
आप्यैवं तं यदुदितमभूतं मद्ववाहे प्रियेण।
आतिषेमं मम सहचरिः! स्थाणु महस्मान मेनं
तद्वद्वृभूया इति हि वदता वेदमन्त्र समुच्च॥ ३०

30. Oh! My heart! Now even if you have not broken under this severest agony. I am submitted to, indeed you are rendered as a stone. In fact, my husband bestowed the blessing on me in my marriage uttering the Vedic hymn “Be impregnable as a stone by disease or death”. That itself has led to my misfortune that I am not dying but am dead while alive, that is, made to live a life worse than death.

Note:

In a Hindu marriage the bridegroom addresses the bride in the words “Ātiṣṭha imam aśmānam, aśmeva tvam sthivā bhave” i.e., ascend this stone and be as strong and steady as a stone.”

आत्मा नैजस्तिथितं मुरगतं स्मान्तरे रेव पश्चात्
असिन्दूऽ लोके विकृतिपदग्रीतं शास्त्रं भ्रेति॥
31. Poets have said that the soul attains its natural abode for a time after death till it attains another body and that it is encaged in a mortal coil while in life. which means that it is in an unnatural state. Hence my soul is now in this mortal coil and as such is in an unnatural state; let it therefore perish and attain its natural state. This is my prayer, the prayer of the most miserable.

32. Astrologers say that one attains death in a far-off miserable place if malefic planets are placed in the third place with respect to what is called Kārakāmsa lagna. Since I am now attaining such a miserable death, it seems that my horoscope is such a one.

Note:

Refer to Jaiminis aphorism “Pāpaiḥ Kīkate.”

33. Then Sītā began to address his beloved Rāma, in a shrill desperate cry at the top of her voice. then Laksmana, Sumitra, Kausalyā, her father and all
kith and kin in name one by one exclaiming “Where are you? Where are you?” (Alas! I am perishing and no one of you is aware of my plight).

34. Alas! Why does not God take me away? This wretched life is no more worth-living. I do not have the fortune to see my lord again. What hope does make my soul cling to this wretched body”. So saying she cursed her life over and again and gave up all hope of life.

35. In a desperate mood, losing her temper, and as though struck by madness or stupor, Sītā began to curse her destiny and Laṅkā in the most severe terms “May this Laṅkā be burnt to ashes. May it become a grave-yard. May the totality of the ladies of this Laṅkā attain widowhood.”

36. I am sure that the fire of agony in my bosom is going to burn Laṅkā in toto. I am going to see the
cremating fire emanate from every house of this Laṅkā. Even as I am made to cry and cry incessantly I am going to see that this Laṅkā will all be crying ceaselessly ere long.

37. May this Laṅkā be enveloped by pitch darkness. Rāma’s arrows killing the demons to the last. May Laṅkā be widowed ere long and be visited by bands of vultures. May earth be rid of the demons. May Dharma be established again on this mundane globe if I be a pativrātā dedicated to my lord!

38. When Sītā was raving in this strain, cursing Laṅkā in the vilest terms, some of the demons surrounding her began to threaten her as though they were going to kill her then and there. Some ran to inform Rāvana about the curses being showered on Laṅkā and Rāvana. They expected to win encomiums from Rāvana by giving information.
39. Under these circumstances, these loud cries and threatenings awoke an old demon from her sleep. She saw how frightful the scene was. She appeared most agitated and she beckoned to the demons, “You please give up Sītā and eat me instead”.

40. Taken by surprise at her words the demons asked her whether she had lost her wits to say so. Then the old lady replied shivering, “I have had just a terrible dream; listen to it, I will tell you.”

41. When the demons queried what the dream was, she told them that she saw Rāma having ascended a celestial chariot being borne by a host of swans came there and that a mountain arising out of the sea carried Sītā on her peak and handed her over into Rāma’s embrace.
42. “Again I saw Rāma.” She continued, “having ascended an elephant, which appeared like the very Airāvata of Indra, along with Lākṣmaṇa came here to redeem Sītā, who was there on the summit of a mountain. Rāma took her by his hands and seated her on the elephant and shone in all effulgence.

43. “Further I saw Laṅkā eroded into the ocean. Also I saw a monkey burning Laṅkā to ashes. Rāvaṇa was seen by me seated on a donkey going towards South. Thereafter he fell from the donkey, into night-soil and kept there rolling.”

Note:

Going to South means that Rāvaṇa was going to die, because that direction is ruled over by the God of Death. Ascending on a donkey, and then rolling naked in the night-soil also spelt death according to Hindu omenology.

44. “Hence,” she continued, “let us harass her no more but make peace with her, in endearing tones.”
Meanwhile, not having heard her words Sita rushed to a flowering tree, caught a branch thereof, tied her locks to the branch curling it around her neck to hang herself to death.

45. Just at this point of time Sita had good omens namely that her left eye, left hand and left thigh all at once began to shake. The eye shook like a lotus hit by a fish and the thigh was shaking like the trunk of an elephant.

Note:

That as per Hindu omenology in the case of males shaking of the right limbs and in the case of females shaking of the left-limbs, prognosticates good and the reverse happening forebodes evil in both the cases.

46. Observing these good omens, and with a sense of wonder and a mind hoping against hope, for a moment she assumed a bright face and attained peace of mind. Appearing as a night in the bright fortnight, when the moon rides high in the heavens, and at once remembering the lot of her husband to save whose life she must keep herself alive, she gave up the impulsive desire to put an end to her life by such a suicide.
47. Having observed Sītā there and what all had been transpiring. Hanumān seated on a branch of the tree, felt the gravity of the calamity in which she was then. He then thought, “I should go only after consoling Sītā. She will be most pleased to know that I have come from her lord.”

48. Hanumān bethought himself. “If I do not console her at this moment, she will certainly perish. All my toil will then have been frustrated. for. Rāma, also will perish on her death. Further, if I be asked by Rāma, what Sītā has told me, when I have seen her, what reply can I give him? Hence by all means I have got to talk to Sītā and console her at this nick of moment.

49. Sītā will indeed be frightened if I begin to talk in Sanskrit, mistaking me to be Rāvana in the guise of a
monkey. So I shall use the ordinary language of men to strike confidence in her heart.

50. If Sītā were frightened looking at me, she is likely to fall out and then all the demons rush to me. There may ensue now itself at the most in opportune time a war between them and me. On this, these fools of demons getting exasperated may put an end to Sītā’s life.

51. In this context I have got to be very cautious so that she will not be frightened but will repose confidence in me. Hence I start relating the virtues of Rāma and the greatness of his kith and kin. Thereby she will be attracted to lend me her ears, especially when I talk sweetly in mellifluous words, which will not inject fear again into her heart.
52. Hanumān was a great scholar in the totality of the Vedic and Sāstric lore. Also he was a good conversationalist. He had a keen intellect and worldly wisdom. He knew what and when to talk so as not to frustrate his embassy. Hence he began to talk in pleasing tones in such a way that Sītā would be attracted. He began to relate the story of her husband in this behalf.

सन्तुष्टा शुभशकुनै सदा च सीता
निर्यातता मम रज्यी प्रभातमद्य ।
कृष्णो वा व्यपगतवद्विभावति पक्षः
द्वाःस्मि प्रियदिवसानितीव मेने ॥

53. Sītā was then at peace with herself. She bethought herself. “My night has elapsed. It appears dawning, or the dork fortnight seems to be lapsing. I am going to see again good days.”
1. Hanumān began to narrate as follows, \"There lived a famous Emperor by name Daśaratha, who was famous for his good deeds, truthfulness and valour. He was indeed equal to Indra. He had four sons, the first of whom, named Rāma is Dharma incarnate and is in fact incarnate to protect and resuscitate Dharma in the world, weeding out the wicked and saving the sacred.\"

2. That Rāma intent upon saving the reputation and truthfulness of his father, not only renounced his Kingdom, but what is more, took upon himself the arduous task of an exile spending fourteen years in a forest, not caring for his weal or happiness.
3. Rāma’s brother Lakṣmaṇa accompanied him to the forest to serve him. Sitā, the daughter of Janaka and the wife of Rāma, who was a great pativratā, also followed Rāma to the forest. There, since Rāma had of necessity to kill the demons for their atrocities, Rāvaṇa, the King of the demons got wild with Rāma.

4. Then Rāvaṇa, adept in evil and deception, stole Sitā, hoodwinking Rāma, so that he was not near her. On that count Rāma, and Lakṣmaṇa subjected to untold grief went on searching for Sitā in the thick of the forest.

5. Rāma and Lakṣmaṇa thus roaming in the forest in search of Sitā, by a stroke of luck met one Sugrīva, a monkey-hero, whose wife also was abducted by his brother named Vāli. Friendship ensued then between Rāma and Sugrīva, each promising help to the other. Hence Vāli was killed by Rāma in a battle therefore.
6. Since Rāma, having killed Vāli, bestowed on Sugriva both his wife and the Kingdom. Hence the latter in gratitude assembled an army of monkeys to help Rāma in killing Rāvana. In the first place, that army has been sent to the four directions to search for Sītā.

7. I am one of those who were despatched to the south. I crossed the ocean somehow and am now here at Lankā. Roaming and roaming, at long last, I am fortunate to locate Sītā here. My travail has been well rewarded. My name is Hanumān.

8. When Hanumān had thus slowly and sweetly began to narrate the story of Rāma, speaking in a chaste human tongue, Sītā raised her head, wonder-struck and casting her looks all around found Hanumān seated high on the branch of a śimśupā tree.
9. For sometime Sītā was terrified, and stupefied, as it were. She could not trust her ears or eyes. She bethought herself, “Am I sleeping and dreaming or am I under hallucination?” So thinking she began to shiver and then swooned also.

10. Then Sītā reflected for a moment, “If I were in a dream really, and if I am seeing a monkey, in the midst of the dream, then it is really auspicious as pronounced by Acāryās, the learned. May the Lord of my heart in be happy! May Lakṣmaṇa be happy! May my father too be happy”. So saying she offered prayer to God.

11. She then reflected, “This cannot be a dream indeed, because I have never been sleeping, being occupied incessantly in thinking about my lord Rāma. Further how can my mind, awake as it is, create a monkey, even by a wishful picturization? Hence it is really a monkey in flesh and blood and I believe what my ears also have listened to.”
12. Engrossed for a time in discussing the pros and cons, and seeing before her eyes Hanumān, seated atop on the tree and shining like the rising Sun on the Eastern firmament, Sītā experienced a secret joy, while drinking deep as it were at the fount of the story of her beloved lord being narrated, and also was most pleased to see the sweet and humble appearance of Hanumān.

13. When Hanumān (perceiving the blooming face and receptive ears of Sītā) got down from the tree and was approaching Sītā, again she got perturbed mistaking him to be Rāvana coming in supplication to her. She then made bold and decided, “Let me listen to him once again and know what further he is going to say.”

14. Perceiving Sītā disposed to listen to him further, Hanumān picked up courage, and began to
talk in a mellifluous manner in chaste human tongue in such a way that she would listen to him without fear. Indeed he was not only a scholar, and good at conversation but also was a great psychologist too, who knew men and matters.

का तवं देव! स्ववति किमिदं वारी ते नेत्रयुग्मात्
कुन्तला तवं कथमिव गता राक्षसानां वशं च।
तृणं तवं मे विधुविरहिता रोहिणी तापकेव
क्षीणे पुष्ये भुवि निपतिता देवसंक्लिप्येहतोः। १५

15. "Who art thou, respected lady! Why is it, tears are rolling from thy eyes in a torrential flow? How is it that thou art caught into the net of demons? To what country dost thou belong? I feel that thou art like that star Rohini, sundered from her lord, the Moon, and fallen to the Earth after the lapse of the result of her good deeds.

किं वा साध्वी कुधमुप्पगता निर्गतारूढः वा
भरत्तुः पार्श्वात् दशमुखपुरीं तद्विस्थितः भायर्।
रूपं दृष्टः दिविभव मिदं तस्मिन्न भावे त्वं
राजीस्थाने न यदि पतिता देवता दैवशाता॥ १६

16. "Or else, I consider thee to be that Arundhati somehow getting angry with her lord Vasiṣṭha and having a sojourn in this Lankā. Looking at thy supernal splendour, I surmise that thou wast a queen in former years or a goddess cursed by God to reside here.

सीता चेत् तवं दशमुखहृदः बन्दलेवः कपि स्त्वां
यां दृष्टं मे भवति हृदयं देवि दन्तहसमानम्।
प्रकृतैवं सा कथयितुममं जानकी स्वीयारूढः
प्रारंभे तं प्रति सप्ति च प्रत्यं सभाजनी॥ १७
17. "If thou art that Śītā, who was stolen by Rāvana and brought here, then this humble fellow salutes thee. To see thee alone my heart has been burning for a long time." Thus being addressed by Hanumān, Śītā began to relate her story, now being assured of his bonafides.

18. "True it is, that I am the daughter-in-law of Daśaratha, and the wife of Rāma namely Śītā. It has been my ill-luck to have been abducted by Rāvana and thrown here into a well of suffering which is not drying. Twelve years of my life I spent in my husband’s house enjoying regal happiness. Alas! now, that golden period of my life ended there.

19. "Later Daśaratha proposed to make my lord Rāma, the King; but God disposed it otherwise. Kaikeyi, the youngest of Daśaratha’s wife, in whom he reposed great affection wanted her son to be made King.
20. “Neither Rāma nor I grieved over the loss of Kingdom. My mother-in-law Kaikeyī, wanted Rāma to be exiled to the forest too. Though Daśaratha had the greatest love for Rāma, since he happened to give two boons unto Kaikeyī, he could not now disavow, what he had vowed before and as such, desired to save his truthfulness.

21. “In great grief Daśaratha begged of Rāma to accept exile to the forest for fourteen years, and leave the kingdom to Bharata. Since Rāma had the greatest affection for his father, at once he agreed to the proposal with all gladness.

22. Let there be no Kingdom; added to that, if Rāma was exiled too, this shows how nobody is competent not to reap retribution of his deeds of by-gone births. I accompanied my lord to the forest, and Lakṣmana too, his brother devoted to Rāma, offered to follow us only to serve us.
23. “Since Rāma had killed a number of demons in the forest, Rāvana the king of the demons got enraged and being an adept in witchcraft, he stole me with force, when both Rāma and Laksmana were away from me.

24. “Cursed am I by fate and as such brought here into the midst of demons. I have been keeping myself alive only for the sake of Rāma; for if I commit suicide, Rāma will also. Hence I am half-dead as though, which I cannot help.

25. “I lived happily even in the forest in my lord’s company. But as my ill-luck would have it, I am brought here and am almost collapsing. I had followed my husband to the forest with the fond hope of serving him and indeed I was happy for sometime even in the
forest. Even that happiness is now denied unto me by God.

राज्यं मेने बहुतृणमेव रामभद्रे महात्मा
तत्त्त्वलिखतं मम हि सुकृतं मन्यमानासःश्चम्।
“त्वां मे देवा अदुरिति” वदन् वेदमतं स रामः
यन्ने पाणिग्रहण मकरोद् गार्हपत्याय तस्मात्॥

26. Rāma gave up kingdom viewing it as no more than a blade of grass, because he was a great soul. I have been always under the impression that I am fortunate in becoming his wife. Rāma indeed uttered the Vedic hymn “Bhago aryamā savitā purandhiḥ mahyam tvāduḥ gārhapatyāya devāḥ,” when he took my hand. i.e., Gods have given thee in marriage unto me to lead family life; but alas! his utterance of that hymn is falsified.

रामा दन्यन्त्र भवति हि मे देवतं तं विहाय
स्वरेणपि स्यात्र मम सुरक्षितेऽव बुद्धासःश्चम्।
भत्रां सांखु हृतवधुप्रेव हव्यहोम सुरेभ्यः
कर्तु भाग्यं न मम लिखितं फालष्टेव विधात्रा॥

27. “Rāma alone is my god. I do not have happiness even in heaven without being in company of Rāma. It is not writ on my face by the creator that I offer oblations to gods along with my husband. This seems to be my fate”.

Note:

One of the purposes of marriage as per Hindu marriage is to offer oblations to gods of the heavens by pouring ghee into the fire uttering Vedic hymns. Both husband and wife should together do that; neither a widow, nor a widower is eligible to do that. (2) A Hindu house-holder is called upon to do five
Mahāyajñas every day, the first of them being Devayajña
(Ref. Pañca và etc., Mahāyajnāḥ etc. Taitiriya Āraṇyakam)

पण्ये रामः सपदि महत्तः वेदनां दूरबन्धुः
प्राप्रोत्येवे त्यहमपि यथा बाधते मा तदेव ।
तत्तवाकाः श्रुसिमि न हि चे जीविताशा न मे स्यात्
प्राणलयगे मम रघुपति श्राप्यसूत् त्यक्ततीति ॥ २८

28. “I think Rāma must have been in a hell of agony, having been sundered from me. This fact has been agonizing me more than my own. It is for Rāma’s sake alone that I continue to live, not that I am clinging to my life for my own sake. If I commit suicide, I am sure Rāma also does.

रामसत्त्वत् भवति यदि च स्वात्महा नष्टदारः
तस्य श्चाज्ञ गच्छितविभवं मन्यते क्षुद्रलोकः ।
तेनास्तीति रघुकुल मथो यात्रतीत्येव बुद्धा
सीदायेव दिवसगणनात्यराघेऽ भवन्ति ॥ २९

29. “If Rāma commits suicide, because I put an end to my life, the wretched world stigmatises Rāma’s name that he could not save the life of his wife. Further, on that count the family of the great Ikṣvākus will have had its fair name tarnished too.

सौमित्रेश्व स्वपितृपदयो यदृशी भक्ति रासीत्
रामे तत्त्वू तदनुगतवान् राममेववास्तवैः सः ।
मात्रा तुल्यं निरतमपि मा मन्यमानः स आसीत्
यत् साक्षेत् वनमिति मतो ततू पुरा मन्यते च ॥ ३०

30. “Lakṣmana had been showing always the same devotion to Rāma, as he was to his own father. Hence he followed Rāma to the forest of his own
accord. Further he had been treating me as his own mother and the forest as Ayodhya itself.

31. "Rāma, Lāksmaṇa and I all the three never felt even for a moment fatigue during that exile, in the Pancavaṭī (they sojourned at a place, where there were five Banyan trees on the bank of the river Godāvari). The pellucid waters of the Godāvari were serving our purpose both for bath and drink, whereas the fruits of the trees around constituted our food.

32. "We were engaging ourselves in enjoying the beauty of Nature all around. We had nothing to do both day and night. What the men of the world deem their houses and money as wealth is all an artificial glory. Where the mind is free and contented there lies heavenly bliss for people (if they realize it).
33. “This kind of happiness was enjoyed by me in the company of my lord even in a forest. Alas! That came to an end very soon and abruptly. I am now leading a life half-dead having been stolen by Rāvana and what is more I am given just a couple of months more to prepare for death.”

34. Having heard what all Sītā said, Hanumān said, “Doing well is Rāma and he enquired about your welfare through me conveying his own. He is well-versed in all the Vedas, a great soul indeed and who is equally an adept in Astras and Śastra. He is Dharma incarnate. He enquires your welfare through me.”

Note:
The word Śastra means arrows and the like war-implements, whereas the word Astra means projectiles thrown charged with a spell. Those projectiles may be even a blade of grass, which acquires untold momentum under the spell. There are many such astras as reported in Sanskrit literature Āgneya, Vāruṇa, Vāyavya, Pannaga, Gāruḍa, Brāhma, Pāṇḍava and many others. The first Āgneya vomits fire; the second Vāruṇa rains thunderingly, the third Vāyavya creates a fearful wind; the fourth begets millions of serpents, the next gulps those serpents, Brahmāstra is reported to strike the enemy dead or at least senseless and so on. Atharva Veda has the hymns which constitute these astras. Nowadays these hymns have lost their efficacy in the mouths of people who do not have the requisite spirituality. The modern man is prone to construe these astras as cock and bull stories but the Hindus have still faith in them as they have faith in spirituality.
35. “Lakṣmaṇa, his blessed brother, who has been looking after Rāma as he protects his own eye, serving him like the wind, and consoling him now under great grief, equally asks your welfare through me saluting you himself grief-stricken.

36. “Even Sugrīva, the lord of my clan, who has befriended Rāma (and is benefited by him), on whose command I have come here to search for you all over, and who has assembled a mighty army of monkeys to help Rāma to get you back, also enquired after your welfare.”

37. Having drunk the words of Hanumān with her ears, Sītā’s face bloomed and she resembled a lotus- creeper which puts on blooming lotuses when the Sun shines after the lapse of the rainy season. She said ‘I have heard to-day what is worth-hearing. I now
realize the significance of the adage ‘Jīvan bhadrāṇi paśyati’ i.e. one who lives long will certainly see some good things in his life.

38. Then Hanumān perceiving her blooming face still approached her a little further. At once Sītā got again perturbed and mistook Hanumān to be Rāvana once more. On the other hand, she thought she had been dreaming. “If a dream really begets pleasure, why not I court it”, so thinking she composed herself again.

39. Since Sītā felt happy over the good news conveyed by Hanumān, she again entreatingly put it to him, “Pray, tell me, if you are really a messenger from my lord, describe to me how he is.” Desiring to drink deep at the fount of the nectar flowing out of narration of her Lord’s virtues, she wanted to listen to Hanumān more and more with a sense of engrossment.
40. Hanumān could understand her psychology that she had asked him to describe Rāma, still with a lurking fear that he was Rāvaṇa in disguise. Hence he began to relate Rāma’s virtues in such a sweet manner that she would be not only delighted but also would regain confidence in him.

41-43. “Oh! Respected lady: I am not competent to praise Rāma. Yet, because you wanted me to describe, I shall attempt to give my esteem about him. Like the Sun he is effulgent and is always peaceful though he becomes indignant for the sake of a righteous cause. In beauty he is Manmatha himself and in talk he excels even Brhaspati. He equals Indra in masculinity. In valour he is equal to the very Viṣṇu. He shines like the fire. He is well-versed in all the Vedic and other lore. He is Dharma incarnate. He speaks always with a smiling face. He dedicates himself to
protect the good. The people at large live under his shade. He resembles the Moon in attracting the minds of people. He speaks sweet while tendering advice. He is a sea of compassion for all life. He is the very embodiment of Truth and to protect his father’s truthfulness he spurned even the Kingdom. In courage he equals the very Meru mountain, and he is the protector of the Brahmins race. Why? In short, Rāma has no equal in virtues in all the three worlds put together.”

**Note:**

Veda describes Agni or fire as Tejasvī, the Sun as Bhrājaśvī and Indra as Ojasvī. Ref. Agne Tejasvin! Tejasvī tvam deveśu etc. Veda

44. Having heard what all description Hanumān gave about Rāma, Sītā asked him why Rāma has been delaying to rescue her, even knowing in what calamity she is caught.

45. Being questioned thus, Hanumān answered with a commiserating heart, “Oh lady! it is not because Rāma is incompetent to rescue you from your lot, he
has not at all neglected you. Only, he does not know where you have been. Knowing your location from me, he does want to rescue you immediately.

Soon, you will see Rāma coming along with Sugrīva accompanied by all the monkey-heroes to kill Rāvaṇa. Ere long, they will cross the ocean, and come here. Rāma does know that you are in great distress sundered from him. Please give up grief. Rāma will soon take you to Ayodhyā.

Having been told thus, Sītā was no doubt most pleased with Hanumān’s words, but still she wanted to be assured and enlightened more. She said, “Hanumān! pleased as I am, I would like to know how on earth, a friendship could be effected between men and monkeys. I want to hear in toto.”
48. Hanumān bethought himself. "How is it, she seems to be suspecting me still further: otherwise why has she put such a question? Or else, perhaps, she wants to please her heart by knowing more and more of her husband's news, as I believe.

49. With a mind to appease her again, Hanumān told his story thus, "Please listen! Respected lady! I shall tell you. There was Vālī in Kiṣkindhā the king of monkeys. There is Sugrīva his brother, whose servant I am.

50. "That Vālī who was as wicked as wicked could be, hunted his brother Sugrīva out of Kiṣkindhā, and had enjoyed his brother's wife. Hence Sugrīva and I had gone to the peak of the mount Rśyamūka and we were living there abiding our time.
51. "Rāma and Lakṣmaṇa came searching for you and by a stroke of luck met me and Sugrīva. Then ensued friendship between them and us under what is termed Saptapadi. Indeed friendship ensues between good people as though for good.

Note:
In Hindu marriage man and wife walk together seven steps, going around the fire in Pradakṣiṇam and by this act of Saptapadi, they are said to have acquired good friendship. Similarly good people become friends just while they have walked together seven steps. Pradakṣiṇam means going in clockwise direction.

Vide Bhavabhūti who says in Uttara Rāmacarita, "Satām sadbhīḥ saṅgāḥ katham api hi puṣyena bhavati."

52. "That friendship was effected between Rāma and Sugrīva for mutual benefit. Thereafter Vālī was killed by a single arrow of Rāma. Thus Rāma enabled Sugrīva to have his wife back along with the kingdom. Hence Sugrīva became a great devotée of Rāma and I also.

53. "Sugrīva then despatched armies all around to search for thee. I was sent along with some monkey
heroes headed by Aṅgada, the great hero and the prince of monkeys. Jāmbavān and Nila are the next greatest heroes of our batch.

54. “It has been my good fortune to have been asked to cross the ocean because now I am able to locate thy goodself. Millions of monkey-heroes, who tremble on hearing the name of Sugrīva, are ready to save thee, from this calamity.”

55. The nectar showered by Hanumān, Sītā was drinking as it were, to her fill, even as the Earth scorched by the Summer Sun absorbs every drop showered by the first clouds which rain immediately after Summer.
1. When thus spoke Hanumān, Śītā expressed her deep sense of gratitude to him for the great help rendered by him unto her, and praised him for that. Again entertaining a hope that she could survive the calamity, which had befallen her, and with eyes filled with tears she addressed Hanumān in the following words.

2. "Hanumān! Really you have performed feat that nobody else could do in crossing the ocean, as if it were a foot-print of a cow, only to serve Rāma and me. I do not know how we could repay your debt. Indeed you attacked no less a formidable city than Lāṅkā, not at all fearing Rāvaṇa even."
3. Seeing you now before me, my heart is wonder-struck. I never had even a ray of hope that I would be able to receive news of my husband again. When I reflect on the mysterious happenings like these my heart is indeed melting as it were. I really believe that either misery or happiness are wrought by the law of retribution of deeds of by-gone births as per the laws of metaphysical mechanics.

4. “I quite see that you are not an ordinary monkey. You are one out of the way, in intellect. That is why, I believe, Sugrīva had assigned this strenuous job unto you. It is no exaggeration to say, that there would be nobody else like you, who would stake his own life for the sake of others.

5. “Hanumān! Let me divulge to you the burning and agonizing thoughts, which seek to pour out of my heart at this juncture. The immense grief, which fills my heart is now overflowing as though on seeing you a well-wisher. On that account, I am impelled to be more vocal than is in my nature, simply because I have been under a psychological collapse.
6. “The news that you have brought conveying the welfare of my lord poured indeed nectar in my heart. Yet, I burn under the thought, why such a hero like my lord has become so dull that he has not acted till now, as though he has no compassion for me.

7. “If there be fire in his bosom lit out of separation from me, why did he not burn this world? Otherwise, I feel that my sin of by-gone births has been arresting him from action. Does he not suffer a hell, being separated from me? In what frame is his mind now? I am really anxious to know that with a pining heart.

8. “Does he remember me always, or try to avoid thoughts about me by engaging himself otherwise? Does he attend now to his daily ritualistic routine? Is he killing his time engaging himself in
company of friends? In what frame of mind is he now, please tell me to soothe my heart.

किं वा दुःखें विरहजनितं भावति विस्मर्तकामः
सुग्रीवाधृः सह सहचरं मोदमानश्च भूत्वा ।
मायुद्धतुं किमिव मनुसे दुःखवाराशिमया
किचित्तौ वा कथय हनुमन् चित्तशालितं विद्येहि॥ ९

9. “Has he been under a mental diversion enjoying the company of Sugrīva and others? What measures has he been taking to redeem me out of this sea of sorrow? What is the frame of his mind; please tell me. My heart is burning to hear that.

साब्धः किं वा गतमतिरित्व स्वीयकर्त्तव्यमूढः
मन्त्वत: सन् भवति किमु वा काशिन्त्रोपवासैः ।
किं निःशा तं भजति निःशि वा किं भुनक्ति क्षुधार्तः
किं देवानां स च मम कुले चाचते वा प्रसादम्?॥१०

10. “Or else is he now stupefied or under loss of wits to realize his duty because he is rendered as such on account of separation from me? Is he emaciated by fastings? Does he get sleep during nights? Does he eat relishingly under hunger? Does he pray to Gods for my welfare.?

मायूद्वीणां विरहसम्भे सति यादृक्यिनोदा:
तादृशानाश्रयति किमु वा शर्वरूपैति कीदृकः
कौःसल्याया: कुशलमयते लक्ष्मणस्वापि मातुः
पद्ये मध्ये भरतकुशलं चापि जिन्तासते वा ॥ ११

11. “Does he while away his time as we women-folk do under pangs of separation? How does he spend
his nights? Does he seek the welfare of Kausalyā, Sumitrā and Bharata occasionally?

कैकेयिः किं विपदि पतितो दूषयत्रस्ति किं वा यस्या हेतोः समभवविदं दुःखमार्यस्य मे च। किं व्यापरः स भवति दिवा? साश्रुनेत्रा: किमास्ते? तत्वर्वं मे भवति हृदयं श्रोतुकामं हनुमन्।॥ १२

12. “Has he been, on the other hand cursing Kaikeyī on whose account both he and I have been plunged into a sea of sorrow? Under what engagement is he by day time? Please tell me all in detail, as my heart pines to hear all about it.

भ्रातृप्रेमणा किमु च भरतो मत्रृतेक्षौहिणीः किं? सेना: साहो वितरति न वा मास्ते! बृहि मां तत्। सुधीवाण्या: कपिकुलवर मत्रृतेबद्ददेश्या: वर्तन्ते वा कथय हनुमन्। मन्यन: शोश्रुन्वीति।॥ १३

13. “Is Bharata collecting army to help his brother to redeem me? Are Sugrīva and his army under a sense of tenacity to save me. Please tell me. My mind pines to hear.

सौमित्रिवर्ष्यम् स्मनससि तथा तथाते मत्रृतेकिं? श्र्यास्नेत्रै: स च प्रम परिभ्राणदीशायुः किमू?। अन्ये बीरा: कति तव कुले दीक्षिता रक्षितुं मां युद्धं कृतवा दशमुखकुलधंसनायास्वत्तितचिताः।॥ १४

14. “Is Laksmana also preparing to kill Rāvana with Āstras and Śastra burnings to redeem me? How many are there in your clan getting ready and determined to war against the clan of Rāvana and save me?
15. “Does Rāma now maintain that courage and equanimity, with which he spurned even the Kingdom under his father’s word, and took me also to the forest without the least fear, walking on foot? He is eulogized as a Dhīrodātta by all people; that being so, is he able to maintain that quality of his even now?”

Note:
In Sanskrit dramaturgy, most of the poets select Dhīrodātta s for their heroes i.e., persons reputed for courage and equanimity under the most adverse circumstances too. Refer to Anargha Rāghavam, a drama of the poet Murāri, who says “Yadi kṣunnam pūrvaiḥ iti jahati Rāmasya caritam, guṇaiḥ etāvadbhiḥ jagati punaranyo jayati kaḥ” i.e., if poets seek to poetize taking others for their heroes, leaving Rāma because of his playing the hero in many a drama and poetic work, is there anybody like Rāma to lend colour to the Drāma by his loftiness and various virtues?”

16. “Having abandoned his Kingdom and parents too. Rāma took me to the forest considering me as his very life. He could not sleep in the forest without pillowing my delicate hand. Alas! Does sleep court him now as a second wife?

Dū:khāṁ ghaṁeṁ hūtvaṁhitāṁ yatrasyāṁ rāstrīdibhāṁ tathā jānatyeṁ kaṁthahduḥṭaṁ jīvitaṁ dhāraṇāṁ.”
17. “I do know, Hanumān! that Rāma too does have the fire of agony in his bosom; that is why I have converted my heart into a stone as it were to live for Rāma’s sake. I still have a ray of hope against hope, that on some good day, somehow, I shall be enabled to join him. Hence I have been exerting to live.”

18. Thus relating whatever ideas were overflowing her heart on the spot, and engrossing herself to know more and more about her husband, Sītā did not notice her repetition of ideas over and again.

Note:
In Sanskrit rhetorics, repetition of ideas is counted as a draw-back in poesy and it is called paunaruktya doṣa.

19. As Hanumān began to reply her questions, Sītā was having a thrill in her body, which indeed had been all-ears. She drank with her ears every word escaping the lips of Hanumān, even as the earth scorched by the Summer-Sun drinks every drop of the first rain immediately.
20. Hence Hanumān also went on repeating whatever he had said before with this difference, namely that he did not commit that defect of paunaruktya cited before, as he was very learned and could use different words, even as Smṛtis reiterate whatever is related by śrutis i.e., Vedas, using different words for the sake of elucidation.

*Note:*
The word śrutis has the etymology that they are Vedic hymns reported to have been heard when the sages attuned themselves to the cosmic space (wherefrom they are reported to be heard) under what is called Samādhi, i.e., a stage of mindlessness. Smṛtis, on the other hand were later compositions to expound the recondite depths of the Vedic language.

21. Hanumān replied, “Respected lady! Rāma does not know at all where you are, hence unavoidably a long delay has been caused. Had he known it before, he would have rushed like Garuḍa to weed out the serpents of demons.
22. “Having not known where you have been he is not able to do anything and indeed at a loss to know what to do. On account of incessant thought about you alone, he is not able to cognize the mosquitoes and the like which prey on his body. By this you can understand what misery he has been under.

23. “Lying on bed, he does not get sleep; grieving for you he is being seen always with tears in his eyes. Hence Laksmana goes on consoling him. If he happens to pick up a flower or fruit, at once he remembers you and is found addressing you aloud even.

24. “He no doubt does attend to his ritualistic routine but his mind does not get concentrated thereon. In between he utters your name often. Even while conversing with Sugriiva or others, he gets suddenly absent-minded and putting on blank and distance looks does not reply any question put by them.
25. "Lack of sleep, worry, and mental agony all the three have been burning him as the three Fires called Gārhapatiya, Āhavanīya and Dākṣiṇa heat up the hall containing those fires. Out of the three, mental agony has been shaking him as an earthquake shakes a mountain.

26. "He is no doubt Dhīrodatta, yet at present, he is found addressing you very often in the words, Sitā! Sitā! where are you? Alas! how are you getting on rendered helpless? Thus addressing you, he is found devoid of all mental courage, and placed in a helpless psychology. Even the heart of a stone gets molten on seeing and even a diamond breaks in commiseration.

27. "He never remembers even Kausalyā his mother, or Bharata or any of his kith and kin, always having his mind placed in you. Even when he sees a
beautiful scenery of trees and creepers flowering, since he does not have your company, he does not relish even an iota of that beauty. Indeed, the world is now a void and vacuum for him, and he has been weeping like a boy.

28. “For one who construes the entire world as a void and a vacuum, what object could constitute a medium for mental diversion? Rāma is now like the Earth, which has fire in its bosom or the atmosphere which has the cyclonic wind in itself. Refer Veda “Yathā prthvī Agnígarbhā, dyaur yathendreṇa garbhini vāyur yathā diśam” Ekāṅnikāṇḍa i.e. Earth has fire in her bosom, the Heavens are pregnant with Indra (i.e. raining clouds) and the atmosphere has Vāyu in its bosom, which could create cyclones.” Also Vide Pṛthvī sāntā, sāgninā sāntā sā me sāntā śucam śamayatu, antarikṣam sāntam tat vāyunā sāntam; tat me sāntam śucam śamayatu; Dyauḥ sāntā, sā ādityena sāntā, sā me sāntā śucam śamayatu-Yajurveda Āraṇyakam i.e. Mother Earth puts on a smiling face even though she has fire in her bosom. May she erase the fire in my bosom. The atmosphere puts on a mild countenance, though it has the wind in her bosom, which is capable of creating cyclones; may it erase the fire in my bosom the Heavens put on a smiling appearance, though there is the fiery Sun, a colossal ball of Fire (with a central temperature of nearly four crores of degrees and whose
tongues rise to a distance of three lakhs of miles). May the Heavens erase the fire in my bosom!

किंतु जाने सति तव पदे धक्ष्यतीस्वर सत्यं लक्ष्यं सर्वं सदाबन्दनं पर्वतोऽपि वमनं क।
सौमित्रिश्रवा त्रितिव इव यः सूर्यंभोज्यि शान्तः
सौरं तेजो वमति समये शान्तवं सहस्रसिष्णः।।

29. "When once Rāma happens to know where you are, I am sure that he will burn Laṅkā in toto along with Rāvana, also Lakṣman who now appears to be soft, like the Heavens whose bosom contains the fiery Sun, will also ere long, become fiery with anger against Rāvana."

श्रुत्वा सीता निजपतिमनस्तापवातः सुतीः
सदय: कलाता वततिरिव सा भानुतापेन जाता।
साध्यी नैः न परिगणयेतु तीङ्रुङ्कः तु पत्तुः
सोहुः तुः खः प्रभवति न हि किलश्यमानस्य दूरे।।

30. Having heard Hanumān saying that Rāma was indeed under a stupor on account of being sundered from her, she put on a fading face like a creeper under a scorching Sun. True! A Pativratā cannot tolerate her husband’s pangs of separation, though she can withstand her own pangs.

सीतास्वचचतु विषमिव सुधामिश्रितं भाषणं ने
वायोः सूयो! प्रमथयसि मां रामशेषकं विस्वेष्वन।
सर्वन् देवो व्यथयति जनानु कर्मरज्वा विकर्णान्
सौमित्रिन् मां मम पतिमथो पीढ़य चत्ति तहत्।।

31. Sitā told Hanumān, "Your talk, Hanumān is like nectar mixed with poison unto me. You are
perturbing my mind dilating on my husband’s pangs of separation. God indeed drags people with the rope of their own retribution tied to their necks as it were. He has been afflicting agony in that manner on Lakṣmaṇa, Rāma and myself.”

Note:
Hindu philosophy postulated the theory of rebirth and retribution of one’s own deeds of previous births. Western philosophy calls for a proof of this theory. The occidental philosophers are not aware that there must be what may be called a Divine Teleology working with respect to organic life, which may be termed as ‘Metaphysical mechanics’ comparable with the physical mechanics which operates in the inorganic world.

32. “Hanumān! I do not know when and how my husband will be able to reach the bank of the sea of sorrow which has no bank at all. Further, I cannot understand how the army of monkeys could cross the sea and conquer Rāvana. My grief therefore indeed appeals to me as constituting two oceans.

33. “Can I see again that auspicious period in my horoscope, when I can see my husband? Hanumān!
please tell me the truth without holding out false hopes. I am putting again and again the same questions, because you know I am immersed in such grief as has robbed me of all peace of mind. Kindly bestow peace on me!'

34. In this context, Hanumān, with a view to alleviate the agony of her mind, handed over the ring of Rāma’s hand which was on his sleeves. At the very sight thereof, Sītā attained such a bliss in her heart, closing her eyes for a while, a bliss indescribable and equivalent to what is called Brahmānanda.

Note:

1. Mallinātha’s commentary of *Megha-Sandeśa* where he quotes the verse “Tadaṅga-sprṛṣṭanām upanatvatām sparśanamapi” i.e. Ladies under pangs of separation from their husbands, enjoy the same happiness as will be attained by a reunion, on touching something which has come from the hands of their husbands.”

2. Refer *Taittirīyopanisād* where an appraisal of Brahmānanda is given as equivalent to 100¹⁰ times the joy which a youthful Emperor of the whole world has.

35. In that ecstatic mood, she could not cognize whether she was under happiness or agony, whether
she was in a hallucination or under a dream. She regained consciousness and became herself only after a time. Note that Bhavabhūti described such an ecstatic mood in the verse.

“Pramoho nidrā vā kimu viṣavisarpāḥ kimu madaḥ etc.” when Rāma had a touch of his Sītā. In other words ecstasy is a state of mindlessness, wherein nothing of the world is cognizable and hence the Jīva gets established in his own self as is mentioned in Patañjali’s Yoga Sūtras the aphorism—“Tadā draṣṭuḥ svarūpe avasthānam”.

36. Sītā was then thrown into such an ecstasy, as was Sāvitri in, when she had wrenched out of the hands of the God of Death, the life of her husband having pleased that God with the force of her Pātivratya (Devotion to her lord) or that in which Ahalyā found herself after a reunion with her lord, the sage Gautama, after a long lapse of time, during which she was lying a stone accursed, and got revived when Rāma placed his foot on the stone, which moment was to be the end of her curse. Further Sītā was in that state of revival of a creeper, having been burnt by the scorching Sun and brought back to life by a kindly shower of a cloud.
37. Sītā said, “Hanumān! Pandits have described the mortal life on this mundane globe as no more than a dream. I am as though placed under a dream within that dream of life. Which scholar can understand the mysterious ways of the Divine? He thinks that he is a scholar, not realizing that he is after all born as a mortal by a Divine Decree.

Note:

That Kālidāsa described this life as an unnatural state, and the herebefore and hereafter alone reinstate our soul to its natural state in the words “Maraṇam prakṛtiḥ śārīrinām, vikṛtiḥ-jīvitamucyate budhaiḥ”. Long centuries after Kālidāsa, the German Philosopher Fichte voiced the same truth verbatim, as it were, declaring that what we call life is perhaps death, and what we call death reinstates us to our real life. Note further that it is Śaṅkara’s Advaita (Monism) that depicts this life as no more than a dream vide the verse of Daksūṇamūryt stava which reiterates that idea “Svapne jāgrati vā ya eṣa puruṣo māyā paribhramitaḥ” i.e., Either in a dream or in what we call which is another bigger dream, man is as though rolled from one dream to another by the jugglery of the Divine play. Sītā says in other words, that even a scholar of this world, if he construes himself as a scholar, he must be a big fool, simply because he is made a mortal by a Divine decree, and so long as he lives in a mortal coil, the mystery of life is a Divine Algebra unto him. In short Mentalism constitutes the core of all philosophy as reiterated by Paul Brunton, of late.
38. “Indeed God appeals to me as playing with dice making men pawns on the table of the Earth, when he is giving life and dealing death unto them, besides subjecting them to fortunes and misfortunes too alternately. I never imagined for a moment that I would ever receive a word of message conveying to me the welfare of my lord. Surprise has overtaken me so much that I have been struck unconscious for a while. Vide Bhavabhūti “Vikāraḥ caitanyam bhramayati samunmūlayati ca” and Bhartṛhari “Kālāḥ kālya bhuvana phalake krīḍati prāṇi śaraiḥ i.e., Rudra, the god who deals death unto men has been playing with His spouse Kāli, on the table of dice making pawns of the mortals.”

39. “Oh! Hanumān! Really I have been just now under a moment of bliss after I have received from your hands that sacred ring of my lord; but, do please tell me whether I am sure to have a reunion with my lord. I am aware that I have been teasing you with the same question over and again, but please note that pitch-darkness has enveloped my eyes and has been making me mad, perturbed in mind and unconscious of the space around (also in a hopeless state. The word Āśā stands for ‘hope’ and also ‘direction of space’).
40. Thus being queried, Hanumān said to bestow peace on her, couching his words in a different style because he was Goddess Sarasvatī incarnate, “Oh respected lady! please note that I never do praise in the face. Please take my words as the words of the Vedas reverberating from the four faces of Brahmā, the creator.” There is an adage in Sanskrit that the Vedic words are infallibly truthful.

41. Hanumān said “My words are true not once but thrice, and you please note therefore Gods endorse my words. I swear by the mountains Vindhya, the Malaya and the very Meru, that Rāma who is now like an elephant being afflicted by a lion, the moment he receives news from me, will pounce on the elephant of Rāvana like a lion.

Note:
The Vedic phrase “Triṣatyā hi devaḥ” meaning that they endorse a word spoken thrice. Also, refer “Trīṇī triṇi vai devānām ṛddhāni” Veda i.e. God’s treasures are always three fold like the three Vedas, three Savanas, three worlds etc., (Savana connotes Yajña or Vedic sacrifice) prescribed to be performed in the morning, midday and evening namely Prātah-Savana, Mādhyamāna-Savana, Sāyam-Savana.
42. “Please note that a mighty army of monkeys stands for Rāma, to rid Laṅkā of the demons and make it a burial ground. Even if all the Gods come to the rescue of Rāvana, Rāma will weed them out, like a lion dealing death unto the forest elephants. Note that the word Hari stands for a lion and also Viṣṇu whose incarnation Rāma was.

43. Rāma will burn the totality of the demons like fire, dropping his arrows like Hari i.e., Indra (vide pun on Hari). Oh! Sītā! you yourself know the valour of your husband for, you had seen him killing lakhs of the demons formerly and I wonder, why you are talking in that strain to me.

44. You did not know that Rāma could kill that mighty Vāli, with a single arrow, that Vāli whom the very Rāvana once upon a time begged for life. Looking at this valour of Rāma, Sugrīva himself trembled.
45. Sīta appeared calmed for a moment, but again she said, “But Hanumān! you see the sea of sorrow in which I am and there is another sea between me and my Lord!

46. “Hence, Hanumān! I am being persecuted as though not by one sea of sorrow but two. I look to you as the pilot to enable me to cross the two seas. Please tell my husband, that somehow I exert to keep myself alive for two months and not a day more (as was given to me as a lease by Rāvana).

47. Sīta consoled herself by herself also (under a psychological auto-suggestion as it were) in the words “I am sure that my Rāma, who did kill more than ten thousand demons in my very sight, and as such whom I hold in esteem as the very Viṣṇu in valour, will surely rush here being apprised by you about my location, and will weed out the entire demons including Rāvana as Garuḍa weeds out crowds of serpents in no time”.
48. “Rāvaṇa did not like to leave me eventhough he was beseeched by his wife and brother. Blinded by lust like a dog, and being pursued by the God of Death he is bound to reap his retribution of death.

49. “I do know that Rāma will protect me, Hanumān! yet you are aware that I am a woman and that therefore I am fickle-minded. Even as the Sun evaporates the water of a pond by the heat of his rays, so also Rāma will take out the life of Rāvaṇa in no time.

50. “I am sure that Rāma, who brought me to the forest fearlessly who is the very Rudra for the demons (i.e., who kills them) and whose virtues are known world-over, will certainly save me, his own wife, now thrown into a calamity, None-the-less, Hanumān! please exhort him to save me in time.”
51. Seeing Sītā under tears, choking her voice, Hanumān said, “Respected Lady! Do not cry like that. I cannot see you wailing like that. If you accept to be carried on my back, I shall hand you over to Rāma here and now in no time even as the fire carries oblations to the Lord of the Heaven.

52. “Please believe me. I can carry the entire Lāṅkā with Rāvana on my back. After all what is it to me to carry you.” So being told Sītā said, “Hanumān, I do know your strength. You are not an ordinary monkey.

53. “I cannot sit on your back, Hanumān! I fear that I may fall into the sea fearful with crocodiles. Further if you try to take me that way, I am sure that the demons pursue you and give you a fight with war-implements, whereas you are without any such implements.
54. “Further, who knows who is going to win in the battle which ensues; it depends on God’s will. If you happen to be defeated, then the demons will surely take my life. On that account Rāma also dies and along with him the glory of Raghūs.

55. “Why all this? It is my vow that I shall not touch any male and you also are aware of that. Don’t you misunderstand my refusal. It is just that Rāma should kill the demons and take me back.

56. “You know, Hanumān! that it will be the right way, if Rāma, accompanied by Lakṣmaṇa and the army of monkeys headed by Sugrīva, comes here crossing the sea, and killing all the demons along with Rāvaṇa, take me back himself. It is enough if you play your own part in accelerating this process.
57. Hanumān having heard what was said by Sītā replied, “Respected lady! your pātivrata (devotion to your lord) is wellknown to one and all and therefore what you have said is all just. I happened to say that way because, I could not see you crying bitterly.

58. “Further the devotion I have towards you and Rāma made me say so. Kindly don’t mistake me. If you do not like to be carried by me at least please give me a token that Rāma may believe that I have seen you and talked with you.

59. “Suppose I say to Rāma, that I have seen you in Lāṅkā, Rāma should believe me, (and in that behalf I am seeking a token from you).” When Hanumān said so, Sītā began to narrate the following story which Rāma, and herself alone knew and not even Lakṣmaṇa.
“‘He naath! taṁ svarasi kimu vा chintakaṭantapade
pārogalā chakrām vasaṁ tathā sīvanāmē bhavām.
nyāstottandō mām tathā śīraḥ nirdītē tvaṁkṣmatā
kaṇakaśaṅkāraśtrā upagatō mātakaṁ tadanīm.” 60

60. “My Lord! Do you remember that once when
we were residing in Siddhāśrama on a bank of the
Gangā, you had gone to sleep placing your head on my
lap; then suddenly a demon in the form of a crow came
to me.

sā kṛvayaṁ prataparīṣaṁ daśāṁ dārāyita
yāgaśatrāḥ mām āvasan raktasikē chakārā.
nyāsabhūttastu na hi bhavediyahāṃbhāvayaṁ
kalesāṃ seha tadupari cha maṁ taṁ prabhuḥ niśrākhya.” 61

61. “That demon wounded my breasts so
grievously that my body and clothes were drenched in
blood. I did not like to disturb your sleep and so kept
calm in spite of my getting wounded seriously. Then
you got up and seeing me in that plight.”

jñātvā vṛttaṁ sūryapittute rākṣase ṛṣṭhīvāre
prāyaṃścitām prakṛpitītaya brahmaśaṅkā kuośrāmya.
śeke kaśitaḥ vidhiṇyā vā śadā ṛṣṭhīvareṇa
adhyapatī puṇarrī bhaṅgādyaṁreṇa kaṅkā.” 62

62. Having known the cause of my hurt, you got
wild with that demon. Though you came to know that
he was the son of Indra, (a crow is reported to be the
son of Indra), none-the-less since he was not seen
around, you released Brahmāstra on him on the spot.
Because nobody could protect him against that Astra,
at long last he came and fell on your feet.
63. “Because that fellow came back and begged you for life, you took pity over him and said, “My Brah mãstra once sent out shall not go in vain. May one of your eyes be damned.” So saying you made one of his eyes blind.

64. “You protected even such a cruel fellow, taking pity on him.” Hanumān remember him this story and I am sure he will confide in you. I wonder how such a Rāma, who flung a Brah mãstra even on a crow for my sake, has now been so cold as not to protect me even now.

65. “Why does even Lakṣmaṇa who has the valour of the Sun neglect me? Truly, there must have been some sin of my by-gone births!” When Sītā harped again on the same idea, Hanumān bethought himself as follows.
66. “Just now she expressed her hope and courage that her husband would rush to save her taking my news. Probably out of great anguish persecuting her, she has been losing her courage off and on, as it were. Hence it is meet that I should instil courage into her and then only go back.” So Hanumān bethought himself.

67. “Mother! Give up the perturbation in your heart because the dark fortnight has elapsed for you. Soon you will see the Moon of Rāma. Please tell me what further news I shall convey to your husband, Lakṣmana and the other monkey-heroes headed by Sugriva who will be all anxious to hear your welfare?”
Thus being asked, Sītā said, “Hanumān! please convey first my salutations unto my Lord, and ask on my behalf about his welfare. Also please tell him that every moment, nay every second, I am thinking and thinking about him and him only and that having my heart in my mouth I have been counting days.

“Further convey to him that I have been most anxiously craving to have the fortune of touching his lotus-feet again and despairing in my heart with agony, every moment whether or not I can have that fortune; being bound by hope against hope, that I am keeping myself somehow alive and that I have been praying to all Gods for the welfare of my husband.

“Also please enquire on my behalf the welfare of Lakṣmaṇa, whose fortune it has been to serve my Lord (denied to me); who was also serving me as he would serve his own mother, and who beyond everything, purely out of untold attachment to his brother, never does even for a moment think about his own virtuous wife.
71. “Please exhort Lakṣmanā quoting my words “Do kindly serve your brother with all alertness.” Also enquiring after the welfare of Sugrīva and others quoting me, please convey my request to them that they will extend their helping hand to my Lord.

72. “Over and again inform my Lord that I have been eating out my heart, and am exerting to linger in life for a month and no more. Thereafter if I be still under the control of Rāvaṇa it will be impossible for me to live. Hanumān! please do save me out of this nether world as Kauśikī was saved.”

Note:

There is an allusion here to the story of one lady Kauśikī, the wife of a Rṣi named Ucathya. When she was taking a bath in the Gaṅgā, Varuṇa the lord of the nether world, being attracted by her beauty stole and kept her in his domain. On this that sage evaporated the oceans by dint of his penance and got her back from the nether-world. Sitā implored to be redeemed as that Kauśikī was redeemed.
73. Saying ‘yes’, Hanumān was on the point of taking leave. At this Sītā again broke into tears and said unto him once again, “Hanumān! I beseech you, please do spur my Lord Rāma, Lakṣmaṇa, Sugrīva with all his army to save me at once. Remember, otherwise I am destined to die.

74. “Hanumān! You have got to use your eloquence in such a way that as soon as my Lord listens to your message, he will be spurred to show his valour. I beseech you to do that. Having been told thus, Hanumān said, “Oh! Divine Lady! I swear by Gods and say that Rāma will rush here with all the monkey-heroes in no time.

75. “Once Rāma is up with his bow and arrow, no body can stand before him, even the very God Śiva. That being so, what is Rāvaṇa and what is the totality of demons before him? I am giving you an astrological prediction. Rāma is going to rule over the entire world upto the seas, because the Sun is in exaltation in his horoscope in the tenth place.

Note:
Vālmīki gave his horoscope saying that Rāma was born under Karkaṭa lagña, having the Sun in exaltation in what is...
called Rājayasthāna, which means that he would become the Emperor of the entire world.

76. "Further, what glamour will Rāma have in this world, or will have to achieve, leaving you, his wife? Scholars say that this world will be a void and vacuum for one who has no wife. Not rescuing such a noble wife like you, how could you expect Rāma would continue to live? Hence please be assured that Rāma would leave no stone unturned in the matter of saving you."

77. Having heard Hanumān’s encouraging words, Sītā’s heart was gladdened. So she wanted to stop him for sometime more on some pretext or other. This is but natural. A lady sundered from her Lord under a stroke of misfortune, will naturally go on talking and talking to one, who has brought news of her Lord!
78. A lady agonized under separation from her Lord will be under a desire to know more and more about her husband even as the earth heated by the scorching Sun will be craving more and more for rain as it were. Hence Sītā desired Hanumān to stay a day more putting up the pretext that he was tired and as such in a dire need to rest for a day.

79. “Hanumān! True it is that I have said, “Go and hasten my husband to save me” but somehow I cannot see you going off so soon, because your presence here is bestowing peace on my mind, labouring under restlessness.” Thus Sītā came out expressing her desire that Hanumān should stay a day more, which she had formerly hinted under a pretext that he was tired and was in need of rest.

80. “If you go Hanumān, I stand to lose my peace of mind again. Hence you may please stay here one day more. Inasmuch as you have brought news of my husband’s welfare, so, my mind has been reaping some secret joy on seeing you before my eyes.
81. “Hanumān! The following is my idea. I am like the Jīva (Individual soul) sundered from the Supreme Soul namely Rāma. The sea of Sarṣāra or worldly life between me and that God-head is the sea which separates me from Rāma. To help me to cross this sea of Sarṣāra, I seek you as my guru.

82. “Hanumān! It is mentioned in Śāstras that I, as the wife of Rāma, constitute half of his body, even as a Jīva is spoken of as an Aṁśa of the Supreme Soul. I look upon the ten faces of Rāvaṇa as the ten senses which have sundered me from that God-head, because I am separated from Rāma by this Rāvaṇa.

Note:

1. Aṁśo nāṇā vyapadeśat etc. Aphorism of Brahma Sūtras (2-3-43) wherein the individual soul is spoken as a light lit by a Divine Light of God-head.

2. The five senses of cognition and the five organs of action namely hands, eyes, ears etc. together reported to be the ten senses (five Jñānendriyas and five Karmendriyas).
83. “Hanumān! I have a really persecuting doubt. Please enlighten me. Either Garuḍa, the bird-vehicle of Viṣṇu or yourself or your father alone are competent to cross the ocean. How can my Lord Rāma cross it, because he walks on foot?

84. “Of course, I know that you are capable of doing what no others could do. Hence I believe that you can bring Rāma and Lakṣmaṇa here. But what about the vast army of monkeys? Can it cross the ocean?”

85. Hanumān had to do a little thinking as how to answer that crucial question of Sītā (because the idea of constructing a bridge on the sea was not yet mooted). But, he took no time to answer (for otherwise, Sītā would be thrown into despair) as follows—“Respected lady! You are not aware of the mettle of our monkey-heroes. Indeed they are all stronger than myself.”
86. “All the monkey-heroes are ready to carry the orders of Sugrīva without the least hesitation. Further everyone of them has had the experience of going round the world many a time. So each of them can carry many others here. Oh! Lady! do not have an iota of doubt in the matter. Please repose confidence in my word which is nothing but truth.

87. “Since you have just now described Rāma as the very Viṣṇu knowing him therefore to be highly valorous, I wonder how you think him again to be a small man now contradicting yourself.

88. “Rāma and Laksmana will sit on my back and I take them here in no time. They will burn the entire Laṅkā. You are going to be made Queen of your kingdom in Ayodhya ere long. I know astrology and as such, I am predicting what is going to happen.
89. "Hence, Madam! please abide thy time with courage and a happy mind. Thou art going to have union with thy husband within a month as Rohini is bound to have union with the Moon during the course of a month. Thou wilt not be in Lanka for long. Hence let there be equanimity in thy mind. May weal be unto thee. Please give me permission to take leave."

90. As though she did not have her fill of talk with Hanumān, instead of giving him permission to go at once, she began to extol him in the words—"Hanumān! the nectar of your conversation with me has given life unto me. I am now as the earth scorched by the Sun with half-grown crop, receiving showers from the Heavens giving life unto that crop.

91. "When can I, Hanumān! have a touch of the body of my Lord again with a craving mind, with my limbs emaciated by grief and deprived of all lustre?" So saying, she took out from her sleeves an effulgent supernal gem, which was formerly decorating her tresses and gave it to Hanumān to be conveyed to her Lord.
92. Hanumān experienced a thrill of joy on seeing that gem his took it into hand, bowed his head, and bowed before it with his eyes. The more he saw that gem, the more he was thrilled and got stupefied for a moment as it were and thought as follows:

93. "Why has this lady kept this gem with her concealed upto now, having thrown down all other ornaments like the anklets and bracelets etc.? Really she must have had a lurking ray of hope that her husband would send her a messenger and with a view to present this gem to that messenger as a token for remembrance she must have kept this.

94. When Hanumān was thus revolving in his mind for a while, Sītā addressed him and told him in pleasing words, "Hanumān, seeing this gem, my Lord will at once remember three people, my mother, me and his father."
95. “My mother, before presenting this gem to me, showed it to Daśaratha. Hence Rāma will be sure to recall to his mind that context, and all of us three. Those happy days of mine, Hanumān, have lapsed away. Happiness and misery both will alternate in men’s lives on this mundane world.

96. “Hanumān! The more I recollect my past days, the more agony persecutes my heart. May there be no other lady as unfortunate as I am. So do I pray to God day and night.

97. “Indeed misery and happiness constitute the warp and woof of the cloth of life (which is bound to be worn out or torn). That time during which men seem to enjoy lapses away in no time, whereas the time of misery drags its feet and cooks men as it were in the fire made of chaff and husk. At that time, even the little
happiness formerly enjoyed appeals as not having been ever enjoyed.

98. "Hanumān! (thou art a scholar thyself and I need not philosophize unto thee). This mortal life on this mundane globe holds out to us illusory happiness, and ultimately it ends in the tragedy of decrepitude and death. Men suffer far more than they feel like enjoying. The little happiness which appears to be there lapses away in a twinkle or a second as it were. A yogi hence treats what we call happiness on a par with unhappiness (Vide Patanjali's *Yoga Sūtra* "Duḥkhameva sarvam-vivekaṁ"). Further it is a story of monotony. What has been eaten, drunk and slept today will be tomorrow as though not eaten, nor drunk and not slept for, again it has to be eaten; again it has to be drunk and again it has to be slept. It is something like grinding the flour, already ground, over and again.

99. "Great, great *Emperors* like Māndhātā etc. (whose lives were lived worthily and purposefully) had long been dead and gone. Of what count are people like me who are born as a burden to mother Earth? The *Yoga Śāstra* informs us that our lives are no more than
dreams in disguise. Mentalism alone constitutes the truth of life, the world is there ultimately as an idea of the mind. (Note aphorism 2-15 of Patanjali’s Yoga Sūtras, where it is said “Duhkham eva sarvam vive-kinah”)

100. The totality of people (be they scholars or scientists) labour under the illusion that this life is all real and as such exert to reap happiness knowing full well that it is after all ephemeral and that this body is subject to disease and decrepitude. At long last death overtakes every one, be he even an Emperor. Hence all life ends in tragedy simply because we are born into a mortal mundane world under some supernal decree.

101. From what bosom of space are we born into this world? Having been born into mortal coil why do people exert to reap happiness in spite of their suffering from the slings and arrows of life? Ultimately, they enter the jaws of Death being dragged to reap their retribution! After death, nobody knows into what metaphysical realm we make an exit. Indeed what we call life is really wonderful!
102. All men of the world go on exerting to enjoy this life hinging their minds always on their wives and children, in spite of this world being a wonderful phenomenon. Which man, be he a scholar, leaves his mortal coil without casting a long lingering look behind on his wife and children. Life is indeed wonderful on this globe!

103. “I know full well all this and also about the tragic brevity of my mortal life. Yet, Hanumān! Somehow I am not able to cast away my mortal coil at this juncture. I must see my Lord first and then placing my head on the lotus feet of my Lord, I shall have no fear of death then.”

104. When Sītā was going on saying something or other philosophizing about the ephemeral nature of the mortal mundane life in this phenomenal physical world,
Hanumān was no doubt being moved to tears. He went on consoling her all the time and finally sought her permission to go. Then noting that she has to part with him presently, at once she broke into a torrential flow of tears.

105. Then she told Hanumān, “Please note my words carefully. A month should not lapse before my Lord arrives here to save me. Tell this over and again to my Lord; for, otherwise I shall have to die, inevitably. Also please convey to the Lord of my heart thousands of my salutations unto his feet. Who knows? I may not have the good fortune of seeing him once again!”

106. At long last Sītā gave her consent to Hanumān to go back. Hence placing his hands on his head bowing to her once again, he said, ‘Om’ and developing his body and with the speed of the wind he flew north. Sītā’s looks followed him as long as he was visible!

*Note:*

Uttering the word ‘Om’ which symbolizes the Brahma is considered to be auspicious to initiate any action, for example, while going out. Refer the passage on ‘Om’ in the Taittirīyopaniṣad 1-Para 16 beginning with ‘Om iti Brahma’.
107. Thus being permitted to go, Hanumān did not like to launch on return flight immediately. He appeared to have been subjected to the fickle mindedness of a monkey and so he thought of teaching a lesson to the demons.

108. Neither appeasement, nor bribing nor adopting the methodology of effecting a division among the demons will serve because they are by nature rogues, crooked and fond of men's blood. Hence showing valour (i.e. Daṇḍa, which is the fourth of the four measures of overcoming the enemy, the first three being, Śāma, Dāna, and Bheda as per polity) he was tempted to put Rāvaṇa to shame and defeat.

109. He entertained the idea of destroying that beautiful caitya garden, by which act he would have invited fight from the demons. Such a fight, in which he
was sure to kill them to his fill, would, he thought be a dish of Pāyasānnam (i.e. food mixed up with milk and sugar) for his enjoyment even as effecting a quarrel between man and man, used to be such a dish to Nārada, designated as Devarṣi, being the son of the Creator, begotten by just a desire of his mind.
1. Having thought in such terms, Hanumān, having destroyed that garden as the fire called Dāvana-la (i.e. forest-fire self-generated by fiction among dried trees) would destroy it, and having defaced it dauntlessly, and thinking that this act of his was not inconsistent with his act of search for Sītā, but laudable on the other hand, he stood at the gate-way of Laṅkā as though inviting the custodians of that gardens for a fight.

2. The flowering creepers which were playing the host to the eyes of on-lookers formerly, attracting them like fair ladies, were now as though under great mental agony because they were torn asunder from their embrace of (their husbands namely) the trees and as such were invoking pity in the minds of observers.
3. Hanumān thought that his devastation of that beautiful garden was all justified even as God seemed gratified as though, by creating a colossal cyclone to destroy a whole country. He stood there at the gate of Laṅkā like the very Rudra on the eve of the dissolution of the universe, inviting as though the demon-heroes for a fight.

*Note:*

That God is called the Creator, Brahmā while creating, Viṣṇu while sustaining and Rudra while dissolving the universe.

4. The totality of demons were dumbfounded and fear-struck to see the colossal figure of Hanumān transcending the size of a mountain and shining with effulgence. The demoness, who were the custodians of Sītā were shocked off their sleep and they queried Sītā, who is that monkey by whom you were a little ago engaged in conversation?
5. Sītā said, “I do not know, who this demon is in such a disguise. You must be knowing the witchcraft of your own demons, even as a snake alone could know the feet of snakes. How can I know the sorcery of your own demons?

6. Having heard Sītā’s words, some of those demons ran away hither and thither out of fear. Some ran upto Rāvaṇa and told him, “Oh! King, a monkey came there to Sītā, with whom she conversed for a good time. Later that monkey has destroyed the beautiful Caitya garden in toto.

7. “Assuming a colossal fearful appearance like that of a mountain, he is standing at the gate of Lāṅkā. Probably he is Rāma’s messenger. We queried Sītā, nay requested her but she has not divulged the truth. We do not know why that beautiful garden is devastated.
8. “He devastated the entire garden except the place where Sītā is. Hence we conclude that he is no other than a messenger from Rāma. He is just like Rudra or that God of Death frowning on the demons. Your majesty may order at once what has to be done.

सीतां दृष्टा सपदि विभिमः शक्तिवत् दृष्यते सा
तस्मात् भीता वयमिह गता: श्रीग्रहवध्य: स हि स्यात्।
नो चेदस्महुनजनिवहं नाशयेदेव देव!
ञ्जङ्कऽर्थं दिश्यतु स भवान् मारितो चेन स स्यात्॥ ९

9. “Seeing Sītā now, all of us tremble as it were, as she appears to be a Supernal Śakti, (or Kāli as she is called, who kills). Hence, out of fear, we have run over here. He must be killed immediately. Otherwise, he will put an end to all the demons. Please order immediately what is to be done to kill him on the spot.”

श्रुत्वा सर्वं गदितमथ जज्ञाल तद्वावणोपि
कृढः सपों पदहतशिरा यादृश्यातृप्तासी।
नेत्रे स्वय ज्ञलितवध्यांवध्वर्यं सत्वरं तमु
सहंतुं स्वानदिशामितान् राक्षसान् निर्भयान् सः। ॥ १०

10. Having heard this, Rāvana burning with anger like a serpent trod on the head, and turning his burning eyes ordered that a good number of intrepid demons should be sent immediately to kill Hanumān.

घोरे युद्धे स च पवनजो मुतकण्ठं जुघोष
श्रीरामो मे प्रभुरतिबलो जेियीति क्षमायाम्।
तस्य भ्राता प्रभवति बली लक्ष्यमात्सत्तपूः
सुश्रीलो मे जयति कपिद्रस् पाळितो राघवेन॥ ११
11. A terrible war ensued between those demons and Hanumān in which the latter announced at the top of his voice, “May my lord Śrī Rāma, his brother Lakṣmaṇa and the lord of the monkeys Sugrīva protected by Rāma, all excel on the Earth.”

12. “I am the servant of that Rāma. My name is Hanumān. Even a thousand Rāvanaś cannot equal me in war. I will kill all the demons who come to war with me and then taking leave of Sītā, I will go back.”

13. Hearing Hanumān announcing his address and titles in these terms, at once demons rushed from all sides to attack him. Then Hanumān took the iron bar of the gate of Laṅka killed every one of them floating in the air like Garuḍa weeding out serpents crawling on the earth.
14. Hanumān bethought himself. “The Caitya garden has been devastated. Now it remains for me to devastate this Caitya palace standing before me.” So saying he flew up to blow it off, whereupon a hundred demons who were there as custodians of that palace ran after him to kill him.

15. Making a roaring sound like that of a thunder and uttering his titles once again, he broke the golden pillar of the Caitya palace, and revolving it he shone like fire into which ghee was poured. He burnt the entire palace and then killed the hundred demons in no time. Again he proclaimed his valour.

16. When this news was carried to Rāvana, he sent Jambumāli, renowned for his strength, to kill Hanumān. In the battle which ensued then, Hanumān, easily stabbed him to death with the iron bar in his hand.
17. Hearing this news again Rāvana burning
to a sight with anger exclaimed who that monkey could be.
He then sent the seven sons of his Ministers, who were
also killed by Hanumān. Then Rāvana thought Hanumān
must have been an evil spirit with untold strength.

18. Next Rāvana sent his army-chiefs, who were
also killed by Hanumān. Rāvana being afflicted by grief
and also dumbfounded, lost courage as it were. Then
he sent his own son to kill Hanumān.

19. That son of Rāvana, puffed up with pride
about his own strength and underestimating the valour
of his enemy, attacked Hanumān, even as an elephant
excited attacks a mountain and strikes against its slopes
with its tusks to uproot them.

Note:
Such an excited elephant is called Parinata in Hindu Zoology
and the game it indulges in is called Vaprakrīḍā (Refer.
Mallinātha's commentary on Meghasandesha Verse-2)
नोपेश्यः स्यादयमिति मतिः यापितो वायुपुजः।
तं स्न्हीकुर्विश्रापि बहुमतं योज्यकामो बभूव।।

20. Treating him as a child, Hanumān, at first, out of compassion, did not like to kill him. But when he was struck by him with piercing arrows, he thought that he should not underestimate him and then began to give a fight.

घोरं युद्धं चक्तिविश्राहं घटयोः सम्भवेऽ
श्लुब्धं श्लोणी मरदमध्ये भयानो ववौ धीर्नानाद।
स्तब्धो वार्षिकं रविवाणिगं गतिः सम्भवात् स्वायमरौसीत्
सद्यो विश्रं स्फुटदिवं भवं भेजिरे राक्षसाः॥

21. There ensued such a terrible battle between them, that the very Earth quaked, the wind stopped blowing out of fear, the Heavens echoed roaringly, the ocean got stupefied, and the Sun arrested his motion in wonder, as it were. The demons thought that the Earth itself was breaking into pieces.

अक्षो बाणोः पवनननयों वृक्षपाषाणाः
झड्डावायं भयदमिव तौ सन्त्वनानाब्यूहताम्।
दृश्येतसहं दशमुखसुते वर्धमानं हनुमानं
अक्षं मे नं पशुपतसुतं तारकारि व साधारं॥

22. Akṣa was shooting missiles against Hanumān. The latter was flinging trees and big stones against Akṣa. They were creating a cyclone as though. Since Akṣa was getting more and more inspired, Hanumān felt that he was the very son of Rudra, namely Kumāra, who had killed the demon called Tāraka.

व्याधं व्याधं सुनिश्चितारैः रासुः स्वदेहं
पाषाणन्तं क्षितिकारसमैर्मा कितसाडियं श्च।
23. While Akṣa was piercing Hanumān with sharp arrows, which he was showering on his body, Hanumān was stabbing Akṣa with stones as big as mountains. Ultimately as Hanumān killed the eight horses of Akṣa’s chariot with his fist, Akṣa was seen fighting with his sword in the air.

24. When the battle was thus being prolonged for a long time, Hanumān got enraged, and so he took Akṣa by his feet and whirling him round and round threw him off to a great distance.

25. Not knowing his enemy’s strength relative to his own, and being puffed up with pride of his own strength and courage, Akṣa fell dead with bones broken, like an elephant falling into a ditch covered by grass. He went to reside in the world of Death throwing his father into a world of agony.
26. Thus killing Akṣa, who was an equal of the son of Indra, Hanumān went again to the Laṅkā gate to take a little respite, like the very God of Death taking it, after dissolving the universe. He stood there proclaiming his valour in the words cited before.

अन्धीभूयं निजदनुजताविविन्युड़ि नंबुड़:  
स्वीयं नाशं जनकतन्याबदुदमोहेन भूय: ।  
Pौलस्य: स्वं तनयमण्डेदिनरजितामध्येयं  
संहतुं तं कपिमतिबलं भूतवत् दृष्मानाम् ॥  27

27. Blind-folded with his own demonic nature and not foreseeing his own perdition in depositing his lustful love in Sita, Rāvaṇa addressed his elder son named Indrajet (one who conquered Indra) in the following words exhorting him to put an end to that Monkey, who caused the death of his younger son also.

सोववादीत् तं तनय! स भवानेव हन्तुं समर्थ:  
दुष्टं कृरं कपिमिमगरं हन्त! योहनू भास्करम् ।  
शोकोऽयं मे कथमुपशामेत् तं हि तत्र प्रमाणं  
पित्रोरुःखं तवापशवन् धेिहि चिन्तय शानिम् ॥  28

28. Rāvaṇa said to Indrajet, Son! You alone are competent to put an end to that wicked and cruel monkey, who has killed alas! my dear Akṣa. I do not know how you are going to alleviate my grief and the agony of your mother’s heart, and instil peace into our minds.’

सोवयावेशात् पवनतनयं हन्तुकामो जगाम  
ब्रह्मास्थुः निजवलपराभूतवधिनेन ॥
29. That Indrajit also puffed up with the praise of his father and as such elated like the Sea under full-Moon, went out with a vow to kill Hanumān in fitful anger. He was indeed one who knew to wield Brahmāstra and had formerly defeated Indra, the very lord of the Heaven. His chariot was being drawn by four ferocious serpents with dreadful teeth and was indeed a celestial chariot.

30. Seeing Indrajit going with bow and arrows in his hands, towards Hanumān, the Gods of the Heavens, the sages and seers, and the Nāgas and Yakṣas too stood still shivering. The atmosphere appeared foul and turbid. Birds flirted and made ominous sounds. The entire world appeared to be on the point of dissolution.

31. Hanumān aspecting Indrajit coming, developed his own body, and felt joy as a proud lion on seeing an elephant. He made a terrible noise as that made by a cloud at the time of dissolution of the
universe, hearing which Indrajit also made such a noise with the string of his bow.

32. The terrible war which ensued between them was indeed indescribable. The totality of the Gods of the Heavens were looking at it wonder-struck. Both of them, fighting each other as though with ease could not know for long each other's strength.

33-34. Though Indrajit tried his best to kill Hanumān, but could not so, at long last he had no other go than to press into service his Brahmāstra on him. Then as though for a moment Hanumān lost his consciousness but regained it immediately, having had that boon from Brahmā formerly. But out of respect towards his creator, he appeared as though he did not have consciousness. Misconstruing that he was unconscious the demons rushed to him with a great glee and now with courage bound him hand and foot with strong
cloth manufactured out of the bark of a tree. They went now into ecstasies.

35. The demons then dragged him to Rāvana beating him on the way with rods, fully confident that he was out of senses. Hanumān, on the other hand, was all consciousness but tolerated all that with a mind that he will be affording himself an opportunity to talk with Rāvana.

36. Seeing Hanumān being dragged that way to Rāvana bound hand and foot, and appearing like a wild elephant strong and sturdy, each one was balling out “Kill the fellow”, “burn him” etc. and thus there was a great commotion.
like the very Sun being decorated with garlands of pearls, interspersed with gems and diamonds. He was seated on a highly elevated throne made of sapphire studded with gems, which appealed to Hanumān’s eyes as the mount Meru. Hanumān feasted his eyes with the sight of Rāvana and indeed thought that he was a sight to be seen.

रूपे श्रेये दक्षिणतासम्प्रमाथशर्यदृश्यं
सम्प्रशयन्तं बहुमतविधं मारुतितिर्मितोऽभूत।
योव्यं शक्ति: सकलजगतीं करुणेकारणं किं
दुर्मागोऽभूतिति स च पुनः भूतं विखःकारं। ॥ ३८ ॥

38. Wonderingly Hanumān bethought himself, “Indeed this Rāvana evokes awe and wonder either by his personality or courage and is capable of commanding all respect. He would have been able to drown the entire world under the sea had he been virtuous. Alas! His wickedness makes me hate him! Fie upon him!

एषोधास्तदं यदि निजमति रामवर्धार्ममार्गं
लोकार्ध्यं: सकलजगतीक्षेपकायोंभवित्यं।
पापात्मायं भुवनमंखिं पीড्यतात्सत्यसा
एवं सुष्णा विधिरिपुः महः शापते सर्वलोकं। ॥ ३९ ॥

39. “Had this Rāvana had his mind on the path of Dharma like Rāma, he would have effected the weal of the entire world and thus would have been worshipped by the people at large. Alas! He has set his mind on the path of sin, and has been persecuting the whole world to such an extent that the entire world has been cursing that God who had given birth.”

एवंभावानु् मनसि निवहनु् मार्ति राक्षसे न्द्रं
पश्यनु् तस्थो न किमपि वदनु् तत्पुरस्तादभीतः।
40. Revolving such ideas in his mind, Hanumân stood there non-chalantly looking at Râvana and not opening his lips before him. Râvana espying Hanumân head to foot, burning with anger, thought; “This fellow who has murdered my dear son Akṣa cannot be a monkey but a spirit in this guise.

41. “Is this monkey that Nandî who happened to curse me standing in the proximity of Īsvara, when I, being a fool I tried to shake the mount Kailāsa? Or is this that Viṣṇu himself in disguise, who had formerly assumed the form of a Vāmana to curb down Bali to the nether world?”

42. Entertaining such a fear in his mind in many a way, Râvana asked his Chief Minister Prahasta standing nearby to query him why he (Hanumân) had devastated, for no reason, his beautiful Caïtyâ garden and had intrepidly killed a number of demons including his own son Akṣa.
43. Then Prahasta queried Hanumān in soft words to begin with, “Are you a minister of Viṣṇu sent here as a messenger or are you sent here by Indra with a mind to kill the clan of our demons? If you speak the truth, we shall not murder you here and now.”

44. Thus being queried, Hanumān told most fearlessly, “I shall tell you, please listen. I am not the messenger of anybody, I have come here only to have a sight of Rāvaṇa. How could one like me see such a mighty Emperor?

45. “Hence I chose to devastate that garden, by which act of mine I had expected to be taken to the presence of this mighty Emperor. Misunderstanding my good intentions, your demons had attacked me first. In self-defence therefore I have haū to kill them. Is it my fault?”
सत्यं नेदं वचं इति ततो मन्यमानः प्रहस्तः
तथयं ब्रूया न यदि मरणं प्राप्त्यसि त्यं हि विचिढः।
एवं प्रोक्तः स च निजकथा यातिनिर्भयं: सन्
हास्यं हितः प्रथममवदत् सान्त्वमाण्डित्य मार्गम्।। ४६

46. “This is absolutely false”, so thinking Prahas-
ta said, “Speak the truth, you fool of a monkey.
Otherwise you will have to reap your death. Thus being
threatened, Hanumān gave up joking and said in the
first instance in soft words as follows.

सत्यं बक्ष्ये श्रुणुत दुनुजाः! राजकार्यं मदीयं
नूतं दूतो रघुपतिपदाभ्योजकत्वो भवापि।
राजन! पथं श्रुणु मम वचो वचं सुगीववाक्यं
हर्षक्षाणां स भवति पतितस्य सन्देशं एषः।। ४७

47. “Alright, then; I now speak out my political
errand. I am indeed a messenger from Rāma, and one
dedicated to his feet. Listen to my message, which is
that of Sugrīva himself, the king of the monkeys, which
message conduces to your own weal.

स त्वा पृष्ठन कुशलमवदत् धर्मसन्देशमें
य तवं श्रुवास कुरु तव मतं न्यायमाण्डित्य मार्गम्।
श्रीमान् रामो दशरथसुतो य: पितु: कर्तुमिष्टु
राज्यं त्यक्तवा विपनमगमत् तत्र वासं चिकिष्ठः।। ४८

48. “That Sugrīva, first enquiring after your
welfare, has sent through me his message, which is
indeed righteous. Please listen to it first and do as you
please. Śrī Rāma, came to reside in the forest obeying
the orders of his father to please him.
49. “His wife Sitā, and Lakṣmaṇa his brother too, followed him to the forest. Thereafter his wife was abducted by somebody. Then Rāma came to search for her along with his brother. Incidentally they came to the dwelling place of Sugrīva. Then ensued a friendship between Rāma and Sugrīva.

50. “Since Vāli, a wicked fellow abducted the wife of his own brother Sugrīva and drove him out of the Kingdom, Rāma killed him and bestowed on Sugrīva his wife as well as the Kingdom.

51. “Oh! Rāvaṇa! you yourself know how strong was Vāli! Rāma killed him with a single arrow. How valorous is Rāma, you can judge for yourself. He is really God incarnate. I am his devotee, and the Son of the God of wind. My name is Hanumān.”
52. “Please note nobody could bind me either by astra or ropes. Even Brahmāstra cannot bind me. Brahmā gave me such a boon. Yet I appeared bound by it, because I wanted to see and talk to you.

53. “There are a good number of monkey-heroes, who in strict obedience of the orders of Sugrīva have started to search for Sītā. I am a humble fellow belonging to the batch which had started towards south. In that search, I have crossed the ocean and entered this city of Lāṅkā.

54. “Roaming and roaming somehow I located Sītā under the shade of an Aśoka tree. She is in a pitiable plight. She has been under your control now. It does not behove you to keep under confinement another’s wife and that too such a pativrata, dedicated to her Lord.
Please note that she is going to be the very spark of fire which will burn the enitre Laṅkā ere long.

*Note:* The word *pativrata*, it has been already stated, has curiously no single equivalent word in the English Language. The Hindus have faith in the idea that *Pātivrata*, constitutes a spiritual force, which most of men of the world may not understand, though they know the word “Wedding” to connote that a man and wife have got to sail together. In the Hindu Marriage, the bridegroom swears before the fire in the words, “I leave you only when I die” (Refer Ekāgni Kāṇḍa). Hindu philosophy which enunciated the Theory of rebirth and retribution of deeds of by-gone births, says that A and B become man and wife under a Divine dispensation, not as an accident. Those especially the modern Scientists, who call for a proof of that theory of rebirth and retribution of deeds, believe that there is only a gigantic Nature at work, which follows mechanistic laws in the inorganic physical world alone and has no laws to govern the mortal mundane human life. They question that Hindu theory because they are inhibited by their reason and dialectics, which do not go very far after all. For an elucidation of this theory, the reader may refer to the author’s book *What a wonderful universe!*

स्थित्वा तीव्रे तपस्य स भवानू दूष्टधर्मार्थित्वः;
जित्वा लोकत्रयमपि कथं सज्जते पापकुट्ये?
बुद्धवर्य तवं जनकतन्त्रयामोहबन्धं जहीहि
क्षेमं तत्यात्तरं तव कुलस्यापि धर्मं प्रतीहिः॥ ५५

55. “Thou did great penance unto Lord Śiva; Thou art a scholar in all the Vedic and Śāstric lore, having known what is good and what is bad. Thou hast conquered the three worlds; yet art under the grip of a sinful conduct. Even now, open thy eyes and give up thy obsession of lust towards Sītā. That will conduce to thy welfare and that of thy clan as well.
56. "Thou art now under a heinous and hellish obsession for Sītā. Know her to be a five-headed cobra ready to take thy life. Thou art taking poison construing as food. Thou thinkest that thou art a great personage having attained affluence by dint of penance. Now again thou art on the sinful path which contrasts badly with thy penance.

57. "If thou dost not leave Sītā, know her as the author of thy dooms-day. Why dost thou seek to work up the ill-fate of the entire Laṅkā? Obsessed by lust thou art roping thy neck with that of the God of Death. Rāma himself is going to be the God of Death unto thee.

58. "Realize that there is no equal unto Rāma, in valour in all the three worlds put together. You are no more than a squirrel before that lion of Rāma. Reflect
just for a second as to how many of your demons were killed by Rāma in Janasthāna, where he resided in the forest. Reflect for a moment about the death of Vālī in the hands of Rāma himself.

59. “You know that my King Sugrīva himself to be as strong as that of Vālī. Why with Sugrīva! I am enough to murder you and all your clan of demons.” Hearing this particular sentence, which poured like molten lead into the ears of Rāvana, the latter at once grew so wild that he had ordered his demons to kill Hanumān on the spot.

60. Hearing this terribly sounding order of Rāvana to kill Hanumān, his brother Vibhiśaṇa, who was well-read in the canons of Dharmāśāstra, rose to his feet and said to chastize Rāvana, “Brother! give up your unrighteous anger. Listen to my words, which exhort you to follow the path of Dharma. A messenger should never be killed. That is what the sages had said.”
61. “Brother! you know what has been mentioned in the Smṛtis. Knowing that why are you overpowered by your unrighteous wrath. Under the grip of that anger you are not able to discriminate between good and bad. Are you not aware that there are a number of punishments prescribed for a prattling messenger, like shaving his head etc. Order one of those punishments to be inflicted but not death. Then you will have followed the righteous path.

62. “You know what all is there in the Vedic and Śastraic lore. You are a great respectable scholar. Give up your anger which is your enemy. I understand if you say that Rāma and Lakṣmana are your enemies. How do you construe this messenger of theirs as your enemy. Leave him and overpower Rāma and Lakṣmana. That will be equal to your stature.

63. “Otherwise, you, who had formerly attained a wonderful fame which spread over all the three worlds, will now be shorn of that fame. Please do take
my advice.” Thus when Vibhīṣaṇa spoke in an entreat-
ing tone, for the welfare of his brother, Rāvaṇa got
appeased to some extent and ordered the demons in the
following words.

64. “At once let the tail of this monkey be burnt,
seeing which his clan of monkeys hangs its heads in
shame caused by this fellow.” On hearing this, at once
the demons standing there were all pleased and picking
up courage began to wrap Hanumān’s tail with all kinds
of cloths and clothes too.

65. Hanumān went on prolonging his tail so that
the demons had to use up all the cloths contained in all
the houses of Laṅkā to wrap it up. Thereafter
drenching the tail in oil, and lighting it with a flame,
they took round Hanumān exhibiting him in every
street.
66. Those demons puffed up with pride on the spot, and obsessed under jubilation with the impression that he fell into their hands as an ordinary monkey could not know what was going to befall them thereafter, and forgot entirely what fear was previously wrought by him in their minds.

67. Even as mortals cannot foresee to what tragic plights they may be subjected in later days, when they are under a sense of jubilation, so also those demons were presently under such a mad rejoicing coupled with pride while leading Hanumān street after street. Hanumān also appeared to be playing and dancing to their tune till the moment when the wind made the fire of his tail assume huge bounds.

68. “This rogue of a monkey has killed a number of our demons; hence he deserved to be burnt”, so cursed groups of demons in every street. Hearing those words, Hanumān bethought in himself, “who is going to be burnt, these fellows will see shortly.”
69. The demons who were the custodians of Sītā, conveyed to her the news about the demons’ setting fire to Āñjaneya. Depressed on this she invoked the god of Fire, “Please become cold unto Hanumān, if I were a Pativrata.”

70. At once the god of Fire became as cold as the Moon unto Hanumān and was burning with a clockwise flame. Immediately Hanumān wondered how it had happened that he was feeling the fire cold and happy. Also the god of wind, his father flew in a favourable way driving away the flame from hurting his Hanumān.

Note:
When the fire shoots up a flame clockwise, it is deemed auspicious (Refer Kālidāśa verse-25 chapter-4)

71. If the fire is thus cold and happy unto me, it must be due to Rāma’s divinity or due to Sītā’s Pātivratyā or again due to the friendship between my father and the fire. So reflecting in many a way, he wondered how it happened.
72. Then breaking his chains all of a sudden, Hanumān flew from house to house burning everything all around. “Having gone to Lāṅkā to ascertain Sītā’s welfare, Hanumān burnt Lāṅkā” so goes the saying in the world even today on this account.

73. Hanumān then burnt the totality of the palatial buildings along with their residents, even as a colossal cloud roaring strikes with its lightning. The demons who could survive that conflagration, saw that Hanumān as the very god Sīva dancing at the time of the dissolution of the universe.

74. The flames of that conflagration shone in the atmosphere, some having green colour, some golden, some that of silver and some more of dark hue (as that of iron). They assumed a variety of colours and corroborated the saying that the god of Fire has seven tongues. The palatial buildings caught in the midst of
that fire appeared as though they were themselves vomiting fire.

Note:

It is interesting to note how Vālmiki could give a realistic picture of a fire appearing in different colours are due to different wavelengths of electromagnetic radiation, indicating different temperatures. Thus a blue colour indicates a lower temperature while a white colour indicates the highest temperature. In Astrophysics we are told therefore that blue stars are young stars with low temperatures whereas white stars are dying stars at the highest temperature.

In this context, it is also worth-noting how Kṛṣṇa Yajurveda mentions (vide 1-2-11) that fire has three main hues (1) Ayāśāyā (2) Raṇāśāyā (3) Harāśāyā. In 6-2-3 these three stand interpreted as belonging to (1) Iron (2) silver (3) Gold. though under 1-2-11 Vidyāraṇya interprets them to be belonging to (1) the Earth (2) The Antarikṣa and (3) the heavens. The three hues belong to three different temperatures.

2. The god of Fire is spoken to be having seven tongues.

Atharva Veda gives the names of those tongues in

“Kālī karālī ca manojavā ca
Sulohitā yā ca sudhūmravarnā,
Sphulingini vis’varucī ca devi
Lolāyamānā iti saptajihvāḥ.”

75. The various palatial buildings, which were sky-scrappers, on being burnt were brought down to the Earth as though they were the houses of Siddhas which
were falling down to the Earth after the fruit of their good deeds got expended, which good deeds gave them the birth as Siddhas. The ladies of the demons were running hither and thither with children in their hands, and their tresses having caught fire they appeared as lightnings shining on the surface of the Earth.

76. The fire flying out of the tail of Hanumān as he jumped from house to house, shone brighter and brighter as though it had received more and more of oblations. This was indeed like, the more desires are enjoyed on fulfilment, more desires were coming up seeking fulfilment in the minds of men.

77. Even as Rudra is reported to have burnt the demon called Tripurāsura, Hanumān burned down the entire Laṅkā. The cries of the ladies rent the air and the very heavens appeared roaring on that account. Thus Laṅkā came to be burnt as though under a Divine curse, under the very eyes of the demons who survived for the moment. (vide Kuṣṭha Yajurveda Samhitā 6-2-3 for an elucidation of Tripurāsura, who was in the form of three towns, one of iron, one of silver and one of
God. This constitutes a recondite Vedic allegory which has yet to be deciphered.

78. The demons fled helter-skelter in all directions imagining that Hanumān was no other than the fire which causes the dissolution of the universe, or that he was a comet visiting the earth and causing a catastrophe, or that very Rudra, who would dissolve the universe or the God of Death or that malefic planet Mars effecting a disaster.

79. No husband could save his wife. No wife could save her husband. No son could save his mother. Nobody could save nobody from the jaws of Death (as per philosophy). One could not save oneself even, being done to Death by a Divine decree. Whoever was destined to die under fire was burnt on the spot.

Note:

1. In Hindu Astrology it is said that if Mars is placed in the 3rd place with respect to what is called Kārakāṃśa lagna, the native is destined to die under (1) Fire or (2) Carbuncle or (3) under a sword. Vide Jaimini’s aphorisms Kujena “Vraṇa Śstra agni dāhādyaiḥ”. Hence Hanumān is here compared with Mars who causes death and fire.

2. Hindu Philosophy says that the major events of life never lie in our hands and they are (1) Birth (2) Death (3) Wife
(4) Progeny (5) Level of prosperity. The hand Divine is more perceptible in causing death. One may die at a ripe old age or one may die prematurely under a plane-crash or a train-disaster or under a mortal disease contracted without one’s knowledge. The philosophers of the occident like Santayana would have us believe that there is only a gigantic Nature sweeping through us and causing us death as though under a freak. Hindu Philosophy negatives this idea. Nature is a blind force, and can only obey laws. It cannot formulate laws. There must be a supreme Supernal Intelligence called Godhead which has its own supernal constitution of the universe so far as Life and in particular human lives are concerned. The major events of life cited above are not freaks of Nature but are caused as per the articles and clauses of that Supernal constitution, giving birth unto men and dealing death unto them as per the laws of what may be called a Metaphysical mechanics. Whereas the inorganic physical world is governed by mechanistic laws, the world of organic life especially the mortal mundane human life is governed by that metaphysical mechanics. The very mortality of the mundane life and the inequalities in birth and death, one being born as a prince, another a beggar, one being born hale and healthy, another deaf and dumb, one being born as a man, another as a dog, one being permitted to live upto a ripe old age and another dying a premature death is all a mystery of life which may be called a Divine Algebra. If a cat were able to understand our algebra, then verily then the mortal man can understand that Divine Algebra. If there were no rationale behind all this, as Santayana would have us believe, then indeed “the pillared firmament is rottenness and the earth’s base is built on stubble”.

नानाश्वेतंदपि बहुभिमार्श्यति वातुधाने:
हन्तूं तीव्रं पश्चितमभूतेऽव शतं प्रहर्मूः।
वायोवेन्ति स्वपितृप्ययन् यत्रभश्चर्मिब्सौधः
प्रासादानामपरि स चरनूं लक्ष्यतां न प्रपेदे॥ ८०
80. A number of demons pursued Hanumān with all kinds of war-implements trying seriously to kill him, but as he sped with the speed of his father over the tops of the palatial buildings, they were not able to get him as their target.

81. Who can kill the God of Death coming to kill a mortal? Just the same way, the totality of the demons could not kill Hanumān. The gods of the Heavens were themselves wonder-struck at the feat of Hanumān, who appeared as though commissioned by the God of Death.

82. Having satisfied himself with what he had done, Hanumān went to put out the fire of his tail by the waves of the sea. Suddenly he was reminded of Sītā, and bewailed. “What a fool I have been; perhaps I have burnt that sacred lady Sītā also” and swooned for a moment as it were.
83. Hence Hanumān admonished himself over and again. He said, “Anger has made me mad as it were even as a foul friend spoils a young lad. One obsessed by anger does not hesitate to kill his elders or even relatives robbed of all sanity of mind. That is why Śāstras have described one’s anger as one’s own enemy.

84. “Woe unto me, a great sinner, if this fire had burnt Śītā also. In that case, I equal these demons in committing the greatest heinous and sinful crime. Did I throw Śītā as an oblation into the fire, that Śītā, for whom the mind of Rāma has been pining and burning?

85. “If Śītā had been burnt, out of my foolish act, I can atone that sin only by committing suicide. I shall throw myself into this very fire if it has killed Śītā or throw myself into this sea to commit suicide.
86. “Really I have exhibited my quality of monkeyness, which has acquired a notoriety in the world. Woe unto my anger! woe unto my stupidity! Woe unto the lack of my foresight! If Sītā has been really burnt I will immediately commit suicide.

आचन्द्रकां जगति भविता दुर्वशो मे दिगन्तः
वहां दवग्य चकर यदि तां लक्ष्या साक्षमः।
पाताले मां स्थिरनिवसति कार्येत् पापमेतत्
पापं नूनं यदंधकतरं ब्रह्महत्यासह्रात्॥

87

87. “Infamy gets attached to me all over the world and for all eternity if I have burnt Sītā in the fire along with Lāṅkā. This untold sin would make me a permanent resident of the Hell, and it exceeds the sin of killing thousand Brahmīns in a stroke.”

एवं शोकं भजति बहुः वायुपुत्रे तदानं
दुःखन्यासनं शुभदशकुनानीति धैर्यं स गच्छनं।
सीता साधी स्वयमपि भवदशिरुत्या हि यस्मात्
अतिरिक्तं दहति जगतीत्येवपूर्वांश्रुः॥

88

88. When Hanumān was thus being afflicted mentally, he had some good omens which put courage into his heart. He said unto himself. “Sītā is such a pativratā, with such a spiritual fire in her bosom that even. Fire cannot burn fire; so Sītā must have been safe.

नारायणीयां रघुपतिपदायमपोजयत्वं यथार्थमः
तादृक्क सीतां कथमव दहेज्ञादातुल्यं हि तत्य ।
कल्याणी सा सकलजगतीपावनी पावनानां
गढ्नातुल्यं भवति न दहेजातिष्ठायोपि गंगामृ॥

89
89. “The fire did not burn me, who is but a devotee of Rāma. How can it consume Sītā, who is his life as it were? Further Sītā is equal to Gaṅgā in sanctifying people. Verily the fire cannot burn the Gaṅgā.”

90. When Hanumān was discoursing in his own mind as abovе, he heard the Cāraṇās roaming in the sky and talking among themselves how the colossal fire generated by Hanumān, which burnt the whole of Laṅkā spared Sītā as though out of fear to touch her. At once Hanumān thought it meet to pay a visit to Sītā and query her welfare under those circumstances. for, otherwise, it could be construed (by Rāma) that he was indifferent to the fate of Sītā, if he went away straight to Rāma, without assuring himself of her welfare once again.

91. Having gone to Sītā and seeing her under the Śimsupā tree, he said, “Fortunately, mother! thou art safe here”. Seeing him once again with looks of affection as he was the messenger from her husband, Sītā seeing her Lord in her mind’s eye, told him again as follows.
92. “Hanumān, if you feel like taking rest for a day somewhere in a secret place, please do, and your stay here for some more time contributes to my peace of mind indeed.” And then, she reiterated her former request to save her, by all means.

93. Hanumān talking in such a way as to install courage and hope in her mind once again said, “Mother! please be at peace with thyself. Rāma will be soon rushing here with battalions of monkeys to save thee.”

94. “Thou knowest thyself the valour of Rāma and that of Lakṣmaṇa. Both of them are enough to attack and conquer Laṅkā. Further they have behind them valorous heroes like Sugrīva and others who equal the very Sun in power. Why dost thou feel fear causelessly?”
95. “Having been sent by Rāma for thy search, and having crossed the terrible sea for thy sake, how dost thou think that I lapse into inaction without exerting further to save thee? Further, thou art the very life of thy lord. That being so, how could he continue to live neglecting thy life. Please believe the truth”!

96. “I promise that I leave no stone unturned to save you. How else, do you think that I will continue to live frustrating my errand! I take leave of you now. There is much to be done soon. This is not the time for me to enjoy rest for my sake.”
97-100. Having inspired Sītā that way, bowing to her over and again taking leave of her and revolving in his mind what all he did. Hanumān climbed up the mountain near that mountain which was a sight to see with its trees. which were as though reciting the Vedas under the reverberating winds filling its caves. Their peaks shining with autumn clouds were grazing the sky as it were. They appealed to his eyes as having decorated themselves with garlands of pearls with the streams flowing down all-around. They were playing the host to gods and angels besides sages and seers. The mountain was groaning as it were with its serpents crushed under its stones on account of Hanumān’s pressure. It further appealed as though wearing a black upper cloth with the black trees all around. It was as if it was being awoken from sleep by the hands of the rays of the Sun. and further seemed as though holding up it hands in supplication to the Sun with the tall trees on its peaks. It also seemed simultaneously as though it was singing under the murmurs of the streams. His mind was yearning to convey to Rāma in no time the good news of having seen Sītā and inspired her and with a mind eager to fall on Rāma’s feet in a sense of
devotion, and elation on the success of his errand. He saw the sea before his eyes fearful with its countless crocodiles, and bowing to it in reverence. he flew aloft into air exerting such a pressure on the mount that it appeared bowing down to him.

101. That mountain unable to bear the pressure of Hanumān, who had to press it down to take a flight (vide the physical law of conservation of momentum which says that the forward momentum of Hanumān equalled the backward momentum of the mountain) got buried into the Earth, so that the Gandharvas etc. along with the sages and seers flew into the air to save themselves. Also, the ferocious cobras on the mountain get crushed under the stones of the mountain vomitted all their poison.

102. Having seen Sītā, and consoled her, killing untold numbers of the demons, burning Lāṅkā itself and thereby frightening Rāvana himself, Hanumān achieved hundredfold of his assignment as it were, because he was such a hero (also one with a sharp intellect).
103. "Śrī Rāma excels along with his brother! Also the Emperor of the Kingdom of monkeys, Sugrīva being generously protected under the wings of Rāma, excels along with them." Thus proclaiming at the top of his voice Hanumān flew to cross the sea.
1. Hanumān took a flight to cross the ocean of the sky also, which has in it the lotus of the Moon, the swan of Svātī or the Star Arcturus the fish of Revatī, the flowers like the star Puṣyamī, and Śrōṇā, the Sun, appearing as the Kāraṇḍava bird (a white duck-like bird) and the planets like Mars and Saturn, frightening like crocodiles.

2. Hanumān appeared to the Vidyādharas and the like as gulping the sky, plucking the flowers of stars, or dragging the clouds and his speed equalled the arrow of Rāma. He was proclaiming at the top of his voice his own name and what all he has achieved (extolling the names of Rāma, Lakṣmāna and Sugrīva). The very Gods of the Heavens stood stupefied at the feet of Hanumān.
3. Hanumān appealed as though he was swimming an ocean with his hands stretched, or like a mountain, which has developed again wings. Off and on he was eclipsed by the clouds, and found emerging out immediately. All the time he was revolving in his mind the name of Rāma, as a spell whose efficacy would help him to cross the ocean of Samsāra i.e., the cycle of births and deaths.

Note:

1. Hindu mythology depicts that mountains had in times of yore wings which were later cut off by Indra. This may also be construed astrophysically as follows. In times of yore when the globe of the Earth was in molten condition, the profrusions of the liquid ball appearing as mountains might have been frozen being cooled by rain (Indra is depicted as the God of rain). Thus in a way Indra might have arrested the mobility of the mountains.

2. Hindu philosophy depicts this mortal mundane life as an ocean because of its tragic brevity. Since we did not bargain for our birth but came to be born under a Divine decree as it were and are made to suffer more than enjoy. Hindu philosophy viewed this mortal life with its disease, decrepitude and ultimate death as a big calamity and therefore exhorted man to seek Mokṣa or merger with the god-head from which we have come out. The slogan is therefore to go back to the god-head where from we have emerged. It is to be noted here what Kālidāsa said, that what we deem as life is an unnatural state of ourselves, and what we fear as death reinstates us to our natural state. Long centuries after Kālidāsa, the German philosopher Fichte reiterated this, verbatim as though. It is worth-noting what Descartes also exclaimed, ‘How can I know that I am not dreaming when I look upon this phenomenal world. The word ‘Tāraka’ used in this verse
means therefore that the name of Rāma if it goes on being repeated it will help us to cross the ocean of this Samsāra, i.e., mortal mundane life.

4. The ladies of Vidyādharas were discussing among themselves underintellectedly as it were. "He is not Garuḍa, because he has no wings! He is not the Sun, because in contradistinction to the Sun, he is going northward, not westward! He is not even the Moon, because he has not spots in his belly!

Note:
Poets describe the spot in the disc of the Moon as a squirrel, some as a black blemish spoiling the beauty of the disc.

5. Hanumān was speeding like an arrow shot, and appealed as the Moon (because the Moon is effulgent like Hanumān and also it has the fastest westward motion among the celestial bodies). On the way, when he reached that mount Maināka or Sunābha as it is termed, he patted it because of the former friendly experience. At long last when he espied Māhendra mount, from which he had taken a start to cross the ocean, he felt a sense of jubilation and elation.
6. Being overwhelmed with joy, he was seen nodding his tail more than often to signify his job of having succeeded in his errand. Then he thundered so loudly that the sky reverberated with the sound and the Earth had a shake. Even the monkey-heroes who were far off on this shore heard the sound like the thunder of a cloud.

7. Having heard that sound, Jámbavân, who was very intelligent and foresighted conveyed the good news to his monkey-heroes that Hanumân must have made that roar only out of great jubilation that he has seen Sītā safe. He said Hanumân has achieved success and has been rushing back. Otherwise that sound will not be so loud as that of a thunder.

8. When Jámbavân announced this, the monkey-heroes were running hither and thither and they ascended all trees to see Hanumân coming. They did
see him, rushing forth, and out of an extreme sense of elation each was running from tree to tree and from mount to mount.

9. At the same time Hanumān came down on to the peak of Māhendra mount, covered by innumerable trees, in the very sight of all the monkeys. The momentum with which he alighted was so great that he appeared as a mountain dropping down, when its wings were cut off or like the Moon attracted by the ocean with such a pull that it fell down.

10. The monkeys surrounded him most eagerly, enquired him of his welfare, and began to serve him all fruits out of reverence. Hanumān, in a pleasing demeanour of humbleness, bowed to the elders like Jāmbavān and conveyed the good news which showered like nectar into their ears “seen Sītā”.

Note:
The word ‘seen’ is put first and Sītā next to avoid delay of good news.

धृत्रा हस्तं स च कपिचमूनाययस्थादादस्य
प्रेमणा सवेः सह गिरिति चोपविष्यो बधूव।
11. Then he took the hand of Aṅgada, because he was the prince of the monkeys and their commander and with overflowing mutual affection they sat down on the peak of the mount, all the monkeys surrounding Hanumān. Then, he said “Seen was Sītā in Laṅkā, under a Śimsupā tree surrounded by ferocious lady-demons.

12. At the point of time when the words “Seen was Sītā” were being uttered by Hanumān, all the monkeys felt as though nectar was being poured into their ears. They were plunged immediately into a sea of joy and were found rolling in that sea in so many words. All of them danced for joy as if they were drunk and beyond themselves.

13. Some monkeys were seen with glowing faces and tails raised aloft to signify their joy. Some having rolled and rolled went to Hanumān and kissed him. Some were found dancing, some roaring with joy. In
short, those monkeys could not contain their joy, which overflowed and put them beyond themselves.

*Note:*

It is said that the centre of joy lies at the end of the spinal cord. That is why not only monkeys but all subhuman animals like cows, buffaloes, dogs etc. wag their tails when they are under joy. Also it is said in a Upaniṣad that when joy overtakes a man, it is generated first at the lower end of the spinal cord.

श्रुता वाक्यं पवनजमुखात् वालिसूनुर्भाषे
वायोः सूनो! न भवति भवान् पार्यरे वानरो व।
सीताक्षेरं विदितं इह चात्मकत्य न: प्राणदानी
यस्मादासीत् न भवति परस्त्वसदृश्यो महात्मा॥ १४

14. Having heard what Hanumān conveyed, Aṅgada said congratulatingly “Hanumān! you are not just one amongst us. You are worshippable for us (conveyed by the words ‘Sa Bhavān’ generally addressed to respectable people) because not only you have performed the feat of crossing and recrossing the ocean but have brought us the good news of Sītā’s welfare and thus given us our lives back (about which we had despaired formerly for fear of Sugrīva, who would behead us all).

इत्य को वा प्रभवति महत् दुष्करं कर्म कर्तुः
परात्मव ते कथामि व स्य वर्णितो पारियामः॥
सिद्धार्थो: स्म: रघुपतिमुखं द्रष्ट्रमीशीमहीति
प्राणान् रक्षन् कपिकुलपतिश्राण्डिन्दिवासमान्॥ १५

15. “Hanumān! who could do among us this feat which you have done? Who can describe your greatness among us? We have now excelled in our errand. We
can afford to see Rāmā’s face with justifiable pride. Why! Even Sugríva will not only protect our lives but will also gladly congratulate us!”

एवं प्रोत्स यकलकपयो नन्दिताया भवन्तः ।
याब्द्धार्थं पवनज्मुष्कात् स्थोतुमोहंबुत्त: ।
पश्यन्तस्तंदनमपि तं साङ्खलि श्रद्धानाः ।
पातुं प्रोत्सश्चूदितमर्म सांबधाना बभूत: ॥ १६

16. That being said so, all the monkeys in one voice with blooming faces expressed their desire to know what all had happened. Looking at his face they sat with folded hands to drink deep at the fount of his speech with all ears.

किं किं क्वतं दशमुखपुरे कथ्यतां मास्ते ! न:
तत्तसात्तं बगमिह पूरो ज्ञातुकाम भवामः ।
पश्चात् गत्वा दशरथनुः वानरेशं च सर्वं
वक्ष्यामस्तं न इति तं जाम्बान्ववीदा: ॥ 

17. Then Jāmbavān requested Hanumān to let them know whatever happened from the point of his departure to Laṅkā. He said, “After we know what all happened then we shall convey the story to Sugríva and Rāma.

तस्मात्तेजेपवनतन्यो यावतीं चाँदवर गार्था
यां श्रुवाध्य कुददापुष्णो वालिसुर्जगाद।
हन्तायं कि जनकतन्यं नागान्यामास कि वा
विक्राण्तः सत्प्रिन्तरविधं रित्कहस्तो निवृत्तः ॥ ।

18. Then Hanumān narrated what all had happened, on hearing which Āṅgada, grew wild and said
“How is it that Hanumān did not bring Sītā along with him, having done what nobody else could do.”

19. Angada said unto them, “I will go, conquer Lāṅkā single-handedly and bringing back Sītā hand her over to Rāma. I am sure he will be then most pleased. Let us not go now empty-handed to him.

20. “We have before us just two months. Hence I am saying this to take time by the forelocks.” When the young prince Angada, not well-versed in knowing the methodology of action, Jāmbavān, who had great experience and knowledge negated Angada’s words as follows.

21. “That is not the procedure, Oh! Prince! Rāma sent us only to locate Sītā. He vowed in our hearing that he would himself get back Sītā (killing Rāvaṇa himself), please remember it.
22. “Rāma’s vow goes in vain if we go and fetch Sītā ourselves. It is very important for us to protect Rāma’s own dignity. Hence, we shall all go to Rāma first, convey the good news of Sītā’s welfare and then listen to him what he says. We have got to abide by his words, not taking the law into our hands.

23. “Hence, let us not show our valour out of place. If we do so, I am sure, Rāma grows wild and feels that we small fellows have put him to shame. You know he is a great personage equal to Viṣṇu in valour. Please note this Oh! prince! don’t grow angry towards me for what I have said.”

24. As Jāmbavān was saying thus, with immediate approval, all of the monkey heroes rushed to Māhendra mount bearing Hanumān with their reverential looks as it were in their midst being hastened by the
desire of conveying the good news to Rāma at the earliest.

25. They were flying as mountains, which have developed again wings as though, or like a herd of excited elephants, with minds spurred to fight. They were ready to carry the orders of Sugrīva to achieve the purpose, and went to the spot where Rāma and Lakṣmaṇa were.

26. On the way, there was a beautiful garden by name Madhuvana belonging to Sugrīva. It was guarded by one Dadhimukha, maternal uncle of Sugrīva. Seeing that garden, all the monkeys in one voice requested Aṅgada to permit them to drink the sweet juice of the fruits then and there with thirsting minds for such a drink.
27. Angada permitted their request partly because they were in a mood of jubilation and also because there were Jámbavân and such others respectable among them. They rushed at once and began to eat the roots and drink the juice of fruits exhibiting their sense of jubilation.

28. Going on drinking and drinking, revelling in great joy, they were not satiated at all. Hence getting drunken to such an extent they were all beyond themselves, they were running from mount to mount and some ascending trees and getting down immediately.

29. Some of those monkeys were holding each other in tight embrace. Some were seen in glee. Some were engaging themselves in fighting. Some were imitating others. Some appeared crying. Some were dancing and some more were seen beating others.
30. Flying from tree to tree and from mount to mount, though they were deeply drunk still they went on drinking beyond bounds. Some were jumping and some were breaking the branches of trees meaninglessly and some were rolling on the floor. Every monkey was exhibiting some or other of their monkey qualities.

31. Some monkeys were engaged in singing, some more went asleep. Thus they made that garden the dramatic stage of a crowd of mad-caps. There was no monkey, having drunk the juices, which did not lose its sanity. There was not a monkey which having lost its sense of sanity did not rush hither and thither and there was none so doing which did not lose its temper.

32. Some monkeys were seen holding branches of trees in their hands ready to fight, those that came near. Some were overtaken by sense of sex attempting to enjoy sex with others. Looking at that garden at that moment, the gods of heavens and angels like Gandharvas and Yakṣas were dumbfounded; some feared and some enjoyed the fun played by a crowd of mad-caps.
33. Seeing all this destructive activity the custodians of the garden ran to their chief Dadhimukha and informed him what all was happening. The latter seized with anger rushed there and began to beat them one by one; but Hanumān spurred his mates not to fear Dadhimukha but go on with their hilarious activity of drinking.

34. Defying Dadhimukha, the monkeys went on indulging in their drinking activity. Enraged on this, Dadhimukha took to belabouring them seriously. Then those monkeys also began to thrash Dadhimukha not caring to note that he was the maternal uncle of their king Sugrīva.

35. Taken aback by this hooliganism of the monkey-heroes, Dadhimukha started striking them grievously. Hence, it became a regular battle-field. Aṅgada who was beyond himself at the moment lost his sense of reverence to his elder family member Dadhimukha and belaboured him right and left.
36. Depressed by grief and feeling crest-fallen that Āngada himself, who was behaving like a rowdy, and not knowing the reason of his unusual behaviour construed that both Āngada and Hanumān turned out overnight as mannerless miscreants, misbehaving heinously. So, being at a loss to understand the reason of their misdeeds, and unable to chastize them, he ran to Sugrīva with his select followers to inform him what had happened.

37. Catching the feet of Sugrīva (because he was the king of monkeys, though his own nephew) Dadhimukha told Sugrīva, “Our Madhuvana garden has been devastated by our own monkeys. I do not understand why Hanumān and Āngada themselves spurred our monkeys into this senseless heinous crime.

38. “I really wonder and grieve why Āngada himself getting intoxicated beat me black and blue
when I was trying to obstruct our monkeys from their senseless behaviour. The totality of our own monkey-heroes are now terribly drunk and are dancing having lost all balance of mind, I do not know why. They appear to have been possessed by an evil spirit as though.

39. Nobody cared a pin for me, but got angry with me and showed his brows to me in spiteful and insulting misbehaviour. When I tried to obstruct them from destroying the garden, every one of them began to beat me back. I never had this kind of disrespect from any of our monkeys herebefore. Really some evil spirit seems to have possessed them all.

40. Sugrīva then told Rāma and Lakṣmana, who were by his side, “Please see this maternal uncle of mine Dadhimukha, is informing me that my beautiful garden called Madhuvana has been rampaged by my own monkeys and that the ring-leaders are the respectable Hanumān, Jāmbavān and Aṅgada.
41. The very fact that these monkey-leaders who are sober and sane by nature, rampaged my favourite garden informs me, untold, that Hanumān must have successfully concluded his errand and brought back information that Sītā is safe. Otherwise they would not have had such a great joy, which made them revel in hooliganism.

42. Rāma and Lakṣmaṇa heard the sweet words of Sugrīva and felt as though nectar was being poured into their ears. Drinking the nectar of those words, they were not able to contain the happiness of their hearts which had as though overpoured into their faces and made them blooming like lotuses.

43. When Sugrīva was thus informing Rāma and Lakṣmaṇa on the Māhendra mount. meanwhile at the Madhuvana. Aṅgada queried the monkey-heroes headed by Jāmbavān and Hanumān, “For long we have been drinking and carousing. We have enjoyed enough rest too, recreating ourselves. Now what shall we do? Please tell me.”
44. “Though I am the prince, I am not competent to command you, because here are Jámbaván and Hanumán most be respectable among us. Shall we now go to Sugríva and confess our own hooliganism and beg his pardon?” When Ángada said so, all the monkey-heroes said in one voice, being most pleased, “Oh! Prince, nobody equals you in humility, when you say so.”

45. “Prince! Anybody who is in royal position like you, will not have such a humanity as you have, when you say so. Generally people in a royal position are always puffed up with their power. Please command us and we shall act up to your command.” Being told so, Ángada feeling glad for their reverence towards him said as follows.

46. “What bad deed has been committed by us, drinking and carousing, we shall go immediately and
confess it before our king, Sugrīva. If he feels that we are punishable, by all means let him penalise us. Deeds committed good or bad must reap their retribution.

47. “Even as an arrow shot must trace its trajectory under the mechanistic laws, so also every deed committed by us must reap its retribution under the laws of what may be called the Metaphysical mechanics pertaining to the supernal constitution of the universe. Nobody can transcend that law of retribution. People do commit bad deeds seeking mundane pleasures which are there designed by Nature to ensnare the automatons, but sooner or later, they shall reap retribution thereof. Let us therefore not fear but bow our heads and take the consequences.”

48. Having told the monkey-heroes, what he had in mind, he flew along with them to the place where Sugrīva was serving Rāma and Lakṣmaṇa. While thus going in large numbers and big bodies with a great speed they appeared as mountains rocketed into the sky with the help of formidable machines.

कुर्पाणास्ते बहुकिलकिलाशब्दमाकाशमार्गे
वातोद्वृत्ता इव जलमुचः स्मलवन्ते या श्रीग्रमः।
49. Making roaring sounds as they flew in the sky like colossal clouds whipped by a cyclonic wind, and reaching their destination, they flew down to the feet of Sugrīva, with smiling faces in spite of their previous indulgence in misbehaviour in drinking and carousing and rampaging the favourite garden of Sugrīva.

�थे स्थित्वा नमितश्चिरसा रामपुरे हनुमानष
ढूः सीता रथुकलप्ते! वा मया भाषिता च।
‘ढूः सीते’त्यमृतलहरि सिच्यमानेव सा वाक्ष
आनन्दायौ दशरथस्मूलो प्लावयमास सद्यः।।

50. Standing before Rāma, with folded hands and head bent low. Hanumān said to Rāma, “Seen Sītā”, has been and conversed with by me also.” Those two words “Seen Sītā” poured nectar into the ears of Rāma and Lakṣmana and made them float in a sea of joy for long as it were.

प्रेक्षेतां तौ बहुमतविधं बायसूनुं क्रजः
सुधीरोजिः प्रमुदितमुखो दुष्कृतं वानराणाम्।
क्षणस्वरं मनसि च कपीन व्यजयमास नैं ने जं
व्रह्मानन्दं विकसितमुखाम्भोज्षोभाख्यं पश्यन्।।

51. Rāma and Lakṣmana saw Hanumān with grateful and congratulating looks, which implied their endearment towards Hanumān. Also Sugrīva was so overpowered with joy, which expressed itself in his smiling face with blossoming lotus like eyes, which revealed to the monkeys that they were pardoned already by Sugrīva in his mind for their hooliganism.
52. Seeing Rāma with a face blooming like a lotus, and himself made so glad. Sugrīva bethought himself that he could render already half of his service to Rāma, by getting Sītā located. Then he asked Hanumān as follows.

53. Sugrīva said, “Hanumān! This great personage Rāma is indeed most pleased with the service you have rendered him. How and what all has happened please tell us. The desire to know that, makes our hearts pin to hear everything even as hunger hastens one to eat, who has not eaten for days.”
CANTO XII

झ्यादः: सर्गः:

सुग्रीवेण स्वयमभिहितः सन् प्रणाम्यावासनेवः
सीतां तथा दिशमपि तथा रामभद्रं सुनम्।
उदयुक्तोभृत् कथयितु मथो रामभद्रं स्तमार्यः
क्रास्यस्ते सीता सपदि पायि सा कीृष्णी कथयां तत्॥

1. Hanumān being directed by Sugrīva himself to relate all his experience, Hanumān appeared bowing to Sītā and the direction in which she was. Then he bowed to Rāma on bended knees and was about to open his mouth. Rāma then queried, “Where is my Sītā now, and how is she disposed towards me? Please tell that.”

विद्वान् रामं पवननां बीक्ष्य शुष्कूष्माण
“दृष्टः सीता दशमुखपुरी” त्यादिशिब्दानूः प्रयुक्तः।
चक्रे रामं मुदितवदन्तं तत्परस्तादवादीत्
रक्षः: ब्रीषभः बहुपरिवृत्ता शिशुपाश्रुशृमले॥

2. Hanumān, a scholar, noting that Rāma was all ears to receive the news started saying, “Has been seen, Sītā in the city of Rāvaṇa by me.” Thus using the words in that order to begin with (to avoid circumlocution which would encroach on Rāma’s patience in the then mood), he later added, “She is surrounded by a great number of lady-demons under a Śimśupā tree.”

तिष्कन्ती सा तपसि महति त्वां सदा संस्मरत्नी
प्रणान् धते कथमपि कृष्णीभूतदेहं धरन्ति।
3. “She is now under a great penance, incessantly thinking about her lord alone in her mind. As Dharma incarnate, hoping against hope, she has been lingering in life with the fond hope, “My lord will certainly save me from this calamity”.

4. “She has been sustaining her emaciated body somehow only for the sake of her Lord, in spite of her great mental agony. She appears counting her days (either to join her Lord or to die). Compelled to lie on hard floor, and appealing as a lotus-creeper devitalized by snow-fall she has been crying being threatened incessantly by the lady-demons.”

5. Saying thus Hanumān handed over the Cūḍamāṇī in his hand given by Sītā to Rāma. Seeing that gem, feeling for a moment that Sītā came herself and placing it on his chest, Rāma began to cry like a child.
6. With eyes filled with tears, and looking only at Sugrīva, Rāma with an agonizing mind, and reminded about the context of that gem being presented to Sītā, told him about it that he was reminded of three people on seeing the gem (1) Sītā (2) his father and (3) Janaka, his father-in-law and added, “I shall tell you its story.”

7. “This gem which had its birth in waters, was presented to by my father-in-law Janaka by Indra, who was pleased by the sacrifice performed by him. My mother-in-law showed it first to my father, because she had respect for him and then herself adorned his daughter’s head with it in my marriage.

8. In that context, my mother-in-law who was by the side of my father-in-law, seeing me pleased with that present and her own daughter shining with effulgence adorned by that gem. Alas! That happiness which I had at that moment, and such good days are no
more for me. Sugrīva! please tell me whether I can see again my dear Sītā or not.

Having told Sugrīva whatever came up in his memory Rāma said further, “Seeing this gem, indeed Sugrīva! my heart melts even as a cow out of affection for her calf oozes milk seeing it.” Then addressing Hanumān, Rāma said, “Hanumān, please tell, please tell quickly what my Sītā told me. Alas! seeing this gem and not my Sītā, I am really collapsing.”

Being told thus Hanumān then conveyed the secret story as to how a demon, in the form of a crow (A crow is said to be the son of Indra) wounded Sītā and how Rāma flung Brahmāstra on that crow and so on. Lakṣmaṇa, who was by the side of Rāma, hearing this for the first time (because the event was not divulged even to Lakṣmaṇa) heard it with a shock.
11. Then she told me in a spirit of desperation, “Hanumān! how is it that such a Rāma, who flung Brahmadeśa on a mere crow, to protect me, is now so cold to save me. How is it Lākṣmana also seems not to be anxious to save me.”

तामूनेहं भगवति! न ते वेति राम: पदं यत्
तस्मादासी दमातिकतया स्वीयकर्त्यव्यूहः ।
ज्ञात्वा वार्ता मम स मुखतो रावणं हनुकामः:
श्रान्त साकं दशसुंखपुरी मापतिष्ठवश्यम्।।

12. I then told her, “Because Rāma does not know where thou art, Oh! Mother! helplessly he was stranded not knowing what to do. Now, after he learns from me thy stand here, I am sure he will rush here along with his brother to kill Rāvana.”

दत्त्वा चूडामणि मचक्ष्ठत् जानकी मां परस्तात्
मासं लेकं कथमपि तनुः धारयेव न पश्चात्।
रामस्याध्येष्व श्रसिमि न हि चेदात्महयमाध्येष्वः
प्राणान्तः स्वीयान्ति मम कृते सोषि हातेति भावात्।।

13. Having given me this Cūḍāmaṇi, Sītā told me further, “Hanumān! I shall somehow linger in life for a month and no more. I have been exerting to live only for Rāma’s sake. Otherwise I would have committed suicide, and with the idea, that if I commit suicide, Rāma would also do that unable to bear such a death of mine.

रामोऽस्तमातृति कथमिव मम प्रेयसी धर्तुः मीषे
प्राणान्तः स्वीयान्तः त्वद्विदितविचं मासमेकं कृशाणि ।
दूषः चूडामणि मिममहं पैठिलिनि चायप्यश्यनः
नूनं प्राणान्ति न दिसंश धर्तुमीषे हनुमन्।।
14. Rāma said to Hanumān, “How can my darling linger in life for a month more, as she informed you. Seeing this Cūḍāmaṇī and not seeing my Sītā, I cannot bear with my life even for a day.

15. “Hanumān! Please lead me there where my beloved Sītā is languishing away like that. I cannot bear this separation even for a moment. Please tell me more what she had said to you further. I am thirsty to drink the water of your news, as a diseased person would take to a medicine.”

16. Though Rāma was asking Hanumān to tell him more and more of Sītā in one breath, he went on soliloquizing outspokenly as follows. “Sītā! Already alas! full twelve months have almost lapsed away since you had been sundered from me! Yet this wretched sinful Rāma has not died! He is indeed dead while alive!

“कष्ट हत्त! दलितत्हृद्या भीररभीरु: तति मे गोराणा सा वशमुपगता श्रोभते राक्षसीनाम्।
सतीते! किं तव परिणतवती दुर्भर्गं मूर्त्यपाय पुष्थे! किं मामनुगतवती भ्रष्टार्ज्ञं वनं त्यम्।”
17. “Alas! How is my timid Sītā able to bear the agony of my separation on the one hand and the persecution of those ferocious demons on the other! Oh Innocent Sītā! Why did you marry this most unfortunate Rāma, who is sin incarnate, and why did you follow him to the forest, even after his having lost the kingdom? 

शोकापि से दहति हृदयं मायकं चापि सीते! 
दु:खातू दु:खं घनतरमहो प्रापितारण्यवासात्।
दु:खायेव त्वमहमपि किं भूतले जन्म यातो 
आवाभ्यं तन्यहदिव कृतं दुःखातं चेत्यवैपिः॥ ९८

18. “Oh Sītā! The fire of agony in your bosom is burning my heart as well. It was your ill-fate that took you from misery to a greater calamity. It seems both of us committed such a sin in our past births, that we are born here in this mortal mundane world to reap retribution of our past sin.”

दु:ख्यन्तीं तां जनकतनवां संस्मरनु दु:खित: सन्
निन्दनी स्वीयं विधिमपि यदू रामभ्रो मुमोह।
लब्ध्या संज्ञा कथमपि पुनर्विस्मृत: परस्तात्
सौमित्रे! मे प्रियसहचरी कृतं यातेत्यवा दीत॥ ९९

19. Himself agonizing in heart revolving in his mind under what calamity Sītā was, and cursing his own fate and God for that calamity which had befallen, then Rāma swooned on the spot. Somehow recovering consciousness for a moment but immediately rendered half-conscious he queried, “Brother! Lakṣmaṇa where is my darling Sītā?”
20. Lakṣmaṇa went on consoling Rāma, with untold affection, but Rāma seeing Sītā before his mind’s eye in terrible agony and rendered an introver, did not hear even a word of Lakṣmaṇa. How could a man do anything when he is caught in a mental agony?

21. For sometime Rāma was out of senses, but somehow he got catapulted into full consciousness. Seeing Hanumān before him he queried again, “My dear Hanumān, what message is sent by my Sītā? Quote her own words and reinstate peace into my mind.”

22. Being asked thus Hanumān went on quoting her words to Rāma, who was drinking every word of the news as it were. Hanumān said, “Sīta told me again, “My own sin it is that has been arresting those two noble Rāma and Lakṣmaṇa; it is not their fault.”
23. Taking leave of her, when I appeared making haste to take a start, she told me with heart agitated and eyes filled with tears, "Hanumān! How fortunate are you? You are going to see Rāma ere long? Will there be such a fortune for me to see him again and catch his feet?

24. "Hanumān! Please go. Tell my husband the desperate state in which I am caught. May God be with you and may you have *bon voyage*. Then noting that I was taking a start said again, "Hanumān! You have been indeed very tired. Why don’t you take a day’s rest and go?.

25. As long as you are before my eyes, so long you have been working peace in my afflicting mind. Once you go, Hanumān! again my heart gets plunged into grief." I told her, "Respected lady! do not arrest
me here asking me to take rest. You know, Rāma will be pining for news of you, which entails me to dash away immediately.

26. “Hence, this is not the time for me to look to my own rest and bodily happiness. If you are to be rescued, no moment should be lost. Please permit me to go there at once.” When I said this she told me as follows.

27. “Hanumān! Please convey to Rāma thousands of my salutations; then tell Rāma and Lakṣmaṇa that I have enquired after their welfare. Also on my behalf, enquire after Sugrīva’s welfare. Tell them all that I would somehow cling to my life for a month and no more.

28. “The More I reflect on my plight and fate, the more I am being driven to the conclusion, that I am fast entering the jaws of Death. I feel that I am now
running the period of what is called Rudragraha in my horoscope and that he will take away my life; further that Rudragraha seems to be placed in such a place in my horoscope, that he will inflict a death unto me far away from my Lord and all kith and kin and that too in a hostile atmosphere in the midst of ferocious demons.

**Note:**

According to Jaimini’s astrological aphorisms, a man dies under the period of that Rāśi in which is placed what is called the Rudragraha, or the fifth or the ninth place there to. This Rudragraha is defined as the stronger between the two planets who are the lords of the 2nd or 8th places with respect to the lagna or ascendant. Further, if there be what are called malefic planets in the third place with respect to what is called Kārakāmsa, the native of the horoscope dies a death in a far-off miserable place far from all his kith and kin.

बायोऽ सूनो! न भवति वशे यथा कस्यापिजल्लोऽ
जन्म स्वीयं न भवति तथा मृत्युरित्येव सत्यम्।
दाराः पुज्या धनरामिषतथा निर्देशतृतथा वा
सर्वेऽस्वीयं स्वयमनुस्सरेतू कर्म जन्मान्तरियम्॥ २९

29. “Hanumān! (you are yourself aware). Nobody can stem the tide of retribution of his past deeds. Nothing lies in nobody’s hands. Nobody could bargain for a favourable death or the manner of his death, or for a good wife or for good children. These are the major events of life which never lie in our hands but follow the laws of the Metaphysical mechanics, even as matter follows mechanical laws in the inorganic realm.”

**Note:**

In the physical inorganic world (which is after all phenomen- al in nature, space and time playing the *a priori* categories of this phenomenon), we have macromechanics and mic-
romechanics laws which govern the behaviour of matter in the macrocosm or the microcosm of an atom. Thus all matter follows mechanistic laws. Hinduism argues that (and this constitutes a fundamental tenet of Hinduism) there is also what may be called ‘Metaphysical mechanics’ whose laws govern the organic life. If, for no reason, one is born as a prince with a silver spoon in his mouth, and another a beggar in the streets, if for no virtue one is born as a man, and for no fault a dog is born as a dog; if for no account one is born hale and healthy for no virtue of his and another deaf and dumb or even as a leper, and further for no accountable reason, one is permitted to live a long life and another dies prematurely under an accident, then verily “The pillared firmament is rottenness and the Earth’s base is built on stubble.” One may argue that there is only a gigantic merciless Nature which will be working under freaks. This is wrong. God’s creation cannot be that irrational. Nature is blind and it can only obey laws. It cannot formulate laws. Thete must be a supreme supernal Intelligence, otherwise called Godhead, which has its supernal constitution of the world, wherein the laws of life also constitute articles and clauses. Science can never decipher these laws having the implements of Reason and dialectics only. There is what is called Teleology far above this mundane mechanics.

30. “I must have committed the sin of separating a couple in one of my previous births. How else can I be now separated from my lord, who is as godly as godly could be and thrown into abysmal depths of agony?

राज्यप्रभुः भवतु भगवान ्रामण्ड्रो महात्मा
सेवाधार्यं जिगमिषुरः तस्य कदेकहारम्।
31. “Let Rāma be deprived of his kingdom. Yet he is a godly person to serve him only. I chose to accompany him even to the forest, where I know I had to live on but roots. I do not know why god has deprived me even of that happiness and sundered me from him.

32. “Further, Hanumān! This doubt still haunts me. Only yourself or your father, or that Gruḍa, you three alone could cross the ocean. Nobody else can do it, not even Rāma. Hence I beseech you to give a lead to Rāma how to cross the sea and save me.”

33. “With a view to restore peace in her mind, I told her, “Mother! Do you think that Rāma is a man of no stature. If he grows furious, the very Sun fears to shine hot, the God of wind hesitates to blow swift, the ocean sinks into the bosom of the Earth and the Earth shakes in fear.”
34. “Don’t you know Lākṣmāṇa’s valour? Even the very Indra fears to confront him in war, and has to seek his refuge. You are not aware of the mettle of Sugrīva or Dvīvīda, or Aṅgada or Jāmbavān, and many others, who are far superior to me in valour.

35. “Why all this? Do you know? I can myself single-handedly kill the totality of demons including Rāvana. Hence, Oh! Mother! Please do not fear! We can in time put an end to the race of demons including Rāvana and can even burn Laṅkā to ashes.

36. “You yourself know that when Rāma shot that Brahmāstra at the demon of the crow, could anybody come to his rescue in all the three worlds? Knowing all this, why do you become nervous? You yourself enunciate a theorem and then negative it immediately.
37. “Sītā went on repeating over and again, whatever she had told before on account of his anxiety. I was also committing that redundancy in speech. Now she shows courage and immediately she lapses into despair. What more can I tell! Oh! Lord, this is the state in which she is now.

38. “At long last, Oh! Lord! I could somehow console her and instil courage into her mind. Then when I took leave of her, she said, “Bon voyage unto you!.” So saying and shedding tears she saw me off but was sending her looks behind me as long as she could.”

39. Having told Rāma in this strain, all about his errand to the minutest detail, and narrating Sītā’s condition and predicament, Hanumān bowed to his feet on bended knees. Rāma indeed was both a little happy on the success of Hanumān’s errand but more perturbed learning about Sītā’s agony.
40. Śrī Rāma patted Hanumān on his head with affection, and shedding as though tears of joy with one eye and tears of grief with the other, he went on discoursing in his own mind for a considerable time as to what to be done next. All were waiting to hear the orders coming out of his mouth; but he kept like a stone (also Śiva under penance) for a long time not speaking out a word.

41. Becoming then an extrovert, Rāma, taking Hanumān into tight embrace, said, "Hanumān! You did really what nobody else could do. You crossed the ocean, attacked that ferocious Lāṅkā and brought back the news of Sītā. Indeed you did more than I expected of you for me."
1. Then Sugrīva approached Rāma, labouring under misgivings and grief to instil courage into his heart. He said, “Rāma! give up your grief as ingratitude gives up friendship. Immediately we shall go and kill that Rāvana now that we have had necessary information.

2. “These monkey-heroes are hastening to fight the enemy for your sake. They are ready even to jump into fire if you order so. Please advise us how to bridge the sea to reach Laṅkā. Once it is bridged, immediately we can all enter into Laṅkā.

3. “Please give up inaction. People of my stamp are not competent to tender you advice. You yourself
know how grief spoils all errands. You are omniscient, having studied the totality of the Vedic and philosophical literature. Nor is there an equal unto you in heroism in all the three worlds.

4. “Rāma, if you stand ready with bow and arrows in your hand, who is he that can stand against you? Please tune yourself to anger and inspiration. Already I see good omens that you shall conquer the enemy. After all that Rāvana is no more than a squirrel before you, a lion.

एवं प्रोक्ते पवननन्यं बीस्क्य रामो बभाषे पारावारं वदिप सपसा श्रोविष्याभि नूनम्।

daman' मे भवति जलाधि संत्रीतुं न चेढ़ा सेतो बौंद्धो भवति सुकर्क: किं त्वमाख्याहि युक्तम्॥

वर्तन्ने चेता दशमुखपुरः कुछ दुर्गाणि तानि

द्वारे कुछ प्रचलति कथं गुप्तिकमाधि पुर्या:।

एवं पृष्ठ: सकल मवदतू रामभद्रं हनूमानं

द्वारायथा दशमुखपुरः सन्ति चतवारी किंचि॥

रक्षोवीरं रहरहरिः प्रायतं ययम् लक्ष्मा

तस्मात् सैन्यं न किमपि पुरीं सम्प्रवेष्टं समर्थम्।

यां प्राकारं कनकरचितो दुप्रवर्षोपर्ति रक्षन्

यन्त्रासुर्या अपि च शतंशत्रस्त्र सिद्धं शतंशयं:॥
5-7. When Rāma was thus inspired by Sugrīva, he addressed Hanumān and said, “I can myself with my penance make the sea evaporate. I do know how to enter Laṅkā and I have the requisite ability. Even constructing a bridge does not seem to be difficult. But, please tell me Hanumān! Are there strongholds and citadels, and if so how many are there? Where are they? Where is the gate? How is Laṅkā being protected?” Being asked thus Hanumān said, “There are four great gateways to Laṅkā. There, Laṅkā is being protected by ferocious demons and there is a golden compound wall impregnable and protecting Laṅkā all around. No army can enter Laṅkā through those gateways, because there are machines, hundreds of them, which can kill hundreds at a time, (throwing out arrows or stones).

8. “All the four gateways are being protected by ferocious demons. Especially the northern gateway is most impregnable. Of course I had demolished most of the other gateways and also buried the uncrossable ditches already (with a mind to our future expedition). Why! I burnt away most of the Laṅkā.
9. “Rāvana himself, anticipating a war with you, has been supervising his army of demons and encouraging them to be alert every moment. None-the-less your honour may have peace in your mind, because we, the army of monkeys, can certainly kill all the demons standing behind you.”

10. When Hanumān said so, Rāma catapulted into courage, said, “I will myself kill the entire Laṅkā. Having stolen my Sītā, how could that Rāvana continue to live. His sin should reap retribution in the total destruction of Laṅkā (along with the demons, including himself).”

11. Rāma asked Sugrīva to make a start for war at that auspicious moment called Abhijit under the star Uttarā Phalguni when the Sun was riding high in the sky. “Hearing my start, being informed by the custodian-demons, Sītā, I am sure will come back to life as though having had a touch of nectar.
12. “I am just now having a throb in my right eye which prognosticates victory to us. Let us therefore start immediately to relieve Sītā out of her shackles. Let our army-chief Nila lead an army of a lakh of the monkey-heroes along a path, where there will be enough food and drink for those heroes.

13. “The demons would destroy the trees and water on the way and thus would try to make us suffer by thirst and hunger. It is your duty to protect those trees and water, for otherwise, we will have to suffer from thirst and hunger. Also let the four army-chiefs supervise on their respective wings of army on all the four sides. I shall be proceeding in the midst.

14. “Hanumān will bear me on his shoulders, and Aṅgada will bear Lakṣmaṇa similarly.” Accordingly all the monkey-heroes followed Rāma’s order and proceeded like a battalion of mountains.
15. Rāma and Lakṣmaṇa, being carried on shoulders like that by Aṅgada and Hanumān, shone like the Moon and Sun, in the beginning of the month when they are abetted by Mercury and Venus on either side. Seeing this picture, the army of monkey-heroes felt joy, and got inspired.

Note:

Mercury and Venus will be oscillating about the mean position of the Sun as per Astronomy. Since, Rāma is at a hailing distance of Lakṣmaṇa who is shortly going to accost his brother, we must construe that the Moon and Sun are in mutual proximity. This can happen only either in the beginning or end of the month. For the sake of auspiciousness, to indicate that the Moon is going to attain effulgence day by day (which happens in the bright fortnight) the word ‘Māsārambhe’ is used.

16. Lakṣmaṇa accosted Rāma on the way and with a view to inspire him said, ‘Brother! The wind is indeed blowing favourably and auspiciously unto us making us feel happy and replenishing us with vigour as it were. The sky is free from clouds and the atmosphere is auspicious all around.

पश्य भातः! कवितनुगातो महां दिशुरूपम्
यश्नास्मां कुलपतिरे भूत सुत्रिश्चुद्धं भार्ति॥
17. “See Brother! Venus is behind us indicating success for us. The star of our family Viṣākhā is shining bright. Trīśanku one of our forefathers, who is now shining as a star is also effulgent. What is more, the star Mūlā pertaining to the demons is now under the grip of Ketu.

Note:
The expression ‘Viṣākhe uḍu’ is justified because Veda also says, ‘Viṣākha nakṣatram indrāṅgi devatā’ (Kṛṣṇa Yajurveda Samhitā). Viṣākha constellation consists of five stars resembling a potter’s wheel, out of which two stars are of first magnitude. Hindu Astronomy counts Viṣākhā as having two stars only ignoring the stars of lesser magnitude.

18. “On the rise of the heliacal rising of Canopus, waters in the rivers are pellucid, hence I foresee, brother victory for us. Further, look at our army of the monkey-heroes, which is actually enveloping the whole earth as clouds envelop the sky during rainy season, our victory is as certain as certain could be.”
19. Rāma was pleased on the one hand with the inspiring words of Lakṣmaṇa and on the other listening to the clamorous sounds of the monkey-heroes itching for war and their monkey-like actions, and was much pleased in his mind.

20. On the way seeing the beauty of Nature in its mountains and forests, multifarious trees, creepers, various animals and untold numbers of birds, and further crossing the Sahya and the Malaya mountains at long last he reached the Mahendra mountain.

21. Then Rāma ascended the mount Mahendra, from which formerly Hanumān had a start to go to Laṅkā, and from there had a look at the ocean, which was fearful with its mounting tides. Thereafter he got down and went to the coast of the sea along with Sugrīva and others and then said to Sugrīva as follows.
22. “Oh! Sugrīva! Do you remember, what doubt I had expressed before? Now that doubt confronts us, as to how our army has got to cross the ocean. Let us think about it. Meanwhile command the army to take rest here in the jungle of the coast.”

23. Hence Sugrīva ordered the army of monkeys to rest in the jungle nearby. They went there and their itching sounds for a war reached such a pitch that they made the roaring sea to be ashamed, because they were like another sea roaring louder.

24. Those monkey-heroes saw the ocean, most fearful at the evening teeming with ferocious crocodiles, and then at another time as though laughing under the foam generated by its tides, and still when the Moon was riding high in the sky, was seen leaping up for joy on seeing its son. Thus it assumed different countenances and resembled the sky in extension.
25. The ocean and the sky were both seen alike by the monkeys in their colossal extension. Each resembled the other embracing each other, and the monkeys were not able to name a third entity which could equal them. Hence they appeared as though bewildered in that context.

26. The sky with its roaring clouds and shining with stars and the sea with its roaring and swelling tides and with the gems in its bosom resembled each other. The monkeys frightened by them indeed saw the ocean jumping up towards the sky as it were.

27. Nila, and Mainda kept protecting the army of monkeys even as the eyelids protect the eyes. Rāma was there agonizing in his mind, held up at the sea. He addressed his brother who was by his side and said, “Brother, generally grief diminishes in course of time but alas! my grief has been rising up day by day.
28. Then Rāma became an introvert and began talking aloud in himself, “Oh wind! Please blow, you touching my beloved and then touch me; please give me thereby some peace of mind. But this bloody Moon in spite of his being called ice-rayed, is really burning my bosom like poison drunk.

रक्षोनाथेय हरति हि सर्वतृ प्राणनाथ
कासिस कासी स्नित मभव छत्या हन्ति तन्माम्।
स्मारं स्मारं जनकननयां क्षोभमानां तदीयः:
शोको मां च प्रणिहित द्रव क्षोभने स्मर्यमाणः॥ २९

29. “When Rāvana was carrying away Sītā, she should have addressed by name and cried out, “Rāma! my Lord! where are you? where are you?” Revolving these words, my mind, alas! is under unbearable agony. What a long time it is that I had an embrace of my dear Sītā? Can I have that?

दृश्य सीतां बहुरिव गतः कल्पकल्यायमानः:
कालो द्वारे जनकननया विप्रयोगालिनेव।
सुपते वार्थौं न हि खलु भवेत्र वहिप्रवेशः:
भूयादेरं किमिपि किमिपि प्रोच्छरनूर्षूर्यते स्म॥ ३०

30. “Since I am being burnt by the fire of cupid, I would rather sleep in the bosom of the Sea. There, that fire cannot enter. Even though I am not yet dead, my Sītā is rendered helpless. I do not know when I can overcome this grief, alas!

रक्षोमेज्जरिव परिवृता चन्द्रलेख्येव बाला
कसिन् काले पुनरपि सती दृक्पर्थे प्रवायात्रू।
पापात्मां दशमुखमहं सायकै मरिविवा
कृत्वा लड्डा दनुजरहितां शान्ति मेष्यामि भूयः॥ ३१
31. “My Sītā is now like the crescent Moon
eclipsed by the clouds of the demons. When can I have
the fortune of seeing her? When can I kill that wicked
Rāvaṇa with my arrows? Laṅkā shall be rid of the
demons; then shall I have peace.

32. “When can Sītā again embrace me hunger-
ingly and shed tears of joy?” Thus when Rāma went on
grieving and grieving pitiably, even the Sun could not
witness his grief and set as though.
33-35. Looking crest fallen at his Laṅkā burnt by a mere monkey, Rāvaṇa began to have misgivings about his fate. So he began to consult his advisers, as to how to overcome Rāma. All of them in one voice said, “Oh! King! You were able to conquer Kubera and get this Puṣpaka aeroplane. Even then why do you talk like a coward? You intimidated Maya, the greatest of demons and married his daughter. You conquered the lords of quarters and the lord of serpents. Why? This your son Indrajit conquered and humiliated Indra the god of Heaven.” In this way, his Ministers went on extolling him in his face eloquently and also by many others. So Rāvaṇa got puffed up again. He appeared as though he was designing his own death under an obsession. After all whoever, born into a mortal coil carrying the germ of death, can immortalize himself? How could one see Dharma at the time of one’s perdition?

36-37. Then those leading heroes among the demons headed by Indrajit approached Rāvaṇa itching for war begging his permission to kill Rāma and his retinue. Vibhīṣaṇa, his brother was then on the spot and he exhorted Rāvaṇa to follow the path of Dharma.
for his own sake and for the sake of the welfare of 
Laṅkā, and give away Siṭā, to Rāma. He said, “Brother, please hand over Siṭā, to Rāma, before his 
arrows shoot you to death; please listen to me pleading 
for your own welfare.

38. “Oh! brother! It will be for your own welfare; 
please leave Siṭā, on my word, please leave her. Don’t 
effect the destruction of Laṅkā with your own hands; 
hence I reiterate ‘for Heaven’s sake, leave her!’” When 
Vibhiṣaṇa was beseeching his brother over and again in 
such a strain pleading that Siṭā must be sent away to 
Rāma, Rāvaṇa spurned him though he was entreated 
by his brother over and again.

39. Bearing in mind the welfare of his elder 
brother, Vibhiṣaṇa went again the next morning to his 
brother’s house. In that palace, which equalled in 
splendour of Indra’s palace called Vaijayanta, he heard 
reverberating Vedic recitations of Brahmins.
40. His brother appointed Brahmans well-versed in the Vedas to be reciting Vedic Hymns for his victory in the anticipated war with Rāma. Listening to those auspicious Hymns and Puṇyāha Hymns called Vihavya Hymns Vibhiṣāṇa was very much pleased. Then looking at his brother seated on a throne, he saluted him to express his devotion unto him.

*Note:*

The Puṇyāha mantras are prescribed to invoke gods for weal and the Vihavya Hymns are prescribed to conquer the enemies.

Refer *Kṛṣṇa Yajurveda Samhita* 3-1-
Where it is said, “Yad vihavyam śasyate…….vīryam yajyama-
no bhṛatṛvyosya vṛṅkte” i.e., if the Vihavya Hymns are
recited one will be able to overcome his enemies. These
Hymns were seen by Jamadagni with a view to overcome
Vasiṣṭha.

41. “Please listen to what I say for your own welfare, from the day you had brought Sītā to Laṅkā, from that day I have been observing bad omens which spell disaster of Laṅkā.

*Note:*

The Puṇyāha mantras are prescribed to invoke gods for weal and the Vihavya Hymns are prescribed to conquer the enemies.

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recited one will be able to overcome his enemies. These
Hymns were seen by Jamadagni with a view to overcome
Vasiṣṭha.
42. “The fire though being kindled uttering Vedic Hymns, does not show a flame but appears fretting and fuming with smoke and sparks. Serpents are crawling in the sacred fire shed. The oblations are polluted by insects.

Note:

It is said in the Krṣṇa Yajurveda that a young hermit made the fuel catch fire by uttering a Vedic Hymn (Ref: So‘gnim ajanayat) called Sāmidhenya (Ref also Pāṇini 4-3-120)

43. “Cows are shedding away milk even without calves standing by. Horses are neighing pitifully. Elephants’ roarings are without their usual vitality. Crows have been crowing in crowds harsh to the ears. No animal or bird is in its natural mood.

44. “Hence brother! please, for Heaven’s sake send away Sītā to Rāma. I am entreat ing you bearing in mind your own welfare and that of our race.” When Vibhiṣana, a brother of his blood, said wishing the weal of his brother, Rāvaṇa sent him out jeeringly and with anger announcing his own greatness and the nothingness of the non-entity of Rāma.
45. Obsessed, love-stricken for Sītā, Rāvaṇa went to the meeting hall and at once all the greatest of demons were assembled including Vibhiṣana and Kum-bhakarṇa his brothers. In that meeting Rāvaṇa shone on his throne like Indra seated among the Vasus.

46. Then Rāvaṇa addressing the assembly and extolling it for a moment, turned towards Kumbhakarṇa and informing him about his abducting Sītā out of cupidity, sought his advice whether if war ensued with Rāma, he would be able to win or not.

47. “You might be wondering why I am asking you this way, as though I am afraid now. I shall tell you the reason why. Being the King of demons, and having conquered the gods of the Heavens and all the lords of the eight cardinal directions, I never cared a pin for a mortal man. Yet bearing in mind, how a monkey sent
by Rāma could burn Laṅkā so devastatingly, I am wonder-struck and now made to discuss this point with you all.”

एवं प्रोत्से दशमुखमुखानीक्षणाणोऽनुजस्तः
कुम्भः राजन्! तव कृति मिया नैव मोदे यतस्विम्।
नैवाप्राक्षीः कमयि पुरस्ते कृति गहितायां
तस्मा तिष्ठो भव कृतफलं रोक्तमिष्टे न कश्चित्।। ४८

48. Thus addressed Kumbhakarṇa looking at the ten faces of Rāvaṇa simultaneously roared in anger, “Oh King! I can never appreciate what you have done. You never consulted any one of us before you chose to commit this heinous crime which does not befit you. Hence, you have inevitably got to reap retribution of your misdeed. Nobody can stem the tide of retribution.

Note:

The Gītā says, “You are eligible to commit deeds but the fruit there of never lies in your hands. The high Heavens deal retribution to our deeds, good or bad, according to the laws of its metaphysical mechanics codified in the supernal constitution of the universe.

दिश्वा न तव बधमूपगतोऽवधीये मोदे
क्रृष्टस्याये: शिवमुर्ल हि चित्रार्धसा मन्त्रम्।
हस्ते भयस्वं स्वयमिव ततो वानरं भ्रात्यं
प्रातः! सदा: किमु तव शुचा योद्धकामो भव त्वम्।। ४९

49. “Fortunately you have not been killed by Rāma. Even as Kumāra, the son of Śiva made a hole in the Krauṇḍa mountain, through which the swans nave now a route, just the same way you have made a hole as it were for monkeys to enter our Laṅkā.”
50. “Of course I will help you in the war, because I do have affection for you as a brother. Hence be at peace with yourself. I will certainly kill all your enemies. When Rāma gets killed, Sītā has no other go than to fall in your hands. Hence you may go drinking and drinking unworriedly.

51. One of the demons named Mahāpārśva noting how Rāvaṇa was love-stricken advised him, to please him as though, “Oh King! Sītā is now in thy hands. Why dost thou hesitate or fear to enjoy her. Adopt the method of a wild cock which enjoys sex by force. Whoever does not drink, having gone to a garden or forest where there is enough drink?"
to the abode of Brahmā. I saw her, and enjoyed by force. Brahmā hence got wild with me.

53. “Hence the creator cursed me under anger, “If you do like this again with respect to another lady in future by force, your head shall break into hundred pieces.” Hence I am afraid to touch Sītā.

54. “This story is not known to Rāma. Hence he has been hastening to affront me. Let him do it. I will kill him with my arrows as the rising sun kills the light of the stars. Rāma is not aware that I had conquered all the lords of the eight cardinal directions.”

55. “Having heard what has been said by Rāvana who was in the grip of lust and pride, and also the vain roar of Kumbhakarna who wanted to please his eldest brother, Vibhiṣana told Rāvana, bravely what he
thought to be just, meaningful and conducive to his brother's weal.

विद्या भ्रात! जनकतन्या पत्रगी प्रस्मीर्षा
तस्या कामो भवति तव यदान्तसानां च मृत्युः।
यावत्सेना न च परिपतेदू वानराणां पुरीं ते
भ्रात! सद्यो जनकतन्या दीयतां राधवाय॥ ५६

56. "Brother! Please realize that Sītā is a five-headed serpent which causes your death. Your love placed in her results not only in your death but the destruction of the entire Laṅkā. Far before the army of monkeys headed by Sugrīva engulfs Laṅkā, please hand over Sītā to Rāma.

यावद्रामो न निजविशिष्कः: वज्रतुयः: शिरासि
क्रव्यादानां न बलिपदतां प्राप्येदू वायुङ्गोः।
तावत् भ्रात!: जनकतन्या दीयतां राधवाय
क्षेमं ते स्यादपि तव पुर: श्रूयतां ते हितं यत॥ ५७

57. "Far before Rāma’s arrows, which dash out like thunder, sunder the heads of the demons from their bodies, please for thine own welfare and that of the clan, hand over Sītā to Rāma. Please pay heed to my words for thy good.

रामस्याये युधि न दनुजा नेत्रजिल्कोभक्षां
स्थातुः शक्ता इति हि कलय तव न कुष्टो निकुष्टः।
न त्वां ते वा सुरपतिमुखः: रक्षिष्ठुः स्युः समर्थाः:
रामस्याये युधि जनकजा दीयतां राधवाय॥ ५८

58. "None of our demons, neither Indrajit nor Kumbhakarna, neither Kumbha nor Nikumbha can stand before Rāma in the war. Please realize that
nobody, even Indra and the like, can save you in the war against Rāma. Please do hand over Sitā to Rāma.”

59. Then Prahasta, Rāvaṇa’s army-chief condemned Vibhīṣana’s words taking Rāma to be a mortal man. Then Vibhīṣana ridiculing him said, “Only on account of the words of advisers like you, Rāvaṇa is being led to perdition.

60. “Since this Rāvaṇa my brother, who himself is ferocious, and acts without foresight, is being led by the nose by enemies like you in the garb of advisers to his own destruction, all my words are therefore falling on deaf ears. Hence I do not like to argue further.

61. “Oh! Prahasta! If thou art really interested in our King’s welfare he has to be saved immediately from falling into the ocean of Rāma and reaching the hell.
He is now as though possessed by an evil spirit. Hence he has got to be protected by all of you. There is no other go than exhorting him to hand over Sītā.”

62. When Vibhīṣaṇa said so, Indrajit said ridiculing him, “Father! This brother of yours is a coward in our clan of demons. Do not pay heed to his words. You know my valour. Did I not bring down Indra along with his Aīrāvata to the Earth, having conquered him?

63. Having heard the words of Indrajit, Vibhīṣaṇa got wild and said, “You fellow! You are an enemy of your father born unto him as son. You are stupid, yet wild. You do not know Rāma’s valour. Brother! This boy of yours cannot contribute to your weal. Please give away Sītā to Rāma (even now).”

64. Paying a deaf ear to his brother’s words, spoken for his own welfare, and appearing already
caught in the net of Death, Rāvana spoke harshly to Vībhīṣaṇa, “You are my Jñāti (a brother or a paternal nephew, who is supposed to be imprecating evil to his own brothers or paternal nephews). Hence you are my enemy. You cannot tolerate my affluence. You yourself know what the elephants of a forest told those men who were there to entrap them.

65. “Anyway I shall quote those words to remind you. When some men went with ropes to the forest (called Padma Vana) to catch elephants with the help of another caught already, the elephants of the forest told them ‘We do not fear your ropes; but we fear our own Jñāti elephants already caught by you. They guide you how to entrap us.’

66. “Even as womenfolk are fickle-minded, even as Brahmmins are penance-minded, even as cows contribute to affluence, so a Jñāti is by nature an enemy. So thou art to me. How can there be good mindedness in you? How can there be water in a roaring cloud of the autumn season?
67–70. “How can there be honey in the flower of the Kāśa flower? How can there be affinity among the drops of water falling on a lotus-leaf? So also how can there be well-meaning in a Jñāti like you? Since you are a brother of my blood I am not able to kill you. Fie unto you, who deserves to be killed on the spot.” When Rāvana uttered such harsh words, Vibhīṣaṇa getting wild at once, and flying up into the air along with four other followers said, “Oh King! Taking you as my elder brother equal to my father, I have argued with you till now dissuading you from the wrong path for your own welfare. But you seem to be already under the grip of the god of Death. Indeed there is nobody who will pay heed if good advice is tendered. People do not have the courage to give proper advice spelling out harsh truth
but talk pleasingly only. I do not like to see you fall down under the arrows of Rāma. Hence I have gone on pleading with you. I am going now. May you prosper.” Thus telling Rāvaṇa, he flew into the sky and reached Rāma in no time. Espying Vibhīṣaṇa from distance, appearing as the very Mount Meru, and shining like the fire, Sugrīva, began to discuss with Hanumān and others, as to why five demons were coming to their place.
CANTO XIV

चतुर्दश: सर्गः

आदिशा: स्यू दितिजपतिना वानरान्न हन्तु मेते
हस्तेखंडगा: इति कपिरतौ भाषामाणे प्लवः।
तत्रस्थायस्तु तरुगिरिकरा सत्क्षणं ताप्पिभित्तः
राजन्वाजां दिश्वतु स भवान्तित्वोचनः सुसिधा:। १

1. “These demons must have been ordered by Rāvaṇa to kill our monkey-heroes, for they are coming here with swords in hand.” When Sugrīva said so, the monkey-heroes took up trees and mountains into their hands and requested at once for orders to kill them on the spot.

श्रुतोक्तं तैः रहिमिह गतो राक्षणत्रानुजोऽहं
प्राता मे यत् यथपतिस्तां दुर्मति श्रोरथित्वा।
मनोक्तं: सन् नयमपि मधि क्रुद्भावो निहत्तु
मां यत्सिद्धः: शरणामुप्पवः राम मन्त्राःजलोजस्मि। २

2. Having heard their words Vibhīṣana said, “I am Rāvaṇa’s brother. Being wicked he stole Rāma’s wife. Though I advised him that what he did was wrong, he did not pay heed to my words. On the other hand he wanted to kill me. Hence, I have come here to take refuge of Rāma.

रूणो मूखों न भजति यथा भेषज मृत्यु मेघयन्
प्रोक्तं: पश्यं न दशावदन: श्रोतु मौहांवभ्रूव।
वैराग्यात्तत् दशारथसुपत्तस् प्राणभिक्षां यियासु:
त्यक्तवा दरामपि सुतवरा नत्र वेगा दप्तम्। ३
3. "Even as a diseased person, impelled by Death as it were, refuses to take medicine, Rāvana did not take my advice conducive to his weal. Hence to beg Rāma to save my life, I have hurried here abandoning my wife and well-behaved children too."

4. When Vibhiṣaṇa said so, Sugrīva rushed to Rāma and begged of him, "Do not give refuge to a demon, because he should not be trusted, and would kill us, knowing our secrets like an owl stationing itself in the midst of crows, kills them.

5. "This demon seems to be the deputy of Rāvana. Hence, Rāma, do not believe his words. Please give us orders to kill him on the spot." Then Rāma addressing Hanumān and others, "Please tender your advice also because I too should pay heed to your advice in such difficult situations like this."
6. Thus being asked, one by one went on telling Rāma confessing first their smallness to advise Rāma to observe shrewdness with respect to courting a demon into his camp. At last Hanumān, a scholar himself started saying, “Rāma! What are we monkeys to tender you advice. You are yourself Omniscient; so you please take your own decision.

7. “Even the very Guru, the Ācārya of Gods is not competent to advise you. But I am impelled to speak because I should not keep silent when I was asked. I do not suspect this Vibhīṣaṇa even though he is a demon. Disgusted with his brother’s wickedness and your valour, he must have come here to catch your feet.

8. “I do not think that this Vibhīṣaṇa is that bad, as is revealed by his countenance. It is easy to guage the inner mind though the exterior is concealed deliberately. Because you could kill Vāli and place Sugrīva on the throne, so, anticipating that his brother is shortly going to be killed he has come here to enable himself to curry your favour in advance.”
9. Again Sugrīva raised the doubt, “Why does this demon seek your favour leaving in the lurch the elder brother of his?” On this the previous history of Sugrīva occurred to Rāma’s mind as to why he also did that previously. So he said, “Every King has this worldly wisdom”, meaning thereby, that Vibhīśaṇa found it useless to cling to his brother, who was going to be killed any way and that too, shortly and therefore like Sugrīva, came to curry Rāma’s favour not only to save himself but also to enable himself to become the King of Lāṅkā.

10. “Remember that all brothers will not behave like Bharata in this world. Let this demon seek his own welfare even abandoning his brother, seeking my refuge. I do not see any wrong in his act. Even if he be wicked in mind, I do not have the least fear that he could harm me.

11. “Did you not hear the story of a dove, which served a bird-hunter, who killed its own wife and came under the tree where its nest was, shivering in cold and
dying in hunger by kindling a fire and asking the hunter
to eat its own flesh after it fell into that fire, thus saving
him from cold and hunger. Am I not capable of doing
that much to Vibhīṣaṇa who has come to me for refuge?

कण्डुनामा मूदिनान्ति पुरा कण्पुत्राः अज्ञविद्यत्
राजे कप्पीकदयपरि च श्रीयतां तत्स्य बोधः।
ष: कण्ठिवर्ष्णमुपवन् साँख्रमि दीर्घवाचा
संरक्ष्य: स्यादसुभिरपि जयदू भवेदान्नायस्यम्॥ १२

12. I shall relate to you what again a sage by
name Kandu, the son of Kaṇya told a king— “If any
body, even if he be an enemy, comes to you with folded
hands and begs you for life, you have got to protect him
even at the expense of your life!

कण्डो बोधं तमहमपि मे मूर्तिन कृत्वा प्रदायेऽ
क्रव्यादेजस्मा अभयमधुना यत्यपेषोपति दीनः।
युष्माधिर्में न्य निर्मिति ज्ञायतां यं सकृत्या
रक्षा वें मामिनि यदि बदेत् रक्षणं तत्स्य कुर्वे॥ १३

Hence I do give refuge to this demon, because he has
come to me begging, “Please save me, I am yours”.
Why, I shall give refuge even to Rāvaṇa if he comes to
me this way.”

वैरोद्वां दशस्रवन्ते वीक्ष्य सवें प्रहस्वा:
सुप्रीवस्ततुत्तितिसुन मगात् मित्रभावं प्रपन्नः।
इन्द्रे यद्वत्त खगपति मगात् सख्यभावं प्रपन्नः
स्वीर्यं लाभं पनसि निवहन्तू विष्णुसाहाय्य मित्तन्॥ १४

14. All felt happy and admired Rāma’s courage
and large-heartedness. Sugrīva then shook hands with
Vibhīṣaṇa, even as Indra shook hands with Garuḍa to placate Viṣṇu, whose vehicle he was.

15. Then Vibhīṣaṇa approached Rāma and fell on his feet saying, “Oh! Rāma! You are competent to save me.” Then Rāma asked Vibhīṣaṇa about the secrets regarding the strength of the demons. Vibhīṣaṇa then detailed the strength of each of the greatest of the demons.

16. Then Rāma ordered his brother Laksmana to instal Vibhīṣaṇa on the throne of Kiṣkindhā, by bathing him by the waters of the sea. On this, Sugrīva and all the other monkey-heroes being surprised beyond bounds at the self-confidence of Rāma and extolled him with a great sense of devotion.

17. The monkey-heroes then sought the advice of Vibhīṣaṇa as to how to cross the Sea. He told them that
Rāma should seek the help of the Lord of Sea because he was given birth to by his forefathers. So told, Rāma lay over the Darbha Grass as fire on the Vedi or (fire place).

रक्षोनाथ स्तलुपरि शुक्क नाम दूतं कपीशं
गत्वा "किं तवं रघुपतिकृते संवृद्धवस्य निहारसि ?"।
इत्युक्तवा तं मम वचनत: प्रोच्य रामं विहान्तु
पश्चात् ज्ञातवा कपिवरबलं मामुपेहित्यवादित्॥ १८

18. Rāvaṇa then ordered a messenger named Śuka to go and dissuade on his behalf, Sugrīva to leave Rāma in the lurch and go back. Also ordering him to give an estimate of the army of monkeys, he sent him to the other shore, where Rāma was.

पक्षीभूय त्वरितविधवा सोउपि गच्छन् कपीशं
प्राह स्मैतू क्षणमिवं ततो वानरस्तं गृहिलवा।
हन्तु सिद्धः स च रघुपति प्राणदानं यथाचे
त्वत्त्वस्तमात् कपिभि रघबरं कपीशो न्यगादीत्॥ १९

19. Assuming the body of a bird, Śuka went to Sugrīva and told him what he was asked to say. Then, in a moment, the monkey-heroes caught him and were about to kill him. Then he begged Rāma for his life. Ordered by Rāma they let him go. Sugrīva conveyed his message to Rāvaṇa as follows.

रक्षोनाथ! त्वंदितविधं नैव हास्यामि रामं
न तवं मित्रं भवसि तदं त्वं हनिक्यामि युद्धे।
दुर्मार्गस्वं भवसि न द्यापात्रतं यासि तस्मात्
लझ्यां सर्वं तव कुलमथो भस्मसात् संविधाये॥ २०
20. “You are neither my friend nor you deserve pity from me. You are on a wicked path. Hence, I, myself will kill you. I am going to burn your entire Lāṅkā along with all of your clan.”

21. Meanwhile Rāma lay continuously for three days supplicating the Sea for a way, imagining that he (Sea) would be pleased thereby. He was lying with his head placed towards the East, on the Darbha grass and pillowing his right hand, that hand which no other lady had ever the privilege, that hand which pillowed Sītā’s head while she was ever asleep from the time of her marriage and that hand which frightened his enemies.

22. He pillowed that right hand of his, which was once upon a time adorned by gems and gold, that, which was bestowing many a cow in charity to godly Brahmins, that which was ever ready to protect the good and deal death unto the wicked, such a hand Rāma pillowed then for three days to placate the Sea.
23. In spite of Rāma’s fasting for three days, the Sea did not appear before him incarnate. Then growing wild with anger Rāma fed Brahmāstra to his bow. On that, the Earth quaked fiercely and immediately the Sea with a beautiful body appeared before him and said with folded hands as follows.

“जानास्येव लक्ष्यविक्रमवर्ग भगवान्! पञ्चस्तरायन: स्वाधरमं

नातिकालन्त्रि भवति किमिन्द यां प्रति क्रोध मेषि।

वश्ये मार्गं नल इति कविप्रव्यत्सकाशे य आस्ते

सेतु बन्धुः प्रभवति यतो विश्वकर्मास्य तातः”। ॥ २४

24. “Rāma! You yourself know that all the five elements the earth, waters, fire, wind and ether all have got to obey laws of Nature. How do you expect me to overstep the law of my being? However, I shall tell you what can be done. Here you have got the monkey-hero Nala, who knows how to construct a bridge over me, because he is the son of Viśvakarmā, the great architect. Please take his services.”

एवं प्रोक्ते स नल उदितो मध्यतो वानराणां

सेतु बन्धुः सुलभमिव मे तातद्वारान्ये।

इत्याभाटो मुदितवदनो रामभ्रोऽनुजज्ञे

निर्मातुः तं कपिकुलकृतं साहाय्ययथं जवेन।। २५

25. When the Sea said so, Nala got up from among the monkeys and announced to Rāma that he could bridge the Sea by dint of the boon given unto him by his father. Hearing this, Rāma was most pleased and exhorted Nīla to construct the bridge taking the help of the monkey-heroes.
26. The Sea decreased its depth out of fear towards Rāma; so the entire monkey army surging into action and to help Nala in that wonderful project by dumping mountains and trees into the sea. Within six days time the bridge was completed.

27. Seeing that bridge built within six days, a bridge which was one hundred yojanas in length and ten yojanas in breadth, even gods were taken aback with wonder. It was like the path of the constellation of Svātī (or in the midst of the Sky or like the parting of hair as of a lady, in the midst of the ocean)

28. Hanumān and Aṅgada bore Rāma and Lakṣmaṇa on their shoulders and went along with Sugrīva leading the army. Thus in no time when Rāma reached Laṅkā along with the army of monkey heroes, the gods and the sages all went there in a spirit of jubilation and blessed Rāma.
29. There at Laṅkā Rāma appeared surrounded by the vast army of monkeys as the very Moon on a full-Moon night surrounded all around by millions of stars. Then espying Laṅkā, he said to Lakṣmaṇa under a sense of suspense as follows.

30. “Brother! My heart is again getting agonized now, being reminded of Sitā, as to how she has been trembling and shivering amidst ferocious demons as long as for an year without seeing me all these days. Alas! I am not able to bear that agony, burning under it.

31. “Brother! Viśvakarmā that great architect himself built this Laṅkā on the summit of a hill. Again the palaces rise so high in the sky that this Laṅkā appears as though she is kissing the sky. Further with the flowering gardens all around, this Laṅkā appeals to me as a beautiful lady adorned by flowers, or the
beautiful night (Night here is in the feminine gender and as such compared to a lady) wearing the stars as flowers.”

कर्तव्यं स्वं क्षणमिव ततो राघवो ज्ञापितः सन्
अद्राशीतां कपिवर्षमू महंद्रात् ज्ञायमानाम्।
ये ये यथ्र प्रमुखकपयो रक्षितारो भवेयुः
तद्वत्सेना सपदि समभूदू युद्धकष्णूष्माना॥ ३२

32. Meanwhile suddenly catapulted into action on the spot, he perceived that Angada was already arranging the army of monkey-heroes directing each of the leaders who are protect different portions of the army.

हर्षक्षैैसं परिभवविमितोञ्ज्ञानते सोजिप दूतः
रक्षोनाथं शुक इति गतो रामसेनामहत्वम्।
अस्तौत् भीतः स च दशमुखो नैव दास्याम्य सीतां
किं कर्तुं स प्रभवति नरो राम इत्यब्रवीत् तम्॥ ३३

33. Meanwhile, Śuka, the messenger sent by Rāvaṇa, who was humiliated by the monkeys went and told Rāvaṇa about the might of Rāma’s army; but Rāvaṇa said, “I will never give Sītā back; what can that mortal Rāma do after all?”

बाणा रामं प्रति मम कथा यात्तिथ भृज्जा यथा वा
वृक्षं पुष्पः परिभव्युतं तत्र कष्ठ्यमान:।
वर्तेः, नायं दशरथसुनो बेति बेगं मद्दीयं
योद्दं वहिङ्ग शलभं इव मां धात्मानोजस्ति मूढः॥ ३४

34. “I am realy itching to see when my arrows rush towards Rāma like bees towards a fragrantly flowering tree. This Rāma does not know my might.
Hence he is dashing towards me to give a fight, even as a moth entering fire foolishly.

उत्कार्भिष्ठं गजमिव कदा दीपविध्यामि बाणः
कसिनू काले मम शरणाः स्वस्तिकं करोमि।
कण्डौयेहं सुरपतिरं प्रेतराजवा च साक्षात्
मां योऽद्वं किं प्रभवति नरो में कियान् कोवक्तवत् सः॥ ३५

35. “I am really itching to fire him like frightening an elephant with fire-works. I am itching to see Rāma drenched in blood struck with my arrows. Neither Indra nor even the God of Death can fight me. How can this mortal Rāma attack me?”

आतम्येवं स च दशमुखो दर्पयो भाष्यते सम
स्वीयं शत्रुं न परिगणयन् मृत्युना मृत्यमाणं।
यः को वा न प्रभवति मृत्यं प्राप्तकालो विजेतुः
tसमातातृकू स दशवदनो मृदुबुद्धिविर्भूव।॥ ३६

36. Taking Rāma to be a mere mortal, Rāvana went on with a boasting mind, because Death had already laid his cold hands on him. Nobody born can conquer Death. So Rāvana went on boasting that way already being seized by Death.

एवंभवः पुनरथि शुकं सारणं मन्निमुखो
रक्षोनाथः कपिकुलबलं ज्ञातुमेवं बभाण। 
आश्रयं ये भवति कपयः केन मारगं तडलू
सेतुं बद्रा जलधिमतसन् तज्ज्वां तत्र गता।॥ ३७
कीदुक्क सेनं भवति कति के तत्र मुख्या भवती
वें शाल्वा लवितिविध्याः ज्ञातमत्रेषुवच।
39. Both of them told Rāma in fear of life, “We were ordained by Rāvana to know the strength of the army of monkeys and apprise him.” On this, Rāma said with a smiling face, “Well, ascertain it and inform Rāvana immediately about the same.

40. “Also tell Rāvana, quoting my words, ‘Oh! Rāvana, show that valour of yours depending on which you had stolen my Sītā and brought her to Lanka like a thief. I am now here to kill you and destroy your clan to the very roots.’”

37-38. Thinking thus Rāvana said to two of his ministers Śūkra and Śarana as follows: “Really I wonder how the army of monkeys could construct a bridge over the Sea. Both of you go there and find out of what quality that army is, who and how many leaders are there, come back there to gather the information, and they were caught by Viśiṣṭa and taken to the feet of Rāma.”
41. Those two went to Rāvaṇa and said, “Oh! King! We were arrested by your brother and were thrown on to the feet of Rāma. But that great soul not killing us said, “Convey my news to Rāvaṇa that I am here to kill him and his clan.”

42-43. “Hence Oh! King! Hasten to hand over Sītā to Rāma or on the other hand give him a fight. When told thus Rāvaṇa said, “I will never hand over Sītā to Rāma, come on! Let us go upstairs! Point out to me who are there great heroes among the monkeys. I want to see.” So saying he went upstairs followed by the two. There pointing out to every monkey-hero, they explained to Rāvaṇa the greatness of each. In doing so, for the fault of extolling the monkey-heroes, Rāvaṇa got wild and let them off threatening them, for extolling the enemy in his face.
44. Then Rāvana sent some spies again headed by Śārdūla to get details of the army of the monkey-heroes. They went there accordingly and being immediately detected, were belaboured by the monkey-heroes. On the kind intervention of Rāma they were also let off alive.

45. Since they also reported that the army of the monkey-heroes was ferocious, Rāvana, now got cowed down to some extent. Then he got an illusory head of Rāma through witchcraft and went to Sītā to frighten her, and thus win her hand by force.

46. Rāvana then said to Sītā, showing Rāma’s head, “Look! here! Sītā! Your husband has been killed in the war. See his head. Even now, become my wife. Forget Rāma. Attain happiness (because your youth has been slipping away). Thus he addressed Sītā who was uprooted on the sight of Rāma’s head.
47. Seeing Rāma’s head and identifying it, Sītā began to cry and cry. She cursed her lot and cursed Kaikeyī in the following words, “Oh! Kaikeyī, be pleased now! On your account all the family has been destroyed. What a sin you have committed?

किं वा रामो महदिव तथा विप्रियं ते चकार 
कूरा तं मामपि च विपिनः प्रेषवामासिथ त्वम्।”
प्रोचैवं सा मुहुरपि मुहुमुहिंछिता दुःखदशा
दर्शे दर्शे रघुपतिशिरो यातनां सा भभाज।। ४८

48. “What great harm did Rāma do to you, that you got him and me exiled to the forest?” Saying so, swooning again and again, and aflame with grief she suffered hell, the more she looked at her husband’s head. Her agony knew no bounds.

हा रामेति प्रबलकितम् वैशिलितम् तं स्मरति
कौसल्यां तन्मरणविवशं वस्तलां वस्तस्मीनाम्।
थेनु यदहृ निजहृदि मुहुभूवयति सद्वति
“किं राम! तं श्चषायमपि न मां बीक्षसे पापकृत्यायं”।। ४९

49. Saying “Ha! Rāma!” she went on crying and crying. “Rāma! What an agony does your mother Kausalyā attain on knowing about your death like a cow bereaved of her calf? What a hell she suffers! Oh! Rāma! Why don’t you see me even for a moment thus lamenting for you! How wretched I am!
“Oh! Rāma! In our marriage my father said to you, “Please do not leave my daughter under any circumstances.” You also swore in so many words. But alas! you have now gone alone to the Heaven, leaving me here, as though you were anxious to touch the feet of your father there, because he died out of your separation.”

“Sīte! Rāma! Yuddhi n nikhilā vinīḍhī māyāshīrtāt śānnī śāhī śrījūcāmīmā sadāmēv bṛvīmī” II 51

“Don’t cry Sītā! Be at peace! Ere long thou art going to be released from the hold of the enemy. Hear yonder! The army of the monkey-heroes has been
rushing in great gallop like a river in spate rushing to the ocean. Rāvana has already one foot in the grave!

53. “Please realize that Rāvana is going to be killed ere long. Rāma is going to take you to Ayodhyā very soon. Cast away your grief as a serpent sheds its outer coil. I cannot see you grieving thus.”

54. Thus Saramā consoled Sītā and made her have a sigh of relief even as rains make the Earth scorched by the sun bloom again with herbage. Sītā cast her looks of affection at the lady demon and thought that the bad period wrought by her malefic planets was going to lapse away ere long.

55. Then Saramā said, “Sītā! If you so desire I will go to your husband Rāma, unseen by anybody, give him news of your welfare and bring back news of his welfare to you in a moment.
56. Then Sītā said, “Dear friend! First I request you to go to Rāvaṇa and ascertain his mind. Since he is an adept in witchcraft, he has been perturbing my mind beyond bounds. I do not have peace of mind even for a moment, so much so I have lost my wits and am feeling as though I am beyond myself having been drunken.”

57. Saramā accepted Sītā’s word, went to Rāvaṇa’s palace unseen and returning said, “Sītā! Look here! Rāvaṇa has been exhorted by his mother and beseeched by his Prime Minister to hand you over to Rāma. Yet, he spurned their advice and has been sticking to his foolhardiness.

58. “Rāvaṇa does not like you to release under any circumstances, and that prognosticates that he is deliberately walking into the jaws of Death. Hence Sītā! never entertain the hope that Rāvaṇa will release you himself so long as he is alive.”
informing Sītā in such words, already the war-trumpets of the Monkey-heroes were being heard. So, Saramā said, “Sītā! Now you can pick up your courage. Your bad days have lapsed away.”

59. When Rāvana heard the war-bugles of the Monkey-heroes which generated a harsh impact on his ears, he summoned all his Ministers to ascertain their ideas. Mālyavān, the eldest of the Ministers desired Rāvana to hand over Sītā to Rāma and effect a treaty with him.

60. Mālyavān then began to remind Rāvana the art of statesmanship, which a king should adopt. He said that, “A king should be a scholar, with a respect, commanding demeanour, at the same time unpuffed-up. Such a king would flourish. He should treat the path of Dharma. When he finds an opponent stronger than himself he should make a peace-treaty with him. Only at an opportune time he should make bold to attack, but not in a haste.

ज्यायनेव स्वरिपुरिष्ये गव्रूपुके विगुप्प्रात्
हीनं श्रत्रुं नयपथगतं नाहस्मन्येत राजा।
61. “Only when he feels stronger than the opponent, then alone he should wage a war. He should make peace with an equal and should not be aggressive towards an inferior. An inferior king who likes to be at peace with him should never be humiliated. Oh! Rāvana! You yourself know every aspect of state-manship. What are we before you to tender you an advice in this behalf?

62. “But in this context, I believe, Rāma is more powerful than you. Hence I beseech you to make peace with him. Give away Sītā unto him. This alone conduces to your welfare and that of your clan.

63. “I shall tell you something else frankly. You have been always treading the path of Adharma. You have been persecuting great sages. Hence they have been imprecating evil unto you. Remember that their spirituality is a fire that consumes the demons at large. Only a righteous path contributes to the welfare of a king. Your unbehaving behaviour will never help you.
That is why your own brother abandoned you and joined the enemy.

८४

64. “Day in and day out, we have been aspecting harbinger of your ruin, and that of Lāṅkā. For Heaven’s sake, give away Sītā and make a peace-treaty with Rāma. This is my advice unto you.”

65-66. When thus told in so many words, Rāvana got enraged, raised his angry brows and gave out his own decision made once for all. “I never hand over Sītā to Rāma and make peace with him to save my life. After all he is a mortal man, who besought the help of monkeys to wage war against me. He is not aware that I am an Emperor of the three worlds, who has conquered and cowed down Indra, the lord of the Heaven. If such an earthling Rāma has come to attack me, he is evidently digging his own grave. When you make bold
to speak before me extolling my enemy, who is no more than a pigmy before me, how could I count you as my well-wisher and place confidence in you?"

एवं तीन्मुखवचो मात्यानुर कर्णाधिरं मर्त्या मर्त्या तमथा बलवनपृक्तुपाशेन बल्लम्।
तुष्यं भूताजय इति वदनं स्वेन मार्गेण यातः
रक्षोनाथ: सति वनवहं युज्यसिद्धं चकार॥ ६७

67. When Rāvaṇa announced his decision in harsh, unequal tones, Mālyavān bethought himself, that it was Rāvaṇa, who was deliberately walking into the jaws of death. Not being able to deter Rāvaṇa from his misadventure, he silently bade him good-bye saying, “May you conquer!” Then Rāvaṇa exorted his other Ministers to get ready for war.

श्रीरामोस्यं स्वयमिति तदा रावणभ्रान्त्युक्तः
हर्षश्वार्यां प्रमुखसुभद्रं गत्य राजी सुबलम्।
शैलं तस्मात् दशमुखपुरीं वीण्याणो विमृष्णिः
लक्ष्मणुः दितिजसहितो तत्र रात्रिम् निनाय॥ ६८

68. Sri Rāma, on the other side, learnt from Vibhīṣaṇa as how Lāṅkā was being guarded. Then accompanied by the best of monkey-heroes and Vibhīṣaṇa, he went up to the summit of the mount Suvela. He spent the night there in a relaxing mood. Looking from there at the various facets of Lāṅkā, he felt glad indeed, because he was sure of his success.

एतः श्रद्धनिशाचरं शितशोरे हृत्वादिवर्धैर्म पे
सीता माणसं चिरं विरिहितं हस्तेन गृह्यामि च॥
"I am going to deal death to this ignoble Rāvana with my arrows. Ere long I am going to see my beloved Sītā, who has been pining for me for long and am going to enjoy her company at long last. I am born here on this mundane world to put an end to the wicked, to save the righteous and to establish again Dharma here." So declared Rāma unto his friends then.
CANTO XV

पञ्चदशः: सर्गः:

सीतायुतौ दशरथसुतौ पुष्पकं दिव्यस्यां
हर्षक्षेत्रः सह दशमुखद्वातृत्युतौ भवत्तौ ।
आरूढः स्वां सधुकुलमहराजधानी मयोध्यां
यातुं मार्गे जनकतनयां रामभ्रो जगाद ॥

1. Rāma and Lakṣmaṇa emplaned the Puṣpaka along with Sītā and accompanied by the monkey-heroes and Vibhīṣaṇa. They departed to that age-old capital of the Raghus namely Ayodhyā. On the way Rāma said to Sītā (as the Puspaka was dashing off).

सीते! सेतुं नलविरिच्चित पश्य वार्धि निबद्धुं
द्यां गच्छन्त श्लिष्टविरम्येऽवर्धनं स्वर्णाभं स्वर्तः ।
किकिन्यां च त्रिदिवसदृशीं पश्य सुग्रीवधाम
लवक्षाये कपिपति महं यत्र मित्रं जगाम ॥

2. “Sītā! See this bridge built by Nala (to cross the sea for us to reach Laṅkā). Now, see this mount Svarṇa Nābha, which is as though trying to reach the sky with its lofty peaks. Here is Kiṣkindhā which equals the heaven in splendour. Here it is that I befriended Sugrīva, to rescue you from Laṅkā.

श्रुतवा वाक्यं पतिनिगदितं प्रार्थयामास सीता
स्वातुं तत्र क्षणमिव कपीन् द्वष्ट्रायाम सत्तायां
भूया चते कुतुक्तितमिति स्थापथित्वा स यानं
किकिन्यायां कपिपतिकुलं द्वष्ट्रायामास तस्ये ॥
3. Hearing from Rāma that they had already arrived at Kiśkindhā, Sītā requested Rāma, to stop the plane for a moment to enable her to see the citizens thereof with their wives. Accordingly Rāma ordered a stop and showed her the citizens with their wives.

4. Later Rāma invited all those monkeys to go along with him to Ayodhyā and so all of them ascended the plane. After the plane resumed its flight, Rāma continued to describe the places one after the other to Sītā saying, “Sītā! Here is the mount Rṣyamūka.

5. “Here I befriended Sugrīva first. Now see this splendid lake named Pampa where I was lamenting sundered from you for a number of days. Here I came into contact with a lady Śabarī who was Dharma incarnate.
6. "Here itself I killed that long-armed demon Kabandha. Here, that noble Jaṭāyu fought with Rāvaṇa to save you but alas! was killed. Now see our Parnaśālā, on the banks of the Godāvari, whose waters were sanctified by your daily baths.

7. "Now see this hermitage of the great sage Agastya, who was born out of a pot. Again see this sacred hermitage of the sage Sutikṣṇa. Now we have arrived at the hermitage of Śarabhaṅga. Here, do you remember, Indra came to see us.

8. "Here I killed that demon Virāḍha. Now see the hermitage of the sage Atri. Here itself, my brother Bharata met me beseeching me to accept the throne in all humbleness.

9. "Now Sītā! see this sacred river Yamunā, and bow to it. Here again see the hermitage of Bharadvāja
who was a Vedic seer. Here is Gāṅgā the Divine river, which sanctifies people as you do. Now see the town, which goes by the name Śrīṅgibera.

10. “Here we came into touch with my great devotee Guha. Now see this river Sarayu which is sacred. At long last, we have reached Ayodhya, the capital of the Ikṣvakuus my forefathers. It is indeed as effulgent as the very capital of Indra in heaven. Bow to it Śītā!”

11. Bharata, followed by all the citizens of Ayodhya, extended a hearty welcome to all those who had arrived with folded hands. Their joy knew no bounds on seeing Rāma, and were wetted all over by flowing tears of joy.

12. Since Rāma’s brothers and mothers desired to see him enthroned on the spot, the greatest of all the
Rṣis namely Vasiṣṭha made him seated on the diamond-decorated throne along with Sītā.

13. Then the leading of the Brahmarṣis, namely, Jābālā, Vijaya, Gautama and Vāmadeva, who played the priests on the occasion, showered him with divine waters in such a blissful mood as the Vasus (A sect of deities) had enjoyed when they installed Indra on the throne of the Heavens. Even, as tradition would have it, unmarried girls too participated in that celebration of giving a holy bath to Rāma and Lakṣmaṇa.

14. Śatrughna himself bore the white umbrella over Rāma and Sītā with a sense of devotion and humility, that umbrella which was a symbol that Rāma was an emperor ruling over the entire human race. Sugrīva took a fan (called a Vyajana, made of the hairs of an animal named Camara) and offered service on one side of Rāma and Vibhīṣaṇa offered service to Rāma on the otherside, with another Vyajana, which resembled the full-moon.
15. Gandharvā ladies gave a music concert and the heavenly damsels danced to the tunes. All the citizens were immersed in such a bliss that was never experienced by any human. Having been goaded by Indrā, Vāyu, the god of wind gave Rāma a necklace of pearls, interspersed with gems of various kinds woven on a golden thread.

Note:

The word Ānanda stands for bliss. The Upaniṣad known as Ānandavalli, gives a measure of what is called Brahmānanda i.e., the bliss enjoyed by the Creator. The bliss enjoyed by an Emperor of the whole world of men, if such an emperor be, and if that emperor is blessed with the fullness of health and longevity, such a bliss constitutes a unit with which to measure the bliss of angels gods of the heavens, and the higher-ups in the hierarchy of gods going up to the Creator known as Brahmā. The Ānanda enjoyed by Brahmā is ten to the power of ten times the Ānanda enjoyed by the aforesaid Emperor of the world of men.

16. In the context of Rāma’s Coronation, the Earth yielded her maximum of crops, the trees gave their maximum of fruits and the creepers blossomed incessantly. Rāma gave ten thousand cows in charity to deserving Brāhmins and thirty crores of sovereigns besides necklaces of gems to them.
17. Then Āṅgada was presented by Rāma with a pair of golden bracelets that were engraved with the gems known as Vaiḍūryas and the like. Sugrīva was presented with a similar necklace whereas Sītā was presented with two sarees which were decorated with jewels and which shone with effulgence.

18. Sītā gave away her own necklace to Hanumān expressing her own gratitude to him and he shone with it as a mountain would shine with a white cloud on its peak. Rāma then presented every one of the monkey-heroes with either shining costumes or jewels and made them all pleased.

19. Those monkey-heroes thereafter took leave of Rāma, his brothers and all of their kith and kin, and went back to Kiskindhā with blissful minds. Thus everything ended in happiness and auspiciousness to
one and all. Thereafter Rāma and Sītā performed a number of sacrifices to gods, sacrifices like Vājapeya, Paunḍarīka and Asvamedha.

20. Rāma then made Bharata, the prince of Ayodhyā to succeed him to the throne. He ruled the kingdom in such a way as a cloud would please the people with showers intended for their welfare. When Rāma was ruling the kingdom, it was on everybody’s lips that Rāma was the very Dharma incarnate on the Earth.

21. Rāma thus rules the kingdom for eleven thousand years pleasing the people to the maximum and he attained a fame which would last as long as the Sun and Moon shine on the firmament. Everywhere in the kingdom in every direction, people were always talking of Rāma alone and were enjoying heavenly bliss even though they were residing in the mundane world.
22. No lady lost her husband when Rāma was ruling. Nobody suffered from the fear of serpents or thieves. No elderly person performed cremation or burial rites of the young. Everyone was performing the duties of his own caste.

सवों मोद समभजत दिशेष कक्षित्र कक्षित्
रामं पश्यन् स्वमनसि जनो धर्मसमर्गं ससार।
दीर्घायुः सन्तु अखिलमनुजः पुत्रपात्रप्रपोश्चः
सान्नद्र स्वं जूनुरिछ भजन्न स्वयं मने जगाम॥ २३

23. Everyone was enjoying bliss. Nobody hated nobody. Bearing Rāma in mind and emulating him everyone followed the path of Dharma. Everyone enjoyed the full lease of his longevity and had not only sons and grandsons but even grand-grand-sons. Enjoying the maximum bliss here on the earth, everyone reached Heaven after his death.

रामं शोकं कवचिदपि जनः प्राप कक्षित्र लोके
रामः सर्वसमप्रणविषयो रामभूतं जगाद्।
नित्यं पुष्येत् प्रतितिनिवहः नेत्रपर्वतये स्म
क्ष्मास्तू सस्वमृत्तुरवल्लो गोचरोभूतं प्रजानाम्॥ २४

24. When Rāma was ruling, nobody knew what a disease was and what grief was. The word Rāma ringing in the ears of every man and woman, young and old so much so, the world appeared full of Rāma all over. Creepers blossomed incessantly and feasted the eyes and trees yielded delicious fruit all through the year.

पर्जन्याश्च स्वसमयप्योर्विषाणं: सस्यवृक्षाः
वायु नित्यं सकल सुसुखस्पर्शदायं ववौ च।
25. Clouds rained in time so that earth yielded the maximum crop. Wind blew in such a way that men enjoyed happiness of its touch. Brahmins and all the castes were performing their own traditional duties. Everyone exerted for the happiness of the other.

26. Neither Kāma (desire) nor Krodha (anger) nor any of the subsequent vices which constitute what is called Ariṣaḍvarga (the six psychological enemies of men) afflicted men so as to make them born into mundane life wrought with misery of incessant cycle of births and deaths. Everyone spoke the truth; and everyone was disciplined, physically and mentally. Everyone did penance and the whole world appeared blissful.

27. May the Rāmāyaṇa of Vālmīki excel in the world! May the chapter named Sundarakāṇḍa be read by everyone and thereby may they reap the best of this life and heaven thereafter. This Kāvyā of a little under a thousand Mandākrānta verses has been written by one named Dhūlipāla Arkasomayājī.
28. What travail has been undergone in writing this Kāvyā, Oh! Lord! Venkatesvara! thou alone knowest and therefore, may I dedicate this Kāvyā as a flower unto Thy lotus-feet alone. (Thus announcing, this author Somayaji craves for the indulgence of the world of scholars in this humble work of his).

29. The very goddess of Lakṣmi incarnated herself as the daughter of mother Earth and that God Mahāviṣṇu of the Heaven incarnated himself as Rāma. They took incarnation as though to illustrate the hymn of the Veda which says, ‘I am the Heaven; thou art the earth’—uttered by the bridegroom to the bride in a Hindu marriage.

Note;

“Dyauraham prthivī tvam ret’oham retobhṛttvam mano’ha-
masmi vāk tvam sā mām anuvratā bhava.”

The significance of the hymn is, that even as the heavens shower and the earth receives the showers to beget crop, the husband showers his sperm, which the wife receives to beget children. The fact that Sītā has been reported to be the daughter of mother Earth and Rāma, the very Viṣṇu of the Heaven, also corroborates the same idea. This also reveals that this world has no metaphysical reality of its own but has got its moorings in what constitutes the ultimate Truth or
Reality which, being supernal, guides the mundane phenomena. In other words this physical world is under the stewardship of a Supreme Consciousness and does not exist of its own.

30. Rāma and Sītā took incarnation only to protect the righteous and put an end to the demonic forces. Vālmīki, the sage gave us their story which constitutes a treasure-trove of the Bhāratīyas and not merely a poetic song.

31. If Dharma gets eclipsed by Adharma, (as is now the case perhaps) the Almighty takes an incarnation to redeem Dharma from the clutches of Adharma, and put the humanity on the right gear of the Vedic path.

32. Rāma was the very Dharma incarnate. He abdicated not only the throne but all his happiness to save the truthfulness of his father. As is said in the
Upaniṣad i.e., some attained immortality not by following the ritualistic path, not by progeny, but by renunciation only. “Rāma’s name and fame have gone down into history on account of this spirit of renunciation and will therefore last as long as the Sun, Moon and the stars shine on the firmament.”

33. Even though Rāma and Sītā were both placed under excruciating mental agony they never overstepped Dharma and on that account only Rāmāyaṇa excels as long as humanity lasts.

34. As Kālidāsa said, “Let the goddess of learning enriched by the Vedic lore excel in the world.” This Rāmāyaṇa is an epic of that kind. It is so because when the very Viṣṇu incarnated himself as Rāma, Veda got transformed into Rāmāyaṇa through the sage Vālmīki.

35. This Rāmāyaṇa is a river that has sprouted on the hill of Vālmīki. Like Gaṅgā it sanctifies the
residents of the three worlds. May the humans take a bath in this holy river to absolve themselves of all their sins and cross the ocean of this mundane and mortal life.

वाल्मीकि भूवि  कवितावने  चुकूज
श्रीरामेत्यतिपघुरं  पदं  पिको  यत्।
पत्याना  ममृतमिदं  भजन्तु  तद्वा:
संसारं  जनिमृतिनःखं  तरीतुप्॥

36. The cuckoo of Vālmiki living in the forest of the goddess of Muse sang the song of Rāma and uttered the mellifluous word ‘Rāma’ full-throatedly. This word Rāma’ is no other than nectar for redeeming the mortal man from out of this mundane world with usery and cycle of births and deaths.
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