

ESSENCE OF VALMIKI SUNDARA RAMAYANA

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Other Scripts by the same Author:**

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

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

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

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

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

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

Essence of Brahma Sutras

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

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

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

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

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

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

Essence of Ganesha Mahima - Essence of Shiva Raatri Mahima

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

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

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

PREFACE

Manojavam Maaruta tulya vegam jitendriyam buddhimataam varishtham, aataatmajam Vaanara yudha mukhyam Sri Rama dutam sharanam prapadye/ Atulita baladhaamam hemashailaabhideham, danujavana krishaanum jnaani naama agraganyam/ Sakala guna nidhaanam vaanaraanaamadheesham Raghupatipriya bhaktam Vaatajaatam namaami/ Om ham Hanumate namah/ Buddhi balam yasho dhairyam nirbhayatvam arogataa, ajaadyam vaakpatutvam cha Hanutsmaranaaadbhavet/Yatra yatra Raghunadha keertanam, tatra tatrakritamastakaanjalim/ Baashpavaari paripurna lochanam Maarutim namata raakshsaantakam/

Undoubtedly Hanuman, is the key to Sundara Khanda Valmiki Ramayana. Totally dedicated to the ‘Rama Karya’ of ‘Sitanveshana’, He assumed gigantic body frame, crossed the ‘Maha Sagara’ of a distance of hundred yojanas as being literally air borne, gets welcomed on way by Mainaka Mountain- the very few that Indra spared with flying caliber with the assistance of Vayu Deva ; encounters Daksha Kumari Maha Sarpi Surasa about to devour him, quickly assuming a miniature finger ring form , ready for her devouring as she too realising the auspicious Rama Karya of Sitaanveshana blesses on exit from her body; kills Rakshasi Simhika the ‘Lankapuri Dwaara Palika’ by enhancing his height manifold; and enjoying the aerial view of Lankapuri, finally entered Ravana’s kingdom, each time by appropriately maximising or miniaturising his body with daring self-confidence. Veera Vayu Putra- born of Vayu- Anjana by mere body ‘sparsha’ - then entered Ravana’s ‘anthapura’- viz. the Pushpaka Vimana seized from Kubera Dikpalaka who was Ravana’s first cousin; saw for himself the amazing scene of countless wives of gandharva-naaga-yaksha-daitya-rakshasa kanyas of rare beauty and grace, including the Prime Queen Mandodari Pativrata, being immersed with wine-dance-and music in Ravana’s company in his large bed. Yet Devi Sita was not visible there. Further continuing his extensive and intensive ‘Sitaanveshana’, finally located her amid detestable looking- raw flesh eating- cruel Rakshasis, as she wore dusted, crumpled ‘eka vastra’ crying away incessantly and desperately in ‘Pramadaavana’ under ‘Ashoka Maha Vriksha. Ravana entered with his wives, endeared Devi Sita first, but on hearing her ‘parusha vakyaas’, got furious and granted a two month reprieve before her sliced body would reach the royal kitchen. There after, Anjaneya having convinced Devi Sita by crooning Shri Rama’s heritage, bravery and glory gradually, handed over Rama’s finger ring, convinced that Shri Rama Lakshmana Sugrivas were eveready to arrive with Vanara Veeras and relieve her grief. Then he initiated a spree of killings of Rakshasa Veeras as instructed by Ravana, pretended that he was bound by Indrajits’ brahmastra, faced Ravana in his Sabha who was infuriated by his warnings, but on Vibhishana’s advice, allowed his tail to be put to flames, when he burnt off Lankapuri to destruction, returned to Kishkindha , handed over Devi Sita’s choodamani explaining Devi Sita’s status and got initiated action to attack Ravana and followers. .

Recalling Kanchimuth’s HH Vijayendra Saraswati’s kind instruction to me last year to translate Valmiki Ramayana in its Essence form, the ‘Baala- Ayodhya- Aranya-Kishkindha- and now the Sundara Khandas’ have since been attempted so far. Our entire family is beholden to the glorious lineage of the Excellencies, especially Maha Swami, and now the present ‘Baala Vaaru’ who has been driving me to action for attempting translations of Ashtaadasha Puranas, Ashtaadasha Upanishads, Dharma Sindhu, Brahma Sutras, Paraashara Smriti, Manu Smriti, Soundarya Lahari, Bhagavad Gita, Sahasra Naamas, Sahasra Lingarchana Vidhana and various scripts on Ganesha-Gayatri-Lakshmi-Vaakdevi- Bhaskara-Chandra-Pancha Maha Bhutas- Parmaardha Saara of Kashmiri Shaivism and so on for over decade and half. Our earnest prostrations to Him seeking His continued blessings.

VDN Rao and family

CONTENTS

Preface-	4
Retrospective: Bala Khanda-Ayodhya Khanda-Aranya Khanda-Kishkindha Khanda	9
Sarga One: Veera Hanuman leaps off the Ocean towards Ravana's Lanka, gets welcomed on way by Mainaka, encounters Surasa and subdues, kills Simhika, and enjoys the aerial view of Lanka [Vishleshanas 1) on Anjaneya's self confidence to cross the Maha Sagara, his decisiveness as expressed by himself vide Sarga 67 of Kishkindha Ramayana 2) Vishleshana on Sagara Chakravarti: as sourced from Maha Bhagavata Purana]	18
Sarga Two: Description of Lankapuri's beauty, thoughts about the size in which he should enter the interiors of the city and on the description Chandrodaya. [[Vishleshanas on a) Bilwa Swarga of Maga Nagas b) Kubera	27
Sargas Three and Four: As Hanuman sought to enter, Rakshasi Nishachari is encountered, he subdues her seriously; she recalls Brahma's warning that once a Vanara gives a hit to her, then Lanka gets its doom and lets him in! Then Hanuman enters Ravana's 'antahpura' comprising many palaces but gets disappointed.	31
Sarga Five: Hanuman then enters the 'antahpura' or the interior palaces of Ramanasura systematically but gets disappointed with no sign and indication of Devi Sita	34
Sarga Six: Hanuman then extended the scope of search for Devi Sita in Ravana's own palace, besides at the houses of his follower Rakshasaas	35
Sargas Seven and Eight: Description of Ravana Bhavana viz. Pushpaka Vimana- Hanuman witnesses the inside out of the Pushpaka Vimana - indeed it was surfeit with Sundara Kanyas [Vishleshana on Maha Lakshmi Swarupas]	37
Sarga Nine: In the process of 'Devi Sitaanveshana' in the Pushpaka Vimana in Ravana's residence, Hanuman witnessed countless 'strees' of youthful charm being playful inside; why had Ravana forcefully abducted Sita, despite his reputation of never forcing a woman but willingly married! [Vishleshanas a) on Maharshi Vasishtha and Kama Dhenu Shabala- b) Panchendriyas]	39
Sarga Ten: In the process of searching for Devi Sita, Hanuman was confused by seeing Devi Mandodari to Devi Sita! [Vishleshana on Devi Mandodari]	43
Sarga Eleven: Hanuman on seeing Mandori, took time self assure about Devi Sita, continued the search even while self introspecting of his own honesty in the atmosphere of food-dance and lust; yet dismissed such thoughts	45
Sarga Twelve: Hanuman in his remote thoughts wondered and was even concerned of Devi Sita's very existence but quickly recovered from such apprehensions resumed 'Sitanveshana' yet again with confidence and belief! [Vishleshana on Continued Endeavor towards success vide Bhagavad Gita	46
Sarga Thirteen: Despite his sincere efforts of finding Devi Sita, the indications were slimmed and might even return disappointed. Yet, Sampati assured and visited 'Ashoka Vaatika'	48

[Vishleshana on Sampati's assurance to Vaanara Sena vide Kishkindha Ramayana Sarga 63]

Sarga Fourteen: While admiring Ashoka Vaatika's prakriti soundarya, Hanuman mused 52
as to how Devi Sita would be happy as she was stated to be an admirer of Prakriti Soundarya

Sarga Fifteen: Hanuman yet in his miniature form finally visioned Devi Sita near a 53
'Chaitya Praasaada Mandira' and identified her and felt ecstatic
[Vishleshana on Sankhya Shastra vide Brahma Sutras]

Sarga Sixteen: Hanuman having finally ensured that Devi Sita was visioned, felt that as to 56
why she, an outstanding Pativrata, why and how Ravana has been disgusting, yet sad.
Vishleshana on Rama killing Karbandha who described his 'Atma Katha' ref. Sarga 69, Aranya Khanda]

Sarga Seventeen: Hanuman was nodoubt happy to see Devi Sita most closely with 59
sympathy, yet contrarily was repulsed with hatred at the sight of the Rakshasa strees encircling her

Sarga Eighteen: Ravana'sura along with his beloved females enters Ashoka Vatika 60
and the spot where Devi Sita was being guarded as seen by Anjaneya in his miniature form

Sarga Nineteen: Even with a single nasty and desolate glance of the detestable Ravana'sura, 61
Devi Sita was drowned in gloom-fear-and apprehension as noticed by Hanuman

Sarga Twenty: Ravana then addresses Devi Sita opening his heart fancying her, praises 62
her origin, charm and conduct, and seeks to convince her to discard fear complex, to be sympathetic to
him, and wait for her consent

Sarga Twenty One: Devi Sita emboldens herself and replies highlighting Ravana's 64
wretched manner of abducting her and of his features of cruelty, selfishness, and ego; mocks his ability
and readiness to face hero Rama.

Sarga Twenty Two: As Sita heckled Ravana's claim of heroism and his stealthy timidity, 66
asserted her 'pativrata', and challenged him to face Rama- as Ravana threatenend her granting three
months to change or get killed

Sarga Twenty Three: Select Rakshasis of learning like Ekajata-Harijata-Vikata- 68
and Durmikhie extoll the qualities of bravery of Ravana'sura while seeking to convincingly pressurise Devi
Sita to accept the offer of Prime Queenship
[Vishleshana on Prajapatis, Adityas, Rudras, Vasus and Ashvini Kumars]

Sarga Twenty Four: While a few of enlightened Rakshasis sought to convince 71
Devi Sita to wed Ravana, the rest of the cruel lot threatened her to death and fancy to taste her flesh,cook
it with spices, and eat with wine and dance!

Sargas Twenty Five and Twenty Six: Totally rattled by the perilous intimidation 73
of the Rakshasis to nearly kill her and celebrate, Devi Sita nearly resorted to 'praana tyaga' especially
cursing her fate still disabling her from Shri Rama darshana.

Sarga Twenty Seven: Even as the cruelmost Rakshasis surrounded Devi Sita 76
to attack, the eldest of them named Trijata screamed from her ominous dream and described tragic
forebodes of 'Lanka Vinaashana' too soon

[Vishleshana of two birds seated on the same branch of a tree-source Mundaka Upanishad]

Sargas Twenty Eight and Twenty Nine: Despite Trijata's 'dussvapna' foreboding shouts of disasters about Ravana and Lanka Rajya, Devi Sita continued to cry shell shocked; however gradually recovered due to her own forevisions of auspiciousness

[Vishleshana on Indra entering Devi Diti's garbha sourced from Maha Bhagavata Purana:

Sarga Thirty: Hanuman witnessed series of Ravana's sweet offers to wed Sita, her no-nonsense reaction, his three month notice, violent threats of Rakshasis, Trijata's forebodings, now desires to appear before her, but how! 80

Sargas Thirty One and Thirty Two: Veera Hanuman sings Shri Rama Katha exclusively for Devi Sita but she wonders its genuineness! 83

Sarga Thirty Three: Then Hanuman appears before Devi Sita in his own form and conveys about Shri Rama's welfare, his arrival here, and assures Rama's arrival soon. 84

Sarga Thirty Four: Devi Sita still unconvinced fully about Hanuman's genuineness he describes Rama's physical features and mental acumen and bravery, pleading his own authenticity. 85

Sarga Thirty Five: Devi Sita finally concedes Hanuman's genuineness- then he describes Rama's 'guna ganaas', how Rama missed her, Sugriva's help repaying Rama's help by killing Vaali- Sampati's guidance to reach her. 87

[Vishleshana on a) Vedas and Vedangas b) **[Comprehensive Vishleshana on a) Kesari-Shambanaada-Anjana Kumari; b)-Vayu Deva and Anjana Devi-c) Glory of Anjaneya d) Hanuman and Ravanaasura]**

Sarga Thirty Six: Maha Veera Hanuman bestows Shri Rama's finger ring to Devi Sita as a memory refresher- the highly excited Devi Sita falls back to her memory screen, as Hanuman assures Rama's arrival too soon! 95

[Vishleshana on Danava Anuhlaada-Shachi Devi- Indra]

Sarga Thirty Seven: As Devi Sita seeks Hanuman to hasten Shri Rama's arrival at Lanka, Hanuman suggests carrying her and reach Rama swiftly, but she declines giving reasons, especially stressing Rama's invincibility. 99

Sarga Thirty Eight: Before handing over her 'choodaamani' to Hanuman, Devi Sita recalled how Rama expressed his concern by using 'brahmaastra' on a crow- Indra's son- pestered her; the crow went from pillar to post and fell at Rama's feet; though Rama pardoned, still had to block any crows's vision of left eye ever since! 102

Sarga Thirty Nine: Having taken the possession of precious Sita 'Choodaamani' as a proof of meeting her, Hanuman felt elated to display his grit, devotion and resolution to all concerned, especially for the delight of Rama! 105

Sarga Forty: Devi Sita reiterated what Anjaneya should convey to Rama about her life's threats while handing over hair clip to Shri Rama; Hanuman reiterates his reaching Rama's soonest. [Vishleshana on the sources of precious pearls from Essence of Soundarya Lahari] 108

- Sarga Forty One:** Veera Hanuman devastates Ashoka Vaatika- on witnessing this the frightened Rakshasis surrounding Devi Sita ran away to Ravana'sura stating some Celestial Being had reached at the Ashoka Vaatika to destroy it 110
- Sarga Forty Two:** Ravana'sura on learning of a stranger devastating Pramadaavana, despatches a strong regiment of his army of well trained eight thousand rakshasa force named Kinkaraas. 112
- Sarga Forty Three:** Mahabali Vayu Putra then devastates 'Chityapraasaada' - the Rakshasa Kuladevatashthana and the rakshasas around it. 113
- Sarga Forty Four:** Veeranjaneya smashes the expertise of 'baana-prayoga' of the Maha Rakshasa Jambumali, as Ravana'sura decided to utilise the extraordinary skills of archery of the Prahasta Putra to pull down the enemy. 115
- Sarga Forty Five:** As Hanuman successively killed Kinkaras and Jambumaali and demolished Pramadaavana and Chatya Praasada along with inmates, enraged Ravana instructed the mighty sons of his Ministers to face Hanuman 116
- Sarga Forty Six:** With successive deaths of his select Rakshasa Veeras, Ravana'sura had wondered that even one Vanara of Hanuman demoralised him as a wake up call and despatched his five Senapatis who too were killed! 117
- Sarga Forty Seven:** Anxiously awaiting Hanuman's destruction by the Five Senapatis and army forces, Ravana got negative messages. As he was dismayed, his son Akshaya Kumara, well versed in war tactics, then took his turn. 120
- Sarga Forty Eight:** Shattered with putra shoka and humiliation, Ravana finally asked Indrajit to use his brahmastra to end up the menace of Hanuman and save the Rakshasa Samrajya and his personal prestige and fame at stake!
[Vishleshana on Astra Vidya and illustrative 'Mantrika Astras'] 113
- Sarga Forty Nine:** Veera Hanuman was no doubt impressed by Ravana'sura's accomplishments and his own personalised feelings. 115
- Sarga Fifty:** Pretending as bounded by Indrajit's Brahmastra, though Brahma granted his immunity, Hanuman faced Ravana whose Minister asked him why he visited Lanka; he confirmed, he was Shri Rama's messenger.
[Vishleshana on 1. Nandishwara and 2. Baanasura] 128
- Sarga Fifty One:** Addressing Ravana, Veera Hanuman detailed Shri Rama's 'Prabhava' and warned that if Devi Sita were in any way hurt, that would be the instant final doom of Ravana and Lanka; Ravana went mad with fury.
[Vishleshana on Ravana's disgraced encounter with Vaali] 131
- Sarga Fifty Two:** Infuriated by Hanuman's insinuations of Ravana's record of failures and praising Rama's successes, Ravana'sura orders the vanara be killed-Vibhishana pleads against killing a messenger, as Ravana heeds
[Vishleshana on Ravana's origin, family background and accomplishments in brief]
[Vishleshana on Parama Shiva's destruction of Tripuraasuras vide Kurma Purana] 134

- Sarga Fifty Three:** As Vibhishana appealed, Ravana consents to burn Hanuman's tail to display the blazings to Lanka's public. As Rakshasis conveyed, Sita prays to Agni to lessen the heat. Hanuman starts the revenge. 136
- Sarga Fifty Four:** Hanuman's vengeful 'Lanka Dahana and Vidhvamasha' as the Rakshasas were shocked wonderstruck whether he was of Rudra Swarupa or Rama Bhakta! [Vishleshana on Parama Shiva's destruction of Tripuraasuras vide Kurma Purana] 138
- Sarga Fifty Five:** Veera Anjaneya's successful 'Lanka Dahana' but concerned of Devi Sita's safety- her 'punardarshana' 141
- Sarga Fifty Six:** Hanuman reassuring Devi Sita of soonest arrival of Rama Laksamanas, jumped off from Arishta Parvata to cross the Maha Sagara as vanara pramukhas were waiting anxiously. 143
- Sarga Fifty Seven:** As Vayu Putra dashed through thick sky high clouds to return to the ever awaiting Vanara yoddhas, the latter were ever concerned, but his return overjoyed them especially Angada and Jambavan 144
- Sarga Fifty Eight:** On his victorious return from Ravana's Lankapuri, Hanuman briefly detailed the happenings, especially Devi Sita darshana, killing spree of Rakshasas, challenge to Ravana, burning his tail and Lanka dhvamsa. 145
- Sarga Fifty Nine:** Veeranjaneya makes a fervent appeal Vaanaraveeras like Jambavaan-Angada-Neela- or Ashvini Kumara Putras Mainda- Dvididaas to relieve Devi Sita from Ravana's clutches for her inhuman harassment. 154
- Sarga Sixty:** As Hanuman returned successfully, Angada suggested another collective attack, destroy Ravana and others, bring Devi Sita back, but Jambavan advised to return and report back only! 155
- Sarga Sixty One:** On return to Kishkindha vanara veeras plundered Madhuvana of fresh sweet fruits and destroyed it. The incharge Vanara Dadhimukha - Sugriva's uncle - was beaten in return 156
- Sargas Sixty Two and Three:** Dadhimukha and staff ran away to Sugriva for protection; he wondered if south bound Vanara Sena with Angada and Hanuman was returning with success! 157
- Sarga Sixty Four:** On Sugriva's instruction, dakshina sena reached reporting success- and of Devi Sita's safety. 161
- Sarga Sixty Five:** Viranjaneya details the actual status of Devi Sita's physical and psychological condition to Shri Rama in the presence of Lakshmana Sugrivas 163
- Sarga Sixty Six:** Reacting to Hanuman's handing over Devi Sita's 'choodaamani' Rama got worked up with his sweet memories, showing anxiety to hear what was her message to him. 165
- Sargas Sixty Seven and Sixty Eight:** Hanuman detailed her actual status and parting appeal still concerned of urgent action to save her very life! 166
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Introduction:

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

Restrospective :

Baala Khanda

The overview of Ramayana by Maharshi in his trance- Valmiki Ramayana of 24000 stanzas was sung by Lava- Kusha kumars of 'Shri Rama -Devi Sita' at a Conference of Muni Mandali before Shri Rama- From the Vaivaswa Manvantara to the Ikshvaku Vamsha at Ayodhya till King Dasharatha to Shri Rama- King Dasharatha-Vasishta- Ministers plan to perform Ashvamedha Yagna and despatch Sumantra the Charioteer request to request Maharshi Rishyashringa- Historic Arrival of Rishyashringa heralding the season to rains- There after Vasishtas gave to the King 'yagjna diksha'- removed evil influences - made arrangements of the yagjna like architecture, construction and maintenance; groups of jyotishadi vedangas; workforce; nata- naatya -nartaka groups,cooking, culinary,construction of colonies, conference Halls etc. Ashvamedha Yagna executed gloriously- Putra Kaamekshi Yagjna- Celestials preparing for arrival of Maha Purusha- Devas and Indra approached Vishnu to desrtoy Ravasnasura as Vishnu said only in human form Rama, Dasharatha's son could to so. At the Yagjna, a Maha Purusha emerged from the flames and handed over a 'payasa patra' to Dasharatha to distribute to his three queens as instructed.As Rama-Lakshmana-Bharata-Shatrugnas were born thus, Indra and Devas manifested 'Vaanaraas' including Hanuman with Ashta Siddhis. Dasharatha distributes 'payasa' to queens Koushalya-Sumitra- Kaikeyi - Samskararas to Ramaadi Kumaras; Arrival of Brahmarshi Vishvamitra at Ayodhya to King Dasharatha. Vasishta assured Dasharatha about Shri Rama's safety in safeguarding the Vishvamitra Yagjna as the satisfied King allowed Rama Lakshmanas and teach Bala-Atibala. The trio reached Angamuni Ashram-Sarayu-Ganga confluence at Malada- Kurusha Villages where Indra 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' - Yagjnas spoiled in other ashramas by Maricha Subahu punished by Rama-'Ashramavashis' conveyed about Janaka's Yagjna and Shiva Dhanush- Vishvamitra seeks take heros to Siddhashrama by difficult terrain and explains about adjacent Kusha Desha, King Kushanabha, Apsara daughters and Vayu Deva- By boat from Shonabhadra to Ganges, Vishvamitra explains about flows of Ganges - birth of Skanda- King Sagara's tapasya for sons- queen Sumati begets 60,000 strong sons while Keshini just only Asamanjasa.Sagara planned Ashvamesha yagna, Indra stole the Sacrificial horse- Sumati's strong sons searched bhuloka-and patalas with pomp and noise-Kapila Muni curses the sons in patala to become stones-Asamanjasa goes in search and conveys the result to Sagara who dies- King Asamanjasa gaveup hopes and so does his son Amshuman and the latter's son Dilip. But Bhagiradha takes up the thread and prays to Ganga from skies at Gokarna Tirtha. Bhagiratha standing by foot fingers, invoked Maha Deva- Crossing Ganga, Rama approaching Vaishali asked about Deva Danavas-Having failed to secure Amrit, Diti- daitya mother-seeks to destroy Indra- Diti fell asleep unconsciously, Indra entered her Garbha with his 'Vajraayudha', saw the fully grown up boy inside ,cajoled him saying 'don't cry, don't cry' and sliced the child into seven parts and further to forty nine sub-parts-Vishvamitra stated that they were at that very place where above instances had occurred when there was an Ikshvaaku Kings Kakutstha- Sumati and then proceed to Mithila the kingdom of Janaka Raja! Sumati showed the way to Gautama Ashram en route Mithila.- Entering King Janaka's Yagnyashaala, Vishvamitra introduces Rama Lakshmanas and their acts of glory so far to King Janaka and his Purohita 'Shataananda'- Having congratulated Rama Lakshmanas, Shatananda makes a detailed coverage on the lifestory of Vishvamitra who as a Kshatriya King through tapsyas became a Brahmarshi! King Vishvamitra sighted Shabali Kamadhenu and demands it but was refused; in a battle Shabala smashed the army but the latter took to severe tapasya. Brahma blesses Vishvamitra be the status of Maharshi- Trishanku desires to reach swarga being mortal and Vishvamitra creates a mid- sky swarga with his tapo bala; - Ambarisha performs Yagjna at Pushkara but as sacrifice animal was stolen, a 'nara pashu boy' was arranged - Vishvamitra took pity but to no avail; got entangled instead by co-Munis.-Vishvamitra disturbed by 'Menaka' at Pushkara, then shifted to heights of himalayas when 'Rambha' disturbed too- Ultimately even as Indra ever stole his food, Maharshi stopped his breathing but kept on his tapsya on Brahma, and the latter conferred the title of 'Brahmarshi'! Vishvamitra conveys Rama's desire to show Shiva Dhanush and Janaka gives the background of the Dhanush ; King Nimi was gifted Shiva Dhanush at his son Devarata's wedding; Devi Sita as 'Ayonija' as Janaka tills bhuyagjna.-Rama lifted up the Shiva Dhanush as if it were a toy, straightened it with great ease, held the middle part, and as though of a child play broke into two pieces. That breaking resulted in earthshaking like reverberations. King Janaka said:Once wedded to Shri Rama, my daughter ought to be proud to his life partner and bring in glory to Janaka vamsha! Brahmarshi said: tathaastu!- King Janaka sent a messenger to King Dasharatha to state: Shri Rama in the midst of all of us had managed the control and breaking of the age old Shiva Dhanush and as per my repeated announcements would like to propose my daughter Devi Sita to Shri Rama in a wedding ceremony and therefore request you to attend the same along with your queens and the entire retinue. Besides Rama and Devi Sita, may we also propose the wedding of Lakshmana with my younger daughter Urmila too- Dasharadha was pleased and addressed Vasishtha and Ministers to leave next morning -Accompanied by Gurus, wives and intimate and other relatives and friends, King Dasharatha was happy and blissful and instructed Sumantra to let the royal treasurer carry surplus funds of cash, jewellery, nine gems ahead and for their safety there ought to

be fool proof defence 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 preparations were made; The vivahika vedika was got ready befitting the status and magnificence of two great Kings. Then Janaka welcomed the brides and bridegrooms.-- After the festivities concluded, guests were showered with precious gifts, the groom’s party moved back on the return journey but a terrible sand storm was faced. Parashu Rama arrived shouting ‘Rama Rama’ with terrible anger as the Shiva Dhanush was broken. Dasharatha tried to pacify but with anger, handed over Vishnu Dhanush and challenging Rama to break it if at all possible. An angry Rama not only lifted the dhanush as though Vishnu did against Madhukaitabha daityas but stated that with that very dhanush he could as well demolish Parashu Rama too! An utterly humiliated Parashu Rama was then instructed to return to Mahendra Mountain for ever!- As the return procession finally reached the city of Ayodhya , it was ready with dhawaja-patakas, welcome sounds of drums and music, dances and decorations. Dasharatha along with his sons and new daughters-in-law along with the Queens made an auspicious entry. Later, Raja Kumaras shared royal responsibilities. Rama and Sita became famed as Vishnu and Lakshmi.

Ayodhya Khanda

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

Kingship-Rama agrees to her terms and proceeds to Kousalya to break the news - Kousalya's sudden and of tragic news leads to agony and standstill senselessness as Rama seeks to pacify- Lakshmana gets agitated at the turn of the events and so did Kousalya but Rama assuages their badly hurt as Rama explains that 'pitrु vaakya paripaalana' ought to be his life's motto and dharma. Rama asked Lakshmana to remove all the preparatory materials like the vessels etc. meant for his Rajyabhisheka since that would be unwanted then- Reacting to remove the material for Rajyabhisheka, Lakshmana argued whether the decision was correct, but Rama once again reiterated as irrevocable - Devi Kousalya, reacting sharply about Rama's decisiveness to undergo vana vaasa resolves to follow him, and Rama invoked the argument of her preserving Pativratiya 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 'Pativratya Dharma' and insists- Devi Sita sobs heavily and Rama had to finally concede- Lakshmana too insists on accompanying Rama- latter agrees; Rama desires of offering charities- Sita Rama's charity to Vasishtha Kumara Suhyajna and wife, brahmanas, brahmacharis, servants- Sita Rama Lakshmanas visit Kaikeyi's palace to meet Dasharatha as Nagara vaasis weep away -Sita Rama Lakshmanas approach Dasharatha with queens before vana vaasa; the latter swoons and recovers and embraces them and swoons again- Sumantra criticizes Kaikeyi as the latter justifies- Dasharatha instructs treasure to be sent along with Sumatra for initial phase of vana vaasa; Rama Lakshmanas dressed up in valkals as Vishtha rejects Sita wearing that dress- Dasharatha too rejects Sita wearing Valkava vastras even as Kaikeyi was unhappy, but Rama approves--Dasharatha breaks into cryings, Sumantra arrives with the chariot, Sita receives 'pati seva upadesha' from Kousalya, Rama Sita Lakshmanas bid farewell to all - Sita Rama Lakshmanas perform pradakshinas to Dasharatha and the mothers, Sita Rama Lakshmanas alight the chariot and the crowds get terribly agitated - As the unruly crowd was interrupting the Chariot several times, the citizens were crying away aloud shattering the skies, especially the women folk- King Dasharatha cries and swoons for Rama, distances from Kaikeyi's palace and shifts to Kousalya's- Maha Rani Kousalya's agony as Devi Sumitra assuages Kousalya's tormented psyche- Rama appeals to the Ayodhya public not to hurt 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 Sumantra- Sita's intense prayers to the Sacred Ganga- after crossing Ganga reach Vatsa desha for night halt- As Rama asks Lakshmana to return back to Ayodhya at least now but Lakshmana protests- Ramas reach Bharadvaja ashram and the Maharshi advises them to settle at Chitrakoota mountain - while they cross Yamuna from Prayaga- Sita prays to Yamuna- their overnight stay at otherside of Yamuna- Ramas reach Chitrakoota-Maharshi Valmiki at ashram- Maharshi teaches Lakshmana Vaastu Shastra- Sumantra reaches Ayodhya- 'aarta naadaas' by public and Dasharatha and queens- Sumantra conveys Shri Rama- Lakshmanas's messages to the parents- Condition of the Ayodhya public and at the state of Rama's distresses Dasharatha extremely- Anguish of Devi Kousalya sought to be assuaged by Sumatra- Kousalya's crying protests against Dasharatha- Regretful Dasharatha with

folded hands and prostrations seeks pardon from Kousalya- 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 - Vriddha 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- Vashishtha despatches messengers to Kaikeya kingdom to bring Bharata along with Shatrughna.- As messengers arrive at Bharata's place, the latter felt 'dussvapnas' early morning- Ayodhya's messengers arrive at Bharat's maternal uncle's palace, bring gifts and message to return- Bharata Shatrughnas arrive at Ayodhya and found the city as silent and listless!- Bharata reaches Kaikeyi palace and hears the news of his father's demise and Rama Sita Lakshmana 'vana vaasa' and Bharata's rajyaabhisheka!- The rattled up Bharata protests violently and detests- Kaikeyi's evil mindedness- Bharata's open protests against Kaikeyi- Bharata's 'shapatha' / swearing in the presence of Kousalya- Raja Dasharatha's 'antyeshti' / 'dahana samskaara'- Bharatha performs Dashartha's 'shraaddha karma' and 'maha daanaas'- collection of ashes and 'nimajjana'- 'daaha samskaara'-Shatrugna attacks the villainess Kubja, the servant maid of Kaikeyi, to senselessness and spares her death! Ministers propose Bharata's 'rajyabhisheka'- but the latter proposes only temporary authority as Shri Rama ought to be the real King- Bharata initiates the construction of comfortable 'Raja Marga' from Rivers Sarayu to banks of Ganga- As 'mangala vaadyas' were heard on a morning, Bharata felt uneasy and asked Vasishtha to come to Rajya sabha with Ministers and officials- Bharata disagrees with Vasishtha that kingship was Rama's birth right and only a passing solution now- Bharata's vana yatra and night halt at Shringaverapura - Nishaada Raja hosts Bharata's overnight stay before crossing Ganga the next day- Bharata and Nishada Raja exchange viwes of Rama's magnanimity-Nishada Raja extols about the nobility and devotion to Rama of Lakshmana-On hearing details of Rama Sita Lakshmanas, Bharata swooned down, Shatrugna and the mothers cried away, and persisted on the details of the threesome regarding their food and sleeping patterns- Guha showed the bed of 'kusha grass' by which Sita Ramas slept on that night and the 'valkala vastras' left behind- Bharata accompanied by sena, mothers, Munis and public arrives at Bharadvaja ashram- Bharata visits Bharadvaja 'ashram'- The Maharshi bestows Bharata and entire entourage including vast army a heavenly hospitality- Bharata introduces his three mothers and Bharadvaja blesses them and indicates the way to Chitrakoota- Bharata's Chitrakoota yatra described-Shri Rama shows the beauty and grandeur of Chitrakoota to Sita- Shri Rama displays the exquisiteness of River Mandakini to Sita- As the wild beasts and birds running astray of Chitrakoota, Lakshmana went up atop a shaala tree as an army was nearing and Lakshmana was angered- As Lakshmana saw Bharata approaching, he got angry but Rama cooled him down- Bharata and advance party located Rama's 'kuteera' and visited the details inside - Bharata Shatrughnas locate Rama, prostrate and crying- Shri Rama having enquired Bharata's welfare gave elaborate lessons of Kshatra Dharmas on his own- Rama asks Bharata the reason of his arrival as Bharata requests him to return and accept Kingship; but Rama refuses- Bharata requests Rama to reconsider Kingship and informs King Dasharath's sad demise-Rama-Sita-Lakshmanas cry away at father's death- offerings of tarpana and pinda daana - With Vasishtha ahead the three Devis arrive, all the sons prostrate the mothers and Vasishtha too- Bharata broaches about Rama's return & kingship - Bharata again pesters Rama to assume kingship- Shri Rama instructs Bharata to return to Ayodhya at once- Muni Jaabali supports Bharata and his argument that sounded spread of 'nastikata'- Rama asserts that karma and rebirth are the corner stones of 'Astikata'- Vasishtha traces the geneology of Ikshvaku Vamsha and asks to uphold its fame and assume Kingship as the eldest son of Dasharatha- Shri Rama reiterates that 'Pitru Agjna' 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 Bharadwaja'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 Khanda:

Shri Rama - Devi Sita-Lakshmanas felicitated in 'Muni ashramas'- As Rama-Sita -Lakshmanas proceeded into the thick forest, they encounterd Rakshasa Viraath- Exchange of hot words by Rama Lakshmanas with Rakshasa Viraatha-Rama Lakshmanas kill Rakshasa Viraatha-- Shri Rama-Sita-Lakshmanas visit Sharabhanga Muni's ashrama and after 'atithya' the Muni departs for Brahma Loka- Vaanaprastha Munis approach Shri Rama for safety from 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 Rakshasas and Devi Sita enumerates the tenets of dharma- Rama Lakshmanas assure and make 'pratiginas' of Kshatriya kula duty to safeguard the tenets of Dharma- Rama Sita Lakshmanas visit Panchapsara Tirtha and Maandikarana ashrama and after visiting other Muni Ashramas too, visit the ashram of the brother of Agastya Maharshi who lauds the glory of Agastya- Rama Lakshmanas visit Agastya Maharshi and after welcoming them, Agastya gifts 'diyvastras'-Maharshi Agastya complements Devi Sita as a 'pativrata' and directs-ama Lakshmanas to construct Panchavati Ashram- On the way to Panchavati, Rama-Sita-Lakshmanas meet the Great Grudhra Raja Jatayu who vividly explains the family background of Jatayu- The compact and vastu based 'Panchavati Parnashaala' of Rama-Sita- Lakshmanas reside comfortably- Happy living by Rama Sita Lakshmanas at Panchavati through Hemanta Ritu and Godavari Snaanaas- Rakshasi Shurpanakha arrives at Panchavati, introduces, proposes to Rama to wed as his wife- Shurpanakha compromises to wed Lakshmana as he was single there but the latter cuts off her ears and nose-Khara incensed the treatment to sister and despatches fourteen rakshasas 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 Rakshasas 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 Rakshasas and victory for himself- as a precaution, he asked Lakshmana to hide Devi Sita in a cave and got readied for the battle- Rakshasas attack Sri Rama, deva gandharva rishis apprehensive, but the invincible Shri Rama devastates thousands of rakshasas single handed- Senapati Dushana and thousands of rakshasas devastated by singular Shri Rama-Trishira, Khara Maha Rakshas's Senapati exterminated- Fierce battle between Shri Rama and Khara Rakshasa by the usage of their expertise in dhanur vidya-Exchange of heated arguments between Shri Rama and Khara Rakshas whose mace attack defended by Rama - Shri Rama the action hero hits Khara Rakshasa to death and affirms victory celebrated by Celestials and Rishis- Akampana Rakshasa reaches Ravanaasura to

Lanka and poisons the latter's mind hatch a vicious plot to lure Devi Sita by a deer impersonated by Mareecha- Shurepanakha hurt physically with mutilated ears and nose arrives grievously at Maha Ravana Sabha:- Highly alarmed and frustrated Shurpanakha incites and ignites her brother Ravanaasura- Ravana was inquisitive from Shupanakha about details of Rama-Sita-Lakshmanas as the latter asks Sita to be abducted and wedded to Sita , Ravanaasura once again approaches Mareecha once again to seek the latter's help- Ravanaasura once again seeks the help of Mareecha to kidnap Devi Sita-'The self shaken up Mareecha appeals to Ravana to very kindly withdraw the plan in view of Rama's extraordinary mental acumen and physical energy- Maareecha explains his erstwhile experience of Vayavyastra and requests Ravana to pardon him- Maareecha seeks to further convince Ravanaasura as Mareecha entered having assumed the form of a Maya Harina or a feigned deer- Ravanaasura resents Mareecha's argumentative pattern and commands Mareecha to get involved in the mission of 'Sitaapaharana' while detailing the plan of abduction- Maareecha issues ultimate warning to the doom of Ravana and disaster of Lanka Kingdom-Rakshasa Maareecha forced by Ravanaasura to assume the deer form of glitter and attract Sita's attention- Even as Lakshmana doubted about the Maya Mriga, Sita was bent to secure it alive or dead and Rama had to yield to her intense wish proceeded with the chase, while entrusting responsibility to Lakshmana. chase.- Shri Rama kills Mareecha, no doubt, but the latter shouts for help in Rama's tone causing gitters to Sita- As expected, Lakshmana was taken aback by Sita's insinuations against him who was pressurised to reach Shri Rama- Ravanaasura approaches Devi Sita under Sadhu's garb , familiarises and mesmerises 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- Ravanaasura explains his own background and valor and Devi Sita ignores and discounts- Ravanaasura forcibly abducts Devi Sita who cries away helplessly but Maha Jataayu grudhra tries to intervene and seeks to help- Jataayu warns Ravanaasura to withdraw from the evil act of 'Sitaapaharana'- and otherwise be ready for encounter- Fierce battle between Jataayu and Ravanaasura but Ravana kills Jatayu- Thus Ravanaasura 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 - Ravanaasura 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- Shri Rama's deep distress at Devi Sita's disappearance- desperate search for her even addressing animals and vegetation around the ashram in frustration- Shri Rama and Lakshmanas got intensely frustrated with their extensive search for Devi Sita- Rama's anguish - his sustained efforts with Lakshmana- following Maya Mriga's southern direction- recognising fallen 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 fundamenatal 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 samskaara' 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 Gandhamanana Mountain and meet Sugriva.

Kishkindha:

On reaching Pampa Sarovara Rama was excited at its natural grandeur especially Sita's absence, Lakshmana solaces- as they approached Rishyamooka, Vanaras and Sugriva. As Sugriva and follower vaanaraas were still wondering, Hanuman felt convinced and confident and directed Shri Rama Lakshmanas to approach their head Sugriva the fugitive King of Vaanaras. Hanuman reached Rama Lakshmanas in a Tapasvi form, complemented Rama Lakshmanas by their appearance as Hanuman was pleased; Lakshmana briefed Hanuman about their purpose of 'Sitaanveshana' and seeking Sugriva's close friendship and active assistance- Hanuman's assurance for unswerving and dutiful cooperation. 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 . 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. 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! Rama assures help in killing Vaali and enquires of Sugriva about the details of their mutual enmity.Sugriva then provides an account of the root causes of his antagonism with his elder brother. As Sugriva recounted as to how Vaali displayed his vengeance against him, 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. 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. Much unlike Sugriva got thrashed by Vaali last time, the party of Rama-Sugriva party proceeded again, enjoyed Prakriti Soundarya back to Kishkindha and secures blessings from Sapta Janaashrama Muni. Fully backed by Shri Rama's confident assurances of victory, Sugriva challenged Vaali for a repeat encounter of 'dwandva yuddha' amid thunderous shoutings. 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. 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. 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. 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. Vaali calls Devi Tara and Angada Kumara near

to his death bed cryingly and Devi Tara's 'vilaapa'. Hanuman seeks to assuage Devi Tara's extreme distress while the latter declared her intention of 'Sati Saha Gamana'. Vaali terminates his life after conveying his death bed wishes about Sugriva and Angada. With Tara's the unbearable distress, Vaali laid down his life. 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. Rama Lakshmanas pacify Sugriva, Tara, and Angada- Vaali's 'dahana samskara/ jalaanjali' by Angada. Hanuman requests Rama Lakshmanas to witness Rajyaabhisakas of Sugriva and Angada, Rama assents and blesses but not by entering Kishkindha. Rama Lakshmana's dialogues at their of Prasravana Giri Cave. Shri Rama describes to Lakshmana about the features of Varsha Ritu. 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. Sharad Ritu Varnana- Shri Rama instructs Lakshmana to reach King Sugriva. Lakshmana 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. Hanuman sincerely advises Sugriva to withstand Lakshmana's anger besides consolidate action towards 'Sitaanveshana'. 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. Sugriva faces the wrath of Lakshmana and Tara continues to soothen Lakshmana by her tactical talks. 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. Sugriva instructs consolidating Vanara Sena and proceeds to Kishkindha and inform compliance to him. Lakshmana returns to Rama as accompanied by Sugriva as he was despatched to ascertain as to why Sugriva did not action for Sitanveshana yet! As Shri Rama had sincerely thanked the efforts in mobilising an ocean like Vanara Sena to fight his battle against Ravanaasura, the grateful Sugriva returns back for further action. 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. 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'. 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'. Sugriva explains the significance of the northern direction for Sitanveshana under the leadership of Shatabali of several 'vaanara veeras'. 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. While despatching the four directional Vaanara Sena, the text of Sugriva's encouraging remarks were as follows- King Sugriva explains to Shri Rama of his own escapades of 'Bhu Bhramana' and hence his vast knowledge and memories of destinations, parvatas, oceans, rives and the geographical detailings! 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. 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. As Hanuman enquires of the 'vridha tapasvini', she displays her 'bhavan', asks about Vanara Sena and their purpose, invites them for bhojan, reveals her identity, and facilitates them towards the Sea shores. 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! 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. Gridhra Raja Sampaaati arrives and frightens Vanaras initially but on hearing about the noble deed of ‘Sitaanveshana’ makes friends - Sampaaati then hears of Ravana’s killing of Jatayu, his younger brother. Angada places the badly hurt body of Sampaaati from the mountain top and describes the details of Jatayu as killed by Ravanaasura- Rama Sugriva friendship- Vaali’s death- and his ‘aamarana upavaasa’. Sampaaati 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. Sampaaati conveys to the Vanara Sena Yodddhas of what his son Supaarshvya informed of Devi Sita and Ravana at Lanka. Sampaaati’s interacts 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! 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. Sampaaati eventually recovers fresh wings and enthuses Vanara Veeras to proceed to the farther South and step forward to Lanka. With great excitement and drive, especially fired up by Sampaaati, the vast vaanara sena pushed forward to the Sea bed; then Angada asked the select Yodddhas to express their individual abilities to cross the Sea. As Angada asked select Vanara yodddhas of their ability to cross and return, individual responses were heard- then Jambavan recommends Veera Hanuman for this impossible and daring act. 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. As Hanuman was enthused and readied to cross the Maha Sagara, he dashed forward to Mahendra Parvata and climbed it with ease.

Sarga One

Veera Hanuman leaps off the Ocean towards Ravana’s Lanka, gets welcomed on way by Mainaka, encounters Surasa and subdues, kills Simhika, and enjoys the aerial view of Lanka

Tato rāvaṇanītāyāḥ sītāyāḥ śatrukarśanaḥ, iyeṣa padam anveṣṭum cāraṇācarite pathi/ atha vaidūryavarṇeṣu śādvaleṣu mahābalaḥ, dhīraḥ salilakalpeṣu vicāra yathāsukham/ dvijān vitrāsayan dhīmān urasā pādapān haran, mṛgāṃś ca subahūn niḡhnan pravṛddha iva kesarī nīlaloḥita māñjiṣṭhapadmavarṇaiḥ sītāsitaiḥ, svabhāvavihitaiś citrair dhātubhiḥ samalamkṛtam/ kāmarūpibhir āviṣṭam abhikṣṇam saparicchadaḥ, yakṣakimnaragandharvair devakalpaiś ca pannagaiḥ/ sa tasya girivaryasya tale nāgavarāyute, tiṣṭhan kapivaras tatra hrade nāga ivābabhau/ sa sūryāya mahendrāya pavanāya svayambhuve, bhūtebhyas cāñjaliṃ kṛtvā cakāra gamane matim/ añjaliṃ prāṇmukhaḥ kurvan pavanāyātmayonaye, tato hi vavṛdhe gantum dakṣiṇo dakṣiṇām diśam/ plavaṅgapravarair dṛṣṭaḥ plavane kṛtaniścayaḥ, vavṛdhe rāmvṛddhyartham samudra iva parvasu niṣpramāṇa śarīraḥ saṃl lilaṅghayisur arṇavam, bāhubhyām pīḍayām āsa caraṇābhyām ca parvatam/ sa cacālācalās cāru muhūrtam kapipīḍitaḥ, tarūṇām puṣpitāgrāṇām sarvaṃ puṣpam aśātayat/ tena pādapamuktena puṣpaugheṇa sugandhinā, sarvataḥ saṃvṛtaḥ śailo babhau puṣpamayo yathā/ tena cottamavīryeṇa pīḍyamānaḥ sa parvataḥ, salilam saṃprasusrāva madam matta iva dvipaḥ/ pīḍyamānas tu balinā mahendras tena parvataḥ, rītir nirvartayām āsa kāñcanāñjanarājatīḥ, mumoca ca śilāḥ śailo viśālāḥ samanaḥśilāḥ/ girinā pīḍyamānena pīḍyamānāni sarvaśaḥ, guhāviṣṭāni bhūtāni vinedur vikṛtaiḥ svaraiḥ/ sa mahāsattvasamṇādah śailapīḍānimittajaḥ, pṛthivīm pūrayām āsa diśas copavanāni ca/ śirobhiḥ pṛthubhiḥ sarpā vyaktasvastikalakṣaṇaiḥ, vamantaḥ pāvakaṃ ghoram dadamśur daśanaiḥ śilāḥ/ tās tadā saviṣair daṣṭāḥ kupitais tair mahāśilāḥ, jajvaluh pāvakodḍīptā vibhidus ca sahasradhā/ yāni cauśadhajālāni tasmiñ jātāni parvate, viśaghnāny api nāgānām na śekuḥ śamitum viṣam/ bhidyate ’yam girir bhūtair iti matvā tapasvinaḥ, trastā vidyādharās tasmād utpetuḥ strīgaṇaiḥ saha/ pānabhūmigatam

hitvā haimam āsanabhājanam, pātrāṇi ca mahārḥāṇi karakāmś ca hiraṇmayān/ lehyān uccāvacaṇ
 bhakṣyān māmsāni vividhāni ca, ārṣabhāṇi ca carmāṇi khadgāmś ca kanakatsarūn/ kṛtakanṭhaguṇāḥ
 kṣībā raktamālyānulepanāḥ, raktākṣāḥ puṣkarākṣāś ca gaganam pratipedire/ hāranūpurakeyūra
 pārihārya dharāḥ striyaḥ, vismitāḥ sasmitās tasthur ākāśe ramaṇaiḥ saha/ darśayanto mahāvidyām
 vidyādharamaharṣayaḥ, sahitās tasthur ākāśe vīkṣām cakruś ca parvatam/ śuśruvuś ca tadā śabdām
 ṛṣṇām bhāvītātmanām, cāraṇānām ca siddhānām sthitānām vimale 'mbare/ eṣa parvatasamkāśo
 hanūmān mārūtātmanāḥ, tītṛṣati mahāvegām samudraṁ makarālayam/ rāmārtham vānarārtham ca
 cikīrṣan karma duṣkaram, samudrasya param pāram duṣprāpam prāptum icchati/ dudhuve ca sa romāṇi
 cakampe cācalopamaḥ, nanāda ca mahānādam sumahān iva toyadaḥ/ ānupūrvyāc ca vṛttam ca lāṅgūlam
 romabhiś citam, utpaṭiṣyan vicikṣepa pakṣirāja ivoragam/ tasya lāṅgūlam āviddham ativegasya
 pṛṣṭhataḥ, dadṛṣe garudeneva hriyamāṇo mahoragaḥ/ bāhū samstambhayām āsa mahāparigḥa
 samnibhau, sasāda ca kapiḥ kaṭyām caraṇau samcukopa ca/ samhṛtya ca bhujau śrīmāms tathaiva ca
 śirodharām, tejaḥ sattvaṁ tathā vīryam āviveśa sa vīryavān/ mārgam ālokayan dūrād ūrdhva praṇi -
 hitekṣaṇaḥ, rurodha hṛdaye prāṇān ākāśam avalokayan/ padbhyām dṛḍham avasthānam kṛtvā sa
 kapikuñjaraḥ, nikuñcyā karṇau hanumān utpaṭiṣyan mahābalaḥ, vānarān vānaraśreṣṭha idaṁ vacanam
 abravīt/ yathā rāghavanirmuktaḥ śaraḥ śvasanavikramaḥ, gacchet tadvad gamiṣyāmi laṅkāṁ
 rāvaṇapālītām/ na hi drakṣyāmi yadi tāṁ laṅkāyām janakātmaḥ, anenaiva hi vegena gamiṣyāmi
 surālayam/ yadi vā tridive sītām na drakṣyāmi kṛtaśramaḥ, baddhvā rākṣasarājānam ānayaṣyāmi
 rāvaṇam/ sarvathā kṛtakāryō 'ham eṣyāmi saha sītayā, ānayaṣyāmi vā laṅkāṁ samutpātya sarāvaṇām/
 evam uktvā tu hanumān vānarān vānarottamaḥ, utpapātātha vegena vegavān avicārayan/ samutpatati
 tasmims tu vegāt te nagarohiṇaḥ, samhṛtya viṭapān sarvān samutpetuḥ samantataḥ/ sa
 mattakoyaṣṭibhakān pādapān puṣpaśālīnaḥ, udvahann ūruvegena jagāma vimale 'mbare/ ūruvegoddhatā
 vṛkṣā muhūrtaṁ kapim anvayuh, prasthitam dīrgham adhvānam svabandhum iva bāndhavāḥ/ tam
 ūruvegonmathitāḥ sālās cānye nagottamāḥ, anujagmur hanūmantaṁ sainyā iva mahīpatim/
 supuṣpītāgrair bahubhiḥ pādapair anvitaḥ kapiḥ, hanumān parvatākāro babhūvādbhutadarśanaḥ/
 sāravanto 'tha ye vṛkṣā nyamajjaṁ lavaṇāmbhasi bhayād iva mahendrasya parvatā varuṇālaye/ sa
 nānākusumaiḥ kīrṇaḥ kapiḥ sāṅkurakorakaiḥ, śuśubhe meghasamkāśaḥ khadyotair iva parvataḥ/
 vimuktās tasya vegena muktvā puṣpāni te drumāḥ, avasīryanta salile nivṛttāḥ suhṛdo yathā/
 laghutvenopapannaṁ tad vicitraṁ sāgare 'patat, drumāṇām vividham puspam kapivāyusamīritam/
 puspaugheṇānubaddhena nānāvarena vānaraḥ, babhau megha ivodyan vai vidyudgaṇavibhūṣitaḥ/ tasya
 vegasamudbhūtaiḥ puspais toyam adṛśyata, tārābhir abhirāmābhir uditābhir ivāmbaram/ tasyāmbara -
 gatau bāhū dadṛśāte prasāritau, parvatāgrād viniṣkrāntau pañcāsyāv iva pannagau/ pibann iva babhau
 cāpi sormijālam mahārṇavam, pipāsū iva cākāśam dadṛṣe sa mahākapiḥ/ tasya vidyutprabhākāre
 vāyumārgānusāriṇaḥ, nayane viprakāsete parvatāsthāv ivānalau/ piṅge piṅgākṣamukhyasya bṛhatī
 parimaṇḍale, cakṣuṣī samprakāsete candrasūryāv iva sthitau/ mukham nāsikayā tasya tāmrayā tāmram
 ābabhau, samdhyayā samabhisprṣṭam yathā sūryasya maṇḍalam/ lāṅgalam ca samāviddham
 plavamānasya śobhate, ambare vāyuputrasya śakradhvaja ivocchritaḥ/ lāṅgūlacakrena mahān
 śukladamṣtro 'nilātmaḥ, vyarocata mahāprājñāḥ pariveśīva bhāskarāḥ/ sphigdeśēnābhitāmreṇa rarāja
 sa mahākapiḥ, mahatā dāriteneva girir gairikadhātunā/ tasya vānarasimhasya plavamānasya sāgaram,
 kakṣāntaragato vāyur jīmūta iva garjati/ khe yathā nipataty ulkā uttarāntād viniṣṛtā, dṛśyate
 sānubandhā ca tathā sa kapikuñjaraḥ/ patatpataṁgasamkāśo vyāyataḥ śuśubhe kapiḥ, pravṛddha iva
 mātaṁgaḥ kakṣyayā badhyamānayā/ upariṣṭāc charīreṇa chāyayā cāvagādhayā, sāgare mārūtāviṣṭā
 naur ivāsīt tadā kapiḥ/ yaṁ yaṁ deśam samudrasya jagāma sa mahākapiḥ, sa sa tasyāṅgavegena
 sonmāda iva lakṣyate/ sāgarasyormijālānām urasā śailavarṣmaṇām, abhighnaṁs tu mahāvegāḥ pupluve
 sa mahākapiḥ/ kapivātaś ca balavān meghavātaś ca niṣṛtaḥ, sāgarām bhīmanirghoṣam kampayām
 āsatur bhṛśam/ vikarṣann ūrmijālāni bṛhanti lavaṇāmbhasi, atyākṛāman mahāvegāḥ taraṅgān gaṇayann
 iva/ plavamānam samīkṣyātha bhujāṅgāḥ sāgarālayāḥ, vyomni tam kapiśārdūlam suparṇam iti menire/
 daśayojanavistīrṇā trimśadyojanam āyatā, chāyā vānarasimhasya jale cārutarābhavat/ śvetābhraḥga -
 narājīva vāyuputrānugāminī, tasya sā śuśubhe chāyā vitatā lavaṇāmbhasi/ plavamānam tu tam dṛṣṭvā
 plavagam tvaritam tadā, vavṛṣuḥ puspavarṣāni devagandharvadānavāḥ/ tatāpa na hi tam sūryaḥ

plavantam vānareśvaram, siṣeve ca tadā vāyū rāmakāryārthasiddhaye/ ṛṣayas tuṣṭuvuś cainam
 plavamānam vihāyasā, jaguś ca devagandharvāḥ praśamsanto mahaujasam/ daśayojanavistīrṇā
 trimśadyojanam āyatā, chāyā vānarasimhasya jāle cārutarābhavat/ śvetābhragha -narājīva
 vāyuputrānugāminī, tasya sā śuśubhe chāyā vitatā lavaṇāmbhasi/ plavamānam tu tam dṛṣṭvā plavagam
 tvaritam tadā, vavṛṣuḥ puṣpavarṣāṇi devagandharvadānavāḥ/ tatāpa na hi tam sūryaḥ plavantam
 vānareśvaram, siṣeve ca tadā vāyū rāmakāryārthasiddhaye/ ṛṣayas tuṣṭuvuś cainam plavamānam
 vihāyasā, jaguś ca devagandharvāḥ praśamsanto mahaujasam/ nāgās ca tuṣṭuvur yakṣā rakṣāmsi
 vibudhāḥ khagāḥ, prekṣyākāśe kapivaram sahasā vigataklamam/ tasmin plavagaśārdūle plavamāne
 hanūmati, ikṣvākukulamānārthī cintayām āsa sāgarah/ sāhāyyam vānarendrasya yadi nāham hanūmataḥ,
 kariṣyāmi bhaviṣyāmi sarvavācyo vivakṣatām/ aham ikṣvākunāthēna sagareṇa vivardhitaḥ,
 ikṣvākusacivaś cāyam nāvasīditum arhati/ tathā mayā vidhātavyam viśrameta yathā kapiḥ, śeṣam ca mayi
 viśrantaḥ sukhenātipatiṣyati/ iti kṛtvā matim sādhvīm samudraś channam ambhasi, hiraṇyanābham
 mainākam uvāca girisattamam/ tvam ihāsurasamghānām pātālatalavāsīnām, devarājñā giriśreṣṭha
 parighaḥ samniveśitaḥ/ tvam eṣām jñātavīryānām punar evotpatiṣyatām, pātālasyāprameyasya dvāram
 āvṛtya tiṣṭhasi/ tiryag ūrdhvam adhaś caiva śaktis te śailavardhitum, tasmāt samcodayāmi tvām uttiṣṭha
 nagasattama/ sa eṣa kapiśārdūlas tvām uparyeti vīryavān, hanūmān rāmakāryārtham bhīmakarmā kham
 āplutaḥ/ tasya sāhyam mayā kāryam ikṣvākukulavartinaḥ, mama ikṣvākavaḥ pūjyāḥ param pūjyatamās
 tava/ kuru sācivyam asmākam na naḥ kāryam atikramet, kartavyam akṛtam kāryam satām manyum
 udīrayet/ salilād ūrdhvam uttiṣṭha tiṣṭhatv eṣa kapis tvayi, asmākam atithiś caiva pūjyaś ca plavatām
 varaḥ/ cāmīkaramahānābha devagandharvasevita, hanūmāms tvayi viśrantaś tataḥ śeṣam gamiṣyati/
 kākutsthayānṛṣāmsyam ca maithilyās ca vivāsanam, śramam ca plavagendrasya samikṣyotthātum
 arhasi/ hiraṇyanābhō maināko niśamya lavaṇāmbhasaḥ, utpapāta jalāt tūrṇam mahādṛumatāyutaḥ/ sa
 sāgarajalam bhittvā babhūvātyutthitas tadā, yathā jaladharam bhittvā dīptaraśmir divākarah/
 śātakumbhamayaiḥ śṛṅgaiḥ sakimnaramahoragaiḥ, ādityodayasamkāśair ālikhadbhīr ivāmbaram/ tasya
 jāmbūnadaiḥ śṛṅgaiḥ parvatasya samutthitaiḥ, ākāśam śastrasamkāśam abhavat kāñcanaprabham/
 jātarūpamayaiḥ śṛṅgair bhrājamānaiḥ svayam prabhaiḥ, ādityasatasamkāśaḥ so 'bhavad girisattamaḥ/
 tam utthitam asaṅgena hanūmān agrataḥ sthitam, madhye lavaṇatoyasya vighno 'yam iti niścītaḥ/ sa tam
 ucchritam atyartham mahāvego mahākapiḥ, urasā pātayām āsa jīmūtam iva mārutaḥ/ sa tadā pātitaś
 tena kapinā parvatottamaḥ, buddhvā tasya kaper vegam jaharṣa ca nananda ca/ tam ākāśagataḥ vīram
 ākāśe samavasthitam, prīto hṛṣṭamanā vākyam abravīt parvataḥ kapim, mānuṣam dharayan rūpam
 ātmanaḥ śikhare sthitaḥ/ duṣkaram kṛtavān karma tvam idam vānarottama, nipatya mama śṛṅgeṣu
 viśramasva yathāsukham/ rāghāvasya kule jātaiḥ udadhiḥ parivardhitaḥ, sa tvām rāmahite yuktaḥ
 pratyarcayati sāgarah/ kṛte ca pratikartavyam eṣa dharmah sanātanaḥ, so 'yam tat pratikārthī tvattaḥ
 samnānam arhati/ tvannimittam anenāham bahumānāt pracoditaḥ, yojanānām śataḥ cāpi kapir eṣa
 samāplutaḥ, tava sānuṣu viśrantaḥ śeṣam prakramatām iti/ tiṣṭha tvām hariśārdūla mayi viśramya
 gamyatām, tad idam gandhavat svādu kandamūlaphalam bahu, tad āsvādya hariśreṣṭha viśrānto
 'nugamiṣyasi/ asmākam api sambandhaḥ kapimukhyas tvayāsti vai, prakhyātas triṣu lokeṣu
 mahāguṇaparigrahaḥ/ vegavantah plavanto ye plavagā mārutātmaja, teṣām mukhyatamaḥ manye tvām
 aham kapikuñjara/ atithiḥ kila pūjārhaḥ prakṛto 'pi vijānatā, dharmam jijñāsamānena kim punar yādṛśo
 bhavān/ tvām hi devavariṣṭhasya mārutasya mahātmanaḥ, putras tasyaiva vegena sadṛśaḥ kapikuñjara/
 pūjite tvayi dharmajña pūjām prāpnoti mārutaḥ, tasmāt tvām pūjanīyo me śṛṇu cāpy atra kāraṇam/
 pūrvam kṛtayuge tāta parvatāḥ pakṣiṇo 'bhava, te 'pi jagmur diśaḥ sarvā garuḍānilaveginah/ tatas teṣu
 prayāteṣu devasamghāḥ sahasībhiḥ, bhūtāni ca bhayam jagmus teṣām patanaśānkayā/ tataḥ kruddhaḥ
 sahasrākṣaḥ parvatānām śatakratuḥ, pakṣāmś ciccheda vajreṇa tatra tatra sahasraśaḥ/ sa mām upagataḥ
 kruddho vajram udyamya devarāt, tato 'ham sahasā kṣiptaḥ śvasanena mahātmanā/ asmiṃ lavaṇatoye
 ca prakṣiptaḥ plavagottama, guptapakṣaḥ samagraś ca tava pitrābhirakṣitaḥ/ tato 'ham mānayāmi tvām
 mānyo hi mama mārutaḥ, tvayā me hy eṣa sambandhaḥ kapimukhya mahāguṇaḥ/ asminn evamgate kārye
 sāgarasya mamaiva ca, prītim prītamanā kartum tvam arhasi mahākape/ śramam mokṣaya pūjām ca
 grhāṇa kapisattama, prītim ca bahumanyasva prīto 'smi tava darśanāt/ evam uktaḥ kapiśreṣṭhas tam
 nagottamam abravīt, prīto 'smi kṛtam ātithyam manyur eṣo 'panīyatām/ tvarate kāryakālo me ahaś cāpy

ativartate, pratijñā ca mayā dattā na sthātavyam ihāntarā/ ity uktvā pāninā śailam ālabhya
 haripuṅgavaḥ, jagāmākāśam āviśya vīryavān prahasann iva/ sa parvatasamudrābhyām bahumānād
 avekṣitaḥ, pūjitaś copapannābhir āśīrbhir anilātmajaḥ/ athordhvaṁ dūram utpatya hitvā
 śailamahārṇavau, pituḥ panthānam āsthāya jagāma vimale 'mbare/ bhūyaś cordhvagatiṁ prāpya girim
 tam avalokayan, vāyusūnur nirālambe jagāma vimale 'mbare/ tad dvitīyam hanumato dṛṣṭvā karma
 suduṣkaram, praśaśamsuḥ surāḥ sarve siddhāś ca paramarṣayaḥ/ devatāś cābhavan ḥṛṣṭāś tatrasthāś
 tasya karmaṇā, kāñcanasya sunābhasya sahasrākṣaś ca vāsavaḥ/ uvāca vacanam dhīmān paritoṣāt
 sagadgamam, sunābham parvataśreṣṭham svayam eva śacīpatiḥ/ hiraṇyanābhāśailendraparituṣṭo 'smi te
 bhṛṣam, abhayaṁ te prayacchāmi tiṣṭha saumya yathāsukham/ sāhyaṁ kṛtam te sumahad vikrāntasya
 hanūmataḥ, kramato yojanaśataṁ nirbhayasya bhaye sati/ rāmasyaiṣa hi dautyena yāti dāśarather hariḥ,
 satkriyāṁ kurvatā śakyā toṣito 'smi dṛḍham tvayā tataḥ praharṣam alabhad vipulaṁ parvatottamaḥ,
 devatānāṁ patiṁ dṛṣṭvā parituṣṭam śatakratum/ sa vai dattavaraḥ śailo babhūvāvasthitas tadā,
 hanūmāś ca muhūrtena vyaticakrāma sāgaram/ tato devāḥ sagandharvāḥ siddhāś ca paramarṣayaḥ,
 abruvan sūryasamkāśam surasām nāgamātaram/ ayam vātātmajaḥ śrīmān plavate sāgaropari, hanūmān
 nāma tasya tvam muhūrtaṁ vighnam ācara/ rākṣasam rūpam āsthāya sughoraṁ parvatopamam,
 daṁṣṭrākarālam piṅgākṣam vaktraṁ kṛtvā nabhaḥsprṣam/ balam icchāmahe jñātuṁ bhūyaś cāsyā
 parākramam, tvam vijeṣyaty upāyena viśadam vā gamiṣyati/ evam uktā tu sā devī daivatair abhisatkṛtā,
 samudramadhye surasā bibhratī rākṣasam vapuḥ/ vikṛtam ca virūpaṁ ca sarvasya ca bhayāvaham,
 plavamānaṁ hanūmantam āvṛtyedam uvāca ha/ mama bhakṣaḥ pradiṣṭas tvam īśvarair vānararṣabha,
 aham tvam bhakṣayiṣyāmi praviśadam mamānanam/ evam uktaḥ surasayā prāñjalir vānararṣabhaḥ,
 prahṛṣṭavadanaḥ śrīmān idam vacanam abravīt/ rāmo dāśarathir nāma praviṣṭo daṇḍakāvanam,
 lakṣmaṇena saha bhrātrā vaidehyā cāpi bhāryayā/ asya kāryaviṣaktasya baddhavairasya rākṣasaiḥ,
 tasya sītā hṛtā bhāryā rāvaṇena yaśasvinī tasyāḥ sakāśam dūto 'ham gamiṣye rāmaśāsanāt, kartum
 arhasi rāmasya sāhyaṁ viśayavāsini/ atha vā maithilīm dṛṣṭvā rāmaṁ cākliṣṭakāriṇam, āgamiṣyāmi te
 vaktraṁ satyaṁ pratiṣṅñomi te/ evam uktā hanumatā surasā kāmārūpiṇī, abravīn nātivarten mām kaś cid
 eṣa varo mama/ evam uktaḥ surasayā krudhho vānarapuṅgavaḥ, abravīt kuru vai vaktraṁ yena mām
 viśahiṣyase/ ity uktvā surasām krudhho daśayojanam āyataḥ, daśayojanavistāro babhūva hanumāś tadā/
 tam dṛṣṭvā meghasamkāśam daśayojanam āyatam, cakāra surasāpy āsyam vimśadyojanam āyatam/
 hanumāś tu tataḥ krudhdas trimśadyojanam āyataḥ, cakāra surasā vaktraṁ catvāriṁśat tathocchritam/
 babhūva hanumān vīraḥ pañcāśadyojanocchritaḥ, cakāra surasā vaktraṁ ṣaṣṭiyojanam āyatam/ tathaiva
 hanumān vīraḥ saptatiṁ yojanocchritaḥ, cakāra surasā vaktraṁ aśītiṁ yojanāyatam/ hanūmān acala
 prakhyo navatiṁ yojanocchritaḥ, cakāra surasā vaktraṁ śatayojanam āyatam/ tad dṛṣṭvā vyāditaṁ tv
 āsyam vāyuputraḥ sa buddhimān, dīrghajihvaṁ surasayā sughoraṁ narakopamam/ sa samkṣipyātmanaḥ
 kāyam jīmūta iva mārutiḥ, tasmin muhūrte hanumān babhūvāṅguṣṭhamātrakaḥ/ so 'bhīpatyāśu tad
 vaktraṁ niṣpatya ca mahājavaḥ, antarikṣe sthitaḥ śrīmān idam vacanam abravīt/ praviṣṭo 'smi hi te
 vaktraṁ dākṣyāṇi namo 'stu te, gamiṣye yatra vaidehī satyaṁ cāstu vacas tava/ tam dṛṣṭvā vadanān
 muktaṁ candram rāhumukhād iva, abravīt surasā devī svena rūpeṇa vānaram/ arthasiddhyai hariśreṣṭha
 gaccha saumya yathāsukham, samānaya ca vaidehīm rāghaveṇa mahātmanā/ tat tṛtīyam hanumato
 dṛṣṭvā karma suduṣkaram, sādhu sādhu iti bhūtāni praśaśamsus tadā harim/ sa sāgaram anādhrṣyam
 abhyetya varuṇālayam, jagāmākāśam āviśya vegena garuṇopamaḥ/ sevite vāridhāribhiḥ patagaiś ca
 niṣevite, carite kaiśikācāryair airāvataniṣevite/ śimhakuñjaraśārdūla patagoragavāhanaiḥ, vimānaiḥ
 saṁpatadbhiś ca vimalaiḥ samalamkṛte/ vajrāśanisamāghātaiḥ pāvakair upaśobhite, kṛtapunyair
 mahābhāgaiḥ svargajidbhir alamkṛte/ bahatā havyam atyantam sevite citrabhānunā,
 grahanakṣatracandrārkātārāgaṇavibhūṣite/ maharṣigaṇagandharvanāgayakṣasamākule, vivikte vimale
 viśve viśvāvasuniṣevite/ devarājagajākrānte candrasūryapathe śive, vitāne jīvalokasya vitato
 brahmanirmite/ bahuśaḥ sevite vīrair vidyādharagaṇair varaiḥ, kapinā kṛṣyamāñāni mahābhāṇi
 cakāśire/ praviśann abhrajālāni niṣpatamś ca punaḥ punaḥ, prāvṛṣīndur ivābhāti niṣpatan praviśamś
 tadā/ plavamānam tu tam dṛṣṭvā śimhikā nāma rākṣasī, manasā cintayām āsa pravṛddhā kāmārūpiṇī/
 adya dīrghasya kālasya bhaviṣyāmy aham āsitā, idam hi me mahat sattvaṁ cirasya vaśam āgatam/ iti
 saṁcintya manasā chāyām asya samakṣipat, chāyāyām saṁgrhītāyām cintayām āsa vānaraḥ/ samākṣipto

'smi sahasā paṅgūkṛtaparākramaḥ pratilomena vātena mahānaur iva sāgare/ tiryag ūrdhvam adhaś caiva vīkṣamānas tataḥ kapiḥ, dadarśa sa mahāsattvam utthitam lavaṇāmbhasi/ kapirājñā yad ākhyātam sattvam adbhutadarśanam, chāyāgrāhi mahāvīryam tad idam nātra saṁśayaḥ/ sa tām buddhvārtha - tattvena śimhikām matimān kapiḥ, vyavardhata mahākāyaḥ prāvṛṣīva balāhakaḥ/ tasya sā kāyam udvīkṣya vardhamānam mahākapeḥ, vaktram prasārayām āsa pātālāmbarasam nibham/ sa dadarśa tatas tasyā vikṛtam sumahan mukham, kāyamātram ca medhāvī marmāṇi ca mahākapiḥ/ sa tasyā vivṛte vaktre vajrasamhananaḥ kapiḥ, samkṣipyā muhur ātmānam niṣpapāta mahābalaḥ/ āsye tasyā nimajjantaṁ dadṛśuḥ siddhacāraṇāḥ, grasyamānam yathā candram pūrṇam parvaṇi rāhuṇā/ tatas tasya nakhais tīkṣṇair marmāṇy utkṛtya vānaraḥ, utpapātātha vegena manaḥsam pātavikramaḥ tām hatām vānareṇāsu patitām vīkṣya śimhikām, bhūtāny ākāśacārīni tam ūcuḥ plavagarṣabham/ bhīmam adya kṛtam karma mahat sattvam tvayā hatam, sādhyārtham abhipretam ariṣtam plavatām vara/ yasya tv etāni catvāri vānarendra yathā tava, dhṛtir dṛṣṭir matir dākṣyam sa karmasu na sīdati/ sa taiḥ sambhāvitaḥ pūjyaḥ pratipannaprayojanaḥ, jagāmākāśam āviśya pannagāśanavat kapiḥ/ prāptabhūyiṣṭha pāras tu sarvataḥ pratilokayan, yojanānām śatasyānte vanarājim dadarśa saḥ/ dadarśa ca patann eva vividhadruma bhūṣitam, dvīpaṁ śākhāmṛgaśreṣṭho malayopavanāni ca sāgarām sāgarānūpān sāgarānūpajān drumān, sāgarasya ca patnīnām mukhāny api vilokayan/ sa mahāmeghasamkāśam samīkṣyātmanam ātmanā, nirundhantam ivākāśam cakāra matimān matim/ kāyavyḍddhim pravegam ca mama dṛṣṭvaiva rākṣasāḥ mayi kautūhalaṁ kuryur iti mene mahākapiḥ/ tataḥ śarīram samkṣipyā tan mahīdharasam nibham, punaḥ prakṛtim āpede vītamoha ivātmavān/ sa cārunānāvīdharūpadhārī; param samāsādyā samudratīram, parair āśakyapratipannarūpaḥ; samīkṣitātmā samavekṣitārthaḥ/ tataḥ sa lambasya gireḥ samḍdhe; vicitrakūte nipapāta kūṭe, saketakoddālakanālikere; mahādrikūṭapratimo mahātmā/ sa sāgarām dānavapannagāyutaṁ; balena vikramya mahormimālinam, nipatyā tīre ca mahodadhes tadā; dadarśa laṅkāmarāvātīm iva/

Veera Hanuman had decided to perform such impossible feat that no earthly beings could ever perform as he commenced expanding his head and shoulders. His intention was to move about freely all over the earth and cross the Maha Sagara even with the facility of divinities like Surya-Indra-Pavan-Brahma. He took to such gigantic physique that with that body he would trample mountains with his hold and feet into pieces. As the Mountain Mahendra was subdued, the creatures in the mountain caves were rattled and created screeching sounds. As the Mountain was suppressed, the big size serpents made loud hissing sounds seeking to crush the mountain boulders. The thirst and speed of the jumpings of Hanuman shook up the tall and strong trees in such a manner that heaps of flowers fell right onto the surfaces of the gushing and roaring sea waves spreading heavenly smell all around. The plentiful spread of inherent natural herbal medicines on the mountain ranges seemed to have failed the free flows of heaps of poisons as emitted from the huge serpents. Then, tapasvi Vidyadaraas and Siddha Chanuraas felt that some Maha Shaktis were annoyed and parvataas were being broken down and as such left their abodes along with their woman folks and shifted skyward. Then they soon realised that Vewera Hanuman was seeking to cross the Sea. Meanwhile, Hanuman roared with the strength of thousands of lions as if Vayu deva was creating reverberations along with Varuna Deva across the sky. *lāṅgalam ca samāviddham plavamānasya śobhate, ambare vāyuputrasya śakradhvaja ivocchritaḥ/ lāṅgūlacakreṇa mahāñ śukladaṁṣṭro 'nilātmajaḥ, vyarocata mahāprājñāḥ pariveśīva bhāskarahaḥ/* As Hanuman was vitually floating on winds his tail like the dharma dhvaja of Lord Indra Deva was similar. Buddhimaan Pavana putra Hanuman's white beard and the tail curled up and twisted in circles as though the globe of the Surya Mandala was flashed up gloriously and thus the Celestials could recognise him readily especially by the flashes of his long and elongated tail. *Khe yathaa niputtululkā uttarāntād viniṣṣṭā, dṛṣyate sānubandhā ca tathā sa kapikuñjaraḥ/ patatpatamgasamkāśo vyāyataḥ śuśubhe kapiḥ, pravṛddha iva mātamgaḥ kakṣyayā badhyamānayā/ upariṣṭac charīreṇa chāyayā cāvagādhayā, sāgare mārutāviṣṭā naur ivāsīt tadā kapiḥ/* Just as meteor or rapidly shtooting Star creating streaks of incandescence, Hanuman is ever recognised by its tail! Further his Surya like colossal form is recognised by the tail just like an elephant is recognised by the strong iron rod fixed deep on the earth. *khe yathā nipataty ulkā uttarāntād viniṣṣṭā, dṛṣyate*

sānubandhā ca tathā sa kapikuñjarah/ patatpatamgasamkāśo vyāyataḥ śuśubhe kapiḥ, pravṛddha iva mātamgaḥ kakṣyayā badhyamānayā/ upariṣṭac charīreṇa chāyayā cāvagādhayā, sāgare mārutāviṣṭā naur ivāsīt tadā kapiḥ/ Just as meteor, known as a shooting star or falling star- a comet or asteroid through Earth's atmosphere, -after being heated to incandescence by collisions with air in the upper atmosphere in its wake- Hanuman's tail too is visible on the sky line. Like the ever mobile Surya Deva, Hanuman too is clearly distinguishable on account of his ever long and mighty tail, even as a King of elephants could be seen clearly by the iron rod with which its mobility is halted. *yam yaṁ deśam samudrasya jagāma sa mahākapiḥ, sa sa tasyāṅgavegena sonmāda iva lakṣyate/ sāgarasyormijālānām urasā śailavarṣmanām, abhighnamis tu mahāvegah pupluve sa mahākapiḥ/ kapivātaś ca balavān meghavātaś ca niḥsṛtaḥ, sāgaram bhīmanirghoṣam kampayām āsatur bhr̥ṣam/* Interestingly as and when Hanuman's colossal body moved farther and farther up on the high Sea, the waves rise higher only to see, stare and admire his massively unbelievable physical frame. The Maha Vegashaali Maha Kapi Huanman like of the height of mountains then raced up across by making forcible ways by smashing such waves and making further way by the might of his huge and brawny chest. As the Kapi Shreshtha with mountain like form was dashing with the speed of 'Vaayu', the high tide waves seemed to have been distressed with panic and what with the vayu garjana and the dreadful atmosphere all around. The fishes of small and huge dimensions were jumping up quite high and deep down quite visible to the onlookers on the shores., especially the fishermen running far away from the shores. *daśayojanavistīrṇā trimśadyojanam āyatā, chāyā vānarasiṁhasya jale cārutarābhavat/ śvetābhraḡha -narājīva vāyuputrānugāminī, tasya sā śuśubhe chāyā vitatā lavaṇāmbhasi/* The shadow of Hanuman at that time was of the dimension of ten yojanas of width and thirty yojanas of height looking fantastic from the onlookers on the shores. The shadow of His profile if one could follow was similar to the linings of white clouds up above on the sky.

[Vishleshana on Anjaneya's self confidence to cross the Maha Sagara, his decisiveness as expressed by himself vide Sarga Sixty Seven of Kishkindha Ramayana as follows: ']

Veera Hanuman stood amidst the Vaanaras and addressed them especially the elderly Vanara Vriddhas thus: ' I am of the strength and speed of Vaayu Deva , my originator and am possessive of endless energy. Vayu Deva is a great friend of Agni Deva! I am blessed with the might of destroying mountains to pieces. Being the step son of Vayu Deva, my single jump could cross Maha Samudras. I could perform thousand parikramas of the thousand yojana spread of Maha Meru Parvata. *bāhuvegapraṇunna sāgareṇāham utsahe, samā -plāvayitum lokam saparvatanaadīhradam/ mamorujaṅghāvegena bhaviṣyati samutthitaḥ, saṁmūrchita mahāgrāhaḥ samudro varuṇālayaḥ/ pannagāśanam ākāśe patantaṁ pakṣisevitam, vainateyam aham śaktaḥ parigantum sahasraśaḥ/* With the unimaginable might of my shoulders and hands, I could splash and pound the high waves of Maha Samudras, and create devastation and mahem of high mountains. Lord Varuna's nivasa of Sapta Sagaras [**Sapta Samudras:** Lavana or Salt, Ikshurasa or Sugarcane juice, Sura or Wine, Ghrita or Classified Butter, Dahi or Curd, Ksheera or Milk and Suswada or Sweet Water] could be violently shaken to distress. Vaanara vriddhaas! Like Maha Veera Garuda the elder son of Vinata Devi is in the habit of 'akaasha parikrama' and my ability is such that I could comfortably perform such parikramas by thousand times. I could follow Surya Deva in his regular daily pradakshinas from Udayaagiri to the Astamaagiri! *utsaheyam atikrāntum sarvān ākāśagocarān, sāgaram kṣobhayiṣyāmi dārayiṣyāmi medinīm/ parvatān kampayīṣyāmi plavamānaḥ plavaṅgamāḥ, hariṣye coruvegena plavamāno mahārṇavam/* Surely I have the capacity and aptitude to cross ahead of Nava Grahas, dry up oceans, destroy mountains, and keep jumping across the universe! *buddhyā cāham prapaśyāmi manāś ceṣṭā ca me tathā, aham drakṣyāmi vaidehīm pramodadhvam plavaṅgamāḥ/ mārutasya samo vege garuḡasya samo jave, ayutam yojanānām tu gamiṣyāmīti me matiḥ/ vāsavasya savajrasya brahmaṇo vā svayambhuvah, vikramya sahasā hastād amṛtam tad ihānaye, laṅkāṁ vāpi samutkṣipyā gaccheyam iti me matiḥ/* Vaanaras! As I apply my mind and cogitate, so do the circumstances and conditions too shape up likewise. My decisiveness right now is to see Videha

Kumari's immediate darshan; now, you folks! Enjoy now and rejoice with very quick and most positive results and sweet fruits. I am only comparable to Vayu Deva and Garuda Deva; my strong belief and firm conviction at present is that I could comfortably undertake a rapid run of ten thousand yojanas of distance by air! Believe me my friends, right now, my morale and enthusiasm is such that I could seize and secure 'amrit' from the hands of Vajradhaari Indra or even Svayambhu Brahma Deva himself! Of which avail is, after all, pulling and uprooting the Kingdom Ravana's Lanka!' As Veera Hanuman assured thumping success from his tour of Lanka and back, the huge mass of Vaanaras paid sky high tributes, clappings, and victory shoutings of feverish rejoicings. Then commenced 'Swasti Vachanaas' and high tributes to the hero stating: *ṛṣīṇām ca prasādena kapivṛddhamatena ca gurūṇām ca prasādena plavasva tvam mahārṇavam/ sthāsyāmaś caikapādena yāvadāgamanam tava, tvadgatāni ca sarveṣām jīvitāni vanaukasām/* 'Maha Vanara Anjaneya! May you carry with you in your epic like tour by crossing the Maha Sagara with memorable success and safe return the heart felt blessings of Maharshis, Gurus, Elders and friends. We would all await your successful travel and very fruitful return; do trust us that your success would provide us all a fresh lease of our lives.' Hanuman replied: As I would now jump and cross the Samudra, be assured that in the universe none could ever imitate. My initial jump would be to the top of Mahendra Parvata which is replete with trees bearing juicy and sweet fruits.' Thus, the Maha Kapeshvara reached, selected a few luscious fruits, enjoyed them relaxingly and remembered of Lanka forthwith for the subsequent jump forward.]

Stanza 83 onwards: *plavamānam tu tam dṛṣṭvā plavagam tvaritam tadā, vavṛṣuḥ puṣpavarṣāṇi devagandharvadānavāḥ/ tatāpa na hi tam sūryaḥ plavantam vānareśvaram, siṣeve ca tadā vāyū rāmakāryārthasiddhaye/ ṛṣayas tuṣṭuvuś cainam plavamānam vihāyasā, jaguś ca devagandharvāḥ praśamsanto mahaujasam/* As the Maha Vaanara like was dashing to the southern direction, Deva-Gandharva-Chaaranas from the high skies were performing rains of flowers; this was especially so as Veera Hanuman was dashing on Shri 'Rama Karya' and Vayu Deva was accordingly cooperating to shower and reach the Great Messenger! Rishi Munis on earth too were showering 'veda pravachana ashirvaadas' too simultaneously. *tasmin plavagaśārdūle plavamāne hanūmati, ikṣvākukulamānārthī cintayām āsa sāgaraḥ/ sāhāyām vānarendrasya yadi nāham hanūmataḥ, kariṣyāmi bhaviṣyāmi sarvavācya vivakṣatām/ aham ikṣvākunāthena sagareṇa vivardhitaḥ, ikṣvākusacivaś cāyam nāvasīditum arhati/* The Deva Karya in the context of Anjaneya was intending to perform was in the interest of the famed Ikshvaku Vamsha. In case the Vanara Raja Hanuman were not to have dutifully done then that would have become a target of blamefulness. The glory of Ikshvaku Kula was pioneered by Sagara Chakravarti Himself. In case, Veera Hanuman had not performed the present noble and virtuous deed despite his outstanding ability to help then the posterity would most certainly dishonour Anjaneya! Then Sagara Deva on his part decided to help Anjaneya by giving the latter some rest and diversion and approached the golden coloured 'Giri Shreshtha Maina Parvata'

[Vishleshana on Sagara Chakravarti: as sourced from Maha Bhagavata Purana:

Harischandra and his wife displayed unprecedented determination and tenacity to uphold Virtue and Self-sacrifice. The Son Rohitasya was brought back to life and was made the King, while Harischandra and wife Chandramati were provided instant places in Heavens. Visvamitra helped to populate the Kingdom and set examples of Dharma and surrender to Almighty. Harischandra's lineage after his son, Rohitasya was followed by sons Haritha-Champa-Sudeva-Vijaya-Bharuka-Vakra-Bahuka and Sagara (Sa-Gara ie born with poison, as Bahuka's co-wives tried to poison the boy's mother). Emperor Sagara performed Asvamedha (Horse) Sacrifice and Indra hid the horse which was discovered by the unruly 60,000 sons of Sagara, nearby the place where Sage Kapila was practising Sankhya Yoga and when disturbed badly, the Sage burnt all of them into ashes by his power. Sagara's son by another wife, Asamanjasa or Ansuman pursued the search of the Sacrificial Horse and found the Horse where Kapila was in meditation. Ansuman begged of the Sage about the whereabouts of his cousins and was informed that the hooligans

were burnt to death and could be brought back to life only when washed by the River of Ganges which could only be brought down to Earth from the Skies. The Sacrifice of Horse having been performed by Sagara, Ansuman began his devotion to Lord Siva to bring Ganges down to Earth. But neither he nor his father Dilipa could succeed in the mission. It was for Bhagiradha to pursue the operation further. If Harishandra gave an eternal memory in truthfulness and integrity, a person of the same dynasty proved as a role model in tenacity. His life's mission was to bring Ganges down to Earth from Heavens]

Stanza 92 onward:

tvam ihāsurasamghānām pātālatalavāsinām, devarājñā giriśreṣṭha parighaḥ samniveśitaḥ/ tvam eṣām jñātavīryānām punar evotpatiṣyatām, pātālasyaḥprameyasya dvāram āvṛtya tiṣṭhasi/ tiryag ūrdhvam adhaś caiva śaktis te śailavardhitum, tasmāt samcodayāmi tvām uttiṣṭha nagasattama/ Samudra Deva then addressed Mainaka Parvata to cooperate with Anjaneya to relax for a while and said : ‘Shaila Pravara! Please recall that Lord Indra asked you to close the path for Patala as that way happened to be a direct route to that from where Asuras as their desperation to enter Bhuloka to create a scare here especially to Tapasvis. Thus you are standing here only for that purpose. Shailottama! We are blessed with the inherent ability to grow up or down or to expand or contract. *sa eṣa kapiśārdūlas tvām uparyeti vīryavān, hanūmān rāmakāryārtham bhīmakarmā kham āplutaḥ/ tasya sāhyam mayā kāryam ikṣvākukulavartinaḥ, mama ikṣvākavaḥ pūjyāḥ param pūjyatamās tava/ kuru sāciviyam asmākam na naḥ kāryam atikramet, kartavyam akṛtaḥ kāryam satām manyum udīrayet/* Maha Shaila! Please note that Maha Parakrami Veeraanjaneya is about to cross you on the way to Lanka on Shri Rama Karya siddhi and as you might be aware that Ikshvaku Vamsha Kings are paramount dharmatmas. Veera Hanuman is right travelling across the Sea and one cannot afford to annoy satpurushas like Hanuman especially crossing the Sea but in fact to one's best to please them. *salilād ūrdhvam uttiṣṭha tiṣṭhatv eṣa kapis tvayi, asmākam atithiś caiva pūjyaś ca plavataḥ varah/ cāmīkaramahānābha devagandharvasevita, hanūmāms tvayi viśrāntas tataḥ śeṣam gamiṣyati/ kākutsthasyānṛśamsyam ca maithilyāś ca vivāsanam, śramam ca plavagendrasya samīkṣyotthātum arhasi/ hiraṇyanābho maināko nīsamya lavaṇāmbhasaḥ, utpapāta jalāt tūrṇam mahādrumalatāyutaḥ/* That is why , you may please increase your height to facilitate Hanuman to jump down with ease so that he could feel relaxed for a while. Mainaka Parvata Raja! Indeed you are pleased with golden ‘shikhara’. May Hanuman be your honourable guest and let him be facilitated accordingly. Maha Mainaka! You are respected by Devatas and Gandharvas always . After resting for a while, respectable Hanuman would proceed further. As Samudra Deva requested Mainaka Parvata, the latter having raised the height, addressed Hanuman: *duṣkaram kṛtavān karma tvam idaḥ vānarottama, nipatyā mama śṛṅgeṣu viśramasva yathāsukham/ rāghāvasya kule jātair udadhiḥ parivardhitaḥ, sa tvām rāmahite yuktaḥ pratyarcayati sāgaraḥ/ kṛte ca pratikartavyam eṣa dharmāḥ sanātanaḥ, so 'yam tat pratikārthī tvattaḥ sammānam arhati/* Vanara shiromane! You have decided on an unprecedented adventure! Now, do please take a brief break before you may proceed further. Samudra Deva has asked me to perform ‘satkaara’. The ancestors of Raghu Vamsha enabled Samudra Vriddhi and now Samudra decided to do good to you as this is as per Sanatana Dharma. Saagara Deva is therefore asking me to do ‘Sanmaana’ to you stating that you have firmed up your decision to cross the Samudra by hundred yojanas and as such you might wish to have some rest and relaxation on your way. Atop this mountain is a wealth of trees with sweet fruits and a number of herbs and roots for your enjoyment. *atithiḥ kila pūjārhaḥ prakṛto 'pi vijānatā, dharmam jijñāsamānena kim punar yādṛṣo bhavān/ tvam hi devavarīṣṭhasya mārutasya mahātmanaḥ, putras tasyaiva vegena sadṛśaḥ kapikuñjara/ pūjite tvayi dharmajña pūjām prāpnoti mārutaḥ, tasmāt tvam pūjanīyo me śṛṇu cāpy atra kāraṇam/* Dharma jigjnaasa purushas asserted that even a normal ‘atithi’ be treated as ‘atithi deva’ and you are an unprecedented ‘athithi’ in your very special context; you are Vayu Putra, Dharma jnaata and worshipping you is as good as worship Vayu Deva Himself! *pūrvam kṛtayuge tāta parvatāḥ pakṣiṇo 'bhava, te 'pi jagmur diśaḥ sarvā garudānilaveginah/ tatas teṣu prayāteṣu devasamghāḥ sahasribhiḥ, bhūtāni ca bhayam jagmus teṣām patanaśaṅkayā/ tataḥ kruddhaḥ sahasrākṣaḥ parvatānām śatakratuḥ, pakṣāms ciccheda vajreṇa tatra tatra sahasraśaḥ/* In the

remote past of Satya Yuga, all the mountains used to have wings and like Garuda Deva had the ability to fly as they wished. But Indra was unhappy and clipped off the wings of the mountains with his 'vajraayudha' and were stayed placed as they were. *sa mām upagataḥ krudhho vajram udyamya devarāt, tato 'ham sahasā kṣiptaḥ śvasanena mahātmanā/ asmiṃ lavaṇatoye ca prakṣiptaḥ plavagottama, guptapakṣaḥ samagraś ca tava pitrābhirakṣitaḥ/ tato 'ham mānāyāmi tvām mānyo hi mama mārutaḥ, tvayā me hy eṣa sambandhaḥ kapimukhya mahāguṇaḥ/* At that very time Indra raised his vajraayudha on me too, but your father Vaayu Deva had carried me off and I fell in the 'kshaara sumudra' and saved me as a great exception. And hence I am ever grateful to him ever since! *asminn evaṃgate kārye sāgarasya mamaiva ca, prītiṃ prītamanā kartuṃ tvam arhasi mahākape/ śramam mokṣaya pūjām ca gr̥hāṇa kapisattama, prītiṃ ca bahumanyasva prīto 'smi tava darśanāt/* Thus after a long gap of time, I have the honour of repaying the debt and please accept this offer. Kindly oblige me. Then Kapi shrestha Hanuman replied that he was very pleased as his offer to rest was quite welcome and could not be negated in any case, but in the presence of a huge multitude of Veera Vaanaraas, he made a 'pratigjna' and as such he would not be spare much time. Having thus stated by Maina Parvata, he touched Maina with affection, received his atithya with veneration, and flew in continuation of Shri Rama Karya of Sitanveshana. Then *tato devāḥ sagandharvāḥ siddhāś ca paramarṣayaḥ, abruvan sūryasaṃkāsām surasām nāgamātaram/ ayaṃ vātātmajaḥ śrīmān plavate sāgaropari, hanūmān nāma tasya tvam muhūrtaṃ vighnam ācara/* Deva-Gandharva- Siddhha-Maharshis then assembled and approached 'Naaga Maata' to test Veera Hanuman's endurance and create some disturbance of his psychology and will power and prove to the world that it was not his bravado but unswerving determination to accomplish. They asked the Naga Maata to assume the form of a rakshasi: *rākṣasam rūpam āsthāya sughoraṃ parvatopamam, daṃṣṭrākārālam piṅgākṣam vaktraṃ kṛtvā nabhaḥspr̥śam/ balam icchāmahe jñātuṃ bhūyaś cāsya parākramam, tvām vijesyaty upāyena viṣadam vā gamisyati/* In a truly heinous form of hers with grotesque cruelty, yellow eyes and angry looks, the test would be to create horror and dissuade or at any rate delay Hanuman for long enough time. She addressed Hanuman disgustingly: 'Vanara! You have now entered my face and could never get out of it.' Having said thus she expanded her face further and stood right before him. Then Hanuman replied: You may keep expanding your face as much as you would feel far heavier with my weight and volume, and kept quiet; Surasa magnified her face by ten yojanas while Hanuman doubled the size to twenty yojanas, infact he got irritated and further expanded to thirty yojanas. As she made it forty, he did fifty. Surasa was still on the counter move and expanded upto sixty yojanas. The competition continued till Surasa made a full hundred yojanas. *tad dṛṣṭvā vyāditaṃ tv āsyam vāyuputraḥ sa buddhimān, dīrghajihvam surasayā sughoraṃ narakopamam/ sa saṃkṣipyātmanaḥ kāyam jīmūta iva mārutiḥ, tasmin muhūrte hanumān babhūvāṅguṣṭhamātrakaḥ/ so 'bhīpatyāśu tad vaktraṃ niṣpatya ca mahājavaḥ, antarikṣe sthitaḥ śrīmān idaṃ vacanam abravīt/* As Surasa thus expanded her face up to hundred yojanas, Vayu putra Hanuman very cleverly started shrinking his massive body to the size of just a finger ring. *praviṣṭo 'smi hi te vaktraṃ dākṣāyaṇi namo 'stu te, gamisyeyatra vaidehī satyaṃ cāstu vacas tava/ taṃ dṛṣṭvā vadanān muktam candram rāhumukhād iva, abravīt surasā devī svena rūpeṇa vānaram/ arthasiddhyai hariśreṣṭha gaccha saumya yathāsukham, samānaya ca vaidehīm rāghaveṇa mahātmanā/ tat tṛtīyam hanumato dṛṣṭvā karma suduṣkaram, sādhu sādhu iti bhūtāni praśaśamsus tadā harim/* Then he asserted to the rakshasi swarupa Surasa Naga Devata and thundered: 'Daksha Kumari! My greetings to you! I have now comfortably entered into your mammoth face and your boon of truthfulness to me stands consolidated and accomplished now. Now I should be able to reach Devi Sita very easily and quickly'. So saying, Veera Hanuman had freed himself from the hundred yojana size of the face of Maha Nagini Surasa just as Chandra Deva gets relieved from the tight clasp of Rahu Graha! Then Maha Nagini complemented Hanuman and wished him best wishes to soon meet Videhanandini Devi Sita soon. Then Hanuman started racing forward as though he was tearing through the red, yellow and white clouds while receiving the compliments of all the Beings on earth for having successfully encountered the third difficult issue to on the way thus far. *plavamānam tu taṃ dṛṣṭvā simhikā nāma rākṣasī, manasā cintayām āsa pravṛddhā kāmarūpiṇī/ adya dīrghasya kālasya bhaviṣyāmy aham āsitā, idaṃ hi me mahat sattvaṃ cirasya vaśam āgatam/ iti saṃcintya manasā chāyām asya samakṣipat,*

*chāyāyām saṅgrhītāyām cintayām āsa vānarah/ samākṣipto 'smi sahasā paṅgūkṛtaparākramah
pratilomena vātena mahānaur iva sāgare/* He was rushing forward by changing his sizes from miniature to mammoth, he faced the Maha Kaya Rakshasi named Simhika. She was happy to see a Vanara and was delighted that he could be a nice prey to enjoy his delicious meat. Thus thrilled at the golden chance, the rakasasi quickly grabbed that that unfortunately for her that was a mere shadow of Hanuman. She regretted her misgiving to catch the shadow but not the real vanara and ruminated: ‘aho! I have only caught hold of the shadow of the Vanara as the sweep of winds misled me that the shadow was not the real one. *tiryag ūrdhvam adhaś caiva vīkṣamāṇas tataḥ kapiḥ, dadarśa sa mahāsattvam utthitam
lavaṇāmbhasi/ kapiṛājñā yad ākhyātam sattvam adbhutadarśanam, chāyāgrāhi mahāvīryam tad idam
nātra samśayah/* Then Hanuman saw up and down and realised that on the banks of the Maha Sagara and its high tides had shown a clear shadow of a huge figure. He recalled that once before Sugriva did mention that a ghastly encounter with a Maha Rakshasi would be possible on reaching the shores of Lanka. *Sa
taam buddhvārtha -tattvena simhikām matimān kapiḥ, vyavardhata mahākāyāḥ prāvṛṣṭva balāhakaḥ/
tasya sā kāyam udvīkṣya vardhamānam mahākapeḥ, vaktram prasārayām āsa pātālāmbarasam nibham/
sa dadarśa tatas tasyā vīkṛtam sumahan mukham, kāyamātram ca medhāvī marmāṇi ca mahākapiḥ/ sa
tasyā vivṛte vaktre vajrasamhananaḥ kapiḥ, samkṣipyā muhur ātmānam niṣpapāta mahābalaḥ/* Then had mentally confirmed that the Rakshasi was apparently the Simhika Rakshasi. The latter made a huge roaring sound enlarging her from as if from Patala to Aakaasha and ran after Hanuman. The intelligent Anjaneya aimed at her ‘marma sthaana’ and gave a strong but deadly punch. Then as the proceedings of Hanuman’s landing on the Seashore were being closely monitored, ‘Siddha Charuna Mahatmas’ had instantly visioned the scene Hanuman’s punch effect in the deathwise fall of the huge figure of Simhika. There were hailings from them saying: ‘Kapi Vara! I have just performed a frightful deed indeed by virtue of presence and timely application of your mental caliber. Now hopefully your way ahead is of victory. *asya tv etāni catvāri vānarendra yathā tava, dhṛtir dṛṣṭir matir dāksyaṁ sa karmasu na sīdati/ sa
taiḥ sambhāvitaḥ pūjyaḥ pratipannaprayojanaḥ, jagāmākāśam āviśya pannagāśanavat kapiḥ/
prāptabhūyiṣṭha pāras tu sarvataḥ pratilokayan, yojanānām śatasyānte vanarājīm dadarśa saḥ/ dadarśa
ca patann eva vividhadruma bhūṣitam, dvīpam śākhāmḡgaśreṣṭho malayopavanāni ca/* The celestial voices further hailed: ‘Vaanarendra! A Being of dhṛiti-dṛishti-mati-deeksha or courage- visualisation - application of mind, and dedication would never face failures in life. Thus having successfully killed Simhika, Hanuman got up to the sky again as having covered the distance of the hundred yojanas of the Sea successfully and reached the Malaya named mountain and saw the gardens there. Then having discarded his varying physical forms of giant to very minute sizes assumed the normal and natural size. Subsequently he stared at the magnificence of Lanka from above.

Sarga Two

Description of Lankapuri’s beauty, thoughts about the size in which he should enter the interiors of the city and on the descripton Chandrodaya

*Sa sāgaram anādṛṣyam atikramya mahābalaḥ, trikūṭasikhare laṅkāṁ sthitām svastho dadarśa ha/ tataḥ
pādapamuktena puṣpavarṣeṇa vīryavān, abhivṛṣṭaḥ sthitas tatra babhau puṣpamayo yathā/ yojanānām
śataṁ śrīmāms tīrtvāpy uttamavikramaḥ, anīśvasan kapis tatra na glānim adhigacchati/ śatāny aham
yojanānām krameyam subahūny api, kiṁ punaḥ sāgarasyāntam samkhyātam śatayojanam/ sa tu
vīryavatām śreṣṭhaḥ plavatām api cottamaḥ, jagāma vegavāṁl laṅkāṁ laṅghayitvā mahodadhīm/
śādvalāni ca nīlāni gandhavanti vanāni ca, gaṇḍavanti ca madhyena jagāma nagavanti ca/ sailāms ca
tarusamchannān vanarājīs ca puṣpitāḥ, abhicakrāma tejasvī hanumān plavagarṣabhaḥ/ sa tasminn acale
tiṣṭhan vanāny upavanāni ca, sa nagāgre ca tām laṅkāṁ dadarśa pavanātmajaḥ/ saralān karṇikārāms ca
kharjūrāms ca supuṣpitān, priyālān muculindāms ca kuṭajān ketakān api/ priyaṅgūn gandhapūrṇāms ca
nīpān saptacchadāms tathā, asanān kovidārāms ca karavīrāms ca puṣpitān/ puṣpabhāranibaddhāms ca
tathā mukulitān api, pādapān vihagākīrṇān pavanādhūtamastakān/ hamsakāraṇḍavākīrṇā vāpīḥ*

*padmotpalāyutāḥ, ākrīdān vividhān ramyān vividhāmś ca jalāśayān/ samtatān vividhair vṛkṣaiḥ
sarvartuphalapuṣpitaiḥ, udyānāni ca ramyāṇi dadarśa kapikuñjarah/ samāsādyā ca lakṣmīvāml laṅkāṃ
rāvaṇapālītāṃ, parikhābhīḥ sapadmābhīḥ sotpalābhir alaṃkṛtām/ sītāpaharaṇārthena rāvaṇena
surakṣītām, samantād vicaradbhīś ca rākṣasair ugradhanvibhīḥ/ kāñcanenāvṛtām ramyām prakāreṇa
mahāpurīm, aṭṭalakaśatākīrṇām patākādhvajamālinīm/ toraṇaiḥ kāñcanair divyair latāpaṅktivicitritaiḥ,
dadarśa hanumāml laṅkāṃ divi devapurīm iva/ girimūrdhni sthitām laṅkāṃ pāṇḍurair bhavanaiḥ
śubhaiḥ, dadarśa sa kapiḥ śrīmān puram ākāśagaṃ yathā/ pālītām rākṣasendreṇa nirmītām
viśvakarmaṇā, plavamānām ivākāśe dadarśa hanumān purīm/ saṃpūrṇām rākṣasair ghorair nāgair
bhogavatīm iva, acintyām sukṛtām spaṣṭām kuberādhyuṣītām purā/ daṃṣtribhir bahubhīḥ sūraiḥ
śūlapaṭṭīśapāṇibhīḥ, rakṣītām rākṣasair ghorair guhām āśīviṣair api/ vapraprākārajaghanām
vipulāmbunavāmbaram, śataghnīśūlakeśāntām aṭṭalakavataṃsakām/ dvāram uttaram āśādyā cintayām
āsa vānarah, kailāśāsikharaprakhyam ālikhantam ivāmbaram, dhriyamāṇam ivākāśam ucchritair
bhavanottamaiḥ/ tasyāś ca mahatīm guptīm sāgarām ca nirīkṣya saḥ, rāvaṇam ca ripuṃ ghoram
cintayām āsa vānarah/ āgatyāpīṭha harayo bhaviṣyanti nirarthakāḥ, na hi yuddhena vai laṅkā śakyā jetuṃ
surair api/ imām tu viśamām durgām laṅkāṃ rāvaṇapālītām, prāpyāpi sa mahābāhuḥ kim kariṣyati
rāghavaḥ/ avakāśo na sāntvasya rākṣaseṣv abhigamyate, na dānasya na bhedasya naiva yuddhasya
dṛṣyate/ caturṇām eva hi gatir vānarāṇām mahātmanām, vāliputrasya nīlasya mama rājñāś ca dhīmataḥ/
yāvaj jānāmi vaidehīm yadi jīvati vā na vā, tatraiva cintayiṣyāmi dṛṣtvā tām janakātmajām/ tataḥ sa
cintayām āsa muhūrtam kapikuñjarah, giriśṛṅge sthitas tasmin rāmasyābhyudaye rataḥ/ anena rūpeṇa
mayā na śakyā rakṣasām purī, praveṣtuṃ rākṣasair guptā krūrair balasamanvitaiḥ/ ugraujaso mahāvīryo
balavantaś ca rākṣasāḥ, vañcanīyā mayā sarve jānakīm parimārgitā/ lakṣyālakṣyeṇa rūpeṇa rātrau laṅkā
purī mayā, praveṣtuṃ prāptakālam me kṛtyam sādhayituṃ mahat/ tām purīm tādṛṣīm dṛṣtvā durādharṣām
surāsuraiḥ, hanumāṃś cintayām āsa viniḥśvasya muhur muhuḥ/ kenopāyena paśyeyam maithilīm
janakātmajām, adṛṣṭo rākṣasendreṇa rāvaṇena durātmanā/ na vinaśyet katham kāryam rāmasya
viditātmanah, ekām ekaś ca paśyeyam rahite janakātmajām/ bhūtāś cārtho vipadyante
deśakālavirodhitāḥ, viklavam dūtām āśādyā tamaḥ sūryodaye yathā/ arthānarthāntare buddhir niścitāpi
na śobhate, ghātayanti hi kāryāni dūtāḥ paṇḍitamāninaḥ/ na vinaśyet katham kāryam vaikalavyam na
katham bhavet, laṅghanam ca samudrasya katham nu na vṛthā bhavet/ mayi dṛṣṭe tu rakṣobhī rāmasya
viditātmanah, bhaved vyartham idam kāryam rāvaṇānartham icchataḥ/ na hi śakyam kva cit sthātum
avijñātena rākṣasaiḥ, api rākṣasarūpeṇa kim utānyena kena cit/ vāyur apy atra nājñātāś cared iti matir
mama, na hy asty aviditam kim cid rākṣasānām balīyasām/ ihāham yadi tiṣṭhāmi svena rūpeṇa saṃvṛtaḥ,
vināśam upayāsyāmi bhartur arthaś ca hīyate/ tad aham svena rūpeṇa rajanyām hrasvatām gataḥ,
laṅkāṃ abhipatiṣyāmi rāghavasyārthasiddhaye/ rāvaṇasya purīm rātrau praviśya sudurāsādām, vicinvan
bhavanam sarvam drakṣyāmi janakātmajām/ iti saṃcintya hanumān sūryasyāstamayam kapiḥ, ācakāṅkṣe
tadā vīrā vaidehyā darśanotsukaḥ, pṛṣadamśakamātraḥ san babhūvādbhutadarśanaḥ/ pradośakāle
hanumāṃś tūrṇam utpatya vīryavān, praviveśa purīm ramyām suvibhaktamahāpatham/
prāsādamālāvitatām stambhaiḥ kāñcanarājataiḥ, śātakumbhamayair jālair gandharvanagaropamām/
saptabhaumāṣṭabhaumaiś ca sa dadarśa mahāpurīm, talaiḥ sphāṭikasampūrṇaiḥ kārtasvaravibhūṣitaiḥ/
vaidūryamaṇicitraiś ca muktājālavibhūṣitaiḥ, talaiḥ suśubhire tāni bhavanāny atra rakṣasām/ kāñcanāni
vicitrāni toraṇāni ca rakṣasām, laṅkāṃ uddyotayām āsuḥ sarvataḥ samalaṃkṛtām/ acintyām
adbhutākārām dṛṣtvā laṅkāṃ mahākapiḥ, āsīd viṣaṇṇo hṛṣṭaś ca vaidehyā darśanotsukaḥ/ sa
pāṇḍurodviddhavimānamālinīm; mahārhajāmbūnadajālatoraṇām, yaśasvinām rāvaṇabāhupālītām;
kṣapācarair bhīmabalaiḥ samāvṛtām/ candro 'pi sācivyaṃ ivāśya kurvaṃś; tāragāṇair madhyagato
virājan, jyotsnāvītānena vitatya lokam; uttiṣṭhate naikasahasraraśmiḥ/ śaṅkhaḥprabham
kṣīramṛṇālavarṇam; udgacchamānam vyavabhāsamānam, dadarśa candram sa kapipravīraḥ;
poplūyamānam sarasīva haṃsam/*

Maha Veera Hanuman having ascended the mountain top witnessed the scenic grandeur of Lanka puri. Even after crossing the Maha Sagara sprawling a distance of hundred yojanas facing encounters on way, especially Mainaaka, Naagini Surasa and the latest Simhika Rakshasi, Veera Hanuman showed no signs

of tiredness or heaving long breaths. On the other hand he seemed to have thought that crossing a mere hundred yojanas should be child's play. The Kapi shreshtha then saw the 'vriksha sampada' alike on the mountain top and more tellingly inside the Kingdom of Ravana. The broad range of the trees were of Sarala-Karnika-Khajura-Priyala-Muchulinda-Kutaja-Ketaka-Sugandha Priyangku, Ashoka, Kovida, Karaveera and so on dancing away by the speed of the winds as all with a range of fresh fruits of taste and flowers of fragrance. The 'jalaashayas' are repleted with hamsa-karandika and such other birds surrounded by seasonal fruits and roots. Gradually, Hanuman moved forward into the Lankapuri of Ravana inside with giant size Rakshasas wearing 'ayudhas'. The buildings are tall, well decorated, and full of citizens as the roads, streets and markets are wonderfully organised. *pālitām rākṣasendreṇa nirmītām viśvakarmanā, plavamānām ivākāśe dadarśa hanumān purīm/ saṃpūrṇām rākṣasair ghorair nāgair bhogavatīm iva, acintyām sukṛtām spaṣṭām kuberādhyuṣītām purā/ daṃṣṭribhir bahubhiḥ sūraiḥ śūlapaṭṭīśapāñibhiḥ, rakṣitām rākṣasair ghorair guhām āśīviṣair api/* Kapivara Hanuman flew around the city by an aerial view of grandeur and majesty admiring the skills of Vishvakarma as if the city was like a woman of rare beauty and figure. The surrounding walls, the central vedis and janasthali surrounded by the Sea with its jala raashis in the background look as if the beautiful the female was draped in a fluttering saree! Lankapuri was full of frightening rakshasas as though patala loka's bhogavati puri of Maha Nagas whose construction was peerless as it was visible to Hanuman. Further the city was like the Bilwa Swarga of Maha Nagas. Indeed, that was the erstwhile place of residence of Kubera the brother of Ravana.

[Vishleshanas on a) Bilwa Swarga of Maga Nagas b) Kubera

a) Renowned as Bilwa Swarga, the lokas underneath the Seas occupy as much an area as Prithvi; the span of Earth is seventy thousand yojanas, height too is as much. The expanse of Patalas too is as much; these lokas are Atala, Vitala, Nitala, Sutala, Talatala, Rasatala and Patalas and each of these lokas has an expanse of ten thousand yojanas. The colour of these lokas is black, white, yellow, red, grey and golden respectively. The inhabitants of these lokas are Daityas, Danvaas and Nagas. Having visited these lokas, Brahmareshi Narada called these Patalas as Bilwa Swarga and even better than Swarga. These lokas enjoy extreme illumination from the 'Manis' (diamonds) on the hoods of the Nagas; Narada said: the powerful rays of Surya Deva provide radiance but not heat during the days, while Chandra Deva gives brightness but not too much of coldness. The inhabitant serpents and Daityas revel in themselves with festivities and luxurious delicacies of food, wine and intoxication for long hours of time without concerns and worries. They enjoy good time by way of swims in Sarovaras, rivers and lotus-ponds and deal with all kinds of valuable possessions. Underneath these Lokas shines Bhagavan Vishnu's 'Tamoguna Rupa' as Sesha Naga named as Anantha, worshipped by Siddhas, Devas, Devarshis and Daityas alike. Lying under the entire Universe, the mighty Sesha Deva bears the brunt of the Prithvi and the 'Charaachara Jagat'.
(Brahmanada Purana)

b) Kubera: Vishrava was the father of Kubera. He married Kaikesi, the stepmother of Ravana, Kumbhakarna, Vibhishana and Surpanakha. Ravana after acquiring a boon from Brahma Deva drove away Kubera and seized Pushpaka Vimana which Kubera recovered only after Ravana's death in Shri Rama's hands. Kubera was stated to have settled on Gandhamadana Mountain at Alkapuri, the city of Treasures and had a grove called Chaitraratha where the leaves were of jewels and the flowers and fruits were of celestial s and angels, besides a charming lake called Nalini . Kubera is stated to be the Chief of Ashta Diks or eight directions and Ashta Loka Palakas viz. Indra, Agni, Yama, Nirruti, Varuna, Vayu, Kubera and Ishana. Kubera, the King of Yakshas and Unparalleled Possessor of Gems and Jewels has two Shaktis Viriddhi and Riddhi as his spouses and his Generals Manibhadra, Purnabhadra, Maniman, Manikandhara, Manisvargi, Manibhushana and Manikar Muktheadhari. There is an interesting reference about how Ganesha had overtaken Kubera's pride vide Ganesha Purana:

By His very name, Vinayaka is a Jnaana Swarupa or the Symbol of Wisdom and Knowledge. Yet, any third party seeking to exhibit their own supremacy - especially by Devas, He could hardly stomach the false superiority. Lord Kubera the King of Yakshas once hosted a lavish feast and among other dignitaries called on Shiva and Parvati; the noblest couple responded that due to their preoccupations, they might have to regret but would ably deputise Lord Ganesha. At the scheduled time and day, all the Devas arrived and Ganesha too. Kubera was so happy as streams of Deva ganas were arriving at Alkapuri and felt proud of himself. Ganesha too arrived and showed off condescendingly remarking to other dignitaries nearby that Parvati Parameshvaras were busy and deputed Vinayaka instead. Then the dinner commenced with great pomp, while the invitees had thoroughly enjoyed the nine course dinner. Meanwhile however Ganesha whose appetite was unending made thousands of servers kept their beelines gasping and tottering the supply lines. As the three crore strong Deva Ganas were bemused witnessing the failure of lakhs of servers and cooks alike, Kubera was put to shame and ran to Parameshvara couple to Kailasha with a fistful of cooked rice by way of his offering to the illustrious Universal Parents of Maha Deva and Maha Devi. Ganesha with dissatisfied appetite too was already present there with His parents. The benign parents found a gasping Kubera running from Alkapuri to Kailasa cowed down and demoralised while prostrating Shiva- Parvati- and above all to Ganesha too.]

Further Stanzas onward of Sarga Two: *tasyās ca mahatīm guptim sāgaram ca nirīksya sah, rāvaṇam ca ripum ghoram cintayām āsa vānarah/ āgatyāpīha harayo bhaviṣyanti nirarthakāḥ, na hi yuddhena vai laṅkā śakyā jetum surair api/ imām tu viṣamām durgām laṅkām rāvaṇapālītām, prāpyāpi sa mahābāhuḥ kim kariṣyati rāghavaḥ/* As Hanuman witnessed the invincibility of the mighty Ravana's sovereignty of Lanka Puri as protected by all the sides by the Maha Samudra and his cruel rakshasa maha sena, he wondered as to what could the Vanara Sena, albeit huge in number but not by the might and cruelty of the Rakshasas! This place indeed is therefore not a child's play and what could Rama do even! Of which avail would be the precepts of battle like Saama- Daana- Bhedaadi means in the case of Rakshasas! Anjaneya further introspected that perhaps only four Vaanara like Vaali Putra Angada, Neela, and Sugriva besides the self be of some resistance ! Having thus ruminating, Hanuman then decided to ascertain about the most essential need for which he had arrived viz. 'Devi Sitanveshana', her safety and possibly his seeing and contacting her. Then he had seriously and intelligently cogitated: *kenopāyena paśyeyam maithilim janakātmajām, adṛṣṭo rākṣasendreṇa rāvaṇena durātmanā/ na vinaśyet katham kāryam rāmasya veditātmanaḥ, ekām ekaś ca paśyeyam rahite janakātmajām/ bhūtās cārtho vipadyante deśakālavirodhitāḥ, viklavam dūtam āsādya tamaḥ sūryodaye yathā/* ' By which possible means that duratma Ravana's attention be least drawn and be able to secure Devi Sita's 'darshan', discreetly and secretly! Many a time, when caution is disregarded, the very purpose gets defeated and thus failure would have to be confronted. One should take all possible precautions well before plunge into action successfully; just as Sun Rise follows the darkness of nights. As a King having consulted with his ministers and ensures 'kartavyaakartavyas' or dos and don't's, and despatches a messenger, then the latter ought to be worthy of the responsibility and trust with intelligence and diligence. The labors put in for crossing the high Sea and encountering the tribulations on the way should never be spoilt by flippancies and carelessness. There should not be any eventuality by which the close and minutely monitored attention of the guards of rakshasis around be slipped. *na hi śakyam kva cit sthātum avijñātena rākṣasaiḥ, api rākṣasarūpeṇa kim utānyena kena cit/ vāyur apy atra nājñātaś cared iti matir mama, na hy asty aviditam kim cid rākṣasānām balīyasām/ ihāham yadi tiṣṭhāmi svena rūpeṇa samvṛtaḥ, vināsam upayāsyāmi bhartur arthaś ca hīyate/* Suppose I assume the form of a Raakshasi, then the maha maayaavi Rakshasis kept as guards would be instantly become aware of that possibility. My intention should therefore be to some how hide myself, dodge here and there, ensure that the Swami Karya be some how saved , wait till the day time be over and enter the interiors of Lanka with extreme caution in a miniature form. *tad aham svena rūpeṇa rajanyām hrasvatām gataḥ, laṅkām abhipatiṣyāmi rāghavasyārthasiddhaye/ rāvaṇasya purīm rātrau praviśya sudurāsadām, vicinvan bhavanam sarvam drakṣyāmi janakātmajām/* Even as the entry of Ravana Puri is somewhat impossible, then in the course

of the dead night enter and search for Devi Janaki. *candro 'pi sāvivyam ivāsya kurvaṁs; tārāgaṇair madhyagato virājan, jyotsnāvītānena vitatyā lokam; uttiṣṭhate naikasahasraraśmih/ śaṅkhaprabham kṣīramṛṇālavarnam; udgacchamānam vyavabhāsamānam, dadarśa candram sa kapipravīrah; poplūyamānam sarasīva haṁsam/* At that time past the 'pradosha kaala', Chandra Deva arrives with his 'Taaraa ganas' with whose security and courtesy when swans cease to swim in the lotus ponds, Hanuman enters into the Ravana Puri.

Sargas Three and Four

As Hanuman sought to enter, Rakshasi Nishachari is encountered, he subdues her seriously; she recalls Brahma's warning that once a Vanara gives a hit to her, then Lanka gets its doom and lets him in! Then Hanuman enters Ravana's 'antapura' comprising many palaces but gets disappointed.

Sa lambāsikhare lambe lambatoyadasaṁnibhe, sattvam āsthāya medhāvī hanumān mārutātmaṇah/ niśi laṅkāṁ mahāsattvo viveśa kapikuṅjarah, ramyakānanatoyādhyām purīm rāvaṇapālītām/ Sāradāmbudharaprakhyair bhavanair upāsobhitām, sāgaropamanirghoṣām sāgarānilasevitām/ supuṣṭabalasaṁguptām yathaiva viṭapāvātīm, cārutorāṇaniryūhām pāṇḍuradvāratorāṇām/ bhujagācaritām guptām śubhām bhogavatīm iva, tām savidyudghanākīrṇām jyotirmārganiṣevitām/ caṇḍamārutanirhrādām yathendrasyāmarāvātīm, śātakumbhena mahatā prākāreṇābhisaṁvṛtām/ kiṅkiṇijālaghoṣābhīh patākābhīh alamkṛtām, āsādyā sahasā hṛṣṭah prākāram abhipedivān/ vismayāviṣṭahṛdayah purīm ālokya sarvataḥ jāmbūnadamayair dvārair vaidūryakṛtavedikāih/ maṇisphaṭika muktābhīh maṇikuṭṭimabhūṣitāih, taptahāṭakaniryūhai rājatāmalapāṇḍurāih/ vaidūryatalasopānāih sphāṭikāntarapāṁsubhīh, cārusaṁjavanopetaih kham ivotpatitāih śubhaih/ krauñcabarhiṇasaṁghuṣṭe rājahaṁsaniṣevitāih, tūryābharaṇanirghoṣāih sarvataḥ pratināditām/ vasvokasārāpratimām samikṣya nagarīm tataḥ, kham ivotpatitām laṅkāṁ jaharṣa hanumān kapih/ tām samikṣya purīm laṅkāṁ rākṣasādhipateḥ śubhām, anuttamām ṛddhiyutām cintayām āsa vīryavān/ neyam anyena nagarī śakyā dharṣayitum balāt, rakṣitā rāvaṇabalair udyatāyudhadhāribhīh/ kumudāṅgadayor vāpi suṣeṇasya mahākapeḥ, prasiddheyām bhaved bhūmir maindadvividayor api/ vivasvatas tanūjasya hareś ca kuśaparvaṇah, rṁksasya ketumālasya mama caiva gatir bhavet/ samikṣya tu mahābāho rāghavasya parākramam, lakṣmanasya ca vikrāntam abhavat pṛitimān kapih/ tām ratnavasanopetām koṣṭhāgārāvataṁsakām, yantrāgārastanīm ṛddhām pramadām iva bhūṣitām/ tām naṣṭatimirām dīpair bhāsvarāis ca mahāgrhāih, nagarīm rākṣasendrasya dadarśa sa mahākapih/ Atha saa harishardulam pravishantam Maha kapim, nagari svena rupena dadarśha pavanaantajam/ Sataamharivaram drishtvaa Lankaam Ravana paalitaā, svayamevitthitā tatra vikṛitānana darshanaā/ Purastaat tasya veerasya vaayusoonoratishtata, munchamaanaā mahaanaadamabraveet Pavanatmajam/ Kastvam kenacha karyena iha praaptonam vanaalaya, kathayasveha yat tatvam yaavat praanaā dharanti te/ Nashakyam svalivyam Lankaa praveshtum vaanara tvayā, rakshitāā Ravana balairabhi guptāā samantatah/ Atha taamarvareed veero Hanumaanagratah sthitaam kathaiṣhyaamami tat tatvam yanmaam tvam paripucchase/ Kaa tvam Virupanayanaā puradwaarevati tishthase, kimartham chaapi maam krodhaannibharsayati daarune/ Hanumadvachanam shrutvaa Lankaa saa kaamarupini, uvaacha vachavam krudhdha parusham Pavanaatmajam/ Aham Rakshasa Raajasya Ravanasya Mahatmanah, aagināā prateekshāā durdharsha rakshaami nagareemimaam/ Na shakyam maamavajnaaya praveshtum nagareemimaam, adya praanāih prityaktah svapasyase nihato mayāā/ Aham hi nagaree Lankaa svayameva plavagama, sarvataḥ parirakshyaami ataste kathitaam mayāā/Lankaayāā vachanam shrutvaa Hanuman Maarutaatmajah, yatravaansa harishreshthah sthitah shaila ivaaparah/ Sa taam stree rupa vikṛitāam drishtvaa Vaanara pungavah, aababhaashtha madhaavee satvavaan plavagarshabhah/ Drikshyaami nagaree Lankaam saattuprakaara toranaam, ityasthamahi param koutuuhalam hi me/ Vanaanyupavanaaneeha Lankaayāam kananaanicha, sarvato grahamukhyaani drishtamaaganam hi me/ Tasya vachanam shrutvaa Lankaasāā kamarupini, bhuya yeva punarvaakyam babhaashe parusha - aksharam/ Maama nirjitya durbuddhhe raakshareshvara paalitam, na shakyam hyaadhya te drishtam

pureeyam vanaraadhama/ Tatak kritvaa mahaa naadam saa vai Lankaa bhayankaram, talena Vaanarashreshtham taadayaamaas vegitaa/ Stree cheti manyamaanena naatikrodhah swamam kritah, saa tu tena prahaarena vihvalaangee nishaacharee, papaata sahasaa bhumou vikritaanana darshayaa/ Praseeda sumahaa baho traayasva harisattamah, samaye soumya tishthanti satvavaanto maha balaah/ Aham tu nagaree Lankaa satyameva plavanagamam/ Praseedsa sumahaa baaho traaasva harisattama, Samaya soumya tishthaanti satvavanto maha balaah/ Aham tu nagaree Lankaa swayameva plavanagama, nirjitaaham tvayaa veera vikramena maha balaa/ Idam cha tatthyam shrunume bruvatyaayai bruvatvaa vai Harishvara, svayam svayambhuvaa dattham varadaanam yathaa mama/ Yadaa twaam Vaanarah kaschid vikramaad vashamaanayet, tadaa tvaa hi vijeyam rakshasaam bhayamaagamam/ Sahi samayah Saumya praabodya tava darshanaat, svayambhu vihithah satyona tasyaasti vyatikramah/ Sitaanimittam raajastu Ravanasya duraatmanah, rakshasaam chaiva sarveshaam vinaashah samupaagatah/ Tat pravishya harishrashtha pureem Raavana paalitaam, vidhvatva sarva kaaryaani yaani yaaneeha vaanchasi/ Pravishya shaapopahataam hareeshwara pureem shubhaam raakshasa mukhya paalitaam/ Yadacchayaa tvam Janaakaatmajaam sateem vimaarga sarvatra gate yathaa sukham/

As Hanuman in a miniature form sought to stealthily enter Lankapuri which is like the Bhoga Puri like Bilva swarga surrounded by countless poisonous snakes, had the close view of the city with awe inspiring looks. But then he appeared in his normal stature . Then a Vikaraali Rakshasi shouted at Veera Hanuman: *Kastvam kenacha karyena iha praaptonam vanaalaya, kathayasveha yat tatvam yaavat praanaa dharanti te/ Nashakyam svalivyam Lankaa praveshtum vaanara tvayaa, rakshitaa Ravana balairabhi guptaa samantatah/ Vanara! Who are you and why are you here! As long as you are alive now, tell me as for which purpose you are here; tell to truth! Are you not aware that entry to Lankapuri is strictly forbidden except with my my permission! Hanuman had sternly shouted: ‘Very arrogant you are; are you not! I may perhaps inform you why I am here; but who are you to interrogate me this way! Your looks are red with anger; but why! Can you not be polite!’ Then Lankini replied: I am the trusted servant woman of King Ravana being the in charge of this gate for entry into Lanka. I feel like beating you so that you may rest in peace for good.’ Then the ever intelligent Hanuman explained to Lankini that he wished to see and enjoy the grand spectacle of Lanka, its of green gardens, excellent buildings and so on, what else! After thus enjoying I would return away’. As Hanuman explained rather unconvincingly with affected innocence, Lankini shouted boisterously and gave a resounding slap to him. *Tatak kritvaa mahaa naadam saa vai Lankaa bhayankaram, talena Vaanarashreshtham taadayaamaas vegitaa/ Stree cheti manyamaanena naatikrodhah swamam kritah, saa tu tena prahaarena vihvalaangee nishaacharee, papaata sahasaa bhumou vikritaanana darshayaa/ Praseeda sumahaa baho traayasva harisattamah, samaye soumya tishthanti satvavaanto maha balaah/* Then Anjaneya extended his left hand, closed his fist and gave her a swooning hit. In fact having realised that Lankini was after all a stree, the hit was not that severe to death. The Nishaachari fell flat on the ground and then her face was distorted. Then Hanuman took pity on her yet sought to put an end to her irritating attitude. Then she had slowly recovered, stood up and slowly responded: *Maha bali Vanara! Believe me I am the gatekeeper of the entry into Lankapuri. But I wish to confess something significant: Idam cha tatthyam shrunume bruvatyaayai bruvatvaa vai Harishvara, svayam svayambhuvaa dattham varadaanam yathaa mama/ Yadaa twaam Vaanarah kaschid vikramaad vashamaanayet, tadaa tvaa hi vijeyam rakshasaam bhayamaagamam/ Vanareshvara! I would now like to truthfully confess as Svayambhu Brahma Himself blessed and stated as follows: ‘ Whenever a Vanara would approach me and hit me with a strong slap down to earth and subdue me, then do realise that hard days would commence to Lankapuri! Maha Veera! By my interaction and altercation with you do herald the doom of Lanka and Maha Ravanaasura! Soumya! With your ‘darshan’ , Lord Brahma’s statement gets vindicated right now! Sitaanimittam raajastu Ravanasya duraatmanah, rakshasaam chaiva sarveshaam vinaashah samupaagatah/ Tat pravishya harishrashtha pureem Raavana paalitaam, vidhvatva sarva kaaryaani yaani yaaneeha vaanchasi/ Pravishya shaapopahataam hareeshwara pureem shubhaam raakshasa mukhya paalitaam/* Now only due to the cause of Devi Sita, the days of the arrogant and sinful*

Ravana's destruction along with his followers is round the corner. Kapi shrashtha! My best wishes now and do please enter Lankapuri now for good.

Sarga Four follows:

*praviṣṭaḥ sattvasampanno niśāyām mārūtātmajaḥ, sa mahāpatham āsthāya muktāpuspavirājitam/
hasitodghuṣṭaninadais tūryaghoṣa purāḥ saraiḥ, vajrāṅkuśanikāśais ca vajrajālavibhūṣitaiḥ,
grhamedhaiḥ purī ramyā babhāse dyaur ivāmbudaiḥ/ prajajvāla tadā laṅkā rakṣogaṇagrhaiḥ śubhaiḥ,
sitābhraśāḍṣaiḥ citraiḥ padmasvastikasamsthitaiḥ, vardhamānagrhaiḥ cāpi sarvataḥ suvibhūṣitaiḥ/
itramālyābharaṇām kapirājahitamkaraḥ, rāghavartham caraṇ śrīmān dadarśa ca nananda ca/ śuśrāva
madhuram gītām trishānasvarabhūṣitam, strīṇām madasamṛddhānām divi cāpsarasām iva/ śuśrāva
kāñcīnādām nūpurāṇām ca niḥsvanam, sopānaninādāmś caiva bhavaneṣu mahātmanam,
āspḥōitaninādāmś ca kṣveḍitāmś ca tatas tataḥ/ svādhyāya niratāmś caiva yātudhānān dadarśa saḥ,
rāvanastavasamyuktān garjato rākṣasān api/ rājamārgam samāvṛtya sthitam rakṣobalam mahat, dadarśa
madhyame gulme rākṣasasya carān bahūn/ dīkṣitāñ jaṭilān muṇḍān go 'jināmaravāsasaḥ/
darbhamuṣṭipraharaṇān agnikuṇḍāyudhāmś tathā, kūṭamudgarapāṇīmś ca daṇḍāyudhadharān api,
ekākṣānekakarṇāmś ca calallambapayodharān/ karālān bhugnavaktrāmś ca vikaṭān vāmanāmś tathā,
dhanvinaḥ khaḍginaś caiva śataghñī musalāyudhān, parighottamahastāmś ca vicitrakavacojjalān/
nātiṣṭhūlān nātikṣṣān nātidīrghātihrasvakān, virūpān bahurūpāmś ca surūpāmś ca suvarcasah/
śaktivrṣṭāyudhāmś caiva paṭṭiśāsanidhāriṇaḥ, kṣepaṇīpāsahastāmś ca dadarśa sa mahākapiḥ/ sragvinaś
tv anuliptāmś ca varābharaṇabhūṣitān, tikṣṇaśūladharāmś caiva vajriṇaś ca mahābalān/ śatasāhasram
avyagram āraḁam madhyamam kapiḥ, prākārāvṛtam atyantam dadarśa sa mahākapiḥ/ triviṣṭapanibham
divyam divyanādavināditam, vājiheṣitasamghuṣṭam nāditam bhūṣaṇais tathā/ rathair yānair vimānaiś ca
tathā gajahayaiḥ śubhaiḥ, vāraṇaiś ca caturdantaiḥ śvetābhraṇicayopamaiḥ/ bhūṣitam ruciradvāram
mattaiś ca mṛgapakṣibhiḥ, rākṣasādhipater guptam āviveśa grham kapiḥ*

Thus the 'Satva Guna Pradhaana' Pavana Putra Hanuman entered Lankapuri in the night. As the sky was enriched with white clouds, the houses of Rakshasaas of Lankapuri were silent; the houses were displaying Swasti symbols as also of the shapes, representing 'Vardhamaana Sangjna' or the representation of progress. The houses are with four entrances in four directions known as 'Sarvato bhadra' of Safe from all sides and are stated to bring in prosperity from all the directions!

From the interiors of the homes were heard instrumental music sounds, sweet songs, and even 'swaadhyaya' mantras of asuras. Some groups of Rakshasas were assembled on high road interjections, mainly extolling the glories the King Ravana, his family members and his close followers. *rājamārgam samāvṛtya sthitam rakṣobalam mahat, dadarśa madhyame gulme rākṣasasya carān bahūn/ dīkṣitāñ jaṭilān muṇḍān go 'jināmaravāsasaḥ* One might also notice quite a few 'Gupatacharaas' of Ravana or the King's Intelligence persons, some look having taken 'deeksha, some with beards and twisted hairs, some dressed in hides of cow or deer skins, some with hidden 'aayudhas' or weaponry, and some with open arms. *Ekaakshaaneka varnaascha lambodarapayodharaan, karaalaan bhugnavaktrāmś ca vikaṭān vāmanāmś tathā/ dhanvinaḥ khaḍginaś caiva śataghñī musalāyudhān, parighottamahastāmś ca vicitrakavacojjalān/* Some of the Rakshasaas are single eyed in their foreheads, and some with varied skin colours; some with their stomachs up to their chins and likewise of varied bodypart combinations. Some are too tall and some too short. Similarly their voices are of unusual sounds. *nātiṣṭhūlān nātikṣṣān nātidīrghātihrasvakān, virūpān bahurūpāmś ca surūpāmś ca suvarcasah/ śaktivrṣṭāyudhāmś caiva paṭṭiśāsanidhāriṇaḥ, kṣepaṇīpāsahastāmś ca dadarśa sa mahākapiḥ/* Some 'nishaacharaas' are unusually fat, of short or too high and similarly their body complexions are queer and disgusting. Most of them were armed differently as per their body statures. *śatasāhasram avyagram āraḁam madhyamam kapiḥ, prākārāvṛtam atyantam dadarśa sa mahākapiḥ/* Hanuman estimated that over a lack of foot soldiers were guarding the center of Lanka with varied weaponry. Having thus noted the ever preparedness of the army of Ravana and the range of weaponry that the soldiers were well equipped with proceeded to Ravana's 'antahpura' for 'Sitaanveshana'.

Sarga Five

Hanuman then enters the ‘antahpura’ or the interior palaces of Ramanasura systematically but gets disappointed with no sign and indication of Devi Sita

Tataḥ sa madhyaṁ gatam aṁśumantam jyotsnāvitānaṁ mahad udvamantam, dadarśa dhīmān divi bhānumantaṁ goṣṭhe vṛṣaṁ mattam iva bhramantam/ lokasya pāpāni vināśayantaṁ mahodadhīm cāpi samedhayantaṁ, bhūtāni sarvāṇi virājayantaṁ dadarśa śītāmśum athābhīyāntam/ yā bhāti lakṣmīr bhuvi mandarasthā; tathā pradoṣeṣu ca sāgarasthā, tathaiva toyeṣu ca puṣkarasthā; rarāja sā cārūniśākarasthā/ hamso yathā rājatapañjurasthaḥ; śimho yathā mandarakandarasthaḥ, vīro yathā garvitakuñjarasthaś; candro 'pi babhrāja tathāambarasthaḥ/ sthitaḥ kakudmān iva tīkṣṇaśṛṅgo; mahācalaḥ śveta ivoccaśṛṅgaḥ, hastīva jāmbūnadabaddhaśṛṅgo; vibhāti candraḥ paripūrṇaśṛṅgaḥ/ prakāśacandrodayanaśadoṣaḥ; pravṛddharakṣaḥ piśitāśadoṣaḥ, rāmābhirāmeritacittadoṣaḥ; svargaprakāśo bhagavān pradoṣaḥ/ tantrī svanāḥ karnasukhāḥ pravṛttāḥ; svapanti nāryaḥ patibhiḥ suvṛttāḥ, naktamcarāś cāpi tathā pravṛttā; vihartum atyadbhutaraudravṛttāḥ/ mattapramattāni samākulāni; rathāśvabhadrāsanasamkulāni, vīraśrīyā cāpi samākulāni; dadarśa dhīmān sa kapiḥ kulāni/ parasparam cādrikam ākṣipanti; bhujāṁś ca pīnān adhivikṣipanti, mattapralāpān adhivikṣipanti; mattāni cānyonyam adhikṣipanti/ rakṣāṁśi vakṣāṁśi ca vikṣipanti; gātrāni kāntāsu ca vikṣipanti, dadarśa kāntāś ca samālapanti; tathāparāś tatra punaḥ svapanti/ mahāgajaiś cāpi tathā nadadbhiḥ; sūpūjitaiś cāpi tathā susadbhiḥ, rarāja vīraiś ca viniḥśvasadbhir; hrado bhujāṅgair iva niḥśvasadbhiḥ/ buddhipradhānān rucirābhīdhānān; saṁśraddadhānāñ jagataḥ pradhānān, nānāvidhānān rucirābhīdhānān; dadarśa tasyāṁ puri yātudhānān/ nananda dṛṣtvā sa ca tān surūpān; nānāguṇān ātmaguṇānurūpān, vidyotamānān sa ca tān surūpān; dadarśa kāṁś cic ca punar virūpān/ tato varārḥāḥ suviśuddhabhāvāś; teṣāṁ striyaś tatra mahānubhāvāḥ, priyeṣu pāneṣu ca saktabhāvā; dadarśa tārā iva suprabhāvāḥ/ śrīyā jvalantīś trapayopagūdhā; niśīthakāle ramaṇopagūdhāḥ, dadarśa kāś cit pramadopagūdhā; yathā vihaṁgāḥ kusumopagūdhā/ anyāḥ punar harmyatalopaviṣṭāś; tatra priyāñkeṣu sukhopaviṣṭāḥ, bhartuḥ priyā dharmaparā nivīṣṭā; dadarśa dhīmān manadābhīviṣṭāḥ/ aprāvṛttāḥ kāñcanarājīvarṇāḥ; kāś cit parārdhyāś tapanīyavarṇāḥ, punaś ca kāś cic chaśalākṣmavarṇāḥ; kāntaprahīṇā rucirāṅgavarṇāḥ/ tataḥ priyān prāpya mano 'bhirāmān; supṛītyuktāḥ prasamīkṣya rāmāḥ, gr̥heṣu hṛṣṭāḥ paramābhirāmā; haripravīraḥ sa dadarśa rāmāḥ/ candraprakāśāś ca hi vaktramālā; vakrākṣipakṣmāś ca sunetramālāḥ, vibhūṣaṇānāṁ ca dadarśa mālāḥ; śatahradānāṁ iva cārumālāḥ/ na tv eva śītāṁ paramābhījātāṁ; pathi sthite rājakule prajātāṁ, latāṁ praphullāṁ iva sādhujātāṁ; dadarśa tanvīm manasābhījātāṁ/ sanātane vartmani saṁnivīṣṭāṁ; rāmekṣaṇīm tām madanābhīviṣṭāṁ, bhartur manaḥ śrīmad anupraviṣṭāṁ; strībhyo varābhyaś ca sadā viśīṣṭāṁ/ uṣṇārditāṁ sānusṛtāsrakaṅthīm; purā varārhattamaniṣkakaṅthīm, sujātapakṣmām abhiraktakaṅthīm; vane pravṛttāṁ iva nīlakaṅthīm/ avyaktalekhām iva candralekhām; pāṁsupradigdhām iva hemalekhām, kṣataprarūdhām iva bāṇalekhām; vāyuprabhinnām iva meghalekhām/ sītāṁ apaśyan manujeśvarasya; rāmasya patnīm vadatām varasya, babhūva duḥkhābhīhataś cirasya; plavaṅgamo mānda ivācirasya/

Hanuman seeking to enter Ravanaasura's 'antahpura' palaces at first witnessed the 'goshaala'. Then the coolness of Moon on the sky along the twinkling stars was prominent. The Rani vaasa strees were either engaged in 'pranaya kalahas' or busy with singing or instrumental music. Then 'Vanara prasiddha' Hanuman witnessed that the male Vanaras were absorbed in 'madya paana' or drinking sessions. Some were witnessed to be busy with romance as the males and females were converesing 'sweet nothings'. Groups of youthful rakshasa females dressed up in their best were agitatedly exchanging views and news of their neighbours. Quite a few housewives were collected on the roof top 'verandaas' and were busy with conversations with their family members. *anyāḥ punar harmyatalopaviṣṭāś; tatra priyāñkeṣu sukhopaviṣṭāḥ, bhartuḥ priyā dharmaparā nivīṣṭā; dadarśa dhīmān manadābhīviṣṭāḥ/* Some married women of middle ages who were virtuous and 'pativratas' were quietly spending conversations of their

youthful experiences as also perhaps of the future of sons and daughters. *tataḥ priyān prāpya mano 'bhirāmān; supṛītiyuktāḥ prasamīkṣya rāmāḥ, gr̥heṣu hr̥ṣṭāḥ paramābhirāmā; haripravīraḥ sa dadarśa rāmāḥ/* Thus the happenings in the various house holds in the Ravana 'antahpura' palaces were seen keenly with sustained interest as the house holds were busy with varied views and experiences. But: *na tv eva sītām paramābhijātām; pathi sthite rājakule prajātām, latām praphullām iva sādhujātām; dadarśa tanvīm manasābhijātām/* Kusaangi Devi Sita was not seen in the entire 'antahpura' of Ravanasuraa; indeed she was the product of sanatana dharma, Raja kula janita, parama aishvarya daayini, and parama pativrata! Hanuman was thus badly disappointed, as his extensive search proved futile. Thus kept ruminating as to where she could have been discovered, as there were definite indications that she was certainly in Lanka itself!

Sarga Six

Hanuman then extended the scope of search for Devi Sita in Ravana's own palace, besides at the houses of his follower Rakshasaas

Sa nikāmaṁ vināmeṣu vicaran kāmārūpadhṛk, vicacāra kapir laṅkāṁ lāghavena samanvitaḥ/ āsasādātha lakṣmīvān rākṣasendraniveśanam, prākāreṇār̥kavarṇena bhāsvareṇābhisamvṛtam/ rakṣitam rākṣasair bhīmair simhair iva mahad vanam, samīkṣamāno bhavanam cakāśe kapikuñjaraḥ/ rūpyakopahitaiś citraish toraṇair hemabhūṣitair, vicitrābhiś ca kakṣyābhir dvāraiś ca rucirair vṛtam/ gajāsthitair mahāmātrair sūraiś ca vigataśramair, upasthitam asāmhāryair hayair syandanayāyibhiḥ/ simhavyāghratanutrāṇair dāntakāñcanarājair, ghoṣavadbhir vicitraiś ca sadā vicaritam rathair/ bahuratnasamākīrṇam parārdhyāsanabhājanam, mahārathasamāvāsam mahārathamahāsanam/ dṛṣyaish ca paramodāraiś tais tais ca mṛgapakṣibhiḥ, vividhair bahusāhasair paripūrṇam samantataḥ/ vinīṭair antapālaiś ca rakṣobhiś ca surakṣitam, mukhyābhiś ca varastrībhiḥ paripūrṇam samantataḥ/ muditapramadā ratnam rākṣasendraniveśanam, varābharāṇanirhrādair samudrasvananiḥsvanam/ tad rājaguṇasampannam mukhyaish ca varacandanair, bherīmṛdaṅgābhirutam śaṅkhaghoṣavināditam/ nityārcitam parvahutam pūjitam rākṣasair sadā, samudram iva gambhīram samudram iva niḥsvanam/ mahātmāno mahad veśma mahāratnaparicchadam, mahājanasamākīrṇam dadarśa sa mahākapiḥ/ virājamānam vapuṣā gajāśvarathasamkulam, laṅkābharāṇam ity eva so 'manyata mahākapiḥ/ gṛhād gṛham rākṣasānām udyānāni ca vānaraḥ, vīkṣamāno hy asāmrataḥ prāsādāś ca cacāra saḥ/ avaplutya mahāvegaḥ prahastasya niveśanam, tato 'nyat pupluve veśma mahāpārśvasya vīryavān/ atha meghapratikāśam kumbhakarṇaniveśanam, vibhīṣaṇasya ca tathā pupluve sa mahākapiḥ/ mahodarasya ca tathā virūpākṣasya caiva hi, vidyujjihvasya bhavanam vidyunmāles tathaiva ca, vajradamṣṭrasya ca tathā pupluve sa mahākapiḥ/ śukasya ca mahāvegaḥ sāraṇasya ca dhīmataḥ, tathā cendrajito veśma jagāma hariyūthapaḥ/ jambumāleḥ sumāleś ca jagāma hariyūthapaḥ, raśmiketoś ca bhavanam sūryaśtros tathaiva ca/ dhūmrākṣasya ca sampāter bhavanam mārutātmajaḥ, vidyudrūpasya bhīmasya ghanasya vighanasya ca/ śukanābhasya vakrasya śaṭhasya vikāṭasya ca, hrasvakarṇasya damṣṭrasya romaśasya ca rakṣasaḥ/ yuddhonmattasya mattasya dhvajagrīvasya nādinah, vidyujjihvendrajihvānām tathā hastimukhasya ca/ karālasya piśācasya śonitākṣasya caiva hi, kramamāṇaḥ krameṇaiva hanūmān mārutātmajaḥ/ teṣu teṣu mahārheṣu bhavaneṣu mahāyaśāḥ, teṣām ṛddhimatām ṛddhim dadarśa sa mahākapiḥ/ sarveṣām samatikramya bhavanāni samantataḥ, āsasādātha lakṣmīvān rākṣasendra - niveśanam/ rāvaṇasyopasāyinyo dadarśa harisattamaḥ, vicaran hariśārdūlo rākṣasir vikṛtekṣaṇāḥ/ sūlamudgarahastāś ca śakto tomaradhāriṇīḥ, dadarśa vividhān gulmāms tasya rakṣahpater gr̥he/ raktān śvetān sītāś caiva harīś caiva mahājavān, kulīnān rūpasampannān gajān paragajārujan/ niṣṭhitān gajaśikhāyām airāvatasamān yudhi, nihantīn parasainyānām gr̥he tasmin dadarśa saḥ/ kṣarataś ca yathā meghān sravataś ca yathā girīn, meghastanitanirghoṣān durdharṣān samare parair/ sahasram vāhinīś tatra jāmbūnadapariṣṭāḥ, hemajālair avicchinnās taruṇādityasam nibhāḥ/ dadarśa rākṣasendrasya rāvaṇasya niveśane, śibikā vividhākārāḥ sa kapir mārutātmajaḥ/ latāgrhāni citrāni citraśālāgrhāni ca, krīḍāgrhāni cānyāni dāruparvatakān api/ kāmasya gr̥hakaṁ ramyaṁ divāgr̥hakaṁ eva ca, dadarśa

rākṣasendrasya rāvaṇasya niveśane/ sa mandaratalaprakhyam mayūrasthānasamkulam, dhvajayaṣṭibhir ākīrṇam dadarśa bhavanottamam/ anantaratnamicayam nidhijālam samantataḥ, dhīraniṣṭhitakarmāntam grham bhūtapater iva/ arcirbhiḥ cāpi ratnānām tejasā rāvaṇasya ca, virarājātha tad veśma raśmimān iva raśmibhiḥ/ jāmbūnadamayāny eva śayanāny āsanāni ca, bhājanāni ca śubhrāni dadarśa hariyūthapah/ madhvāsavakṛtakledam maṇibhājanasamkulam, manoramam asambādham kuberabhavanam yathā/ nūpurānām ca ghoṣeṇa kāñcīnām ninadena ca, mṛdaṅgatalaghoṣaiś ca ghoṣavadbhir vināditam/ prāsādasamghātayutam strīratnaśatasamkulam, suvyūḍhakakṣyam hanumān praviveśa mahāgrham/

Bestowed with the ability of miniaturising and magnifying his physical form, Veera Hanuman had freely moved about in the homes of Lankapuri. Then he landed on the palace of King Ravana. Ravana's residence was a unique example of glitter and glare made of gold and silver, the nine gems of Diamonds, pearls, sapphires, corals, rubies, gomedha and vaidurya, besides huge ivory studded seats, tables and frames. Besides, an excellent pashu sampatti, staggering variety of birds, and flowers and fruits. The 'Asura Yuvatis' are ever contented with the pleasures of life with ornaments, body scents, affluence, are keep mutual comparisons and competitions making much noises in gatherings in gardens and private and public places of glitter and pomp against the overall background of the ever gushing noises of the Sea waves. 'Bheri, Shankha and Mridanga Naada' cadences add to the overall enthusiasm, especially on festivals when homa-puja-congregations are galore. The buzz of chariots, elephants, horses and streams of Ministers, Sena patis, Commanders, purohitas, select visitors by special invitations to the Ravana's palace is a normal routine. On gazing at the places, scenes and happenings at the Palace, the vega shaali and paraakrami Hanuman jumped down to Palace Corridors or the outer spread passages. *atha meghapratīkāśam kumbhakarnaiveśanam, vibhīṣaṇasya ca tathā pupluve sa mahākapiḥ/ mahodarasya ca tathā virūpākṣasya caiva hi, vidyujihvasya bhavanam vidyunmāles tathaiva ca, vajradamśtrasya ca tathā pupluve sa mahākapiḥ/* He then entered the Kumbhakarna and Vibhishana Mahals, besides the rows of Mahodara, Virupaksha, Vidyujihva and Vidyunmaali residences. Jumping from the residences to residents, Vegashali Maha Kapi Hanuman graced the living places of Vajradamshtra, Shuka, Buddhimaan Sarana's residences. Then the Vaanara Yudhapati Kapishreshtha Mahanjaneya jumped over to the residences of Indrajit- on to Jambumaali and Sumaali. Hopping forward, the Maha Kapi peeped in to the homes of Dhuraksha-Sampaati-Vidyudrupa- Bheema-Ghana-Vighana-Shukanaadha-Chakra-Shatha-Kapata- Hrasvakarna-Damshtra-Lomasha-Yuddhonnatta-Mattha-Dhvajagreeva-Vidhyujihva-Dvijahva-Hastimukha-Karaala- Pishaacha-Shonitaaksha and so on. That was how Veeranjaneya hopped and skipped the prosperous residences of the prominent Rakshasa Veeras. *rāvaṇasyopaśāyinyo dadarśa harisattamaḥ, vicaran hariśārdūlo rākṣasīr vikṛtekṣaṇāḥ/ sūlamudgara - hastāś ca śakto tomaradhāriṇīḥ, dadarśa vividhān gulmāms tasya rakṣahpater grhe/* Skipping and hopping Vaanara Shiromani Anjaneya then approached the very Living Interior of Ravana's actual chamber and witnessed the gate protecting groups of Maayaavi Rakshasas with grotesque eyes and stealthily looks armed with 'shula-mudgara-shakti-tomaar- and such other astra-shastras.' Besides, the Maha Rakshasas are swift and ever-ready for instant action with well trained horsemen and horses. There along side, superior and well draped 'gaja raajaas' making periodical 'megha garjanas' mounted by ever alert and well equipped elephant riders seated under huge and colourful umbrellas are quick witted and able. Veera Hanuman stared and was thoroughly impressed at the gatekeepers of Ravana and their instant action of defence and offence. Then having peeped inside in the minutest form, Pavanaputra Anjaneya witnessed seating and relaxing cushioned furniture, creeper homes, photo galleries, kreedha bhavanas, and luxury extravagances. *sa mandaratalaprakhyam mayūrasthānasamkulam, dhvajayaṣṭibhir ākīrṇam dadarśa bhavanottamam/ anantaratnamicayam nidhijālam samantataḥ, dhīraniṣṭhitakarmāntam grham bhūtapater iva/* He was amazed to vision 'Ravana Mahal' of the height of Mandaraachala, equipped with corners where colourful peacocks dance away by spreading their wings of flashing colors, speards of high dhajas of glittering precious stone studs, and such feasts of colours of ' Indra Dhanush of Vibgyor- [violet-indigo-blue-green-yellow-orange-and red] was akin to 'Bhutanaaddha Bhavan' or of the

kind of Maheshwara or Kubera. Hanuman had thus entered the interior most of Ravana's, partly out of curiosity but most essentially for 'Devi Sitanveshana'!

Sargas Seven and Eight

Description of Ravana Bhavana viz. Pushpaka Vimana- Hanuman witnesses the inside out of the Pushpaka Vimana - indeed it was surfeit with Sundara Kanyas

Sa veśmajālam balavān dadarśa; vyāsaktavaidūryasuvarṇajālam, yathā mahat prāvṛṣi meghajālam; vidyutpinaddham savihāṅgajālam/ niveśanānām vividhās ca śālāḥ; pradhānaśaṅkhāyudhacāpaśālāḥ, manoharās cāpi punar viśālā; dadarśa veśmādrīṣu candraśālāḥ/ gṛhāni nānāvasurājītāni; devāsuraīś cāpi supūjītāni, sarvaiś ca doṣaiḥ parivarjītāni; kapir dadarśa svabalārjītāni/ tāni prayatnābhi - samāhitāni; mayena sāksād iva nirmītāni, mahītale sarvaḡuṅottarāni; dadarśa laṅkādhīpater gṛhāni/ tato dadarśocchritamegharūpaṁ; manoharam kāñcanacārurūpaṁ, rakṣo 'dhipasyātmabalānurūpaṁ; gṛhottamaṁ hy apratirūparūpaṁ/ mahītale svargam iva prakīrṇam; śrīyā jvalantaṁ bahuratnakīrṇam, nānātarūṇām kusumāvakīrṇam; girer ivāgraṁ rajasāvakīrṇam/ nārīpravekair iva dīpyamānam; tadīdibhir ambhodavad arcyamānam, hāmsapravekair iva vāhyamānam; śrīyā yutaṁ khe sukṛtām vimānam/ yathā nagāgraṁ bahudhātucitraṁ; yathā nabhaś ca grahacandrācitraṁ, dadarśa yuktīkṛtameghācitraṁ; vimānaratnaṁ bahuratnacitraṁ/ mahī kṛtā parvatarājīpūrṇā; śālāḥ kṛtā vṛkṣavitānapūrṇāḥ, vṛkṣāḥ kṛtāḥ puṣpavitānapūrṇāḥ; puṣpaṁ kṛtaṁ kesarapatrapūrṇam/ kṛtāni veśmāni ca pāṇḍurāni; tathā supuṣpā api puṣkarīṇyaḥ, punaś ca padmāni sakesarāni; dhanyāni citrāni tathā vanāni/ puṣpāhvayaṁ nāma virājamānam; ratnaprabhābhiś ca vivardhamānam, veśmottamānām api coccamānam; mahākapis tatra mahāvīmānam/ kṛtās ca vaidūryamayā vihaṅgā; rūpyapavālais ca tathā vihaṅgāḥ, citrās ca nānāvasubhir bhujāṅgā; jātyānurūpās turagāḥ śubhāṅgāḥ/ pravārajāmbūnada puṣpapakṣāḥ; salīlam āvarjitajihmapakṣāḥ, kāmasya sāksād iva bhānti pakṣāḥ; kṛtā vihaṅgāḥ sumukhāḥ supakṣāḥ/ niyuḡyamānās ca gajāḥ suhastāḥ; sakesarās cotpalapatrahastāḥ, babhūva devī ca kṛtā suhastā; lakṣmīs tathā padmini padmahastā/itīva tad gṛham abhigamya śobhanam; savismayo nagam iva cāruśobhanam, punaś ca tat paramasugandhi sundaram; himātyaye nagam iva cārukandaram/ tataḥ sa tām kapir abhipatya pūjītām; caran purīm daśamukhabāhupālītām, adṛśya tām janakasutām supūjītām; suduḡkhitām patigunaveganirjītām/ tatas tadā bahuvidhabhāvītātmanah; kṛtātmano janakasutām suvartmanah, apaśyato 'bhavad atiduḡkhitām manah; sucakṣuṣaḥ pravīcarato mahātmanah/

Balavaan Veera Hanuman then entered the Pushpaka Vimana of Ravana with glittering windows of gold, outside of which were the singing birds there around. *gṛhāni nānāvasurājītāni; devāsuraīś cāpi supūjītāni, sarvaiś ca doṣaiḥ parivarjītāni; kapir dadarśa svabalārjītāni/ tāni prayatnābhi -samāhitāni; mayena sāksād iva nirmītāni, mahītale sarvaḡuṅottarāni; dadarśa laṅkādhīpater gṛhāni/* Hanuman thus had the distinction of visioning Pushpaka Vimana as built with unparalleled mix of diamonds and priceless other nine gems of the Lord's own creation as inspired by Maya Danava himself being the outstanding on the totality of Earth! He perched up as it was like on the high clouds with midboggling looks as it were a 'bhutala swarga' with unusual grandeur. This celestial 'vimana' was like what was adored by a series of lightning garlands with the glitter of diamonds. Just as the clouds enriched by the 'Parvata shikhara dhaatu sampada', besides the causation of planets and of the Moon, the Pushpaka Vimana of Lanka was like what resembles on the high skies being unique in bhutala srishti as up on the celestial zones. In side the Pushpaka vimana, there were 'sveta bhavanas' or high pure white palaces with built in 'sarovaras' and the ever floating lotus ponds. *puṣpāhvayaṁ nāma virājamānam; ratnaprabhābhiś ca vivardhamānam, veśmottamānām api coccamānam; mahākapis tatra mahāvīmānam/* That precisely what Hanuman saw for himself and alighted into being the world renowned Pushpaka Vimana, which by vitrue of the immortal 'mani ratnas' as studded into has the facility of getting air borne , and is very well respected by celestial beings too, despite the reality of stationed right on earth in Ravana's Lanka of glory. *pravārajāmbūnada puṣpapakṣāḥ; salīlam āvarjitajihmapakṣāḥ, kāmasya sāksād iva bhānti pakṣāḥ; kṛtā vihaṅgāḥ sumukhāḥ*

supakṣāḥ/ niyujyamānās ca gajāḥ suhastāḥ; sakesarās cōtpalapātrahastāḥ, babhūva devī ca kṛtā suhastā; lakṣmīs tathā padmini padmahastā/itīva tad gṛham abhigamya śobhanam; savismayo nagam iva cāruśobhanam, punaś ca tat paramasugandhi sundaram; himātyaye nagam iva cārukandaram/ This Pushpaka Vimana meant for ‘vihanga yatras’ or airborne travels appears as piloted by Kama Deva Manmatha himself, with wings made of the glitter of gold and diamonds and other gems. The built in sarovaras of the Pushpaka Vimana are such that the freely moving elephant kings are ever ready and commissioned with the sacred duty of performing abhisheka to Maha Lakshmi herself assuming the ready form of Gaja Lakshmi as Her hands are adorned by fresh and fragrant lotuses!

[Vishleshana on Maha Lakshmi’s Ashta Swarupas:

*Sumanasa vandita Sundari Maadhavi Chandra sahodari hemamaye, Muniganavandita moksha pradaayani manjula bhaashini Veda nute/ Pankajavaasini Deva supujita sadguna varshini Shaanti yute, Jaya Jay hey Madhusudana kaamini **Adi Lakshmi** sadaapaalaya maam/ Ayi kalikalmashanaashani Kaamini Vaidika Rupini Vedamaye, kshaara samudbhava Mangala Rupini Mantra vaasini Mantranute/ Mangala daayini Ambujavaasidi Devaganaashrita paadayute, Jajajaya he Madhusudanakaamini **Dhaanya Lakshmi** sadaa paalayamaam/ Jayavaravarnini Vaishnavi Bhargavi Mantra swarupini Mantramaye, Suragana pujita sheeghra phalaprada jnaana vikaasini Shaastranute/ Bhava bhaya haarini Paapavimochani saadhu janaashrita paadayute, Jaya jaya he Madhusudana kaamini **Dhairya Lakshmi** sadaa paalaya maam/ Jaya Jaya durgati naashani Kaamini sarva phalaprada Shaastramaye, Radha Gaja Turuga Padaati samaavrita Parijana mandita Loka nute/ Hari Hara Brahma supujita sevita taapa nivaarana paadayute, Jaya Jaya hey Madhusudana kaamini, **Gaja Lakshmi** rupena paalayamaam/ Ayi Khaga vaahani Mohini Chakrini raaga vivardhini Jnaanamaye, Gunagana Vaaridhi Loka hitaishini swara sapta bhushita gaana nute/ Sakala Suraasura Deva Muneeswara Maanavavandita paada yute, Jaya Jaya he Madhusudana kaamini **Santaana Lakshmi** sadaa paalayamaam/ Jaya Kamalaasani sadgatidaayini Jnaana vikaasini gaana maye, Anudinamarchita kumkuma dhusara bhushita vaasita vaadyanute/ Kanaka dhaaraa stuti vaibhava vandita Shankara deshika maanya pade, Jaya Jaya hey Madhusudana kaamini, **Vijaya Lakshmi** sadaa paalaya maam/ Preeta Sureswari Bharati Bhargavi shoka vinaashani Ratna maye, Manimaya bhushita karna vibhushana kaanti samaavrita haasa mukhe/ Nava nidhidaayani kalimala haarini kaamita phalaprada hastayute, Jaya Jaya hey Madhusudana kaamini **Vidya Lakshmi** sadaa paalaya maam/ Dhimi dhimi dhindhimi dhindhimi dundhubhi naada supurnamaye, Ghuma ghuma ghinghuma Shankha ninaada suvaadyanute/ Veda Puranetihaasa supujita Vaidika maarga pradardsha -yute, Jaya Jaya hey Madhusudana Kaamini **Dhana Lakshmi** rupena paalayamaam/]*

Sarga Seven continues:

tataḥ sa tām kapir abhipatya pūjitām; caran purīm daśamukhabāhupālītām, adṛśya tām janakasutām supūjitām; suduḥkhitām patigunaveganirjitām/ tatas tadā bahuvidhabhāvitātmanah; kṛtātmano janakasutām suvartmanah, apaśyato ’bhavad atiduhkhitam manah; sucakṣuṣaḥ pravicarato mahātmanah/ Having thus seen the name and fame of Ravana and his glories even including his possession of the Pushpaka Vimana had switched back to the very purpose for which he had arrived at Lanka and got agitated again. Veera Hanuman who indeed was the true symbol of ‘Paramaartha Chintana’ and of pure heartedness retrospected once again as to where indeed be Devi Sita right now!

Essence of Sarga Eight begins:

Veera Hanuman thus realizing the glamor and glory of the Pushpaka Vimana had revisited it once again with a view to appreciate its detailed workmanship of Mayaasura. Was it Ravanaasura who had in the past performed deep tapasya with singlemindedness and then only could secure the authority to possess it, wondered Hanuman. Indeed the reality of the construction was no doubt a gifted perseverance of the

producer but equally so was the unique fact of obtaining its ownership. Thus the tributes are readily applicable to its creator and equally so to the owner *Manah samaadhaaya tu sheeghra gaaminam duraasadam maarutatulyagaaminam, mahaatmaanam punya kritaam mahardhinaam yashasvinaam agrayamudaamivaalayam/* This Pushpaka follows the thoughts of the user as per its inner thoughts of the owner be it in terms of its speed and direction. This ownership could be possible only the maha tapasvis, and punyakaari mahatmaas. In the past before Ravana succeeded to secure its ownership, that was always in the domain and control of ‘Mahadananda Praapti Tapasvis’ and Mahatmaas.

Sarga Nine

In the process of ‘Devi Sitaanveshana’ in the Pushpaka Vimana of Ravana’s residence, Hanuman witnessed countless ‘strees’ of youthful charm being playful inside; but wondered as to why had Ravana forcefully abducted Sita, despite his reputation of never forcing a woman but willingly married him!

Tasyālayavariṣṭhasya madhye vipulam āyatam, dadarśa bhavanaśreṣṭham hanūmān mārutātmajaḥ/ ardhayojanavistīrṇam āyataṁ yojanaṁ hi tat, bhavanaṁ rākṣasendrasya bahuprāsādasamkulam/ mārgamāṇas tu vaidehīm sītām āyatalocanām, sarvataḥ paricakrāma hanūmān arisūdanaḥ/ caturviṣāṇair dviradais triviṣāṇais tathaiva ca, parikṣiptam asaṁbādham rakṣyamānam udāyudhaiḥ/ rākṣasībhiḥ ca patnībhiḥ rāvaṇasya niveśanam, āhṛtābhiḥ ca vikramya rājakanyābhir āvṛtam/ tan nakramakarākīrṇam timiṅgilajhaṣākulam, vāyuvegasamādhūtam pannagair iva sāgaram/ yā hi vaiśvarāṇe lakṣmīr yā cendre harivāhane, sā rāvaṇagrhe sarvā nityam evānapāyiniḥ/ yā ca rājñāḥ kuberasya yamasya varuṇasya ca, tādrṣī tad viśiṣṭā vā ṛddhī rakṣo grheṣv iha/ tasya armyasya madhyastham veśma cānyat sunirmītam, bahuniryūha saṁkīrṇam dadarśa pavanātmajaḥ/ brahmaṇo ’rthe kṛtam divyaṁ divi yad viśvakarmaṇā vimānam puṣpakaṁ nāma sarvaratnavibhūṣitam/ pareṇa tapasā lebhe yat kuberāḥ pitāmahāt, kuberam ojasā jītvā lebhe tad rākṣaseśvaraḥ/ ihā mṛgasamāyuktaiḥ kāryasvarahiraṇmayaiḥ, sukṛtair ācītam stambhaiḥ pradīptam iva ca śrīyā/ merumandarasaṁkāsair ullikhadbhir ivāmbaram, kūṭāgāraiḥ śubhākāraiḥ sarvataḥ samalaṁkṛtam/ jvalanārkapratikāsāṁ sukṛtam viśvakarmaṇā, hemaśopānasamāyuktam cārupravaravedikam/ jālavātāyanair yuktam kāñcanaiḥ sthāṭikair api, indraṇīlamahānīlamanīpravaravedikam, vimānam puṣpakaṁ divyam āruroha mahākapiḥ/ tatrasthaḥ sa tadā gandham pānabhakṣyānnasambhavam, divyaṁ saṁmūrchitam jighran rūpavantam ivānilam/ sa gandhas tam mahāsattvaṁ bandhur bandhum ivottamam, ita ehitī uvāceva tatra yatra sa rāvaṇaḥ/ tatas tām prasthitāḥ śālām dadarśa mahatīm śubhām, rāvaṇasya manaḥkāntām kāntām iva varastriyam/ maṇisopānavikṛtām hemajālavirājītam, sphāṭikair āvṛtatalām dantāntaritarūpikām/ muktābhiḥ ca pravālais ca rūpyacāmīkarair api, vibhūṣitām maṇistambhaiḥ subahustambhabhūṣitām/ samair ṛjubhir atyuccaiḥ samantāt suvibhūṣitaiḥ, stambhaiḥ pakṣair ivātyuccair divaṁ saṁprasthitām iva/ mahatyā kuthayāstrīṇam pṛthivīlakṣaṇāṅkayā, pṛthivīm iva vistīrṇām sarāṣṭragṛhamālinīm/ nādītām mattavīhagair divyagandhādhivāsītām, parārdhyāstaraṇopetām rakṣo ’dhipaṇiṣevitām/ dhūmrām agarudhūpena vimalām haṁsapāṇḍurām, citrām puṣpopahāreṇa kalmāṣīm iva suprabhām/ manaḥsaṁhlādajanānīm varṇasyāpi prasādinīm, tām śokanāśinīm divyaṁ śrīyaḥ saṁjanānīm iva/ indriyāṅindriyārthais tu pañca pañcabhir uttamaiḥ, tarpayām āsa māteva tadā rāvaṇapālītā/ svargo ’yam devaloko ’yam indrasyeṇam purī bhavet, siddhir veyam parā hi syād ity amanyata mārutiḥ/ pradhīyāta ivāpaśyat pradīpāms tatra kāñcanān, dhūrtān iva mahādhūrtair devanena parājītan/ dīpānām ca prakāśena tejasā rāvaṇasya ca, arcirbhir bhūṣaṇānām ca pradīptety abhyamanyata/ tato ’paśyat kuthāsīnam nānāvarṇāmbarasrajam, sahasraṁ varanārīṇām nānāveṣavibhūṣitam/ parivṛtte ’rdharātre tu pānanidrāvaśam gatam, krīḍitvoparatam rātrau suśvāpa balavat tadā/ tat prasuptam viruruce niḥśabdāntarabhūṣaṇam, niḥśabdahamsabhramarām yathā padmavanam mahat/ tāsām saṁvṛtadantāni mīlitākṣāni mārutiḥ, apaśyat padmagandhīni vadanāni suyoṣītām/ prabuddhānīva padmāni tāsām bhūtvā kṣapākṣaye, punaḥsaṁvṛtapatrāṇi rātrāv iva babhus tadā/ imāni mukhapadmāni niyataṁ mattaṣaṭpadāḥ, ambujānīva phullāni pṛthayanti punaḥ punaḥ/ iti vāmanyata śrīmān upapattyā mahākapiḥ, mene hi guṇatas tāni samāni salilodbhavaiḥ/ sā tasya śuśubhe śālā tābhiḥ strībhir virājīā

śāradīva prasannā dyaus tārābhir abhisobhitā/ sa ca tābhiḥ parivṛtaḥ śuśubhe rākṣasādhipaḥ, yathā hy uḍupatiḥ śrīmāms tārābhir abhisamvṛtaḥ/ yās cyavante 'mbarāt tārāḥ puṇyaśeṣasamāvṛtāḥ imās tāḥ samgatāḥ kṛtsnā iti mene haris tadā/ tārānām iva suvyaktaḥ mahatīnām śubhārciṣām, prabhāvarṇa prasādās ca virejus tatra yoṣitām/ vyāvṛttagurupīnasrakprakīrṇavarabhūṣaṇāḥ, pānavyāyāmakāleṣu nidrāpahṛtacetasaḥ/ vyāvṛttatilakāḥ kās cit kās cid udhṛāntanūpurāḥ, pārśve galitahārās ca kās cit paramayoṣitaḥ/ mukhā hāravṛtās cānyāḥ kās cit prasrastavāsasaḥ, vyāvīddharaśanā dāmāḥ kiśorya iva vāhitāḥ/ sukuṇḍaladharās cānyā vicchinnaṃṛditaśrajaḥ, gajendramṛditāḥ phullā latā iva mahāvane/ candrāmśukiraṇābhās ca hārāḥ kāsām cid utkaṭāḥ, hamsā iva babhūḥ suptāḥ stanamadhyeṣu yoṣitām/ aparāsām ca vaidūryāḥ kādambā iva pakṣiṇaḥ, hemasūtrāṇi cānyāsām cakravākā ivābhavan/ hamsa - kāraṇḍavākīrṇās cakravākopaśobhitāḥ, āpagā iva tā rejur jaghanaiḥ pulinair iva/ kiṅkiṇījālasamkāsās tā hemavipulāmbujāḥ, bhāvagrāhā yaśastīrāḥ suptā nadya ivābabhūḥ/ mṛduṣv aṅgeṣu kāsām cit kucāgreṣu ca samsthitāḥ, babhūvur bhūṣaṇānīva śubhā bhūṣaṇarājayaḥ/ amśukāntās ca kāsām cin mukhamārutakampitāḥ, upary upari vaktrāṇām vyādhūyante punaḥ punaḥ/ tāḥ pātākā ivoddhūtāḥ patnīnām ruciraprabhāḥ, nānāvārnasuvārnānām vaktramūleṣu rejire/ vavalguś cātra kāsām cit kuṇḍalāni śubhārciṣām, mukhamārutasaṃsargān mandam mandam suyoṣitām/ śarkarāsavagandhaḥ sa prakṛtyā surabhiḥ sukhaḥ, tāsām vadananiḥśvāsah siṣeve rāvaṇam tadā/ rāvaṇānanaśaṅkās ca kās cid rāvaṇayoṣitaḥ, mukhāni sma sapatnīnām upājighran punaḥ punaḥ/ atyartham saktamanaso rāvaṇe tā varastriyaḥ, asvatantrāḥ sapatnīnām priyam evācaraṃs tadā/ bāhūn upanidhāyānyāḥ pārihārya vibhūṣitāḥ, amśukāni ca ramyāni pramadās tatra śiśyire, anyā vakṣasi cānyasyās tasyāḥ kā cit punar bhujam, aparā tv ankaṃ anyasyās tasyās cāpy aparā bhujau/ ūrupārśvakatīpṛṣṭham anyonyasya samāśritāḥ, parasparaniviṣṭāṅgyo madasnehavaśānugāḥ/ anyonyasyāṅgasamsparsāt prīyamāṇāḥ sumadhyamāḥ, ekīkṛtabhujāḥ sarvāḥ susupus tatra yoṣitaḥ/ anyonyabhujasūtreṇa strīmālāgrathitā hi sā, māleḥ grathitā sūtre śuśubhe mattaṣṭpadā/ latānām mādhave māsi phullānām vāyusevanāt, anyonyamālāgrathitam saṃsaktakusumoccayam/ vyatīveṣṭitasuskantham anyonyabhramarākulam, āsīd vanam ivoddhūtām strīvanam rāvaṇasya tat/ uciteṣv api suvyaktaḥ na tāsām yoṣitām tadā, vivekaḥ śakya ādhātum bhūṣaṇāṅgāmbarasrajām/ rāvaṇe sukhasamviṣṭe tāḥ striyo vividhāprabhāḥ, jvalantaḥ kāñcanā dīpāḥ prekṣantānimiṣā iva/ rājarsipitṛdaityānām gandharvāṇām ca yoṣitaḥ, rakṣasām cābhavan kanyās tasya kāmavaśam gatāḥ/ na tatra kā cit pramadā prasahya; vīryopapannena guṇena labdhā, na cānyakāmāpi na cānyapūrvā; vinā varārham janakātmajām tu/ na cākulīnā na ca hīnarūpā; nādakṣiṇā nānupacāra yuktā, bhāryābhavat tasya na hīnasattvā; na cāpi kāntasya na kāmanīyā/ babhūva buddhis tu hariśvarasya; yadīdṛṣṭī rāghavadharmapatnī, imā yathā rākṣasarājabhāryāḥ; sujātam asyeti hi sādhubuddheḥ/ punaś ca so 'cintayad ārtarūpo; dhruvam viśiṣṭā guṇato hi sītā, athāyam asyām kṛtavān mahātmā; laṅkeśvaraḥ kaṣṭam anāryakarma/

Having affirmed that only Maha Tapasvis could have accomplished the ownership of the Pushpaka Vimana, Hanuman realised that its length was as much as hundred yojanas, while its breadth would be one half of it. *mārgamāṇas tu vaidehīm sītām āyatalocanām, sarvataḥ paricakrāma hanūmān arisūdanaḥ/ caturviṣāṇair dviradais triviṣāṇais tathaiva ca, parikṣiptam asambādham rakṣyamāṇam udāyudhaiḥ/* While thus keenly observing the details of the ‘maha bhavana’ of the Pushpaka, Hanuman was searching even a suspicion, let alone a hint, of Devi Sita’s whereabouts. As thus he was searching, he realised that Ravana’s own interior most ‘nija sthaana’ or his very place of living. That actual place of his residing was full of his own raja kanyas or royal damsels just as in the case of the interiors of Kubera, Chandra or Indra residing there with comfort and confidence. *brahmaṇo 'rthe kṛtam divyam divi yad viśvakarmaṇā, vimānam puṣpakam nāma sarvaratnavibhūṣitam/ pareṇa tapasā lebhe yat kuberaḥ pitāmahāt, kuberam ojasā jtvā lebhe tad rākṣaseśvaraḥ/* Pavan Kumara then realised that Vishvakarma had originally manifested this Pushpaka Vimana for Brahma. This was obtained by Kubera by means of rigorous and long tapasya but Ravanaasura defeated Kubera and thus was seized from his cousin brother. In the course of his further movements of the Pushpaka, Hanuman was seated for a while: *tatrasthaḥ sa tadā gandham pānabhakṣyānnasambhavam, divyam sammūrchitam jighran rūpavantam ivānilam/ sa gandhas tam mahāsattvam bandhur bandhum ivottamam, ita eḥīty uvāceva tatra yatra sa rāvaṇaḥ/* There

was a wide spread of of bakshya-bhojya-paaneeyas. Later, a damsel appeared to have signalled a direction where Ravana was to be seated. That was pointed out as a ‘haveli’/ mansion or a meeting hall, which was immensely liked by Ravana. *Patrapushpopahaarena kalmaasheemiva suprabham, manaso modajananeem varnasyaapi prasaadhinaam/* That was the earlier mansion of Ravana where all the wishes of the select invitites were fulfilled by Ravana just as Maharshi Vasishta fulfilled the Kama dhenu famed as Shabala.

[Vishleshana on Maharshi Vasishta and Kama Dhenu Shabala:

Maharshi Vasishta welcomed King Vishvamitra and formally offered fresh fruits and ground grown tubular vegetables and enquired of the happiness and general welfare of his subjects. Similarly the King enquired of the welfare of the Sage, and the inmates of the ashram.. Then Vasishta smilingly stated: *ātithyam kartum icchāmi balasyāsyā mahābala, tava caivāprameyasya yathārham sampratīccha me/ satkriyām tu bhavān etām pratīcchatu mayodyatām, rājams tvam atithiśreṣṭhaḥ pūjanīyaḥ prayatnataḥ/* Maharaja! May I offer appropriate lunch to you and your several follower army men, as my duty is to provide ‘atithya’ as behoved of a King and followers. The King responded stating that the honours as from an ashram have been more than fulfilled already; more so it was time for his departure. But as the host insisted the King replied: *bāḍham ity eva gādheyo vasiṣṭham pratyuvāca ha, yathā priyam bhagavatas tathāstu munisattama/* King Vishvamitra as per the insistence of Vasishta Muni replied that he ought to obey the instruction of Maharshi Vasishta. Then Vasishta asked his ‘mind born homa dhenu’ named Shabali the celestial cow and requested that she might provide such food as would behove of a famed King and his countless followers. *yasya yasya yathākāmam śaḍraseṣv abhipūjitam, tat sarvaṁ kāmadhug divye abhivarsakṛte mama/ rasēnānna pānena lehyacoṣyēṇa saṁyutam, annānām nicayam sarvaṁ sṛjasva śabale tvara/* ‘Divya Kamadhenu’! entreated Vasishta, ‘please get ready with ‘shadrasa bhojana’ of ‘ bhakshya-bhojya- lehya-choshya-paaneeya paramaannas’ at the earliest!-- As Maharshi Vasishta thus served excellent food to the King along with his entire army and retinue of queens and others too to their complete contentment, King Vishvamitra addressed Maharshi Vasishta! *gavām śatasahasreṇa dīyatām śabalā mama, ratnaṁ hi bhagavann etad ratnahārī ca pārthivaḥ, tasmān me śabalām dehi mamaiṣā dharmato dvija/* Maharshi! Do accept the charity from my kingdom about a lakh of prize cows yielding barrels of fresh and sweet milk due to my being the overall king of my subjects. It is out of the same authority of my being the King of this kingdom again, let me exchange Shabala as per the established principle of kingship. Vasishta replied : Just as a dharmika parayana could never be severed from his inner consciousness, I too could never be aloof from me since my ‘havya-kavya kaaryas’ in my daily routine would certainly get affected severely. My routine of agnihotra-bali-homa- swaaha-vashatkaara and all the practice of related vidyas should get adversely disturbed too in her absence. In short, my very existence is my possession of Shabala. King Vishvamitra then offered fourteen thousand elephants, eight hundred golden chariots each of which adorned with four each of mighty horses of excellent nativity, in addition to which eleven thousand horses of the best possible parts of the contemporary kingdoms too, apart from one crore cows of sweet milk bearing breed. Maharshi Vasishta declared: King Vishvamitra! I will not part with Shabala as this is my jewel, my prosperity, my life and my totality! Sargas 52 and 53 of Valmiki Bala Ramayana]

Stanza 29 onward continued: *tām śokanāśinīm divyām śriyaḥ samjanaanīm iva/ indriyāṅindriyārthais tu pañca pañcabhir uttamaiḥ, tarpayām āsa māteva tadā rāvaṇapālītā/ svargo ’yam devaloko ’yam indrasyeyam purī bhavet, siddhir veyam parā hi syād ity amanyata mārutiḥ/* Hanuman then saw the ‘Shaala’ or the entrance hall of Ravana’s residence which was literally the ‘Lakshmi Nivaasa’ where the ‘Panchandriyas’ are bound to be thoroughly contented. He wondered and argued within himself whether it was Indrapuri Swarga or Brahma Loka itself beyond one’s comprehension!

Vishleshana on Panchendriyas: Panchendriyas: a) Pancha Jnanendriyas viz. Ghrana-Rasa- Chakshu-

Shrotra-Twak or smell, taste, see, hear and touch b) Pancha Karmendriyas viz. nose-tongue- eyes- ears-skin respectively and c) Pancha Tanmatras: Light, sound, taste, smell and consciousness

Stanza 33 continued: *tato 'paśyat kuthāsīnam nānāvarṇāambarasrajam, sahasraṁ varanārīṇām nānāveśavibhūṣitam/ parivṛtte 'rdharātre tu pānanidrāvaśam gatam, krīḍitvoparataṁ rātrau suśvāpa balavat tadā/* Then Hanuman saw thousands of Sundari strees adorned with colourful dresses, valuable ornaments and flower garlands; it was at that midnight time they were looking tired after playing games and surfiet with 'madhupaana' were half asleep. The jingling sounds of their glittering body ornaments were supplemented by the screeches of swans in the water ponds and the buzzing noises of groups of honey bees there around. Ravana's 'haveli' strees as felt by Hanuman were of the grandeur of Sharat kaala sky's 'nakshatra mandalis' and the charming females were like the Chandra in the middle. Subsequent to the session of madhupaana, the groups of sundaris had initiated 'nritya-gaana-kreeda' with their fragrant and long head hairs were let loose or flying away all around their well shaped bodies swirling around in dances step by step, even as the fragrant garlands as adorned by the soft necks again with the tinkling clinks of their body. *mṛduśv aṅgeṣu kāsām cit kucāgreṣu ca saṁsthitāḥ babhūvur bhūṣaṇānīva śubhā bhūṣaṇarājayaḥ/ aṁśukāntās ca kāsām cin mukhamārutakampitāḥ, upary upari vaktrāṇām vyādhyante punaḥ punaḥ/ tāḥ pātākā ivoddhūtāḥ patnīnām ruciraprabhāḥ, nānāvarṇasavarṇānām vaktramūleṣu rejire/* Some of the 'yuvatis' in the course of their ecstasy, happen to display the softness of their body parts while also expose the firmness of their peeping out breasts with their swinging neck ornaments. The very many wives of Ravana of charm and beauty were partly covering and slowly waving their silken robes like the banners of charismatic magic! *rāvaṇānanaśaṅkāś ca kāś cid rāvaṇayoṣitaḥ, mukhāni sma sapatnīnām upājighran punaḥ punaḥ/ atyarthaṁ saktamanaso rāvaṇe tā varaśtriyāḥ, asvatantrāḥ sapatnīnām priyam evācarams tadā/* Invariably the wives of Ravana were habitual of kissing and embracing the pillows on their soft beds as they were under the influence of 'madira' while some others would keep them of their breasts or underneath. *ūrupārśvakaṭapṛṣṭham anyonyasya saṁśritāḥ, parasparaniviṣṭāṅgyo madasnehavaśānugāḥ/ anyonyasyāṅgasamsparsāt priyamāññāḥ sumadhyamāḥ, ekīkṛtabhujāḥ sarvāḥ suśupus tatra yoṣitaḥ/ anyonyabhujasūtrena strīmālāgrathitā hi sā, māleṣu grathitā sūtre śuśubhe mattaśatpadā/* Thus the semi conscious damsels under the influence of liquor get obsessed with the great asura would imagine and seek his strong body keep their pillows or embrace each other or tighten the others in their clasps or pull the other's breasts underneath imagining the holds of Ravana's body limbs. *rājarṣipitṛdaityānām gandharvāṇām ca yoṣitaḥ, rakṣasām cābhavan kanyās tasya kāmavaśam gatāḥ/* All the wives of Ravana were attracted due to his figure and fame as from among the 'kanyas' of the family background of Rajarshis, Brahmashis, Daityas, Gandharvas or Rakshasi and thus voluntarily married him. Ravana had never seized kanyas as a result of his victories in battles either of his fascination, lust or for fun! *na tatra kā cit pramadā prasahya; vīryopapannena guṇena labdhā, na cānyakāmāpi na cānyapūrvā; vinā varārham janakātmajām tu/ na cākulīnā na ca hīnarūpā; nādakṣiṇā nānupacāra yuktā, bhāryābhavat tasya na hīnasattvā; na cāpi kāntasya na kāmanīyā/* Among the wives of Ravana never forced any female to bed without her express consent as all his wives were such had fallen in love with him. Thus Hanuman came to the decisive conclusion that a Devi of the standing and status of Sita the loyal wife of Shri Rama, could never ever become Ravana's wife. None of Ravana's wives was such as not originated from enviable family background, or unintelligent, or neglected, or a weakling by physique, unattractive, or of loose character or conduct. *punaś ca so 'cintayad ārtarūpo; dhruvaṁ viśiṣṭā guṇato hi sītā, athāyam asyām kṛtavān mahātmā; laṅkeśvaraḥ kaṣṭam anāryakarma/* Having introspected so, Hanuman wondered as to why Lankeshwara had perpetrated the hateworthy, deliberate, and even desperate act of forcefully abducting the 'Pativrata shiromani' Sita Devi!!

Sarga Ten

In the process of searching for Devi Sita, Hanuman was confused by seeing Devi Mandodari to Devi Sita!

Tatra divyopamaṃ mukhyaṃ sphāṭikāṃ ratnabhūṣitam, avekṣamāṇo hanumān dadarśa śayanāsanam/
tasya caikatame deśe so 'gryamālyavibhūṣitam, dadarśa pāṇḍuram chatraṃ tārādhipatisamṇibham/
bālavayajanahastābhir vījyamānam samantataḥ, gandhaiś ca vividhair juṣṭam varadhūpena dhūpitam/
paramāstaranāstīrṇam āvikājinasaṃvṛtam, dāmabhir varamālyānām samantād upaśobhitam/ tasmīṅ
jīmūtasamkāśam pradīptottamakunḍalam, lohitākṣam mahābhūm mahārajatavāsasam/
lohitēnānuliptāṅgam candanena sugandhinā, samdhyāraktam ivākāśe toyadam sataḍidguṇam/ vṛtam
ābharaṇair divyaiḥ surūpaṃ kāmārūpiṇam, savṛkṣavanagulmāḍhyaṃ prasuptam iva mandaram/
krīḍitvoparataṃ rātrau varābharaṇabhūṣitam, priyam rākṣasakanyānām rākṣasānām sukhāvaham/
pītvāpy uparataṃ cāpi dadarśa sa mahākapiḥ, bhāskare śayane vīram prasuptam rākṣasādhipam/
Nishvasantam yathaa naagam Ravanam raksham vaanarottamah, aasaadya paramodvignah sopaasarpat
subheevatat/ Atha arohanamaasaadya vedikaantaramaashritah, ksheebam rakshasa shardulam prekshate
sma mahaa kapih/ Kaanchanangad samniddhou dadarsha sa mahaatmanah, vikshiptou raakshasendra -
sya bhujavindradvajopamaou / airāvata viśāṅgrair āpīḍitakṛtavraṇau, vajrollikhitapīnāmsau
viśṇucakraparikṣitau/ pīnau samasujātāmsau saṃgatau balasaṃyutau, sulakṣaṇa nakhāṅguṣṭhau
svaṅgulitalalakṣitau/ saṃhatau pariḡhākārau vṛttau karikaropamau, vikṣiptau śayane śubhre pañcaśīrṣāv
ivoragau/ śaśakṣatajakalpena suśītena sugandhinā, candanena parārdhyena svanuliptau svalaṃkṛtau/
uttamastrīvimṛditau gandhottamaniśevitau, yakṣapannagagandharva devadānavarāvīṇau/ dadarśa sa
kapis tasya bhūḥ śayanasaṃsthitau, mandarasyāntare suptau mahārḥī ruṣitāv iva/ tābhyām sa
paripūrṇābhyām bhujābhyām rākṣasādhipaḥ, śuśubhe 'calasaṃkāśaḥ śṛṅgābhyām iva mandaraḥ/
cūtapuṃnāgasurabhir bakulottamasāmyutaḥ, mṛṣṭānnarasasaṃyuktaḥ pānagandhapuraḥsaraḥ/ tasya
rākṣasasīmhasya niścakraṃ mukhān mahān, śayānasya viniḥśvāsah pūrayann iva tad gr̥ham/
muktāmaṇivicitreṇa kāñcanena virājatā, mukuṭenāpavṛttena kuṇḍalajjalitānanam/ raktacandana -
digdhena tathā hāreṇa śobhitā, pīnāyata viśālena vakṣasābhivirājitam/ pāṇḍureṇāpaviddhena kṣaumeṇa
kṣatajekaṣaṇam, mahārheṇa susaṃvītam pītenottamavāsasā/ māśarāśīpratīkāśam niḥśvasantam
bhujāṅgavat, gāṅge mahati toyānte prasutamiva kuñjaram/ caturbhiḥ kāñcanair dīpair dīpyamānaiś
caturdiśam, prakāśīkṛtasarvāṅgam megham vidyudganair iva/ pādamaḥlagatās cāpi dadarśa sumahātma -
naḥ, patnīḥ sa priyabhāryasya tasya rakṣahpater gr̥he/ śaśīprakāśavadanā varakuṇḍalabhūṣitāḥ,
amlānamālyābharaṇā dadarśa hariyūthapaḥ/ nṛttavāditrakuśalā rākṣasendrabhujāṅkagāḥ,
varābharaṇadhārīnyo niśannā dadr̥śe kapiḥ/vajravaidūryagarbhāni śravaṇānteṣu yoṣitām, dadarśa
tāpanīyāni kuṇḍalāny āṅgadāni ca/ tāsām candropamair vaktraiḥ śubhair lalitakuṇḍalaiḥ, virarāja
vimānam tan nabhas tārāganair iva/ madavyāyāmakhinnās tā rākṣasendrasya yoṣitaḥ, teṣu teṣv
avakāśeṣu prasuptās tanumadhyamāḥ/ kā cid viṅām pariśvajya prasuptā saṃprakāśate, mahānadī -
prakṛṇeva nalinī potam āśritā/ anyā kakṣagatenaiḥ maddukenāsīteḥkṣaṇā, prasuptā bhāminī bhāti
bālaputreva vatsalā/ paṭahaṃ cārusarvāṅgī pīḍya sete śubhastanī, cirasya ramaṇam labdhvā
pariśvajyeva kāminī/kācid amśam pariśvajya suptā kamalalocanā , nidrāvasam anuprāptā sahakānteva
bhāminī/ anyā kanakasamkāśair mṛdupīnair manoramaiḥ, ṛdaṅgam pariḍīyāṅgaiḥ prasuptā
mattalocanā/ bhujapārśvāntarasthena kakṣageṇa kṛśodarī, paṇavena saḥānindyā suptā madakṛtaśramā/
ḍiṇḍimam pariḡrhyānyā tathaiḥvāsaktāḍiṇḍimā, prasuptā taruṇam vatsam upagūhyeva bhāminī/ kā cid
āḍambaram nārī bhujasaṃbhogapīḍitam, kṛtvā kamalapatrākṣī prasuptā madamohitā, kalaśīm
apaviddhīnyā prasuptā bhāti bhāminī, vasante puṣpaśabalā māleva parimārjitā/ pāṇibhyām ca kucāu
kā cit suvarṇakalāśopamau, upagūhyābalā suptā nidrābalaparājitā/ anyā kamalapatrākṣī
pūrṇendusadr̥śānanā, anyām āliṅgya suśroṇī prasuptā madavīhvalā/ ātodyāni vicitrāni pariśvajya
varastriyaḥ, nipīḍya ca kucāiḥ suptāḥ kāminyaḥ kāmukān iva/ tāsām ekāntavinyaste śayānām śayane
śubhe, dadarśa rūpasampannām aparām sa kapiḥ striyam/ muktāmaṇisamāyuktair bhūṣaṇaiḥ
suvibhūṣitām, vibhūṣayantīm iva ca svaśriyā bhavanottamam/ gaurīm kanakavarṇābhām iṣṭām
antaḥpureśvarīm, kapir mandodarīm tatra śayānām cārurūpiṇīm/ sa tām dr̥ṣṭvā mahābhūr bhūṣitām
mārūtātmajaḥ, tarkayām āsa sīteti rūpayauvanasaṃpadā, harṣeṇa mahatā yukto nananda hariyūthapaḥ/
āshpoṭayām āsa cucumba pucchaḥ; nananda cikrīḍa jagau jagāma, stambhān arohan nipapāta bhūmau;
nidarśayan svām prakṛtīm kapīnām/

Hanuman then spotted a golden platform carved out of ‘vaidurya manis’ and decorated with fragrant flower garlands . He saw rakshas raja Ravana sleeping having plentiful wine and women. His body radiance was like that of blue clouds, karna kundalas were glittering diamonds, eyes were red and shoulders were high and broad. On seeing him, Hanuman felt that ‘Mandaraachala’ was sleeping with the perfumed aroma of forests, trees, and creepers. *Nishvasantam yathaa naagam Ravanam raksham vaanarottamah, aasaadya paramodvignah sopaasarpat subheevatat/ Athaarohanamaasaadya vedikaantaramaashritah, ksheebam rakshasa shardulam prekshate sma mahaa kapih/ Kaanchanangad samniddhou dadarsha sa mahaatmanah, vikshiptou raakshasendra -sya bhujavindravajopamaou /* At that time as Ravana was breathing heavily looked like a phoo-phoo sounding ‘maha sarpa’, as Vaanara shiromani Hanuman was rather bewildered and stepping up from a staircase kept on staring at him. He witnessed from a distance the huge body with two strong shoulders like the ‘Indra dhvaja’ kept aloft by two powerful hands decorated with ‘bhujja keertis’ or the sparkle of gold ornamented high shoulders. As ‘uttama kula stree shiromanis’ originating from the background of yaksha-naaga-gandharva-deva daanavas, were mildly pressing his shoulders and applying ‘sugandha chandana’, Ravana’s sleep was soothened further and faster. *dadarśa sa kapis tasya bāhū śayanasaṁsthitau, mandarasyāntare suptau mahārhi ruṣitāv iva/* Kapivara Hanuman kept on staring Ravana’s high and mighty shoulders for long as though an ‘ajagara’ or python was resting in the deep caves of Mandaraachala Parvata! As the Rakshasa Raja Ravana’s broad and well stretched face was breathing, his nostrils were fast emanating the mix of ‘sugandhas’ of ‘naaga kesaari pushpas’, ‘anna rasa’ of sumptuous food of bhakshya-bhojya- lehya-choshya- madiraa paaneeyas, as spread all around. The scintillating ‘manikarna kundalas’ decorated on the his ears enhance the brightness of his broad face, while his broad chest was besmeared by chandana, further boosted the glitter of his long and dangling necklaces. His darling wives were then witnessed by Hanuman as they were lost in deep sleep at the feet of Ravanaasura. Vaanara yudhapati Anjaneya then kept on gaping intently at each of the faces of his wives again and again; they were all with ‘ksheena katipradeshas’ or of slender waists, exhausted with ‘rati kreedaas’, lying in deep slumber. Vidhata Brahma appeared to have created their body parts with care and caution as evidenced in the course of their dances with ‘nava rassas’ of ‘shringara’ or romance, ‘bheebhatsa’ or disgust, ‘roudra’ or reactionary with anger, ‘bhayanaka’ of hissing of cobras, ‘veera rasa’ or of awe and anger, ‘haasya’ or of humor, ‘karuna’ or kindness and devotion and ‘shanti’ or union with the lover! As the dancers and instrumentalists of the ‘sundaris’ were in the embraces of Ravana, the similarity was of Chandra and Nakshatras. *tāsām ekāntavinyaste śayānām śayane śubhe, dadarśa rūpasāṁpannām aparām sa kapiḥ striyam/ muktāmaṇisamāyuktair bhūṣaṇaiḥ suvibhūṣitām, vibhūṣayantīm iva ca svaśriyā bhavanottamam/ gaurīm kanakavarṇābhām iṣṭām antahpuresvarīm, kapiḥ mandodarīm tatra śayānām cārunūṣiṇīm/ sa tām dṛṣṭvā mahābāhur bhūṣitām mārutātmajāḥ, tarkayām āsa sīteti rūpayauvanasaṁpadā, harṣeṇa mahatā yukto nananda hariyūthapaḥ/* Hanuman then had very carefully seen the faces of all the sundaries, one by one, most of whom were ornamented in a manner of enhancing the splendor of the Mahal; then he spotted one unique and well distinguished lady with extremely fair colour as of freshly cast golden ore; indeed she was the ‘Patta Mahishi’ or the Prime Queen named Devi Mandodari ! She was the most beloved of Ravana and the ‘Antahpura Swamini’. Rupa-Youvana- Sampada-Vastra Vibhushita Devi Mandodari was mistaken by Pavana Kumara Hanuman was in bliss for all his adventures had ultimately reaped in great success! He kissed his long tail with untold joy and started jumping and leaping, dancing and playing!

[Vishleshana on Devi Mandodari

Devi Mandodari was the daughter of Mayasura and Hema, a noted pativrata of the ranking of Ahalya, Tara, Anasuya, Sumati and Draupadi. She was reputed for faithfulness, selflessness, innocence, righteousness, besides of convincing capacity which of course failed in the case of her husband Ravana much as in the case of Tara. Her trait of carrying conviction was well proven as in the case of her own brothers named Mayavi and Dundubhi who were always at loggerheads. But her capability of gentleness, and honesty were stated to be unparalleled. Ravana was no doubt an admirable being, a glorious warrior,

a reputed Shiva bhakta, excellent family background and a person of dharmic nature who never forced women to bed. But he failed in the case of Devi Sita as that faced his doom along with his followers. She pleaded her husband, who incidentally was younger to her husband, just as Devi Tara did to Vaali but failed. Indeed she had the rudimentary virtue of a proven Pativrata with the proverbial Puranic features of an ideal life partner being a servant like service, a mother like affection, an ever comforting woman of charm, beauty and kingly family origin with prosperity, besides dedication, humility, forgiveness, compassion and the patience as of Bhu Devi!]

Sarga Eleven

Hanuman on seeing Mandori, took time self assure about Devi Sita, continued the search even while self introspecting of his own honesty in the atmosphere of food-dance and lust; yet dismissed such thoughts.

Avadhūya ca tām buddhiṃ babhūvāvasthitas tadā, jagāma cāparām cintām sītām prati mahākapiḥ/ na rāmeṇa viyuktā sā svaptum arhati bhāminī, na bhoktum nāpy alamkartum na pānam upasevitum/ nānyam naram upasthātum surāṇām api ceśvaram, na hi rāmasamaḥ kaś cid vidyate tridaśeṣv api, anyeyam iti niścītya pānabhūmau cacāra saḥ/ krīḍitenāparāḥ klāntā gītena ca tathā parāḥ, ṛttena cāparāḥ klāntāḥ pānaviprahatās tathā/ murajeṣu mṛdaṅgeṣu pīṭhikāsu ca samsthitāḥ, tathāstarānamukhyeṣu samviṣṭās cāparāḥ striyaḥ/ aṅganānām sahasreṇa bhūṣitena vibhūṣaṇaiḥ, rūpasamlāpaśīlena yuktagītārthabhāṣiṇā/ deśakālābhiyuktena yuktavākyābhidhāyinā, ratābhiratasamsuptam dadarśa hariyūthapaḥ/ tāsām madhye mahābāhuḥ śuśubhe rākṣaseśvaraḥ, goṣṭhe mahati mukhyānām gavām madhye yathā vṛṣaḥ/ rākṣasendraḥ śuśubhe tābhiḥ parivṛtaḥ svayam, kareṇubhir yathāraṇyam parikīrṇo mahādvipaḥ/ sarvakāmair upetām ca pānabhūmim mahātmanaḥ, dadarśa kapiśārdūlas tasya rakṣahpater gr̥he/ mṛgāṇām mahiṣāṇām ca varāhāṇām ca bhāgaśaḥ, tatra nyastāni māmsāni pānabhūmau dadarśa saḥ/ raukmeṣu ca viśaleṣu bhājaneṣv ardhabhakṣitān, dadarśa kapiśārdūla mayūrān kukkuṭāms tathā/ varāhavārdhrānasakān dadhisauvarcalāyutān, śalyān mṛgamayūrāmś ca hanūmān anvavaikṣata/ kṛkarān vividhān siddhāmś cakorān ardhabhakṣitān, mahiṣān ekaśalyāmś ca chāgāmś ca kṛtaniṣṭhitān, lekhyam uccāvacaṃ peyam bhojyāni vividhāni ca/ tathāmlalavaṇottamsair vividhai rāgaśāḍavaiḥ, hāra nūpurakeyūrain apavidhair mahādhanaiḥ/ pānabhājanavikṣiptaiḥ phalaiś ca vividhair api, kṛta - puṣpohārā bhūr adhiḥkaṃ puṣyati śriyam/ tatra tatra ca vinyastaiḥ suśiṣṭaiḥ śayanāsanaiḥ, pānabhūmir vinā vahnim pradīptevopalakṣyate/ bahuprakārain vividhair varasamskārasamskṛtaiḥ, māmsaiḥ kuśalasaṃyuktaiḥ pānabhūmigataiḥ pṛthak/ divyāḥ prasannā vividhāḥ surāḥ kṛtasurā api, śarkarāsavamādhvikāḥ puṣpāsavaphalāsavāḥ, vāsacūrṇaiś ca vividhair mṛṣṭās tais taiḥ pṛthakpṛthak/ samtatā śuśubhe bhūmir mālyaiś ca bahusamsthitaiḥ, hiraṇmayaiś ca karakair bhājanaiḥ sphāṭikair api, jāmbūnadamayaiś cānyaiḥ karakair abhisamvṛtā/ rājateṣu ca kumbheṣu jāmbūnadamayeṣu ca, pānaśreṣṭham tadā bhūri kapis tatra dadarśa ha/ so 'paśyac chātakumbhāni śīdhora maṇimayāni ca, rājatāni ca pūrṇāni bhājanāni mahākapiḥ/ kva cid ardhāvaśeṣāni kva cit pītāni sarvaśaḥ, kva cin naiva prapītāni pānāni sa dadarśa ha/ kva cid bhakṣyāmś ca vividhān kva cit pānāni bhāgaśaḥ, kva cid annāvaśeṣāni paśyan vai vicāra ha/ kva cit prabhinnaiḥ karakaiḥ kva cid āloḍitair ghaṭaiḥ, kva cit samprktamālyāni jalāni ca phalāni ca/ śayanāny atra nārīṇām śūnyāni bahudhā punaḥ, parasparam samāśliṣya kās cit suptā varāṅganāḥ/ kā cic ca vastram anyasyā apahr̥tyopaguhya ca, upagamyābalā suptā nidrābalaparājitā/ tāsām ucchvāsavātena vastram mālyam ca gātrajam, nātyarthaṃ spandate citram prāpya mandam ivānilam/ candanasya ca sītasya śīdhora madhurasasya ca, vividhasya ca mālyasya puṣpasya vividhasya ca/ bahudhā mārutas tatra gandham vividham udvahan,, snānānām candanānām ca dhūpānām caiva mūrchitāḥ, pravavau surabhir gandho vimāne puṣpake tadā/ śyāmāvadātās tatrānyāḥ kās cit kṛṣṇā varāṅganāḥ, kās cit kāñcanavarṇāṅgyaḥ pramadā rākṣasālaye/ tāsām nidrāvaśatvāc ca madanena vimūrchitam, padminīnām prasuptānām rūpam āsīd yathaiḥ hi/ evam sarvam aśeṣeṇa rāvaṇāntaḥpuraṃ kapiḥ, dadarśa sumahātejā na dadarśa ca jānakīm/ nirīkṣamāṇas ca tatas tāḥ striyaḥ sa mahākapiḥ, jagāma mahatīm cintām dharmasādhvasaśāṅkitāḥ/ paradārāvarodhasya prasuptasya nirīkṣaṇam, idaṃ khalu mamātyarthaṃ dharmalopaṃ kariṣyati/ na hi me paradārāṇām

dr̥ṣṭir viṣayavartinī, ayam cātra mayā dr̥ṣṭaḥ paradāraparigrahaḥ/ tasya prādurbhūc cintāpunar anyā manasvinaḥ, niścitaikāntacittasya kāryaniścayadarśinī/ kāmam dr̥ṣṭvā mayā sarvā viśvastā rāvaṇastriyaḥ, na tu me manasaḥ kiṃ cid vaikṛtyam upapadyate/ mano hi hetuḥ sarveṣāṃ indriyāṇāṃ pravartate, śubhāśubhāsv avasthāsu tac ca me suvyavasthitam/ nānyatra hi mayā śakyā vaidehī parimārgitum, striyo hi strīṣu dr̥ṣyante sadā saṃparimārgaṇeyasya sattvasya yā yonis tasyām tat parimārgyate, na śakyam pramadā naṣṭā mṛgīṣu parimārgitum/ tad idaṃ mārgitaṃ tāvac chuddhena manasā mayā, rāvaṇāntaḥpuram saram dr̥ṣyate na ca jānakī/ devagandharvakanyās ca nāgakanyās ca vīryavān, avekṣamāṇo hanumān naivāpaśyata jānaki/ tām apaśyan kapis tatra paśyamś cānyā varastriyaḥ, apakramya tadā vīraḥ pradhyātum upacakrame/

Having discarded his natural suspicion that the Devi identified was Mandodari but not of Devi Sita continued with his further search. He flashed back about his thoughts and felt firmly: After all Devi Sita was forcibly taken away from Shri Rama and in that state of extreme disgust, she would neither take food, let alone ornament herself, seek to get better dressed and least of all take to ‘madiraapaana’! She would never ever be seated near any body else in her life, even if it were other Devatas or Ishvara Himself! Indeed that ought to be another ‘sthree’ who was mistaken seated comfortably in the ‘madhu shaala’. In that place, dances, music, ‘madya paana’, ‘shringara’ were all in excellent progress and Lankeshvara was asleep following ‘rati kreedas’ like a single ‘vrishabha’ amidst numberless cows. Hanuman had just witnessed the type of feast of food of fresh meat of animals like pigs, deers, goats and sheep as also of birds of peacocks, chicken, doves, besides of fishes, apart from ‘madya paana’ of choicest wines, before-along-and followed by sumptuous dinner, dance and music sessions, leading to romance, lust and sleep. *evam sarvam aśeṣeṇa rāvaṇāntaḥpuram kapiḥ, dadarśa sumahātejā na dadarśa ca jānakīm/ nirīkṣamāṇaś ca tatas tāḥ striyaḥ sa mahākapiḥ, jagāma mahatīm cintām dharmasādhvasaśaṅkitaḥ/* In this manner, Kapi shreshtha Hanuman searched the nooks and corners of the antahpura of Lankaadhipati but was still there was no trace of Devi Sita anywhere. As Hanuman kept on the search, he was a little concerned in his inner thoughts about the possible impact of witnessing those flashes of the atmosphere of food feasts- music-dance-drunkenness-bodily desires of love-lust-strees- sleep and so on. *paradārāvarodhasya prasuptasya nirīkṣaṇam, idaṃ khalu mamātyarthaṃ dharmalopaṃ kariṣyati/ na hi me paradārāṇāṃ dr̥ṣṭir viṣayavartinī, ayam cātra mayā dr̥ṣṭaḥ paradāraparigrahaḥ/* Indeed, even the very thoughts of women and of staring them when they were asleep would dilute the concepts of virtue! Hanuman further felt so far he was immune of the thoughts of bodily desires while he recalled as to how Ravana was unable to resist the thoughts of Devi Sita! Then Hanuman realised that his mission of ‘Sitanveshana’ ought not to be tempered with and weakened! Then his inner thoughts were stirred up again: *mano hi hetuḥ sarveṣāṃ indriyāṇāṃ pravartate, śubhāśubhāsv avasthāsu tac ca me suvyavasthitam/* It indeed the mind which is the root cause of raga-dveshas originated by panchidriyas of seeing, hearing, smelling, feeling and touching. But Hanuman expressed with determination and declared: *nānyatra hi mayā śakyā vaidehī parimārgitum, striyo hi strīṣu dr̥ṣyante sadā saṃparimārgaṇeyasya sattvasya yā yonis tasyām tat parimārgyate, na śakyam pramadā naṣṭā mṛgīṣu parimārgitum/ tad idaṃ mārgitaṃ tāvac chuddhena manasā mayā, rāvaṇāntaḥpuram saram dr̥ṣyate na ca jānakī/* ‘ After all, Devi Sita would necessarily have to be searched only in the groups of other women only as she is that race only but not among the groups of female deers! That is why I have assumed clean heart and thoughts and made sincere efforts inside the Ravanaasura’s antahpura, most certainly not to stare the females, nor at the food festival, music and dance sessions, their amorous affairs and such activities! Thus being assured of his own thoughts of the inner self, Anjaneya resumed his sincere efforts of ‘Devi Sitanveshana’.

Sarga Twelve

Hanuman in his remote thoughts wondered and was even concerned of Devi Sita’s very existence but quickly recovered from such apprehensions resumed ‘Sitanveshana’ yet again with confidence and belief!

Sa tasya madhye bhavanasya vānaro; latāgrhāmś citragrhān niśāgrhān, jagāma sītām prati darśanotsuko; na caiva tām paśyati cārudarśanām/sa cintayām āsa tato mahākapiḥ; priyām apaśyan raghunandanasya tām, dhruvaṃ nu sītā mriyate yathā na me; vicinvato darśanam eti maithilī/ sā rākṣasānām pravareṇa bālā; svaśīlasamrakṣaṇa tat parā satī, anena nūnam pratiduṣṭakarmanā; hatā bhaved āryapathe pare sthitā/ virūparūpā vikṛtā vivarcaso; mahānanā dīrghavirūpadarśanāḥ, samīkṣya sā rākṣasarājayoṣito; bhayād vinaṣṭā janakeśvarātmajā/ sītām adṛṣtvā hy anavāpya pauraṣam; vihr̥tya kālām saha vānaraiś ciram, na me 'sti sugrīvasamīpagā gatiḥ; sutīkṣṇadaṇḍo balavāmś ca vānarah/ dṛṣṭam antahpuram sarvaṃ dṛṣtvā rāvaṇayoṣitah, na sītā dṛṣyate sādhvī vṛthā jāto mama śramah/ kim nu mām vānarāḥ sarve gataṃ vakṣyanti saṃgatāḥ, gatvā tatra tvayā vīra kim kṛtaṃ tad vadasva nah/ Adṛṣtvā kim pravakṣyāmi tām aham janakātmajā, dhruvaṃ prāyam upeṣyanti kālasya vyativartane/ kim vā vakṣyati vṛddhaś ca jāmbavān aṅgadaś ca saḥ gataṃ pārām samudrasya vānarāś ca samāgatāḥ/ anirvedaḥ śrīyo mūlam anirvedaḥ param sukham, bhūyas tāvad vicesyāmi na yatra vicayah kṛtaḥ/ anirvedo hi satataṃ sarvārtheṣu pravartakaḥ, karoti saphalam jantoḥ karma yac ca karoti saḥ/ tasmād -- anirveda kṛtaṃ yatnaṃ ceṣṭe 'ham uttamam, adṛṣṭāmś ca vicesyāmi deśān rāvaṇapālītān/ āpānāśālāvicitāś tathā puṣpagrhāni ca, citraśālāś ca vicitā bhūyah kṛdāgrhāni ca/ niṣkuṭāntararathyāś ca vimānāni ca sarvaśaḥ, iti saṃcintya bhūyo 'pi vicetum upacakrame/ bhūmīgrhāmś caityagrhān grhātigrhakān api, utpatan nīpatamś cāpi tiṣṭhan gacchan punaḥ kva cit/ apāvṛṇvaṃś ca dvārāni kapāṭāny avaghaṭṭayan, praviśan niṣpatamś cāpi prapatann utpatann api, sarvaṃ apy avakāśam sa vicacāra mahākapiḥ/ caturaṅgulamātro 'pi nāvakāśaḥ sa vidyate, rāvaṇāntahpure tasmin yaṃ kapir na jagāma saḥ/ prākarāntararathyāś ca vedikaś caityasamśrayāḥ, śvabhraś ca puṣkarīnyaś ca sarvaṃ tenāvalokitam/ rākṣasyo vividhākārā virūpā vikṛtāś tathā, dṛṣṭā hanūmatā tatra na tu sā janakātmajā/ rūpenāpratimā loke varā vidyādharma striyah, dṛṣṭā hanūmatā tatra na tu rāghavanandinī/ nāgakanyā varārohāḥ pūrṇacandranibhānanāḥ, dṛṣṭā hanūmatā tatra na tu sītā sumadhyamā/ pramathya rākṣasendreṇa nāgakanyā balād dhṛtāḥ, dṛṣṭā hanūmatā tatra na sā janakanandinī/ so 'paśyāms tām mahābāhuḥ paśyāms cānyā varastriyah, viśasāda mahābāhur hanūmān mārūtātmajāḥ/ udyogaṃ vānarendrānam plavanam sāgarasya ca, vyarthaṃ vikṣyānilasutaś cintām punar upāgamat/ avatīrya vimānāc ca hanūmān mārūtātmajāḥ, cintām upajagāmātha śokopahatacetanaḥ/

Having exited Ravana's Raja bhavana, Hanuman visited gradually the 'Lataamandapa' the 'chitrashala' and the 'Vishrama griha' too in the mid night hours. Then he felt: *sa cintayām āsa tato mahākapiḥ; priyām apaśyan raghunandanasya tām, dhruvaṃ nu sītā mriyate yathā na me; vicinvato darśanam eti maithilī/ sā rākṣasānām pravareṇa bālā; svaśīlasamrakṣaṇa tat parā satī, anena nūnam pratiduṣṭa karmanā; hatā bhaved āryapathe pare sthitā/* Raghunandana's priyatama Sita, is not to be seen anywhere and it appears that Mithileshvari might not be alive. Indeed, she followed the principles of the Arya Maarga, dedicated to 'sadaachara pravartana', and it is likely the cruel Rakshasa Raja Ravana might have ended her existence. Or else, the servants of Ravana'sura are 'virupa vikrita vivarchaas' with frightening eyes and looks and out of sheer fright of them, Janaka Nandini might have collapsed to her end. Neither the 'purushadha phala' of succeeding the vision of Devi Sita was successful, nor the time limit of return to kishkindha as decided by King Sugriva would be available now as he should punish me mercilessly. I have had most meticulously searched all possible places and my labours have turned wasteful; I had explored and rummaged around the antahpura, keenly examined all the streets. When I might return back to Angada, Jambavanta and the other stalwarts back to the other shore, what could I reply to them excepting accepting my misadventure! *anirvedaḥ śrīyo mūlam anirvedaḥ param sukham, bhūyas tāvad vicesyāmi na yatra vicayah kṛtaḥ/ anirvedo hi satataṃ sarvārtheṣu pravartakaḥ, karoti saphalam jantoḥ karma yac ca karoti saḥ/ tasmād anirveda kṛtaṃ yatnaṃ ceṣṭe 'ham uttamam, adṛṣṭāmś ca vicesyāmi deśān rāvaṇapālītān/* Anjaneya thus having been defeated of the purpose realised: Any Being once lost the objective should not lose the spirit of enthusiasm but endeavor again and again [like the proverbial spider weaving threads from its mouth]; thus relent effort of 'Sitanveshana' ought to

resume. Passion and dedication should lead to success. Therefore, let me pull up my patience and continue my effort, asserted Anajanya.

[Vishleshana on Continued Endeavor towards success vide Bhagavad Gita

Karmayedhikaaraste maa phaleshu kadaachana, maa karma heturbhuuh maate sangosta karmani/ Partha! You do only the liberty to ‘do’ but never demand the return fruits about which you have no control. Yet never abstain from the performance surely expected of you. ‘Karma Phala’ is as per the decision of the Almighty. What ever is decided as per destiny shall doubtless be awarded to you. Never hesitate to accept by way of self desire or by the misleading advice of the public. The very feeling of disappointment creates suspicion and self repudiation. This tends to lead to frustration which is the anti-thesis of contentment and thus further leads to a string of inabilities for further successes! That situation is tantamount to ‘ jadatva’ or total lack of initiative!]

Stanza 15 is continued: *bhūmīgrhāmś caityagrhān grhātigrhākān api utpatan nipatamś cāpi tiṣṭhan gacchan punaḥ kva cit/ apāvṛṇvamś ca dvārāni kapātāny avaghaṭṭayan, praviśan niṣpatamś cāpi prapatann utpatann api, sarvam apy avakāśam sa vicacāra mahākapiḥ/ caturaṅgulamātro ’pi nāvakāśaḥ sa vidyate, rāvaṇāntaḥpure tasmin yaṁ kapir na jagāma saḥ/ prākarāntararathyās ca vedikaś caityasamśrayāḥ, śvabhrās ca puṣkariṇyaś ca sarvaṁ tenāvalokitam/* Hanuman then ran off to the underground residences, then the huge houses of celebrities, mandapas at high road crossings were seen by quick jumpings. He peeped in the doors kept ajar, the windows and the surroundings of the residences, lanes and by lanes, vedis, kurupa rakshasa rakshasees asleep, the residences of Vidyadhara-Nagakanyas and all possible palaces, public places and so on. Yet the nightlong searches were still elusive thus far. Hanuman was then drowned deep with disappointment with somewhat subdued spirits for a while.

Sarga Thirteen

Despite his sincere efforts of finding Devi Sita, the indications were slimmed and might even return with disappointment. But yet, recalling Sampati’s assurance, he sought to visit ‘Ashoka Vaatika’

Vimānāt tu susaṁkramya prākāraṁ hariyūthapaḥ, hanūmān vegavān āsīd yathā vidyudghanāntare/ saṁparikramya hanumān rāvaṇasya niveśanān, adṛṣṭvā jānakīm sītām abravīd vacanam kapīḥ/ bhūyiṣṭhaṁ loḍitā laṅkā rāmasya caratā priyam, na hi paśyāmi vaidehīm sītām sarvaṅgaśobhanām/ palvalāni taṭākāni sarāmsi saritas tathā, nadyo ’nūpavanāntās ca durgās ca dharaṇīdharāḥ, loḍitā vasudhā sarvā na ca paśyāmi jānakīm/ iha saṁpātīnā sītā rāvaṇasya niveśane, ākhyātā grdhrarājena na ca paśyāmi tām aham/ kim nu sītātha vaidehī maithilī janakātmajā, upatiṣṭheta vivaśā rāvanam duṣṭacāriṇam/ kṣīpram utpatato manye sītām ādāya rakṣasaḥ, bibhyato rāmabānānām antarā patitā bhavet/ atha vā hriyamāṇyāḥ pathi siddhaniṣevite, manye patitam āryāyā hṛdayam prekṣya sāgaram/ rāvaṇasyoruvegena bhujābhyām pīḍitena ca, tayā manye viśālākṣyā tyaktam jīvitam āryayā upary upari vā nūnam sāgaram kramatas tadā, viveṣṭamānā patitā samudre janakātmajā/ āho kṣudreṇa cānena rakṣantī śīlam ātmanaḥ, abandhur bhakṣitā sītā rāvaṇena tapasvinī/ atha vā rākṣasendrasya patnībhir asitekṣaṇā, aduṣṭā duṣṭabhāvābhir bhakṣitā sā bhaviṣyati/ saṁpūrṇacandra pratimam padmapatra nibhekṣaṇam, rāmasya dhyāyati vaktram pañcatvam kṛpaṇā gatā/ hā rāma lakṣmaṇety eva hāyodhyeti ca maithilī, vilapyā bahu vaidehī nyastadehā bhaviṣyati/ atha vā nihitā manye rāvaṇasya niveśane, nūnam lālapyate mandam pañjarastheva śārikā/ janakasya kule jātā rāmapatnī sumadhyamā, katham utpalapatrākṣī rāvaṇasya vaśam vrajet/ vinaṣṭā vā pranaṣṭā vā mṛtā vā janakātmajā, rāmasya priya bhāryasya na nivedayitum kṣamam/ nivedyamāne doṣaḥ syād doṣaḥ syād anivedane, katham nu khalu kartavyam viṣamam pratibhāti me/ asminn evaṁgate karye prāptakālam kṣamam ca kim, bhaved iti matim bhūyo hanumān pravacārayan/ yadi sītām adṛṣṭvāham vānarendrapurīm itaḥ, gamiṣyāmi tataḥ ko me puruṣārtho bhaviṣyati/ mamedam laṅghanam vyartham sāgarasya bhaviṣyati, praveśaś civa laṅkāyā

rākṣasānām ca darśanam/ kim vā vakṣyati sugrīvo harayo va samāgatāḥ, kiṣkindhām samanuprāptau tau vā daśarathātmajau/ gatvā tu yadi kākutsthām vakṣyāmi param apriyam, na drṣṭeti mayā sītā tatas tyakṣyanti jīvitam/ paruṣam dāruṇam krūrām tīkṣṇam indriyatāpanam, sītānimittam durvākyam śrutvā sa na bhaviṣyati/ tam tu kṛcchragatam drṣṭvā pañcatvagatamānasam, bhṛṣānurakto medhāvī na bhaviṣyati lakṣmaṇaḥ/ vinaṣṭau bhrātarau śrutvā bharato 'pi mariṣyati, bharatam ca mṛtam drṣṭvā śatrughno na bhaviṣyati/ putrān mṛtān samīkṣyātha na bhaviṣyanti mātaraḥ, kausalyā ca sumitrā ca kaikeyī ca na samśayaḥ/ kṛtajñāḥ satyasamdhāś ca sugrīvaḥ plavagādhipaḥ, Rāmam tathā gatam drṣṭvā tatas tyakṣyanti jīvitam/ durmanā vyathitā dīnā nirānandā tapasvinī, pīḍitā bhartṛśokena rumā tyakṣyati jīvitam/ vālijena tu duḥkhena pīḍitā śokakarṣitā, pañcatvagamane rājñas tārāpi na bhaviṣyati/ mātāpitror vināśena sugrīva vyasanena ca, kumāro 'py aṅgadaḥ kasmād dhārayiṣyati jīvitam/ bhartṛjēna tu śokena abhibhūtā vanaukasah, śirāmsy abhihaniṣyanti talair muṣtibhir eva ca/ sāntvenānupradānena mānena ca yaśasvinā, lālitāḥ kapirājēna prāṇāms tyakṣyanti vānarāḥ/ na vaneṣu na śaileṣu na nirodheṣu vā punaḥ, krīḍām anubhaviṣyanti sametya kapikuñjarāḥ/ saputradārāḥ sāmātyā bhartṛvyasanapīḍitāḥ, śailāgre - bhyah patiṣyanti sametya viṣameṣu ca/ viṣam udbandhanam vāpi praveṣam jvalanasya vā, upavāsam atho śastraṁ pracariṣyanti vānarāḥ/ ghoram ārodanam manye gate mayi bhaviṣyati, ikṣvākukulanāśāś ca nāśāś caiva vanaukasām/ so 'ham naiva gamiṣyāmi kiṣkindhām nagarīm itaḥ, na hi śakṣyāmy aham draṣṭum sugrīvam maithilīm vinā/ mayy agacchati cehasthe dharmātmānau mahārathau, āśayā tau dharīṣyete vanarāś ca manasvinaḥ/ hastādāno mukhādāno niyato vṛkṣamūlikaḥ, vānaprastho bhaviṣyāmi adṛṣṭvā janakātmajām/ sāgarānūpaje deśe bahumūlaphalodake, citām kṛtvā pravekṣyāmi samiddham aranīsutam/ upaviṣṭasya vā samyag līnginam sādhaiṣyataḥ, śarīram bhakṣayiṣyanti vāyasāḥ śvāpadāni ca/ idam apy ṛṣibhir drṣṭam niryānam iti me matiḥ, samyag āpaḥ pravekṣyāmi na cet paśyāmi jānakīm/ sujātāmūlā subhagā kīrtimālāyaśasvinī, prabhagnā cirarātrīyam mama sītām apaśyataḥ/ tāpaso vā bhaviṣyāmi niyato vṛkṣamūlikaḥ, netāḥ pratigamiṣyāmi tām adṛṣṭvāsīteksaṇām/ yaditāḥ pratigacchāmi sītām anadhigamyā tām, aṅgadaḥ sahitaiḥ sarvair vānarair na bhaviṣyati/ vināśe bahavo doṣā jīvan prāpnoti bhadrakam, tasmāt prāṇān dharīṣyāmi dhruvo jīvati saṅgamah/ evam bahavidham duḥkham manasā dhārayan muhuḥ, nādhyagacchat tadā pārām śokasya kapikuñjarāḥ/ rāvaṇam vā vadhiṣyāmi daśagrīvam mahābalaṁ, kāmam astu hṛtā sītā pratyācīrṇam bhaviṣyati/ athavainam samutkṣipyā upary upari sāgaram, rāmāyopahariṣyāmi paśum paśupater iva/ iti cintā samāpannaḥ sītām anadhigamyā taam, dhyānaśokā parītātmā cintayām āsa vānarāḥ/ yāvat sītām na paśyāmi rāmapatnīm yaśasvinīm, tāvad etām purīm laṅkāṁ vicinomi punaḥ punaḥ/ sampātī vacanāc cāpi rāmam yady ānayāmy aham, apaśyan rāghavo bhāryām nirdahet sarvavānarān/ ihaiva niyatāhāro vatsyāmi niyatendriyaḥ, na matkṛte vinaśyeyuḥ sarve te naravānarāḥ/ aśokavanikā cāpi mahatīyam mahādṛumā, imām abhigamiṣyāmi na hīyam vicitā mayā/vasūn rudrāms tathādityān aśvinau maruto 'pi ca, namaskṛtvā gamiṣyāmi rakṣasām śokavardhanaḥ/ jivā tu rākṣasān devīm ikṣvākukulanandinīm, sampradāsyāmi rāmāyā yathāsiddhim tapasvine/ sa muhūrtam iva dhyātvā cintāvigrahitendriyaḥ, udatiṣṭhan mahābāhur hanūmān mārutātmajah/ namo 'stu rāmāya salakṣmaṇāya; devyai ca tasyai janakātmajāyai, namo 'stu rudrendrayamānilebhyo; namo 'stu candrārkamarudgaṇebhyaḥ/ sa tebhyaḥ tu namaskṛtvā sugrīvāya ca mārutih, diśaḥ sarvāḥ samālokyā aśokavanikām prati/ sa gatvā manasā pūrvam aśokavanikām śubhām, uttaram cintayām āsa vānaro mārutātmajah/ dhruvam tu rakṣobahulā bhaviṣyati vanākulā, aśokavanikā cintyā sarvasamskārasamskṛtā/ rakṣiṇāś cātra vihita nūnam rakṣanti pādapān, bhagavān api sarvātmā nātīkṣobham pravāyati/ samkṣipto 'yam mayātmā ca rāmārthe rāvaṇasya ca, siddhim me samvidhāsyanti devāḥ sarṣigaṇāś tv iha/ br---ahmā svayambhūr bhagavān devāś caiva diśantu me, siddhim agniś ca vāyuś ca puruhūtaś ca vajradhṛt/ varuṇaḥ pāśahastaś ca somādityai tathaiva ca, aśvinau ca mahātmānau marutaḥ sarva eva c/ siddhim sarvāṇi bhūtāni bhūtānām caiva yaḥ prabhuh, dāsyanti mama ye cānye adṛṣṭāḥ pathi gocarāḥ/ tad unnaṣam pāṇḍuradantam avraṇam; śucismitam padmapalāśalocanam, draṁsyē tad āryāvadanam kadā nv aham; prasannatārādhipatulyadarśanam/ kṣudreṇa pāpena ṅṣāmsakarmanā; sudāruṇālāmkṛtaveśadhāriṇā, balābhībhūtā abalā tapasvinī; katham nu me drṣṭapathe 'dya sā bhavet/

With hopes against hopes, Hanuman continued his search but to avail. *iha sampātinā sītā rāvaṇasya niveśane, ākhyātā grdhrarājena na ca paśyāmi tām aham* Then he recalled that Grudhra Raja Sampaati affirmed that Devi Sita would most certainly should be in Lanka only, probably in Raja Mahal itself!

[Vishleshana on Sampaati's assurance to Vaanara Sena vide Valmiki Kishkindha Ramayana Sarga 63:

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

Stanzas 5 onward: *kim nu sītātha vaidehī maithilī janakātmajā, upatiṣṭheta vivaśā rāvaṇam duṣṭacāriṇam/ kṣipram utpatato manye sītām ādāya rakṣasaḥ, bibhyato rāmaḥ antarā patitā bhavet/* Hanuman wondered whether Devi Sita was coerced the impossible task of serving Ravana? Was it probable that she might have jumped off from vimana of Ravana after her struggle in his strong hands and jumped down off! *atha vā hriyamāṇāyāḥ pathi siddhanīṣevite, manye patitam āryāyā hṛdayam prekṣya sāgarām/* During that travel, she could have been bewildered to see the Maha Samudra on the way to Lanka and out of fright might have dropped off! There could be such other possibilities such as cited as above. In any case, Hanuman wondered: *yadi sītām adṛṣṭvāham vānarendrapurīm itaḥ, gamiṣyāmi tataḥ ko me puruṣārtho bhaviṣyati/ mamedam laṅghanam vyartham sāgarasya bhaviṣyati, praveśaś civa laṅkāyā rākṣasānām ca darśanam/* If I were to return to Kishkindha, which type of the Chaturvidha Purushardhas viz. Dharma-Artha-Kaama-Mokshas could be waiting for me! My deeds of Samudra Langhana-Lanka Pradesha-vizualising the Rakshshasas would indeed be mere waste! On reaching Kishkindha empty handed, what would be the reaction of not only of Sugriva and the followers, besides that of Rama Lakshmanas! *gatvā tu yadi kākutstham vakṣyāmi param apriyam, na dṛṣṭeti mayā sītā tatas tyakṣyanti jīvitam/* In case, I dare to utter this hard truth that Devi Sita was not traceable, then would Shri Rama not hesitate to resort to his 'praana tyaaga! If that were to be so, then the vicious circle of 'atmarpanas' of Lakshmana-Bharata Shatughnans, Devis Kousalya-Sumitra- Kaikeyi-and the daughters in law too! Further atmarpanas would happen to Sugriva, Devi Tara-Angada too could happen. The ripple impact would fall like a thunderbolt on the race of Vanaras who got collected from earth, commanded by Sugriva in 'arbuda sanhkya' for 'Sitanveshana' in the directions of east-north-west- and finally to south under Angada's commmand as pioneered by Anjaneya. Those Vaanaras with their wives and progeny would resort to drinking poison or by jumping from parvata shikharas, or into flames, or my breathing failures. Indeed the extinction of Ikshvaku vamsha and of the race of Vamanas would follow too. *so 'ham*

naiva gamiṣyāmi kiṣkindhām nagarīm itaḥ, na hi śakṣyāmy ahaṁ draṣṭuṁ sugrīvaṁ maithilīm vinā/ mayy agacchati cehasthe dharmātmā nau mahārathau, āśayā tau dhariṣyete vanarās ca manasvinaḥ/ hastādāno mukhādāno niyato vṛkṣamūlikāḥ, vānaprastho bhaviṣyāmi adṛṣṭvā janakātmajām/ sāgarānūpaje deśe bahumūlaphalodake, citām kṛtvā pravekṣyāmi samiddham araṇīsutam/ Hanuman out of sheer frustration imagined the far reaching shocking crash consequences of the resultless ‘Sitanveshana’ and decided never to return to Kishkindha empty handed. He further cogitated that in case of non return without seeing and meeting Devi Sita, then he might either take to ‘Vaanaprastha’ in surrounding forests eking his life by living fruits and roots and following ‘niyamas of shoucha- dharmika- japas’ incoginto under trees. He felt further that on the face of extreme mental aggravation, he might resort to ‘aamarana upavasa’ or jump into ‘agni pravesha’. *evam bahuvidham duḥkham manasā dhārayan muhuḥ, nādhyagacchat tadā pāram śokasya kapikuñjarah/ rāvaṇam vā vadhiṣyāmi daśagrīvaṁ mahābalam, kāmam astu hṛtā sītā pratyācīrṇam bhaviṣyati/* Thus Anjaneya was unable to control his inner feelings and the utter failure of Sitanveshana. He then could not suppress his anger and had seriously felt as to why not kill Ravana, even stealthily and take revenge and hand over the severed heads of Ravana into the hands of Shri Rama! Then after musing various permutations and combinations of thought ripples of the tides of the deep ocean, Hanuman made a firm declaration of faithful resolve as follows: *yāvat sītām na paśyāmi rāmapatnīm yaśasvinīm, tāvad etām purīm laṅkāṁ vicinomi punaḥ punaḥ/* Till such day and time I ought not to accomplish Darshan of Devi Sita, I should keep on searching for her. Then he decided as follows: *aśokavanikā cāpi mahatīyam mahādramā, imām abhigamiṣyāmi na hīyam vicitā mayā/vasūn rudrāms tathādityān aśvinau maruto ‘pi ca, namaskṛtvā gamiṣyāmi rakṣasām śokavardhanah/ jivā tu rākṣasān devīm ikṣvākukulanandinīm, sampradāsyāmi rāmāyā yathāsiddhiṁ tapasvine/* It appears that this side of Lanka, which has so far not been seen by me there is the Ashoka Vaatika, which incidentally known for plentiful fruits and roots and I have so far not visited in this part of Lanka in the course of my mission of ‘Sitanveshana’. Just as Maha Tapasvis would subue even Maha Rakshasaas, may be I might get success for the thrill of Rama and relief of Devi Sita. Then Hanuman prayed to Devaadis as follows: *namo ‘stu rāmāya salakṣmaṇāya; devyai ca tasyai janakātmajāyai, namo ‘stu rudrendrayamānilebhyo; namo ‘stu candrārkkamarudgaṇebhyaḥ/ sa tebhyaḥ tu namaskṛtvā sugrīvāya ca mārutiḥ, diśaḥ sarvāḥ samālokya aśokavanikām prati/* Namaste to Lakshmana sahita Shri Rama, Janakanandini Sita Devi, to Rudra-Indra-Yama- Vayu and samasta devas- to Chandra-Agni-Marutganas; like wise to Sugriva too. May the Ashta Dashas do please watch me with their sanction and blessings as Pavana Kumara Anjana Putra as he enters Ashoka Vatika for the accomplishment of Swami Karya of Devi Sita darshana! *samkṣipto ‘yam mayātmā ca rāmārthe rāvaṇasya ca, siddhiṁ me samvidhāsyanti devāḥ sarṣigaṇās tv iha/ brahmā svayambhūr bhagavān devās caiva diśantu me, siddhiṁ agniś ca vāyuś ca puruhūtaś ca vajradhṛt/ varuṇaḥ pāśahastaś ca somādityai tathaiva ca, aśvinau ca mahātmā nau marutaḥ sarva eva c/ siddhiṁ sarvāṇi bhūtāni bhūtānām caiva yaḥ prabhuh, dāsyanti mama ye cānye adṛṣṭāḥ pathi gocarāḥ/* Anjaneya further stated: ‘ Keeping in view of the singular objective of Shri Rama Karya Siddhi, I am purposively assuming the minute body form; may Rishis and Devas bestow ‘siddhi’. May Swayambhu Brahma, anya deva ganas, taponishtha maharshis, Agni deva- Vayu deva- Vajradhari Indra- Paashadhari Varuna- Soma- Adityas- Ashvini Kumaras- samasta Marudganas- Pancha Bhutas and all those seen and unseen Deva- Devis accomplish ‘kaarya siddhi’ of Sita- Mukhaaravinda -Darshana. How indeed this outstanding Pativrata Tapasvini had got caught into the control of this ‘kshudra- neecha- nara rupak- atyanta daaruna- Ravana!

Sarga Fourteen

While admiring the exquisiteness of the Ashoka Vaatika, Hanuman started musing as to how Devi Sita would be feeling at home as she was stated to be an admirer of Prakriti Soundarya

Sa muhūrtam iva dhyatvā manasā cādhiḡamya tām, avapluto mahātejāḥ prākāram tasya veśmanah/ sa tu samhṛṣṭasarvāṅgaḥ prākārastho mahākapiḥ, puṣpitāgrān vasantādau dadarśa vividhān drumān/ sālān

asokān bhavyāmś ca campakāmś ca supuṣpītān, uddālakān nāgavṛkṣāmś cūtān kapimukhān api/
athāmraṇasamchannām latāśatasamāvṛtām, jyāmukta iva nārācaḥ puṣṭuṣve vṛkṣavāṭikām/ sa praviṣya
vicitrām tām vihaḡair abhināditām, rājataiḥ kāñcanaś caiva pādapaiḥ sarvatovṛtām/ vihaḡair
mṛgasamḡhaiś ca vicitrām citrakānanām, uditādityasamkāśām dadarśa hanumān kapiḥ/ vṛtām
nānāvidhair vṛkṣaiḥ puṣpopagaphalopagaiḥ, kokilair bhṛṅgarājaiś ca mattair nityaniṣevitām/
prahṛṣṭamanuje kale mṛgapakṣisamākule, mattabarhiṇasamḡhuṣṭām nānādvijagaṇāyutām/ mārgamāṇo
varārohām rājaputrīm aninditām, sukhaprasuptān vihaḡān bodhayām āsa vānaraḥ /utpatadbhir
dvijagaṇaiḥ pakṣaiḥ sālāḥ samāhatāḥ, anekavarṇā vividhā mumucuḥ puṣpavṛṣṭayaḥ/ puṣpāvākīrṇaḥ
śuśubhe hanumān mārutātmajaḥ, asokavanikāmādhye yathā puṣpamayo giriḥ/ diśaḥ sarvābhīdāvantaḥ
vṛkṣaṣaṇḡdagataḥ kapim, dṛṣṭvā sarvāṇi bhūtāni vasanta iti menire/ vṛkṣebhyaḥ patitaiḥ puṣpair avakīrṇā
prthagvidhaiḥ, rarāja vasudhā tatra pramadeva vibhūṣitā/ tarasvinā te taravas tarasābhīprakampitāḥ,
kusumāni vicitrāni sasṛjuḥ kapinā tadā/ nirdhūtapatrasīkharāḥ śīrṇapupuṣpaphaladrumāḥ,
nikṣiptavastrābharaṇā dhūrtā iva parājītāḥ/ hanūmatā vegavatā kampitās te nagottamāḥ, puṣpa -
parṇaphalāny āsu mumucuḥ puṣpaśālināḥ/ vihaḡasamḡghair hīnās te skandhamātrāśrayā drumāḥ,
babhūvur agamāḥ sarve māruteneva nirdhūtāḥ/ vidhūtakeśi yuvatir yathā mṛditavarṇikā niṣpīta -
śubhadantauṣṭhī nakhair dantaiś ca vikṣatā/ tathā lāṅgūlahastaiś ca caraṇābhīyām ca marditā/
babhūvāśokavanikā prabhagnavarapādapā/ mahālatānām dāmāni vyadhamat tarasā kapiḥ, yathā prāvṛṣi
vindhyasya meghajālāni mārutah/ sa tatra maṇibhūmīś ca rājatīś ca manoramāḥ, tathā kāñcanabhūmīś
ca vicaran dadṛśe kapiḥ/ vāpīś ca vividhākārāḥ pūrṇāḥ paramavāriṇā, mahārhair maṇisopānair
upapannās tatas tataḥ/ muktāpravālasikatā sphatikāntarakuṭṭimāḥ, kāñcanaś tarubhīś citrais tīrajair
upaśobhitāḥ/ phullapadmopalavanāś cakravākopakūjitāḥ, natyūharutasamḡhuṣṭā hamsasārasanāditāḥ/
dīrghābhīr drumayuktābhīḥ sarīdbhīś ca samantataḥ, amṛtopamatoyābhīḥ śivābhīr upasamṣkṛtāḥ/
latāśatair avatātāḥ santānakasamāvṛtāḥ, nānāgulmāvṛtavānāḥ karavīrakṛtāntarāḥ/ tato 'mbudha -
rasamkāśam pravṛddhasīkharām girim, vicitrakūṭam kūṭaiś ca sarvataḥ parivāritam/ śīlāḡghair avatataḥ
nānāvṛkṣaiḥ samāvṛtam, dadarśa kapiśārdūlo ramyam jagati parvatam/ dadarśa ca nagāt tasmān nadīm
nīpatitām kapiḥ, aṅkāḍ iva samutpatya priyasya patitām priyam/ jale nīpatitāḡraiś ca pādapair
upaśobhitām, vāryamāṇām iva krudhdām pramadām priyabandhubhīḥ/ punar āvṛttatoyām ca dadarśa sa
mahākapiḥ, prasannām iva kāntasya kāntām punar upasthitām/ tasyādūrāt sa padminyō
nānādvijagaṇāyutāḥ, dadarśa kapiśārdūlo hanumān mārutātmajaḥ/ kṛtrimām dīrghikām cāpi pūrṇām
śītena vāriṇā, maṇipravarasopānām muktāsīkatasobhitām/ vividhair mṛgasamḡghaiś ca vicitrām
citrakānanām, prāsādaiḥ sumahadbhīś ca nīrmitair viśvakarmaṇā, kānanaiḥ kṛtrimaiś cāpi sarvataḥ
samalamkṛtām/ ye ke cit pādapās tatra puṣpopagaphalopagāḥ, sacchatrāḥ savitardīkāḥ sarve
sauvarṇavedīkāḥ/ latāpratānair bahubhīḥ parṇaiś ca bahubhīr vṛtām, kāñcanīm śīmśupām ekām dadarśa
sa mahākapiḥ/ so 'paśyad bhūmībhāḡāmś ca gartaprasravaṇāni ca, suvarṇavṛkṣān aparān dadarśa
śīkhisamṇibhān/ teśām drumāṇām prabhayā meror iva mahākapiḥ, amanyata tadā vīraḥ kāñcano 'smīti
vānaraḥ/ tām kāñcanaś taruḡanair mārutena ca vījitām, kiṅkiṅśatanirḡhoṣām dṛṣṭvā vismayam āḡamat/
supuṣpītāḡrām rucīrām taruṇāṅkurapallavām, tām āruhya mahāveḡaḥ śīmśapām parṇasamvṛtām/ ito
drakṣyāmi vaidehīm rāma darśanalālasām, itaś cetaś ca duḡkhārtām sampatantīm yadṛcchayā
asokavanikā ceyām dṛḡham ramyā durātmanaḥ, campakaiś candanaiś cāpi bakulaiś ca vibhūṣitā/ iyam
ca nalinī ramyā dvijasamḡghaniṣevitā, imām sā rāmamahīṣī nūnam eṣyati jānakī/ sā rāma rāmamahīṣī
rāḡhavyasya priyā sadā, vanasamcārakuśalā nūnam eṣyati jānakī/ atha vā mṛḡasāvākṣī vanasyāsyā
vicakṣaṇā, vanam eṣyati sā ceha rāmacintānukarśītā/ rāmasokābhīsamṇaptā sā devī vāmālocanā,
vanavāsaratā nityam eṣyate vanacāriṇī/ vanecarāṇām satataḥ nūnam sprhayate purā, rāmasya dayitā
bhāryā janakasya sutā satī/ samdhyākālanāḥ śyāmā dhruvam eṣyati jānakī, nadīm cemām śivajalām
samdhyārthe varavarṇinī/ tasyāś cāpy anurūpeyam asokavanikā śubhā, śubhā yā pārthivendrasya patnī
rāmasya sammitā/ yadi jivati sā devī tārādhīpanībhānanā, āḡamiṣyati sāvaśyam imām śivajalām nadīm/
evam tu matvā hanumān mahātmā; pratīkṣamāṇo manujendrapatnīm, avekṣamāṇaś ca dadarśa sarvaḥ;
supuṣpīte parṇaghane nilīnaḥ/

As Hanuman slowly approached the Ashoka Vatika with ‘Sitaasmarana’ profused in his mind, he was thrilled to witness the unimaginable grandeur and the splash of the Prakriti Soundarya as the early break of Vasanta Ritu as dominated by Vasu Devatas heralding colors, flowers and freshness with fruits and singings of birds like koels and the buzzing music of honey bees. The garden was replete with the tall trees of Saala-Ashoka-Uddhaalaka-Naagakesara-adi maha vrikshas. As Hanuman initiated the search of Devi Sita, the swings of the tree branches were like what the birds comfortably resting in their nests were disturbed. As the Kapivara Anjaneya was jumping back and forth from branch to branch the Rakshasa-Rakshasis were wondering whether Vasanta Ritu Raja having assumed Vaanara Swarupa was moving about in the Vaatika freely. The speed of movement from branch to branch of the trees as like the rains of green leaves, fragrant flowers and sweet fruits down to earth. As though the sweeps of air in the Varsha Ritu tend to break the thick black clouds into pieces Anjana Putra then started breaking the sub-branches of the trees as the groups of Rakshasa-Rakshasis commenced staring up and watching the movements of the Vanara Shekhara. Then the attention of Hanuman got diverted to the flows of sarovaras and the groups of birds flying up or the swimming swans hovering around the lotuses and buzz of bees. Further around he saw from a good distance a massive ‘Ashoka Vriksha with a ‘SuvarnamayaVedika’ there under. The background of the Vedika was a huge ‘maidan’ like open space with lines of encircling mountains. Hanuman then mused as to wonderful that he might be able to vision Devi Sita as she might be moving there restlessly. Duraatma Ravana had indeed made this Vatika skillfully no doubt, as the glamour of the trees of chandana-champa-vakulas truly enhance the prettiness. Hopefully, Devi Sita the most beloved of Shri Rama is safe and moves around here. How I wish that she could be seen on the banks of this ‘sarovara’. She should have turned weak and dejected, yet might be some what pacified with the beauty of these surroundings. *rāmasōkābhisaṃtaptā sā devī vāmalocanā, vanavāsaratā nityam eṣyate vanacārīṇī/ vanecarāṇām satatām nūnam sprhayate purā, rāmasya dayitā bhāryā janakasya sutā satī/* Sundara netravadana Devi Sita must be by now extremely dejected and crying away with none to solace. Yet there could be possible chances of seeing her as she might like to endear Vanavaasi species like me! Thus Hanuman decided to climb and hang around on the Ashoka Tree itself.

Sarga Fifteen

Hanuman yet in his miniature form finally visioned Devi Sita near a ‘Chaitya Praasaada Mandira’ and identified her and felt ecstatic

Sa vīkṣamāṇas tatrastho mārgamāṇas ca maithilīm, avekṣamāṇas ca mahīm sarvām tām anvavaikṣata/ santāna kalatābhiḥ ca pādapair upasobhitām, divyagandharasopetām sarvataḥ samalamkṛtām/ tām sa nandanasaṃkāsām mṛgapakṣibhir āvṛtām, harṃyaprāsādasambādham kokilākulaniḥsvanām/ kāñcanotpalapadmābhir vāpībhir upasobhitām, bahvāsanaakuthopetām bahubhūmigṛhāyutām/ sarvartukusumai ramyaiḥ phalavadbhiḥ ca pādapaiḥ, puṣpitanām aśokānām śrīyā sūryodayaprabhām/ pradīptām iva tatrastho mārutīḥ samudaiḥṣata, niṣpatraśākhām vihagaiḥ kriyamāṇām ivāsakṛt, viniṣpatadbhiḥ śataśaś citraiḥ puṣpāvataṃsakaiḥ/ āmulapuṣpanicitair aśokaiḥ śokanāśanaiḥ, puṣpabhārātibhāraiḥ ca sprśadbhir iva medinīm/ karṇikāraiḥ kusumitaiḥ kiṃśukaiḥ ca supuṣpitaiḥ, sa deśaḥ prabhayā teṣām pradīpta iva sarvataḥ/ puṃnāgāḥ saptaparṇas ca campakoddālakās tathā, vivṛddhamūlā bahavaḥ śobhante sma supuṣpitāḥ/ śātakumbhanibhāḥ ke cit ke cid agniśikhopamāḥ, nīlāñjananibhāḥ ke cit tatrāśokāḥ sahasraśaḥ/ nandanam vividhodyānam citram caitraratham yathā, ativṛttam ivācintyam divyam ramyam śrīyā vṛtam/ dviṭīyam iva cākāśam puṣpajyotirganāyutam, puṣparatnaśataiḥ citram pañcamam sāgaram yathā/ sarvartupuṣpair nicitam pādapair madhugandhibhiḥ, nānāninādair udyānam ramyam mṛgaganair dvijaiḥ/ anekagandhapravaham puṇyagandham manoramam, śailendram iva gandhādhyam dviṭīyam gandhamādanam/ aśokavanikāyām tu tasyām vānarapuṃgavaḥ, sa dadarśavidūrastham caityaprasādam ūrjitam/ madhye stambhasahasreṇa sthitam kailāsapāṇḍuram, pravālakṛtasopānam taptakāñcanavedikam/ muṣṇantam iva cakṣūṃṣi dyotamānam iva śrīyā, vimalam prāṃsubhāvadvād ullikhantam ivāmbaram/ tato malinasāmvītām rākṣasībhiḥ samāvṛtām,

upavāsakṛśām dīnām niḥśvasāntīm punaḥ punaḥ, dadarśa śuklapakṣādaḥ candrarekhām ivāmalām/ mandaprakhyāyamānena rūpeṇa ruciraprabhām, pinaddhām dhūmajālena śikhām iva vibhāvasoḥ/ pītenaikena saṁvītām kliṣṭenottamavāsasā, sapaṅkām analamkārām vipadmām iva padminīm/ vrīḍitām duḥkhasaṁtaptām parimlānām tapasvinīm, graheṅgārakenaiva pīḍitām iva rohiṇīm/ āsrupūrṇamukhīm dīnām kṛśām ananaśena ca, śokadhyānaparām dīnām nityām duḥkharāyaṇām/ priyam janam apaśyantīm paśyantīm rākṣasigaṇam, svagaṇena mṛgīm hīnām śvagaṇābhivṛtām iva/ nilanāgābhayā venyā jaghanam gatayaikayā, sukhārham duḥkhasaṁtaptām vyasanānām akodivām/ tām samikṣya viśālākṣīm adhikam malinām kṛśām, tarkayām āsa sīteti kāraṇair upapādibhiḥ/ hriyamāṇā tadā tena rakṣasā kāmarūpiṇā, yathārūpā hi dṛṣṭā vai tathārūpeyam aṅganā/ pūrṇacandrānanām subhrūm cāruvṛttapayodharām, kurvantīm prabhayā devīm sarvā vitimirā diśaḥ/ tām nīlakeśīm bimbauṣṭhīm sumadhyām supratīṣṭhitām, sītām padmapalāśākṣīm manmathasya ratīm yathā/ iṣṭām sarvasya jagataḥ pūrṇacandrāprabhām iva, bhūmau sutanum āsīnām niyatām iva tāpasīm/ niḥśvāsabahulām bhīrūm bhujagendravadhūm iva, śokajālena mahatā vitatena na rājatīm/ sāmsaktām dhūmajālena śikhām iva vibhāvasoḥ, tām smṛtīm iva saṁdighdām ṛddhīm nipatitām iva/ vihatām iva ca śraddhām āsām pratihatām iva, sopasargām yathā siddhīm buddhīm sakaluṣām iva/ abhūtenāpavādena kīrtīm nipatitām iva, rāmaparodhavyathitām rakṣoharaṇakarśītām/ abalām mṛgaśāvākṣīm vikṣamāṇām tatas tataḥ bāspāmbupratīpūrṇena kṛṣṇavaktrākṣipakṣmaṇā, vadanenāprasannena niḥśvasantīm punaḥ punaḥ/ malapaṅkadharām dīnām maṅḍanārham amaṅḍitām, prabhām nakṣatrarājasya kālameghair ivāvṛtām/ tasya saṁdidihe buddhir muhuḥ sītām nirikṣya tu, āmnāyānām ayogena vidyām praśīthilām iva/ duḥkhena bubudhe sītām hanumān analamkṛtām, sāmskāreṇa yathāhīnām vācam arthāntaram gatām/ tām samikṣya viśālākṣīm rājaputrīm aninditām, tarkayām āsa sīteti kāraṇair upapādayan/ vaidehyā yāni cāṅgesu tadā rāmo 'nvakīrtayat, tāny ābharaṇajālāni gātraśobhīny alakṣayat/ sukṛtau karṇaveṣṭau ca śvadamṣṭrau ca susaṁsthītau, maṇividrumacitrāṇi hasteṣv ābharaṇāni ca/ śyāmāni cirayuktatvāt tathā saṁsthānavanti ca, tāny evaitāni manye 'ham yāni rāmo 'nvakīrtayat/ tatra yāny avahīnāni tāny aham nopalakṣaye, yāny asyā nāvahīnāni tānīmāni na saṁśayah/ pītam kanakapaṭṭābham srastam tad vasanam śubham, uttarīyam nagāsaktam tadā dṛṣṭam plavaṅgamaiḥ/bhūṣaṇāni ca mukhyāni dṛṣṭāni dharaṇītale, anayaivāpaviddhāni svanavanti mahānti ca/ idam ciragrhitatvād vasanam kliṣṭavattaram, tathā hi nūnam tad varṇam tathā śrīmad yathetarat/ iyam kanakavarṇāṅgī rāmasya mahiṣī priyā, pranaṣṭāpi satī yasya manaso na pranaṣyati/ iyam sā yat kṛte rāmaś caturbhiḥ paritapyate, kāruṇyenāṅṛśamsyena śokena madanena ca/ strī pranaṣṭeti kāruṇyād āsrītetu āṅṛśamsyataḥ, patnī naṣṭeti śokena priyeti madanena ca/ asyā devyā yathā rūpam aṅgapratyaṅgasauṣṭhavam, rāmasya ca yathārūpam tasyeyam asitekṣaṇā/ asyā devyā manas tasmīms tasya cāsyām pratīṣṭhitam, teneyam sa ca dharmātmā muhūrtam api jīvat/ duṣkaram kurute rāmo ya imām mattakāśīnīm, sītām vinā mahābhūr muhūrtam api jīvat/ evam sītām tadā dṛṣṭvā hr̥ṣṭaḥ pavanasaṁbhavaḥ, jagāma manasā rāmam praśaśamsa ca tam prabhūm/

From up around the height of the Ashoka tree in the Ashoka Vana, Hanuman was rejoicing the grand view of Ashoka Vana which was similar to the Devodyana Nandana Vana of Swagaloka, or the Chaitra Vana of Kubera both being extremely tranquil, celestial and 'dedepta maana' of glitter. As this was spread all over with heavenly fragrance with the varied 'pushpa sampada', especially in the Vasanta Ritu, that 'udyaana vana' was similar like that of the top of 'Gandhamaadana'. Vaanara Pramukha Anjaneya viewed a well rounded elevated Mandira popular as 'Chaitra Mandira' of pure marble construction like Kailasa Madira surrounded by ugly and grotesque Rakshasis; *tato malinasamvītām rākṣasībhiḥ samāvṛtām, upavāsakṛśām dīnām niḥśvasāntīm punaḥ punaḥ, dadarśa śuklapakṣādaḥ candrarekhām ivāmalām/ mandaprakhyāyamānena rūpeṇa ruciraprabhām, pinaddhām dhūmajālena śikhām iva vibhāvasoḥ/* Those frightening and disgusting Rakshasis encircled a stree who appeared to have been fasting for days and hence was weak and pitiable. She was of the body frame that was weak, thinned down, exhausted and fatigued like that of Chandrama of the very first night of Shukla Paksha. Hanuman suspected that woman of virtue under harassment by the cruel Rakshasis. On the basis of various descriptions, indications and signs, Hanuman was able to identify 'her'; indeed her features, characteristics were recalled. She was robed in yellow silk, which was unclean and dusty; she was 'alankaara viheena'

yet beautiful and of arresting features of charm. Hanuman felt that she pale and unspirited like the Pushkarini Sarovara without lotuses. That tapasvini was in enormous sadness and misery as if the Devi Rohini were at the time of Chandra grahana. Accentuated by her fastings she was weeping away in her condition of physical weakness. Instead of being surrounded by her affectionable persons, she got subjected to the company of Raakshasis all around as is an attractive deer was encircled by wild and ever barking dogs. Indeed her long and dark 'veni' down her waist was like a black 'naagini' just as blue rows of tall trees on earth shine against the background of blue clouds of the high sky! She was born of comfort and luxurious family but right now was tormented to misery and fear. Yet she was brave, ready to face impediments of hard living, but now pathetic, clad in dirty robes, weak in body and mind, being under constantly and readily subjected to threats and due to various reasons. *tām samīkṣya viśālākṣīm adhikām malinām kṛśām, tarkayām āsa sīteti kāraṇair upapādibhiḥ*/ Hanuman had almost decided apparently on the basis of the similarity of circumstances, interpretation and decisiveness as per 'Saankhya Shasrta'

[Vishleshana on Sankhya Shastra vide Brahma Sutras:

Brahma Sutras too explain this vide Chapter I on Samanvaya: Understanding by Interpretation:.

Upanishads seek to imply the very purport of Vedas. These comprehend the basis of Awareness about the original cause of Existence and of the Universe. It is only by that Supreme Consciousness that the Ancient Scriptures seek to comprehend but not by a secondary Source of what is loosely designated as the Self Consciousness as Sankhya Yogas interpret; indeed, the Self as an individual is Brahman and is not a separate entity either. This is what Upanishads and Scriptures based on the ancient Scripts handed down the ages about the awareness of Brahman from whom the Universe originates, sustains, terminates and regerminates again and again; it is that Supreme Energy as the Source of Vedas, which is the uniform topic of Vedanta Scripts, who is admitted to be the Cause of the World as argued and decidedly established. Brahman is not the 'Koshamaya' or of Pancha Koshas or body sheaths of Annamaya-Pranamaya-Manomaya-Vijnanamaya and Anandamaya as based on Saankhya Thought but is indeed the Supreme Self of Nirguna Niraakara or alternatively of the 'Saakaara Saguna Swarupa' or of Form and features viz. the Magnificent Bliss that is in turn reflected as the Antaratma or of the Individual Self of all the Beings in Srishti. It is this Blissful Brahman who is not only the Antaratma or the Individual Consciousness; this Paramatma is not only Antaratma, but also the Pancha Bhutas, Space, Light, the Praana or Vital Force, the Illumination within and without. It is that Singular Entity, The Bhokta and the Bhojya or the Cause and the Effect, the Material Cause, the one inside the 'Daharakasha' or the Sky within the invisible cavity of the Heart and the Sky above, the Pancha Bhutas, the Panchendriyas, Sleep and Death, above all the Cause and Effect. Indeed, Brahman is the Material Cause of the Universe.!]

Further Stanzaas continued: *hriyamāṇā tadā tena rakṣasā kāmarūpiṇā, yathārūpā hi dṛṣṭā vai tathārūpeyam aṅganā/ pūrṇacandrānanām subhṛīm cāruvṛttapayodharām, kurvantīm prabhayā devīm sarvā vitimirā diśaḥ/ tām nīlakeśīm bimbauṣṭhīm sumadhyām supraṭiṣṭhitām, sītām padmapalāśākṣīm manmathasya ratīm yathā/ iṣṭām sarvasya jagataḥ pūrṇacandrāprabhām iva, bhūmau sutanum āsīnām niyatām iva tāpasīm/* Hanuman felt that Devi Sita seemed to keep her form and face in precisely the same similar when the Rakshasa Ravana had forcibly abducted her. She should have been in her earlier form when her countenance must have been bright like Purnachandra and her chest too encircled firm in all the directions. Her excellent body figure then, but alas now lying seated, neglected and dirty now. As she was shedding agitated tears now, she was like smokes spreading all over from 'agni jwalaas'. *tām smṛtīm iva saṁdighdām ṛddhīm nipatitām iva, vihatām iva ca śraddhām āsām pratihatām iva, sopasargām yathā siddhīm buddhīm sakaluṣām iva/ abhūtenāpavādena kīrtīm nipatitām iva, rāmoparodhavyathitām*

rakṣoharanakarśitām/ Devi Sita appeared to have thinned down her memory power, accomplishments, patience, aspiration, contentment, clean and clear mindedness, and a sense of frustration. She was dispirited due to her disability to serve Shri Rama and feeling helpless looking lost in her inner self. *tām samīkṣya viśālākṣīm rājaputrīm aninditām, tarkayām āsa sīteti kāraṇair upapādayan/ vaidehyā yāni cāṅgeṣu tadā rāmo 'nvakīrtayat, tāny ābharāṇajālāni gātraśobhīny alakṣayat/* Now, having examined all the details of the circumstantial evidences, Hanuman confirmed that this broad eyed rupa sundari and maha saadhvi should certainly be Devi Sita herself. Further, his attention was drawn to her body ornaments. He had at once realised that Shri Rama used to describe Devi Sita's ornaments in great detail. *pītam kanakapaṭṭābham srastam tad vasanam śubham, uttarīyam nagāsaktam tadā dṛṣtam plavaṅgamaiḥ/bhūṣaṇāni ca mukhyāni dṛṣṭāni dharaṇūtale, anayaivāpaviddhāni svanavanti mahānti ca/ idam ciragrhitatvād vasanam kliṣṭavattaram, tathā hi nūnam tad varṇam tathā śrīmad yathetarat/* Hanuman recalled that the ornaments stated to have been dropped by her along with her yellow upper garment like an over-cover and the golden ornaments on her body as collected by the Vaanaras up on the mountain top. Then he examined that she was neither ornamented similarly nor had such an upper vastra. *iyam sā yat kṛte rāmaś caturbhiḥ paritapyate, kāruṇyenāṅṣāmsyena śokena madanena ca/* Hanuman had finally concluded that what was hesitatingly felt would now get confirmed that in this world the lady of Shri Rama, especially since she was bestowed with four essential reasons of her kindness, forgiveness, extreme dejection and love for all the Beings on Earth! Thus having found Devi Sita, Hanuman was extremely happy for the close of the chapters of the mission of 'Sitaanveshana' to a glorious finality!

Sarga Sixteen

Hanuman having finally ensured that Devi Sita was visioned, felt that as to why she, an outstanding Pativrata, was being harassed by Ravana and the disgusting, yet sad, scenes of her treatment conditions.

Praśasya tu praśastavyām sītām tām haripuṅgavaḥ, guṇābhirāmam rāmam ca punaś cintāparo 'bhavat/ sa muhūrtam iva dhyātvā bāspaparyākulekṣaṇaḥ, sītām āśritya tejasvī hanumān vilalāpa ha/ mānyā guruvinītasya lakṣmaṇasya gurupriyā, yadi sītāpi duḥkhārtā kālo hi duratikramaḥ/ rāmasya vyavasāyajñā lakṣmaṇasya ca dhīmataḥ, nātyartham kṣubhyate devī gaṅgeva jaladāgame/ tulyaśīla - vayovṛttām tulyābhījanalakṣaṇām, rāghavo 'rhati vaidehīm tam ceyam asitekṣaṇā/ tām dṛṣtvā navahemābhām lokakāntām iva śriyam, jagāma manasā rāmam vacanam cedam abravīt/ asyā hetor viśālākṣyā hato vālī mahābalaḥ, rāvaṇapratimo vīrye kabandhaś ca nipātitaḥ/ virādhaś ca hataḥ samkhye rākṣaso bhīmavikramaḥ, vane rāmeṇa vikramya mahendreṇeva śambarah/ caturdaśasahasrāṇi rakṣasām bhīmakarmaṇām, nihātāni janasthāne śarair agnīśikhopamaiḥ/ kharas ca nihataḥ samkhye trīsirās ca nipātitaḥ, dūṣaṇas ca mahātejā rāmeṇa viditātmanā/ aiśvaryaṁ vānarāṇām ca durlabham vālipālitam, asyā nimitte sugrīvaḥ prāptavāṁl lokasatkṛtam/ sāgaraś ca mayā krāntaḥ śrīmān nadanadīpatiḥ, asyā hetor viśālākṣyāḥ purī ceyam nirīkṣitā/ yadi rāmaḥ samudrāntām medinīm parivartayet, asyāḥ kṛte jagac cāpi yuktam ity eva me matiḥ/ rājyam vā triṣu lokeṣu sītā vā janakātmajā, trailokyarājyam sakalam sītāyā nāpnuyāt kalām/ iyam sā dharmasīlasya maithilasya mahātmanaḥ, sutā janakarājasya sītā bhartṛdṛdhavratā/ utthitā medinīm bhittvā kṣetre halamukhakaṣate, padmareṇunibhaiḥ kīrṇā śubhaiḥ kedārapāmsubhiḥ/ vikrāntasyāryaśīlasya samyugeṣv anivartinaḥ, snuṣā daśarathasyaiśā jyeṣṭhā rājñō yaśasvinī/ dharmajñāsya kṛtajñāsya rāmasya viditātmanaḥ, iyam sā dayitā bhāryā rākṣasī vaśam āgatā/ sarvān bhogān parityajya bhartṛsnehabalāt kṛtā, acintayitvā duḥkhāni praviṣṭā nirjanaṁ vanam/ samtuṣṭā phalamūlena bhartṛsūsrūṣaṇe ratā, yā parām bhajate prītim vane 'pi bhavane yathā/ seyam kanakavarṇāṅgī nityam susmitabhāṣiṇī, sahate yātanām etām anarthānām abhāgiṇī/ imām tu śīlasampannām draṣṭum icchati rāghavaḥ, rāvaṇena pramathitām prapām iva pipāsitaḥ/ asyā nūnam punar lābhād rāghavaḥ prītim eṣyati, rājā rājyaparibhraṣṭaḥ punaḥ prāpyeva medinīm/ kāmabhogaiḥ parityaktā hīnā bandhujanena ca, dhārayaty ātmano deham tatsamāgamakāṅkṣiṇī/ naiśā paśyati rākṣasyo nemān puṣpaphaladrumān, ekastahṛdayā nūnam rāmam evānupaśyati/ bhartā nāma param

nāryā bhūṣaṇam bhūṣaṇād api, eṣā hi rahitā tena śobhanārḥā na śobhate/ duṣkaram kurute rāmo hīno yad anayā prabhuh, dhārayaty ātmano deham na duḥkhenāvasīdati/ imām asitakeśāntām śatapatranibhekṣaṇām, sukhārḥām duḥkhitām dṛṣṭvā mamāpi vyathitam manaḥ/ kṣitiksamā puṣkarasamṇibhāksī; yā rakṣitā rāghavalakṣmaṇābhyām, sā rākṣasībhir vikṛtekṣaṇābhiḥ; samrakṣyate samprati vṛkṣamūle/ himahatanalinīva naṣṭaśobhā; vyanaparamparayā nipīḍyamānā, sahararahiteva cakravākī; janakasutā kṛpaṇām daśām prapannā/asyā hi puṣpāvanatāgraśākhāḥ; śokam dṛḍham vai janayaty aśokāḥ, himavyapāyena ca mandaraśmir; abhyutthito naikasahasraraśmiḥ/ ity evam artham kapir anvavekṣya; sīteyam ity eva niṣṭabuddhiḥ, samśritya tasmin niṣasāda vṛkṣe; balī harīṇām ṛṣabhas tarasvī/

Having finally succeeded in discovering Devi Sita, Hanuman began to feel to witness the extremely pitiable conditions that the Maha Saadhvi had to find her. He was hurt and pained that she was being treated to her: ‘ Aho! She was taught and trained by stalwart ‘guru jana’ and was a symbol of Vidya and Vinaya or knowledge and politeness, but the time cycle had been too harsh on her. Like the arrival of Varsha Ritu, the sacred Ganga was rattled, she has had to pass through the merciless times even notwithstanding the heroism of Shri Rama and the unflinching loyalty of Lakshmana. Her characteristics of sheelata-svabhava-and avastha were similar to those of Ramachandra himself as her family background was equally alike. Then Hanuman had a retrospective thinking of Rama had the extraordinary ability of exterminating Vaali himself who had the ‘amsha’ of Lord Indra, besides pulling down Kabandha to near-death.

[Vishleshana on Rama’s killing Kabandha as per his latter’s ‘Atma Katha’ vide Sarga Sixty Nine of Valmiki Aranya Khanda: .Karbndha narrates his ‘atma katha’ the autobiography to Rama Lakshmanas stating that in the distant past he was a Maha Rakshasa of notoriety terrifying Maharshis. As the Rakshasa assumed a huge and intolerable form, sought to terrify a Rishi named Sthulashira, the Rishi was angry and cursed him to assume that hideous form for ever: ‘Rakshasa! You continue this very nasty swarupa for ever till you die. Then Kabandha was afraid of the consequent form and requested for relief and then the Rishi forevisioned to say that only when Rama Lakshmanas the epic heros should get caught by you and then finally slice off both of your shoulders, then you would attain ‘mukti’. As Kabandha since became the vikrita swarupa as a result of the Maha Munis’s ‘shaapa’, the Rakshasa was mellowed down and undertook severest possible tapasya to Brahma Deva. In turn, Brahma was pleased and granted the Rakshasa’s wish for longevity. Then Kabandha having secured Brahma Deva’s blessing for longevity, his demonic instinct was puffed up and attacked Lord Devendra himself. Devendra then threw away his peerless ‘vajraayudha’ and as a result, Maha Rakshasa Kabandha’s lower body portion got upside down! Then I asked Indra: Deva Raja! You had utilised your invincible ‘vajrayudha’ and consequently, my very physical form changed transformed; how could I survive without food while Brahma blessed me with longevity. Then Indra Deva helped me to extend my both the arms by a yojana each so that the stretch of the hands could be conveniently extended so that the food could reach right into the mouth! Indra further fore-visioned that Rama Lakshmana’s would get caught in the grip of the rakshasa but they would sever the Rakshasa’s shoulders and get relieved for mukti.]

Stanza 9-10 onward continued: *caturdaśasahasrāṇi rakṣasām bhīmakarmaṇām, nihātāni janasthāne śarair agnisikhopamaiḥ/ kharaś ca nihataḥ samkhye triśīrāś ca nipātitaḥ, dūṣaṇaś ca mahātejā rāmeṇa viditātmanā/ aīsvaryam vānarāṇām ca durlabham vālipālitam, asyā nimitte sugrīvaḥ prāptavāṃl lokasatkṛtam/* Hanuman had a retrospective as follows: Rama had all by himself- even as Lakshmana left from scene of the battle killed fourteen thousand Rakshasas, besides Dushana- Trishira-Kharas [vide Sargas Twenty Six- Twenty Seven and Thiry Valmiki Ramayana Aranya Khanda] Then Rama befriended Sugriva- killed Vaali- enabled to cross Maha Samudra. Then he was instrumental to cross the Maha Samudra- reached Lankapuri- searched for Devi Sita all over- and finally succeeded in identifying her. Devi Sita is an ideal pativrata, the eldest daughter-in-law. Most unfortunately, she was kidnapped by

Ravanaasura. Shri Rama who is a symbol of Dharma and Atma jnaana. But Devi Sita out of sheer dedication to her husband, had sacrificed the pleasures of life and accompanied him on her own choice entered the frightful forest life. She was contented with phala-moola -ahaara and discarded pleasures of royal life, having a smile with patience and contentment. She assumed all those qualities only for Rama. Neither she was frightened of Raakshas, nor clamoured for food, much less for dhana-dhanya-vastu-vaahanaas. *bhartā nāma param nāryā bhūṣaṇam bhūṣaṇād api, eṣā hi rahitā tena śobhanārḥā na śobhate/ duṣkaram kurute rāmo hīno yad anayā prabhuḥ, dhārayaty ātmano deham na duḥkhenāvasīdati/ imām asitakeśāntām śatapatranibheṣaṇām, sukhārḥām duḥkhitām dṛṣṭvā mamāpi vyathitam manah/* Hanuman further kept on deliberating further: ‘Indeed, it is common knowledge that women as a race are extremely enamored of precious ornaments, excellent food and luxuries of living, but Devi Sita is a unique exception. Her living is purposeless without her dearest Shri Rama. By realising this only she is still braving and withstanding her ongoing tribulations and miseries. Aho! She is of the perseverance and firm determination to exist only and merely for her dearest husband as seated right before and surrounded by the frightening looks of the Rakshasis’. Hanuman then declared: It is common knowledge that a unique woman of Devi Sita’s magnificence is well proven, but her misery right now unparalleled too. Having affirmed thus Maha Vanara- Pavana Putra Anajanya was seated on the Maha Vriksha uttering: ‘Haa Devi Sita!’ again and again.

Sarga Seventeen

Hanuman was nodoubt happy to see Devi Sita most closely with sympathy but most contrarily was repulsed with hatred at the sight of the Rakshasa strees encircling her

Tataḥ kumudaṣaṇḍābho nirmalam nirmalah svayam, prajāgāma nabhaś candro haṁso nīlam ivodakam/ sācivyam iva kurvan sa prabhayā nirmalaprabhaḥ, candramā raśmibhiḥ śītaiḥ śiṣeve pavanātmajam/ sa dadarśa tataḥ sītām pūrṇacandranibhānanām, śokabhārair iva nyastām bhārair nāvam ivāmbhasi/ didṛkṣamāṇo vaidehīm hanūmān mārūtātmajaḥ, sa dadarśāvidūrasthā rākṣasīr ghoradarśanāḥ/ ekākṣim ekakarṇām ca karṇaprāvaraṇām tathā, akarṇām śaṅkukarṇām ca mastakocchvāsanāsikām/ atikāyottamāṅgīm ca tanudīrghaśirodharām, dhvastakeśīm tathākeśīm keśakambaladhārīṇīm/ lambakarṇalalātām ca lambodarapayodharām, lambauṣṭhīm cibukauṣṭhīm ca lambāsyām lambajānukām/ hrasvām dīrghām ca kubjām ca vikaṭām vāmanām tathā, karālām bhugnavastrām ca piṅgākṣīm vikṛtānanām/ vikṛtāḥ piṅgalāḥ kālīḥ krodhanāḥ kalahapriyāḥ, kālāyasamahāsūlakūtamudgaradhārīṇīḥ/ varāhamṛgaśārdūlamahiśajāśivā mukhāḥ, gajoṣṭrahayapādās ca nikhātasirasō ‘parāḥ/ ekahastaiikapādās ca kharakarṇyaśvakarṇikāḥ, gokarṇīr hastikarṇīs ca harikarṇīs tathāparāḥ/ anāsā atināsās ca tīryan nāsā vināsikāḥ, gajasaṁnibhanāsās ca lalātochchvāsanāsikāḥ/ hastipādā mahāpādā gopādāḥ pādacūlikāḥ, atimātraśirogrīvā atimātrakucodarīḥ/ atimātrāsya netrās ca dīrghajihvānakhās tathā, ajāmukhīr hastimukhīr gomukhīḥ sūkarīmukhīḥ/ hayoṣṭrakharavaktrās ca rākṣasīr ghoradarśanāḥ, śūlamudgarahastās ca krodhanāḥ kalahapriyāḥ/ karālā dhūmrakeśīs ca rakṣasīr vikṛtānanāḥ, pibantīḥ satatām pānam sadā māmsasurāpriyāḥ/ māmsaṣoṇitadigdhāṅgīr māmsaṣoṇitabhajanāḥ, tā dadarśa kapiśreṣṭho romaharṣaṇadarśanāḥ/ skandhavantam upāsīnāḥ parivārya vanaspatim, tasyādhistāc ca tām devīm rājaputrīm aninditām/ lakṣayām āsa lakṣmīvān hanūmān janakātmajām, niṣprabhām śokasaṁtaptām malasamkulamūrdhajāḥ/ kṣīṇapunyām cyutām bhūmau tārām nipatitām iva, cāritrya vyapadeśādhyām bhartṛdarśanadurgatām/ bhūṣaṇair uttamair hīnām bhartṛvātsalyabhūṣitām, rākṣasādhipasaṁruddhām bandhubhiḥ ca vinākṛtām/ viyūthām simhasaṁruddhām baddhām gajavadhūm iva, candralekhām payodānte śāradābhrair ivāvṛtām/ kliṣṭarūpām asaṁsparśād ayuktām iva vallakīm, tām bhartṛhite yuktām ayuktām rakṣasām vaś/ aśokavanikāmadhye śokasāgaram āplutām, tābhiḥ parivṛtām tatra sagrahām iva rohiṇīm/ dadarśa hanumān devīm latām akusumām iva, sā malena ca digdhāṅgī vapuṣā cāpy alamkṛtā/ mṛṇālī paṅkadighdeva vibhāti ca na bhāti ca, malinena tu vastreṇa parikliṣṭena bhāminīm/ saṁvṛtām mṛgaśāvākṣīm dadarśa hanumān kapiḥ, tām devīm dīnavadanām adīnām bhartṛtejasā/ rakṣitām svena śīlena sītām asitalocanām, tām dṛṣṭvā hanumān sītām

*mṛgaśāvanibhekṣaṇām/ mṛgakanyām iva trastām vīkṣamāṇām samantataḥdahantīm iva niḥśvāsair
vṛkṣān pallavadhāriṇaḥ/ saṅghātam iva śokānām duḥkhasyormim ivotthitām, tām kṣāmām
suvibhaktāṅgīm vinābharanaśobhinīm/ Harshajaani cha soshruni taam drushtwaa Madirekshanaam,
mumocha anumaantatra namaschake Ragkavam/ Namaskritvaatha Ramaaya Lakshmana cha
veeryavaan, Sitaadarshanasamdristo Hanuman sammritobhavat/*

Engulfed by the extreme distress and sorrow for Devi Sita, Vayuputra Hanuman from a far nearer distance seated on a tree branch for a closer view, witnessed the most pitiable condition of Devi Sita whose visage was like of Purnachandra, as she was suppressed her sobbings like the forceful waves of the Sea. He then had a closer view of the grotesque Rakshasis too. *ekākṣīm ekakarṇām ca karṇaprāvaraṇām tathā, akarṇām śaṅkukarṇām ca mastakocchvāsānāsikām/ atikāyottamāṅgīm ca tanudīrghaśirodharām, dhvastakeśīm tathākeśīm keśakambaladhāriṇīm/ lambakarṇalālāṭām ca lambodarapayodharām, lambauṣṭhīm cibkauṣṭhīm ca lambāsyām lambajānukām/* Among the vikrita swarupas of of the Rakshasis were such they had either one eye or one ear; one has a very long and straightened ear like a bed cover, while one did the breathing was done by her nose on her head. Some of the bodies of the Rakshasis were giant sized while exceptionally normal rather very rarely. Some of their necks are elongated and some bloated across. Some of their hairs were blown away in portions while some have their hairs were only on their faces only but not on their heads. Some had their ears on the ‘lalaata’ or the forehead while others on their stomach. Their breasts were invariably sagging as they run or take their steps fast hitting their faces. Some of them had their faces huge while those of others were of dwarf size even as bodies were tall and giantlike. *hrasvām dīrghām ca kubjām ca vikaṭām vāmanām tathā, karālām bhugnavastrām ca piṅgākṣīm vikṛtānanām/ vikṛtāḥ piṅgalāḥ kālīḥ krodhanāḥ kalahapriyāḥ, kālāyasamahāsūlakūṭamudgaradhāriṇīḥ/ varāhamṛgaśārdūlamahiṣajāśivā mukhāḥ, gajoṣṭrahayapādās ca nikhātasīraso ‘parāḥ/* The body formations of the surrounding Rakshasis were of hrasva-deergha-kubja-vikata-vaamanakara-vikaraalas-. Invariably, the Rakshasis were of distorted faces and of yellow eyes with squinted and red angered and piercing looks. Very many rakshasis had bodies of bizarre and weird, dark -bluish-yellow- and angerd red, everedy to quarrel and fight among themselves with cloud bursting cacophony, while they were all armoured with huge shulaas-long and piercing swords, kavachaas. Futher the face formations of the rakshasis were of varied animals of pigs, deers, lions, goats, elephants; some were slow like camels and fast like horses of speed and jumps. *ekahastaikapādās ca kharakarṇyaśvakarṇikāḥ, gokarṇīr hastikarṇīs ca harikarṇīs tathāparāḥ/ anāsā atināsās ca tiryān nāsā vināsikāḥ, gajasamṇibhanāsās ca lālāṭocchvāsānāsikā/* Some of the Rakshasis were either single handed or single legged; some with the ears donkeys or of horses; some of cows, or flappy like of elephants or loins. *Shulamudgaraahastās ca krodhanāḥ kalahapriyāḥ/ karālā dhūmrakeśīs ca rakṣasīr vikṛtānanāḥ, pibantīḥ satatām pānam sadā māmsasurāpriyāḥ/* Some were armed with spears in hand, or shulas or mudgaras, ready to fight or kill among themselves, ever drunk with madira or other hard drinks. *māmsaṣṇitadigdhāṅgīr māmsaṣṇitabhojanāḥ, tā dadarśa kapiśreṣṭho romaharṣanadarśanāḥ/* The rakshasis as thus surrounded around Devi Sita were all smeared with the blood and meat of animals as Hanuman was totally revulsed with. He then kept on thinking about and intently gazing at Devi Sita was seated benumbed with her naturally bright visage yet with unkempt hairs covering it, like a Star of luminosity had fallen from the vicinity of Chandra mandala down to earth. The exemplary Pativrata was thus waiting and waiting on for the arrival of her heroic Shrirama with hopes against hopes. It appeared that a she elephant lost her moorings of ‘swajanaas’ of the kith and kin and was having to face a cruel lion; indeed Devi Sita was then under the cruel duress of Ravnaasura. It was that precise stage and condition of ‘Sitaadarshana’, Veera Hanuman was gratified- in fact thrilled, undoubtedly. All the same: *Harshajaani cha soshruni taam drushtwaa Madirekshanaam, mumocha anumaantatra namaschake Ragkavam/ Namaskritvaatha Ramaaya Lakshmana cha veeryavaan, Sitaadarshanasamdristo Hanuman sammritobhavat/* Hanuman was excited to vision her and dropped ‘ananda baashpaas’ or tears of joy and fulfillment, while mentally conveying his heart felt greetings to Shri Rama Lakshmanas ; eventually hid himself for a while with hopes and aspirations ahead.

Sarga Eighteen

Ravanasura along with his beloved females enters Ashoka Vatika and the spot where Devi Sita was being guarded as seen by Anjaneya in his miniature form

*Tathā vipreṣṣamāṇasya vanam puṣpitapādapam, vicinvataś ca vaidehīm kim cic cheṣā niśābhavat/
ṣaḍaṅgavedaviduṣām kratupravarayājīnām, śuśrāva brahmaghoṣāmś ca virātre brahmarakṣasām/ atha
maṅgalavāditraiḥ śabdaiḥ śrotramanoharaiḥ, prābodhyata mahābhūrah daśagrīvo mahābalaḥ/ vibudhya
tu yathākālām rākṣasendraḥ pratāvapān, srastamālyāmbaradharo vaidehīm anvacintayat/ bhṛśam
niyuktas tasyām ca madanena madotkataḥ, na sa tam rākṣasaḥ kāmam śaśākātmani gūhitum/ sa
sarvābharāṇair yukto bibhrac chriyam anuttamām, tām nagair vividhair juṣṭām sarvapuṣpaphalopagaiḥ/
vṛtām puṣkarinībhīś ca nānāpuṣpopaśobhitām, sadāmadaś ca vihagair vicitrām paramādbhutām/
tāmṛgaiś ca vividhaiś vṛtām dṛṣṭimanoharaiḥ vīthīḥ sampreṣṣamāṇaś ca maṅikāñcanatorāṇāḥ/
nānāmṛgagaṇākīrṇām phalaiḥ prapatitair vṛtām, aśokavanikām eva praviśat saṁtatadrumām/
aṅganāśatamātram tu tam vrajantam anuvrajat, mahendram iva paulastyam devagandharvayoṣitah/
dīpikāḥ kāñcanīḥ kās cij jagṛhus tatra yoṣitah, bālavayajanahastās ca tālavṛntāni cāparāḥ/ kāñcanair api
bhṛṅgārair jahruh salilam agrataḥ, maṅdalāgrān aśīmś caiva gṛhyānyāḥ pṛṣṭhato yayuḥ/ kā cid
ratnamayīm pātrīm pūrṇām pānasya bhāminī, dakṣiṇā dakṣiṇenaiva tadā jagrāha pāṇinā/
rājahamsapratīkāśam chatram pūrṇaśaśiprabham, sauvarṇandaṅdam aparā gṛhītvā pṛṣṭhato yayau/
nidrāmadaparītākṣyo rāvanasyottamastriyah, anujagmuḥ patim vīram ghanam vidyullatā iva/ tataḥ
kāñcīninādam ca nūpurāṇām ca niḥsvanam, śuśrāva paramastrīṇām sa kapir mārutātmaajah/ tam
cāpratimakarmāṇam acintyabalapauruṣam, dvāradeśam anuprāptam dadarśa hanumān kapiḥ/
dīpikābhir anekābhiḥ samantād avabhāsitam, gandhatailāvasiktābhir dhriyamāñābhir agrataḥ/
kāmadarpamadair yuktam jihmatāmrāyatekṣaṇam, samakṣam iva kandarpam apavidha śarāsanam/
mathitāmṛtaphenābham arajo vastram uttamam, salīlam anukarṣantaḥ vimuktaḥ saktam aṅgade/ tam
patraviṣṭape līnah patrapuṣpaganāvṛtaḥ, samīpam upasamkrāntam nidhyātum upacakrame/aveṣamāṇaś
ca tato dadarśa kapikuñjarah, rūpayauvanasampannā rāvanasya varastriyah/ tābhiḥ parivṛto rājā
surūpābhir mahāyāśāḥ, tanmṛgadvijasaṅghuṣṭam praviṣṭah pramadāvanam/ kṣībo vicitrābharāṇah
śaṅkukarṇo mahābalaḥ, tena viśravasah putraḥ sa dṛṣṭo rākṣasādhipaḥ/ vṛtaḥ paramanārībhis tārābhir
iva candramāḥ, tam dadarśa mahātejās tejovantaḥ mahākapi/ rāvaṇo 'yam mahābhūrah iti saṁcintya
vānarah, avapluto mahātejā hanumān mārutātmaajah/ sa tathāpy ugratejāḥ san nirdhūtas tasya tejasā,
patraguhyāntare sakto hanumān samvṛto 'bhavaḥ/ sa tam asitakeśāntām suśroṇīm samhatastanīm,
didṛkṣur asitāpāṅgīm upāvartata rāvaṇah/*

Hanuman then had his full night's sleep even while pondering over as to how Devi Sita was ensnared by Ravana notwithstanding the heroism of Shri Rama. As the early hours of the following day, he heard the 'mangala vadyaas' to wake up the King Ravana. The latter then rose from his bed with the amorous thoughts of Devi Sita and having got ready with his attractive body ornaments entered the Ashoka Vaatika which was fresh with cool winds swaying the trees and plants and the fragrance of the just sprouted flowers all around. He was accompanied by some hundred beautiful and well ornamented 'kanyaas' further enhancing the grandeur and stateliness of the atmosphere as if Lord Indra was accompanied by deva-gandharva kanyas entering the 'paarijaata vana'. Like the clouds are accompanied by lightnings, some of the damsels were behind the King of Asuras, some ahead of him, while others were encircling him. It looked that Ravana was full of desire for Devi Sita who was like a natural beauty 'par excellence' like a pearl peeping out an oyster. *tataḥ kāñcīninādam ca nūpurāṇām ca niḥsvanam, śuśrāva paramastrīṇām sa kapir mārutātmaajah/ tam cāpratimakarmāṇam acintyabalapauruṣam, dvāradeśam anuprāptam dadarśa hanumān kapiḥ/* Then Vayunandana Hanuman then heard the jingling sounds of very attractive damsels with their sprightly faces and slim figures with ornaments and fragrant smells. There again he saw and keenly observed the unbelievable personality of the hefty and strong

physique of Ravana the star attraction of ‘bala-pourusha’ mahaasura at the entrance of Ashoka Vaatika. Ravana was replete with ‘kaama- darpa-mada’ or passion-power and pride with enlarged- red-and sharp eyes with fixed looks. He was dressed with extremley decorated chest and clothes with dangling white diamonds and sparkling milky pearls studded with gold like Kama Deva Mammadha without his pushpa baanaas and dhanush. The encircling sundaris of youthful ebullience too were noticed by Hanuman as if glittering Stars were around the Moon. That was how the Vishravaaka Muni Putra Ravana was glanced by Hanuman.

Sarga Ninteen

Even with a single nasty and desolate glance of the detestable Ravanaasura, Devi Sita was drowned in gloom-fear-and apprehension as noticed by Hanuman

Tasminn eva tataḥ kāle rājaputrī tv aninditā, rūpayauvanasaṁpannam bhūṣaṇottamabhūṣitam/ tato dṛṣṭvaiva vaidehī rāvaṇam rākṣasādhipam, prāvepata varārohā pravāte kadālī yathā/ ūrubhyām udaram chādya bāhubhyām ca payodharau, upaviṣṭā viśālākṣī rudantī varavarṇinī/ daśagrīvas tu vaidehīm rakṣitām rākṣasīgaṇaiḥ, dadarśa dīnām duḥkhārtām nāvām sannām ivārṇave/ asaṁvṛtāyām āsīnām dharāṇyām saṁśītavratām, chinnām prapatitām bhūmau śākhām iva vanaspateḥ, malamaṇḍana digdhāṅgīm maṇḍanārḥām amaṇḍitām/ samīpam rājasīmhasya rāmasya vidaditāmanah, saṁkalpāhaya - saṁyuktair yāntīm iva manorathaiḥ/ śuśyantīm rudatīm ekām dhyānaśokaparāyaṇām, duḥkhasyāntam apaśyantīm rāmām rāmam anuvratām/ veṣṭamānām athāviṣṭām pannagendravadhūm iva, dhūpyamānām graheṇeva rohiṇīm dhūmaketunā/ vṛttaśīle kule jātām ācāravati dhārmike, punaḥ saṁskāram āpannām jātām iva ca duḥkule/ sannām iva mahākīrtīm śraddhām iva vimānitām, prajñām iva parikṣiṇām āsām pratihatām iva/ āyatīm iva vidhvastām ājñām pratihatām iva, dīptām iva diśām kāle pūjām apahrītām iva/ padminīm iva vidhvastām hataśūrām camūm iva, prabhām iva tapodhvastām upakṣiṇām ivāpagām/ vedīm iva parāmṛṣṭām śāntām agniśikhām iva, paurṇamāsīm iva niśām rāhugrastendumaṇḍalām/ utkṛṣṭaparnakamalām vitrāsītavihaṁgamām, hastihastaparāmṛṣṭām ākulām padminīm iva/ patiśokāturām śuṣkām nadīm visrāvītām iva, parayā mṛjayā hīnām kṛṣṇapakṣe niśām iva/ sukumārīm sujātāṅgīm ratnagarbhagrāhōcitām, tapyamānām ivoṣṇena mṛṇālīm aciroddhṛtām/ grhītāmālītām stambhe yūthapena vinākṛtām, niḥśvasantīm suduḥkhārtām gajarājavadhūm iva/ ekayā dīrghayā veṇyā śobhamānām ayatnataḥ, nīlayā nīradāpāye vanarājya mahīm iva/ upavāsena śokena dhyānena ca bhayena ca, parikṣiṇām kṛśām dīnām alpāhārām tapodhanām/ āyācamānām duḥkhārtām prāñjalīm devatām iva, bhāvena raghumukhyasya daśagrīvapārābhavam/ saṁkṣamāṇām rudatīm aninditām; supakṣmatāmrāyata śuklalocanām, anuvratām rāmam atīva maithilīm; pralobhayām āsa vadhāya rāvaṇaḥ/

Hanuman noticed that the blemishless Rajakumari Devi Sita glanced Ravanaasura with fear and a sense of apprehension like a plantain tree would wave, shake up and swing by the onslaught of the fearful and harsh winds. Janaka Raja Putri in her helpless state was sobbing away as her tears flowed down her shoulders down to her tight breasts and laps as she was seated in a head drooping posture. As already surrounded by Rakshasis of horror, she was like an ever wavering, semi-sinking torn off boat on the wide and high tided middle of the Maha Sagara, or like a ‘Kamalini’ floating being pulled down into deep and muddy slush. *samīpam rājasīmhasya rāmasya vidaditāmanah, saṁkalpāhaya - saṁyuktair yāntīm iva manorathaiḥ/ śuśyantīm rudatīm ekām dhyānaśokaparāyaṇām, duḥkhasyāntam apaśyantīm rāmām rāmam anuvratām/* Devi Sita was then noticed by the deep thinking of Shri Rama as if she were firmly seated on her mind driven chariot drawn by the hopes- like horses towards the Inner Soul (Antaratma) of Shri Rama Chandra! Her body was as though drying up gradually by the months-weeks-and days, while being seated with endless cryings with ‘Shri Rama Viyoga’ - as though like Devi Sita Viyoga of Shri Rama in reciprocity! Hanuman then mused that Devi Sita was like a Naagini flashing her ‘naaga manis’ was waving her hoods desperately due to the disappearance of her Naaga Raja; or better still like Rohini Devi getting agitated at the time of Chandra Grahana by the viscous clasp of Ketu Graha. She looked to

have forlorn her fame, lost her shradhha or her inherent features of intelligence, hope and aspiration, and appears to have dimmed her future, lost track of Deva puja, while she seemed like chandra during eclipse, a lotus in a dried up pond, a yajina vedi getting impure by the touch of hooligans, darkness hiding brightness, a she elephant with a damaged trunk, a water bird disabled to fly up, and a Pushkarini with poisoned water flows. *upavāsena śokena dhyānena ca bhayena ca, parikṣiṇām kṛśām dīnām alpāhārām tapodhanām/ āyācamānām duḥkhārtām prāñjalīm devatām iva, bhāvena raghumukhyasya daśagrīvaparābhavam/ samīkṣamānām rudatīm aninditām; supakṣmatāmrāyata śuklalocanām, anuvratām rāmam atīva maithilīm; pralobhayām āsa vadhāya rāvaṇaḥ/* Devi Sita due to continuous fastings, unending distresss, prolonged mental agitations, and shocks of fear, lack of sleep, had turned her out like dried up rivers. In such pathetic conditions of Devi Sita, as Ravana looked back and wondered as to why and how she being a classic beauty of scintillating eyes and mecurial glances once upon a time was totally lost, albeit out of Shri Rama Viyoga, was looking desperate, and felt like his own ‘atmaarpana’ suicide!

Sarga Twenty

Ravana then addresses Devi Sita opening his heart fancying her, praises her origin , charm and conduct, and seeks to convince her to discard fear complex, to be sympathetic to him, and wait for her consent.

Sa tām parivṛtām dīnām nirānandām tapasvinīm, sākārair madhurair vākyair nyadarśayata rāvaṇaḥ/ mām dr̥ṣṭvā nāganāsorugūhamānā stanodarām, adarśanam ivātmānam bhayān netum tvam icchasi/ kāmāye tvām viśālākṣi bahumanyasva mām priye, sarvāṅgaguṇasaṁpanne sarvalokamanohare/ neha ke cin manuṣyā vā rākṣasāḥ kāmārūpiṇaḥ, vyapasarpatu te sīte bhayaṁ mattaḥ samutthitam/ svadharme rakṣasām bhīru sarvathaiṣa na saṁśayaḥ, gamanaṁ vā parastrīṇām haraṇam saṁpramathya vā/ evaṁ caitad akāmām ca na tvām sprakṣyāmi maithili, kāmam kāmāḥ śarīre me yathākāmam pravartatām/ devi neha bhayaṁ kāryam mayi viśvasiḥ priye, praṇayasva ca tattvena maivam bhūḥ śokalālasā/ ekaveṇī dharāśayyā dhyānam malinam ambaram, asthāne ’py upavāsas ca naitāny aupayikāni te/ vicitrāṇi ca mālyāni candanāny agarūṇi ca, vividhāni ca vāsāmsi divyāny ābharaṇāni ca/ mahārḥāṇi ca pānāni yānāni śayanāni ca, gītām nṛtām ca vādyam ca labha mām prāpya maithilī/ strīratnam asi maivam bhūḥ kuru gātreṣu bhūṣaṇam, mām prāpya tu katham hi syās tvam anarhā suvigrāhe/ idaṁ te cārusamjātām yauvanam vyativartate, yad atītam punar naiti srotāḥ śīghram apām iva/ tvām kṛtvoparato manye rūpakartā sa viśvakṛt, na hi rūpopamā tv anyā tavāsti śubhadarśane/ tvām samāsādyā vaidehi rūpayauvanaśālinīm, kaḥ pumān ativarteta sāksād api pitāmahaḥ/ yad yat paśyāmi te gātram śītāmśusadr̥śānane, tasmīms tasmīn pṛthusrōṇi cakṣur mama nibadhyate/ bhava maithili bhāryā me moham enam visarjaya, bahvīnām uttamastrīṇām mamāgramahiṣī bhava/ lokebhyo yāni ratnāni saṁpramathyāḥṛtāni me, tāni te bhīru sarvāṇi rājyam caitad aham ca te/ vijitya pṛthivīm sarvām nānānagaramālinīm, janakāya pradāsyāmi tava hetor vilāsini/ neha paśyāmi loke ’nyam yo me pratibalo bhavet, paśya me sumahad vīryam apratidvandvam āhave/ asaḥṛt samyuge bhagnā mayā vimṛditadhvajāḥ, aśaktāḥ pratyānīkeṣu sthātum mama surāsuraḥ/ iccha mām kriyatām adya pratikarma tavottamam, saprabhāny avasajjantām tavāṅge bhūṣaṇāni, sādhu paśyāmi te rūpam saṁyuktam pratikarmaṇā/ pratikarmābhisaṁyuktā dākṣiṇyena varānane, bhukṣva bhogān yathākāmam pība bhīru ramasva ca, yatheṣṭam ca prayaccha tvam pṛthivīm vā dhanāni ca/ lalasva mayi visrabdhā dhr̥ṣṭam ājñāpayasva ca, matprabhāvāl lalantyās ca lalantām bāndhavās tava/ ṛddhim mamānupaśya tvam śriyam bhadre yaśas ca me, kiṁ kariṣyasi rāmeṇa subhage cīravāsasā/ nikṣiptavijayo rāmo gataśrīr vanagocaraḥ, vratī sthaṅḍilāsāyī ca śaṅke jīvati vā na vā/ na hi vaidehi rāmas tvām draṣṭum vāpy upalapsyate, puro balākair asitair meghair jyotsnām ivāvṛtām/ na cāpi mama hastāt tvām prāptum arhati rāghavaḥ, hiraṇyakaśipuḥ kīrtim indrahastagatām iva/ cārusmite cārudati cārunetre vilāsini, mano harasi me bhīru suparṇaḥ pannagam yathā/ kliṣṭakauśeyavasanām tanvīm apy analamkṛtām/ tām dr̥ṣṭvā sveṣu dāreṣu ratim nopalabhāmy aham/ antaḥpurānivasīnyaḥ striyaḥ sarvagunānvitāḥ, yāvāntyo mama sarvāsām aiśvaryaṁ kuru jānaki/ mama hy asitakeśānte trailokyapraravāḥ striyaḥ, tās tvām

*paricarīṣyanti śrīyam apsaraso yathā/ yāni vaiśravaṇe subhru ratnāni ca dhanāni ca, tāni lokāś ca
 suśroṇi mām ca bhukṣva yathāsukham/ na rāmas tapasā devi na balena na vikramaiḥ, na dhanena mayā
 tulyas tejasā yaśasāpi vā/ piba vihara ramaśva bhukṣva bhogān; dhananicayaṃ pradiśāmi medinīm ca,
 mayi lala lalane yathāsukhaṃ tvaṃ; tvayi ca sametya lalantu bāndhavās te/ kusumitatarujālasamtatāni;
 bhramarayutāni samudratīrajān, kanakavimalahārabhūṣitāngī; vihara mayā saha bhīru kānanāni/*

Ravanasura then addressed Devi Sita who was terribly afraid of him even to glance at him. He said ‘Devi! Even at my arrival, you are seeking to hide my body parts like your stomach and breasts as though you are so frightened of me. But Vishala Lochani! I am infatuated with you and certainly long for you. To me knowledge, you are the unparalleled beauty on earth. Do please give me your nod of approval to my earnest prayer and offer. *neha ke cin manuṣyā vā rākṣasāḥ kāmarūpiṇaḥ, vyapasarpatu te sīte bhayaṃ mattaḥ samutthitam/ svadharme rakṣasām bhīru sarvathaiṣa na samśayaḥ, gamanam vā parastrīṇām haraṇam sampramathya vā/* At this secure place, you may be free and fearless as this place is totally inaccessible and no other Rakshasas who could freely change their forms with their typical features and habits and you have strict security and safety. The exceptional male of the Asuras as could enter here is only me and none else. Kindly note that Rakshasas like me are invariably known for ‘balaatkaraas’ of human females undoubtely. But that certainly is not my principle. *evam caitad akāmām ca na tvām sprakṣyāmi maithili, kāmam kāmāḥ śarīre me yathākāmam pravartatām/ devi neha bhayaṃ kāryam mayi viśvasiḥi priye, praṇayasva ca tattvena maivam bhūḥ śokalālasā/ ekavenī dharāśayyā dhyānam malinam ambaram, asthāne ’py upavāśas ca naitāny aupayikāni te/* Mithileshwari! Be assured that as long as you persist in the manner without your voluntary consent, I will not even touch you amorously, even if I resist the temptations of even Kamadava even if he were to subdue to death! Devi! You should never be afraid of me with such apprehensions and fears. Please restore your faith in me on that count. You must therefore bestow your confidence with hesitation and give me ‘Prema Daana’ or the Charity of your consent. *ekavenī dharāśayyā dhyānam malinam ambaram, asthāne ’py upavāśas ca naitāny aupayikāni te/ vicitrāni ca mālyāni candanāny agarūṇi ca, vividhāni ca vāsāmsi divyāny ābharaṇāni ca/ mahārḥṇi ca pānāni yānāni śayanāni ca, gītāni ṛttāni ca vādyam ca labha mām prāpya maithili/* Believe me, Devi! it does not behove of a woman of your origin and stature to wear uncouth hairs, seat and sleep on bare earth, keeping ever sorrowful, wearing dirty clothes and denying the pleasures of existence. Janaka Raja putri! With your mere consent, you must get garlanded with fresh and fragrant flowers, wear invaluable ornaments, enjoy food delicacies, luxuries of seating and sleeping facilities, and geeta-nartana-vaadya-parama bhogas! *idaṃ te cārusamjātam yauvanam vyativartate, yad atītam punar naiti srotāḥ śīghram apām iva/ tvām kṛtvoparato manye rūpakartā sa viśvakṛt, na hi rūpopamā tv anyā tavāsti śubhadarśane/ tvām samāsādya vaidehi rūpayauvanaśālinīm, kaḥ pumān ativarteta sāḥṣād api pitāmahaḥ/* Devi Sita! Well before your emerging youthfulness might get terminated, do seek to reverse and backtrack the forceful flows of rivers of joy- (and possibly reach the ocean of bliss!). Shubha darshane! It looks that Vidhaata the Creator appeared to have created your outstanding body form and features and got fatigued as there could never be a parallel! Videha nandini! Might ever be a male withstand the profile and youth of your singularity be able to resist the courage, even it were Brahma Himself! *bhava maithili bhāryā me moham enam visarjaya, bahvīnām uttamastrīṇām mamāgramahiṣī bhava/ lokebhyo yāni ratnāni sampramathyāhṛtāni me, tāni te bhīru sarvāni rājyam caitad aham ca te/* Mithila Kumari! Please be my wife, and leave the mirage of ‘Paativratya’! I possess innumerable queens, but do accept my offer to be the Prime Queen! I promise that having searched all over the universe, I should secure the best of ‘nava ratnas’, along with this Kingdom too! Kindly accept me! Right away along my passion, your body be adorned with the glitter of Lokas! Sumukhi! To I am truly able to realize your penchant for ‘shringara’ as I seek your charity of that gift. *ṛddhiṃ mamānupaśya tvaṃ śrīyam bhadre yaśas ca me, kiṃ kariṣyasi rāmeṇa subhage cīravāsasā/ nikṣiptavijayo rāmo gataśrīr vanagocarah, vratī sthaṇḍilāśāyī ca śaṅke jīvati vā na vā/ na hi vaidehi rāmas tvām draṣṭum vāpy upalapsyate, puro balākair asitair meghair jyotsnām ivāvṛtām/* Bhadre Yashasvini! Look at my prosperity and lavishness; what use is of Rama who is robed in ‘cheera vaasas’ or deer skins. Please forget about Rama and the fanciful mentality of his

heroism and my defeat; after all, he is destined to ‘aranya vaasa’ ever, by sleeping on ground and grass roaming aimlessly on the pretext of Vrata Paalana! In fact, I doubt whether he is still alive! Videha nandini! Why are you hiding behind black clouds even as you are yourself like a Purna chandra! It should be a sheer waste of opportunities right before you as meeting Rama is a wishful mirage! *yāni vaiśravaṇe subhru ratnāni ca dhanāni ca, tāni lokāms ca suśroṇi mām ca bhukṣva yathāsukham/ na rāmas tapasā devi na balena na vikramaiḥ, na dhanena mayā tulyas tejasā yaśasāpi vā/* Subhaga! I am of the opulence of even Kubera and that would be on your grip worthy of your swimming in those flows of nectar. What indeed is Rama worthy of!; neither tapasya, nor energy, nor bravery, nor opulence and not even brightness as ever comparable to me! Enjoy life and ensure its worthwhileness. The choice is yours whether you wish to get lost and roam about in jungles with dangers and miseries all through life or opt for lifelong happiness and fulfillment with blissful and radiant tomorrow.

Sarga Twenty One

Devi Sita emboldens herself and replies highlighting Ravana’s wretched manner of kidnapping her, his features of cruelty, selfishness, and ego; mocks his ability and readiness to face Rama the true hero!

Tasya tadvacanam śrutvā sītā raudrasya rakṣasaḥ, ārtā dīnasvarā dīnam pratyuvāca śanair vacaḥ/ duḥkhārtā rudatī sītā vepamānā tapasvinī, cintayantī varārohā patim eva pativratā/ ṛṇam antarataḥ kṛtvā pratyuvāca śucismitā, nīvartaya mano mattaḥ svajane kriyatām manaḥ/ na mām prārthayitum yuktas tvam siddhim iva pāpakṛt, akāryam na mayā kāryam ekapatnyā vigarhitam, kulam samprāptayā puṇyam kule mahati jātayā/ evam uktvā tu vaiḍehī rāvaṇam tam yaśasvinī, rākṣasam pṛṣṭhataḥ kṛtvā bhūyo vacanam abravīt/ nāham aupayikī bhāryā parabhāryā satī tava, sādhu dharmam avekṣasva sādhu sādhuvrataḥ cara/ yathā tava tathānyeṣām rakṣyā dārā niśācara, ātmānam upamām kṛtvā sveṣu dāreṣu ramyatām/ atuṣṭam sveṣu dāreṣu capalam calitendriyam, nayanti nikṛtiprajñām paradārāḥ parābhavam/ iha santo na vā santi sato vā nānuvartase, vaco mithyā praṇītātmā pathyam uktaḥ vicakṣanaiḥ/ akṛtātmānam āsādyā rājānam anaye ratam, samyaddhāni vinaśyanti rāṣṭrāṇi nagarāṇi ca/ tathēyam tvām samāsādyā laṅkā ratnaugha samkulā, aparādhāt tavaikasya nacirād vinaśisyati/ svakṛtair hanyamānasya rāvaṇādīrghadarśinaḥ, abhinandanti bhūtāni vināse pāpakarmaṇaḥ/ evam tvām pāpakarmāṇam vakṣyanti nikṛtā janāḥ, diṣṭyaitad vyaśanam prāpto raudra ity eva harṣitāḥ/ śakyā lobhayitum nāham aiśvaryaṇa dhanena vā, ananyā rāghaveṇāham bhāskareṇa prabhā yathā/ upadhāya bhujam tasya lokanāthasya satkṛtam, katham nāmopadhāsyāmi bhujam anyasya kasya cit/ aham aupayikī bhāryā tasyaiva vasudhāpateḥ, vratasnātasya viprasya vidyeva veditātmanaḥ/ sādhu rāvaṇa rāmeṇa mām samānaya duḥkhitām, vane vāsītayā sārḍham kareṇveva gajādhipam/ mitram aupayikam kartum rāmaḥ sthānam parīpsatā, vadham cānicchatā ghoram tvayāsau puruṣarṣabhaḥ/ varjayed vajram utsṛṣṭam varjayed antakaś ciram, tvadvidham na tu samkruddho lokanāthaḥ sa rāghavaḥ/ rāmasya dhanuṣaḥ śabdām śroṣyasi tvam mahāsvanam, śatakratuvisṛṣṭasya nirghoṣam āsaner iva/ iha śīghram suparvāṇo jvalitāsyā ivoragāḥ, iṣavo nipatiṣyanti rāmalakṣmaṇalakṣaṇāḥ/ rakṣāmsi parinighnantaḥ puryam asyām samantataḥ, asaṃpātām kariṣyanti patantaḥ kaṅkavāsasaḥ/ rākṣasendramahāsarpan sa rāmagaruḍo mahān, uddhariṣyati vegena vainateya ivoragān/ apaneṣyati mām bhartā tvattaḥ śīghram arimdamah, asurebhyah śriyam dīptām viṣṇus tribhīr iva kramaiḥ/ janasthāne hatasthāne nihate rakṣasām bale, aśaktena tvayā rakṣaḥ kṛtam etad asādhu vai/ āsramam tu tayoh śūnyam praviṣya narasiṃhayoh, gocaram gatayor bhrātror apanītā tvayādhamā/ na hi gandham upāghrāya rāmalakṣmaṇayoh tvayā, śakyam samdarśane sthātum sunā sārḍulayor iva/ tasya te vigrāhe tābhyaṃ yugagrahaṇam asthiram, vṛtrasyevendrabāhubhyaṃ bāhor ekasya nigrahaḥ/ kṣipram tava sa nātho me rāmaḥ saumitriṇā saha, toyam alpam ivādityah prāṇān ādāsyate śaraiḥ/ girim kuberasya gato ’thavālayam; sabhām gato vā varuṇasya rājñah, asaṃśayam dāśarather na mokṣyase; mahādrumaḥ kālahato ’saner iva/

As Ravana'sura expressed his bravado replete with selfishness, cunningness and arrogance, Devi Sita the 'tapasvini, pativrata and sadaa pati chintaa parayana' replied in a low voice. She said that instead of persistently praising her, her body beauty and grace, he be better advised to be contented and concentrated on his own multitude of wives. She further said that a sinful and evil minded person would not aspire for a series of further successes. He would not deserve them as he had cursed a pativrata, and worse still to force her to take to dubious and detestable alternatives. What is more, I was born into an outstanding family background and wedded into a glorious family. Ravana! I am a well married woman belonging to a different and distinguished family and most assertively not deserving of you as I should swear touching my back and feet. Nishaachara! Do seek to follow the very elementary principles of 'dharma and nyaya'. As you seek to protect your own wives, learn to expect others too objectively. *ātmānam upamām kṛtvā sveṣu dāreṣu ramyatām/ atuṣṭam sveṣu dāreṣu capalam calitendriyam, nayanti nikṛtiprajñām paradārāḥ parābhavam/ iha santo na vā santi sato vā nānuvartase, vaco mithyā praṇītātmā pathyam uktam vicakṣanaiḥ/ akṛtātmānam āsādyā rājānam anaye ratam, samṛddhāni vinaśyanti rāṣṭrāṇi nagarāṇi ca/* Seek to display the idealism of affection and affinity towards your present wives before craving for other-wise ideally wedded wives due essentially to your 'chapala buddhi' as that kind of psyche ought to rebound on you ruin. Can't you realise that 'Satpurushas' do exist in the world following principles while you appear to be totally unaware as brainless dumbwit devoid of 'sadaachara'! Otherwise, 'Buddhiman Purushas' who would guide you to the righteous path tend to ignore as Rakshasaas like you are prone to! Once a King whose mind is corrupted carries on with 'adharmaas and anyaayas', then that kingdom is sureky destined to doom, sooner or later. As this 'ratna raasi Lanka puri' in your hands prone to corruptibility gets saturated by sins, ought to very soon, collapse with utmost certainty. Ravana! Do realise that when one's vision is short sighted attains the consequential destiny and death. *evam tvām pāpa - karmānam vakṣyanti nikṛtā janāḥ, diṣṭyaitad vyaśanam prāpto raudra ity eva harṣitāḥ/* As a sinful king with the least forevision reaches his climatic inevitability of doom, then the world should celebrate and hail the victory of justice. *śakyā lobhayitum nāham aiśvaryaṇa dhanena vā, anyā rāghaveṇāham bhāskareṇa prabhā yathā/ upadhāya bhujam tasya lokanāthasya satkṛtam, katham nāmopadhāsyāmi bhujam anyasya kasya cit/ aham aupayikī bhāryā tasyaiva vasudhāpateḥ, vratasnātasya viprasya vidyeva viditātmanah/* Now, be it well realised Ravana'sura! that just like the radiance of Surya Deva, I am too inseparable from Shri Rama of Surya Vamsha. Neither opulence nor life of luxury could ever distract me. As having shared his bed and pillow on my shoulders with those of his, how dare that any other 'praani' even of celestial origin could do so. I am thus honoured to be my sigular wife of Raghunaatha as the treasure of Snataka Brahmana Panditas of Atma Jnaana only. *sādhu rāvaṇa rāmeṇa mām samānaya duḥkhitām, vane vāsitayā sārḍham karenveva gajādhipatim/* But on only one count, I am grateful to you, Ravana! You are soon going to relieve me of the pangs of seperation of Shri Rama, like a she elephant lost in wilderness should be excited of the earliest opportunity to meet the Gaja Raja Raghunaadha! *mitram aupayikam kartum rāmaḥ sthānam parīpsatā, vadham cānicchatā ghoram tvayāsau puruṣarṣabhaḥ/ varjayed vajram utsṛṣṭam varjayed antakaś ciram, tvadvidham na tu samkrudho lokanāthaḥ sa rāghavaḥ/* If only even now before you face the unfotunate collapse of Ravan Dhawaja, my sincere advise you even at this last stage, try to make friendship and avoid the inevitability of battle! It is widely known that Shri Rama is a 'sharanaagata vatsala' or a symbol of refuge. *rāmasya dhanuṣaḥ śabdām śroṣyasi tvām mahāsvanam, śatakratuvisṛṣṭasya nirghoṣam āsaner iva/ iha śighram suparvāṇo jvalitāsyā ivoragāḥ, iṣavo nipatiṣyanti rāmalakṣmaṇalakṣaṇāḥ/* Contrarily, Rama's 'dhanush thankaara' should very soon be heard in your Lankaapuri, like the reverberating sounds as of Indra's Vajraayudha! *rakṣāmsi parinighnantah puryām asyām samantataḥ, asampatām kariṣyanti patantah kaṅkavāsasaḥ/* Further the mighty shoulders of Rama supported by those of Lakshmana should soon shower on the countless Rakshasaas to decimation like the Vitata nandana Guruda on poisonous Sarpas on earth. Rakshasa! As the Rakshasa sena gets destroyed, you should soon be exposed and terminated with the total collapse of Lankaapuri shorn of its very existence! Neecha Nishaachara! You had entered our Ashram in the opprtune absence Rama Lakshmanas as they chased to death by the Maya Mrigarupi Rakshasa making false shouts. *kṣipram tava sa nātho me rāmaḥ saumitriṇā saha, toyam alpam ivādityaḥ prāṇān*

ādāsyaṭe śaraiḥ/ girim kuberasya gato 'thavālayam; sabhām gato vā varuṇasya rājñah, asamśayam dāśarather na mokṣyase; mahādrumaḥ kālahato 'śaner iva/ Neecha Rakshasa! Both Rama Lahshmanas are very soon arriving at Lankapuri and kill you without mercy and provide me relief to me very soon like the blasting Surya Deva should soon cool down the few water drops of my eyes. Be well advised by me to flee under the protection of your cousin Kubera or hide yourself or disappear into the Varuna Deva Sabha for your protection as a refuge, barring which your death by Kaala Deva from the hands of Shri Rama is just round the corner!

Sarga Twenty Two

As Sita heckled Ravana's claim of heroism despite his stealthy timidity, asserted her 'pativratya', and challenged him to face Rama- as Ravana threatenend her granted three months to change or get killed.

Sītāyā vacanam śrutvā parusaṁ rākṣasādhipaḥ pratyuvāca tataḥ sītām vipriyam priyadarśanam/ yathā yathā sāntvayitā vaśyaḥ strīṇām tathā tathā, yathā yathā priyam vaktā paribhūtas tathā tathā/ samnīyacchati me krodham tvayi kāmāḥ samutthitaḥ, dravato mārgam āsādyā hayān iva susārathiḥ/ vāmaḥ kāmo manuṣyāṇām yasmin kila nibadhyate, jane tasmīns tv anukrośaḥ snehaś ca kila jāyate/ etasmāt kāraṇān na tām ghatayāmi varānane, vadhārḥām avamānārḥām mithyāpravrajite ratām/ paruṣāṇi hi vākyāni yāni yāni bravīṣi mām, teṣu teṣu vadho yuktas tava maithili dāruṇaḥ/ evam uktvā tu vaidehīm rāvaṇo rākṣasādhipaḥ, krodhasamrambhasaṁyuktaḥ sītām uttaram abravīt/ dvau māsau rakṣitavyau me yo 'vadhīs te mayā kṛtaḥ, tataḥ śayanam āroha mama tvām varavarṇini/ dvābhyām ūrdhvaṁ tu māsābhyām bhartāraṁ mām anicchatīm, mama tvām prātarāsārtham ārabhante mahānase/ tām tarjyamānām samprekṣya rākṣasendreṇa jānakīm, devagandharvakanyās tā viṣedur vipulekṣaṇāḥ/ oṣṭhaprakārair aparā netravakrais tathāparāḥ, sītām āsvāsayām āsus tarjitām tena rakṣasā/ tābhir āsvāsītā sītā rāvaṇam rākṣasādhipam, uvācātmahitam vākyam vṛttaśaunḍṛyagarvitam/ nūnam na te janaḥ kaś cid asin niḥśreyase sthitaḥ, nivārayati yo na tvām karmaṇo 'smād vigarhitāt/ mām hi dharmātmanaḥ patnīm śacīm iva śacīpateḥ, tvadanyas triṣu lokeṣu prārthayen manasāpi kaḥ/ rākṣasādharma rāmasya bhāryām amitatejaśaḥ, uktavān asi yat pāpam kva gatas tasya mokṣyase/yathā dṛptaś ca mātaṅgaḥ śaśaś ca sahītau vane, tathā dviradavad rāmas tvām nīca śaśavat smṛtaḥ/ sa tvam ikṣvākunātham vai kṣipann iha na lajjase, cakṣuṣo viṣayam tasya na tāvad upagacchasi/ ime te nayane krūre virūpe kṣṇapiṅgale, kṣitau na patite kasmān mām anāryanirīkṣitaḥ/ tasya dharmātmanaḥ patnīm snuṣām daśarathasya ca, katham vyāharato mām te na jihvā pāpa śīryate/ asamdeśāt tu rāmasya tapasaś cānupālānāt, na tvām kirmi daśagrīva bhasma bhasmārḥatejaśā/ nāpahartum aham śakyā tasya rāmasya dhīmataḥ, vidhis tava vadhārthāya vihito nātra saṁśayaḥ/ śūreṇa dhanadabhrātā balaiḥ samudītena ca, apohya rāmaṁ kasmād dhi dāracauryam tvayā kṛtam/ sītāyā vacanam śrutvā rāvaṇo rākṣasādhipaḥ, vivṛtya nayane krūre jānakīm anvavaikṣata/ nīlajīmūtasamkāśo mahābhujāśirodharah, simhasattvagatiḥ śrīmān dīptajihvogralocanaḥ/ calāgramakuṭaḥ prāmśuś citramālyānulepanaḥ, raktamālyāambaradharas taptāṅgadavibhūṣaṇaḥ./ śronīsūtreṇa mahatā mekakena susamvṛtaḥ, amṛtotpādanaddhena bhujamgeneva mandarah/ taruṇādityavarṇābhyām kuṇḍalābhyām vibhūṣitaḥ, raktapallavapuṣpābhyām āśokābhyām ivācalaḥ/ avekṣamāṇo vaidehīm kopasamraktalocanaḥ, uvāca rāvaṇaḥ sītām bhujamga iva niḥśvasan/ anayenābhisampannam arthahīnam anuvrate, nāśayāmy aham adya tvām sūryaḥ saṁdhyām ivaujasā/ ity uktvā maithilīm rājā rāvaṇaḥ śatrurāvaṇaḥ, saṁdideśa tataḥ sarvā rākṣasīr ghoradarśanāḥ/ ekākṣīm ekakarṇām ca karṇaprāvaraṇām tathā, gokarṇīm hastikarṇīm ca lambakarṇīm akarṇikām/ hastipadya śvapadyau ca gopadīm pādacūlikām, ekākṣīm ekapādīm ca pṛthupādīm apādikām/ atimātraśirogrīvām atimātrakucodarīm, atimātrāsyaneutrām ca dīrghajihvām ajihvikām, anāsikām simhamukhīm gomukhīm sūkarīmukhīm/ yathā madvaśagā sītā kṣipram bhavati jānakī, tathā kuruta rākṣasyaḥ sarvāḥ kṣipram sametya ca/ pratilomānulomaiś ca sāmādānādibhedanaiḥ, āvartayata vaidehīm dandasyodyamanena ca/ iti pratisamādiśya rākṣasendraḥ punaḥ punaḥ, kāmamanyuparītātmā jānakīm paryatarjaya/ upagamyata tataḥ kṣipram rākṣasī dhānyamālinī, pariṣvajya daśagrīvam idam vacanam abravīt/ mayā krīḍa mahārājasītayā kim tavānyā, akāmām kāmānyānasya śarīram upatapyate, icchantīm kāmānyānasya prītir

bhavati śobhanā/ evam uktas tu rākṣasyā samutkṣiptas tato balī, jvaladbhāskaravarṇābhāṃ praviveśa niveśanam/ devagandharvakanyās ca nāgakanyās ca tās tataḥ, parivārya daśagrīvaṃ viviśus tad grhottamam/ sa maithilīm dharmaparām avasthitām; pravepamānām paribhartsya rāvaṇaḥ, vihāya sītām madanena mohitaḥ; svam eva veśma praviveśa bhāsvaram/

Having heard the piercing words attacking his cruel, selfish, villainous characteristics of Ravana by Devi Sita, Ravana replied to her: *yathā yathā sāntvayitā vaśyaḥ strīṇām tathā tathā, yathā yathā priyam vaktā paribhūtas tathā tathā/ samniyacchati me krodham tvayi kāmaḥ samutthitaḥ, dravato mārgam āsādyā hayān iva susārathiḥ/ vāmaḥ kāmo manuṣyāṇām yasmin kila nibadhyate, jane tasmims tv anukrośaḥ snehaś ca kila jāyate/* Normally, men of name and fame when approached by females, they normally tend to respond to their manner of approaching with sweet and amorous reactions, but your ugly and detestable way of responding to my positively sweet conversation is truly disgusting. I am seeking to control my ruthless rage like a 'saarathi' of horses seeking to reverse from wrong destinations being fortified with kindness and pardon. Normally again, the pattern of love and affection among various beings is crooked, but genuine expressions of romantic offers are truly bound being reversed unmindful of frightening consequences. *etasmāt kāraṇān na tām ghatayāmi varānane, vadhārham avamānārham mithyāpravrajite ratām/ paruṣāni hi vākyaṇi yāni yāni bravīṣi mām, teṣu teṣu vadho yuktas tava maithili dāruṇaḥ/* Sumukhi Sita! Despite your assumed and fabricated sense of Vairagya and frustration, you had used such ugly expressions, but I am restraining my self to kill you even as you certainly deserve it. Mithilesh Kumari! A King of my stature of world wide repute could most certainly declare 'marana dandana' by public hanging to you. *dvau māsau rakṣitavyau me yo 'vadhis te mayā kṛtaḥ tataḥ śayanam āroha mama tvam varavarṇini/ dvābhyām ūrdhvaṃ tu māsābhyām bhartāraṃ mām anicchatīm, mama tvām prātarāśartham ārabhante mahānase/* Maha Ravana further threatened Devi Sita: 'Sundari! I am now declaring to you a reasonable time of two months to you to reconcile and surrender and creep into my bed. Otherwise, do mark my words, I would have despatched your dead body to the royal kitchen to have mince it to pieces for cooking!' As Ravana threatened with tragic consequences of her cruel death, Devi Sita, instead of being shattered with fright and body shivers, got fortified by supreme self confidence and courage of an outstanding power of her 'Pativratya' backed up by her faith and self confidence in Shri Rama replied to Ravana: *nūnam na te janaḥ kaś cid asin niḥśreyase sthitaḥ, nivārayati yo na tvām karmaṇo 'smād vigarhitāt/ mām hi dharmātmanaḥ patnīm śacīm iva śacīpateḥ, tvadanyas triṣu lokeṣu prārthayen manasāpi kaḥ/ rākṣasādharma rāmasya bhāryām amitatejasā, uktavān asi yat pāpam kva gatas tasya mokṣyase/* What a pity that none in this Kingdom of Lanka, there is no brave male person who could ever stop the 'atyaacharas' Dushta Ravana! I am like Shachi Devi, a pativratha of Universal Stature and repute. Indeed there could never be any other living Being who seeks to snare me into bed. Rakshasaadhama! As you make offers of love for me with sinful thoughts to the most ideal a hero of Shri Rama's stature, how could you evade death for long. What an apt adage of 'hastimasikantara' as one compares Rama as a youthful ebullience of huge forest elephant and a slimy rabbit. Arre Ravana! Are you not ashamed of misbehaving with me now till the hero arrives on the scene! Why and how are you still surviving and be alive of my looks of fury instead of instantaneously dropping dead. *aṃdeśāt tu rāmasya tapasaś cānupālanāt, na tvām kurmi daśagrīva bhasma bhasmārhatetasā/ nāpahartum aham śakyā tasya rāmasya dhīmataḥ, vidhis tava vadhārthāya vihito nātra samśayaḥ/ śūreṇa dhanadabhrātā balaiḥ samuditena ca, apohya rāmaṃ kasmād dhi dārauryam tvayā kṛtam/* Dashamukha Ravana! You have sought to pull my self radiance to ashes. It is only due to the Pratigjna of Shri Rama and the the concealed power of my tapsya that are enabling you to still be alive and kicking. I am the 'saha dharma charini pativrata' of Rama; you had the audacity of slymigly kidnapping me and still claim yourself as a 'shura veera! *sītāyā vacanam śrutvā rāvaṇo rākṣasādhipaḥ, vivṛtya nayane krūre jānakīm anvavaikṣata/ avekṣamāṇo vaidehīm kopasamraktalocanaḥ, uvāca rāvaṇaḥ sītām bhujamga iva niḥśvasan/ anayenābhisampannam arthahīnam anuvrate, nāśayāmy aham adya tvām sūryaḥ samdhyām ivaujasā/ ity uktvā maithilīm rājā rāvaṇaḥ śatrurāvaṇaḥ, samdideśa tataḥ sarvā rākṣasīr ghoradarśanāḥ/* After hearing the harsh realities as detailed by Devi Sita, Ravana was disarmed while fuming. He saw Devi Sita

up and down with anger and even disbelief. His eyes were reddened as of poisonous cobras and displayed heavy breathings. He hissed: You woman still hankering after men of wretched and poverty stricken humans of forest life; Just as the emerging brightness of early morning Surya shatters through the night long darkness, I would soon enough most certainly finish you. Then, he glanced at the gang of Rakshasis surrounding Sita; among them were Ekaakshi-Ekakarna-Karnapraavarana-Gokarna-Hastikarna-Lambakarni-Ararnika-Hastipadi-Ashvapadi- Gopadi-Paadachurlika of feet haired-Ekapaadi-Pruthupaadi-Apaadika-Atimaatra Shirogreeva- Deerga jihvaa nakha- Atimaatra kuchodari-Atimaatrasyena netra-Anaasika-Sookara mukhi and so on. He then hinted them to utilise saama-daana-bheda-danda ‘chaturro - paayaas’. As Ravana was thus prepared to leave, the surrounding ‘sundara kanyas’ of deva- yaksha-gandharva-naaga kanyas embraced Ravana and said: *mayā krīḍa mahārājasītayā kim tavānaya, akāmām kāmāyanasya śarīram upatapyate, icchantīm kāmāyanasya prītir bhavati śobhanā/* Maha Raja Rakshasa Saavabhoma! Surely Maha Srashta Brahma had not written on the forehead of this miserable ‘manushya stree’ But now please may we be allowed to enjoy rati-kreedas at once! In ready response to the entreating females surrounded him, Mahaasura Ravana proceeded to his Raja Mahal with ‘simha garjanas’.

Sarga Twenty Three

Select Rakshasis of learning like Ekajata-Harijata-Vikata-and Durmiki extoll the qualities of bravery of Ravana while seeking to convincingly pressurise Devi Sita to accept the offer of Prime Queenship

Ity uktvā maithilīm rājā rāvaṇaḥ śatrurāvaṇaḥ, samdiśya ca tataḥ sarvā rākṣasīr nirjagāma ha/ niṣkrānte rākṣasendre tu punar antaḥpuram gate, rākṣasyo bhīmarūpās tāḥ sītām samabhidrudruvuh/ tataḥ sītām upāgamya rākṣasyaḥ krodhamūrhitāḥ, param paruṣayā vācā vaidehīm idam abruvan/ paulastyasya variṣṭhasya rāvaṇasya mahātmanaḥ, daśagrīvasya bhāryātvaṁ sīte na bahu manyase/ tatas tv ekajaṭā nāma rākṣasī vākyam abravīt, āmantrya krodhatām rākṣī sītām karatalodarīm/ prajāpatīnām ṣaṇṇām tu caturtho yaḥ prajāpatiḥ, mānaso brahmaṇaḥ putraḥ pulastya iti viśrutaḥ/ pulastyasya tu tejasvī maharṣir mānasaḥ sutaḥ, nāmnā sa viśravā nāma prajāpatīsamaprabhaḥ/ tasya putro viśālākṣī rāvaṇaḥ śatrurāvaṇaḥ, tasya tvam rākṣasendrasya bhāryā bhavitum arhasi, mayoktam cārusarvāṅgi vākyam kim nānumanyase/ tato harijaṭā nāma rākṣasī vākyam abravīt, vivṛtya nayane kopān mārjārasaḍśekṣaṇā/ yena devās trayastrīṁśad devarājaś ca nirjitaḥ, tasya tvam rākṣasendrasya bhāryā bhavitum arhasi/ vīryotsiktasya sūrasya samgrāmeṣv anivartinaḥ, balino vīryayuktasyā bhāryātvaṁ kim na lapsyase/ priyām bahumatām bhāryām tyaktvā rājā mahābalaḥ/ sarvāsām ca mahābhāgām tvām upaiṣyati rāvaṇaḥ/ samṛddham strīsaḥreṇa nānāratnopaśobhitam, antaḥpuram samutsṛjya tvām upaiṣyati rāvaṇaḥ/ asakṛd devatā yuddhe nāgagandharvadānavāḥ, nirjitāḥ samare yena sa te pārśvam upāgataḥ/ tasya sarvasamṛddhasyā rāvaṇasya mahātmanaḥ, kimarthaṁ rākṣasendrasya bhāryātvaṁ necchase dhame/ yasya sūryo na tapati bhīto yasya ca mārutaḥ, na vāti smāyatāpāṅge kim tvam tasya na tiṣṭhasi/ puṣpavṛṣṭīm ca taravo mumucur yasya vai bhayāt, śailās ca subhru pānīyam jaladās ca yadecchati/ tasya nairṛtarājasya rājarājasya bhāmini, kim tvam na kuruse buddhīm bhāryārthe rāvaṇasya hi/ sādhu te tattvato devi kathitam sādhu bhāmini, grhāṇa susmite vākyam anyathā na bhaviṣyasi/

As King Ravana instructed them to change Devi Sita’s mind set in favor of King Ravana as he was departing Ashoka Vana, then the Rakshasis surrounded her gradually and decided to convince her, offer temptations, preach against Shri Rama, or finally by threats of physical violence to harm her. They addressed her: ‘Site! Do you not realise the big luck, honour and great fortune to become a life partner of Poulastya Dashagriva King Ravana, the shining star among Asura Rakshasaas. Then ‘Ekajata Rakshasi’ explained to Sita: do you know that Bramama Deva created six Prajapatis of whom Pulastya Prajapati was the fourth of the six. Pulastya’s Maanasa was the ‘Maharshi Vishrava’ who too was of the fame of

Pulastya. Do understand the glorious lineage and heritage of Maha Baahu Dashamukha. To become the Prime Queen of the Lanka Saamrajya ought to be a dream come true! Then another knowledgeable Rakshasi 'Hari Jata' explained: 'Devi Sita! Perhaps you are ignorant of the invincibility of Maha Ravana, as you feel Ravana is an upstart and his heroism is unsuspect. Now, let me clarify: Maha Ravana had defeated and put to shame in a series of battles with thirty hundreds of devatas including Dwadasha Adityas, Ekaadasha Rudras, Ashta Vasus, and Two Ashvini Kumaras, besides Indra Himself. Now, do you realise as to which kind of honour that you should accomplish as your life time award! Harijata Rakshasi further annotated that Devi Sita! Maha Pativrata Mandodari is ready to discard the top position and most prestigious status of Patta Mahishi in your favour, once you accept the same!

[Vishleshana on Prajapatis, Adityas, Rudras, Vasus and Ashvini Kumars

Prajapatis: Mareechi-Atri-Angeera-Pulasya-Pulaha-and Kratu

Ashta Vasus: Aapa, Dhruva, Soma, Dhara, Anila, Anala, Pratyusha and Prabhasa. They once visited Vasishtha's Ashram along with their wives and desired to possess Nandini the Kamadhenu; as the Maharshi refused, Prabhasa he took lead in stealing the cow while other Vasus too abetted the plan. Vasishtha cursed the Vasus to become humans but reduced the impact of the curse to all of them to be born as humans only for a few hours except Prabhasa the ring leader. Thus Devi Ganga who was married to King Shantanu of Maha Bharata on condition that what even she did should not be questioned but she drowned the new borns one by one in the River but he could not contain himself and asked Ganga why did she do such merciless actions; Ganga left Shantanu as the eighth child was spared but deserted the King for good. The eighth child was Gangeya who was Bhishma and that was Prabhasa the Leader of Ashta Vasus who secured Vasishtha's curse that he should have a full life but without a wife since Prabhasa listened to his wife and stole the Kama Dhenu Nandini.

Ekaadasha Rudras: Mahan, Mahatma, Matimaan, Bhishana, Bhayankara, Ritudhwaja, Urthvakesha, Pingalaksha, Rucha, Shuchi and Kaalagni.

Dwaadasha Adityas: Aditya Deva assumes twelve other Murti / Forms viz. Indra, Dhata, Parjanya, Pusha, Twashta, Aryama, Bhaga, Vivishwan, Amshu, Vishnu, Varuna and Mitra. Among these twelve Murthis, Indra was Chief of Devas ruling Amaravati and destroying Daityas and Danavas from time to time. Dhata being in the Status of Prajapati took up the task of Creation; Parjanya in the Form of Sun rays rained all over the Universe; Pusha is in the form of Mantras engaged for Prajaaposhana; Twashta is present in the form of 'Vanaspati' and 'Aushadhi' (Vegetable Oils and Herbal Medicines); Aryama who provides protection and relief to humanity; Bhaga is in the form of Earth and Mountains; Vivishwan in the form of Agni / Fire and is the cooking facilitator of food as also of the destroying power; the ninth name of Surya Deva is Amshu or of the form of Chandra Deva who provides coolness and pleasure of existence; Vishnu is the tenth name of Surya who constantly checks the evil forces in the World and slays Danavaas and establishes virtue from time to time by assuming Incarnations; Varuna is the eleventh appearance present in water as the source of life and fertility staying in Oceans, Rivers and various water profiles; and finally, Mitra or form of propitiousness and help to humanity. In whatever form he might be, Surya Deva is indeed the 'Karanam, Kaaranam and Karta' or the Act, Action and the Supreme Actor in the drama of Life! Bhakti (Devotion), Shraddha (fortitude) and Puja (Worship) sum up the meanings of human life! The corresponding Twelve Names of Aditya are stated to identify with the Twelve Months of a Year viz. Chaitra with Vishnu, Vaishakha with Aryama, Jyeshtha with Vivishwan, Ashadha with Amshuman, Shravana with Parjanya, Badrapada with Varuna, Ashwin with Indra, Kartika with Dhata, Margasirsha with Mitra, Pausha with Pusha, Magha with Bhaga and Twashta in Phalgun

Vishleshana on Ashvini Kumars from Surya Purana:

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

Stanzas 14 onward to follow:

'Vikata naama Rakhasi' asserted that Maha Ravana subdued Naaga- Gabdharva-Danavas several times in their group battles. Further 'Durmukhi Rakhasi' emphasised that out of Ravanaasura's fear Surya Deva reduced his radiance and Vayu Deva his sweep and speed. In sum the well wisher Rakshasis stated: *tasya nairṅtarājasya rājarājasya bhāmini, kim tvam na kuruse buddhim bhāryārthe rāvaṇasya hi/ sādhu te tattvato devi kathitam sādhu bhāmini, grhāṇa susmite vākyam anyathā na bhaviṣyasi/ Bhamini Sita!* How is it that you are denying the fabulous opportunity. We the senior and learned Rakshasis are therefore extending our hearty congratulations to you in advance as you need to be convinced of King Lankeshwara's deservedness and the unique honour bestowed on you !

Sarga Twenty Four

While a few of enlightened Rakshasis sought to convince Devi Sita to wed Ravana, the rest of the cruel lot threatened her to death and fancy to taste her flesh,cook it with spices, and eat with wine and dance!

Tataḥ sītām upāgamyā rākṣasyo vikṛtānanāḥ, paruṣam paruṣā nārya ūcus tā vākyam apriyam/ kim tvam antaḥpure sīte sarvabhūtamanoḥare, mahārhaṣayanopete na vāsam anumanyase/ mānuṣī mānuṣasyaiva bhāryātvaṁ bahu manyase, pratyāhara mano rāmān na tvam jātu bhaviṣyasi/ mānuṣī mānuṣam tam tu rāmam icchasi śobhane, rājyād bhraṣṭam asiddhārtham viklavam tam anindite/ rākṣasīnām vacaḥ śrutvā sītā padmanibheḥṣanā, netrābhyām āsrupūrṇābhyām idam vacanam abravīt/ yad idam lokavidviṣtam udāharatha saṁgatāḥ, naitan manasi vākyam me kilbiṣam pratitiṣṭhati/ na mānuṣī rākṣasasya bhāryā bhavitum arhati,kāmaṁ khādāta mām sarvā na kariṣyāmi vo vacaḥ, dīno vā rājyahīno vā yo me bhartā sa me guruḥ/ sītāyā vacanam śrutvā rākṣasyaḥ krodhamūrchitāḥ, bhartsayanti sma paruṣair vākyai

rāvaṇacoditāḥ/ avalīnaḥ sa nirvākyo hanumān śimśapādrume, sītām samtarjayantīs tā rākṣasīr aśṛṇot kapiḥ/ tām abhikramya saṁrabdhā vepamānām samantataḥ, bhṛśam saṁlilihur dīptān pralambadaśanacchadān/ ūcuś ca paramakruddhāḥ pragṛhyāśu paraśvadhān, neyam arhati bhartāraṁ rāvaṇam rākṣasādhipam/ sā bhartsyamānā bhīmābhī rākṣasībhīr varānanā, sā bāṣpam apamārjanī śimśapām tām upāgamat/ tatas tām śimśapām sītā rākṣasībhīḥ samāvṛtā, abhigamya viśālākṣī tasthau śokapariplutā/ tām kṛśām dīnavadanām malināambaradhāriṇīm/bhartsayām cakrire bhīmā rākṣasyas tāḥ samantataḥ/ tatas tām vinatā nāma rākṣasī bhīmadarśanā, abravīt kupitākārā karālā nirṇatodarī/ sīte paryāptam etāvad bhartṛsneho nidarśitaḥ, sarvatrātikṛtam bhadre vyasanāyopakalpatē/ parituṣṭāsmi bhadram te mānuṣas te kṛto vidhiḥ, mānāpi tu vacaḥ pathyam bruvantyāḥ kuru maithili/ rāvaṇam bhaja bhartāraṁ bhartāraṁ sarvarakṣasām, vikrāntam rūpavantaṁ ca sureśam iva vāsavam/ dakṣiṇam tyāgāśilam ca sarvasya priyavādinam, mānuṣam kṛpaṇam rāmaṁ tyaktvā rāvaṇam āśraya/ divyāṅgarāgā vaidehi divyābharāṇabhūṣitā, adya prabhṛti lokānām īśvarī bhava/ agneḥ svāhā yathā devī cīvendrasya śobhane, kim te rāmeṇa vaidehi kṛpaṇena gatāyusā/ etad uktaṁ ca me vākyam yadi tvaṁ na kariṣyasi, asmin muhūrte sarvās tvām bhakṣayisyāmahe vayam/ anyā tu vikaṭā nāma lambamāna - payodharā, abravīt kupitā sītām muṣṭim udyamya garjatī/ bahūny apratirūpāni vacanāni sudurmate, anukrośān mṛduttvāc ca soḍhāni tava maithili/ na ca naḥ kuruṣe vākyam hitam kālapuraskṛtam, ānītāsi samudrasya pāram anyair durāsadam/ rāvaṇāntaḥpuram ghoram praviṣṭā cāsi maithili, rāvaṇasya gṛhe rudhā asmābhis tu surakṣitā/ na tvām śaktaḥ paritrātum api sāḁkṣāt purāmdaraḥ, kuruṣva hitavādināyā vacanam mama maithili/ alam aśruprapātena tyaja śokam anarthakam, bhaja prītim praharṣam ca tyajaitām nityadainyatām/ sīte rākṣasarājena saha krīḁa yathāsukham, jānāsi hi yathā bhīru strīṇām yauvanam adhruvam/ yāvan na te vyatikrāmet tāvat sukham avāpnuhi, udyānāni ca ramyāni parvatopavanāni ca, saha rākṣasarājena cara tvaṁ madirekṣaṇe/ strīsahasrāni te sapta vaśe sthāsyanti sundari, rāvaṇam bhaja bhartāraṁ bhartāraṁ sarvarakṣasām/ utpāṭya vā te hṛdayam bhakṣayisyāmi maithili, yadi me vyāhṛtam vākyam na yathāvat kariṣyasi/ tatas caṇḁodarī nāma rākṣasī krūradarśanā, bhrāmāyanti mahac chūlam idaṁ vacanam abravīt/ imām hariṇalokākṣīm trāsoṭkampapayodharām, rāvaṇena hṛtām dṛṣṭvā daurhṛdo me mahān abhūt/ yakṛtplīham athotpīḁam hṛdayam ca sabandhanam, antrāṇy api tathā śīrśam khādeyam iti me matiḥ/ tatas tu praghasā nāma rākṣasī vākyam abravīt, kaṇṭham asyā nṛśāmsāyāḥ pīḁayāmaḥ kim āsyate/ nivedyatām tato rājñe mānuṣī sā mṛteti ha, nātra kaś cana samdehaḥ khādateti sa vakṣyati/ tatas tv ajāmukhī nāma rākṣasī vākyam abravīt, viśasyemām tataḥ sarvān samān kuruta pīlukān/ vibhajāma tataḥ sarvā vivādo me na rocate, peyam ānīyatām kṣipram mālyam ca vividham bahu/ tataḥ śūrpaṇakhā nāma rākṣasī vākyam abravīt, ajāmukhā yad uktaṁ hi tad eva mama rocate/ surā cānīyatām kṣipram sarvaśokavināśinī, mānuṣam māmsam āśādyā nṛtyāmo 'tha nikumbhilām/ evam sambhartsyamānā sā sītā surasutopamā., rākṣasībhīḥ sughorābhīr dhairyam utsṛjya roditi/

Having extensively extolled the unique magnificence and bravery of Mahasura Ravana who had controlled the celestial Dwashaadityas, Ekaadasa Rudras, Ashta Vasus, and Ashvini Kumaras, let alone daanava-maanavas, the rakshasis, especially the flesh eaters, drunkards, threatened Devi Sita and shouted at her as to why and how she ought not to marry the history making overlord of the world. Then the Rakshasis got gradually ignited, frustrated and exasperated and jibed at her: ‘ After all you are a maanva’s wife and is infatuated by a human Rama, who was ousted out from his kingdom, left to his fate in the wilderness exposed to cruel wild animals, ever tormented and harassed.’ Then Devi Sita replied rather boldly: *yad idaṁ lokavidviṣṭam udāharatha saṁgatāḥ, naitan manasi vākyam me kilbiṣam pratitiṣṭhati/ na mānuṣī rākṣasasya bhāryā bhavitum arhati, kāmaṁ khādata māṁ sarvā na kariṣyāmi vo vacaḥ, dīno vā rājyāhīno vā yo me bhartā sa me guruḥ/* ‘ you have collected together and seeking to pressurise me on and on. Your sinful words of absurdities and misleading dubious means could have the least impact on me even for a second. Could a human housewife be ever marry a Rakshasa! You might torture me, threaten me to death and even devour me in pieces, but could never ever yield! Yes, my dear husband was thrown out from his kingdom, but he is my master, preceptor, and my blemishless attachment to him is everlasting as I survive. Take the examples of Devi Suvarchala to Surya, Shachi Devi in the service of Indra, Arundhati

Devi to Maharshi Vasisththa, Devi Rohini to Chandra Deva, Sukanya to Chyavana Muni, Savitri to Satyavaan, Devi Shrimati to Kapila Maharshi, Madayanti to Soudaasa, Devi Keshini to Sagara, Damayanti to Nala the Nishedha Naresha and so on. Now, let me have the self contentment to earnestly get attached to Shri Rama the Ikshvaaku Shiromani! As Devi Sita's assertiveness was reiterated again and again, then being anxiously following the proceedings of the action scenario, Pavana Kumara Veera-Anjaneya was noticing the efforts and threats of the Rakshasis surrounding her. *tām abhikramya samrabdhā vepamānām samantataḥ, bhṛśam saṁlilihur dīptān pralambadaśanacchadān/ ūcuś ca paramakruddhāḥ pragṛhyāśu paraśvadhān, neyam arhati bhartāraṁ rāvaṇaṁ rākṣasādhipam/ sā bhartsyamānā bhīmābhī rākṣasībhir varānanā, sā bāṣpam apamārjantī śimśapām tām upāgamat/* Then the entire group of Rakshasis closely encircled, got into misbehavior towards Sita angrily and shouting and yelling. They roared in high pitch: Neecha maanavi! Tell us whether you should atonce admit whether or not marry the King or not! *tatas tām śimśapām sītā rākṣasībhiḥ samāvṛtā, abhigamya viśālākṣī tasthau śokapariplutā/* Then Vishalalochana Vaideyi being drowned deep into the 'dukhha samudra saagara' got shrunk to a close corner of the tree trunk as the ugly and monstrous rakshsis still edging nearer and closer. Then one of the worst of the Vikaraala Rakshasi named 'Vinata' with her huge and distored figure of protruded and shapeless sromach shouted: Dirty woman, enough of this nonsense of your wreched husband, devotion and such filthy talk. Do not over do this as you would soon real the consequencess. As a last chance, either you agree to Ravana or not. We could give you the option of yes or no! Then another Rakshasi named Vikata pushed others as she was with ground drooping breasts and readily disgusting hoarse tone: 'Hopeless Site! you have lost your head and senses. So far you do not seem to realise that you are under custody and not in Ravana's Antahpura. You have not yet faced the worse side of Ravana. Even Indra would not be able to save you from this situation. There is no point in crying on and on. Forget your principles and self restraints. Life is short and youthfulness is shorter disslowing much faster. Enjoy the 'here and now' as tomorrow remains tragic as in the long run one is dead! Then another Rakshasi named 'Prathasa' said in bursting anger looking at the co rakshasis : let us throttle this hopeless woman quietly and inform the King that this human female in our custody then the latter might as well instruct us saying: 'why do you not enjoy pieces of her body! Another Rakshasi named 'Ajamukhi' further commented: ' I am not happy and excited n this wastage of time as the idea of killing the human female; come let us initiate the action of mincing her body and share them at once, and simultaneously get the cooking utensils and the accompanying powders, spices, chillis, salt, and so on! Yet another Rakshasi named 'Shurmanakha' commented on what Ajamukhi said; I might only add that in this memorable party, we must add to the list by way of 'suraapaana' and nritya naatya while rejoicing 'nara maamsa' that too a delicacy of a female!' As the brutal and monstrous Rakshasis commenced their plans, the celestial like Devi Sita broke down into non stop cryings with fright and body shiverings of facing a deathlike precipice.

Sargas Twenty Five and Twenty Six

Torally rattled by the perilous intimidation of the Rakshasis to nearly kill her and celebrate, Devi Sita nearly resorted to 'praana tyaga' especially cursing her fate still disabling her from Shri Rama darshana.

Tathā tāsām vadantīnām paruṣam dāruṇam bahu, rākṣasīnām asaumyānām ruroda janakātmajā/ evam uktā tu vaidehī rākṣasībhir manasvinī, uvāca paramatrastā bāṣpagadgadayā girā/ na mānuṣī rākṣasasya bhāryā bhavitum arhati, kāmaṁ khādāta mām sarvā na kariṣyāmi vo vacaḥ/ sā rākṣasī madhyagatā sītā surasutopamā, na śarma lebhe duḥkhārtā rāvaṇena ca tarjitā/ vepate smādhikam sītā viśantīvāṅgam ātmanaḥ, vane yūthaparibhraṣṭā mṛgī kokair ivārditā/ sā tv aśokasya vipulām śākhām ālambya puṣpitām, cintayām āsa śokena bhartāraṁ bhagnamānasā/ sā snāpayantī vipulau stanau netrajalasravaiḥ, cintayantī na śokasya tadāntam adhigacchati/ sā vepamānā patitā pravāte kadalī yathā, rākṣasīnām bhayatrastā vivarṇavadanābhavat/ tasyā sā dīrghavipulā vepantyaḥ sītayā tadā, dadṛṣe kampinī veṇī

vyālīva parisarpatī/ sā niḥśvasantī duḥkhārtā śokopahatacetanā, ārtā vyaśṛjad aśrūṇi maithilī vilalāpa
 ha/ hā rāmeti ca duḥkhārtā punar hā lakṣmaṇeti ca, hā śvaśru mama kausalye hā sumitrete bhāvini/
 lokapravādaḥ satyo 'yaṁ paṇḍitaiḥ samudāhṛtaḥ, akāle durlabho mṛtyuḥ striyā vā puruṣasya vā/
 yatrāham ābhiḥ krūrābhī rākṣasībhir ihārditā, jīvāmi hīnā rāmeṇa muhūrtam api duḥkhitā/eṣālpapunya
 kṛpaṇā vinaśiṣyāmy anāthavat, samudramadhye nau pūrṇā vāyuvegair ivāhatā/ bhartāraṁ tam apaśyanti
 rākṣasīvaśam āgatā, sīdāmi khalu śokena kūlam toyahataṁ yathā/taṁ padmadalapatrākṣam
 simhavikrāntagāminam, dhanyāḥ paśyanti me nāthaṁ kṛtajñaṁ priyavādinam/ sarvathā tena hīnāyā
 rāmeṇa viditātmanā, tīṣṇam viśam ivāsvādya durlabham mama jīvitam/ kīdṛśam tu mayā pāpam purā
 dehāntare kṛtam, yenedaṁ prāpyate duḥkham mayā ghoram sudāruṇam/ jīvitam tyaktum icchāmi śokena
 mahatā vṛtā, rākṣasībhiḥ ca rakṣantyā rāmo nāsādyate mayā/ dhig astu khalu mānuṣyam dhig astu
 paravaśyatām, na śakyam yat parityaktum ātmacchandena jīvitam/

As Devi Sita was scared and panicked that the cruel Rakshasis were preparing her murder by throttling and informing Ravana that she committed suicide, she entreated them as were closely encircling her in shaken up low and whispering tone. ‘ Kindly understand that a human female could never marry a Rakshasa. Even if you eat me alive, then again I could even dream like that.’ As she pleaded likewise, she was looking like a lamb seeking to hide its face as was attacked by a pack of wolves. She was shivering with the fear of death being round the corner. Like disastrous winds hit a platan tree, she fell down in semi-consciousness. What with fear as though that death was closeby, she was breathing fast at times and too slow as of seemingly still at others. It was at that time that she seemed to whisper: *hā rāmeti ca duḥkhārtā punar hā lakṣmaṇeti ca, hā śvaśru mama kausalye hā sumitrete bhāvini/ lokapravādaḥ satyo 'yaṁ paṇḍitaiḥ samudāhṛtaḥ, akāle durlabho mṛtyuḥ striyā vā puruṣasya vā/ yatrāham ābhiḥ krūrābhī rākṣasībhir ihārditā, jīvāmi hīnā rāmeṇa muhūrtam api duḥkhitā/* ‘Ha Rama, ha Lakshmana! Ha my mother-in-law Devi Kousalya!’ That was how, Devi Sita was crying away non stop. She futhered whispered: ‘ Lokokti (adage) states: neither a male nor a female would face death unless so destined and scripted on one’s face by ‘Vidhaata’. But contrary to his writing so, the Rakshasis appear to do so in my case as I might have to die in their hands. It appears that in my earlier life I had not stored up adequate ‘punya’ and hence am on the verge of death on the unfortunate analogy of a big Sea Vessel stuffed up with disproportionate weight would sink at mid sea by stormy winds. *bhartāraṁ tam apaśyanti rākṣasīvaśam āgatā, sīdāmi khalu śokena kūlam toyahataṁ yathā/taṁ padmadalapatrākṣam simhavikrāntagāminam, dhanyāḥ paśyanti me nāthaṁ kṛtajñaṁ priyavādinam/ sarvathā tena hīnāyā rāmeṇa viditātmanā, tīṣṇam viśam ivāsvādya durlabham mama jīvitam/* What a misfortune as am not blessed to vision my Pati Deva for long long times. Now instead I am ensnared into these unending misfortunes cruelly denied of his sweet company. But day by day my patience is evaporating like camphor. While missing that Atma Jani Rama’s darshan is getting faded by the months, weeks and days, even by resiting the need for consuming poison. ‘Manava jeevana and Paratantra’ - or human life and dependence on others are like two concepts negating each other; alas I am not free to take my own life at my volition itself!

Sarga Twenty Six Continued:

*Prasaktāśrumukhīty evaṁ bruvantī janakātmajā, adhomukhamukhī bālā vilaptum upacakrame/
 unmatteva pramatteva bhrāntacitteva śocatī, upāvṛttā kiśorīva viveṣantī mahītale/ rāghavasyāpra -
 mattasya rakṣasā kāmarūpiṇā, rāvaṇena pramathyāham ānītā krośatī balāt/ rākṣasī vaśam āpannā
 bhartyamānā sudāruṇam, cintayantī suduḥkhārtā nāham jīvitum utsahe/ na hi me jīvitenārtho naivārthair
 na ca bhūṣaṇaiḥ, vasantyā rākṣasī madhye vinā rāmam mahāratham/ dhiṁ mām anāryām asatīm yāham
 tena vinā kṛtā, muhūrtam api rakṣāmi jīvitam pāpajīvitā/ kā ca me jīvite śraddhā sukhe vā tam priyam
 vinā, bhartāraṁ sāgarāntāyā vasudhāyāḥ priyam vadam/ bhidyatām bhakṣyatām vāpi śarīram viśṛjāmy
 aham, na cāpy aham ciraṁ duḥkham saheyam priyavarjitā/ caraṇenāpi savyena na sṛṣeyam niśācaram,*

rāvaṇam kiṃ punar ahaṃ kāmayeyaṃ vigarhitam/ pratyākhyātāṃ na jānāti nātmānaṃ nātmanaḥ kulam,
yo nṛśaṃsa svabhāvena mām prārthayitum icchati/ chinnā bhinnā vibhaktā vā dīpte vāgnau pradīpitā,
rāvaṇam nopatiṣṭheyaṃ kiṃ pralāpena vaś ciram/ khyātaḥ prājñāḥ kṛtajñāś ca sānukrośāś ca rāghavaḥ
sadvṛtto niranukrośaḥ śaṅke madbhāgyasaṃkṣayāṅ rākṣasānām janasthāne sahasrāṇi caturdaśa,
yenaikena nirastāni sa mām kiṃ nābhipadyate/ niruddhā rāvaṇenāham alpavīryeṇa rakṣasā, samarthaḥ
khalu me bhartā rāvaṇam hantum āhave/ virādho daṇḍakāraṇye yena rākṣasapuṅgavaḥ, raṇe rāmeṇa
nihataḥ sa mām kiṃ nābhipadyate/ kāmam madhye samudrasya laṅkeyaṃ duṣpradharsaṇā/ na tu
rāghavabāṇānām gatirodhī ha vidyate/ kiṃ nu tat kāraṇam yena rāmo dṛḍhaparākramaḥ,
rakṣasāpahṛtām bhāryām iṣṭām nābhyavapadyate/ ihassthām mām na jānīte śaṅke lakṣmanapūrvajāḥ,
jānann api hi tejasvī dharṣaṇām marṣayiṣyati/ hṛteti yo 'dhigatvā mām rāghavāya nivedayet, grḍhrarājō
'pi sa raṇe rāvaṇena nipātitaḥ/ kṛtam karma mahat tena mām tadābhyavapadyatā, tiṣṭhatā
rāvaṇadvandve vṛddhenāpi jaṭāyusā/ yadi mām iha jānīyād vartamānām sa rāghavaḥ, adya bāṇair
abhikruddhaḥ kuryāl lokam arākṣasam/ vidhamec ca purīm laṅkāṃ śoṣayec ca mahodadhim, rāvaṇasya
ca nīcasya kīrtim nāma ca nāśayet/ tato nihatanathānām rākṣasīnām gr̥he gr̥he, yathāham evam rudatī
tathā bhūyo na saṃśayaḥ, anviṣya rakṣasām laṅkāṃ kuryād rāmaḥ salakṣmanaḥ/ na hi tābhyām ripur
dṛṣṭo muhūtam api jīvati, citā dhūmākulapathā grḍhramaṇḍalasaṃkulā, acireṇa tu laṅkeyaṃ
śmasānasadṛśī bhavet/ acireṇaiva kālena prāpsyāmy eva manoratham, duṣprasthāno 'yam ākhyāti
sarveṣām vo viparyayaḥ/ yādṛśāni tu dṛṣyante laṅkāyām aśubhāni tu, acireṇaiva kālena bhaviṣyati
hataprabhā/ nūnam laṅkā hate pāpe rāvaṇe rākṣasādhipa, śoṣam yāsyati durdharṣā pramadā vidhavā
yathā/ puṣyotsavasamṛddhā ca naṣṭabhartrī sarākṣasā bhaviṣyati purī laṅkā naṣṭabhartrī yathāṅganā/
nūnam rākṣasakanyānām rudantīnām gr̥he gr̥he śroṣyāmi nacirād eva duḥkhārtānām iha dhvanim/
sāndhakārā hatadyotā hatarākṣasapuṅgavā, bhaviṣyati purī laṅkā nirdagdā rāmasāyakaḥ/ yadi nāma
sa śūro mām rāmo raktāntalocanaḥ, jānīyād vartamānām hi rāvaṇasya niveśane/ anena tu nṛśaṃsena
rāvaṇenādhamena me, samayo yas tu nirdiṣṭas tasya kālo 'yam āgataḥ/ akāryam ye na jānanti nairṛtāḥ
pāpakāriṇaḥ, adharmāt tu mahotpāto bhaviṣyati hi sāmpratam/ naite dharmam vijānanti rākṣasāḥ
piṣitāśanāḥ, dhruvam mām prātarāsārthe rākṣasaḥ kalpayiṣyati/ sāham katham kariṣyāmi tam vinā
priyadarśanam, rāmam raktāntanayanam apaśyantī suduḥkhitā/ yadi kaś cit pradātā me viṣasyādya
bhaved iha, kṣipram vaivasvataṃ devam paśyeyaṃ patinā vinā/ nājānāj jīvatiṃ rāmaḥ sa mām
lakṣmanapūrvajāḥ jānantau tau na kuryātām norvyām hi mama mārgaṇam/ nūnam mamaiva śokena sa
vīro lakṣmanāgrajāḥ, devalokam ito yātas tyaktvā deham mahītale/ dhanyā devāḥ sagandharvāḥ siddhāś
ca paramarṣayaḥ, mama paśyanti ye nātham rāmam rājīvalocanam/ atha vā na hi tasyārthe
dharmakāmasya dhīmataḥ, mayā rāmasya rājarṣer bhāryayā paramātmanaḥ/ dṛṣyamāne bhavet prītaḥ
sauhṛdam nāsty apaśyataḥ, nāśayanti kṛtaghrās tu na rāmo nāśayiṣyati/ kiṃ nu me na guṇāḥ ke cit kiṃ vā
bhāgya kṣayo hi me, yāham sītā varārheṇa hīnā rāmeṇa bhāminī/ śreyo me jīvitān martum vihīnā yā
mahātmanā, rāmād akliṣṭacāritrāc chūrāc chatrunibarhaṇāt atha vā nyastaśastrau tau vane
mūlaphalāśanau, bhrātarau hi nara śreṣṭhau carantau vanagocarau/ atha vā rākṣasendreṇa rāvaṇena
durātmanā, chadmanā ghātitaḥ sūrau bhrātarau rāmalakṣmanau/ sāham evamgate kāle martum icchāmi
sarvathā, na ca me vihito mṛtyur asmin duḥkhe 'pi vartati/ dhanyāḥ khalu mahātmāno munayaḥ
satyasammatāḥ, jitātmāno mahābhāgā yeṣām na staḥ priyāpriye/ priyān na sambhaved duḥkham apriyād
adhikam bhayam, tābhyām hi ye viyujyante namas teṣām mahātmanām/ sāham tyaktā priyeṇeha rāmeṇa
viditātmānā, prāṇāms tyakṣyāmi pāpasya rāvaṇasya gatā vaśam/

As her ever flowing tears continued incessantly, shaken by horror, fear and as if she was dodging death right ahead, parama saadhni Janaka nandini nearly lost her consciousness in semi madness. Then she was whispering: rāghavasyāpra -mattasya rakṣasā kāmarūpiṇā, rāvaṇena pramathyāham ānītā krośatī balāt/ rākṣasī vaśam āpannā bhartyamānā sudāruṇam, cintayanti suduḥkhārtā nāham jīvitum utsahe/ na hi me jīvitēnārtho naivārthair na ca bhūṣaṇaiḥ, vasantyā rākṣasī madhye vinā rāmam mahāratham/ Hai! Maayavi Maareecha separated me and my Swami, as I was then nervous; I hate myself to give an opportunity to let Ravana lift me up in his mighty grip and now being harassed by Rakshsis who are threatening to kill me and enjoy my flesh. Fie and curse the moment when I was found on earth to pass

through the series of hazards. Now is the climax. In fact, it appears that all my married life was saturated with endless tribulations and now, even the threats of death. I was born to suffer and survived through various phases each of which was fraught with dangers of life at each step of married life. Believe me, I would hate to touch Ravana even with the left toe of the little finger of my left leg. Rakshasa Rakshasis! Of what avail of my keep crying all the time; better kill me, slaughter me to pieces, throw me into fire and make ash out of it. Still, I could never get close to Ravana. Raghunadha is world renowned, jnanni, kritagjna-sadaachari-parama dayaalu undoubtedly. How should he share my misfortunes. He had the ability to smash down fourteen thousand rakshasas; could he not come to me for my rescue! But now this trivial Ravana had imprisoned me and surely he deserves destruction. In the dandaskaranya, he killed Viraatha, but why does he not still arrive here. May be Lanka is inaccessible being far as of this side of the Maha Samudra but the heroes of Rama Lakshmanas could surely reach here and destroy Ravana and his saamraajya. *kim nu tat karanam yena ramo dṛḍhaparākramaḥ, rakṣasāpahṛtām bhāryām iṣṭām nābhyavapadyate/* What might indeed be the reason that they still not have arrived here to free me facing threats of death! *ihasthām mām na jānīte śaṅke lakṣmaṇapūrvajaḥ, jānann api hi tejasvī dharsaṇām marṣaviṣyati/ hṛteti yo 'dhigatvā mām rāghavāya nivedayet, gṛdhrarājo 'pi sa raṇe rāvaṇena nipātitaḥ/ kṛtām karma mahat tena mām tadābhyavapadyatā, tiṣṭhatā rāvaṇadvandve vṛddhenāpi jaṭāyuṣā yadi mām iha jānīyād vartamānām sa rāghavaḥ, adya bāṇair abhikruddhaḥ kuryāl lokam arākṣasam/* Possibly, Rama had not realised where might I have disappeared. But Ravana as was forcibly abducting me, he encountered Gridhra Raja Jatayu who was forced to defeat and fell down to earth and could have hinted to Rama of my place in Lanka. If only Jatayu had done so, Rama would uprooted the entire Rakshasas on the earth! Eventually then these treacherous Rakshasi widows would have been crying and shouting slogans against Ravana! But unfortunately the situation had reversed and these Rakshasis are after my death and my flesh! *anviṣya rakṣasām laṅkāṃ kuryād rāmaḥ salakṣmaṇaḥ, na hi tābhyām ripur dṛṣṭo muhūtam api jīvati, citā dhūmākulapathā gṛdhramaṇḍalasaṃkulā/ acireṇa tu laṅkeyam śmaśānasadrṣī bhavet/ acireṇaiva kālena prāpsyāmy eva manoratham, duṣprasthāno 'yam ākhyāti sarveṣām vo viparyayaḥ/* In any case however Shri Rama Lakshmanas must surely be searching for me but right now, my time is ticking away meanwhile. As they reach Lanka, this should turn into a burial ground and only owls would freely flutter here freely. Then only my life ambition would be fulfilled. May that most auspicious time arrive soon. You cruel rakshasis should soon be decimated then. *yādṛśāni tu dṛśyante laṅkāyām aśubhāni tu, acireṇaiva kālena bhaviṣyati hataprabhā/ nūnam laṅkā hate pāpe rāvaṇe rākṣasādhipi, śoṣam yāsyati durdharsā pramadā vidhavā yathā/* It appears that the premonitions of 'Lankaanaashana' are strong and then the spell of the opulence and glitter would vanish into thin air. As the dreaded sinful Ravana once drowned in the high tides of the Maha Samudra, then Lankapuri gets widowed soon. Undoubtedly then each and every household in Lanka there should be heartrending 'aarta nadaas' reach reverberating on the sky. *akāryam ye na jānanti nairṛtāḥ pāpakāriṇaḥ, adharmāt tu mahotpāto bhaviṣyati hi sāmpratam/ naite dharmam vijānanti rākṣasāḥ piṣitāśanāḥ, dhruvam mām prātarāśārthe rākṣasaḥ kalpayiṣyati/* This paapaachari Ravana's auspicious killing is certain no doubt but still he is blissfully unaware of his disastrous catastrophe too soon. Right now but, the explosive ahead is least realised by the flesh consuming Rakshasis who are opaque to even know the roots of virtue and justice. They are only waiting for my dead body flesh. *sāham katham kariṣyāmi tam vinā priyadarśanam, rāmam raktāntanayanam apaśyantī suduḥkhitā/ yadi kaś cit pradātā me viṣasyādya bhaved iha, kṣipram vaivasvataṃ devaṃ paśyeyam patinā vinā/* Then what else could I the lonely and helpless single human amid the cruel rakshasis do without the appearance of Rama. Is it possible any further that I could drag on my living now devoid of Shri Rama darshana with his radiant looks and with the fortune of his 'charana sparsha' before proceeding to Yama loka ! Hope on finding my dead body, he himself get prepared to 'Atma tyaga' and visit Deva Lokas to witness the joy of deva-gandharva-siddha-maharshis anxious for his 'darshana'! Surely indeed, he should not resort to such steps! *priyān na sambhaved duḥkham apriyād adhikam bhayam, tābhyām hi ye viyujyante namas teṣām mahātmanām/ sāham tyaktā priyeṇa rāmeṇa viditātmanā, prāṇāms tyakṣyāmi pāpasya rāvaṇasya gatā vaśam/* As I may have to soon leave Mother Prithvi, may I sincerely pray to Mahatmas on earth or upper lokas, as they are totally immune from the

likes and dislikes, successes and failures, positivities or negativities of one's living. But what a misfortune of my life to be presumably exiting it without the darshan of 'atma jnaani' Shri Rama as death appears to be glaring at me as I am in the close clutches of the most dreaded personification of wicked immorality of Ravana!

Sarga Twenty Seven

Even as the cruelmost Rakshasis surrounded Devi Sita to attack, the eldest of them named Trijata screamed from her ominous dream and described tragic forebodes of 'Lanka Vinaashana' too soon

*Ity uktāḥ sītayā ghoram rākṣasyaḥ krodhamūrchitāḥ, kās cij jagmus tad ākhyātum rāvaṇasya tarasvinaḥ/
tataḥ sītām upāgamyā rākṣasyo ghoradarśanāḥ, punaḥ paruṣam ekārtham anarthārtham
athābruvan/adyodānīm tavānārye sīte pāpaviniścaye, rākṣasyo bhakṣayiṣyanti māmsam etad
yathāsukham/ sītām tābhir anāryābhir dṛṣtvā saṁtarjitām tadā, rākṣasī trijaṭāvrddhā śayānā vākyam
abravit/ ātmānam khādatānāryā na sītām bhakṣayiṣyatha, janakasya sutām iṣṭām snuṣām daśarathasya
ca/ svapno hy adya mayā dṛṣṭo dāruṇo romaharṣaṇaḥ, rākṣasānām abhāvāya bhartur asyā bhavāya ca/
evam uktās trijaṭayā rākṣasyaḥ krodhamūrchitāḥ, sarvā evābruvan bhītās trijaṭām tām idam vacaḥ/
kathayasva tvayā dṛṣṭaḥ svapne 'yam kīdṛṣo niśi/ tāsām śrutvā tu vacanam rākṣasīnām mukhodgatam,
uvāca vacanam kāle trijaṭāsvapnasamśritam/ gajadantamayīm divyām śibikām antarikṣagām, yuktām
vājisahasreṇa svayam āsthāya rāghavaḥ/ svapne cādyā mayā dṛṣṭā sītā śuklāambarāvṛtā, sāgareṇa
parikṣiptam śvetaparvatam āsthitā, rāmeṇa saṁgatā sītā bhāskareṇa prabhā yathā/ rāghavaś ca mayā
dṛṣṭaś caturdantam mahāgajam, ārūḍhaḥ śailasamkāśam cacāra sahalakṣmaṇaḥ/ tatas tau naraśārdūlau
dīpyamānau svatejasā, śuklamālyāambaradharau jānakīm paryupasthitau/ tatas tasya nagasyāgre
ākāśasthasya dantinaḥ, bhartrā pariḡhītasya jānakī skandham āśritā/ bhartur aṅkāt samutpatya tataḥ
kamalalocanā, candrasūryau mayā dṛṣṭā pāṇibhyām parimārjati/ tatas tābhyām kumārābhyām āsthitāḥ
sa gajottamaḥ, sītayā ca viśālākṣyā laṅkāyā upari sthitāḥ/ pāṇḍuraraṣabhayuktena rathenaṣṭayujā
svayam, śuklamālyāambaradharo lakṣmaṇena samāgataḥ, lakṣmaṇena saha bhrātrā sītayā saha bhāryayā/
vimānāt puspakād adya rāvaṇaḥ patito bhuvi, kṛṣyapāṇaḥ striyā dṛṣṭo muṇḍaḥ kṣṇāmbaraḥ punaḥ/
rathena kharayuktena raktamālyānulepanaḥ, prayāto dakṣiṇām āśām praviṣṭaḥ kardamaḥ hradam/
kaṇṭhe baddhvā daśagrīvaḥ pramadā raktavāsini, kālī kardamaliptāngī diśam yāmyām prakarṣati/
varāheṇa daśagrīvaḥ śimśumāreṇa cendrajit, uṣṭreṇa kumbhakarṇaś ca prayāto dakṣiṇām diśam/
samājaś ca mahān vṛtto gītavāditraniḥsvanaḥ, pibatām raktamālyānām rakṣasām raktavāsasām/ laṅkā
ceyam purī ramyā savājirathasaṁkulā, sāgare patitā dṛṣṭā bhagnagopuroraṇā/ pīṭva tailam pranṛttāś
ca prahasantyo mahāsvanāḥ, laṅkāyām bhasmarūkṣāyām sarvā rākṣasayoṣitaḥ/ kumbhakarṇādayaś ceme
sarve rākṣasapuṅgavaḥ, raktam nivasanam ḡrhya praviṣṭā gomayahrade/ apagacchata naśyadhvam
sītām āpnoti rāghavaḥ, ghātayet paramāmarṣī sarvaih sārḍham hi rākṣasaih/ priyām bahumatām
bhāryām vanāvāsam anuvratām, bhartsitām tarjitām vāpi nānumaṁsyati rāghavaḥ/ tad alam
krūravākyair vaḥ sāntvam evābhidhīyatām, abhiyācāma vaidehīm etad dhi mama rocate/ yasyā hy evam
vidhaḥ svapno duḥkhitāyāḥ pradṛṣyate, sā duḥkhair bahubhir muktā priyam prāpnoty anuttamam/
bhartsitām api yācadhvam rākṣasyaḥ kim vivakṣayā, rāghavaḥ dhi bhayam ghoram rākṣasānām
upasthitam/ pranīpāta prasannā hi maithilī janakātmajā, alam eṣā paritrātum rākṣasyo mahato bhayāt/
api cāsyā viśālākṣyā na kim cid upalakṣaye, viruddham api cāṅgeṣu susūkṣmam api lakṣmaṇam/ chāyā
vaiguṇya mātram tu śaṅke duḥkham upasthitam, aduḥkharhām imām devīm vaihāyasam upasthitām/
arthasiddhim tu vaidehyāḥ paśyāmy aham upasthitām, rākṣasendravināśam ca vijayam rāghavasya ca/
nimittabhūtam etad tu śrotum asyā mahat priyam, dṛṣyate ca sphurac cakṣuḥ padmapatram ivāyatam/
iṣac ca hṛṣito vāsyā dakṣiṇāyā hy adakṣiṇaḥ, akasmād eva vaidehyā bāhur ekaḥ prakampate/
kareṇuhastapratimāḥ savyaś corur anuttamaḥ, vepan sūcayātīvāsyā rāghavam purataḥ sthitam/ pakṣī ca
śākhā nilayam praviṣṭaḥ; punaḥ punaś cottamasāntvavādī, sukhāgatām vācam udīrayāṇaḥ; punaḥ punaś
codayatīva hṛṣṭaḥ/*

As the attacking rakshasis kept on Devi Sita haranging in her almost inaudible and low voiced fanciful musings, mentioning of her own fate and of Lanka's doom, they shouted at her: *adyodānīm tavānārye sīte pāpaviniścaye, rākṣasyo bhakṣayiṣyanti māmsam etad yathāsukha/* Paapa chintaka Site! Now, right away, we are going to throttle you and rejoice your dead body flesh. *sītām tābhir anāryābhir dṛṣṭvā saṁtarjitām tadā, rākṣasī trijaṭāvṛddhā śayānā vākyam abravīt ātmānam khādatānāryā na sītām bhakṣayiṣyatha, janakasya sutām iṣṭām snuṣām daśarathasya ca/ svapno hy adya mayā dṛṣṭo dāruṇo romaharṣaṇaḥ, rākṣasānām abhāvāya bhartur asyā bhavāya ca/* As the attacking 'nishaacharis' thunderous shouting sounds were heard, the old and very aged rakshasi named 'Trijata' was suddenly woken up from her horrible dream and screamed and yelled demanding the attention of the attacking rakshasis. She stated: 'Go away and get lost; brainless nishacharies! don't you dare to harass Devi Sita any further! I had been just woken up all of sudden from the ugliest possible dream right now! This is all about our peril and of auspiciousness for Sita.' Trijata was literally shivering when she shouted thus: In this nasty and wretched dream I found a celestial mountain cave on the fast revolving sky made of huge elephant tusks pulled by some hundred white horses with white garlands while Shri Rama accompanied by Lakshmana were seated firmly. In that horrible dream, Sita was clad in milk white robes. As I visioned Raghu Rama again very keenly and he along with Lakshmana behind, Devi Sita riding the elephant joined them and she was seated besides Rama smilingly. *tatas tābhyām kumārābhyām āsthitaḥ sa gajottamaḥ, sītayā ca viśālākṣyā laṅkāyā upari sthitaḥ/* Then as all the three being settled on the Iravata like Gaja Raja, proceeded to Lanka Dvipa and saw the Kingdom critically as the elephant stood still on the sky. Then in that disastrous dream, I saw somebody like our great King Ravana just before me. He appeared to have bathed in oil and was robed in oil drenched blood red attire. He appeared to have been drunk with intoxicants and was garlanded in karaveera flowers. As was dressed thus, King Ravana appeared to have just got down from pushpaka viman to earth. It then looked as if he was dragging a female. At that time, King Ravana was wearing dark clothing and was riding a donkey chariot. That woman was looking shocked and rattled. Her face was frightened with madness. They both were airborne flying southbound. Then I saw the King descending and touching the earth by the air borne chariot of donkeys. The woman thus having been seated on his lap rolled down to earth as having been dragged. Then the female was shivering with fright and was screaming like a mad woman in distress, half clad, and was shouting curses at him. Then King Ravana dragged the woman into a hell like dirty and dingy cave with disgusting smell. There was a water body there around with slush and flies of large size. As her 'dussvapana' of continued, Trijata continued: As Ravana proceeded further south ward, he witnessed yet another water body which did not, no doubt, have slush and mud as the waters were clean, but there was a black woman wearing red clothing crying away as Ravana was forcibly dragging her further south. Then one might notice Mahabali Kumbhakarna snoring in sound slumber. Mahasura Ravana's son Indrajit was bathing in streams of oil. It appeared that Kumbhakarna was in the sleeping posture on a cot hung down on the hump of a camel while Indrajit was bathing on the back of a huge frog. The aged Trijata then passed above the house of Vibhishana wearing white clothes, white garland of flowers perfumed with white chandana. Vibhishana's residence was resounding with drums, music and dance. Then Vibhishana was visioned as seated on a white elephant. Then Rakshasi Trijata's dussvapna continued showing multitudes of Royal horses and elephants were seen sinking as forcibly pulled down by high and gushing tides of the great ocean. *Lanka drushtvaa maya sapne Raavanen aabhi rakshati, dagdhaa Ramasya dootena vaanarena tarsvita/* Trijata further dreamt that one mighty Vaanara as the messenger of Shri Rama would very soon be burnt off to devastation of the fabulously built up and well decorated Lankapuri of the world renown. Then Lankapuri like a wax made city of fame would turn to a huge 'smashaana', the burial ground. Then Vrissaha Rakshasi Trijata shouting loud at the brain weak yet brawn mighty Maha Ranshis about to devour Devi Sita alive addressed them as follows: *apagacchata naśyadhvam sītām āpnoti rāghavaḥ, ghātayet paramāmarṣī sarvaiḥ sārddham hi rākṣasaiḥ/ priyām bahumatām bhāryām vanavāsam anuvratām, bhartsitām tarjitām vāpi nānumaṁsyati rāghavaḥ/* Stupid Rakshasis! Do you still wish to eat Devi Sita allow even after my explaining the details of my worst ever dreams as she indeed is an illustrious Pativrata of Shri Rama the signage of virtue, courage and proven

invincibility. He would never pardon you, despite being a symbol of forgiveness of tolerable level, but not to throttle Sita's head and seek to eat her flesh! You must in fact fall at her feet straightaway and beg for your mercy! *bhartsitām api yācadhvām rākṣasyaḥ kiṁ vivakṣayā, rāghavād dhi bhayaṁ ghoram rākṣasānām upasthitam/ praṇipāta prasannā hi maithilī janakātmajā, alam eṣā paritrātum rākṣasyo mahato bhayāt/* Maha Rakshasis! I do realise that you may all try to reply something or another, but of use and of substance could that be! You have perpetrated the most heinous and unimaginable act of depravity. Having encircled around her prepared to devour her alive, no amount of begging her now would whitewash that away by falling at feet and such dramatics. The transformation would need to be a truly changed mindset. May be then your mercy appeals might be effective marginably though. But once convinced she might have the evocation of forgiveness! Rakshasis! Do realise the analogy of the birds seated on the same tree branch have different mind sets, a very few being dharmic and many others of demonioic! Very few with sonorous sounds of auspiciousness welcoming the arrival of their lovers but by and large with screeches of lust and hunger.

[Vishleshana of two birds seated on the same branch of a tree-source Mundaka Upanishad

Dve Suparnaa Sayuja sakhaaya samaanam vriksham parishasvajaate, tayoranyam pippalam svaaddhvatti anaishnan anyobhichaakasheeti/ (An analogy of two companion birds named Suparna and Sayuja is drawn sharing the same tree as one is busy eating the fruits of the tree while the other remains watching without tasting; this is just as two persons are enjoying the taste even as the other refrains. While one regales by rejoicing the sweet results of different kinds of material happiness the other person calculates and weighs the pros and cons of the karma and the resultant reactions.)

Sargas Twenty Eight and Twenty Nine

Despite Trijata's 'dussvapna' foreboding shouts of disasters about Ravana and Lanka Rajya , Devi Sita continued to cry shell shocked; however gradually recoverd due to her own forevisions of auspiciousness.

Sā rākṣasendrasya vaco niśamya; tad rāvaṇasyāpriyam apriyārtā, Sītā vitatrāsa yathā vanānte; simhābhipannā gajarājakanyā/ sā rākṣasī madhyagatā ca bhīrur; vāgbhir bhṛśam rāvaṇatarjitā ca, kāntāramadhye vijane viṣṛṣṭā; bāleva kanyā vilalāpa sītā/ satyaṁ batedaṁ pravadanti loke; nākālamṛtyur bhavatīti santaḥ, yatrāham evaṁ paribhartsyamānā; jīvāmi kiṁ cit kṣaṇam apy apunyā/ sukhād vihīnam bahuduḥkhapūrṇam; idaṁ tu nūnam hṛdayaṁ sthiraṁ me, vidīryate yan na sahasradhādyā; vajrāhataṁ śṛṅgam ivācalasya/ naivāsti nūnam mama doṣam atra; vadhyāham asyāpriyadarśanasya, bhāvaṁ na cāsyāham anupradātum; alam dvijo mantram ivādvijāya/ nūnam mamāṅgāny acirād anāryaḥ; śastraiḥ śitaiś chetsyati rākṣasendraḥ, tasmīn anāgacchati lokanāthe; garbhasthajanor iva śalyakṛntaḥ/ duḥkhaṁ batedaṁ mama duḥkhitāyā; māsau cirāyābhigamiṣyato dvau, baddhasya vadhyasya yathā niśānte; rājāparādhād iva taskarasya/ hā rāma hā lakṣmaṇa hā sumitre; hā rāma mātāḥ saha me jananyā, eṣā vipadyāmy aham alpabhāgyā; mahārṇave naur iva mūḍha vātā/ tarasvinau dhārayatā mṛgasya; sattvena rūpaṁ manujendraputrau, nūnam viśastau mama kāraṇāt tau; simharṣabhau dvāv iva vaidyutena/ nūnam sa kālo mṛgarūpadhārī; mām alpabhāgyām lulubhe tadānīm, yatrāryaputraṁ visasarja mūḍhā; rāmānujaṁ lakṣmaṇapūrvakaṁ ca/ hā rāma satyavrata dīrghavāho; hā pūrṇacandrapratimānavaktra, hā jīvalokasya hitaḥ priyaś ca; vadhyām na mām vetsi hi rākṣasānām/ ananyadevatvam iyaṁ kṣamā ca; bhūmau ca śayyā niyamaś ca dharme, pativratātvaṁ viphalam mamedam; kṛtaṁ kṛtaghneṣv iva mānuṣāṅām/ mogho hi dharmāś carito mamāyām; tathāikapatnītvam idaṁ nirartham, yā tvām na paśyāmi kṛśā vivarṇā; hīnā tvayā saṁgamane nirāśā/ pitur nirdeśam niyamena kṛtvā; vanān nivṛttaś caritavrataś ca, strībhis tu manye vipulekṣaṇābhīḥ; samraṁsyase vītabhayaḥ kṛtārthaḥ/ aham tu rāma tvayī jātakāmā; ciraṁ vināśāya nibaddhabhāvā/ mogham caritvātha tapovrataṁ ca; tyakṣyāmi dhig jīvitam alpabhāgyā/ sā jīvitam kṣipram aham

tyajeyam; viṣena śastreṇa śitena vāpi, viṣasya dātā na tu me 'sti kaś cic; chastrasya vā veśmani rākṣasasya/ śokābhitaptā bahudhā vicintya; sītātha venyudgrathanam gṛhītvā, udbadhya venyudgrathanena śīghram; aham gamiṣyāmi yamasya mūlam/ itīva sītā bahudhā vilapya; sarvātmanā rāmam anusmarantī, pravepamānā pariśuṣkavaktrā; nagottamam puṣpitam āsasāda/ upasthitā sā mṛdur sarvagātrī; śākhām gṛhītvātha nagasya tasya, tasyās tu rāmam pravacintayantyā; rāmānujam svam ca kulam śubhāṅgyāḥ/ śokānimittāni tadā bahūni; dhairyārjitāni pravaraṇi loke, prādurnimittāni tadā babhūvuḥ; purāpi siddhāny upalakṣitāni/

Acutely suffering the heart-rending distress of ‘Pati Viyoga’, Ravana’s unthinkable advances to her, and the physical assaults by the Rakshasis surrounding, Devi Sita truly realised she was indeed like a she-elephant being attacked from all sides by a cruel lion. She felt that a lamb caught amid a pack of wolves. There is an adage as asserted by Mahatmas of virtue that as once a youthful person encounters deathful crises, those are but passing phases being unbearable experiences. A well married female of excellent family upbringing and surfeit of dedication to husband should not imagine nightmares even if exposed to crises. *sukhād vihīnam bahuduḥkhapūrṇam; idam tu nūnam hṛdayam sthiram me, vidīryate yan na sahasradhādyā; vajrāhataṁ śṛṅgam ivācalasya/* Indeed my heart is bereft of happiness; nevertheless, one’s inner strength fortified by ‘atma nigrha’ or immense resoluteness and single minded courage is truly comparable to a mountain minaret even hit by diamond like rocks. *naivāsti nūnam mama doṣam atra; vadhyāham asyāpriyadarśanasya, bhāvam na cāsyāham anupradātum; alam dvijo mantram ivādvijāya/ nūnam mamāṅgāny acirād anāryaḥ; śāstraiḥ śitaiś chetsyati rākṣasendraḥ, tasminn anāgacchati lokanāthe; garbhasthajantor iva śalyakṛntaḥ/* I am unfortunately caught in the grip of Ravana hence atma tyaaga might not be a crime. Since a low class human is highly unworthy of teaching Veda vedangas, likewise I could never make him understand the values of ‘paativratya’. Alas! May be this Ravana might not mince my body into pieces as Indra entered Devi Diti’s garbha and minced parts of it!

[Vishleshana on Indra entering Devi Diti’s garbha sourced from Maha Bhagavata Purana:

Chakravarti Bali, who was also punished by Vamana, the incarnation of Vishnu. Diti felt that Indra was responsible for several killings of her progeny including Hiranyaksha and Hiranuyakasipu and thus her anger for Indra became intense. She thus requested her husband Kasyapa to bless her with a son who could kill Indra. Sage Kasyapa felt extremely sad that his wife was following a wicked route to bear her a son to kill Indra. He somehow desired that such an eventuality should never arise and planned to at least prolong time for a year and asked Diti to follow very strict regime of personal sacrifice named ‘**Pumsavana**’. During the year, Diti should not think ill of others, nor speak lies, nor hurt any body, nor eat flesh or fish, nor wear robes unwashed by herself, but worship Brahmanas, cows, and women with husbands and sons alive, in short follow a life of a hermit. Any discrepancy or deviation from the prescribed do’s and don’ts would not only kill Indra but would become a friend and associate. The nephew Indra knew the intention of Diti, but pretended to help her in the Daily Worship by fetching flowers and fruits to Diti and such other services. At the time of Diti’s delivery after a year, Indra who had yoga sidhis, like ‘anima’ and ‘laghima’ entered Diti’s womb and with the help of his ‘Vjara’ (the Thunderbolt) cut the embryo into seven pieces and cut each piece to another seven pieces. Each of the forty-nine pieces thus born became as many ‘Maruts’ who became demigods and thus Diti was purified of her envy and animosity of Lord Indra.]

Stanza 7 continued:

duḥkham batedam mama duḥkhitāyā; māsau cirāyābhigamiṣyato dvau, baddhasya vadhyasya yathā niśānte; rājāparādhād iva taskarasya/ hā rāma hā lakṣmaṇa hā sumitre; hā rāma mātāḥ saha me

jananyā, eṣā vipadyāmy aham alpabhāgyā; mahārṇave naur iva mūḍha vātā/ Devi Sita continues her distress: Am I not looking old and ugly! It is nearly two months since Ravana dragged me here. I am precisely in the hopeless situation of being imprisoned and kept awaiting death as on the night before Ha Rama Ha Lakshmana! Ha Devis Koushalya- Sumitra; this sinking boat of my ‘praarabhha’ is floating in the ‘duhkha maha saagara’ facing my termination!!

Sarga Twenty Nine continued:

Tathaa gataam tām aninditām; vyapetaharṣām paridīnamānasām, śubhām nimittāni śubhāni bhejire; naram śriyā juṣṭam ivopajīvina/ tasyāḥ śubham vāmam arālapakṣma; rājīvṛtam kṛṣṇaviśālasuklam, prāspandataikam nayanam sukeśyā; mīnāhataṁ padmam ivābhitāmram/ bhujās ca cārvañcitapīnavṛttaḥ; parārdhya kālāgurucandanārhaḥ, anuttamenādhyuṣitaḥ priyeṇa; cireṇa vāmaḥ samavepatāśu/ gajendrahastapratimāś ca pīnas; tayor dvayoh saṁhatayoh sujātaḥ, prasbandamānaḥ punar ūrur asyā; rāmaṁ purastāt sthitam ācacaḥṣe/ śubham punar hemasamānavarṇam; īśadrajodhvastam ivāmalākṣyāḥ, vāsaḥ sthitāyāḥ śikharāgradantyāḥ; kim cit parisraṁsata cārugaṭṛyāḥ/ etair nimittair aparaiś ca subhrūḥ; sambodhitā prāḡ api sādhusiddhaiḥ, vātātapaklāntam iva pranaṣṭam; varṣeṇa bījam pratisaṁjaharṣa/ tasyāḥ punar bimbaphalopamauṣṭham; svakṣibhrukeśāntam arālapakṣma, vaktraṁ babhāse sitaśukladamṣṭram; rāhor mukhāc candra iva pramuktaḥ/ sā vītaśokā vyapanītatanḍrī; śāntajvarā harṣavibuddhasattvā, aśobhatāryā vadanena śukle; śītānśunā rātrir ivoditena/

Devi Sita then commenced the arrival of ‘Shubha Sookhana’ or auguries of auspiciousness especially in the context of stepping forward to Shri Rama seva! *tasyāḥ śubham vāmam arālapakṣma; rājīvṛtam kṛṣṇaviśālasuklam, prāspandataikam nayanam sukeśyā; mīnāhataṁ padmam ivābhitāmram/* Devi Sita’s left eyes of sparkle and dark eye brows commenced quivering like small fishes around petals of a lotus. *bhuscha cārvañcitapīnavṛttaḥ; parārdhya kālāgurucandanārhaḥ, anuttamenādhyuṣitaḥ priyeṇa; cireṇa vāmaḥ samavepatāśu/* Her left shoulders which were in the past well smeared by fragrant sandalwood past as for long enticed by Rama while he was resting in comfort too got vibrated. *gajendrahastapratimāś ca pīnas; tayor dvayoh saṁhatayoh sujātaḥ, prasbandamānaḥ punar ūrur asyā; rāmaṁ purastāt sthitam ācacaḥṣe/* Her left thigh of enviable roundness as of elephant trunk too was trembling repeatedly. *śubham punar hemasamānavarṇam; īśadrajodhvastam ivāmalākṣyāḥ, vāsaḥ sthitāyāḥ śikharāgradantyāḥ; kim cit parisraṁsata cārugaṭṛyāḥ/* As Devi Sita with her sparkling set of teeth and radiant face standing under the Ashoka tree, her silky dress draped on her fragile body was no doubt crumpled and even somewhat dirty as wavy by the sweep of winds but started quivering too. *etair nimittair aparaiś ca subhrūḥ; sambodhitā prāḡ api sādhusiddhaiḥ, vātātapaklāntam iva pranaṣṭam; varṣeṇa bījam pratisaṁjaharṣa/ tasyāḥ punar bimbaphalopamauṣṭham; svakṣibhrukeśāntam arālapakṣma, vaktraṁ babhāse sitaśukladamṣṭram; rāhor mukhāc candra iva pramuktaḥ /* As Devi Sita experienced these and such other ‘shubha sookhanas’ were experienced she felt elated with self contentment with the moon like rejoicing of Rahu graha releasing the latter’s tight grip.

Sarga Thirty

Hanuman witnessesd series of Ravana’s sweet offers to wed Sita, her no-nonsense reaction, his three month notice, violent threats of Rakshasis, Trijata’s forebodings, now desires to appear before her, but how!.

Hanumān api vikrāntaḥ sarvaṁ śusrāva tattvataḥ, sītāyās trijaṭāyāś ca rākṣasīnām ca tarjanam/ avekṣamānas tām devīm devatām iva nandane, tato bahuvīdhām cintām cintayām āsa vānaraḥ/ yām kapīnām sahasrāṇi subahūny ayutāni ca, dikṣu sarvasū mārgante seyam āsāditā mayā/ cāreṇa tu suyuktena śatroḥ śaktim avekṣitā, gūḍhena caratā tāvad avekṣitam idaṁ mayā/ rākṣasānām viśeṣaś ca purī ceyam avekṣitā, rākṣasādhipater asya prabhāvo rāvaṇasya ca/ yuktaṁ tasyāprameyasya

sarvasattvadayāvataḥ, samāśvāsayingitum bhāryām patidarśanakāṅkṣiṇīm/ aham āśvāsayingī enām pūrṇacandranibhānanām, adṛṣṭaduḥkham duḥkhasya na hy antam adhigacchatīm/ yadi hy aham imām devīm śokopahatacetanām, anāśvāsya gamiṣyāmi doṣavad gamanam bhavet/ gate hi mayi tatreyam rājaputrī yaśasvinī, paritrāṇam avindantī jānakī jīvitam tyajet/ mayā ca sa mahābāhuḥ pūrṇacandranibhānanah, samāśvāsayingitum nyāyayaḥ sītādarśanalālasaḥ/ niśācarīṇām pratyakṣam akṣamaṁ cābhibhāṣaṇam, atham nu khalu kartavyam idam kṛcchra gato hy aham/ anena rātriśeṣeṇa yadi nāśvāsyaṭe mayā, sarvathā nāsti samdehaḥ parityakṣyati jīvitam/ rāmas ca yadi pṛcchen mām kim mām sītābravīd vacaḥ, kim aham tam pratibrūyām asambhāṣya sumadhyamām/ sītāsamdeśarahitam mām itas tvarayā gatam, nirdahed api kākutsthaḥ kruddhas tivreṇa cakṣuṣā/ yadi ced yojayiṣyāmi bhartāram rāmakāraṇāt, vyartham āgamanam tasya sasainyasya bhaviṣyati/ antaram tv aham āśādyā rākṣasīnām iha sthitaḥ, śanair āśvāsayingiṣyāmi samtāpabahulām imām/ aham hy atitanuś caiva vanaraś ca viśeṣataḥ, vācam codāhariṣyāmi mānuṣīm iha saṁskṛtām/ yadi vācam pradāsyāmi dvijātir iva saṁskṛtām, rāvaṇam manyamānā mām sītā bhūtā bhaviṣyati/avaśyam eva vaktavyam mānuṣam vākyam arthava, mayā sāntvayingitum śakyā nānyatheyam aninditā/ seyam ālokyā me rūpam jānakī bhāṣitam tathā, rakṣobhis trāsītā pūrvaṁ bhūyas trāsam gamiṣyati/ tato jātaparitrāsā śabdaṁ kuryān manasvinī, jānamānā viśālākṣī rāvaṇam kāmarūpiṇam/ sītayā ca kṛte śabde sahasā rākṣasīgaṇaḥ, nānāpraharaṇo ghoraḥ sameyād antakopamaḥ/ tato mām saṁparikṣiṣyā sarvato vikṛtānanāḥ, vadhe ca grahaṇe caiva kuryur yatnam yathābalam/ tam mām śākhāḥ praśākhāś ca skandhāmś cottamaśākhinām, dṛṣṭvā viparidhāvantaṁ bhavayur bhayaśāṅkitāḥ/ mama rūpam ca saṁprekṣya vanam vicarato mahat, rākṣasyo bhayavitrastā bhavayur vikṛtānanāḥ/ tataḥ kuryuḥ samāhvānam rākṣasyo rakṣasām api, rākṣasendrāni - yuktānām rākṣasendraniveśane/te śūlaśaranistrimśa vividhāyudhapāṇayaḥ, āpatayur vimarde 'smin vegenodvignakāriṇaḥ/ saṁkruddhas tais tu parito vidhaman rakṣasām balam, śaknuyam na tu saṁprāptum param pāram mahodadheḥ/ mām vā gṛhṇīyur āplutya bahavaḥ sīghrakāriṇaḥ, syād iyam cāgṛhītārthā mama ca grahaṇam bhavet/ hiṁsābhirucayo hiṁsyur imām vā janakātmajām, vipannaṁ syāt tataḥ kāryam rāmasugrīvayor idam/ uddese naṣṭamārge 'smin rākṣasaiḥ parivārite, sāgareṇa parikṣipte gupte vasati jānakī/ viśaste vā gṛhīte vā rakṣobhir mayi saṁyuge nānyam paśyāmi rāmasya sahāyam kāryasādhanē/ vimṛśamś ca na paśyāmi yo hate mayi vānaraḥ, śatayojanavistūrnam laṅghayeta mahodadhim/ kāmam hantum samartho 'smi sahasrāṇy api rakṣasām, na tu śakṣyāmi saṁprāptum param pāram mahodadheḥ/ asatyāni ca yuddhāni saṁśayo me na rocate, kaś ca niḥsaṁśayam kāryam kuryāt prājñāḥ sasamśayam/ eṣa doṣo mahān hi syān mama sītābhibhāṣaṇe, prānatyāgaś ca vaidehyā bhaved anabhibhāṣaṇe/ bhūtāś cārthā vinaśyanti deśakālavirodhitāḥ, viklavam dūtam āśādyā tamaḥ sūryodaye yathā/ arthānarthāntare buddhir niścitāpi na śobhate, ghātayanti hi kāryāni dūtāḥ paṇḍitamāninaḥ/ na vinaśyet katham kāryam vaiklavyam na katham bhavet, laṅghanaṁ ca samudrasya katham nu na vṛthā bhavet/ katham nu khalu vākyam me śṛṇuyān nodvijeta ca, iti saṁcintya hanumāś cakāra matimān matim/ rāmam akliṣṭakarmānam svabandhum anukīrtayan, nainām udvejayingiṣyāmi tad bandhugatamānasām/ ikṣvākūṇām variṣṭhasya rāmasya vidadātmanaḥ, śubhāni dharmayuktāni vacanāni samarpayan/ śrāvayingiṣyāmi sarvāṇi madhurām prabruvan giram, śraddhāsyati yathā hīyam tathā sarvam samādadhe/ iti sa bahuvidham mahānubhāvo; jagatipateḥ pramadām avekṣamāṇaḥ, madhuram avitatham jagāda vākyam; drumaviṭapāntaram āsthito hanūmān/

Maha bala Veera Hanuman had witnessed the senario of Devi Sita's distress and helplessness, the threats of Rakshasis surrounding her to eat her alive, Rakshasi Trijata's warnings and evil forebodings to 'Lanka Saamrajya' and the killing of the King and followers and the like. His thoughts flashed off in different directions. Innumerable Vaanara Veeras were despatched by King Sugriva to all the directions to search for Devi Sita's whereabouts. Happily I had succeeded. Blessed with my utmost dedication to Swaami Karya, and having assumed miniature form, I have been keenly observing the enemy's strength, the varied shades of their 'dharmaadharma pravartana', and the significance of Ravana's mental aberrations and so on. Devi Sita a peerless Pativrata has no other thoughts excepting of Shri Rama. She is literally flustered for his 'darshana'. Her face is like Purnachandra and had never missed his nearness; she never

ever got unnerved as of now. I feel like to console her atonce and give extremely positive arrival of the epic hero. *yadi hy aham imām devīm śokopahatacetanām, anāśvāsya gamiṣyāmi doṣavad gamanaṁ bhavet/ gate hi mayi tatreyam rājaputrī yaśasvinī, paritrāṇam avindantī jānakī jīvitam tyajet/ mayā ca sa mahābāhuḥ pūrṇacandranibhānanaḥ, samāśvāsayitum nyāyyaḥ sītādarśanalālasaḥ/* In the eventuality of my returning back without assuring her of Shri Rama’s arrival soon and thus controlling her agony, it should indeed be a huge lapse on my part. In case I do so, the crue Rakshasis on one pretext or another might even resort to devouring her alive. Worse still would be that she herself resort her atma samarpana out of extreme frustration. Hence it ought to be opportune for me to convey positive indications to her. *niśācarīṇām pratyakṣam akṣamaṁ cābhibhāṣaṇam, atham nu khalu kartavyam idaṁ kṛcchra gato hy aham/ anena rātriśeṣeṇa yadi nāśvāsyaṭe mayā, sarvathā nāsti samdehaḥ parityakṣyati jīvitam/ rāmaś ca yadi pṛcchen mām kim mām sītābravīd vacaḥ, kim aham taṁ pratibrūyām asaṁbhāṣya sumadhyamām/* But under these circumstances however, it is certainly not advisable for me to address Devi Sita in front of the cruel Rakshasis surrounding her. Under these circumstances, it is rather irksome for me to freely converse and convince her to be brave and feel confident. If I am not able to utilise this opportunity to night itself what all has been accomplished by me so far would be a sheer waste. On my return to Shri Rama, he should definitely enquire about Devi Sita’s whereabouts and more significantly about her whatabouts and then I should not be able to reply. Then Bhagava Shri Rama could be incensed and burn me alive. May be some how my should be able to assuage her emotions. As it is body is quite miniaturd and more so I am a Vanara. If I were to convey my thoughts to her in Samskrita Vaani, then she might think that Ravana was talking to her assuming his form as a ‘dwija’. Then I might have to such language as spoken in the type of language in Ayodhya and thereabouts. Then again she might suspect Ravana in my form. Then again the Rakshasis suspect Ravana’s presence there and harasss me further more. Suppose that in my own form then I might get caught and the entire Ravana Sena could be alerted to pounce on me and thus the Swami Karya could remain unfulfilled. *kāmam hantum samartho ’smi sahasrāṇy api rakṣasām, na tu śakṣyāmi samprāptum param pāram mahodadheḥ/ asatyāni ca yuddhāni samśayo me na rocate, kaś ca niḥsamśayam kāryam kuryāt prājñāḥ sasamśayam/ eṣa doṣo mahān hi syān mama sītābhibhāṣaṇe, prāṇatyāgaś ca vaidehyā bhaved anabhibhāṣaṇe/* No doubt I do posses the capability of devastating thousands of Rakshasa yodhas, but then getting involved with such adventurous steps, I might not be decisive of the endeavor with uncertainties nor be then capable of my crossing the ocean for certain. All the same, not being able to converse with her and pacify her with the awareness of the Rakshasis appears to be a huge question mark! *bhūtās cārthā vinaśyanti deśakālavirodhitāḥ, viklavam dūtam āsādyā tamaḥ sūryodaye yathā/* This is the most unfortunate predicament as a dull and foolhardy messenger of Shri Rama’s standing is finding lost in a critical situation disabled to adjust as per the ‘desha kaala paristhitis’, like a critical night enveloped with thick darkness awaits the Ushakaala Surya! No foolish messener of a standing of Shri Rama, without the awareness of ‘kartavyakartavya’ or dutifulness or otherwise is worthy of being trustworthy who would feel that he is a quite intelligent, might invariably spoil the mission entrusted. *katham nu khalu vākyam me śṛṇuyān nodvijeta ca, iti samcintya hanumānś cakāra matimān matim/ rāmam akliṣṭakarmāṇam svabandhum anukīrtayan, nainām udvejaiṣyāmi tad bandhugatamānasām/* Therefore, I feel that the task entrusted to me should not be performed, the very purpose of my crossing the Maha Sagara be not spoiled, yet Devi Sita be conveyed my message, never be careless out of fear or confusion. I should therefore decide to start singing the ‘guna ganas’ of Ikshvaaku Vamsha, Shri Rama’s outstanding qualities without provoking those Rakshasis, yet making sure that Devi Sita would certainly lend her ears too. I should seek to sweet singing like a lullaby to others, yet might convince Devi Sita too as of statemens of genuineness.’ This was how after prolonged

introspection, Veera Hanuman decided to hide himself in a miniature swarupa well settled and seated on a broad and sturdy branch of the Ashoka Vriksha, while witnessing the disturbed yet sweet face of Devi Sita whose was lost in agitation and deep introspection of Maha Veera Shri Rama and of the sweet memories of of his unending care and deep affection showered on her as a peerless pativrata.

Sargas Thirty One and Thirty Two

Veera Hanuman sings Shri Rama Katha exclusively for Devi Sita but she wonders its genuinness!

*Evam bahavidhām cintām cintayitva mahākapiḥ, saṁśrave madhurām vākyam vaidehyā vyājahāra
ha/jātaḥ purāmdarasamo bale/ ahimsāratir akṣudro ghṛṇī satyaparākramaḥ, mukhyaś cekṣvākuvamāsasya
lakṣmīvāml lakṣmivardhanaḥ/ pārthivavyañjanair yuktaḥ pṛthuśrīḥ pārthivarṣabhaḥ, pṛthivyām
caturantayām viśrutaḥ sukhadaḥ sukhī/ tasya putraḥ priyo jyeṣṭhas tārādhipanibhānanaḥ, rāmo nāma
viśeṣajñāḥ śreṣṭhaḥ sarvadhanuṣmatām/ rakṣitā svasya vṛttasya svajanasyāpi rakṣitā, rakṣitā jīvalokasya
dharmasya ca paramtapaḥ/ tasya satyābhisāmdhasya vṛddhasya vacanāt pituḥ, sabhāryaḥ saha ca
bhrātrā vīraḥ pravrajito vanam/ tena tatra mahārānye mṛgayām paridhāvātā, janasthānavadham śrutvā
hatau ca kharadūṣaṇau, tatas tv amarṣāpahṛtā jānakī rāvaṇena tu/ yathārūpām yathāvarṇām
yathālakṣmīm viniścitām, aśrauṣam rāghavasyāham seyam āsāditā mayā/ virarāmaivam uktvāsau vācam
vānarapuṅgavaḥ, jānakī cāpi tac chrutvā vismayam paramam gatā/ tataḥ sā vakrakesāntā sukeśī
keśasamvṛtam, unnamya vadanam bhīruḥ śimśapāvṛkṣam aikṣata/ sā tiryag ūrdhvam ca tathāpy
adhastān; nirīkṣamāṇā tam acintya buddhim, dadarśa piṅgādhipater amātyam; vātātmajam sūryam
ivodayastham/*

Having thought over of the pros and cons of approaching Devi Sita for long time, Veera Hanuman in his miniature form sitting on a branch of the Ashoka tree started singing in his low and sweet tone as follows: Onec there was a famed King Dasharatha of ourstanding virtue and world wide fame in the Ikshvaku dynasty. He was a Rajarshi commended by Maharshis and the Praja alike. Being bestowed with the qualities of in ideal king, a dharma swarupa, and of the bravery, he was blessed with his eldest son popular as Shri Ramawho was a symbol of kindness, bravery, dhunur vidya, and pitruvaalka parapaalata. rakṣitā svasya vṛttasya svajanasyāpi rakṣitā, rakṣitā jīvalokasya dharmasya ca paramtapaḥ/ tasya satyābhisāmdhasya vṛddhasya vacanāt pituḥ, sabhāryaḥ saha ca bhrātrā vīraḥ pravrajito vanam/ tena tatra mahārānye mṛgayām paridhāvātā, janasthānavadham śrutvā hatau ca kharadūṣaṇau/ tatas tv amarṣāpahṛtā jānakī rāvaṇena tu/ yathārūpām yathāvarṇām yathālakṣmīm viniścitām, aśrauṣam rāghavasyāham seyam āsāditā mayā/ That parakrami Shri Rama, the know dharma rakshaka declared to the worlds his satya pratigjna to undergo vanavasa, and his wife a parama pativrata and his most loyal younger brother Lakshmana too accompanied him. During their stay he and the brother several rakshasa. In the course of their staty at the ‘jana sthaana’, Mahasura Ravavana had forcibly abducted Devi Sita whiie while she was left all alone by arranging rakshasa Mareecha to assume a maya mriga form forcing Rama to chase and Lalshmana followed suit. Seaching for Devi Sita Rama Lakshmanas approached kiushkindha, met and made friends with the fugitive King of Vanaras, named Sugriva, killed the then vanara king Vaali. Subsequently, the new Vanara King arranged for Devi very many Vanara soldiers for Devi Sitanveshana and one of the able one of them jumped in , crossed the ocean and reached where Devi Sita is being surrounded by cruelmost rakshasis. As the maha jnaani Hanuman had deftly conveyed the required message to Devi Sita, the latter was thrilled with indescribable relief and relief. and looked up the tree. and saw a vanara, apparently in a mini form. Meanwhile, buddhimaan Hanuman sat there looking up and down.

Taḥ śākhāntare līnaṃ dṛṣṭvā calitamānasā, sā dadarśa kapim tatra praśritaṃ priyavādinam/ sā tu dṛṣṭvā hariśreṣṭhaṃ vinūtavad upasthitam, maithilī cintayām āsa svapno 'yam iti bhāminī/ sā taṃ samikṣyaiva bhṛśaṃ visamjñā; gatāsukalpeva babhūva sītā, cireṇa samjñāṃ pratilabhya caiva; vicintayām āsa 'Ramabhavena; saṃpīḍitā tad gatasarvabhāvā, vicintayanī satataṃ tam eva; tathaiva paśyāmi tathā am unable torūpaṃ; saktarūpaś ca vadaty ayam mām/ namo 'stu vācaspataye savajriṇe; svayambhuve caiva hutāśanāya, anena cokaṃ yad idaṃ mamāgrato; vanaukasā tac ca tathāstu nānyathā/

As Devi Sita found a hazy form of a Vanara of 'pingala shareera' adorned in white clothing looking like a lightning, she stood up instantly. She was puzzled to clearly see a vanara with unbelievable eyes but not daring to see him straight. Being frightened partly with disbelief and partly with the hope and being unbearable suspense and suspicion, fell down in swoon. On gradual recovery, she cried: 'hey Rama, he Lakshmana' and broke down in intolerable weeping. *Swapno mamaayam vikritodya drishtah, shakhaa mrigah shaakhaganairnishiddhah, svasyastu raamaaya salakasmanasya tathh piturmr janakasya raagjnah/ Swapye hi naahimemita nidra shokena dhukhena cha peeditayaa/ sukham hi naasti yato vuiheena tenendupurnaapratimaanbanena/* Thereafter, she felt again whether she saw either a dream or a hallucination. It is well known that seeing a monkey in dreams is inauspicious. Yet, due to extreme restlessness, one is unable to sleep properly keeping on crying Rama, ah Rama, I am getting drowned in distress; am not able to concentrate, much less to take to 'tarka- vitarka' or the pros and cons of this situation, being totally have lost mental awareness as nothing becomes clear excepting this Vaanara swarupa.; or else, I can only remember Vajradhari Indra, Srishtikarta Brahma, Adishthaana rupa Agni Deva!!

Sarga Thirty Three

Then Hanuman appears before Devi Sita in his own form and conveys about Shri Rama's welfare, his arrival here, and assures Rama's arrival soon.

Tām abravīn mahātejā hanūmān mārutātmajaḥasy añjalim ādhāya sītām madhurayā girā kā nu padmapalāśākṣī kliṣṭakauṣeyavāsīnī, drumasya śākhām ālambya tiṣṭhasi tvam aninditā/ kimarthaṃ tava netrābhyām vāri sravati śokajam, puṇḍarikapalāśābhyām viprakīrṇam ivodakam/ surāṇām asurāṇām ca nāgagandharvarakṣasām, yakṣāṇām kimnarāṇām ca kā tvam bhavasi śobhane/ kātvam bhavasi rudrāṇām marutām vā varānane, vasūnām vā varārohe devatā pratibhāsi me/ kim nu candramasā hīnā patitā vibudhālayāt, rohiṇī jyotiṣām śreṣṭhā śreṣṭhā sarvaguṇānvitā/ kopād vā yadi vā mohād bhartāram asitekṣaṇā, vasiṣṭhaṃ kopayitvā tvam nāsi kalyāṇy arundhatī/ ko nau putraḥ pitā bhrāta bhartā vā te sumadhyame, asmāl lokād amuṃ lokaṃ gataṃ tvam anuśocasi/ vyañjanāni hi te yāni lakṣaṇāni ca lakṣaye, mahiṣī bhūmipālasya rājakanyāsi me matā/ rāvaṇena janasthānād balād apahrītā yadic sītā tvam asi bhadraṃ te tan mamācakṣya pṛechataḥ/sā tasya vacanaṃ śrutvā rāmakīrtanaharṣitā, uvāca vākyam vaidehī hanūmantam drumāśritam/ duhitā janakasyāham vaidehasya mahātmanah, sītā ca nāma nāmnāham bhāryā rāmasya dhīmataḥ/ samā dvādaśa tatrāham rāghavasya niveśane, uñjānā mānuṣān bhogān sarvakāmasamṛddhinī/ tatas trayodaśe varṣe rājyenekṣvākunandanam, abhiṣecayitum rājā sopādhyāyaḥ pracakrame/ tasmīn sambhriyamāṇe tu rāghavasya abhiṣecane, kaikeyī nāma bhartāram devī vacanam abravīt/ na pibeyaṃ na khādeyaṃ pratyahaṃ mama bhojana, eṣa me jīvitasyaṅto rāmo yady abhiṣicyate/ yat tad uktaṃ tvayā vākyam prītyā nṛpatīsattama, tac cen na vitathaṃ kāryam vanaṃ gacchatu rāghavaḥ/ sa rājā satyavāg devyā varadānam anusmaran, mumoha vacanaṃ śrutvā kaikeyyāḥ krūrā apriyam/ tatas tu sthaviro rājā satyadharme vyavasthitaḥ, jyeṣṭhaṃ yaśasvinaṃ putraṃ rudan rājyam ayācata/ pitur vacanaṃ śrīmān abhiṣekāt paraṃ priyam, manasā pūrvam āsādyā vācā pratigṛhītavān/ dadyān na pratigṛhṇīyān na brūyat kim cid apriyam, api jīvita hetor hi rāmaḥ satyaparākramaḥ/ sa vihāyottarīyāni mahārḥāni mahāyaśāḥ, viśṛjya manasā rājyam jananyai mām/ sāham tasyāgratas tūrṇam prasthitā vanacārīnī, na hi me tena hīnāyā vāsaḥ svarge 'pi rocate / prāg eva tu mahābhāgaḥ saumitrir mitranandanah, pūrvajasyānuvātrārthe drumacīrair alamkṛtaḥ/ te vayam

bhartur ādeśam bahu mānyadṛḍhavrataḥ, praviṣṭāḥ sma purād dṛṣṭam vanam gambhīradarśanam/ vasato danḍakāraṇye tasyāham amitaujasah, akṣasāpahṛtā bhāryā rāvaṇena durātmanā/ dvau māsau tena me kālo jīvitānugrahaḥ kṛtaḥ, ūrdhvaṁ dvābhyām tu māsābhyām tatas tyakṣyāmi jīvitam/

.Veera Hanuman having got down from the top branch of the Ashoka Vriksha extending his folded hands to Devi Sita with extreme politeness stated in his soft tone: Open lotus like faced Devi! Who are you! Are you a devata, or gandharva, yaksha, naaga, kinnara. Are you Devi Arundhati angry with her husband Maharshi Vasishtha! Who indeed is your husband, father, relatives! Why are you crying away! Hope not Shri Rama's dharma patni Devi Sita, forcibly abducted by Ravanaasura. Then Devi Sita was extremely pleased and stood up despite being weak by holding the Ashoka tree trunk. She stated: Kapi shreshtha! I am indeed the daughter in law of the famed King Dashratha, the dharma patni of the glorious Maha Veera and dharmagjna Shri Rama. Then she narrated her life's erstwhile experiences, as to how she enjoyed her marital bliss with her dear husband for twelve years, how King Dasharatha in consultation with the Raja guru Maharshi Vasishtha decided Shri Ram's yuva raajya pattaabhisheka, how on the night before, Devi Kaikeyi the third and youngest wife of King Dasharatha reminded of the King's erstwhile promise to her to make her own son Bharata the yuva Raja, and how she demanded Shri Rama to proceed to forest life. King Dasharatha was a satyavaadi, and had no other way but to yield and thus became unconscious having reluctantly consented. *dadyān na pratigṛhṇīyān na brūyat kim cid apriyam, api jīvitahetor hi rāmaḥ satyaparākramaḥ/ sa vihāyottariyāni mahārḥāni mahāyaśāḥ, viśjya manasā rājyaṁ jananyai mām/ sāham tasyāgratas tūrṇam prasthitā vanacārīṇī, na hi me tena hīnāyā vāsaḥ svarge 'pi rocate /* Satyaparakrami Shri Rama was a mere giver but never a taker. Even at the sacrifice of his life, he would never lie, nor slip out his decisiveness of pitru vaakya pari paalana. Then he discarded his valuable clothing and wore mriga charma's attire. Then, I too accompanied as there could be no other heaven for me excepting Rama's company. *prāg eva tu mahābhāgaḥ saumitrir mitranandanaḥ, pūrvajasyānuyā - trārthe drumacīrair alamkṛtaḥ/ te vyaṁ bhartur ādeśam bahu mānyadṛḍhavrataḥ, praviṣṭāḥ sma purād dṛṣṭam vanam gambhīradarśanam/* Lakshmana followed Shri Rama and wore mriga charma too. *vasato danḍakāraṇye tasyāham amitaujasah, akṣasāpahṛtā bhāryā rāvaṇena durātmanā/ dvau māsau tena me kālo jīvitānugrahaḥ kṛtaḥ, ūrdhvaṁ dvābhyām tu māsābhyām tatas tyakṣyāmi jīvitam/* As we were in 'dandakaranya, a situation was created as maarecha, an associate rakshasa appeared as a maya mriga and Ravanaasura abducted me forcefully. As maha rakshasis encircled me for two months now under daily threats of reating me alive, I lost interest in my life and am about terminating my life. *nāham asmi tathā devi yathā mām avagacchasi, viśaṅkā tyajyatām eṣā śraddhatsva vadato mama/* Devi! I am not what you had been thinking and wondering of me. Believe me I am genuine and truly the Shri Rama's truthful devotee.

Sarga Thirty Four

Devi Sita still unconvinced fully about the guinness of Hanuman, the latter describes Rama's physical features and mental acumen and bravery, pleading his own genuineness.

Tasyās tadvacanam śrutvā hanūmān hariyūthapaḥ, duḥkhād duḥkhābhībhūtāyāḥ sāntam uttaram abravīt/ aham rāmasya saṁdeśād devi dūtas tavāgataḥ, vaidehi kuśalī rāmas tvām ca kauśalam abravīt/ yo brāhman astraṁ vedāṁś ca veda vedavidāṁ varaḥ, sa tvām dāśarathī rāmo devi kauśalam abravīt/ lakṣmaṇas ca mahātejā bhartus te 'nucaraḥ priyaḥ, kṛtavān śokasāmtaptaḥ śirasā te 'bhivādanam/ sā tayoh kuśalam devī niśamya narasiṁhayoh, parītisamhṛṣṭasarvāṅgī hanūmāntam athābravīt/ kalyāṇī bata gatheyaṁ laukikī pratibhāti me, ehi jīvantam ānado naram varṣasātād api/ tayoh samāgame tasmin prītir utpādītādbhutā, paraspareṇa cālāpaṁ viśvastau tau pracakratuḥ/ tasyās tadvacanam śrutvā hanūmān hariyūthapaḥ, sītāyāḥ śokadīnāyāḥ samīpam upacakrame/ yathā yathā samīpam sa hanūmān upasarpati, tathā tathā rāvaṇam sā tam sītā pariśaṅkate/ aho dhig dhik kṛtam idam kathitam hi yad asya me, rūpāntaram upāgamyā sa evāyam hi rāvaṇaḥ/ tām aśokasya sākhām sā

vimuktvā śokakarśitā, tasyām evānavadyāngī dharaṇyām samupāviśat/ avandata mahābāhus tatas tām janakātmajām, sā cainam bhayavitrastā bhūyo naivābhyaudaikṣata/ taṁ dr̥ṣṭvā vandamānam tu sītā śāsinibhānan, abravīd dīrgham ucchvasya vānaram madhurasvarā/ māyām praviśto māyāvī yadi tvam rāvaṇaḥ svayam, utpādayasi me bhūyaḥ saṁtāpaṁ tan na śobhanam/ svam parityajya rūpaṁ yaḥ parivrājakarūpadhṛt, janasthāne mayā dr̥ṣṭas tvam sa evāsi rāvaṇaḥ/ upavāsakṣām dīnām kāmarūpa niśācara, saṁtāpayasi mām bhūyaḥ saṁtāpaṁ tan na śobhanam/ adi rāmasya dūtas tvam āgato bhadram astu te, pṛcchāmi tvām hariśreṣṭha priyā rāma kathā hi me guṇān rāmasya kathaya priyasya mama vānara, cittaṁ harasi me saumya nadīkūlam yathā rayah/ aho svapnasya sukhatā yāham evam cirāhṛtā, preṣitam nāma paśyāmi rāghaveṇa vanaukasam/ svapne 'pi yady aham vīram rāghavam sahalakṣmaṇam, paśyeyam nāvasīdeyam svapno 'pi mama matsarī/ nāham svapnam imam manye svapne dr̥ṣṭvā hi vānaram, na śakyo 'bhyudayaḥ prāptum prāptaś cābhyudayo mama/ kim nu syāc cittamoho 'yam bhaved vātagatis tv iyam, unmādajo vikāro vā syād iyam mṛgatṛṣṇikā/ atha vā nāyam unmādo moho 'py unmādalakṣmaṇaḥ, sambudhye cāham ātmānam imam cāpi vanaukasam/ Ity evam bahudhā sītā saṁpradhārya balābalam, rakṣasām kāmarūpatvān mene taṁ rākṣasādhipam/ etām buddhim tadā kṛtvā sītā sā tanumadhyamā, na prativyājahārātha vānaram janakātmajā/ sītāyās cintitam buddhvā hanūmān mārutātmajāḥ, śrotṛānukūlair vacanais tadā tām saṁpraharṣayat/ Aditya iva tejasvi loka kaantah shasee yathaa, Raja sravasya lokasya devo vaishravano yathaa/ Vikramenopapannascha yathaa vishnurmahaayashaah, sathavaadee madhura vaag devo vaachasparur yathaa/ Rupavan subhagah Shrimaan kandarpa eva murtiman, sthaana krothe prahartaa cha shreshtho loka mahaarathaaḥ/ achiraad ranvanam samravey yo vadhishpati veeryavaan, krodha pramuktairishubhirjaladbbhiriva paaakaih/ Ramasya sakhaa Sugreevo naama vaanarah, Raja vaanara mukhyaanaam sa twaam koushalamabraveet, nitham smarati te Ramah susugreevah salakshanah/ drishtvaa jeevasi vaidehi raakshaseematamaagataa, nachiraad drakshse Ramam Lakshmanam cha maraarathim/ aham sugrīvasacivo hanūmān nāma vānaraḥ, praviśto nagarīm laṅkāṁ laṅghayitvā mahodadhim/ kṛtvā mūrdhni padanyāsam rāvaṇasya durātmanah, tvām draṣṭum upayāto 'ham samāśritya parākramam/ nāham asmi tathā devi yathā mām avagacchasi, viśāṅkā tyajyatām eṣā śraddhatsva vadato mama/

On hearing what all has been stated by Devi Sita, Hanuman sought to give solace and stated 'Devi! I am the messenger of Shri Rama; he is safe and sought to know about your welfare. Devi! Shri Rama is not only an expert of Brahmastra but of veda veta. My self along with Lakshmana, we seek to prostrate to you in reverence. Hanuman stated thus, she was mighty thrilled with happiness. *kalyāṇī bata gatheyam laukikī pratibhāti me, ehi jīvantam ānado naram varṣasātād api*/If only a human being were alive, that conversing with Hanuman freely and frankly. Yet, there as a streak of remote fear whether Ravana had not entered as Hanuman! She then addressed Ravana: If you have appeared here as a Hanuman, tell me whether you are really not Ravana whom I met at the 'janasthanan'! If not, then I feel contented. But, do make a detailed description of Shri Rama. *aho svapnasya sukhatā yāham evam cirāhṛtā, preṣitam nāma paśyāmi rāghaveṇa vanaukasam/ svapne 'pi yady aham vīram rāghavam sahalakṣmaṇam, paśyeyam nāvasīdeyam svapno 'pi mama matsarī/ nāham svapnam imam manye svapne dr̥ṣṭvā hi vānaram, na śakyo 'bhyudayaḥ prāptum prāptaś cābhyudayo mama*/Aho! If only this were not to be a dream, how wonderful this situation could be! Am I really seeing Shri Rama's messenger! If only Rama along with Lakshmana were seen even in dream, how thrilling that could be! I am concerned again and again that appearance of a vanara is inauspicious, but am proving to the contrary! *kim nu syāc cittamoho 'yam bhaved vātagatis tv iyam, unmādajo vikāro vā syād iyam mṛgatṛṣṇikā/ atha vā nāyam unmādo moho 'py unmādalakṣmaṇaḥ, sambudhye cāham ātmānam imam cāpi vanaukasam*/Is this my wishful thinking or am I seized of a hallucination. Otherwise, could this be simply a mental aberration owing to long standing sufferance. *Ity evam bahudhā sītā saṁpradhārya balābalam, rakṣasām kāmarūpatvān mene taṁ rākṣasādhipam/ etām buddhim tadā kṛtvā sītā sā tanumadhyamā, na prativyājahārātha vānaram*

janakātmajā/ Thus, Devi Sita’s mental horizon was completely confused and was not still clear but refrained from asking Hanuman once again. Then Veera Hanuman explained what Shri Rama was all about. *Aditya iva tejasvi loka kaantah shasee yathaa, Raja sravasya lokasya devo vaishravano yathaa/ Vikramenopapannascha yathaa vishnurmahaayashaah, sathavaadee madhura vaag devo vaachasparur yathaa/ Rupavan subhagah Shrimaan kandarpa eva murtiman, sthaana krothe prahartaa cha shreshtho loka mahaarathaah/* Bhagavan Shri Rama is resplendent like Surya Deva, cool and tranquil like Chandra Deva, and of prosperity of Kubera’s fame. Rama is comparable to ‘Maha Yashasvi Vishnu Samaa’ and ‘sathavaadi and madhura vaani samana’ like Brishpati Deva. As per Rama’s physical form, Shri Rama was comparable to ‘Kama deva’; yet once kindled with anger, he would be a Maha Rathi with no comparison in the worlds. Then Anjaneya reiterated that indeed he was the truthful and real messenger of Sri Rama, indeed. He is really suffering Devi Sita’s viyoga and is truly and most concerned of your whereabouts and what abouts. *Achiraad Ravanam samvyey yo vadhishyanti veerayavaan, krodha pramuttairapirishur -bhirjaladdbhirivapaavakaih/* Maha Parakrami Shri Rama should therefore soon arrive here and armed with fiery arrows and in a combat with Ravana should destroy him and his clan. Sumitra Kumara too forwards his prostrations to you. *Ramasya sakhaa Sugreevo naama vaanarah, Raja vaanara mukhyaanaam sa twaam koushalamabraveet, nitham smarati te Ramah susugreevah salakshanah/ drishtvaa jeevasi vaidehi raakshaseematamaagataa, nachiraad drakshse Ramam Lakshmanam cha maraarathim/aham sugrivasacivo hanūmān nāma vānarah, praviṣṭo nagarīm laṅkāṁ laṅghayitvā mahodadhim/* Devi !Shri Raghunadha has now a great friend and associate named King of Vanaras named Sugriva and he too sends his greetings to you enquiring of your welfare; along with Rama Lakshmanas, Sorive too is anxious of your welfare. I happen to be the Minister to Sugriva; soon enough you should soon enough see crores of Vaararas fighting for Shri Rama to uproot Rakshasas and Ravanarura along with his entire clan. I had arrived here having crossed the Maha Sumudra and seen the entire proceedings of Ravana and his ill begotten wealth and fame.

Sarga Thirty Five

Devi Sita finally concedes Hanuman’s genuineness-he describes Rama’s ‘guna ganaas’, how Rama missed her, Sugriva’s help repaying Rama’s help by killing Vaali- Sampati’s guidance to reach her.

Tām tu rāma kathām śrutvā vaidehī vānararṣabhāt, uvāca vacanam sāntvam idaṁ madhurayā girā/ kva te rāmeṇa saṁsargaḥ katham jānāsi lakṣmaṇam, vānarāṇām narāṇām ca katham āsīt samāgamaḥ/ yāni rāmasya liṅgāni lakṣmaṇasya ca vānara, tāni bhūyah samācakṣva na mām śokaḥ samāvišet/ kīdṛśam tasya saṁsthānam rūpaṁ rāmasya kīdṛśam, katham ūrū katham bāhū lakṣmaṇasya ca śaṁsa me/ evam uktas tu vaidehyā hanūmān mārūtātmajaḥ, tato rāmam yathātattvam ākhyātum upacakrame/ jānantī bata diṣṭyā mām vaidehi paripṛcchasi, bhartuḥ kamalapatrākṣi saṁkhyānam lakṣmaṇasya ca/ yāni rāmasya cihnāni lakṣmaṇasya ca yāni vai, lakṣitāni viśālākṣi vadataḥ śṛṇu tāni me/ rāmaḥ kamalapatrākṣaḥ sarvabhūtamano haraḥ, rūpadākṣiṇyasampannaḥ prasūto janakātmaje/ tejasādityasamkāśaḥ kṣamayā pṛthivīsamah, bṛhaspatisamo buddhyā yaśasā vāsavopamaḥ/ rakṣitā jīvalokasya svajanasya ca rakṣitā, rakṣitā svasya vṛttasya dharmasya ca paramtapaḥ/ Ramo bhāmini lokasya cāturvarṇyasya rakṣitā, maryādānām ca lokasya kartā kārayitā ca saḥ/ arcīṣmān arcito ’tyarthaṁ brahmacaryavrate sthitaḥ, sādḥūnām upakārajñāḥ pracārajñās ca karmaṇām/ rājavidyāvīnītās ca brāhmaṇānām upāsītā, śrutavāñ śīlasampanno vīnītās ca paramtapaḥ/ yajurvedavinītās ca vedavidbhīḥ supūjitaḥ, dhanurvede ca vede ca vedāngeṣu ca niṣṭhitaḥ/ vipulāmso mahābāhuḥ kambugrīvaḥ śubhānanaḥ, gūḍhajatruḥ sutāmṛkṣo rāmo devi janaiḥ śrutah/ dundubhisvananirghoṣaḥ snigdhavarnaḥ pratāpavān, samah samavibhaktāngo varṇam śyāmam samāśritaḥ/ tristhiras tripralambās ca trisamas triṣu connataḥ, trivalīvāms

tryavaṇataś caturvyāṅgaś triśīrṣavān/ catuṣkalaś caturlekhaś catuṣkiṣkuś catuḥsamaḥ,
 caturdaśasamadvandvaś caturdaṣṭaś caturgatiḥ/ mahauṣṭhahanunāśaś ca pañcasnigdho 'ṣṭavamśavān,
 daśapadmo daśabṛhat tribhir vyāpto dviśuklavān, ṣaḍunnato navatanus tribhir vyāpnoti rāghavaḥ/
 satyadharmaparaḥ śrīmān saṁgrahānugrahe rataḥ, deśakālavibhāgajñāḥ sarvalokapriyamvadaḥ/ bhrātā
 ca tasya dvaimātraḥ saumitir aparājitaḥ, anurāgeṇa rūpeṇa guṇaiś caiva tathāvidhaḥ/ tvām eva
 mārgamāṇo tau vicarantau vasuṁdharām, dadarśatur mṛgapatiṁ pūrvajenāvaropitam/ ṛṣyamūkasya
 pṛṣṭhe tu bahupādapasamkule, bhrātur bhāryārtam āsīnam sugrīvaṁ priyadarśanam/ vyaṁ tu harirājam
 tam sugrīvaṁ satyasamgaram, paricaryāmahe rājyāt pūrvajenāvaropitam /tatas tau cīravasanau
 dhanuḥpravarapāṇinau, ṛṣyamūkasya śailasya ramyaṁ deśam upāgatau/ tau dṛṣṭvā naravyāghrau
 dhanvinau vānararṣabhaḥ, abhipluto gires tasya śikharam bhayamohitaḥ/ tataḥ sa śikhare tasmin
 vānarendro vyavasthitaḥ, tayoh samīpaṁ mām eva preṣayām āsa satvaraḥ/ tāv aham puruṣavyāghrau
 sugrīvavacanāt prabhū, rūpalakṣaṇasampannau kṛtāñjalir upasthitaḥ/ tau parijñātataṭvārthau mayā
 prītisamanvitau, pṛṣṭham āropya tam deśam prāpitau puruṣarṣabhau/ niveditau ca tattvena sugrīvāya
 mahātmane, tayor anyonyasambhāṣād bhṛṣam prītir ajāyata/ tatra tau kīrtisampannau
 harīśvaranareśvarau, parasparakṛtāśvāsau kathayā pūrvavṛttayā/ tam tataḥ sāntvayām āsa sugrīvaṁ
 lakṣmaṇāgrajaḥ, strīhetor vālinā bhrātrā nirastam uru tejasā/tatas tvan nāśajam śokaṁ
 rāmasyākliṣṭakarmanāḥ, lakṣmaṇo vānarendrāya sugrīvāya nyavedayat/ sa śrutvā vānendras tu
 lakṣmaṇeneritam vacaḥ, tadāsīn niṣprabho 'tyarthaṁ grahagraṣṭa ivāmśumān/ tatas tvadgātraśobhīni
 rakṣasā hriyamāṇayā, yāny ābharaṇajālāni pātītāni mahītale/ tāni sarvāni rāmāya ānīya hariyūthapāḥ,
 samhṛṣṭā darśayām āsur gatim tu na vidus tava/ tāni rāmāya dattāni, mayavopah -ṛtāni ca, svanavanty
 avakīrṇanti tasmin vihatacetasī/ tāny anke darśanīyāni kṛtvā bahuvidham tataḥ tena devaprakāśena
 devena paridevitam/ paśyatas tasyā rudatas tāmyatas ca punaḥ punaḥ, prādīpayan dāsarathes tāni
 śokahutāśanam/ śayitam ca ciram tena duḥkhārtena mahātmanā, mayāpi vividhair vākyaiḥ kṛcchrād
 utthāpitaḥ punaḥ/ tāni dṛṣṭvā mahārḥṇi darśayitvā muhur muhuḥ, rāghavaḥ sahasaumitriḥ sugrīve sa
 nyavedayat/ sa tavādarśanād ārye rāghavaḥ paritapyate, mahatā jvalatā nityam agnivevāgniparvataḥ/
 tvatkr̥te tam anidrā ca śokaś cintā ca rāghavam, tāpayanti mahātmānam agnyagāram ivāgnayaḥ/
 tavādarśanaśokena rāghavaḥ pravicyāyate, mahatā bhūmikampena mahān iva śiloccayaḥ/ kānānāni
 suramyāni nadīprasravaṇāni ca, caran na ratim āpnoti tvam apaśyan nṛpātmaje/ sa tvām
 manujaśārdūlaḥ kṣipram prāpsyati rāghavaḥ, samitrabāndhavam hatvā rāvaṇam janakātmaje/ sahita
 rāmasugrīvāv ubhāv akurutām tadā, samayam vālinam hantum tava cānveṣanam, tathā/ tato nihatya
 tarasā rāmo vālinam āhave, sarvarkṣaharisaṁghānām sugrīvaṁ akarot patim/ rāmasugrīvayor aikyaṁ
 devy evam samajāyata, hanūmantaṁ ca mām viddhi tayor dūtam ihāgatam/ svarājyaṁ prāpya sugrīvaḥ
 samanīya mahāharīn, tvadartam preṣayām āsa diśo daśa mahābalān/ ādiṣṭā vānarendreṇa sugrīveṇa
 mahaujasah, adrirājapratīkāsāḥ sarvataḥ prasthita maheem/ aṅgado nāma lakṣmīvān vālisūnur
 mahābalaḥ, prasthitaḥ kapiśārdūlas tribhāgabalaśamvṛtaḥ/ teṣām no vipranaṣṭānām vindhye
 parvatasattame, bhṛṣam śokaparītanām ahorātragaṇā gatāḥ/ te vyaṁ kāryanairāśyāt kālasyātikrameṇa
 ca, bhayāc ca kapirājasya prāṇāms tyaktum vyavasthitāḥ, vicinitya vanadurgāni giriprasravaṇāni ca,
 anāsādyā padaṁ devyāḥ prāṇāms tyaktum vyavasthitāḥ/ bhṛṣam śokārṇave magnaḥ paryadevayad
 aṅgadaḥ, tava nāśam ca vaidehi vālināś ca tathā vadham, prāyopaveśam asmākaṁ maraṇam ca
 jaṭāyusaḥ/ teṣām naḥ svāmisaṁdeśān nirāśānām mumūṛsatām, kāryahetor ivāyātaḥ śakunir vīryavān
 mahān/ gṛdhrarājasya sodaryaḥ sampaṭir nāma gṛdhrarāt śrutvā bhrātṛvadham kopād idam vacanam
 abravīt/ yavīyān kena me bhrātā hataḥ kva ca vināśitaḥ, etad ākhyātum icchāmi bhavadbhir
 vānarottamāḥ/ aṅgado 'kathayat tasya janasthāne mahad vadham, rakṣasā bhīmarūpeṇa tvām uddīśya
 yathātatham/ jaṭāyos tu vadham śrutvā duḥkhitaḥ so 'ruṇātmajaḥ, tvām āha sa varārohe vasantīm
 rāvaṇālaye/ tasya tadvacanam śrutvā sampāteḥ prītivardhanam, aṅgadapramukhāḥ sarve tataḥ
 samprasthitā vyaṁ, tvadadarśanakṛtotsāhā hṛṣṭās tuṣṭāḥ plavaṅgamāḥ/ athāham harisainyasya sāgaram
 dṛśya sīdataḥ, vyavadhūya bhayaṁ tīvram yojanānām śatam plutāḥ/ laṅkā cāpi mayā rātrau praviṣṭā
 rākṣasākulā, rāvaṇaś ca mayā dṛṣṭas tvām ca śokanipīḍitā/ etat te sarvam ākhyātam yathāvṛttam
 anindite, abhibhāśasva mām devi dūto dāsarather aham/ tvām mām rāmakṛtodyogaṁ tvannimittam
 ihāgatam, kuśalī tava kākusthaḥ sarvaśastrabhṛtām varaḥ, guror ārādhane yukto/ sugrīva sacivam devi

budhyasva pavanātmajam, lakṣmaṇas ca sulakṣaṇaḥ/ tasya vīryavato devi bhartus tava hite rataḥ, aham ekas tu saṃprāptaḥ sugrīvavacanād iha/ mayeyam asahāyena caratā kāmarūpiṇā, dakṣiṇā dig anukrāntā tvanmārgavicayaīṣiṇā/ diṣṭyāhaṃ harisainyānām tvannāśam anuśocatām, apaneśyāmi saṃtāpam tavābhigamaśaṃsanāt/ diṣṭyā hi na mama vyarthaṃ devi sāgaralaṅghanam, prāpsyāmy aham idaṃ diṣṭyā tvaddarśanakṛtaṃ yaśaḥ/ rāghavaś ca mahāvīryaḥ kṣipraṃ tvāṃ abhipatsyate, samitrabāndha - vaṃ hatvā rāvaṇaṃ rākṣasādhipam/ kaurajo nāma vaidehi girīṇām uttamo giriḥ, tato gacchati gokarṇam parvataṃ kesarī hariḥ/ sa ca devarṣibhir dṛṣṭaḥ pitā mama mahākapiḥ, tīrthe nadīpateḥ punye śambasādanam uddharat/ tasyāhaṃ hariṇaḥ kṣetre jāto vātena Maithili, hanūmān iti vikhyāto loke svenaiva karmaṇā, viśvāsārthaṃ tu vaidehi bhartur uktā mayā guṇāḥ/ evaṃ viśvāsītā sītā hetubhiḥ śokakarśītā, upapannair abhijñānair dūtaṃ tam avagacchati/ atulaṃ ca gatā harṣam praharṣeṇa tu jānakī, netrābhyāṃ vakrapakṣmābhyāṃ mumocānandajaṃ jalam/ cāru tac cānanam tasyās tāmraśuklāyatekṣaṇam, aśobhata viśālākṣyā rāhumukta ivodurāt/ hanūmantaṃ kapim vyaktaṃ manyate nānyatheti sā/ athovāca hanūmāns tām uttaraṃ priyadarśanām/hate 'sure saṃyati śambasādane; kapipravireṇa maharṣicodanāt, tato 'smi vāyuprabhavo hi maithili; prabhāvatas tatpratimaś ca vānarh/

Totally convinced by now of Anjaneya's genuineness by the way he explained lucidly as to what all seemed to have happened pursuant her abduction by the crura Ravana, Devi Sita addressed Hanuman as follows: Kapi Veera! Where did you meet Shri Rama! What is the mutual treatment of Shri Rama to you. How well do you know Veera Lakshmana? How come you vaanaras and Rama Lakshmanas met together! Vanara! What are the physical features of Rama Lakshmanas! Explain to me more accurately without getting emotional. Provide me details of their shoulders, physical cut and overall impression. Then Hanuman started describing: *jānantī bata diṣṭyā māṃ vaidehi pariprechaśi, bhartuḥ kamalapatrākṣi saṃkhyānam lakṣmaṇasya ca/ yāni rāmasya cihnāni lakṣmaṇasya ca yāni vai, lakṣitāni viśālākṣi vadataḥ śṛṇu tāni me/ rāmaḥ kamalapatrākṣaḥ sarvabhūtanamanoharaḥ, rūpadākṣiṇyasāṃpannaḥ prasūto janakātmaje/ Videha Raja Kumari with lotus eyes. Even being fully aware of the physical features of Shri Rama Lakshmanas very well, you are asking me once again. Instead of being still suspicious of me or of whatever reason, I feel delighted repeating again. Vishalalochani! What all I described is being repeated again. Shri Ramachandra's are broad and soothing like of freshly blossomed eyes, displaying his mental reflection with the glitter and coolness of full moon. *tejasādityasāṃkāśaḥ kṣamayā pṛthivīsamah, bṛhaspatisamo buddhyā yaśasā vāsavopamaḥ/ rakṣitā jīvalokasya svajanasya ca rakṣitā, rakṣitā svasya vṛttasya dharmasya ca paramtapaḥ/ Ramo bhāmini lokasya cāturvarṇyasya rakṣitā, maryādānām ca lokasya kartā kārayitā ca saḥ/ Janaka Nandini! Shri Rama is of the resplendence of Pratyaksha Bhaskara, he is of the inherent grit and tolerance of Bhudevi, in terms of intelligence he is like Deva Guru Brihaspati, and of far reaching fame and reputation if Devendra himself. He is the saviour *par excellence* of all the Beings especially his own 'praja' and followers. Yet the non-sparer of the enemies, while the pardoner of the mistakes of the followers. He is the well known champion of chatur varnas of Brahmana-Kshattiya- Vaishya-Lower classes of the society, being famed as the last refuge of 'dharma and nyaya', besides being the signage of a 'maryada purusha'. *arciśmān arcito 'tyarthaṃ brahmacaryavrate sthitaḥ, sādḥūnām upakārajñaḥ pracārajñaś ca karmaṇām/ rājavidyāvīnītaś ca brāhmaṇānām upāsītā, śrutavāñ śīlasāṃpanno vinītaś ca paramtapaḥ/ Shri Rama is admired, adored and worshipped by one all of his 'praja' in the society; his form is unique with radiance; a strict observer of 'brahmacharya' being the prerequisite of his forest life as prescribed; the everready benefactor of sadhu purushas, and the guide of 'satkarmaachaara'. He is surfiert with the knowledge and practice of 'Raja neeti' or the art of diplomacy. He is an 'upasaka, jnaanavaan, vinamra, yet the shatru santaapaka'. *Yajurveda - vinītaś ca vedavidbhiḥ supūjitaḥ, dhanurvede ca vede ca vedāṅgeṣu ca niṣṭhitaḥ/ Rama was fully trained with the 'Yajur Veda Jnaana' on par with 'yajurveda maha panditas'. He also is well read of Rik-Saama vedas besides 'Shad Vedangas'.****

Vishleskana on Vedas and Vedangas

Chaturvedas: Originally there was only one Unique Veda from the face of Lord Brahma but Vyasa Maharshi felt that the Single Veda covering all the aspects of Existence would be difficult to absorb by the successive generations and hence facilitated the division into Chatur Vedas viz. Rik-Yajur-Saama-Atharvana. Vedas are the beacon lights to search the ways and means to achieve the ‘Purusharthas’ of Dharma, Artha, Kama and Moksha. The four Vedas viz. Rig, Yajur, Saama and Atharva Vedas put together are stated to total one lakh Mantras. Rigveda contains two distinct ‘Shaakhaas’ or branches, viz. ‘Sankhyayana’ and ‘Ashvala -ayana’ and together contains one thousand Mantras, while Rigvediya Brahmana Bhaga contains two thousand Mantras. Maharshis like Shri Krishna Dwaipayana took Rigveda as ‘Pramana’ (Standard) Veda. Yajur Veda contains nineteen thousand Mantras. Of these, the Brahmana Grandhas have one thousand Mantras and the Shaakhas have one thousand six hundred and eight Mantras. In Yajurveda the main Shaakhaas are ‘Kanvi’, ‘Maadhyanandini’, ‘Kathi’, ‘Maadhy Kathi’, ‘Maitraayani’, ‘Taittireeya’ and ‘Vaishampaaniya’. Saama Veda has two main Shakhas viz. ‘Kouthuma’ and ‘Aatharvaayani’ or Raamaayaniya’ and these contain ‘Veda’, ‘Aaranyaka’, ‘Uktha’ and ‘Vuuh’ ‘Gaanaas’ or Verses. Saama Veda has nine thousand four hundred twenty five Mantras-all stated to be related to Brahma. Atharva Veda has Rishi-oriented Shaakhaas like Sumantu, Jaajali, Shlokaayani, Shounaka, Pippalaad and Munjakesha. These contain sixteen thousand Mantras and hundred ‘Upanishads’. The Shaakha differentiation of Vedas and of Itihaasaas and Puraanas was stated to have been done by Vishnu Himself and were of Vishnu Swarupa. Vyaasa preached Puranas to Lomaharshana and to Suta by way of ‘Purana Pravachana’. The main ‘Sishyas’ of Vyasa were Sumati, Agnivarcha, Shimshapaayan, Kritavrata and Saavarni. Shimshapaayan and others were engaged in constructing ‘Samhitaas’.(Source: Agni Purana)

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

Stanza 15 onward:

Vipulāmsō mahābāhuḥ kambuḡrīvāḥ śubhānanāḥ, gūḡdhajatrūḥ sutāmrākḡḡ rāmo devi janaiḥ śrutāḥ/ dundubhisvananirghoḡḡḡ snigdhavarḡḡḡḡ pratāpavān, samāḡḡ samavibhaktāḡḡḡ varḡḡḡḡ śyāmāmsamāśritāḥ/ Shri Rama’s voice is clear and profound while his skin colour is of sparkling medium. His body parts are wonderfully chistelled and sturdy as his chest is broad, shoulders hefty, and

‘naabhi sthaana’ well proportioned to the stomach above. His knees too are in ideal alingment with legs. His eyelashes are alluring, finger tips and nails of both hands and feet are the most attractive. His tone, gait, and body middle are in perfect unison. All his fourteen body parts are like his eyes, nose, ears, mouth, thighs, hands, legs, knees, feet, lips, chin, broad face, skin, forehead, and so on. In fact, Shri Rama’s Pancha Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch and Pancha Karmendriyas viz. nose-tongue- eyes- ears- skin respectively are in perfect and most ideal positioning. *Satyadharmaparah śrīmān saṁgrahānugrahe rataḥ, deśakālavibhāgajñāḥ sarvalokapriyamvadaha/ bhrātā ca tasya dvaimātraḥ saumitrir aparājitaḥ, anurāgeṇa rūpeṇa guṇaiś caiva tathāvidhaḥ/ tvām eva mārgamāṇo tau vicarantau vasum̐dharām, dadarśatur m̐ḡapatiṁ pūrvajenāvaropitam/ ṛṣyamūkasya pṛṣṭhe tu bahupādapasam̐kule, bhrātur bhāryārtam āsīnam sugrīvam priyadarśanam/* Such ideal most human named popular as Shri Rama, the ‘satya dharma anushta, shri sampanna, praja seva tatpara,desha kaala vyavahara nipuna, sarva jana stotra para’ was followed by his younger brother Veera Lakshmana who was like Shri Rama himself with equal charm, body structure and behaviour, except that Lalshmana’s skin was of the glitter of gold. Both the cousins landed at the foot hills of Rishyamooka parvata searching for the exiled King Sugriva. Then I had taken them to Sugriva, but the latter was non-plussed at their sudden and strange appearance of Rama Lalshmanas with their respective bows and arrows wearing deer skins and climbed up to the mountaun top with sespense and fear! Then I made Sugriva realise that the strangers were brothers who had arrived seeking friendship with him, while I took the brothers on my shoulders and reached them to Sugriva. *niveditau ca tattvena sugrīvāya mahātmane, taylor anyonyasambhāśād bhṛṣam̐ prītir ajāyata/ tatra tau kīrtisam̐pannau hariśvaranareśvarau, parasparakṛtāśvāsau kathayā pūrvavṛttayā/ tam tataḥ sāntvayām āsa sugrīvam lakṣmaṇāgrajaḥ, strīhetor vālinā bhrātrā nirastam uru tejasā/* Hanuman continued the narration to Devi Sita further: ‘Devi! I had explained the details of what all had happened to both the parties in detail. They understood the contexts and assured of mutual help. Shri Raghunatha understood that Sugriva’s elder brother Vaali a maha parakrami kicked Sugriva from the kingdom and even forcibly retained Sugriva’s wife. On the other hand, when Lakshmana explained : ‘Shri Rama’s wife Devi Sita a ‘maha pativrata’ was forcibly kidnapped by Ravanaasura when the ‘maha veeraas’ of Rama Lakshmana were absent by creating a circumstance of make believe ‘maya’. *sa śrutvā vānarendras tu lakṣmaṇeneritam vacaḥ, tadāsīn niṣprabho ’tyartham̐ grahagrasta ivām̐sumān/ tatas tvadgātraśobhīni rakṣasā hriyamāṇayā, yāny ābharaṇajālāni pātītāni mahītale/ tāni sarvāṇi rāmāya ānīya hariyūthapāḥ, sam̐hṛṣṭā darśayām̐ āsur gatiṁ tu na vidus tava/* When Lakshmana heard thus, Sugriva turned pale as if Surya was devoured by Rahu! Then he called the co-varanas to bring the ornaments and clothes dropped presumably by a distressed and crying loudly woman and displayed the same to Shri Rama Lakshmanas. *tāni rāmāya dattāni, mayai vopah -ṛtāni ca, svanavanty avakīrṇanti tasmin̐ vihatacetasī/ tāny an̐ke darśanīyāni kṛtvā bahuvīdham̐ tataḥ, tena devaprakāśena devena paridevitam/* Sugriva further explained to Rama Lakshmanas: as the ornaments and upper garment coverings fell down on the mountain top, there were noises of loud and desparate cryings of a woman and the sounds of the droppings of ornaments and flying clothes down. *paśyatas tasyā rudatas tām̐yatas ca punaḥ punaḥ, prādīpayan̐ dāśarathes tāni śokahutāśanam/ śayitam̐ ca ciraṁ tena duḥkhārtena mahātmanā, mayāpi vividhair vākyaiḥ kṛcchrād utthāpitaḥ punaḥ/* Then Shri Rama readily recognised them, hugged them on to his chest, and broke down in to instant cryings. At that specific time, Dasharatha nandana Shri Rama was swooned down as if he was exposed to ‘agni jvaalaas’ suddenly. After slight recovery, he showed them to Lakshmana: *tāni dṛṣṭvā mahārḥṇi darśayitvā muhur muhuḥ, rāghavaḥ sahasaumitriḥ sugrīve sa nyavedayat/ sa tavādarśanād ārye rāghavaḥ paritapyate, mahatā jvalatā nityam̐ agnivevāgniparvataḥ/* Then Shri Rama burst out addressing Devi Sita: ‘Arya! I am unable to resist the view of the missing ornaments and clothes, and feel exposed to distressful reality as though was thrown into Jwaalaa mukhi parvatagni of missing you. *tvatkṛte tam̐ anidrā ca śokaś cintā ca rāghavam̐, tāpayanti mahātmanam̐ agnyagāram̐ ivāgnayaḥ/* Devi Sita! Shri Rama was unable to three major issues viz. sleeplessness- exsessive cryings- and your consatnt memories like three ‘agnis’ of Aahavaneeya- Gaarhyapatya-and Dakshnaagni.

tavādarśanaśokena rāghavaḥ pravicyālyate, mahatā bhūmikampena mahān iva śiloccayaḥ/ kānānāni suramyāṇi nadīprasravaṇāni ca, caran na ratim āpnoti tvam apaśyan nṛpātmaje/ sa tvām manujaśārdūlah kṣipraṁ prāpsyati rāghavaḥ, samitrabāndhavam hatvā rāvaṇam janakātmaje/

Devi! As not being able to see you, he is totally broken down like mountains are broken down by severe earth quakes! Raja Kumari! In your absence, Rama is least interested in visiting excellent and picturesque greenries, the coolness of rivers and transparent water flows. Purusha Simha Rama is desperate to see you -and most certainly being aware of your whereabouts and whatabouts should be instantly present here , destroy Raana and his followers and meet you too soon. Both Rama and Sugriva are bound by mutual pratigjnas with Agni Deva as the Saakshi. Rama on his part had already fulfilled his golden promise and here am I having been despatched for Devi Sita-anveshana. King Sugriva had despatched crores of Vaanara Yodhdhas like me or far more abled to north-west-east and now to the south. Happily I feel honoured to have discovered you here. Maha Bali Vaali's son named Kapi sreshtha Angada, the Yuva Raja of the 'maha vaanara sena' including some born with 'Devaamsha', is heading our dakshina vaanara sena was disappointed, even having faced several challenges and desired to resort to 'atmaarpana' *em mass* as the prescribed by King Sugriva for our return. We had crossed impossible teraain, insurmountable mountains, and hence the 'aamarana upavaasaas'. Then the elder brother of Jatayu named Sampati prevented us from the desperate of atmaarpana; you are aware Devi! Jatayu fought to near death the most disgusting Ravana while abducting you and were seen by Rama Lakshmanas subsequently and performed his 'antima samskaaraas'. Believe me Devi! as we headed by Angada prevented all of us the southern side bound vaanara sena boosted our morale: *athāham harisainyasya sāgaraṁ dṛśya sīdataḥ, vyavadhūya bhayaṁ tīvraṁ yojanānām śataṁ plutah/ laṅkā cāpi mayā rātrau praviṣṭā rakṣasākulā, rāvaṇaś ca mayā dṛṣṭas tvam ca śokanipīḍitā/ etat te sarvam ākhyātāṁ yathāvṛttam anindite, abhibhāṣasva mām devi dūto dāśarather aham/* Then all the 'vanara yodhdhaas' reached the Sea shore but got nervous how to cross the other side of the Sea with a span of hundred yojanas by way of a very very long jump. As I was finally chosen and crossing hurdles on the way and at the other side of Lankapuri 'simha dwaara', I was able to succeed in visioning you finally as being tormented by Ravana and the surrounding Rakshasis. Sati shiromani! This is briefly my background and hopefully conveyed to you in essence. I am the trustworthy and dutiful servant and messenger of Shri Rama; I happen to be the Prime Minister of King Sugriva and might consider me as the son of Vayu Deva and Devi Anjana. Devi! Your dear husband Kakutstha kula bhushana Shri Rama Chandra is safe yet ever missing you, and so does Lakashmana your dear brother-in-law.' As Hanuman assuaged her mental feelings, Devi Sita was wet with tears of relief and signs of welcome auguries, then the latter continued further: ' Mithileshwari kumari! As you have enquired, hope I have replied to you in some detail. Now, please be brave , and ask me if you have any further clarifications. If allowed, may I leave now. *hate 'sure saṁyati śambasādane; kapipravīreṇa maharṣicodanāt, tato 'smi vāyuprabhavo hi maithili; prabhāvatas tatpratimaś ca vānarh/* Finally while seeing off Devi, Veera Hanuman asserted: 'I am the Vaanara putra of the famed Kesari who as prompted by Maharshi to kill Shambasaadanasura and married to Devi Ajana who in turn was wedded to Vayu Deva too as her fleeting husband!'

[Comprehensive Vishleshana on a) Kesari-Shambanaada-Anjana Kumari; b)-Vayu Deva and Anjana Devi-c) Glory of Anjaneya d) Hanuman and Ravanaasura

a) Kesari was the son of Gautami Rishi and Kesari's wife was Devi Anjana who secured a son named Anjaneya. Once Raakshasa Shambasaadana spied on Anjana Kumari who was playfully singing a song but a dirty hand of a Rakshasa tried to draw her close as she was bewildered with fear as was seeking her near, whispering in a heavy: My dear dove! Why are you fleeing from me! As shrieked saying 'help me , help me.' The Rakshasa said : none ever can save you; not even God. Kesari a huge Vanara saw from a tree top and jumped down and intervened. There followed a roaring fight but the Rakshasa overpowered Kesari, who in turn aimed at the rakshasa with his bow and arrows. The fight continued as the Rakshasa took the form of a huge elephant. The rain of arrows continued yet the rakshasa remained invincible since

the thick skin of the elephant was infact boomeranging back to Kesari. Then Kesari suddenly assumed a miniature form, flew on to the elephant head, tortured the weakest points of the elephant's brain cells. The Rakshasa in response dropped the miniaturized vaanara down to earth as Kesari's blood cells were cut and blood started flowing out. Meanwhile, the dazed Anjana Kumari prayed to Lord Shiva, and a whispering voice was heard: nothing could happen to the rakshasa as he is invincible, except by the rakshasa's own blood. Anjana Kumari got the hint, secretly crawled on the ground, picked up an arrow from Kesari, smeared rakshasa's own blood there on, whispered to Kesari, reached the bow and arrow to his hands and hit at Rakshasa once again. Meanwhile, Shambasaadana took the form of a huge bull with a view to gore Kesari's writhing body to trample to death by lowering the bull horns. Kesari stood up somehow and shot his arrows- as smeared by Shambaraasura's own blood- at the bull's eyes. The bull's eyes were punctured and the rakshasa's blood came out in flows and the Rakshasa collapsed down. Kumari Anjana had quickly smeared the rakshasa's own blood on to Kesari's arrows and supplied to the bow of Kesari. Thus crashed down the Rakshasa's huge bull body to death. As Maharshis witnessd by their 'divya drishti' appeared and endeared both Kesari and Anjana and having taken their mutual consent blessed them as ideal couples.

b) Excerpts from Sarga 67of Kishkindha Khanda of Valmiki Ramayana on Vayu Deva and Devi Anjana:

Veeranjaneya! Your origin and of birth are indescribable: Pujikasthala was indeed a famed Aprasa was cursed to be born as 'Kapini' or Vanara Stree famed as Anjana who was wedded to Kesari. As the Kapini had the ability to assume any form as she pleased and during the rainy season was seated on a mountain top dressed in silks, with priceless ornaments and decorated with sweet odoured flowers. Then there was a sweep of wind and Devi Anjana and Vayu Deva touched her tightly. *sā tu tatraiva sambhrāntā svṛttā vākyam abravīt, ekapatnīvrataṁ idaṁ ko nāsayitum icchati/ añjanāyā vacaḥ śrutvā mārutaḥ pratyabhāṣata, na tvāṁ himsāmi suśroṇi mā bhūt te subhage bhayam/* But Devi Anjana was an ideal 'Pativrata' and in that 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 paativratya vrata! Sushreni! Don't you be scared as your mind must be rid of misleading thoughts. *manasāsmi gato yat tvāṁ pariṣvajya yaśasvini, vīryavān buddhisampannaḥ putras tava bhaviṣyati/ abhyutthitaṁ tataḥ sūryaṁ bālo drṣṭvā mahāvane, phalaṁ ceti jighṛkṣus tvam utplutyābhyapato divam/* Yashasvini! I would only like to embrace you mentally by way of 'maanasika sankalpa' but not physically. As a result of such 'maanasika samyoga', you would be blessed with a 'Maha Bala Paraakrama, Buddhi Sampanna Putra praapti' who could cross oceans with speed and great ease!.Subsequently, Anjana Devi gave birth in a mountain cave!

c) Glory of Anjaneya from Sarga 67 as above:

Even in childhood, you always felt that Surya Deva too was a sweet fruit on the sky. *śatāni trīṇi gatvātha yojanānām mahākape, tejasā tasya nirdhūto na viśādaṁ tato gataḥ/ tāvad āpatatas tūrṇam antarikṣam mahākape, kṣiptam indreṇa te vajraṁ krodhāviṣṭena dhīmatā/ tataḥ śailāgraśikhare vāmo hanur abhajaṣya, tato hi nāmadheyam te hanumān iti kīrtiyate/* Maha Kape! Therefore you jumped up by three hundred yojanas once and felt that you could not still reach Surya. You kept on trying and finally reached Surya Deva, but Indra Deva was angry and hit you with his Vajraayudha. That was why your left side - hanu- was hurt and hence your name is 'hanuman'! On seeing the entire scene, Vayu Deva was terribly concerned and thus the Prabhanjana Deva Vaayu stopped his movement in trilokas and then the Ashta Dikpalakas tried their best but finally Brahma Deva had to pacify Vayu Deva blessing Anjaneya would be immune from 'astra shastras'! *vajrasya ca nipātena virujam tvāṁ samīkṣya ca, sahasranetraḥ prītātmā dadau te varam uttamam/ svacchandataś ca maraṇam te bhūyād iti vai prabho, sa tvaṁ kesariṇaḥ putraḥ kṣetrajo bhīmavikramaḥ/ mārutasyaaurasaḥ putras tejasā cāpi tatsamaḥ, tvam hi vāyusuto vatsa plavane cāpi tatsamaḥ/* Anjaneya! Even 'vajra prahara' by Indra Deva would be futile on your body and Mrityu is in your control'. Finally, Maha Jaambavaan asserted: *tad vijṛmbhasva vikrāntaḥ plavatām uttamo hy asi, tvadvīryam draṣṭukāmeyam sarvā vānaravāhini/ uttiṣṭha hariśārdūla laṅghayasva mahārṇavam, parā hi*

sarvabhūtānām hanuman yā gatis tava/ viṣāṇṇā harayaḥ sarve hanuman kim upekṣase, vikramasva mahāvego viṣṇus trīn vikramān iva/ Parakrami Mahaanjaneya! Now is the time that you have to proclaim to the trilokas to heighen your stature as the Vanara Sena is longing to witness what you really indeed are. Kindly get up and cross this Maha Sagara in one jump as that indeed is a sure step for Loka Kalyana. All the Vaanara Veeras are right now are on the verge of collapse. As Maha Vishnu as Vamana Deva measured the Universe with three steps, please put forth three steps ahead to sure success!

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. *Samstūyamāno hanumān vyavardhata mahābalaḥ, samāvidhya ca lāṅgūlam harṣāc ca balam eyivān/ Enthused by their frenzy, he gradually increased his height and the proportionate volume of his body, just as Vamana Deva did. harīnām utthito madhyāt samprahṛṣṭatanūruhaḥ, abhivādya harīn vṛddhān hanumān idam abravīt/ arujan parvatāgrāṇi hutāśanasakho 'nilaḥ, balavān aprameyaś ca vāyur ākāśagocaraḥ/ tasyāham śīghravegasya śīghragasya mahātmanaḥ, mārutasyaurasaḥ putraḥ plavane nāsti me samaḥ/ Veera Hanuman stood amidst the Vaanaras and addressed them especially the elderly Vanara Vriddhas thus: ' I am of the strength and speed of Vaayu Deva , my originator and am possessive of endless energy. Vayu Deva is a great friend of Agni Deva! I am blessed with the might of destroyng mountains to pieces. Being the step son of Vayu Deva, my single jump could cross Maha Samudras. I could perform thousand parikramas of the thousand yojana spread of Maha Meru Parvata. bāhuvēgapraṇunnena sāgareṇāham utsahe, samā -plāvayitum lokam saparvatanadīhradam/ mamorujaṅghāvegena bhaviṣyati samutthitaḥ, sammūrchita mahāgrāhaḥ samudro varuṇālayaḥ/ pannagāśanam ākāśe patantaṁ pakṣisevitam, vainateyam aham śaktaḥ parigantaṁ sahasraśaḥ/ With the unimaginable might of my shoulders and hands, I could splash and pound the high waves of Maha Samudras, and create devastation and mahem of high mountains. Lord Varuna's nivasa of Sapta Sagaras [**Sapta Samudras:** Lavana or Salt, Ikshurasa or Sugarcane juice, Sura or Wine, Ghrita or Classified Butter, Dahi or Curd, Ksheera or Milk and Suswada or Sweet Water] could be violently shaken to distress. Vaanara vriddhaas! Like Maha Veera Garuda the elder son of Vinata Devi is in the habit of 'akaasha parikrama' and my ability is such that I could comfortably perform such parikramas by thousand times. I could follow Surya Deva in his regular daily pradakshinas from Udayaagiri to the Astamaagiri! utsaheyam atikrāntum sarvān ākāśagocaraṇ, sāgaram kṣobhayiṣyāmi dārayiṣyāmi medinīm/ parvatān kampayiṣyāmi plavamānaḥ plavaṅgamāḥ, hariṣye coruvegena plavamāno mahārṇavam/ Surely I have the capacity and aptitude to cross ahead of Nava Grahas, dry up oceans, destroy mountains, and keep jumping across the universe! buddhyā cāham prapaśyāmi manaś ceṣṭā ca me tathā, aham drakṣyāmi vaidehīm pramodadhvaṁ plavaṅgamāḥ/ mārutasya samo vege garuḍasya samo jave, ayutaṁ yojanānām tu gamiṣyāmi me matiḥ/ vāsavasya savajrasya brahmaṇo vā svayambhuvah, vikramya sahasā hastād amṛtaṁ tad ihānaye, laṅkāṁ vāpi samutkṣipyā gaccheyam iti me matiḥ/ Vaanaras! As I apply my mind and cogitate, so do the circumstances and conditions too shape up likewise. My decisiveness right now is to see Videha Kumari's immediate darshan; now, you folks! Enjoy now and rejoice with very quick and most positive results and sweet fruits. I am only comparable to Vayu Deva and Garuda Deva; my strong belief and firm conviction at present is that I could comfortably undertake a rapid run of ten thousand yojanas of distance by air! Believe me my friends, right now, my morale and enthusiasm is such that I could seize and secure 'amrit' from the hands of Vajradhaari Indra or even Svayambhu Brahma Deva himself! Of which avail is, after all, pulling and uprooting the Kingdom Ravana's Lanka!' As Veera Hanuman assured thumping success from his tour of Lanka and back, the huge mass of Vaanaras paid sky high tributes, clappings, and victory shoutings of feverish rejoicings. Then commenced 'Swasti Vachanaas' and high tributes to the hero stating: ṛṣīṇām ca prasādena kapivṛddhamatena ca gurūṇām ca prasādena plavasva tvaṁ mahārṇavam/ sthāsyāmaś caikapādena yāvadāgamanam tava, tvadgatāni ca sarveṣām jīvitāni vanaukasām/ 'Maha Vanara Anjaneya! May you carry with you in your epic like tour by crossing the Maha Sagara with memorable success and safe return the heart felt blessings of Maharshis, Gurus, Elders and friends. We would all await your successful travel and very fruitful return; do trust us that your success would provide us all a fresh lease of our lives.' Hanuman replied: As I would now jump and cross*

the Samudra, be assured that in the universe none could ever imitate. My initial jump would be to the top of Mahendra Parvata which is replete with trees bearing juicy and sweet fruits.’ Thus, the Maha Kapesvara reached, selected a few luscious fruits, enjoyed them relaxingly and remembered of Lanka forthwith for the subsequent jump forward.

d) Hanuman and Ravana from Bhavishya Purana:

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. Ravana 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 Mushtirbhayah 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.]

Sarga Thirty Six

Maha Veera Hanuman bestows Shri Rama’s finger ring to Devi Sita as a memory refresher- the highly excited Devi Sita falls back to her memory screen, as Hanuman assures Rama’s arrival too soon!

*Bhūya eva mahātejā hanūmān mārutātmajaḥ, abravīt praśritaṁ vākyam sītāpratyayakāraṇāt/ vānaro
‘ham mahābhāge dūto rāmasya dhīmataḥ, rāmanāmānkitam cedam paśya devy aṅgulīyakam,
samāsvasihi bhadrām te kṣīṇaduḥkaphalā hy asi/ gṛhītvā prekṣamāṇā sā bhartuḥ karavibhūṣaṇam
bhartāram iva samprāptā jānakī muditābhavat/ cāru tad vadanam tasyās tāmrasuklāyatekṣaṇam,
babhūva praharṣodagraṁ rāhumukta ivodurāt/ tataḥ sā hrīmatī bālā bhartuḥ samdeśaharṣitā, parituṣṭā
priyam śrutvā praśamsata mahākapim/ vikrāntas tvam samarthas tvam prājñas tvam vānarottama,
yenedam rākṣasapadam tvayaikena pradharṣitam/ śatayojanavistīrṇaḥ sāgaro makarālayaḥ,
vikramaślāghaṇīyena kramatā goṣpadīkṛtaḥ/ na hi tvām prakṛtam manye vanaram vanaraṣabha, yasya
te nāsti samtrāso rāvaṇān nāpi sambhramaḥ/ arhase ca kapiśreṣṭha mayā samabhibhāṣitum, yady asi
preṣitas tena rāmeṇa viditātmanā/ preṣayiṣyati durdharṣo rāmo na hy aparīkṣitam, parākramam avijñāya
matsakāśam viśeṣataḥ/ diṣṭyā ca kuśalī rāmo dharmātmā dharmavatsalaḥ, lakṣmaṇas ca mahātejāḥ
sumitrānandavardhanaḥ/ kuśalī yadi kākutsthaḥ kim nu sāgaramekhalām, mahīm dahati kopena
yugāntāgnir ivotthitaḥ/, atha vā śaktimantau tau surāṇām api nigrahe, mamaiva tu na duḥkhanām asti
manye viparyayaḥ/ kaccic ca vyathate rāmaḥ kaccin na paripatyate, uttarāṇi ca kāryāṇi kurute
puruṣottamaḥ/ kaccin na dīnaḥ sambhrāntaḥ kāryeṣu ca na muhyati, kaccin puruṣakāryāṇi kurute
ṅpateḥ sutaḥ/ dvividham trividhopāyam upāyam api sevate, vijigīṣuḥ suhṛt kaccin mitreṣu ca
paramtapaḥ/ kaccin mitrāṇi labhate mitrais cāpy abhigamyate, kaccit kalyānamitras ca mitrais cāpi
puraskṛtaḥ/ kaccid āśāsti devānām prasādam pārvivātmaja, kaccit puruṣakāram ca daivam ca
pratipadyate/ kaccin na vīgatasneho vivāsān mayi rāghavaḥ, kaccin mām vyasanād asmān mokṣayiṣyati*

vānaraḥ/ sukhānām ucito nityam asukhānām anūcitaḥ, duḥkham uttaram āsādyā kaccid rāmo na sīdati/ kausalyāyās tathā kaccit sumitrāyās tathaiva ca, abhikṣṇam śrūyate kaccit kuśalam bharatasya ca/ mannimittena mānārhaḥ kaccic chokena rāghavaḥ, kaccin nānyamanā rāmaḥ kaccin mām tārayiṣyati/ kaccid akṣauhiṇīm bhīmām bharato bhrātṛvatsalaḥ, dhvajinīm mantribhir guptām preṣayiṣyati matkṛte/ vānarādhipatiḥ śrīmān sugrīvaḥ kaccid eṣyati, matkṛte haribhir vīrair vṛto dantanakhāyudhaiḥ/ kaccic ca lakṣmaṇaḥ śūraḥ sumitrānandavardhanaḥ, astravic charajālena rākṣasān vidhamiṣyati/ raudreṇa kaccid astreṇa rāmeṇa nihataḥ raṇe, drakṣyāmy alpēna kālena rāvaṇam sasuhṛjjanam/ kaccin na tad dhemasamānavarṇam; tasyānanam padmasamānagandha, mayā vinā śuṣyati śokadīnam; jalakṣaye padmam ivātapena/ dharmāpadeśāt tyajataś ca rājyām; mām cāpy arāṇyam nayataḥ padātīm, nāsīd vyathā yaśya na bhīr na śokaḥ; kaccit sa dhairyam hṛdaye karoti/ na cāśya mātā na pitā na cānyaḥ; snehād viśiṣṭo 'sti mayā samo vā, tāvad dhy aham dūtajjīviṣeyam; yāvat pravṛttim śṛṇuyām priyasya/ itīva devī vacanam mahārtham; tam vānarendram madhurārtham uktvā, śrotum punas tasya vaco 'bhirāmam; rāmārthayuktaḥ virarāma rāmā/ sītāyā vacanam śrutvā mārutir bhīmavikramaḥ, śirasy aṅjalim ādhāya vākyam uttaram abravīt/ na tvām ihasthām jānīte rāmaḥ kamalalocanaḥ, śrutvaiva tu vaco mahyam kṣipram eṣyati rāghavaḥ/ camūm prakarṣan mahatīm haryṣkagaṇasamkulām, viṣṭambhayitvā bāṇaughair akṣobhyaḥ varuṇālayam, kariṣyati purīm laṅkāḥ kākutsthaḥ śāntarākṣasām/ tatra yady antarā mṛtyur yadi devāḥ saḥāsurāḥ, sthāsyanti pathi rāmasya sa tām api vadhiṣyati/ tavādarśanajenārye śokena sa pariplutaḥ, na śarma labhate rāmaḥ simhārdita iva dvipaḥ/ dardareṇa ca te devi śape mūlaphalena ca, malayena ca vindhyena meruṇā mandareṇa ca/ yathā sunayanam valgu bimbauṣṭham cārukūṇḍalam, mukham drakṣyasi rāmasya pūrṇacandram ivoditam/ kṣipram drakṣyasi vaidehi rāmam prasravaṇe girau, śatakratum ivāśīnam nākapṛṣṭhasya mūrdhani/ na māmsam rāghavo bhunkte na cāpi madhusevate, vanyam suvihitam nityam bhaktam aśnāti pañcamam/ naiva daṁśān na maśakān na kīṭān na sarīṣpān, rāghavo 'panayed gatṛāt tvadgatenāntarātmanā/ nityam dhyānaparo rāmo nityam śokaparāyaṇam, nānyac cintayate kim cit sa tu kāmavaśam gataḥ/ anidraḥ satatam rāmaḥ supto 'pi ca narottamaḥ, sīteti madhurām vāṇīm vyāharan pratibudhyate/ dṛṣṭvā phalam vā puṣpam vā yac cānyat strīmanoharam, bahuśo hā priyety evam śvasams tvām abhibhāṣate/ sa devi nityam paritapyamānas; tvām eva sītety abhibhāṣamāṇaḥ, dhṛtavrato rājasuto mahātmā; tavaiva lābhāya kṛtaprayatnaḥ/ sā rāmasamkīrtanavītasokā; rāmasya śokena samānaśokā, śaranmukhenāmbuda śeṣacandrā; niśeva vaidehasutā babhūm/

Veera Hanuman then handed over Shri Rama's hand finger 'anguthi' as a parting refreshener of sweet memories stating that Shri Rama had himself given to be handed over to Devi Sita and assured her of most auspicious moments soon. Devi Sita was truly thrilled as if Shri Rama himself had met her. Her face was brightened up with blushings as her looks were suddenly transformed to happiness and relief as if Full Moon was released by the clutches of Rahu Graha. She exclaimed to Hanuman: Vanara shiromani! I am totally convinced that you are not an ordinary Vaanara but a Maha Paraakrami, Shakti shaali, and most essentially a 'Buddhimaan' of excellence to have dared to enter this fortress of Lankapuri all by your grit and bravery, without even a semblance of fear and hesitation. I am convinced now that an unparalleled 'atma jnaani' of Shri Rama's caliber and reputation had selected you as his messenger as he should have been totally convinced of your capabilities. Having now learnt from you about the anxious moments being spent by Rama Lakshmanas who indeed are safe otherwise, I am relieved and once you convey to them personally, they too ought be pacified equally so on your return to them. Would not Shri Rama now display his caliber to burn down with anger and revenge the entire earth, let alone cross the Maha Sagara now and appear here instantaneously! Indeed, Rama Lakshmanas would not let even celestial powers let off now that my whereabouts are conveyed to them, since so far they had to necessarily keep their hands folded. Tell me Vanara Veera! Are Rama Lakshmanas getting extremely agitated or able to suppress their inner agitations! kaccin na dīnaḥ sambhrāntaḥ kāryeṣu ca na muhyati, kaccin puruṣakāryāṇi kurute nṛpateḥ sutau/ dvividham trividhopāyam upāyam api sevate, vijigīṣuḥ suhṛt kaccin mitreṣu ca paramtapaḥ/ kaccin mitrāṇi labhate mitraīś cāpy abhigamyate, kaccit kalyāṇamitraś ca mitraīś cāpi puraskṛtaḥ/ Is Rama's psyche is orderly enough to exercise his sensitivities! Does he get

disheartened and broken down as I am! Does he remember the battle ‘dharma’s’ of Saama-Daana- Bheda-Dandas! Shri Rama has the ability and shrewdness of considering ‘sharanaagatas’ from the enemy camp! Does he remember still the art of collecting friendships on the basis of quid pro quo!

[Vishleshana of Six Neeti Chandrikas vide Sarga Seventy of Valmiki Aranya Ramayana: ‘Mahabali Kabandha shook off the ashes of the totally burnt off body and was visioned to have alighted a celestial vimana with clean robes smilingly and addressed Raghu nandana and declared: *rāma śaḍ yuktayo loke yābhiḥ sarvaṃ vimṛśyate, parimṛṣṭo daśāntena daśābhāgena sevyate*/ Shri Rama! Listen to me carefully: there are six ways and means of accomplishing Six ‘Neeti Chandrikas’ viz. Sandhi-Vigraha-Yaana-Aasana-Dwidhi bhaava-and samaashraya. Sandhi denotes the Principle of Truce, Tolerance and Coexistence. Vigraha refers to conflict of similar forces leading to balance of power. Yaana suggests travel or movement of forces for attack-aasana or tishtha the waiting period-dwidha of bheda bhaava or break up of friendship by similar forces of the enemies and finally ‘samaashraya’ or the celebrations of victory of togetherness.’]

Stanza 20 onward continued:

Devi Sita continues to ask Hanuman a series of questions: *Kaccin na vigatasneho vivāsān mayi rāghavaḥ, kaccin mām vyasanād asmān mokṣayiṣyati vānaraḥ/ sukhānām ucito nityam asukhānām anūcitah, duḥkham uttaram āsādyā kaccid rāmo na sīdati/ kausalyāyās tathā kaccit sumitrāyās tathaiva ca, abhikṣṇam śrūyate kaccit kuśalam bhāratasya ca/* Most unfortunately, Veera Hanuman! I have been way for long and far away. Hence my queries: Trust Shri Raghunatha had not been left lonely without friendships; would he really relieve me of my misery! Am I not deserving enough to joys of living! But ever destined to thick layers of cryings and weepings all my life one after another! How is it Shri Rama too able to suffer this kind of wasteful living! Is his health too dwindling one shock after another, physically, mentally, and psychologically! Are the messages of good health of Devis Kousalya- Sumitra and of Bharata from time to time! *mannimittena mānārhaḥ kaccic chokena rāghavaḥ, kaccin nānyamanā rāmaḥ kaccin mām tārayiṣyati/ kaccid akṣauhiṇīm bhīmām bhārato bhrātṛvatsalaḥ, dhvajinīm mantribhir guptām preṣayiṣyati matkṛte/ vānarādhipatiḥ śrīmān sugrīvaḥ kaccid eṣyati, matkṛte haribhir vīrair vṛto dantanakhāyudhaiḥ/* Is Sammananeeya Raghunadha is crying away too much for me! Trust he had not diverted from my memory as intensely as before! Would I be ever relieved of my state of affairs! Hope Bharata Kumara had by now mobilised akshouhinis of well disciplined Sena with trained military skills, ‘chatur balaasa’ of foot soldiers, cavalry, elephantry, and camels, under the close association with the very able ministers and advisers! To which extent King Sugriva could muster the Vanara Sena despite their numbers to utilise their teeth and nails and destroy the ‘maayaavi raakshasaas’, raw flesh eaters, in cruelty and desperation! *kaccic ca lakṣmaṇaḥ sūraḥ sumitrānandavardhanaḥ, astravic charajālena rākṣasān vidhamiṣyati/ raudreṇa kaccid astreṇa rāmeṇa nihataṃ raṇe, drakṣyāmy alpēna kālena rāvaṇam sasuhṛjjanam/ kaccin na tad dhemasamānavarṇam; tasyānanam padmasamānagandha, mayā vinā suṣyati śokadīnam; jalakṣaye padmam ivātapena/* Till which extent, could Lakshmana even being a renowned arrowsman and a ‘sarva astra-shastra jnaata’, could halt the numberless rakshasaas! May I ever survive to vision the spell and spree of tearing Ravana and his clan by Raghava into pieces! As a lotus gets dried off under severe mid day Surya’s heat, would I not wither away by that time to see Shri Rama destroying the entirety of Rakshasaas on earth. *dharmāpadeśāt tyajataś ca rājyām; mām cāpy aranyaṃ nayataḥ padātīm, nāsīd vyathā yasya na bhīr na śokaḥ; kaccit sa dhairyam hṛdaye karoti/ na cāsya mātā na pitā na cānyaḥ; snehād viśiṣṭo ’sti mayā samo vā, tāvad dhy aham dūtajjīviṣeyam; yāvat pravṛttiṃ śṛṇuyām priyasya/* Could Shri Raghunadha having discarded Kingship on the basis of ‘pitruvaakya paripaalata’ entered dandakaaranya with utter despair of his dear beloved wife, still maintain the same composure and mental energy now! Veera Hanuman the able Shri Rama bhakta! Please mark my words, I have never before my association with dear Rama, I ever received such friendship, affinity and pure love either from my parents, close associates and even enviers. Till my last breathing in my life, I keep craving

for Rama and Rama alone, but not even of celestials or their abodes'. As Hanuman heard the enquiries, searching questions and expressions of her aspirations of Devi Sita, he was too patient never to interrupt her and let her steam off her long pent up emotions and feelings. *na tvām ihasthām jānīte rāmaḥ kamalalocanaḥ, śrutvaiva tu vaco mahyaṁ kṣipram eṣyati rāghavaḥ/ camūm prakarṣan mahatīm haryṣkagaṇasaṁkulām, viṣṭambhayitvā bāṇaughair akṣobhyaṁ varuṇālayam, kariṣyati purīm laṅkāṁ kākutsthaḥ śāntarākṣasām/ tatra yady antarā mṛtyur yadi devāḥ sahāsurāḥ, sthāsyanti pathi rāmasya sa tātān api vadhiṣyati/* Devi! As I have been in Lanka and therefore for Devi Sitaanveshana, I am not able to provide an update on the present well being of Shri Rama, but be assured that as Indra lifted up and made Shashi Devi relieved of danavas, you should very soon be rrelieved of your agony. As soon as I return to Shri Rama, he would at once seek to arrive here with the entire sena of Vanaraas and giant bears. They should too soon shake up the Maha Samudra, build up a 'setu bandhana' or a bridge across the Saagara with the almost instant arrows of Veera Rama. Thus, even of Mrityu Devata, of Deva-samuha or gigantic rakshasaas are encountered they should all be perished!

[Vishleshana: Refer to Vishleshana on Danava Anuhlaada-Shachi Devi- Indra vide Essence of Valmiki Kishkindha Ramayana -Sarga 39 : 'Shachi Devi the daughter of Danava Puloma was fond of Indra, even before their wedding, but Puloma liked another danava youth named Anuhlada. With the secret consent and permission of Puloma, Anuhlada forcibly abducted Shachi Devi. Indra attacked and killed her brutally and married Shachi Devi. In further revenge, Indra killed his father in law Danava Puloma thereafter'.]

tavādarśanajenārye śokena sa pariplutaḥ, na śarma labhate rāmaḥ simhārdita iva dvipaḥ/ dardareṇa ca te devi śape mūlaphalena ca, malayena ca vindhyena meruṇā mandareṇa ca/ yathā sunayanaṁ valgu bimbauṣṭhaṁ cārukuṇḍalam, mukhaṁ drakṣyasi rāmasya pūrṇacandram ivoditam/ kṣipram drakṣyasi vaidehi rāmaṁ prasravaṇe girau, śatakratum ivāsīnaṁ nākapṛṣṭhasya mūrdhani/ Arya Sita! Even I am unable to see for myself the physical and mental torture and am simply bewildered; can't you imagine how Shri Rama could ever tolerate my description to him; he ought to jump up and get ready instantly like a fierce king of Lions on a miserable king of elephants and resort to a killing spree of Ravana and the clan, so that the menace of rakshasaas gets rid of in the lokas. Devi! We simple yet brave Vanaras are contented with our residing on mountains like Mandhara and are satisfied by surviving with the food of fresh fruits, nuts and roots, while rejoicing and regaling at the Purnachandra like visage of Shri Ramachandra, his lotus like eyes and kind glances, red lips like of 'bimbaphala' and his sparkling ear rings. Be assured Devi Sita! Shri Rama should very soon arrive like Indra himself seated on the celestial Elephant Iravata as generated by the Ksheera Samudra Mathana, on the top of the Pasravana Mountain! *na māmsam rāghavo bhunkte na cāpi madhusevate, vanyaṁ suvihitam nityaṁ bhaktam aśnāti pañcamam/naiva daṁśān na maśakān na kīṭān na sarīṣpān, rāghavo 'panayed gatṛāt tvadgatenāntarāt - manā/ nityaṁ dhyānaparo rāmo nityaṁ śokaparāyaṇam, nānyac cintayate kiṁ cit sa tu kāmavaśam gataḥ/* Devi Sita! I am aware that none of the Raghuvamsheeyaas are meat eaters or 'madyapaanaas'. Then what indeed is Shri Rama used to: he keeps on fasting for four durations of a day and on the fifth, eats a frugal food of jungle fruits, roots and nuts . He does not even clear off on his body of flies, scorpions, or even poisonous snakes crawling freely as he truly observes the principle of being against 'jeeva himsa'! Parama Parivrata Shiromani Jaanaki Devi! I am totally aware of your agony of seperation from Rama, as your truly and literally single minded of Rama and only Rama alone! *anidraḥ satatam rāmaḥ supto 'pi ca narottamaḥ, sīteti madhurām vāṇīm vyāharan pratibudhyate/ dṛṣṭvā phalam vā puṣpam vā yac cānyat strīmanoharam, bahuśo hā priyety evam śvasams tvām abhibhāṣate/ sa devi nityaṁ paritapyamānas; tvām eva sītety abhibhāṣamāṇaḥ, dhṛtavrato rājasuto mahātmā; tavaiva lābhāya kṛtaprayatnaḥ/ sā rāmasamkīrtanavītaśokā; rāmasya śokena samānaśokā, śaranmukhenāmbuda śeṣacandrā; niśeva vaidehasutā babhūm/* Devi Sita! As Shri Rama is always concerned of your welfare only; while he hardly sleeps, but when sleep overcomes him, he keeps on muttering the name of 'Sita! Sita' in whisperings! As and when, he sees ripe fruits, fresh and fragrant flowers, or even crosses

charming women, then he draws long breathings murmuring ‘ ha priye, ha priye’. Devi! Raja Rama is ever deeply pensive, and is craving for you literally and truly!’ As Hanuman kept on describing thus, Devi Sita was immersed in the sweet memories and the present states of minds mutually like the usherings of ‘sharad ritu’ when the twilights occur as dark clouds are surrounded by the emerging Moon as desperation and relief were to occur coincidentally!

Sarga Thirty Seven

As Devi Sita seeks Hanuman to hasten Shri Rama’s arrival at Lanka, Hanuman suggests carrying her and reach Rama swiftly, but she declines giving reasons, especially stressing Rama’s invincibility.

*Sītā tadvacanam śrutvā pūrṇacandranibhānanā, hanūmantam uvācedam dharmārthasahitam vacaḥ/
amṛtam viśasaṁsṛṣṭam tvayā vānarabhāṣitam, yac ca nānyamanā rāmo yac ca śokaparāyaṇaḥ/ aiśvare
vā suvistīrṇe vyasane vā sudāruṇe, rajjveva puruṣam baddhvā kṛtāntaḥ parikarṣati/ vidhir nūnam
asamhāryaḥ prāṇinām plavagottama, saumitriṁ mām ca rāmaṁ ca vyasanaiḥ paśya mohitān/ śokasyāsya
kadā pāram rāghavo ’dhigamiṣyati, plavamānaḥ pariśrānto hatanauḥ sāgare yathā/ rākṣasānām kṣayaṁ
kṛtvā sūdayitvā ca rāvaṇam, laṅkāṁ unmulitām kṛtvā kadā drakṣyati mām patih/ sa vācyaḥ saṁtvarasveti
yāvad eva na pūryate, ayaṁ saṁvatsaraḥ kālas tāvad dhi mama jīvitam/ vartate daśamo māso dvau tu
śeṣau plavaṅgama, rāvaṇena ṛṣāmsena samayo yaḥ kṛto mama/ vibhīṣaṇena ca bhrātrā mama
niryātanam prati, anunitaḥ prayatnena na ca tat kurute matim/ mama pratipradānam hi rāvaṇasya na
roccate, rāvaṇam mārgate saṁkhye mṛtyuḥ kālavaśam gatam/ jyeṣṭhā kanyānalā nama vibhīṣaṇasutā
kape, tayā mamaitad ākhyātām mātrā prahitayā svayam/ avindhyo nāma medhāvī vidvān
rākṣasapuṅgavaḥ, dhṛtimāñ śīlavān vṛddho rāvaṇasya susammataḥ/ rāmāt kṣayam anuprāptam
rakṣasām pratyacodayat, na ca tasyāpi duṣṭātmā śṛṇoti vacanam hitam/ āśaṁseti hariśreṣṭha kṣipram
mām prāpsyate patih, antarātmā hi me śuddhas tasmimś ca bahavo guṇāḥ/ utsāhaḥ pauraṣam sattvam
āṅṛśaṁsyam kṛtajñatā, vikramaś ca prabhāvaś ca santi vānararāghave/ caturdaśasahasraṇi rākṣasānām
jaghāna yaḥ, janasthāne vinā bhrātrā śatruḥ kas tasya nodvijet, na sa śakyas tulayitum vyasanaiḥ
puruṣarṣabhaḥ, aham tasyānubhāvajñā śakrasyeva pulomajā/ śarajālāmśumāñ śūraḥ kape
rāmadivākarah, śatrurakṣomayam toyam upaśoṣam nayiṣyati/ iti saṁjalpamānām tām rāmārthe
śokakarśitām, āsrusaṁpūrṇavadanām uvāca hanumān kapiḥ/ śrutvaiva tu vaco mahyam kṣipram eṣyati
rāghavaḥ, camūṁ prakarṣan mahatīm haryṛkṣagaṇasaṁkulām/ atha vā mocayiṣyāmi tām adyaiva hi
rākaasāt./smād duḥkhād upāroha mama pṛṣṭham anindite/ tvam hi pṛṣṭhagatām kṛtvā saṁtariṣyāmi
sāgaram./śaktir asti hi me voḍhum laṅkāṁ api sarāvaṇām/ aham prasaravaṇasthāya rāghavāyādyā
Maithili, prāpayiṣyāmi śakrāya havyaṁ hutam ivānalāḥ/ drakṣyasy adyaiva vaidehi rāghavam
sahalakṣmaṇam, vyavasāya samāyuktam viṣṇuṁ daityavadhe yathā/ tvaddarśanakṛtotsāham
āśramastham mahābalam, purāṁdaram ivāsīnam nāgarājasya mūrdhani/ pṛṣṭham āroha me devi mā
vikāṅkṣasva śobhane, yogam anviccha rāmeṇa śaśāṅkeneva rohiṇī/ kathayantīva candreṇa sūryeṇeva
suvarcalā matpṛṣṭham adhiruhya tvam tarākāśamahārṇavam/ na hi me saṁprayātasya tvām ito nayato
'ṅgan, anugantum gatim śaktāḥ sarve laṅkānivāsinaḥ/ yathaivāham iha prāptas tathaivāham asaṁśayam,
yāsyāmi paśya vaidehi tvām udyamya vihāyasam/ maithilī tu hariśreṣṭhāc chrutvā vacanam adbhutam,
harsavismitasarvāṅgī hanūmantam athābravīt/ hanūman dūram adhvanam katham mām voḍhum icchasi,
tad eva khalu te manye kapitvam hariyūthapa/ katham vālpasarīras tvam mām ito netum icchasi, sakāśam
mānavendrasya bhartur me plavagarṣabha/ sītāyā vacanam śrutvā hanumān mārutātmajāḥ, cintayām āsa
lakṣmīvān navam paribhavam kṛtam/ na me jānāti sattvam vā prabhavam vāsitekṣaṇā, tasmāt paśyatu
vaidehī yad rūpaṁ mama kāmataḥ/ iti saṁcintya hanumāms tadā plavagasattamaḥ, darśayām āsa
vaidehyāḥ svarūpam arimardanaḥ/ sa tasmāt pādapād dhīmān āplutya plavagarṣabhaḥ, tato vardhitum
ārebhe sītāpratyayakāraṇāt/ merumandārasamkāśo babhau dīptānalaprabhaḥ, agrato vyavataste ca
sītāyā vānararṣabhaḥ/ hariḥ parvatasamkāśas tām ravaktro mahābalaḥ, vajradamṣṭranakho bhīmo
vaidehīm idam abravīt/ saparvatavanoddeśām sāṅgaprākāratoraṇām, laṅkāṁ imām sanathām vā nayitum
śaktir asti me/ tad avasthāpya tām buddhir alam devi vikāṅkṣayā, viśokam kuru vaidehi rāghavam*

*sahalakṣmaṇam/ taṁ dṛṣṭvācalasamkāśam uvāca janakātmajā, padmapatraviśālākṣī mārutasyaaurasam
sutam/ tava sattvam balam caiva vijānāmi mahākape, vāyor iva gatim cāpi tejas cāgnir ivādbhutam/
prākṛto 'nyaḥ katham cemām bhūmim āgantum arhati, udadher aprameyasya pārām vānarapuṅgava/
jānāmi gamane śaktim nayane cāpi te mama, avaśyam sāmpradhāryāśu kāryasiddhir ihātmanah/
ayuktaṁ tu kapiśreṣṭha mayā gantuṁ tvayā saha, vāyuvegasavegasya vego mām mohayet tava/ aham
ākāśam āsaktā upary upari sāgaram, prapateyam hi te pṛṣṭhād bhayād vegena gacchataḥ/ patitā sāgare
cāham timinakrajhaśākule, bhayeyam āśu vivaśā yādasām annam uttamam/ na ca śakṣye tvayā sārđham
gantuṁ śatruvināśana, kalatravati samdehas tvayy api syād asaṁśayam/ hriyamāṇām tu mām dṛṣṭvā
rākṣasā bhīmavikramāḥ, anugaccheyur ādiṣṭā rāvaṇena durātmanā/ tais tvam parivṛtaḥ śūraiḥ śūlam
udgara pānibhiḥ, bhaves tvam samśayam prāpto mayā vīra kalatravān/ sāyudhā bahavo vyomni rākṣasās
tvam nirāyudhaḥ, katham śakṣyasi samyātum mām caiva parirakṣitum/ yudhyamānasya rakṣobhis tatas
taiḥ krūrakarmabhiḥ, prapateyam hi te pṛṣṭhad bhayārtā kapisattama/ atha rakṣāmsi bhīmāni mahānti
balavanti ca, katham cit sāmparāye tvām jayeyuḥ kapisattama/ samīkṣya taṁ samyati citrakārmukam;
mahābalaṁ vāsavatulyavikramam, salakṣmaṇam ko viśaheta rāghavam; hutāśanam dīptam ivānileritam/
salakṣmaṇam rāghavam ājimarđanam; diśāgajam mattam iva vyavasthitam, saheta ko vānaramukhya
samnyuge; yugāntasūryapratimam śārārciśam/ sa me hariśreṣṭha salakṣmaṇam patim; sayūthapam
kṣipram ihopapādaya, cirāya rāmam prati śokakarśitām; kuruṣva mām vānaramukhya harṣitām/*

Having heard Hanuman's assurances of the arrivals of Rama Lakshmanas at the earliest, Devi Sita was somewhat pacified and addressed Hanuman as follows: Vanara shreshtha! Your assertions that Rama was not thoughtful of anything else than of me are like drops of 'amrita', yet in the present poisonous state of mine. This reminds me of a situation when a human being at the precipice of a deep drench is pulled off from strong chains of iron to a safety haven. Vanara shiromani! The impact of destiny is beyond human control. Take the instance of Lakshmana, myself and of Shri Rama; what type of situations that we have been exposed to! As one is thrown off from a safe boat into the deep depths of an ocean, is it possible to continue swimming be the bare hands for long! *rākṣasānām kṣayam kṛtvā sūdayitvā ca rāvaṇam, laṅkāṁ unmūlitām kṛtvā kadā drakṣyati mām patih/ sa vācyah samtvarasveti yāvad eva na pūryate, ayam samvatsarah kālas tāvad dhi mama jīvitam/ vartate daśamo māso dvau tu śeṣau plavaṅgama, rāvaṇena ṅśamsena samayo yaḥ kṛto mama/* When indeed could I ever vision in my life time the stages of Raakshasa Vadha, Ravana samhaara, Lankapuri vidhvamsa, and finally my union with Shri Rama are mere illusions or realities! Go away at the earliest, Hanuman. I hope that I should be able to keep my life ticking till my ambitions and dreams are not falsified. This is the tenth month and Ravana granted me an extension of my life for two months more! [Recall Sarga Twenty two above: *dvau māsau rakṣitavyau me yo 'vadhis te mayā kṛtaḥ, tataḥ śayanam āroha mama tvam varavarṇini/ dvābhyām ūrdhvam tu māsābhyām bhartāram mām anicchatim, mama tvam prātarāśārtham ārabhante mahānase/* Maha Ravana further threatened Devi Sita: 'Sundari! I am now declaring to you a reasonable time of two months to you to reconcile and surrender and creep into my bed. Otherwise, do mark my words, I would have despatched your dead body to the royal kitchen to have mince it to pieces for cooking!']

Ravanaasura's younger brother Vibhishana entreated him to please return me back, but he went off to deaf ears. Vibhishana's eldest daughter named Kala Devi and accompanied by her mother came to me and conveyed that the ever arrogant Ravana never heeded Vibhishana's request too. Another Rakshasa named Avindhya who was a buddhiman, vidvaan and Ravana sammaana too never heeded the advice. Kapishreshtha! My single hope and aspiration still lingers in my remote psyche that Rama would arrive, but how soon! Shri Rama is instinctively enthusiastic, ever pursant of purushardhas of dharma-arthakaamaas, brave, kind, forgiving, ever grateful, and knowledgeable. I recall that having asked Lakshmana to ensure my safety, fought single handed over fourteen thousand maha rakshasaas: tell me is there any other example of heroism. Shri Ramachandra is truly and emphatically a 'purusha shreshtha', and facilitates and vindicates himself by withstanding the hardest possible challenges of life. Kapivara! He is similar to Bhagavan Surya as his arrows could reach any where like Surya Kiranas, which the deep waters of Raakshasaas could get dried up sooner or later! As Devi Sita was introspecting and giving expressions

to her innermost thoughts, while seeking to suppress her tears, Veera Hanuman said: Devi! brace up your self for now as it would not be too far away that Shri Rama along with with multitudes of Vaanara- Bear Veeras many of whom are celestials born exclusively for the purpose of dharma rakshana and possible assistance to Shri Rama. *Athavaa mochayishyaami tvaavadhyava sarakshasaat,asmaad duhkhaadupaaroha mama prishthamanindite!* In case, you wish to get rid of all this torments of raakshasas, please trust me as I could comfortably be carried on my back! I would then cross the Maha Sagara; or else, I do possess the physical energy to destroy the entire ‘Lanka Saamrajya’ in one go. Then, Mithileshwari, I should be able to reach Shri Rama seated atop on ‘prasnavanagiri’; this would then be like Agni Deva would carry the havish to Indra Deva well in tact. Devi, do kindly be seated on my back and pious mission should be like Devi Rohini reaching Chandra. If I carry you on my back the entire Lankaavaassa rakshasaas would only stare, be not possible to chase me and might perhaps be able to survive.’ As Hanuman was pondering thus, Devi Sita responded thus: Vaanarayudhapati Hanuman! How could you carry me all the way; is this not a typical chapala buddhi of a typical Vaanara!’ Anjaneya replied: Devi, you are not aware of my capabilities; I can change my form as per your choice. My body could be transformed like meru parvata; I have the ability to carry Lankapuri with Ravana there inside’. Then Devi Sita stated: yes, Vanara Pramukha! I do understand by now as to what and who you truly are! Can I not appreciate that you are truly born with Almighty’s own blessings. But, *ayuktam tu kapiśreṣṭha mayā gantum tvayā saha, vāyuvegasavegasya vego mām mohayet tava/ aham ākāśam āsaktā upary upari sāgaram, prapateyam hi te pṛṣṭhād bhayād vegena gacchataḥ/ patitā sāgare cāham timinakrajhaṣākule, bhayeyam āśu vivaśā yādasām annam uttamam/* Kapi Shreshtha! my leaving away on your back is most improper and unthinkable for multiple reasons; your speed is unthinkable and I might swoon out of fear of life and fall down right into the depths of the Maha Sagara and become a tasty food to the huge fishes or crocodiles. As a vanara taking a woman on the back and flying away would be the hot topic for Lankapuri residents. Ravana would atonce command maayaavi rakshasaas who too could fly as well. Then a battle between them and you would break up and in the process there are several chances of my falling down into the ocean any way from your back. God forbid, if you are hurt even by some remote chance, my survival could be a myth, anyway. *Kamam tvamapi paryapto nihantum sarva raakshasaam Raaghavasya yasho heeyet tvayaa shastaistu raakshasai/* Even presuming that you could devastate the totality of rakshasaas, what indeed would happen to Rama’s fame and glory of invincibility! The world would opine Rama’s inability to free and rescue Devi Sita, his own better half! *Aarambhastu madathoryam tatastva nirarthakah, tvaayaahi saha Raamasya mahaanaagamane gunah/ Mayti jeevita-maayattam Raaghavasyamitoujasah, bhraatranaam cha mahabaho tava rajakulasya cha/* What all your persistent efforts that you have made so far could be fruitless and might back fire for no reason. However in case Shri Rama himself as accompanied by mighty Lakshmana and all the strength of Maha Vanaras were to enter the scene, that should indeed be a true battle of Dharma and Adharma! I do repose my full faith and self assurance that the ‘amita parakrami’ Raghunadha along with Lakshmana followed by King Sugriva and the enormous Vanara sena should very soon arrive. Yet, there is another significant reason is that from the viewpoint of Pativtathya pavitrata, I would not dare touch another purusha excepting Shri Rama. [If Ravana did so, he should have done so at his own peril!] Hence, it is most appropriate that Shri Rama himself should destroy the mahasura Ravana. I have heard that as Shri Rama decides to confront even Deva-Gandharva-Naga-Raakshasaas were united against him, he would still be invincible. On the battle front, he and Lakshmana are like a combine of Vayu Deva and Agni Deva! *Salakshanam raghavaajimaadanam; diśāgajam mattam iva vyavasthitam, saheta ko vānaramukhya samyuge; yugāntasūryapratimam śarārciṣam/ sa me hariśreṣṭha salakṣmaṇam patim; sayūthapam kṣipram ihopapādaya, cirāya rāmam prati śokakarśitām; kuruṣya mām vānaramukhya harsitām/* Hence, Vanarashiromani! Trust me that on the battle front who indeed could face Rama Lakshmanas as truly they are like the two mammoth diggajas, ney, pralaya kaala Suryas. Therefore, Vanara shreshtha Maha Veerya Anjaneya! Do very kindly move with all your tempo and rapidity as aided by Vayu Deva and reach King Sugriva and Rama Lalshmanas at once.

Sarga Thirty Eight

Before handing over her 'choodaamani' to Hanuman , Devi Sita recalled how Rama expressed his concern by using 'brahmastra' on a crow- Indra's son- pestered her ; the crow went from pillar to post and fell at Rama's feet; though Rama pardoned, still had to block any crows's vision of left eye ever since!

*Tataḥ sa kapiśārdūlas tena vākyena harṣitaḥ, sītām uvāca tac chrutvā vākyam vākyaviśāradaḥ/
yuktarūpaṁ tvayā devi bhāṣitaṁ śubhadarśane, sadṛśaṁ strīsvabhāvasya sādhvīnām vinayasya ca/
strītvam na tu samarthaṁ hi sāgaraṁ vyativartitum, mām adhiṣṭhāya vistīrṇaṁ śatayojanam āyatam/
dvitīyam kāraṇam yac ca bravīṣi vinayānvite, rāmād anyasya nārḥāmi saṁsparśam iti jānaki/ etat te devi
sadṛśaṁ patnyās tasya mahātmanaḥ, kā hy anyā tvām ṛte devi brūyād vacanam īdṛśam/ śroṣyate caiva
kākutsthaḥ sarvaṁ niravaśeṣataḥ, ceṣṭitaṁ yat tvayā devi bhāṣitaṁ mama cāgrataḥ/ kāraṇair bahubhir
devi rāma priyacikīrṣayā, snehapraskannamanasā mayaitat samudīritam/ laṅkāyā duṣpraveśatvād
dustaratvān mahodadheḥ, sāmartyād ātmanaś caiva mayaitat samudāhṛtam/ icchāmi tvām samānetum
adyaiva raghubandhunā, gurusnehena bhaktyā ca nānyathā tad udāhṛtam/ yadi notsahase yātum mayā
sārdham anindite, abhijñānaṁ prayaccha tvam jānīyād rāghavo hi yat/ evam uktā hanumatā sītā
surasutopamā, uvāca vacanam mandaṁ bāspapragrathitākṣaram/ idaṁ śreṣṭham abhijñānaṁ brūyās
tvam tu mama priyam, śailasya citrakūṭasya pāde pūrvottare tadā/tāpasāśramavāsinyāḥ
prājyamūlaphalodake, tasmīn siddhāśrame deśe mandākinyā adūrataḥ/ tasyopavanaśaṅdeṣu
nānāpuṣpasugandhiṣu, vihrtya salilaklinnā tavānke samupāviśam, paryāyena prasuptaś ca mamānke
bharatāgrajaḥ/ tato māmsasamāyukto vāyasaḥ paryatunḍayat, tam aham loṣṭam udyamya vārayāmi sma
vāyasam/ dārayan sa ca mām kākas tatraiva parilīyate, na cāpy uparaman māmsād bhakṣārthī,
balibhojanaḥ/ utkarṣantyām ca raśanām kruddhāyām mayi pakṣiṇe, sraṁsamāne ca vasane tato dṛṣṭā
tvayā hy aham/ tvayā vihasitā cāham kruddhā saṁlajjitā tadā,kṣya gṛddhena kālena dāritā tvām upāgatā/
āśīnasya ca te śrāntā punar utsaṅgam āviśam, kruddhyantī ca prahrṣṭena tvayāham parisāntvitā/
bāspapūrṇamukhī mandaṁ cakṣuṣī parimārjati, lakṣitāham tvayā nātha vāyasena prakopitā/ āśīviṣa iva
kruddhaḥ śvasān vākyam abhāṣathāḥ, kena te nāganāśoru vikṣataṁ vai stanāntaram, kaḥ krīḍati
saroṣeṇa pañcavaktreṇa bhoginā/ vīkṣamāṇas tatas tam vai vāyasam samavaikṣathāḥ, nakhaiḥ
sarudhirais tīkṣṇair mām evābhimukhaṁ sthitam/ta putraḥ kila sa śakrasya vāyasaḥ patatām varaḥ,
dharāntaracarah śīghraṁ pavanasya gatau samah/ tatas tasmīn mahābāhuḥ kopasamvartitekṣanaḥ,
vāyase kṛtavān krūrām matim matimatām vara/ sa darbhasamstarād gṛhya brahmaṇo 'streṇa yojayaḥ sa
dīpta iva kālāgnir jāyālābhimukho dvijam/ cikṣepitha pradīptām tām iṣīkām vāyasam prati, anusṛṣtas
tadā kālo jagāma vividhām gatim, trāṇakāma imaṁ lokaṁ sarvaṁ vai vicacāra ha/ sa pitrā ca
parityaktaḥ suraiḥ sarvair maharṣibhiḥ, trīṁḥ lokān saṁparikramya tvām eva śaraṇam gataḥ/ tam tvām
nipatitam bhūmau śaraṇyaḥ śaraṇāgatam, vadhārham api kākutstha kṛpayā paryapālayaḥ, na śarma
labdhvā lokeṣu tvām eva śaraṇam gataḥ/ paridyūnam viṣaṇnam ca sa tvam āyāntam uktavān, mogham
kartum na śakyaṁ tu brāhmam astram tad ucyatām, tatas tasyākṣi kākasya hinasti sma sa dakṣiṇam/ sa te
tadā namaskṛtvā rājñe daśarathāya ca, tvayā vīra viṣṛṣtas tu pratipede svam ālayam/ matkṛte kākamātre
'pi brahmāstraṁ samudīritam, kasmād yo mām harat tvattaḥ kṣamase tam mahīpate/ sa kuruṣva
mahotsāham kṛpām mayi nararṣabha, āṅśaṁsyam paro dharmas tvatta eva mayā śrutāḥ/ jānāmi tvām
mahāvīryam mahotsāham mahābalaṁ, apārapāram akṣobhyaṁ gāmbhīryāt sāgaropamam, bhartāram
sasamudrāyā dharanyā vāsavopamam/ evam astravidām śreṣṭhaḥ sattvavān balavān api, kimartham
astram rakṣaḥsu na yojayasi rāghava/ na nāgā nāpi gandharvā nāsurā na marudgaṇāḥ, rāmasya samare
vegam śaktāḥ prati samādhitum/ tasyā vīryavataḥ kaś cid yady asti mayi sambhramaḥ, kimartham na
śarais tīkṣṇaiḥ kṣayam nayati rākṣasān/ bhrātur ādeśam ādya lakṣmaṇo vā paramtapah, kasya hetor na
mām vīraḥ paritrāti mahābalaḥ/ yadi tau puruṣavyāghrau vāyvindrasamatejasau, surāṇām api durdharṣo
kimartham mām upekṣataḥ/ mamaiva duṣkṛtam kim cin mahad asti na saṁśayaḥ, samarthāv api tau yan
mām nāvekṣete paramtapau/ kausalyā lokabhartāram suṣuve yaṁ manasvinī, tam mamārthe sukham
pṛccha śirasā cābhivādāya/ srajaś ca sarvaratnāni priyā yāś ca varāṅganāḥ, aiśvaryaṁ ca viśālāyām
pṛthivyām api durlabham/ pitaram mātaram caiva saṁmānyābhīprasādya ca, anupravrajito rāmam*

*sumitrā yena suprajāḥ, ānukūlyena dharmātmā tyaktvā sukham anuttamam/ anugacchati kākutstham
bhrātaram pālayan vane, simhaskandho mahābāhur manasvī priyadarśanaḥ/ pitṛvad vartate rāme
māṭṛvan mām samācaran, hriyamāṇām tadā vīro na tu mām veda lakṣmaṇaḥ/ vṛddhopasevī lakṣmīvāñ
śakto na bahubhāṣitā, rājaputraḥ priyaśreṣṭhaḥ sadṛśaḥ śvaśurasya me/ mattaḥ priyataro nityam bhrātā
rāmasya lakṣmaṇaḥ, niyukto dhuri yasyām tu tām udvahati vīryavān/ yaṁ dṛṣṭvā rāghavo naiva vṛddham
āryam anusmarat, sa mamārthāya kuśalam vaktavyo vacanān mama, mṛdur nityam śucir dakṣaḥ priyo
rāmasya lakṣmaṇaḥ/ idaṁ brūyās ca me nāthaṁ sūram rāmaṁ punaḥ punaḥ, jīvitam dhārayiṣyāmi
māsam daśarathātmaja, ūrdhvaṁ māsān na jīveyam satyenāham bravīmi te/rāvaṇenoparuddhām mām
nikṛtyā pāpakarmaṇā, trātum arhasi vīra tvam pātālād iva kauśikīm/ tato vastragataṁ muktivā divyam
cūdāmaṇim śubham, pradeyo rāghavāyeti sītā hanumate dadau/ pratigṛhya tato vīro maṇiratnam
anuttamam, aṅgulyā yojayām āsa na hy asyā prābhavad bhujāḥ/ maṇiratnam kapivaraḥ
pratigṛhyābhivādya ca, sītām pradakṣiṇam kṛtvā praṇataḥ pārśvataḥ sthitaḥ/ harṣeṇa mahatā yuktāḥ
sītādarśanajena saḥ, hṛdayena gato rāmaṁ śarīreṇa tu viṣṭhitaḥ/ maṇivaram upagṛhya tam mahārham;
janakanṛpātmajayā dhṛtam prabhāvāt, girivarapavanāvadhūtamuktaḥ; sukhitamanāḥ pratisamkramam
prapede/*

As Devi Sita convinced citing her reasonings against Hanuman’s proposal to lift her on his back and fly down to reach where Rama Lakshmanas stayed on the prastravana mountain top, Hanuman conceded and decided to return as earliest as possible. Hanuman agreed that neither Devi Sita was able to cling to Hanuman’s back all the while crossing the long distance and duration with her frail figure and speed, rough and windy weather, nor her pativratya in touching and embracing another male would allow, and most essentially Rama’s own fame and the need for his personal presence. Hanuman then stated that he would truthfully convey to Rama of the various reasons that she was not willing to accompany me convincingly. Then Devi Sita in a hush hush tone nartated: ‘ Vanara shreshtha! Please do remind Shri Rama an interesting incident when we were together at the top of Chitrakuta parvata where the holy Mandakini was flowing thereunder; after our ‘jala vihara’ of swimming together, we entered a flower and fruit garden and were resting. Rama was relaxing with his closed eyes on my folded legs, as I was seated comfortably. Then a crow with a piece of meat started hitting me and I tried my best to shove it off but the bird was hitting my face repeatedly. I got angered and wished to hit it but I never wished to disturb Rama’s rest. Then the naughty bird tried to pull out my ‘mangala sutra’ around my neck. Then the bird kept on hitting my nose, cheeks, lips and ears. Then it sat on my thighs. With these successive attacks of the bird, I started crying and the tears fell down on Rama’s face. He shouted: what is the matter and got up! Instantly the bird attacked on my breasts. Then there were scratches and drops of blood. Rama shouted: *āśīviṣa iva kruddhaḥ śvasān vākyam abhāṣathāḥ, kena te nāganātoru vikṣataṁ vai stanāntaram, kaḥ krīdati saroṣeṇa pañcavaktreṇa bhoginā/ vikṣamāṇas tatas tam vai vāyasam samavaikṣathāḥ, nakhaiḥ sarudhirais tīkṣṇair mām evābhimukham sthitam/* The ever composed Shri Rama then went in white rage swaying to and fro like a maha sarpa shouted: ‘who has done this!’ It looked as though somebody was wantonly doing this by playing with this obnoxious creature!’ Then the angry Rama found a nasty crow; a celestial whisper was heard. *ta putraḥ kila sa śakrasya vāyasah patatām varaḥ, dharāntaracaraḥ śīghram pavanasya gatau samaḥ/ tatas tasmin mahābāhuḥ kopasamvartitekṣaṇaḥ, vāyase kṛtavān krūrām matim matimatām vada/ sa darbhasamstarād gṛhya brahmaṇo ‘streṇa yojayaḥ, sa dīpta iva kālāgnir jajvālābhimukho dvijam/* This crow is the mischievous son of Lord Indra! The bird’s flying speed is of Vayu Deva himself. It has escaped from swarga to earth. Then the totally worked up Shri Rama had mentally resolved to punish the crow irrevocably. He removed a ‘darbha’ from the dried mat as was being rested on and whispered the ‘brahmastra mantra’ while the straw assumed emitting gigantic flames and chased the crow. *cikṣepitha pradīptām tām iṣīkām vāyasam prati, anusṛṣtas tadā kālo jagāma vividhām gatim, trāṇakāma imam lokam sarvam vai vicacāra ha/ sa pitṛā ca parityaktaḥ suraiḥ sarvair maharṣibhiḥ, trīmḷ lokān samparikramya tvām eva śaraṇam gataḥ/ tam tvam nipatitam bhūmau śaraṇyaḥ śaraṇāgatam, vadhārham api kākutstha kṛpayā paryapālayaḥ, na śarma labdhvā lokeṣu tvām eva śaraṇam gataḥ/* As Rama released the ‘brahmastra’, the nasty crow ran in

a race with alarming speed and fright, but the straw like arrow chased and chased from one loka to another. Ultimately it fell down half dead at the feet of Rama. Raghunadha the well popular ‘sharanaagata vatsala’ did take pity. But: Brahmastra could never be a failure and has to obey the command of the User, who in this case Rama himself. *paridyūnaṃ viṣaṇṇaṃ ca sa tvam āyāntam uktavān, moghaṃ kartuṃ na śakyam tu brāhman astraṃ tad ucyatām, tatas tasyākṣi kākasya hinasti sma sa dakṣiṇam/ sa te tadā namaskṛtvā rājñe daśarathāya ca, tvayā vīra viṣṣtas tu pratipede svam ālayam/ matkṛte kākamātre ’pi brahmāstraṃ samudīritam, kasmād yo mām harat tvattaḥ kṣamase taṃ mahīpate/ sa kuruṣva mahotsāhaṃ kṛpām mayi naraṣabha, āṅśaṃsyam paro dharmas tvatta eva mayā śrutah/ As the crow’s was tired so much as is nearing death, Rama no doubt wished to pardon it but brahmastra ought to take its toll; therefore he allowed a crow to see only with its left eye eversince! Thus Devi Sita recalled the inimitable love for her and continued her narration to Hanuman; she asked Veera Hanuman and asked him to convey to Shri Rama as follows: ‘ Praana naadha! Prithvi pate! Even for such negligible misdemeanour of a crow on me you utilised brahmastra, how is it that you have not appeared me for months now! Is Sita considered by you an ‘anaatha’! I learnt from you only that to be kind to others is a parama dharma. I am fully aware of your bravery and grit and is truly limitless. Raghunandana! Even being a symbol of profoundness and uprightness, yet why are you reluctant to utilise your shakti against Ravana and his followers! *bhrātur ādeśam ādāya lakṣmaṇo vā paraṃtapaḥ, kasya hetor na mām vīraḥ paritrāti mahābalaḥ/ yadi tau puruṣavyāghrau vāyvindrasmatejasau, surāṇām api durdharṣo kimartham mām upekṣataḥ/ mamaiva duṣkṛtaṃ kiṃ cin mahad asti na saṃśayaḥ, samarthāv api tau yan mām nāvekṣete paraṃtapaḥ/* Why does not Lakshmana atleast Lakshmana follow his elder brother’s instruction even being an enemy hunter! Both the brothers are no doubt heroes of fame and chivalry; why are both of them neglecting me for months like this, and are totally neglecting me in this way!’ Then Hanuman replied: ‘ Devi! I would swear in the name of Truthfulness that Shri Rama is missing you every minute and have ceased to take any inclination to carry out even his daily routines and is ever lost in your own memories; and so does veera Lakshmana too, but are still unaware of where are you and of which kind of difficulties that you must be undergoing. Once they come to know this, they would uproot the name and very existence of asuras where ever they be. I am assuring you repeatedly that no sooner they get even an inkling of your being here, than they are replete with seething anger and revenge on Ravana and his clan. Now, do kindly give me your message as I am about to beg of your leave.’ Then Devi Sita addressed Hanuman as follows: ‘ Kapi shreshtha! As Devi Kousalya gave birth to Sampuran Jagat Swami Shri Rama, do kindly let my earvest prostrations to him and convey to him of me survival and place of my sufferance. Beyond this what else could I explain for you to convey to dearest Shri Rama, and his dauntless and ever faithful and devoted Swami Lakshmana too. As per my heartfelt appeal to both of them, kindly conceiv my desperation well before that I do still survive and not yet perish. What else could I convey to them! Vanarayudhapati Anjana putra! What else further could I convey! You having seen for yourself a full account of my current state of affairs, ever own descriptive capability needs to be realised with clarity and realism. Now this is wholly dependent on you to hasten Rama Lakshmanas to convince. *idam brūyās ca me nāthaṃ śūram rāmaṃ punaḥ punaḥ, jīvitaṃ dhārayiṣyāmi māsam daśarathātmaja, ūrdhvaṃ māsaṃ na jiveyam satyenāhaṃ bravāmi te/ rāvaṇenoparuddhām mām nikṛtyā pāpakarmaṇā, trātum arhasi vīra tvam pātālād iva kauśikīm/* Mahaanjaneya! Very kindly emphasise this to Bhagavan Shri Rama that Ravana had imposed my life time for the said duration of prescribed months, and there after it should be like pouring fragrances on by dead body’s ashes. Veera! The most sinful Ravana has cruelly imprisoned me and the cruel rakshasis desirous of a ripe feminine human flesh are ready to pounce on me and throttle my neck any moment’. *tato vastragataṃ muktavā divyaṃ cūḍāmaṇiṃ śubham, pradeyo rāghavāyeti sītā hanumate dadau/ pratigrhya tato vīro maṇiratnam anuttamam, aṅgulyā yojayām āsa na hy asyā prābhavad bhujah/ maṇiratnam kapivarah pratigrhyābhivādya ca, sītām pradakṣiṇam kṛtvā pranataḥ pārśvataḥ sthitaḥ/* Thus having given her final message to Anjaneya before his leaving her, Parama saadhvi Devi Sita opened up the knots of her dirty upperworn garment and pulled out a magnificent ‘choodamani’ or sparkling golden hair clip and handed it over to Veera Hanuman as a memory reviver. Then having taken the same, Anjaneya tried to wear it on his finger, but the miniature*

form of his body did not readily fit in as he had to adjust his body form accordingly. There after he performed a venerable ‘pradakshina’ of Devi Sita and stood before her with reverence and esteem. *harṣeṇa mahatā yuktaḥ sītādarśanajena saḥ, hṛdayena gato rāmaṁ śārīreṇa tu viṣṭhitaḥ/ maṇivaram upagrhya taṁ mahārham; janakanṛpātmajayā dhṛtaṁ prabhāvāt, girivara -pavanāvadhūtāmuktaḥ; sukhitamanāḥ pratisamkramam prapede/* As Janaka putri who had been carefully and cautiously preserving all the time during her imprisonment handed over the precious gift to Veera Hanuman, he was truly thrilled as if his sweet dream of ‘Sitaanveshana’ had thus been fulfilled as dream come true!

Sarga Thirty Nine

Having taken the possession of precious Sita ‘Choodamani’ as a proof of meeting her, Hanuman felt elated to display his grit, devotion and resolution to all concerned, especially to the delight of Rama!

Maṇim dattvā tataḥ sītā hanūmantam athābravīt, abhijñānam abhijñātam etad rāmasya tattvataḥ/ maṇim tu dr̥ṣṭvā rāmo vai trayāṇām saṁsmariṣyati, vīro jananyā mama ca rājño daśarathasya ca/ sa bhūyas tvam samutsāhe codito harisattama, asmin kāryasamārambhe pracintaya yaduttaram/ tvam asmin kāryaniryoge pramāṇam harisattama, tasya cintaya yo yatno duḥkhakṣayakaro bhavet/ sa tatheti pratijñāya mārutir bhīmavikramaḥ, śirasāvandya vaidehīm gamanāyopacakrame/ jñātvā samprasthitam devī vānaram mārutātmajam, bāṣpagadgadayā vācā maithilī vākyam abravīt/ kuśalam hanuman brūyāḥ sahitaḥ rāmalakṣmaṇau, sugrīvam ca sahāmātyam vṛddhān sarvāmś ca vānarān/ yathā ca sa mahābāhur mām tārayati rāghavaḥ, asmād duḥkhāmbusamrodhāt tvam samādhātum arhasi/ jīvantīm mām yathā rāmaḥ sambhāvayati kīrtimān, tat tvayā hanuman vācyam vācā dharmam avāpnuhi/ nityam utsāhayuktās ca vācaḥ śrutvā mayeritāḥ, vardhiṣyate dāśaratheḥ pauruṣam madavāptaye/matsamdeśayutā vācas tvattaḥ śrutvaiva rāghavaḥ, parākramavidhiṁ vīro vidhivat samvidhāsyati/ sītāyās tad vacaḥ śrutvā hanumān mārutātmajaḥ, śirasy aṅjalim ādhāya vākyamuttaramabraveet/ kṣipram eṣyati kākutstho haryṅkṣapraravair vṛtaḥ, yas te yudhi vijityārīṇ śokam vyapanayiṣyati/ na hi paśyāmi martyeṣu nāmareṣu asureṣu vā, yas tasya vamato bāṇān sthātum utsahate ’grataḥ/ apy arkam api parjanyaḥ api vaivasvatam yamam, sa hi soḍhum raṇe śaktas tavahetor viśeṣataḥ/ sa hi sāgaraparyantām mahīm śāsitam īhate, tvan nimitto hi rāmasya jayo janakanandini/ tasya tadvacanam śrutvā samyak satyam subhāṣitam, jānakī bahu mene ’tha vacanam cedam abravīt/ tatas taṁ prasthitam sītā vikṣamāṇā punaḥ punaḥ, bhartuḥ snehānvitam vākyam sauhārdād anumānayati/ yadi vā manyase vīra vasaikāham arimḍama, kasmimś cit samvṛte deṣe viśrāntaḥ śvo gamiṣyasi/ mama ced alpabhāgyāyāḥ sāmniidhyāt tava vīryavān, asya śokasya mahato muhūrtaḥ mokṣaṇam bhavet/ gate hi hariśārdūla punarāgamanāya tu, prāṇānām api samdeho mama syān nātra saṁśayaḥ/ tavādarśanajaḥ śoko bhūyo mām paritāpayet, duḥkhād duḥkharāpāramṣṭām dīpayann iva vānara/ ayam ca vīra samdehas tiṣṭhatīva mamāgrataḥ, sumahāms tvatsahāyeṣu haryṅkṣeṣu harīśvara/ katham nu khalu duṣpāram tariṣyanti mahodadhim, tāni haryṅkṣasainyāni tau vā naravarātmajavau/ trayāṇām eva bhūtānām sāgarasyeha laṅghane, śaktiḥ syād vainateyasya tava vā mārutasya vā/ tad asmin kāryaniryoge vīraivam duratikrame, kim paśyasi samādhānam tvam hi kāryavidām varaḥ/ kāmam asya tvam evaikaḥ kāryasya parisādhane, paryāptaḥ paraviraghna yaśasyas te balodayaḥ/ balaiḥ samagrair yadi mām rāvaṇam jitya samyuge, vijayī svapuram yāyāt tat tu me syād yaśaskaram/ balais tu samkulām kṛtvā laṅkāḥ parabalārdanaḥ, mām nayed yadi kākutsthas tat tasya sadṛṣam bhavet/ tad yathā tasya vikrāntam anurūpam mahātmanaḥ, bhaved āhava śūrasya tathā tvam upapādaya/ tad arthopahitam vākyam sahitaḥ hetusamhitam, niśamya hanumāñ ṣeṣam vākyam uttaram abravīt/ devī haryṅkṣasainyānām īśvaraḥ plavatām varaḥ, sugrīvaḥ sattvasampannas tavārthe kṛtaniścayaḥ/ sa vānarasahasrāṇām koṭibhir abhisamvṛtaḥ, kṣipram eṣyati vaidehi rākṣasānām nibarhaṇaḥ/ tasya vikramasampannāḥ sattvavanto mahābalāḥ, manaḥsamkalpasampātā nideṣe harayaḥ sthitāḥ/ yeṣām nopari nādhastān na tiryak sajjate gatiḥ, na ca karmasu sīdanti mahatsv amitatejasaḥ/ asakṛt tair mahotsahaiḥ sasāgaradharādharā, pradakṣiṇīkṛtā bhūmir vāyumārgānusārībhīḥ/ madviśiṣṭās ca tulyās ca santi tatra vanaukasaḥ, mattaḥ pratyavaraḥ kaś cin nāsti sugrīvasamnidhau/ aham tāvad iha prāptaḥ kim punas te mahābalāḥ, na hi prakṣṣṭāḥ preṣyante preṣyante hītare janāḥ/ tad alam paritāpena

devi śoko vyapaitu te, ekotpātena te laṅkāṃ eṣyanti hariyūthapāḥ/ mama pṛṣṭhagatau tau ca candrasūryāv ivoditau, tvatsakāśam mahāsattvau ṅṛsimhāv āgamiṣyataḥ/ tau hi vīrau naravarau sahitau rāmalakṣmaṇau, āgamyā nagarīm laṅkāṃ sāyakair vidhamiṣyataḥ/ saganam rāvaṇam hatvā rāghavo raghunandanah, tvām ādāya varārohe svapuraṃ pratiyāsyati/ tad āśvasihi bhadrām te bhava tvam kālakāṅkṣiṇī, nacirād drakṣyase rāmaṃ prajvajantam ivānilam/ nihate rākṣasendre ca saputrāmātyabāndhave, tvam sameṣyasi rāmeṇa śasāṅkeneva rohiṇī/ kṣipram tvam devi śokasya pāram yāsyasi maithili, rāvaṇam caiva rāmeṇa nihataṃ drakṣyase 'cirāt/ evam āśvasya vaidehīm hanūmān mārutātmajaḥ, gamanāya matim kṛtvā vaidehīm punar abravīt/ tam arighnam kṛtāmānam kṣipram drakṣyasi rāghavam, lakṣmaṇam ca dhanuṣpāṇim laṅkādvāram upasthitam/ nakhadamṣṭrāyudhān vīrān simhaśārdūlavikramān, vānarān vāraṇendrābhān kṣipram drakṣyasi saṃgatān/ śailāmbudanikāśānām laṅkāmalayasānuṣu, nardatām kapimukhyānām ārye yūthāny anekāśaḥ/ sa tu marmaṇi ghoreṇa tāḍito manmatheṣuṇā, na śarma labhate rāmaḥ simhārdita iva dvipaḥ/ mā rudo devi śokena mā bhūt te manaso 'priyam, śacīva pathyā śakreṇa bhartrā nāthavatī hy asi/ rāmād viśiṣṭaḥ ko 'nyo 'sti kaś cit saumitriṇā samaḥ, agnimārutakalpau tau bhrātarau tava saṃśrayau /nāsmimś ciraṃ vatsyasi devi deṣe; rakṣogaṇair adhyuṣito 'tiraudre, na te cirād āgamanam priyasya; kṣamasva matsaṃgamakālamātram/

Having taken possession of Devi Sita's 'choodaamani' Hanuman reassured himself that Shri Rama should most certainly trust that I had 'Sita darshana and sambhaashana.' Then Devi Sita asked Hanuman as to what he would be his 'takshana kartavya' or the next step of his. She re-emphasised: Vanara shiromani! Do swear, reiterate my desperate relief and make the best possible of our exchange of views; then Anjaneya with all the courtesies at his command for the Devi nodded his head thoughtfully. She further said in low tone in broken words with suppressed anguish: *kuśalam hanuman brūyāḥ sahitau rāmalakṣmaṇau, sugrīvam ca sahāmātyam vṛddhān sarvāmś ca vānarān/ yathā ca sa mahābhūr māṃ tārayati rāghavaḥ, asmād duḥkhāmbusaṃrodhāt tvam samādhātum arhasi/ jīvantīm māṃ yathā rāmaḥ saṃbhāvayati kīrtimān, tat tvayā hanuman vācyam vācā dharmam avāpnuhi/* Hanuman! Please do convey that I am still existing and expect do so further with rays of hopes. Also convey this to Sugriva and various other vaanara veeraas. Shri Rama should get to action at once as I am sinking further deeper and deeper. Please request Rama Lakshmanas to initiate action plans and save me before my time. May you be blessed to sustain and hasten the process of 'dharmaacharana' that you have taken up with grit and perseverance to its logical success. Hopefully, by your convincing capacity and persuasion, Rahunatha might become dutiful.' As Devi Sita was making requests to Hanuman, he replied: *kṣipram eṣyati kākutstho haryṅkṣaprarair vṛtaḥ, yas te yudhi vijityārīṇ śokam vyapanayiṣyati/ na hi paśyāmi martyeṣu nāmareṣv asureṣu vā, yas tasya vamato bāṇān sthātum utsahate 'grataḥ/ apy arkam api parjanyaṃ api vaivasvataṃ yamam, sa hi soḍhum raṇe śaktas tavahetor viśeṣataḥ/ sa hi sāgaraparyantām mahīm śāsītum ihate, tvan nimitto hi rāmasya jayo janakanandini/* Devi! Rama who should very soon arrive here accompanied by the multitudes of Vanaras and bhaalus with the singular decisiveness of success. Never in my life, had ever seen how Rama rains uninterrupted releases of arrows. In his battles, even Surya-Indra- or Yama Raja would be truly dazed unparalleled. Janaka nandini! As one witnesses his composure and authoritative finality assures me again and again that triumph is well within your reach' As Hanuman has repeatedly assured Devi Sita, she got overwhelmed and still desired to say something once again. *yadi vā manyase vīra vasaikāham arimāma, kasmimś cit saṃvṛte deṣe viśrāntaḥ śvo gamiṣyasi/ mama ced alpabhāgyāyāḥ sāmndhyāt tava vīryavān, asya śokasya mahato muhūrtaṃ mokṣaṇam bhavet/ gate hi hariśārdūla punarāgamanāya tu, prāṇānām api saṃdeho mama syān nātra saṃśayaḥ/* She said endearingly: Pavan Kumara, in case, you are tired right now, do defer your return from Lanka tomorrow and keep yourself secretly and safely with ample rest. I am a mandabhagini any way, and for my sake. If you were to take a hasty step by any mischance, then I might have to experience redoubled anguish which would keep tormenting me further. For instance, I keep wondering as to how such massive Vananara-bhalluka sena could cross this huge ocean! *trayāṇām eva bhūtānām sāgarasyeha laṅghane, śaktiḥ syād vainateyasya tava vā mārutasya vā/ tad asmin kāryaniryoge vīraivaṃ duratikrame, kim paśyasi samādhānam tvam hi kāryavidām varaḥ/ kāmam asya tvam evaikaḥ kāryasya parisādhane, paryāptaḥ*

paravīraghna yaśasyas te balodayah/ To my limited knowledge, in the entire universe there are only distinguished personalities viz. you, Garuda deva and Vayu deva. Veera! The very task of crossing this Maha Samudra appears impossible for the millions of Rama Sena defying my comprehension. Veera Hanuman, despite such apprehensions of mine in my extremely limited imagination, your repeated assurances do soothen my inner confidence and trust in you that hopes of victory loom large on my otherwise dark and long nights of my mental horizon. *balaiḥ samagrair yadi mām rāvaṇam jitya saṁyuge, vijayī svapuram yāyāt tat tu me syād yaśaskaram/ balais tu saṁkulām kṛtvā laṅkāṁ parabalārdanaḥ, mām nayed yadi kākutsthas tat tasya sadṛśam bhavet/ tad yathā tasya vikrāntam anurūpaṁ mahātmanaḥ, bhaved āhava sūrasya tathā tvam upapādaya/* What a sweet dream, Veera Hanuman! That Shri Raghu Rama would walk in with his army of Vanaras, destroy Ravana and the rakshasas, declare victory of ever memorable history to generations ahead and of my walking back to my union with the real and undisputed hero of the epic! Do very kindly keep suggesting the ways and means of assuring victory! Thus Devi Sita narrated the suggestive ‘yupayukta-arthayukta-snehayukta-and yukti yukta- upaayaas’ or the most appropriate-well meaningful-friendly-suggestive means of accomplishment, Hanuman further annotated: ‘Devi! the role of Kapi Shreshtha King Sugriva is considerable and significant. He, the ‘satyavadi’ bound by his ‘pratigjna’ of your recovery and liberation of Janaka Nandini, had determined by his head and shoulders. Trust me Devi! *sa vānarahasrāṇām koṭibhir abhisamvṛtaḥ, kṣipram eṣyati vaidehi rākṣasānām nibarhaṇaḥ/ tasya vikramasampannāḥ sattvavanto mahābalāḥ, manaḥsamkalpa - sampātā nideśe harayaḥ sthitāḥ/ yeṣāṁ nopari nādhastān na tiryak sajjate gatiḥ, na ca karmasu sīdanti mahatsv amitatejasah/* King Sugriva is accompanied by ‘sahasra koti vaanara veeras’ is soon going to attack Lanka. His sena is replete with parakrami-dhairya-shali-maha bali-and manasika sankalpa samana veeras’ who are ever-ready for ‘atmaarpana’! The ‘vaanara veeras’ normally imagined as fickle minded, are straight directioned, unwavering, unrelenting, with the grit, energy and speed far beyond human comprehension. *asakṛt tair mahotsahaiḥ sasāgaradharādharā, pradakṣiṇīkṛtā bhūmir vāyumārgānu - sārībhiḥ/ madviśiṣṭās ca tulyās ca santi tatra vanaukasah, mattaḥ pratyavaraḥ kaś cin nāsti sugrīva - samnidhau/ ahaṁ tāvad iha prāptaḥ kiṁ punas te mahābalāḥ, na hi prakṛṣṭāḥ preṣyante preṣyante hitare janāḥ/* Some of the illustrious Vanara Pramukhas could cross good and long distances of the the hundred yojanas of the Maha Samudra by simply flying in parts. In the Sugriva Sena, there are veeras of my comparability too. As I have arrived here, Devi why are you apprehensive of similar vaanara veeras! Do you realise that only vanaras of normal capability are despatched as messengers as this is a normal practice of royalties!

[Vishleshana on Devi Sita’s apprehension of Vanaras crossing the hundred yojana span of Maha Samudra: vide Sarga Sixty of Valmiki Kishkindha Ramayana.]

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

Stanza 40 onward continued:

tad alam paritāpena devi śoko vyapaitu te, ekotpātena te laṅkāṃ eṣyanti hariyūthapāḥ/ mama pṛṣṭhagatau tau ca candrasūryāv ivoditau, tvatsakāśam mahāsattvau nṛsīmhāv āgamiṣyataḥ/ tau hi vīrau naravarau sahitau rāmalakṣmaṇau, āgamyā nagarīm laṅkāṃ sāyakair vidhamiṣyataḥ/ saganam rāvaṇam hatvā rāghavo raghunandanah, tvām ādāya varārohe svapuram pratiyāsyati/ Hence, Devi Sita! Kindly be rid of doubts as to how such vast vaanara sena could even cross this huge ocean to reach you and wear out with such issues; Vaanara veeras should be able to arrive right on the shores of Lanka soon. Like the Ushahkaala Surya Chandras, Shri Rama and Lakshmanas accompanied by the vaanara sena should be soon arriving seated on my shoulders just for your sake! Both of them ought to destroy Lanka, Lankadhipati and the followers and take you back right at your kingdom. Be assured,Varaaroha! and do not get alarmed for now as Rama should vision you like the radiant agni jvaalas to comfort you for ever. Having destroyed the progeny, relatives, and followers, Ravana would soon remain by his name only ceased of existence for ever. *mā rudo devi śokena mā bhūt te manaso 'priyam, śacīva pathyā śakreṇa bhartrā nāthavatī hy asi/ rāmād viśiṣṭah ko 'nyo 'sti kaś cit saumitriṇā samaḥ, agnimārutakalpau tau bhrātaraḥ tava saṁśrayau /nāsmimś ciram vatsyasi devi deśe; rakṣogaṇair adhyuṣito 'tiraudre, na te cirād āgamaṇam priyasya; kṣamasva matsaṅgamakālamātram/* Devi! the cause of your seperation is the obvious off shoot of your cryings; kindly be courageous for now; like Shachi Devi was agonised by the absence of a temporary seperation of Indra Deva [when the latter hid himself in a lotus stem accused of brahma hatya paataka as finally Brahma decided in Indras's favor]. Indeed, who else is the Yuga Purusha like Shri Rama! Who else is comparable to Lakshmana for his devotion and commitment for Shri Rama. Why ought you to get rattled for now when both the brothers are with you together like Agni Deva and Vayu Deva! Devi Sita! You would have stay for more than but a few days in this fearful atmosphere; even as my reaching your present to Shri Rama, he should soon appear before you; and hence bear with patience a few more days and nights for now.'

Sarga Forty

Devi Sita reiterated what Anjaneya should faithfully convey her desperation for her very life while handing over hair clip to Shri Rama - Hunuman reiterates Rama's instant reaction to reach her soonest!

śrutvā tu vacanam tasya vāyusūnor mahātmanah, uvacātmahitam vākyam sītā surasutopamā/ tvām dṛṣṭvā priyavaktāram saṁprahṛṣyāmi vānara, ardhasaṁjātasasyeva vṛṣṭim prāpya vasuṁdharā/ yathā tam puruṣavyāghram gātraiḥ śokābhikarśitaiḥ, saṁsprṣeyam sakāmāham tathā kuru dayām mayi/ abhijñānam ca rāmasya dattam harigaṇottama, kṣiptām iṣikām kākasya kopād ekākṣiśātanīm/ manahśilāyās tikalo gaṇḍapārśve niveśitaḥ, tvayā pranaṣṭe tilake tam kila smartum arhasi/ sa vīryavān katham sītām hṛtām samanumanyase, vasantīm rakṣasām madhye mahendravarauṇopama/ eṣa cūḍāmaṇir divyo mayā suparirakṣitaḥ, etaṁ dṛṣṭvā prahṛṣyāmi vyasane tvām ivānagha/ eṣa niryātitaḥ śrīmān mayā te vārisambhavaḥ, ataḥ param na śakṣyāmi jīvitum śokalālasā/ asahyāni ca duḥkhāni vācaś ca hṛdayacchidaḥ, rākṣasīnām sughorāṇām tvatkr̥te marṣayāmy aham/ dhārayiṣyāmi māsam tu jīvitam śatrusūdana, māsād ūrdhvaṁ na jīviṣye tvayā hīnā nṛpātmaja/ ghorō rākṣasarājo 'yam dṛṣṭiś ca na sukhā mayi, tvām ca śrutvā vipadyantaṁ na jīveyam aham kṣaṇam/ vaidehyā vacanam śrutvā karuṇam sāśrubhāṣitam, athābravīn mahātejā hanumān mārūtātmajaḥ/ asahyāni ca duḥkhāni vācaś ca hṛdayacchidaḥ, rākṣasīnām sughorāṇām tvatkr̥te marṣayāmy aham/ dhārayiṣyāmi māsam tu jīvitam śatrusūdana, māsād ūrdhvaṁ na jīviṣye tvayā hīnā nṛpātmaja/ ghorō rākṣasarājo 'yam dṛṣṭiś ca na sukhā mayi, tvām ca śrutvā vipadyantaṁ na jīveyam aham kṣaṇam/ Vaidehya vachanam shrutvaa karuṇam saashrubhaashitam, athaabrveen mahatejaa hanuman maarutaatmajah/ Tacchhokamimuko ramo devi satyena te shape, raame shokaabhibhute tu Lakshmanah paritapyate/ Drushtaa kathamchid bhavati na kaalah paridevitum, iyam muhurtam dukkhamaanaamantam drakshyasi bhamini/ taa vibhou purusha

vyaaghrou rajaputraavananditou, tvaddharshana kritotsaahou lankaam bhasmeekarishyatah/ Hatvaa tu samare raksho raavanam sahabaandhavaih, Raaghavou tvaam vishaalaakshi svaam pureem pratineshyatah/ yat tu rāmo vijānīyād abhijñānam anindite, prītisañjananam tasya bhūyas tvam dātum arhasi/ sābravīd dattam eveha mayābhijñānam uttamam, etad eva hi rāmasya dṛṣṭvā matkeśabhūṣaṇam, śraddheyam hanuman vākyaṁ tava vīra bhaviṣyati/ sa taṁ mañivaram gṛhya śrīmān plavagasattamaḥ, praṇamya śirasā devīm gamanāyopacakrame,/ tam utpātakṛtotsāham avekṣya haripuṅgavam, vardhamānam mahāvegam uvāca janakātmajā, aśrupūrṇa -mukhī dīnā bāṣpagadgadayā girā/ hanūman simhasamkāsau bhrātarau rāmalakṣmaṇau, sugrīvaṁ ca sahāmātyaṁ sarvān brūyā anāmayam/ yathā ca sa mahābhūrah mām tārayati rāghavaḥ, asmād duḥkhāmbusamrodhāt tat samādhātum arhasi/ imaṁ ca tīvraṁ mama śokavegam; rakṣobhir ebhiḥ paribhartsanam ca, brūyās tu rāmasya gataḥ samīpaṁ; śivaś ca te 'dhvāstu haripravīra/ sa rājaputryā prativeditārthaḥ; kapiḥ kṛtārthaḥ parihṛṣacetāḥ, tad alpaśeṣam prasamīkṣya kāryam; diśam hy udīcīm manasā jagāma/

On hearing the assurances of the arrival soon of Rama-Lakshmana-Sugrivas along with the maha vaanara sena, Devi Sita replied to Hanuman as follows: ‘ Vaanara veera! You have truly delighted me as I feel thrilled with joy just like the dried up food grain fields are sprouting greenery once again with the delightful showers of rains. Be kind to me as my ever continued cryings lead me to ill health and loss of appetite with the dreamlike hope of loving the touch of Shri Rama’s body. Vanara shreshtha! I am reminded of Rama’s affected anger with which he was aiming his arrow on a frightened deer. Rama! My beloved! You have the bravery and ability of Mahendra or Varuna! But why are you avoiding me and imprisoning me known as Sita in the midst of rakshasaas and punishing me for long times! Praneshwara! Whenever my extreme distress and grief overcome me, then I tend to pull out my chudamani gifted by you as hidden from my dirty clothes and seek solace for a while. It is that very hair clip of mani ratna as studded with the very rare sea pearl gifted by you is being returned to you as my precious reminder of our love, as I am sobbing!

[Vishleshana on the sources of precious pearls:

Following is a stanza describes the grandeur of natural pearls of fame: *Gaja kumbheshu vamsheshu phanaasu jaladeshucha, shukti kaayaamikshudande shodhaa Mouktika sambhavah/ Gaja kumbhe karburaabhaah vamsho raktasitaah smritaah, phanaasu vaasukereva neela varnaa prakeertitaah/ Jyotirvarnaastu jalade shuktikaayaah sitaah smritaah, Ikshdande peeta varnaah manayo mouktikaah smritaah/* Following are the six famed places of origin in which spotless and most precious pearls are originated: Gaja kumbha, bamboo hollows, cobra hoods, clouds, sugar canes and pearl oysters. Pearls from Gaja kumbha or skull is of kurveera colour, bamboo hollow are of rakta / sveta varnas, Vaasuki and such cobra hoods are of blue colour, in water carrying clouds are of vidyut varna, sugarcane based pearls are of yellow colour, and of oysters are of pure white! (Source: Essence of Soundarya Lahari of kamakoti. org/books section, ref. stanza 74)

Stanza 9 onward:

asahyāni ca duḥkhāni vācaś ca hṛdayacchidaḥ rākṣasīnām sughorāṇām tvatkṛte marṣayāmy aham/ dhārayiṣyāmi māsam tu jīvitam śatrusūdana, māsād ūrdhvaṁ na jīviṣye tvayā hīnā nṛpātmaja/ ghorō rākṣasarājo 'yam dṛṣṭiś ca na sukhā mayi, tvām ca śrutvā vipadyantaṁ na jīveyam aham kṣaṇam/ Devi Sita continued sobbing while handing over her most precious ‘choodaamani’ to Hanuman said: Prana naatha! I am unable to suffer and tolerate any further the heartrending ‘rakshasi himsa’ surrounded by me. Shatrusudana! I feel that I could somehow eke out my breathing for a very maximum of perhaps a month or so, but might not be further more. This Rakshasa Raja Ravana is extremely cruel and merciless; his desperation for me is alarming; should there be any atyaachara for me then I might not last for a minute more!’ Then as she broke down crying, Hanuman replied most convincingly: *Tacchokamimuko ramo*

*devi satyena te shape, raame shokaabhibhute tu Lakshmanah paritapyate/ Drushtaa kathamchid bhavati na kaalah paridevitum, iyam muhurtam duhkhamanaamantam drakshayasi bhamini/ taa vibhou purusha vyaaghrou rajaputraavananditou, tvaddharshana kritotsaahou lankaam bhasmeekarishyatah/ Hatvaa tu samare raksho raavanam sahabaandhavaih, Raaghavou tvaam vishaalaakshi svaam pureem pratineshyatah/ Devi! I am swearing in th name of Truthfulness that no sooner I convey your statements than that the Purusha Simhas of Rama Lakshmanas, should get desparate seeking your ‘darshan’ and pull down Lankapuri to ashes. Having destroyed Ravana along with his relatives ad followers, they would most definitely take you to ‘ayodhya’ back with pomp and fame.’ Having finally assured Devi Janaki, Veera Hanuman jumped off while the wiped off her tears uttered mangala vaakyaas for Rama Lakshmana Sugriva, Vanara Pramukhas and the entire Maha Vanara Sena. She had finally addressed Hanuman: *sa rājaputryā prateditārthaḥ; kapiḥ kṛtārthaḥ pariḥṣṭacetāḥ, tad alpaśeṣam prasamīkṣya kāryam; diśam hy udīcīm manasā jagāma/* Having fully realised Devi Sita’s inner feelings of fear of life, pangs of seperation, utter relief from his words of repeated assurances, Haunuman got pensive and moved on northward for his spree of Lanka’s destruction to send shock samples of what all even one Vaanara Veera was able to perfoem!*

Sarga Forty One

Veera Hanuman devastates Ashoka Vaatika- on witnessing this the frightened Rakshasis surrounding Devi Sita ran away to Ravanaasura stating some Celestial Being had reached at the Ahoka Vaatika

Sa ca vāgbhiḥ prasastābhir gamiṣyan pūjitas tayā, tasmād deśād apakramya cintayām āsa vānarah/ alpaśeṣam idam kāryam dṛṣṭeyam asitekṣanā, trīn upāyān atikramya caturtha iha dṛṣyate/ na sāma rakṣaḥsu guṇāya kalpate; na danam arthopaciteṣu vartate, na bhedasādhyā baladarpitā janāḥ; parākramas tv eṣa mameha rocate/ na cāsya kāryasya parākramād ṛte; viniścayaḥ kaś cid ihopapadyate, hṛtapravīrās tu raṇe hi rākṣasāḥ; katham cid iyur yad ihādyā mārḍavam/ kārye karmaṇi nirdiṣṭo yo bahūny api sādhayet, pūrvakāryavirodhena sa kāryam kartum arhati/ na hy ekaḥ sādhamo hetuḥ svalpasyāpītha karmanah, yo hy artham bahudhā veda sa samartho ’rthasādhanah/ ihaiva tāvat kṛtaniścayo hy aham; yadi vrajeyam plavageśvarālayam, parātmasammarda viśeṣatattvavit; tataḥ kṛtam syān mama bhartṛśāsanam/ katham nu khalv adya bhavet sukhāgatam; prasahya yuddham mama rākṣasaiḥ saha, tathaiva khalv ātmabalam ca sāravat; samānayan mām ca raṇe daśānanah/ idam asya nṛśamsasya nandanopamam uttamam, vanam netramanaḥkāntam nānādrumalatāyutam/ idam vidhvamsaiṣyāmi śuṣkam vanam ivānalah, asmin bhagne tataḥ kopam kariṣyati sa rāvaṇah/ tato mahat sāvamahārathadvipam; balam samāneṣv api rākṣasādhipaḥ, trisūlakālāyasapaṭṭiśāyudham; tato mahad yuddham idam bhaviṣyati/ aham tu taiḥ saṁyati caṇḍavikramaiḥ; sametya rakṣobhir asaṁgavikramah, nihatyā tad rāvaṇacoditam balam; sukham gamiṣyāmi kapīśvarālayam/ tato mārutavat kruddho mārutir bhīmavikramah, ūruvegena mahatā drumān kṣeptum athārabhat/ tatas tad dhanumān vīro babhaṅja pramadāvanam, mattadvijasamāghuṣṭam nānādrumalatāyutam/ tad vanam mathitair vṛkṣair bhinnaiś ca salilāśayaiḥ, cūrṇitaiḥ parvatāgraiś ca babhūvāpriyadarśanam/ latāgrhaiś citragrhais ca nāṣitair; mahoragair vyālamṛgaiś ca nirdhutaiḥ, śilāgrhair unmathitais tathā grhaiḥ; pranaṣṭarūpaṁ tad abhūn mahad vanam/ sa tasya kṛtvārthapater mahākapir; mahad vyalīkam manaso mahātmanah/ yuyutsur eko bahubhir mahābalaiḥ; śriyā jvalams toraṇam āśritah kapiḥ/

Having taken leave of Devi Sita, Hanuman cogitated that now that the most essential duty of Devi Darshana and mutual conversation, the next most significant task still remained viz. an assessment of the might of the offender Rakshasaas. They possess high level prosperity indulging in all sorts of criminalities and are truly ruthless. They need to be tested from the view point of ‘Chaturupaaya saadhana’ of Saama-Daana-Bheda-Dandas. In such a context, would it be proper for me to resort to my providing them of their glimpses of my capacities of chivalry and ask for needless troubles especially for Devi Sita! On the other hand, one needs to realise that for ‘karyha siddhi’ or the ultimate goal, the taste

of even one Vanara Veera's ability to stir up chunks of Rakshasaas would be an eye opener to Ravana and his clan. *kārye karmaṇi nirdiṣṭo yo bahūny api sādhayet, pūrvakāryavirodhena sa kāryam kartum arhati/ na hy ekaḥ sādḥako hetuḥ svalpasyāpītha karmaṇaḥ, yo hy arthaṁ bahudhā veda sa samartha 'rthasādḥane/* He who could possess the ability to make a break through should be able to see the positive results of any action to be followed too as a trendsetter to his associates too. If I were to succeed in the sample task, then my colleagues would follow suit. The experimental tasks one succeeded, the art of such performances the would be natural corollaries. No doubt any failure of the initial task might boomerang to a disaster, hence only initial thrust becomes very crucial as the art of evasion would be an additional asset. Only such a capable person with an expertise of all the shades of tactics of offence and defence too. *ihaiva tāvat kṛtaniścayo hy aham; yadi vrajeyam plavagesvarālayam, parātmasaṁmarda viśeṣatattvavit; tataḥ kṛtam syān mama bhartṛśāsanaṁ/ katham nu khalv adya bhavet sukhāgataṁ; prasahya yuddham mama rākṣasaiḥ saha, tathaiva khalv ātmabalaṁ ca sāravat; samānayaṁ mām ca raṇe daśānanaḥ/* Therefore an initial assessment of my this 'yatra' - quite apart from my success of Devi Sitaanveshana which is paramount- would surely be appreciated by King Sugriva, under whose instructions, this might prove to be a bonus achievement. In fact, he should help this experimental exercise of mine being a success, I might as well take up the next duty of assessing the enemy strength which is the next useful- nay quite essential prerequisite of the impending battle! *idam asya nṛśamsasya nandanopamam uttamam, vanam netramanaḥkāntam nānādrumalatāyutam/ idam vidhvamsayiṣyāmi śuṣkaṁ vanam ivānalaḥ, asmin bhagne tataḥ kopam kariṣyati sa rāvaṇaḥ/ tato mahat sāvamahārathadvipam; balaṁ samāneṣv api rākṣasādhipaḥ, triśūlakālāyasapaṭṭiśāyudham; tato mahad yuddham idam bhaviṣyati/* Then Hanuman mused further: Nirdaya Ravanaasura has the appreciable taste of creating this type of highly attractive and even picturesque 'Pramadaavana' or the Ashoka Vatika; how is it that after searching the nook and corner of Lanka's 'Raani Nivasa' akin to Pushpaka Vimana seized forcibly from his brother Kubera, that I discovered the Pranadaavana by my sheer luck! Now, should I not start with this chaming 'upavana vidhvamsa' so that the Raashasa Raja would receive warning signals merely, lest Ravana might not even get ready for a battle, so that he would instantly get agitated and send elephants, horses, huge chariots with rakasasas equipped with trishulas, and astra shastras and purpose might not be out of hands and non productive. That might only appear like the mischief of a vanara deserving to be punished. Thereafter I might as well depart from Lanka with contentment. *tato mārutavat kruddho mārutir bhīmavikramaḥ, ūruvegena mahatā drumān kṣeptum athārabhat/ tatas tad dhanumān vīro babhaṅja pramadāvanam, mattadvijasamāghuṣṭam nānādrumalatāyutam/ tad vanam mathitair vṛkṣair bhinnaiś ca salilāśayaiḥ, cūrṇitaiḥ parvatāgraiś ca babhūvāpriyadarśanam/* Thus having introspected by carefully thought over, Hanuman commenced the process of destroying the Vana by hitting with the speed of winds uprooted the huge trees; then the tranquility of the garden was suddenly destroyed by the screaming birds and the 'antah pura's upavana' went into wreckage. The lataa mandapa and chitra shaala went into rubbles and the 'antahpura stree's' - quite a few of them being gandharva-yaksha-and of course rakshasis ran away helter skelter. As the message was instantly flashed by his messengers, Ravana went into red rage when he was actually resting.

Sarga Forty Two

Ravanasura on learning of a stranger devastating Pramadaavana, despatches a strong regiment of his army of well trained eight thousand rakshasa force named Kinkaraas.

Tataḥ pakṣininādena vṛkṣabhaṅgasvanena ca, babhūvus trāsasambhrāntāḥ sarve laṅkānivāsinaḥ/ vidrutāś ca bhayatrastā vinedur mṛgapakṣuṇaḥ, rakṣasām ca nimittāni krūrāṇi pratipedire/ tato gatāyām nidrāyām rākṣasyo vikṛtānanaḥ, tad vanam dadṛśur bhagnaṁ tam ca vīraṁ mahākapiṁ/ sa tā dṛṣṭva mahābāhur mahāsattvo mahābalaḥ, cakāra sumahad rūpaṁ rākṣasīnām bhayāvaham/ tatas tam girisaṁkāśam atikāyām mahābalaṁ, rākṣasyo vānaram dṛṣṭvā papracchur janakātmajām, ko 'yam kasya kuto vāyam kimnimittam ihāgataḥ, katham tvayā sahānena samvādaḥ kṛta ity uta/ ācakṣva no viśālākṣi

mā bhūt te subhage bhayam, saṁvādam asitāpāṅge tvayā kim kṛtavān ayam/ athābravīt tadā sādhvī sītā sarvāṅgaśobhanā, rakṣasām kāmārūpāṅām vijñāne mama kā gatiḥ/ yūyam evāsya jānīta yo 'yam yad vā kariṣyati, ahir eva aheḥ pādān vijānāti na saṁśayaḥ/ aham apy asya bhītāsmi nainam jānāmi ko 'nvayam, vedmi rākṣasam evainam kāmārūpiṇam āgatam/ vaidehyā vacanam śrutvā rākṣasyo vidrutā virūpaṁ vānaram bhīmam ākhyātum upacakramuḥ/ aśokavanikā madhye rājan bhīmavapuḥ kapiḥ/ sītayā kṛtasamvādas tiṣṭhaty amitavikramah/ na ca tam jānakī sītā hariṁ hariṇalocaṇā, asmābhir bahudhā pṛṣṭā nivedayitum icchatī/ vāsavasya bhaved dūto dūto vaiśravaṇasya vā, preṣito vāpi rāmeṇa sītānveṣaṇakāṅkṣayā/ tena tvadbhūtarūpeṇa yat tat tava manoharam, nānāmṛgagaṇākīrṇam pramṛṣṭam pramadāvanam/ na tatra kaś cid uddeśo yas tena na vināśitaḥ, yatra sā jānakī sītā sa tena na vināśitaḥ/ jānakīrakṣaṇārtham vā śramād vā nopalabhyate, atha vā kaḥ śramas tasya saiva tenābhirakṣitā/ cārupallavapatrādhyam yam sītā svayam āsthitā, pravṛddhaḥ śimśapāvṛkṣaḥ sa ca tenābhirakṣitaḥ/ tasyograrūpasyogam tvam daṇḍam ājñātum arhasi, sītā saṁbhāṣitā yena tad vanam ca vināśitam/ manahparigrhītām tām tava rakṣogaṇeśvara, kaḥ sītām abhibhāseta yo na syāt tyaktajīvitaḥ/ Rakṣasīnām vacaḥ śrutvā rāvaṇo rākṣaseśvaraḥ, hutāgir iva jajvāla kopasamvartitekṣaṇaḥ/ ātmanaḥ sadṛśāṅ śūrān kimkarān nāma rākṣasān, ādideśa mahātejā nigrāhārtham hanūmataḥ/ teṣām aśītisāhasram kimkarāṇām tarasvinām, niryayur bhavanāt tasmāt kūṭamudgarapāṇayah/ mahodarā mahādamṣṭrā ghorarūpā mahābalāḥ, yuddhābhimanasaḥ sarve hanūmadgrāhaṇonmukhāḥ/ te kapim tam samāsādyā toraṇastham avasthitam, abhipetur mahāvegāḥ pataṅgā iva pāvakam/ te gadābhir vicitrābhīḥ parighaiḥ kāñcanān - gadaiḥ, ājaghnur vānaraśreṣṭham śarair ādityasam nibhaiḥ/ hanūmān api tejasvī śrīmān parva tasam nibhah, kṣitāv āvidhya lāṅgūlam nanāda ca mahāsvanam/ tasya samnādaśabdena te 'bhavan bhayaśaṅkitāḥ, dadṛśuś ca hanūmantam saṁdhyāmegham ivonnatam/ svāmisaṁdeśaniḥśaṅkāś tatas te rākṣasāḥ kapim, chitraiḥ praharaṇair bhīmair abhipetus tatas tataḥ/ sa taiḥ parivṛtaḥ śūrāiḥ sarvataḥ sa mahābalaḥ, āśasādāyasam bhīmam pariḥgam toraṇāśritam/ sa tam pariḥgam ādāya jaghāna rajanīcarān, sa pannagam ivādāya sphurantaṁ vinatāśutaḥ/ vicacārāmbare vīraḥ parigrhya ca mārutīḥ, sudayaamaasa vajrena daityaaniva sahasradruk/ sa hatvā rākṣasān vīraḥ kimkarān mārutātmajaḥ, yuddhākāṅkṣī punar vīras toraṇam samupasthitaḥ/ tatas tasmād bhayān muktāḥ kati cit tatra rākṣasāḥ, nihātān kimkarān sarvān rāvaṇāya nyavedayan/ sa rākṣasānām nihatam mahābalaḥ; niśamya rājā parivṛttalocanaḥ, samādideśāpratimam parākrame; prahastaputraṁ samare sudurjayam/

As the sudden flare up of the birds and their deafening noises besides the thuds of big tree collapses, Lanka Pura residents were shocked and trembled with fear. They believed that Lankapuri was faced with frightening ‘apashakunas’ or dangerous evil omens. The ‘vikaraala mukha rakshasis’ surrounding Devi Sita were jolted up from their deep slumber. Then they sighted a normal figure of a vaanara; then Hanuman increased his height and proportionate physique. Then they started interrogating Devi Sita as to who was that giant sized Vanara. She was in shivers and replied by nodding her head across and replied that perhaps that figure was that of a maayaavi raakshasa! Then the surrounding Rakshasis ran away out of fright. They raced up to the antah pura of Ravana and informed him agitatedly that a frightening and grotesque figure of a Vaanara had entered the ‘Pramadaavana’ and he is still there! *na ca tam jānakī sītā hariṁ hariṇalocaṇā, asmābhir bahudhā pṛṣṭā nivedayitum icchatī/ vāsavasya bhaved dūto dūto vaiśravaṇasya vā, preṣito vāpi rāmeṇa sītānveṣaṇakāṅkṣayā/ tena tvadbhūtarūpeṇa yat tat tava manoharam, nānāmṛgagaṇākīrṇam pramṛṣṭam pramadāvanam/ na tatra kaś cid uddeśo yas tena na vināśitaḥ, yatra sā jānakī sītā sa tena na vināśitaḥ/* We had interrogated Sita under our direct control and she replied in the negative as she presumed that the stranger must have been a ‘maayaavi rakshasa’! Maybe that huge figure was sent by Indra or even possibly Kubera! That mammoth figured Vanara had pulled down the entire Pramadaavana and spared nothing excepting where Sita was stationed as guarded by us. Maha Ravana! You may like to impose a ‘maha danda’ to that Vanara. Rakshasa Raja! As you had very kindly kept trust in us, we have been dutifully following your kind instructions and guarding Sita day and night. *Rakṣasīnām vacaḥ śrutvā rāvaṇo rākṣaseśvaraḥ, hutāgir iva jajvāla kopasamvartitekṣaṇaḥ/ ātmanaḥ sadṛśāṅ śūrān kimkarān nāma rākṣasān, ādideśa mahātejā nigrāhārtham hanūmataḥ/ teṣām aśītisāhasram kimkarāṇām tarasvinām, niryayur bhavanāt tasmāt kūṭamudgarapāṇayah/* On being thus

informed by the group of trusted rakshasis fully, Ramanaasura went in uncontrollable rage as his eyes were reddened even as his hot tears were rolled down seething anger. He called for the group of eighty thousand of well trained Maha Rakshasas of ‘Kinkara Group’; they were of frightening , tall, sturdy body forms with bulging bellies, protruded ‘simha damshtas’ fully prepared with shulas-mudgaras- maces and shields. They were excited with enthusiasm to catch a monkey. Pavana putra Hanuman in his giant body form extended tail which made its resounding sounds which the entire Lanka pura vaasis shouted: Victory to Mahabali Shri Rama and Lakshmana. Victory to my King Sugriva of billions of Maha Vanaras. I am the servant-messenger of Maha Veera Shri Rama who is about to arrive here instantly. I am the Vayu Putra Veera Hanuman who could comfortably encounter thousands of Ravanaas. I am capable of devastating Lanka and have arrived here to greet with humility and respect Devi Sita and would return to Shri Rama . *tasya samnādaśabdena te ’bhavan bhayaśaṅkitāḥ, dadṛśuś ca hanūmantam samdhyāmegham ivonnatam/ svāmisaṁdeśaniḥśaṅkāś tatas te rākṣasāḥ kapim, chitraiḥ praharaṇair bhīmair abhipetus tatas tataḥ/* As Hanuman thundered likewise, the totality of Rakshasas were so frightened as many had even lost their consciousness as his body profile seething with anger like the clouds at the sunset time turned red. *sa taiḥ parivṛtaḥ śūraiḥ sarvataḥ sa mahābalaḥ, āśasādāyasaṁ bhīmaṁ pariḥam toraṇāśritam/ sa tam pariḥam ādāya jaghāna rajanīcarān, sa pannagam ivādāya sphurantam vinatāśutaḥ/ vicārāmbare vīraḥ pariḥya ca māruṭiḥ, sudayaamaasa vajrena daityaaniva sahasradruk/* Then the eighty thousand rakshasas of the Kinkara regiment surrounded Vava Hanuman with their armoury, and the very many astra shastras. Then having taken the name of Shri Rama, his master, the latter manifested a fearful ‘loha parigha’ (iron club) in his mighty arms and methodically, yet, mercilessly butchered the gang of the Kinkaras to pieces. *sa hatvā rākṣasān vīraḥ kimkarān mārutātmajaḥ, yuddhākāṅkṣī punar vīras toraṇam samupasthitaḥ/ tatas tasmād bhayān muktāḥ kati cit tatra rākṣasāḥ, nihātān kimkarān sarvān rāvaṇāya nyavedayan/ sa rākṣasānām nihataṁ mahābalaṁ; niśamya rājā parivṛttalocanaḥ, samādideśāpratimāṁ parākrame; prahastaputraṁ samare sudurjayam/* Having done so, Pavana Putra was still standing erect as though was awaiting for another batch of rakshasas. As a few of the rakshasas ran away and reached Ravana, the latter got amazed and even nervous. On recovery of his senses back, Ravana then named ‘Prahasta Putra Jambumaali’ who had the name and fame as an invincible Rakshasa that be the choicest parakrami to teach a fitting lesson by uprooting Hanuman.

Sarga Forty Three

Mahabali Vayu Putra then devastates ‘Chityapraasaada’ the Rakshasa Kuladevata sthaana - and the rakshasas around it.

Tataḥ sa kimkarān hatvā hanūmān dhyānam āsthitaḥ, vanaṁ bhagnaṁ mayā caityaprāsādo na vināśitaḥ, tasmāt prāsādam apy evam imān vidhvamsayāmy aham/ iti saṁcintya hanumān manasā darśayan balam, caityaprāsādam āplutya meruśṛṅgam ivonnatam, āruroha hariśreṣṭho hanūmān mārutātmajaḥ/ saṁpradhṛṣya ca durdharśas caityaprāsādam unnatam, hanūmān prajvalaṁ lakṣmyā pāriyātropamo ’bhavat/ sa bhūtvā tu mahākāyo hanūmān mārutātmajaḥ, dhṛṣṭam āsphoṭayām āśa laṅkāṁ śabdena pūrayan/ tasyāsphoṭitaśabdena mahatā śrotraghātīnā, petur vihaṅgā gaganād uccaiś cedam aghoṣaya/ jayaty atibalo rāmo lakṣmaṇas ca mahābalaḥ, rājā jayati sugrīvo rāghaveṇābhipālitaḥ/ dāśo ’ham kosalendrasya rāmasyākliṣṭakarmaṇaḥ, hanumān śatrusainyānām nihantā mārutātmajaḥ/ na rāvaṇasahasraṁ me yuddhe pratibalaṁ bhavet, śilābhis tu praharataḥ pādapaś ca sahasraśaḥ/ ardayitvā purīm laṅkāṁ abhivādya ca maithilīm, saṁddhārtho gamiṣyāmi miśatām sarvarakṣasām/ evam uktvā vimānasthaś caityasthān haripuṅgavaḥ, nanāda bhīmanirhrādo rakṣasām janayan bhayam/ tena śabdena mahatā caityapālāḥ śatam yayuḥ, grhītvā vividhān astrān prāsān khaḍgān paraśvadhān, visṛjanto mahākṣayā māruṭīm paryavārayan/ āvarta iva gaṅgāyās toyasya vipulo mahān, parikṣipyā hariśreṣṭham sa babhau rakṣasām gaṇaḥ/ tato vātātmajaḥ kruddho bhīmarūpaṁ samāsthitaḥ, prāsādasya mahāś tasya stambhaṁ hemapariṣṛtam, utpāyitvā vegena hanūmān mārutātmajaḥ/ tatas tam

bhrāmayām āsa śatadhāraṃ mahābalaḥ, sa rākṣasaśataṃ hatvā vajrenendra ivāsurān, antarikṣasthitaḥ śrīmān idam vacanam abravīt/ māḍṣānām sahasrāṇi viśṣṭāni mahātmanām, balinām vānarendrāṇām sugrīvavaśavartinām/ śataiḥ śatasahasraiś ca koṭibhir ayutair api, āgamiṣyati sugrīvaḥ sarveṣām vo niṣūdanaḥ/ neyam asti purī laṅkā na yūyam na ca rāvaṇaḥ, yasmād ikṣvākunāthena baddham vairam mahātmanā/

Veera Hanuman felt glad that he had ravaged the so called rakasha regiment of Kinkaras, but the adjacent Chaitya Praasaada the ‘Kuladevataa sthaana’ allured him too and instantly jumped across in one leap. This was of the mountain like dome into which several rakshasaas were already assembled. As the entire Lanka rajya population could hear, there were reverberations as Hanuman lifted up his mighty parigha which was created by him to massacre the gang of Kinkaras and demolished the dome, the strong walls and the entire flooring made of quality marble so systematically and assiduously carved by thousands of mighty rakshasas. The thousands strong birds living in their nests for years and decades were either flew away creating resounding noises or got fainted or dropped dead down into the crevices of the shattered flooring to creating havoc. Then Anjaneya in that very colossal ‘swarupa’ made a ‘megha garjana’ of thunderous voice: *na rāvaṇasahasraṃ me yuddhe pratibalaṃ bhavet, śilābhis tu praharataḥ pādapaiś ca sahasraśaḥ/ ardayitvā purīm laṅkāṃ abhivādyā ca maithilīm, samyddhārtho gamiṣyāmi miṣatām sarvarakṣasām/* Victory to the ever famed Shri Rama, the world’s outstanding warrior Lakshmana, and King of the Vanara race worldwide, Sugriva! Neither Rakshasa King Ravana nor his Rakshasa clan could ever dream of encountering Shri Rama the hero of this yuga! My name is Anjaneya, the unchallengeable associate and true devotee of the bravest and invincible warrior of unbelievable skills of archery on the earth. Being the illustrative and proud son of Vayu Deva, I must be remembered for my bravery and battling. Even thousand Ravanaasurus should pale into insignificance before me my agility, speed and energy. At the same time, I am subservient to the Super Hero and ‘mahaastra vetta’ and Maha Bali Veera Lakshmana. As start devastating huge trees in thousands and annihilating countless mighty and maayaavi rakshasaas without mercy, thousands of Ravanaas who had timidly and surreptitiously kidnapped Devi Sita a ‘maha pativrata’ in the absence of Rama Lakshmanas. Now I challenge the meanest Ravanaas galore to face me in an encounter to stop Devi Sita to be recovered accompanying me back to Shri Rama’. As Hanuman thundered, the thousand strong rakshasa veeras surrounded the mammoth swarupa of Anjaneya and once again as in the case of the Kinkara Rakshasaas, lifted his powerful parigha and slaughtered the Rakshasa security force of the chaityapraasaada which had neither a dome nor carved floor. There after, the highly angered Hanuman assumed a frighening and further heightened form of furious and high velocity winds and pulled down pillars and the roof coverings instantly and roared like an angered lion: *māḍṣānām sahasrāṇi viśṣṭāni mahātmanām, balinām vānarendrāṇām sugrīvavaśavartinām/ śataiḥ śatasahasraiś ca koṭibhir ayutair api, āgamiṣyati sugrīvaḥ sarveṣām vo niṣūdanaḥ/ neyam asti purī laṅkā na yūyam na ca rāvaṇaḥ, yasmād ikṣvākunāthena baddham vairam mahātmanā/* ‘Hey Rakshasaas! I am a mere sample of a Vanara Yodhha; beware my King Sugriva who has thousands of Vanara Yoddhhas - apart from the full race of Vanaras in crores- is about to despatch very soon. Some of such Vaanara warriors do possess the physical strength of ten to hundred elephants put together; while quite a few of them of thousand elephants even without exaggeration. Believe me thousands of average marked Vaanaras possess such sharp and mighty teeth and nails are going to arrive on crores under the overall control of Sugriva our King. Now, on that arrival of Rama Lakshmana Sugrivas just round the corner, there would be neither Lanka puri, nor you, and your King Ravanaasura, as the latter picked up enmity with the Ikshvaaku Vamsha Maha Veera Shri Rama.

Sarga Forty Four

Veeranjaneya smashes the expertise of ‘baana-prayoga’ of Maha Rakshasa Jambumali, as Ravanaasura decided to utilise the extraordinary skills of archery of the Prahasta Putra to pull down the Pavana Putra

Samdiṣṭo rākṣasendrena prahastasya suto balī, jambumālī mahādamṣtro nirjagāma dhanurdharaḥ/ raktamālyāambaradharaḥ sragvī rucirakuṇḍalaḥ, mahān vivṛttanayanaś caṇḍaḥ samaradurjayaḥ/ dhanuḥ śakradhanuḥ prakhyam mahad rucirasāyakam, visphārayāṇo vegena vajrāśanisamasvanam/ tasya visphāraghoṣeṇa dhanuṣo mahatā diśaḥ, pradīśaś ca nabhaś caiva sahasā samapūryata/ rathena kharayuktena tam āgatam udīkṣya saḥ, hanūmān vegasampanno jaharṣa ca nanāda ca/ tam toraṇaviṭankastham hanūmantam mahākapim, jambumālī mahābāhur vivyādha niśitaiḥ śaraiḥ/ ardhaandreṇa vadane śirasy ekena karṇinā, bāhvora vivyādha nārācair daśabhis tam kapīśvaram/ tasya tac chuśubhe tāmram śareṇābhihatam mukham, śaradīvāmbujam phullam viddham bhāskararasminā/ cukopa bāṇābhihato rākṣasasya mahākapīḥ, tataḥ pārśve 'tivipulām dadarśa mahatīm śilām/ tarasā tām samutpātya cikṣepa balavad balī, tām śarair daśabhiḥ kruddhas tāḍayām āsa rākṣasaḥ/ vipannaṁ karma tad dṛṣṭvā hanūmānś caṇḍavikramaḥ, sālām vipulam utpātya bhrāmayām āsa vīryavān/ bhrāmayantaṁ kapim dṛṣṭvā sālavyrkṣam mahābalaṁ, cikṣepa subahūn bāṇāñ jambumālī mahābalaḥ/ sālām caturbhir ciccheda vānaram pañcabhir bhujē, urasy ekena bāṇena daśabhis tu stanāntare/ sa śaraiḥ pūritatanuḥ krodhena mahatā vṛtaḥ, tam eva pariḥam grhya bhrāmayām āsa vegitaḥ/ ativego 'tivegena bhrāmayitvā balotkaṭaḥ, pariḥam pātayām āsa jambumāler mahorasi/ tasya caiva śiro nāsti na bāhū na ca jānunī, na dhanur na ratho nāśvās tatrādṛṣyanta neṣavaḥ/ sa hatas tarasā tena jambumālī mahārathaḥ, papāta nihato bhūmau cūrṇitāṅgavibhūsaṇaḥ/ jambumālīm ca nihataṁ kimkarāmś ca mahābalān, cukrodha rāvaṇaḥ śrutvā kopasamraktalocanaḥ/ sa roṣasamvartitatāmrilocanaḥ; prahastaputre nihate mahābale, amātyaputrān ativīryavikramān; samādideśāsu niśācareśvaraḥ/

As Hanuman had brought down from the dome to debris of the Kula Devata's place Chaityaprasaada, King Ravana had instantly decided to despatch Prahasta putra Jambumaali an extraordinary warrior specially trained in proficiency and expertise in archery. As instructed by the King, Jambumali emerged from the Raja Mahal with his dhanush in his arms attired in a red dress, wearing a glittering necklace around his neck, sparkling kundalas on his ears, while he was seething anger. Indeed he was unassailable on any battle front, even against celestials. His dhanush was like Indra dhanush releasing arrows of 'vibgyor' colours of violet-indigo-blue-green-yellow-orange-and blood red! As he releases the arrows, earth shaking tremors are resounded in 'ashta dishas'. He too is seated on a donkey drawn chariot looking in search of Anjaneya. Having spotted the enormous form of Veera Hanuman even from long distance from his donkey chariot on the sky, Jambumaali blasted ten each of 'ardha-chandraakaara baanas' on Hanuman's face, and 'karnika' baanas on his head. Then as the spree of arrows thus released by the well renowned rakshasa Jambumaali, Hanuman was taken aback by surprise as his hands were hurt grievously hurt and his red face was like a red lotus freshly opened up by the ushakaala Surya especially in the Sarad Ritu or the Autumn Season. Indeed, Hanuman turned terribly angry. *cukopa bāṇābhihato rākṣasasya mahākapīḥ, tataḥ pārśve 'tivipulām dadarśa mahatīm śilām/ tarasā tām samutpātya cikṣepa balavad balī, tām śarair daśabhiḥ kruddhas tāḍayām āsa rākṣasaḥ/ vipannaṁ karma tad dṛṣṭvā hanūmānś caṇḍavikramaḥ, sālām vipulam utpātya bhrāmayām āsa vīryavān/* He heightened up his gigantic form further and having noticed around him a huge chunk of a mountain as fallen down as a boulder, pulled it and lifted on to his shoulders and hurled at the rakshasa with his mighty speed and force. Jambumaali in his turn having noticed the boulder thrown by Hanuman, shot then mighty 'manatrika' arrows of ten in a forceful rainy form. Having noticed that the boulder got spilt up into parts, Anjana Putra kept on hurling at maha vrikshas in quick succession as a sequence run of a chain. *bhrāmayantaṁ kapim dṛṣṭvā sālavyrkṣam mahābalaṁ, cikṣepa subahūn bāṇāñ jambumālī mahābalaḥ/ sālām caturbhir ciccheda vānaram pañcabhir bhujē, urasy ekena bāṇena daśabhis tu stanāntare/ sa śaraiḥ pūritatanuḥ krodhena mahatā vṛtaḥ, tam eva pariḥam grhya bhrāmayām āsa vegitaḥ/* As Jambumali noticed that Hanuman was thus hurling huge trees in succession, then with equal agility, he rained his arrows too with matching agility. As the Rakshasa did so, four of his arrows smashed down the 'saala vrikshaas', five hit the massive hands of Hanuman, one hit his chest and ten on his nipples. *ativegena bhrāmayitvā balotkaṭaḥ, pariḥam pātayām āsa jambumāler mahorasi/ tasya caiva śiro nāsti na bāhū na ca jānunī, na dhanur na*

ratho nāśvās tatrādṛśyanta neśavaḥ/ sa hataś tarasā tena jambumālī mahārathaḥ, papāta nihato bhūmau cūrṇitāṅgavibhūṣaṇaḥ/ Maha Vanara Veeraanjaneya was infuriated as never before, he picked up his parigha once again and hurled it with unimaginable ‘vayu vega’ at Jambumali’s chest, and again on his broad head and knees. Thus neither Jambumali’s dhanush, nor the donkey chariot, nor the donkeys were visible. Then the maha rakshasa fell down to earth with a huge sound of thud. *jambumālīm ca nihataṁ kimkarāṁś ca mahābalān, cukrodha rāvaṇaḥ śrutvā kopasaṁraktalocanaḥ/ sa roṣasaṁvartita - tāmralocanaḥ; prahastaputre nihate mahābale, amātyaputrān ativīryavikramān; samādidēśāśu niśācareśvaraḥ/* As he got the message of death of Jambumali the outstanding rakshasa with proven fame of a great archery, besides the kinkara rakshas of eighty thousand, Ravana went into mad rant and rave with vengeful ‘prateekara’ and ordered his ‘mantri putras’ to demolish Anjaneya.

Sarga Forty Five

As Hanuman successevely killed Kinkaras and Jambumaali and demolished Pramadaavana and Chatya Praasada along with inmates, enraged Ravana instructed the mighty sons of his Minsters to face Hanuman

Tatas te rākṣasendreṇa coditā mantriṇaḥ sutāḥ, niryayur bhavanāt tasmāt sapta saptārcivarcasaḥ/ mahābalaparivārā dhanuṣmanto mahābalāḥ, kṛtāstrāstravidām śreṣṭhāḥ parasparajayaiśinaḥ/ hemajālapariḥṣiptair dhvajavadbhiḥ patākibhiḥ, toyadasvananirghoṣair vājiyuktair mahārathaiḥ/ taptakāñcanacitrāṇi cāpāny amitavikramāḥ, visphārayantaḥ saṁhṛṣṭās taḍidvanta ivāmbudāḥ/ jananyas tās tatas teṣāṁ viditvā kimkarān hatān, babhūvuḥ śokasaṁbhraṅtāḥ sabāndhavasuhṛjjanāḥ/ te parasparasamgharṣās taptakāñcanabhūṣaṇāḥ, abhipetur hanūmantaṁ toraṇastham avasthitam/ syjanto bāṇavṛṣṭim te rathagarjitaniḥsvanāḥ, vṛṣṭimanta ivāmbhodā vicerur nairṛtarṣabhāḥ/ avakīrṇas tatas tābhir hanūmāñ śaravṛṣṭibhiḥ, abhavat saṁvṛtākāraḥ śailarād iva vṛṣṭibhiḥ/ sa śarān vañcayām āsa teṣāṁ āsucarāḥ kapiḥ, rathavegāṁś ca vīrāṇāṁ vicaran vimale ’mbare/ sa taiḥ krīḍan dhanuṣmadbhir vyomni vīraḥ prakāśate, dhanuṣmadbhir yathā meghair mārutaḥ prabhur ambare/ sa kṛtvā ninadam ghoram trāsayaṁś tām mahācamūm, cakāra hanumān vegam teṣu rakṣaḥsu vīryavān/ talenābhihanat kāmś cit pādaiḥ kāmś cit paramtapaḥ, muṣṭinābhyahanat kāmś cin nakhaiḥ kāmś cid vyadārayat/ pramamāthorasā kāmś cid ūrubhyām aparān kapiḥ, ke cit tasyaiva nādena tatraiva patitā bhuvi/ tatas teṣv avapanneṣu bhūmau nipatiteṣu ca, tat sainyam agamat sarvaṁ diśo daśabhayārditam/ vinedur visvaram nāgā nipetur bhuvi vājinaḥ, bhagnanīḍadhvajacchatrair bhūś ca kīrṇābhavad rathaiḥ/ sa tān pravṛddhān vinihatya rākṣasān; mahābalāś caṇḍaparākramaḥ kapiḥ, yuyutsur anyaiḥ punar eva rākṣasais; tad eva vīro ’bhijagāma toraṇam/

As instructed by the Rakshasa Raja Ravana, the seven youthful and renowned warrior sons of Ravana’s Ministers, the latter emerged out of the Raja Mahal. All of them had the backing of their own regiments and their own chariots with their own ‘dhvaja pataakaas’ symbolizing their individual regiments. All of them encircled Anjana Putra suddenly raining away their individual arrows, even as the resounding chariots added to the lion like roarings at once. While deftly evading the rains of arrows of the over enthusiastic Mantri Kumaras, Hanuman was merely allowing their wasted arrows just a huge mountain has very little impact of normal rains. *sa taiḥ krīḍan dhanuṣmadbhir vyomni vīraḥ prakāśate, dhanuṣmadbhir yathā meghair mārutaḥ prabhur ambare/ sa kṛtvā ninadam ghoram trāsayaṁś tām mahācamūm, cakāra hanumān vegam teṣu rakṣaḥsu vīryavān/* Just as the Maha Shaktishaali Vayudeva plays with the clouds glittering with Indra Dhanush like lightnings do transmit ‘megha garjanaas’, Anjaneya was rather playful with the Mantri Kumaras. *talenābhihanat kāmś cit pādaiḥ kāmś cit paramtapaḥ, muṣṭinābhyahanat kāmś cin nakhaiḥ kāmś cid vyadārayat/ pramamāthorasā kāmś cid ūrubhyām aparān kapiḥ, ke cit tasyaiva nādena tatraiva patitā bhuvi/ tatas teṣv avapanneṣu bhūmau nipatiteṣu ca, tat sainyam agamat sarvaṁ diśo daśabhayārditam/* Thus the Maha Vanara Veera Hanuman made a series of startling jumps on to the chariots at each of the Mantri Kumaras and slapped to the death

of one of them, kicked another by his strong legs on the head of another with force to death, fisted on another's chest to death, tearing yet another with his sharp finger nails of his mighty hands and feet and so on, by assuming a mountainous swarupa. The rakshasa sena of the Mantri Kumaras got demoralised with the frightening deaths of their leaders and ran away helter skelter. *vinedur visvaram nāgā nipetur bhuvi vājinah, bhagnanīḍadhvajacchatrair bhūś ca kīrṇābhavad rathaiḥ/ sa tān pravṛddhān vinihatya rākṣasān; mahābalaś caṇḍaparākramaḥ kapiḥ, yuyutsur anyaiḥ punar eva rākṣasais; tad eva vīro 'bhijagāma toraṇam/* Then the elephants and horses to disappeared and the sound of crumbing crashes of the ratha dhwas added to the chaos. All over the battle field there was flows of blood and it appeared that a sizeable part of Lankapuri was getting demolished, even as Maha Vanara Veera Hanuman was awaiting such other further onslaughts.

Sarga Forty Six

With successive deaths of his select Rakshasa Veeras, Ravana had wondered that even one Vanara of Hanuman demoralised him as a wake up call and despatched his five Senapatis who too were killed!

Hatān mantrisutān buddhvā vānareṇa mahātmanā, rāvaṇaḥ saṁvṛtākāraś cakāra matim uttamām/ sa virūpākṣayūpākṣau durdharam caiva rākṣasam, praghasam bhāsakarṇam ca pañcasenāgranāyakān/ saṁdideśa daśagrīvo vīrān nayaviśāradān, hanūmadgrahaṇe vyagrān vāyuvegasamān yudhi/ yāta senāragāḥ sarve mahābalaparigrahāḥ, savājirathamātāṅgāḥ sa kapiḥ śāsyatām iti/ yat taiś ca khalu bhāvyaṁ syāt tam āśādyā vanālayam, karma cāpi samādheyam deśakālavirodhitam/ na hy aham tam kapim manye karmaṇā pratitarkayan, sarvathā tan mahad bhūtam mahābalaparigraham, bhaved indreṇa vā sṛṣṭam asmadarthaṁ tapobalāt/ sanāgayakṣagandharvā devāsura maharṣayah, yuṣmābhiḥ sahitaiḥ sarvair mayā saha vinirjitāḥ/ tair avaśyaṁ vidhātavyaṁ vyalīkaṁ kim cid eva naḥ, tad eva nātra saṁdehaḥ prasahya parigṛhyatām/ nāvamanyo bhavadbhiś ca hariḥ krūraparākramaḥ, dṛṣṭā hi harayah śīghrā mayā vipulavikramāḥ/ vālī ca saha sugrīvo jāmbavānś ca mahābalaḥ, nīlaḥ senāpatiś caiva ye cānye dvividādayaḥ/ naiva teṣāṁ gatir bhīmā na tejo na parākramaḥ, na matir na balotsāho na rūparikalpanam/ mahat sattvam idaṁ jñeyam kapirūpaṁ vyavasthitam, prayatnam mahad āsthāya kriyatām asya nigrahaḥ/ kāmaṁ lokāś trayāḥ sendrāḥ sasurāsura mānavāḥ, bhavatām agrataḥ sthātum na paryāptā raṇājire/ tathāpi tu nayajñena jayam ākāṅkṣatā raṇe, ātmā rakṣyaḥ prayatnena yuddhasiddhir hi cañcalā/ te svāmivacanāṁ sarve pratigṛhya mahaujasah, samutpetur mahāvegā hutāśasamatejasah/ rathaiś ca mattair nāgaiś ca vājibhiś ca mahājavaiḥ, śastraiś ca vividhais tīkṣṇaiḥ sarvaiś copacitā balaiḥ/ tatas tam dadṛṣur vīrā dīpyamānaṁ mahākapim, raśmimantam ivodyantaṁ svatejoraśmimālinam/ toraṇastham mahāvegāṁ mahāsattvaṁ mahābalaṁ, mahāmatim mahotsāham mahākāyaṁ mahābalaṁ/ tam samīkṣyaiva te sarve dikṣu sarvāsv avasthitāḥ, taiś taiḥ praharaṇair bhīmair abhipetus tatas tataḥ/ tasya pañcāyasās tīkṣṇāḥ sitāḥ pītamukhāḥ śarāḥ, śirasty utpalapatrābhā durdhareṇa nipātītāḥ/ sa taiḥ pañcabhir āviddhaḥ śaraiḥ śirasi vānaraḥ, utpapāta nadan vyomni diśo daśa vinādayan/ tatas tu durdharo vīraḥ sarathaḥ sajjakārmukaḥ, kirañ śaraśatair naikair abhipede mahābalaḥ/ sa kapir vārayām āsa tam vyomni śaravarṣiṇam, vṛṣṭimantam payodānte payodam iva mārutaḥ/ ardyamānas tatas tena durdhareṇānilātmajaḥ, cakāra ninadam bhūyo vyavardhata ca vegavān/ sa dūram sahasotpatya durdharasya rathe hariḥ, nipapāta mahāvego vidyudrāśir girāv iva/ tatas tam mathitāṣṭāśvam ratham bhagnākṣakūvaram, vihāya nyapatad bhūmau durdharas tyaktajīvitaḥ/ tam virūpākṣayūpākṣau dṛṣṭvā nipatitam bhuvi, saṁjātarosau durdharśāv utpetatur arimdamau/ sa tābhyām sahasotpatya viṣṭhito vimale 'mbare, mudgarābhyām mahābāhur vakṣasy abhithataḥ kapiḥ/ tayor vegavator vegam vinihatya mahābalaḥ, nipapāta punar bhūmau suparṇasamavikramaḥ/ sa sālavykṣam āśādyā samutpātya ca vānaraḥ, tāv ubhau rākṣasau vīrau jaghāna pavanātmajaḥ/ tatas tāms trīn hatān jñātvā vānareṇa tarasvinā, abhipede mahāvegāḥ prasahya praghaso harim/ bhāsakarṇas ca saṁkruddhaḥ śulam ādāya vīryavān, ekataḥ kapiśārdūlam yaśasvinam avasthitau/ paṭṭisena śitāgreṇa praghasaḥ pratyapothayat, bhāsakarṇas ca śulena rākṣasaḥ kapisattamam/ sa tābhyām vikṣatair gātrair aṣṭdigdhatanūruhaḥ, abhavad vānaraḥ kruddho bālasūryasamaprabhaḥ/ samutpātya gireḥ śṛṅgam

samṛgavyālapādapam, jaghāna hanumān vīro rākṣasau kapikuñjaraḥ/ tatas teṣv avasanneṣu senāpatiṣu pañcasu, balaṁ tad avāśeṣaṁ tu nāśayāṁ āsa vānaraḥ/ aśvair aśvān gajair nāgān yodhair yodhān rathair rathān, sa kapir nāśayāṁ āsa sahasrākṣa ivāsurān/ hatair nāgais ca turagair bhagnākṣais ca mahārathaiḥ, hatais ca rākṣasair bhūmī ruddhamārgā samantataḥ/ tataḥ kapis tān dhvajinīpatīn raṇe; nihatyā vīrān sabalān savāhanān, tad eva vīraḥ pariḡrhya toraṇam; kṛtakṣaṇaḥ kāla iva prajāksaye/

On being intimated that the Mahaasura Mantri Putras along with their respective regimental senas too were annihilated as a child's play by a single Vaanara, Ravana was shocked and got jolted that even a massive vanara sena under the leadership of Sugriva if awaited along with Rama Lakshmanas the known archery experts might indeed uproot the Lanka Samrajya. He then decided to instruct the five Senapatis along with their respective senas too to bring Anjaneya to the very face of Mrityu for the time being, without getting concerned of the future eventualities. Accordingly, the five Senapatis viz. Virupaksha, Yupaksha, Durdhara, Prathasa, and Bhaasakarna, who were not only Maha Rakshasa Veeras but also 'Neeti Nipunas' of the chaturvidha Upaayas of battle viz. mitra laabha-mitra bheda, sandhi and danda. They addressed their respective senas to utilise their horses, chariots, elephants and having subdued the Vanara to catch and subdue him and teach him a lesson. You must follow my instructions perfectly as there would follow the imposition of a punishment as per 'desha kaala paristhitis.' *na hy aham tam kapim manye karmaṇā pratitarkayan, sarvathā tan mahad bhūtam mahābalaparigraham, bhaved indreṇa vā sṛṣṭam asmadarthaṁ tapobalā/ sanāgayakṣagandharvā devāsuramaharṣayaḥ, yuṣmābhiḥ sahitaiḥ sarvair mayā saha vinirjitāḥ/ tair avāśyāṁ vidhātavyāṁ vyalīkaṁ kim cid eva naḥ, tad eva nātra samdehaḥ prasahya pariḡrhyatām/* As one could seriously introspect, this Hanuman really does not truly be a mere Vanara with his familiar traits; indeed, he ought to be a 'maha praani and maha bala sampanna' or a distinctive being with extraordinary powers of body and mind. At the same time, he need not be spared either. Considering the circumstantial evidences, he looks like to have been born as a result of deep tapasya of his originators. Probably Indra had in the past had performed his deep tapasya and got a praani manifested who could overpower yaksha-gandharva-deva-asura-maharshis even. In any case, this 'vaanara' is distinctively distinguished. Therefore, the uniform decision of we the senapatis of Ravana Rakshasa Sena must catch him alive. King Ravana's fore front sena! Your strict instruction to you all is to subdue this phenomenal enemy in the facade of a Vaanara Hunuman should be to catch him, overpower him and return with roaring success. *nāvamanyo bhavadbhis ca hariḥ krūraparākramaḥ, dṛṣṭā hi harayaḥ śīghrā mayā vipulavikramāḥ/ vālī ca saha sugrīvo jāmbavāms ca mahābalaḥ, nīlaḥ senāpatiḥ caiva ye cānye dvividādayaḥ/ naiva teṣāṁ gatir bhīmā na tejo na parākramaḥ, na matir na balotsāho na rūpaparikalpanam/* Considering that Hanuman is a Vanara only and ignore him and make fun of him either as our combined assessment is an unusual 'dheera-parakrami'. We have witnessed maha veeras like Vaali, Sugriva, Jambavan, Sena pati Neela and such parakramis. They resemble normal monkeys yet are possessed such qualities of fitness, dashing bravery, intrepidity, mental energy, and overflowing enthusiasm. *mahat sattvam idaṁ jñeyam kapirūpam vyavasthitam, prayatnam mahad āsthāya kriyatām asya nigrahaḥ/ kāmaṁ lokāṁ trayāḥ sendrāḥ sasurāsuramānavāḥ, bhavatām agrataḥ sthātum na paryāptā raṇājire/ tathāpi tu nayajñena jayam ākāṅkṣatā raṇe, ātmā rakṣyaḥ prayatnena yuddhasiddhir hi cañcalā/* You rakshas soldiers! You should therefore realise that in the guise of Vanaras, 'maha shakti shaalis' are hidden behind and having thus realised do make all out endeavours to surround and catch him red handed and bring him. We are fully aware that on the battle front, even devatas headed by Indra, or asuras, other celestial beings, much less of manushyas, you had always brought our King Ravana to glory. Yet as per the fundamental principles of 'Neeti', you must be defensive too as the outcome of a battle is like a 'knife on a sensitive balance' invariably. *te svāmivacanam sarve pratigryha mahaujasaḥ, samutpetur mahāvegā hutāśasamatejasah/ rathais ca mattair nāgais ca vājibhis ca mahājavaiḥ, śastrais ca vividhais tikṣṇaiḥ sarvais copacitā balaiḥ/* Therefore according to the instruction of King Ravana, you maha rakshasa veeras of 'shakti and yukti' must make all out and desperate efforts to surround and subdue the Maha Veera who too even being single might not hoodwink you to slip by'. Such was the elaborate and detailed briefing to the enormity of Ravana Sena by the respective Senapatis. *tatas tam*

dadyśur vīrā dīpyamānam mahākapim, raśmimantam ivodyantam svatejoraśmimālinam/ toraṇastham mahāvegām mahāsattvaṁ mahābalaṁ, mahāmatim mahotsāham mahākāyam mahābalaṁ/ taṁ samīkṣyaiva te sarve dikṣu sarvāsv avasthitāḥ, taiḥ taiḥ praharaṇair bhīmair abhipetus tatas tataḥ/ As Maha Kapi Anjaneya saw the Rakshasa Veeras initiated approaching him, he stood up erect and ready as the enemies looked full of shakti-bala-vega-buddhi-utsaaha-and of huge physical forms. Instantly they initiated raining arrows aimed at him. On nearing him, they aimed at his head as his iron parigha was already in position there in defence. They appeared to have already protected themselves with sheaths of their lions. Then they initiated action by raining non stop releases of their arrows and despite his parigha being protective of his head, five arrows managed to hit his head. *tasya pañcāyasās tīkṣṇāḥ sitāḥ pītāmukhāḥ śarāḥ, śirasty utpalapatrābhā durdhareṇa nipātītāḥ/ sa taiḥ pañcabhir āviddhaḥ śaraiḥ śirasi vānaraḥ, utpapāta nadan vyomni diśo daśa vinādayan/ tatas tu durdharo vīraḥ sarathaḥ sajjakārmukaḥ, kirañ śaraśatair naikair abhipede mahābalaḥ/* Thus the five ‘baanaas’ hit his head, he jumped up high skyward and made a roaring like a ‘megha garjana’ which got resounded from the ten directions. Then the maha rakshasa seated on the chariot released hundred and odd arrows while dashing off towards Hanuman. Yet like the end of the varsha ritu, the rough and rigid clouds resist and dodge the rains, Hanuman self protected himself deftly. *ardyamānas tatas tena durdhareṇānilātmajaḥ, cakāra ninadam bhūyo vyavardhata ca vegavān/ sa dūram sahasotpatya durdharasya rathe hariḥ, nipapāta mahāvego vidyudrāśir girāv iva/ tatas taṁ mathitāṣṭāsvam ratham bhagnākṣakūvaram, vihāya nyapatad bhūmau durdharas tyaktajīvitaḥ/* As the Durdhara Rakshasa increased the pace of his arrows against Hanuman, then he roared again and again and assumed a colossal form and jumped off considerable distance. Veera Hanuman then attacked the rakshasa, the latter jumped off from the chariot and yet resuming the arrow releases still hopeful of the gatherings of lightnings might still hit a huge mountain while maha veera Hanuman hit Durdhara’s head to pieces. Then two of the more intrepid rakshasaas named Dhurdharsha and Virupaksha jumped up high enough at the huge form of the Vanarashiromani’s chest and sought to hit it by their ‘mudgaras’. But having cleverly dodged the hit once again, Hanuman like Garuda Deva swooped down to earth again. *sa sālavr̥kṣam āsādyā samutpātya ca vānaraḥ, tāv ubhau rākṣasau vīrau jaghāna pavanātmajaḥ/ tatas tāms trīn hatāñ jñātvā vānareṇa tarasvinā, abhipede mahāvegaḥ prasahya praghaso harim/ bhāsakarnaś ca samkruddhaḥ śūlam ādāya vīryavān, ekataḥ kapiśārdūlam yaśasvinam avasthitau/* He then pulled up and uprooted a ‘maha saala vriksha’ and smashed the heads of Dhurdharsha and Virupaaksha. As the ‘vegashali maha vaanara veera’ Hanuman killed Durdhara- Dhurdarsha-and Virupalsha in a series, another Rakshasa named Prathasa who too had the ability of speed approached Hanuman with an affected smile. From another side approached Bhaasakarna with rage and with a sharp ‘shula’. As both the rakshasaas were left and right of Veera Hanuman and sought to hurt Veera Hanuman simultaneously; then the Maha Vaanara was hurt by Bhaskarna’s pattisha and Pradhasa with a paattisha and Bhasakarna with the shula almost simultaneously. *sa tābhyām vikṣatair gātrair aṣṭdigdhatanūruhaḥ, abhavad vānaraḥ kruddho bālasūryasamaprabhaḥ/ samutpātya gireḥ śṛṅgam samṛgavyālapādapam, jaghāna hanumān vīro rākṣasau kapikuñjaraḥ/* As both the Rakshasaas hurt the Vanara Veera, his hairy body received cuts at places bleeding; then the maha vaanara veera Hanuman suffered blisters with oozing blood and was incensed up with his face was like the early morning Surya Deva gets extreme redness. Then soon enough, he pulled and lifted a mountain top full of huge trees, forest animals and crawling cobras and hurled on the heads of Pradhasa and Bhaskarna to death. *tatas teṣv avasanneṣu senāpatiṣu pañcasu, balaṁ tad avaśeṣam tu nāśayām āsa vānaraḥ/ aśvair aśvān gajair nāgān yodhair yodhān rathai rathān, sa kapir nāśayām āsa sahasrākṣa ivāsūrān/ hatair nāgaiś ca turagair bhagnākṣaiś ca mahārathaiḥ, hataiś ca rākṣasair bhūmī ruddhamārgā samantataḥ/* Thus the Maha Vanara killed all the Senapatis of Ravana Sena and cleared the remaining rakshasa soldiers too who had either ran away or were cleared to death. Just as Deva Raja Indra would kill the Asuras by their mutual killings, Hanuman too forced mutual killings of horses against horses, elephants against elephants and asura yodddhas against each other too. Thus the battle field was inaccessible as blood was flowing, corpses and carcasses were surfiet. *tataḥ kapis tān dhvajinīpatīn raṇe; nihatya vīrān sabalān savāhanān, tad eva vīraḥ pariḡṛhya toraṇam; kṛtakṣaṇaḥ kāla iva prajākṣaye/* In this manner, the

Five Senapatis and their army force were despatched to annihilation by singular Hanuman while the Lankapuri citizens were shivering with fear whether their turn might be round the corner too!

Sarga Forty Seven

Anxiously awaiting Hanuman's destruction by the Five Senapatis and army forces, Ravana got negative messages. As he was dismayed, his son Akshaya Kumara, well versed in war tactics, then too his turn.

Senāpatīn pañca sa tu pramāpitān; hanūmatā sānucarān savāhanān, samīkṣya rājā samaroddhaton - mukham; kumāram akṣam prasamaikṣatākṣatam/ sa tasya dṛṣṭyarpaṇasampracoditah; pratāpavān kāñcanacitrakārmukah, samutpapātātha sadasy udrito; dvijātimukhyair haviṣeva pāvakah/ tato mahad bālādivākaraprabham; prataptajāmbūnadajālasamtatam, rathām samāsthāya yayau sa vīryavān; mahāharim tam prati nairṭarṣabhaḥ/ tatas tapaḥsamgrahasamcayārjitam; prataptajāmbūnada - jālaśobhitam, patākinam ratnavibhūṣitadhvajam; manojavāṣṭāśvavaraiḥ suyojitam/ surāsurādhrṣyam asaṃgacāriṇam; raviprabham vyomacaram samāhitam, satūṇam aṣṭāsinibaddhabandhuraḥ; yathākramāveśitasaktitomaram/ virājamānam pratipūrṇavastunā; sahemadāmnā śaśisūryavarvasā, divākarābham ratham āsthitas tataḥ; sa nirjagāmāmaratulyavikramah/ sa pūrayan kham ca mahīm ca sācalām; turāṃgamataṅgamahārathasvanaiḥ, balaiḥ sametaiḥ sa hi toraṇasthitam; samartham āśīnam upāgamat kapim/ sa tam samāsādya harim harīkṣaṇo; yugāntakālāgnim iva prajākṣaye, avasthitam vismitajātasambhramah; samaikṣatākṣo bahumānacakṣuṣā/ sa tasya vegam ca kaper mahātmanah; parākramam cāriṣu pārthivātmajah, vicārayan kham ca balaḥ mahābalo; himakṣaye sūrya ivābhivardhate/ sa jātamanuyh prasamīkṣya vikramam; sthiraḥ sthitah saṃyati durnivāraṇam, samāhitātmā hanumantam āhave; pracodayām āsa śarais tribhiḥ śitaiḥ/ tataḥ kapim tam prasamīkṣya garvitam; jitaśramam śatruparājayor jitam, avaiṣṣatākṣah samudīrṇamānasah; sabānapāṇiḥ pragṛhītakārmukah/ sa hemaṣkāṅgadacārakuṇḍalah; samāsasādāsu parākramah kapim, tayor babhūvāpratimah samāgamah; surāsurāṅām api sambhramapradaḥ/ rarāsa bhūmir na tatāpa bhānumān; vavau na vāyuh pracacāla cācalah, kapeḥ kumārasya ca vīkṣya saṃyugam; nanāda ca dyaur udadhiś ca cukṣubhe/ tataḥ sa vīrah sumukhān patatrinah; suvarṇapuṅkhān saviṣān ivoragān, samādhisamīyogavimokṣatattvavic; charān atha trīn kapimūrdhny apātayat/ sa taiḥ śarair mūrdhni samam nipātitaḥ; kṣarann asṛgdigdhavivṛttalocanah, navoditādityanibhah śarāmśumān; vyarājatāditya ivāmśumālikah/ tataḥ sa piṅgādhipamantrisattamah; samīkṣya tam rājavarātmajam raṇe, udagracitrāyudhacitrakārmukah; jaharṣa cāpūryata cāhavonmukhaḥ/ sa mandarāgrastha ivāmśumālī; vivṛddhakopo balavīryasamīyutaḥ, kumāram akṣam sabalaḥ savāhanam; dadāha netrāgnimarīcibhis tadā/ tataḥ sa bāṇāsanaśakrakārmukah; śarapravarṣo yudhi rākṣasāmbudah/ śarān mumocāsu harīśvarācale; balāhako vṛṣṭim ivācalottame/ tataḥ kapis tam raṇacaṇḍavikramam; vivṛddhatejobalavīryasāyakam, kumāram akṣam prasamīkṣya saṃyuge; nanāda harṣād ghanatulya - vikramah/ sa bālābhāvād yudhi vīryadarpitah; pravṛddhamanyuh kṣatajopamekṣaṇah, samāsasādā - pratimam raṇe kapim; gajo mahākūpam ivāvṛtam tṛṇaiḥ/ sa tena bāṇaiḥ prasabham nipātitaḥ; cakāra nādam ghananādaniḥsvanah, samutpapātāsu nabhaḥ sa mārutir; bhujoruvikṣepaṇa ghoradarśanah/ samutpatantam samabhidravat balī; sa rākṣasānām pravarah pratāpavān, rathī rathasreṣṭhatamah kirañ śaraiḥ; payodharah śailam ivāśmavṛṣṭibhiḥ/ sa tāñ śarāms tasya vimokṣayan kapiś; cacāra vīrah pathi vāyusevite, śarāntare mārutavad viniṣpatan; manojavah saṃyati caṇḍavikramah/ tam āttabāṇāsanam āhavonmukham; kham āstrīṇantam vividhaiḥ śarottamaiḥ, avaiṣṣatākṣam bahumānacakṣuṣā; jagāma cintām ca sa mārutātmajah/ tataḥ śarair bhinnabhujāntarah kapiḥ; kumāravaryeṇa mahātmanā nadan, mahābhujah karmaviṣeṣatattvavid; vicintayām āsa raṇe parākramam/ abālavad bālādivākaraprabhaḥ; karoty ayam karma mahan mahābalaḥ, na cāsya sarvāhavakarmaśobhinah; pramāpaṇe me matir atra jāyate/ ayam mahātmā ca mahāms ca vīryataḥ; samāhitas cātisahas ca saṃyuge, asaṃśayam karmaguṇodayād ayam; sanāgayakṣair munibhiś ca pūjitah/ parākramotsāhavivṛddhamānasah; samīkṣate mām pramukhāgataḥ sthitah, parākramo hy asya manāmsi kampayet; surāsurāṅām api śīghrakāriṇah/ na khalv ayam nābhibhaved upekṣitah; parākramo hy asya raṇe vivardhate, pramāpaṇam

tv eva mamāsya rocate; na vardhamāno 'gnir upekṣitum kṣamaḥ/ iti pravegam tu parasya tarkayan; svakarmayogaṃ ca vidhāya vīryavān, cakāra vegam tu mahābalas tadā; matim ca cakre 'sya vadhe mahākapiḥ/ sa tasya tān aṣṭahayān mahājavān; samāhitān bhārasahān vivartane, jaghāna vīraḥ pathi vāyusevite; talaprahālaih pavanātmajah kapiḥ/ tatas talenābhihato mahārathaḥ; sa tasya piṅgādhipa mantrinirjitaḥ, sa bhagnanīdaḥ parimuktakūbarah; papāta bhūmau hatavājir ambarāt/ sa tam parityajya mahāratho ratham; sakārmukaḥ khaḍgadharah kham utpatat, tapo 'bhiyogād ṛṣir ugravīryavān; vihāya deham marutām ivālayam/ tataḥ kapis tam vicarantam ambare; patatrirājānila siddhasevite, sametya tam mārutavegavikramah; krameṇa jagrāha ca pādayor dṛḍham/ sa tam samāvidhya sahasraśaḥ kapir; mahoragam grhya ivāṇḍajeśvaraḥ, mumoca vegāt pitṛtulyavikramo; mahitale saṃyati vānarottamaḥ/ sa bhagnabāhūrukaṭṣiro dharah; kṣarann asṛn nirmathitāsthilocanaḥ, sa bhinnasāmdhiḥ pravikīrṇa - bandhano; hataḥ kṣitau vāyusutena rākṣasaḥ/ mahākapiḥ bhūmitale nipīḍya tam; cakāra rakṣo 'dhipater mahad bhayam/ maharṣibhiḥ cakracarair mahāvratāih; sametya bhūtais ca sayakṣapannagaiḥ, suraiś ca sendrair bhṛṣajātavismayair; hate kumāre sa kapir nirīkṣitaḥ/ nihatyā tam vajrasutopamaprabham; kumāram akṣam kṣatajopamekṣaṇam, tad eva vīro 'bhijagāma toraṇam; kṛtakṣaṇaḥ kāla iva prajākṣaye/

As even the five Senapatis and sena were shattered by Hanuman, Ravana looked at his son Akshaya Kumara who was ably trained in the art of big battles even against celestial beings. Inspired at the looks of his father encouragingly, the Kumara was readily enthusiastic as though shreshtha brahmana panditas rise to make their offerings of 'havishaanna' to Agni Deva. He then proceeded to that very place where the Vanara Yodha was located. The Kumara had the erstwhile popularity of having performed long tapasya and accomplished a 'maha dhwaḥ' of gold studded with glittering nava ratnas hoisted on his famed chariot which was reputed as unbreakable and driven by illustrious horses flying high on the sky and earth alike. Having arrived at the very spot where Hanuman stood up smilingly, Akshaya Kumara gave such a conceited look at him as though pralaya kaala Surya looks down on the earth ready for extinction at the 'yugantara kaala'. Veera Hanuman ever ready for the battle returned an extremely incensed look at the rakshasa veera kumara. By hitting the air above with his three rows of arrows suggestively inviting Anjaneya for the battle, Akshaya Kumara provoked the invincible vanara veera. While the Kumara wearing a glittering golden necklace, karna kundalas, and so on proceeded to Veera Hanuman; indeed when ever asuras or devatas encountered the Kumara, they were invariably apprehensive of their own safety and survival. His manner of raising his bow and releasing his arrows with incredible precision were popular. Now in the present encounter of Kapishreshtha Hanuman and Akshaya Kumara, it appears bhutala vaasis appear to be alarmed, Surya's tejas dimmed and Vayu Deva's speed slowed down. Then Veera Kumara who was an outstanding expert in the style of release shot three initial arrows on Hanuman's head. Instantly there were flows of blood trickling down his shoulders. Then Hanuman felt somewhat dazed and initiated enlarging and heightening his body. *sa mandarāgrastha ivāmsūmālī; vivṛddhakopo balavīryasaṃyutaḥ, kumāram akṣam sabalam savāhanam; dadāha netrāgnimarīcibhis tadā/ tataḥ sa bāṇāsanaśakrakārmukaḥ; śarapravarṣo yudhi rākṣasāmbudaḥ/ śarān mumocāśu harīśvarācale; balāhako vṛṣṭim ivācalottame/* He was infuriated further and further and his 'bala paraakraas' too got strengthened and his very harsh looks at Akshaya Kumara were such that the latter would be turning to ashes. Then the Kumara showered his arrows on Hanuman like thick clouds on the sky releases torrential rains on the mountain like body of Hanuman. *Kapistastam raṇacaṇḍa-vikramam; vivṛddhatejobalavīryasāyakaṃ, kumāram akṣam prasamīkṣya saṃyuge; nanāda harsād ghanatulya -vikramah/ sa bālabhāvād yudhi vīryadarpitaḥ; pravṛddhamanyuḥ kṣatajopamekṣaṇaḥ, samāsasādā -pratimam raṇe kapiḥ; gajo mahākūpam ivāvṛtam tṛṇaiḥ/* On the battle front, Akshaya Kumara's prowess and dexterity appeared unparalleled. So were his tejas, bala, parakrama and the manner of lifting his arrow were truly appreciated by Hanuman too. But then the latter made a 'simha garjana' which provoked Akshaya all the more. His eyes were like spills over of blood. Due to his non-realisation on what Anjaneya was truly like, he sought to advance himself further on towards the Maha Vaanara. *sa tena bāṇaiḥ prasabham nipātitaḥ; cakāra nādam ghananādaniḥsvanaḥ, samutpapātāśu nabhaḥ sa mārutir; bhujoruvikṣepaṇa ghoradarśanaḥ/ samutpatantam samabhidravat balī; sa*

*rākṣasānām pravaraḥ pratāpavān, rathī rathasreṣṭhatamaḥ kirañ śaraiḥ; payodharaḥ śailam ivāśmavṛṣṭibhiḥ/*As provoked by Anjaneya's simha garjana, the arrogant and over confident Akshaya Kumara, totally unaware of Veera Hanuman's unchallengeable prowess, he utilised all his strength and started raining arrows on the mighty opponent. Hanuman got infuriated and having roared again, started jumping up all across the high skies. But, Akshaya Kumara too continued releasing his arrows with equal agility followed the ever jumping Anjaneya as if sky high clouds of density chased the mountainous profile of Hanuman. Then Hanuman's flashes of his thoughts: 'doubtless, Akshaya Kumara is an extremely capable arrowsman and it should be ruthless for him to be decimated without mercy; yet, he ought not be allowed to survive any further as the very purpose of the arduous task on hand. *na khalv ayam nābhībhaveḍ upekṣitaḥ; parākramo hy asya raṇe vivardhate, pramāpaṇam tv eva mamāsyā rocate; na vardhamāno 'gnir upekṣitum kṣamaḥ/ iti pravegam tu parasya tarkayan; svakarmayogaṃ ca vidhāya vīryavān, cakāra vegam tu mahābalas tadā; matim ca cakre 'sya vadhe mahākapiḥ/ sa tasya tān aṣṭahayān mahājavān; samāhitān bhārasahān vivartane, jaghāna vīraḥ pathi vāyusevite; talaprahālaiḥ pavanātmajaḥ kapiḥ/*Therefore, if out of my mercifulness, the Ravana Kumara now on the very enthusiastic mental frame work should not be allowed to cross his excusable limits as he is now at the peak of his pride and foolhardiness. Thus having deeply introspected, Veera Anjaneya had increased the velocity of his 'vaayu vega' and decided to resort to 'shatru samhara'. Then, Veera Anjaneya already in the skies hit the eight horses of Ravana Kumara's chariot by which the incessant 'baana prayogas' and thus despatched the horses to yama loka. *tatas talenābhīhato mahārathaḥ; sa tasya piṅgādhipa - mantrinirjitaḥ, sa bhagnanīḍaḥ parimuktakūbaraḥ; papāta bhūmau hatavājir ambarāt/ sa tam parityajya mahāratho ratham; sakārmukaḥ khaḍgadharaḥ kham utpatat, tapo 'bhiyogād ṛṣir ugravīryavān; vihāya deham marutām ivālayam/ tataḥ kapis tam vicarantam ambare; patatrirājānilasiddhasevite, sametya tam mārutavegavikramaḥ; krameṇa jagrāha ca pādayor dṛḍham/* Then the great Prime Minister of Vaanara King Sugriva demolished the Akshaya Kumara's chariot as also the maha dhvaja which was one of Akshaya's proud accomplishment pursuant to his deep tapasya. Then the Maha Rathi Akshaya Kumars jumped of his chariot with his dhanush and sword and jumped high on the sky, just as maha yogis would have discarded their bodies to the lokas above. Then Vayu Putra Anjaneya accelerated his 'vaayu vega' and swooped like Garuda Deva and faced Akshaya Kumara and held the Kumaras's feet firmly. *sa tam samāvidhya sahasraśaḥ kapir; mahoragam gr̥hya ivāñḍajeśvaraḥ, mumoca vegāt pitṛtulyavikramo; mahūtale samyati vānarottamaḥ/* Then like his father Vayu Deva having got the grip of Akshaya Kumaras's body stood up, lifted Akshaya Kumaras's youthful body and like Garuda Deva would toss poisonous cobras with their tails, hurled the body severely down to the battle ground. *sa bhagna bāhūrukaṭṭīśiro dharaḥ; kṣarann aṣṇ nirmathitāsthilocanaḥ, sa bhinnasam̄dhiḥ pravikṛṇa bandhano; hataḥ kṣitau vāyusutena rākṣasaḥ/* As the body was thrown down, Akshaya Kumara the Ravana Putra, got split up and his shoulders, hands, chest etc. were broken, his sharp eyes sprouted out, and the nasa-needi bandhanas were shattered. Thus Pavan Kumara had successfully demolished Akshaya Kumara the younger son of Ravanaasura. *mahākapiḥ bhūmitale nipīḍya tam; cakāra rakṣo 'dhipater mahad bhayam/ maharṣibhiḥ cakracarair mahāvrataiḥ; sametya bhūtaiḥ ca sayakṣapannagaiḥ, suraiḥ ca sendrair bhṛśajātavismayair; hate kumāre sa kapir nirīkṣitaḥ/ nihatya tam vajrasutopamaprabham; kumāram akṣam kṣatajopamekṣaṇam, tad eva vīro 'bhijagāma toraṇam; kṛtakṣaṇaḥ kāla iva prajākṣaye/* As Ravana realised the death of his son by Hanuman, Ravana got jitters in his heart. But Maharshis who were used to travel in the 'nakshatra mandali', even as Indra and Devatas were proud of Vayu Putra Hanuman, witnessed the 'going ons' and blessed the latter with flashes of their darshan of the hero who was full of their grace in extreme humility. Then Veera Hanuman reappeared at the thresholds of Ashoka Vatika for further encounters by Ravana and his followers.

Sarga Forty Eight

Shattered with putra shoka and humiliation, Ravana asked Indrajit to use his brahmastra to end up the menace of Hanuman and save the Rakshasa Samrajya and his personal prestige and fame at stake!

Tatas tu rakṣo 'dhipatir mahātmā; hanūmatākṣe nihate kumāre, manaḥ samādhāya tadendrakalpaṃ; samādideśendrajitaṃ sa roṣāt/ tvam astravic chastrabhṛtām variṣṭhaḥ; surāsuraṇām api śokadātā, sureṣu sendreṣu ca dṛṣṭakarmā; pitāmahārādhanasamcitāstrāḥ/ tavāstrabalam āsādyā nāsura na marudgaṇāḥ, na kaś cit triṣu lokeṣu saṃyuge na gataśramaḥ/ bhujavīryābhiguptaś ca tapasā cābhirakṣitaḥ, deśakāla - vibhāgajñas tvam eva matisattamaḥ/ na te 'sty aśakyaṃ samareṣu karmanā; na te 'sty akāryaṃ matipūrvamantraṇe/ na so 'sti kaś cit triṣu saṃgrāheṣu vai; na veda yas te 'strabalam balaṃ ca te/ mamānurūpaṃ tapaso balaṃ ca te; parākramaś cāstrabalaṃ ca saṃyuge/ na tvām samāsādyā raṇāvamarde; manaḥ śramaṃ gacchati niścitartham/ nihatā imkarāḥ sarve jambumālī ca rākṣasaḥ, amātyaputrā vīrāś ca pañca senāgrayāyinaḥ/ sahodaras te dayitaḥ kumāro 'kṣaś ca sūditaḥ, na tu teṣv eva me sāro yas tvayy ariniśūdana/ idaṃ hi dṛṣṭvā matiman mahad balaṃ; kapeḥ prabhāvaṃ ca parākramaṃ ca, tvam ātmanaś cāpi samīkṣya sāraṃ; kuruṣva vegam svabalānurūpam/ balāvamaradas tvayī samnikṣṭe; yathā gate śāmyati śāntaśatrau, tathā samīkṣyātmabalaṃ paraṃ ca; samārabhasvāstra -vidāṃ variṣṭha/ na khalv iyaṃ matih śreṣṭhā yat tvām saṃpreṣayāmy aham, iyaṃ ca rājadharmāṇām kṣatrasya ca matir matā/ nānāśastraiś ca saṃgrāme vaiśārdyam arimādaṃ, avaśyam eva boddhavyaṃ kāmyaś ca vijayo raṇe/ tataḥ pitus tad vacanaṃ niśamya; pradakṣiṇaṃ dakṣasutaprabhāvaḥ, cakāra bhartāram adīnasattvo; raṇāya vīraḥ pratipannabuddhiḥ/ tatas taiḥ svagaṇair iṣṭair indrajit pratipūjitaḥ/ yuddhoddhataktotsāhaḥ saṃgrāmaṃ pratipadyata/ śrīmān padmapalāsākṣo rākṣasādhipateḥ sutah, nirjagāma mahātejāḥ samudra iva parvasu/ sa pakṣi rājopamatulyavegair; vyālaiś caturbhiḥ sitatīkṣṇadamṣṭraiḥ, ratham samāyuktam asaṃgavegam; samāruhendrajid indrakalpaḥ/ sa rathī dhanvināṃ śreṣṭhaḥ śastrajño 'stravidāṃ varah, rathenābhīyau kṣipraṃ hanūmān yatra so 'bhavat/ sa tasya rathanirghoṣaṃ jyāsvanaṃ kārmukasya ca, niśamya harivīro 'sau saṃprahrṣṭataro 'bhavat sumahac cāpam ādāya śitaśalyāṃś ca sāyakān, hanūmantam abhipretya jagāma raṇapaṇḍitaḥ/ tasmiṃś tataḥ saṃyati jātaharṣe; raṇāya nirgacchati bāṇapāṇau, diśaś ca sarvāḥ kaluṣā babhūvur; mṛgāś ca raudrā bahudhā vineduḥ/ samāgatāś tatra tu nāgayakṣā; maharṣayaś cakracarāś ca siddhāḥ, nabhaḥ samāvṛtya ca pakṣisaṃghā; vinedur uccaiḥ paramaprahṣṭāḥ/ āyantaṃ sarathaṃ dṛṣṭvā tūrṇam indrajitaṃ kapiḥ, vinanāda mahānādaṃ vyavardhata ca vegavān/ indrajit tu ratham divyam āsthitaś citrakārmukaḥ, dhanur visphārayāṃ āsa taḍidūrjitanīḥsvanam/ tataḥ sametāv atitīkṣṇavegau; mahābalau tau raṇanirviśāṅkau, kapiś ca rakṣo 'dhipateś ca putraḥ; surāsuraendrāv iva baddhavairau/ sa tasya vīrasya mahārathasyā; dhanuṣmataḥ saṃyati saṃmatasya, śarapravegam vyahanat pravṛddhaś; cacāra mārge pitur aprameyaḥ/ tataḥ śarān āyatatīkṣṇaśalyān; supatrināḥ kāñcanacitrapuñkhān, mumoca vīraḥ paravīrahantā; susaṃtatān vajranipātavegān/ sa tasya tat syandananiḥsvanaṃ ca; mṛdaṅgabherīpaṭaha -svanaṃ ca, vikṣyamāṇasya ca kārmukasya; niśamya ghoṣaṃ punar utpapāta/ śarāṇām antareṣv āśu vyavartata mahākapiḥ, haris tasyābhilakṣasya mokṣayaṃl lakṣyasamgraham/ śarāṇām agratas tasya punaḥ samabhivartata, prasārya hastau hanumān utpapātānilātmajaḥ/ tāv ubhau vegasampannau ranakarmaviśāradau, sarvabhūtanogrāhi cakratur yuddham uttamam/ hanūmato veda na rākṣaso 'ntaram; na mārutis tasya mahātmano 'ntaram, parasparaṃ nirviśahau babhūvatuḥ; sametya tau devasamānavikramau/ tatas tu lakṣye sa vihanyamāne; śareṣu mogheṣu ca saṃpatatsu, jagāma cintām mahatīm mahātmā; samādhisaṃyogasamāhitātmā/ tato matim rākṣasarājasūnuś; cakāra tasmin harivīramukhye, avadhyatām tasya kapeḥ samīkṣya; kathaṃ nigacched iti nigrāhārtam/ tataḥ paitāmahām vīraḥ so 'stram astravidāṃ varah, saṃdadhe sumahātejāś tam haripravaraṃ prati/ avadhyo 'yam iti jñātvā tam astreṇāstratattvavit, nijagrāha mahābhūr mārutātmajam indrajit/ tena baddhas tato 'streṇa rākṣasena sa vānarah, abhavan nirviceṣṭaś ca papāta ca mahītale/ tato 'tha buddhvā sa tadāstrabandham; prabhoḥ prabhāvād vigatālpavegaḥ, pitāmahānugraham ātmanaś ca; vicintayām āsa haripravīraḥ/ tataḥ svāyambhuvair mantrair brahmāstram abhimantritam, hanūmāṃś cintayām āsa varadānaṃ pitāmahāt/ na me 'strabandhasya ca śaktir asti; vimokṣaṇe lokaguroḥ prabhāvāt, ity evam evamvihito 'strabandho; mayātmayoner anuvartitavyaḥ/ sa vīryam astrasya kapir vicārya; pitāmahānugraham ātmanaś ca, vimokṣaśaktim paricintayitvā; pitāmahājñāṃ anuvartate sma/ astreṇāpi hi baddhasya bhayaṃ mama na jāyate, pitāmahamahendrābhyām rakṣitasānilena ca/ grahaṇe cāpi rakṣobhir mahan me guṇadarśanam, rākṣasendreṇa saṃvādas tasmād grhṇantu mām pare/ sa

niścītārthaḥ paravīrahantā; samīkṣya karī vinivṛttaceṣṭaḥ, paraiḥ prasahyābhigatair nigṛhya; nanāda tais taiḥ paribhartsyamānaḥ/ tatas taṁ rākṣasā dṛṣṭvā nirvaceṣṭam arimdamam, babandhuḥ śaṇavalkaiś ca drumacīraiś ca saṁhataiḥ/ sa rocayāṁ āsa paraiś ca bandhanam; prasahya vīrair abhinigrahaṁ ca, kautūhalān mām yadi rākṣasendro; draṣṭuṁ vyavasyed iti niścītārthaḥ/ sa baddhas tena valkena vimukto 'streṇa vīryavān, astrabandhaḥ sa cānyam hi na bandham anuvartate/ athendrajit taṁ drumacīra - bandham; vicārya vīraḥ kapisattamaṁ tam, vimuktam astreṇa jagāma cintām; anyena baddho hy anuvartate 'stram/ aho mahat karma kṛtaṁ nirarthakaṁ; na rākṣasair mantragatir vimṛṣṭā, punaś ca nāstre vihate 'stram anyat; pravartate saṁśayitāḥ sma sarve/ astreṇa hanumān mukto nātmānam avabudhyate, kṛṣyamānas tu rakṣobhis taiś ca bandhair nipīḍitaḥ/ hanyamānas tataḥ krūrai rākṣasaiḥ kāṣṭhamuṣṭibhiḥ, samīpaṁ rākṣasendrasya prākṛṣyata sa vānaraḥ/ athendrajit taṁ prasamīkṣya muktam; astreṇa baddham drumacīrasūtraiḥ, vyadarśayat tatra mahābalaṁ taṁ; haripravīraṁ saganāya rājñe/ taṁ mattam iva mātaṅgaṁ baddham kapivarottamaṁ, rākṣasā rākṣasendrāya rāvaṇāya nyavedayan/ ko 'yam kasya kuto vāpi kim kāryam ko vyapāśrayaḥ, iti rākṣasavīrāṇām tatra saṁjajñire kathāḥ/ hanyatām dahyatām vāpi bhakṣyatām iti cāpare, rākṣasās tatra saṁkruddhāḥ parasparam athābruvan/ atītya mārgaṁ sahasā mahātmā; sa tatra rakṣo 'dhipapādamūle, dadarśa rājñāḥ paricāravṛddhān; gṛhaṁ mahāratnavibhūṣitaṁ ca/ sa dadarśa mahātejā rāvaṇaḥ kapisattamaṁ, rakṣobhir vikṛtākāraiḥ kṛṣyamānam itas tataḥ/ rākṣasādhipatiṁ cāpi dadarśa kapisattamaḥ, tejobalasaṁyuktaṁ tapantaṁ iva bhāskaram/ sa roṣasaṁvartitatāmradrṣṭir; daśānanas taṁ kapim anvavekṣya/ athopaviṣṭān kulaśīlavṛddhān; samādiśat taṁ prati mantramukhyān/ yathākramaṁ taiḥ sa kapiś ca pṛṣṭaḥ; kāryārtham arthasya ca mūlam ādau, nivedayāṁ āsa hariśvarasya; dūtaḥ sakāśād aham āgato 'smi/

Partly grieved by the killing of his herioc, ever enthusiastic son Akshaya Kumara, as also a big and irrettrievable blow to his own personal glory, King Ravana looked at his elder son and stated: ‘My dear Indrajit! You have the fame of securing countless ‘astras’ at your command pursuant to your tapasya to Brahma Deva. You are well versed ‘astra vetta, shastra dhaari’, and more essentially the tormentor of Indra and ‘sarva devataa gana’, and literally the unique ‘Indra Jit’! In fact, Devatas-Marud ganas and all the celestials are truly afraid of your capabilities and personal victories. Viewed from the view point of the present ‘desha-kaala vigjnana- paristhitis’ you are indeed the best possible choice to boldly encounter the Vayu Putra. On the battle fields, you are indeed are invincible as per the established tenets of ‘Shatraankula buddhi purvaka rajakeeyas’ of kings of yore, with undisputable and firmly established keerti. If we review the recent events, the Kinkara Rakshasaas were devastated- Maha Jambuali was killed- the young and dashing sons of of the Ministers of this Ravana Lanka Samrajya were killed-five senapatis along with their eveready maha rakshasa sena were decimated. Their elephants, horses and chariots were lost. *sahodaras te dayitaḥ kumāro 'kṣaś ca sūditaḥ, na tu teṣv eva me sāro yas tvayy ariniśūdana/ idaṁ hi dṛṣṭvā matiman mahad balaṁ; kapeḥ prabhāvaṁ ca parākramaṁ ca, tvam ātmanaś cāpi samīkṣya sāraṁ; kuruṣva vegam svabalānurūpam/ balāvamardas tvayi saṁnikṣṭe; yathā gate śāmyati śāntaśatrau, tathā samīkṣyātmbalaṁ paraṁ ca; samārabhasvāstra -vidāṁ variṣṭha/* Your dearmost younger brother Akshaya Kumarsa too was trapped to death. Now, happily my own in- born qualities of invincibility of trilokas, fame, and mental faculties as were present in me earlier have been now present in you now too in abundance. Keeping in the perspective of all these developments now, do make a proper assessment of this Vanara Hanuman, do make an honest effort to subdue him and possibly kill him, even. Shastra dhaari Veera Indrajit! Do silence the thorn of the Lanka Samrajya on your own personal strength without referece of others [as of mine, Kumbhalarna and so on]. You need not take the maha rakshasa sena too, since that might divert and even dilute your personal attention, as the sena might have a tendency of getting demoralised too soon following the collapse of some, followed by the running away of others. Like wise, you need not assume rage and desperation either; much less take all your armoury like the Vajraayudha (since acquired from earlier from Indra), as the Vayu Putra’s physical and mental faculties are beyond assessment and he is a standing proof against such devices. That Vanara is of ‘Agni tulya sadhaka’ and thus his abilities are incomprehensible. Try to digest all these precautions and concentrate on the enemy very carefully. Trust the glory of your own dhanush and the hidden shaktis of

the ‘mahastras’. Do proceed with extreme caution and extraordinary mental poise and display such ‘paraakrama’ as should never be frittered away! *na khalv iyaṃ matiḥ śreṣṭhā yat tvāṃ saṃpreṣayāmy aham, iyaṃ ca rājadharmāṇāṃ kṣatrasya ca matir matā/ nānāśastraiś ca saṃgrāme vaiśāradyam arimḍama, avaśyam eva boddhavyaṃ kāmyaś ca vijayo raṇe/* Uttama buddhhi yukta maha veera! I am fully aware that I am exposing you to such impossible and dire and desperate situation and this is perhaps improper; but this specific action of mine is indeed as per ksatriya dharma and of ‘Raja Neeti’. Shatru damana! A veera purusha should necessarily have to be equipped with the expertise of battle tactics for assured success.’ Thus his father King Ravanaasura gave a serious and highly precautionary brief, Megha Naada Indrajit peromed ‘pradakshinas’ around his dearmost father, philosopher, friend and guide proceeded to encounter Veera Hanuman, even as the rakshasa veeras cheered ‘jaya jaya naadaas’ with best wishes of safe and successful return from the battle field. Then Indrajit proceeded by a chariot drawn by four Lions with such speed akin to Garuda. He proceeded to where Veera Hanuman was comfortably seated awaiting the next batch of Asuras as per the directive of their King. As the anticipatory sounds of a chariot’s arrival were heart, Hanuman was contented and alerted, yet with enthusiasm. Indrajit was indeed a well reputed in ‘yuddha kala’ or the art of battles. He proceeded with his ‘dhanurbaanas’ as his very few followers standing behind, while it appeared that all the directions were sullied with suspense, as the ‘arta naadaas’ of pashu pakshis were resounding the sky. Precisely at that time, Maha Naagas from the nether lokaas and yaksha-maharshi- siddha ganaas were agog with suspense in the nakshatra mandali high on the sky. As the Indraakaara Dhawaja was shining bright atop on the chariot approached Veera Hanuman, he heigtened his body frame, while simultaneously Rakshasa Kumara Megha made his ‘dhanus-thamkaara’. The appropriate simile of that situation would be of Deva Raja Indra versus Bali Charavarti as the portented ‘bandhana’! In their close encounter, Indrajit shot his arrows on the Maha Kaaya of Hanuman wish indeed were wasteful. At that juncture, the earth quaking sounds emitted by the chariot wheels as also the screechings of the suuccessive releases of arrows of Meghanaada were like the receberations of sounds from mridangas and bheris! Panana Kumara being an expert in dodging the released arrows by his rapid jumpings. *hanūmato veda na rākṣaso ’ntaram; na mārutis tasya mahātmano ’ntaram, parasparam nirviṣahau babhūvatuḥ; sametya tau devasamāna - vikramau/* Neither Rakshasa Indrajit was ceasing to resort to the raining of arrows targetting Hanuman, nor the skippings by Hanuman avoiding the hits of the arrows was stopped for long. Meghanaada’s strange and often crooked baana prayogaas were thus being tiresomely wasted. Despite his extreme concentration, Meghanaada was continuously releasing innumerable ‘astras’ repetitively but to little impact. Indeed, Veera Vaayu Putra Hanuman was immune from any of ‘mantrika prayogaas’ including Indra’s Vajaastra, Vayavastra, Mohanaastra and so on.

[Vishleshana on Astra Vidya and illustrative ‘Mantrika Astras

‘Celestial missiles of danda chakra, dharma chakra, kaala chakra, vishnu chakra, and the most powerful Aindra chakra and the arts of application and throwing away of Indra’s Vajrastra, Shiva Deva’s trishula praharana, and Brahma’s granted Aishikastra and Shira -chedana astra was taught by Maharshi Vishvamitra to Rama Lakshmanas besides the magnificent vidya of ‘gadaa praharana’ or the art of battling with maces like ‘modaki’- ‘prahari’- shikhari of forcible applications of mace strokings, throwings and mace head rubbings. Then Vishmamitra taught the astras of ‘dharma paasha-kaala paasha- and varuna paasha’. Subsequently they were taught two kinds of dry and wet rounded applications of astras viz. ‘ashani- pinaka-narayanaastras’. Then Rama Lakshmanas were taught Agneyastra fond of Agni Deva resulting in fierce flames of fire renouned as Shikharaastra- Vayavyastra which sweeps ay the opponent with virulent sweeps away. Then the Maharshi teaches the Kakutsa nandanaas of ‘Hayashira Astra’- ‘Krouchnana Astra’ and ‘Shakti Dvayaastra’ or of high potent twin astras attacking the opponent with doubled up potency. The Maharshi was pleased to instruct Rama Lakshmanas the astras named ‘kankala’-the devastating ‘musala’- and the destructive ‘Kapaala’ and ‘Kinkini’ and such astras which could lift up and throw the opponents forcefully. Then in the series were taught the famed ‘Nandana

Astra’ of Vidyadharas as well as the associated mace of fame. The ‘Gandharva Priya’ astras of ‘Sammohana’ for relapsing into senselessness like ‘Prastaavana- Prashamana-and Soumya’ were taught too, besides the ‘Mohanaastras’ such as for varshana-shoshana-santaapana-vilaapana-maadana which was the beloved of Kama Deva Manmadha himself, and the Gandharvapriya ‘Maanava astra’, besides the Pishacha priya ‘Mohanastra’. Brahmaarshi Vishvamitra then instructed the Astras named ‘Taamasa-Soumana-Samvarta-Durjaya- Mousala-Satya-and Mayamayaastras too. Then the Maharshi imparted to Rama Lakshmanas the glorious ‘Surya prabha Astra’ which when once released as an arrow would destroy the enemies to ashes. Simultaneously, the Maharshi conferred ‘Shishira naamaka Chandraastra’, ‘Tvashta (Vishvakarma) naamaka ‘Daarunaastra’, Bhaga Deva namaka ‘Bhayankaraashtra’ and ‘Sheetoshna’ naamaka Astra of Manu Deva. Source Valmiki Ramayana Baala Khanda]

Stanza 34 onward continued:

tatas tu lakṣye sa vihanyamāne; śareṣu mogheṣu ca saṃpatatsu, jagāma cintāṃ mahatīm mahātmā; samādhisamyogasamāhitātmā/ tato matim rākṣasarājasūnuḥ; cakāra tasmin harivīramukhye, avadhyatām tasya kapeḥ samīkṣya; katham nigacched iti nigrahārtham/ tataḥ paitāmahām vīraḥ so ’stram astravidām varaḥ, saṃdadhe sumahātejās tam haripravaram prati/ As Meghanaada repeatedly failed varied astra prayogas targetting the Maha Vaanara Veeraanjaneya, he kept on thinking deep whether any kind of ‘maanrika astras’ might be utilised targetting the enemy. Then on realising that somehow, Veera Hanuman being apparently immune from all the ‘astras’, he might perhaps be surrendered by being tied tight by utilising the unique Brahmaastra only. Then an outstanding expert of Astra Vidya, Indrajit targetted at Maha Vayu Putra with his arrow released while invoking the Brahmaastra. *avadhyo ’yam iti jñātvā tam astreṇāstratattvavit, nijagrāha mahābhūr mārutātmajam indrajit/ tena baddhas tato ’streṇa rākṣasena sa vānaraḥ, abhavan nirviceṣṭas ca papāta ca mahūtale/ tato ’tha buddhvā sa tadāstra - bandham; prabhoḥ prabhāvād vigatālpavegaḥ, pitāmahānugraham ātmanas ca; vicintayām āsa haripravīraḥ/* Astra Tatva expert Indrajit, having realised that Anjaneya was conversant, he tied him down with Brahmastra, as Maha Bali Anjaneya fell down and collapsed. However, Brahma realising that he was invoked blessed Anjaneya to get recovered almost instantly as the Vayu Putra regained consciousness. Having dutifully greeted in his mind for His ‘anugraha’ and recalled Brahma’s ‘varadana in his previous birth. *tataḥ svāyambhuvair mantrair brahmāstram abhimantritam, hanūmāns cintayām āsa varadānam pitāmahāt/ na me ’strabandhasya ca śaktir asti; vimokṣaṇe lokaguroḥ prabhāvāt, ity evam evamvihito ’strabandho; mayātmayoner anuvartitavyaḥ/* Yet having recalled Brahma’s varadaana, Anjaneya was unable to move freely as Indrajit had meanwhile tied with strong series of ropes; no doubt he could easily sever the ropes by his physical strength instantly but said to himself that anyway Brahma Deva’s anugraha ought not to be impugned. *sa vīryam astrasya kapir vicārya; pitāmahānugraham ātmanas ca, vimokṣasaktim paricintayitvā; pitāmahājñām anuvartate sma/ astreṇāpi hi baddhasya bhayam mama na jāyate, pitāmahamahendrābhyām rakṣitasyānilena ca/ grahaṇe cāpi rakṣobhir mahan me guṇadarśanam, rākṣasendrena saṃvādas tasmād grhṇantu mām pare/* Moreover, I am least concerned of the tight rope ‘bandhana’ as I do enjoy the kindness of Brahma-Indra- Vaayu Devatas protect me always. Moreover, I should soon have an opportunity to see Ravanaasura in his Rakshasa Sabha and thus see for myself thereby assessing the strengths and weaknesses of the members of the Ravana Sabha. Having thus so decided, Hanunan pretended unconsciouness and fear and started howling and screaming of a common trait of a monkey. Indrajit then realised that Veera Hanuman was only tied with vrikshas which he could have removed with his might anyway and was only pretending and as such should be suspicion worthy. Any way he would have to be taken to the King Ravana and his sabha to show off that the enemy was subdued finally. Then as Veera Hanuman was produced before the King Ravanaasura and the King interrogated Veera Hanuman: *ko ’yam kasya kuto vāpi kim kāryam ko vyapāśrayaḥ, iti rākṣasavīrāṇām tatra saṃjajñire kathāḥ/ hanyatām dahyatām vāpi bhakṣyatām iti cāpare, rākṣasās tatra saṃkruddhāḥ parasparam athābruvan/ atītya mārgam sahasā mahātmā; sa tatra rakṣo ’dhipapādamūle, dadarśa rājñāḥ paricāravṛddhān; grham mahāratnavibhūṣitam ca/* ‘Who are you,

whose son are you, why have you come here, what purpose for which you had slipped into this Kingdom, and who is your support here!’ As Ravana was interrogating Hanuman , most of the Rakshasaas shouted: ‘beat this despicable vanara, kill him, burn him alive or better still devour him straightaway.’ Then Veera Anjaneya found his way towards the King, as the latter’s personal attendants noticed that Hanuman was looking at the grandeur of the Sabha Hall was attractively decorated spendidly with precious stones and the well lit up the high dome and so on. As Dashamukha Ravana was glaring at Hanuman with reddened eyes and flamed looks with suppressed fury, he instructed the senior Ministers to interrogate the Vaanara: In his reply, Veera Anjaneya with composure replied: *yathā -kramaṁ taiḥ sa kapiś ca pṛṣṭaḥ; kāryārtham arthasya ca mūlam ādau, nivedayāṁ āsa harīśvarasya; dūtaḥ sakāśād aham āgato ’smi/* As the respective Ministers asked Hanuman about the purpose of his visit and related questions; Veera Anjaneya merely replied: he was the follower of Vaanara King Sugriva and his Messenger merely, and that was how and why that he arrived here at Lanka.

Sarga Forty Nine

Veera Hanuman was doubt impressed by King Ravasasura’s accomplishments and his own personalised feelings.

Tataḥ sa karmaṇā tasya vismito bhīmavikramaḥ, hanumān roṣatāmrākṣo rakṣo’ dhipam avaiḥṣata/ bhājamānaṁ mahārheṇa kāñcana virājatā, muktājālāvṛtenātha mukuṭena mahādyutim/ vajrasamyogasamyuktair mahārhamanivigrahaiḥ, haimair ābharaṇaiś citrair manaseva prakalpitaiḥ/ mahārhaḥṣaumasamvītaṁ raktacandanarūṣitam, svanuliptaṁ vicitrābhir vividhabhiś ca bhaktibhiḥ/ vipulair darśanīyaiś ca rakṣākṣair bhīmadarśanaiḥ, dīptatīkṣṇamahādamṣtraiḥ pralamba daśanacchadaiḥ/ śirobhir daśabhir vīraṁ bhrājamānaṁ mahaujaśam, nānāvyaḥṣamākīrṇaiḥ śikharair iva mandaram/ nīlāñjanacaya prakhyāṁ hāreṇorasi rājatā, pūrṇacandrābhavaktreṇa sabalākam ivāmbudam/ bāhubhir baddhakeyūraiś candanottamarūṣitaiḥ, bhrājamānāṅgadaiḥ pīnaiḥ pañcaśīrṣair ivoragaiḥ/ mahati sphāṭike citre ratnasamyogasaṁskṛte, uttamāstaranāstīrṇe upaviṣṭam varāśane/ alamkṛtābhir atyarthaṁ pramadābhiḥ samantataḥ, vālavayajanahastābhir ārāt samupasevitam/ durdhareṇa prahastena mahāpārśvena rakṣasā, mantribhir mantratattvajñair nikumbhena ca mantriṇā/ upopaviṣṭam rakṣobhiś caturbhir baladarpitaiḥ, kṛtsnaiḥ parivṛtaṁ lokam caturbhir iva sāgaraiḥ/ mantribhir mantratattvajñair anyaiś ca śubhabuddhibhiḥ, anvāśyamānaṁ sacivaiḥ surair iva sureśvaram/ apaśyad rākṣasapatim hanumān atitejaśam, viṣṭhitam meruśikhare satoyam iva toyadam/ sa taiḥ saṁpīḍyamāno ’pi rakṣobhir bhīmavikramaiḥ, vismayam paramam gatvā rakṣo’ dhipam avaiḥṣata/ bhrājamānaṁ tato dṛṣṭvā hanumān rākṣaseśvaram, manasā cintayāṁ āsa tejaśā tasya mohitaḥ/ aho rūpam aho dhairyam aho sattvam aho dyutiḥ, aho rākṣasarājasya sarvalakṣaṇayuktatā/ yady adharmo na balavān syād ayaṁ rākṣaseśvaraḥ, syād ayaṁ suralokasya saśakrasyāpi rakṣitā/ tena bibhyati khalv asmāl lokāḥ sāmaraḍānavāḥ, ayaṁ hy utsahate kruddhaḥ kartum ekārṇavam jagat/ iti cintām bahuvīdhām akaron matimān kapiḥ, dṛṣṭvā rākṣasarājasya prabhāvam amitaujaśaḥ/

As Ravana Putra Indrajit having tied up Hanuman with his Brahmastra Prayoga, and having produced right before the Rakshasa King Maha Ravana in the Maha Sabha inteterrogating the imprisoned culprit, he displayed his valor and showed his red eyes. Meanwhile, Hanuman kept on staring and admiring at the beauty and splendor of the Ravana Sabha and its embellishments of gold, invaluable jewellery, and its magnificence and glory. Maha Tejasvi Rakshasa Raja as adorned with glitterig kireeta, attired with priceless silk robes, his face with charming application of red chandana, and surrounded by damsels of prettiness of body and etiquette. *vipulair darśanīyaiś ca rakṣākṣair bhīmadarśanaiḥ, dīptatīkṣṇa mahādamṣtraiḥ pralamba daśanacchadaiḥ/ śirobhir daśabhir vīraṁ bhrājamānaṁ mahaujaśam, nānāvyaḥṣamākīrṇaiḥ śikharair iva mandaram/ nīlāñjanacaya prakhyāṁ hāreṇorasi rājatā, pūrṇacandrābhavaktreṇa sabalākam ivāmbudam/* King Ravana’s highly attractive eyes were red and his looks were piercing, at once fearful, scaring, yet searching; his beard was too big hiding his lips providing

a strange impression on the onlookers. Veera Hanuman saw how Ravana Dasha Mukhas were glittering, readily arresting the onlookers, frightening yet attractive like the Mandarachala Shikharas with surfiated poisonous serpents hanging all around. Ravana's body was black like koels and his massive and broad chest was bright with the shine of the 'nava ratna maalaas'. His face was like the clouds surrounded by bright with streaks of red glow like the 'Ushakaala Surya'. *bāhubhir baddhakeyūraiś candanottama - rūṣitaiḥ, bhrājamānāṅgadiḥ pīnaiḥ pañcaśṛṣair ivoragaiḥ/ mahati sphāṭike citre ratnasamnyoga - samṣkṛte, uttamāstarāṅstūrṇe upaviṣṭam varāsane/ alamkṛtābhir atyarthaṁ pramadābhiḥ samantataḥ, vālavayajanahastābhir ārāt samupasevitam/* Ravana was possessive of his strong and fearful twenty hands was like of a chain of five hooded maha sarpas with natural and ever obtainable 'manis' there above. His 'simhaasana' or the throne seated by him of gold with studded sphatika manis was amazingly singular, as damsels each of whom was with admirable dresses and enviable 'aabharanas' were surrounded, being anxious serve him at mere nods of his waving heads and flips of his glances. Even as he was being seated, his able and popular Ministers named Dhurdhara, Prahasta, Maha Paarshva and Nikumbha were too seated. These were outstanding experts of Mantra Tatvas. Thus Veera Hanuman could simply not resist the awe of Ravana's presence and was truly engrossed at the supreme center of the Sabha, and of course the name and fame of his saamrajya, mentally recalling the symbolic 'simile' of Meru Parvata Shikhara with water falls all around gushing down ever. Then within himself, Veera Hanuman mused: *aho rūpam aho dhairyam aho sattvam aho dyutiḥ, aho rākṣasarājasya sarvalakṣaṇayuktatā/ yady adharma na balavān syād ayam rākṣaseśvaraḥ, syād ayam suralokasya saśakrasyāpi rakṣitā/Aho!* How impressive and breathtaking is this Rakshasa Raja! What kind of 'dhairya saahasā' does he possess. What type of 'rajodita lakshanas' or of characteristics truly worthy of an Ideal King of Kings. If ony his is not a symbol of Adharma and of evil nature, he could have been like Indra the samrakshaka of Devas and of Swarga Loka. It only due to his cruel misdoings, Deva Danavas are scared of him as he could create havoc to Lokas ushering chaos in the 'srishti!'

Sarga Fifty

Pretending as bounded by Indrajit's Brahmaastra, though Brahma granted his immunity, Hanuman faced Ravana whose Minister asked him why he visited Lanka; he confirmed, he was Shri Rama's messenger.

Tam udvīkṣya mahābāhuḥ piṅgākṣam purataḥ sthitam, roṣeṇa mahatāviṣṭo rāvaṇo lokarāvaṇaḥ/ sa rājā roṣatāmrākṣaḥ prahastaṁ mantrisattamam, kālayuktam uvācedaṁ vaco vipulam arthavat/ durātmā pṛcchayatām eṣa kutaḥ kiṁ vāsya kāraṇam, vanabhaṅge ca ko 'syārtho rākṣasīnām ca tarjane/ rāvaṇasya vacaḥ śrutvā prahasto vākyaṁ abravīt, samāśvasiḥi bhadraṁ te na bhīḥ kāryā tvayā kape/ yadi tāvat tvam indreṇa preṣito rāvaṇālayam, tattvam ākhyāhi mā te bhūd bhayaṁ vānara mokṣyase/ yadi vaiśravaṇasya tvam yamasya varuṇasya ca, cārurūpam idaṁ kṛtvā yamasya varuṇasya ca/ viṣṇunā preṣito vāpi dūto vijayakāṅkṣiṇā, na hi te vānaram tejo rūpamātram tu vānaram/ tattvataḥ kathayasvādyā tato vānara mokṣyase, anṛtam vadataś cāpi durlabhaṁ tava jīvitam/ atha vā yannimittas te praveśo rāvaṇālaye, evam ukto harivaras tadā rakṣoganeśvaram, abravīn nāsmi śakrasya yamasya varuṇasya vā/ dhanadena na me sakhyam viṣṇunā nāsmi coditaḥ/ jātir eva mama tv eṣā vānaro 'ham ihāgataḥ/ darśane rākṣasendrasya durlabhe tad idaṁ mayā, vanam rākṣasarājasya darśanārthe vināsitam/ tatas te rākṣasāḥ prāptā balino yuddhakāṅkṣiṇaḥ, rakṣaṇārthaṁ ca dehasya pratiyuddhā mayā raṇe/ astrapāśair na śakyo 'ham baddhum devāsurair api, pitāmahād eva varo mamāpy eṣo 'bhyupāgataḥ/ rājānam draṣṭukāmena mayāstram anuvartitam, vimukto aham astreṇa rākṣasais tv atipīḍitaḥ/ dūto 'ham iti vijñeyo rāghavasyāmitaujasah, śrūyatām cāpi vacanam mama pathyam idaṁ prabho/

Maha baahu King of Rakshasaas, then saw Hanuman with his angry and piercing and searching looks. In his own mind, he was looking some what puzzled with surprise and concern. He ruminated within himself: *Kimeva Bhagavan Nandi bhavet saakshaadihaagataḥ, yena shaptosmi kailase mayaa prahasite puraa, soyam Vaanara murthis syaatkinkasvid Baanopi vaasurah/* What! Had saakshaat Nandeeswara had

arrived as this Vaanara , whom I had heckled him years ago when I was trying to lift Kailasa Parvata; or is he Banasura to teach me a lesson.

[Vishleshana on 1. Nandishwara and 2. Baanasura

1. Origin and Glory of Nandishwara:

Maharshi Shilada performed severe Tapasya for thousands of years and his body got degenerated to such an extent that it became a skeleton full of worms. Finally, Maha Deva granted his vision and Shilada's wish: *Tava Putro bhavishyaami Nandi naamnaa twayonijah, Pitaa bhavisyasi mama Pitruvey Jagataam Muney/* (I shall grant you a son with the name of Nandi and he would be my son and would be popular like wise). Then Nandi was born at Yagna Bhumi with the features of Maha Deva himself with Trinetras, Chaturbhjas and as Jataa mukuta and Vajra-Sarpa dhaari when Devas rained fragrant flowers, Apsaraas danced and Gandharvaas sang tuneful hymns in praise of [Lord Shiva](#) and Nandi. Vasus, Rudras and Indra prayed respectfully and Devis like Lakshmi, Jyeshtha, Diti, Aditi, Nanda, Shachi, Bhadra and others rendered 'Stutis' to Nandi. Shailada Muni commended Maha Deva as well as Nandishwara and expressed his total satisfaction and gratitude. As Nandishwara was taken into the 'Parnashala' or thatched home of Shailada, Nandi assumed a human Rupa instead of Deva Swarupa. Shailada Muni was overjoyed, performed the child's Jaata Karma and other Vedic Tasks and on the son's attaining seven years performed his Yagnopaveeta dharana and 'Upasana' of Gayatri and tendered him to the Ashram of Maharshi Mitraavaruna. The Guru taught Veda Vidya, Shastras and other Scriptures, besides Dhanur Vidya, Ayur Veda and MantraVidyas, Chatushashti Kaalas, Ashrama Dharmas and so on. Mitraavaruna was very proud of the student and so was Muni Shilada; the Guru then blurted at that time of Nandi's exit from Ashram that doubtless Bala Nandi displayed extra-ordinary brilliance as a fulfilled Scholar and accomplishment but was shortlived! Shilada fainted at this disclosure for long and after regaining normalcy took to extreme Tapasya again to Maha Deva; even as Shilada was engaged in Tapasya, Shiva appeared, fondled Nandi, assured him not to get disturbed from what was stated by his Guru. He said that actually he sent messengers that Nandi's life was almost over since his human birth would anyway be of Tapatrayas and hence he was terminating the Manava Janma to bestow Everlasting Life; by so saying, Maha Deva touched Nandi so that his physical body would fall down with his Jataa Mukuta etc and secure a permanent Rudra Rupa. The Place where the human form of Nandi's 'Jatajuta' fell on Earth was materialised into a Sacred River called Jatodaka and Nandi's new Form was of a 'Vrishabha'; Parama Shiva himself performed 'Abhisheka' on the new Form of Nandi and that Place came to be called Vrishadhvani, Jambunada or Panchanada and Vishwakarma gifted a Golden Mukuta or Headgear and Kundalaas or Ear Rings. Thereafter Nandishwara familiarised with his mother Devi Girija and also the 'Ganaas', whom he was empowered as their Chief. Devi Parvati endeared the son who prostrated before her with veneration. Maha Deva declared to the Tri Lokas that Nandishwara was the son of Shiva and Parvati. Devas headed by Indra, Brahma, Vishnu, Dikpalakas, Maharshis, besides Yaksha-Gandharva-Muni and Yogi ganaas were all invited to a huge event where Nandishwara's unique name was fame were known all over, where ever Maha Deva was known and indeed Maha Deva was acclaimed as the Supreme Lord of the Universe. Parama Shiva granted a boon to Nandishwara that He would be in the 'Sannithi' (Presence) of Shiva always and any kind of worship to himself would be incomplete without any Service to Nandi ! Even great sins of the magnitude of Brahma hatya could be nullified by Shiva Puja, but at first, Nandeswara should be propitiated without fail; *Aadow kuryaanamaskaaram tadantey Shivataam Vrajat/* [Linga Purana]

2. Baanasura whom was a nightmare to Devas and Indra with long life from Treta Yuga to Dwapara Yuga, was the grandson of the famed Bali Chakravarti and a parama bhakta of Parameshwara and ever worshipped a Rasa Linga gifted by Vishwakarma. As an ardent devotee of Shiva, he was stated to have thousand arms to play mridaaga at Shiva Parvati tandava nrityas. In the course of Dwapara Yuga, his

daughter Usha Devi happened to see both Shiva and Parvati sitting together and being an Antaryami Devi Parvati joked with Usha that one day she would too land up in a situation like that. Usha asked Devi Parvati as to when would that day arrive! Parvati replied that she would dream of a youth on the night of Vaishakha Shukla Dwadashi. As the day arrived, Usha did get the dream and informed of the incidence to her friend Chitrlekha, the daughter of Banasura's Minister named Kushmanda. As Usha was unable to bear the feelings of love, Chitrlekha showed several drawings of eligible and handsome bachelors and after a few days, Usha succeeded finally to identify the youth. Then it was learnt that the youth was the son of Krishna. In course of time, the couple met and their romance became intense by the day. Learning of the desire of his daughter with Aniruddha, the son of Pradyumana -the erstwhile Cupid who was burnt into ashes by Lord Siva's third eye- and the grand son of Krishna (Avatar of Lord Vamana), Banasura quashed the wedding proposal and reprimanded his daughter since Krishna was his foe. Banasura prevented his daughter meeting Aniruddha and when the latter fought with him, he imprisoned Aniruddha. Yadavas in Dwaraka wondered as to what happened to Aniruddha. On learning from Narada Muni, it was learnt that Aniruddha was imprisoned in Shonitapur, the Capital of Banasura and Krishna, Balarama and Pradyumna lest by Garuda to that Place. There, they confronted Pramathaganas of Shiva and fought with Jwara the three footed Chief of the 'Parshads' named Maheswara and defeated him. This led to a full-fledged battle between Krishna and others on one side and Banasura, Shankara and Kartikeya on the other. As furious Shastra-Astraas were exchanged by both the Parties, the whole world was affected with Pralayaagni. Balarama attacked Banasura and the fight got intensified with alarming consequences. Meanwhile Krishna recalled his Sudarshana Chakra and sliced off the mighty hands of Banasura and was about to cut off the Asura's head too. It was at that climatic moment, Shankara addressed Krishna to stop. "Hey Krishna! I am aware that you are the Purushottama -Parameswara-Paramatmaa and Adyanta-Rahita! Do get cooled down. I have provided shield to Banasura my devotee and assured that I would stand guarantee at the time of his peril; please do not falsify my faith in me. He has not done any thing wrong to you but is egoistic due to my backing and therefore pardon him. Krishna replied: 'Shankara! If you so wish as you had given him a benediction, Banasura would continue to be alive. In order to respect your assurance to him, I am withdrawing Sudarshana Chakra; if you had given him protection, so do I; You should never feel that you are different from me; you should always consider me as yourself and together we are the Devas, Asuras, human beings and all the rest; all those who consider us as different from each other are shrouded in Maya or Illusion; indeed, I am pleased and am gone. There after, Krishna and all the rest headed to Aniruddha's prison, where the latter was released by 'Naga bandhana' or tight-tied by a serpent which ran away at the appearance of Garuda Deva while Banasura politely agreed for the Sacred wedding of Usha-Aniruddhaas. Source: Maha Bhagavata Purana]

Stanza 5 onward continued:

Ravanasura with his angry looks then asked one of his able Ministers Prahasta: 'Amaatya! Ask this 'duraatma' (Hanuman) as to where had he arrived from, and for which purpose! What did he think was the reason as to why he shattered Pramadaa Vana! He had the audacity of entering my Lankaapuri; why did he fight with my rakshasa veeras. What was the meaning of slipping into my kingdom! Ask this durbuddhi Vanara! ' Then Matri Prahasta asked Hanuman: Vaanara! Don't' you get nervous now, as you are caught and tied down by the Mahaastra; keep peaceful and be brave now; we assure you that it would be good for you; there is no need for you to get nervous. As you have now already entered this Maha Lanka similar to Indrapuri already, reply to us properly; we shall soon relieve you! Are you a spy of Kubera, or Yama or Varuna, confess now and you would be freed soon. Or in case Vishnu himself sent you, say that. You are obviously pretending to be a Vanara, but do certainly are not one as you vanara's characteristics are well recognisable. If you do not cooperate now, then there may not be any chance of our releasing you at all. For get all these queries of mine, just confess now as to why have you entered here at all.' Thus amaatya Prahasta was naivety or artless simplicity which certainly not of the quality of an experienced investigating official of the ranking of a minister, addressed the questions posed at the extremely learned Veeraanjaneya, Hanuma replied: *jātir eva mama tv eṣā vānaro 'ham ihāgataḥ!*

darśane rākṣasendrasya durlabhe tad idam mayā, vanam rākṣasarājasya darśanārthe vināśitam/ tatas te rākṣasāḥ prāptā balino yuddhakāṅkṣiṇaḥ, rakṣaṇārtham ca dehasya pratiyuddhā mayā raṇe/ Yes, by birth I am a Vanara; I have assumed this tough task and responsibility; yes, I had wantonly destroyed Pramadaa vana and killed a series of rakshasa veeraas as they provoked me wage battles. Deva daanavaadis could not be tied down like this. I am blessed by Brahma Deva Himself with His ‘varadaana’ as I am truly speaking that I am immune from the ‘brahmaastra’. Yet as I wished to speak to King Ravana, I pretended and allowed the gang of Rakshasaas to be tied me down. *dūto 'ham iti vijñeyo rāghavasyāmitaujasah, śrūyatām cāpi vacanam mama pathyam idam prabho/* As Bhagavan Shri Rama has some assigned a responsible duty for me, hence I have arrived here. I am his messenger of Shri Rama, and as such King Ravana Prabhu may kindly hear my ‘hitakari vachanas’ or helpful words now.

Sarga Fifty One

Addressing Ravana, Veera Hanuman detailed Shri Rama ‘Prabhava’ and warned that if Devi Sita were in any way hurt, that would be the instant final doom of Ravana and Lanka; Ravana went mad with fury.

Tam samīkṣya mahāsattvaṁ sattvavān harisattamaḥ, vākyam arthavad avyagras tam uvāca daśānanam/ aham sugrīvasamdeśād iha prāptas tavālayam, rākṣasendra harīśas tvām bhrātā kuśalam abravīt/ bhrātuh śṛṇu samādeśam sugrīvasya mahātmanaḥ, dharmārthopahitam vākyam iha cāmutra ca kṣamam/ rājā daśaratho nāma rathakuñjaravājimān, piteva bandhur lokasya sureśvarasamadyutih/ jyeṣṭhas tasya mahābhūḥ putrah priyakarah prabhuh, pitur nideśān niṣkrāntaḥ praviṣṭo daṇḍakāvanam/ lakṣmanena saha bhrātrā sītayā cāpi bhāryayā, rāmo nāma mahātejā dharmyaṁ panthānam āśritaḥ/ tasya bhāryā vane naṣṭā sītā patim anuvratā, vaidehasya sutā rājño janakasya mahātmanaḥ/ sa mārgamāṇas tām devīm rājaputraḥ sahānujaḥ, ṛṣyamūkam anuprāptaḥ sugrīveṇa ca saṁgataḥ/ tasya tena pratijñātam sītāyāḥ parimārganam, sugrīvasyāpi rāmeṇa harirājyaṁ niveditam/ tatas tena mṛdhe hatvā rājaputreṇa vālinam, sugrīvaḥ sthāpito rājye haryṛkṣāṇām gaṇeśvaraḥ/ sa sītāmārgaṇe vyagraḥ sugrīvaḥ satyasamgaraḥ, harīn saṁpreṣayām āsa diśaḥ sarvā harīśvaraḥ/ tām harīṇām sahasrāṇi śatāni niyutāni ca, dikṣu sarvāsu mārgante adhaś copari cāmbare/ vainateya samāḥ ke cit ke cit tatrānilopamāḥ, asaṁgatayaḥ śīghrā harivīrā mahābalāḥ/ aham tu hanumān nāma mārutasyaurasah sutaḥ, sītāyās tu kṛte tūrṇam śatayojanam āyatam, samudraṁ laṅghayitvaiva tām didṛkṣur ihāgataḥ/ tad bhavān dṛṣṭadharmārthas tapaḥ kṛtaparigrahaḥ, paradārān mahāprājña noparoddhum tvam arhasi/ na hi dharmaviruddheṣu bahv apāyeṣu karmasu, mūlaghātiṣu sajjante buddhimanto bhavadvidhāḥ/ kaś ca lakṣmaṇamuktānām rāmakopānuvartinām, śarāṇām agrataḥ sthātum śakto devāsuresv api/ na cāpi triṣu lokeṣu rājan vidyeta kaś cana, rāghavasya vyalīkam yaḥ kṛtvā sukham avāpnuyāt/ tat trikālāhitam vākyam dharmyam arthānubandhi ca, manyasva naradevāya jānakī pratidīyatām/ dṛṣṭā hīyam mayā devī labdham yad iha durlabham, uttaram karma yac cheṣam nimittam tatra rāghavaḥ/ lakṣiteyam mayā sītā tathā śokaparāyaṇā, gr̥hya yām nābhijānāsi pañcāsyām iva pannagīm/ neyam jarayitum śakyā sāsurair amarair api, viśasaṁsṛṣṭam atyartham bhuktam annam ivaujasā/ tapaḥsamtāpalabdhas te yo 'yam dharmaparigrahaḥ, na sa nāsayitum nyāyā ātmaprāṇaparigrahaḥ/ avadhyatām tapobhir yām bhavān samanupaśyati, ātmanaḥ sāsurair devair hetus tatrāpy ayaṁ mahān/ sugrīvo na hi devo 'yam nāsuro na ca mānuṣaḥ, na rākṣaso na gandharvo na yakṣo na ca pannagaḥ/ mānuṣo rāghavo rājan sugrīvaś ca harīśvaraḥ, tasmāt prāṇaparitrāṇam katham rājan kariṣyasi/ na tu dharmopasaṁhāram adharma - phalasaṁhitam, tad eva phalam anveti dharmāś cādharmanāśanaḥ/ prāptaṁ dharmaphalam tāvad bhavatā nātra saṁśayaḥ, phalam asyāpy adharmasya kṣipram eva prapatsyase/ janasthānavadham buddhvā buddhvā vālivadham tathā, rāmasugrīvasakhyam ca budhyasva hitam ātmanaḥ/ kāmam khalv aham apy ekaḥ savājirathakuñjarām, laṅkāṁ nāsayitum śaktas tasyaiṣa tu viniścayaḥ/ rāmeṇa hi pratijñātam haryṛkṣaganasāmnidhau, utsādanam amitṛāṇām sītā yais tu pradharṣitā/ apakurvan hi rāmasya sākṣād api purāmdaraḥ, na sukham prāpnuyād anyāḥ kim punas tvadvidho janaḥ/ yām sītety abhijānāsi yeyam tiṣṭhati te vaśe, kālarātrīti tām viddhi sarvalaṅkāvināśinīm/ tad alam kālapāśena sītā vighraharūpiṇā, svayam skandhāvasaktena kṣamam āmani cintyatām/ sītāyās tejasā dagdhām

*rāmakopaprapīditām, dahyamanām imām paśya purīm sātṭapratolikām/ sa sauṣṭhavopetam
adīnavādinah; kaper niśamyāpratimo 'priyam vacah, dasānanah kopavivṛttalocanah; samādiśat tasya
vadham mahākapeh/*

Addressing Ravana's politey with considerable restraint, Veera Hanuman stated: Rakshasa Raja! I have arrived here having brought Vanara King's message to you. Vanara Raja Sugriva being like your brother had asked me to convey his greetings to you and of your welfare. Now, I am conveying to Sugriva's message to you as follows as 'Dharma-Artha Laabha daakika vachanas'. 'Recently Dasharatha Nandana Shri Rama had arrived here; you might be surely aware of King Dasharatha who was his 'praja hityaishi' and was of 'apaara sena' of 'chaturanga balaas' of foot soldiers, cavalry, elephantry, chariots comparable of Indra's comparability. Shri Rama following his father's instruction followed the 'dharma maarga' had since left Ayodhya their capital city and have been into 'dandakaaranya' as accompanied by his dharma patni Devi Sita and his brother Lakshmana. Devi Sita is the dear daughter of Videsha King Janaka. At the janasthana, Shri Rama's wife disappeared. Raja Kumara Shri Rama along with his brother Lakshmana, in their search for the suddenly missing Devi Sita, had recently arrived at the Rishyamuka Parvata. Vanara King Sugriva declared and swore that he would help Shri Rama to restore his missing wife Devi Sita. Subsequently, Raja Kumara Shri Rama killed Maha Veera Vaali, the elder brother of Sugriva, and helped Sugriva to be the present King of Vanaras and Bears. King Ravana! You are well aware of the extraordinary might of Maha Vaali. But Shri Rama demolished Maha Vaali and made Sugriva the King of Vanaras.

[Vishleshana on Ravana's disgraced encounter with Vaali:

Ravana'sura once decided to challenge Vanara King Maha Baali; the latter was born of Indra Devaamsha and got a boon that he would attain half of the strength of any of his opponents standing face to face. This power enabled Bāli to defeat all his foes and bring the countries in all directions under his sway. Ravana heard about this and decided to overpower Bāli somehow or other and approached Kishkindha. Having learnt from Baali's Minister, Taran, that Vaali got the boon, Ravana somehow decided to kill Baali. His idea was to kill Baali by capturing and killing while going behind him when Vaali would daily perform his daily prayers. Next morning Bāli went to the eastern sea-shore and began his prayer and meditation. Ravana approached Baali behind and sat close to Vaali, presuming he could hold Vaali's tail and beat him from behind without facing Vaali. Baali knew that Ravana was sitting behind him. But pretending that he knew nothing put his long tail on the body of Ravana, and passed it lengthwise and breadthwise through every part of his body and tied him like a bundle of faggots, and made a jump into the air. Within a short time Vaali visited all the usual places and reached Kishkindhā. Seeing Ravana hanging by the tail of Baali, even the women folk laughed. Thus Ravana became a laughing stock as Ravana made a confession admitting surrender as the other wise invincible Maha Vali pardoned Ravana and let him go unhurt. Sourced from Valmiki Uttara Ramayana.]

Stanza 12 onward continued: *sa sītāmārgaṇe vyagraḥ sugrīvaḥ satyasamgarah, harīn sampreṣayām āsa
diśaḥ sarvā harīśvaraḥ/ tām harīṇām sahasrāṇi śatāni niyutāni ca, dikṣu sarvāsu mārgante adhaś copari
cāmbare/ vainateya samāḥ ke cit ke cit tatrānilopamāḥ, asaṁgagatayaḥ śīghrā harivīrā mahābalāḥ/
ahaṁ tu hanumān nāma mārutasyaaurasaḥ sutaḥ, sītāyās tu kṛte tūrṇam śatayojanam āyatam, samudram
laṅghayitvaiva tām didṛkṣur ihāgataḥ/* Now, Satya Pratignavaan King Sugriva was agitated and made all out efforts to locate where Divi Sita could have been; he despatched Vanara Yodhdhas to search for her in all the directions. At that time thousands, lakhs and crores of Vanara Veeras were sent in the unique responsibility of Devi Sitaanveshana. Among the Vanara Veeras, all them were of the unimaginable of speed, sincerity and seriousness and their leaders were of the vayu vega of Garuda Deva. Now, my name is Hanuman, the 'ourasa putra' of Vayu Deva. As I was named as the Messenger of King Sugriva, as entrusted to me as my noble responsibility, I jumped off to the other shores of this Maha Samudra which

has a gigantic span of hundred yojanaas reached the Lanka Samrajya by ‘vaayu vega’. Having searched all over of this Lanka, I entered your antahpura foremost with hope against hope and finally located at the spot where I had the fortune of visioning Devi Sita *tad bhavān dṛṣṭadharmārthas tapaḥ kṛtaparigrahaḥ, paradārān mahāprājña noparoddhum tvam arhasi/ na hi dharmaviruddhesu bahv apāyeṣu karmasu, mūlaghātiṣu sajjante buddhimanto bhavadvidhāḥ/ kaś ca lakṣmaṇamuktānām rāmakopānūvartinām, śarāṇām agrataḥ sthātum śakto devāsuresv api/’* Maha mate’! You are indeed fully aware of dharma tatva- of what is dharma and what is not. Those tenets are such that either these might uplift a Being in srishti, or down grade and eventually ruin them. You have had the unique glory of having performed tapasya and devotion to the Almighty. But could you please enlighten me how a highly learned person of your stature forcibly drag another person’s life partner! You are fully aware of the consequences since such thoughtless actiond are bound to recoil and destroy and uprooted. That is why, a maha purusha of your ranking never get involved; and even having done so would soon seek to recorrect soon. Else, is there such a parakrami in Shrishti who could ever face and retort the anguished anger of Shri Rama and the releases of Lakshmana’s arrows!*na cāpi triṣu lokeṣu rājan vidyeta kaś cana, rāghavasya vyalīkam yaḥ kṛtvā sukham avāpnuyāt/ tat trikālahitam vākyam dharmyam arthānubandhi ca, manyasva naradevāya jānakī pratidīyatām/ dṛṣṭā hīyam mayā devī labdham yad iha durlabham, uttaram karma yac cheṣam nimittam tatra rāghavaḥ/* Raksasa Raja! be it clear that there is no ‘praani’ in trilokas who could commit an offence against Rama and still survive! That is why, do very kindly make a proper introspection, and evenat this stage, please, let the past mis-doings be ignored and make a fresh initiative be upheld; let Devi Janaki be released and forward her to Shri Rama forthwith. Indeed repentance even at this final stage is what is aptly recommended. I have already seen and met Devi Sita and was delighted to have discovered an unamaginable fortune of my life. And now am ready for the accomplishment of ‘Rama Karya’. *lakṣiteyam mayā sītā tathā śokaparāyanā, gr̥hya yām nābhijānāsi pañcāsyām iva pannagīm neyam jarayitum śakyā sāsurair amarair api, viśasaṃsṛṣṭam atyartham bhuktam annam ivaujasā/ tapaḥsamtāpalabdhas te yo ’yam dharmaparigrahaḥ, na sa nāsayitum nyāyya ātmaprāṇaparigrahaḥ/* I have fully visioned the present status of her condition. As none indeed could ever coerce her to swallow fully cooked poisoned food along with the ‘pancha paramaannas’, She is yet surviving as a five hooded cobra even as deva- manushya-asuras would not be able to make her yield. *tapaḥsamtāpalabdhas te yo ’yam dharmaparigrahaḥ, na sa nāsayitum nyāyya ātmaprāṇaparigrahaḥ/ avadhyatām tapobhir yām bhavān samanupaśyati, ātmanaḥ sāsurair devair hetus tatrāpy ayaḥ mahān/* What all the great success that you had achieved as a result of your tapasya and its sweet fruits of prosperity, fame, and worldwide admiration, longevity of life should not end up futile and retributory! Remember Raksha Raja! It was owing to the sweet fruits that you had been enjoying, that you have so far been unconquerable and indomitable even by devas, let alone asuras, manushyas and any other species.Indeed that had been due to the ‘tapasyaa janita maha phalas’. *sugrīvo na hi devo ’yam nāsuro na ca mānuṣaḥ, na rākṣaso na gandharvo na yakṣo na ca pannagaḥ/ mānuṣo rāghavo rājan sugrīvaś ca harīśvaraḥ, tasmāt prāṇaparitrāṇam katham rājan kariṣyasi/ na tu dharmopasamhāram adharmā -phalasaṃhitam, tad eva phalam anveti dharmas cādharmanāśanaḥ/* Rakshgasa Raja! Neither Sugriva nor Shri Rama are neither Devatas, nor Yakshas nor Rakshas. Sugriva is a mere Vanara and Rama is a normal human being. Yet, how indeed you being a gross perpetrator of violation of fundamental roots of virtue, could be saved from their hands! A purusha once tied to such extreme violation, that dharma generated by your deep and unparalleled tapasya is bound to negate and even recoil. [Just as ‘Dharmo Rakshati Rakshitah’ equally true would be ‘ Dharmena paapamanudati’ unless appropriate praayaschittaas are exercised] *prāptam dharmaphalam tāvad bhavatā nātra saṃśayaḥ, phalam asyāpy adharmasya kṣipram eva prapatsyase/ janasthānavadham buddhvā buddhvā vālivadham tathā, rāmasugrīvasakhyam ca budhyasva hitam ātmanaḥ/* Ravana ! your erstwhile dharmacharana having granted you the fruits of sweetness is now on the reverse path and the sour bitterness of those very fruits should soon be arriving with your total destruction and doom. Please refresh your dormant memory power when Shri Rama devastated thousands of Rakshasas pursuant to your sister Shurpanakha’s complaint to you as Lakshmana severed her ears and nose only but not kill her being a woman only; do recall that your Senapati Dushana was smashed to

death again being single handed; please recall that the truly invincible hero Rama uprooted Khara and finally being frustrated you approached Mayavi Mareecha, who even reluctantly being afraid of your threat to kill him anyway preferred to die in Dharmatma Rama's hands! *kāmaṁ khalv aham apy ekaḥ savājirathakuñjarām, laṅkāṁ nāśayitum śaktas tasyaiṣa tu viniścayaḥ/ rāmeṇa hi pratijñātām haryṛkṣagaṇasaṁnidhau, utsādanam amitṛāṇām sītā yais tu pradharṣitā/ apakurvan hi rāmasya sāksād api purāṁdaraḥ, na sukham prāpnuyād anyah kim punas tvadvidho janaḥ/ Dushta Ravana! Be this understood very clearly that I myself could single handedly devastate the entire Lanka Rajya with elephants-horses-chariots and the totality of Rakshasaas here [as you have tasted a few samples right now]. But that is not by brief and command of not of by my King for whom my loyalty is supreme. Shri Rama made a 'pratigjna' before the Vaanaras and Bears that he himself should so. Bhagavan Shri Rama would never tolerate even if Indra had perpetrated such indiscretion; what are you or such commoners like you anyway! *yām sītety abhijānāsi yeyam tiṣṭhati te vaśe, kālarātrīti tām viddhi sarvalaṅkāvināśinīm/ tad alam kālapāśena sītā vighararūpiṇā, svayam skandhāvasaktena kṣamam ātmani cintyatām/ sītāyās tejasā dagdhām rāmakopaprapīditām, dahyamanām imām paśya purīm sāṭṭapratolikām/ sa sauṣṭhavopetam adīnavādinaḥ; kaper niśamyāpratimo 'priyam vacaḥ, daśānanaḥ kopavivṛttalocanaḥ; samādiśat tasya vadham mahākapeḥ/ As you better realise now, that as you hear or think of the very name of Devi Sita under your imprisonment, then you should beware that should be the 'kaala raatri' for you, your 'samraajya'. Then by assuming the body of Devi Sita, the Kaala Devi would instantly fix your head(s) right into the noose; hence now better realise how best you could extricate from such eventuality.**

Sarga Fifty Two

Infuriated by Hanuman's insinuations of Ravana's record of failures and praising Rama's successes, Ravana orders the vanara be killed-Vibhishana pleads against killing a messenger, as Ravana heeds.

Tasya tadvacanam śrutvā vānarasya mahātmanaḥ, ājñāpayad vadham tasya rāvaṇaḥ krodhamūrchitaḥ/ vadhe tasya samājñāpte rāvaṇena durātmanā, niveditavato dautyaṁ nānumene vibhīṣaṇaḥ/ taṁ rakṣo 'dhīpatiṁ krudhāṁ tac ca kāryam upasthitam, vidadvā cintayām āsa kāryam kāryavidhau sthitaḥ/ niścītārthas tataḥ sāmnapūjya śatrujidadgrajam, uvāca hitam atyartham vākyaṁ vākyaviśāradah/ rājan dharmaviruddham ca lokavṛtteṣu ca garhitam, tava cāsadrṣam vīra kaper asya pramāṇam/ asaṁśayaṁ śatruv ayam pravṛddhaḥ; kṛtam hy anenāpriyam aprameyam, na dūtavadhyām pravadanti santo; dūtasya drṣṭā bahavo hi daṇḍāḥ/ vairūpyam aṅgeṣu kaśābhīghāto; mauṇḍyaṁ tathā lakṣmaṇasaṁnipātaḥ, etān hi dūte pravadanti daṇḍān; vadhas tu dūtasya na naḥ śruto 'pi/ katham ca dharmārthavinītabuddhiḥ; parāvarapratyayaniścītārthaḥ, bhavadvidhaḥ kopavaśe hi tiṣṭhet; kopam niyacchanti hi sattvavantaḥ/ na dharmavāde na ca lokavṛtte; na sāstrabuddhigrahaṇeṣu vāpi, vidyeta kaś cit tava vīratulyas; tvam hy uttamaḥ sarvasurāsuraṇām/ na cāpy asya kaper ghāte kam cit paśyāmy aham guṇam, teṣv ayam pātyatām daṇḍo yair ayam preṣitaḥ kapiḥ/ sādthur vā yadi vāsādhur parair eṣa samarpitaḥ, bruvan parārtham paravān na dūto vadham arhati/ api cāsmīn hate rājan nānyam paśyāmi khecaram, iha yah punar āgacchet param pāram mahodadhiḥ/ tasmān nāsyā vadhe yatnaḥ kāryaḥ parapuraṁjaya, bhavān sendreṣu deveṣu yatnam āsthātum arhati/ asmīn vinaṣṭe na hi dūtam anyam; paśyāmi yas tau naraṛājaputrau, yuddhāya yuddhapriyadurvinītāv; udyojayed dīrghapathāvaruddhau/ parākramotsāha - manasvinām ca; surāsuraṇām api durjayena, tvayā manonandana nairṛtānām; yuddhāyatir nāśayitum na yuktā/ hitās ca sūrās ca samāhitās ca; kuleṣu jātās ca mahāguṇeṣu, manasvinaḥ śastrabhīrtām variṣṭhāḥ; koṭyagraśaste subhīrtās ca yodhāḥ/ tad ekadeśena balasya tāvat; ke cit tavādeśakṛto 'payāntu, tau rājaputrau vinigrhya mūḍhau; pareṣu te bhāvayitum prabhāvam/

As Veera Hanuman had badly heckled him for his record of humiliating deaths of his stalwart Rakshasaas by Rama, his own victories recently and severely warned him, King Ravana stood up in burning rage and commanded to kill Hanuman instantly. Then Ravana's brother intervened saying that a messenger of Sugriva and of Rama would be quite inappropriate. Vibhishana reminded : *Vadham na kurvanti*

praavaragjnaa dutasya santo vasudhaadhipendro, rājan dharmaviruddham ca lokavṛtteś ca garhitam, tava cāsadrśam vīra kaper asya pramāṇam/ asaṁśayam śatrur ayam pravṛddhaḥ; kṛtam hy anenāpriyam aprameyam, na dūtavadhyām pravadanti santo; dūtasya dr̥ṣṭā bahavo hi daṇḍāḥ/ Maha Raja! Kindly hold your anger. Pardon the messenger as he might have been blabbering all types of nonsense, yet should not be killed, though might be punished. Rajas should never kill messengers. You are indeed a dharma jnaatam raja dharma viseshagjna. A person of your caliber should not be a ‘roshaavesha vasheebhuta’. As being a durjaya Rakshasa Raja, you surely impose reprimand and retribution. *vairūpyām aṅgeṣu kaśābhighāto; maunḍyam tathā lakṣmaṇasaṁnipātaḥ, etān hi dūte pravadanti daṇḍān; vadhas tu dūtasya na naḥ śruto ’pi/ katham ca dharmārthavinītabuddhiḥ; parāvarapratyayaniścītārthaḥ, bhavadvidhaḥ kopavaśe hi tiṣṭhet; kopam niyacchanti hi sattvavantaḥ/* There could be punishments to a ‘doota’ such as ‘anga bhanga’ or mutilation of the messenger’s body parts, or allow worms to hurt the messenger’s body, shave off the head or punish his body with a lasting body blemish. But I have never known of a killing the messenger. Maha Raja! Your basic mind set is related with the purushardhas of ‘dharma and artha’. You may therefore balance the ‘neechatya and ounnatya’ or the low and mean characteristics as also the heights of the messenger; but a king of your repute an enormous accomplishments should indeed keep cool. Your psyche should reflect your origin and family background. *na dharmavāde na ca lokavṛtte; na śāstrabuddhigrahaṇeṣu vāpi, vidyeta kaś cit tava vīratulyas; tvam hy uttamaḥ sarvasurāsuraṇām/ na cāpy asya kaper ghāte kam cit paśyāmy aham guṇam, teṣv ayam pātyatām daṇḍo yair ayam preṣitaḥ kapiḥ/* Veera! None could be like you in digesting the ‘Dharma Vyavastha, Lokaachara paalana, and Shastriya Sidhhantas’ and in that context none of Devaasuraas might be superseded to you. Hence, I am fully convinced that this Vanara’s being killed is not justified; but most certainly the personalities who sent the messenger be deserving of death, if you could. *sādhur vā yadi vāsādhur parair eṣa samarpitaḥ, bruvan parārtham paravān na dūto vadham arhati/ api cāsmīn hate rājan nānyam paśyāmi khecaram, iha yaḥ punar āgacchet param pāram mahodadhiḥ/* In fact, the messenger Vaanara shreshtha was only duplicating the traits and inner reactions of the senders viz. Sugriva and Rama and as such there is absolutely no justification of Hanuman’s outright murder. *Nishaacharaanaamadhiponugjnsyaya Vibheeshanasyottama vaakyamishitam, jaraaha buddhyaa suralokashatrurmahaabalo Rakshasaraajamukhyah/* Thus Ravana heard his younger brother Vibhishana had thus expressed his laudable explanation against Hanuman’s challenging assertions, King Ravana had rethought of his earlier decision of killing Hanuman who was but a messenger of Sugriva and Rama.

[Vishleshana on Ravana’s origin, family background and accomplishments in brief:

Ravana was born to Vishrava Maharshi and Daitya Kaikesi. Pulastaya, one of the ten Prajapatis or mind-born sons of Brahma, was maternal grandfather. Kaikesi, born of Sumali and Tataka had two brothers Maricha and Subahu. On the paternal side, Malyavanasura. Ravana’s Prime Queen was the daughter of Mayasura and Apsara Hema and acclaimed as Maha Pativrata. Among his many other wives, the most mentionable after Mandodari were Maya, the daughter of the celestial architect, and the third one Dhanyamalini. Ravana’s elder half-brother was Kubera. Vibhishana, Kumbhakarna, Khara the King of Janasthana, Dushana the Senapati of Janasthana, Ahiravan, the King of Paatala were Ravana’s younger brothers. Kumbhini was Ravana’s elder sister and wife of Madhu Rakshasa, and Shurpakhana the younger sister. Ravana’s were Meghanaada or Indrajit, Atikaya, Akshayakumara, Devantaka, Narantaka, Trishira, Prahasta. Ravana was a great scholar of Vedic knowledge under the tutelage of Shukracharya. His perseverance in tapasya to Brahma, he offered his own head and as each time he did so, his heads sprouted again and again and Brahma appeared at his tenth head’s offering and blessed him with the option to be a Dashakantha; Brahma granted him of invincibility against Aditi- Diti Putras, Sarpa, Pakshi-Pashus but ignored ‘tucchha manavas.’ Accordingly, Ravana killed or subdued numberless rakshasa-daitya-daanava-pakshi-mriga-jalacharaas and asserted his unique fame. He was an expert in music, dance and all the fine arts. He was an outstanding Shiva Bhakta, having composed Shiva Tandava Gita; as Maha

Nandi prevented Shiva Darshana, he quaked Kaiilasha Parvata and accomplished Shiva darshana. As Parama Shiva granted the boon of Atma Linga to be carried to Lanka Samrajya, Shiva obliged but Ganesha intercepted on way in the guise of a baalaka and got it installed at Gokarna Ksheatra].

Sarga Fifty Three

As Vibhishana appealed, Ravana consents to burn Hanuman's tail to display the blazings to Lanka's public. As Rakshasis conveyed, Sita prays to Agni to lessen the heat. Hanuman starts the revenge.

*Tasya tadvacanam śrutvā daśagrīvo mahābalaḥ, deśakālahitam vākyam bhrātur uttamam abravīt/
samyag uktam hi bhavatā dūtavadhyā vigarhitā, avaśyam tu vadhād anyah kriyatām asya nigrahaḥ/
kapīnām kila lāṅgūlam iṣṭam bhavati bhūṣaṇam, tad asya dīpyatām śīghram tena dagdhena gacchatu/
tataḥ paśyantv imaṁ dīnam aṅgavairūpyakarśitam, samitrā jñātayaḥ sarve bāndhavāḥ sasuhṛjjanāḥ/
ājñāpayad rākṣasendraḥ puram sarvaṁ sacatvaram, lāṅgūlena pradīptena rakṣobhiḥ pariṇiyatām/ tasya
tadvacanam śrutvā rākṣasāḥ kopakarkaśāḥ, veṣṭante tasya lāṅgūlam jīṛṇaiḥ kārpāsikaiḥ paṭaiḥ/
samveṣṭyamāne lāṅgūle vyavardhata mahākapiḥ, suṣkam indhanam āsādyā vaneṣu iva hutāsana, tailena
pariṣicyātha te 'gnim tatrāvapātayan/ lāṅgūlena pradīptena rākṣasāms tām apātayat, roṣāmarṣa -
parītātmā bālasūryasamānanah/ sa bhūyaḥ saṁgataiḥ krūrai rākāsair harisattamaḥ, nibaddhaḥ kṛtavān
vīras tatkālasadrśīm matim/ kāmaṁ khalu na me śaktā nibadhasyāpi rākṣasāḥ, chittvā pāsān samutpatya
viśahiṣye 'ham īdrśam/ laṅkā carayitavyā me punar eva bhaved iti, rātrau na hi sudrśtā me
durgakarmavidhānataḥ, avaśyam eva draṣṭavyā mayā laṅkā niśākṣaye/ kāmaṁ bandhais ca me bhūyaḥ
pucchasyoddīpanena ca, pīḍām kurvantu rakṣāmsi na me 'sti manasaḥ śramaḥ/ tatas te samvṛtākāram
sattvavantam mahākapiḥ, pariḡrhya yayur hṛṣṭā rākṣasāḥ kapikuñjaram/ saṅkhabherīninādais tair
ghoṣayantaḥ svakarmabhiḥ, rākṣasāḥ krūrakarmāṇas cārayanti sma tām purīm/ hanumāms cārayām āsa
rākṣasānām mahāpurīm, athāpaśyad vimānāni vicitrāṇi mahākapiḥ/ samvṛtān bhūmibhāgāms ca
suvibhaktāms ca catvarān, rathyās ca gṛhasambādhaḥ kapiḥ śṛṅgāṅkākāni ca/ catvareṣu catuṣkeṣu
rājamārge tathaiva ca, ghoṣayanti kapiḥ sarve cārika iti rākṣasāḥ/ dīpyamāne tatas tasya lāṅgūlāgre
hanūmataḥ, rākṣasyas tā virūpākṣyaḥ śamsur devyās tad apriyam/ yas tvayā kṛtasamvādaḥ sīte
tāmramukhaḥ kapiḥ, lāṅgūlena pradīptena sa eṣa pariṇiyate/ shrutvā tad vacanam krūram
ātmāpaharaṇopamam, vaidehī śokasamtaptā hutāsanaṁ upāgamat/ maṅgalābhimukhī tasya sā tadāsīn
mahākapeḥ, upatasthe viśālākṣī prayatā havyaavāhanam/ yady asti patiśusrūṣā yady asti caritam tapaḥ,
yadi cāsty ekapatnītvam sīto bhava hanūmataḥ/ yadi kaś cid anukrośas tasya mayy asti dhīmataḥ, yadi vā
bhāgyaśeṣam me sīto bhava hanūmataḥ/ yadi mām vṛttasampannām tatsamāgamalālasām, sa vijānāti
dharmātmā sīto bhava hanūmataḥ/ yadi mām tārayaty āryaḥ sugrīvaḥ satyasamgarah, asmād duḥkhān
mahābhūḥ sīto bhava hanūmataḥ/ tatas tīkṣṇārcir avyagraḥ pradakṣiṇāśikho 'nalah, jajvāla
mṛgaśvāksyāḥ śamsann iva śivam kapeḥ/ dahyamāne ca lāṅgūle cintayām āsa vānarah, pradīpto 'gnir
ayam kasmān na mām dahati sarvataḥ/ drśyate ca mahājvālah karoti ca na me rujam, śīśirasyeva
sāmpāto lāṅgūlāgre pratiṣṭhitah/ atha vā tad idaṁ vyaktam yad drśtam plavatā mayā, rāmaprabhāvād
āścaryam parvataḥ saritām patau/ yadi tāvat samudrasya mainākasya ca dhīmatha, rāmārtham
sambhramas tādrk kim agnir na kariṣyati/ sītāyās cāṅṛśamsyena tejasā rāghavasya ca, pituś ca mama
sakhyaena na mām dahati pāvakaḥ/ bhūyaḥ sa cintayām āsa muhūrtaṁ kapikuñjarah, utpapātātha vegena
nanāda ca mahākapiḥ/ puradvāram tataḥ śrīmāñ śailaśṛṅgam ivonnatam, vibhaktarakṣasambādham
āsasādānilātmajah/ sa bhūtvā śailasamkāśah kṣaṇena punar ātmavān, hrasvatām paramām prāpto
bandhanāny avaśāyayat/ vimuktaś cābhavac chrīmān punaḥ parvatasam nibhaḥ, vīkṣamāṇas ca dadṛṣe
pariḡham toraṇāśritam/ sa tam gṛhya mahābhūḥ kālāyasapariṣkṛtam, rakṣiṇas tām punaḥ sarvān
sūdayām āsa mārutiḥ/ sa tām nihativā raṇacandavikramah; samīkṣamāṇah punar eva laṅkāṁ,
pradīptalāṅgūlakṛtārcimālī; prakāśatāditya ivāmsūmālī/*

Conceding to the advice of his younger brother Vibhishana, Ravana addressed the brother: Vibhishana! I do realise that a messenger from another King need not be killed but surely he should be punished mortally otherwise. *kapīnām kila lāṅgūlam iṣṭam bhavaṭi bhūṣaṇam, tad asya dīpyatām śīghram tena dagdhena gacchatu/ tataḥ paśyantv imāṃ dīnam aṅgavairūpyakarśitam, samitrā jñātayaḥ sarve bāndhavāḥ sasuhṛjjanāḥ/ ājñāpayad rākṣasendraḥ puram sarvaṃ sacatvaram, lāṅgūlena pradīptena rakṣobhiḥ pariṇīyatām/* Vaanara's love their tails most and feel that itself is a sign of their distinctiveness as their proud identity. Hence let this be burnt at once. Then back home, his relatives, friends, and followers would all realise of his humiliation. Let his tail be burnt to amuse and enjoy the Lank Public too as he would be taken by its streets and other public places. As soon as he heard this instruction, Veera Hanuman kept on extending his tail as the soldiers initiated by covering it all the old and unused clothes from the public houses. Then Anjaneya kept on elevating his body size and the tail kept on expanding accordingly. There after, the tail was dripped in oil from barrel to barrel. The Rakshasa Rakshasis, especially the vridhha, baala baalikaas were excited and kept on rejoicing, clapping, dancing around and got rapturous. The soldiers as per the instructions of the higher authorities waited for the day break for the public view and their hilarious view street wise. Then the cruel Rakshasaas who had so far been hiding themselves thus far, gave their appearances now sheepishly initially and boldly later but overcoming their fear now breaking into loud laughs and over joy. They started slogans: You 'Ravana drohi'! you 'vanaraadhama'! what wonderful relief, what a well deserved punishment for you! What a retribution of justice! Actually the King should have ordered public hanging for this spy and so on'. Thus the public went berserk, even as Hanuman was delighted at the public reactions as he was conducted. There were resoundings of 'bheri-shankha ninaadaas' all over the city. *hanumāms cārayām āsa rākṣasānām mahāpurīm, athāpaśyad vimānāni vicitrāṇi mahākapiḥ/ samvṛtān bhūmi -bhāgāms ca suvibhaktāms ca catvarān, rathyaś ca gṛhasambādhāḥ kapiḥ śṛṅgātakāni ca/* Hanuman too was enjoying the delightful walk all over the high roads, crossings, the beautiful architectural tastes and finesse of wonderfully laid buildings. Then he had carefully noted the praakaaraas, domes, under ground buildings, the high rise public halls attractively furnished and decorated, the lighting effects, and so on. *dīpyamāne tatas tasya lāṅgūlāgre hanūmataḥ, rākṣasyas tā virūpākṣyaḥ śamsur devyaś tad apriyam/ yas tvayā kṛtasamvādaḥ sīte tāmramukhaḥ kapiḥ, lāṅgūlena pradīptena sa eṣa pariṇīyate/* Hanuman's long, strong tail was burning like wise, the fierce looking Rakshasis surrounding Devi Sita made hilarious fun of Devi Sita: 'Site! That red faced monkey who was blabbering with you is now being exhibited with his long tail covered with clothes dripped in oil is burnt with fire and is being exhibited all across the roads, streets, lanes and bylanes as the entire citizens of Lankapuri are berserk with cheers, drum beating resounds, and uncontrollable frenzy. *shrutvā tad vacanaṃ krūram ātmāpaharaṇopamam, vaidehī śokasamtaptā hutāsanam upāgamat/ maṅgalābhimukhī tasya sā tadāsīn mahākapeḥ, upatathe viśālākṣī prayatā havyavāhanam/ yady asti patiśurūṣā yady asti caritam tapaḥ, yadi cāsty ekapatnīvaṃ sīto bhava hanūmataḥ/* As the Rakshasis were making fun and frolic likewise, Videhanadini Devi Sita then started her prayers to Agni Deva not to hurt Veera Hanuman by providing relief to him. *yadi kaś cid anukrośas tasya mayy asti dhīmataḥ, yadi vā bhāgyaśeṣam me sīto bhava hanūmataḥ/ yadi mām vṛttasampannām tatsamāgamalālasām, sa vijānāti dharmātmā sīto bhava hanūmataḥ/ yadi mām tārayaty āryaḥ sugrīvaḥ satyasamgarah, asmād duḥkhān mahābhūḥ sīto bhava hanūmataḥ/* Agni Deva! As you may very kindly appreciate the dire need for the success of Rama Kaarya, as also my own tapsya as a pativrata, please lessen your flame power and cool down your ferocity. Deva! Please help me if only you are merciful to Rama the dharma paraayana and for the sake of saving my 'mangalya sowbhagya'. As Hanuman seeks to reach Rama at the earliest and save me from my misery and death facing crisis, do kindly accept my sincere prayers to you. Mahanubhava, as you note that Veera Hanuman is Vayu Deva's dear son, and as you are Vayu Deva's close and dear friend since both of you are always hand in hand, do kindly reduce your flames to help Vayu Deva, Veera Hanuman, Shri Rama and me to fortify the purity of my paativratya! Then Hanuman too introspected: *sītayās cāṅśamsyena tejasā rāghavasya ca, pituś ca mama sakhyena na mām dahati pāvakaḥ/ bhūyaḥ sa cintayām āsa muhūrtaṃ kapikuñjaraḥ, utpapātātha vegena nanāda ca mahākapiḥ/* Most certainly this is possible due to the kindness of Devi Sita, Shri Ram's maha

tejas, and the close affinity of my father Vayu Deva and of Agni Deva, now the sky high fury of the jwaalaas are truly not hurting me now! But my decisiveness now is indeed to repay my revenge’. Decided thus, Veera Hanuman shattered the massive ropes as were laboriously tied by the rakshasaas, and jumped up high with speed and pull to the mountain top. *vimuktaś cābhavac chrīmān punaḥ parvatasam̐ibhaḥ, vīkṣamāṇaś ca dadṛṣe pariḥam toraṇāśritam/ sa taṁ gr̥hya mahābāhuḥ kālāyasapariṣkṛtam, rakṣiṇas tān punaḥ sarvān sūdayām āsa mārutiḥ/ sa tān nihatvā raṇacaṇḍavikramah; samīkṣamāṇaḥ pu nar eva laṅkā, pradīptalāṅgūlakṛtārcimālī; prakāśatāditya ivāṁśumālī/* Thus having thrown down the rope shackles, Maha Vaanara visualised the overview of Lankapuri and its boundaries and dropped huge boulders on the boundary walls to start with. Then along with the long tail with blazing flames glanced down the excellently arranged and magnificent Lankapuri, Hanuman was then like Bhaskara himself.

Sarga Fifty Four

Hanuman’s vengeful ‘Lanka Dahana and Vidhvamsa’ as the Rakshasaas were shocked wonderstruck whether he was of Rudra Swarupa or Rama Bhakta!

Vīkṣamāṇas tato laṅkāṁ kapiḥ kṛtamanorathaḥ, vardhamānasamutsāhaḥ kāryaśeṣam acintayat/ kim nu khalv aviśiṣṭam me kartavyam iha sāmpratam, yad eṣāṁ rakṣasāṁ bhūyaḥ saṁtāpajananaṁ bhavet/ vanam̐ tāvat pramathitam prakṛṣṭā rākṣasā hatāḥ, balaikadeśaḥ kṣapitaḥ śeṣam durgavināśanam/ durge vināśite karma bhavet sukhapariśramam, alpayatnena kārye ’smin mama syāt saphalāḥ śramah/ yo hy ayam̐ mama lāṅgūle dīpyate havyaavāhanaḥ, asya saṁtarpaṇam̐ nyāyyam̐ kartum ebhir gr̥hottamāiḥ/ tataḥ pradīptalāṅgūlah savidyud iva toyadaḥ, bhavanāgreṣu laṅkāyā vicacāra mahākapiḥ, mumoca hanumān agniṁ kālānalaśikhopamam/ śvasanena ca saṁyogād ativego mahābalaḥ, kālāgnir iva jajvāla prāvardhata hutāśanaḥ, pradīptam agniṁ pavanas teṣu veśmasu cārayat/ tāni kāñcanaḥjālāni muktāmaṇimayāni ca, bhavanāny avaśīryanta ratnavanti mahānti ca/ tāni bhagnavimānāni nipetur vasudhātale, bhavanānīva siddhānām ambarāt punyasam̐kṣaye/ vajravidruma vaidūrya muktārajata - sam̐hitān, vicitrān bhavanād dhātūn syandamānān dadarśa saḥ/ nāgnis tṛpyati kāṣṭhānām̐ tṛṇānām̐ ca yathā tathā, hanumān rākṣasendrānām̐ vadhe kim cin na tṛpyati/ hutāśanaḥjvālasamāvyṛtā sā; hatapravīrā parivṛttayodhā, hanumātaḥ krodhabalābhībhūtā; babhūva śāpopahateva laṅkā/ sasambhramam̐ trastaviṣaṇṇarākṣasāṁ; samujjalaj jvālahutāśanānkitām, dadarśa laṅkāṁ hanumān mahāmanāḥ; svayambhukopopahatām̐ ivāvanim/ sa rākṣasāṁs tān subahūṁś ca hatvā; vanam̐ ca bhaṅktvā bahupādapaṁ tat, visṛjya rakṣo bhavaneṣu cāgniṁ; jagāma rāmaṁ manasā mahātmā/ laṅkāṁ samastām̐ saṁdīpya lāṅgūlāgniṁ mahākapiḥ, nirvāpayām̐ āsa tadā samudre harisattamaḥ/

Having accomplished all the objectives of crossing the ocean, entry into Lankapuri, visiting Ravana’s palace, discovering the very place where Devi Sita was kept, Ravana Darshana and his stern warning to Devi Sita, familiarising and convincing her that he was sent by Rama-Sugrivas, parting her, his successful spree of destruction of gardens, teams of rakshasas, pretentious surrender to Brahmastra, face to face challenge to Ravana as the latter’s so called punishment of his tail to be burnt, Agni Deva’s help, his relief followed by noting the details of Lanka’s contours of curves and lanes, snapping off the bandhana and destroying the outer walls by boulders thrown down a mountain, now Veera Hanuman was ready to use his mighty already flamed up tail to burn the major parts of Lanka puri and enjoy the ‘artaa naadaas’ of the proud citizens as their abodes crumble down by the flames of his massive tail. *yo hy ayam̐ mama lāṅgūle dīpyate havyaavāhanaḥ, asya saṁtarpaṇam̐ nyāyyam̐ kartum ebhir gr̥hottamāiḥ/ tataḥ pradīptalāṅgūlah savidyud iva toyadaḥ, bhavanāgreṣu laṅkāyā vicacāra mahākapiḥ, mumoca hanumān agniṁ kālānalaśikhopamam/* Veera Vayu Putra decided that the tail displaying huge ‘agnijwaalaas’ be extended and expanded suitably as that should be proper and justified retribution by ‘dharma and nyaaya’ and satisfy the appetite of Agni Deva. So pondering, he lengthened his tail further and further as the flames would attack the well decorated the external and remotely interior corners of the fabulous houses get burnt off *en mass* to ashes. Jumping from place to place and shattering house after house, Hanuman

assumed the ‘Kaalaagni Swarupa’. Then very systematically he destroyed the abodes of Maha Rakshasaas as he had already noted well by his memory’s screen already such as Vajradamshttra, Shuka, buddhi - maan Saarana, Indrajit Meghanada, Jambumali, Sumaali, Rashmiketu, Surya shatru, Hrasvakarni, Damshttra, Rakshas veera, Romesha, Ranonttamamattha, Dhvajagriva, Bhayanaka Vidyujjihva, Hastimukha, Karaala, Vishaala, Shonitaaksha, Kumbhakarna, Makaraaksha, Naraantaka, Kumbha, Nikumbha, Yajna Shatru, Brahma shatru, and such very many Maha Rakshas Veeraas. *Varjyivaa mahateja Vibhishana griham prati, krama maaah kramenaiva dadaahaa Haripubgavah/* Maha Teja Kapishreshtha Hanuman had then only spared the abode of Vibhishana’s precious bungalow. With that exception, Hanuman burnt down all the houses of all the raskshas veeraas. *śvasanena ca samyogād ativego mahābalaḥ, kālāgnir iva jajvāla prāvardhata hutāśanaḥ, pradīptam agniṃ pavanas teṣu veśmasu cārayat/* With vaayu vega, the flames got erased by Vayu putra made ‘garjanas’ similar to pralayakaala meghas. As the rows of ‘bhuvanas’ were crumbled to ash, the residents ran hither and thither to save a few secect precious possessions and the ‘arta naadaas’ of cries and shoutings of deseparation were resounding to the skies. Hanuman was little contented with the yellings of rakshasa veeraas who stood against him and were dead like Devi Vasundhara remained dissatisfied, and hence the mass killings and near total destruction of the abodes in rows and the generation of the cryings of harassment and agony. *Hanumataa vegavataa Vaanarena mahaatmanaa, Lankaapuram pradagdham tas Rudrena Tripuram yathaa/* Vegashaali Vaanara Veera Viranjaneya burnt off Lankapuri, just as Maha Rudra had burnt off the Tripuras in the ages of the yore!

[Vishleshana on Parama Shiva’s destruction of Tripuraasuras vide Kurma Purana

‘As the ever shrewdest and the nastiest Daitya called Maya commenced his brutal Tapasya, two more Danavas of equal disrepute and desperation viz. Vidyunmali and Taraka joined him and their extreme tenacity was such that they meditated in snow valleys during high winter nights, amid ‘Panchagnis’ during blood blister summer days and during incessant and torrential rains standing under open skies. It looked that Earth trembled with the severity of their meditation and Brahma had to bestow the choice boons of indestructibility except by Parameswara that too by a single arrow-shot destroying their abodes together. The most noted top architect and builder that he was, Mayasura built ‘Tripuras’/ three Tower Castles-each of hundred yojanas- one of indestructible iron on Earth, another on the Sky made of shining silver and the third above the second one made of glittering gold, all encased in inner- castle structures of same size of circumference but each invisible from outside in all directions. Each of the Tripuras is equipped with ‘yantras’/ machines that could destroy hundreds in each shot, Chakras, Trishulas, Dhwas on the high wall structures, and ‘Shikharas’ (minarets) recognisable through the mountain tops of Meru and Mandarachala. These ‘Puras’ were insurmountable, let alone destructible to Devas, Danavas and any other species, excepting Maha Deva! Daithyas had very contented lives inside the Tripuras. Devas and other Celestial Beings were thrown out of their abodes and all the luxuries and joys of Swarga were confiscated. In course of time, the inhabitants of Tripuras became intolerable, awfully sinful, corrupt, wicked and highly immoral. While Maya Daitya was kept busy in the deeds of beauty, living comfort and pressing into the services of Devas as their servants to cater to the happiness of the inhabitant Daityas, Vidyunmali was kept busy with matters of Internal Administration and Taraka was made commander in Chief. In course of time, there came inevitable internal dissensions, group politics, differences of living styles and class-distinctions, ‘Alakshmi’ (poverty), ‘Asuya’ (jealousy), Trishna (avarice), ‘Vibhuksha’ (hunger), Kali and Kalaha (quarrels) among the residents of the Tripuras. This situation of ‘Alakshmi’ led to ‘Atyaachaaras’ or transgressions on Devas, other Celestial Beings, Maharshis, the entire humanity and all other species of Lord’s creation. The canker spread across the ‘Tribhuvanas’ and Devas sought refuge from Brahma who gave the boons to the three goons! Lord Brahma pacified the delegation of Devas and assured that the heinous and wildly vicious deeds of the Trio of Daityas reached a climax and that it was time to approach Parama Shiva who was the one and only Saviour that could destroy the abodes of the three Daityas in one go with one arrow, even if these residences were far apart from each other on Prithvi,

Akaash and far beyond in the strong-hold Tripura fortresses! As Devas and Brahma reached Maha Deva, they visioned 'Trishulapaani Shankar' relaxing with Devi Parvati and Mahatma Nandi. They saw that 'Bhuta bhavishya Swami' whose eyes were red like 'Agni kundas' and physique was shimmering with thousand Suns with a pleasant countenance ornamented with a Bala Purna Chandra, even as Devas broke down into ecstasy and extolled him. Having pleased Parama Shiva thus, Devas explained the gravity and seriousness of the crisis created by the Tripura Daityas who not only unseated and tormented Devas and Celestial Entities but were also sending shock-waves all over the Universe, humiliating Sages, frightening women and children, making mass-scale carnage and blood bath of humanity and uprooting Dharma and age-old Values and Principles. Parameshwara infused confidence into the demoralised Devas and asked them to construct an exceptional chariot with unique specifications: Prithvi as the Ratha / Chariot, Meru and Mandara Mountains as axles, Surya and Chandra as Chakras made of gold and silver respectively, the Four Vedas of Ruk-Yajur-Sama and Atharva acted as the horses; Shukra, Brihaspati, Budha, Mangal, and Shanaischara seated on the Ratha ready to charge; the famous serpents viz. Takshaka, Karkotaka, Dhanajaya and Padmadwaya acted as the strings which were tied to the horses; most poisonous snakes like Surasa, Devashuni, Sarama, Kadru, Vinata, Shuchi, Trusha, and Bubhuksha were used as arrows; Mrutyu, Brahmahatya, Gohatya, Balahatya and Prajaabhaya were loaded on the Chariot so that they get activated as maces; Omkara and Vashatkara were the symbols on the Ratha; Sinivali, Kuhu, Raaka and Anumati - the 'Adhishtana' / in charge Deities of Chaturdashi, Amavasya, Suddha Purnima, Pratipadika Purnima respectively were used as auxiliary strings to the horses; the dhanush made of six 'ritus' / seasons which is safeguarded by Devi Ambika herself never to be broken; the specific arrow with which to kill the Tripurasura was strengthened by Vishnu, Soma and Agni and its head propelled by Agni and Chandra by its rear and Vishnu Maya smeared all over; and the extreme poison of Nagaraja Vasuki was loaded to ensure stability and speed of the arrow; Vayu was made in charge of the high velocity of the Chariot and finally Brahma was the Charioteer and Sesha Naag was made in charge of the personal security of Brahma as also of the Chariot. Yama Raja with his buffalo, Kubera on his serpent, Indra on Iravata, Ganeswara by his Mushika Vahana, Karikeya on his Peacock, Nandeshwara with his Shula running behind and sides of the Ratha were in full preparedness. Maharshis Bhrigu, Bharadwaja, Vasishtha, Goutama, Kratu, Pulastya, Pulaha, Marichi, Atri, Angira, Parashara, and Agastya were there too at the kick-start of the Battle to recite Veda Vachanas and Shiv Stutis. The Pramatha ganas were ready to charge as the army against the opponents- all swarmed around the Rath. Meanwhile, Sage Narada reached the Tripuras and tried his best to mend his ways, give back Indrapuri to Devas and avoid the worst ever battle in which the indestructible Tripuras would be destroyed along with the Three Demons as Maha Deva himself was approaching these Places with full preparation. Instead of talking peace, the Demons alerted their vast armies, and prepared for turning their defensive positions to that of an offence. On the instruction of Shankara Deva, Indra took his enormous army and attacked Tripura. As the Deva Sena made a highly offensive assault in full force, what with the revenge and frustration experienced by them for long as they were out of power as also owing to the excellent backing of Maheswara, they seized the best part of Tripuras. While quite a few Danavas sought to escape for their lives through the exit gates of Tripuras, Pramatha ganas calculated that the enemies would try to sneak out at those points and butchered thousands of Danavas. The remaining Danavas inside the Trinagaris were utterly confused by contradictory shouts that Taraka died or Shiva was defeated. In that melee, a strong contingent of Danavas quickly regrouped their men and material to make offensive attacks under the leadership of Vidunmali and Maya. Ganeswara divided Tripuras in three regions as Nandeswara was attacking Vidyunmali, while he was in position against Maya. Meanwhile, Vidyunmali threw a 'Parigha' on Nandi who was hurt and the enraged three 'Parshadaganas' named Ghantaakarna, Shankukarna and Mahakaal retaliated; they assumed the Forms of Ganeswara and assailed Vidyunmali by making the roars of lions. Even while the Parswaganas were about to leap on Vidyunmali, the hurt Nandikeswara hurled a Rudra Shakti on the demon who fell down like a mountain. There was utter silence among Danavas who were stunned and retreated. But, the highly cunning and crafty Mayasura chased the Ganas of Ganeswara to divert attention of his own men from the fallen Vidyunmali to the Ganesha ganas. Mayasura created rains of Agni, crocodiles, snakes,

huge mountains, lions, tigers, trees, black deers, eight-legged ‘Sharabhas’/ a species of oversized deer, torrential rain and powerful sand storms. As Taraka came into the battle field, Devas too appeared in full force, including Yamaraja, Varuna, Bhaskara, Kartikeya heading a Deva Sena of a Crore, with Indra, Shanaishchara, Chandra, and Rudras. The ‘Maayavi’ Mayaasura created several Wells full of herbal juices for invigoration and Danavas were in high spirits as their body strength increased manifold. But Keshava took the form of ‘Vrishabha’ and drank up the juice along with Devas and dried up the wells and Devas occupied the Tripuras finally. Mayasura and other Daityas were forced to hide in the Sea. That was the decisive moment when there was an all-out battle on the seashores. Shankara divided the ‘Tridevamaya’ arrow into three parts and released it when Tripuras were destroyed; Shiva felt sad however that one of his own dear devotees, Mayasura too was involved. Nandi went faster than the arrow and saved Maya, well before the Tripuras were destroyed. In the end Taraka and Vidyunmali were killed and Maya was condoned with the curse of Indra that all his constructions would be burnt off eventually and Mayasura continued to hide in the Seas]

Further stanzas continued: The citizens of Lankapuri were truly rattled with fear at the massive flames all over including the houses, trees, gardens, public places, and so on, some of the Rakshasas had exchanged their views: ‘ What! In this form of a Vanara, has Vajra dhari Indra descended to Lanka puri; is he otherwise Varuna, or Vayu, Rudra, Agni, Surya, or possibly Kubera. In any case it should be Kaala! Other wise Bhagavan Vishnu by his powers of Maya, had manifested himself! Then they stated screaming: hey father, he my child, he Bhagavan! What a frightening shape that this famed Lanka puri has taken now to ashes! *hutāśanajvālasamāvṛtā sā; hatapravīrā parivṛttayodhā, hanūmātaḥ krodhabalābhibhūtā; babhūva śāpopahateva laṅkā/ sasambhramam trastaviṣaṅṅarākṣasām; samujjvalaj jvālahutāśanāṅkitām, dadarśa laṅkāṁ hanumān mahāmanāḥ; svayambhukopopahatām ivāvanim/* Thus subjected by Hanuman’s rage, the best part of Lankapuri was burnt off to ashes and the damage and destruction appeared phenomenal by a single Vanara and its burning tail which caused ripples of joy and laughter initially had eventually led to a never heard of, nor of comprehensible catastrophic tragedy. Mahananasvi Hanuman was probably manifested by Brahma Deva’s anger as a jwalaalamukhi swarupa. *sa rākṣasāṁs tān subahūmś ca hatvā; vanam ca bhāṅktvā bahupādapaṁ tat, viṣṛjya rakṣo bhavaneṣu cāgnim; jagāma rāmaṁ manasā mahātmā/ laṅkāṁ samastām samdīpya lāṅgūlāgnim mahākapiḥ, nirvāpayām āsa tadā samudre harisattamaḥ/* Then Pavana kumara Vanara veera who killed a series of raksha veeras, destroyed Pramadaavana, burnt off the best parts of Lankapuri and then took to the ‘naama smarana’ of Shri Rama! Subsequently, he leaped off to the seashore, washed of his tail thus far in flames, recalled the extreme kindness of Agni Deva, and blessings of Vaayu Deva and finally resorted to Shri Rama smarana.

Sarga Fifty Five

Veera Anjaneya’s successful ‘Lanka Dahana’ but concerned of Devi Sita’ safety- her ‘punardarshana’

Samdīpyamānām vidhvastām trastarakṣo gaṇām purīm, avekṣya hānumāṁ laṅkāṁ cintayām āsa vānaraḥ/ tasyābhūt sumahāṁs trāsaḥ kutsā cātmany ajāyata, laṅkāṁ pradahatā karma kiṁsvit kṛtam idam mayā/ dhanyās te puruṣaśreṣṭha ye buddhyā kopam utthitam, nirundhanti mahātmāno dīptam agnim ivāmbhasā/ yadi dagdhā tv iyaṁ laṅkā nūnam āryāpi jānakī, dagdhā tena mayā bhartur hatam kāryam ajānatā/ yad artham ayam ārambhas tat kāryam avasāditam, mayā hi dahatā laṅkāṁ na sītā parirakṣitā/ iṣatkāryam idam kāryam kṛtam āsīn na samśayaḥ, tasya krodhābhibhūtena mayā mūlakṣayaḥ kṛtaḥ/ vinaṣṭā jānakī vyaktam na hy adagdhāḥ pradṛśyate, laṅkāyāḥ kaś cid uddeśaḥ sarvā bhasmīkṛtā purī/ yadi tad vihatam kāryam mayā prañāvīparyayāt, ihaiva praṇasamnyāso mamāpi hy atirocate/ kim agnau nipatāmy adya āhosvid vaḍavāmukhe, śarīram āho sattvānām dadmi sāgaravāsīnām/ katham hi jīvātā śakyo mayā draṣṭum harīśvaraḥ, tau vā puruṣasārdūlau kāryasarvasvaghātīnā/ mayā khalu tad evedam roṣadoṣāt pradarśitam, prathitam triṣu lokeṣu kapitam anavasthitam/ dhig astu rājasam bhāvam anīśam

anavasthitam, t̥svareṇāpi yad rāgān mayā sītā na rakṣitā/ vinaṣṭāyām tu sītāyām tāv ubhau vinaśiṣyataḥ, tayor vināṣe sugrīvaḥ sabandhur vinaśiṣyati/ etad eva vacaḥ śrutvā bharato bhrāṭṛvatsalaḥ, dharmātmā sahaśatrughnaḥ katham śakṣyati jīvitum/ ikṣvākuvaṁṣe dharmiṣṭhe gate nāsam asaṁśayam, bhaviṣyanti prajāḥ sarvāḥ śokasāntāpapīḍitāḥ/ tad aham bhāgyarahito luptadharmārthasamgrahaḥ, roṣadoṣa - parītātmā vyaktam lokavināśanaḥ/ iti cintayatas tasya nimittāny upapedire, pūram apy upalabdhāni sāksāt punar acintayat/ atha vā cārusarvāṅgī rakṣitā svena tejasā, na naśiṣyati kalyāṇī nāgnir agnau pravartate/ na hi dharmān manas tasya bhāryām amitatejasah, svacāritrābhiguptām tām spraṣṭum arhati pāvakaḥ/ nūnam rāmaprabhāvena vaidehyāḥ sukṛtena ca, yan mām dahanakarmāyam nādahad dhavyavāhanaḥ/ trayāṇām bharatādīnām bhrāṭṛṇām devatā ca yā, rāmasya ca manahkāntā sā katham vinaśiṣyati/ yad vā dahanakarmāyam sarvatra prabhur avyayaḥ, na me dahati lāṅgūlam katham āryām pradhakṣyati/ tapasā satyavākyena ananyatvāc ca bhartari, api sā nirdahed agniṁ na tām agniḥ pradhakṣyati/ sa tathā cintayams tatra devyā dharmaparigraham, śuśrāva hanumān vākyam cāraṇānām mahātmanām/ aho khalu kṛtam karma durviśahyam hanūmatā, agniṁ visrjātābhīkṣnam bhīmam rākṣasasādmani/.dagdheyam nagarī laṅkā sāṭṭaprākāratoraṇā, jānakī na ca dagdheti vismayo 'dbhuta eva naḥ/ sa nimittaiś ca dṛṣṭārthaiḥ kāraṇaiś ca mahāguṇaiḥ, ṛṣivākyaiś ca hanumān abhavat prītamānasaḥ, tataḥ kapiḥ prāptamanorathārthas; tām akṣatām rājasutām vidaditvā, pratyakṣatas tām punar eva dṛṣṭvā; pratiprayāṇāya matim cakāra/

As Hanuman no doubt overjoyed at the devastation of their very living homes by the flames from his tail of a singular Vaanara, the alarmed Lanka citizens were shaken to the core with disbelief. But Hanuman introspected: Hai! I had not realised as to what had I done to Lanka out of anger and vengeance affecting the common public. Indeed, those ‘maha manasvis’ seek to resist anger with controlled mind, like the common public resort to sprinkle water on fire. *Kruddhah paapam na kuryaat kah kruddhho hatyaad guroonapi, kruddhah parushayaa vaachaa narah sadhhuunadhikshipet/ Vaachyaavaachyam prakupito na vijaanaati arhichit, naa kaaryamasti kruddhasya naavaachyam vidyate kacchhit/ Yah samutpatitam krodham kshamayaiva nirasyati, yathoragatvacham jeeranaa savai purusha uchyaate/* Does not anger lead to sinfulness as that might even end up even with Guru Hatya! As anger dominates and crosses limits, words and blamings are normal instincts. As one’s heart generates anger, ‘sanana shakti’ gets dissolved like a serpent having discarded its old skin hisses more. Thus Hanuman looked back as having hurt normal public, as the evil Rakshasaas should certainly deserve retribution. Then he realised that in this melee, what is the situation of Devi Sita’s safety! *dhig astu rājasam bhāvam anīsam anavasthitam, t̥svareṇāpi yad rāgān mayā sītā na rakṣitā/ vinaṣṭāyām tu sītāyām tāv ubhau vinaśiṣyataḥ, tayor vināṣe sugrīvaḥ sabandhur vinaśiṣyati/* Aho! My mind was blank and my thoughts were totally misleading as never pondered about Devi Sita’s personal safety and kept on burning Lanka right and left! Did I then perform a task ending up ‘Swamini hatha! Shame in me. If Lanka were destroyed and the most untoward and shameful eventuality were to have resulted, the ‘chain-repercussions’ would be too tragic. It appears that there are little sparings of Lankapuri from the burning of my tail and the ashes generated. If only anything untoward had been caused, could I face Sugriva, let alone Rama Lakshmanas, Bharata Shatrughnas, the mothers, Ayodhya vaasis and Janaka Rajya vaasis! May I then jump alive into fierce flames myself!’ Thus having pondered about the misleading thoughts in the misplaced corners of his inner conscience, Hanuman then asserted and assured himself: *Yad vaa dahana karmaayam sarvatra prabhuravyah, na me dahati laangulam kathaamaayaam pradhakshyati/ Tapasaa satyavaakyena ananyataatvaacha bhartari, asou vinirdaharagniṁ na taamaagnih prathakshyati/* Indeed, this ‘maha daahaka avinaashi agni deva’ does retain its own magnificence and fame as that might undoubtedly burn off always, yet my own tail retained its cooling effect; then how could Devi Mother be not spared! Considering her own ‘dharmaacharana and tapasya, satya bhashana, ananya paivratyā’, how Agni Deva would not spare her!’ Thus having pondered intensely, Hanuman reached the place of her retention as Devi Sita herself remarked: *Aho khalu kritam karma durvigaaham Hanumataa, Agniṁ visrujataa teekshnam bheemam raakshasasadyani/ dagdheyam nagarī laṅkā sāṭṭaprākāratoraṇā, jānakī na ca dagdheti vismayo 'dbhuta eva naḥ/* Aho! What all miraculous and unbelievable acts have been

accomplished! Maha Veeranjanya had successfully burnt off Lanka as raksha-stree-baala-vriddhas were left homeless with sky rocketing cries while the nagara was pulled down to ashes! As Hanuman touched Devi Sita's feet, these nectar like words from her face came out, he was truly in rapturous heart beatings. *sa nimittaiś ca dṛṣṭārthaiḥ kāraṇaiś ca mahāguṇaiḥ, ṛṣivākyaiś ca hanumān abhavat prītamānasah, tataḥ kapiḥ prāptamanorathārthas; tām akṣatām rājasutām viditvā, pratyakṣatas tām punar eva dṛṣtvā; pratiprayāṇāya matim cakāra/* Thus having personally had his personal experiences of welcome omens, ever since he was crossing the maha sagara, Giri shreshtha Mainaka kripa, Simhilka Vadha, Lanka Pravesha, Devi Sita Darshana, convincing her of his genuiness, killings of 'aneka raksha veeras', 'brahmastra janita peedaa nivritthi', 'agni deva kripa kataaksha' and now 'Devi Sita purdarshana' Thus he was overwhelmed by the success series, most obviously due essentially owing to Rama bhakti alone! Rama bhakti alone!

Sarga Fifty Six

Veera Hanuman reassuring Devi Sita of the soonest arrival of Rama Laksmanas, jumped off from the peak of Arishta Parvata to cross the Maha Sagara as vanara pramukhas were waiting anxiously.

Tatas tu śimśapāmūle jānakīm paryavasthitām, abhivādyābravīd diṣṭyā paśyāmi tvām ihākṣatām/ tatas tam prasthitam sītā vīkṣamāṇā punaḥ punaḥ, bhartṛguh snehānvitam vākyam hanūmantam abhāṣata/ kāmam asya tvam evaikah kāryasya parisādhane, paryāptaḥ paravīraghna yaśasyas te balodayaḥ/ balais tu samkulām kṛtvā laṅkāṁ parabalārdanaḥ, mām nayed yadi kākutsthas tasya tat sādrśam bhaveṭ tad yathā tasya vikrāntam anurūpaṁ mahātmanaḥ, bhavaty āhavaśūrasya tattvam evopapādaya/ tad arthopahitam vākyam praśritam hetusaṁhitam, niśamya hanumāns tasyā vākyam uttaram abravīt/ kṣipram eṣyati kākutstho haryṛkṣapravarair vṛtaḥ yas te yudhi vijityārīṇ śokaṁ vyapanayisyati/ evam āśvāsya vaidehīm hanūmān mārūtātmajaḥ, gamanāya matim kṛtvā vaidehīm abhyavādayaṭ tataḥ sa kapiśārdūlah svāmisaṁdarśanotsukaḥ, āruroha giriśreṣṭham ariṣṭam arimardanaḥ/ tuṅgapadmakajuṣṭā - bhir nūlābhir vanarājibhiḥ, sālatālāśvakarṇaiś ca vaṁśaiś ca bahubhir vṛtam/latāvītānair vitataiḥ puspavadbhir alamkṛtam, nānāmṛgagaṇākīrṇam dhātuniṣyandabhūṣitam/ bahuprasravaṇopetam śilāsamcayasamkaṭam, maharṣiyakṣagandharvakimnaronagasevitam/latāpādapasambādham simhākulitakandaram, vyāghrasamghasamākīrṇam svādumūlaphaladrūmam/ tam ārurohātibalāḥ parvatam plavagottamaḥ, rāmadarśanaśīghreṇa praharṣeṇābhicoditaḥ/ tena pādatalākrāntā ramyeṣu girisānuṣu, saghoṣāḥ samaśīryanta śilās cūrṇikṛtās tataḥ/ sa tam āruhya śailendraṁ vyavardhata mahākapiḥ, dakṣiṇād uttaram pāram prārthayaṁl lavaṇāmbhasaḥ/ adhiruhya tato vīraḥ parvatam pavanātmajaḥ, dadarśa sāgaram bhīmam mīnoraganīsevitam/sa māruta ivākāśam mārutasātma - sambhavaḥ, prapede hariśārdūlo dakṣiṇād uttarām diśam/ sa tadā pīditas tena kapinā parvatottamaḥ, rarāsa saha tair bhūtaiḥ prāviśad vasudhātalam, kampamānaiś ca śikharaiḥ patadbhir api ca drumaiḥ/ tasyoruvegān mathitāḥ pādapāḥ puspaśāliṇaḥ, nipetur bhūtale rugṇāḥ śakrāyudhahatā iva/ kandarodara - samsthānām pīditānām mahaujasām, simhānām ninado bhīmo nabho bhindan sa śuśruve/ srastavyāvīddhavasānā vyākulīkṛtabhūṣanā, vidyādharyaḥ samutpetuḥ sahasā dharaṇīdharāt/ atipramāṇā balino dīptajihvā mahāviśāḥ, nipīditasirogrīvā vyaveṣṭanta mahāhayaḥ/ kimnaronagagandharva yakṣa vidyādharās tathā, pīditam tam nagavaram tyaktvā gaganam āsthitāḥ/ sa ca bhūmidharaḥ śrīmān balinā tena pīditaḥ, savṛkṣaśikharodagrāḥ praviveśa rasātalam/ daśayojanavistāras trimśadyojanam ucchritaḥ, dharaṇyām samatām yātaḥ sa babhūva dharādharāḥ/

Veera Anjaneya having thus seen Devi Sita seated under the Ashoka Vriksha and greeted her as the Devi addressed him stating that since he himself had witnessed her, conveyed her present status and the subsequent sequences, he might convey to Shri Rama Lakshmana Sugrivas appropriately. She further stated : ' Vaanara Pravara, in your having seen me daringly had no doubt provided me solace for now, especially having noted and appreciated your deeds of bravery and unparalleled Rama Bhakti. As you are leaving me away, I should survive on hope awaiting my survival further. Veera! I have been experiencing

shocks after shocks all along my life and have gradually lost my physical and mental forbearance and your visit to me now would lead to further trepidation of my heart balancing hope and relief on the wavering swing . To start with, my concern was whether Rama Lashnmanas could imagine as to where could I be, then they were destined to meet the fugitive king of vaanaras Sugriva and you, then even meeting you, whether Rama Lakshmanas could cross this Maha Sagara! *Trayanameva bhutaanaam saarasasyaami langhane, shaktih syaada Vainateyasya taba vaa Maarutasya vaa/* Only three of the Beings in Brahma Shrishti, only three could cross this ocean that is yourself, Garuda and Vayu Deva. Only you are blessed with this unusual capability but not Rama Lakshmanas any way.’ Then Hanuman replied: Devi! There are other Vaanara Bhalluka Veeras determined to save you any way. Moreover thousand crores of Vaanaraas under the command of King Sugriva too are ready to assist. Along with them, Rama Lakshmanas should soon arrive here and uproot the enemy and as such you may please be a bit patient for some time yet.’ Having thus reassured and pacified Devi Sita, veera Hanuman decided to return to the other shores if the Maha Samudra. *tataḥ sa kapiśārdūlah svāmisāmdarśanotsukaḥ, āruroha giriśreṣṭham ariṣṭam arimardanaḥ/* He was anxious to reach Shri Rama darshana and jumped towards the Arishta Giri and mounted it having seen th parvata shrenis, huge trees bearing sweet fruits irresistibile to eay and satisfy his appetite, series of water falls in which to refresh,delighted with the sonorous and sweet sounds of birds, admiring the mahatmas engrossed with their tapasya, viewing the abodes on the mountain caves of Maharshi=Yaksha-Gandharva-Kinnara- Maha Nagas- the resting lions, tigers, bears and so on. Having thus reached the Shaila Raja Shikhaara, Anjaneya expanded his physique with the desire of travelling from south to north. *sa ca bhūmidharaḥ śrīmān balinā tena pīditah, savṛkṣaśikharodagrāḥ praviveśa rasātalam/ daśayojanavistāras trimsadyojanam ucchritaḥ, dharanyām samatām yātaḥ sa babhūva dharādharah/* As Hanuman’s huge feet of his gigantic body was pressed down with a push, there appeared a thunderous sound as the maha vrikshas were uprooted rolling down to earth, the pranis in the caves were shocked, the fierce loins and tigers were alarmed as if there was a vajraayudha hit the ‘Parvata Shikharā’. As balavaan Hanuman jumped off with ‘vayu vega’ pressing the mountain down to earth it was like the gigantic trees slipped down the ‘rasaatala’ of the lokas under the earth. Thus the ‘arishta parvata’ of thirty yojanas height and ten yojanas of width looked to the level of earth pressed by the feet of the ‘Maha Vanara’s’ mountanous profile. It was at Vayu Vega, that the Vayu Putra crossed and reached the other shore skybound, as a child’s play.

Sarga Fifty Seven

As Vayu Putra dashed through thick sky high clouds to return to the ever awaiting Vanara yoddhas, the latter were ever concerned, but his return overjoyed them especially Angada and Jambavan

Sacandrakumudaṁ ramyaṁ sārkaḱāraṇḱavaṁ śubham, tiṣyaśravaṇakadambam abhraśaivalaśādvalam/ punarvasu mahāmīnaṁ lohitāṅgamahāgrah, airāvataamahādvīpaṁ svātīhamsaviloḱitam/ vātasamghāta jātormim candrāmśuśīśirāmbumat, bhujamgayakṣagandharvaprabuddhakamalotpalam/ grasamāna ivākāśam tārādhīpam ivālikhan, harann iva sanakṣatraṁ gaganam sārkaṁaṇḱalam/ mārutasyālayam śrīmān kapir vyomacaro mahān, hanūmān meghajālāni vikarṣann iva gacchati/ pāṇḱurāruṇavarṇāni nīlamāñjiṣṭhakāni ca, haritāruṇavarṇāni mahābhrāṇi cakāśire/ praviśann abhrajālāni niṣkramaś ca punaḥ punaḥ, pracchannaś ca prakāśaś ca candramā iva lakṣyate/ nadan nādena mahatā meghasvanamahāsvanaḥ, ājagāma mahātejāḥ punar madhyena sāgaram/ parvatendraṁ sunābham ca samupasprṣya vīryavān, jyāmukta iva nārāco mahāvego 'bhyupāgataḥ/ sa kim cid anusaṁprāptaḥ samālokya mahāgirim, mahendrameghasamkāśam nanāda haripuṁgavaḥ/ niśamya nadato nādam vānarās te samantataḥ, babhūvur utsukāḥ sarve suhṛḱḱdarśanakāṅkṣiṇaḥ/ jāmbavān sa hariśreṣṭhaḥ prītisaṁhrṣṭamānasaḥ, upāmantrya harīn sarvān idaṁ vacanam abravīt/ sarvathā kṛṭakāryo 'sau hanūmān nātra samśayaḥ, na hy asyākṛṭakāryasya nāda evamvidho bhavet/ tasyā bāhūruvegā ca ninādam ca mahātmanaḥ, niśamya harayo hrṣṭāḥ samutpetus tatas tataḥ/ te nagāgrān nagāgrāṇi śikharāc chikharāṇi ca, prahrṣṭāḥ samapadyanta hanūmantaṁ didṛkṣavaḥ/ te prītāḥ pādapāgreṣu grhya

śākhāḥ supuṣpitāḥ, vāsāmsīva prakāśāni samāvidhyanta vānarāḥ/ tam abhraghanasamkāśam āpatantam mahākapim, dṛṣṭvā te vānarāḥ sarve tasthuḥ prāñjalayas tadā tatas tu vegavāms tasya girer girinibhaḥ kapiḥ, nipapāta mahendrasya śikhare pādapākule/ tatas te prītamanasaḥ sarve vānarapuṅgavāḥ, hanūmantam mahātmānam parivāryopatasthire/ parivārya ca te sarve parām prītim upāgatāḥ, prahṛṣṭavadanāḥ sarve tam arogam upāgatam/ upāyanāni cādāya mūlāni ca phalāni ca, pratyarcayan hariśreṣṭham harayo mārutātmajam/ vinedur muditāḥ ke cic cakruḥ kila kilām tathā, hṛṣṭāḥ pādapa - śākhās ca āninyur vānararṣabhāḥ/ hanūmāms tu gurūn vṛddhān jāmbavat pramukhāms tadā kumāram aṅgadam caiva so 'vandata mahākapih/ sa tābhyām pūjitaḥ pūjyah kapibhiś ca prasāditaḥ, dṛṣṭā devīti vikrāntaḥ samkṣepena nyavedayat/ niśasāda ca hastena gṛhītvā vālināḥ sutam, ramaṇīye vanoddeśe mahendrasya gires tadā/ hanūmān abravīd dhṛṣṭas tadā tān vānararṣabhān, aśokavanikāsamsthā dṛṣṭā sā janakātmajā/ rakṣyamānā sughorābhī rākṣasībhir aninditā, ekavenīdharā bālā rāmadarśanalālasā, upavāsapariśrāntā malinā jaṭilā kṛśā/ tato dṛṣṭeti vacanam mahārtham amṛtopamam, niśamya māruteḥ sarve muditā vānarā bhavan/ kṣvedanty anye nadanty anye garjanty anye mahābalāḥ, cakruḥ kila kilām anye pratigarjanti cāpare/ ke cid ucchritalāṅgūlāḥ prahṛṣṭāḥ kapikuñjarāḥ, aṅcitāyatadīrghāni lāṅgūlāni pravivyadhuh/ apare tu hanūmantam vānarā vāraṇopamam, āplutya giriśṛṅgebhyaḥ saṁsprṣanti sma harṣitāḥ/ uktavākyaṁ hanūmantam aṅgadas tu tadābravīt, sarveṣāṁ harivīrāṇāṁ madhye vācam anuttamām/ sattve vīrye na te kaś cit samo vānaravidyate, yad avaplutya vistīrnam sāgaram punar āgataḥ/ diṣṭyā dṛṣṭā tvayā devī rāmapatnī yaśasvinī, diṣṭyā tyakṣyati kākutsthaḥ śokam sītā vīyogajam/ tato 'ṅgadam hanūmantam jāmbavantam ca vānarāḥ, parivārya pramuditā bhejire vipulāḥ śilāḥ/ śrotukāmāḥ samudrasya laṅghanam vānarottamāḥ, darśanam cāpi laṅkāyāḥ sītāyā rāvaṇasya ca, tasthuḥ prāñjalayaḥ sarve hanūmad vadanomukhāḥ/ tasthau tatrāṅgadaḥ śrīmān vānarair bahubhir vṛtaḥ, upāsyamāno vibudhair divi devapatir yathā/ hanūmatā kīrtimatā yaśasvinā; tathāṅgadenāṅgada - baddhabāhunā, mudā tadādhyāsitam unnatam mahan; mahīdharāgram jvalitam śriyābhavat/

Veera Hanaman with his gigantic body flying high on the sky as witnessing the grandeur of Surya-Chandra-Nakshatra Mandalis while tearing through the megha samuhas assuming white-red-blue-green-indigo - yellow hues like Maha Garuda with Vayu Vega. As he was still recalling the 'atranadaas' of the very many rakshasa veeras being killed and the Lankapuri citizens as their houses were shattered, he realised that the 'megha garjanas' as pierced by the weight of mounainous body of his was several times far more thus amused by the simili! *nadan nādena mahatā meghasvanamahāsvanaḥ, ājagāma mahātejāḥ punar madhyena sāgaram/ parvatendram sunābham ca samupaspr̥śya vīryavān, jyāmukta iva nārāco mahāvego 'bhyupāgataḥ/ sa kim cid anusamprāptaḥ samālokya mahāgirim, mahendrameghasamkāśam nanāda haripuṅgavah/* As he was thus penetrating through the clouds emanating shrieking sounds, Parvata Raja Sunabha or Mainaka was noticed as he gave an affectionate glance and rushed like an arrow released with mighty hands passed the midway. Soon thereafter, he sighted Mahendra giri and made a screech of joy which was truly thunderous and reverberating. *niśamya nadato nādam vānarās te samantataḥ, babhūvur utsukāḥ sarve suhṛddarśanakāṅkṣiṇaḥ jāmbavān sa hariśreṣṭhaḥ prītisamhṛṣṭamānasaḥ, upāmantrya harīn sarvān idam vacanam abravīt/ sarvathā kṛtakāryo 'sau hanūmān nātra samśayaḥ, na hy asyākṛtakāryasya nāda evamvidho bhavet/* On hearing the joyous 'simhanaada' typical of Veera Hanuman, down below, the huge gathering of the Vanara Maha Sena had readily recognised the ever waiting return of Hanuman and shrieked high. Vaanara Bhalluka Maha Sheshtha Jambavan was truly happy and blissful with the successful return of Veera Hanuman. He called the Vanara Sena to encircle him and stated: 'Maha Vanaras! There is nodoubt that the Vayu Putra is returning with ourstanding success, otherwise, he would not have announced thunderously of his return with such joy! *tasyā bhāhūruvegāṁ ca ninādam ca mahātmanaḥ, niśamya harayo hṛṣṭāḥ samutpetus tatas tataḥ/ te nagāgrān nagāgrāni śikharāc chikharāni ca, prahṛṣṭāḥ samapadyanta hanūmantam didṛkṣavaḥ/* As Jambavan reacted and intepreted, there again were excited slogans of Hero Welcome! Anxious to see Hanuman's glorious return several Vanaras readily jumped up from one to tree top to another all around with thrilling excitement and expectation. Some other Vanara Veeras who could not suppress their emotions climbed up the mountain peaks for their anticipatory glimpses of the victorious landing. *tasthau*

tatrāṅgadaḥ śrīmān vānarair bahubhir vṛtaḥ, upāsyamāno vibudhair divi devapatir yathā/ hanūmatā kīrtimatā yaśasvinā; tathāṅgadenāṅgada -baddhabāhunā, mudā tadādhyāsitam unnataṁ mahan; mahīdharāgram jvalitaṁ śrīyābhavat/ The rest of the vaanaras on visioning Hanuman got encircled as a large group anticipating the hero to land on the shores of the Maha Sagara. Keertiman, Veera Hanuman then spotted Yuva Raja Angada seated with fulfillment and suppressed thrill of Hanuman's celebrated return!

Sarga Fifty Eighty

On his victorious return from Ravana's Lankapuri, Hanuman briefly detailed the happenings, especially Devi Sita darshana, killing spree of Rakshasas, challenge to Ravana, burning his tail and Lanka dhvamsa.

Tatas tasya gireḥ śṛṅge mahendrasya mahābalāḥ, hanumatpramukhāḥ prītiṁ harayo jagmur uttamām/ tam tataḥ pratisamhṛṣṭaḥ prītimantaṁ mahākapim, jāmbavān kāryavṛttāntam aprcchad anilātmajam/ kathaṁ dṛṣṭā tvayā devī kathaṁ vā tatra vartate, tasyām vā sa kathaṁ vṛtaḥ krūrakarmā daśānanaḥ/ tattvataḥ sarvam etan naḥ prabrūhi tvaṁ mahākape, śrutārthāś cintayīsyāmo bhūyaḥ kāryaviniścayam/ yaś cārthas tatra vaktavyo gatair asmābhir ātmavān, rakṣitavyaṁ ca yat tatra tad bhavān vyākarotu naḥ/ sa niyuktas tatas tena samprahṛṣṭatanūruhaḥ, namasyaṁ śirasā devyai sītāyai pratyabhāṣata/ pratyakṣam eva bhavatām mahendrāgrāt kham āplutaḥ, udadher dakṣiṇaṁ pāraṁ kāṅkṣamāṇaḥ samāhitaḥ/ gacchataś ca hi me ghorāṁ vighnarūpam ivābhavat, kāṅcanaṁ śikharaṁ divyaṁ paśyāmi sumanoharam, sthitaṁ panthānam āvṛtya mene vighnaṁ ca tam nagam/ upasamgamyā tam divyaṁ kāṅcanaṁ nagasattamam, kṛtā me manasā buddhir bhettavyo 'yaṁ mayeti ca/ prahataṁ ca mayā tasya lāṅgūlena mahāgireḥ, śikharaṁ sūryasaṁkāśaṁ vyaśīryata sahasradhā/ vyavasāyaṁ ca me buddhvā sa hovāca mahāgiriḥ, putreti madhurām bāṇīm manaḥprahlādayann iva/ pītṛvyaṁ cāpi mām viddhi sakhāyaṁ mātariśvanaḥ, mainākam iti vikhyātaṁ nivasantaṁ mahodadhau/ pakṣvavantaḥ purā putra babhūvuḥ parvatottamāḥ, chandataḥ pṛthivīm cerur bādhamānāḥ samantataḥ/ śrutvā nagānām caritaṁ mahendraḥ pākaśāsanāḥ, ciccheda bhagavān pakṣān vajreṇaiśām sahasraśaḥ/ ahaṁ tu mokṣitas tasmāt tava pītṛ mahātmanā, mārutena tadā vatsa prakṣipto 'smi mahārṇave/ rāmasya ca mayā sāhye vartitavyam arimḍama, rāmo dharmabhṛtām śreṣṭho mahendrasamavikramaḥ/ etac chrutvā mayā tasya mainākasya mahātmanaḥ, kāryam āvedya tu girer uddhataṁ ca mano mama/ tena cāham anujñāto mainākena mahātmanā, uttamam javam āsthāya śeṣam adhvānam āsthitaḥ/ tato 'haṁ suciram kālam vegeṇābhya - gamaṁ pathi, tataḥ paśyāmy ahaṁ devīm surasām nāgamātaram/ samudramadhye sā devī vacanam mām abhāṣata, mama bhakṣyaḥ pradīṣṭas tvam amārair harisattamam, tatas tvām bhakṣayīsyāmi vihitas tvaṁ cirasya me/ evam uktaḥ surasayā prāñjalīḥ praṇataḥ sthitaḥ, vivarṇavadano bhūtvā vākyam cedam udīrayam/ rāmo dāsarathiḥ śrīmān praviṣṭo daṇḍakāvanam, lakṣmaṇena saha bhrātrā sītayā ca paramtapaḥ/ tasya sītā hṛtā bhāryā rāvaṇena durātmanā, tasyāḥ sakāśaṁ dūto 'haṁ gamiṣye rāmasāsanāt/ kartum arhasi rāmasya sāhyam viṣayavāsini, atha vā maithilīm dṛṣṭvā rāmam cākliṣṭakāriṇam, āgamiṣyāmi te vaktraṁ satyaṁ pratiśṛṇoti me/ evam uktaḥ mayā sā tu surasā kāmarūpiṇī, abravīn nātivarteta kaś cid eṣa varo mama/ evam uktaḥ surasayā daśayojanam āyataḥ, tato 'rdhaguṇavistāro babhūvāhaṁ kṣaṇena tu/ matpramāṇānurūpaṁ ca vyāditaṁ tanmukhaṁ tayā, tad dṛṣṭvā vyāditaṁ tv āsyam hrasvaṁ hy akaravaṁ vapuḥ/ tasmīn muhūrte ca punar babhūvāṅguṣṭha - sammitaḥ, abhipatyāśu tad vaktraṁ nirgato 'haṁ tataḥ kṣaṇāt/ abravīt surasā devī svena rūpeṇa mām punaḥ, arthasiddhyai hariśreṣṭha gaccha saumya yathāsukham/ samānaya ca vaidehīm rāghaveṇa mahātmanā, sukhī bhava mahābāho prītāsmi tava vānara/ tato 'haṁ sādhu sādhvīti sarvabhūtaiḥ praśamsitaḥ, tato 'ntarikṣam vipulaṁ pluto 'haṁ garuḍo yathā/ chāyā me nigṛhītā ca na ca paśyāmi kim cana, so 'haṁ vigatavegas tu diśo daśa vilokayan, na kim cit tatra paśyāmi yena me 'pahṛtā gatīḥ/ tato me buddhir utpannā kim nāma gamane mama, īdṛśo vighna utpanno rūpaṁ yatra na dṛśyate/ adho bhāgena me dṛṣṭiḥ śocatā pātitaḥ mayā, tato 'drākṣam ahaṁ bhīmām rākṣasīm salile śayām/ prahasya ca mahānādam ukto 'haṁ bhīmāyā tayā, avasthitaṁ asaṁbhrāntam idaṁ vākyam āsobhanam/ kvāsi gantā mahākāya kṣudhitāyā mamepsitaḥ, bhakṣaḥ prīṇaya me dehaṁ ciram āhārarajitam/ bādham ity eva tām

vāṇīm pratyagrḥṇām ahaṁ tataḥ, āsya pramāṇād adhikam tasyāḥ kāyam apūrayam/ tasyās cāsyam mahad bhīmam vardhate mama bhakṣaṇe, na ca mām sā tu bubudhe mama vā vikṛtam kṛtam/ tato 'ham vipulam rūpam saṁkṣipyā nimiṣāntarāt, tasyā ḥṛdayam ādāya prapatāmi nabhastalam/ sā viśṣṭabhujā bhīmā papāta lavaṇāmbhasi, mayā parvatasamkāsā nikṛttahṛdayā satī śṛṇomi khagatānām ca siddhānām cāraṇaiḥ saha, rākṣasī simhikā bhīmā kṣipram hanumatā hṛtā/ tām hatvā punar evāham kṛtyam ātyayikam smaran, gatvā ca mahad adhvānam paśyāmi nagamaṇḍitam, dakṣiṇam tīram udadher laṅkā yatra ca sā purī/ astam dinakare yāte rakṣasām nilayam purīm, praviṣṭo 'ham avijñāto rakṣobhir bhīmavikramaiḥ/ tatrāham sarvarātram tu vicinvañ janakātmajām, rāvaṇāntaḥpuragato na cāpaśyam sumadhyamām/ tataḥ sītām apaśyāms tu rāvaṇasya niveśane, śokasāgaram āsādya na pāram upalakṣaye/ śocatā ca mayā dṛṣṭam prākāreṇa samāvṛtam, kāñcanena vikṛṣṭena gr̥hopavanam uttamam/ sa prākāram avaplutya paśyāmi bahupādapam, aśokavanikāmadhye śimśapāpādapo mahān, tam āruhya ca paśyāmi kāñcanam kadalī vanam/ adūrāc chimśapāvṛkṣāt paśyāmi vanavarṇinīm, śyāmām kamalapatrākṣīm upavāsakṛśānanām/ rākṣasībhir virūpābhiḥ krūrābhir abhisamvṛtām, māmsaṇitabhakṣyābhir vyāghrībhir hariṇīm yathā/ tām dṛṣṭvā tādṛṣīm nārīm rāmapatnīm aninditām, tatraiva śimśapāvṛkṣe paśyann aham avasthitah/ tato halahalāsabdam kāñcīnūpuramiśritam, śṛṇomy adhikagambhīram rāvaṇasya niveśane/ tato 'ham paramodvignāḥ svarūpam pratyasamharam, aham ca śimśapāvṛkṣe pakṣīva gahane sthitah/ tato rāvaṇadārās ca rāvaṇas ca mahābalaḥ, tam deśam samanuprāptā yatra sītābhavat sthitā/ tam dṛṣṭvātha varārohā sītā rakṣogaṇeśvaram, saṁkucyorū stanau pīnau bāhubhyām parirabhya ca/ tām uvāca daśagrīvaḥ sītām paramaduhkhitām, avākṣirāḥ prapatito bahu manyasva mām iti/ yadi cet tvaṁ tu mām darpān nābhinandasi garvite, dvimāsānantaram sīte pāsyāmi rudhiram tava/ etac chrutvā vacas tasya rāvaṇasya durātmanaḥ, uvāca paramakruddhā sītā vacanam uttamam/ Raakṣasādhamā rāmasya bhāryām amitatejasah, ikṣvākukulanāthasya snuśām daśarathasya ca, avācyam vadato jihvā katham na patitā tava/ kiṁsvīd vīryam tavānārya yo mām bhartur asaṁnidhau, apahṛtyā - gataḥ pāpa tenādṛṣṭo mahātmanā/ na tvaṁ rāmasya sadṛśo dāsyē 'py asyā na yujyase yajñītyaḥ satyavāk caiva raṇaślāghī ca rāghavaḥ/ jānakyā paruṣam vākyam evam ukto daśānanaḥ, jajvalā sahasā kopāc citāstha iva pāvakaḥ/ vivṛtya nayane krūre muṣṭim udyamya dakṣiṇam, maithilīm hantum ārabdhāḥ strībhir hāhākṛtam tadā/ strīṇām madhyāt samutpatya tasya bhāryā durātmanaḥ, varā mandodarī nāma tayā sa pratiśedhitah/ uktaś ca madhurām vāṇīm tayā sa madanārditah, sītayā tava kiṁ kāryam mahendrasamavikrama, mayā saha rāmasvādya madviśiṣṭā na jānakī/ devagandharvakanyābhir yakṣakanyābhir eva ca, sārddham prabho rāmasveha sītayā kiṁ kariṣyasi/ tatas tābhiḥ sametābhir nārībhiḥ sa mahābalaḥ, utthāpya sahasā nīto bhavanam svam niśācaraḥ/ yāte tasmin daśagrīve rākṣasyo vikṛtānanaḥ, sītām nirbhartsayām āsur vākyaiḥ krūrāiḥ sudāruṇaiḥ/ tṛṇavad bhāṣitam tāsām gaṇayām āsa jānakī, tarjitam ca tadā tāsām sītām prāpya nirarthakam/ vṛthāgarjitaniśceṣṭā rākṣasyaḥ piśitāsanāḥ, rāvaṇāya śasāmsus tāḥ sītāvyavasitam mahat/ tatas tāḥ sahitāḥ sarvā vihatāsā nirudyamāḥ, parikṣipyā samantāt tām nidrāvaśam upāgatāḥ/ tāsu caiva prasuptāsu sītā bhartṛhite ratā, vilapya karuṇam dīnā praśuśoca suduhkhitā/ tām cāham tādṛṣīm dṛṣṭvā sītāyā dāruṇām daśām, cintayām āsa viśrānto na ca me nirvṛtam manaḥ/ sambhāṣaṇārthe ca mayā jānakyās cintito vidhiḥ, ikṣvākukulavamaśas tu tato mama puraskṛtah/ śrutvā tu gaditām vācam rājarṣiganapūjitām, pratyabhāṣata mām devī bāspaiḥ pihitalocanā/ kas tvaṁ kena katham ceha prāpto vānarapuṅgava, kā ca rāmeṇa te prītis tan me śamsitum arhasi/ tasyās tadvacanam śrutvā aham apy abruvam vacaḥ, devī rāmasya bhartus te saḥāyo bhīmavikramaḥ, sugrīvo nāma vikrānto vānareṇo mahābalaḥ/ tasya mām viddhi bhṛtyam tvaṁ hanūmantam ihāgatam, bhartrāham prahitas tubhyam rāmeṇākliṣṭakarmanā/ idam ca puruṣavyāghraḥ śrīmān dāśarathiḥ svayam, aṅgulīyam abhijñānam adāt tubhyam yaśasvini/ tad icchāmi tvayājñaptam devī kiṁ karavāṇy aham, rāmalakṣmaṇayoḥ pārśvam nayāmi tvām kiṁ uttaram/ etac chrutvā viditvā ca sītā janakanandinī, āha rāvaṇam utsādya rāghavo mām nayatv iti/ praṇamya śirasā devīm aham āryām aninditām, rāghavasya manohlādam abhijñānam ayāciṣam/ evam uktaḥ varārohā maṇipravaram uttamam, prāyacchat paramodvignā vācā mām samdideśa ha/ tatas tasyai praṇamyāham rājaputryai samāhitah, pradakṣiṇam parikrāmam ihābhjudgatamānasaḥ/ uttaram punar evāha niścitya manasā tadā, hanūman mama vṛttāntam vaktum arhasi rāghave/ yathā śrutvaiva nacirāt tāv ubhau rāmalakṣmaṇau, sugrīvasahitau vīrāv upeyātām tathā kuru/ yady anyathā bhaved etad dvau māsau jīvitam mama, na mām drakṣyati

kākutstho mriye sāham anāthavat/ tac chrutvā karuṇam vākyam krodho mām abhyavartata, uttaram ca mayā dṛṣṭam kāryaśeṣam anantaram/ tato 'vardhata me kāyas tadā parvatasam nibhaḥ, yuddhakāṅkṣī vanam tac ca vināśayitum ārabhe/ tad bhagnam vanaśaṅḍam tu bhrāntatrastamṛgadvijam, pratibuddhā nirīkṣante rākṣasyo vikṛtānanāḥ/ mām ca dṛṣṭvā vane tasmin samāgamyā tatas tataḥ, tāḥ samabhyāgatāḥ kṣipram rāvaṇāyācacakṣire/ rājan vanam idaṁ durgam tava bhagnam durātmanā, vānareṇa hy avijñāya tava vīryam mahābala/ durbuddhes tasya rājendra tava vipriyakāriṇaḥ, vadham ājñāpaya kṣipram yathāsau vilayam vrajet/ tac chrutvā rākṣasendreṇa viśṣṭā bhṛśadurjayāḥ, rākṣasāḥ kimkarā nāma rāvaṇasya mano 'nugāḥ/ teṣāṁ aśītisāhasram śūlamudgarapāṇinām, mayā tasmin vanoddeśe parigheṇa niśūditam/ teṣāṁ tu hataśeṣā ye te gatā laghuvikramāḥ, nihataṁ ca mayā sainyam rāvaṇāyācacakṣire/ tato me buddhir utpannā caityaprāsādam ākramam, tatrasthān rākṣasān hatvā śatam stambhena vai punaḥ, lalāma bhūto laṅkāyā mayā vidhvamsito ruṣā/ tataḥ prahastasya sutam jambumālinam ādiśat, tam aham balasampannam rākṣasam raṇakovidam, parigheṇātighoreṇa sūdayāmi saḥānugam/ tac chrutvā rākṣasendras tu mantriputrān mahābalān, padātibalasampannān preṣayām āsa rāvaṇaḥ, parigheṇaiva tān sarvān nayāmi yamasādanam/ mantriputrān hatān śrutvā samare laghuvikramān, pañcasenāgragāṇ śūrān preṣayām āsa rāvaṇaḥ, tān aham saha sainyān vai sarvān evābhyasūdayam/ tataḥ punar daśagrīvaḥ putram akṣam mahābalam, bahubhī rākṣasaiḥ sārḍham preṣayām āsa saṁyuge/ tam tu mandodarī putram kumāram raṇapaṇḍitam, sahasā kham samutkrāntam pādayoś ca grhītavān, carmāsinaṁ śataguṇam bhrāmayitvā vyapeṣayam/ tam akṣam āgataṁ bhagnam niśamya sa daśānanāḥ, tata indrajitam nāma dvitīyam rāvaṇaḥ sutam, vyādideśa susamkruddho balinam yuddhadurmadam/ tasyāpy aham balam sarvam tam ca rākṣasapuṅgavam, naṣṭaujasam raṇe kṛtvā param harṣam upāgamam/ mahatā hi mahābhūḥ pratyayena mahābalaḥ, preṣito rāvaṇenaīśa saha vīrair madotkataiḥ/ brāhmeṇāstreṇa sa tu mām prabadhnāc cātivegataḥ, rajjūbhir abhibadhnanti tato mām tatra rākṣasāḥ/ rāvaṇasya samīpam ca grhītva mām upānayan, dṛṣṭvā sambhāṣitaś cāham rāvaṇena durātmanā/ pṛṣṭaś ca laṅkāgamanam rākṣasānām ca tad vadham, tat sarvam ca mayā tatra sītārtham iti jalpitam/ asyāham darśanāḥkṁkṣī prāptas tvadbhavanam vibho, mārutasyaurasaḥ putro vānaro hanumān aham/ rāmadūtām ca mām viddhi sugrīvasacivam kapim, so 'ham dautyena rāmasya tvatsamīpam ihāgataḥ/ śṛṇu cāpi samādeśam yad aham prabravīmi te, rākṣaseśa harīśas tvām vākyam āha samāhitam, dharmārthakāma - sahitam hitam pathyam ivāśanam/ vasato ṛṣyamūke me parvate vipuladrume, rāghavo raṇavikrānto mitratvam samupāgataḥ/ tena me kathitam rājan bhāryā me rakṣasā hṛtā, tatra sāhāyyahetor me samayam kartum arhasi/ vālinā hṛtarājyena sugrīveṇa saha prabhūḥ, cakre 'gnisākṣikam sakyam rāghavaḥ sahalakṣmaṇaḥ/ tena vālinam utsādyā śareṇaikena saṁyuge, vānarāṇām mahārājaḥ kṛtaḥ samplavatām prabhūḥ/ tasya sāhāyyam asmābhiḥ kāryam sarvātmanā tv iha, tena prasthāpitas tubhyam samīpam iha dharmataḥ/ kṣipram ānīyatām sītā dīyatām rāghavasya ca, yāvan na harayo vīrā vidhamanti balam tava/ vānarāṇām prabhavo hi na kena viditaḥ purā, devatānām sakāśam ca ye gacchanti nimantritāḥ/ iti vānararājas tvām āhety abhihito mayā, mām aikṣata tato ruṣṭaś cakṣuṣā pradahann iva, tena vadhyo 'ham ājñāpto rakṣasā raudrakarmaṇā/ tato vibhīṣaṇo nāma tasya bhrātā mahāmatih, tena rākṣasarājo 'sau yācito mama kāraṇāt/ dūtavadhyā na dṛṣṭā hi rājaśāstreṣu rākṣasa, dūtena veditavyam ca yathārtham hitavādinā/ sumahaty aparādhe 'pi dūtasyātulavikramaḥ, virūpakaraṇam dṛṣṭam na vadho 'stīha śāstrataḥ/ vibhīṣaṇenaivam ukto rāvaṇaḥ samdideśa tān, rākṣasān etad evādyā lāṅgūlam dahyatām iti/ tatas tasya vacaḥ śrutvā mama puccham samantataḥ, veṣṭitam śanavalkaiś ca paṭaiḥ kārpāsakais tathā/ rākṣasāḥ siddhasamānāhās tatas te caṇḍavikramāḥ, tad ādīpyanta me puccham hanantaḥ kāṣṭhamuṣṭībhiḥ/ baddhasya bahubhiḥ pāsair yantritasya ca rākṣasaiḥ, na me pīḍā bhavet kā cid didṛkṣor nagarīm divā tatas te rākṣasāḥ śūrā baddham mām agnisamvṛtam, aghoṣayan rājamāрге nagaradvāram āgatāḥ/ tato 'ham sumahad rūpam samkṣipyā punar ātmanaḥ, vimocayitvā tam bandham prakṛtiṣṭhaḥ sthitaḥ punaḥ/ āyasam parigam grhīya tāni rakṣāmsy asūdayam, tatas tan nagaradvāram vegenāplutavān aham/ pucchena ca pradīptena tam purīm sāṭṭagopurām, dahāmy aham asambhrānto yugāntāgnir iva prajāḥ/ dagdhvā laṅkāṁ punaś caiva śāṅkā mām abhyavartata, dahatā ca mayā laṅkāṁ dagdhā sītā na samśayaḥ/ athāham vācam āsrauṣam cāraṇānām śubhākṣarām, jānakī na ca dagdheti vismayodantabhāṣiṇām/ tato me buddhir utpannā śrutvā tam adbhutām giram, punar dṛṣṭā ca vaidehī viśṣṭaś ca tayā punaḥ/ rāghavasya prabhāvena bhavatām caiva

*tejasā, sugrīvasya ca kāryārthaṃ mayā sarvaṃ anuṣṭhitam/ etat sarvaṃ mayā tatra yathāvad
upapāditam, atra yan na kṛtaṃ śeṣaṃ tat sarvaṃ kriyatām iti/*

As Jambavan asked truly excited as Mahabala Veera Hanuman returned safe and sound and asked him the key questions as to how he was able to find Devi Sita, how was she there, how the cruel Ravanasura was behaving with her, please to convey to us in detail. He further queried: how were you able to locate Devi Sita and who had advised you like wise. After knowing all these details, then only we could chalk our further action plan. Further, as we would proceed and return back to Kishkindha, then please also give us the guidelines as to how we should highlight the facts as per your advice. As the mind sharp Jambavan asked all the most relevant questions, Veera Hanuman was truly impressed in high admiration of Jambavan's intellectual acumen, expertise and experience of the Maha Bhalluka Raja. He then nodded his head and with composure and with least proud of his accomplishment, Veera Hanuman initiated his detailed presentation of facts as per the searching questionnaire of Jambavan as follows, well remembering Devi Sita: *pratyakṣam eva bhavatām mahendrāgrāt kham āplutaḥ, udadher dakṣiṇam pāram
kāṅkṣamāṇaḥ samāhitaḥ/ gacchataś ca hi me ghoram vighnarūpam ivābhavat, kāñcanaṃ śikharam
divyaṃ paśyāmi sumanoharam, sthitaṃ panthānam āvṛtya mene vighnam ca tam nagam/* As you may please recall that in your collective presence, I mounted the Mahendra Parvata shikhara and leaped down into the Maha Saagara facing southern direction. As I was air born I saw a golden shikhara as if it were holding my travel and I felt as though that did not seem to be good omen. *Upasagamyā tam divyaṃ
kāñcanaṃ nagasattamam, kṛtā me manasā buddhir bhettavyo 'yam mayeti ca/ prahataṃ ca mayā tasya
lāṅgūlena mahāgireḥ, śikharam sūryasaṃkāśam vyaśūryata sahasradhā/ vyavasāyam ca me buddhvā sa
hovāca mahāgiriḥ, putreti madhurām bāṇīm manahprahlādayann iva/* My immediate reaction was to destroy the shikhara and proceed further. I raised my tail and gave a strong blow and soon enough the shikhara crashed into pieces. Then I heard a resounding voice: *pitṛvyaṃ cāpi mām viddhi sakhāyam
mātariśvanaḥ, mainākam iti vikhyātam nivasantaṃ mahodadhau/ pakṣvavantaḥ purā putra babhūvuḥ
parvatottamāḥ, chandataḥ pṛthivīm cerur bādhamānāḥ samantataḥ/ śrutvā nagānām caritaṃ mahendraḥ
pākaśāsanāḥ, ciccheda bhagavān pakṣān vajrenaiśām sahasraśaḥ, aham tu mokṣitas tasmāt tava pitṛā
mahātmanā, mārutena tadā vatsa prakṣipto 'smi mahārṇave/* As I was addressed as Putra, I realised as I have heard soft voice of the Parvata; the voice further said: Do consider me as your uncle as I am a great friend of Vayu Deva. My name is Mainaka and I stay put in this Maha Sagara. In the hoary past, all the major mountains used to fly as they wished, but as the public appealed to Indra Deva that there had been frequent quakes on earth and the pattern of the movement of some of the huge mountains was disastrous. Then in response, Indra severed off the wings of thousand mountains on earth. My son Hanuman, then Indra instructed me stay in this Maha Sagara. But my close friend Vayu Deva helped me to retain my wings though I never use any way. *rāmasya ca mayā sāhye vartitavyam arimādamā, rāmo
dharmabhṛtām śreṣṭho mahendrasamavikramaḥ/ etac chrutvā mayā tasya mainākasya mahātmanāḥ,
kāryam āvedya tu girer uddhataṃ ca mano mama/ tena cāham anujñāto mainākena mahātmanā, uttamaṃ
javam āsthāya śeṣam adhvānam āsthitāḥ/* Dear son, Vayuputra! As you are dedicated to Shri Rama Karya, you do deserve all my sincere blessings and best wishes. Then the maha parvata Mainaka discarded manava swarupa subsequently. Veera Hanuman resumed his yatra once again. *tato 'haṃ suciraṃ kālam
vegenābhya -gamaṃ pathi, tataḥ paśyāmy aham devīm surasām nāgamātaram/ samudramadhye sā devī
vacanam mām abhāṣata, mama bhakṣyaḥ pradiṣṭas tvam amārair harisattamam, tatas tvām
bhakṣyaṣyāmi vihitas tvam cirasya me/* My next encounter was Naaga Mata Surasa Devi and pleasingly: Kapi shreshtha! Devas instructed me that you are my bhakṣya and accordingly I am therefore devouring you. as should be treated! *evam uktaḥ surasayā prāñjaliḥ praṇataḥ sthitaḥ, vivarṇavadano bhūtvā
vākyam cedam udīrayam/ rāmo dāśarathiḥ śrīmān praviṣṭo danḍakāvanam, lakṣmaṇena saha bhrātrā
sītayā ca paramtapaḥ/ tasya sītā hṛtā bhāryā rāvaṇena durātmanā, tasyāḥ sakāśam dūto 'haṃ gamiṣye
rāmaśāsanāt/* As Devi Surasa stated thus, Hanuman politely replied with folded hands: Devi! I am the messenger of Dasharatha Nandana Shri Rama accompanied by his wife Devi Sita and his brother Lakshmana to Dandakaranya; there Durarma Ravanasura forcibly kidnapped Devi Sita. Now I am being

sent as Shri Rama's messenger to Lanka seeking to find her there anywhere. You too reside in the Dasharatha Rajya and thus help me discover the Mithilasha Rajya Raja Kumari Devi Sita.

Kartum arhasi rāmasya sāhyaṃ viṣayavāsini, atha vā maithilīm dṛṣṭvā rāmaṃ cākliṣṭakāriṇam, āgamiṣyāmi te vaktraṃ satyaṃ pratiśṛṇoti me/ Having had her darshan, I would certainly return to you and get devoured by you for good. *evam uktā mayā sā tu surasā kāmarūpiṇī, abravīn nātivarteta kaś cid eṣa varo mama/ evam uktaḥ surasayā daśayojanam āyataḥ, tato 'rdhagunavistāro babhūvāhaṃ kṣaṇena tu/ matpramāṇānurūpaṃ ca vyāditam tanmukhaṃ tayā, tad dṛṣṭvā vyāditam tv āsyaṃ hrasvaṃ hy akaravaṃ vapuḥ/ tasmin muhūrte ca punar babhūvānguṣṭha -saṃmitaḥ, abhipatyāsu tad vaktraṃ nirgato 'haṃ tataḥ kṣaṇāt/* Then Naaga Maata Surasa who had the ability of changing her swarupa as she pleased, asserted: 'I had in the past attained the boon that any being in the creation once confronted by me ought to be devoured by me and none indeed could be an exception to this boon. Having asserted thus, she assumed a doubled up form to be able to swallow Hanuman's form which was as it was already of ten yojanas! Then in a moment, Hanuman had drastically his own body size as of a normal finger size as he could be devoured easily and at once got eased out comfortably. *abravīt surasā devī svena rūpeṇa mām punaḥ, arthasiddhyai hariśreṣṭha gaccha saumya yathāsukham/ samānaya ca vaidehīm rāghaveṇa mahātmanā, sukhī bhava mahābāho prītāsmi tava vānara/* Then Surasa Devi the Naaga Mata reappeared in her celestial form and said: Kapi shreshtha! Now you can comfortably travel ahead for your 'kaarya siddhi' and my blessings to you to meet Videhanandini Devi Sita and assist Mahatma Shri Raghunatha. 'Sukhibhava'! Maha bahu Vaanara shiromani, I am truly impressed with your valour coupled with 'samaya sphurti' of ever alert timeliness. *chāyā me nigrhītā ca na ca paśyāmi kiṃ cana, so 'haṃ vigatavegas tu diśo daśa vilokayan, na kiṃ cit tatra paśyāmi yena me 'pahṛtaḥ gatih/ tato me buddhir utpannā kiṃ nāma gamane mama, īdṛśo vighna utpanno rūpaṃ yatra na dṛśyate/ adho bhāgena me dṛṣṭiḥ śocatā pātītā mayā, tato 'drākṣam ahaṃ bhīmāṃ rākṣasīm salile śayām/* Then as Veera Hanuman flew ahead like Garuda Deva as none indeed notice him on the high skies. Then he had reviewed that so far no ordeals were faced by him so far fortunately due to Shri Rama Kripa. Even as he was self satisfied, he sighted down below in the deep waves of the Maha Saagara a frightening Maha Rakshasi. *prahasya ca mahānādam ukto 'haṃ bhīmayā tayā, avasthitam asaṃbhrāntam idaṃ vākyam aśobhanam/ kvāsi gantā mahākāya kṣudhitāyā mamepsitaḥ, bhakṣaḥ prīṇaya me dehaṃ ciram āhārararjitam/ bādham ity eva tām vāṇīm pratyagrhnām ahaṃ tataḥ, āsya pramāṇād adhikaṃ tasyāḥ kāyam apūrayam/* That 'bheeshana nishaacharani' was yelling boisteriously as an inauspicious tone like a megha garjana: ' Vishalakaaya Vaanara! Where do you intend to land, so saying she had instantly assumed a gigantic body form. I am truly hungry and should be delighted to devour you. For long time now, being tormented with nice food, I feel thrilled with such a chance. *tasyāś cāsyāṃ mahad bhīmaṃ vardhate mama bhakṣaṇe, na ca mām sā tu bubudhe mama vā vikṛtaṃ kṛtam/ tato 'haṃ vipulaṃ rūpaṃ saṃkṣīpya nimiṣāntarāt, tasyā hṛdayam ādāya prapatāmi nabhastalam/ sā viśṛṣṭabhujā bhīmā papāta lavaṇāmbhasi, mayā parvatasamkāśā nikṛttahṛdayā satī/* As the Maha Rakshasi advanced Anjana Putra thus with her wide open mouth, she was indeed unware of his timely opportunism and having assumed the miniature physical form and flew up the skies and fisted so mightily that her two shoulders were slaughtered as they were crashed down swimming in the ever rising tides of the Maha Saagara. *śṛṇomi khagatānām ca siddhānām cāraṇaiḥ saha, rākṣasī simhikā bhīmā kṣīpraṃ hanumatā hṛtā/ tām hatvā punar evāhaṃ kṛtyam ātyayikaṃ smaran, gatvā ca mahad adhvānaṃ paśyāmi nagamaṇḍitam, dakṣiṇam tīram udadher laṅkā yatra ca sā purī/ astaṃ dinakare yāte rakṣasām nilayaṃ purīm, praviṣṭo 'haṃ avijñāto rakṣobhir bhīmavikramaiḥ/* Then as the Siddha Mahatmaa's celestial voice was heard: 'aho! This Simhika naamaka Maharakshasi was felled down dead disappearing in the Maha Samudra by Hanuman's courtesy! Thus having waited for a while till 'Suryaastama pradosh kaala', assuring himself that his entry to 'Lanka Maha Dwaara' would be unnoticed, Anjaneya made if successful entry. *tatrāhaṃ sarvarātraṃ tu vicinvaṅ janakātmajām, rāvaṇāntahpuragato na cāpaśyāṃ sumadhyamām/ tataḥ sītām apaśyāms tu rāvaṇasya niveśane, śokasāgaram āsādyā na pāram upalakṣaye/ śocatā ca mayā dṛṣṭam prakāreṇa samāvṛtam, kāñcanena vikṛṣṭena gr̥hopavanam uttamam/* Hanuman continued his narration further: ' Having thus entered the Lankapuri, I commenced my 'Devi Sitaanveshna' all over the city and reached Ravana Mahal, imagining

that by now, she should be drowned in deep distress. Then I entered the 'grihodyaana' which was goden - doored with a few successive entries therein. The central platform of the Ashoka Vaatika, I witnessed a huge Ashoka Vriksha mounting which I noted a 'Kadali Vana' with ripe and tempting plaitain fruits galore. It was under the Ashoka Vriksha I sighed a Sarvaanga Sundari - most probably Devi Sita herself! She was seated with her head down crying away. She was appearing like an ever sixteen years of age with the beauty of a damsel with extraordinary charm of grace with sparkling eyes comparable to fresh lotuses being dressed with ruffled and unclean 'eka vastra' surrounded by grotesque- 'rakta maamsa bhakshi Rakshasis, who were ever threatening her to beat. As Ravana accompanied with his various wives, some of being of celestial background of gandharva- kinnara-nagalokas approached Devi Sita once I was a witness to that scene. *tām dṛṣṭvātha varārohā sītā rakṣogaṇeśvaram, samkucyorū stanau pīnau bāhubhyām parirabhya ca/ tām uvāca daśagrīvaḥ sītām paramaduḥkhitām, avākśirāḥ prapatito bahu manyasva mām iti/ yadi cet tvam tu mām darpān nābhinandasi garvite, dvimāsānantaram sīte pāsyāmi rudhiram tava/ etac chrutvā vacas tasya rāvaṇasya durātmanaḥ, uvāca paramakruddhā sītā vacanam uttamam/* As he reached her, Sarvaanga Sundari Devi Sita sat tight and bent down ensuring that none of her physical parts would be visible. As the Dashagriva addressed her she was looking frightened with her looks betrayed her feelings of dislike, fear, and extreme distress. He stated with feigned courtesy, affected kindness and affection He said: Self conscious and arrogant woman! Even being aware of my status and stature, you lack the courtesy of standing up and greeting me even; I might give you a leniency for two months more before your body would be sent to the royal kitchen for slicing to be cooked! As Ravana threatened her, the agitated yet immensely infuriated harsh pitch, replied: *Raakṣasādharma rāmasya bhāryām amitatejasah, ikṣvākukulanāthasya snuṣām daśarathasya ca, avācyam vadato jihvā katham na patitā tava/ kimsvīd vīryam tavānārya yo mām bhartur asaṁnidhau, apahrītyā -gataḥ pāpa tenādṛṣṭo mahātmanā/ na tvam rāmasya sadṛśo dāsye 'py asyā na yujyase, yajñīyaḥ satyavāk caiva raṇaślāghī ca rāghavaḥ/* Neecha Nishaachara! Do realise that I am the devout ardhangi of the Amita Tejasvi Bhagavan Shri Rama and the proud daughter of Ikshvaaku Vamsha's Maha Raja Dashradha. Are not well maanned enough to converse with a pativrata of my supreme status! Dushta paapi! What is your bravery in surreptitiously kidnapping me in the absence of my proud and invincible husband. You could never reach the stature, fame and courage in your lifetime.' *jānakyaḥ parūṣam vākyam evam ukto daśānanaḥ, jajvāla sahasā kopāc citāstha iva pāvakaḥ/ vivṛtya nayane krūre muṣṭim udyamya dakṣiṇam, maithilīm hantum ārabdhaḥ strībhīr hāhākṛtam tadā/ strīṇām madhyāt samutpatya tasya bhāryā durātmanaḥ, varā mandodarī nāma tayā sa pratiśedhitāḥ/ uktaś ca madhurām vāṇīm tayā sa madanārditāḥ, sītayā tava kim kāryam mahendrasamavikrama, mayā saha rāmasvādya madviśiṣṭā na jānakī/* As Janaka nandini stated such hard hitting assertions, Dasha mukha Ravana was truly infuriated as his looks were rains of flames and was readied to murder her mercilessly. As Ravana's Prime Queen who too was present along with her co - queens was not able to digest Dvi Sitas's showers of insinuations, insults and challenges, jumped forward to Devi Sita to assault Sita but Ravana held Mandodari back. As all this was occurring, the co queens were stunned at Sita's audacity and shouted as well as what Mandodari too even as the Rakshasis around joined the protests very loudly. At the same time the Rakshasis addressed Ravana: Maha Raja! you are of the stature superior to Indra! Sita is not a 'prapancha sundari' any way; to night you may like to come to my bed; also there are deva-gandharva-yakshakanyas ready to jump in your bed. There after Ravana having been humiliated by the desperate Sita walked back to his bhavan along with his queens.

As the surrounding Rakshasis had thereafter threatened of physical violence and kept on shouting at Sita for long time into the night. Later, she fell asleep tired, exhausted, and frustrated. Now, Hanuman noticed that a vriddha rakshsi named Trijata got suddenly woken up from an extremely ominous dream of the impending warnings to 'Lanka saamrajya' as Sita's husband Rama would arrive soon and shatter to pieces. She warned against mortally hurting Sita. *sambhāṣaṇārthe ca mayā jānakyaś cintito vidhiḥ, ikṣvākukulavamśas tu tato mama puraskṛtaḥ/ śrutvā tu gaditām vācam rājarṣigaṇapūjītām, pratyabhāṣata mām devī bāṣpaiḥ pihitalocanā/ kas tvam kena katham ceḥa prāpto vānarapuṁgava, kā ca rāmeṇa te prītis tan me śamsitum arhasi/ tasyās tadvacanam śrutvā aham apy abruvam vacaḥ, devī rāmasya bhartus te sahāyo bhīmavikramaḥ, sugrīvo nāma vikrānto vānarendo mahābalaḥ/* Having

recalled the aftermath of the day behind of Ravana's warnings-her stern reply-the reactions of his queens and co rakshasis- and Trijata's swapna and her cautionary admonitions to co rakshasis, Hanuman was doubtless realised Devi Sita's mental status, he realised that it was high time to somehow he must break this vicious circle and initiate his presence to be conveyed to her. Then in the form of singing the praise and pride of Ikshvaaku Vamsaha and the fame of Rajarshis who followed; having heard the singing, Devi Sita's eye drops trickled down and soon there after as he appeared, she asked him: Kapi shreshtha! Who are you; who had sent you, what is your relationship wit Shri Rama. *tasya mām viddhi bhṛtyam tvam hanūmantam ihāgatam, bhartrāham prahitas tubhyam rāmeṇākliṣṭakarmanā/idam ca puruṣavyāghrah śrīmān dāśarathih svayam, aṅgulīyam abhijñānam adāt tubhyam yaśasvini/tad icchāmi tvayājñaptam devi kim karavāṇy aham, rāmalakṣmaṇayoḥ pārśvam nayāmi tvām kim uttaram/* In reply Hanuman explained in detail that he was the messenger of Shri Rama's close associate named Sugriva and the related details, stressing that he was a sincere Rama bhakta. He also said that Shri Rama instructed me to hand over his finger ring as my identity. *Devi! I request you to instruct me now as to what sevice could of expected from me. If agreeable could I reach you to Rama Lakshmanas by my personal might to be able to to reach here all the way from Kishkindha by crossing the Maha Sagara, notwithstanding several hurdles ! etac chrutvā vidadvā ca sītā janakanandinī, āha rāvaṇam utsādyā rāghavo mām nayatv iti/ praṇamya śirasā devīm aham āryām aninditām, rāghavasya manohlādam abhijñānam ayāciṣam/ evam uktā varārohā maṇipravaram uttamam, prāyacchat paramodvignā vācā mām samdideśa ha/ tatas tasyai praṇamyāham rājaputryai samāhitāḥ, pradakṣiṇam parikrāmam ihābhyudgatamānasaḥ/* As Veera - Hanuman assured her, Devi Sita replied: Undoubtedly my life ambition would be to reach my dearest Shri Rama, besides Lakshmana Sugrivas. But that dream should be subject to Ravana Samhara and the termination of Lanka Samarajya with Rakshasa vinaashana! Then Devi Sita asked me to personally hand over her invaluable 'choodaamani' as her memory of her steadfast love-trust-and her pativrata mahima of bringing him to personally declare his magnificene. Then as a trustworthy Rama bhakta, I had performed her 'padaabhivandana and parikrama'. *uttaram punar evāha niścitya manasā tadā, hanūman mama vṛttāntam vaktum arhasi rāghave/ yathā śrutvaiva nacirāt tāv ubhau rāmalakṣmaṇau, sugrīvasahitau vīrāv upeyātām tathā kuru/ yady anyathā bhaved etad dvau māsau jīvītam mama, na mām draṅsyati kākutstho mriye sāham anāthavat/ tac chrutvā karuṇam vākyaṁ krodho mām abhyavartata, uttaram ca mayā drṣtam kāryaśeṣam anantaram/* Then as I had firmly resolved to follow Devi Sita's instructions, she re-emphasied again to me: 'Hanuman, you must convince Rama and the rest there in such a manner that they should appear here at once to save me. Other wise my fear is that I might die as 'anaatha' as my life limit had been declared emphatically!' On her parting statement kept ringing me repeatedly, then I had thought over the rest of my dutiful task reminder before departure and thus got worked up with anger coupled with anguish of the Maha Pativrata. Then my physique was instantly assumed a mountainous stature and commenced the devastation of Ravana's proud 'udyanavana' to start with. The frightened Rakshasaas reached Ravana who had instructed my death and despatched Kinkara Rakshasaas with thousands of strong sena who were sent by me to 'Yama puri'. Then I destroyed Chatya prassada along with several rakshasaas inside. In the series of Maha Rakshasaas smashed to death were Jambumali- sons of his Ministers- Ravana's own son Akshaya Kumara and his huge sena were all killed with my unique parigha and a mountainous body form. *tamashamāgatam bhagnaṁ niśamya sa daśānaḥ, tata indrajitam nāma dvitīyam rāvaṇaḥ sutam, vyādideśa susamkrudho balinaṁ yuddhadurmadam/ tasyāpy aham balaṁ sarvaṁ tam ca rākṣasapumgavam, naṣṭaujasam raṇe kṛtvā param harsam upāgamam/ mahatā hi mahābhūḥ pratyayena mahābalaḥ, preṣito rāvaṇenaiṣa saha vīrair madotkaiḥ/* Shocked and truly crestfallen with my might and truly single Vayu Putra, finally insructed Indrajit as the best part his stronghold Asura Shakti dominating tri lokas was burnt off like camphor balls by just one and only one Vanara claiming Shri Rama bhakti as his Kavacha to utilise his brahmastra as the last resort. *brāhmenāstreṇa sa tu mām prabadhnāc cātivegataḥ, rajjūbhir abhibadhnanti tato mām tatra rākṣasāḥ/ rāvaṇasya samīpam ca gṛhītvā mām upānayan, drṣtvā sambhāṣitaś cāham rāvaṇena durātmanā/ pṛṣṭaś ca laṅkāgamanam rākṣasānām ca tad vadham, tat sarvaṁ ca mayā tatra sītārtham iti jalpitam/ asyāham darśanākāṅkṣī prāptas tvadbhavanam vibho, mārutasyaurasaḥ putro vānaro hanumān aham/* Then as -

Maha Vayu putra confronted Indrajit as the latter having made initial attacks decided that it should be just not possible to control, let alone subdue this Vayu Putra, except by his 'brahmaastra prayoga', the soonest. Then having seemingly controlled by me, since Bhagavan Brahma himself granted me of immunity from brahmaastra also, I pretended to let Indrajit and his rakshasas bind me with ropes and made me stand before Ravana as he through his ministers sought to investigate me and interrogated as to how and why I entered the Maha Lanka saamrajya and why he destroyed a series of Rakshasa Maha Yoddhas. Then I had politely, yet firmly replied: *rāmadūtām ca mām viddhi sugrīvasacivam kapim, so 'ham dautyena rāmasya tvatsamīpam ihāgataḥ/ śṛṇu cāpi samādeśam yad aham prabravīmi te, rākṣaseśa harīśas tvām vākyam āha samāhitam, dharmārthakāma -sahitam hitam pathyam ivāśanam/ vasato ṛṣyamūke me parvate vipuladrume, rāghavo raṇavikrānto mitratvam samupāgataḥ/ Respected Rakshasa Raja! I had reached here for the 'darshana' of Maha Pativrata Devi Sita the dearest of Shri Rama the famed hero on earth. I am the messenger of King Sugriva. My name is Hanuman the Vayu Deva Putra on Rama Karya of Devi Sitanveshana, which had since been accomplished. Maha Raja! Ravana had forcibly kidnapped in the absence of the Maha Veeras Rama Lakshmanas who in the past devastated Khara Dushaadi Rakshasa of your family . Rama killed your erstwhile enemy King Vaali who gave you nightmares. Now the present Vanara King Sugriva took a vow to let Rama destroy you, your followers and the Lanka Rajya in revenge. kṣīpram ānīyatām sītā dīyatām rāghavasya ca, yāvan na harayo vīrā vidhamanti balam tava/ vānarāṇām prabhavo hi na kena vidītaḥ purā, devatānām sakāśam ca ye - gacchanti nimantritāḥ/ iti vānararājas tvām āhety abhihito mayā, mām aikṣata tato ruṣṭas cakṣuṣā pradahaṇva iva, tena vadhyo 'ham ājñāpto rakṣasā raudrakarmaṇā/ The message which Rama Lakshmana Sugrivas had sent through me a mere messenger is to assert that even at this disastrous end of your pomp and show, you might release Devi Sita at once as your final warning! Maha Raja! who indeed would not understand the vanara strength and resilience! They are pliable and at the same time rigid too. I happen to that Vanara who is truly anchored to deva karyas as of now.' As thus concluded Hanuman's warnings with his dauntless firmness, Ravana looked at him as though he would put me to ashes with his enflamed looks. Knowing fully aware, he ordered him to kill at once. tato vibhīṣaṇo nāma tasya bhrātā mahāmatīḥ, tena rākṣasarājo 'sau yācito mama kāraṇāt/ dūtavadhyā na dṛṣṭā hi rājaśāstreṣu rākṣasa, dūtena vedītavayam ca yathārtham hitavādinā/sumahaty aparādhe 'pi dūtasyātulavikramah, virūpakaraṇam dṛṣṭam na vadho 'stīha śāstrataḥ/vibhīṣanenaivam ukto rāvaṇaḥ samdideśa tām, rākṣasān etad evādyā lāṅgūlam dahyatām iti/ Then buddhiman 'Ravana sahodara' Vibhishana intervened and prayerfully requested not to kill the Vanara as a messenger of an alien king to be killed was against 'raja neeti.' tatas tasya vacaḥ śrutvā mama pucchaṁ samantataḥ, veṣṭitam śaṇavalkaiś ca paṭaiḥ kārpaśakais tathā/ rākṣasāḥ siddhasamnāhās tatas te caṇḍavikramāḥ, tad ādīpyanta me pucchaṁ hanantaḥ kāṣṭhamuṣṭībhiḥ/ baddhasya bahubhiḥ pāsair yantritasya ca rākṣasaiḥ, na me pīḍā bhavet kā cid didṛkṣor nagarīm divā/ As Ravana had no doubt was pliable in response to Vibhishana's considered caution compromised to burn his tail. tatas te rākṣasāḥ śūrā baddham mām agnisamvṛtam, aghoṣayan rājamārgē nagaradvāram āgatāḥ/ tato 'ham sumahad rūpam samkṣīpya punar ātmanaḥ, vimocayitvā tam bandham prakṛtiṣṭhaḥ sthitaḥ punaḥ/ āyasam pariḥam gṛhya tāni rakṣāmsy asūdayam, tatas tan nagaradvāram vegenāplutavān aham/ pucchena ca pradīptena tam purīm sāṭṭagopurām, dahāmy aham asamvhrānto yugāntāgnir iva prajāḥ/ Thus as per the amended instruction of the King, Maha Rakshasaas removed my 'bandhanas' of thick ropes and covered up with plentiful clothing dipped in oil and burnt the tall which kept on lengthening as simultaneously clothed- dipped in oil and taken around the streets, roads, highways and all over Lankapuri. Hanuman having carefully noted the route of Lanka of the procession and with the blessings of Agni deva, a friend of Vayu deva- not to hurt the body of Hanuman re-followed the nooks and corners of the Lanka Rajya and burnt it all systematically. dahatā ca mayā lankām daghdā sītā na samśayaḥ, athāham vācam aśrauṣam cāraṇānām śubhākṣarām, jānakī na ca dagdheti vismayodanta - bhāṣiṇām/ Then as the entire Lankapuri crashed down in flames. But there was a celestial voice assuring her safety; tato me buddhir utpannā śrutvā tām adbhutām giram, punar dṛṣṭā ca vaidehī viṣṭāś ca tayā punaḥ/ rāghavasya prabhāvena bhavatām caiva tejasā, sugrīvasya ca kāryārtham mayā sarvam anuṣṭhitam/ etat sarvam mayā tatra yathāvad upapāditam, atra yan na kṛtam śeṣam tat sarvam kriyatām -*

iti/ The Voice said: As per very many shubha shakunas, Devi Janaki is safe, since Hanuman's tail was not burnt thanks to Agni Deva'. Having concluded his narration addressed to Jambavaan and his Vanara Pramukhas, stated that what all the happenings at Lanka were thus reported in brief truthfully may thus be noted and the program ahead of us all be framed accordingly.

Sarga Fifty Nine

Veeranjaneya makes a fervent appeal Vaanaraveeras like Jambavaan-Angada-Neela- or Ashvini Kumara Putras Mainda- Dvivedaas to relieve Devi Sita from Ravana's clutches for her inhuman harassment.

Etad ākhyānaṃ tat sarvaṃ hanūmān mārutātmajaḥ, bhūyaḥ samupacakrāma vacanaṃ vaktum uttaram/ saphalo rāghavodyogaḥ sugrīvasya ca sambhramah, śīlam āsādya sītāyā mama ca plavanaṃ mahat/ āryāyāḥ sadṛśaṃ śīlam sītāyāḥ plavagaṣabhāḥ, tapasā dhārayel lokān kruddhā vā nirdahed api/ sarvathātīpravṛddho 'sau rāvaṇo rākṣasādhipaḥ yasya tām spr̥ṣato gātraṃ tapasā na vināśitam/ na tad agniśikhā kuryāt saṃspr̥ṣtā pāninā satī, janakasyātmajā kuryād utkrodhakaluṣīkṛtā/ aśokavanikāmadhye rāvaṇasya durātmanaḥ, adhastāc chimśapāvṛkṣe sādhvī karuṇam āsthitā/ rākṣasībhiḥ parivṛtā śokasamtāpakarśitā, meghalekhāparivṛtā candralekheva niṣprabhā/ acintayantī vaidehī rāvaṇam baladarpitam, pativratā ca suśroṇī avaṣṭabdhā ca jānakī/ anuraktā hi vaidehī rāmaṃ sarvātmanā śubhā, ananyacittā rāme ca paulomīva purāmdare/ tad ekavāsaḥsāmvītā rajodhvastā tathaiva ca, śokasamtāpadīnāngī sītā bhartṛhite ratā/ sā mayā rākṣasī madhye tarjyamānā muhur muhuḥ, rākṣasībhir virūpābhir dṛṣtā hi pramadā vane/ ekavenīdharā dīnā bhartṛcintāparāyaṇā, adhaḥśayyā vivarṇāngī padminīva himāgame/ rāvaṇād vinivṛttārthā martavyakṛtaniścayā, katham cin mṛgaśāvākṣī viśvāsam upapādītā/ tataḥ sambhāṣitā caiva sarvaṃ arthaṃ ca darśitā, rāmasugrīvasakhyā ca śrutvā prītim upāgatā, niyataḥ samudācāro bhaktir bhartari cottamā/ yan na hanti daśagrīvaṃ sa mahātmā daśānanaḥ, nimittamātraṃ rāmas tu vadhe tasya bhaviṣyati/ evam āste mahābhāgā sītā śokaparāyaṇā, yad atra pratikartavyaṃ tat sarvaṃ upapādyatām/

As Veera Hanuman presented his detailed picture of his Lanka trip and various revelations of Devi Sita's unusual Pativratya Mahima with which he was thrilled about. *āryāyāḥ sadṛśaṃ śīlam sītāyāḥ plavagaṣabhāḥ, tapasā dhārayel lokān kruddhā vā nirdahed api/ sarvathātīpravṛddho 'sau rāvaṇo rākṣasādhipaḥ, yasya tām spr̥ṣato gātraṃ tapasā na vināśitam/ na tad agniśikhā kuryāt saṃspr̥ṣtā pāninā satī, janakasyātmajā kuryād utkrodhakaluṣīkṛtā/* Maha Vaanaraas! As any illustrious female on earth whose unflinching tapasya as of Devi Sita would be able to carry the world along with her, lest the trilokas face ready destruction with agni jvaalaas.No doubt Ravanaasura too was equipped with tapo phala and is fully aware that his very touch of the body of a pativrata of Devi Sita's stature would be a passage to his destruction. Even holding 'agni jvaalaas' by one's hands might not be so disastrous as the pain and sufferance of Devi Sita's 'tapo mahima' once gets to the brim would most certainly terminate Ravana's disaster. Having stated thus, Anjaneya reiterated that the task as assigned to him by the maha veeraas like Jambavaan and you all has been completed and now you have all to chalk out a program to enable Shri Rama to reach Devi Sita out of her grief. Am I not fully familiar with the might of personalities of the stature of Jambavan who could shift Mandaraachala or Vaali Putra Angada who could break Mandharaacha into pieces and destroy rakshaas of Lanka! There are such other Vanara veeras like Mainda or Dviveda- the Ashvini Kumaraputras- whom even Deva-Gandharava-Asura-Yaksha- Naaga-Pakshis could dare to encounter! Such Vaanara Veeras are plentiful among us! Moreover, we have the Vaanara King Sugriva and the outstanding heros Shri Rama Lakshmanas. *aśokavanikāmadhye rāvaṇasya durātmanaḥ, adhastāc chimśapāvṛkṣe sādhvī karuṇam āsthitā/ rākṣasībhiḥ parivṛtā śokasamtāpakarśitā, meghalekhāparivṛtā candralekheva niṣprabhā/* As of now, however, Devi Sita is seated under the Ashoka Vriksha in the central platform of Ashokavaatika of duratma Ravana as being surrounded by the ghastly flesh eating groups of Rakshasis. She is indeed soaked in distress and helplessness crying away for months now. *acintayantī vaidehī rāvaṇam baladarpitam, pativratā ca suśroṇī avaṣṭabdhā ca jānakī/*

anuraktā hi vaidehī rāmaṁ sarvātmanā śubhā, ananyacittā rāme ca paulomīva purāmdare/ Sundara Videhanandini Jaanaki is an unparalleled Pativrata, as being still ignorant of the extremity Ravana's arrogance, brutality and vindictiveness. Besides saturated with frustration, she is becoming weak physically day by day, evercounting the days now ar present. Kalyani Sita is totally dedicated to Shri Rama by heart and soul like Shachi Devi to Indra Devadhipati. *tad ekavāsahasamvītā rajodhvastā tathaiva ca, śokasamtāpadīnāṅgī sītā bhartṛhite ratā/ sā mayā rākṣasī madhye tarjyamānā muhur muhuḥ, rākṣasībhir virūpābhir dṛṣṭā hi pramadā vane/* She wears an 'eka vastra' of a single 'sari' for months now having been crumpled and badly dusted. She is surrounded by rakshasis who harass her all the time by heckling and with demoralising jokes and ever tormenting her. *adhahśayyā vivarṇāṅgī padminīva himāgame, rāvaṇād vinivṛttārthā martavyakṛtaniścayā, katham cin mṛgaśāvākṣī viśvāsam upapādītā/* As she is seeking to sleep on bare ground, her skin shine is truly non existent like of dried up lotus in the 'hemanta ritu' and dushta Ravana could not careless as he is everready to physically assault her. *tataḥ sambhāṣitā caiva sarvam artham ca darsitā, rāmasugrīvasakhyam ca śrutvā prītim upāgatā, niyataḥ samudācāro bhaktir bhartari cottamā/ yan na hanti daśagrīvam sa mahātmā daśānanaḥ, nimittamātram rāmas tu vadhe tasya bhaviṣyati/ evam āste mahābhāgā sītā śokaparāyaṇā, yad atra pratikartavyam tat sarvam upapādyatām/* As I spoke to her, then she explained to me the kind of treatment being given to her. Thus the 'dourbhagyashaalini' Devi Sita ever cryingly requested me to seeking relief at the earliest and hence we need to seek her relief at the earliest.'

Sarga Sixty.

As Hanuman had returned successfully, Angada suggested another collective attack Lanka, destroy Ravana and followers and bring Devi Sita back, but Jambavan advised to return and report back only!

Tasya tadvacanam śrutvā vālisūnur abhāṣata, jāmbavatpramukhān sarvān anujñāpya mahākapīn/ asminn evaṁgate kārye bhavatām ca nivedite, nyāyām sma saha vaidehyā draṣṭum tau pārthivātmajau/ aham eko 'pi paryāptaḥ sarākṣasagaṇām purīm, tām laṅkāṁ tarasā hantum rāvaṇam ca mahābalaṁ/ kim punaḥ sahito vīrair balavadbhiḥ kṛtātmabhiḥ, kṛtāstraiḥ plavagaiḥ śaktair bhavadbhir vijayaiḥsibhiḥ/ aham tu rāvaṇam yuddhe sasainyam sapuraḥsaram, saputraṁ vidhamiṣyāmi sahodarayutam yudhi/ brāhman aindraṁ ca raudraṁ ca vāyavyam vāruṇam tathā, yadi śakrajito 'strāṇi durnirikṣyāṇi saṁyuge/ tāny aham vidhamiṣyāmi nihaniṣyāmi rākṣasān, bhavatām abhyanujñāto vikramo me ruṇaddhi tam/ mayātulā viśṣṭā hi śailavṛṣṭir nirantarā, devān api raṇe hanyāt kim punas tān niśācarān/ sāgaro 'py atiyād velām mandaraḥ pracaled api, na jāmbavantaṁ samare kampayed arivāhini/ sarvarākṣasa saṁghānām rākṣasā ye ca pūrvakāḥ, alam eko vināśāya vīro vāyusutaḥ kapiḥ/ panasasyoruvegena nīlasya ca mahātmanaḥ, mandaro 'py avaśīryeta kim punar yudhi rākṣasāḥ/ sadevāsurayuddheṣu gandharvoragapakṣiṣu, maindasya pratiyoddhāraṁ sāmsata dvividasya vā/ aśvīputrau mahāvegāv etau plavagasattamau, pītāmahavarotsekāt paramam darpam āsthītau/ aśvinor mānanārtham hi sarvaloka pītāmahaḥ, sarvāvadyatvam atulam anayor dattavān purā/ varotsekena mattau ca pramathya mahatīm camūm, surāṇām amṛtaṁ vīrau pītavantau plavaṁgamau/ etāv eva hi saṁkruddhau savājirathakuñjarām, laṅkāṁ nāśayitum śaktau sarve tiṣṭhantu vānarāḥ/ ayuktaṁ tu vinā devīm dṛṣṭabadbhiḥ plavaṁgamāḥ, samīpaṁ gantum asmābhī rāghavasya mahātmanaḥ/ dṛṣṭā devī na cānītā iti tatra nivedanam, ayuktaṁ iva paśyāmi bhavadbhiḥ khyātavikramaiḥ/ na hi vaḥ plavate kaś cin nāpi kaś cit parākrame, tulyaḥ sāmaradaityeṣu lokeṣu harisattamāḥ/ teṣv evam hatavīreṣu rākṣaseṣu hanūmatā, kim anyad atra kartavyam grhītvā yāma jānakīm/ tam evam kṛtasamkalpaṁ jāmbavān harisattamaḥ, uvāca paramaprīto vākyam arthavad arthavit/ na tāvad eṣā matir akṣamā no; yathā bhavān paśyati rājaputra, yathā tu rāmasya matir niviṣṭā; tathā bhavān paśyatu kāryasiddhim/

Spontaneously reacting to Hanuman's appeal to co Vaanara Pramukhas to save Devi Sita from her harrassment instantly, Vaali Kumara Angada pointed out about Ashvini Kumara Putras Mainda and Dvidida. Angada recalled that in the past, Mainda and Dvidida were very arrogant as Brahma Deva

having kept the honour and fame of Ashvini Kumaras excused Mainda and Dvidida despite their egoistical bigheadedness and even allowed the reach of ‘amrita’ and thus their invincibility. Thus these maha veeras could devastate Ravana and his ‘raakshasa sena’. Come to think of it, am too should be able to desroy Ravana and hs entire followers, and like wise many others could certainly perform likewise backed uo by all of you. Had not Vayuputra had just now demonstated his ability all by himself! Should not all of us together attack with our combined might straight away and destroy Lanka on one go! As Vaanara Yuvaraja Angada affirmed likewise, Jambaban intervened being pleased with Angada Kumara’s self assurances. He stated: *Neshaam buddhirmahabuddhe yad braveeshi Maha Kape,vichetun vayamaagjnatvaa dakshinaam dishaamuttamaam, naa nrutam kapirajena naiva Ramena dheemataa/* ‘Maha Kape! You are a known buddhiman of maturity and courage undoubtedly; yet your instant reaction on learning of the present ‘duravastha’ of Devi Sita, is perhaps not in order; [especially keeping in view of her hesitation of consenting Hanuman’s offer to reach her to the presence of Rama-Lakshmana-Sugrivas instantly all by himself]. This is keeping in view that Vaanara Raja Sugriva as also of Shri Rama instructed us to expore for Devi Sitanveshana merely, but not to bring her to kishkindha for ‘Rama darshana’. Even if we would have succeeded in doing so and presented Devi Sita before them, what about the magnificence of Ayodhya and would Shri Rama have appreciated such action? *Pratigjnyaaya svayam Rajaa Sitaavijayamagatah,sarveshaam kapimukhyaanaam katham midhyaa karishyati/ Vipfulam karma cha kritam bhavet tushtirna tasya cha, vrithaa cha darshitam veeryam bhaved vaanara pungavaah/* Shri Rama took a vow that he himself would go to Lanka and after his emphatic success he would return and should we destroy that decisive pratigjna! If he were not to have so decided, should all our efforts would be wasteful!*Tasmaad gacchhaama ve sarve yatra Raamah salakshmanah,Sugrivascha maha tejah karyaasyaasya nivedane/* That is why Yuva Raja Angada! Let us all reach Kishkindha and prove our success of Devi Sitanveshana-her darshana and all the rest. Raja Kumara! You may decide your self but this is my considered counsel!

Sarga Sixty One

On return to Kishkindha vaanara veeras entered Madhuvana of trees and sweet fruits and destroyed it. The incharge Vanara Dadhimukha - Sugriva’s uncle - was beaten in return

Tato jāmbavato vākyam agrhṇanta vanaukasah, aṅgadapramukhā vīrā hanūmāms ca mahākapiḥ/ prītimantas tataḥ sarve vāyuputrapurāhsarāḥ, mahendrāgram parityajya puḍḍuvuḥ plavagaṣabhāḥ/ merumandarasaṁkāsā mattā iva mahāgajāḥ, chādayanta ivākāsam mahākāyā mahābalāḥ/ sabhājya - mānam bhūtais tam ātmavantaḥ mahābalaḥ, hanūmantaḥ mahāvegaḥ vahanta iva dṛṣṭibhiḥ/ rāghave cārthanirvṛtīm bhartuḥ ca paramaḥ yaśaḥ, samādhāya saṁddhārthāḥ karmasiddhibhir unnatāḥ/ priyākhyānonmukhāḥ sarve sarve yuddhābhinandinaḥ, sarve rāmapratīkāre niścītārthā manasvinaḥ/ plavamānāḥ kham āplutya tatas te kānanaukṣakaḥ, nandanopamaḥ āsedur vanam drumalatāyutam/ yat tan madhuvanam nāma sugrīvasyābhirakṣitam, adhr̥ṣyaḥ sarvabhūtānāḥ sarvabhūtamanoḥaram/ yad rakṣati mahāvīryaḥ sadā dadhimukhaḥ kapiḥ, mātulaḥ kapimukhyasya sugrīvasya mahātmanaḥ/ te tad vanam upāgamaḥ babhūvuḥ paramotkaṭāḥ, vānarā vānarendrasya manaḥkāntatamaḥ mahat/ tatas te vānarā hr̥ṣṭā dṛṣṭvā madhuvanam mahat, kumāram abhyayācanta madhūni madhupiṅgalāḥ/ tataḥ kumāras tān vṛddhāḥ jāmbavatpramukhān kapīṇanumānya dadau teṣāḥ nisargaḥ madhubhakṣaṇe/ tatas cānumatāḥ sarve saṁprahr̥ṣṭā vanaukasah, muditās ca tatas te ca pranṛṣṭyanti tatas tataḥ/ gāyanti ke cit pranamanti ke cin; nṛṣṭyanti ke cit prahasanti ke cit, patanti ke cid vicaranti ke cit; plavanti ke cit pralapanti ke cit/ parasparaḥ ke cid upāśrayante; parasparaḥ ke cid atibruvante, drumād drumam ke cid abhiplavante; kṣitau nagāgrān nipatanti ke cit/ mahītalāt ke cid udīrṇavegā; mahādramāgrāny abhisampatante, gāyantam anyah prahasann upaiti; hasantam anyah prahasann upaiti/ rudantam anyah prarudann upaiti; nudantam anyah pranudann upaiti, samākulam tat kapisainyam āsīn; madhuprapānot - kaṭa sattvaceṣṭam, na cātra kaś cin na babhūva matto; na cātra kaś cin na babhūva tṛpto/ tato vanam tat paribhakṣyamānam; drumāms ca vidhvaṁsitapatrapuṣpān, samīkṣya kopād dadhivaktranāmā;

nivārayām āsa kapiḥ kapīms tān/ sa taiḥ pravṛddhaiḥ paribhartsyamāno; vanasya goptā harivīravṛddhaḥ cakāra bhūyo matim ugratejā; vanasya rakṣām prati vānarebhyah/ uvāca kāmś cit paruṣāṇi dhṛṣṭam; asaktam anyāms ca talair jaghāna, sametya kaiś cit kalahaṁ cakāra; tathaiva sāmnapajagāma kāmś cit/ sa tair madāc cāprativārya vegair; balāc ca tenāprativāryamānaiḥ, pradharsitas tyaktabhayaiḥ sametya; prakṛṣyate cāpy anavekṣya doṣam/ nakhais tudanto daśanair daśantas; talaiś ca pādaiś ca samāpnuvantaḥ, madāt kapim tam kapayah samagrā; mahāvanam nirviṣayam ca cakruḥ/

Truly obsessed with the successful return of Veera Hanuman from Lanka- Devi Sita darshana- aneka Rakshasa Vadha-and destroying Lanka to flames and such heroics, decided to return to Kishkindha to meet Sugriva-Rama Lakshmans. As a mark of celebration, the Vaanaa Veeras entered ‘Madhu Vana’ and enjoy the fresh fruits with excessive excitement ravaged the massive garden creating ruckus and havoc. This popular Madhu Vana was basically owned by Vanara King Sugriva himself and Maha Vanara Dadhimukha, the maternal uncle of Sugriva, was managing the fruit garden on behalf of Sugriva. On sighting the fresh fruit garden, the Vanara Sena solicited Yuva Raja Angada’s permission to enter and enjoy the readily inviting Madhu vana as the latter gave his consent as if he was the garden manager himself. Then followed the plundering of the fruit garden by destroying the tree branches, tasting the fruits, biting-spitting the fruit skins- throwing the unripened and rotten ones and such mischievous, disorderly damagings of trees, typical of monkey acts. Some of the Vaanaras were singing obscene songs, some were dancing, some falling down to earth, some shouting vulgarities, jumping with excitement, embracing each other, running fast all around, some chasing each other with tree branches, uprooting trees, yelling, and thus creating havoc all around. Thus the vaanara sena went berserk. As Dadhimukha the in charge Vaanara, tried to stop the nonsense and received groupwise thrasings and physical assaults in return. In sheer self defence, Dadhimukha tried to pierce the uncontrollable offenders by his sharp nails and teeth, but was subdued by the crowd of vanara soldiers and smashed the Madhu Vana to shambles.

Sargas Sixty Two and Sixty Three

Dadhimukha and staff ran away to Sugriva for protection; the latter wondered whether the south bound Vanara Sena with Angada-Hanuman-Jambavaan was returning from Lanka as per ‘shubha suchanas’!

Tān uvāca hariśreṣṭho hanūmān vānararṣabhaḥ,avyagramanaso yūyam madhu sevata vānarāḥ/ śrutvā hanumato vākyam harīṇām pravaro ’ngadaḥ, pratyuvāca prasannātmā pibantu harayo madhu/ avaśyam kṛtakāryasya vākyam hanumato mayā, akāryam api kartavyam kim aṅga punar īdṛṣam/ andagasya mukhāc chrutvā vacanam vānararṣabhāḥ, sādhu sādhu iti samhṛṣṭā vānarāḥ pratyapūjayan/ pūjayitvāngadam sarve vānarā vānararṣabham, jagmur madhuvanam yatra nadīvega iva drutam/ te praḥṣṭā madhuvanam pālān ākramya vīryataḥ, atisargāc ca paṭavo dṛṣtvā śrutvā ca maithilīm/ utpatya ca tataḥ sarve vanapālān samāgatāḥ, tāḍayanti sma śataśah saktān madhuvane tadā/ madhūni dronamātrāni bahubhiḥ parigrhya te, ghnanti sma sahitāḥ sarve bhakṣayanti tathāpare/ ke cit pītāvavidhyanti madhūni madhupiṅgalāḥ, madhūccīṣṭena ke cic ca jaghnur anyonyam utkaṭāḥ/ apare vṛkṣamūleṣu sākḥām grhya vyavasthitaḥ, atyartham ca madaglānāḥ parṇāny āstūrya śerate/ unmattabhūtāḥ plavagā madhumattās ca hṛṣṭavat, kṣipanty api tathānyonyam skhalanty api tathāpare/ ke cit kṣvedān prakurvanti ke cit kūjanti hṛṣṭavat harayo madhunā mattāḥ ke cit suptā mahītale/ ye ’py atra madhupālāḥ syuḥ preṣyā dadhimukhasya tu, te ’pi tair vānarair bhīmaiḥ pratiśiddhā diśo gatāḥ/ jānubhiś ca prakṛṣṭās ca devamārgam ca darśitāḥ, abruvan paramodvignā gatvā dadhimukham vacaḥ/ hanumatā dattavarair hataṁ madhuvanam balāt, vayam ca jānubhiḥ kṛṣṭā devamārgam ca darśitāḥ/ tato dadhimukhaḥ kruddho vanapas tatra vānarāḥ, hataṁ madhuvanam śrutvā sāntvayām āsa tān harīn/ etāgacchata gacchāmo vānarān atidarpitān, balenāvārayiṣyāmo madhu bhakṣayato vayam/ śrutvā dadhimukhasyedam vacanam vānararṣabhāḥ, punar vīrā madhuvanam tenaiva sahitā yayuḥ/ madhye caiśam dadhimukhaḥ pragrhya sumahātarum, samabhyadhāvad vegenā te ca sarve plavaṅgamāḥ/ te śilāḥ pādapāms cāpi pāśānāms cāpi vānarāḥ, grhītāvabhyāgaman kruddhā yatra te kapikuñjarāḥ/ te

svāmivacanāṃ vīrā hṛdayeṣv avasajya taṭ tvarayā hy abhyadhāvanta sālātālaśilāyudhāḥ/ vṛkṣasthāmś ca talasthāmś ca vānarān baladarpitān, abhyakrāmanta te vīrāḥ pālās tatra sahasraśaḥ/ atha dṛṣṭvā dadhimukhaṃ kruddhaṃ vānarapuṅgavāḥ, abhyadhāvanta vegena hanūmatpramukhās tadā/ taṃ savṛkṣaṃ mahābāhum āpatantaṃ mahābalaṃ, āryakaṃ prāharat tatra bāhubhyāṃ kupito 'ṅgadaḥ/ madāndhaś a na vedainam āryako 'yam mameti saḥ, athainaṃ niṣpipeṣāsu vegavad vasudhātale/ sa bhagnabāhur vimukho vihvalaḥ śoṇitokṣitaḥ, mumoha sahasā vīro muhūrtaṃ kapikuñjaraḥ/ sa kathaṃ cid vimuktas tair vānarair vānararṣabhaḥ, uvācaikāntam āgamya bhṛtyāṃs tān samupāgatān/ ete tiṣṭhantu gacchāmo bhartā no yatra vānaraḥ, sugrīvo vipulagrīvaḥ saha rāmeṇa tiṣṭhati/ sarvaṃ caivāṅgade doṣaṃ śrāvayiṣyāmi pārthiva, amarṣī vacanaṃ śrutvā ghātayiṣyati vānarān/ iṣṭam madhuvanaṃ hy etat sugrīvasya mahātmanaḥ, pitṛpaitāmahaṃ divyaṃ devair api durāsadam/ sa vānarān imān sarvān madhulubdhān gatāyusaḥ, ghātayiṣyati daṇḍena sugrīvaḥ sasuhṛjjanān/ vadhyā hy ete durātmāno nṛpājñā paribhāvinaḥ, amarṣaprabhavo roṣaḥ saphalo no bhaviṣyati/ evam uktvā dadhimukho vanapālān mahābalaḥ, jagāma sahasotpatya vanapālaiḥ samanvitaḥ/ nimeṣāntaramātreṇa sa hi prāpto vanālayaḥ, sahasrāmśusuto dhīmān sugrīvo yatra vānaraḥ/ rāmaṃ ca lakṣmaṇaṃ caiva dṛṣṭvā sugrīvaṃ eva ca, samapraṭiṣṭhāṃ jagatīm ākāsān nipapāta ha/ sa nipatya mahāvīryaḥ sarvais taiḥ parivāritaḥ, harir dadhimukhaḥ pālaiḥ pālānāṃ parameśvaraḥ/ sa dīnavadano bhūtvā kṛtvā śirasi cāñjalim, sugrīvasya śubhau mūrdhnā caraṇau pratyapīḍayat/

As a mark of celebration of Veer Hanuman's successful Devi Sita darshana and conversation, aneka Rakshasa Vadha , Lanka dahana, and return, Vaanara Veeras on their return journey to Kishkindha found Madhu vana full of fresh and sweet fruits as encouraged by Hanuman and Vaanara Yuva Raja Angada. The Vaanara sena had started breaking the trees to collect ripe fruits and eventually broke into the fruit garden for 'madhupaana' and devastated it as owned by King Sugriva himself and managed by Dadhimukha the maternal uncle of Sugriva. As the vaanaras went berserk in the celebrations, Dadhimukha shouted at the defiant vanaras. *śrutvā dadhimukhasyedam vacanaṃ vānararṣabhāḥ, punar vīrā madhuvanaṃ tenaiva sahitā yayuḥ/ madhye caiṣāṃ dadhimukhaḥ pragṛhya sumahātaruṃ, samabhyadhāvad vegenā te ca sarve plavaṅgamāḥ/ te śilāḥ pādapāṃś cāpi pāṣānāṃś cāpi vānarāḥ, grhītvābhyāgaman kruddhā yatra te kapikuñjarāḥ/* Dadhimukha's stern, insinuating shouts at the Vanara soldiers, they got extremely worked up and replied by throwing broken trees, heavy stones and boulders at Dadhimukha and his follower vanaras. In reply there was exchanges of mutual fight reached Hanuman and the other Vanara Veeras to attack. *atha dṛṣṭvā dadhimukhaṃ kruddhaṃ vānarapuṅgavāḥ, abhyadhāvanta vegena hanūmatpramukhās tadā/ taṃ savṛkṣaṃ mahābāhum āpatantaṃ mahābalaṃ, āryakaṃ prāharat tatra bāhubhyāṃ kupito 'ṅgadaḥ.* As the angry Dadhimukha rushed to Hanuman and other vaanara stalwarts, the furious Angada held the hands of Dadhimukha, beat him black and blue , through him down and started fisting and damaging his shoulders, thighs, face and wrists. Having lost his consciousness and gradually recovered , Dadhimukha said in low whispers addressing his followers: *ete tiṣṭhantu gacchāmo bhartā no yatra vānaraḥ, sugrīvo vipulagrīvaḥ saha rāmeṇa tiṣṭhati/ sarvaṃ caivāṅgade doṣaṃ śrāvayiṣyāmi pārthiva, amarṣī vacanaṃ śrutvā ghātayiṣyati vānarān/ iṣṭam madhuvanaṃ hy etat sugrīvasya mahātmanaḥ, pitṛpaitāmahaṃ divyaṃ devair api durāsadam/* ' Come come with me. Let us straightaway go to Sugriva and report to him as should be seated along with Rama Lakshmanas now. King Sugriva is extremely fond of Madhu Vana and would not allow even Devas, let alone his kith and kin even and hit Angada on his head and break his bones. He should also punish to death the so called vanara veeras as they are drunk with some success. *evam uktvā dadhimukho vanapālān mahābalaḥ, jagāma sahasotpatya vanapālaiḥ samanvitaḥ/ nimeṣāntaramātreṇa sa hi prāpto vanālayaḥ, sahasrāmśusuto dhīmān sugrīvo yatra vānaraḥ/ rāmaṃ ca lakṣmaṇaṃ caiva dṛṣṭvā sugrīvaṃ eva ca, samapraṭiṣṭhāṃ jagatīm ākāsān nipapāta ha/* Thus having suggested like wise, Dadhimukha and his followers leaped up to the sky and a matter of minutes and descended down, as Shri Rama-Lakshmana and Sugrivas noted their descent nearing him. *sa nipatya mahāvīryaḥ sarvais taiḥ parivāritaḥ, harir dadhimukhaḥ pālaiḥ pālānāṃ parameśvaraḥ/ sa dīnavadano bhūtvā kṛtvā śirasi cāñjalim, sugrīvasya śubhau mūrdhnā caraṇau pratyapīḍayat/* As they descended down they all kneeled down at once.

Sarga Sixty Three continued:

Tato mūrdhnā nipatitam vānaram vānararṣabhah, dṛṣṭvaivodvignahṛdayo vākyam etad uvāca ha
uttiṣṭhottiṣṭha kasmāt tvam pādayoh patito mama, abhayaṁ te bhaved vīra satyam evābhidhīyatām/ sa tu
viśvāsitas tena sugrīveṇa mahātmanā, utthāya ca mahāprājño vākyam dadhimukho 'bravīt/
naivarkṣarajasā rājan na tvayā nāpi vālinā, vanaṁ nisṛṣṭapūrvam hi bhakṣitam tat tu vānaraiḥ/ ebhiḥ
pradharsitās caiva vāritā vanarakṣibhiḥ, madhūny acintayitvemān bhakṣayanti pibanti ca/ śiṣṭam
atrāpavidhyanti bhakṣayanti tathāpare, nivāryamānās te sarve bhruvau vai darśayanti hi/ ime hi
samrabdhatarās tathā taiḥ sampradharsitāḥ, vārayanto vanāt tasmāt kruddhair vānarapuṁgavaiḥ/ tatas
tair bahubhir vīrair vānarair vānararṣabhāḥ, samraktanayanaiḥ krodhād dharayaḥ sampracālitāḥ/
pāṇibhir nihatāḥ ke cit ke cij jānubhir āhatāḥ, prakṛṣṭās ca yathākāmaṁ devamārgam ca darsitāḥ/ evam
ete hatāḥ śūrās tvayī tiṣṭhati bhartari, kṛtsnam madhuvanaṁ caiva prakāmaṁ taiḥ prabhakṣyate/ evam
vijñāpyamānam tu sugrīvam vānararṣabham, aprcchat tam mahāprājño lakṣmaṇaḥ paravīrahā/ kim
ayaṁ vānaro rājan vanapaḥ pratyupasthitāḥ, kam cārtham abhinirdiśya duḥkḥito vākyam abravīt/ evam
uktas tu sugrīvo lakṣmaṇena mahātmanā, lakṣmaṇam pratyuvācedam vākyam vākyaviśāradaḥ/ ārya
lakṣmaṇa samprāha vīro dadhimukhaḥ kapiḥ, aṅgadapramukhair vīrair bhakṣitam madhuvānaraiḥ/
naiśam akṛtakṛtyānām īdṛśaḥ syād upakramaḥ, vanaṁ yathābhipannaṁ taiḥ sādhitam karma vānaraiḥ/
dṛṣṭā devī na samdeho na cānyena hanūmatā, na hy anyāḥ sādhanē hetuḥ karmaṇo 'sya hanūmataḥ/
kāryasiddhir hanumati matīś ca haripuṁgava, vyavasāyās ca vīryam ca śrutam cāpi pratiṣṭhitam/
jāmbavān yatra netā syād aṅgadasya baleśvaraḥ, hanūmāś cāpy adhiṣṭhātā na tasya gatir anyathā/
aṅgadapramukhair vīrair hatam madhuvanaṁ kila, vicintya dakṣiṇām āśām āgatair haripuṁgavaiḥ/
āgataiś ca praviṣṭam tad yathā madhuvanaṁ hi taiḥ, dharsitam ca vanaṁ kṛtsnam upayuktaṁ ca
vānaraiḥ, vāritāḥ sahitāḥ pālās tathā jānubhir āhatāḥ/ etadartham ayaṁ prāpto vaktum madhuravāg iha,
nāmnā dadhimukho nāma hariḥ prakhyātavikramaḥ/ dṛṣṭā sītā mahābāho saumitre paśya tattvataḥ,
abhogamya yathā sarve pibanti madhu vānarāḥ/na cāpy adṛṣṭvā vaidehīm viśrutāḥ puruṣarṣabha, vanaṁ
dātta varaṁ divyam dharṣayeyur vanaukasah/ tataḥ prahṛṣṭo dharmātmā lakṣmaṇaḥ saharāghavaḥ,
śrutvā karṇasukhām vāñīm sugrīvavadanāc cyutām/ prahṛṣyata bhṛśam rāmo lakṣmaṇas ca mahāyaśāḥ,
śrutvā dadhimukhasyedaṁ sugrīvas tu prahṛṣya ca, vanapālam punar vākyam sugrīvaḥ pratyabhāṣata/
pṛito 'smi saumya yad bhuktaṁ vanaṁ taiḥ kṛtakarmabhiḥ, marṣitam marṣaṇīyam ca ceṣṭitam
kṛtakarmaṇām/ icchāmi śīghram hanumatpradhānān; śākhāmṛgāms tān mṛgarājadarpan, draṣṭum
kṛtārthān saha rāghavābhyām; śrotum ca sītādhigame prayatnam/ sugrīveṇaivam uktas tu hrṣṭo
dadhimukhaḥ kapiḥ, rāghavaṁ lakṣmaṇam caiva sugrīvam cābhyavādayat/ sa praṇamya ca sugrīvam
rāghavau ca mahābalau, vānaraiḥ sahitaiḥ śūrair divam evotpapāta ha/ sa yathavāgataḥ pūrvam
tathaiva tvarito gataḥ, nipatyā gaganād bhūmau tad vanaṁ praviveśa ha/ sa praviṣṭo madhuvanaṁ
dadarśa hariyūthapān, vimadān uddhatān sarvān mehamānān madhūdakam/ sa tān upāgamad vīro
baddhvā karapuṭāñjalim, uvāca vacanaṁ ślakṣṇam idam hrṣṭavad aṅgadam/ saumya roṣo na kartavyo
yad ebhir abhivāritāḥ, ajñānād rakṣibhiḥ krodhād bhavantāḥ pratiśedhitāḥ/ yuvarājas tvam īśas ca
vanasyāsya mahābala, maurkhyāt pūrvam kṛto doṣas tad bhavān kṣantum arhati/ yathaiva hi pitā te 'bhūt
pūrvam harigaṇeśvaraḥ, tathā tvam api sugrīvo nānyas tu harisattama/ ākhyātam hi mayā gatvā
pitṛvyasya tavānagha, ihopayānam sarveśam eteśam vanacāriṇām/ sa tvadāgamaṇam śrutvā sahaibhir
hariyūthapaiḥ, prahṛṣṭo na tu ruṣṭo 'sau vanaṁ śrutvā pradharsitam/ prahṛṣṭo mām pitṛvyas te sugrīvo
vānareśvaraḥ, śīghram preṣaya sarvāms tān iti hovāca pārthivaḥ/ śrutvā dadhimukhasyaitad vacanaṁ
ślakṣṇam aṅgadaḥ, abravīt tān hariśreṣṭho vākyam vākyaviśāradaḥ/ sāṅke śruto 'yam vṛttānto rāmeṇa
hariyūthapāḥ, tat kṣamaṁ neha naḥ sthātum kṛte kārye paramtapāḥ/ pītṛvā madhu yathākāmaṁ viśrāntā
vanacāriṇaḥ, kim śeṣam gamaṇam tatra sugrīvo yatra me guruḥ/ sarve yathā mām vakṣyanti sametya
hariyūthapāḥ, tathāsmi kartā kartavye bhavadbhiḥ paravān aham/ nājñāpayitum īso 'ham yuvarājo 'smi
yady api, ayuktaṁ kṛtakarmāṇo yūyam dharṣayitum mayā/ bruvataś cāṅgadaś caivam śrutvā vacanam
avyayam, prahṛṣṭamanaso vākyam idam ūcur vanaukasah/ evam vakṣyati ko rājan prabhuh san
vānararṣabha, aiśvaryamadamatto hi sarvo 'ham iti manyate/ tava cedam susadṛśam vākyam nānyasya

kasya cit, samnatir hi tavākhyāti bhaviṣyac chubhabhāgyatām/ sarve vayam api prāptās tatra gantum kṛtakṣaṇāḥ, sa yatra harivīrānām sugrīvaḥ patir avyayaḥ/ tvayā hy anuktair hariḥbhair naiva śakyam padāt padam, kva cid gantum hariśreṣṭha brūmaḥ satyam idaṁ tu te/ evaṁ tu vadatām teṣām aṅgadah pratyabhāṣata, bādham gacchāma ity uktvā utpapāta mahītalāt/ utpatantam anūtpetuḥ sarve te hariyūthapāḥ, kṛtvākāśam nirākāśam yajñotkṣiptā ivānalāḥ/ te 'mbaram sahasotpatya vegavantaḥ plavaṅgamāḥ, vinadanto mahānādam ghanā vāteritā yathā/ aṅgade hy ananuprāpte sugrīvo vānarādhipaḥ, uvāca śokopahataṁ rāmaṁ kamalalocanam/ samāśvasiḥi bhadraṁ te dṛṣṭā devī na samśayaḥ, nāgantum iha śakyam tair atīte samaye hi naḥ/ na matsakāśam āgacchet kṛtye hi vinipātite, yuvarājo mahābāhuḥ plavatām pravaro 'ṅgadah/ yady apy akṛtakṛtyānām īdṛśḥ syād upakramaḥ, bhavet tu dīnavadano bhrāntaviplutamānasaḥ/ pitṛpaitāmahaṁ caitat pūrvakair abhiraḥṣitam, na me madhuvanāṁ hanyād ahṛṣṭaḥ plavageśvaraḥ/ kausalyā suprajā rāma samāśvasiḥi suvrata, dṛṣṭā devī na samdeho na cānyena hanūmatā, na hy anyāḥ karmaṇo hetuḥ sādhanē tadvidho bhavet/ hanūmati hi siddhiś ca matiś ca matisattama, vyavasāyaś ca vīryaṁ ca sūrye teja iva dhruvam/ jāmbavān yatra netā syād aṅgadaś ca baleśvaraḥ, hanūmāś cāpy adhiṣṭhātā na tasya gatir anyathā, mā bhūś cintā samāyuktaḥ sampraty amitavikrama/ tataḥ kila kilā śabdaṁ śuśrāvāsannam ambare, hanūmat karmadṛptānām nardatām kānanaukasām, kiṣkindhām upayātānām siddhiṁ kathayatām iva/ tataḥ śrutvā ninādam taṁ kapīnām kapisattamaḥ, āyatāñcitalāṅgūlaḥ so 'bhavad dhṛṣṭamānasaḥ/ ājagmus te 'pi harayo rāmadarśanakāṅkṣiṇāḥ, aṅgadam purataḥ kṛtvā hanūmantam ca vānaram/ te 'ṅgadapramukhā vīrāḥ prahrṣṭāś ca mudānvitāḥ, nipetur harirājasya samīpe rāghavasya ca/ hanūmāś ca mahābahuh pranamya śirasā tataḥ, niyatām akṣatām devīm rāghavāya nyavedayat/ niścitārtham tatas tasmin sugrīvaṁ pavanātmaje, lakṣmaṇaḥ prītimān prītam bahumānād avaiḥṣata/ prītyā ca ramamāṇo 'tha rāghavaḥ paravīrahā, bahu mānena mahatā hanūmantam avaiḥṣata/

King Sugriva consoled Dadhimukha and his men extending his 'abhaya hasta' and desired to know the details of what had happened. Then the reply was Maha Vanara Raja! Your Yuvaraja Angada allowed his huge 'veera sena' to enter the Madhuvana to enjoy fresh fruits. Then Hanuman and others commenced breaking trees branches and eating the fruits and their juices. Gradually, they broke the tree branches for the fruit selection and the momentum got accelerated too soon and trees were smashed, branches were destroyed, ending up in disaster to the garden. I tried to scold them and eventually the balance was badly tilted as the joyful vaanara veeras went berserk. At that juncture, Veera Lakshmana interrupted and queried: what were the 'raksha bhat' force was doing then! Then Sugriva replied: surely Dadhimukha's soldiers should have been performing their duty but Angada himself encouraged as the vanara sena under his command and that must have led the sena to go out of control. *aṅgadapramukhair vīrair hataṁ madhuvanāṁ kila, vicintya dakṣiṇām āśām āgatair haripuṅgavaiḥ/ āgataś ca praviṣṭam tad yathā madhuvanāṁ hi taiḥ, dharṣitam ca vanam kṛtsnam upayuktaṁ ca vānaraiḥ, vāritāḥ sahitāḥ pālās tathā jānubhir āhatāḥ/* Lakshmana Prabho! As Yuva Raja Angada being extremely elated in his mission of success of the dakshina sena of Devi Sitaanveshana instructed his sena to celebrate with 'madhupaana' apparently and in the process created havoc there even by beating the 'In charge' and his men . Otherwise it would not be possible for a gang of vaanara hooligans to enter Madhuvana and destroy it in the manner that Dadhimukha had explained. *etartham ayam prāpto vaktum madhuravāg iha, nāmnā dadhimukho nāma hariḥ prakhyātavikramaḥ/ dṛṣṭā sītā mahābāho saumitre paśya tattvataḥ, abhigamya yathā sarve pibanti madhu vānarāḥ/na cāpy adṛṣṭvā vaidehīm viśrutāḥ puruṣarṣabha, vanam dātta varam divyam dharṣayeyur vanaukasaḥ/* Hence my maternal uncle had explained his having been physically beaten as also his men indirectly hinting that that Angada himself was responsible at his memorable success having been celebrated. *tataḥ prahrṣṭo dharmātmā lakṣmaṇaḥ saharāghavaḥ, śrutvā karṇasukhām vāñīm sugrīvavadanāc cyutām/ prahrṣyata bhrṣam rāmo lakṣmaṇaś ca mahāyaśāḥ, śrutvā dadhimukhasyedam sugrīvas tu prahrṣya ca, vanapālam punar vākyam sugrīvaḥ pratyabhāṣata/ prīto 'smi saumya yad bhuktaṁ vanam taiḥ kṛtakarmabhiḥ, marṣitam marṣaṇīyam ca ceṣṭitam kṛtakarmaṇām/* As Sugriva interpreted with happy revival of hope and even excitement, Lakshmana and Shri Rama too were truly delighted, displaying a great sigh of relief and with excitement; in fact, Shri Rama's countenance was

brightened as Lakshmana was overjoyed. Vanara King addressed the crestfallen Dadhi Mukha! Dear Uncle! I am thrilled that my dakshina vaanara sena did a splendid task and enjoyed the sweetness of ‘Madhu Paana’ having plundered the Madhu Vana after their memorable success even as I feel unhappy at their having beaten you and your soldiers badly for which I share my extreme sympathy as Angada too must be regretful. Now, you may kindly forget and forgive. Kindly return back soon to Madh Vana and ask the prominent leaders of the Dakshina Sena like Veera Hanuman and the Yuvaraja to reach us at once.’ Then Shri Rama Lakshmanas were truly in rapturous excitement, relief and suppressed emotions and softly extended their hands to King Sugriva as a gesture of appreciation, gratitude and extraordinary friendship !

Sarga Sixty Four

On Sugriva’s instruction, dakshina sena reached Kishkindha reporting success and Devi Sita’s safety.

Sugrīveṇaivam uktas tu hr̥ṣṭo dadhimukhaḥ kapiḥ, rāghavam lakṣmaṇam caiva sugrīvam cābhyavādayat/ sa praṇamya ca sugrīvam rāghavau ca mahābalau, vānaraiḥ sahitaiḥ sūrair divam evotpapāta ha/ yathavāgataḥ pūrvaṁ tathaiva tvarito gataḥ, nipatyā gaganād bhūmau tad vanaṁ praviveśa ha/ sa praviṣṭo madhuvanaṁ dadarśa hariyūthapān, vimadān uddhatān sarvān mehamānān madhūdakam/ sa tān upāgamad vīro baddhvā karapuṭāñjalim, uvāca vacanaṁ ślakṣṇam idam hr̥ṣṭavad aṅgadam/ saumya roṣo na kartavyo yad ebhir abhivāritāḥ, ajñānād rakṣibhiḥ krodhād bhavantaḥ pratiśedhitāḥ/ yuvarājas tvam īśaś ca vanasyāsya mahābala, maurkhyāt pūrvaṁ kṛto doṣas tad bhavān kṣantum arhati/ yathaiva hi pitā te ’bhūt pūrvaṁ hariganeśvaraḥ, tathā tvam api sugrīvo nānyas tu harisattama/ ākhyātāḥ hi mayā gatvā piṭṛvyasya tavānagha, ihopayānaṁ sarveṣāṁ eteṣāṁ vanacāriṇām/ sa tvadāgamaṁ śrutvā sahaibhir hariyūthapaiḥ, prahr̥ṣṭo na tu ruṣṭo ’sau vanaṁ śrutvā pradharsitam/ prahr̥ṣṭo mām piṭṛvyas te sugrīvo vānareśvaraḥ, śīghraṁ preṣaya sarvāms tām iti hovāca pārthivaḥ/ śrutvā dadhimukhasyaaitad vacanaṁ ślakṣṇam aṅgadaḥ, abravīt tām hariśreṣṭho vākyam vākyaviśāradaḥ/ śaṅke śruto ’yam vṛttānto rāmeṇa hariyūthapāḥ, tat kṣamaṁ neha naḥ sthātum kṛte kārye paraṁtapāḥ/ pītṛvā madhu yathākāmaṁ viśrāntā vanacāriṇaḥ, kim śeṣam gamaṁ tatra sugrīvo yatra me guruḥ/ sarve yathā mām vakṣyanti sametya hariyūthapāḥ, tathāsmi kartā kartavye bhavadbhiḥ paravān aham/ nājñāpayitum īso ’ham yuvarājo ’smi yady api, ayuktam kṛtakarmāṇo yūyam dharṣayitum mayā/ bruvataś cāṅgadaś caivam śrutvā vacanaṁ avyayam, prahr̥ṣṭamanaso vākyam idam ūcur vanaukaśaḥ/ evam vakṣyati ko rājan prabhuḥ san vānararṣabha, aiśvaryamadamatto hi sarvo ’ham iti manyate/ tava cedaṁ susadṛśam vākyam nānyasya kasya cit, samnatir hi tavākhyāti bhaviṣyac chubhabhāgyatām/ sarve vayam api prāptāś tatra gantum kṛtakṣaṇāḥ, sa yatra harivīrāṇām sugrīvaḥ patir avyayaḥ/ tvayā hy anuktair haribhir naiva śakyam padāt padam, kva cid gantum hariśreṣṭha brūmaḥ satyam idam tu te/ evam tu vadatām teṣāṁ aṅgadaḥ pratyabhāṣata, bādham gacchāma ity uktvā utpapāta mahītalāt/ utpatantam anūtpetuḥ sarve te hariyūthapāḥ, kṛtvākāśam nirākāśam yajñotkṣiptā ivānalāl/ te ’mbaram sahasotpatya vegavantaḥ plavaṅgamāḥ, vinadanto mahānādam ghanā vāteritā yathā/ aṅgade hy ananuprāpte sugrīvo vānarādhipaḥ, uvāca śokopahataṁ rāmaṁ kamalalocanam/ samāśvasihi bhadrām te dṛṣṭā devī na samśayaḥ, nāgantum iha śakyam tair atīte samaye hi naḥ/ na matsakāśam āgacchet kṛtye hi vinipāte, yuvarājo mahābāhuḥ plavatām pravaro ’ṅgadaḥ/ yady apy akṛtakṛtyānām īdṛśaḥ syād upakramaḥ bhavet tu dīnavadano bhrāntaviplutamānaśaḥ/ piṭṛpaitāmahaṁ caitat pūrvakair abhirakṣitam, na me madhuvanaṁ hanyād ahr̥ṣṭaḥ plavageśvaraḥ/ kausalyā suprajā rāma samāśvasihi suvrata, dṛṣṭā devī na samdeho na cānyena hanūmatā/ na hy anyaḥ karmaṇo hetuḥ sādhanē tadvidho bhavet, hanūmati hi siddhiś ca matiś ca matisattama/ vyavasāyāś ca vīryam ca sūrye teja iva dhruvam, jāmbavān yatra netā syād aṅgadaś ca baleśvaraḥ/ hanūmāms cāpy adhiṣṭhātā na tasya gatir anyathā, mā bhūś cintā samāyuktaḥ sampraty amitavikrama/ tataḥ kila kilā śabdaṁ śuśrāvāsannam ambare, hanūmat karmadrptānām nardatām kānanaukaśam, kiśkindhām upayātānām siddhim kathayatām iva/ tataḥ śrutvā ninādam tam kapīnām kapisattamaḥ, āyatāñcitalāṅgūlaḥ so ’bhavad dhr̥ṣṭamānaśaḥ/ ājagmus te ’pi harayo rāmadarśanakāṅkṣiṇaḥ, aṅgadam purataḥ kṛtvā hanūmantaṁ ca vānaram/ te ’ṅgadapramukhā

*vīrāḥ prahr̥ṣṭās ca mudānvitāḥ, nipetur harirājasya samīpe rāghavasya ca/ hanūmāms ca mahābahuh
pranāmya śirasā tataḥ, niyatām akṣatām devīm rāghavāya nyavedayat/ niścītārtham tatas tasmin
sugrīvam pavanāmaje, lakṣmaṇaḥ prītimān prītam bahumānād avaiḥṣata/ prītyā ca ramamāṇo 'tha
rāghavaḥ paravīrahā, bahu mānena mahatā hanūmantam avaiḥṣata/*

As Vaanara Raja Sugriva instructed Dadhimukha to return back to Madhuvana at once and ask Angada, Anjaneyaadi 'maha vaanara yoddhas' to immediately reach Kishkindha, the latter performed paadaabhi vandana to Rama Lakshmana Sugrivas and thus was airborne to land at the Madhuvana and gave the message. Angada thus having overcome his erstwhile anger and gaining normalcy sought pardon from Dadhimukha. The latter too responded politely: 'I got furious as the per the reports my messengers spread all over the Madhuvana little realising that the sena was obviously exhausted after long journey; indeed you as the Yuva Raja, in the past, Sugriva too was taking similar care of the followers. Now, King Sugriva instructed me that all of you in the dakshina sena be sent expeditiously to him in kishkindha as he was delighted to hear the news of your success of your return from the seashores'. Angada replied: Vaanarottama! It appears that Bhagavan Shri Rama appears to have realised of our return. Now in any case our spree of madhu paana is over by now, and we are in any case, ready to leave. Then Angada pushed Veera Anjaneya ahead and as the south bound detachment of the Maha Vaanaraas were sky borne atonce shouting 'victory , maha victory' as the 'Jai Jai ninaadaas' were resounding at their landing. As the sena was landing, Vaanara Raja Sugriva addressed Shri Rama: *samāśvasiḥi bhadrām te dr̥ṣṭā devī na samśayaḥ, nāgantum iha śakyam tair atīte samaye hi naḥ/ na matsakāsam āgacchet kṛtye hi vinipātite, yuvarājo mahābahuh plavatām pravaro 'ngadaḥ/ yady apy akṛtakṛtyānām idr̥śaḥ syād upakramaḥ bhavet tu dīnavadano bhrāntaviplutamānasaḥ/* Maha Prabho! Please control your emotions mentally. May 'shubha kalyaana' shower all around! May auspiciousness prevail at once. Now, the days of brooding are hereby terminated for ever. Undoubtedly 'Devi Sitanveshana' is concluded. Even as the notice period is long past over, these 'veeraas' under the management of Angada were decisive of 'Do or Die'. Shri Rama! The composed behaviour pattern of Angada had already assured of the success, he would never ever would have returned otherwise. *pitṛpaitāmahaḥ caitat pūrvakair abhirakṣitam, na me madhuvanam hanyād ahr̥ṣṭaḥ plavageśvaraḥ/* I am delighted to hear that what my ancestors bequeathed to us in the form of Madhuvana delighted our sena now. *kausalyā suprajā rāma samāśvasiḥi suvrata, dr̥ṣṭā devī na samdeho na cānyena hanūmatā/ na hy anyāḥ karmaṇo hetuḥ sādhanē tadvidho bhavet, hanūmati hi siddhiś ca matiś ca matisattama/ vyavasāyaś ca vīryam ca sūrye teja iva dhruvam, jāmbavān yatra netā syād aṅgadaś ca baleśvaraḥ/* Uttama Vrata Paalana Shri Rama! Having given birth to a 'Yuga Purusha', how fortunate and proud should be Devi Kaushaya! Now be brave, courageous and ready for action. *Nahyannah karmano hetuḥ saadhanesya Hanumataḥ, Hanumateeh siddhis ch matisch matisattama/ Vyavasaayascha shouryah cha shrutam chaapi pratishthitam, jaambavaan yatra netaa shyad angascha Hareeshvarah, hanumaanchaapyadhishthitaa na tatra gariranyathaa/* Raghunandana! None could have possibly performed this act of Devi Sitaanveshana excepting the unique Vaanara Shioromani Ajanaa Putra as he was born blessed this 'karya siddhi'. He is replete with pluck, initiative, industriousness, faith and above all, 'shastrajnaana'! It is simply unimaginable even think that this particular 'dakshina vaanara sena' figuring sralwarts and celebrities like Jambavaan, Yuva Raja Angada, and above all the Vayuputra could not succeed! *hanūmāms cāpy adhiṣṭhātā na tasya gatir anyathā, mā bhūś cintā samāyuktaḥ sampraty amitavikrama/ tataḥ kila kilā śabdaḥ śūśrāvāsannam ambare, hanūmat karmadr̥ptānām nardatām kānanaukasām, kiṣkindhām upayātānām siddhiḥ kathayatām iva/* As this most enthusiastic and excited screams and victory shoutings on the sky amply declare that thanks to Hanuma's unparalleled success is very clearly being demonstrated.' As Sugriva was enlivening the joyous inner feelings of Shri Rama, Angadaadi Vanara veeras pushed Hanuman in the lead and landed on the kishkindha giri. Mahabaahu prostrated before Shri Rama and stated: Maha Prabho, Devi Sita of safe, hale and hearty physically while she is on 'pativrata's kathora niyamaas' being weak. As Hanuman assured that he had indeed succeeded Devi Sita safe, Rama Lakshmanas were indeed thrilled. As already was assuring of Hanuman's glory till now to Rama Lakshmanas, Sugriva hugged Hanuman with unbridled pride.

Sarga Sixty Five

Veeraanjaneya details the actual status of Devi Sita's physical and psychological condition to Shri Rama in the presence of Lakshmana Sugrivas

Tataḥ prasraṇam śailam te gatvā citrakānanam, praṇamya śirasā rāmaṁ lakṣmaṇam ca mahābalaṁ/ yuvarājam puraskṛtya sugrīvam abhivādya ca, pravṛttam atha sītāyāḥ pravaktum upacakramuḥ/ rāvaṇāntaḥpure rodham rākṣasībhiś ca tarjanam, rāme samanurāgam ca yaś cāpi samayaḥ kṛtaḥ/ etad ākhyānti te sarve harayo rāma samnidhau, vaidehīm akṣatām śrutvā rāmas tūttaram abravīt/ kva sītā vartate devī katham ca mayi vartate, etan me sarvam ākhyāta vaidehīm prati vānarāḥ/ rāmasya gaditam śrutva harayo rāmasamnidhau, codayanti hanūmantam sītāvṛttantakovidaṁ/ śrutvā tu vacanam teṣām hanūmān mārutātmajaḥ, uvāca vākyam vākyajñāḥ sītāyā darśanam yathā/ samudram laṅghayitvāham śatayojanam āyatam, agaccham jānakīm sītām mārgamāṇo didṛkṣayā/ tatra laṅketi nagarī rāvaṇasya durātmanaḥ, dakṣiṇasya samudrasya tīre vasati dakṣiṇe/ tatra dṛṣṭā mayā sītā rāvaṇāntaḥpure satī, samnyasya tvayi jīvantī rāmā rāma manoratham/ dṛṣṭā me rākṣasī madhye tarjyamānā muhur muhuḥ, rākṣasībhir virūpābhī rakṣitā pramadāvane/ duḥkham āpadyate devī tavāduḥkhocitā satī, rāvaṇāntaḥ - pure ruddhvā rākṣasībhiḥ surakṣitā/ ekaveṇīdharā dīnā tvayi cintāparāyaṇā, adhaśayyā vivarṇāṅgī padminīva himāgame/ rāvaṇād vinivṛttārthā martavyakṛtaniścayā, devī katham cit kākutṣtha tvanmanā mārgitā mayā/ ikṣvākuvamśavikhyātīm śanaiḥ kīrtayātānagha, sa mayā naraśārdūla viśvāsam upapāditā/ tataḥ sambhāṣitā devī sarvam artham ca darśitā, rāmasugrīvasakhyam ca śrutvā prītim upāgatā/ niyataḥ samudācāro bhaktiś cāsyās tathā tvayi, evam mayā mahābhāgā dṛṣṭā janakanandinī, ugreṇa tapasā yuktā tvadbhaktiā puruṣarṣabha/ abhijñānam ca me dattam yathāvṛttam tavāntike, citrakūṭe mahāprājña vāyasam prati rāghava/ vijñāpyaś ca nara vyāghro rāmo vāyusuta tvayā, akhileṇa yad dṛṣṭam iti mām āha jānakī/ idaṁ cāsmāi pradātavyam yatnāt suparirakṣitam, bruvatā vacanāny evam sugrīvasyopaśṛṇ - vataḥ/ eṣa cūḍāmaṇiḥ śrīmān mayā te yatnarakṣitaḥ, manaḥsilāyās tikalas tam smaraveti cābravīt/ eṣa niryātitaḥ śrīmān mayā te vārisambhavaḥ, etam dṛṣṭvā pramodiṣye vyasane tvām ivānagha/ jīvitam dhārayiṣyāmi māsam daśarathātmaja, ūrdhvam māśān na jīveyam rakṣasām vaśam āgatā/ iti mām abravīt sītā kṛśāṅgī dharma cāriṇī, rāvaṇāntaḥpure ruddhā mṛgīvoṭphullalocanā/ etad eva mayākhyātām sarvam rāghava yad yathā, sarvathā sāgarajale samtāraḥ pravidhīyatām/ tau jātāśvāsau rājaputrau viditvā; tac cābhijñānam rāghavāya pradāya, devyā cākhyātām sarvam evānupūrvyād; vācā sampūrṇam vāyuputraḥ śaśaṁsa/

As Veera Hanuman paid his respects to Rama-Lakshmana-Sugrivas and had withdrawn, Angada-Jambavan and all the Vaanara Veeras of the Dakshina- Sena assembled and conveyed the details as Hanuman himself conveyed to them in detail. They explained in the open Vaanara Sabha as presided by Rama Lakshmana Sugrivas: They conveyed as follows in the question-answer conference: ‘Devi Sita was detained in the Ravana’s ‘antahpura’, yet in a remote garden as strictly surrounded by brutal, cruel and raw flesh eating-blood sucking maha rakshais ever threatening her ready to torment her physically thus her very living was being threatened. It was stated that she was the very heart throb and pulsation of Shri Rama. The ruthless Ravanaśura had prescribed a two month time limit of her life; so far however she is safe yet under extreme duress.’ As the Vaanara Veeras had described her present suatus of the conditions, Rama was no doubt heaved a sigh of hope, but was not truly reflective of the fuller details. Then he desired to know further details about her darling wife. Then he asked other searching details: ‘Vaanaraas! Where exactly is Sita; is she missing me; give me further details’. Then Pavana putra Anjana Putra who indeed was an eye witness rose up, greeted Rama Lakshmana Sugrivas and having specially addressed Shri Rama detailed as follows: *samudram laṅghayitvāham śatayojanam āyatam, agaccham jānakīm sītām mārgamāṇo didṛkṣayā/ tatra laṅketi nagarī rāvaṇasya durātmanaḥ, dakṣiṇasya samudrasya tīre vasati dakṣiṇe/ tatra dṛṣṭā mayā sītā rāvaṇāntaḥpure satī, samnyasya tvayi jīvantī rāmā rāma manoratham/*

Prabho! Having dedicated my very heart and soul to the ambition and decisiveness of ‘Devi Sita darshana’, I was able to jump and cross the the hundred yojana distance of the Maha Sagara and reached its southern tip. The duratma Ravana’s Lanka is situated. Shri Rama! Having entered Lanka, I saw Devi Sita in the Pramadaavana in Ravana’s ‘antahpura’ and there inside is pramadaavana’s outskirts under the Ashoka Vriksha, I had the fortune of sighting Devi Sita who was surrounded by the Rakshasis as already described, as the vikaraali rakshasis were ever shouting loud ready to beat and threatening her life. *duḥkham āpadyate devī tavāduḥkhotā satī, rāvaṇāntaḥ -pure ruddhvā rākṣasībhiḥ surakṣitā/ ekaveṇīdharā dīnā tvayi cintāparāyaṇā, adhaḥśayyā vivarṇāṅgī padminīva himāgame/ rāvaṇād vinivṛttārthā martavyakṛtaniścayā, devī katham cit kākutstha tvaṇmanā mārgitā mayā/ Veeravara! Devi Sita was to have had a comfortable living in your exciting company but now is subjected to most unfotunate desperation for minute to minute scare of living, ever concerned drag of existence and distressed to the bottom line of helplessness. She is dressed in just one body covering with drooped head ever awaiting relief literally sunk in deep sorrow. She lies down on bare earth, withstanding the cold nights and the heat of day time, and like a sagging baggy, one would reall a dried up lotus with least help from Ravana who has numbered her days already. I saw her in such a condition that she was resolving to conclude her existence. *ikṣvākuvamśavikhyātīm śanaiḥ kīrtayatānagha, sa mayā naraśārdūla viśvāsam upapādītā/ tataḥ sambhāṣitā devī sarvaṃ arthaṃ ca darśitā, rāmasugrīvasakhyam ca śrutvā prītim upāgatā/ niyataḥ samudācāro bhaktiś cāsyās tathā tvayi, evam mayā mahābhāgā dṛṣṭā janakanandinī, ugreṇa tapasā yuktā tvadbhaktiyā puruṣarṣabha/ Kakutstha Kula bhushana! Her inner thoughts are always anchored on you as a sinking boat. Nara shreshtha! I made such desperate efforts to locate you and having done so she might suspect of my reality as Ravana could have taken a Vaanara Swarupa. Then, I would have to make her ponder over and trust my genuineness. Then a started cooing songs of the glory of Ikshvaaku vamsha, the lineage of Maha Dasharatha- and so on merely to convince her of my genuineness. Then having started gaining confidence in bits of conversation, I had given out the detailed information gradually about Rama Sugriva Maitri, the efforts of Devi Sitaanveshana and my locating you here and so on. She was happy to learn the details. Maha Bhaaga! Purushottama! In this manner having seen and conversed with her I had truthfully believed and realised, I have realised that why and how her unshakable, steadfast devotion and dedication to you as the roots, branches and fruits of incomparable Paativratya Maha Vriksha! *abhijñānam ca me dattam yathāvṛttam tavāntike, citrakūṭe mahāprājña vāyasam prati rāghava/ vijñāpyās ca nara vyāghro rāmo vāyusuta tvayā, akhileneha yad dṛṣṭam iti mām āha jānakī/ idaṃ cāsmāi pradātavyam yatnāt suparirakṣitam, bruvatā vacanāny evam sugrīvasyopāśṛṇ -vataḥ/ Raghunanada! Devi Sita confided in me and narrated the incident as you were comfortably relaxing and resting on your lap at Chitrakoota, as to how she had never even moved to disturb you despite a crow made blood flowing pricks and cuts all over her face, hands, legs and even breasts, when Rama realise the blood streams, woke up stunned with rage made brahmastra prayoga on the crow, which actually was Indra putra. The impact of the astra made the crow running all over to trilokas and finally fell at you feet for refuge. As a result, the impact of the brahmastra made blindness of the race of crows in their left eyes! Having narrated the incident thus, Devi Sita gave me to hand over to her invaluable ‘choodaamani’ of pearl-studded hair clip as he had gifted to her to recall the sweet memories of her life! She then entreated Hanuman to kindly convey her parting appeal to her dearest husband: ‘Vayu nandana! You have indeed seen by my present condition yourself; kindly ask Shri Rama to reach here soonest and bring my hair clip too! *eṣa cūḍāmaṇiḥ śrīmān mayā te yatnarakṣitaḥ, manaḥśilāyās tikalas taṃ smarasveti cābravīt/ eṣa niryātitaḥ śrīmān mayā te vārisambhavaḥ, etaṃ dṛṣṭvā pramodiṣye vyasane tvām ivānagha/ jīvitam dhārayiṣyāmi māsaṃ daśarathātmaja, ūrdhvaṃ māsān na jīveyam rakṣasām vaśam āgatā/ iti mām abravīt sītā kṛśāṅgī dharma cāriṇī, rāvaṇāntaḥpure ruddhā mṛgīvotphullalocanā/ Prabho! As Devi thus handed the Choodamani, she suggested that this unique pearl studded golden Ratna safe to be handed over by you to your beloved, do kindly convey to Shri Ranma that during all her days of helplessness, she was looking at it during her days of desperation and distress. Hanuman, please convey to Rama that she could bear this condition for a month more only. Any further, she would have to surrender to Almighty! *etad eva mayākhyātāṃ sarvaṃ rāghava yad yathā, sarvathā sāgarajale samtārah*****

pravidhīyatām/ tau jātāśvāsau rājaputrau vīditvā; tac cābhijñānam rāghavāya pradāya, devyā cākhyātam sarvam evānupūrvyād; vācā saṃpūrṇam vāyuputraḥ śaśamsa/ Thus concluded Veera Hanuman finally stating: Raghunandana! This was the substance of my Devi Sita’s darshana; now you may kindly initiate the manner and methodology of crossing Samudra now. I hope I have thus truthfully conveyed Devi Sita’s message to Shri Rama and to Sugriva Lakshmanaas too!

Sarga Sixty Six

Reacting to Hanumam’s handing over Devi Sita’s ‘choodaamani’ to him, Rama got worked up with his memories of her and showed his anxiety to hear what was her message to him.

Evam ukto hanumatā rāmo daśarathātmajaḥ, taṃ maṇim hṛdaye kṛtvā praruroda salakṣmaṇaḥ/ taṃ tu dṛṣtvā maṇiśreṣṭhaṃ rāghavaḥ śokakarśitaḥ, netrābhyām aśrupūrṇābhyām sugrīvam idam abravīt/ haiva dhenuḥ sravati snehād vatsasya vatsalā, tathā mamāpi hṛdayam maṇiratnasya darśanāt/ maṇiratnam idam dattaṃ vaidehyāḥ śvaśureṇa me, vadhūkāle yathā baddham adhikam mūrdhni śobhate/ ayam hi jalasambhūto maṇiḥ pravaraṇājitaḥ, yajñe paramatuṣṭena dattaḥ śakreṇa dhīmatā/ imam dṛṣtvā maṇiśreṣṭhaṃ tathā tātasya darśanam, adyāsmi avagataḥ saumya vaidehasya tathā vibhoḥ/ ayam hi śobhate tasyāḥ priyāyā mūrdhni me maṇiḥ, adyāsya darśanenāhaṃ prāptāṃ tām iva cintaye/ kim āha sītā vaidehī brūhi saumya punaḥ punaḥ, parāsum iva toyena siñcantī vākyavāriṇā/ itas tu kim duḥkhataram yad imam vārisambhavam, maṇim paśyāmi saumitre vaidehīm āgataṃ vinā/ ciraṃ jīvati vaidehī yadi māsam dhariṣyati, kṣaṇam saumya na jīveyaṃ vinā tām asitekṣaṇām/ naya mām api taṃ deśam yatra dṛṣṭā mama priyā, na tiṣṭheyaṃ kṣaṇam api pravṛttim upalabhya ca/ katham sā mama suśroṇi bhīru bhīruḥ satī tadā, bhayāvahānām ghorāṇām madhye tiṣṭhati rakṣasām/śāradas timironmukho nūnam candra ivāmbudaiḥ, āvṛtaṃ vadanam tasyā na virājati rākṣasaiḥ/ kim āha sītā hanumaṃs tattvataḥ kathayasva me, etena khalu jīviṣye bheṣajenāturo yathā/ madhurā madhurālāpā kim āha mama bhāminī, madvihīnā varārohā hanuman kathayasva me, duḥkhād duḥkhataram prāpya katham jīvati jānakī/

As Veera Hanuman handed over Devi Sita’s ‘choodaamani’ to Shri Rama, Raghunandana drew it to his chest and broke down crying and so did Lakshmana too. As a cow endears its calf with love, its udders drop down flows of its milk, and the brothers too cried off quietly. Shri Rama recalled that at the time of Devi Sita’s wedding the most invaluable choodaamani was gifted to the bride. This priceless pearl was from deep waters and his father in law gifted it to her as Indra gifted it to Janaka Maha Raja at a Maha Yajna was performed. Indeed this instantly takes me back to my days of youthful life recalling my ever cherishable memories of my father and father in law and of my wedding with sowbhagyavati Videha Rjakumari. Soumya Pavana Kumara, I full elated as if a person swooned down with unconsciousness is sought to be normalised by sprinkling water on his face and body as a first aid and your bringing me back this memory reminder of my comfort in her company!’ As Shri Rama thanked Hanuman, Rama addressed Lakshmana: ‘Sumitra nandana! Even Devi Sita is not present here physically, this pure pearl jewel choodaamani ever shining and worn on her head further steps up my anguish, is it not so?’ Then Rama addresses Hanuman: ‘Veera Pavana Kumara! I am truly appreciative of the care and devotion with which you have brought this priceless memory reviver! Believe me, I am unable to live even for a second more! naya mām api taṃ deśam yatra dṛṣṭā mama priyā, na tiṣṭheyaṃ kṣaṇam api pravṛttim upalabhya ca/ katham sā mama suśroṇi bhīru bhīruḥ satī tadā, bhayāvahānām ghorāṇām madhye tiṣṭhati rakṣasām/śāradas timironmukho nūnam candra ivāmbudaiḥ, āvṛtaṃ vadanam tasyā na virājati rākṣasaiḥ/ You have seen Devi Sita yourself; kindly to take me too to see her at once as I am unable to wait any further. Hai! My Sati Saadhvi Sumadhyamaa Sita is basically timid and innocent, how much that she could be suffering with the cruel Rakhasa-rakshasis! Certainly, she must be like of moon shine overshadowed by black clouds. kim āha sītā hanumaṃs tattvataḥ kathayasva me, etena khalu jīviṣye bheṣajenāturo yathā/ madhurā madhurālāpā kim āha mama bhāminī, madvihīnā varārohā hanuman kathayasva me, duḥkhād duḥkhataram prāpya katham jīvati jānakī/Hanuman, please tell me precisely

what she wanted me to be conveyed! I should be able hold my life after hearing what she asked you to convey to me. Surely then on hearing what she wanted you to tell me as that should hold myself for revival!

Sargas Sixty Seven and Sixty Eight

Veera Vayu Putra detailed Devi Sita's actual status of the extremely distressed and her frantic and parting appeal to Rama Lakshmanas still concerned of their most urgent action to save her very life!

Evam uktas tu hanumān rāghaveṇa mahātmanā, sītāyā bhāṣitam sarvaṁ nyavedayata rāghave/ idam uktavati devī jānakī puruṣarṣabha, pūrvavṛttam abhijñānam citrakūṭe yathā tatham/ sukhasuptā tvayā sārddham jānakī pūrvam utthitā, vāyasaḥ sahasotpatya virarāda stanāntare/ paryāyeṇa ca suptas tvaṁ devyaṅke bharatāgraja, punaś ca kila pakṣī sa devyā janayati vyathām/ tataḥ punar upāgamyā virarāda bhṛṣam kila, tatas tvaṁ bodhitas tasyāḥ śonitena samukṣitaḥ/ vāyasena ca tenaiva satatam bādhyamānayā, bodhitaḥ kila devyās tvaṁ sukhasuptaḥ paramtapa/ tām tu dṛṣtvā mahābāho rādītām ca stanāntare, āśviṣa iva kruddho niḥśvasann abhyabhāṣathāḥ/ nakhāgraiḥ kena te bhīru dāritam tu stanāntaram, kaḥ krīdati saroṣeṇa pañcavaktreṇa bhoginā/ nirīkṣamāṇaḥ sahasā vāyasaṁ samavaikṣatāḥ, nakhaiḥ sarudhirais tīkṣṇair mām evābhimukham sthitam/ sutaḥ kila sa śakrasya vāyasaḥ patatām varah, dharāntaracarah śīghram pavanasya gatau samaḥ/ tatas tasmin mahābāho kopasaṁvartitekṣaṇaḥ, vāyase tvaṁ kṛtvāḥ krūrām matim matimatām vara/ sa darbham saṁstarād grhya brahmāstreṇa nyayojayaḥ, sa dīpta iva kālāgnir jajvālābhimukhaḥ khagam/ sa tvaṁ pradīptaṁ cikṣepa darbham taṁ vāyasaṁ prati, tatas tu vāyasaṁ dīptaḥ sa darbho 'nujagāma ha/ sa pitrā ca parityaktaḥ suraiḥ sarvair maharṣibhiḥ, trīṁl lokān saṁparikramya trātāraṁ nādhigacchati/ taṁ tvaṁ nipatitam bhūmau śaranyāḥ śaraṇāgatam, vadhārham api kākutsṥa kṛpayā paripālayaḥ/ mogham astram na śakyaṁ tu kartum ity eva rāghava, tatas tasyāḥ śikākasya hinasti sma sa dakṣiṇam/ rāma tvām sa namaskṛtvā rājño daśarathasya ca, viṣṣṭas tu tadā kākaḥ pratipede kham ālayam/ evam astravidām śreṣṭhaḥ sattvavāñ śīlavān api, kimartham astram rakṣaḥsu na yojayasi rāghava/ na nāgā nāpi gandharvā nāsura na marudgaṇāḥ, tava rāma mukhe sthātum śaktāḥ pratisamādhutum/ tava vīryavataḥ kaccin mayi yady asti saṁbhramah, kṣipram suniṣitair bāṇair hanyatām yudhi rāvaṇaḥ/ bhrātūr ādeśam ādāya lakṣmaṇo vā paramtapaḥ, sa kimartham naravaro na mām rakṣati rāghavaḥ/ śaktau tau puruṣavyāghrau vāyvagnisamatejasau, surāṇām api durdharṣau kimartham mām upekṣataḥ/ mamaiva duṣkṛtaṁ kim cin mahad asti na saṁśayaḥ, samarthau sahitaḥ yan mām nāpekṣete paramtapau/ vaidehyā vacanam śrutvā karuṇam sāśrubhāṣitam, punar apy aham āryām tām idam vacanam abruvam/ tvacchokavimukho rāmo devī satyena te śape, rāme duḥkhābhībhūte ca lakṣmaṇaḥ paritapyate/ katham cid bhavati dṛṣṭā na kālāḥ pariśocitum, imam muhūrtaṁ duḥkhānām antam drakṣyasi bhāmini/ tāv ubhau naraśārdūlau rājaputrāv arimdamau, tvaddarśanakṛtotsāhau laṅkāṁ bhasmīkarisyataḥ/ hatvā ca samare raudram rāvaṇam saha bāndhavam, rāghavas tvām mahābāhuḥ svām purīm nayate dhruvam/ yat tu rāmo vijānīyād abhijñānam anindite, prītisaṁjananam tasya pradātum tattvam arhasi/ sābhivīkṣya diśaḥ sarvā veṇudgrathanam uttamam, muktva vastrād dadau mahyam maṇim etaṁ mahābala/ pratigrhya maṇim divyam tava heto raghūttama, śirasā saṁpraṇamyainām aham āgamane tvare/ gamane ca kṛtotsāham avekṣya varavarṇinī, vivardhamānam ca hi mām uvāca janakātmajā, āśrupūrṇamukhī dīnā bāṣpasamdigdhabhāṣiṇī/ hanuman simhasamkāśau tāv ubhau rāmalakṣmaṇau, sugrīvam ca saḥamātyam sarvān brūyā anāmayam/ yathā ca sa mahābāhur mām tārayati rāghavaḥ/ asmād duḥkhāmbusamrodhāt tat samādhutum arhasi, imam ca tīvram mama śokavegam; rakṣobhir ebhiḥ paribhartsanam ca/ brūyās tu rāmasya gataḥ samīpaḥ; śivaś ca te 'dhvāstu haripravīra/ etat tavāryā nṛparājasimha; sītā vacaḥ prāha viśādapūrvam, etac ca buddhvā gaditam mayā tvaṁ; śraddhatsva sītām kuśalām samagrām/

Then Hanuman initiated his address to Shri Rama quoting what all she said: ‘ Purushottama! I explained to Hanuman all the happenings eversince our arrival at chitrakoota. ‘During our memorable stay there, you were comfortably resting on my lap as I too was sleeping. Then a crow started hurting my face and so

on as though a five hooded serpent would. Then Rama realised that there was blood trickling from my body and got enraged. It was then learnt that the crow was actually Indra's son. As Kaakasura continued to harass me you had decided to punish the bird fittingly. You may recall that you pulled out a straw from the mattress on which we were resting and had done the 'jalaaabhimantṛa' of brahmastra and hit the crow. Then the fiery 'kusha' chased and even all the Devas avoided saving the crow. The brahmastra chased it all over the trilokas but none could dare to save it. Finally the crow fell at your feet. Having been a famed 'sharanaagata paramatma', you pardoned no doubt but- *mogham astram na śakyaṃ tu kartum ity eva rāghava, tatas tasyāṅśikākasya hinasti sma sa dakṣiṇam/ rāma tvām sa namaskṛtvā rājño daśarathasya ca, viśṛṣṭas tu tadā kākaḥ pratipede kham ālayam/* Raghunandana! Since the impact of brahmastra would be such as definitely to impact and as such pierced the right eye. Then Devi Sita addressing Shri Rama stated: *evam astravidām śreṣṭhaḥ sattvavāñ śīlavān api, kimartham astram rakṣasū na yojayasi rāghava/ na nāgā nāpi gandharvā nāsura na marudgaṇāḥ, tava rāma mukhe sthātum śaktāḥ pratisamādhitum/ tava vīryavataḥ kaccin mayi yady asti sambhramah, kṣipram suniśitair bāṇair hanyatām yudhi rāvaṇaḥ/* 'Raghunandana! Being such an 'astravetta-shaktishaali-sheelavaan' why are you not displaying for 'rakshasa samhaara'? Shri Rama! Even daanava-gandharva-asura-devataas too could not encounter you! Being equipped likewise, if you do have any consideration and concern for me, come over fast and destroy and uproot Ravana and followers! 'Hanuma! Atleast Rama could instruct Lakshmana and save me! Both the illustrious brothers are invincible and even devatas would not be able to counter them'. *tvacchokavimukho rāmo devi satyena te śape, rāme duḥkhābhībhūte ca lakṣmaṇaḥ paritapyate/ katham cid bhavati dṛṣṭā na kālaḥ pariśocitum, imam muhūrtaṃ duḥkhānām antam drakṣyasi bhāmini/ tāv ubhau naraśārdūlau rājaputrāv arimdamau, tvaddarśanakṛtotsāhau laṅkāṃ bhasmīkariṣyataḥ/* As Devi Vaidehi stated in extreme anguish and desperation, Hanuman assured her stating that he would emphasise and swear as a 'satya pramaana' that Shri Rama Lakshmanas would arrive here soonest; then both the brothers were in tears. Then Hanuman said: Devi! I am fortunate to get your darsha some how both the unparalleled heroes should reach and provide you instant relief to you. *yat tu rāmo vijānīyād abhijñānam anindite, prītisamjananam tasya pradātum tattvam arhasi/ sābhivīkṣya diśaḥ sarvā venyudgrathanam uttamam, muktvā vastrād dadau mahyam maṇim etaṃ mahābala/ pratigṛhya maṇim divyam tava heto raghūttama, śirasā sampraṇamyainām aham āgamane tvare/* Sati saadhvi! Do kindly give me such a proof to Rama Lakshmanas to get convinced of your 'divya darshana' and in ready response she imparted to me this 'mani' as a proof as folded in her waist in her 'eka vastra' as her dishevelled hair was not worthy of wearing it on her head hairs. As she handed to me thus, I placed it on my head respectfully and assured her that it would be my privilege to carry it to hand it over to Shri Rama as Lakshmana too would be present. In fact, I made an offer to get her on to my back and cited the example of my carrying Rama Lakshmanas on my shoulders to reach Sugriva up the mountain. She responded saying that it is not a principle of dharma although the sinful Ravana did so and kept on his laps as he kidnapped me when I was helpless. Further how about the glory of Rama as he himself should personally vindicate and protect me from this muddle as of now! Thus explained Hanuman the actual situation of the highly worked up Devi Sita in brief yet speaking volumes of her ongoing harassment and anxiety. Further, Devi Sita asked Hanuman to convince Rama Lakshmanas to instantly jump into action and reach at Lanka along with Vanara King Sugriva, his Ministers and his maha sena. *etat tavāryā nṛparājasimha; sītā vacaḥ prāha viśādapūrvam, etac ca buddhvā gaditam mayā tvam; śraddhatsva sītām kuśalām samagrām/* Nareswara! Your beloved Sita Devi is aggrieved and really shaken up mentally as also extremely weak physically no doubt, but believe me she is safe and 'sakushal'!

Sarga Sixty Eight continued:

Athāham uttaram devyā punar uctaḥ sasambhramam, tava snehān naravyāghra sauhāryād anumānya ca/ evam bahuvīdham vācyo rāmo dāśarathis tvayā, yathā mām āpnuyāc chīghram hatvā rāvaṇam āhave/ yadi vā manyase vīra vasaikāham arimdamā, kasmīś cit samvṛte deśe viśrāntaḥ śvo gamiṣyasi/ mama cāpy alpabhāgyāyāḥ sāmīdhyāt tava vānara, asya śokavīpākasya muhūrtaṃ syād vimokṣaṇam/ gate hi

tvayi vikrānte punarāgamanāya vai, prāñānām api samdeho mama syān nātra samśayaḥ/tavādarśanajaḥ śoko bhūyo mām paritāpayet, duḥkhād duḥkḥaparābhūtām durgatām duḥkhabhāginīm/ ayam tu vīrasamdehas tiṣṭhatīva mamāgrataḥ, sumahāms tvatsahāyeṣu haryṛkṣeṣu asaṁśayaḥ/ katham nu khalu duṣpāram tariṣyanti mahodadhīm, tāni haryṛkṣasainyāni tau vā naravarātmajau/ trayāṇām eva bhūtānām sāgarasyāsya laṅghane, śaktiḥ syād vainateyasya vāyor vā tava vānagha/ tad asmin kāryaniyoge vīraivam duratikrame, kim paśyasi samādhānam brūhi kāryavidām vara/ kāmam asya tvam evaikāḥ kāryasya parisādhane, paryāptaḥ paravīraghna yaśasyas te balodayaḥ/ balaiḥ samagrair yadi mām hatvā rāvaṇam āhave, vijayī svām purīm rāmo nayet tat syād yaśaskaram/ yathāham tasya vīrasya vanād upadhinā hṛtā, rakṣasā tad bhayād eva tathā nārhati rāghavaḥ/ balais tu samkulām kṛtvā laṅkām parabalārdanaḥ, mām nayet yadi kākutsthas tat tasya sadṛśam bhave/ tad yathā tasya vikrāntam anurūpam mahātmanaḥ, bhavaty āhavaśūrasya tathā tvam upapādaya/ tad arthopahitam vākyam praśritam hetusamhitam, niśamyāham tataḥ śeṣam vākyam uttaram abruvam/ devi haryṛkṣasainyānām īśvaraḥ plavatām varaḥ, sugrīvaḥ sattvasampannas tavārthe kṛtaniścayaḥ/ tasya vikramasampannāḥ sattvavanto mahābalāḥ, manaḥsamkalpasampātā nideṣe harayaḥ sthitāḥ/ yeṣām nopari nādhastān na tiryak sajjate gatiḥ, na ca karmasu sīdanti mahatsv amitatejasah/ asakṛt tair mahābhāgair vānarair balasamyutaiḥ, pradakṣiṇīkṛtā bhūmir vāyumārgānusāribhiḥ/ madviśiṣṭās ca tulyās ca santi tatra vanaukasah, mattaḥ pratyavaraḥ kaś cin nāsti sugrīvasamnidhau/ aham tāvad iha prāptaḥ kim punas te mahābalāḥ, na hi prakṣṭāḥ preṣyante preṣyante hītare janāḥ/ tad alam paritāpena devi manyur vyapaitu te, ekotpātena te laṅkām eṣyanti hariyūthapāḥ/ mama pṛṣṭhagatau tau ca candrasūryāv ivoditau, tvatsakāśam mahābhāge nṛsimhāv āgamiyataḥ/ arighnam simhasamkāśam kṣipram drakṣyasi rāghavam, lakṣmanam ca dhanuṣpānīm laṅkā dvāram upasthitam/ nakhadamṣṭrāyudhān vīrān simhaśārdūlavikramān, vānarān vānarendrābhān kṣipram drakṣyasi samgatān/ śailāmbudan nikāśānām laṅkāmalayasānuṣu, nardatām kapimukhyānām acirāc choṣyase svanam/ nivṛttavanavāsam ca tvayā sārdham arimdamam, abhiṣiktam ayodhyāyām kṣipram drakṣyasi rāghavam/ tato mayā vāgbhir adīnabhāṣiṇī; śivābhir iṣṭābhir abhiprasādītā, jagāma śāntim mama maithilātmajā; tavāpi śokena tathābhipīditā/

As Veera Hanuman having stated the message that Devi Sita desired him to detail, Devi Sita then further asked me thus: *evam bahavidham vācyo rāmo dāsarathis tvayā, yathā mām āpnuyāc chīghram hatvā rāvaṇam āhave/ yadi vā manyase vīra vasaikāham arimdamā, kasmimś cit samvṛte deṣe viśrantaḥ śvo gamiṣyasi/ mama cāpy alpabhāgyāyāḥ sāmniidhyāt tava vānara, asya śokavipākasya muhūrtaṁ syād vimokṣaṇam/ gate hi tvayi vikrānte punarāgamanāya vai, prāñānām api samdeho mama syān nātra samśayaḥ/* Pavana Kumara! Do kindly reiterate and re-emphasize drilling in to my dear husband's ears repeatedly, so that he showed be hardpressed to save me from the grip of Ravana! Veera, you must rest for a while in a secret and safe corner of Lanka as you do look worn out and fatigued, and resume your return early tomorrow. Vaanara Veera, my hopes of relief of this 'mandabhaagini' Sita. Now as you are leaving me, my concern for your safe return would be my yet another great concern and anxiety! *tavādarśanajaḥ śoko bhūyo mām paritāpayet, duḥkhād duḥkḥaparābhūtām durgatām duḥkhabhāginīm/ ayam tu vīrasamdehas tiṣṭhatīva mamāgrataḥ, sumahāms tvatsahāyeṣu haryṛkṣeṣu asaṁśayaḥ/ katham nu khalu duṣpāram tariṣyanti mahodadhīm, tāni haryṛkṣasainyāni tau vā naravarātmajau/ trayāṇām eva bhūtānām sāgarasyāsya laṅghane, śaktiḥ syād vainateyasya vāyor vā tava vānagha/* If I were never have thus reached me, and revived me in this way, would surely add to my further worry as I am not equipped now with basic energy for any further acceptance as the limits of tolerance were long crossed over! Veera! Once my mental torture gets well learnt only that Rama Lakshmana Sugrivas could get hastened to plan the methodology of crossing the Maha Sumudra and arrive here with the Vanara sena as you have intimated of their abilities! *tad asmin kāryaniyoge vīraivam duratikrame, kim paśyasi samādhānam brūhi kāryavidām vara/ kāmam asya tvam evaikāḥ kāryasya parisādhane, paryāptaḥ*

paravīraghna yaśasyas te balodayaḥ/ balaiḥ samagrair yadi mām hatvā rāvaṇam āhave, vijayī svām purīm rāmo nayet tat syād yaśaskaram/yathāhaṁ tasya vīrasya vanād upadhinā hṛtā, rakṣasā tad bhayād eva tathā nārhati rāghavaḥ/ Veera! Do seriously apply your sharp mind to find a possible solution to this most difficult task of crossing the ocean and seek the ‘karya siddhi upaaya’ and reply. Kapishreshtha! No doubt you may not be able to this kind of group task alone as what all you could do all by yourself which is praise worthy indeed. *balais tu saṅkulām kṛtvā laṅkāṁ parabalārdanaḥ, mām nayed yadi kākutsthas tat tasya sadṛśaṁ bhavet/ tad yathā tasya vikrāntam anurūpaṁ mahātmanaḥ, bhavaty āhavaśūrasya tathā tvam upapādaya/ tad arthopahitaṁ vākyam praśritaṁ hetusaṁhitam, niśamyāhaṁ tataḥ śeṣaṁ vākyam uttaram abruvam/* If only Shri Rama is enabled to arrive here with the full backing of the Vaanara sena and uproot Ravana and the rakshasas down right to release me then only his individual abilities could be displayed far easier. Any way do apply and wake up your enormous thinking capabilities for the success’. *devi haryḥkṣasainyānām īśvaraḥ plavatām varaḥ, sugrīvaḥ sattvasaṁpannas tavārthe kṛtanīscayaḥ/ tasya vikramasaṁpannāḥ sattvavanto mahābalāḥ, manasākalpasampātā nideśe harayaḥ sthitāḥ/ yeṣāṁ nopari nādastān na tiryak sajjate gatiḥ, na ca karmasu sīdanti mahatsv amitatejasaḥ/* As Devi Sita thus mused of the possible pattern of enabling Shri Rama with ‘samuha shakti’ or collective energy to supplement Shri Rama Lakshmanas of their own bravery and well proven glory and peerless bravery, Veera Hanuman on thinking of her critical analysis, Hanuman reacted explaining her as follows: Devi! My King Sugriva is equipped with innumerable ‘Vaanara Bhalluka Maha Sena’ with unusual planning, executing capability and determination to have you released, quite apart from the well reputed heroism of Shri Rama Lakshmanas as a solid supplementary. The enormous paraakrami-shakti shaali, maha bali Vaanara yoddhas’ are ready to dash and dare, under Sugriva’s discipline. The vaanaras are so disciplined that straight minded never to look up or down, or hither-whither, and are totally dedicated to ‘Swami Karya’. They have already proven their grit and in their regulated obedience and control in Devi Sitanveshana within a fixed time frame of one month to return and report back. *asakṛt tair mahābhāgair vānarair balasaṁyutaiḥ, pradakṣiṇīkṛtā bhūmir vāyumārgānusāribhiḥ/ madviśiṣṭās ca tulyās ca santi tatra vanaukasaḥ, mattaḥ pratyavaraḥ kaś cin nāsti sugrīvasaṁnidhau/ ahaṁ tāvad iha prāptaḥ kim punas te mahābalāḥ, na hi prakṛṣṭāḥ preṣyante preṣyante hītare janāḥ/* Among the stalwart Maha Vaaara B Yuva Raja Angada then asked the Maha Vaanara Veeras by turn and named them as Gaja-Gavaaksha-Gavaya-Sharabha-Gandhamaadana- Mainda- Dvividā - Sushena-and Jambavan. The replies were as follows: Maha Vanara Gaja said that he could jump off by ten yojanas- Gavaksha could cover twenty yojanas-Sharabha confirmed thirty yojanas-Rishabha assured forty yojanas-Gandhamaadana would cover fifty yojanas comfortably- Mainda quoted sixty with enthusiasm- Dvipada by seventy yojanas- and Sushena the dare devil upto eighty yojanas. Then Jambavan stated that in his youthful days and years he no doubt could have crossed the distance from hear to the other shore, but now his present ability would now be restricted to some ninety yojanas but might not be more.hallukas there are very many Vaanara yoddhas who could fly high on the sky for several yojanas; even in the ‘dhakshina vaanaras sena itself, under the Vanara Yuva Raja Angada.[Yuva Raja Angada tasked the Maha Vaanara Veeras by turn and named them as Gaja-Gavaaksha-Gavaya-Sharabha-Gandhamaadana- Mainda- Dvividā - Sushena-and Jambavan. The replies were as follows: Maha Vanara Gaja said that he could jump off by ten yojanas- Gavaksha could cover twenty yojanas-Sharabha confirmed thirty yojanas-Rishabha assured forty yojanas-Gandhamaadana would cover fifty yojanas comfortably- Mainda quoted sixty with enthusiasm- Dvipada by seventy yojanas- and Sushena the dare devil upto eighty yojanas. Then Jambavan stated that in his youthful days and years he no doubt could have crossed the distance from hear to the other shore, but now his present ability would now be restricted to some ninety yojanas but might not be more.] Thus,

there are countless such Maha Vanara Yoddhaas far superior to me under Sugriva. Devi Sita! There are superior Vaanara Veeras far better than me and surely Sugriva has better Vaanaras than me, undoubtedly. As even I had succeeded in this duty, you may be aware that only the lower ranking Vanaras are normally commising as messengers. *tad alam paritāpena devi manyur vyapaitu te, ekotpātena te laṅkā eṣyanti hariyūthapāh/ mama pṛṣṭhagatau tau ca candrasūryāv ivoditau, tvatsakāśam mahābhāge nṛsimhāv āgamiṣyatah/ arighnam simhasamkāśam kṣipram drakṣyasi rāghavam, lakṣmaṇam ca dhanuṣpāṇim laṅkā dvāram upasthitam/* Therefore, there ought to be even any remote doubt, for Mahatmas Shri Rama Lakshmana and King Sugrivas to reach Lanka to uproot Ravanaadi Rakshasas, have you released of your sufferings, but of the most auspicious Shri Rama Samyoga at the soonest possible time. Maha Bhaaga! Purusha Simhas Shri Rama Lakshmanas like the Udayaachala Surya Chandras, seated on my shoulders should very soon arrive your presence. The Maha Purusha Simhas along with their invincible ‘dhanur baanaas’ should soon be here right at the Lanka pura Dwaara shortly and almost presently. *nakhadamṣṭrāyudhān vīrān simhaśārdūlavikramān, vānarān vānarendrābhān kṣipram drakṣyasi saṁgatān/ tato mayā vāgbhir adīnabhāṣiṇī; śivābhīr iṣṭābhīr abhiprasādītā, jagāma śāntim mama maithilātmajā; tavāpi śokena tathābhipīḍītā/* Devi Janaka Raja Putri! Paraakrama Vaanara Simhas with iron like ‘nakha damshtas’ of elephant like sizes would very soon follow Rama Lakshmanas, making ‘simhanaadaas’. As Mithileshwara Kumari is as of now shaken up with deepest depths grief and shattered physical weakness, Narotthama Shri Rama! I had sought to console and reassure her repeatedly with the soonest usherings of auspiciousness!

Om namo Hanumate prakata rupaaya, aakraanta digmandala yashovitaana dhavaleekrita jagatpita vajra deha jvaladagni Suryakoti samaprabha tanuuruha Rudraavataara Lankaapuri dahana udhadhi langhana Dashgreeva shirah kritaantaka Seetaa sevaasana Vayu suta, Anjanagarbha sambhuta Shri Rama Lakshmana -andakara, Kapi sainya praakaara Sugreeva sakhya kaarana, Bali nibarshana kaarana, drona parvatopaatana, Ashoka vana vidaarana, Akshakumaarakacchedana, Vanarakshaakara samaanayana, Baalodita Bhaanumandala grasana, Meghanaada hom vidhvamsana, Indrajivadhā kaarana, Seetaa rakshaka raakshasee sangha vidaarana, Kumbhakarnaadi vadha paraayana, Shri Raama bhakti tatpara, Samudravayomadruma langhana mahaasaamardhya, Maha tejah punja viraajamaana, swaami vachana sampaadita, Arjuna samyuga sahaaya, Kumara Brahmacharin, gambheera shabdodaya, Dakshinaashaa Martaanda, Meruparvata peethikaarchana, sakala mantraagamamaachaarya, mama sarva graha vishaadasana, Sarvajvarocchaatana, Sarva Visha vinaashana, Sarvaapatti nivaarana, Sarva dushta nibarhana, Sarva vyaaghraadi bhaya nivaarana, Sarva shatruccchedana, Mama parasyacha trihuvana pum streena pumsakaatmaka Sarva jeeva jaatam vashaya naanaa naamadheyaan sarvaan raagjna saparivaaraan mama sevakaan kuru kuru, Sarva shastraashtra vishaani vidhvamsaya vidhvamsaya, mama sarva kaarya jaatam saadhaya saadhaya sarva dushta durjana mukhaani keelaya/

