

ŚRĪMAT SĪTĀRĀMĀÑJANEYAM

A Sanskrit Kāvya running into one thousand Mandākrānta verses



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
सीतारामाञ्जनेयम्
नाम

संस्कृतकाव्यम्
मन्दाक्रान्तासाहस्रिकम्

कवि :

डॉ० धूळिपाळ अर्कसोमयाजी
राष्ट्रपतिपुरस्कारग्रहीता

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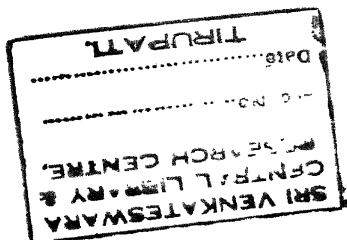
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ŚRĪMAT SĪTĀRĀMĀÑJANEYAM
(A Sanskrit Kāvya with English rendering)

by

Dr. D. Arka Somayaji.

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FOREWORD

The Rāmāyaṇa 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 Rāmāyaṇa 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 Rāmāyaṇa 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. Kuṇḍaraswamy Reddy,
Executive Officer,
T. T. Devasthanams.

DEDICATION

कृतिसमर्पणम्

श्रीकाञ्चीकामकोटि प्रथितजगतीदेशिकश्रीपदाब्ज
द्वंद्वं द्वन्द्वाभिभूत्यै प्रणमति शिरसा सोमयाजीत्यसौ यः ।
अन्तेवास्येव दूरे तिरुपतिनगरे विद्यमानोऽपि तस्मात्
स्मारं स्मारं यतीशान् पुलकितवपुषा भक्तितो मोमुदीति ॥ १
वन्दे श्रीचरणानपारकरुणान् वर्षन्ति येऽनुग्रहं
स्वं दीनेषु नृपेषु वा समदृशो भानुः प्रकाशं यथा ।
श्रीश्रीयुतचन्द्रशेखरपरिव्राट्सार्वभौमायितं
यावद्भारतभूतलं खलु पुरा श्रीरामभूतं यथा ॥ २
सीतारामाञ्जनेयं सुरगिरि मयका निर्मितं काव्यमेतत्
मन्दाक्रान्तेतिवृत्तैः दशशतकलितैः श्रीयतीशानपाद
पद्मद्वन्द्वार्पितं मे भवतु सुमसमं किञ्चिदल्पं तदीयाः
आशीर्वाचो भवेयुः मयि सदयमिति प्रश्रितं याचमाने ॥ ३

1. There is now the very Divine walking the Earth in the name of Jagadguru Śrī Kāñcī Kāmakoti 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 antevāsī (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 श्रीमज्जगद्गुरुश्रीकामकोटिपीठाधिप

श्रीमच्चन्द्रशेखरसरस्वतीन्द्र श्रीचरणाना

चरणकमलयो सभक्ति समर्पितं

काव्यकुसुमम्

आशिषो नाथमाने शिष्येन धूळिपादोपाधिधेन अर्कसोमयाजिना ।

AUTHOR'S PREFACE

Three years ago, I wrote a Sanskrit Kāvya running into seven hundred Mandākrāntā verses under the title *Prasannāñjaneyam cum Hanumatsandēśa*. 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 kecidīha naḥ prathayanty avajñān
Jānanti te kim api tāt prati naiṣa yatnaḥ,
Utpatsyate hi mama ko'pi samānadharmā
Kālo hyayam niravadhiḥ vipulā ca pṛthivī.*

“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 Sahṛdayatva bestowed encomimus 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.

Biographical Note About The Author

आन्ध्रेषु प्रथितं विराजति पुरं गोदावरीतीरगं श्रीमद्राजमहेन्द्रमित्यभिहितं यस्यान्तिके वर्तते । ग्रामः श्रीवल्लिचेरुनाम विबुधैर्देदीप्यमानश्चिरं यत्राऽऽसीन्मम जन्म यत्र निगमा जीवन्ति चाऽद्यावधि ॥	१
माता मे मङ्गमाम्बा सततमपि पतिं सेवमाना च तद्वत् दुर्गा देवीं भजन्ती निजतनुमनयत् सेव्यसेवां दधाना । पूज्यो बापार्यनामा श्रुतिविहितपथे सञ्चरन् मे पिताऽऽसीत् मातापित्रोस्तयोर्मे पदभजनमहो बाल्य एव व्यरसीत् ॥	२
तौ मातापितरौ स्मरत्रयमहं भूलोकवासी भवन् स्वप्नत्वेन तदीयजीवितमहो सम्भावयन् सम्प्रति । अन्यत्स्वप्नमिदं तथैव कलये मर्त्यस्य मे जीवितं मायाकल्पितबन्धुतागतमहामोहप्रवाहे लुठत् ॥	३
श्रीमद्वेङ्कटरामाख्यमग्रजं नौमि भक्तितः । यो मां बाल्ये श्रुतिस्मार्तविद्यामध्यापिपत् स्वयम् ॥	४
सुब्रह्मण्यं स्मराम्येवं द्वैतीयीकं ममाऽग्रजम् । देवब्राह्मणपूजायां जीवितं येन यापितम् ॥	५
श्रीनिवासमहं सेवे योऽत्र पर्वतमूर्धनि । द्वन्द्वोद्धृत्यै स्वपादाब्जद्वन्द्वं यो मामशिश्रयत् ॥	६
यत्सेवा च दिवारात्रं धर्मपत्न्या कृता मम । आवामत्र निवासार्थमानयत् स्वगृहादिव ॥	७

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.

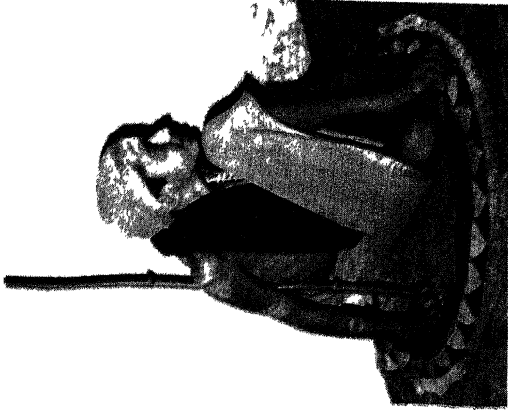
Remembering those parents of mine, and living in this mundane world, I feel their life time as an episode experienced in a dream as it were. However, I deem this mortal mundane life of mine as a continuation of the same dream engrossing itself in an equally dream-like relationship of kith and kin, who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

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,



अनन्तश्री श्रीमदिन्दिरसस्वतीश्रीचरणाः



अनन्तश्री श्रीमज्जगद्गुरु श्रीकाङ्क्षीकामकोटि पीठाधिप श्रीचरणाः
श्रीमज्जयेन्द्रसस्वती श्रीचरणाः

Introductory Verses

या देवी दिविजातजातरसनाहंसी नरीनृत्यते
या चैकैकमुखात् तनोति च विधेरैकैकवेदध्वनिम्।
श्रीवाल्मीकिपराशरात्मजमुखा यां काव्यरूपां जगुः
देवी भारतभारती भगवती निद्राति जागर्ति वा ॥

That Goddess of Sarasvatī 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?

न वाल्मीकेवर्णी भजति जनता श्रोत्रपदवीं
न वा व्यासस्याऽपि श्रवणपथगा भारतभुवि।
न वा काळीदासश्रुतिमधुरगम्भीरसरणिः
कथङ्कारं यामो भरतजननीपुत्रपदवीम्॥

Either that torrential Muse of Vālmīki 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 Bhāratīyas today?

Bhārat Rendered UnBhārat

भारतं अभारतीकृतम्

अस्माकं भरतक्षमा वसुमतीसीमन्तमुक्तामणिः
वेदान् वेदशिरांसि शास्त्रनिवहं वैयासिकं वाङ्मयम् ।
ब्रह्मर्षीश्च वसिष्ठकौशिकमुखान् या प्रासविष्ट प्रजां
धर्मब्रह्मपरायणां हितमतिं चक्रे च या तद्बलात् ॥

या श्रीराममजीजनद् युगयुगाराध्यं परं दैवतं
या श्रीकृष्णमुखस्रुतां भगवतीं गीतां व्यतानीत् क्षितौ ।
या वाल्मीकिमुखेन्दुनिस्सृतसुधास्रोतोवहां भारतीं
सन्ध्यानानटदिन्दुशेखरजटाजूटाग्रनिष्यन्दिनीम् ॥

रङ्गतुङ्गतरङ्गितां सुरनदीं गङ्गामिवाऽपिप्लवत्
काळीदासमुखप्रभूत कविताधाराधरा यां धराम् ।
चक्रुः काव्यरसप्लुतां च जनता माबालगोपालकम् ॥

देशस्तादृग्भारतीयति जनाश्चाऽभाग्यतां प्रापिताः
सौरैः सम्प्रति दुर्दशा प्रचलति म्लेच्छीकृता यत्प्रजाः ।
यस्मात् दिव्यसरस्वतीं श्रुतिहितां धर्मप्रबोधात्मिकां
श्रीमत् भारत भागधेयपदवीं यन्नाद्रियन्ते जनाः ॥

किहेतुप्रभवा परिस्थितिरियं स्यादित्यनालोचिता
यावद् भारतभूगतैः प्रभुपदैरद्य त्रिभाषापरैः ।
यैर्विद्यालयपाठ्यभागनिवहात् देवोऽपि दूरीकृतः
यद्युद्योगपदानि वाञ्छति जनः सर्वोऽपि तादृग्गिरम् ॥

पाश्चात्यामवशः पठेदिति कृता या दुर्व्यवस्था पुरा
पाश्चात्यैः प्रभुभिः समस्तजनतां हस्ते निधातुं तराम् ।
साऽद्याऽपि प्रभुभिः गतानुगतिकैरज्ञैः समाश्रीयते
तस्मात् सर्वजनः स्वकुक्षिभरणं कर्तुं व्यवस्यन्नहो ॥

तामाङ्ग्लेयगिरं पठन्नगतिको हूणीकृतो वर्तते
यद्युद्योगपदानि संस्कृतबुधैर्लभ्यानि नैतादृशम् ।
दौर्गत्यं समनेष्यताऽत्र जनता जीवेत् धनेनैव या
देवोऽस्तीति न पाठितो शिशुगणस्तस्मै गुरौ गौरवम् ॥

सम्पद्येत कथं ? ततो युवजने पुण्यं न पापं न च
देशे सम्प्रति बालकेषु सिकतातैलायते संस्कृतिः ।
नास्तिक्यं च नरीनरीति हि कुहूरत्रौ यथाऽन्धं तमः
देशारिष्टमुपस्थितं युवजनाः कुर्वन्ति कोलाहलान् ॥

आचार्यश्च बिभेति शासितुमिदम्भूतं स्वविद्यार्थिनम्
तान् दृष्ट्वा प्रभवोऽपि बिभ्यतितरां विद्यालयाः प्रत्यहम् ।
ये के वा पिहिता भवन्ति न रता विद्यासु विद्यार्थिनः
त्यक्त्वा भारतभारतीं धनकृते पाश्चात्यविद्यां श्रिताः ॥

किन्तूद्योगमलम्बिता युवजनाः क्षिप्ता महासङ्कटे
भाषाः प्रान्तगताः पुरा कविवरैः पोष्यमाणाश्चिरम् ।
ज्ञानायैव बभूवुरद्य जनतावैरार्थमेवाश्रिताः
अद्यत्वे गळहस्तितेव जननी गीर्वाणगीर्देवता ॥

कोणे ताम्यति पुत्रकैर्निजगृहात् माता कृतभ्रैरिव
एवं नैजगृहात् प्रवासमयितां पाश्चात्यदेशे स्थितिम् ।
लब्ध्वा तत्र जनेषु पूज्यपदवीं प्राप्तां च तां निस्त्रपाः
स्वर्गस्था कथर्यान्ति भारतजनाः किं भारतीया वयम् ॥

Our Bhārat 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 Ṛṣis like Vasiṣṭha and Viśvāmitra. By dint of this spirituality it kept the population on the Dhārmic path for millenniums hitherto. This Bhārat 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 Bhārat for aeons. Here sang the cuckoo of Kālidāsa, whose mellifluous Muse fed the ears of people into ecstasies and saturated the atmosphere. Such a Bhārat alas! has been rendered un-Bhārat, 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 डॉ० धूळिपाल 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 Bhāratīyas?

Scholars' Opinions

N. S. Rāmānuja Tātācārya,

Nyāya, Vyākaraṇa,
Mīmāṃsā, Vedānta Śi-
romani, Vidyā Vāridhi, Tar-
ka Vācaspati, Śāstra Ratnā-
kara, Profesor, Post
Acārya wing, Kendriya
Vidyāpīṭha, Tirupati.

TIRUPATI,

6—10—79.

विद्वद्भैः कविकोकिलैः विदितवेदितव्यैः ज्योतिर्विज्ञानसम्पन्नैः प्राच्यप्रतीच्यज्ञानवारा
निधिभिः प्रख्यातैः डाक्टर अर्कसोमयाजि महाशयैः सन्दृब्धं प्रसन्नाञ्जनेयं नाम काव्यं
तन्मुखात् वाचयित्वा अमन्दमानन्दमविन्दे । इदं काव्यं सरलसरसगम्भीरवचोगुम्भितं
सहृदयहृदयाह्लादकरं व्याकरणसंस्कृतं उत्तमां काव्यकोटीमाटीकते । एतैर्विरचितं ब्रह्माञ्जलि
नामकं काव्यं उत्तरप्रदेशीय सर्वकारस्य सत्कारमलभतेति प्रसिद्धम् । अतः कर्तृवैलक्षण्यात्
विषयवैलक्षण्यात् प्रबन्धवैलक्षण्याच्च ग्रन्थोऽयं प्रकाशितश्चेत् विदुषां कवीनां सामान्यजनानां
च महानुपकारः स्यादिति निश्चप्रचम् ।

“I have derived immense pleasure by listening to the verses read out to me from this new Sanskrit Kāvya captioned *Prasannāñjaneyam* 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 *Brahmāñjali* 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 Kāvya deriving its theme from the sacred Rāmāyaṇa and further on account of the dexterity of the author shown in producing this Kāvya, this work, if published, is sure to galvanize the public at large, both the scholars and laity as well and enlighten them.

Rāmānuja Tātācārya.

ब्रह्मश्री धूलिपाळ अर्कसोमयाजि महोदयाः बाल्ये ब्रह्मश्री पप्पु चैनयशास्त्रिणां निकटे काव्यनाटकालङ्कारग्रन्थान्, ब्रह्मश्री चल्ता सूर्यनारायणशास्त्रिणां निकटे न्यायप्रकरणानि स्वीयज्येष्ठसहोदराणां समीपे श्रुतिं च सम्यगधीत्य तावता अपरितुष्यन्तः आधुनिकसम्प्रदायानुरोधेन गणितशास्त्रे डाक्टर् पदवीं लब्धवन्तः श्रीमत् भास्कराचार्य विरचित सिद्धान्तशिरोमणि ग्रन्थरत्नस्य संस्कृते चाऽऽङ्ग्लभाषायां च व्याख्ये विरचय्य भारतराष्ट्रपतिपुरस्कारं गृहीत्वा इदानीं श्रीनिवाससन्निधौ धर्मप्रचारकसंस्थायां स्थित्वा लोके धर्मं प्रचारयन्ति । प्रस्तुतसमये सोमयाजि महाभागाः श्रीमद्वाल्मीकिरामायण सुन्दरकाण्डम् आधारीकृत्य नूतनं प्रसन्नाञ्जनेय नामकं काव्यम् अररचन् । तच्च मामानन्दपयोनिधौ न्यमज्जयत् । तत्र हि प्रथमतः आशंसमाना भाषाशुद्धिः पदविन्यासः, अप्रयत्ननिर्वर्त्यता लक्षणालङ्कारसन्निवेशः नूतनकल्पनाचातुरी च प्रधानं कारणमासीत् । तत्राऽपि वैयाकरणस्य सतो मम अन्तःकरणं निर्दुष्टा भाषा मामाकृक्षत् । एतादृशग्रन्थनिर्मितेः प्रयोजनं पाठकानां हस्तेषु अस्य ग्रन्थस्य समर्पणं तद्द्वारा काव्यप्रतिबोधितधर्माचरणं तेन च आस्तिकानां सन्मार्गे प्रवृत्तिश्च । तस्मादस्य ग्रन्थस्य मुद्रणं आवश्यकम् । सोमयाजि महाविदुषां येषु येषु शास्त्रेषु पाण्डित्यं तदत्र ग्रन्थे प्रतिफलति । श्रीमन्तः सोमयाजि महाभागाः एतादृशानेक-काव्यानि निर्माय आस्तिकलोकस्य महान्तमुपकारं कुर्वन्तु ; तेषामायुरारोग्यादि सम्पत्तेम् अनुगृह्णात्विति भगवन्तं श्रियःपतिं आराधयामि । अत्र काव्यरसानुगुण मन्दाक्रान्ता वृत्तानि संयोजितानीति हेमः परमामोदः ।

Brahmaśrī Dhūlipāḷa 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 Śiromaṇi* both in English and Sanskrit which procured him the coveted Presidential Award too. Now Dr. Somayaji has produced a Sanskrit Kāvya captioned *Prasannāñjaneyam*, based on Rāmāyaṇa. This work of his has flooded my mind with a wave of joy. The virtue of this work is the mellifluous style embellished 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 Prasannāñjaneyā

(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 Mandākrānta 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.

शोधनपट्टिका (Corrigenda)

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.

शोध्यम् (to be corrected)

शुद्धम् (correct form)

Last line in the 1st plate read as

आशिषो नाथमानेन शिष्येण धूळिपाळोपाभिधेन अर्कसोमयाजिना

पृष्ठम् पङ्क्तिः

२	last	क्षोभणानम्	क्षोभमानम्
७	१८	गच्छत्	गच्छेत्
२५	१३	वर्णय	वर्णयन्
३०	११	स	स्व
३६	२५	यातस्तव	यातस्त्वमु
४३	७	चेत्+ाधं	चेत्कामं
५६	२९	पीडितं	पीडितं
५७	१९	समोषीत्	समैषीत्
६९	२२	व्यवस्यन्नस्ति/तस्य	व्यवस्यन्निहाऽस्ति
७०	२	पवनजनये	पवनजनये
७५	१९	सिंहिकाख्या	सिंहिकाख्यां
,	२०	कर्षन्ती	कर्षन्ती
,,	२७	पातालाभ	पातालाभं
८१		गतेवाम्बरे लम्बमाना	गतामम्बरे लम्बमानाम्
१०७	३	स	to be deleted
११२	९	अरपिति	अरमिति
,,	२५	जिविते	जीविते
१३७	३	ता	ताम्
१३८	३	मदीय	मदीयं
१४०	२४	कोसल्या	कौसल्यां

१४१	२४	राजिश्च	राजिश्च
१६९	१४	यद्वत चचाम	चचाम यद्वत
१८३	६	शान्तिशून्या	शान्तिदायं
”	२७	पत्यङ्गुलीय	पत्यङ्गुलीयं
१९७		स्वीयो	स्वीयां
१९८		कथाञ्चित्	कथञ्चित्
२०७	२	त्वरिपत्रे	तत्पित्रे
२१८	१७	वीरभूयम्	तान जघान
२२३	१९	कपिमिमगरं	कपिमिमगरं
२३२	४	सन्द्रेष्टुमेव	सन्द्रेष्टुमेव
२५०	last line	हनुमद्भारतो	हनुमद्भारतो
२६३	१२	कुप्येन्देव	कुप्येदेव
२७३	२१	व्यञ्जयामास	व्यञ्जयामास
२७४	१०	सन्तुष्ट	delete repeated
”	”	Add खुवर in the end of the line	
२७६	line last but one	Insert बाणैः in the begining.	
२८०	२६	replace हन्त। by विष्वां	
२८१	२०	सञः	सञः
२८८	१९	जानन्ती	जानासि
२८९	last line	दुःखाश्रु	दुःखाश्रु
२९०	१३	पौलस्त्यस्य	पौलस्त्यस्य
२९७	last but one	संरम्भ	संरम्भं
३०३	२६	द्रुत	द्रुत
३०५	२७	Add सन in the end of the pada.	

श्रीमत् सीतारामाञ्जनेयम्

ŚRĪMAT SĪTĀRĀMAÑJANEYAM

CANTO I

प्रथम सर्गः

श्रीमान् रामो गतवति गुहां राज्यपट्टाभिषिक्ते
सुग्रीवे स्वैः सह कपिवरैः लक्ष्मणेनाऽनुयातः ।

वर्षारम्भा दगतिकतया माल्यवत् पृष्ठदेशे

वासं चक्रे जनकतनयाविप्रयोगार्तचित्तः ॥

१

1. Śrī Rāma went along with Lakṣmāṇa to reside tentatively on the summit of the mount 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 यत्कथं वाऽपि चित्तं

स्थाणूकृत्य ग्लपितमहिमा शापदग्धावभासम् ।

जीर्णारण्यं सकलपृथिवी माकलय्य प्रियायां

बद्धस्वान्तः कृपणहृदयो लक्ष्मणं वाचमूचे ॥

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 Lakṣmāṇa with a heavy and depressed heart in the following words.

पश्य भ्रातः! गगन मखिलं नीलमेघावकीर्णं
 दुःखाक्रान्तं हृदयमिव मे क्षोभते निर्विरामम्।
 पीत्वाऽम्भोधेः जलमविरतं भास्करास्त्रैश्च गर्भं
 धृत्वा मासान्नव सपदि व द्यौः प्रसूते स्वनन्ती ॥ ३

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.

आरुह्य द्यां सुलभमिव मे मेघसोपानपङ्क्त्या
 तत्पृष्ठस्थं कुटजकुसुमै रर्चितुं लोकबन्धुम्।
 भास्वानद्य स्वमपिदधतो राहुवत् दुष्टबुद्धीन्
 मेघान् सृष्ट्वा स्वयमिव तदाविद्धतेजा अभावि ॥ ४

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.

मेघा एते गिरय इव पोप्लूयमानाः समन्तात्
 दृश्यन्ते व त्रिदशपतिना ताड्यमाना रुदन्तः।
 सन्ध्यारागोदर जलधरैरन्तशुभ्रैः स्वनद्धिः
 वासो बद्धव्रणमिव नभो दृश्यते क्षोभणानम् ॥ ५

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.

आकाशोऽयं पुनरपि मम द्योतते वृष्टमेघैः
 श्वेतैः पाण्डुः क्वचिदथ तथा निश्वसन् मन्दवातैः ।
 सन्ध्यारागं क्वचिदपि वहन् चन्दनं व स्वदेहे
 कामार्तः सन्नहमिव हि चेखिद्यमानोऽस्ति पश्य ॥ ६

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 Kāvya 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.

शोकाक्रान्तां निजदुहितरं वीक्ष्य बाष्पायमानां
 सीतां पृथ्वी स्वयमपि ततः शोकतप्ता भवन्ती ।
 घर्मक्लिष्टा नवजलदवा स्सिच्यमानो त्सृजन्ती
 बाष्पं तीव्रं सपदि किल रोरुद्यमानेव भाति ॥ ७

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 ‘Bāṣpa’ at once stands for tears and water vapour. Here the Earth is sending out water vapour, even as Sītā is shedding tears.

कह्लाराणां परिमल मथो केतकीनां च धृत्वा
वाता वर्षव्यतिकर सुखस्पर्शभावा भवन्तः ।
शक्यं पातुं सुखितमनसा मञ्जुलिग्राहमेवं
सद्यो विश्वं भवति जनतानन्दसन्धायि नूनम् ॥ ८

8. The breeze carrying the fragrance of the Kahlāra flowers and that of Ketakīs (the tender leaves of the tree called *pandanus 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 Ketakī leaves have their budding under a rainy season.

सौमित्रेऽसौ गिरिरथ लसत्कैतकव्याप्तसानुः
तद्वत्फुल्लार्जुनततियुतः सर्वतः श्वेतभावः ।

सुग्रीवो व प्रशमितरिपू राज्यपट्टाभिषिक्तो ।

धारापातैः सपदि परितः सिच्यते वारिदानम् ॥ ९

9. "Lakṣmaṇa! 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 Pattābhiṣeka connotes this showering.

अन्यच्चित्रं कलय गिरयो लक्ष्मण भ्रातंगतत्

धाराव्याजं तनुपरिगतश्चेतयज्ञोपवीताः ।

वाताघात ध्वनियुतगुहा मेघकृष्णाजिनाश्च

ब्राह्मण्यं नः श्रुतिमुखस्तिं स्मारयन्तो विभान्ति ॥ १०

10. "Brother! Lakṣmaṇa! behold at the beautiful scene. The mountains appeal to me like Brahmins wearing the so-called sacred threads in the form of torrents of rain, donning the Kṛṣṇājīnas 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:

Brāhmins of yore donning Kṛṣṇājīnas were always chanting Vedic hymns all time. Sacred threads are worn even now by the race of Brahmins 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 to mouth the Vedic hymns.

Upanayana, wherein he is given a sacred thread to make him eligible to mouth the Vedic hymns.

हैमीभिर्व त्वरितविधया वर्षितुं यत्कशाभिः
तंस्तन्यन्ते जलधरगणाः वज्रिणा ताड्यमानाः ।
शम्पास्ता इत्यविदितजना भावयन्तीति मन्ये
श्रीमान् वित्तं वितरति यथा पीड्यमानो नरेशैः ॥ ११

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.

सा शम्पा मे स्फुरति हृदये नीलमेघाश्रिता या
सीतेवाऽङ्गे दितिसुतपतेः तप्यमानोपवासैः ।
भ्रातः! सर्वा अपि मम दिशः क्षोभदा एव सद्यः
याः सर्वेषां सुकृतिगृहिणां सौख्यदात्र्यो भवन्ति ॥ १२

12. "That lightning within the bosom of the cloud appeals to me as my dear Sītā, by the side of Rāvaṇa 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.

एता नष्टग्रहशशिदिशः कालमेघै रिवान्धं
मां कुर्वन्ति क्षपितरुचि मे जीवितं भाति शून्यम् ।
जीर्णारण्यं भवति जगदित्युच्यते दारनाशे
तत्सत्यत्वं सपदि कलये मत्प्रियाविप्रयुक्तः ॥ १३

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!

नाऽहं जाने किमिव करवाणीति नष्टस्पृहोऽहं
हस्तौ पादावपि विगळितौ पच्यते मानसं यत् ।
पुष्पैः पूर्णः कुटजनिवहः सानुसंस्थः सुरम्यः
कामार्तं मे हृदयकुहरं वह्निना सिञ्चतीव ॥ 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 गच्छत्सपदि जनता प्रोषिता स्वीयगेहं
पत्नीपुत्रैः पुनरपि समागत्य मोमुद्यते च ।
दौर्भाग्यं मे पचति यदि हाऽरण्यवासेऽपि पत्नी
दूरीभूता दुरितमिव मे भाति जन्मान्तरीयम् ॥ 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.

दुःखायैव क्षितितलजनिं हन्त ! यातोऽस्मि नूनं
कोजानीते मम हृदि शुचं वज्रकीलायमानाम् ।

किं वा सौख्यं पुनरिव मम प्राणभूतां विना मे
सीतां साध्वीमपि सहचरीं चक्रवाकीमिवैकाम् ॥ १६

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 separation.

वर्षास्वद्य क्षितिपतिगणः त्यक्तयात्रः प्रशान्तः
शान्तो भानु र्सति च तथा वाति वातः प्रशान्तः ।
घर्मोद्धूतं यदपि च रजो वर्षसिक्तं प्रशान्तं
सर्वः शान्तिं भजति हृदयं शान्तिशून्यं ममैव ॥ १७

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!

श्रेणीबद्धा नयनसुभगा मानसं राजहंसाः
यान्ति भ्रातः! सह सहचरीपुत्रमित्रैः सलापम् ।

पत्नीपुत्रैः स्वगृहवसतौ सौख्यवन्तौ गृहस्थाः

चातुर्मास्ये यतिततिरपि त्यक्तचारा प्रशान्ता ॥

१८

18. "The Rājahamsa birds (kingly swans like flamingoes) aligning themselves in beautiful rows feasting our eyes, are now proceeding to the foreign Mānasa Lake, hand in hand and chit-chattingly as though, with their wives, children and friends. All house-holders are now enjoying their stay at home and are steeped in happiness. Even the very many ascetics have now given up their roaming under the injunction of the four-month stay at a particular place otherwise called caturmasya Dikṣā.

Note:

The Sanskrit Kāvya 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 *Meghasandēśa*. 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 upto the eleventh day of the month of Kārttika. 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 Kārttika 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.

मेघाक्रान्तं गगनमधुना गर्जतीवैकदिश्यं

दूरत्यं तत् जलदरहितं भासते च प्रशान्तम् ।

अम्भोराशिं क्वचिदतितरां क्षोभमानं स्वभङ्गैः

अन्यत्रत्यं प्रशमितविधं स्मारयन्नो विभाति ॥

१९

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.

शैलोद्भूताः नवजलयुता धातुताम्राश्च नद्यः

पत्रैः पुष्पैः विविधतरुजैः सानुमार्गाः पतन्ति ।

तद्भङ्गोत्थैः ध्वनिभिरिव नोनुद्यमाना मयूराः

केकाः षड्जध्वनिसमरसाः श्रावयन्तीव सर्वान् ॥ २०

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 क्षितिधरततेः पार्श्वगैः सम्प्रपातैः

मुक्ताहारैरिव गळगतैः दर्शनीया भवन्ति ।

तद्वत्सानुग्रथितकुट्टजैः पुष्पितै नैत्रशोभां

तत्तन्यन्ते शरदि नभसः तारकाजालरम्याम् ॥

२१

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 Kuṭāja trees covered with white flowers all over.

मेघा मत्तद्विरदविधया भूरि शब्दायमानाः
युद्धोत्साहा इव दिवि लसत् दृश्यविद्युत्पताकाः ।
किन्तु श्रान्ता इव गिरिगता स्तत्र विश्रान्तिभाजः
भूयो योद्धुं द्रुतमभिमुखं सम्पतन्तीव दृश्याः ॥ २२

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.

मेघान् दृष्ट्वा परिपतति या सा बलाकावळिर्नः
दीर्घा दृश्या भवति गगने तात ! पेप्रीयमाणा ।
साऽऽस्ते नूनं पवननिहता लम्बमानाम्बरस्य
प्रीत्या विद्याधरविरचिता पौण्डरीकेव माला ॥ २३

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 interestedly prepared by the Vidyādhara to adorn the neck of the sky as it were!

भूमिर्दृश्या भवति परितः शाद्वलेनातिरम्या
यद्वन्नारी हरितवसना नेत्रशोभां दुहाना ।

जम्बूशाखाः परिणतफलाः षट्पदानन्दकन्दाः

तत्सङ्गीतं श्रवणमधुरं श्रोतुमस्मान् ह्वयन्ति ॥

२४

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.

निद्रा लक्ष्मीपतिमभिसरन्तीव दृश्या सभीतिः

नद्यश्चाब्धिं तदितरसरिन्मत्सरा धावमानाः ।

हर्षोद्वेगात् घनमभिपतन्त्यत्युशनस्यो बलाकाः

कान्ताः कान्तान् स्वयमभिसरन्त्येव हृष्टाः सकामाः ॥२५

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.

सानन्दोऽपि द्विरदनिवहः केतकीगन्धमत्तः

रोषोद्वेगात् कुधरतटिनी पातघोषोद्धतः सन् ।

नृत्यासक्तान् घनरवसमुत्साहितान् नीलकण्ठान्

दृष्ट्वा शान्तः शिखिसमरसं नानदीति स्वयं च ॥ २६

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.

धारापातैर्मुहुरुपहताः पीतमत्ता द्विरेफाः
शाखालीना विगळितमदाः शीतकत्वं प्रपन्नाः ।
वर्षान्ते ते पुनरपि रसास्वादने व्याप्रियन्ते
पीता मर्त्या विगळितमदाः सम्पिपासन्ति यद्वत् ॥ २७

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.

एते नूनं मधुपनिन्दैः कुत्रचित्संप्रगीताः
शुक्लापाङ्गैः क्वचिदपि तथा सम्प्रनृत्ताः वनान्ताः ।
वप्रक्रीडापरिणतगजैः सम्प्रमत्ताः क्वचिच्च
ब्रह्मानन्दे क्षितितलगतान् मज्जयन्तीव नूनम् ॥ २८

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).

एषा जम्बूमुखफलरसप्लाविताऽरण्यभूमिः
 मत्तानां च ध्वनिभि रमितैः केकिनां षट्पदानाम् ।
 घीङ्कारैश्च द्विरदनिवहस्याऽऽत्तकोलाहलः सन्
 क्षोभायत्ता पृथुलनगरापानशालेव भाति ॥ २९

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.

भृङ्गीतन्त्रीप्रसृतमधुरं मर्कटीकण्ठतालं
 मेघध्वनै र्मुग्जननिन्दं गीतमाकर्णयन्तः ।
 मुक्तास्वच्छं सलिलममलं शक्रदत्तं विहङ्गाः
 स्वादु प्रीत्या छदपुटगतं तर्षिताः सम्पिबन्ति ॥ ३०

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.

केकासक्ताः श्रवणमधुरं दर्शयन्तः कलापान्
 नृत्यन्तश्च क्वचिदथ तरुप्रोतकायाः मयूराः ।
 दैवीं सृष्टिं नयनसुभगां वर्णनातीतशोभां
 भूयो भूयः स्मरणं कुतुकान् मानुषान् कारयन्ति ॥ ३१

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.

शाखानिद्राः प्लवगततयः मेघगर्जाप्रबुद्धाः

वर्षाहत्या तरुमपि तरुं धावमाना नदन्ति ।

धीङ्कुर्वाणा द्विरदनिकरा एकत स्तद्विनिद्राः

दृश्यन्ते तत्पतनगतयो दृप्तसिंहाश्च पृष्ठे ॥ ३२

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.

वातानीतैर्मृहुरपि मुहुः सिच्यमानाः समन्तात्

धारापातैरिह खलु नभश्चुम्बिनः पर्वतेन्द्राः ।

हस्तानीतायुतघटजलैः स्नाप्यमानान् जलौघैः

सद्यः सिंहासनमधिगतान् भूमिपान् स्मारयन्ति ॥ ३३

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.

मेघालोके विकसित लसत्पिञ्छशोभैर्मयूरैः

वर्षाघातात् त्वरितगमनैः दृप्तमातङ्गसङ्घैः ।

रम्यालोकैः कुटजकुसुमैः सञ्चरद्वारिवाहैः

धाराप्रोतैरपि नगगणैः वासवः क्रीडतीव ॥

३४

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.

दर्शं दर्शं गगनतलतस्तोयधाराः पतन्तीः

स्वर्गस्त्रीणां सुरतगळिता हारमुक्ताः स्मरामः ।

मेघच्छन्नं क्षितिरिव नभो दृश्यते तद्वदेषा

क्षोणिस्तारासदृशकुसुमै रन्तरिक्षं व भाति ॥

३५

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.

गर्जन्मेघं गिरितलगतं मन्यमानोऽन्यनागं

युद्धोत्साहः तमभिपतितुं भग्नयत्नो निवृत्तः ।

पार्श्वस्थैः स्वद्विरदनिकरैः युद्धयते मन्दबुद्धिः

नागोऽयं दुर्मदमुपगतो वीक्ष्यतां भ्रातरेषः ॥

३६

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!

मेघच्छन्ने सकलगगने रात्रिकल्पे दिने च
 ज्ञातुं शक्यं भवति खलु नो भानु मस्तं प्रयातम् ।
 सिंहै रन्तर्गुहमुपगतैः व्याघ्रभल्लूकवर्गैः
 नीडालीनै रखिलविहगैः पङ्कजैः सङ्कुचद्भिः ॥ ३७

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.

सौमित्रे! सम्प्रचलति खलु श्रावणी ब्राह्मणानां
 येषां पूजां चरति भरतः पुण्यसाकेतवासी ।
 सुग्रीवश्च श्रितनिजगुहः सौख्यलग्नः स्वदारैः
 न स्यादन्योऽप्यहमिव जनो दुर्भगो दुःखभाक्च ॥ ३८

38. "Oh! Lakṣmaṇa, is it not today the full Moon of Śrāvaṇī 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 Ayodhyā 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).

राज्यभ्रष्टो महति विषमे सङ्कटे पातितोऽहं
 सीदाम्येवं जलहतनदीकूलवत् भ्रातरद्य ।
 रक्षोनाथो भवति च. महान् शत्रु रत्यन्तशूरः
 शत्रूयन्ते मम पुनरिमाः दुःखदा दग्धवर्षाः ॥ ३९

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.

सुग्रीवो न स्मरति किमु वा यन्मयाऽकारि तस्मै
काले मन्ये स्वयमुपगतो मत्सहायश्च भूयात् ।
कार्तघ्न्यं स्वं प्रकटयति चेद्विस्मरन्मत्कृतं सः
द्रक्ष्यावस्तत् कथमपि ततो युक्तकालं प्रतीक्षे ॥ ४०

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."

दुःख्यन्तं तं प्रणिहितमतिः लक्ष्मणो वाचमूचे
भ्रातः! मन्ये न हि कपिपतिर्विस्मरेत् स्वस्य धर्मम् ।
मा शङ्का ते भवतु हृदये तत्प्रतीक्षावहै वा
वर्षापाये शरदि च भवेत् दण्डयात्राऽस्मदीया ॥ ४१

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 वादिनि लक्ष्मणे क्षणमिव प्रोत्साहितं तन्मनः
सद्यः स्वीयसतीगतं पुनरपि क्षुब्धं हि जातं यथा ।

वर्षासु क्षणकालमम्बरमलं जातं भवेन्निर्मलं
झञ्झावात घनाघन द्वययुतं सद्योऽन्धकारायते ॥ ४२

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 pitch-dark the next moment pervaded by thick clouds brought back by the fast-blowing wind.

एवं रामे व्यथितहृदये चिन्तयाऽत्यन्तया ताः
 वर्षा याताः शरदुपगता चन्द्रिकारम्यरात्रिः ।
 मार्गाः शुभ्राः गगनमखिलं निर्मलं जातमासीत्
 सुग्रीवस्तु स्मृतिविरहितो पीतमत्तो बभूव ॥ १

1. 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.

मन्तिन्यस्ताखिलनृपविधिः वीतशङ्कः स कामी
 सिद्धार्थः सन् गतरिपुभयः प्राप्तभार्यश्चिरेण ।
 बाह्यं लोकं न परिगणयन् त्यक्तलज्जश्च सौख्ये
 ग्राम्ये लग्नः मदनविवशो रामकार्यं न दध्यौ ॥ २

2. 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.

तत्सर्वज्ञः पवनतनयो वीक्ष्य सुग्रीवमेवं
 चिन्ताक्रान्तः स्मृतिविरहितं बोधयन् वाचमूचे ।
 राजन्! रामं स्मरति न भवान् येन राज्यं सभार्यं
 सम्प्राप्तोऽस्ति त्वरितविधया तस्य कार्यं करोतु ॥ ३

3. 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.

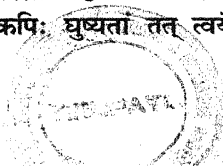
कर्तव्यं स्वं समयमनतिक्रम्य यः संव्यवस्येत्
तस्य ह्यर्थाः करतलगताः वर्धते तस्य लक्ष्मीः ।
श्रीमान् रामः स्वयमपि निजं कर्तुमीष्टे तु कार्यं
नाऽपेक्षा ते तदपि कलय त्वत्प्रतिज्ञातसाह्यम् ॥ ४

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.

तस्मात् सर्वानपि कपिवरानादिश त्वं विचेतुं
सीतां सद्यो भुवि दिवि तथा यत्रकुत्राऽपि सन्तीम् ।
श्रुत्वा वाक्यं समुचितमिदं वायुसूनोः कपीशः
सत्यं तात ! त्वदुदितविधं कुर्महे नः प्रयत्नम् ॥ ५

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 Hanu-mān, Sugrīva said, "True; let us do our job as you have said.

नीलं ब्रूहि त्वरितविधया वानरान् योधमुख्यान्
आस्माकीनान् मम वचनतः युद्धसिद्धान् विधातुम् ।
नाऽऽज्ञां यो मे वहति शिरसा पञ्चरात्रान्तरेऽपि
प्राणैस्त्याज्यो भवतु स कपिः घृष्यतां तत् त्वयैव ॥ ६



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.

सर्वान् वृद्धान् कपिकुलवरान् साङ्गदस्त्वं समेत्य
ब्रूह्याज्ञां मे मदुदितविधं सत्वरं वायुसूनो !
कर्तव्यं नः कृतमथ भवेत् मैथिलीं संविचेतुं
यूयं सर्वे प्रतिदिशमिताः तीव्रयत्नं कुरुध्वम् ॥ ७

7. “Hanumān! Take the assistance of Aṅgada, approach all the elders among our monkey-warriors, 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.”

वर्षान्तेऽपि स्वसुखं विवशीभूतं मत्तान्तरे तं
सुग्रीवं दुर्मतिमिव समालोच्य रामः सुतप्तः ।
पश्यन् ज्योत्स्नां जलदरहितां शारदीं वीतधैर्यः
दुःखे लग्नां जनकतनयां संस्मरन् व्यामुमोह ॥ ८

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.

संज्ञां लब्ध्वा पुनरपि पुनर्बालिभावं रुदंश्च
स्वात्मन्येवं परिपरिविधं चिन्तयामास सीताम् ।
हा बाले ! त्वं कथमिव शुचं मद्वियोगाग्निजाताम्
दूरं नीता विपदि सहसे पच्यमाने मयीत्यम् ॥ ९

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?

दुःखं स्मृत्वा मुहुरपि मुहुस्तावकीनं हि दह्ये
भूयश्चेयं शरदपि समागत्य दन्दह्यते माम् ।
मृष्टान्नं च ज्वरितमनुजं नैव कर्षेत् यथा वा
न प्रीतिं मे भजति हृदयं शारदं वीक्ष्य 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.

साक्षात् स्वर्गं वनमिदमभूत् भ्रष्टराज्येऽपि पूर्वं
त्वत्सान्निध्ये सपदि तदिदं हन्त ! चिन्तां चिनोति ।
जीवन्तं निर्दहति च शरच्चन्द्रिका मां चितावत्
जाने सद्यः कथमिव जना नष्टदाराः क्षरेयुः ॥ ११

11. "This self-same 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.

साकेतं वा मम च पितरौ राज्यभाग्यं तथा वा
त्यक्त्वा शोकं मम न हृदयं प्रापदित्थं वनेऽपि ।
पार्श्वस्थायां त्वयि विपिनभू रघयोध्येव याऽभूत्
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, wherever his wife is!

धर्मे चाऽर्थे जनकतनये ! काम एवाऽपि न त्वां
त्यक्ष्यामीति ह्यभिहित मभूद्यन्मयाऽस्मद्विवाहे ।
व्यर्थीभूतः सपदि शपथः त्वद्वियोगात् प्रिये ! मे
सन्यासी नो न गृहवसति नऽऽश्रमो मेऽद्य 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 Āsrama 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 gṛhamedhinām' while describing the Raghus, the forefathers of Rāma married not for satiation of lust but only to beget children.

एवं रामे विलपति मुहुः लक्ष्मणस्तं समेत्य
भ्रातस् तद्वत् किमिति भवता शोच्यते बालभूयम् ।

नाऽन्यः कश्चिज्जनकतनयां स्पृष्टुमीष्टेऽग्निचूडां
जानन्नेतत् सकलजगतीवीर ! कार्पण्य मेषि ॥ १४

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 Sitā, who is no less than a flame. Knowing this, I wonder how you are subjecting yourself to such a mental depression!

एवं प्रोक्ते धृति मुपगतः सान्त्वयद्वाक्यजालैः
अन्तर्दृष्टिं जहदथ भवन् बाह्यदृष्टिः स रामः ।
भ्रातः! पश्य! त्रिदिवपतिना तर्पिता वृष्टितो भूः
शान्ता मेघा इति च शरदं वर्णय वाचमूचे ॥ १५

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.

सस्यश्यामा धरणि रभवत् वृष्टिवाताश्च शान्ताः
मेघापाये पतिमुपगता भाति तुष्टा त्रियामा ।
कर्पूरन्ती नयनयुगले मानुषाणां समेषां
पृथ्वी सर्वा सहगिरिवनं हासरम्येव भाति ॥ १६

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!

लीलालोले द्विरदिनकरे रम्यसप्तच्छदेषु
 भ्राजत्ताराशशिदिनकरेष्वान्तशोभां विभज्य ।
 नेत्रानन्दं जनयति शरत् भूतले चान्तरिक्षे
 किन्तु भ्रातः! मम तु हृदयं दह्यते दूरदारम् ॥ 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!

रोधोवक्रा पुलिनसिकता खेलनानन्दकन्दैः
 अभ्यायातै र्मदनवशगाश्चक्रवाकाः समेत्य ।
 क्रीडासक्ताः सरसिजरजःकीर्णगात्रैर्हि हंसैः
 मोमुद्यन्ते वयमथ कथं तादृशं याम सौख्यम् ॥ १८

18. The Cakravāka 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! Lakṣmaṇa, we never know such a joy!

कुम्भेजातोदयसमयतो निम्नगाः सुप्रसन्नाः
 मन्दं मन्दं पुलिनविभवं दर्शयन्त्यो विभान्ति ।
 अक्षिप्रं स्वप्रथमसुरते व्रीडिता अप्युशन्त्यः
 मुग्धाः कान्ता इव हि जघनान्युत्पदार्थं प्रियेभ्यः ॥ 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.

मेघैः शून्यं गगनमखिलं वीक्ष्य सङ्कोच्य बर्हान्
 आरात् त्यक्तप्रियसहचरा ध्यानलगा मयूराः ।
 वीतोत्साहा अहमिव शुचं गर्भगां द्योतयन्ति
 भ्रातः ! जन्तुः कथमिव भजेत् सर्वदाऽपि 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!

पौष्पीं शोभां पुनरपि लता यान्ति नेत्राभिरामां
 वर्षापाये परिमळयुता आह्वयन्त्यो द्विरेफान् ।
 मन्दं मन्दं सरसिजसरो मत्तमातङ्गयूथं
 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.

राजानोऽद्य क्रमणसुलभान् श्यानपङ्कान्श्च मार्गान्
गाधाः सर्वा अपि च सरितो वीक्ष्य कण्डूयमानाः ।
योद्धुं शत्रून् पुनरपि हृदि स्मारिता पूर्ववैरं
संनहन्ते सपदि जनतां भीषयन्तः समन्तात् ॥ २२

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.

राकाचन्द्रप्रहसवदना तारकाचारुनेत्रा
ज्योत्स्नाशुभ्रांशुकपरिहिता यामिनी कामिनीव
निक्षिप्यास्ते कमिव हृदये नायकं प्रेमपूर्णा
नाऽहं जाने बहुविधमलङ्कृत्य तादृग्विधं सा ॥ २३

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.

काशैः शोभां नवविकासितैः पुष्पितैः कूलवृक्षैः
पोपुष्पन्ते कथमपि कृशा निर्झरिण्यः स्वकीयाम् ।
झङ्कुर्वद्भिः विपिनमखिलं षट्पदैः पीतमनैः
सङ्गीते व श्रवणमधुरे व्यापृतं द्योतते मे ॥ २४

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.

वायुर्मन्दः गगनममलं शोभमानश्च चन्द्रः

कौञ्चध्वानः सलिलममलं सङ्कशा निर्झरिण्यः ।

पौष्पो हासः मधुकररवः शान्तमातङ्गयूथं

सर्वे मूका अपि च शरदं प्राप्तकालां दिशन्ति ॥ 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.

अब्दानां यत् शतमिव मयाऽभावि सीतावियोगात्

चातुर्मास्यं जलदतिमिरं भ्रात रद्य प्रयातम् ।

या बाला मां वनमनुगता चक्रवाकीव हन्त

क्रव्यादानां वशमुपगता मानसं मे निहन्ति ॥ 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 Sita, 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!

राज्यभ्रष्टे जनकतनयाविप्रयुक्तेऽतिदीने

सुग्रीवः संक्षपितहृदये नाऽनुकम्पां करोति ।

नूनं दुष्टः स भवति यतः प्राप्य साह्यं मदीयं
राज्यं दारान् द्वयमपि गतो पीतमत्तो विभाति ॥ २७

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.

कार्तघ्न्यं स्वं प्रथयति यतः शीतकः सन् स्वगेहे
तिष्ठन् मत्तः स्मरति न निजं बुद्धिहीनः स धर्मम् ।
सौमित्रे ! त्वं त्वरितविधया याहि तं ब्रूहि तीव्रं
मद्वाक्याद् विस्मृतनिजविधिं ग्राम्यसौख्ये च लग्नम् ॥ २८

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.

किं शुश्रूषु भवति स मम ज्याकृतं घोरघोषं
नो चेत् किं वा कलयति मत्तौ स्वप्रतिज्ञां मदर्थे ।
जानीते नो मम रुषमसौ किं स पन्थानमेति
स्वभ्राता यं गमित इति तत् ज्ञाप्यतां स त्वयाऽरम् ॥ २९

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."

एवं रामे कपिपतिकृते तीव्रवृद्धप्रकोपे
सौमित्रिश्च स्वयमतिरुषं प्रापितः सन् कपीशे ।
ऊचे रामं कृपणहृदयं मैथिलीदत्तचित्तं
भ्रातः ! गत्वा सपदि युधि तं हन्मि पापं कृतघ्नम् ॥ ३०

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.

क्षन्तव्योऽसौ न भवति यतो ग्राम्यसौख्ये विलग्नः
विस्मृत्य स्वं विधिमुपकृतो वर्तते पीतमत्तः ।
मार्गं गच्छेदयमपि निजभ्रातृयातं हतः सन्
इत्येवं सङ्कुपितमवदत् लक्ष्मणो रामभद्रम् ॥ ३१

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.

रामोऽवादीदथ "न तथा पापकार्यं विदध्याः
किन्तु स्नेहादुपदिश नयं साममार्गेण तस्मै" ।
प्रोक्तेऽप्येवं करधृतधनुर्लक्ष्मणो वायुवेगः
किष्किन्धां तत्क्षणमुपगतः कोपदन्दह्यमानः ॥ ३२

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.

दृष्ट्वा तत्राऽङ्गद मभिदधे लक्ष्मण स्तीव्रमन्युः
"सुग्रीवाय त्वरितविधया कथ्यता मागतं मे" ।
इत्युक्ते सत्वरमुपगतौ लक्ष्मणं मन्त्रिणौ यौ
सुग्रीवस्य स्वयमिव तदाख्यातुकामौ कपीशम् ॥ ३३

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.

तावब्रूतां कपिपतिमथ “त्वं प्रणम्याऽऽगतं तं
 सौमित्रिं तत्पदनिपतितः सान्त्वय क्रोधयुक्तम् ।
 कार्त्तज्ञं स्वं प्रकटय ततः सत्वरं कार्यरङ्गे
 भूयाः सीतां मृगयितुमथो प्रेषयित्वा कपीन्द्रान्” ॥ ३४

34. They said “Oh! King! catch the feet of Lakṣmaṇa. 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.

एतत् श्रुत्वा सचिवमुखतः शीघ्रमुद्यन् कपीशः
 निर्दोषे किं दशरथसुतौ जातरोषौ मयीति ।
 तौ पप्रच्छ स्वकृतमविदन् मारुतिस्तं जगाद
 “स्वामिन्! न त्वं स्मरसि समयं पीतमतो यतोऽभूः ॥ ३५

35. 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.

रामेण त्वं परमुपकृत स्तद्विजानासि नूनं
 किन्तु प्राप्तां शरदमधुना नैव वेत्सि प्रमत्तः ।
 तस्मात् क्रुद्धौ दशरथसुतौ सत्वरं लक्ष्मणं त्वं
 द्वाःस्थं बद्धाञ्जलि रनुनय क्षम्यता मित्युदीर्य ॥ ३६

36. “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 Lakṣmaṇa grew wild against you. Go at once and with folded hands and

bended knees, appease Lakṣmaṇa who is stationed at the door, begging his pardon.

क्रुद्धे रामे सकलजगतीं स्वस्य वीर्येण दग्धुं
शक्नोत्येव त्वरितमुपयन् लक्ष्मणं त्वं सदारः ।
साष्टाङ्गं संप्रणम्य ससुतस्तस्य दासो भव त्वं
पत्नी भर्तुर्भवति हि यथा तद्वशे त्वं च तिष्ठ ॥ ३७

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

सन्दर्भेऽस्मिन् स्वयमुपगतो लक्ष्मणोऽन्तर्गुहां यत्
क्रुद्धस्तस्मात् कपिवरगण स्तं निरोद्धुं न शक्तः
गच्छन्नन्तर्दशरथसुतो दिव्यशोभां दुहानाम्
तां किष्किन्धां भवनमहतीं नेत्ररम्यां ददर्श ॥ ३८

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

दर्शं दर्शं कपिवरगृहाण्यद्भुतानि प्रविष्टः
सौग्रीवं च त्रिदिवविलसद् वैजयन्तोपमेयम् ।
श्रावं श्रावं श्रवणमधुरं वानरीणां च गीतं
सङ्क्रुद्धोऽपि प्रमुदितमनाः किञ्चिदासीत्तदानीम् ॥ ३९

39. Seeing and seeing the grand palatial buildings of the monkey-heroes, and that of Sugrīva 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.

ज्यानिस्वानं तदुपरि च सङ्क्षोषयन् तत्र तस्थौ
श्रुत्वा नादं कपिपतिरपि स्वासनादुत्पतंश्च ।
तारामाख्यत् किमिति मृदुलो लक्ष्मणस्तीव्रकोपः
त्वं गत्वा तं शमय पुरतश्चाऽऽगमिष्यामि पश्चात् ॥ ४०

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'.

त्वं नारीति स्तिमितमनसा भाषते त्यक्तकोपः
पश्चाच्चाऽहं तदनुनयनं कर्तुमीशे सुखेन ।
एवं प्रोक्ता दशरथसुतं प्रत्यगच्छत् सखलन्ती
तारा तं च प्रणयसहितां वाचमूचे सुनम्रा ॥ ४१

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.

को वा हेतु नृपसुत तव ब्रूहि कोपस्य को वा
त्वन्निर्देशे न भवति? दयादृष्टिमाधत्स्व सौम्य ।
इत्युक्ते तां दशरथसुतो हीनकोपो न्यगादीत्
भर्ता किं ते स्वयमुपकृतो विस्मृतः स्वस्य धर्मम् ॥ ४२

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?

चातुर्मास्ये गतवति चिरात् नाऽवबुद्धः स यस्मात्

कार्तघ्न्यं तत् प्रकटयति ते पानमत्तस्य भर्तुः ।

एतत् श्रुत्वा पुनरपि च सा सान्त्वयन्ती तमाख्यत्

नैवं कोपः स्वजनविषये हीनसत्त्वे प्रयोज्यः ॥ 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?"

सुग्रीवोऽयं नरपतिसुत! क्षम्यतां तद्विलम्बे

सद्यः स्वीये भवति समये श्रद्धानः कृतज्ञः ।

इत्थं कुब्धं मृदुलमृदुलैः सान्त्वयन्ती स्ववाक्यैः

अन्तर्गेहं स्वपतिनिकटं प्रापयामास 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.

दृष्ट्वाऽऽयान्तं पितृपतिविधं क्रोधजाज्वल्यमानं

हर्यक्षाणां पतिरतिजवादासना दुत्पपात ।

तस्य स्त्रैणं द्रुतमुपपतत् सादरं लक्ष्मणाय

प्रीतस्वान्तं स्वगतवचनैः स्वागतं 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.

तासां मध्ये स्थितमभिमुखः लक्ष्मणस्तं कपीशं
 क्रुद्धोऽवादीत् परुषवचनः पश्य सुग्रीव! राजा ।
 यः कश्चिद्वा यदि निजविधिं पालये तस्यसन्धः
 जित्वा कामं स खलु जनतापूज्यता मेति लोके ॥ ४६

46. Lakṣmaṇa 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.

वाचं दत्त्वा स्मृतिविरहित श्रेत् स नूनं नृशंसः
 पापिष्ठानां प्रथमगणितो वर्तते यः कृतघ्नः ।
 रामेण त्वं परमुपकृतो न स्मरस्येव तं यत्
 मिथ्यावादी त्वमसि निरतं पीतमत्तोऽसि चेति ॥ ४७

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!

राज्यं प्राप्तो गतरिपुरसि प्राप्तदारश्च तस्मात्
 स्वीये सौख्ये लुठसि शठ! विस्मृत्य धर्मं त्वदीयम् ।
 मा गा मार्गं स्वसमयमतिक्रम्य सुग्रीव! येन
 भ्राता यातस्तव न विदितो रामकोपाग्निरीतिम् ॥ ४८

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.

नाऽज्ञासी त्वां द्विरसनमहिं भेकनादं स रामः
तस्मादद्यावधि स समभूत् त्वन्निरीक्षापरः सन् ।
एवं तस्मिन् वदति परुषं सान्त्वयन्ती पुनश्च
स्वीयैर्वाक्यै रमितमृदुलैरेव तारा बभाषे ॥ ४९

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.

सुग्रीवस्ते नृपसुत! न हि क्रोधमर्हत्यमायी
नाऽसत्येऽसौ भवति पथि वा नाऽपमार्गे शठः सन् ।
जिह्वो नाऽयं स्मरति च कृतं रामभद्रेण तस्मै
राज्यं दारानपि च गमितो रामचन्द्रप्रसादात् ॥ ५०

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.

दुःखादुत्थः पुनरपि सुखं प्राप्तवांश्चेत् स रामात्
एवेत्येव स्मरति कपिराट् किन्तु काप्यस्वभावः ।
कापे लग्नः चिरगतसतीसौख्यतः क्षम्यतां तत्
वर्षा याता इति न समयं प्रत्यभिज्ञातवान् सः ॥ ५१

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.

रामस्याऽर्थे सुतमपि जहात्येष दारांश्च राज्यं
सत्यं सत्यं पुनरपि तथा वीतकोपः प्रसीद ।
सीतान्वेषं कुरुत सपदीत्यादिदेशैव पूर्वं
सुग्रीवोऽयं कपिवरगणान् तन्न जानासि सौम्य ॥ ५२

52. "For the sake of Rāma, Sugrīva 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.

ऋक्षाः सर्वे सपदि मिळिताः कोटिशो राजसूनो!
सन्नद्धास्ते तव च वचने श्रद्धधाना भवन्ति ।
त्वत्कोपाग्निं तव च वदनं वीक्ष्य रक्ताक्षि सर्वाः
वानर्यो दिग्भ्रम मुपगताः शान्ति माधेहि तासु ॥ ५३

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."

एवं प्रोक्ते विदितविषयो लक्ष्मणः सुप्रसन्नः
जातः सद्यो हरिपतिरपि त्रासमुज्झाञ्चकार ।
जीर्णं वस्त्रं विसृजति यथा पादयोस्तस्य नम्रे
पश्चाच्छिन्नं स्वयमिव गळे तस्य माल्यं विचित्रम् ॥ ५४

54. When thus appraised by Tārā about the innocence and ignorance of Sugrīva, Lakṣmaṇa 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.

आख्यत्सोऽथ श्रियमुपगतो दारयुक्तं च राज्यं
रामात्सर्वं समभवदिति ज्ञानयुक्तोऽहमस्मि ।
किं मे साह्यं भवति जगतीवीरभूताय तस्मै
यद्बाणेन द्रुमगिरियुता दारितैकेन धात्री ॥

५५

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!

यःकश्चित् ते हृदयकुहरे भाति चेन्मेऽपराधः
स क्षन्तव्यो न खलु मनुजो नाऽपराध्येत् पृथिव्याम् ।
एवं प्रोक्ते दशरथसुतः सुप्रसन्नो भवन् तं
स्वीयक्रोधो निरुपधिकृतः क्षम्यतामित्युवाच ॥

५६

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.

उक्त्वाचैवं हरिपतिमथ भ्रातृसान्निध्यमेतुं
तं दुःखार्तं शमयितुमं प्रार्थयामास यस्मात् ।

सुग्रीवोऽपि स्वनिकटगतं वायुसूनुं बभाषे
सम्प्रेष्य त्वं दिशि दिशि हरीन् भूरि सेनां चिनुष्व ५७

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.

आदेशं मे यदि न शिरसा पालयेत् वानरश्चेत्
यः को वाऽपि प्रसभमरणं तस्य दण्डो विधेयः ।
इत्युक्तः सन् पवनतनयो वानरान् प्रेषयित्वा
संख्यतीतां कपिवरचमूं सत्वरं संननाह ॥ ५८

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.

तस्यां केचित् हिमगिरिशिरोवर्तिनीरोषधीर्याः
क्षुत्तुड्बाधापरिहरणकृतशक्तियुक्ताः करेषु
धृत्वाऽऽयाताः कपिपतिकरे ता उपाजहिरे तत्
सुग्रीवश्च प्रमुदिमनाः स्वीचकार प्रशंसन् ॥ ५९

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.

रामं द्रष्टुमचूचुदत् कपिपतिं श्रीलक्ष्मणो यत्तदा
सुग्रीवः स्वकपीन् सुवर्णरचितामाज्ञापयत् शोभनाम् ।
आनेतुं शिबिकां ततो नृपसुतं तस्यां समारोपयन्
पश्चात्तां स्वयमारुरोह कपिभिः सोहे च सा सत्वरम् ॥ ६०

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.

यावन्तः कपिपुङ्गवाः ययुरथो कोलाहलं चाऽद्भुतं
कुर्वाणाः समरोत्सुकाः समरसाः तत्पृष्ठतो लक्षशः
या सेना नयनोत्सवाय समभूत् वर्षासु यद्वत् सरेत्
रङ्गन्तुङ्गतरङ्गिता भगवती गङ्गेव वार्धिं प्रति ॥ ६१

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.

गत्वा रामाश्रितगिरितलं लक्ष्मणेनाऽनुयातः
 सुग्रीवः स्वामकृत शिबिकां दूरतः पादचारम् ।
 गन्तुं रामं प्रति नतशिराः तं परस्तात् प्रणम्य
 प्रीत्या तेनाऽऽदरकृतपरिष्वङ्गभाग्यं स भेजे ॥ १

1. Sugrīva having gone along with Lakṣmaṇa 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.

यस्मिन् काले कपिपतिरभूत् रामपादाब्जनम्रः
 यावत्सैन्यं क्षणमिव बभौ वानराणां विशब्दम् ।
 भङ्गैः शून्यं सर इव सरोजातरम्यं समन्तात्
 यत् दृष्ट्वाऽभूद्रघुपतिरपि प्रीतिपोप्लूयमानः ॥ २

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.

उत्थाऽप्याऽथो कपिकुलपतिं रामभद्रो बभाषे
 तं सम्बोध्य प्रणयसहितो नीतिवाग्जालरम्यम् ।
 हे सुग्रीव! क्षितितलपतिः धर्ममर्थं च कामं
 काले भुञ्जन् भवति जनताक्षेमकामः पृथिव्याम् ॥ ३

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 साधूनपि च सुपथं प्रापयन् दुष्टबुद्धीन्
सिद्धार्थः स्यात् तमिव वृणुते सर्वदा भाग्यलक्ष्मीः ।
नो चेत्कापं स्वयमनुभवन् धर्मदूरो यदि स्यात्
वृक्षाग्रस्थः क्षितिपतितवत् संविनश्येत् सुषुप्तः ॥ ४

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 नयमुपदिशन् वानरेशाय किञ्चित्
पप्रच्छाऽथो "किमु स भवान् पालयेत् स्वप्रतिज्ञाम्" ।
तं सुग्रीवः प्रणतशिरसा "राम! सिद्धा कपीनां
सेना सद्यो जनकतनयान्वेषणा" येत्यवोचत् ॥ ५

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 रामोऽनुजज्ञे
कीशान् सीतां मृगयितुमरं प्रेषितुं सम्प्रहृष्टः ।
सुग्रीवः स्वान् तदनु हनुमन्मुख्य हर्यक्षवीरान्
देशं देशं प्रतिदिशमपि प्रेषयामास सद्यः ॥ ६

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 Vinata, Hanumān, Suṣeṇa, and Śatabali into the four directions on the spot.

तेषां मध्ये हनुमति महांस्तस्य विश्वास आसीत्
यत्सामर्थ्यं स रघुपतये वर्णयामास सर्वम् ।
रामस्तस्मिन् जनकतनयान्वेषणेऽयं समर्थः
स्यादित्येवं मनसि कृतवान् प्रत्ययं तत्क्षणञ्च ॥ ७

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”.

तस्मात् तस्मै निजकरगतं स्वीयनामाङ्कशोभं
दत्त्वाऽवादीत् पवनतनयं वज्रगर्भाङ्गुलीयम् ।
सीताऽनेन धृवमुपगतं मत्सकाशादिति त्वां
ज्ञास्यन्ती ते गदितमखिलं पास्यति श्रोत्रपेयम् ॥ ८

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.”

तत् स्वीकृत्य प्रणमितशिरा वायुपुत्रः सुधन्यं
मत्वाऽऽत्मानं मुहुर्पि मुहुर्वन्दमानश्च रामम् ।
स्वीये कार्ये ततमतिरथो सत्वरं वायुवेगः
हर्यक्षैः स्वैः यमदिशमगात् जाम्बवन्मुख्यवीरैः ॥ ९

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.

हर्यक्षा यत् चतसृषु गता दिक्षु सीतां विचेतुं
तत्रैवाऽऽसीत् दशरथसुतौ सेवमानः कपीशः ।
पप्रच्छाऽथो कुतुकिमना राघवस्तं कपीशं
यावत्पृथ्वीं कथमिव भवान् वर्णितो वानरेभ्यः ॥ १०

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.

शुश्रूषे तत् कथय कपिराट् विस्मितोऽहं यदा त्वं
नामग्राहं दिशि दिशि गतान् वर्णितोऽसि प्रदेशान् ।
इत्युक्तः सन् स च निजकथां वर्णयामास सर्वां
रामायेत्यं भवति भगवन्नद्भुता मे कथेति ॥ ११

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".

आसीत्पूर्वं महिषवपुषा दुन्दुभिर्नाम कश्चित्
क्रव्याद स्तं कथमपि रिपुं हन्तुकामो हि वाली ।
धावं धावं मलयमगमत् राक्षसस्तस्य पृष्ठे
यातो वाली गिरिगतगुहां प्राविश द्राक्षसोऽपि ॥ १२

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 स्वयमपि गुहां यन्मुखेऽहं नियुक्तः
तेन स्थातुं ; तदहमभवं तत्र संवत्सरं च ।
न भ्राताऽऽगादपि तु रुधिरं तद्बिलेऽदर्शि यस्मात्
मत्वा भ्राता मृत इति मया तद्बिलं 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.

आगत्याऽहं कपिपतिपदे स्थापितोऽभूवमस्मात्
भ्राताऽऽयातस्तदुपरि च मां दुष्टबुद्धिं स मेने ।
तस्मात् क्रुद्धो मयि मम सतीमेत्य राज्यं च हन्तुं
मामुद्युक्तस्तदहमभवं द्रावितः 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.

सर्वा पृथ्वी मम परिचिताऽभूत्तथा द्रावितस्य
प्राणप्रीते स्तदुपरि च मां वायुसूनुर्जगाद ।
सुग्रीव! त्वं किमसि पृथिवीं यावर्ती धावमानः
निर्भीकः सन् निवसतु भवानृष्यमूकाद्रिशृङ्गे ॥ 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.

तत्र भ्राता तव न भविता यन्मतङ्गेन शप्तः
 तत्राऽऽगच्छेद्यदि शतधा तस्य मूर्धा भवेत्तत् ।
 इत्युक्तस्सन् पवनजनिना तत्प्रभृत्येव वासं
 कुर्वन्तौ स्वः पवनतनयश्चाऽहमत्रैव तस्मात् ॥ १६

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 Rśyamūka. This is my story, on account of which I came into touch with the entire world.”

तस्मिन् गाथां कथयति तथाऽत्रान्तरे वानरेन्द्रः
 ऐन्द्रीं सौम्यां वरुणदिशमप्येत्य सीतां विचित्य ।
 तत्राऽऽगत्य स्वकृतं मवदन् वानरेन्द्रं न सीता
 दृष्ट्वाऽस्माभिः दिशि दिशि गतैस्तन्निवृत्तं वृथेति ॥ १७

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 Sītā came back tremblingly to inform Sugrīva about it.

सुग्रीवस्तद्गदितमखिलं सत्यमेवेति मत्वा
 ये याम्याशां प्रति कपिवराः प्रेषितास्तेन तेषाम् ।
 वार्तां श्रोतुं शतनयनवद्वीक्षमाणस्तदाऽऽसीत्
 आशायुक्तः पवनतनये राघवश्चाऽपि तद्वत् ॥ १८

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.

ये चागस्त्यप्रचरितदिशां प्रेषिता वानरास्ते
 भ्रामं भ्रामं पवनजमुखास्तां समस्तां दिशञ्च ।
 दर्शं दर्शं वनगिरिगुहा व्यर्थयत्ना भवन्तः
 श्रान्ताः क्रान्तः कपिपतिकृतो मासतुल्योऽवधि र्यत् ॥१९

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.

भीताः सन्तः क्षुधिततृषिताः कुत्रचि त्कण्डुनाम्ना
 स्वर्गयातस्वतनुजकृते शप्तमासीद्वनं यत् ।
 गत्वा शून्यं खगमृगमुखैः भक्ष्यपानीयरिक्तं
 नैवाऽद्राक्षु र्जनकतनयां तत्र चेति व्यथार्ताः ॥ २०

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.

अन्ते किञ्चिद्बिलमुपगताः क्षुत्पिपासार्दितास्ते
 तस्मिन्नन्तः हृदमनुमितं गन्तुकामा बभूवुः ।
 गाढान्धं तं कथमपि गता अन्ततो दिव्यशोभं
 सौवर्णं सन्ददृशुरमितानन्ददं काननञ्च ॥ २१

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.

तत्राऽद्राक्षुः स्तिमितनयनां तापसीं दिव्यशोभां
काञ्चित्तां तत्पवनतनयो विस्मितः सन् न्यगादीत् ।
मातः! का त्वं वनमिदं महो कस्य वा हेमवृक्षं
शश्रूषेऽहं भगवति! वद श्रोतमर्हो यदीति ॥ २२

22. 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.

सावादीतं मय इति पुरा राक्षसः कश्चिदासीत्
मायावी तत्करकृतमिदं काननं काञ्चनस्य ।
क्रव्यादानां भवति च गुरुर्विश्वकर्मेति तद्वत्
तेनाऽपीदं कनकभवनं निर्मितं वर्ततेऽत्र ॥ २३

23. 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

तप्त्वा तीव्रं तप इह चिरं विश्वकर्मा विरिञ्चेः
प्रीतात्प्राप्तो वरमधिगतं तेन शुक्रस्य भाग्यम् ।
हेमा नाम्नी त्रिदिववसतिः काचिदास्तेऽप्सरास्तां
वब्रे यस्मात् स हि दितिसुतो वज्रिणा मारितोऽभूत् ॥ २४

24. "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 सम्पदेषा वितीर्णा
रक्षाम्येना महमिह तथा हेमया यन्नियुक्ता ।
उक्त्वा चैवं सुमफलरसान् भोजयित्वा कपीन् सा
श्रुत्वा तेषामपि च विषयं सादरं तान् व्यसृष्ट ॥ 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 हर्यक्षाः पवनजमुखाः वानरेन्द्रेण दत्ते
कालेऽतीते जनकतनयान्वेषणे व्यर्थयत्नाः ।
रिक्तैर्हस्तै र्यदि कपिपतिं गम्यते तस्य हस्ते
मृत्युं मत्वा स्वयमिव ततो मर्तुकामा स्तदासन् ॥ 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.

तेषां मध्ये बहुभययुतो वालिसूनुः कपीं स्तान्
प्रोचे वाचं प्लवगपतिना न क्षमिष्ये यतोऽहम् ।
शत्रोः पुत्रो यदपि युवराट् कारितो रामवाक्यात्
तस्मान्मन्ये स हि मम वधं कारयिष्यत्यवश्यम् ॥ 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.

तद्वाक्यं स्वश्रवणकठिनं मारुतिर्वालिसूनोः
 श्रुत्वा मेने स्वमनसि कथं द्वेष्ट्ययं वानरेशम् ।
 यो न द्वेष्टि स्वसुतमिव च स्वीकरोत्येनमार्यः
 ध्यात्वैवं तं बहिरिदमतो वाक्यमूचेऽङ्गदं सः ॥ २८

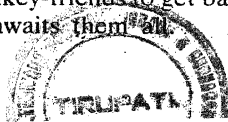
28. Having heard, Aṅgada's words which fell harsh on his ears, Hanumān thought in himself as follows: "How is it this Aṅgada seems to be hating Sugrīva, who has been treating him as his own." Thinking thus, he said to Aṅgada as follows.

मा वादीस्त्वं त्वदुदितविधं यत् तूणीकुर्युरिते
 त्वां हर्यक्षाः त्वमपि च ततोऽस्माभिरैक्यं प्रयाहि ।
 सुग्रीवस्त्वां निजसुतमिव प्रीतितः पश्यतीति
 त्वं बुद्ध्यस्व भ्रमसि युवराट्! मद्वचस्त्वं प्रतीहि ॥ २९

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."

प्रोक्तेऽप्येवं मृदु हनुमता पूर्वशत्रुं पितृव्यं
 स्मारं स्मारं निजमृतिकृते स प्रयत्नं चिकीर्षुः ।
 अत्रैव स्यान्मम मृतिरिति प्रोच्य हर्यक्षवीरान्
 प्रायोपेतोऽभवदथ । तान् प्रार्थयामास गन्तुम् ॥ ३०

30. Even though Hanumān wanted to disabuse Aṅgada'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.



सोऽवादीतान् दशरथसुतौ मत्पितृव्यं कपीशं
 सानुक्रोशां मम च जननीं मत्कृते प्राणयुक्ताम् ।
 साष्टाङ्गोऽहं प्रणत इति तान् ब्रूत यूयं रुमां च
 प्रायोपेतो न हि गृहमुखं द्रष्टुकामोऽस्मि चेति ॥ ३१

31. He said unto them, "Go and please convey my respects to Rāma, Lakṣmaṇa, 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."

आचक्ष्यैवं क्षितितलगते दर्भपुञ्जे शयानः
 यच्चुक्रोश द्रवितहृदयं वानरास्तं समीक्ष्य ।
 सुग्रीवं दुर्हृदयमशपन् वालिनं संस्तुवन्तः
 प्रायोपेताः स्वयमपि तथाऽऽस्तीर्णदर्भेषु, तस्थुः ॥ ३२

32. Having told thus Aṅgada 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.

सीताहेतोः विपदि पतितान् आत्मनो मन्यमानाः
 केचित् तद्वत् कपिपतिरुषे शप्यमानाश्च केचित् ।
 वाली नष्टोऽभवदिति च रोरुद्यमानाश्च केचित्
 तत्राऽऽसन् यत् स गिरिरभवत् मेघगर्जायुतो व ॥ ३३

33. Some said, "On account of Sītā 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.

सन्दर्भेऽस्मिन् क्षुधमुपगतो वृद्धगृधः कुतश्चित्
सम्पात्याख्यः भुवि कपिगणं वीक्ष्य तानभ्यपत्तत् ।
एते कीशा मम हि विधिना कल्पिता भोजनाये
त्युक्त्वा सर्वान् त्वरितमृतिवत् भीषयामास सद्यः ॥ ३४

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.

तं दृष्ट्वाऽथो पवनतनयं वालिसूनु र्वभाषे
पश्य भ्रातः! जनकतनयाव्याजतो मृत्यु रेषः ।
सम्प्राप्तोऽस्मान् दशरथसुतं सेवमानांश्च यद्वत्
मैथिल्यर्थे दशगळकरै र्मारितोऽभूत् जटायुः ॥ ३५

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."

सीतानामोच्चरित मभवद्यत् जटायुःपदं यत्
रामस्याऽथो दशरथपदं श्रोत्रपेयाणि तस्य ।
गृध्रोऽंगादीत् । कथमिव मम भ्रातृनामाऽपि यूयं
सीतानाम्ना स्मरथ विषयं ब्रूत मह्यं बतेति ॥ ३६

36. Because those names of Sītā, Jaṭāyu, Rāma and Daśaratha fell in his ears and gave him pleasure, Sampāti queried the monkeys, "How is it you are uttering the words Sītā and that of my brother Jaṭāyu? I am interested to know, please tell me."

तस्मै सर्वा मचकथदथो वालिसूनुः कथां तां
 सुग्रीवाज्ञां तदुपरि निजव्यर्थयत्नं ततश्च ।
 प्रायोपेतं कपिवरगणं तद्विदित्वा स गृधः
 स्वीयां गाथामपि च कथयामास तेभ्योऽर्थितः सन् ॥ ३७

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.

हर्यक्षाः! मे शृणुत चरितं मद्यवीयान् जटायुः
 यश्चाऽहं द्वौ गुरुबलयुतौ गर्विणौ बाल्यहेतोः ।
 सूर्यं यातुं दिवमुपगतौ तत्र मूर्छां गतौ च
 द्वावाकाशात् भुवि निपतितौ दग्धपक्षोऽहमस्मि ॥ ३८

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.

यत्र भ्राता पतित इति नाऽद्यावधि ज्ञातमासीत्
 पक्षौ दग्धौ मम च तदहं तं विचेतुं न शक्तः ।
 सोऽहं विन्ध्ये स च मम महादूरतः पातितो यत्
 भ्रात्रो स्तस्मा दभवदयमाजीवितान्तो वियोगः ॥ ३९

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

यस्मात्पूर्वं त्वदुदितविधं स प्रयातो दिवं यत्
 भ्राता तस्मै मम विधि रसौ वारिदातुं निवापम् ।
 यूयं तस्मा त्रयतजरसा पीडितं दग्धपक्षं
 वार्धेः पारं मम बहुकृतं स्यात्तदा पुण्यवृत्तैः ॥ 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 प्रोक्ते पुनरपि च तं वालिजोऽपृच्छदेवं
 जानीषे चेत् मिथिलतनयास्थान माचक्ष्व तात !
 तत्सम्पाति स्तदुपरि कथां वानरेभ्यो विवक्षुः
 तानाचख्यौ शृणुत विषयं वच्मि किञ्चित् परं 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 मत्पुत्रस्तदुपरि तथा दग्धपक्षं सुपार्श्वः
 भोज्यं दत्त्वा प्रतिदिनमपि श्रद्धानश्च पाति ।
 किन्त्वेकस्मिन्नहनि सुचिरं नाऽऽगतो यत् स गेहं
 तं पप्रच्छ क्षुधितविषये किं व्यलम्बि त्वयेति ॥ ४२

42. "Ever since I became an invalid, and decrepit, my son Supārśva 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.

सोऽवादीन्मां शृणु जनक ! तत्कथ्यते पृच्छते ते
 माहेन्द्राद्रिं समधिगतवान् द्वारि तस्याऽभवं च ।

सर्वेषां तत् भवति हि गिरे द्वारमेकैकपन्थाः

तत्राहं ते सुलभविधया मांसमाहर्तुं मीशे ॥ ४३

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.

क्रव्यात्कश्चित् कमलनयनामद्य काञ्चित् सुशोभां

घोराकारो सबलमिव सम्बद्ध्य गच्छन् विमाने ।

दृष्टो द्वावप्यहमिह समानेतुकामो यदासं

सोऽयाचीन्मां विनयसहितो स्वं हि पश्यानमेतुम् ॥ ४४

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.

साम्ना तेनार्थित इति तथा त्यक्तवानस्मि तं यत्

हन्तुं धर्मो न भवति खलु प्राणभिक्षुं च दीनम् ।

पश्चाद्रक्षःपतिरिति मया ज्ञातमासीत्स सीतां

सङ्गृह्णन् विद्रुत इति पतिं संस्मरन्तीं रुदन्तीम् ॥ ४५

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 Rāvaṇa carrying away Sītā, who was crying out the name of her husband.

आलस्यं तत्समजनि ततः क्षम्यतामित्यवोचत्

पुत्रो मे तत् जनकतनया रावणस्याऽस्ति गेहे ।

नाहं शक्तः सपदि जरसा पीहित स्तं निहन्तुं

रक्षोनाथं यदपि बलवान् तादृगेवाऽहमासम् ॥ ४६

46. "Hence father! please pardon me for my delay." So said my son; hence Sītā is now in the house of Rāvaṇa. Since I am old and decrepit I cannot kill Rāvaṇa now, though I was equally strong formerly.

अन्यां गाथामपि शृणुत वो वच्मि युष्मत्कृतेऽहं
वृद्धः कश्चित् मम परिचितो विन्ध्यपार्श्वे तपस्वी ।
आसी द्यस्याऽऽश्रममुपगतो दग्धपक्षः कदाचित्
सोऽप्राक्षीन्मां कथमिव भवान् दग्धपक्षोऽस्ति सद्यः ॥ ४७

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.

तस्मै सर्वमिदमकथमहं मामकीनां कथां तां
भ्रात्रा हीनो विगलितबलो मर्तुकामोऽस्मि चेति ।
दिव्यज्ञानी जनकतनयाभाविगाथां स पश्यन्
तां युष्मभ्यं वदितुमिव मां नैव मर्तुं समोषीत् ॥ ४८

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.

सोऽवादीन्मां दशगळवशा जानकी शक्रदत्तं
भोज्यं किञ्चित् पतिमपि तथा देवरं संस्मरन्ती ।
ताभ्यां भूयादिदमिति पुरः साश्रुनेत्रार्पयन्ती
दीनाऽऽस्ते यत्तदिह भवता कार्य मस्तीति किञ्चित् ॥ ४९

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 Lakṣmaṇa whether they were herself still alive or in Heaven!

उक्त्वैवं मां "जहिहि तदिदं वाञ्छितं तेऽद्य मर्तुं

रामाद् दूता जनकतनयान्वेषणे बद्धदीक्षाः ।

त्वां प्रक्षयन्ति त्वमुपकुरु तान् प्रोच्य सीतापदं तत्

पश्चाद्यासि त्वमपि च यतो मद्वरात्पक्षलाभम्" ॥ ५०

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."

मामुक्त्वैवं दिवमुपगतो यत्तपस्वी महात्मा

युष्मभ्यं तन्निगदितुं महं जीवितं धारयामि ।

मा भैष्टाऽतो जलधिनिर्कटं गच्छताऽद्यैव चेती

त्युक्त्वा गृध्रः समधिगतवान् स्वस्य पक्षौ यथोक्तम् ॥ ५१

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.

एवं ते त्वरिताः प्रहृष्टहृदयाः सर्वे प्लवङ्गेत्तमाः

सद्यो जग्मुरपूर्वदृष्टं ममितं दुष्पार माकाशवत् ।

रङ्गनुङ्गतरङ्गितं च भयदं यादोभि रन्तर्गतैः

क्रीडन्तं परमात्मना विरचितं दुर्धर्मम्भोनिधिम् ॥ ५२

गम्भीरः स च कुत्रचित् जलनिधिः शान्तो महर्षिर्यथा
दृश्यः कुत्रचिदप्यथो क्षितिधरैः गर्भस्थितैः सुन्दरः ।

रत्नानां निधिरित्यवोचि कविभिः तद्वान् कथं भीकरो

भातीत्येवमहन्तया विरहिता बिभ्युः समे वानराः ॥ ५३

52-53. Thus being spurred by that vulture Sampāti, 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.

एवं भीतिनिरस्त धैर्यकृपणान् संवीक्ष्य सर्वान् कपीन्

आचख्यौ युवराडभूत किमिदं यूयं समे विक्लवाः ।

एतं लङ्घितु मम्बुराशि मखिलं को वा समर्थोऽस्ति वः

सुग्रीवं क इहाऽस्ति सत्यवचसं कर्तुं प्रभुः कथ्यताम् ॥ ५४

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 Rāma?

पत्नीपुत्रमुखानि किं पुनरहो द्रष्टुं समर्था वयम्

रामं वाऽप्यथ लक्ष्मणं कथमिवाऽभ्येतुं समर्था वयम् ।

दातुं नोऽभयदक्षिणां क इव वो मध्ये तदद्योच्यतां
सत्यं यूय मपारविक्रमयुता ब्रूत स्वशक्तिं समे ॥ ५५

55. "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 Daṁṣiṇa 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 Aṅgada.

श्रुत्वा वाचमिमां तथा निगदितां तीव्रां समुत्साहिनीं
सर्वे स्वीय बलानि सञ्जगदिरे यो यः कियत् सम्प्लवेत् ।
अन्ते जाम्बवता न्यगादि बलवानासं यदाऽहं युवा
यावन्तं शतयोजनं च जलधिं शक्तस्तरीतुं तदा ॥ ५६

क्षीणो जर्जरितोऽस्मि तच्च नवतिं वा योजनानामहं
वार्धिं सम्प्लवितुं समर्थ इति मे जागर्ति सद्यो मतिः ।
श्रुत्वा तद्युवराट् जगाद जलधिं शक्तस्तरीतुं ततः
पश्चादागमने भवामि कुशलो नो वेति सन्दिह्यते ॥ ५७

तं तस्माद्विनिवारयन्नचकथद्वाचं ततो जाम्बवान्
शक्तस्त्वं न हि तत्र संशयलवः किन्तु त्वमीशोऽस्मि नः ।
संरक्ष्योऽसि कळत्रवत् खलु तथा वित्तस्य मूलं यथा
तस्मात् त्वं विरम प्रभो! इति तदा यज्जाम्बवानब्रवीत् ॥ ५८

आचख्यौ युवराट् तदा पुनरपि प्रायोपवेशो गतिः
एवंवादिनि वालिजे पुनरपि प्रोवाच तज्जाम्बवान् ।
मा भैषी र्युवराडिहाऽस्ति हनुमान् यो वेत्ति न स्वं बलं
कार्यं कर्तुमसौ हि सर्वविधया शक्तोऽस्ति स प्रेष्यताम् ॥ ५९

इत्युक्त्वा पवनात्मजस्य महतीं शक्तिं समुद्धोषयन्
हर्यक्षान् समतूतुषत् स हनुमान् वाचं ददावोमिति ।
सर्वे वानरपुङ्गवा मुमुदिरे श्रुत्वा हनूमद्वचः

संयातानिव मेनिरे पुनरपि प्राणान् स्वकीयान् गतान् ॥ ६०

56-60. Having heard Aṅgada'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 upto ninety yojanas.

Then Aṅgada 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! Aṅgada! 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 Aṅgada 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.

श्रीरामाख्यं मनसि हनुमान् संस्मरन् मन्तराजं

दीक्षाग्राहं जनकतनयान्वेषणार्थं सुधीरः ।

माहेन्द्राद्रिं गिरिमधिगतो मत्तमातङ्गतुल्यः

प्राणान् रुद्ध्वा स्वपितरमथो भास्करादीन् ननाम ॥ १

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.

लङ्कां शीघ्रं जिगमिषु रत्नं दुष्करं कर्तुमिच्छुः

गुर्वीकुर्वन् स्वतनुममितं सागरः पर्वणीव ।

बाहू कृत्वा कटितलगतौ सञ्चुकोचाऽङ्घ्रियुग्मं

पादाभ्यां तं गिरिमुत्तया पीडयामास गाढम् ॥ २

2. With a desire to reach Lankā 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.

नादं कृत्वा प्रलयसमये कालमेघो यथाऽसौ
 जन्तून् सर्वान् गिरितलगतान् त्रासयन् मृत्युवच्च ।
 कुर्वन् विद्याधरमुखगणान् सम्भ्रमाश्चर्ययुक्तान्
 अद्रिं भिन्दन्निव च गगनं पुप्लुवे वायुपुत्रः ॥ ३

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 Vidyādharas 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 Vidyādharas, Gandharvas, Kinnaras, Kimpuruṣas, Yakṣas, Siddhas etc., who will be roaming the skies unseen by the mortal eyes.

हाहाकारा नखिलदिविजा श्रिक्रिरे भावयन्तः
 व्योमैवाऽयं ग्रसति हनुमानित्यलं विस्मिताश्च ।
 मेने चित्ते पवनतनयो रामनिर्मुक्तबाणः
 यद्वत् गच्छेत् दशमुखपुरीं सम्प्रवेक्ष्यामि चेति ॥ ४

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.

सीतां द्रक्ष्याम्यथ यदि न सा द्रक्ष्यते तर्हि लङ्कां
 उत्पाट्याऽहं सदशवदनामानयिष्यामि नूनम् ।

नोचे द्रामं कथमिव पुनर्द्रष्टुमर्हो हि जीवन्
प्राणां स्त्यक्त्वा यमपुरमिदंमार्ग एव प्रपद्ये ॥ ५

5. "I will uproot Laṅkā along with Rāvaṇa 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."

तद्वेगेन प्रचलितगिरेः पादपाः पुष्पयुक्ताः
अन्वक्राम्यन् गगनतलगा पृष्ठगा रेजिरे च ।
दीर्घाध्वानं जिगमिषुमिव प्रस्थितं बान्धवाः स्वे
तैराकाशः क्षणमिव बभौ मेघविद्युत्प्रकाशः ॥ ६

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.

यद्वा सेना इव नरपतिं मारुतिं वृक्षसङ्घाः
अन्वेतास्ते द्यवि शुशुभिरे नेत्रपर्वायमाणाः ।
ते तत्राऽऽसन् चिरमपि च बभ्रम्यमाणाः सुशोभं
पश्चादम्भोनिधिमुपगता श्रोदिता वायुपाशैः ॥ ७

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.

वृक्षभ्रष्टैः कुसुमनिकरैः सागरो भ्राजते स्म
द्यौर्नक्षत्रैरिव दिविषदामप्यलं भ्रान्तिदोहाः ।

लाङ्गुलं तं पवनतनयं पर्यविक्षत्रयान्तं

शाक्रं चापं रविमिव नभोमासघस्त्रेषु सायम् ॥ ८

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.

बाहू तस्मिन् प्रपतति तथा रेजतुः पञ्चशीर्षौ

नागौ यद्वत् गगनतलगौ वायुभक्षौ भवन्तौ ।

पृष्ठाविद्धं वियति ददृशे तस्य लाङ्गुलमारात्

सर्पो दीर्घो धृत इव मुखे वैनतेयस्य जीवन् ॥ ९

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.

रेजातेऽथो शशितपनवत् तस्य नेत्रे प्रदीप्ते

मूर्धन्यद्रेः भृशमुपचितौ द्वाविवाऽग्नी यथा वा ।

पारावारे पवननिहता नौ र्यथा कम्पमाना

कर्षन्नूर्मी रुरसि पतिता मारुति द्यां ललङ्घे ॥ १०

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.

तेनोद्धूतो जवनपवनो मेघवत् सञ्जगर्ज

क्षुभ्यन्नम्भोनिधिरपि निजैः स्तुङ्गभङ्गैः रगर्जीत् ।

वायोमार्गे गिरिरिव ययौ पक्षवान् वायुसूनुः

भौमो भूमिं पुनरिव पतन् मातरं सन्दिदृक्षुः ॥ ११

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.

मेघान् कर्षन् पवनतनयः वायुवद्भावमानः

द्रोणीकुर्वन्नपि जलनिधिं स्वेन वेगेन निघ्नन् ।

छायां बिभ्रत् वियति महतीं भूर्यथा सूर्यरश्मेः

रेजे भास्वानिव दशमुखं सेवितुं धावमानः ॥ १२

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 wherever 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 Rāvaṇa at his appointed time.

मेघैश्छन्नः क्षणमिव तथा निष्पतन् तीव्रवेगः

दृष्टस्तारापतिरिव धरासंस्थितै र्वायुपुत्रः ।

आस्यं तस्य भ्रमकर मभूताग्रनासाप्रकाशं

सन्ध्यारागप्लुतमिव तथा मण्डलं भास्करस्य ॥ १३

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.

रामस्यार्थे पवनतनये वारिधिं लङ्घमाने
मन्दं तेपे रविरपि ववौ मन्दमन्दं च वायुः ।
स्तोत्रं चक्रुः सकलमुनयः पुष्पवृष्टिं च देवाः
लोकक्षेमं मनसि दधतं यज्जगत्संस्तवीति ॥ १४

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.

तद्वद्यान्तं प्लवगवृषभं रामसेवां चिकीर्षुं
दृष्ट्वा सिन्धु मुदितहृदयश्चिन्तयामास चित्ते ।
इक्ष्वाकूणा मृणमहमहो मोचयिष्यामि सद्यः
तद्वंश्या यत्सगरतनया दीक्षयाऽजीजनन्माम् ॥ १५

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.

साहाय्यं चेत्पवनजकृते नाऽकरिष्यं तदा मां
नूनं वाच्यं सपदि जनताऽमंस्यतैवेति मन्ये ।

एवं ध्यात्वा जलनिधिरथो मारुतेः कल्पयिष्यन्
श्रान्तस्यार्थे कथमपि सुखं पर्वतं स्वर्णनाभम् ॥ १६

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.

आख्यत्सद्यो निजजलगतं हे सखे! संस्मर त्वं
गुप्तः पूर्वं मम खलु जले वायुना त्वत्सखेन ।
पक्षच्छेदी सुरपति रभूत्पर्वतानां यदा तत्
साचिव्यं ते पवनजकृते सद्य एवाऽऽचर त्वम् ॥ १७

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.

मद्गर्भे द्वाःपरिघ इव यद्राक्षसान् रोद्धुमिष्टः
पाताळीयान् सपदि भविता रामत स्तद्विनाशः ।
रामस्यार्थे पवनतनयो यद्व्यवस्यन्नस्ति तस्य
श्रान्तस्यार्थे बहिरुपगतस्तिष्ठ विश्रान्तिमेतुम् ॥ १८

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.

यस्मात् शक्तिस्तव भवति संवर्धितुं स्वीयदेहं
 कुर्वीतिथ्यं पवनतनये स प्रसन्नो यथा स्यात् ।
 कर्तव्यं नः कृतमथ भवेत् लोककल्याणहेतोः
 आनृप्यं तत्ससुखमुभयोरावयोः सिद्ध्यतीति ॥ १९

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."

श्रुत्वा वाचं जलधिकथितां स्वर्णनाभोऽपि सद्यः
 मैनाकाख्यः कनकशिखरै रुल्लिखन्नम्बरं स्वैः ।
 वायोः सूनोः पथि समभवत् सागरादुत्पतन्तं
 वीक्ष्योद्विग्नः पवनतनयः स्वन्यथाभावमूहे ॥ २०

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.

“कोऽयं दुष्टो पथि मम भवत्यन्तरायं चिकीर्षुः
 न क्षन्तव्यो भवति” हनुमानेवमूहांबभूव ।
 तस्मान्निघ्नन् मरुदिव घनं भूधरं दोषहीनं
 खोरस्ताडं पवनतनयो सागरेऽपीपत्तम् ॥ २१

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.

दुःखं हित्वा तदपि स गिरिः वायुपुत्रं बभाषे
 मां मा हिंसी रहमिह तव क्षेमकामो यदस्मि ।

महां पूर्वं तव खलु पिता यं चकारोपकारं
तं त्वं ज्ञात्वा मयि कुरु दया मातिथेय स्तवाऽस्मि ॥ २२

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.

पक्षच्छेदी सुरपति रभूत् पर्वतानां पुरा यत्
यद्वत् निघ्नन् नरपतिततिं जामदग्न्यो बभूव ।
तातस्ते मे सुहृदतितरां गोपयामास गर्भे
सिन्धो र्यन्मां श्वसिमि च ततो तेऽधमर्णो भवामि ॥ २३

23. "When Indra was chopping off the wings off all the mountains, even as Paraśu Rāma was assassinating 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.

विश्रान्तिं मे शिरसि भज मां सत्कुरुष्वाऽतिथिः सन्
क्षुत्तृदशान्त्यै मधुफलरसान् स्वीकुरुष्वाऽथ दत्तान् ।
मैनाकस्य श्रुतिसुखमिदं वाक्यमाकर्ण्य तं च
प्रीत्यालिङ्ग्य प्रमुदितमना मारुतिः प्रत्युवाच ॥ २४

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.

मत्क्रोधं त्वं न गणय सखे! कार्यभारत्वरोऽहं
विश्रान्तेर्मे भवति समयो नाऽयमित्यद्रिमूचे ।

कर्तव्ये स्वे प्रणिहितमतिं सागरस्वर्णनाभौ
आशीवदैः पवनतनयं वर्धयामासतु स्तौ ॥ 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 स्वं गतवति तथा वायुसूनौ महेन्द्रः
सन्तुष्टः सन् गिरिमथ बहिः स्थातुमेवाऽनुजज्ञे ।
आनृण्येन स्तिमितमनसौ वारिधिस्वर्णनाभौ
जातौ 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 देवाः
दृष्ट्वा सर्वे बलमिव महत् तस्य जिज्ञासमानाः ।
नागानां वारिधिजलगतां मातरं प्रोचु रायै!
रक्षो भूत्वा पवनतनयं भायय त्वं पथीति ॥ 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.

श्रुत्वा तेषां गदित मुररीकृत्य तन्नागमाता
वक्तुं व्यादात्पवनजमरं भक्षितुं वाञ्छयैव ।

सोऽवादीत्तां न भयमुपयन् मा स्म कार्षीं निर्रोधं
सद्यो यस्मात् जनकतनयां प्रस्थितोऽहं विचेतुम् ॥ २८

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 Sītā."

प्रत्यागच्छन् तव मुखमरं सम्प्रवेक्ष्यामि नूनं
प्रोक्ते चैवं पवनतनयं नागमाता न्यगादीत् ।
धाता मह्यं वरमिममदादागतानत्र भोक्तुं
तस्मा त्वं मे प्रविश वदनं त्वां न मुञ्चामि लब्धम् ॥ २९

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."

त्वं त्यक्तश्चेत् न हि पुनरिदंमार्गगामीति मन्ये
प्रोच्यैवं सा वदनममितं व्याददे भक्षितुं व ।
वायोःसूनु निर्जतनु मतः कारयामास बह्वीं
यत् दृष्ट्वा सा निजमुखमपि व्यायतं सञ्चकार ॥ ३०

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.

तत् दृष्ट्वा स स्वयमपि तनुं वर्धयामास भूयः
साऽपि स्वस्या मुखमुत्तरं कारयामास तस्मात् ।
द्वावप्येवं मुखमपि तनुं वर्धयन्तौ यदाऽऽस्तां
प्राविक्ष तन्मुखमरमणुः स द्रुतं निर्जगाम ॥ ३१

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 तस्याः शपथ मुरीकृत्य वायोस्तनूजः
राहो रिन्दुर्मुखमिव विशन् निर्गतो भासते स्म ।
तां सोऽवादी दयि! तव कृतं वाञ्छितं निर्जिता त्वं
त्वा मापृच्छे सपदि च पुनर्गन्तुमिच्छामि 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 स्वं
रूपं कृत्वा पवनतनयं गन्तुमेवान्वमंस्त ।
नूनं सिद्धिं भवति तव चेत्याशिषाऽवीवृधत्
दत्तां तस्या अनुमतिमितो वायुजो 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.

विद्युन्मेघाशनिविनिहते चन्द्रसूर्यक्षमार्गे
स्वर्गं यातैः सुकृतिभि रत्नं भूषिते दिव्यमार्गे ।
स्वाराडैरावतगजपथे राजमार्गे नराणां
भावातीते महति वितते ब्रह्मणा निर्मिते च ॥ ३४

गन्धर्वाणां पथि च मङ्गिते यक्षविद्याधराणां
वायो दूरे भवति च निरालम्बमार्गेऽन्तरिक्षे ।

रेजे भास्वानिव स हनुमान् वायुवेगेन गच्छन्
हाहाकारानपि दिविषदः कारयन् तोषयंश्च ॥

३५

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 revel 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.

किञ्चित् दूरं पुनरपि गते रामबाणो यश्चेयात्
हर्यक्षेत्रे स्मरति भगवद्रामनामैव चित्ते ।
छायाद्वारा स्वनिक्कटमरं राक्षसीं सिंहिकारव्या
कर्षन्ती स्वं पवनतनयः शक्तिरूपां ददर्श ॥

३६

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 Simhikā who was attracting him through his very shadow, and who was a spirit in actuality.

पाताळाभ निजमुखमसौ दर्शयन्तीव भूतं
रून्धाना तं ग्रसितुमुदिता सागरादुग्ररूपा ।
विघ्नैरेवं मुहुरपि मुहू रुध्यमानो हनूमान्
शेषे क्रूरं विधिमपि तथा बाधमानं वृथा तम् ॥

३७

37. She opened her frightful mouth which appeared like the very hell to gulp Hanumān. When thus Hanumān was being hurdled and persecuted at every step, he cursed the creator.

दध्यौ चित्ते स च मनसि किं व्यापृतं रामकार्ये
देवो रुन्धे प्रतिपदमपि व्यर्थयन् मच्चिकीर्षाम् ।
पूर्वाचार्यैः गदितमभवत् श्रेयसां विघ्नकर्ता
देवः स्यादित्यहमपि तथा प्रत्यवैम्येव सद्यः ॥ ३८

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.

शोकाक्रान्त स्तदपि न भयं प्रापितो वायुपुत्रः
प्राविक्षत्तद्वदनमगतिकः वर्धयंश्च स्वदेहम् ।
गात्रं तस्या विदळितमभूत् तत्क्षणं सा ममार
प्रीता देवाः पवनतनये पुष्पवृष्टिं ववर्षुः ॥ ३९

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.

ऊचुर्देवा "अकृत स भवान्" तं च तोष्टुयमानाः
"नाऽन्यैः साध्यं पवनतनये"त्यद्भुतं व्यञ्जयन्तः ।
दीक्षाबद्धः स च कपिवरः सागरं संललङ्घे
योगी यद्वत् भवजलनिधिं चित्तवृत्तीर्निरुद्ध्य ॥ ४०

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.'

पश्यन् लङ्कां क्षितिरुहलताहर्यसौधादिशोभां
यावत्कष्टं मम फलितमित्येव मोमुद्यमानः ।
हर्यक्षेत्रो दशमुखपुरीं तादृगैश्वर्ययुक्तां
दृष्ट्वा मुग्धो हृदि तमसकृत्तुष्टवे राक्षसेन्द्रम् ॥ ४१

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 Laṅkā, he praised indeed the greatness of Rāvaṇa at that moment.

लङ्का किं मे दिवमपि यतो गन्तुमीशे जवादि
त्येवंभावो न परिगणयामास यातश्रमं सः ।
सद्यो भूत्वा विनयविनतो रामभद्रं स्तुवानः
तस्यैवाऽयं भवति महिमेत्यन्वयामास चित्ते ॥ ४२

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.

एवं कृत्वा त्रिदशनिवहै नान्यसाध्यं हनूमान्
पुष्पैर्वृष्टः स्वयमथ बभौ वृक्षवत्पुष्पशोभः

तस्मिन् काले मधुरिपुरिव त्रीन् क्रमान् स्वीचिकीर्षुः
दृश्यो भूत्वा दशमुखपुरीद्वार्मुखे तस्थिवान् सः ॥ ४३

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.

दर्शं दर्शं दशमुखपुरीं मारुतिर्विस्मितोऽभूत्
प्रासादै र्या गिरिरिव नभश्चुम्बिभिर्भ्रजमाना ।
आक्रीडेषु प्रततिततिभिः पुष्पिताभिः फलद्भिः
वृक्षैर्नगैः न्यनसुभगाऽदर्शि सम्पत्तिरम्या ॥ ४४

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

लङ्का साऽभूत् गिरिशिखरगा स्वर्गशोभां दुहाना
रक्षोवीरै रनिशमभितो रक्ष्यमाणेव सर्पैः ।
कान्तेवाऽऽसीदुपवनलताशोभिता हासयुक्ता
प्रासादैर्या गगनतलगै रम्बरं चुम्बतीव ॥ ४५

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.

देहोऽयं मे न भवतु महान् साम्प्रतं राक्षसा यं
दृष्ट्वा भीताः सपदि युधि मां व्यापृतं कारयेयुः ।
कर्तव्यं तत् भवति विफलं तेन चाऽऽरम्भशूरं
सुग्रीवाद्या मतिविरहितं भावयेयुस्तदा माम् ॥ ४६

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.

तस्मात् स्वीयप्रकृतिसहजं देहमाश्रित्य धीरः
कर्तव्ये स्वे प्रणिहितमतिः जानकीमार्गणेऽभूत् ।
तामन्विष्यन् नयनसुभगां द्रष्टुमीशे च लङ्काम्
एवंभावः पवनतनयः तत्र तस्थौ क्षणं सः ॥ ४७

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 Lankā to my heart's satisfaction."

स्वीयं रूपमुपाश्रितः स हनुमान् रेजे यथा योगिराद्
चेतोवृत्तिनिरोधशक्तिवशतो यःस्वस्वरूपस्थितः ।
सौम्यद्वारगतो दशास्यनगरे भेजे श्रियं याजिनः
श्रौते कर्मणि संस्थितस्य महितां शालोत्तरस्यां दिशि ॥ ४८

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 Lankā he appeared like one performing a Vedic sacrifice and standing at the northern door of the sacrificial cottage.

आनन्दं पवनजनि स्तदा दधानः
वाराशिः सर इव लङ्घितो मयेति ।
कार्यस्याऽप्यथ भवितास्मि पारदृश्वा
धन्यं मां तदुपरि मन्य इत्यमन्त ॥ ४९

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."

तिष्ठं स्तद्वत् पवनतनयः सौम्यदिग्द्वारमार्गे
 चिन्तां चक्रे कथमिव पुरी मीदृशीं रामभद्रः ।
 ईष्टे जेतुं हरिभिरखिलैर्मादृशैश्चाऽपि युक्तः
 गुप्ता यस्मात् बहुविधमियं सागरेणाऽप्यधृष्या ॥ १

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

एनां लङ्का ममरपुरवन्निर्ममे विश्वकर्मा
 भूभृन्मूधिर्न स्थिति मुपगते वाम्बरे लम्बमाना ।
 प्राकारोऽयं कनकरचितः सर्वतः पाति चैनां
 यं प्राकारं पुनरपि तथा राक्षसाः पान्ति सर्वम् ॥ २

2. The very Viśvakarmā built this Laṅkā as beautiful as Amarāvati, 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.

सान्त्वं नैवोपचरति तथा दानभेदौ वृथा स्तः
 रक्षःसङ्घै रमितभयदैः कालसर्पायमानैः ।
 सङ्ग्रामे वा कथमिव जयः प्राप्स्यतेऽस्माभि रेतैः
 एवं रीत्या पवनतनय स्तर्कयामास चित्ते ॥ ३

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.

कुत्र स्यात् सा जनकतनया कीदृशी वर्तते सा
जीवन्ती चेत् कथमिव तनुं सोपवासा धरेत् सा ।
पश्येयं तां कथमिव दशग्रीवदृष्टिं न यास्यन्
इत्थंभावः क्षुभितमनसा मारुति वर्तते स्म ॥ 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 Rāvaṇa." Thus Hanumān thought about the pros and cons of his adventure.

देशः कालो यदि न भवतो मेऽनुकूलौ तदा मे
दौत्यं व्यर्थीभवति मम चाऽज्ञानदोषस्य हेतोः ।
रात्रौ कार्यं फलति न दिवा नाऽन्यदृग्गोचरोऽहं
भूत्वा रात्रौ जनकतनयामेकिकां द्रष्टुमीशे ॥ 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.

साक्षा द्वायु दर्शमुखभयात् भीतभीतोऽत्र वाति
स्यात् सञ्चारो निशि च दनुजैर्ज्ञायमानस्तदीयः ।

तस्मा द्रूपं पृषतसदृशं प्राप्य सूक्ष्मं निशीथे

यातुं योग्यं मम भवति मां द्रष्टुमीष्टे न कश्चित् ॥ ६

6. Even the very God of wind is afraid of Rāvaṇa 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.

एवंभावः पवनतनयो भास्करेऽस्तं प्रयाते

लङ्का मन्तर्मिथिलतनयान्वेषदीक्षः प्रयातः ।

चन्द्रे तारागणपरिवृते तत्पुरीं सेवमाने

वीथीं वीथीं शतनयनवद् वीक्षमाणश्चचार ॥ ७

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 Rāvaṇa under that moon-light, he began his trial to locate Sītā, as though he had acquired hundred eyes.

उच्चै भूमैः स कनकमणिस्तम्भसौधैर्दुहानां

नेत्रानन्दं स्फटिकभवनैश्चाऽपि लङ्का मचारीत् ।

सौधैः मेने गगनतलगैर्गन्तुकामामिव द्यां

वायोः सूनू दशमुखपुरीं तच्च धिक्कुर्वतीं ताम् ॥ ८

8. Hanumān went on wandering in the streets of Laṅkā, which bore a bewitching sight, to see, with palatial sky-scrapers 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.

कर्पूरन्तीमपि च हनुमान् नेत्रयोर्वीक्ष्य लङ्कां
 भीतिं भेजे यदभिभवितुं तां न शक्येत चेति ।
 यद्वत्पश्यन् जनकतनयां दिव्यसौन्दर्यराशिं
 स्मष्टुं भीतिं दधदिव महाविक्रमः सन् दशास्यः ॥ ९

9. On the one hand Lankā 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 Rāvaṇa but at the same time frightened him not to dare touch her.

आगच्छन्तं तमणुमपि संवीक्ष्य रूपं धरन्ती
 लङ्का साक्षाद्विकृतवदना घोररूपाऽऽविरासीत् ।
 कस्त्वं तिष्ठेस्त्वमिह गमने हन्यसे याहि सद्यः
 प्राणे प्रीति र्यदि तव भवंदित्यलं तं दधर्ष ॥ १०

10. Espying Hanumān coming into Lankā, Lankā 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!"

आदौ सान्त्वं गदितुमिव तां वायुसूनु जङ्गाद
 त्वं मां रोद्धुं कथमधिकृता ब्रूहि तन्मे पुरस्तात् ।
 तत्सा क्रुद्धा पुनरभिदधे रावणो मां न्ययुङ्क्त
 त्रातुं लङ्कां त्वमथ नगरीं न प्रवेष्टुं समर्हः ॥ ११

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, "Rāvaṇa appointed me to guard myself from all trespassers and enemies. Hence you shall not enter into Lankā."

सान्त्वं मार्गं पुनरपि समाश्रित्य वाचं स ऊचे
 द्रष्टुं लङ्कां सुभगनगरीं तीव्रकौतूहलोऽहम् ।
 अत्रोद्यानान्यपि च भवनानीक्षितुं यास्यते यत्
 मां मा रौत्सीः द्रुत मह मितो निर्गमिष्यामि चेति ॥१२

12. Still pursuing the path of appeasement, Hanumān appeared entreating her with the words, "I am coming here to enjoy the sight of Lāṅkā. 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."

स्वीयं रूपं दधत मथ तं मारुतिं सा प्रहर्तुं
 प्रारभे यत् पवनतनयो मुष्टिना तां जघान ।
 सद्यो भूमौ विकृतवदना प्राणशेषा भवन्ती
 साऽप्यतत् तां प्रति करुणितो मारुतिः स्त्रीति हेतोः ॥१३

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.

साऽभाणीत्तं मयि कुरु दयां सत्त्ववन् ! मां क्षमस्व
 ब्रह्मा पूर्वं यदभिहितवान् तत्स्मराम्यद्य वीर ।
 सोऽवादीन्मां कपिवरवशं त्वं यदा नेष्यसे तं
 कालं प्राप्तं दशमुखपुरीसंविनाशाय विद्धि ॥ १४

14. The incarnate Lāṅkā 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.

तादृक्कालः सपदि भविता धातृवाक्यं हि तथ्यं
तद्याहि त्वं चर पुरमिदं स्वेच्छया निर्विशङ्कः ।
मां मा हिंसीः कपिवर! रुषं मा कुरुष्वाऽबलाऽहं
त्वं वीरोऽसीत्यतिविनयतो मारुतिं सा ययाचे ॥ १५

जित्वा चैवं दशमुखपुरीं कामरूपं दधानां
तत्प्राकारं क्षितिधरमिव प्रांशु मुल्लङ्घ्य लङ्काम् ।
अन्तर्यातो रिपुशिरसि विन्यस्य वामं स्वपादं
भूयो यातः पृषतसदृशं रूपमन्तश्चचार ॥ 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 Laṅkā 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 a hill, and entered within.

सङ्गीतं स प्रतिगृहतं शुश्रुवानस्तवीच्च
भ्राजद्दीपैर्विगततिमिरां खेचरैश्चाऽपि लङ्काम् ।
मेने लङ्कां धवळवसनां सुन्दरीं मन्दहासां
गायन्तीं च श्रवणमधुरं भूषितां हीरहारैः ॥ १७

17. Hanumān heard music emanating from every house. He praised Laṅkā shining in effulgence with flood-lighting everywhere and illuminated by all the planets as well in a team. In fact, Laṅkā 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.

तादृक्लङ्कां नयनसुभगां वीक्षमाणो हनूमान्
मेने चित्ते तदपि भयदां राक्षसै रक्ष्यमाणाम् ।
यादोरत्नैरिव जलनिधिः न प्रधृष्याऽभिगम्या
लङ्का सेयं भवति हि कथङ्कारमेनां जयेम ॥ १८

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.

दर्शं दर्शं यदपि च मनोहारिणीं तां स लङ्कां
मोदं भेजे न किमपि यतो मैथिली मार्गणीया ।
वीथीं वीथीमपि परिगतः शान्तिशून्यः स आसीत्
यद्वल्लोके ज्वरितमनुजो भोज्यवस्तुन्यनीहः ॥ १९

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.

मध्ये मध्ये श्रवणपथगा वेदमन्त्रा बभूवुः
दृष्ट्वा यागप्रवणमतयो यायजूकाश्च तेन ।
रक्षोराजस्तुतिमुखरितान् वन्दिनः श्लाघ्यदर्शत्
नानाशस्त्रप्रहरणयुतान् मारुतिः कुत्रचिच्च ॥ २०

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 Rāvaṇa. At some places he saw some military demons, equipped with all kinds of war implements.

गच्छन् गच्छन् दशमुखगृहं पर्वताग्रप्रतिष्ठं
सौवर्णा यन्मुखगपरिघा हेमपद्मावतंसाः ।
साक्षादैन्द्रं भवनमिव यत् दिव्यशोभां दुहानं
वीक्षाञ्चक्रे पवनतनयो नेत्रपर्वायमाणम् ॥ २१

21. Going and going a long distance Hanumān saw the residence of Rāvaṇa 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.

रक्षोवीरै रनिशममितं त्रायमाणं समन्तात्
संख्यातीतैः हयगजरथै भीषणं चाऽपि कान्तम् ।
प्राविक्षत्तत् भवनमथ तन्मध्यगान्तःपुरस्थः
तत्राऽद्राक्षीत् शशिदिनकरौ दास्यभावं भजन्तौ ॥ २२

22. That residence of Rāvaṇa 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 Rāvaṇa.

गोष्ठे मत्तं वृषमिव स तं भानुमन्तं लसन्तं
तेजोमन्दं दशमुखसुखं सन्दधानं व सन्तम् ।

तद्वच्चन्द्रं गजमिव रणे स्वेच्छया सञ्चरन्तं
वीक्षाञ्चक्रे प्रभुमिव तथा प्राप्तराज्यं हसन्तम् ॥ २३

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 Rāvaṇa. 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 Rāvaṇa.

सौरिस्तद्वत् स्वयमपि भजन् जातके चोच्चभावं
लाभे श्रित्वा दशमुखदयां याचमानश्च दृष्टः ।
अन्यान् खेटानपि कुलपतिभार्गवः स्वोच्चसंस्थान्
केशग्राहं दशमुख जनुःपत्रिकायां चकार ॥ २४

24. Even the generally malefic planet Saturn was found invoking mercy of Rāvaṇa having placed himself in exaltation in the eleventh place of Rāvaṇa's horoscope. Śukra 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 Rāvaṇa.

अश्रौषीत् स श्रवणमधुरान् मारुतिर्वाद्यघोषान्
निद्रामुद्राः कतिचिदबलाः कुत्रचित्सन्दर्श ।
काश्चित् क्रुद्धाः पतिषु कतिचित् भर्तृहस्तेषु लम्बाः
सम्भोगार्थं पवनतनयो वीक्ष्य जिह्वाय तस्मात् ॥ २५

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.

कस्मिन् कस्मिन् ततमतिरभूद्रावणः कार्यजाते
तत्तत् कश्चित् दनुजमपि जोघुष्यमाणं स दृष्ट्वा ।
अज्ञासीत्तं पवनतनयः स्वाधिकारेण मत्तं
तस्मान्मेने स नृपसविधे विद्यमानान् मदान्धान् ॥ २६

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.

संख्यतीता दशमुखगृहे देवकान्ताः स दृष्ट्वा
बन्दीजाताः पवनतनयो रावणेने त्यमंस्त ।
नैवाऽद्राक्षीत् जनकतनयां यत्र कुत्राऽपि तासां
मध्ये तस्मान्मनसि महतीं वेदनां स प्रयातः ॥ २७

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.

विभ्रत्तादृक्तनुतनुमसौ यावतीञ्चाऽपि लङ्कां
वायोः सूनुः पुनरपि पुनः सञ्चचाराऽथ दुःख्यन् ।
आसाद्याऽतः प्रमुखनिलयान् मैथिलीं द्रष्टुकामः
प्राविक्षत्तत् प्रतिगृह्मथो रावणभ्रातृसौधौ ॥ २८

28. Having assumed that small shape not to be detected by anybody, Hanumān wandered over and

again all over Laṅkā; with a heavy heart in not having located Sītā, he began to search for her in all the palatial buildings including those of Vibhīṣaṇa and Kumbhakarna.

नाऽद्राक्षीत्स क्षितिदुहितरं यत्र कुत्राऽपि तस्मात्
प्रासादान्तःपुरमथ ययौ रावणस्यैव भूयः ।
नेत्रीकृत्य स्वतनुमखिलां सुन्दरी र्यावतीश्च
प्रत्येकं तत्पवनतनयः सम्परीक्षांभूव ॥ २९

29. Getting disappointed in not having found Sītā anywhere he went back to Rāvaṇa'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 Rāvaṇa's harem.

तास्ताः सर्वा दशमुखरतिं प्राप्य तस्मिन् प्रसुप्ते
निद्रामुद्रा इव ददृशिरे वानरेन्द्रेण तत्र ।
तारासङ्घै रिव हिमरुची रावणो राजमानः
मध्ये तासां पवनजनिनाऽदर्शि नेत्रातिथेयः ॥ ३०

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

पुण्यं कृत्वा दिवि जनिमिता स्तारकात्वं प्रपन्नाः
क्षीणे पुण्ये पुनरपि भुवं प्रापिताः पुण्यशेषात् ।
याता एता दशमुखपरिष्वङ्गभाग्यं ततो ही
त्येवं मेने स च पवनजः सुन्दरी स्ताः समीक्ष्य ॥ ३१

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 Rāvaṇa."

काश्चित्तासां गळितरशनाः काश्चिदन्योन्यसक्ताः

अन्याः काश्चित् चलितवसनाः पीतमत्ताश्च काश्चित् ।

रेजे ताभिः क्षितिरुह इवोद्यानमध्ये लताभिः

रक्षोनाथः परिमळयुते हंसतल्पे शयानः ॥ ३२

32. Some of those ladies were found with displaced ornaments worne 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 Ravaṇa shone like a gigantic tree wound around by flowering creepers.

गन्धर्वाणां सुभगवनिता योषितः किन्नराणां

यक्षाणां च त्रिदशवनिता वायुपुत्रेण दृष्टाः ।

तास्ताः सर्वाः मदनमदतो रावणः स्वस्य पत्नीः

चक्रे नूनं सबलमिति स प्रापदूहं ततश्च ॥ ३३

33. Hanumān saw there sleeping such beauties as belonged to the race of Gandharvas or to that of Kinnaras, or Yakṣas or Gods of the heavens. "All of them", Hanumān surmised, "must have been brought to Laṅkā by Rāvaṇa, only by force, and made his wives. How otherwise could they be there."

पश्यन्नारी नयनसुभगा अप्ययं ब्रह्मचारी

वायोः सूनुश्चलितहृदयो नैव सम्पद्यते स्म ।

योगी सर्वाः प्रकृतिलसिताश्चित्तवृत्ती निरुद्ध्य
प्रज्ञालोकं समधिगतवान् किं भजे त्लोलुपत्वम् ॥ ३४

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.

तासां मध्ये स्फटिकमयमारुह्य तल्पं शयानं
दर्शं दर्शं सुरभिळमनोहारिमाला दधानम् ।
मेघं विद्युद्युतमिव करं नेत्रतोषं दुहानं
रक्षोनाथं पवनतनयो हीरहारं ददर्श ॥ ३५

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 fragrant flowers and appearing like a colossal cloud accompanied by lightnings or like a mountain (strewn with water-falls glittering under sun-shine).

यच्चाऽद्राक्षीत् स च पवनजः सर्पवन्निश्चसन्तं
तन्निश्चासै र्भवनमखिलं वायुवत् पूरयन्तम् ।
आनीतं तत् भवनमिव वा दिग्गजं भूषयन्तं
बाहुद्वंद्वं गिरिमिव पुनः पक्ष्मयुग्मं वहन्तम् ॥ ३६

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.

आस्तां बाहू क्षितिभृति यथा दीर्घनागौ लसन्तौ
तस्योद्दण्डौ द्विदकरवत्पीनवृत्तौ भवन्तौ ।
इन्द्रं जित्वा निजजयमिवोद्धोषितुं संवहन्तौ
वज्रप्रोतौ कनकवलयौ सर्वतो दीपयन्तौ ॥ ३७

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.

आकाशो व ग्रहतित्युतो भ्राजमान स्तथर्क्षैः
स प्रासादो गिरिशिखरगः सौधजालप्रभूतः ।
कर्पूरन् तन्नयनयुगले वज्रवैडूर्यशोभः
दर्शं दर्शं पुनरपि दृशो रातिथेयीबभूव ॥ ३८

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.

मध्येहर्म्यं मणिगणयुतं पुष्पकं दिव्ययानं
सोऽद्राक्षी द्यत् स्थगितनयनं सम्भ्रमाश्चर्ययुक्तः ।
यद्वोढारः कतिपयसहस्राधिका भूतसङ्घाः
आकाशे यन्मरुदिव जवात् गन्तुमीशांबभूव ॥ ३९

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.

तस्याऽदूरे कनकशयने किञ्चिदेकान्तसंस्थे
निद्राणाऽऽसीत् प्रथममहिषी प्रेमभू रावणस्य ।
तत्र स्त्रैणं सकलमपि सा धिक्चकारेति पश्यन्
वायोः सूनु र्जनकतनयैवेति बुद्धिं जगाम ॥ ४०

40. Not far from the Puṣpaka, Hanumān saw in loneliness a golden cot on which the queen of Rāvaṇa, 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.

सद्यो भूमावलुठदमितानन्दकन्दायमानः
चिक्रीडाऽथो निजकपिगुणानेत्य पुच्छं चुचुम्ब ।
स्तम्भारोहं पुनरपि पतन् धावमानः समन्तात्
वायोः पुत्रो जनकतनयादर्शनं मन्यते स्म ॥ ४१

41. At once, under a sense of exhilaration, he began to roll on the floor hither and thither, play and dance. He kissed his tail and exhibited all the qualities

of a monkey, ascending pillars and falling down immediately many a time.

सद्यस्तादृङ्गतिमथ मरुत्सूनु रुद्धूय दध्यौ
तद्वत्सीता न पतिविरहे निद्रिता स्यात् सुगाढम् ।
तादृशीत्या निजतनुमलङ्कृत्य निद्रामियाद्वा
रामादन्यं कमपि समुपस्थातुकामा न सेति ॥ ४२

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 Rāvaṇa.

एवं ध्यात्वा बहिरुपगतो मारुतिः पानभूमिं
गत्वाऽद्वाक्षीत् सुमफलरसा नासवान् मांसयुक्तान् ।
यानासेव्य स्मृतिविरहितान् निद्रयाऽऽक्रान्तदेहान्
क्रव्यात्सङ्घान् युवतिततिभिः संयुतान् सोऽप्यदर्शत् ॥ ४३

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.

दृष्ट्वा नारीः पतिकरगता निद्रया मुद्रितास्ताः
वायोः सूनु श्रलितवसनास्तत्र यद्वैकृतं स्यात् ।
मां न स्पृक्षत्यनभिविहितं मानसं यन्मदीयं
सङ्गे दोषो मुनिभि रुदितो नाऽन्यथेत्येव मेने ॥ ४४

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."

हित्वा नारी र्जनकतनया कुत्र मृग्येत तस्मात्
द्रष्टव्यं मे भवति सकलं स्त्रैणमेवेति मत्वा ।
हित्वा शालां बहिरथ गतो मारुति र्यत्र यत्र
स्त्रैणं तस्थौ जिगमिषु रभूत्तत्र तत्रैव पश्यन् ॥ ४५

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.

हर्म्यात् हर्म्यं गृहमपि गृहादेत्य सीता मपश्यन्
दुःख्यन् सीता किमु मृतिमिता दुःखदग्धा भवन्ती ।
नो चे त्सा मे नयनपथमद्यावधि प्रापि किं न
स्त्रीणां लक्षाधिकमपि यतो दृष्टवानित्यमंस्त ॥ ४६

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."

स्थानात् स्थानं स्वपितृविधया सञ्चरन् नैव सीता
दृष्ट्वा किञ्चित् स्थलमपि न यत् तस्य दृष्टौ पपात ।

सर्वाः शालाः सकलभवनान्याञ्जनेयो विचिन्वन्
दुःखाक्रान्तः स्वमनसि तदा चिन्तयामास चेत्थम् ॥ ४७

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.

हित्वान्वेषं यदि पुनरियां राघवं व्यर्थयत्नः
सद्यः प्राणान् दशरथसुतौ यत् जहीत स्ततश्च ।
सुग्रीवाद्याः प्रमुखकपयोऽप्यात्महत्यां प्रकुर्युः
तस्मात् घोरा विपदुपपतेत् स्वर्गता जानकीति ॥ ४८

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.

किष्किन्धां नो पुनरुपगतः स्यां यदि व्यर्थयत्नः
वानप्रस्थो भवितुमुचितं निर्जनारण्य मेत्य ।
मर्तुं तस्मा दपि वरमहो दुर्यशो गच्छतो मे
तस्मात् भूयो दशमुखपुरीं यावतीं सञ्चरेयम् ॥ ४९

49. "I will not go back to Kiṣkindhā if I do not succeed in locating Sītā, I would rather become a Vānaprastha going to a lonely forest (One who renounces family life and resides in a forest goes by the name 'Vānaprastha'). On the other hand it would be better for me to put an end to my life instead of continuing to live, my name being tarnished effecting a

catastrophe. Hence let me go round once again all over Laṅkā leaving no stone unturned.

दृष्ट्वा नो चेत् जनकतनया ज्ञास्यते चेन्मृतेति
क्षिप्रं गत्वा दशमुखमहं संहर्षिष्यामि नूनम् ।
तद्वत् धक्ष्याम्यखिलनगरीं सर्वरक्षःसमेतां
पुण्यं पापं न परिगणये यद्यहं श्रष्टयत्नः ॥ ५०

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 Laṅkā, not caring for the sin that I will be committing thereby."

एवं ध्यात्वा मनसि स नमस्कृत्य सीतां च रामं
सौमित्रिं च प्रमुखदिविजान् वायुशक्रार्कचन्द्रान् ।
शोकाक्रान्तो जनकतनयां यत्र कुत्राऽप्यपश्यन्
भ्रामं भ्रामं कथमपि चिरात् चैत्यहर्ष्यं जगाम ॥ ५१

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, Lakṣmaṇa 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.

तत्प्रासादे मिथिलतनया नैव दृष्टेति हेतोः
प्रासादादव्यवहितवने तां विचेतुं जगाम ।
साऽत्राऽपि स्यान्न यदि कलये स्वात्महत्यां चकारे
त्येवंभावः स पवनजनि स्तत्र यातो निराशः ॥ ५२

52. Then in that palace too, Hanumān could not find Sītā. Then he went into the garden abetting that palace to search for her. He now thought, "If she were

not to be found even here, then certainly I may conclude that Sītā must have committed suicide and perished."

गत्वा नानाक्षितिरुहलताग्राम शोशुभ्यमानं
भृङ्गैस्तद्वत् पिकशुकमुखैः सङ्कुलीभूयमानम् ।
साक्षादैन्द्रं वनमिव धरामागतं राजमानं
स प्राविक्ष द्वनमपि तदा तं सुमैः संववर्ष ॥ ५३

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).

पुष्पैः कीर्णैः स पवनसुत स्तद्वनीमध्यगः सन्
रेजे यद्वत्सुममयगिरिः नेत्रपर्वयमाणः ।
तस्याधो या क्षितिरपि तदा पुष्पभूषाविशिष्टा
योषिद्धावं मनसि जनयामास वायोः सुतस्य ॥ ५४

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.

तत्राऽद्राक्षीत् स च जलधरश्याम मेकं गिरीन्द्रं
यस्मात् काञ्चित् क्षितितलमितां निम्नगा मप्यदर्शत् ।
अङ्गात् भर्तुः कुपितहृदया तत्प्रियेव प्रयान्ती
तोयस्पृग्भि स्तरुभि रथ सा वार्यमाणेव दृष्टा ॥ ५५

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.

सा चाऽऽवृत्य क्षितिधर पदस्पर्शगा निम्नगा यत्
कान्ता कान्तं पुनरुपगता त्यक्तरोषेव रेजे ।
ता सम्पश्यन् स च जनकजा तत्र चेद्वर्तमाना
सन्ध्योपास्त्यै शिवजलयुता मेष्यतीत्येव मेने ॥ ५६

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.

एवंभावमुपेयुषो हनुमतः पुस्फोर तीव्रं मुहुः
यस्मात् दक्षिण मक्षि स क्षितिसुतां प्रत्यक्षता मेष्यतीम् ।
मेने तत् दृढयाऽऽशया प्रतिपदं बभ्राम यावद्वनं
भाव्यर्थाः पुरतो यतो हि महतां भान्त्येव निस्संशयम् ॥ ५७

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.

सन्द्रक्ष्या म्यवनिसुतां सपद्यहो मे
 यन्नेत्रं स्फुरदपसव्यमस्ति तस्मात् ।
 दुःखान्तं द्रुतमपि सा प्रयास्यतीति
 ज्ञानं सन्दधदिव मारुतिश्चचार ॥

५८

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.

तत्राऽनेकक्षितिरुहलताशोभितं नन्दनाभं
 नक्षत्राभैर्विविधकुसुमैर्द्यामिव भ्राजमानम् ।
 दृष्टोद्यानं मुदितवदनो वायुपुत्रस्तदन्तः
 नीलाशोकप्रचुरसुभगां वाटिकां सन्ददर्श ॥ १

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.

यत्राऽशोकक्षितिजतलमाश्रित्य तेनाऽथ दृष्टा
 काचिन्नारी हुतवहशिखा धूमितेव प्रभूतम् ।
 तोयैः शून्ये सरसि च यथा पद्मिनी पद्मशून्या
 या दृश्याऽभूत् मलिनवसना दीर्घमुष्णं श्वसन्ती ॥ २

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.

शोकध्यानग्लपितनयना कर्षिता चोपवासैः
 दूरं नीता स्वजनगणतो राक्षसीभिर्वृता च ।
 त्रासोद्विग्ना श्वगणविधृता या मृगीवाऽवतस्थे
 भौमस्यान्ते क्लममुपगता रोहिणी तारकेव ॥ ३

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 Rohiṇī (Aldeberan) being afflicted by the planet Mars.

आम्नायाना मननुगमनात् भ्रष्टमार्गेव विद्या
 श्रद्धा विघ्नैर्मुहुरुपहता नीरुचिं प्रापितेव ।
 सन्दिग्धा वा स्मृतिरिव तथा वागिवाऽर्थान्तरस्था
 कालुष्येन स्वरसरहिता धीरिव ब्राह्मणानाम् ॥ ४

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.

मासस्यान्ते कृशतनुरथो या च चान्द्रीव रेखा
 सा दृश्याऽभूदपि जनपरीवादधूतेव कीर्तिः ।

बिभ्रत्येकां जघनतलगां नीलनागाभवेणीं
दुःख्यन्ती च प्रचुरमनिशं दर्शनीयेव याऽऽसीत् ॥ ५

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.

नीलान् केशान् निजतनुलसत्कान्तिजालैः समन्तात्
मेघश्यामं नभ इव तटित् दीपयन्ती च याऽऽसीत् ।
दृश्या घर्मे सरिदिव निजं जीवनं धारयन्ती
हेतोः कस्माच्चिदपि कठिनं जीवितं बिभ्रतीव ॥ ६

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.

आशाशून्ये मनसि च पुनः काञ्चिदाशां वहन्ती
याऽऽसीद् राकाशशिरुचिरिव श्याममेघावकीर्णा ।
दुःखाम्भोधौ पवननिहता नौर्यथा कम्पमाना
पश्यन्तीव स्वमृति मचिरात् भीतभीतेव दृश्या ॥ ७

7. Hanumān surmised looking at Sītā further as follows: "Evidently she has been under a long einging hope against hope even though she knows that now, she is beyond the hope of redemption. She is now like

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.

दृष्टा साऽसीत् व्रततिरिव वा भास्करे रोहिणीस्थे
 द्रष्टुस्तस्मान्मनसि च महद् दुःखमुत्पादयन्ती ।
 एवं पीतं बहुदिनधृतं ग्लानवासो वसाना
 दृष्टा साऽभूत् तदपि च दृशाम्यतिथेयीभवन्ती ॥ ८

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.

दर्शं दर्शं पवनतनयस्तां सुरूपां विषण्णां
 एषैव स्या ज्ञनक्तनया रामजायेति मेने ।
 एषैवाऽर्हा भवति भवितुं रामपत्नी यथा वा
 श्रीरामोऽस्याः सदृशतम इत्येवमूहांबभूव ॥ ९

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."

निश्चित्यैवं मिथिलतनयां तां तथा दृश्यमानां
 क्रूरं दैवं मुहुरपि मुहुर्वायुसूनुर्निनिन्द ।
 यदाम्पत्यं स्वयमिव विधिः स सङ्घटीकृत्य पश्चात्
 तद्वत्किं वा व्यघटयदहो द्रोहबुद्धयेति दध्यौ ॥ १०

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?

जीवन्नास्ते विधिविनिहतां धर्मपत्नीं महार्हा
 हित्वा रामः कथमिति तदा मारुतिर्विस्मितः सन् ।
 तादृग्भर्तुः जनकतनया प्रापिता वा वियोगं
 धत्ते स्वासून् कथमिति चिरं विस्मये स न्यमज्जत् ॥ ११

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.

एवं सीतां स पवनजनिर्दिव्यसौन्दर्यराशिं
 पश्यन् रामं स्वमनसि मुहुर्जग्मिवान् स्तोत्रपूर्वम् ।
 ध्यायं ध्यायं द्रवितहृदयो बाष्पपूर्णो हनूमान्
 तस्यास्तादृक्स्थितिं मनुममौ प्राग्जनुःपापमूलाम् ॥ १२

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.

Note:

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 Stabble."

किं वैतस्या उपपदगतौ जातके सौरिराहू
नो चेदेवं कथमिव गता रामभद्राद्वियोगम् ।
दुष्टैः खेटैरपि नरपतिः यद्विपद्येत रामो
नेष्टे रोद्धुं निजविधिमपीत्येवमूहं स यातः ॥

१३

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 Vālmīki and later quoted by Bhoja in his *Campū Rāmāyaṇa*.

राज्यभ्रष्टो रघुपतिरिति स्वीयपित्राज्ञया चेत्
तन्मे दुःखं न भवति यथा तद्वियोगादमुष्याः ।
एषा नूनं मिथिलतनया कोटिसाम्राज्यतुल्या
बोभोतीति स्वयमपि मया घुष्यते मुक्तकण्ठम् ॥ १४

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.

एषा हन्त! प्रियमनुगता भोगभाग्यानि हित्वा
गाढारण्यं विगळितसुखं कन्दमूलैकतुष्टा ।
भर्तृस्त्रेहात् गृहमिव वनं भावयन्ती यदाऽऽसीत्
दग्धं दैवं कथमगमय तद्वियुक्तां सुसाध्वीम् ॥ १५

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 Ayodhyā. 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.

मन्त्रं सीतापरिणयविधौ मा वियौष्टं युवामि
 त्येवं व्यर्थां कुलपतिरदादाशिषं किं वसिष्ठः ।
 तद्वद्रामं नृपपदगतं कर्तुमुक्त्वा मुहूर्तं
 गाढारण्यस्थितिमथ सतीविप्रयोगं स चक्रे ॥ १६

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?

रामोऽवादी दनृतमिव यत्सोऽब्रवी न्मन्त्रमेकं
 गृह्णामि त्वत्करमहमिमं सुप्रजास्त्वाय चेति ।
 नेष्टुं प्राप्तुं प्रभवति ततः सार्वभौमोऽपि वाच्छां
 कर्मण्येव प्रभवति यतस्तत्फले नैव किञ्चित् ॥ १७

17. Even Rāma had uttered a lie by pronouncing the hymn “Gṛbhnāmi 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).

एषा देवी जनकतनया रामजायाऽपि भूत्वा
 राज्ञीस्थानग्रहणसमये प्रापिताऽरण्यवासम् ।

भर्त्रा साकं तदपि च सुरवं हन्त दूरीकृतं चेत्
दुष्टः क्रूरो विधिरिति मुहुर्मरुति स्तं शशाप ॥ १८

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.

अस्या दृष्टिर्न भवति बही राक्षसीनां गणे वा
नाऽपि क्षोणीरुहगतलतासूनदत्ताऽथवाऽपि ।
अन्तर्दृष्टिः प्रतिकलमियं रामभद्रं हृदिस्थं
पश्यन्ती स्यादिति स हनुमान् निश्चिनोति स्म चित्ते १९

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.

मध्ये मध्ये यदपि च दृशं प्रेषयन्ती सुदूरं
कान्त्या हीनां ग्लपितनयना शून्यदृष्टिर्विभाति ।
अस्या दुःखं लिखितमिव हि स्वीययो नेत्रयो र्यत्
पश्यन्ती स्यादिति स हनुमान् निश्चिनोति स्म चित्ते ॥ २०

20. No doubt, now and then, she has been casting distant looks; yet there is no light in those looks;

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.

आतां दीना मनितरगतिं राघवो मामवश्यं
चिन्ताक्रान्तः स्मरति सततं तं यथाऽहं स्मरामि ।
मामत्रस्थां यदि स विदितो मामकात् भाग्यलेशात्
अत्रा ऽऽयास्य त्यरमिति पतिं चिन्तयन्तीं स मेने ॥ २१

21. "She must be thinking now", thought Hanu-mān, "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."

अद्याऽप्यस्या मृदुलहृदयं नैव भिद्यद् यदास्ते
प्राणान् धत्ते यदिममबलाऽद्यावधि म्लानगात्री ।
नूनं दैवं कुसुमसदृशी रङ्गना विप्रयुक्ताः
आशाग्रन्थिग्रथितहृदया जीविते संरुणद्धि ॥ २२

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.

रुन्धे नैनां विरहविधुरां जावते जीविताशा
रामस्याऽर्थे ध्रुवमिय मसून् नैव तत्याज नूनम् ।
अत्यक्ष्यच्चेत् स्वयमिय मसून् स्वान् पतिश्चाऽप्यहास्यत्
तादृग्वीरादपि रघुकुलं दुर्यशो यास्यतीति ॥ २३

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 Iṅsvākus, would have acquired infamy, she has been lingering in life.

पुण्या साध्वी सकलजनतां दृष्टमात्राऽपि पूतां
कर्तुं शक्ता विपदि पतिता स्रोतसीव प्रगाढे ।
आवृत्येमां तदनु भयकृद्राक्षसीनां गणोऽसौ
राह्वर्कार्कक्षितिसुतखगा लग्नमाश्रित्य यद्वत् ॥ 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 रामभद्रेण वाली
चाऽस्या अर्थे युधि वधमितो तेन रौद्रः कबन्धः ।
एवं चाऽन्यान् खरमुखमहाराक्षसान् लक्षशस्तान्
अस्या हेतोर्दशरथसुतो मारयामास युद्धे ॥ २५

25. "Is it not for the sake of this Sītā that Rāma killed Vāli, Kabandha, and lakhs of the demons like Khara etc?

अस्या हेतोरहमपि तथा सागरं लङ्घितः सन्
 अत्राऽऽयातो ध्रुवमखिल मप्यर्हतीयं यथार्थम् ।
 अस्यां प्रेम्णा सकलभुवनं नाशयेच्चेत् स रामः
 धर्म्यं तत् स्यात् मम मतिरियं तादृशीयं हि साध्वी ॥ २६

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 patrivratā (one with unrivalled devotion to her Lord, and as such the most venerable).

त्रैलोक्यं वा जनकतनया वेति पृष्ठे स रामः
 वाञ्छेदेनां यदि न भवति भ्रान्तबुद्धिर्महात्मा ।
 तत् त्रैलोक्यं न भजति तुलां यत्सहस्रांशतोऽस्याः
 एवं भावं भजति सकलो लोक एवेति मन्ये ॥ २७

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 स्यात्युनरपि मम प्राणनाथो कदा वा
 मे भवति यदिदं मत्पदं नो स वेत्ति ।
 जानीते मे स्थितिमिह कथं मत्पतिं दूरवर्तीं
 तेषा नूनं भजति महतीं वेदना मित्यवैमि ॥ २८

28. "Sītā 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."

एतेऽशोका अपि जनकजाशोकवह्निं दुहानाः
 एनां रात्रिंदिवमपि रुदच्चक्रवाकीं दधानाः ।
 स्वाधश्शय्यां ददति कठिने भूतलेऽस्यै तदेषां
 नञ्पूर्वत्वं क्षय इति पदस्येव तदज्ञैः कृतं स्यात् ॥ २९

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 Sītā, making a Cakravākī, day and night pining for its husband. Offering Sītā 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 Akṣaya 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 Sītā is more unfortunate than those Cakravākīs because she has been crying day and night for her lord.

एषा लक्ष्या भुवि निपतिता क्षीणपुण्येव तारा
 रक्षोरूद्धा भवति करिणी सिंहरूद्धेव भीता ।
 निश्वासोष्णैः कुसुमितलताः शोषयन्तीव दृश्या
 दुःखाम्भोधे रुपरितलगेवोर्मिमाला यथा वा ॥ ३०

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 Puṇya gets exhausted, the star dies its death.

एवं दुःखद्रवितहृदये मारुतौ बाष्पपूर्णे
यावच्चन्द्रे गगनतलगे यामशेषा निशाऽभूत् ।
अश्रौषीत्स क्रतुयजनकृद्रक्षसां ब्रह्मघोषान्
वायोः सूनुः श्रवणमधुरान् वाद्यघोषांश्च पश्चात् ॥ ३१

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.

तैः सम्बुद्धो जनकतनयां संस्मरन् राक्षसेन्द्रः
नानामाल्याम्बरमणिगणैर्भूषयित्वा शरीरम् ।
आत्मानं मन्मथमिव करं भावयन् मानसे च
स्वीयं रूपं पुनरपि पुनर्दर्पणे पश्यति स्म ॥ ३२

32. Having been awoken by the musical notes of the sonorous instruments, Rāvaṇa 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.

नूनं सद्यो जनकतनया मन्मुखं वीक्षमाणा
कामोद्रेकं स्मितयुतमुखे दर्शयत्येव मह्यम् ।
एवंभावं बहिरपि लपन् मन्मथान्धः स जातः
दुर्मार्गः सन् प्रभुरपि तथा भीतिलज्जे जहौ सः ॥ ३३

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.

सीतां द्रष्टुं त्वरितहृदयो किन्नरी राजुहाव
प्रादिक्षता जनकतनयां यामि मां तन्नयध्वम् ।
विद्याधर्यः परिजनतया तस्य याताः पुरस्तात्
गन्धर्वस्त्रीजनकृत कलध्वानपूर्वं स यातः ॥ ३४

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

लीलायुक्तो गज इव ययौ वाद्यघोषै रुपेतः
रक्षोनाथो मुखरितमुखैर्वन्दिभिः स्तूयमानः ।
सीतां कर्तुं कथमपि वशे तीव्रयत्नं चिकीर्षुः
यत्राऽऽसीत्सा दुरितहृदयस्तत्र चञ्चूर्यते स्म ॥ ३५

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.

तं पश्यन्ती झटिति कदली वेपमानेव वातैः
बाहुभ्यां स्वस्तनयुगमलं छादयन्ती रुदन्ती ।
भूमौ च्छिन्नप्रपतिततरोः पातिता सा लतावत्
म्लानाऽपपत्तत् सपदि महतीं वेदनां प्रापिता यत् ॥ ३६

36. Aspecting Rāvaṇa 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.

राहुग्रस्ते शशिनि ददृशे पौर्णमासीव रात्रिः
क्षीणक्षीणा सरिदिव तथा भास्करे रोहिणीस्थे ।
क्लान्तेवाऽऽसीत् हुतवहशिखा वेदिवद् साऽपमृष्टा
कण्ठप्राणा हृदयकुहरे रामभद्रं स्मरन्ती ॥ ३७

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.

तादृग्दीनामपि दशमुखो वीक्षमाणः स्मरन्धः
मृद्वीकावन्मधुरमधुरै र्वक्व्यजालैः पुरस्तात् ।

तस्याश्रितं मदनवशां कर्तुमिच्छुः सलास्यं
भीतां सीतां स च मदयुतो बोधयामास चेत्थम् ॥ ३८

38. Seeing Sītā even in that most pitiful situation, Rāvaṇa 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! शृणु मम वचो नागनासोरु! पथ्यं
भीतिं चित्तादपनय मुखं दर्शय त्वं स्मयन्ती ।
सम्पश्येमां मदनसदृशं चक्रवाकस्तनि! त्वं
कुर्वे राज्ञीं मम बहुमतां मां पतिं त्वं यदीच्छेः ॥ 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 दहति भव मे बाहुबन्धे तथा चेत्
यावत्पृथ्वीं तव वशगतां मां च दासं तनोमि ।
पित्रे ते वा सकलपृथिवी दास्यते चेत्तदिच्छेः
किं किं वाञ्छस्यखिलमपि मे ब्रूहि 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.

सर्वे देवा अपि च मघवा मामकीना हि दासाः
 मद्भोगोत्काः परिजनगताः पश्य गन्धर्वनारीः ।
 जानत्येतत् किमिव न मया रन्तुकामाऽसि मुग्धे !
 विस्रब्धा त्वं भव मयि ततो भुङ्क्ष्व भोगान् यथेच्छम् ॥ ४१

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.

त्वां दृष्ट्वा मे न रतिरखिले जायते दारसङ्गे
 त्वामेवाऽहं सुदति! सुभगां कामये दीनदीनः ।
 प्रत्याख्यानं न कुरु वचसो मामकीनस्य तन्वि !
 त्यक्त्वा भीतिं भव मम वधूः स्वर्गसौख्यं लभस्व ॥ ४२

42. "Oh! Sītā, 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.

क्रव्यादानां परयुवतिभी रन्तुमेव स्वधर्मः
 तां हृत्वा तद्रमणमथ निर्मथ्य कुर्मो विशङ्कम् ।
 त्वां तु स्पृष्टुं मम मतिरहो नास्त्यकामां कुतश्चित्
 भूयो भूयो तव रतिमयं याचते सार्वभौमः ॥ ४३

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.

सर्वा मेऽन्तःपुरगतवधू स्ते करिष्यामि दासीः
साक्षाद्राज्ञीं मम बहुमतां तां च मण्डोदरीं यत् ।
त्यक्त्वा रामं गळितविभवं मां पतिं कामयेथाः
हीरं हित्वा कथमिव तथा काच मिच्छस्यहो! त्वम् ॥ ४४

44. "I will make the entirety of the ladies of my harem your servants. Why? Even my dearest Queen Mandodarī 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?

स्रोतोरीत्या चलति वनितायौवनं तत्किमेवं
कान्तं देहं विरहितमते जर्जरीकर्तुमिच्छा ।
नाऽस्त्यन्यो मे त्रिजगति समो नैव रामः पदातिः
श्रद्धेहि त्वं मम वच इदं 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 रीत्या किमपि किमपि ख्यापयन् सप्रलापं
तस्याश्चित्तं विविदिषु रथ स्वाभिलाषं यियासुः ।

तस्थौ तूष्णीं क्षणमिव ततो रावणो मन्मथार्तेः

अर्दन् दीनो शरदि व जलं चातको मेघमालाम् ॥ ४६

46. Having prattled in this strain, blowing his own trumpet for pretty a long time, Rāvaṇa 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.

नेच्छन्ती तं किमपि गदितुं किन्तु तूष्णीं स्थिता चेत्

स्वाङ्गीकारः प्रकटित इति स्वीक्रियेतेति हेतोः ।

स्वं चित्तं सम्प्रथयितुं मिदं जानकी तं बभाषे

कृत्वा किञ्चित् तृणमथ पुरस्तं तथा मन्यमाना ॥ ४७

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 Rāvaṇa no more than that blade of grass as it were, Sītā 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.

मत्तो मत्तस्त्व मपनय ते मानसं हे! दुरात्मन् !

तद्दारेषु क्षिप तव न चेन्नाशमेवैष्यसि त्वम् ।

दुर्बुद्धिं त्वं जहिहि न कुरु त्वत्कुलस्य प्रणाशं

दारानन्यो हरति तव चेत्कीदृशी ते मतिः स्यात् ॥ ४८

48. "Rāvaṇa! 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 हित्वा परयुवतिभी रन्तुमिच्छुर्यदि त्वं
नूनं ताभिः परिभवपदं प्रापितः स्याः कुबुद्धे ।
पक्वे पापे भवसि च ततो मूलघातं हतोऽपि
प्राणे प्रीतिर्यदि तव मतिं राक्षसीं सञ्जहाहि ॥ ४९

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.

नाऽहं वश्या तव लघुमते नीच! जानीहि सत्यं
साम्राज्यं ते तृणमिव मम क्षुद्र! तद्वत् तृणं त्वम् ।
श्रीमान् रामो मम भवति हि प्राणनाथो महात्मा
याहि त्वं तं शरणमथ स प्रार्थ्यतां प्राणदानम् ॥ ५०

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.

सादृश्यं ते न भवति शुनो रामसिंहेन तस्मिन्
प्राविक्षस्त्वं मदनिकटगे स्तेनवत् पर्णशालाम् ।

न स्थातुं ते तदभिमुखतः शक्तिरस्ति स्थिते चेत्
प्राणांस्ते स द्रुतमिव हरेत् भानुवत्तोयमल्पम् ॥ ५१

51. "There is no comparison between you and Rāma as between a dog and a lion. You entered our Parnaśālā (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.

अत्राऽऽयास्यन् स च रघुपतिर्लक्ष्मणेनाऽनुयातः
तार्क्ष्यः सर्पांनिव दितिसुता नुद्धरिष्यंश्च सर्वान् !
त्वां त्वद्वंश्यां स्तुमुलसमरे निर्दयं मर्दयिष्यन्
संरक्षेन्मा मखिल मिद माश्वेवभावीति विद्धि ॥ ५२

52. "Rāma will come here ere long accompanied by Lakṣmaṇa and will put an end to all the demons as Garuḍa 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."

एवं तस्याः परुषवचनैः शूलतुल्यैः स विद्धः
दण्डाघातै रुरग इव तां रावणः क्रोधभीमः ।
धूर्ते! मत्ते! प्रलपसि पुरो रावणब्रह्मणो मे
किं दृष्ट्वा ते भवति स मदः विद्धि रामं गतासुम् ॥ ५३

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:

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

अद्यैव त्वं तव कठिनवाग्दोषतः खण्डखण्डैः
छेत्तव्याऽऽभू स्तदपि च मया भूयते सान्त्वमार्गे ।
राज्यभ्रष्टं दशरथसुतं त्वं बहूकृत्य पांसुं
सम्राजं मामखिलभुवनस्याऽपि किं धिक्करोषि ॥ ५४

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.

अद्याऽपि त्वं कलय विहितं त्वन्मनोनिश्चयार्थं
द्वौ मासौ ते सदयहृदयः सन्ददे हे वधाहं ।
आरोह त्वं तदुपरि च मे हंसपर्यङ्कशय्यां
पक्ताऽसि त्वं न यदि मम हि प्रातराशाय नूनम् ॥ ५५

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."

एवं सीतां दशमुखघन स्तर्जयन् यज्जगर्ज
प्रत्याचख्यौ जनकतनया रावणं तीव्रकोपा ।
दुर्बुद्धे! त्वां न नयपथगं कर्तुमीष्टे विधिवार्त्ता
किं ते नेत्रे भुवि न पतिते मां तथा वीक्षमाणे ॥ ५६

56. Rāvaṇa 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?

जिह्वा तादृक्प्रलपनपरा शीर्यते ते न किं वा
भस्माऽद्य त्वां मम पतियशोरक्षणार्थं न कुर्वे ।
मातङ्गे मत्पतिरिति तथा त्वं शशो नीच! विद्धि
प्रेतत्वं त्वं भजसि न चिरात् तस्य बाणेन 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 तद्वत्कुटिलविधयाऽपोह्य तद्दारचौर्यं
भीरु भूत्वा किमिव चकृषे वीर्यवांश्चेत् त्वमासीः ।
तं सीतैवं निशितवचनैः शस्त्रतुल्यै रवेधीत्
तस्मादुग्रः 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 Sītā stabbed Rāvaṇa with words piercing his heart, so that he grew wild like a cobra hit on the head.

क्रूराक्षिभ्यामथ दशमुखो जानकीं वीक्षमाणः
मृत्युः साक्षादिव निकटगस्तां मुहुर्भर्त्सयंश्च ।
आदिक्षत् स्वा असुरवनिताः मैथिलीं बोधयित्वा
शिष्यात्तैता न यदि सकला हन्मि युष्मान् विशङ्कः ॥ 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."

एवं गर्जन् घन इव यदा गन्तुकामः स आसीत्
राक्षस्येका स्वभुजयुगत स्तं परिष्वज्य राजन् !
मानुष्येषा प्रभवति न ते मन्मथार्तिप्रशान्त्यै
अस्याः कामो न भवति च सम्भुङ्क्ष्व मां त्वं यथेच्छम् ॥ ६०

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?"

एवं प्रोक्ते परिहसितवक्त्रां स विक्षिप्य यातः
तं गन्धर्वत्रिदशवनिता अन्वगच्छन् भयार्ताः ।
राक्षस्यस्ता अपि दशमुखादिष्टरीत्या निगृह्य
क्रोधाविष्टा मिथिलतनयां तर्जयामासु राशु ॥ ६१

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.

एवं तामसुरपति निपीड्य सीतां
तत्पार्श्वत् चिरकलतो गृहं जगाम ।

तत्काले क्षणमिव सा बभाज शान्तिं
प्राह्णे हि ज्वररहितेव सन्निपाते ॥

६२

62. Thus having teased Sītā for long, Rāvaṇa went out. Hence she could have a sigh for the moment even as one under Typhoid fever attains a low temperature in the morning.

आदिष्टास्ता दशमुखमुखैर्जनकीं संविनेतुं
 यद्वत्तस्य स्मरवशगता हंसतल्पं गता स्यात् ।
 एकैकं ताः करतलगतां कर्तुं मीहाम्बभूवुः
 स्पर्धाविष्टा इव जनकजां तर्जयन्त्यस्तदानीम् ॥ १

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 रविर्मास्तो भीतभीतो
 मन्दं वाति क्षितिरुहलता नित्यपुष्पा भवन्ति ।
 तं पौलस्त्यं दिविजवनिता अप्यनादृत्य सर्वाः
 त्वामिच्छन्तं तृणमिव कथं मन्यसे मन्दबुद्धे! ॥ २

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?"

मादृङ्गनारी वदनमपि न प्रेक्षते यो दशास्यः
 त्वां प्रत्येवं स्मरवशमितो विद्धि भाग्यं त्वदीयम् ।
 तादृग्भाग्यं करतलगतं धिक्करोषीति यत्तत्
 दौर्भाग्यं ते प्रबलमिति तां मैथिलीं प्रत्यवोचन् ॥ ३

3. They said, "This Rāvaṇa 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."

ऊचे काचित्तदनु विनता नाम सीतां ससान्वं
 पर्याप्ता हे जनकतनये! भर्तृभक्ति स्तवेयम् ।
 सन्तुष्टाऽहं तदपि च हितं बोध्यते ते सुखाप्त्यै
 रामं हित्वा गळितविभवं याहि शीघ्रं दशास्यम् ॥ ४

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 Rāvaṇa now."

अन्याऽभाणीदथ च विकटा मुष्टिमुद्यम्य कोपात्
 सानुक्रोशं वयमिव तवाऽद्यावधि क्षेमकामाः ।
 एवं स्याश्चेदुपरि च तनुं ते विदार्यैव सद्यः
 सर्वा मांसं तव सुरुचिरं भक्षयिष्यामहे हि ॥ ५

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."

शूलं धृत्वा भयदविधया भ्रामयन्ती तमन्या
सीतां भीतां क्रुधमुपगतोवाच चण्डोदरीति ।
त्वं चेन्मूर्खे! दशमुखमनादृत्य रामं स्मरन्ती
लङ्कामध्ये स्थिति मुपगताऽप्येव मेवोपरि स्याः ॥ ६
उत्पात्य त्वां तव च हृदयं भक्षयिष्यामि सीते !
त्वद्रक्षायै स च सुरपति नैव साक्षात् समर्थः ।
दृष्ट्वा त्वां मे सुरुचिरतनुं जायते दौहृदं मे
मांसं प्लीहं तव सरुधिरं खादितुं लोलुभीमि ॥ ७

6-7. Another demon named Caṇḍodārī, took up an iron śpīke, and fretting and fuming said, "Note that you are in Laṅkā, yet you are spurning Rāvaṇa 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!"

भूयः काचित्तदुदित मनुज्ञाय सन्तोषयुक्ता
सर्वा अस्याः समविभजनं पीलुकीकृत्य देहम् ।
खादिष्यामो न कुरुत मिथो व्यर्थवादे विलम्बं
रक्षोनाथं स्वयमिव मृतां बोधयाम प्रतार्य ॥ ८

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 Rāvaṇa that she has died of her own accord."

अन्याऽवादी नृदुलवचना रावणं त्वं यदीच्छेः
त्वत्सौन्दर्यं फलति तव यद्यौवनं तच्च सीते ! ।

सर्वा नार्यो दशमुखगृहे ते च दास्यो भवेयुः
क्षेमं तेऽहं जनकतनये! कामये तत् प्रतीहि ॥ ९

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."

काश्चित्सीतां मृदुलविधया लोभयन्त्यश्च काश्चित्
भीतां कर्तुं बहुविधमथो तर्जयन्त्यो यदासन् ।
यूथभ्रष्टा तदुपरि मृगी याऽर्द्यते कोकसङ्घैः
तादृग्दीनं समभवदलं मैथिली निस्सहाया ॥ १०

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

दुःखाभ्योधे न जनकसुता पारमुद्वीक्षमाणा
झञ्झावाते जलनिधिगता नौरिव क्षोभमाना ।
दौर्गत्यं स्वं विधिकृत मथो वीक्ष्य गेरुद्व्यमाना
धाराबाधैः स्तनयुगमलं क्लेदयन्ती मुमोह ॥ ११

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.

अन्तर्दृष्टिः निजपति पदाम्भोज लग्नैकचित्ता
चिन्तां चक्रे मुहुरपि मुहुर्मानसे मैथिलीत्यम् ।

सर्वज्ञः किं मम पतिरथो नाऽभिपन्नो विपन्नां
अत्राऽस्मीति श्रुतमिव न किं गृधराजस्य वाचा ॥ १२

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."

मत्पापं वा किमु मम पतिं मय्यनुक्रोशशून्यं
कृत्वा तूष्णीं स्थितिमुपगतं विक्रमात्तं रुणद्धि ।
वैमुख्यं किं स च भजति मां दुर्गुणां मन्यमानः
नाऽहं शङ्के तदिति स हि मां यद्विजानाति सम्यक् ॥ १३

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.

मन्ये दुष्टग्रहकृतदशा मे सरीसर्ति सद्यः
या मामित्थं विपदि पतितां शीर्यमाणां तनोति ।
नूनं पापं महदिव मयाऽकारि जन्मान्तरे मे
प्राप्तं दुःखं हृदयदहनं तत्फलीभूतमेव ॥ १४

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.

के ते मूर्खा अभिदधति ये नैव पुण्यं न पापं
नैवाऽन्यद्वा जनुरिति फलं नेति तत्पुण्यपापैः ।

पूर्वं पुण्यं गतजनुषि चेदाचरिष्यं च किञ्चित्
भूयो भूयो न हि भगवता बाध्यमानाऽभविष्यम् ॥ 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.

राहुग्रस्तौ यदि च भवतः पुष्पवन्तौ दिविष्ठा
भूपृष्ठस्थः कथमिव जनो नैव बाध्येत खैटवः ।
आयुष्मन्तौ तदपि भवतः सोमसूर्यौ स्वपुण्यात्
मादृङ्मर्त्याः कथमिव तथा मृत्यु मत्येतु मर्हाः ॥ 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.

ख्यातः प्राज्ञो मम पति रहो धर्ममूर्ति महात्मा
धैर्ये स्थैर्ये न भवति सम स्तस्य लोकत्रयेऽपि ।

एवं रामं स्वमनसि मुहुर्जग्मुषी स्तोत्रपूर्वं
स्वीचक्रे सा निजविधितया स्वस्य भाग्यक्षयञ्च ॥ १७

17. My husband is most famously known as a great soul, a Mahātmā, 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 Rāma, in a worshipful mood, she began to decry her own sin, which was responsible for her lot.

आर्या नाऽहं न च खलु सती रामचन्द्रादपेता
यस्माल्लङ्कापतिकरगता दुःखदग्धा भवामि ।
धिङ्मानुष्यं धिगपि वनिताजन्म धिङ्मामनार्या
नाऽऽत्मच्छन्दं तदपि किमिदं मर्तुमीशेऽप्यनाथा ॥ १८

18. I am depraved. I am sinful. Howelse I am sundered from my lord and thrown in Lankā into the hands of Rāvaṇa. 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!

पद्माक्षो मे बहुमतपति दृश्यते पुण्यशीलैः
ईशिष्येऽहं कथमिव पुनर्द्रष्टुमार्यं महान्तम् ।
दृष्ट्वा तं मे बहुरिव गतः कल्पकल्पायमानः
काल स्तस्मात् दिनमपि युगप्राय मास्ते ममाऽद्य ॥ १९

19. My Rāma, with his lotus-eyed face, only people having done puṇya 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 लप्स्येऽहं पुनरपि कदा दर्शनं तस्य मूर्तेः
 तत्पादाम्भोरुहयुगळ संस्पर्शभाग्यं भवेद्वा ।
 सीदाम्येवं जलहतनदीकूलवत् शोकहेतोः
 नष्टाशाहं कुत इव तनुं धारयेयं क्षणञ्च ॥ २०

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
 छिन्नो दग्धो भवतु पतितो वाऽप्यथाऽयं कृशानौ ।
 न स्पृश्यान्मे दशमुखमयं वामपादोऽपि पापं
 शोकेनेत्थं दळितहृदया राक्षसी वचिमूचे ॥ २१

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 Rāvaṇa even with my left foot." Weighed down by this sorrow she addressed the demons in the following words.

ये या लङ्काजनिमुपगता राक्षसीं हिंस्रबुद्धिं
 यास्यन्तीति प्रचलिततरां लोकवार्ता नरेषु ।
 पापात्मा चेत् स दशवदनः तत्समाः किं न यूयं
 वैयाघ्रीं तत् प्रथयथ तथा क्रूरबुद्धिं निकृष्टाम् ॥ २२

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 Rāvaṇa is the most depraved sinner, how are you less sinners than he?

मानुष्येषा कथमिव भवेद्यातुधानस्य पत्नी
व्याघ्रीतुल्या भवति सदृशी राक्षसी तस्य भार्या
पुण्यां साध्वीं रतिमिव सतीमेत्य मण्डोदरीं ता
पापात्माऽयं परयुवतिभी रन्तुक्लामो दशास्यः ॥ २३

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 Maṇḍodari, who is indeed a pativrata of the first order, this rogue of Rāvaṇa wants to enjoy other ladies!

मां प्रत्येनां मतिमिव गतः स्वस्य नाशाय नूनं
वह्निं यद्वत् ज्वलितमयते बुद्धिहीनः पतङ्गः ।
किं यूयं तत् प्रलपथ वृथा विग्रहीभूतपापाः
नीचाः क्रूरा अचिरमिव वः प्रक्षयते पापराशिः ॥ २४

24. "If Rāvaṇa 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.

युष्माकं यद्वशमुपगता नाऽस्ति मे जीविताशा
प्रीतिर्वा मे न भवति तनौ सर्वजन्तुः प्रियेत ।
जन्मैवेदं न भवति तरां मन्यदेत्य प्रियं मे
सेवै रामं पुनरपि सतीभूय मेतद्वत्तं मे ॥ २५

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.

तस्मात् सर्वाः शृणुत वचनं निश्चितं मामकीनं
 मां भुञ्जीध्वं न हि मम मनो रामचन्द्रा दपैति ।
 राज्यभ्रष्टोऽभवदपि तु मत्प्राणनार्थं मदीय
 ध्यायन्ती मे तनुमिह जहाम्येतदेव व्रतं मे ॥ २६

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."

सीता धीरा यदिदमवदत् सर्वरक्षस्त्रिया स्ताः
 एकैकं तां पुनरपि पुनस्तर्जयन्ति स्म दीनाम् ।
 साध्वी सीता रुदितरुदितं शिंशुपावृक्षमेकं
 गत्वोन्मादादिव च निजदौर्गत्य मेवं निनिन्द ॥ २७

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 Śimsupā tree, and began to curse her lot in the following terms.

पौलोमी सा पति मनुगता वर्तते देवतेन्द्रं
 सावित्री सा पति मनुगता मृत्युना नीयमानम् ।
 आनुव्रत्यं निषधनृपते रेव भेजे च भैमी
 तद्वद्रामं मम हृदि सदा प्राणनार्थं भजेऽहम् ॥ २८

28. I will worship Rāma alone in my heart of hearts even as Śacī worshipped her lord alone, even as Sāvitrī 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).

लोपामुद्रा भजति च यथा कुम्भसम्भूत मेवं
तारा रोहिण्यपि शशधरं यक्ष्मणा पीड्यमानम् ।
पातिव्रत्यं भजति च यथाऽरुन्धती तद्वसिष्ठे
तद्वद्रामं मम हृदि गतं प्राणनाथं भजेऽहम् ॥ २९

29. Even as Lopāmudrā worships her lord Agastya alone, even as Rohiṇī is dedicated to her lord the Moon, who is reported to have been afflicted with tuberculosis, and even as Arundhatī is ever dedicated to Vasiṣṭha alone, just the same way I will worship my Rāma alone, the lord of my life.

अद्याऽप्येवं हृदय! मम नो भिद्यसेऽस्येव तस्मात्
अश्मैव त्वं यदुदितमभूत् मद्विवाहे प्रियेण ।
आतिष्ठेमं मम सहचरि! स्थाणु मश्मान मेनं
तद्वत् भूया इति हि वदता वेदमन्त्रं समुच्य ॥ 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 नैजस्थिति मुपगतः स्यान्मृतेरेव पश्चात्
अस्मिन् लोके विकृतिपदगश्चेति शास्त्रं ब्रवीति ।

एवं सद्यो विकृतपदवी मे तनुः संविनश्यात्
इत्येवं मे भवति महती प्रार्थना दुर्भगायाः ॥ ३१

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.

दैवज्ञै र्यत्कथित मभवत्कारकांशात् तृतीये
पापाः खेटा ददति मरणं कीकटे दूरदेशे ।
यस्मादेवं मृति महमिमां राक्षसानां प्रदेशे
यास्यामीति ध्रुवमिव जनुःपत्रिका तादृशी मे ॥ ३२

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 Kārakāmsā 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 Kikate."

हा रामेति प्रियमथ मुहुः संस्मरन्ती लपन्ती
क्वाऽसि क्वाऽसी त्यसकृदपि सम्बोधयन्ती रुदन्ती ।
नामग्राहं पितरमितरं बन्धुजालं ह्वयन्ती
कौसल्या सा पुनरपि पुनः साश्रु सस्मार सीता ॥ ३३

33. Then Sītā began to address his beloved Rāma, in a shrill desperate cry at the top of her voice, then Lakṣmaṇa, 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).

स्वस्यां भक्तिं दधतमथ सा लक्ष्मणं तां सुमित्रां
स्मारं स्मारं भरतमपि च स्वीयभाग्यक्षयं च ।
आशापाशः किमिति पतिते जीविते मां रुणद्धी
त्येवं प्राणान् धिगिति गदिता जीविताशा महासीत् ॥३४

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.

शेपे लङ्कां निजमपि विधिं सा शशापाऽथ तीव्रं
दग्धा लङ्का भवतु सकला सा श्मशानायतां च ।
सर्वं स्त्रैणं भजतु विधवाभावमेवाऽत्र पुन्यं
दुःखावेशात् मतिविरहितेवाऽऽलपीन्यैथिली सा ॥ ३५

35. In a desparate 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."

मत्शोकाग्निं दशमुखपुरीं घक्ष्यतीत्येव सत्यं
सन्दृश्येत प्रतिगृहचिताधूमराजिश्च लङ्का
यद्वत्सद्यो रुदितरुदितं नाश्यते जीवितं मे
तद्वत् लङ्का हतदशमुखा नष्टभर्त्री विनश्येत् ॥ ३६

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.

रामस्यास्त्रैर्निहतदनुजा दृश्यतां सान्धकारा
लङ्का शीघ्रं भवतु विधवा गृध्रसङ्घाकुला च ।
रक्षोहीना भवतु पृथिवी धर्मसंस्थापनं स्यात्
पुण्या साध्वी रघुकुलपतेः धर्मपत्नी यदि स्याम् ॥ ३७

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!

एवंभूतां पुनरपि तदा राक्षसीनां समूहात्
काश्चित् सीतां कठिनतर मुत्तर्जयामासु राशु ।
काश्चिद्याताः त्वरितगतयो रावणं वक्तुकामाः
सीताशापान् महदिव ततो माननं प्राप्तुकामाः ॥ ३८

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 Rāvaṇa about the curses being showered on Laṅkā and Rāvaṇa. They expected to win encomiums from Rāvaṇa by giving information.

एवंभूतध्वनिभिरिव निर्मथ्य निद्राप्रबुद्धा
काचित् वृद्धा सकलमपि तत् घोर मीक्षां बभूव ।

क्षुध्यन्ती सा स्वनिकटमरं राक्षसी राह्वयन्ती
सीतां हित्वा मम तनुरियं खाद्यता मित्यवोचत् ॥ ३९

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".

साश्चर्यं ताः प्रचलितमतिं मन्यमानाश्च वृद्धां
किं ब्रूषे त्वं किमु तव मतिं वर्तते वेत्यवोचन् ।
वृद्धाऽभाणीत् सपदि हि मया स्वप्न एकोऽनुभूतः
घोरस्तस्मात् शृणुत कथयामीति ताः सा न्यगादीत् ॥ ४०

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."

कस्ते स्वप्नः कथय तमिति प्रोच्यमाने च ताभिः
साऽवादीत्ताः दशरथसुतो दिव्य मास्थाय यानम् ।
हंसै रूढं दिवि हि ददृशे तं च सीता समुद्रात्
उद्गच्छन्त सितगिरि मधिष्ठाय सद्यः समाप्नोत् ॥ ४१

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.

साक्षा दैरावतमिव गजं कञ्चिदास्थाय रामः
सौमित्रिश्च स्वयमुपगतौ जानकीं त्रातुकामौ ।

शैलस्थां तां मिथिलतनयां दन्तिसंस्थश्च रामो
गृह्णन् हस्ते करिवरगुरुस्कन्ध मारोष्य रेजे ॥ ४२

42. "Again I saw Rāma," She continued, "having ascended an elephant, which appeared like the very Airāvata of Indra, along with Lakṣmaṇa 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.

एवं लङ्का जलधिपतिताऽदर्शि कश्चित्कपिस्तां
दग्धां चक्रे तदुपरि गतो रावणो दक्षिणाशाम् ।
दृष्टोऽभून्मे खरमधिगतः पातितः किन्तु तस्मात्
दिग्वासाः सन् मलनिपतित स्तस्थिवानेव तत्र ॥ ४३

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'.

तस्मात्सीतां न वयमधुना बाधयाम क्षमायै
तां याचेम त्वरितमिति ता बोधयामास वृद्धा ।
अश्रुत्वा तत्कथित मगमत् जानकी वृक्षमेकं
मर्तुं वेणीं च तरुलगितां कण्ठसक्तां चकार ॥ ४४

44. "Hence," she continued, "let us harass her no more but make peace with her, in endearing tones."

Meanwhile, not having heard her words Sītā 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.

सन्दर्भेऽस्मिन् शुभशकुन मालक्षितं सीतया यत्
वामं नेत्रं स्फुरितं मभवत् पद्मवन्मीनधूतम् ।
वामो बाहुश्चिरमपि तथा स्पन्दितोऽभूत् तथोरुः
वामश्चाऽऽसीत् द्विरदकरवत् चञ्चलीभूयमानः ॥ ४५

45. Just at this point of time Sītā 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.

एतैः सीता किमिदमिति साश्चर्यदृष्टिर्भवन्ती
सद्यः किञ्चित् स्तिमितमुख मास्थाय शान्तिं भजन्ती ।
पूर्णे चन्द्रे गगनतलगे रात्रिशोभां वहन्ती
त्रातुं प्राणान् निजपतिकृते मर्तुमिच्छा महासीत् ॥ ४६

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.

एतत्सर्वं विटपिविटपे विद्यमानो हनूमान्
 पश्यन् सीतां विपदि पतिता मेवमूहांबभूव ।
 आश्वास्यैनां गमनमुचितं मे भवेत् ज्ञाप्यमाना
 सुप्रीता स्यात् प्रियनिकटतो मैथिली मामुपेतम् ॥ ४७

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."

नाऽऽश्वासं चेत्सपदि गमिता नूनमेषा विनश्येत्
 व्यर्था च स्यान्मम कृषिरियं यच्च रामो विनश्येत् ।
 दृष्ट्वा सीता यदि किमवदत्सेति रामेण पृष्ठे
 किं ब्रूयामित्यपि जनकजाभाषणोत्कः स जातः ॥ ४८

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.

सीता भीता भवति हि मया संस्कृते भाष्यमाणे
 मां गृह्णन्ती दशमुखमिव स्वीकृतेदंस्वरूपम् ।
 नाऽन्यो मार्गो भवति मम तन्मानुषीमेव वाणीम्
 आश्रित्याहं मृदुमधुरवाक् जानकीं सान्त्वयामि ॥ ४९

49. Sītā will indeed be frightened if I begin to talk in Sanskrit, mistaking me to be Rāvaṇa in the guise of a

monkey. So I shall use the ordinary language of men to strike confidence in her heart.

त्रस्ता सीता यदि भवति मां वीक्ष्य शब्दं प्रकुर्यात्
तेनाऽऽयाति प्रसभममितो राक्षसानां गणश्च ।
युद्धं तस्मान्मम च भविता राक्षसैस्तैः स्तथा चेत्
प्रायः क्रुद्धा जनकतनयां मारयेयुश्च मूर्खाः ॥ ५०

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.

सन्दर्भेऽस्मिन्नहमतितरां जागरूको भवेयं
सीता यद्वत् भजति मयि विश्वासबुद्धिं न भीता ।
श्रीरामस्य श्रुतिसुखगुणान् तत्सुबन्धुप्रशस्तिं
शुश्रूषुः सा भवति तदहं तत्कथामारभेऽतः ॥ ५१

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.

वाग्मी विद्वान् निगमनिगमान्तादिविद्यासु धीमान्
दौत्यं स्वीयं सुसफलयितुं देशकालाविरोधम् ।
बद्धश्रद्धः पवनतनयो माधुरीपूर्णवाग्भिः
तामाक्रष्टुं निजपतिकथा मेवमाख्यत् परस्तात् ॥ ५२

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 स्तदा च सीता

निर्याता मम रजनी प्रभातमद्य ।

कृष्णो वा व्यपगतवद्विभाति पक्षः

द्रष्टाऽस्मि प्रियदिवसानितीव मेने ॥

५३

53. Sītā was then at peace with herself. She bethought herself, "My night has elapsed. It appears dawning, or the dark fortnight seems to be lapsing. I am going to see again good days."

राजा पूर्वं दशरथ इति ख्यातिमान् सार्वभौमः
 पुण्याऽऽत्माऽऽसीत् सुरपतिसमः सत्यवाक् वीर्यवांश्च ।
 तत्पुत्राणां प्रथमगणितो रामनामा चतुर्णां
 मूर्तो धर्मो भुवि जनिमितो धर्मसंस्थापनाय ॥ १

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.

यस्तत्याज स्वपितृवचनश्रद्धया राज्यलक्ष्मीं
 कुर्वाणस्तत् स्वपितुरवितुं सत्यदीक्षां यशश्च ।
 अङ्गीचक्रे दश च चतुरो वत्सरान् कानने च
 स्थातुं स्वार्थं न परिगणयन् नाऽपि सौख्यं स्वकीयम् ॥ २

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.

तस्य भ्राता तमनुगतवान् लक्ष्मणः सेवितुं तं
 पत्नी साध्वी जनकतनया चान्वगात् राममेवम् ।
 यत्राऽरण्ये स च यदवधी द्राक्षसान् रामभद्रः
 तस्मा तस्मिन् क्रुधमभिययौ रावणो राक्षसेन्द्रः ॥ ३

3. Rāma's brother Lakṣmaṇa accompanied him to the forest to serve him. Sītā, the daughter of Janaka and the wife of Rāma, who was a great pativrātā, 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.

मायाजालः स च दशमुखः वञ्चयन् रामभद्रं
सीतां तस्मिन्ननिकटगते चोरयामास पापी ।
तस्या अर्थे दशरथसुतौ तीव्रदुःखौ भवन्तौ
तामन्वेष्टुं महनगहने सञ्चरन्तावभूताम् ॥ ४

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

सुग्रीवाख्यं कपिवरममू तत्र दैवान्मिळन्तौ
भ्राता भार्या निजकरगतां यस्य वाली चकार ।
सुग्रीवस्तदशरथसुतौ साह्य मन्योन्य मेतुं
मैत्रीं याता स्तदुपरि हतो रामबाणेन वाली ॥ ५

5. Rāma and Lakṣmaṇa thus roaming in the forest in search of Sītā, 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.

पत्नी राज्यं द्वयमपि ददे येन सुग्रीवनाम्ने
तद्रामार्थे स्वयमपि चमूं वानराणां कपीन्द्रः ।

सिद्धां चक्रे दशमुखवधं सञ्चिकीषुः कृतज्ञः
पूर्वं सेना जनकतनयां प्रेषिताऽभू द्विचेतुम् ॥ ६

6. Since Rāma, having killed Vāli, bestowed on Sugrīva both his wife and the Kingdom. Hence the latter in gratitude assembled an army of monkeys to help Rāma in killing Rāvaṇa. In the first place, that army has been sent to the four directions to search for Sītā.

सोऽहं याम्यां दिशमुपगतस्साकमन्यैः कपीन्द्रैः
तीर्त्वाऽम्भोधिं कथमपि गतो रक्षसां राजधानीम् ।
भ्रामं भ्रामं जनकतनयामत्र मे भाग्यलेशात्
अद्राक्षं तत्सफलितकृषि नर्मितोऽहं हनूमान् ॥ ७

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

मन्दं मन्दं श्रवणमधुरं मानुषीमेव वाचं
श्रित्वैवं यत्पवनतनयो रामगाथा मगादीत् ।
साश्चर्यं सा स्वदृशमुपरि प्रेषयन्ती कपीन्द्रं
सीताऽदर्शत् तमुपरिगतं शिशुपावृक्षसंस्थम् ॥ ८

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.

कञ्चित्कालं भयमुपगता स्तब्धचित्ता भवन्ती
सीता स्वीयं श्रवणमपि वा न प्रतीयाय दृष्टिम् ।

आहो! किं वा स्वपिमि किमु विक्षिप्तचित्ता भवामी
त्येवंभावं सपदि दधती वेपमाना मुमोह ॥ ९

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.

लब्ध्वा संज्ञां तदुपरि च सा ध्यानलगा भवन्ती
स्वप्ने दृष्टं कपिमशुभदं प्रोचु राचार्यवर्याः ।
स्वस्ति स्यान्मे हृदयपतये लक्ष्मणायाऽस्तु भव्यं
पित्रे मे स्याद्भवुकमिति सा प्रार्थयामास दैवम् ॥ १०

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.

पश्चान्मेने जनकतनया नैव निद्रामि तस्मात्
स्वप्नो नाऽयं यदहमभवं मत्प्रियं संस्मरन्ती ।
सङ्कल्पो न प्रभवति यतः स्मृष्टुमेनं कपीशं
तस्मात् सत्यं तदिदमिति मे भाति दृष्टं श्रुतञ्च ॥ ११

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."

एवंभावा क्षितिरुहगतं मैथिली वीक्षमाणा
 प्रागुद्यन्तं रविमिव बहुभ्राजमानं कपीशम् ।
 हर्षं भेजे निजपतिकथां श्रोत्रपेयां पिबन्ती
 तद्वत् दृष्ट्वा विनयमधुरं वायुपुत्रस्य रूपम् ॥ १२

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.

वृक्षात् भूमिं गतवति पुरः सर्पति स्वान्तिकं सा
 वायोः पुत्रे दशमुखतया मन्यते स्म क्षणं तम् ।
 मायारूपं तदुपरि शिरस्यञ्जलिं सन्दधाने
 किं ब्रूतेऽयं तदपि शृणवानीति सोहांबभूव ॥ १३

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 Rāvaṇa 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."

दृष्ट्वा सीतां पवनतनयः श्रोतुकामां परस्तात्
 धैर्यं लब्ध्वा श्रवणमधुरां मानुषीं वाच मूचे ।
 यद्वत् स्वस्मिन् भजति विभयं प्रत्ययं मैथिली सा
 विद्वान् वाग्मी विदितसमयश्चेद्भित्तज्ञः परेषाम् ॥ १४

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 त्वं देवि! स्रवति किमिदं वारि ते नेत्रयुग्मात्
कुत्रत्या त्वं कथमिव गता राक्षसानां वशं च ।
दृश्या त्वं मे विधुविरहिता रोहिणी तारकेव
क्षीणे पुण्ये भुवि निपतिता दैवसङ्कल्पहेतोः ॥ 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 Rohiṇī, sundered from her lord, the Moon, and fallen to the Earth after the lapse of the result of her good deeds.

किं वा साध्वी कुधमुपगता निर्गताऽरुन्धती वा
भर्तुः पार्श्वात् दशमुखपुरीं तद्वसिष्ठस्य भार्या ।
रूपं दृष्ट्वा दिविभव मिदं तस्थुषीं भावये त्वां
राज्ञीस्थाने न यदि पतिता देवता दैवशप्ता ॥ १६

16. "Or else, I consider thee to be that Arundhatī somehow getting angry with her lord Vasiṣṭha and having a sojourn in this Laṅkā. 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 त्वं दशमुखहृता वन्दतेऽयं कपि स्त्वां
यां द्रष्टुं मे भवति हृदयं देवि दन्दह्यमानम् ।
प्रोक्तैवं सा कथयितुमिमां जानकी स्वीयगाथां
प्रारेभे तं प्रति सपदि च प्रत्ययं सम्भजन्ती ॥ १७

17. "If thou art that Sītā, who was stolen by Rāvaṇa 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, Sītā began to relate her story, now being assured of his bonafides.

नूनं साऽहं दशरथवधू रामजाया च सीता
 दौर्भाग्यान्मे दशमुखहृता दुःखदग्धा भवामि ।
 भर्तुर्गेहे सकलविभवैः द्वादशाब्दा व्यतीताः
 प्राक्पापात् सा मम शुभदशा तावतैव व्यरंसीत् ॥ १८

18. "True it is, that I am the daughter-in-law of Daśaratha, and the wife of Rāma namely Sītā. It has been my ill-luck to have been abducted by Rāvaṇa 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.

पश्चाद्रामं स च दशरथो राज्यसिंहासनस्थं
 कर्तुं मेने तदथ भगवानन्यथाऽऽबीभवच्च ।
 कैकेयी या दशरथसती प्रेमभूस्तस्य राज्ञः
 स्वीयं पुत्रं नृपपदगतं कर्तुं मीहांबभूव ॥ १९

19. "Later Daśaratha proposed to make my lord Rāma, the King; but God disposed it otherwise. Kaikeyī, the youngest of Daśaratha's wife, in whom he reposed great affection wanted her son to be made King.

रामो वाऽहं किमपि च ततो नाऽशुचावैव किन्तु
 श्वश्रूः सा मे मम पति मथो काननं गन्तु मैच्छत् ।

रामे प्रीतिं दधदपि नृपः स्वेन दत्ता पुरा या
कैकेय्यै वागगतिकतया तां स सत्यापयिष्यन् ॥ २०

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.

त्यक्तुं राज्यं मम पतिमथो काननं गन्तु मैच्छत्
राजा यस्मात् दश च चतुरो वत्सरान् दुःखितोऽपि ।
सम्बिभ्राणः पितरि महतीं रामभद्रश्च भक्तिं
सद्यः स्वाङ्गीकृतिमभिदधे तत्र हर्षेण पित्रे ॥ २१

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.

राज्यं नाऽऽस्तां मम पतिरथो प्रापितश्चे दरण्यं
यः कश्चिद्वा प्रभवति न हि प्राक्तनं कर्म जेतुम् ।
भर्त्रा साकं विपिनमगमं लक्ष्मणश्चाऽपि तस्य
भ्राता भक्त्या स्वयमनुगतः केवलं सेवितुं नौ ॥ २२

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 Lakṣmaṇa too, his brother devoted to Rāma, offered to follow us only to serve us.

तत्राऽरण्ये दितिजनिवहान् रामभद्रोऽवधीद्यत्
 क्रोधाविष्टः समभव दतो रावणो राक्षसेन्द्रः ।
 मायाजालो मदनिकटगे मत्पतौ लक्ष्मणे वा
 दुर्बुद्धिः सन् सबल मबलां मामहर्षीत् दशास्यः ॥ २३

23. "Since Rāma had killed a number of demons in the forest, Rāvaṇa the king of the demons got enraged and being an adept in witchcraft, he stole me with force, when both Rāma and Lakṣmaṇa were away from me.

आनीताऽहं विधिविनिहता रक्षसामस्मि मध्ये
 प्राणान् रुद्धा श्वसिमि विवशा राघवस्यैव हेतोः ।
 अत्यक्ष्यं चेन्मम हि यदसून् राघवः स्वानहास्यत्
 तस्मा जीवन्मृति मिह गता दुःखदग्धा भवामि ॥ २४

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.

गाढारण्ये ससुखमुषितं किन्तु मे दुर्भगत्वात्
 आनीताऽहं दशमुखपुरीमत्र सीदामि तस्मात् ।
 पत्युः सेवा मम हि परमेत्याशया काननस्था
 सौख्यं भेजे तदपि विधिना नाशितं हन्त शीघ्रम् ॥ २५

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 बहुतृणमहो रामभद्रो महात्मा
तत्पत्नीत्वं मम हि सुकृतं मन्यमानाऽहमासम् ।
“त्वां मे देवा अदुरिति” वदन् वेदमन्त्रं स रामः
यन्मे पाणिग्रहणं मकरोत् गार्हपत्याय तस्मात् ॥ २६

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 दन्यन्न भवति हि मे दैवतं तं विहाय
स्वर्गेऽपि स्यान्न मम सुखमित्येव बुद्ध्याऽहमासम् ।
भर्त्रा साकं हुतवहमुखे हव्यहोमं सुरेभ्यः
कर्तुं भाग्यं न मम लिखितं फालपट्टे विधात्रा ॥ २७

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 vā etc., Mahāyajñāḥ etc. *Taitirīya Āraṇyakam*)

मन्ये रामः सपदि महतीं वेदनां दूरबन्धुः
प्राप्तोत्येवे त्यहमपि यथा बाधते मां तदेव ।
तस्यैवाऽर्थे श्वसिमि न हि चे जीविताशा न मे स्यात्
प्राणत्यागे मम रघुपति श्चाऽप्यसून् त्यक्ष्यतीति ॥ 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.

रामस्तद्वत् भवति यदि च स्वात्महा नष्टदारः
तस्य क्षात्रं गळितविभवं मन्यते क्षुद्रलोकः ।
तेनाऽकीर्ती रघुकुल मथो यास्यतीत्येव बुद्ध्या
सीदाम्येवं दिवसगणनातत्पराऽहं भवन्ती ॥ 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.

सौमित्रेश्च स्वपितृपदयो र्यद्विशी भक्ति रासीत्
रामे तद्वत् तदनुगतवान् राममेवाऽऽत्मीं सः ।
मात्रा तुल्यं निरतमपि मां मन्यमानः स आसीत्
यत् साकेतं वनमिति मतौ तत् पुरा मन्यते च ॥ ३०

30. "Lakṣmaṇa 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 Ayodhyā itself.

रामश्चाऽहं वननिवसतौ लक्ष्मणश्च त्रयोऽपि
श्रान्तिं किञ्चित् परिगणयामास्म तत्पञ्चवद्व्याम् ।
गोदावर्या विमलसलिलं स्नानपानार्थं मासीत्
अस्माकं या क्षितिरुहतति स्तत्फलान्येव हारः ॥ ३१

31. "Rāma, Lakṣmaṇa 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 Godāvarī). The pellucid waters of the Godavarī were serving our purpose both for bath and drink, whereas the fruits of the trees around constituted our food.

सौन्दर्यं यत् प्रकृतिलसितं तत् दुदोह प्रमोदं
कर्तव्यं नः किमपि न बभूवेति हेतोस्त्रयाणाम् ।
ऐश्वर्यं यत् भवनधनगं कृत्रिमं तत्समस्तं
कामैः शून्ये मनसि च भवेत्स्वर्गसौख्यं नराणाम् ॥ ३२

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).

एवंभूतं सुखमुपगतं मे यदासी दरण्ये
भर्त्रा साकं तदपि बत मे शीघ्रमेव व्यरंसीत् ।
जीवन्मृत्युं दशमुखहृता प्रापिताऽहं ततोऽपि
द्वौ मासौ मे व्यवधिरुदितो रावणेनाऽस्ति मर्तुम् ॥ ३३

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 Rāvaṇa and what is more I am given just a couple of months more to prepare for death."

श्रुत्वा सीताकथित मखिलं मारुति वचि मूचे
क्षेमी रामो मम स मुखतः कौशलं त्वा मवादीत् ।
आम्नायज्ञो भवति महितो यश्च शस्त्रास्त्रवेदी
मूर्तो धर्मो मम वदनतः कौशलं त्वा मवादीत् ॥ ३४

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 Aśtras and Sāstrās. He is Dharma incarnate. He enquires your welfare through me."

Note:

The word Śāstrās means arrows and the like war-implements, whereas the word Astras 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, Pāśupata 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.

सौमित्रि स्त्वां तदनुजवरो वन्दमानश्च दुःख्यन्
 रामं नित्यं परिचरति यः प्रेमपूर्णः सभक्तिः ।
 दुःखोद्विग्नं रघुपति महोरात्र माश्वासयंश्च
 त्वां मद्वाक्यात् मुहुरपि मुहुः कौशलं सोऽप्यवादीत् ॥३५

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.

सुग्रीवो यो मम कुलपति र्यस्य रामे च भक्तिः
 यस्याऽऽदेशा दहमिह गत स्त्वां विचेतुं च लङ्काम् ।
 रामस्याऽर्थे कपिकुलबलं येन सन्नद्ध मास्ते
 त्वत्क्षेमार्थी स च मम मुखात् कौशलं त्वा मवादीत् ॥ ३६

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."

श्रुत्वा वार्ता श्रवणमधुरां जानकी नन्दितास्या
 भास्वत्कान्तिं शरदि व गता पद्मिनी पद्मशोभा ।
 श्रोतव्यं मे श्रवणपथगं प्रत्यवैम्यार्यसूक्तिं
 जीवन्मर्त्यः शतमपि समाः कञ्चिदानन्द मेति ॥ ३७

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 bhadraṇi paśyati*' i.e. one who lives long will certainly see some good things in his life.

आगच्छन्तं निकटमथ तं मारुतिं वीक्ष्य सीता
भ्रान्तिं भेजे पुनरपि च तं रावणं मन्यमाना ।
कञ्चित्कालं मुहुरपि गता स्वप्नबुद्धिं परन्तु
स्वप्नं सौख्यं ददतमथ तं प्राप्तु मीहांबभूव ॥ ३८

38. Then Hanumān perceiving her blooming face still approached her a little further. At once Sītā got again perturbed and mistook Hanumān to be Rāvaṇa 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.

यस्मात्त्वानौ सुखित मभवत् तत्पुनस्तं ययाचे
दूतस्त्व चेद्वद मम पति यद्विगस्तीति सीता ।
एवं भर्तुः सुगुणचरितं श्रोत्रपेयं पिपासुः
श्रद्धाभक्ती मनसि दधती तं परीपच्छयते स्म ॥ ३९

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.

आत्मानं सा दशमुखतया विभ्यती मन्यमाना
पप्रच्छैवं पुनरिति मतौ मारुति निश्चिकाय ।
तस्मा तस्यै श्रवणमधुरं रामचारित्र मेवं
वागाचार्यः पुनरभिदधे प्रत्ययं तां निनीषुः ॥ ४०

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.

रामं स्तोतुं भगवति! न मे वाक् समर्था तथाऽपि
 प्रश्नं तेऽहं कथमपि समाधातुमेव ब्रवीमि ।
 स भ्राजस्वान् दिनकर इव स्थानकोपोऽपि शान्तः
 रूपे कामो वचसि भगवान् गीष्यति र्यश्च साक्षात् ॥४१॥
 ओजस्वान् स त्रिदिवपतिवत् विक्रमे विष्णुतुल्यः
 तेजस्वांश्च ज्वलन इव पुष्पाववाग्देवतैव ।
 मूर्तो धर्मः स्मितमुखवचाः साधुरक्षैकदीक्षः
 बाहुच्छायं सकलजनताऽऽश्रित्य यस्यैति वृद्धिम् ॥ ४२॥
 कान्तौ चन्द्रो हितमधुरवाक् यो दयायाः समुद्रः
 सत्ये दीक्षां वहति च पितुर्वाक्यतः स्यत्तराज्यः ।
 धैर्यं साक्षात् सुरगिरि रथो रक्षिता ब्राह्मणानां
 ऋऽस्त्यन्य स्तत्सदृशसुगुणो देवि! लोकत्रयेऽपि ॥ ४३॥

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 Bṛhaspati. 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 deveṣu etc. Veda

सीता श्रुत्वा कथितमखिलं वर्णनं स्वस्य भर्तुः
प्रीताऽप्राक्षीत् पवनतनयं शोकशान्त्यै पुनश्च ।
जानन् रामो विपदि पतितां किं विलम्बं करोति
त्रातुं पत्नीमपि च हनुमन् त्वं तदाख्याहि मह्यम् ॥ ४४

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.

एवं पृष्ठः द्रवितहृदयो पावनिस्तां समाधात्
नाऽशक्तः सन् दशरथसुत स्त्वा मुपेक्षांबभूव ।
किन्तु स्वान्ते पचति न विदन्नत्र देवी स्थितेति
ज्ञात्वा शीघ्रं मम वचनतरुणां स तित्रासते हि ॥ ४५

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.

सुग्रीवाद्यैः कपिकुलवरै रावणं हन्तुकामः
तीर्त्वा शीघ्रं जलधिमचिरा दागमिष्यत्यवेहि ।
शोकाक्रान्तां चिरविरहितां त्वां स जानाति नूनं
चित्तक्षोभं जहिहि भवतीं द्राक् स नेष्यत्ययोध्याम् ॥ ४६

46. 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.

एवं प्रोक्ते मुदितहृदया साऽऽञ्जनेयस्य वाग्भिः
पप्रच्छैवं पुनरपि दृढप्रत्ययार्थं हनूमन् ।
सन्तुष्टाऽहं तदपि वद मे वानराणां नराणां
मध्ये सख्यं कथमिव कृतं श्रोतुकामाऽस्मि सर्वम् ॥ ४७

47. 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."

तां प्रत्यूचे मनसि विमृशन् वायुसूनुः किमेषा
सन्दिग्धे मां पुनरपि किमु प्रश्नमन्यं करोति ।
नो चेत् प्रायो विरहविधुरीभूय शुश्रूषमाणा
भर्तुर्वार्ता पुनरपि पुनर्मोमुदीतीति मन्ये ॥

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.

तस्याश्चित्तं पुनरपि समाधातुकामो हनूमान्
तां प्रत्याह स्वविषयमिमं श्रूयतामित्युदीर्य ।
किष्किन्धायां कपिपति रभूत् वालिनामा तथाऽऽस्ते
सुग्रीवाख्य स्तदनुजवरो यस्य दासोऽहमस्मि ॥ ४९

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.

दुर्मार्गः सन् सबलमनुजं द्रावयित्वा नगर्याः
पत्नीं तस्य स्वयमनुभवन् यत्स वाली बभूव ।
सुग्रीवश्चाऽप्यहमपि गतावृश्यमूकाद्रिशृङ्गं
वासं कर्तुं दिवसगणनातत्परौ तत्र सन्तौ ॥ ५०

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.

अन्विष्यन्तौ दशरथसुतौ त्वत्पदं मार्गमध्ये
सुग्रीवं मां कथमपि ततः प्रापतुर्दैवयोगात् ।
ताभ्यामावामरमुपगतौ मित्रतां सप्तपद्यां
सद्भिः सङ्गः स्वयमिव भवेत् जीविनां पुण्यहेतोः ॥ ५१

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 Saptapadī. 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 Saptapadī, 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 sadbhiḥ saṅgaḥ katham api hi puṇyena bhavati.”

अन्योन्यार्थे व्यवसितुमभूद्रामसुग्रीवमैत्री
वाली नीतस्तदुपरि मृतिं चैकिक्काद् रामबाणात् ।
राज्यं भार्यासहितमपि सुग्रीवहस्ते व्यतारीत्
रामो यस्मात् स च समभवद्रामभक्तो यथाऽहम् ॥ ५२

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 devōtee of Rāma and I also.

त्वामन्वेष्टुं दिशि दिशि चमूः प्रेषयामास पश्चात्
सुग्रीवोऽहं शमनदिशि सम्प्रेषितोऽन्यैश्च वीरैः ।
अस्मत्सैन्ये महति बलवज्जाम्बवन्नीलमुख्याः
वर्तन्ते च प्रमुखयुवराडङ्गदो वालिसूनुः ॥ ५३

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 Nīla are the next greatest heroes of our batch.

भाग्यं मे तत् भवति यदहं प्रेषितस्तैः समुद्रं
तीर्त्वा लङ्कां समधिगतवान् दृष्ट्वांश्चाऽपि देवीम् ।
सुग्रीवाज्ञां शिरसि सकले वानरा भीतभीताः
धृत्वा सिद्धाः सपदि भवतीं त्रातुकामा भवन्तः ॥ ५४

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."

पीयूषं कपिपतिना निषेच्यमानं
तत्सर्वं जनकसुता यद्वत् चचाम ।
सन्तप्ते धरणितले निदाघकाले
वृष्टं यत् प्रथमतया पिबेत् धरित्री ॥ ५५

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.

एवं प्रोक्ते पवनतनयं मैथिली संस्तुवाना
 कार्त्तय्यं स्वं तदुपकृतितो व्यञ्जयन्ती सतोषम् ।
 नष्टां पूर्वं पुनरपि तदा जीविताशां भजन्ती
 सानन्दाश्रुस्त्रपितनयना वायुसूनुं बभाषे ॥ १

1. When thus spoke Hanumān, Sītā 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.

विक्रान्तस्त्वं जलनिधिमहो! गोष्पदीकृत्य तीर्त्वा
 रामस्याऽर्थे मम च हनुमन्! नान्यसाध्यं चकर्थ ।
 नाऽहं जाने कथमिव तवाऽऽनृण्यमेष्याव चाऽऽवां
 प्राधर्षी स्त्वं दशमुखपुरीं रावणान्नाऽपि बिभ्यत् ॥ २

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 Laṅkā, not at all fearing Rāvaṇa even.

आश्चर्यं मे भजति हृदयं त्वां समक्षे दधाना
 नाऽऽसीदाशा मम पुनरिमां श्रोतुमार्यस्य वार्ताम् ।
 नूनं सद्यो द्रवति हृदयं दैवलीलां स्मरन् मे
 दुःखं वाऽथो सुखमपि पुराकर्मपाकात् भवेताम् ॥ ३

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.

प्राज्ञोऽसि त्वं न भवसि खलु प्राकृतो वानरस्तत्
सुग्रीवस्त्वां श्रमयुतमिदं कर्म कर्तुं न्ययौक्षीत् ।
न त्वादृक् स्यात् त्रिजगति परः साधयेद्यः परार्थान्
स्वार्थं किञ्चिन्नपरिगणयन् जीविताशां ततोऽपि ॥ ४

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.

ये ये भावाः सपदि हनुमन् ! मां कुकूलाग्निभूताः
दन्दह्यन्ते तव हि पुरतस्तान् बहिष्कर्तुमीहे ।
तीव्रं दुःखं मम हृदयगं क्षेमकामं भवन्तं
दृष्ट्वा सद्यः प्रवहति बहिर्भां हि वाचालयच्च ॥ ५

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.

त्वद्वार्ता मे हृदयकुहरेऽसिक्तं पीयूषधारां
 रामो यस्मात् भवति कुशली प्राणनाथो मदीयः ।
 किन्त्वेतन्मे दहति हृदयं रामभद्रः किमित्थं
 वीरो भूत्वा भजति जडतां मय्यनुक्रोशभाक् च ॥ ६

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.

नाऽधाक्षीत् किं स भुवनमिदं मद्वियोगाग्निगर्भः
 नो चेन्नन्ये मम हि बहुलं दुष्कृतं तं रुणद्धि ।
 किं नो रामो भजति महतीं वेदनां वा यथाऽहं
 किञ्चित्तो वा कथय हृदयं तप्यते श्रोतुकामम् ॥ ७

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.

किं मां नित्यं स्मरति किम् वा विस्मरन् व्यापृतो वा
 किं वा दैवीं चरति विहिता माह्निकीं स्वामुपास्तिम् ।
 किं मित्रैर्वा क्षिपति समयं किं विनोदेषु लग्नः ?
 किञ्चित्तो वा कथय हृदयं तप्यते श्रोतुकामम् ॥ ८

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 दुःखं विरहजनितं भाति विस्मर्तुकामः
सुग्रीवाद्यैः सह सहचरैर्मोदमानश्च भूत्वा ।
मामुद्धर्तुं किमिव मनुते दुःखवाराशिमग्नं
किंचित्तो वा कथय हनुमन् चित्तशान्तिं विधेहि ॥ 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.

साध्यः किं वा गतमतिरिव स्वीयकर्तव्यमूढः
मच्चित्तः सन् भवति किमु वा कर्षितश्चोपवासैः ।
किं निद्रा तं भजति निशि वा किं भुनक्ति क्षुधार्तः
किं देवानां स च मम कृते याचते 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.?"

मादृक्स्त्रीणां विरहसमये सन्ति यादृग्विनोदाः
तादृक्षानाश्रयति किमु वा शर्वरीष्वस्ति कीदृक् ।
कौसल्यायाः कुशलमयते लक्ष्मणस्याऽपि मातुः
मध्ये मध्ये भरतकुशलं चाऽपि जिज्ञासते 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?

कैकेयीं किं विपदि पतितो दूषयन्नस्ति किं वा
यस्या हेतोः समभवदिदं दुःखमार्यस्य मे च ।
किं व्यापारः स भवति दिवा? साश्रुनेत्रः किमास्ते ?
तत्सर्वं मे भवति हृदयं श्रोतुकामं हनूमन् ! ॥ 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.

भ्रातृप्रेम्णा किमु च भरतो मत्कृतेऽक्षौहिणीः किं?
सेनाः साह्ये वितरति न वा मारुते! ब्रूहि मां तत् ।
सुग्रीवाद्याः कपिकुलवरा मत्कृते बद्धदीक्षाः
वर्तन्ते वा कथय हनुमन्! मन्मथः शोश्रुवीति ॥ 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.

सौमित्रिर्वा स्वमनसि तथा तप्यते मत्कृते किं?
शस्त्रैरस्त्रैः स च मम परित्राणदीक्षायुतः किम्? ।
अन्ये वीराः कति तव कुले दीक्षिता रक्षितुं मां
युद्धं कृत्वा दशमुखकुलध्वंसनायाऽऽत्तचित्ताः ॥ १४

14. "Is Lakṣmaṇa also preparing to kill Rāvaṇa with Aśtras and Śaśtras burning to redeem me? How many are there in your clan getting ready and determined to war against the clan of Rāvaṇa and save me?

यो नीत्वा मां पितृवचनतः कानने त्यक्तराज्यः
निर्भीकः सन् वसति मकरोत् धैर्यमूर्तिः पदातिः ।
धत्ते धैर्यं सपदि किमु वा ब्रूहि सत्यं हनूमन्!
धीरोदात्तं सकलजनता राघवं मन्यते स्म ॥ १५

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 Dhīrodāttas for their heroes i.e., persons reputed for courage and equanimity under the most adverse circumstances too. Refer to *AnarghaRāghavam*, a drama of the poet Murāri, who says "Yadi kṣuṇṇam 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?"

त्यक्त्वा राज्यं पितरमपि यो मातरं चाऽप्यरण्ये
स्वस्य प्राणा अहमिति पुरा भावयन् योऽस्ति जीवन् ।
यस्याऽभून्मे कुसुमसदृशो बाहुरेवोपधानं
निद्रा देवी भजति निशि तं किं द्वितीयेव पत्नी ? ॥ १६

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?

दुःखं गर्भे हुतवहति यत्तस्य रात्रिदिवं तत्
जानत्येवं कठिनहृदया जीवितं धारयामि ।

यस्मिन् कस्मिन्नपि शुभदिने सङ्गता स्यां कथञ्चित्
रामेणेति श्वसिमि हनुमन् ! बिभ्रती जीविताशाम् ॥ १७

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."

एवं भावान् निजमनसि पोप्लूयमानान् वमन्ती
यो यो भावः सपदि च भवेत् तं तथा ज्ञापयन्ती ।
रामस्यैवं मधुरचरितं श्रोतुकामा भवन्ती
पृच्छन्ती सा किमपि समभूत् पौनरुक्त्यं भजन्ती ॥ १८

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.

वायोः सूनौ वदति किमपि श्रोत्रपेयं तदाऽऽसीत्
गात्रं तस्याः पुलकितमभूत् सर्वतः श्रोत्रभूयम् ।
आचामेद्यत्प्रथमसलिलं ग्रीष्मतप्ता यथा भूः
ऊचे यद्यत् पवनतनयो मैथिली तच्चचाम ॥ १९

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.

तस्मादुक्तं पुनरपि तदेवाऽवदीत्वायुपुत्रः
तादृग्भाषो बहुबुधतया पौनरुक्त्यं जहच्च ।
वैदैः प्रोक्तं स्मृतिरपि यथा वावदीत्यन्यशब्दैः
व्याख्यां कर्तुं सकलजनताबोधनार्थं प्रयत्य ॥ २०

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.

सोऽवादीत्तां भगवति! न ते वेत्ति रामः पदं यत्
तस्मादास्ते ह्यगतिकतया दुःखितः शीतको व ।
यद्यज्ञास्यत् तव पदमितःपूर्वमेवाऽहनिष्यत्
पौलस्त्यं तत्कुलमपि जवात् ताक्ष्यवत् सर्पसङ्घान् ॥ २१

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.

अज्ञात्वा ते पदमतितरां दुःखभाक् नैव किञ्चित्
कर्तुं सद्यः प्रभवति ततो भाति कर्तव्यमूढः ।

देहात्रैवाऽपनयति तव ध्यानतो दंशकीटान्
इत्युक्ते त्वं कलय महतीं वेदनां तस्य देवि! ॥ २२

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.

शय्यां यातो न भजति कदाचिच्च निद्रां तु दुःख्यन्
साश्रुदृश्यो भवति तमतः सान्त्वयन् लक्ष्मणोऽस्ति ।
पुष्पं यद्वा फलमपि मनोहारि दृष्ट्वा स याति
त्वां चित्तेन स्वगतमपि सम्बोधयन् श्रूयते त्वाम् ॥ २३

23. "Lying on bed, he does not get sleep; grieving for you he is being seen always with tears in his eyes. Hence Lakṣmaṇa 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.

दैवं कार्यं चरति यदपि स्वाह्निकं किन्तु चित्तम्
तस्मिन् लग्नं न भवति तव स्मर्यते नाम मध्ये ।
सुग्रीवाद्यैः सह सहचरैर्भाष्यमाणोऽपि मध्ये
त्वञ्छित्तः सन् न किमपि वदेत् शून्यदृष्टिर्विभाति ॥ २४

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 Sugrīva or others, he gets suddenly absent-minded and putting on blank and distance looks does not reply any question put by them.

निद्राभावस्तदनु हृदयं चित्तशोकौ नितान्तं
तातप्यन्ते त्रयमपि यथा वह्नयो वह्न्यगारम् ।
क्षोणीकम्पो गिरिमिव तथा चालयन्नस्ति रामम्
दूरस्थायां त्वयि हि विरहोत्पाद्यमानो विचारः ॥ २५

25. "Lack of sleep, worry, and mental agony all the three have been burning him as the three Fires called Gārghāpatya, 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.

धीरोदात्तो यदपि स भवन् सर्वदा संस्मरन् त्वां
सीते! सीते! जनकतनये! क्वाऽस्यनाथेति दैन्यम् ।
त्वां सम्बोध्य प्रथयति मनोधैर्यहीनो व यस्मात्
ग्रावा रोदित्यपि दकति तद्वज्रमेनं निरीक्ष्य ॥ २६

26. "He is no doubt Dhīrodātta, yet at present, he is found addressing you very often in the words, Sītā! Sītā! 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.

कौसल्यां वा भरतमपि वा बन्धुजालं न किञ्चित्
रोमो नैव स्मरति यदभूत्त्वन्मना एव देवि !।
पश्यन् रम्यानपि तरुलतापुष्पशोभान् प्रदेशान्
शून्य सर्वं जगदिति वदन् बालवत् रोरुदीति ॥ २७

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.

जीर्णारण्यं सकलजगदित्येव चेखिद्यमाने
तस्मिन् को वा भवति विषयस्तद्विनोदाय देवि ।
अग्निं गर्भे दधदिव यथा भूमिगोळोऽग्निगर्भः
झञ्झावातं दधदिव तथाऽऽकाशगोळस्त भाति ॥ २८

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 pṛthvī Agnigarbhā, dyaur yathendrena garbhinī vāyur yathā diśām" Ekāgnikāṇḍa 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 śāntā, sāgninā śāntā sā me śāntā śucam śamayatu, antarikṣam śāntam tat vāyunā śāntam; tat me śāntam śucam śamayatu; Dyauḥ śāntā, sā ādityena śāntā, sā me śāntā 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!

किन्तु ज्ञाते सति तव पदे धक्ष्यतीत्येव सत्यं
लङ्कां सर्वां सदशवदनां पर्वतोऽग्निं वमन् व ।
सौमित्रिश्च त्रिदिव इव यः सूर्यगर्भोऽपि शान्तः
सौरं तेजो वमति समये शात्रवं सङ्गसिष्णुः ॥ २९

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

श्रुत्वा सीता निजपतिमनस्तापवार्तां सुतीव्रां
सद्यः क्लान्ता व्रततिरिव सा भानुतापेन जाता ।
साध्वी नैजं न परिगणयेत् तीव्रदुःखं तु पत्युः
सोढुं दुःखं प्रभवति न हि क्लिश्यमानस्य दूरे ॥ ३०

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 Pativrata cannot tolerate her husband's pangs of separation, though she can withstand her own pangs.

सीताऽवोचत् विषमिव सुधामिश्रितं भाषणं ते
वायोः सूनो! प्रमथयसि मां रामशोकं विवृण्वन् ।
सर्वान् देवो व्यथयति जनान् कर्मरज्वा विकर्षन्
सौमित्रिं मां मम पतिमथो पीडयन्नस्ति तद्वत् ॥ ३१

31. Sītā 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.

पारावारादपि बहुतरस्याऽस्य दुःखस्य पारं
कस्मिन्काले मम पतिरहो गन्तुमीशिष्यते वा ? ।
पारावारं कथमिव तरेद्वानराणामनीकं
पारावरद्वयमिव ततो दुःखमेतद्विभाति ॥ ३२

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 Rāvaṇa. My grief therefore indeed appeals to me as constituting two oceans.

द्रष्टुं नाथं मम शुभदशा किं पुनःसम्भवेद्वा
सत्यं वायोस्तनय! बद्ध मां किं प्रतार्य ब्रवीषि ? ।
विद्धि त्वं मां विपदि पतितां शान्तिशून्यां तथा च
प्रश्नान् क्वे पुनरपि पुनः धेहि चित्तस्य शान्तिम् ॥ ३३

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!

सन्दर्भेऽस्मिन् पवनतनयस्तन्मनःशान्तिश्च
 प्रादात्तस्यै स्वनिकटगतं रामहस्ताङ्गुलीयम् ।
 तत् दृष्ट्वा सा पतिमिव गता लोचने मीलयन्ती
 ब्रह्मानन्दं कमपि सपदि प्राप वाचामतीतम् ॥ ३४

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, Sitā 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-Sandēśa* where he quotes the verse "Tadaṅga-spr̥ṣṭānām upanatavatātāṃ 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 *Taittirīyopaniṣad* where an appraisal of Brahmānanda is given as equivalent to 100¹⁰ times the joy which a youthful Emperor of the whole world has.

नाज्ज्ञासीत्सा किमु सुखमिदं किं नु वा दुःखमेतत्
 मोहः किं वा भवति किमु वा स्वप्न इत्यूहतःसा? ।
 निश्चैतन्या समभवदिव प्राप्य पत्यङ्गुलीय
 कञ्चित्कालं तदुपरि पुनर्लब्धसंज्ञा बभूव ॥ ३५

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 viṣavisarpaḥ 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”.

सावित्रीव प्रियमुपगता सत्यवन्तं मृतोऽस्थं
 शापात् भर्तुश्चिरविरहिता गौतमं वाऽप्यहल्या ।
 घर्मक्लान्तप्रततिरिव वा वृष्टिमेत्य श्वसन्ती
 साऽऽसीत्सीता क्षणमिव महानन्दकन्दायमाना ॥ ३६

36. Sītā was then thrown into such an ecstasy, as was Sāvitrī 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 Pāativratya (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.

साऽवादीतं पवनज! बुधैर्जीवितं स्वप्रतुल्यं
 प्रोक्तं तस्मिन् मम पुनरिदं स्वप्नमन्यद्विभाति ।

ज्ञातुं को वा प्रभवति बुधो दैवलीलां विचित्रां
प्राज्ञमन्यो भवति सकलः मर्त्यजन्मस्थितोऽपि ॥ ३७

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 śarīriṇām, 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 *Dakṣiṇāmūṛty 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.

जीवान् देवो भुवनफलके पाशकीकृत्य लीला
खेलं कुर्वन्निव मम मनोगोचरो भाति सद्यः ।
नाऽहं मेने पुनरपि मया श्रोष्यते भर्तृवार्ते
त्याश्चर्यं मे भ्रमयति मरुत्पुत्र चैतन्यमेव ॥

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 kālyā bhuvana phalake kṛṣṇati prāṇi śāraiḥ i.e., Rudra, the god who deals death unto men has been playing with His spouse Kālī, on the table of dice making pawns of the mortals."

प्राप्तं सद्यः सुखमिव महत् किन्तु मां ब्रूहि सत्यं

लब्धाहे किं पुनरपि पतिं तत्कथं सम्भवेद्वा ?।

गाढान्धं मे तम इव मनोनेत्रमावृ यन्मा

माशाशून्यां गतमतिमिव क्षुब्धचित्तां करोति ॥ ३९

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').

एवं प्रोक्ते पवनतनयः सान्त्वयन्तामगादीत्

ब्राह्मीमूर्तिः पुनरपि नवां भङ्गिमाश्रित्य वाचाम्।

नाऽहं सीते! भगवति! मुखस्तोत्रकृन्मां प्रतीहि

व्याहारान्मे विधिमुखगता विद्धिवाचः श्रुतीनाम् ॥ ४०

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.

सत्यं सत्यं पुनरपि तथा विद्धिमां च त्रिषत्यं
विन्ध्येनाऽहं मलयगिरिणा मेरुणाऽथो शपेऽहम् ।
शोकाक्रान्तः सपदि हरिणा सोऽर्ह्यमानो व हस्ती
विन्दन् वार्तां तव पतिरं रावणे सिंहतीति ॥ ४१

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 Rāvaṇa like a lion.

Note:

The Vedic phrase "Triṣatyā hi devaḥ" meaning that they endorse a word spoken thrice. Also, refer "Triṇi 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 Prātaḥ-Savana, Mādhyamdina-Savana, Sāyam-Savana.

हर्यक्षाणां बलमपि महत् तस्य साहो हि तिष्ठत्
लङ्कां रक्षोगणविरहितां रुद्रभूमिं करोति ।
आगच्छेयुर्यदि च विबुधा रावणं त्रातुकामाः
हन्याद्वन्यानिव तव पतिस्तान् हरिर्व द्विपेन्द्रान् ॥ ४२

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 Rāvaṇa, 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.

झञ्झावाते हरिरशनिवत् पातयन् बाणसङ्घं
 रामो रक्षःकुलमनलवत् धक्ष्यतीत्येव सत्यम् ।
 ज्ञात्वैव त्वं तव पतिमलं किं तथा भाषसे मां
 रक्षोवीरान् तव हि पुरतो लक्षशो यो जघान ॥ ४३

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.

नाञ्जानास्त्वं तमतिबलिनं वालिनं येन भीतः
 रक्षोनाथः शरणमुपयन् प्राणभिक्षां ययाचे ।
 तादृग्वाली रघुपतिकरादेकबाणेन जघ्ने
 सम्पश्यन् यत् चकितचकितोऽभूत्स सुग्रीव एव ॥ ४४

44. You did not know that Rāma could kill that mighty Vālī, with a single arrow, that Vālī whom the very Rāvaṇa once upon a time begged for life. Looking at this valour of Rāma, Sugrīva himself trembled.

शान्तेवाऽऽसीत् क्षणमिव ततो मैथिली वायुसूनोः
 वाचोयुक्त्या पुनरभिदधे मारुते! किन्तु पश्य ! ।

पारावारत्यहह! तदिदं मामकं दुःखमन्यः

पारावारो मम च सुमहानन्तरे राघवस्य ॥

४५

45. Sita 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!

पारावारद्वयमिव तथा भाययत् माम्निवाऽहं

त्वामेवाऽहं सपदि कलये तारकं कर्णधारम् ।

पत्ये मे त्वं कथय हनुमन्! यावता द्वौ हि मासौ

नाऽतीयातां कथमपि तनुं धारयिष्यामि तावत् ॥ ४६

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 Rāvaṇa).

यो रामोऽहन् खलु दशसहस्राधिकान् यातुधानान्

पश्यन्त्या मे यदपि कलये विक्रमे विष्णुतुल्यम् ।

जाने नूनं तव च मुखतो मत्पदं ज्ञापितः सन्

ताक्ष्यिभूयं दशमुखमुखान् सर्पसङ्घान् स हन्यात् ॥ ४७

47. Sita 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 Rāvaṇa as Garuḍa weeds out crowds of serpents in no time".

भ्रात्रा पत्न्या बहुविधमपि प्रार्थितो रावणो मां
 मोक्तुं नेच्छुः मदमुपगतः स्वस्य वीर्यस्य हेतोः ।
 कामान्धः सन् शुनकविधया सञ्चरिष्णुर्विनाशं
 सत्यं गच्छेदयमिव भवन् मृत्युना मृग्यमाणः ॥ ४८

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.

जाने वायोस्तनय! न चिराद्वाधवो मामवश्यं
 त्राता किन्तु क्षरति तरळं मानसं मेऽबलायाः ।
 सूर्यो यद्वत् स्वकरनिकरैराहरेतोयमल्पं
 तद्वद्रामो दशमुखरिपोः प्राणहर्तेति जाने ॥ ४९

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.

यो निन्ये मां विभयमटवीं राघवो रक्षसां यः
 साक्षाद्भुङ्क्षे भवति सुगुणा यस्य लोकप्रसिद्धाः ।
 तादृग्रामः कथमिव सतीं मामनाथां न रक्षेत्
 रक्षायै मे त्वरय तदपि प्राणनाथं सकाले ॥ ५०

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."

साश्रुं सीतां पवनतनयो वीक्ष्य गाढद्वयुक्तां
मा रोदीस्त्वं भगवति! सहे नाऽश्रुपूर्णां विहातुम् ।
नेष्यामि त्वां भवसि यदि मे पृष्ठगाऽद्यैव रामं
वह्निर्हव्यं सुरपति मिव द्राक् यदि त्वं तदिच्छेः ॥ ५१

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.

साक्षाल्लङ्कां सदशवदनां पृष्ठगां नेतुमीशे
तादृक् नेतुं किमुत भवतीं मद्वचस्त्वं प्रतीहि ।
एतत् श्रुत्वा जनकतनया वायुपुत्रं बभाषे
जाने शक्तिं तव, न हि भवान् प्राकृतोवानरोऽस्ति ॥ ५२

52. "Please believe me. I can carry the entire Lānkā with Rāvaṇa 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.

नाऽहं पृष्ठे तव पवनज! स्थातुमीशे पतेयं
भीत्या नूनं त्वदुरुरयतः सागरे नक्रभीमे ।
त्वत्पृष्ठस्थामनुपतति मां किञ्च रक्षःसमूहः
तैर्युद्धं ते सपदि भविता सायुधैर्व्यायुधस्य ॥ ५३

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.

को वा युद्धे जयति तदिदं दैवसङ्कल्पभावि
 त्वं तस्माच्चेदपजयमितो राक्षसैः स्यां हताऽहम् ।
 एवं व्यर्थीभवति सकलस्ते प्रयासोऽपि तस्मात्
 कीर्तिर्नश्येदपि रघुपतेः प्राणनाशेन साकम् ॥ ५४

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 Raghūś." ५४

एतावत् किं मम मतमिदं सम्प्रदायानुरोधात्
 नाऽन्यं स्पृक्ष्याम्यहमिति भवांश्चाऽपि जानाति नूनम् ।
 प्रत्याख्यानं मम कृतमिदं नाऽन्यथा भावयेथाः
 हत्वा रामो दनुजनिवहं मां नयेतेति धर्मः ॥ ५५

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." ५५

त्वं जानीषे यदि रघुपतिर्लक्ष्मणेनाऽनुयातः
 सुग्रीवाद्यैरपि कथमपि प्राप्य लङ्कां ततश्च ।
 हत्वा दैत्यानपि दशमुखं मामितो नेतुमेव
 स्यात्तद्धर्मः कुरु तव महत्साह्यमेवाऽत्र कार्यं ॥ ५६

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." ५६

सीतायास्तत् गदितमखिलं सादरं वायुपुत्रः
श्रुत्वा देवि! त्वदुदितमिदं न्याय्यमेवेत्यवैमि ।
पातिव्रत्यं तव विदितमेवाऽस्ति मे किन्तु तद्वत्
प्रोक्तं दृष्ट्वा चलितहृदयेनैव रोरुद्यमानाम् ॥ ५७

57. Hanumān having heard what was said by Sītā replied, “Respected lady! your pāтивratya (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.

रामे भक्तिस्त्वयि च मम या तां पुरस्कृत्य तद्वत्
प्रोक्तं नाऽन्यत् त्वमपि च ततो नाऽन्यथा भावयेथाः ।
मत्पृष्ठस्था न भवसि यतो राममेतुं ततो मे
किञ्चिद् रामं प्रति वितर मे वस्त्वभिज्ञानदायि ॥ ५८

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.

दृष्ट्वा देवी दशमुखपुरीत्युच्यमाने मया यत्
प्रत्येतव्यं खलु मम वचो रामभद्रेण मातः! ।
तत् श्रुत्वा साऽवकथयत् काञ्चित्कथां वक्ष्यमाणां
यां नाऽवेदीन्निजपतिमृते न स्वयं लक्ष्मणोऽपि ॥ ५९

59. “Suppose I say to Rāma, that I have seen you in Laṅkā, 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.

“हे नाथ! त्वं स्मरसि किमु वा चित्रकूटाद्रिपादे
 पारेगङ्गं चक्रम वसतिं तत्र सिद्धाश्रमे यत् ।
 न्यस्योत्सङ्गे मम तव शिरो निद्रिते त्वय्यकस्मात्
 काकाकारोऽखप उपगतो मत्सकाशं तदानीम् ॥ ६०

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

सा क्रव्यान्मे स्तनपरिसरे दारुणं दारयित्वा
 यावद्गात्रं मम च वसनं रक्तसिक्ते चकार ।
 निद्राभङ्गस्तव न हि भवेदित्यहं भावयन्ती
 क्लेशं सेहे तदुपरि च मां त्वं प्रबुद्धो निरीक्ष्य ॥ ६१

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.”

ज्ञात्वा वृत्तं सुरपतिमुते राक्षसे दृष्टिदूरे
 प्रायौक्षीस्त्वं प्रकुपिततया ब्राह्ममस्त्रं कुशोत्थम् ।
 शेके कश्चिन्न विधिरपि वा शङ्करस्तन्निरोद्धुं
 तच्चाऽप्यतत् पुनरपि भवत्पादयोरेव काकः ॥ ६२

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.

यस्मात् स त्वां शरणमुपयन् प्राणभिक्षां ययाचे
दीने तस्मिन् सदयहृदयस्तं त्वमेवं न्यगादीः ।
व्यर्थं यस्मान्नभवति मया प्रेषितं ब्राह्मस्त्रम्
नश्येदेकं नयनमिति तन्नेत्रमन्धीचकर्थ ॥

६३

63. "Because that fellow came back and begged you for life, you took pity over him and said, "My Brahmāstra once sent out shall not go in vain. May one of your eyes be damned." So saying you made one of his eyes blind.

तादृक्कृतं दुरितहृदयं दक्षिणः सन्नरक्षीः
इत्थं तस्मै कथय हनुमन् ! पूर्वगाथां प्रतीत्यै ।
ब्रह्मास्त्रं तत् व्यसृजदपि यः काकमात्रे मदर्थे
तादृग्रामो मदसुविषये केन न श्रद्धाति ॥

६४

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 Brahmāstra even on a crow for my sake, has now been so cold as not to protect me even now.

सौमित्रिमां किमिति च तथोपेक्षते सूर्यतेजाः
आस्ते नूनं पवनज! महत् दुष्कृतं मामकीनम् ।
इत्येवं सा पुनरपि यदा बाष्पपूर्णा यदूचे
वायोः सूनुर्द्रवितहृदयश्चिन्तयामास चेत्थम् ॥

६५

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.

अद्यैवैषा स्वपतिविषये धैर्यतः सम्बभाषे
 दुःखोद्वेगादिव पुनरियं लुप्तधैर्या विभाति ।
 आश्वास्यैनां पुनरपि मनोदाढ्यमस्यै वितन्वन्
 गन्तुं मे स्यादुचितमिति तामब्रवीद्वायुसूनुः ॥ ६६

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.

मातः! माभूस्तरळहृदया यत्तद्याऽद्य व्यरंसीत्
 कृष्णः पक्षः सपदि भविता रामचन्द्रोदयश्च ।
 किं वक्ष्ये ते पतिमपि तथा लक्ष्मणं ब्रूहि तन्मे
 सुग्रीवाद्यानपि च कुशलं श्रोतुकामान् त्वदीयम् ॥ ६७

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, Lakṣmaṇa and the other monkey-heroes headed by Sugrīva who will be all anxious to hear your welfare?"

एवं प्रोक्ता जनकतनया पावने! त्वं ममाऽर्थे
 सौख्यं पृच्छन् मम पतिमिदं ब्रूहि मे वन्दनञ्च ।
 पश्चात्तं त्वं वद मम वचः प्राणनार्थं स्मरन्ती
 प्राणान् रुद्धा दिवसगणनात्तत्पराऽथो भवन्ती ॥ ६८

तत्पादाभोरुहयुगळसंस्पर्शभाग्यं लषन्ती
 तत् स्यान्नो वेत्यहरहरहं क्लेशमेवं भजन्ती ।

आशाबन्धा कथमपि तनुं दुःखतो धारयन्ती
देवान् सर्वान् रघुपतिकृते याचमानाऽस्मि चेति ॥ ६९

68-69. 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.

सौमित्रिर्यः परिचरति तं मत्पतिं धन्यभूयम्
मत्शुश्रूषामकृतं निरतं मातृभावं प्रपन्नः ।
यः स्वीयो न स्मरति सुगुणामूर्मिळां धर्मपत्नीम्
भ्रातृस्नेहाद्वद मम कृते कौशलं तं हनूमन्! ॥ ७०

70. “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.

बोध्येताऽसौ मम च वचनात् राघवार्तिप्रशान्त्यै
बद्धश्रद्धः प्रचरतु भवान् याचते मैथिलीति ।

सुग्रीवाद्यानपि मम कृते कौशलं ब्रूहि पश्चात्
साहाय्यं तान् रघुपतिकृते कर्तुमिच्छामि चेति ॥ ७१

71. "Please exhort Lakṣmaṇa 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.

भूयो भूयो मम वचनतो ब्रूहि मे प्राणनाथं
प्राणान् मासं करतलगतान् धारयिष्ये कथाञ्चित् ।
ऋद्धं नाऽहं दशमुखवशीभूय जीवेयमस्मात्
पाताळान्मां पवनज! बहिः कौशिकीं वोद्धर त्वम् ॥ ७२

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. Sītā implored to be redeemed as that Kauśikī was redeemed.

ओमित्युक्त्वा चलितुमनसा तेन सम्भूयमाने
बाष्पोद्विग्ना पुनरपि च सा विह्वला तं जुहाव ।
वायोः सूनो! मम पतिमथो लक्ष्मणं वानरेन्द्रम्
प्रोत्साह्य त्वं त्वरय सकलानन्यथाऽहं मृता स्याम् ॥ ७३

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.

मत्सन्देशे श्रवणपथगे रामभद्रो यथा वा
विक्रान्तः स्यात् भवतु खलु वाक्चातुरी तादृशी ते
एवं प्रोक्ते स पुनरभणीत् देवताभिः शपेऽहम्
क्षिप्रं रामो भगवति! भवेदत्र हर्यक्षवीरैः ॥ ७४

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.

नाऽग्रे स्थातुं प्रभवति महादेव एवाऽपि साक्षात्
रक्षोनाथः किमु किमुत वा राक्षसास्तस्य सर्वे ।
आकूपारं धरणिमखिलां राघवो हि प्रशास्ता
तद्राज्ये यत् भवति तरणिर्जातके स्वोच्चसंस्थः ॥ ७५

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 Karkāṭa lagṇa, having the Sun in exaltation in what is

called Rājyasthāna, which means that he would become the Emperor of the entire world.

हित्वा जायां भवति किमु वा तस्य साध्यं प्रपञ्चे
जायामूलं जगदिदमिति प्रोचुराचार्यवर्याः ।
त्वादृक्पत्नीं कथमिव जहत् जीवितं धारयेद्वा
रामस्त्वां तत् सकलविधया रक्षिता क्षिप्रमेव ॥ ७६

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."

एतत् श्रुत्वा मुदितहृदया मैथिली वायुपुत्रं
गञ्छन्तं तं कथमपि पुनारोद्धुमीहाम्बभूव ।
तत्सत्यं स्यात् विरहविधुराऽऽजग्मिवांसं सकाशात्
भर्तुः प्रेम्णा मुहुरपि मुहुः श्रोतुमिच्छां दधाति ॥ ७७

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!

तप्ता ग्रीष्मे भवति हि यथा वृष्टिकामा धरित्री
साध्वी तद्वत् लषति विरहे क्षेमवार्तां स्वपत्युः ।
तस्मात्सीता पवनजमवद् ते खलु श्रान्तिभाजः
श्वः प्रस्थातुं समुचितमिति व्याजतो भाषमाणा ॥ ७८

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.

गत्वा रामं त्वरयतु भवानित्यवोचं तथाऽपि
प्रस्थानं ते द्रुतमिव सहे पावनेऽहं न यस्मात् ।
त्वत्सान्निध्यं वितरति सुखं दुर्भगायां मयीति
स्पष्टं पश्चान्निजहृदयगं भावमाविश्चकार ॥ ७९

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.

त्वं चेद्यातः पुनरपि मनश्शान्तिशून्या क्षरेयम्
तस्मादेकं दिनमिह भवान् स्थातुमर्हो हनूमन् !
भर्तुः क्षेमं पवनज! यदाख्यातवान् त्वं ममाऽर्थे
त्वां पश्यन्त्याः किमपि हि सुखं मानसं विन्दते मे ॥ ८०

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.

वायोःसूनो! अहमिव यतो जीवरूपा भवामि
श्रीरामो मे भवति परमब्रह्मरूपो हि साक्षात् ।

संसारः स्यात् जलनिधिरसावावयोर्मध्यतो यः
संसारं वार्निधिमिव गुरुं त्वां तरीतुं वृणेऽहम् ॥ ८१

81. "Hanumān! The following is my idea. I am like the Jīva (Individual soul) sundered from the Supreme Soul namely Rāma. The sea of Saṁsāra 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 Saṁsāra, I seek you as my guru.

यद्वज्जीवो भवति परमब्रह्मणोऽंशस्ततोऽहम्
मन्ये मां तत्परमपुरुषस्यांशभूतां हि पत्युः ।
पश्याम्येवं दशमुखमुखानीन्द्रियाणीति तस्मात्
तैराकृष्टा विपदि पतिता ब्रह्मणोऽहं वियोगे ॥ ८२

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 nānā 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).

जिज्ञासा मे पवनज! यतो बोभवीत्यत्र धैर्यं
धर्तुं नेदं प्रभवति मनो मामकं तत् ब्रवीमि ।
त्वं ताक्षर्यो वा तव च जनकः शक्नुयुर्यत्तरीतुं
वार्धिं नाज्यः कथमिव पतिर्मे पदातिः प्रचक्ष्व ॥ ८३

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?

किन्तु त्वं स्याः कथमपि भृशं दुष्करं कर्तुमीशः
सौमित्रिं मत्पतिमपि भवानत्र नेतुं समर्थः ।
हर्यक्षाणां कथमिव महत् सौन्यमेतद्विदध्यात्
सन्देहं मे त्वमपनय हे मारुते! मां तुदन्तम् ॥ ८४

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?"

सोऽयं प्रश्नः कथमिव समाधीयतां वेति तर्कं
किञ्चिच्चक्रे मनसि हनुमान् किन्तु शीघ्रं न्यगादीत् ।
मातर्नूनं जनकतनये! नैव जानासि वीर्यं
हर्यक्षाणां मदपि बलिनां येष्वहं न प्रगल्भः ॥ ८५

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."

सुग्रीवाज्ञां शिरसि दधतः सन्ति हर्यक्षवीराः
येष्वेकैकः क्षितितलमिदं सम्परीतो बभूव ।
एकैकोऽत्र प्रभवति बहून्त्र नेतुं कपींस्तान्
शङ्का मा भूतव जनकजे! प्रत्ययं याहि सत्यम् ॥ ८६

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.

जानासि त्वं तव पतिमलं वीर्यवन्तं महान्तं
साक्षाद्विष्णुं सपदि भवती तं तथाऽवर्णयद्यत् ।
उक्त्वा सद्यः "स भवति परब्रह्मरूपो हि साक्षात्"
इत्येवं ते पुनरपि कथं तत्र शङ्का प्रजाता ? ॥ ८७

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.

मत्पृष्ठस्थौ दशरथसुतौ चन्द्रसूर्याविवाऽत्र
क्षिप्रं भूत्वा दशमुखपुरीं यावतीं सन्दहेताम् ।
राज्ञीभूयं त्वमपि न चिरादेधिषीष्ठाः स्वपुर्यां
वेद्मि ज्योतिर्विदहमखिलं भावि सर्वं तदेवम् ॥ ८८

88. "Rāma and Lakṣmaṇa will sit on my back and I take them here in no time. They will burn the entire Lāṅkā. 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.

तत् धैर्येणाऽऽश्वसिहि भवतात् कालकांक्षिष्यस्य त्वं
लब्धासे ते रघुपतिमरं रोहिणीन्दुं च मासे ।
लङ्कायां त्वं न भवसि चिरं तत् भवेः क्षान्तियुक्ता
भूयात्तुभ्यं भवुकमथ हे देवि! मे देहानुज्ञाम् ॥ ८९

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 Rohiṇī is bound to have union with the Moon during the course of a month. Thou wilt not be in Laṅkā for long. Hence let there be equanimity in thy mind. May weal be unto thee. Please give me permission to take leave."

पर्याप्तिं सा जनकतनया नैव यातेव भूयः
वायोः सूनुं जिगमिषुमरं सा स्तुवीते स्म चेत्थम् ।
वाक्पीयूषं तव पवनज! प्राणदानं व्यतारीत्
मोदे वृष्टिं क्षितिरिव गता याऽर्धसञ्जातसस्या ॥ ९०

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.

भर्तुर्दिहं पुनरपि कदा संस्पृशेयं सकामा
गात्रैः शोक्ग्लपितसुषमैः त्वं हि तत्र प्रमाणम् ।
एवं प्रोच्य स्ववसनगतं दिव्यचूडामणिं सा
प्रादात्तस्मै रघुपतिकरे दीयतामित्युदीर्य ॥ ९१

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.

ब्रह्मानन्दं कमपि हनुमान् प्राप चूडामणिं तं
 हस्ते धृत्वा प्रणमितशिराः नेत्रतस्तं ननाम ।
 दर्शं दर्शं तमथ च मणिं तस्थिवान् वानरेन्द्रः
 स्तब्धस्तूष्णीं क्षणमिव ततश्चिन्तयामास चेत्यम् ॥ ९२

92. Hanumān experienced a thrill of joy on seeing that gem he 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:

एतावन्तं कथमिव मणिं कालमेषा जुगोप
 क्षिप्त्वा सर्वान् स्वनिकटगतान् नूपुरादींश्च पूर्वम् ।
 सैषा नूनं निजहृदि पतिः प्रेषयेत् दूतमेकं
 दातुं यस्यै मणिमिममभिज्ञानदायं जुगोप ॥ ९३

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.

एवं रीत्या स्वमनसि यदा तर्कयन्नास किञ्चित्
 तं प्रत्येवं जनकतनया वाचमूचे हनूमन् ! ।
 दृष्ट्वा चूडामणिं मिममरं रामभद्रस्त्रयाणां
 मत्पित्रोश्च स्वपितुरथ च स्मारितः स्यादवश्यम् ॥ ९४

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.

माता मे मज्जनकसविधे दर्शयन्ती पुरस्तात्
त्वत्पित्रे मे मणि मिममथो मूर्ध्नि बद्धं चकार ।
तादृक्षा मे सुखितदिवसा निर्गता वायुसूनो !
सौख्यं दुःखं द्वयमपि भवेच्चक्रनेमिक्रमेण ॥ ९५

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.

स्मारं स्मारं मम गतदिनान्यञ्जनीपुत्र! दुःखं
व्याधं व्याधं मम हि हृदयं सम्भिन्तीव सद्यः ।
मादृङ्गनारी विरहविधुरा यत्र कुत्रापि न स्यात्
एवं देवं नमिताशिरसा प्रार्थयेऽहर्निशञ्च ॥ ९६

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.

ओतप्रोते इव हि भवतो दुःखसौख्ये नराणां
मौख्यं यस्मिन् भवति समये स प्रयात्येव शीघ्रम् ।
दुःखं भूयः पचति मनुजान् यत्कुक्कुलाग्निमध्ये
पूर्वं भुक्तं सुखमपि तदा नैव भुक्तं व भाति ॥ ९७

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.

सौख्याभासा जनिरिह जरामृत्युयुक्ता नराणां
योगी तस्मात् गणयति सुखं चाऽपि दुःखेन तुल्यम् ।
भुक्तं पीतं यदपि च तथा निद्रितं नोऽद्य तत् स्यात्
श्वः सर्वेषामकृतमिव यत् तत् क्रियेतैव भूयः ॥ ९८

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* "Duḥkhamēva sarva-vivekinaḥ"). 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.

मान्धात्राद्या महितविभवाः सार्वभौमाः प्रयाताः
मादृक्षाणां किमिव गणना या धराभारभूताः ।
स्मारं स्मारं तदिदमखिलं जीवितं स्वप्नतुल्यं
चेतोवृत्तिर्भ्रमयति जनान् सत्यमेवेति लोकः ॥ ९९

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")

भ्रान्तो लोको भवति सकलो जीवितार्थं व्यवस्यन्
सौख्यं प्राप्तुं कथमपि जरारोगधूते शरीरे ।
अन्ते मृत्युं भजति सकलः सार्वभौमोऽपि यस्मात्
दुःखान्तं तत् भवति सकलं जीवितं मर्त्यलोके ॥ १००

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.

कस्मात् जाता कुत इव तनुं धारयन्तो यतन्ते
सौख्यप्राप्त्यै पुनरपि पुनर्दुःखदग्धा भवन्तः ।
जीवा मृत्यो स्तदुपरि मुखं कर्मणा नीयमानाः
कं वा लोकं प्रति च जिहते सर्वमेतद्विचित्रम् ॥ १०१

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!

ध्यायं ध्यायं प्रतिकलमपि स्वीयदारांश्च पुत्रान्
मोमुद्यन्ते सकलमनुजा सेन्द्रजाले प्रपञ्चे ।
विद्वांश्चाऽहो मरणमुपयन् निस्पृहः किं भवेद्वा
पत्नीपुत्रेष्वनिहितमतिः सर्वमेतद्विचित्रम् ॥

१०२

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!

मत्स्यैवैतत् सकलमपि हे मारुते! जीविताशां
हातुं नेहे कथमपि मम प्राणनाथं दिदृक्षे ।
तं दृष्ट्वा तत्पदसरसिजन्यस्तशीर्षा भवन्ती
प्राणास्त्यक्तुं न कमपि भजे भीतिलेशं ततोऽहम् ॥१०३

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."

एवं सीता किमपि किमपि व्याहरन्ती विरक्तौ
आसीत्तत्तत् द्रवितहृदयो भावयन् सोऽपि तस्थौ ।
आपृच्छे त्वामिति जिगमिषुः सप्रणामं यदूचे
धारबाष्पस्त्रपितहृदया सैकधारं रुरोद ॥

१०४

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.

साऽवोचत्तं स्मर मम वचौ नैकमासो व्यतीयात्
भूयो भूयो वद मम पतिं यन्मरिष्यामि पश्चात् ।
ब्रूहि त्वं मे हृदयपतये मत्प्रणामान् सहस्रान्
तं द्रष्टुं मे पुनरपि भवेन्नैव वा भागधेयम् ॥ १०५

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!"

वायोः सूनुं कथमपि चिरात् सानुजज्ञौ प्रयातुं
तस्यै भूयः स च निजशिरस्यञ्जलिं सन्दधानः ।
ओमित्युक्त्वा निजतनुमलं वर्धयन् वायुवेगः
तस्या दृष्ट्या चिरमनुगतः पुप्लुवे द्यामुदीचीम् ॥ १०६

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 Brahman is considered to be auspicious to initiate any action, for example, while going out. Refer the passage on 'Om' in the Taittirīyopaniṣad I-Para 16 beginning with 'Om iti Brahma'.

आज्ञातो जनकजया ततो हनूमान्
 तूर्णं न प्रतिगमने मतिञ्चकार ।
 चापल्यं कपिसहजं तमावरीष्ट
 क्रव्यादां कथमपि सन्दिधर्षिषा तत् ॥

१०७

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.

क्रव्यादः प्रति न हि सामदानभेदाः
 कल्पन्ते शठकुटिलान् नृशंसबुद्धीन् ।
 विक्रान्तो दशवदनं पराभवन्तम्
 सन्द्रष्टुं कुतुकि मनस्तदीयमासीत् ॥

१०८

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.

विध्वस्तं यदि सुभगं वनं मयेदं
 रक्षांसि प्रसभमिहाऽऽपतेयुरेव ।
 तैर्युद्धं मम भवितेव पायसान्नं
 देवर्षेः कलह इवेति सोऽथ मे ने ॥

१०९

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.

एवं मत्वा पवनतनयस्तद्वनं ध्वंसयन् यत्
 चक्रे दावानलहतमिव भ्रष्टरूपं तदासीत् ।
 मन्वानस्तां निजकृति मिमां पूर्वकार्याविरुद्धां
 शस्यां लङ्कापरिघनिकटे तोरणान्ते च तस्थौ ॥ १

1. Having thought in such terms, Hanumān, having destroyed that garden as the fire called Dāvānala (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 Lāṅkā as though inviting the custodians of that gardens for a fight.

उद्यानस्थाः कुसुमितलताः अतितेयीभवन्त्यः
 या आकृक्षन् युवतिततिवत् पश्यतां नेत्रपङ्क्तिम् ।
 शोकाक्रान्ता इव ददृशिरे दुःखमुत्पादयन्त्यः
 वृक्षाश्लेषाद्विगळिततया तद्वियोगे क्षरन्त्यः ॥ २

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.

झञ्झावातं विधिरिव सृजन् देशनाशं चिकीर्षुः
 वायोः सूनुः स्वकृतमखिलं न्याय्यमेवेति मत्वा ।

लङ्काद्वारे प्रळयसमये रुद्रवत् दृश्यमानः

योद्धुं वीरान् दनुजनिवहान् तस्थिवानाह्वयन् व ॥ ३

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 Lankā 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.

बिभ्युः दृष्ट्वा सपदि दितिजास्तत्पदे वर्तमानाः

रौद्रं रूपं महदतिगिरि भ्राजमानं तदीयम् ।

रक्षोनाय्यो मिथिलतनयां क्षुब्धनिद्रा अपृच्छन्

कोऽयं सीते! किमपि भवती येन सम्भाषिताऽसि ? ॥ ४

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?

सीताऽभाणीत् न मम विदितः कोऽपि वा राक्षसोऽसौ

एतद्रूपं दधदिव मम द्योतते ; वेत्थ यूयम् ।

राक्षस्यो हि स्वजनचरितं गूढपादेव पादान्

वेत्ति स्वेषां कथमहमिमां राक्षसीं वेद्मि मायाम् ॥ ५

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?

श्रुत्वा सीतावचनमभितो दुद्रुवुः काश्चिदन्याः
तूर्णं गत्वा दशमुखमिदं प्रोचुराश्चर्यवृत्तम् ।
राजन् ! कश्चित्कपिरिह गतो येन सीता बभाषे
कञ्चित्कालं तदुपरि वनं येन चाऽध्वंसि सर्वम् ॥ ६

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.

कृत्वा रूपं महदतिभयं क्षोणिभृत्तुल्यमास्ते
लङ्काद्वारे स इव बहुशो राघवस्यैव दूतः ।
सीता नाऽस्मानचकथत सम्प्रार्थिता तद्रहस्यम्
ध्वस्तं कस्माद्वनमिति वयं नैव जानीम एव ॥ ७

7. “Assuming a colossal fearful appearance like that of a mountain, he is standing at the gate of Laṅkā. 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.

यत्राऽऽस्ते सा जनकतनया तं विहाय प्रदेशं
यावत् ध्वस्तं वनमिति च तं मन्महे रामदूतम् ।
साक्षाद्बुधो भवति यदि वा राक्षसानां स मृत्युः
किं कर्तव्यं सपदि भवता शीघ्रमादिश्यतां तत् ॥ ८

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 दृष्ट्वा सपदि बिभिमः शक्तिवत् दृश्यते सा
तस्मात् भीता वयमिह गताः शीघ्रवध्यः स हि स्यात् ।
नो चेदस्मद्भुजनिवहं नाशयेदेव देव !
द्राक्कर्तव्यं दिशतु स भवान् मारितो येन स स्यात् ॥ ९

9. "Seeing Sītā now, all of us tremble as it were, as she appears to be a Supernal Śakti, (or Kālī 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 जज्वाल तद्रावणोऽपि
क्रुद्धः सर्पो पदहतशिरा यादृशस्तादृगासीत् ।
नेत्रे स्वस्य ज्वलितविधयाऽऽवर्तयन् सत्वरं तम्
संहर्तुं स्वानदिशदमितान् राक्षसान् निर्भयान् सः ॥ १०

10. Having heard this, Rāvaṇa 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 मुक्तकण्ठं जुघोष
श्रीरामो मे प्रभुरतिबलो जेजयीति क्षमायाम् ।
तस्य भ्राता प्रभवति बली लक्ष्मणस्तत्सदृक्षः
सुग्रीवो मे जयति कपिराट् पालितो राघवेण ॥ 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."

दासोऽहं तद्रघुकुलपतेरस्मि नाम्ना हनूमान्
न स्यात्तुल्यं मम च समरे रावणानां सहस्रम् ।
रक्षःसङ्घं बहुमपि शिलापादपैरेव हत्वा
नत्वा सीतां मुदितहृदयो निर्गमिष्यामि पश्चात् ॥ १२

12. "I am the servant of that Rāma. My name is Hanumān. Even a thousand Rāvaṇas 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."

नामग्राहं स्वचरितमिदं तत्र जोघुष्यमाणं
श्रुत्वा सद्यो दनुजनिवहः सर्वतश्चाऽभिपपत् ।
हस्ते कृत्वा परिघमखिलांस्ताडयन् वायुपुत्रः
तार्क्ष्यः सर्पानिव च विहरन्नम्बरे वीरभूयम् ॥ १३

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.

भग्नं सर्वं वनमथ हता राक्षसाः किन्तु चैत्य
प्रासादो मे भवति पुरतस्तद्विनाशं करिष्ये ।
एवं मत्वा तमपि हनुमान् पुप्लुवे धर्षितुं तम्
क्रव्यादास्तं शतमभिययुश्चैत्यपाला निहन्तुम् ॥ १४

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.

नादं कुर्वन्नशनिसदृशं व्याहरन् स्वं चरित्रं
चैत्यस्तम्भं कनकमयमुत्पाट्य तं भ्रामयन् सः ।
रेजे वह्निर्हुतघृत इव द्रागधाक्षीत्स हर्म्यं
पश्चात् हत्वा शतमपि च तान् स्वं च वीर्यं जुघोष ॥ १५

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.

वार्तामितां सपदि दनुजैर्वेदिते राक्षसेन्द्रे
तेनाऽऽदिष्टस्तदुपरि बली जम्बुमाली निहन्तुम् ।
वायोः सूनुं प्रसभमनयो घोरियुद्धं बभूव
द्राक्तद्रक्षः परिघनिहतं मारितं वायुजेन ॥ १६

16. When this news was carried to Rāvaṇa, 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.

श्रुत्वा चैतत् स दशवदनस्तीव्रकोपं दधानः
कोऽयं वा स्यात् कपिरिति वदन् प्राहिणोन्मन्तिपुत्रान् ।
सप्तैते यद्युधि वधमिता वायुपुत्रेण सद्यः
रक्षोनाथः कपिमतिबलं भूतमेवेत्यमस्त ॥ १७

17. Hearing this news again Rāvaṇa burning more with anger exclaimed who that monkey could be. He then sent the seven sons of his Ministers, who were also killed by Hanumān. Then Rāvaṇa thought Hanumān must have been an evil spirit with untold strength.

सेनान्यः स्वान् स च दशमुखः प्रेषयामास योद्धुं
पञ्चत्वं यान् पवनतनयः प्रापयामास पञ्च ।
दुःखाश्चर्यद्वयहतमनाः रावणो लुप्तधैर्यः
साक्षादक्षं स्वतनयमथो प्रेषयामास ॥ १८

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

आत्मानं स स्वयमतिबलं मन्यमानश्च शत्रोः
वीर्यं किञ्चिन्नपरिगणयन् मारुतिं धिक्चकार ।
वप्रक्रीडापरिणतगजो दन्ततिर्यक्प्रहारैः
यद्वन्मत्तः क्षितिधरमियात् सानुमुत्खातुकामः ॥ १९

19. That son of Rāvaṇa, 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 up root them.

Note:

Such an excited elephant is called *Parīṇata* in Hindu Zoology and the game it indulges in is called *Vapra-kṛīḍā* (Refer. Mallinātha's commentary on *Meghasandēśa* Verse-2)

मन्वानस्तं शिशुमिव दयामेत्य नोहाम्बभूव
द्राक्तं हन्तुं दशमुखसुतं किन्तु तद्बाणविद्धः ।

नोपेक्ष्यः स्यादयमिति मतिं यापितो वायुपुत्रः ।

तं स्वीकुर्वन्नपि बहुमतं योद्धुकामो बभूव ॥ २०

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 चकितविबुधं यत्तयोः सम्बभूव

क्षुब्धा क्षोणी मरुदपि भयान्नो ववौ द्यौर्ननाद ।

स्तब्धो वार्धी रविरपि गतिं सम्भ्रमात् स्वामरौत्सीत्

सद्यो विश्वं स्फुटदिव भयं भेजिरे राक्षसाश्च ॥ २१

21. There ensued such a terrible battle between them, that the very Earth quaked, the wind stopped blowing out of fear, the Heavens echoed roarily, 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 बाणैः पवनतनयो वृक्षपाषाणजालैः

झञ्झावातं भयदमिव तौ सन्दधानावभूताम् ।

दृष्ट्वेत्साहं दशमुखसुते वर्धमानं हनूमान्

अक्षं मेने पशुपतिसुतं तारकारिं व साक्षात् ॥ २२

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 सुनिशितशरैरास्तृणन्तं स्वदेहं

पाषाणैस्तं क्षितिधरसमैर्मरुतिस्ताडयंश्च ।

अष्टौ यस्माद्रथगतहयान् भुष्टिघातं जघान
क्षोणीं हित्वा वियति दनुजः खड्गतो युद्धयते स्म ॥ २३

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.

एवं युद्धे प्रचलति चिरं मारुतिर्वृद्धकोपः
पादग्राहं दशमुखसुतं पातयामास भूमौ ।
आविद्धाऽथो स्वकरहतिभिर्दण्डघातैरिवाहिं
गृह्णन् पादद्वयमथ जवात् भ्रामयन् तं परास्थत् ॥ २४

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.

अज्ञात्वा स्वं बलमथरिपो धैर्यदृप्तोऽभिमानी
छिन्नग्रन्थिर्गज इव तृणच्छन्नकूपप्रविष्टः ।
अक्षो रक्षःकुलपतिसुतो मृत्युलोके निवासं
कर्तुं यातो दशमुखमतो वासयन् दुःखलोके ॥ २५

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.

एवं हत्वा दशमुखसुतं वज्रिपुत्रेण तुल्यं
यातो वीरः पुनरपि पुरीतोरणं वायुपुत्रः ।

कालो यद्वत् भुवनमखिलं नाशयित्वा क्षणार्थी
तद्वत् तस्थौ मुहुरपि निजं नाम जोघुष्यमाणः ॥ २६

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 निजदनुजताविद्धबुद्धिं नृबुद्धः
स्वीयं नाशं जनकतनयाबद्धमोहेन भूयः ।
पौलस्त्यः स्वं तनयमगदीद्विन्द्रजिन्नामधेयं
संहर्तुं तं कपिमतिबलं भूतवत् दृश्यमानम् ॥ २७

27. Blind-folded with his own demonic nature and not foreseeing his own perdition in depositing his lustful love in Sīta, Rāvaṇa addressed his elder son named Indrajit (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.

सोऽवादीत् तं तनय! स भवानेव हन्तुं समर्थः
दुष्टं क्रूरं कपिमिमगरं हन्त! योऽहन् ममाऽक्षम् ।
शोकोऽयं मे कथमुपशमेत् त्वं हि तत्र प्रमाणं
पित्रोर्दुःखं त्वमुपशमयन् धेहि चित्तस्य शान्तिम् ॥ २८

28. Rāvaṇa said to Indrajit, 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.'

सोऽप्यावेशात् पवनतनयं हन्तुकामो जगाम
ब्रह्मास्त्रज्ञो निजबलपराभूतबर्हिर्मुखेन्द्रः ।

व्याळैरूढं गरुडगमनैस्तीक्ष्णदंष्ट्रैश्चतुर्भिः

दिव्यं स्वीयं रथमधिगतो पर्ववृद्धो यथाऽब्धिः ॥ २९

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.

दृष्ट्वाऽऽयान्तं कंपिमभिमुखं बाणपाणिं सुतीव्रं

तस्थुर्देवा दिवि मुनिगणाः नागयक्षाश्च भीताः ।

दृष्ट्वाः काष्ठाः कलुषितविधं पक्षिसङ्घा विनेदुः

यावद्विश्वं प्रलयसमये वर्तमानं व दृष्टम् ॥ ३०

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.

आयान्तं तं पवनतनयो वीक्ष्य वृद्धस्वदेहः

हर्षं भेजे गजमभिमुखं दृप्तसिंहो व पश्यन् ।

नादं घोरं प्रलयघनवत् यं स चक्रे निशम्य

क्रव्यादः स्वं धनुरपि तथा स्फारयामास तीव्रम् ॥ ३१

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.

घोरं युद्धं तदुभयभवं वर्णनातीतमासीत्
आश्चर्येण त्रिदशततयो यत्समीक्षाबभूवुः ।
नाऽवेदिष्टां चिरमपि बलं मास्तीरावणिर्द्वा
वन्योन्यस्य श्रमरहितवत् युद्ध्यमानौ तदास्ताम् ॥ ३२

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.

यत्नं कुर्वन् सकलविधया मारुतिं नाऽशकद्यत्
हन्तुं तस्मादगतिकतया रावणिर्ब्राह्ममस्त्रम् ।
सम्प्रायौक्षीत् पवनतनये यः क्षणं निर्विचेष्टः
सद्यः संज्ञां विधिवरबलात् प्राप्तवानेव किन्तु ॥ ३३
यत् तस्याऽऽसीत् द्रुहिणविषये गौरवं तेन तस्थौ
तूष्णीं संज्ञारहितवदतो राक्षसास्तं समेत्य ।
धैर्यं लब्ध्वा द्रुमवसनतस्तं बबन्धुर्निपीड्य
ब्रह्मानन्दं कथमपि चिरादेत्य तेषु क्षणेषु ॥ ३४

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.

रक्षोनाथं प्रति पवनजं राक्षसास्ताडयन्तः
काष्ठैस्तीव्रं स्वकरपतितं मन्यमाना विचेष्टम् ।
आकाक्षुस्तं स दशमुखसम्भाषणोत्साहयुक्तः
बन्धं सेहे यदपि वरतो जागरामास धातुः ॥ ३५

35. The demons then dragged him to Rāvaṇa 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 Rāvaṇa.

सम्पश्यन्तो दनुजनिवहाः कृष्यमाणं कपीशं
गाढं बद्धं मदगजमिव द्योतमानं बलाढ्यम् ।
एकैकं ते कपिरयमरं हन्यतां दह्यतां वे
त्युद्घोषन्तो बहुकलकलं चक्रिरे मार्गमध्ये ॥ ३६

36. Seeing Hanumān being dragged that way to Rāvaṇa bound hand and foot, and appearing like a wild elephant strong and sturdy, each one was bawling out "Kill the fellow", "burn him" etc. and thus there was a great commotion.

नीतो रक्षःपतिसविधमुद्वीक्षमाणो हनूमान्
मुक्ताहारै र्मणिगणयुतैर्भानुवत् भ्राजमानम् ।
मेरुतुङ्गस्फटिकविलसद्रत्नसिंहासनस्थं
चक्षुःप्रीतिं समधिगतवान् दर्शनीयं च मेने ॥ ३७

37. Having been taken into the presence of Rāvaṇa, Hanumān raised his eyes and saw him shining

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 Rāvaṇa and indeed thought that he was a sight to be seen.

रूपे धैर्ये सकलजनतासम्भ्रमाश्चर्यदृश्यं
सम्पश्यन् तं बहुमतविधं मारुतिर्विस्मितोऽभूत् ।
योऽयं शक्तः सकलजगतीं कर्तुमेकार्णवं किं
दुर्माणोऽभूदिति स च पुनस्तं भृशं धिक्चकार ॥ ३८

38. Wonderingly Hanumān bethought himself, "Indeed this Rāvaṇa 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!

एषोऽधास्यद् यदि निजमतिं समवद्धर्ममार्गे
लोकाराध्यः सकलजगतीक्षेमकामोऽभविष्यत् ।
पापात्माऽयं भुवनमखिलं पीडयन्नस्ति यस्मात्
एनं सृष्ट्वा विधिरपि मुहुः शप्यते सर्वलोकैः ॥ ३९

39. "Had this Rāvaṇa 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."

एवंभावान् मनसि निवहन् मारुती राक्षसेन्द्रं
पश्यन् तस्थौ न किमपि वदन् तत्पुरस्तादभीतः ।

अक्षप्राणानहरदयमित्यग्रकोपो दशास्यः

नाऽयं स्याद्धानर इव भवेत् भूतमेवेत्यमंस्त ॥ ४०

40. Revolving such ideas in his mind, Hanumān stood there non-chalantly looking at Rāvaṇa and not opening his lips before him. Rāvaṇa spying Hanumān 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.

एष स्याद्वा रजतकुधरं चालयन्तं विमूढं

यः शेषे मां गिरिशनिकटे तस्थिवान् तत्र नन्दी ।

नो चेद्विष्णुर्धृतकपिवपुर्मां निहन्तुं भवेद्वा

यः पूर्वं तद्वलिनिहतये वामनीभूय यातः ॥ ४१

41. "Is this monkey that Nandī who happened to curse me standing in the proximity of Īśvara, 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?"

शङ्काविष्टः परिपरिविधं चिन्तयन् राक्षसेन्द्रः

मन्त्रिश्रेष्ठं निजकुलवरं सञ्जगाद प्रहस्तम् ।

प्रष्टव्योऽयं किमिति हि वनं दग्धवान् हेतुशून्यं

रक्षोवीरानपि मम सुतं निर्भयोऽक्षं जघान ॥ ४२

42. Entertaining such a fear in his mind in many a way, Rāvaṇa asked his Chief Minister Prahasta standing nearby to query him why he (Hanumān) had devastated, for no reason, his beautiful Caitya garden and had intrepidly killed a number of demons including his own son Akṣa.

पप्रच्छाऽथो स च कपिवरं सान्त्वमार्गे पुरस्तात्
मन्त्री किं त्वं भवसि हरिणा प्रेषितो दूतभावः ।
इन्द्रो वा त्वां किमिह दनुजान् प्राहिणोत् हन्तुकामः
सत्ये प्रोक्ते न वयमधुना मारयामो भवन्तम् ॥ ४३

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."

एवं प्रोक्ते पवनतनयो वाचमूचे सुधीरः
नाऽहं दूतस्त्रिदशपतिना प्रेषितो वा तदन्यैः ।
अत्राऽऽयातो दशवदनसन्दर्शनं लब्धुकामः
मादृक्षाणां कथमिव भवेत् दर्शनं रावणस्य ॥ ४४

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?"

तस्मात् ध्वस्तं वनमिह मया येन राजान्तिकं मां
नेष्यन्तीति भ्रममुपगता राक्षसा मां दधर्षुः ।
तस्माद्युद्धं समजनि वृथा यत्र मद्रक्षणार्थं
रक्षोवीरानहमवधिषं नास्ति मे तत्र दोषः ॥ ४५

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 had to kill them. Is it my fault?"

सत्यं नेदं वच इति ततो मन्यमानः प्रहस्तः
 तथ्यं ब्रूया न यदि मरणं प्राप्स्यसि त्वं हि विद्धि ।
 एवं प्रोक्तः स च निजकथां मारुतिर्निर्भयः सन्
 हास्यं हित्वा प्रथममवदत् सान्त्वमाश्रित्य मार्गम् ॥ ४६

46. "This is absolutely false", so thinking Prahasta 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 वक्ष्ये शृणुत दनुजाः! राजकार्यं मदीयं
 नूनं दूतो रघुपतिपदाम्भोजभक्तो भवामि ।
 राजन्! पथ्यं शृणु मम वचो यच्च सुग्रीववाक्यं
 हर्यक्षाणां स भवति पतिस्तस्य सन्देश 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 त्वां पृच्छन् कुशलमवदत् धर्मसन्देशमेनं
 यं त्वं श्रुत्वा कुरु तव मतिं न्याय्यमाश्रित्य मार्गम् ।
 श्रीमान् रामो दशरथसुतो यः पितुः कर्तुमिष्टं
 राज्यं त्यक्त्वा विपनमगमत् तत्र वासं चिकीर्षुः ॥ 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.

पत्नी सीता तदनुजवरो लक्ष्मणश्चाऽप्यरण्यं
तेनाऽऽयातौ रघुपतिसतीं कोऽपि वाऽचूचुरत्ताम् ।
भ्रात्रा युक्तो दशरथसुतो मार्गयन् स्वस्य दारान्
सुग्रीवस्य स्थलमुपगतस्तस्य मैत्रीं प्रपेदे ॥ ४९

49. "His wife Sītā, 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.

भ्रातुर्भार्या सबलमहरद् वालिनामा दुरात्मा
सुग्रीवस्य स्वपुरमपि स त्याजितः सोदरोऽभूत् ।
तस्माद्रामः कपिकुलपतिं वालिनं मारयित्वा
सुग्रीवायाऽदित निजसतीं राज्यलक्ष्मीसमेताम् ॥ ५०

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.

जानास्येव त्वमपि बलिनं वालिनं यं जघान
श्रीमान् रामः कलय बलवानेकबाणेन निघ्नन् ।
तादृग्वीरो भवति भगवानेव साक्षात्स रामः
यद्भक्तोऽहं पवनतनयश्चाऽस्मि नाम्ना हनूमान् ॥ ५१

51. "Oh! Rāvaṇa! you yourself know how strong was Vāli! Rāma killed him with a single arrow. How valourous 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.

यः कश्चिद्वा प्रभवति न मां बन्धुमस्त्रैश्च पाशैः
 ब्रह्मास्त्रं वा न मम विषये प्राणहानिं करोति ।
 लोकेशो मे खलु वरमदात् तादृशं किन्तु तद्वत्
 ब्रह्मास्त्रं तत् स्वयमनुगतस्त्वां च सन्द्रेष्टुमेव ॥ ५२

52. "Please note nobody could bind me either by astras 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.

सुग्रीवाज्ञां शिरसि दधतः सन्ति हर्यक्षवीराः
 रामस्याऽर्थे जनकतनयान्वेषणार्थं प्रयाताः ।
 ये याम्याशां प्रति विचलितास्तेष्वह न प्रगल्भः
 तीर्त्वाऽम्भोधिं तव पुरमिदं सम्प्रविष्टोऽस्मि राजन् ॥ ५३

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 Lankā.

भ्रामं भ्रामं कथमपि मया कुत्रचिद्रामजाया
 दृष्टाऽशोकक्षितिरुहतलच्छायमाश्रित्य दीना ।
 सा सद्यस्ते भवति वशगा तां भवान्नाहर्हतीत्यं
 रोद्धुं लङ्काहुतवहशिखां विद्धि साध्वीमतल्लीम् ॥ ५४

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 entire Lankā 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 Pātivratya, 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 Ekāgñi 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 तपसि स भवान् दृष्टधर्मार्थतत्त्वः

जित्वा लोकत्रयमपि कथं सज्जते पापकृत्ये ? ।

बुद्ध्यस्व त्वं जनकतनयामोहबन्धं जहीहि

क्षेमं तत्स्यात्तव तव कुलस्याऽपि धर्मं प्रतीहि ॥ 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 Sitā. That will conduce to thy welfare and that of thy clan as well.

या सीतेति भ्रममुपगतः पन्नगीं पञ्चशीर्षां
 जानीह्यन्नं विषयुतमिव त्वं भुनक्षीति विद्धि ।
 आत्मानं त्वं बहुगणयसे सम्पदो विन्दमानः
 धर्मप्राप्ताः पतसि च पुनर्धर्मदूरे च मार्गे ॥ ५६

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.

सीतां न त्वं त्यजसि यदि सा ते भवेत् काळरात्रिः
 तस्यां मोहात् किमह! नयसे सर्वलङ्कां विनाशम् ? ।
 कामान्धः सन् त्वमिव कुरुषे कालपाशं स्वकण्ठे
 रामो हि स्यात्स्वयमिव यमस्त्वद्विनाशाय विद्धि ॥ ५७

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 Lāṅkā? 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.

जानीथास्त्वं रघुपतिसमो नाऽस्ति वीरस्त्रिलोक्यां
 तस्याऽग्रे त्वं भवसि शशवत् सिंहतुल्यस्य नूनम् ।
 बुद्धयस्व त्वं क्षणमपि जनस्थाननष्टान् पलाशान्
 बुद्धयस्वाऽथो कपिकुलपतेर्वालिनश्चाऽपि मृत्युम् ॥ ५८

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.

सुग्रीवं मत्प्रभुमपि न किं वेत्सि तादृखलाढ्यं
किं तेनाहं गमयितुमलं त्वां विनाशं सदैत्यम् ।
प्रोक्तं श्रुत्वा श्रवणकठिनं रावणो वाक्यमेतत्
सद्यो हन्तुं पवनतनयं राक्षसानादिदेश ॥ ५९

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 Rāvaṇa, the latter at once grew so wild that he had ordered his demons to kill Hanumān on the spot.

श्रुत्वा घोरं दशमुखवचो मारुतिं हन्तुमुक्तं
तस्य भ्राता सुविदितनयः तं बभाषेऽथ धर्म्यम् ।
रोषं भ्रातस्स्यज मम वचः श्रूयतां ते हितार्थम्
दूतो वध्यो न भवति तथा ज्ञानवृद्धा वदन्ति ॥ ६०

60. Hearing this terribly sounding order of Rāvaṇa to kill Hanumān, his brother Vibhiṣaṇa, who was well-read in the canons of Dharmaśāstra, rose to his feet and said to chastize Rāvaṇa, "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."

जानासि त्वं स्मृतिषु गदितं किं तथा क्रोधयुक्तो
युक्तायुक्तं न विगणयसे विद्धि धर्मं विकोपः ।

दूतस्योक्ताः स्मृतिषु बहवो मौण्ड्यमुख्या हि दण्डाः
तेष्वेकं त्वं दिशः स हि भवेद् धर्मबद्धः सुमार्गः ॥ ६१

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.

जानासि त्वं सकलमपि यद्वेदशास्त्रेषु दृष्टं
तस्माद्विद्वान् त्यजतु स भवान् क्रोधमेनं स्वशत्रुम् ।
शत्रू स्यातां दशरथसुतौ नैष दूतस्तदीयः
हित्वैनं त्वं दमय तदुभौ तत् भवेत्ते सदृक्षम् ॥ ६२

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

नो चेद्यातस्त्रिषु च भुवनेष्वद्भुतां कीर्तिमद्य
भ्रष्टस्तस्या भवसि सुवचो मामकं त्वं गृहाण ।
एवं सान्त्वं निजहितपरं स्वानुजे भाषमाणे
किञ्चित् शान्तः स दशवदनो राक्षसानेवमूचे ॥ ६३

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 entreating tone, for the welfare of his brother, Rāvaṇa got appeased to some extent and ordered the demons in the following words.

द्राक् लाङ्गूलं कुरुत कुक्पेरग्निदग्धं तथा चेत्
तत् दृष्ट्वा तत्कपिकुलमलं ह्येपयेदेष पापी ।
एवं प्रोक्ते सपदि दनुजाः सम्भजन्तः सुधैर्यम्
तल्लाङ्गूलं वसननिकरैर्वेष्टयन्ति स्म तुष्टाः ॥ ६४

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.

दीर्घीकुर्वन् पवनतनयः स्वं च लाङ्गूलमासीत्
यावल्लङ्कागृहगवसनैर्वेष्ट्यांचक्रिरे तत् ।
क्रव्यादास्तत् ज्वलनसहितं तैलसेकं प्रचक्रुः
वीथीं वीथीं तदुपरि च तं भ्रामयन्ति स्म मूढाः ॥ ६५

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.

क्रव्यादास्ते समदममितानन्दकन्दायमानाः
नाञ्जानन् यत् तदुपरि भवेदित्यलं बुद्धिहीनाः ।
सद्यो हस्तंगतमिव कपिं पामरं पामरास्ते
मन्यन्ते स्म स्मृतिविरहितास्तेन पूर्वं कृतस्य ॥ ६६

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.

यद्वन्मर्त्याः ससुखसमये भावि दुःखं न विद्युः
तद्वत्तुष्टाः सपदि समदास्तं हि निन्युः सहेलम् ।
वायोः सूनुः स्वयमपि च नानद्व्यमानोऽन्वगात्तान्
यावत् ज्वाला अमितविधयाऽवीवृधन्मातरिश्वा ॥ ६७

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.

आस्माकीनान् यदयमवधीत् दुर्मदान्धस्ततोऽसौ
दग्धो भूयादिति पवनजं तं शपन्ते स्म दैत्याः ।
श्रुत्वा वाचो दनुजगदिताः मन्यते स्माऽऽञ्जनेयः
को वा दग्धो भवति तदिदं द्रक्ष्यतेऽद्यैव मूर्खैः ॥ ६८

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."

राक्षस्यो या जनकतनयां पालयन्ति स्म तास्तां
एतत्प्रोचुर्विदितविषया मैथिली दुःखिता तत् ।

तस्याऽनार्यै हृतवहमरं सोपतस्थे “भवाऽग्ने
शीतस्तस्मै पवनजनये यद्यहं धर्मशीला” ॥ ६९

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 Pātivratā.”

एवं प्रोक्ते सति स दहनो मारुतिं दक्षिणार्चिः
शीतो भूत्वा सुखितमकरोत् पावनिस्तत्र जानन् ।
आश्चर्यं सन्दधदनुममौ स्वीयतातानुकम्पाम्
तातो मे तत्तनुज इति किं मां दयामास चेति ॥ ७०

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 Kālidāsā verse-25 chapter-4)

रामस्याऽयं भवति महिमा वेति बुद्धिं स कुर्वन्
सीताया वा भवति यदि वा शीतलो मे यदग्निः ।
नो चेत् सख्यान्मम पितुरथो वह्निरेवं सुखं मे
कुर्वन्नस्तीत्यपि च बहुधा तर्कयामास चित्ते ॥ ७१

71. If the fire is thus cold and happy unto me, it must be due to Rāma's divinity or due to Sītā's Pātivratya or again due to the friendship between my father and the fire. So reflecting in many a way, he wondered how it happened.

छित्वा बन्धान् तदुपरि रयात् पुप्लुवे वायुसूनुः
 गेहात् गेहं सकलमपि दन्दह्यमानः स आसीत् ।
 सीताक्षेमं विविदिषुरिव प्राप्य लङ्कामधाक्षीत्
 यद्वल्लोके प्रचलतितरां शाश्वती तस्य वार्ता ॥ ७२

72. Then breaking his chains all of a sudden, Hanumān flew from house to house burning everything all around. "Having gone to Laṅkā to ascertain Sītā's welfare, Hanumān burnt Laṅkā" so goes the saying in the world even today on this account.

सर्वान् सौधान् दनुजसहितानाश्वधाक्षीत् हनूमान्
 गर्जद्विद्युत्सहकृतघनभ्राजमानः स वह्निः ।
 यद्वा रुद्रः प्रळयसमये ताण्डवं सन्दधाती
 त्येवं भीत्या स हि दितिसुतैर्दग्धशेषैरदर्शि ॥ ७३

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 Siva dancing at the time of the dissolution of the universe.

ज्वाला अग्नेर्दिवि ददृशिरे किंशुकाभाः क्वचित्ताः
 सौवर्णाभाः क्वचिदपि तथा रौप्यरूपाश्च कृष्णाः ।
 नानारूपा दिशि दिशि तताः सप्तजिह्वा इवाऽग्नेः
 पायं पायं ववमुर्ग्विलाः सौभसङ्गाः पुनस्ताः ॥ ७४

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) Ayāśayā (2) Rajāśayā (3) Harāśayā. In 6-2-3 these three stand interpreted as belonging to (1) Iron (2) silver (3) Gold, though under 1-2-11 Vidyāranya 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 sudhūmravarṇā,
Sphuliṅginī vis’varucī ca devī
Lolāyamānā iti saptajihvāḥ.

सौधाः सर्वे गगनतलगा वह्निदग्धा भवन्तः
क्षीणे पुण्ये भुवि निपतिताः सिद्धगेहा इवाऽऽसन् ।
रक्षोनार्यः धृतशिशुगणाः दह्यमानैः शिरोजैः
सौदामिन्यो क्षितिमिवगता रेजिरे द्रष्टृनेत्रे ॥

७५

75. The various palatial buildings, which were sky-scrapers, 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.

लाङ्गुलाग्निर्हनुमति गृहादन्यगेहं प्रयाते
क्षिप्ते हव्ये पुनरपि वरीवृद्ध्यमानो बभूव ।
भुक्ते कामे पुनरपि यथा काम उद्रेकमेयात्
सौधं सौधं गृहमपि गृहं तत्र वह्निर्ददाह ॥ ७६

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.

रुद्रो यद्वत् त्रिपुरदहनं यद्वदासीत्प्रकुर्वन्
वायोः सूनूर्दशमुखपुरीं सन्दहन् तद्वदासीत् ।
रक्षःस्त्रीणां रुदितरुदितैर्घौर्निनादेव साक्षात्
दग्धा शापादिव दनुजपूः पश्यतां राक्षसानाम् ॥ ७७

77. Even as Rudra is reported to have burnt the demon called Tripurāsura, Hanumān burned down the entire Lankā. The cries of the ladies rent the air and the very heavens appeared roaring on that account. Thus Lankā came to be burnt as though under a Divine curse, under the very eyes of the demons who survived for the moment. (vide *Kṛṣṇa Yajurveda Saṁhitā* 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.

कल्पान्ताग्निर्भुवमुपगतो धूमकेतुर्भवेद्वा
भूतेशो वा स्वयमयमहो प्रेतराङ्गेति साक्षात् ।
नो चेत् भूमिं कुज इव गतो दृश्यतेऽयं बतेति
क्रव्यादास्ते चकितमतयो दुद्रुवुः सर्वतोऽपि ॥ ७८

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.

भर्ता भार्या पतिमपि सती मातरं वाऽपि पुत्रः
यः को वा न स्वजनमवितुं किञ्चिदीशाम्बभूव ।
आत्मानं वा न विधिहतकस्त्रातुमैशिष्ट कश्चित्
यो यो बह्वे विहितमरणस्तं तमग्निर्ददाह ॥ ७९

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 Kāṛakāṁśa lagna, the native is destined to die under (1) Fire or (2) Carbuncle or (3) under a sword. Vide Jaimini's aphorisms Kujena "Vraṇa Śāstra 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 negates 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".

नानाशस्त्रैर्यदपि बहुभिर्मारुतिं यतिुधानैः
 हन्तुं तीव्रं प्रपतितमभून्नैव शक्तं प्रहर्तुम् ।
 वायोर्वेगं स्वपितृरुपयन् यन्नभश्चुम्बिसौध
 प्रासादानामुपरि स चरन् लक्ष्यतां न प्रपेदे ॥

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.

कालं को वा प्रभवति जनो हन्तुमायान्तमेवं
रक्षोवीरा न हि पवनजं हन्तुमीशांबभूवुः ।
हाहाकारानपि दिविषदश्चक्रिरे वायुपुत्रम्
दृष्ट्वा लङ्कानगरदहने व्यापृतं कालदूतम् ॥ ८१

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.

पर्याप्तिं स्वे मनसि स भजन् विक्रमेणाऽऽञ्जनेयः
वामं पादं दशवदनमूर्ध्नीव नैजं दधानः ।
लाङ्गूलाग्निं जलधिजलनिर्वापितं स प्रकुर्वन्
सीतां स्मृत्वा किमकृषि सतीमग्निसादित्यमूर्छीत् ॥ ८२

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.

आत्मानं तन्मुहुरपि मुहुर्वायुसूनुर्निनिन्द
क्रोधः किं मां गतमतिमधात् दुर्वयस्यो व बालम् ।
क्रुद्धो हन्ति स्वगुरुमपि वा स्वस्य बन्धून् कुबुद्धिः
नूनं क्रोधः स्मृतिषु गदितः शत्रुरेवैति नैजः ॥ ८३

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.

धिङ्मां पापं यदि जनकजां वह्निरोषाञ्चकार
क्रव्यात्सङ्घैः सममहमहो घोरकृत् पापविद्धः ।
यस्या अर्थे रघुपतिमनो वर्तते दह्यमानं
हन्ताऽहं तां हुतवहमुखे हव्यवत् किं जुहाव ? ॥ ८४

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

दग्धा सीता यदि मम कृतेरात्महत्यां विना मे
प्रायश्चित्तं न भवति ममेत्याञ्जनेयो व्यलापीत् ।
जह्यामस्मिन् निजतनुमपि भ्रष्टयत्नो हुताशे
नो चेन्मृत्युं जलधिपतितो यातुमिच्छामि पापः ॥ ८५

85. "If Sītā 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 Sītā or throw myself into this sea to commit suicide.

प्रादश्येतत् जगति विदितं मे कपित्वं धिगेतत्
धिग्रोषं मे धिगपि जडतां तां पुरोदृष्टिशून्याम् ।
द्रष्टुं नाऽहं दशरथसुतौ यामि पापात्मभूयं
सीता नष्टा यदि मृतिमियां सद्य एवेत्यमस्त ॥ ८६

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.

आचन्द्रार्कं जगति भविता दुर्यशो मे दिगन्तं
वह्नौ दग्धां चकर यदि तां लङ्कया साकमज्ञः ।
पाताले मां स्थिरनिवसतिं कारयेत् पापमेतत्
पापं नूनं यदधिकतरं ब्रह्महत्यासहस्रात् ॥ ८७

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 Brahmins in a stroke."

एवं शोकं भजति बहुलं वायुपुत्रे तदानीं
दृष्टान्यासन् शुभदशकुनानीति धैर्यं स गच्छन् ।
सीता साध्वी स्वयमपि भवेदग्नितुल्या हि यस्मात्
अग्निर्नाऽग्निं दहति जगतीत्येवमूहांबभूव ॥ ८८

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 pativrata, with such a spiritual fire in her bosom that even. Fire cannot burn fire; so Sītā must have been safe.

नाऽधाक्षीन्मां रघुपतिपदाम्भोजभक्तं यथाऽग्निः
तादृक् सीतां कथमिव दहेत्प्राणतुल्यां हि तस्य ।
कल्याणी सा सकलजगतीपावनी पावनानां
गङ्गातुल्या भवति न दहेदाश्रयाशोऽपि गङ्गाम् ॥ ८९

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."

एवं भावं गतवति तदा मारुतौ चारणानां
आलापोक्ता श्रवणपथगा जानकीक्षेमवार्ता ।
भूयो द्रष्टुं जनकतनयां कौशलं तां च वक्तुं
युक्तं मेने रघुपतिपदाम्भोजसन्दर्शनात्प्राक् ॥

९०

90. When Hanumān was discoursing in his own mind as above, 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.

गत्वा पश्यन् स च पवनजः शिंशुपावृक्षमूले
सीतां दृष्ट्वा त्वमिह भवसि क्षेमयुक्तेत्यवादीत् ।
पश्यन्ती तं पुनरपि पुनः स्नेहपूर्णाक्षियुग्मा
पत्युर्दूतं मनसि च पतिं वीक्षमाणा बभाषे ॥

९१

91. Having gone to Sītā and seeing her under the Simsupā 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.

विश्रान्तिं त्वं यदभिलषसे यत्र कुत्राऽपि गुप्ते
स्थाने तिष्ठन् दिनमिह मनःशान्तये कल्पसे मे ।
एवं पूर्वं यदुदितमभूत् तत्पुनर्ज्ञापयन्ती
दुःखोद्विग्ना निजनिगदिते पौनरुक्त्यं न मेने ॥ ९२

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.

धैर्योत्साहौ मनसि जनयन् काश्यपीपुत्रिकायाः
अन्यैर्वाक्यैः पुनरपि मरुत्सूनुरित्थं बभाषे ।
आश्वासस्ते भवतु जननि! द्रक्ष्यसि क्षिप्रमार्थं
त्वां सन्तातुं कपिवरभटैः साकमत्राऽऽपतन्तम् ॥ ९३

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 batallions of monkeys to save thee."

जानास्येव त्वमपि खलु तद्रामभद्रस्य वीर्यं
तद् भ्रातुर्वा दशमुखपुरीं धर्षितुं तावत्वं द्वौ ।
सुग्रीवाद्या अपि गुरुबलाः सन्ति सूर्यप्रभावाः
साह्ये पत्युस्तव किमु वृथा भीस्तां यासि मातः! ॥ ९४

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?"

तीर्त्वा घोरं जलनिधिमहं त्वत्कृते प्रेषितः सन्
 अश्रद्धालुः भगवति! भवद्रक्षणे किं भवामि ?
 या त्वं प्राणो रघुकुलपते स्तादृशीं त्वामुपेक्ष्य
 प्राणानुह्यात् कथमिव पतिस्तेऽपि सत्यं प्रतीहि ॥ ९५

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!"

त्वां सन्नातुं सकलविधया संविधास्ये प्रयत्नं
 नो चेत् प्राणानहमपि कथं भ्रष्टयत्नो धरिष्ये ?
 आपृच्छे त्वां जननि! बहुलं कार्यमास्ते पुरस्तात्
 नाज्यं तस्मात् भवति समयो मत्कृते विश्रमाय ॥ ९६

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."

उक्त्वा चैवं पुनरपि पुनर्जनीं वन्दमानः
 तामापृच्छ्य स्वकृतमखिलं संस्मरन् वायुसूनुः ।
 अद्रिं यातो गगनतलगं शोभमानं महीजैः
 स्वाध्यायं व प्रचलपवनैर्गह्वरैरुच्चरन्तम् ॥ ९७

शृङ्गैर्भङ्गुषमुस्तैः शारदाभ्रायमानैः
 मुक्ताहारैरिव परिगतैर्भूष्यमाणं प्रपातैः ।
 देवादीनामपि च यमिनामातिथेयीभवन्तं
 घोरैः सपैरिव च हनुमद्भारतो निश्चसन्तम् ॥ ९८

नीलैर्वृक्षैस्तटपरिगतैः सोत्तरीयं व दृश्यं
स्वापादुद्यद्दिनकरकरैर्बोध्यमानं व सद्यः ।
सालैरुच्चैःशिखरतलगैरूर्ध्वबाहुरु व सन्तं
गायन्तं व स्थितमथ तथा मर्मरैर्निर्झराणाम् ॥ १९

श्रीरामाय स्वकृतमखिलं ज्ञापयिष्यन् हनुमान्
तत्पादाब्जप्रवणमनसा चोदितः सम्प्रहृष्टः ।
पश्यन् घोरं मकरनिकरैः सागरं संस्तुवानः
पादद्वन्द्वप्रपतितगिरिः पुप्लुवे वायुपुत्रः ॥ १००

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 groaming 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 its 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.

पादाघातप्रहतकुधरः भूम्यधः पातितोऽभूत्
गन्धर्वाद्याः सह मुनिगणैर्द्या गता दुद्रुवुश्च ।
वज्राघातादिव शिखरगा वृक्षसङ्घा निपेतुः
स्थाणूत्पिष्टा ववमुरुगाः पर्वतस्था विषञ्च ॥ १०१

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 got crushed under the stones of the mountain vomitted all their poison.

सन्दृष्ट्वा मिथिलसुतां च सान्त्वयित्वा
क्रव्यादानपरिमितान् निहत्य लङ्काम्
दग्ध्वा तत् दशवदनं च भीषयित्वा
कर्तव्यादधिकतरं चकार धीरः ॥ १०२

102. Having seen Sītā, and consoled her, killing untold numbers of the demons, burning Laṅkā itself and thereby frightening Rāvaṇa himself, Hanumān achieved hundredfold of his assignment as it were, because he was such a hero (also one with a sharp intellect).

श्रीरामो जयति सलक्ष्मणोऽथ राजा
 सुग्रीवः कपिकुलराज्यसार्वभौमः ।
 प्रेम्णा यो रघुपतिना सुपालितः सन्
 इत्येवं पवनजनिर्जुघोष गच्छन् ॥

१०३

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.

आप्तुत्याऽथो गगनजलधिं फुल्लचन्द्रारविन्दं
 स्वातीहंसं पवनतनयो रेवतीमीनशोभम् ।
 तिष्यश्रोणाविकचकुसुमं सूर्यकारण्डवं च
 क्षिप्रं यातः कुजशनिमुखग्राहभीमं च धीरः ॥ १

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 Svāti or the Star Arcturus the fish of Revatī, the flowers like the star Puṣyamī, and Śroṇā, the Sun, appearing as the Kāraṇḍava bird (a white duck-like bird) and the planets like Mars and Saturn, frightening like crocodiles.

आकाशं व ग्रसितु मथवा तारकाः सङ्गृहीतुं
 यत्नं कुर्वन्निव पवनजोऽभावि विद्याधराद्यैः ।
 नाम स्वीयं स्वकृतमखिलं चाऽपि जोघुष्यमाणः
 मेघान् कर्षन्निव स शुशुभे रामबाणायमानः ॥ २

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, Lakṣmaṇa and Sugrīva). The very Gods of the Heavens stood stupefied at the feet of Hanumān.

द्यां बाहुभ्यां जलनिधिमिव व्यापृतः सन्तरीतुं
 तद्बाहुभ्यां गिरिरिव पुनः पक्ष्मयुग्मं दधानः ।

मेघच्छन्नः क्वचिदथ भवन् सत्वरं चोत्पतिष्णुः

श्रीरामस्य स्वमनसि जपन् मारुतिर्नाम यातः ॥

३

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 protrusions 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.

नाऽयं ताक्षर्यो भवति यदयं दृश्यते पक्षहीनः
 नाऽयं सूर्यो भवति यदयं यात्युदीचीं दिशञ्च ।
 चन्द्रो नाऽयं शशविरहितो निष्कलङ्को भवति
 त्येवं विद्याधरयुवतिभिस्तर्क्यमाणो जगाम ॥ ४

4. The ladies of Vidyādhara 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.

ज्यानिर्मुक्तः शर इव ययौ खे च चन्द्रायमानः
 दृश्यादृश्यो बहुजवतया पुप्लुवे स प्लवङ्गः ।
 मध्येमार्गं क्षितिधरमथाऽऽस्पृश्य मित्रं सुनाभं
 माहेन्द्रारुख्यं पुनरपि गिरिं वीक्षमाणो जहर्ष ॥ ५

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.

लाङ्गूलं स्वं मुहुरपि मुहुश्चालयन्नन्तरिक्षे
सन्तोषं स्वं प्रथयितुमना जानकीदर्शनोत्थम् ।
घोषञ्चक्रे पलितगगनं येन भूमिश्चकम्पे
हर्यक्षैर्योऽशनिरव इवाऽश्रावि दूरे स्थितैश्च ॥ ६

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.

श्रुत्वा नादं पवनजमुखात् जाम्बवान् दूरदर्शी
व्याख्याति स्म स्वकपिनिवहं मैथिलीक्षेमवार्ताम् ।
वायोः सूनुः प्रपतति जवी नः सकाशं सतोषः
नो चेत् घोषो न भवति तथा निर्मलादन्तरिक्षात् ॥ ७

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

एवं प्रोक्ते मुदितहृदया धावमानाः समन्तात्
आरुक्षन् ते क्षितिरुहततिं मारुतिं द्रष्टुकामाः ।
दृष्ट्वाऽऽयान्तं पवनतनयं ते च नानन्द्यमानाः
वृक्षात् वृक्षं गिरिमथ गिरेः सम्पतन्ति स्म सर्वे ॥ ८

8. When Jāmbavān announced this, the monkey-heroes were running hither and thither and they ascended all trees to see Hanumān 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.

सद्यस्काले पवनतनयः पश्यतां वानराणां
माहेन्द्राद्रौ क्षितिजबहुले वायुवेगः पपात ।
पक्षच्छेदात् गिरिरिव पतन्नन्तरिक्षात् स रेजे
चन्द्रः साक्षादिव भुवि पतन् सागराकृष्यमाणः ॥ ९

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.

हर्यक्षास्तं परिपरिगताः कौशलं ते ब्रुवाणाः
तस्मै दत्त्वा बहुविधफलान्याद्रियन्ते स्म सर्वे ।
वायोः सूनुर्विनयमधुरो जाम्बवन्मुख्यवृद्धान्
दृष्ट्वा सीतेत्यमृतवचनं वन्दमानोऽब्रवीत्तान् ॥ १०

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.

धृत्वा हस्तं स च कपिचमूनायकस्याङ्गदस्य
प्रेम्णा सर्वैः सह गिरितले चोपविष्टो बभूव ।

दृष्ट्वा सीता दशमुखपुरे शिंशुपावृक्षमूले
रक्षःस्त्रीभिः बहुपरिवृता घोररूपाभिरास्ते ॥ ११

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 Lankā, under a Śimsupā tree surrounded by ferocious lady-demons.

दृष्ट्वा सीतेत्युदितमभवत् तेन यस्मिन् क्षणे ते
सर्वे कीशा अमृतलहरीं मेनिरे सिच्यमानाम् ।
आनन्दाब्धौ पतितलुठितास्ते बभूवुः स्तदानीं
चक्रुर्नादं सकलिकिलितं पीतमत्ता यथा स्युः ॥ १२

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.

लाङ्गूलानि प्रमुदितमुखाः केचिदुत्क्षिप्य दृष्ट्वाः
आप्लुत्याऽथो कतिचिदमितं मारुतिं सञ्चुचुम्बुः ।
क्ष्वेळन्तस्ते कतिचिदपरे सञ्जगर्जुर्नटन्तः
नाऽऽनन्दं ते कपिकुलवरा रोद्धुमीशांबभूवुः ॥ १३

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.

श्रुत्वा वाक्यं पवनजमुखात् वालिसूनुर्बभाषे
वायोः सूनो! न भवति भवान् पामरो वानरो व ।
सीताक्षेमं विदित इह चाऽऽगत्य नः प्राणदायी
यस्मादासीत् न भवति परस्त्वत्सदृक्षो महात्मा ॥ १४

14. Having heard what Hanumān conveyed, Aṅgada said congratulatingly “Hanumān! you are not just one amongst us. You are worshippingable 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).

इत्थं को वा प्रभवति महत् दुष्करं कर्म कर्तुं
माहात्म्यं ते कथमिव वयं वर्णितुं पारयामः ।
सिद्धार्थाः स्मः रघुपतिमुखं द्रष्टुमीशीमहीति
प्राणान् रक्षन् कपिकुलपतिश्चाऽभिनन्देदिवाऽस्मान् ॥ 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 Sugrīva will not only protect our lives but will also gladly congratulate us!"

एवं प्रोक्ते सकलकपयो नन्दितास्या भवन्तः
यावद्वार्ता पवनजमुखात् श्रोतुमीहांबभूवुः ।
पश्यन्तस्तद्वदनमपि तं साञ्जलि श्रद्धधानाः
पातुं श्रोत्रैस्तदुदितमरं सावधाना बभूवुः ॥ 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 वृत्तं दशमुखपुरे कथ्यतां मारुते ! नः
तत्तत्सान्तं वयमिह पुरो ज्ञातुकामा भवामः ।
पश्चात् गत्वा दशरथसुतौ वानरेशं च सर्वं
वक्ष्यामस्तद्वद न इति तं जाम्बवानब्रवीद्यत् ॥ १७

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 Sugrīva and Rāma.

तस्मादूचे पवनतनयो यावतीं चाऽपि गाथां
यां श्रुत्वाऽथ क्रुधमुपगतो वालिसूनुर्जगाद ।
हन्ताऽयं किं जनकतनयां नाऽऽनयामास किं वा
विक्रान्तः सन्ननितरविधं रिक्तहस्तो निवृत्तः ॥ १८

18. Then Hanumān narrated what all had happened, on hearing which Aṅgada, grew wild and said

“How is it that Hanumān did not bring Sītā along with him, having done what nobody else could do.”

सोऽवादीत्तान् दशमुखपुरीमेक एवाऽहमेतः
भूपुत्रीं तां स्वयमिह नयन् राघवायाऽर्पयिष्ये ।
श्रीरामस्तत् प्रमुदितमना स्वाशिषः संवितीर्यात्
सद्यो रामं न वयमधुना रिक्तहस्ता उपैम ॥ १९

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

नाऽतीयातां जनकतनयां रक्षितुं द्वौ हि मासौ
तस्मादेवं भवितुमुचितं यूयमालोचयन्तु ।
एवं वादिन्यविदितनये यूनि तद्वालिसूनौ
प्रत्याचख्यौ तदुदितमरं जाम्बवान् ज्ञानवृद्धः ॥ २०

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

नैतद्युक्तं भवति युवराट् ! केवलं स्वस्य पत्नीं !
अन्वेष्टुं नः कपिकुलवरानादिदेशैव रामः ।
चक्रे रामः शपथमपि नः शृण्वतां वानराणां
स्मर्तव्यं तत् स्वयमिव स तामुद्धरेदित्यवोचत् ॥ २१

21. “That is not the procedure, Oh! Prince! Rāmā sent us only to locate Sītā. He vowed in our hearing that he would himself get back Sītā (killing Rāvaṇa himself), please remember it.

तद्वाक्यं तत् भवति विफलं यद्वयं जानकीं चेत्
 आनेष्यामो रघुपतियशोरक्षणं नः प्रधानम् ।
 सर्वे रामं वयमवनिजाक्षेमवार्तां ब्रुवाणाः
 किं स ब्रूते तदिव शिरसा धारयिष्याम एव ॥ २२

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.

व्यर्थं वीर्यं न वयमधुना दर्शयिष्यामहे नः
 कुप्येन्देव स्वयमिव ततो हेषितः सन् स रामः ।
 जानीध्वं तं दशरथसुतं विक्रमे विष्णुतुल्यम्
 कीशा अल्पा वयमिव हि तत्सन्निधौ बुद्ध्यतां तत् ॥ २३

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."

प्रज्ञावृद्धे कथयति तथा सानुमोदं कपीन्द्राः
 माहेन्द्राद्रौ रघुपतिमरं दुद्रुवु र्द्रष्टुकामाः ।
 वायोः सूनुं नयनततिभिस्ते वहन्तो व पूज्यं
 रामस्यार्थे प्रियविवदिषात्वय्यमाणान्तरङ्गाः ॥ २४

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.

उद्यत्पक्षा गिरय इव ते मत्तमातङ्गतुल्याः
 युद्धोत्साहा इव रघुपते रीप्सितं कर्तुकामाः ।
 सुग्रीवाज्ञां शिरसि दधतः कार्यसिद्धा भवन्तः
 सानन्दं ते दशरथसुतौ द्रष्टुकामाः प्रयाताः ॥ २५

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.

मध्येमार्गं मधुवनमिति ख्यातमासीत् सुशोभं
 सौग्रीवं यत् दधिमुख इति त्रायते स्म स्वबन्धुः ।
 तत् दृष्ट्वा ते सकलकपयः सूक्तटा वालिसूनुं
 स्वेच्छं पातुं मधु मदकरं प्रार्थयामासुराशु ॥ २६

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.

सोऽन्वज्ञासीत् कपिकुलवरान् जाम्बवन्मुख्यवीरान्
 ब्रह्मानन्दे सपदि लुठतस्तद्यथेच्छं च पातुम् ।
 स्वानन्दं ते प्रथयितुमरं प्रत्यपद्यन्त वृक्षान्
 जग्धुं मूलान्यथ मधुरसान् पातुमारेभिरेऽथ ॥ २७

27. Aṅgada permitted their request partly because they were in a mood of jubilation and also because there were Jāmbavān 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.

पीत्वा पीत्वा पुनरपि महानन्दकन्दायमानाः
पाने तृप्तिं प्लवगततयो भेजिरे नैव किञ्चित् ।
तस्मान्मत्ता गिरिमपि गिरिं धावमानाश्च केचित्
केचिद्वृक्षान् समधिरुरुहुः सम्पतन्ति स्म सद्यः ॥ २८

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.

आलिङ्गन्तः सक्लिकिलितं गाढमन्योन्यमेवं
केचित् हासे कतिचिदपरे व्यर्थवैरे प्रसक्ताः ।
नाट्यं चक्रुः कतिचिदपरे रोदनं केचिदेवं
नृत्ये सक्ताः कतिचिदपरान् ताडयन्तश्च दृष्टाः ॥ २९

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.

वृक्षात् वृक्षं गिरिमथ गिरेस्तत्र पोप्लूयमानाः
पीता मत्ताः पुनरपि रसं पातुमीहांबभूवुः ।
क्ष्वेळन्तो वा विटपिविटपान् छेदयन्तो लुठन्तः
कापेयं स्वं कमपि च गुणं दर्शयन्ति स्म सर्वे ॥ ३०

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.

गाने सक्ताः कतिचिदथ सुस्वापसक्तास्तथाऽन्ये

हर्षक्षास्तन्मधुवनमलं नाट्यरङ्गं वितेनुः ।

नाऽऽसीत् पीतो न मदमुपयन् नाऽपि मत्तो न कूजन्

नाऽऽसीत् कूजन् न च परिपतन् नाऽपि तादृक्न कृष्यन् ॥ ३१

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.

केचित्तेषां सविटपकरा योद्धुकामा इवाऽऽसन्

स्निह्यन्तो वा कतिचिदपरे रन्तुकामा इवाऽन्यैः ।

पश्यन्तस्तन्मधुवनमलं देवगन्धर्वयक्षाः

केचित् भ्रान्ताः अबिभयुरथो हासलगाश्च केचित् ॥ ३२

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.

एतद्दर्शं मधुवनपरित्राणदीक्षानियुक्ताः

सर्वे गत्वा दधिमुखमिदं ज्ञापयामासु राशु ।

क्रोधाविष्टः स च परिपतन् तान् प्रहर्तुं प्रवृत्तः
वायोः सूनुस्तदपि सकलान् प्रेरयामास पातुम् ॥ ३३

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.

धिक्कुर्वन्तो दधिमुखवचो वानराः पानसक्ताः
आसन् सर्वे मधुवनमभूत् भ्रष्टरूपं तदामीम् ।
कोपावेशात् स च दधिमुखः प्राहरत्तान् सुतीव्रं
ते तस्याऽपि प्रहरणपरा वानराः सम्बभूवुः ॥ ३४

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.

उद्विग्नः सन्नथ दधिमुखस्ताडयामास घोरं
तान् यत् तस्मात्समजनि महान् युद्धरङ्गं स्तदानीम् ।
आर्यो मेऽसौ दधिमुख इति ज्ञानशून्योऽङ्गदत्तं
पीतो मत्तः कुपितमनसा ताडयामास तीव्रम् ॥ ३५

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.

दुःखोद्विग्नः स च दधिमुखस्तत्र हेतुं न पश्यन्

दुर्मर्गस्थौ पवनतनयञ्चाङ्गदं मन्यमानः ।

सुग्रीवं तत् गदितु मखिलं दुष्कृतं वानराणाम्

साकं स्वीयैरनुचरवरैः पुप्लुवे वायुवेगः ॥ ३६

36. Depressed by grief and feeling crest-fallen that Aṅgada himself, who was behaving like a rowdy, and not knowing the reason of his unusual behaviour construed that both Aṅgada 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.

पादग्राहं स च दधिमुखो भागिनेयं जगाद

ध्वस्तं सर्वं मधुवन मभूद्वानरै रस्मदीयैः ।

नाऽहं जाने कपिकुल मुभौ प्रेरयामासतु स्तौ

तद्वृत्तौ किमिति हनुमानङ्गदश्च स्वयं यत् ॥ ३७

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

आश्चर्यं मे जनयति तथा दुःखमत्राङ्गदो यत्

मां मत्तः सन् किमिति च वृथा प्राहरद्वारयन्तम् ।

पीता मत्ताः सकलकपयो हन्त नानट्यमानाः

भूताविष्टा इव ददृशिरे तत्र हेतुं न जाने ॥ ३८

38. "I really wonder and grieve why Aṅgada 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.

सर्वोऽभून्मां न परिगणयन् मन्यमानस्तृणाय
क्रोधं यातस्तदुपरि च मे स्वभ्रुवौ सम्प्रदर्श्य ।
रोद्धुं याते मयि परिपतन् मां प्रहर्तुं प्रवृत्तः
चित्रं कश्चित् ग्रह इव महान् वानरानाविवेश ॥ ३९

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.

सुग्रीवस्तौ दशरथसुता वूचिवान् तत् सतोषं
एष ब्रूते मम दधिमुखो मातुलो दुःखितः सन् ।
यावत् ध्वस्तं मधुवन मभूद्धानरैर्ममिकीनैः
येषां मुख्याः पवनतनयो जाम्बवानङ्गदश्च ॥ ४०

40. Sugrīva then told Rāma and Lakṣmaṇa, 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.

एते प्राज्ञा अपि मम वनं ध्वंसयामासुरित्थं
चेदानीता जनकतनयाक्षेमवार्तेति मन्ये ।

नो चेन्नूनं न भवति महान् तादृगानन्द एषां
दृष्टा देवी पवनजनिना नाऽत्र सन्देहलेशः ॥ ४१

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.

सुग्रीवस्य श्रवणमधुरं शुश्रुवांसौ वचस्तौ
पीयूषं व श्रवणपुटयोः सिच्यमानं पिबन्तौ ।
नैशेतां तौ दशरथसुतौ हर्षमन्तर्निरोद्धुं
यस्तद्वक्त्राम्बुज विकसना त्रिर्गतः सन् चकाशे ॥ ४२

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.

सुग्रीवे तद्वदति युवराडङ्गदोऽत्रान्तरे स्वान्
ऊचे वाचं मधुवनगतो जाम्बवन्मुख्यवीरान् ।
किं वा कुर्मो वदत! सुचिरं पीतमत्ता भवन्तः
विश्रान्ताः स्मः किमुपरि वयं कुर्महे कथ्यतां तत् ॥ ४३

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."

नाऽहं युष्मान् यदपि युवराड्भूय मादेष्टुमीशे
सुग्रीवं किं गुरु मुपगता ब्रूमहे दुष्कृतं नः ।

एवं प्रोक्ते सकलकपयः सम्प्रहृष्टा भवन्तः

राजन् ! को वा भवति सदृशस्ते विनीतस्य लोके ॥४४

44. "Though I am the prince, I am not competent to command you, because here are Jāmbavān and Hanumān most be respectable among us. Shall we now go to Sugrīva and confess our own hooliganism and beg his pardon?" When Aṅgada said so, all the monkey-heroes said in one voice, being most pleased, "Oh! Prince, nobody equals you in humility, when you say so."

यः कश्चिद्वा प्रभुपदगतः किं वदेत् त्वं यथाऽऽत्थ

प्रायस्तादृक् प्रभुरहमिति स्यादहङ्कारयुक्तः ।

आदेष्टव्यं सपदि भवता तद्वयं मूर्ध्नि कुर्मः

तद्वत् प्रोक्ते मुदितवदनः सोऽङ्गदस्तानवादीत् ॥ ४५

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, Aṅgada feeling glad for their reverence towards him said as follows.

अस्माभि र्यत् कृतमिह महत् दृष्कृतं पीतमत्तैः

सुग्रीवं तत् सपदि सकलं ज्ञापयाम प्रभुं नः ।

दण्डार्हात्रः स यदि मनुते दण्डयेन्नाम सोऽस्मान्

नैवाऽभुक्तं क्षयमुपगतं स्यात् स्वकर्माऽद्य वा श्वः ॥ ४६

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.

क्षिप्तो बाणः निजपथगतः स्या दवश्यं यथा वा
कर्म स्वीयं भवति फलदं तन्निरोद्धुं न शक्यम् ।
आनन्दार्थं विदधति जना यत् हसन्तो रुदन्तः
भुञ्जीरन् तत् वयमपि तथा भुञ्जमहे माऽस्तु भीतिः॥४७

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."

प्रोच्यैवं तैः सह स युवराट् पुप्लुवे तं प्रदेशं
यस्मिन्नासीत् दशरथसुतौ सेवमानः कपीशः ।
आकाशं ते कपिकुलवराश्छादयन्तो महान्तं
यन्त्रोक्षिप्ता गिरय इव ते जग्मुरानन्दकन्दाः ॥ ४८

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.

कुर्वाणास्ते बहुकिलकिलाशब्दमाकाशमार्गे
वातोद्धृता इव जलमुचः सम्प्लवन्ते स्म शीघ्रम् ।

गत्वा गम्यस्थलमथ गिरिं ते निपेतुः पुरस्तात्
सुग्रीवस्य स्मितयुतमुखैर्निर्भया दुष्कृतोऽपि ॥ ४९

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.

अग्रे स्थित्वा नमितशिरसा राममूचे हनूमान्
दृष्ट्वा सीता रघुकुलपते! या मया भाषिता च ।
'दृष्ट्वा सीते'त्यमृतलहरी सिच्यमानेव सा वाक्
आनन्दाब्धौ दशरथसुतौ प्लावयमास सद्यः ॥ ५०

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 Lakṣmaṇa and made them float in a sea of joy for long as it were.

ऐक्षेतां तौ बहुमतविधं वायुसूनुं कृतज्ञौ
सुग्रीवोऽपि प्रमुदितमुखो दुष्कृतं वानराणाम् ।
क्षान्त्वा सर्वान् मनसि च कपीन् व्यज्जयामास नैजं
ब्रह्मानन्दं विकसितमुखाभोजशोभाक्षि पश्यन् ॥ ५१

51. Rāma and Lakṣmaṇa 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.

श्रीरामं विकचमुखारविन्ददृश्यं
 सम्पश्यन् स्वयमपि तादृगेव भूत्वा ।
 आत्मानं रघुपतये कृतार्थभूयं
 मन्वानः कपिपति राज्ञनेय मूचे ॥

५२

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.

महात्मा सन्तुष्ट सन्तुष्टस्त्वदुपकृतितोऽसौ
 कथं किं वा वृत्तं कथय हनुमन्! सर्वमपि नः ।
 अनाश्वासं यद्वत् त्वरयति बुभुक्षाऽन्नगतये
 तथा शुश्रूषाऽस्मान् त्वरयति कथां श्रोतुमपि ते ॥

५३

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."

सुग्रीवेण स्वयमभिहितः सन् प्रणम्याऽऽञ्जनेयः
सीतां तस्या दिशमपि तथा रामभद्रं सुनम्रः ।
उद्युक्तोऽभूत् कथयितुं मथो रामभद्रं स्तमाख्यत्
क्वाऽऽस्ते सीता सपदि मयि सा कीदृशी कथ्यतां 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 पवनतनयो वीक्ष्य शुश्रूषमाणं
"दृष्ट्वा सीता दशमुखपुरी"त्यादिशब्दान् प्रयुञ्जन् ।
चक्रे रामं मुदितवदनं तत्परस्तादवादीत्
रक्षःस्त्रीभिः बहुपरिवृता शिंशुपावृक्षमूले ॥ २

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 Śimsupā tree."

तिष्ठन्ती सा तपसि महति त्वां सदा संस्मरन्ती
प्राणान् धत्ते कथमपि कृशीभूतदेहं धरन्ती ।

आशाशून्ये मनसि च पुनः काञ्चिदाशां वहन्ती
संरक्ष्यान्मां पतिरिति मुहुर्देवताः संस्तुवन्ती ॥ ३

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".

देवस्याऽर्थे विपदि पतिता जीविताशां धरन्ती
दुःखोद्विग्ना दिवसगणनातत्पराऽथो भवन्ती ।
रक्षःस्त्रीभिर्मुहुरपि मुहुस्तर्ज्यमाना रुदन्ती
साऽधश्शय्या हिमविनिहता पद्मिनीवाऽस्ति सद्यः ॥ ४

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."

एवं वाग्भिः निजकरगतं दिव्यचूडामणिं तं
सीतादत्तं रघुपतिकरे न्यस्तवान् वानरेन्द्रः ।
मुग्धो रामः सपदि च सतीमागतां मन्यमानः
तं कृत्वाऽथो निजहृदयगं बालतुल्यं रुरोद ॥ ५

5. Saying thus Hanumān handed over the Cūḍa-maṇi 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.

पूर्णे रघुपति रथो वीक्ष्य सुग्रीव मेवं
तद्भूतान्तं तमचकथत व्याकुलः संस्मरंश्च ।

एतं दृष्ट्वा मणिमरमहं संस्मरामि त्रयाणां
तस्याः पित्रो र्मम पितुरथो, तद्वदिष्यामि तुभ्यम् ॥ ६

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."

शक्रेणाऽयं जलभवमणिः यो विदेहाय दत्तः
सन्तुष्टेन स्वयजनकृते मद्विवाहे तमेनम् ।
श्वश्रूर्मे मत्स्वशुरनिकटे दर्शयन्ती पुरस्तात्
मत्पित्रेऽथो जनकतनयामूर्ध्नि बद्धं चकार ॥ ७

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.

तत्सन्दर्भे मुदितहृदया साऽभवत्तोषितं मां
पश्यन्ती स्वां दुहितरमपि भ्राजमानां ततश्च ।
तादृक्तोषो मम हि दिवसास्तादृशा वा निरस्ताः
हन्ताऽहं तां पुनरपि सतीं किं समेष्यामि भूयः ॥ ८

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.

एनं दृष्ट्वा द्रवति हृदयं दिव्यचूडामणिं मे
वत्सं दृष्ट्वा सुरभिरिव या वत्सला स्नेहपाशात् ।
पश्चात् पश्यन् पवनतनयं रामभद्रो न्यगादीत्
एनं दृष्ट्वा न तु जनकजां हन्त! सीदामि नूनम् ॥ ९

9. 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."

एवं प्रोक्ते पवनतनयो राममूचे परस्तात्
काकोदन्तं जनकतनयावर्णितैः शब्दजालैः ।
प्रायौक्षीद्यद्विधमपि तदा ब्राह्म मखं च रामः
काके श्रुत्वा चकित इव यत् लक्ष्मणोऽभूत्तदानीम् ॥ १०

10. 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.

साऽवादीन्मां तदुपरि भृशं दीनदीना हनूमन् !
यः प्रायौक्षीन्मदवनकृते ब्राह्ममखं च काके ।
तादृग्रामो कथमिव न मां रक्षितुं बद्धदीक्षः
सौमित्रिर्वा न मम विषये श्रद्धधाती चित्रम् ॥ ११

11. Then she told me in a spirit of desperation, "Hanumān! how is it that such a Rāma, who flung Brahmāstra on a mere crow, to protect me, is now so cold to save me. How is it Lakṣmaṇa also seems not to be anxious to save me."

तामूचेऽहं भगवति! न ते वेत्ति रामः पदं यत्
तस्मादासी दगतिकतया स्वीयकर्तव्यमूढः ।

ज्ञात्वा वार्ता मम स मुखतो रावणं हन्तुकामः

भ्रात्रा साकं दशमुखपुरी मापतिष्यत्यवश्यम् ॥ १२

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 Rāvaṇa."

दत्त्वा चूडामणि मचकथत् जानकी मां परस्तात्
मासं त्वेकं कथमपि तनुं धारयेयं न पश्चात् ।

रामस्याऽर्थे श्वसिमि न हि चेदात्महत्यामधास्यं

प्राणान् स्वीयानपि मम कृते सोऽपि हातेति भावात् ॥ १३

13. Having given me this Cūdāmaṇi, 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.

रामोऽऽगादीत् कथमिव मम प्रेयसी धर्तुं मीष्टे
प्राणान् स्वीयान् त्वदुदितविधं मासमेकं कृशाङ्गी ।

दृष्ट्वा चूडामणि मिममहं मैथिलीं चाऽप्यपश्यन्

नूनं प्राणानपि न दिवसं धर्तुमीशे हनूमन् ॥ १४

14. Rāma said to Hanumān, "How can my darling linger in life for a month more, as she informed you. Seeing this Cūḍāmaṇi and not seeing my Sītā, I cannot bear with my life even for a day.

मां तत्र त्वं नय पवनज! क्षीयमाणा प्रिया मे
यत्राऽऽस्ते न क्षणमपि सहे यद्वियोगं प्रियायाः ।
तत्प्रोक्तं मे कथय सकलं मारुतेऽहं पिपासुः
त्वद्वाक्याम्भ स्तृषित इव रुद्वीडितो भेषजं व ॥ १५

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."

पृष्ट्वाऽप्येवं स्वगतवचनो राघवो भाषते स्म
"त्वत् शून्यस्य प्रचलतितरां द्वादशो मे हि मासः ।
सीते! रामो न च मृतिमितो दुर्भगः पापयोनिः
जीवन्मृत्युं भजति किमयं त्वां विपन्नां विहाय" ॥ १६

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!

"कष्टं हन्त! दळितहृदया भीरुभीरुः सती मे
घोराणां सा वशमुपगता क्षोभते राक्षसीनाम् ।
सीते! किं त्वं परिणतवती दुर्भगं मूर्तपापं
मुग्धे! किं मामनुगतवती भ्रष्टराज्यं वनं त्वम् ॥ १७

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?."

शोकाग्निस्ते दहति हृदयं मामकं चाऽपि सीते !
 दुःखात् दुःखं घनतरमहो प्रापिताऽरण्यवासात् ।
 दुःखायैव त्वमहमपि किं भूतले जन्म यातौ
 आवाभ्यां तन्महदिव कृतं दुष्कृतं चेत्यवैमि ॥ १८

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."

दुःख्यन्तीं तां जनकतनयां संस्मरन् दुःखितः सन्
 निन्दन् स्वीयं विधिमपि मुहू रामभद्रो मुमोह ।
 लब्ध्वा संज्ञां कथमपि पुनर्वीतसज्ञः परस्तात्
 सौमित्रे! मे प्रियसहचरी कुत्र यातेत्यवादीत् ॥ १९

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?"

सौमित्रिस्तं यदपि बहुधा सान्त्वयन्नास किन्तु
 स्वान्ते पश्यन् जनकतनयां दुःखलग्नां स रामः ।
 अन्तर्दृष्टिः वचनमश्रुणोत् नैव तस्य प्रियं च
 क्षुब्धे चित्ते न किमपि नरः कर्तुमीष्टे हि मूढः ॥ २०

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?

कञ्चित्कालं विरहितमतिः प्रेयसीदुःखदग्धः
 लब्ध्वा संज्ञां पुनरपि मरुत्सूनुमेवं बभाषे ।
 कः सन्देशः पवनज! तया प्रेषितो मे वद त्वं
 तस्या वग्भिः मम च हृदये शान्तिं माधेहि भद्र ! २१

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."

एवं प्रोक्ते प्रतिपदमपि श्रोतुकामाय तस्मै
 तत्सन्देशं तदुदितविधं वायुसूनुर्जगाद ।
 साऽवादीन्मां पुनरपि "महत् दुष्कृतं मामकीनं
 रून्धानं स्या द्रघुकुलवरौ नाऽत्र दोषस्तदीयः ॥ २२

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, "Sītā told me again, "My own sin it is that has been arresting those two noble Rāma and Lakṣmaṇa; it is not their fault."

तामापृच्छ्य त्वरितविधया दृश्यमाने मयीत्थं
साऽभाणीन्मां चलितहृदया बाष्पपूर्णाक्षियुग्मा ।
त्वं नूनं स्याः पवनज! महाभाग्यवान् रामभद्रं
द्रष्टुं यास्यन् मम किमु भवेत् तादृशं भागधेयम् ॥ २३

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?"

याहि त्वं मे वद रघुपतिं दीनदीनामवस्थां
पन्थानः स्युः पवनज! शिवा याहि कर्तव्यदीक्षः ।
आयान्तं मां पुनरचकथत् मारुते त्वं यतोऽसि
श्रान्तस्तस्मा द्विवसमिह विश्रान्ति मेत्य प्रयाहि ॥ २४

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?"

यावत्त्वं मे नयनपथग स्तावदेमि प्रशान्तिं
पश्चाद्याते त्वयि मम मनः क्लिश्यते शान्तिशून्यम् ।
तामूचेऽहं "भगवति! न मां रुन्धि विश्रान्ति मेतुं
यस्माद्रामो भजति महतीं वेदनां त्वत्प्रवृत्तयै" ॥ २५

25. As long as you are before my eyes, so long you have been working peace in my afflicted 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.

नाऽयं तस्मात् भवति समयो मत्सुखं वाञ्छितुं मे
 त्वद्रक्षायै भवति बहुलः कार्यरङ्गः पुरस्तात् ।
 यातुं तस्मात् त्वरितविधया देवि! मे देहानुज्ञां
 एवं प्रोक्ते पुनरभिदधे मैथिली मां सबाष्पम् ॥ २६

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.

रामाय त्वं वद मम मुखात् मत्प्रणामान् सहस्रान्
 मद्वाचा तौ दशरथसुतौ कौशलं ब्रूहि पश्चात् ।
 सुग्रीवं मे कथय वचसा क्षेममेवं हनूमन् !
 प्राणान् रुद्ध्वा कथमपि तनुं धारयिष्यामि मासम् ॥ २७

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.

भावं भावं मम विपदियं भाति मृत्योः प्रदात्री
 नूनं रुद्रग्रह इव तनोतीदृशीं मे मृतिञ्च ।
 दूरे पत्युः दशमुखपुरे कीकटे राक्षसानां
 मध्ये मृत्युः किमु मम भवेदित्यहं शोशुचीमि ॥ २८

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 Jaiminī'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 Kārakāmsā, the native of the horoscope dies a death in a far-off miserable place far from all his kith and kin.

वायोः सूनो! न भवति वशे यस्य कस्याऽपि जन्तोः
जन्म स्वीयं न भवति तथा मृत्युरित्येव सत्यम् ।
दाराः पुत्रा धनमपि तथा निर्धनत्वं तथा वा
सर्वं स्वीयं स्वयमनुसरेत् कर्म जन्मान्तरीयम् ॥ 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 phenomenal in nature, space and time playing the *a priori* categories of this phenomenon), we have macromechanics and mic-

mechanics 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. There 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.

यस्मिन् कस्मिन्नपि जनुषि मे दम्पती कौचिदेवं

चक्रेऽहं दुष्कृतमतिरिति द्योतते विप्रयुक्तै ।

नो चेदेवं कथमिव महासङ्कटे पातिताऽहं

साक्षात् दैवात् दशरथसुतात् विप्रयुक्ता क्षरन्ती ॥ ३०

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?

राज्यभ्रष्टो भवतु भगवान् रामभद्रो महात्मा

सेवाभाग्यं जिगमिषुरहं तस्य कन्दैकहारम् ।

गाढारण्यं पतिमनुगता तत्सुखञ्चाऽपि मह्यं

नाऽहं जाने किमिति भगवान् हन्त! दूरीचकार ॥ ३१

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.

किं च त्वं वा तव च जनको वैनतेयोऽथ वैनं

पारावारं त्रय इव भुवि स्युः सुशक्ता तरीतुम् ।

नाऽन्यं मन्ये कमपि पुरुषं शक्तमस्मिन् न रामं

तस्मात्तस्मै पवनज! कुरु त्राणमार्गोपदेशम् ॥ ३२

32. "Further, Hanumān! This doubt still haunts me. Only yourself or your father, or that Garuḍa, 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."

तस्याश्चित्तं पुनरपि समाधातुकामोऽब्रवं तां

देवि! त्वं किं दशरथसुतं पामरं मन्यसे वा ।

क्रुद्धे तस्मिन् न तपति रविर्नैव वात्येव वायुः

पारावारो विशति धरणीगर्भं माकम्पते भूः ॥ ३३

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.

सौमित्रित्ते न किमु विदितो यस्य साम्मुख्यमेतुं

साक्षादिन्द्रो बुधि भयमितो तं शरण्यं प्रयायात् ।

सुग्रीवं वा द्विविदमपि वाऽप्यङ्गदं जाम्बवन्तं
जानासि त्वं न हि तदितरान् येऽपि मत्तोऽपि धीराः ॥ ३४

34. "Don't you know Lakṣmaṇa'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 Dvīvida, or Aṅgada or Jāmbavān, and many others, who are far superior to me in valour.

किं तावन्मां न हि कलयसे योऽहमेकाकिभूयं
क्रव्यादांस्तान् दशमुखमुखान् हन्तुमस्मीति शक्तः ।
तस्मात् त्वं हे भगवति! भयं मा स्म यासीः वयं यत्
क्षिप्रं लङ्कां सदशवदनां दग्धुमीशिष्यहे हि ॥ ३५

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

यत् प्रायौक्षीत् करटविषये ब्राह्ममस्त्रं त्वदर्थे
कः शक्तोऽभूत् त्रिजगति तदा धर्षितुं तादृगस्त्रम् ।
जानन्ती त्वं तदिदमखिलं भीरुतां किं प्रयाता
सिद्धान्तं त्वं वदसि तमहो पूर्णपक्षीकरोषि ॥ ३६

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.

भूयो भूयो गदितमुदितं पौनरुक्त्येऽपि दोषे
सीतादेव्या तदुपरि मया तादृगेवाऽप्यकारि ।

किञ्चित् धीरा वदति परतो भीरुतां याति सद्यः

देवी तादृक् भवति भगवन् ! किं पुनर्वक्तु मीशे ॥ ३७

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.

अन्ते चाऽहं कथमपि समाश्वासितां तामकार्षं

तामापृच्छ्य प्रसभ मह मायातुकामो यदाऽऽसम् ।

पन्था भूयात्तव शिव इति प्रोच्य देवी सबाष्पं

पश्यन्ती मां प्लुत मनुसरदृष्टिं रासीत् चिरञ्च ॥ ३८

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."

प्रोच्यैवं पवनजनि निर्जां स यात्रां

मैथिल्याः स्थितिमपि तां यथातथञ्च ।

दुःखं वा सुखं मथ राघवाय कुर्वन्

तत्पादप्रणतशिरा नमन् व्यरंसीत् ॥ ३९

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.

श्रीरामश्च मरुत्सुतं निजकरेणाऽऽस्पृश्य वात्सल्यतः

स्वाक्ष्येकं व मुदश्रुसेक मपरं दुःखवाश्रुसेकं वहन् ।

किं कर्तव्यमिति स्वयं हृदि पुनस्तीव्रं समालोचयन्
शुश्रूषून् न वदन् चिरं किमपि वा तस्थौ तथा स्थाणुवत् ॥ ४०

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.

बाह्यज्ञानमुपेत्य मारुति मथाऽऽलिङ्गन् दृढं राघवः
वायोः पुत्र! चकर्थ दुष्करमलं वारानिधिं लङ्घितः ।
पोलस्त्यस्य पुरीं तथा भयकरीं धर्षन् धरापुत्रिका
वार्तामानयथाः विशेषमकृथाः मह्यं त्वमित्यब्रवीत् ॥ ४१

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 Laṅkā and brought back the news of Sītā. Indeed you did more than I expected of you for me."

श्रीमद्रामं समुपसृतवान् शोकदन्दह्यमानं
 सुग्रीवस्तं समरविषये कर्तुं मुत्साहवन्तम् ।
 सोऽवादीतं त्यज तव शुचं तां कृतघ्नो व मैत्रीं
 हन्तास्मस्तं दशमुखमरं राक्षसांश्चाऽपि सर्वान् ॥ १

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 Rāvaṇa now that we have had necessary information.

युद्धोत्साहास्त्वदुपकृतये वानरेन्द्रा स्वरन्ते
 वह्निज्वालामपि तव कृते दीक्षिता ये प्रवेष्टुम् ।
 वार्धेः सेतुं कथमिव वयं कुर्महे कथ्यतां तत्
 बद्धे सेतौ क्षणमिव वयं तत्र गन्तुं समर्थाः ॥ २

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.

वैक्लव्यं त्वं जहिहि न हि ते मादृशा वक्तु मीशाः
 सर्वज्ञस्त्वं निगमनिगमान्तैकविद्वान् धरित्र्याम् ।
 यः कश्चिद्वा न भवति सम स्तेऽत्र लोके च वीरः
 जानास्येव त्वमपि "सकलान् नाशयेत् दुःखमर्थान्" ॥ ३

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.

त्वय्युद्युक्ते करधनुषि को युद्धरङ्गे तवाऽरिः

स्थातुं शक्तो भवति भगवान् नैव रुद्रः स्वयं च ।

उत्प्रेक्षेऽहं शुभशकुन्ततस्त्वं जयी स्या अवश्यं

त्वं सिंहो यत् शश इव रिपू रावणस्ते समक्षे ॥ ४

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 Rāvaṇa is no more than a squirrel before you, a lion.

एवं प्रोक्ते पवनतनयं वीक्ष्य रामो बभाषे

पारावारं यदपि तपसा शोषयिष्यामि नूनम् ।

सामर्थ्यं मे भवति जलधिं सन्तरीतुं न चेद्वा

सेतो बन्धो भवति सुकरः किं त्वमाख्याहि युक्तम् ॥ ५

वर्तन्ते चेत् दशमुखपुरः कुत्र दुर्गाणि तानि

द्वारे कुत्र प्रचलति कथं गुप्तिकर्माणि पुर्याः ।

एवं पृष्ठः सकल मवदत् रामभद्रं हनूमान्

द्वाराण्यस्या दशमुखपुरः सन्ति चत्वारि किञ्च ॥ ६

रक्षोवीरै रहरहरपि त्रायते यत्र लङ्का

तस्मात् सैन्यं न किमपि पुरीं सम्प्रवेष्टुं समर्थम् ।

यां प्राकारः कनकरचितो दुष्प्रधर्षोऽस्ति रक्षन्

यन्तारूढा अपि च शतशस्तत्र सिद्धा शतघ्नयः ॥ ७

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).

सर्वद्वाराण्यपि च परितः स्त्रायमाणानि सन्ति
द्वारं किन्तूत्तरदिशि महाराक्षसैः दुष्प्रधर्षम् ।
भग्ना आसन् यदपि हि मया सङ्क्रमास्तत्र तद्वत्
पूर्यन्ते स्म प्रबलपरिघा अर्धदग्धा च लङ्का ॥ ८

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.

रक्षोनाथः स्वयमिव युधं प्रेक्षमाणः स्वसेनाः
नित्यं पश्यत्यनलसतया ताः समुत्साहयंश्च ।
किन्तु स्वान्ते भजतु भगवान् प्रत्ययं राक्षसांस्तान्
हन्तास्मो यत्कपिकुलवरा मादृशा एव सर्वे ॥ ९

9. "Rāvaṇa 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."

एवं प्रोक्ते सति हनुमता राघवस्तोष मेत्य
प्रोचे वाचं दशमुखपुरीं यावतीं संहरिष्ये ।
हृत्वा सीतां कथमिव भजेत् जीवितं राक्षसेन्द्रः
लङ्कानाशः सपदि भविता तस्य पापस्य हेतोः ॥ १०

10. When Hanumān said so, Rāma catapulted into courage, said, "I will myself kill the entire Lāṅkā. Having stolen my Sītā, how could that Rāvaṇa continue to live. His sin should reap retribution in the total destruction of Lāṅkā (along with the demons, including himself)."

सुग्रीवं सोऽदिशदथ तदा तन्मुहूर्तेऽभिजित्के
यात्रां कर्तुं त्वरितविधया फल्गुनीस्थे हिमांशौ ।
रक्षस्त्रीभिर्जनकतनया ज्ञापिता नोऽभियानं
कण्ठप्राणा श्रसिति च सुधास्पर्शमेत्येव सद्यः ॥ ११

11. Rāma asked Sugrīva to make a start for war at that auspicious moment called Abhijit under the star *Uttara Phalgunī* 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.

यस्मादस्मिन् स्फुरति समये मामकं दक्षिणाक्षि
क्षिप्रं यामो जनकतनया मोचयिष्यामहेऽरम् ।

सेनानीर्नः पथि मधुमति प्रस्थितो यातु नीलः

हर्यक्षाणां शतसहस्राधिकानां धरिस्थः ॥ १२

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.

मार्गे वृक्षानुदकमपि ते राक्षसा नाशयेयुः

तद्रक्षां तत्कुरुत न हि चेत् क्षुत्पीपासातुराः स्मः ।

चत्वारो व श्रतसृषु यथा दिक्षु सेनां नयन्तः

तद्वद्यात क्रम मनुसृता मध्यगोऽहं भवामि ॥ १३

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.

स्कन्धे धृत्वा पवनतनयो मां वहेत् लक्ष्मणं च

स्कन्धे कुर्यात् प्लवगयुवराडङ्गद स्तद्वदेव ।

इत्युक्ते ते सकलहरयो मूर्ध्नि रामस्य वाक्यं

धृत्वा याता गिरय इव ते योद्धुमुत्साहभाजः ॥ १४

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.

स्कन्धस्थौ तौ दशरथसुतौ पावने श्राङ्गदस्य

प्राप्तौ शोभां नभ इव गतावेकदा पुष्पवन्तौ ।

मासारम्भे कविबुधयुतौ तौ समीक्ष्याऽथ सेना
हर्यक्षाणां समभजदलं मोदमुत्साहमेवम् ॥

१५

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.

एवं यान्तं रघुपति मथो लक्ष्मणो वाच मूचे
तस्मै मोदं जनयितु मीमां "दृश्यतां भ्रातरेतत् ।
वायु र्वाति श्रमविरहितान् कर्तुमस्मान् शिवः सन्
आकाशश्चाऽम्बुदविरहितः सुप्रसन्ना दिशश्च ॥ १६

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 भ्रातः! कविरनुगतो मङ्गलं दित्सुरेवं
यश्चाऽस्माकं कुलपतिरभूत् स त्रिशङ्कुश्च भाति ।

इक्ष्वाकूणामुडु भवति यत्ते विशाखे सुशोभे
क्रव्यादानामुडु च तथा धूमकेतुप्रविद्धम् ॥

१७

17. "See Brother! Venus is behind us indicating success for us. The star of our family Viśākhā is shining bright. Triśanku 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 'Viśākhe uḍu' is justified because Veda also says, 'Viśākhe nakṣatram indrāgnī devatā' (Kṛṣṇa Yajurveda Samhitā). Viśākha constellation consists of five stars resembling a potter's wheel, out of which two stars are of first magnitude. Hindu Astronomy counts Viśākhā as having two stars only ignoring the stars of lesser magnitude.

आपोऽगस्त्योदयसमयतः सुप्रसन्ना नदीषु
भ्रातः सर्वं दिशति भवुकं नूनमेष्याम सिद्धिम् ।
किञ्चाऽस्माकं कपिवरचमूश्छादयन्ती यदाऽऽस्ते
शोभायुक्ताऽम्बरमिव तता मेघमालेव सर्वम् ॥ १८

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."

प्रीतो रामः श्रवणमधुरं भाषणं भ्रातुरेवं
श्रावं श्रावं कपिकिलकिलाराव मुत्साहयन्तम् ।
तत्सरम्भ कलकलयुतं योद्धुकामं च शृण्वन्
तद्विक्रान्तं कपिगुणकृतं मानसे सन्तुतोष ॥

१९

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.

मध्येमार्गं गिरिवनगतं वीक्ष्य सौन्दर्यमेवं
पश्यन् नानाक्षितिरुहलताः वन्यजन्तून् खगांश्च ।
सह्यं तद्वन्मलयकुधरं चाऽप्यतिक्रम्य पश्चात्
माहेन्द्राद्रिं समुपगतवान् सैन्ययुक्तः स रामः ॥ २०

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.

आरुह्याद्रिं तदुपरि यतः प्रस्थितो वायुपुत्रः
लङ्कां यातुं दशरथसुतः स्तुङ्गभङ्गातिभीमम् ।
पश्यन्नासीत् क्षणमिव ततो वार्निधिं चाऽवतीर्णः
सुग्रीवाद्यै रूढधिनिकटं प्राप्य तं वाच मूचे ॥ २१

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.

त्वं सुग्रीव! स्मरसि किमु वा पूर्वमुक्तं त्वया यत्
शक्नोतीयं कथमिव चमू वार्निधिं सन्तरीतुम् ।
पश्याम स्तत् सपदि स भवानत्र विश्रान्तिं मेतुं
सेनां सर्वा दिशतु परतः कार्यमालोचयाम् ॥ २२

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."

सुग्रीवस्तत् कपिवरचमू मादिदेशोक्तरीत्या
हर्यक्षास्ते निकटगवनं प्राप्य जोघुष्यमाणाः ।

युद्धोत्साहं स्वकृतनिनदै र्णवं हेपयन्तः

गर्जन्तं च स्वयमपि तथा वार्धिवत् दृश्यमानाः ॥ २३

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.

तेषां दृश्यो जलनिधि रभूत् सायमत्यन्तभीमः

घोरै र्नक्रै रुपरि च हसन् दृश्यते स्म स्वफेनैः ।

तद्वच्चन्द्रे गगनतलगे चोत्पतंश्च स्वपुत्रं

नानारूपो गगनसदृशोऽदर्शि बोभूयमानः ॥ २४

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.

अब्ध्याकाशौ कपिभि रभितोऽदर्शिषातां सुभीमौ

अन्योन्यं तौ स्पृशत इव च ब्रह्मणा सृष्टिमेतौ ।

तत्सादृश्यं दधत मपरं कञ्च नोहाम्बभूवुः

हर्यक्षास्ते चकितविधया तत्र निश्चेष्ट मासन् ॥ २५

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.

आकाशोऽभूत् सपदि तुमुलैः शारदाभ्रैः सुगर्जनं
पारावारः स्वयमपि तथोत्तुङ्गभङ्गै रगर्जीत् ।
एक स्तारानिकर लसित श्वेतरो रत्नजालैः
आकाशं वारिर्धिरिव करस्पर्शं मेतुं प्लुतश्च ॥ २६

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.

नीलो मैन्दः प्लवगपृतनामक्षिणी पक्ष्मणीव
त्रायेते स्माऽथ च रघुपति र्लक्ष्मणं वाच मूचे ।
भ्रातः! शोको दहन इव मां सद्य उत्थापितः सन्
भूयः सीतास्मरणजनितो भाति दन्दह्यमानः ॥ २७

27. Nīla, 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.

सोऽभूत्पश्चात् स्वगतवचनः "वाहि वात! प्रियां मे
स्पृष्टाऽऽयातः स्पृश मम तनुं शान्ति माधेहि मह्यम् ।
हन्ताऽयं यो हिमकर इति प्रोच्यते सूरिभि मे
स्वीयै रस्त्रै र्दहति जठरं कालकूटो व पीतः ॥ २८

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.

रक्षोनाथे हरति हि सतीं "हा! मम प्राणनाथ
क्वाऽसि क्वाऽसी त्युदित मभव द्यत्तया हन्ति तन्माम् ।
स्मारं स्मारं जनकतनयां क्षोभमानां तदीयः
शोको मां च प्रणिहित इव क्षोभते 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?

दृष्ट्वा सीतां बहुरिव गतः कल्पकल्यायमानः
कालो दह्ये जनकतनया विप्रयोगाग्निनेव ।
सुप्ते वार्धौ न हि खलु भवेत्तत्र वह्निप्रवेशः
भूयादेवं किमपि किमपि प्रोच्चरन् श्रूयते 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!

रक्षोमेघैरिव परिवृता चन्द्रलेखेव बाला
कस्मिन् काले पुनरपि सती दृक्पथं मे प्रयायात् ।
पापात्मानं दशमुखमहं सायकै मरियित्वा
कृत्वा लङ्कां दनुजरहितां शान्तिं 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.

सोत्कण्ठा मे जनकतनया कण्ठमालम्ब्य कस्मिन्
काले मोक्तुं प्रभवति तदानन्दजाश्रूणि हन्त ।
एवं नानाविधमथ शुचा राघवे पीड्यमाने
शेके सोढुं न हि दिनमणि स्तद्गतोऽस्तं तदा च ॥ ३२

32. "When can Sītā again embrace me hungrily 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.

दग्धं वीक्ष्य स्वपुर मखिलं रावणोऽत्राऽन्तरे स्वान्
आहूयाऽऽप्तान् कथमिव पुरी रक्ष्यता मित्यपृच्छत् ।
इत्युक्ते ते दशमुखमुखस्तोत्रकारा अवोचन्
साक्षा द्यक्षाधिपमपि जयन् पुष्पकं तस्य यातः ॥ ३३

भीतं कृत्वा मयमपि गुरुं प्राप्तवान् तत्सुतां त्वं
दिक्पालां स्त्वं जिगयिथ तथा पन्नगानामधीशम् ।
तादृक्षस्त्वं कृपण इव किं भाषसे चित्रमेतत्
जाग्रत्यस्मिन् सुरपतिजिति त्वत्सुते किं बिभेषि ॥ ३४

एवं तैस्तैर्मुखरितमुखैर्मन्त्रिभिः स्तूयमानः
दर्पं भेजे पुनरपि हुतं प्राप्य वह्निर्व तेजः ।
दुर्बुद्धिस्तं तदपि न जहौ मृत्युना मृग्यमाणं
धर्मे बुद्धिः कथमिव भवेन्नाशकाले नराणाम् ॥ ३५

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 quaters 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?

रक्षोनाथं तदुपरि गता इन्द्रजिन्मुख्यवीराः
युद्धोत्साहा अनुमतिकृते दुर्मदास्तं समैष्ट ।
तस्मिन्काले तदनुजवरः सन्निधौ वर्तमानः
क्रव्यादांस्तान् दशमुखमथो बोधयामास धर्मम् ॥ ३६
भ्रातः! क्रोधं त्यजतु स भवान् त्वत्कृते वच्मि नूनं
लङ्कां नाशं न गमय तथा त्वद्विनाशं स्वहस्तैः ।
देया सीता रघुपतिकरे मृत्यु मत्येहि सद्यः
साध्वीं सीतां जहिहि शृणु मां तां जहीहि द्रतं त्वम् ॥ ३७

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. Vibhiṣaṇa, 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 Sītā, to Rāma. He said, “Brother, please hand over Sītā, to Rāma, before his arrows shoot you to death; please listen to me pleading for your own welfare.

यावा न भवसि शरै रामभद्रस्य यावत्
लङ्कानाशो न भवति सतीं रामजायां जहाहि ।
विद्धि त्वं तां जनकतनयां रक्षसां काळरात्रिं
प्रोक्तोऽप्येवं हितमपि मुहु र्धिवक्त्रकाराऽनुजं सः ॥ ३८

38. “Oh! brother! It will be for your own welfare; please leave Sītā, 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 Vibhīṣaṇa was beseeching his brother over and again in such a strain pleading that Sītā must be sent away to Rāma, Rāvaṇa spurned him though he was entreated by his brother over and again.

भ्रातुः क्षेमं मनसि निवहन्नग्रजस्याऽनुजत्वात्
तद्देहं तत् पुनरपि गतो तत्परस्मिन् दिने सः ।
तत्प्रासादे, सुरपतिपुरीवैजयन्तीसदृक्षे
शुश्रावाऽथो विबुधगदितान् पुण्यपुण्याहमन्त्रान् ॥ ३९

39. Bearing in mind the welfare of his elder brother, Vibhīṣaṇa 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.

भ्राता स्वीयं विहवविजयं यातुकामो न्ययौक्षीत्
विप्रान् वक्तुं श्रुतिषु विबुधान् तद्विहव्याख्यमन्त्रान् ।

शृण्वन् तष्टः दशमुखमथो वीक्ष्य सिंहासनस्थं
स्वीयां भक्तिं प्रथयितुमनास्तं ववन्देऽग्रजातम् ॥ ४०

40. His brother appointed Brahmins 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 Vibhīṣaṇa 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 yajama-
no bhratrīvyosya vṛṇkte” 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.

सोऽवादीतं पुनरपि मम श्रूयतां वाक्यमेतत्
भ्रातः! क्षेमं तव हि नितरां द्रष्टुकामो ब्रवीमि ।
यस्मिन् काले जनकतनयाऽनायि लङ्कां त्वया तत्
प्रारभ्याऽद्यावधि च सततं दुर्निमित्तान्यपश्यम् ॥ ४१

41. “Please listen to what I say for your own welfare, from the day you had brought Sītā to Lāṅkā, from that day I have been observing bad omens which spell disaster of Lāṅkā.

नाऽग्निज्वालां वहति किमु वा मन्त्रसन्धुक्षितः
धूमं बिभ्रत् प्रतिदिन मथो विस्फुलिङ्गान् वमंश्च ।
अन्यागारे भुजगततयश्चाऽपि चञ्चूर्यमाणाः
सन्दृश्यन्ते क्रिमियुत मथो दृश्यते चाऽपि हव्यम् ॥ ४२

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 *Kṛṣṇa 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)

दुग्धं स्कन्नं भवति च गवां वाजिह्वेषश्च दीनः
मातङ्गानां मदविरहिता श्रूयते घीड्कृतिश्च ।
रोरुद्यन्ते गृहबलिभुजः घोरनादो यथा स्यात्
यः कश्चिद्वा न भवति खगो वाऽपि जन्तुः स्वभावे ॥ ४३

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.

भ्रातः! तस्मात् जनकतनया दीयतां राघवाय
क्षेमं तेऽहं मनसि निवहन् वच्मि मां त्वं प्रतीहि ।
एवं प्रोक्ते स दशवदनः स्वानुजेनाऽऽप्तवाचा
धिक्कुर्वन् तं व्यसृजदमितं दर्परोषाकुलः सन् ॥ ४४

44. "Hence brother! please, for Heaven's sake send away Sītā to Rāma. I am entreating you bearing in mind your own welfare and that of our race." When Vibhīṣana, 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.

सीतामोहात् गतमतिरथो स्रवणो राक्षसानां
वाचः श्रोतुं रथ मधिगतोऽचीकरत् तत्सभाञ्च ।
तस्या मध्ये स सुरपतिवत् भ्राजमानो वसूनां
पीठासीनः परिषदथ च श्रोतुकामा तमासीत् ॥ ४५

45. Obsessed, love-stricken for Sītā, Rāvaṇa went to the meeting hall and at once all the greatest of demons were assembled including Vibhīṣana and Kumbhakarna his brothers. In that meeting Rāvaṇa shone on his throne like Indra seated among the Vasus.

रक्षोनाथस्तदुपरि सभां वीक्ष्य सम्बोध्य तत्र
स्वस्यासन्नं तदनुजनुषं कुम्भकर्णं स्तुवंस्तम्
सीताऽऽनीता स्मरपरवशं तद्वशात् भावि युद्धे
रामं जेतुं सुलभमिव मे तन्निबोद्धुं समीहे ॥ ४६

46. Then Rāvaṇa addressing the assembly and extolling it for a moment, turned towards Kumbhakarna 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.

एवं प्रश्नं किमिव करवाणीति पृष्ठे ब्रवीमि
क्रव्यान्नाथो दिवि सुरपतिं दिक्पतींश्चाऽपि जित्वा ।
मर्त्यं शत्रुं न परिगणयन् नैव भीतः पुरस्तात्
किन्तूत्पातं कपिकृतमहं तर्कयन्नस्मि सद्यः ॥ ४७

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 प्रोक्ते दशमुखमुखानीक्षमाणोऽनुजस्तं
 क्रुद्धो राजन् ! तव कृति मिमां नैव मोदे यतस्त्वम् ।
 नैवाऽप्राक्षीः कमपि पुरतस्ते कृतौ गर्हितायां
 तस्मा त्सिद्धो भव कृतफलं रोद्धुमीष्टे न कश्चित् ॥ ४८

48. Thus addressed Kumbhakarna 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.

दिष्ट्या न त्वं वधमुपगतोऽद्यावधीत्येव मोदे
 क्रौञ्चस्याद्रेः शिवसुत इव छिद्रमारच्य मार्गम् ।
 हंसेभ्यस्त्वं स्वयमिव ततो वानरेभ्यश्चकर्थ
 भ्रातः ! सद्यः किमु तव शुचा योद्धुकामो भव त्वम् ॥ ४९

49. "Fortunately you have not been killed by Rāma. Even as Kumāra, the son of Śiva made a hole in the Krauñca mountain, through which the swans have now a route, just the same way you have made a hole as it were for monkeys to enter our Laṅkā.

त्वत्साहाय्यं यदपि हि मया भ्रातृभक्त्या क्रियेत
 त्वं तस्माद्विज्वर इव भव त्वद्रिपून् घातयिष्ये ।
 सीता हस्ते तव हि भविता रामभद्रे हते यत्
 पायं पायं भज सुखमतो वारुणीं भ्रात रद्य ॥ ५०

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.

क्रव्यात् कश्चित् दशमुखमुखप्रीतये वाच मूचे
 राजन् ! हस्ते जनकतनयां वर्तमानां किमेवम् ।
 भीरु भोक्तुं सबल मबलां कुक्कुटस्याश्रित स्त्वं
 वृत्तं भूयाः वनमुपगतः को न पातुं समिच्छेत् ॥ ५१

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?"

प्रीत स्तेन स्वविषयकमहागौरवे व्यज्यमाने
 रक्षोनाथः तमचकथत श्रूयतां तद्रहस्यम् ।
 पूर्वं यात्तीं द्रुहिणनिकटं काञ्चिदेवं यदाऽहं
 भुक्तोऽभूवं सबलमथ तत् धातृकोपं गतोऽहम् ॥ ५२

52. Being pleased with the advice tendered to him with great respect, Rāvaṇa said, "Look here! I will tell you a secret in this context. Once a lady was going

to the abode of Brahmā. I saw her, and enjoyed by force. Brahmā hence got wild with me.

शेपे तस्मात् क्रुधमुपगतो मां विरिञ्चिस्तदानीम्
 एवं त्वं चे दितरवनितां भाविकाले रिरंसुः ।
 मूर्धा भिन्नो शतविध मरं ते भवेदेव विद्धी
 त्येवं तस्मात् जनकतनयां नाऽह मीहे हि रन्तुम् ॥ ५३

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.

रामेणेदं न विदित मभू तच्च मां योदुमिच्छन्
 यत्नं धत्ते भवतु विशिखै मे स विद्धो म्रियेत ।
 नक्षत्राणां द्युतिमिव रविः संहरिष्यामि रामं
 दिक्पाला मे वश मुपगता इत्ययं न प्रतीतः ॥ ५४

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."

रक्षोभर्तुः स्मरमदवशादन्धभूतस्य वाक्यं
 तद्वत् व्यर्था दशमुखकृते कुम्भकर्णस्य गर्जाम् ।
 श्रुत्वाऽवादीत् तदुपरि पुना रावणं तत्कनिष्ठः
 भ्राता धर्म्यं हितमपि वचश्चाऽर्थयुक्तं च धीरः ॥ ५५

55. "Having heard what has been said by Rāvaṇa who was in the grip of lust and pride, and also the vain roar of Kumbhakarṇa who wanted to please his eldest brother, Vibhīṣana told Rāvaṇa, bravely what he

thought to be just, meaningful and conducive to his brother's weal.

विद्धि भ्रातः! जनकतनया पन्नगी पञ्चशीर्षा
तस्यां कामो भवति तव यद्राक्षसानां च मृत्युः ।
यावत्सेना न च परिपतेद् वानराणां पुरीं ते
भ्रातः! सद्यो जनकतनया दीयतां राघवाय ॥ 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 Lāṅkā. Far before the army of monkeys headed by Sugrīva engulfs Lāṅkā, please hand over Sītā to Rāma.

यावद्रामो न निजविशिखैः वज्रतुल्यैः शिरांसि
क्रव्यादानां न बलिपदतां प्रापयेद् वायुवेगैः ।
तावत् भ्रातः! जनकतनया दीयतां राघवाय
क्षेमं ते स्यादपि तव पुरः श्रूयतां ते हितं यत् ॥ 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.

रामस्याग्रे युधि न दनुजा नेन्द्रजित्कुम्भकर्णौ
स्थातुं शक्ता इति हि कलय त्वं न कुम्भो निकुम्भः ।
न त्वां ते वा सुरपतिमुखाः रक्षितुं स्युः समर्थाः
रामस्याग्रे युधि जनकजा दीयतां राघवाय ॥ 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 Sītā to Rāma.”

प्रोक्तं तद्वत् दितिसुतकुले मुख्यमन्त्री प्रहस्तः
प्रत्याचख्ये दशरथसुतं मर्त्यमित्येव पश्यन् ।
यत्तद्वाक्यं स च परिहसन् रावणस्यानुजोऽपि
त्वादृग्वाक्यै रितिसुतपतिर्नाशमेतीत्यगादीत् ॥ ५९

59. Then Prahasta, Rāvaṇa's army-chief condemned Vibhīṣaṇa's words taking Rāma to be a mortal man. Then Vibhīṣaṇa ridiculing him said, “Only on account of the words of advisers like you, Rāvaṇa is being led to perdition.

मित्रैः शत्रुप्रतिकृतिभि रन्वास्यमानः प्रकृत्या
तीक्ष्णो लङ्कापतिरिव यतो नष्टदृष्टिः स्वयञ्च ।
नाशं यास्यन् मम च वचनं यत्तृणीकर्तु मेवं
सिद्धो दृष्टः न किमपि पुनर्वक्तु मिच्छाम्यहं च ॥ ६०

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.

रक्षःक्षेमं यदि स भवान् मूर्ध्नि धृत्वाऽस्ति तर्हि
क्षिप्रं रक्षस्विम मतिजवात् रामवार्धौ पतन्तम् ।
भूताविष्टः सपदि यदसौ रक्षितव्यो भवद्भिः
नाऽन्यः पन्था भवति यदतो मैथिली प्रेषितव्या ॥ ६१

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.”

एवं प्रोक्ते भृश मुपहसन्निन्द्रजित् तं न्यगादीत्
ताताऽयं न परमकृपणः राक्षसानां च शत्रुः ।
एतत्प्रोक्तं न शृणु विदितोऽस्त्येव शक्तिं मदीयाम्
इन्द्रस्यैरावतमपि भुवं नीतवानस्मि जित्वा ॥ ६२

62. When Vibhiṣaṇa 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?

श्रुत्वा वाक्यं तदुदित मथो रावणस्याऽनुजेन
क्रुद्धेनोक्तं त्वमसि तनुजः शत्रुभूतः पितुस्ते ।
एवं तीक्ष्णं सुरपतिजितं निन्दयन् भ्रातरं स्व
भ्रातः! नाऽयं तव हितकरो देहि रामाय सीताम् ॥ ६३

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).”

भ्रातुर्वाक्यं हितकरमनादृत्य रक्षःपतिस्तत्
क्रुद्धः प्रोचे सबलमिव यन्मृत्युना ग्रस्यमानः ।
ज्ञातिस्त्वं मे तदपि च रिपुः सम्पदं मेऽसहिष्णुः
हस्ते पाशान् प्रति हि गजताबोधितं वेत्सि सम्यक् ॥ ६४

64. Paying a deaf ear to his brother’s words, spoken for his own welfare, and appearing already

caught in the net of Death, Rāvaṇa spoke harshly to Vibhīṣaṇa, "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.

तत्प्रोक्तं यत् यदपि च पुनः ज्ञापयाम्यद्य तुभ्यं
पाशै र्युक्तान् प्रति हि गजता स्वां जिघृक्षून् जगाद ।
पाशेभ्यो वो न खलु विभिमो ज्ञातयोऽरातयो नः
येऽस्मान् बन्धुं सरणि मखिलां बोधयन्ति स्वयं वः ॥ ६५

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.'

यद्वत् स्त्रीणं भवति चपलं ब्राह्मणो वा तपस्वी
सम्पद् यद्वत् भवति सुरभिः ज्ञातिरेवं हि शत्रुः ।
तस्मात्त्वं मे भवसि हि रिपुः सौहृदं त्वय्यनार्ये
गर्जन्मेघे शरदि व जलं नाऽस्ति किञ्चित् प्रतीहि ॥ ६६

66. "Even as womenfolk are fickle-minded, even as Brahmins 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?

काशे पुष्पे कथमिव भवेत् क्षौद्र मेवं नलिन्याः
पत्रस्थानां भवति पृषतां स्नेह एवं तवाऽपि ।

भ्राता त्वं मे भवसि न ततो हन्मि धिक्त्वां वधार्हं
प्रोक्ते तद्वत् दितिजपनिना तत्क्षणं तीव्रमन्युः ॥ ६७

तस्य भ्राता चतुरनुचरै रुत्पतन्नन्तरिक्षं
भ्रातः! त्वं मे पितृसम इति प्रोक्त मद्यावधि त्वाम् ।
पथ्यं किन्तु त्वमसि वशगो मृत्युदेवस्य नूनं
वक्ता श्रोता भुवि न भवतो यत् हितस्याऽप्रियस्य ॥ ६८

श्रेयस्कामा न खलु जनता या प्रियं भाषमाणा
पथ्यं वक्तुं श्रवणकठिनं नैव धैर्यं करोति ।
न त्वां द्रष्टुं रघुपतिशरैः पात्यमानं यदीहे
तस्मात् पथ्यं गदित मभवत् यामि ते स्वस्ति भूयात् ॥ ६९

एवं तीव्रं स दशवदनं प्रोच्य धीरोऽन्तरिक्षं
सद्यो रामं प्रति सहचरै रुत्पपात क्षणेन ।
मेवाकारं हुतवहमिव द्योतमानं च पश्यन्
सुग्रीवः स्वैः सह सहचरै र्मन्त्रयामास पश्चात् ॥ ७०

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 Rāvaṇa uttered such harsh words, Vibhiṣaṇa 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.

आदिष्टाः स्युर्दितिजपतिना वानरान् हन्तुं मेते
 हस्तेखड्गाः इति कपिपतौ भाषमाणे प्लवङ्गाः ।
 तत्रस्थास्तत् तरुगिरिकरा स्तत्क्षणं तान्निहन्तुं
 राजन्नाज्ञां दिशतु स भवानित्यवोचन् सुसिद्धाः ॥ 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.

श्रुत्वोक्तं तै रहमिह गतो रावणस्यानुजोऽहं
 भ्राता मे यत् रघुपतिसतीं दुर्मतिं श्लोयित्वा ।
 मत्प्रोक्तः सन् नयमपि मयि क्रुद्धभावो निहन्तुं
 मां यत्सिद्धः शरणमुपयन् राम मन्त्राऽऽगतोऽस्मि ॥ २

2. Having heard their words Vibhīṣaṇa 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.

रुग्णो मूर्खो न भजति यथा भेषजं मृत्युं मेघ्यन्
 प्रोक्तः पथ्यं न दशवदनः श्रोतुं मीहांबभूव ।
 वैराग्यात्तत् दशरथसुतात् प्राणभिक्षां यियासुः
 त्यक्त्वा दारानपि सुतवरा नत्र वेगा दपप्तम् ॥ ३

3. "Even as a diseased person, impelled by Death as it were, refuses to take medicine, Rāvaṇa 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."

एवं प्रोक्ते कपिपतिरथो सम्भ्रमाद् राममेत्य
 प्राह स्मैवं नहि तु स भवान् राक्षसं विश्वसेद्यत् ।
 मर्मज्ञः सन् स हि दितिसुतो वायसान् यूक्त्वन्नो
 हन्यात् तस्मा द्वितरतु न भवानाश्रयं राक्षसाय ॥ ४

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.

रक्षोनाथप्रणिधिरिव यत् दृश्यतेऽसौ न राम !
 प्रत्येहीमं सपदि च कपीन् तं निहन्तुं दिश त्वम् ।
 रामोऽवादीत् पवनजमुखान् ख्याप्यतां युष्मदीयो
 भावः कृच्छ्रेण्वहमपि परानस्मि शुश्रूषुरेव ॥ ५

5. "This demon seems to be the deputy of Rāvaṇa. 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."

एवं प्रोक्ता जगदु रथ ते वानराः स्वीयभावान्
 किन्तूक्त्वा तं क इह हि वयं त्वोपदेष्टुं वराकाः ।
 अन्ते विद्वान् पवनतनयो राममूञ्चे महात्मन् !
 सर्वज्ञस्त्वं त्वमिह विषये निर्णयं स्वीकुरुष्व ॥ ६

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.

त्वां साक्षात् तद्गुरुरपि भवेन्नोपदेष्टुं समर्थः
पृष्टे तूष्णीं न भवितु महं युज्यते तद् ब्रवीमि ।
नाऽहं शङ्के हरिपतिविधं राक्षसं दुष्टबुद्धिं
भ्रातुदौष्टं तव बलमथो वीक्ष्य पादौ तवेतः ॥ ७

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.

नाऽयं दुष्टो भवति यदयं सुप्रसन्नास्यदृश्यः
ज्ञातुं भावो भवति सुकरः छाद्यमानाकृतौ च ।
सुग्रीवं त्वं कपिपति मथाः वालिनं मारयित्वा
तस्मादेषोऽभवदिह विदन् भ्रातरं हन्यमानम् ॥ ८

8. "I do not think that this Vibhīṣaṇa is that bad, as is revealed by his countenance. It is easy to gauge the inner mind though the exterior is concealed deliberately. Because you could kill Vālī 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."

सुग्रीवस्तत्पुनरपि निजं ख्यापयामास भावं
साक्षा देशोऽग्रजमपि तथा किं विहायाऽऽगतोऽस्ति । ॥

इत्युक्ते तत् हरिपतिपुराजीवितं स्मारितः सन्
रामोऽवादीत् सकलनृपति लौकिकोऽपीति वाचम् ॥ ९

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 Vibhīṣaṇa 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 Lankā.

सर्वे लोके भरतसदृशा भ्रातरो नैव यत्सुः
क्रव्यादेष स्वहितं मुपयन् मां शरण्यं प्रपन्नः ।
तस्मात्तस्मिन् कमपि कलये नैव दोषं कथञ्चित्
दुमर्गि सत्यपि मम भयं नाऽस्त्यतो राक्षसाच्च ॥ १०

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.

किं युष्माभिर्न विदितं मभूत् तत्कपोतस्य वृत्तं
भार्यां हत्वा स्वशरणगतं शीतबाधं क्षुधार्तम् ।
व्याधं यश्च स्वतनुपल्लवं वह्निपक्वं च भोक्तुं
प्रोक्त्वा तत्रे किमिव न नरो तावदर्हामि कर्तुम् ॥ ११

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?

कण्डुर्नाम्ना मुनिरपि पुरा कण्वपुत्रो ऽब्रवीद्यत्
राजे कस्मैचिदयमपि च श्रूयतां तस्य बोधः ।
यः कश्चिद्वा शरणमुपयन् साञ्जलि दीनवाचा
संरक्ष्यः स्यादसुभिरपि यत्तद् भवेदानृशंस्यम् ॥ १२

12. I shall relate to you what again a sage by name Kandu, the son of Kaṇva 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 मूर्ध्नि कृत्वा प्रदास्ये
क्रव्यादेऽस्मा अभयमधुना यत्प्रपन्नोऽस्ति दीनः ।
युष्माभि मे व्रत मिदमिति ज्ञायतां यः सकृन्मां
रक्ष त्वं मामिति यदि वदेत् रक्षणं तस्य कुर्वे ॥ १३

13. “I bear in mind what that sage Kandu said. 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.”

धैर्योदार्ये दशरथसुते वीक्ष्य सर्वे प्रहृष्टाः
सुग्रीवस्तत् दितिसुत मगात् मित्रभावं प्रपन्नः ।
इन्द्रो यद्वत् खगपति मगात् सख्यभावं प्रपन्नः
स्वीयं लाभं मनसि निवहन् विष्णुसाहाय्य मिच्छन् ॥ 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.

पश्चात् गत्वा रघुपतिपदाम्भोजपातं न्यगादीत्
स क्रव्यादो भवतु स भवान् मे शरण्योऽद्य पाहि ।
इत्युक्ते तं रघुपतिरथो राक्षसानां रहस्यं
पप्रच्छाजतः तदचकथत स्पष्टतः सोऽपि रामम् ॥ १५

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.

पश्चाद्रामो निजमनुज मादिष्टवान् वार्धितोयैः
सद्यो लङ्कापतिपतदगतं राक्षसं तं निषेक्तुम् ।
साश्चर्यं ते कपिपति मुखास्ते तथा भाषमाणं
श्रुत्वा रामं मुहुरतितरा मस्तुवन् भक्तियुक्ताः । १६

16. Then Rāma ordered his brother Lakṣmaṇa 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.

हर्यक्षा स्तं दितिज मवदन् ! भद्र! वार्धिः कथं वा
तीर्णो भूयादिति स कथयामास तत्राऽप्युपायम् ।
रामो वार्धेः शरणमयिता तस्य बन्धुं तथोक्ते
वाह्वेर्वेद्यामिव रघुपति दर्भपुञ्जेऽशयिष्ठ ॥ १७

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 Vedī or (fire place).

रक्षोनाथ स्तदुपरि शुकं नाम दूतं कपीशं
गत्वा “किं त्वं रघुपतिकृते संव्यवस्य त्रिहासि ?” ।
इत्युक्त्वा तं मम वचनतः प्रोच्य रामं विहातुं
पश्चात् ज्ञात्वा कपिवरबलं मामुपेहीत्यवादीत् ॥ 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 त्वरितविधया सोऽपि गच्छन् कपीशं
प्राह स्मैतत् क्षणमिव ततो वानरास्तं गृहीत्वा ।
हन्तुं सिद्धाः स च रघुपतिं प्राणदानं ययाचे
त्यक्तस्तस्मात् कपिभि रभवत्तं 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! त्वदुदितविधं नैव हास्यामि रामं
न त्वं मित्रं भवसि तदहं त्वां हनिष्यामि युद्धे ।
दुर्मार्गस्त्वं भवसि न दयापात्रतां यासि तस्मात्
लङ्कां सर्वां तव कुलमथो भस्मसात् संविधास्ये ॥ 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 Lankā along with all of your clan."

शिश्ये रामो जलधिनिकटेऽत्राज्जरे त्रीण्यहानि
प्रीतो भूयात् स इति कलयन् प्राड्मुखो दर्भसंस्थः
नाज्यास्पृष्टं जनकतनयानिद्रिते चोपधानं
बाहुं कृत्वा रिपुभयकरं दक्षिणं स्वोपधानम् ॥ २१

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.

य स्तद्बाहुः मणिकनकसम्भूषितः पूर्वं मासीत्
दीयन्ते स्म द्विजततिकृते येन गावश्च बह्व्यः ।
यः साधूना मवन मकरोत् दुष्कृतां नाशमेवं
तादृग्बाहुं दशरथसुतः स्वोपधानं चकार ॥ २२

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.

न स्वं रूपं तदपि जलधिर्नाददर्शत् तथा च
क्रुद्धो रामः धनुषि विदधे ब्राह्म मखं प्रयोक्तुम् ।

क्षुब्धा लोकाः सहगिरिवना स्तत्क्षण आऽऽविरासीत्
वार्धे र्मध्यात् सुभगवपुषा प्राञ्जलि वारिधिश्च ॥ २३

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 त्वमपि भगवन्! पञ्चभूतैः स्वधर्मः
नाऽतिक्रान्तो भवति किमिदं मां प्रति क्रोध मेषि ।
वक्ष्ये मार्गं नल इति कपिस्त्वत्सकाशे य आस्ते
सेतुं बन्धुं प्रभवति यतो विश्वकर्माऽस्य 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
सेतुं बन्धुं सुलभमिव मे तातदत्ताद्वरान्मे ।
इत्याख्यातो मुदितवदनो रामभद्रोऽनुजज्ञे
निर्मातुं तं कपिकुलकृतं साह्यमेष्यन् 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 Nila to construct the bridge taking the help of the monkey-heroes.

रामाद् भीतो जलधिरपि यत् गाधभूतो बभूव
 क्षिप्रं सर्वं कपिकुल मदात् स्वीयसाह्यं नलाय ।
 शैलैर्वृक्षै रपि कपिबलं पूरयद्वार्निधिं तं
 सोत्साहं षड्दिनसमयतो सेतुबन्धं चकार ॥ २६

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.

दृष्ट्वा देवा अपि मुमुदिरे सम्भ्रमाश्चर्ययुक्ताः
 तं विस्तारे दशपरिमितं योजनानां शतञ्च ।
 दैर्घ्ये स्वातीपथमिव नभोमध्यगं शोभमानं
 सीमन्तं वार्निधिगतमिव भ्राजमानं च सेतुम् ॥ २७

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)

स्कन्धे कृत्वा दशरथसुतावाञ्जनेयोऽङ्गदश्च
 प्राग्यातौ तौ कपिपतियुता वाहिनी पृष्ठतोऽगात् ।
 एवं लङ्कां गतवति ततो रामभद्रे ससैन्यं
 हर्षं भेजे सुरमुनितति श्राऽऽशिषाऽवीवृधत्तम् ॥ २८

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 Lankā along with the army of monkey heroes, the gods and the sages all went there in a spirit of jubilation and blessed Rāma.

लङ्कां यातः कपिकुलयुतः रामचन्द्र स्तदानीं
चन्द्रो यद्वत् गगनतलगः पौर्णमासीनिशायाम् ।
नक्षत्रौघैः शरदि सहित स्तादुगासीत् स ऊचे
सौमित्रिं तदशमुखपुरीदर्श मौत्सुक्ययुक्तः ॥ २९

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.

अत्र भ्रातः! जनकतनया राक्षसी पीड्यमाना
व्याघ्रीमध्ये भयमुपगता या मृगीवाऽतिदीना ।
एतावन्तं बत चिरकलं वत्सरं मां विहाय
क्षुब्धाऽस्तीति द्रवति हृदयं दह्यमानं स्मरन् मे ॥ ३०

30. "Brother! My heart is again getting agonized now, being reminded of Sītā, 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.

एतां लङ्कां गिरिशिखरगां निर्ममे विश्वकर्मा
या प्रासादैर्गगनतलगै रम्बरं चुम्बतीव ।
उद्यानैर्या कुसुमितलतैः या च सौन्दर्यराशिः
नारीवाऽऽस्ते नयनसुभगा तारकाभिर्निशेव ॥ ३१

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
अद्राक्षीत्तां कपिवरचमू मङ्गदात् त्रायमाणाम् ।
ये ये यत्र प्रमुखकपयो रक्षितारो भवेयुः
तद्वत्सेना सपदि समभूद् युद्धकण्डूयमाना ॥ 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.

हर्यक्षैर्यः परिभवमितोज्ज्वान्तरे सोऽपि दूतः
रक्षोनाथं शुक इति गतो रामसेनामहत्त्वम् ।
अस्तौत् भीतः स च दशमुखो नैव दास्यामि 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 कदा यान्ति भृङ्गा यथा वा
वृक्षं पुष्पैः परिमळयुतं तत्र कण्डूयमानः ।
वर्ते, नाज्यं दशरथसुतो वेत्ति वेगं मदीयं
योद्धुं वह्निं शलभ इव मां धावमानोऽस्ति मूढः ॥ ३४

34. "I am really 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.

उल्काभिस्तं गजमिव कदा दीपयिष्यामि बाणैः
कस्मिन् काले मम शरगणैः रक्तसिक्तं करोमि ।
कण्डूयेऽहं सुरपतिरपि प्रेतराड्वा च साक्षात्
मां योद्धुं किं प्रभवति नरो मे कियान् कीटवत् 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?"

आत्मन्येवं स च दशमुखो दर्पतो भाषते स्म
स्वीयं शत्रुं न परिगणयन् मृत्युना मृग्यमाणः ।
यः को वा न प्रभवति मृतिं प्राप्तकालो विजेतुं
तस्मात्तादृक् स दशवदनो मूढबुद्धिर्बभूव ॥ ३६

36. Taking Rāma to be a mere mortal, Rāvaṇa went on with a boasting mind, because Death had already laid his cold hands on him. Nobody born can conquer Death. So Rāvaṇa went on boasting that way already being seized by Death.

एवंभावः पुनरपि शुकं सारणं मन्त्रिमुख्यौ
रक्षोनाथः कपिकुलबलं ज्ञातुमेवं बभाण ।
आश्चर्यं मे भवति कपयः केन मार्गेण तद्वत्
सेतुं बद्धा जलधिमतरन् तद्युवां तत्र गत्वा ॥ ३७

कीदृक् सैन्यं भवति कति के तत्र मुख्या भवन्ती
त्येवं ज्ञात्वा त्वरितविधयाऽऽयातमत्रेत्युवाच ।

तद्वत्वा तौ कपिबल मथ ज्ञातुकामौ यदाऽऽस्तां
बद्धौ नीतौ रघुपतिपदं रावणस्याऽनुजेन ॥ ३८

37-38. Thinking thus Rāvaṇa said to two of his ministers Śuka and Śāraṇa 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 immediately and apprise me about it. So when the two went there to gather the information, they were caught by Vibhīṣaṇa and taken to the feet of Rāma.

भीतौ तौ द्वौ दशरथसुतं प्रोचतुः प्राणभीत्या
रक्षोनाथः कपिपतिबलं ज्ञातुं मादिष्ट्वा त्रौ ।
तद्वत् प्रोक्ते हसितवदनो रामभद्रो न्यगादीत्
ज्ञात्वा गत्वा दशमुखं मरं प्रोच्यतां तद्युवाभ्याम् ॥ ३९

39. Both of them told Rāma in fear of life, "We were ordained by Rāvaṇa 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 Rāvaṇa immediately about the same.

अन्यच्चेदं दशमुखमिदं प्रोच्यतां वाक्यतो मे
यत् दृष्ट्वा त्वं निनयिष्य सतीं चोरवन्मे स्वलङ्काम् ।
वीर्यं तत् ते दशवदन! सन्दर्शयाऽत्राऽहमस्मि
त्वां संहर्तुं तव च दनुजान् मूलघातं विनिघ्नन् ॥ ४०

40. "Also tell Rāvaṇa quoting my words, "Oh! Rāvaṇa, show that valour of yours depending on which you had stolen my Sītā and brought her to Laṅkā like a thief; I am now here to kill you and destroy your clan to the very roots."

तावब्रूतां दशमुखमरं प्राप्य राजन्! गृहीतौ
 आवां भ्रात्रा तव रघुपतेः पादयोः पातितौ च ।
 धर्मात्मा यत् दशरथसुतो नावनिघ्नन् न्यगादीत्
 “हन्तास्मि त्वां दशमुख! तथा त्वत्कुलञ्चेति तीव्रम्” ॥ ४१

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.”

तस्माद्राजन्! त्वरितविधया मैथिलीमर्पय त्वं
 रामायेदं भवति कुशलं ते न चेत् देहि युद्धम् ।
 एवं प्रोक्ते जनकतनयां नैव दास्यामि भीतः
 प्रासादान्मे कपिपतिबलं द्रष्टुमिच्छामि तस्मात् ॥ ४२

यो यो वीरः कपिषु बलवान् प्रोच्यतामित्युदीर्य
 प्रासादाग्रं समधिगतवान् तं च तावन्वगाताम् ।
 तस्मा तस्मै दिदिशतु रथं तौ वानराणां प्रवीरान्
 कुर्वाणौ तत्स्तुतिं मथ रुषा रावणौ तौ निरास्थत् ॥ ४३

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.

रक्षोनाथ स्तदुपरि परान् प्रेषयामास चारान्
 शार्दूलादीन् कपिपतिबलप्रत्ययार्थं ततस्ते ।
 गत्वा ज्ञाता अरिभिरपि सम्प्रीड्यमानाः परस्तात्
 प्राणैर्युक्ता रघुपतिदयामोचिताः सम्बभूवुः ॥ ४४

44. Then Rāvaṇa 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.

यस्मात्ते तद्रघुपतिबलं तीव्रमित्यब्रुवन्स्तत्
 रक्षोनाथः सपदि भयमुत्पादितोऽभूत् ततश्च ।
 हस्ते कृत्वा रघुपतिशिरो माययोत्थं भयार्तां
 कर्तुं यातो जनकतनयां स्वं वशं नेतुमस्मात् ॥ ४५

45. Since they also reported that the army of the monkey-heroes was ferocious, Rāvaṇa, 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.

सोऽवादीत् तां जनकतनयां दर्शयन् रामशीर्षं
 सीते! रामो युधि विनिहतः पश्य तत् शीर्षं मेतत् ।
 अद्याऽपि त्वं भव मम सती राघवं विस्मरन्ती
 सौख्यं याहि त्वरितमिति तां बोधयामास भग्नम् ॥ ४६

46. Rāvaṇa 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.

दूष्टा सीता रघुपतिशिरः प्रत्यभिज्ञानपूर्वं
क्रोशन्ती स्वं विधिमपि ततो दूषयन्ती मुहुश्च ।
कैकेयीं च प्रबल मशपत् “त्वं सकामा भवाऽद्य
च्छिन्नो वंश स्तव कलहतो भूरि पापं चकर्थ” ॥ ४७

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
क्रूरा तं मामपि च विपिनं प्रेषयामासिथ त्वम् ।”
प्रोच्यैवं सा मुहुरपि मुहुर्मूर्छिता दुःखदग्धा
दर्शं दर्शं रघुपतिशिरो यातनां सा बभाज ॥ 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 प्रबलरुदितं मैथिली तं स्मरन्ती
कौसल्यां तन्मरणविवशां वत्सलां वत्सहीनाम् ।
धेनुं यद्वत् निजहृदि मुहुर्भावयन्ती रुदन्ती
“किं राम! त्वं क्षणमपि न मां वीक्षसे पापकृत्याम्” ॥ 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!

“मत्पित्रे त्वं शपथमकथा मद्विवाहे “न हीमां
 त्यक्ष्यामीति स्मृतिविरहितो मामहासीः किमित्थम् ।
 नीचां किं मां रघुवर! विहायैक एव प्रयातः
 स्वर्गं नोचेत्पितुरिव पदं द्रष्टुकामो मृतोऽसि” ॥ ५०

50. “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.”

एवं दीनां क्षितितलगतां वीक्ष्य रोरुद्यमानां
 राक्षस्येका सपदि सरमा नाम कारुण्ययुक्ता ।
 “सीते! रामो युधि न निहतो विद्धि मायाशिरस्तत्
 शान्तिं याहि त्यज शुचमिमां सत्यमेव ब्रवीमि” ॥ ५१

51. Seeing Sita crying and rolling on the ground, one kind-hearted demon named Saramā approached her and said, “Look here, Sītā! your Rāma is not dead. This is all the jugglery of Rāvaṇa designed to frighten you.

“मा रोदी राश्वसिहि! न चिरात् मोक्ष्यसे शत्रुबन्धात्
 हर्यक्षाणां परिपतति सा वाहिनी तीव्रघोषा ।
 पारावारं सरिदिव नभोमासि पोप्लूयमाना
 रक्षोनाथो विपदि पतितो मृत्युलोभादिवाऽऽस्ते” ॥ ५२

52. “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. Rāvaṇa has already one foot in the grave!

“रक्षोनाथं युधि विनिहतं श्रोष्यसि त्वं क्षणेन
श्रीराम स्त्वां सपदि मिलितो नेष्यति स्वामयोध्याम् ।
शोकं सद्यो विसृजसि यथा पन्नगी कञ्चुकं स्वं
शान्तिं तस्मा जनकतनये! याहि सत्यं ब्रवीमि ॥ ५३

53. “Please realize that Rāvaṇa 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.”

एवं सीतां कथमपि समाश्वासितां सा चकार
ग्रीष्मे तप्तां भुवमिव पुनः शाद्वलामाद्यवृष्टिः ।
रक्षोनारीं प्रति जनकजा स्नेहदृष्टिं दधाना
स्वीयां क्रूरग्रहकृतदशां क्षीयमाणां च मेने ॥ ५४

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.

पश्चा त्सीतां प्रति च सरमा “मैथिलि! त्वं यदीच्छेः
आत्मच्छत्रं तव पतिमुपेत्याहरिष्यामि वार्ताम् ।
तत्सङ्काशात्तव कुशल मुदबोध्य तस्मै क्षणेन
प्रत्यायास्याम्यहमिति रया” दित्यवादीत् दयार्द्रा ॥ ५५

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.

सीताऽवादीत् “सखि! दशमुखं याहि पूर्वं तदीया
चेतोवृत्तिः सपदि कथमित्याहर त्वं प्रवृत्तिम्।
मायाजालः स दशवदनः क्षोभयन् मां यदास्ते
नाऽहं शान्ता गतमतिरथो पीतमत्तेव चाऽस्मि” ॥ ५६

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.”

ओमित्युक्त्वा सपदि सरमा रावणस्थैत्य सौधं
प्रत्यावृत्ता जनकतनयां बोधयामास चेत्थम्।
“सीते! मात्रा स दशवदनो बोधितः प्रार्थितोऽपि
स्वामात्येनाप्यतिमृदु न हि स्वीयमौर्ख्यं जहाति” ॥ ५७

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.

यत्त्वां मोक्तुं स हि न सहते मृत्युलोभादिवाऽऽस्ते
तस्मात्राशां वहतु भवती नाऽमृतो दास्यति त्वाम्।
एवं प्रोक्ते कपिवरचमूघोषमाकर्ण्य सीतां
सा धैर्यं सम्भजितु मवदत् दुर्दशा यद्व्यरंसीत् ॥ ५८

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.” When Saramā was

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."

हर्यक्षाणां समरनिनदान् कर्णघोरा त्रिशम्य
स्वामात्यानामपि विविदिषुः धोरणिं तान् जुहाव ।
रक्षोनाथः सपदि च ततो माल्यवान् नाम वृद्धः
सीतां दत्त्वा रघुकुलपतेः सन्धि मीहाम्बभूव ॥ ५९

59. When Rāvaṇa 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 Rāvaṇa to hand over Sītā to Rāma and effect a treaty with him.

राज्ञो नीतिं स च विशदयन् रावणं वाच मूचे
राजन्! विद्वान् विनयमधुरः शास्ति राज्यं चिराय ।
धर्मे तिष्ठन् बलिनि च रिपौ सन्दधानश्च तेन
प्राप्ते काले श्रियमथ भजे तं विगृह्णंश्च विद्धि ॥ ६०

60. Mālyavān then began to remind Rāvaṇa 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.

ज्यायानेव स्वरिपुविषये गर्वयुक्ते विगृह्यात्
हीनं शत्रुं नयपथगतं नाऽवमन्येत राजा ।

यः कश्चिच्चेत् निजसमबलस्तेन सन्धिं च कुर्यात्
प्राज्ञोऽसि त्वं कथमिव वयं त्वां प्रबोद्धुं समर्थाः ॥ ६१

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! Rāvaṇa! You yourself know every aspect of statesmanship. What are we before you to tender you an advice in this behalf?

सन्दर्भेऽस्मिन् रघुपतिरयं तीव्रशत्रुस्तवेति
ज्यायांसं तं प्रति न स भवान् विग्रहं कर्तुमर्हः ।
तस्मात् देया जनकतनया रामभद्राय सद्यः
सन्धिं कुर्या इदं मिव भवेत् क्षेममस्मत्कुलस्य ॥ ६२

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.

अन्यद्वक्ष्ये त्वमपथगतो यन्महर्षीनहिंसीः
तै स्तै स्तप्तं महदिव तपो रक्षसां नाशकर्तुं ।
धर्मो रक्षेत् नहि तव कदा वाऽप्यधर्म्यो हि पन्थाः
तस्मात् भ्राता तव नयपथगतो रामभद्रं जगाम ॥ ६३

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.

उत्पातांश्च प्रतिदिनमतो गोचरा अद्य ते ते
लङ्कानाशं दशवदन! तन्मुक्तकण्ठं वदन्ति ।
देया तस्मा ज्ञनकतनया रामभद्राय सन्धिं
कुर्या एतन्मम मति मिमां स्वीकुरुष्वेत्यगादीत् ॥ ६४

64. "Day in and day out, we have been aspecting harbingers of your ruin, and that of Laṅkā. For Heaven's sake, give away Sītā and make a peace-treaty with Rāma. This is my advice unto you."

एवं प्रोक्ते स दशवदनो माल्यवन्तं सकोपः
बध्नन् तीव्रं भ्रुकुटि मवदत् निश्चितं स्वस्य भावम् ।
सीतां नाऽहं रघुपतिकरे प्राणभृत् सन्धिमिच्छुः
दास्यामीति त्वमिह कलय ब्रूहि न व्यर्थवाचः ॥ ६५
शाखाजन्तून् श्रित इह नरो बुद्धिहीनो जितेन्द्रं
मां जेतुं चेत्समधिगतवान् मृत्यु मेवाऽभ्युपैति ।
तादृङ्नीचं मम हि पुरतो यत् बहूकृत्य वक्षि
त्वं मे क्षेमङ्कर इति कथं त्वा महं विश्वसेयम् ॥ ६६

65-66. When thus told in so many words, Rāvaṇa 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 तीव्रं दशमुखवचो माल्यवान् कर्णघोरं
श्रुत्वा मत्वा तमथ बलवन्मृत्युपाशेन बद्धम् ।
तुभ्यं भूयाज्जय इति वदन् स्वेन मार्गेण यातः
रक्षोनाथः सचिवनिवहं युद्धसिद्धं 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 exhorted his other Ministers to get ready for war.

श्रीरामोऽथ स्वयमपि तदा रावणभ्रातृयुक्तः
हर्यक्षाणां प्रमुखसुभटै रेत्य रात्रौ सुवेलम् ।
शैलं तस्मात् दशमुखपुरीं वीक्षमाणो विमृश्यन्
लङ्कागुप्तिं दितिजसहितो तत्र रात्रिं निनाय ॥ ६८

68. Sri Rāma, on the other side, learnt from Vibhīṣaṇa as how Laṅkā was being guarded. Then accompanied by the best of monkey-heroes and Vibhī-ṣaṇa, 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 Laṅkā, he felt glad indeed, because he was sure of his success.

एतं क्षुद्रनिशाचरं शितशरै र्हत्वाऽचिरेणैव मे
सीतां प्राणसखीं चिरं विरहितां हस्तेन गृह्णामि च ।

दुष्कृन्नाशनतो सतामपि परित्राणाच्च धर्मः पुनः
संस्थाप्यो भवति क्षिताविति तदा रामो जुघोष प्रियान् ॥ ६९

69. "I am going to deal death to this ignoble Rāvaṇa 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.

सीतायुक्तौ दशरथसुतौ पुष्पकं दिव्ययानं
 हर्यक्षेन्द्रैः सह दशमुखभ्रातृयुक्तौ भवन्तौ ।
 आरूढौ स्वां रघुकुलमहाराजधानीं मयोध्यां
 यातुं मार्गे जनकतनयां रामभद्रौ जगाद ॥ १

1. Rāma and Lakṣmaṇa emplaned the Puspaka 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 नलविरचितं पश्य वार्धिं निबन्धुं
 द्यां गच्छन्तं क्षितिधरमथो स्वर्णनाभं स्वकूटैः ।
 किष्किन्धां च त्रिदिवसदृशीं पश्य सुग्रीवधाम
 त्वद्रक्षायै कपिपतिं महं यत्र मित्रं जगाम ॥ २

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.

श्रुत्वा वाक्यं पतिनिगदितं प्रार्थयामास सीता
 स्थातुं तत्र क्षणमिव कपीन् द्रष्टुकामा सभार्यान् ।
 भूया तत्ते कुतुकितमिति स्थापयित्वा स यानं
 किष्किन्धायां कपिपतिकुलं दर्शयामास तस्यै ॥ ३

3. Hearing from Rāma that they had already arrived at Kiṣkindhā, 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.

पश्चात् सर्वानपि कपिवरानाह्वयामास रामः
यातुं स्वीयं पुरमथ मुदा ते विमानाधिरूढाः ।
द्यामारूढे पुनरपि सतीं तद्विमाने न्यगादीत्
रामः सीते! कलय कुधरं यस्य नामर्ष्यमूकः ॥ ४

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.

सुग्रीवेण प्रथममह मत्रैव मैत्रीं प्रपन्नः
पम्पां नाम्ना तदुपरि सरः पश्य शोभायमानम् ।
अत्रैव त्वां प्रति रुदितवान् वासरान् विप्रयुक्तः
यत्राऽथोऽहं परिचिति मगां धर्ममूर्तेः शबर्याः ॥ ५

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.

अत्रैवाऽहं दितिजमहनं दीर्घबाहुं कबन्धं
त्वद्रक्षायै दशमुखहतोऽत्रैव युद्धे जटायुः ।
पश्याऽस्माकं चिरनिवसतिं पर्णशालां सुशीले!
गोदावर्याः सलिलमिह ते स्नानतः पुण्य मासीत् ॥ ६

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 Godāvāri, whose waters were sanctified by your daily baths.

पश्येदं चाऽऽश्रमपदं मथो कुम्भयोने र्महर्षेः
पश्चादेतं कलय परमं त्वं सुतीक्ष्णाश्रमं च ।
आयाताः स्मः सपदि च रयादाश्रमं शारभङ्गं
यत्राऽस्माकं त्रिदिवपति रभ्यागतोऽभूत् स्मर त्वम् ॥ ७

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 Sutīkṣṇa. Now we have arrived at the hermitage of Śarabhaṅga. Here, do you remember, Indra came to see us.

अस्मिन् देशे खलु विनिहतोऽभून्मया यो विराधः
पश्चात् पश्याश्रमपदमिदं यद्वि वासोऽत्रिमौनेः ।
अत्र भ्राता मम च भरतो मामुपेतो ययाचे
राज्यं भोक्तुं पुनरपि मया त्यक्तपूर्वं सुदीनः ॥ ८

8. "Here I killed that demon Virādhā. Now see the hermitage of the sage Atri. Here itself, my brother Bharata met me beseeching me to accept the throne in all humbleness.

एतां पुण्यां शमनभगिनीं पश्य वन्दस्व सीते !
भारद्वाजं कलय महितं मन्त्रकर्त्राश्रमं च ।
सेयं गङ्गा सुरसरिदथो पावनी त्वादृशी या
पश्येदं यत् जनकतनये! शृङ्गिबेरं पुरञ्च ॥ ९

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 Gaṅgā the Divine river, which sanctifies people as you do. Now see the town, which goes by the name Śrīgibera.

अत्रैव स्मः गुहमुपगता यो ममाऽत्यन्तभक्तः
पश्चात् सीते! कलय सरयू मागता मस्मदीयाम् ।
इक्ष्वाकूणा मियमथ पुरी राजधानी पवित्रा
वन्दस्वेमां सुरपतिपुरीरम्यशोभा मयोध्याम् ॥ १०

10. "Here we came into touch with my great devotee Guha. Now see this river Sarayū which is sacred. At long last, we have reached Ayodhyā, the capital of the Ikṣvakus my forefathers. It is indeed as effulgent as the very capital of Indra in heaven. Bow to it Sītā!"

आयातांस्तान् दशरथसुतौ जानकीं चाऽपि नम्राः
व्याजहुस्ते भरतसहिताः स्वागतं सर्वपौराः ।
आनन्दाश्रुस्त्रपितहृदया वन्दमाना मुहुश्च
प्रीते स्तेषां न परिधि रभूत् रामसन्दर्शनाद् या ॥ ११

11. Bharata, followed by all the citizens of Ayodhyā, 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.

सानन्दं यत् सकलजनता भ्रातरो मातरश्च
द्रष्टुं सद्यो नरपतिपदे राममीहांबभूवुः ।
सप्तर्षीणां गुरुपदगतो यो वासिष्ठो महर्षिः
चक्रे रामं सहजनकजं रत्नसिंहासनस्थम् ॥ १२

12. Since Rāma's brothers and mothers desired to see him enthroned on the spot, the greatest of all the

R̥ṣis namely Vasiṣṭha made him seated on the diamond-decorated throne along with Sītā.

तं जाबालिस्तदनु विजयो गौतमो वामदेवः
 ब्रह्मर्षीणां प्रथमगणिता अभ्यषिञ्चन् जलेन ।
 पूर्वं शक्रं वसव इव ते ब्राह्मणा ऋत्विजो ये
 वार्षि दिव्यै रभिसिषिचिरे सम्प्रहृष्टाः सकन्याः ॥ १३

13. Then the leading of the Brahmar̥ṣis, 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.

श्वेतच्छत्रं सकलजनतासार्वभौमस्य चिह्नं
 जग्राहाऽथो विनयमधुरस्तस्य शत्रुघ्न एव ।
 एवं धृत्वा व्यजन मभवत् तं च सुग्रीव एवं
 गृह्णन्नन्यत् द्विजपतिसमं रावणस्याऽनुजश्च ॥ १४

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.

गन्धर्वाणां प्रजगुरबला नर्तितं चाऽप्सरोभिः
 ब्रह्मानन्दस्त्रपितहृदयाः सम्बभूवुश्च पौराः ।

मुक्ताहारं मणिगणयुतं हेमसूत्रप्रकाशम्

प्रादाद्वायुः सुरपतिवचश्चोदितो राघवाय ॥

१५

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 Ānandavallī, 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 upto 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.

तत्सन्दर्भे क्षितिरेपि भृशं सस्यपूर्णा चकाशे

वृक्षा आसन् रुचिरफलदाः पुष्पशोभा लताश्च ।

श्रीरामोऽदादयुतसुरभी दीक्षणीयद्विजेभ्यः

हेमः कोटी स्तदुपरि लसद्ब्रह्महारांश्च तेभ्यः ॥

१६

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.

प्रादात् कीर्णं मणिभिरभितो वालिपुत्राय रामः
वैडूर्यादि स्थगितमपि यत् स्वर्णकेयूरयुग्मम् ।

वाय स्रजमपि ददौ दिव्यशोभां दुहानां
सीतायै चाऽऽभरणसहिते वाससी राजमाने ॥ १७

17. Then Aṅgada was presented by Rāma with a pair of golden bracelets that were engraved with the gems known as Vaidūryas 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.

सीता स्वस्याः पवनतनये कण्ठहारं व्यतप्रीत्
श्वेताभ्रेण क्षितिभृदिव यस्तेन देदीप्यते स्म ।
वासोभिश्चाभरणततिभिः वानरान् पूजयित्वा
सर्वान् तुष्टान् सकलविधया राघवोऽचीकृतान् ॥ १८

18. Sītā gave away her own necklace to Hanu-
mān 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.

आपृच्छाऽथो दशरथसुतान् ते च हर्यक्षवीराः
किष्किन्ध्यां स्वां प्रतिययु रलं प्रीतचित्ता भवन्तः ।
एवं सर्वं सुखदं मभवत् मङ्गलान्तं समन्तात्
सीतारामौ क्रतुभि रखिलै देवता अप्याष्टाम् ॥ १९

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, Pauṇḍarika and Aśvamedha.

श्रीरामोऽथो भरतमकरो द्यौवराज्यप्रतिष्ठं
राज्यं चक्रे सकलजनताक्षेमकृत् मेघवत् सः ।
मूर्तो धर्मो भवति भगवान् राम इत्येव सर्वा
रामे राज्यं वहति जनता तत्र जोघुष्यते स्म ॥ २०

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.

राज्यं शिष्टाऽप्ययुत शरदो रञ्जकः सन् प्रजानां
आचन्द्रार्कं रघुकुलवरः शाश्वतीं प्राप कीर्तिम् ।
देशे देशे दिशि दिशि जनाः राममेव स्मरन्तः
स्वर्ग्यं सौख्यं क्षितितलगतता भेजिरे सर्वमायुः ॥ २१

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.

वैधव्यं काचिदपि न सती प्राप तन्नामराज्ये
नाऽऽसीत् भीतिः सकलभुवि या व्याळदस्यूद्धवा वा ।
बालानां वा न गतवयसः प्रेतकार्याणि चक्रुः
सर्वो लोकः स्वकुलविहितं धर्मं मेवाऽऽचचार ॥ २२

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.

सर्वो मोदं समभजत दिद्वेष कश्चिन्न कश्चित्
 रामं पश्यन् स्वमनसि जनो धर्ममार्गे ससार ।
 दीर्घायुः सन् अखिलमनुजः पुत्रपौत्रप्रपौत्रैः
 सानन्दं स्वं जनुरिह भजन् स्वर्गं मन्ते 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.

रागं शोकं क्वचिदपि जनः प्राप कश्चिन्न लोके
 रामः सर्वस्मरणविषयो रामभूतं जगद् ।
 नित्यं पुष्पैः प्रततिनिवहः नेत्रपर्वायते स्म
 क्षमारुद् सर्वो रुचिरफलदो गोचरोऽभूत् 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 स्वसमयपयोवर्षिणः सस्यवृद्ध्यै
 वायु नित्यं सकल सुसुखस्पर्शदायं ववौ च ।

ब्राह्मण्यं वा तदितरजनाः स्वस्वधर्मे स्थितास्मै

सर्वक्षेमं मनसि दधतो सञ्चरन्ति स्म सर्वे ॥ २५

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.

कामक्रोधौ तदुपरिभवा लोभमोहादयो यत्

षड्वर्गाख्यं जननमरणप्रापि नाऽऽसीत्प्रजासु ।

सत्यं सर्वः समभजदथो दान्तशान्तश्च सर्वः

सर्वस्तस्थौ तपसि जगदानन्दसन्धायि चाऽऽसीत् ॥ २६

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.

वाल्मीकीयं जगति जयतात् सुन्दरं तत्र काण्डं

लोके सर्वः पठतु लभता मैहिकामुष्मिके च ।

धूळीपाळद्विजकुलभवः कौशिकः सोमयाजी

मन्दाक्रान्ता अररचदिमाः किञ्चिद्गूढं सहस्रम् ॥ २७

27. May the Rāmāyaṇa of Vālmiki 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 Kāvya of a little under a thousand Mandākrāntā verses has been written by one named Dhūlipāla Arkasomayājī.

यादृक्काव्यं रचयितुं मिदं श्रान्तिं रासीन्ममेमां
 जानास्येव त्वमिति भगवन् वेङ्कटेशान! तस्मात्
 त्वत्पादाब्जं द्वयविनिहितं यन्मयाऽकारि देव !
 स्यादेतत्ते किमपि मयका ते प्रदत्तं प्रसूनम् ॥ २८

28. What travail has been undergone in writing this Kāvya, Oh! Lord! Venkateśvara! thou alone knowest and therefore, may I dedicate this Kāvya 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).

लक्ष्मीर्या धरणि सुता बभूव लोके
 श्रीरामो मधुरिपुरेव दिव्यधामा ।
 द्यौ रस्मि त्वमु वसुधेत्यमू मृचं तौ
 व्याख्यातुं समभजतां वधूवत्त्वम् ॥ २९

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 pṛthivī tvam ret'oham retobhṛttvam mano'hamasmi 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.

साधूना मवनकृते च राक्षसानां
नाशार्थं क्षितितलगौ बभूवतुस्तौ ।
वाल्मीकि मुनि रगदीप्तदीयगाथां
याऽस्माकं भरतभुवां सुभाग्यभूता ॥

३०

30. Rāma and Sītā took incarnation only to protect the righteous and put an end to the demonic forces. Vālmiki, the sage gave us their story which constitutes a treasure-trove of the Bhāratīyas and not merely a poetic song.

धर्मश्चेत् भुवनतले क्षयं प्रयायात्
लोकेशः पुनरपि तं समुद्दिधीर्षुः ।
भूपृष्ठे जनिमयते ततो मनुष्यान्
विन्यस्येत् श्रुतिविहिते पथीति सत्यम् ॥

३१

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.

धर्मो विग्रहमुपयन् बभूव रामः
तत्याज स्वसुख महो पितु निर्दिशात् ।
त्यागेन श्रुतिकथिताऽमृतत्वरीत्या
तद्गाथा भुवि भविताऽऽरवीन्दुतारम् ॥

३२

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.”

हृन्मर्मच्छिदि विपदि स्थितोऽपि रामः

तद्वत् सा जनकसुता पतिव्रता च ।

पन्थानं न विजहतु र्यतो हि धर्म्यं

तद्गाथा भुवि महती विजेजयीति ॥

३३

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.

वाग्देवी श्रुतिमहती महीयते यत्

सैवेयं भवति कथा रघूत्तमस्य ।

रामो यत् परपुरुषः स वेदवेद्यः

वेदोऽभूद् रघुचरितं च नाकुपुत्रात् ॥

३४

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.

वाल्मीकि क्षितिधरसम्भवा नदीयं

गङ्गेव त्रिभुवनवासि पावनी यत् ।

गाहन्ता महरह रत्र पापशान्त्यै

संसारोत्तरणाधियो नराः कथायाम् ॥

३५

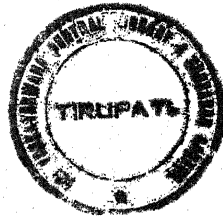
35. This Rāmāyaṇa is a river that has sprouted on the hill of Vālmīki. Like Gaṅgā it sanctifies the

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 भुवि कवितावने चुकूज
श्रीरामेत्यतिमधुरं पदं पिको यत् ।
मर्त्यानां ममृतमिदं भजन्तु तद्वाः
संसारं जनिमृतिदुःखदं तरीतुम् ॥

३६

36. The cuckoo of Vālmīki 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 misery and cycle of births and deaths.





OTHER BOOKS PUBLISHED BY THE AUTHOR:

1. **Brahmāṇjali**

A Sanskrit Kāvya which received an award from the U P Govt

2. **Jyoturvijñānam**

Astronomy in Sanskrit, which had also received another U P Govt Award of Rs 3,000, Published by the Vārāṇasī Sanskrit University

3. **Prasaraṇjareyam**

A Sanskrit Kāvya running into 700 Mandākīrṇā verses

4. **An English Commentary on Bhāskara's *Siddhāntaśiromani***

Published by the Principal Kendriya Sanskrit Vidyāpīṭha Tirupati

5. **A Critical study of Ancient Hindu Astronomy**

In the light and language of the Modern Ph.D Thesis Published by the Karnāṭaka University, Dhārwar

6. **Message of Bhagavad Gita**

Published by T. T. Devasthanams, Tirupati.

7. **Children's University to combat demoralisation of the Young**

Published by the Secretary, Cultural Club, Punnamma Thota, Vijayawada

.....and some other books.

