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, Vanama 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


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-Atreyya 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 Ashtadasha Upanishads - Essence of Bhagavad Gita


Note: All the above Scriptures already released on 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 ‘Anyaaya’, 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 Brahmans 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 extraordinaly 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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Restrospective: Essences of Baala- Ayodhya-Aranya Valmiki Ramayana

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. [Vishleshana on Pampa Sarovara recalled from Sarga 71 of Valmiki Ramayana’s Aranya Khand] 14

Sarga Two: As Sugriva and follower vaanaraas were still wondering, Hanuman felt convinced and confident and directed Shri Rama Lakshmanas to approch their head Sugriva the fugitive King of Vaanaras. 19

Sarga Three: Hanuman reached Rama Lakshmanas in a Tapasvi form, complemented Rama Lakshmanas by their appearance as Hanuman was pleased;

[1.Vishleshanas on Anjaneya on his origin and illustrative stutis- a ready repeat reference vide Essence of Valmiki Bala Ramayana 2. Vedaangas]

Sarga Four: Lakshmana briefed Hanuman about their purpose of ‘Sitaanveshana’ and seeking Sugriva’s close friendship and active assistanace- Hanuman’s assurance for unswerving and dutiful cooperation 25

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 26

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 28

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!

[ 1. Brief Vishleshana on Tri Gunas 2. ‘Arishad Vargas’ vide Bhagavad Gita and Kathopanishad:]

Sarga Eight: Shri Rama assures help in killing Vaali and enquires of Sugriva about the details of their mutual enmity 30

Sarga Nine: Sugriva then provides an account of the root causes of his antagonism with his elder brother 35

Sarga Ten: As Sugriva recounted as to how Vaali displayed his vengeance against him 36

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- [Vishleshana on Namuci-Mahendra duel]

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. [Vishleshana on the identity of Ashvini Kumars from Surya Purana]

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 Janasharma Muni.

[Vishleshana on Tri Agnis: a) Varaha b) Brahmanda Puranas.

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 48
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

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

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

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
[Vishleshana on Chakravarti Mandhata from Maha Bhagavata Purana]

Sargas Nineteen and Twenty: Vaali calls Devi Tara and Angada Kumara near to his death bed cryingly and Devi Tara’s ‘vilaapa’.

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

Sarga Twenty Two: Vaali terminates his life after conveying his death bed wishes about Sugriva and Angada.

Sarga Twenty Three: With Tara’s the unbearable distress, Vaali laid down his life finally

Sarga Twenty Four: Realising anguish of Tara Devi, Sugriva reacts severely and requests Shri Rama to allow him to die while Tara too requests so- Rama seeks to assuage them ;
[Vishleshana on Indra’s killing Vritrasura vide Devi Bhagavata amd Maha Bhaganvata Puranas]

Sarga Twenty Five: Rama Lakshmanas pacify Sugriva, Tara, and Angada- Vaali’s ‘dahana samskara/ jalaanjali’ by Angada - Vishleshana samskara for human beings as explained vide Sarga 76 of Essence of Valmiki Ayodhya Ramayana

Sarga Twenty Six: Hanuman requests Rama Lakshmanas to witness Rajyaabhishakas of Sugriya and Angada, Rama assents and blesses but not by entering Kishkindha.

Sarga Twenty Seven: Rama Lakshmana’s dialogues at their of Prasravana Giri Cave
[Vishleshana on Tungabhadra]

Sarga Twenty Eight: Shri Rama describes to Lakshmana about the features of Varsha Ritu
[Vishleshana on Shat Ritus or Six Seasons from Taittiriya Aranyakaya]

Sarga Twenty Nine: Hanuman prevails on Sugriva to initiate action for Sitaanveshana even before Rama’s reminder and instruct Neela Vaanara to assemble the Vanara soldiers to group together.

Sarga Thirty: Sharad Ritu Varnana- Shri Rama instructs Lakshmana to reach King Sugriva

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.

Sarga Thirty Two: Hanuman sincerely advises Sugriva to withstand Lakshmana’s anger besides consolidate action towards ‘Sitaanveshana’

Sarga Thirty Three: Even admiring Kishkindha’s beauty, Lakshmana seeks to enter Sugriva’s Inner Chamber by resounding his dhanush and the frightened Sugriva advises Tara’s help to cool him down convincingly even before his appearance.
Sargas Thirty Four and Thirty Five: Sugriva faces the wrath of Lakshmana and Tara continues to soothe Lakshmana by her tactical talks

Vishleshanaa : 1. on Prayaschittas (Atonements): sourced from Parashara Smriti and Manu Smriti and 2. Visleshana on Chandra Deva’s inseperability of Devi Rohini vide Varaha Purana

Sarga Thirty Six: Thus Tara managed the anger of Lakshmana convincingly and praised of Rama and his stature vis-a-vis that of Sugriva- Sugriva expresses of Rama’s magnificence and his mere supplemantary assistance.

Sarga Thirty Seven: Sugriva instructs consolidating Vanara Sena and proceeds to Kishkindha and inform compliance to him

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!

Sarga Thirty Nine: As Shri Rama had sincerely thanked the efforts in mobilising an ocean like Vanara Sena to fight his battle against Ravanasura, the grateful Sugriva returns back for further action [Vishleshana on Anuhlada- Shachi Devi-and Indra]

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 [Vishleshana on Sapta Dweepas from Brahma Purana] [ 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]

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’

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

Sarga Forty Three: Sugriva explains the significance of the northern direction for Sitanveshana under the leadership of Shatabali of several ‘vaanara veeraas’ [Vishleshana on Manasa Sarovara]

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.

Sarga Forty Five: While despatching the four directional Vaanara Sena, the text of Sugriva’s encouraging remarks were as follows: [Vishleshana on Agastya Maharshi and the reason for being ever residing in the Southern Bharata]

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 detailing!

Sargases 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

Sargases Forty Nine and Fifty: Angada seeks to revive the fallen hopes of ‘Sitanveshana’ bof the dakshina vaanara sena, but soon after the tired hungry sena sights a celestial tree-sarovara-and bhavana of a Tapasvini whom Hanuman contacts
**Sargas Fifty One and Fifty Two:** As Hanuman enquires of the ‘vriddha 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.

**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!

**Sarga Fifty Five:** Angada- having asserted of Sugriva’s dubious nature and selfishness while the task of ‘Sitaanveshana’ was due to Lakshmana’s anger- thus gets readied for ‘praayopavesha’ along with his fellow vaanaras.

**Sarga Fifty Six:** Gridhra Raja Sampaati arrives and frightens Vanaras initially but on hearing about the noble deed of ‘Sitaanveshana’ makes friends - Sampaati then hears of Ravana’s killing of Jackayu, his younger brother.

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

**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’.

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

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

**Sarga Fifty Nine:** Sampaati conveys to the Vanara Sena Yoddhas of what his son Supaarthsvya informed of Devi Sita and Ravana at Lanka.

**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!

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

**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.

**Sarga Sixty Three:** Sampaati eventually recovers fresh wings and enthuses Vanara Veeras to proceed to the farther South and step forward to Lanka.

**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 Yoddhhas to express their individual abilities to cross the Sea.

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

[Vishleshana of Vamana’s Virat Swarupa from Vaamana Purana]

**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.

**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.
ESSENCE OF VALMIKI KISHKINDHA RAMAYANA

Introduction:

Brahmarshi Narada taught Brahmana Vidyarthi 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 tvamagama ḫ
shasshvatih 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 dhridhavatatah’ as to who indeed was the Guna-Veearya-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 steems viz. Baala Khanda-Ayodhya Khanda- Aranya Khanda-Kishkindha Khanda- Sundara Khanda-Yuddha Khanda. Baala Khanda comprises seventy seven Sargas- Ayodhya Khanda one hundred nineteen Sargas- Aranya Khanda has seventy three Sargas- Kishkindha 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 Kishkindha 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 -Devī Sītā’ at a Conference of Muni Mandali before Shri Rama- From the Vaivaswa Manvantara to the Ikshvaku Vanmasha at Ayodhya till King Dasharatha to Shri Rama- King Dashararatha-Vasishtha- 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 Vasishthas gave to the King ‘yagjna diksha’- removed evil influences - made arrangements of the yagjna like architecture, construction and maintenance; groups of jyotishadi vedandas; workforce; nata- naata -nartaka groups,cooking, culinary,construction of colonies, conference Halls etc. Ashvamedha Yagna executed gloriously- Putra KaamEKshi Yajna- 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 Yajna, 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. Vasisitha assured Dasharatha about Shri Rama’s safety in safeguarding
the Vishvamitra Yajna as the satisfied King allowed Rama Lakshmanas and teach Bala-Atibala. The trio 
touched Angamuni Ashram-Saryu-Ganga confluence at Malada- Kurusha Villages where Indra hi d- 
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 ’- Yajinas spoil in 
other ashramas by Maricha Subahus punished by Rama-‘Ashramavashis’ conveyed about Janaka’s 
Yajina and Shiva Dhanush- Vishvamitra seeks take heros to Siddhashrama by difficult terrain and 
events 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 Bhagiradhha 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 Lalshmanas 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 lifetstory 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 thee 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 Yajina 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 tapasya 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! Brahma 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 arrange -ments. 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 preperations 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 dayitas 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 dhvaja-patakas, welcome sounds of drums and music, dances and decoratons. 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 Khand

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 asYuvaraaja- 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 - Vashishtha Maharshis intervention fails and Charioteer Sumanra 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 prsribed dress code and of Bharat’s
Kingship-Rama agrees to her terms and proceeds to Kouashalya to break the news - Koushalya’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 assures their badly hurt as Rama explains that ‘pitru vaayka 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, 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 ‘Paativrata Dharma’ and insists- Devi Sita sobs heavily and Rama had to finally concedes- Lakshmana too insists on accompanying Rama- latter agrees; Rama desires of offering charities- Sita Rama’s charity to Vasishtha Kumara Suyagina 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 Lakshmans dressed up in vaalkals as Vishtha rejects Sita wearing that dress - Dasharatha too rejects Sita wearing Valkava vastras even as Kaikeyi was unhappy, but Rama approves--Dasaratha 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 assures Kousalya’s tormented psyche- Rama appeals to the Ayodhya public not to hurt Dasaratha 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 Sumatra- 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 Bharadvaaja 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 Kouasalya sought to be assuaged by Sumantra- Kousalya’s crying protests against Dasharatha- Regretful Dasharatha with folded hands and prostrations seeks pardon from Kousalya- Dasaratha’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 - Vridhda Muni’s curse that Dasaradha 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 Bharata’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 Kaiekyi 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- Kaiekyi’s evil mindedness- Bharata’s open protests against Kaiekyi- Bharata’s ‘shapatha’ / swearing in the presence of Kousalya- Raja Dasharatha’s ‘antyeshtih’ / ‘dahana samskaara’- Bharatha performs Dashartha’s ‘shaaraddha karma’ and ‘maha daanaas’- collection of ashes and ‘nimajjana’- ‘daaha samskaara’-Shatrugna attacks the villainess Kubja, the servant maid of Kaiekeyi, to senselessness and spares her death! Ministers propose Bharata’s ‘rajayabhisheka’- 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 Vanmsha 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 Ayodhyam Bharata realises the sad state of the city of Ayodhya- Bharata instals 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- Devis 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 Khandan: 
Shri Rama - Devi Sita-Lakshmanas felicitated in ‘Muni ashramas’- As Rama-Sita -Lakshmanas proceeded into the thick forest, they encountered Rakshasa Viraath- Exchange of hot words by Rama Lakshmanas with Rakshasa Viraatha-Rama Lakshmanas kill Rakshasa Viraatha-- Shri Rama-Sita-Lakshmanas visit Sharabhangha Muni’s ashrama and after ‘atithya’ the Muni departs for Brahma Loka- Vaanaprastha Munis approach Shri Rama for safety from Rakshasas 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- Gathering 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 Agasty Maharsi who lauds the glory of Agasty- Rama Lakshmanas visit Agasty Maharsi and after welcoming them, Agasty gifts ‘diyaastraa’-Maharsi Agasty 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 Parnashala’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 rishi 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 Ravanasa 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 Ravanasa- Ravana was inquisitive from Shurpanakha about details of Rama-Sita-Lakshmanas as the latter asks Sita to be abducted and wedded to Sita , Ravanasa once again approves Mareecha once again to seek the latter’s help- Ravanasa once again approaches Mareecha once again to seek the latter’s help- Ravanasa 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- Mareecha explains his erwhile experience of Vayavyastra and requests Ravana to pardon him- Mareecha seeks to further convince Ravanasa as Mareecha entered having assumed the form of a Maya Harina or a feigned deer- Ravanasa resents Mareecha’s argumentative pattern and commands Mareecha to get involved in the mission of ‘Sitaapaharana’ while detailing the plan of abduction- Mareecha issues ultimate warning to the doom of Ravana and disaster of Lanka Kingdom-Rakshasa Mareecha forced by Ravanasa 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 insinations against him who was pressurised to reach Shri Rama- Ravanasaas approaches Devi Sita under Sadhu’s garb, familiarises and memsorises 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 - Ravanasura explains his own background and valor and Devi Sita ignores and discounts - Ravanasura forcibly abducts Devi Sita who cries away helplessly but Maha Jataayu grudhra tries to intervene and seeks to help - Jataayu warns Ravanasura to withdraw from the evil act of ‘Sitaapaharana’ - and otherwise be ready for encounter - Fierce battle between Jataayu and Ravanasura but Ravana kills Jataayu - Thus Ravanasura 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 - Ravanasura 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 Lakshmans recalled the events before the latter left for Rama at the false shouts of the dying Maareesha and Rama was truly upset by Lakshmana’s grave indiscretion - Rama’s anguish - his sustained efforts with Lakshmana - following Maya Mriga’s southern direction - recognising fallen Sitas’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 Jatayu - 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, Karbandha 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 Gandhamananda 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 tāṁ puṣkariṇīṁ gatvā padnotpalajhaṣṭākulāṁ, raamaṁ saumitrīsahito vilāḷāpākundendriyāṁ/ tasya dṛṣṭvaiṁ tāṁ harsāī īndriyāṁ cakampire, sa kāmavāsaṁ āpannaṁ saumitrīṁ idam abraviṁ/ saumitre paśya pampāyāṁ kānaṁśu śubhadarśanam, yatra rājaṁ śailābhaṁ drumāṁ sasikharāṁ iva/ māṁ tu śokābhisaṁtaptam ādhaiyaṁ pīdayanti vai, bharatasya ca duhkhenā vaidehyā haranena ca/ adhiṁ praviḥbāyāti etan niślapītaṁ tu śādvalam, drumāṇāṁ vividhaiḥ puṣpāiḥ paristomair ivārītam/ sukhnilo 'yāṁ saumitre kālaḥ pracuramanmathaḥ, gandhavān surabhir māśo jātapuspaphaladrumaṁ/ paśya
rūpāṇi saumitre vanāṇāṁ puspāśālīnāṁ, srjatāṁ puspavārśaṇī varṣaṁ toyaṃucām iva/ prastaraṇu ca
ramyeṣu vividhāḥ kānanaṃdrāmāḥ, vāyuvegatrapaśātīḥ puspair avakiranta gāṁ/ mārtaḥ sukhāṁ
sainśparṣe vātī candanaśītalāḥ, saṭpadar anukājadhibhīr vanēṣu madhugandhiśu/ giripratthesu ramyeṣu
puspavadhibhīr manoramāṁ, samṣaktasikharāṁ sālā virājantī mahādrumāṁ/ puspitāgrāṁś ca paśymeṁān
karṇīkāṁ samantabāḥ, hāṭakapratisanchnāṁ naraṁ pitāṁbarān iva/ ayaṁ vaṣantaḥ saumitre
nāṇāvihaṅganāḍaṁ, śītauā vipaṇāśasyā sākṣaṇādiṇaḥ panaṁ/ māṁ hi sākṣamākāṛtāṁ samātāpayati
manmathāḥ, hṛṣṭāḥ pravadamāṇaś ca samāhāvayati kokilāḥ/ eṣa dāityāhako hṛṣṭo ramye māṁ
vananirjhe, praṇadant manmathāviṣṭaṁ śocayiṣyaṁ lakṣmaṇaṁ/ viniśrā vīyahāḥ pumbhir
ātmavvāhābhāvinandūṇāḥ, bhṛṅgāraṇapravādinīḥ saumitre madhurasvarāḥ/ māṁ hi śa mrgaśāvākṣī
cintāśokabalākṣaṅtaṁ, sāṃtāpayati saumitre krūrāḥ caitravāṇānilaḥ/ śikhinitibhiḥ pariṃṛtaḥ maṇyaṛā
girīsaṇuṣu, manmathāhībhairaṇīsaṁyama mama manmathaṃvadhanāḥ/ pāṣya laksṇama nṛtyatam mayūram
upaṇṭyati, śikhiṁ manmathāārtaṁśa bhartarṇaṁ girīsaṇuṣu maṇyaṛaṁyama vane nāṁnām rakṣāsā na hṛtā priyā,
maṁ tv ayaṁ vina vāṣaḥ puspamāṁ sudhūṣaṅaḥ/ pāṣya laksṇama puspāṁ nisphalāni bhavante me,
puspabherasārdidāṅāṁ vanāṇāṁ śiṣirātyaye/ vadanta rāvain muditāḥ saunāṁ saṅghaṅaḥ kalam,
āhvayanta ivyānoyamāṁ kāmōnămādakāṁ mama/ nāṁnām paravasāśītā sāpi śocayā ahaṁ yathā, śvāṁ
padmapalāśākṣiḥ mṛdubhāṣaḥ ca me priyā/ eṣa puspavaho vāyuḥ sukhāsparṣo himāvahāḥ, tāṁ vicintayataḥ
kāṃtāḥ pāvakaṇḍratimā mama/ tāṁ vināthā vihaṇgo 'sau pakṣiḥ pranaditaś tadā, vāyaśīḥ pāḍapagataḥ
praḥṛṣṭam abhinardati/ eṣa vai tatra vaiḍeyāṁ vihaṇgāḥ pratiḥrārakah, pakṣiḥ māṁ tu viśālāksyāṁ śaṁpāṁ
upanesyatā/ pāṣya laksṇaṁ saṁnādaṁ vane madavivadvhanam, puspitāṃgṛēṣu vrkṣeṣu dvijānāṁ
upakājātāṁ/ saumitre pāṣya pampaṃyaś citrāśu vanaraśīṣu, nālāṇiḥ prakāśānte jale taruṇāśūryavat/ eṣa
prasannasamāy adhitāśādīpatīyaḥ, hāṁsākāraṇdavākīraṁ pampā saugandhikāvutā/ cakrāvaṃkāvutā
nītaśīm citrapraṣṭhayānāntarā, mātāṅgāṁrgaṇaīthāiḥ ca śobhate salīlārtibhiḥ/ padmakoṣapalāśāṁ
ḍraṣṭāṁ dṛṣṭi hi manyate, sitāyā netraṇāśābhyāṁ saptānāti laksṇaṁ/ padmakēsarasaṃsṛṣṭo
vrkṣāntaravinhitṛṣṭāṁ, niḥśvāṣa iva sitāyā vātī vāyuḥ manoḥarāḥ/ saumitre pāṣya pampaṃyaś dākṣeṇe
girīsaṇuni, puspitāṁ karṇīkārsaya yastiṁ paramasaḥboṇanāṁ/ adhikāṁ śalarāgo 'yaṁ dhātubhis tu
vibhūṣitaḥ, vicīrtaṁ srjate reṇuṁ vāyuvegavighaṭṭītaṁ/ giriprastērī tu saumitre sarvataḥ
saṁprapṣiptaṁ, niṣpataṁ saṃravate ramayaiḥ prātipā iva kuṃśukaṁ/ pampaṭīrvaruḥāḥ ceme saṁsākta
madhugandhināḥ, mālātīṃllikāśaṅḍaḥ karavāṛśī ca puspitaḥ/ ketakāyaḥ sinduvārāś ca vāsantaḥ ca
supuspitaḥ, māḍhaya vo gandaḥpūrṇāṁ ca kundagulmaṁ ca sarvaḥṣa/ cīrīvīṁ maṇḍhākṣa ca vaṇjulā
bakulās tathā, campakās tilakās caiva nāgavṛkṣaḥ ca puspitaḥ/ nīpās ca vaṛaṇās caiva kharjūraś ca
supuspitaḥ, anikolās ca kuraṇḍaḥ ca cūrṇākāḥ pārībhadraṛkāḥ/ cūṭāḥ pāṭalayaṁ caiva kōvīrās ca
ca puspitaḥ, mucekundārjunāś caiva dṛṣṭante girīsāṁṣaḥ/ keṣadoddalakās caiva śiriśāṁ śīmāṣra dhaṁhā,
śālmalaṁ kīṁśukaṁ caiva rakṭaḥ kuraṃbakaḥ tathā, tiniśā nakta māḷāś ca candanāḥ syandanāḥ tathā/
vividhā vividhāḥ puspais tair eva nagasāṇuṣu, vikīrṇaḥ pūtaraktabhāṁ saumitre prastarāḥ kṛtāḥ/
himante pāṣya saumitre vrkṣāṇāṁ puspasambhavan, puspamāṁ ca taravah saṅgharyādā iva puspitaḥ/
pāṣya sitājalāṁ cemaṁ saumitre puṣkarāyuṭāṁ, cakrāvaṇkānuracitaṁ kāraṇḍavanīṣeṇvītaṁ/ plavaiṁ
kraṇucaḥ ca samprāṇaṇā varāḥmaṃgasevītaṁ, adhikāṁ śobhate pampaḥvājaḥ j dhātroḥ vihaṇgaṁataḥ/
dipayanīva me kāmaṁ maṇḍhitaḥ muṇḍitaḥ dvījāḥ, śvāṁmām candraṃukkhitīṃ smṛtvā priyāṃ
padmanibheṣaṇāṁ/ pāya sānuṇuṣ citreṣu mrgībhīḥ sahitān mrgān, māṁ punar mrgaśāvākṣā yāidehyā
viṃtāḥṛṣṭam/ evaṁ sa vilapaṁs tatra śokopahataceratanaḥ/ avekṣata śīvāṁ pampaṁ ramyavārīvaḥāṁ
śubhaṁ/ nirīkṣa maṇaḥ sahasa mahātmā; sarvaiṁ vanamī nirjhaṅkarārāmh ca, udvijaneṣaḥ saḥa
lakṣmaṇena; vicāraḥ duḥkhopahataḥ prastasṭe/ tāv śyāmākāṁ sahitā prayaṭṭau; sugrīvaśākhamṛga
sevītam āṁ, trastās tu dṛṣṭvā harayo babhāvur; maḥaujasau rāgahavalakṣmaṇau ταύ/
As Pampa Pushkarini’s picturesque scenery which gladden 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.  

māṁ tu śokāhisaṁtaṁ ṛddhayā pīḍayanti vai, bharataśya ca dukkheṇa vaidehyā haraṇena ca/ Shokaartasyaapi me Pampa shobhate chitra kaananaa, vyavakeerenaam bahuvidihih pushpāhī sheetodaakaśhitvā/ At this moment,despite the happy and enervating 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.  

ayāṁ vasantaḥ saumitre nānāvihagānādītalā, sītāyā vipralīṇasya śokasamādīpana mama/ māṁ hi śokasamākrāntaṁ sanītāpayatī manmathaḥ, hṛṣṭā pravadamānaś ca samāhavyatī kokilā/ eṣā dātūyako hṛṣṭo ramye māṁ vananirjhare, pranadane manmathāvīśtaṁ śocayati lakṣmana/ 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 of which use of the groups of musical birds are the typical of the Season of Vasanta, whose presense bestows freshness and fragrance, the ever teasing screams of Koel 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.  

pāśya lakṣṇama nṛtyoṣṭam mayūram upaṇṛtyati, śikhiṇi manmathārtaiṣā bhartāraṁ girisānaṁ/ mayūrasya vane niṇaṁ raksasā na hṛतā priyā, mama tv ayaṁ vinā vāsāḥ puspamāśe suduḥṣahah/ 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. pāśya lakṣmaṇa puspāṇi nispalāni bhavanti me, puspabhārasyaṁṛdhānāṁ vanāṁśi śiśirātyaye/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 slashes! 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 vasantas, she might not conclude her very life! \textit{Dhridham hi hridaye buddhhirmanama samparivartate, naalam vartayintu Sitaa saadhvivee 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. \textit{tāṁvinātha vīhaṅgō 'sau pākṣī prāṇāditaś tadā, vāyaśaḥ pāda-pagataṁ pṛāḥṛṣṭaṁ abhinārdaṁ/esa vai tatra vaidehyā vīhaṅgaḥ pratiḥāraṁkāḥ, pākṣī māṁ tu viśālākṣyāḥ samīpaṁ upaṇesyati/} 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 seperation. 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 seperation 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 transparancy 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, \textit{padmakesarasamṛṣṭaṁ vrkaṁtaraviniḥṣtah, niḥśvāsaṁ iva sītāyā vāti vāyur manoharah/} 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 ‘nishvaaasaa’ or exhales 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 mountatin peaks. Mixed up with the sweep of winds from the southern side of Pamma sarovara, are the blowings of winds emerging from the ‘dhaatuss’ 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 celsetial atmosphere. The creepers like ketaki-sinduvaara-vaasanti are full of flowers. Chirabilva-madhukascha-vakula-champaka-tilaka- naaga kesara fowers add up to the magnifinance. The fruits as provided by trees like Angkola-Kuranta-Choornaka-Paaribhadra- Choota-Paatali-kovidaara-arjuna are galore! Further the fruits borne of Ketaka-Uddaalaka- Shrieesha-Sheesham-Dhava- Shaalmala-Palaasha-Naktamaala-chandana-syandana-hintaala- tilaka-Naaga kesara add to the ‘prakrita soundarya’.

\textit{[Vishleshana on Pampa Sarovara recalled from Sarga 71 of Valmiki Ramayana’s Aranya Khanda : \smallskip

‘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

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Vakratunda, Rohita Nalamee 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 mālyadhāriṇaḥ, sītotākan ca pampāyāṁ drṣṭvā sokaṁ vihāyasiś/ sumanobhiś citāṁs tatra tilakān naktamālakān, utpalān ca phullāni pankajānī 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: r̥ṣyamūkas tu pampāyāḥ purastāt puspitadrumāḥ, suduḥkhārohoṇo nāma śiśunāgābhārikṣitaḥ, udāro brahmanā 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 vr̥kṣānāṁ puspasaṁbhavam, puspamāṁce hi taravaḥ saṁgharṣād iva puspiṭāḥ/ paśya śītajalaṁ cemāṁ saumitre puṣkarāyuṭāṁ, cakravākānucaritāṁ kāraṇḍavanisevitāṁ/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, srhuayeyam na shakraaya naayodhyaayayai Raghoottama/ Na hyovam ramaneeeyeshu shaaduuleshu tayaa saha, ramato me bhavechintaa na spruhaaneshhu vaa bhavet/ Raghu shreshtha Lakshmana! If only, Saadhvi Sita were able to see and experience and if ever! 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, Shri 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 Dasaratha 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 undertandably 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: ‘ Purushottthama 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, sarvatha Ravanastaaataaa 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-Dwidi 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 bhedha bhaava or break up of the opponent and finally the battle and victory, as suggested by the celestial form of Rakshasa Kabantha to Rama Lakshmanas vide Sarga Sixty Nine of Aranya Khanda of Valmiki Ramayana].Lakshmana further assauged Rama`s feelings: Svaasthyam bhadram bhaiyaarva tvajyataam krupanaamatih, artho hi nashtaa kaaryarthaairayatnenaadhi gamyate/ Utsaaho balavaanaaryaa naasyutsaahaat param balam, sotsaaahaasya hi lokeshu na khichidapi durlabhah/ 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 karmas, utsaahahaaatraamaashtriya pratilapsyaam Jaanakeem/ Tvajyataam kaama vrittatvam shokam samnasya pushthitaah, mahaatmaanam kritaatmaanam naavahudhyaye/ 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 nadini! 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 toughned and bolstered driven by action instead of a wavery mind and body. Then Rama Lakshmanas proceeded with envigorated resolve and fortified confidence. self confidence and his nerves got toughned and bolstered driven by action instead of a wavery mind and body. Then Rama Lakshmanas proceeded with envigorated resolve and fortified confidence. Once a person

Sarga Two

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

Taau tu draṣṭvā mahātmānau bhrātarau rāmalakṣmaṇau, varāyudhadharau vīrau sugrīvaḥ saṁkito ‘bhavat/ udvignahṛdayaḥ sarvā diśaḥ samavalokayan, na vyatīṣṭhata kasmīṁ cid deśe vānarapuṇģavah/ naiva cakra manāḥ sthāne viśamāṇo mahābhala, kapeḥ paramabhūtasya cittaṁ vyavasasāda ha/ cintayītvā sa dharmāṁ viṁśyā gurulāḥvam, sugrīvaḥ paramodvignaḥ sarvair anucaraiḥ saha/ tataḥ sa sacivebhyaas tu sugrīvah plavaṅgīḥ, śaśāṁsa paramodvignaḥ paśyantis taur rāmalakṣmaṇau/ etau vanam idam durganī vāliprāṇiḥhitau dhruvam, chadmanā cīrvasanau praparantarav iḥgatau/ tataḥ sugrīvasacivāvā drṣṭvā paramadhanvinau, jagmur gīritaṭṭāḥ tasmād anyac chikham uttamam/ te kṣipram abhigamyāṭhā yūṭhāpā yūṭhaparśvabham, harayo vānaraśreṣṭhisāṁ prāvīraṣtapatashhie/ ekam ekāyanagatāḥ plavamānā girer girim, prakampayanto vegena giriṇāṁ śīkharāni ca/ tataḥ śākhāṁṛgāḥ sarve plavamānāḥ mahābhalaḥ, babhaṉjuṣ ca naṅgāṁs tatva puspīṁ durgasaṁskṛtiṁ/ āplavanto harivarāḥ sarvatām mahāɡirīm, mṛgaṁājārāśārdulāṁḥ trāsavyato yavuṣ tadā/ tataḥ sugrīvasacivāvā
Parvatendraṁ samāśritāḥ, saṅgamya kapimukhyena sarve prāṇjalayeṣ śhīteṇāḥ/ tataṁ bhayasantrasaṁ vālikīśaṁśanāṁ, uvāca hanumāṃ vāyaṁ sugrīvaṁ vāyaṁkoviḍāḥ/ yasmād udvignacetaḥ tavāṁ pradruto haripuṅgava, tavāṁ krurādanaṁ krurāṇaḥ neha pāśyāmi vālinam/ yasmāt tava bhayaṁ saumya pūrvajāt pāpakaranāṇaḥ, sa neha vāli duṣṭāma na te pāśyāmy aham bhayaṁ/ aho śākhaṁgaṁ tavāṁ te vyaktam eva plavāṅgama, laghucittatayāmānaṁ na sthāpayasi yo matau/ buddhi viṣṇāna saṁpannaṁ ingtaiḥ sarvaṁ ācara, na hy abuddhīṁ gato rājā sarvabhūtāṁ śasti hi sugrīvas tu śubhāṁ vāyaṁ śrutvā sarvaṁ hanumānaṁ, tataḥ subhatarāṁ vāyaṁ hanumantām uvāca ha/ dirghabāhū viśālākṣau saracāpāśidhāriṇau, kasya na syād bhayaṁ drṣṭvā etau surasotapamau/ vālipraṇihitāṁ etau śāntē 'ham puruṣottamāṁ, rājāno bahumitrāś ca viśvāsaṁ nātra hi kṣamah/ arayaś ca manuṣyeṇa viṣṇeyāś channacārīṇaḥ, viśvāṁkāṁ aviśvāṁṣaḥ chidreṣu praharanti hi/ kṛtyeṣu vāli medhāvi rājāno bahudasānāḥ, bhavante parahantāras te jñeyāḥ prākṛtair naraiḥ/ tau tvayā prākrtenaiva gatvā jñeyau plavāṅgama, śaṅkitāṁ prākāriṣa ca rāpavyābhāṣāṇena ca/ lakṣayavsa tayor bhavāṁ prahṛṣṭamanasaṛ uṣadi, viśvāyaṁ praśanśābhir ingtaiṣ ca punaḥ punah/ mamaivābhimukhaṁ sthitvā pṛcccha tavāṁ haripuṅgava, prayaṇaṁ praveśasya vanasāsyasya dhanaṁdharau/ sūdhāmāṇau yadi tv etau jāntiḥ tavāṁ plavāṅgama, vyābhāṣitāṁ vā rūpār vā viṣṇeyā duṣṭāntayoh/ ity evaṁ kapirajenā saṃdiṣṭo mūrtātmajāḥ, cakāra gamaṇe buddhiṁ yatra τau rāmalakṣmaṇau/ tatheti sampúṭyā vacas tu tasya; kepeḥ subhītasya durāśadsaṇī, mahānubhāvo hanumāṁ yaya tu 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 Dharma mat with deep knowledge of Raja Dharma or Kingship duties. He was however suspiscious 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 my 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 viṣṇāna saṁpannaṁ ingtaiḥ sarvaṁ ācara, na hy abuddhīṁ gato rājā sarvabhūtāṁ śasti 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 vanaras 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 interventingly 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 viṣṇeyāś channacārīṇaḥ, viśvāṁkāṁ aviśvāṁṣaḥ chidreṣu praharanti hi/
Sarga Three

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

Vaco viñāya hanumān sugrīvasa mahātmanaḥ, parvatād ṝṣyamūkāt tu puptuve yatra rāghavau sa tatra gatvā hanumān balavān vānarottamāḥ, upacārkāma ta vāgbhir mṛḍvibhiḥ satyavikramāḥ/ svakāṁ rūpaṁ paritryajya bhikṣurūpṛṇe vānaraḥ, ābābhāse ca tau virau yathāvat praśāsānā ca/ rājarṣidevapratibhupādaṁ nāpasaṁvatau, desāṁ katham imaṁ prāptaḥ bhavantau varavārināu/ trāsayaantu mṛggagāṇān anyāṁi ca vanacārināḥ, pampāṭitrurūhān vr̥ksān viṣkontāna samantālaḥ imaṁ/ nadāṁ subhajalāṁ sōbhayantau tarasvināu, dhaṅityavantau suvānābhuau kau yuvāṁ cīravāsasaṇaḥ/ sinhvāprikṣitaṁ virau sinhātibalavikramāvau, sakrācāpanībhe ācā pe pragrāhī vapulīr bhujhau/ śrīmantaṁ rū♣asamīpṇau vṛṣabhāśṛṣṭhvāvikramāu, hastihastapatamābhauvau dyutimantau naravābhauvau/ parbhāyau parvalendro 'yaṁ yuvayor avabhāṣitaḥ, rājyaḥ dvām aṁ brāhmaṇau kathau desāṁ ihāgatau/ padmapatraśau virau jaṭāmanḍaladaladhrīnāu, anyonyasaṛṣau virau devalokāḥ iṣvagatau/ yadrucchayaeva saṁprāptaḥ candrasāryau vasumāharāṁ, viśālāvakṣasau virau mānaśau devarūpīṇau. Šinhasandhau mahāsattvaṁ samadāvau iva govyau, āyatāś ca suvṛttāś ca bāhavau parighottamāṁ, sarvabhaṣaṇabūṣāḥrā ḍhū iṁ arthaṁ na vibhāṣitaḥ/ udbhau yogāvahi aṁ manye raksitaṁ prthīvīm imaṁ, sasāgarvanāṁ kṛṣṭanāṁ vṛndhauvānubhāṣitāṁ/ ime ca dhauṣṇī citre śaṅceṣ citrānulepane, prakāśete yathendrasaya vajre hemaviṃbhīṣite/ saṁpūrṇā nisīdar bāṇair tūnāś ca subhādaraṃ, jīvitāntakair ērhorair jvaladbhir iva pannaṅgaḥ/ mahāparamāṇau vigupalau tapahāṭakabhūṣitaḥ, khaḍgavau etau virajye nirāṅkaṭaḥ bhāṣagāvau iva/ evau maṁ paribhāṣantaṁ kasmāḥ vai nābhiḥbāṣaṭaḥau, sugrīvo nāma dharmātmā kaś cid vānarayūtabaḥau, viro viṅkṛto bhrātrā jagad bhramati duḥkhāhau/ prāḍō 'ham prēṣitaṁ tena sugrīveṇa mahātmanāḥ, rūjñāṁ vānaramukhyāṇāṁ hanumāṇāṁ nāma vānaraḥ/ yuvābhīṣyāṁ saha dharmātmā sugrīvaḥ sakhyaṁ icchati, tasya maṁ saccvān vittau vānarām pavānāmaṇajam/ bhikṣurūpadarśanaiḥ sugrīvapriyākāmayaḥ, ṛṣyamūkād iha prāptaḥ kāmāṇāṁ kāmārūpīṇau/ evau uktā tu hanumāṇau τau virau rāmalakṣmaṇau, vākyaṇau vāyukasālaḥ vunār navāca kīṁ caṇau/ etac chruṭvau vacau tasya rāmo laṅkasaṇau abhravīt, prabhṛṣṭavadanaṁ śrīmaṁ bhrātaram pāṛśvauḥ sthitau/ sacavo 'yaṁ kapindrasaya sugrīvasya mahātmanāḥ, tam eva kāṅkṣamāṇasya mamāntikau upāgataḥ/ tam abhyabhāṣa samaṁte sugrīvasacīvam kāpiṁ, vākyaṇau madhurair vāyaiḥ snehayuktam arāṁdhamam/
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 streng 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, parvatias 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 eversince 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 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 mukhyan Ravanam Lokaraavanam, Nihanti Mushtirbhhayah 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 sakhaah pingakshhitam vitramah udadhityukramanaschiva Seetaashoka vinaashanah Lakshmana praana daataacha Dasha greevascha darpaha, dvaadashaitaani naamaani Kapeendrasya Mahaatmanah svapaakaale pathenichiyam yaatraa kaale visheshtah tasya mrityu bhayammaasti 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 krishanum jnaani naama agraganyam/ Sakala guna nidhaanam vaanaraanaamadheeshham 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 Hanutsmaranaadbhavet/ We pray to Hanaman 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 raakshshaantakam/ 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 Rudraastraar Dravakapuuraa Lankapuuraa dahanah udhadhi langhana Dashgreeva shirah kritaantaaka Seetaa sevaasana Vayu suta, Anjanagrabha sambhuta Shri Rama Lakshmana -andakara, Kapi sainya praaakaara Sugreeva sakhyaa kaaraana, Bali nibarshana kaaraara, drona parvatopaaataan, Ashoka vana vidaarana, Akshakumararakchedana, Vanarakshaakaara samaanayana, Baalodita Bhaanumandala grasaana, Meghanaanda hom vidhvasana, Indraajivadha kaaraana, Seetaa rakshaka raakshasee sangha vidaarana, Kumbhakarnaadi vadha paraayana, Shri Raama bhakti tataar, Samudravyomadruma langhana mahaasaamardhiyaa, Maha tejah punja viraajamaana, swaami vachana samaapadita, Arjuna samyuga saahaaya, Kumara Brahmacarin, gambheera shahbodaya, Dakshinashaa Martaanda, Merupvata peethikaarchana, sakala mantramamamaachaarya, mama sarva graha vishaadasana, Sarvajvarocchaatana, Sarva Visha vinaashana, Sarvaapatti nivaaranaa, Sarva dashtah nibarhana, Sarva vyaaaghraadi bhaya nivaaranaa, Sarva shatruchedana, Mama parasyachaa trihuvana pum streena
Stanzas 22-24 follow: **yuvābhyāṃ saha dharmātmā sugrīvāḥ sakhyam icchati, tasya māṃ sacivāṁ vittaṁ vānaraṁ pavanātmajam/ bhūṣurūpapraticchannāṁ sugrīvapriyākāmāyā, pīyamūkād iha prāptaṁ kāmāgaṁ kāmarūpiṇam/ Hanuman continues his address to Shri Rama Lakshmanas: ‘Dharmatma Sugriva seeks your friendship; you may consider me as his minister 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 Hanaman 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 Vishvamitra, Vyakarana, Kalpa Grandha, Nirukta, Chhandas, and Jyotisha and also expertise in ‘swadhyaaya’ or self study!

Vishleshana on Vedangas: **Sikṣa** is essentially about Sangeeta or Music the Swara Shastra viz. Saptaswaras, 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, naamās, Pratyaya, Samaasa, Karakas, **Nirukta** is derived and rhetoric or artificial interpretation seeking to bring our 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 ofVedas, being ‘Vaidik’ and ‘Loukik’ ; Gayatri-Brihati-Ushnik-Jagati-Trishthup-Anushthup -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 Bhaavaahaavaas’ and Graha-Nakshatra compatibilities. ]
Stanza 29 onward: Nuenam vyakaranam krutsinananaena bahudhaa shrutam, bahu vyayanaraataneena na kinchudapashabditam/ Na muhe netrayoschaapi lalaate cha bhruvostathaanyehtapi cha sarveshu dishah samviditah kvacit/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, words, sentences, and ramblings of thoughts. His voice is hearty, medium, direct and straightforward. Anayaa chitrayaavaa vaachaa trishaanavyanahatraayaa, kasya naaraadhyate chittamdyataaaserarerapi? 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 spontaniety’. So telling brother Lakshmana, Shri Rama replied to Hanuman: Viditaa nou gunaa vidvan Sugrivasya mahatmanah, taneva chaavaam maargaavah Sugrivam plavagshwaram Yathaa braveeshi Hanuman Sugriva vachanaaddha, tat tathaa hi karishyavaavo 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 unwswerving and dutiful cooperation

Tatah prahrasto hanumān kṛtyavān iti tad vacaḥ, śrutvā madhurasambhāsaṁ sugrīvāṁ manasā gataḥ/ bhavyo rājyāgamas tasya sugrīvasya mahātmanāḥ, yad ayaṁ kṛtyavān prāptoḥ kṛtyān caittad upāgatam/ tathā paramasaṁhpṛsāho hanumān plavagārbhahah, pratyaṁva ca tato vākyaṁ rāmaṁ vākyaviśāradah/ kimaprthiṁvam tvāṁ vanāṁ ghorāṁ pampākananananditam, āgataḥ sānujo durganṁ nānāvyālaṁgyāyutam/ tasya tadvacanaṁ śrutā laksmaṇo rāmacoditaḥ, ācacakse mahātmanāṁ rāmaṁ daśaratāthāmaṁ/ rājya daśarattho nāma dyutimāṁ dharmaṅvatsalaḥ, tasyaṁyāṁ pāvajāḥ putro rāmo nāma janaḥ śrūtaḥ/ sarvāṅgho sarvabhūtānāṁ pitur nirdesāpāragaḥ, vīro daśarathtasāṁyāṁ putrāṁ gunavattarāḥ/ rājyāḥ bhṛatśo vane vastuṁ māyaṁ sārdham ihāgataḥ, bhāryāya ca mahātejāḥ sitayānugato vaśi, dinakṣaye mahātejāḥ prabhayeveva divākarāḥ/ aham asayavaro bhṛatā gunār dāyam upāgataḥ, kṛtaṁyāsa bahuṁśaṁ laksmaṇo nāma nāmatāḥ/ sukhārasingaṁ mahārasingaṁ sarvabhūtasitaṁ mahātmanā, aśvāryena vīṁśaṁ vanavāsśritaṁ ca/ rakṣasāpahṛtā bhāryāḥ rahite kāmarūpāḥ, tac ca na jñāyate rāṣṭaḥ patnī yenāsaṁ sāḥ hṛtā/ danur nāma śriyāṁ putraḥ śāpād rākṣasatāṁ gataḥ, ākhyātas eva sugrīvāṁ samartho vānārādhipaḥ/ sa jñāyati mahāvīras tava bhāryāpahārinām, evam uktvā danuḥ svarganṁ bhrājāmāno gataḥ sukham/ etat te sarvam ākhyātaṁ yāthātathyanāma prccchātah, aham caiva hi rāmaṁ ca sugrīvaṁ śaraṇāṁ gatau/ eṣa dattva ca vittamā prāpya cānuttamaṁ yasya, lokanāthaṁ purā bhātva sugrīvam nātham icchatā/ śokābhīhute rāme tu śokārte śaraṇāṁ gate, kartum arhati sugrīvaṁ prasadāṁ saha yūthapaḥ/ evam bruvaṁ saumiripti karunāṁ sāsṛpaṁtanam, hanumān pratyayuvedaṁ vākyaṁ vākyaviśāradhaḥ/ īḍrā buddhisampannāṁ jātakrodhaḥ jitendriyāḥ, draṣṭavyāṁ vānarendrena dīṣṭā darśanam āgataḥ/ sa hi rājyaṁ ca vibhrāṣṭaḥ kṛtvāraṁ ca vālinā, hṛtadāro vane trasto bhrātrā vinikṛto bhṛṣam/ karisyati sa sāhāyaṁ yuyavor bhāṣkarātmajāḥ, sugrīvaḥ saha cāsmbhīḥ sūyāḥ paṁmaṛgaṇe/ ity evam uktvā hanumān śākṣaṁ madhurāyaṁ girā, bhāhāse so ‘bhigacchāṁmah sugrīvaṁ iti rāghavam/ evam bruvaṁ dharmaṁ hanimantaṁ sa lakṣmaṇaṁ, pratipūya yathāṅṅyaṁ idaṁ provaca rāghavam/ kapiḥ
kathaye hṛṣṭo yathāyam mārūtātmajah, kṛtyavān so 'pi saṁprāptaḥ kṛtakryyo 'si rāghavadh
prasannamukhavarnaḥ ca vyaktaḥ hṛṣṭa ca bhāṣate, nāṁrtaṁ vakṣyate vīro hanūmān mārūtātmajah/
tataḥ sa tu mahāprājāno hanūmān mārūtātmajah, jagāmādāya tai virau harirājā yā rāghavau/ sa tu vipula
yasāḥ kapiapravīrāh; pavanastaḥ kṛtakryavat prahṛṣṭah, girivaram uruvikramah prayātah; sa
śubhamatiḥ saha rāma laukṣaṁa bhṛtyam

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 nodoubt 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
vamsa 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 Nyaaya.
Indeed on the face of earth, King Dasharatha was famed for his unique qualities of universal popularity in
the comity of kingdoms on earth. Aṇgishomadībhīryaginirīṣhtvānāntapacāt daksinaiḥ, tasyaṁ
purvajaj putro Raamo naama janaib shrutah/ That famed Dasharatha performed inter alia a ‘putra
kameshti maha yagjna’ of kingdoms on earth.

That famed Dasharatha was a renowned warrior and the champion of ‘Pitru Vaakya Paripāala’ 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. rājya bhrāṣṭo vane vastum mayā sārdham ihāgataḥ, bhāryyā ca mahātejāḥ śīvāhugato vaśi,dinakṣaye mahātejāḥ
prabhayeva divākaraḥ/ Rama is unique in bestowing refuge to all the Beings and the champion of ‘Pitru
Vaakya Paripāala’ 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. rājya bhrāṣṭo vane vastum mayā sārdham ihāgataḥ, bhāryyā ca mahātejāḥ śīvāhugato vaśi,dinakṣaye mahātejāḥ
prabhayeva 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 luminosity 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
arrested by elder brother’s supreme qualities and had become a truthful follower life long. sukhārhaṣya
mahārhasya sarvabhūtahitātmah, aśvārṇya vahnāsya vanavāśārṇya ca/ rakṣasāpaḥṭa bhārya
rahite kāmarūpīna, tāca na jñāyate raksāh patnī yenāya sa hṛtā/ Anjaneya! My elder brother who
treats all the Beings on Srishthi visions alike, the Maha Purusha Vandaneeya or saluted by Panditas too,
has rejected pleasures of life and had resorted to arduous deep forest life. To such a Maha Purusha Shri
Rama, a maha rakshasa had forcibly abduced 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 ‘Sītaapaharana’ 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. evaṁ bṛvāṇāṁ saumitrīṁ karumāṁ sāśrupātanam, hanumān
pratyuvācedaṁ vākyam vākyaviśāradah/ As briefly sensitised the reason for Rama Lakshmanas arriving at th 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

Rīṣyāmūkāt tu hanumān gatvā taṁ malayaṁ giram, ācacakṣe tadā vīravu kapirājāya rāghavau/ ayain rāmo mahāprājñāḥ samprāpto ṛḍhvākramah, laksmaṇena saha bhrātrā rāmo ’yaṁ satyavikramah/ ikṣvākuṁāṁ kule jāto rāmo dasarathātmajah, dharme nigaditaś caiva pitur nirdeśāpālakah/ tasyāṣya vasato ’raṇye niyatasya mahātmanah, rakṣasāpahṛtā bhāryā sa tvāṁ śaraṇaṁ āgataḥ/ rājjasūyāśa - medhaś ca vahinir yenābhītarpaṁī, daksīṇāś ca tathotsṛṣṭā gāvah śatasahasraṁāśaḥ/ tapasā satyavākyena vasudhā yena pālītā, strihetos tasya putro ’yaṁ rāmāṁ tvāṁ śaraṇaṁ āgataḥ/ bhavatā sakhyākāmāu tāu bhrātarau rāmalaṁkṣaṇaṁ, pratigrhyācayavaṁśeṇa pūjanīyatamāv ubhaṁ/ śrutvā hanumato vākyāṁ sugrīvo hṛṣṭamānasah, bhayaṁ sa rāghavād ghoram prajahāva vigatajvahar/ sa kṛtvā mānuṣaṁ rīpaṁ sugrīvaḥ plavagādhipah, darśanīyato bhūtvā prītyā provāca rāghavam/ bhavān dharmavinītaṁ ca vikṛtaṁ sah vāsotasaḥ, ākhyātā vāyuputraṁ tattvato me bhavadgūnāh/ tan mamaṁaivaśa satkāro lābhaś caivottamaṁ prabhoro, yat tvam icchasi śarāhāṁ śānareṇa mayā saha/ roca te yadi vā sakhyāṁ bāhur eṣa parisārītaṁ, grhyatāṁ pāṇināḥ pāṇir maryādā vadhyatāṁ vadhyaṁāṁ vīruṁ etat tu vacanaṁ śrutvā sugrīvasa subhāṣītaṁ, samprahṛṣṭamanāṁ hastam piḍayāṁ āṣa pāṇināḥ, ṛṛṣyaṁ sahurdhāṁ ālambya paryāvajata piḍitam/ tato hanumān sāntyajya bhikṣurūpaṁ arīndamāṁ, kāṣṭhayoh svena ōrupaṇa janayāṁ āṣa pāyakam/ dīpyamāṇaṁ tato vahinī puṣpair abhyareṇa satkṛtaṁ, tayor madhye tu suprīto nidade susamāhitah/ tato ’gnim dīpyamāṇaṁ tāu cakratuṣ ca pradakṣinaṁ, sugrīvavo rāghavaś caiva vayasyatvam upāgatav/ tataḥ supṛtaṁ manasaṁ tāv ubhau hariṁgāvau, ananyoṁ abhiwikṣaṇtav na ṭptitam upajagmatuḥ/ tataḥ sarvārthavidvāṁsaṁ rāmaṁ dasarathātmajam, 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 poular as Malaya Parvata where Sugriva was awaiting Rama Lakshmanas. Then Anjaneya introduced Shri Rama Lakshmanas as the Raghu Vamsha heroes. ayain rāmo mahāprājñāḥ samprāpto ṛḍhvākramah, laksmaṇena saha bhrātrā rāmo ’yaṁ satyavikramah/ ikṣvākuṁāṁ kule jāto rāmo dasarathātmajah, dharme nigaditaś caiva pitur nirdeśāpālakah/ tasyāṣya vasato ’raṇye niyatasya mahātmanah, rakṣasāpahṛtā bhāryā sa tvāṁ śaraṇaṁ āgataḥ/ Maha Praginja 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 Kumaraṁ have taken to forest life now. King Dasharatha had th unique distinction of performing Rajasuya and Ashvamedha Yaginas having given away dakshinas and charities. Rama had to taken to forest life since the King gave boons to his youngest queen Devi Kaikkeyi and in lieu thereof the latter desired Rama’s vana vaasa. In obedience Rama had been truly following the injunction by way of ‘pitru vakya paripalana dharma’. Along with Rama his wife Devi Sita too accompanied and so did Lakshman 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 bhṛātarau rāmalakṣmanau, pratigr̥hyārcayasvemau pūjaniyataṁāv ubhau/ As these two brothers of Rama Lakshmanas seek your close affinity and assistanace, please to welcome them and extend close camaraderie as these heros are highly worthy of veneration. Then Sugriva addressed the respectable brothers with reverence and admiration: tan mamaiva satkāro lābhaś caivottamaḥ prabho, yat tvam icchasi sauhārdaṁ vānarena mayā saha/ rocate yadi vā sakhyaiṁ bāhur eṣa prasāritaḥ, grhyatāṁ pāṇīṁāṁ pāṇīr maryādā vadhyaṁāṁ dhruvaḥ/ 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: dīpyamānāṁ tato vahniṁ puspair abhyarcya satkṛtam, tayor madhye tu suprīto nidadhe susamāhitāḥ/ tato ‘gniṁ dīpyamānāṁ ταυ cakratuś ca pradakṣiṇām, sugrīvo rāghavaś caiva vayasyatvam upāgatau/ Then having duly worshipped ‘agni deva’ with concentration and as evidenced by the presence of ‘agni- jvalaas’, Shri Rama Sugrivas performed ‘pradakshinas’ and firm up mutual friendship bonds. Then the embraced each other tightly aḥ other and said: Tvam vayasyosi hridyo me hyokam duḥkha 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 eated comfortaby; 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 yout 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 to 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 samaaprayaamaham, tathaa kuru tvam naradeva vairinam yathaa na simhyaat sa punamayaagrajam/ ‘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 intensed up with anguish
Ayam ākhyāti me rāma sacivo mantrisattamaḥ, hanumān yannimittamaḥ tvaṁ nirjanaṁ vanam āgataḥ/ lakṣmaṇena saha bhrātrā vasatāḥ ca vane tava, rakṣasāpahṛtaḥ bhāryā maithili janakāmaṇḍaḥ/ tvaya vīyuktā rudatī lakṣmaṇena ca dhīmatāḥ, antaraṁ prepunā tena hatvā gṛdhraṁ jaṭāyaṇaṁ/ bhāryā viyogajanā dukkhatā nacirāt tvāṁ vimokṣya, ahaṁ tāṁ ānāisyāṃ naṣṭāṁ vedasrutiṁ yathā/ rasātale vā vartanṭṭiṁ vā nabhastale, ahaṁ ānīya dāsyāṁ tava bhāryām arīṁdaṇama/ idaṁ tathāyaṁ mama vacas tvam avehi ca rāghava, tyaja ṣokaṁ mahābāho tāṁ kāntāṁ ānāyāṁ te/ anumāṇāt tu jānāmi maithili śa na saṁśayaḥ, hriyamāṇā mayā dṛṣṭā rakṣasā kṛūrakarṇaṇāḥ/ kroṣṭantā rāma rāmēti lakṣmaṇeti ca visvaram, sphurantī rāvaṇasyāṅke pannagendravaḍhūr yathā/ ātmanā pañcamaṁ māṁ hi dṛṣṭvā śailaṭaṭe sthitam, uttarīyaṁ tyāya tyaktaṁ śubhāṇy ābharanāṇi ca/ tāṁ asmābhīr grhiṇāṁ nihitāni ca rāghava, ānāisyāmyā ahaṁ tāṁ pratyabhijñātum arhasi/ tam abravīt tata rāmaḥ sugrīvāṁ priyavāḍinaṁ, ānāyasva sakhe śīghraṁ kimarthamaḥ pravilambaṁ/ evam uktas tu sugrīvāḥ śailasya gahanāṁ guhāṁ, praviveśa tataḥ śīghraṁ rāghavaprīyaṁkasyāyāḥ/ uttarīyaṁ grhītvā tu śubhāṇy ābharanāṇi ca, idaṁ paśyeti rāmāya darśayām āśa vānaraḥ/ tata grhītvā tadāsah śubhāṇy ābharanāṇi ca, abhavaḥ bāspAINERuddho niḥāreṇeva candramabhāḥ/ stūṇaṁharparyṛttena sa tu bāṣpena dāṣitaḥ, hā priyeta rudan dhairyam utsṛṣṭya nyapatat kṣitaḥ/yādṛśtvā sa bahuḥsās tam alāṅkāram uttaman, nīṣāvāsa bhrāsāṃ sarpa bilastha iva roṣitaḥ/ avicchinnāśruvāsas tu saṁmitrin vikṣya pārśvataḥ, paridevayitaṁ dūnāṁ rāmaḥ samupacakraṁ/ śādvalinyaṁ dhruvaṁ bhuḥmyāṁ sītāya hriyamāṇāyuḥ, utsṛṣṭaṁ bhūṣaṇam idaṁ tathārūpaṁ hi dṛṣṭaye/ brahū sugrīva kaṁ desaṁ hriyanti laksitaḥ tvaḥ, rakṣasā raudrarūpena mama prāṇasamaṁ kva vā vasati tad rakṣo mahad vyasanadamaṁ mama, yannimittamaḥ ahaṁ sarvāṁ nāśayeśyāṁ rākṣaśaṁ/ harata maithiliṁ yena māṁ ca roṣayataḥ bhṛṣaṁ, ātmano jīvītaṁyā yānty udvāraṁ apāvṛtam/ mama dayitattamā hṛtā yamāṇa; rajanicareṇa vimathyā yena sā, kathaya mama ripuṁ tam adya vai/ pravagapate yamasaṁnīdiṁnī nayāmi/ ।

Sugrīva addressed Shri Rāma as follows: ‘Hanuman conveyed what all Lakṣmaṇa had narrated as to why you had to take to the forest life, that along with Devi Sita and Lakṣmaṇa were with you always, that Rakṣhaṇa 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 Rāma: bhāryā viyoga janā dukkhatā nacirāt tvāṁ vimokṣya, ahaṁ tāṁ ānāisyāṁ naṣṭāṁ vedasrutiṁ yathā/ rasātale vā vartanṭṭiṁ vā nabhastale, ahaṁ ānīya dāsyāṁ tava bhāryām arīṁdaṇaṁ/ 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 Rasaṭṭala 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 ‘dukhha’. It is my pratagjna that I should facilitate the recovery of Devi Sita safe. Incidentally: anumāṇāt tu jānāmi maithili śa na saṁśayaḥ, hriyamāṇā mayā dṛṣṭā rakṣasā kṛūrakarṇaṇāḥ/ kroṣṭantā rāma rāmēti 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 Mithileshkumāri Sita. Indeed, that should have been Devi Sita; she was crying away and making ‘aartanaadaas’ or shouts of desperation: ‘hey Rama, ha Lakṣmaṇa’; she was seated on the rakshas’s lap like a hissing ‘nagini’ under duress and harrasment. ātmanā pañcamaṁ māṁ hi dṛṣṭvā śailaṭaṭe sthitam, uttarīyaṁ tyāya tyaktaṁ śubhāṇy ābharanāṇi ca/ tāṁ asmābhīr grhiṇāṁ nihitāni ca rāghava, ānāisyāmyā.
ahāṁ tānī pratyabhijñātum arhasī/ 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 Sugrīva called up a 
nearby vanara soldiers who preserved them safe in a nearby cave. tato grhītā tadvāsāḥ śubhāny 
ābharanāṇī ca, abhavad bāṣpasaṃruddho niḥāreneva candramāh/ sūṣnehaṃpravṛttena sa tu bāṣpeṇa 
dūṣitaḥ, hā priyeta rudan dhairyam utṣṛya nyapatat kṣitaḥ/ 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; enen as 
his hot tears were rolling down his palpitated chest addressed Lakshmana: avicchinnāśrūvegas tu 
saumitrīṇī vīkṣya pārśvataḥ, paridevayitaṁ dīnaṁ rāmaḥ samupacakrame/ śādvalinyāṁ dhruvaṁ 
bhūmyāṁ sītāyā hriyāmaṇānāyā, utṣṛṣṭān bhūṣaṇam idam tathārāpaṁ hi dyṣyate/ ‘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 Sugrīva! 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 mahād vyasanāda namama, yannimittaṁ ahaṁ sarvān nāṣayisyāmi 
rākṣaṁ/ haratā maithiliṁ yena māṁ ca roṣayaḥ bhr̥ṣam, ātmano jīvitāntaya mṛtyudvāram apūrtam/ mama 
dayitatamā hṛtā vaṇād; rajanicaṇeṇa vimathya yena sā, kathaya mama ripuṁ tam adya vai; 
pravagapate yamasamnidihiṁ nāma/ Maha Vaanara Sugrīva! 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 Sugrīva, 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, Sugrīva seeks to assuage Rama’s inner feelings and 
assures ‘karya siddhi’ finally; reciprocately Rama assures Sugrīva to regain his kingdom and wife too!

Evam ukta tu sugrīvo rāmeṇārtena vānaraḥ, abravīt prāṇjalir vākyāṁ sabāśpaṁ bāṣpagaṅgadagahaṁ/ na 
jāne nilayaṁ tasya sarvathā pāparakṣasaḥ, sāmarthyaṁ vikramaṁ vāpi dauskuḍeṣaya vā kulaṁ/ satyaṁ 
tu pratijānāmi tyaja śokam arindama, karīṣyāmi tathā yataṁ yathā prāṣyasya maithiliṁ/ rāvaṇaṁ 
sagaṇaṁ hatvā parītisosyaṁmapauruṣam, tathāsmi kartā nacīraṁ yathā prīta bhavīṣyasi/ ahaṁ vaiklavyam 
ālambya dhaiṛyaṁ ātmagataṁ smara, tvādvīdhānāṁ na sadṛṣaṁ idṛṣaṁ buddhiḷaṅghaṁ/ mayāpi 
vyasaṇāṁ prāptaṁ bhāryā haranajaṁ mahat, na cāhāṁ evaṁ śocāmi na ca dhaiṛyaṁ pariṣyage/ nāhaṁ 
tāṁ anuśoṣāmi prākṛto vānaro ‘pi san, mahāṁ ca vinītaṁ ca kīṁ punar dhṛtīmān bhavāṁ/ bāṣpaṁ 
āpattāṁ dhaiṛyaṁ nājaṁtvam arhasi, maṁ yādāṁ sattvavyaṅkāṇāṁ dhṛtīṁ notsraṣṭum arhasi/ 
vyasane vārtha kṛcchrē vā bhaye vā jīvitāṇte vīmṛṣam vai svāyā buddhyā dhṛtīṁ nāvaśiddaṁ bāliśas 
tu naro nīyaṁ vaiklavyam yo ‘nuvartate, sa majjāty avaśaṁ soke bhāṛākṛnte vānur jale/ eṣo ‘njalir 
mayā baddhaṁ prāṇāyaṁ tvāṁ prasaṅgāye, pauruṣaṁ śravaṇaṁ śokaṁ nāntaraṁ dātum arhasi/ ye śokam 
ānuvartante na teṣāṁ vidyate sukham, tejaṁ ca kṣīyate teṣāṁ na tvāṁ śocitaṁ arhasi/ hitaṁ vayasya
bhāvena brūhi nopadiśāmi te, vayasyatāṁ pūjayaṁ me na tvāṁ śocitum arhasī/ madhuraṁ sāntvitas tena sugrīveṇa sa rāghaveḥ, mukham asṛupariklinnaṁ vastrāntena pramārjayat/ prakṛtiṣṭhas tu kākutsthaḥ sugrīvavacanat prabhuh, saṁpariṣvajya sugrīvam idaṁ vacanam abravīt/ kartavyaṁ yaḥ vayasyena snigdhena ca hitena ca, anurūpaṁ ca yuktāṁ ca kṛtaṁ sugrīva tat tvaye/ eṣa ca prakṛtiṣṭho 'hām anunātā tvayā sakhe, durlabho hīḍśo bandhur asmin kāle viśeṣataḥ/ kiṁ tu yatnas tvayā kāryo maithiliyāḥ parimārgane, rākṣasasya ca raudrasya rāvaṇasya durātmanah/ mayā ca yaḥ anuṣṭheyaṁ visravabhdhena tad ucyatam, varṣāvya viva ca sukṣetre sarvaṁ saṁpadyate tava/ mayā ca yaḥ idaṁ vākyam abhimānāṁ samārītam, tat tvaye hariśārdūla tattvam ity upadāhāryaṁ/ anṛtaṁ naktapūrvāṁ me na ca vakṣye kadā cana, etat te pratiyāṇāṁi satyenaiva śapāmi te/ tataḥ prahṛṣṭaḥ sugrīvo vānaraṅgḥ saciavāḥ saha, rāghhavasya vacaḥ śrutvā pratiyāṇāṁi viśeṣataḥ/ mahānubhāvasya vaco niśāmya; harir naraṇām ṣabhasyasya tasya, kṛtaṁ sa mene harivirām mukhyasa; 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 Ravanasura, his vamsha, residing area, his physical might and such details, but as far as my pratigjna is concerned, I declare with all my firm conviction that Devi Sita ought to be returned safe to you. rāvaṇaiṣ pṛaṣṇaṁ hatvā paritọṣyāṁnapauruṣam, tathāṁi kartā nacirād yathā prīto bhavisyasi/ alāṁ vaiklavyam ālambya dhairyam ātmagataṁ smara, tvadvidhāṇāṁi na sādṛṣṭam idṛṣṭam buddhlāghavam/ To ensure the fulfillment of your delight, I will spare no effort from me and my followers and reveal the final ‘purushartham’ 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. bāṃpaṁ āpāttaṁ dhairyeṁ nigrat̄hūtum tvam arhaśī, maryādāṁ saṃtvayuktānāṁ dhr̄tim notrasaṭṭum arhasī/ vyasane vārtha kṛṣchre vā bhaye vā jīvitaṁte vimsaṇ vā tvayā buddhyā dhr̄timāṁ nāvasādātāṁ/ Your immediate effort should be to stop crying as you are well aware that ‘Saatvika Purushas’ never cross the limit of Maryada and Dhairyam 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! eso ‘ṇjalir mayā baddhaḥ pranayāt tvāṁ prasādaye, pauruṣaiṇ śraya śokasya nāntaraṁ dātum arhasī/ ye śokam anuvartante na teṣāṁ vidyate sukhān, teṣāḥ ca kṣiyate teṣaṁ na tvam śocitum arhasī/ 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.
Bhagavad Gita states: *Duhkhesvanuvignamanah sukheshu vigataspruhaah, 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. *Dhaavato Vishayaan Pumsah sangasteshopajayate, sangaatjanajayate kaamah kaamaat krodhobhijaayate, sangaatjanajayate kaamah kaamaat krodhobhijaayate/* - 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 vishaanindriyaischaran, aatmavashyarvidheyaatmaa prasaadamadhigacchati/* - 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 bheketeeyaahur maneeshhinaam/* - 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 excretionary 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 duhkhhaanaam haani rasvopajaayate, prasanna chetasohyaashu buddhih parva pitishthate/* - Peace of Mind could be routinised even as one goes on a 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: *hitan vayasya bhūvena brūhi nopadiśāmi te, vayasyatāṁ pūjayan me na tvāṁ 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 of my unbearable sorrow is indeed expected from you. Now, I am getting back to my affairs. 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. maya ca yad idam väkyam abhinämän samäritam, tat tväy hariśäräälä tattvam ity upadhärätäm/ anätmän noktäpurvänä me na ca vakṣye kadä cana, etat te pratijänämi satyenaiva śapämi 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 vānaraḥ,lakṣmaṇasyāgraṇaṁ rāmam idaṁ vacanam abravīt/ sarvathāśā hūnāyō devatānām asañśayāh, upapannanuṇopetaḥ sakhā yasya bhavān mama/ śakyāṁ khalu bhaved rāma sahāyena tvañānagha, surarājyaṃ api prāptum svarajyaṁ kīṁ punāḥ prabhoh/ so 'hāṁ sahāyjo bandhūṁ śaṁ śudrāṁ ca rāgaha, yasyāgniśākṣikaṁ mitraṁ labhāṁ rāghava vaṁśājam/ ahām anup nhu ṣāpātas te vasyayo jñāṣyāṁ śaṁ, na tū vaktuṁ samartha 'hāṁ svāyam ātmagatāṁ gunāṁ/ mahātmanāṁ tu bhūṣṭhāṁ tvedvidhānāṁ kṛtāṁnaṁ, niścāla bhavati prīrīr diharīyaṁ ātmavatāṁ iva/ rajataṁ vā suvarṇāṁ vā vastrāṁ abhātuṁ vā, avibhāktaṁ śādhnāṁ

avagacchanti śādhnahvā/ ādhīyo vāpi daridro vā dhūkhitaḥ sukhiṁ/ 'pi vā, nirdoṣo vā sadoṣo vā vayaśyaḥ paramā gatiḥ/ dhanaṭyāgaḥ sukhatyāgo dehatyāgo/ 'pi vā punah, vayaśyārthe pravartante snehaṁ dṛṣṭvā

tathāvird rāmaḥ sugrīvaṁ priyavādīnam, lakṣmaṇasyāgrato lakṣmyā vāsavasya

dhīnataṁ/ tato rāmaṁ sthitaṁ dṛṣṭvā laṁkṣmaṇaṁ ca mahābalaṁ, sugrīvaṁ sarvaśā cakṣuṁ vane lolam

apātayaṁ/ sa dadarśā tataḥ sālāṁ avidūre hariśvaraḥ, supuspam īṣatpatrādyāṁ bhramaraub

upāśobhitam/ baisyaṁkām parṇabahulāṁ bhaktvā śākhaṁ supusptāṁ, sālasyāstīrya sugrīvo niśasāda

sarāgahvāṁ/ τά ἡ προς ταῦτα δρής ταῦτα, διακόσμηται αἱματόγενος καὶ ἀνθισθῆται, τοίχωμι ἐν τῇ ἀτομῇ, καὶ Ἀρχαῖοι τοίχωμι καὶ

sarāgahvāṁ/ τά ἡ προς ταῦτα δρής ταῦτα, διακόσμηται αἱματόγενος καὶ ἀνθισθῆται, τοίχωμι ἐν τῇ ἀτομῇ, καὶ Ἀρχαῖοι τοίχωμι καὶ

sahasthānaṁ ca mahābalaṁ, sugrīvaṁ sarvataḥ cakṣuṁ vane lolam

apātayaṁ/ sa dadarśā tataḥ sālāṁ avidūre hariśvaraḥ, supuspam īṣatpatrādyāṁ bhramaraub

upāśobhitam/ baisyaṁkām parṇabahulāṁ bhaktvā śākhaṁ supusptāṁ, sālasyāstīrya sugrīvo niśasāda

sarāgahvāṁ/ τά ἡ προς ταῦτα δρής ταῦτα, διακόσμηται αἱματόγενος καὶ ἀνθισθῆται, τοίχωμι ἐν τῇ ἀτομῇ, καὶ Ἀρχαῖοι τοίχωμι καὶ

sarāgahvāṁ/ τά ἡ προς ταῦτα δρής ταῦτα, διακόσμηται αἱματόγενος καὶ ἀνθισθῆται, τοίχωμι ἐν τῇ ἀτομῇ, καὶ Ἀρχαῖοι τοίχωμι καὶ

bhurṣṭaṁ prāme śṛnaṁ mahābhayaḥ girā, uvācā pranāyād rāmaṁ

harṣvyākuliaśānam/ ahāṁ vinirkuṁ bhrātrār caśāmy eṣā bhayārditāṁ, ṛṇyāmūkaṁ girivarāṁ

kṛtaṁbhāyṛah suduhkhitaṁ/ so 'hāṁ trasto bhaye magno vasāṁ yudhāntacetaṁ, vāṁnaṁ niṁクトo bhrātrār

kṛtavairāca ca rāgahaṁ/ vāṁna me bhayārtasya sarvalokabhayaṁkara, mamāpi tvam anāthasya prasādaṁ

cartum arhasi/ evam uktas tu tejasvī dharmajñō dharmavatsalaṁ, pratyuvāca sa kākutṣṭhaṁ sugrīvāṁ

prahasaṁ ṣā nam apākāra phalaṁ mitraṁ apakāro 'rilaśṭaṇam, adyaṁ taṁ hasyāṁyā svā

bhārtyāpahārīṇaṁ/ ime hi me mahāṅgē vahāṁ patraṁs tigmatējasāṁ, kārtikeyavanodbhitāṁ śarā

hemavibhiṣūtaṁ/ kaṁkaapatrapratvachannā mahendrāsānamnohitāṁ, ṛsparvāṁ sutiṣṇāṅgrā saroṣā

bhujāgaṁ/ bhrātrsāṁjanām amitrāṁ te vāṁna kṛtakilbrsaṁ, śāṁra viniḥtaṁ paśya vikrīṁna iva

parvatam/ rāghavaṁ vācaḥ śrūtyu sugrīvo vāhinīpātiṁ, prahāraṁ atuṁṁ lebhe śādhu śādhu iti
cābravīt/ rāmāsokaṁbhibhūto 'hāṁ śokārāṇāṁ bhāvāṁ gatiḥ, vayaṣa iti kṛtvā iti tvāya hāṁ paścivevaye/
tvaṁ hi pāṇiprāḍānaṁ vayaṣa so 'gniśākṣikā, kṛtāḥ prāṁaṁ bahumataṁ sataṅgē śāpāṁ hāṁ/ vayaṣa iti kṛtvā ca visrābdhām pravāṁyā hāṁ, duḥkhāṁ antaragataṁ yan me mano dahāitī nityāsāḥ/
etāva uktaṁ vacaṁnaṁ bāspaṇḍitaḥlocaṁ, bāspaṇḍitaḥ vācā noccaṁ śaṅkoti bhāṣīṁ/ bāspaṇvedaṁ
tu sahasā nādevaṁ ivāgam, dhāreyāṁ āśā dhārīyena sugrīvo rāmaśamindhāu/ saṁnīghṛya tu taṁ

bāspaṁ pramṛjya nayane śubhe, viniḥśvasya ca tejasvī rāghavaṁ punar abravīt/ Purāaham Vaalinaa
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 restoration of my lost kingdom should be too casual for you.

Sugriva stated thus, Laksmana for the sake of ideal friendship could sacrifice their wealth, pleasures, and even their kingdoms even!’ As Sugriva stated thus, Rama replied: ‘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 the ‘upakaara’ or help offered 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 samgjayamitrā te bhraataram kritakilbishedh, sharaairvinihatam passhy vikeernamiva parvatam/ With the force of these arrows, the body of Vaali who had been tormenting me 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 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 ‘mitravva’. You are my unique friend and thus trust you even by closing eyes and opening my heart. That is why I have sought your help. Puruaham Vaalina Rama rajyaaat svadavaropitah, parushaani cha samshraavya nirdhutosmi baleeyasaa/ Hrutaa bharyaa cha me tena praanabhypo gareeyasee, suhrudasca madeeyaa ye samyataa bandhaneshute/ Yatnavaamscha sa dushtaatama madvinaashaaya Raghava, bahunasta prayaktaascha 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. Raghuadha! 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 credential.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: sukhaa hi karaan sa turv vairasya tava vānara, ānantaryaāni vidhāsyāmi sampradhārya balābalam/ balavān hi mamāmārṣaḥ turvā tvām avamānītaam, vardhate hṛdayottampī prāvägyīvega ivāmbhāsah/ hṛṣṭaḥ kathaya vīsrabdho yāvād āropyate dhanuḥ, sṛṣṭa ca hi mayā bāño nirasta ca ripuś tava/ Vaaana 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 then provides an account of the root causes of his antagonism with his elder brother

Vālī nāma mama bhratā jyeṣṭhaḥ satruniṣūdanāḥ, pitur bahumato nityaṁ mama cāpi tathā purā/ pitary upare t śmakaṁ jyeṣṭho ‘yaṁ iti mantrībhīḥ, kapinām īśvara rājye kṛtaḥ paramasamānātah/ rājyaṁ prāśāsatas tasya pitṛpaitāmahaṁ mahat, ahaṁ sarveṣu kāleṣu pranataḥ presyavat sthitāḥ/ māyāvī nāma tejasvī pūrvaḥ āsaṁdubheṣu suṣṭaḥ, tena tasya mahad vairam sthrīṁtiṁ viṣrūtaṁ purā/ sa tu supte jane rātrau kīṣkindhād vāram āgataḥ, nardati sma susaṁrābhdho vālinaṁ cāhīvayad rāne/ prasuptas tu mama bhṛtā narditaṁ bhairavaśvanam, śrutvā na māṃṣe vālī niśpāpāt javat tadā/ sa tu vai niḥśṛṭaḥ krodhāt taṁ hantuṁ asutattamah, vāryaṁnaṣa tataḥ sthrīṁtiṁ mayā ca prātātmanāḥ/ sa tu nirdhyāya sarvānno nirjagāma mahābalah, tato ‘ham api sauhārdān niḥṣṛtyo vālīnā saha/ sa tu me bhṛtārām āṣṇeṇa māna ca dūrdāv avasṭhitam, asuro jātānītriṣaḥ pradudrāv taṁ bhṛṣaṁ/ tasmin dravati sāṁnastreḥ hy āvāṁ drutataram gatau, prakāśa ‘pi kṛtā mārgaṁ candrenodgacchatā tadā/ sa tṛṣair āvṛtāṁ durgāṁ dharānāyā vivarāṁ mahat, praviveśasuro vṛgad āvām āsādyā viśīṭtāu/ tām praviṣṭanī ripuṁ āṣṇeṇa bālaṁ roṣavaśaṁ gataḥ, mām uvāca tadā vālī vacanaṁ kṣubhitendriyaḥ/ iha tvāṁ tiṣṭha sugrīva biladvārī samāṁhaṁ, yāvat atra pravīṣyaṁni niḥannu samare ripuṁ/ mayā tv etad vacaṁ śrutvā yācitaḥ sa paraṁtapa, śaṇāyaṁ mahat, praviveśasuro vṛgad āvām āsādyā viśīṭtāu/ tāsa praviṣṭasaṁ bālaṁ saḥgrahaṁ samvatāro gataḥ, sthitasa ca mama dvāri sa kālo vyatyavartataṁ/ ahaṁ tu naṣṭaṁ taṁ jñātāvā śneḥād āgatasanīḥbhramahāḥ, bhṛtārām ni hī pāṣāṁpi pāpasāṁkī ca me manāḥ/ atha đīrgāśya kālaśya bilāt tasmād viniḥṣṛtm, saphenaṁ rudhirāṁ raktaṁ ahaṁ āṣṇaṁ sudurlkhitāṁ/ nardatām asurāṇaḥ ca dhvanir me śrottram āgataḥ, nirastasca ca saṁgrāme kroṣata niḥṣvano gurūḥ/ ahaṁ tv avagato buddhyā cilnaiś tair bhṛtāraṁ hatam, pīḷāya ca biladvāraṁ śilaṁ girīmaṭrāyā, śokārśaś codanāṁ kṛtāvā kīṣkindhāṁ āgataḥ sakhe/ gūhamānasya me tattvāṁ yatnato mantrībhīṁ śrutam/ tato ‘haṁ taĩḥ
As Sugriva recounted as to how Vaali displayed his vengeance against him

Tataḥ krodhasamāviṣṭaṁ saṁrabdhaṁ tam upāgatam, ahaṁ prasādayaṁ cakre bhrātaraṁ priyākāmyaṁ/ distyāśi kuśalī prāpto nihataś ca tvayā ripuḥ, anāthasya hi me nāthas tvam eko
Even as he begged of his sincerest apologies of Sugriva, Vaali did not relent but recoiled with venemous 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 drushivaa pouromantrihirava cha, abhishikto na kaameena tanme kshantu tvamarhasi/ Tvameva Raja maanaarhah sadaa chaaham yayhaa puraa, raaja bhave niyogoyam mama tvavirahaat kритhah As I returned alone broken hearted, the citizens and ministers hastened my rajyabhishakha but had not willingly conceded thed 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.
Soumya! Shatru sudana! Kindly do not get angry with me.

Raja! I pray to you with my head down and folded hands. The Ministers 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 bhṛṣaduhkhītaḥ/ pādaprahāraṁ tu mayā bahūsaṁ tad vidāritaṁ, tato 'haṁ tena niśkramya yathā punar upāgataṁ/ tatrānenaṁśi saṁruddho rājyaṁ mārgayatātmanah, sugrīvaṁ nṛṣaṁṣena vismṛtya bhṛṣpāsuyāṁ dhṛṣṭaṁ/ 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 ‘bhaatrau bhaava’ had become evil minded with thesole 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 taṁ na hi paśyevaṁ tava bhṛṣayapahāṁnaṁ, tāvat sa jīvet pāpaṁmā vālī cāraṁvāpaṁkāṁ/ ātmānumāṁ tvāṁ śokasāgare, tvaṁ ahaṁ tāraṁyāṁ kāmaṁ prāpyaṁ 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 certai 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 pūjayaṁ cakre rāghavaṁ prāṣaṇaṁsa ca/ aṣaṁṣayaṁ prajvalitaṁ tīkṣnair marmātigaiḥ śaraiḥ, tvāṁ daheḥ kupito lokāṁ yugānta iva bhāskaraḥ/ vālinaṁ pauruṣaṁ yat tad yac ca vīryaṁ dhṛtiṁ ca yaṁ, tan māmaikamanāṁ śrutvā vidhatsva
yadanaṅtaram/ samudrāt paścimāt pūrvaṁ daksinād api cottaṁam, krāmaty anudite sūrye vālī vyapagataklaṁam/ agrāṇy āruhaṁ sārānāṁ śiṅkarāṁ mahānty api, ārhdvam utkṣipya taraśā pratigṛṇātī vīryavān/ bhavaḥ sārāvantāsa vaneṣu vividhā drumāḥ, vālinā taraśā bhagnā balāṁ prathayayātmanāh/ mahaśo dundubhir nāma kaiāsāśiṅkharaprabhäḥ, balāṁ nāgasahasrasasya dhārayāṁ āśa vīryavān/ vīryotsekena duṣṭāṁ ca varadānac ca moḥitaḥ, jagāma sa mahākāyā saṃudrānī saritāṁ patim/ ārūṁmajam atikramyam sāgaram rasnaśācayam, mama yuddhaṁ prayacchēti tam uvacā mahārnavam/ tataḥ samudro dharmāṁ śiṅkarāṁ sāmūthāyā mahābhalaḥ abraśī vacanam rājaṁ asūram kālacoditaṁ/ saṃartho nāṣmi te dātuṁ yuddhaṁ yuddhaviśārada, śrūyatāṁ abhidhāyāṁ yas te yuddhaṁ pradosyaṁ/ śailarāo mahāranye tapasvīsaraṇamīḥ param, śaṅkarāsvāsuro nāṁmahā himāvān iti viśrutāḥ/ gūhā prasravanopeto bahuḥkandāranarīrhāḥ, sa saṃarthas tava prītim atulāṁ kartum āhaṁ/ tāṁ bhītaṁ iti vijñāya saṃudram asūrotmaṁ, himavadavanam āgacchac charaś cāpād īva cyutāḥ/ tatas tasya gireṇaḥ śvētā gajendrāvijālī śīlāḥ, ciṅṣeṇa bahuḥdāh bhūmāhuṁ dundubhir vināṇāda ca/ tataḥ śvetāmbudākāraṁ saṁyāṁ prīṭitarkāṁtī, himāvān abraśī vākyāṁ sva eva śiṅkharē sīhitāḥ/ kleṣum arhasi māṁ na tvaṁ dundubhe dharmavatsala, ranakarmacav akusālas tapasvīsaraṇāṁ hy ahāṁ/ tasya tadvacanani śrūtvā girīrājasya dhīmatāḥ, uvacā dundubhir vākyāṁ krodhāṁ saṁrakta-locaṇāḥ/ yadi yuddhe 'saṁarthas tvaṁ madhayāṁ vā niṣruyāṁ, tam ācakṣya pradyāṁ ymr y dyā yuddhaṁ yuyutsataṁ/ himāvān abraśī vākyāṁ śrūtvā vākyaviśāradaḥ, anvaktārvarṇaṁ dharmāṁ krodhāṁ tama asūrottaṁ/ vālī nāma mahāpraṇāṁ śaṅkaratulaparākramāṁ, adhyāte vānaraḥ śrīman kṣīndham atulaprabhāṁ/ sa saṃartho mahāpraṇājana tava yuddhaviśāradaḥ, dvandväyuddhaṁ mahād dātum namucer īva vāsavaḥ/ tāṁ śīkṛham abhigaccha tvaṁ yadi yuddhaṁ ihecchāsi, sa hi dundharaśno nityan śīrāḥ saṃarakarmane/ śrūtvā himāvato vākhyāṁ krodhāvijāsante sa dundhūṁ, jagāma tāṁ purīṁ tasya kṣīndham vālinas tadā/ dhārayāṁ mahīśāṁ rūpaṁ tīkṣṇaśṛṅgo bhavāvahāḥ, prāvṛṣvāva mahāmēghas toyapārṇa nabhastale/ tatas tu dvārāṁ āgyāṁ kṣīndhamāya mahābalaḥ, nanadora kampayaḥ bhūnīṁ/ dundubhir dundubhir yathā/ saṁpājātan drūmān bhaṅjan vasudhāṁ dārāyan khaṁraḥ, viśānenañlhekhan darpāt tādēvāraṁ dvirado yathā/ antahpuragato vālī śrūtvā śabdāṁ anarṣaṇaḥ, nispaṅā saha strībhis tārābhir īva candramāḥ/ mitam vyaktākṣara-padaṁ tam uvacā sa dundubhim, harīnāṁ iva varo vālī sarveṣāṁ vanākarīṁ/ kimarthaṁ nagaradvārasya ādhi dunduḥāṁ ātman ni śaṅkaratulacanaḥ/ ni tvaṁ strīsaṁnindhāṁ vīrā vānaṁ vaktum arhaṁ, mama yuddham prayacchā tvaṁ tato jñānīṁ te balaṁ/ atha vā dhārayāsṛṣṇī krodhaṁ adya niśāṁ imāṁ, grhyatāṁ udayaṁ savarāṁ kāmahbhogaṁ vānara/ yo hi mātāṁ pramaṇaṁ vā suptam vā rahitaṁ bhṛṣam, hanyāṁ sa bhūrāṁāḥ loke tvadhitaṁ madamohitaṁ/ sa prahasya-abṛtvāṁ maṇḍan krodhāṁ tama asūrottaṁ, visṛjya taḥ strīyaṁ sarvasvā tārāprabhṛñāsā kṣaddā/ matto 'yam iti mā manāṁ yady abhiho 'si saṁyoge, mado 'yam saṁprahāre śrīnaṁ viṛpānaṁ saṃarthyatāṁ/ tam evam ukte śaṅkruddho mālāṁ uktṣipya kāṅcaṁ, pitṛā dattāṁ mahādhreṇa yuddhāya vyavatiśṭhataḥ/ viśānavyog grītvā tāṁ dundubhīṁ girisānibham, vālī vyāpāyāṁ ca kcre nanardac ca mahāsvaṁ/ yuddhe prāṇaṁ hare tasmin nispiṣṭo dundubhī tadā, śrotraḥbhāyāṁ atha raktam tuṣāṁ vyasaṁ pūrvam, ṗaṇā ca mahākāyaṁ ksaṣita paicāvama ṗaghaṭāḥ/ tāṁ tolaṁvāḥ bahuḥbhāyan gata-satvam acetaṁ, cīṅṣeṇa vegaṅvā vālī vēgenaṅkaṇa yojanaṁ/tasya vega-pravṛddhaya vāktraṁ kṣatajabindavaḥ, prapatet mārutoskṣīptā maaṅgasyāśramaṁ prati/ tāṁ dṛṣṭvā pattiṁṁ triṁ tatra muniṁ śoṅtāpivasrāṇaḥ, utsasāraḥ mahāśāpaṁ kseptārāṁ vālīnaṁ prati/ iha tenāpṛevastyaṁ praviṣṭasya badhho bhavet, sa mahārśiṁ samāśāda yācate sma kṛtāṅjalīṁ/ tataḥ śapabhaḥvād bhītaṁ pṛyamaṅkān mahāgīrīṁ, praveṣṭuṁ necchati harī draśṭuṁ vāpi nareṣvaraḥ/ tasya-pravesanāṁ jñātāhāṁ idāṁ rāma mahāvanam, vicarāṁ sahāṁāyō vīṣādēna vivarjitāḥ/ eṣo 'sthinicaṇya tasya dundubhe saṁprakāṣate, vīryotsekāṁ nirastasya girikūṭanibho mahāṁ/ ime ca vipulāḥ
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 pralayaakaala 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. samudrä paścimāt pūrvaṁ daśaṁ vārṇaṁ api cottaṁram, krāmaty anudite sūrye vālī vyapagatakamaṁ/ agrāṇy āruhya śailānāṁ śikharānāṁ mahānty api, ārīdvam utkṣipya tarasā pratiṅgṛ̣hāti 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 anf 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. mahiśo dundhubhir nāma kailāsāśīkharaprabhāḥ, 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 yagjna karyas and not worthy of countering the Mahaasura Dundubhi. Then Himavan further conveyed: vālī nāma mahāprājñāḥ śakratulya parākramāḥ, adhyāste vānarah śrīmāṇ kīskhīndham atulaprabhāḥ/ sa samartho mahāprājñāḥs tavā yuddhaviśāraḍāḥ, dvandvayuddhaṁ mahād dātaṁ namucer ivā vāsayaṁ/ tathaṁ sīghram abhigaccha tvaṁ yadi yuddham ihecchasi, sa hi durdhāraṁ nityāṁ śūrāṁ samarakarmanī/ ‘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 challege 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 as dusk time of the day. The dying Namuchi cursed Indra while dying that this sin despite the promise of condition and veiled truce and friendship should condemn you everlastingly for this treachery!”].
Vrikshas with sturdy branches; Vaali with his pro-
precincts. All the same, Vaali’s paraakrama is still undisputed.

his followers would dare not enter the rishyamooka mountain, let alone even think of entering the
ida

ida

rishyamooka mountain.’ Having thus described the happenings of the past tense recalls

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

Rishyamooka Mount would be facing death. That ‘durbuddhi’

spilling flows of blood and spread impurity all around
bhavet

bhavet

Matanga r

and the forceful spills of his blood flowing all over this ashram!

and body parts spilled all across the distance and fell do

mārut
cik

hot blood and finally Dundubhi got dropped dead.

dwindil
boulders, huge trees, and so on for good time, and Dundubha’s forceful offens

Thus, Vaali had put around his neck the golden necklace which his father Indra gifted to him

gr̥ hītvā ta
sa

carelessness would provide the needful medicine to you from my drunken arrogance’.

think that Vali is drun

drunkard’. Vaali smiled and said coolly:

garbha dhaarana’

well. Why are a yelling at
ruddhvā vinardasi

trunks at the fort and screeming resounding challenges to King Vaali. kimarthaim nagaradvāram idaṃ

ruddhvā vinardasi, dundubhe vidito me ’si rakṣa prānān mahābala/ ‘Dundubha! I know about you very

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

saṃkruddho mālām utkṣṇa vālī vegenaikena yojanam

rāma mahāvanam

As Dundubhis

Then Indra tulya paraakrami Vaali and Mahāgirima,

Then from his tapobala, Mahatma

Matanga realised who was the culprit and gave a ‘shaapa’. iha tenāpraveṣṭavyaṁ praviṣṭasya budho

bhavet, sa mahārṣiṁ samāśādyā yācate sma kṛtānjalīḥ/ ‘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 themselvs 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 sāpabhayād bhīta

ṛṣyamukhain mahāgirima, praveṣṭuṁ necchati harir draṣṭuṁ vāpi nareśvara/ tasyāpraveṣaṁ jītvāhām

idaṁ rāma mahāvānam, vicarāmi sahāmātyo viśādena vivarjitaḥ/ ‘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 finnesse 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, Lalshmana 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 mahashyaasthi 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 kāyaṁ pādāṅuṣṭhena līlāyā, tolayitvā mahābāhuś cikṣepa daśāyojanam/ 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 fless and blood and was dried up long long away. Then Sugriva reiterated: Sa eva samshastaata tava tasya cha yadulam, Saalam ekam vinirbhadya bhaved vyaktir balā/ the test of ‘Sapta mahāsālā girir bhūmiś ca dāritā surān sarvā dharmajña nyapatad bhūmau pralambī kr̥ tabhū nirbhinnān sālān vānarapu gr̥ hītvā dhanur ghora as Shri Rama’s feat of destroying Se

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 vilapa- Rama explains the problem of Vaali Sugriva identity.

Etac ca vacanam śrutvā sugrīvena subhāṣitam, pratyaśyārthaṁ mahāteṣajā rāmo jagrāha kārmukam/ gṛhitvā dhanur ghoraṁ śāram ekaṁ ca mānādah, sālāṁ uddāśya cikṣepa jyāsvanaṁ pūrayaṁ diśah/ sa viśṣyāt balavatā bāṇaḥ svarnapaṁśhṛtāḥ, bhīttvā sālāṁ giriprasthe sapta bhūmiṁ viśeṣa ha/ praviṣṭas tu mūhūrtena rasaṁ bhīttvā mahājavah, niśpatya ca punas tūṁnaṁ svatūṁṁī praviṣeṣa ha/ tāṁ drṣṭvā sapta nirbhinnāṁ sālāṁ vānarapuṁgavah, rāmasya śaravegena vismayaṁ paramaṁ gataḥ/ sa mūrthāṁ nyapasad bhūmau pralambikṛtabhūsanah, sugrīvah paramapraṁītī rāgāvayaṁ kṛţāņjaliḥ/ idaṁ covāca dharmajñāṁ karmanā tena hariṣṭāḥ, rāmaṁ sarvāstraśrīdusāṁ śreṣṭhaṁ śāram avasthitam/ sendrān api surān sarvāṁ tvaṁ bāṇiḥ puruṣarśabhaha, samarthah samare hantuṁ kīṁ pūnār vāliṅaṁ prabho/ yena sapta mahāsālāl āhir bhūmiś ca dārīthāḥ, bāṇenaikena kākutṣṭhaṁ sthāta te ko raṇāgrataḥ/ adya me vigataḥ śokaḥ prōtit adya parā mama, suhṛdaṁ tvāṁ samāsādyah mahendravaraṇopamam/tam adyaiva priyārthaiṁ me variṇāṁ bhṛţṛtipānāṁ, vāliṅaṁ jahi kākutṣṭhaṁ mayā baddhaṁ ‘yam aṁjaliḥ/ tato rāmaḥ pariṣvajya sugrīvaṁ priyadarśanaṁ, pratyaśvāca mahāpṛajño lakṣmaṇāṁmataṁ vacaḥ/ asmād gacchāma kīṣkindhāṁ kīṣprāṇa gaccha tvam agrataḥ, gatvā cāṭhaya sugrīva vāliṅaṁ bhṛtırgrhindinam/ sarve te tvarītaṁ gatvā kīṣkindhāṁ vāliṅaṁ purīṁ, vrkṣair ātmāṁ vyātṛtaṁ vyatīṣṭhañ gahane vane/ sugrīvo yavanadād ghorāṁ vāliṅo hvanakāraṇāṁ, gāḍhāṁ parihiṁ vegaṁ nādaṁ bhindann ivāmbaram/ tam śrutvā nīnādaṁ bhṛţuṁ kruḍdho vāliḥ mahābālaṁ, niśpāṭaṁ susaniraṅbho bhāskaro ‘stataṭād iva/ tataḥ sutumalaṁ yuddhaṁ vāliṅṣugrīvāy abhūt, gagane grahayaṁ ghorāṁ budhāṅgarakayaṁ iva/ talair aṣṭanikalpaiś ca vajrakalpaiś ca muṣṭibhiḥ, jaghnātuṁ samare ‘nyonyāṁ bhṛtārau krodhamūrchitau/ tato
rāmo dhanuspānīs tāv ubhau samudikṣya tu, anyonyasadarṣau vīrāv ubhau devāv ivāśvinav/yān nāvagacchat sugrīvāṁ vālinaṁ vāpi rāghavaḥ, tato na kṛtavān buddhiṁ moktum antakaraṁ šāraṁ/etasmin antare bhaganaḥ sugrīvasa tena vālinā, apāṣyan rāghavanām nātham ṣyamūkaṁ pradindrave/klāntu rudhiraśtāṅgah prahunār jaraṁyāṣe, vāлинāh śraddhataḥ kroḍhā praveśa mahāvān/am praviṣṭaṁ vanaṁ dṛṣṭyā vāli śāparbhayāṁ tataḥ, mukto hy asī tvam ity uktvā sa nīrṛtto mahābalah/ rāghavo ‘pi saha bhṛtrā saha caiva hanumātā, tad eva vanam āgacchāt sugrīvo yatra vānaraḥ/tāṁ samikṣyāgaṇāṁ rāmaṁ sugrīvaḥ sahalakṣaṇam, hṛmāṁ dīnāṁ ivāśceva vasuḥdham avalokayan/āhayaśe māṁ uktvā dārśayītvā ca vikramam, vairinā gāḥtītvā ca kim idāṁṅīṁ tvayā kṛtma/tāṁ eva velāṁ vaktavāṁ tvaṁ rāghava tattvataḥ, vālināṁ na nihāṁṁīṁ tato nāṁhaṁ ito vṛjai/tasya caivaṁ bruvānasya sugrīvasya mahāmānaṁ, karunāṁ dīnāyā vācā rāghavaḥ punar abrāvīṁ/ sugrīva śrūyaṁ tātāḥ krodhas ca vyapanīyatām, kāraṇaṁ yena bānō ‘yāṁ na mayā sa visarjitaḥ/ alaṁkārenya vēṣeṇa pramānena gatena ca, tvāṁ ca sugrīva vāli ca saḍīśau sthāḥ paraśparam/svarena varacāśa caiva prekṣitena ca vānara, vikramena ca vākyaṁ ca vyaktiṁ vāṁ nopalākṣaye/tato ‘haṁ rūpasāḍṛṣyaṁ moḥito vānaraottama, nōṣṭjāṁī mahāvegaṁ sāraṁ śatrunibhranam/etannuṁṛte tu mayā paśya vālinām āhave, nirastāṁ isuṣaikena vasṭāmaṇāṁ mahītale/abhijīnāṁi kuruṣva tvam ātmano vānareśvara, yena tvāṁ abhijīnāyām dvandvayuddham upāgaṭaṁ/ gajapuṣṭiṁ imāṁ phullāṁ utpāṭya śubhalakṣaṇām, yena kuruṣaṁ kanṭhā ‘syasugrīvasya mahāmānaṁ/tato gīrīte jātām utpāṭya kusumāyutāṁ/lakṣmaṇo gajapuṣṭiṁ tāṁ tasya kanṭhe vyasārjayat/a sa tathā śuśubhe śrīmāṁ latayā kanṭhasaktayaṁ, mālayeva balākānāṁ sasanidhya īva tvaṭāḥ/ vibhrājāmāno vupūṣā rāmāvāyasamāḥitaṁ, jagāma saha rāmaṇa kiṃkhandhāṁ vālipālitāṁ/

Shri Rama had taken his hands to pass through the test of ‘Sapta Saal Saicchhedana’. sa viṣṇu balavatā bāṇaḥ svarnapariṣkṛtaḥ, bhittvā sālāṁ giripraṃthe sapta bhūmiṁ 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 pataal! But in one muhurta again[three names or blinks make one ‘Ksana’; fifteen ‘nimeshas’ make one ‘kṣaṭha’; thirty kṣāthas make one ‘kala’; thirty kalas make one ‘Muhurta’]As Shri Rama’s arrow hit the target and returned within a mukurta into his quiver, Sugriva was astonished and felt totally satisfied about his ability and made ‘saashtanaga pranaam’. sendrān api surāṁ sarvāṁ tvam bāṇaḥ puruṣarṣaba, samarthāḥ samare hantuṁ kiṁ punar vālināṁ prabhoh/yena sapta mahāsālā girir bhūmiṁ vālina vasārjitaḥ, bāņenaikena kākusthaṁ sthātā te ko ranāgrataḥ/ Purusha Pravara! You appear to decimate even Indraad 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 priyārthaṁ me vairainā bhrāṛṛprīnavin, vālināṁ jahi kākusthaṁ mayā baddho ‘yam ațajaliṁ/tato rāmaḥ pariṣvaṣya sugrīvaṁ priyadarśanam, pratyuvāca mahāprājno laksmanānumataṁ vacah/ 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 kiṃkhandhāṁ kiṃprāṁ gaccha tvam agrataḥ, gatvā cāḥhava sugrīvaḥ vālināṁ bhrāṛṛgandhinam/ sarve te tvaritaṁ gatvā kiṃkhandhāṁ vālināṁ purāṁ, vṛṣayā ātmānam āvṛtya vyatishṭaṁ gahane vane/ sugrīvo vyanaadad ghorāṁ vālini hvānakāraṇat, gāḍhāṁ pariḥito vegāṁ nādāṁ bhindāṁ ivāṁbaram/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 burst out with anger and jumped off instantly for the duel. It looked that two ‘grahas’ or planets like Mangal and Budha were fasing each other. *talair aśanikalpaiś ca vajrakalpaiś ca muṣṭibhiḥ, jaghnatuḥ samare ’nyoṇyam bhrātarau krodhamārchipitaau/ tato rāmo dhanuspāṇis tāv ubhau samudīkṣya tu, anyonṛasadṛśau virāv ubhau devāv ivāśvināu* 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:

Vishvakarma the Shilpi’s daughter was Sagjna whose celestial name is Raagjni also called Surenu in dyuloka. Sangina’s shadow is Chhaaya also called Nikshubha. Sangina 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 pressured her, she left for Utrara Kurru pradesha in the form of a horse. Chhaya Devi and Surya Deva gave birth to two sons named Shrutasrav and Shrutasrakarma, besides a daughter named Tapati. Shritashrav’s son was Saavarni Manu and Shanaishwara was the son of Shritakarma. Just as Sangina Devi was too affectionate with her children, Chhaya Devi was not so. Chhaya had normal relation with Sangina’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 Sangina approached Surya Deva and informed him that his daughter Sangina was in the form of a horse in Shaaka dwipa, and made Surya to assume the form of a male horse at where Sangina was grazing. Then Surya in the form of a male horse aproached Sangjna 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 the 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 nāvacacchat sugrīvaṁ vālināṁ vāpi rāghavaḥ, tato na kṛtvān buddhiṁ moktum antakaraṁ śaram/ etasmin antare bhagāṁ sugrīvas tena vālinā, apaśyan rāghavaṁ nātham āyamukāṁ pradudrude/ klānto rudhirasiktāṅgā prahārair jarjarīkṛtaḥ, vālinābhidrutaṁ krodhāt praviveśa mahāvanam/Shri Rama was unable to clarify 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 whish 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: āhvasveti mām uktvā darśayitvā ca vikramam, vairiṇā
ghātayitvā ca kim idānīṁ tvāya kṛtāṁ tāṁ eva velāṁ vaktavyaṁ tvāya rāghava tattvataḥ, vālināṁ na
niḥannāṁ tato nāham ito vrajey/Raghunandana! You had displayed your bravery and despathed me as
my direct target having prevailed on me to challenge Vaali but at the opportune time made me
innocent target and got me beaten almost to death! Why indeed have you don 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. alaṁkāreṇa veṣeṇa pramāṇena batena ca, tvain ca sugrīva
vāḷī ca sadṛṣau sthāḥ parasparam/ svaraṇa varcasā caiva preṣṭita ca vānara, vikramaṇa ca
vākyaśi ca vyaktiṁ vāṁ nopalakṣaye/ tato ’haṁ rūpaśaḍṛṣyān mohito vānaratamā, nṛṣṭṛjāṁi
mahāvegaṁ śaraṁ śatruranbharaṇam/ 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 to
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 commited to the gift of ‘abhaya’ or refuge, negation or denial of such ‘pratigina’
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 assualt on Vaali. etammuṁhūṛte tu
mayā paśya vālinam āhaye, nirastam iṣūṇaikena veṣṭaṁnaṁ mahīṭale/ abhijñānaṁ kuruṣva tvam
ātmano vānareśvra, yena tvām abhijñāyāṁ dvandvavādhama upāgataṁ/ gajapuspīṁ imāṁ phullāṁ
utpāya śubhalaṁkānāṁ, kuru laksmaṇa kaṇṭhe ’syā sugrīvasya mahātmaṇaḥ/ Vaanareshvara! To
facilitate your own easy recognition, you must carry an identification in the course of your ‘dwandva
yuddhaḥ’ 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,
joyed Prakriti Soundarya back to Kishkindha and secures blessings from Sapta Janaashrama Muni.

Rishyamookaat sa dharmātmā kishkindhāṁ laksmanāgrañjāḥ, jagāma sahasugrīvo vālivikramapālitāṁ/
samudyaṁya mahāc cāpaṁ rāmaṁ kānaṁabhūṣitaṁ, āraṁśi cādyāṁ saṁkāśāṁ grhītāṁ rāmasādhakāṁ/
agratas tu yayaus tasya rāgahavasya mahātmaṇaḥ, sugrīvāḥ saṁhatagrīvo laksmanāṣa ca mahābalaḥ/
prṣṭhato hanumānvi vīro nalo nilaś ca vānaraḥ, tāraś caiva mahātejā hariyūthapā yūthapāḥ/ te viṣkamānā
vṛkṣāṁ ca puspabhārāvaṁlabhāṁ, praśāṁmuṁbavāḥca caiva sarītāṁ sāgarai gamāṁ/kandarāṁ ca
śailāṁ ca nirjarāṅi guhāṁ tāthā, śikharāi ca mukhyāṁi darīś ca priyadarśanāḥ/ vaidūryavimalaṁ
parṇāi caiva ṇaṁāi caiva kākṣaṁdaṁmaṁ, śobhāṁ sajālāṁ mārge taṭākāṁś ca vyaṁkayan/ kāraṇāṁ ca
śaṁsaṁ harṁaisaṁ vaṁjuṭalai sarukkutāṁ, cakrāvākai saṁ bhārāvāvaṁlabhāṁ, gharāṁ ekacarāṁ vanyāṁ
vivrādāṁ kīlāṁhāṁ/ vane vanaacarāṁ cā cān yaṁ khecāṁś ca vihaṁgamāṁ, paśyāntaṁ tvaṁ vālāṁ shrīvīyavavāṣavartanāṁ/
teśāṁ tva gumacchātiṃ tatra tvaṁkāraṇāṁ raghunandanaḥ, drumaṣṭiṁ vāṁ dṛṣṭvā rāmaṁ sugrīvam abravaś/ esā megha ivākāśe
vṛkṣaśandaḥ prakāṣate, meghaṁgheśtvīpulāḥ paryantakadālīvṛtāṁ/ kim etājāṭaṁ ičeṁy privhe
kautuţalāṁi maṁ, kautuţalāpamayanaṁ kartum ičeṁy ahaṁ tvāyā/ tasya tvadaścaraṇāṁ śrutvā
rāgahavasya mahātmaṇaḥ, gacchāṁ evácacakṣe ’tha sugrīvas tavaḥvanāṁ etad rāgahava vistārāṁ

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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-Saarasa-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 spirts 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 an the nights along with symphony of musical sounds. One could surely smell the ear 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 ‘Vr̥ tam- 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 ‘Panchabutas’ or Five Elements) and Loka Pitamah Brahma and commanded the latter to initiate creation, Brahma could not do so and he was externally 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 Brahmans, 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, Yaamyaas, 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 Vishvabhruts. 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 samuddhiśya rāghavah, lañkaṇena saha bhrātrā prayataḥ saṇyatānjāliḥ/ praṇamanti hi ye teśāṁ śīrṣāṁ bhāvītaṁjanāṁ, na teśāṁ aśubhaṁ kiṁ cīc charīre rāma dṛṣyate/ 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 tvaritaṁ gatvā kiṣkindhāṁ vālipālīṁ, vyṛṣaṁ ātmānam āvṛtya vyatīṣṭhaṁ gahanā vane/ vicaraṁ sarvato dyṛśtin kānane kānana-prapriyaḥ, sugṛīvo vipulagṛīvāṁ krodham āhārayad bhṛṣam/ tataḥ sa ninadaṁ ghoraṁ kṛtvā yuddhāya cāhīvayat, parivāraṁ pariṁto nādaṁ bhindann ivāmbarāṁ/ atha bālākāsadvṛyo dyṛtasmin hegatāś tadā, dyṛśtvā rāmaṁ kriyādakṣaṁ sugṛīvo vākyam abraviṁ/harivāgurāy vṛyāptam taptakāñcananorāṇāṁ, prāptāḥ sma dhvayānandṛḍhyāṁ kiṣkindhāṁ vālināḥ purīṁ/ pratijñāyā yā tvāyā viṛa kṛtvā vālawadhe purā, saphalāṁ tāṁ kuru kṣipraṁ latāṁ kāla ivāgataḥ/ evam uktaṁ tu dharmāṁ sugṛīvaṁ sa rāghavāḥ, tam athvāca sugṛīvaṁ vacaṁ śatrusūdānaṁ/ kṛtābhijñāṇaṁ cīhnaṁ tvam anayā gajasāhuvāṁ, viparītaṁ ivākāśe sūryo nakṣatraṁ mālayā/ adya vālisamuttāṁ te bhayaṁ vairāṁ ca vānara, ekenāṁ pramokṣyāṁ bānaṁoṣeṇa saṁyute/ mama darśaya sugṛīva-vairāṇaṁ bhrātyrūṇām, vāli vínhataṁ yavād vane pāntṣuṣu vēṣṭe/ yadi dyṛṣṭipathāṁ prāptō jīvaṁ sa vinivartate, tato dosenaṁ mā gagchet sadyo garhec ca mā bhavāṁ/ pratyakṣaṁ sapta te sālā mayā bāṇena dārītāḥ, tato vēti baleṇādaṁ bālīnāṁ nihataṁ mayā/ anṛtaṁ noktapūrvam me viro kṛccheḥ ‘pi tīṭhatāḥ, dharmalobhaparītena na ca vakṣye kathaṁ cana/ saphalāṁ ca kariṣyāṁ pragrājaṁ jahi sanibhramam, prāśritaṁ kalamaṁ kṣetre varṣeṇeva sākraṭuḥ/ tadāhīvānanimittāṁ tvāṁ vālīno hemamālīnaḥ, sugṛīva kuru taṁ śabdaṁ nispataḥ yena vānaraḥ/ jītaṁ jayaśāhī purīṁ, nispatsivyātām asaṅgena vāli sa priyāsānīyugāḥ/ ripūnāṁ dharṣaṇāṁ śūrā marṣayantī na saṁyute, jānantas tu svakaṁ vēryāṁ strīśamakṣaṁ viśeṣaṭāḥ/ sa tu rāma-vacaḥ śrūtvā sugṛīvo hemapiṅgalaḥ, nanarda krūraṇādaṇaṁ vinirbhindann ivāmbarāṁ/ tasya śabdena viṭrastā gāvo yānti hataprābhaḥ, rājadoṣaparāmarṣṭāḥ kulastrīya ivākulaḥ/ dravanti ca mṛgāḥ śīghraṁ bhagāṁ iv aṁa ṣhayaḥ, patanti ca khagā bhūmau kṣiṇapunyāṁ iv grahāḥ/ tataḥ sa jīmūtaṁanapraṇādo; nādaṁ vyamaṇcat tvarayā pratiṁtaḥ, sūryāṁmaṁśa śaurya-vivrādhaṭeṇaḥ; saritpatir vānilacaṅcalorṁiḥ/

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 Kiskindha 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. kṛtābhijñāṇaṁ cīhnaṁ tvam anayā gajasāhuvāṁ, viparītaṁ ivākāśe sūryo nakṣatraṁ 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 fresh 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 should be indicated by the arrow back to my ‘tuneera’ anṛtaṁ noktapūrvam me viro kṛccheḥ ‘pi tīṭhatāḥ, dharmalobhaparītena na ca vakṣye kathaṁ cana/ saphalāṁ ca kariṣyāṁ pragrājaṁ jahi sanibhramam, prāśritaṁ kalamaṁ kṣetre varṣeṇeva sākraṭuḥ/ tadāhīvāna -nimittāṁ tvāṁ vālīno hemamālīnaḥ, sugṛīva kuru taṁ śabdaṁ nispataḥ 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 ‘adharma’. My ‘pratigjna’ ought to be fulfilled. That is precisely why, Sugriva! Expunge away all the traces of timidty and fear from even your remote inner thoughts. As Shri Rama reiterated repeatedly, the pingala varna Sugriva repeated his simha garjana challenging Vaali again and again. Bewidered 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

As ‘maha veera’ Vaali heard in highly haughy challenges for dwandva yuddha repeatedly, he fumed with unusual rage, while his golden type physique turned red. His teeth started grinding, his eyes started glaring, his mouth started foaming and his head turned red. His krodhāt sa tvām āhvayate yudhi, nispatya ca nirastas te hanyamāno diśo gatah/ tvayā tasya nirastasya piṣṭasya viśeṣataḥ, ihaitya punar āhvaṇāṁ śakaṁ ānayaśāva me/ darpaś ca vyvāsyaś ca yuddhās tasya nardataḥ, tinādasya ca samrajam prakr̥tyā nipuṇaḥ ahaṁ hi kāraṇam nāsahāyam ahaṁ manye sugrīvaṁ tam ihāgamat, avaṣṭābhasahāyā sa ca yam āśrityaiṣa garjati/ prakhṛtyānipuṇaṁ caiva buddhimāṁś caiva vānaraḥ, aparīkṣāṣaḥṣaḥ sugrīvaḥ saha naisyaṁ/pūrvam eva mayā vīra śrutāṁ kathayato vachāḥ, angadaṇya kumārasa vaṣyāmi tvā hitaṁ vacah/ tava bhrātur hi vikhyātaḥ sahaṇyo daṇkarkaśaḥ, rāmaḥ parabalāmardī yugāntāṁ nirvēṣṭitaḥ/ nivāsavyaśaḥ sādhūnām āpanmaṇāṁ parā gatiḥ, ārtānāṁ saṁśrayās caiva yaśasaṁ caikabhājājanam/ jñānavijñānāsanampanno nideśo niralaṁ pitaḥ, dhātānam iva šailendro guṇānām ākaro mahāṁ/ tatākṣamaṁ na vīrodhasa ca saha tena mahāmaṇaṁ, durjaṇyāprameyena rāmaṇa raṇakarmanvā/ śūra vaṣyāmi te kiṁ ca cecchāṁ abhyaśāyītum, śṛuṣṭāṁ kriyātāṁ caiva tava vaṣyāmi yād dhiṃ/vyuvāsyaṇa sugrīvaṁ tūraṁ śaṅkvah abhīṣecaya, vigrahaṁ mā kṛthā vīra bhrātā rājaṁ baliyāsaḥ/ ahaṁ hi te kāmaṇe manye tava rāmaṇa sauhrdām, sugrīvaṇa ca saṁprūtītāṁ vairam utṣṛjya dūrataḥ/ lālaniyo hi te bhrātā utvāyāṇaṁ eṣa vānaraḥ, tatra vā samh ihaśtha vā sarvathā bandhur eva te/ yadi te matprīyaṁ kāryaṁ yadi cāvaṁśi māṁ hitāṁ, yācyāmaṇaṁ prayaṭtamaṁ sādhū vākyāṁ kuryaṁ me/

As ‘maha veera’ Vaali heard in highly haughy challenges for dwandva yuddha repeatedly, he fumed with unusual rage, while his golden type physique turned red. His teeth started grinding, his 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. nāsahāyam ahaṁ manye sugrīvaṁ tam ihāgatam, avaṣṭabdhasahāyaṁ ca yam aśrityaiṣa garjatī/ prakṛtyā nipuṇaṁ caiva buddhimāṁ caiva vānarāḥ, aparīkṣṭāvīryena sugrīvaṁ saha naisyaṭi/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 heros whom named Rama Lakshmanas of Ikashvaaku vamsa have arrived in these parts and they are impossible to defeate. It is further learnt: Sugriva priya kaaryaarthaṁ praaṁto tatra durasaśdou, sa te bhraatrihi vikhyataḥ sahaṣya rana karmāṇi/ Raamah parabalamaardraa yugaantaagniṣṇīto, nivaasa vrikṣaḥ saadhmaapanaaṁ paraa gatiḥ/ These heros have endeavoured 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.

nivāsavṛ̥ṣaḥ sādhunāṁ āpannāṁṁ parā gatiḥ, ārtaṁ na saṁśrayaṁ caiva yaśasaṁ caikabhājananam/ jīvaṁ saṁśrayasampanno nideśo nirataḥ pituh, dhātiṁ āvaiva sailendro guṇāṁ ākaro mahāṁ/ tattvamāṁ na virodhas te saha tena mahātmāṁ, durjayenāprameyena rāmeṇa raṇakaṁṣa/ 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 ‘ artha purusha ashrayas, yashasvis, vigjnāna sampannaas, and pitru agjnaa paripalakas’. It appears that Rama is surfet 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-Asthī-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 vaksyāmi te kiṁ cina ceccchāṁ abhyasāvītum, śrāvatāṁ kriyatāṁ caiva tava vaksyaṁ yad dhitam/ yauvarājyena sugrīvaṁ tūrṇaṁ sādhv abhiśecaya, vigrīvaṁ mā kṛthā ṛiva bhrātraṁ rājan baliyāsaṁ/ ahaṁ hi te kṣaṁaṁ manye tava rāmeṇa sahuṛdaṁ, sugrīvaṇa ca samprītiṁ vairam utṣiyāṁ 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 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.

Tadāa hi Taaraa hitameka vaakyam tam Vaalīnam patyhamidam babhaashe, na rochante tad vachanaan 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 ‘dvandwa yuddha’ with Sugriva as of ‘vinaasha kaale vipareeta buddhhi’!

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

Tāṁ evaṁ bruvatīṁ tārāṁ tārdhīpanībhānānāṁ, vālī nirbhartaśyāṁ āṣa vacananaṁ cedam abraviṭ/ garjato ’syā ca saṁrāmbhaṁ bhrātuḥ satror víśeṣathaḥ, marṣayasyāmy ahaṁ kena kāraṇena varānane/ adharṣṭānāṁ śīrāṇāṁ samavesy anivartināṁ, dharṣṭānāmarṣaṇaṁ bhiru maraṇaṁ atiricyate/ soḍhum na
ca samartho 'haṁ yuddhakāmasya samyuge, sugrīvasya ca saṁrāmhaṁ hīnagrīvasya garjataḥ/ na ca kāryo viśādas te rāgḥaṁ-var prati māṭṛe, dharmajñāṇa ca kṛṭajñan ca kathān pāpāṁ kariṣyaṁ/ nivartasa saha strībhiḥ kathāṁ bhūya 'nugacchasi, sauhṛdaṁ dareditam tāre mayi bhaktāṁ kṛtā tvāya/ pratiyotsāmy ahaṁ gatvā sugrīvaṁ jahi saṁbhramam, darpāṁ cāsya vīṣevayāṁ na ca prāṇair víṃśoṣyaṁ/ śāpitāśi mama prāṇair nivartasa jayena ca, ahaṁ jītvā nivartisye tam alaṁ bhrātaraṁ rāne/ taitu tārā pariśvayā vālīṁaṁ priyavādiniṁ, cākāra rudait mandāṁ daksīṇāṁ sā padadeśanam/ tataḥ svasvastyaṁ kaṁ kṛtva mantravad vijayaiṁ/ antahpuraiṁ saha strībhiḥ praviṣṭā śokamohitā/ praviṣṭāyāṁ tu tārāyāṁ saha strībhiḥ svamālāyam, nagārāṁ nīryayau kruddho mahāsarpa īva śvasaṁ/ sa niḥśuṣaya mahāvegavo vālī paramaṁrāṇṇaṁ, sarvataṁ cārayāṁ dṛṣṭiṁ śrutardarśanakāṅkṣāyaṁ/ sa dadarśa tataḥ śrīmān sugrīvaṁ hemaṁpanālaṁ, susāvatīṁ vaśaṁdhaṁ dīpyamānāṁ ivāvānām/ sa taitu dṛṣṭvā mahāvīryāṁ sugrīvaṁ paryavasthitam, gāḍhaṁ paridadhe vāsō vālī paramaṁrāṇṇaṁ/ sa vālī gāḍhasaṁvīto muṣṭīṁ udyaṁya vīryavan, sugrīvaṁ evābhīmkhu yo yayau yoddhaṁ kṛtakṣaṇaṁ/ śiṣṭaṁmuṣṭīṁ samudyamya saṁrabdhataran āgataḥ, sugrīva 'pi samuddiśya vālīṁaṁ hemamālīnam/ taṁ vālī krodhaṁtāmkaśaḥ sugrīvaṁ raṇapanḍitāṁ, āpatantāṁ mahāvegam idāṁ vacanam abrāvīt/ ēṣa muṣṭīṁ mayā baddho gāḍhaṁ sunihītāṅgulī, mayā vegavimuktaṁ te prāṇāṁ ādāya yāṣyaṁ/ evam uktas tu sugrīvāḥ kruddho vālīṁaṁ abrāvīt, tavaiva ca haran prāṇāṁ muṣṭīṁ purāṁdhanī/ tādītas tena saṁkruddhaṁ samabhikramyāṁ vegataḥ, abhavac chōṇitaṅgārī sopṭīda īva parvataḥ/ sugrīvena tu niḥśaṁgaṁ sālaṁ utpāya tejasā, gāṭeṣva abhiḥkta vālī vajraneva mahāgirīḥ/ sa tu vālī pracarītaṁ sālaṁdaṇavīhaṁ, gurubhāra- samākrāntaṁ sāgare naur ivābhavat/ tāu bhiṁavatīkṛntau saṁparkaṁvaṁginau, pravṛddhaṁ ghoravarpuṣau candāraśyāvī ivāṁbāre/ vālīṁaṁ bhagnaṁparpaṁ tu sugrīvo mandavikramāḥ, vālīṁaṁ prati sāmaṁsaṁ darśayāṁ āsa Rāghavaṁ/ tato dhanuṣaṁ saṁdhāya saraṁ āśīvīṣopaṁ, rāghavanaṁ mahāḥāṁ vālīvaṅkṣasi pātītaḥ/ vegenābhiḥkta vālī nipāpāta mahītale, athokṣaṁaṁ śōnaṁtayeivyāsraṁvaiṁ; supuṣpātāsoka ivāniḍdhaṁhaṁ, vicetoṇa vāsavaṁṣuṁ arāhe; prabhramśitendrātīvājavat kṣūṁ gataḥ/

On listening the prolonged requests of Devi Tara to make peace and yuvarajatva to brother Sugrīva, King Vaali replied: Varānane! 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 neven been defeated nor even exhibited my back. Sugrīva wishes to some how 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 ‘d wandva 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 Sugrīva seeks to get your sympathy and soft corner from your heart. śāpitāśi mama prāṇair nivartasa jayena ca, ahaṁ jītvā nivartisyā tam alaṁ bhrātaraṁ rāne/ Now for the last time, my on my honor of my life, I am finally instruting you to return and I should return with success of my victory for me.’ As thus Vaḷi 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 Sugrīva with his loin cloth tightenend up waiting
for him. Vaali sraraiight away ran ahead to Sugriva. śiṣṭamuṣṭiṁ samudyamya samirabhahataram āgataḥ, sugrīvo 'pi samuddhiśya vālimaṁ hemamālīnам/ taṁ vālī krodhatāmākgasiṣṭḥa sugrīvam raṇaṇaṇḍitam, āpatantaṁ mahāvegavam idaṁ vacanam abravīt/ eṣa muṣṭir mayā baddho gāḍhaṁ sūnīhitānugulīḥ, mayā vegavimuktes te prāṇāṇādāya yāsyaṭi/ Sugrīvo too jumped forward running and so did Vaali who noticed a prominent flower garland tied around Sugrīva’s neck. Vaali shouted at Sugrīva 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 Sugrīva’s head as he vomitted gushes of blood. Then Sugrīva uprooted a huge Saalā vrikṣa and threw it with a heed and unusual vigour as Indra Deva hit his vajraayudha on a gigantic mountain. tau bhīmabalavikrāntau suparnasamavegīnau, pravṛddhau ghoravapūsau candrasūryāv ivāṁbare/ vālimā bhagnadarpas tu sugrīvo mandavikrāmavāḥ, vālimaṁ patri sāmarṣo darśayāṁ āsa Rāgḥavam/ Then the ‘paraakrama and bala’ or bravery and strength was frightening to withstand as the encounter of two ‘māha gāṛdaas’ with their strength of mutual hits. As Sugrīva’s strength and forbearance started gradually dwindling he looked for Raghava. tato dhanuśi saṁdhāya śaram aśīvopasamam, rāghavena mahābāṇo vālikvaksiṣa pātītaḥ/ vegaṇābhikhatō vāḷī nipaptā māhiṭal, athokṣitaḥ šonitodayavīravāiḥ; supuspīṭāsoka ivāṁniloddhataḥ, vicetano vāsavesūṁrū ṣaṁvāya parbhraṇṣitendradhvaṇṭat kṣitiṁ 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 vrikṣa’with sweeps of speedy winds fell down and as Indra dhwaja 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 Sugrīva only to recover Devi Sita, which he too could have with bravery!

Tataḥ śareṇābhiḥato rūmeṇa raṇakarkaśasāḥ, papāṭa sahasā vāḷī nikṛtya itva pādaṇāḥ/ sa bhūmau nystasvarvāṅga taṁtapakāṁcaṁbhūṣāṇaḥ, apataḥ devarājasya muktaṁaṁsiṁ itva dhvajayaḥ/ tasmin nipāṭite bhūmau haryṛṣaṇāṁ ganeśvare, naṣṭacandraṁ itva vyoma na vyarājata bhūtaṁ/ bhūmau nipāṭitasyaśīḥ āsa dhavāvhaṁ/ vegaṇābhikhatō vāḷī nipaptā māhiṭe, athokṣitaḥ śonitodayavīravāiḥ; supuspīṭāsoka ivāṁniloddhataḥ, vicetano vāsavesūṁrū ṣaṁvāya parbhraṇṣitendradhvaṇṭat kṣitiṁ 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 vrikṣa’with sweeps of speedy winds fell down and as Indra dhwaja fell right down to earth from the sky.
As Mahabali Vaali had thus fallen down to earth severally with broken limbs like a huge tree got broken down, like Mahendra Dhwaja 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, samyochna karya kartā, sadaḥchaara jnaata and of dridha pratijīna’. He is also reputed as of ‘indriya nighraḥ and is surīf with dama-shama-kshama-dharma dhrita, and aparasaadhī danda.’ As you are thus expected of such outstanding featues, my wife Tara Devi had rightly disallowed my to battle 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 tvāṁ vininapātāṃnaṁ dharmadhvajam adhārmikam, jāne pāpasamācāraṁ trpaṁ kūpam ivāvṛtāṁ/ satāṁ veseṭharaṁ pāpaṁ prachchannam iva pāvakam, nāhaim tvāṁ abhijānāṁ dharmacchadhāmbhisāṁivṛtāṁ/ visaye vā pure vā te yaddā nāpakaromy aham, na ca tvāṁ pratiṣṭhāne ’haṁ kasmāt tvāṁ haṁsy akilbīṣam/ 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 Nyaya, the virtue and justice! kah kṣatriyakule jātaḥ śrutavān naṣṭasamśayakah, dharmaliṅgā pratīcchhannah krūraṁ karma samācāreṣ/ rāma rājakule jāto dharmavān iti visṛutaḥ, abhaśvya bhavayarūpeṇa kimartkhāṁ paridhāvayasi/ sāma dānām kṣamāṁ dharmāṁ satyaṁ dhiṭtiparākramau, pārthivāṁ ganā rājan dandaṁ cápy apakārisu/ Who then would you think that a kshatriya conversant 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 yourself as a person of meanness and brutality. Why are you Rama showing off as a dharma dhwaja merely to mislead the public to run after you! Rajan! The fundamental tenets of Bhubulahas are Sama-Dana-Kshama-Dharma-Satyam-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 you intervening into the internal squabbles of monkeys! What is our enmity with you all about, without least provocation by us. Neeti-Vinaya-Danda-Anugrah 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 [against me as instigated by Sugriva], and civility [of Societal Restrain]. 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 Śabha’ as asked to to what would be the justification to kill a ‘niraparada’ by your ‘baana prayoga! rājaṁ brahmahā goghaṁ corah prāṇivadhe rataḥ, nāṣṭikaḥ parivettā ca sarve nirayagāminah/ adhāryaṁ carma me sadbhī ṛtayāṁ asthi ca varjitam, abhaṣyānaṁ ca māṁśāṁ tvadvidhīhaṁ dharmacāribhi/ Is it not what Scriptures underline that Raja Hatya-Brahma Hatya-Go Hatya- Chora-Praani Himsa-Naastika-Parivetta or he who wed 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 ‘vaanaaras, 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. *śaţho naikţitaḥ kṣudro mithyā praśritamānasah, kathaṁ daśarathena tvāṁ 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! *dṛṣyamānas tu yudhyethā mayā yudhi nr̥ pātmaja, adya vaivasvataṁ devaṁ paśyes tvam niḥato mayā/ tvayāśrīyena tu raṇe niḥato ‘haṁ durāsadaḥ, prasuptaḥ pannageneva narāḥ pāṇavaśaṁ gatah/ 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 niḥatas tvayā, kāṇṭhe baddhvā pradadyaṁ te ’nihaţam rāvaṇaṁ raṇe/ nyastāṁ sāgarato vyā pātāle vā maithilīm, jānayeṁaṁ tavādeśāc chvetāṁ aśvatarīṁ iva/ yuktaṁ yat prapnyād rājyaṁ sugrīvāḥ svargate mayi, ayuktaṁ yad adharmena tvayāhaṁ niḥato raṇe/ Rama! If only you approached me well before you did so to Sugriva, I should have brought Mithileshwari Devi Sita from the clutches of Ravanasura 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 whatever you should have decided about his surrender. Just as Bhagavan Hayagriva would have punished Madhu-Kaitabha Rakshasas 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 Brahma. The Lord was seated in a ‘Padmasana’ posture squattting 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 ‘Tamsic 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 cease 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 ‘Vagbijja’ 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 ‘Svaachanda 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 uktah praśritaṁ vākyam dharmārthaṁ sahitam hitam, paruṣaṁ vālinā rāmo nihataṁ vizetasaṁ/ taṁ nisprabhāṁ ivādityaṁ muktatoyam ivāmbudam, ukta-vākyam hariśreṣṭhaṁ upaśāntam ivānalam/ dharmārthagunāsanāpamāṇaṁ hariśvaram anuttamam, adhikśiptas tadā rāmaḥ paścād vālinām abravīt/ dharmam arthaḥ ca kāmaṁ ca samayaṁ cāpi laukikam, avijñāya kathāṁ bālyāṁ māṁ ihāyā vigarthase/ aprśtvā buddhisāppamāṇāṁ vṛdddāṁ ācāryasaṁmatāṁ, saamyā vānaracāpalyaṁ tvāṁ māṁ vaktum ihecchasi/Ikśvākūnāṁ iyaṁ bhūmīṁ saśailavanakānāṁ, mṛgapakṣimānusyānāṁ nigrhaṁnugrahaṁ api/ tām pālayati dharmātmaṁ bharataṁ satyaṁ pālayan, dharmakārṇābhiru dharmakārṇaṁ dharmakārtādēśāṁ vayam anye ca pārthivaṁ, na tāhevaṁ takaṁ māṁ ihāyā vigarthase/ tasmin nṛpatishārdūla bharate dharmavatsale, pālayaty akhilāṁ bhūmīṁ kaś careṛ dharmanigrhaṁ/ te vayaiṁ mārgavibhṛṣṭaṁ svadharmā pariṁ sūtraṁḥ, bharata-jñāṁ puruskṛtya nigrhaṁ saṁvacchāyāṁ viharitah, tvāṁ tu saṁkliṣṭadharmaṁ ca karmanāṁ ca vigarthes, kāmataṁ二十四pradhānaṁ ca na sthitāṁ rājavartaniṁ/ jyeṣṭho bhṛtāḥ pitā caiva yaṁ ca vidyāṁ pravacchi, trayas te pitaro jñeyāḥ dharme ca pathi vartinaṁ/ yavīyāṁ ātmanaṁ putraṁ sīvāṁ cāpi guṇoditaṁ, putravat te trayāṁ cintyāḥ dharmas ced atra kāraṇam/ sūkṣmāḥ paramadurjñeyāḥ satāṁ dharmāḥ plavāṅgama, īḥdīṣṭaḥ sarvabhidūhāṁ atmaṁ veda subhāṣubhāmah/ capalaṁ capalaṁ sārdhaṁ vānara akṛtātmabhīṁ, jātyandha iva jātyandhair mantrayam drakṣyaseva nānāṁ/ kīṁ/ dhaṁ tu vyaktatāṁ asya vacanasya bravītin te, na hi māṁ kevalam roṣat tvāṁ vigarhitum arhasi/ tad etat kāraṇaṁ paśaṁ yadadartham tvāṁ mayā hataḥ, bhṛtuṁ vartasi bhāryāyāṁ tyaktvā dharmāṁ sanātanam/ asya tvāṁ dharmānāṁsya saṁrūpyaṁ mahātmanāṁ, ramāṁ vartase kāmaṁ suṣaṭāṁnāṁ pāpakarmakṛt/ tad vyātītasya te dharmāṁ kāmavṛttasya vānara bhṛtāḥbhāryābhirmarse ‘śmin daṇḍo ’yaṁ pratipādaṁ/ na hi dharmaviruddhasya lokavṛttādaḥ apeyyaḥ, daṇḍad anyatra paśyaṁ nigrhaṁ hariṛthapaḥ/aursinā bhaginīṁ vāpi bhāryāṁ vāpy anyaṁsya yaḥ, pracetara naṁḥ kāmaṁ tasya daṇḍo/ vadhahāṁ smṛtaḥ/ bharatas tu mahīpālo vayaṁ tv ādēśavartinah, tvāṁ ca dharmād atiḥkarṇāṁ kathāṁ śakyaṁ upekṣitum/ guruḥdharmanyatkrāntaṁ prājño dharmena pālayan, bharataḥ kāmavṛttānāṁ nigrahe
paryavasthitah/ vayaṁ tu bharatādeśaṁ vidhiṁ kṛtvā harīśvara, tvadvidhān bhinnamaryādān niyantūṁ paryavasthitāḥ/sugrīvena ca me sakhyam laksmaṇena yathā tathā, dārarājyamittantā ca niḥśreyasi rataḥ sa me/ pratijnā ca mayā dattā tadā vānaraśamhitvā, pratijnā ca kathāṁ śakyaṁ madvidhānakeva/situm/tad ebhiḥ kāraṇaṁ sarvair mahaddhir dharmasamhitāṁ/sāṣanaṁ tava yad yuktāṁ tad bhavān anumanyataṁ/sarvathā dharmā ity eva draṣṭavyās tava nigrahaṁ, vayasyasyopa - kartavyam dharmam evaṁupalayataṁ/kṛjābhīr dhṛtaḥdaṁḍāsū tkaṁ kṛptā maṁnāvāṁ, nirmalāḥ svargam āyānti sandaṁ sukṛtino yathā/āryena mama māṇḍhātīrā vyasaṁaṁ ghoram ippitam, śrāmaṇena kṛte pāpe yathā pāpeṁ kṛtaṁ tvaṁ/ anyair api kṛtaṁ pāpeṁ pramaṁta vasaṁhādhipaṁ, prāyacittam ca kurvanti tena taṁ chāṁyate rajah/ tad alaṁ purāṇaṁ dharmatāṁ parikalpaṁ, vadho vānaraśardāla na vayaṁ svavaṁ sṛhitāḥ/ vāgurābhiś ca pāśaṁ ca kūtaṁ ca vīvadhār naṁraḥ, pratīcchannāḥ ca dvīśyā ca grīṁantaubhūṁ mṛgān, pradhāvitāṁ vā vitrastāṁ visrabdhiṁ atiavīṣṭihān/ pramāttāṁ apramaṭtāṁ vā narā māṁsārthīno bhṛṣam, vidhyanti vimukhāṁ cāpi na ca doṣo 'tra vidyate/ yānti rājaṁśayaś cātra mṛgayaṁ dharmakoditaṁ, tasmāt tvaṁ niḥkato yuddhe mayā bāṇena vānara, ayudhyan pratīyudhyan vā yasam chākhāṁṛgro hy asī/ durlabhasya ca dharmasya jīvitasya subhasya ca, rājāno vānaraśreṣṭhaḥ pradātāro na saṁśayāh/tān na hīṁsāṁ na cākroṣenā nāśipena nāpiṇyam vadet, devaṁ maṇusārūpena carantye ete mahītale/tvaiḥ tu dharmam avijñāya kevalaiṁ roṣam āsthitaḥ, pradūṣayasi māṁ dharme pittpitāmahe sthitam/ evam uktas tu rāmeṇa vālī pravayathito bhṛṣam, pratyuvāca tato rāmaṁ prāṇjalir vānaraśvareḥ/ yat tvam ātma nārāśreṣṭhaṁ tad evam nātra saṁśayāḥ, pratīvaktvam prakṛte hi nāpakṛṣtas tu śaknuyaṁ/ yad ayuktam mayā pūrvaṇa pramādhāṁ vāmaṇaḥ aprīyam, tatrāpi khalu me doṣam kartuṁ nārhasi rāghavaṁ/ tvaiḥ hi dṛṣṭārthatattvaṁ jñāṇaṁ cdke vātāṁ kṣaṁdharāḥ, kārṇaḥ rāvaṇaśaṁhitdhe tvaṁ prasannā buddhir avayaṁ/ māṁ api avagataṁ dharmāḥ yātikāntapuraskṛtam, dharmasamhitāya vācā dharmāṇaḥ paripālaya/ bāṣpasāṁruddhakaṁṣas tu vālī sārtaṁ saṁaṁ, uvāca rāmaṁ sanipreṣyaṃ pāṇkalagna iva dvipāḥ/ na tv atmānaṁ ahaṁ soce na tārāṁ nāpi bāndhavān, yathā putraiṇa guṇaśreṣṭhaṁ aṅgadāṁ kanaṅgadām/ sa mamādaṁśanāṁ dinā bāyāt prabhṛtyā lakṣita, tattāka iva pitāṁbura upasūṣam ganiṣyati/sugrīve cāṅgade caiva vidhatvam matim uttamaṁ, tvaṁ hi śāstā ca goṛtaṁ ca kāryākāryavidhau sṛhitav/ yā te narapatya vṛttrī bharate laksmeṇe ca yā, sugrīve cāṅgade rājams tāṁ cintayītum arhasi/maddosaṅkrtadosaṁ tāṁ yathā tārāṁ tapasvin, sugrīvo ṛṇavyaṁaṇyā tathāvasthum arhasi/ tvaya hy anugṛhiṁeta śakyaṁ rājyaṁ upāsitaṁ, tvadvaṁ varmatānaṁ tava cidadīnvarāṁ, sa tam āśvāsayad rāmo vālināṁ vyaktāradarśanam/ na vayaṁ bhavati cintāya nāpy ātma harīśvaraṁ, vayaṁ bhavadvīṣeṣṇa dharmatāṁ kṛtaniścayaḥ/ daṇḍya yaḥ pātandedaṁ daṇḍyo yaś cāpi daṇḍyate, kārṇaṅkāraṇaśidhārthāv ubhau taṁ nāvasidataṁ/tad bhavān daṇḍasanyogād asmād vigatakalamāṣaḥ, gataḥ svāṁ prakṛtiṁ dharmāṁ dharmadṛṣṭena vartmanāḥ sa tasya vākyāṁ madhurāṁ mahāmaṇaṁ; saṁhitāṁ dharmapatheṇu - vartinaḥ, niśāmya rāmaṁ raṇayāmnardino; vacaḥ suyaṁtaṁ niṣagāda vānaraḥ/ sarābhittapena vicetasā mayāḥ; pradūṣitaṁ tvaiḥ yad ajānata prabho, idāṁ mahendrapabhamāviktama; prasāditaṁ tvaiḥ kṣama me mahīśvaraṁ/

As the fallen hero Vaali severely criticized 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 ‘chhapalata’ 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 prespective 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 prithivi 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 cerainly attract retribution. tvāṁ tu saṁkliṣṭadharmaṁ ca karmanā ca vigarhitaḥ, kāmatantrapradhānaṁ ca na sthitō rājāvartmanī jyeṣṭho bhrātā pitā caiva yaś ca vidyāṁ prayaçcātī, trayas te pitara jīyeṣā dharme ca pathī vartinaḥ/ yavīyān ātmanah putraḥ śīṣyaś cāpi guṇoditaḥ, putravat te trayāś cintyā dharmaṁ ced atra kāraṇaṁ/ Unfortunately, Vaali! You have merely followed more of ‘Kaaama’ than of ‘Dharma’. 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 underst...
directed as follows: *rājabhir dhṛtadāṇḍas tu kṛtvā pāpāṇi māṇavāḥ, nirmanāḥ svargam āyānti santah sukrtino yathā/ āryena mama māndhātrā vyasanaṁ ghoram īpsitam, śramaṇena kṛte pāpe yathā pāpeṁ kṛtaṁ 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 retributary 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 Puranajaya ( Kukustha) 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. Puranajaya rode on the hump of the Great Bull and hence Puranajaya’s title was ‘Kakustha’ (hump of the Bull) as also Indravahana or the vehicle of Indra.In the family lineage of Puranajaya 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 pence 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 alaṁ parīpāṇa dharmataḥ parikalpitah, vadho vānaraśārdūla na vayaṁ 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: pramattāṇ pramattāṇ vā narā māṁśārthino bhṛṣāṁ, vidhyanti vimukhāṁ cāpi na ca doso ’tra vidyate/ yanti rājaṁśāyaśaŚ cātra mṛgayeśāṁ dharmakovidāḥ, tasmāt tvain nihato yuddhe mayā bāṇena vānara, ayudhyan pratīyudhyan vā yasmāc cākhāṃṛgo 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 Kshatriya’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 boomeranged back actually. Vaali had to concede: ‘yad ayuktaṁ mayā pūrvaṁ pramādād vākyam apriyam, tatrāpi khalu me doṣam kartuṁ nārkasi rāghaṁ/ tvam hi drṣṭārthatattvajñaḥ prajānāṁ ca hite rataḥ, kāryakāraṇasiddhau te prasannā buddhir avayāṁ/ mām apy avagataṁ dharmād vyatikrāntapuraskṛtam, dharmasainhitayā 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 paramaarth tha tatwa and your inner vision is truly transparent, fealess 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 mamādarśanāṁ dīno bālyāt prabhṛti lālitāḥ, tatāka iva pūṁbhar upaśoṣaṁ gamisyati/sugrīve cāṅgade caiva vidhatsva matim uttāmāṁ, tvam hi śāstā ca goptā ca kāryākārya vidhau sītabh/ yā te narapate vṛttir bharate laṁkāne ca yā, sugrīve cāṅgade rājainś tāṁ 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! Angadga is a much neglected and ignorant boy with no training expected of a father or a guru due to my arrogant nigligence. I wish that Sugriva would look afer 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 anugṛhītena śakyāṁ rājyam upāsitum, tvadvaśe vartāmānena tava citāṁvartiniś/ 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 ahould take ample care and the needful. daṇḍye yaḥ pātayed daṇḍam daṇḍyo yaś cāpi daṇḍyo/aṁ, kāryakāraṇasiddhāṁ ubhau tau nāvasādataṁ/ tad bhavāṁ daṇḍasāmyogāṁ asmāṁ vigatakalmaṁ, gataṁ svāṁ prakṛtiṁ dharmyāṁ dharmadṛṣṭena 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’
Savānaramahārājaḥ sayānaḥ saravikṣataḥ, pratyukto hetumadvākyair nottaraṁ pratyapadyata/ asmabhiḥ paribhinnāṅgaḥ pādaipar āhato bhṛṣam, rāmaṁyena cārānto jīvitaṁtante mamoha saḥ/ taṁ bhārīyābāṁkamṣena rāmadattena samyuge, hataṁ plavagaśārdūlam tārā śuṣrāva vālīnam/ sā saputrāpriyaṁ śrutvā vadhān bhartuḥ sudāruṇam, nispapāta bhṛṣam trastā vividhād girigahvarāt/ ye tv angadaparāvārā vānaraḥ hi mahābalāḥ, te sakārmukam ālokya rāmaṁ trastāḥ pradudravuḥ/ sā dadarśa tattas trastān harīn āpatato drutam, yūvād iva paribhāṣṭetaṁ mṛgāṇaṁ niyayaśāpyāṇi/ tūn uvācā sāmasādyā duḥkhītan duḥkhītā satī, rāma vitarātipsitān sārvān anubaddhān ivesubhīḥ/ vānaraḥ rājasīnhasya yasya yūyam puruḥāraṁ, taṁ vīhāya suvitrāstāḥ kasmād dravata durgatāḥ/ rājyāhetuḥ sa ced bhṛtā bhṛtāt raudrena pātītaḥ, rāmena prasātāṁ dūrān mārganāṁ dūrā pāṭibhīḥ/ kapipatṇāyā vacaḥ sraucrāt kapayāḥ kāmarūtipānaḥ, prāptakālam avīśiśṭam ācūr vacanam anṅgānāṁ/viva putre nivartasya putram rakuśavā caṅgādham, antako rāma rūpena hatvā nayati vālīnam/ kṣiptan vṛksan samāvidhyā vipulāś ca sīlās tathā, vāli vajrasamār bānīr vacaṅeṇa nīpāṭitaḥ/ abhīdrutam idaṁ sārvān vidūtraṁ prasātāṁ balsam, asmin plavagaśārdūle hata śakrasamaprabhe/ rakuṣatiṁ nagarāṇa śūrair angadaś cābhīṣicyata, padasthāṁ vānīnaḥ putram bhajisyantī plavangamāṁ/ atha vā rucirām sthānam iha te rucirānāne, āvīṣanti hi durgāṇi kṣipram adyaiva vānārāḥ/ abhārīyā saha bhāryāś ca santy atra vanacārīṇaḥ, lubdhhebhyo viprayuktebhīyaḥ svelbhīyo nas tūmulāṁ bhayam/ alpāntaragatāṁnāṁ tu śrutvā vacanam anṅgānaḥ, ātāmā pratiṛūpīṁ sā bābhāse cārūhāśiṁnī/ putreṇa mama kiṁ kāryaṁ kiṁ rājyena kiṁ ātānaṁ, kapisāṁhe mahābhāge tasmin bharṭari naṣayati/ pādāmāṁ gamisyāṁ tasyaśvāhāṁ mahātmanāḥ, yo ’sau rāmaprayuktena sāreṇa vinīpāṭitaḥ/ evam uktvā pradudravā rudāṁ sōkakarśiṭā, śiras coras ca bābhūhyām duḥkhēṇa samabhīṣhṇiṁ/ āvṛtiṇāṁ dadarśaṁ paṭiṁ nīpātitaṁ bhūvī, hantāraṁ dāṇavendraṁnāṁ samareṣvāṁ anivartināṁ/ kṣeptāraṁ parvatendraṁnāṁ vajrāṇāṁ iva vāsavaṁ, mahāvaṁsamāviśṭaṁ mahāmeghaṅghaṁsvanāṁ/ sakratulayaparākṛtaṁ vṛṣṭeṣvoparataṁ ghanam, nardāntāṁ nardatāṁ bhūmaṁ śūraṁ śūreṇa pāṭitaṁ/ śārdūlenāṁśāśyttērthe mṛgarājanāṁ yathā ātamaḥ, arcitaṁ sarvalokasya sapatākāṁ svadikam/ nāgaheṭoḥ suprāyena caityyāṁ unnmathाṁ yathā, avaṇṭhayāvātiṣṭhantaṁ dadarśaṁ dhanur ǔṛjtāṁ/ rāmaṁ rāmāνmiijan caiva bhartuṣ caivaṁyujāṁ sūbhā, tān atīya sāmasādyā bhārtarāṁ nihataṁ ṛaṇe/ samikṣya vyātīthā bhūmau sambhṛntaṁ nīpapāta ha, suteva punar uttāhyā āryaputreti kroṣṭaṁ/ ruroda sā paṭiṁ dṛṣṭvā saṁditaṁ mṛtyudāmaṁ, tām avekṣyā tu sugrīvaḥ kroṣtaṁ kūrāṁ iva/ viśādam agamat kaṣṭaṁ dṛṣṭvā cāṅgādam āgatam/ Rāmacāpivisṛṣṭena saręṇāntakaṁreṇa taṁ, dṛṣṭvā vinihataṁ bhūmau tārā tārādhīpaṇānaṁ/ sā sāmasādyā bhārtarāṁ paryāsvarā jhāminī, iṣunābhīhatāṁ dṛṣṭvā vālinīṁ kuṇjaropamaṁ/ vānarendraṁ mahendrāṁbhāṁ śokasāntapāmanās, tārā tarūm ivomūlaṁ paryadevaṁ atūrā/ raṇe dārṇudvīraṅta pravīra plavataṁ varā, kiṁ śīṁ abhuprabhāgam adya tvam nābhībhāṣaye/ uttiṣṭha hariśārdūla bhajasya śayanottamam, naivmvidhāḥ śerete hi bhūmau nṛpatisattamāṁ/ aṭiva ḍaklo tāṁ kānta vasudhā
dusadhadhipa, gatahāra api aṇi gātair māṁ vīhāya nīsevaṁ/ vyaktam anyā tvāyā viṁa dharmataḥ	saṁpravartata, kīṣkindheva purī ramāyā svargamārgevinirmitāṁ/ yāny asambhiṣkṛtyā śrīdṛṣṭvā sārdhāṁ vanesu
madhugandhiṣu, viḥṛtāṁ tvāyā kāle teṣām uparamah kṛtaṁ/ nirāpanāṁ nirāśaḥni nimagāṁ śokasāgare,
tvai paicatvam āpanne mahāyāthapayāthape/ hṛdayāṁ sushthirāṁ mahayān dṛṣṭvā vinihataṁ bhuvī, yan na śokābhīsantaṁpaṁ sphuteta ’dya sahasrāndhraḥ/ sugrīvasyā tvāyā bhāryā ṛhṭā sa ca vivāsitāḥ, yat tat
tasya tvāyā vyūṣṭhī pṛpteyami plavagādhīpa/ niśēreyasaparāḥ mohat tvāyā cāhāṁ vigābhītaḥ, yaśābhravam
hitaṁ vākyam vānarendraḥbhītaṁ/ kālo niḥsaṁsāyō nūma jīvitaṁkaras tava, balād yenaṁpanno ’śi
sugrīvasyāvaśo vaśam/ vaṁdhyavaiṁ śokasāntapāṁ kṛpāṇaṁ kṛpanā satī, adhukhopacitaḥ pūrvaṁ
tavatasyaṁ yāṁ anāthavat/ lālitaś cāṅgādo virāha sukumārāḥ sukhoṭeṇaḥ, vatsyate kāṁ avasthāṁ me pitryve
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 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 rājyena kim ātmanā, kapisiṁhe mahābhāge tasmin bhartari naśyati/ pādamūlaṁ ganiṁyāṁ tasyaśvāh añāh mahāmanah, yo ‘sau rāmaprayuktena śareṇa vinipātitah/ 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 bathing her head and head crying away and running, kṣeptāraṁ parvatendrāṇāṁ vajrāṇāṁ ivā vāsavan, mahāvātasamāviṣṭaṁ mahāmeghaugha -niḥsvanam/ sakratalyaparārāntam vṛṣṭevo vārataṁ ghanam, nārtarāṁ duryāṁ hīṁaṁ śūreṇā; vṛṣṭevo vārataṁ ghanam, nārtarāṁ duryāṁ hīṁaṁ śūreṇā pāṭitam; śārdūlenāmi adya vīram; yamakṇaṁ śūreṇā arthāṁ mūrdhnāṁ tvaṁ abhinighnatā, anupr̥ṣṭaṁ prāyam anindyavāḥ, mūrdhnā tava vārāhīṁ sūreṇa sarvaśravatō tāṁ parigr̥hyāṁ gada hi mahat karma kr̥ta; kṣeptāraṁ parvatendrāṇāṁ vajrāṇāṁ ivā vāsavan, mahāvātasamāviṣṭaṁ mahāmeghaugha -niḥsvanam/ sakratalyaparārāntam vṛṣṭevo vārataṁ ghanam, nārtarāṁ duryāṁ hīṁaṁ śūreṇa sarvasaṁ prāyam anindyavāḥ; upopaveṣṭaṁ bhūvi yatram vālī/
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 nipatitāṁ tārāṁ cyutāṁ tārāṁ ivāmbarāt, śanair āśvāsayāṁ āsa hanūmān hariyūthapaḥ/ guṇadoṣaṅkṛtaṁ jantūḥ svakarmaphalahetukam, avyagrās tat avāṃnoti sarvaṁ pretya śubhāśubham/ śocyā śocai kaṁ śocyāṁ dīnaṁ dināṅkampase, kaś ca kasyānuśocyo ‘sti dehe ’smin budbudopame/ anāgadas tu kumāro ’yaṁ draṣṭavyo jīvaputrayā, ātyatya ca vidheyāṁ samarthāṇy asya cintaya/jānāsy aniyatāṁ evaṁ bhūtanāṁ āgatiṁ gatim, tasmāc chuhāṁ hi kartavyāṁ paṇḍite naihalaukikam/yasmin harisahasrāṇi prayutāṁ arbudāṇi ca, vartayanti kṛtāṁśāṁ so ’yaṁ diṣṭāntam āgataḥ/ yad ayaṁ nyāyadr̥ṣṭārthah sāmadānakṣamāparah, gato dharmajitāṁ bhūmīṁ naināṁ śocitum arhasi/ sarve ca hariśārdūla putraś cāyaṁ tavāṅgadaḥ, haryākṣapatirājyaṁ ca tvatsanātham anindite/ tāv imau śokasamitaptau śanaiḥ preraya bhāṁini, tvayā parighito ’yaṁ aṅgadaḥ śāstū mediniṁ/ saṁvatiś ca yathādṛṣṭā kṛtyaṁ vac cāpi sāmpratam, rājñās tat kriyatāṁ sarvaṁ eṣa kālaya niścayāḥ/ sainśkāryo harirājas tu aṅgadaś cābhīṣicyatāṁ, siṁhāsanaṅgataṁ putrayaṁ paśyantī śāntim esyasi/ sā tasya vacanair śrutvā bhārtriyaśanapīḍitā, abravīd uttarair tārā hanūmantam avasthitam/ aṅgada pratirūpaṁ putraṁ ekataḥ śatam, hatasyāpy asya vīrasya gātṛasāṅśleṣaṁ ca varam/ na cāhāṁ harirājasya prabhavāmy aṅgadasya vā, pitṛyvastasya sugrīvāḥ sarvakārasyeṣv anantarāḥ/ na hy eṣā buddhir āstheyā hanūmāṇaṁ aṅgadaṁ prati, pitāḥ hi bandhūḥ putrasya na mātā harisattamaḥ/ na hi mama harīrājasanāṁśrayāṁ; kṣamātaram asti paratra cēhā vā, abhimukhaḥatavīrāsevitaṁ; śayanam idaṁ mama sevitaṁ kṣamam/

As a Tara or Star fell down from the Sky to earth, Devi Tara too felt dazed 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 jows ans 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 refreshed right now but the process of reconciliation gets speeded up by time cycle. yasmin harisahasrāṇi prayutāṁ arbudāṇi ca, vartayanti kṛtāṁśāṁ so ’yaṁ diṣṭāntam āgataḥ/ yad ayaṁ
Sarga Twenty Two

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

Viksamaṇas tu mandasaḥ sarvato mandam uchchvasan, ādāv eva tu sugrivam daḍarśa tv ātmajāgrataḥ/tam prāptavijayaṁ vālī sugrivam plavagesvaram, abhāṣya vyaktayā vācā saṅneham idam abraaviḥ/sugrivadoṣeṇa na māṁ gantum arhasi kilbiṣāt, krṣyamānaṁ bhaviṣyeṇa buddhimohena māṁ balāt/yugapadvihitam tāta na manye sukham āvayoḥ, sauhārdaiṁ bhṛtyuktaṁ hi tad idāṁ jātam anyathā/pratipadā tvam adayaṁ rājyam eśaṁ vanaухasam, māṁ apy adayaṁ gacchantiṁ vidhi vaivasvatāṣayaṁ/jīvitaṁ ca hi rājyaṁ ca śrīyaṁ ca vipulām imāṁ, prajahāmy eṣa vai tuṁnaṁ mahac cāgarhitaṁ yaśaḥ/asyāṁ tv aham avasthayāṁ vīra vakṣyāmi yad vacaḥ, yady apy asukaraṁ rājan kartum eva tad arhasi/sukhārhaṁ sukhasaṁvṛddhaṁ bālam enam abāliṣam, bāspapārnamukham paśya bhūmau patitam āṅgadaṁ/mama prānaṁ priyataram putraṁ putram ivaurasaṁ, mayā hīnām

ahinārthāṁ sarvataḥ paripālaya/tvam apy asya hi dātā ca paritātā ca sarvataḥ, bhayasya abhayadaṁ caiva yathāhaṁ plavagesvarāṁ/eṣa tārāṁjāḥ śrīmāṁs tvayaṁ tulyaparākramaḥ, rakṣasāṁ tu vadhe teṣām agratas te bhaviṣyaṁ/anurūpāṁ karmāṇi vikramaya balavān rāne, karisyat eva tāreyas tarasvī taruṇo 'ngadaḥ/ śaṣṭaṇudūhitā cēyam arthasthākṣaṁvāciṣayats, apatpāte ca vividhe sarvataḥ pariṁśhitāḥ/yad eṣā sādhvī tīrbutā kāryāṁ tan muktasaṁśayaṁ, na hi tārāmataṁ kīṁ ciṁ anyathā parivartate/rāghavasya ca te kāryāṁ kartavyam avīṣaṁkayā, syād adharmaḥ hy akarane tvāṁ ca hiṁsāyaṁ vimāntāṁ/imāṁ ca mālām adhatsva divyāṁ sugrīvakāñcamīṁ, udārā śrīḥ sthītā hy asyāṁ samprajahyaṁ mṛte mayāḥ iti evam
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 far more valuable to me than my life. Please do consider him as your own son at all times. This bright son of 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 rakshasas 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 after. Having uttered these 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 instantly 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 samupajjhrantā karipājasya tanmukham, patiṇā lokāc cyutaṁ tārā mṛtaṁ vacanam abraviḥ/ sese tvāṁ viśame duḥkham akṛtvā vacanam mama, upalopacite vīra suḍuṁkhe vasudhātale/ mattaḥ priyatarā nūnāṁ vānarendra mahā tava, sese hi täm pariṣyayaya mām ca na pratiḥbhaṣase/ sugrīva eva vikrantaṁ vīra sāhasika priya, ṇksavānaramukhyāṁ tvāṁ balināṁ paryupāsate/ eṣāṁ vilapiṇāṁ kṛcchrāṁ aṅgadasya ca śocataḥ, mama cemāṁ girāṁ śrutvā kiṁ tvaṁ na pratiḥbudhyase/ idaṁ tac chūraśayanam yatra sese hato yudhī, sāḥiḥ nīhatā yatra tvayaṁ rupāvaḥ purā/ viśuddhasattvābhijīna priyayuddha mama priya, mām anāthaṁ vihāyaikāṁ gatas tvāṁ asi mānāda/sūrāya na pradātavyā kanyā khalu vipāscitā, śurabhāryāṁ hatāṁ paśya sadyo māṁ vidhāvāṁ kṛtām/ avabhagnaṁ ca me māno bhagnā me śaśvaī gatiḥ, aṅgadh ec ca nimagnāṁ vipule śokāśagare/ aśmasāramayanāṁ nūnām idaṁ me ṛdayaṁ drṣṭhāṁ, bhartāraṁ nihaṁanā dṛṣṭvā yan nādyā saratasā gataṁ/ suhec caiva hi bhartā ca prakṛtyā ca mama priyāḥ, āhave ca parākṛntaṁ śurāḥ paṅcaṁtvam āgataḥ/ patiṁhīṁ tu yā nārī kāman bhavatu putriṁ, dhanadhanvaihy supūrṇaṁ vidhavety ucyate budhahī/ svagṛtraprabhave vīra sese ṛdhrimanḍale, kṛmāgaraparistome tvam evam śayane yathā/ reṇuṇonitasamitaṁ gātṛam tava samantataḥ, pariradbhinī na śaknom bhujābhāyāṁ plavagārṣaṁāṁ kṛtakṛtyo ‘dya sugrīva vaire ‘smīn atiddāre, yasya rāmanvuktena ṛḥtam ekenūṁ bhayaṁ/ śarena ṛdi lagnena gātrasaṁspṛṣate tava, vṛyāṁi tvāṁ nirikṣantī tvayi paṅcatvam āgata/ udbabarha sarāṁ niḷas tasya gātragataṁ tadā, girigahvarasaimāṁ dīptam aśśiṣīvai yathā/ tasya niṣkṛṣyamāṁasya bānasya ca babhuḥ duyuḥ, astamastakasainruddho raśmir dinakarād iva/ petuḥ kṣatajadhārās tu vṛṇeḥbhyaṁ tasya sarvaṁca, tāmrageirikasamprkṛtā dhārā iva dharādhārāt/ avakīraṇaṁ vimārjanī bhartāraṁ raṇarēṇuṁ, aśair nayanajaiḥ śīraṁ sīṣcāstrasamāhaitam/ rudhīroṣita sarvāṅgaṁ dṛṣṭvā vinihataṁ patim, uvaca tārā piṅgākṣaṁ putram aṅgadaṁ aṅganaṁ/ avasthāṁ paścīmāṁ paśya pituḥ putra sudāruṇāṁ, samprasaktasya vairasya gato ‘ntaḥ pāpakarmaṁ/ bālāsūryodayatanum pravāntaṁ yamāśadānam, abhīvādyā rājānaṁ pitaram putra māṇaṁ/ evam uktaḥ samutthāya jagṛhā caraṇau pituḥ, bhujābhāyāṁ piṇayātībhīyaṁ aṅgada ‘ham iti bruvan/ abhīvādayaṁāṁ tvāṁ aṅgadaṁ tvāṁ yathāpurā, dirghāyur bhava putreti kimartha/ tadā saḥputrasahāyāṁ tvāṁ upāse gatacetanaṁ, sinhena nihaṁtaṁ sadyo gauḥ savatseva govṛṣaṁ/ ivṣṭā saṁgrāmāyajuṇena nānāpraharanāṁbhāsa, asminn abavṛṣhe snātah kathaiḥ patnyā mayā vinā/ yā dattā devarāje nābhibhāṣayat navasām apī māṇa, sūrasyāvartamāṁsaṁyayā sūrāyājem īva prabhūḥ/ na me vacaḥ pathayam idaṁ tvayi kṛtaṁ; na cāṣmi saktā hi nīvārane tava, hatā saputrāṁi hatena saṁyuge; saha tvayai śrīvijahāti māṁ iha/ity utkvātha vihyāṛkṣaṁ śarasampūṇḍito bhṛṣam, vihyāṛ tāṁśanaṁ bhūṁar babhūvotkāntajīvitaḥ/ hatu eva vīre plavagādhipe tadā; plavaṁgaṁmās tatra na śarka lebhixre, vanecarāḥ simhayute mahāvane; yathā hi gāvo nīhate gavāṁ putau/

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 ofetimely discretion. It is surprising that my appeal of the ever invincible Shri Rama’s presence never entered in your inner thoughts.Praṇa Naatha! The chiefs of the Bears community and of Vaanaras at your constant service are bewildered by the lack of your prudential and timely judgement. 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 heros in the past had been reserved by you always but now has now turned out you 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 Kamaras should make sure that their life patners 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. patihiñā tu vā nārī kāmāṁ bhavatu putriñī, dhanadhānyaīṁ supūrṇāpi vidhavety ucyate budhahi/ A woman in the absence of her husband, even if with a son or with ‘dhana dhanyam samriddhi’ is defined still as a widow! Vaanara shreshtha! Your entire body is full of sand and filth with ozing 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 mountan 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: ahaṁ putrasahāyāṁ tvāṁ upāśe gatacetanam, siṁhena nihataṁ sadyo gauṁ savaisveva goyṣaṁ/ ‘ 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 tvaṁ kṛtam; na cāsmi śaktā hi nivāraṇe tava, hatā saputrāsmi hatena saṁyuge; saha tvāṁ śrīr vijahāti māṁ 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 villany and of Angada’s fate in future.Due ti these obvious reasons, I have lost interest in my future Kingship.Raghu naadha! My brother tortured my for a long part of my life and that was why I appoached 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 his is my respectable elder brother. Most probably, this pain in the hearts of all concerned would be everlasting. Shreyodya manya mama shailamkhye tasmin hivaasachiramrushyamoke, yathaav vartayatah svakrityaa nemam nihatyā tridivasya laabhabh/ Na tvaa jidhaamsaami chareti yanmaamayam Mahatmaa vachonurupamidam vachah karma cha menurupam/ Indeed, as per my ‘vaanara buddhhi’ as also my family background I do wish to live on the Rishyamooka mount and surroudings, but certainly not have my elder brother killed out of vengence 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 reprimanted 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 maha gunasya bhraatru vadham
Raama virochayet, Raajyasu 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, neven 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
parivarjaneeeya maneepaaneeeyam svanvekshaneeeyam, praptosmi paapmaanamidam vayasya bhraatruvadhaat tvaeashtavadhaadivendra/
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’ permiated 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 Bhagavata 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 Vttrasura 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 veerasavo na jeevejjevetaa mataaa parapaalanaartham, vinaa tu putramm paritaataadeenaa saa naiva jeevediti nishchitam me/Even if Angada were possibly alive, his mother should be alive too to look after him; other wise, her desperation appears certain. Soham pravekshyaamyati deepamaagnim bhraatraa cha putrena cha sakhyamicchhan, ime visheshyanti hripraveeraah Sitaam niveshe parivartamaanaah/ Krustram tu te setyati karyametan nyanyapayateete manujendra putra kulasyahantaaramajeeveranaarham Raamaanujaaneehi kritaagasam naam/ 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 ‘paschaattapa’, Devi Tara stood up leaving her repeated embrace of the dead 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 jitendraiy 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 kamaladala lochana 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 ‘apsarasas’ 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 swarupaaah purushasya daaraah, daara pradaanaadvii 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 yogam lokobraveet ten kritam Vidhaatraa, trayopi lokaa vihitam vidhaanam naatikramante vashagaa hi tasya/ Preetim paraam praaapya taam tathaiva, putraschate praaapyaati yuvvaraajyam, Dhaatraa vidhaanamm 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
Gatāsun vālināṁ drṣṭvā rághavas tadantarām, abraṅvī praśritāṁ vākyāṁ sugrīvāṁ śatrutāpanah/ na śokaparīṭapena śreyasā yuyate mṛtaḥ, yad atrānantrām kāryaṁ tat samādhātaṁ arhatha/ lokavṛttam anusṭhitayam kṛtaṁ vo bāṣamokṣaṇam, na kālād uttarāṁ kīṁ cīt kṛmaṁ śakyam upāsitum/ nīyataḥ kāraṇaṁ loke nīyatīḥ karmāśaḥdhanam, nīyatiḥ sarvabhiḥānaṁ nīyogyey iha kāraṇam/ na kartā kasya cit kaś cin nīyoge cāpi neśvaraḥ, svabhāve vartate lokas tasya kālāḥ parāyaṇam/ na kālāḥ kālam atyetti na kālāḥ parihāya, svabhāvam vā samāśadya na kaś cid ativartate/ na kālāśyasti handhutvam na netur na parākramaṁ, na mitrajñītaṁsaṁbandhaṁ kāraṇaṁ nītmano vaśaḥ/ kīṁ tu kāla parināmo draṣṭavyah sādhu paśyataḥ, dharmā cārthaś ca kāmaś ca kālakramasamāhitaḥ/ itaḥ svāṁ prakṛtiṁ vālī gataḥ prāptaḥ kriyāphalam, dharmāṛkāmaṁsānyogāḥ pavitraṁ plavagesvāra/ svadharmsya ca sāmyogā jītas tena mahāmanā, svargaḥ parīghītaḥ ca prāṇaṁ aparirakṣaṁ ca vīṇāy iśvēśtha vāṁ gato hariyūthahaḥ, tad alan āparīṭapena prāptaṅkālam upāsyatāṁ/ vacanānte tu rāmasya lakṣmīnaḥ paravīrahā, avadaṇa praśritāṁ vākyāṁ sugrīvāṁ gacacetasaṁ/ kuru tvam aṣya sugrīvaḥ pretakāryaṁ anantarām, tārānāṃbhīyām sahitō vālīno daṇanāṁ prati/ samājñāpayā kāṣṭhāṁ suskāṇi ca bahūnī ca, candanāni ca divyāni vālīsanśikrākāraṇāt/ samāśvāsaya caīṁam tvam ṣaṅgadāṁ dīnaçetasaṁ, mā bāhūr bālīsbuddhīn tvāṁ tavadāhīnaṁ idam puram/ ṣaṅgadas tvā anvēyāṁ mālyan vastraṁi viividhāṁ ca, ghṛtyaṁ tālām atho gandhāṁ yac cātra samantarāṁ/ tvāṁ tāra sītbikā śīghraṁ ādāyācchana sambhramāṁ, tvarā guṇavatī yuktaḥ hy aśmin kāle viṣeṣataḥ/ sajībhaṅvato plavagāḥ sītbikāvāhācitaḥ, samarthā balinaś caiva nirharisyāṁ vālīnaṁ/ evam uktvā tu sugrīvaṁ sumitrānandavarvāhanah, tathāvau bhṛtramāṃpastho lakṣmānaḥ paravīrahā/ lakṣmānaṁsya vacaḥ śrūtvā tārāḥ sambhṛtāṃnaṁasaḥ, praviveṣa guhāṁ śīghraṁ sītbikāsaktamānaṁasaḥ/ ādāyā sītbikāṁ tārāḥ sa tu paryāpayat punah, vānaraṁ uhyamānāṁ tāṁ śūrī āvaḥ udvahanācitaṁ tāra vālīnāṁ udyamya sugrīvāḥ sītbikāṁ tāṇaḥ, āropayata vikṛṣrāṁ ṣaṅgadena sahaiva tu/ āropya sītbikāṁ caiva vālīnaṁ gatājīvitam, alanikāraś ca vividhair mālyair vastraś ca bhūṣitaṁ/ aṭiṇāpyaṭaṁ tāṛā rājā sugrīvāḥ plavagesvāraḥ, aurgdhvahēkham ārṣyaya kriyātaṁ anurūpaṇaḥ/ viśrāṇayanto ratnaṁ viividhāṁ bahūnī ca, agrataḥ plavagā yāntu sītbikā tadantarāṁ/ rājāṁ ṭṛddhiśeṣaḥ hy drṣyante bhuvī yāḍrāḥ, tāḍṛśaṁ vālīnaḥ ksipraṁ prākvravan urdhvahēkham/ ṣaṅgadaṁ aprīgyāṣu tāraṇaḥprabhṛtyas tathā, kroṣantaḥ prayaṭāḥ sarve vānara hataḥbāṇdhaḥvāḥ/ tāṛaṇaḥprabhṛtyatāḥ sarvā vānaroḥ hatayūthāḥ, anuṣagmurḥ hi bhṛtraiṁ kroṣantaḥ karaṇasvanah/ tāsāṁ ruditaśabdena vānaraṁ nāṇāṁ vanāntare, vanāṁ giraya sarve viśroṣantīva sarvataḥ/ puline giriṇadyās tu vivikte jalasamasye, cītāṁ cakṛuḥ subahaṁ vānaroḥ vanacarṇāṁ/ avaropya tataḥ skandhāc chibikāṁ vahanocitaḥ, tathur ekāntāṁ āśritye sarve śokasaṁvītaṁ/ tatāṁ tāṛā paṭitaṁ drṣṭvā sītbikātalaśāyāṁ, āropyāṅke śiras tasya vilalāpa suduḥkhitā/ janaiṁ ca paṣyasīmaṁ tvāṁ kasmāc chokābhipīḍitaṁ, prāṛḥṣtaṁ iva tv ektaṁ gataśor api mānada, ārthāṣtrasaṁvaṇaṁ ca lakṣyate āvato yathā/ esā tvāṁ rāmarupeṇa kālaḥ karṣaṭi vānara, yena sma vidhavāḥ sarvāḥ kṛṭa ekesunā raṇe/ imās tāṁ tasa vājanṛdṛvānaroḥ vālābhāḥ sadā, pādair viṅkṛṣṭam adhvanāṁ āgaṭāṁ kīṁ na budhyayes/ taveṣṭā nānu nīmatāḥ bhāryāḥ caṇḍraparībhānāṁ, idānīṁ nekṣeṣa kasmāt sugrīvaṁ plavagesvāraṁ/ ete hi sacīvā rājaṁ tāraṇaḥprabhṛtyas tava, puravāsijanaś cāyaṁ parivāryāsate 'nāgha/ visarjayāṁnā pravalaṁ yathocitaṁ arindama, tathaṁ kṛḍāmahe sarvāヴァvanē maḍhirokaṭāḥ/ evam vilapatiṁ tārāṁ patīśokaparipālotuḥ, utthāṇayantī maṁ tāṛā vānărāḥ śokakarṣītaḥ/ sugrīvena tataḥ sārdham angadāḥ pītaraṁ rudan, citāṁ āropayāṁ āśa śokenābhihatendriyaḥ/ tato 'gniṁ vidhivad dattvā so 'pasavayāṁ caṅkāra ha, pītaraṁ dirgham adhvānāṁ prasthitam vyākuṇḍendriyaḥ/ saṁkṛtya vālīnaṁ te tu vidhipūrvaṁ plavagāmāḥ, ājaṁmur udakaṁ kartum nāṁ śitaśalāṁ subhāṁ/ tatas te sahitāṁ tatra angadāṁ sthāpya cāgraṁ, sugrīvatārāsahītaḥ sīṣicu vālīne jalanam/ sugrīvaṁvaiva dīnena dīno bhūtvā mahābhalaḥ, samānaśokaḥ kākutsthaḥ pretakāryāṁ akāryayat/
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 conciousness. 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.Vaanaara 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, tārāṅgadābhhyāṁ sahito vālino dahanaṁ prati/ samājñāpayā kāśṭhāṁ śuṣkāṁ ca bahūni ca, candanāni ca divyāṁ vālisamskārakāraṇāṁ/ kuru tvam asya sugrīva pretakāryam anantaram, tārāṅgadābhhyāṁ sahito vālino dahanaṁ prati/ samājñāpayā kāśṭhāṁ śuṣkāṁ ca bahūni ca, candanāni ca divyāṁ vālisamskārakāraṇāṁ/ Sugriva! Now you bring Andada anf Tara for the dahana samskara and the related preta karyas...Direct your intimate followers the 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 materaials and carry them by himself.Tara! you may please arrange a ‘paalki’ by which you should be accompanied by your ‘sakhis’ and present your self 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 followd 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 theit 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 samskaara’. 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 unconscios and was able to recover only at the time of Jalanjali. tatas te sahitās tatra angadaṁ sthāpya cāgṛataḥ, sugrīvātārāsahitāḥ siṣicur vāline jalam/ sugrīvenaiva dīnena dīno bhūtā mahābalaḥ, samānasośaḥ kākutṣṭhah pretakāryāṁ 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 whish 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 swarupā! Let your vision see Surya Deva, your breath to Vayu Deva! As per your destiny and the fund of your ‘sukṛta 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 swarūpa! as explained, Chhandogya Upanishad 5.10.6 explains: Abhram bhutwā megho bhavati megho bhutwā pravarshati tatha veehiyavaa oshadhivanaspatyā tila-maasha iti jaayant, aito vai khalu durnispra pataram, yo yohyannam atti yo retinaa 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 stepasa tam tapasva-- and Ayam vai tvamsmaadadhi/ are as addressed to Jataaveda: ‘ Agni Deva! having burnt off the body 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 Rajyaabhishakas of Sugriya and Angada, Rama assents the celebrations but not by entering Kishkindha...
practised procedure.

Raja, especially as he is the son of your elder brother.’ Sri Rama replied: ‘My dear friend Sugriva, your knowledge and experience of life is uncommon.

Kumara Angada was mature enough with ‘sadaachaara and paraakramaa’ too, he be made the Yuva Raja and his yuvarajaabhisheka 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 Rajyabhisheka 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 jwalaasad Sugriva’s rajyabhisheka was celebrated, as followed br 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

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. Meanwhile, they need to experience the beauty of the surroundings, the cool breeze, the variety of trees round like sinduvara-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 collosal manifestation of six thousand yojanas of height, three thousand yojanas of width and one thousand yojanas of Varaha Swarup; He liberated Prithvi by His left ‘damshtra’ (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- neepe- 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 chirrupping 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 avyavastah satriuṁ rākṣasaṁ taṁ viśeṣataḥ, samarthaṁ tvaiṁ rāne hantuṁ viΚrmaiv jihmakārinam/ samunmūlaya śokaṁ tvaiṁ vyavasāyaṁ sthiṁ kuru, tataḥ saparivāraṁ taṁ nirmūlaṁ kuru rākṣasaṁ/ prthivīṁ api kākutṣtha saśāgara vanācalāṁ, parivartayiṁ ṣaktāṁ kim aṅga puna rāvaṇaṁ/ 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 prthivi 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! śaratkālaṁ pratikṣe 'ham iyaṁ prāyṛd upasthitā, tataḥ sarāṣṭraṁ sagoṇaṁ rākṣasaṁ taṁ 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 enthuse 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 vālīnaṁ hatvā sugrīvaṁ abhiśicya ca, vasan mālāvataḥ prṣte rāmo lakṣmaṇam abravīt/ ayaṁ sa kālāḥ sanaprāptaḥ samayo ‘dya jalāgamaḥ, sanpāya tvain nabho meghaiḥ saṃvyātīn girasānīmabhīhiḥ/ nava māsa dhīrtaṁ garbhaṁ bhāskārasya gabhastibhiḥ, pītvā rasaiṁ samudrānāṁ dyauḥ prasūte rasāyanaṁ/ sakyam ambaram āruhya meghasopānapaktibhiḥ, kuṭajārjunamālādhīnī alaikartuṁ divākaram/ saṁdhīyārgothitais tāmrāṁ antesv adhikapāṇḍuraṁ, snigdhaiḥ abhrapātcchadair baddhavatram ivāṁbaram/ mandarūtanāṁsvasam saṃdhīyacandaranāṁjītam, āpaṇḍujaladaṇāṁ bhāti kāmāturas ivāṁbaram/ eṣā dharmaparikliṣṭā navavārāparipūṭā, sīteva sōkasaṁtaṁtā mahī bāṣpaṁ vīmuṇcati/ meghodaraviṁuktāṁ kahlārasukhaśītalāṁ, sākyaṁ aṅjalibhiḥ pātuṁ vātāḥ ketakigandhaṁ/ eṣa phullārjunaḥ sālayaḥ ketakaṁ adhīvaśitaṁ, sugrīva iva śāntārīr dhārābhīr abhiśicyate/ meghakṣraṁśaṁ jīnaḥ dhārā dhārāyajñapāvīṁ śīnaṁ/ mārutāṁpurāṇaguhīḥ prādhitāḥ iva parvatāḥ/ kaśādhir iva haimīhirhīvīdutbhir iva tāḍitam, antaṅkaṁtanirīghoṣaṁ savedanam ivāṁbaram/ nīlamayēśrītī vīdyut spuruṁaṇi pratiḥbhiṁte iva, spuruṁaṇī rāvaṇasvāṁke vaiḍhīva tapasviṁ/ imāś tā manmathaṁvaṭāṁ hitāḥ prathītaḥ disaḥ, anuśiptā iva ghanair nāṣṭagrahanīśkarāḥ/ κva cīd bāṣpābhīsamirudhāṁ vairāgamamasamutsukān, kuṭajaṇaṁ pāṣaṁ saunmīte puṣṭiṁ gīraṁśaṇuṣu, mama śokābhiṁbhātaṁ kāmāsadvīpanāṁ sthitāṁ/ raṁjaḥ prāśāntaṁ sahimo ‘dya vāyur; nidāghadosaprasaraḥ śrāṣṭāṁ, sthitāḥ hi yātrā vasuddhādhipānāṁ; pravāsino yāṁti nārāḥ svadeśeṇ/ saṁprasṛṣṭāṁ nāmaśaṁsvaśaludāḥ; priyāvīṁtiḥ saṁprati cakravākiḥ, abhikṣnavaṁsrodakaviṁśateṣu; yānte mārgeṣaḥ na sampaṭantī/ kva cīt prakāśaṁ kva cīt aparkāśaṁ; nabhāḥ prakāśāṁbuddhāṁ viṛbhiḥ, kva cīt kva cīt parvatasaṃniruddhāṁ; rūpaṁ yathā/ śāntamaḥśravāsvāyaṁ vṛyāṁśriitam sarjadakadambapuṣpāṁ; navāṁ jalaṁ parvatadhatūtāṁmaṁ, mayūrakekāḥ bhīr anuprayāṭaṁ; saḷīḷaṁpā迦 śīrrataramaḥ vahantī/ rasākulaṁ saṭpadasamakāśaṁ; prabhūjyaṁ jambuphalaṁ prakāśaṁ, amavarnaṁ pavanavādhuṁtiḥ; bhūmau patattyāṁ ṛmāphalāṁ vipakvaṁ/ vīdyutpatākiṁ salabāka mālāḥ; saḷīḷendraṅkāṭkṣisāṁśkāśaḥ, garjante meghāḥ samudrīrṇādaḥ; mattagajendrā iva samyugasthāḥ/ meghabhīkāṁ pariṣampantī, samīmodī bhāti/ balākappatikāḥ, vāṭāvadhīṁtāḥ varapaṛuddhāṁ; lambeva mālā ractīmbharaṁsva/ nidrā śaṅkaiḥ keśavam abhyaupaiṁ; drutāṁ nadiśaṁ sāgaram abhyaupaiṁ, hrṣṭā balākā ghanam abhyaupaiṁ; kāntāḥ sakāmaḥ priyam abhyaupaiṁ/tātā vaṁtāṁ śīkhisupranṛttaḥ; jāṭāḥ kadambāḥ sakadambaśākāḥ/ jāṭāṁ vṛṣṇa goṣu samānākāṁ; jāṭāḥ ghanair maṇyavāṇābhīrāṁbhīṁ/ vahantī varṣantī naddantī bhānti; dhyāyantī nṛtyantī naddīvasaṁtaṁ, nadyo ghanā mattagajāvaḥ vaṁtāṁ; priyāvīṁtiḥ śīkhnāḥ plavaṁgāḥ/ prāhaṁśiṭāḥ ketakapupaṣpavandham; āghrāyaḥ hrṣṭa vaṇanirjharesu, prapāta śabdākūlāt gajendrāḥ; sārdhāṁ mayūraṁ samadā naddantī/ dhārānīpatāṁtā abhihyānāṁ; kadambaśākāḥu vilaṁbāṁanāṁ, keśārjītīnaṁ puṣpitasāvagādham; śaṅnair maddān śaṭcaraṇasāṁ tyajantī/ angārācucnōتناkarasamakāśaṁ; phalaiḥ suparyāptaṁ rasaiṁ samcīdralaiḥ, jambudrūmaṁnāṁ pravībhāṁtī sākāḥ; nīlīyāṁnaṁ iva satpadaunghaiḥ/ taḍitapataṭkāḥbhīṁ alaṅkṛtāmnāṁ; uḍīrṇagabhāmbhārhāravāṇāṁ, viṛbhiṁtī rūpāṇi balāhākāṁ; ranjodyāntāṁ naṁ vārāṇāṁnāṁ/mārganugāḥ śailavanaṁsūrī; samprasthīto megharavāṁ niśaṁyāṁ, yuddhābhīkhāṁ pratiṇāgaṁśaṁkāṁ; matto gajendrāḥ pratisaṁśivṛttāḥ/ muktāsākāṁ sālīlaṁ patad vāi; sunirmalāṁ patrapuṣṭeṣu lagmāṁ, hrṣṭā vīvarnačchadānāṁ vīhaṁgāṁ; sureṇdradattaṁ śṛṭṭāṁ pibanti/ niḍeṣu nīlā navavāriṇpūrṇā; meghesuṁ meghāḥ praviḥbhāṁtā sākhāṁ; dāvaṁṇidagdeṣu dāvaṁṇidagdhaṁ; śailēsu śailai iva baddhalūlaṁ/ matto gajendrā muditā gavendraṁ; vanesu viśrāntataṁ mrṣgendraṁ, ranjāyā nagnendraṁ nibhrṛta nagnendraṁ; prakṛṣṭīto vārīdharaṁ sureṇdraṁ/ vṛttā yāṭrā nareṇdrāṇāṁ senā pratiniṁvartate, vairāṁ caiva mārgāṁ ca saṁliena samīkṛtaṁ/ māśi prauṣṭhapade brahma brāhmananāṁ nippakṣatām, ayaṁ adhyāyasaṁavaḥ sāmāγāṇāṁ vīryāṁ/ nīrṣtāyaṁ nāḥiṁśaḥ śrīyāṁ sāmāyōti; ayaṁ pravībhāṁtā nāṁśatvāḥ/ nīmīrīnāḥ saṁcītasamacayāṁ, āśādiṁ abhyapagato bharaṁtaḥ koṣakādhiḥpaḥ/ nūnām āṇyamānāṇāyāḥ saravāva vadhate rayayaṁ, māṁ samīkṣya samāyāntam ayodhyāṁ iva saviṁ/ imām śpīṭaṅguvaṁ varṣāḥ sugrīrāva sukham aśnute, vijitārīḥ sadāraṇaḥ ca rājye mahati ca sthītaḥ/ ahaṁ tu hṛtadāraṁ ca rājāṁ ca mahatāṁ.
cyutaḥ, nādiṅkālaṁ iva klinno avasādāṁ lakṣaṇaṁ/sokaś ca mama vistirṇo varṣāś ca bhṛṣadurgamāḥ, rāvaṇaṁ ca mahaṁ śatruṁ apāraṁ pratibhāti me/ ayaśrāṁ caiva dṛṣṭevemāṁ mārgaṁ ca bhṛṣadurgamāṁ, prāṇate caiva sugrīve na mayā kiṁ cid īrītam/ api cātiparikliṣṭāṁ cīrād dāraṁ samāgatam, ātmakārya-gaṛiṇāvad vaktuṇ naecchāṁ vānaram/ svayam eva hi viśramya jñātvā kālām upāgatam, upakāraṁ ca sugrīvo vetsyate nātra saṁśayah/tasmāt kālapratiśo 'hain īhito 'smiti śubhalakṣaṇa, sugrīvasya nādāṁ ca prasādaṁ anupālayan/ upakāreṇa vīro hi pratikāreṇa yuyate, akṛtaṁ 'pratikṛtō hanti sattvavātān manah/ athaivaṁ ukṭā pranidhāya lakṣaṇaḥ; kṛtaṁ jalis tat pratipūjya bhūṣitam, uvāca rāmaṁ svabhārāma darśanāṁ; pradrśayan darśanam atmanāḥ śubham/ yathoktam etat tava sarvam īpsitaṁ; narendra kartā nacirād dharīśva/ rāmaṁ āś ca mahāñ śatrur apāraṁ pratibhātim evaṁ.

Lakshmana! Have you noticed that by mid day, the forests like fresh, especially with the abundance of green grass all around like the ‘nuttana nrityotsava’ or a novel dance gets initiated. Do you

Shri Rama having been fortified by Lakshmana’s boost up to his morale and kindled the fire of anger on Ravanasura and his 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 om 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 thus 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 Aakasha now as being a pregnant woman releases children in the form of rains. meghakṛṣṇājina dharaḥ dhāraḥ yajnopavitinaḥ, mūrtaḥpūritaguhāḥ prādhītā iva parvatāḥ/ kaśābhir iva haimībhir vidyudbhīr iva tādītam, antahstanitanirghoṁ savedanam ivāṁbaram/ nilameghaṁśritā vidyut sphuranti pratibhāti me, sphuranti rāvaṇasyāṁke vaidehiṁ tapasvīṁ/ As the rainy season in progress, the ‘megha rupi’ black clouds resemble ‘mriga charma’ of a brahmachāri and the varsha dhaaaras 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 ‘adhyanana’. 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 heaves of Devi Sita’s heart at the intolerable and irritating dialogues of Ravanasura 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 prakāśaṁ kva cit aprakāśaṁ; nabhaṁ prakirṇāmbudharam viḥbāti, kva cit kva cit parvatasamiriruddhāṁ; rūpaṁ yathā śāntamahārnavasya/ 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 surfet with fresh ‘dhaatus’ or mineral, even as peacocks are excited with the heralding of fresh arrival of the monsoon season. Lakshmana!
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. vahanći varṣanti nadanti bhānti; dhyāyanti nṛtyanti samāsvasanti, nado y ghanaa mattagajā vanāntāḥ; priyāviniḥ śīkhaṇaḥ plavamīghaḥ/ prahārṣitāḥ ketakapuspagandham; āghrāya hṛṣṭā vananirjhareṣu, prapāta śabdākuliṭā gajendrāḥ; sārdhāṃ mayūraḥ samadā nadantī/ As the rivers are flowing in full swings, the clouds are pouring thick yet fresh rains, the ‘Mattebha yuka’ 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 shatpadoudhaih, kvachit pramatta iva vaaranendraḥ - vibhaantyanekaashriyano vanaantaah/ Sometimes, bhraramaraas 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! matta gajendrā muditā gavendraḥ; vanēṣu viśrāntatarā nygrendraḥ, ramāy naṃ grendraḥ nibhrā nygrendraḥ; prakṛdito vārihrarai śurendraḥ/ vṛtta yātrā narendrānam sena pratiniyartate, vairāṇi caiva mārgās ca salilena samīkṛtāḥ/ māsi prausṭhapade brahma brāhmaṇanāṃ vivakṣatām, ayam adhyāyasamayāḥ sāmagānāṃ upāsthitaḥ/ 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 o...
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 Ashvija-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. Shishra 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
Samīksya vimalān vyoma gatavidyudbalāhakam, sārasārvasaṃghuṣṭaṁ ramayajotsnānulepanam/ samṛddhārthaṁ ca sugrīvaṁ mandadhamvārhasaṅgrahama, atyartham asatāṁ mārgaṁ
ekāntagatamānasāṁ/ nivṛttaṅkāryaṁ Siddhārthaṁ premadābhīratāṁ sadā, prāptavant/ am abhīpretāṁ
sarvāṁ eva manorāthāṁ/ svāṁ ca pātnāṁ abhīpretāṁ tārāṁ cāpi samīpsātāṁ, viharantam ahorātraṁ
krātṛthaṁ vigatajvalam/ krātantam iva devēśāṁ nandane 'psarasāṁ gaṇaṁ, mantraṁuyāsaktāryaṁ ca
mantraṁuṁ anavekṣaṇam/ utsānamūjjasanādeśaṁ kānyaṁvṛtam avashitām, niścitārthaṁ 'rthatattvaṁ
kāladharmavāśeṣavit/ prasādya vākyār madhurāṁ hetumadhir manoramāṁ, vākyavād vākyatattvaṁ
hariṁnaṁ mārūtātmajar/ hitaṁ tathyāṁ ca pathyaṁ ca sāmadhārthānmitam, prānaya-prāpitsaṁyuktam
viśvāsakṛtaniścayam, hariśvaram uṇāgamya hanumāṁ vākyāṁ abraviṁ/ rājaṁ prāptaṁ yaśāś caiva kaulū
śrī abhivrātāṁ, mārānāṁ saṁgṛāhāṁ śeṣas tad bhavāṁ kartum arhati/ yo hi mītreṣu kālaṁjaṁ satataṁ
sādhu vartate, tasya rājaṁ ca kārtīṣ ca pratāpaṁ cābhīvvardhate/ yasya koṣaṁ ca daṇḍaṁ ca mitrāṁ atṁā
cā bhūmīpa, samavetāṁ sarvāṁ sa rājaṁ mahād aṁṣute/ tad bhavāṁ vṛttasāmpannaṁ sthitāḥ pathi
nirayaye, mārāṁram abhinātārthaṁ yathāvat kartum arhati/ yas tu kālayaṭīṭeṣu mitrākṛtayesaṁ vartate,
ca svayaṁ cāpratīmo guṇaṁ/ tasya tvaṁ kuru vā kāraṁ pūrvaṁ tena kṛtaṁ tava, hariśvara
hariśrēṣṭhaṁ ajñāpayitum arhasi/ na hi tāvād bhavet kālo vyatītaṁ codanād rte, coditasya hi kāryasya
bhavet kālayatikramahāṁ/ akartur api kāryasya bhavāṁ kartā hariśvara, kim punaḥ pratikartus te rājyena
dhanaṇa ca/ śaktimān ca vikrānto vānarāḥ/ śaktaṁ ca vr̥ ddhaṁ upayātu sā
dvān evānapūṃsāṁcānti prajna-prajnaṁ avasthitaṁ, kālaṁvaṁ puruṣaḥ khalu śarair śaktā
dharmaviśeṣaṁ/ sa kr̥ tvā mahāto 'py arthāṁ na mitrārtheṇa yujyate/ kriyatiṁ rāghavaṁvityataṁ vaidehīyaṁ parimārgaṇaṁ,
tad idāṁ vīra kāryaṁ ca te laitāṁ arimādaṁ/ na ca kālāṁ aṭītaṁ te nivedayati kālavīt, tvaramāṇo 'pi san
prāṇāṁ tava rājan vaśanūgāḥ/ kulasya ke tuḥ spītasāya dirghabandhūsc ca rāghavahā/ aprameyaprabhāvaś
cā svayaṁ cāpratīmo guṇaṁ/ tasya tvaṁ kuru vā kāraṁ pūrvaṁ tena kṛtaṁ tava, hariśvara
hariśrēṣṭhaṁ ajñāpayitum arhasi/ na hi tāvād bhavet kālo vyatītaṁ codanād rte, coditasya hi kāryasya
bhavet kālayatikramahāṁ/ akartur api kāryasya bhavāṁ kartā hariśvara, kim punaḥ pratikartus te rājyena
dhanaṇa ca/ śaktimān ca vikrānto vānarāḥ/ śaktaṁ ca vr̥ ddhaṁ upayātu sā
dvān evānapūṃsāṁcānti prajna-prajnaṁ avasthitaṁ, kālaṁvaṁ puruṣaḥ khalu śarair śaktā
dharmaviśeṣaṁ/ sa kr̥ tvā mahāto 'py arthāṁ na mitrārtheṇa yujyate/ kriyatiṁ rāghavaṁvityataṁ vaidehīyaṁ parimārgaṇaṁ,
tad idāṁ vīra kāryaṁ ca te laitāṁ arimādaṁ/ na ca kālāṁ aṭītaṁ te nivedayati kālavīt, tvaramāṇo 'pi san
prāṇāṁ tava rājan vaśanūgāḥ/ kulasya ke tuḥ spītasāya dirghabandhūsc ca rāghavahā/ aprameyaprabhāvaś
cā svayaṁ cāpratīmo guṇaṁ/ tasya tvaṁ kuru vā kāraṁ pūrvaṁ tena kṛtaṁ tava, hariśvara
hariśrēṣṭhaṁ ajñāpayitum arhasi/ na hi tāvād bhavet kālo vyatītaṁ codanād rte, coditasya hi kāryasya
bhavet kālayatikramahāṁ/ akartur api kāryasya bhavāṁ kartā hariśvara, kim punaḥ pratikartus te rājyena
dhanaṇa ca/ śaktimān ca vikrānto vānarāḥ/ śaktaṁ ca vr̥ ddhaṁ upayātu sā
śaṁkṣate/ prāṇatyāgāvīśaṁkena kṛtaṁ tena tava priyam, tasya mārgaṁ vaidheṇiḥ prthivyāṁ api
cāṁbare/ na devā na ca gandharvāḥ nāṣuṁ na marudgāṁ, na ca yaksā bhavyaṁ tasya kuryaṁ kum uta
rākṣasaṁ/ tad evāṁ saktiḥkṛtya pūrvaṁ priyākṛtaṁ tathā, rāmasyārhasi pīneśa kartun sarvātmānaṁ
priyam/ nādhastād avanau nāpsu gatir nopari cāṁbare, kasya cit sajāte 'smakaṁ kapiśvāraṁ tāvāṁ
yayā/ tad ājñāpaya kaḥ kim te kṛte vasatu kutra cīt, haravya ho apradhṛṣyāṁ te santi kotyagratro 'naghaṁ/ tasya
tadvacanaṁ śrutvā kāle śādhuniveditam, sugrīvaḥ sattvasaṁpannaṁ caśkāra matim uttamaṁ/ sa
saindideśābhimataṁ nilāṁ nityakṛtodyamam, dikuṁ sarvasu sarveṣaṁ sainyānam upasaṅgrahe/ yathā
senā samagraṁ me uṭṭhaṇalāḥ ca sarvasaḥ, samāgacchante asaṁgena senāgrāṁ tathā kuru/ ye tv
antapālaḥ plavagāḥ śīghragā śvavāśaṁ, samānayantu te sainyāṁ tvaritāḥ śāsanān mama, savyaṁ
cāṇantaraṁ sainyāṁ bhavāṁ evānapūṣyayatu/ tripāca-carātraṛāḥ ārdhuvāṁ yaḥ prāphyayāṁ neha vānaraḥ, tasya
prāṇāntikā daṇḍo nātra kāryā viśaraṇaḥ/ hariṁṇaḥ ca vṛddhaṁ upayāvāṁ sāṅgadō; bhavāṁ mamājñāṁ
adhikṛtya niścitāṁ, iti vyavasthāṁ hariṇupūngavēsvaro; vidhāya veśma praviveśa vīryavā/
Sarvāṇi sa rājiyam mahad ānute/ tad bhavān vṛttasaṁpannah śitaḥ pathi nirataye, mitrārtham abhinītārthaṁ yathāvat kartum arhati/ When the thought as to when ‘pratypakaara’ 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. kriyātāṁ rāghavasyaitad vaidehyāḥ parimārganam, tad idaṁ vīrā kāryoṁ te kālātītām arīṁdama/ na ca kālam aśitaṁ te nivedayaṭi kālavī, tvaṃmaṇo ’pi san prājñas tava rājan vaśaṅgūṇaḥ/ Bhagavan Shri Rama is our outstanding friend; it is high time that the most essential task of ‘Devi Sitaa veshana’ be initiated straightaway; Shri Rama is fully aware of the need fot timely action which is to be necessarily initiated by you only. na hi tāvad bhavet kālo vyatītaś codanādṛ te, coditasya hi kāryasya bhavet kālawatītākramah/ akartur api kāryasya bhavān kartā harīśvara, kiṁ punaḥ prakīrtukar te rājya 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 Sugrva! You are the over all master of Vaanaraas and Bears; please there fore call for a quick assembly

Undoubtedly indeed, Shri Rama’s intrepidity is well known as he has had the record of controlling asuras, maha naagaass 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 desrtroyed your swor enemy Vaali and facilitated your unchallenged kingship, is this not time now to secure Sita Devi from bhutula or swarga! King Sugriva! You have the unchallenged status of commaanding creos 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

Guhām praviṣṭe sugrīve vinukte gagane ghanaṁ, varṣarāтроṣito rāmaḥ kāmaśokābhīpīdītaḥ/ pāṇḍuraṇ gaganam drṣtvā vimalaṁ candramandalam, śāraṁjaṇaṁ rajanīṁ caiva drṣtvā jyoṭsnāmulepanām/ kāmaṛttam ca sugrīvam naṣṭāṁ ca janakātmājām, buddhvi ca kālam aśitaṁ ca munoha paramātvuruc/ sa tu saṁjñāṁ upāgyama mahūtātmā matimāṁ punah, manahsthāṁ api vaidehiṁ cintayāṁ āśa rāgghavah/ āśīnām parvatasāyāgre hemādhūtvibhūṣite, śāradāṁ gaganam drṣtvā jagāma manasaḥ priyāṁ/ drṣtvā ca vimalaṁ vyoma gatavidyevālāhakam, sārasārvavaṅhaṁvāṁ cilālapārtayā girā/ sārasārvavaṅhanādaiṁ sārasāravaṅhāntāṁ, yāsram e ratam bāḷā śaḍya maṛate katham/ pūṣpitāṁ cāsānāṁ drṣtvā kābenan iva nirmanāṁ, katham sa ratam bāḷā paśyantī māṁ apaśyantī/ yā purā kalahanisānām svarēna kalabhāṣīṁ, bhudhyate cāruśarvāṅgī śaḍya maṛate katham/ niśvanaṁ ca kāravāṅkāṁ niśaṁya sahacārīṁ, pundraṅkavāśālākāṁ katham eṣā bhaviṣyatī/ sarāṁsi sarīto vāpiḥ kānanaṁ vanāṁ ca, tāṁ vinā mrugaśāṅkāṁ ca rataḥ nāpya sukhaṁ labhe/ api tāṁ madvīyogac ca saukumāryac ca bhāminīṁ, na dūrāṁ piṇḍayet kāmah saradgurumantarac/ evaṁda niśaṁśe gharīpālaṁ nrāmpātam, vihaṅga iva sarāngāḥ saḷīlaṁ trīdaśēvārūtī/ tataḥ caṅkīrya rameṣu phalārthī girisānūṣu, dādāśa paryupāvrto lakṣmīvāṁl lakṣmaṇo ‘grajam/ taṁ cintayā duḥśahayā parītaṁ/ visanīñāṁ ekāṁ vijane manasvī, bhrātur

Sarga Thirty

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

Guhāṁ praviṣṭe sugrīve vīmukte gagane ghanaṁ, varṣarāтроṣito rāmaḥ kāmaśokābhīpīdītaḥ/ pāṇḍuraṇ gaganam drṣtvā vimalaṁ candramandalam, śāraṁjaṇaṁ rajanīṁ caiva drṣtvā jyoṭsnāmulepanām/ kāmaṛttam ca sugrīvam naṣṭāṁ ca janakātmājām, buddhvi ca kālam aśitaṁ ca munoha paramātvuruc/ sa tu saṁjñāṁ upāgyama mahūtātmā matimāṁ punah, manahsthāṁ api vaidehiṁ cintayāṁ āśa rāgghavah/ āśīnām parvatasāyāgre hemādhūtvibhūṣite, śāradāṁ gaganam drṣtvā jagāma manasaḥ priyāṁ/ drṣtvā ca vimalaṁ vyoma gatavidyevālāhakam, sārasārvavaṅhaṁvāṁ cilālapārtayā girā/ sārasārvavaṅhanādaiṁ sārasāravaṅhāntāṁ, yāsram e ratam bāḷā śaḍya maṛate katham/ pūṣpitāṁ cāsānāṁ drṣtvā kābenan iva nirmanāṁ, katham sa ratam bāḷā paśyantī māṁ apaśyantī/ yā purā kalahanisānām svarēna kalabhāṣīṁ, bhudhyate cāruśarvāṅgī śaḍya maṛate katham/ niśvanaṁ ca kāravāṅkāṁ niśaṁya sahacārīṁ, pundraṅkavāśālākāṁ katham eṣā bhaviṣyatī/ sarāṁsi sarīto vāpiḥ kānanaṁ vanāṁ ca, tāṁ vinā mrugaśāṅkāṁ ca rataḥ nāpya sukhaṁ labhe/ api tāṁ madvīyogac ca saukumāryac ca bhāminīṁ, na dūrāṁ piṇḍayet kāmah saradgurumantarac/ evaṁda niśaṁśe gharīpālaṁ nrāmpātam, vihaṅga iva sarāngāḥ saḷīlaṁ trīdaśēvārūtī/ tataḥ caṅkīrya rameṣu phalārthī girisānūṣu, dādāśa paryupāvrto lakṣmīvāṁl lakṣmaṇo ‘grajam/ taṁ cintayā duḥśahayā parītaṁ; visanīñāṁ ekāṁ vijane manasvī, bhrātur
viśādāt paritāpadīnaḥ; samīksya saumitrir uvāca rāman/ kim ārya kāmasya vaśaṃgatena; kim ātmapaurasyaparābhavena, ayaṁ sadā saṃhriyate samādhiḥ; kim atra yogena nivartitena/ kriyābhīyogān manasaph rasādaṁ; saṃādiyogāṅgatāi ca kālam, sahāyasāmārthyaṃ adīnasattva; svakarmaheṭu ca kurṣya hetum/ na jānāti mānavavāṃsanātha; tvāya sanāthā sulabhā pareṇa, na cāgnīcūdām jvālitām upetva; na dahlāte vīrayavarāraḥ kaś caīt/ salakṣaṇamān laksmaṇam apradhrṣyaṃ; svabhāvajām vākyam uvāca rāmaḥ, hitam ca pathyam ca nayaprasaktaiṃ; sasāmadharmārthasamāhitam ca/ niḥsaṃsāyaṃ kāryam aṃvaktiṣyatiṃ; kriyāvīśeṣo hy anuvartitavyas, nanu pravṛttiṣyasa durāsadaṣyaṃ; kumārākāryasya phalaḥ na cintyam/ atha padmapalāśaṃkiṃ maithilim anucintyam, uvāca laksmaṇam rāmo mukhenā pariṣṣyatāḥ/ tarpaytva sahasraśaṃṣaḥ salilenā vasuṃdhāraṃ, nirvartātvyāḥ sansāyāni/ kṛtakarmā vyavasthitasiṃ; snigdhamabhīrānirghoṣaṃ saīladrumāpurogaṃḥ, visṛṣya saīlām meghāḥ/ pariśrāntaṃ nṛpātmajāḥ/ nilotpalalalāsyāṃṣaḥ śyāmikṛtvā diśo daśa, vimadā āva mātāngāḥ sāntavegāḥ/ payodharāḥ/jalagarbhā mahāvegāḥ kūṭajārjunaganḍhināḥ, carīvā viratāḥ saumya vṛṣṭiṇāḥ/ samudrayāḥ/ ghanānāṃ vāraṇāṇāṃ ca mayūrāṇāṃ ca laksmaṇa, nādaḥ prasravāṇāṇāṃ ca praśāntaḥ/ sahasānagāḥ/ abhibṛṣṭā mahāmeghār nirmaḷāḥ citraṃsāvahāḥ, anulīpā iñābhānti girayaḥ/ candraraśmibhiḥ; darsayanti sārannadayaḥ puliniṃ śaṅkhi śaṅkhāḥ, navasadāṃgamavṛtṛdā jaghanānīva/ yoṣitaḥ/ prasannasaṃlālaḥ saumya vināditāḥ, cakrāvakagānākṛṇaḥ vīhānti saḷalīṣāyaḥ/ anyonyabaddhavairāṇāṃ jīgishāṃ nṛpātmajāḥ, udhyogasaṃayaḥ saumya pārthivānām upasthitāḥ/ iyaṁ/ sā prthamāḥ yātrā pārthivānāṃ nṛpātmajāḥ, na ca paśyāmi sūgrīvaḥ udhyogāṇaḥ ca tathāvīdhāṃ/ catvāro vārṣikā māsa gata varṣaṃatapamāḥ, mama śokāhitaṃtaptasya saumya sītāṃ apāṣyatāḥ/ Priyāva viheene/ duḥkhārte hṛtārjye viivāsite, kṛpaṁ na kurute rājā sugriṃvo mayi laksmaṇa/ anātho hṛtārjyo 'yaṃ rāvanena ca dharsitāḥ, dīno dāragnaḥ kāmī māṃ caiva śaṇaṃ gataḥ/ ity etaiḥ kāraṇāḥ saumya sugriṃvasa durātanaḥ, ahāṃ vānaraśāyaḥ paribhūtaḥ paraṁtapa/ sa kālan parisāmkhyāya sītāyāḥ/ parimārgaṃ, kṛtārthāḥ samayam kṛtvā durmati śāvabudhyate/ tvān praviśya ca kṣīkindhāṃ brūhi/ vānaraṃgavam, mūrkhān grāmya sukhe saktaṃ sūgrīvāṃ vacanānām mama/ arthān āpanpanānāṃ/ pūrvai caṇpy upakārīṇāṃ, āśāṃ sansrūtya yo hanti sa loke pruṣasādhamahāḥ/ subhān vā yadi vā pápaṁ yo hi vākyaṃ udāritam, satyena parirghnāti sa virāḥ puruṣottamaḥ/ kṛtārthāḥ hy akṛtārthānāṃ mitraṇāṃ na bhavantī ye, tān mṛtān api kṛtyayaḥ kṛtaḥgnāṃ nopabhunjate/ nūmā niḥkācanaṃprṛṣṭhaṣya viṃśṣṭasya/ mayā raṃge, draṣṭum ichchānti kṛtārthaḥ ca rūpāṃ vidyudgaṇopamam/ ghoraiṃ jyātaḷanirghoṣaṃ kruḍhdhaṣya/ mama samyuge, nṛṛghoṣam ija vajraṣyaṃ saun śaṃsrotum icchati/ kāmā evaṁ gate 'py asya parijñāte/ parākrame, tvatsahāhyaṃsa me vibhāna ca śaṃcā ṣaṃcā nṛpātmajāḥ/ yaddarthaṃ ayām ārambhāḥ kṛtaḥ/ parapuraṇājaya, samayaiṃ nābhījāṇāti kṛtārthaḥ plavagesvārāḥ/ varṣāsamayakālān tu pratijñāyā hariśvaraḥ, vyafiśāṃ caṭuro māsaḥ nāvabudhyate/ sāṃtyapaṇīṣaḥ kṛdāṇ pānām evopasevate, sokādīneṣu nāṃsāṇa sugriṃvaḥ kurute dayāṁ/ ucyataṁ gaccha sugriṃvas tavyā vastra mahābala, mama/ roṣasya yadṛpaṇā bruśās caīnām idān vacaḥ/ na ca saṃkucitaḥ panthā yena vālī hato gataḥ, samaye/ tiṣṭha sugriṃvāṃ vālippam anvagāḥ/ eka eva raṇe vālī śaṃreṇa niḥāto mayā, tvaṁ tu satyād atikrāntaṇ/ hanisyāmī sabāṇdhamas/ tad evaṁ vihite kārye yad dhiṇāṃ pruṣaṃśaṭiḥa, tat tad brūhi/ naraśreṣṭha tvara kālavyatikramāḥ/ kurṣyaṃ satyaṃ mayi vānareśvāra; prattiṣrankām dharrrmān aveṣya śāsytamā, mā/ vālīnaṃ pretya gato yanamasyaṃ; tvam adya paśyer mama coidtaḥ śaraiḥ sa pūrvaṁ/ śīvavīrddhakopaiḥ; lālapamyānaṇāṃ prasamīksya dīnaṃ, cakāra śīvrām matim ugratejā/ hariśvarāṃvavamāṇaṃsātāḥ/
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 seperation 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 vaṭaṅgatena; kim ātmapiṣya -parābhavena, ayaṁ sadā samhṛtyate samadhīḥ; kim atra yogena nivṛttena/ 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 practial action plan and breaks into the praising the the heralding of the Sharad! Sumitra nandana!The thousand eyed Indra Deva having fully saturated the wishes of Prithvi with plentiful waters and excellnt crops is happily contended 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 kreeda 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: iyāṁ sā prathamā yātṛā pārthyānāṁ nṛpātmaṅa, na ca paśyāṁ sugrīvam udvyogam vā tathāvidham/ catvāro vārśikā māsā gatā varsaśatopamāḥ, mama śokāhítatasya saumya sitām apaśyataḥ/ Priyaa viheene duḥkhārte hṛtarāje viveśite, kṛpaṁ 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 'yaṁ rāvaṇena ca dharsitāṁ, dīno dūragrhaṁ kāmī māṁ caiva saraṁgaṁ gataḥ/ ity etāṁ kāraṇaṁ saumya sugrīvasya durātmanāṁ, ahaṁ vānararājaṁ paribhūtaṁ paraṁtapaḥ/ 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 kālam parisaṁkhyāya sūtyāyā parimārgaṇe, kṛtārthaṁ samayaṁ kṛtāṁ durmatir nāvabudhyate/ tvāṁ praviṣya ca kīśkindhāṁ brūhi vānaraṁ parāyam, mūrkhāṁ grāmyaṁ sukhe saktaiṁ sugrīvaṁ vācaṁāṁ mama/ arthināṁ upapannāṁ pūrvaṁ ca ēcy apakārināṁ, āśāṁ sāmrāṇya yo hanti sa loke puruṣādhamāṁ/ 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 kreedas’ as follows: arthināṁ upapannāṁ pūrvaṁ ca ēcy apakārināṁ, āśāṁ sāmrāṇya yo hanti sa loke puruṣādhamāṁ/ subham vā yadi vā pāpaṁ yo hi vākyam uḍīritam, satyaṁ parigṛhṇāti sa vīraṅ puruṣottamaṁ/ kṛtārthaḥ hy akṛtārthanāṁ mūrkhāṁ na bhavanti ye, tāṁ mṛtāṁ api kravādaṁ kṛtaṁ noŚapbuṣṇaṁ/ 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 nyāya, notwithstanding insurmountable hurdles is distinguished as an ‘uttana purusha’. Futher, 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! Sugrīva 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. acyatāṁ gaccha sugrīvas tvayā vatsa mahābala, mama roṣasya yadrūpaṁ brāvyāś caīnam idaṁ vacah/ na ca saṁkucitaṁ panthā yena vālī hato gatah, samaye tiṣṭha sugrīvamā vālipatham anvagāḥ/ eka eva raṁ vālī śareṇaṁ nihaṭo mayā, tvāṁ tu satyād uṭārāntaṁ hanisyāṁ sabāṁdhamavaṁ/ 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: ‘Sugrīva! 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: ‘Vaaara 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 Sugrīva’s Rajya Bhavana at Kishkindha with anger yet restrained by Rama’s convincing, meets Aangada who in turn seeks Sugrīva to some how pacify Lakshmana.

Sa kāmināṁ dīnam adīnasattavaḥ; śokāhippannaṁ samudīrinākopām, narendrasūnūr naradevapatraṁ; rāmānujaṁ pūrvajam ity uvāca/ na vānaraṁ śthāsyati sādhuvṛtye; na manṣyate kāryaphalānuṣaṅgāṁ, na bhakṣyate vānararājaṁ labhṣāṁ; tathā hi nābhihramate ’sya buddhiḥ/ matikṣayād grāmyasukheṣu saktaṁ; tava prasādāpratikārabuddhiḥ, hato ’graṇaṁ paśyatu vālīnaṁ sa; na rājyaṁ evaṁ vigunasya deyam/ na dhāraye kopam uḍīrṇavegaṁ; nihanmi sugrīvam asatyaṁ adya, hariprāvīraṁ saha vālipuroth;
truly the rainy season was over and the Sharad Ritu had since arrived. Despite the long
frustration and anger that Sugriva had not taken any positive move in the context of Sugriva’s
firm resolution for ‘Sitaanveshana’, praviveśa prūrō vīrō laṃśaṇaṇaḥ pravīrāhō /

pratīṣṭhō bhavaḥ svaśaṃyau ca vākyam / na hi vai tvadvidho loke pāpam evaṃ

a āgraṇohā rājanām tiṣṭha svaśaṃyau ca vākyam / saṃputvato ca saṅgatam / sāmopahitaḥyā vāca rūṣāṇi parivarjayan,
vaktum arhasi sugrīvaṃ vyatītaṃ kālaparyāye / so' grajenānuśīṣṭārtho yathāvat puruṣaṃrṣabhaḥ,

pragṛhyā girīṣyāṅgābhāṁ mandarāḥ sānumān ihaḥ / yathoktakārī vacam uttarāṃ caiva sottaram,

byhaspatiṣāmo buddhāyā mātṛvā rāmāṃ jāmaṇaḥ bhṛṭāḥ pryaiḥte rātāḥ,
lakṣmaṇaḥ pratisāṃrabdho jagāmu bhavanaṃ kapeḥ / sakrabāṇasanaṃprakhyaiṃ dhanuḥ kālāntakopamāḥ,

pragṛhyā girīṣyāṅgābhāṁ mandarāḥ sānumān ihaḥ / yathoktakārī vacam uttarāṃ caiva sottaram,

byhaspatiṣāmo buddhāyā mātṛvā rāmāṃ jāmaṇaḥ bhṛṭāḥ pryaiḥte rātāḥ,
lakṣmaṇaḥ pratisāṃrabdho jagāmu bhavanaṃ kapeḥ / sakrabāṇasanaṃprakhyaiṃ dhanuḥ kālāntakopamāḥ,

pragṛhyā girīṣyāṅgābhāṁ mandarāḥ sānumān ihaḥ / yathoktakārī vacam uttarāṃ caiva sottaram,

byhaspatiṣāmo buddhāyā mātṛvā rāmāṃ jāmaṇaḥ bhṛṭāḥ pryaiḥte rātāḥ,
lakṣmaṇaḥ pratisāṃrabdho jagāmu bhavanaṃ kapeḥ / sakrabāṇasanaṃprakhyaiṃ dhanuḥ kālāntakopamāḥ,

pragṛhyā girīṣyāṅgābhāṁ mandarāḥ sānumān ihaḥ / yathoktakārī vacam uttarāṃ caiva sottaram,

byhaspatiṣāmo buddhāyā mātṛvā rāmāṃ jāmaṇaḥ bhṛṭāḥ pryaiḥte rātāḥ,
lakṣmaṇaḥ pratisāṃrabdho jagāmu bhavanaṃ kapeḥ / sakrabāṇasanaṃprakhyaiṃ dhanuḥ kālāntakopamāḥ,
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 stoner 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 pramādaṁ ca pūrvajam cārtāṁ atāmavān, buddhīvā kopavaśāṁ vīraḥ punar eva jagāma sah/ sa dirghoṣṇamahocchvāsāṁ kopasanraktaalocanāḥ, babhīva naraśārdūlasadhūma iva pāvakaḥ/ bāṇaśalyasphurajjihvāḥ sāyakāsanabhogavān, svatejovīsa - saṃghātaḥ pañcāsya iva pannagaḥ/ sa dīrghoṣṇamahocchvāsāḥ kopasanraktaalocanāḥ, babhīva naraśārdūlasadhūma iva pāvakaḥ/ bāṇaśalyasphurajjihvāḥ sāyakāsanabhogavān, svatejovīsa - saṃghātaḥ 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 awakened 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 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

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’.

Angadasya vacaḥ śrutvā sugrīvah sacivaiv saha, lakṣmaṇaṁ kupitaṁ śrutvā mumocāsanam ātmavān/ sacivān abrāvīd vākyam niścitvā gurulāghavam, mantrajñāṁ mantrakuśālo mantryuḥ paripūsātaḥ/Na me durvyaharatam kichinnaapi me duranīshthitam, Lakshmano Raghava bharataa kruddhāh kimati chintaye/ asurabdhirhā mamānityān nirmanāhrantam lakṣmaṇān asamudvātāḥ śrāvīto rāghavāmǔjaḥ/ atra tāvad yathābuddhi sarvair eva yathāvidihi, bhavadbhir niścayasya tasya viññeyo nipūṇaṁ śācanī/ na khalv asti mama trāso lakṣmaṇān nāpi rāghavāt, mitraṁ tv asthāna kuptaṁ janayatya eva sanbhramam/ 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.

Raghavaṁ tu śūreṇa bhyaṁ uṣṭrjya dūrataḥ, tvatpriyṝātham hato vālī śakratulavāparakramah/ sarvathā
praṇayāt krudhdo rāghavo nātra saṁśayaḥ, bhrātaraṁ sa pra-hitavāṁl lakṣmaṇaṁ lakṣmivardhanam/
tvaṁ pramatto na jāṁśe kālāṁ kala-vidāṁ vara, phulla-saptacchadaśyāmā pravṛttā tu śarac chivā/
nirmala grahanakaśatrā dyaush praṇaṣṭabālahākā, prasannāś ca dīṣaḥ sarvāḥ saritaś ca sarāṃsi ca/
prāptam udya-ga-kālaṁ tu nāvaśi haripungavā, tvaṁ pramatta iti vyaktāṁ lakṣmaṇo 'yam ihāgataḥ/
ārtaṣya hṛtadāraṣya paruṣaṁ puruṣāntarāt, vacanaṁ maraṇāyām te rāghavasya mahātmanah/
kṛtāparādhaśaya hi te nāyaṁ paśyāmy ahaim kṣamaṁ, antaraṇāṇaṁ baddhavā lakṣmaṇasya praśādanāt/
iyuktār mantriḥbhir vācyo avaṣyaṁ pārthivo hitam, ata eva bhayaṁ tyaktvā brahmaṁ avadhr̥taṁ vacaḥ/
abhikruḍdhaḥ samarthe hi cāmpan udayamā rāghavah, sadeva-su-ragandharvaṁ vaśe śhāpavyātīṁ jagat/
na sa kṣamaḥ kopayītuṁ yah prasādyam punar bhavet, pūrva-pārśaṁ sararatā kṛta-jñena viśeṣatāḥ/
tasya mūrdhṇā pranaṁy tvaṁ saputraḥ susahṛṣyanaḥ, rājams tiṣṭha svasaṁaye bhurtaṁ bhāryeva tadvāse/
na rāmarāmānāyaśantaṁ tvayā; kapīndrayuktāṁ manasaṁy apohitum, mano hi te jñāṣyaṁ mānuṣaṁ/
balaṁ; sarāghavasya sureṇdharvācaśaḥ

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 Mantri. He stated defensively: 

Na me durvyaahhartam kirchinnaapi me duranishthaṁ, Lakshmano Raghave bhrataaaaaa kṛuddhaḥ kimati 
chintaye/ asurbdhaṁ mamāntitraṁ nityam antara-dārśibhiḥ, mama doṣān asambhūthāṁ śravīto 
rāghavānyāḥ/ atra tāvad yathābuddhi sarvair eva yathāvidhi, bhavadhir niścayaṁ tasya vijñeyo 
nipunnāṁ saṁāṁ/ 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. Hanuman said firmly:

Vaanara Raja! It is high time that Kings resume 
take up that vijaya yatras with gusto by now!

As Lakshmana might steam of 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 Devasura Gandharvaas and trilokaas! na sa kṣamaḥ 
kopayītuṁ yah prasādyam punar bhavet, pūrva-pārśaṁ sararatā kṛta-jñena viśeṣatāḥ/
tasya mūrdhṇā.
pranaavya tvam saputrahsasurajjanah, rajasas tistha svasamayebharturbharyevatadvaive/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 pratigina to straigttaway initiate quick action towards the responsibility of ‘Sitaanvshana’ at once!

Sarga Thirty Three

Even admiring Kiskhinda’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 therefor.

Atha pratisamadisto laksmana paravarihah, pravivesa ghumam ghoram kiskhindham namaasanaat/ dvarnastha harayas tatra mahakayah mahabalah, babhuvur lakmam drshtva sarve pranjlayah sthitah/ nihohsantahau tu tam drshtva krudhadamsarathamaun, babhuvur harayas trastah na cainaum paryavaraun/sa tami ratnmayiin srman divyam puspitakamanam, ramyam ratnasamakirnun dadarsa mahatun ghumam/ harmyapradasasaanibhadham nannpanyoopasobhitam, sarvakamaphalair vrksaih puspitair upasoobhitam/ devaganagaravaputraa ca vanaarai kamarupibhih, divya malyambaradharaih sobhitin priyadarshanih/ candanagarvamandham gandhaai surabhitagnim, maireynaan madhunim ca saimmoditamahaapathim/ vindhyamerugiriprasithai prasadair naikhumbibhih, dadarsa girinadaa ca vimalas tatra raghavah/ angadasya ghram ramyam maindasya divvidaysa ca gavaysasya gavakasasya gajasya sarabhasa ca/ vidyunmules ca sanapateh suryakasasya hanumatah, virabhooh subahos ca nalasya ca mahatmanah/ kumudasya sujensasya tarajambvatos tatha, dadvikrtrasya nilahsyah supatalalametrayoh/ etesam kapimukhyanaam rajamurge mahatmanam, dadarsa grhunukhyani mahasaraangi laksmanaah/ pandurabhstrapakasani divyamalyayutani ca, praabhudhanadhanayani striratnaih sobhitin ca/ pandureuna tu sailema partiskiptan durasadam, vanaendragramh ramyamahendrasadanapamam/ sulkah prasadasiikharaih kailasaikharomapaih, sarvakamaphalair vrksaih puistitair upasoobhitam/ mahendradattaiah srimbaddhir nilajimitasanninhaih, divyapuspaphalair vrksaih stitcchayai manoramaih/ haribhih sainytradvaram balibhih sastrapanibhih, divyamalyavrtimubhram taptakcanatanaram/ sugrivasaya grham ramyam pravivea mahabalaah avaryamanah saumitrir mahabhrm iiva bhaskarah/ sa sapta kaksya dharmatma yanasanamasvatrih, praviysa sumahad guptaam dadarsanatpuram mahat/ haimarajataparyaankair bahubhih ca varasanaih, maharhastaranopetais tatra tatroasobhitam/ praviysan eva satatah dusrva madhurasvaram, tantrigitasamakirnain samagita - padaksaram/bhavihs ca vividhahkaraa rupayauvanagarvitrah, striyah sugrivabhavane dadarsa sa mahabalaih/drshtvabhijanasampanastraaih varamalyaktrtvagraha bhishanottamabhisiti/ natprtiit nati ca vyagran namutappaparcchadhan, sugrivamucaranium capi lakshyam asa laksmanaah/ tatah sugrivam aasinaa kincane paramasane, maharhastaranopete dadarsadityasanninbhe/ divyabharana citrange diyuvoirpuam mahat/ haimarajataparyaankair bahubhih ca varasanaih, maharhastaranopetais tatra tatroasobhitam/ praviysan eva satatah dusrva madhurasvaram, tantrigitasamakirnain samagita - padaksaram/bhavihs ca vividhahkaraa rupayauvanagarvitrah, striyah sugrivabhavane dadarsa sa mahabalaih/drshtvabhijanasampanastraaih varamalyaktrtvagraha bhishanottamabhisiti/ natprtiit nati ca vyagran namutappaparcchadhan, sugrivamucaranium capi lakshyam asa laksmanaah/ tatah sugrivam aasinaa kincane paramasane, maharhastaranopete dadarsadityasanninbhe/ divyabharana citrange diyuvoirpuam mahat/ haimarajataparyaankair bahubhih ca varasanaih, maharhastaranopetais tatra tatroasobhitam/ praviysan eva satatah dusrva madhurasvaram, tantrigitasamakirnain samagita - padaksaram/bhavihs ca vividhahkaraa rupayauvanagarvitrah, striyah sugrivabhavane dadarsa sa mahabalaih/drshtvabhijanasampanastraaih varamalyaktrtvagraha bhishanottamabhisiti/ natprtiit nati ca vyagran namutappaparcchadhan, sugrivamucaranium capi lakshyam asa laksmanaah/ tatah sugrivam aasinaa kincane paramasane, maharhastaranopete dadarsadityasanninbhe/ divyabharana citrange diyuvoirpuam mahat/ haimarajataparyaankair bahubhih ca varasanaih, maharhastaranopetais tatra tatroasobhitam/ praviysan eva satatah dusrva madhurasvaram, tantrigitasamakirnain samagita - padaksaram/bhavihs ca vividhahkaraa rupayauvanagarvitrah, striyah sugrivabhavane dadarsa sa mahabalaih/drshtvabhijanasampanastraaih varamalyaktrtvagraha bhishanottamabhisiti/ natprtiit nati ca vyagran namutappaparcchadhan, sugrivamucaranium capi lakshyam asa laksmanaah/ tatah sugrivam aasinaa kincane paramasane, maharhastaranopete dadarsadityasanninbhe/ divyabharana citrange diyuvoirpuam mahat/ haimarajataparyaankair bahubhih ca varasanaih, maharhastaranopetais tatra tatroasobhitam/ praviysan eva satatah dusrva madhurasvaram, tantrigitasamakirnain samagita - padaksaram/bhavihs ca vividhahkaraa rupayauvanagarvitrah, striyah sugrivabhavane dadarsa sa mahabalaih/drshtvabhijanasampanastraaih varamalyaktrtvagraha bhishanottamabhisiti/
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 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 siddh yardham prashasyate, paanaadarthascha kaamascha dharmascha pariheeyate/ Dharma lopo mahaamstaavat krite hyaapratikurvatah, artha lepascha 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 paraayanan, tadaddvayam tu parityakam na tu dhame vyavashitam/Tadevam prastute kaarye kaaryamasmaabh - puttaram, 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 situation and context, what ought to be the action plan therehenence! 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 veerasyah/ 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
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: ‘Vaanara 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 haaty! Similarly a Pratigjna before a ‘dharmatma’ person and yet kills that very person, he is called ‘atmaghata’! Did you not swear before Shri Rama! pūrvāṃ kṛtārtha mitrāṇāṁ na tat pratikaroti yaḥ, kṛtaghnaḥ sarvabhūtānāṁ sa vadhyaḥ plavageśvara gīto ‘yaṁ brahmaṇā ślokaḥ sarvalokanam śrūtaṃ, dṛṣṭvā kṛtaghnām krūḍhena taṁ nibodha plavaṁgama brahmaghne ca surāpe ca core bhagnavrate tathā, nīṣkrītīr vihitā sadbhīḥ kṛtaghne nāsti nīṣkrītīḥ/ Vaanara 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 Gohatyā, drinking of intoxicants, stealing and vrata bhanga might undergo ‘prayaschitta’ or atonement, but there could be no remission for ‘kritaghna’ or ungratefulness! Vaanara! You are an Anaarya-Kritaghnā-and Midyaavaadi, since out of your selfishness, you are not doing reciprocation of any kind and have not consolidated steps for Sitavesgana as yet! Your Patigjinās 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. Therefore, Sugriva! Even now, wake up from your ‘vishaya vaancchhas’ 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 fire 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 brahmaṇa might gift the gold and retreat to perform brahma tathya pataka vrata and that ideal be the perfect manner by which the thief himself would get ashamed. Guru bharya talpagaami: This is one of the ‘Panča mahaapatakas’ that deserves the praayaschitta only by self confession and embracing the prototyp 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 haviśya 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 veeraasananam 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 srishthi which inhales as also exhales oxyzen- 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 vidhīnaa yastu gobhno gaamanu -gachhati, sa gohayaakritam paapam tribhirnasaasaiivyapohati/ 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 prayaṣchitta 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 bruvaṇaṁ saumitrīṇ prādīptaṁ iva tejasā, abraviḷ lakṣaṇaṁ tārā tārādhipaniḥpanahānāḥ/ naivaṁ lakṣaṇaṁ vaktaṁvayo nāyaṁ paruṣam arhati, hariniṁ īśvaraḥ śrotuṁ tava vaktrād viśeṣaṁ/ naivaṁ vaṭkaṁ tārā na śaṭha jhīmaḥ jhīmanāḥ vīrāṁ jhīmaḥ/ kṛtaṁ vīrāḥ ayaṁ vismr̥taḥ kapirājyaṁ ca śaśāṅkam iva roṣasya saḥ saṁsthā saumitrīṇaḥ tāṁ vikrāntān sarvāḥ/ vīrāṁ ca kārīṇaṁ ca śaśāṅkam iva roṣasya saḥ saṁsthā saumitrīṇaḥ tāṁ vikrāntān sarvāḥ/}

Go hatya:

This infact the perfect manner by which the thief himself would get ashamed.

Veera! Kapi Raja is neither ingratitude, dull, cruel and untruthful nor a

Guru bharya talpagaami: This is one of the ‘Panča mahaapatakas’ that deserves the praayaschitta only by self confession and embracing the prototyp 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 haviśya 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 veeraasananam 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 srishthi which inhales as also exhales oxyzen- 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 vidhīnaa yastu gobhno gaamanu -gachhati, sa gohayaakritam paapam tribhirnasaasaiivyapohati/ 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 prayaṣchitta 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 bruvaṇaṁ saumitrīṇ prādīptaṁ iva tejasā, abraviḷ lakṣaṇaṁ tārā tārādhipaniḥpanahānāḥ/ naivaṁ lakṣaṇaṁ vaktaṁvayo nāyaṁ paruṣam arhati, hariniṁ īśvaraḥ śrotuṁ tava vaktrād viśeṣaṁ/ naivaṁ vaṭkaṁ tārā na śaṭha jhīmaḥ jhīmanāḥ vīrāṁ jhīmaḥ/ kṛtaṁ vīrāṁ ayaṁ vismr̥taḥ kapirājyaṁ ca śaśāṅkam iva roṣasya saḥ saṁsthā saumitrīṇaḥ tāṁ vikrāntān sarvāḥ/ vīrāṁ ca kārīṇaṁ ca śaśāṅkam iva roṣasya saḥ saṁsthā saumitrīṇaḥ tāṁ vikrāntān sarvāḥ/}

Go hatya:

This infact the perfect manner by which the thief himself would get ashamed.

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 Kapiraja 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 suffereness but since his attachment to Ruma and her retrieval now had indeed got made him excited, like Brahmarchi 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 Brahmarchi Vishvamitra, let alone Sugriva! Kumara Lakshmana! dehadharmaṁ gatasyāya pariśrāntasya lakṣmanā, avitr̥ ptasya kāmeṣu rāmah ksantum ihāhāti// 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 inseperability of Chandra and Rohini!

Visleshana on Chandra Deva’s inseperability 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, Uttarphalguni, Shatabhisha, Uttarbhadrapada, 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 cures 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 availa -bility 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 eversince! 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 hundred raksha 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 vanaras [ 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
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 minuscule manner. He recalled Shri Rama’s Unimaginable calibre 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 starraightened bow string would shake off earth with the mountains tilted and oceans shaken, then of which avail of my assistance and chores of my intrepid - yet ever submissive army! yadi ki'n cit atikranta vinivasati pranayena vā, presasya kṣamatavyam me na kaś cin nāparādhya/ti 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 cally.’ 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 it. 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! ki'n tu sīghraṁ ito vīra niskrāma tvain maya saha, sāntvayasva vayasyaṁ ca bhāryāharanaduḥkkhitam/ yac ca śokābibhūtasya śrutvā rāmasya bhāṣitam, maya tvain paruśāṁ uktas tac ca tvain kṣautam arhasi/ Veera Sugriva! Now do please attend to duties and keep Shri Rama well informed of further developments. I mktvaṁ mayā saha resolution. May Devas bless us to provide such life sacrificing friends! 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! ki'n tu sīghraṁ ito vīra niskrāma tvain maya saha, sāntvayasva vayasyaṁ ca bhāryāharanaduḥkkhitam/ yac ca śokābibhūtasya śrutvā rāmasya bhāṣitam, maya tvain paruśāṁ uktas tac ca tvain kṣautam arhasi/ Veera Sugriva! Now do please attend to duties and keep Shri Rama well informed of further developments. I mktvaṁ mayā saha resolution. May Devas bless us to provide such life sacrificing friends! ki'n tu sīghraṁ ito vīra niskrāma tvain maya saha, sāntvayasva vayasyaṁ ca bhāryāharanaduḥkkhitam/ yac ca śokābibhūtasya śrutvā rāmasya bhāṣitam, maya tvain paruśāṁ uktas tac ca tvain kṣautam arhasi/ Veera Sugriva! Now do please attend to duties and keep Shri Rama well informed of further developments. I mktvaṁ mayā saha resolution. May Devas bless us to provide such life sacrificing friends! ki'n tu sīghraṁ ito vīra niskrāma tvain maya saha, sāntvayasva vayasyaṁ ca bhāryāharanaduḥkkhitam/ yac ca śokābibhūtasya śrutvā rāmasya bhāṣitam, maya tvain paruśāṁ uktas tac ca tvain kṣautam arhasi/ Veera Sugriva! Now do please attend to duties and keep Shri Rama well informed of further developments. I mktvaṁ mayā saha resolution. May Devas bless us to provide such life sacrificing friends! ki'n tu sīghraṁ ito vīra niskrāma tvain maya saha, sāntvayasva vayasyaṁ ca bhāryāharanaduḥkkhitam/ yac ca śokābibhūtasya śrutvā rāmasya bhāṣitam, maya tvain paruśāṁ uktas tac ca tvain kṣautam arhasi/ Veera Sugriva! Now do please attend to duties and keep Shri Rama well informed of further developments. I mktvaṁ mayā saha resolution. May Devas bless us to provide such life sacrificing friends!

Sarga Thirty Seven

Sugriva instructs consolidating Vanara Sena and proceed to Kishkindha and inform compliance to him Evam uktas tu sugrivo lakṣmaṇena mahātmanā, hanumantaṁ sthitam pārśve sacivaṁ vākyam abravi/ mahendraṁavadvindhyakailāsaśikhareṣu ca, mandare pāṇḍuśikhare pāṇḍasaiṇeu se sthitāḥ/ tarunādityavāraṇeṣu bhṛjāmahesu sarvaśah, parvateṣu samudrānte paścimānte ti ye diist/ ādityabhavane caitva girau sanndhyābhrasingam nibh, padmatālavanain bhīmaṁ samśīrīta haripuṁgavāḥ/ anjanāmbudāsakāśaḥ kṣitajapratimāyausah, anjane parate caitva ye vasantī plavangvāḥ/ manahśilā gūhāvāsā vānaraḥ kanakaprubāḥ, merupārśvagatāḥ caitva ye ca dhūmrahīśatāḥ/ tarunādityavāraṇṇaḥ ca parvate ye mahārune, pibanto madhumāyireṇa bhīmavegāḥ plavāṁgānāḥ/ vaneṣu ca suramyēsu sugandhiṣu mahatvā ca, tāpasāṁ ca rāmaśeṣu vanānteṣu samantatāḥ/ tāṁs tāṁs tvam ānaya kaśpram prithivvāṁ sarvaśvārānāṁ, sāmadānanibhīḥ kalpair āśu presaya vānaraṁ/ preśītaḥ prathamaṁ ye ca mayā dūtā mahājāvāḥ, tvāraṇārtham tu bhūyas tvam harin sampresayāparānī/ ye prasaktāḥ ca kāmeṣu dhṛgahsrītāḥ ca vānaraḥ, hānayausva tāṁ sarvāṁ śīghram tu mama śāsanāt/ ahobhir dasadhīr ye ca nāgacchanti mamaśṛṇāḥ, hāntayāś ca devāṁ śrīmaśeṣu sarvāṁgamāḥ/ veera 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! ki'n tu sīghram ito vīra niskrāma tvain maya saha, sāntvayasva vayasyaṁ ca bhāryāharanaduḥkkhitam/ yac ca śokābibhūtasya śrutvā rāmasya bhāṣitam, maya tvain paruśāṁ uktas tac ca tvain kṣautam 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.'

Sugriva instructs consolidating Vanara Sena and proceed to Kishkindha and inform compliance to him Evam uktas tu sugrivo lakṣmaṇena mahātmanā, hanumantaṁ sthitam pārśve sacivaṁ vākyam abravi/ mahendraṁavadvindhyakailāsaśikhareṣu ca, mandare pāṇḍuśikhare pāṇḍasaiṇeu se sthitāḥ/ tarunādityavāraṇeṣu bhṛjāmahesu sarvaśah, parvateṣu samudrānte paścimānte ti ye diist/ ādityabhavane caitva girau sanndhyābhrasingam nibh, padmatālavanain bhīmaṁ samśīrīta haripuṁgavāḥ/ anjanāmbudāsakāśaḥ kṣitajapratimāyausah, anjane parate caitva ye vasantī plavangvāḥ/ manahśilā gūhāvāsā vānaraḥ kanakaprubāḥ, merupārśvagatāḥ caitva ye ca dhūmrahīśatāḥ/ tarunādityavāraṇṇaḥ ca parvate ye mahārune, pibanto madhumāyireṇa bhīmavegāḥ plavāṁgānāḥ/ vaneṣu ca suramyēsu sugandhiṣu mahatvā ca, tāpasāṁ ca rāmaśeṣu vanānteṣu samantatāḥ/ tāṁs tāṁs tvam ānaya kaśpram prithivvāṁ sarvaśvārānāṁ, sāmadānanibhīḥ kalpair āśu presaya vānaraṁ/ preśītaḥ prathamaṁ ye ca mayā dūtā mahājāvāḥ, tvāraṇārtham tu bhūyas tvam harin sampresayāparānī/ ye prasaktāḥ ca kāmeṣu dhṛgahsrītāḥ ca vānaraḥ, hānayausva tāṁ sarvāṁ śīghram tu mama śāsanāt/ ahobhir dasadhīr ye ca nāgacchanti mamaśṛṇāḥ, hāntayāś ca devāṁ śrīmaśeṣu sarvāṁgamāḥ/ veera 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! ki'n tu sīghram ito vīra niskrāma tvain maya saha, sāntvayasva vayasyaṁ ca bhāryāharanaduḥkkhitam/ yac ca śokābibhūtasya śrutvā rāmasya bhāṣitam, maya tvain paruśāṁ uktas tac ca tvain kṣautam 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.'
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 Udayachala-Asthaalaya, as also the Padmaachala Vanaashrita bhayankara Vanaras, Anjanaa Parvata vaasias 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 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

Pratigryha ca tat sarvam upānayaṃ upāhṛtaṃ, vānaraṇān sāntvayitvā ca sarvāṃ eva vyasarjayat/ visarjayitvā sa harīṇ śārīrāṁ tāṁ kṛtakarmanāṁ, mene kṛtārham ātmānaṁ rāghavaṁ ca mahābalam/ sa lakṣmaṇo bhimabalam sarvavānarasarattamam, abhavī praśritam vākyāṁ sugrīvāṁ sanpraharsayan, kiṣkindhāya viniśkrāma yadi te saumya rocate/ tasya tadvaccanām śrūtvā lakṣmaṇasya subhāśītam, sugrīvāḥ paramprīto vākyām etad uvāca ha/ evaṁ bhavatu gacchāmaḥ stheyai tvacchāsane mayā, tam
evam utvā sugṛIVO lāksmaṇam śubhālāksmaṇam/ visarjayam āsā tadā tārām anāyś ca yosītaḥ, etety uccair harivārṇa sugṛIVasā mūdāharaṭ/ tasya tadvacanaṁ śrutāḥ harayaḥ śīghram āyayah, buddhānjalipūtāḥ sarve ye syuḥ śrīdārasaṇakāmasya/ tām uvāca tataḥ prāptān rājārakṣadṛṣaprabhāḥ, upasthāpayata kṣiprān śibikăn māraṇāṁ vānārāḥ/ śrutvā tu vacanaṁ tasya harayaḥ śīghrāvīkraṇāḥ, samuṣṭhāpayāṃ āsūḥ śibikāṁ prīyaḍaṇaṁśaṁ/ tām upasthāptāṁ dṛṣṭāv śibikāṁ vānārādhipāḥ, lāksmaṇārūyataṁ śīghram iti saumitriṁ abravīt/ ity utvā kāṅcanaṁ yānaḥ sugṛIVāḥ sūryasaṁmībham, bhaddhībhiḥ haribhir yuktam āruroha salakṣmaṇāḥ/ pāṇḍurenātapatrena śīghramāṇena mūrdhān, śuklaśa/ ca bālavajyānair śīghramāṇāṁ satmkātāḥ/ saṁkhaβheṁrīnāṁdaśa ca bandibhiṣ cābhīvinditaḥ, nirmaya prpāya sugṛIVO rājyaśryam anuttamāṁ/ sa vānasasatais tīkṣṇair bahuḥbhiḥ sāstrapaniḥbhīḥ, parikārṇo yayauat tatra yatra rāmo vyavasthitah/ sa tāṁ deśaṁ anuprāpya śreṣṭhaṁ rāmāniyeṣvitaṁ, avātaraṇ mahātejaṁ śibikāyaḥ salakṣmaṇāḥ/ āśaya ca tato rāmaṁ kṛṇāṇjalipūto ṇabhavaṅ kṛṇāṇjanalau śhite tasmin vānārāḥ cabhavāṁs tathā tāṭakam iva tād dṛṣṭāv rāmāḥ kūḍmalaṁpāṅkajam, vānārāṇāṁ mahat saṁjñyān sugṛIVO prītimāṁ abhūṭ/ pādayaṁ patitaṁ mūrdhāṁ taṁ utṭhāpaḥ hariṣvaram, preṁanā ca bahumāṇaḥ ca rāghavaḥ pariṣvatvāj/ pariṣvam ca dharmāṁ niśyety tato 'bravīt, tāṁ niśyamāṁ tato dṛṣṭāv kṣatva rāmo 'bravīd vacah/ dharmam arthaṁ ca kāmaṁ ca kāle yas tu nisyate, vibhajya satatamāṁ vīra sa rājā harisattamaḥ/ hitvā dharmāṁ tathārthāṁ ca kāmaṁ yas tu nisyate, sa vrksāgre yathā suptāṁ patitaṁ prātiprādyate/ amitrāṇāṁ vadhe yuktam mitrāṇāṁ saṁgrahe rataḥ, trivargaprabhoktāt tu rājā dharmena yuyjate/ udvogasamayas tv eṣa prāptāḥ śatruvināśāna, saṁcintyātāṁ hi pīṅgeśa haribhiḥ saha mantriḥbhīḥ/ evam uktas tu sugṛIVO rāmaṁ vacanam abravīt, prānāṣa śriṣ ca kārtiṣ ca kapirāyām ca śāśvatam, tvātprasādān mahāhaṁpuḥ prāptam idam mayā/ tava devaprasādaḥ ca bhṛtus ca ca jayatāṁ vara, kṛtaṁ na pratikuryād yah puruṣāṇāṁ sa dūṣakaḥ/ ete vānarāmukhyācaḥ ca śatasyāḥ śatruśūdanaḥ, prāptāṁ cādāya balinaḥ prthivyānāṁ sarvānaraṁ/ rākṣāsāṁ cāvahitāḥ śūrā golāṅgūloḥ ca rāghava, kāntārā vanadurgāṇāṁ abhijhāṁ ghorārāṣaḥ/ devagandharuputraṁ ca vānārāṁ kāmarūpāṇaḥ, svaḥ svaiḥ parivṛtyāṁ saṁvair vaiḥantaraṁ pathi rāghavā/ śatasya satasahasaḥraśa ca koṭibhiḥ ca plavaṁgamāḥ, ayautāya cāvārā vīrā śaṅkubhiṣ ca parāntaṁ ca arbudaiś ca arbudaiś ca plavaṁgamaiḥ/ saṁkāsh ca vānarāḥ, samudraṁ ca parārdhaṁ ca haraya hariyāṭhapaḥ/ āgamisyanti te rājan mahendrasasamavisvāṁ, mahendrasaṁvāṁ ca vānaramukhyāḥ/ ete vānaramukhyāḥ ca śatasyāḥ śatruśūdanaḥ, parahārangāṁ abhijhā ghorārāṣaḥ/ devagandharuputraṁ ca vānārāṁ kāmarūpāṇaḥ, svaḥ svaiḥ pari-vṛtyāṁ saṁvair vartante pathi rāghavā/ śatasya satasahasaḥraśa ca koṭibhiḥ ca plavaṁgamāḥ, ayautāya cāvārā vīrā śaṅkubhiṣ ca parāntaṁ ca arbudaiś ca plavaṁgamaiḥ/ saṁkāsh ca vānarāḥ, samudraṁ ca parārdhaṁ ca haraya hariyāṭhapaḥ/ āgamisyanti te rājan mahendrasasamavisvāṁ, merumandara saṁkāshāṁ vindhyamukhātālayāḥ/ tvāṁ abhyamisyanti rākṣasāṁ ye sabāṇḍhavam, nihanta rāvanāṁ sāmkhyeyāṁ uṇaṁsyanti maithilīṁ/ tatas tava udgāmam uveṣṭyā buddhimāṁ, ṛharāpyairāvaya śiukavāṁ vṛtāvaḥ vāsadūāhipāmaṁjaḥ/ prabrūdhanolopalaṁtavadārāsaṇaḥ/ 

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 kāmaṁ ca kāle yas tu nisyate, vibhajya satataṁ vīra sa rājā harisattamaḥ/ hitvā dharmāṁ tathārthāṁ ca kāmaṁ yas tu nisyate, sa vrksāgre yathā suptāṁ patitaṁ prātiprādyate/ amitrāṇāṁ vadhe yuktam mitrāṇāṁ saṁgrahe rataḥ, trivargaprabhoktāt tu rājā dharmena yuyjate/ udvogasamayas tv eṣa prāptāḥ śatruvināśāna, saṁcintyātāṁ hi pīṅgeśa haribhiḥ saha mantriḥbhīḥ/ evam uktas tu sugṛIVO rāmaṁ vacanam abravīt, prānāṣa śriṣ ca kārtiṣ ca kapirāyām ca śāśvatam, tvātprasādān mahāhaṁpuḥ prāptam idam mayā/ tava devaprasādaḥ ca bhṛtus ca ca jayatāṁ vara, kṛtaṁ na pratikuryād yah puruṣāṇāṁ sa dūṣakaḥ/ ete vānarāmukhyācaḥ ca śatasyāḥ śatruśūdanaḥ, prāptāṁ cādāya balinaḥ prthivyānāṁ sarvānaraṁ/ rākṣāsāṁ cāvahitāḥ śūrā golāṅgūloḥ ca rāghava, kāntārā vanadurgāṇāṁ abhijhā ghorārāṣaḥ/ devagandharuputraṁ ca vānārāṁ kāmarūpāṇaḥ, svaḥ svaiḥ pari-vṛtyāṁ saṁvair vartante pathi rāghavā/ śatasya satasahasaḥraśa ca koṭibhiḥ ca plavaṁgamāḥ, ayautāya cāvārā vīrā śaṅkubhiṣ ca parāntaṁ ca arbudaiś ca arbudaiś ca plavaṁgamaiḥ/ saṁkāsh ca vānarāḥ, samudraṁ ca parārdhaṁ ca haraya hariyāṭhapaḥ/ āgamisyanti te rājan mahendrasasamavisvāṁ, merumandara saṁkāshāṁ vindhyamukhātālayāḥ/ tvāṁ abhyamisyanti rākṣasāṁ ye sabāṇḍhavam, nihanta rāvanāṁ sāmkhyeyāṁ uṇaṁsyanti maithilīṁ/ tatas tava udgāmam uveṣṭyā buddhimāṁ, ṛharāpyairāvaya śiukavāṁ vṛtāvaḥ vāsadūāhipāmaṁjaḥ/ prabrūdhanolopalaṁtavadārāsaṇaḥ/ 

On the contrary, an ideal king who destroys an enemy and ensures friendhip to a third party while suitably appportioning 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: pranāṣa śriṣ ca kārtiṣ ca kapirāyām ca śāṣvatam, tvātprasādān mahābhaḥo punaḥ prāptam idam mayā/ tava devaprasādāc ca bhṛtus ca ca jayatāṁ vara, kṛtaṁ na pratikuryād yah puruṣāṇāṁ sa dūṣakaḥ/ ete vānarāmukhyācaḥ ca śatasyāḥ śatruśūdanaḥ, prāptāṁ cādāya balinaḥ prthivyānāṁ sarvānaraṁ/ ‘ Maha baahho 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 punished 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, golaangulias, besides giant sized Vaanaras. Shri Rama! Be this known well: devagandharvaputraś ca vānaraḥ kāmāripīṇaḥ, svaiḥ sahvī paraśvāḥ samayair varṣavatī pathi rāghavaḥ śataśatā śatasahasraś ca kośṭhibhī ca plavamagamāḥ, ayutaiś cāvyātā virā śaṅkubhiś ca paraṁtapaḥ Deva Gandharvas and their sons have since taken the forms of Maha Vaanara on their own! arbudair arbudasatāi madhyaiś cāntaiś ca vānaraḥ, samudrāś ca paraśadhaś ca harayo hariyūṭhapāḥ! The Vaanara Sankhya is in arbudas or ten crores, ten arbudas, antya or one padma, Madhya or ten padmas and Paraardha or Shankha! Shri Rama! te tvāṃ abhigamisyanti rākṣasām ye sabāndhavam, nihayata rāvaṇaḥ saṁkhye hy anayiṣyaṁ maitīlīm/tatas tam udyogam aveksya buddhimān; haripravīrasya nideśavartinaḥ, bhuhīva harṣād vasudhādi - pāmājaḥ; prabuddhanīlotpalatulyadarśanaḥ/ In this forthcoming battle with the maha rakshasas Ravana ought to be killed and Mithileshwari Sita be relieved of Lanka and all countless Vaanara 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 Ravanasura, the grateful Sugriva returns back to further action

Iti bruvaṇaṁ sugrīvaṁ rāmo dharmabhr̥tāṁ varaḥ, hāhubhyāṁ sampariśvajya pratyavāca kṛtāṅjalin/ yad indro varṣate varṣaṁ na tac citraiḥ bhaved bhuvi, ādiyā vā sahasrāṁśuḥ kuryād vitimrīrāṁ nabhaḥ/ candramā tasyair prithivīṁ saumya nirmālm, tvadvidhi vāpī mitrīnāṁ prati vr̥tāḥ parantapal/ evam tvaiy na tac citraiḥ bhaved yat saumya śobhanam, jānāmy ahaṁ tvāṁ sugrīva satataṁ priyavādinam/ tvaitanādāṁ sakhe saṁkhye jetāsmi sakalān arīn, tvam eva me suḥṛṇ mitraṁ sāhāyayam kartum arhasi/ jahārātmavināśāya vaidehīṁ rākṣasādhamāḥ, vañcayitvā tu paulomīṁ anuḥdādo yathā/ śacīm nacirāt taṁ haniṣyāmi rāvaṇaṁ niśitaiḥ śaraiḥ, paulomīyeḥ pitarāṁ dr̥ptāṁ śatakatar ivirīh/ etasmin ante caiva rajah samabhivartata, usnāṁ āvr̥tāṁ sahasrāṁśo chādayad gagane prabhāṁ/ diśaḥ paryākulaś cāśan rajasaḥ tena mūrtihat, cacāla ca mahā sarvā saśailavanakānana/tato nagendrasanākāsais īksṇā daṁṣṭraṁ mahābalaḥ, kṛtāṁ saṁchādītā bhūmīr asaṁkhyeyaiḥ/ plavāṁgamaṁ/Nimesāntaṁvartena tatas tair hariyāṭhipal, koṭiśataparvārāḥ kāmarūpibhir āvr̥tāḥ/ nādeyaiḥ pārśvaṁci vā samudraś ca mahābalaḥ, hariḥbhir meghanirhrādair anvaiś ca vanacāribhir/ taraṇudityavarnaiś ca sāsīgaṁca vānaraḥ, padmakaṁvarnaṁca ca śvetāṁ merukr̥taiḥ/ tatas tair hariyāṭhipal tvadvidho vāpi mitrāṇāṁ pratikuryāt koṭibhir pratyadr̥shyataḥ koṭibhir pratyadr̥shyataḥ koṭibhir pratyadr̥shyataḥ koṭibhir pratyadr̥shyataḥ koṭibhir pratyadr̥shyataḥ padmaकरेरसरसकाशससततुर्नकरनिभनानाह, buddhimān vānaraṁśuḥ satataḥ satataḥ satataḥ satataḥ saṁkhyeyaiḥ/ anikāir bahusahasāṁ vānraṁśuḥ samanvitaḥ, pitā hanumataḥ śrīṁ kesiṛi pratyadr̥ṣṭaḥ/ golāṅgulamahārājo gavākṣo bhūmivakramaḥ, vṛtaḥ koṭisahasraṇaḥ vānaraṁśuḥ adṛṣṭaḥ/ rākṣasāṁ bhūmivegāṁṇāṁ dhūmrāṁ śatunibharāṁ, vṛtaḥ koṭisahasrāḥbhāyāṁ dvābhyaṁ samabhivartataḥ mahācalanibhairghoraiḥ panaso nāma yūṭhapaḥ, ājagāṁa mahāvīraṁ tisyabhir koṭibhir vṛtaḥ-nilāṇjanacayākāro nilō nāmāṁ yūṭhapaḥ, adṛṣṭaḥ mahākāyaḥ koṭibhir dasabhir vṛtaḥ/ darīmukhaṁ ca balavāṁ yūṭhapaḥ ’bhāyāyau tadā, vṛtaḥ koṭisahasraṇaḥ sugrīvaṁ samupashītaiḥ/ maindaś ca dviṣiṣṇuḥ cāsvaputray mahāvalau, koṭiśatāḥ saṁkhyeyaiḥ koṭiśatāḥ saṁkhyeyaiḥ koṭiśatāḥ saṁkhyeyaiḥ koṭiśatāḥ saṁkhyeyaiḥ koṭiśatāḥ saṁkhyeyaiḥ padmaकरेरसरसकाशससततुर्नकरनिभनानाह, buddhimān vānaraṁśuḥ satataḥ satataḥ satataḥ satataḥ saṁkhyeyaiḥ/ anikāir bahusahasāṁ vānraṁśuḥ samanvitaḥ, pitā hanumataḥ śrīṁ kesiṛi pratyadr̥ṣṭaḥ/ golāṅgulamahārājo gavākṣo bhūmivakramaḥ, vṛtaḥ koṭisahasraṇaḥ vānaraṁśuḥ adṛṣṭaḥ/ rākṣasāṁ bhūmivegāṁṇāṁ dhūmrāṁ śatunibharāṁ, vṛtaḥ koṭisahasrāḥbhāyāṁ dvābhyaṁ samabhivartataḥ mahācalanibhairghoraiḥ panaso nāma yūṭhapaḥ, ājagāṁa mahāvīraṁ tisyabhir koṭibhir vṛtaḥ-nilāṇjanacayākāro nilō nāmāṁ yūṭhapaḥ, adṛṣṭaḥ mahākāyaḥ koṭibhir dasabhir vṛtaḥ/ darīmukhaṁ ca balavāṁ yūṭhapaḥ ’bhāyāyau tadā, vṛtaḥ koṭisahasraṇaḥ sugrīvaṁ samupashītaiḥ/ maindaś ca dviṣiṣṇuḥ cāsvaputray mahāvalau, koṭiśatāḥ saṁkhyeyaiḥ koṭiśatāḥ saṁkhyeyaiḥ koṭiśatāḥ saṁkhyeyaiḥ koṭiśatāḥ saṁkhyeyaiḥ koṭiśatāḥ saṁkhyeyaiḥ padmaकरेरसरसकाशससततुर्नकरनिभनानाह, buddhimān vānaraṁśuḥ satataḥ satataḥ satataḥ satataḥ saṁkhyeyaiḥ/ anikāir bahusahasāṁ vānraṁśuḥ samanvitaḥ, pitā hanumataḥ śrīṁ kesiṛi pratyadr̥ṣṭaḥ/ golāṅgulamahārājo gavākṣo bhūmivakramaḥ, vṛtaḥ koṭisahasraṇaḥ vānaraṁśuḥ adṛṣṭaḥ/ rākṣasāṁ bhūmivegāṁṇāṁ dhūmrāṁ śatunibharāṁ, vṛtaḥ koṭisahasrāḥbhāyāṁ dvābhyaṁ samabhivartataḥ mahācalanibhairghoraiḥ panaso nāma yūṭhapaḥ, ājagāṁa mahāvīraṁ tisyabhir koṭibhir vṛtaḥ-nilāṇjanacayākāro nilō nāmāṁ yūṭhapaḥ, adṛṣṭaḥ mahākāyaḥ koṭibhir dasabhir vṛtaḥ/ darīmukhaṁ ca balavāṁ yūṭhapaḥ ’bhāyāyau tadā, vṛtaḥ koṭisahasraṇaḥ sugrīvaṁ samupashītaiḥ/ maindaś ca dviṣiṣṇuḥ cāsvaputray mahāvalau, koṭiśatāḥ saṁkhyeyaiḥ koṭiśatāḥ saṁkhyeyaiḥ koṭiśatāḥ saṁkhyeyaiḥ koṭiśatāḥ saṁkhyeyaiḥ koṭiśatāḥ saṁkhyeyaiḥ
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 fel low rakshasaas. jahārātmavināśāya vaidehīṁ rākṣasādhamaḥ, vañcayitvā tu paulomīm anuhlādo yathā śacīm/ nacirāt taṁ haniṣyāmi rāvaṇaṁ niśitaiḥ śaraiḥ, paulomyāḥ pitaraṁ dr̥ ptaṁ śatakratur ivārihā /Rakshasadhamah 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. 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 Yoddhaas. 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. Yudhpati ‘Gavaya’of the splendid of Meru Parvata brought parvataakaara bhayankara Vaanaraaas of five crores was significant too. Then ‘Mainda and Dvividha’ 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. ‘Taaraka’ nama Maha vanara fetched five crores of vanara yoddhas. ‘Indrabhanu’ named yuuthapati who was a vidvan too brought in bedind him even
crores of vanaraas. ‘Ramya nayaka’ of prathah kaala Surya headed eleven thousand and hundred vanara sena behing him.’ Durmukha Maha Vanara’ brought two crores of vanaraa 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. sugrivas tvarito rāme sarvāṁ sātmān vānaraśadhān, nivedayitvā dharmajñāḥ sthitāḥ prāṇjalir abraviit/yathā sukhāṁ parvatanihjāreṣu; vanēṣu sarvesa ca vānarendrāḥ, nivesayitvā vidhīvat balāṇi; balāṇi balajñāḥ pratipattum īṣṭe/ 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- languars 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 naraśārdhālaṁ rāmaṁ parabalārddanam/ āgatā vinivistiṣa ca balāṇaḥ kāmarāpiṇāḥ, vānarendrā mahendrābhāḥ ye madyaśayavāśinaḥ/ ta ime bahusaḥrasar ahiribhir hīmavikramāḥ, āgatā vānaraḥ gorūh dāityadānavasamāttāḥ/ khyātakarmāpadānāḥ ca balavanto jītakamāḥ, parākrameṣu vikhyātā vyavasāyesu cottomāḥ/ prthivyamburcarā rāma nānānaganiśvinaḥ, kotyaṛasaśa ime prāṇāḥ vānaraḥ tava kīkārāḥ/ nideśavartinaḥ sarve sarve viṣṇuḥ priyadarśanāḥ/...
Nila, Sweta and Shringvan in North, in the Center is Meru with a height of eighty four thousand yojanas, situated with Sapta Parvatas (Seven Main Mountains) with Himavan, Hemakuta and Nishadha in So (Milk) and Swadu Jala (Sweet Water).

Ikshurasa (Sugar cane juice), Sura (wine), Kusha, Krouncha, Shaka and Pushkara surrounded by The entire Bhuloka (Earth) was divided into seven major Territories viz. Jambu, Plaksha, Shyalma, Prithvi is stated to have a lotus like shape, each one of the angles abhāskaram amaryādaṁ na

Kosala, Manāmnā sudarśanaṁ nāma rājahaṁ samākulam

Kshīrodaṁ nāma sāgaram

Sūryasyodayanaṁ prati

Vainateyasya nānāratnavibhūṣitam

Rāma Sugriva as follows: Vanara shiromani! The

Then among the Sapta Samudras (Seven Seas) viz. Lavana (Salt), Lavana or Salt, Ikshurasa or Sugarcane juice, Sura or Wine, Ghrita or Classified Butter, Dadhi or Curd, Dugdha (Milk) and Swadu Jala (Sweet Water).

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 forty 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; Bhadraswa 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 yojans long from North to South, this hallowed land is divided into Nine Regions viz. Indra dwipa, Kasetutana also known as ‘Upto Setu’, Tamravarna, Gabhastimana, 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 Brahma, 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), Magadh, Dakshina Pradesh, Aparanta, Saurashtra (Kathiyavad), Sudra, Ahbira, Arbuda (Abu), Maru (Marvada), Malva, Pariyatra, Souveera, Sindhu, Shalva, Madra, Ambashtha, and Parasika. The Vugas of Satya, Treta, Dwapara and Kali are applicable only to Bharata Varsha and nowhere else. While Bharata is the Karma Bhumi practise 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 Nishkama Dharma or without strings of ‘Plalaapeksha’ or fruits of returns. *Plaksha Dwipa* is double the size of Jambu Dwipa’s one lakh yojanas under the Chief called Mehatidikkh 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 Brahmans, Kshathriyas, 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 Varnashrama as also Daityas, Danavas, Devatas, Gandharvas, Yakshas, Kinnaras and a great mix of Brahma’s creation. They all pray to the Multi Faced Janradana. *Ghrita Samudra* (Classified Butter) partitions the Kusa and Krouncha Dwipas; 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 Khaya corresponding to Brahmans etc. Rudra Swarupa Janardana is the Deity revered in this Dwipa. Between Krauncha and Shaka Dwipas 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 Chatuvarnas. 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 continued:

\[\text{कृष्णराधा समातिक्रम्या तत्रो द्रृक्ष्यथा वृन्दरह, जलोदिन सागरस्रेष्ठानि सर्वभुताभयावहम/ तत्र तत्र कोपायण्या तेजाः कष्टान्य हयामुक्तानि महात, अस्याः तस्मां महावेगम दोनां सातराहंगाम/ तत्र विक्रोषातम नादो भूतानाम सागराञ्चकासाम, श्रीयते कासामार्थानाम द्यत्तद तद्वा वाटवामुक्ताम/ वानारा वीरास! अखे आदि रात्रि सुन्दरम् चक्र दस्यन आदि कुरुसत्त्वादाराम/}]

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: \text{Mamagnisharanaarthaya dehi Rajan Padatrayam, Suvarnagraamaratraadhi 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 was 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 kiranas were his hairs, Stars were his body hairs, Maharshigaanaas were in the hair roots, Vidyas were his hands, Dishaa were his ears, Ashwini Kumars were his faculty of hearing, Apsarsaas were his palm lines, Nakshatras were his Eye sight, Surya kiranas were his hairs, Stars were his body hairs, Maharshigaanaas were in the hair roots, Vidyas were his hands, Dishaa 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 vrushaanas, Param Brahma was his heart, Kashyapa Muni was his Purnstwa, Vasu Devata was his back, Marutganaas were his Sandhis, Rudra was his Vakshasthala, Mahaarnaavaa was his Dhairya, Gangharvas were in his stomach; Lakshmi, Medha, Dhruiti, Kaanti and all Vidyaaas 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 Yagnnaas 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 burst of Fire! Having thus occupied the Universe in totality including the sub-terrain Sapta Paatalaas, Yamana 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 Shradhhas 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 prsthāpya sugrivas tan mahad vānaraṁ balaṁ, daksināṁ prṣayāṁ āsa vānaraṁ abhilakṣitān/ nīlām agnisutaṁ caiva hanumantam ca vānaram, pitamahasutaṁ caiva jāmbavantam mahākapim/ suhotraṁ ca sarīraṁ caiva virājgam gānḍhamādanaṁ, utkāmukhaṁ asaṁgaiṁ ca hutaśanaṁ suvāvhaṁ/ aṅgadapramukhān virāṁ virāṁ kapīganėvarāṁ, vegaṅkomarasampannāṁ sanideśaṁ viśeṣavītī/ teṣāṁ agrēsaraṁ caiva mahānaṁ asaṁgaiṁ, vidhāya harīvīrāṁ añśād daksināṁ diśāṁ ye ke ca/ ca saṃnadeśas tasyāṁ diśā śudurgamaṁ, kapīṣaṁ kapimukhyānāṁ sa teṣāṁ tān udāharat/ sahasraśīrvasam/ vindhyāṁ nānādramalatāyvṛtam, narmadāṁ ca nādiṁ durgāṁ mahoraganiṣevitāṁ/ tataḥ gānṭhāriṁ/ ramyāṁ kirāṅgaṁ mahāghoṣaṁ yasyāṁ vasati vāsukiṁ/ yojanaṁ viśeṣetāṁ parvato dhātumsaṁsthitaṁ/ tatra haimasyaṁ mahāvīrāṁ devamukhyāṁ prakīrṇaṁ sa sāṁ sāmudram ca/ paśyantī na nr̥ śaṁsā na nāstikāḥ/ sūryāṁ sūryāṁ sūryāṁ evaṁ prateṣṭaṁ caiva/ tam atikramya lakṣmīvān samudre śatayojane/ madyuteḥ dviṣeṣaṁ/ agnīdhanurāhaṁ, saptaṁ bhūṣaṁ apsarogaṇam/ utkāmukhāṁ daksināṁ prṣayāṁ āsaṁgaiṁ, nyāsaṁ gānḍhamādanaṁ/ utkāmukhāṁ daksināṁ prṣayāṁ āsaṁgaiṁ, nyāsaṁ gānḍhamādanaṁ/ utkāmukhāṁ daksināṁ prṣayāṁ āsaṁgaiṁ, nyāsaṁ gānḍhamādanaṁ/

- Specified Vṛttas, Agni Kaaryas without ghee, and Kusha roots as also the daanas 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.

- 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’.
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. The Maha Veeras included Agni purtra Neela, Vayu Putra Hanuman, Brahma putra Jambavaan, Suhotra, Sharara, Sharagulma, Gaja, Gavaaksha, Gayava, Sushena the father of Tara Devi, Vrishabha, Mainda, Divida, Sushena the close associate of Sugriva, Gandhamaadana, the two sons of Hutaasha 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, Rishitika, 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 deshas too. Then the many ‘dhaatu samriddha’ Adhomukha or ‘Malaya Parvata’ named Angaraka who protects outsiders to go anywhere near th. Vanaras! You must bend down to the river beds of Malaya Parvata Shikhara. Having secured the Maharshi’s consentful blessings, the Maha Nadi ‘Taamraparna’ be bathed in and crossed. Deepastasyaa pāre śatayojanam āyatabh, agamyo mānuṣaṁ dīptaṁ taṁ mārgadhvaṁ samantataḥ, tatra sarvatmanā śītā mārgitavyā viśeṣataḥ/ sa hi deśaṁ tu vadhyasya rāvanasya durāmanah, rākṣasādhipater vāsaḥ sahasrākṣasa madyuteḥ/ daksinasya samudrasya madhye tasya tu rāksasi, āngāraketi vikhyātā chāyāṁ ākṣipya bhojiniṁ/ Vanara Mitras! On crossing the Maha Samudra, ther 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 Ravanasura 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 ‘Pusphitaka’ named parvata where Siddha-Charanaas and its peak is revered by them; there are two peaks on the mountain top as when is golden and another silveren; the Siddha Charanaas worship Surya at the golden peak in the day times and Chandra at the silveren peak in the nights. Indeed, kritaghnnars 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 Kurmaryaa fame helped ‘amrita mathana’! Yet another parvata named ‘Rishabha’ where treasures Nava Ratnas are aplenty such as Gosheershaka-
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’.
paścimāṁ samādhyaṁ merum uttamparvatam/ ādityam upatiṣṭhanti taṁ ca sūryo 'bhipūjītaṁ, adṛśyaṁ sarvābhūtāṁṁaṁ astaṁ gacchati parvatam/ vojanāṁṁaṁ sahasrāṁṁaṁ dasatāṁ divākaraṁ, muhūrtārdhena taṁ śīhram abhiyati śiloccayaṁ/ śrīge tasya mahad divyam bhavāṁṁaṁ sūryasārasīmbham, prāśadaguna - saṁbādhaṁ vihitam viṣvakarmanāṁ/ śobhitam tarubhiṁ citraṁ nāṇapaksīsamākulaṁ, niketaṁ pāśaḥastasya varuṇasya mahātmanāṁ/ antarā merum astaṁ ca tālo dāsaśīrā mahāṁ, jātarūpamayā śrīṁāṁ bhrājate citravedikāṁ/ teṣu sarvēṣu durgeśu sarathuṁ ca saritṣu ca, rāvaṇaṁ saha vaidehyāṁ mārgitayās tatāṁ tathā/ yatṛa tiṣṭhati dharmātmā tapasā svaḥ bhāvitaṁ, meruśāvarṇir ity eva khyātā va brahmaṇā samāṁ/ prastavyo merusāvarṇir mahārṣiḥ sūryasānāṁbhāṁ, prañamaṁ śīrāṁ bhūmaṁ pravṛttiṁ maithilīṁ prati/ etāvā jīvalokasya bhāskaro rajanikṣaye, kṛtvā vitimirāṁ sarvam astaṁ gacchati parvatam/ etāvad vānaṁḥ śakyaṁ gantuṁ vānarapuṇγavāṁ, abhāskaram amaryādaṁ na jāṇīmas tathaṁ param/ adhiṣṭhitaṁ tu vaidehyāṁ nilayāṁ rāvaṇasya ca, astaṁ parvatam āsādyā pūrṇe māse nivartatatā/ ārdhvaṁ māsāṁ na vastavyāṁ vasaṁ vadhyo bhaven mama, sahaiva śūro yuṣmābhīṁ śvāṣuṁ me gamisyāti/ śrotavyāṁ sarvaṁ etasya bhavadbhir diṣṭa kāribhīṁ, gurur esa mahābhāḥ śvāṣuṁ me mahābhālaṁ/ bhavantaṁ cāpi vikrāntāṁ pramāṇam sarvakarmasū, prañamaṁ enaṁ saṁsthāpyā paśyadvāṁ paścimāṁ dīśaṁ/ dṛṣṭyāṁ tu narendrasyāṁ patnyāṁ amitadeṣaṁ kṛṣṭakṛtyāḥ bhaviṣyāṁmah kṛṣṭyasā pratikaranāṁ/aṭo 'nyad api yat kīṁ cītāṁ kāryasyāṁ hitaṁ bhavet, saṁpradhāyāṁ bhavadbhiṁ ca desakālārthasamāhitam/ tathaṁ śuṣeṇa pramukhāḥ plavangamāḥ; sugrīvavākyāṁ nipuṇaṁ niṣamaṁ, āmantrya sarve plavagādhipaṁ te; jagmur dīśaṁ tāṁ varuṇāḥbhiguptaṁ/

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 Archishma 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’. Do note Vanaras! Some of the ‘shikharas’ of Somagiri were 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; as these mountains are in any way unreachable, they could be omitted for Sitanveshana. Similarly Meru mountain too unreachable. etāvad vānaṁḥ śakyaṁ gantuṁ vānarapuṇγavāṁ, abhāskaram amaryādaṁ na jāṇīmas tathaṁ param/ adhiṣṭhitaṁ tu vaidehyāṁ nilayāṁ rāvaṇasya ca, astaṁ parvatam āsādyā pūrṇe māse nivartataṁ/ ārdhvaṁ māsāṁ na vastavyāṁ vasaṁ vadhyo bhaven mama, sahaiva śūro yuṣmābhīṁ śvāṣuṁ me gamisyāti/ Vanara shiromanis! Vanarnas 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 yoddhasa were adequately briefed by Vanara King Sugriva to report back about the resulndent 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’.

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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 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 Ranaasaura 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, Devasaakha 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 hveta varna ‘kailasa parvata’! Vishvakarma is stated to have constructed a fabulous swarna bhavana for Lord Kubera’s vacation stay. \(viśālā nalinī yatra prabhūtakamalotpalā,\) \(haṁsakāraṇḍavākīrṇā\) \(apsarogānasevitā/\) \(tatra vaiśravaṇo rājā sarvabhūta namaskṛtāh,\) \(dhanado ramate śrīmān guhyakaiḥ saha yakṣarāṭ/\) \(tasya candranikaśeṣu parvateṣu guhāsu ca,\) \(rāvaṇaḥ saha vaidehyā mārgitavyas tatas tataḥ/\) 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 Apsarasaas perform their ‘jala kreedas’.

[Vishleshana on Manasa Sarovara]

**Janmoushadhi tapomantra yoga siddhaireshvar, 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 Siddha 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 Componsion 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:

krauñcaṁ tu girim āsādya bilaṁ tasya sudurgamam, apramattaṁ praveṣṭavaṁ duspraveṣaṁ hi tat śموتam/ vasanti hi mahātmānas tatra sūryasamaprabhāh, devaṁ apy arcītāḥ samyag devarūpā maharṣayah/ krauñcasya tu guhāś cānyāḥ sānūni śikharāṇi ca, nirdarāś ca nitambāś 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 tapsya. 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 Ravanasa 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-Vaikhanas-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 sated that the celestial women of the origins of Gandharva, Kinnara, Siddha, Naga, Vidyadharas keep enjoying bathings and kaama-kreedas. Beyond those waterflows is Somagiri stated to be difficult to even Devatas of the earlier decriptions to be crossed. etāvad vānaraṁ śakyaṁ gantuṁ vānarapungavāḥ, abhāṣkaram amaryādaṁ na jānūmas tataḥ param/ sarvam etad vicetavyaṁ yan mayā parikīrtitam, yad anyad api noktaṁ ca tatṛāpi kṛtyatāṁ mātīḥ/ 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 Ravanasa 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.
Viṣeṣena tu sugrīvo hanumatyartham uktāvān, sa t haasmin hariśreṣṭha niścitārthato ‘ṛthasādhane/ na bhūmau nāntarikṣe vā nāmbare nāmarālaye, nāpsa vā gatisaṅgaṁ te paśyāmi hariṣpurgaṇa/sāsuraḥ sahagandharvāḥ saṅgahanaradevatāḥ,vidītāḥ sarvalokās te sāsargadarḍharāḥ/gatit vegaś ca tejaś ca lāghavaṁ ca mahākape, pitus te sādṛśaṁ vīra mārutasaya mahaṁśaṁ/ tejasaṁ vāpi te bhūtaṁ saṁaṁ bhuvu na vidyate, tad yathā labhyate sītā tattvam evopapādaya/ tvayy eva hanumann asti balāṁ buddhiḥ parākramah, deśakālānuvṛttaṁ ca nayaś ca nayapaṇḍita/tatah kāryamābhāṣaṁ agamamya hanumati, viditvā hanumantaṁ ca cintayatvā āsa rāghavaṁ/ sarvatīḥ niścitārthato ‘yaṁ hanumati hariśvarah, niścitārthataraś ca cāpi hanūmānmārutasaya/kāryaṁ ca sarvatīṁ kāryaṁ sāṁvittvā eva hariṁ prakṛtīṁ ca faṁ samikṣya mahātejā vyavasāyottaritaṁ harim, kṛṣṭārthaṁ iha saṁvṛttvā prahṛṣṭendriyānānasah/ dadau tasya tataḥ prīṭaḥ svanāṁśaṁkopaśobhitam, āṅguliyaṁ abhiṣijñānaṁ rājaaputryāḥ paramataṁ/ anena tvāṁ hariśreṣṭha cihennā janakaṁmaṁjā, matsakāśād anuprāptaṁ anudvigṇāmuṇḍāyativ/ vyavasāyaṁ ca te vīra sattvayuṅkaṁ ca vikramah, sugrīvaya ca samdeśaṁ siddhiṁ kathayati me/ sa tad grhyya hariśreṣṭhaṁ sthāpyaṁ mūrdhnaḥ kṛtāṇaṁ jāntuvā ca ranauṁ caiva prasthitāḥ pravagottamannya/ sa tat prakāraṁ hariṁ balaṁ mahad; babhūva vīraṁ pavanāṁ saṁvitraṁ kapi, gatāṁbude vyommi viśuddhamanḍalāḥ; sāśāva nāksaṁtraganopaḥbhitāḥ/ atibalaśamāśāṁ āśrītas tavāṁ; harivaravikramavikramair analpaṁ, pavanasaṁ vāthāḥbhigamyate sā; janakasūtaḥ hanumāṁs tathā kāryaṁ.

Sugrīva no doubt had despatched ‘Vana 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. Sugrīva had hence called Hanumān and said: ‘Kapi shreshtha! I do realise that you are blessed with free movement all over Prithvī-Anarākṣa-Deva Lokas- Jalaas too. You possess the total know how of Asura-Gandharvā-Naagā- Manushya-Devatas-Samudras-and Parvatas too. gatit vegaś ca tejaś ca lāghavaṁ ca mahākape, pitus te sādṛśaṁ vīra mārutasaya mahaṁśaṁ/ tejasaṁ vāpi te bhūtaṁ saṁaṁ bhuvu na vidyate, tad yathā labhyate sītā tattvam evopapādaya/ tvayyeva hanumann asti balāṁ buddhiḥ parākramah, deśakālānuvṛttaṁ ca nayaś ca nayapaṇḍita/ 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 ‘bhūmāndala’, there would be no other Being who could possibly retrieve Devi Sita for Shri Rama. Hanumān. 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- parishthiti of the principles.’

As Sugrīva thus reposed singular confidence and faith in Anjaneya, Shri Rama too rested belief in Anjaneya. Rama had thus felt assured of Hanumān’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 Hanumān and felt happy at such extraordinary occurrence of a chance. dadau tasya tataḥ prīṭaḥ svanāṁśaṁkopaśobhitam, āṅguliyaṁ abhiṣijñānaṁ rājaaputryāḥ paramaṁ/ anena tvāṁ hariśreṣṭha cihennā janakaṁmaṁjā, matsakāśād anuprāptaṁ anudvigṇāmuṇḍāyativ/ vyavasāyaṁ ca te vīra sattvayuṅkaṁ ca vikramah, sugrīvaya ca samdeśaṁ siddhiṁ kathayati me/ Then Shri Rama the ‘shatrū vinaasha kaari’ handed over to Hanumān of Rama’s own golden ring himself so that as and when Hanumān 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 Sugrīva! Vaanara shreshthaan Hanumāan! Your industriousness, courage and Sugrīva’s assurance should never fail me.’
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 ugraśāsanāṃ bhartur vijñāya haripuṁgavāḥ, śalabhā iva samchādyā medinīnām sampratāsthire/ rāmaḥ prasravane tasmin nyavasat sahalakṣmanah, pratīkṣamānas taṁ māsaṁ yah sitādhigame kṛtaḥ/ uttarāṁ tu diśāṁ ramaṁ girirājāsamāvṛtāṁ, pratāsthe sahasā viro hariḥ śatabalīs taṇḍā, pūrvaṁ diśāṁ prati yayaṁ vinato hariyūhāpah/ tārūṅgadādi sahitṛḥ plavagah pavanātmajāḥ, agastyacaritām āśāṁ daksiṇāṁ hariyūhāpah/ paścimāṁ tu diśāṁ ghorāṁ suṇenaḥ plavageśvaraḥ, pratāsthe hariśārdūlo bhr̥śaṁ varuṇapālītām/ tataḥ sarvā diśāṁ rājā codayitvā yathā tathām, kapisenā paṭin mukhyān mumoda sukhitaḥ sukham/ evāhariṣyāmi pātālād api jānakīm/ vidhamisyāmi ahaṁ vṛkṣān dāraisyāmy ahāṁ girīṇa, dharaṇīṁ dārayiṣyāmi kṣobhayiṣyāmī saṅgarāṁ/ ahaṁ yojanasaṁkhyāyāḥ plavatā nātra saṁśayāḥ, satatam yojanasaṁkhyāyāḥ satataṁ samadhitakam hy ahaṁ/ bhūtale sāgare vāpi saileṣu ca vaṇeṣu ca, pātālasāpyāpī vā madhye na māmecchidaye gatī/ ity ekaikān tadā tatra vānārā baladarpitāḥ, ucuṣ ca vacanāṁ tasmin harirājasya samidhau/

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 circumambutates 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 Agasthaya Maharshi the Preceptor of Vindhya Mountain and complained. Agastya smiled and asked his wife Lopamudra and his sons Bhringi and Achyuuta to pack up as the would shift their residence southward. But since his desciple Meru blocked the passage, Agastya asked Meru to bend making way for their passage and eversince neither Meru could grow up and up, nor Agastya could cross beyond Vindhyas to maintain the natural balance and the free movement of Meru around Surya as usual.]

Stanza 7 continued: paścimāṁ tu diśāṁ ghorāṁ suṇenaḥ plavageśvaraḥ, pratāsthe hariśārdūlo bhr̥śaṁ varuṇapālītām/ tataḥ sarvā diśāṁ rājā codayitvā yathā tathām, kapisenā paṭin 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, rivers and the geographical details!

Gateśu vānarendreśu rāmaḥ sugrīvam abravīt, kathaḥ bhavān vināśīte sarvaṁ vai maṇḍalaṁ bhuvāh/ sugrīvas tu tato rāmam uvāca praṇātātmavān, śrūyatām sarvaṁ ākhēśye vistaretara nararṣabha/ yadā tu dundubhiṁ nāma dānavaṁ maḥiśāṅkṛtaṁ, parikālayate vālī maṇḍalayaṇ prati parvataṁ/ tadā viveṣa maḥiṣo malayasya guhāṁ prati, viveṣa vālī tatrāpi maṇḍalayaṇ tajjighāṃśayāya/ tato ‘haṁ tatra niksipto guhāḥ vārviniṇāvatavat, na ca niśkar mate vālī tadā samvatsare gate/ tataḥ kṣatajavegena āpūpūre tadā bilam, tad ahaṁ vimsato dṛṣṭvā bhṛtṛśokavīśarditaḥ/ athāhaṁ krjątabuddhis tu sunyaktam niḥato guruḥ, śīlāparvataśaṁkāṣā bīladvārī mayā kṛṭa āsaknuvā niśkarimatī maḥiṣo vinaśed iti/ tato ‘haṁ āgāṁ kaṣṭhānāṁ nirāsās tasya jīvite, rājyaḥ ca sumahat prṛptaṁ tārā ca rumayā saha, mitraś ca sahitās tatra vasāṁ vai vīgatajvarah/ ājagāma tato vālī hatvā taṁ dānavaṛṣabham, tato ‘haṁ adadāṁ rājyaṁ gauravād bhavayantaritaḥ/ sa maṁ jighāṃṣur duṣṭāṁ vālī pravāyathendriyāḥ, parilākayate krodhāḥ dhāvantam sacivaṁ saha/ tato ‘haṁ ṣrīluṇī tena sānubandhaṁ pradhāvītaḥ, nadiś ca vividhāḥ paśyān vanāni nagaráṇī ca/ ādarśatalasaṁkāṣā tato vai prthivi mayā, alātacakrapratimā drṣṭā gopadavat tadā/ tataḥ pūrvam ahaṁ gatvā daksināṁ ahaṁ āśritaḥ, diśaṁ ca paśicchāṁ bhūyō gato ‘smi bhayaśaṅkitaḥ, uttarāṁ tu diśaṁ yāntaṁ hanumān māṁ athābravīt/ idaṁ tu snātaṁ rājan yathā vālī harṣavah, matangena tadā śapto hy asmin āśramamaṇḍale/ praviśed yadi vā vālī mūrdhāya śatadhaḥ bhavet, tatra vāsah sukho ‘smākam tasya vinaśitvam bhavatītu/ tataḥ parvataṁ asādya pṛṇapāyana, na vāvāśa mayā tadā vāḷī matangasya bhayāt tadā/ evam mayā tadā rājan pratyakṣam upalakṣitam, prthihiṃśanaṁ kṛṣṭaṁ guhāṁ 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 replie...
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, ‘sarvaras’ and ranges of birds, Udayachala, Khseera 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 vrksahas 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. Himvantam cha Merumcha tathottaram, yadaa na vinde sharanam Vaalinaa samabhidyutah, tato maamn buddhhi 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

Darshanarthan tu vaidehyah sarvatah kapiyuhapah, vyadistah kapirajena yathoktam jagmur ajasah/ saramisi saritaah kakshan aksahnam nagarani ca, nadiurdgaan tatha sailin vicinivanti samantatah/ sugrivena samakhyataan sarve vanarayupahah, pradesahn pravincivanti saasilevanakananan/ vicintya divasah sarve stadhigamane dhyatah, samayanti sma medinimaya niisakalesh vanarahah/ sarvutkamah ca deseshu vanarahapah saphalan draman, asadah rajanin sayayah cakrunah sarvesha yahsah/ tad ahah prathamah krtva mase prasravanaan gathah, kapirajena samagamaan nirashah kapiyuhapah/ vicintya tu disah purvam yathoktaam sacivaah saha, adrsyaa vinataah sitam ajagama mahahalaaah/ uttaraah tu disah sarvah vicintya sa mahakahipah, agataah saha sainyena virah satabalis tadah/ susenaah paschimam ahsam vicitya saha vanarahah, sametya mase sanipurne sugriwan upacakrame/ tam prasravanaapryathasthah samashyadyabhivadya ca, asnaah saha ramaena sugriwam idam abravan vicintya parvarahah sarve vanani nagarani ca, nimmagah sagarantaah ca sarve janapadas tathaah/ guhah ca vicitya sarvaah yahs tavaah parikirtithah, vicintya ca mahaghuma latavitatasanataah/ gahanuah ca deseshu durgesu vihsameu ca, sattvah atipramanani vicintyi hatanai ca, ye caiva gahanah desah vicintaa te punah punah/ udarassattvabbhijanah mahahmaah; sa mahithilin draksyati vahnarendrah, disah tu yam eva gatah tu sitah; tama asthitoh vayusuto hanumani/

Sakataraagadabhyahin tu gatva sa hanumani kapih, sugriwena yathodistaan taah deah upacakrame/ sa tu duruam upagaya sarvais taah kapisattamatih, vicinitoh sma vindihasya guhah ca gahanani ca darpavataigran nadiurdgain saramsi vipulun dramun, vrsahsanamah ca vividhan parvatvan ghanapadapah anvesmahish ca, te sarve vanarab sarvato disah, na sitam daahrur virah maithilin jananakmajahmaah/ te bhaksyanto mulaani phalaani vivhidhah ca, anvesamahah durdharaah nyavasanas tatra tatra ha, sa tu desoh durvanvesho guhahganahavan mahah/ tyaktvah tu taah tadah deah sarve va hariyuhapah, desah anyaam durdharaah vivisah cakutobhayah/ yatrah vandhyaphalah vrsah vipusphas paravargijithah nistoyah sarito yatra mulaam yatra sudurlahah/ na santhi mahishatara na mrga na ca hastinah, srdulahah pahshino vaapi ye canye vanagocahah/ snigdhopatrah shthale yatra padminiya phullapanakajah, praksanayah sugandhaah ah bhraramai ca capi varjitaah/ kandur nama mahabhahgah satyavadi tapodhanah, maharshih paramamarsih niyamair duspradharaanah/tasya tasmin vane putro balako daasavarsikaah, pranaato jivitamtya krudhhas tatrah mahamunih/ tena dharmmananah sampatrah krttsnah tatra mahad vanam, aasaranam durdharaan maharaapaksiervinarjath yatra te kamanantah tu girinah kendarnai ca, prabhahah nadinamca vicinivanti samahitaah/ tatra capi mahahmano napaasyah jananakmajam, hartaraam ravanah vaapi sugriwaphryakarinaah/ te pravisiya tu tam bhimanilatulgaalasamavrttam, dadhrshh krurakarmam asuraam suranirbhanam tam
vanāni girayo nadyo durgāṇi gahanāni ca

A

tired

Angada seeks to revive the fallen hopes of ‘Sitanveshana’ of the dakshina vaanara sena, but soon after the

Sargas Forty Nine and Fifty

reumed their activities in right earnest, thereafter.

mountain caves and under the shade of a huge tree and sat with fallen spirits brooding

that indeed was a mistaken identity. Thus the contingent of Vaanara sena got collected outside the

blood and the co

are being killed’! As Vaali Putra shouted like that, the Asura’s body looked like that of a fountain of

was

asylum in the thousands of the deep mountain caves.

affer Valis’s repeated encounters with the ‘mayavi asuras’ several of the asuras perished and the rest took

few other Vaanara Veeraas sighted s

talenābhijaghāna haṁ / sa vāliputrāḥ bipolar vaktṛc chonītam udvaman, asuro nyapatad bhūmau paryasta iva parvataḥ/ te tu tasmin

dinnacle of the ‘northern side’ concluded reported back to King Sugriva with none too

Putra Hanuman is parama Shaktimaan who could i

vāniprājaṁ gāḍhaṁ parihitāḥ sarve dr̥ ṣṭvā taṁ parvatopamam/ so ‘pi tāṁ vānarāṁ sarvāṁ naṣṭāṁ sthety abravīd bālī, abhyadhāvata saṁkruddho muśtim udyamya

Sanhitam/ tam āpatantaṁ sahasā vāliputro ‘ṅgadas tadā, rāvaṇo ‘yam iti jñātvā talenābhijaghāna haṁ/ sa vāliputrāḥ bipolar vaktṛc chonītam udvaman, asuro nyapatad bhūmau paryasta iva parvataḥ/ te tu tasmin

nirucchvāse vānarā jītakāśinaṁ, vyacinvan prāyaścas tatra sarvāṁ tad girigahvaram/ vicitaṁ tu tataḥ
tyār sarve te kānanaṁ punaḥ, anyadevāpāram ghorāṁ viviśur girigahvaram/ te vicintya punaḥ khinnā

viniṣpatya samāgatāṁ, ekānte vyksamūle tu niśedur dīnamānasāṁ

The Maha Vaanara Senas commissioned by King Sugriva for the singular purpose of ‘Sitaanveshana’

visited in high spirits of enthusiasm and excitement and made aal 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 exchangin 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

within the time limit of one month with diasappointment. ‘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 maithilīṁ drakṣyati

Hanuman along with Angada had taken to the southern side of ‘Sitanveshana’. That contingent of the

‘Vanara Sena’ had initially crossed ‘Vindya chala’, its deep and dingy caves, jungles, parvata shikaras,
rivers, durama sthanas 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

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rivers, durama sthanas or unenterable places, sarovaras, massive trees, and so on with no trace of Devi

shatabali/ tam āpatantaṁ sahasā vāliputro ‘ṅgadas tadā, rāvaṇo ‘yam iti jñātvā
talenābhijaghāna haṁ / sa vāliputrāḥ bipolar vaktṛc chonītam udvaman, asuro nyapatad bhūmau paryasta iva parvataḥ/ te tu tasmin

nirucchvāse vānarā jītakāśinaṁ, vyacinvan prāyaścas tatra sarvāṁ tad girigahvaram/ vicitaṁ tu tataḥ

tyār sarve te kānanaṁ punaḥ, anyadevāpāram ghorāṁ viviśur girigahvaram/ te vicintya punaḥ khinnā

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talenābhijaghāna haṁ / sa vāliputrāḥ bipolar vaktṛc chonītam udvaman, asuro nyapatad bhūmau paryasta iva parvataḥ

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Sargas Forty Nine and Fifty

Angada seeks to revive the fallen hopes of ‘Sitanveshana’ 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 sarvāṁ vānarāṁ idam abravīt, pariśrānto mahāprājñaḥ samāśvāsya śanair vacaḥ/ vanāni girayo nadyo durgāṇi gahanāṁ ca, daryo girigahāḥ caiva vicitaṁ naṁ samantataḥ/ tatra tatra
Inspired by Angada, the Vanara sena resolved to forge into forests, mountains, rivers, thic
jungles, caves with renewed vigour

As Yuva Raja Angada stated thus, Vaanara Veras
our apprehension gets

'thereby  that we

and knowing that King Sugriva was strict about it.

We should decide hereby  that, we
discard fatigue, sleep, and incapability and charge with the task straightaway.  avaśyaṃ kriyamāṇasya

vihāya tāraś ca dhāvāyam na hi no malinaṁ kṣamam/ sugrīvah krodhano rājā
tārāṅgadābhyāṁ tu saṁgamya hanumān kapiḥ

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, kandaras, 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 tārāṅgadābhyyaṁ tu saṅgamyā hanumān kapiḥ, vicinoti sma vindhyasya guhāś ca gahanāṁ ca/
sinhasārdulajñatiś ca guhāś ca paritas tathā, viṣameṣu nagendrasya mahāprasravanēṣu ca/ teṣāṁ
tatra vaśatāṁ sa kālo vyatyavartata/sa hi deśo duranveṣo guhā gahanavān māhān, tatra vāyuṣataḥ
sarvaiṁ vicinoti sma parvatam/ parasparena rahitā anyonyasyāvidūrataḥ, gajo gavākṣo gavayāv saarabho
gandhamādahāṁ/ mainādaś ca dvīdaś ca caiva hanumāṁ jāmbavān api, anigdo yuvarājaś ca tāraś ca
caranasā cāpārājāyam, kāryasiddhikarāṇy āhū tasmād etad bravīnī ahama/ adyāpīdaṁ vanaiṁ durgaṁ
vīcinvantu vanaukasah, khedaṁ tyaktvā punah sarvaiṁ vanam etad vīcīyantāṁ/ avāṣyaṃ kriyamāṇasya
dṛṣyaṁ kārnāṁ phalam, alaṁ nirvedam āgaṃyā na hi no malinaṁ kṣamam/ sugrīvah krodhano rājā
tāraś ca hetaivyaiṁ tasyaiṁ satataṁ rāmasya ca mahātmanaiḥ/ hitārtham etad uktaiṁ vah
driyatāṁ yad rocate, ucyatāṁ vā kṣamaṁ yan naḥ sarvesām eva vānārāḥ/ angadasyaiṁ vacaḥ śrūtvā
vācā samutthāṁ ucyatāṁ vā kṣamaṁ yan naḥ sarveṣām eva vānārāḥ/ na paśyanī vah

vaidehīṁ rāmasya mahiṣīṁ priyām

sugrīvaś cograśāsanaḥ/ sugrīvaḥ krodhaṁ tāvam ca vānakāṁ/ avārohanta

hitaṁ caivānukūlaṁ ca kriyatāṁ asya bhāṣitam

hitārtham etad uktaṁ vaḥ

vismayavyagramanaso babhūvur vānaraśabhāḥ/ saṅjātaparīśāṅkās te tad bilaṁ

vistūvā vacanāṁ gandhamādānaṁ, uvacīvāyakyaiṁ vācā pāpaśa śrāmakhhināyaiṁ/ sadṛṣaṁ khaḷau vo vākya

vānami dūtāṁ ca eva vānami dūtāṁ/ kājanāṁ ca sūnyāṁ girijālāvṛ̥ tān deśāṁ mārgitvā dakṣiṇāṁ diśam/ vānaukasaḥ
cāpārājāyaṁ/ pāpāśa śratvū
cikṣāṇī saṁkīrṇāṁ vicerur dakṣiṇāṁ diśam

dvichintāṁ sa kālo vyatyavartata/ vānārāḥ

tātāḥ samutthāṁ vanaṁ sarve giridurgāṇi sarvaśaḥ/ tataḥ samuththāya pumār vānārās te
mahābhalaṁ, vindhyākananamsakānāṁ vicerur daksināṁ diśam/ te sarādābhpraprtiṁ

śrīmadrajataparvatam/ śrīnandataparvatam adhiruhyaiṁ ca vānārāḥ/ tatra lodhavavaṁ ramiyaiṁ
saptaparāvanāṁ ca, vicinanto harivarāṛḥ śitaśarānakaṁśiṇaiṁ/ tasyaagram adhirūḍhās te śrāntā
vīpuulavikramāḥ, na pāsyantai sma vaiṭheḥiṁ rāmasya mahiṣin priyām/ te tu dṛṣṭigataṁ kṛtvā taṁ śailaṁ
bahukandaram, avārohanta harayo viṣkamaṁśa samuntataṁ/ avaruvaṇa tato bhūmiṁ śrāntā
vigatacetasah, sthitāṁ mūṁharaṁ tatraṁḥa yākṣāmālam upāśirītāḥ/ te muhārtaṁ samāvastāḥ kiṁ cid
bhagnaparīśramāḥ, pumār evvauyaṁ kṛtsnaṁ mārgitum daksināṁ diśam/ hanumatpramukḥās te tu
prasthitāḥ plavagarṣabhāḥ, vindhyam evvādītas tāvad vicerur te samuntataṁ

sahāsmābhir jānakī na ca dṛṣyaṁ, tad vā rakṣo hṛtā yena sitā surasutopamaś/ kālaś ca no mahāṁ yataḥ
sugarvā ca cograsāśanaiṁ, tasmād bhavantaiṁ sahitā vicinvantu samuntataṁ/ vihāya tandrīṁ śokaiṁ ca
nirdrāṁ caiva samuththāṁ, vicinudhvain yathā sitāṁ paśyāma janakāṁjaiṁ/anirvedaiṁ ca dākṣyaṁ ca
manasaś cāpārājāyam, kāryasiddhikarāṇy āhū tasmād etad bravīnī ahama/ adyāpīdaṁ vanaiṁ durgaṁ
vπcinvantu vanaukasaḥ, khedaṁ tyaktvā punah sarvaiṁ vanam etad vπcīyantāṁ/ avāṣyaṁ kriyāṁca

dṛṣyaṁ kārmaṇaiṁ phalam, alaṁ nirvedam āgaṃyaiṁ na hi no malinaṁ kṣamam/ sugrīvaiṁ krodhano rājaiṁ
tāraś ca hetaivyaiṁ tasyaiṁ satataṁ rāmasaiṁ ca mahātmaṇaiṁ/ hitārtham etad uktaiṁ vah
driyatāṁ yad rocate, ucyatāṁ vā kṣamaṁ yan naḥ sarvesām eva vānārāḥ/ angadaiṁ vacaḥ śrūtvaiṁ
vācā samutthāṁ ucyatāṁ vā kṣamaṁ yan naḥ sarveśām eva vānārāḥ/ As a deed of resolve is
performed the fruit is assured but if one gets frustrated and unresolved then the assurance is bould to be
indecisive. Sugriva is strict enough about the time limit of one month but
therefore our decisicion'. As Yuva Raja Angada stated thus, Vaanara Veras
advanced ahead by crossing parvatas, kandaras, 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.
Ratna Bhavana and what indeed are Hanuman approached and asked 'valkala' and black mriga charma cemāni vadasva kasya girisaṁnikāśaḥ bhr̥ śasaṁtrastāś cīrakr̥ ṣṇājināmbarām vicinvanto

The Vanara mani Vedika o shimmering Ashok their own started glitteing like nāgavr̥ kṣāṁś ca karṇikārāṁś ca puṣpitān was pitch dark. krouncha ca that as Riksha bila under a huge cave which was wide open as similar ones were ei

Dvivida muscular heros of the sena included Gaja kasya kr̥ tāñjalis tām abhivādya vr̥ ddhām cīrakr̥ ṣṇājināmbarām mahāprabhāḥ saṁcayān phalāni ca saṁcayān śayanāny āsanāni ca pravālamaṇisaṁnibhān vimānāni jāyakā maṇikāñc caiva madhūni ca samantataḥ mahadbhiḥ kāñcanair vr̥ kṣair vr̥ taṁ bālārka saṁnibhaiḥ

Some of the Vaanara shreshthas had instantly jumped inside even it tatas taṁ deśam āgamya saumyaṁ vitimiraṁ vanam, dadr̥ śuḥ kāñcanān vr̥ kṣān dīptavaīsvānaraprabhān/ sālāṁs tālāṁś ca puṁnāgān kakubhān vañjulān dhavān, campakān nāgavyksāṁś ca karṇikārāṁś ca puspitān phalino vr̥ kṣān pravālamaṇisamabhān/ kāñcanabhiramarāṁś caiva madhūni ca samantataḥ, maniḥkāñcanacitrāṇi sayanāny īśanāni ca/ mahārāhāni ca yānāni dadr̥ śus te samantataḥ, haimarājataṁkṣāṁśaṁ/ bāhjānānāṁ ca saṁcayāṇ/ agarāṇāṁ ca divyānāṁ ca divyānāṁ ca ca saṁcayāṇ/ śuciny abhyavahārāni mūlāni ca phalāni ca/ mahārāhāni ca pānāni madhūni ca rāsavyati ca, ca saṁcayāṇ/ kambalānāṁ ca citrāṇām ajinānāṁ ca saṁcayāṇ/ ca saṁcayāṇ/ kāñcanabhramarāṁś caiva madhūni ca samantataḥ, mahadbhiḥ kāñcanair vr̥ kṣair vr̥ taṁ bālārka saṁnibhaiḥ jātaraṇa-

Most surprisingly they had suddenly visioned the Vrikshas on thatra tatra vicinvanto bile tatra mahāprabhāh, dadr̥ śuḥ vānaraḥ śūrāḥ strīyaṁ kāṁ cid adārataḥ/ tāṁ dr̥ śtvā bhr̥ sasantraṭstāś cīra kṣānān mahāprabhāḥ, kāñcanān viṁānāni jāyataṁ/ tathā cemer bilaṁ ca; ratnāni cemāni viṁānāni jāyataṁ/ kāñcanabhramarāṁś caiva madhūni ca samantataḥ, mahadbhiḥ kāñcanair vr̥ kṣair vr̥ taṁ bālārka saṁnibhaiḥ jātaraṇa-

That Vichitra Bila, the Vanaras then sighted a stree of marvel dressed in Yuva Raja Angada

agānaṃs tālāṁś ca puṁnāgān kakubhān vañjulān dhavān sālāṁs tālāṁś ca puṁnāgān kakubhān vañjulān dhavān, campakān nāgavyksāṁś ca karṇikārāṁś ca puspitān phalino vr̥ kṣān pravālamaṇisamabhān/ kāñcanabhiramarāṁś caiva madhūni ca samantataḥ, maniḥkāñcanacitrāṇi sayanāny īśanāni ca/ mahārāhāni ca yānāni dadr̥ śus te samantataḥ, haimarājataṁkṣāṁśaṁ/ bāhjānānāṁ ca saṁcayāṇ/ agarāṇāṁ ca divyānāṁ ca divyānāṁ ca ca saṁcayāṇ/ śuciny abhyavahārāni mūlāni ca phalāni ca/ mahārāhāni ca pānāni madhūni ca rāsavyati ca, ca saṁcayāṇ/ kambalānāṁ ca citrāṇām ajinānāṁ ca saṁcayāṇ/ ca saṁcayāṇ/ kāñcanabhramarāṁś caiva madhūni ca samantataḥ, mahadbhiḥ kāñcanair vr̥ kṣair vr̥ taṁ bālārka saṁnibhaiḥ jātaraṇa-

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-Shrarahba-Gandhamadana-Mainda-Diviida-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 some how and there could perhaps by wat

agānaṃs tālāṁś ca puṁnāgān kakubhān vañjulān dhavān, campakān nāgavyksāṁś ca karṇikārāṁś ca puspitān phalino vr̥ kṣān pravālamaṇisamabhān/ kāñcanabhiramarāṁś caiva madhūni ca samantataḥ, maniḥkāñcanacitrāṇi sayanāny īśanāni ca/ mahārāhāni ca yānāni dadr̥ śus te samantataḥ, haimarājataṁkṣāṁśaṁ/ bāhjānānāṁ ca saṁcayāṇ/ agarāṇāṁ ca divyānāṁ ca divyānāṁ ca ca saṁcayāṇ/ śuciny abhyavahārāni mūlāni ca phalāni ca/ mahārāhāni ca pānāni madhūni ca rāsavyati ca, ca saṁcayāṇ/ kambalānāṁ ca citrāṇām ajinānāṁ ca saṁcayāṇ/ ca saṁcayāṇ/ kāñcanabhramarāṁś caiva madhūni ca samantataḥ, mahadbhiḥ kāñcanair vr̥ kṣair vr̥ taṁ bālārka saṁnibhaiḥ jātaraṇa-

The stalwart and muscular heros of the sena included Gaja-Gavaaksha-Gavaya-Shrarahba-Gandhamadana-Mainda-Diviida-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 some how and 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 resources therein since water birds like hamsa-krouncha-saarassas were fluttering. Some of the Vaanara shreshthas had instantly jumped inside even it was pitch dark. tatas taṁ desāṁ āgamyā saumyāṁ viṁśīmāṁ vanam, dadr̥ śuḥ kāñcanān vr̥ kṣān dīptavaīsvānaraprabhān/ sālāṁs tālāṁś ca puṁnāgān kakubhān vañjulān dhavān, campakān nāgavyksāṁś ca karṇikārāṁś ca puspitān/ Most surprisingly, they had suddenly visioned the Vrikshas on their own started glititng like Agni samaana gold. All the trees of Saala-Taala-Tamaal-Nagakesara-Ashoka-Dhava-Champa-Naga vrikshha-Karnikara and so on were dazzling with flowers. Surprising variety of ‘pusha guchhas’ were radiant like kireetaas or headgears. As the surrounding trees were shimmering, a Sarovara was spotted replete with golden lotuses; there within was situated a vaidurya mani Vedika or a Platform.

The Vanara veeras were taken aback with shocking glare as though were in a wonder world. tatra tatra vicinvanto bile tatra mahāprabhāh, dadr̥ śuḥ vānaraḥ śūrāḥ strīyaṁ kāṁ cid adārataḥ/ tāṁ dr̥ śtvā bhr̥ sasantraṭstāś cīra kṣānān mahāprabhāḥ, kāñcanān viṁānāni jāyataṁ/ Within that Vichitra Bila, the Vanaras then sighted a stree of marvel dressed in ‘valkala’ and black mirga charisma. 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 you doing here!’
As Hanuman enquires of the ‘vriddha 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.
nimīlayata cakṣūṁṣi sarve vānarapuṁgavāḥ, na hi niṣkramituṁ śakyam animīlitalocanaiḥ/ tataḥ saimīlitāḥ sarve sukumārāṅgulaiḥ karaiḥ, sahasā pidadhur dyṣṭiḥ hrṣṭā gamanakāṁśitāḥ/ vānarās tu mahāmāno hastaruddhamakāsī tadā, nimesāntaramātreṇa bilād uttāritās tāyā/ tatas tān vānarān sarvāṁs tāpasī dharmacārini, niḥṣṭān viṣamāt tasmāt samāśvāsedam abravī/ eṣa vindhyo girih śrīmān nānādrumalatāyutāḥ, eṣa prasavaṇaḥ saīlaḥ sāgaro yāṁ mahodadhiḥ/ svasti vo śtu gamisyāmi bhavanaṁ vānararṣabhāḥ, ity uktvā tad bilām śrīmat praviveśa svayamprabhā/

As Anjaneya enquired of the ‘vriddhha 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 Ravanasura 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 Yoddhas in different directions of Bharata and here we are searching for her as to where Ravanasura 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 Maya asura. 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 svayaṁ prabhā, idam rākṣāmi bhavanaṁ hemaṁyā vānarottama/ mama priyasakhi hemā nytagitavīśāradā, taya āttavarā cāsmi rākṣāmi bhavanottamam/ I am the daughter of Meru Saavarni named Svayamprabhā 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. rāvanaṁ sahitāḥ sarve rākṣasaṁ kāmarūpinam, sitayā saha vaidehyā mārgadhvam iti coditāḥ/ vicitya tvā vaayaṁ sarve samagrāṁ dakṣiṇāṁ diśam, bhubhuṣītāḥ pariśrāntāṁ vyākṣamūlam upāśritāḥ/ vivarṇavanāṁ sarve sarve dhyānaparāyaṇāḥ, nādhigacchāmahe pāraṁ magnāś cintāmahārṇave/ As per the directive of our King, we could take to any form like a human, animal or bird but some how ascertain Ravanasura’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: śaraṇaṁ tvāṁ prapannāṁ svah sarve vai dharmacārini, yah kṛtaḥ samayo ’smākaṁ sugrīvena mahātmanā sa tu
kālo vyatikrānto bile ca parivartatām/ sā tvam asmād bilād ghorād uttārayitum arhast/ tasmāt sugrīvavacanād atīkṛántan gata-yuṣāḥ, trāṭum arhast nāh sarvān sugrīvabhayaśaṅkītān/mahāc ca kāryam asmābhiḥ kartavyam dharmacārini, tac cāpi na kṛtaṁ kāryam asmābhir iha vāsībhīḥ/ Devi! You indeed are a ‘dharma-charini’! 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 vṛddha tapasvini replied: nimilayata caksūṇīṣi sarve vānaraprāpyavāgavā, na hi nīnkramīṁ sākyam animīlitatocanaiḥ/ tataḥ saṁmālītāḥ sarve sukumārāṅgulaṁ karaṁ, sahasā pidadhur dṛṣṭiṁ hṛṣṭā gamanakāṅkṣiṁāh/ vānārās tu mahātmāno hastaruddhamukhāḥ tādā, nimesāntaramātreṇa bilād uttārōtaṁ tayā/ Shershtha 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!

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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!
is decisive in its heart of hearts that there might not be any destructive endeavor in the foremost and compelling quest for ‘Sitaanveshana’ 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 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, Veera Hanuman resolved to a diversionary diplomacy and planted a kind of dictionary diplomacy and planted a kind of ‘bhedha bhava’. buddhāya hy aṣṭāṅgayā yuktam caturalbasamanvitam, caturdaśaguṇāṁ mene hanumān vālinaḥ sutam/ āpūryamāṇam śaśvac ca tejobalaparākramaiḥ, saśanām śuklapakṣādau vardhamānam iva śriyā/ bhṛhaspatisaṁṇi buddhāya vikrame sadṛṣaṁ pituḥ, suśrīṣamāṇaṁ tārasya sukrasyeva puraṁdaram/ bhartur arthe pariśrāntaṁ sarvasaṣṭravisāradam, abhisamdhātum āreabhān; Sugrīva should most certainly kill us; instead would it not be commit suicide peacefully by his very nature he is too hard to be softened and perhaps that is why kingship demands obeyance. 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’. There is no himsate Raaja pratigataanitah, vadhanapratirūpene śreyān mṛtyur ihaiva 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! 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 targeted for life.

Sarga Fifty Four continues:

Tathā bruvatī tāre tu tārādhipatyavarcasi, atha mene hṛtam rājyaṁ hanumān anāgadena tat buddhāya hy aṣṭāṅgayā yuktam caturbalasamanvitam, caturdaśaguṇaṁ mene hanumān vālinaḥ sutam/ āpūryamāṇaṁ śaśvac ca tejobalaparākramaiḥ, saśanām śuklapakṣādau vardhamānam iva śriyā/ bhṛhaspatisaṁṇi buddhāya vikrame sadṛṣaṁ pituḥ, suśrīṣamāṇaṁ tārasya sukrasyeva puraṁdaram/ bhartur arthe pariśrāntaṁ sarvasaṣṭravisāradam, abhisamdhātum āreabhān; Sugrīva should most certainly kill us; instead would it not be commit suicide peacefully! 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 targeted for life.

Hanuman then realised in his heart of hearts that there might not be any destructive endeavor in the foremost and compelling quest for ‘Sitaanveshana’ 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 dictionary diplomacy and planted a kind of ‘bhedha bhava’. buddhāya hy aṣṭāṅgayā yuktam caturbalasamanvitam, caturdaśaguṇaṁ mene hanumān vālinaḥ sutam/ āpūryamāṇaṁ śaśvac ca tejobalaparākramaiḥ, saśanām śuklapakṣādau 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 ‘tata jnaana’. Angada is also aware of the Kingship’s fundamental practices of ‘Chaturopayaas’ or the four means of Karya siddhi viz. Saama-

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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- chaturatara or mental absorption and application- ‘utsaaha’ or energetic drive- mantra gopyata- carrying takes-bravery- assessment of enemy’s strong and weaknesses- kritajnata 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: ‘ Taranaandana Yuva Raja Angada! The world knows of the extraordinary prowess of your father Maha Bali Vaali. nityam asthircatāḥ hi kapayo haripuṃgava,
nājñāpyaṁ viṣaḥšyantī putradārāṁ vinā ṛtvāy/ tvāṁ naite hy anuyuñjeyuyh pratyakṣaṇaṁ pravadāmi te,
yathāyaṁ jāmbavān nīlāl sauhotaś ca mahākapīḥ/ na hy ahaṁ ta ime sarve sūmādānadēhīr guṇaīḥ,
danḍena na tvāyā śakyaḥ sugrīvād apakārṣitum/ 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- Daanaadī upayas and the capability of applying them to different situations even of ‘sunda’ or punishment and its gradations ranging from chastisement and of course even death. I am sure that an intellecual 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 heros 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 rapproachment! 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 pitṛyas te prītiśāmo
dṛḍhavrataḥ, śucih satyapratijñaś ca nā tvāṁ jātu jighāṇsaīṭi priyakāmaś ca te mātus tadārthaṁ cāṣya jīvitam, tasyāpatyaṁ ca nāstī anyat tasmād angadā gaṁyātām/ Your own uncle King Sugriva is a dharma raja ever valuing your goodwill, a dridhavrata and satya pratijña and could never ever jīvitam dr̥ ḍhavrataḥ
Lakshmana’s anger gets readied for ‘praayopavesha’ along with his fellow vaanaras.

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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.
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 evemy 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. bandhanac cavasadan me shreyah prayopave Cham, anujanita maam sarve grhanchan vananah aham vah pratijanami na gamisyamy aham purim, ihaiva prayam asisye shreyo maranam eva me/ Instead of living dangerously and ever shackled, I strongly feel that right now I must take to fasting preparatory 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 precedent. ’. So saying, Angada firmend 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 vadhama chaiva Jataayushah/ Haranam chaiva Vadehyaa Vaalinascha vadham thathaa, Raama kopam cha vadataam harennaam 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 rakshaasas, Devi Sitaapaharanaaa, 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 Sampaati arrives and frightens Vanaras initially but on hearing about the noble deed of ‘Sitaanveshana’ makes friends - Sampaati then hears of Ravana’s killing of Jatayu, his younger brother.
Upavistās tu te sarve yasmin prāyaṁ giristhale, harayo grdhṛarājaś ca tam desām upacakraṁ sāmpāṭitr nāma nāmā tu ciraŋvī vihangamah, bhrātā jātayusāḥ śrīmān prakhyātīvalaparuarṣah/ kandarād abhinikṛṣmya sa vindhyasaya mahāgiṛē, upavisṭān harin drṣṭvā hṛṣṭāmā giram abravī/ vidhiḥ kila narāṁ loke vidhānenānuvartate, yathāyāṁ vihiṁ bhakṣyāṁ cirān mahāyaṁ upāgataḥ/ paramparānāṁ bhakṣiṣye vānaraṁnarāṁ mṛṭam mṛṭam, uvacāivaṁ vacah pakṣi tān nirikṣya plavaingamaṁ/ tasya tadvacanāṁ śrūtvā bhakṣaludhyasa pakṣinah, aṅgadaḥ param āyasto hanumantam athābhravī/ paśyā sitāpadesena sākṣād vaivasvato yamah, imaṁ desām anuprāpto vānaraṁnarāṁ vipattaye/ rāmasya na kṛtaṁ kṛavaṁ rājīnā na ca vacah kṛtaṁ, harināṁ iyam ajñātā vipattih sahasāgataṁ vaiḍeyēḥ priyākāmēna kṛtaṁ karma jātayuṣā, grdhṛarājēna yat tatra śrūtaṁ vas tad aṣesataṁ/ tathā sārvāṁ bhūtāṁ tiryagyoniṇati api, priyāṁ kurvanti rāmasya tyaktvā prāṅnāṁ yathā vayam/ rāghavārthe pariśrāntā vayam samityaktajīvitaḥ, kāṃtāṁn prapamāṁ sma na ca paśyāṁ matthilīṁ/ sa suktiḥ grdhṛarājas tu rāvaṇe hato ṛaṅe, muktas ca sugrīvabhayād gataś ca paramāṁ gatim/ jātayuṣo vināṣena rājīno daśarathaṁ ca, haranena ca vaiḍeyēḥ samśayāṁ harayo gataḥ/ rāmalakṣmaṇan vey or vey vey aranye saha sītyayā, rāghavasya ca bāṇena vālinaṁ ca tathā vadhāh/ rāmakoḍaṁ aśeṣāṁn rākṣasāṁn tathā vadhāh, kaikēyāṁ varadānena idaṁ hi viṅkṛtaṁ kṛtaṁ/ tat tu śrutiṭā tadā vākyam aṅgadaḥ mukhodgamaṁ, abravīd vacanaṁ gṛhdhras ikṣnatundo mahāsvanah/ ko ‘yaṁ girā ghoṣayati prāṅnaḥ priyatarasya me, jātayuṣo vadhāṁ bhrātṛḥ kampayann āva me manaḥ/ katham śīṣyāṇā jantāṁ nāmāhiru dharmasagrdhrayoḥ nāmādhuym idaṁ bhṛtuḥ ciraśṛṣāyā maṇḍaḥ śrutam/ yavīyāsya gunaṁṇāya ślāghanīyaṁ vikramaḥ tad iccheyam aham śrutiṁ vināśaṁ vānaraṁsaṁbhāḥ/ bhātṛuḥ jātayuṣas tasya jaṅnāṁnīvāsināṁ, tasyaiṣa ca mama bhṛtuḥ sakāḥ daśarathaḥ katham, yasya rāmaḥ priyāḥ putro yeyṣṭho guruvanapriyāḥ/ sūryāṁśudaghapaksatvān na śakmoni visarpitum, iccheyam parvataḥ aśmaṁ avatartum arioḍamāṁ/

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 bachelors were known for might and bravery, especially since their valour was utilised for the fulfillment of ‘Puruahardhhas’ of persons of Dharma.

[Vishleshana on Sampati the older brother of Jatayu vide Sarga 14 of Essence of Valmiki Araanya Ramavāna for ready reference:

Kashyapa Prajapati had eight wives and these were Aditi-Diti-Danu-Kaalka-Taamra-Krodhavash-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 aranyakas-samurgadas and the entire Earth! Danu gave birth to Ashvagreeva while Kaalka Devi to two sons viz. Naraka and Kaalaka. Devi Tamra gave birth to five kanyas viz. Krounchi-Bhaasi-Shyen- Dhritaraashti and Shuki. Of these, Krounchi gave birth to owls- Bhaasi gave birth to Bhaasi birds to bat birds- and Dhritaraashatra to hamsaas and kala hamsaas or swans. Chakravaakamscha Bhadram te vijagine saapi Bhaami, Shukee nataam vigagine sa Nataayaam Vinataa sutaa/ Shri Rama! Bhamini Dhritaraashta 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-Bhadrarama-Maataangi-Shardooli-Shweta-Surabhi-Suras and Kadraka. Shri Rama! Mrigi’s progeny are Mrigas and Mrigamanda’s generation were Riksha-Srumara and Chamara. Bhadramaya gave birth to Iravati and the latter son was the famed Iraavata Gaja Raja. Then Hari’s sattaana 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 Shveta gave birth to Diggaja. Krodhavasha’s daughter Surabhi gave birth to daughters Rohini and Gandharvi. Rohini gave birth to cows and Gandharvini to horses. Surasas’s children are Nagaas while Kadrus’s were Pannagas. Now Manu yet another wife of Kashyapa were chaturvarna maanaavas of Brahmana-Kshatriya-Vaishya and the Lower class. mukhato brāhmaṇā jātā urasaḥ kṣatriyās tathā, īrūbhyāṁ jajñīre vaisyāḥ padbhṛyāṁ śūrdā iti śrutih/ From the face were born brahmans- 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 Kadr was Surasa’s sister, Kadr produced thousand types
of ‘naagaas’ and Vinata created two famed sons Garuda and Aruna. tasmāj jāto ‘ham arunāt sampātiś ca mamāgrajaḥ, jaṭāyu iti māṇī viddhi śyeniputram arinḍamāla so ‘haiḥ vāsasahāyas te bhavisyāmi yadichchhaḥ, sītān ca tāta rakṣitaye tvayi yāte salaksmanyājaṭāyuṣam tu prātipūjya rāgaḥavo; madū pariṣvajya ca saṁnata ‘bhavat; pitur hi śuṣrāva sakhitam ātmavān; jaṭāyuṣā sanākānditaṁ punaḥ punaḥ/ Raghuvėera! From that Vinataananda 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 abhinīkramya sa vindhyasya mahāgireḥ, upaviṣṭān harīn drṣṭvā hṛṣṭātmā giram abrəviti/ vidhiḥ kila naraṁ loke vidhānenānuvarītate, yathāyaṁ vihito bhaksyaś cirīn mahāyaṁ upāgataḥ/ paramparāṁ bhakṣiṣye vānarāṇāṁ mṛtaṁ mṛtaṁ, uvācaivaṁ vacaḥ pākṣi tān nirikṣya plavāngamān/ 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: how 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 monkeys 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 rājīno na ca vacaḥ kṛtaṁ harīnāṁ iyam ajītaṁ vipattitvā sahasāgatā/ vaidehyāḥ priyakāmena kṛtaṁ karma jaṭāyuṣā gṛdhvrajabhāna vai tatra śrutaṁ vas tad aśeṣataḥ/ We the Vaaraasrs 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 Ravanusura , 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 ‘yaṁ girā ghoṣayati prāṇaiḥ priyatarasya me, jaṭāyuṣo vadhaṁ bhrātuh kampayān iva me manāḥ/ katham āṣīj janasthāne yuddham rākṣasagṛhṝayoh, nāmadheyaṁ idaṁ bhrātuvā ciraṣyādyayā mayā śrutaṁ iṣṭam pauté/ vavayasa gūṇajñasya ślaṅγhanīśyal vikramaṁ tad iccheyam ahāṁ śrotuṁ vināsāṁ vānararṣabhāḥ/ Who indeed has just said about my dear younger brother Jataayu having been killed as this news shakes my 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 on earth also impacted Sampati that his younger brother despite Sugriva’s sena’s’s’s’s ‘aamarana upavaasa’.

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 bhrasṭasvarum api śrutvā te hariyūṭhapāḥ, śraddhur naiva tad vākyaṁ karmanā tasya śanikītaḥ/ te prāyaṁ upaviṣṭās tu drṣṭvā gṛdhram plavāngamāḥ cakṛur buddhim tadā raurdṛāṁ sarvāṁ no bhakṣayisyati/ sarvāḥ prāyaṁ āśiṁāṁ yadi no bhakṣayisyati, kṛtaṁkṛtyā bhavisyāṁāḥ kṣipramāṁ saṁdhiṁ ito
As Gridhra Raja Sampati’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 Rriksha 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 Dandakaranya 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.
Jataayu replied: "Sampa yadi vā dūre yadi jānāsi śaṁsa naḥ ākhyāhi yadi jānāsi and fell down on the Vindhya mountains ever since strong wings burnt and I tried to protect him by covering his burnt wings and my wings too got scorched fly high but the mid day S brothers we had the self brother as killed by Duratma Ravana asura. The mountain ditch with the support of Vanaras addressed them as follows: ‘Jatayu was my younger brother as killed by Duratma Ravana asura. I have the knowledge of Varuna loka, the place where Vamanaavataara Vishnu kept his first ti, was the elder brother of Jataayu, then do kindly and possibly Vanaras! My wings are burnt and am almost dying while still anxious to help the ‘Rama deva asuravimardāṁ ca amr̥ ṭasya ca manthanam putro viśravasaḥ sākṣād bhrātā vaiśravaṇasya ca 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 Ravana asura. 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 pride of winning Indra who got puffed up when he killed Vritrasura and tried to putro viśravasaḥ sākṣād bhrātā vaiśravaṇasya ca, 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 Ravana asura. I do have the knowledge of Varuna loka, the place where Vamanaavataara Vishnu kept his first step up the ‘urtha lokas’ and where ‘Amrita Mathana’ took place and despite my dying state, I am dedicated to Rama: ‘tauṇi rūpasampānṇa sarvābharaṇaḥbhūṣitā, hriyamāṇā mayā śṛṣṭāḥ pravr̥ ttim upalabhya te saṁpātiṁ vānarāḥ sumahaujasaḥ bhrātuḥ svargatasya mahātmanaḥ samr̥ ddhārthā gamiṣyatha caraṇayodhinām vayaṁ paśyāma nityaśaḥ sauvarṇaṁ divyaṁ cakṣurbalaṁ tathā kr̥ taṁ karma yena sma pīṣitāśanāḥ tu panthā haṁsānāṁ vase ṣaṁpūrṇaṁ śatayojanam tasyaṁ vasati vaidehiṁ dīnā kauśeyavāsīṁ, rūvanāntahpure ruddhā rākṣasāḥ bhūṣaṇāny apavidhyantī gātrāṇi ca vidhunvatī hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇā mayā dr̥ ṣṭā rāvaṇena durātmanā hriyamāṇa "
Sampati conveys to the Vanara Sena Yoddhas of Sarga Fifty Nine

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

Tatas tad amptāsvādaṁ gṛdhrarājena bhāṣitam, niśamyā vadato hrṣṭās te vacaḥ plavagārṣabāḥ/ jámbvānō vai hariśreṣṭhayā saha sarvām plavāngamaḥ, bhūtalāt sahasothāya gṛdhrarājanām abravīś/ kva sītā kena vā drṣṭaḥ ko vā hariś matihīnām, tad ākhyātu bhavān taṁ brāhmaṇām ghrīṣṭām māmākhyātaṁ yatra cāyatalocanāṁ/ ko dāsaratihbānāṁ vajravegāpūśam, svayaṁ lakṣānanāṁ uktānāṁ na cintyayā vikramam/ sa harin prūtisamayuktāṁ sītā śrutisamāhītān, punar āśvāsayan prīta idaṁ vacanam abravīś/ śrīyatāṁ iha vyayā yathā maḥābhātām, yena cāmī mamākhyātām yatra cāyatalocanāṁ/ aham asmin girau durge bhāvyojaṇam āyate, cīrāṁ nipatitāḥ vṛddhaḥ kṣīrāmāparākramaḥ/ taṁ mām evam vṛddhaḥ vṛddhaḥ/ supārśvaḥ nāma nāmātāḥ, āhārena yathākalaṁ bibharti patatāṁ varaḥ/ tīkṣṇakāmās tu gandharvās tīkṣṇakopāḥ bhujāngamaḥ, mṛgāṇāṁ tu bhayāṁ tīkṣṇaṁ tatāṁ tīkṣṇākṣudhāḥ vayaṁ/ sa kādhā cit kṣudhārtaṣya mama cāhārakāṁśikṣaḥ, gataśuṛyō hani prāpito mama putro hy anāmiṣaḥ/ sa mayā vṛddhahāvāc ca kopāc ca paribhārṣitaḥ kṣutiśpaśāṁ partina kumārāṁ patatāṁ varaḥ/ sa mamāhārasainrodḥāḥ pītāḥ prūtīvardhanāḥ, anumāṇyā yathātattvam idaṁ vacanam abravīś/ ahaṁ tātā yathākalaṁ amīṣārthi kham āplutāḥ, mahendrasya gīriner dvāram āvṛtya ca samāśthiṣaḥ/ tatā sattvasahasrāṁ sāgarāntaracārāṁ, panthānām eko dhvayaṁ saṁnirodham avāmukhaḥ/ tatā kaś cin mayā drṣṭaṁ sūryodayasamaprabhāṁ, stīryam ādāya gacchan vai bhīnāṇjanacayopamaḥ/ so hami abhyāvaḥārīrhi tu drṣṭāvṛ ṇītiṣcayāḥ, tena śāmāṁ vinītena panthānām abhyāyaṁ/ na hi sāmopappanāṁ prahartā vidyate kva cīt, nīcesy api janaḥ kaś cīt kīm aṅga bata madvidhaḥ/ sa yātās tejasā vyoma sanskīpanm iva vegataḥ, athāham khe carair bhūtair abhigamaḥ sabhājītaḥ/ diṣṭāyā jīvaci
tāteti abruvan māṁ mahārṣayāḥ, katham cit sakalatro ‘sau gatas te svasty asaṁśayam/ evam uktas tato ‘haṁ taṁ síddhāṁ paramaśobhānaih, sa ca me rāvano rājā rakṣasāṁ prativeditah/ haran dāśarathār bhāryāṁ rāmasya janakaṁjanāmājām, bhraṣṭābhāranakaṇusāyāṁ sōkaṇeva-parājītāṁ rāmalakṣmanayor nāma kroṣantaṁ muktamūrdhājām, esa kālāyāṁ tāvad iti vākyavidām varah/ etam arthaṁ samagṛmaṁ me supārśvaḥ prayatvedayat, tae chrutvāpi hi me buddhir nāsū kā cit parākrame/ apakṣo hi katham paśki karma kiṁ cit upakramet, yat tu śākyam mayā kartum vāgbuddhi-guna-vartināṁ śrīyaṛavatāṁ tat pravakṣyāṁ bhavatāṁ pauroṣāśrayaṁ, vāṃmatibhyāṁ hi sārvesāṁ kariṣyāṁ priyaṁ hi vah, yad dhi dāśarathēḥ kāryaṁ mama tan nātra sanāśayāṁ/ te bhavanto matīśreṣṭā balavanto manasvināṁ, sahitāṁ kapirājena devair api durāṣadāḥ/ rāmalakṣmanabāṁśa ca niśītāṁ kaṅkapatināṁ, trayāṁ api lokānāṁ paryāptāṁ trāṇantigrahe/ kāmaṁ khalu daśagrīvaṁ tejōbalasamanvitaṁ, bhavatāṁ tu samarthhānāṁ na kiṁ cit api duṣkaram/ tad alanā kālasaṁgena kriyatāṁ buddhiniścayaṁ, na hi karmasu sajajante buddhīmanto bhavavidhāḥ/

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 Sampaati: ‘Pakshi Raja! Where precisely is Devi Sita! Who had seen her actually. Then Sampaati reliped parting with further and more concrete proof: ‘This insurmountable has a largespan of hundreds of yojanas. That woman is Dasharatha kumara Rama’s wife named Janaki; she is throwing down her ornaments away south bound. Father! I was delayed due to this interesting but unfortunate incident, my son named Suparshva was feering me food regularly for years. Just as the race of gandharvas have the weaksness 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 away south bound. For me and himself. tatra kaś cin mayā drṣṭaḥ sūryodayasamaprabhāṁ, striyaṁ ādāya gacchan vai bhinnāṁjanacayopamaḥ/ so ‘ham abhyava-hārārthi tau drṣṭaṁ kṛtaniścayaṁ, tena sāmnā vinītena panthāṁ abhiṣam abhyācitah/ 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 siglalled me from a distance to please not attack them. Then I flew away from that postion and faced the high sky bound Siddha- Charana Maha Purushas who gave me way on the sky as I heard as if addressing me: disṭyā jīvasi tāteti abruvan māṁ mahārṣayāḥ, katham cit sakalatro ‘sau gatas te svasty asaṁśayam/ evam uktas tato ‘haṁ taṁ síddhāṁ paramaśobhānaih, sa ca me rāvano rājā rakṣasāṁ prativeditah/ ‘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 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’. Sampaati continued addressing Jambavan and Vanara Veearas: te bhavanto matiśreṣṭā balavanto manasvināṁ, sahitāṁ kapirājena devair api durāsadāḥ/ rāmalakṣmanabāṁśa ca niśītāṁ kaṅkapatināṁ, trayāṁ api lokānāṁ paryāptāṁ trāṇantigrahe/ kāmaṁ khalu daśagrīvas tejōbalasamanvitaṁ, bhavatāṁ tu samarthhānāṁ na kiṁ cit api duṣkaram/ tad alanā kālasaṁgena kriyatāṁ buddhiniścayaṁ, na hi karmasu sajajante buddhīmanto bhavavidhāḥ/ 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 heros who have the capability of safeguarding tri lokaas whom Vidhata Brahma himself had manifested. As your opponent Ravan the representation of ‘adharma’ and viciousness himself, your ‘parakrama’ is truly complementary to the heroism of Shri Rama, the symbol of ‘dharma and nyaaya.’

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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 kṛtodaśaṁ snātāṁ taṁ grṛdhraṁ hariyāthapāḥ upaviṣṭā girau durge parivārya samantataṁ/ tam angadām upāśaṁ na taṁ sarvair harihīr vṛtaṁ, janitapratayayā harṣāt saṁpātiḥ punar abratiḥ/ kṛtvā niḥśabdam ekāgraḥ śrīvantu harayo mama, tattvāṁ samkīrtayiṣyāmi yathā jānāmi maithīṁ/ asya vindhyasya śikhaṁ pattito ‘śmi purā vane, sūryātapaparānto nirdagdhaḥ sūryarāśīṁhiḥ/ labdhasāmyaṁ tu śaḍṛtrād vivaśo vihvalam iva, viḵṣaṁaṅu diśaḥ sarvāḥ nibhijānāmi kiṁ cana/ tatas tu sāgaraṁ sālāṁ nādiḥ sarvāṁ sarāṁsi ca, vanāny atavideśāṁ ca samiṅkṣya matir āgamaṁ/ hṛṣṭapakṣiṅkārīṁḥ kandarāntaratākūṭavāṁ, daksīṇasyavodadhīśe śreśṭhāyā yam iti niṣcitāḥ/ āśīc cāṭāśrāmaṁ punyaṁ suriru aśiṣūtāṁ, piṣṭikṣe ca bhagavantaṁ niśākaraṁ/ aṣṭau varṣasahāsraṁ tenāṁśmīṁ piṅ ṣṇāṁ vinā, vasato mama dharmajāṁḥ svargate uṣṇākaraṁ/ avatīrya ca vindhyāgrāṁ kṛcchreṇa viṣaṁ ca chanaiḥ tīkṣṇadarbhāṁ vasumaṁ duṅkhena punar āgataḥ/ tam piṅ śiṁ draṣṭū kāṁ ‘śmi duṅkhenaṁbhīyāgato bṝhṝsmaḥ jāṭāyuṣaṇa mahītaṁ caiva bahuṣu ‘bhigato hi saḥ/ tasyāśramapadābhāyāśe vavu vāṭāṁ sugandhināḥ, vṝkṣo nāpuṣpitaḥ kāṣ caṭ apahā vā na dṛṣṭaṁ udetya/ cāṭāśrāmaṁ punyaṁ vṝkṣaṁ samuṇād caiva bahuṣu, brahmatīṁ dharmajāṁḥ praśīkṣe ca bhagavantaṁ niśākaraṁ/ athāpaśyam ādiraṣṭhaṁ piṅ śiṁ jvalate jñātvā tāṁ sattvāṁ vaisamaṁ prati jānāmi maithilīṁ/ as Grudhra Raja Sampaati had completed his ‘jalanjali’ to the dead Soul of his younger brother Jatayu and explains as to how the wings of both his and his brother Jatayu’s wings were burnt! How did this happen? It seems to have occurred during a competition with Surya, where Sampaati, as Grudhra Raja, was burning his huge wings in a competition with Surya. Sampaati was gasping for his breath, he explains as to how he was aware of details of Devi Sita and her ‘nivasa sthaṇa’ right under the control of Ravanasura. Then even as all the Vanara Yoddhaas encircled the dying Sampaati especially the latter provided the most essential details of Devi Sita and her ‘nivasa sthaṇa’ right under the control of Ravanasura. 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 ‘enroute’ 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 naamadhara 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: ‘Sampate! 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 to could assume any form. What happened to you now and your most powerful wings!’

Sarga Sixty One follows:

Tatas tad dāruṇaṁ karma duṣkaraṁ sāhasā kṛtaṁ, ācacakṣe muneḥ sarvaṁ sūryaṁ niṣkṛtya kṣamaṁ atiṁ jītaṁ caiva bahuṣo ‘bhigato hi saḥ/ saumaṁ vaikalyeṇa dṛṣṭaṁ roṣāṁ te nāvagamyate, agnidaṅgāvī ṣāṁ cāṭaṁ cāṭaṁ cāṭaṁ cāṭaṁ cāṭaṁ cāṭaṁ cāṭaṁ cāṭaṁ cāṭaṁ cāṭaṁ cāṭaṁ cāṭaṁ cāṭaṁ cāṭaṁ cāṭaṁ cāṭaṁ cāṭaṁ cāṭaṁ cāṭaṁ cāṭauminium tāṁ sattvāṁ vaisamaṁ prati jānāmi maithilīṁ/ 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 sthaṇa’ right under the control of Ravanasura. 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 ‘enroute’ 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 naamadhara 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: ‘Sampate! 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 to could assume any form. What happened to you now and your most powerful wings!’
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 breif 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]
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. Vyushth / Prabhat of day -breaks and Usha or night falls, the Vyashthi time is of Brahma Swarupa Omkara and Gayatri and who ever worships Gayatri at that time with ‘jala’ would destroy the Rakshasas; 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 Vishnustridhamaavam vachasaam pathi, Tadyucchaaranataste tu yaanti Raakshasah/ Vaishavomshah Parah Suryo yontarjyotirasaplavam, Abhidhaayaka Omkaarastasya tatprerakah parah/ Tena SamperitamJyotiromkaaraanatha deempitam, Dahatyasa sesha Raakshaamsi Mandhehaa-khyaanyaadhanaa vai/ Tasmaanollinghanam Kaaryam Sandhyopaasana karmanaah, Sa hanti Suryam Sandhyaayayaa nopaastim kurtute tu yahi/ (The mere recitation of Omkaara Vishwam-Tejo Prajna Rupam-Tridhama Yuktam-Vishnum-Vedaadhipatim would destroy Raakshasas. The Inner Radiance of Nirvikara Vishnu is Surya: Omkara is his Vaachaka and is the instant prompter of terminating Rakshasas. Prompted by the Omkara, that Jyoti called Vishnu gets into full action in blistering Mandea of the Sky and the ‘antariksha’. The area of the Sky as contained in 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 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 ‘Abhrs’ 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 varoththama! 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, Salmali, Kusha, Krouncha, Shaka and Pushkala); Saptam Samudras (Lavana or Salt, Ikshuras or Sugarcane juice, Sura or Wine, Ghrita or Classified Butter, Dahi or Curd, Ksheera or Milk and Suswada or Sweet Water); and Saptaparvatas (Sumru, Kaia, Malaya, Himalaya, Udyachala, Agastya, 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 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 saptaparvatas and saptam samudras which occupies 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 nakshatras is what Prithvi is occupied. In other words, what ever is the area of Prithvi is that
of ‘antariksha’. Now the Jyotirgana Prachara: 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 Manasaparvata and the Samyamani Pura where Lord Yama the illustrious son of Surya Deva resides. To the west of Meru parvata, on the west of Manasaparvata 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 Ashtha Dik Loka Paalaks are placed to protect Dharma and in the dakshinaayana period, Surya Deva oversees the activities of the Ashta Palaks 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 circumambulation 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 apararohana 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 his ‘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 kiranahas 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 Krittika are aslo naagavithis and so also Rohini-Ardra and Mrigashira. Pushya, Shlesha and Punarvasu are called Iravati veethi. Purvaphalguni, Uttara phalguni and Magha are ashabhi veedhi. Purvabhadra, Uttataabhadra and Revati are of Goveedhi, while Shravana, Dhanishtha and Shatabhisha are of jagadveethi. Chitra and Swati are again of ajaveedhi, Jyrshtha, Vishaka and Anuradha 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 nalshatras, there is the shishumaarakha 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, utpaa, Uttarayana-Dakshinaayana gamana, shishuvat 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 repepe 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 regulted by Dhrueva. Dhrueva 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:

Having decided that both Sampaati and Jataayu 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 ‘Urttha 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 Sampaati 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. 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. Due to the view from far above, the latter had no 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. jatayur mām anāprāchya nipapiita mahaṁ tataḥ taṁ dṛṣṭvā tūrṇam akāśāṃ atmānam muktvān aham/ pakṣibhyāṁ ca mayā gupto jatayur na pradahyata, pramādāt tatra nirdagdhaḥ patan vāyupathād aham/ āśanke taṁ nipatitam janasthāne jatayusam, aham tu patito vindhye dagdhapakṣo jāḍikṛtāh/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 unimagnically steep as both fell down the the enormous 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 fel 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 utkvā munīṣreṣṭham arudaṁ dukkhito bhṛṣam, atha dhūyātvā mūḥrtaṁ tu bhagavān idam abraviḥ/paṣau ca te prapakṣau ca punar anyau bhāvisyataḥ, caḵṣuṣī caiva prāṇāṣ ca vikramaś ca balaṁ ca te/ purāṇe sumahat kāryaṁ bhāvisyaṁ hi mayā śrutam, dr̥ṣṭaṁ me tapasā caiva śrutva ca viditaṁ mama/ rāja daśarathō nāma kaś cid ikṣvākunandanāḥ, tasya putro mahātejaṁ rāmo nāma bhāviaṁ/ aranyam ca/ saha bhṛtrā laṅkmanena gamiṣyati, tasminn arthe niyuktaṁ sa panāḥ satyaparākkramaḥ/ nairṛto rāvaṇo/ nāma tasya bhāyaṁ harisyaṁ, rākṣasendro janasthānād avadhyaṁ surāṁvahāvī/ sā ca kāmaṁ/ pralohyantī bhāksyair bhōjyaṁ ca maithiliḥ, na bhoksyaṁ mahābhāṅgā dukkhamagnā yāsasvinī/ paramānauṁ tu vaidehyaṁ jñātvā dāyasyati vāsavyah, yad annam amṛtpakṣayaṁ surāṁṇīm api durlabham/ tad annam maithiliḥ prāpya vijñāyendrād idaṁ tv iti, agraṁ uddhiṁtya rāmaṁ bhūtaṁ nirvāpisyati/ yadi jīvatī me bhūrta laṅkmanena saha prabhuḥ, devatvaṁ gatavā vāpi tayor annam idaṁ tv iti/ esanty/ anvesakāṁ tasya rāmadūtah plavamgāmāḥ, ākhyaṁ rāmamahiśī tvāyā tebhyaṁ vihaṁgamaṁ/ sarvathā tu na gantavyam īḍrōṣā kva gamiṣyasi, deśakālau pratiḵṣasva paḵṣau tvaṁ pratipatsyase/ utsheyaṁ ahaṁ/ kartun adyaiva tvāṁ dāyasyam, ihaṁs tasau tu lokāṇāṁ hitaṁ kāryaṁ karisyasī/ tvāyāṁ khala tu/ kāryaṁ tayoś ca nṛpaṭputrāṁḥ/ brāhmaṇāṁ surāṁṇāṁ surāṁṇāṁ ca munināṁ vāsavyaṁ ca/ icchāmy aham api drāṣṭaṁ bhrātaru rāmalakṣmaṇau, necece ciraṁ dhāryaṁ prāṇāṁṁ tyaksye kālevamam/

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. paḵṣau ca te prapakṣau ca punar anyau bhāvisyataḥ, caḵṣuṣī caiva prāṇāṣ ca vikramaś ca balaṁ ca te/ purāṇe sumahat kāryaṁ bhāvisyaṁ hi mayā śrutam, dr̥ṣṭaṁ me tapasā caiva śrutva ca viditaṁ mama/ Sampaate! Do not get too alarmed. By the passage of time, your wings should gradually grow; likewise, 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 by 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 alone 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 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! esanty/ anvesakāṁ tasya rāmadūtāṁ plavamgāmāṁ, ākhyaṁ rāmamahiśī tvāyā tebhyaṁ vihaṁgamaṁ/ sarvathā tu na gantavyaṁ īḍrōṣā kva gamiṣyasi, deśakālau pratiḵṣasva paḵṣau tvaṁ pratipatsyase/ utsheyaṁ ahaṁ/ kartun adyaiva tvāṁ dāyasyam, ihaṁs tasau tu lokāṇāṁ hitaṁ kāryaṁ karisyasī/ tvāyāṁ khala tu/ kāryaṁ tayoś ca nṛpaṭputrāṁḥ/ brāhmaṇāṁ surāṁṇāṁ surāṁṇāṁ ca munināṁ vāsavyaṁ ca/ icchāmy aham api drāṣṭaṁ bhrātaru rāmalakṣmaṇau, necece ciraṁ dhāryaṁ prāṇāṁṁ tyaksye kālevamam/

Sarga Sixty Three

Sampaati eventually recovers fresh wings and enthuises Vanara Veeras to proceed to the farther South
and step forward to Lanka

Etair anyais ca bahubhir vākyair vākyaviśāradhāḥ, māṃ praśasyābhyanunjāpya praviṣṭaḥ sa svam āśramam/ kandarāt tu visarpitvā parvatasya śāṇaiḥ śāṇaiḥ, ahaṁ vindhyāṁ samāruhya bhavataḥ pratipālaye/ adya tv etasya kāḷasya sāgrāṃ vr̥ tāyam gatam, deśākālapratikṣo 'ṣmi hṛdī kṛtvā munera vacaḥ/ mahāprasthānāhāṁ āsādyā svargate tu niśākare, māṃ nirdahati saṃtāpo vitarkair bahubhir vytaṁ/ utthitāṁ marane buddhiḥ muni vākyai nivartaye, buddhiḥ yā tena me datā prānasamiraksanāya tu, sā me 'panayate duḥkhair diptevaṅgiśikhaṁ tamah/ budhyatā ca mayā vyāṃ rāvanasāya durāmanah, putraḥ sanitarjito vāgbhir na trātā maithili katham/ tasyā viśeṣām śrutvā tu ca sitā vinākṛtāu, na me daśarathasneḥāḥ putrenotpāditam priyam/ tasya tv evāṁ bruvaṇāsaḥ sāṁpāṭe vānaraḥ saha, utpetatus tadā pākṣu śānayaṁ vanacārināṁ/ sa dhṛtvā svāṁ tanuṁ pākṣair udgatair aruṇacchadaiḥ, praharṣam atulam lebe vānaraṁ cedam abraviṁ/ niśākarasya mahāsaḥ prabhāvād amitāmanah, ādityaṁśṛṣṭiṁ -
dagdhaṁ pākṣu me purna utthitau/ yauvane vartamānāḥ sāmāṇyāḥ sūṅgaṁ satām Svāṁ sāmāṇyāḥ, pākṣalābhāḥ/ vṛṣabhāḥ sa ṛṇānaṁ vṛṣabhāḥ sāṁpāṭē paryantah/ svabhāvāḥ vṛṣabhāḥ sāṁpāṭē satām sūṁgaṁ satām, vṛṣabhāḥ/ 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 back sprouting. Now I should now onward be able to experience and enjoy my purusharthaas of 'Dharmaartha Kaamaas'! Vānara 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, Sampati 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 Sampati, the vast vaanara sena pushed forward to the Sea bed; then Angada asked the select Yoddhhas to express their individual abilities to cross the Sea, Aakhyaṁ grdharaśajena samutpatya plavaṅgamaḥ saṁgatāḥ pritisaṁyuktā vineduḥ simhaṅkramāḥ/ saṁpāṭe vacanaṁ śrutvā harayo rāvaṅkramayaṁ, hṛṣṭāḥ sāgamā ājagmuḥ śāṁkarāśanākāṁśināḥ/ abhikramya tu taṁ deśaṁ dadṛṣuḥ bhīmāṅkramāḥ kṛṣṇaṁ lokasya mahataḥ pratibimbaṁ iva sītāṁ/ dākṣiṇasya samudraśaṁ saṁsādaṁ cikrāṅgaṁ diśam, saṁniśeṣaṁ tatas cakruḥ saḥitaḥ vānarombatāṁ/ sattvair mahadbhīṁ viṅgtaṁ kṛṣṇaṁ cakrāṁ vīdhair jale, vyāṭṭāyaṁ su mahākāyaṁ ṛṇāṇaṁśrīṁ ca samākulaṁ/ prasuptam iva cāṅyatra kṛṣṇantam iva cāṅyataḥ, kva cit parvatamātraś ca jalāraśibhir ṛṅtaṁ/
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. 

As they sat together ruminating, Kapisreshtha Angada exhorted them: Veera Vaanaraas! You ought not to brittle down by their ability to cross this Maha Sagara and fulfill the 'satyapratigjna' or the swearing of Truthfulness made by King Sugriva!

As the Sea appears to reach right up to the gates of the Pataala Loka inhabited by Danava Rajas, the hair raising view had literally frightened the varara sena.

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

As Angada exhorted them: Veera Vaanaraas! You ought not to brittle down by their ability to cross this Sea of hundred yojanas and become worthy of Rama Karya! Who is indeed the true safe return!

Vanara Sajja Nas! Who among you who could cross this Sea of hundred yojanas and become worthy of Rama Karya! Who is indeed the true this Maha Sagara and fulfill the 'satyapratigjna' or the swearing of Truthfulness made by King Sugriva!

As Angada exhorted them: Veera Vaanaraas! You ought not to brittle down by their ability to cross this Maha Sagara and fulfill the 'satyapratigjna' or the swearing of Truthfulness made by King Sugriva!
Mahâtejâ abrâvîd gandhamâdanâh, yojanânâm gamîsyâmi paîcâsat tu na saîsâyah/ maindâs tu vânaras tatra vânarânîs tân uvâca ha, yojanânâm paraîm saîstim aham plavitum utsahe/ tatâs tatra mahâtejâ dividaîh pratyabhâsata, gamîsyâmi yo na sainideh safatah yojanây aham/ suneas tu hariśreśṭhâh proktavân kapisattamân, aśîtim yojanânâm tu plaveyam plavagarâbâhâh/ tesaîm kathayatah tatra sarvâns tân anumânaya ca, tato vrdhhatamas tesaîm jâmabhâv pratyabhâsata/ap parvam asmâkam apy âsît kaî cid gatiârâkramah, te vayaîm vayaasaîm pâram anuprâpîm sma sâmprâtâm/ kîm tu naîvain gatê sakyam idaîn kâryam upeskhitum, yay arthaîm kapirâjâsa ca râmaîc kaprâniçcaui/sâmprâtâm kâlabhedena yâ gatis tân nibodhatu, navatiîm yojanânâm tu gamîsyâmi na saîsâyah/ tâns ca sarvân hariśreśṭhân jâmabhâv punar abrâvît, na khâl velâvad evâsîd gamane parâkramah/ mayâ mahâbalaîc caîva yajîe visnûh sanâtanâh, pradakṣinîkryaî pûrvam kramamânas triviâkramah/ sa idaînâm aham vrdhâh plavane mandaîvrikramah yauvane ca tadâsîn me balam apratimam parihaî; sampraty evâvaiîm saktim gamane tarkâyamy aham, naiytâvata ca saîmidîhîc kâryasaysa bhaviṣyai; athottaram udârârtham abrâvîd aîgadas tadâ, anumânaya mahâprâjño jâmabhâvantum mahâkapîm/ aham etad gamîsyâmi yojanânân stlam mahat, nivartate tu me saktiîm svany na veti na nisîcîtam/ tam uvâca hariśreśṭho jâmabhâv vâkyakovidaî, jîâyate gamane saktis tava haryrâkssattamah kâmaî âtasahasraîm vâ na hy esa vîddhir ucayate, yojanânâm bhavaiî sakto gantum pratinvartitum/ na hi presyaîtata tata svami presyaîh kathani ca, bhavatiyam janah sarvah presyaîh plavagassattama/ bhavain kalatram asmâkaî svâmibhâve vyaavasthitah, svâmî kalatram sainaysya gatar esîa paraîntapa/ tasmât kalatratvata tâta pratiplayâh sadâ bhavân, api caitaysa kâryasya bhavân mûlam ariindâmâma/ mûlam arthasya sanrikasyam esa kâryavidîm nayah, mule hi sât sîlhyatyam gunâh puspaphalâdâyah/ tad bhavân asyâ kâryasya sâdhane satyavikramah, buddhivikramasampanno hetur âtra paraîntapah/ guruîc ca guruputraîc ca tvaîc hi naho kapisattama, bhavantam âsîrtya vayaîc samarthaî hy arthasâdhane/ uktavâkyaîm mahâprâjñânâm jâmabhâvantum mahâkapîc, pratyuvîcotorîm vâkyam vâlisesur athângadah/ yado nâhama gamîsyâmî nâmno vânarapunggavah, punaî khâlve idam asmâbîh kâryah prâyopaveśanah/ na hy aktrvâ haripateîh saînidesaîm tasya dhîmatah, tatrâî gatvâ prânânâm paîyami parirakshaîm/ sa hi prâsâde câyarthanâ kopec ha harir iva라ha, atîsya tasya saînidesaîm vinâsîo gamane bhavet/ tad yathâ hy asyâ kâryasya na bhavaty anyathâ gatih, tad bhavân eva dshjrâthah sâmciyatiyam arhatâ/ so 'îngadena taddâ virâh pratyuktaî plavagarasabhaî, jâmabhâv uttaraî vâkyam provâcâdâm tato 'îngadâm isya te vîrâ kâryasya na kiîm cita parihiyate, esa sâmciyadâm enaîm yaî kâryam sâdhivyasyai/ tatah pratiîtaî plavataîm varîstham/ ekâmata âsîrtya sukhopaviçtâm, sâmciyadâm âsa haripravîro; haripravîrainyam hanumantam eva/

Yuva Raja Angada then asked the Maha Vaanara Veeras by turn and named them as Gaja-Gavaaksha-Gavayya-Sharabha-Gandhamadaana- Mainda- Dvivida - 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-Gandhamadaana would cover fifty yojanas comfortably- Mainda quoted sixty with enthusiasm- Dvivida by seventy yojanas- and Sushena the dare devil up to 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: tâms ca sarvân hariśreśṭhân jâmabhâv punar abrâvît, na khâl velâvad evâsîd gamane parâkramah/ mayâ mahâbalaîc caîva yajîe visnûh sanâtanâh, pradakṣinîkryaî pûrvam kramamânas triviâkramah/ 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 loks 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

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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 kiranas were his hairs, Stars were his body hairs, Maharshiganaas were in the hair roots, Vidyas were his thinking capacity, Satya was his voice and Saraswati was his tongue, Deva Mata Aditi was his neck, Vidya was his valiayaas or long poles; Pushas were his eye brows, Swarga was his anus, Vaishvanara was his face, Prajapati was his heart, Kashyapa was his Pumstwa, Vasu Devata was his back, Marutganaas were his Sandhis, Rudra was his Vakshasthala, Mahaaarvaavaa was his Dhairya, Gangharvas were in his stomach; Lakshmi, Medha, Dhruti, Kaanti and all Vidyas 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 berak 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 gamisyāmi yojanānāṁ śataṁ mahat, nivartane tu me śaktiḥ syān na veti na niścitam/Then buddhhimaan 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 vānarapuṁgavaḥ, punah khalv idam asmābhiḥ kāryaṁ prāyopaveśanam/ na hy akṛtvā haripateḥ samādeśaṁ tasya dhīmataḥ tatrāpi gatvā prāṇāṁ paśyāmi prāṇāṁ parirakṣaṇam/ sa hi prasāde cātyarthaṁ kope ca harir īśvaraḥ, atītaṁ tasya samādeśaṁ 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 samcodayāmy enam yah kāryam sādhayiṣyati/ tataḥ pratītaṁ plavataṁ vanītaṁ varīṣṭham; ekāntām āśritya sukhopaviṣṭam, sanicodayāṁ āṣa haripraṇīvo; haripraṇāṁ 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, Jamabavan asked Angada to accompany to the one and only Anjaneya who was in the form of a small sized Vaanara 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 up to cross the Maha Samudra.

Anekaśatatasāhasrīṁ viśaṇṇāṁ harivāhinīṁ, jāmbavāṁ samudikṣyaivaṁ hanumantam athābravīṁ/ vīra vānaralokasya sarvaśāstrāvidāṁ vara, tāṣṭuṁ ekāntaṁ āśritya hanuman kiṁ na jalpaṁ/ hanuman harirājasya sargrāvasya samo hy asi, rāmalaṅkāmanayoḥ cāpi tejasā ca balena ca/ ariṣṭaneminaḥ putrau vainateyo mahābalah, garutmān iva vikhyāta uttamah sarvapaksīṁ/tuhusu hi mayā drṣṭaḥ sāgare sa mahābalah, bhujagān uddharan pakṣi mahāvego mahāyaśāḥ/ pakṣaṁ yad balaṁ tasya tāvad
bhujabalāṁ tava, vikrāmaṁ cāpī vegaṁ/ ca na te tenāpahīyat/ balāṁ buddhiś ca tejaś ca sattvaṁ ca harisattama, viśiṣṭam sarvabhūteṣu kīm ātmānaṁ na budhyase/ aparāśparasāṁ śreṣṭhā vihkyātā puñjikāsthalā, aṁnateti parīkhyātī patnī kāraṇo hareḥ/ abhiśāpād abhūt tātā vānāri kāmarūpiṇī, duḥita vānarendrasya kuṁjarasya māhātanah/ kapitve cārūsvarāṅgi kādā cī tī kāmarūpiṇī, mānuṣam vinravam kṛtva yauvanottamasālīnī/ acarcat parvatasyaśgri prāvyṛdambudasamnībhī, vicitramālābhabhāranā māhārākumāramāśvīṇī/ tasyā vāstram viśālākṣyāṁ pitāṁ raktaṭaṭam śubham/ shhitāyaḥ parvatasyaśgri māruto/ paharac chanaiḥ/ sa sa darāśa tatas tasyā vyṛṭṭe ārū susaṁhutahau/ stanau ca pināu sahitau sūjaṁtā cāru ācājaraham/ tāṁ viśālayataśdronī samamadahāṁ yaśasvinīṁ, dhṛṣṭayaḥ subhasarvāṇīṁ pavanah kāmapomohitah/ sa tāṁ bhūjābhīyāṁ piṇābhīyāṁ parvasaṁvajā mārutoḥ, māmārthaśiṭasarvāṅga gatoātmā tāṁ aninditāṁ/ sa tu tatraivā sambhrāntaḥ suvṛttā vākyam abraviṭ, ekatapniṛvratam idam ko nāśayītum icchatī/ anjanāyāḥ vacaḥ śrutvaṁ mārutoḥ pratyabhāṣata/ tantah śailāgraśikhe vāma hanur abhajyata/ tataḥ śailāgraśikhe vāma hanur abhajyata/ vijr̥ mbhasva vikrāntaḥ plavatām uttamaṁ hy asi/ hariśārdūla laṅghayasva mahāraṇam, vīra vānaralokasya sarvaśāstravidāṁ vara/ vānarendrasya kuṁjarāḥ kāmarūpiṇī hareḥ/ manasāsmi gato yat tvāṁ pariṣvajya yaśasvinī/ tāṁ viśālākṣyāḥ pītaṁ raktadāśaṁ śubham/ putrau vainateyo mahābalah, garumtān iva vihkyātā uttamaḥ sarvapakṣināṁ/ Veeraanjaneya! Samasta Shastra Vetta! Why are you seated secluded here quietly on a corner in this miniature śwarupa! You are of Sugrīva’s par with, if not excel, by brawn and brain; in fact of Rama Laksmana’s calibre and of eminence. We know of Kashyapa Prajapati and his progeny of Garuda, indeed for jumping off this Samudra! Veeraanjaneya! 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 sattvaṁ ca harisattama, viśiṣṭam sarvabhūteṣu kīm ātmānaṁ na budhyase/ Vaanara shiromani! You bal-buddhi-tejas-and dharaya is the outstanding of all the Beings in Brahma shrishi. Then Mahaanjaneya! Why indeed are you not yet ready for jumping off this Samudra! Veeraanjaneya! Your origin and of birth are indescribable: Pujikasthala was indeed a famed Apsrara 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 Devi Anjana and Vayu Deva touched her tightly.
śā tu tatraiva sanābhṛntā suvṛttā vākyam abravī, ekapatnāvanam idam ko nāsāyitum icchatī/ anjanāyā vācaḥ śrutvā māratuḥ pratyabhāṣata, na tvāṃ hiṃśāmi susūrōni mā bhūt te subhage bhayam/ But Devi Anjana was an ideal ‘Pativrata’ and in that hesitative 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 paativrata vrata! Sushren! Don’t you be scared as your mind must be rid of misleading thoughts.

manasāsmiti gato yat tvāṃ pariśvajya yaśasvini, vīryavān buddhiśaṁpannāmah putras tava bhavīṣyati/ abhyutthitaṁ tataḥ sūryaṁ hālo dṛṣṭvā mahāvān, phalaṁ ceti jīghṛkṣus tvam utplutaḥbhīyapato 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, Buddhī 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. satāṁ trīṇi gatvātha yojanānāṁ mahākape, tejasā tasya nirdhūto na viśādaṁ tato gataḥ/ tāvad āpatatas tūrnāṁ antariķṣaṁ mahākape, kṣiptam indreṇa te vajraṁ krodhāviṣṭena dhīmatā/ uttiṣṭha hariśārdūla laṅghayasva mahārṇavam, parā hi sarvabhūtānāṁ hanuman yā gatīs tava/ viṣāṇṇā harayaḥ sarve hanuman kim upekṣaṁ, vikramasva mahāvego viṣṇus trīn vikramaṁ/ āmbaraśopamaṁ dīptaṁ vidhūma iva pāvakaḥ.

But Devi Deva had to pacify Vayu Deva blessing Anjana Devi would be immune from ‘astra shastras’! vajrasya ca nipātena virujaṁ tvāṁ samāvidya ca, sahasranetraḥ prīṭāṁ dadau te varam uttarān/ svacchandatā sa maraṇāṁ te bhūyād iti vai prabhō, sa tvam kesariṇaḥ putraḥ kṣetrajo bhīmaṁvīrākramah/ mārutasya vāyusūryaṁ putrasya tāvad saṁprati jr̥ mbhate

As a result 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 thenthe Ashta Dikpalakas tried their best but finally Brahma Deva had to pacify Vayu Deva blessing Anjaneya would be immune from ‘astā shastras’! vajrasya ca nipātena virujaṁ tvāṁ samāvidya ca, sahasranetraḥ prīṭāṁ dadau te varam uttarān/ svacchandatā sa maraṇāṁ te bhūyād iti vai prabhō, sa tvam kesariṇaḥ putraḥ kṣetrajo bhīmaṁvīrākramah/ mārutasya vāyusūryaṁ putrasya tāvad saṁprati jr̥ mbhate. Finally, Maha Jaambavaan asserted: tad vijṛmbhvasah vikrāntāḥ plavatāṁ uttamaṁ hāry asī, tvād vīryavān draṣṭukāmyeṁ sarvā vānaraṁvāhinī/ uttiṣṭha hariśārdūla laṅghayasva mahāvān, parā hi sarvabhūtānāṁ hanuman yā gatis tava/ viṣāṇṇā harayaḥ sarve hanuman kim upekṣaṁ, vikramasva mahāvego viṣṇus trīn vikramaṁ/ iva/ Parakrami Mahājaneya! 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. Allah now are on the verge of collapse. As Maha Vishnu as Vanama 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.
As Hanuman was ready to cross the Maha Samudra with gusto, the Vanara Sena which had hither to were drowned in incapacity, helplessness and preparedness for self sacrifices, roared in ecstasy. Hanuman was ready to cross the Maha Samudra with gusto, the Vanara Sena which had hither to were drowned in incapacity, helplessness and preparedness for self sacrifices, roared in ecstasy. Hanuman was ready to cross the Maha Samudra with gusto, the Vanara Sena which had hither to were drowned in incapacity, helplessness and preparedness for self sacrifices, roared in ecstasy. Hanuman was ready to cross the Maha Samudra with gusto, the Vanara Sena which had hither to were drowned in incapacity, helplessness and preparedness for self sacrifices, roared in ecstasy. Hanuman was ready to cross the Maha Samudra with gusto, the Vanara Sena which had hither to were drowned in incapacity, helplessness and preparedness for self sacrifices, roared in ecstasy. Hanuman was ready to cross the Maha Samudra with gusto, the Vanara Sena which had hither to were drowned in incapacity, helplessness and preparedness for self sacrifices, roared in ecstasy. Hanuman was ready to cross the Maha Samudra with gusto, the Vanara Sena which had hither to were drowned in incapacity, helplessness and preparedness for self sacrifices, roared in ecstasy. Hanuman was ready to cross the Maha Samudra with gusto, the Vanara Sena which had hither to were drowned in incapacity, helplessness and preparedness for self sacrifices, roared in ecstasy. Hanuman was ready to cross the Maha Samudra with gusto, the Vanara Sena which had hither to were drowned in incapacity, helplessness and preparedness for self sacrifices, roared in ecstasy. Hanuman was ready to cross the Maha Samudra with gusto, the Vanara Sena which had hither to were drowned in incapacity, helplessness and preparedness for self sacrifices, roared in ecstasy. Hanuman was ready to cross the Maha Samudra with gusto, the Vanara Sena which had hither to were drowned in incapacity, helplessness and preparedness for self sacrifices, roared in ecstasy. Hanuman was ready to cross the Maha Samudra with gusto, the Vanara Sena which had hither to were drowned in incapacity, helplessness and preparedness for self sacrifices, roared in ecstasy. Hanuman was ready to cross the Maha Samudra with gusto, the Vanara Sena which had hither to were drowned in incapacity, helplessness and preparedness for self sacrifices, roared in ecstasy. Hanuman was ready to cross the Maha Samudra with gusto, the Vanara Sena which had hither to were drowned in incapacity, helplessness and preparedness for self sacrifices, roared in ecstasy. Hanuman was ready to cross the Maha Samudra with gusto, the Vanara Sena which had hither to were drowned in incapacity, helplessness and preparedness for self sacrifices, roared in ecstasy. Hanuman was ready to cross the Maha Samudra with gusto, the Vanara Sena which had hither to were drowned in incapacity, helplessness and preparedness for self sacrifices, roared in ecstasy. Hanuman was ready to cross the Maha Samudra with gusto, the Vanara Sena which had hither to were drowned in incapacity, helplessness and preparedness for self sacrifices, roared in ecstasy. Hanuman was ready to cross the Maha Samudra with gusto, the Vanara Sena which had hither to were drowned in incapacity, helplessness and preparedness for self sacrifices, roared in ecstasy. Hanuman was ready to cross the Maha Samudra with gusto, the Vanara Sena which had hither to were drowned in incapacity, helplessness and preparedness for self sacrifices, roared in ecstasy. Hanuman was ready to cross the Maha Samudra with gusto, the Vanara Sena which had hither to were drowned in incapacity, helplessness and preparedness for self sacrifices, roared in ecstasy. Hanuman was ready to cross the Maha Samudra with gusto, the Vanara Sena which had hither to were drowned in incapacity, helplessness and preparedness for self sacrifices, roared in ecstasy. Hanuman was ready to cross the Maha Samudra with gusto, the Vanara Sena which had hither to were drowned in incapacity, helplessness and preparedness for self sacrifices, roared in ecstasy. Hanuman was ready to cross the Maha Samudra with gusto, the Vanara Sena which had hither to were drowned in incapacity, helplessness and preparedness for self sacrifices, roared in ecstasy. Hanuman was ready to cross the Maha Samudra with gusto, the Vanara Sena which had hither to were drowned in incapacity, helplessness and preparedness for self sacrifices, roared in ecstasy. Hanuman was ready to cross the Maha Samudra with gusto, the Vanara Sena which had hither to were drown...
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 Udayagiri to the Astamaagiri! *utsahayam atikrantum sarvan akashaagocaran, sagaran kosbhaisyami daryisyami medinim/ parvatan kampayisyami plavamana plavanagamah, hariyeye coruvedena plavamano maharnavam/* Surely I have the capacity and aptitude to cross ahead of Nava Grahas, dry up oceans, destroy mountains, and keep jumping across the universe! *buddhyah caham prapaisyami manaas ce斯塔 ca me thatha, hain draksyayim vaidehiin pramodadhvaani plavanagamah/ murtasya samo vege garudasya samo jave, ayutaami yojananami tu gamisyamiti me matih/ vashavasya savajrasya vrahmano vah svayamabhuhva, vikramya sahasa hastad amrtaam tad ihanyaye, la nkam vapi samutksipyam gaccheyam iti me matih/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 Swayambhu Brahma Deva himself! Of which avail is, after all, pulling and uprooting the Kingdom Ravanasur’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: *rśīṃa ca prasādena kapivrddhamatena gurūṇām ca prasādena plavasva tvaṃ mahārṇavam/ sītyasyaṃ ca caikapādena yāvadāgamanai tava, tvadgatāni ca sarvesāṃ 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 remebered of Lanka for the subsequent jump forward.