

## **ESSENCE OF VALMIKI KISHKINDHA RAMAYANA**

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**Other Scripts by the same Author:**

**Essence of Puranas:-Maha Bhagavata, Vishnu Purana, Matsya Purana, Varaha Purana, Kurma Purana, Vamana Purana, Narada Purana, Padma Purana; Shiva Purana, Linga Purana, Skanda Purana, Markandeya Purana, Devi Bhagavata;Brahma Purana, Brahma Vaivarta Purana, Agni Purana, Bhavishya Purana, Nilamata Purana; Shri Kamakshi Vilasa**

**Dwadasha Divya Sahasranaama: a) Devi Chaturvidha Sahasra naama: Lakshmi, Lalitha, Saraswati, Gayatri; b) Chaturvidha Shiva Sahasra naama-Linga-Shiva-Brahma Puranas and Maha Bhagavata; c) Trividha Vishnu and Yugala Radha-Krishna Sahasra naama-Padma-Skanda-Maha Bharata and Narada Purana.**

**Stotra Kavacha- A Shield of Prayers -Purana Saaraamsha; Select Stories from Puranas**

**Essence of Dharma Sindhu - Dharma Bindu - Shiva Sahasra Lingarchana-Essence of Paraashara Smriti- Essence of Pradhana Tirtha Mahima**

**Essence of Upanishads : Brihadaranyaka , Katha, Tittiriya, Isha, Svetashwara of Yajur Veda- Chhandogya and Kena of Saama Veda-Atreya and Kausheetaki of Rig Veda-Mundaka, Mandukya and Prashna of Atharva Veda ; Also ‘Upanishad Saaraamsa’ -Essence of Maha Narayanopanishad; Essence of Maitri Upanishad**

**Essence of Virat Parva of Maha Bharata- Essence of Bharat Yatra Smriti**

**Essence of Brahma Sutras**

**Essence of Sankhya Parijnaana- Essence of Knowledge of Numbers for students**

**Essence of Narada Charitra; Essence Neeti Chandrika-Essence of Hindu Festivals and Austerities**

**Essence of Manu Smriti- Quintessence of Manu Smriti- Essence of Paramartha Saara; Essence of Pratyaksha Bhaskra; Essence of Pratyaksha Chandra**

**Essence of Vidya-Vigjnaana-Vaak Devi; Essence of Bhagya -Bhogya-Yogyata Lakshmi**

**Essence of Soundarya Lahari- Essence of Popular Stotras- Essence of Pancha Maha Bhutas**

**Essence of Taittireeya Aranyaka- Quintessence of Soundarya Lahari- Essence of Gayatri**

**Essence of Ganesha Mahima - Essence of Shiva Raatri Mahima**

**Essence of Chaturupanishads- Essence of Ashtaadasha Upanishads - Essence of Bhagavad Gita**

**Essence of Valmiki Baala Ramayana- \*Essence of Valmiki Ayodhya Ramayana- \* Essence of Aranya Ramayana-\*Essence of Valmiki Kishkindha Ramayana**

**Note: All the above Scriptures already released on [www. Kamakoti. Org/news](http://www.Kamakoti.Org/news) as also on Google by the respective references. The one with \* is under process.**

## Preface

Every human being in 'Brahma Srishti' is selfish in gradations, being subject to desire- the resultant anger if unfulfilled, jealousy of others, avarice, and hatred. The sense of objectivity, patience, capacity of sufference, and bravery to fight are often honoured in breach than on observance. Passage of 'kaala maana' from the days of Harischandra to Shri Rama to Krishna to the even the present Kali Yuga tends to gradually distort the human psyche in phases from bad to worse. Almighty being the 'Antaratma' is but a mute spectator. As Rama then, yet being subject to human impulses, had the ability to fight them against the representation of 'Adharma' and 'Anyaya', as the bench mark of the then human. In similar conditions, other species in the next gradation were 'Vanaras' about whom is Kishkindha Ramayana all about, so ably picturised by the then contemporary Maharshi Valmiki still resurrected by the 'Taala Grandhaas'.

Vaanaras then were the *alter ego* of the species of Naraas. They had the representation of similar psyche as Manavas, of 'chanchala buddhi'. Yet the best of their gradation too generated Mahatmas, Buddhiman, Parakramis, and Dharma Sheelas. Vaali had sought to inherit the qualities of Indra having attained Brahmas boon of invincibility. Sugriva of Surya's qualities was an exceeding brain power and mastery in planning and ability to motivate others. Veera Anjaneya was unique in modesty, yet of brain- brawn- bravery besides dedication and devototion. Even as a youth, Angada had the grahana-dhaarana shakti, desha kaala jnaana, and the sense of gratitude. Being a female Vaanara, Tara Devi had the extraordinarily capability to convince others, be it Vaali her husband preventing him not to venture a repeated challenge of Sugriva suspecting Shri Rama's friendship with Sugriva, or as Lakshmana who arrived at Kishkindha in fury as Rama Karya of Sitanveshana was delayed despite the rainy season was long over. Jambavan the Riksha Raja who since the times of 'Vaamanavataara' was such a symbol of bravery and dedication with the background of having made thousand 'parikramas' to the sky protruding magnitude of Vamana Deva! Like wise were the Vaanara Veeras like Shatabali, Sushena, Ahni Putra Neela, Suhotra, Gaja, Gavaksha, Mainda, Gandhamaadana and so on , each of them were the symbols of Virtue, Valour and above all of Commitment and dedication to Shri Rama the Yuga Purusha!

The Action Place of this Script was the concentration of Vaanara Veeras around Kishkindha, between Anjanaadri Parvata and Rishyamooka Parvata [ near Hampi] being an unforgettable chapter of 'Rama-Aayana'. That was the place where Hanuman met Rama Lahshmanas as behested by Sugriva to make sure that they were not the spies of his brother Vaali, lifted them by his shoulders up to Rishyamooka and checked their antecedents.

Fortified by the blessings of HH Vijayendra Saraswati of Kanchi, I have been able to script the Essence of Valmiki Ramayana in four parts so far of Baala-Ayodhya-Aranya- and now the Kishkindha. Indeed, the ability and inspiration is His own as I happen to be the squirrel for the construction of Setu Bandhana with earnestness. Indeed, it is the trust that He has been reposing in us which inspires and encourages.

VDN Rao and family

Chennai

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[Vishleshana on Sampati the elder brother of Jatayu vide Sarga 14 of Essence of Valmiki Araanya Ramayana for ready reference]

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[ Brief Vishleshana on Riksha Raja the father of Vaali-Sugrivas]

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**Sarga Sixty Five:** As Angada asked select Vanara yoddhas of their ability to cross and return, individual responses were heard- then Jambavan recommends Veera Hanuman for this impossible and daring act. **137**

Vishleshana of Vamana’s Virat Swarupa from Vaamana Purana

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## ESSENCE OF VALMIKI KISHKINDHA RAMAYANA

### Introduction:

Brahmarshi Narada taught Brahmana Vidyaarshi Pracheta the ‘two golden principles of not preaching what he himself would not practise and take to the name and thought of Rama till his death’. The boy learnt the Mantra ‘Mara’ or to Kill- kill ‘ahamkara’, ‘shadvarga shatrus’ of excessive desires, anger, selfishness and avarice, infatuation, ego and jealousy. Constant repetition of ‘Mara’ turned as ‘Rama’ gradually developed ‘valmikaas’ or anthills till his ‘atma saakshaatkaara’ or Self Realisation and eventually came to be reputed as Valmiki Maharshi. Once when he was bathing in the clear waters of Ganges he sighted two doves while mating but were shot to death by a hunter and the Maharshi cried : *maa nishaada pratishthaa tvamagamah shasshvati samaah, yat krouncha mithunaa -dekam avadheeh kaama mohitam/* Nishaada! There could never be rest for long years till eternity, for you killed the mating birds unsuspectingly! This is the ‘prerepana’ or the inspiration of the illustrious scripting of Valmiki Ramayana! Maharshi Valmiki asked Brahmarshi Narada: *Konyasmin saampratam loke gunavaan kascha veeryavaan, dharmagjnascha kritagjnascha veeryavaan, dharmagjnascha kritagjnascha Satyavaakyo dhridhavitatah*’ as to who indeed was the Guna- Veerya-Dharmagjna- Kritagjna- Satya Vaadi- Dhridha Sankalpa or of the superior traited- brave- virtuous-ever grateful - truthful and decisive on Earth during the Treta Yuga! Ramayana is relevant now as much as in the past -present and for ever as narrated in Six Khandas or sugar cane stems viz. Baala Khanda-Ayodhya Khanda- Aranya Khanda-Kishkinda Khanda-Sundara Khanda-Yuddha Khanda. Baala Khanda comprises seventy seven Sargas- Ayodhya Khanda one hundred nineteen Sargas-Aranya Khanda has seventy three Sargas-Kishkinda Khanda has sixty seven Sargas-Sundara Khanda comprises of sixty eight Sargas- Yuddha Khanda has one twenty eight Sargas. Additionally Uttara Khanda has one hundred eleven Sargas. The current presentation is relevant to Kishkinda Khanda- the fourth Piece of the Sugar Cane.

### Restrospective :

#### Baala Khanda

The overview of Ramayana by Maharshi in his trance- Valmiki Ramayana of 24000 stanzas was sung by Lava- Kusha kumars of ‘Shri Rama -Devi Sita’ at a Conference of Muni Mandali before Shri Rama- From the Vaivaswa Manvantara to the Ikshvaku Vamsha at Ayodhya till King Dasharatha to Shri Rama- King Dasharatha-Vasishta- Ministers plan to perform Ashvamedha Yagna and despatch Sumantra the Charioteer request to request Maharshi Rishyashringa- Historic Arrival of Rishyashringa heralding the season to rains- There after Vasishtas gave to the King ‘yagjna diksha’- removed evil influences - made arrangements of the yagjna like architecture, construction and maintenance; groups of jyotishadi vedangas; workforce; nata- naatya -nartaka groups,cooking, culinary,construction of colonies, conference Halls etc. Ashvamedha Yagna executed gloriously- Putra Kaamekshi Yagjna- Celestials preparing for arrival of Maha Purusha- Devas and Indra approached Vishnu to desrtoy Ravasnasura as Vishnu said only in human form Rama, Dasharatha’s son could to so. At the Yagjna, a Maha Purusha emerged from the flames and handed over a ‘payasa patra’ to Dasharatha to distribute to his three queens as instructed.As Rama-Lakshmana-Bharata-Shatrugnas were born thus, Indra and Devas manifested ‘Vaanaraas’ including Hanuman with Ashta Siddhis. Dasharatha distributes ‘payasa’ to queens Koushalya-Sumitra- Kaikeyi - Samskararas to Ramaadi Kumaras; Arrival of Brahmarshi Vishvamitra at Ayodhya to King Dasharatha. Vasishta assured Dasharatha about Shri Rama’s safety in safeguarding



the Vishvamitra Yagjna as the satisfied King allowed Rama Lakshmanas and teach Bala-Atibala. The trio reached Angamuni Ashram-Sarayu-Ganga confluence at Malada- Kurusha Villages where Indra hit the reason was that Indra killed brahmana Vritraasura.-They enter 'Tataka Vana'- Rama Lakshmanas encounter Tataka and Vishvamitra prevails on stree hatya- Vishvamitra teaches most of archery mantras to Rama Lakshmanas- Vishvamitra takes Rama brothers to the 'Vamana Ashrama'- Yagjnas spoilt in other ashramas by Maricha Subahus punished by Rama-'Ashramavashis' conveyed about Janaka's Yagjna and Shiva Dhanush- Vishvamitra seeks take heros to Siddhashrama by difficult terrain and explains about adjacent Kusha Desha, King Kushanabha, Apsara daughters and Vayu Deva- By boat from Shonabhadra to Ganges, Vishvamitra explains about flows of Ganges - birth of Skanda- King Sagara's tapasya for sons- queen Sumati begets 60,000 strong sons while Keshini just only Asamanjasa.Sagara planned Ashvamesha yagna, Indra stole the Sacrificial horse- Sumati's strong sons searched bhuloka-and patalas with pomp and noise-Kapila Muni curses the sons in patala to become stones-Asamanjasa goes in search and conveys the result to Sagara who dies- King Asamanjasa gaveup hopes and so does his son Amshuman and the latter's son Dilip. But Bhagiradha takes up the thread and prays to Ganga from skies at Gokarna Tirtha. Bhagiratha standing by foot fingers, invoked Maha Deva- Crossing Ganga, Rama approaching Vaishali asked about Deva Danavas-Having failed to secure Amrit, Diti- daitya mother-seeks to destroy Indra- Diti fell asleep unconsciously, Indra entered her Garbha with his 'Vajraayudha', saw the fully grown up boy inside ,cajoled him saying 'don't cry, don't cry' and sliced the child into seven parts and further to forty nine sub-parts-Vishvamitra stated that they were at that very place where above instances had occurred when there was an Ikshvaaku Kings Kakutstha- Sumati and then proceed to Mithila the kingdom of Janaka Raja! Sumati showed the way to Gautama Ashram en route Mithila.- Entering King Janaka's Yagnyashaala, Vishvamitra introduces Rama Lakshmanas and their acts of glory so far to King Janaka and his Purohita 'Shataananda'- Having congratulated Rama Lakshmanas, Shatananda makes a detailed coverage on the lifestory of Vishvamitra who as a Kshatriya King through tapsyas became a Brahmarshi! King Vishvamitra sighted Shabali Kamadhenu and demands it but was refused; in a battle Shabala smashed the army but the latter took to severe tapasya. Brahma blesses Vishvamitra be the status of Maharshi- Trishanku desires to reach swarga being mortal and Vishvamitra creates a mid- sky swarga with his tapo bala; - Ambarisha performs Yagjna at Pushkara but as sacrifice animal was stolen, a 'nara pashu boy' was arranged - Vishvamitra took pity but to no avail; got entangled instead by co-Munis.-Vishvamitra disturbed by 'Menaka' at Pushkara, then shifted to heights of himalayas when 'Rambha' disturbed too- Ultimately even as Indra ever stole his food, Maharshi stopped his breathing but kept on his tapsya on Brahma, and the latter conferred the title of 'Brahmarshi'! Vishvamitra conveys Rama's desire to show Shiva Dhanush and Janaka gives the background of the Dhanush ; King Nimi was gifted Shiva Dhanush at his son Devarata's wedding; Devi Sita as 'Ayonija' as Janaka tills bhuyagjna.-Rama lifted up the Shiva Dhanush as if it were a toy, straightened it with great ease, held the middle part, and as though of a child play broke into two pieces. That breaking resulted in earthshaking like reverberations. King Janaka said:Once wedded to Shri Rama, my daughter ought to be proud to his life partner and bring in glory to Janaka vamsha! Brahmarshi said: tathaastu!- King Janaka sent a messenger to King Dasharatha to state: Shri Rama in the midst of all of us had managed the control and breaking of the age old Shiva Dhanush and as per my repeated announcements would like to propose my daughter Devi Sita to Shri Rama in a wedding ceremony and therefore request you to attend the same along with your queens and the entire retinue. Besides Rama and Devi Sita, may we also propose the wedding of Lakshmana with my younger daughter Urmila too- Dasharadha was pleased and addressed Vasishtha and Ministers to leave next morning -Accompanied by Gurus, wives and intimate

and other relatives and friends, King Dasharatha was happy and blissful and instructed Sumantra to let the royal treasurer carry surplus funds of cash, jewellery, nine gems ahead and for their safety there ought to be fool proof defence arrangements. A four day procession with needed halts on way moved on with plentiful food and drinks. On their arrival at the outskirts of the Kingdom, King Janaka made elaborate reception with music, song, dance and ecstatic welcome showers of flowers-In an open Janaka Sabha, Vasishtha narrated the glory of Ikshvaku Vamsha: Brahma Deva the Swayambhu manifested Marichi, from the latter was born Kashyapa whose son was Vivisvaan as the latter gave birth to Vaivasvata Manu. Manu was the foremost Prajapati and from Manu was born Ikshvaku the first King of Ayodhya. Then were highlighted: Pruthu-Mandhata-Sagara- Bhagiratha- Ambareesha-Nahusha-Yayati-Naabhaga- Aja- and Dasharatha- King Janaka explained about his vamsha from renowned King Nimi ,whose son named Mithi being the ever first Janaka as the ‘vamsha’ known as of Janakas. Then he introduced Kushadhvaja his younger brother desirous of getting his two daughters to Bharata and Shatrughna and declared Mandaveeka and Shutakeerti as their respective wives. respectively.- Public Declarations were made in the presence of Kings, Maharshis, and the public and hectic preparations were made; The vivahika vedika was got ready befitting the status and magnificence of two great Kings. Then Janaka welcomed the brides and bridegrooms.-- After the festivities concluded, guests were showered with precious gifts, the groom’s party moved back on the return journey but a terrible sand storm was faced. Parashu Rama arrived shouting ‘Rama Rama’ with terrible anger as the Shiva Dhanush was broken. Dasharatha tried to pacify but with anger, handed over Vishnu Dhanush and challenging Rama to break it if at all possible. An angry Rama not only lifted the dhanush as though Vishnu did against Madhukaitabha daityas but stated that with that very dhanush he could as well demolish Parashu Rama too! An utterly humiliated Parashu Rama was then instructed to return to Mahendra Mountain for ever!- As the return procession finally reached the city of Ayodhya , it was ready with dhawaja-patakas, welcome sounds of drums and music, dances and decorations. Dasharatha along with his sons and new daughters-in-law along with the Queens made an auspicious entry. Later, Raja Kumaras shared royal responsibilities. Rama and Sita became famed as Vishnu and Lakshmi.

### Ayodhya Khanda

Considering Shri Rama’s eligibility for Ayodhya’s Yuvarajatva, King Dasharatha convenes a durbar meeting -King Dasharatha secures public approval for Rama’s Yuvarajatva-Dasharatha discusses the details of Rama’s Rajyabhisheka with Vasishtha and asks Rama to attend the Rajya sabha- Rama seeks his mother Devi Koushlya’s blessings and endears Lakshmana-Dasharatha and Vasishtha ask Rama and Sita to observe fasting before the celebrations of Yuvarajatva- Ayodhya public’s joy and pre-celebrations- Villianous Manthara gets upset on Rama’s Yuvarajatva and reaches Kaikeyi and provokes and poisons Kaikeyi’s mindset suggesting Rama’s Vana Vaasa and Bharata’s elevation as Yuvaraja- Fully poisoned by Mandhara, Kaikeyi enters ‘Kopa griha’- the symbolic Anger Chamber-King Dasharatha seeks to pacify her beloved queen Kaikeyi-Kaikeyi seeks to remind of Dasharatha’s promise of granting her of two boons at a battle as she saved him, demands Rama’s ‘vana vaasa’/ Bharata’s Rajyabhisheka- Dasharatha’s remorse at Kaikeyi’s undue demands even having admitted the boons and pleads with Kaikeyi not to insist but in vain - Dasharatha’s intense cryings and persistent pleadings with Kaikeyi but she argued in the name of dharma citing the tradition of truthfulness of Ikshvaku ancestors- Kaikeyi’s stubbornness to relent - Vashishta Maharshis intervention fails and Charioteer Sumantra asked for Rama’s arrival at the King’s Palace- Sumanta arrives at Rama’s palace while Rama and Lakshmana on the way to King’s Palace enjoying public’s joy at Rama’s elevation-Excellent preparations in the city for the celebrations by the following day- Rama witnessing heart broken Dasharatha and Kaikeyi’s rude intervention demanding Rama’s Vana Vaasa for fourteen years in prescribed dress code and of Bharat’s

Kingship-Rama agrees to her terms and proceeds to Kousalya to break the news - Kousalya's sudden and of tragic news leads to agony and standstill senselessness as Rama seeks to pacify- Lakshmana gets agitated at the turn of the events and so did Kousalya but Rama assuages their badly hurt as Rama explains that 'pitru vaakya paripaalana' ought to be his life's motto and dharma. Rama asked Lakshmana to remove all the preparatory materials like the vessels etc. meant for his Rajyabhisheka since that would be unwanted then- Reacting to remove the material for Rajyabhisheka, Lakshmana argued whether the decision was correct, but Rama once again reiterated as irrevocable - Devi Kousalya, reacting sharply about Rama's decisiveness to undergo vana vaasa resolves to follow him, and Rama invoked the argument of her preserving Pativratya and should not desert her husband- With great difficulty, Rama finally convinces Kousalya to let him leave for 'vana vaasa' and she relented finally.- As Rama left Kousalya with mutual anguish, the Public too was unaware of the tragic development, much less Devi Sita who was horrified- Devi pleads her accompanying Rama for the forest life - Rama dissuades Sita to accompany him for Vana Vaasa-Sita invokes her 'Paativratya Dharma' and insists- Devi Sita sobs heavily and Rama had to finally concede- Lakshmana too insists on accompanying Rama- latter agrees; Rama desires of offering charities- Sita Rama's charity to Vasishtha Kumara Sujyagjna and wife, brahmanas, brahmacharis, servants- Sita Rama Lakshmanas visit Kaikeyi's palace to meet Dasharatha as Nagara vaasis weep away -Sita Rama Lakshmanas approach Dasharatha with queens before vana vaasa; the latter swoons and recovers and embraces them and swoons again- Sumantra criticizes Kaikeyi as the latter justifies- Dasharatha instructs treasure to be sent along with Sumatra for initial phase of vana vaasa; Rama Lakshmanas dressed up in valkals as Vishtha rejects Sita wearing that dress- Dasharatha too rejects Sita wearing Valkava vastras even as Kaikeyi was unhappy, but Rama approves--Dasharatha breaks into cryings, Sumantra arrives with the chariot, Sita receives 'pati seva upadesha' from Kousalya, Rama Sita Lakshmanas bid farewell to all - Sita Rama Lakshmanas perform pradakshinas to Dasharatha and the mothers, Sita Rama Lakshmanas alight the chariot and the crowds get terribly agitated - As the unruly crowd was interrupting the Chariot several times, the citizens were crying away aloud shattering the skies, especially the women folk- King Dasharatha cries and swoons for Rama, distances from Kaikeyi's palace and shifts to Kousalya's- Maha Rani Kousalya's agony as Devi Sumitra assuages Kousalya's tormented psyche- Rama appeals to the Ayodhya public not to hurt Dasharatha or Bharata- the elders of the public insist on following Rama upto Tamasa river banks- Rama Sita Lakshmana's over night stay at Tamasa banks- they leave earliest unnoticed- public felt bad- Ayodhya elders and women got disturbed inability to see off Rama to the deeper forests crossing Tamasa- Ayodhya woman folk cry away Rama Sita Lakshmanas for further 'vana vaasa'- Public of Kosala Janapada throng at the Chariot carrying Ramas who also cross Veda shruti-Gomati-Skandika rivers- Ramas arrive at Shringavera pura on the banks of Ganga- stay overnight and Nishada Raja Guha welcomes them- Lakshmana - Guha feel and exchange expressions of sadness- Guha navigates Sita Rama Lakshmanas across Ganga- Rama bids farewell to the reluctant Sumantra- Sita's intense prayers to the Sacred Ganga- after crossing Ganga reach Vatsa desha for night halt- As Rama asks Lakshmana to return back to Ayodhya at least now but Lakshmana protests- Ramas reach Bharadvaja ashram and the Maharshi advises them to settle at Chitrakoota mountain - while they cross Yamuna from Prayaga- Sita prays to Yamuna- their overnight stay at otherside of Yamuna- Ramas reach Chitrakoota-Maharshi Valmiki at ashram- Maharshi teaches Lakshmana Vaastu Shastra- Sumantra reaches Ayodhya- 'aarta naadaas' by public and Dasharatha and queens- Sumantra conveys Shri Rama- Lakshmanas's messages to the parents- Condition of the Ayodhya public and at the state of Rama's distresses Dasharatha extremely- Anguish of Devi Kousalya sought to be assuaged by Sumatra- Kousalya's crying protests against Dasharatha- Regretful Dasharatha with folded hands and prostrations seeks pardon from Kousalya- Dasharatha's confession to Kousalya about his youthful blunder of killing a Muni Kumara - Having revealed details of the Muni hatya, the helpless cryings of his blind parents - Vriddha Muni's curse that Dasharatha would die in son's absence- Dasharatha - Pursuant to Dasharatha's death, his queens cried out, deathwise- praises and music followed- Queens, Ministers and staff- and public vision the body as retained in oil vessels-Maharshis assemble with Purohita Vasishtha to decide on the successor Kingship- Vasishtha despatches messengers to Kaikeya kingdom to bring Bharata along with Shatrughna.- As messengers arrive at Bharata's place,

the latter felt 'dussvapnas' early morning- Ayodhya's messengers arrive at Bharat's maternal uncle's palace, bring gifts and message to return- Bharata Shatrughnas arrive at Ayodhya and found the city as silent and listless!- Bharata reaches Kaikeyi palace and hears the news of his father's demise and Rama Sita Lakshmana 'vana vaasa' and Bharata's rajyaabhisheka!- The rattled up Bharata protests violently and detests- Kaikeyi's evil mindedness- Bharata's open protests against Kaikeyi- Bharata's 'shapatha' / swearing in the presence of Kousalya- Raja Dasharatha's 'antyeshti' / 'dahana samskaara'- Bharata performs Dashartha's 'shraaddha karma' and 'maha daanaas'- collection of ashes and 'nimajjana'- 'daaha samskaara'- Shatrugna attacks the villainess Kubja, the servant maid of Kaikeyi, to senselessness and spares her death! Ministers propose Bharata's 'rajyabhisheka'- but the latter proposes only temporary authority as Shri Rama ought to be the real King- Bharata initiates the construction of comfortable 'Raja Marga' from Rivers Sarayu to banks of Ganga- As 'mangala vaadyas' were heard on a morning, Bharata felt uneasy and asked Vasishtha to come to Rajya sabha with Ministers and officials- Bharata disagrees with Vasishtha that kingship was Rama's birth right and only a passing solution now- Bharata's vana yatra and night halt at Shringaverapura - Nishaada Raja hosts Bharata's overnight stay before crossing Ganga the next day- Bharata and Nishada Raja exchange views of Rama's magnanimity- Nishada Raja extols about the nobility and devotion to Rama of Lakshmana- On hearing details of Rama Sita Lakshmanas, Bharata swooned down, Shatrugna and the mothers cried away, and persisted on the details of the threesome regarding their food and sleeping patterns- Guha showed the bed of 'kusha grass' by which Sita Ramas slept on that night and the 'valkala vastras' left behind- Bharata accompanied by sena, mothers, Munis and public arrives at Bharadvaja ashram- Bharata visits Bharadvaja 'ashram'- The Maharshi bestows Bharata and entire entourage including vast army a heavenly hospitality- Bharata introduces his three mothers and Bharadvaja blesses them and indicates the way to Chitrakoota- Bharata's Chitrakoota yatra described- Shri Rama shows the beauty and grandeur of Chitrakoota to Sita- Shri Rama displays the exquisiteness of River Mandakini to Sita- As the wild beasts and birds running astray of Chitrakoota, Lakshmana went up atop a shaala tree as an army was nearing and Lakshmana was angered- As Lakshmana saw Bharata approaching, he got angry but Rama cooled him down- Bharata and advance party located Rama's 'kuteera' and visited the details inside - Bharata Shatrughnas locate Rama, prostrate and crying- Shri Rama having enquired Bharata's welfare gave elaborate lessons of Kshatra Dharmas on his own- Rama asks Bharata the reason of his arrival as Bharata requests him to return and accept Kingship; but Rama refuses- Bharata requests Rama to reconsider Kingship and informs King Dasharath's sad demise- Rama-Sita-Lakshmanas cry away at father's death- offerings of tarpana and pinda daana - With Vasishtha ahead the three Devis arrive, all the sons prostrate the mothers and Vasishtha too- Bharata broaches about Rama's return & kingship - Bharata again pesters Rama to assume kingship- Shri Rama instructs Bharata to return to Ayodhya at once- Muni Jaabali supports Bharata and his argument that sounded spread of 'nastikata'- Rama asserts that karma and rebirth are the corner stones of 'Astikata'- Vasishtha traces the geneology of Ikshvaku Vamsha and asks to uphold its fame and assume Kingship as the eldest son of Dasharatha- Shri Rama reiterates that 'Pitru Agina' was paramount yet doubled edged that he should undergo vana vaasa and Bharata should rule for that period ! - As Bharata was not ready yet to return to Ayodhya, Shri Rama grants his 'charana paadukaas' and finally bid farewell to Bharata and the entourage- Bharata and the entourage reach back to Maharshi Bharadvaja's ashram and return to Ayodhya- On return to Ayodhya Bharata realises the sad state of the city of Ayodhya- Bharata installs Shri Rama 'Paadukaas' at Nandigrama and administers Ayodhya from there- All the Rishis of Chitra koota commenced leaving the place due to problems of Rakshasas- Sita Rama Lakshmanas too decided to leave Chitrakoota and proceeded to Maharshi Ashram of Atri and Maha Pativrata Anasuya- Devi Anasuya and Sita exchange views- Anasuya gives gifts to Sita- Sita describes her 'swayamvara'- Thus Devi Sita having accepted the gifts from Devi Anasuya reaches Shri Rama for overnight stay at Atri Maharshi Ashram for further journey.

Aranya Khanda:

Shri Rama - Devi Sita-Lakshmanas felicitated in 'Muni ashramas' - As Rama-Sita -Lashmanas proceeded into the thick forest, they encounterd Rakshasa Viraath- Exchange of hot words by Rama Lakshmanas with Rakshasa Viraatha-Rama Lakshmanas kill Rakshasa Viraatha-- Shri Rama-Sita-Lakshmanas visit Sharabhanga Muni's ashrama and after 'atithya' the Muni departs for Brahma Loka- Vaanaprastha Munis approach Shri Rama for safety from Rakshasaas and Rama Lakshmanas assure and pacify them Shri Rama-Sita-Lakshmanas reach the ashram of Muni Suteekshna who offers 'atithya' overnight- Next early morning Rama-Sita-Lakshmanas exit Suteekshna ashram- Gatheringa of innocent commoners and Munis seek protection from frequent- attacks by Rakshasaas and Devi Sita enumerates the tenets of dharma- Rama Lakshmanas assure and make 'pratiginas' of Kshatriya kula duty to safeguard the tenets of Dharma- Rama Sita Lakshmanas visit Panchapsara Tirtha and Maandikarana ashrama and after visiting other Muni Ashramas too, visit the ashram of the brother of Agastya Maharshi who lauds the glory of Agastya- Rama Lakshmanas visit Agastya Maharshi and after welcoming them, Agastya gifts 'diyvaastras'-Maharshi Agastya complements Devi Sita as a 'pativrata' and directs-ama Lakshmanas to construct Panchavati Ashram- On the way to Panchavati, Rama-Sita-Lakshmanas meet the Great Grudhra Raja Jatayu who vividly explains the family background of Jatayu- The compact and vastu based 'Panchavati Parnashaala' of Rama-Sita- Lakshmanas reside comfortably- Happy living by Rama Sita Lakshmanas at Panchavati through Hemanta Ritu and Godavari Snaanaas- Rakshasi Shurpanakha arrives at Panchavati, introduces, proposes to Rama to wed as his wife- Shurpanakha compromises to wed Lakshmana as he was single there but the latter cuts off her ears and nose-Khara incensed the treatment to sister and despatches fourteen rakshasaas to kill Rama Lakshmanas- Shri Rama devastates fourteen followers of Khara- Shurpanakha reaches brother Khara , conveys Rama's killing fourteen rakshasas, provokes Khara to seek revenge- Khara Dushana Rakshasaas along with fourteen thousand sena attack Panchavati of Ramas- Khara then noticed dusshakunas like donkey brayings and squeaks of vultures from the sky, but having ignored these, Khara reaches Shri Rama 'ashrama' - As the dusshakunas loomed large, Rama hopes for the doom of Rakshasaas and victory for himself- as a precaution, he asked Lakshmana to hide Devi Sita in a cave and got readied for the battle- Rakshasaas attack Sri Rama, deva gandharva rishis apprehensive, but the invincible Shri Rama devastates thousands of rakshasaas single handed- Senapati Dushana and thousands of rakshasaas devastated by singular Shri Rama-Trishira, Khara Maha Rakshas's Senapati exterminated- Fierce battle between Shri Rama and Khara Rakshasa by the usage of their expertise in dhanur vidya-Exchange of heated arguments between Shri Rama and Khara Rakshas whose mace attack defended by Rama - Shri Rama the action hero hits Khara Rakshasa to death and affirms victory celebrated by Celestials and Rishis- Akampana Rakshasa reaches Ravanaasura to Lanka and poisons the latter's mind hatch a vicious plot to lure Devi Sita by a deer impersonated by Mareecha- Shurepanakha hurt physically with mutilated ears and nose arrives grievously at Maha Ravana Sabha:- Highly alarmed and frustrated Shurpanakha incites and ignites her brother Ravanaasura- Ravana was inquisitive from Shupanakha about details of Rama-Sita-Lakshmanas as the latter asks Sita to be abducted and wedded to Sita , Ravanaasura once again approaches Mareecha once again to seek the latter's help- Ravanaasura once again seeks the help of Mareecha to kidnap Devi Sita-'The self shaken up Mareecha appeals to Ravana to very kindly withdraw the plan in view of Rama's extraordinary mental acumen and physical energy- Maareecha explains his erstwhile experience of Vayavyastra and requests Ravana to pardon him- Maareecha seeks to further convince Ravanaasura as Mareecha entered having assumed the form of a Maya Harina or a feigned deer- Ravanaasura resents Mareecha's argumentative pattern and commands Mareecha to get involved in the mission of 'Sitaapaharana' while detailing the plan of abduction- Maareecha issues ultimate warning to the doom of Ravana and disaster of Lanka Kingdom-Rakshasa Maareecha forced by Ravanaasura to assume the deer form of glitter and attract Sita's attention- Even as Lakshmana doubted about the Maya Mriga, Sita was bent to secure it alive or dead and Rama had to yield to her intense wish proceeded with the chase, while entrusting responsibility to Lakshmana. chase.- Shri Rama kills Mareecha, no doubt, but the latter shouts for help in Rama's tone causing gitters to Sita- As expected, Lakshmana was taken aback by Sita's insinuations against him who was pressurised to reach Shri Rama- Ravanaasura approaches Devi Sita under Sadhu's garb , familiarises and mesmorises her- Devi Sita introduces herself as the daughter of King Janaka and the husband of the

valiant Shri Rama and the cause of their arrival; Ravana proposes to Devi Sita as a co-wife and the latter reacts haughtily- Ravana explains his own background and valor and Devi Sita ignores and discounts- Ravana forcibly abducts Devi Sita who cries away helplessly but Maha Jataayu grudhra tries to intervene and seeks to help- Jataayu warns Ravana to withdraw from the evil act of 'Sitaapaharana'- and otherwise be ready for encounter- Fierce battle between Jataayu and Ravana but Ravana kills Jataayu- Thus Ravana finally concludes 'Sitaapaharana' as Devi Sita was kept under vigilant custody- Rattled and shocked Devi Sita shouts being highly critical of Ravana and his heinous actions- As Devi Sita sought to drop down her jewellery and dress to notify Rama Lakshmanas, Ravana kept vigil by five monkeys, and at Lanka in antahpura by eight rakshasis - Ravana takes Devi Sita to his antahpura and seeks to pressurise her to become his queen- Having suffered Ravana's entreaties, Sita intensified her thoughts on Shri Rama and praised him while angry Ravana instructed rakshasis to take Sita away to Ashoka Vatika and frighten her to surrender- Shri Rama having killed Maareecha returns while noticing bad omens gets concerned about Devi Sita- On a run back to the Ashram, Rama Lakshmanas were subject to innumerable kinds of doubts and reaching there were not able to see Devi Sita and got stunned and terrified- Rama Lakshmanas recalled the events before the latter left for Rama at the false shouts of the dying Maareecha and Rama was truly upset by Lakshmana's grave indiscretion- Shri Rama's deep distress at Devi Sita's disappearance- desperate search for her even addressing animals and vegetation around the ashram in frustration- Shri Rama and Lakshmanas got intensely frustrated with their extensive search for Devi Sita- Rama's anguish - his sustained efforts with Lakshmana- following Maya Mriga's southern direction- recognising fallen Sita's dried up flowers and ornaments- and signs of a recently fought battle!- Lakshmana seeks to cool down the unbelievable rage and anger and recounts the fundamental features of self restraint while getting ready to display his outstanding bravery in human like and Gods like battle!- Rama Lakshmanas witnessed the grievously hurt Maha Grudhra Jataayu who fought for Devi Sita being kidnapped Mahaasura Ravana the Lankeshwara- Shri Rama performs the 'dahana samskara' of Jataayu - Nasty encounter with Athomukha and blind Rakshasi Kabandha who caught Rama Lakshmanas by its long and surrounding arms within a huge embrace seeking to eat their flesh- By the enormous force of their sheer grit and decisiveness and of mutual consultations, Rama Lakshmanas severed both the mighty shoulders of Kabandha- Tormented by Sthula Rishi, Kabandha got 'vikrita rupa' but he performed tapsya to Brahma for deerghaayu, attacked Indra and vajraayudha's hit raised his stomach over body, now relieved by Rama Lakshmanas - As Kabandha Rakshas's mortal remains secured 'daah samskara' by Rama Lakshmanas, his celestial form reveals details of Ravana vs Sita and advises Rama's friendship with the exiled Vaanara King Sugriva -Kabandha in his celestial form showed the way to Rishyamooka Parvata and Pampa Sarovara, as also of Matanga Muni Ashrama- Rama Lakshmanas proceed towards Matanga Vana and meet Tapasvini Shabari awaiting Shri Rama Lakshmanas all along her life with indefinable devotion.- Having witnessed the glorious departure of Maha Yogini to Bliss, Rama Lakshmanas proceeded along with Pampasarovara in their 'Sitaanveshana'towards Gandhamanana Mountain and meet Sugriva.

## Sarga One

On reaching Pampa Sarovara Rama was excited at its natural grandeur, especially Sita's absence, Lakshmana solaces- as they approached Rishyamooka, Vanaras and Sugriva.

*sa tām puṣkariṇīm gatvā padmotpalajhaṣākulām, raamaḥ saumitrisahito vilalāpākulendriyaḥ/ tasya dr̥ṣṭvaiva tām harṣād indriyāṇi cakampire, sa kāmavaśam āpannaḥ saumitrim idam abravīt/ saumitre paśya pampāyāḥ kānanaṁ śubhadarśanam, yatra rājanti śailābhā drumāḥ saśikharā iva/ mām tu śokābhisam̐taptam ādhayaḥ pīḍayanti vai, bharatasya ca duḥkhena vaidehyā haraṇena ca/ adhikaṁ pravibhāty etan nīlapītam tu śādvalam, drumāṇāṁ vividhaiḥ puṣpaiḥ paristomair ivārpitam/ sukhānilo 'yaṁ saumitre kālāḥ pracuramanmathaḥ, gandhavān surabhir māso jātapuṣpaphaladrumaḥ/ paśya*

rūpāṇi saumitre vanānām puṣpaśālinām, sṛjātām puṣpavarṣāṇi varṣam toyamucām iva/ prastareṣu ca  
 ramyeṣu vividhāḥ kānanadrūmāḥ, vāyuvegapracalitāḥ puṣpair avakiranti gām/ mārutaḥ sukhaṁ  
 saṁsparṣe vāti candanaśītalāḥ, śatpadaḥ anukūjadbhir vaneṣu madhugandhiṣu/ giriprasteṣu ramyeṣu  
 puṣpavadbhir manoramaiḥ, saṁsaktaśikharā śailā virājanti mahādrumaiḥ/ puṣpitāgrāmś ca paśyemān  
 karṇikārān samantataḥ, hāṭakapratisaṁchannān narān pītāmbarān iva/ ayaṁ vasantaḥ saumitre  
 nānāvihaganāditāḥ, sītāyā viprahīṇasya śokasaṁdīpano mama/ mām hi śokasaṁkrāntaṁ saṁtāpayati  
 manmathaḥ, hṛṣṭaḥ pravadamānaś ca saṁāhvayati kokilaḥ/ eṣa dātyūhako hṛṣṭo ramye mām  
 vananirjhare, praṇadan manmathāviṣṭaṁ śocayiṣyati lakṣmaṇa/ vimiśrā vihaḡaḥ pumbhir  
 ātmavyūhābhinanditāḥ, bhṛṅgarājapramuditāḥ saumitre madhurasvarāḥ/ mām hi sā mṛgaśāvākṣī  
 cintāśokabalātkṛtam, saṁtāpayati saumitre krūraś caitravanānilaḥ/ śikhinībhiḥ parivṛtā mayūra  
 girisānuṣu, manmathābhiparītasya mama manmathavardhanāḥ/ paśya lakṣṇama nṛtyantaṁ mayūram  
 upanṛtyati, śikhinī manmathārtaiṣā bhartāraṁ girisānuṣu/ mayūrasya vane nūnaṁ rakṣasā na hṛtā priyā,  
 mama tv ayaṁ vinā vāsaḥ puṣpamāse suduḥsahaḥ/ paśya lakṣmaṇa puṣpāṇi niṣphalāni bhavanti me,  
 puṣpabhārasaṁddhānām vanānām śīśirātyaye/ vadanti rāvaṁ muditāḥ śakunāḥ saṁghasaḥ kalam,  
 āhvayanta ivānyonyaṁ kāmonmādakarā mama/ nūnaṁ paravaśā sītā sāpi śocaty ahaṁ yathā, śyāmā  
 padmapalāśākṣī mṛdubhāṣā ca me priyā/ eṣa puṣpavaho vāyuh sukhasparśo himāvahaḥ, tām vicintayataḥ  
 kāntāṁ pāvakaḥ pratimo mama/ tām vinātha vihaḡo 'sau pakṣī praṇaditas tadā, vāyasaḥ pādapagataḥ  
 prahṛṣṭaḥ abhinardati/ eṣa vai tatra vaidehyā vihaḡaḥ pratihāraḥ, pakṣī mām tu viśālākṣyāḥ saṁpam  
 upaneṣyati/ paśya lakṣmaṇa saṁnādaṁ vane madavivardhanam, puṣpitāgreṣu vṛkṣeṣu dvijānām  
 upakūjatām/ saumitre paśya pampāyās citrāsu vanarājīṣu, nalināni prakāśante jale taruṇasūryavat/ eṣā  
 prasannasalilā padmanīlotpalāyatā, haṁsakāraṇḍavākīrṇā pampā saugandhikāyutā/ cakravākayutā  
 nityaṁ citraprasthavanāntarā, mātāṅgamṛgayūthaiś ca śobhate salilārthibhiḥ/ padmakośapalāśāni  
 draṣṭuṁ dṛṣṭiḥ hi manyate, sītāyā netrakośābhyām sadṛśānīti lakṣmaṇa/ padmakaśasaraṁsṛṣṭo  
 vṛkṣāntaraviniḥṣṛtaḥ, niḥśvāsa iva sītāyā vāti vāyur manoharaḥ/ saumitre paśya pampāyā dakṣiṇe  
 girisānuni, puṣpitām karṇikārasya yaṣṭim paramaśobhanām/ adhikaṁ śailarājō 'yaṁ dhātubhis tu  
 vibhūṣitaḥ, vicitraṁ sṛjate reṇuṁ vāyuvegavighaṭṭitam/ giriprasthās tu saumitre sarvataḥ  
 saṁprapuṣpitaiḥ, niṣpatraiḥ sarvato ramyaiḥ pradīpā iva kuṁṣukaiḥ/ pampātīraruhāś ceme saṁsakta  
 madhugandhināḥ, mālatīmālikāṣaṇḍāḥ karavīrāś ca puṣpitāḥ/ ketakyāḥ sinduvārāś ca vāsantyaś ca  
 supuṣpitāḥ, mādavyo gandhapūrṇāś ca kundagulmāś ca sarvaśaḥ/ ciribilvā madhūkāś ca vaṇijulā  
 bakulāś tathā, campakāś tilakāś caiva nāgavṛkṣāś ca puṣpitāḥ/ nīpāś ca varaṇāś caiva kharjūrāś ca  
 supuṣpitāḥ, aṅkolāś ca kuraṇṭāś ca cūrṇakāḥ pāribhadrakāḥ/ cūtāḥ pāṭalayaś caiva kovīdārāś ca  
 puṣpitāḥ, mucukundārjunāś caiva dṛśyante girisānuṣu/ ketakoddālakāś caiva śirīṣāḥ śimśapā dhavāḥ,  
 śālmalyāḥ kiṁśukāś caiva raktāḥ kurabakāś tathā, tiniśā nakta mālāś ca candanāḥ syandanāś tathā/  
 vividhā vividhaiḥ puṣpais tair eva nagasānuṣu, vikīrṇaiḥ pītaraktābhāḥ saumitre prastarāḥ kṛtāḥ/  
 himānte paśya saumitre vṛkṣāṇām puṣpasāmbhavam, puṣpamāse hi taravaḥ saṁgharṣād iva puṣpitāḥ/  
 paśya śītājalām cemām saumitre puṣkarāyutām, cakravākānucaritām kāraṇḍavanīṣevitām/ plavaiḥ  
 krauñcaiś ca saṁpūrṇām varāhamṛgasevitām, adhikaṁ śobhate pampāvikūjadbhir vihaḡamamaiḥ/  
 dīpayantīva me kāmāṁ vividhā muditā dvijāḥ, śyāmām candramukhīm smṛtvā priyām  
 padmanibhekṣaṇām/ paya sānuṣu citreṣu mṛgībhiḥ sahitān mṛgān, mām punar mṛgaśāvākṣyā vaidehyā  
 virahīkṛtam/ evaṁ sa vilapaṁs tatra śokopahatacetanaḥ/ avekṣata śivām pampām ramyavārivahām  
 śubhām/ nirīkṣa māṇaḥ sahasā mahātmā; sarvaṁ vanam nirjharakandaram ca, udvignacetāḥ saha  
 lakṣmaṇena; vicārya duḥkhopahataḥ prastathe/ tāv ṛṣyamūkaṁ sahitaḥ prayātau; sugrīvāśākhāmṛga  
 sevitaṁ tam, trastāś tu dṛṣṭvā harayo babhūvur; mahaujasau rāghavalakṣmaṇau tau/

As Pampa Pushkarini's picturesque scenery which gladdened Devi Sita in her most unfortunate absence, Shri Rama was disheartened with sorrow. Having however suppressed his inner feelings, he addressed Lakshmana admiring the sparkling water flows, their smooth hittings of the waves at the banks, the tall and sturdy tree wealth on the banks like the mountain tops as surrounded and in all the salubrious climate there around. *mām tu śokābhisamtaptam ādhayaḥ pīḍayanti vai, bharatasya ca duḥkhena vaidehyā haraṇena ca/ Shokaartasyaapi me Pampaa shobhate chitra kaananaa, vyavakeernaam bahuvividhiah pushpaih sheetodakaashivaa/* At this moment, despite the happy and invigorating ambience, my inner conscience is deeply hurt by Bharata's cryings and Sita's separation. But the pull of the aromatic vibration is so overwhelming here and now as Pushkarini is submerged with lotuses, flowers of hues and scented airs, and above all the mild sweeps of soft winds; indeed my intense desire of Sita's sharing with me this Chaitra Month's Vasanta Ritu's pleasantness and softness. With varieties of flowers, the trees and plants appear to dance to the musical swings of the windy flows. *ayaṁ vasantaḥ saumitre nānāvihagānāditāḥ, sītayā viprahīṇasya śokasamākrāntaṁ mama/ mām hi śokasamākrāntaṁ samitāpayati manmathaḥ, hṛṣṭaḥ pravadamānaś ca samāhvayati kokilaḥ/ eṣa dātyūhako hṛṣṭo ramye mām vananirjhare, praṇadan manmathāviṣṭaṁ śocayisyati lakṣmaṇa/* Sumitra nandana! As the groups of birds hover around the skies with varied musical notes of cacophony typical of the Spring season, the usherings of Vasanta get intensified and trouble my psyche as Kaama Deva Manmatha torments me further more with Sita- Viyoga. Lakshmana! As Sita used to imitate the Koel's musical notes with bubbling joys the pangs of separation get intensified by minutes and my sadness gets kindled more and more. It appears that the fall out effect of this vasanta season appears to burn me to ashes; the ashoka tree flowers of redness appear to me as spots of flames seeking to tear my heart into pieces. *Naahi taam, sukshma pakshmaak - sheem sukesheem mridubhaashineem, apasyato me Soumitra jeevitestita prayojanam/* Sumitra nandana! In case, Devi Sita with her pretty face and soft hairs with her soft voice and readily attractive and slender figure is not present with me as of then, of what avail is of my existence! Nishpaapa Lakshmana! As the Vasanta Ritu is now in full sweep, and the cuckoo's musical notes are in swing, the presence of Sita should have been celestial but that is not to be. Mild flows of breeze, trees bearing sprouting flowers of freshness and fragrance, the ever teasing screams of cuckoo sounds, the openings of lotuses, and the ever spreading of aromas all around, are the typical of the Season of Vasanta, whose presense bestows intimacy of lovers but curses their separations. My heated up concern now is whether I could ever sight Sita, as I could see and touch the tree and flowers and fruits before me! As Videhanandini Sita is not visionable, my sorrow too gets doubled up and ever more intensified. *paśya lakṣṇama nṛtyantaṁ mayūram upanṛtyati, śikhinī manmathārtaiṣā bhartāraṁ girisānuṣu/ mayūrasya vane nūnam rakṣasā na hṛtā priyā, mama tv ayaṁ vinā vāsaḥ puṣpamāse suduḥsahāḥ/* Lakshmana! Look at those peacocks dancing away on hill tops with gay abandon in groups with their mates together as though they are tormented by desire as though proposed by Manmatha the God of Love. Obviously on these lovely banks of Pampa Sarovara, no rakshasa appears not to have forcefully robbed of a female peacock. *paśya lakṣmaṇa puṣpāṇi niṣphalāni bhavanti me, puṣpabhārasamṛddhānām vanānām śīśirātyaye/* Lakshmana! Of which avail for me of this Vasanta Season as these gardens are flooded with flowers of unimaginable colours and fragrances, as my dearest Sita is missing here. Of which use of the groups of musical birds with wings of variety of colour splashes! Whereever Devi Sita should be there at present, there again the same vasanta season ought to be flourishing and what should be in her mind just now! As she too be in utter loneliness what should be on her mental screen just now! Surely enough, she ought to be crying away as she were under the rough custody of rakshasis, quite irrespective of the usherings of the Seasons of Nature! On the contrary, would it be even possible that recalling her golden days and the ongoing



happenings around her, with the arrival of the incoming vasanta season and the golden experiences that she had in the previous vasantaas, she might not conclude her very life! *Dhridham hi hridaye buddhirmama samparivartate, naalam vartayintu Sita saadhnvee madviraham gataa/* My strong feeling and concern should be that Saadhvi Sita might not be able to retain her mental poise for long due to her separation from me! In fact Videha Kumari's heart felt love and attachment is anchored and set most firm and steady for me. Like wise my feelings are equally steadfast, reciprocative and reflective too. *tām vinātha vihaṃgo 'sau pakṣī praṇaditas tadā, vāyasaḥ pādapagataḥ prahr̥ṣṭam abhinardati/ eṣa vai tatra vaidehyā vihagaḥ pratihāraḥ, pakṣī mām tu viśālākṣyāḥ samīpam upaneṣyati/* Lakshmana! I recall now that during my erstwhile days of dandakaranya living happily and with contentment together with Devi Sita, groups of crows were squatting on the nearby tree branches and crowing away relentlessly foreboding our separation. But now, there are forebodings to the contrary apparently indicating that the days of misfortune are drawing nearby. Lakshmana! In any case, despite these fortuitous forebodings, the fact remains that the 'viraha vedana' or my pangs of separation are getting intensified more and more by days and even hours. Then Shri Rama fondly recalled the intense likings of Devi Sita more specifically the wide range of chirruping birds, the variety of trees, the cool flows of breeze, the transparency of Pampa's water flows, and the glory of lotuses! Referring to lotuses, Shri Rama was reminded again of Devi Sita as her face was like of 'prafulla kamala dalaas' and the main reason of his very existence and living! Rama heaved a sigh of sorrow and exclaimed: 'aho! How human desire blurs one's inner consciousness and once not fulfilled then it would lead to frustration; my situation too is similar in the absence of Sita! What all materials that Sita was dear and fond of turn out to appeal to me and the others would not be. *padmakesarasamsṛṣṭo vr̥kṣāntaraviniḥsṛtaḥ, niḥśvāsa iva sītāyā vāti vāyur manoharaḥ/* Lakshmana! Would not the eye flaps and the soft hair linings resemble a lotus flower in full bloom; that is precisely why I am yearning to Devi Sita! As the soft winds flowing from a lotus pond passed from there around are just like Sita's 'nishvaasaas' or exhalations of her soft breathing. Having thus become replete with his inner feelings of 'Sita viyoga' Shri Rama was submerged in his feelings of the 'Prakriti Soundarya'. Sumitra nandana! Are you noticing the gorgeous view of the southern side of the mountain peaks. Mixed up with the sweep of winds from the southern side of Pampa sarovara, are the blowings of winds emerging from the 'dhaatus' or the mineral deposits inbuilt into the slabs of the mountainous slopes and the shikharas too. The tree lines of Pampa Sarovara banks awashed constantly and the sweet odours emanating from Malati-Mallika-Padma-Karaveera flowers create a celestial atmosphere. The creepers like ketaki-sinduvara-vaasanti are full of flowers. Chirabilva-madhukascha-vakula-champaka-tilaka-naaga kesara flowers add up to the magnificence. The fruits as provided by trees like Angkola-Kuranta-Choornaka-Paaribhadra- Choota-Paatali-kovidaara-arjuna are galore! Further the fruits borne of Ketaka-Uddaalaka- Shireesha-Sheesham-Dhava- Shaalmala-Palaasha-Naktamaala-chandana-syandana-hintaala-tilaka-Naaga kesara add to the 'prakriti soundarya'.

[Vishleshana on Pampa Sarovara recalled from Sarga 71 of Valmiki Ramayana's Aranya Khanda :

'Enjoying the grand Prakriti soundarya and its bountiful nature, Rama Lakshmanas crossed one forest to another reached Pampa's illustrious banks called Pushkarini. Pampa sarovara is situated to the east of the Matanga hill and to the west of the Rishyamukha hill and serves as a perennial source of water as the rain waters falling on these hills flow down to the sarovara. The water thus collected is free from gravel slippery slime and duck weeds. Thus, the water is crystal clear, sparkling, limpid, cool and delightful scented with lotus fragrance. The environs of the sarovara abound in forests is rich in flora and fauna includes Swans, Ducks, Kraunches, Ospreys and such other water birds. Fishes of rare variety like

Vakratunda, Rohita Nalameena are found in plenty in the sarovara. Rama Lakshmanas! When you seek to catch the multi-coloured fishes, especially in the early evenings, the Sarovara gets profoundly fabulous of sweet smells of joy, coolness, healthy, and heart filling. Nara shreshthaas! The musical sounds of monkey group screeches get so pronounced as those of constant drubbings of ear drums. *sāyāhne vicaran rāma viṭapī mālyadhārīṇaḥ, śītodakam ca pampāyām dṛṣṭvā śokam vihāsyasi/ sumanobhiś citāms tatra tilakān naktamālakān, utpalāni ca phullāni paṅkajāni ca rāghava/* Shri Rama! In such glorious evenings when you pass by the banks of Pushkarini and its truly hearty walks, you should forget the remote heart beatings of Devi Sita viyoga even for a while. It is a local belief of pronouncement that the disciples of Matanga Maharshi tend to surrender to silence and peaceful tranquility of the natural surroundings. As the Matanga shishyaas collect flowers and fruits, then they get tired out and the sweating drops of their bodies seem to instantly turn as fresh and sweet smell flowers by the miracle of the Maharshi. Having crossed such spell binding occurrences in the forth arriving Matanga ashram, one could also witness there ahead the Punya Murti Tapasvini Shabari the embodiment of ‘dharmaanushthaana’. Rama! Maha Saadhvi Shabari ought to be ever anxious for your darshana bhagya for a number of years now! Raghu nandana! Once you pass by ahead the Matanga Vana and Shabari ashram, then you would reach the foothills of Rishyamooka parvata: *ṛṣyamūkas tu pampāyāḥ purastāt puṣpitadrumaḥ, suduḥkḥārohaṇo nāma śīśunāgābhirakṣitaḥ, udāro brahmaṇā caiva pūrvakāle vinirmitaḥ/* The eastern side of Pampaa sarovara is situated the Rishyamooka Parvata foothills which around greenery of huge trees and plants forming a picturesque scene stated to have emerged by Lord Brahma’s generosity!]

#### Sarga 1 continues

*himānte paśya saumitre vṛkṣāṇām puṣpasambhavam, puṣpamāse hi taravaḥ saṅgharṣād iva puṣpitāḥ/ paśya śītajalām cemām saumitre puṣkarāyutām, cakravākānucaritām kāraṇḍavanīṣevitām/* Sumitra Kumara! The multi varied and the unparalleled grandeur manifested by the vasanra ritu’s plethora of freshness, sweet tastes, odours is mind blowing. As the flora so is the fauna. *Yadi drishyeta saa saadhvi yadi cheha vasemahi, sruhayeyam na shakraaya naayodhyaayai Raghoottama/ Na hyovam ramaneeyeshu shaaduuleshu tayaa saha, ramato me bhavecchintaa na spruhaaneshu vaa bhavet/* Raghu shreshtha Lakshmana! If only, Saadhvi Sita were able to see and experience and if ever I could ever live together and experience this glory, I should neither reach Ayodhya nor even attain swarga loka together. If only again, these green pastures and their grandeur facilitate us to live us for long, and together happily, we should never aspire of celestial pleasures and experiences. Thus having become obsessed with the prakriti soundarya and the most restless intensity of Sita viyoga, Shi Rama exclaimed to Lakshana: Imagine if ever the exemplary Dharma swarupa King Janaka were to ask me being seated in his open court with ministers, advisers, and panditas of enormous learning as to how nice his daughter had been, then what should I reply! Lakshmana! As King Dasharatha who asked me only to proceed for ‘vana vaasa’ might or might not appreciate Devi Sita to follow me, but as she had done so, the understandably it would be my responsibility entirely and if only he were to ask me for Devi Sita’s welfare, what should I reply! Likewise, Devi Kousaslya might ask for her and the could I sidetrack! Lakshmana! Therefore get back to Ayodhya, meet Bharata and make a public announcement that Devi Sita had been kidnapped and that Rama was feeling helpless.’ So saying, as Rama broke down, Lakshmana replied: ‘Purushottama Shri Rama! Please do collect your scattered feelings now. It does not ever behove a person of your stature like you! ‘Sita viyoga’ should not rattle the most exemplary human being ever likewise. *Ya di gacchhati paataalam tatodyadhikameva vaa, sarvathaa Ravanastaataa na bhavishyati Raghava!* Dear Raghu nandana! Even if Ravana were to be pulled up or there underneath, he ought to be dragged up to

decimation. First let us know and assess him and then ascertain whether Devi Sita would be returned safe with respect and apologise; other wise, we know how to destroy him mercilessly.

[ Recall the Sandhi-Vigraha- Yaana- Aasana-Dwidhi bhaava and samaashraya or the principles of Truce and Tolerance-Vigraha or the conflict of similar forces-Yaana suggesting travel or movement of forces for attach- aasana or waiting time- dwividha or bheda bhaava or break up of the opponent and finally the battle and victory, as suggested by the celestial form of Rakshasa Kabandha to Rama Lakshmanas vide Sarga Sixty Nine of Aranya Khanda of Valmiki Ramayana].Lakshmana further assauged Rama's feelings: *Svaasthyam bhadram bhajasvaarya tvajyataam krupanaamatih, artho hi nashtaa kaaryarthairayatnenaadhi gamyate/ Utsaaho balavaanaarya naasyutsaahaat param balam, sotsaahaasya hi lokeshu na kinchidapi durlabham/ Arya Rama! Do be enthusiastic and courageous; get rid of helplessness and fallen morale. If the solid input of hard work and mental application as followed by physical exertion, how indeed anybody could achieve results. Brother! Enthusiasm ought to be the solid base for sustained hard work and the desired results would not be ensured. Utsaahavantah Purushaa naavaseedanti karmasu, utsaahamaatramaashritya pratilapsyaam Jaanakeem/ Tvajyataam kaama vrittattvam shokam samnasya pushthitah, mahaatmaanam kritaatmaanam naavabudhyase/ Once a person fortifies with fervor and passion, even the toughest hurdle gets surmounted; never even give up the resolve and the targetted securing of Janaka nandini! Do destroy your diffidence and watering up of concentration. Rama! You are a Mahatma and Kritatma; at this unfortunate time, may your own stature of vision and valor ought not to slip my even a bit!' As Rama got himself pulled up, he recalled his slipping self confidence and his nerves got toughened and bolstered driven by action instead of a wavery mind and body. Then Rama Lakshmanas proceeded with invigorated resolve and fortified confidence. As they approached the outskirts of Rishyamooka Parvata, Sugriva was freely roaming about and spotted two handsome, tall and sturdy humans with 'dhanur baanas' in hermit dresses. He wondered whether these humans were despatched by his enemies. Other 'vanaras' in the vicinity also wondered as to who these humans could be, partly fearfully and partly curiously. Sugriva wondered that the vicinities of Matanga Maha Muni were not entereable by his enemy brother or his men and thus kept wondering as to who these impressive humans could be!*

## **Sarga Two**

As Sugriva and follower vaanaraas were still wondering, Hanuman felt convinced and confident and directed Shri Rama Lakshmanas to approach their head Sugriva the fugitive King of Vaanaras.

*Tau tu dr̥ṣṭvā mahātmānau bhrātarau rāmalakṣmaṇau, varāyudhadharau vīrau sugrīvaḥ śaṅkito 'bhavat/ udvignahr̥dayaḥ sarvā diśaḥ samavalokayan, na vyatiṣṭhata kasmimś cid deśe vānarapuṁgavaḥ/ naiva cakre manaḥ sthāne vīkṣamāṇo mahābalau, kapeḥ paramabhītasya cittaṁ vyavasasāda ha/ cintayitvā sa dharmātmā vimr̥śya gurulāghavam, sugrīvaḥ paramodvignaḥ sarvair anucaraīḥ saha/ tataḥ sa sacīvebhyas tu sugrīvaḥ plavagādhipaḥ, śaśaṁsa paramodvignaḥ paśyaṁs tau rāmalakṣmaṇau/ etau vanam idaṁ durgam vālipraṇihitau dhruvam, chadmanā cīravasanau pracarantāv ihāgatau/ tataḥ sugrīvasacivā dr̥ṣṭvā paramadhanvinau, jagmur giritaṭāt tasmād anyac chikharam uttamam/ te kṣipram abhigamyātha yūthapā yūthaparṣabham, harayo vānaraśreṣṭhaṁ parivāryopatasthire/ ekam ekāyanagatāḥ plavamānā girer girim, prakampayanto vegena girīṇām śikharaṇi ca/ tataḥ śākhāmṛgāḥ sarve plavamānā mahābalāḥ, babhañjuś ca nagāṁs tatra puṣpitān durgasamśritān/ āplavanto harivarāḥ sarvatas taṁ mahāgirim, mṛgamārjāraśārdūlāṁ trāsayanto yayus tadā/ tataḥ sugrīvasacivāḥ*

*parvatendram samāśritāḥ, saṅgamyā kapimukhyena sarve prāñjalayaḥ sthitāḥ/ tatas taṁ bhayaśaṁtrastaṁ vālikilbiṣaśaṅkitam, uvāca hanumān vākyam sugrīvam vākyakovidāḥ/ yasmād udvignacetās tvaṁ pradruto haripuṅgava, taṁ krūradaśanaṁ krūram neha paśyāmi vālinam/ yasmāt tava bhayam saumya pūrvajāt pāpakarmaṇaḥ, sa neha vālī duṣṭātmā na te paśyāmy ahaṁ bhayam/ aho śākhāṁgatvaṁ te vyaktam eva plavaṅgama, laghucittatayātmānaṁ na sthāpayasi yo matau/ buddhi vijñāna saṁpanna ṅgitaiḥ sarvaṁ ācara, na hy abuddhiṁ gato rājā sarvabhūtāni śāsti hi/ sugrīvas tu śubhaṁ vākyam śrutvā sarvaṁ hanūmataḥ, tataḥ śubhataṁ vākyam hanūmantam uvāca ha/ dīrghabāhū viśālākṣau śaracāpāsīdhārīṇau, kasya na syād bhayam dṛṣṭvā etau surasutopamau/ vālīpraṇihitāv etau śaṅke 'haṁ puruṣottamau, rājāno bahumitrāś ca viśvāso nātra hi kṣamaḥ/ arayaś ca manuṣyeṇa vijñeyāś channacārīṇaḥ, viśvastānām aviśvastāś chidreṣu praharanti hi/ kṛtyeṣu vālī medhāvī rājāno bahudaśanāḥ, bhavanti parahantāras te jñeyāḥ prākṛtair naraiḥ/ tau tvayā prākṛtenaiva gatvā jñeyau plavaṅgama, śaṅkitānām prakāraiś ca rūpavyābhāṣaṇena ca/ lakṣayasva tayor bhāvaṁ prahr̥ṣṭamanasau yadi, viśvāsayan praśamsābhīr ṅgitaiś ca punaḥ punaḥ/ mamaivābhīmukhaṁ sthitvā pṛccha tvaṁ haripuṅgava, prayojanaṁ praveśasya vanasyāśya dhanurdharau/ śuddhātmānau yadi tv etau jānīhi tvaṁ plavaṅgama, vyābhāṣitair vā rūpair vā vijñeyā duṣṭatānayoḥ/ ity evaṁ kapiṛājena saṁdiṣṭo mārutātmajaḥ, cakāra gamane buddhiṁ yatra tau rāmalakṣmaṇau/ tatheti saṁpūjya vacas tu tasya; kapeḥ subhītasya durāsadasya, mahānubhāvo hanumān yayau tadā; sa yatra rāmo 'tibalaś ca lakṣmaṇaḥ/*

Even from a distance as Rama Lakshmanas were entering the approach points of the Rishyamooka parvata, Sugriva was rather apprehensive and thus could not remain steady in movement and mind. Sugriva was essentially a Dharmatma with deep knowledge of Raja Dharma or Kingship duties. He was however suspicious and hence asked his ministers: Surely appears that Vaali his opponent brother King of Vanaras had despatched these two enemies to us with their queer dress yet with 'dhanur baanaas'. As an ample precaution, Vaali's trusted vanaras surrounded by some distance in batches and were ready with strong branches of the huge trees uprooted by their hands around. Slowly and steadily, Rama Lakshmanas reached atop the Parvata. As main vanaras encircled Sugriva, Rama Lakshmanas saluted Sugriva with folded hands from a distance. On noticing that Rama Lakshmanas too were looking apprehensive, Hanuman representing Sugriva initiated his conversation as being an expert conversationalist, even from distance. 'Gentlemen! May be you seem to be wary of the fear of Vaali and thus seem to be afraid. This is the well known mount named Malaya and you need not to have any concern about him as he was cursed by Mahatma Matanga Muni and as such he could never enter here. This mount is under the command of this Sugriva our King. You may have been wondering as to why these vanara soldiers had been following you in groups; after all, you are aware that instinctively we the vanaras are mischievous. *buddhi vijñāna saṁpanna ṅgitaiḥ sarvaṁ ācara, na hy abuddhiṁ gato rājā sarvabhūtāni śāsti hi/* Appearing as you do, you seem that you are of buddhi and vijnana or maturity of thinking and knowledge, and you could understand that we vanarasa by nature are likewise. Are you not aware that a king's mind and thoughts are as per the instinctive feelings of the follower beings and then only he could administer ably!' Sugriva having been truly appreciative manner of Hanuman's convincing flow of thoughts and words to Rama Lakshmanas, accosted Hanuman interveningly and said: 'Hanuman! Don't you realise that these two gentlemen appear as tall, sturdy, high shouldered and alert armed with 'dhanush baanaas' and sword like Deva Kumaras! Naturally, one could get suspiciously remarkable and hence we should be discreet enough to ensure whether they were Vaali's spies. Sugriva further addressed Hanuman: *arayaś ca manuṣyeṇa vijñeyāś channacārīṇaḥ, viśvastānām aviśvastāś chidreṣu praharanti hi/*

*kṛtyeṣu vālī medhāvī rājāno bahudarśanāḥ, bhavanti parahantāras te jñeyāḥ prākṛtair naraiḥ/* One should be able to distinguish the genuine or fake; ‘Vishvaasa’ or the word called faith and trust ought to lead from instinct although the latter might fail sometimes and hence the need for discretion. Vaali in these deeds is an expert; Kings tend to realise make-belief acts very well and that is how they are able to crack up enemies. That is how persons like Vaali resort to devious means like spying or the art of espionage. Kapi shreshtha Hanuman! That is why you should meet the strangers casually and extract details of them and then conclude the background information about the strangers with deftness. Do seek to learn their intentions and aspirations, by creating feelings of innocence and confidence. Vaanara shiromani Hanuma! Do keep staring at me with inexperience and learn as much about the strangers; what indeed could be the reason of approaching us ; do they sound genuine and are they asking any favor from us!’ As Vanara King Sugriva briefed in detail likewise, Pavan Kumara Hanuman reached Rama Lakshmanas once again.

### Sarga Three

Hanuman reached Rama Lakshmanas in a Tapasvi form, complemented Rama Lakshmanaas by their appearance and Hanuman was pleased

*Vaco vijñāya hanumān sugrīvasya mahātmanah, parvatād ṛśyamūkāt tu pupluve yatra rāghavau/ sa tatra gatvā hanumān balavān vānarottamah, upacakrāma tau vāgbhir mṛdvībhiḥ satyavikramah/ svakaṁ rūpaṁ parityajya bhikṣurūpeṇa vānarah, ābabhāṣe ca tau vīrau yathāvat praśaśaṁsa ca/ rājarṣidevapratimau tāpasau saṁśitavratau, deśaṁ katham imaṁ prāptau bhavantau varavarṇinau/ trāsayantau mṛgagaṇān anyāś ca vanacārīṇah, pampātīraruhān vṛkṣān vīkṣamāṇau samantataḥ/ imāṁ nadīm śubhajalām śobhayantau tarasvinau, dhairyavantau suvarṇābhau kau yuvāṁ cīravāsasau/ simhaviprekṣitau vīrau simhātibalavikramau, śakracāpanibhe cāpe pragṛhya vipulair bhujaiḥ/ śrīmantau rūpasampannau vṛṣabhaśreṣṭhavikramau, hastihastopamabhujau dyutimantau naraśabhou/ prabhayā parvatendro 'yaṁ yuvayor avabhāṣitaḥ, rājyārḥav amaraprakhyau katham deśam ihāgatau/ padmapatrekṣaṇau vīrau jaṭamaṇḍaladhārīṇau, anyonyasatṛṣau vīrau devaḥ lokād ivāgatau/ yadṛcchayeve saṁprāptau candrasūryau vasuṁdharām, viśālavakṣasau vīrau mānuṣau devarūpiṇau. simhaskandhau mahāsattvau samadāv iva govṛṣau, āyatās ca suvṛttās ca bāhavaḥ parighottamāḥ, sarvabhūṣaṇabhūṣārḥāḥ kim arthaṁ na vibhūṣitaḥ/ ubhau yogyāv ahaṁ manye rakṣitūṁ pṛthivīm imām, sasāgaravanām kṛtsnām vindhyameruvibhūṣitām/ ime ca dhanuṣī citre ślakṣṇe citrānulepane, prakāṣete yathendrasya vajre hemavibhūṣite/ saṁpūrṇā niśitair bāṇair tūṇās ca śubhadarśanāḥ, jīvitāntakarair ghorair jvaladbhir iva pannagaiḥ/ mahāpramāṇau vipulau taptahāṭakabhūṣitau, khaḍgāv etau virājete nirmuktabhujagāv iva/ evaṁ mām paribhāṣantaṁ kasmād vai nābhibhāṣathaḥ, sugrīvo nāma dharmātmā kaś cid vānarayūthapaḥ, vīro vinikṛto bhrātrā jagad bhramati duḥkhiṭaḥ/ prāpto 'haṁ preṣitas tena sugrīveṇa mahātmanā, rājñā vānaramukhyānām hanumān nāma vānarah/ yuvābhyām saha dharmātmā sugrīvaḥ sakhyam icchatī, tasya mām sacivaṁ vittaṁ vānaram pavanātmajam/ bhikṣurūpapratichannam sugrīvapriyakāmyayā, ṛśyamūkād iha prāptaṁ kāmagaṁ kāmārūpiṇam/ evaṁ uktvā tu hanumāṁs tau vīrau rāmalakṣmaṇau, vākyajñau vākyakuśalaḥ punar novāca kiṁ cana/ etac chrutvā vacas tasya rāmo lakṣmaṇam abravīt, prahṛṣṭavadanaḥ śrīmān bhrātaram pārśvataḥ sthitam/ sacivo 'yaṁ kapīndrasya sugrīvasya mahātmanah, tam eva kāṅkṣamāṇasya mamāntikam upāgataḥ/ tam abhyabhāṣa saumitre sugrīvasacivaṁ kapim, vākyajñam madhurair vākyaiḥ snehayuktam arimdamam/*

Having been suitably convinced by King Sugriva's statements as to how to assess the true nature of strangers, proceeded down the hill but assumed the form of a bhikshu or a sanyasi and greeted Rama Lakshmanas. He initiated the conversation by stating that the stranger Rama Lakshmanas : 'Veera Purushas! Both of you appear to be 'satya paraakramis' and Rajarshis as of Devatas-like tapasvis observing severe some vrata. Your physical brilliance is indeed readily arresting but why have you come to these forests and now to this picturesque Pampa Sarovara! You seem to be very courageous and enterprising with high shoulders as of royalties. Please introduce your selves properly. Your glances are like of lions as of strength and courage moving slowly yet perfectly like a royal elephant. In fact, your presence in this Rishyamooka parvata areas and into these dense forest surroundings is not possible really unless intentional or accidental. In any case, you both have truly brought brightness to the Rishyamooka. Both of you veera purushas! interestingly enough both of you are adorned with 'jataajuta' on your heads; both of you are alike; Maha Veeras! Have you descended from Deva Loka as you do certainly look distinguished like Surya Deva and Chandra Deva together on to earth on your own free volition having taken human forms. Your broad shoulders are similar to those of lions, being broad, strong and well rounded up. I feel that you have surely appeared here ensure peace and auspiciousness to this mother earth as repleted with samudras, parvataas like Vindhya and Meru and the forests and their inhabitant species like human beings, animals and birds. Sirs! You are carrying sharp and potent arrows and 'tuneera' which look attractive but devastating with your mantra shakti. Your long and short swords are nodoubt sparkling but ought be sharp and forceful. Veeraas! I have been describing details of your physical appearances and characteristics for long with admiration for long, but are you not divulging about who you are and what is the real purpose of your arrival to this difficult terrain of the mountain reaches rather suddenly! This area is under the control of our leader named Sugriva the 'sreashtha vaanara' and a 'dharmatma' and a 'maha veera'. His elder brother named Vaali- a 'maha parakrami' discarded him, threw him from his house and as such he has been literally hiding from Vaali and moving about aimlessly ever since away in this very mountain area as protected by Matanga Muni's curse to Vaali and is thus safe for us. Sugriva, our leader who, despatched me to ascertain your identification. My name is Hanuman and I am also too of Vanara vamsha! Dharmatma Sugriva extends his welcome to you; you may consider me as his 'mantri'. I am the vanara putra of Vayu Deva.

Vishleshana on Anjaneya on his origin and illustrative stutis- a ready repeat reference vide Essence of Valmiki Bala Ramayana released by [www. kamakoti.org-books](http://www.kamakoti.org-books) section:

Kesari the son of Gautami Rishi and Kesari's wife Anjana secured a grand son named *Hanuman* with the 'Amsa' (facet) of Parama Shiva and Vayu Deva too was responsible in the birth of the boy. Mistaking Surya Deva for a red-coloured fruit, the boy was tempted to fly skyward tried to hold Surya Deva, as Indra threw his Vajra on Hanuman's body and Ravana tried to hold Hanuman's tail but Hanuman never left his firm hold of Surya Deva. Ravan kept on fighting for a year in vain and tried to wriggle out of Hanuman's powerful clasp. Meanwhile Rishi Vishrava arrived at the spot and eulogised Hanuman to release Ravana the terror of the Universe. There after Hanuman resided for long time at Pampapura on the banks of Pampa River as a strong fixture and was thus acclaimed as 'Sthanu'. Also since Ravana who had dictated the World and controlled Devas was humiliated by *Anjaneya*, his name and fame spread as Hanuman: *Nighnanta cha Suraan mukhyam Ravanam Lokaraavanam, Nihanti Mushthirbhayah sa Hanumaaniti vishrutah*. (Ravana who was in the habit of badly hurting Devas and related Demi-Gods and killing Vishnu- Bhaktas without mercy had thus been restrained badly and received a jolt by Hanuman; the 'Mushtighatas' or 'Hanus' (beatings of closed hand grasps) damaged Ravana was the reason why

Hanuman was named as such. Lord Brahma informed Hanuman that during the twenty eighth Tretayuga's first Part of Vaivaswa Manvantara, Bhagavan Vishnu would take the Incarnation of Shri Rama and that he would achieve Rama's unreserved devotion to Hanuman and destroy the clan of Ravana, his cruel brothers and sinful sons. (Bhavishya Purana)

Illustrative Stutis: *Manojavam Maaruta tulya vegam jitendriyambuddhimataam varishtham, aataatmajam Vaanara yudha mukhyam Sri Rama dutam sharanam prapadye/* I bow in reverence to Anjaney whose thinking capacity as fast as wind, who is in all respects like his father the Vayu Deva in speed and mental agility, as the master of senses, the Supreme among intellectual strength, the leader of the Monkey brigade and the foremost follower of Shri Rama Chandra! *Hanuman anjanaasuunur vaayuputro maha balah, Rameshthah Phalguna sakhah pingaakshomita vikramah udadhityukramanaschaiva Seetaashoka vinaashanah Lakshmana praana daataacha Dasha greevascha darpaha, dvaadashaitaani naamaani Kapeendrasya Mahaatmanah svaapakaale pathennichyam yaatraa kaale viseshitah tasya mrityu bhayamnaasti sarvatra vijayee bhavet/* Maha bala Hanuman, the illustrious son of Anjana Devi and Vayu Deva! You are the beloved of Lord Shri Rama and dear friend of Arjuna; famed for brown eyes, the valiant hero of popularity who crossed the ocean with the unique purpose of assuaging Devi Sita's tearful misery, the wreckless destroyer of the fabled Ashoka Garden, the saviour of Lakshmana by fetching mrita sanjeevani overnight from Himalayas and the historic subduer of Ravana! Even a fleeting prayer to you by a sincere devotee frees from death and leads to victory especially during one's travels! *Atulita baladhaamam hemashailaabhideham, danujavana krishaanum jnaani naama agraganyam/ Sakala guna nidhaanam vaanaraanaamadheesham Raghupatipriya bhaktam Vaatajaatam namaami/ Om ham Hanumate namah/* Anjaneya! Our sincere salutations to you! Your body strength is like that of a golden mountain; you are like gigantic fire destroying the huge forest full of demoniac enemies; yet you are the symbol of wisdom and knowledge, the outstanding devotee of Shri Rama the singular and illustrious son of Vayu Deva! *Buddhi balam yasho dhairyam nirbhayatvam arogataa, ajaadyam vaakpatutvam cha Hanutsmaranadbhavet/* We pray to Hanuman Deva to surely secure 'buddhi balam' or mental sharpness and physical strength, reputation and fearlessness, resistance to physical diseases or even ailments and above all finesse in expression and convincing power! *Yatra yatra Raghunadha keertanam, tatra tatrakritamastakaanjalim/ Baashpavaari paripurna lochanam Maarutim namata raakshsaantakam/* When and where there are singing and music sessions of Lord Rama's glories, there and then Lord Hanuman is readily seated with folded hands and emotionally charged wet eyes! Such indeed is the scene of Anjneya who provides a safety zone to Rama bhaktas. *Daily Hanuman Mantra:* The Hanuman Mantra for daily recital on the 11 days of worship is as follows: *Om namo Hanumate prakata rupaaya, aakraanta digmandala yashovitaana dhavaleekrita jagatpita vajra deha jvaladagni Suryakoti samaprabha tanuuruha Rudraavataara Lankaapuri dahana udhadhi langhana Dashgreeva shirah kritaantaka Seetaa sevaasana Vayu suta, Anjanagarbha sambhuta Shri Rama Lakshmana -andakara, Kapi sainya praakaara Sugreeva sakhya kaarana, Bali nibarshana kaarana, drona parvatotpaatana, Ashoka vana vidaarana, Akshakumaarakacchedana, Vanarakshaakara samaanayana, Baalodita Bhaanumandala grasana, Meghanaada hom vidhvamsana, Indrajivadha kaarana, Seetaa rakshaka raakshasee sangha vidaarana, Kumbhakarnaadi vadha paraayana, Shri Raama bhakti tatpara, Samudravyomadruma langhana mahaasaamardhya, Maha tejah punja viraajamaana, swaami vachana sampaadita, Arjuna samyuga sahaaya, Kumara Brahmacharin, gambheera shabdodaya, Dakshinaashaa Martaanda, Meruparvata peethikaarchana, sakala mantraagamamaachaarya, mama sarva graha vishaadasana, Sarvajvarocchaatana, Sarva Visha vinaashana, Sarvaapatti nivaarana, Sarva dushta nibarhana, Sarva vyaaghraadi bhaya nivaarana, Sarva shatruccchedana, Mama parasyacha trihuvana pum streena*

*pumsakaatmaka Sarva jeeva jaatam vashaya naanaa naamadheyaan sarvaan raagjna saparivaaraan mama sevakaan kuru kuru, Sarva shastrastra vishaani vidhvamsaya vidhvamsaya, mama sarva kaarya jaatam saadhaya saadhaya sarva dushta durjana mukhaani keelaya/* Recital of this Paramapavitra Hanuman mantra japa bestows veeratva, keerti, tejas and ojas. Another popular stanza of for daily recital is as follows: *Hanunaananjanaa soonur Vaayu putro maha balah, Raameshtah Phalguna sakhah pingaakshomita vikramah/ Udadhi kramanaschiva Seeta shoka vinaashakah, Lakshmana praana daataacha Dashagreevascha darpaha/ Dvaadashitaani naamaani Kapeendrasya mahabalah, svaapakaale pathennityam yaatraakaale visheshatah, tasya mrityu bhayam naasti sarvatra vijayee bhavet/ ]*

Stanzas 22-24 follow: *yuvābhyām saha dharmātmā sugrīvaḥ sakhyam icchati, tasya mām sacivam vittam vānaram pavanātmajam/ bhikṣurūpapratichannaṁ sugrīvapriyakāmyayā, ṛśyamūkād iha prāptam kāmagaṁ kāmārūpiṇam/* Hanuman continues his address to Shri Rama Lakshmanas: ‘Dharmatma Sugriva seeks your friendship; you may consider me as his mininster and advisor. Being the son of my father Vayu Deva, I could assume to what ever form that I would wish for. Right now I have arrived here in the form of a mendicant’ As Hanuman concluded his prashamasha and with the invitation as from the fugitive King Sugriva, Shri Rama was pleased addressed Lakshmana: ‘Sumitra nandana! This minister of maha manasvi Sugriva had been sent to invite us. Named Hunuman, he appears to have assessed us closely and capable of objective assessment and worthy of sweet reciprocation. I am getting convinced that a capable personality who might not have studied and experienced the nuances of RigVeda Shiksha, Yajur Vedaabhyaasa, and Sama Veda Vidvat could be capable of rendering such conversational finesse. Surely he should have mastered Vedangas of Siksha, Vyakarana, Kalpa Grandha, Nirukta, Chhandas, and Jyotisha and also expertise in ‘swadhyaaya’ or self study!

Vishleshana on Vedangas: *Siksha* is essentially about Sangeeta or Music the Swara Shastra viz. Sapta Swaras, Gramas or scale or gamut in music, Murchanas or intonations/modulations, ten Gunas, Padas (letters); *Kalpa grantha* comprises kalpas of Nakshatra or Chandra-Nakshatra movement; Veda for attaining Purushardhas viz. Dharma-Artha- Kaama-Moksha; Samhita about Tatwa Darshi, Mantras Chhandas etc; Angirasa Kalpa about abhichara vidhi vidhana like procedures of magic, charms, benevolent or malevolent karma kaanda and finally Shanti Kalpa, Mantras, Procedures, to ward off dangers, and usher in good tidings from Celestial, Terrestrial, extra terrestrial sources. Griha Kalpa too is significant like Homa Prakriyas, Mudras, Mangala Snaanaas, Abhishekas, Pujas for Deva-Devis and Nava Grahas etc. *Vyakarana* Shastra is about grammar, vibhaktis or cases, vachanas, naama - sarvanaamas, Pratyaya, Samaasa, Karakas. *Nirukta* is derived and rhetoric or artificial interpretation seeking to bring out the hidden meaning of Vedas; viz. ‘nir’ connoting the comprehensive sense that is sought to be conveyed and ‘ukta’ states that which is revealed more than what is concealed. *Chhandas Shastra* is stated as the feet of Vedas, being ‘Vaidik’ and ‘Loukik’; Gayatri-Brihati-Ushnik-Jagati-Trishthup-Anushtup -Pankti being the Chhando Vidhi and the various combinations of ‘Ganas’ varied basically with ‘ya-maa-taa-raa-ja-baa-na-sa-la-ga’ and poetry made there of in three letter combinations; the ruling deities of the Ganas are: Ya gana (Water), Ma gana (Prithvi), Ta gana (Sky), Ra gana (Agni/ fire), Ja gana (Surya), Bha gana (Chandra), Na gana (Ayu or Life/health) and Sa gana (Vaayu). *Jyotisha Shastra* is all about Siddantha Ganita, Jaataka/ hora, and Samhita. The means of Jyotisha are Panchanga Sadhana by way of Thithi-Vaara-Nakshatra-Karana-Yoga; Grahana Sadhana of Solar/ Lunar Eclipses, besides Dik-Sadhana. Jaataka Skandha is the Science of Raashi-Shad Varga, ‘Maitri Bhaavaabhaavaas’ and Graha-Nakshatra compatibilities. ]



Stanza 29 onward: *Nuenam vyakaranam krutsnamanena bahudhaa shrutam, bahu vyaayarataanea na kinchudapashabditam/ Na mukhe netrayoschaapi lalaate cha bhruvostathaa, anyeshtvapi cha sarveshu dishah samviditah kvachit/Lakshmana!* Most certainly what ever he has stated is purely grammatical as he ought to have practised by way of ‘swaadhyaya’, since his conversationistic style is impeccable while neither an impure word nor an uncouth expression had slipped up ever. While conversing, his face, eyes, hands or any other body parts and gestures are quite tuned up to his clean, clear, well balanced expressions. Hanuman has expressed his opinions candidly with no breaks of expressions, wordings, sentences, and ramblings of thoughts. His voice is hearty, medium, direct and straightforward. *Anayaa chitrayaa vaachaa trishaanavyanjanatrayaa, kasya naaraadhyate chittamdyataaserarapi/* How could indeed be not delighted as someone expresses most convincingly with his unique voice as the party being addressed could have no choice but to follow with spontaneity’. So telling brother Lakshmana, Shri Rama replied to Hanuman: *Viditaa nou gunaa vidvan Sugrivasya mahatmanah, tameva chaavaam maargaavah Sugrivam plavageshwaram/ Yathaa braveeshi Hanuman Sugriva vachanaadiha, tat tathaa hi karishyaavo vachanaat tama sattama/* ‘Vidvan Hanuman! We have by now well appreciated the outstanding qualities of Sugriva. We both have actually arrived here seeking to locate and looking for him. Saadhu shiromana Hanuman! We appreciate your kind offer to take us and firm up friendship with him.’ Hanuman was pleased by Shri Rama’s eagerness to follow him to approach Sugriva.

#### **Sarga Four**

Lakshmana briefed Hanuman about their purpose of ‘Sitaanveshana’ and seeking Sugriva’s close friendship and active assistance- Hanuman’s assurance for unswerving and dutiful cooperation

*Tataḥ prahr̥ṣṭo hanumān kṛtyavān iti tad vacaḥ, śrutvā madhurasambhāṣaṁ sugrīvaṁ manasā gataḥ/ bhavyo rājyāgamas tasya sugrīvasya mahātmanah, yad ayaṁ kṛtyavān prāptaḥ kṛtyaṁ ca itad upāgatam/ tataḥ paramasaṁhr̥ṣṭo hanūmān plavagar̥ṣabhaḥ, pratyuvāca tato vākyam rāmaṁ vākyaviśāradaḥ/ kimarthaṁ tvaṁ vanaṁ ghoram pampākānanamaṇḍitam, āgataḥ sānujo durgam nānāvyaḷamṛgāyutam/ tasya tadvacanam śrutvā lakṣmaṇo rāmacoditaḥ, ācacakṣe mahātmānam rāmaṁ daśarathātmajam/ rājā daśaratho nāma dyutimān dharmavatsalaḥ, tasyāyam pūrvajāḥ putro rāmo nāma janaiḥ śrutaḥ/ śaraṇyaḥ sarvabhūtānāṁ pitur nirdeśapāragaḥ, vīro daśarathasyāyam putrāṇāṁ guṇavattaraḥ/ rājyād bhraṣṭo vane vastum mayā sārddham ihāgataḥ, bhāryayā ca mahātejāḥ sītayānugato vaśī, dinaḥsaye mahātejāḥ prabhaye va divā karaḥ/ aham asyāvaro bhrātā guṇair dāsyam upāgataḥ, kṛtajñasya bahujñasya lakṣmaṇo nāma nāmataḥ/ sukhārhasya mahārhasya sarvabhūtahitātmanah, aiśvaryaṇa vihīnasya vanavāsāsritasya ca/ rakṣasāpahṛtā bhāryā rahite kāmārūpiṇā, tac ca na jñāyate rakṣaḥ patnī yenāsyā sā hṛtā/ danur nāma śriyaḥ putraḥ śāpād rākṣasatām gataḥ, ākhyātas tena sugrīvaḥ samartho vānarādhipaḥ/ sa jñāsyati mahāvīryas tava bhāryāpahāriṇam, evam uktvā danuḥ svargam bhrājamāno gataḥ sukham/ etat te sarvam ākhyātaṁ yāthātathyena pṛcchataḥ, aham caiva hi rāmaś ca sugrīvaṁ śaraṇam gatau/ eṣa dattvā ca vittāni prāpya cānuttamaṁ yaśaḥ, lokanāthaḥ purā bhūtvā sugrīvaṁ nātham icchati/ śokābhībhūte rāme tu śokārte śaraṇam gate, kartum arhati sugrīvaḥ prasādam saha yūthapaiḥ/ evam bruvāṇam saumitriṁ karuṇam sāśrupātanam, hanūmān pratyuvācedaṁ vākyam vākyaviśāradaḥ/ idṛśā buddhisampannā jitakrodhā jitendriyāḥ, draṣṭavyā vānarendreṇa diṣṭyā darśanam āgatāḥ/ sa hi rājyāc ca vibhraṣṭaḥ kṛtavairāś ca vālinā, hṛtadāro vane trasto bhrātrā vinikṛto bhṛśam/ kariṣyati sa sāhāyāṁ yuvayor bhāskarātmajāḥ, sugrīvaḥ saha cāsmābhiḥ sītāyāḥ parimārgaṇe/ ity evam uktvā hanumān ślakṣṇam madhurayā girā, babhāṣe so 'bhigacchāmaḥ sugrīvaṁ iti rāghavam/ evam bruvāṇam dharmātmā hanūmantam sa lakṣmaṇaḥ, pratipūjya yathānyāyam idaṁ provāca rāghavam/ kapiḥ*

*kathayate hr̥ṣṭo yathāyaṁ mārutātmajaḥ, kṛtyavān so 'pi saṁprāptaḥ kṛtakṛtyo 'si rāghavaḥ  
 prasannamukhavarṇaś ca vyaktaṁ hr̥ṣṭaś ca bhāṣate, nāṇṛtaṁ vakṣyate vīro hanūmān mārutātmajaḥ/  
 tataḥ sa tu mahāprājño hanūmān mārutātmajaḥ, jagāṁdāya tau vīrau harirājāya rāghavau/ sa tu vipula  
 yaśāḥ kapipravīraḥ; pavanasutaḥ kṛtakṛtyavat prahr̥ṣṭaḥ, girivaram uruvikramaḥ prayātaḥ; sa  
 śubhamatiḥ saha rāmalakṣmaṇābhyām/*

On hearing Shri Rama's encouraging words, Hanuman realised that Shri Rama ought to be having some extremely significant expectation from Sugriva and felt happy, considering that Sugriva too would be happy in the context of Vaali's sworn enmity with him. Hanuman pondered that Sugriva's chances of his 'rajya prapti' could be brighter. Then Hanuman commented while proceeding up the mount, 'Pampa sarovara banks are no doubt attractive but the forests are risky with ferocious animals but still you both have dared to visit this place. Then Lakshmana started replying with the tacit approval of Rama: 'Vidvan! There is famed Kingdom of Ayodhya which was popular for the Kingship of Dasharatha of Ikshvaku vamsha as he was a renowned warrior and symbol of ideal administration of the four classes of Brahmana-Kshatriya-Vaishya-and the Lower Varnas as per the golden principles of Dharma and Nyaya. Indeed on the face of earth, King Dasharatha was famed for his unique qualities of universal popularity in the comity of kingdoms on earth. *Agnishtomaadibhiryagjnairishtavaanaapta dakshinaih, tasyaam purvajah putro Raama naama janaih shrutah/* That famed Dasharatha performed inter alia a 'putra kameshti maha yajna' with ample money and 'dakshinas' to please pandita brahmanas and as a result were born four 'raja putras' of whom the eldest son popular as Shri Rama the outstanding. *śaraṇyaḥ sarvabhūtānām pitur nirdeśapāragaḥ, vīro daśarathasyāyaṁ putrāṇām guṇavattaraḥ/ rājyād bhraṣṭo vane vastuṁ mayā sārddham ihāgataḥ, bhāryayā ca mahātejāḥ sītayānugato vaśī, dinakṣaye mahātejāḥ prabhayeḥ divākaraḥ/* Rama is unique in bestowing refuge to all the Beings and the champion of 'Pitru Vaakya Paripaalana' or the unswerving fulfiller of father's desire however insurmountable and hazardous that might be. There cropped of sudden situation when Rama had to yield to his father's perilous wish that he had to abandon his kingship and opt for the inhuman responsibility of rigorous and prescribed forest life. *rājyād bhraṣṭo vane vastuṁ mayā sārddham ihāgataḥ, bhāryayā ca mahātejāḥ sītayānugato vaśī, dinakṣaye mahātejāḥ prabhayeḥ divākaraḥ/* Thus having lost Kingship and bearing the undreamt hardships, Shri Rama is currently having the untold misery 'bharya viyoga' as she was kidnapped. Maha bhaga Hunuman! This is the precise situation of what this Mahaanubhava Shri Rama is presently facing like the day long lumnosity of Surya Deva all along the day time closes up by the fall of the day and darkness prevails. Hanauman! I am the younger brother of Shri Rama named Lakshmana and have been attracted by elder brother's supreme qualities and had become a truthful follower life long. *sukhārhasya mahārhasya sarvabhūtahitātmanaḥ, aiśvaryaṇa vihīnasya vanavāsāśritasya ca/ rakṣasāpahṛtā bhāryā rahite kāmārūpiṇā, tac ca na jñāyate rakṣaḥ patnī yenāsyā sā hṛtā/* Anjaneya! My elder brother who treats all the Beings on Srishti visions alike, the Maha Purusha Vandaneeya or saluted by Panditas too, had rejected pleasures of life and had resorted to arduous deep forest life. To such a Maha Purusha Shri Rama, a maha rakshasa had forcibly abducted his wife in the absence of either him or me. While we were searching upside down the nooks and corners of the dandakaranya for any trace of Devi Sita, we happened to encounter a daitya named Danu or Kabandha whom we punished by slashing his shoulders. While dying he regretted his misdemeanor, appreciated the great injustice of 'Sitaapaharana' to Rama and me and after his death his Atma enabled us to vision and guided us to reach this Rishyamooka mount and meet the fugitive King Sugriva. Maha buddhiman Hanuma, this is how we have reached here to Sugriva for his refuge and active help. *evam bruvāṇaṁ saumitriṁ karuṇaṁ sāśrupātanaṁ, hanūmān*

*pratyuvācedaṁ vākyam vākyaviśāradaḥ/* As briefly sensitised the reason for Rama Lakshmanas arriving at the door step of Sugriva, then Veera Hanuman readily agreed to accompany Rama Lakshmanas to Sugriva up the Rishyamooka mountain. He discarded the Sadhu swarupa and having assumed his original huge Vanara swarupa carried up Rama Lakshmanas by his strong shoulders.

## Sarga Five

Firm establishment of Agni Saakshi Friendship of Shri Rama and Sugriva and Shri Rama vows to kill Vaali to pave the way to Sugriva for unopposed Kingship of Vaanara Rajya

*Riśyamūkāt tu hanumān gatvā taṁ malayaṁ giram, ācacakṣe tadā vīrau kapiṛājāya rāghavau/ ayaṁ rāmo mahāprājñāḥ saṁprāpto dṛḍhavigraham, lakṣmaṇena saha bhrātrā rāmo 'yaṁ satyavikramah/ ikṣvākūṇām kule jāto rāmo daśarathātmajah, dharme nigaditaś caiva pitur nirdeśapālakah/ tasyāśya vasato 'raṇye niyatasya mahātmanah, rakṣasāpahṛtā bhāryā sa tvām śaraṇam āgataḥ/ rājasūyāśva - medhaiś ca vahnir yenābhitarpitaḥ, dakṣiṇāś ca tathotsṛṣṭā gāvaḥ śatasahasraśah/ tapasā satyavākyena vasudhā yena pālita, strīhetos tasya putro 'yaṁ rāmas tvām śaraṇam gataḥ/ bhavatā sakhyakāmau tau bhrātaraḥ rāmalakṣmaṇau, pratigṛhyārcayasvemaḥ pūjanīyatamāḥ ubhau/ śrutvā hanumato vākyam sugrīvo hr̥ṣṭamānasah, bhayaṁ sa rāghavād ghoram prajahau vigatajvarah/ sa kṛtvā mānuṣam rūpam sugrīvaḥ plavagādhipaḥ, darśanīyatamo bhūtvā prītyā provāca rāghavam/ bhavān dharmavinītaś ca vikrāntaḥ sarvavatsalah, ākhyātā vāyuputrena tattvato me bhavadguṇāḥ/ tan mamaivaiśa satkāro lābhaś caivottamaḥ prabho, yat tvam icchasi sauhārdaṁ vānareṇa mayā saha/ roca te yadi vā sakhyam bāhur eṣa prasāritaḥ, gr̥hyatām pāṇinā pāṇir maryādā vadhyatām dhruvā/ etat tu vacanam śrutvā sugrīvasya subhāṣitam, saṁprahr̥ṣṭamanā hastaṁ pīḍayām āsa pāṇinā, hṛdyaṁ sauhṛdam ālambya paryaśvajata pīḍitam/ tato hanūmān saṁtyajya bhikṣurūpam arimdamah, kāṣṭhayaḥ svena rūpeṇa janayām āsa pāvakaḥ/ dīpyamānam tato vahnim puṣpair abhyarcya satkṛtam, taylor madhye tu supṛito nidadhe susamāhitaḥ/ tato 'gnim dīpyamānam tau cakratuś ca pradakṣiṇam, sugrīvo rāghavaś caiva vayasyatvam upāgatau/ tataḥ supṛita manasau tāv ubhau harirāghavau, anyonyam abhivikṣantau na tṛptim upajagmatuḥ/ tataḥ sarvārthavidvāmsam rāmam daśarathātmajam, sugrīvaḥ prāha tejasvī vākyam ekamanās tadā/*

As veera Hanuman carried Rama Lakshmanas on his mighty shoulders and took up Rishyamooka where Sugriva resided and further up to the mountain peak popular as Malaya Parvata where Sugriva was awaiting Rama Lakshmanas. Then Anjaneya introduced Shri Rama Lakshmanas as the Raghu Vamsha heroes. *ayaṁ rāmo mahāprājñāḥ saṁprāpto dṛḍhavigraham, lakṣmaṇena saha bhrātrā rāmo 'yaṁ satyavikramah/ ikṣvākūṇām kule jāto rāmo daśarathātmajah, dharme nigaditaś caiva pitur nirdeśapālakah/ tasyāśya vasato 'raṇye niyatasya mahātmanah, rakṣasāpahṛtā bhāryā sa tvām śaraṇam āgataḥ/* Maha Pragjna Sugriva! Shri Rama accompanied by his younger brother have arrived here and their bravery and battle skills are stated to be extraordinary. They belong to the glorious Ikshvaku Vamsha being the sons of the famed King Dasharatha under whose instructions the Raja Kumaras have taken to forest life now. King Dasharatha had the unique distinction of performing Rajasuya and Ashvamedha Yajnas having given away dakshinas and charities. Rama had to taken to forest life since the King gave boons to his youngest queen Devi Kaikeyi and in lieu thereof the latter desired Rama's vana vaasa. In obedience Rama had been truly following the instruction by way of 'pitru vakya paripalana dharma'. Along with Rama his wife Devi Sita too accompanied and so did Lakshmana on their own volitions. Mahatma Shri Rama on the path treaded my Munis of Damayita-Daana-Daya or Control-

Charity-Compassion the three seeds of virtue had been observing by the letter and spirit. But most unfortunately, Mahasura Ravana abducted Pativrata Devi Sita forcibly in the absence of Rama Lakshmanas. Now, the latter have arrived here seeking your refuge and help *bhavatā sakhyakāmau tau bhrātarau rāmalakṣmaṇau, pratigrhyārcayasvemaṇau pūjanīyatamāṇ ubhau*/ As these two brothers of Rama Lakshmanas seek your close affinity and assistance, please to welcome them and extend close camaraderie as these heroes are highly worthy of veneration. Then Sugriva addressed the respectable brothers with reverence and admiration: *tan mamaivaiṣa satkāro lābhaś caivottamaḥ prabho, yat tvam icchasi sauḥārdaṁ vānareṇa mayā saha/ rocate yadi vā sakhyam bāhur eṣa prasāritaḥ, grhyatām pāṇinā pāṇir maryādā vadhyatām dhruvā/* Bhagavan! I am a mere Vanara but you are a ‘Nara’ that too a Mahatma. As you thus condescend to me and patronize, I should consider it as my fortune and that ought to lead to the fulfillment of my fortune. I have unique pleasure and satisfaction to reciprocate the trust that you have rested on me and extend my firm hands on to yours. Shri Rama felt delighted at this highly fruitful union of close affinity. They both embraced each others and shook hands closely and vigorously. Then Hanuman resumed the form of a ‘Sadhu Mahatma’ as he approached Rama Lakshmanas earlier, collected dried up tree branches and lit up fire : *dīpyamānaṁ tato vahniṁ puṣpair abhyarcya satkṛtam, tayo madhye tu supṛito nidadhe susamāhitaḥ/ tato ’gniṁ dīpyamānaṁ tau cakratuś ca pradakṣiṇam, sugrīvo rāghavaś caiva vayasvatvam upāgatau/* Then having duly worshipped ‘agni deva’ with concentration and as evidenced by the presence of ‘agni- jvaalaas’, Shri Rama Sugrivas performed ‘pradakshinas’ and firmed up mutual friendship bonds. Then the embraced each other tightly each other and said: *Tvam vayasvosi hridyo me hyokam dukkham sukham cha nou, Sugrivo Raghamam vaakyamityu vaacha prahrishthavat/* Then Shri Rama asserted to Sugriva : ‘You are now henceforth my dear friend, philosopher and guide. And we should share our joys and problems together’. Then Hanuman broke up chandana tree branches and made Rama Sugrivas eat comfortably; the Sugriva recalled reminiscently to Shri Rama: ‘Shri Rama! I was banished from my house and have been wandering aimlessly. My wife too had been snatched away from me. My brother Vaali had threatened to kill me: *Vaalino me mahabhaga bhayaartasyaabhayam kuru, kartumarhasi Kaakutsstha bhayam me na bhaved yathaa/* Maha bhaga! Please protect me from the terror of Vaali and you should devise such a plan to destroy him.’ As Sugriva stated with folded hands thus, Rama smiled and replied: *Maha Kapi Sugriva! I am sure that help surely gets reciprocated as your dear wife should soon be recovered and surely and soon Vaali would be killed. Sugriva! The might of my arrows which is surfeit with the radiance of Surya Deva is never emptied. Duraachari Vaali should soon succumb to my poisonous serpent like arrows as he should have to fall to dust.’* Sugriva replied with disbelief: *Tava prasaadena nrisimha veera, priyaam cha rajyam cha samaapruyaamaham, tathaa kuru tvam naradeva vairinam yathaa na simhyaat sa punarmayaagrajam/* ‘Purusha Simha! I should unhesitatingly prostrate before you as my wife and kingdom were to be regained.’ As he stated likewise, Sugriva shed hot tears in disbelief yet with elevated hopes and assurances.

## Sarga Six

As Sugriva showed golden ornaments secured by his followers as Devi Sita threw away down from Ravana’s donkey’s chariot vimana, Rama readily recognised, cried away and got intensified up with anguish

*Ayam ākhyāti me rāma sacivo mantrisattamaḥ, hanumān yannimittam tvam nirjanam vanam āgataḥ/ lakṣmaṇena saha bhrātrā vasataś ca vane tava, rakṣasāpahṛtā bhāryā maithilī janakātmajā/ tvayā viyuktā rudatī lakṣmaṇena ca dhīmatā, antaram prepsunā tena hatvā gṛdhraṁ jaṭāyusam/ bhāryā viyogajam duḥkham nacirāt tvam vimokṣyase, aham tām ānayaṣyāmi naṣṭām vedaśrutim yathā/ rasātale vā vartantīm vartantīm vā nabhastale, aham ānīya dāsyāmi tava bhāryām arimḍama/ idam tathyaṁ mama vacas tvam avehi ca rāghava, tyaja śokaṁ mahābāho tām kāntām ānayāmi te/ anumānāt tu jānāmi maithilī sā na saṁśayaḥ, hriyamāṇā mayā dṛṣṭā rakṣasā krūrakarmaṇā/ krośantī rāma rāmeti lakṣmaṇeti ca visvaram, sphurantī rāvaṇasyāṅke pannagendravadhūr yathā/ ātmanā pañcamam mām hi dṛṣṭvā śailataṭe sthitam, uttarīyam tayā tyaktam śubhāny ābharaṇāni ca/ tāny asmābhir gṛhītāni nihitāni ca rāghava, ānayaṣyāmy aham tāni pratyabhijñātum arhasi/ tam abravīt tato rāmaḥ sugrīvam priyavādinam, ānayaśva sakhe śīghraṁ kimarthaṁ pravilambase/ evam uktas tu sugrīvaḥ śailasya gahanām guhām, praviveśa tataḥ śīghraṁ rāghavapriyakāmyayā/ uttarīyam gṛhītvā tu śubhāny ābharaṇāni ca, idam paśyati rāmāya darśayām āsa vānaraḥ/ tato gṛhītvā tadvāsaḥ śubhāny ābharaṇāni ca, abhavad bāṣpasamruddho nīhāreṇeva candramāḥ/ sītāsnehapravṛttena sa tu bāṣpeṇa dūṣitaḥ, hā priyeti rudan dhairyam utsṛjya nyapatat kṣitau/ hṛdi kṛtvā sa bahuśas tam alaṁkāram uttamam, niśaśvāsa bhṛṣam sarpo bilastha iva roṣitaḥ/ avicchināśruvegas tu saumitṛm vīkṣya pārśvataḥ, paridevayitum dīnam rāmaḥ samupacakrame/ śādvalinyām dhruvam bhūmyām sītayā hriyamāṇayā, utsṛṣṭam bhūṣaṇam idam tathārūpam hi dṛśyate/ brūhi sugrīva kaṁ deśam hriyanti lakṣitā tvayā, rakṣasā raudrarūpeṇa mama prāṇasamā priyā/ kva vā vasati tad rakṣo mahad vyasanadam mama, yannimittam aham sarvān nāśayaṣyāmi rākṣasān/ haratā maithilīm yena mām ca roṣayatā bhṛṣam, ātmano jīvitāntāya mṛtyudvāram apāvṛtam/ mama dayitatamā hṛtā vanād; rajanicareṇa vimathya yena sā, kathaya mama ripum tam adya vai; pravagapate yamasamnidhiṁ nayāmi/*

Sugriva addressed Shri Rama as follows: ‘Hanuman conveyed what all Lakshmana had narrated as to why you had to take to the forest life, that along with Devi Sita and Lakshmana were with you always, that Rakshasa Ravana forcibly abducted Devi Sita when she was alone, that maha grudhra Jataayu attacked Ravana but the latter had beaten down Jatayu severely despite a valiant effort and that how you are being subjected to the intense grief of ‘Sita Viyoga’ presently. But this is my assurance to you Shri Rama: *bhāryā viyogajam duḥkham nacirāt tvam vimokṣyase, aham tām ānayaṣyāmi naṣṭām vedaśrutim yathā/ rasātale vā vartantīm vartantīm vā nabhastale, aham ānīya dāsyāmi tava bhāryām arimḍama/* My forceful pledge to you should be that you be soon relieved of your grief and that Devi Sita ought to be recovered soon and this be surely considered as ‘Veda Vani’. Even if Devi Sita were in Rasaatala or the high skies, your dear wife would be recovered very soon and that I should hand her over to you safely. Raghu nandana! Kindly treat my statements with seriousness and gravity of these fast passing times. Devi Sita is like such poison filled bhojan to anybody else, be they asuras or devatas even! Therefore, Rama! Kindly discard your relentless ‘duhkha’. It is my pratigna that I should facilitate the recovery of Devi Sita safe. Incidentally: *anumānāt tu jānāmi maithilī sā na saṁśayaḥ, hriyamāṇā mayā dṛṣṭā rakṣasā krūrakarmaṇā/ krośantī rāma rāmeti lakṣmaṇeti ca visvaram, sphurantī rāvaṇasyāṅke pannagendra - vadhūr yathā/* one day, I witnessed a horrible scene on the lower skies that maha rakshasa with fierce profile and looks was forcibly taking away a respectable female. Now, I recall that she might have been Mithileshkumaari Sita. Indeed, that should have been Devi Sita; she was crying away and making ‘aartanaadaas’ or shouts of desperation: ‘hey Rama, ha Lakshmana’; she was seated on the rakshas’s lap like a hissing ‘nagini’ under duress and harrasment. *ātmanā pañcamam mām hi dṛṣṭvā śailataṭe sthitam, uttarīyam tayā tyaktam śubhāny ābharaṇāni ca/ tāny asmābhir gṛhītāni nihitāni ca rāghava, ānayaṣyāmy*

*aham tāni pratyabhijñātum arhasi/* I myself was seated along with four ministers at that very moment. On sighting me far down below on the mountain top, Devi Sita appeared to have thrown down her ‘uttareeyam’ or upper body covering cloth and ‘aabharanaas’ or body jewellery. Raghu nandana! We have kept those jewellery items, can you possibly recognise them!’ Having so said Sugriva called up a nearby vanara soldiers who preserved them safe in a nearby cave. *tato gṛhītvā tadvāsah śubhāny ābharaṇāni ca, abhavad bāṣpasamruddho nīhāreṇeva candramāḥ/ sītāsnehapravṛttena sa tu bāṣpeṇa dūṣitaḥ, hā priyeti rudan dhairyam utsṛjya nyapatat kṣitau/* Having instantly recognised Devi Sita’s upper garment and the jewellery, Rama gestured a false smile, pressed the items to his chest and cried ‘ha priye’ and broke down and swooned down to earth. On recovery, he breathed heavy and hot like a cobra; even as his hot tears were rolling down his palpitated chest addressed Lakshmana: *avicchināśruvegas tu saumitriṁ vīkṣya pārśvataḥ, paridevayitum dīnam rāmaḥ samupacakrame/ śādvalinyām dhruvām bhūmyām sītayā hriyamāṇayā, utsṛṣṭam bhūṣaṇam idam tathārūpam hi dṛśyate/* ‘Lakshmana! Devi Sita having been forcibly snatched by the Ravana Rakshasa, had utilised her will power and ‘samaya sphurti’ or spontaneous and timely act of throwing down her ‘uttareeyam and aabharanas’! Surely these might have been dropped in grass fields and thus not torn nor broken down’. Lakshmana replied: dear brother! I would not be able to recognise either her ‘bhuja keertis’ or shoulder jewellery or her ear rings but most certainly her ‘nupuras’ of foot jewellery since he would daily greet her feet in the early mornings!’ Then Shri Rama addressed Sugriva! Have you now realised the way in which Ravana had abducted as Devi Sita was in despair and desperation. Please try to recall the direction in which the donkey chariot flew off from here. *kva vā vasati tad rakṣo mahad vyasanadam mama, yannimittam aham sarvān nāśayiṣyāmi rākṣasān/ haratā maithilīm yena mām ca roṣayatā bhṛśam, ātmano jīvitāntāya mṛtyudvāram apāvṛtam/ mama dayitatamā hṛtā vanād; rajanicareṇa vimathya yena sā, kathaya mama ripuṁ tam adya vai; pravagapate yamasānnidhiṁ nayāmi/* Maha Vaanara Sugriva! Kindly inform me precisely as to which possible place that the Rakshasa might be staying as I wish to reach and open up the gates of his stay and break open the doors of Mrityu to him and only on his account of his own misdoing his followers and his entire race! Dear friend Sugriva, this is the time when you should truly vindicate mutual friendship and do your best to hint me about Ravana’s whereabouts!

### **Sarga Seven**

As Shri Rama expressed his anguish and anger too, Sugriva seeks to assuage Rama’s inner feelings and assures ‘karya siddhi’ finally; reciprocatively Rama assures Sugriva to regain his kingdom and wife too!

*Evam uktas tu sugrīvo rāmeṇārtena vānarah, abravīt prāñjalir vākyaṁ sabāṣpaṁ bāṣpagadgadaḥ/ na jāne nilayaṁ tasya sarvathā pāparakṣasaḥ, sāmartyaṁ vikramaṁ vāpi dauṣkuleyasya vā kulam/ satyaṁ tu pratijānāmi tyaja śokam arimḍama, kariṣyāmi tathā yatnaṁ yathā prāpsyasi maithilīm/ rāvaṇam saganam hatvā paritoṣyātmapauruṣam, tathāsmi kartā nacirād yathā prīto bhaviṣyasi/ alam vaiklavyam ālambya dhairyam āmagataṁ smara, tvadvidhānām na sadṛśam īdṛśam buddhilāghavam/ mayāpi vyasanam prāptam bhāryā haraṇajam mahat, na cāham evam śocāmi na ca dhairyam parityaje/ nāham tām anuśocāmi prākṛto vānaro ’pi san, mahātmā ca vinītaḥ cā kiṁ punar dhṛtimān bhavān/ bāṣpaṁ āpatitam dhairyān nigrāhītum tvam arhasi, maryādām sattvayuktānām dhṛtiṁ notsraṣṭum arhasi/ vyasane vārtha kṛcchre vā bhaye vā jīvitāntage vimṛśan vai svayā buddhyā dhṛtimān nāvasīdati/ bālīśas tu naro nityam vaiklavyam yo ’nuvartate, sa majjaty avaśaḥ śoke bhārākrānteḥ naur jale/ eṣo ’ñjalir mayā baddhaḥ praṇayāt tvām prasādaye, pauruṣam śraya śokasya nāntaram dātum arhasi/ ye śokam anuvartante na teṣām vidyate sukham, tejaś ca kṣīyate teṣām na tvaṁ śocitum arhasi/ hitam vayasya*

*bhāvena brūhi nopadiśāmi te, vayasyatām pūjayan me na tvam śocitum arhasi/ madhuraṁ sāntvitas tena sugrīveṇa sa rāghavaḥ, mukham aśrupariklinnaṁ vastrāntena pramāṛjayat/ prakṛtiṣṭhas tu kākutsthah sugrīvavacanāt prabhuḥ, saṁpariṣvajya sugrīvaṁ idaṁ vacanam abravīt/ kartavyaṁ yad vayasyena snigdhenā ca hitenā ca, anurūpaṁ ca yuktaṁ ca kṛtaṁ sugrīva tat tvayā/ eṣa ca prakṛtiṣṭho 'ham anuntās tvayā sakhe, durlabho hīdṛśo bandhur asmin kāle viśeṣataḥ/ kiṁ tu yatnas tvayā kāryo maithilyāḥ parimārgaṇe, rākṣasasya ca raudrasya rāvaṇasya durātmanaḥ/ mayā ca yad anuṣṭheyaṁ visrabdhena tad ucyatām, varṣāsv iva ca sukṣetre sarvaṁ saṁpadyate tava/ mayā ca yad idaṁ vākyam abhimānāt samīritam, tat tvayā hariśārdūla tattvam ity upadhāryatām/ anṛtaṁ noktapūrvam me na ca vakṣye kadā cana, etat te pratijānāmi satyenaiva śapāmi te/ tataḥ prahrṣṭaḥ sugrīvo vānaraiḥ sacivaiḥ saha, rāghavasya vacaḥ śrutvā pratijñātaṁ viśeṣataḥ/ mahānubhāvasya vaco niśamya; harir narāṇām ṛṣabhasya tasya, kṛtaṁ sa mene harivīra mukhyas; tadā svakāryaṁ hṛdayena vidvān/*

As Shri Rama got agitated emotionally, Sugriva too was reacted and started crying sentimentally and with a low and hoarse tone stated: Prabho! I am not aware of the background of Ravana'sura, his vamsha, residing area, his physical might and such details, but as far as my pratigya is concerned, I declare with all my firm conviction that Devi Sita ought to be returned safe to you. *rāvaṇaṁ saganam hatvā paritoṣyāmapauruṣam, tathāsmi kartā nacirād yathā prīto bhaviṣyasi/ alaṁ vaiklavyam ālambya dhairyam āmagataṁ smara, tvadvidhānāṁ na sadṛśam īdṛśam buddhilāghavam/* To ensure the fulfillment of your delight, I will spare no effort from me and my followers and reveal the final 'purushartha' to all of us. But meanwhile, do not get agitated now but pull up your natural trait of self restraint. You are surely aware that persons of your own mental caliber seldom succumb to the most trying crises. I am an ordinary Vanara but do not always lose my heart as my wife too has been kept under duress by brother Vaali. *bāṣpam āpatitaṁ dhairyān nigrāhītum tvam arhasi, maryādām sattvayuktānām dhṛtim notsraṣṭum arhasi/ vyasane vārtha kṛcchre vā bhaye vā jīvitāntage vimṛśan vai svayā buddhyā dhṛtimān nāvasīdati/* Your immediate effort should be to stop crying as you are well aware that 'Saatvika Purushas' never cross the limit of Maryada and Dhairya of resolve and courage.

[ Brief vishleshana on Tri Gunas:

Sattva is described as the fountain of Goodness and happiness in a pure form. Its colour is stated to be white standing for purity, integrity, happiness, contentment, forgiveness and faith. The Rajas Guna is stated to be red in colour and is featured as false pride, deceit, avarice, hatred and selfishness. The Tamo Guna standing for black colour is stated to feature ignorance, lack of resources, anger, fear and quarrelsomeness. There is no set identity of the Gunas but are intermingled and rapidly changeable. A person who is Good basically might spurt out into anger and pride and change over in the same breath to fear. But surely the resultant impact would be disastrous.]

As a human being takes to constant crying, he tends to succumb to fear, which leads further to negation of 'duhkha nivarana upaya' or the ways and means of assuaging sorrow, and in turn 'adhairya' or lack of courage. Those human beings who are shaken up the fear are often sunk in with their boats drawn down the flows of one's own tears! *eṣo 'ñjalir mayā baddhaḥ prañayāt tvam prasādaye, pauruṣam śraya śokasya nāntaram dātum arhasi/ ye śokam anuvartante na teṣāṁ vidyate sukham, tejaś ca kṣīyate teṣāṁ na tvam śocitum arhasi/* My folded hand request to you Shri Rama! Kindly never resort to crying as that dims down the capacity to think, plan and resolve to execute. Shoka leads to suspicion and the consequent timidity. Hence you ought to discard 'shoka' and weakens resolve.

[Refer to Vishleshana on ‘Arishad Vargas’ vide Bhagavad Gita and Kathopanishad:

Bhagavad Gita states: *Duhkeshvanudvignamanaah sukheshu vigataspruhah, veetaraaga bhaya krodhah sthitadheer- muniruchyate/* Getting terribly agitated while facing insurmountable impediments and getting extremely overjoyed by very joyous experiences is the negation of an equanimous mind and the ability to neutralise the emotions. One’s capacity to neutralise the inner emotions of pleasures and pains alike is the State of ‘Sthitapagjnantva’! Sorrows and joys are the consequences of discontent and of success. The vicious circle of discontentment leads to disappointment which itches on the fear of failure. This creates irritability, fear, anguish, anger, and back to dissatisfaction of life. Sadhakas realise that without Shiva’s approval even an ant or insect would not do harm. And ‘Shivaagjna’ is on account of one’s own doings of the previous births and of the ongoing one, besides the estimated future foretellings too. The Karma Sutra explains: *Avashyamanubhoktavyam sthitam karma shubhamashubham/* or our own ‘karma phala’ or the sweetness or sourness of the fruit is reciprocated. That firm belief of hope or disappointment as the case that may be, is the ‘Atma Swarupa’ which certainly not is the body but the Self Consciousness of the concerned body which is clean and transparent and indestructible and eternal. *Dhaayato Vishayaan Pumsah sangasteshoopajaayate, sangaatsanjaayate kaamah kaamaat krodhobhi jaayate, sangaatsanjaayate kaamah kaamaat krodhobhijaayate/ Krodhaadbhavati sammohah sammohat smriti vibhramah, smriti bhramshaah buddhi naashah buddhi naashaat pranashyati/* Every human being is subject to desires; if the desires are not fulfilled, there would be disappointment and eventual frustration; the resultant grief develops anguish and instability of mind ; this further shapes up as anger coupled with wrong judgment and discretion which results in further failures! Such is the impact of the proverbial ‘arishad vargas’ or the six enemies of human beings viz. *Kaama krodha lobha moha mada matsaras* or excessive desires, anger, selfishness and avarice, infatuation, ego and jealousy. *Raaga dvesha niyuktaistu vishaanindriyaishcharan, aatmavashyarvidheyaatmaa prasaadamadhigacchati/ Prasaade sarva duhkhaanaam haani rasyopajaayate, prasanna chetasohyaashu buddhih parya patishthate/* If one is able to control desires and dislikes, then there can be regulation of mind and least disturbance of peace.

Kathopanishad vide I.iii.3-4 states: *Aatmaanam rathinam vidhuh, shareeram rathameva tu , buddhim tu saarathim viddhi, manah pragrahamevacha/ Indriyaani hayaanaahu vishaayamsteshu gocharam, ateendriya mano yuktam bhokteetyaahur maneeshinaam/* This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the ‘buddhi’ or the Intellect / Mind the bridle. The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie. the eyes-ears- mouth-nose-reproductive cum excretory organs and Pancha Jnenendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind)] *Prasaade sarva duhkhaanaam haanirasyopajaayate prasanna chetasohyaashu buddhih paryapatishthate/* Peace of Mind could be routinised even as one goes on a fee spree of fulfilling desires of life yet within one’s mental control. But once ‘chitta shuddhi’ or the purity of conscience is tarnished and ‘indriya nigraha’ or control of senses is lost then the mental bridle gets tilted off.]

Stanza 14 onward: *hitam vayasya bhāvena brūhi nopadiśāmi te, vayasyatām pūjayan me na tvam śocitum arhasi/* Sugriva continued addressing Shri Rama to fortify himself and not to keep on crying: ‘ I am providing this advice to you as my dear friend not as a lecture; please do not misunderstand me. Dear Rama, do not cry’. In response, Rama tried to assume normalcy and replied to Sugriva: ‘ As a good



friend, this kind of timely assuaging my unbearable sorrow is indeed expected from you. Now, I am getting back to normalcy. Further, you may tell me if you desire any kind of assistance from me, do indicate to me unhesitatingly to me and I assure you its fulfillment like seeds of good crops should flourish in the rainy season. *mayā ca yad idam vākyam abhimānāt samīritam, tat tvayā hariśārdūla tattvam ity upadhāryatām/ anṛtaṁ noktapūrvam me na ca vakṣye kadā cana, etat te pratijānāmi satyenaiva śapāmi te/* Vanara sreshtha! In the context of your own difficulty in reference to your elder brother Vaali, you may explain to me in detail and I assure you that the needful should be assuredly due to your hearts' contentment. Neither ever in the past nor now, I have had never ever given false promises in my life and even right now I should make a 'pratigjna' and swear by my truthfulness.' As Shri Rama affirmed likewise, Sugriva was delighted and felt assured that soon his dreams should turn true to reality!

## Sarga Eight

### Shri Rama assures help in killing Vaali and enquires of Sugriva about the details of their mutual enmity

*Parituṣṭas tu sugrīvas tena vākyena vānarah, lakṣmaṇasyāgrajam rāmam idam vacanam abravīt/ sarvathāham anugrāhyo devatānām asaṁśayah, upapannaguṇopetaḥ sakhā yasya bhavān mama/ śakyam khalu bhaved rāma sahāyena tvayānagha, surarājyam api prāptuṁ svarājyam kim punaḥ prabho/ so 'ham sabhājyo bandhūnām suhṛdām caiva rāghava, yasyāgnisākṣikam mitram labdham rāghava vaṁśajam/ aham apy anurūpas te vayasyo jñāsyase śanaiḥ, na tu vaktuṁ samartho 'ham svayam ātmagatān guṇān/ mahātmanām tu bhūyiṣṭhaṁ tvadvidhānām kṛtātmanām, niścalā bhavati prītir dhairyam ātmavatām iva/ rajatām vā suvarṇam vā vastrāṇy ābharaṇāni vā, avibhaktāni sādḥūnām avagacchanti sādḥavaḥ/ ādḥyo vāpi daridro vā duḥkḥitah sukhito 'pi vā, nirdoṣo vā sadoṣo vā vayasyaḥ paramā gatiḥ/ dhanatyāgaḥ sukhatyāgo dehatyāgo 'pi vā punaḥ, vayasyārthe pravartante sneham dṛṣṭvā tathāvidham/ tat tathety abravīt rāmaḥ sugrīvaṁ priyavādinam, lakṣmaṇasyāgrato lakṣmyā vāsavasyeva dhīmataḥ/ tato rāmam sthitam dṛṣṭvā lakṣmaṇam ca mahābalaṁ, sugrīvaḥ sarvataś cakṣur vane lolam apātayat/ sa dadarśa tataḥ sālām avidūre hariśvarah, supuṣpam īsatpatrādḥyam bhramarair upaśobhitam/ tasyaikām paṇabahulām bhaṅktvā śākhām supuṣpitām, sālasyāstīrya sugrīvo niśasāda sarāghavaḥ/ tāv āsītau tato dṛṣṭvā hanūmān api lakṣmaṇam, sālāśākhām samutpātya vinītam upaveśayat/ tataḥ prahr̥ṣṭaḥ sugrīvaḥ ślakṣṇam madhurayā girā, uvāca praṇayād rāmam harṣavyākulitākṣaram/ aham vinikṛto bhrātrā carāmy eṣa bhayārditaḥ, ṛṣyamūkam girivaram hr̥tabhāryaḥ suduḥkḥitah/ so 'ham trasto bhaye magno vasāmy udbhrāntacetanaḥ, vālinā nikṛto bhrātrā kṛtavairāś ca rāghava/ vāliṇo me bhayārtasya sarvalokābhayaṁkara, mamāpi tvam anāthasya prasādam kartum arhasi/ evam uktas tu tejasvī dharmajño dharmavatsalah, pratyuvāca sa kākutsthaḥ sugrīvaṁ prahasann iva/ upakārāphalam mitram apakāro 'rilakṣaṇam, adyaiva taṁ haniṣyāmi tava bhāryāpahāriṇam/ ime hi me mahāvegāḥ patriṇas tigmatejasah, kārtikeyavanodbhūtāḥ śarā hemavibhūṣitāḥ/ kaṅkapatrapratichannā mahendrāśanisamṇibhāḥ, suparvānaḥ sūtikṣṇāgrā saroṣā bhujagā iva/ bhrātṛsaṁjñam amitram te vālinam kṛtakilbiṣam, śarair vinīhataṁ paśya vikīrṇam iva parvatam/ rāghavasya vacaḥ śrutvā sugrīvo vāhinīpatiḥ, praharṣam atulam lebhe sādhu sādhu iti cābravīt/ rāmaśokābhībhūto 'ham śokārtānām bhavān gatiḥ, vayasya iti kṛtvā hi tvay aham paridevaye/ tvam hi pāṇipradānena vayasyo so 'gnisākṣikah, kṛtaḥ prāṇair bahumataḥ satyenāpi śapāmy aham/ vayasya iti kṛtvā ca visrabdham pravādāmy aham, duḥkham antargataṁ yan me mano dahati nityaśah/ etāvad ukṭvā vacanam bāṣpadūṣitalocanaḥ, bāṣpopahatayā vācā noccaiḥ śaknoti bhāṣitum/ bāṣpavegam tu sahasā nadīvegam ivāgatam, dhārayām āsa dhairyeṇa sugrīvo rāmasamnidhau/ samnigṛhya tu taṁ bāṣpam pramṛjya nayane śubhe, viniḥśvasya ca tejasvī rāghavam punar abravīt/ Puraaham Vaalinaa*

*Rama rajyaat svadavaropitah, parushaani cha samshraavya nirdhutosmi baleeyasaa/ Hrutaa bharyaa cha me tena praanabhyopi gareeyasee, suhrudascha madeeyaa ye samyataa bandhaneshute/ Yatnavaamscha sa dushtaatamaa madvinaashaaya Raghava, bahushasta prayuktaascha vaanaraa nihataa mayaa/ upakāraphalam mitram apakāro 'rilakṣaṇam, adyaiva taṁ haniṣyāmi tava bhāryāpahāriṇam/ śaṅkayā tv etayā cāhaṁ dṛṣṭvā tvāṁ api rāghava, nopasarpāmy ahaṁ bhūto bhaye sarve hi bibhyati/ kevalam hi sahāyā me hanumat pramukhās tv ime, ato 'haṁ dhārayāmy adya prāṇān kṛcchra gato 'pi san/ ete hi kapayaḥ snigdha mām rakṣanti samantataḥ, saha gacchanti gantavye nityam tiṣṭhanti ca sthite/ saṁkṣepas tv eṣa me rāma kim uktvā vistaram hi te, sa me jyeṣṭho ripur bhrātā vālī viśrutapauruṣaḥ/tadvinaśād dhi me duḥkham pranaṣṭam syād anantaram, sukham me jīvitaṁ caiva tadvinaśanibandhanam/ eṣa me rāma śokāntaḥ śokārtena niveditaḥ, duḥkhito 'duḥkhito vāpi sakhyur nityam sakhā gatiḥ/ śrutvaitac ca vaco rāmaḥ sugrīvam idam abravīt, kimnimittam abhūd vairam śrotum icchāmi tattvataḥ/sukham hi kāraṇam śrutvā vairasya tava vānara, ānantaryam vidhāsyāmi sampradhārya balābalaṁ/ balavān hi mamāmarṣaḥ śrutvā tvāṁ avamānitam, vardhate hṛdayotkampī prāvṛḍvega ivāmbhasaḥ/ hṛṣṭaḥ kathaya visrabdho yāvad āropyate dhanuḥ, sṛṣṭas ca hi mayā bāṇo nirastaḥ ca ripus tava/ evam uktas tu sugrīvaḥ kākutsthena mahātmanā, praharṣam atulaṁ lebhe caturbhiḥ saha vānaraiḥ/ tataḥ prahrṣṭavadanaḥ sugrīvo lakṣmaṇāgraje, vairasya kāraṇam tattvam ākhyātum upacakrame/*

Sugriva was delighted as Rama assured of help and said: ‘Bhagavan! Now I am assured that the Celestials have decided to help me and now in your form I am fortunate to forge strong friendship with a Maha Purusha. Shri Rama! A person of your calibre could even restore Deva’s Empire even against the Evil Forces, then resoration of my lost kingdom should be too casual for you. *so 'haṁ sabhājyō bandhūnām suhṛdām caiva rāghava, yasyāgnisākṣikaṁ mitram labdham rāghava vaṁśajam/Raghunandana!* Now, my status among by relatives and friends in our society has become elvated as the glorious Raghuvamsha Rajakumara had forged close friendship with ‘Agni Saakshi’. I too should now prove my credentials as a friend worthy of you. I may not be able to suitably express your inimitable traits but my confidence keeps strenghened as the time ticks away minute by minute. *dhanatyāgaḥ sukhatyāgo dehatyāgo 'pi vā punaḥ, vayasyārthe pravartante snehaṁ dṛṣṭvā tathāvidham/* ‘Anagha Shri Rama! Saadhu Purushas like you do for the sake of ideal friendship could sacrifice their wealth, pleasures, and even their kingdoms even!’ As Sugriva stated thus, Laksmana reacted: ‘Sugriva my dear friend!what ever you have uttered just now of not coincidental but a matter of Pure Truth.’ On the following day, Sugriva noticed a ‘Saala Vriksha’ and broke id down to spread its leaves and flowers himself and made Rama Lakshmanas seated comfortably and explained as follows: *ahaṁ vinikṛto bhrātrā carāmy eṣa bhayārditaḥ, ṛṣyamūkaṁ girivaram hṛtabhāryaḥ suduḥkhitaḥ/ so 'haṁ trasto bhaye magno vasāmy udbhrāntacetanaḥ, vālīnā nikṛto bhrātrā kṛtavairas ca rāghava/ vālino me bhayārtasya sarvalokābhayaṁkara, mamāpi tvam anāthasya prasādam kartum arhasi/* Prabho! My brother turned me out of my own residence and owned my wife too. I am shaken by his fear and ran for life and have been hiding on the Rishyamooka Mountain caves. Even now, my fright of him haunts me and eversince been roaming around with fright of life. Even after he threw me out and owned my wife, I keep bewildered my days and nights shuddered by his very thought and memory. As Sugriva stated thus, Shri Rama Replied: *upakāraphalam mitram apakāro 'rilakṣaṇam, adyaiva taṁ haniṣyāmi tava bhāryāpahāriṇam/* Sakha Sugriva! Be it known clearly the ‘upakaara’ or help offereed is the fruit of friendship and ‘apakara’ is the trait of hatred and hostility; rest assured that today itself I should like to kill Vaali. Maha bhaaga Sugriva! Trust me that my arrows are extremely ferocious and furious like of Indra’s Vajrayudha. *Vaali samgjayamitram te bhraataram kritakilbisham, sharaairvinihatam passhy vikeernamiva parvatam/* With the force of these arrows, the body of Vaali who had been tormenting you and had the audacity of turning your wife as his own by force would most assuredly fallen to earth like a mountain falls in smithereens.’ Then Sugriva was moved into a promising but a dream come true and replied: ‘Rama! I had already sworn rubbing our palms and hands together by

‘Agni Saakshitva’. I have declared unflinching ‘mitrarva’. You are my unique friend and thus trust you even by closing by eyes and opening my heart. That is why I have sought your help. *Puraaham Vaalinaa Rama rajyaat svadavaropitah, parushaani cha samshraavya nirdhutosmi baleeyasaa/ Hruta bharyaa cha me tena praanabhyopi gareeyasee, suhrudascha madeeyaa ye samyataa bandhaneshute/ Yatnavaamscha sa dushtaatamaa madvinaashaaya Raghava, bahushasta prayuktaascha vaanaraa nihataa mayaa/* Shri Rama! Long back, balishtha Vaali started conversing with me harshly and soon he usurped my kingdom and further forcibly seized my dear wife whom I used to love adoringly; then he imprisoned by followers,; further when he kicked me out of the house and the kingdom. Having traced me on the mountain, [since he might not enter this muntain due to Maharshi’s shaapa] he despatched scores of his soldiers to murder me but I killed them all. Raghuaadha! When I saw you first, I had suspected that Vaali despatched yet another follower of his and that was why I did not come down the mountain to receive you and hence asked Hanuman to ascertain your credentials. Raghunandana! I have briefly explained my present pitiable situation. Indeed Vaali is my own elder brother but is me sworn enemy; my mental and physical torture could be ended only by ending of Vaali.’ Then Shri Rama replied: *sukham hi karanam shrutva vairasya tava vanara, anantaryam vidhasyami sampradharya balabalam/ balavan hi mamamarsha shrutva tvam avamanitam, vardhate hridayotkampī pravyavega ivambhasah/ hrstah kathaya visrabdho yavad aropyate dhanuh, srstas ca hi mayā bāno nirastas ca ripus tava/* Vaanara Raja! I wished to understand details of your enmity and the provocations and then only decide the killing of Vaali; now that you have given me the details, then I should devise the action plan. Before I would straighten by dhanush and set the arrows, the background would need to be known but once that planning stage is through then the arrow gets released then the shatru’s head and body get swirling onto the lap of the killer’ As Rama declared thus, the four ministeres of Sugriva clapped shoutingly in rapturous screams of victory!

## Sarga Nine

Sugriva then provides an account of the root causes of his antagonism with his elder brother

*Vālī nāma mama bhrātā jyeṣṭhaḥ śatruniṣūdanah, pitur bahumato nityam mama cāpi tathā purā/* pitary uparate ‘smākaṁ jyeṣṭho ‘yam iti mantribhiḥ, kapīnām īśvaro rājye kṛtaḥ paramasaṁmataḥ/ rājyam praśāsatas tasya pitṛpaitāmaḥ mahat, ahaṁ sarveṣu kāleṣu praṇataḥ preṣyavat sthitaḥ/ māyāvī nāma tejasvī pūrvaḥ dundubheḥ sutaḥ, tena tasya mahad vairam strīkṛtam viśrutam purā/ sa tu supte jane rātrau kiṣkindhād vāram āgataḥ, nardati sma saṁrabdho vālinam cāhvayad raṇe/ prasuptas tu mama bhrātā narditam bhairavasvanam, śrutvā na mamṛṣe vālī niṣpapāta javāt tadā/ sa tu vai niḥsrtaḥ krodhāt tam hantum asurottamam, vāryamāṇas tataḥ strībhīr mayā ca praṇatātmanā/ sa tu nirdhūya sarvānno nirjagāma mahābalaḥ, tato ‘ham api sauhārdān niḥsrto vālinā saha/ sa tu me bhrātaram drṣtvā mām ca dūrād avasthitam, asuro jātasaṁtrāsaḥ pradudrāva tadā bhṛśam/ tasmin dravati samtraste hy āvām drutatarām gatau, prakāśo ‘pi kṛto mārگاś candreṇodgacchatā tadā/ sa tṛṇair āvṛtam durgam dharanyā vivaram mahat, praviveśāsuro vegād āvām āsādyā viṣṭhitau/ tam praviṣṭam ripum drṣtvā bilam roṣavaśam gataḥ, mām uvāca tadā vālī vacanam kṣubhitendriyaḥ/ iha tvaṁ tiṣṭha sugrīva biladvāri samāhitaḥ, yāvad atra praviśyāham nihanmi samare ripum/ mayā tv etad vacaḥ śrutvā yācitaḥ sa paramtapa, śāpayitvā ca mām padbhyām praviveśa bilam tadā/ tasya praviṣṭasya bilam sāgrah saṁvatsaro gataḥ, sthitasya ca mama dvāri sa kālo vyatyavartata/ ahaṁ tu naṣṭam tam jñātvā snehād āgatasambhramah, bhrātaram na hi paśyāmi pāpaśaṅki ca me manaḥ/ atha dīrghasya kālasya bilāt tasmād viniḥsrtaḥ, sapheṇam rudhiram raktam ahaṁ drṣtvā suduḥkhitaḥ/ nardatām asuraṇām ca dhvanir me śrotram āgataḥ, nirastasya ca saṁgrāme krośato niḥsvano guroḥ/ ahaṁ tv avagato buddhyā cihnais tair bhrātaram hatam, pidhāya ca biladvāram śilayā girimātrayā, śokārtaś codakam kṛtvā kiṣkindhām āgataḥ sakhe/ gūhamānasya me tattvam yatnato mantribhiḥ śrutam/ tato ‘ham taiḥ

*samāgamyā sametair abhiṣecitaḥ/ rājyaṁ praśāsatas tasya nyāyato mama rāghava, ājagāma ripuṁ hatvā vālī tam asurottamam/ abhiṣiktaṁ tu mām dṛṣṭvā krodhāt samraktalocanaḥ, madīyān mantriṇo baddhvā paruṣaṁ vākyam abravīt/ nigrahe 'pi samarthasya tam pāpam prati rāghava, na prāvartata me buddhir bhrātṛgauravayantritā, mānayaṁs tam mahātmānam yathāvac cābhyavādayam, uktāś ca nāśiṣas tena samtuṣṭenāntarātmanā/*

Then Sugriva explained that he and his elder brother Vaali were the sons of Riksharaja who was quite popular those days. ‘After the demise of the father, the ministers appointed me as the King. In due course, I gained popularity of the traditional kingdom and treated the citizens with affection and devotion. Even before my Kingship there was a cruel and gigantic danava by name ‘Mayavi’ and his sons were named ‘Maya’ and ‘Dundubhi’. Vaali my elder brother had a problem on account of a female. One mid night time, when the citizens of the kingdom were fast asleep, Mayavi danava shouted for Vaali and challenged him for an encounter. Vaali was asleep but having got awakened by the thunderous shouts of challenge to Vaali, he rushed out despite my prostrations. On seeing the dreadful and huge sized asura, I was frightened and tried to run away but the danava sighted me; in the chase Vaali too joined me. In that chase, midnight moon shine guided us towards a huge cave as we halted down. The Daanava too chased upto and right into the cave. Then Vaali shouted on me as an order to me: *iha tvam tiṣṭha sugrīva biladvāri samāhitaḥ, yāvad atra praviśyāhaṁ nihanmi samare ripum/ mayā tv etad vacaḥ śrutvā yācitaḥ sa paraṁtapa, śāpayitvā ca mām padbhyāṁ praviveśa bilaṁ tadā/ tasya praviṣṭasya bilaṁ sāgrah samvatsaro gataḥ, sthitasya ca mama dvāri sa kālo vyatyavartata/* Sugriva! Till such time that the enemy gets killed by me do wait for me standing. I prostrated him not to enter the cave alone but let me accompany him. He outright rejected the plea and rushed in reiterating his command. As Vaali thus entered, Sugriva waited for a full one year. *ahaṁ tu naṣṭaṁ tam jñātvā snehād āgatasambhramaḥ, bhrātaraṁ na hi paśyāmi pāpaśaṅki ca me manaḥ/ atha dīrghasya kālasya bilāt tasmād viniḥsṛtam, saphenaṁ rudhiraṁ raktam ahaṁ dṛṣṭvā suduḥkṛhitaḥ/ nardatām asurāṇām ca dhvanir me śrotram āgataḥ, nirastasya ca samgrāme krośato niḥsvano guroḥ/* As there was no sign of either Vaali or the Danava, I felt that the brother lost his way inside the huge and yawning cave and felt agitated about his whereabouts. Then after a very long lapse of days and nights, I witnessed flows of blood outside the cave and got disconcerted and disturbed. Even then there were gigantic shouts possibly of the colossal danava. No doubt Vaali too was capable of shrieks likewise but might not be of this kind of thunderous echo. *ahaṁ tv avagato buddhyā cihnais tair bhrātaraṁ hatam, pidhāya ca biladvāraṁ śilayā girimātrayā, śokārtaś codakaṁ kṛtvā kiṣkindhām āgataḥ sakhe/ gūhamānasya me tattvaṁ yatnato mantribhiḥ śrutam/* Thus as there were no signs of Vaali’s victory thus, I firmed up that my dear and highly reputed, intrepid hero brother was gone for ever. Then I closed the entry of the deep cave with a massive rock and performed ‘jajaanjali tarpanas’ and broke the most unfortunate tragedy faced by the kingdom of Kishkindha. In the absence of Vaali the ministers declared me as the King. But, after a lapse of years, brother Vaali re-surfaced; he imprisoned the ministers. As I prostrated before Vaali, he bursted and screamed at me with vengeance.

## **Sarga Ten**

As Sugriva recounted as to how Vaali displayed his vengeance against him

*Tataḥ krodhasamāviṣṭaṁ samrabdhaṁ tam upāgatam, ahaṁ prasādayām cakre bhrātaraṁ priyakāmyayā/ diṣṭyāsi kuśalī prāpto nihataś ca tvayā ripuḥ, anāthasya hi me nāthas tvam eko*

'nāthanandanaḥ/ idaṁ bahuśalākāṁ te pūrṇacandram ivoditam, chatraṁ savālavayajanaṁ pratīcchasva mayodyatam/ tvam eva rājā mārhaḥ sadā cāhaṁ yathāpurā, nyāsabhūtam idaṁ rājyaṁ tava niryātayāmy aham/ mā ca roṣaṁ kṛthāḥ saumya mayi śatrunibarhaṇa, yāce tvāṁ śīrasā rājan mayā baddho 'yam añjaliḥ/ balād asmi samāgamyā mantribhiḥ puravāsibhiḥ, rājabhāve niyukto 'haṁ śūnyadeśajigīṣayā/ snigdam evaṁ bruvāṇaṁ mām sa tu nīrbhartsya vānaraḥ, dhik tvāṁ iti ca mām uktvā bahu tat tad uvāca ha/ prakṛtīś ca samānīya mantriṇaś caiva sammatān, mām āha suhṛdāṁ madhye vākyaṁ paramagarhitam/ viditaṁ vo yathā rātrau māyāvī sa mahāsuraḥ, mām samāhvayata krūro yuddhākāṅkṣī sudurmatih/ tasya tad garjitaṁ śrutvā niḥśṛto 'haṁ nṛpālayāt, anuyātaś ca mām tūrṇam ayaṁ bhrātā sudāruṇaḥ/ sa tu dṛṣṭvaiva mām rātrau sadvītīyaṁ mahābalaḥ, prādravad bhayasaṁtrasto vīkṣyāvāṁ tam anudrutau, anudrutas tu vegena praviveśa mahābīlam/ taṁ praviṣṭaṁ viditvā tu sughoraṁ sumahad bīlam, ayam ukto 'tha me bhrātā mayā tu krūradaśanaḥ/ ahatvā nāsti me śaktih pratigantum itaḥ purīm, biladvāri pratīkṣa tvāṁ yāvad enaṁ nihanmy aham/ sthito 'yam iti matvā tu praviṣṭo 'haṁ durāsadam, taṁ ca me mārgamāṇasya gataḥ saṁvatsaras tadā/ sa tu dṛṣṭo mayā śatrur anirvedād bhayāvahaḥ, nihataś ca mayā tatra so 'suro bandhubhiḥ saha/ tasyāsyāt tu pravṛttena rudhiraugheṇa tad bīlam, pūrṇam āsīd durākrāmaṁ stanatas tasya bhūtale/ sūdayitvā tu taṁ śatruṁ vikrāntaṁ dundubheḥ sutam, niṣkrāmaṁ eva paśyāmi bilasya pihitaṁ mukham/ vikrośamāṇasya tu me sugrīveti punaḥ punaḥ, yadā prativaco nāsti tato 'haṁ bhṛśaduḥkhiṭaḥ/ pādaprahāraś tu mayā bahuśas tad vidāritam, tato 'haṁ tena niṣkramaṁ yathā punar upāgataḥ/ tatrānenāsmi saṁruddho rājyaṁ mārgayatātmanaḥ, sugrīveṇa nṛsaṁsena viṣṁṛtya bhrātṛsauhṛdam/ evam uktvā tu mām tatra vastreṇaikena vānaraḥ, tadā nirvāsayām āsa vālī vigatasādhvasaḥ/ tenāham apaviddhaś ca hṛtadāraś ca rāghava, tadbhayaḥ ca mahīkṛtsnā krānteyaṁ savanārṇava/ rīṣyamūkaṁ girivaraṁ bhāryāharaṇaduḥkhiṭaḥ, praviṣṭo 'smi durādharṣaṁ vālīnaḥ kāraṇāntare/ etat te sarvaṁ ākhyātaṁ vairānukathanam mahat, anāgasā mayā prāptaṁ vyasaṇaṁ paśya rāghava/ vālīnaś tu bhayārtasya sarvalokābhayaṁkara, kartum arhasi me vīra prasādaṁ tasya nigrhāt/ evam uktaḥ sa tejasvī dharmajño dharmasaṁhitam, vacanaṁ vaktum ārebhe sugrīvaṁ prahasann iva/ amoghāḥ sūryasaṁkāśā mameme niṣitāḥ śarāḥ, tasmin vālīni durvṛtte patiṣyanti ruṣānvitāḥ/ yāvat taṁ na hi paśyeyaṁ tava bhāryāpahāriṇam, tāvat sa jīvet pāpātmā vālī cāritradūṣakaḥ/ ātmānumānāt paśyāmi magnaṁ tvāṁ śokasāgare, tvāṁ aham tārayiṣyāmi kāmam prāpsyasi puṣkalam/

Even as he begged of his sincerest apologies of Sugriva, Vaali did not relent but recoiled with venomous reactions. Sugriva begged at Vali's feet: ' Anaatha nandana! I am so fortunate and proud that you had returned with glory and success. Now, you're my unique support and refuge. Kindly do me the honour of accepting this luminous 'chhatra' as the symbol of your acceptance of your Kingship. Vaanara Raaja! Having been drowned in suspenseful waiting for a year waiting at the door step of the 'Maha Guha' with trepidation and anguish, I witnessed streams of raw blood flowing out from the cave and my heart had literally broken down as I was truly benumbed in my body parts and deep within my mind and heart. Then I had shut down with a huge mountain rock and having offered my sincere jalaanjali and tarpanas most earnestly and returned back to the kingdom with a broken heart. Vishadaattivah maam drushtvaa pouromantribhirava cha, abhishikto na kaameena tanme kshantu tvamarhasi/ Tvameva Raja maanaarhah sadaa chaaham yayhaa puraa, raaja bhava niyogoyam mama tvadvirahaat kritah/ As I returned alone broken hearted, the citizens and ministers hastened my rajyabhishaka but had not willingly conceded the status. Do please excuse me for my indiscretion as indeed you are the rightful King and as ever I am your 'sevaka'. 'Be it announced to Mantris, pura vaasis and the entirety of the kingdom that Maha Raja Vaali is our glorious King. mā ca roṣaṁ kṛthāḥ saumya mayi śatrunibarhaṇa,

*yāce tvām śīrasā rājan mayā baddho 'yam añjaliḥ/ balād asmi samāgamyā mantribhiḥ puravāsibhiḥ, rājabhāve niyukto 'haṁ śūnyadeśajigīṣayā/Soumya! Shatru sudana! Kindly do not get angry with me. Raja! I pray to you with my head down and folded hands. The Minsters and citizens had coerced me to be the king so that our shatru kings should not attack a headless kingdom.' As Sugriva entreated in all possible means, Vaali shouted thunderously with fuming rage at Sugriva: ' I hate you'. There after he hissed like a badly hurt cobra and spread venom all over at Sugriva. Then he hauled up the ministers and shouted at them: You ought to have had some thinking ability to realise that the Mayaavi Danava screamed at me to battle with anger; I had therefore to exit the Raja Bhavan and the evilminded brother of mine followed me surreptitiously. The Danava having noticed both the brothers chasing me reached the cane mouth. Then I asked Sugriva to wait at the mouth of the cave itself, explaining to him that unless I kill the danava which only I could be able to execute and await the killing of the Daanava. It took me to discover the maayaavi daanava a full long year. Then finally I located the maayaavi with his massive body and instantly attacked him to death. From his face and chest, there were flows of red blood into the slopes of the curvy cave gushing out. With extraordinary contentment and self pride I sought to get out of the suffocating depths of the cave but found that the entrance was closed by a mountain boulder.*

*vikrośamānasya tu me sugrīveti punaḥ punaḥ, yadā prativaco nāsti tato 'haṁ bhr̥śaduḥkhitah/ pādaprahārais tu mayā bahuśas tad vidāritam, tato 'haṁ tena niṣkrāmya yathā punar upāgataḥ/ tatrānenāsmi samruddho rājyaṁ mārgayatātmanah, sugrīveṇa ṛṣāmsena vismr̥tya bhr̥āṭṛsauhr̥dam/* I had desperately shouted for Sugriva and kept on doing so for days and months. Finally I made all out efforts to break down the boulder after several weeks and months. Having been totally exhausted and drained out had since returned back to the kingdom! This wretched and crafty Sugriva having totally discarded 'bhraatru bhaava' had become evil minded with the sole ambition of usurping the kingship presuming that it should be just impossible for me to break the mountain boulder for ever!'. As Vaali made his own conclusions against him, despite my bent down feet and supplications, Sugriva addressed Shri Rama: ' Raghu nandana! Vaali turned me out mercilessly and what was far more wicked, he had forcibly usurped my dear wife Tara Devi. Eversince then I have been a fugitive with the severe fright of Vaali what with loss of kingdom and the dear wife on the Rishyamooka; do kindly appreciate my condition of fear of death any time or at any other place! You are the emblem of kindness.' Shri Rama replied: *yāvat tam na hi paśyeyāṁ tava bhāryāpahāriṇam, tāvat sa jīvet pāpātmā vālī cāritradūṣakaḥ/ ātmānumānāt paśyāmi magnaṁ tvām śokasāgare, tvām ahaṁ tārayiṣyāmi kāmāṁ prāpsyasi puṣkalam/* My dear friend! As long as I do not encounter that wretched Vaanara who had the audacity and shamelessness of snatching away your dear wife, the very concept of 'sadaachaara' would not be retrieved. I promise you by my honour and self respect that you should very soon within a numbered days regain your beloved wife and kingdom. Sugriva got extremely contented and divulged certain significant facts concerning his brother Vaali subsequently.

## Sarga Eleven

Sugriva describes Vaali's invincibility, his extermination of Daitya Dundhubhi, throwing off his dead body off to Matanaga Muni, curse of barring entry of Rishyamooka- Rama's test of throwing off Dundubhi's skeleton

*Rāmasya vacanaṁ śrutvā harṣapauruṣavardhanam, sugrīvaḥ pūjayāṁ cakre rāghavaṁ praśaśaṁsa ca/ asaṁśayaṁ prajvalitais tīkṣṇair marmātigaiḥ śaraiḥ, tvāṁ daheḥ kupito lokān yugānta iva bhāskaraḥ/ vālinaḥ pauruṣaṁ yat tad yac ca vīryaṁ dhṛtiś ca yā, tan mamaikamaṇāḥ śrutvā vidhatsva*

yadanantaram/ samudrāt paścimāt pūrvaṁ dakṣiṇād api cottaram, krāmaty anudite sūrye vālī  
 vyapagataklamah/ agrāṇy āruhya śailānām śikharāṇi mahānty api, ūrdhvam utkṣipy tarasā pratigṛhṇāti  
 vīryavān/ bahavaḥ sāravantaś ca vaneṣu vividhā drumāḥ, vālinā tarasā bhagnā balaṁ  
 prathayatātmanah/ mahiṣo dundubhir nāma kailāsaśikharaprabhaḥ, balaṁ nāgasahasrasya dhārayām  
 āsa vīryavān/ vīryotsekena duṣṭātmā varadānāc ca mohitaḥ, jagāma sa mahākāyaḥ samudraṁ saritām  
 patim/ ūrmimantam atikramya sāgaraṁ ratnasamcayam, mama yuddhaṁ prayacchati tam uvāca  
 mahārṇavam/ tataḥ samudro dharmātmā samutthāya mahābalaḥ/ abravīd vacanaṁ rājann asuraṁ  
 kālacoditam/ samartho nāsmi te dātum yuddhaṁ yuddhaviśārada, śrūyatām abhidhāsyāmi yas te  
 yuddhaṁ pradāsyati/ śailarājo mahāranye tapasviśaraṇaṁ param, śamkaraśvaśuro nāmnā himavān iti  
 viśrutaḥ/ guhā prasravaṇopeto bahukandaranirjaraḥ, sa samarthas tava prītim atulām kartum āhave/  
 tam bhītam iti vijñāya samudram asurottamaḥ, himavadvanam āgacchac charaś cāpād iva cyutaḥ/ tatas  
 tasya gireḥ śvetā gajendravipulāḥ śilāḥ, cikṣepa bahudhā bhūmau dundubhir vinanāda ca/ tataḥ  
 śvetāmbudākāraḥ saumyaḥ prītikarākṛtiḥ, himavān abravīd vākyaṁ sva eva śikhare sthitaḥ/ kleṣṭum  
 arhasi mām na tvaṁ dundubhe dharmavatsala, raṇakarmasv akuśalas tapasviśaraṇaṁ hy aham/ tasya  
 tadvacanaṁ śrutvā girirājasya dhīmataḥ, uvāca dundubhir vākyaṁ krodhāt samraktalocanaḥ/ yadi  
 yuddhe 'samarthas tvaṁ madbhayād vā nirudyamaḥ, tam ācakṣva pradadyān me yo 'dya yuddhaṁ  
 yuyutsataḥ/ himavān abravīd vākyaṁ śrutvā vākyaḥ viśāradaḥ, anuktapūrvaṁ dharmātmā krodhāt tam  
 asurottamaṁ/ vālī nāma mahāprājñāḥ śakratulyaparākramaḥ, adhyāste vānaraḥ śrīmān kiṣkindhām  
 atulaprabhām/ sa samartho mahāprājñas tava yuddhaviśāradaḥ, dvandvayuddhaṁ mahad dātum  
 namucer iva vāsavaḥ/ tam śīghram abhigaccha tvaṁ yadi yuddham ihecchasi, sa hi durdharṣaṇo nityam  
 sūraḥ samarakarmaṇi/ śrutvā himavato vākyaṁ krodhaviṣṭaḥ sa dundubhiḥ, jagāma tām purīm tasya  
 kiṣkindhām vālinas tadā/ dhārayan māhiṣaṁ rūpaṁ tīkṣṇaśrṅgo bhayāvahaḥ, prāvṛṣṭva mahāmeghas  
 toyapūrṇo nabhastale/ tatas tu dvāram āgamy kiṣkindhāyā mahābalaḥ, nanarda kampayan bhūmiṁ  
 dundubhir dundubhir yathā/ samīpajān drumān bhañjan vasudhām dārayan khurairiḥ, viśāṇenollekhan  
 darpāt taddvāram dvirado yathā/ antaḥpuragato vālī śrutvā śabdāmarṣaṇaḥ, niṣpapāta saha strībhis  
 tārābhir iva candramāḥ/ mitaṁ vyaktākṣarapadaṁ tam uvāca sa dundubhim, harīṇām īśvaro vālī  
 sarveṣāṁ vanacārīṇām/ kimarthaṁ nagaradvāram idaṁ ruddhvā vinardasi, dundubhe vidito me 'si rakṣa  
 prāṇān mahābala/ tasya tadvacanaṁ śrutvā vānarendrasya dhīmataḥ, uvāca dundubhir vākyaṁ krodhāt  
 samraktalocanaḥ/ na tvaṁ strīsamnidhau vīra vacanaṁ vaktum arhasi, mama yuddhaṁ prayaccha tvaṁ  
 tato jñāsyāmi te balaṁ/ atha vā dhārayiṣyāmi krodham adya niśāṁ imām, grhyatām udayaḥ svairam  
 kāmabhogeṣu vānara/ yo hi mattaṁ pramattaṁ vā suptaṁ vā rahitaṁ bhṛṣam, hanyāt sa bhrūṇahā loke  
 tvadvidhaṁ madamohitam/ sa prahasyābravīn mandam krodhāt tam asurottamaṁ, viśṛjya tāḥ striyaḥ  
 sarvās tārāprabhṛtikās tadā matto 'yam iti mā mamsthā yady abhīto 'si samyuge, mado 'yam  
 samprahāre 'smin vīrapānaṁ samarthyatām/ tam evam uktevā samkruddho mālām utkṣipy kāñcanīm,  
 pitrā dattāṁ mahendreṇa yuddhāya vyavatiṣṭhata/ viśāṇayor grhītvā tam dundubhim girisannibham, vālī  
 vyāpātayām cakre nanarda ca mahāśvanam/ yuddhe prāṇahare tasmin niṣpiṣṭo dundubhis tadā,  
 śrotrābhyām atha raktaṁ tu tasya susrāva pātyataḥ, papāta ca mahākāyaḥ kṣitau pañcatvam āgataḥ/ tam  
 tolayitvā bāhubhyām gatasattvam acetanam, cikṣepa vegavān vālī vegenaikena yojanam/ tasya  
 vegapraviddhasy a vaktrāt kṣatajabindavaḥ, prapetur mārutotkṣiptā mataṅgasyāśramaṁ prati/ tām dṛṣṭvā  
 patitāṁ tatra munīḥ śoṇitavipruṣaḥ, utsasarja mahāśāpaṁ kṣeptāraṁ vālinam prati/ iha  
 tenāpraveṣṭavyaṁ praviṣṭasya badho bhavet, sa maharṣiṁ samāsādya yācate sma kṛtāñjalīḥ/ tataḥ  
 śāpabhayād bhīta ṛṣyamūkaṁ mahāgirim, praveṣṭum necchati harir draṣṭum vāpi nareśvara/  
 tasyāpraveṣaṁ jñātvāham idaṁ rāma mahāvanam, vicarāmi sahāmātyo viśādena vivarjitaḥ/ eṣo  
 'sthinicyas tasya dundubheḥ samprakāśate, vīryotsekān nirastasya girikūṭanibho mahān/ ime ca vipulāḥ

*sālāḥ sapta śākhāvalambinaḥ, yatraikaṁ ghaṭate vālī niṣpatrayitum ojasā/etad asyāsamaṁ vīryaṁ mayā rāma prakāśitam, kathaṁ taṁ vālinaṁ hantuṁ samare śakṣyase nṛpa/ yadi bhindyād bhavān sālān imāṁs tv ekeṣuṇā tataḥ, jānīyāṁ tvāṁ mahābāho samarthaṁ vālino vadhe/ tasya tadvacanaṁ śrutvā sugrīvasya mahātmanaḥ, rāghavo dundubheḥ kāyaṁ pādāṅguṣṭhena līlayā, tolayitvā mahābāhuś cikṣepa daśayojanam/ kṣiptaṁ dṛṣṭvā tataḥ kāyaṁ sugrīvaḥ punar abravīt, lakṣmaṇasyāgrato rāmam idaṁ vacanam arthavat/ ārdraḥ samāṁsapratyagraḥ kṣiptaḥ kāyaḥ purā sakhe, laghuḥ saṁprati nirmāṁsas tṛṇabhūtaś ca rāghava, nātra śakyaṁ balaṁ jñātuṁ tava vā tasya vādhikam/*

As Shri Rama assured of terminating Vaali, the ever grateful Sugriva addressed Rama: ‘ Rama Prabho! As you make a firm declaration, your looks are like the pralayakaala Surya capable of bringing down the universe to ashes. When you declare the certain death of Vaali by you, I am doubly assured of that considered determination of yours. Yet may I sensitise you with certain facts related to him and his extraordinary prowess and courage also. *samudrāt paścimāt pūrvaṁ dakṣiṇād api cottaram, krāmaty anudite sūrye vālī vyapagataklamah/ agrāṇy āruhya śailānāṁ śikharāṇi mahānty api, ūrdhvam utkṣipyā tarasā pratigrhṇāti vīryavān/* Vaali is in the habit of crossing the western and easterns sea-shores besides the southern to northern ones too by each Sunrise but never gets fatigued. He mounts up the mountain tops and by his own strength of hands and fists tears and pounds the boulders to dust. He pulls up maha vrikshas uprooted with ease and throws them off with speed and force against the enemy groups and smashing them to bloodshed. *mahiṣo dundubhir nāma kailāsaśikharaprabhaḥ, balaṁ nāgasahasrasya dhārayām āsa vīryavān/* There was an incident in the past, there was a Mahaasura named Dundhubhi of the form of a ‘Mahisha’ of the stature of Kailasa Mountain with the strength of thousand elephants. Fortified with boons of Brahma Deva for unusual bravery, he was stated to have approached Samudra Deva and challenged him for an ‘one to one’ fight. Samudra Deva said that he would not be capable of the duel, but Giri Raja Himalaya should be a possible challenger. Then Dundubhi the maha mayavi assumed the form of a white cloud and encountered Himavan. The latter politely replied that he was merely a mountain to let tapasvis who meditate or ever engaged in yajna karyas and not worthy of countering the Mahaasura Dundubhi. Then Himavan further conveyed: *vālī nāma mahāprājñāḥ śakratulya parākramaḥ, adhyāste vānaraḥ śrīmān kiṣkindhām atulaprabhām/ sa samartho mahāprājñas tava yuddhaviśāradaḥ, dvandvayuddhaṁ mahad dātuṁ namucer iva vāsavaḥ/ taṁ śīghram abhigaccha tvāṁ yadi yuddham ihecchasi, sa hi durdharṣaṇo nityaṁ sūraḥ samarakarmaṇi/* ‘Maha Danava Raja! You may approach a Maha Vaanara residing at Kishkindha, who is the Devendra Putra being indeed an expert in ‘dvandva yuddha’ or duel fight and winning over him should be the truly exemplary as on the case of ‘Namuchi and Indra’.

[Vishleshana on Namuci-Mahendra duel: Asura Namuchi, brother of Mayaasura, was a muscular and physically sturdy daitya. However he failed his challenge against Indra and hid himself in a ray of Surya Deva. But Indra who was in search of the Asura realised the latter’s hiding place. The vengeful Indra encountered Namuchi but assuagingly and peacemakingly conveyed to Namuchi: "O Namuchi, let us be friends from now. I shall not kill you, provided you stay anywhere that is wet or dry; nor in the night or in the day!. Assured by this truce, Namuchi emerged from his hiding place. But Indra seized an opportunity and cut off Namuchi's head, using the foam of water as his weapon, when it was dusk time of the day. The dying Namuchi cursed Indra while dying that this sin despite the promise of conditionl and veiled truce and friendship should condemn you everlastingly for this treachery!] .



Stanza 25 onward: *dhārayan māhiṣam rūpaṁ tīkṣṇaśṛṅgo bhayāvahaḥ, prāvṛṣṭva mahāmeghas toyapūrṇo nabhastale/ tatas tu dvāram āgamyā kiṣkindhāyā mahābalaḥ, nanarda kampayan bhūmiṁ dundubhir dundubhir yathā/* Dundubhi daithya took to the body form of a Mahisha with sharp and raised horns and rushed to Kishkindhapuri like the sweeping lashes of forceful rains tearing in through the the dark clouds and roaring reverberations. Having reached Kishkindha puri, the mahisha daitya uprooted huge tree trunks at the fort and screaming resounding challenges to King Vaali. *kimartham nagaradvāram idaṁ ruddhvā vinardasi, dundubhe vidito me 'si rakṣa prāṇān mahābala/* ‘Dundubha! I know about you very well. Why are a yelling at the ‘nagara dwaara’ creating havoc to the traffic of common citizens. You better save your skin!’ Dundubhi reddened his eyes and replied that it would not become of the Vanara to show off from the ‘raani vaasa’; ‘take your time there through the night allowing your women to take to ‘garbha dhaarana’ and by Sun rise, then I should strip down your ego and kill you the womanising drunkard’. Vaali smiled and said coolly: ‘In case you are ready with fearlessness to face me, you need not think that Vali is drunk and womanising. But if you are really ready right now, do consider my carelessness would provide the needful medicine to you from my drunken arrogance’. *tam evam uktvā samkruddho mālām utkṣipyā kāñcanīm, pitrā dattām mahendreṇa yuddhāya vyavatiṣṭhata/ viṣāṇayor grhītvā tam dundubhiṁ girisaṁnibham, vālī vyāpātayām cakre nanarda ca mahāśvanam/* Having asserted thus, Vaali had put around his neck the golden necklace which his father Indra gifted to him - (which readily absorbs the strength of the opponent facing Vaali by one-half) . Then followed a fierce one-to-one battle. Then Indra tulya paraakrami Vaali and Dundubhi were both subjected to fist fights, hits of boulders, huge trees, and so on for good time, and Dundubha’s forceful offensive fight got gradually dwindled while Indra Kumara Vaali’s stamina got consolidated and enhanced. As both of them performed desperate fight unto death, Vaali lifted up the gigantic body of Dundubhi and hit it forcefully down to earth and crushed the body hard as it got slipped. As the body was hit hard, there were flows of hot blood and finally Dundubhi got dropped dead. *tam tolayitvā bāhubhyām gatasattvam acetanam, cikṣepa vegavān vālī vegenaikena yojanam/tasya vegapravidhhasya vaktrāt kṣatajabindavaḥ, prapetur mārutokṣiptā mataṅgasyāśramam prati/* As Dundubhis life was over, then Vaali raised the dead body and threw it off forcefully by a distance of a yojana. Since the body was thrown away likewise, the face and body parts spilled all across the distance and fell down right in the ashram of Matanga Muni and suddenly he shouted as disturbed from his deep tapsya: who is this who threw the dead body of this asura and the forceful spills of his blood flowing all over this ashram! Then from his tapobala, Mahatma Matanga realised who was the culprit and gave a ‘shaapa’. *iha tenāpraveṣṭavyam praviṣṭasya badho bhavet, sa maharṣiṁ samāsādyā yācate sma kṛtāñjaliḥ/* ‘Whosoever has thrown this asura’s dead body spilling flows of blood and spread impurity all around here and its adjoining vana pradesha on the Rishyamooka Mount would be facing death. That ‘durbuddhi’ who threw away the asura’s dead body by a yojana ought to lose his life. Even Vali’s followers should take my permission and leave these places at once. I am giving a day’s waiting time to shift themselves and their families never to return again. Infringement of my instructions of left over such vanaraas would become stones and boulders of this mountain.’ Having thus described the happenings of the past tense recalls of Vaali, his killing Dundubhi, the Muni shaapa and the consequences, Sugriva further informed Shri Rama: *tataḥ śāpabhayād bhīta ṛṣyamūkam mahāgirim, praveṣṭum necchati harir draṣṭum vāpi nareśvara/ tasyāpraveśam jñātvāham idaṁ rāma mahāvanam, vicarāmi sahāmātyo viṣādena vivarjitah/* ‘Rama Prabho! There after, Vaali and his followers would dare not enter the rishyamooka mountain, let alone even think of entering the precincts. All the same, Vaali’s paraakrama is still undisputed. Look at these seven strong and huge Saala Vrikshas with sturdy branches; Vaali with his prowess and finesse of throwing arrows had shaken the

trees and made the branches freed from their leaves!’ As Sugriva has thus vividly described the unusual valor and skillful release of arrows by Vaali and expressed great admiration for his elder brother, Lashmana intervened smilingly and asked Sugriva: By which type of task that you might get convinced that Rama could terminate Vaali! Then Sugriva replied: as Vaali had in the past tied the seven Saala Vrikshas were tied one by one, now in case Shri Rama could uproot one by one, then I should be able to be convinced that Rama could kill Vaali. *Hatasya mahashsyaasthi paadenaikena Lakshmana!, udyamya prakshipeschaapi tarass dve dhanushate/* Further more if Rama could make the massive skeleton of Dundubhi be lifted head to feet with a single arrow and have the skeleton thrown off by two hundred yojanas away then, I should be convinced of Rama’s skills. Having heard what Sugriva expressed to Lashmana then Rama kept thinking about the action plan. Sugriva reiterated: Vali is a maha veera and possesses unusual excellence of arrows who was never defeated in life nor failed of my expectations. This had been how I had taken refuge of the Rishyamooka parvata. Vaanara Raja Vaali is invincible. This Hanuman and other ministers of mine too are wary of Vaali’s confirmed superiority. *tasya tadvacanam śrutvā sugrīvasya mahātmanah, rāghavo dundubheḥ kāyam pādānguṣṭhena līlayā, tolaitvā mahābāhuḥ cikṣepa daśayojanam/* As Sugriva was wondering whether Shri Rama could ever to the great feat of throwing the dead body of Dundubhi like Vaali did, Rama too made it stand by his ‘anguti’ and threw off by skeleton by ten yojanas away by a single arrow! Even so Sugriva was perhaps not really impressed as the skeleton of without flesh and blood and was dried up long long away. Then Sugriva reiterated : *Sa eva samshastaata tava tasya cha yadulam, Saalam ekam vinirbhadya bhaved vyaktirbalaa balai/* Mahanu - bhava! My lurking doubt still remains about excellence of Rama as compared to Maha Veera Vaali. Let us now pass through the test of ‘Sapta Saala Vriksha Vicchedana’ also.

## Sarga Twelve

Shri Rama’s feat of destroying Seven Taala Trees in a row- Sugriva’s challenge to Vaali but gets beaten as Sugriva runs to Rishyamooka- Sugriva vilaapa- Rama explains the problem of Vaali Sugriva identity.

*Etac ca vacanam śrutvā sugrīvena subhāṣitam, pratyayārtham mahātejā rāmo jagrāha karmukam/ gṛhītvā dhanur ghoram śaram ekam ca mānadaḥ, sālān uddīśya cikṣepa jyāsvanaiḥ pūrayan diśaḥ/ sa viśṣṭo balavatā bāṇaḥ svarṇapariṣkṛtaḥ, bhittvā sālān giriprasthe sapta bhūmim viveśa ha/ praviṣṭas tu muhūrtena rasām bhittvā mahājavaḥ, niṣpatya ca punas tūrṇam svatūṇīm praviveśa ha/ tān dṛṣṭvā sapta nirbhinnān sālān vānarapuṅgavaḥ, rāmasya śaravegena vismayam paramam gataḥ/ sa mūrḍhnā nyapatad bhūmau pralambīkṛtabhūṣaṇaḥ, sugrīvaḥ paramaprīto rāghavāya kṛtāñjaliḥ/ idam covāca dharmajñam karmaṇā tena harṣitaḥ, rāmam sarvāstraviduṣām śreṣṭham śūram avasthitam/ sendrān api surān sarvāms tvam bāṇaiḥ puruṣarṣabha, samārthaḥ samare hantum kim punar vālinam prabho/ yena sapta mahāsālā girir bhūmiś ca dāritāḥ, bāṇenaikena kākutstha sthātā te ko raṇāgrataḥ/ adya me vigataḥ śokaḥ prītir adya parā mama, suhṛdam tvām samāsādy mahendravarūṇopamam/tam adyaiva priyārtham me vairiṇam bhrātṛrūpiṇam, vālinam jahi kākutstha mayā baddho ’yam añjaliḥ/ tato rāmaḥ pariṣvajya sugrīvam priyadarśanam, pratyuvāca mahāprājño lakṣmaṇānumataḥ vacaḥ/ asmād gacchāma kiṣkindhām kṣipram gaccha tvam agrataḥ, gatvā cāhvaya sugrīva vālinam bhrātṛgandhinam/ sarve te tvaritam gatvā kiṣkindhām vāliṇaḥ purīm, vṛkṣair ātmānam āvṛtya vyatiṣṭhan gahane vane/ sugrīvo vyanadad ghoram vālino hvānakāraṇāt, gādham parihito vegān nādair bhindann ivāmbaram/ tam śrutvā ninadam bhrātuh kruddho vālī mahābalaḥ, niṣpapāta susamrabdho bhāskaro ’stataṭād iva/ tataḥ sutumulam yuddham vālisugrīvayor abhūt, gagane grahayor ghoram budhāṅgārakayor iva/ talair aśanikalpaiś ca vajrakalpaiś ca muṣṭibhiḥ, jaghnatuh samare ’nyonyam bhrātarau krodhamūrchitau/ tato*

*rāmo dhanuṣpāṇis tāv ubhau samudīkṣya tu, anyonyasadṛṣau vīrāv ubhau devāv ivāśvinau/ yan nāvagacchat sugrīvaṁ vālinam vāpi rāghavaḥ, tato na kṛtavān buddhiṁ moktum antakaram śaram/ etasmīn antare bhagnaḥ sugrīvas tena vālinā, apaśyan rāghavaṁ nātham ṛṣyamūkaṁ pradudruve/ klānto rudhīrasiktāṅgaḥ prahārair jarjarīkṛtaḥ, vālinābhīdrutaḥ krodhāt praviveśa mahāvanam/ taṁ praviṣṭaṁ vanam dṛṣṭvā vālī śāpabhayāt tataḥ, mukto hy asi tvam ity uktvā sa nivṛtto mahābalaḥ/ rāghavo 'pi saha bhrātrā saha caiva hanūmatā, tad eva vanam āgacchat sugrīvo yatra vānaraḥ/ taṁ samīkṣyāgataṁ rāmaṁ sugrīvaḥ sahalakṣmaṇam, hrīmān dīnam uvācedaṁ vasudhām avalokayan/ āhvayasveti mām uktvā darśayitvā ca vikramam, vairiṇā ghātayitvā ca kim idānīm tvayā kṛtam/ tām eva velām vaktavyaṁ tvayā rāghava tattvataḥ, vālinam na nihanmīti tato nāham ito vraje/ tasya caivam bruvāṇasya sugrīvasya mahātmanaḥ, karuṇam dīnaya vācā rāghavaḥ punar abravīt/ sugrīva śrūyatām tātaḥ krodhaś ca vyapanīyatām, kāraṇam yena bāṇo 'yam na mayā sa visarjitaḥ/ alāmkāreṇa veṣeṇa pramāṇena gatena ca, tvaṁ ca sugrīva vālī ca sadṛṣau sthaḥ parasparam/ svareṇa varcasā caiva prekṣitena ca vānara, vikrameṇa ca vākyaiś ca vyaktiṁ vām nopalakṣaye/ tato 'haṁ rūpasādṛṣyān mohito vānarottama, notsṛjāmi mahāvegāṁ śaram śatrunibarhaṇam/ etanmuhūrte tu mayā paśya vālinam āhave, nirastam iṣuṇaikena veṣṭamānaṁ mahītale/ abhijñānaṁ kuruṣva tvam ātmano vānareśvara, yena tvām abhijānīyām dvandvayuddham upāgatam/ gajapuṣpīm imām phullām utpāṭya śubhalakṣaṇām, kuru lakṣmaṇa kaṇṭhe 'sya sugrīvasya mahātmanaḥ/ tato giritate jātām utpāṭya kusumāyutām/ lakṣmaṇo gajapuṣpīm tām tasya kaṇṭhe vyasarjayat/ sa tathā śuśubhe śrīmāṁ latayā kaṇṭhasaktayā, mālayeva balākānām asaṁdhya iva toyadaḥ/ vibhrājamāno vapuṣā rāmavākyasamāhitaḥ, jagāma saha rāmeṇa kiṣkindhām vālīpālītām/*

Shri Rama had then taken onto his hands to pass through the test of 'Sapta Saala Vicchedana'. *sa viśṣṭo balavatā bāṇaḥ svarṇapariṣkṛtaḥ, bhittvā sālān giriprasthe sapta bhūmim viveśa ha/* The golden arrow as released by Rama were seen by him by aiming, as bound by the earth and the mountain together, at the seen tall and huge trees in a row and the unique arrow broke them all and sped up ripping through the earth and apparently hit pataala! But in one muhurta again[three nimeshas or blinks make one 'Kshana'; fifteen 'nimeshas' make one 'kashtha'; thirty kashthas make one 'kala'; thirty kalas make one 'Muhurta']As Shri Rama's arrow hit the target and returned within a muhurta into his quiver, Sugriva was astonished and felt totally satisfied about his ability and made 'saashtanaga pranaam'. *sendrān api surān sarvāms tvam bāṇaiḥ puruṣarṣabha, samarthaḥ samare hantum kim punar vālinam prabho/ yena sapta mahāsālā girir bhūmiś ca dāritāḥ, bāṇenaikena kākutstha sthātā te ko raṇāgrataḥ/* Purusha Pravara! You appear to decimate even Indraadi Devatas with your arrows; then Vaali vadha is a very negligible task! Kaakustha! He who is capable of tearing through seven gigantic 'saala vrikshas', mountain and earth too with a single arrow, who indeed could ever dare to stand before you! *tam adyaiva priyārtham me vairiṇam bhrāṭṛrūpiṇam, vālinam jahi kākutstha mayā baddho 'yam aṅjaliḥ/ tato rāmaḥ pariṣvajya sugrīvaṁ priyadarśanam, pratyuvāca mahāprājño lakṣmaṇānumataṁ vacaḥ/* Kaakutsa kula bhushana! My folded hand greetings to you. To day my illustrious friend has taken off my fear of Vaali; kindly let me get rid of my life long fright for Vaali! Then, Shri Rama asked Sugriva as follows: *asmād gacchāma kiṣkindhām kṣipraṁ gaccha tvam agrataḥ, gatvā cāhvaya sugrīva vālinam bhrāṭṛgandhinam/ sarve te tvaritaṁ gatvā kiṣkindhām vālinam purīm, vṛkṣair ātmānam āvṛtya vyatiṣṭhan gahane vane/ sugrīvo vyanadad ghoram vāliṇo hvānakāraṇāt, gāḍham parihito vegān nādair bhindann ivāmbaram/* My dear friend! Let us straightaway proceed from here itself to Kishkindha Rajya of Vaali and challenge by your shouts for mutual battle. Then the entire group reached the precincts of the kingdom and hid themselves behind the bushes. Then Sugriva straightened his robes around his waist and shouted aloud like a thunder

of clouds challenging Vaali for a duel. Vaali bursted out with anger and jumped off instantly for the duel. It looked that two ‘grahas’ or planets like Mangal and Budha were fasing eavh other. *talair aśanikalpaiś ca vajrakalpaiś ca muṣṭibhiḥ, jaghnatuḥ samare ’nyonyaṁ bhrātarau krodhamūrchitau/ tato rāmo dhanuṣpāṇis tāv ubhau samudīkṣya tu, anyonyasadrśau vīrāv ubhau devāv ivāśvinau/* Both the brothers were tensed up with rage and fought bitterly with their unreserved energies while Shri Rama hid himself and desired to target them. But they resembled each other so perfectly like Ashvini Kumars, typical prototypes of handsomeness with horse faces and the famed physicians of Devatas, born to Surya Deva and his wife Sanjana.

[Vishleshana on the identity of Ashvini Kumars from Surya Purana:

Vishwakarma the Shilpi’s daughter was Sangjna whose celestial name is Raagini also called Surenu in dyuloka. Sangjna’s shadow is Chhaaya also called Nikshubha. Sangjna is not only pretty but a Pativrata too; she gave birth to Manu and Yama. But she was unable to approach the ever fiery form of Surya and after retaining her shadow left to her father Vishvakarma’s home to stay there for very thousand and odd years, despite the father advising her to return to her husband’s home as soon as possible. As the father pressurised her, she left for Utrara Kuru pradesha in the form of a horse. Chhaya Devi and Surya Deva gave birth to two sons named Shritashrava and Shrutakarma, besides a daughter named Tapati. Shritashrava’s son was Saavarni Manu and Shanaishwara was the son of Shritakarma. Just as Sangjna Devi was too affectionate with her children, Chhaya Devi was not so. Chhaya had normal relation with Sangjna’s elder son Manu, but had difference of opinion with Yama. As Chhaya bothered Yama too much, then the latter desired to lift her physically and held her upside down and in the process touched her feet. Chhaya then gave a ‘shaap’ or curse that Yama ‘s feet be twisted and disfigured. In this physical altercation, Surya appeared and said that every ‘shaap’ could be negated but not that of a mother and suggested that the only way could be to the flesh of Yama’s feet be kept on ‘krimis’ or vicious worms so that the flesh of the feet be eaten and got disappeared and the fleshless feet be retained. This way- out would save Yama’s feet and Chhaya Devi’s curse be carried out too. Soon after this shaap incident, *Vishvakarma the father of Sangjna approached Surya Deva and informed him that his daughter Sangjna was in the form of a horse in Shaaka dwipa, and made Surya to assume the form of a male horse at where Sangjna was grazing. Then Surya in the form of a male horse aproached Sangjma in the form of a female horse and tried to mate. Sangjna struggled in the act of mating as she was of the feeling that Surya was a ‘para purusha’; in the process of th struggle Surya’s virility entered Sangjna’s nose and she gave birth to two sons viz. Ashvini Kumars the celestial physicians, named Naasatya and Dasnna. After Surya Deva revealed his identity, then the two horses mated again and Revant was born with similar radiance like that of the father.]*

Stanza 20 continued: *yan nāvagacchat sugrīvaṁ vālinam vāpi rāghavaḥ, tato na kṛtavān buddhiṁ moktum antakaram śaram/ etasminn antare bhagnah sugrīvas tena vālinā, apaśyan rāghavaṁ nātham rśyamūkaṁ pradudruve/ klānto rudhirasiktāṅgaḥ prahārair jarjarīkṛtaḥ, vālinābhidrutaḥ krodhāt praviveśa mahāvanam/* Shri Rama was unable to clarly distinguish Sugriva and Vali as they were literally identical and hence refrained from releasing the ‘praanaanta kaari maha bana’ or the truly fatal arrow. Meanwhile Vaali pulled down Sugriva’s feet to the ground with a severe hand blow and even without looking around for Rama’s arrow ran for life towards the Rishyamoka mountain which surely was unapproachable to Vaali and way. Vaali did chase Sugriva but soon retreated as was reminded of the Matanga Muni shaapa. Meanwhile Rama Lakshmanas returned to the badly hurt Sugriva who even whie

gasping his breath addressed Shri Rama: *āhvayasveti mām uktvā darśayitvā ca vikramam, vairiṇā ghātayitvā ca kim idānīm tvayā kṛtam/ tām eva velām vaktavyam tvayā rāghava tattvataḥ, vālinam na nihanmīti tato nāham ito vraje/* Raghunandana! You had displayed your bravery and despatched me as my direct target having prevailed on me to challenge Vaali but at the opportune time made me the innocent target and got me beaten almost to death! Why indeed have you done so!’ Rama replied: dearmost Sugriva! Kindly listen to me without anger and anguish; I could not release the deadly arrow and the reason be patiently listened to. *alamkāreṇa veṣeṇa pramāṇena gatena ca, tvam ca sugrīva vālī ca sadṛśau sthaḥ parasparam/ svareṇa varcasā caiva prekṣitena ca vānara, vikrameṇa ca vākyaiś ca vyaktim vām nopalakṣaye/ tato ’ham rūpasādṛśyān mohito vānarottama, notsṛjāmi mahāvegām śaram śatrunibarhaṇam/* Sugriva! The reason for not releasing the deadly arrow was mainly due to your identical physical forms in terms of similarity of dress, height and mannerisms; I could not distinguish even minute differences of voice, brightness, looks and grimaces, manner of exchange of words, and so on. I was totally confused to identify as to who was Sugriva and Vaali. Hence I could simply not release this life smashing arrow of instant poison. Veera Vaanara Raja! If only out of sheer ignorance or by accident or hastiness then I would never be known for mature thinking and mental stability. Once having committed to the gift of ‘abhaya’ or refuge, negation or denial of such ‘pratigña’ ought to attract a ‘paataka’ and more over the effort of my fortune to regain Devi Sita is at your disposal. Therefore, Vaanara Raja Sugriva, please get ready for another successful assault on Vaali. *etanmuhūrte tu mayā paśya vālinam āhave, nirastam iṣuṇaikenā veṣṭamānam mahītale/ abhijñānam kuruṣva tvam ātmano vānareśvara, yena tvām abhijānīyām dvandvayuddham upāgatam/ gajapūṣpīm imām phullām utpātya śubhalakṣaṇām, kuru lakṣmaṇa kaṇṭhe ’sya sugrīvasya mahātmanaḥ/* Vaanareśvara! To facilitate your own easy recognition, you must carry an identification in the course of your ‘dvandva yuddha’ with Vaali.’ Having so said, Rama asked Lakshmana to adorn Sugriva’s neck with a garland of fresh Gaja Pushpas.’ Later on they had all proceeded to Kishkindha’s Vaali Kingdom.

### Sarga Thirteen

Much unlike Sugriva got thrashed by Vaali last time, the party of Rama-Sugriva party proceeded again, enjoyed Prakriti Soundarya back to Kishkindha and secures blessings from Sapta Janaashrama Muni.

*Rishyamookaat sa dharmātmā kiṣkindhām lakṣmaṇāgrajaḥ, jagāma sahasugrīvo vālivikramapālītām/ samudyamya mahac cāpaṁ rāmaḥ kāñcanabhūṣitam, śarāmś cāditya saṁkāśān gṛhītvā raṇasādhakān/ agratas tu yayau tasya rāghavasya mahātmanaḥ, sugrīvaḥ saṁhatagrīvo lakṣmaṇas ca mahābalaḥ/ pṛṣṭhato hanumān vīro nalo nīlaś ca vānaraḥ, tāraś caiva mahātejā hariyūthapa yūthapāḥ/ te vīkṣamāṇā vṛkṣāmś ca pūṣpabhārāvalambinaḥ, prasannāmbuvahāś caiva saritaḥ sāgaraṁ gamāḥ/kandarāṇi ca śailāmś ca nirjharāṇi guhāś tathā, śikharāṇi ca mukhyāni darīś ca priyadarśanāḥ/ vaidūryavimalaiḥ parṇaiḥ padmaiś cākāśakuḍmalaiḥ, śobhitān sajalān mārge taṭākāmś ca vyalokayan/ kāraṇḍaiḥ sārāsair hamsair vañjūlair jalakukkuṭaiḥ, cakravākaiś tathā cānyaiḥ śakunaiḥ pratināditān/ mṛduśaṣpāṅkuraā hārān nirbhayān vanagocarān, carataḥ sarvato ’paśyan sthaliṣu hariṇān sthitān/ taṭākavairiṇaś cāpi śukladantavibhūṣitān, ghorān ekacarān vanyān dviradān kūlaghātinaḥ/ vane vanacarāmś cānyān khecarāmś ca vihaṁgamān, paśyantas tvaritā jagmuḥ sugrīvavaśavartinaḥ/ teṣāṁ tu gacchatām tatra tvaritām raghunandanaḥ, drumaṣaṇḍam vanam dṛṣṭvā rāmaḥ sugrīvam abravīt/ eṣa megha ivākāśe vṛkṣaṣaṇḍaḥ prakāśate, meghasaṁghātavipulaḥ paryantakadalīvṛtaḥ/ kim etaj jñātum icchāmi sakhe kautūhalaṁ mama, kautūhalāpanayanaṁ kartum icchāmy aham tvayā/ tasya tadvacanaṁ śrutvā rāghavasya mahātmanaḥ, gacchann evācacakṣe ’tha sugrīvas tan mahad vanam/ etad rāghava vistīrṇam*

*āśramam śramanāśanam, udyānavanasampannam svādumūlaphalodakam/ atra saptajanā nāma  
munayah samśītavratāḥ, saptaivāsann adhahśīrṣā niyataṁ jalaśāyinaḥ/ saptarātrakṛtāhārā vāyunā  
vanavāsinaḥ, divam varṣaśatair yātāḥ saptabhiḥ sakalevarāḥ/ teṣāṁ evaṁ prabhāvena  
drumaprākārasamvṛtam, āśramam sudurādharṣam api sendraiḥ surāsuraiḥ/ pakṣiṇo varjayanty etat  
tathānye vanacāriṇaḥ, viśanti mohād ye 'py atra nivartante na te punaḥ/ vibhūṣaṇaravāś cātra śrūyante  
sakalākṣarāḥ, tūryagītasvanāś cāpi gandho divyaś ca rāghava/ tretāgnayo 'pi dīpyante dhūmo hy eṣa  
pradṛśyate, veṣṭayann iva vṛkṣāgrān kapotāṅgāruṇo ghaṇaḥ/ kuru praṇāmaṁ dharmātmaṁ tāt  
samuddiśya rāghavaḥ, lakṣmaṇena saha bhrātrā prayataḥ samyatāñjaliḥ/ praṇamanti hi ye teṣāṁ ṛṣiṇām  
bhāvitātmanām, na teṣāṁ aśubham kiṁ cic charīre rāma dṛśyate/ tato rāmaḥ saha bhrātrā lakṣmaṇena  
kṛtāñjaliḥ, samuddiśya mahātmānaḥ tāt ṛṣiṇ abhyavādayat/ abhivādya ca dharmātmā rāmo bhrātā ca  
lakṣmaṇaḥ, sugrīvo vānarāś caiva jagmuḥ samhṛṣṭamānasāḥ/ te gatvā dūram adhvānam tasmāt  
saptajanāśramāt, dadṛśus tāṁ durādharṣāṁ kiṣkindhāṁ vālipālītām/*

Rama Lakshmanas once again proceeded to Kishkindha puri accompanying Sugriva and his followers from Rishyamooka mount. Rama carried his powerful golden dhanush and the arrows in the 'tureena'. While Rama Lakshmanas in the lead along with Sugriva, Hanuman-Nala-Neela and other followers, they all witnessed the fabulous Nature with trees, flowers, birds, water flows, mountains, caves. The sarovaraas with vaidurya like transparency were replete with sparkling white lotuses floating. The variety of birds ranges from Kaarandava-Saaras-Hamsa-Vanjula- Jalamriga-chakravaakas flying low on the cool water surfaces. Jungle wild elephants freshly bathed on the water lines with white tusks and teeth were looking like ranges of low black hills. Rama enquired of vaanara raja to enthuse his spirits cool as to what was the name of this part of the way to Kishkindha the Sugriva replied that he might not know the precise name but happened to the tha ashram of 'Sapta Jana' where seven munis of lokal popularity. These Munis performed tapasya with head down and feet up straight for decades and reached heaven subsequently, with their bodies too as 'sa-shareeraas'! It is for that very reason the lical belief had been that asuras and even devas would avoid this place exclusively to Prakritai Maata or Mother Nature! Raghu nandana! Here one could hear the jingle sounds of dancing dames, and sonorous singings in the nights along with symphony of musical sounds. One could surely smell the 'sugandhas' even now with heart elevating freshness. Indeed this place is known for the Tri vidha agnis of Garhapatya-Aahavaneeya-Dakshinaagni invoking Heaven-Cloud- Earth as the flames fly like doves on the sky.

[Vishleshana on Tri Agnis: a) Varaha Purana b) Brahmanda Purana]

Varaha Purana : Creation of Agni Deva, his several names and implication of worship: When Maha Vishnu created 'Panchabhutas' or Five Elements) and Loka Pitamah Brahma and commanded the latter to initiate creation, Brahma could not do so and he was extermely confused and hence angry and the rage created thousands of flames called Agni who became extremely thirsty. When Agni asked Brahma as to how his thirst could be quenched, Brahma showed three types of satisfying it viz.sharing the 'Dakshinas' received by Devas and hence Agni was known as 'Dakshinagni'; the second way of Agni's thirst was by carrying the Havans (Homas and Yajnas) performed in the Trilokas (Three Worlds) in favour of various Deities as their 'Vahan', thus becoming Agni popular as 'Havyavahan'; the third way is that since Agni is present in each 'Griha' or household, he is known as 'Garhapatyagni'. Brahma further named Agni as 'Vaisvanara' as the latter provides the means of bestowing 'Sadgati' (Salvation) to the virtuous beings performing havans and other good deeds. Agni is 'Jataveda' or protector of both Known and Unknown material; 'Naaraa Prashamsa'- 'Naar' or people, especially 'Dwijas' or twice born Brahmanas, Kshatriyas

and Vysyas do ‘Prashamsa’ or praise; Known as ‘Dravinoda’ as Agni provides money power. The other popular names accorded by Brahma to Agni are ‘Tanunpath’ (Agni protects Sharir/Asharir), ‘Prapurna’ (full of everything) and many other names. Agni desired to Brahma to designate a day of each Month so that all concerned would perform worship to Him. Since this was a unique request made by any Deity for the first time, Brahma confirmed *Pratipada* as a day of significance for Agni. Brahma blessed Agni that Pratipada be popularised among all the Lokas and worship to Agni by way of fasting (Upavas) or at the most by taking milk would qualify a devotee to acquire prosperity and Tejas (radiance) during the current birth and to secure Kingship in the next birth and certainly please the Pitru Loka.

Brahmanda Purana describes : There are three types of Agni viz. Devata related, Bhoutikaagni and Water generated Earth-related Agni called Vidyut Sambhava or Born out of Lightning or Abyoni; as the night is over the Unknown Brahma desired to visualise water and Earth in the darkness and assumed the form of a tiny ‘Khadyota’ (glow-worm) and viewed Agni for illumination and named it as ‘Parthivaagni’ or Terrestrial Fire and divided into three forms viz. ‘Vaidutaagni’, ‘Jatharaagni’ and ‘Souraagni’.

Vaidyutaagni is not assuaged due to rains nor human bellies but only due to friction of wood. Jatharaagni has no illumination and is not visible. Souraagni gets terminated by the Sun Set and enters Agni and gets revived at Sun Rise. Illumination and Heat promote and increase each other. Alike in the Northern and Southern hemispheres, when Sun rises the night enters water and water gradually gains heat and radiation ; at the time of Sun Set the day enters waters and thus the latter gains transparency next morning. Thus in this order the Earth’s hemispheres the Sun Rise and Sun Set or the day and night respectively enter water. Surya Deva absorbs water through his rays and hence called ‘Shuchi’ or of purity..This is related to Earth-related Agni and hence called Shuchi; the latter means Agni with thousand rays which absorb water from various sources like oceans, rivers, wells and all water-bodies. The rays of Agni create both cold water and hot water as also four hundred peculiar forms; those rays which could produce heavy rains are called chandana, Sadhya, Kutana, Akutana and Amrita. Besides these rays, there are three hundred other rays which produce snow. The Snow-fall creating rays are known as Drisyaas, Meghaas, Yaamyas, Hradinyaas (resounding ones) and they have limited illumination and such rays are called Chandras. Those rays which create heat are white in colour numbering three hundred are called Shuklas, Kuhakaas, and Vishvabhuts. Surya Deva distributes these rays to human beings as well as Pitru Devas equitably and satisfy them. Surya helps utilise these rays to Human beings by way of herbs and vegetation, to Pitras by way of Swadhaa-Homas and to Devatas by way of Amrita. In the Vasanta or Spring and Greeshma or Summer seasons, Surya blazes three hundred rays of Agni to heat up the World while he showers in Sharat Kaala or rainy season by four hundred Agni-Kiranas ; in Hemanta or early winter and Sishira or late winter Seasons three hundred rays are utilised.]

Stanza 25 of Sarga Thirteen continued:

*kuru praṇāmaṁ dharmātmaṁ tān samuddiśya rāghavaḥ, lakṣmaṇena saha bhrātrā prayataḥ  
saṁyatāñjaliḥ/ praṇamanti hi ye teṣāṁ ṛṣīṇāṁ bhāvitātmanām, na teṣāṁ aśubhaṁ kiṁ cic charīre rāma  
dṛśyate/* While continuing the narration of the illustrious Sapta Muni Ashram, Sugriva asked Rama Lakshmanas too to secure the blessings of the Munis to assure that there should never be any signs inauspiciousness ahead. Then Rama Lakshmanas greeted the Mahatmas with folded hands for auspicious success in their daring tasks ahead and the Munis smiled and blessed with ‘tathaastu’. Then dharmatma Shri Rama, Lakshmana, Sugriva and the followers made firm and confident steps forward to Kishkindha.

## Sarga Fourteen

Fully backed by Shri Rama's confident assurances of victory, Sugriva challenged Vaali for a repeat encounter of 'dwandva yuddha' amid thunderous shoutings

*Sarve te tvaritam gatvā kiṣkindhām vālipālitām, vṛkṣair ātmānam āvṛtya vyatiṣṭhan gahane vane/ vicārya sarvato dṛṣṭim kānane kānanapriyaḥ, sugrīvo vipulagrīvaḥ krodham āhārayad bhṛṣam/ tataḥ sa ninadam ghoram kṛtvā yuddhāya cāhvayat, parivāraiḥ parivṛto nādair bhindann ivāmbaram/ atha bālārkasadṛṣo dṛptasimhagatis tadā, dṛṣṭvā rāmaḥ kriyādakṣaḥ sugrīvo vākyam abravīt/harivāgurayā vyāptam taptakāñcanatoraṇām, prāptāḥ sma dhvajayantrāḍhyām kiṣkindhām vāliṇaḥ purīm/ pratijñā yā tvayā vīra kṛtā vālivadhe purā, saphalām tām kuru kṣipraḥ latām kālā ivāgataḥ/ evam uktas tu dharmātmā sugrīveṇa sa rāghavaḥ, tam athovāca sugrīvaḥ vacanaḥ śatrusūdanaḥ/ kṛtābhijñāna cihnas tvam anayā gajasāhvayā, viparīta ivākāśe sūryo nakṣatra mālayā/ adya vālisamutthaḥ te bhayaḥ vairam ca vānara, ekenāhaḥ pramokṣyāmi bāṇamokṣeṇa saṁyuge/ mama darśaya sugrīvavairiṇaḥ bhrātṛrūpiṇam, vālī vinihato yāvad vane pāmsuṣu veṣṭate/ yadi dṛṣṭipathaḥ prāpto jīvan sa vinivartate, tato doṣeṇa mā gacchet sadyo garhec ca mā bhavān/ pratyakṣaḥ sapta te sālā mayā bāṇeṇa dāritāḥ, tato vetsi balenādyā bāliṇaḥ nihataḥ mayā/ anṛtaḥ noktapūrvam me vīra kṛcchre 'pi tiṣṭhatā, dharmalobhaparīteṇa na ca vakṣye katham cana/ saphalām ca kariṣyāmi pratijñāḥ jahi sambhramam, prasūtaḥ kalamāḥ kṣetre varṣeṇeva śatakratuḥ/ tadāhvānanimittam tvam vālino hemamālinaḥ, sugrīva kuru tam śabdaḥ niṣpated yena vānaraḥ/ jitaśāśī jayaślāghī tvayā cādharṣitaḥ purāt, niṣpatiṣyaty asaṁgena vālī sa priyasamīyugaḥ/ ripūṇāḥ dharṣaṇaḥ sūrā marṣayanti na saṁyuge, jānantas tu svakaḥ vīryaḥ strīsamakṣaḥ viśeṣataḥ/ sa tu rāmavacaḥ śrutvā sugrīvo hemapiṅgalaḥ, nanarda krūranādena vinirbhindann ivāmbaram/ tasya śabdena vitrastā gāvo yānti hataprabhāḥ, rājadoṣaparāmṛṣṭāḥ kulastriya ivākulāḥ/ dravanti ca mṛgāḥ śīghraḥ bhagnā iva raṇe hayāḥ, patanti ca khagā bhūmau kṣīṇapūṇyā iva grahāḥ/ tataḥ sa jīmūtagaṇapraṇādo; nādam vyamuñcat tvarayā pratītaḥ, sūryātmajaḥ śauryavivṛddhatejāḥ; saritpatir vānilacañcalormiḥ/*

The party of Rama-Sugrivas thus having reached Kishkindha as fortified by the blessings of Sapta Munis had hidden behind the bushes and trees, Sugriva looked around and made a mammoth shout like 'megha garjana' challenging Vaali to come out for a 'dwadva yuddha'. At that time, Sugriva's physical radiance was like that of the 'ushah kaala Surya' with fresh radiance. Having shouted by swirling the gauntlet thus, Sugriva explained the intricate nine golden gates of the Kishkindha puri spreading the shackles of Maya the make belief all over among the vanaraas inside. He stated: 'Maha Veera Rama! Once again I am reiterating your oath to destroy Vaali my nightmare at the earliest. *kṛtābhijñāna cihnas tvam anayā gajasāhvayā, viparīta ivākāśe sūryo nakṣatra mālayā/* Mahanubhava! As you have pulled out a branch full of Gaja pushpas, Veera Lakshmana made a memorable garland around my neck. Even if the nakshatra maala around the neck of Surya Deva, may the splendour of the flower garland around my neck be fesh indeed.' Then Rama said assuringly: Sugriva! Your long standing terror and hostility of Vaali ought to disappear on the battle field here with just one shot of my arrow. You should only point out at Vaali in the course of your one to one battle, then he should be thrown off dead into the dust and the proof of the miserable death shoul be indicated by the arrow back to my 'tuneera'. *anṛtaḥ noktapūrvam me vīra kṛcchre 'pi tiṣṭhatā, dharmalobhaparīteṇa na ca vakṣye katham cana/ saphalām ca kariṣyāmi pratijñāḥ jahi sambhramam, prasūtaḥ kalamāḥ kṣetre varṣeṇeva śatakratuḥ/ tadāhvāna - nimittam tvam vālino hemamālinaḥ, sugrīva kuru tam śabdaḥ niṣpated yena vānaraḥ/* Despite my having to encounter innumerable challenges life, I had never uttered a lie in my life nor taken a single step



of ‘adharmā’. My ‘pratigjñā’ ought to be fulfilled. That is precisely why, Sugriva! Expunge away all the traces of timidity and fear from even your remote inner thoughts. As Shri Rama reiterated repeatedly, the pingala varṇa Sugriva repeated his simha garjana challenging Vaali again and again. Bewildered by the repeated shouts of challenge, the ‘kulaanganaas’ of Vaali’s ‘antahpura’ got flustered and ran away hither and thither.

## Sarga Fifteen

Enraged by the repetitive challenges echoing the ‘Rani Vaasa’, Vaali got ready for the battle but Tara Devi entreated Vaali for a truce of mutual peace, friendship with Rama and ‘yuva rajatva’ to Sugriva

*Atha tasya ninādam taṁ sugrīvasya mahātmanah, śuśrāvāntaḥpuragato vālī bhrātur amarṣaṇah/ śrutvā tu tasya ninadam sarvabhūtaprakampanam, madaś caikapade naṣṭah krodhaś cāpatito mahān/ sa tu roṣaparītāṅgo vālī saṁdhyātapaprabhaḥ, uparakta ivādityaḥ sadyo niṣprabhatām gataḥ/ vālī damṣṭrā karālas tu krodhād dīptāgnisāmnibhaḥ, bhāty utpatitapadmābhaḥ samṛṇāla iva hradaḥ/ śabdam durmarṣaṇam śrutvā niṣpapāta tato hariḥ, vegena caraṇanyāsair dārayann iva medinīm/ taṁ tu tārā pariṣvajya snehād darśitasauhṛdā, uvāca trastasambhrāntā hitodarkam idam vacaḥ/ sādhu krodham imam vīra nadī vegam ivāgatam, śayanād utthitah kālyam tyaja bhuktām iva srajam/ sahasā tava niṣkrāmo mama tāvan na rocate, śrūyatām abhidhāsyāmi yannimittam nivāryase/ pūrvam āpatitah krodhāt sa tvām āhvayate yudhi, niṣpatya ca nirastas te hanyamāno diṣo gataḥ/ tvayā tasya nirastasya pīditasya viśeṣataḥ, ihaitya punar āhvānam śaṅkāṁ janayatīva me/ darpaś ca vyavasāyaś ca yādṛśas tasya nardataḥ, ninādasya ca saṁrambho naitad alpaṁ hi kāraṇam/ nāsaḥāyam aham manye sugrīvam tam ihāgatam, avaṣṭabdhāsahāyaś ca yam āśrityaiśa garjati/ prakṛtyā nipuṇaś caiva buddhimāṁś caiva vānarah, aparīkṣitavīryeṇa sugrīvaḥ saha naiṣyati/pūrvam eva mayā vīra śrutam kathayato vacaḥ, aṅgadasya kumārasya vakṣyāmi tvā hitam vacaḥ/ tava bhrātur hi vikhyātaḥ sahāyo raṇakarkaśaḥ, rāmaḥ parabalāmardī yugāntāgnir ivotthitah/ nivāsavṛkṣaḥ sādhuṇām āpannānām parā gatiḥ, ārtānām saṁśrayaś caiva yaśasaś caikabhājanam/ jñānavijñānasampanno nideśo nirataḥ pituḥ, dhātūnām iva śailendro guṇānām ākaro mahān/ tatṣamam na virodhas te saha tena mahātmanā, durjayenāprameyena rāmeṇa raṇakarmasu/ śūra vakṣyāmi te kiṁ cin na cecchāmy abhyasūyitum, śrūyatām kriyatām caiva tava vakṣyāmi yad dhitam/ yauvarājyena sugrīvam tūrṇam sādhu abhiśecaya, vighrahaṁ mā kṛthā vīra bhrātrā rājan balīyasā/ aham hi te kṣamam manye tava rāmeṇa sauhrdam, sugrīveṇa ca saṁprītiṁ vairam utsṛjya dūrataḥ/ lālanīyo hi te bhrātā yavīyān eṣa vānarah, tatra vā sann ihastho vā sarvathā bandhur eva te/ yadi te matpriyam kāryam yadi cāvaiśi mām hitam, yācyamānaḥ prayatnena sādhu vākyam kuruṣva me/*

As ‘maha veera’ Vaali heard in highly haughty challenges for dwandva yuddha repeatedly, he fumed with unusual rage, while his golden type physique turned red. His teeth started grinding, looks were blood red and having stood up with frenzy by pounding earth was ready to jump out. At that time, Vaali’s wife got frightened, touched his hands and shoulders and tried to somewhat cool down his hot temper. She said softly: ‘Maha Veera Purusha: kindly listen to me. Please control your fury which is like the rushing waters of a ‘Maha Nadi’. Think of the example of fresh and soothing flower garland of adorning the neck of a dear husband in the night gets discarded by the next morning, please discard your haughty temper. Vaanara Veera! please settle down for your battle tomorrow morning but not right now. It is well known the world over about your unparalleled bravery and grit. Right now it must be avoided when your temper is high even if the opponent challenges to day again for a second time. Only the other day he did so and

as you nearly smashed his head as he ran for life to Matanaga Vana timidly. Some how my inner feelings tell me that there could be a trap too. *nāśahāyam ahaṁ manye sugrīvaṁ tam ihāgatam, avaṣṭabdhāsahāyaś ca yam āśrityaiśa garjati/ prakṛtyā nipuṇaś caiva buddhimāṁś caiva vānaraḥ, aparīkṣitavīryeṇa sugrīvaḥ saha naiṣyati/* I do strongly suspect that Sugriva must be having a strong support behind and that should be the reason that he has been jumping up and down. Vaanara Sugriva by nature is schemy and crafty and unless he truly trusts a strong source of help he would not raise his head and voice again and again. I have heard from Kumara Angada that one day he heard from ‘Gupacharas’ or spies as follows: From Ayodhya, two valiant heroes whom named Rama Lakshmanas of Ikashvaaku vamsha have arrived in these parts and they are impossible to defeat. It is further learnt: *Sugriva priya kaaryartham praapto tatra duraasadou, sa te bhraatrihi vikhyaataḥ sahaayo rana karmaani/ Raamah parabalamaaardraa yugaantaagnirivotthitah, nivaasa vrikshah saadhmaapannaam paraa gatih/* These heroes have endeared Sugriva and have approached him as they are standing by your brother and they are reputed as ‘pralayaagni samaanaas’ yet helpful to the needy even at the cost of their own lives. *nivāsavṛkṣaḥ sādḥūnām āpannānām parā gatiḥ, ārtānām saṁśrayaś caiva yaśasaś caikabhājanam/ jñānavijñānasampanno nideśo nirataḥ pituḥ, dhātūnām iva śailendro guṇānām ākaro mahān/ tatṣamam na virodhas te saha tena mahātmanā, durjayenāprameyena rāmeṇa raṇakarmasu/* Rama Lakshmanas are stated as the last refuge of persons of desperation and they are known as ‘kalpavrikshas’ who have lost all hopes of life under great stress and duress. They are the ‘arta puruṣa ashrayas, yashasvis, vigjnaana sampannaas, and pitru agnaa paripaalakas’. It appears that Rama is surfiest with excellent origin, nature, and the ‘uttama dhaatu bhandaar’ or repository of the proactive body ingredients.

[Brief Vishleshana of Dhaatus or body tissues: Rasa-Rakta-Maamsa-Medha-Asthi-Majja-Sukra or plasma,blood,muscle,fat, bone, bone marrow and semen. These ingredients control the regulation of vaata-pitta-kapha]

Stanzas 22 onward continued: *śūra vakṣyāmi te kiṁ cin na cecchāmy abhyasūyitum, śrūyatām kriyatām caiva tava vakṣyāmi yad dhitam/ yauvarājyena sugrīvaṁ tūrṇam sādḥv abhiṣecaya, vighrahaṁ mā kṛthā vīra bhrātrā rājan balīyasā/ ahaṁ hi te kṣamam manye tava rāmeṇa sauhṛdam, sugrīveṇa ca saṁprītiṁ vairam utsṛjya dūrataḥ/* Sura Veera Vaali Maha Raja! My intention is in no way to belittle you or find fault with you. But I wish you best of fortune and could only make a request to you in earnestness. If you think proper, may make an appeal to you: Sugriva is your own younger brother ; please do not fight with him; bless him and bestow to him the status of Yuva Rajatva. I am saying this as a sincere and serious request to you; kindly seek better relation with Shri Rama and establish friendship with him. *Tadaa hi Taaraa hitameka vaakyam tam Vaalinam patyhamidam babhaashe, na rochate tad vachanan hi tasya, kaabhipannasya vinaasha kaale/* Devi Tara’s most valuable and helpful requests to Vaali fell on deaf ears and in a rash rush proceeded for ‘dvandva yuddha’ with Sugriva as of ‘vinaasha kaale vipareeta buddhih’!

## Sarga Sixteen

Ignoring away Devi Tara’s earnest appeals for peace and amity with Sugrivas-Ramas, haughty Vaali resorts to battle with Sugriva, gets grievously hurt by Rama baana and succumbs to earth

*Tām evaṁ bruvatīm tārām tārādhipanibhānanām, vālī nirbhartsayām āsa vacanam cedam abravīt/ garjato ’sya ca saṁrambham bhrātuh śatror viśeṣataḥ, marṣayiṣyāmy ahaṁ kena kāraṇena varānane/ adharṣitānām śūrāṇām samareṣv anivartinām, dharṣaṇāmarṣaṇam bhīru maraṇād atiricyate/ soḍhum na*

ca samartho 'ham yuddhakāmasya saṁyuge, sugrīvasya ca saṁrambham hīnagrīvasya garjataḥ/ na ca kāryo viśādas te rāghavam prati matkṛte, dharmajñāś ca kṛtajñāś ca katham pāpam kariṣyati/ nivartasva saha strībhiḥ katham bhūyo 'nugacchasi, sauhrdam darśitam tāre mayi bhaktiḥ kṛtā tvayā/ pratiyotsyāmy aham gatvā sugrīvam jahi sambhramam, darpaṁ cāśya vineṣyāmi na ca prāṇair vimokṣyate/ śāpitāsi mama prāṇair nivartasva jayena ca, aham jītvā nivartiṣye tam alam bhrātaram raṇe/ tam tu tārā pariṣvajya vālinam priyavādinī, cakāra rudatī mandam dakṣiṇā sā pradakṣiṇam/ tataḥ svastyayanam kṛtvā mantravad vijayaiṣiṇī, antahpuraṁ saha strībhiḥ praviṣṭā śokamohitā/ praviṣṭāyām tu tārāyām saha strībhiḥ svam ālayam, nagarān niryayau kruddho mahāsarpa iva śvasan/ sa niḥśvasya mahāvego vālī paramaroṣaṇaḥ, sarvataś cārayan dṛṣṭim śatrudarśanakāṅkṣayā/ sa dadarśa tataḥ śrīmān sugrīvam hemapiṅgalam, susaṁvītam avaṣṭabdam dīpyamānam ivānalam/ sa tam dṛṣṭvā mahāvīryam sugrīvam paryavasthitam, gāḍham paridadhe vāso vālī paramaroṣaṇaḥ/ sa vālī gāḍhasaṁvīto muṣṭim udyamya vīryavān, sugrīvam evābhimukho yayau yoddhum kṛtakṣaṇaḥ/ śliṣṭamuṣṭim samudyamya saṁrabdhataṁ āgataḥ, sugrīvo 'pi samuddiṣya vālinam hemamālinam/ tam vālī krodhatāmrākṣaḥ sugrīvam raṇapaṇḍitam, āpatantaṁ mahāvegam idam vacanam abravīt/ eṣa muṣṭir mayā baddho gāḍhaḥ sunihitāṅgulīḥ, mayā vegavimuktas te prāṇān ādāya yāsyati/ evam uktas tu sugrīvaḥ kruddho vālinam abravīt, tavaiva ca haran prāṇān muṣṭiḥ patatu mūrdhani/ tāḍitas tena saṁkruddhaḥ samabhikramya vegataḥ, abhavac choṇitodgārī sotpīḍa iva parvataḥ/ sugrīveṇa tu niḥsaṁgam sālām utpāṭya tejasā, gātreṣv abhīhato vālī vajreṇa mahāgiriḥ/ sa tu vālī pracaritaḥ sālātāḍanavīhvalaḥ, gurubhāra - samākrāntā sāgare naur ivābhavat/ tau bhīmabalavikrāntau suparṇasamaveginau, pravṛddhau ghoravapuṣau candrasūryāv ivāmbare/ vālinā bhagnadarpas tu sugrīvo mandavikramaḥ, vālinam prati sāmāṣo darśayām āsa Rāghavam/ tato dhanuṣi saṁdhāya śaram āśīviṣopamam, rāghaveṇa mahābāṇo vālivakṣasi pātitaḥ/ vegenābhīhato vālī nipapāta mahītale, athokṣitaḥ soṇitatoyavisravaiḥ; supuṣpitāśoka ivāniloddhataḥ, vicetano vāsavasūnur āhave; prabhramśitendradhvajavat kṣitim gataḥ/

On listening the prolonged requests of Devi Tara to make peace and yuvarajatva to brother Sugriva, King Vaali replied: Varaanane! To this angry and provocative brother who keeps challenging me for a duel again and again had still not the suitable punishment as he is used to challenge then, run back with mortal fear and floats back again and again has neither any sense of shame nor bravery excepting repeatedly shouting challenges annoyingly. Now, I would like to teach him a bitter lesson once for all. In my case in my entire lifetime I had never been defeated nor even exhibited my back. Sugriva wishes to somehow subdue me and how could I ever not respond to his challenges although these are purposeless. Even having heard about Shri Rama and his calibre, I guess that he is a 'Dharma Jnaata' then how could he be sinful in a 'dharma yuddha'! Now, you better go back along with all these females and do you not follow me asking me to return. You have expressed your views out of your devotion and loyalty to me. Get back, do not be anxious and discouraging. In the battle field, I should stand steadfast and fulfill the desire of getting thrashed once again. In the course of the 'dwandva yuddha', I should fulfill his desire of a repeated thrash by my hurling of trees and 'mushthi ghaataas' or fast fist kicks before he should run back fast, but not kill him. Even so, Tara! Even being fully aware that he would not bear my assaults, Duratma Sugriva seeks to get your sympathy and soft corner from your heart. *śāpitāsi mama prāṇair nivartasva jayena ca, aham jītvā nivartiṣye tam alam bhrātaram raṇe/* Now for the last time, my on my honor of my life, I am finally instructing you to return and I should return with success of my victory for me.' As thus Vali instructed Tara Devi, she embraced him in hushed up tone, performed a 'parikrama' cryingly and said good bye. As Tara and her followers returned to 'raani vaasa', Vaali breathed heavily and made an exit from the city. Then he looked all around and saw Sugriva with his loin cloth tightenend up waiting

for him. Vaali sraaight away ran ahead to Sugriva. *śliṣṭamuṣṭim samudyamya samrabdhatarām āgataḥ, sugrīvo 'pi samuddiśya vālinam hemamālinam/ taṁ vālī krodhatāmrākṣaḥ sugrīvaṁ raṇapaṇḍitam, āpatantaṁ mahāvegāṁ idaṁ vacanam abravīt/ eṣa muṣṭir mayā baddho gāḍhaḥ sunihitāṅgulih, mayā vegavimuktas te prāṇān ādāya yāsyati/* Sugriva too jumped forward running and so did Vaali who noticed a prominent flower garland tied around Sugriva's neck. Vaali shouted at Sugriva and asserted that his powerful fist streaching all the nerves of his hands and shoulders ought to give you such a thud that once fallen on your head creates a reverberating sound of a drum. As announced by Vaali, the thud shook up entire system of the nerves of Sugriva's head as he vomitted gushes of blood. Then Sugriva uprooted a huge Saala vriksha and threw it with speed and unusual vigour as Indra Deva hit his vajraayudha on a gigantic mountain. *tau bhīmabalavikrāntau suparṇasamavegināu, pravṛddhau ghoravapuṣau candrasūryāv ivāmbare/ vālinā bhagnadarpas tu sugrīvo mandavikramaḥ, vālinam prati sāmārṣo darśayām āsa Rāghavam/* Then the 'paraakrama and bala' or bravery and strength was frightening to withstand as the encounter of two 'maha garudaas' with their strength of mutual hits. As Sugriva's strength and forbearance started gradually dwindling he looked for Raghava. *tato dhanuṣi samdhāya śaram āśviṣopamam, rāghaveṇa mahābāṇo vālivakṣasi pātitaḥ/ vegenābhihato vālī nipapāta mahītale, athokṣitaḥ śoṇitayavisravaiḥ; supuṣpitāśoka ivāniloddhataḥ, vicetano vāsavasūnur āhave; prabhramśitendradhvajavat kṣitim gataḥ/* Then Rama having realised that the precise time had struck, raised his dhanush, fixted it up with his fully poisoned arrow and released it with extraordinary speed and force as though Yama Raja threw off Kaala chakra. No sooner than Rama released the arrow than the maha tejasvi parakrami Vaanara Raja Vaali fell straight to earth. Indra Kumara Vaali from his body had to let streams of his blood on earth just as an 'ashoka maha vriksha' with sweeps of speedy winds fell down and as Indra dhvaja fell right down to earth from the sky.

## Sarga Seventeen

Falling before death, Vaali heavily criticizes Rama for his stealthiness, undeserved glory, falsity, and sheer selfishness colliding with Sugriva only to recover Devi Sita, which he too could have with bravery!

*Tataḥ śareṇābhihato rāmeṇa raṇakarkaśaḥ, papāta sahasā vālī nikṛtta iva pādapaḥ/ sa bhūmau nyastasarvāṅgas taptakāñcanabhūṣaṇaḥ, apatad devarājasya muktaraśmir iva dhvajah/ tasmin nipatite bhūmau haryṣṇāṇāṁ gaṇeśvare, naṣṭacandram iva vyoma na vyarājata bhūtalam/ bhūmau nipatitasyāpi tasya deham mahātmanaḥ, na śrīr jahāti na prāṇā na tejo na parākramaḥ/ śakradattā varā mālā kāñcanī ratnabhūṣitā, dadhāra harimukhyasya prāṇāṁs tejah śriyaṁ ca sā/ sa tayā mālayā vīro haimayā hariyūthapaḥ, samdhyanugataparyantaḥ payodhara ivābhavat/ tasya mālā ca dehaś ca marmaghātī ca yah śaraḥ, tridheva racitā lakṣmīḥ patitasyāpi śobhate/ tad astraṁ tasya vīrasya svargamārga prabhāvanam, rāmabāṇāsanakṣiptam āvhat paramām gatim/ taṁ tathā patitaṁ samkhye gatārciṣam ivānalām, yayātim iva puṇyānte devalokāt paricyutam/ ādityam iva kālēna yugānte bhuvi pātitaṁ, mahendram iva durdharṣaṁ mahendram iva duḥsaham/ mahendraputraṁ patitaṁ vālinam hemamālinam, sinhoraskaṁ mahābāhuṁ dīptāsyam harilocanam, lakṣmaṇānugato rāmo dadarśopasasarpa ca/ sa drṣṭvā rāghavaṁ vālī lakṣmaṇaṁ ca mahābalaṁ, abravīt praśritaṁ vākyam paruṣaṁ dharmasamhitam/ parāṇmukhavadhāṁ kṛtvā ko nu prāptas tvayā guṇaḥ, yad ahaṁ yuddhasamrabdhas tvatkṛte nidhanaṁ gataḥ/ kuṭīnaḥ sattvasaṁpannas tejasvī caritavrataḥ, rāmaḥ karuṇavedī ca prajānām ca hite rataḥ/ sānukrośo mahotsāhaḥ samayajño dṛḍhavrataḥ, iti te sarvabhūtāni kathayanti yaśo bhuvi/ tān guṇān sampradhāryāham agryaṁ cābhijanaṁ tava, tārayā pratiśiddhaḥ san sugrīveṇa samāgataḥ/ na mām anyena samrabdham pramattaṁ veddhum arhasi, iti me*

*buddhir utpannā babhūvādarśane tava/ na tvām vinihatātmānam dharmadhvajam adhārmikam, jāne pāpasamācāram tṛṇaiḥ kūpam ivāvṛtam/ satām veśadharam pāpam pracchannam iva pāvakam, nāham tvām abhijānāni dharmacchadmābhisaṁvṛtam/ viśaye vā pure vā te yadā nāpakaromy aham, na ca tvām pratijāne 'ham kasmāt tvām haṁsy akilbiṣam/ phalamūlāśanam nityam vānaram vanagocaram, mām ihāpratiyudhyantam anyena ca samāgatam/ tvām narādhipateḥ putraḥ pratītaḥ priyadarśanaḥ, liṅgam apy asti te rājan dṛśyate dharmasaṁhitam/ kaḥ kṣatriyakule jātaḥ śrutavān naṣṭasaṁśayaḥ, dharmaliṅga praticchannaḥ krūram karma samācāret/ rāma rājakule jāto dharmavān iti viśrutaḥ, abhavyo bhavyarūpeṇa kimarthaṁ paridhāvasi/ sāma dānam kṣamā dharmāḥ satyam dhṛtiparākramau, pārvivānām guṇā rājan daṇḍaś cāpy apakāriṣu/ vāyam vanacarā rāma mṛgā mūlaphalāśanāḥ, eṣā prakṛtir asmākaṁ puruṣas tvām nareśvaraḥ/ bhūmir hiraṇyam rūpyam ca nigrahe kāraṇāni ca, tatra kas te vane lobho madīyeṣu phaleṣu vā/ nayaś ca vinayaś cobhau nigrāhānugrahāv api, rājavṛttir asaṁkīrṇā na nṛpāḥ kāmavṛttayaḥ/ tvām tu kāmāpradhānaś ca kopanaś cānavasthitaḥ, rājavṛttaiś ca saṁkīrṇaḥ śārāsanaparāyaṇaḥ/ na te 'sty apacitir dharme nārthe buddhir avasthitā, indriyaiḥ kāmavṛttaḥ saṁkṣyase manuḥśvara/ hatvā bāṇena kākutstha mām ihānaparādhinam, kiṁ vakṣyasi satām madhye karma kṛtvā jugupsitam/ rājahā brahmahā goghnaś coraḥ prāṇivadhe rataḥ, nāstikaḥ parivettā ca sarve nirayagāmināḥ/ adhāryam carma me sadbhī romāṇy asthi ca varjitam, abhakṣyāni ca māmsāni tvadvidhair dharmacāribhi/ pañca pañcanakhā bhakṣyā brahmakṣatreṇa rāghava, śalyakaḥ śvāvidho godhā śaśaḥ kūrmaś ca pañcamāḥ/ carma cāsthi ca me rājan na sprśanti manīṣiṇaḥ, abhakṣyāni ca māmsāni so 'ham pañcanakho hataḥ/ tvayā nāthena kākutstha na sanāthā vasmādhārā, pramadā śīlasaṁpannā dhūrtena patitā yathā/ śaṭho naikṛtikāḥ kṣudro mithyā praśritamānasāḥ, katham daśarathena tvām jātaḥ pāpo mahātmanā/ chinncāritryakakṣyeṇa satām dharmātivartinā, tyaktadharmānkuṣenāham nihato rāmāhastinā/ dṛśyamānas tu yudhyethā mayā yudhi nṛpātmaja, adya vaivasvataṁ devaṁ paśyes tvām nihato mayā/ tvayādṛśyena tu raṇe nihato 'ham durāsadaḥ, prasuptaḥ pannageneva naraḥ pānavaśaṁ gataḥ/ sugrīvapriyakāmena yad aham nihatas tvayā, kaṇṭhe baddhvā pradadyām te 'nihataṁ rāvaṇam raṇe/ nyastām sāgaratoye vā pātāle vāpi maithilīm, jānāyeyam tavādeśāc chvetām aśvatarīm iva/ yuktaṁ yat prapnuyād rājyam sugrīvaḥ svargate mayi, ayuktaṁ yad adharmeṇa tvayāham nihato raṇe/ kāmam evaṁvidham lokāḥ kālena viniyujyate, kṣamaṁ ced bhavatā prāptam uttaram sādhu cintyatām/ ity evam uktvā pariśuṣkavakraḥ; śārābhīghātād vyathito mahātmā, samīkṣya rāmaṁ ravisānnikāśaṁ; tūṣṇīm babhūvāmararājasūnuḥ/*

As Mahabali Vaali had thus fallen down to earth severley with broken limbs like a huge tree got broken down, like Mahendra Dhawaja fell down too. Yet his vital energy, body shine and bravery were in tact. The sparkling golden garland studded with invaluable gems which Lord Indra himself gifted to him too was in place. His garland, body and the arrow which hit the 'marma sthala or ' the vital spot' were the targets and in place. One would be reminded of King Yayati who traversed all over the earth, enjoyed all celestial pleasures of food, gold, ornaments and women as his son exchanged his youth in favour of Yayati, as Shukracharya gave the boon, finally fell down from Swarga at the pralaya kaala. [Refer Sarga Six of the Essence of Valmiki Ayodhya Ramayana] As Vaali fell down to earth, Rama Lakshmanas approached him nearby. On seeing them, Vaali addressed Rama: 'Raghu nandana! You are the famed eldest son of King Dasharatha and seeing and meeting you would be a pleasure. I have not come here to face you in a battle but to another person. Then why have you hit me to fall almost dead on earth! What is the great glory by your such deed. The definition of a battle is between two 'shatrus' and one gets the victory and another a defeat or death. The world wide fame that Rama is described about is that Ramachandra is of a memorable family, 'a satvaguna sampanna, tejasvi, karunaa svabhava, praja hita

kaari, dayalu, samyochita karya karta, sadaachaara jnaata and of dridha pratigjna'. He is also reputed as of 'indriya nigraha and is surfiert with dama-shama-kshama-dharma dhrita, and aparaadha dandaka.' As you are thus expected of such outstanding featues, my wife Tara Devi had rightly disallowed my to baatle with Sugriva as you are with him. Till such time that I had not seen you and met, I have had the dilemma whether I was alright to battle with Sugriva owing to his nearness to Rama. But now the doubt was cleared crystal clear now as I have fallen down in this condition due to your arrow strike, which is just unbelievable! *na tvām vinihatātmānam dharmadhvajam adhārmikam, jāne pāpasamācāram tṛṇaiḥ kūpam ivāvṛtam/ satām veśadharam pāpam pracchannam iva pāvakam, nāham tvām abhijānāni dharmacchadmābhisamvṛtam/ viṣaye vā pure vā te yadā nāpakaromy aham, na ca tvām pratijāne 'ham kasmāt tvam haṁsy akilbiṣam/* Now I have become fully aware that my common sense has fully failed me. So far I have been convinced that you are a 'dharma dhwaja' but never expected that you are essentially an 'adharma dhwaja'. Your ways and means of thought and action are replete with wickedness and sinfulness. You are in the face cut and dressing manner of a 'sadhu mahatma'. Neither I had attacked or even created any kind of trouble in your kingdom nor I had ever even met you till now, and picked up enmity against you, then why have you punished me to near death! I am a vaanara who eats fruits and roots moving about of the wilderness of forests. With no fault of mine why have you sought to kill me and seek to rave about! Rama! You are a respectable son of a King. By assuming the dress of tapasvis, you do advertise your self in the name of Dharma and Nyaaya, the virtue and justice! *kaḥ kṣatriyakule jātāḥ śrutavān naṣṭasamśayah, dharmalinga praticchannaḥ krūram karma samācaret/ rāma rājakule jāto dharmavān iti viśrutaḥ, abhavyo bhavyarūpeṇa kimarthaṁ paridhāvasi/ sāma dānam kṣamā dharmāḥ satyam dhṛtiparākramau, pāṛthivānām guṇā rājan daṇḍaś cāpy apakāriṣu/* Who then would you think that a kshatriya converasant with the tenets of dharma and dressed accordingly too could dare to be cruel to such a showy man! Maharaja! You were born in the reputed Raghu kula stared to be popular as a dharma swarupa, but most unfortunately you have just now proved your self as a person of meanness and brutality. Why are you Rama showing off as a dharma dhwaja merely to misled the public to run after you! Rajan! The fundamental tenets of Bhupalaas are Sama-Dana-Kshama-Dharma-Satya-Dhriti-Parakrama-and Danda. But, by passing all these nuances of kshatriya dharma, you are jumping off the stages and have transgressed into adharma. Nareshwara Raa! We are forest animals eking our lives by eating fruits and roots. Why are your intervening into the internal squabbles of monkeys! What is our enmity with you all about, without least provocation by us. Neeti-Vinaya-Danda-Anugraha or Morality, Modesty, Toughness and Tolerance are the Raja Dharmas as applicable to suit the exigencies; yet Kings are not free to act as per their whims and fancies. But Shri Rama! You have enslaved yourself to desires [of recovering Devi Sita], anger [aganst me as instigated by Sugriva], and civility [of Societal Restraint]. Instead, without referecne to none of these ground rules, you show off your arrow hitting capacity indiscriminately! You have thus the least consideration of 'dharma' and have the fixation of 'artha saadhana' for the fullfillment of 'kaama' of the 'chaturvidha purushardhas' least bothering about the final concern of 'moksha'! Kakutsya! What would be your standing reply to a 'Satpurusha Sabha' as asked as to what would be the justification to kill a 'niraparaadha' by your 'baana prayoga! *rājahā brahmahā goghnāś coraḥ prāṇivadhe rataḥ, nāstikaḥ parivettā ca sarve nirayagāmināḥ/ adhāryam carma me sadbhī romāṇy asthi ca varjitam, abhakṣyāṇi ca māmsāni tvadvidhair dharmacāribhi/* Is it not what Scriptures underline that Raja Hatya-Brahma Hatya-Go Hatya- Chora-Praani Himsa-Naastika-Parivetta or he who weds before elder brother's wedding are all the mile stones to narakas. Confirmed corruption, avarice, 'mitra hatya' and 'guru patni gaami' too land up in narakas. It is highly improper that 'satpurushas' to assume the skin of 'vaanaras, let alone even touch-much less eat- our body and parts.

Then how indeed could you kill us . Indeed, my wife warned me and begged of me and prevented me from this encounter but I deceived myself and become a victim of fate. *śaṭho naikṛtikaḥ kṣudro mithyā praśritamānasaḥ, katham daśarathena tvaṁ jātaḥ pāpo mahātmanā/* How indeed a king of magnanimity like Dasharadha begot a sly, mean and selfish person who hides himself and practices archery without daringly face the supposed opponent! Ha! A Rama Swarupa elephant who broke off the strings of dharma and maryada has put the principles to shame and crushed me like this. Raja Kumara! *drśyamānas tu yudhyethā mayā yudhi nṛpātmaja, adya vaivasvataṁ devaṁ paśyes tvaṁ nihato mayā/ tvayādrśyena tu rane nihato 'haṁ durāsadaḥ, prasuptaḥ pannageneva naraḥ pānavaśaṁ gataḥ/* If only you could face me on the battle arena and show off your self - assumed bravery and courage standing and challenging me, then I should have you to show the way to Surya Putra Yama's Loka! Just like a sleeping person is subjected by cruel serpent's poisonous bite even without a hiss, you are killing me while hiding me as a coward. Moreover: *sugrīvapriyakāmena yad ahaṁ nihatas tvayā, kaṇṭhe baddhvā pradadyāṁ te 'nihataṁ rāvaṇaṁ rane/ nyastāṁ sāgarato ye vā pātāle vāpi maithilīm, jānaye yaṁ tavādeśāc chvetāṁ aśvatarīm iva/ yuktaṁ yat prapnuyād rājyaṁ sugrīvaḥ svargate mayi, ayuktaṁ yad adharmeṇa tvayāhaṁ nihato rane/* Rama! If only you approached me well before you did so to Sugriva, I should have brought Mithileshwari Devi Sita from the clutches of Ravana'sura within a single day. I should have encountered the 'duraatma' Ravana and having tied his heads around a rope and brought her at your feet for what ever you should have decided about his surrender. Just as Bhagavan Hayagriva would have punished Madhu-Kaitabha Rakshasaas for their stealing 'shvetaashvatari shrutis', I should have handed over Devi Sita to you, even if I were to reach 'paataala'! But indeed, as I should now have to reach 'veera swarga' and Sugriva would no doubt be the king understandably, but the naked truth remains as a blot for ever that I get killed by 'adharma' as the posterity should realise'. Having declared like wise, Maha Veera Vaali could not bear the pain of the thrust of the arrow that drilled his intestines, and hence was not able to shout at Rama any further.

[Vishleshana on Bhagavan Hayagriva and Madhu Kaitabhas vide Devi Bhagavata Purana:

*Devi Bhagavati blesses Vishnu as Hayagreeva:* As Indra and Demi-Gods were performing a Sacrifice in the presence of Brahma and Mahesa, they had all desired Maha Vishnu to preside over the Function and called on Him. But, Lord Vishnu was in 'Yoga Nidra' or the Sleep of Deep Meditation and nobody would dare wake Him. More over, interruptions of somebody's speech, the love of a couple, or waking up a person's deep sleep are sins equivalent to 'Brahma hatya' or killing of a Brahmana. The Lord was seated in a 'Padmasana' posture squatting with His legs folded and resting His chin on the top of His Bow with an Arrow fully drawn. As the Sacrifice was to be concluded, Lord Siva advised Lord Brahma to create a White Ant, 'Vamri' and directed it to bite the arrow gently which should wake up the Lord to consciousness and thus make the request. The Vamri sensed the delicate situation and requested Brahma to grant it a return boon for the great risk being undertaken in disturbing the Yoga Nidra of no less a personality than Maha Vishnu Himself! Lords Brahma and Siva gave a boon to the Vamri that what ever trickles from the Sacrificial Offerings of Ghee in the Homa Kunda (Fire Pit) would spill out could be collected as its share. As commanded by Brahma, the insect bit the fore-end of the arrow and the tight string gave way at once and the entire Universe reverberated with horrifying sound as the earth quaked, mountains were shaken, Oceans rose high, Sun lost way and Devas got traumatised. Maha Vishnu's Head was severed with His Crown and there was no trace as to where it fell! Along with Devas, Brahma and Siva cried like human beings as there was a 'Pralaya'-like situation( Universal Dissolution). Then Deva Guru Brihaspati consoled Indra, Brahma and Siva and emboldened them to countenance the grim

situation, as such eventualities did happen in the past. The only recourse that Lords Siva and Brahma, accompanied by Indra and Demi-Gods, had in one voice made an intense appeal to Maha Devi Bhagavati, the Eternal Cause of Causes, the very Original Energy, the Life Force of entire Creation, the Bindu and Pranava, the Sourcing Fountain of knowledge and above all the Embodiment of Charity and Forgiveness. Pleased by the most sincere prayers of Brahma and Siva downward, 'Nirguna' Maha Devi hinted that there ought to be a cause for the tragedy. In the company of Maha Lakshmi, once Maha Vishnu laughed by thinking of something. Lakshmi Devi failed to understand the possible reason as to why Vishnu was so much amused about. Was it a spot on Her face or was it due to another woman in His desire? Then as Vishnu did not clarify, Lakshmi assumed 'Tamasic Guna' and gave a curse to Him saying that His head should fall off. Thus happened the resultant tragedy despite Her sincere repentance. While this tragedy took place, there was a coincidental incident that a tough Davana of extraordinary cruelty, named Hayagriva or the Demon with the neck of a horse, resorted to severe 'Tapas' (Meditation) to Maha Bhagavati for thousands of years by following a strict regime of Sacrifice and unflinching devotion. Maha Devi appeared before the Rakshasa and granted him a boon that no Power in the Universe could cause death to him, except by an Extraordinary Energy in the form similar to his own viz. Hayagriva form alone could destroy him. Brahma and Siva hastened with the solution to the present gravest tragedy and instructed Devata's own Architect, Visvakarma to do the needful. The Architect killed a horse at once and fixed its neck to Vishnu's severed head and thus emerged Hayagriva.

*Vishnu destroys Madhu Kaitabha brothers:* When Maha Vishnu was in Yoga Nidra in a comfortable posture of lying on the bed of Ananta Naga, two Demon brothers named Madhu and Kaitabha were born from the wax of Maha Vishnu's ears. Their birth was a mystery and unknown as felt by the brothers themselves whose physical forms grew fast and strong day by day, even as they were playing in the ocean surroundings, killing various kinds of aquatic species for food or play and finally stealing Vedas. Coming of age in course of time, the Demon brothers with huge bodies and proportionate common sense too, realised that there must have been a Massive Force which alone could have given birth to them. From the air, they heard a sound 'Vagbija' the Seed Mantra (Seed 'Bija' and 'Vak' the Speech of Goddess Sarasvati). To start with fun, but later on with maturity, they kept on practising the sound for years together, little realising the impact of the Mantra's repetition. In fact, they became so obsessed with the Mantra that they neither had food nor sleep, but with full concentration and utmost sincerity. 'The Parasakti's Voice emerged from the Skies that the Danava brothers would be invincible in the entire Universe provided they were united and fight two-some. Blessed by Maha Devi, the two brothers became swollen with pride and eventually attacked Lord Brahma Himself. On realising that they were unconquerable, Brahma who was seated on the lotus-head sprouting from Maha Vishnu's navel, tried the age-old four means. He tried to use 'Sama (Counselling)' 'Dana' (Gifting or bribing), 'Bheda' (put one against another) and finally 'Danda' (Punish), but neither of these media appeared feasible; he ran away to Vaikuntha for protection but Maha Vishnu was in Yoga Nidra. Brahma had thus prayed to Yoga Nidra Devi to prompt Maha Vishnu to wake up. It was actually Maha Maya's discretion which mattered as Vishnu Himself could not regain consciousness on His own. The concentrate of 'Tamo Guna' - Maha Maya - was earnestly prayed to by Brahma, as this was a prestige issue for him and the entire domain of Gods! Maha Maya left Vishnu free and He was fully woken up to face the challenge of the hour, viz. to either manipulate or massacre the brothers, Madhu and Kaitabha. Lord Vishnu invited the brothers to fight with Himself. The fight continued for five thousand years but without a tangible result. As the Demons were clashing one after another and Lord Vishnu was in duel singly, the latter asked the brothers to give a break as it was against Justice that they took alternate positions while He was alone. During the break,



Vishnu prayed to Maha Shakti and complained that the fight was unfair and that they were also given by Her the boon of voluntary death or 'Svacchanda Maranam'. Maha Shakti realised the lacuna in the duel and advised Vishnu to give boons to the brothers so that a way out would automatically open up. Meanwhile, Maha Shakti agreed to be present at the fight in physical form and disturb the concentration of the Demon brothers by casting Her fake amorous looks. This encouraged Vishnu to convey the Demons that their duel with Him was of great quality and thus He was ready to give boons to them. They got into the trap as they boasted that they were prepared to give boons to Him instead of the other way around. Vishnu grabbed the opportunity and said that He be given the boon of their death by killing each other! The brothers gave an excuse that the boon could be given only provided there was no water or wetness in the Ocean. Vishnu expanded his thighs manifold so that there could be adequate space for the killings. The Demons expanded their bodies too and thus the thighs of Vishnu and the body sizes of the brothers kept on increasing horizontally and vertically proportionately. Finally, the illusion created by Vishnu proved stronger and the brothers had to yield to their own killings. Thus Maha Shakti who assumed human physique and paved the way to the killings of the Danava brothers without breaking the Rules of 'Dharma Yuddha', partly by trickery and partly by Maya or Illusion.]

## Sarga Eighteen

Shri Rama, having let Vaali steam off his anguish from his deadly fall, replies point by point and fully justifying action in releasing his frightful arrow, yet with sympathy

*Ity uktaḥ praśritaṁ vākyaṁ dharmārthasahitaṁ hitam, paruṣaṁ vālinā rāmo nihatena vicetasā/ taṁ  
niṣprabham ivādityaṁ muktatoyam ivāmbudam, uktavākyaṁ hariśreṣṭham upaśāntam ivānalam/  
dharmārthaguṇasaṁpannam harīśvaram anuttamam, adhikṣiptas tadā rāmaḥ paścād vālinam abravīt/  
dharmam arthaṁ ca kāmam ca samayaṁ cāpi laukikam, avijñāya katham bālyān mām ihādya vigarhase/  
apṛṣṭvā buddhisampannān vṛddhān ācāryasaṁmatān, saumya vānaracāpalyāt tvaṁ mām vaktum  
ihēcchasi/ ikṣvākūṇām iyaṁ bhūmīḥ saśailavanakānanā, mṛgapakṣimanuṣyāṇām nigrāhānugrahāv api/  
tām pālayati dharmātmā bharataḥ satyavāg rjuḥ, dharmakāmārthatattvajño nigrāhānugrahe rataḥ/  
nayaś ca vinayaś cobhau yasmin satyaṁ ca susthitam, vikramaś ca yathā dṛṣṭaḥ sa rājā deśakālavīt/  
dharmakṛtādeśā vayam anye ca pārthivaḥ, carāmo vasudhām kṛtsnām dharmasaṁtānam icchavaḥ/  
tasmin nṛpatiśārdūla bharate dharmavatsale, pālayaty akhilām bhūmīm kaś cared dharmanigraham/ te  
vayaṁ mārḡgavibhraṣṭaṁ svadharme parame sthitāḥ, bharatājñām puraskṛtya nigrhṇīmo yathāvidhi/ tvaṁ  
tu saṁkliṣṭadharmā ca karmaṇā ca vigarhitaḥ, kāmataṁtrapradhānaś ca na sthito rājavartmani/ jyeṣṭho  
bhrātā pitā caiva yaś ca vidyāṁ prayacchati, trayas te pitaro jñeyā dharme ca pathi vartinaḥ/ yavīyān  
ātmanaḥ putraḥ śiṣyaś cāpi guṇoditaḥ, putratvat te trayas cintyā dharmas ced atra kāraṇam/ sūkṣmaḥ  
paramadurjñeyaḥ satām dharmāḥ plavaṅgama, hṛdisthaḥ sarvabhūtānām ātmā veda śubhāśubham/  
capalaś capalaiḥ sārdham vānarair akṛtātmabhiḥ, jātyandha iva jātyandhair mantrayan drakṣyase nu  
kim/ aham tu vyaktatām asya vacanasya bravīmi te, na hi mām kevalam roṣāt tvaṁ vigarhitum arhasi/ tad  
etat kāraṇam paśya yadarthaṁ tvaṁ mayā hataḥ, bhrātur vartasi bhāryāyām tyaktvā dharmam  
sanātanam/ asya tvaṁ dharamānasya sugrīvasya mahātmanaḥ, rumāyām vartase kāmāt snuṣyāyām  
pāpakarmakṛt/ tad vyatītasya te dharmāt kāmavṛttasya vānara bhrātṛbhāryābhimarṣe 'smin daṇḍo 'yaṁ  
pratipāditaḥ/ na hi dharmaviruddhasya lokavṛttād apeyusaḥ, daṇḍād anyatra paśyāmi nigrāham  
hariyūthapa/ aurasīm bhaginīm vāpi bhāryām vāpy anujasya yaḥ, pracareta naraḥ kāmāt tasya daṇḍo  
vadhāḥ smṛtaḥ/ bharatas tu mahīpālo vayaṁ tv ādeśavartinaḥ, tvaṁ ca dharmād atikrāntaḥ katham  
śakyam upekṣitum/ gurudharmavyatikrāntaṁ prājño dharmeṇa pālayan, bharataḥ kāmavṛttānām nigrāhe*

*paryavasthitaḥ/ vyaṁ tu bharatādeśaṁ vidhiṁ kṛtvā harīśvara, tvadvidhān bhinnamaryādān niyantum  
paryavasthitaḥ/ sugrīveṇa ca me sakhyāṁ lakṣmaṇena yathā tathā, dāraṛāṇyanimittaṁ ca niḥśreyasi  
rataḥ sa me/ pratijñā ca mayā dattā tadā vānaraśāmnidhau, pratijñā ca katham śakyā  
madvidhenānavekṣitum/ tad ebhiḥ kāraṇaiḥ sarvair mahadbhir dharmasāṁhitaiḥ/ śāsanam tava yad  
yuktaṁ tad bhavān anumanyatām/ sarvathā dharma ity eva draṣṭavyas tava nigrāhaam, vayasasya yopa -  
kartavyam dharmam evānupaśyātā/ rājabhir dhṛtadaṇḍās tu kṛtvā pāpāni mānavāḥ, nirmalāḥ svargam  
āyānti santaḥ sukrīno yathā/ āryeṇa mama māndhātṛā vyasanam ghoram īpsitam, śramaṇena kṛte pāpe  
yathā pāpam kṛtam tvayā/ anyair api kṛtam pāpam pramattair vasudhādhīpaiḥ, prāyaścittaṁ ca kurvanti  
tena tac chāmyate rajaḥ/ tad alāṁ paritāpeṇa dharmataḥ parikalpitaḥ, vadho vānaraśārdūla na vyaṁ  
svavaśe sthitaḥ/ vāgūrābhīś ca pāśaiś ca kūṭaiś ca vividhair narāḥ, praticchannāś ca dṛśyāś ca gṛhṇanti  
subahūn mṛgān, pradhāvitān vā vitrastān visrabdhān ativiṣṭhitān/ pramattān apramattān vā narā  
māmsārthino bhṛśam, vidhyanti vimukhāṁś cāpi na ca doṣo 'tra vidyate/ yānti rājarṣayaś cātra mṛgayāṁ  
dharmakovidāḥ, tasmāt tvam nihato yuddhe mayā bāṇeṇa vānara, ayudhyan pratiyudhyan vā yasmāc  
chākhāmṛgo hy aśi/ durlabhasya ca dharmasya jīvitasya śubhasya ca, rājāno vānaraśreṣṭha pradātāro na  
saṁśayaḥ/ tān na hiṁsyān na cākroṣen nākṣipen nāpriyam vadet, devā mānuṣarūpeṇa caranty ete  
mahītale/ tvam tu dharmam avijñāya kevalam roṣam āsthitaḥ, pradūṣayasi mām dharme pitṛpaitāmahe  
sthitam/ evam uktas tu rāmeṇa vālī pravyathito bhṛśam, pratyuvāca tato rāmam prāñjalir vānareśvaraḥ/  
yat tvam āttha naraśreṣṭha tad evam nātra saṁśayaḥ, prativaktum prakṛṣṭe hi nāpakṛṣṭas tu śaknuyāt/  
yad ayuktaṁ mayā pūrvam pramādād vākyam apriyam, tatrāpi khalu me doṣam kartum nārhasi rāghava/  
tvam hi dṛṣṭārthatatvajñāḥ prajānām ca hite rataḥ, kāryakāraṇasiddhau te prasannā buddhir avyayā/  
mām apy avagataṁ dharmād vyatikrāntapuraskṛtam, dharmasāṁhitayā vācā dharmajña paripālaya/  
bāṣpasamruddhakaṇṭhas tu vālī sārtaravaḥ śanaiḥ, uvāca rāmam saṁprekṣya paṅkalagna iva dvipaḥ/ na  
tv ātmānam aham śoce na tārām nāpi bāndhavān, yathā putram guṇaśreṣṭham aṅgadaṁ kanakāṅgadaṁ/  
sa mamādarśanād dīno bālyāt prabhṛti lālitaḥ, taṭāka iva pītāmbur upaśoṣam gamiṣyati/sugrīve cāṅgade  
caiva vidhatsva matim uttamām, tvam hi śāstā ca goptā ca kāryākāryavidhau sthitaḥ/ yā te narapate  
vṛttir bharate lakṣmaṇe ca yā, sugrīve cāṅgade rājāṁś tām cintayitum arhasi/ maddoṣakṛtadoṣāṁ tām  
yathā tārām tapasvinīm, sugrīvo nāvamanyeta tathāvasthātum arhasi/ tvayā hy anugrḥīteṇa śakyam  
rājyam upāsitum, tvadvaśe vartamāneṇa tava cittānuvartinā, sa tam āśvāsayad rāmo vālinam  
vyaktadarśanam/ na vyaṁ bhavatā cintyā nāpy ātmā harisattama, vyaṁ bhavadviśeṣeṇa dharmataḥ  
kṛtaniścayāḥ/ daṇḍye yaḥ pātayed daṇḍam daṇḍyo yaś cāpi daṇḍyate, kāryakāraṇasiddhārthān ubhau tau  
nāvasīdataḥ/ tad bhavān daṇḍasaṁyogād asmād vigatakalmaṣaḥ, gataḥ svām prakṛtiṁ dharmyām  
dharmadrṣṭeṇa vartmanā/ sa tasya vākyam madhuraṁ mahātmanah; samāhitaṁ dharmapathānu -  
vartinaḥ, niśamya rāmasya raṇāvamardino; vacaḥ suyuktaṁ nijagāda vānaraḥ/ śarābhitaptaṇa vicetasā  
mayā; pradūṣitas tvam yad ajānatā prabho, idaṁ mahendropamabhīmaṁ vikrama; prasāditas tvam kṣama  
me mahīśvara/*

As the fallen hero Vaali severely criticised Shri Rama for having hit his deadly arrow without facing him while Vaali was immersed in hitting blows to Sugriva on their one- to-one duel, Shri Rama replied to Vaali: Vaanara! It is not only you with the awareness of the common knowledge of dharma-artha-and kaama paths of 'dharma shastra' that you have been raving about childishly and blaming me! You are only exhibiting the typical trait of 'chopalata' or physical and mental wavering and unsteadiness typical of immature kids as common to your race. Without knowing the nuances of dharma as learnt from 'acharyas' with oriental vedic knowledge, you seem to have heard and picked up a few expressions of dharma without understanding their correct application and perspective and seeking to criticise me. Are

you truly aware of the acclaim of Ikshvaaku Vamsha on the entire earth comprising mountains, forests, rivers and various species of human beings, pashu pakshis, and water based beings. Dharmatma King named Bharata of yore who administered the Prithvi was the true Satyavaadi, with the perspective of the tatva jnaana of dharma-artha-kaamas which he imbibed from ancient Rishis and Veda Panditas. It is such a King from whom the lineage of Kings who absorbed the precepts of morality, discipline, truthfulness, and the Kingship duties as per the desha-kaala-tatvaas. That was why the Kings of the yore were moving about freely around the prithvi having adapted themselves of the basics. All the Kings on Prithvi being the followers of the ancient most Bharata do and should most certainly follow lest they certainly attract retribution. *tvaṁ tu saṁkliṣṭadharmā ca karmaṇā ca vigarhitah, kāmāntrapradhānāś ca na sthito rājāvartmani/ jyeṣṭho bhrātā pitā caiva yaś ca vidyām prayacchati, trayas te pitaro jñeyā dharme ca pathi vartinaḥ/ yavīyān ātmanaḥ putraḥ śiṣyaś cāpi guṇoditah, putravat te trayaś cintyā dharmas ced atra kāraṇam/* Unfortunately, Vaali! You have merely followed more of ‘Kaama’ than of ‘Dharma’. You were never steady on the path becoming of Kings. You have always breached the tenets of Dharma and resorted to acts that pained the concept and that was how you had to incur the wrath of Satpurusha Mahatmas ( like Maatanga Muni). Dharmatva prescribes that the elder brother, father, and Guru are of the status of a father himself. Likewise, the younger brother, son, and the loyal disciple is also a acet of dharma. Vaanara! Dharma of the ancestry is too deep and minute and to understand is too difficult , much less to follow. *sūkṣmaḥ paramadurjñeyah satām dharmah plavaṅgama, hṛdisthaḥ sarvabhūtānām ātmā veda śubhāśubham/ capalaś capalaiḥ sārddham vānarair akṛtātmabhiḥ, jātyandha iva jātyandhair mantrayan drakṣyase nu kim/ aham tu vyaktatām asya vacanasya bravīmi te, na hi mām kevalam roṣāt tvaṁ vigarhitum arhasi/* Vanara! The true meaning and application of Dharma of nobility is deep and dense as to realise what is auspicious and what is not. You even being a King are always in the company of vaanaras whose essential trait is ‘chitta chaanchalya’. A born blind would not be able to another blind. How indeed could you understand the fine distinction and the shade of dharma and nyaya! What all you have blabbered a while ago was understandably out of helplessness and desperation and I do understand your state of psyche. *tad etat kāraṇam paśya yadartham tvaṁ mayā hataḥ, bhrātur vartasi bhāryāyām tyaktvā dharmam sanātanam/ asya tvaṁ dharmāṇasya sugrīvasya mahātmanaḥ, rumāyām vartase kāmāt snuṣāyām pāpakarmakṛt/ tad vyatītasya te dharmāt kāmavṛttasya vānara, bhrātṛbhāryābhimarśe ’smin daṇḍo ’yam pratipāditah/* Do you really wish to know as to why I have to punish you! Are you not ashamed of seizing your younger brother’s wife into bed! Even as this dharmatma Sugriva is still alive, how dare that you perform this insulting ‘atyaachara’ to Devi Ruma out of your blind fascination for her! Vanaraadhama! As you had become a ‘dharma bhrashta’, do you think you are free to act as a ‘svecchha vihaari’! Hence I have punished to the destiny of death! *na hi dharmaviruddhasya lokavṛttād apeyūṣah, daṇḍād anyatra paśyāmi nigraham hariyūthapa/ aurasīm bhaginīm vāpi bhāryām vāpy anujasya yah, pracareta narah kāmāt tasya daṇḍo vadhaḥ smṛtaḥ/* I happen to be born of a Kshatriya and that is why I ought to punish to you to death. He who transgresses his boundary and perfoms lustful acts with a daughter, sister, or brother’s wife ought to be punished with death being of royalty. We Kshatriyas of royalty follow the footsteps of Dharmatma Bharata who was our age old Kshatriya Raja. That Vidwan Bharata would most certainly put to death of such ‘kaamaandhas’ and so did I. Sugriva had become my close friend as of my brother Lakshmana. He requested me to return his wife as well as his kingdom. Then how indeed could I not assist him as I had made a pratigjna to that effect! *sarvathā dharma ity eva draṣṭavyas tava nigrahaam, vayasasyopa -kartavyam dharmam evānupaśyatā/* Those who value the sworn friendship of a close friend do most certainly have the bounden obligation expected of dharma and hence such ruthless ‘atyaachara’ ought to be punished with death. Bhagavan Manu in Manu Smriti

directed as follows: *rājabhir dhṛtadaṇḍās tu kṛtvā pāpāni mānavāḥ, nirmalāḥ svargam āyānti santaḥ sukṛtino yathā/ āryeṇa mama māndhātṛā vyasanam ghoram īpsitam, śramaṇena kṛte pāpe yathā pāpam kṛtam tvayā/* As humans execute brazen acts of sinfulness, then the Kings concerned ought to punish them even with death then the victims having been rid of the sinfulness pave the way to swarga. But if the King concerned ignored the transparent sinfulness, then the King himself would have to suffer that very quantum and quality of the person concerned! Duratma Vaali! You had sinned limitlessly transgressing all norms of decency. In the remote past tense Chakravarti Mandhata, one Shramana too was given a ‘maha paapa’ and as per Scriptures he gave a retributory punishment but was not sure that the ‘danda’ might or might not have been adequate and hence made a ‘prayaschitta’ or advance exoneration of the sin committed by Shramana so that the latter’s great sin and the punishment given were equitable or not!

[Vishleshana on Chakravarti Mandhata from Maha Bhagavata Purana:

Tracing the origin of Ikshvaku, the eldest son of Vaivasvata Manu, in the lineage to King Puranjaya (Kakustha) who fought a war between Demons and Demi-Gods on behalf of Indra on the condition that Indra would take the form of a bull. Puranjaya rode on the hump of the Great Bull and hence Puranjaya’s title was ‘Kakustha’ (hump of the Bull) as also Indravahana or the vehicle of Indra. In the family lineage of Puranjaya was born King Yuvanashva, who performed Indra Yagna to beget a child. During the Sacrifice days one night the King felt thirsty and entered the Fire Spot area and drank the Sacred Water meant to bless his wife a child. As the Brahmanas found the water pot empty, they were aghast that the King drank the Water and eventually, he got a child from his abdomen. The boy cried for milk and that was not possible from the father; Indra put his index finger in the child’s mouth and thus saved him. The Boy was **Mandhata**, who became eventually an undisputed Emperor of the World comprising seven islands-‘from where Sun rose to where it set’. He was a terror to Rakshasas. [He was stated to have discovered Lake Manasarovar near Mount Kailash as he was reputed to have made penance at the banks of the Lake under the mountain range was named after him. It was believed that there was a Serpent Mansion where Mandhata prayed and from a tree dropped fruits making big noises like ‘Jam’ and the area was known as ‘Jambudweep’]. Mandhata’s wife Chatrarathi alias Bindumati was a pious lady who begot two sons, Purukutsa and Muchikunda and fifty daughters. Sage Saubhari an old person who lived twelve years under water in penance was tempted to marry as he found fishes having sex and procreating children. He hesitantly asked Mandhata to let him marry any of his daughters. Mandhata was reluctant as Saubhari was diseased and old, but could not disagree as the Sage might get furious; he told the Sage that his family custom was that all the daughters must marry the same person and that even one of them should not refuse the Sage. The Sage with his mystical powers transformed himself into a handsome youth and thus all the daughters agreed to marry him. The Sage made mansions for each of the girls. But, in course of time, Sage Saurabha realised that because of the fish in water, his entire Spiritual life was destroyed and although late in his life reverted back to a more introspective life eventually and intensified his devotion to Lord Vishnu.]

Stanza 35 continued: *tad alam paritāpena dharmataḥ parikalpitaḥ, vadho vānaraśārdūla na vayan svavaśe sthitāḥ/* Vanara shreshtha! What is the use even if you feel sorry for the vicious actions you have perpetrated in the past several years now. Vanararashiromani! Yet another significant cause for my killing you be now heard further: *pramattān apramattān vā narā māmsārthino bhṛśam, vidhyanti vimukhāms cāpi na ca doṣo ’tra vidyate/ yānti rājarṣayaś cātra mṛgayām dharmakovidāḥ, tasmāt tvam nihato yuddhe mayā bāṇena vānara, ayudhyan pratiyudhyan vā yasmāc chākhāmṛgo hy asī/* Kshatriyas who are

basically meat eaters keep on going on hunting sprees and are not prohibited to kill mriga-pakshis as such. Vaanara! Dharmagjna Rajarshis too are used to hunting mrigas. That is why I, as a kshatriya, have made you my target of hunting whether the mriga is a vegetarian or not. Kingship bestows the authority of safeguarding dharma, life of their Subjects as per the established regulations for sure. Therefore do not teach me the do's and don'ts of kshatriya dharma.!' As Shri Rama thus replied especially pointing out Vaali's incest by forcing to bed of his own sister in law, besides a Khatriya's birth right to hunt 'vanya mrigas', Vaali had in his inner thoughts felt that his shouting and bursting criticism of Shri Rama on the basis of the principles of sanaatana dharma was wasteful and boomranged back actually. Vaali had to concede: *yad ayuktaṁ mayā pūrvam pramādād vākyam apriyam, tatrāpi khalu me doṣaṁ kartuṁ nārhasi rāghava/ tvaṁ hi dṛṣṭārthatattvajñāḥ prajānām ca hite rataḥ, kāryakāraṇasiddhau te prasannā buddhir avyayā/ mām apy avagataṁ dharmād vyatīkrāntapuraskṛtam, dharmasaṁhitayā vācā dharmajña paripālaya/* Nara shreshtha! What ever you have replied to my blabberings on the so called principles of dharma are convincing and putting me to shame. What ever a person of your indescribably high stature has stated is the essence of paramaārtha tatwa and your inner vision is truly transparent, fearless and decisive. Dharmagjna! I am the worst of the Beings of 'dharma bhrashtavyata' and the lowest of those richly deserving of punishment of death.' Having said thus, Vaali like an elephant sunk deep into the depths of mud, broke down to tears and slowly stated in very low tone: I am not worried so much about myself, Devi Tara, freinds and followers but the most innocent and 'sadguna sampanna suputra' Kumara Angada. *sa mamādarśanād dīno bālyāt prabhṛti lālitaḥ, taṭāka iva pītāmbur upaśoṣaṁ gamiṣyati/sugrīve cāṅgade caiva vidhatsva matim uttamām, tvaṁ hi śāstā ca goptā ca kāryākāryavidhau sthitaḥ/ yā te narapate vṛttir bharate lakṣmaṇe ca yā, sugrīve cāṅgade rājāṁs tām cintayitum arhasi/* Even from his childhood, I had never heeded about Angada and truly neglected about him or his whatabouts and now I am like a dried up water pond. Shri Rama! Andgada is a much neglected and ignorant boy with no training expected of a father or a guru due to my arrogant negligence. I wish that Sugriva would look after him with care and goodwill as he would to Lakshmana, besides advise him well as to what to do and what not. Now as for the hapless Tara my dear wife, well wisher, advisor and a close friend, I hope and request to treat her well and make proper arrangement for her wellbeing. Indeed it was Tara that advised me again and again never to fight with Sugriva, and much less with Rama. Further: *tvayā hy anugrhitena śakyam rājyam upāsītum, tvadvaśe vartamānena tava cittānuvartinā/* Rama! Sugriva would now be able to administer the Vanara Kingdom ably and truthfully under your outstanding stewardship. Now my earnest wish too has since been that I should be killed by your hands and that was how never heeded to Tara's entreaties.' Then Shri Rama replied: 'Vaanara shreshtha Vaali! Please do not get concerned about these terminak problems like Angada, Devi Tara, and the rest of administrative issues as we should take ample care and the needful. *daṇḍye yaḥ pātayed daṇḍam daṇḍyo yaś cāpi daṇḍyate, kāryakāraṇasiddhārthāv ubhau tau nāvasīdataḥ/ tad bhavān daṇḍasaṁyogād asmād vigatakalmaṣaḥ, gataḥ svām prakṛtiṁ dharmyām dharmadrṣṭena vartmanā/* Vaali! As the due punishment is accorded, the person punished feels and argees that the punishment was justified, then the issues of the person punished, the one who punishes and the justification of the punishment do all get resolved and the one punished need not be tearfull thereafter. Now, please get rid of your heart the feelings of 'shoka-moha-bhaya' as daivika vidhana needed to be noted with resolve and peacefulness.

## Sargas Nineteen and Twenty

Vaali calls Devi Tara and Angada Kumara near to his death bed cryingly and Devi Tara's 'vilaapa'

Savānaramahārājah śayānah śaravikṣataḥ..pratyukto hetumadvākyair nottaram pratyapadyata/  
aśmabhiḥ paribhinnāṅgaḥ pādapair āhato bhṛśam, rāmabāṇena cākrānto jīvitānte mumoha saḥ/ taṁ  
bhāryābāṇamokṣeṇa rāmadattena saṁyuge, hataṁ plavagaśārdūlaṁ tārā śuśrāva vālinam/ sā  
saputrāpriyaṁ śrutvā vadhaṁ bhartuḥ sudāruṇam, niṣpapāta bhṛśam trastā vividhād girigahvarāt/ ye tv  
aṅgadaparīvārā vānarā hi mahābalāḥ, te sakārmukam ālokya rāmaṁ trastāḥ pradudruvuḥ/ sā dadarśa  
tatas trastān harīn āpatato drutam, yūthād iva paribhraṣṭān mṛgān nihatayūthapān/ tān uvāca  
samāsādyā duḥkhitān duḥkhitā satī, rāma vitrāsītān sarvān anubaddhān iveṣubhiḥ/ vānarā rājasimhasya  
yasya yūyaṁ purahsarāḥ, taṁ vihāya suvitratāḥ kasmād dravata durgatāḥ/ rājyahetoḥ sa ced bhrātā  
bhrātā raudreṇa pātitaḥ, rāmeṇa prasṭair dūrān mārgaṇair dūra pātibhiḥ/ kapipatnyā vacaḥ śrutvā  
kapayaḥ kāmarūpiṇaḥ, prāptakālam aviśliṣṭam ūcur vacanam aṅganām/jīva putre nivartasya putraṁ  
rakṣasva cādagam, antako rāma rūpeṇa hatvā nayati vālinam/ kṣiptān vṛkṣān samāvidhya vipulāś ca  
śilāś tathā, vālī vajrasamair bāṇair vajreṇeva nipātitaḥ/ abhidrutam idaṁ sarvaṁ vidrutaṁ prasṭam  
balam, asmin plavagaśārdūle hate śakrasamaprabhe/ rakṣyatām nagaram śūrain aṅgadaś cābhiṣicyatā,  
padaṣṭam vālināḥ putraṁ bhajiṣyanti plavaṅgamāḥ/ atha vā ruciraṁ sthānam iha te rucirānane,  
āviśanti hi durgāni kṣipram adyaiva vānarāḥ/ abhāryāḥ saha bhāryāś ca santy atra vanacārīṇaḥ,  
lubdhebhyaḥ viprayuktebhyaḥ svebhyo nas tumulaṁ bhayam/ alpāntaragatānām tu śrutvā vacanam  
aṅganā, ātmanaḥ pratirūpaṁ sā babhāṣe cāruhāsinī/ putreṇa mama kim kāryaṁ kim rājyena kim ātmanā,  
kapisimhe mahābhāge tasmin bhartari naśyati/ pādāmūlaṁ gamiṣyāmi tasyaivāhaṁ mahātmanaḥ, yo  
'sau rāmaprayuktena śareṇa vinipātitaḥ/ evam uktvā pradudrāva rudatī śokakarṣitā, śiraś coraś ca  
bāhubhyāṁ duḥkhena samabhighnatī/ āvrajanī dadarśātha patim nipatitaṁ bhuvī, hantāraṁ  
dānavendrāṇām samareṣv anivartinām/ kṣeptāraṁ parvatendrāṇām vajrāṇām iva vāsavam,  
mahāvātasamāviṣṭam mahāmeghaughaniḥsvanam/ śakratulyaparākrāntaṁ vṛṣṭvevoparataṁ ghanam,  
nardantaṁ nardatām bhīmaṁ sūraṁ sūreṇa pātitaṁ/ śārdūlenāmiṣasyārthe mṛgarājaṁ yathā hatam,  
arcitaṁ sarvalokasya sapatākāṁ savedikam/ nāgahetoḥ suparṇena caityam unmathitaṁ yathā,  
avaṣṭabhyāvatīṣṭhantaṁ dadarśa dhanur ūrjitam/ rāmaṁ rāmānujaṁ caiva bhartuś caivānujaṁ śubhā,  
tān atītya samāsādyā bhartāraṁ nihataṁ raṇe/ samīkṣya vyathitā bhūmau sambhṛantā nipapāta ha,  
supteva punar utthāya āryaputreti krośatī/ ruroda sā patim dṛṣṭvā saṁditaṁ mṛtyudāmabhiḥ, tām  
avekṣya tu sugrīvaḥ krośantīm kurarīm iva/ viśādam agamat kaṣṭam dṛṣṭvā cāṅgadam āgatam/

Rāmacāpavisṛṣṭeṇa śareṇāntakareṇa tam, dṛṣṭvā vinihataṁ bhūmau tārā tārādhipānanā/ sā samāsādyā  
bhartāraṁ paryaṣvajata bhāminī, iṣuṇābhihataṁ dṛṣṭvā vālināṁ kuñjaropamam/ vānarendraṁ  
mahendrābhaṁ śokasamāptamānasā, tārā tarum ivonmūlaṁ paryadevayad āturā/ raṇe dāruṇavikrānta  
pravīra plavatām vara, kim dīnām apurobhāgām adya tvaṁ nābhībhaṣase/ uttiṣṭha hariśārdūla bhajasva  
śayanottamam, naivaṁvidhāḥ śerate hi bhūmau nṛpatisattamāḥ/ atīva khalu te kāntā vasudhā  
vasudhādhipa, gatāsur api yām gātrair mām vihāya niṣevase/ vyaktaṁ anyā tvayā vīra dharmataḥ  
saṁpravartatā, kiṣkindheva purī ramyā svargamārga vinirmītā/ yāny asmābhis tvayā sārdaṁ vaneṣu  
madhugandhiṣu, vihrātāni tvayā kāle teṣāṁ uparamaḥ kṛtaḥ/ nirānandā nirāśāhaṁ nimagnā śokasāgare,  
tvayi pañcatvam āpanne mahāyūthapayūthape/ hṛdayaṁ susthiraṁ mahyaṁ dṛṣṭvā vinihataṁ bhuvī, yan  
na śokābhisaṁtaptaṁ sphuṭate 'dya sahasradhā/ sugrīvasya tvayā bhāryā hrītā sa ca vivāsitāḥ, yat tat  
tasya tvayā vyuṣṭiḥ prāpteyaṁ plavagādhipa/ niḥśreyasaparā mohāt tvayā cāhaṁ vigarhitā, yaiśābruvam  
hitaṁ vākyaṁ vānarendrahitaīṣiṇī/ kālo niḥsaṁśayo nūnaṁ jīvitāntakaras tava, balād yenāvapanno 'si  
sugrīvasyāvaśo vaśam/ vaidhavyaṁ śokasamātpaṁ kṛpaṇaṁ kṛpaṇā satī, aduḥkhopacitā pūrvam  
vartayiṣyāmy anāthavat/ lālitaś cāṅgado vīraḥ sukumāraḥ sukhocitaḥ, vatsyate kām avasthām me pitṛvyē

*krodhamūrchite/ kuruṣya pitaraṁ putra sudṛṣṭaṁ dharmavatsalam, durlabhaṁ darśanaṁ tv asya tava vatsa bhaviṣyati/ samāśvāsaya putraṁ tvaṁ saṁdeśaṁ saṁdiśasva ca, mūrdhni cainaṁ samāghrāya pravāsaṁ prasthito hy asi/ rāmeṇa hi mahat karma kṛtaṁ tvāṁ abhinighnatā, āṇṇyaṁ tu gataṁ tasya sugrīvasya pratiśrave/ sakāmo bhava sugrīva rumāṁ tvaṁ pratipatsyase, bhuṅkṣva rājyaṁ anudvignaḥ śasto bhrātā ripus tava/ kiṁ mām evaṁ vilapatīm preṁṇā tvaṁ nābhibhāṣase, imāḥ paśya varā bahvīr bhāryās te vānareśvara/ tasyā vilapitaṁ śrutvā vānaryaḥ sarvataś ca tāḥ, parigrhyāṅgadaṁ dīnaṁ duḥkhārtāḥ paricukruśuḥ/ kim aṅgadaṁ sāṅgada vīra bāho; vihāya yāsy adya cirapravāsaṁ, na yuktam evaṁ guṇasaṁnikṛṣṭaṁ; vihāya putraṁ priyaputra gantum/ kim apriyaṁ te priyacāruveṣa; kṛtaṁ mayā nātha sutena vā te, sahāyinīm adya vihāya vīra; yamakṣayaṁ gacchasi durvinītam/ yady apriyaṁ kiṁ cid asaṁpradhārya; kṛtaṁ mayā syāt tava dīrghabāho, kṣamasva me tad dharivaṁśa nātha; vrajāmi mūrdhnā tava vīra pādau/ tathā tu tārā karuṇaṁ rudantī; bhartuḥ samīpe saha vānarībhiḥ, vyavasyata prāyaṁ anindyavarṇā; upopaveṣṭuṁ bhuvi yatra vālī/*

As Tara Devi came to know that her dear husband Vaali was hurt by Rama's arrow and fell down to earth as his body parts were severely damaged by the fall of heavy stones, was distressed and ran towards the spot. As she was running in a great rush and anxiety, the public got panic and started running away. Even as Vaali's intimate followers were about to do so, she shouted at them : 'you cowards! When King Vaali was going anywhere, you used to proudly go ahead of him but now at a time of the crisis, you are running away out of fright now, leaving your leader now in distress'. One of the frightened vanara soldiers of Vaali then addressed her: 'Devi! get back soon and save your son Angada. Rama has now assumed the form of Yama Raja and since Sugriva and his followers are on the prowl you must save Angada Kumara first and further the nagara vasis too. Then she replied to the agitated soldiers and the 'Kishkindha purajana' who quickly got collected at the crisis: *putreṇa mama kiṁ kāryaṁ kiṁ rājiyena kiṁ ātmanā, kapisimhe mahābhāge tasmin bhartari naśyati/ pādāmūlaṁ gamiṣyāmi tasyaivāhaṁ mahātmanaḥ, yo 'sau rāmaprayuktena śareṇa vinipātitaḥ/* Vanaras! Even as Maha Raja Vaali is in this grave condition, and as he indeed is my 'pati deva', I should first and foremost run to see him and his condition before the safety of my son, the kingdom and that of the public. I should now run to see him and his condition as my utmost priority.' So saying Devi Tara approached Vaali by pounding her heart and head crying away and running. *kṣeptāraṁ parvatendrāṇāṁ vajrāṇāṁ iva vāsavam, mahāvātasamāviṣṭaṁ mahāmeghaugha-niḥsvanam/ śakratulyaparākṛāntaṁ vṛṣṭiveoparataṁ ghanam, nardantaṁ nardatāṁ bhīmaṁ śūraṁ śūreṇa pātitaṁ/ śārdūlenāmiṣasyārthe mṛgarājaṁ yathā hatam, arcitaṁ sarvalokasya sapatākāṁ savedikam/* She wailed in high tone : Ha! Mahabala Vaali made a valiant dwandhva yuddha with Sugriva by uprooting mountains and hurling with cloud burst like garjanas even like Lord Indra Himself, but was hurt and fallen to dust by another Veera Shri Rama. Just as two lions of Vaali Sugrivas fought for the flesh of kingdoms, another third party of a more valiant warrior had solved the dispute by supporting Sugriva. Rama hid himself behind a huge tree near a temple's broad platform like a 'vedi' and surreptitiously released a 'mantrika baana', aiming at my dear husband Vaali as he tripped down hurt to dust. On proceeding further, I had seen Rama with Lakshmanas and Sugriva too. *samīkṣya vyathitā bhūmau sambhṛāntā nipapāta ha, supteva punar utthāya āryaputreti krośatī/ ruroda sā patiṁ dṛṣtvā saṁditaṁ mṛtyudāmabhiḥ, tām avekṣya tu sugrīvaḥ krośantīm kurarīm iva/ viṣādam agamat kaṣṭaṁ dṛṣtvā cāṅgadaṁ āgatam/* Then having crossed them all, I find my dear husband and cried out loudly: 'ha Arya Putra! as he fell as though he was lying though he was ensnarled into the 'mṛityu paasha'. Then she approached her dear husband crying away as their son Angada too while Sugriva too joined.: Kumara! Now you have looked at the pitiable state of your dear father; now, what will happen as you are placed in

the hands of your insane Sugriva uncle. Then she addressed Sugriva: ‘ Your fond wish is now fulfilled; your elder brother whom you had always considered as your sworn enemy is now as good as dead. Do enjoy kingship and also Ruma.’ As Devi Tara’s extreme distress was cried out in this way, the groups of Vanara wives held Angada’s hands and started weeping. A little later, Devi Tara cried out hysterically and having kept her head down to Vaali’s body and declared that she decides to practise ‘aamarana niraahaara deeksha!’

## Sarga Twenty One

Hanuman seeks to assuage Devi Tara’s extreme distress while the latter declared her intention of ‘ Sati Saha Gamana’

*Tato nipatitām tārām cyutām tārām ivāambarāt, śanair āśvāsayām āsa hanūmān hariyūthapaḥ/  
gunadoṣakṛtaṁ jantuḥ svakarmaphalahetukam, avyagras tad avāpnoti sarvaṁ pretya śubhāśubham/  
śocyā śocasi kaṁ śocyam dīnam dīnānukampase, kaś ca kasyānuśocyo ’sti dehe ’smin budbudopame/  
aṅgadas tu kumāro ’yaṁ draṣṭavyo jīvaṁputrayā, āyatyā ca vidheyāni samarthāny asya cintaya/ jānāsy  
aniyatām evaṁ bhūtānām āgatiṁ gatim, tasmāc chubhaṁ hi kartavyaṁ paṇḍite naihalaukikam/ yasmin  
harisahasrāṇi prayutāny arbudāni ca, vartayanti kṛtāmśāni so ’yaṁ diṣṭāntam āgataḥ/ yad ayaṁ  
nyāyadrṣṭārthaḥ sāmādānakṣamāparaḥ, gato dharmajitām bhūmiṁ nainaṁ śocitum arhasi/ sarve ca  
hariśārdūla putraś cāyaṁ tavāṅgadah, haryṣṣkapatirājyaṁ ca tvatsanātham anindite/ tāv imau  
śokasamtaptau śanaiḥ preraya bhāmini, tvayā parigrhīto ’yaṁ aṅgadah śāstu medinīm/  
samtatiś ca yathādrṣṭā kṛtyaṁ yac cāpi sāmpratam, rājñas tat kriyatām sarvaṁ eṣa kālasya niścayaḥ/  
saṁskāryo harirājas tu aṅgadaś cābhiṣicyatām, siṁhāsanagataṁ putraṁ paśyanti śāntim eṣyasi/ sā tasya  
vacanam śrutvā bhartṛvyasanapīḍitā, abravīd uttaram tārā hanūmantam avasthitam/ aṅgada  
pratirūpāṇām putrāṇām ekataḥ śatam, hatasyāpy asya vīrasya gātrasaṁśleṣaṇam varam/ na cāhaṁ  
harirājasya prabhavāmy aṅgadasya vā, piṭṛvyastasya sugrīvaḥ sarvakāryeṣv anantaraḥ/ na hy eṣā  
buddhir āstheyā hanūmann aṅgadaṁ prati, pitā hi bandhuḥ putrasya na mātā harisattama/ na hi mama  
harirājasamśrayāt; kṣamataram asti paratra ceha vā, abhimukhahataavīrasevitam; śayanam idaṁ mama  
sevitum kṣamam/*

As a Tara or Star fell down from the Sky to earth, Devi Tara too felt dazed at her dearest husband’s unexpected crash to earth, Hanuman gradually explained about the sudden situation as Vaali too crashed by Shri Rama’s invincible arrow hit. He started saying: Devi! This heart rending situation occurs to every Being on earth as an inevitable consequence of own’s own ‘karma phala’ which determines the joys and sorrows of existence. On reaching a planet other than the earth, peace would prevail whereafter another journey would restart. You are yourself susceptible or vulnerable, then why do you show your sympathy for others. You are heart broken now, but what indeed might occur to others and to you yourself too. You should be happy that you are blessed with Angada as your worthy son. You must therefore look after him well and put him firmly on the path of morality as that is the essence of nobility. Devi! you are well qualified and mature minded and you are surely aware of the nature’s laws that what is born would perish too. And that is why the Scriptures keep exhorting that the balance should never tilt to the negative side if not preferably to the positive side. Births and deaths are indeterminate. But he who is born ought to die. Excessive crying and getting swept off back to the past would be futile although the memories get freshened right now but the process of reconciliation gets speeded up by time cycle. *yasmin harisahasrāṇi prayutāny arbudāni ca, vartayanti kṛtāmśāni so ’yaṁ diṣṭāntam āgataḥ/ yad ayaṁ*



*nyāyadṛṣṭārthaḥ sāmādānakṣamāparaḥ, gato dharmajitām bhūmim nainam śocitum arhasi/* As you are well aware that hundreds, thousands, and lakhs of Vaanaraas were born and perished, and so has the life time of Maha Veera Vaali's too gets terminated. The Neeti Shastra teaches us that 'Sadhana' or the ability to gain success is governed by the essential tenets of 'Saama- Daana-and Kshama' or Earnest exhortation- offering attractions- and still in case of attempts and failures then the golden forbearance. As we still exist in a society of virtue and morality, if a Being ceases to exist from the life of dharma, then we should be contented with reconciliation than anguish and helplessness. Sati Saadhvi Devi! You continue to be venerated as the Supreme Head of the Vaanara Community, who ever be the Figure Head. Bhamini, both Angada and Sugriva are concerned about you and welfare. They should be the Present and Future Kings of Vaanaras. Now: *saṁtatiś ca yathādṛṣṭā kṛtyam yac cāpi sāmpratam, rājñas tat kriyatām sarvam eṣa kālasya niścayaḥ/* The 'takshana kartavyas' or our immediate duties are to perform the antyeshti samskara to the dying Vanara Chakravarti Vaali and Kumara Angada's 'Raja pattaabhisheka'. As Hanuman had concluded like wise, Devi Tara stood up and declared that of the two 'takshana kartavyas', my embracing the body of mutual death and Angada's ajoyabhisheka, my assured preference is the former. *na cāham harirājasya prabhavāmy aṅgadasya vā, piṭṛvyastasya sugrīvaḥ sarvakāryeṣv anantaraḥ/ na hy eṣā buddhir āstheyā hanūmann aṅgadaṁ prati, piṭā hi bandhuḥ putrasya na mātā harisattama/* I am neither the Maha Swamini of the Vaanaras nor Angada the next King. Sugriva indeed is the assuredly capable King and Hanuman! you should understand that the discretion about what follows Sugriva as the next king would entirely be of Sugriva himself! *na hi mama harirājasamśrayāt; kṣamataram asti paratra ceha vā, abhimukhahatavīrasevitam; śayanam idam mama sevitum kṣamam/* As far as I am concerned, for me the immediate duty ought to be to embrace my dear husband to join the death bed of agni along with him.

## Sarga Twenty Two

Vaali terminates his life after conveying his death bed wishes about Sugriva and Angada

*Vikṣamāṇas tu mandāsuḥ sarvato mandam ucchvasan, ādāv eva tu sugrīvaṁ dadarśa tv ātmajāgrataḥ/ tam prāptavijayaṁ vālī sugrīvaṁ plavageśvaram, ābhāṣya vyaktayā vācā sasneham idam abravīt/ sugrīvadoṣeṇa na mām gantum arhasi kilbiṣāt, kṛṣyamāṇaṁ bhaviṣyeṇa buddhimohena mām balāt/ yugapadvihitam tāta na manye sukham āvayoḥ, sauhārdaṁ bhrātṛyuktaṁ hi tad idam jātam anyathā/ pratipadya tvam adyaiva rājyam eṣāṁ vanaukasām, mām apy adyaiva gacchantam viddhi vaivasvataḥkṣayam/ jīvitaṁ ca hi rājyam ca śrīyam ca vipulām imām, prajāhāmy eṣa vai tūrṇam mahac cāgarhitaṁ yaśaḥ/ asyām tv aham avasthāyām vīra vakṣyāmi yad vacaḥ, yady apy asukaram rājan kartum eva tad arhasi/ sukhārhaṁ sukhasamvṛddhaṁ bālam enam abālīśam, bāṣpapūrṇamukhaṁ paśya bhūmau patitam aṅgadaṁ/ mama prāṇaiḥ priyataram putram putram ivaurasam, mayā hīnam ahīnārthaṁ sarvataḥ paripālaya/ tvam apy asya hi dātā ca paritrātā ca sarvataḥ, bhayeṣv abhayadaś caiva yathāham plavageśvara/ eṣa tārātmajaḥ śrīmāns tvayā tulyaparākramaḥ, rakṣasām tu vadhe teṣām agratas te bhaviṣyati/ anurūpāni karmāṇi vikramya balavān raṇe, kariṣyaty eṣa tāreyas tarasvī taruṇo 'ṅgadaḥ/ suṣeṇaduhitā ceyam arthasūksmaviniścaye, autpātike ca vividhe sarvataḥ pariniṣṭhitā/ yad eṣā sādhy iti brūyāt kāryam tan muktasamśayam, na hi tārāmataṁ kiṁ cid anyathā parivartate/ rāghavasya ca te kāryam kartavyam aviśaṅkayā, syād adharmo hy akaraṇe tvām ca himsyād vimānitaḥ/ imām ca mālām ādhatsva divyām sugrīvakāñcanīm, udārā śrīḥ sthitā hy asyām samprajāhyān mṛte mayi/ ity evam*

*uktaḥ sugrīvo vālinā bhrātṛsauhṛdāt, harṣam tyaktvā punar dīno grahagrasta ivoḍurāt/ tad vālivacanāc chāntaḥ kurvan yuktam atandritaḥ, jagrāha so 'bhyanujñāto mālām tām caiva kāñcanīm/ tām mālām kāñcanīm dattvā vālī dṛṣṭvātmajaḥ sthitam, saṁsiddhaḥ pretya bhāvāya snehād aṅgadam abravīt/ deśakālau bhajasvādya kṣamamānaḥ priyāpriye, sukhaduḥkhasaḥ kāle sugrīvavaśago bhava/ yathā hi tvam mahābāho lālitaḥ satatam mayā, na tathā vartamānaḥ tvam sugrīvo bahu maṁsyate/māsyāmitrair gataḥ gaccher mā śatrubhir arimāna, bhartur arthaparo dāntaḥ sugrīvavaśago bhava/ na cātipraṇayaḥ kāryaḥ kartavyo 'praṇayaś ca te, ubhayaḥ hi mahādoṣam tasmād antaradyḡ bhava/ ity uktvātha vivṛttākṣaḥ śarasampīḍito bhṛṣam, vivṛtair daśanair bhīmair babhūvotkrāntajīvitaḥ/ hate tu vīre plavagādhipe tadā; plavaṁgamās tatra na śarma lebhire, vanecarāḥ simhayute mahāvane; yathā hi gāvo nihate gavām patau/ tatas tu tārā vyasanārṇava plutā; mṛtasyā bhartur vadanam samīkṣya sā, jagāma bhūmim parirabhya vālinam; mahādrumam chinnaḥ ivāśritā latā/*

Vaali's wounded body came to near collapse with his breathing started getting heavy although he recovered from black out unconsciousness. He glanced Sugriva standing before him. He whispered" ' Sugriva! Surely my sinfulness in previous birth led me to my hatred to you and you may please ignore it, if you could. Destiny did not allow our friendship and hence my contempt for you. We were not destined to be together and make merry of our lives as brothers and freinds. Now, I am leaving my yama loka and atleast now please accept the kingship. I am now leaving behind my life, kingdom, wealth and the left out fame. Veera! what ever I am able to say even at this parting moment, please follow it even difficult. My son had arrived on earth. Though he is a boy but not boyish and immature. His eyes are full of tears. He is well deserved and looks forward for a future.He is more vauable to me than my life. Please do consider him as your own son and let not the life ahead of him be bereft of contentment and fulfillment. *tvam apy asya hi dātā ca paritrātā ca sarvataḥ, bhayeṣv abhayadaś caiva yathāham plavageśvara/ eṣa tārātmajaḥ śrīmāms tvayā tulyaparākramaḥ, rakṣasām tu vadhe teṣām agratas te bhaviṣyati/ anurūpāṇi karmāṇi vikramya balavān raṇe, kariṣyaty eṣa tāreyas tarasvī taruṇo 'ṅgadaḥ/* Vaanaraaja! I beseech you to be Angada's pita-daata-rakshaka- and abhayaka or father-benevolent-refuge at all times. This bright son of Devi Tara is as valiant and disciplined as you are and should be among on the front line attackers against rakshasaas in battles. Tara the Sushena Putri is fully conversant of the nuances and gradations of Dharma. As such, her forebodings always come true. Most essentially Sugriva: what ever is the task entrusted to you by Ramachandra is of utmost priority as any dilly-dallying that duty should be suicidal. Finally, Sugriva! This divinely blessed garland of gold be worn by you ever as that is of 'Lakshmi Nivaasa' and as soon as I am lost its divinity too gets vanished.' As Vaali addressed Sugriva, the latter started crying genuinely. Vaali addressed Angada and explained: ' Try to act as per the situations and exigencies of times; as difficulties are faced, do act with descretion as per the ever rolling joys and difficulties neither with excessive elations nor extreme frustrations. Do develop the attitude of tolerance and follow the instructions of Sugriva. *ity uktvātha vivṛttākṣaḥ śarasampīḍito bhṛṣam, vivṛtair daśanair bhīmair babhūvotkrāntajīvitaḥ/ hate tu vīre plavagādhipe tadā; plavaṁgamās tatra na śarma lebhire, vanecarāḥ simhayute mahāvane; yathā hi gāvo nihate gavām patau/* Having uttered thes words in whispering tone, Maha Bali Vaali collapsed as the line of teeth drooped down his jaws with roving eye balls and the sacred bird called 'antaratma' flew off for ever leaving his mortal remains to earth. As **Vaali** left, the Vanara kingdom had become 'Shree Heena' or shorn of its glory, since the Vaanara Shreshtha had been ever dynamic and dazzlingly active who only performed memorable acts that had instatly brought in name and fame. As this terrible tragedy had befallen to the Vaanara Kingdom suddenly and unexpectedly, the possible comparison was of a lion of fury and glory disappeared for ever.

## Sarga Twenty Three

### The unbearable distress of Tara Devi as Maha Bali King Vaali laid down his life finally

*Tataḥ samupajighrantī kapirājasya tanmukham, patiṁ lokāc cyutaṁ tārā mṛtaṁ vacanam abravīt/ śeṣe tvam viṣame duḥkham akṛtvā vacanaṁ mama, upalopacite vīra suduḥkhe vasudhātale/ mattaḥ priyatarā nūnaṁ vānarendra mahī tava, śeṣe hi tām pariśvajya mām ca na pratibhāṣase/ sugrīva eva vikrānto vīra sāhasika priya, ṛkṣavānaramukhyās tvām balinaṁ paryupāsate/ eṣāṁ vilapitaṁ kṛcchram aṅgadasya ca śocataḥ, mama cemām giraṁ śrutvā kiṁ tvam na pratibudhyase/ idaṁ tac chūraśayanaṁ yatra śeṣe hatō yudhi, śāyitā nihatā yatra tvayaiva ripavaḥ purā/ viśuddhasattvābhijana priyayuddha mama priya, mām anāthām vihāyaikām gatas tvam asi mānada/śūrāya na pradātavyā kanyā khalu vipaścītā, śūrabhāryām hatām paśya sadyo mām vidhavām kṛtām/ avabhagnaś ca me māno bhagnā me śāśvatī gatiḥ, agādhe ca nimagnāsmi vipule śokasāgare/ aśmasāramayaṁ nūnam idaṁ me hṛdayaṁ dṛḍham, bhartāraṁ nihataṁ dṛṣṭvā yan nādyā śatadhā gataṁ/ suhṛc caiva hi bhartā ca prakṛtyā ca mama priya, āhave ca parākṛantaḥ śūraḥ pañcatvam āgataḥ/ patihīnā tu yā nārī kāmāṁ bhavatu putriṇī, dhanadhānyaiḥ supūrṇāpi vidhavety ucyate budhaiḥ/ svagātraprabhave vīra śeṣe rudhiramaṇḍale, kṛmirāgaparistome tvam evaṁ śayane yathā/ reṇuśoṇitasamvītaṁ gātraṁ tava samantataḥ, parirabdhum na śaknōmi bhujābhyām plavagaṣabha/ kṛtakṛtyo 'dya sugrīvo vaire 'sminn atidārūṇe, yasya rāma vimuktena hṛtam ekeṣuṇā bhayaṁ/ śareṇa hṛdi lagnena gātrasaṁsparśane tava, vāryāmi tvām nirīkṣantī tvayi pañcatvam āgate/ udbabarha śaraṁ nīlas tasya gātragataṁ tadā, girigahvarasaṁlīnaṁ dīptam āśīviṣaṁ yathā/ tasya niṣkṛṣyamāṇasya bāṇasya ca babhau dyutiḥ, astamastakasamruddho raśmir dinakarād iva/ petuḥ kṣatajadhārās tu vraṇebhyas tasya sarvaśaḥ, tāmragairikasamprkṛtā dhārā iva dharādharāt/ avakīrṇaṁ vimārjanī bhartāraṁ raṇareṇuṇā, asrair nayanajaiḥ śūraṁ siṣecāstrasamāhatam/ rudhirokṣita sarvāṅgaṁ dṛṣṭvā vinihataṁ patiṁ, uvāca tārā piṅgākṣaṁ putram aṅgadam aṅganā/ avasthām paścimām paśya pituḥ putra sudāruṇām, saṁprasaktasya vairasya gato 'ntaḥ pāpakarmaṇā/ bālasūryodayatanuṁ prayāntaṁ yamasādanam, abhivādaya rājānaṁ pītaṁ putra mānadam/ evaṁ uktaḥ samutthāya jagrāha caraṇau pituḥ, bhujābhyām pīnavṛtābhyām aṅgado 'ham iti bruvan/ abhivādayamānaṁ tvām aṅgadam tvām yathāpurā, dīrghāyur bhava putreti kimarthaṁ nābhībhāṣase/ ahaṁ putrasahāyā tvām upāse gatacetanam, siṁhena nihataṁ sadyo gauḥ savatseva govṛṣam/ iṣṭvā saṁgrāmayajñena nānāpraharaṇāmbhasā, asminn avabhyṛthe snātaḥ kathaṁ patnyā mayā vinā/ yā dattā devarājena tava tuṣṭena saṁyuge, śātakumbhamayīm mālām tām te paśyāmi neha kim/rājaśrīr na jahāti tvām gatāsum api mānada, sūryasyāvartamānasya śailarājam iva prabhā/ na me vacaḥ pathyam idaṁ tvayā kṛtaṁ; na cāsmi śaktā hi nivāraṇe tava, hatā saputrāsmi hatena saṁyuge; saha tvayā śrīr vijahāti mām iha/ity uktvātha vivṛttākṣaḥ śarasamprīdīto bhṛṣam, vivṛtair daśanair bhīmair babhūvotkrāntajīvitāḥ/ hate tu vīre plavagādhiḥ tadā; plavaṅgamās tatra na śarma lebhire, vanecarāḥ siṁhayute mahāvane; yathā hi gāvo nihate gavām patau/*

As Maha Vaanara Veera Vaali peacefully passed away, Devi Tara had a heart burst and addressed the body: ‘Vaanara Raja! Why had you not given heed to my sincere and hand folded request not to rush to the battle! Indeed, this earth was far more attractive than me and have had to embrace her finally! Your daring desperation despite my warning of Shri Rama’s active involvement with the proceedings had expectedly and inevitably led to this lack of timely discretion. It is surprising that my appeal of the ever invincible Shri Rama’s presence never entered in your inner thoughts. Prana Naatha! The chiefs of the Bears community and of Vaanaras at your constant service are bewildered by the lack of your prudential and timely judgment. Why are you now sleeping for ever to the desperations of Angada who was your

own heart and soul! This ‘veera shayya’ or the famed bed of fallen heroes in the past had been reserved by you always but now has now turned out your own resting place, alas! Decidedly indeed, the Kings of the yore were decisively selective of their Kanyas to Raja Kumaras to ensure that the latter Kumaras should make sure that their life partners would never get widowed. But Veera! you have failed me on that very count miserably. I have always been proud of being the undisputed Queen but now that flagship pride has now fallen into the depths of Shoka Samudra! Decidedly indeed, my heart is made of strong steel and that is how I am still alive despite the most untimely tragedy befallen on my Master’s cruel end. *patihīnā tu yā nārī kāmam bhavatu putriṇī, dhanadhānyaiḥ supūrṇāpi vidhavety ucyate budhaiḥ*/ A woman in the absence of her husband, even if with a son or with ‘dhana dhanya samriddhi’ is defined still as a widow! Vaanara shreshtha! Your entire body is full of sand and filth with oozing blood and that is why am not readily able to embrace you with both of my hands and shoulders. Actually the poisonous arrow that ripped your chest obstructs my eagerness to embrace you. In this memorable saga of Maha Bali Vaali’s fall as a result of Shri Rama’s single arrow of poison, Sugriva is the uncontested winner. As Vaali’s body with a numberless punctures as pulled by himself by his powerful hands from his stomach, streams of blood flowed as if copperish streams flowed from mountain top like body of his.’ Then Tara Devi addressed son Angada: Dear son! Are you seeing this most unfortunate and frightening scene of your father King due to his sinful defiance of the norms of virtue and thus he reached yama loka! Bend and touch his feet.’ Then Angada got up and mumbled: sire! I am Angada your son for whom you were worried about!’ Tara looked at the corpse and said: *aham putrasahāyā tvām upāse gatacetanam, simhena nihataṁ sadyo gauḥ savatseva govṛṣam*/ ‘I am at your service now like a cow with a calf sitting before a ‘vrishabha’ as killed by a lion!’ Vaanara Raja! with your exit now, Rajya Lakshmi too has deserted us much unlike Surya Deva could never stop revolving Meru Parvata! *na me vacaḥ pathyam idaṁ tvayā kṛtam; na cāsmi śaktā hi nivāraṇe tava, hatā saputrāsmi hatena saṁyuge; saha tvayā śrīr vijahāti mām iha*/ Prana naadha! I tried a lot in detail with prostrations about your rash and hasty decision but failed and the outcome is this tragedy. I am lost now my path ahead along with my son too.

## Sarga Twenty Four

Realising anguish of Tara Devi, Sugriva reacts severely and requests Shri Rama to allow him to die while Tara requests Rama to please kill her too! Rama seeks to assuage their disturbed conditions

As Tara Devi was truly sunk in distress, Sugriva too was in deep sorrow and approached Shri Rama and stated: Narendra! You had indeed fulfilled your ‘pratigjna’ and acted accordingly; as a consequence, you bestowed ‘to me.’ rajya laabha’. But there is an open and eruptive criticism against me, my character, selfishness and evil nature. As Raja Vaali passes away, his queen is truly agitated, giving vent to accusations and expressions about my villainy and of Angada’s fate in future. Due to these obvious reasons, I have lost interest in my future Kingship. Raghu naadha! My brother tortured me for a long part of my life and that was why I approached you to destroy him which you did. But, as a consequence of this act with the killing of Vaali, there has been an uproar and irreparable agony; as for me too, I do feel distressed as he is my respectable elder brother. Most probably, this pain in the hearts of all concerned would be everlasting. *Shreyodya manya mama shailamkhye tasmin hivaasaschiramrushyamooke, yathaa vartayatah svakṛtyaa nemam nihatya tridivasya laabhah/ Na tvaa jidhaamsaami chareti yanmaamayam Mahatmaa vachonurupamidam vachah karma cha menurupam*/ Indeed, as per my ‘vaanara buddhi’ as also my family background I do wish to live on the Rishyamooka mount and surroundings, but certainly not have my elder brother killed out of vengeance and enjoy consequent kingship. As this has indeed

happened so most unfortunately due to my own making, I am ashamed of myself now. Kingship or even heavenly pleasures should not be consequential. I recall with grief now that Buddhimaan Mahatma Vaali once reprimanded and even shouted at me: ‘Get lost; I do not kill you, even if I can now!’ But Rama! I am ashamed now of myself that my vengeful nature provoked me to beg you for killing him such a basically affectionate elder brother! Raghu nandana! *Bhraataa katham naama mahaa gunasya bhraatru vadham Raama virochayet, Raajyasa duhkhasya cha veera saaram vichintayan kaamapuraskrutopi/* Could there be another worse example of selfishness to have an elder brother killed due to the meanest plan to have an him killed mercilessly for the sake of kingship! Indeed, Vaali never had the meanmindedness of killing me as he did have the consideration of his own status, dignity and morality. But it is my own mean mindedness and deliberate evil mindedness that I approached you to have him killed outright. I recall that Vaali when once in the course of a mutual fight, I was hurt by mutual hurling of tree branches the he had shouted at me merely saying : Get lost, never dare to attack me’ and left. He had truly displayed his essential nature, ‘aarya bhaava, and dharma raksha’ but I was motivated with kama-krodha-lobha-matsaraas and the typical ‘chapala vaanara pravritti’ or the monkey mindedness. *Achintaneeyam parivarjaneeya maneeepsaneeyam svanveksaneeyam, praptosmi paapmaanamidam vayasya bhraatrurvadhaat tvaashtavadhaadivendra/* Mitra Rama! I am totally responsible for the killing of my elder brother, which is not only unworthy but in fact sinful, ill justified and avoidable. This would smack of the example of Vritrasura being destroyed by Indra which attracted the sin of ‘braahmana hatya’. Indeed, Indras’s sin of ‘brahma hatya’ permeated the entire earth, water, trees and woman was freely distributed but who could possibly absorb my sinfulness!

[Brief Vishleshana on Indras killing Vritrasura based on Devi Bhagavata and Maha Bhaganvata Puranas:

Prajapati Visvakarma, the famed Architect of Devas, had a son named Trisira or the three headed Brahmana boy who used to practise ascetism with one head, drink wine with another and look around in all directions with the third. Being an ardent student of Vedas, he was always engaged in severe Tapasya, especially ‘Panchagni Sadhana’ hanging upside down a tree branch exposed to Summer Sun, winter cold and heavy rainy season without food conquering worldly desires. Being highly suspicious of the intentions of Trisira who might pose problem his own throne, Indra despatched Apsarasas to disturb Trisira’s rigorous meditation but to no avail. Indra thus killed him even when he was in meditation, even as he knew that killing a pious Brahmana in meditation was the highest possible sin. Furious with Indra’s dreadful deed, Visvakarma performed an inexorable Sacrifice by ‘Abhichara’ process (taking revenge) reciting Atharva Veda Mantras, created a mountain like and ferocious boy with the sole objective of killing Indra. The huge boy was named **Vritra** or who could save his father as Vrinjina. Visvakarma equipped him with all kinds of war tactics and divine armoury including a swift and sturdy Chariot, a ‘Sudarshan’ like Disc, and a ‘Trisula’ like spear. As Vritra grew, Indra was getting nervous and approached Deva Guru to prevent any risk from the Demon. Brihaspati warned Indra that he should better be prepared for a Big Battle as the forebodings were not conducive. He advised that he along with Devas might request Dadhichi Maha Muni to spare his backbone which meant the Muni’s sacrificing his life to serve a deva karya; Dadhichi obliged and Devata’s architect Vishvakarma made a thunderbolt like ‘vajraayudha’ with the help of which Vritrasura was killed]

Further Stanzas of the Sarga continued:

Nareshwara Rama! As I have committed an unpardonable sin, the ‘sadaachara sadgunas’ get decimated and more so the innocent Angada got shaken up brutally and far worse hit should be his dear mother Devi Taara. *Adhyaangado veeravaro na jeevejeeveta mataa parapaalanartham, vinaa tu putramn paritaatadeenaa saa naiva jeevediti nishchitam me/* Even if Angada were possibly alive, his mother should be alive too to look after him; othrer wise, her desperation appears certain. *Soham pravekshyaamyati deeptamaagnim bhraatraa cha putrena cha sakhyamicchhan, ime visheshyanti hripraveeraah Sitaam niveshe parivartamaanaah/ Krustram tu te setyati karyametan nyanyapyateete manujendra putra kulassyahantaaramajeevanaarham Raamaanujaaneehi kritaagasam maam/* Thus, I resolve to enter agni for the sake of my brother and his son, while the totality of Vaanara sena should assist you to recover Devi Sita. Having resolved likewise by Sugriva with repentance while his eyes overflowed with bursting tears, Shri Rama glanced Sugriva and Devi Tara alike; the latter was busy embracing the dead body of Vaali again and again. As though in response to Sugriva’s remorseful ‘paschaattaapa’, Devi Tara stood up leaving her repeated embrace of the ded body, approached Shri Rama and said; ‘Rahu nandana! You are truly immune from the frontiers of desha-kaala-vastus and it is impossible to assess your true image of the self. You are jitendriya and the human representation of virtue and justice. Even as you are the personification of ‘kshama’ or endurance, I find that your looks are some what reddened with haziness. Being ornamented with your ‘dhanur baanaas’, your ‘paraakrama’ is unparalleled. My sincere prayer to you is that you should please lift up your dhanush and release that very arrow with which you had hit my dear husband on me too so that I would reach him soon. Indeed Vaali’s atma would not be contented without my company. ‘Amala kamaladalalochana Rama!’ Kindly note that in my confident view, Vaali’s Soul would not be contented without my company as I am the rightful ‘saha dharmachaarini’ and thus he should ignore even ‘apsarasaas’ in the veera swarga without me. You may not have the concern of committing the ‘stree hatya maha pataka’ as I am myself praying to you to release his atma along with that of mine. And that should be free from the sinfulness on this account. *Shastraprayogaad vividhaaschavedaaanya swarupaah purushasya daaraah, daara pradaanaadvi na daanamayant pradrushyate jnaanavataam hi loke/* As per shastras, ‘Yagjna yaagaadi dharma karmas’ are prescribed to the Karta along with his rightful wife as Shritis stress the fact of ‘ardha naareeshvaratya’. It may be that killing other ‘strees’ is defined as stree hatya dosha’, but thus Vedopanishads never distinguished Hence you should me immune from this ‘dosha’. On the other hand, the view point of jnaana purushas in the universe, ‘stree daana’ is stated among ‘maha daanaas’! Therefore Veerashiromani Shri Rama! You should thus be appreciated and approved by your killing me to appeae the Atma of Vali by killing me.! Rama! I am an ‘anaadha’ being seperated from Vaali.’ As Tara invokes principles of dharma, Rama explains: *Tam chaiva sarvam sukha duhkha yogam lokobraveet ten kritam Vidhaatraa, trayopi lokaa vihitam vidhaanam naatikramante vashagaa hi tasya/ Preetim paraam praapyasi taam tathaiva, putraschate praapsyati youvaraajyam, Dhaatraa vidhaanam vihitam tathaiva na shura patnyah paridevayanti/* Vidhaata prescribes sukha duhkhaas in the universe as this is assured by common public too. None of the Trilokas could ever infringe this fact of their existence as that Supeme Force is all abiding. Devi! you should regain your erstwhile supremacy as your son should be the yuvaraja now.’ As Rama asserted thus, the agitated Tara Devi cooled down pacified and so did Sugriva too!

## Sarga Twenty Five

Rama Lakshmanas pacify Sugriva, Tara, and Angada- Vaali’s ‘dahana samskara/ jalaanjali’ by Angada

*Gatāsum vālinam dṛṣṭvā rāghavas tadanantaram, abravīt praśritam vākyam sugrīvam śatrutāpanaḥ/ na śokaparitāpena śreyasā yujyate mṛtaḥ, yad atrānantaram kāryam tat samādhātum arhatha/ lokavṛttam anuṣṭheyam kṛtam vo bāṣpamokṣaṇam, na kālād uttaram kiṃ cit karma śakyam upāsītum/ niyataḥ kāraṇam loke niyatīḥ karmasāadhanam, niyatīḥ sarvabhūtānām niyogeshv iha kāraṇam/ na kartā kasya cit kaś cin niyoge cāpi neśvaraḥ, svabhāve vartate lokas tasya kālaḥ parāyaṇam/ na kālaḥ kālam atyeti na kālaḥ parihīyate, svabhāvam vā samāsādyā na kaś cid ativartate/ na kālasyāsti bandhutvam na hetur na parākramaḥ, na mitrajñātisaṃbandhaḥ kāraṇam nātmano vaśaḥ/ kiṃ tu kāla parīṇāmo draṣṭavyaḥ sādhu paśyatā, dharmas cārthaś ca kāmaś ca kālakramasamāhitāḥ/ itaḥ svām prakṛtiṃ vālī gataḥ prāptaḥ kriyāphalam, dharmārthakāmasaṃyogaiḥ pavitraṃ plavageśvara/ svadharmasya ca saṃyogāj jitas tena mahātmanā, svargaḥ parigrhītaś ca prāṇān aparirakṣatā/eṣā vai niyatīḥ śreṣṭhā yām gato hariyūthapaḥ, tad alam paritāpena prāptakālam upāsyatām/ vacanānte tu rāmasya lakṣmaṇaḥ paravīraḥ, avadat praśritam vākyam sugrīvam gatacetasam/ kuru tvam asya sugrīva pretakāryam anantaram, tārāṅgadābhyām sahito vālino dahanam prati/ samājñāpaya kāṣṭhāni śuṣkāṇi ca bahūni ca, candanāni ca divyāni vāliśaṃskarakāraṇāt/ samāśvāsaya cainam tvam aṅgadaṃ dīnacetasam, mā bhūr bālīśabuddhis tvam tvadadhīnam idam puram/ aṅgadas tv ānayaṇ mālāyaṃ vastrāṇi vividhāni ca, ghṛtaṃ tailam atho gandhān yac cātra samanantaram/ tvam tāra śibikām śīghram ādāyāgaccha saṃbhramāt, tvarā guṇavatī yuktā hy asmin kāle viśeṣataḥ/ sajjībhavantu plavagāḥ śibikāvāhanocitāḥ, samarthā balinaś caiva nirhariṣyanti vālinam/ evam uktvā tu sugrīvam sumitrānandavardhanaḥ, tasthau bhrātṛsaṃpāstho lakṣmaṇaḥ paravīraḥ/ lakṣmaṇasya vacaḥ śrutvā tāraḥ saṃbhrāntamānasaḥ, praviveśa guhām śīghram śibikāsaktamānasaḥ/ ādāya śibikām tāraḥ sa tu paryāpayat punaḥ, vānarair uhyamānām tām śūrair udvahanocitaiḥ/ tato vālinam udyamya sugrīvaḥ śibikām tadā, āropayata vikrośann aṅgadaṃ sahaiva tu/ āropya śibikām caiva vālinam gatajīvitam, alamkāraiś ca vividhair mālāyair vastraiś ca bhūṣitam/ ājñāpayat tadā rājā sugrīvaḥ plavageśvaraḥ, aurdhvadehikam āryasya kriyatām anurūpataḥ/ viśrāṇayanto ratnāni vividhāni bahūni ca, agrataḥ plavagā yāntu śibikā tadanantaram/ rājñām ṛddhiviśeṣā hi dṛśyante bhuvi yādṛśāḥ, tādṛśam vālināḥ kṣipram prākurvann aurdhvadehikam/ aṅgadaṃ aprigrhyāśu tāraprabhṛtayas tathā, krośantaḥ prayayuh sarve vānarā hatabāndhavāḥ/ tāraprabhṛtayaḥ sarvā vānaryo hatayūthapāḥ, anujagmur hi bhartāram krośantyaḥ karuṇasvanāḥ/ tāsām ruditaśabdena vānarīṇām vanāntare, vanāni girayaḥ sarve vikrośantīva sarvataḥ/ puline girinadyās tu vivikte jalasaṃvṛte, citām cakruḥ subahavo vānarā vanacārīṇaḥ/ avaropya tataḥ skandhāc chibikām vahanocitāḥ, tasthur ekāntam āśritya sarve śokasamanvitāḥ/ tatas tārā patim dṛṣṭvā śibikātalaśāyinaṃ, āropyāṅke śiras tasya vilalāpa suduḥkhitā/ janam ca paśyasīmam tvam kasmāc chokābhipīditam, prahrīṣṭam iva te vaktraṃ gatāsor api mānada, astārkasamavarṇam ca lakṣyate jīvato yathā/ eṣa tvām rāmarūpeṇa kālaḥ karṣati vānara, yena sma vidhavāḥ sarvāḥ kṛtā ekeṣuṇā raṇe/ imās tās tava rājendravānaryo vallabhāḥ sadā, pādair vikṛṣṭam adhvānam āgatāḥ kiṃ na budhyase/ taveṣṭā nanu nāmaitā bhāryās candranibhānanāḥ, idānīm nekṣase kasmāt sugrīvam plavageśvaram/ ete hi sacivā rājāms tāraprabhṛtayas tava, puravāsijanaś cāyam parivāryāsate 'nagha/ visarjayainān pravalān yathocitam arimḍama, tataḥ krīḍāmahe sarvā vaneṣu madirotkaṭāḥ/ evam vilapatim tārām patiśokapariplutām, utthāpayanti sma tadā vānaryaḥ śokakarṣitāḥ/ sugrīveṇa tataḥ sārddham aṅgadaḥ pitaram rudan, citām āropayām āsa śokenābhihatendriyaḥ/ tato 'gnim vidhivad dattvā so 'pasavyam cakāra ha, pitaram dīrgham adhvānam prasthitam vyākulendriyaḥ/ saṃskṛtya vālinam te tu vidhipūrvam plavaṃgamāḥ, ājagmur udakam kartum nadīm śītajalām śubhām/ tatas te sahitās tatra aṅgadaṃ sthāpya cāgrataḥ, sugrīvatarāsahitāḥ siṣicur vāline jalam/ sugrīveṇaiva dīnena dīno bhūtvā mahābalaḥ, samānaśokaḥ kākutsthaḥ pretakāryāṇy akārayat/*

Along with Lakshmana, Sri Rama alleviated the feelings of Sugriva-Tara -Angadas and made them realise the futility of dirges any further but take up the kartavya of ‘dahana samskara’ as prescribed. They reminded them to assume the duty as soon as possible. They said that ‘niyati’ or timeliness was indeed the reason for action. The world is regulated by the limits of timeliness and that is overriding the mind and consciousness. Kaalamaana has no relevance to friendship or enmity, jaati-mata bhedas and even the karana swarupa of Almighty is disabled to transgress its limitations. Dhanardha kaama mokshas too are to be abided by it. Vaanara Raja Vaali after his death had since taken the ‘shuddha atma swarupa’ which is the fall out of the Principles of Battle of Saama -Daana- Bheda- Dandaas as provided in the Neeti Shastra. Mahatma Vaali who by his fortune became the hero and of kingship but by the twist of destiny had fallen and attained veera swarga. Now to lament over this happening, any amount of further heard breaking is unworthy of ‘kartavya’ or dutifulness. Having so exhorted, Lakshmana addressed in the presence of Shri Rama: *kuru tvam asya sugrīva pretakāryam anantaram, tārāṅgadābhyām sahito vālino dahanam prati/ samājñāpaya kāṣṭhāni śuṣkāṇi ca bahūni ca, candanāni ca divyāni vālisamskāraḥ kārāṇāt/ kuru tvam asya sugrīva pretakāryam anantaram, tārāṅgadābhyām sahito vālino dahanam prati/ samājñāpaya kāṣṭhāni śuṣkāṇi ca bahūni ca, candanāni ca divyāni vālisamskāraḥ kārāṇāt/* Sugriva! Now you bring Andada and Tara for the dahana samskara and the related preta karyas..Direct your intimate followers to apply chandana to the body; let Angada’s courage be applied, cease to cry and be ready for the ‘kartavya’; he should wear a flower garland, appropriate deeksha ‘vastras’ and fetch ghee, oil, suajandha dravyas and related materials and carry them by himself. Tara! you may please arrange a ‘paalki’ by which you should be accompanied by your ‘sakhis’ and present yourself with attractive dress and ‘aabhushanaas’ as at this time you should look your best for the occasion. The paalki be carried by strong male vaanaras upto the ‘smashana’.. As Lakshmana directed thus, Tara hurried to a cave named ‘Kishkindha’ with her companions to get ready and side by side strong vaanaras fetched a palki too with well decorated flower. Then Rama signalled that the body be carried suitably to the smashana along with Angada ahead followed by Sugriva and let the preta karya be initiated. Along with the body and the paalki, the full strength of Vaanara Veeraas and their women cried out by pounding their chests shouting ‘haa veera, haa veera. By the side of the flows of River Tungabhadra down the mountain was arranged the place for the ‘preta samskara’. Amidst the ‘ha ha karas’ by Tara, Angada, Sugriva, and the Mantris, and the Vaanara Sena, the dahana samskara was concluded by Angada who along with his uncle Sugriva, while the exhausted Tara Devi fell unconscious and was able to recover only at the time of Jalanjali. *tatas te sahitās tatra aṅgadām sthāpya cāgrataḥ, sugrīvātārāsahitāḥ siṣicur vāline jalam/ sugrīveṇaiva dīnena dīno bhūtvā mahābalaḥ, samānaśokaḥ kākutsthaḥ pretakāryāṇy akārayat/* Then with Angada ahead, Devi Tara and other relevant Vanaras conducted jala tarpanas too and thus Rama Lakshmanas guided them all step by step.

[Vishleshana on Dahana samskara for human beings is vividly explained vide Sarga Seventy Six of Essence of Valmiki Ayodhya Ramayana:]

‘You the Pretaatma’ as enclosed with the ‘kavacha’ or the shield of Agni Deva who is merely turning only your body parts to ashes but not your true self which indeed is everlasting. Hence Agni is merely clearing the mess of your body! Agni Deva! you may consume the deadbody along with his heart, pancha koshas or Five Sheaths of the body called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss) only but thereafter kindly despatch the ‘Jeevatma’- Inner Being- safely to the Loka of His forefathers the Pitru Loka. Agni Deva, when you render the jeevatma fully rid of the memories of the



erstwhile life, then That becomes rendered fit with a fresh form subject to the will of Devas. Preta swarupa! Let your vision see Surya Deva, your breath to Vayu Deva! As per your destiny and the fund of your 'sukrita phala', you may reach swarga, or back to earth or waters. In case you are destined to return as vegetation, then you shall do precisely the same swarupa once again.- Rig Veda 10-16.-3. Referring to the stanza : *Suryam chakshurgacchatu vaatamaatmaa, dyocha gaccha prithiveem cha dharmanaa, apo vaa gaccha yaditram te hitam, oushadheeshu prattrim tishthaa shareerereh/* as explained , Chhandogya Upanishad 5.10.6 explains: *Abhram bhutwaa meghe bhavati meghe bhutwaa pravarshati taiha veehiyavaa oshadhivanaspatyah tila-maasha iti jaayant, ato vai khalu durnispra pataram, yo yohyannam atti yo retaah sinchati, tad bhuya eva bhavati/*(In the further travel of the Soul from white clouds to thick black clouds to rains, the same is born as paddy, barley, herbs, sesmum, black pulses and so on. Now, the release of the concerned paddy or pulse is also destined as per the time of its release from the shell to kernel; similarly the cycle of food intake from an insect to a bird or to a reptile to an animal or human being is destined likewise). The next stanzas 6.1.22 -23: *Ajobhaaga stapasa tam tapasva-- and Ayam vai tvamsmaadabhi/* are as addressed to Jaataveda: 'Agni Deva! having burnt off the body totally, may the physical aspects of the human being been burnt off totally, may the subtle body as the Jeevatma be carried to the wide world of the Devas of virtue]

## Sarga Twenty Six

Hanuman requests Rama Lakshmanas to witness Rajyaabhishekas of Sugriya and Angada, Rama assents the celebrations but not by entering Kishkindha as the celebrations conclude.

*Tataḥ śokābhisamtaptam sugrīvam klinnavāsanam, śākhāmgamahāmātrāḥ parivāryopatasthire/  
abhigamya mahābāhum rāmam akliṣṭakārīṇam, sthitāḥ prāñjalayaḥ sarve pitāmaham ivarṣayaḥ/ tataḥ  
kāñcanaśailābhas taruṇārkanibhānanaḥ, abravīt prāñjalir vākyam hanumān mārutātmajaḥ/  
bhavatprasādāt sugrīvaḥ pitṛpaitāmaham mahat, vānarāṇām suduṣprāpaṁ prāpto rājyam idam prabho/  
bhavatā samanujñātaḥ praviśya nagaram śubham, samvidhāsyati kāryāṇi sarvāṇi sasuhṛjjanāḥ/ snāto  
'yam vividhair gandhair auśadhais ca yathāvidhi, arcayiṣyati ratnaiś ca mālyais ca tvām viśeṣataḥ/ imām  
giriguhām ramyām abhigantum ito 'rhasi, kuruṣva svāmi sambandham vānarān sampraharṣayan/ evam  
ukto hanumatā rāghavaḥ paravīrahā, pratyuvāca hanūmantam buddhimān vākyakovidāḥ/ caturdaśa -  
samāḥ saumya grāmaṁ vā yadi vā puram, na pravekṣyāmi hanuman pitur nirdeśapālakaḥ/ susamṛddhām  
guhām divyām sugrīvo vānararṣabhaḥ, praviṣto vidhivad vīrah kṣipram rājye 'bhiṣicyatām/ evam uktvā  
hanūmantam rāmaḥ sugrīvam abravīt, imam apy aṅgadaṁ vīra yauvarājye 'bhiṣecaya/ pūrvo 'yam  
vārṣiko māsah śrāvaṇaḥ salilāgamaḥ, pravṛttāḥ saumya catvāro māsā vārṣikasamjñitāḥ/ nāyam  
udyogasamayaḥ praviśa tvam purīm śubhām, asmin vatsyāmy aham saumya parvate sahalakṣmaṇaḥ/  
iyam giriguhā ramyā viśālā yuktamārutā, prabhūtasalilā saumya prabhūtakamalotpālā/ kārṭike  
samanuprāpte tvam rāvaṇavadhe yata, eṣa naḥ samayaḥ saumya praviśa tvam svam ālayam,  
abhiṣiñcasva rājye ca suhṛdaḥ sampraharṣaya/ iti rāmābhyānujñātaḥ sugrīvo vānararṣabhaḥ, praviveśa  
purīm ramyām kiṣkindhām vālipālītām/ tam vānarasahasrāṇi praviṣtam vānareśvaram, abhivādya  
prahrṣṭāṇi sarvataḥ paryavārayan/ tataḥ prakṛtayaḥ sarvā drṣṭvā harigaṇeśvaram, praṇamya mūrdhnā  
patitā vasudhāyām samāhitāḥ/ sugrīvaḥ prakṛtīḥ sarvāḥ sambhāṣyotthāpya vīryavān, bhrātur  
antaḥpuram saumyam praviveśa mahābalaḥ/ praviśya tv abhiniṣkrāntam sugrīvam vānararṣabham,  
abhyāṣiñcanta suhṛdaḥ sahasrākṣam ivāmarāḥ/ tasya pāṇḍuram ājahruś chatram hemapariṣkṛtam, śukle  
ca bālavyajane hemadaṇḍe yaśaskare/ tathā sarvāṇi ratnāni sarvabījauśadhāni ca, sakṣīrāṇām ca  
vrkṣāṇām prarohān kusumāni ca/ śuklāni caiva vastrāṇi śvetam caivānulepanam, sugandhīni ca mālyāni*

*sthalajāny ambujāni ca/ candanāni ca divyāni gandhāṁś ca vividhān bahūn, akṣataṁ jātarūpaṁ ca priyaṅgumadhusarpiṣī/ dadhicarma ca vaiyāghraṁ vārāhī cāpy upānahau, samāmbhanam ādāya rocanāṁ samanahśilām, ājagmus tatra muditā varāḥ kanyās tu ṣoḍaśa/ tatas te vānaraśreṣṭhaṁ yathākālāṁ yathāvidhi, ratnair vastraiś ca bhakṣyaiś ca toṣayitvā dvijaśabhān/ tataḥ kuśaparistīrṇam samiddham jātavedasaṁ, mantrapūtena haviṣā hutvā mantravido janāḥ/ tato hemapratīṣṭhāne varāstaraṇasaṁvṛte, prāsādaśikhare ramye citramālyopaśobhite/ prāṇmukhaṁ vividhair mantraiḥ sthāpayitvā varāsane, nadīnadebhyaḥ saṁhṛtya tīrthebhyaś ca samantataḥ/ āhṛtya ca samudrebhyaḥ sarvebhyo vānaraśabhāḥ, apaḥ kanakakumbheṣu nidhāya vimalāḥ śubhāḥ/ śubhair vṛṣabhaśṛṅgaiś ca kalaśaiś cāpi kāñcanaīḥ, sāstradr̥ṣṭena vidhinā maharṣivihitena ca/ gajo gavākṣo gavayaḥ śarabho gandhamādanaḥ, maindaś ca dvividaś caiva hanūmāñ jāmbavān nalaḥ/ abhyaśīncanta sugrīvaṁ prasannena sugandhinā, salilena sahasrākṣaṁ vasavo vāsavaṁ yathā/ abhiṣikte tu sugrīve sarve vānarapuṁgavāḥ, pracukruśur mahātmāno hṛṣṭās tatra sahasraśaḥ/ rāmasya tu vacaḥ kurvan sugrīvo haripuṁgavaḥ, aṅgadaṁ saṁpariṣvajya yauvarājye 'bhiṣecayat/ aṅgade cābhiṣikte tu sāmukrośāḥ plavaṁgamāḥ, sādhu sādhu iti sugrīvaṁ mahātmāno 'bhyapūjayan/ hṛṣṭapuṣṭajanākīrṇā patākādhvajaśobhitā, babhūva nagarī ramyā kṣikindhā girigahvare/ nivedya rāmāya tadā mahātmane; mahābhiṣekaṁ kapivāhinīpatiḥ, rumāṁ ca bhāryāṁ pratilabhya vīryavān; avāpa rājyaṁ tridaśādhipo yathā/*

Pradhana Vaanara Veeras headed by Hanuman approached Shri Rama just as Maharshi ganaas to Brahma Deva, as Hanuman submitted to Rama that by the latter's courtesy, Sugriva had since accomplished the Vanara Samrajya and to personally grace the celebration of the Rajyabhisheka of Sugriva. Then Shri Rama replied: *caturdaśa -samāḥ saumya grāmaṁ vā yadi vā puram, na pravekṣyāmi hanuman pitur nirdeśapālakaḥ/ susaṁddhāṁ guhāṁ divyāṁ sugrīvo vānaraśabhāḥ, praviṣṭo vidhivad vīraḥ kṣipraṁ rājye 'bhiṣicyatām/* Soumya Hanuman! As per the directive of my father King Dasharatha, I am to observe that for fourteen years I ought to be on 'aranya vaasa' and hence would not be either enter the capital of Kishkindha nor participate in the celebrations. But may Sugriva be blessed to receive the honours in the ample space of the cave as nominated and let the rajyabhisheka be celebrated as per the prescribed procedure. Then Rama further stated that as Kumara Angada was mature enough with 'sadaachaara and paraakramaa' too, he be made the Yuva Raja and his yuvarajyaabhisheka too be celebrated simultaneously'. He then addressed Sugriva: 'My dear friend Sugriva, your knowledge and experience of life is uncommon. Kumara Angada is certainly deserving the status of becoming the Yuva raja, especially as he is the son of your elder brother.' Sri Rama continued to address Sugriva! Now the season of 'Varshas' has arrived and for four more months there cannot be any activity. Shravana Maasa varshas have since begun. Therefore you may stay back in your beautiful Kishkindha pura itself and relax. Along with Lakshmana I shall stay in the mountain caves which are breezy and comfortable.' As Rama Lakshmanas bid good bye to Sugriva and the followers, the Rajyaabhisheka Celebrations got in progress. Even earlier, the arrangements of the celebrations were well initiated: gold laced white silk umbrellas, plethora of fragrant flowers, white silk robes for males and females, sweet odours all over, akshatas, golden jewellery, plentiful honey, ghee, vyaghra charma seatings, high value footwear, were in place and sixteen vaanara sundaris approached Sugriva. As bhakshya-bhojya- lehya- chosha- paaneeyas were offered plentifully to the visitors, Brahmanas initiated the mantra puraka havisyannas were offered to homaagni jwaalaas ad Sugriva's rajyabhisheka was celebrated, as followed by Angada's yuva rajyabhisheka too. Then Vanara Swami Sugriva accompanied by Angada approached Rama Lakshmanas with the homa-and abhisheka prasadaas and prostrated seeking their blessings and retired back/

## Sarga Twenty Seven

‘Paraspara Sambhashana’ or mutual discussions by Rama Lakshmanas at the comfortable Cave of Prasravana Giri

*Abhiṣikte tu sugrīve praviṣṭe vānare guhām, ājagāma saha bhrātrā rāmaḥ prasravaṇam girim/  
śārdūlamṛgasamṅhuṣṭam siṃhair bhīmaravair vṛtam, nānāgulmalatāgūḍham bahupādapasamkulam/  
ṛkṣavānaragopucchair mājārāś ca niṣevitam, megharāśinibham śailam nityam śucijalāśrayam/ tasya  
śailasya śikhare mahatīm āyatām guhām, pratyagrṇṇata vāsārtham rāmaḥ saumitriṇā saha/ avasat tatra  
dharmātmā rāghavaḥ sahalakṣmaṇaḥ, bahudṛśyadarīkuṇje tasmin prasravaṇe girau/ susukhe 'pi  
bahudrave tasmin hi dharaṇīdhare, vasatas tasya rāmasya ratir alpāpi nābhavat, hṛtām hi bhāryām  
smarataḥ prāṇebhyo 'pi garīyasīm/ udayābhyuditam dṛṣṭvā śaśāṅkam ca viśeṣataḥ/ āviveśa na tam nidrā  
niśāsu śayanam gatam, tat samutthēna śokena bāṣpohataacetasaṁ/ tam śocamānam kākutstham nityam  
śokaparāyaṇam, tulyaduḥkḥo 'bravīd bhrātā lakṣmaṇo 'nunayan vacaḥ/ alam vīra vyathām gatvā na  
tvam śocitum arhasi, śocato hy avasīdanti sarvārthā viditām hi te/ bhavān kriyāparo loke bhavān  
devaparāyaṇaḥ, āstiko dharmāśīlaś ca vyavasāyī ca rāghava/ na hy avyavasitaḥ śatruṁ rākṣasaṁ tam  
viśeṣataḥ, samarthas tvam raṇe hantum vikramair jihmakāriṇam/ samunmūlaya śokaṁ tvam vyavasāyam  
sthiraṁ kuru, tataḥ saparivāram tam nirmūlam kuru rākṣasaṁ/ pṛthivīm api kākutstha sasāgara  
vanācalām, parivartayitum śaktaḥ kim aṅga puna rāvaṇam/ aham tu khalu te vīryam prasuptam  
pratibodhayē, dīptair āhutiḥkālē kālē bhasmac channam ivānalam/ lakṣmaṇasya tu tad vākyam pratipūjya  
hitam śubham, rāghavaḥ suhṛdaṁ snigdham idaṁ vacanam abravīt/ vācyam yad anuraktena snigdheṇa  
ca hitena ca, satyavikrama yuktena tad uktaṁ lakṣmaṇa tvayā/ eṣa śokaḥ parityaktaḥ sarvakāryāva -  
sādakaḥ, vikrameṣv apratihataṁ tejah protsāhayāmy aham/ śaratkālam pratīkṣe 'ham iyam prāvṛḍ  
upasthitā, tataḥ sarāṣṭram sāgaṇam rākṣasaṁ tam nihanmy aham/ tasya tadvacanam śrutvā hṛṣṭo  
rāmasya lakṣmaṇaḥ, punar evābravīd vākyam saumitir mitranandanāḥ/ etat te sadṛśam vākyam uktaṁ  
śatrunibarhaṇa, idānīm asi kākutstha prakṛtiṁ svām upāgataḥ/ vijñāya hy ātmano vīryam tathyaṁ  
bhavitum arhasi, etat sadṛśam uktaṁ te śrutasyābhijānasya ca/ tasmāt puruṣaśārdūla cintayaṇ  
śatrunigraham, varṣārātram anuprāptam atikrāmaya rāghava/ niyamyā kopam pratipālyatām śarat;  
kṣamasva māsāṁś caturo mayā saha, vasācale 'smin mṛgarājasevite samvardhayaṇ śatruvadhe  
samudyataḥ/*

As the celebrations of Rajyabhishakas concluded, Rama Lakshmanas reached a mountain cave of the Prastravana mountain cave surrounded by several animals like shardulas, langurs, and so on with strange sounds. Their essential objective and motivation was to seek and secure Devi Sita but for the onset of the rainy season. Miunwhile, they need to experience the beauty of the surroundings, the cool breeze, the variety of trees round like sinduvaara-shireesha-kadamba-arjuna especially on the approaches to the river Tungabhadra.

[ Vishleshana on Tungabhadra:

The Tungabhadra River is formed by the confluence of two rivers named Tunga and Bhadra on the slopes of Western Ghats. As the demon Hiranyaaksha sought to sink Bhumi down to Patala, the entire Universe came to stand still when ‘Dishas’ (Directions), ‘Grahas’ (Planets), and Celestial Beings got stuck excepting Tri-Murthis, Bhu Devi and Brahma appealed to Bhagavan Vishnu to uplift Her as She was sinking under deep Ocean and to save the Universe. In reply to the ‘Stutis’ by Bhu Devi, Maha Vishnu assured that as a result of Her Bhakti (devotion) He would lift Her up along with mountains, forests,

Samudra, Rivers, Seven Dwipas and all the rest; He assumed a colossal manifestation of six thousand yojanas of height, three thousand yojanas of width and one thousand yojanas of Varaha Swarupa; He liberated Prithvi by His left ‘damshttra’ (Jaw) along with the totality of mountains, forests, Sapta Dwipas and their contents including Oceans and Rivers all in tact!’ The legend further states that Varaha Swami after killing the demon took rest by sitting on the present day Varaha Parvata peak. When He sat on that Peak, his sweat over flowed from his scalp and flowed and became Tunga River and that which flowed from his right side became Bhadra River. After emerging from the source the Bhadra river flows through Kudremukh mountain region and Tunga River flows through Sringeri near Shimoga, till they join at Koodli, at an elevation of about 15 km from there. There is a popular saying ‘Tunga Paana, Ganga Snana’, or drink Tunga River water, which is tasty and sweet and take bath in Ganges River, which is holy. There are many religious places all along the rivers: primarily the temples of Saiva Cult on the banks of the Bhadra and all the cults on the banks of the Tunga. Sringeri, Sarada Petham established by the Adi Shankaracharya is the most famous one on the left bank of the Tunga, about 50 km. downstream of its origin. Mantralayam’s Raghavendra Swamy Muth is at Alanmpur in Kurnool District of Andhra Pradesh.]

Stanzas 17 onward: Rama asks Lakshmana! Look at the natural beauty on the banks of Tungabhadra with a wonderful wealth of chandana-tilaka-saala-tamaala- atimuktika-padmaka-sarala- ashokas. Further, the variety of trees encompasses timida-vakula-ketaka-himtaala-tinisha- neepa- sthalaventa and so on as the river banks present a gorgeous view of a ‘shringaara yuvati’ adorned with a variety of jewellery. Then there are lotuses, variety of chirruping groups of birds. Lakshmana! Have you not heard the musical notes of mridangas, vaanara geetaas, and other musical notes from kishkindha which is not far from here! Surely, Sugriva and followers are immersed in celebrations of dance and music. Despite the excitement around with glorious views and celebrations, Rama was unable to sleep peacefully. As Rama was shedding tears with the memories of Deevi Sita and lost in memories, Lakshmana said: Reaspected brother! Of which avail your tears these, as Veera Purushas tend to dilute their strong resolves for action. On the face of earth, even Devas consider you as an ideal purusha, dharmatma, and hero. *na hy avyavasitaḥ śatruṃ rākṣasaṃ taṃ viśeṣataḥ, samarthas tvam raṇe hantum vikramair jihmakāriṇam/ samunmūlaya śokaṃ tvam vyavasāyaṃ sthiraṃ kuru, tataḥ saparivāraṃ taṃ nirmūlaṃ kuru rākṣasaṃ/ pṛthivīm api kākutstha sasāgara vanācalām, parivartayitum śaktaḥ kim aṅga puna rāvaṇam/* If you get overcome and overwhelmed by this kind of grief like an ordinary human being, what meaning and definition would it be for idealism and strong conviction! Raghu nandana! Do uproot this very root of grief and get ready for action with resolve. Indeed you can uplift prithvi and if need, you could create universal havoc. How easy and a child play for you to lift up and destroy Ravana and his parivar! *śaratkālaṃ pratīkṣe ’ham iyaṃ prāvṛḍ upasthitā, tataḥ sarāṣṭraṃ sagaṇaṃ rākṣasaṃ taṃ nihanmy aham/* This is varshaa kaala and let us await for the ‘sharad ritu’ and then devastate the very memory of Ravana for ever!’ Then Rama replied: Lakshmana! You have truly advised me as an adviser, friend, wellwisher and above all as a truthful ‘Maha Veera’. Now see! I would get rid of the habit of crying. I should now seek to await Sharad Kaala and enthruse Sugriva to mobilise his forces and till then be patient and keep company of the mountain top lions to witness how they tend to pounce on animals!

## **Sarga Twenty Eight**

Shri Rama describes to Lakshmana about the features of Varsha Ritu

*Sa tadā vālinam hatvā sugrīvam abhiścya ca, vasan mālyavataḥ pṛṣṭe rāmo lakṣmaṇam abravīt/ ayaṁ sa  
kālah saṁprāptaḥ samayo 'dya jalāgamaḥ, saṁpaśya tvaṁ nabho meghaiḥ saṁvṛtaṁ girisaṁnibhaiḥ/  
nava māsa dhyatam garbham bhāskārasya gabhastibhiḥ, pītvā rasaṁ samudrāṇām dyauḥ prasūte  
rasāyanam/ śakyam ambaram āruhya meghasopānapaṅktibhiḥ, kuṭajārjunamālābhir alamkartum  
divākaram/ saṁdhyārāgotthitais tāmrair anteṣv adhikapaṇḍurair, snigdhair abhṛapaṭacchadair  
baddhavraṇam ivāmbaram/ mandamārutaniḥśvāsaṁ saṁdhyācandanarañjitam, āpāṇḍujaladam bhāti  
kāmatūram ivāmbaram/ eṣā dharmaparikliṣṭā navavāripariplutā, sīteva śokasaṁtaptā mahī bāṣpaṁ  
vimuñcati/ meghodaravinirmuktāḥ kahlārasukhaśītalāḥ, śakyam añjalibhiḥ pātum vātāḥ ketakigandhināḥ/  
eṣa phullārjunah śailaḥ ketakair adhivāsitaḥ, sugrīva iva śāntārīr dhārābhir abhiścya/ meghakṛṣṇājina  
dharā dhārāyajñopavitināḥ, mārutāpūritaguhāḥ prādhītā iva parvatāḥ/ kaśābhir iva haimībhir  
vidyudbhir iva tāḍitam, antaḥstanitanirghoṣaṁ savedanam ivāmbaram/ nīlameghāśritā vidyut sphurantī  
pratibhāti me, sphurantī rāvaṇasyāṅke vaidehīva tapasvinī/ imās tā manmathavatām hitāḥ pratihatā  
diśaḥ, anuliptā iva ghanair naṣṭagrahaniśākārāḥ/ kva cid bāṣpābhisaṁruddhān varṣāgamasamutsukān,  
kuṭajān paśya saumitre puṣṭitān girisānuṣu, mama śokābhibhūtasya kāmasaṁdīpanān sthitān/ rajah  
praśāntaṁ sahimo 'dya vāyur; nidāghadoṣaprasarāḥ praśāntāḥ, sthitā hi yātrā vasudhādhipānām;  
pravāsino yānti narāḥ svadeśān/ saṁprasthitā mānasavāsalubdhāḥ; priyānvitāḥ saṁprati cakravākāḥ,  
abhikṣṇavarṣodakavikṣateṣu; yānāni mārgeṣu na saṁpatanti/ kva cit prakāśaṁ kva cid aprakāśaṁ;  
nabhaḥ prakīrṇāmbudharam vibhāti, kva cit kva cit parvatasamīruddham; rūpaṁ yathā  
śāntamahārṇavasya/ vyāmiśritaṁ sarjakadambapuṣpair; navaṁ jalam parvatadhātutāmram,  
mayūrakekābhir anuprayātāḥ; śailāpagāḥ śīghratarām vahanti/ rasākulam ṣaṭpadasaṁnikāśaṁ;  
prabhuḥ jate jambuphalam prakāmaṁ, anekavarṇam pavanāvadhūtāḥ; bhūmau pataty āmrāphalam  
vipakvam/ vidyutpatākāḥ sabalāka mālāḥ; śailendrakuṭākr̥tisamīkāśāḥ, garjanti meghāḥ  
samudīrṇanādā; mattagajendrā iva saṁyugasthaḥ/ meghābhikāmī parisampatanti; saṁmoditā bhāti  
balākapaṅktiḥ, vātāvadhūtā varapaṇḍarīkī; lambeva mālā racitāmbarasya/ nidrā śanaiḥ keśavam  
abhyupaiti; drutaṁ nadī sāgaram abhyupaiti, hr̥ṣṭā balākā ghanam abhyupaiti; kāntā sakāmā priyam  
abhyupaiti/ jātā vanāntāḥ śikhisupranṛtā; jātāḥ kadambāḥ sakadambaśākhāḥ/ jātā vṛṣā goṣu  
samānakāmā; jātā mahī sasyavanābhirāmā/ vahanti varṣanti nadanti bhānti; dhyāyanti nṛtyanti  
samāśvasanti, nadyo ghanā mattagajā vanāntāḥ; priyāvinīhāḥ śikhināḥ plavaṁgāḥ/ praharṣitāḥ  
ketakapuṣpagandham; āghrāya hr̥ṣṭā vananirjhareṣu, prapāta śabdākulitā gajendrāḥ; sārddham mayūraiḥ  
samadā nadanti/ dhārānīpātair abhahanyamānāḥ; kadambaśākhāsu vilambamānāḥ, kṣaṇārjitam  
puṣparasāvagāḍham; śanair madam ṣaṭcaraṇās tyajanti/ aṅgārācūrṇotkarasaṁnikāśaiḥ; phalaiḥ  
suparyāpta rasaiḥ samṛddhaiḥ, jambūdrumāṇām pravibhānti śākhā; nīlīyamānā iva ṣaṭpadaughaiḥ/  
tāḍitpatākābhir alamkṛtānām; udīrṇagambhīramahāravanāṇām, vibhānti rūpāṇi balāhakānām;  
raṇodyatānām iva vāraṇānām/ mārgānugāḥ śailavanānusārī; saṁprasthito megharavaṁ nīśamya,  
yuddhābhikāmaḥ pratināgaśāṅkī; matto gajendraḥ pratisaṁnivṛttaḥ/ muktāśakāśaṁ salilam patad vai;  
sunirmalam patrapuṣeṣu lagnam, hr̥ṣṭā vivarṇacchadanā vihamgāḥ; surendradattam tṛṣṭitāḥ pibanti/  
nīleṣu nīlā navavāripūrṇā; megeṣu meghāḥ pravibhānti saktāḥ, davāgnidagdheṣu davāgnidagdhaḥ;  
śaileṣu śailā iva baddhamūlāḥ/ mattā gajendrā muditā gavendrā; vaneṣu viśrāntatarā mṛgendrāḥ, ramyā  
nagendrā nibhṛtā nagendrāḥ; prakṛīḍito vāridharaiḥ surendraḥ/ vṛttā yātrā narendrāṇām senā  
pratinivartate, vairāṇi caiva mārgāś ca salilena samīkṛtāḥ/ māsi prauṣṭhapade brahma brāhmaṇānām  
vivakṣatām, ayam adhyāyasamayāḥ sāmāgānām upasthitāḥ/ nivṛttakarmāyatano nūnam  
saṁcitasamcayāḥ, āśādhīm abhyupagato bharataḥ koṣakādhipaḥ/ nūnam āpūryamāṇāyāḥ sarayvā  
vadhate rayāḥ, mām samīkṣya samāyāntam ayodhyāyā iva svanaḥ/ imāḥ sphītaguṇā varṣāḥ sugrīvaḥ  
sukham āśnute, vijitāriḥ sadāraś ca rājye mahati ca sthitaḥ/ aham tu hṛtadāraś ca rājyāc ca mahataś*

*cyutaḥ, nadīkūlam iva klinnam avasīdāmi lakṣmaṇa/ śokaś ca mama vistīrṇo varṣāś ca bhṛśadurgamāḥ, rāvaṇaś ca mahāñ śatrur apāraṁ pratibhāti me/ ayātrām caiva dṛṣṭvemām mārgāṁś ca bhṛśadurgamān, praṇate caiva sugrīve na mayā kiṁ cid īritam/ api cātīparikṣiṣṭam cīrād dāraiḥ samāgatam, ātmakārya - garīyastvād vaktum necchāmi vānaram/ svayam eva hi viśramya jñātvā kālam upāgatam, upakāraṁ ca sugrīvo vetsyate nātra samśayaḥ/ tasmāt kālāpratīkṣo 'haṁ sthito 'smi śubhalakṣaṇa, sugrīvasya nadīnām ca prasādam anupālayan/ upakāreṇa vīro hi pratikāreṇa yujyate, akṛtajño 'pratīkṛto hanti sattvavatām manaḥ/ athaivam uktaḥ praṇidhāya lakṣmaṇaḥ; kṛtāñjalis tat pratipūjya bhāṣitam, uvāca rāmaṁ svabhirāma darśanaṁ; pradarśayan darśanam ātmanaḥ śubham/ yathoktam etat tava sarvaṁ īpsitam; narendra kartā nacirād dhariśvaraḥ, śaratpratīkṣaḥ kṣamatām imaṁ bhavāñ; jalaprapātāṁ ripunigrahe dhṛtaḥ/*

Shri Rama having been fortified by Lakshmana's boost up to his morale and kindled the fire of anger on Ravana's extraordinary skills of battle and never failing bravery and moral courage, initiated the stop gap time of 'varsha ritu season' and its excellence. He addresses Lakshmana as follows: 'Sumitra nandana! This varsha kaala ushers mountainous black clouds on the aakaasha mandali. This illustrious woman of youth called 'aakaasha' attracts the juices like deep waters of Samudras with the assistance of the powerful Surya Kiranas and through the 'kaartika' and onward nine months provides juices like rains before the birth of a child called 'samvatsara'! At this time, the megha rupi sky decorates Surya Deva with garlands of giri mallika and arjuna pushpas like lightnings! Soft winds in the form of our breathings are then comparable to a 'megha rupi' or of the form of lustful woman being the sky approaches the Samudra Deva then! Devi Prithvi literally roasted up with the cruel and ruthless Surya Deva all through the Greeshma Ritu would then heave a sigh of relief thanks to her sister Aakash now as being a pregnant woman releases children in the form of rains. *meghakṛṣṇājina dharā dhārā yajñopavītiṇaḥ, mārutāpūritaguhāḥ prādhītā iva parvatāḥ/ kaśābhir iva haimībhīr vidyudbhīr iva tādītā, antaḥstanitanirghoṣaṁ savedanam ivāmbaram/ nīlameghāśritā vidyut sphurantī pratibhāti me, sphurantī rāvaṇasyāñke vaidehīva tapasvinī/* As the rainy season in progress, the 'megha rupi' black clouds resemble 'mriga charma' of a brahmachaari and the varsha dhaaraas or the pourings of torrential rains resemble his 'yagjopaveeta' as they practice 'vedaadhyayana' with the rush of winds filled in by the cave like heart of his during the 'adhyana'. Further, the lightnings on the sky appear like goldlike flies as of they are like the 'aarta naadaas' from the sky mother emanated from the 'megha garjanas'. The lightnings originating from the blue clouds are perhaps like the heavens of Devi Sita's heart at the intolerable and irritating dialogues of Ravana as he approaches him with marriage proposals.! As the thick clouds get collected on the sky, all the entities like 'graha-nakshatra-chandramas' would disappear, even as the distinction of east-west-south-north directions disappear too; perhaps this situation is quite helpful to lovers in their embraces. *kva cit prakāśam kva cid aprakāśam; nabhaḥ prakīrṇāmbudharam vibhāti, kva cit kva cit parvatasāmniruddham; rūpaṁ yathā śāntamahārṇavasya/* Lakshmana! The entire sky is replete with clouds all over and due to that reason the sky is not visible, nor any out burst of the sky even. This is like when the ocean with the big sounds of waves get quiet even as the garland of mountains around the ocean seems to be hidden from the view of humas and other Beings! At this time, the rivers flowing down the mountains are running fast with fresh arrival rains. The waters thus rushing down are a mixture of fresh and earlier flows like of distinct colours. The mountain waters are now surfiety with freash 'dhaatus' or mineral, even as peacocks are excited with the heralding of fresh arrival of the monsoon season. Lakshmana! Have you noticed that by mid day, the forests like fresh, especially with the abundance of green grass all around like the 'nutana nrityotsava' or a novel dance gets initiated. Do you

notice the long line of goats seek to catch up the ‘aakaasha garjanaas’ far up by climbing the mountain peaks and are waiting restfully! Even the minute sized ‘indragopaas’ or the sparkling grass hoppers are dancing away with gay abandon with parrot like colours. *vahanti varṣanti nadanti bhānti; dhyāyanti nṛtyanti samāśvasanti, nadyo ghanā mattagajā vanāntāḥ; priyāvinīhāḥ śikhināḥ plavamgāḥ/ praharṣitāḥ ketakapūṣpagandham; āghrāya hṛṣṭā vananirjhareṣu, prapāta śabdākulitā gajendrāḥ; sārddham mayūraiḥ samadā nadanti/* As the rivers are flowing in full swings, the clouds are pouring thick yet fresh rains, the ‘Mattebha yukta’ elephants are roaming free and fast, the forest areas are in glory with greenery, the lovers are fulfilling their lust while the singletons are crazy for companionship, the peacocks are shrieking repeatedly, the Vanaras are elated with excitement! Madavarshi Gaja Rajaas are screaming loud with reverberations by lifting their trunks repeatedly as groups of peacocks flapping their colourful wings wide are dancing in symphony. *Kvachit prageeta iva shatpadoudhaiḥ, kvachit pramatta iva vaaranendrain - vibhaanttyanekaashriyano vanaantaah/* Sometimes, bhramaraas or groups of honey sucking bees are singing, some where peacocks are dancing and somewhere else huge elephants seem to get intoxicated and move hither and thither and thus the mother Nature assumes varied impulses! *mattā gajendrā muditā gavendrā; vaneṣu viśrāntatarā mṛgendrāḥ, ramyā nagendrā nibhṛtā nagendrāḥ; prakrīḍito vāridharaiḥ surendrah/ vṛttā yātrā narendrāṇām senā pratinivartate, vairāṇi caiva mārgāś ca salilena samīkṛtāḥ/ māsi prauṣṭhapade brahma brāhmaṇāṇām vivakṣatām, ayam adhyāyasamayaḥ sāmagāṇām upasthitāḥ/* As ‘Gajendra’ or the Elephant King gets intoxicated by constant pourings of rains, ‘Gavendra’ or the Vrishaba Raja is full of happiness, ‘Mrigendra’ or the King of Lions shows off its valour, ‘Nagendra’ the King of mountains looks revelled, but ‘Narendras’ or Kings of humans are queit in the rainy season! The Yuddha Yatras of Kings are halted for good, the ‘sena’ is resting and that is the pronounced impact of the rainy season. Our situation is just in this very manner. Koshala desha Raja Bharata had stalled his preparatory activities for a battle by four months and collected the weapons and related yuddha saamagri till Ashaadha Purnima. *imāḥ sphītaguṇā varṣāḥ sugrīvaḥ sukhām āsnute, vijitāriḥ sadāraś ca rājye mahati ca sthitāḥ/ aham tu hṛtadāraś ca rājyāc ca mahataś cyutaḥ, nadīkūlam iva klinnam avasīdāmi lakṣmaṇa/ śokaś ca mama viśtūrṇo varṣāś ca bhṛśadurgamāḥ, rāvaṇaś ca mahāñ śatrur apāram pratibhāti me/* This rainy season indeed has multifaceted features. At this very time Sugriva had defeated his opponent, got comfortably installed as King and now enjoying his life with his wife. But, alas, Lakshmana! I had lost my kingship, and my wife had been kidnapped and as such landed in neck deep waters of undesirable tormentations. My sorrow is getting intolerable day by day and now this unfortunate coincidence of the rainy season. Mean while my worst possible enemy is getting more and more intolerable. It is one thing that this is just not the time for a battle run and by far the worse is that the reach to Lanka is unimaginably difficult by having to cross the ocean. More so, Sugriva has had insurmountable hardships life long and nly the other day is breathing peacefully just now. On the other hand, my expectations are exceedingly limitless as the solution is a challenge even to celestials. Even so, Lakshmana! I am truly shackled with utmost patience only due to the utmost helpful, truthful and transparent nature of Sugriva and this waiting with my mouth shut and hands tied up’ . As Shri Rama thus poured his heart out likewise, Lakshmana expressed his self confidence that Sugriva would and should do the needful and meanwhile the end of varsha kaala and the heralding of Sharad kaala ought to be awaited with utmost patience and self restraint!

#### [Vishleshana on Shat Ritus or Six Seasons from Taittiriya Arankaya]

Ritus or Seasons approximately coincide with Chaitra-Vaishakha or end March to the last weeks of May when festivals like Ugadi, Shri Rama Navami, and Vaishakhi are celebrated. Greeshma Ritu or Summer

during April-July during Jyeshtha-Ashadha when festivals like Ratha Yatra and Guru Purnima are observed and Dakshinayana or the Solar downtrend commences. Varsha Ritu or monsoon coincides with Shravana-Bhadrapadas or the last portions of July-September when Mangala Gauri and Vara Lakshmi Vratas, Raksha Bandhan, Krishna Ashtami, Ganesh Chaturthi and Onam are celebrated. Sharad Ritu or Autumn Season coinciding with Ashvin-Kartika months extending portions of September to November being mild weather the famed Sharannava Ratris and Depaavali are celebrated. Hemanta Ritu or pre-winter Season coinciding with Margaseersha and the last days of November-January, the festivals of Vasanta Panchami, Shiva Ratri and Holi are observed; and finally Shishira Ritu or winter coinciding with Maagha-Phalguna months during the last quarter of January to March is the time of Vasanta Panchami, Shiva Ratri and Holi. The Chandra maana procedure varies in the sense that the cycle of Seasons starts from the first day of Chaitra commencing from Ugadi.

[The following chart provides the details: Ritu/ Season- Lunar Month -Months - Weather

Vasanta or Spring during Chaitra -Vaishakha or Feb 18- April 20 with temperature of 20-30 C  
 Greeshma or Summer of Jyeshtha- Ashadha April 21-June 21 with temperature of 30-50 C  
 Varsha or Monsoon of Shravana-Bhadrapada or June 22-Aug 23 with hot-humid- rains  
 Sharat or Autumn of Ashvijuja-Kartika or Aug 24- Oct 23 mild temperature.  
 Hemanta or Pre-winter coinciding with Margashira-Pushya- Oct 24- Dec 21 with pleasant- cold weather  
 Shishira or winter during Maagha-Phalguna - Dec 22-Feb 17 Moderate Cold;10C+/-

Vasanta Season is dominated by Vasu Devatasas instructed by Savitu as at the beginning of the Samvatsara and heralding colours, dresses, flowers and freshness all around and with plentiful water and Nature. The Spring season beckons relatives and friends to home with good food and gifts. In Greeshma the summer season scorches earth with heat asking for light dresses in white as Rudra and his gana devats dominate and prepares earth for Parjany and rains ushering diseases like cold, jaundice and so on. Yet, this is when crops are abundant and fruits in variety are aplenty. All the same rains the future of food supplies for the year hence calls for ploughing, planning and hard work. Sharat provides clean eyes and good vision even as divine artisans with the grace of Ribhu Devatas initiate planning, innovations, creations and caliber, aspirations and contented living. Sharat season heralds good eating, wearing god dresses and enjoyments. Marut Devas then follow creating mixed blessings; on one hand they create harsh and mighty winds seeking destruction and damages and on the other hard realities of life with obstructions in efforts yet unusual and unexpected fruits of hard work alike work never performed. Variety is the spice of Life in the Sharat Season! Hemant calls for vigilance, either initiating a struggle ahead or a caution and forewarning for preparedness and thus of introspection. Shishira Ritu arrives with lightnings, rains, smugness of Nature around besides that of individuals too. The blessing of ample rains could also calls for uncertainties. As Agni Deva calls for plentiful waters to heighten living conditions of Beings, uncertainties too prevail as natural calamities thus creating a touch-and-go situation. The Mighty Marut Devas are worshipped for overcoming impediments and create opportuninies for happiness]

## **Sarga Twenty Nine**

Hanuman prevails on Sugriva to initiate action for Sitaanveshana even before Rama's reminder to do so and instruct Neela Vaanara to assemble the Vanara soldiers to group together



*Samīkṣya vimalam vyoma gatavidyudbalāhakam, sārasāravasaṁghuṣṭam ramyajyotsnānulepanam/ samṛddhārtham ca sugrīvam mandadharmārthasaṁgraham, atyartham asatām mārgam ekāntagatamānasam/ nivṛttakāryam siddhārtham pramadābhiratam sadā, prāptavant/am abhipretān sarvān eva manorathān/ svām ca pātnīm abhipretām tārām cāpi samīpsitām, viharantam ahorātram kṛtārtham vigatajvalam/ krīḍantam iva deveśam nandane 'psarasām gaṇaiḥ, mantriṣu nyastakāryam ca mantriṇām anavekṣakam/ utsannarājyasaṁdeśam kāmavṛttam avasthitam, niścītārtho 'rthatattvajñāḥ kāladharmaviśeṣavit/ prasādyā vākyair madhurair hetumadbhir manoramaiḥ, vākyavid vākyatattvajñām hariśam mārutātmajaḥ/ hitam tathyam ca pathyam ca sāmādharmārthanītimat, praṇayaprītisaṁyuktam viśvāsakṛtanīścayam, hariśvaram upāgamya hanumān vākyam abravīt/ rājyam prāptam yaśas caiva kaulī śrīr abhivarthitā, mitrāṇām saṁgrahaḥ śeṣas tad bhavān kartum arhati/ yo hi mitreṣu kālajñāḥ satatam sādhu vartate, tasya rājyam ca kīrtiś ca pratāpaś cābhivardhate/ yasya kośas ca daṇḍas ca mitrāṇy ātmā ca bhūmipa, samavetāni sarvāṇi sa rājyam mahad aśnute/ tad bhavān vṛttasaṁpannaḥ sthitaḥ pathi niratyaye, mitrārtham abhinītārtham yathāvat kartum arhati/ yas tu kālavyatīteṣu mitrakāryeṣu vartate, sa kṛtvā mahato 'py arthān na mitrārthena yujyate/ kriyatām rāghavasyaitad vaidehyāḥ parimārgaṇam, tad idam vīra kāryam te kālātītam arimḍama/ na ca kālam atītam te nivedayati kālavīt, tvaramāṇo 'pi san prājñas tava rājan vaśānugaḥ/ kulasya ketuḥ sphītasya dīrghabandhuś ca rāghavaḥ/ aprameyaprabhāvas ca svayam cāpratimo gaṇaiḥ/ tasya tvaṁ kuru vai kāryam pūrvam tena kṛtam tava, hariśvara hariśreṣṭhān ājñāpayitum arhasi/ na hi tāvad bhavet kālo vyatītaś codanād ṛte, coditasya hi kāryasya bhavet kālavyatikramaḥ/ akartur api kāryasya bhavān kartā hariśvara, kim punaḥ pratikartus te rājyena ca dhanena ca/ śaktimān asi vikrānto vānaraṛṣka gaṇeśvara, kartum dāśaratheḥ prītim ājñāyām kim nu sajjase/ kāmam khalu śarair śaktaḥ surāsuramahoragān, vaśe dāśarathiḥ kartum tvatpratijñām tu kāṅkṣate/ prāṇatyāgāviśaṅkena kṛtam tena tava priyam, tasya mārgāma vaidehīm pṛthivyām api cāmbare/ na devā na ca gandharvā nāsura na marudgaṇāḥ, na ca yakṣā bhayaṁ tasya kuryuḥ kim uta rākṣasāḥ/ tad evam śaktiyuktasya pūrvam priyakṛtas tathā, rāmasyārhasi piṅgeśa kartum sarvātmanā priyam/ nādhastād avanau nāpsu gatir nopari cāmbare, kasya cit sajjate 'smākaṁ kapīśvara tavājñayā/ tad ājñāpaya kaḥ kim te kṛte vasatu kutra cit, harayo hy apradhṛṣyās te santi koṭyagrato 'nagha/ tasya tadvacanam śrutvā kāle sādhuniveditam, sugrīvaḥ sattvasaṁpannaś cakāra matim uttamām/ sa saṁdideśābhimataṁ nīlam nityakṛtodyamam, dikṣu sarvāsu sarveśam sainyānām upasaṁgrāhe/ yathā senā samagrā me yūthapālās ca sarvaśaḥ, samāgacchanty asaṁgena senāgrāṇi tathā kuru/ ye tv antapālāḥ plavagāḥ śīghragā vyavasāyinaḥ, samānayantu te sainyam tvaritāḥ śāsanān mama, svayam cānantaram sainyam bhavān evānupaśyatu/ tripañcarātrād ūrdhvam yaḥ prāpnuyān neha vānaraḥ, tasya prāṇāntiko daṇḍo nātra kāryā vicāraṇā./ harīmś ca vṛddhān upayātu sāṅgado; bhavān mamājñām adhikṛtya niścītām, iti vyavasthām haripuṁgaveśvaro; vidhāya veśma praviveśa vīryavā/*

Pavankumara Hanuman was an erudite scholar of established principles of Dharma Jnaana as also of convincing capability objectively. Having noticed that the skies were clear and the rainy season had retreated, he realised that he had long enough marital contentment in the company of his wife Ruma, besides Tara too. Like Devendra who often indulged in playfulness with Gandharva kanyas and Apsarasaas, Sugriva too spent long enough varasha kaala in fulfillment, having entrusted royal duties to his ministers, especially since the kingdom had no issues of external attacks or internal revolutions. Thus Hanuman approached King Sugriva, conversed with him about the niceties of life and initiated: King Sugriva! Now you are happy to secure the Kingship and name being able to preseve and even enhance the traditional prosperity of the kingdom. *yo hi mitreṣu kālajñāḥ satatam sādhu vartate, tasya rājyam ca kīrtiś ca pratāpaś cābhivardhate/ yasya kośas ca daṇḍas ca mitrāṇy ātmā ca bhūmipa, samavetāni*

*sarvāṇi sa rājyaṁ mahad aśnute/ tad bhavān vṛttasampannaḥ sthitaḥ pathi niratyaye, mitrārtham abhinūtārtham yathāvat kartum arhati/* When the thought as to when ‘pratyupakaara’ or return help has to be fulfilled then one’s reputation, credibility, and good name would be ensured. Raja! if only a king’s treasury, army, goodwill and friendship, besides one’s own good health are in tact, then the fulfillment of kingship gets stabilised. Happily you are a repository of ‘sadaachaara’ and of traditional values; as you had taken the vow of friendship, it is now time to repay it. You are aware that procrastination in repayment would necessarily leads to disasters. *kriyatām rāghavasyaitad vaidehyāḥ parimārgaṇam, tad idaṁ vīra kāryaṁ te kālātītam arimḍama/ na ca kālam atītaṁ te nivedayati kālavit, tvaramāṇo ’pi san prājñas tava rājan vaśānugaḥ/* Bhagavan Shri Rama is our outstanding friend; it is high time that the most essential task of ‘Devi Sitaanveshana’ be initiated straightaway; Shri Rama is fully aware of the need for timely action which is to be necessarily initiated by you only. *na hi tāvad bhavet kālo vyatītas codanād ṛte, coditasya hi kāryasya bhavet kālavyatikramaḥ/ akartur api kāryasya bhavān kartā harīśvara, kim punaḥ pratikartus te rājyena ca dhanena ca/* Even well before Shri Rama would need to remind you, the ‘kartavya’ be initiated, lest there might not be a feeling of tardiness. Swami Sugriva! You are the over all master of Vanaraas and Bears; please there fore call for a quick assembly of them all. Undoubtedly indeed, Shri Rama’s intrepidity is well known as he has had the record of controlling asuras, maha naagaas and even Devas. But a task of this nature might be useful of supplementary backup, especially since you had taken a ‘pratigjna’ to assist. Shri Rama had successfully subdued and destroyed your sworn enemy Vaali and facilitated your unchallenged kingship, is this not time now to secure Sita Devi from bhutala or swarga! King Sugriva! You have the unchallenged status of commanding crores of Vanaraas but you have only give your green signal to them. Towards this, You have only to instruct Maha Veera Neela to arrange for the grouping together of the unique ‘Vaanara Sena and their Senapatis.’ Then King Sugriva instructed to the maha seva of vaanaraas: *tripaṇcarātrād ūrdhvaṁ yaḥ prāpnuyān neha vānaraḥ, tasya prāñāntiko daṇḍo nātra kāryā vicāraṇā./ harīmś ca vṛddhān upayātu sāṅgado; bhavān mamājñām adhikṛtya niścitām/* Those Vanaras who do not assemble under the leadership of Angada would be punished for sure’. So saying King Sugriva returned to his ‘Mahal’.

### **Sarga Thirty**

#### **Sharad Ritu Varnana- Shri Rama instructs Lakshmana to reach King Sugriva**

*Guhām praviṣṭe sugrīve vimukte gagane ghanaiḥ, varṣarātroṣito rāmaḥ kāmāśokābhipīḍitaḥ/ pāṇḍuraṁ gaganam dṛṣṭvā vimalam candramaṇḍalam, śaradīm rajanīm caiva dṛṣṭvā jyotsnānulepanām/ kāmavṛttam ca sugrīvaṁ naṣṭām ca janakātmajām, buddhvā kālam atītaṁ ca mumoha paramāturaḥ/ sa tu samjñām upāgamyā muhūrtān matimān punaḥ, manaḥsthām api vaidehīm cintayām āsa rāghavaḥ/ āsīnaḥ parvatasyāgre hemadhātuvibhūṣite, śaradam gaganam dṛṣṭva jagāma manasā priyām/ dṛṣṭvā ca vimalam vyoma gatavidyudbalāhakam, sārāsāravasamghuṣṭam vilalāpārtayā girā/ sārāsāravasamñādaḥ sārāsāravanādinī, yāśrame ramate bālā sādya me ramate katham/ puṣpitāmś cāsanān dṛṣṭvā kāñcanān iva nirmalān, katham sa ramate bālā paśyanī mām apaśyati/ yā purā kalahaṁsānām svareṇa kalabhāṣiṇī, budhyate cārusarvāṅgī sādya me budhyate katham/ niḥsvanam cakravākānām niśamya saha cārīṇām, puṇḍarikaviśālākṣī katham eṣā bhaviṣyati/ sarāmsi sarito vāpīḥ kānanāni vanāni ca, tām vinā mṛgaśāvākṣīm caranā dya sukham labhe/ api tām madvīyogāc ca saukumāryāc ca bhāminīm, na dūram pīḍayet kāmāḥ śaradguṇanirantarāḥ/ evamādi naraśreṣṭho vilalāpa nṛpātmajaḥ, vihaṅga iva sārāṅgaḥ salilam tridaśeśvarāt/ tataś cañcūrya ramyeṣu phalārthī girisānuṣu, dadarśa paryupavṛtto lakṣmīvāml lakṣmaṇo ’grajam/ tam cintayā duḥsahayā parītaḥ; viśamjñam ekaṁ vijane manasvī, bhrātūr*

viśādāt paritāpadīnaḥ; samīkṣya saumitrir uvāca rāmam/ kim ārya kāmasya vaśamgatena; kim  
 ātmapauruṣyaparābhavena, ayaṁ sadā saṁhṛiyate samādhiḥ; kim atra yogena nivartitena/  
 kriyābhiyogaṁ manasaḥ prasādam; samādhiyogānugataṁ ca kālam, sahāyasāmarthyam adīnasattva;  
 svakarmahetum ca kuruṣva hetum/ na jānakī mānavavaṁśanātha; tvayā sanāthā sulabhā pareṇa, na  
 cāgnicūdām jvalitām upetya; na dahyate vīravārāha kaś cit/ salakṣmaṇaṁ lakṣmaṇam apradhṛṣyaṁ;  
 svabhāvajaṁ vākyam uvāca rāmaḥ, hitaṁ ca pathyaṁ ca nayaprasaktaṁ; sasāmadharmārthasamāhitaṁ  
 ca/ niḥsaṁśayaṁ kāryam avekṣitavyaṁ; kriyāviśeṣo hy anuvartitavyaḥ, nanu pravṛttasya durāsadasya;  
 kumārakāryasya phalaṁ na cintyam/ atha padmapalāśākṣīm maithilīm anucintayan, uvāca lakṣmaṇaṁ  
 rāmo mukhena pariśuṣyatā/ tarpayitvā sahasrākṣaḥ salilena vasumdharaṁ, nirvartayitvā sasyāni  
 kṛtakarmā vyavasthitaḥ/ snigdhaḥ gambhīranirghoṣāḥ śailadrumapurogamāḥ, viśṛjya salilam meghāḥ  
 pariśrāntā nṛpātmaja/ nīlotpaladalaśyāmāḥ śyāmīkṛtvā diṣo daśa, vimadā iva mātāṅgāḥ śāntavegāḥ  
 payodharāḥ/ jalagarbhā mahāvegāḥ kuṭajārjunagandhinaḥ, caritvā vīratāḥ saumya vṛṣṭivātāḥ  
 samudyatāḥ/ ghaṇānām vāraṇānām ca mayūrānām ca lakṣmaṇa, nādaḥ prasravaṇānām ca praśāntaḥ  
 sahasānagha/ abhivṛṣṭā mahāmeghair nirmalāś citrasānavaḥ, anuliptā ivābhānti girayaś  
 candraraśmibhiḥ/ darśayanti śarannadyaḥ pulināni śanaiḥ śanaiḥ, navasaṁgamasavṛddhā jaghanānīva  
 yoṣitaḥ/ prasannasalilāḥ saumya kurarībhir vināditāḥ, cakravākagaṇākīrṇā vibhānti salilāśayāḥ/  
 anyonyabaddhāvairāṇām jigīṣūṇām nṛpātmaja, udyogasamayaḥ saumya pāṛthivānām upasthitaḥ/ iyaṁ  
 sā prathamā yātrā pāṛthivānām nṛpātmaja, na ca paśyāmi sugrīvam udyogaṁ vā tathāvidham/ catvāro  
 vārṣikā māsā gatā varṣaśatopamāḥ, mama śokābhitaptasya saumya sītām apaśyataḥ/ Priyā viheene  
 duḥkhārte hṛtarājye vivāsite, kṛpāṁ na kurute rājā sugrīvo mayi lakṣmaṇa/ anātho hṛtarājyo 'yaṁ  
 rāvaṇena ca dharṣitaḥ, dīno dūragrahaḥ kāmī mām caiva śaraṇaṁ gataḥ/ ity etaiḥ kāraṇaiḥ saumya  
 sugrīvasya durātmanaḥ, ahaṁ vānararājasya paribhūtaḥ paramtapa/ sa kālam parisamkhyāya sītāyāḥ  
 parimārgaṇe, kṛtārthaḥ samayaṁ kṛtvā durmatir nāvabudhyate/ tvam praviśya ca kiṣkindhām brūhi  
 vānarapuṁgavam, mūrkhāṁ grāmya sukhe saktāṁ sugrīvam vacanān mama/ arthinām upapannānām  
 pūrvam cāpy upakāriṇām, āśāṁ saṁśrutyā yo hanti sa loka puruṣādhamāḥ/ śubham vā yadi vā pāpam yo  
 hi vākyam udīritam, satyena parigrhṇāti sa vīraḥ puruṣottamaḥ/ kṛtārthā hy akṛtārthānām mitrāṇām na  
 bhavanti ye, tān mṛtān api kravyādaḥ kṛtaghnān nopabhūñjate/ nūnam kāñcanaprṣṭhasya vikṛṣṭasya  
 mayā raṇe, draṣṭum icchanti cāpasya rūpaṁ vidyudgaṇopamam/ ghoram jyāṭalanirghoṣam kruddhasya  
 mama saṁyuge, nirghoṣam iva vajrasya punaḥ saṁśrotum icchati/ kāmam evam gate 'py asya parijñāte  
 parākrame, tvatsahāyasya me vīra na cintā syān nṛpātmaja/ yadartham ayam ārambhaḥ kṛtaḥ  
 parapuraṁjaya, samayaṁ nābhijānāti kṛtārthaḥ plavageśvaraḥ/ varṣāsamayakālam tu pratijñāya  
 harīśvaraḥ, vyatītāṁś caturo māsān viharan nāvabudhyate/ sāmātyapariṣat krīḍan pānam evopasevate,  
 śokadīneṣu nāsmāsu sugrīvaḥ kurute dayām/ ucyatām gaccha sugrīvas tvayā vatsa mahābala, mama  
 roṣasya yadrūpaṁ brūyāś cainam idaṁ vacaḥ/ na ca saṁkucitaḥ panthā yena vālī hato gataḥ, samaye  
 tiṣṭha sugrīvamā vālīpatham anvagāḥ/ eka eva raṇe vālī śareṇa nihato mayā, tvām tu satyād atikrāntam  
 haniṣyāmi sabāndhavam/ tad evam vihite kārye yad dhitaṁ puruṣarṣabha, tat tad brūhi naraśreṣṭha tvara  
 kālavyatikramaḥ/ kuruṣva satyaṁ mayi vānareśvara; pratiśrutam dharmam avekṣya śāśvatam, mā  
 vālīnam pretya gato yamakṣayaṁ; tvam adya paśyer mama coditaiḥ śaraiḥ/ sa pūrvajaṁ  
 tīvravivṛddhakopaṁ; lālapyamānam prasamīkṣya dīnam, cakāra tīvrām matim ugratejā;  
 harīśvaramānavavaṁśanāthaḥ/

As Sugriva instructed the Vanara Seva thus, Shri Rama realised that the Varsha season had finally  
 concluded by looking at the clear sky and got troubled by Sita Viyoga. He got concerned whether Sugriva  
 had revived the thoughts of 'Sitaanveshana', Ravana Vadha and so on. Seated as he was on mountain top

alone, he kept on experiencing his Sita viyoga and recalled his memories of such clear skies along with her. He recalled his experiences of how Sita used to mimic koels, recall the sounds of ‘kalahamsas’ and her imitations, the sounds of rivers and water flows, the scenes of lotus ponds, her musical and resonant voice tones, and the desire provocations of Sharad nights, the moon shine and the touch and feel of soft winds and so on. His memories about Sita, the long separation of her, their togetherness of admiring views of parvata shrenis, the titillating sensations of her intimate company had literally drowned in his recalls of sweet memories. As Rama was drowned deep in his memories about Sita, Lakshmana saw Rama having lost in his thought syndrome. He said: *‘kim ārya kāmasya vaśamgatena; kim ātmapauruṣya -parābhavena, ayam sadā samhṛiyate samādhiḥ; kim atra yogena nivaritena/* Arya Rama! Of which avail in day dreaming with memories, instead of fortifying your will power and sharpening the action plans. This type of shameful brooding blunts away the capacity of resolution. Brother! Let us resolve to fortify our concentration but never fritter it away by loose thoughts and irrelevant recall of do-nothing thoughts.’ Rama then addressed: Kumara Lakshmana! What you have suggested is not only relevant for the present, but delightful for the future; yet one’s emotions do keep pulling back which is a human tendency. Most certainly, all our efforts should to be aimed at the singular task ahead us all yet the action plan does fortify by the intensity of emotions as only that person who happens to be the affected party! ‘Kumara! The cause and effect reasoning reminds of the chatur vishya purusharthas of desire and effort!’ Having stated this, Rama felt retrospective again about the magnificent times that he ever had in the company of Sita. Then describing the welcome change that Varsha season was over and the hopes and anticipations of Sharad Ritu are getting sprouted again as the initial rays of Surya Deva herald new aspirations, new actions, and new end results. Shri Rama who was literally got frustrated with the damage done to his plans of action all through the varsha Ritu, now welcomes the usherings of Sharad Ritu bestowing the splendid opportunity for effective and practical action plan and breaks into the praising the heralding of the Sharad! Sumitra nandana! The thousand eyed Indra Deva having fully saturated the wishes of Prithvi with plentiful waters and excellent crops is happily contented now. The reverberating ‘megha garjanas’ hovering all over the mountains, trees, cities and villages had since saturated with rains and are now quietened, Now the clouds of thick black colours and since changed their colors blueish with dragging white patches and are quietened. Now the gardens are replete with fresh and scented flowers. The heavy sounds of clouds, elephants and dancing peacocks are far and few between. With the ushering of the Sharad Season, the shine of the sky glitters with cleanliness during day time by Surya and in the nights by Moon and Stars. Now among the features of Sharad Ritu, Devi Lakshmi in the form of prosperity and wealth, and the Ushakaala Surya at the day break impacting the bright openings of lotuses are prominent in Pakriti. The winds have come to imbibe the sweetness of the plethora of fragrant smells and the scenic beauty. Now the chakravaaka birds revelling with kaama kreedā seek to pick up the top ‘paraaga’ layers of lotus flowers and enjoy mating swans as if they imitate what they would wish at lakes like Manasaovara! As earth is gradually getting dried up getting rid of slush and mud, now indeed is the approach of Kings to clash and declare battles. This also provides a view of vrishabhas jumping around and forward groups of cows for mating. So do the herds of male elephants seek to slowly and steadily jump forward to groups of she elephants in forests. Lakshmana: *iyam sā prathamā yātrā pārthivānām nṛpātmaja, na ca paśyāmi sugrīvam udyogam vā tathāvidham/ catvāro vārṣikā māsā gatā varṣaśatopamāḥ, mama śokābhīptasya saumya sītām apaśyataḥ/ Priyaa viheene duḥkhārte hṛtarājye vivāsite, kṛpām na kurute rājā sugrīvo mayi lakṣmaṇa/* To all types of Kings, Vijaya Yatras are a part of their very existence. But neither Sugriva has presented himself nor there are any such indications. On my part, I am highly agitated for Devi Sita who followed me dutifully and walked into that dandakaranya as

if it were a flower garden; four dragging months of Varasha Kala are as tortuous as of hundred years. Lakshmana! I am the most unfortunate of humans deserted from my beloved, had lost kingship, pushed out from my country and even in this tragic state Sugriva is yet to display his kindness. *anātho hṛtarājyo 'yam rāvaṇena ca dharṣitaḥ, dīno dūragrhaḥ kāmī mām caiva śaraṇam gataḥ/ ity etaiḥ kāraṇaiḥ saumya sugrīvasya durātmanaḥ, aham vānararājasya paribhūtaḥ paramtapa/* Brother! I am now an 'anaadha', Rahya bhrashta, and Ravana had challenged me and am helpless. I was fully convinced that Sugriva would come to my rescue but duratma Sugriva has ditched me thinking that I am capable myself! *sa kālām parisamkhyāya sītāyāḥ parimārgaṇe, kṛtārthaḥ samayaṁ kṛtvā durmatir nāvabudhyate/ tvam praviśya ca kiṣkindhām brūhi vānapuṁgavam, mūrkhāṁ grāmya sukhe saktaṁ sugrīvaṁ vacanān mama/ arthinām upapannānām pūrvaṁ cāpy upakāriṇām, āśām samśrutya yo hanti sa loke puruṣādhamah/* Sugriva made a misleading and false 'pratigjna' as his own requirements and and wishes had been fulfilled; he is now displaying his mean mentality, wickedness and sheer negligence of loyalty. Lakshmana! My considered instruction to you is to reach Kishkindha and convey to that King now floating in 'kaama kreedaas' as follows: *arthinām upapannānām pūrvaṁ cāpy upakāriṇām, āśām samśrutya yo hanti sa loke puruṣādhamah/ śubham vā yadi vā pāpaṁ yo hi vākyam udīritam, satyena parigrhṇāti sa vīraḥ puruṣottamah/ kṛtārthā hy akṛtārthānām mitrāṇām na bhavanti ye, tān mṛtān api kravyādaḥ kṛtaghnān nopabhuñjate/* He who declared vociferously and made a pratigjna of friendship by 'Agni Saakshi', having betrayed once his desires had been fulfilled, is termed as a 'neecha purusha' or fallen human. Contrarily, he who would truthfully abide by the sacred precincts of dharma and nyaaya, notwithstanding insurmountable hurdles is distinguished as an 'uttama purusha'. Further, he whose selfishness is fulfilled with successful and happy ends keeps hesitates and tends to falter the promises declared is called a 'Kritaghna' of ingratitude and thus not worthy of flesh eating dogs too to even bite.! Lakshmana Kumara! Sugriva convinced me that soon after the Varsha Kala, he would commence the promised task of 'Sitanveshana' but neither there are signs to that effect nor even an indicative word has been conveyed so far. *ucyatām gaccha sugrīvas tvayā vatsa mahābala, mama roṣasya yadrūpaṁ brūyās cainam idaṁ vacaḥ/ na ca samkucitaḥ panthā yena vālī hato gataḥ, samaye tiṣṭha sugrīvaṁ vālīpatham anvagāḥ/ eka eva raṇe vālī śareṇa nihato mayā., tvām tu satyād atikrāntaṁ haniṣyāmi sabāndhavam/* Mahabali Lakshmana! Do move from here atonce and address him on my behalf like wise. You are the representation of my anger and convey the same as from me and assert : 'Sugriva! Vaali had been killed and your path had been well laid there eversince. Now, may you not follow the same route and destination! Vaali died alone with one single arrow of mine. But if you waver from your truthful promise, you would too follow the same route along with your 'bandhu baandhavaas'! Lakshmana! You should also convey as from my assertion: 'Vaarara Raja! If only you were to keep up your word of honour even now, other wise you would most certainly meet Vaali in yama loka!

### Sarga Thirty One

Lashmana proceeds to Sugriva's Rajya Bhavana at Kishkindha with anger yet restrained by Rama's convincing, meets Aangada who in turn seeks Sugriva to some how pacify Lakshmana

*Sa kāmīnaṁ dīnam adīnasattvaḥ; śokābhipannaṁ samudīrṇakopam, narendrasūnur naradevaputraṁ; rāmānujaḥ pūrvajam ity uvāca/ na vānaraḥ sthāsyati sādhuvr̥tte; na māṁsyate kāryaphalānuṣaṅgān, na bhakṣyate vānararājyalakṣmīm; tathā hi nābhikramate 'sya buddhiḥ/ matikṣayād grāmyasukheṣu saktas; tava prasādāpratīkārabuddhiḥ, hato 'grajam paśyatu vālinam sa; na rājyam evaṁ viguṇasya deyam/ na dhāraye kopam udīrṇavegam; nihanmi sugrīvaṁ asatyam adya, haripravīraiḥ saha vālīputro;*

*narendrapatnyā vicayam karotu/ tam āttabānāsanam utpatantam; niveditārtham raṇacaṇḍakopam, uvaca  
rāmaḥ paravīrahantā; svavekṣitam sānunayam ca vākyam/ na hi vai tvadvidho loke pāpam evam  
samācaret, pāpam āryeṇa yo hanti sa vīraḥ puruṣottamaḥ/ nedam adya tvayā grāhyam sādhuṣṛttena  
lakṣmaṇa, tām prītim anuvartasva pūrvavṛttam ca saṃgatam/ sāmopahitayā vācā rūkṣāṇi parivarjayan,  
vaktum arhasi sugrīvam vyatītam kālapyayē/ so ' grajenānuśiṣṭārtho yathāvat puruṣarṣabhaḥ,  
praviveśa purīm vīro lakṣmaṇaḥ paravīraḥ/ tataḥ śubhamatiḥ prājño bhrātuh priyahite rataḥ,  
lakṣmaṇaḥ pratisaṃrabdho jagāma bhavanam kapeḥ/ śakrabānāsanaprakhyam dhanuḥ kālāntakopamaḥ,  
pragṛhya giriśṛṅgābham mandaraḥ sānumān iva/ yathoktakārī vacanam uttaram caiva sottaram,  
bṛhaspatismo buddhyā mattvā rāmānujas tadā/ kāmakrodhasamutthena bhrātuh kopāgninā vṛtaḥ  
prabhañjana ivāprītaḥ prayayau lakṣmaṇas tadā/ sālatālāśvakarṇāmś ca tarasā pātayan bahūn,  
paryasyan girikūṭāni drumān anyāmś ca vegataḥ/ śilāś ca śakalīkurvan padbhyām gaja ivāśugah, dūram  
ekapadam tyaktvā yayau kāryavaśād drutam/ tām apaśyad balākīrṇām harirājamahāpurīm, durgām  
ikṣvākuśārdūlaḥ kiṣkindhām girisaṃkate/ roṣāt prasphuramāṇauṣṭhaḥ sugrīvam prati kalṣmaṇaḥ,  
dadarśa vānarān bhīmān kiṣkindhāyā bahiṣcarān/ śailaśṛṅgāṇi śataśaḥ pravṛddhāmś ca mahīruhaṇ  
jagṛhuḥ kuñjaraprakhyā vānarāḥ parvatāntare/ tān gṛhītapraharaṇān harīn dṛṣṭvā tu lakṣmaṇaḥ  
babhūva dviguṇam kruddho bahvindhana ivānalaḥ/ tam te bhayaparītāṅgāḥ kruddham dṛṣṭvā  
plavaṃgamāḥ, kālamṛtyuyugāntābham śataśo vidrutā diśaḥ/ tataḥ sugrīvabhavanam praviśya  
haripuṃgavāḥ, krodham āgamanam caiva lakṣmaṇasya nyavedayan/ tārayā sahitaḥ kāmī saktaḥ kapivṛṣo  
rahaḥ, na teṣāṃ kapivīrāṇām śuśrāva vacanam tadā/ tataḥ sacivasamdiṣṭā harayo romaharṣaṇāḥ,  
girikuñjarameghābhā nagaryā niryayus tadā/ nakhadamṣṭrāyudhā ghorāḥ sarve vikṛtadarśanāḥ, sarve  
śārdūladarpāś ca sarve ca vikṛtānanāḥ/ daśanāgabalaḥ ke cit ke cid daśaguṇottarāḥ, ke cin  
nāgasahasrasya babhūvus tulyavikramāḥ/ kṛtsnām hi kapibhir vyāptām drumahastair mahābalaiḥ  
apaśyal lakṣmaṇaḥ kruddhaḥ kiṣkindhām tām durāsadam/ tatas te harayaḥ sarve prakāraparikhāntarāt,  
niṣkramyodagrasattvās tu tasthur āviṣkṛtaḥ tadā/ sugrīvasya pramādam ca pūrvajam cārtam ātmavān,  
buddhvā kopavaśam vīraḥ punar eva jagāma saḥ/ sa dīrghoṣṇamahocchvāsaḥ kopasaṃraktalocanaḥ,  
babhūva naraśārdūlasadhūma iva pāvakaḥ/ bāṇaśalyasphurajjihvaḥ sāyakāsanabhogavān, svatejoviṣa -  
saṃghātaḥ pañcāsya iva pannagaḥ/ tam dīptam iva kālāgnīm nāgendram iva kopitam, samāsādyāṅgadas  
trāsād viśadam agamad bhr̥ṣam/ so ' ṅgadam roṣatāmrākṣaḥ saṃdideśa mahāyaśāḥ, sugrīvaḥ kathyatām  
vatsa mamāgamanam ity uta/ eṣa rāmānujaḥ prāptas tvatsakāśam arimdamah, bhrātur vyasanasaṃtāpto  
dvāri tiṣṭhati lakṣmaṇaḥ/ lakṣmaṇasya vacaḥ śrutvā śokāviṣṭo ' ṅgado ' bravīt, pituḥ samīpam āgamyā  
saumitrir ayam āgataḥ/ te mahaughanibham dṛṣṭvā vajrāśanisamasvanam, simhanādam samam cakrur  
lakṣmaṇasya samīpataḥ/ tena śabdena mahatā pratyabudhyata vānaraḥ, madavihvalatāmrākṣo  
vyākulasragvibhūṣaṇaḥ/ athāṅgadavacaḥ śrutvā tenaiva ca samāgatau/ mantriṇo vānarendrasya  
saṃmatodāradarśinau/ plakṣaś caiva prabhāvaś ca mantriṇāv arthadharmayoḥ, vaktum uccāvacaḥ  
prāptam lakṣmaṇam tau śaśaṃsatuh/ prasādayitvā sugrīvam vacanaiḥ sāmaniścitaiḥ, āsīnam  
paryupāsīnau yathā śakraṃ marutpatim/ satyasaṃdhau mahābhāgau bhrātaraū rāmalakṣmaṇau, vayasya  
bhāvam saṃprāptau rājyārhaū rājyadāyinau/ tayoḥ eko dhanuṣpāṇir dvāri tiṣṭhati lakṣmaṇaḥ, yasya  
bhūtāḥ pravepante nādān muñcanti vānarāḥ/ sa eṣa rāghavabhrātā lakṣmaṇo vākyasārathiḥ, vyavasāya  
rathaḥ prāptas tasya rāmasya śāsanāt/ tasya mūrdhnā praṇamya tvaṃ saputraḥ saha bandhubhiḥ,  
rājāṃs tiṣṭha svasamayē bhava satyapraṭiśravaḥ/*

As Shri Rama instructed Lakshmana to go and convey Rama's frustration and anger that Sugriva had not taken any positive move in the context of Sugriva's firm resolution for 'Sitaanveshana', despite the long rainy season was over and the Sharad Ritu had since arrived, Lakshmana replied: 'Arya! Sugriva had truly displayed his meanness and the chanchala buddhi as of a 'vaanara' and after all his firm promises

would need to be taken with a pinch of salt. No doubt, Sugriva did take an oath under Agni Saakshi. Sugriva's resolutions are hidden away under his passion for fresh kingship, the excuse of the rainy season and of course his penchant for 'bhoga laalasatva'. Even so his characterlessness is obvious and his irresponsibility is unpardonable, detestable and truly punishable. I am amazed at his nonchalance despite long resolutions and assuring convictions. I am too in heavy rage and the more I think of this utter negligence and casual attitude the stonger I feel that he is disgusting.' So uttering in a high tone and displaying his characteristic temper, Lakshmana sought to leave in disgust and uncontrollable fury with his dhanush baanaas on hand. Then Shri Rama stated: ' Sumitra nandana! In your great fury and agitation, you are not to get readied and resort to 'mitra vadha'! Even justified anger might lead to introspective thoughtfulness. Lakshmana! Be well within the precincts of self control and do not hurt Sugriva physically and maintain the erstwhile friendship with him. You may convey to merely convey: ' you had agreed to initiate action now for 'Sitaanveshana', but why have you done so yet!' Then Lakshmana approached Sugriva's mansion with lifted up dhanush with anger! No doubt, Lakshmana was discreet enough with maturity of Brihaspati, the Deva Guru, despite the fact of his frustration at Sugriva's failure to initiate action to search for Devi Sita. On his way to Sugriva, he felled Saala-Taala-Ashvakarna trees and threw them away out of irritation. He then located Sugriva's Raja Bhavan in the interiors of Kishkindha as the vanara soldiers identified Lakshman who then appeared agitated and was looking like Kaala- Mrityu-Pralayaagni. The vanara guards outside Sugriva's antahpura sent a message to the King who was at that very time was romancing Tara Devi but Sugriva tended to ignore. Some of the maha veera bodyguards stopped Lakshmana. *sugrīvasya pramādam ca pūrvajam cārtam ātmavān, buddhvā kopavaśam vīrah punar eva jagāma saḥ/ sa dīrghoṣṇamahocchvāsaḥ kopasamraktalocanaḥ, babhūva naraśārdūlasadhūma iva pāvakaḥ/ bāṇasālyasphurajjihvaḥ sāyakāsanabhogavān, svatejoviṣa - saṁghātaḥ pañcāsya iva pannagaḥ/* Lakshmana having been reminded of the very purpose for which he had arrived there and keeping in view of Rama's advice to keep restrained, heaved hot breathings like a poisonous cobra's hissings with venom as if ready with raised dhanush. It was at that very time, Angada reached the spot and approached Lakshmana with fear and sadness. Lakshmana then was somewhat cooled down and said: dear son Angada! Now inform Sugriva that Shri Rama's younger brother is waiting standing outside. Then Angada politely asked him to please be seated and then entered Sugriva's antahpura and found Sugriva was resting in sleep. Some how having been awoken and finding Angada too nearby, Sugriva heard Angada's statement: ' Raja Sugriva! As you are aware, Rama Lakshmana brothers are the swarupas of satya and dharma, triloka vijayas and your 'raajya daataas'. Now Lakshmana is standing at your door step with anger. Please urgently attend to him with your queens and followers and seek to assuage his anger and hurt feelings and give him a patient hearing and convince him that you should soon prove your satya pratigjna and initiate action rightaway.

## Sarga Thirty Two

Hanuman the Prime Minister of King Sugriva sincerely advises the latter to withstand Lakshmana's anger and condescend, besides consolidate action towards 'Sitaanveshana'

*Aṅgadasya vacaḥ śrutvā sugrīvaḥ sacivaiḥ saha, lakṣmaṇam kupitam śrutvā mumocāsanam ātmavān/ sacivān abravīd vākyam niścītya gurulāghavam, mantrajñān mantrakuśalo mantreṣu pariniṣṭhitaḥ/Na me durvyāhratam kinchinnaapi me duranishthitam, Lakshmano Raghava bhraataa kruddhah kimati chintaye/ asuhṛdbhir mamāmitrair nityam antaradarśibhiḥ, mama doṣān asambhūtān śrāvito rāghavānujaḥ/ atra tāvad yathābuddhi sarvair eva yathāvidhi, bhavadbhir niścayas tasya vijñeyo nipuṇam śanaiḥ/ na khalv asti mama trāso lakṣmaṇān nāpi rāghavāt, mitram tv asthāna kupitam janayaty eva sambhramam/ sarvathā sukaram mitram duṣkaram paripālanam, anityatvāt tu cittānām prītir alpe 'pi bhidyate/ atonimittam trasto 'ham rāmeṇa tu mahātmanā, yan mamopakṛtaḥ śakyaḥ pratikartum na tan mayā/ sugrīveṇaivam uktas tu hanumān haripuṁgavaḥ, uvāca svena tarkena madhye vānaramantriṇām/ sarvathā naitad āścaryam yat tvaṁ harigaṇeśvara, na vismarasi susnigdham upakārakṛtaḥ śubham/ Raghaveṇa tu sūreṇa bhayam utsṛjya dūrataḥ, tvatpriyārtham hato vālī śakratulyaparākramaḥ/ sarvathā*

*praṇayāt kruddho rāghavo nātra saṁśayaḥ, bhrātaraṁ sa prahitavāṁ! lakṣmaṇaṁ lakṣmivardhanam/ tvaṁ pramatto na jānīṣe kālaṁ kalavidāṁ vara, phullasaptacchadaśyāmā pravṛttā tu śarac chivā/ nirmala grahanakṣatrā dyauḥ pranaṣṭabalāhakā, prasannāś ca diśaḥ sarvāḥ saritaś ca sarāṁsi ca/ prāptam udyogakālaṁ tu nāvaiṣi haripuṅgava, tvaṁ pramatta iti vyaktaṁ lakṣmaṇo 'yam ihāgataḥ/ ārtasya hṛtadārasya parusaṁ puruṣāntarāt, vacanaṁ marṣaṇīyaṁ te rāghavasya mahātmanaḥ/ kṛtāparādhasya hi te nānyat paśyāmy ahaṁ kṣamam, antareṇāñjalim baddhvā lakṣmaṇasya prasādanāt/ niyuktair mantribhir vācyo avaśyaṁ pāṛthivo hitaṁ, ata eva bhayaṁ tyaktvā bravīmy avadhṛtaṁ vacaḥ/ abhikruddhaḥ samartho hi cāpam udyamya rāghavaḥ, sadevāsuraḥ gandharvaṁ vaśe sthāpayitum jagat/ na sa kṣamaḥ kopayitum yaḥ prasādyā punar bhavet, pūrvopakāraṁ smaratā kṛtajñena viśeṣataḥ/ tasya mūrdhnā praṇamya tvaṁ saputraḥ sasuhṛjjanaḥ, rājaṁsi tiṣṭha svasamaye bhartur bhāryeva tadvaśe/ na rāmarāmānujaśāśanaṁ tvayā; kapīndrayuktaṁ manasāpy apohitum, mano hi te jñāsyati mānuṣaṁ balaṁ; sarāghavasyāsa surendravarcasaḥ/*

As Angada of his Mantri Mandali conveyed that Lakshmana was waiting for him with anger, King Sugriva stood up shaken from his bed and addressed the Mantris. He stated defensively: *Na me durvyaahratam kinchinnaapi me duranishthitam, Lakshmano Raghava bhraataa kruddhah kimati chintaye/ asuhṛdbhir mamāmitrair nityam antaradarśibhiḥ, mama doṣān asaṁbhūtāṁ śrāvito rāghavānujaḥ/ atra tāvad yathābuddhi sarvair eva yathāvidhi, bhavadbhir niścayas tasya vijñeyo nipuṇaṁ śanaiḥ/* I have never uttered one unjustified word nor taken such action. Then why indeed Lakshmana had arrived here in anger. I am not able to understand this. It appears that some body against me had spoilt Lakshmana's mind set and is not in my knowledge. I am still not convinced that Lakshmana is such a person to yield to somebody's words and is thus angry with me. I am least afraid of Lakshmana as long as my relationship with Shri Rama is safe and sound. But at the same time I need to face the nuisance value of Lakshmana. *atonimittam trasto 'haṁ rāmeṇa tu mahātmanā, yan mamopakṛtaṁ śakyaṁ pratikartum na tan mayā/* That is why I am concerned and even afraid. After all, I am deeply indebted to Shri Rama and have no capacity to defy him who indeed is a Mahatma! As Sugriva stated frankly admitting his indebtedness to Shri Rama personally, Hanuman said: *sarvathā naitad āścaryam yat tvaṁ harigaṇeśvara, na vismarasi susnigdham upakāraḥ kṛtaṁ śubham/ Raghaveṇa tu sūreṇa bhayaṁ utsṛjya dūrataḥ, tvatpriyārtham hato vālī śakratulyaparākramah/ sarvathā praṇayāt kruddho rāghavo nātra saṁśayaḥ, bhrātaraṁ sa prahitavāṁ! lakṣmaṇaṁ lakṣmivardhanam/* Kapi Raja Sugriva! Indeed you are neither ignoring nor forgetting the extraordinary help done by a close friend like Shri Rama. We all do recall the greatest help; but why Rama had asked Lakshmana to meet you as Lakshmana is in fury appears clear. *tvaṁ pramatto na jānīṣe kālaṁ kalavidāṁ vara, phullasaptacchadaśyāmā pravṛttā tu śarac chivā/ nirmala grahanakṣatrā dyauḥ pranaṣṭabalāhakā, prasannāś ca diśaḥ sarvāḥ saritaś ca sarāṁsi ca/ prāptam udyogakālaṁ tu nāvaiṣi haripuṅgava, tvaṁ pramatta iti vyaktaṁ lakṣmaṇo 'yam ihāgataḥ/* Sugriva Raja! You are indeed aware of the significance of time and timeliness! But we have neglected the utmost need for timely action and have not realised that the auspicious sharad ritu has since arrived already. Do you not realise that the sky is clear without clouds and the Stars are transparent! Vaanara Raja! It is high time that Kings resume and take up that vijaya yatra with gusto by now!

Hanuman said firmly: 'This is clear that we have erred on the wrong side and hence Lakshman had arrived in great anger and anguish. *ārtasya hṛtadārasya parusaṁ puruṣāntarāt, vacanaṁ marṣaṇīyaṁ te rāghavasya mahātmanaḥ/ kṛtāparādhasya hi te nānyat paśyāmy ahaṁ kṣamam, antareṇāñjalim baddhvā lakṣmaṇasya prasādanāt/ niyuktair mantribhir vācyo avaśyaṁ pāṛthivo hitaṁ, ata eva bhayaṁ tyaktvā bravīmy avadhṛtaṁ vacaḥ/* Mahatma Shri Rama's dear wife was kidnapped and had so far been suffering and hence asked angry Lakshmana to convey his feelings yet controlled. That is why we need to keep quiet without reactions, even if provoked; more so since we have erred and we have failed in discharging our responsibility. Indeed, for the sake of our kingdom and its welfare we need to keep restrained even when Lakshmana might steam off his rage. Otherwise, if Bhagavan Rama gets angered, then he would show a situation of his attack even against Devaasura Gandharvaas and trilokaas! *na sa kṣamaḥ kopayitum yaḥ prasādyā punar bhavet, pūrvopakāraṁ smaratā kṛtajñena viśeṣataḥ/ tasya mūrdhnā*



*pranamya tvaṁ saputrah sasuhṛjjanaḥ, rājāṁs tiṣṭha svasamaye bhartur bhāryeva tadvaśe/* Hence, our responsibility now is to bear Lakshmana's anger with folded hands and knees; more so we ought to be humble in view of gratitude and reiterate Sugriva's pratigjna to straightaway initiate quick action towards the responsibility of 'Sitaanveshana' at once!

### Sarga Thirty Three

Even admiring Kishkindha's beauty, Lakshmana seeks to enter Sugriva's Inner Chamber by resounding his dhanush and the frightened Sugriva seeks Tara's help to cool him down convincingly therebefore.

*Atha pratisamādiṣṭo lakṣmaṇaḥ paravīrahā, praviveśa guhām ghorām kiṣkindhām rāmaśāsanāt/  
dvārasthā harayas tatra mahākāyā mahābalāḥ, babhūvur lakṣmaṇam dṛṣṭvā sarve prāñjalayaḥ sthitāḥ/  
niḥśvasantaṁ tu taṁ dṛṣṭvā kruddhaṁ daśarathātmajam, babhūvur harayas trastā na cainam  
paryavārayan/ sa taṁ ratnamayīm śrīmān divyām puṣpitakānanām, ramyām ratnasamākīrṇām dadarśa  
mahatīm guhām/ harmyaprāsādasambādhām nānāpaṇyopaśobhitām, sarvakāmaphalair vṛkṣaiḥ puṣpitair  
upaśobhitām/ devagandharvaputraiś ca vānaraiḥ kāmārūpibhiḥ, divya mālāyāmbaradhārāiḥ śobhitām  
priyadarśanaiḥ/ candanāgarupadmānām gandhaiḥ surabhogandhinām, maireyaṇām madhūnām ca  
saṁmoditamahāpathām/ vindhyamerugiriprasthaiḥ prāsādair naikabhūmibhiḥ, dadarśa girinadyaś ca  
vimalās tatra rāghavaḥ/ aṅgadasya gṛhaṁ ramyaṁ maindasya dvividasya ca, gavayasya gavākṣasya  
gajasya śarabhasya ca/ vidyunmālēś ca sām̐pāteḥ sūryākṣasya hanūmataḥ, vīrabāhoḥ subāhoś ca  
nalasya ca mahātmanah/ kumudasya suśeṇasya tārajāmbavatos tathā, dadhivaktrasya nīlasya  
supātalasunetrayoḥ/ eteṣāṁ kapimukhyānām rājamārge mahātmanām, dadarśa gṛhamukhyāni  
mahāsārāṇi lakṣmaṇaḥ/ pāṇḍurābhraprakāśāni divyamālyayutāni ca, prabhūtanadhanadhānyāni  
strīratnaiḥ śobhitāni ca/ pāṇḍureṇa tu śailena parikṣiptam durāsadam, vānarendragṛhaṁ ramyaṁ  
mahendrasadanopamam/ śulkaiḥ prāsādaśikharaiḥ kailāsaśikharopamaiḥ, sarvakāmaphalair vṛkṣaiḥ  
puṣṭitair upaśobhitam/ mahendradattaiḥ śrīmadbhir nīlajīmūtasam̐nibhaiḥ, divyapuṣpaphalair vṛkṣaiḥ  
śītacchāyair manoramaiḥ/ hariḥḥiḥ saṁvṛtadvāram balibhiḥ śastrapāṇibhiḥ, divyamālyāvṛtam śubhram  
taptakāñcanatoranam/ sugrīvasya gṛhaṁ ramyaṁ praviveśa mahābalaḥ, avāryamāṇaḥ saumitrir  
mahābhram iva bhāskaraha/ sa sapta kakṣyā dharmātmā yānāsanasamāvṛtāḥ, praviśya sumahad guptam  
dadarśantaḥpuram mahat/ haimarājataparyānkair bahubhiś ca varāsanaiḥ, mahārḥāstaranopetais tatra  
tatropaśobhitam/ praviśann eva satatam śūsṛva madhurasvaram, tantrīgītasamākīrṇam samagīta -  
padākṣaram/ bahvīś ca vividhākārā rūpayauvanagarvitāḥ, striyaḥ sugrīvabhavane dadarśa sa  
mahābalaḥ/ dṛṣṭvābhijanasam̐pannās citramālyakṛtasrajah, varamālyakṛtavayagrā bhūṣaṇottamabhūṣitāḥ/  
nātrīptān nāti ca vyagrān nānudāttaparicchadān, sugrīvānucarāmś cāpi lakṣayām āsa lakṣmaṇaḥ/ tataḥ  
sugrīvam āsīnam kāñcane paramāsane, mahārḥāstaranopete dadarśādityasam̐nibham/ divyābharaṇa  
citrāṅgam divyarūpam yaśasvinam, divyamālyāmbaradharam mahendram iva durjayam, divyābharaṇa -  
mālyābhiḥ pramadābhiḥ samāvṛtam/ rumām tu vīraḥ parirabhya gādham; varāsanastho varahema -  
varṇaḥ, dadarśa saumitrim adīnasattvam; viśālanetraḥ suviśālanetraḥ/*

Welcomed and accompanied by Angada, Lakshmana was welcomed into the King's Bhavan like Kishkindha Cave. As he was entering, huge sized Vanara Soldiers greeted him with reverence. The Mahal was full of sweet odours of chandana-agaradi sugandhas, cool water springs, beautifully carved ivory pillars, well dressed vanara kanyas with flower garlands, well decorated residential chambers of Angada, Hanuman, Mainda, Dvivid, Gavaya, Gaja, Sharabha, Vidyunmaali, Sampaati, Suryaaksha, Veerabahu, Subahu, Nala, Kumuda, Sushena, Taara, Jaambavaan, Deerghamukha, Neela, Supatala, and Sunetra. Then Sugriva Bhavan was like Indra sadana the entry of which was difficult to enter as was guarded tightly. Inside the bhavan, there were cushioned chairs and bed rests, well decorated hand rests made of silver and gold designs. There was soft music of instruments such as veena as being lilted by well dressed and youthful females of charm, proud and conscious of their figures and face cuts. As dancing girls advanced with the tilting nupuras of their soft and swift feet welcoming Lakshmana, he felt rather shy and bent down his broad head and neck. Then he suddenly realised the very purpose of his visit: *Roshavega*

*prakupitah shrutwaa chaabharanasisvanam, chakaara jyaasvanam veeo dishah shabdena puurayan/* Then Lakshmana being full of ‘rosha and aaveshaas’ stood up firm and straight and did his ‘dhanush tamkaara’ or the frightening sound which got reverberated all over the directions. On hearing the reverberation, Sugriva realised that Lakshmana had indeed arrived there. Out of sheer fear in his mind and heart, Sugriva consulted Tara as to why and for which reason, Lakshmana has appeared in fury. Please move forward ahead of me and face him first and seek to soften him. I am sure on seeing you first, please welcome him with smiles and sweet conversation. Then I could face him. As she entered, Lakshmana put his chin down and his anger got rather diluted. Then, she addressed Lakshmana: ‘Raja Kumara! Why are you annoyed and angry! Who is not following your instructions! Why indeed is provoking you to have you angered !Then Lakshmana replied: ‘This husband of yours being sunk deep in ‘vishaya bhogaas’ and seems to have the principles of ‘dharma and nyaya’; why are you not realising this! Sugriva seeks to preserve his kingship as we are drowned on the depths of sorrow and tormentations. He is not the least bothered about this. Vaanara Raja Sugriva was given a waiting period of good four months before he could think of us , if at all. He is too busy with his own ‘kaama kreedaas and maddya paanaas’. *Nahi dhatmaartha siddhyardham paanamevam prashasyate, paanaadarthascha kaamascha dharmascha pariheeyate/ Dharma lopo mahaamstaavat krite hyaapratikurvatah, artha lopaascha mitrasya naashe gunavato mahaan/* Devi! Those Purushaas who aim at the fulfillment of Dharaartha Siddhi would indeed not resort to ‘madya paana’ ever, since the purushathaas are drowned in it. In case of close friendships, when help is expected of them, then the ties of friendship could be snapped away as troubles are to be faced by both the parties to mutual peril. *Mitram hyaarthagunashreshtham satya dharma paraayanam, tadaddvayam tu parityakam na tu dhame vyavasthitam/ Tadevam prastute kaarye kaaryamasmaabhi - ruttaram, tat kaaryam karya tatvagjne tvamudaahartumarhasi/* Friends are essentially of two types: one type of friendship is merely to get one’s own selfish purposes; another kind is rooted to the principles of Satya and Dharma or Thuthfulness and Virtuousness or blamelessness. In such a situatuion and context, what ought to be the action plan therehence! Then what should be the kartavya or the responsibility, do tell me, as Tara Devi! you indeed are a tatva jnaani!!’ Tara then replied: *Na kopa kaalah kshitipalaputra! Na chaapi kopah svajane vidhyeyah/ tadathakaamasya tasya pramaadapyaharsi veerasodhum/* Veera Raja Kumara! This is not the appropriate time for anger and anguish. Sugriva is determined to fulfill the ‘karya siddhi’. In case there is a mistake, kindly do pardon us! *Udyogastu chiraagjnaptah Sugrivena narottama, kaamasyaapi vidheyena tavaarthapratisaadhane/ Nara shreshtha Lakshmana! Even if Sugriva is drowned with wine and women, he had already initiated steps for forward action and is awaiting for final instructions!’* Devi Tara further said: ‘Maha baaho! As perhaps, you might have perhaps felt that it might not be proper for you to enter the inner most chamber of Sugriva as he was surrounded by women around, but please do step in as Sugriva is actually waiting for you!’ As Lakshmana peeped in and entered there, he saw him and stood up waiting and expecting MahaVeera Lakshmana!

## Sargas Thirty Four and Thirty Five

Sugriva faces the wrath of Lakshmana and Tara continues to soothen Lakshmana by her tactical talks

*Tam apratihataṁ kruddhaṁ praviṣṭaṁ puruṣarṣabhaṁ, sugrīvo lakṣmaṇaṁ dṛṣṭvā babhūva vyathitendriyaḥ/ kruddhaṁ niḥśvasamānaṁ taṁ pradīptaṁ iva tejasā, bhrātūr vyasanasaṁtaptaṁ dṛṣṭvā daśarathātmajam/ utpapāta hariśreṣṭho hitvā sauvarṇam āsanam, mahān mahendrasya yathā svalamkṛta iva dhvajah/ utpatantam anūtpetū rumāprabhr̥tayaḥ striyaḥ, sugrīvaṁ gagane pūrṇam candraṁ tārāgaṇā iva/ saṁraktanāyanaḥ śrīmān vicacāla kṛtāñjaliḥ, babhūvāvasthitas tatra kalpavṛkṣo mahān iva/ rumā dvitīyaṁ sugrīvaṁ nārīmadhyagataṁ sthitam, abravīl lakṣmaṇaḥ kruddhaḥ satāraṁ śaśinaṁ yathā/ sattvābhijanasampannaḥ sānukroṣo jitendriyaḥ, kṛtajñāḥ satyavādī ca rājā loke mahīyate/ yas tu rājā sthito ’dharme mitrāṇāṁ upakāriṇāṁ, mithyāpratijñāṁ kurute ko nṛśaṁsataras tataḥ/ śatam aśvānṛte hanti sahasraṁ tu gavānṛte, ātmānaṁ svajānaṁ hanti puruṣaḥ puruṣānṛte/ pūrvaṁ kṛtārtho mitrāṇāṁ na tat pratikaroti yaḥ, kṛtaghnaḥ sarvabhūtānāṁ sa vadhyaḥ plavageśvara/ gīto ’yaṁ brahmaṇā ślokaḥ sarvalokanamaskṛtaḥ, dṛṣṭvā kṛtaghnaṁ kruddhena taṁ nibodha plavaṁgama/ brahmaghne ca surāpe ca*

*core bhagnavrate tathā, niṣkṛtir vihitā sadbhiḥ kṛtaghne nāsti niṣkṛtiḥ/ anāryas tvaṁ kṛtaghnaś ca mithyāvādī ca vānara, pūrvam kṛtārtho rāmasya na tat pratikaroṣi yat/ nanu nāma kṛtārthena tvayā rāmasya vānara, sītāyā mārgaṇe yatnaḥ kartavyaḥ kṛtam icchatā/ sa tvaṁ grāmyeṣu bhogeṣu saktō mithyā pratiśravaḥ, na tvāṁ rāmo vijānīte sarpaṁ maṇḍūkarāviṇam/ mahābhāgena rāmeṇa pāpaḥ karuṇavedinā, harīṇāṁ prāpito rājyaṁ tvaṁ durātmā mahātmanā/ kṛtam cen nābhijānīṣe rāmasyākliṣṭakarmaṇaḥ, sadyas tvaṁ niṣitair bāṇair hato drakṣyasi vālinam/ na ca saṁkucitāḥ panthā yena vālī hato gataḥ, samaye tiṣṭha sugrīva mā vālīpatham anvagāḥ/ na nūnam ikṣvākuvarasya kārmukāc; cyutāñ śārāṇ paśyasi vajrasaṁnibhān, tataḥ sukhaṁ nāma niṣevase sukhī; na rāmakāryaṁ manasāpy avekṣase/*

As Lakshmana forced his entry into Sugriva's 'antahpura' with anger, the latter got frightened with his body parts benumbed. Indeed his elder brother was agitated due to Sugriva's indifference. Sugriva jumped up suddenly as if a 'dhwaja' got broken and fallen down to earth. And so did his surrounded females including Ruma Devi, who too were frightened. Sugriva bent his head down with folded hands with reverence. Then Lakshmana shouted at Sugriva: 'Vaanaara Raja! You are complemented usually as a Dhairyavaan-Kuleena-Dayalu-Jitendriya- and Satyavaadi Raja. But how is it that you are proving to be liar and cruel having made a truthless 'Pratigjna'! Do you know the adage and sinfulness that by swearing before a horse, the person concerned becomes an 'Ashvaanruta' and is doomed by that pratigjna! Like wise when a person duly performs 'Go Daana' and soon enough commits a Go hatya! Similarly a Pratigjna before a 'dharmatma' person and yet kills that very person, he is called 'atmaghaata'! Did you not swear before Shri Rama! *pūrvam kṛtārtho mitrāṇāṁ na tat pratikaroti yaḥ, kṛtaghnaḥ sarvabhūtānāṁ sa vadhyaḥ plavageśvara/ gīto 'yaṁ brahmaṇā ślokaḥ sarvalokanamaskṛtaḥ, drṣṭvā kṛtaghnam kruddhena taṁ nibodha plavaṅgama/ brahmaghne ca surāpe ca core bhagnavrate tathā, niṣkṛtir vihitā sadbhiḥ kṛtaghne nāsti niṣkṛtiḥ/* Vaanaara Raja! He who fulfills his immediate requirement and would not care to perform return help is rightly named as a 'Kritaghna' deserving the punishment of killing him. Kapi Raja! Lord Brahma having observed such a Kritaghna made the following shloka: Even sinners who commit Gohatya, drinkning of intoxicants, stealing and vrata bhanga might undergo 'prayaschitta' or atonement, but there could be no remission for 'kritaghna' or ungratefulness! Vaanaara! You are an Anaarya-Kritaghna-and Midyaavaadi, since out of your selfishness, you are not doing reciprocation of any kind and have not consolidated steps for Sitanveshana as yet! Your Patigjnas are hollow and have truly proved the adage of a Serpent and a Frog and your true form of deception has been shown to Shri Rama. There fore, Sugriva! Even now, wake up from your 'vishaya vaanecchhas' or else take to the path of Vaali!

Vishleshana on Prayaschittas ( Atonements): Sourced from Parashara Smriti and Manu Smriti

Prayaschitta for 'Sura paana: Dwija if drunk by mistake or due to uncertain mental balance be served boiling hot liquor so that he is probably recall his bad experience be reminded of his guilt again and again. Alternatively, he is punished by drinking boiling hot cow's urine, or water or ghee or cow dung almost till he is tongue is burnt literally. Or else, the possible atonement of consuming hard liquor, one might eat only a day and rice'oil cakes for the night for a year and wear cow hair clothes carrying a flag of anti-liquor all along. Suraapaana is such as the waste of grains which is abhorable since that is the food and drink of yaksha, raakshasa, pishachas; indeed brahmanas especially ought to avoid suraapaana as being the virtuous eaters of 'havish' or the remains of the offerings of food on completion of vedic homa karyas. Even once a brahmana consumes a hard liquor gets barred from brahmanatwa and gets outcast to the meanest low class. *Stealing*: Gold of brahmanas once complained and the stealer confesses, striking the culprit hard with a club then the thief gets purified and the brahmana victim retains his austerity.

Infact, the victim brahmana might gift the gold and retreat to perform brahma tathya pataka vrata and that indeed be the perfect manner by which the thief himself would get ashamed. *Guru bharya talpagaami*: This is one of the ‘Pancha mahaapaatakas’ that deserves the praayaschitta only by self confession and embracing the prototype of a woman of redhot iron and literally dying or alternatively cut off his own male organ and try to walk towards ‘nairuti’ or south west till he perhaps falls dead. *Go hatya*: If a cow is killed, the ‘praayaschitta’ would be to shave off his head and consume the drink of yavas or barley grains and hide himself from the public in a cowshed wearing the hides of the dead cow for a month. During that period of atonement he should bathe in the cow urine and eat only the havishya bhojana only for three weeks in the month; in the following two months, he should follow cows with composure and drink the water mixed with the dust raised by the cowherd and at the day eat saltless ‘havishaana’ and sit up in veeraasanam position all through the night as the cows sleep off comfortably. In case, a sick and frightened cow of sacredness expecting or actually attacked by tigers or wild animals and fallen helpless in a ditch or mud, then no honest attempt be spared by some how tide over the rescue. In varying conditions of weather of heat, rain, cold and speedy winds, a good human being should make allout and determined endeavors even at the risk of one’s existence; if a grazing cow- incidentally this is the only being in the Lord’s srishti which inhales as also exhales oxygen- while its calf is enjoying milk from its udder, be it in the fields or one’s own cow-yard, any attacker either by a criminal or an animal, cows ought to be rescued first and then the calf. *Anena vidhinaa yastu goghno gaamanu -gachhati, sa gohatyaakritam paapam tribhirmaasairvyapohati/* Any person suffering from the sin of ‘go hatya’ if he rescues a dying cow would indeed be relieved of this atrocious degradation of morality within three months of such rescue. Once one’s prayaschitta is concluded then the person concerned is to observe charity to a well learnt Brahmana of ten cows and a bull, or alternatively surrender what ever property that he has! ]

Sarga Thirty Five continued:

*Tathā bruvāṇaṁ saumitriṁ pradīptam iva tejasā, abravīḥ lakṣmaṇaṁ tārā tārādhipanibhānanā/ naivāṁ lakṣmaṇa vaktavyo nāyaṁ paruṣaṁ arhati, harīṇāṁ īśvaraḥ śrotuṁ tava vaktrād viśeṣataḥ/ naivākṛtajñāḥ sugrīvo na śaṭho nāpi dāruṇaḥ, naivānṛtakatho vīra na jihmaś ca kapīśvaraḥ/ upakāraṁ kṛtaṁ vīro nāpy ayaṁ viśmṛtaḥ kapiḥ, rāmeṇa vīra sugrīvo yad anyair duṣkaraṁ raṇe/ rāmaprasādāt kīrtiṁ ca kapirājyaṁ ca śāśvatam, prāptavān iha sugrīvo rumāṁ māṁ ca paramtapa/ suduḥkhaṁ śāyitaḥ pūrvam prāpyedaṁ sukham uttamam, prāptakālāṁ na jānīte viśvāmitro yathā muniḥ/ ghṛtācyāṁ kila saṁsakto daśavarṣāṇi lakṣmaṇa, aho ‘manyata dharmātmā viśvāmitro mahāmuniḥ/ sa hi prāptaṁ na jānīte kālāṁ kālavidāṁ varaḥ, viśvāmitro mahātejāḥ kiṁ punar yaḥ pṛthagjanaḥ/ dehadharmam gatasyāśya pariśrāntasya lakṣmaṇa, avitṛptasya kāmeṣu rāmaḥ kṣantum ihārhati/ na ca roṣavaśaṁ tāta gantum arhasi lakṣmaṇa, niścayārtham avijñāya sahasā prākṛto yathā/ sattvayuktā hi puruṣāḥ tvadvidhāḥ puruṣarṣabha, avimṛśya na roṣasya sahasā yānti vaśyatām/ prasādaye tvāṁ dharmajña sugrīvārthe samāhitā, mahān roṣasamutpannaḥ saṁrambhaḥ tyajyatām ayam/ rumāṁ māṁ kapirājyaṁ ca dhanadhānyavasūni ca, rāmapriyārthaṁ sugrīvaḥ tyajed iti matir mama/ samāneṣyati sugrīvaḥ sītayā saha rāghavam, śaśāṅkam iva rohiṣyā nihatvā rāvaṇaṁ raṇe/ śatakoṭisahasrāṇi laṅkāyāṁ kila rakṣasāṁ, ayutāni ca śattrimśat sahasrāṇi śatāni ca/ ahatvā tāṁś ca durdharṣān rākṣasān kāmarūpiṇaḥ, na śakyo rāvaṇo hantum yena sā maithilī hṛtā/ te na śakyā raṇe hantum asahāyena lakṣmaṇa, rāvaṇaḥ krūrakarmā ca sugrīveṇa viśeṣataḥ/ evam ākhyātavān vālī sa hy abhijño harīśvaraḥ, āgamas tu na me vyaktaḥ śravāt tasya bravīmy aham/ tvatsahāyanimittam vai preṣitā haripuṁgavāḥ, ānetuṁ vānarān yuddhe subahūn hariyūthapān/ tāṁś ca pratīkṣamāṇo ‘yaṁ vikrāntān sumahābalān, rāghavaśyārthasiddhyartham na niryāti harīśvaraḥ/ kṛtā tu saṁsthā saumitre sugrīveṇa yathāpurā, adya tair vānarair sarvair āgantavyaṁ mahābalaiḥ/ ṛkṣakoṭisahasrāṇi golāṅgūlaśatāni ca, adya tvāṁ upayāsyanti jahi kopam ariṁdama, koṭyo ‘nekāś tu kākutsṭha kapīnāṁ dīptatejasāṁ/ tava hi mukham idaṁ nirīkṣya kopāt; kṣatajanibhe nayane nirīkṣamāṇāḥ, harivaravanitā na yānti śāntim; prathamabhayaśya hi śāṅkitāḥ sma sarvāḥ/*

Tara Devi while seeking to lessen the anger of Lakshmana stated: ‘ Kumara Lakshmana! It should not become of speaking about Sugriva in this manner. He is the King of Vanaras and moreover would not be appropriate from a friend like you. Veera! Kapi Raja is neither ingratitude, dull, cruel and untruthful nor a

knave. Undoubtedly Shri Rama had helped him in a battle which was not possible otherwise and Kapi Raja would not be able to ignore that act of Rama's grace. Indeed it was due to Rama's courtesy that Sugriva accorded his Kingship, fame and repossession of Devi Ruma. In the past, Sugriva had all types of misfortunes and extreme sufference but since his attachment to Ruma and her retrieval now had indeed got made him excited, like Brahmarshi Vishvamitra's passion to Apsarasa Menaka. Indeed, Vishvamitra as a King from Kshatriya Vamsha having been bent on accomplishing Kama Dhenu from Vasishtha but having failed in his keen endeavour was frustrated and took to long tapasya, but was seduced by Apsarasa Menaka instead.[ Refer Essence of Valmiki Bala Ramayana- Sarga ]. Sugriva was thus excited in his recovery of Ruma and spent good time with her thanks to the arrival of the rainy season when battles were impossible then and 'Sitaanveshana' had to be stalled. Lakshmana! It is stated that Maha Muni Vishvamitra due to his passion for Menaka considered ten long years as if it were just one day; such was the example of Brahmarshi Vishvamitra, let alone Sugriva! Kumara Lakshmana! *dehadharmam gatasyāsyā pariśrāntasya lakṣmaṇa, avitṛptasya kāmēṣu rāmaḥ kṣantum ihārhati*// The natural instincts of all the Beings in the Creation are food, sleep and the joy of procreation. Sugriva having been frustrated for the best part of his lifetime had since eaten well, slept well and enjoyed his marital bliss. Had not a Mahatma of the stature of Shri Rama is missing the company of Devi Sita even during this very short time! Thus the kind hearted Shri Rama should bear this delay for a few days or weeks. Purusha Vara Lakshmana! Being a 'Satyaguna sampanna' of your status should ignore this short delay but not get jittery, alarmed and agitated, much less shout loud all about. I seek your pardon for this short time lapse, if any. I am very certain and confident that Sugriva is such as to ignore all his interests in the kingdom, Ruma, or me or Angada- dhana dhaanyaas and popularity just for the of Rama and his wish to recover Devi Sita ; surely you aware of the inseparability of Chandra and Rohini!

#### Visleshana on Chandra Deva's inseparability of Devi Rohini vide Varaha Purana

Daksha's curse to Moon and reappearance: As Prajapati Daksha married off all his twenty seven daughters to Soma, the latter was ignoring all the daughters, excepting Devi Rohini. The 27 daughters married to Chandra are Kṛttika, Rohinī, Mrigasheersha, Aardra, Punarvasu, Purbabhadrapada, Pushya, Aslesha, Magha, Svaati, Chitra, Purvaphalguni, Hasta, Dhanishtha, Vishaakha, Anuraadha, Jyeshtha, Moola, Purvaashaadha, Uttaraashaadha, Shravana, Uttaraphalguni, Shatabhisha, Uttarabhadrapada, Revati, Ashwini, Bharani. These 27 wives of Chandra are 27 Nakshatras (the constellations) which are on the moon's orbit. The rest of them complained to their father Daksha who reprimanded Soma to behave but Soma ignored the repeated warnings of Daksha. Out of exasperation, Daksha cursed Soma to gradually decline and finally disappear. In the absence of Soma, there were far reaching adverse effects in the Universe. Devas including Vanaspati felt Soma's absence and so did human beings, trees, animals and worst of all medicinal plants, herbs and so on. The Sky was dark and the Stars too lost the shine. Chandra prayed to Lord Shiva for long at Prabhasa Tirtha and since Daksha's curse was irreversible a compromise was made that during Krishna paksha Chandra would wane and wax during Shukla Paksha. However, this formula proved defective as Chandra was sinking in the Ocean causing natural sufferings by way of non availability of herbs and so on and at the request of Devas to Shiva again, Chandra left only with one of the 'Kala', the Lord gracefully wore the Crescent Moon on His 'jataajuta mastaka' for good, enabling Chandra to wane and wax every month ever since! As Devas approached Vishnu, He advised the solution of Churning the Ocean by both Devas and Danavas and latter too agreed to the proposal for the lure of securing 'Amrit'. In the process of churning, Moon was given birth again. This had brought great relief to Devas, human beings whose 'Ekadasha Indriyas' (Eleven Body parts), 'Pancha Bhutas' (Five Elements), Solah Kshetra Devatas, Trees and Medicines. Even Rudra's head was without Soma and so did water. Lord Brahma blessed Pournima thithi and selected the day for worship to Chandra Deva when fast is

viewed propitious along with token amount of money and material as charity. That specific day ‘Yava’ Bhojan (Barley food) or barley made material is considered to blessed a person with Gyan (Knowledge), radiance, health, prosperity, foodgrains and salvation. ]

#### Further Stanzas of Sarga Thirty Five continued:

It is stated that there are thirty six hunderd rakshasa veeras exist in Lanka under the rule of Lanka with a population of hundred thousand crores. The Maha Mayavi Rakshasaas could change their figures as they please and are stated as cruel, hard to be killed and brave warriors under the unique Kingship Ravana who kidnapped Devi Sita who is known as the terror of Devas, let alone the brainy humans. Lakshmana! you are aware that possible and close assistance of Vanara strength is essential and was sought for and hence the cooperation of Sugriva. Be that as it may, blaming and shouting at Sugriva notwithstanding the mutual relations for small adjustment of a few days of time loss is truly undiplomatic. Vaali was well aware of Ravana Sena’s number, quality and bravery; he used to confide these facts in me. This was how Sugriva is seeking to mobilise the full strength of Vanaras, knowing well that several of them would perish. He is inculcating among them of the unique spirit of loyalty, Swami Bhakti and the blind belief of Shri Rama’s unique personality of dharma-thyaga-nyaya and celestial features. A time limit has already been fixed even well earlier by Sugriva and by to day it self maha bali vaanaras [ refer Sarga 29] are getting rallied up; some hundreds of crores each of reecch- langurs or long tailed, black faced, huge sized Asian Monkeys and big sized Vanaras had since rallied up already. Therefore Lakshmana! Leave anger and initiate action!

#### **Sarga Thirty Six**

Thus Tara managed the anger of Lakshmana convincingly and praised of Rama and his stature vis-à-vis that of Sugriva- Sugriva expresses of Rama’s magnificence and his mere supplementary assistance

*Ity uktas tārāyā vākyaṁ praśritaṁ dharmasaṁhitam, mṛdusvabhāvaḥ saumitriḥ pratijagrāha tadvacaḥ/ tasmin pratigrhīte tu vākye harigaṇeśvaraḥ lakṣmaṇāt sumahat trāsaṁ vastraṁ klinnam ivātyajat/ tataḥ kaṇthagataṁ mālyaṁ citraṁ bahuguṇaṁ mahat, ciccheda vimadaś cāsīt sugrīvo vānareśvaraḥ/ sa lakṣmaṇaṁ bhīmabalaṁ sarvavānarasattamaḥ, abravīt praśritaṁ vākyaṁ sugrīvaḥ saṁpraharṣayan/ pranaṣṭā śrīś ca kīrtiś ca kapirājyaṁ ca śāśvatam, rāmaprasādāt saumitre punaḥ prāptam idaṁ mayā/ kaḥ śaktas tasya devasya khyātasya svena karmaṇā, tādr̥śaṁ vikramaṁ vīra pratikartum arimḍama/ sītāṁ prāpsyati dharmātmā vadhiṣyati ca rāvaṇam, sahāyamātreṇa mayā rāghavaḥ svena tejasā/ sahāyakṛtyaṁ hi tasya yena sapta mahādrumāḥ, śailaś ca vasudhā caiva bāṇenaikena dāritāḥ/ dhanur visphāramāṇasya yasya śabdena lakṣmaṇa, saśailā kampitā bhūmiḥ sahāyais tasya kiṁ nu vai/ anuyātrāṁ narendrasya kariṣye ’haṁ naraśabha, gacchato rāvaṇaṁ hantum vairiṇaṁ sapuraḥsaram/ yadi kiṁ cid atikrāntaṁ viśvāsāt praṇayena vā, preṣyasya kṣamitavyaṁ me na kaś cin nāparādhyati/ iti tasya bruvāṇasya sugrīvasya mahātmanaḥ, abhavaḥ lakṣmaṇaḥ prītaḥ preṇṇā cedam uvāca ha/ sarvathā hi mama bhrātā sanātho vānareśvara, tvayā nāthena sugrīva praśritena viśeṣataḥ/ yas te prabhāvaḥ sugrīva yac ca te śaucam uttamam, arhas taṁ kapirājyasya śriyaṁ bhoktum anuttamām/ sahāyena ca sugrīva tvayā rāmaḥ pratāpavān, vadhiṣyati raṇe śātrūn acirān nātra saṁśayaḥ/ dharmajñasya kṛtajñasya saṁgrāmeṣv anivartinaḥ, upapannaṁ ca yuktaṁ ca sugrīva tava bhāṣitam/ doṣajñāḥ sati sāmārthyē ko ’nyo bhāṣitum arhati, varjayitvā mama jyeṣṭhaṁ tvāṁ ca vānarasattama/ sadṛśaś cāsi rāmasya vikrameṇa balena ca, sahāyo daivatair dattaś cirāya haripuṁgava/ kiṁ tu śīghram ito vīra niṣkrāma tvāṁ mayā saha, sāntvayasva vayasyaṁ ca bhāryāharaṇaduḥkhitam/ yac ca śokābhībhūtasya śrutvā rāmasya bhāṣitam, mayā tvāṁ paruṣāṇy uktas tac ca tvāṁ kṣantum arhasi/*

As thus Tara thus convinced Lakshmana of the gigantic preparatory efforts of the Vaanara Sena, Sugriva who approached him and had re-emphasised his gratitude to Shri Rama and of his grand stature and his all out efforts to assist him in a miniscule manner. He recalled Shri Rama's unimaginable caliber of 'Sapta Taala Vriksha Chedana' by his single arrow and blew off mountains, shook off earth having pierced through it down to paatala as the arrow thus returned within minutes back to his quiver! Indeed of which avail is the help of Vaanaraas even as race that Lord Brahma created! Veera Lakshmana! I can only follow Rama's footsteps well behind him to merely extend moral support to him at the most, as perhaps of a relieving factor of tension typical of human nature of the essential celestial incarnation of what Shri Rama is! Lakshmana! The 'dhanurvisphotana shabda' or the reverberating sound of his straightened bow string would shake off earth with the mountains tilted and oceans shaken, then of which avail of my assistance and crores of my intrepid - yet ever submissive army! *yadi kiñ cid atikrāntaṃ viśvāsāt prañayena vā, preṣyasya kṣamitavyaṃ me na kaś cin nāparādhyati/* Nara shreshtha: If I have committed any laxity and relaxation in my efforts, I seek your sympathy and camaraderie out of your indulgence as in own's own efforts of devotion such shortcomings do occur to the subordinates but ignored sympathetically.' As King Sugriva explained thus, Lakshmana replied: 'Sugriva! I do understand appreciate your heart is clean and feelings are genuine. I am totally convinced of your transparency of clean feelings of heart, and of your firm attitude to enthuse your soldiers to sacrifice but never show their backs with come what may resolve. Perhaps, apart from my elder brother, you excel as a vidvan and of firm resolution. May Devas bless us to provide such life sacrificing friends! *kiñ tu śīghraṃ ito vīra niṣkrāma tvaṃ mayā saha, sāntvayasva vayasyaṃ ca bhāryāharaṇaduḥkhitam/ yac ca śokābhībhūtasya śrutvā rāmasya bhāṣitam, mayā tvaṃ paruṣāṇy uktas tac ca tvaṃ kṣantum arhasi/* Veera Sugriva! Now do please attend to duties and keep Shri Rama well informed of further developments. I might have erred by misunderstanding your personality and please to pardon my ill behaviour and rashness.'

### Sarga Thirty Seven

Sugriva instructs consolidating Vanara Sena and proceed to Kishkindha and inform compliance to him

*Evam uktas tu sugrīvo lakṣmaṇena mahātmanā, hanumantaṃ sthitaṃ pārśve sacivaṃ vākyam abravī/ mahendrahimavadvindhya kailāsaśikhareṣu ca, mandare pāṇḍuśikhare pañcaśaileṣu ye sthitāḥ/ taruṇādityavarṇeṣu bhrājamāneṣu sarvaśaḥ, parvateṣu samudrānte paścimasyāṃ tu ye diśi/ ādityabhavane caiva girau saṃdhyābhrasaṃnibhe, padmatālavanaṃ bhīmaṃ saṃśritā haripuṃgavāḥ/ aṇjanāmbudasamkāśaḥ kuñjarapratimaujasah, aṇjane parate caiva ye vasanti plavaṃgamāḥ/ manahśilā guhāvāsā vānarāḥ kanakaprabhāḥ, merupārśvagatāś caiva ye ca dhūmragiriṃ śritāḥ/ taruṇādityavarṇāś ca parvate ye mahāruṇe, pibanto madhumaireyaṃ bhīmavegaḥ plavaṃgamāḥ/ vaneṣu ca surameṣu sugandhiṣu mahatsu ca, tāpasānām ca ramyeṣu vanānteṣu samantataḥ/ tāms tāms tvaṃ ānaya kṣipraṃ pṛthivyāṃ sarvavānarān, sāmādānādibhiḥ kalpāḥ āśu preṣaya vānarān/ preṣitāḥ prathamam ye ca mayā dūtā mahājavāḥ, tvaraṇārthaṃ tu bhūyas tvaṃ harīn saṃpreṣayāparān/ ye prasaktāś ca kāmeṣu dīrghasūtrāś ca vānarāḥ, ihānayasva tān sarvāñ śīghraṃ tu mama śāsanāt/ ahobhir daśabhir ye ca nāgacchanti mamājñayā, hantavyāś te durātmāno rājaśāsanadūṣakāḥ/ shatanyatha sahasrāṇi koṭyaś ca mama śāsanāt, prayāntu kapiśimhānām diśo mama mate sthitāḥ/ meghaparvatasamkāśāś chādayanta ivāmbaram, ghorarūpāḥ kapiśreṣṭhā yāntu macchāsanād itaḥ/ te gatiḥ gatiṃ gatvā pṛthivyāṃ sarvavānarāḥ, ānayaṃtu harīn sarvāms tvariṭāḥ śāsanān mama/ tasya vānararājasya śrutvā vāyusuto vacaḥ, dikṣu sarvāsu vikrāntān preṣayāṃ āsa vānarān/ te padaṃ viṣṇuvikrāntam patatirjyotiradhvagāḥ, prayātāḥ prahitā rājñā harayas tatkaṣaṇena vai/ te samudreṣu giriṣu vaneṣu ca saritsu ca, vānarā vānarān sarvān rāmahetor acodayan/ mṛtyukālopamasyājñāṃ rājarājasya vānarāḥ, sugrīvasyāyayuh śrutvā sugrīvabhayadarśinah/ tatas te 'ñjanasamkāśā gires tasmān mahājavāḥ, tisraḥ koṭyaḥ plavaṃgānām niryayur yatra rāghavaḥ/ astaṃ gacchati yatrārkaś tasmān girivare ratāḥ, taptahemasamābhāsāś tasmāt koṭyo daśacyutāḥ/ kailāsa śikharebhyaś ca śimhakesaravarcaśāś, tataḥ koṭisahasrāṇi vānarānām upāgaman/ phalamūlena jīvanto himavantam upāśritāḥ, teṣāṃ koṭisahasrāṇāṃ sahasraṃ samavartata/ aṅgaraka samānānām bhīmānām bhīmakarmaṇām, vindhyaḥ vānarakoṭīnām sahasrāṇy apatan drutam/*

*kṣīrodavelānilayās tamālavanavāsinaḥ nārikelāśanāś caiva teṣāṃ saṃkhyā na vidyate/ vanebhyo gahvarebhyāś ca saridbhyāś ca mahājavāḥ, āgacchad vānarī senā pibantīva divākaram/ ye tu tvarayitum yātā vānarāḥ sarvavānarān, te vīrā himavac chailaṃ dadṛśus taṃ mahādrumam/ tasmin girivare ramye yajño maheśvaraḥ purā, sarvadevamanastoṣo babhau divyo manoharaḥ/ annaviṣyandajātāni mūlāni ca phalāni ca, amṛtasvādukalpāni dadṛśus tatra vānarāḥ/ tad anna sambhavaṃ divyaṃ phalaṃ mūlaṃ manoharam, yaḥ kaś cit sakṛd aśnāti māsaṃ bhavati tarpitaḥ/ tāni mūlāni divyāni phalāni ca phalāśanāḥ, auśadhāni ca divyāni jagṛhur hariyūthapāḥ/ tasmāc ca yajñāyatanāt puṣpāṇi surabhīṇi ca, āninyur vānarā gatvā sugrīvapriyakāraṇāt/ te tu sarve harivarāḥ pṛthivyāṃ sarvavānarān, saṃcodayitvā tvaritaṃ yūthānāṃ jagmur agrataḥ/ te tu tena muhūrtena yūthapāḥ śīghrakāriṇaḥ, kiṣkindhāṃ tvarayā prāptāḥ sugrīvo yatra vānaraḥ/ te grhītva uśadhīḥ sarvāḥ phalaṃ mūlaṃ ca vānarāḥ, taṃ pratigrāhayāṃ āsur vacanaṃ cedam abruvan/ sarve parigatāḥ śailāḥ samudrāś ca vanāni ca, pṛthivyāṃ vānarāḥ sarve śāsanād upayānti te/ evaṃ śrutvā tato hr̥ṣṭaḥ sugrīvaḥ plavagādhipaḥ pratijagrāha ca pñtas teṣāṃ sarvaṃ upāyanam/*

Then Sugriva instructed Hanuman to despatch efficient Vaanaras in thousands and lakhs and repeatedly spread the message of the Vaanara King to all the Vanaraas living at the tops and sides of Five famed Parvatas of Mahendra-Himavan-Vindhya-Kailasa-Mandarachala, besides of Meru, the Surya Bhramana related Udayaachala-Asthaalaya, as also the Padmaachala Vanaashrita bhayankara Vanaras, Anjanaa Parvata vaasis etc. to assemble at Kishkindha within ten days failing which they would be subjected to death penalty. Hanuman was indeed capable of organising the spread of this unique directive as he was renowned for his mercurial and none too possible action for him. As a result, there were three crores of most sturdy giant sized Vanara Pramukhas who were commandeered by the grit of the celestial Vaayu-Suta Anjaneya. They arrived from Kailasa, Himalaya, Vindhyaachala and many other mountain shikharaas. Thus: *vanebhyo gahvarebhyāś ca saridbhyāś ca mahājavāḥ, āgacchad vānarī senā pibantīva divākaram/ ye tu tvarayitum yātā vānarāḥ sarvavānarān, te vīrā himavac chailaṃ dadṛśus taṃ mahādrumam/* Vanaraas of countless forests, mountain caves, river banks and all other conceivable origins were whipped by the Vaayu Putra Veera Hanuman. As yet another batch of Hanuman followers were despatched to Himalayas, they seemed to have witnessed that very Maha Vriksha which was reputed as Bhagavan Shankara having performed a glorious Yajna in the presence of all the Devatas. *annaviṣyandajātāni mūlāni ca phalāni ca, amṛtasvādukalpāni dadṛśus tatra vānarāḥ/ tad anna sambhavaṃ divyaṃ phalaṃ mūlaṃ manoharam, yaḥ kaś cit sakṛd aśnāti māsaṃ bhavati tarpitaḥ/ tāni mūlāni divyāni phalāni ca phalāśanāḥ, auśadhāni ca divyāni jagṛhur hariyūthapāḥ/* On those Himalayas, all the homa dravyas were available, besides trees with sweet and tasty fruits and roots which were sighted at once, and the Vanaras while moving to Kishkindha had carried plentiful stock useful for a month plus of consumption.. On the arrival of the crores of Vanaraas of varied descriptions and origins reported to Sugriva and said: *sarve parigatāḥ śailāḥ samudrāś ca vanāni ca, pṛthivyāṃ vānarāḥ sarve śāsanād upayānti te/* Maha Raja! we have all arrived from various Parvatas, Nadis, and Forests awaiting your further instructions. Sugriva had no doubt complemented Hanuman for the arrival of far flung regions especially from Himalayas along with ample food supply for themselves and a multitude of fellow Vanaras from elsewhere too!

### **Sarga Thirty Eight**

Lakshmana returns to Rama as accompanied by Sugriva as he was despatched to ascertain as to why Sugriva did not action for Sitanveshana yet

*Pratigrhya ca tat sarvaṃ upānayam upāhṛtam, vānarān sāntvayitvā ca sarvān eva vyasarjayat/ visarjayitvā sa harīṇ śūrāṃs tān kṛtakarmaṇaḥ, mene kṛtārtham ātmānaṃ rāghavaṃ ca mahābalaṃ/ sa lakṣmaṇo bhīmabalaṃ sarvavānaraśattamaṃ, abravīt praśritaṃ vākyaṃ sugrīvaṃ saṃpraharṣayan, kiṣkindhāyā viniṣkrāma yadi te saumya rocate/ tasya tadvacanaṃ śrutvā lakṣmaṇasya subhāṣitam, sugrīvaḥ paramaprīto vākyaṃ etad uvāca ha/ evaṃ bhavatu gacchāmaḥ stheyaṃ tvacchāsane mayā, tam*



evam uktvā sugrīvo lakṣmaṇam śubhalakṣmaṇam/ visarjayām āsa tadā tārām anyās ca yoṣitaḥ, etety uccair harivarān sugrīvaḥ samudāharat/ tasya tadvacanam śrutvā harayaḥ śighram āyayuh, baddhāñjalipuṭāḥ sarve ye syuh strīdarśanakṣamāḥ/ tān uvāca tataḥ prāptān rājārkasādṛśaprabhaḥ, upasthāpayata kṣipram śibikām mama vānarāḥ/ śrutvā tu vacanam tasya harayaḥ śighravikramāḥ, samupasthāpayām āsuh śibikām priyadarśanām/ tām upasthāpitām dṛṣṭvā śibikām vānarādhipaḥ, lakṣmaṇāruhyatām śighram iti saumitrim abravīt/ ity uktvā kāñcanam yānam sugrīvaḥ sūryasaṁnibham, bṛhadbhir haribhir yuktam āruroha salakṣmaṇaḥ/ pāṇḍureṇātapatreṇa dhriyamāṇena mūrdhani, śuklais ca bālavayajanair dhūyamānaiḥ samantataḥ/ śaṅkhabherīninādaiś ca bandibhiś cābhivanditaḥ, niryayau prāpya sugrīvo rājyaśriyam anuttamām/ sa vānaraśataiś tiṣṭhānair bahubhiḥ śastrapāṇibhiḥ, parikīrṇo yayau tatra yatra rāmo vyavasthitaḥ/ sa tam deśam anuprāpya śreṣṭham rāmaniṣevitam, avātaran mahātejāḥ śibikāyāḥ salakṣmaṇaḥ/ āsādyā ca tato rāmaḥ kṛtāñjalipuṭo 'bhavat, kṛtāñjalau sthite tasmin vānarāś cabhavaṁs tathā/ taṭākam iva tad dṛṣṭvā rāmaḥ kuḍmalapaṅkajam, vānarāṇām mahat sainyaṁ sugrīve prītimān abhūt/ pādayoḥ patitaṁ mūrdhnā tam utthāpya harīśvaram, preṁṇā ca bahumānāc ca rāghavaḥ pariśasvaje/ pariśvajya ca dharmātmā niṣīdeti tato 'bravīt, tam niṣaṇṇam tato dṛṣṭvā kṣitau rāmo 'bravīd vacaḥ/ dharmam arthaṁ ca kāmam ca kāle yas tu niṣevate, vibhajya satatam vīra sa rājā harisattama/ hitvā dharmam tathārthaṁ ca kāmam yas tu niṣevate, sa vṛkṣāgre yathā suptaḥ patitaḥ pratibudhyate/ amitrāṇām vadhe yukto mitrāṇām saṁgrahe rataḥ, trivargaphalabhoktā tu rājā dharmeṇa yuyate/ udyogasamayā tv eṣa prāptaḥ śatruvināśana, saṁcintyatām hi piṅgeśa haribhiḥ saha mantribhiḥ/ evam uktas tu sugrīvo rāmaḥ vacanam abravīt, pranaṣṭā śrīś ca kīrtiś ca kapiṛājyam ca śāśvatam, tvatprasādān mahābāho punaḥ prāptam idam mayā/ tava devaprasadāc ca bhrātus ca jayatām vara, kṛtam na pratikuryād yaḥ puruṣāṇām sa dūṣakaḥ/ ete vānaramukhyāś ca śataśaḥ śatrusūdana, prāptāś cādāya balinaḥ pṛthivyām sarvavānarān/ vṛkṣāś cāvahitaḥ śūrā golāṅgūlāś ca rāghava, kāntāra vanadurgāṇām abhijñā ghoradarśanāḥ/ devagandharvaputrāś ca vānarāḥ kāmārūpiṇaḥ, svaiḥ svaiḥ parivṛtāḥ sainyair variante pathi rāghava/ śataiḥ śatasahasraiś ca koṭibhiś ca plavaṁgamāḥ, ayutaiś cāvṛtā vīrā śaṅkubhiś ca paramtapa/ arbudair arbudaśatair madhyaiś cāntaiś ca vānarāḥ, samudraiś ca parārdhaiś ca harayo hariyūthapāḥ/ āgamiṣyanti te rājan mahendrasamavikramāḥ, merumandara saṁkṣāś vindhyamerukṛtālayāḥ/ te tvām abhigamiṣyanti rākṣasaṁ ye sabāndhavam, nihatya rāvaṇam saṁkhye hy ānayaṣyanti maithilīm/ tatas tam udyogam avekṣya buddhimān, haripravīrasya nideśavartinaḥ, babhūva harṣād vasudhādhipātmajaḥ, prabuddhanīlotpalatulyadarśanaḥ/

Having sent off the new arrivals of Vanaras, Sugriva had also sent off Tara and other strees too, he accosted a few vanara body guards, asked them to fetch a 'palanquin' and requested Lakshmana to alight into it and along with himself proceeded to Shri Rama. Having reached Shri Rama, he folded his hands as Rama asked him to be seated. He then addressed Sugriva as follows: *dharmam arthaṁ ca kāmam ca kāle yas tu niṣevate, vibhajya satatam vīra sa rājā harisattama/ hitvā dharmam tathārthaṁ ca kāmam yas tu niṣevate, sa vṛkṣāgre yathā suptaḥ patitaḥ pratibudhyate/* Veera! Vaanara shiromani! It would be that ideal King who balances the three precepts of Dharma- Artha- Kaama and fulfills his duty equitably. But according extra weightage only to 'Kaama' is like one who sleeps only on one branch of a tree neglecting the other branches is lopsided and then faces the risk of falling down and then opening his eyes after the fall would be futile. *amitrāṇām vadhe yukto mitrāṇām saṁgrahe rataḥ, trivargaphalabhoktā tu rājā dharmeṇa yuyate/ udyogasamayā tv eṣa prāptaḥ śatruvināśana, saṁcintyatām hi piṅgeśa haribhiḥ saha mantribhiḥ/* On the contrary, an ideal king who destroys an enemy and ensures friendship to a third party while suitably apportioning the two compartments of dharma and kaama would most certainly reap the fruits. King Sugriva! It is high time to initiate, consolidate and hasten the preparatory activity in consultation with the ministers, senapatis and advisers.' As Shri Rama prefaced his considered advice, King Sugriva replied: *pranaṣṭā śrīś ca kīrtiś ca kapiṛājyam ca śāśvatam, tvatprasādān mahābāho punaḥ prāptam idam mayā/ tava devaprasadāc ca bhrātus ca jayatām vara, kṛtam na pratikuryād yaḥ puruṣāṇām sa dūṣakaḥ/ ete vānaramukhyāś ca śataśaḥ śatrusūdana, prāptāś cādāya balinaḥ pṛthivyām sarvavānarān/* 'Maha baaho Shri Rama! My fortunes, fame, and kingdom which got evaporated, but I am ever grateful as you had revived them all by your ability, cooperation and strong bonds of freindship. Thanks to you and the goodwill of your brother Lakshmana, the Kingdom of Vanaras has been re-

established on firm footing now. Those who do not repay the services with gratitude are certainly punishment worthy as an appropriate retribution. Shatrusudana! Here are thousands of the most courageous and gutsy Vaanara yodhaas as the frontline warriors, besides crores of the entire Vaanaras from all over the mountain tops, river banks, thick jungles and water flows. They include reeches, golaanguulas, besides giant sized Vaanaras. Shri Rama! Be this known well: *devagandharvaputrās ca vānarāḥ kāmārūpiṇaḥ, svaiḥ svaiḥ parivṛtāḥ saṁnyair vartante pathi rāghava’ śataiḥ śatasahasraiś ca koṭibhiś ca plavaṁgamāḥ, ayutaiś cāvṛtā vīrā śaṅkubhiś ca paramtapa’* Deva Gandharvas and their sons have since taken the forms of Maha Vaanaras on their own! *arbudair arbudaśatair madhyaiś cāntaiś ca vānarāḥ, samudraiś ca parārdhaiś ca harayo hariyūthapāḥ* The Vanara Sankhya is in arbudas or ten crores, ten arbudas, antya or one padma, Madhya or ten padmas and Paraardha or Shankha! Shri Rama! *te tvām abhigamiṣyanti rākṣasaṁ ye sabāndhavam, nihatya rāvaṇaṁ saṁkhye hy ānayaṣyanti maithilīm/ tatas tam udyogam avekṣya buddhimān; haripravīrasya nideśavartinaḥ, babhūva harṣād vasudhādhi - pātmajaḥ; prabuddhanīlotpalatulyadarśanaḥ* In this forthcoming battle with the maha rakshasaas Ravana ought to be killed and Mithileshwari Sita be relieved of Lanka and all countless Vanara warriors should be participating in this Itihasik Rama Ravana Yuddha! Then Shri Rama having personally visualised the massive following of Vanaras headed by Sugriva was truly impressed and pleased.

### Sarga Thirty Nine

As Shri Rama had sincerely thanked the efforts in mobilising an ocean like Vanara Sena to fight his battle against Ravana, the grateful Sugriva returns back for further action

*Iti bruvāṇaṁ sugrīvaṁ rāmo dharmabhṛtām varaḥ, bāhubhyām saṁpariṣvajya pratyuvāca kṛtāñjalim/ yad indro varṣate varṣaṁ na tac citraṁ bhaved bhuvi, ādityo vā sahasrāṁśuḥ kuryād vitimirāṁ nabhaḥ/ candramā raśmibhiḥ kuryāt pṛthivīm saumya nirmalām, tvadvidho vāpi mitrāṇāṁ pratikuryāt paramtapa’/ evaṁ tvayi na tac citraṁ bhaved yat saumya śobhanam, jānāmy ahaṁ tvām sugrīva satatam priyavādinam/ tvatsanāthaḥ sakhe saṁkhye jetāsmi sakalān arīn, tvam eva me suhṛn mitraṁ sāhāyāṁ kartum arhasi/ jahārātmavināśāya vaidehīm rākṣasādhamāḥ, vañcayitvā tu paulomīm anuhlādo yathā śacīm/ nacirāt tam haniṣyāmi rāvaṇaṁ niṣitaiḥ śaraiḥ, paulomyāḥ pītarāṁ dṛptaṁ śatakratur ivāriḥ/ etasminn antare caiva rajāḥ samabhivartata, uṣṇām tīvrām sahasrāṁśoś chādayad gagane prabhām/ diśaḥ paryākulās cāsan rajasā tena murchitāḥ, cacāla ca mahī sarvā saśailavanakānanā/ tato nagensaṁkāśais tīkṣṇa daṁṣṭrair mahābalaiḥ, kṛtsnā saṁchādītā bhūmir asaṁkhyeyaiḥ plavaṁgamaiḥ/ Nimesāntaramātreṇa tatas tair hariyūthapaiḥ, koṭīśataparīvāraiḥ kāmārūpibhir āvṛtā/ nādeyaiḥ pārvatīyaiś ca sāmudraiś ca mahābalaiḥ, haribhir meghanirhrādair anyaiś ca vanacāribhiḥ/ taruṇādityavarṇaiś ca śaśigauraiś ca vānaraiḥ, padmakesaravarṇaiś ca śvetair merukṛtālayaiḥ/ koṭīśahasraiḥ daśabhiḥ śrīmān parivṛtas tadā, vīraḥ śatabalir nāma vānaraḥ pratyadṛśyata/ tataḥ kāñcanaśailābhas tārāyā vīryavān pitā, anekair daśasāhasraiḥ koṭibhiḥ pratyadṛśyata/ padmakesarasamkāśas taruṇārkanibhānanaḥ, buddhimān vānaraśreṣṭhaḥ sarvavānaraśattamaḥ/ anīkair bahuśahasraiḥ vānarāṇāṁ samanvitaḥ, pitā hanumataḥ śrīmān kesarī pratyadṛśyata/ golāṅgūlamahārājo gavākṣo bhīmavikramaḥ, vṛtaḥ koṭīśahasreṇa vānarāṇāṁ adṛśyata/ rākṣāṇāṁ bhīmavegānāṁ dhūmraḥ śatrunibarhaṇaḥ, vṛtaḥ koṭīśahasrābhyām dvābhyām samabhivartata/ mahācalanibhair ghoraiḥ panaso nāma yūthapaḥ, ājagāma mahāvīryas tisṛbhiḥ koṭibhir vṛtaḥ/ nīlāñjanacayākāro nīlo nāmātha yūthapaḥ, adṛśyata mahākāyaḥ koṭibhir daśabhir vṛtaḥ/ darīmukhaś ca balavān yūthapo ’bhyāyau tadā, vṛtaḥ koṭīśahasreṇa sugrīvaṁ samupasthitaḥ/ maīndaś ca dvividaś cobhāv aśviputrau mahāvalau, koṭīkoṭīśahasreṇa vānarāṇāṁ adṛśyatām/ tataḥ koṭīśahasrāṇāṁ sahasreṇa śatena ca, pṛṣṭhato ’nugataḥ prāpto haribhir gandhamādanaḥ/ tataḥ padmasahasreṇa vṛtaḥ śaṅkuśatena ca yuvarājo ’ngadaḥ prāptaḥ piṭṛtulyaparākramaḥ/ tatas tārādyutis tāro harir bhīmaparākramaḥ, pañcabhir harikoṭibhir dūrataḥ pratyadṛśyata/ indrajānuḥ kapir vīro yūthapaḥ pratyadṛśyata, ekādaśānāṁ koṭīnāṁ īśvaras taiś ca saṁvṛtaḥ/ tato rambhas tv anuprāptas taruṇādityasamñibhaḥ, ayutena vṛtaś caiva sahasreṇa śatena ca/ tato yūthapatir vīro durmukho nāma vānaraḥ, pratyadṛśyata koṭibhyām dvābhyām parivṛto balī/ kailāśaśikharākārair vānarair bhīmavikramaiḥ, vṛtaḥ koṭīśahasreṇa hanumān pratyadṛśyata/ nalaś cāpi*

*mahāvīryaḥ saṁvṛto drumavāsibhiḥ, koṭīśatena saṁprāptaḥ sahasreṇa śatena ca/ śarabhaḥ kumudo vahnir vānaro rambha eva ca, ete cānye ca bahavo vānarāḥ kāmārūpiṇaḥ/ āvṛtya pṛthivīm sarvām parvatāmś ca vanāni ca, āplavantaḥ plavantaś ca garjantaś ca plavaṁgamāḥ, abhyavartanta sugrīvaṁ sūryam abhagaṇā iva/ kurvāṇā bahuśabdāmś ca prahr̥ṣṭā balaśālinaḥ, śirobhir vānarendrāya sugrīvāya nyavedayan/ apare vānaraśreṣṭhāḥ saṁgamyā ca yathocitam, sugrīveṇa samāgamyā sthitāḥ prāñjalayas tadā/ sugrīvas tvarito rāme sarvāms tān vānaraśabhān, nivedayitvā dharmajñāḥ sthitaḥ prāñjalir abravīt/ yathā sukhaṁ parvatanirjhareṣu; vaneṣu sarveṣu ca vānarendrāḥ, niveśayitvā vidhivad balāni; balaṁ balajñāḥ pratipattum iṣṭe/*

Pleased with Sugriva's sincere efforts and the vast collection of Vanara Sena that he had organised, Rama embraced Sugriva and told him: 'dear friend! While Surya Deva scorches earth and its inhabitants during the day time, Chandra Deva brightens it soothingly in the nights; indeed this is not surprising since this is the normal phenomenon of Nature. That is why your return service to me is natural too. Dear friend! Backed up by your assistance, I should now succeed in the battle and uproot Ravana and his fellow rakshasaas. *jahārātmavināśāya vaidehīm rākṣasādhamāḥ, vañcayitvā tu paulomīm anuhlādo yathā śacīm/ nacirāt taṁ haniṣyāmi rāvaṇaṁ niśitaiḥ śaraiḥ, paulomyāḥ pītaraṁ dṛptaṁ śatakratur ivārihā/* Rakshasaadhama Ravana ought to be mercilessly killed as he sought to cheat Sita and abducted her just as Anuhlaada - having convinced Shachi Devi's own father Puloma - abducted Shachi Devi the rightful wife of Indra but the latter killed Anuhlaada ruthlessly. Not only that, Indra killed Devi Shachi's father Rakshasa Puloma too.

[Vishleshana on Anuhlada- Shachi Devi-and Indra:]

Shachi Devi the daughter of Danava Puloma was fond of Indra Deva even before their wedding, but Puloma liked another Danava youth named Anuhlaada. With the secret consent and permission of Puloma, Anuhlaada forcibly abducted Shachi Devi. Indra attacked and killed him brutally and married Shachi Devi. In further revenge Indra killed his father in law Danava Puloma too, thereafter.

Incidentally there is another Vishleshana on Shachi Devi and Indra vide Sarga Forty Eight of the Essence Of Valmiki Baala Ramayana in an another context of Vritrasura Vadha my Indra with the help of Dadhichi's backbone turned into Vajrayudha, but Indra was punished for 'brahma hatya pataka', as Indra got dethroned by Nahusha as new Indra, who claimed Shachi Devi and was finally recovered as hidden in a lotus stem at Manasarovara]

As Shri Rama was thus addressing Sugriva, the huge mass of Vanara Sena of arbudaas got flooded as originated from river beds, mountain tops, jungles, surrounding oceans with sky reverberation sounds and simha naadaas. Some were of Sun like redness and some of Chandra like pale yellowish colour, while those from Himalayas were of ice like whiteness. At that time on the mass of Vanara sena, were the prominent 'Shatabali Naayaka Veera' headed koti sahasra -ten arab- strong Vaanaras. Then figured Devi 'Tara's Maha bali father' was prominent heading 'sahasra koti' Vanara Yoddhhaas. Father of Ruma Devi and the son in law of Sugriva was there too. Then Veera Hanuman's father, 'Kesari' heading several thousand followers was noted also. The King of Golaangula race of Languras, 'Gavaksha' was prominent heading ten 'arab', Vaanara veeraas. Maha Parakrami 'Panasa' heading three crore Maha Vanaras too was too visible like a flash. Yudhapati 'Gavaya' of the splendour of Meru Parvata brought parvataakaara bhayankara Vaanaraas of five crores was significant too. Then 'Mainda and Dvididha' Maha Vanaras who were the twins of the 'amsha' Ashvini Kumaras contributed then each of arbudas of Vanaras. Balavan veera 'Gaja' contributed three crores of Vanaras. Reecha Raja 'Jaambavan' headed ten crores of bears of gigantic size was prominently spotted. 'Ruman' or Ruknanvaan led an arbuda vanara, while 'Gandhamadana' headed a 'padmaful sized' vaanaras. 'Angada Kumara; the yuva raja in his perfonal capacity contributed two 'padma' like Vanara sena. 'Taarak' nama Maha vanara fetched five crores of vanara yoddhas. 'Indrabhanu' named yuuthapati who was a vidvan too brought in bedind him eeven

crores of vaanaras. ‘Ramya nayaka’ of pratah kaala Surya headed eleven thousand and hundred vanara sena behing him.’ Durmukha Maha Vanara’ brought two crores of vaanara fighters.’Veera Hanuman’ who made all out efforts to mobilise the vanara yoddhas from all over the ‘dishas’ from mountains, river beds, forests and water flows commanded in his personal capacity presented Shri Rama a mass of vanaraas of ten arabs of death desperate warriors and so did ‘Nala’ too of the same number. ‘Deergha Mukha’ with thunderous garjana presented himself right before Sugriva as the leader of ten crore select Vanaraas of jumping enthusiasm. Like wise, ‘Sharabha’, ‘Kumuda’, ‘Ramha’, and ‘Vahni’ who like asuras could change their swarupas as they please filled in earth like space from mountain peaks but their count defied numbering. *sugrīvas tvarito rāme sarvāms tām vānaraṣabhān, nivedayitvā dharmajñāḥ sthitaḥ prāñjalir abravīt/ yathā sukhaṁ parvatānirjhareṣu; vaneṣu sarveṣu ca vānarendrāḥ, niveśayitvā vidhivad balāni; balaṁ balajñāḥ pratipattum iṣṭe/* Thus dharma jnaata Sugriva intimated to Rama Lakshmanas of the details of the ‘Monkey Brigade’ and of some prominent Vanara Leaders along with the details of the numbers of the vanara- languras of varied origin, belonging and places all collected with his gigantic efforts unheard, indescribable and unimaginable in the past or even future.

## Sarga Forty

Now that the full backing of Vanara Sena along with enthused dedication of ‘Swami Karya’, Rama instructed Sugriva to take off the efforts of ‘Sitaanveshana’ in the eastern direction

*Aatha Rājā samṛddhārthaḥ sugrīvaḥ plavageśvaraḥ, uvāca naraśārdūlaṁ rāmaṁ parabalārdanam/ āgatā viniviṣṭāś ca balinaḥ kāmārūpiṇaḥ, vānarendrā mahendrābhā ye madviṣayavāsinaḥ/ ta ime bahusāhasair haribhir bhīmavikramaiḥ, āgatā vānarā ghorā daityadānavasaṁnibhāḥ/ khyātakarmāpadānāś ca balavanto jitaklamāḥ, parākrameṣu vikhyātā vyavasāyeṣu cottamāḥ/ pṛthivyambucarā rāma nānānaganivāsinaḥ, koṭyagraśa ime prāptā vānarās tava kimkarāḥ/ nideśavartinaḥ sarve sarve guruhite ratāḥ, abhipretam anuṣṭhātum tava śakṣyanty arimḍama/ yan manyase naravyāghra prāptakālaṁ tad ucyatām, tat saīnyaṁ tvadvāśe yuktam ājñāpayitum arhasi/ kāmam eṣāṁ idaṁ kāryaṁ viditaṁ mama tattvataḥ, tathāpi tu yathā tattvam ājñāpayitum arhasi/ tathā bruvāṇaṁ sugrīvaṁ rāmo daśarathātmajaḥ, bāhubhyāṁ saṁpariṣvajya idaṁ vacanam abravīt/ jñāyatām saumya vaidehī yadi jīvati vā na vā, sa ca deśo mahāprajāña yasmin vasati rāvaṇaḥ/ adhigamya ca vaidehīm nilayaṁ rāvaṇasya ca, prāptakālaṁ vidhāsyāmi tasmin kāle saha tvayā/ nāham asmin prabhuḥ kārye vānareśa na lakṣmaṇaḥ, tvam asya hetuḥ kāryasya prabhuḥ ca plavageśvara/ tvam evājñāpaya vibho mama kāryaviniścayam, tvaṁ hi jānāsi yat kāryaṁ mama vīra na saṁśayaḥ/ suhṛddvītyo vikrāntaḥ prājñāḥ kālaviśeṣavit, bhavān asmaddhite yuktaḥ sukr̥tārtho ’rthavittamaḥ/ evam uktas tu sugrīvo vinataṁ nāma yūthapam, abravīt rāma sāmnnidhye lakṣmaṇasya ca dhīmataḥ, śailābhaṁ meghanirghoṣam ūrjitaṁ plavageśvaram/ somasūryātmañaiḥ sārddhaṁ vānarair vānarottama, deśakālanayair yuktaḥ kāryākāryaviniścaye/ vṛtaḥ śatasahasreṇa vānarāṇāṁ tarasvinām, adhigaccha diśaṁ pūrvām saśailavanakānanām/ tatra sītām ca vaidehīm nilayaṁ rāvaṇasya ca, mārgadhvaṁ giridurgeṣu vaneṣu ca nadīṣu ca/ nadīm bhāgīrathīm ramyām sarayūṁ kauśikīm tathā, kālindīm yamunām ramyām yāmunāṁ ca mahāgirim/ sarasvatīm ca sindhum ca śoṇaṁ maṇinibhodakam, mahīm kālamahīm caiva śailakānanaśobhitām/ brahmamālāṁ videhāṁś ca mālavāṁ kāsikosālāṁ, māgadhamāś ca mahāgrāmāṁ puṇḍrāṁ vaṅgāṁś tathaiva ca/ pattanaṁ kośakārāṇāṁ bhūmim ca rajatākarām, sarvam etad vicetavyaṁ mṛgayadbhir tatas tataḥ/ rāmasya dayitām bhāryāṁ sītām daśarataḥ snuṣāṁ, samudram avagādhāṁś ca parvatāṁ pattanāni ca/ mandarasya ca ye koṭim saṁśritāḥ ke cid āyatām, karṇaprāvaraṇāś caiva tathā cāpy oṣṭhakarṇakāḥ/ ghorā lohamukhāś caiva javanāś caikapādakāḥ, akṣayā balavantaś ca puruṣāḥ puruṣādakāḥ/ kirātāḥ karṇacūḍāś ca hemāṅgāḥ priyadarśanāḥ, āmamīnāśanāś tatra kirātā dvīpavāsinaḥ/ antarjalacarā ghorā naravyāghrā iti śrūtāḥ, eteṣāṁ ālayāḥ sarve viceyāḥ kānanaukasāḥ/ giribhir ye ca gamyante plavanena plavena ca, ratnavantaṁ yavadvīpam saptarājyopaśobhitam/ suvarṇarūpyakam caiva suvarṇākaramaṇḍitam, yavadvīpam atikramya śiśiro nāma parvataḥ/ divaṁ spr̥ṣati śṛṅgeṇa devadānavasevitaḥ, eteṣāṁ giridurgeṣu pratāpeṣu vaneṣu ca/ rāvaṇaḥ saha vaidehyā mārgitavyas tatas tata, tataḥ samudradvīpāṁś ca subhīmāṁ draṣṭum arhatha/*

*tatrāsura mahākāyās chāyām grhṇanti nityaśaḥ, brahmaṇā samanujñātā dīrghakālām bubhuḥṣitāḥ/ tam kālameghapratimam mahoraganiṣevitam, abhigamya mahānādam tīrthenaiva mahodadhim/ tato raktajalam bhīmam lohitaṁ nāma sāgaram, gatā drakṣyatha tām caiva bṛhatīm kūṭaśālmalīm/ grham ca vainateyasya nānāratnavibhūṣitam, tatra kailāsasamkāśam vihitam viśvakarmaṇā/ tatra śailanibhā bhīmā mandehā nāma rākṣasāḥ, śailaśṛṅgeṣu lambante nānārūpā bhayāvahāḥ/ te patanti jale nityam sūryasyodayanam prati, abhitaptās ca sūryeṇa lambante sma punaḥ punaḥ/ tataḥ pāṇḍurameghābham kṣīraudam nāma sāgaram, gatā drakṣyatha durdharṣā mukhā hāram ivormibhiḥ/ tasya madhye mahāśveta ṛṣabho nāma parvataḥ, divyagandhaiḥ kusumitaiḥ rajataiḥ ca nagair vṛtaḥ/ saraś ca rājataiḥ padmair jvalitair hemakesaraiḥ, nāmnā sudarśanam nāma rājamaṁsaiḥ samākulam/ vibudhāś cāraṇā yakṣāḥ kimnarāḥ sāpsarogaṇāḥ, hṛṣṭāḥ samabhogacchanti nalinīm tām riramaṁsavaḥ/ kṣīrodam samatikramya tato drakṣyatha vānarāḥ, jalodam sāgaraśreṣṭham sarvabhūtabhayāvaham/ tatra tat kopajam tejaḥ kṛtam hayamukham mahat, asyāhuḥ tan mahāvegam odanam sacarācaram/ tatra vikroṣatām nādo bhūtānām sāgaraukasām, śrūyate cāsamarthānām dṛṣṭvā tad vaḍavāmukham/ svādūdasyottare deśe yojanāni trayodaśa, jātārūpaṣilo nāma mahān kanakaparvataḥ/ āśīnam parvatasyāgre sarvabhūtanamaskṛtam, sahasraśīrasam devam anantaṁ nīlavāsasam/ trīśīrāḥ kāñcanaḥ ketus tālas tasya mahātmanah, sthāpitāḥ parvatasyāgre virājati savedikāḥ/ pūrvasyām diśi nirmānam kṛtam tat tridaśeśvaraiḥ, tataḥ param hemamayāḥ śrīmān udayaparvataḥ/ tasya koṭir divam sprṣṭvā śatayojanam āyatā, jātārūpamayī divyā virājati savedikā/ sālais tālais tamālais ca karṇikāraiḥ ca puspitaiḥ, jātārūpamayair divyaiḥ śobhate sūryasamṇibhaiḥ/ tatra yojanavistāram ucchritam daśayojanam, śṛṅgam saumanasam nāma jātārūpamayam dhruvam/ tatra pūrvam padam kṛtvā purā viṣṇuḥ trivikrame, dvitīyam śikharam meroś cakāra puruṣottamāḥ/ uttareṇa parikramya jambūdvīpam divākaraḥ, dṛśyo bhavati bhūyiṣṭham śikharam tan mahocchrayam/ tatra vaikhānasā nāma vālakhilyā maharṣayaḥ, prakāśamānā dṛśyante sūryavarṇāś tapasvinah/ ayaṁ sudarśano dvīpaḥ puro yasya prakāśate, yasmimś tejaś ca cakṣuś ca sarvapṛānabhṛtām api/ śailasya tasya kuñjeṣu kandareṣu vaneṣu ca, rāvaṇaḥ saha vaidehyā mārgitavyas tatas tataḥ/ kāñcanasya ca śailasya sūryasya ca mahātmanah, āviṣṭā tejasā samdhyā pūrvā raktā prakāśate/ tataḥ paramagamyā syād dik pūrvā tridaśāvṛtā, rahitā candrasūryābhyām adṛśyā timirāvṛtā/ śaileṣu teṣu sarveṣu kandareṣu vaneṣu ca, ya ca noktā mayā deśā viceyā teṣu jānakī/ etāvad vānaraiḥ śakyaṁ gantum vānarapuṁgavāḥ, abhāskaram amaryādam na jānīmas tataḥ param/ adhigamya tu vaidehīm nilayam rāvaṇasya ca, māse pūrṇe nivartadhvam udayam prāpya parvatam/ ūrdhvam māsān na vastavyam vasan vadhya bhaven mama, siddhārthāḥ samnivartadhvam adhigamya ca maithilīm/ mahendrakāntām vanaṣaṇḍa maṇḍitām; diśam caritvā nipuṇena vānarāḥ, avāpya sītām raghuvaṁśajapriyām; tato nivṛttāḥ sukhito bhaviṣyatha/*

Sugriva having thus detailed the details of ‘mahaparaa krami vaanara yoddhas’ who actually presented themselves, Rama as Lakshmana too was present instructed Sugriva as follows: Vanara shiromani! The search for Devi Sita and the residence of Ravana'sura be initiated at all the surroundings of Ganga-Sarayu-Kaishiki-Kalinda Yamuna- Sarasvati-Sindhu-Shonabhadra, besides the kingdoms of Brahma maala, Videha, Maalava, Kashi, Kosala, Magadha and their cities and villages. Besides the dashantara dwipas like yava, suvarna, adi dveepas; as also sapta dwipas of Sapta Dwipas (Jambu, Plaksha, Salmaali, Kusha, Krouncha, Shaka and Pushkala) be searched thoroughly. Then among the Sapta Samudras (Lavana or Salt, Ikshurasa or Sugarcane juice, Sura or Wine, Ghrita or Classified Butter, Dahi or Curd, Ksheera or Milk and Suswada or Sweet Water) be searched;

#### Vishleshana on Sapta Dweepas from Brahma Purana

The entire Bhuloka (Earth) was divided into seven major Territories viz. Jambu, Plaksha, Shyalma, Kusha, Krouncha, Shaka and Pushkara surrounded by Sapta Samudras (Seven Seas) viz. Lavana (Salt), Ikshurasa (Sugar cane juice), Sura (wine), Ghrita (Classified Butter or Ghee), Dadhi (Curd), Dugdha (Milk) and Swadu Jala (Sweet Water). Prithvi is stated to have a lotus-like shape, each one of the angles situated with Sapta Parvatas (Seven Main Mountains) with Himavan, Hemakuta and Nishadha in South; Nila, Sweta and Shringvan in North, in the Center is Meru with a height of eighty four thousand yojanas,

sixteen thousand yojanas of depth, thirty two thousand yojanas of circumference. Bharata Varsha, Kimpurasha and Hari Varshas are to the south of Meru; Ramyaka Varsha is in North; Bhadrasha in East; and Ketumala in West. In Jambu Dwipa, there is Bharata Varsha above the Sea and below the Himalaya called Bharati with a width of nine thousand yojanas; this is known as 'Karma bhumi' where Swarga and Moksha are accessible to those who are desirous and deserving. There are seven major Kula Parvatas / mountains in Bharat viz. Mahendra, Malaya, Sahya, Shaktiman, Ruksha, Vindhya and Pariyatra. It is in this Bharata from where attainment of Swarga becomes possible not only for human beings but even Pashu-Pakshis (animals and birds) with; 'Sakaama Sadhana' or Endeavors while in the materialistic world one could reach Swarga, whereas Nishkama Sadhana could even secure Moksha (Salvation). But negative results might be accrued in performing sins and would attract Narakas besides getting sucked into the whirlpool of births and deaths. There is no other place in one's life excepting in Bharata Varsha or the Karma Bhumi where such a possibility ever exists. Spread over an area of thousand yojanas long from North to South, this hallowed land is divided into Nine Regions viz. Indra dwipa, Kasetutana also known as 'Upto Setu', Tamravarna, Gabhastimaan, Nagadwipa, Soumya dwipa, Gandharwa dwipa, Varunadwipa and the Sea-surrounded ninth dwipa. To the east-ward of Bharata is the abode of Kiratas while the west-ward is of Yavanaas; inhabitants of the Central Region are Brahmana, Kshatriya, Vaishyas and Sudras whose professions are Yagnas, Yuddha, Vanijya and Seva ( Sacrifices, Battles, Commerce and Trade and Service) respectively. In this Bharata, are of residents of Kuru, Panchala, Madhya desha, Purvadesha, Kamarupa (Assam), Poundya, Kalinga (Orissa), Magadha, Dakshina Pradesha, Aparanta, Sourashtra (Kathiyavad), Sudra, Abhira, Arbuda (Abu), Maru (Marvada), Malva, Pariyatra, Souveera, Sindhu, Shalva, Madra, Ambashtha, and Parasika. The Yugas of Satya, Treta, Dwapara and Kali are applicable only to Bharata Varsha and nowhere else. While Bharata is the Karma Bhumi practising Yagnas and Daanaas, compared to all other Countries in Jambu Dwipa are Bhoga / luxury-oriented. Bharata Varsha is the best of all the Places in Jambu Dwipa as the former is the Karma Bhumi compared to all other Deshas which are primarily pleasure-loving. It would be only after lakhs of births that one could secure a human life after storing considerable Punya; in fact, Devas sing hymns saying that those who take birth as human beings are blessed since they are born as Manavaas who had great opportunity to qualify to attain Swarga and Moksha by following a religious and disciplined life and by following Nishkaama Dharma or without strings of 'Plalapeksha' or fruits of returns. Plaksha Dwipa is double the size of Jambu Dwipa's one lakh yojanas under the Chief called Mehatidikh who had seven sons and the Kingship was surrounded by Seven major Mountains and Seven Rivers with the traits typical of Treta Yuga. Its inhabitants pray to Bhagavan Vishnu in the form of Chandra Deva. Compared to the salty taste of Sea water between Jambudwipa and Plaksha Dwipa, the taste was of Ikshu in the of intermediate region of Plaksha and Shalmala whose Chief was Vapushman and the latter's size was double that of Plaksha. Here again there are seven mountains with mines of jewels / precious stones and seven Rivers and in this Dwipa Lord Vishnu is prayed in the form of Vayu Deva. Like in Plaksha Dwipa, the inhabitants of Salmala too, Varnashrama is followed and the colours of persons in these Varnas are Kapila, Aruna, Peeta and Krishna are for Brahmanas, Kshatriyas, Vaisyas and Sudras respectively. Sura Samudra earmarks the inter-region of Salmala and Kusha Dwipa whose size was double that of Salmala and Kusha's King is Jyotishman and the inhabitants are human beings practicing Varanashrama as also Daityas, Danavas, Devatas, Gandharvas, Yakshas, Kinnaras and a great mix of Brahma's creation. They all pray to the Multi Faced Janradana. Ghruta Samudra (Classified Butter) partitions the Kusha and Krouncha Dwpas; the size of the Krouncha is double that of Kusha. Rituman is the King of Krouncha where again Varnashrama is observed and the counter-part Varnas are Pushkala, Pushkara, Dhanya and Khyata corresponding to Brahmanas etc. Rudra Swarupa Janardana is the Deity revered in this Dwipa. Between Krauncha and Shaka Dwpas is the Dadhimandoda Samudra and the King of Shaka is Mahatma Bhavya, again with Seven Mountains and Seven Major Rivers as also seven Princes, where Siddhas and Gandharvas inhabit. Maga, Mahadha, Manasa and Mandaga are the corresponding Chaturvarnas. All the inhabitants of this Dwipa pray to Surya Swarupi Vishnu. From Shaka to Pushkara, the intermediate Samudra is of Ksheera and Pushkara which is double of Shaka is size is headed by Stravana and since it is a huge Dwipa, the King divided it to Mahavira Varsha and Dhataki varsha and the sons of the King awarded the two in their

names after the two parts under his over-all control. These territories are mainly inhabited by human beings who have longevity of ten thousand years, devoid of illnesses and worries and of jealousies, fears, egos and crookedness; these humans as superior as Devas and Daityas and they are all devoid of Varnashrama as all the inhabitants are of equal status. The dividing line of Pushkara is surrounded by sweet water atop of which is Lokaloka Parvata, beyond which is stated to be of complete darkness; in fact, the Border of Pushkara of ten thousand yojanas, there were neither species nor life].

Stanza 47 coninued:

*kṣīrodam samatikramya tato drakṣyatha vānarāḥ, jalodaṁ sāgaraśreṣṭhaṁ sarvabhūtabhayāvaham/ tatra tat kopajam tejah kṛtam hayamukham mahat, asyāhus tan mahāvegam odanaṁ sacarācaram/ tatra vikrośatām nādo bhūtānām sāgaraukasām, śrūyate cāsamarthānām dṛṣṭvā tad vaḍavāmukham/* Vaanara veeraas! As you cross Kshaara sagara, then you would find ‘susvaadu jaja samudra’ where Brahmarshi Ourvi due whose exreme rage, badavaa mukha agni was created. And, ordinary pranis cried and then a huge mountain came into place with saala-taala tamala virkshas with sweet fruits. *tatra pūrvam padam kṛtvā purā viṣṇus trivikrame, dvitīyam śikharam meroś cakāra puruṣottamaḥ/* It was from that Udayagiri peak named ‘Soumanasa’ that Bhagavan Vishnu in his ‘Vaamaraavataara’ rested his very first stepped foot of the three feet place for his tapasya and his lifted foot on the shikhara of Meru parvata from where he lifted his second step to occupy the leg to the upper lokas and could not place the third foot except on Bali Chakravarti’s head and pusher further down to pataalaadi lokaas! From ‘Udayaachala’s behind, having continued ‘Sitanveshanam, vaanara yoddhaas migh to proceed to the east in their prescribed task of ‘Sitaanveshana’.

[ Ready Ref. Vishleshana repeated in brief about Vaamana Deva and Balichakravarti vide Essence of Valmiki Ramayana as released by the website of kamakoti .org/books

As Vamana Deva arrived at the Yagna shaala, Bali welcomed him, offered ‘Arghya’, ‘Aasana’, Puja and offered him limitless gold, jewellery, elephants, horses, cows, women, clothes, bunches of villages or townships or whatever would be his wish! Vamana Deva replied smilingly: ***Mamagnisharanaarthaaya dehi Rajan Padatrayam, Suvarnagraamaratnaadi tadarthibhyah pradeeyataam/*** (Raja! Please provide to me three feet of land to enable me to set up an Agni- Shaala). Bali said that after all three feet would be nothing as he could ask for a lakh of feet which could be given away, but Vamana Deva replied that he was indeed satisfied with that much of Bhumi and if the King were to offer more he might as well provide to the other needy! Bali Chakravarti readily agreed not understanding the implication and as the deed of Daana was being executed and Vamana Deva extended his hand to the King and expanded his Vamana Rupa gradually immediately: Instantly, Vamana Murti displayed his Virat Swarupa: Chandra and Surya were his two Eyes, Shy was his head, Prithvi his feet, Pishachaas were his foot-fingers, Gruhyakaas were his hand fingers, Vishwa Deva Ganaas were in his jaanus /knees, Sadhyas were his janghaas, Yakshaas were his nails, Apsarsaas were his palm lines, Nakshatras were his Eye sight, Surya kiranās were his hairs, Stars were his body hairs, Maharshiganaas were in the hair roots, Vidishas were his hands, Dishaaas were his ears, Ashwini Kumars were his faculty of hearing, Vayu was his nose, Chandra Deva was his joking faculty, Dharma Deva was his thinking capacity, Satya was his voice and Saraswati was his tongue, Deva Mata Aditi was his neck, Vidya was his valiyaas or long poles; Pushas were his eye brows, Swarga dwar was his anus, Vaishvanara his face, Prajapati his vrushanaas, Param Brahma was his heart, Kashyapa Muni was his Pumstwa, Vasu Devata was his back, Marutganaas were his Sandhis, Rudra was his Vakshasthala, Mahaarnavaa was his Dhairya, Gangharvas were in his stomach; Lakshmi, Medha, Dhruti, Kaanti and all Vidyaas were in his ‘Kati Pradesha’; the luster and radiance in the total Universe as also the Tapo teja or the power of meditation was the reflection of the magnificence of Natayana; Vedas and Sciptures and the huge Yagnaas and the Sacred Deeds of the Virtuous like Maharshis and Brahmanas were all inside in his ‘kukshi’ or belly. On viewing the Paramatma’s ‘Virat Swarupa’, the so called ‘Mahaasuraas’ referred to earlier in ignorance by Chakravarti Bali before Prahlada’s curse to him got

burnt off like flies before a gigantic outbreak of Fire! Having thus occupied the Universe in totality including the sub-terrain Sapta Paatalaas, Vamana Deva stated that since Bali took the water in his hand and donated the THREE FEET of Land, and blessed him to be the King of the Sapta Paatalaas and granted him long life till the end of Manvantara of the on-going Vaisawata Manu. He also blessed Bali that all the 'Homa Phalas' at the time of Shraddhas to be performed even by Brahmanas, besides incomplete and defective Vratas, Agni Kaaryaas without ghee, and Kusha grass roots as also the daanas without detachment would belong to Bali and his followers].

## Sarga Forty One

Sugriva as totally absorbed in the singular task of 'Sitanveshana' and having already despatched one force of Vanaraas to 'purva disha' now forwards another batch to 'dakshina disha'

*Tataḥ prasthāpya sugrīvas tan mahad vānaram balam, dakṣiṇām preṣayām āsa vānarān abhilakṣitān/ nīlam agnisutaṁ caiva hanumantaṁ ca vānaram, pitāmahasutaṁ caiva jāmbavantaṁ mahākapim/ suhotraṁ ca śarīraṁ ca śaragulmaṁ tathāiva ca, gajaṁ gavākṣaṁ gavayaṁ suṣeṇaṁ ṛṣabhaṁ tathā/ maindaṁ ca dvividaṁ caiva vijayaṁ gandhamādanam, ulkā mukham asaṅgaṁ ca hutāśana sutāv ubhau/ aṅgadapramukhān vīraṁ vīraḥ kapigaṇeśvaraḥ, vegavikramasaṁpannān saṁdideśa viśeṣavit/ teṣāṁ agreṣaraṁ caiva mahad balam asaṅgagam, vidhāya harivīraṇām ādiśad dakṣiṇām diśam/ ye ke cana samuddeśās tasyām diśi sudurgamāḥ, kapīśaḥ kapimukhyānām sa teṣāṁ tām udāharat/ sahasraśirasam vindhyaṁ nānādrumalatāvṛtam, narmadām ca nadīm durgām mahoraganiṣevitām/ tato godāvarīm ramyām kṛṣṇāveṇīm mahānadīm, varadām ca mahābhāgām mahoraganiṣevitām/ mekhalān utkalāmś caiva daśārṇanagarāṇy api, avantīm abhravanīm ca sarvam evānupaśyata/ vidarbhaṁ ṛṣikāmś caiva ramyān māhiṣakān api, tathā baṅgān kaliṅgāmś ca kauśikāmś ca samantataḥ/ anvikṣya daṇḍakāraṇyam saparvatanadīguham, nadīm godāvarīm caiva sarvam evānupaśyata/ tathāivāndhrāmś ca puṇḍrāmś ca colān pāṇḍyān sakeralān, ayomukhaś ca gantavyaḥ parvato dhātumaṇḍitaḥ/ vicitraśikharāḥ śrīmāmś citrapuṣpitakānanaḥ, sacandanavanoddeśo mārgitavyo mahāgiriḥ/ tatas tām āpagām divyām prasannasālilām śivām, tatra drakṣyatha kāverīm viḥṛtām apsarogaṇaiḥ/ tasyāsīnam nagasyāgre malayasya mahaujasam, drakṣyathādityasaṁkāśam agastyam ṛṣisattamam/ tatas tenābhyanujñātāḥ prasannena mahātmanā, tāmraparṇīm grāhajuṣṭām tariṣyatha mahānadīm/ sā candanavanair divyaiḥ pracchannā dvīpa śālīnī, kānteva yuvatiḥ kāntām samudram avagāhate/ tato hemamayaṁ divyam muktāmaṇivibhūṣitam, yuktaṁ kavāṭam pāṇḍyānām gatā drakṣyatha vānarāḥ/ tataḥ samudram āsādy saṁpradhāryārthaniścayam, agastyenāntare tatra sāgare viniveśitaḥ/ citranānānagaḥ śrīmān mahendraḥ parvatottamaḥ, jātarūpamayaḥ śrīmān avagāḍho mahārṇavam/ nānāvidhair nagaiḥ phullair latābhiḥ copāśobhitam, devarṣiyakṣapraravarair apsarobhiḥ ca sevitam/ siddhacāraṇasaṁghaiḥ ca prakīrṇam sumanoharam, tam upaiti sahasrākṣaḥ sadā parvasu parvasu/ dvīpas tasyāpare pāre śatayojanam āyataḥ, agamyo mānuṣair dīptas tam mārgadhvam samantataḥ, tatra sarvātmanā sītā mārgitavyā viśeṣataḥ/ sa hi deśas tu vadhyasya rāvaṇasya durātmanaḥ, rākṣasādhipater vāsaḥ sahasrākṣasa - madyuteḥ/ dakṣiṇasya samudrasya madhye tasya tu rākṣasī, aṅgāraketi vikhyātā chāyām ākṣipyā bhojinī/ tam atikramya lakṣmīvān samudre śatayojane, giriḥ puṣpitako nāma siddhacāraṇasevitaḥ/ candra sūryāmśu saṁkāśaḥ sāgarāmbusamāvṛtaḥ, bhrājate vipulaiḥ śṛṅgair ambaram vilikhann iva/ tasyaikam kāñcanaṁ śṛṅgaṁ sevate yaṁ divākaraḥ, śvetaṁ rājataṁ ekaṁ ca sevate yaṁ niśākaraḥ/ na tam kṛtaghnāḥ paśyanti na nṛśamsā na nāstikāḥ, praṇamya śīrasā śailam tam vimārgata vānarāḥ/ tam atikramya durdharṣāḥ sūryavān nāma parvataḥ, adhvanā durvigāhena yojanāni caturdaśa/ tatas tam apy atikramya vaidyuto nāma parvataḥ, sarvakāmaphalair vṛkṣaiḥ sarvakālamano haraiḥ/ tatra bhuktvā varārhaṇi mūlāni ca phalāni ca, madhūni pītvā mukhyāni param gacchata vānarāḥ/ tatra netramanaḥkāntaḥ kuñjaro nāma parvata, agastyabhavanam yatra nirmitaṁ viśvakarmaṇā/ tatra yojanavistāram ucchritaṁ daśayojanam, śaraṇam kāñcanaṁ divyam nānāratnavibhūṣitam/ tatra bhogavatī nāma sarpaṇām ālayaḥ purī, viśālarathyā durdharṣā sarvataḥ parirakṣitā, rakṣitā pannagair ghorais tīkṣṇadamṣṭrair mahāviṣaiḥ/ sarparājo mahāghoro yasyām vasati vāsukih, niryāya mārgitavyā ca sā ca bhogavatī purī/ tam ca deśam atikramya mahān ṛṣabhasaṁsthitaḥ, sarvaratnamayaḥ śrīmān*



*ṛṣabho nāma parvataḥ/ gośīrṣakam padmakam ca hariśyāmam ca candanam, divyam utpadyate yatra tac caivāgnisamaprabham/ na tu tac candanam dr̥ṣṭvā spraṣṭavyam ca kadā cana, rohitā nāma gandharvā ghorā rakṣanti tad vanam/ tatra gandharvapatayaḥ pañcasūryasamaprabhāḥ, śailūṣo grāmaṇīr bhikṣuḥ śubhro babhrus tathaiva ca/ ante pṛthivyā durdharṣās tatra svargajitaḥ sthitāḥ, tataḥ param na vaḥ sevyāḥ pitṛlokaḥ sudāruṇaḥ, rājadhānī yamasyaiṣā kaṣṭena tamasāvṛtā/ etāvad eva yuṣmābhir vīrā vānarapuṅgavāḥ, śakyam vicetum gantum vā nāto gatimatām gatiḥ/ sarvam etat samālokyā yac cānyad api dr̥śyate, gatiṁ viditvā vaidehyāḥ saṁnivartitam arhatha/ yas tu māsān nivṛtto 'gre dr̥ṣṭā sīteti vakṣyati, mattulyavibhavo bhogaiḥ sukham sa vihariṣyati/tataḥ priyataro nāsti mama prāṇād viśeṣataḥ, kṛtāparādhō bahuṣo mama bandhur bhaviṣyati/ amitabalaparākramā bhavanto; vipulaguṇeṣu kuleṣu ca prasūtāḥ, manujapatisutām yathā labhadhvaṁ; tad adhiguṇam puruṣārtham ārabhadhvaṁ/*

Having despatched one part of Vanara sena to the eastern side of Bharata desha then Sugriva instructed another significant segment of vanara veeras to the southern side having duly explained them of the relevant information. These Maha Veeras included Agni putra Neela, Vayu Putra Hanuman, Brahma putra Jambavaan, Suhotra, Sharaari, Sharagulma, Gaja, Gavaaksha, Gavaya, Sushena the father of Tara Devi, Vrishabha, Mainda, Dvidida, Suushena the close associate of Sugriva, Gandhamaadana, the two sons of Hutaashna the Fire consumer viz. Ulkamukha and Ananda all under the directives of Yuva Raja Angada. Sugriva addressed the Maha Veeras! You may like to keep shifting your positions alternatively and visit Vindhya Parvata, the river beds of Narmada dominated by serpents, the fertile yielding agricultural lands of Godavari, Maha Nadi, Krishna, besides the nagaras like Mekhala, Ukala, Dasharna, Abravanti, Avantipura and so on. Then you may also distribute your duties of places like Vidarbha, Rishtika, Mahishaka desha, Vanga or Matyta Desha, Kalinga, Kaushika, and the related mountains-rivers-caves; you may also distribute duties to Godavari related places, Andhra, Kalinga, Punda, Chela, Pandya and Kerala deshaas too. Then the many 'dhaatu samriddha' Adhomukha or 'Malaya' parvata caves be properly searched for Devi Sita's whereabouts. Then pavitra Kaveri River be too visited as known for Apsaras bathing on their 'ghaats.' Do make sure that the party would visit Agastraashrama too situated of Malaya Parvata Shikhara. Having secured the Maharshi's consentful blessings, the Maha Nadi 'Taamraparna' be bathed in and crossed. *Deepastasya pāre śatayojanam āyataḥ, agamyo mānuṣair dīptas taṁ mārgadhvaṁ samantataḥ, tatra sarvātmanā sītā mārgitavyā viśeṣataḥ/ sa hi deśas tu vadhyasya rāvanasya durātmanaḥ, rākṣasādhipater vāsaḥ sahasrākṣasa madyuteḥ/ dakṣiṇasya samudrasya madhye tasya tu rākṣasī, aṅgāraketi vikhyātā chāyām ākṣipyā bhojinī/* Vanara Mitras! On crossing the Maha Samudra, there is an Island with an area of an estimated hundred yojanas which is unreachable to human or other species like Vanaras but some how penetrate into that area even singly; that is the place of control by the mighty Ravana as all our suspicions are strong the Devi Sita might be there itself, even when the maha sena ought not to take chances as possibly she might be quite elsewhere. Be it alerted however, that some where in the mid ocean is protected by a Maha Rakshasi named Angaraka who protects outsiders to go anywhere near the Ravana Rajya. It is that very Rakshasi who is notorious to vision the shade of any body seeking to approach Lanka could drag and kill even by the suspect's body shadow, drags and kills. As the Lanka dwipa too is a suspected place required for 'Sitaanveshana', that place should be searched thoroughly even in all the nooks and corners. In fact there is 'Pushpitaka' named parvata where Siddha-Charanas and its peak is revered by them; there are two peaks on the mountain top as when is golden and another silveren; the Siddha Charanas worship Surya at the golden peak in the day times and Chandra at the silveren peak in the nights. Indeed, kritagnans or the ungrateful and nastikas would not be able to visualise the mountain peaks. Vanaras! You must bend down your heads and with firm resolve, you should seek to see where Devi Sita might have been kept in that city if at all. There is another parvata by name 'Vidyuta'. That mountain is blessed with ample supply of sweet and delicious fruits aplenty. Also there is yet another mountain named 'kunjara' where there is the ashram of Maharshi Agastya being a third resident place for him where there is a reputed ratna palace. It on that very mountain there is a Sarpa nivaasa nagari called Bhogavati protecting Maharshis in deep tapasya by 'Sarpas'. In fact Sarpa Raja 'Vaasuki' of Kurmavataara fame helped 'amrita mathana'! Yet another parvata named 'Rishabha' where treasures Nava Ratnas are aplenty such as Gosheershaka-

Padmaka-Harishyamas but is essentially surfiet with chanana vrikshas or sandalwood trees! It is that Parvata shikhara which is protected by Gandharvas named ‘Rohitas’. These are five gandharvas named Shalush, Graamani-Shiksha-Shuka and Babhru. At the end of Bharata desha, there were Mahatmas with the ready authority to swarga nivasa, but and there -beyond, the belief was that the fearful ‘pitru loka’ would exist and farther beyond the Yama loka and the narakas. Hence the search by way of ‘Sitaanveshana’ might be terminated as far as the search was concerned.’ Then Sugriva concluded to those Vanara Patriots: *yas tu māsān nivṛtto ’gre dṛṣṭā sīteti vakṣyati mattulyavibhavo bhogaiḥ sukhaṁ sa vihariṣyati/tataḥ priyataro nāsti mama prāṇād viśeṣataḥ, kṛtāparādho bahuśo mama bandhur bhaviṣyati/* I am giving a month’s time for ‘Sitanveshana’ and give me the fantastic information that Devi Sita has been spotted at that place; whosoever could declare that intimation that Devi Sita was found at that spot then that glorious person should be entitled to ‘bhoga bhagaayas’ everthereafter!

## Sarga Forty Two

Sugriva who despatched another strong contingent of Vanara Warriors to the southern direction, now commissions a batch to the Western Side along with Sushena explaining probable areas for ‘Sitanveshana’

*Tataḥ prasthāpya sugrīvas tān harīn dakṣiṇām diśam, buddhivikramasaṁpannān vāyuvegasamāñjave/ athāhūya mahātejāḥ suṣeṇaṁ nāma yūthapam, tārāyāḥ pitarāṁ rājā śvaśurabhīmavikramam/ abravīt prāñjalir vākyam abhigamya praṇamya ca, sāhāyyaṁ kuru rāmasya kṛtye ’smin samupasthitē vṛtaḥ śatasahasreṇa vānarāṇāṁ tarasvinām, abhigaccha diśam saumya paścimām vāruṇīm prabho/ surāṣṭrān saha bāhlikāṁ śūrābhīrāṁs tathaiva ca, sphītāñjanapadān ramyān vipulāni purāṇi ca/ puṁnāgagahanam kukṣim bahuloddālakākulam, tathā ketakaṣaṇḍāṁś ca mārgadhvaṁ hariyūthapāḥ/ pratyak srotogamāś caiva nadyaḥ śītajalāḥ śivāḥ, tāpasānām araṇyāni kāntārā girayaś ca ye/ girijālāvṛtām durgām mārgitvā paścimām diśam, tataḥ paścimam āsādy samudraṁ draṣṭum arhatha, timi nakrāyuta jalam akṣobhyam atha vānarah/ tataḥ ketakaṣaṇḍeṣu tamālagahaneṣu ca, kapayo vihariṣyanti nārikelavaneṣu ca/ tatra sītām ca mārgadhvaṁ nilayaṁ rāvaṇasya ca, marīcipattanāṁ caiva ramyaṁ caiva jaṭipuram/ avantīm aṅgalopām ca tathā cālakṣitam vanam, rāṣṭrāṇi ca viśālāni pattanāni tatas tataḥ/ sindhusāgarayoś caiva saṁgame tatra parvataḥ, mahān hemagirir nāma śataśṛṅgo mahādrumaḥ/ tasya prastheṣu ramyeṣu śimhāḥ pakṣagamāḥ sthitāḥ, timimatsyagajāmś caiva nīḍāny āropayanti te/ tāni nīḍāni śimhānām giriśṛṅgagatāś ca ye, dṛptāś tṛptāś ca mātāṅgāś toyadasvananiḥsvanāḥ, vicaranti viśāle ’smimś toyapūrṇe samantataḥ/ tasya śṛṅgam divasparśam kāñcanaṁ citrapādapam, sarvam āśu vicetavyaṁ kapibhiḥ kāmarūpibhiḥ/ koṭim tatra samudre tu kāñcanīm śatayojanam, durdarśam pariyātrasya gatā drakṣyatha vānarāḥ/ koṭyas tatra caturviṁśad gandharvāṇāṁ tarasvinām, vasanty agninikāśānām ghorāṇām kāmarūpiṇām/ nātyāsādayitavyāś te vānarair bhīmavikramaiḥ, nādeyaṁ ca phalaṁ tasmād deśāt kiṁ cit plavaṅgamaiḥ/ durāsadā hi te vīrāḥ sattvavanto mahābalāḥ, phalamūlāni te tatra rakṣante bhīmavikramāḥ/ tatra yatnaś ca kartavyo mārgitavyā ca jānakī, na hi tebhyaḥ bhayaṁ kiṁ cit kapitvam anuvartatām/ caturbhāge samudrasya cakravān nāma parvataḥ, tatra cakram sahasrārāṁ nirmitam viśvakarmaṇā/ tatra pañcajanam hatvā hayagrīvaṁ ca dānavam, ājahāra tataś cakram śaṅkham ca puruṣottamaḥ/ tasya sānuṣu citreṣu viśālāsu guhāsu ca, rāvaṇaḥ saha vaidehyā mārgitavyas tatas tataḥ/ yojanāni catuḥṣaṣṭir varāho nāma parvataḥ, suvarṇaśṛṅgaḥ suśrīmān agādhe varuṇālaye/ tatra prāgyjyotiṣam nāma jātārūpamayaṁ puram, yasmin vasti duṣṭātmā narako nāma guhāsu ca/ tasya sānuṣu citreṣu viśālāsu guhāsu ca, rāvaṇaḥ saha vaidehyā mārgitavyas tatas tataḥ/ tam atikramya śailendraṁ kāñcanāntaranirdaraḥ, parvataḥ sarvasauvarṇo dhārā prasaravaṇāyutaḥ/ tam gajāś ca varāhāś ca śimhā vyāghrāś ca sarvataḥ, abhigarjanti satatam tena śabdena darpitāḥ/ tasmin harihayaḥ śrīmān mahendraḥ pākaśāsanāḥ, abhiṣiktaḥ surai rājā meghavān nāma parvataḥ/ tam atikramya śailendraṁ mahendraparipālitaṁ, ṣaṣṭim girisahasrāṇi kāñcanāni gamiṣyatha/ taruṇādityavarṇāni bhrājamānāni sarvataḥ, jātārūpamayair vṛkṣaiḥ śobhitāni supuṣpitaiḥ/ teṣāṁ madhye sthito rājā merur uttama-parvataḥ, ādityena prasannena śailo dattavaraḥ purā/ tenaivam uktaḥ śailendraḥ sarva eva tvadāśrayāḥ, matprasādād bhaviṣyanti divārātrau ca kāñcanāḥ/ tvayi ye cāpi vatsyanti devagandharvadānavāḥ, te bhaviṣyanti raktāś ca prabhayā kāñcanaprabhāḥ/ ādityā vasavo rudrā marutaś ca divaukasāḥ, āgamyā*

*paścimām saṁdhyām merum uttamaparvatam/ ādityam upatiṣṭhanti taiś ca sūryo 'bhipūjitaḥ, adṛśyaḥ sarvabhūtānām astaṁ gacchati parvatam/ yojanānām sahasrāṇi daśatāni divākaraḥ, muhūrtārdhena taṁ śīghram abhiyāti śiloccayam/ śṛṅge tasya mahad divyaṁ bhavanam sūryasaṁnibham, prāsādaguṇa - sambādham vihitam viśvakarmaṇā/ śobhitaṁ tarubhiś citrair nānāpakṣisamākulaiḥ, niketaṁ pāśahastasya varuṇasya mahātmanaḥ/ antarā merum astaṁ ca tālo daśasirā mahān, jātārūpamayaḥ śrīmān bhrājate citravedikaḥ/ teṣu sarveṣu durgeṣu saraḥsu ca saritsu ca, rāvaṇaḥ saha vaidehyā mārgitavyas tatas tataḥ/ yatra tiṣṭhati dharmātmā tapasā svena bhāvitāḥ, merusāvarṇir ity eva khyāto vai brahmaṇā samaḥ/ praṣṭavyo merusāvarṇir maharṣiḥ sūryasaṁnibhaḥ, praṇamya śirasā bhūmau pravṛttiṁ maithilīm prati/ etāvaj jīvalokasya bhāskaro rajanīkṣaye, kṛtvā vitimiram sarvam astaṁ gacchati parvatam/ etāvad vānaraiḥ śakyaṁ gantum vānarapuṁgavāḥ, abhāskaram amaryādam na jānīmas tataḥ param/ adhigamya tu vaidehīm nilayaṁ rāvaṇasya ca, astaṁ parvatam āsādyā pūrṇe māse nivartata/ ūrdhvaṁ māsān na vastavyaṁ vasan vadhyo bhaven mama, sahaiva śūro yuṣmābhiḥ śvaśuro me gamiṣyati/ śrotavyaṁ sarvam etasya bhavadbhir diṣṭa kārībhiḥ, gurur eṣa mahābāhuḥ śvaśuro me mahābalaḥ/ bhavantaś cāpi vikrāntāḥ pramāṇam sarvakarmasu, pramāṇam enaṁ saṁsthāpya paśyadhvaṁ paścimām diśam/ dṛṣṭvā tu narendrasyā patnyām amitatejasā, kṛtakṛtyā bhaviṣyāmāḥ kṛtasya pratikarmaṇā/ato 'nyad api yat kiṁ cit kāryasyāsa hitam bhavet, saṁpradhārya bhavadbhiś ca deśakālārthasaṁhitam/ tataḥ suṣeṇa pramukhāḥ plavaṁgamāḥ; sugrīvavākyam nipuṇam niśamya, āmantrya sarve plavagādhipaṁ te; jagmur diśam tām varuṇābhiguptām/*

Having despatched a contingent of Vanara Sena including Nala, Hanuman and Jambavan in the southern direction, he then commissioned another that included Devi Tara's father and Sushena his own son in law, as the latter was of megha varna and maha parakrami. Besides, Marichi Maharshi's sons Archishmaan and Archirmalya of the fame and bravery of Indra himself. He addressed the contingent to Sourashtra, Baahveeka, Chandrachitta and Kukshi deshas. These areas are full of cold and ever flowing rivers and excellent crops, besides insurmountable mountain range. The Pashchima Deshas are along side the Western Ocean with rebellious pull and deep sweep known for Timi named giant sized fish locatable even from short distances. The long western mountain range, although disconnected at places on the coastline is worthy of 'Sitanveshana'; and so are the crowdsful of cities and townships of Muravipattan or Morvi, Avanti, Jatapura, Adlepaapuri and so on besides the forests therearound. 'Somagiri' was another mountain with sky high shikharaas. Do note Vanaras! Some of the 'shikharas' of Somagiri of some twenty four crores of Gandharvas are stated to reside and better to avoid those areas for 'Sitanveshana'. Another illustrious mountain range named 'Paritraata' and there besides is the 'Vajra naama Parvata' well known with the color of Vaidurya Manis. Then there is 'Chakravan Parvata' famed as the 'Sahasraara chakra giri' replete with deep and dark caves which Vishvakatma constructed. Further on was 'Varaha Parvata' with golden 'shikharas'. Just adjacent was situated the golden city 'Pragjoshika Nagar' where the ill famed Narakasura ruled. In the same line of mountains was 'Medhagiri' where Indra used to rest on earth amid gardens of golden trees with fantastic range of scented flowers and celestial fruits; as these mountains are in any way unreachable, they could be omitted for Sitanveshana. Similarly Meru mountain too unreachable. *etāvad vānaraiḥ śakyaṁ gantum vānarapuṁgavāḥ, abhāskaram amaryādam na jānīmas tataḥ param/ adhigamya tu vaidehīm nilayaṁ rāvaṇasya ca, astaṁ parvatam āsādyā pūrṇe māse nivartata/ ūrdhvaṁ māsān na vastavyaṁ vasan vadhyo bhaven mama, sahaiva śūro yuṣmābhiḥ śvaśuro me gamiṣyati/* Vanara shiromanis! Vaanars could possibly reach upto these deshas, forests, mountains, and water flows and having visited thus would be required to return as soon as possible but not beyond a month.' Thus Sushana and other Vanara yoddhaas were adequately briefed by Vanara King Sugriva to report back about the resultant news of Devi Sita's whereabouts.

### Sarga Forty Three

Sugriva explains the significance of the northern direction for Sitanveshana under the leadership of Shatabali of several 'vaanara veeraas'.

Tataḥ saṁdiśya sugrīvaḥ śvaśuraṁ paścimāṁ diśam, vīraṁ śatabaliṁ nāma vānaraṁ vānaraṣabhaḥ/  
 uvāca rājā mantrajñāḥ sarvavānaraśaṁmatam, vākyam ātmahitaṁ caiva rāmasya ca hitaṁ tathā/ vṛtaḥ  
 śatasahasreṇa tvadvidhānāṁ vanaukasāṁ, vaivasvata sutaiḥ sārddham pratiṣṭhasva svamantribhiḥ/ diśam  
 hy udīcīm vikrāntām himaśailāvataṁsakām, sarvataḥ parimārgadhvaṁ rāmapatnīm aninditām/ asmin  
 kārye vinivṛte kṛte dāśaratheḥ priye, ṛṇān muktā bhaviṣyāmaḥ kṛtārthārthavidāṁ varāḥ/ kṛtaṁ hi priyam  
 asmākaṁ rāghaveṇa mahātmanā, tasya cet pratikāro 'sti saphalaṁ jīvitam bhavet/ etām buddhiṁ  
 samāsthāya dṛśyate jānakī yathā, tathā bhavadbhiḥ kartavyam asmatpriyahitaiḥ/ ayaṁ hi  
 sarvabhūtānāṁ mānyas tu narasattamaḥ, asmāsu cāgataprītī rāmaḥ parapuraṁjayah/ imāni  
 vanadurgāṇi nadyaḥ śailāntarāṇi ca, bhavantaḥ parimārgaṁ tu buddhivikramasaṁpadā/ tatra mlecchān  
 pulindāṁś ca śūrasenāṁś tathaiva ca, prasthālān bharatāṁś caiva kurūṁś ca saha madrakaiḥ/ kāmbojān  
 yavanāṁś caiva śakān āraṭṭakān api, bāhlīkān ṛṣikāṁś caiva pauravān atha ṭaṅkaṇān/ cīnān  
 paramacīnāṁś ca nīhārāṁś ca punaḥ punaḥ, anviśya daradāṁś caiva himavantaṁ vicinvatha/  
 lodhrapadmakaṣaṇḍeṣu devadāruvaneṣu ca, rāvaṇaḥ saha vaidehya mārgitavyas tatas tataḥ/ tataḥ  
 somāśramaṁ gatvā devagandharvasevitam, kālaṁ nāma mahāsānum parvataṁ taṁ gamiṣyatha/ mahatsu  
 tasya śṛṅgeṣu nirdareṣu guhāsu ca, vicinudhvaṁ mahābhāgāṁ rāmapatnīm yaśasvinīm/ tam atikramya  
 śailendraṁ hemavargaṁ mahāgirim, tataḥ sudarśanaṁ nāma parvataṁ gantum arhatha/ tasya  
 kānanaṣaṇḍeṣu nirdareṣu guhāsu ca, rāvaṇaḥ saha vaidehyā mārgitavyas tatas tataḥ/ tam atikramya  
 cākāśaṁ sarvataḥ śatayojanam, aparvatanadī vṛkṣaṁ sarvasattvavivarjitam/ tam tu śighram atikramya  
 kāntāraṁ romaharṣaṇam, kailāsaṁ pāṇḍuraṁ śailaṁ prāpya hr̥ṣṭā bhaviṣyatha/ tatra pāṇḍura -  
 meghābhaṁ jāmbūnadaparīkṛtaṁ, kuberabhavanaṁ divyaṁ nirmitaṁ viśvakarmaṇā/ viśālā nalinī yatra  
 prabhūtakamalotpālā, hamsakāraṇḍavākīrṇā apsarogaṇasevitā/ tatra vaiśravaṇo rājā sarvabhūta  
 namaskṛtaḥ, dhanado ramate śrīmān guhyakaiḥ saha yakṣarāt/ tasya candranikaṣeṣu parvateṣu guhāsu  
 ca, rāvaṇaḥ saha vaidehyā mārgitavyas tatas tataḥ/ krauñcaṁ tu girim āsādya bilaṁ tasya sudurgamam,  
 apramattaiḥ praveṣṭavyaṁ duṣpraveṣaṁ hi tat smṛtam/ vasanti hi mahātmānas tatra sūryasamaprabhāḥ,  
 devair apy arcitāḥ samyag devarūpā maharṣayaḥ/ krauñcasya tu guhāś cānyāḥ sāmūni śikharāṇi ca,  
 nirdarāś ca nitambāś ca vicetavyāś tatas tataḥ/ krauñcasya śikharaṁ cāpi nirīkṣya ca tatas tataḥ,  
 avṛkṣaṁ kāmāśailaṁ ca mānaśaṁ vihagālayam/ na gatis tatra bhūtānāṁ devadānavarakṣasāṁ, sa ca  
 sarvair vicetavyaḥ sasānuprasthabhūdharaḥ/ krauñcaṁ girim atikramya maināko nāma parvataḥ,  
 mayasya bhavanaṁ tatra dānavasya svayaṁ kṛtam/ mainākas tu vicetavyaḥ sasānuprasthakandaraḥ,  
 strīṇāṁ āśvamukhīnāṁ ca niketāś tatra tatra tu/ tam deśaṁ samatikramya āśramaṁ siddhasevitam,  
 siddhā vaikhāṇasāś tatra vālakhilyāś ca tāpasāḥ/ vandyāś te tu tapaḥsiddhāś tāpasā vītakalmaṣāḥ,  
 praṣṭavyāś cāpi sītāyāḥ pravṛttaṁ vinayānvitaiḥ/ hemapuṣkarasaṁchannaṁ tatra vaikhāṇasaṁ saraḥ,  
 taruṇādityasaṁkāśair hamsair vicaritaṁ śubhaiḥ/ aupavāhyāḥ kuberasya sarvabhāuma iti smṛtaḥ, gajaḥ  
 paryeti tam deśaṁ sadā saha kareṇubhiḥ/ tat sārāḥ samatikramya naṣṭacandradivākaram,  
 anakṣatragaṇaṁ vyoma niṣpayodam anādimat/ gabhastibhir ivārkasya sa tu deśaḥ prakāśate,  
 viśrāmyadbhis tapaḥ siddhair devakalpaiḥ svayamprabhaiḥ/ tam tu deśaṁ atikramya śailodā nāma  
 nimnagā, ubhayos tīrayor yasyāḥ kīcakā nāma veṇavaḥ/ te nayanti paraṁ tīraṁ siddhān pratyānayanti  
 ca, uttarāḥ kuravaś tatra kṛtapuṇyapratīśriyāḥ/ tataḥ kāñcanapadmābhiḥ padminībhiḥ kṛtodakāḥ,  
 nīlavaidūryapatrāḍhyā nadyaś tatra sahasraśaḥ/ raktotpalavanaiś cātra maṇḍitāś ca hiraṇmayaiḥ,  
 taruṇādityasadṛśair bhānti tatra jalāśayāḥ/ mahārhamāṇipatraiś ca kāñcanaprabha kesaraiḥ,  
 nīlotpalavanaiś citraiḥ sa deśaḥ sarvatovṛtaḥ/ nistulābhiś ca muktābhir maṇibhiś ca mahādhanaḥ,  
 udbhūtapulināś tatra jātarūpaiś ca nimnagāḥ/ sarvaratnamayaiś citrair avagāḍhā nagottamaiḥ,  
 jātarūpamayaiś cāpi hutāśanasamaprabhaiḥ/ nityapuṣpaphalāś cātra nagāḥ patrarathākulāḥ,  
 divyagandharasasparśāḥ sarvakāmān sravanti ca/ nānākārāṇi vāsāṁsi phalanty anye nagottamāḥ,  
 muktāvaidūryacitrāṇi bhūṣaṇāṇi tathaiva ca/ strīṇāṁ yāny anurūpāṇi puruṣāṇāṁ tathaiva ca,  
 sarvartusukhasevyāni phalanty anye nagottamāḥ/ mahārḥāṇi vicitrāṇi haimāny anye nagottamāḥ,  
 śayanāni prasūyante citrāstāraṇavanti ca/ manahkāntāni malyāni phalanty atrāpare drumāḥ, pānāni ca  
 mahārḥāṇi bhakṣyāṇi vividhāni ca/ strīyaś ca guṇasaṁpannā rūpayauvanalakṣitāḥ, gandharvāḥ kimnarā  
 siddhā nāgā vidyādharaś tathā, ramante sahitāś tatra nārībhir bhāskaraprabhāḥ/ sarve sukṛtakarmāṇaḥ  
 sarve ratiparāyaṇāḥ, sarve kāmārthasahitā vasanti saha yoṣitāḥ/ gītavāditanirghoṣaḥ  
 sotkṛṣṭahasitasvanaḥ, śrūyate satataṁ tatra sarvabhūtamanoharaḥ/ tatra nāmuditaḥ kaś cin nāsti kaś cid

*asatpriyaḥ, ahany ahani vardhante guṇās tatra manoramāḥ/ samatikramya taṁ deśam uttaras toyasāṁ nidhiḥ, tatra somagirir nāma madhye hemamayo mahān/ indralokagatā ye ca brahmalokagatāś ca ye, devās taṁ samavekṣante girirājaṁ divyaṁ gatam/ sa tu deśo viśūryo 'pi tasya bhāsā prakāśate, sūryalakṣmyābhivijñēyas tapaseva vivasvatā/ bhagavān api viśvātmā śambhur ekādaśātmakaḥ, brahmā vasati deveśo brahmarṣiparivāritaḥ/ na katham cana gantavyaṁ kurūṇām uttareṇa vaḥ, anyeśām api bhūtānām nātikrāmati vai gatiḥ/ sā hi somagirir nāma devānām api durgamaḥ, taṁ ālokyā tataḥ kṣipram upāvartitum arhatha/ etāvad vānaraiḥ śakyaṁ gantum vānarapuṁgavāḥ, abhāskaram amaryādaṁ na jānīmas tataḥ param/ sarvaṁ etad vicetavyaṁ yaṁ mayā parikīrtitam, yad anyad api noktaṁ ca tatrāpi kriyatām matiḥ/ tataḥ kṛtaṁ dāśarather mahat priyaṁ; mahattaraṁ cāpi tato mama priyam, kṛtaṁ bhaviṣyaty anilānalopamā; videhajā darśanajena karmaṇā/ tataḥ kṛtārthāḥ sahitaḥ sabāndhavā; mayārcitāḥ sarvaḡuṇair manoramaiḥ, cariṣyathorvīm pratiśāntaśatravaḥ; sahapriyā bhūtadharāḥ plavaṅgamāḥ/*

Having commissioned Vanarashreshthas to the western and southern directions already, Sugriva felt that it should be necessary to the northern side too and asked his son in law Shatabali. He explained as to how he was greatly indebted by him to Shri Rama as the latter did the greatest help to him personally for accomplishing him the kingdom and swore him to possibly help Rama to help recover Devi Sita from the clutches of Ravanaasura and as the very initial step to locate her whereabouts. It was in this context, the efforts for 'Sitanveshana' in the northern direction be initiated. Sugriva further explained Shatabali and followers that in the northern direction were the kingdoms of Mlecchha, Pulinda, Shurasena, Prasthala, Kuru, Madra, Kamboja, Yavana, Shaka Deshas. Beyond those kingdoms would be the vast Himalaya ranges all to be searched by Vanara Pramukhyas. Later on, Padmaka water flows, deodara forests, the Somashrama as venerated by Gandharvas, Kaala named Partvata and the various caves, Devasakha mountain full of birds and considerable 'vriksha sampada' be searched too. That area beyond a vast plain lands would follow for about hundred yojanas where rivers-mountains, big trees and jeeva jantus would not be visible as that would be a barren land. On further pursuing the vast area, would be sighted the shveta varna 'kailasa parvata'! Vishvakarma is stated to have constructed a fabulous swarna bhavana for Lord Kubera's vacation stay. *viśālā nalinī yatra prabhūtakamalotpalā, hamsakāraṇḍavākīrṇā apsaroḡaṇasevitā/ tatra vaiśravaṇo rājā sarvabhūta namaskṛtaḥ, dhanado ramate śrīmān guhyakaiḥ saha yakṣarāt/ tasya candranikaśeṣu parvateṣu guhāsu ca, rāvaṇaḥ saha vaidehyā mārgitavyas tatas tataḥ/* Then one could reach on the kailasa parvata the renowned 'Manasarovara,' in which lotuses are available aplenty and water birds like swans and 'karandas' too and apsaras are stated to bathe in that sarovara. That is stated to the Celestial Lake where Apsarasas perform their 'jala kreedas'.

#### [Vishleshana on Manasa Sarovara]

*Janmouhadhi tapomantra yoga siddharetaraiḥ, Jushtam kinnaragandharvair – apsarobhi vritam sadaa/* (Only blessed persons who are Siddhas and Tapodhanas, Parama Yogis, besides Kinnara, Gandharva, Apsaras and such Celestial Beings could have their abodes at Manasarovara). Hari Vamsha which is a component of Skanda Purana makes a detailed reference to this outstanding Maha Tirtha and an unparalleled Sidhha Kshetra) Manasarovar waters are crystal clear of bluish tinge and the Lake is of the shape of an egg stated to have spread over some 15 km. This is one of the Fifty One *Shakti Peethas* where the right wrist bracelets of Devi Sati's 'jeerna sharir' fell as Lord Vishnu's Sudarsham Chakra sliced off the body parts at the Daksha Yagna so that Maha Deva's fury would otherwise have continued at the sight of the body. The Devi at this Shakti Peetha is known as Gayatri and Maha Bhairava is called Sarvanand. In this heavenly Lake, thousands of swans fly along and across, some of crystal white colour stated to be 'Raja Hamsas' or Royal White Complexion and the rest of off-white colour. It is believed that at times, natural pearls too are available in the sweet and none too chilled cold waters of the Celestial Lake with plenty of multi-coloured stones and prism like pebbles. There is not much of greenery on the

banks and in fact not many trees and flowers up the Mount. Mount Kailas is about 12 km up the Mansarovara. Even while approaching the Kailash Dham, one can have its darshan from a distance but the Dham becomes clearer from Kungarivingari Shikhar or top of Jouhar Marg if the clouds are not obstructing the view. The people of Tibet are full of devotion to the Dham and swear to complete Parikrama of the 20 km.circumference by ‘sashtangas’ or prostrations and heartfelt ‘namaskaras’ all the way. Like Lord Shri Rama at Saketa at the Ayodhya Dham, Goloka’s Vajra dhaam of Bhagavan Shri Krishna as described in great detail in Brahma Purana as also Maha Deva delineated vividly in Shiva Purana and Skanda Purana, Parama Shiva’s abode is Kailasa Dham on the unique Kailasa Mount; indeed this view among the Himalaya Shikhiras is stated to be unusually distinct and unparalleled!

The description of Kailasa Mount is akin to that of the Virat Shiva Linga just as the center of a Lotus with sixteen petals all around as the ‘Shikhar Madhya Shringa’ or the raised horn of the Mount being the centre of literally counted as fourteen Shringas. In fact the central Shringa commands spontaneous awe, vibration and arresting attentiveness subdued by ecstasy and fullness of fulfillment. As ‘abhishakas’ or holy baths on the ‘Linga Mastaka’ are led into Gauri kunda. This Maha Linga Swarupa Maha Deva is of Black Stone and its sides are all covered with layers of iced milk. This mountain alone stands out as black but all the surrounding mountains are raw brownish. Kailasa Parikrama of 20 km. is possible within three days but perhaps reaching Kailasha Shikhir of the height of 19000 ft from Sea level is worthy of endeavour by dare devil- mountaineers!]

Stanza 25 is continued:

*krauñcam tu girim āsādyā bilam tasya sudurgamam, apramattaiḥ praveṣṭavyam duṣpraveṣam hi tat smṛtam/ vasanti hi mahātmānas tatra sūryasamaprabhāḥ, devair apy arcitāḥ samyag devarūpā maharṣayaḥ/ krauñcasya tu guhās cānyāḥ sānūni śikharāṇi ca, nirdarās ca nitambās ca vicetavyās tatas tataḥ/ Shatabali!* Then you should search the caves on the krouncha mountain while its caves are perhaps none too easy to do so. In these caves Maharshi Mahatmas are dedicated to deep tasya. In these deep caves, there are shikharas, water flows with complete peacefulness and therefore the search for Devi Sita as might have been retained by Ravanaasura would need to be silent and highly discreet. Crossing the shikharas, ghats, and branch parvatas of the krouncha parvata, the Mainaka Parvata is visible where kinnara devatas abound. Crossing that are the ashrams of Siddha-Vaikhanasa-Balakhilya Tapasvis. The vanara sena chief might enquire of the whereabouts of Devi Sita very politely. There should be a Vaikhanasa Sarovara with golden lotuses and swans of ‘aruna surya’ colour. Crossing the sarovara would be visible the Shailada River beyond which would be the Kuru Desha and hundreds of water flows with ranges of coloured lotuses, and abundance of variegated vrikshas. In these waterflows, it is stated that the celestial women of the origins of Gandharva, Kinnara, Siddha, Naga, Vidyadharas keep enjoying bathings and kaama-kreedaas. Beyond those waterflows is Somagiri stated to be difficult to even Devatas of the earlier descriptions to be crossed. *etāvad vānaraiḥ śakyam gantum vānapuṁgavāḥ, abhāskaram amaryādam na jānīmas tataḥ param/ sarvam etad vicetavyam yan mayā parikīrtitam, yad anyad api noktam ca tatrāpi kriyatām matiḥ/ Shreshtha Vanaras!* Now, in the northern direction, you could and should search for Devi Sita and there beyond, it might neither be plausible nor necessary to search for Devi Sita as Ravanaasura too would not have been possible to do hide her in search celestial places; but might have, if at all, hidden in mountain caves or thick forests or so. As you are all going to carry the responsibility of Shri Rama Karya nirvahana with sincerity and high devotion .

## Sarga Forty Four

As Sugriva despatches the Vanara Sena to the Southern direction under the command of Yuva Raja Angada, Shri Rama gives his ring to Hanuman to possibly show to Sita Devi to recognise and trust him

*Viśeṣeṇa tu sugrīvo hanumatyartham uktavān, sa hi tasmin hariśreṣṭhe niścītārtho 'rthasādhane/ na bhūmau nāntarikṣe vā nāmbare nāmarālaye, nāpsu vā gatisaṅgam te paśyāmi haripuṅgava/ sāsurāḥ sahaḡandharvāḥ sanāganaradevatāḥ, viditāḥ sarvalokāḥ te sasāgaradharādharāḥ/gatir vegaś ca tejaś ca lāghavam ca mahākape, pitus te sadṛśaṁ vīra mārutasya mahaujaśaḥ/ tejaśā vāpi te bhūtaṁ samaṁ bhuvi na vidyate, tad yathā labhyate sītā tattvam evopapādaya/ tvayy eva hanumann asti balaṁ buddhiḥ parākramaḥ, deśakālānuvṛttaś ca nayaś ca nayapaṇḍitaḥ/ tataḥ kāryasamāsaṅgam avagamya hanūmati, viditvā hanumantaṁ ca cintayāṁ āsa rāghavaḥ/ sarvathā niścītārtho 'yaṁ hanūmati hariśvaraḥ, niścītārthataṛaś cāpi hanūmaṁ kāryasādhane/tad evaṁ prasthitasyaṣya pariñātasya karmabhiḥ, bhartrā parigrhītasya dhruvaḥ kāryaphalodayaḥ/ taṁ samīkṣya mahātejā vyavasāyottaraṁ harim, kṛtārtha iva saṁvṛttaḥ prahṛṣṭendriyamānaśaḥ/ dadau tasya tataḥ prītaḥ svaṇāmāṅkopaśobhitam, aṅgulīyam abhijñānaṁ rājaputryāḥ paramtapaḥ/ anena tvāṁ hariśreṣṭha cihṇena janakātmajā, matsakāśād anuprāptam anudvignānupaśyati/ vyavasāyaś ca te vīra sattvayuktaś ca vikramaḥ, sugrīvasya ca saṁdeśaḥ siddhiṁ kathayatīva me/ sa tad grhya hariśreṣṭhaḥ sthāpya mūrdhni kṛtāñjaliḥ, vanditvā caraṇau caiva prasthitaḥ plavagottamaḥ/ sa tat prakarṣan hariṇāṁ balaṁ mahad; babhūva vīraḥ pavanātmajaḥ kapi, gatāmbude vyomni viśuddhamaṇḍalaḥ; śaśīva nakṣatraganopaśobhitaḥ/ atibalabalam āśritaḥ tavāhaṁ; harivaravikramavikramair analpaiḥ, pavanasuta yathābhigamyate sā; janakasutā hanumaṁs tathā kuruṣva/*

Sugriva no doubt had despatched 'Vanara Shreshthas' for the sacred and singular mission of 'Sitanveshana' in the eastern-southern-western- and north directions but had reposed enormous confidence in Veera Anjaneya and that he should usher in 'Rama Karya Siddhi' successfully. Sugriva had hence called Hanuman and said: 'Kapi shreshtha! I do realise that you are blessed with free movement all over Prithvi-Anrariksha-Aakaasha-Deva Lokas- Jalaas too. You possess the total know how of Asura-Gandharva-Naaga-Manushya-Devatas-Samudras-and Parvatas too. *gatir vegaś ca tejaś ca lāghavam ca mahākape, pitus te sadṛśaṁ vīra mārutasya mahaujaśaḥ/ tejaśā vāpi te bhūtaṁ samaṁ bhuvi na vidyate, tad yathā labhyate sītā tattvam evopapādaya/ tvayyeva hanumann asti balaṁ buddhiḥ parākramaḥ, deśakālānuvṛttaś ca nayaś ca nayapaṇḍitaḥ* Veeraanjaneya! You are too equipped with your movements , speed, tejas, capability and preparedness as in the case of your father Vayu Deva Himself. Om the face of 'bhumandala', there would be no other Being who could possibly retrieve Devi Sita for Shri Rama. Hanuman! You are a pandita of Neeti Shastra or the Principles of Morality and more significantly the efficient practitioner too as you are the symbol of bala-buddhi-paraakrama-ability of appication of desha-kaala- paristhiti of the principles.'

As Sugriva thus reposed singular confidence and faith in Anjaneya, Shri Rama too rested belief in Anjaneya. Rama had thus felt assured of Hanuman's ability and instinctively felt that he should be able to sight and contact Devi Sita some how in all probability. Rama in his heart of hearts developed confidence in Hanuman and felt happy at such extraordinary occurrence of a chance. *dadau tasya tataḥ prītaḥ svaṇāmāṅkopaśobhitam, aṅgulīyam abhijñānaṁ rājaputryāḥ paramtapaḥ/ anena tvāṁ hariśreṣṭha cihṇena janakātmajā, matsakāśād anuprāptam anudvignānupaśyati/ vyavasāyaś ca te vīra sattvayuktaś ca vikramaḥ, sugrīvasya ca saṁdeśaḥ siddhiṁ kathayatīva me/* Then Shri Rama the 'shatru vinaasha kaari' handed over to Hanuman of Rama's own golden ring himself so that as and when Hanuman would hopefully meet Devi Sita, she should believe and repose trust and confidence in Anjaneya. While so handing over the ring, Shri Rama stated: ' Kapi shreshtha! Once you hand over this ring of mine, Devi Sita would truly trust that you are me representative only and look at you with attention. Veeraanjaneya! Devi Sita would then truly understand the messages from Rama Lakshmanas and Sugriva! Vaanara shreshthaa Hanuman! Your industriousness, courage and Sugriva's assurance should never fail me.' As

Rama reposed confidence in him, Anganeya kept the golden ring of Rama on his head and gaving greeted Rama's feet with veneration and left. While Hanuman was leaving, Rama said again: : 'Atyanta balashaali Kapi Shreshtha! I have reposed my confidence and full trust in you. Do endeavour your very best to see and secure Sita at the very earliest. Now the best of luck to us all.

### Sarga Forty Five

While despatching the four directional Vaanara Sena, the text of Sugriva's encouraging remarks were as follows:

*Tad ugraśāsanam bhartur vijñāya haripuṅgavāḥ, śalabhā iva saṁchādya medinīm saṁpratasthire/  
rāmaḥ prasravaṇe tasmin nyavasat sahalakṣmaṇaḥ, pratikṣamāṇas taṁ māsaṁ yaḥ sītādhigame kṛtaḥ/  
uttarām tu diśaṁ ramyaṁ girirājasamāvṛtāṁ, pratasthe sahasā vīro hariḥ śatabalis tadā, pūrvām diśaṁ  
prati yayau vinato hariyūthapaḥ/ tārāṅgadādi sahitaḥ plavagaḥ pavanātmajaḥ, agastyacaritām āśāṁ  
dakṣiṇām hariyūthapaḥ/ paścimām tu diśaṁ ghorām suṣeṇaḥ plavageśvaraḥ, pratasthe hariśārdūlo  
bhṛśaṁ varuṇapālitaṁ/ tataḥ sarvā diśo rājā codayitvā yathā tatham, kapisenā patīn mukhyān mumoda  
sukhitaḥ sukham/ evaṁ saṁcoditāḥ sarve rājñā vānarayūthapāḥ, svām svām diśaṁ abhipretya tvaritāḥ  
saṁpratasthire/ nadantaś connadantaś ca garjantaś ca plavaṅgamāḥ, kṣvelanto dhāvamānāś ca yayuḥ  
plavagasattamāḥ, ānayaīyāmahe sītām haniṣyāmaś ca rāvaṇam/ aham eko haniṣyāmi prāptaṁ rāvaṇam  
āhave, tataś conmathya sahasā hariṣye janakātmajām/ vepamānaṁ śrameṇādya bhavadbhiḥ sthīyatām  
iti, eka evāhariṣyāmi pātālād api jānakīm/ vidhamiṣyāmy aham vṛkṣān dārayiṣyāmy aham girīm,  
dharanīm dārayiṣyāmi kṣobhayiṣyāmi sāgarān/ aham yojanasamkhyāyāḥ plavitā nātra saṁśayaḥ, śataṁ  
yojanasamkhyāyāḥ śataṁ samadhikaṁ hy aham/ bhūtale sāgare vāpi śaileṣu ca vaneṣu ca, pātālasyāpi  
vā madhye na mamācchidyate gatiḥ/ ity ekaikaṁ tadā tatra vānarā baladarpitāḥ, ūcuś ca vacanam  
tasmin harirājasya saṁnidhau/*

While addressing the Vanara veeras, Sugriva had in his mindset the truly hard feelings of Shri Rama out of his desperation despite being a 'sthitah pragjna' or of self restraint and that was how to appealed to them all. Shri Rama along with Lakshmana were desperately waiting for the one month's time limit. The north bound Vaanara Veeras headed by Shatabali had pushed ahead atonce. The south bound search under the supreme command of Pavana Putra Shri Anjaneya, along with Angada hurried up instantly to the Agastya Maharshi sevita dakshina disha, as the Maharshi out of decisiveness rescued Maha Meru Parvata around which Surya Deva ever circumambulated due to the arrogance of Vindhya Mountain seeking to overgrow Maha Meru and thus having commanded Vindhya to bend down forever continued to reside in the Southern direction for good!

[Vishleshana on Agastya Maharshi and the reason for being ever residing in the Southern Bharata:

The mischievous Brahmarshi Narada provoked Vindhya Mountain creating misunderstanding against Meru Parvata around which Surya Deva circumambulates and the insignificance of its existence and encouraged Vindhya to keep growing exceeding Meru's height. As Vindhya kept higher and higher, there were obvious limitations of Meru facing its circumambulations around Surya Deva causing the days and nights in the two parts of the universe. Lord Indra approached Agasthya Maharshi the Preceptor of Vindhya Mountain and complained. Agastya smiled and asked his wife Lopamudra and his sons Bhringi and Achyuta to pack up as they would shift their residence southward. But since his disciple Meru blocked the passage, Agastya asked Meru to bend making way for their passage and ever since neither Meru could grow up and up, nor Agastya could cross beyond Vindhya to maintain the natural balance and the free movement of Meru around Surya as usual.]

Stanza 7 continued: *paścimām tu diśaṁ ghorām suṣeṇaḥ plavageśvaraḥ, pratasthe hariśārdūlo bhṛśaṁ  
varuṇapālitaṁ/ tataḥ sarvā diśo rājā codayitvā yathā tatham, kapisenā patīn mukhyān mumoda sukhitaḥ*



*sukham/* Then Vanara shreshtha Sushena moved fast vigorously towards the western side of Bharata which was guarded by Varuna Deva. Having thus despatched the Maha Vaanara Sena in all the directions, Sugriva was happy to have duly performed his duty satisfactorily and awaited the results of ‘Sitanveshana’. Consequently vide stanzas 10 to 16, Maha Bali Vanaras and Yudhapati’s as inspired by Sugriva the King of Vararas pushed forward to their destined directions shouting loud and high, running fast, and in full enthusiasm, excitement and ecstasy shouting shy high with the single slogan viz. ‘ we should most certainly bring back Devi Sita to Deva Shri Rama and devastate Ravana uprooting him and his roots for ever. You all the onlookers of these ‘simha garjanaas’ of th public: do keep waiting for our successful return. We would pull up maha vrikshas, break mountians to pieces, shake up the earth, dislocate ocean waves, jump up by yojanas of distances with assured promises. The natural order of earth,mountains, deep forests and pataalaas too should surely be dislocated!’

## Sarga Forty Six

King Sugriva explains to Shri Rama of his own escapades of ‘Bhu Bhramana’ and hence his vast knowledge and memories of destinations, parvatas, oceans, rives and the geographical detailings!

*Gateṣu vānarendreṣu rāmaḥ sugrīvaṃ abravīt, katham bhavān vinājīte sarvaṃ vai maṇḍalaṃ bhuvah/ sugrīvaṃ tu tato rāmam uvāca praṇatātmavān, śrūyatām sarvaṃ ākhyāsyē vistareṇa naraṣabha/ yadā tu dundubhiṃ nāma dānavāṃ mahiṣākṛtim, parikālayate vālī malayaṃ prati parvatam/ tadā viveśa mahiṣo malayasya guhāṃ prati, viveśa vālī tatrāpi malayaṃ tajjighāṃsayā/ tato ‘haṃ tatra nikṣipto guhād vārivinūtavat, na ca niṣkramate vālī tadā saṃvatsare gate/ tataḥ kṣatajavegena āpupūre tadā bilam, tad ahaṃ vismito dṛṣtvā bhrātṛśokaviṣārditaḥ/ athāhaṃ kṛtabuddhis tu suvyaktaṃ nihato guruḥ, śīlāparvatasamkāśā biladvāri mayā kṛtā, aśaknuvaṃ niṣkramituṃ mahiṣo vinaśed iti/ tato ‘haṃ āgām kiṣkindhāṃ nirāśas tasya jīvite, rājyaṃ ca sumahat prāptaṃ tārā ca rumayā saha, mitraiś ca sahitas tatra vasāmi vigatajvaraḥ/ ājagāma tato vālī hatvā taṃ dānavarṣabham, tato ‘haṃ adadāṃ rājyaṃ gauravād bhayayantritaḥ/ sa mām jighāṃsur duṣṭātmā vālī pravyathitendriyaḥ, parilāpayate krodhād dhāvantaṃ sacivaiḥ saha/ tato ‘haṃ vālinā tena sānubandhaḥ pradhāvitaḥ, nadīś ca vividhāḥ paśyan vanāni nagarāṇi ca/ ādarśatalasamkāśā tato vai pṛthivī mayā, alātacakrapratimā dṛṣṭā goṣpadavat tadā/ tataḥ pūrvam ahaṃ gatvā dakṣiṇām ahaṃ āśritaḥ, diśaṃ ca paścimām bhūyo gato ‘smi bhayaśaṅkitaḥ, uttarām tu diśaṃ yāntaṃ hanumān mām athābravīt/ idānīm me smṛtaṃ rājan yathā vālī harīśvaraḥ, mataṅgena tadā śapto hy asminn āśramamaṇḍale/ praviśed yadi vā vālī mūrdhāsya śatadhā bhavet, tatra vāsaḥ sukho ‘smākaṃ nirudvigno bhaviṣyati/ tataḥ parvatam āsādy aśyamūkaṃ nṛpātmaja, na viveśa tadā vālī mataṅgasya bhayāt tadā/ evaṃ mayā tadā rājan pratyakṣam upalakṣitam, pṛthivīmaṇḍalaṃ kṛtsnam guhāṃ asmy āgatas tataḥ/*

Shri Rama was rather perplexed as to how Sugriva had attained the knowledge and memory of the geographical, historical and pouranik visheshas. Then Sugriva replied: As Vaali chased Dundubhi along with his danava putra Mayavi and finally entered a parvata kandara, Vaali entered the huge cave mouth asking me to wait outside but a long one year was over. Meanwhile the cave was flooded with blood and there were shouts of Mayavi but not of Vaali. He felt fully convinced that Vaali died shouting agonised cryings genuinely, especially since Vaalis’s blood was gushing out. Then genuinely enough I desired to return to Kishkindha but while doing so lifted and rolled a huge boulder as block to make sure that he could not get out forever and harass the vanaras, their next king after Vaali. But Vali returned home and hounded me out of the kingdom with the resolve of killing me mercilessly. Although I was ready to honour him with his kingship due to him anyway, he was under the deep misunderstanding that I had purposively closed the cave with a huge boulder and convinced his ministers and the public that Vaali was dead. That was how, he chased me towards death: *tato ‘haṃ vālinā tena sānubandhaḥ pradhāvitaḥ, nadīś ca vividhāḥ paśyan vanāni nagarāṇi ca/ ādarśatalasamkāśā tato vai pṛthivī mayā, alātacakrapratimā dṛṣṭā goṣpadavat tadā/ tataḥ pūrvam ahaṃ gatvā dakṣiṇām ahaṃ āśritaḥ, diśaṃ ca paścimām bhūyo gato ‘smi bhayaśaṅkitaḥ, uttarām tu diśaṃ yāntaṃ hanumān mām athābravīt/* As Vali

kept on chasing me, I had no recourse but to run ahead of him; that was how I covered crossing rivers, cities, mountains, caves and so on and was forced to perform ‘bhu pradakshina’ as it were covering the east, north, west and deep south till the maha sagaras on the west, east and south while upto himalayas. Then prithvi seemed to look like a circular ‘chakra’. Towards the eastern direction I visioned the spectacular ‘vriksha sampada’, range of mountains and fantastic and endless caves, ‘sarovaras’ and ranges of birds, Udayachala, Ksheera sagara where Aprasas were stated to have bathed, even as Vaali was still on my run. Then as Vaali chased me still, I took to the southern direction, down to the vindhya range when chandanaadi maha vrikshas were seen but as Vaali was still on the chase I took to the west and reached up to the ‘Astaachala’ where Sun set occurs. *Himavantam cha Merumcha tathottaram, yadaa na vinde sharanam Vaalinaa samabhidyutah, tato maamn buddhi sampanno Hanuman vakyamabraveet/* Even after reaching Himalayas, Meru and the northern precincts there was no relief from Vaalis’s hunting and then parama buddhimaan Hanuman stated: ‘Rajan! You need not have tired yourself with this ‘bhu bhramana’ to save yourself by the chase of Vaali; you could have merely entered Matanga Muni Ashram! All the same Shri Rama’s curiosity of how Sugriva had this extraordinary awareness of what all would be available in the four distant directions of Bharata!

### Sargas Forty Seven and Forty Eight

Vaanara Senaas that Sugriva organised to the north-west-and eastern sectors for ‘Sitanveshana’ had returned disappointed with negative results; but from the southern sector were awaited still

*Darśanārtham tu vaidehyāḥ sarvataḥ kapiyūthapāḥ, vyādiṣṭāḥ kapirājena yathoktaṁ jagmur aṅjasā/ sarāṁsi saritaḥ kaksān ākāśaṁ nagarāṇi ca, nadīdurgāṁs tathā śailān vicinvanti samantataḥ/ sugrīveṇa samākhyātān sarve vānarayūthapāḥ, pradeśān pravacinvanti saśailavanakānanān/ vicintya divasaṁ sarve sītādhigamane dhṛtāḥ, samāyānti sma medinyām niśākāleṣu vānarāḥ/ sarvartukāṁs ca deśeṣu vānarāḥ saphalān drumān, āsādyā rajanīm śayyām cakruḥ sarveṣv ahaḥsu te/ tad ahaḥ prathamam kṛtvā māse prasravaṇam gatāḥ, kapirājena saṁgamya nirāśāḥ kapiyūthapāḥ/ vicitya tu diśaṁ pūrvām yathoktāṁ sacivaiḥ saha, adṛṣṭvā vinataḥ sītām ājagāma mahābalaḥ/ uttarām tu diśaṁ sarvām vicitya sa mahākapiḥ, āgataḥ saha sainyena vīraḥ śatabalis tadā/ suṣeṇaḥ paścimām āśāṁ vicitya saha vānaraiḥ, sametya māse sampūrṇe sugrīvam upacakrame/ taṁ prasravaṇaprṣṭhaṥ samāsādyābhivādyā ca āśīnaṁ saha rāmeṇa sugrīvam idam abruvan/ vicitāḥ parvatāḥ sarve vanāni nagarāṇi ca, nimnagāḥ sāgarāntāḥ ca sarve janapadās tathā/ guhāḥ ca vicitāḥ sarvā yās tvayā parikīrtitāḥ, vicitāḥ ca mahāgulmā latāvitatasamantataḥ/ gahaneṣu ca deśeṣu durgeṣu viṣameṣu ca, sattvāny atipramāṇāni vicitāni hatāni ca, ye caiva gahanā deśā vicitāḥ te punaḥ punaḥ/ udārasattvābhijano mahātmā; sa maithilīm drakṣyati vānarendraḥ, diśaṁ tu yām eva gatā tu sītā; tām āsthito vāyusuto hanūmān/*

*Sahatārāṅgadābhyām tu gatvā sa hanumān kapiḥ, sugrīveṇa yathoddiṣṭaṁ taṁ deśam upacakrame/ sa tu dūram upāgamya sarvais taiḥ kapisattamaiḥ, viciniṭi sma vindhyasya guhāḥ ca gahanāni ca/parvatāgrān nadīdurgān sarāṁsi vipulān drumān, vṛkṣaṣaṇḍāmś ca vividhān parvatān ghanapādapān/ anveṣamāṇās te sarve vānarāḥ sarvato diśam, na sītām dadṛṣur vīrā maithilīm janakātmajām/ te bhakṣayanto mūlāni phalāni vividhāni ca, anveṣamāṇā durdharṣā nyavasams tatra tatra ha, sa tu deśo duranveṣo guhāghanavān mahān/ tyaktvā tu taṁ tadā deśam sarve vai hariyūthapāḥ, deśam anyam durādharṣam viviṣuḥ cākutobhayāḥ/ yatra vandhyaphalā vṛkṣā vipuṣpāḥ parṇavarjitāḥ, nistoyāḥ sarito yatra mūlam yatra sudurlabham/ na santi mahiṣā yatra na mṛgā na ca hastinaḥ, śārdūlāḥ pakṣiṇo vāpi ye cānye vanagocarāḥ/ snigdhapatrāḥ sthale yatra padminyāḥ phullapaṅkajāḥ, prekṣaṇīyāḥ sugandhāḥ ca bhramaraiḥ cāpi varjitāḥ/ kaṇḍur nāma mahābhāgaḥ satyavādī tapodhanaḥ, maharṣiḥ paramāmarṣī niyamair duṣpradharṣaṇaḥ/ tasya tasmin vane putro bālako daśavārṣikaḥ, pranaṣṭo jīvitāntāya kruddhas tatra mahāmuniḥ/ tena dharmātmanā śaptaṁ kṛtsnam tatra mahad vanam, aśaranyam durādharṣam mṛgapakṣivivarjitam/ tasya te kānanāntāṁs tu girīṇām kandarāṇi ca, prabhavāni nadīnāmca vicinvanti samāhitāḥ/ tatra cāpi mahātmāno nāpaśyaṇ janakātmajām, hartāram rāvaṇam vāpi sugrīvapriyakāriṇaḥ/ te praviśya tu taṁ bhīmam latāgulmasamāvṛtam, dadṛṣuḥ krūrakarmāṇam asuram suranirbhayam/ taṁ*

*dr̥ṣṭvā vanarā ghoram̐ sthitam̐ śailam̐ ivāparam, gādham̐ parihitāḥ sarve dr̥ṣṭvā tam̐ parvatopamam/ so 'pi tām vānarān sarvān naṣṭāḥ sthety abravīd balī, abhyadhāvata saṁkruddho muṣṭim udyamya saṁhitam/ tam āpatantam̐ sahasā vālīputro 'ṅgadas tadā, rāvaṇo 'yam iti jñātvā talenābhijaghāna ha/ sa vālīputrābhīhato vaktrāc choṇitam udvaman, asuro nyapatad bhūmau paryasta iva parvataḥ/ te tu tasmin nirucchvāse vānarā jitakāśinaḥ, vyacinvan prāyaśas tatra sarvaṁ tad girigahvaram/ vicitam̐ tu tataḥ kṛtvā sarve te kānanaṁ punaḥ, anyadevāparam̐ ghoram̐ viviśur girigahvaram/ te vicintya punaḥ khinnā viniṣpatya samāgatāḥ, ekānte vr̥kṣamūle tu niṣedur dīnamānasāḥ/*

The Maha Vaanara Senas commissioned by King Sugriva for the singular purpose of 'Sitaanveshana' visited in high spirits of enthusiasm and excitement and made a lot out searches of sarovaras, open lands, nagaras, river beds, and unenterable places, mountains, caves and during the nights were collected together in split up smaller groups exchanging their experiences and results. This kind of intensive search very extensively was concluded. Maha Bali 'Vinata' along with his ministers concluded the visit to the 'eastern' parts well within the time limit of one month with disappointment. 'Shatabali' too after an arduous tour of full month of the 'northern side' concluded reported back to King Sugriva with none too productive, despite an exacting outing. Some of the Veera Vaanaras from his behalf clashed with groups of 'asuras' and taught fitting lessons to the asuras. 'Sushena' after his search of the 'paschima disha', too reached Sugriva with a nil report. The consolidated reportage of Vinata-Shatabali-and Sushena pinned hopes on Hanuman from the southern side stating: *udārasattvābhijano mahātmā; sa maithilīm drakṣyati vānarendrah, diśam̐ tu yām eva gatā tu sītā; tām āsthito vāyusuto hanūmān/* Vanara Raja Sugriva! Vayu Putra Hanuman is parama Shaktimaan who could in all probability ascertain and even confirm the presence of Devi Sita in the southern segment of 'Sitaanveshana' in all probability.

Hanuman along with Angada had taken to the southern side of 'Sitaanveshana'. That contingent of the 'Vanara Sena' had initially crossed 'Vindya chala', its deep and dingy caves, jungles, parvata shikaras, rivers, durama sthaanas or unenterable places, sarovaras, massive trees, and so on with no trace of Devi Sita. In fact the party of 'maha markata veeraas' could not even secure neither adequate water resources nor even human beings! The trees did not yield proper fruits; the rivers were almost dried up. The vanya mrigas too were few and far between. It appeared that those human beings who were still existing were old and helpless. *te praviśya tu tam̐ bhīmaṁ latāgulmasamāvṛtam, dadṛśuḥ krūrakarmāṇam asuram̐ suranirbhayam/ tam̐ dr̥ṣṭvā vanarā ghoram̐ sthitam̐ śailam̐ ivāparam, gādham̐ parihitāḥ sarve dr̥ṣṭvā tam̐ parvatopamam/ so 'pi tām vānarān sarvān naṣṭāḥ sthety abravīd balī, abhyadhāvata saṁkruddho muṣṭim udyamya saṁhitam/ tam āpatantam̐ sahasā vālīputro 'ṅgadas tadā, rāvaṇo 'yam iti jñātvā talenābhijaghāna ha/* While such was the pitiable state of the 'vindhya chala pradeshas', Hanuman and a few other Vaanara Veeraas sighted some ruthless and frightening Asuras were sighted by them. Infact after Valis's repeated encounters with the 'mayavi asuras' several of the asuras perished and the rest took asylum in the thousands of the deep mountain caves. 'Angada' was infact excited that an Asura's head was that of Ravana's himself and gave severe thrashing, shouting excitedly : ' Arre! To day now you are being killed'! As Vaali Putra shouted like that, the Asura's body looked like that of a fountain of blood and the co-vaanaras shrieked in a manner that the sound of deep mountain cave reverberated. But that indeed was a mistaken identity. Thus the contingent of Vaanara sena got collected outside the mountain caves and under the shade of a huge tree and sat with fallen spirits broodingly. There after, they resumed their activities in right earnest, thereafter.

### **Sargas Forty Nine and Fifty**

Angada seeks to revive the fallen hopes of 'Sitaanveshana' of the dakshina vaanara sena, but soon after the tired hungry sena sights a celestial tree-sarovara-and bhavana of a Tapasvini whom Hanuman contacts

*Athāṅgadas tadā sarvān vānarān idam̐ abravīt, pariśrānto mahāprājñāḥ samāśvāsya śanair vacaḥ/ vanāni girayo nadyo durgāṇi gahanāni ca, dāryo giriguhāś caiva vicitā naḥ samantataḥ/ tatra tatra*

*sahāsmābhir jānakī na ca dṛśyate, tad vā rakṣo hṛtā yena sītā surasutopamā/ kālās ca no mahān yātaḥ sugrīvaś cograśāsanah, tasmād bhavantaḥ sahitā vicinvantu samantataḥ/ viḥāya tandrīm śokaḥ ca nidrām caiva samutthitām, vicinudhvaḥ yathā sītām paśyāmo janakātmajām/anirvedaḥ ca dākṣyaḥ ca manasaś cāparājayam, kāryasiddhikarāṇy āhus tasmād etad bravīmy aham/ adyāpīdam vanaḥ durgam vicinvantu vanaukasaḥ, khedaḥ tyaktvā punaḥ sarvaḥ vanam etad vicīyatām/ avaśyaḥ kriyamāṇasya dṛśyate karmanāḥ phalam, alaḥ nirvedaḥ āgamya na hi no malinaḥ kṣamam/ sugrīvaḥ krodhano rājā tīkṣṇadaṇḍaś ca vānarāḥ, bhetavyaḥ tasya satataḥ rāmasya ca mahātmanaḥ/ hitārtham etad uktaḥ vaḥ kriyatām yadi rocate, ucyatām vā kṣamaḥ yan naḥ sarveṣāḥ eva vānarāḥ/ aṅgadasya vacaḥ śrutvā vacanaḥ gandhamādanaḥ, uvācāvyaktayā vācā pipāsā śramakhinnayā/ sadṛśaḥ khalu vo vākyam aṅgado yad uvāca ha, hitaḥ caivānukūlaḥ ca kriyatām asya bhāṣitam/ punar mārḡamahe śailān kandarāmś ca darśitathā, kānanāni ca śūnyāni giriprasravaṇāni ca/ yathoddiṣṭhāni sarvāṇi sugrīveṇa mahātmanā, vicinvantu vanaḥ sarve giridurgāni sarvaśaḥ/ tataḥ samutthāya punar vānarās te mahābalāḥ, vindhyakānanasamkīrṇāḥ vicerur dakṣiṇām diśam/ te śārādābhrapratimaḥ śrīmadrajataparvatam, śṛṅgavantaḥ darīvantam adhiruḥya ca vānarāḥ/ tatra lodhravanaḥ ramyaḥ saptaparṇavanāni ca, vicinvento harivarāḥ sītadarśanakāṅkṣiṇaḥ/ tasyāgram adhirūḍhās te śrāntā vipulavikramāḥ, na paśyanti sma vaidehīm rāmasya mahiṣīm priyām/ te tu dṛṣṭigataḥ kṛtvā taḥ śailaḥ bahukandaram, avārohanta harayo vīkṣamāṇāḥ samantataḥ/ avaruḥya tato bhūmiḥ śrāntā vigatacetasāḥ, sthitvā muhūrtaḥ tatrātha vṛkṣamūlam upāśritāḥ/ te muhūrtaḥ samāśvastāḥ kim cid bhagnapariśramāḥ, punar evodyatāḥ kṛtsnāḥ mārḡituḥ dakṣiṇām diśam/ hanumatpramukhās te tu prasthitāḥ plavagarṣabhāḥ, vindhyam evāditaś tāvad vicerus te samantataḥ*

Inspired by Angada, the Vanara sena resolved to forge into forests, mountains, rivers, thick jungles, ditches, caves with renewed vigour even while realising that the time limit of Sitanveshana was nearly over and knowing that King Sugriva was strict about it. *viḥāya tandrīm śokaḥ ca nidrām caiva samutthitām, vicinudhvaḥ yathā sītām paśyāmo janakātmajām/anirvedaḥ ca dākṣyaḥ ca manasaś cāparājayam, kāryasiddhikarāṇy āhus tasmād etad bravīmy aham/ adyāpīdam vanaḥ durgam vicinvantu vanaukasaḥ, khedaḥ tyaktvā punaḥ sarvaḥ vanam etad vicīyatām/* ‘We should decide hereby that we discard fatigue, sleep, and incapability and charge with the task straightaway. *avaśyaḥ kriyamāṇasya dṛśyate karmanāḥ phalam, alaḥ nirvedaḥ āgamya na hi no malinaḥ kṣamam/ sugrīvaḥ krodhano rājā tīkṣṇadaṇḍaś ca vānarāḥ, bhetavyaḥ tasya satataḥ rāmasya ca mahātmanaḥ/ hitārtham etad uktaḥ vaḥ kriyatām yadi rocate, ucyatām vā kṣamaḥ yan naḥ sarveṣāḥ eva vānarāḥ/* As a deed of resolve is performed the fruit is assured but if one gets frustrated and unresolved then the assurance is bound to be indecisive. Sugriva is strict enough about the time limit of one month but our apprehension gets dissolved because of Swami Kanya of Sitanveshana. It is therefore your own choice as what you wish to do- either return as per the King’s prescribed time limit or proceed further. Vanara veeras! your further decisiveness is governed by your own decision’. As Yuva Raja Angada stated thus, Vaanara Veras advanced ahead by crossing parvatas, kandas, shilas, nirjana vanaas, parvatiya jalapaatas. They then entered Lodhra vana and Saroarna vana for the search. Having been too tired thereafter, most of the sena rested for a while, even as Hanuman, Angada and such exemplary veeras continued their searches further.

Sarga Fifty continues:

*Saha tārāṅgadābhyām tu saṁgamya hanumān kapiḥ, viciniṭi sma vindhyasya guhāś ca gahanāni ca/ śimhaśārdūlajusṭaś ca guhāś ca paritas tathā, viṣameṣu nagendrasya mahāprasravaṇeṣu ca/ teṣāṁ tatraiva vasatām sa kālo vyatyavartata/ sa hi deśo duranveṣo guhā gahanavān mahān, tatra vāyusutaḥ sarvaḥ viciniṭi sma parvatam/ paraspareṇa rahitā anyonyasyāvidūrataḥ, gajo gavākṣo gavayaḥ śarabho gandhamādanaḥ/ maindaś ca dvividaś caiva hanumāñ jāmbavān api, aṅgado yuvārājaś ca tārāś ca vanagocaraḥ/ girijālāvṛtān deśān mārḡitvā dakṣiṇām diśam, kṣutpipāsā parītāś ca śrāntāś ca salilārthinaḥ, avakīrṇāḥ latāvṛkṣair dadṛśus te mahābilam/ tataḥ krauñcāś ca hamsāś ca sārāsāś cāpi niṣkraman, jalādrāś cakravākāś ca raktāṅgāḥ padmareṇubhiḥ/ tatas tad bilam āśādy sugandhi duratikramam, viśmayavyagramanaso babhūvur vānararṣabhāḥ/ saṁjātapariśankāś te tad bilam*

*plavagottamāḥ, abhyapadyanta saṁhṛṣṭās tejovanto mahābalāḥ/ tataḥ parvatakūṭābho hanumān mārutātmtajāḥ, abravīd vānarān sarvān kāntāra vanakovidāḥ/ girijālāvṛtān deśān mārgitvā dakṣiṇām diśam, vayaṁ sarve pariśrāntā na ca paśyāmi maithilīm/ asmāc cāpi bilād dhamsāḥ krauñcās ca saha sārasaiḥ, jalārdrās cakravākās ca niṣpatanti sma sarvaśaḥ/ nūnam salilavān atra kūpo vā yadi vā hradaḥ, tathā ceme biladvāre snigdhas tiṣṭhanti pādapāḥ/ ity uktās tad bilaṁ sarve viviśus timirāvṛtam, acandrasūryaṁ harayo dadṛśu romaharṣaṇam/ tatas tasmin bile durge nānāpādapasamkule, anyonyaṁ saṁpariṣvajya jagmur yojanam antaram/ te naṣṭasamjñās tṛṣṭitāḥ sambhrāntāḥ salilārthināḥ, paripetur bile tasmin kaṁ cit kālam atandritāḥ/ te kṛṣā dīnavadanāḥ pariśrāntāḥ plavaṁgamāḥ, ālokaṁ dadṛśu vīrā nirāśā jīvite tadā/ tatas taṁ deśam āgamy saumyaṁ vitimiraṁ vanam, dadṛśuḥ kāñcanān vṛkṣān dīptavaiśvānaraprabhān/ sālāms tālāms ca puṁnāgān kakubhān vañjulān dhavān, campakān nāgavṛkṣāms ca karṇikārāms ca puṣpitān/ taruṇādityasamkāśān vaidūryamayavedikān, nīlavaidūrya - varṇās ca padminīḥ patagāvṛtāḥ/ mahadbhiḥ kāñcanair vṛkṣair vṛtam bālārka saṁnibhaiḥ, jātārūpa - mayair matsyair mahadbhiḥ ca sakacchapaiḥ/ nalinīs tatra dadṛśuḥ prasannasalilāyutāḥ, kāñcanāni vimānāni rājatāni tathaiva ca/ tapanīyagavākṣāni muktājālāvṛtāni ca, haimarājatabhaumāni vaidūryamaṇimanti ca/ dadṛśus tatra harayo gṛhamukhyāni sarvaśaḥ, puṣpitān phalino vṛkṣān pravālamaṇisaṁnibhān/ kāñcanabhramarāms caiva madhūni ca samantataḥ, maṇikāñcanacitrāṇi śayanāny āsanāni ca/ mahārḥaṇi ca yānāni dadṛśus te samantataḥ, haimarājatakāmsyānām bhājanānām ca saṁcayān/ agarūṇām ca divyānām candanānām ca saṁcayān, śucīny abhyavahāryāni mūlāni ca phalāni ca/ mahārḥaṇi ca pānāni madhūni rasavanti ca, divyānām ambarāṇām ca mahārḥaṇānām ca saṁcayān, kambalānām ca citrāṇām ajinānām ca saṁcayān/ tatra tatra vicinvanto bile tatra mahāprabhāḥ, dadṛśu vānarāḥ śūrāḥ striyaṁ kām cid adūrataḥ/ tāṁ dṛṣṭvā bhṛṣasamtrastās cīrakṣṇājīnāmbārām, tāpasīm niyatāhārām jvalantīm iva tejasā/ tato hanūmān girisamnikāśaḥ; kṛtāñjalis tāṁ abhivādya vṛddhām, papraccha kā tvaṁ bhavanaṁ bilaṁ ca; ratnāni cemāni vadasva kasya/*

Hanuman and Angada further inspired his followers to break into the further interiors. The stalwart and muscular heros of the sena included Gaja-Gavaaksha-Gavaya-Sharabha-Gandhamaadana-Maında-Dvīda-Hanuman-Jambavan-Yuva Raja Angada- and Vana vaasi Tara proceeded on and on and located a huge cave which was wide open as similar ones were either closed or unenterable. This cave was known as Riksha bila under the control of a Daanava. The Vanara soldiers by then got thirsty badly and hoped that there could perhaps be the availability of natural water. Hanuman then suggested to enter the huge cave some how and find there would perhaps by water resouces therein since water birds like hamsa-krouncha-saarasaa were fluttering. Some of the Vaanara shreshthas had instantly jumped inside even it was pitch dark. *tatas taṁ deśam āgamy saumyaṁ vitimiraṁ vanam, dadṛśuḥ kāñcanān vṛkṣān dīptavaiśvānaraprabhān/ sālāms tālāms ca puṁnāgān kakubhān vañjulān dhavān, campakān nāgavṛkṣāms ca karṇikārāms ca puṣpitān/* Most surprisingly, they had suddenly visioned the Vrikshas on their own started glitteing like Agni samaana gold. All the trees of Saala-Taala-Tamaal-Nagakasesara-Ashoka-Dhava-Champa-Naga vriksha-Karnikara and so on were dazzling with flowers. Surprising variety of ‘pushpa gucchhas’ were radiant like kireetaas or headgears. As the surrounding trees were shimmerinng, a Sarovara was spotted replete with golden lotuses; there within was situated a vaidurya mani Vedita or a Platform.

The Vanara veeras were taken aback with shocking glare as though were in a wonder world. *tatra tatra vicinvanto bile tatra mahāprabhāḥ, dadṛśu vānarāḥ śūrāḥ striyaṁ kām cid adūrataḥ/ tāṁ dṛṣṭvā bhṛṣasamtrastās cīrakṣṇājīnāmbārām, tāpasīm niyatāhārām jvalantīm iva tejasā/ tato hanūmān girisamnikāśaḥ; kṛtāñjalis tāṁ abhivādya vṛddhām, papraccha kā tvaṁ bhavanaṁ bilaṁ ca; ratnāni cemāni vadasva kasya/* Within that Vichitra Bila, the Vanaras then sighted a stree of marvel dressed in ‘valkala’ and black mriga charma. As Vannara veeras were totally lost in their imagination and vision, Hanuman approached and asked her: ‘Devi! Who are you! In this cave of golden brightness, whose is this Ratna Bhavana and what indeed are your doing here!’

## Sargas Fifty One and Fifty Two

As Hanuman enquires of the ‘vridha tapasvini’, she displays her ‘bhavan’, asks about Vanara Sena and their purpose, invites them for bhojan, reveals her identity, and facilitates them towards the Sea shores

*Ity uktvā hanumāns tatra punaḥ kṛṣṇājīnāmbaram, abravīt tām mahābhāgām tāpasīm dharmacārīṇīm/  
idaṁ praviṣṭāḥ sahasā bilam timirasamvṛtam, kṣutpipāsā pariśrāntāḥ parikhinnāś ca sarvaśaḥ/ mahad  
dhiranyā vivaram praviṣṭāḥ sma pipāsītāḥ, imāms tv evaṁ vidhān bhāvān vividhān adbhutopamān,  
dṛṣṭvā vyaṁ pravyathitāḥ sambhrāntā naṣṭacetasaḥ/ kasyeme kāñcanā vṛkṣās taruṇādityasam nibhāḥ  
shucheenabhyavahāryāṇi mūlāni ca phalāni ca/ kāñcanāni vimānāni rājatāni ghṛhāṇi ca, tapanīya  
gavākṣāṇi mañijālāvṛtāni ca/ puspitāḥ phālavantaś ca puṇyāḥ surabhogandhināḥ, ime jāmbūnadamayāḥ  
pādapāḥ kasya tejasā/ kāñcanāni ca padmāni jātāni vimale jale, katham matsyāś ca sauvarṇā caranti  
saha kacchapaiḥ/ ātmānam anubhāvam ca kasya caitat tapobalam, ajānatām naḥ sarveśāṁ sarvam  
ākhyātum arhasi/ evam uktā hanumatā tāpasī dharmacārīṇī, pratyuvāca hanūmantam sarvabhūtahite  
ratā/ mayo nāma mahātejā māyāvī dānavarṣabhaḥ, tenedaṁ nirmitam sarvam māyayā kāñcanam vanam/  
purā dānavamukhyānām viśvakarmā babhūva ha, yenedaṁ kāñcanam divyaṁ nirmitam bhavanottamam/  
sa tu varṣasahasrāṇi tapas taptvā mahāvane, pitāmahād varam lebbe sarvam auśasanam dhanam/  
vidhāya sarvam balavān sarvakāmeśvaras tadā, uvāsa sukhitaḥ kalam kaṁ cid asmin mahāvane/ tam  
apsarasi hemāyāṁ saktam dānavapuṅgavam, vikramyaivāśaniṁ ghṛhya jaghāneśaḥ puraṁdaraḥ/ idaṁ ca  
brahmaṇā dattam hemāyai vanam uttamam, śāśvataḥ kāmabhogaś ca gṛham cedam hiraṇmayam/ duhitā  
merusavarṇer aham tasyāḥ svayaṁ prabhā, idaṁ rakṣāmi bhavanam hemāyā vānarottama/ mama  
priasakhī hemā nṛttagītaviśārādā, tayā dattavarā cāsmi rakṣāmi bhavanottamam/ kim kāryam kasya vā  
hehoḥ kāntārāṇi prapadyatha, katham cedam vanam durgam yuṣmābhīr upalakṣitam/ imāny  
abhyavahāryāṇi mūlāni ca phalāni ca, bhuktvā pītvā ca pānīyam sarvam me vaktum arhatha/*

Sarga Fifty continues : *Atha tām abravīt sarvān viśrāntān hariyūthapān, idaṁ vacanam ekāgrā tāpasī  
dharmacārīṇī/ vānarā yadi vaḥ khedaḥ pranaṣṭaḥ phalabhakṣaṇāt, yadi caitan mayā śrāvyam śrotum  
icchāmi kathyatām/ tasyās tad vacanam śrūtvā hanumān mārutātmajaḥ, ārjavena yathātattvam ākhyātum  
upacakrame/ rājā sarvasya lokasya mahendravarūpamaḥ, rāmo dāśarathīḥ śrīmān praviṣṭo  
daṇḍakāvanam/ lakṣmaṇena saha bhrātrā vaidehyā cāpi bhāryayā, tasya bhāryā janasthānād rāvaṇena  
hṛtā balāt/ vīras tasya sakḥā rājñāḥ sugrīvo nāma vānaraḥ, rājā vānaramukhyānām yena prasthāpitā  
vayam/ agastyacaritām āśāṁ dakṣiṇām yamarakṣitām, sahaibhir vānarair mukhyair aṅgadapramukhair  
vayam/ rāvaṇam sahitāḥ sarve rākṣasaṁ kāmārūpiṇam, sītayā saha vaidehyā mārgadhvam iti coditāḥ/  
vicītya tu vyaṁ sarve samagrām dakṣiṇām diśam, bubhuṁkṣitāḥ pariśrāntā vṛkṣamūlam upāśritāḥ/  
vivarṇavadanāḥ sarve sarve dhyānaparāyaṇāḥ, nādhigacchāmahe pāram magnāś cintāmahārṇave/  
cārayantas tataś cakṣur dṛṣṭavanto mahad bilam/ latāpādapasaṁchannaṁ timireṇa samāvṛtam/ asmād  
dhamṣā jalaklinnāḥ pakṣaiḥ salilareṇubhiḥ, kurarāḥ sārāsāś caiva niṣpatanti patatṛiṇaḥ, sādhu atra  
praviśāmeti mayā tūktāḥ plavaṅgamāḥ/ teṣāṁ api hi sarveśāṁ anumānam upāgatam, gacchāmaḥ  
praviśāmeti bhartṛkāryatvarānvitāḥ/ tato gāḍham nipatitā ghṛhya hastau parasparam, idaṁ praviṣṭāḥ  
sahasā bilam timirasamvṛtam/ etan naḥ kāyam etena kṛtyena vayam āgatāḥ, tvām caivopagatāḥ sarve  
paridyūnā bubhuṁkṣitāḥ/ ātithyadharmadattāni mūlāni ca phalāni ca, asmābhir upabhuktāni  
bubhuṁkṣāparipīḍitāḥ/ yat tvayā rakṣitāḥ sarve mriyamāṇā bubhuṁkṣayā, brūhi pratyupakārārtham kim te  
kurvantu vānarāḥ/ evam uktā tu sarvajñā vānarais taiḥ svayaṁprabhā, pratyuvāca tataḥ sarvān idaṁ  
vānarayūthapam/ sarveśāṁ parituṣṭāsmi vānarāṇāṁ tarasvinām, carantyā mama dharmeṇa na kāryam  
iha kena cit// evam uktaḥ śubham vākyam tāpasyā dharmasamhitam, uvāca hanumān vākyam tām  
aninditaceṣṭitām/ śaraṇam tvām prapannāḥ smaḥ sarve vai dharmacārīṇi, yaḥ kṛtaḥ samayo 'smākaṁ  
sugrīveṇa mahātmanā, sa tu kālo vyatikrānto bile ca parivartatām/ sā tvam asmād bilād ghorād  
uttarayitum arhasi/ tasmāt sugrīvavacanād atikrāntān gatāyuṣaḥ, trātum arhasi naḥ sarvān  
sugrīvabhayaśaṅkitān/ mahac ca kāryam asmābhiḥ kartavyam dharmacārīṇi, tac cāpi na kṛtam kāryam  
asmābhir iha vāsibhiḥ/ evam uktā hanumatā tāpasī vākyam abravīt, jīvāt duṣkaram manye praviṣṭena  
nivartitum/ tapasas tu prabhāvena niyamopārjiteṇa ca, sarvān eva bilād asmād uddhariṣyāmi vānarān/*

*nimīlayata cakṣūṁṣi sarve vānarapuṅgavāḥ, na hi niṣkramitum śakyam animīlitalocanaiḥ/ tataḥ saṁmīlitāḥ sarve sukumārāṅgulaiḥ karaiḥ, sahasā pidadhur dṛṣṭim hr̥ṣṭā gamanakāṅkṣiṇaḥ/ vānarās tu mahātmāno hastaruddhamukhās tadā, nimeṣāntaramātreṇa bilād uttāritās tayā/ tatas tān vānarān sarvāms tāpasī dharmacārīṇī, niḥsṛtān viṣamāt tasmāt samāśvāsyedam abravīt/ eṣa vindhyo giriḥ śrīmān nānādrumalatāyutaḥ, eṣa prasavaṇaḥ śailaḥ sāgaro 'yaṁ mahodadhiḥ/ svasti vo 'stu gamiṣyāmi bhavanam vānaraṣabhāḥ, ity uktvā tad bilaṁ śrīmat praviveśa svayamprabhā/*

As Anjaneya enquired of the 'vridhha tapasvini' wearing 'mriga charma' and the glittering bhavan inside the mountain cave, he explained to her that all the Vanaras who entered the cave as they were tired and were desperate with thirst for water, she addressed the vanaras: in case you are desperate with thirst and hunger, she would expect them to identify themselves first. Then Pavana Kumara Hanuman explained: 'Devi! Shri Rama the glorious son of the well known King Dasharatha of Ayodhya had arrived in 'dandakaranya' along with his dharma patni Devi Sita as also his younger brother Lakshmana. But, as they were in an 'ashram' there, the ill famed Ravanaasura had forcibly kidnapped Devi Sita when she was all alone. Then the King of Vanaras named Sugriva, a very close friend of Shri Rama and stationed in Kishkindha had despatched enormous Vanara Yodhdhas in different directions of Bharata and here we are searching for her as to where Ravanaasura had retained her. We in the contingent of Vanaras on the southern direction headed by Angada the Yuva Raja had been in search for her as to where the Asura had deposited her all over the cities, townships, river beds, mountains and caves and here we are too as exhausted, thirsty and hungry for water and food of fruits and roots. During our exhausted search, we have perchance seen this glittering cave palace. Do very kindly tell us as to who you are!' Then the elderly Tapasvini replied: Vanara shreshtha! You should have known about the Maya visharada Mayaasura. The Mayasura was originally named Vishvakatma who made this Bhavan possible. He performed deep tapasya for several years addressed to Lord Brahma and the latter directed Davana Guru Shukraacharya to teach Mayasura the whole knowledge of 'Shilpa Kala' the great art of construction. Having lived here for number of years here in this palace of the mountain cave happily, he came into close contact with an Apsarasa named Hema. Having sensed the amorous contact between her and Mayasura, Lord Indra hit the asura with his vajrayudha made him run for ever and gifted this palace to the Apsarasa Hema. *duhitā merusāvarṇer ahaṁ tasyāḥ svayam prabhā, idaṁ rakṣāmi bhavanam hemāyā vānarottama/ mama priyasakhī hemā nṛttagītaviśārādā, tayā dattavarā cāsmi rakṣāmi bhavanottamam/* I am the daughter of Meru Saavarni named Svayamprabha looking due care of this palace in the absence of the Aprarasa Hema who has been my dear mate in nritya-geeta kalaas or the arts of dance and music. But you should provide to me more detailed information about your selves later only after my hosting you with excellent food and drinks'.

#### Sarga Fifty Two continues:

After hosting sumptuous food and drinks followed by some rest, Vridhha Tapasvini Svayamprabha heard the following from Hanuman: 'Devi! As I had already explained, King Sugriva had instucted us to search for Devi Sita a 'maha saadhvi pativrata' in these parts of southern direction which are famed as serviced by Maharshi Agastya and provided safety by Yama Raja himself. *rāvaṇam sahitāḥ sarve rākṣasam kāmārūpiṇam, sītayā saha vaidehyā mārgadhvam iti coditāḥ/ vicitrya tu vyaṁ sarve samagrām dakṣiṇām diśam, bubhuṁkṣitāḥ pariśrāntā vṛkṣamūlam upāśritāḥ/ vivarṇavadanāḥ sarve sarve dhyānaparāyaṇāḥ, nādhigacchāmahe pāram magnās cintāmahārṇave/* As per the directive of our King, we could take to any form like a human, animal or bird but some how ascertain Ravanaasura's place of residence and whether he had hidden there or elsewhere. In this southern direction, we had been searching for any possible indication and only the southern most tip beyond the Great Sea would still need to be searched. As were exhausted especially due to thirst and hunger, we waited under tree shades, then found the cave, saw birds hovering around, realised that there might be water resources and hence entered the cave in search of water any where.' Thus having described to the Tapavini, Hanuman further stated: *śaraṇam tvāṁ prapannāḥ smaḥ sarve vai dharmacārīṇi, yaḥ kṛtaḥ samayo 'smākaṁ sugrīveṇa mahātmanā sa tu*

*kālo vyatikrānto bile ca parivartatām/ sā tvam asmād bilād ghorād uttārayitum arhasi/ tasmāt sugrīvavacanād atikrāntān gatāyuṣaḥ, trātum arhasi naḥ sarvān sugrīvabhayaśaṅkitān/ mahac ca kāryam asmābhiḥ kartavyam dharmacārini, tac cāpi na kṛtaṁ kāryam asmābhir iha vāsibhiḥ/* Devi! You indeed are a ‘dharmachaarini’! We have come now for your refuge; the time limit as commanded by our King to return back is since over as we had been stuck inside this unending and complex interiors of the meandering and never ending cave.’ Then the vriddha tapasvini replied: *nimīlayata cakṣūṁṣi sarve vānarapuṁgavāḥ, na hi niṣkramitum śakyam animīlitalocanaiḥ/ tataḥ sammīlitāḥ sarve sukumārāṅgulaiḥ karaiḥ, sahasā pidadhur dṛṣṭim hr̥ṣṭā gamanakāṅkṣiṇaḥ/ vānarās tu mahātmāno hastaruddhamukhās tadā, nimeṣāntaramātreṇa bilād uttāritās tayā/* Shershta Vaanaras: You must all now close your eyes and whoever would not do so would not be able to get out of this make believe ‘maayaavi’ cave! As all the Vanaras did so, there were shocked to see and hear the high rising and ear breaking sounds of the waves right before them all!’

### Sargas Fifty Three and Fifty Four

As the prescribed time limit for return to Sugriva was over, Angada and other Vaanara Veeras got ready for ‘praana tyaga’ but clever Hanuman adopted ‘bheda neeti’ or of divided opinion saving them all!

*Tatas te dadṛṣur ghoram sāgaram varuṇālayam, apāram abhigarjantaṁ ghorair ūrmibhir ākulam/ mayasya māyā vihitaṁ giridurgam vicinvatām, teṣāṁ māso vyatikrānto yo rājñā samayaḥ kṛtaḥ/ vindhyasya tu gireḥ pāde samprapuspitapādape, upaviśya mahābhāgās cintām āpedire tadā/ tataḥ puṣpātibhārāgrāmī latāśatasamāvṛtān, drumān vāsantikān dṛṣṭvā babhūvur bhayaśaṅkitāḥ/ te vasantam anuprāptaṁ prativedya parasparam, naṣṭasamdeśakālārthā nipetur dharaṇītale/ sa tu simharṣabha skandhaḥ pīṇyatabhujāḥ kapiḥ, yuvarājo mahāprājña aṅgado vākyam abravīt/ śāsanāt kapirājasya vayam sarve vinirgatāḥ, māsaḥ pūrṇo bilasthānām harayaḥ kim na budhyate/ tasmīnn atīte kāle tu sugrīveṇa kṛte svayam, prāyopaveśanam yuktam sarveṣāṁ ca vanaukasām/ tīkṣṇaḥ prakṛtyā sugrīvaḥ svāmibhāve vyavasthitaḥ, na kṣamiṣyati naḥ sarvān aparādhakṛto gatān/ apravyṛtau ca sītāyāḥ pāpam eva kariṣyati, tasmāt kṣamam ihādyaiḥ prāyopaviśanam hi naḥ/ tyaktvā putrāṁś ca dūrāṁś ca dhanāni ca grhāṇi ca, yāvan na ghātayed rājā sarvān pratigatān itaḥ, vadhenāpratirūpeṇa śreyān mṛtyur ihaiva naḥ/ na cāham yauvarājyena sugrīveṇābhiṣecitaḥ, narendreṇābhiṣikto ’smi rāmeṇākliṣṭakarmaṇā/ sa pūrvam baddhavairo mām rājā dṛṣṭvā vyatikramam, ghātayiṣyati daṇḍena tīkṣṇena kṛtaniścayaḥ/ kim me suhṛdbhir vyasanam paśyadbhir jīvitāntare, ihaiva prāyam āsiṣye punye sāgararodhasi/ etac chrutvā kumāreṇa yuvarājena bhāṣitam, sarve te vānaraśreṣṭhāḥ karuṇam vākyam abruvan/ tīkṣṇaḥ prakṛtyā sugrīvaḥ priyāsaktaḥ ca rāghavaḥ, adṛṣṭāyām ca vaidehyām dṛṣṭvāsmāmś ca samāgatān/ rāghavapriyakāmārtham ghātayiṣyaty asaṁśayam, na kṣamam cāparāddhānām gamanam svāmipārśvataḥ/ plavaṅgamānām tu bhayārditānām; śrutvā vacas tāra idam babhāṣe, alam viśādena bilam praviśya; vasāma sarve yadi rocate vaḥ/ idam hi māyā vihitaṁ sudurgamam; prabhūtavṛkṣodaka - bhojyapeyam, ihāsti no naiva bhayam puraṁdarān; na rāghavād vānaraarājato ’pi vā/ śrutvāṅgadasyāpi vaco ’nukūlam; ūcuḥ ca sarve harayaḥ pratītāḥ, yathā na hanyema tathāvidhānam; asaktam adyaiva vidhīyatām naḥ/*

As the Vanara Sena had suddenly faced the Maha Sagara and the frightening sounds of the high rising waves by merely closing their eyes, they were stunned at the make-believe maya of the Mayasura. But were at the same time realised that the one month outside limit for ‘Sitaanveshana’ was crossed most unfortunately and they should be ready for ‘praana tyaga’! Indeed, the Sharad Ritu was over and Shishira Ritu had well set in and even Vasanta Ritu might not be too far! Yuva Raja Angada then addressed the Vanara veeras: *Bhavantah pratyaya praaptaa neeti maarga vishaaradaah, hiteshbibhirataa bhartrini-srishtaah sarvakarmasu/* You are reposed with the ‘Raja Vishvaasa’ or the abiding of the King’s decisiveness and are replete with ‘swami bhakti’. None indeed could charge you with infringement of ‘Raajaagna’ and hence were selected for this devotional duty. Most unfortunately, the duty entrusted to us within the prescribed time could not be succeeded. As such we are faced with no option left. King Sugriva



is decisive in his instructions. *tīkṣṇaḥ prakṛtyā sugrīvaḥ svāmibhāve vyavasthitah, na kṣamiṣyati naḥ sarvān aparādhakṛto gatān/ apravṛttau ca sītāyāḥ pāpam eva kariṣyati, tasmāt kṣamam ihādyāiva prāyopaviśanam hi naḥ/ tyaktvā putrāmś ca dārāmś ca dhanāni ca gṛhāni ca yāvan na ghātayed rājā sarvān pratigatān itah, vadhenāpratirūpeṇa śreyān mṛtyur ihaiva naḥ/* By his very nature he is too hard to be softened and perhaps that is why kingship demands obedience. Once we approach him we should be punished by our death any way. More particularly so since the matter involved is serious as that of ‘Sitaanveshana’. That is why we should all be prepared for ‘aamarana deekshopavaasa’ or fasting till death, and totally ignore the individual feelings of attachments of wife- progeny- wellbeing- and all attractions of family life . *Dhruvam no himsate Raajaa pratigataanitah, vadhenaapratirupena shreyaan mṛtyurihaiva na!* When we return late that too without any success, King Sugriva should most certainly kill us; instead would it not be commit suicide peacefully ourselves!’ As Angada stated likewise, the co vanaras had generally agreed to what he said but ruled out the option of returning back to the King Sugriva. A strong opinion expressed by Taara and a few others was to get back to the ‘Maayaavi Guha’ enjoying fresh and variety of fruits and roots! Angada then reiterated that in any case they should immediately leave that seashore lest we be targetted for life.

#### Sarga Fifty Four continues:

*Tathā bruvati tāre tu tārādhipativarcasi, atha mene hṛtaṁ rājyaṁ hanumān aṅgadena tat buddhyā hy aṣṭāṅgayā yuktam caturbalasamanvitam, caturdaśaguṇam mene hanumān vālinaḥ sutam/ āpūryamāṇam śaśvac ca tejobalaparākramaiḥ, śaśinaṁ śuklapakṣādaḥ vardhamānam iva śriyā/ bṛhaspatisamam buddhyā vikrame sadṛśam pituḥ, śuśrūṣamāṇam tārasya śukrasyeva purāṇdaram/ bhartur arthe pariśrāntam sarvaśāstraviśāradam, abhisamdhātum ārebhe hanumān aṅgadam tataḥ/ sa caturṇām upāyānām tṛtīyam upavarṇayan, bhedayām āsa tām sarvān vānarān vākyasampadā/ teṣu sarveṣu bhinneṣu tato ’bhīṣayad aṅgadam, bhīṣaṇair bahubhir vākyaiḥ kopopāyasamanvitaiḥ/ tvam samarthatarah pitrā yuddhe tāreya vai dhuram, dṛḍham dhārayitum śaktaḥ kapirājyaṁ yathā pitā/ nityam asthiracittā hi kapayo haripuṁgava, nājñāpyam viśahiṣyanti putradārān vinā tvayā/ tvām naite hy anuyujjeyuḥ pratyakṣam pravādāmi te, yathāyam jāmbavān nīlaḥ suhotraś ca mahākapiḥ/ na hy aham ta ime sarve sāmādānādibhir guṇaiḥ, daṇḍena na tvayā śakyāḥ sugrīvād apakarṣitum/ vighṛyāsanam apy āhur durbalena balīyasaḥ, ātmarakṣākaras tasmān na vighṛhṇīta durbalaḥ/ yām cemām manyase dhātṛīm etad bilam iti śrutam, etal lakṣmaṇabāṇānām īśatkāryam vidāraṇe/ svalpaṁ hi kṛtam indreṇa kṣipatā hy aśaniṁ purā, lakṣmaṇo nīsitair bāṇair bhindyāt patrapuṭam yathā, lakṣmaṇasya ca nārācā bahavaḥ santi tadvidhāḥ/ avasthāne yadaiva tvam āsiṣyasi paramtapa, tadaiva harayaḥ sarve tyakṣyanti kṛtaniścayāḥ/ smarantaḥ putradārāṇām nityodvignā bubhuḁṣitāḥ, kheditā duḥkhaśāyābhis tvām kariṣyanti pṛṣṭhataḥ/ sa tvam hīnaḥ suhṛdbhis ca hitakāmaś ca bandhubhiḥ, tṛṇād api bhṛśodvignaḥ spandamānād bhaviṣyasi/ na ca jātu na himsyus tvām ghorā lakṣmaṇasāyakāḥ, apavṛttam jighāmsanto mahāvegā durāsādāḥ/ asmābhis tu gataṁ sārddham vinītavad upasthitam, ānupūrvyāt tu sugrīvo rājye tvām sthāpayiṣyati/ dharmakāmaḥ piṭṛvyas te prītikāmo dṛḍhavrataḥ, śuciḥ satyapratijñāś ca nā tvām jātu jighāmsati/ priyakāmaś ca te mātus tadarthaṁ cāsyā jīvītam, tasyāpatyam ca nāsty anyat tasmād aṅgada gamyatām/*

Hanuman then realised in his heart of hearts that there might not be any distractive endeavor in the foremost and compelling quest for ‘Sitanveshana’ as the feeling of frustration, self-defeat and suicidal tendency had come about among the Vaanara Veeras instead of their drive, courage and heroism! Instead of stating firmly likewise, Veera Hanuman resorted to a diversionary diplomacy and planted a kind of ‘bheda bhava’. *buddhyā hy aṣṭāṅgayā yuktam caturbalasamanvitam, caturdaśaguṇam mene hanumān vālinaḥ sutam/ āpūryamāṇam śaśvac ca tejobalaparākramaiḥ, śaśinaṁ śuklapakṣādaḥ vardhamānam iva śriyā/* Hanuman surely realises that Vaali Kumara Angada is gifted with eight angled sharp buddhi of the desire for hearing , actual patience for hearing, seeking to absorb what all is heard, after absorbing the ability to retain, pondering over what has been heard, seeking to experiment on what is heard, realising the pluses and minuses of what has been heard and finally the ‘tatwa jnaana’. Angada is also aware of the Kingship’s fundamental practices of ‘Chaturoopaayaas’ or the four means of Karya siddhi viz. Saama-

Daana-Bheda-Danda vis-à-vis the ‘shatrus’ or the opponents. Further, Angada is blessed with Chaturdasha Gunas or Fourteen features viz. desha kaala jnaana- dridhata or full preparedness-sahana shakti or extreme patience- jnaana prapti or accomplishment of complete awareness of the pros and cons- chaturata or mental absorption and application- ‘utsaaha’ or energetic drive- mantra gopyata- carrying takes-bravery- assessment of enemy’s strong and weaknesses- kritagjnata or the sense of gratitude- sharanaagata vaatsaya or sense of encouragement the seekers of refuge- equanimity and steadfastness. At the same time, Angada surely shares Sugriva’s tenacity for Karya Siddhi. It is against the mental make up of Angada, Hanuman addresses Angada: ‘Taraanandana Yuva Raja Angada! The world knows of the extraordinary prowess of your father Maha Bali Vaali. *nityam asthiracittā hi kapayo haripuṃgava, nājñāpyam viśahiṣyanti putradārān vinā tvayā/ tvām naite hy anuyuñjeyuḥ pratyakṣam pravādāmi te, yathāyam jāmbavān nīlaḥ suhotraś ca mahākapiḥ/ na hy aham ta ime sarve sāmādānādibhir guṇaiḥ, daṇḍena na tvayā śakyāḥ sugrīvād apakarṣitum/* But Vanara shiromani! It is well known that Vaanaraas are of ‘chanchala svabhava’ or of truly wavering mindedness by nature irrespective of sex or age. But, they hold you in high esteem and your nod of head is followed with no questions asked. I would now like to emphasize that nobody like maha vanara veeras like Jambavan, Neela or Suhotra would defy Sugriva. Similarly I am also a true follower of him. Further, King Sugriva being an outstanding king is fully conversant of the Purushardhas of Saama- Daanaadi upayas and the capability of applying them to different situations even of ‘danda’ or punishment and its gradations ranging from chastisement and of course even death. I am sure that an intellectual king of his stature would not straightaway impose death penalty against a lapse of a month’s non return by the Vanara Veeraas within a stipulated one month’s period for the hardest task of ‘Sitanveshana’, especially entrusted to select heroes worthy of trust and sincerity! It is indeed quite possible that persons lacking strength and bravery would not dare face in an encounter with a strong person. But a hero of might against a weakling would never need resort to unwanted and undesirable rapprochement! This being so we were faced such a situation that we had to literally hide ourselves in a motherlike figure’s raksha in the mountain cave. May be a person of Lakshmana’s caliber might break into that cave with a single arrow. *dharmakāmaḥ piṭṛvyas te prītikāmo dṛḍhavrataḥ, śuciḥ satyapratijñāś ca nā tvām jātu jighāmsati/ priyakāmaś ca te mātus tadarthaṃ cāsyā jīvitam, tasyāpatyam ca nāsty anyat tasmād aṅgada gamyatām/* Your own uncle King Sugriva is a dharma raja ever valueing your goodwill, a dridhavrata and satya pratigjna and could never ever harm you and your followers. Angada! Sugriva admires your mother and you have no other son ever present too excepting you. So let us get to further action with no further delays or interruptions further!

## Sarga Fifty Five

Angada- having asserted of Sugriva’s dubious nature and selfishness while the task of ‘Sitanveshana’ was due to Lakshmana’s anger- thus gets readied for ‘praayopavesha’ along with his fellow vaanaras

*Shrutvaa hanumato vākyam praśritam dharmasamhitam, svāmisatkārasamnyuktam aṅgado vākyam abravīt/ sthairyam sarvātmanā śaucam āṇṣāmsyam athārjavam, vikramaiś caiva dhairyam ca sugrīve nopapadyate/ bhrātur jyeṣṭhasya yo bhāryām jīvito mahiṣīm priyām, dharmeṇa mātaram yas tu svīkaroti jugupsitaḥ/ katham sa dharmam jānīte yena bhrātrā durātmanā, yuddhāyābhiniyuktena bilasya pihitam mukham/ satyāt pāṇigrhītaś ca kṛtakarmā mahāyaśāḥ, viśmṛto rāghavo yena sa kasya sukṛtam smaret/Lakshmaṇasya bhayād yena nādharmabhayabhīruṇā, ādiṣṭā mārgitum sītām dharmam asmin katham bhavet/ tasmin pāpe kṛtaghne tu smṛtiḥne calātmani, āryaḥ ko viśvasej jātu tat kulīno jīviṣuḥ/ Rajye putram pratiṣṭhāpya saṁgūṇo nirguṇo ‘pi vā, katham śatrukulīnam mām sugrīvo jīvayiṣyati/ bhinnamantro ‘parādḍhaś ca hīnaśaktiḥ katham hy aham, kiṣkindhām prāpya jīveyam anātha iva durbalaḥ/ upāṁśudaṇḍena hi mām bandhanenopapādayet, śaṭhaḥ krūro ṇṣāmsaś ca sugrīvo rājyakāraṇāt/ bandhanāc cāvasādān me śreyāḥ prāyopaveśanam, anujānīta mām sarve gṛhān gacchantu vānarāḥ/ aham vaḥ pratijānāmi na gamiṣyāmy aham purīm, ihaiva prāyam āsiṣye śreyo maraṇam eva me/ abhivādanapūrvam tu rājā kuśalam eva ca, vācyas tato yaviyān me sugrīvo vānareśvaraḥ/ ārogyapūrvam kuśalam vācyā mātā rumā ca me, mātaram caiva me tārām āśvāsaitum arhatha/ prakṛtyā*

*priyaputrā sā sānukrośā tapasvinī, vinaṣṭam mām iha śrutvā vyaktam hāsyati jīvitam/ etāvad uktvā vacanam vṛddhān apy abhivādya ca, saṁviveśāṅgado bhūmau rudan darbheṣu durmanāḥ/ tasya saṁviśatas tatra rudanto vānararṣabhāḥ, nayanebhyaḥ pramumucur uṣṇam vai vāriduhkhitāḥ sugrīvam caiva nindantaḥ praśamsantaś ca vālinam, parivāryāṅgado sarve vyavasyan prāyam āsitum/ mataṁ tad vāliputrasya vijñāya plavagarṣabhāḥ, upasprśyodakam sarve prāṇmukhāḥ samupāviśan, dakṣiṇāgreṣu darbheṣu udaktīram samāśritāḥ/ sa saṁviśadbhir bahubhir mahīdharo; mahādrikūṭapramitaiḥ plavaṅgamaiḥ, babhūva saṁnāditanirjharāntaro; bhr̥ṣam nadadbhir jaladair ivolbanaiḥ/*

As Anjaneya extols King Sugriva, Yuva Raja Angada was emphatic on the negative features of Sugriva and addresses Anjaneya as follows: ‘Kapi shreshtha! I am not convinced of the qualities of Sugriva as you have stressed; he is neither stable in his behaviour, nor pure in his mind set, much less of his soft nature and open heartedness. Even as his elder brother Vaali was alive, he had illicit affairs with his sister in law who was stated as of his mother’s status. What kind of dharma does he know of! He was so cruel as to close the huge mountain cave when his elder brother Vaali was waging a herioc struggle with the danava and quietly slipped away to secure his Kingship; which kind of dharma that you are ascribing to him! He swore friendship to the unparalleled Maha Yashasvi Bhagavan Shri Rama and after accomplishing his own kingship, had quietly forgotten about the aspect of gratitudinal promise till Lakshmana’s violent reminder! Sugriva never had the qualms of Dharma but a shake up for ‘Devi Sitaanveshana’. Basically, Sugriva is a confirmed sinner, ungrateful, conveniently forgetful and of wavering and mean mentality. This is unbelievable despite of his respectable family background. Again, whether Vaali’s son ( Angada himself) were a ‘gunavaan’ or a ‘gunaheen’, he ought to have been the King himself; but indeed, how could ever a sworn enemy brother’s son be a king! As I was always away from him, it is only now that I am coming aware of Sugriva’s true nature. But since I am having to serve under his command, I have become an ‘aparaadhi’ too. More over, my sense of mental strength is dwindling too. Indeed I am an ‘anaatha’ and what could be the purpose of my life even after I return back to kishkindha any way! After all, Sugriva is intolerant, cruel and self centered! He might snipe at me any time and show to the public that I was schemy or wicked. *bandhanāc cāvasādān me śreyah prāyopaveśanam, anujānīta mām sarve grhān gacchantu vānarāḥ/ aham vaḥ pratijānāmi na gamiṣyāmy aham purīm, ihaiva prāyam āsiṣye śreyo maraṇam eva me/* Instead of living dangerously and ever shackled, I strongly feel that right now I must take to fasting preperatory to ‘praana tyaga’! But I would never wish to return to Kishkindha but end my life. Veera Hanumaan! Kindly let other Vanara brothers leave me in peace. Further, please do convey to the King and my Queen Mother of best my wishes besides Queen Ruma too. My mother Tara be pacified with my sacrifice of life; indeed I am beholden to her for my upbringing and safety. Do kindly save her as she ought never to follow my unfortunate precedence. ’. So saying, Angada firmed up his decision as his fellow vavara comrades started crying away loudly while being seated on the shores of the Maha Sagara, realling a series of tragic thoughts and memories: *Raamasya vana vaasam cha kshayam Dashrathasya cha, Janasthaanan vadham chaiva vadham chaiva Jataayushah/ Haranam chaiva Vadehyaa Vaalinascha vadham thathaa, Raama kopam cha vadataam hareenaam bhayamaagatam/* Thus the Vaanara Veeraas had flashbacks of indelible and frightening memories of Shri Rama’s Vana Vaasa, King Dasharatha’s mrityu, Janasthaana experiences of rakshasaas, Devi Sitaapaharana, Jataayu marana, Vaali Vadha, and ‘Rama krodha charcha’! The earth shaking sky high sounds of the sea waves right before them had further added to the flash back thoughts on the hapless Vanara soldiers to the sensed up atmosphere of the grim situation .

## **Sarga Fifty Six**

Gridhra Raja Sampaatī arrives and frightens Vanaras initially but on hearing about the noble deed of ‘Sitaanveshana’ makes friends - Sampaatī then hears of Ravana’s killing of Jatayu, his younger brother.

*Upaviṣṭās tu te sarve yasmin prāyaṁ giristhale, harayo gr̥dhrarājaś ca taṁ deśam upacakrame/ sāmpātir  
nāma nāmnā tu cirajīvī vihaṁgamaḥ, bhrātā jaṭāyuṣaḥ śrīmān prakhyātabalapauruṣaḥ/ kandarād  
abhiniṣkrāmya sa vindhyasya mahāgireḥ, upaviṣṭān harīn dṛṣṭvā hr̥ṣṭātmā giram abravīt/ vidhiḥ kila  
naram loke vidhānenānūvartate, yathāyaṁ vihito bhakṣyaś cirān mahyam upāgataḥ/ paramparāṇām  
bhakṣiṣye vānarāṇām mṛtaṁ mṛtaṁ, uvācaivaṁ vacaḥ pakṣī tān nirīkṣya plavaṁgamān/ tasya  
tadvacanāṁ śrutvā bhakṣalubdhasya pakṣiṇaḥ, aṅgadaḥ param āyasto hanūmantam athābravīt/ paśya  
sītāpadeśena sāksād vaivasvato yamaḥ, imaṁ deśam anuprāpto vānarāṇām vipattaye/ rāmasya na kṛtaṁ  
kāryaṁ rājño na ca vacaḥ kṛtaṁ, harīṇām iyaṁ ajñātā vipattiḥ sahasāgatā/ vaidehyāḥ priyakāmena  
kṛtaṁ karma jaṭāyuṣā, gr̥dhrarājena yat tatra śrutaṁ vas tad aśeṣataḥ/ tathā sarvāṇi bhūtāni  
tiragyoniḥ gatāṇy api, priyaṁ kurvanti rāmasya tyaktvā prāṇān yathā vayam/ rāghavārthe pariśrāntā  
vayaṁ samtyaktajīvitaḥ, kāntārāṇi prapannāḥ sma na ca paśyāma maithilīm/ sa sukhī gr̥dhrarājas tu  
rāvaṇena hato raṇe, muktaś ca sugrīvabhayaḥ gataś ca paramāṁ gatim/ jaṭāyuṣo vināśena rājño  
daśarathasya ca, haraṇena ca vaidehyāḥ saṁśayaṁ harayo gataḥ/ rāmalakṣmaṇayor vāsāṁ araṇye saha  
sītayā, rāghavasya ca bāṇena vālinaś ca tathā vadhaḥ/ rāmakopād aśeṣāṇām rākṣasāṇām tathā vadhaḥ,  
kaikeyyā varadānena idaṁ hi vikṛtaṁ kṛtaṁ/ tat tu śrutvā tadā vākyam aṅgadasya mukhodgatam, abravīt  
vacanam gr̥dhras tīkṣṇatunḍo mahāsvanaḥ/ ko 'yaṁ girā ghoṣayati prāṇaiḥ priyatarasya me, jaṭāyuṣo  
vadham bhrātuh kampayann iva me manaḥ/ katham āsīj janasthāne yuddham rākṣasagr̥dhroyaḥ  
nāmadheyam idaṁ bhrātus cirasyādyā mayā śrutam/ yavīyaso guṇajñasya ślāghanīyasya vikramaiḥ  
tad iccheyam aham śrotuṁ vināśaṁ vānararṣabhāḥ/ bhrātur jaṭāyuṣas tasya janasthānanivāsinaḥ,  
tasyaiva ca mama bhrātuh sakhā daśarathaḥ katham, yasya rāmaḥ priyaḥ putro jyeṣṭho gurujanapriyaḥ/  
sūryāmśudagdhapakṣatvān na śaknōmi visarpitum, iccheyam parvatād asmād avatartum arimdamāḥ/*

As Angada and followers moved up from the seashore up to a nearby mountain top, there flew down Grudhra Raja Sampati the brother of Jatayu. Both the famed brothers were known for might and bravery, especially since their valour was utilised for the fulfillment of 'Puruṣārthas' of persons of Dharma.

[Vishleshana on Sampati the elder brother of Jatayu vide Sarga 14 of Essence of Valmiki Araanya Ramayana for ready reference:]

Kashyapa Prajapati had eight wives and these were Aditi-Diti-Danu-Kaalka-Taamra-Krodhavasha-Manu-and Anala. Aditi gave birth to Twelve Adityas-Twelve Vasus-Eleven Rudras and Two Ashvini Kumars, besides thirty three Devatas. Diti gave birth to Daityas and the controlled aranyas-samudras and the entire Earth! Danu gave birth to Ashvagreva while Kaalka Devi to two sons viz. Naraka and Kaalaka. Devi Tamra gave birth to five kanyas viz. Krounchi-Bhaasi-Shyeni- Dhritaraashtri and Shuki. Of these, Krounchi gave birth to owls- Bhaasi gave birth to Bhaasi birds-Shyeni to bat birds- and Dhritaraashtra to hamsas and kala hamsas or swans. *Chakravaakamscha Bhadrām te vijagjñe saapi Bhaamini, Shukee nataam vigagjñe tu Nataayāam Vinataa sutaa/* Shri Rama! Bhamini Dhritaraashtra also yielded chakravaka birds while Tamara's youngest daughter Shukee was born kanya named Nataa and the latter was born Devi Vinata. Then Devi Krodhavasha gave birth to ten kanyas viz. Mrigi-Mrigamanda-Hari-Bhadrāmada-Maatangi-Shardooli-Shweta-Surabhi-Surasa and Kadruka. Shri Rama! Mrigi's progeny are Mrigas and Mrigamanda's generation were Riksha-Srumara and Chamara. Bhadrāmada gave birth to Iravati and the latter son was the famed Iraavata Gaja Raja. Then Hari's santaana were Hari the Lion- Tapasvi- and Golaangula or Langoor. Further Krodhavasha's daughter was Shardulini and the latter's son was Vyaghra. Maatangi's progeny was Matanga or elephant while Shweta gave birth to Diggaja. Krodhavasha's daughter Surabhi gave birth to daughters Rohini and Gandharvi. Rohini gave birth to cows and Gandharvini to horses. Surasa's children are Nagaas while Kadru's were Pannagaas. Now Manu yet another wife of Kashyapa were chaturvarna maanavaas of Brahmana-Kshatriya-Vaishya and the Lower class. *mukhato brāhmaṇā jātā urasaḥ kṣatriyās tathā, ūrubhyām jajñire vaiśyāḥ padbhyām sūdrā iti śrutih/* From the face were born brahmanas- the heart the kshatriyas- both the thighs the vaishyas and from the thighs the lower class. Anala gave birth to trees- Taamra putri viz Shukhi and the latter's grand daughter was Vinata and Kadru was Surasa's sister. Kadru produced thousand types

of ‘naagaas’ and Vinata created two famed sons Garuda and Aruna. *tasmāj jāto ‘ham aruṇāt saṁpātīś ca mamāgrajāḥ, jāṭāyur iti mām viddhi śyenīputram arimādamā/ so ‘ham vāsasahāyas te bhaviṣyāmi yadīcchasi, sītām ca tāta rakṣiṣye tvayi yāte salakṣmaṇe/ jāṭāyuṣaṁ tu pratipūjya rāghavo; mudā pariṣvajya ca saṁnato ‘bhavat; pitur hi śuśrāva sakhitvam ātmavāñ; jāṭāyuṣā saṁkathitaṁ punaḥ punaḥ/* Raghuvēera! From that Vinataanandana Aruna, I was born and so did my elder brother Sampaati and in short my name is Jataayu! I am the son of Shyenka. May I be of any help in creating an ashram for you or to protect Devi Sita in the absence of you and Lakshmana!’ So saying Jatayu offered any kind of service to Ramas wholeheartedly]

Stanzas 3-5: *kandarād abhiniṣkramya sa vindhyasya mahāgireḥ, upaviṣṭān harīn dṛṣṭvā hṛṣṭātmā giram abravīt/ vidhiḥ kila naraṁ loke vidhānenānuvartate, yathāyaṁ vihito bhakṣyaś cirān mahyam upāgataḥ/ paramparāṇāṁ bhakṣiṣye vānarāṇāṁ mṛtaṁ mṛtaṁ, uvācaivam vacaḥ pakṣī tān nirīkṣya plavaṅgamān/* Emerging from the huge caves of Maha Giri Vindhya, Garuda Raja Sampaati sighted a good many Vanaras of Sugriva Sena brooding, and felt excited that after a long time he saw numberless Vanaras for his bhojan! He said within himself that just as human beings feel that the fruits of one’s own ‘karma’ would yield the results, now obviously there is a plethora of food from the supply of monkeys down here! Even as the Vanaras are killed by himself then so many monkey would be his food!’ Then Angada addressed Hanuman lightheartedly: Look sir! It appears Lord Yama has been despatched to solve our problem of instant deaths of us the vanaras. *rāmasya na kṛtaṁ kāryaṁ rājño na ca vacaḥ kṛtaṁ, harīṇāṁ iyam ajñātā vipattīḥ sahasāgatā/ vaidehyāḥ priyakāmena kṛtaṁ karma jāṭāyuṣā, gṛdhrarājena yat tatra śrutaṁ vas tad aśeṣataḥ/* We the Vaarass have obviously not obeyed the Rama Karya and also declined to fulfill the King’s directive as we have had to face the difficulties on the way. Also it appears that keeping in view the disaster faced by Devi Sita, Grudhra Raja Jatayu intervened and sacrificed his life in a duel against Ravanaasura, as we all know. Human beings of virtue likewise do help others in the hour of need. Now instead of suicides, let us sacrifice our lives for a noble cause of Sitanveshana instead. After all, had not Jatayu sacrificed his life defending Devi Sita!’ The statements thus delivered by Angada had not only suddenly transformed the mind sets of Vaanaras with the resolve of ongoing Sitanveshana despite Sugriva’s so called fear and directive of their returning back to kishkindha within a month, but also impacted Sampaati that his younger brother Jatayu was no more. Sampaati got shocked and fell down in a deep ditch on earth writhing in pain more in body than mentally, by the statement of a Vanara. He stated cryingly and got weakened: *ko ‘yam girā ghoṣayati prāṇaiḥ priyatarasya me, jāṭāyuṣo vadham bhrātuh kampayann iva me manah/ katham āsī janasthāne yuddham rākṣasagrḍhrayoh, nāmadheyam idaṁ bhrātuś cirasyādya mayā śrutam/ yavīyaso guṇajñasya ślāghaniyasya vikramaiḥ tad iccheyam aham śrotuṁ vināśaṁ vānararṣabhāḥ/* Who indeed has just said about my dear younger brother Jataayu having been killed as this news shakes me to the core! How had this happened as I am hearing this deadly information as for long I have not heard about him. Jatayu is my younger brother worthy of recalling about him for his valour, virtue and sacrificing nature. Friends, please lift me from this deep ditch as I would like to hear more details of this terrible incident! *bhrātur jāṭāyuṣas tasya janasthānanivāsinaḥ, tasyaiva ca mama bhrātuh sakhā daśarathaḥ katham, yasya rāmaḥ priyaḥ putro jyeṣṭho gurujanapriyaḥ/* My dear brother was living in ‘Janasthaan’; he was very dear and near to Shri Rama the eldest son of Maha Raja Dasharatha. Vaanara Veeras! I am totally scorched by the extreme heat of the Sunrays and would like to be put down the mountain.’

## Sarga Fifty Seven

Angada places the badly hurt body of Sampaati from the mountain top and describes the details of Jatayu as killed by Ravanaasura- Rama Sugriva friendship- Vaali’s death- and his ‘aamarana upavaasa’

*Shokād bhraṣṭasvaram api śrutvā te hariyūthapāḥ, śraddadhur naiva tad vākyaṁ karmanā tasya śaṅkitāḥ/ te prāyam upaviṣṭās tu dṛṣṭvā gṛdhrāṁ plavaṅgamāḥ cakrur buddhiṁ tadā raudrāṁ sarvān no bhakṣayiṣyati/ sarvathā prāyam āśinān yadi no bhakṣayiṣyati, kṛtakṛtyā bhaviṣyāmaḥ kṣipraṁ siddhim ito*

*gatāḥ/ etām buddhiṃ tataś cakruḥ sarve te vānaraṣabhāḥ, avatārya gireḥ śṛṅgād grdhram āhāṅgadas tadā/ babbhūvur kṣarajo nāma vānarendrah pratāpavān, mamāryaḥ pārthivaḥ pakṣin dhārmikau tasya cātmaṃ/ sugrīvaś caiva valī ca putrāv oghabalāv ubhau, loka viśrutakarmābhūd rājā valī pitā mama/ rājā kṛtsnasya jagata ikṣvākūṇām mahārathah, rāmo dāśarathiḥ śrīmān praviṣṭo daṇḍakāvanam/ lakṣmaṇena saha bhrātrā vaidehyā cāpi bhāryayā, pitur nideśanirato dharmyaṃ panthānam āśritaḥ, tasya bhāryā janasthānād rāvaṇena hṛtā balāt/ rāmasya ca pitur mitraṃ jaṭāyur nāma grdhrarāt, dadarśa sītām vaidehīm hṛyamāṇām viḥāyasā/ rāvaṇam viratham kṛtvā sthāpayitvā ca maithilīm, pariśrāntaś ca vṛddhaś ca rāvaṇena hato raṇe/ evaṃ grdhro hatas tena rāvaṇena bahīyasā saṃskṛtaś cāpi rāmeṇa gataś ca gatim uttamām/ tato mama pitṛvyēṇa sugrīveṇa mahātmanā, cakāra rāghavaḥ sakhyam so 'vadhīt pitaram mama/ māmā pitrā viruddho hi sugrīvaḥ sacivaiḥ saha, nihatya vālinam rāmas tatas tam abhiṣecayat/ sa rājye sthāpitas tena sugrīvo vānareśvaraḥ, rājā vānaramukhyānām yena prasthāpitā vayam/ evaṃ rāmaprayuktās tu mārgamānās tatas tataḥ, vaidehīm nādhigacchāmo rātrau sūryaprabhām iva/ te vayam daṇḍakāraṇyam vicitya susamāhitāḥ, ajñānāt tu praviṣṭāḥ sma dharanyā vivṛtaṃ bilam/ mayasya māyā vihitam tad bilam ca vicinvatām, vyatītas tatra no māso yo rājñā sāmayaḥ kṛtaḥ/ te vayam kapirājasya sarve vacanakāriṇaḥ, kṛtām saṃsthām atikrāntā bhayāt prāyam upāsmahe/ kruddhe tasmim tu kākutshe sugrīve ca salakṣmaṇe, gatānām api sarveṣām tatra no nāsti jīvitaḥ/*

As Grudhra Raja Sampaati's tone got thinned down and squeaky, the Vanaras got frightened as though he would eat them off. Angada had made formal introduction of himself; he stated that his grandfather was named and his sons were Vaali and Sugriva both of them being Maha Veeras .

[ Brief Vishleshana Riksha Raja the father of Vaali-Sugrivas: The background was that the father of Vaali Sugrivas was Riksha Raja who once bathed in a nearby pond and was surprised himself to have a female form. At the same time, Indra and Surya Deva got infatuated with her and Vaali was born of Indra and Sugriva of Surya. Vaali made rigorous tapasya to Brahma and secured the boon of invincibility. Sugriva being very scared of Vaali made sure in course of his friendship with Rama that Vaali did of piercing through a tree from far distance in one shot but Rama broke seven such trees in a row.]

Even till recently, there was a 'Maha rathi' named King Dasharatha of Ikshvaku Vamsha and his eldest son named Shri Rama who having obeyed his father's directive had gone to D andakaranya along with his wife Devi Sita and brother Lakshmana. At the 'janasthaana' there, Ravana abducted Devi Sita. It was at that time Gridhraraja Jatayu on noticing 'Sitaapaharana' attacked Ravana and smashed his chariot and made fierce battle but Ravana killed the valiant Jatayu. Rama Lakshmanas having noticed Jatayu lying had performed the 'dahana samskara' as the latter attained the 'uttama gati'. Then Shri Rama entered into lasting bonds of friendship and having killed Vaali made Sugriva possible to take over kingship and subsequently despatched contingents of Vaanara Yoddhas to different directions and that Maha Veeras of Vaanaras like Hanuman and Jambavan were despatched deep into the southern side in search of Devi Sita in this manner. As we were searching various places like forests, river beds, mountain caves, we tumbled into a huge and unending cave and lost our way for long long days and over a month and landed at a surprisingly glittering Mayasura Mansion; but meanwhile the time limit that our King Sugriva was well long past. Therefore most of us in the Vanara Sena decided to resort to the self imposed 'nirahaara deeksha' till we would die. That precisely was the time when we encountered you first and realised about your glorious family background , and this is our stage of misery, desperation and before this vacillation.' Thus concluded Angada to Gridhra Raja Sampati almost dying due to a fatal fall into a deep ditch from a mountain top.

## Sarga Fifty Eight

Sampaati informs the Vanara Veeras as to how his wings were burnt up, confirms Ravana-Sita's place details-and performs jalanjali to his brother Jatayu since known from Vanaras of his passing away.

*Ity uktah karuṇaṁ vākyam vānarais tyaktajīvitaiḥ, sabāspo vānarān gr̥dhrah pratyuvāca mahāsvanah/ yavīyān mama sa bhrātā jaṭāyur nāma vānarāḥ, yamākhyāta hataṁ yuddhe rāvaṇena balīyasā/ vṛddhabhāvād apakṣatvāc chr̥ṇvaṁs tad api mar̥ṣaye na hi me śaktir adyāsti bhrātūr vairavimokṣaṇe/ purā vṛtravadhe vṛtte sa cāham ca jayaiṣṇau, ādityam upayātau svo jvalantaṁ raśmimālinam/ āvṛtyākāśamārgaṇa javena sma gatau bhṛśam, madhyam prāpte ca sūrye ca jaṭāyur avasīdati/ tam aham bhrātaram dṛṣṭvā sūryaraśmibhir arditam, pakṣābhyaṁ chādayām āsa snehāt paramavīhvalam/ nirdagdhapakṣaḥ patito vindhye 'ham vānarottamāḥ, aham asmin vasan bhrātuh pravṛttim nopalakṣaye/ jaṭāyuṣas tv evam ukto bhrātrā saṁpātīnā tadā, yuvarājo mahāprājñāḥ pratyuvācāṅgadas tadā/ jaṭāyuṣo yadi bhrātā śrutaṁ te gaditaṁ mayā, ākhyāhi yadi jñāsi nilayaṁ tasya rakṣasaḥ/ adīrghadarśinaṁ tam vā rāvaṇam rākṣasādhipam, antike yadi vā dūre yadi jñāsi śaṁsa naḥ/ tato 'bravīn mahātejā jyeṣṭho bhrātā jaṭāyuṣaḥ, ātmānurūpam vacanam vānarān saṁpraharṣayan/ nirdagdhapakṣo gr̥dhro 'ham gatavīryaḥ plavaṅgamāḥ, vānmatrena tu rāmasya kariṣye sāhyam uttamam/ jñāmi vāruṇāḥ lokān viṣṇos traivikramān api, devāsurasivardamāś ca amṛtasya ca manthanam/ rāmasya yad idam kāryam kartavyam prathamam mayā, jarayā ca hṛtaṁ tejaḥ prāṇās ca śithilā mama/ taruṇī rūpasampannā sarvābharāṇabhūṣitā, hriyamāṇā mayā dṛṣṭā rāvaṇena durātmanā/ kroṣanti rāma rāmeti lakṣmaṇeti ca bhāminī, bhūṣaṇāny apavidhyantī gātrāṇi ca vidhunvatī/ sūryaprabheva śailāgre tasyāḥ kauṣeyam uttamam, asite rākṣase bhāti yathā vā tadidambude/ tām tu sītām aham manye rāmasya parikīrtanāt, śrūyatām me kathayato nilayaṁ tasya rakṣasaḥ/ putro viśravasāḥ sākṣād bhrātā vaiśravaṇasya ca, adhyāste nagarīm laṅkāṁ rāvaṇo nāma rākasaḥ/ ito dvīpe samudrasya saṁpūrṇe śatayojane, tasmiml laṅkā purī ramyā nirmītā viśvakarmaṇā/ tasyām vasati vaidehī dīnā kauṣeyavāsini, rāvaṇāntaḥpure ruddhā rākṣasībhiḥ surakṣitā/ janakasyātmajām rājñas tasyām drakṣyatha maithilīm, laṅkāyām atha guptāyām sāgaraṇa samantataḥ/ saṁprāpya sāgarasyāntam saṁpūrṇam śatayojanam, āsādy dakṣiṇam kūlam tato drakṣyatha rāvaṇam/ tatraiva tvaritāḥ kṣipram vikramadhvam plavaṅgamāḥ, jñānena khalu paśyāmi dṛṣṭvā pratyāgamiṣyatha/ ādyaḥ panthāḥ kuḷiṅgānām ye cānye dhānyaajīvinaḥ, dvitīyo balibhojānām ye ca vṛkṣaphalāśinaḥ/ bhāsās tṛtīyam gacchanti krauñcās ca kuraraiḥ saha, śyenās caturtham gacchanti gr̥dhṛā gacchanti pañcamam/ balavīryopapannānām rūpayauvanaśālinām, ṣaṣṭhas tu panthā hamsānām vainateyagatiḥ parā, vainateyāc ca no janma sarveṣām vānararṣabhāḥ/ garhitaṁ tu kṛtaṁ karma yena sma piṣitāśanāḥ, ihaṣtho 'ham prapaśyāmi rāvaṇam jñakīm tathā/ asmākam api sauvarṇam divyam cakṣurbalam tathā, tasmād āhāravīryeṇa nisargaṇa ca vānarāḥ, āyojanaśatāt sāgrād vayam paśyāma nityasaḥ/ asmākam vihitā vṛttir nisargaṇa ca dūrataḥ, vihitā pādāmūle tu vṛttis caraṇayodhinām/ upāyo dṛṣyatām kaś cil laṅghane lavaṇāmbhasaḥ, abhigamya tu vaidehīm saṁvṛddhārthā gamiṣyatha/ samudram netum icchāmi bhavadbhir varuṇālayam, pradāsyāmy udakam bhrātuh svargatasya mahātmanah/ tato nītvā tu tam deśam tīre nadanadīpateḥ, nirdagdhapakṣam saṁpātīm vānarāḥ sumahaujaṣaḥ/ punaḥ pratyānayitvā vai tam deśam patageśvaram, babhūvur vānarā hr̥ṣṭāḥ pravṛttim upalabhya te/*

As Angada concluded with helplessness, Sampāti even as he was badly hurt after being retrieved from the mountain ditch with the support of Vanaras addressed them as follows: ‘Jatayu was my younger brother as killed by duratma Ravanaasura. As my wings were burnt, unfortunately I am totally disabled to take revenge Ravana and even after learning of this horrible news from you now. In the remote past, we brothers we had the self-pride of winning Indra who got puffed up when he killed Vritrasura and tried to fly high but the mid day Surya but as Jatayu out of over enthusiasm went too near to Surya and got his strong wings burnt and I tried to protect him by covering his burnt wings and my wings too got scorched and fell down on the vindhya mountains ever since’. *jaṭāyuṣo yadi bhrātā śrutaṁ te gaditaṁ mayā, ākhyāhi yadi jñāsi nilayaṁ tasya rakṣasaḥ/ adīrghadarśinaṁ tam vā rāvaṇam rākṣasādhipam, antike yadi vā dūre yadi jñāsi śaṁsa naḥ/* Then the excited and intelligent Angada asked Sampāti that in case Sampāti was the elder brother of Jataayu, then do kindly and possibly tell us the place of Ravanaasura. Jataayu replied: ‘Vanaras! My wings are burnt and am almost dying while still anxious to help the ‘Rama karya’. I do have the knowledge of Varuna loka, the place where Vamanaavataara Vishnu kept his first step up the ‘urthva lokas’ and where ‘Amrita Mathana’ took place and despite my dying state, I am dedicated to Rama: *taruṇī rūpasampannā sarvābharāṇabhūṣitā, hriyamāṇā mayā dṛṣṭā rāvaṇena*

*durātmanā/ krośantī rāma rāmeti lakṣmaṇeti ca bhāminī, bhūṣaṇāny apavidhyantī gātrāṇi ca vidhunvatī/ sūryaprabheva śailāgre tasyāḥ kauśeyam uttamam, asite rākṣase bhāti yathā vā taḍidambude/* One day, I saw Ravana'sura kidnapping a young and pretty woman as she was crying away on the sky: 'Ha Rama, ha Lakshmana' as she was looking shocked and shivering throwing away her silk upper garments and ornaments down as they shone bright against the black coloured Rakshasa. That was indeed Ravana'sura the son of Maharshi Vishravaaka, and the real brother of Kubera himself. From here within a reach of hundred and odd distance of 'koshas', there is an island where Vishvakarma constructed a fantastic city named 'Lankaapuri' with queer and high entrance gates and with golden buildings inside which glittering 'verandaas'! It is in that city of Ravana, Devi Sita was seated wearing pure silk robes, crying away in the midst of rakshasis. The island of Lanka is under surveillance and safe from all the four sides and is away of some hundred yojanas from the sea. Vanara Veeras you would have to truly show your valour and brains too to be able to cross the sea. Surely you should be able to reach and see for yourself by using your skills of miniaturising or magnifying your body forms. The sure way is to cover the distance from the sea bed to Devi Sita by way of flying as doves or other birds. *garhitam tu kṛtam karma yena sma piśitāśanāḥ, ihastho 'ham prapaśyāmi rāvaṇam jānakīm tathā/ asmākam api sauvarṇam divyam cakṣurbalam tathā, asmākam vihitā vṛttir nisārgaṇa ca dūrataḥ, vihitā pādamūle tu vṛttiś caraṇayodhinām/* As I am born like this as a Kite, I am born as a 'maamsaahari' a flesh eater but I certainly take revenge on Ravana as he killed my brother. I could see Ravana and Sita too as we Garudas possess the ability of far sightedness upto hundred yojanas. *upāyo dṛśyatām kaś cil laṅghane lavaṇāmbhasaḥ, abhigamya tu vaidehīm samṛddhārthā gamiṣyatha/* In your case as Vanaras who should explore other means and means reaching inside the city. But, meanwhile, please help me to carry me upto the Sea so that I could perform jalaanjali to my dear brother Jatayu.' As Sampati provided detailed information of Lankaapuri confirming Devi Sita's presence right there; notwithstanding the extensive searches for all the other directions, the Southbound Vanara Yoddhas were thrilled at the most significant news of her being there and as rightly advised them by Sampati to explore ways and means to enter the impregnable Lankaapuri. Meanwhile, the Vanara Sena helped to carry Sampati's dying body to the seashore enabling him to let him to perform the jalaanjali.

## Sarga Fifty Nine

Sampati conveys to the Vanara Sena Yoddhas of what his son Supaarshvya informed of Devi Sita and Ravana at Lanka

*Tatas tad amṛtāsvādām gṛdhrarājena bhāṣitam, niśamya vadato hr̥ṣṭās te vacaḥ plavagarśabhāḥ/ jāmbavān vai hariśreṣṭhaḥ saha sarvaiḥ plavaṅgamaiḥ, bhūtālāt sahasotthāya gṛdhrarājānam abravīt/ kva sītā kena vā dṛṣṭā ko vā harati maithilīm, tad ākhyātu bhavān sarvaṁ gatir bhava vanaukasām/ ko dāśarathibhāṇānām vajraveganipātinām, svayaṁ lakṣmaṇam uktānām na cintayati vikramam/ sa harīn prītisaṁyuktān sītā śrutisaṁhitān, punar āśvāsayan prīta idam vacanam abravīt/ śrūyatām iha vaidehyā yathā me haraṇam śrutam, yena cāpi mamākhyātām yatra cāyatalocanā/ aham asmin girau durge bahuyojanam āyate, cirān nipatito vṛddhaḥ kṣīṇaprāṇaparākramaḥ/ tam mām evaṁgataṁ putraḥ supārśvo nāma nāmataḥ, āhāreṇa yathākālam bibharti patatām varaḥ/ tīkṣṇakāmās tu gandharvās tīkṣṇakopā bhujāṅgamāḥ, mṛgāṇām tu bhayaṁ tīkṣṇam tatas tīkṣṇakṣudhā vayam/ sa kadā cit kṣudhārtasya mama cāhārakāṅkṣiṇaḥ, gatasūryo 'hani prāpto mama putro hy anāmiṣaḥ/ sa mayā vṛddhabhāvāc ca kopāc ca paribhartsitaḥ, kṣutpipāsā parītena kumāraḥ patatām varaḥ/ sa mamāhārasaṁrodhāt pīḍitaḥ prītivardhanaḥ, anumānya yathātattvam idam vacanam abravīt/ aham tāta yathākālam āmiṣārthī kham āplutaḥ, mahendrasya girer dvāram āvṛtya ca samāsthitaḥ/ tatra sattvasahasrāṇām sāgarāntaracārīṇām, panthānam eko 'dhyavasam saṁniroddhum avānṁmukhaḥ/ tatra kaś cin mayā dṛṣṭaḥ sūryodayasamaprabhām, striyam ādāya gacchan vai bhinnāñjanacayopamaḥ/ so 'ham abhyavahārārthī tau dṛṣṭvā kṛtaniścayaḥ, tena sāmṇā vinītena panthānam abhiyācitaḥ/ na hi sāmopapannānām prahartā vidyate kva cit, nīceṣv api janaḥ kaś cit kim aṅga bata madvidhaḥ/ sa yātas tejasā vyoma saṁkṣipann iva vegataḥ, athāham khe carair bhūtair abhigamya sabhājitaḥ/ diṣṭyā jīvasi*



*tātetī abruvan mām maharṣayaḥ, katham cit sakalatro 'sau gatas te svasty asaṁśayam/ evam uktas tato 'ham taiḥ siddhaiḥ paramaśobhanaiḥ, sa ca me rāvaṇo rājā rakṣasām prateditaḥ/ haran dāśarather bhāryām rāmasya janakātmajām, bhraṣṭābharaṇakauśeyām śokavegaparājītām/ rāmalakṣmaṇayor nāma krośantīm muktamūrdhajām, eṣa kālātyayas tāvad iti vākyavidām varaḥ/ etam artham samagram me supārśvaḥ pratyavedayat, tac chrutvāpi hi me buddhir nāsīt kā cit parākrame/ apakṣo hi katham pakṣī karma kiṁ cid upakramet, yat tu śakyam mayā kartum vāgbuddhiguṇavartinā/ śrūyatām tat pravakṣyāmi bhavatām pauruṣāśrayam, vāṇmatibhyām hi sārveṣām kariṣyāmi priyam hi vaḥ, yad dhi dāśaratheḥ kāryam mama tan nātra saṁśayaḥ/ te bhavanto matiśreṣṭhā balavanto manasvinaḥ, sahitāḥ kapirājena devair api durāsadāḥ/ rāmalakṣmaṇabāñās ca niśitāḥ kaṅkapatrināḥ, trayāṇām api lokānām paryāptās trāṇanigrahe/ kāmam khalu daśagrīvas tejobalasamanvitaḥ, bhavatām tu samarthānām na kiṁ cid api duṣkaram/ tad alam kālasamgena kriyatām buddhiniścayaḥ, na hi karmasu sajjante buddhimanto bhavadvidhāḥ/*

As the dakshina Vanara Sena was truly relieved of the suspense involved in Sitanveshana all along, the mighty Jambavanta the chief of Bears having lifted Sampaati over his shoulders being truly thrilled at the great news of Devi Sita's whereabouts now, asked Sampati: 'Pakshi Raja! Where precisely is Devi Sita! Who had seen her actually. Then Sampaati replied parting with further and more concrete proof: ' This insurmountable has a largespan of hundreds of yojanas. I fell down from the very high skies from our expedition to reach Indra and we brothers viz. Jatayu and me had our wings burnt and fell down at different destinations and never had further contacts mutually. Now I am old and fallen with burnt off wings. *taṁ mām evaṁgataṁ putraḥ supārśvo nāma nāmataḥ, āhāreṇa yathākālām bibharti patatām varaḥ/ tīkṣṇakāmās tu gandharvās tīkṣṇakopā bhujaṁgamāḥ, mṛgāṇām tu bhayaṁ tīkṣṇam tatas tīkṣṇakṣudhā vāyam/* In this situation, my son named Suparshva was feeding me food regularly for years now. Just as the race of gandharvas have the weakness for sex and Sarpas for anger, we Grudhras have a penchant for food and hunger. One day my son had to search for food till the evening but to no avail. Then he conveyed to me that he had reached the top of Mahendra Parvata with the hope of swoop and fly down any possible prey of animal or bird as food for me and himself. *tatra kaś cin mayā dṛṣṭaḥ sūryodayasamaprabhām, striyam ādāya gacchan vai bhinnāñjanacayopamaḥ/ so 'ham abhyavahārārthī tau dṛṣṭvā kṛtaniścayaḥ, tena sāmṇā vinītena panthānam abhiyācitāḥ/* Then I found a frightful dark rakshasa was forcibly carrying a crying young woman whose body shine was golden bright like that of Surya himself. In fact I had half a mind to pick both of them for food as we were truly famished, but even from a distance, that rakshasa signalled me from a distance to please not attack them. Then I flew away from that position and faced the high sky bound Siddha- Charana Maha Purushas who gave me way on the sky as I heard as if addressing me: *diṣṭyā jīvasi tātetī abruvan mām maharṣayaḥ, katham cit sakalatro 'sau gatas te svasty asaṁśayam/ evam uktas tato 'ham taiḥ siddhaiḥ paramaśobhanaiḥ, sa ca me rāvaṇo rājā rakṣasām prateditaḥ/* 'Thank goodness, Devi Sita is alive as she escaped your attention!' Instantly I looked her, as the Siddha purushas continued to say: 'That dark person is the Rakshasa King Ravana. That woman is Dasharatha kumara Rama's wife named Janaki; she is throwing down her ornaments away; her head hairs are fluttering as he is crying ' ha Rama, ha Lakshmana'! The Rakshasa is flying away south bound. Father! I was delayed due to this interesting but unfortunate incident'. Sampati continued addressing Jambavan and Vanara Veeraas: *te bhavanto matiśreṣṭhā balavanto manasvinaḥ, sahitāḥ kapirājena devair api durāsadāḥ/ rāmalakṣmaṇabāñās ca niśitāḥ kaṅkapatrināḥ, trayāṇām api lokānām paryāptās trāṇanigrahe/ kāmam khalu daśagrīvas tejobalasamanvitaḥ, bhavatām tu samarthānām na kiṁ cid api duṣkaram/ tad alam kālasamgena kriyatām buddhiniścayaḥ, na hi karmasu sajjante buddhimanto bhavadvidhāḥ/* You are indeed resolute, brave, and dedicated like Devatas themselves. That is why your King Sugriva is depending on you for your devotion and determination. Shri Rama Lakshmanas are born heroes who have the capability of safeguarding tri lokaas whom Vidhata Brahma himself had manifested. As your opponent Ravan the representation of 'adharma' and vicious - ness himself, your 'parakrama' is truly complementary to the heroism of Shri Rama, the symbol of 'dharma and nyaaya.'

## Sarga Sixty and Sixty One

Sampaati's interaction with his preceptor 'Nishakara Rishi' and explains as to how the wings of both his and his brother Jatayu's wings were burnt in a competition with Surya in the latter's triloka parikrama!

*Tataḥ kṛtodakam snātam taṁ gr̥dhraṁ hariyūthapāḥ, upaviṣṭā girau durge parivārya samantataḥ/ tam aṅgadam upāśīnam taiḥ sarvair haribhir vṛtam, janitapratyayo harṣāt saṁpātīḥ punar abravīt/ kṛtvā niḥśabdam ekāgrāḥ śṛṇvantu harayo mama, tattvaṁ saṁkīrtayiṣyāmi yathā jānāmi maithilīm/ asya vindhyasya śikhare patito 'smi purā vane, sūryātapaparītāṅgo nirdagdhaḥ sūryaraśmibhiḥ/ labdhasamjñas tu ṣaḍrātrād vivaśo viḥvalann iva, vīkṣamāṇo diśaḥ sarvā nābhijānāmi kim cana/ tatas tu sāgarāṇi śailān nadīḥ sarvāḥ sarāṁsi ca, vanāny aṭavideśāṁś ca samīkṣya matir āgamat/ hṛṣṭapakṣigaṇākīrṇaḥ kandarāntarakūṭavān, dakṣiṇasyodadhes tīre vindhyo 'yam iti niścitaḥ/ āsīc cātrāśramam puṇyam surair api supūjitam, ṛṣir niśākaro nāma yasminn ugratapābhavaḥ/ aṣṭau varṣasahasrāṇi tenāsminn ṛṣiṇā vinā, vasato mama dharmajñāḥ svargate tu niśākare/ avatīrya ca vindhyāgrāt kṛcchreṇa viśamāc chanaiḥ tīkṣṇadarbhām vasumatīm duḥkhena punar āgataḥ/ tam ṛṣim draṣṭu kāmo 'smi duḥkhenābhyāgato bhṛṣam jaṭāyusā mayā caiva bahuśo 'bhigato hi saḥ/ tasyāśramapadābhyāśe vavur vātāḥ sugandhinaḥ, vṛkṣo nāpuṣpitaḥ kaś cid aphalo vā na dr̥śyate/ upetya cāśramam puṇyam vṛkṣamūlam upāśritaḥ, draṣṭukāmaḥ pratīkṣe ca bhagavantam niśākaram/ athāpaśyam adūrastham ṛṣim jvalitatejasam, kṛtābhiṣekam durdharṣam upāvṛttam udaṇmukham/ tam ṛkṣāḥ sṛmarā vyāghrāḥ simhā nāgāḥ sarīṣṛpāḥ, parivāryopagacchanti dātāram prāṇino yathā/ tataḥ prāptam ṛṣim jñātvā tāni sattvāni vai yayuḥ, praviṣṭe rājani yathā sarvaṁ sāmātyakam balam/ ṛṣis tu dr̥ṣṭvā mām tuṣṭaḥ praviṣṭas cāśramam punaḥ, muhūrtamātrān niṣkramya tataḥ kāryam apr̥cchata/ saumya vaikalayatām dr̥ṣṭvā romṇām te nāvagamya, agnidagdhaḥ imau pakṣau tvak caiva vranitā tava/ dvau gr̥dhrau dṛṣṭapūrvau me mātariśvasamau jave, gr̥dhraṇām caiva rājānau bhrātarau kāmārūpiṇau/ jyeṣṭhas tvaṁ tu ca saṁpātīr jaṭāyur anujas tava, mānuṣam rūpam āsthāya gr̥hṇītām caraṇau mama/ kim te vyādhisamutthānam pakṣayor̥ patanam katham, daṇḍo vāyam dhṛtaḥ kena sarvam ākhyāhi pr̥cchataḥ/*

As Grudhra Raja Sampaati had completed his 'jalanjali' to the dead Soul of his younger brother Jatayu, all the Vanara Yoddhaas encircled the dying Sampaati especially the latter provided the most essential details of Devi Sita and her 'nivasa sthaana' right under the control of Ravana'sura. Then even as Sampaati was gasping for his breath, he explained as to how he was aware of Devi Sita in the remote past. He addressed Angada the Yuva Raja of Vaanaras: 'As I fell down from the heights of the high skies 'en-route' to Vindhya parvata's heights, since my huge wings were totally burnt by the fiery rays of Surya, I fell totally unconscious and could not recognise any body or anything. Then gradually I realised of mountains, seas, rivers, sarovaras, forests, and of beings and humans. As also realised that on the mountains there were huge caves and so on. Gradually I realised there were human and other species like Kites and other birds besides animals too. Among the humans, I became aware of Mahatmas, Maharshis and erudite scholars like 'Chandra naamadharma Muni' a top 'tapasvi' and 'jnaani'. A few times even with extreme pain I used to crawl upto that very ashram of the Mahatma. In the precincts of the ashram, I desired to see him back. The Rishi was pleased to see me back too but realised that my wings were burnt. He said: ' Sampaate! Are you not the elder brother of Jatayu who could assume the form of any Being. He used to touch my feet in a human form! And you too could assume any form. What happened to you now and your most powerful wings!'

Sarga Sixty One follows:

*Tatas tad dāruṇam karma duṣkaram sāhasāt kṛtam, ācacakṣe muneḥ sarvaṁ sūryānugamanam tathā/ bhagavan vranayuktatvāl lajjayā cākulendriyaḥ, pariśrānto na śaknōmi vacanam paribhāṣitum/ aham caiva jaṭāyus ca saṁgharṣād darpamohitau, ākāśam patitau vīrau jighāsantau parākramam/ kailāsaśikhare baddhvā munīnām agrataḥ paṇam, raviḥ syād anuyātavyo yāvad astam mahāgirim/ apyāvaam yugapat prāptān apaśyāva mahītale, rathacakrapramāṇāni nagarāṇi pr̥thak pr̥thak/ kva cid*

*vāditraghoṣāṁś ca brahmaghoṣāṁś ca śuśruva, gāyantīś cāṅganā bahvīḥ paśyāvo raktavāsasaḥ/ tūrṇam utpatya cākāśam ādityapatham āsthita, āvām ālokaṣvāś tad vanam śādvalasaṁsthitam/ upalair iva saṁchannā dṛśyate bhūḥ śiloccayaiḥ, āpagābhiś ca saṁvītā sūtrair iva vasumdhara/ himavāṁś caiva vindhyaś ca meruś ca sumahān nagaḥ, bhūtale saṁprakāśante nāgā iva jalāśaye/ tīvrasvedaś ca khedaś ca bhayaṁ cāsīt tadāvayoh, samāviśata mohaś ca mohān murchā ca dāruṇā/ na dig vijñāyate yāmyā nāgenyā na ca vāruṇī, yugānte niyato loko hato dagdha ivāgninā/ yatnena mahatā bhūyo raviḥ samavalokitaḥ, tulyaḥ pṛthvīpramāṇena bhāskarahaḥ pratibhāti nau/ jaṭāyur mām anāpṛcchya nipapāta mahīm tataḥ, taṁ dṛṣtvā tūrṇam ākāśād ātmānam muktavān aham/ pakṣibhyām ca mayā gupto jaṭāyur na pradahyata, pramādāt tatra nirdagdhaḥ patan vāyupathād aham/ āśaṅke taṁ nipatitam janasthāne jaṭāyuṣam, aham tu patito vindhye dagdhapakṣo jaḍīkrtaḥ/ rājyena hīno bhrātrā ca pakṣābhyām vikrameṇa ca, sarvathā martum evēcchan patiṣye śikharād gireḥ/*

Sampati then explained to the Nishaakara Muni : ‘Bhagavan Maharshi! Owing to my present position of extreme pain as my wings got burnt am unable to explain properly but in brief it was like this: ‘ Both me and brother Jatayu became arrogant and highly conceited with your flying speed and might. We took a vow before the Munis atop Mount Kailasha as to who between us could follow Surya Bhagavan earlier in the course of his parikrama of the universe!

#### [Vishleshana on Surya Deva’s bhu -pradakshina: Sources Vishnu Purana and Matsya Purana]

Vishnu Purana: Surya Deva’s chariot occupies an area of nine thousand yojanas and twice is the area of its ‘Ishaa Danda’ or the area between the ‘Juuva’ or Yugaartha and the ‘Ratha’. The chariot is drawn by Seven Chhandas or Horses viz. Gayatri, Brihati, Ushnik, Jagati, Trishtubh, Anushtubh and Pankti. Actually, *Suryodaya and Suryastaya are mere concepts since he is constant and stable*; counting from the East of Manasottara Mountain, the Kaala- Chakras on Eastward to Indra, Southward to Yamaloka, westward to Varuna loka and northward to Chandraloka and the Head quarters of Indra, Yama, Varuna and Chandra respectively are Vasvoukasaara, Samyamani, Sukhaa and Vibhavari. In other words, along with Jyotish Chakra, Bhagavan Bhanu is seen rushing Southward. By mid day, he is fully visible at Indraloka followed by the other lokas prescribed viz. Yama-Varuna and Chandra and by the next morning again repeats its course. *Udayaastamaney chaiva Sarvakaalam tu Sammukhey, Vidishaasu twashyhasu tathaa Brahman dishaasucha/ Yairyatra drushyatey Bhaaswaansa teshaamudayah smrtaḥ, Tirobhavam chayatraiti tatraivaastamanam Raveyḥ/* (Sunrise and Sunset thus occur at the same position, since persons at the various Dishas-Vidishaas or Directions-Sub Directions witness the constant Surya Deva as they move and vision morning- mid day-evening-night and again morning and so on in the reverse movement!). Hence Sun Rise and Sunset are regulated to East and West; actually the manner in which Sun shines in the East, he also shines in the reverse; he is stated to stay put at Brahma Sabha and in the process of revolution of Kala Chakra, Dishas and Vidishas get lit or get dark and the lightened portion of the Universe become the day and the darkened areas get the night positions. *Kudaala chakra paryanto bhramannesha Divaakarah, Karostahastathaa raatrim vimunmodineem Dwija/* (Hey Dwija! Just as a potter rotates a wheel, Sun and Earth witness parts of day and nights). From the time of Chakra’s start of the revolution from the lowest point of the wheel towards the North is called Uttarayana and Surya is stated to be visible in Makara Raashi, followed by Kumbha Raashi and further on to Meena Raashi. As the three Raashis are over, the duration of day and night become equivalent or in other words, Sun passes through Bhu-Madhy Rekha. Thereafter, the duration of day time starts increasing and that of nights dwindling. Subsequently, Mesha, Vrisha and Mithuna Raashis pass over; at the end of Mithuna Raashi as Karka Raashi is entered into then Surya’s direction changes from North to the Southern Direction and that phase is called Dakshinayana. Just as a person tends to speed up descent from the top to the bottom, the speed of Kala Chakra gets picked up by the velocity of Vayu /wind and thus the duration of time quickens; during Dakshinayana, the day time is stated to take thirteen and half revolutions of Nakshtras around Surya which is normally performed within twelve Muhurtas (thirty muhurtas make a day-night); but during the night time, the speed slows down and takes eighteen Muhurtas. During Uttarayana,

Surya's speed quickens in the nights and slows down during the days and vice versa. Another conclusion is that during the Sandhya timings viz. Vyushti / Prabhat of day -breaks and Usha or night falls, the Vyashti time is of Brahma Swarupa Omkara and Gayatri and who ever worships Gayatri at that time with 'jala' would destroy the Rakshasaas; if they further recite the Mantra viz. *Suryo Jyotih* as the first Aahuti of Agnihotra they would be awakening and enlightening Surya Deva; thereafter: *Omkaaro Bhagavan Vishnustridhaamaa vachasaam patih, Tadyucchaaranataste tu yaanti Raakshasaah/ Vaishavomshah Parah Suryo yontarjyotirasaplavam, Abhidhaayaka Omkaarastasya tatprerakah parah/ Tena Sampreritam Jyotiromkaaranaatha deeptimat, Dahatya sesha Rakshaamsi Mandehaa-khyaanyadhaani vai/ Tasmaannollinghanam Kaaryam Sandhyopaasana karmanah, Sa hanti Suryam Sandhyaayaa nopaastim kurtute tu yah/* (The mere recitation of Omkaara Vishwam-Tejo Prajna Rupam-Tridhama Yuktam-Vishnum-Vedaadhipatim would destroy Raakshasaas. The Inner Radiance of Nirvikara Vishnu is Surya: Omkara is his Vaachaka and is the instant prompter of terminating Rakshasaas. Prompted by the Omkara, that Jyoti called Vishnu gets into full action in blistering Mandea-called Rakshasas; that is the reason why the Sandhyopaasana Karma should never ever be neglected!) *Sishumara Chakra / Jyotisha Chakra* : On the Sky, one could find a dolphin like formation of a Starry Design at the tail of which is Dhruva, who rotates on its own axis and also induces the rotation around Chandra, Surya, other Planets as also Nakshatras as well; in fact, all the Planets and Stars get hooked to Dhruva by the force of Vayu. Sishumara is the hinge of Sarveshwara Narayana tied on to Dhruva and further clutched to Surya. Sishumara is coiled with its head down, Ashvini Kumars at its feet; Varuna and Aryama are at thighs, Mitra at the anus; Agni, Mahendra, Kashyapa and Dhruva at its tail; on the top of the tail is Prajapati, Sapta Rishis at the hip position; body skin pores with Nakshatras; Upper chin as Agasti, lower chin as Yama; Mars as its mouth; genitals Saturn, Guru as neck back; Surya as chest; Moon as mind; Venus as navel; heart as Narayana Himself; life air as Mercury and so on. Rahu and Ketu the Sub-Heavenn Planets are right under Surya Deva. Surya attracts water from various sources for eight months in a year and facilitates rains for four months a year and rains enable crops of food and fodder for all the Beings. Surya also enables the upkeep of Chandra and the latter in turn produces 'Abhra' by interacting with Vayu further creating Dhooma (Steam) produced by Agni and Sky leading to Meghas or clouds. As per the Time schedule prescribed by Vidhaa, 'Abhra Jala' as preserved in the clouds is released pure water with the help of Vayu onto Bhumi. Surya Deva attracts water from four main sources viz. Rivers, Samudra, various water-bodies from Bhumi, and Pranis. The Akasha Ganga attracted by Surya Deva would straight away release the water by way of rains from clouds without the process of transformation to 'Abhras' afore-mentioned. Needless to say that the water by way of rains as per the above process, is like Amrit or the Principal and Unparalleled source of Life for the production of food grains, Aoushadhis, Yagnas, and worships besides and countless various deeds. Thus, *Aharabhutah Savitru Dhruvo Muni varotthama! Dhruvasya Shishimaarosow sopi Narayanatmakah/* (The main Adhara of Surya is Dhruva and Dhruva is dependent on Narayana and Narayana is settled in Sishumaara!)

Matsya Purana: Surya-Chandra Gati Varnana: ( Some interesting facts) : Both Surya and Chandra cover daily the Seven Dwipas (Jambu, Plaksha, Salmaali, Kusha, Krouncha, Shaka and Pushkala); Sapta Samudras (Lavana or Salt, Ikshurasa or Sugarcane juice, Sura or Wine, Ghrita or Classified Butter, Dahi or Curd, Ksheera or Milk and Suswada or Sweet Water); and Sapta Parvatas (Sumru , Kailas, Malaya, Himalaya, Udyachala, Agastyachala, Suvela and Gandhamadana). Normally Surya Deva covers trilokas each day. Surya Mandala as defined by Veda Vyaasa is nine thousand yojanas and the total circumference is stated to be 27000 yojanas. Prithvi's mandala is stated to be fifty crore yojanas. One half of this is spread north to Meru Parvata and by half of Meru Parvata on four sides one crore yojanas is stated to be spread over. Half of Prithvi is stated to spread nine lakh fifty thousand yojanas. Now the four sided spread of all the four directions is stated as three crore yojanas. This is what the sapta dwipaas and sapta samudras which occuppies the spread of earth. The surrounding area of Prithvi known as 'brahma mandala' is thrice larger than that of Prithvi. Thus the area of Prithvi plus works out to eleven crore and thirty three lakh yojanas! Now the account of earth and the 'antariksha'. The area of the Sky as contained by that of nakshatraas is what Prithvi is occupied. In other words, what ever is the area of Prithvi is that

of 'antariksha'. Now the **Jyotirgana Prachaara: and Meru Parvata:** To the east of Meru Parvata, atop the Manasarovara mountain, there exists Vasvaikasaara named Mahendra Nagara made of gold. Again to the south of Meru Parvata's back side, there is Manasapurvata and the Samyamani Pura where Lord Yama the illustrious son of Surya Deva resides. To the west of Meru parvata, on the west of Manasapurvata atop Sukha Pura where Varuna Deva resides. To the north of Meru Parvata atop the Mahendra parvata, Vibhavari Pura where Chandra Deva resides. Behind the Manasotara on the four sides, the Ashta Dik Loka Paalakas are placed to protect Dharma and in the dakshinaayana period, Surya Deva oversees the activities of the Ashta Palakas during his period. Now, about the dakshinayana the travel of Surya ; in the jyotishchakra in his pradakshina, He reaches Amaravati the capital of Indra Deva by the midday on earth; that would be when it coincides with Yama Raja's rising time, in Chandra's mid night time and so on. As Surya performs pradakshina or self-circumambulation, he also does the same to nakshatras too do likewise. Precisely at the 'udaya' and 'astama' timings he does exactly the same year in and year out. At the Sun Rise he gradually increases his radiance till the afternoon and gradually reduces his tejas till the dusk time. In this way, Surya Deva performs pradakshina or circumbulation of self and so do the nakshatra mandali too. These all travel southward and at the rise and setting timings are defined as also at the poorvaahna and aparaahna or pre noon and afternoon they pass through two each of Deva puris and at the noon time, one Devapuri. Thus Surya from the rise gains momentum of radiance till afternoon and gradually lessens the severity of the kiranas thereafter till Sun set. Surya has the constant awareness of he 'udaya' and 'astamaya' at the east and west directions; while radiating the eastern side, spreading the heat and illumination on the sidewise north and south and decreasing the severity till disappearance. Meru Parvata is stated to be situated in the north of the highest of all the mountains; Lokaaloka is situated in the southern direction and since Prithvi's shadows are spread over, those Beings situated on the other side of the hemisphere are unable to Surya in the nights. Thus Surya Deva with a lakh of kiranas reaches the mid portion of 'Pushkaradwipa' by that time, despite his speed of one 'muhurta' or two ghadis at the rate of one thirty lakh and fifty thousand yojanas plus! Thus Surya Deva as he traverses southward for six months turns to uttarayana or northbound. At the time of Dakshinaayana, Surya would have reached the travel to the mid portion of Pushkara dwipa. This dwipa is as thrice as distant from Mru to Manasarovara! Now the distance on the southern course or Dakshinayana is of nine crore fifty lakh yojanas. After the dakshinayana, Surya reaches the Vishuva sthaana or the 'khagoleeya vishuvadvritta bindu' at the north of Ksheera sagara. Vishvan mandala parinama is three cores twenty one lakh yojanas. As Surya's course gets north bound or uttarayana entering 'shravana nakshatra', then his course would be towards gomoda dwipa in between the south and north parts and in between are located jaradrava - Iravata to the north and Vaishvanara to the south. Towards north is named Naaga veedhi and to the south is the Ajaveedhi. The nakshatras of Purvaashadha-Uttaraashadha-Mula are known as 'ajvithis' and abhijit, shravana and swaati are naagavithis. Ashvini, Bharani and Kritika are also naagavithis and so also Rohini-Ardra and Mrigashira. Pushya, Shlesha and Punarvasu are called Iravati veedhi. Purvaphalguni, Uttara phalguni and Magha are arshabhi veedhi. Purvabhadra, Uttaraabhadra and Revati are of Goveedhi, while Shravana, Dhanishtha and Shatabhisha are of jagadveedhi. Chitra and Swati are again of ajaveedhi, Jyeshtha, Vishaka and Anuraadha are of Mriga veedhi again. During Uttarayana samaya, the speed of Surya is slower and the nights are of longer duration and vice versa. **Shishumaara Chakra :** On the 'akaasha mandala' or the sky line, in between the space of fourteen nakshatras, there is the shishumaaraka chakra inside which is the son of King Uttanapaada viz. the eternal Dhruva. This Dhruva Nakshatra moves around in a circular manner and along with the concerned Grahas as also Surya and Chandra. Nakshatra Ganas too move around in circular fashion behind the Dhruva Nakshatra. As Dhruva is controlled by 'Jyotirgana' and 'Vayurgana', he is free to take his 'manasika sankalpa' for performing his 'bhramana' or self-pradakshina. However, he is influenced by various considerations such as jyotirgana bheda, yoga, kaala nischaya, asta, udaya, utpaaa, Uttaraayana-Dakshinaayana gamana, vishuvat rekhaapara sthiti, graha varnana and such considerations enable Dhruva's decision. Now, those clouds which afford life to Beings are called 'Jeemuta Meghas'; such jeemutas are normally impacted by 'vayus' which are distanced by a yojana or two; the resultant interaction of the jeemutas and the vayus create 'maha vrishti' or the substantial rains. It is stated that in the days of yore, quite a few huge mountains used to fly from place to

place with their wings carrying dark clouds repete with clouded waters so that Beings starved of rains on earth were satisfied with the rains at those places. But the advantage of carrying water was far outweighed by the havoc created on earth due to the flying mountains and as such Lord Indra cut off the wings. Consequently the mutilated wings of the mountains create havocs of excessive rains with thunders and pralaya situations consequently causing floods and innumerable water flows of speed and noise! Indeed Vayu is the life energy. Entire ‘Brahmanda’ came into place as the ‘Aja’ or the Self Manifested Brahma came out bursting out from the ‘anda kapaala’ or egg shell with the interaction of fierce wind and clouds. Brahma was also ‘Jalajaataasana’ or seated by the water base. Among the base material besides Vayu and Jala - naamaka- parjanya- meghas Brahma created further Iravata-Vaamana-Anjana and four Diggjas. Elephants, mountains, clouds and serpents are of the same ‘kula’ or likeness of upbringing and likewise of water, clouds, rains; just as to enable the growth of foodgrains one calls tushara or snow in hemanta ritu or winter. In any case it is undisputed that Surya is the cause of ‘vrishti’ or rains. In this world, rains, Sun shine, ice, days and nights, sandhya kalaas, Shubha and Ashubhakaryas are basically regulated by Dhruva. Dhruva regulates water which is received by Surya. It is due to water that wind or praana vayu that Sthaavara Jngamas or the mobile and immobile exist due to. Thus there is a chain reaction in which Prakriti’s mobiliy is sustained.]

Stanzas 5-6 onward of Sarga Sixty One : *apyaavaam yugapat prāptāṁ apaśyāva mahītale, rathacakrapramāṇāni nagarāṇi pṛthak pṛthak/ kva cid vāditraghoṣāṁś ca brahmaghoṣāṁś ca śuśruva, gāyantīś cāṅganā bahvīḥ paśyāvo raktavāsasaḥ/ tūrṇam utpatya cākāśam ādityapatham āsthītau, āvām ālokaśyavas tad vanam sādvalasamsthitam/* Having decided that both Sampati and Jatayu the Maha Gridhraas followed Surya Deva in his Tri Loka Pradakshna. On the earth, they reached various regions of earth including nagaras, mountains, rivers, oceans and so on just following the Surya Deva’s chariot. From the ‘Urthva Lokas’ above bhumi, the brothers were able to hear the sonorous musical sounds and the jingling sounds of Deva Kanyas and their singings too. Both the brothers of Sampati and Jatayu had clearly visioned the scenes too from a distance. Then both of them raced up with Surya and tracked up along with him nearly closing him from a distance. *upalair iva samchannā drśyate bhūḥ śiloccayaiḥ, āpagābhiś ca samvītā sūtrair iva vasumdhara/ himavāṁś caiva vindhyaś ca meruś ca sumahān nagaḥ, bhūtale samprakāśante nāgā iva jalāśaye/ tīvrasvedaś ca khedaś ca bhayaṁ cāsīt tadāvayoh, samāviśata mohaś ca mohān mūrchā ca dāruṇā/* Due to the view from far above earth, the latter looked as though some rocks were hiding waterflows but those were actually high mountains and oceans or huge rivers like needles through threads. On the surface of the earth, gigantic mountains like Meru, Himalayas, Vindhya and so on were like elephants up from the sky. As the view from far above was rather weird and creepy, the two brothers took to sweating. Also they were tired with fear, and got swooned too. *na dig vijñāyate yāmyā nāgenyā na ca vāruṇī, yugānte niyato loko hato dagdha ivāgninā/ yatnena mahatā bhūyo raviḥ samavalokitaḥ, tulyaḥ pṛthvipramāṇena bhāskaraḥ pratibhāti nau/* In that condition, we never had the ability to distinguish the southern or northern directions, nor of the east or the west. As we found ourselves directionless, we went too near to the red and blistering globe of Surya Deva as our wings caught fire. *jaṭāyur mām anāpṛcchya nipapāta mahīm tataḥ, tam drśtvā tūrṇam ākāśād ātmānam muktavān aham/ pakṣibhyām ca mayā gupto jaṭāyur na pradahyata, pramādāt tatra nirdagdhaḥ patan vāyupathād aham/ āśaṅke tam nipatitam janasthāne jaṭāyuṣam, aham tu patito vindhye dagdhapakṣo jaḍīkṛtaḥ/* Jatayu was falling down quicker as his grip was not enough and thus I tried to protect him by my wings and thus the impact of heat was double in my case. All the same the fall was unimaginally steep as both fell down the the emormous reverberations of the thud sound. By way of the sense of the flow of wind, it appeared that Jatayu fell down at the ‘Janasthaana’ but I fell down on the Vindyachala’s shikhara’, so explained to Nishaakara Muni.

## Sarga Sixty Two

Nishakara Muni readily sympathises and wishes recovery to Sampata but instructs him to contribute in the context of Shri Rama Vijaya Karya all his life

*Evam uktvā muniśreṣṭham arudaṁ duḥkhito bhr̥ṣam, atha dhyātvā muhūrtaṁ tu bhagavān idam abravīt/ pakṣau ca te prapakṣau ca punar anyau bhaviṣyataḥ, cakṣuṣī caiva prāṇās ca vikramas ca balaṁ ca te/ purāṇe sumahat kāryaṁ bhaviṣyaṁ hi mayā śrutam, dṛṣṭaṁ me tapasā caiva śrutvā ca veditaṁ mama/ rājā daśaratho nāma kaś cid ikṣvākunandanah, tasya putro mahātejā rāmo nāma bhaviṣyati/ aranyaṁ ca saha bhrātrā lakṣmaṇena gamiṣyati, tasminn arthe niyuktaḥ san pitrā satyaparākramaḥ/ nairṛto rāvaṇo nāma tasyā bhāryāṁ hariṣyati, rākṣasendro janasthānād avadhyah suradānavaiḥ/ sā ca kāmāḥ pralobhyantī bhakṣyair bhojyaiś ca maithilī, na bhokṣyati mahābhāgā duḥkhamagnā yaśasvinī/ paramānnaṁ tu vaidehyā jñātvā dāsyati vāsavaḥ, yad annam amṛtaprakhyaṁ surāṇāṁ api durlabham/ tad annaṁ maithilī prāpya vijñāyendrād idam tv iti, agram uddhṛtya rāmāya bhūtale nirvapiṣyati/ yadi jīvati me bhartā lakṣmaṇena saha prabhuḥ, devatvaṁ gatayor vāpi tayor annam idam tv iti/ eṣyanty anveṣakās tasyā rāmadūtāḥ plavaṅgamāḥ, ākhyeyā rāmamaḥiṣī tvayā tebhyo vihaṅgama/ sarvathā tu na gantavyam iḍṛśaḥ kva gamiṣyasi, deśakālau pratikṣasva pakṣau tvaṁ pratipatsyase/ utsaheyam aham kartum adyaiva tvāṁ sapakṣakam, ihaṣṭhas tvaṁ tu lokānāṁ hitaṁ kāryaṁ kariṣyasi/ tvayāpi khalu tat kāryaṁ tayoś ca nṛpaputrayoḥ/ brāhmaṇānāṁ surāṇāṁ ca munīnāṁ vāsavasya ca/ icchāmy aham api draṣṭuṁ bhrātaru rāmalakṣmaṇau, necche ciraṁ dhārayituṁ prāṇāṁs tyakṣye kalevaram/*

Having heard what all his ‘bhakta’ reported earlier about how his wings were burnt off and that he fell down on the heights of Vindhya Mountain, he readily expressed his earnest sympathy and assured that surely his wings should grow back. *pakṣau ca te prapakṣau ca punar anyau bhaviṣyataḥ, cakṣuṣī caiva prāṇās ca vikramas ca balaṁ ca te/ purāṇe sumahat kāryaṁ bhaviṣyaṁ hi mayā śrutam, dṛṣṭaṁ me tapasā caiva śrutvā ca veditaṁ mama/* Sampaate! Do not get too alarmed. By the passage of time, your wings should gradually grow; like wise, your vision would be recovered and your lost physical vigour and bravery too. I had read in Puranas that several magnificent and amazing developments are round the corner and would occur soon enough. One needs to achieve that distant vision by tapasya and sincere introspection. The foretellings were that there would be a famed King Dasharatha in the Ikshvaaku Vamsha who would be blessed by a Maha Tejasvi Putra named Shri Rama. The futuristic vision also confirmed that Rama the Satya Parakrama would visit deep forests along with his dharnachaarini named Devi Sita along with Rama’s brother Lakshmana. The forevision further states that in the janasthaana King Ravanaasura would abduct Devi Sita who would prove her ‘paativratya’ by discarding bhakshya bhojyaadis and would always be immersed in the devotional thoughts of Shri Rama only always. She would refuse the ‘Rakshasaanna’ but the ‘Indra Pasaada’ only, while keeping the top portion as naivedya to Rama keeping it on earth and would consume only the lower portion for herself. Sampaate! *eṣyanty anveṣakās tasyā rāmadūtāḥ plavaṅgamāḥ, ākhyeyā rāmamaḥiṣī tvayā tebhyo vihaṅgama/ sarvathā tu na gantavyam iḍṛśaḥ kva gamiṣyasi, deśakālau pratikṣasva pakṣau tvaṁ pratipatsyase/* The vanara sena which had already been despatched should certainly succeed in their efforts but direct them suitably and try your best to show them the way. Do most certainly wait here only by giving them proper clues, even as if your wings might grow eventually. *tvayāpi khalu tat kāryaṁ tayoś ca nṛpaputrayoḥ/ brāhmaṇānāṁ surāṇāṁ ca munīnāṁ vāsavasya ca/ icchāmy aham api draṣṭuṁ bhrātaru rāmalakṣmaṇau, necche ciraṁ dhārayituṁ prāṇāṁs tyakṣye kalevaram/* There after as Rama Lakshmanas arrive too here, you must extend whatever assistance might be called for. Indeed, I would desire to have my darshan of those Maha Purushas but I might have to perform my ‘praana tyaga’ even before their arrival here’ Thus the Maha Muni advised his devotee.

### **Sarga Sixty Three**

Sampaati eventually recovers fresh wings and enthuses Vanara Veeras to proceed to the farther South

## and step forward to Lanka

*Etair anyaiś ca bahubhir vākyair vākyaviśāradaḥ, mām praśasyābhyanujñāpya praviṣṭaḥ sa svam āśramam/ kandarāt tu visarpitvā parvatasya śanaiḥ śanaiḥ, ahaṁ vindhyaṁ samāruhya bhavataḥ pratipālaye/ adya tv etasya kālasya sāgram varṣasatam gatam, deśakālapratīkṣo 'smi hṛdi kṛtvā muner vacaḥ/ mahāprasthānam āsādyā svargate tu niśākare, mām nirdahati saṁtāpo vitarkair bahubhir vṛtam/ utthitām maraṇe buddhiṁ muni vākyair nivartaye, buddhir yā tena me dattā prāṇasamrakṣaṇāya tu, sā me 'panayate duḥkham dīptevāgniśikhā tamaḥ/ budhyatā ca mayā vīryaṁ rāvaṇasya durātmanaḥ, putraḥ saṁtarjito vāgbhir na trātā maithilī katham/ tasyā vilapitaṁ śrutvā tau ca sītā vinākṛtau, na me daśarathasnehāt putreṇotpāditaṁ priyam/ tasya tv evaṁ bruvāṇasya saṁpāter vānaraiḥ saha, utpetatus tadā pakṣau samakṣam vanacāriṇām/ sa dṛṣṭvā svām tanuṁ pakṣair udgatair aruṇacchadaiḥ, praharṣam atulaṁ lebhe vānarāmś cedam abravīt/ niśākarasya maharṣeḥ prabhāvād amitātmanaḥ, ādityaraśminir - dagdhau pakṣau me punar utthitau/ yauvane vartamānasya mamāsīd yaḥ parākramaḥ, tam evādyāvagacchāmi balaṁ pauraṣam eva ca/ sarvathā kriyatām yatnaḥ sītām adhigamiṣyatha, pakṣalābho mamāyaṁ vaḥ siddhipratyaya kārakaḥ/ ity uktvā tān harīn sarvān saṁpātiḥ patatām varaḥ, utpapāta gireḥ śṛṅgāj jijñāsuḥ khagamo gatim/ tasya tadvacanaṁ śrutvā prītisaṁhṛṣṭamānasāḥ, babhūvur hariśārdūlā vikramābhyudayonmukhāḥ/ atha pavanasaṁānavikramāḥ; plavagavarāḥ pratilabdha pauraṣāḥ, abhijidabhimukhāṁ diśam yayur; janakasutā parimārgaṇonmukhāḥ/*

As Maharshi Nishaakara instructed Sampati intensively to keep serving ShriRama Karya as a singulat duty of Sampati's life and very existence, the latter slowly walked out from the Maharshi's cave and slowly crawled up to the top of the Vindhya Parvata. With the passage of time, the Maharshii passed away and there eversince, Sampaati had been waiting . He told the Vaanara shreshthas further that he wished to sacrifice his life since his living proved to be a drag eversince, but the Maharshis words were ringing in his years to wait till the arrival of the Vanara sena on 'Shri Rama Karya'. Time and again Sampaati had been chiding his son as and when he used to fetch food for him as why he had not punished 'duraatma' Ravanaasura and save Devi Sita some how. Like wise he was sharing his thoughts to the vaanara shreshthas who assembled around him. Meanwhile, Sampaati realised that his burnt off wings were slowly regenerating. He was excited to address the Vaanara veeras: *niśākarasya maharṣeḥ prabhāvād amitātmanaḥ, ādityaraśminir -dagdhau pakṣau me punar utthitau/ yauvane vartamānasya mamāsīd yaḥ parākramaḥ, tam evādyāvagacchāmi balaṁ pauraṣam eva ca/ sarvathā kriyatām yatnaḥ sītām adhigamiṣyatha, pakṣalābho mamāyaṁ vaḥ siddhipratyaya kārakaḥ/* 'Kapi varaas! Thanks indeed by the blessings of Maharshi Nishaakara, my wings which were totally burnt off during my escapade with Surya Deva, have come come back sprouting. Now I should now onward be able to experience and enjoy my purusharthaas of 'Dharmaartha Kaamaas'! Vaanara veeras! All of you now should now put in your very best to take up the challenging endeavour to attain Devi Sita mother's darshan as soon as possible. This success is indeed round the corner, just as my wings are sprouting back.' Unable to suppress his greatest desire to fly any longer, Sampaati flew off in excitement as all the vaanara veeras clapped in response with the strong determination to initiate and propel the action on hand.

## **Sarga Sixty Four**

With great excitement and drive, especially fired up by Sampaati, the vast vaanara sena pushed forward to the Sea bed; then Angada asked the select Yoddhas to express their individual abilities to cross the Sea.

*Aakhyātā grdhrarājena samutpatya plavaṅgamāḥ, saṁgatāḥ prītisaṁyuktā vineduḥ siṁhavikramāḥ/ saṁpāter vacanaṁ śrutvā harayo rāvaṇakṣayam, hṛṣṭāḥ sāgaram ājagmuḥ sītadarśanakāṅkṣiṇaḥ/ abhikramya tu taṁ deśam dadṛśur bhīmaavikramāḥ, kṛtsnam lokasya mahataḥ pratibimbam iva sthitam/ dakṣiṇasya samudrasya samāsādyottarām diśam, saṁniveśam tataś cakruḥ sahitā vānarottamāḥ/ sattvair mahadbhir vikṛtaiḥ krīḍadbhir vividhair jale, vyāttāsyaiḥ sumahākāyair ūrmibhiś ca samākulam/ prasuptam iva cānyatra krīḍantam iva cānyataḥ, kva cit parvatamātraiś ca jalarāśibhir āvṛtam/*



*saṁkulaṁ dānavendrais ca pātālatalavāsibhiḥ, romaharṣakaraṁ dṛṣtvā viṣeduh kapikuñjarāḥ/ ākāśam iva duṣpāraṁ sāgaraṁ prekṣya vānarāḥ, viṣeduh sahasā sarve kathāṁ kāryam iti bruvan/ viṣaṇṇāṁ vāhinīm dṛṣtvā sāgarasya nirīkṣaṇāt, āśvāsayām āsa harīṇ bhayārtān harisattamaḥ/ na niṣādena naḥ kāryaṁ viṣādo doṣavattaraḥ, viṣādo hanti puruṣaṁ bālaṁ kruddha ivoragaḥ/ viṣādo 'yaṁ prasahate vikrame paryupasthite, tejasā tasya hīnasya puruṣārtho na sidhyati/ tasyām rātryām vyatītāyām aṅgado vānaraiḥ saha, harivṛddhaiḥ samāgamyā punar mantram amantrayat/ sā vānarāṇāṁ dhvajinī parivāryāṅgadaṁ babhau, vāsavaṁ parivāryeva marutāṁ vāhinī sthitā/ ko 'nyas tām vānarīm senām śaktaḥ stambhayitum bhavet, anyatra vālitanayād anyatra ca hanūmataḥ/ tatas tān harivṛddhāṁś ca tac ca sainyam ariṁdamaḥ, anumānyāṅgadaḥ śrīmān vākyam arthavad abravīt/ ka idānīm mahātejā laṅghayiṣyati sāgaram, kaḥ kariṣyati sugrīvaṁ satyasaṁdham ariṁdamam/ ko vīro yojanaśataṁ laṅghayeta plavaṅgamāḥ, imāṁś ca yūthapān sarvān mocayet ko mahābhayāt/ kasya prasādād dārāṁś ca putrāṁś caiva gṛhāṇi ca, ito nivṛttāḥ paśyema siddhārthāḥ sukhino vāyam/ kasya prasādād rāmaṁ ca lakṣmaṇaṁ ca mahābalaṁ, abhigacchema saṁhr̥ṣṭāḥ sugrīvaṁ ca mahābalaṁ/ yadi kaś cit samartho vaḥ sāgaraplavane hariḥ, sa dadātv iha naḥ śighraṁ puṇyāṁ abhayadaḥṣṇām/ aṅgadasya vacaḥ śrutvā na kaś cit kiṁ cid abravīt, stimatevābhavat sarvā sā tatra harivāhinī/ punar evāṅgadaḥ prāha tān harīṇ harisattamaḥ, sarve balavatāṁ śreṣṭhā bhavanto dṛḍhavigramāḥ, vyapadeśya kule jātāḥ pūjitaś cāpy abhīkṣaṇaḥ/ na hi vo gamane saṁgaḥ kadā cid api kasya cit, bruvadhvaṁ yasya yā śaktir gamane plavagaṛṣabhāḥ/*

As inspired by Sampaati, Vaanara Simhas moved forward pushing in excitement to the Sea bed with the singular ambition of Sita Darshana and Ravana Vadha. They then witnessed the mammoth Sea akin to Virat Vishva It self. *saṁkulaṁ dānavendrais ca pātālatalavāsibhiḥ, romaharṣakaraṁ dṛṣtvā viṣeduh kapikuñjarāḥ/ ākāśam iva duṣpāraṁ sāgaraṁ prekṣya vānarāḥ, viṣeduh sahasā sarve kathāṁ kāryam iti bruvan/* As the Sea appears to reach right upto the gates of the Pataala Loka inhabited by Danava Rajas, the hair- raising view had literally frightened the varara sena. They sat together and wondered as to what do. *viṣaṇṇāṁ vāhinīm dṛṣtvā sāgarasya nirīkṣaṇāt, āśvāsayām āsa harīṇ bhayārtān harisattamaḥ/ na niṣādena naḥ kāryaṁ viṣādo doṣavattaraḥ, viṣādo hanti puruṣaṁ bālaṁ kruddha ivoragaḥ/ viṣādo 'yaṁ prasahate vikrame paryupasthite, tejasā tasya hīnasya puruṣārtho na sidhyati/* As they sat together ruminating, Kapisreshtha Angada exhorted them: Veera Vaanaraas! You ought not to brittle down by worrying with concern and helplessness kills initiative as a child facing a poisonous and hissing snake would surely hit the child. Situations of hardship surely destroy initiative. Having stated thus, Angada reassembled after a night's introspection and queried: *ka idānīm mahātejā laṅghayiṣyati sāgaram, kaḥ kariṣyati sugrīvaṁ satyasaṁdham ariṁdamam/ ko vīro yojanaśataṁ laṅghayeta plavaṅgamāḥ, imāṁś ca yūthapān sarvān mocayet ko mahābhayāt/ kasya prasādād dārāṁś ca putrāṁś caiva gṛhāṇi ca, ito nivṛttāḥ paśyema siddhārthāḥ sukhino vāyam/ kasya prasādād rāmaṁ ca lakṣmaṇaṁ ca mahābalaṁ, abhigacchema saṁhr̥ṣṭāḥ sugrīvaṁ ca mahābalaṁ/* Vanara Sajjanas! Who among you who could cross this Maha Sagara and fulfill the 'satyapratigjna' or the swearing of Truthfulness made by King Sugriva! Who could cross this Sea of hundred yojanas and become worthy of Rama Karya! Who is indeed the true hero who could reach the other side of the land witnessing the stree purushaas there and jump back with safe return!

## Sarga Sixty Five

As Angada asked select Vanara yoddhas of their ability to cross and return, individual responses were heard- then Jambavan recommends Veera Hanuman for this impossible and daring act

*Tato 'ṅgadavacaḥ śrutvā sarve te vānarottamāḥ, svaṁ svaṁ gatau samutsāham āhus tatra yathākramam/ gajo gavākṣo gavayaḥ śarabho gandhamādanaḥ, maindaś ca dvividaś caiva suṣeṇo jāmbavāṁś tathā/ ābabhāṣe gajas tatra plaveyaṁ daśayojanam, gavākṣo yojanāny āha gamiṣyāmi viṁśatim/ gavayo vānaraś tatra vānarāṁś tān uvāca ha, triṁśataṁ tu gamiṣyāmi yojanānāṁ plavaṅgamāḥ/ śarabho vānaraś tatra vānarāṁś tān uvāca ha, catvāriṁśad gamiṣyāmi yojanānāṁ na saṁśayaḥ/ vānarāṁś tu*

*mahātejā abravīd gandhamādanaḥ, yojanānām gamiṣyāmi pañcāśat tu na saṁśayaḥ/ maindas tu vānaraḥ tatra vānarāms tāt uvāca ha, yojanānām paraṁ ṣaṣṭim ahaṁ plavitum utsahe/ tatas tatra mahātejā dvididaḥ pratyabhāṣata, gamiṣyāmi na saṁdehaḥ saptatiṁ yojanāny ahaṁ/ suṣeṇas tu hariśreṣṭhaḥ proktavān kapisattamān, aśītiṁ yojanānām tu plaveyaṁ plavagarṣabhāḥ/ teṣāṁ kathayatām tatra sarvāms tāt anumānya ca, tato vṛddhatamas teṣāṁ jāmbavān pratyabhāṣata/ pūrvam asmākaṁ apy āsīt kaś cid gatiparākramaḥ, te vayaṁ vayasah pāram anuprāptāḥ sma sāmpratam/ kiṁ tu naivam gate śakyam idam kāryam upekṣitum, yad arthaṁ kapiṛājaś ca rāmaś ca kṛtaniścayaḥ/ sāmpratam kālābhedaṁ yā gatis tām nibodhata, navatiṁ yojanānām tu gamiṣyāmi na saṁśayaḥ/ tāmś ca sarvān hariśreṣṭhāṁ jāmbavān punar abravīt, na khalv etāvad evāsīd gamane me parākramaḥ/ mayā mahābalaiś caiva yajñe viṣṇuḥ sanātanaḥ, pradakṣiṇīkṛtaḥ pūrvam kramamāṇas trivikramaḥ/ sa idānīm ahaṁ vṛddhaḥ plavane mandavikramaḥ, yauvane ca tadāśīn me balam apratimaṁ paraiḥ/ sampraty etāvatīm śaktiṁ gamane tarkayāmy ahaṁ, naitāvatā ca saṁsiddhiḥ kāryasyāsyā bhaviṣyati/ athottaram udārārtham abravīd āngadas tadā, anumānya mahāprājño jāmbavantam mahākapiṁ/ ahaṁ etad gamiṣyāmi yojanānām śataṁ mahat, nivartane tu me śaktiḥ syāt na veti na niścitam/ tam uvāca hariśreṣṭho jāmbavān vākyakovidah, jñāyate gamane śaktis tava haryṛkṣasattama/ kāmaṁ śatasahasraṁ vā na hy eṣa vidhir ucyate, yojanānām bhavān śakto gantum pratinivartitum/ na hi preṣayitā tata svāmī preṣyaḥ katham cana, bhavatāyaṁ janaḥ sarvaḥ preṣyaḥ plavagasattama/ bhavān kalatram asmākaṁ svāmibhāve vyavasthitaḥ, svāmī kalatram sainyasya gatir eṣā paramtapa/ tasmāt kalatravat tāta pratipālyah sadā bhavān, api caitasya kāryasya bhavān mūlam arimāda/ mūlam arthasya saṁrakṣyam eṣa kāryavidām nayaḥ, mūle hi sati sidhyanti guṇāḥ puṣpaphalādayaḥ/ tad bhavān asyā kāryasya sādhanā satyavikramaḥ, buddhivikramasampanno hetur atra paramtapaḥ/ guruś ca guruputraś ca tvaṁ hi naḥ kapisattama, bhavantam āśritya vayaṁ samarthā hy arthasādhane/ uktavākyam mahāprājñam jāmbavantam mahākapiḥ, pratyuvācottaram vākyam vālisūnur athāṅgadaḥ/ yadi nāhaṁ gamiṣyāmi nānyo vānarapuṁgavaḥ, punaḥ khalv idam asmābhiḥ kāryam prāyopaveśanam/ na hy akṛtvā hariṇateḥ saṁdeśam tasya dhīmataḥ, tatrāpi gatvā prāñānām paśyāmi parirakṣaṇam/ sa hi prasāde cātyartham kope ca harir īśvaraḥ, atītya tasya saṁdeśam vināśo gamane bhavet/ tad yathā hy asya kāryasya na bhavaty anyathā gatiḥ, tad bhavān eva dṛṣṭārthaḥ saṁcintayitum arhati/ so 'ṅgadena tadā vīraḥ pratyuktaḥ plavagarṣabhāḥ, jāmbavān uttaram vākyam provācedam tato 'ṅgadam/ asya te vīra kāryasya na kiṁ cit parihīyate, eṣa saṁcodayāmy enaṁ yaḥ kāryam sādhayiṣyati/ tataḥ pratītam plavatām variṣṭham; ekāntam āśritya sukhopaviṣṭam, saṁcodayām āsa haripravīro; haripravīram hanumantam eva/*

Yuva Raja Angada then asked the Maha Vaanara Veeras by turn and named them as Gaja-Gavaaksha-Gavaya-Sharabha-Gandhamaadana- Mainda- Dvidida - Sushena-and Jambavan. The replies were as follows: Maha Vanara Gaja said that he could jump off by ten yojanas- Gavaksha could cover twenty yojanas-Sharabha confirmed thirty yojanas-Rishabha assured forty yojanas-Gandhamaadana would cover fifty yojanas comfortably- Mainda quoted sixty with enthusiasm- Dvipada by seventy yojanas- and Sushena the dare devil upto eighty yojanas. Then Jambavan stated that in his youthful days and years he no doubt could have crossed the distance from hear to the other shore, but now his present ability would now be restricted to some ninety yojanas but might not be more. Jambavan further confirmed: *tāmś ca sarvān hariśreṣṭhāṁ jāmbavān punar abravīt, na khalv etāvad evāsīd gamane me parākramaḥ/ mayā mahābalaiś caiva yajñe viṣṇuḥ sanātanaḥ, pradakṣiṇīkṛtaḥ pūrvam kramamāṇas trivikramaḥ/* In the years of yore when Bhagavan Vishnu assumed the incarnation of Vaamana Deva, as Danava Bali Chakravarti bestowed mere three feet of land to Vaamana, then the latter measured mere two feet as earth and urthva lokas and for the third foot was of the nether lokas with Bali down under too. That was the time, Jambavaan recalled he was able to perform full parikrama to the Virat swarupa!

Vishleshana of Vamana's Virat Swarupa from Vaamana Purana:

Vamana Murti displayed his Virat Swarupa: Chandra and Surya were his two Eyes, Shy was his head, Prithvi his feet, Pishachaas were his foot-fingers, Gruhyakaas were his hand fingers, Vishwa Deva

Ganaas were in his jaanus /knees, Sadhyas were his janghaas, Yakshaas were his nails, Apsarsaas were his palm lines, Nakshatras were his Eye sight, Surya kiranās were his hairs, Stars were his body hairs, Maharshiganaas were in the hair roots, Vidishas were his hands, Dishas were his ears, Ashwini Kumars were his faculty of hearing, Vayu was his nose, Chandra Deva was his joking faculty, Dharma Deva was his thinking capacity, Satya was his voice and Saraswati was his tongue, Deva Mata Aditi was his neck, Vidya was his valiyaas or long poles; Pushas were his eye brows, Swarga dwar was his anus, Vaishvanara his face, Prajapati his vrushanaas, Param Brahma was his heart, Kashyapa Muni was his Pumstwa, Vasu Devata was his back, Marutganaas were his Sandhis, Rudra was his Vakshasthala, Mahaarnavaa was his Dhairya, Gangharvas were in his stomach; Lakshmi, Medha, Dhruti, Kaanti and all Vidyaas were in his ‘Kati Pradesha’; the luster and radiance in the total Universe as also the Tapo teja or the power of meditation was the reflection of the magnificence of Natayana; Vedas and Scriptures and the huge Yagnaas and the Sacred Deeds of the Virtuous like Maharshis and Brahmanas were all inside in his ‘kukshi’ or belly. On viewing the Paramatma’s ‘Virat Swarupa’, the so called ‘Mahaasuraas’ referred to earlier in ignorance by Chakravarti Bali before Prahlada’s curse to him got burnt off like flies before a gigantic out break of Fire! Having thus occupied the Universe in totality including the sub-terrain Sapta Paatalaas, Vamana Deva stated that since Bali took the water in his hand and donated the THREE FEET of Land, and blessed him to be the King of the Sapta Paatalaas and granted him long life till the end of Manvantara of the on-going Vaisawata Manu.]

Stanza 19 onward continues: *aham etad gamiṣyāmi yojanānām śataṁ mahat, nivartane tu me śaktiḥ syān na veti na niścitam/* Then buddhimaan Angada while addressing Jambavan with great respect for his age, valour and enormous ‘panditya’ said : ‘ I should no doubt be able to cover hundred yojanas of the Maha Sagara from here to Lanka dwipa, but do not have the confidence of possible return!’ Then Jambavan replied to Angada: ‘Yuva Raja! Next only to King Sugriva; it should not be proper for you to be sent for this current mission anyway. None of us could ever ask you to undertake this task as per protocol. You are the commander but not the commanded. Kapi Raja! You are our guru and the guru putra; it should be impertinent for us to whom who instructs but never to be instructed! Then Angada out of desperation replied: *yadi nāhaṁ gamiṣyāmi nānyo vānarapuṅgavaḥ, punaḥ khalv idam asmābhiḥ kāryaṁ prāyopaveśanam/ na hy akṛtvā haripateḥ saṁdeśaṁ tasya dhīmataḥ, tatrāpi gatvā prānānām paśyāmi parirakṣaṇam/ sa hi prasāde cātyarthaṁ kope ca harir īśvaraḥ, atītya tasya saṁdeśaṁ vināśo gamane bhavet/* In case neither I should take the initiative nor any body else could then surely we would return to our peril. Then the following outcome would be obvious. Then what indeed be the possible way out!’ The the most experienced Jambavan threw up a way out to Angada: *asya te vīra kāryasya na kiṁ cit parihīyate, eṣa saṁcodayāmy enaṁ yaḥ kāryaṁ sādhaiṣyati/ tataḥ pratītaṁ plavatām varīṣṭham; ekāntam āśrītya sukhopaviṣṭam, saṁcodayām āsa haripravīro; haripravīraṁ hanumantam eva/* Veera Angada! In this ‘maha karya’ of yours, there would not be even a single slip! Now I am going to commend such a true Maha Medhaavi and Vira shiromani who truly and assuredly competent and accomplished’. Having displayed confidence, Jambavan asked Angada to accompany to the one and only Anjaneya who was in the form of a small sized Vanara in a remote corner far from the maddening vanara crowd!

## Sarga Sixty Six

Jambavan along with Angada approaches Anjaneya, recalls the background of the latter’s birth and past glories, glorifying him up with extraordinary capabilities, while preparing him to cross the Maha Samudra

*Anekaśatasāhasrīm viṣaṇṇām harivāhinīm, jāmbavān samudīkṣyaivam hanumantam athābravīt/ vīra vānaralokasya sarvaśāstravidām vara, tūṣṇīm ekāntam āśrītya hanuman kiṁ na jalpasi/ hanuman harirājasya sugrīvasya samo hy asi, rāmalakṣmaṇayoś cāpi tejasā ca balena ca/ ariṣṭaneminaḥ putrau vainateyo mahābalaḥ, garutmān iva vikhyāta uttamah sarvapakṣiṇām/ bahuśo hi mayā dr̥ṣṭaḥ sāgare sa mahābalaḥ, bhujagān uddharan pakṣī mahāvego mahāyaśāḥ/ pakṣayor yad balaṁ tasya tāvad*

*bhujabalam tava, vikramas cāpi vegas ca na te tenāpahīyate/ balam buddhiś ca tejaś ca sattvaṃ ca harisattama, viśiṣṭaṃ sarvabhūteṣu kim ātmānam na budhyase/ apsarāpsarasām śreṣṭhā vikhyātā puñjikasthalā, ajñaneti parikhyātā patnī kesariṇo hareḥ/ abhiśāpād abhūt tāta vānarī kāmārūpiṇī, duhitā vānarendrasya kuñjarasya mahātmanah/ kapitve cārusarvāṅgī kadā cit kāmārūpiṇī, mānuṣaṃ vigrahaṃ kṛtvā yauvanottamaśālinī/ acarat parvatasyāgre prāvṛḍambudasaṃnibhe, vicitramālyābharaṇā mahārhaḥṣaumavāsini/ tasyā vastraṃ viśālākṣyāḥ pītaṃ raktadaśaṃ śubham ,sthitāyāḥ parvatasyāgre māruto 'paharac chanaiḥ/ sa dadarśa tatas tasyā vṛttāṃ tūrū susaṃhatau, stanau ca pīnau sahatau sujātaṃ cāru cānanam/ tām viśālāyataśroṇīm tanumadhyām yaśasvinīm, dṛṣṭvaiva śubhasarvāgnīm pavanaḥ kāmamohitaḥ/ sa tām bhujābhyām pīnābhyām paryasvajata mārutaḥ, manmathāviṣṭasarvāṅgo gatātmā tām aninditām/ sā tu tatraiva sambhrāntā suvṛttā vākyam abravīt, ekapatnīvrataṃ idaṃ ko nāśayitum icchati/ añjanāyā vacaḥ śrutvā mārutaḥ pratyabhāṣata, na tvām himsāmi suśroṇi mā bhūt te subhage bhayam/ manasāsmi gato yat tvām pariśvajya yaśasvini, vīryavān buddhisampannaḥ putras tava bhaviṣyati/ abhyutthitaṃ tataḥ sūryaṃ bālo dṛṣṭvā mahāvane, phalaṃ ceti jighṛkṣus tvam utplutyābhyapato divam/ śatāni trīni gatvātha yojanānām mahākape, tejaś tasya nirdhūto na viśādaṃ tato gataḥ/ tāvad āpatatas tūrṇam antarikṣaṃ mahākape, kṣiptam indreṇa te vajraṃ krodhāviṣṭena dhīmātā/ tataḥ śailāgraśikhare vāmo hanur abhājyata, tato hi nāmadheyaṃ te hanumān iti kīrtiyate/ tatas tvām nihataṃ dṛṣṭvā vāyur gandhavahaḥ svayam, trailokye bhṛṣasaṃkruddho na vavau vai prabhañjanaḥ/ sambhrāntās ca surāḥ sarve trailokye kṣubhite sati, prasādayanti saṃkruddhaṃ mārutaṃ bhuvaneśvarāḥ/ prasādite ca pavane brahmā tubhyaṃ varaṃ dadau, āśastravadhyatām tāta samare satyavikrama/ vajrasya ca nipātena virujam tvām samīkṣya ca, sahasranetraḥ prītātmā dadau te varam uttamam/ svacchandataś ca maraṇam te bhūyād iti vai prabho, sa tvaṃ kesariṇaḥ putraḥ kṣetrājo bhīmavikramaḥ/ mārutasyaurasaḥ putras tejaś cāpi tatsamaḥ, tvaṃ hi vāyusuto vatsa plavane cāpi tatsamaḥ/ vayam adya gataprāṇā bhavān asmāsu sāmpratam, dākṣyavikramasampannaḥ pakṣirāja ivāparaḥ/ trivikrame mayā tāta saśailavanakānanā, triḥ saptakṛtvāḥ pṛthivī parikrāntā pradakṣiṇam/ tadā cauśadhayo 'smābhiḥ saṃcitā devaśāsanāt, niṣpannam amṛtaṃ yābhis tadāśin no mahad balam/ sa idānīm ahaṃ vṛddhaḥ parihīnaparākramaḥ, sāmpratam kālam asmākaṃ bhavān sarvaguṇānvitaḥ/ tad vijyambhasva vikrāntaḥ plavatām uttamo hy asi, tvadvīryaṃ draṣṭukāmeyam sarvā vānaravāhini/ uttiṣṭha hariśārdūla laṅghayasva mahārṇavam, parā hi sarvabhūtānām hanuman yā gatis tava/ viśāṇṇā harayaḥ sarve hanuman kim upekṣase, vikramasva mahāvego viṣṇus trīn vikramān iva/ tatas tu vai jāmbavatābhicoditaḥ; pratītavagaḥ pavanātmajaḥ kapiḥ, praharṣayaṃs tām harivīra vāhinīm; cakāra rūpaṃ mahad ātmanas tadā/*

As the full strength of lakhs of Vanaras were assembled on the Sea shore, Jambavan addressed Veera Anjaneya: *vīra vānaralokasya sarvaśāstravidāṃ vara, tūṣṇīm ekāntam āśritya hanuman kim na jalpasi/ hanuman harirājasya sugrīvasya samo hy asi, rāmalakṣmaṇayoś cāpi tejaś ca balena ca/ ariṣṭaneminaḥ putrau vainateyo mahābalaḥ, garutmān iva vikhyāta uttamaḥ sarvapakṣiṇām/ Veeraanjaneya! Samasta Shastra Vetta! Why are you seated secluded here quietly on a corner in this miniature 'swarupa'! You are of Sugriva's par with, if not excel, by brawn and brain; in fact of Rama Lakshmana's calibre and of eminence. We know of Kashyapa Prajapati and his progeny of Garuda, the son of Vinata who is reputed as the fastest of the Beings on earth, but indeed that is a weak comparison against you - the 'manojavam maaruta tulya vegam, jitendriyam buddhimataam varishtham, vaataatmajam, vaanara yudha mukhyam, Shri Rama dutam sharanam prapadye! Hanuman! I have seen Maha Garuda several times flying across the Samudras and from his mouth are seen Maha Sarpas. His wings, their sweep, their strength, and parakrama are no less than of yours. balam buddhiś ca tejaś ca sattvaṃ ca harisattama, viśiṣṭaṃ sarvabhūteṣu kim ātmānam na budhyase/ Vaanara shiromani! Your bala-buddhi-tejaś-and dharya is the outstanding of all the Beings in Brahma shrishti. Then Mahaanjaneya! Why indeed are you not yet ready for jumping off this Samudra! Veeranjaneya! Your origin and of birth are indescribable: Pujikasthala was indeed a famed Aprasa was cursed to be born as 'Kapini' or Vanara Stree famed as Anjana who was wedded to Kesari. As the Kapini had the ability to assume any form as she pleased and during the rainy season was seated on a mountain top dressed in silks, with priceless ornaments and decorated with sweet odoured flowers. Then there was a sweep of wind and Devī Anjana and Vāyu Deva touched her tightly.*

*sā tu tatraiva sambhrāntā suvṛttā vākyam abravīt, ekapatnīvrataṁ idaṁ ko nāśayitum icchati/ añjanāyā vacaḥ śrutvā mārutaḥ pratyabhāṣata, na tvāṁ himsāmi suśroṇi mā bhūt te subhage bhayam/* But Devi Anjana was an ideal ‘Pativrata’ and in that hesitant concern, did not make further advances and was in act terribly afraid. Then Vayu Deva smiled reassuringly and said: ‘ Who indeed wishes to spoil your paativratya vrata! Sushreni! Don’t you be scared as your mind must be rid of misleading thoughts. *manasāsmi gato yat tvāṁ pariṣvajya yaśasvini, vīryavān buddhisampannaḥ putras tava bhaviṣyati/ abhyutthitaṁ tataḥ sūryaṁ bālo dṛṣṭvā mahāvane, phalaṁ ceti jighṛkṣus tvam utplutyābhyapato divam/* Yashasvini! I would only like to embrace you mentally by way of ‘maanasika sankalpa’ but not physically. As a result of such ‘maanasika samyoga’, you would be blessed with a ‘Maha Bala Paraakrama, Buddhi Sampanna Putra praapti’ who could cross oceans with speed and great ease! Subsequently, Anjana Devi gave birth in a mountain cave! Even in childhood, you always felt that urya Deva too was a sweet fruit on the sky. *śatāni trīṇi gatvātha yojanānām mahākape, tejasā tasya nirdhūto na viṣādaṁ tato gataḥ/ tāvad āpatatas tūrṇam antarikṣaṁ mahākape, kṣiptam indreṇa te vajraṁ krodhāviṣṭena dhīmatā/ tataḥ śailāgraśikhare vāmo hanur abhājyata, tato hi nāmadheyaṁ te hanumān iti kīrtyate/* Maha Kape! Therefore you jumped up by three hundred yojanas once and felt that you could not still reach Surya. You kept on trying and finally reached Surya Deva, but Indra Deva was angry and hit you with his Vajraayudha. That was why your left side - hanu- was hurt and hence your name is ‘hanuman’! On seeing the entire scene, Vayu Deva was terribly concerned and thus the Prabhanjana Deva Vaayu stopped his movement in trilokas and then the Ashta Dikpalakas tried their best but finally Brahma Deva had to pacify Vayu Deva blessing Anjaneya would be immune from ‘astra shastras’! *vajrasya ca nipātena virujāṁ tvāṁ samīkṣya ca, sahasranetraḥ prītātmā dadau te varam uttamam/ svacchandataś ca maraṇaṁ te bhūyād iti vai prabho, sa tvāṁ kesariṇaḥ putraḥ kṣetrajō bhīmaṁ vikramaḥ/ mārutasya aurasaḥ putras tejasā cāpi tatsamaḥ, tvāṁ hi vāyusuto vatsa plavane cāpi tatsamaḥ/* Anjaneya! Even ‘vajra prahara’ by Indra Deva would be futile on your body and Mrityu is in your control’. Finally, Maha Jaambavan asserted: *tad vijṛmbhasva vikrāntaḥ plavatām uttamo hy asi, tvadvīryaṁ draṣṭukāmeyaṁ sarvā vānaravāhinī/ uttiṣṭha hariṣārdūla laṅghayasva mahārṇavam, parā hi sarvabhūtānām hanuman yā gatis tava/ viṣāṇṇā harayaḥ sarve hanuman kim upekṣase, vikramasva mahāvego viṣṇus trīṇ vikramān iva/* Parakrami Mahaanjaneya! Now is the time that you have to proclaim to the trilokas to heighen your stature as the Vanara Sena is longing to witness what you really indeed are. Kindly get up and cross this Maha Sagara in one jump as that indeed is a sure step for Loka Kalyana. All the Vaanara Veeras are right now are on the verge of collapse. As Maha Vishnu as Vamana Deva measured the Universe with three steps, please put forth three steps ahead to sure success!

## Sarga Sixty Seven

As Hanuman was enthused and readied to cross the Maha Sagara, he dashed forward to Mahendra Parvata and climbed it with ease

*Samstūyamāno hanumān vyavardhata mahābalaḥ, samāvidhya ca lāṅgūlaṁ harṣāc ca balam eyivān/ tasya samstūyamānasya sarvair vānarapuṁgavaiḥ, tejasāpūryamānasya rūpam āśīd anuttamam/ yathā vijṛmbhate simho vivṛddho girigahvare, mārutasya aurasaḥ putras tathā samprati jṛmbhate/ aśobhata mukhaṁ tasya jṛmbhamānasya dhīmataḥ, ambarīṣopamaṁ dīptaṁ vidhūma iva pāvakaḥ/ harīṇām utthito madhyāt samprahrṣṭatanūruhaḥ, abhivādya harīṇ vṛddhān hanumān idaṁ abravīt/ arujan parvatāgrāṇi hutāśanasakho ’nilaḥ, balavān aprameyaś ca vāyur ākāśagocaraḥ/ tasyāham śīghravegasya śīghragasya mahātmanaḥ, mārutasya aurasaḥ putraḥ plavane nāsti me samaḥ/ utsaheyaṁ hi vistīrṇam ālikhantaṁ ivāmbaram, meruṁ girim asaṁgena parigantaṁ sahasraśaḥ/ bāhuvegapraṇunnena sāgareṇāham utsahe, samāplāvayitum lokaṁ saparvatanadīhṛadam/ mamorujāṅghāvegena bhaviṣyati samutthitaḥ, saṁmūrchita mahāgrāhaḥ samudro varuṇālayaḥ/ pannagāśanam ākāśe patantaṁ pakṣisevitam, vainateyam aham śaktaḥ parigantaṁ sahasraśaḥ/ udayāt prasthitaṁ vāpi jvalantaṁ raśmimālinam, anastamitaṁ ādityam abhigantaṁ samutsahe/ tato bhūmim asaṁsprṣya punar āgantum utsahe, pravegenaiva mahatā bhīmena plavagaṛṣabhāḥ/ utsaheyam atikrāntum sarvān ākāśagocaraṇ, sāgaram*

*kṣobhayiṣyāmi dārayiṣyāmi medinīm/ parvatān kampayīṣyāmi plavamānaḥ plavaṅgamāḥ, hariṣye coruvegena plavamāno mahārṇavam/ latānām vīrudhām puṣpaṁ pādapānām ca sarvaśaḥ, anuyāsyati mām adya plavamānaḥ vihāyasā, bhaviṣyati hi me panthāḥ svāteḥ panthā ivāmbare/ carantaṁ ghoram ākāśam utpatiṣyantam eva ca, drakṣyanti nipatantaṁ ca sarvabhūtāni vānarāḥ/ mahāmerupratīkāśam mām drakṣyadhvam plavaṅgamāḥ, divam āvṛtya gacchantam grasamānam ivāmbaram/ vidhamiṣyāmi jīmūtān kampayīṣyāmi parvatān, sāgaram kṣobhayiṣyāmi plavamānaḥ samāhitaḥ/ vainateyasya vā śaktir mama vā mārutasya vā, ṛte suparṇarājānam mārutaṁ vā mahābalaṁ, na hi bhūtāṁ prapaśyāmi yo mām plutam anuvrajet/ nimeṣāntaramātreṇa nirālambhanam ambaram, sahasā nipatiṣyāmi ghanād vidyud ivotthitā/ bhaviṣyati hi me rūpaṁ plavamānasya sāgaram, viṣṇoḥ prakramamānasya tadā trīn vikramān iva/ buddhyā cāhaṁ prapaśyāmi manaś ceṣṭā ca me tathā, ahaṁ drakṣyāmi vaidehīm pramodadhvam plavaṅgamāḥ/ mārutasya samo vege garuḍasya samo jave, ayutaṁ yojanānām tu gamiṣyāmīti me matiḥ/ vāsavasya savajrasya brahmaṇo vā svayambhuvaḥ, vikramya sahasā hastād amṛtaṁ tad ihānaye, laṅkāṁ vāpi samutkṣipyā gaccheyam iti me matiḥ/ tam evaṁ vānaraśreṣṭhaṁ garjantaṁ amitaujaśam, uvāca parisamhṛṣṭo jāmbavān harisattamaḥ/ vīra kesariṇaḥ putra vegavan mārutātmaja, jñātīnām vipulaṁ śokaś tvayā tāta praṇāśitaḥ/ tava kalyāṇarucayaḥ kapimukhyāḥ samāgatāḥ, maṅgalaṁ kāryasiddhyarthaṁ kariṣyanti samāhitāḥ/ ṛṣīṇām ca prasādena kapivṛddhamatena cagurūṇām ca prasādena plavasva tvaṁ mahārṇavam/ sthāsyāmaś caikapādena yāvadāgamaṇaṁ tava, tvadgatāni ca sarveṣāṁ jīvītāni vanaukasām/ tatas tu hariśārdūlas tām uvāca vanaukasaḥ, neyaṁ mama mahī vegam plavane dhārayiṣyati/ etāni hi nagasyāsya śīlāsamīkaṭaśālīnaḥ, śikharāṇi mahendrasya sthirāṇi ca mahānti ca/ etāni mama niṣpeṣaṁ pādayoḥ patatām varāḥ, plavato dhārayiṣyanti yojanānām itaḥ śatam/ tatas tu mārutaprakhyāḥ sa harir mārutātmajaḥ, āruroha nagaśreṣṭhaṁ mahendram arimardanaḥ/ vṛtaṁ nānāvidhair vṛkṣair mṛgasevitaśādvalaṁ, latākusumasambādhaṁ nityapuspaphaladrūmaṁ/ simha śārdūla caritaṁ mattamātaṅgasevitam, mattadvijagaṇodghuṣṭaṁ salilotpīḍasaṁkulam/ mahadbhir ucchritaṁ śṛṅgair mahendram sa mahābalaḥ, vicacāra hariśreṣṭho mahendrasamavikramaḥ/ pādābhyām pīḍitaś tena mahāśailo mahātmanā, rarāsa simhābhihato mahān matta iva dvipaḥ/ mumoca salilotpīḍān viprakīrṇaśiloccayaḥ, vitrastamṛgamātaṅgaḥ prakampitamahādrumaḥ/ nānāgandharvamithunaiḥ pānasamsargakarkaśaiḥ, utpatadbhir vihaṁgaiś ca vidyādharaḡaṇair api/ tyajyamānamahāsānuḥ samnīlīnamahoragaḥ, śailaśṛṅgaśilodghātaś tadābhūt sa mahāgiriḥ/ niḥśvasadbhis tadā tais tu bhujagair ardhaniḥṣṭaiḥ, sapatāka ivābhāti sa tadā dharaṇīdharaḥ/ ṛṣibhis trāsa sambhrāntaiś tyajyamānaḥ śiloccayaḥ, sīdan mahati kāntāre sārthahīna ivādhvagaḥ/ sa vegavān vegasamāhitātmā; haripravīraḥ paravīrahantā, manaḥ samādhāya mahānubhāvo; jagāma laṅkāṁ manasā manasvī/*

As Hanuman was ready to cross the Maha Samudra with gusto, the Vanara Sena which had hitherto were drowned in incapacity, helplessness and preparedness for self sacrifices, roared in ecstasy. *Samstūyamāno hanumān vyavardhata mahābalaḥ, samāvidhya ca lāṅgūlaṁ harṣāc ca balam eyivān/* Enthused by their frenzy, he gradually increased his height and the proportionate volume of his body, just as Vamana Deva did. *harīṇām utthito madhyāt samprahṛṣṭatanūruhaḥ, abhivādya harīn vṛddhān hanumān idam abravī/ arujan parvatāgrāni hutāśanasakho 'nilaḥ, balavān aprameyaś ca vāyur ākāśagocaraḥ/ tasyāhaṁ śīghravegasya śīghragasya mahātmanaḥ, mārutasyaaurasaḥ putraḥ plavane nāsti me samaḥ/* Veera Hanuman stood amidst the Vaanaras and addressed them especially the elderly Vanara Vridhdas thus: ‘ I am of the strength and speed of Vaayu Deva , my originator and am possessive of endless energy. Vayu Deva is a great friend of Agni Deva! I am blessed with the might of destroying mountains to pieces. Being the step son of Vayu Deva, my single jump could cross Maha Samudras. I could perform thousand parikramas of the thousand yojana spread of Maha Meru Parvata. *bāhuvegapraṇunnena sāgareṇāham utsahe, samā -plāvayitūṁ lokam saparvatanadīhradam/ mamorujaṅghāvegena bhaviṣyati samutthitaḥ, samnīrṇita mahāgrāhaḥ samudro varuṇālayaḥ/ pannagāśanam ākāśe patantaṁ pakṣisevitam, vainateyam ahaṁ śaktaḥ parigantūṁ sahasraśaḥ/* With the unimaginable might of my shoulders and hands, I could splash and pound the high waves of Maha Samudras, and create devastation and mahem of high mountains. Lord Varuna’s nivasa of Sapta Sagaras [**Sapta Samudras:** Lavana or Salt, Ikshurasa or Sugarcane juice, Sura or Wine, Ghrita or Classified Butter, Dahi or Curd, Ksheera or Milk and Suswada or Sweet Water] could be violently shaken to distress. Vaanara vridhdas! Like Maha Veera Garuda the

elder son of Vinata Devi is in the habit of ‘akaasha parikrama’ and my ability is such that I could comfortably perform such parikramas by thousand times. I could follow Surya Deva in his regular daily pradakshinas from Udayaagiri to the Astamaagiri! *utsaheyam atikrāntum sarvān ākāśagocarān, sāgarān kṣobhayiṣyāmi dārayiṣyāmi medinīm/ parvatān kampayiṣyāmi plavamānaḥ plavaṅgamāḥ, hariṣye coruvegena plavamāno mahārṇavam/* Surely I have the capacity and aptitude to cross ahead of Nava Grahas, dry up oceans, destroy mountains, and keep jumping across the universe! *buddhyā cāhaṁ prapaśyāmi manaś ceṣṭā ca me tathā, ahaṁ drakṣyāmi vaidehīm pramodadhvaṁ plavaṅgamāḥ/ mārutasya samo vege garuḍasya samo jave, ayutaṁ yojanānām tu gamiṣyāmīti me matiḥ/ vāsavasya savajrasya brahmaṇo vā svayambhuvaḥ, vikramya sahasā hastād amṛtaṁ tad ihānaye, laṅkāṁ vāpi samutkṣipyā gaccheyam iti me matiḥ/* Vaanaras! As I apply my mind and cogitate, so do the circumstances and conditions too shape up likewise. My decisiveness right now is to see Videha Kumari’s immediate darshan; now, you folks! Enjoy now and rejoice with very quick and most positive results and sweet fruits. I am only comparable to Vayu Deva and Garuda Deva; my strong belief and firm conviction at present is that I could comfortably undertake a rapid run of ten thousand yojanas of distance by air! Believe me my friends, right now, my morale and enthusiasm is such that I could seize and secure ‘amrit’ from the hands of Vajradhaari Indra or even Svayambhu Brahma Deva himself! Of which avail is, after all, pulling and uprooting the Kingdom Ravana’s Lanka!’ As Veera Hanuman assured thumping success from his tour of Lanka and back, the huge mass of Vaanaras paid sky high tributes, clappings, and victory shoutings of feverish rejoicings. Then commenced ‘Swasti Vachanaas’ and high tributes to the hero stating: *ṛṣṇām ca prasādena kapivṛddhamatena ca gurūṇām ca prasādena plavasva tvaṁ mahārṇavam/ sthāsyāmaś caikapādena yāvadāgamanam tava, tvadgatāni ca sarveṣām jīvitāni vanaukasām/* ‘Maha Vanara Anjaneya! May you carry with you in your epic like tour by crossing the Maha Sagara with memorable success and safe return the heart felt blessings of Maharshis, Gurus, Elders and friends. We would all await your successful travel and very fruitful return; do trust us that your success would provide us all a fresh lease of our lives.’ Hanuman replied: As I would now jump and cross the Samudra, be assured that in the universe none could ever imitate. My initial jump would be to the top of Mahendra Parvata which is replete with trees bearing juicy and sweet fruits.’ Thus, the Maha Kapeshvara reached, selected a few luscious fruits, enjoyed them relaxingly and remembered of Lanka forthwith for the subsequent jump forward.

***Hanuman, Anjana soonur, Vaayu putro, Maha Balah, Rameshthah, Phalguna sakhah,  
Pingaakshomita vikramah, udadhih kramanaschiva, Sita shoka vinaashanah, Lakshmana praana  
daataacha, Dasha grivascha darpah, dwadshataani namaani Kapeendrasya Mahatmanah, svaapakale  
pathennityam yaatrakaale visheshah, tasya mrityu bhayam naasti, savatra vijayee bhavet/***