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1 Sarga 01 - प्रथमः सर्ग

Hanuma's Flight Over Ocean

Introduction -

This first chapter of Sundara Kanda describes Hanuma's preparations to cross the ocean in search of Sita. Mighty Hanuma's flight over the ocean is described in a glorious detail. Hanuma's encountering of Mainaka, Surasa and Simhika form important phases of His flight.

ततो रावणनीतायाः सीतायाः शत्रुकर्शनः ।
इयेष पदमन्वेष्टुं चारणाचरिते पथि ।।५-१-१

ततः	=	after that	शत्रुकर्शनः	=	the destroyer of foes (Hanuma)	इयेष	=	desired to (travel in)
पथि	=	the path	चारणा चरिते	=	tread by chaaranas	अन्वेष्टुम्	=	to search for
सीथयाः पदम्	=	Sita's place	रावण नीतायाः	=	taken away by Ravana.			

After that, Hanuma, the destroyer of foes, desired to travel in the sky where celestials like chaaranas tread, to search for Sita, who was taken away by Ravana.

दुष्करं निष्प्रतिद्वन्द्वं चिकीर्षन् कर्म वानरः ।
समुदग्रशिरोग्रीवो गवांपतिरिवाबभौ ।। ५-१-२

वानरः	=	The monkey (Hanuma)	चिकीर्षन्	=	who desired to perform	कर्म	=	a deed
दुष्करम्	=	(which is) impossible to do	बभौ	=	shone	गवाम् पति इव	=	like a bull
निष्प्रतिद्वन्द्वम्	=	without any obstacles	समुदग्रशिरोग्रीवः	=	with a raised head and neck.			

Hanuma who desired to perform a deed done by no one else, shone like a bull without any obstacles, with his stretched neck and raised head.

अथ वैडूर्यवर्णेषु शाद्वलेषु महाबलः ।
धीरः सलिलकल्पेषु विचार यथासुखम् ।।५-१-३

अथ	=	after that	महाबलः	=	the mighty one	धीरः	=	the courageous one
विचचार	=	roamed about	यथा सुखम्	=	at ease	शाद्वलेषु	=	on the lawns
वैडूर वर्णेषु	=	with the hue of an emerald	सलिलकल्पेषु	=	and same as (still) water (from a distance).			

After that, the mighty and courageous Hanuma roamed at ease on the lawns with the hue of an emerald, which looked like still water from a distance.

द्विजान् वित्रासयन् धीमानुरसा पादपान् हरन् ।
मृगांश्च सुबाहुन्निघ्नन् प्रवृद्ध इव केसरी।। ५-१-४

धीमान्	=	the thoughtful (Hanuma)	प्रवृद्धः केसरी इव	=	(trod) like a Raama-pant lion	द्विजान् वित्रासयन्	=	making birds to fear
हरन्	=	destroying	पादपान्	=	trees	उरसा	=	by his breast
निघ्नन्	=	killing	सुबहून्	=	many	मृगांश्च	=	animals also.

The thoughtful Hanuma tread like a rampant lion, making birds fear, uprooting trees by his breast and also killing many animals.

नीललोहितमाञ्जिष्ठपत्रवर्णैः सितासितैः ।
स्वभावविहितैश्चित्रैर्धातुभिः समलंकृतम् ।।५-१-५

कामरूपिभिराविष्टमभीक्ष्णं सपरिच्छिदैः ।
यक्षकिन्नरगन्धर्वैर्देवकल्पैश्च पन्नगैः ।।५-१-६

स तस्य गिरिवर्यस्य तले नागवरायुते ।
तिष्ठन् कपिवरस्तत्र ह्रदे नाग इवाबभौ ।।५-१-७

सः	=	that	कपिवरः	=	great monkey	बभौ	=	shone
नागः इव	=	like an elephant	ह्रदे	=	in a lake	तिष्ठन्	=	being located
तस्य गिरिवरस्य	=	on that great mountain's	तले	=	foot	नागवरायुते	=	which had best of elephants
तत्र	=	there	समलंकृतम्	=	was decorated by	स्वभावविहितैः	=	naturally formed
धातुभिः	=	mineral rocks	चित्रैः	=	of varied hues	सितासितैः	=	(like) black and white
नील लोहित माञ्जिष्ठ पत्रवर्णैः	=	blue; red; yellow; leaf color (green)	अभीक्ष्णम् आविष्टम्	=	surrounded to a great extent by	यक्षकिन्नरगन्धर्वैः	=	Yakshas- Kinnaras- Gandharvas
कामरूपिभिः	=	who could assume desired form	सपरिच्छदैः	=	together with their families	च देव कल्पैः पन्नगैः	=	and godly serpents.

That great monkey Hanuma shone like an elephant in a lake, standing on the foot of that great mountain by the name of Mahendra, where many elephants of good breed resided, which was beautifully decorated with many naturally formed mineral rocks of varied hue like black, white, red, blue, yellow and green and which was surrounded by godly serpents and Yakshas, Kinnaras, Gandharvas who were capable of assuming desired form, together with their families.

स सूर्याय महेन्द्राय पवनाय स्वयंभुवे ।
भूतेभ्यश्चाञ्जलिं कृत्वा चकार गमने मतिम् ।। ५-१-८

सः	=	He	कृत्वा	=	performed	अञ्जलिं	=	salutation with joined palms
सूर्याय	=	to Sun-God	महेन्द्राय	=	to Lord Indra	पवनाय	=	to the God of Wind
स्वयंभुवे	=	to Lord Brahma	च भूतेभ्यः	=	and to Bhutas	मतिम् चकार	=	(and) set his mind
गमने	=	to leave.						

He saluted with joined palms to the Sun-God, Lord Indra, God of Wind, Lord Brahma and Bhutas and decided to leave.

अञ्जलिं प्राङ्मुखः कृत्वा पवनायात्मयोओनयो ।
ततो हि ववृधे गन्तुं दक्षिणो दक्षिणां दिशम् ।। ५-१-९

प्राङ्मुखः	=	(Hanuma) facing east	कृत्वा	=	offered	अञ्जलिम्	=	salutation
पवनाय	=	Lord of Wind	आत्म योनये	=	responsible for his own birth	ततः	=	and then
ववृधे हि	=	increased (his body)	गन्तुं	=	to go	दक्षिणाम् दिशं	=	the southern direction.

Hanuma turned towards east, saluted his father, the Lord of Wind and increased his body to go towards southern direction.

प्लवङ्गप्रवरैर्दृष्टः प्लवने कृतनिश्चयः ।
ववृधे रामवृद्ध्यर्थम् समुद्र इव पर्वसु ।। ५-१-१०

दृष्टः	=	being seen	प्लवङ्गप्रवरैः	=	by best of Vaanaras	कृत निश्चयः	=	with a strong resolve
प्लवने	=	to fly	ववृधे	=	grew	राम वृद्ध्यर्थं	=	for Raama's success
समुद्रः इव	=	like the ocean	पर्वसु	=	on full moon days.			

With all the Vaanaras seeing, Hanuma decided to fly and like an ocean swelling on full moon days, grew for Raama's success.

निष्प्रमाणशरीरः सन् लिलङ्घयिषुरर्णवम् ।
बाहुभ्यां पीडयामास चरणाभ्यां च पर्वतम् ।। ५-१-११

लिलङ्घयिषुः	=	Desiring to leap	अर्णवम्	=	the ocean	निष्प्रमाण शरीरः	=	with an immeasurable body
पीडयामास	=	pressed	पर्वतम्	=	the mountain	बाहुभ्याम्	=	with hands
च चरणाभ्याम्	=	and feet.						

With a desire to cross the ocean, Hanuma grew his body immeasurably and pressed the mountain with his feet and hands.

स चचालाचलश्चापि मुहूर्तं कपिपीडितः ।
तरूणां पुष्पिताग्राणां सर्वं पुष्पमशातयत् ।। ५-१-१२

कपिपीडितः	=	tormented by Hanuma	सः अचलः अपि	=	even that mountain	चचाल	=	shook
मुहूर्तम्	=	for an instant	अशातयत्	=	(and) showered	सर्वम्	=	all
पुष्पम्	=	flowers	तरूणाम्	=	of trees	पुष्पिताग्राणाम्	=	with flowered ends.

Thus tormented by Hanuma, that mountain shook for an instant and showered all flowers of trees on it.

तेन पादपमुक्तेन पुष्पौघेन सुगन्धिना ।
सर्वतः संवृतः शैलो बभौ पुष्पमयो यथा ।।५-१-१३

संवृतः	=	covered	सर्वतः	=	all through	सुगन्धिना पुष्पौघेन	=	by groups of fragrant flowers
तेन पादपमुक्तेन	=	left by those trees	शैलः	=	(that) mountain	बभौ	=	shone
यथा	=	like	पुष्पमयो	=	being made of flowers.			

Covered all through by those fragrant flowers which fell down from the trees, that mountain shone like a mountain made of flowers.

तेन चोत्तमवीर्येण पीड्यमानः स पर्वतः ।
सलिलं संप्रसुस्राव मदं मत्त इव द्विपः ।।५-१-१४

सः पर्वतः	=	that mountain	संप्रसुस्राव	=	shed	सलिलम्	=	water
मदम् इव	=	like rut juice	मथः द्विपः	=	(from) an elephant in rut	पीड्यमानः	=	being pressed
तेन उत्तम वीर्येण	=	by that powerful Hanuma.						

That mountain shed water like an elephant in rut emitting rut juice, after being pressed by the mighty Hanuma.

पीड्यमानस्तु बलिना महेन्द्रस्तेन पर्वतः ।
रीतीर्निर्वर्तयामास काञ्चनाञ्जनराजतीः ।।५-१-१५

पीड्यमानः	=	tormented	तेन बलिना	=	by that mighty Hanuma	रीतीः	=	lines
काञ्चनाञ्जन राजतीः	=	gold silver and black kind	निर्वर्तयामास	=	were made to form	महेन्द्रः पर्वतः	=	(on) the mountain of Mahendra.

Pressed by that mighty Hanuma, streaks of gold silver and antimony color appeared on the Mahendra mountain.

मुमोच च शिलाः शैलो विशालाः समनःशिलाः ।
मध्यमेनार्चिषा जुष्टो धूमराजीरिवानलः ।।५-१-१६

शैलः	=	mountain	मुमोच च	=	also emitted	विशालाः	=	vast
शिलाः	=	boulders	समनः शिलाः	=	with rocks of Sulfur	धूमराजीरिव	=	like columns of smoke
अनलः	=	(from a) fire	जुष्टः	=	with	मध्यमेन अर्चिषा	=	with a medium flame.

Huge Rocks of Sulfur were also shot forth from that mountain, just as a fire burning with a medium flame would emit columns of smoke.

गिरिणा पीड्यमानेन पीड्यमानानि सर्वशः ।
गुहाविष्टानि भूतानि विनेदुर्विकृतैः स्वरैः ।।५-१-१७

पीड्यमानानि	=	being pressed	सर्वशः	=	on all sides	गिरिणा	=	by the mountain
पीड्यमानेन	=	which was being tormented (by Hanuma)	भूतानि	=	creatures	गुहाविष्टानि	=	living in caves
विनेदुः	=	shrieked	विकृतैः	=	in horrifying	स्वरैः	=	tones.

Being pressed on all sides by the mountain which itself was being pressed by Hanuma, creatures living in the caves of that mountain shrieked in horrifying tones.

स महासत्त्वसंनादः शैलपीडानिमित्तजः ।
पृथिवीं पूरयामास दिशश्चोपवनानि च ।।५-१-१८

सः	=	that	महासत्त्वसंनादः	=	loud noise from creatures	शैलपीडानिमित्तजः		formed because of the stress to the mountain
पूरयामास	=	filled	पृथिवीम्	=	the earth	च दिशः	=	all the directions
च उपवनानि	=	and forests (near that mountain).						

That loud noise from creatures which emanated because of stress caused to the mountain, filled the earth and all four directions and forests near that mountain.

शिरोभिः पृथुभिः सर्पा व्यक्तस्वस्तिकलक्षणैः ।
वमन्तः पावकं घोरं ददंशुर्दशनैः शिलाः ।।५-१-१९

सर्पाः	=	Snakes	व्यक्त स्वस्तिक लक्षणैः	=	with clear swastika signs (on the hoods)	वमन्तः	=	spewed out
घोरम् पावकम्	=	frightening flame	पृथुभिः शिरोभिः	=	with (their) great heads	ददंशुः	=	(and) bit
शिलाः	=	rocks	दशनैः	=	with (their) teeth.			

Great snakes with clear swastika signs on their hoods, spewed out frightening flames with their great heads and bit the rocks with their teeth.

तास्तदा सविषैर्दष्टाः कुपितैस्तैर्महाशिलाः।
जज्वलुः पावकोद्दीप्ता बिभिदुश्च सहस्रधा ।।५-१-२०

तदा	=	then	ताः महाशिलाः	=	those great rocks	दष्टाः	=	bit
तैः	=	by those (snakes)	कुपितैः	=	with anger	सविषैः	=	(and) with venom
जज्वलुः	=	burned	पावकोद्दीप्ताः	=	encouraged by the flame	बिभिदुश्च	=	and split
सहस्रथा	=	into thousand pieces.						

Then those great rocks bit by those snakes with anger and venom, burned due to the flame and split into thousand pieces.

यानि चौषधजालानि तस्मिन् जातानि पर्वते ।
विषघ्नान्यपि नागानां न शेकुः शमितुं विषम्।। ५-१-२१

यानि औषधजालानि	=	whatever medicinal herbs	जातानि	=	born	तस्मिन् पर्वते	=	on that mountain
विषघ्नान्यपि	=	although destroyers of poison	न शेकुः	=	(were) not capable	शमितुम्	=	of neutralizing
विषम्	=	poison	नागानाम्	=	of the snakes.			

Medicinal herbs from that mountain, although capable of destroying ordinary poisons, could not neutralize the poison from those snakes.

भिद्यतेऽयं गिरिर्भूतैरिति मत्त्वा तपस्विनः ।
त्रस्ता विद्याधरास्तस्मादुत्पेतुः स्त्रीगणैः सह।। ५-१-२२

पानभूमिगतं हित्वा हैममासवभाजनम् ।
पात्रणि च महार्हाणि करकांश्च हिरण्मयान् ।।५-१-२३

लेह्यानुच्चावचान् भक्ष्यान् मांसानि विविधानि च ।
आर्षभाणि च चर्माणि खड्गांश्च कनकत्सरून् ।। ५-१-२४

तपस्विनः	=	ascetics	मत्त्वा	=	thought	इति	=	that
अयम्	=	this	गिरिः	=	mountain	भिद्यते	=	is being shattered
भूतैः	=	by bhutas	उत्पेतुः	=	(and) flew away	विध्याधराः	=	Vidhyaadharaas
त्रस्ताः	=	who became afraid	हित्वा	=	left	हैमम्	=	golden
आसवभाजनम्	=	jugs of wine	पानभूमिगतम्	=	in the liquor house	महार्हाणि	=	golden hued
करकांश्च	=	vases	उच्चावचान्	=	lot of	लेह्यान्	=	sauces to be licked
भक्ष्यान्	=	eatables	विविधानि	=	various	मांसानि	=	meats

चर्माणि	=	skins	आर्षभाणि	=	of oxen	खड्गांश्च	=	and swords
कनकत्सरून्	=	with gold hilts	उत्पेतुः	=	(and) flew	स्त्री गनैः सह	=	along with their women folk.

Ascetics residing on that mountain flew away from there thinking that some demons were destroying it. Vidhyadharas who lived there, became afraid and flew away with their women folk, leaving behind them golden jugs of wine in the liquor house, gold vases, a varieties of sauces that can be licked, eatables, various meats, skins of oxen and swords with golden hilts.

कृतक्ण्ठगुणाः क्षीबा र्क्तमाल्यानुलेपनाः ।
र्क्तक्षाः पुष्कराक्षाश्च गगनं प्रतिपेदिरे ।।५-१-२५

क्षीबाः	=	the intoxicated (Vidhyadharas)	कृत कन्ठ गुणाः	=	with garlands around neck	रक्त माल्यानुलेपनाः	=	with red flower garlands and smeared with sandal paste
रक्ताक्षाः	=	with reddened eyes	पुष्पराक्षाश्च	=	and with lotus like eyes	प्रतिपेदिरे	=	obtained
गगनम्	=	the sky.						

The intoxicated Vidyadharas with garlands around their neck decked with red flower garlands and smeared with sandal paste, with reddened eyes, and with lotus shaped eyes, obtained the sky.

हारनूपुरकेयूरपारिहार्यधराः स्त्रियः ।
विस्मिताः सस्मितास्तस्थुराकाशे रमणैः सह ।।५-१-२६

स्त्रीयः	=	Women	हार नूपुर केयूर पारिहार्य धराः	=	wearing necklaces anklets armlets and bangles	तस्तुः	=	stood
आकाशे	=	in the sky	विश्मिताः	=	with surprise	सस्मिताः	=	(and) with smiles
रमणैः सः	=	along with their loved ones.						

Vidyadhara women wearing necklaces, anklets, armlets and bangles stood in the sky with surprise and with smiles along with their loved ones.

दर्शयन्तो महाविद्यां विद्याधरमहर्षयः ।
सहितास्तस्थुराकाशे वीक्षाञ्चक्रुश्च पर्वतम्।। ५-१-२७

विद्याधर महर्षयः	=	Vidyadharas and great sages	तस्तुः	=	stood	आकाशे	=	in the sky
सहिताः	=	in a group	दर्शयन्तः	=	showing	महाविद्याम्	=	great prowess
वीक्षाञ्चक्रुश्च	=	and viewed	पर्वतम्	=	the mountain.			

Vidyadharas and great sages stood in the sky in a group, showing their great prowess and viewed the mountain.

शुश्रुवुश्चतदा शब्दमृषीणां भावितात्मनाम्|
चारणानां च सिद्धानां स्थितानांविमलेऽम्बरे|| ५-१-२८

तदा	=	then	शुश्रुवुः	=	(they) heard	शब्दम्	=	words
चरणानाम्	=	of Charanas	सिद्धानाम्	=	Siddhas	च ऋषिणाम्	=	and Rishis
भावितात्मानाम्	=	with pure hearts	स्थितानाम्	=	located	विमले अम्बरे	=	in (that) clear sky.

Then they heard words of Charanas, Siddhas and pure hearted Rishis who were located in that clear sky.

एष पर्वतसंकाशो हनूमान् मारुतात्मजः ।
तितीर्षति महावेगः समुद्रं मकरालयम् ।।५-१-२९

एषः	=	this	हनुमान्	=	Hanuma	पर्वतसंकाशः	=	who is equal to a mountain
मारुतात्मजः	=	who is the son of Vayu	महावेगः	=	with great speed	तितीर्षति	=	wants to cross
समुद्रम्	=	the ocean	मकरालयम्	=	which is abode to crocodiles.			

"This Hanuma, who is equal to a mountain, who is the son of Vayu, and who has great speed, wants to cross the ocean which is abode to crocodiles."

रामार्थं वानरार्थं च चिकीर्षन् कर्मदुष्करम् ।
समुद्रस्य परं पारं दुष्प्रापं प्राप्तुमिच्छति|| ५-१-३०

इच्छति	=	(He) wants	प्राप्तुम्	=	to obtain	समुद्रस्य परम् पारम्	=	the other side of ocean
दुष्प्रापम्	=	which is hard to obtain	चिकीर्षन्	=	(and) has decided to perform	दुष्करम्	=	(this) impossible
कर्म	=	task	रामार्थम्	=	for Raama	वानरारथम्	=	and for Vanaras.

"Hanuma has decided to perform an impossible task for the sake of Raama and Vanaras and wants to obtain the other side of ocean which is hard to obtain."

इति विद्याधराः श्रुत्वा वचस्तेषां महात्मनाम् ।
तमप्रमेयं ददृशुः पर्वते वानरर्षभम् ।।५-१-३१

विद्यधराः	=	Vidyadharas	श्रुत्वा	=	listened	वचः	=	words
तेषाम् महात्मानाम्	=	of those great people	इति	=	thus	ददृशुः	=	(and) looked
तम् वानरषभः	=	(at) that best of Vanaras	अप्रमेयम्	=	who is incomparable	पर्वते	=	(standing) on the mountain.

Vidyadharas thus listened to the words of those great people and looked at the incomparable Hanuma, best among Vanaras, standing on the mountain.

दुधुवे च स रोमाणि चकम्पे चाचलोपमः ।
ननाद सुमहानादं सुमहानिव तोयदः ।। ५-१-३२

सः	=	He	अचलोपमः	=	equal to a mountain	दुधुवे च	=	shook
रोमाणि	=	hair	चकम्पे च	=	quivered (his body)	ननाद	=	(and) sounded
सुमहानादम्	=	a great roar	इव सुमहान् तोयदः	=	like a vast cloud.			

He, who is equal to a mountain, shook his hair, quivered his body and let out a great roar like from a vast cloud.

आनुपूर्व्येण वृत्तं च लाङ्गूलं लोमभिश्चितम् ।
उत्पतिष्यन् विचिक्षेप पक्षिराज इवोरगम् ।।५-१-३३

उत्पतिष्यन्	=	About to fly	विचिक्षेप	=	(Hanuma) jolted	लाङ्गूलं	=	tail
आनुपूर्व्येण वृत्तम्	=	(rolled) in a circle from top to bottom	चितम्	=	covered	लोमभिः	=	with hair
यथा	=	like	पक्षि राजः	=	the king of birds (Garuda)	उरगम्	=	(jolts) a snake.

About to fly, Hanuma jolted his tail, which was rolled into a circle from top to bottom, and which was covered with hair, just as Garuda, the king of birds would jolt a snake.

तस्य लाङ्गूलमाविद्धमात्तवेगस्य पृष्ठतः ।
ददृशे गरुडेनेव ह्रियमाणो महोरगः ।। ५-१-३४

तस्य आत्तवेगस्य	=	receiving his vigor	लाङ्गूलम्	=	tail	आविद्धम्	=	curled
पृष्ठतः	=	(at) his back	ददृशे	=	was seen	महोरगः इव	=	like a great serpent
ह्रियमाणः	=	being stolen	गरुदेन	=	by Garuda.			

Receiving his vigor, the tail curled at his back was seen like a great serpent being stolen by Garuda.

बाहू संस्तंभयामास महापरिघसंनिभौ ।
ससाद च कपिः कट्यां चरणौ संचुकोच च ।।५-१-३५

कपिः	=	Hanuma (lit. monkey)	संस्तम्भयामास	=	supported	बाहू	=	his arms
महा परिघ सन्निभौ	=	which resembled huge iron clubs	ससाद	=	crouched	कट्याम्	=	the waist
च संचुकोच	=	and contracted	चरणौ	=	feet.			

Hanuma firmly supported his arms (on the mountain surface) which resembled huge iron clubs, crouched the waist and contracted his feet.

संहृत्य च भुजौ श्रीमांस्तथैव च शिरोधराम् ।
तेजः स्त्त्वं तथा वीर्यमाविवेश स वीर्यवान् ।।५-१-३६

संहृत्य	=	bending	भुजौ च	=	shoulders	तथैव च	=	and also
शिरोधराम्	=	neck	सः	=	that (Hanuma)	श्रिमान्	=	(who is) glorious
वीर्यवान्	=	mighty	आविवेश	=	increased	तेजः	=	energy
सत्त्वम्	=	strength	तथा	=	and	वीर्यम्	=	courage.

Bending shoulders and neck, that mighty and glorious Hanuma, increased his energy, strength and courage.

मार्गमालोकयन्दूरादूर्ध्वं प्रणिहितेक्षणः ।
रुरोध हृदये प्राणानाकाशमवलोकयन् ।। ५-१-३७

ऊर्ध्वम् प्रणिहितेक्षणः	=	With eyes raised up	आलोकयन्	=	seeing	मार्गम्	=	the way
दोरात्	=	from a distance	अवलोकयन्	=	viewing	आकाशम्	=	the sky
रुरोध	=	(he) held	प्राणान्	=	breath	हृदये	=	in heart.

With his eyes raised up, seeing the way from a distance, viewing the sky, he held his breath in his heart.

पद्भ्यां दृढमवस्थानं कृत्वा स कपिकुञ्जरः ।
निकुञ्च्य कर्णौ हनुमानुत्पतिष्यन् महाबलः ।
वानरान् वानरश्रेष्ठ इदं वचनमब्रवीत् ।। ५-१-३८

सः हनुमान्	=	that Hanuma	कपिकुञ्जरः	=	who is equal to an elephant among monkeys	महाबलः	=	the mighty one
वानरश्रेष्ठः	=	the best among Vaanaraas	कृत्वा	=	performed	अवस्थानम्	=	standing
दृढम्	=	firmly	पद्भ्याम्	=	with his feet	निकुञ्च्य	=	bending
कर्णौ	=	ears	उत्पतिष्यन्	=	before flying	अब्रवीत्	=	spoke
इदम् वचनम्	=	these words	वानरान्	=	to Vaanaraas.			

That mighty Hanuma, equal to an elephant among monkeys and the best among Vaanaraas, stood firmly with his legs, bent his ears and before flying spoke these words to the Vaanaraas.

यथा राघवनिर्मुक्तः शरः श्वसनविक्रमः ।
गच्चेत्तद्वद्गमिष्यामि लङ्कां रावणपालिताम् ।। ५-१-३९

न हि द्रक्ष्यामि यदि तां लङ्कायां जनकात्मजाम् ।
अनेनैव हि वेगेन गमिष्यामि सुरालयम् ।। ५-१-४०

यदि वा त्रिदिवे सीतां न द्रक्ष्याम्यकृतश्रमः ।
बद्ध्वा राक्षसराजानमानयिष्यामि रावणम् ।। ५-१-४१

सर्वथा कृतकार्योऽहमेष्यामि सह सीतया ।
आनयिष्यामि वा लङ्कां समुत्पाट्य सरावणाम् ।। ५-१-४२

गमिष्यामि	=	I will go	लङ्कां	=	to Lanka	रावणपालिताम्	=	ruled by Ravana
यथा	=	as	शरः	=	an arrow	राघव निर्मुक्तः	=	released by Raama
गच्छेत्	=	will go	तद्वत्	=	like that	श्वसन विक्रमः	=	with wind-like speed
यदि	=	if	न हि द्रक्ष्यामि	=	I do not see	ताम् जनकात्मजाम्	=	that daughter of Janaka
लङ्कायाम्	=	in Lanka	अनेन वेगेनैन हि	=	with the same speed	गमिष्यामि	=	I will go
सुरालयम्	=	to the abode of gods	यदि	=	if	न द्रक्ष्यामि वा	=	I do not see
सीताम्	=	Sita	त्रिदिवे	=	in heaven	आनयिष्यामि	=	I will get
रावणम्	=	Ravana	राक्षसराजानम्	=	the king of raakshasaas	बद्ध्वा	=	tied up (in chains)
अकृत श्रमः	=	without effort	अहम् एष्यामि	=	I will return	सर्वथा	=	in all events
कृतकार्यः	=	successfully	सीतया सह	=	along with Sita	वा	=	or
आनयिष्यामि	=	I will get	लङ्कां	=	Lanka	सरावणाम्	=	along with Ravana
समुत्पाट्य	=	(after) uprooting (it).						

"I will go to the city of Lanka, ruled by Ravana just like an arrow released by Raama will go, with wind-like speed. If I do not see the daughter of Janaka there, I will go with the same speed to the abode of gods. If I do not see Sita there in heaven, I will get Ravana the king of raakshasaas tied up in chains without any effort. I will, in all events, return successfully along with Sita or I will get Lanka along with Ravana after uprooting it."

एवमुक्त्वा तु हनुमान्वानरान्वानरोत्तमः ।। ५-१-४३
उत्पपाताथ वेगेन वेगवानविचारयन् ।
सुपर्णमिव चात्मानं मेने स कपिकुञ्जरः ।। ५-१-४४

वानरोत्तमः	=	the best among Vaanaraas	हनुमान्	=	Hanuma	उक्त्वा तु	=	spoke
एवम्	=	this	वानरान्	=	to Vaanaraas	अथ	=	(and) after that

अविचारयन्	=	without thinking (anything else)	उत्पपात	=	flew up	वेगेन	=	with speed
महा वेगवान्	=	(being) with lot of vigor	सः कपिकुञ्जरः	=	that great monkey	मेने च	=	also thought
आत्मानम्	=	himself	सुपर्णमिव	=	as being equal to Garuda.			

The best among Vaanaraas, Hanuma, spoke in this way to Vaanaraas and then without thinking about anything else, flew up with lot of vigor. That great monkey also thought himself equal to Garuda, the king of birds.

समुत्पतति तस्मिंस्तु वेगात्ते नगरोहिणः ।
संहृत्य विटपान् सर्वान् समुत्पेतुः समन्ततः ।। ५-१-४५

तस्मिन् समुत्पतति	=	while he was rising up	वेगात्	=	due to the force	ते नगरोहिणः	=	trees on that mountain
समुत्पेतुः	=	flew away	समन्ततः	=	in all directions	संहृत्य	=	drawing together
सर्वान् विटपान्	=	all branches.						

While he was flying up, due to that force, all trees on that mountain flew away in all directions, drawing together all their branches.

स मत्तकोयष्टिभकान् पादपान् पुष्पशालिनः ।
उद्वहन्नूरुवेगेन जगाम विमलेऽम्बरे ।। ५-१-४६

सः	=	He	अम्बरे जगाम	=	went in the sky	उद्वहन्	=	taking aloft (with him)
ऊरुवेगेन	=	with the force of his thighs	पादपान्	=	trees	पुष्पशालिनः	=	shining with flowers
मत्त कोयष्टि भकान्	=	(and) with fattened lapwing birds.						

While flying in the sky, he took along with him, because of the force of his thighs, trees shining with flowers and with fattened lapwing birds.

ऊरुवेगोत्थिता वृक्षा मुहूर्तं कपिमन्वयुः ।
प्रस्थितं दीर्घमध्वानं स्वबन्धमिव बान्धवाः ।। ५-१-४७

वृक्षाः	=	the trees	ऊरुवेगोत्थिताः	=	held aloft by the force of thighs	अन्वयुः	=	followed
कपिम्	=	Hanuma	मुहूर्तम्	=	for some time	बान्धवाः इव	=	like relatives
स्वबन्धुम्	=	(following) a relative	प्रस्थितम्	=	embarking	दीर्घम् मार्गम्	=	on a long distance.

The trees thus being held aloft by the speed of Hanuma's thighs, followed him for a while just as relatives would follow their loved ones embarking on a long journey.

तमूरुवेगोन्मथिताःसालाश्चन्ये नगोत्तमाः।
अनुजग्मुर्हनूमन्तं सैन्या इव महीपतिम् ।। ५-१-४८

ऊरुवेगोन्मथिताः	=	uprooted by the force of (Hanuma's) thighs	सालाश्च	=	Sal and	अन्ये नगोत्तमाः	=	other excellent trees
अनुजग्मुः	=	followed	हनूमन्तम्	=	Hanuma	सैन्याः महीपतिम् इव	=	like soldiers (following their) king.

Uprooted by the force of Hanuma's thighs, Sal and other excellent trees followed Hanuma like soldiers following their king.

सुपुष्पिताग्रैर्बहुभिः पादपैरन्वितः कपिः ।
हनुमान् पर्वताकारो बभूवाद्भुतदर्शनः ।। ५-१-४९

हनुमान्	=	Hanuma	कपिः	=	the monkey	बभूव	=	became
अद्भुत दर्शनः	=	a wonderful sight	पर्वताकारः	=	with a mountain-like appearance	अन्वितः	=	together with
पादपैः	=	trees	सुपुष्पिताग्रैः	=	with well flowered ends.			

Hanuma the great monkey presented a wonderful sight, with his mountain-like appearance together with the well flowered trees.

सारवन्तोऽथ ये वृक्षा न्यमज्जन् लवणाम्भसि ।
भयादिव महेन्द्रस्य पर्वता वरुणालये ।। ५-१-५०

अथ	=	after that	ये	=	whatever	वृक्ष्हाः	=	trees
सारवन्तः	=	(which were) powerful	न्यमज्जन्	=	sank	लवणाम्भसि	=	in the salt ocean
इव	=	like	पर्वताः	=	mountains	वरुणालये	=	in ocean
भयात्	=	due to fear	महेन्द्रस्य	=	of Mahendra.			

After that, powerful trees sank into the salt ocean like mountains sinking into ocean due to fear of Mahendra.

स नानाकुसुमैः कीर्णः कपिः साङ्कुरकोरकैः ।
शुशुभे मेघसंकाशः खद्योतैरिव पर्वतः ।। ५-१-५१

सः कपिः	=	that Hanuma	मेघसंकाशः	=	equal to a cloud	कीर्णः	=	covered
साङ्कुरकोरकैः	=	shoots and buds	नानाकुसुमैः	=	(and) flowers of various kinds	शुशुभे	=	shone
इव	=	like	परवतः	=	a mountain	खद्योतैः	=	with fireflies.

That Hanuma who was equal to a cloud, covered with flowers of various kinds, shoots and buds, shone like a mountain with fireflies.

विमुक्तास्तस्य वेगेन मुक्त्वा पुष्पाणि ते द्रुमाः ।
अवशीर्यन्त सलिले निवृत्ताः सुहृदो यथा ।।५-१-५२

ते द्रुमाः	=	those trees	विमुक्ताः	=	released	तस्य वेगेन	=	by His (Hanuma's) speed
मुक्त्वा	=	dropped	पुष्पाणि	=	flowers	अवशीर्यन्त	=	(and) fell down
सलिले	=	in water	यथा	=	like	सुहृदो	=	friends
निवृत्ताः	=	going back.						

Those trees which were released by Hanuma's speed, dropped flowers and fell down in the water like friends going back after bidding farewell to their dear one.

लघुत्वेनोपपन्नं तद्विचित्रं सागरेऽपतत् ।
द्रुमाणां विविधं पुष्पं कपिवायुसमीरितम् ।। ५-१-५३
ताराचितमिवाकाशं प्रबभौ च महार्णवः ।

कपि वायु समीरितम्	=	set in motion by the wind (from the movement) of Hanuma	तत्	=	that	विविधम्	=	variety of
पुष्पम्	=	blossom	द्रुमाणाम्	=	of the trees	विचित्रम्	=	with different hues
अपतत्	=	fell down	सागरे	=	in sea	महार्णवः	=	(That) great ocean
प्रबभौ च	=	also shone	आकाशमिव	=	like the sky	ताराचितम्	=	filled with stars.

Set in motion by the wind from the movement of Hanuma, that variety of blossom, with various hues, from the trees fell down into the sea. That great ocean shone like the sky filled with stars.

पुष्पौघेनानुबद्धेन नानावर्णेन वानरः ।
बभौ मेघ इवाकाशे विद्युद्गणविभूषितः ।। ५-१-५४

वानरः	=	Hanuma	बभौ	=	shone	मेघः इव	=	like a cloud
आकाशे	=	in the sky	विद्युद्गणविभूषितः	=	decorated by lightening	नानावर्णेन पुष्पौघेन	=	by flowers of various hues
अनुबद्धेन	=	attached (to his body).						

Hanuma shone like a cloud in the sky decorated by lightening, with flowers of various hues sticking to his body.

तस्य वेगसमाधूतैः पुष्पैस्तोयमदृश्यत ।।५-१-५५
ताराभिरभिरामाभिरुदिताभिरिवाम्बरम् ।

तोयम्	=	(sea) water	अदृश्यत	=	looked	अम्बरमिव	=	like the sky
अभिरामाभिः ताराभिः	=	with delightful stars	उदिताभिः	=	rising up	पुष्पैः	=	with the flowers
तस्य वेग समाधूतैः	=	being flown up by His (Hanuma's) speed.						

That sea water looked like the sky with delightful stars rising up, with flowers flown up by Hanuma's speed.

तस्याम्बरगतौ बाहू ददृशाते प्रसारितौ ।। ५-१-५६
पर्वताग्राद्विनिष्क्रान्तौ पञ्चास्याविव पन्नगौ ।

तस्य अम्बरगतौ	=	That sky-borne Hanuma's	बाहू	=	arms	प्रसारितौ	=	which were spread out
ददृशाते	=	were seen	पन्चस्यौ पन्नगौ इव	=	like five-headed serpents	विनिष्क्रान्तौ	=	coming out of
पर्वताग्रात्	=	a mountain's peak.						

That sky-borne Hanuma's arms which were spread out, were seen like five-headed serpents coming out of a mountain's peak.

पिबन्निव बभौ चापि सोओर्मिमालं महार्णवम् ।। ५-१-५७
पिपासुरिव चाकाशं ददृशे स महाकपिः ।

सः महाकपिः	=	that great monkey Hanuma	बभौ	=	shone	पिबन्निव	=	like one who is drinking
महार्णवम्	=	the great sea	सोर्मिमालम्	=	together with waves	ददृशे	=	(He also) looked
पिपासुरिव	=	like one who desires to drink	आकाशम्	=	the sky.			

That great monkey shone like one who is drinking the great sea together with its waves. He also seemed like one who desires to drink the whole of sky.

तस्य विद्युत्प्रभाकारे वायुमार्गानुसारिणः ।।५-१-५८
नयने विप्रकाशेते पर्वतस्थाविवानलौ ।

नयने	=	The eyes	तस्य वायुमार्गनुसारिणः	=	of that Hanuma who was following the path of sky	विद्युत्प्रभाकारे	=	with a brilliance equal to that of lightening
विप्रकाशेते	=	were shining	पर्वतस्थौ अनलौ इव	=	like two fires on a mountain.			

The eyes of that Hanuma, who was following the path of sky, which had a brilliance equal to that of lightening, were shining like two fires on a mountain.

पिङ्गे पिङ्गाक्षमुख्यस्य बृहती परिमण्डले ।। ५-१-५९
चक्षुषी संप्रकाशेते चन्द्रसूर्याविवोदितौ ।

चक्ष्हुषी	=	eyes	पिङ्गाक्ष मुक्षस्य	=	of the best among the reddish brown eyed monkeys	पिङ्गे	=	were reddish brown
बृहती	=	wide	परिमण्डले	=	round	संप्रकाशेते	=	shone
उदितौ चन्द्र सूर्याविव	=	like fully risen sun and moon.						

The round, wide, reddish brown eyes of Hanuma, the best among the monkeys shone like fully risen sun and moon.

मुखं नासिकया तस्य ताम्रया ताम्रमाबभौ ।। ५-१-६०
सन्ध्यया समभिस्पृष्टं यथा तत्सूर्यमण्डलम् ।

ताम्रम् मुखम्	=	ruddy face	तस्य	=	of Hanuma	ताम्रया नासिकया	=	with reddish nose
आबभौ	=	shone	सूर्य मन्डलम् यथा	=	like the Sun	समभिस्पृष्टम्	=	touched
सन्ध्यया	=	by twilight.						

The ruddy face of Hanuma, with His reddish face shone like the Sun touched by twilight.

लाङ्गूलं च समाविद्धं प्लवमानस्य शोभते ।।५-१-६१
अम्बरे वायुपुत्रस्य शक्रध्वज इवोच्छ्रितः ।

लाण्गूलम्	=	tail	वायुपुत्रस्य	=	of the son of Vayu	प्लवमानस्य	=	floating
अम्बरे	=	in sky	समाविद्धम्	=	which was risen up	शोभते	=	was shining
शक्र ध्वजः इव	=	like the pillar of Indra	उच्चित्रतः	=	standing straight.			

The tail of Hanuma, the son of Vayu floating in the sky, being risen up looked like the pillar erected in honour of Indra.

लाङ्गूलचक्रेण महान् शुक्लदंष्ट्रोऽनिलात्मजः ।। ५-१-६२
व्यरोचत महाप्राज्ञः परिवेषीव भास्करः ।

अनिलात्मजः	=	Son of Vayu (Hanuma)	महान्	=	with his great body	शुक्ल दंष्ट्रः	=	with white teeth
महाप्राज्ञः	=	with great intellect	व्यरोचत	=	shone	भास्करः इव	=	like the Sun
परिवेषी	=	surrounded by	लाञ्जूल चक्रेण	=	by his circle shaped tail.			

The great intellectual Hanuma, with his great body, and with white teeth, shone like the Sun, being surrounded by his circular tail.

स्फिग्देशेनाभिताम्रेण रराज स महाकपिः ।। ५-१-६३
महता दारितेनेव गिरिर्गैरिकधातुना ।

सः महा कपिः	=	that great monkey Hanuma	अभिताम्रेण स्फिग्देशेन	=	with his red colored buttocks	रराज	=	shone
दारितेन गिरिः इव	=	like a mountain	महता गैरिक धातुना	=	with great 'gairika' herb	दारितेन	=	broken apart.

That great monkey Hanuma, with his red colored buttocks, shone like a mountain with a large deposit of red Gairika herb broken into pieces.

तस्य वानरसिंहस्य प्लवमानस्य सागरम् ।। ५-१-६४
कक्षान्तरगतो वायुर्जीमूत इव गर्जति ।

वायुः	=	Air	तस्य वानर सिंहस्य कक्षान्तरगतः	=	passing through the lion among monkeys Hanuma's armpits	प्लवमानस्य	=	who was crossing
सागरम्	=	the ocean	गर्जति	=	is roaring	जीमूतः इव	=	like a cloud (during lightening)

Air passing through the lion among monkeys Hanuma's arm pits sounded like a thundering cloud.

खे यथा निपतन्त्युल्का ह्युत्तरान्ताद्विनिःसृता ।।५-१-६५
दृश्यते सानुबन्धा च तथा स कपिकुञ्जरः ।

यथा	=	how	उल्का	=	meteor	सानुबन्धा च	=	which is darting
विनिःसृता	=	with great speed	खे	=	in the sky	उत्तरान्तात्	=	from the northern direction
दृश्यते	=	will be seen	सः कपिकुञ्जरः	=	that best among monkeys Hanuma	तथा	=	(was seen) just like that.

The best among monkeys Hanuma flying thus in the sky, looked like a meteor darting away with great speed in the sky from northern direction.

पतत्पतङ्गसंकाशो व्यायतः शुशुभे कपिः ।। ५-१-६६
प्रवृद्ध इव मातङ्गः कक्ष्यया बध्यमानया ।

पतत्पतङ्गसंकाशः	=	With a fast pace equal to that of Sun god	व्यायतः	=	the tall one	कपिः	=	Hanuma
शुशुभे	=	shone	मातङ्गः इव	=	like an elephant	प्रवृद्धः	=	increased in size
बध्यमानया	=	(when) being festered	कक्ष्या	=	by a rope.			

With a fast pace equaling that of Sun god, the tall Hanuma shone like an elephant which increases its size when being festered by a rope.

उपरिष्टाच्छरीरेण छायया चावगाढया ।
सागरे मारुताविष्टा नौरिवासीत्तदा कपिः ।। ५-१-६७

तदा	=	then	कपिः	=	Hanuma	उपरिष्टात् शरीरेण	=	with His body on the above
च सागरे अवगाढया चायया	=	and with his shadow immersed in the sea below	आसीत् नौरिव	=	like a boat	मारुताविष्टा	=	driven by wind.

Then Hanuma who was flying above the ocean with his body above the ocean and his shadow being immersed in the sea below, looked like a boat being driven by wind.

यं यं देशं समुद्रस्य जगाम स महाकपिः ।
स स तस्योरुवेगेन सोन्माद इव लक्ष्यते । ५-१-६८

यम् यम् देशम्	=	whatever place	समुद्रस्य	=	of the ocean	सः महाकपिः	=	that great monkey
जगाम	=	went	सः सः	=	that place	लक्ष्यते	=	was seen
सोन्मादः	=	to be in agitation	तस्य ऊरुवेगेन	=	by the force of His thighs.			

Whatever place Hanuma went towards on the ocean, that place became agitated due to the force of thighs.

सागरस्योओर्मिजालानामुरसा शैलवर्ष्मणाम् ।
अभिघ्नंस्तु महावेगः पुप्लुवे स महाकपिः ।५-१-६९

सः महावेगः महाकपिः	=	that great monkey with great speed	पुप्लुवे	=	flew	अबिग्घ्नन्	=	striking
उरसा	=	with his chest	ऊर्मिजालानाम्	=	series of waves	सागरस्य	=	of the sea
शैलवर्ष्मणाम्	=	with a body like that of mountains.						

That great monkey with great speed flew in the sky striking with his chest series of waves which had a great body like that of mountains.

कपिवातश्च बलवान् मेघवातश्च निःसृतः ।
सागरं भीमनिर्घोषं कम्पयामासतुर्भृशम् ।। ५-१-७०

बलवान् कपिवातश्च	=	wind from the mighty Hanuma	मेघवाश्च निःसृतः	=	wind released from the clouds	कंपयामासतुः	=	caused to shake
भृशम्	=	a lot	सागरम्	=	the ocean	भीम निग्र्होषम्	=	with a fearful sound.

Wind from the mighty Hanuma and the wind released from the clouds caused the ocean with a fearful sound to shake a lot.

विकर्षन्नूर्मिजालानि बृहन्ति लवणाम्भसि ।
पुप्लुवे कपिशार्दूलो विकिरन्निव रोदसी ।। ५-१-७१

कपिशार्दूलः	=	Hanuma	पुप्लुवे	=	flew	विकर्षन्	=	dragging
बृहन्ति ऊर्मिजालानि	=	big waves	लवणांभसि	=	in the ocean	विकिरन्निव	=	as though sprinkling (them)
रोदसी	=	in the sky.						

Hanuma flew in the sky dragging along with him big waves from the ocean as though he were sprinkling them in the sky.

मेरुमन्दरसंकाशानुद्धतान् स महार्णवे ।
अत्यक्रामन्महावेगस्तरङ्गान् गणयन्निव ।। ५-१-७२

महावेगः	=	Hanuma with great speed	अत्यक्रामत्	=	crossed	तरङ्गान्	=	waves
मेरुमन्दरसंकाशान्		equal in height to the mountains Meru and Mandara	उद्धतान्	=	(that had) risen up	महार्णवे	=	in the ocean
गणयन्निव	=	as if counting them.						

Hanuma with great speed crossed waves which were equal to Mount Meru and Mount Mandara, that had risen up in the sea, as if counting them.

तस्य वेगसमुद्धूतं जलं सजलदं तदा ।
अम्बरस्थं विबभ्राज शारदाभ्रमिवाततम् ।। ५-१-७३

तदा	=	then	जलम् सजलदम्	=	water together with clouds	समुद्धूतम्	=	which was driven up
तस्य वेगम्	=	by Hanuma's speed	अम्बरस्थम्	=	being in the sky	विबभ्राज	=	shone
शारदाभ्रमिव	=	like autumnal cloud	अततम्	=	stretched out.			

Then the water together with clouds which was driven up by the force of Hanuma, shone like a stretched autumnal cloud in the sky.

तिमिनक्रझषाः कूर्मा दृश्यन्ते विवृतास्तदा ।
वस्त्रापकर्षणेनेव शरीराणि शरीरिणाम् ।। ५-१-७४

तदा	=	then	तिमिनक्रझुषाः	=	whales crocodiles fish and turtles	विवृताः दृश्यन्ते	=	were being seen

शरीराणीव	=	like the bodies	शरीरिणाम्	=	of humans	वस्त्रापकर्षेण	=	due to removal of clothes.

Then various whales, fishes, turtles and crocodiles were being seen clearly in the sea just as bodies of humans would be seen when clothes are removed.

प्लवमानं समीक्ष्यथ भुजङ्गाः सागरालयाः ।
व्योम्नि तं कपिशार्दूलं सुपर्ण इति मेनिरे ।। ५-१-७५

अथ	=	after that	भुजङ्गाः	=	serpents	सागरालयाः	=	living in the sea
समीक्ष्य	=	saw	तम् कपिशार्दूलम्	=	the best among monkeys Hanuma	प्लवमानम्	=	flying
व्योम्नि	=	in the sky	मेनिरे	=	(and) thought	सुपर्णः इति	=	that it was Garuda the king of birds.

Serpents living in the sea saw Hanuma flying in the sky and thought that it was Garuda, the king of birds.

दशयोजनविस्तीर्णा त्रिंशद्योजनमायता ।
छाया वानरसिंहस्य जले चारुतराभवत् ।। ५-१-७६

चाया	=	shadow	वानर सिंहस्य	=	of Hanuma	दश योजन विस्तीर्णा	=	which was ten yojanas wide
त्रिम्शत् योजनम् आयता	=	(and) thirty yojanas long	अभवत्	=	appeared	चारुतरा	=	very beautiful
जले	=	on water.						

Hanuma's shadow which was ten yojanas wide and thirty yojanas long appeared very beautiful on water. "Yojana" is a measure of length in ancient India like the modern mile. However its value does not seem to be a standard even within India. Some consider it as six miles, some as eight miles and some as two and half miles. Hence it is difficult to have an accurate conversion from yojanas to miles.

श्वेताभ्रघनराजीव वायुपुत्रानुगामिनी ।
तस्य सा शुशुभे छाया वितता लवणाम्भसि ।। ५-१-७७

सा चाया	=	that shadow	तस्य	=	of His	वायुपुत्रानुगामिनी	=	which was following the son of Vayu - Hanuma
वितता	=	spread	लवणांभसि	=	on the sea	शुशुभे	=	shone
श्वेताभ्रघन राजीव	=	like a series of dense white clouds.						

That shadow which was following Hanuma and spread on the ocean, shone like a series of dense white clouds.

शुशुभे स महातेजा महाकायो महाकपिः ।
वायुमार्गे निरालम्बे पक्षवानिव पर्वतः ।। ५-१-७८

सः महाकपिः	=	that great monkey	महातेजाः	=	the great resplendent one	महाकायः	=	with a great body
शुशुभे	=	shone	पर्वतः इव	=	like a mountain	पक्षवान्	=	with wings
वायुमार्गे	=	in the path of Vayu - the God of wind	निरालम्बे	=	without any support.			

That great monkey Hanuma, the great resplendent one with a huge body, shone like a mountain with wings flying in the sky without any support underneath.

येनासौ याति बलवान् वेगेन कपिकुञ्जरः ।
तेन मार्गेण सहसा द्रोणीकृत इवार्णवः ।। ५-१-७९

येन मार्गेण	=	whatever path	असौ कपिकुञ्जरः	=	this Hanuma	बलवान्	=	the mighty one
याति	=	went	तेन	=	in that path	आर्णवः	=	the ocean (beneath)
सहसा	=	immediately	द्रोणीक्इतः इव	=	appeared like trough.			

In whatever path Hanuma the mighty one went, in that path, there immediately appeared a trough in the ocean below.

आपाते पक्षिसंघानां पक्षिराज इव व्रजन् ।
हनुमान् मेघजालानि प्रकर्षन् मारुतो यथा ।। ५-१-८०

हनुमान्	=	Hanuma	व्रजन्	=	coursing	पक्षि संघानाम् आपाते	=	through the sky (the path of birds)
पक्षिराजः इव	=	like the king of birds - Garuda	प्रकर्षन्	=	dragging (with him)	मेघजालानि	=	series of clouds
मारुतो यथा	=	like the god of wind.						

Hanuma while coursing through the path of birds like the king of birds Garuda, dragged with him series of clouds like the god of wind.

पाण्डुरारुणवर्णानि नीलमाञ्जिष्ठकानि च ।
कपिनाकृष्यमाणानि महाभ्राणि चकाशिरे ।। ५-१-८१

महाभ्राणि	=	Great clouds	पाण्डुरारुन्ण वर्णानि	=	with white and red colors	च नीलमाञ्जष्टकानि	=	and also blue and madder colored ones
चकाशिरे	=	shone	आकृष्यमाणानि	=	being dragged	कपिना	=	by Hanuma.

Great clouds with white, red, blue and madder colors shone on being dragged by Hanuma.

प्रविशन्नभ्रजालानिनिष्पतंश्च पुनः पुनः ।
प्रच्छन्नश्च प्रकाशश्च चन्द्रमा इव लक्ष्यते ।। ५-१-८२

पुनः पुनः	=	repeatedly	प्रविशन्	=	entering	निष्पतंश्च	=	and leaving
अभ्रजालानि	=	series of clouds	लक्ष्यते	=	(Hanuma) is being seen	चन्द्रमाः इव	=	like moon
प्रच्छन्नश्च	=	(who is) being covered	प्रकाशश्च	=	and shining (alternately).			

Hanuma who is repeatedly entering and leaving series of clouds as He flies in the sky, is being seen like the moon who shines and is hidden alternately.

प्लवमानं तु तं दृष्ट्वा प्लवङ्गं त्वरितं तदा ।
ववर्षुः पुष्पवर्षाणि देवगन्धर्वदानवाः ।। ५-१-८३

तदा	=	then	देव गन्धर्व दानवाः	=	Devas - Gandharvas - Danavas	ववर्षुः	=	showered
पुष्पवर्षाणि	=	a rain of flowers	दृष्ट्वा	=	seeing	तम् प्लवङ्गं	=	that Hanuma
त्वरितम् प्लवमानम्	=	flying quickly.						

Then, on seeing Hanuma flying quickly in the sky, Devas, Gandharvas and Danavas showered flowers on him.

तताप न हि तं सूर्यः प्लवन्तं वानरोत्तमम् ।
सिषेवे च तदा वायू रामकार्यार्द्थसिद्धये ।। ५-१-८४

तदा	=	then	सूर्यः	=	Sun God	न हि तताप	=	did not scorch
तम् वानरोत्तमम्	=	that best of Vanaras	प्लवन्तम्	=	who was flying	राम कार्यार्थसिद्धये	=	for Raama's benefit
वायुः च	=	Vayu also	सिषेवे	=	served (Him).			

Then, the Sun did not scorch Hanuma, the best among Vanaras, who was flying for Raama's welfare. The wind god Vayu also served him with a delightful breeze.

ऋषयस्तुष्टुवुश्चैव प्लवमानं विहायसा ।
जगुश्च देवगन्धर्वाः प्रशंसन्तो महौजसम् ।। ५-१-८५

ऋषयः	=	Sages	तुष्टुवुश्चैव	=	praised	महौजसम्	=	the great resplendent Hanuma
प्लवमानम्	=	flying	विहायसा	=	by sky	देवगन्धर्वाः	=	Devas and Gandharvas
जगुश्च	=	also sang	प्रशंसन्तः	=	praising Him.			

Sages praised the great resplendent Hanuma flying in the sky. Devas and Gandharvas also sang in His praise.

नागाश्च तुष्टुवुर्यक्षा रक्षांसि विबुधाः खगाः || ५-१-८६
प्रेक्ष्य सर्वे कपिवरं सहसा विगतक्लमम् ।

सहसा	= immediately	नागाः	= Nagas	च यक्षाः	= and Yakshas
रक्षांसि	= Rakshasas	विबुधाः	= Devas	खगाः	= birds
सर्वे	= all	तुष्टुवुः	= praised	प्रेक्ष्य	= seeing
कपिवरम्	= best among monkeys Hanuma	विगतक्लमम्	= (flying) without any effort.		

Immediately on seeing the best among monkeys, Hanuma, flying without any effort, Nagas, Yakshas, Rakshasas, Devas and birds all praised Him.

तस्मिन् प्लवगशार्दूले प्लवमाने हनूमति || ५-१-८७
इक्ष्वाकुकुलमानार्थी चिन्तयामास सागरः ।

तस्मिन् हनूमति	= (while) that Hanuma	प्लवग शार्दूले	= best among monkeys	प्लवमाने	= was flying
सागरः	= the god of ocean	चिन्तयामास	= thought (thus)	इक्ष्वाकु कुल मानार्थी	= for the respect of Ikshvaaku dynasty.

While that best among vanaras, Hanuma, was flying, the god of ocean thought thus for the respect of Ikshvaaku dynasty:

साहाय्यं वानरेन्द्रस्य यदि नाहं हनूमतः || ५-१-८८
करिष्यामि भविष्यामि सर्ववाच्यो विवक्षताम् ।

यदि	= if	अहम्	= I	न साहाय्यम् करिष्यामि	= do not do help
हनूमतः	= to Hanuma	वानरेन्द्रस्य	= the best among vanaras	भविष्यामि	= I shall become
सर्व वाच्यः	= (prone to) all kinds of ill-talk	विवक्षताम्	= for those who want to speak (against me).		

"If I do not help this best among vanaras Hanuma, I shall become prone to all kinds of ill-talk by those who want to speak against me."

अहमिक्ष्वाकुनाथेन सगरेण विवर्धतः || ५-१-८९
इक्ष्वाकुसचिचश्चायं नावसीदितुमर्हति ।

अहम्	= I	विवर्धितः	= was developed	सगरेण	= by Sagara
इक्ष्वाकुनाथेन	= of Ikshvaku dynasty	अयम्	= this Hanuma	इक्ष्वाकु सचिवः	= who is helping that descendant of Ikshvaaku
न अर्हति	= is not eligible	अवसीदितुम्	= to become tired.		

"I was developed by Sagara of Ikshvaaku dynasty. This Hanuma who is helping a descendant of that dynasty should not become tired."

तथा मया विधातव्यं विश्रमेत यथा कपिः || ५-१-९०
शेषं च मयि विश्रान्तः सुखेनातिपतिष्यति ।

यथा	=	how	कपिः	=	Hanuma	विश्रमेत	=	will take rest
तथा	=	in that way	विधातम्	=	to be behaved	मया	=	by me
विश्रान्तः	=	after resting	मयि	=	in me	अतिपष्यति	=	(He) can cross
सेषम्	=	the remaining (distance)	सुखेन	=	with comfort.			

"I have to behave in such a way that Hanuma would take rest. After resting in me for a while, He can cross the remaining distance with comfort."

इति कृत्वा मतिं साध्वीं समुद्रश्चन्नमम्भसि || ५-१-९१
हिरण्यनाभं मैनाकमुवाच गिरिसत्तमम् ।

समुद्रः	=	Samudra	इति	=	thus	साध्वीम् मतिम् कृत्वा	=	making a good thought
उवाच	=	spoke	मैनाकम्	=	to Mainaka	गिरि सत्तमम्	=	best among mountains
हिरण्यनाभम्	=	with gold in the middle	छन्नम्	=	covered	अम्भसि	=	in water.

Samudra thus making a good thought, spoke to Mainaka, the best among mountains with gold in the middle hidden in water.

त्वमिहासुरसंघानां पाताळतलवासिनां || ५-१-९२
देवराज्ञा गिरिश्रेष्ठ परिघः संनिवेशितः ।

गिरि श्रेष्ठ	=	O best among mountains	त्वम्	=	you	संनिवेशितः	=	have been positioned
इह	=	here	देवराज्ञा	=	by Devendra	परिघः	=	as an obstacle
असुरसंघानाम्	=	to the groups of asuras	पाताळतलवासिनाम्		living in paataala.			

"O best among mountains Mainaka! You have been positioned here by Devendra as an obstacle to the groups of asuras living in paataala."

त्वमेषां जातवीर्याणां पुनरेवोत्पतिष्यताम् || ५-१-९३
पाताळस्याप्रमेयस्य द्वारमावृत्य तिष्ठसि ।

त्वम्	=	you	तिष्ठसि	=	are standing	आवृत्य	=	surrounding
द्वारम्	=	the entrance	पाताळस्य	=	of patala	अप्रमेयस्य	=	which is immeasurable

एषाम्	=	(when) these (asuras)	जातवीर्याणाम्	=	courageous by birth	उत्पतिष्यताम्	=	are trying to rise up
पुनरेव	=	again.						

"You are standing at the entrance of paataala which is difficult to measure, fully covering it, when asuras courageous by birth are trying to rise up again."

तिर्यगूर्ध्वमधश्चैव शक्तिस्ते शैल वर्धितुम् ।। ५-१-९४
तस्मात्संचोदयामि त्वामुत्तिष्ठ गिरिसत्तम ।

शैल	=	O mountain	ते शक्तिः	=	there is capability to you	वर्धितुम्	=	to grow
तिर्यक्	=	wide	ऊर्ध्वम्	=	up	अधश्चैव	=	and down
गिरिसत्तम	=	O best among mountains	तस्मात्	=	for that reason	संचोदयामि	=	I am encouraging
त्वाम्	=	you	उत्तिष्ठ	=	raise up.			

"O mountain, you have capability to grow wide, up or down. O best among mountains, for that reason I am encouraging you. Raise up."

न एष कपिशार्दूलस्त्वमुपर्येति वीर्यवान् ।। ५-१-९५
हनूमान्रामकार्यार्थं भीमकर्मा खमाप्लुतः ।

कपिशार्दूलः	=	the best among monkeys	वीर्यवान्	=	courageous one	भीम कर्मा	=	with a fearful task
सः एषः	=	such this	हनुमान्	=	Hanuma	आप्लुतः	=	flying
खम्	=	in the sky	राम कार्यार्थम्	=	for Raama's task	एति	=	is coming
त्वाम् उपरि	=	over you.						

"Hanuma, the best among monkeys, the courageous one, who has taken up a fearful task for the benefit of Raama, that such Hanuma while flying in the sky is coming over you."

अस्य साह्यं मया कार्यमिक्ष्वाकुकुलवर्तिनः ।। ५-१-९६
मम हीक्ष्वाकवः पूज्याः परं पूज्यतमास्तव ।

अद्य	=	now	अस्य	=	to this Hanuma	इक्ष्वाकु कुल वर्तिनः	=	who is a follower of the Iksvaaku dynasty
साह्यम्	=	help	कार्यम्	=	should be done	मया	=	by me
इक्ष्वाकवः	=	descendants of Ikshvaaku	पूज्याः	=	are repectable	मम	=	to me
पूज्यतमाः	=	even more respectable	तव	=	to you.			

"To this Hanuma, who is a follower of the Ikshvaaku dynasty, help should be done by me now. Descendants of Ikshvaaku are repectable to me. They are even more respectable to you."

कुरु साचिव्यमस्माकं न नः कार्यमतिक्रमेत् ।। ५-१-९७
कर्तव्यमकृतं कार्यं सतां मन्युमुदीरयेत् ।

कुरु	=	do	साचिव्यम्	=	help	अस्माकम्	=	to us
नः	=	our	कार्यम्	=	task	न अतिक्रमेत्	=	may not be miscarried
कार्यम्	=	a task	कर्तव्यम्	=	which needs to be performed	अकृतम्	=	not done
उदीरयेत्	=	will increase	मन्युम्	=	the anger	सताम्	=	of good people.

"Do help to us. Our task may not be miscarried. A task which needs to be performed and not done, will increase the anger of good people."

सलिलादूर्ध्वमुत्तिष्ठ तिष्ठत्वेष कपिस्त्वयि ।। ५-१-९८
अस्माकमतिथिश्चैव पूज्यश्च प्लवतां वरः ।

उत्तिश्ठ	=	get up	ऊर्ध्वम्	=	above	सलिलात्	=	from water
एषः कपिः	=	this Hanuma	वरः	=	best	प्लवताम्	=	among fliers
अतिथिश्चैव	=	(is a) guest	पूज्यश्च	=	and one to be worshipped	अस्म्मकम्	=	for us
तिष्ठतु	=	let Him stand	त्वयि	=	on you.			

"Raise up above from the water. This Hanuma is the best among fliers and is a guest to be worshipped for us. Let him stand on you."

चामीकरमहानाभ देवगन्धर्व सेवित ।।५-१-९९
हनुमांस्त्वयि विश्रान्तस्ततः शेषं गमिष्यति ।

चामीकर महानाभ	=	O (mountain) with golden hued huge middle area	देवगन्धर्व सेवित	=	O one who is served by Devas and Gandharvas	हनुमान्	=	Hanuma
विश्रान्तः	=	can take rest	त्वयि	=	on you	ततः	=	and then
गमिष्यति	=	can go	शेषम्	=	the rest (of the distance).			

"O mountain with golden hued middle area and one who is served by Devas and Gandharvas! Hanuma can take rest on you and then traverse rest of the distance."

काकुत्थसस्यानृशंस्यं च मैथिल्याश्च विवासनम् ।। ५-१-१००
श्रमं च प्लवगेन्द्रस्य समीक्ष्योत्थातुमर्हसि ।

अर्हसि	=	(you are) fit	उत्थातुम्	=	to raise up	समीक्ष्य	=	after seeing
आनृशम्स्यम् च	=	the gentleness of	काकुत्थस्य	=	of Sri Raama	विवासनम् च	=	and the exile
मैथिल्याः	=	of Sita	ष्रमम् च	=	and the effort	प्लवगेन्द्रस्य	=	of Hanuma.

"You are fit to raise up after seeing the gentleness of Sri Raama, and the exile of Sita, and the effort of Hanuma."

हिरण्य नाभो मैनाको निशम्य लवणाम्भसः || ५-१-१०१
उत्पपात जलात्तूर्णं महाद्रुमलतायुतः |

हिरण्यनाभः	=	The mountain with golden central area	मैनाकः	=	Mainaka	निशम्य	=	listening
लवणाम्भसः	=	the words of the salty ocean	उत्पपात	=	got up	जलात्	=	from the water
तूर्णम्	=	quickly	महा द्रुम लता युतः	=	together with great trees and creepers.			

The mountain with gold in the middle, Mainaka, listening to the words of the salty ocean, got up quickly from the water, together with great trees and creepers.

स सागरजलं भित्त्वा बभूवाभ्युत्थितस्तदा || ५-१-१०२
यथा जलधरं भित्त्वा दीप्तरश्मिर्दिवाकरः |

तदा	=	then	सः	=	that Mainaka	बभूव	=	became
अभ्युत्थितः	=	risen up	भित्त्वा	=	passing through	सागर जलम्	=	the ocean water
यथा	=	like	दिवाकरः	=	the Sun	भित्त्वा	=	piercing through
जलधरम्	=	a cloud	दीप्त रश्मिः	=	with shining rays.			

Then that Mainaka became in the risen state, passing through the ocean water, just like the Sun piercing through a cloud with His shining rays.

स महात्मा मुहूर्तेन सर्वतः सलिलावृतः || ५-१-१०३
दृ्श्यामास शृङ्गाणि सागरेण नियोजितः |

शातकुम्भमयैः शृङ्गैः सकिन्नरमहोरगैः || ५-१-१०४
आदित्योदयसंकाशैरालिखद्भिरिवाम्बरम् |

सः महात्मा	=	that great Mainaka	शृङ्गैः	=	(with) peaks	सकिन्नरमहोरगैः	=	which had Kinnaras and great serpents
आदित्योदय संकाशैः	=	which were equal to sunrise	अम्बरम् आलिखद्भिः इव	=	which seemed to touch the sky	शात कुम्भ मयैः	=	which had a golden hue
सलिलावृतः	=	(and) who was covered by water	सर्वतः	=	in all directions	नियोजितः	=	(being) ordered
सागरेण	=	by the ocean	दर्शयामास	=	showed	शृङ्गाणि	=	(his) peaks
मुहूर्तेन	=	in an instant.						

That great Mainaka who was covered by water in all directions, who had peaks with Kinnaras and great serpents, which were equal to a sun rise, which were touching the sky, and which had a golden hue, being

ordered by the ocean, showed his peaks in an instant.

तप्तजाम्बूनदैः शृङ्गैः पर्वतस्य समुत्थितैः ।। ५-१-१०५
आकाशं शस्त्रसंकाशमभवत्काञ्चनप्रभम् ।

आकाशम्	=	sky	शस्त्रसंकाशम्	=	which had a bluish hue like that of sword	अभवत्	=	became
काञ्चन प्रभम्	=	shining with a golden color	शृङ्गैः	=	by the peaks	पर्वतस्य	=	of the mountain
समुत्थितैः	=	which rose up	तप्तजाम्बूनदैः	=	(and) which was like molten gold.			

The sky which had a bluish tinge like that of a sword, shone with a golden hue because of the peaks of the mountain which rose up and which was like molten gold.

जातरूपमयैः शृङ्गैर्भ्राजमानैः स्वयंप्रभैः ।। ५-१-१०६
आदित्यशतसंकाशः सोऽभवद्गिरिसत्तमः ।

सः	=	that	गिरिसत्तमः	=	best among mountains	अभवत्	=	became
आदित्य शत संकाशः	=	equal to a hundred suns	शृङ्गैः	=	with peaks	जातरूपमयैः	=	which had a golden hue
भ्राजमानैः	=	and which were shining	स्वयम्प्रभैः	=	with self generated shine.			

That best among mountains became equal to a hundred suns with its peaks which had a golden hue and which were shining with a self generated shine.

तमुत्थितमसंगेन हनुमानग्रतः स्थितम् ।। ५-१-१०७
मध्ये लवणतोयस्य विघ्नोऽयमिति निश्चितः ।

हनुमान्	=	Hanuma	निश्चितः	=	decided	तम्	=	(that) the mountain
अग्रतः	=	which stood before Him	असन्गेन	=	suddenly	उत्थितम्	=	rising up
लवणतोयस्य मध्ये	=	from the middle of the salty ocean	विग्ह्नः इति	=	(as) an obstacle.			

Hanuma on seeing the mountain which stood before Him, rising up from the middle of the salty ocean suddenly, decided that it as an obstacle.

स तमुच्छ्रित मत्यर्थं महावेगो महाकपिः ।। ५-१-१०८
उरसा पातयामास जीमूतमिव मारुतः ।

सः महा कपिः	=	that great monkey Hanuma	महा वेगः	=	one with a great speed	पातयामास	=	brought down

तम् अत्यर्थम् उच्चितम्	=	that great tall mountain	उरसा	=	with His chest	मारुतः जीमूतमिव	=	like the God of wind to a cloud.

That great monkey Hanuma with a great speed, brought that great tall mountain with His chest just as the God of wind would a cloud.

स तथा पातितस्तेन कपिना पर्वतोत्तमः || ५-१-१०९
बुद्ध्वा तस्य कपेर्वेगं जहर्ष च ननन्द च ।

सः पर्वतोत्तमः	=	that best among mountains - Mainaka	तथा	=	thus	पातितः	=	fell down
तेन कपिना	=	by Hanuma	बुद्ध्वा	=	recognized	वेगम्	=	speed
तस्य कपेः	=	of Hanuma	जहर्ष च	=	lauded Him	ननन्द च	=	and was also pleased.

That best among mountains Mainaka, thus being fell down by that Hanuma, recognized Hanuma's speed and lauded him with pleasure.

तमाकाशगतं वीरमाकाशे समुपस्थितः || ५-१-११०
प्रीतो हृष्टमना वाक्यमब्रवीत्पर्वतः कपिम् ।
मानुषं धारयन् रूपमात्मनः शिखरे स्थितः || ५-१-१११

पर्वतः	=	Mount Mainaka	प्रीतः	=	with love	हृष्टमनाः	=	and with gladdened heart
धारयन्	=	obtaining	मानुषम् रूपम्	=	human form	स्थितः	=	and standing
आत्मनः शिखरे	=	on its peak	अब्रवेत्	=	spoke	वाक्यम्	=	(these) words
समुपस्थितः	=	approaching	आकाशे	=	in the sky	तं वीरम् कपिम्	=	that courageous Hanuma
आकाशगतम्	=	who was in the sky.						

Mount Mainaka with love and with gladdened heart obtained a human form and standing on its own peak, spoke these words approaching that courageous Hanuma in the sky.

दुष्करं कृतावन्कर्म त्वमिदं वानरोत्तम ।
निपत्य मम शृङ्गेषु विश्रमस्व यथासुखम् || ५-१-११२

वानरोत्तम	=	O best among Vanaras!	त्वम्	=	you	कृतवान्	=	have done
इदम्	=	this	दुष्करम्	=	impossible	कर्म	=	task
निपत्य	=	get down	मम शृन्गेषु	=	on my peaks	विश्रमस्व	=	and rest
यथा सुखम्	=	for comfort.						

"O the great Vanara! You have performed this impossible task of flying over the ocean. Do come down on to my peaks and rest for a while to your comfort."

राघवस्य कुले जातैरुदधिः परिवर्धितः ।
स त्वां रामहिते युक्तं प्रत्यर्चयति सागरः ।। ५-१-११३

उदधिः	=	the ocean	परिवर्धितः	=	has been developed	राघवस्य कुले जातैः	=	by people born in the dynasty of Sri Raama
सः सागरः	=	that such ocean	प्रत्यचयति	=	is worshipping (in lieu of Sri Raama)	त्वाम्	=	you
राम हिते युक्तम्	=	who is desirous of Sri Raama's welfare.						

"The ocean was developed by people born in Sri Raama's dynasty. That such ocean is worshipping in lieu of Sri Raama, you who is desirous of Sri Raama's welfare."

कृते च प्रतिकर्तव्यमेष धर्मः सनातनः ।
सोऽयं तत्प्रतिकारार्थी त्वत्तः संमानमर्हति ।। ५-१-११४

कृते	=	when a service has been done	प्रतिकर्तव्यम्	=	a return service needs to be done	एषः	=	this is
सनातनः	=	ancient	धर्मः	=	law	सः अयम्	=	such this ocean
तत्प्रतिकारार्थी	=	who wants to do service to the Raghu dynasty	अर्हति	=	is suitable	संमानम्	=	for respect
त्वत्तः	=	from you.						

"When a service is done, a return service needs to be rendered. This is an ancient tradition. Such this ocean who wants to do a return service to the Raghu dynasty, is suitable for respect by you."

त्वन्निमित्तमनेनाहं बहुमानात्प्रचोदितः ।
योजनानां शतं चापि कपिरेष समाप्लुतः ।।५-१-११५

तव सानुषु विश्रान्तः शेषं प्रक्रमतामिति ।
तिष्ठ त्वं हरिशार्दूल मयि विश्रम्य गम्यताम् ।। ५-१-११६

समाप्लुतः	=	(after) flying	योजनानाम् शतम्	=	a hundred yojanas	एषः कपिः	=	(let) this Hanuma
विश्रान्तः	=	rest	तव सानुषु	=	on your peak	प्रक्रमताम्	=	(and) travel
सेषम्	=	the rest (of the distance)	इति	=	thus	अहम्	=	I
प्रचोदितः	=	have been encouraged	अनेन	=	by this samudra	बहुमानात्	=	due to great respect
त्वन्निमित्तम्	=	for your sake	हरि शार्दूल	=	O best among Vanaras - Hanuma	त्वम्	=	you

तिष्ठ	=	stop	गम्यताम्	=	(and you) shall leave	विश्रम्य	=	(after) resting
मयि	=	on me.						

""After flying a hundred yojanas, let this Hanuma rest on your peak and then travel the rest of distance." - Thus I have been encouraged by this ocean for your sake due to His great respect for you. O best among vanaras! Stop for a while and then go after resting on me."

तदिदं गन्धवत्स्वादु कन्दमूलफलं बहु ।
तदास्वाद्य हरिश्रेष्ठ विश्रान्तोऽनु गमिष्यसि ।। ५-१-११७

हरि श्रेष्ठ	=	O best among vanaras!	तत्	=	for that (reason)	इदम्	=	here is
बहु	=	lot of	कन्दमूलफलम्	=	(a mass of) roots fruits and others	गन्धवत्	=	(which is) fragrant
स्वादु	=	(and) sweet	गमिष्यसि	=	may you leave	अनु	=	after
आस्वाद्य	=	eating	तत्	=	that	विश्रान्तः	=	(and) resting.

"O best among vanaras! For that reason, here is lots of roots, fruits and other eatables which are fragrant and sweet. May you leave after eating that and resting here for a while."

अस्माकमपि सम्बन्धः कपिमुख्य त्वयास्ति वै ।
प्रख्यातस्त्रिषु लोकेषु महागुणपरिग्रहः ।। ५-१-११८

कपि मुख्य	=	O chief among vanaras!	अस्ति वै	=	there exists	संबन्धः	=	a relationship
प्रख्यातः	=	which is famous	त्रिषु लोकेषु	=	in all the three worlds	महागुणपरिग्रहः	=	based on great virtues
अस्माकमपि	=	for us also	त्वया	=	with you.			

"O chief among vanaras! Besides this, there also exists a relationship which is famous in all the three worlds, which is based on great virtues, for us with you."

वेगवन्तः प्लवन्तो ये प्लवगा मारुतात्मज ।
तेषां मुख्यतमं मन्ये त्वामहं कपिकुञ्जर ।। ५-१-११९

मारुतात्मज	=	O son of Vayu	कपि कुञ्जर	=	best among vanaras	अहम्	=	I
मन्ये	=	am thinking	त्वाम्	=	you	मुख्यतमम्	=	as being very important
ये तेषाम्	=	(among) those vanaras	वेगवन्तः	=	who are fast	प्लवन्तः	=	(and) who can fly.

"O son of Vayu, the god of wind! O best among vanaras! I am thinking you as being very important among those vanaras who are fast and who are capable of flying."

अतिथिः किलपूजार्हः प्राकृतोऽपि विजानता ।
धर्मं जिज्ञासमानेन किं पुनस्त्वादृशो महान् ।। ५-१-१२०

जिज्ञास मानेन	=	By one who wants to know	धर्मम्	=	dharma	विजानता	=	by one who knows dharma
अतिथिः	=	a guest	प्राकृतो अपि	=	even though ordinary	पूजार्हः	=	is suitable to be respected
महान्	=	(for) a great man	त्वादृशः	=	like you	किं पुनः	=	what else to say.

"By a person who wants to know dharma or by one who knows dharma, a guest even though ordinary is to be respected. What else can I say in the case of a great guest like you."

त्वं हि देववरिष्ठस्य मारुतस्य महात्मनः ।
पुत्रस्तस्यैव वेगेन सदृशः कपिकुञ्जर ।। ५-१-१२१

कपि कुञ्जर	=	O best among vanaras!	त्वम्	=	you	पुत्रः हि	=	are son indeed
मारुतस्य	=	of Vayu	महात्मनः	=	the great one	देववरिष्ठस्य	=	and the best among Devas
वेगेन	=	in speed	सदृशः	=	(you are) equal	तस्यैव	=	to him alone.

"O best among vanaras! You are the son of the great Vayu - the God of wind, who is best in speed among the Devas. In speed you are equal to him alone."

पूजिते त्वयि धर्मज्ञ पूजां प्राप्नोति मारुतः ।
तस्मात्त्वं पूजनीयो मे शृणु चाप्यत्र कारणम् ।। ५-१-१२२

धर्मज्ञ	=	O one who knows dharma!	त्वयि पूजिते	=	if you are being worshipped	मारुतः	=	Vayu
प्राप्नोति	=	gets	पूजाम्	=	worship	तस्मात्	=	for that reason
त्वम्	=	you	पूजनीयः	=	are to be respectable	मे	=	to me
शृणु	=	(also) listen	कारणम् च	=	to the reason	अत्र	=	in this matter.

"O knower of Dharma! If you are worshipped, Vayu also gets worship. For that reason you are to be worshipped by me. Also listen to another reason in this matter."

पूर्वं कृतयुगे तात पर्वताः पक्षिणोऽभवन् ।
ते हि जग्मुर्दिशः सर्वा गरुडानिलवेगिनः ।। ५-१-१२३

तात	=	O son!	पूर्वं	=	earlier	कृत युगे	=	in the Krita yuga
पर्वताः	=	mountains	अभवन्	=	became	पक्षिणः	=	with wings
ते	=	those	गरुडानिलवेगिनः	=	having speed equal to Garuda and Vayu	जग्मुः	=	went
सर्वाः दिशः	=	in all directions.						

"O son! Earlier in the Krita yuga, mountains had wings. With speed equal to that of Garuda and Vayu, they went in all directions."

ततस्तेषु प्रयातेषु देवसंघः सहर्षिभिः ।
भूतानि च भयं जग्मुस्तेषां पतनशङ्कया।। ५-१-१२४

ततः	=	after that	तेषु प्रयातेषु	=	when they were going	देव संघाः	=	groups of devas
भूतानि च	=	and living creatures	सहर्षिभिः	=	together with sages	जग्मुः	=	obtained
भयम्	=	fear	पतन शङ्कया	=	due to the doubt of destruction	तेषाम्	=	of those mountains.

"After that when those mountains were thus flying freely, Devas and living creatures together with sages obtained fear in the doubt that those mountains might fall down."

ततः क्रुद्धः सहस्राअक्षः पर्वतानां शतक्रतुः ।
पक्षान् चिच्छेद वज्रेण तत्र तत्र सहस्रशः ।।५-१-१२५

ततः	=	after that	क्रुद्धः	=	angry	सहस्राक्षः	=	Devendra
शत क्रतः	=	with a hundred yajnas	चिछेद	=	cut off	पक्षान्	=	wings
सहस्रशः पर्वतानाम्	=	of thousands of mountains	वज्रेण	=	by his weapon vajra	तत्र तत्र	=	then and there.

"Then the angry Devendra who performed a hundred Asvamedha rituals, cut off the wings of thousands of mountains by his weapon vajra then and there."

स मामुपागतः क्रुद्धो वज्रमुद्यम्य देवराट् ।
ततोऽहं सहसा क्षिप्तः स्वसनेन महात्मना ।। ५-१-१२६

सः	=	that	देवराट्	=	Devendra	उपागतः	=	reached
माम्	=	me	क्रुद्धः	=	with anger	उद्यम्य	=	raising
वज्रम्	=	vajra	ततः	=	then	अहम्	=	I
क्षिप्तः	=	was thrown away	सहसा	=	immediately	महात्मना श्वसनेन	=	by the great Vayu.

"That Devendra angrily reached me with raised vajra. Then I was thrown away immediately by the great Vayu."

अस्मिन्लवणतोये च प्रक्षिप्तः प्लवगोत्तम ।
गुप्तपक्षसमग्रश्च तव पित्राभिरक्षितः ।। ५-१-१२७

प्लवगोत्तम	=	O best among vanaras!	गुप्तपक्षसमग्रश्च	=	with saved full wings	प्रक्षिप्तः	=	being thrown down
अस्मिन् लवणतोये	=	in this salt ocean	अभिरक्षितः	=	I have been protected	तव पित्रा	=	by your father.

"O best among vanaras! With saved full wings, being thrown down into this salt ocean, I have been protected by your father."

ततोऽहं मानयामि त्वां मान्यो हि मम मारुतः ।
त्वया मे ह्येष संबन्धः कपिमुख्य महागुणः ।। ५-१-१२८

कपि मुख्य	=	O chief among vanaras!	मारुतः	=	Vayu	मान्यः हि	=	is indeed respectable
मम	=	to me	ततः	=	for that reason	अहम्	=	I
मानयामि	=	am respecting	त्वाम्	=	you	मे	=	my
एषः	=	this	संबन्धः	=	relationship	त्वया	=	with you
महा गुणः	=	has great virtues.						

"O chief among vanaras! Vayu is thus indeed respectable to me. For that reason I am respecting you. My this relationship with you has great virtues."

अस्मिन्नेवंगते कार्ये सागरस्य ममैव च ।
प्रीतिं प्रीतमनाः कर्तुं त्वमर्हसि महाकपे ।। ५-१-१२९

महा कपे	=	O great vanara !	अस्मिन् कार्ये	=	(because) this matter	एवंगते	=	goes like this
त्वम्	=	you	अर्हसि	=	are suitable	कर्तुम्	=	to do
प्रीतिम्	=	happiness	सागरस्य	=	to Sagara	ममैव च	=	and to me
प्रीतमनाः	=	with a gladdened heart.						

"O great Vanara! Because this matter is like this, you are suitable to make myself and Sagara happy, with a gladdened heart."

श्रमं मोक्षय पूजां च गृहाण कपिसत्तम ।
प्रीतिं च बहुमन्यस्व प्रीतोऽस्मि तव दर्शनात् ।। ५-१-१३०

कपिसत्तम	=	O best among Vanaras!	मोक्षय	=	reduce	श्रमम्	=	tiredness
गृहाण	=	accept	पूजाम् च	=	(our) worship also	बहुमन्यस्व	=	respect
प्रीतिम्	=	(our) love	प्रीतः अस्मि	=	I am happy	तव दर्शनात्	=	by your appearance.

"O best among Vanaras! Reduce your fatigue. Accept our worship also. Respect our love. I am happy by your manifestation."

एवमुक्तः कपिश्रेष्ठस्तं नगोत्तममब्रवीत् ।
प्रीतोऽस्मि कृतमातिथ्यं मन्युरेषोऽपनीयताम् ।। १५-१-१३१

कपि श्रेष्ठः	=	Hanuma	एवम् उक्तः	=	thus being talked to	अब्रवीत्	=	spoke (thus)
तं नगोत्तमम्	=	to that best among mountains	प्रीतः अस्मि	=	I am happy	आतिथ्यम्	=	hospitality
कृतम्	=	has been done	एस्शः मन्युः	=	(let) this anger (or ill feeling)	अपनीयताम्	=	be removed.

Hanuma listening to the best mountain's words, spoke thus : "I am happy. Hospitality has been done. Let this ill feeling be removed."

त्वरते कार्यकालो मे अहश्चाप्यतिवर्तते ।
प्रतिज्ञा च मया दत्ता न स्थातव्यमिहान्तरे ।। ५-१-१३२

कालः	=	time	मे कार्यः	=	(to perform) my duty	त्वरते	=	is hastening (me)
अहः च	=	the day too	अतिवर्तते	=	is passing	प्रतिज्ञा	=	a promise
दत्ता च	=	has also been given	मया	=	by me	न स्थातव्यम्	=	(I) should not stand
अन्तरे	=	in the middle	इह	=	here (neglecting my duty).			

"The time to perform my duty is hastening me. The day too is passing. A promise has also been given by me. I should not stand here in the middle neglecting my duty."

इत्युक्त्वा पाणिना शैलमालभ्य हरिपुङ्गवः ।
जगामाकाशमाविश्य वीर्यवान् प्रहसन्निव ।। ५-१-१३३

वीर्यवान्	=	the courageous	हरिपुङ्गवः	=	Hanuma	उक्त्वा	=	saying
इति	=	thus	आलभ्य	=	touching	शैलम्	=	the mountain
पाणिना	=	with His hand	आविष्य	=	entering sky	जगाम	=	went
प्रहसन्निव	=	with a smile.						

The courageous Hanuma saying thus, touched the mountain with His hand, entered the sky and flew on with a smile.

स पर्वतसमुद्राभ्यां बहुमानादवेक्षितः ।
पूजितश्चोपपन्नाभिराशीर्भिरनिलात्मजः ।। ५-१-१३४

सः	=	that	अनिलात्मजः	=	Hanuma	अवेक्षितः	=	was seen
बहुमानात्	=	with great respect	पर्वत समुद्राभ्याम्	=	by the ocean and the mountain	पूजितः	=	and also worshipped
उपपन्नभिः आशीर्भिः	=	with suitable blessings.						

That Hanuma was thus seen with great respect by the ocean and the mountain, and also worshipped with suitable blessings.

अथोर्ध्वं दूरमुत्प्लुत्य हित्वा शैलमहार्णवौ ।
पितुः पन्थानमास्थाय जगाम विमलेऽम्बरे ।। १-५-१३५

अथ	=	after that	हित्वा	=	leaving	शैल महार्णवौ	=	the mountain and the great ocean
उत्प्लुत्य	=	flying	ऊर्ध्वम्	=	up	दूरम्	=	far

विमले अम्बरे	=	in the clear sky	जगाम	=	went	आस्थाय	=	following
पन्थानम्	=	the path	पितुः	=	of (His) father.			

After that leaving the mountain and the great ocean, and flying up far into the clear sky, Hanuma followed the path of his father.

भूयश्चोर्ध्वं गतिं प्राप्य गिरि तमवलोकयन् ।
वायुसूनुर्निरालम्बे जगाम विमलेऽम्बरे ।। १-५-१३६

वायु सूनुः	=	the son of Vayu	प्राप्य	=	obtained	गतिम्	=	speed
ऊर्ध्वम्	=	in the upper portion	भूयः च	=	again	अवलोकयन्	=	seeing
तम् गिरिम्	=	that mountain (below)	जगाम	=	went	विमले अम्बरे	=	in the clear sky
निरालम्बे	=	which had no support.						

The son of Vayu obtained the speed to fly still higher into the sky and seeing that mountain below, went in the clear sky which had no support.

तद्द्वितीयं हनुमतो दृष्ट्वा कर्म सुदुष्करम् ।
प्रश्शंसुः सुराः सर्वे सिद्धाश्च परमर्षयः ।। १-५-१३७

दृष्ट्वा	=	seeing	हनुमतः	=	Hanuma's	तत्	=	that
सुदुष्करम्	=	very difficult	द्वितीयं	=	second	कर्म	=	task
सर्वे	=	all	सुराः	=	Devas	सिद्धाश्च	=	Siddhas and
परमर्षयः	=	great sages	प्रशशंसुः	=	praised (Him).			

Seeing Hanuma perform that very difficult second task (first one being the flight over ocean), all Devas, Siddhas and great sages praised Him.

देवताश्चाभवन् हृष्टास्तत्रस्थास्तस्य कर्मणा ।
काञ्चनस्य सुनाभस्य सहस्राक्षश्च वासवः ।। १-५-१३८

देवताश्च	=	Devas and	सहस्राक्षः	=	the thousand eyed	वासवश्च	=	Devendra
तत्रस्थाः	=	who were there	अभवन्	=	became	हृष्टाः	=	happy
कर्मणा	=	by the task	तस्य काञ्चनस्य	=	of that golden hued	सुनाभस्य	=	Mainaka.

Devas and the thousand eyed Devendra who were there, became happy by the task of that golden hued Mainaka.

उवाच वचनं धीमान् परितोषात्सगद्गदम् ।
सुनाभं पर्वतश्रेष्ठं स्वयमेव शचीपतिः ।। १-५-१३९

धिमान्	=	the wise	शचीपतिः	=	Devendra	स्वयमेव	=	himself

उवाच	= spoke	वचनम्	= words	सगद्गदम्	= through faltering tones
परितोषात्	= due to intense happiness	सुनाभम्	= to Mainaka	पर्वत श्रेष्ठम्	= the best among mountains.

The wise Devendra himself spoke these words through faltering tones due to extreme happiness, to Mainaka, the best among mountains.

हिरण्यनाभ शैलेन्द्र परितुष्टोऽस्मि ते भृशम् ।
अभयं ते प्रयच्छामि तिष्ठ सौम्य यथासुखम् ।। ५-१-१४०

हिरण्यनाभ	= O Mainaka!	shailendra	= the king of mountains! भृशम् परितुष्टः अस्मि	=	I am very happy
ते	= in you	सौम्य	= O gentle one! prayachhaami	=	I am giving
अभयम्	= protection	ते	= to you	यथा सुखम् तिष्ठ	= proceed according to your comfort.

"O Mainaka, the king of mountains! I am very happy with you. O gentle one! I am giving protection to you. Proceed according to your comfort."

साह्यं ते सुमहद्विक्रान्तस्य हनूमतः ।
क्रमतो योजनशतं निर्भयस्य भये सति ।। ५-१-१४१

हनूमतः	= (To) Hanuma	विक्रान्तस्य	= who is courageous	क्रमतः	= crossing
योजन शतम्	= hundred yojanas	निर्भयस्य	= who is fearless	भये सति	= even when there is reason to be afraid
सुमहत्	= great	साह्यम्	= help	कृतम्	= has been done
ते	= (by) you.				

To the dauntless Hanuma crossing hundred yojanas, who is fearless even when there is reason to be afraid, a great help has been done by you.

रामस्यैष हितायैव याति दाशरथेर्हरिः ।
सत्क्रियां कुर्वता तस्य तोषितोऽस्मि दृढं त्वया ।। ५-१-१४२

एषः हरिः	= this Vanara	याति	= is going	हितायैव	= for the benefit
रामस्य	= of Sri Raama	दासरथेः	= the son of Dasaratha	दृधम् तोषितः अस्मि	= I am very happy
त्वया	= with you	कुर्वता	= (who is) doing	सत्क्रियाम्	= respect
तस्य	= to Him.				

This Vanara Hanuma is going for the benefit of Sri Raama, the son of Dasaratha. I am very happy with you who is doing respect to Him.

ततः प्रहर्षमगमद्विपुलं पर्वतोत्तमः ।
देवतानां पतिं दृष्ट्वा परितुष्टं शतक्रतुम् ।। ५-१-१४३

ततः	=	thereafter	पर्वतोत्तमः	=	the best among mountains	अगमत्	=	obtained
विपुलम्	=	great	प्रहर्षम्	=	happiness	दृष्ट्वा	=	seeing
शतक्रतुम्	=	Devendra	पतिम्	=	lord	देवतानाम्	=	of Devas
परितुष्टम्	=	being happy.						

Thereafter, the best among mountains obtained great happiness on seeing Devendra, the lord of Devas being happy.

स वै दत्तवरः शैलो बभूवावस्थितस्तदा ।
हनुमांश्च मुहूर्तेन व्यतिचक्राम सागरम् ।। ५-१-१४४

तदा	=	then	सः	=	that	शैलः	=	mountain
दत्त वरः	=	with a given boon	बभूव	=	became	अवस्थितः	=	situated there
हनुमाम्श्च	=	Hanuma also	व्यतिचक्राम	=	crossed	सागरम्	=	(over that portion of) the ocean
मुहूर्तेन	=	in an instant.						

Then that mountain with a given boon from Devendra stood still there. Hanuma also leaped over that part of the ocean in an instant.

ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः ।
अब्रूवन् सूर्यसंकाशां सुरसां नागमातरम् ।। ५-१-१४५

ततः	=	after that	देवाः	=	Devas	सगन्धर्वाः	=	together with Gandharvas
सिद्धाश्च	=	Siddhas	परमर्षयः	=	and great sages	अब्रुवन्	=	spoke (thus)
सुरसाम्	=	to Surasa	नागमातरम्	=	mother of the Nagas	सूर्यसंकाशम्	=	equal to the Sun (in brilliance).

Thereafter, Devas together with Gandharvas, Siddhas and great sages spoke thus to Surasa, the mother of Nagas, equal to the Sun in brilliance.

अयं वातात्मजः श्रीमान्प्लवते सागरोपरि ।
हनुमान्नाम तस्य त्वं मुहूर्तं विघ्नमाचर ।। ५-१-१४६

राक्षसं रूपमास्थाय सुघोरं पर्वतोपमम् ।
दंष्ट्रकराळं पिङ्गाक्षं वक्त्रं कृत्वा नभःसमम् ।। ५-१-१४७

अयम्	=	this	श्रीमान्	=	glorious one	वातात्मजः	=	son of Vayu
हनुमान्नाम	=	with the name of Hanuma	प्लवते	=	is flying	सागरोपरि	=	on the ocean
त्वम्	=	you	आस्थाय	=	obtain	सुघोरम्	=	a horrible
पर्वतोपमम्	=	mountain like	राक्षसम्	=	demonic	रूपम्	=	appearance
कृत्वा	=	(and) make	वक्त्रम्	=	a face	दंष्ट्राकराळम्	=	(with) fearful tusks
पिङ्गाक्षम्	=	red-brown eyes	नभम् समम्	=	and (vast) like the sky	आचर	=	(and) create
विघ्नम्	=	an obstacle	तस्य	=	to Him	मुहूर्तम्	=	for an instant.

"This glorious son of Vayu, going by the name of Hanuma is flying over the ocean. You obtain a horrible mountain like demonic appearance and make a face with fearful tusks, red-brown eyes and as vast as the sky, and create an obstacle to Him for an instant."

बलमिच्छामहे ज्ञातुं भूयश्चास्य पराक्रमम् ।
त्वां विजेष्यत्युपायेन विषादं वा गमिष्यति ।। ५-१-१४८

इच्चामहे	=	(We are) desiring	ज्ञातुम्	=	to find out	अस्य	=	(if) by His
बलम्	=	strength	भूयः	=	and also	पराक्रमम् च	=	and courage
उपायेन	=	and intelligence	विजेष्यति	=	(can He) win	त्वाम्	=	you
वा	=	or	गमिष्यति	=	get	विषदम्	=	sorrow.

"We are desiring to find out if by His strength and also courage and intelligence He can win over you or obtain sorrow."

एवमुक्ता तु सा देवी दैवतैरभिसत्कृता ।
समुद्रमध्ये सुरसा बिभ्रती राक्षसं वपुः ।। ५-१-१४९

विकृतं च विरूपं च सर्वस्य च भयावहम् ।
प्लवमानं हनूमन्तमावृत्येदमुवाच ह ।। ५-१-१५०

सा देवी	=	that Goddess	सुरसा	=	Surasa	एवम्	=	thus
उक्ता	=	spoken to	दैवतैः	=	by Devas	अभिसत्कृता	=	and also respected (by them)
बिभ्रती	=	wearing	विकृतम्	=	a horrible	विरूपम् च	=	disfigured
राक्षसम् वपुः	=	appearance of a demon	समुद्र मध्ये	=	in the middle of the ocean	भयावहम्	=	causing fear
सर्वस्य	=	to all	आवृत्य	=	and stopping	हनूमन्तम्	=	Hanuma
प्लवन्तम्	=	who was flying	उवाच ह	=	(and) spoke	इदम्	=	these words.

That Goddess Surasa, thus spoken to by Devas and also being respected by them, wearing a horrible disfigured appearance of a demon in the middle of the ocean which caused fear to all, and stopping Hanuma who was flying, spoke these words.

मम भक्षः प्रदिष्टस्त्वमीश्वरैर्वानरर्षभ ।
अहं त्वा भक्षयिष्यामि प्रविशेदं ममाननम् ।। ५-१-१५१

वानरर्षभ	= O best among Vanaras!	त्वम्	= you	प्रदिष्टः	= have been given
एस्वरैः	= by Devas	मम	= (as) my	भक्षः	= food
अहम्	= I	भक्षयिष्यामि	= will eat	त्वाम्	= you
प्रविश	= enter	इदम्	= (in) this	मम	= my
आननम्	= face.				

"O best among Vanaras! You have been given by Devas as my food. I will eat you. Enter inside my mouth."

एवमुक्तः सुरसया प्राञ्जलिर्वानरर्षभः ।
प्रहृष्टवदनः श्रीमानिदं वचनमब्रवीत् ।। १-५-१५२

एवम्	= thus	उक्तः	= spoken to	सुरसया	= by Surasa
श्रीमान्	= the glorious	वानरर्षभः	= best among Vanaras	प्रहृष्ट वदनः	= with a happy face
प्राञ्जलिः	= (and) with folded hands	अब्रवीत्	= spoke	इदम् वचनम्	= this sentence.

Thus spoken to by Surasa, the glorious Hanuma, with a happy face and with folded hands, spoke these words to Surasa.

रामो दाशरथिर्नाम प्रविष्टो दण्डकावनम् ।
लक्ष्मणेन सह भ्रात्रा वैदेह्या चापि भार्यया ।। ५-१-१५३

दाशरथिः	= the son of Dasaratha	रामो नाम	= with the name of Raama	प्रविष्टः	= entered
दण्डकावनम्	= the forest of Dandaka	सह	= together with	भ्रात्रा	= His brother
लक्ष्मणेन	= Lakshmana	भर्यया	= (and with His) wife	वैदेह्या	= Sita.

"The son of Dasaratha, with the name of Raama entered the forest of Dandaka together with His brother Lakshmana and wife Sita."

अन्यकार्यविषक्तस्य बद्धवैरस्य राक्षसैः ।
तस्य सीत हृता भार्या रावणेन यशस्विनी ।। ५-१-१५४

तस्य	= that Sri Raama	बद्ध वैरस्य	= with a bitter enmity	राक्षसैः	= with Rakshasas
अन्य कार्य विषक्तस्य	= being diverted in another task	भर्या	= His wife	सीता	= Sita
यशस्विनी	= the famous one	हृता	= had been stolen	रावणेन	= by Ravana.

"When that Sri Raama, with a bitter enmity towards Rakshasas, was diverted in another task, His famed wife Sita had been taken away by Ravana."

तस्याः सकाशं दूतोऽहं गमिष्ये रामकारणात् ।
कर्तुमर्हसि रामस्य साह्यं विषयवासिनि ।। ५-१-१५५

अहम्	= I	गमिष्ये	= can go	राम कारणात्	= for Raama's sake
दूतः	= as a messenger	तस्याः	= (to find) Her	सकाशम्	= presence
विषय वासिनी	= O subject (of Sri Raama)!	अर्हसि	= (you are) suited	कर्तुम्	= to do
साह्यम्	= help	रामस्य	= of Raama.		

"I am going for Raama's sake as a messenger to find Her presence. O subject of Sri Raama! You are suited to help Raama."

अथवा मैथिलीं दृष्ट्वा रामं चाक्लिष्टकारिणम् ।
आगमिष्यामि ते वक्त्रं सत्यं प्रतिश्रृणोमि ते ।। ५-१-१५६

अथवा	= otherwise	दृष्ट्वा	= (after seeing)	मैथिलीम्	= Sita
रामम् च	= and Raama	अक्लिष्ट कारिणम्	= who makes (Sita) without troubles	आगमिष्यामि	= (I will) obtain
ते	= your	वक्त्रम्	= face	प्रतिश्रृणोमि	= I am promising
सत्यम्	= truthfully	ते	= to you.		

"Otherwise after seeing Sita and informing that to Sri Raama who makes Sita without troubles, I will obtain your mouth. I am promising truthfully to you."

एवमुक्ता हनुमता सुरसा कामरूपिणी ।
अब्रवीन्नातिवर्तेत कश्चिदेष वरो मम ।। ५-१-१५७

एवम्	= thus	उक्ता	= spoken to	हनुमता	= by Hanuma
सुरसा	= Surasa	कामरूपिणी	= with power to take desired form	अब्रवीत्	= spoke (thus)
कश्चित्	= No one	नातिवर्तेत	= can overcome (me)	एषः	= this
मम	= (is) my	वरः	= boon.		

Thus being spoken to by Hanuma, Surasa with power to take desired form, spoke thus: "No one can overcome me. This is my boon."

तं प्रयान्तं समुद्वीक्ष्य सुरसा वाक्यमब्रवीत् ।
बलं जिज्ञासमाना वै नागमाता हनूमतः ।। ५-१-१५८

नाग माता	= Mother of Nagas	सुरसा	= Surasa	जिज्ञासमाना वै	= desiring to know
बलम्	= strength	हनूमतः	= of Hanuma	अब्रवीत्	= spoke
वाक्यम्	= (these) words	समुद्वीक्ष्य	= seeing	तम्	= Him
प्रयान्तम्	= going away.				

Mother of Nagas, Surasa, desiring to know the strength of Hanuma, spoke these words on seeing Him going away.

प्रविश्य वदनं मेऽद्य गन्तव्यं वानरोत्तम ।
वर एष पुरा दत्तो मम धात्रेति सत्वरा ।। ५-१-१५९
व्यादाय विपुलं वक्त्रं स्थिता सा मारुतेः पुरः ।

वानरोत्तम	=	O best among Vanaras!	अद्य	=	now	गन्तव्यम्	=	(you) have to go
प्रविश्य	=	after entering	मे	=	my	वदनम्	=	face
एषः वरः	=	this boon	दत्तः	=	had been given	मम	=	to me
पुरा	=	long back	धात्रा	=	by Brahma	इति	=	(speaking) thus
सत्वरा	=	with quickness	सा	=	she	व्यादाय	=	opened
विपुलम् वक्त्रम्	=	wide mouth	स्थिता	=	(and) stood	पुरः	=	before
मारुतेः	=	Hanuma.						

"O best among Vanaras! You are bound to go only after entering my mouth. This boon had been given to me long ago by Brahma." - speaking thus, with quickness she opened her wide mouth and stood before Hanuma.

एवमुक्तः सुरसया क्रुद्धो वानरपुङ्गवः ।। ५-१-१६०
अब्रवीत्कुरु वै वक्त्रं येन मां विषहिष्यसे ।

तदा	=	then	हनुमान्	=	Hanuma	इति उक्त्वा	=	speaking thus
सुरसाम्	=	to Surasa	क्रुद्धः	=	became angry	बभूव	=	and became
दश योजनम्	=	ten yojanas	आयतः	=	long	दश योजन विस्तारः	=	(and) ten yojanas wide.

Then Hanuma speaking thus to Surasa, became angry and became ten yojanas long and ten yojanas wide.

प्रविश्य वदनं मेऽद्य ग्न्तव्यं वानरोत्तम ।
वर एष पुरा दत्तो ममम् ध्रात्रेति सत्वरा ।। ५-१-१६१
व्यादाय विपुलं वक्त्रं स्थिता सा मरुतेः पुरः ।

दृष्ट्वा	=	seeing	तम्	=	Him	मेघ संकाशम्	=	equal to a cloud
दश योजनम् आयतम्	=	ten yojanas long	सुरसा च	=	Surasa also	चकार	=	made
आस्यम्	=	(Her) mouth	विम्शद्योजनम् आयतम्	=	twenty yojanas long.			

Seeing Hanuma, who looked like a cloud, being ten yojanas long, Surasa also made her mouth twenty yojanas long.

तं दृष्ट्वा मेघसंकाशं दशयोजनमायतम् ।। ५-१-१६२
चकार सुरसा चास्यं विंशद्योजनमायतम् ।

ततः	= thereafter	हनुमांस्तु	= Hanuma	क्रुद्धः	= became angry
त्रिंशद्योजनम् आयतः	= became thirty yojanas long	सुरसा	= Surasa	चकार	= made
वक्त्रम्	= mouth	चत्वारिशत्	= forty yojanas	उच्चितम्	= high
वीरः	= the courageous	हनुमान्	= Hanuma	बभूव	= became
पञ्चाशद्योजनोच्चितः	fifty yojanas high.				

Thereafter, Hanuma got angry and became thirty yojanas long. Surasa made her mouth forty yojanas high. The courageous Hanuma then became fifty yojanas high.

हनुमांस्तु ततः क्रुद्धस्त्रिंशद्योजनमायतः ।। ५-१-१६३
चकार सुरसा वक्त्रं चत्वारिशत्तथोच्छ्रितम् ।
बभूव हनुमान्वीरः पञ्चाशद्योजनोच्छ्रितः ।। ५-१-१६४

ततः	= thereafter	हनुमांस्तु	= Hanuma	क्रुद्धः	= became angry
त्रिंशद्योजनम् आयतः	= became thirty yojanas long	सुरसा	= Surasa	चकार	= made
वक्त्रम्	= mouth	चत्वारिशत्	= forty yojanas	उच्चितम्	= high
वीरः	= the courageous	हनुमान्	= Hanuma	बभूव	= became
पञ्चाशद्योजनोच्चितः	fifty yojanas high.				

Thereafter, Hanuma got angry and became thirty yojanas long. Surasa made her mouth forty yojanas high. The courageous Hanuma then became fifty yojanas high.

चकार सुरसा वक्त्रं षष्टियोजनमायतम् ।
तथैव हनुमान्वीरः सप्ततीयोजिनोच्छ्रितः ।। ५-१-१६५

सुरसा	= Surasa	चकार	= made	वक्त्रम्	= her mouth
षष्टि योजनम् आयतम्	= sixty yojanas long	वीरः	= the courageous	हनुमान्	= Hanuma
तथैव	= in the same way	सप्तती योजनोच्चितः	= became seventy yojanas high.		

Surasa then made her mouth sixty yojanas long. The mighty Hanuma in the same fashion, became seventy yojanas high.

चकार सुरसा वक्त्रंशीतीयोजनोच्छ्रितम् ।
हनुमानचलप्रख्यो नवतीयोजनोच्छ्रितः ।। ५-१-१६६

सुरसा	= Surasa	चकार	= made	वक्त्रम्	= her mouth

अशीती योजनच्चित्रतम्	=	eighty yojanas high	अचल प्रख्यः	=	the mountain-like	हनुमान्	=	Hanuma
नवती योजनोच्चित्रतः	=	became ninety yojanas high.						

Surasa made her mouth eighty yojanas high. The mountain-like Hanuma then became ninety yojanas high.

तद्दृष्ट्वा व्यादितं त्वास्यं वायुपुत्रः सुबुद्धिमान् ।
दीर्घजिह्वं सुरसया सुघोरं नरकोपमम् ।। ५-१-१६७
सुसंक्षिप्यात्मनः कायं बभूवाङ्गुष्ठमात्रकः ।

सुबुद्धिमान्	=	the great wise	वायुपुत्रः	=	Hanuma	दृष्ट्वा	=	seeing
तत् आस्यम्	=	that mouth	दीर्घ जिह्वम्	=	with a long tongue	सुघोरं	=	which was horrible
नरकोपमम्	=	equal to hell	व्यादितम् सुरस्या	=	opened by Surasa	सुसंक्षिप्य	=	greatly reducing
आत्मनः कायम्	=	His own body	बभूव	=	became	अन्गुष्ठ मात्रः	=	the size of a thumb.

The great wise Hanuma seeing that mouth with a long tongue which was horrible and equal to hell being opened by Surasa, greatly reduced His own body and became the size of a thumb.

सोऽभिपत्याशु तद्वक्त्रं निष्पत्य च महाजवः ।
अन्तरिक्षे स्थितः श्रीमानिदं वचनमब्रवीत् ।। ५-१-१६८

श्रिमान्	=	the glorious one	महाजवः	=	with great speed	सः	=	that Hanuma
अशु	=	quickly	अभिपत्य	=	obtained	तद्वक्त्रम्	=	that mouth of Surasa
निष्पत्य च	=	and came out	स्थितः	=	and standing	अन्तरिक्षे	=	in the sky
अब्रवीत्	=	spoke	इदम्	=	this	वचनम्	=	word.

The glorious Hanuma with great speed, quickly entered Surasa's mouth and came out of it and standing in the sky spoke these words to Surasa.

प्रविष्टोऽस्मि हि ते वक्त्रं दाक्षायणि नमोऽस्तु ते ।
गमिष्ये यत्र वैदेही सत्यं चासीद्वरस्तव ।।५-१-१६९

दाक्षायणी	=	O daughter of Daksha!	अस्मि हि	=	I indeed	प्रविष्टः	=	entered
ते	=	your	वक्त्रम्	=	mouth	नमः अस्तु	=	(my) regards
ते	=	to you	गमिष्ये	=	I will go	यत्र	=	where
वैदेही	=	Sita (is located)	तव	=	your	वरः च	=	boon also
आसीत्	=	became	सत्यम्	=	true.			

"O daughter of Daksha! I indeed entered your mouth. My regards to you. I will now go where Sita is. Your boon also came true."

तं दृष्ट्वा वदनान्मुक्तं चन्द्रं राहुमुखादिव ।
अब्रवीत्सुरसा देवी स्वेन रूपेण वानरम् ।। ५-१-१७०

दृष्ट्वा	=	seeing	तम् वानरम्	=	that Vanara	मुक्तम्	=	being released
वदनात्	=	from (her) mouth	चन्द्रमिव	=	like the moon	राहुमुखात्	=	from the mouth of Rahu
सुरसा देवी	=	the goddess Surasa	अब्रवीत्	=	spoke	स्वेन	=	with her own
रूपेण	=	form.						

Seeing that Vanara being released from her mouth like the moon from the mouth of Rahu, goddess Surasa spoke these words assuming her normal form.

अर्थसिद्ध्यै हरिश्रेष्ठ गच्छ सौम्य यथासुखम् ।
समानयस्व वैदेहीं राघवेण महात्मना ।। ५-१-१७१

सौम्य	=	O gentle	हरिश्रेष्ठ	=	best among Vanaras	गच्च	=	go
यथा सुखम्	=	according to your comfort	अर्थ सिद्ध्यै	=	for the (desired) task	समानयस्व	=	bring together
वैदेहीम्	=	Sita	महात्मना राघवेण	=	with the great Sri Raama.			

"O gentle Hanuma! Go according to your comfort to achieve the desired task. Bring Sita together with the great Sri Raama."

तत्तृतीयं हनुमतो दृष्ट्वा कर्म सुदुष्करम् ।
साधु साध्विति भूतानि प्रशशंसुस्तदा हरिम् ।। ५-१-१७२

दृष्ट्वा	=	seeing	तत् तृतीयम्	=	that third	सुदुष्करम्	=	very difficult
कर्म	=	task	हनुमतो	=	of Hanuma	तदा	=	then
भूतानि	=	all creatures	प्रशशंसुः	=	praised	हरिम्	=	Hanuma
साधु साधु इति	=	saying "good! good!".						

Seeing that third very difficult task of Hanuma, all the creatures then praised Hanuma saying "Good! Good!".

स सागरमनाधृष्यमभ्येत्य वरुणालयम् ।
जगामाकाशमाविश्य वेगेन गरुडोपमः ।। ५-१-१७३

सः	=	that Hanuma	गरुडोपमः	=	equal to Garuda	वेगेन	=	in speed
अभ्येत्य	=	neared	सागरम्	=	the ocean	वरुणालयम्	=	abode of Varuna
आविश्य	=	entered	आकाशम्	=	the sky	जगाम	=	(and) went (in his path).

That Hanuma, equal to Garuda in speed, neared the ocean which is the abode of Varuna, entered the sky and went in His original path.

चरिते कैशिकाचार्यैरैरावतनिषेविते ।। ५-१-१७४

सिंहकुञ्जरशार्दूलपतगोरगवाहनैः ।
विमानैः संपतद्भिश्च विमलैः समलंकृते ।। ५-१-१७५

वज्राशनिसमाघातैः पावकैरुपशोभिते ।
कृतपुण्यैर्महाभागैः स्वर्गजिद्भिरलंकृते ।। ५-१-१७६

वहता हव्यमत्यर्थं सेविते चित्रभानुना ।
ग्रहनक्षत्रचन्द्रार्कतारागणविभूषिते ।। ५-१-१७७

महर्षिगणगन्धर्वनागयक्षसमाकुले ।
विविक्ते विमले विश्वे विश्वावसुनिषेविते ।। ५-१-१७८

देवराजगजाक्रान्ते चन्द्रसूर्यपथे शिवे ।
विताने जीवलोकस्य विततेब्रह्मनिर्मिते ।। ५-१-१७९

बहुशः सेविते वीरैर्विद्याधरगणैर्वरैः ।
जगाम वायुमार्गे तु गरुत्मानिव मारुतिः ।। ५-१-१८०

मारुतिः	= Hanuma	जगाम	= went	वायुमार्गे	= in the sky
गरुत्मानिव	= like Garuda	सेविते	= served	वारिधाराभिः	= by streams of water
निषेविते	= served	पतगैश्च	= also by birds	चरिते	= tread
कैशिकाचार्यैः	= by masters of music and dancing (Tumbura and others)	ऐरावत निषेविते	= served by Airavata	सिंह कुन्जर शार्दूल पतगोरग वाहनैः	= (borne by) lions elephants; tigers; birds and serpents
समलंकृते	= decorated	विमलैः विमानैः	= by clear Vimanas	संपतद्भिः	= moving with great speed
उपशोभिते	= shone	पावकैः	= by fires	वज्राशनिसमाघातैः	= with thunderous jolt equal to Vajra
अलंकृते	= decorated	कृतपुण्यैः	= by people with good deeds	महाभागैः	= people with great luck

स्वर्गजिद्भिः	= who conquered heaven	सेविते	= served	चित्रभानुना	= by the God of fire
वहता	= carrying	अत्यर्थम् हव्यम्	= great quantities of oblations	ग्रहनक्षत्र चन्द्रार्कतारागण विभूषिते	= shone by planets stars moon sun and starlets
महर्षि गन्धर्वनाग यक्षसमाकुले	= occupied by groups of great sages Gandharvas; Nagas; Yakshas	विविक्ते	= unpopulated (by humans)	विमले	= (which is) clear
विश्वे	= all pervasive	विश्वावसु निशेविते	= served by the gandharva king called Vishvaavasu	देवराजगजाक्रान्ते	= roamed by the elephants of Devendra
चन्द्र सूर्य पथे	= (which is the) path of moon and the sun	शिवे	= auspicious one	वितते विताने	= a wide canopy
ब्रह्म निर्मिते	= constructed by Brahma	जीव लोकस्य	= of the earth	सेविते	= served
बहुशः	= in various ways	वरैः	= (by) excellent	वीरैः	= courageous
विद्याधर गणैः	= groups of Vidyadharas.				

Hanuma went, like Garuda, in the sky served by clouds (or streams of water), served also by birds, tread by masters of music Tumbura and other Gandharvas, served by Airavata, borne by lions, elephants, tigers, birds and serpents, decorated by clear Vimanas moving with great speed, shone by fires with thunderous jolt equal to that of Vajra - the weapon of Devendra, decorated by people with good deeds, people with great luck who conquered the heavens, served by the God of fire carrying great quantities of oblations, shone by planets, stars, moon, sun and starlets, occupied by groups of great sages, Gandharvas, Nagas, Yakshas but unpopulated by humans, clear and all pervasive, served by the gandharva king Vishvaavasu, roamed by elephants of Devendra, the path of the moon and the sun, the auspicious one, a wide canopy of the earth constructed by Brahma, served in various ways by excellent courageous groups of Vidyadharas.

प्रदृश्यमानः सर्वत्र हनुमान्मारुतात्मजः ।
भेजेऽम्बरं निरालम्बं लम्बपक्ष इवाद्रिराट् ।। ५-१-१८१

हनुमान्	= Hanuma	मारुतात्मजः	= the son of Vayu	प्रदृश्यमानः	= being shown
सर्वत्र	= everywhere	भेजे	= obtained	अम्बरम्	= the sky
निरालम्बम्	= without any support	अद्रिराट् इव	= like the king of birds	लम्ब पक्षः	= with long wings.

Hanuma, the son of Vayu, visible everywhere, obtained the sky without support, like the king of birds with long wings.

प्लवमानं तु तं दृष्ट्वा सिंहिका नाम राक्षसी ।
मनसा चिन्तयामास प्रवृद्धा कामरूपिणी ।। ५-१-१८२

राक्षसी	=	A demoness	सिम्हिका नाम	=	by the name of Simhika	कामरूपिणी	=	with the power to assume desired form
दृष्ट्वा	=	seeing	तम्	=	Him	प्लवमानम्	=	flying
प्रवृद्धा	=	increased in size	चिन्तयामास	=	and thought	मनसा	=	in her mind.

A demoness by the name of Simhika with the power to assume desired form, saw Hanuma flying, increased in size and thought thus in her mind.

अद्य दीर्घस्य कालस्य भविष्याम्यहामाशिता ।
इदं हि मे महत्सत्त्वं चिरस्य वशमागतम् ।। ५-१-१८३

चिरस्य	=	(after) a long time	इदम्	=	this	महत्	=	great
सत्त्वम्	=	animal	आगतम्	=	came	मे	=	(into) my
वशम्	=	grasp	दीर्घस्य	=	(after) long	कालस्य	=	time
अद्य	=	today	भविश्यामि	=	I will	आशिता	=	have (my) meal.

"After a long time, this great animal came into my grasp. After long time, today I will enjoy my meal."

इति संचिन्त्य मनसा छायामस्य समाक्षिपत् ।
छायायां गृह्यमाणायां चिन्तयामास वानरः ।। ५-१-१८४

इति	=	thus	सम्चिन्त्य	=	thinking	मनसा	=	with mind
समाक्षिपत्	=	(she) attracted	अस्य	=	His	चायाम्	=	shadow
चायायाम् गृह्यमाणायाम्	=	while the shadow was being grasped	वानरः	=	Hanuma	चिन्तयामास	=	thought (thus).

Thinking thus in her mind, Simhika attracted His shadow. While the shadow was thus being grasped, Hanuma thought thus.

समाक्षिप्तोऽस्मि तरसा पञ्जूकृतपराक्रमः ।
प्रतिलोमेन वातेन महानौरिव सागरे ।। ५-१-१८५

महा नौरिव	=	like a great boat	सागरे	=	in the ocean	प्रतिलोमेन	=	(with) opposing
वातेन	=	wind	अस्मि	=	I am becoming	समाक्षिप्तः	=	pulled
तरसा	=	forcefully	पञ्जूतपराक्रमः	=	with disabled power.			

"Like a great boat in the ocean with opposing winds, I am being pulled back forcefully, with disabled power."

तिर्यगूर्ध्वमधश्चैव वीक्षिमाणस्ततः कपिः ।
ददर्श स महत्सत्त्वमुत्थितं लवणाम्भसि ।। ५-१-१८६

ततः	=	after that	कपिः	=	Hanuma	वीक्षमाणः	=	looking
तिर्यक्	=	sideways	ऊर्ध्वम्	=	upwards	अथश्चैव	=	and downwards
ददर्श	=	saw	महत्	=	big	सत्त्वम्	=	animal
उत्थितम्	=	raised up	लवणाम्भसि	=	in the salty ocean.			

After that, Hanuma looking sideways, upwards and downwards, saw a big animal raised up in the salty ocean.

छाय्तद्दृष्ट्वा चिन्तयामास मारुतिर्विकृताननम् ।
कपिराजेन कथितं सत्त्वमद्भुतदर्शनम् ।। ५-१-१८७

मारुतः	=	Hanuma	दृष्ट्वा	=	saw	तत्	=	that (animal)
विकृताननम्	=	with a horrible face	चिन्तयामास	=	and thought	इदम्	=	this animal
अद्भुतदर्षनम्	=	with a strange appearance	महावीर्यम्	=	with great strength	चायाग्राहि	=	attracting shadow
तत्	=	(is indeed) that	सत्त्वम्	=	animal	कथितम्	=	as told
कपिराजेन	=	by Sugriva	न	=	no	संशयः	=	doubt
अत्र	=	in this.						

Hanuma saw that animal with a horrible face and thought: "This animal with a strange appearance, with great strength attracting shadow, is indeed the animal that had been told by Sugriva. There is no doubt in that."

आग्राहि महावीर्यं तदिदं नात्र संशयः ।
स तां बुद्धार्थतत्त्वेन सिंहिकां मतिमान्कपिः ।
व्यवर्धत महाकायः प्रवृषीव वलाहकः ।। ५-१-१८८

सः मतिमान्	=	that wise	कपिः	=	Hanuma	बुद्धा	=	recognizing
ताम्	=	that	अर्ततत्त्वेन	=	correctly	सिम्हिकाम्	=	as Simhika
व्यवर्थत	=	grew	महा कायः	=	(into) one with great body	वलाहकः इव	=	like a cloud
प्रावृशि	=	in rainy season.						

That wise Hanuma recognizing that animal correctly as Simhika, increased His body greatly, like a cloud in rainy season.

तस्य सा कायमुद्वीक्ष्य वर्धमानं महाकपेः ।। ५-१-१८९
वक्त्रं प्रसारयामास पाताळान्तरसन्निभम् ।

सा	=	that Simhika	उद्वीक्ष्य	=	seeing	वर्धमानम्	=	growing
कायम्	=	body	महाकपेः	=	of the great Hanuma	प्रसारयामास	=	spread
वक्त्रम्	=	mouth	पाताळान्तर सन्निभम्	=	(to be) equal to the middle of Patala.			

That Simhika seeing the growing body of the great monkey Hanuma, spread her mouth to be equal to the middle of Patala.

घनराजीव गर्जन्ती वानरं सम्भिद्रवत् ।। ५-१-१९०
स ददर्श ततस्तस्या विवृतं सुमहन्मुखम् ।
कायमात्रं च मेधावी मर्माणि च महाकपिः ।। ५-१-१९१

गर्जन्ती	=	roaring	घनराजीव	=	like a dense cloud	समभिद्रवत्	=	(she) ran
वानरम्	=	(towards) the Vanara	ततः	=	then	मेधावी	=	the wise
महाकपिः	=	great Hanuma	ददर्श	=	saw	तस्याः	=	her
विवृतम्	=	opened	सुमहत्	=	very big	मुखम्	=	mouth
कायमात्रम्	=	equal to (His own) body	मर्माणि च	=	and also the internal organs.			

Roaring like a dense cloud, she ran towards the Vanara. Then the wise Hanuma saw her opened very big mouth equal to His own body and also her internal organs.

स तस्या विवृते वक्रे वज्रसंहननः कपिः ।
संक्षिप्य मुहुरात्मानं निष्पपात महाबलः ।। ५-१-१९२

सः कपिः	=	that Hanuma	महाबलः	=	one with great strength	वज्रसंहननः	=	with a body equal (in strength) to a diamond
मुहुः	=	repeatedly	संक्षिप्य	=	contracting	आत्मानम्	=	Himself
निष्पपात	=	fell	तस्याः विवृते वक्रे	=	into her opened mouth.			

That Hanuma with great strength and with a body equal to a diamond, repeatedly contracted His body and fell into her opened mouth.

आस्ये तस्या निमज्जन्तं ददृशुः सिद्धचारणाः ।
ग्रस्यमानं यथा चन्द्रं पूर्णं पर्वणि राहुणा ।। ५-१-१९३

सिद्ध चारणाः	=	Siddhas and Charanas	ददृशुः	=	saw	निमज्जन्तम्	=	(Hanuma) sinking
तस्याः	=	in her	आस्ये	=	mouth	पूर्णम् चन्द्रम् यथा	=	like the full moon
पर्वणि	=	on a full moon day	ग्रस्यमानम्	=	being swallowed	राहुणा	=	by Rahu.

Siddhas and Charanas saw Hanuma sinking in her mouth, like the full moon on a full moon day being swallowed by Rahu.

ततस्तस्या नखैस्तीक्ष्णैर्मर्माण्युत्कृत्य वानरः ।
उत्पपाताथ वेगेन मनः संपातविक्रमः ।। ५-१-१९४

ततः	=	then	वानरः	=	Hanuma	उत्कृत्य	=	rending
मर्माणि	=	internal organs	तस्याः	=	of Simhika	तीक्ष्णैः नखैः	=	with sharp nails
अथ	=	and after that	उत्पपात	=	flew up	मनः सम्पात विक्रमः वेगेन	=	with a speed equal to that of thought.

Then Hanuma rend her internal organs with His sharp nails and after that flew up with a speed equal to that of thought.

तां तु दृष्ट्वा च धत्रृत्या च दाक्षिण्येन निपात्य च ।
स कपिप्रवरो वेगाद्ववृधे पुनरात्मवान् ।। ५-१-१९५

सः आत्मवान्	=	that wise	कपिप्रवरः	=	Hanuma	निपात्य	=	felling
ताम्	=	her	दृष्ट्या च	=	with His vision	धृत्या च	=	courage
दाक्षिण्येन च	=	and ability	ववृधे	=	developed	पुनः	=	again
वेगात्	=	by speed.						

That wise Hanuma felling Simhika down with His vision, courage and ability, developed again by speed.

हृतहृत्सा हनुमता पपात विधुराम्भसि ।
तां हतां वानरेणाशु पतितां वीक्ष्य सिंहिकाम् ।। ५-१-१९६
भूतान्याकाशचारीणी तमूचुः प्लवगोत्तमम् ।

सा	=	that Simhika	हृत हृत्	=	with heart rend	हनुमता	=	by Hanuma
पपात	=	fell	अम्भसि	=	in water	विधुरा	=	with sorrow
वीक्ष्य	=	seeing	सिम्हिकाम्	=	Simhika	हताम्	=	killed
वानरेण	=	by Hanuma	भुतानि	=	creatures	आकाश चारिणी	=	roaming in the sky
ऊचुः	=	spoke (thus)	तम् प्ल्वगोत्तमम्	=	to that best among Vanaras.			

That Simhika with heart rend by Hanuma fell in water with sorrow. Seeing Simhika killed by Hanuma, creatures roaming in the sky spoke thus to that best among Vanaras.

भीममद्य कृतं कर्म महत्सत्त्वं त्वया हतम् ।। ५-१-१९७
साधयार्थमभिप्रेतमरिष्टं प्लवतां वर ।

प्लवताम् वर	=	O best among Vanaras! mahat	=	a huge	सत्त्वम्	=	animal	
हतम्	=	has been killed	त्वया	=	by you	अद्य	=	now
भीमम्	=	a great	कर्म	=	task	कृतम्	=	has been done
साधय	=	perform	अर्थम्	=	the task	अभिप्रेतम्	=	dear to you
अरिष्टम्	=	auspiciously.						

"O best among Vanaras! A huge animal has been killed by you. A great task has been done. Perform the task dear to you auspiciously."

यस्य त्वेतानि चत्वारि वानरेन्द्र यथा तव ।। ५-१९८
धृतिर्दृष्टिर्मतिर्दाक्ष्यं स कर्मसु न सीदति ।

वानरेन्द्र	=	O best among Vanaras!	यस्य	=	whoever	धृतिः	=	(has) courage
दृष्टिः	=	vision	मतिः	=	intellect	दाक्ष्यम्	=	skill

एतानि	=	(all) these	चत्वारि	=	four (virtues)	तव यथा	=	like you
सः	=	that (him)	न सीदति	=	will not fail	कर्मसु	=	in (any) tasks.

"O best among Vanaras! Whoever has the four qualities of courage, vision, intellect and skill, all these four virtues like you, such a person will not fail in any task."

स तैः संभावितः पूज्यः प्रतिपन्नप्रयोजनः ।। ५-१-१९९
जगामाकाशमाविश्य पन्नगाशनवत्कपिः ।

सः कपिः	=	that Hanuma	पूज्यः	=	the respectable one	सम्भावितः	=	(thus) respected
तैः	=	by them	प्रतिपन्न प्रयोजनः	=	with a determined goal	आविश्य	=	entered
आकाशम्	=	the sky	जगाम	=	and went	पन्नगाशनवत्	=	like the Garuda.

That Hanuma the respectable one, thus respected by them, entered the sky and went like the Garuda with a determined goal.

प्राप्तभूयिष्ठपारस्तु सर्वतः प्रतिलोकयन् ।। ५-१-२००
योजनानां शतस्यान्ते वनराजिं ददर्श सः ।

सः	=	that Hanuma	प्राप्तभूयिष्ठ पारस्तु	=	almost reaching the other shore	प्रतिलोकन्	=	looking
सर्वतः	=	in all directions	ददर्श	=	saw	वनराजिम्	=	a series of trees
अन्ते	=	at the end	शतस्य योजनानाम्	=	of hundred yojanas.			

Hanuma after almost reaching the other shore, looked in all directions and saw a series of trees at the end of his journey of hundred yojanas.

ददर्श च पतन्नेव विविधद्रुमभूषितम् ।। ५-१-२०१
द्वीपं शाखामृगश्रेष्ठो मलयोपवनानि च ।

शाखा मृग श्रेष्ठः	=	the best among Vanaras	पतन्नेव	=	immediately after getting down	ददर्श च	=	also saw
द्वीपम्	=	an island	विविध द्रुम भूषितम्	=	decorated by various trees	मलयोप वनानि च	=	and also forests in the region of Malaya.

The best among Vanaras, Hanuma, immediately after getting down also saw an island decorated by a variety of trees and also the forests in the region of Malaya.

सागरं सागरानूपं सागरानूपजान् द्रुमान् ।। ५-१-२०२
सागरस्य च पत्नीनां मुखान्यपि विलोकयन् ।

स महामेघसंकाशं समीक्ष्यात्मानमात्मवान् ।। ५-१-२०३
निरुन्धन्तमिवाकाशं चकार मतिमान् मतिम् ।

सः	=	that Hanuma	आत्मवान्	=	with controlled senses	मतिमान्	=	with good thoughts
विलोकयन्	=	looking	सागरम्	=	the ocean	सागरानूपम्	=	bay
द्रुमान्	=	trees	सागरानुपजान्	=	born in the bay	मुखान्यपि च	=	and also the faces
सागरस्य पत्नीनाम्	=	of the wives of the ocean (rivers)	समीक्ष्य	=	observed	आत्मानम्	=	Himself
महामेघसंकाशम्	=	equal to a great cloud	निरुन्धन्तमिव	=	as though stopping	आकाशम्	=	the sky
चकार	=	made	मतिम्	=	thought (thus).			

That Hanuma with controlled senses and with good thoughts looked at the ocean, the bay and the trees born in the bay, and also the faces of the wives of the ocean (rivers are considered wives of ocean), observed Himself to be equal in size to a great cloud as though stopping the sky, and thought thus.

comment: It is considered an auspicious sign to be welcomed by married women. Hanuma seeing the wives of Sagara coming to meet their husband thus bodes well for Hanuma.

कायवृद्धिं प्रवेगं च मम दृष्ट्व राक्षसाः ।। ५-१-२०४
मयि कौतूहलं कुर्युरिति मेने महाकपिः ।

दृष्ट्वैव	=	after seeing	मम	=	my	कायवृद्धिम्	=	grown body
प्रवेगम् च	=	and speed	राक्षसाः	=	Rakshasas	कुर्युः	=	will do
कौतूहलम्	=	curiousness	इति	=	thus	मेने	=	thought
महाकपिः	=	the great Hanuma.						

"After seeing my huge body and the speed, Rakshasas will become curious." - thus thought the great Hanuma.

ततः शरीरं संक्षिप्य तन्महीधरसन्निभम्।। ५-१-२०५
पुनः प्रकृतिमापेदे वीतमोह इवात्मवान् ।

ततः	=	for that reason	संक्षिप्य	=	reducing	तत्	=	that
महीधर सन्निभम्	=	mountain-like	शरीरम्	=	body	आपेदे	=	obtained
प्रकृतिम्	=	nature	आत्मवानिव	=	like one who realized self	वीतमोहः	=	free from infatuations.

For that reason, Hanuma reduced His mountain-like body and obtained the nature of one who reached self-realization, free from infatuations.

तद्रूपमतिसंक्षिप्य हनुमान् प्रकृतौ स्थितः ।। ५-१-२०६
त्रीन् क्रमानिव विक्रम्य बलिवीर्यहरो हरिः ।

हनुमान्	=	Hanuma	अतिसंक्षिप्य	=	greatly reducing (His size)	प्रकृतौ स्थितः	=	became (normal) in nature
तत्	=	(regaining) that	रूपम्	=	(original) appearance	हरिः इव	=	like Vishnu
बलिवीर्यहरः	=	who mitigated the strength of Bali	त्रीन् क्रमान् विक्रम्य	=	by taking three strides.			

Hanuma greatly reducing His size became normal in nature regaining His original form, like Vishnu who mitigated the strength of Bali by taking three strides.

स चारुनानाविधरूपधारी ।
परं समासाद्य समुद्रतीरम् ।
परैरशक्यः प्रतिपन्नरूपः ।
समीक्षितात्मा समवेक्षितार्थः ।। ५-१-२०७

सः	=	Hanuma	चारुनानाविधरूपधारी		capable of assuming many different beautiful forms	अशक्यः परैः	=	who cannot be defeated by enemies
समासाद्य	=	obtained	परम् समुद्र तीरम्	=	the other side of ocean	समीक्षितात्मा	=	cognizant of Himself
प्रतिपन्न रूपः	=	with restored form	समवेक्षितार्थः	=	(and became) with a decided mission.			

Hanuma capable of assuming many different beautiful forms, who cannot be defeated by enemies, obtained the other side of ocean and being cognizant of Himself restored His own form and became with a decided mission.

ततः स लम्बस्य गिरेः समृद्धे ।
विचित्रकूटे निपपात कूटे ।
सकेतकोद्दालकनाळिकेरे ।
महाभ्रकूटप्रतिमो महात्मा ।। ५-१-२०८

ततः	=	after that	सः	=	that	महात्मा	=	great one
महाभ्रकूट प्रतिमः	=	(who looked) like a huge mass of clouds	निपपात	=	alighted	लम्बस्य गिरेः कूटे	=	on the mountain peak of Lamba
विचित्र कूटे	=	with wonderful (lower) peaks	समृद्धे	=	abundant with various things	सकेत कोद्दालकनाळिकेरे	=	filled with Ketaka, Uddaalaka and Coconut trees.

After that great one who looked like a huge mass of clouds, alighted on the mountain peak of Lamba with wonderful lower peaks, abundant with various things and filled with Ketaka, Uddalaka and coconut trees.

ततस्तु संप्राप्य समुद्रतीरं ।
समीक्ष्य लङ्कां गिरिवर्यमूर्ध्नि ।
कपिस्तु तस्मिन्निपपात पर्वते ।
विधूय रूपं व्यथयन्मृगद्विजान् ।। ५-१-२०९

ततः	=	after that	कपिः तु	=	Hanuma for His part	सम्प्राप्य	=	obtained
समुद्र तीरम्	=	ocean shore	समीक्ष्य	=	observed	लङ्काम्	=	Lanka
गिरिवर्यमूर्ध्नि	=	from the top of the mountain	विधूय	=	leaving	रूपम्	=	(His original) form
व्यथयन्	=	tormenting	मृग द्विजान्	=	animals and birds	निपपात	=	alighted
तस्मिन् पर्वते	=	on that mountain.						

After that Hanuma for His part obtained the ocean shore, observed the city of Lanka from the top of the mountain, leaving His original form, tormenting animals and birds, alighted on that mountain.

स सागरं दानवपन्नगायुतं ।
बलेन विक्रम्य महोर्मिमालिनम् ।
निपत्य तीरे च महोदधेस्तदा ।
ददर्श लङ्काममरावतीमिव ।। ५-१-२१०

विक्रम्य	=	having crossed	बलेन	=	by the dint of his strength	सागरम्	=	over the ocean
दानव पन्नगायुतम्	=	infested with demons and reptiles	महोर्मिमालिनम्	=	and endowed with series of huge waves	निपत्य	=	and alighting
तिरे महोदधेः	=	on the shore of the great sea	सः	=	Hanuma	तदा	=	then
ददर्श	=	saw	लङ्काम्	=	the City of Lanka	अमरावतीमिव	=	having a semblance of Amaravati the capital City of Indra.

Having tranersed, by the dint of his strength over the ocean which was infested with demons and reptiles and endowed with series of huge waves, and alighting on the shore of the great sea, Hanuma then saw the City of Lanka having a resemblance of Amaravati, the capital City of Indra.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे प्रथमः सर्गः ।।

Thus completes 1st chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

2 Sarga 02 - द्वितीयः सर्ग

The City Of Lanka

Introduction -

This chapter introduces us to the glorious city of Lanka and Hanuma's first encounter with it. The geography around the island where Lanka is located is described herein. The chapter also depicts the initial reaction of Hanuma on seeing the city and his initial thoughts about the feasibility of the task of overcoming the Rakshasas and Ravana to reunite Sri Raama with mother Sita. As the book progresses, we shall see how Hanuma overcomes these thoughts and moves toward achieving this task.

स सागरमनाधृष्यमतिक्रम्य महाबलः ।
त्रिकूटशिखरे लङ्कां स्थितां स्वस्थो ददर्श ह ।। ५-२-१

सः	=	that Hanuma	महाबलः	=	one with great strength	अतिक्रम्य	=	crossed
अनाधृष्यम्	=	the insurmountable	सागरम्	=	ocean	स्वस्थः	=	(stayed) healthy (without any physical tiredness)
ददर्श ह	=	and viewed	लङ्काम्	=	the city of Lanka	स्थिताम्	=	situated
त्रिकूट शिखरे	=	on the peak of Mount Trikuta.						

That Hanuma with great strength crossed the insurmountable ocean without becoming tired and viewed the city of Lanka located on the peak of Mount Trikuta.

ततः पादपमुक्तेन पुष्पवर्षेण वीर्यवान् ।
अभिवृष्टः स्थितस्तत्र बभौ पुष्पमयो यथा ।। ५-२-२

ततः	=	after that	वीर्यवान्	=	the powerful Hanuma	स्थितः	=	standing
तत्र	=	there	बभौ	=	shone	पुष्पमयो यथा	=	like one (with a body) of flowers
अभिवृष्टः	=	being showered	पुष्पवर्षेण	=	by a rain of flowers	पादपमुक्तेन	=	released by trees.

After that, the powerful Hanuma standing there shone like one made of flowers being showered by a rain of flowers released by trees.

Being showered by flowers is considered auspicious.

योजनानां शतं श्रीमांस्तीर्त्वाप्युत्तमविक्रमः ।
अनिःस्वसन् कपिस्तत्र न ग्लानिमधिगच्छति ।। ५-२-३

श्रीमान्	=	the glorious	कपिः	=	Hanuma	उत्तम विक्रमः	=	with the best courage
तीर्त्वापि	=	even though crossing	शतम्	=	a hundred	योजनानाम्	=	yojanas
अनिःश्वन्	=	was without a sigh	न अधिगछति	=	(and) did not obtain	ग्लानिम्	=	tiredness
तत्र	=	there.						

The glorious Hanuma with the best courage, even though crossing a hundred yojanas, was without a sigh and did not obtain any tiredness.

This verse and others clearly mention that Hanuma crossed an ocean of hundred yojanas. At the present time the shore to shore distance between southern tip of India and Northern tip of Sri Lanka is around sixty miles. Even with a measure of 2.5 miles per yojana, hundred yojanas translate to 250 miles. To explain this anomaly, we need to consider that around the time of Raamayana, the distance was lot more than the current sixty miles. This is in sync with the current theories by geologists that the ocean between India and the current Sri Lanka had been replaced by land mass over a period of time. Most of the land to the south of current Raghunatha Pura had been covered by landmass in antiquity. Also according to Raamayana, the mountains Trikuta, Lamba and Suvela were to the north of Lanka, but currently the mountains are found in the southern part of Lanka. This suggests that the northern parts of current Lanka were submerged in water during the Raamayana period.

शतान्यहं योजनानां क्रमेयं सुबहुन्यपि ।
किं पुनः सागरस्यान्तं संख्यातं शतयोजनम् ।। ५-२-४

अहम्	=	I	क्रमेयम्	=	will cross	सुबहून्यपि	=	a lot of
शतान्यपि योजनानाम्	=	hundreds of yojanas also	किम् पुनः	=	what to say	अन्तम्	=	(about) the end
सागरस्य	=	of the ocean	संख्यातम्	=	counted	शत योजनम्	=	to be hundred yojanas (long) .

'I can cross many hundreds of yojanas. What to say about the end of the ocean which had been counted to be hundred yojanas long?'

स तु वीर्यवतां श्रेष्ठः प्लवतामपि चोत्तमः ।
जगाम वेगवान् लङ्कां लङ्घयित्वा महोदधिम् ।। ५-२-५

सः तु	=	that Hanuma	श्रेसह्ह्ठः	=	best	वीर्यवताम्	=	among the powerful ones
उत्तमः	=	foremost	प्लवतामपि	=	also among those who fly	जगाम	=	went
वेगवान्	=	with (good) speed	लन्काम्	=	for Lanka	लञ्ग्हयित्वा	=	crossing
महोदधिम्	=	the great ocean.						

That Hanuma, the best among powerful ones and the foremost also among those who can fly, reached the city of Lanka by crossing the great ocean with good speed.

शाद्वलानि च नीलानि गन्धवन्ति वनानि च ।
गण्डवन्ति च मध्येन जगाम नगवन्ति च ।। ५-२-६

जगाम	=	(He) passed	मध्येन	=	in the middle of	वनानि च	=	forests
नीलानि	=	(with) dark green hued	गन्धवन्ति	=	fragrant	शाद्वलानि च	=	lawns
गण्डवन्ति च	=	with great rocks	नगवन्ति च	=	and also hills.			

He passed through forests with dark green hued fragrant lawns and also consisting of great rocks and hills.

शैलांश्च तरुसंचन्नान् वनराजीश्च पुष्पिताः ।
अभिचक्राम तेजस्वी हनुमान् प्लवगर्षभः ।। ५-२-७

हनुमान्	=	Hanuma	प्लवगर्षभः	=	the best among Vanaras	तेजस्वी	=	the radiant one
अभिचक्राम	=	tread	शैलांश्च	=	on mountains	तरुसंचन्नान्	=	covered with trees
वनराजीश्च	=	and on series of trees	पुष्पिताः	=	(which were) blooming.			

Hanuma, the best among Vanaras and the radiant one, tread on mountains covered with trees and on series of trees full of flowers.

स तस्मिन्नचले तिष्ठन्वनान्युपवनानि च ।
स नगाग्रे च तां लङ्कां ददर्श पवनात्मजः ।। ५-२-८

सः पवनात्मजः	=	that Hanuma	तिष्ठन्	=	stood	तस्मिन् अचले	=	on that mountain
ददर्श	=	and saw	वनानि	=	forests	उपवनानि च	=	and gardens
ताम् लङ्काम्	=	(and also) that city of Lanka	नगाग्रे	=	situated on the top of a mountain.			

That son of God Vayu stood on a mountain and saw forests and gardens and also the city of Lanka situated on the top of a mountain.

सरळान् कर्णिकारांश्च खर्जूरांश्च सुपुष्पितान् ।
प्रियाळान्मुचुळिन्दांश्च कुटजान् केतकानपि ।। ५-२-९

प्रियङ्गून् गन्धपूर्णांश्च नीपान् सप्तच्छदांस्तथा ।
असनान् कोविदारांश्च करवीरांश्च पुष्पितान् ।। ५-२-१०

पुष्पभारनिबद्धांश्च तथा मुकुळितानपि ।
पादपान् विहगाकीर्णान् पवनाधूतमस्तकान् ।। ५-२-११

हंसकारण्डवाकीर्णान्वापीः पद्मोत्पलायुताः ।
आक्रीडान् विविधान् रम्यान्विविधांश्च जलाशयान् ।। ५-२-१२

संततान् विविधैर्वृक्षैः सर्वर्तुफलपुष्पितैः ।
उद्यानानि च रम्याणि ददर्श कपिकुञ्जरः ।। ५-२-१३

कपि कुञ्जरः	=	The elephant among monkeys (Hanuma)	ददर्श	=	saw	सरळान्	=	pine trees
कर्णिकारांश्च	=	Karnikaras	खर्जूरांश्च	=	date-palms	सुपुष्पितान्	=	in full blossom
प्रियाळान्	=	Priyalas	मुचुलिन्दस्	=	lemon trees	कुतजान्	=	wild jasmine trees
केतकानपि	=	mogra trees	प्रियङ्गूंश्च	=	long pepper trees	गन्धपूर्णान्	=	filled with fragrance
नीपान्	=	Kadamba trees	तथा	=	and	सप्तच्छदान्	=	seven leaved banana trees
असनान्	=	Asanas	कोविदारांश्च	=	Kovidaras	करवीरांश्च	=	Karaviras
पुष्पितान्	=	in full blossom	पदपान्	=	trees	पुष्पभार निबद्धांश्च	=	tied by the weight of flowers
तथा	=	and	मुकुलितानपि	=	with flower buds	विहगाकीर्णान्	=	distressed by birds
पवनाधूतमस्तकान्	=	with (their) peaks moved by wind	वापीः	=	wells	विविधान्	=	(and) various
रम्यान्	=	glorious	आक्रीडान्	=	pleasure-groves	विविधैः वृक्षैः	=	(filled) by various trees
सर्वर्तुफलपुष्पितैः	=	that give fruits and flowers in all seasons	रम्याणि	=	(and) beautiful	उद्यानानि च	=	gardens also
संततान्	=	surrounded by	विविधान्	=	various	जलाशयांश्च	=	ponds
हंसकारण्ड वाकीर्णाः	=	consisting of swans and ducks.						

Standing on that mountain, the elephant among monkeys, Hanuma, saw pine trees, Karnikaras, date-palms in full blossom, Priyalas, lemon trees, wild jasmine trees, mogra trees, long pepper trees filled with sweet fragrance, Kadamba trees and seven leaved banana trees, Asana trees, Kovidaras, Karaviras in full

blossom, trees that were tied by the weight of their flowers and flower buds, that were distressed by birds, with their crests moved by wind, wells and various glorious pleasure-groves filled by various trees that give fruits and flowers in all seasons and beautiful gardens also, surrounded by various ponds consisting of swans and ducks.

समासाद्य च लक्ष्मीवन् लङ्कां रावणपालिताम् ।
परिखाभिः सपद्माभिः सोत्पलाभिरलंकृताम् ।। ५-२-१४

सीतापहरणार्थेन रावणेन सुरक्षिताम् ।
समन्ताद्विचरद्भिश्च राक्षसैरुग्रधन्विभिः ।। ५-२-१५

काञ्चनेनावृतां रम्यां प्राकारेण महापुरीम् ।
गृहैश्च ग्रहसंकाशैः शारदाम्बुदसन्निभैः ।। ५-२-१६

पाण्डुराभिः प्रतोळीभिरुच्चाभिरभिसंवृताम् ।
अट्टालकशताकीर्णां पताकाध्वजमालिनीम् ।। ५-२-१७

तोरणैः काञ्चनैर्दिव्यैर्लतापङ्क्तिविचित्रितैः ।
ददर्श हनुमान् लङ्कां दिवि देवपुरीं यथा ।। ५-२-१८

लक्ष्मीवान्	=	the glorious	हनुमान्	=	Hanuma	समासाद्य	=	neared
लङ्काम्	=	the city of Lanka	रावण पालिताम्	=	ruled by Ravana	अलंकृताम्	=	decorated by
परिखाभिः	=	moats	सपद्माभिः	=	filled with lotuses	सोत्पलाभिः	=	and water-lilies
सुरक्षिताम्	=	well protected	सीतापहरणार्थेन	=	due to the reason of Sita's abduction	रावणेन	=	by Ravana
राक्षसैः	=	(and also) by Rakshasas	उग्रध्वनिभिः	=	with horrifying voices	विचरद्भिः	=	roaming
समन्तात्	=	around	आवृताम्	=	surrounded	काञ्चनेन प्राकारेण	=	by a golden boundary wall
रम्याम्	=	the beautiful	महापुरीम्	=	great city	अभिसंवृताम्	=	consisting
गृहैश्च	=	houses	गिरिसंकाशैः	=	equal to mountains	शारदाम्बुदसन्निभैः	=	equal to the autumnal clouds
प्रतोलीभिः	=	(and) main streets	पाण्डुराभिः	=	which were white (plastered)	उच्चाभिः	=	(and) which were elevated
पताकाध्वज मालिनीम्	=	decorated with flags and pennons	तोरणैः	=	archaways	दिव्यैः	=	excellent
काञ्चनैः	=	golden hued	लतापङ्क्ति विचित्रितैः	=	adorned with sculpted rows of climbers	ददर्श	=	(Hanuma) saw
लङ्काम्	=	(that) Lanka	देवपुरीमिव	=	like the city of Gods	दिवि	=	in heaven.

The glorious Hanuma neared the city of Lanka ruled by Ravana, and saw the city which looked like the city of Gods in heaven, decorated by moats filled with lotuses and water-lilies, which was well protected, since the time of Sita's abduction, by Ravana and by Rakshasas with horrifying voices roaming around, which was surrounded by a golden boundary wall, that beautiful great city consisted of houses equal in height to mountains and which looked like autumnal clouds, with white and elevated main streets, decorated with flags and pennons, with excellent golden hued archways adorned with sculpted rows of vines.

गिरिमूर्ध्नि स्थितां लङ्कां पाण्डुरैर्भवनैः शुभैः ।
ददर्श स कपिश्रेष्ठः पुरमाकाशगं यथा ।। ५-२-१९

सः	=	that	कपि श्रेष्ठः	=	best among monkeys Hanuma	ददर्श	=	saw
लङ्काम्	=	the city of Lanka	भवनैः	=	with buildings	पाण्डुरैः	=	white in color
शुभैः	=	beautiful ones	स्थिताम्	=	situated	गिरि मूर्ध्नि	=	on the top of a mountain
आकाशगम् पुरम् यथा	=	like a city located in the sky.						

That best among monkeys Hanuma saw the city of Lanka with beautiful white buildings situated on the top of a mountain like a city located in the sky.

पालितां राक्षसेन्द्रेण निर्मितां विश्वकर्मणा ।
प्लवमानामिवाकाशे ददर्श हनुमान् पुरीम् ।। ५-२-२०

हनुमान्	=	Hanuma	ददर्श	=	saw	पुरीम्	=	that city
पालिताम्	=	ruled	राक्षसेन्द्रेण	=	by the king of Rakshasas	निर्मिताम्	=	constructed
विश्वकर्मणा	=	by Visvakarma - the architect of Gods	प्लवमानिव	=	looked as though it were floating	आकाशे	=	in the sky.

Hanuma saw that city of Lanka ruled by Ravana the king of Rakshasas, constructed by Visvakarma (architect of Gods), and which looked as though it were floating in the sky.

पप्रप्राकारजघनां विपुलाम्बुनवाम्बराम् ।
शतघ्नीशूलकेशान्तामट्टालकवतंसकाम् ।। ५-२-२१

मन्सेव कृतां लङ्कां निर्मितां विश्वकर्मणा ।
द्वारमुत्तरमासाद्य चिन्तयामास वानरः ।। ५-२-२२

वानरः	=	Hanuma (saw)	लङ्काम्	=	city of Lanka	वप्रप्राकार जघनाम्	=	(with) buttress and enclosure wall as her hip and loins
विपुलाम्बुनवाम्बरम्म्		the vast body of water (in the moat) as her raiment	शतघ्नी शूल केशन्ताम्	=	Satagnis and Sulas as her locks	अट्टालकवतंसकाम्म्		the mansions as her earrings
निर्मिताम्	=	constructed	मनसा	=	by thought	ःए आसाद्य	=	reached
उत्तरम् द्वारम्	=	the northern gate	चिन्तयामास	=	and thought (thus -).			

Hanuma saw the city of Lanka with buttress and enclosure wall as her hip and loins, the vast body pf water in the moat as her raiment, Satagnis and Sulas as her locks, the mansions as her earrings, constructed by thought. He reached the northern gate and thought thus.

कैलासशिखरप्रख्यामालिखन्तीमिवाम्बरम् ।
डीयमानामिवाकाशमुच्छ्रितैर्भवनोत्तमैः ।। ५-२-२३

संपूर्णां राक्षसैर्घोरैर्नागैर्भोगवतीमिव।
अचिन्त्यां सुकृतां स्पष्टां कुबेराध्युषितां पुरा ।। ५-२-२४

दंष्ट्रिभिर्बहुभिः शूरैः शूलपट्टिसपाणिभिः ।
रक्षितां राक्षसैर्घोरैर्गुहामाशीविषैरिव ।। ५-२-२५

तस्याश्च महतीं गुप्तिं सागरं च निरीक्ष्य सः ।
रावणं च रिपुं घोरं चिन्तयामास वानरः ।। ५-२-२६

कैलास शिखर प्रख्याम्	=	(Hanuma saw the city of Lanka) equal to the peak of Kailasa	आलिखन्तीमिव	=	as though touching	अम्बरम्	=	the sky
डीयमानामिव	=	as though flying	आकाशम्	=	for sky	उच्चितैः भवनोत्तमैः	=	with its best mansions
संपूर्णाम्	=	filled	घोरैः	=	(with) horrible	राक्षसैः	=	Rakshasas
भोगवतीमिव	=	like in the city of Bhogavati	नागैः	=	and by Serpents	अचिन्त्याम्	=	one which is unfathomable
सुकृताम्	=	well arranged one	स्पष्टाम्	=	the clear one	कुबेराध्युषिताम्	=	governed by Kubera
पुरा	=	in earlier times	रक्षिताम्	=	protected	आशीविषैः	=	by serpents
राक्षसैः	=	(and) Rakshasas	गुहामिव	=	(with a mouth) like a cave	दंष्ट्रिभिः	=	with sharp teeth
शूरैः	=	courageous ones	शूलपत्तिस पानिभिः	=	with spikes and Pattisas in their hands	घोरैः	=	horrible ones
सः वानरः	=	that Hanuma	निरीक्ष्य	=	saw	तस्याः	=	that Lanka's

महतीम्	= great	गुप्तिम्	= protection	सागरम् च	= and the ocean
रावणम् च	= and Ravana	घोरम् रिपुम्	= the horrible enemy	चिन्तयामास	= and thought thus.

Hanuma saw the city of Lanka equal to peak of Kailasa as though touching the sky, as though flying to reach the sky, with its best mansions, filled with horrible rakshasas and serpants like the city of Bhogavati (capital of Patala), one which was unfathomable, a well arranged and a clear city governed by Kubera in earlier times, protected by courageous, horrible serpents and Rakshasas with mouths with sharp teeth like a cave, with spikes and Pattisas (spears) in their hands. Hanuma saw that Lanka's great protection and the ocean and Ravana the horrible enemy and thought thus.

आगत्यापीह हरयो भविष्यन्ति निररथकाः ।
न हि युद्धेन व लङ्का शक्या जेतुं सुरैरपि ।। ५-२-२७

हरयः	= vaanaras	आगत्यापि	= even (if they) could come	इह	= here
भविष्यन्ति	= they would become	निरर्थकाः	= without success	लङ्का	= Lanka
न शक्या हि	= is not possible	जेतुम्	= to be overcome	युद्धेन	= in war
सुरैरपि	= even by Suras.				

'Even if Vanaras were to come here they would not meet with success. It is not possible even for Devas to be victorious against Lanka in war'.

इमां तु विषमां दुर्गां लङ्कां रावणपालिताम् ।
प्राप्यापि स महाबाहुः किम् करिष्यति राघवः ।। ५-२-२८

प्राप्यापि	= even after reaching	इमाम्	= this	विषमाम्	= very difficult
दुर्गाम्	= impenetrable	लङ्काम्	= Lanka	रावण पालिताम्	= ruled by Ravana
किं करिष्यति सः महाबाहुः राघवः	= what can that Sri Raama with mighty arms do?.				

'Even if He reaches this very difficult and impenetrable Lanka ruled by Ravana, what can that Sri Raama with mighty arms do'?

अवकाशो न सान्त्वस्य रक्षसेष्वभिगम्यते ।
न दानस्य न भेदस्य नैव युद्धस्य दृश्यते ।। ५-२-२९

राक्षसेषु	= in (the matter of over-coming) rakshasas	अवकाशः न अभिगम्यते	= no opportunity can be obtained	सान्त्वस्य	= for persuasion
न दानस्य	= no (opportunity for) gift	न भेदस्य	= no (opportunity for) dissension	युद्धस्य	= (an opportunity for) war
नैव द्रिश्यते	= is not even to be seen.				

'In the matter of overcoming rakshasas, there seems to be no opportunity for persuasion, gifts, dissension or even war'.

चतुर्णामेव हि गतिर्वानराणां महात्मनाम् ।
वालिपुत्रस्य नीलस्य मम राज्ञश्च धीमतः ।। ५-२-३०

चतुर्णाम् एव हि	=	only four	महात्मानाम्	=	great	वानराणाम्	=	vanaras
गतिः हि	=	(have) the possibility of coming (here)	वालिपुत्रस्य	=	for the son of Vali - Angada	नीलस्य	=	for Nila
मम	=	for me	धीमतः राज्ञश्च	=	and for the wise king Sugriva.			

'Only four great Vanaras can come here - the son of Vali (Angada), Nila, myself and the wise king Sugriva'.

यावज्जानामि वैदेहीं यदि जीवति वा न वा ।
तत्रैव चिन्तयिष्यामि दृष्ट्वा तां जनकात्मजाम् ।। ५-२-३१

यावत् जानामि	=	I will find out	वैदेहीम्	=	about Sita	यदि जेवति वा	=	if she is alive or
न	=	not	चिन्तयिष्यामि	=	I will think	तत्रिव	=	there
दृष्ट्वा	=	after seeing	ताम् जनकात्मजाम्	=	that Sita.			

'I will first find out if Sita is alive or not. I will think all this later, after seeing that daughter of Janaka'.

ततः स चिन्तयामास मुहूर्तं कपिकुञ्जरः ।
गिरिशृङ्गे स्थितस्तस्मिन् रामस्याभ्युदये रतः ।। ५-२-३२

ततः	=	after that	सः कपिकुञ्जरः	=	that elephant among monkeys Hanuma	रतः	=	interested
अभ्युदये	=	in the welfare	रामस्य	=	of Sri Raama	स्थितः	=	stood
तस्मिन् गिरिशृङ्गे	=	on that mountain peak	चिन्तयामास	=	and thought	मुहूर्तम्	=	for an instant.

After that, that elephant among monkeys Hanuma who was interested in the welfare of Sri Raama, stood on that mountain peak and thought for an instant.

अनेन रूपेण मया न शक्या रक्षसां पुरी ।
प्रवेष्टुं राक्षसैर्गुप्ता क्रूरैर्बलसमन्वितैः ।। ५-२-३३

न शक्या	=	it is not possible	प्रवेष्टुम्	=	to enter	मया	=	by me
अनेन रूपेण	=	in this appearance	पुरी	=	the city	रक्षसाम्	=	of rakshasa
गुप्ता	=	protected	राक्षसैः	=	by rakshasas	क्रूरैः	=	(who are) cruel
बलसमन्वितैः	=	(and) with strength.						

'It is not possible for me to enter the city of ogres protected by cruel and strong rakshasas, with this appearance'.

उग्रौजसो महावीर्या बलवन्तश्च राक्षसाः ।
वञ्चनीया मया सर्वे जानकीं परिमार्गता ।। ५-२-३४

राक्षसाः सर्वे	=	all rakshasas	उग्रौजसः	=	who are with extraordinary energy	महावीर्यः	=	great prowess
बलवन्तश्च	=	and of might	वञ्चनीयाः	=	are to be cheated	मया	=	by me
परिमार्गता	=	who is searching	जानकीम्	=	Sita.			

'All these mighty ogres with extraordinary energy and great prowess are to be cheated by me while engaged in the search of Sita'.

लक्ष्यालक्ष्येण रूपेण रात्रौ लङ्का पुरी मया ।
प्रवेष्टुं प्राप्तकालं मे कृत्यं साधयितुं महत् ।। ५-२-३५

साधयितुम्	=	to acheive	मे	=	my	महत्	=	great
कृत्यम्	=	task	मया	=	by me	प्रवेष्टुम्	=	to enter
लङ्कापुरी	=	city of Lanka	लक्ष्यालक्ष्येण	=	in a seen-unseen (barely seen)	रूपेण	=	form
रात्रौ	=	at night	प्राप्तकालम्	=	is a timely (thing).			

'To achieve this great deed successfully, entering the city of Lanka in a small form at night is a timely thing to do' .

तां पुरीं तादृशीं दृष्ट्वा दुराधर्शां सुरासुरैः ।
हनुमान् चिन्तयामास विनिश्चित्य मुहुर्मुहुः ।। ५-२-३६

हनुमान्	=	Hanuma	दृष्ट्वा	=	saw	तादृशीम्	=	such
ताम्	=	that	पुरीम्	=	city	दुराधर्षम्	=	difficult to overcome
सुरासुरैः	=	(even for) devas or asuras	चिन्तयामास	=	(and) thought	मुहुर्मुहुः	=	repeatedly.

Hanuma saw such that city of Lanka, which was difficult to overcome even for Devas or asuras, and thought thus repeatedly.

केनोपायेन पशेयं मैथिलीं जनकात्मजाम् ।
अदृष्टो राक्षसेन्द्रेण रावणेन दुरात्मना ।। ५-२-३७

केन	=	By which	उपायेन	=	idea	पश्येयम्	=	can I see
मैथिलीम्	=	Sita	जनकात्मजाम्	=	the daughter of Janaka	अदृष्टः	=	unseen
दुरात्मना रावणेन	=	by the wicked Ravana	राक्षसेन्द्रेण	=	the king of ogres.			

'By what idea can I see Sita the daughter of Janaka, unseen by the wicked Ravana, the king of the ogres.

न विनश्येत्कथं कार्यं रामस्य विदितात्मनः ।
एकामेकश्च पश्येयं रहिते जनकात्मजाम् ।। ५-२-३८

कथम्	=	how	कार्यम्	=	(can) the task	विदितात्मनः रामस्य	=	of Sri Raama the knower of self
न विनश्येत्	=	not be destroyed	पश्येयम् एकश्च	=	(How) can I alone see	जनकात्मजाम्	=	Sita
एकाम्	=	alone	रहिते	=	in a place devoid of people.			

'How can the task of Sri Raama, one who knows self, not be destroyed? How can I alone see Sita alone in a place devoid of people?.'

भूताश्चार्था विपद्यन्ते देशकालविरोधिताः ।
विक्लबं दूतमासाद्य तमः सूर्योदये यथा ।। ५-२-३९

आसाद्य	=	obtaining	दूतम्	=	a messenger	विक्लबम्	=	with a gloomy mind
देशकालविरोधिताः	=	being against the place and time	भूताः	=	ready	अर्थाः	=	tasks
विपद्यन्ते	=	get harmed	तमः यथा	=	like darkness (getting destroyed)	सूर्योदये	=	at dawn.

'With a mediator who has an unsteady and gloomy mind working against time and place, tasks that are otherwise ready to succeed get harmed, like the darkness that gets destroyed at dawn'.

अर्थानर्थान्तरे बुद्धिर्निश्चितापि न शोभते ।
घातयन्ति हि कार्याणि दूताः पण्डितमानिनः ।। ५-२-४०

निश्चिताः बुद्धिरपि	=	even a decided mind	न शोभते	=	will not shine	अर्थानर्थान्तरे	=	(when vacillating) between gain and loss
दूताः	=	messengers	पण्डितमानिनः	=	who are respected by scholars	घातयन्ति हि	=	will also harm
कार्याणि	=	tasks (due to their arrogance).						

'Even a decided mind will not shine when thinking about gain and loss. Mediators who are respected by scholarly people will also harm tasks due to their arrogance.'

न विनश्येत्कथं कार्यं वैक्लब्यम् न कथं भवेत् ।
लङ्घनं च समुद्रस्य कथं नु न वृथा भवेत् ।। ५-२-४१

कथम्	=	how	कार्यम्	=	the task (at hand)	न विनश्येत्	=	will not be harmed
कथम्	=	how	वैक्लव्यम्	=	gloominess	न भवेत्	=	will not be got
कथम् नु	=	how	लङ्घनम् च	=	crossing	समुद्रस्य	=	of the ocean
न भवेत्	=	will not become	वृथा	=	waste.			

'How will the task at hand be not harmed? How will my mind not get gloominess? How will not the crossing of ocean go waste?.'

मयि दृष्टे तु रक्षोभी रामस्य विदितात्मनः ।
भवेद्व्यर्थमिदं कार्यं रावणानर्थमिच्छतः ।। ५-२-४२

मयि दृष्टे तु	=	If I am seen	रक्षोभिः	=	by rakshasas	इदम् कार्यम्	=	this task
रामस्य	=	of Sri Raama	विदितात्मनः	=	one with famed mind	इच्चतः	=	who desires
रावणानर्थम्	=	the slaying of Ravana	भवेत्	=	will become	व्यर्थम्	=	wasteful.

'If I were to be seen by rakshasas, this task of Sri Raama, with a famed mind, who desires the slaying of Ravana will become wasteful.'

न हि शक्यं क्वचित् स्थातुमविज्ञातेन राक्षसैः ।
अपि राक्षसरूपेण किमुतान्येन केनचित् ।। ५-२-४३

न शक्यम् हि	=	it is not possible	स्थातुम्	=	to be	क्वचित्	=	in any place
राक्षस रूपेणापि	=	with the form of a rakshasa	अविण्ज्ञातेन	=	not being known	राक्षैः	=	by rakshasas
किमुत	=	what to say	अन्येन केनचित्	=	(about) any other form.			

'It is not possible to be in Lanka even in the form of a rakshasa. What to say about being there in any other form?'

वायुरप्यत्र नाज्ञातश्चरेदिति मतिर्मम ।
न ह्यस्त्यविदितं किंचिद्राक्षसानां बलीयसाम् ।। ५-२-४४

इति	=	this	मम मतिः	=	is my thought	वायुरपि	=	even wind
न चरेत्	=	cannot pass	अत्र	=	here	अण्ज्ञातः	=	without being known
नास्ति हि किंचित्	=	there is nothing	अविदितम्	=	not known	बलीयसाम् राक्षसानाम्	=	to the mighty rakshasas.

'My thought goes thus: Even wind cannot pass here without being known. There is nothing not known to the might rakshasas.'

इहाहं यदि तिष्ठामि स्वेन रूपेण संवृतः ।
विनाशमुपयास्यामि भर्तुरर्थश्च हीयते ।। ५-२-४५

अहम् तिष्ठामि यदि	=	if I stay	इह	=	here	स्वेन रूपेण संवृतः	=	consisting of my usual form
उपयास्यामि	=	I can obtain	विनाशम्	=	destruction	अर्थश्च	=	the task
भर्तुः	=	of Lord Sri Raama	हीयते	=	will also be harmed.			

'If I stay here with my usual form, I can be destroyed. The task of the Lord will also be harmed.'

तदहं स्वेन रूपेण रजन्यां ह्रस्वतां गतः ।
लङ्कामभिपतिष्यामि राघवस्यार्थसिद्धये ।। ५-२-४६

तत्	=	for that (reason)	अहम्	=	I	गतः	=	will obtain
ह्रस्वताम्	=	smallness	स्वेन रूपेण	=	in my usual form	अभिपतिष्यामि	=	and will enter
लङ्काम्	=	Lanka	रजन्याम्	=	at night	अर्थ सिद्धये	=	for the success of the task
राघवस्य	=	of Sri Raama.						

'For that reason, I will become small in my appearance and will enter Lanka at night for the success of the task of Sri Raama.'

रावणस्य पुरीं रात्रौ प्रविश्य सुदुरासदाम् ।
विचिन्वन् भवनं स्र्वं द्रक्ष्यामि जनकात्मजाम् ।। ५-२-४७

प्रविश्य	=	entering	सुदुरासदाम्	=	the unapproachable	पुरीम्	=	city
रात्रौ	=	at night	विचिन्वन्	=	searching	सर्वम् भवनम्	=	all the mansion
रावणस्य	=	of Ravana	द्रक्ष्यामि	=	I can see	जनकात्मजाम्	=	Sita.

'Entering the unapproachable city of Lanka at night and searching all the mansion of Ravana, I can see Sita.'

इति संचिन्त्य हनुमान् सूर्यस्यास्तमयं कपिः ।
आचकांक्षे ततो वीरो वैदेह्या द्रशनोतुसकः ।। ५-२-४८

वीरः कपिः	=	the courageous monkey	हनुमान्	=	Hanuma	इति	=	thus
संचिन्त्य	=	thinking	दर्शनोत्सुकः	=	interested in discovery	वैदेह्याः	=	of Sita
तदा	=	then	आचकांक्षे	=	desired	सूर्यस्य अस्तमयम्	=	the sun set.

The courageous Hanuma thus thinking and being interested in discovering Sita, then desired the sun to set.

सूर्ये चास्तं गते रात्रौ देहं संक्षिप्य मारुतिः ।
वृषदंशकमात्रः सन् बभूवाद्भुतदर्शनः ।। ५-२-४९

सूर्ये अस्तंगते च	=	After the sun had set	मारुतिः	=	Hanuma	संक्षिप्य	=	reduced
देहम्	=	body	रात्रौ	=	at night	वृषदंशक मात्रः सन्	=	with a body size equal to that of a cat
बभूव	=	became	अधुत दर्शनः	=	a wonderful sight (to behold).			

After the sun had set, Hanuma reduced His body at night with a size equal to that of a cat and became a wonderful sight to behold.

प्रदोषकाले हनुमांस्तूर्णमुत्प्लुत्य वीर्यवान् ।
प्रविवेश पुरीं रम्यां सुविभक्तमहापथाम् ।। ५-२-५०

वीर्यवान्	=	the courageous	हनुमान्	=	Hanuma	तूर्णम्	=	quickly
उत्प्लुत्य	=	flew	प्रदोषकाले	=	during the evening time	प्रविवेश	=	(and) entered
रम्याम्	=	beautiful	पुरीम्	=	city of Lanka	सुविभक्तमहापथाम्	=	with well divided main pathways.

The courageous Hanuma quickly flew during evening time and entered the beautiful city with well divided main pathways.

प्रासादमालाविततां स्तम्भैः काञ्चनराजतैः ।
शातकुम्भमयैर्जालैर्गन्धर्वनगरोपमाम् ।। ५-२-५१

सप्तभौमाष्टभौमैश्च स ददर्श महापुरीम् ।
तलैः स्फतिकसंकीर्णैः कार्तस्वरविभूषितैः ।। ५-२-५२

सः	=	Hanuma	ददर्श	=	saw	महापुरीम्	=	(that) great city
प्रासाद माला विततम्	=	filled with series of mansions	काञ्चन राजतैः	=	(with) golden hued	स्थम्भैः	=	pillars
जालैः	=	and windows	गन्धर्वनगरोपमाम्	=	equal to the city of Gandharvas	सप्तभौमाष्टभौमै च	=	(consisting of) seven and eight storied houses
तलैः	=	(with) top portions	स्फटिक संकीर्णैः	=	inlaid with crystals	कार्तस्वरविभूषितैः	=	and decorated with gold.

Hanuma saw that great city filled with series of mansions, golden hued pillars and window lattices, which was equal to the city of Gandharvas, consisting of seven and eight storied buildings with their top portions studded with crystals and pearls and decorated with gold.

वैडूर्यमणिचित्रैश्च मुक्ताजालविभूषितैः ।
तलैः शुशुभिरे तानि भवनान्यत्र रक्षसाम् ।। ५-२-५३

अत्र	=	there (in that city of Lanka)	भवनानि	=	the houses	रक्षसाम्	=	of rakshasas
शुशुभिरे	=	shone	तलैः	=	with top portions	वैडूर्यमणि चित्रैः	=	painted by cats-eyes and emeralds
मुक्ताजालविभूषितैः		decorated by groups of pearls.						

There in that city of Lanka, the houses of rakshasas shone with top portions painted by cats-eyes and emeralds and decorated by groups of pearls.

काञ्चनानि च चित्राणि तोरणानि च रक्षसाम् ।
लङ्कामुद्योतयामासुः सर्वतः समलंकृताम् ।। ५-२-५४

काञ्चनानि	=	golden	तोरणानि	=	archways	चित्राणि	=	with strange hues
उद्योतयामासुः	=	illuminated	समलंकृताम्	=	well decorated	लङ्काम्	=	city of Lanka
सर्वतः	=	in all directions.						

Golden archways with strange hues illuminated the well decorated city of Lanka in all directions.

अचिन्त्यामद्भुताकारां दृष्ट्वा लङ्कां महाकपिः ।
आसीद्विष्ण्डो हृष्टश्च वैदेह्या दर्शनोत्सुकः ।। ५-२-५५

महाकपिः	=	Hanuma	दृष्ट्वा	=	seeing	अचिन्त्याम्	=	the unimaginable
लङ्काम्	=	city of Lanka	अद्भुताकाराम्	=	with a wonderful appearance	दर्शनोत्सुकः	=	eager in discovery
वैदेह्याः	=	of Sita	आसीत्	=	became	विषण्णः	=	sad
हृष्टश्च	=	and happy.						

Hanuma on seeing the unimaginable city of Lanka with a wonderful appearance became sad thinking about the prospect of capturing Lanka and also happy being eager to see Sita.

स पाण्डुराविद्धविमानमालिनीं ।
महार्हजाम्बूनदजालतोरणाम् ।
यशस्विनीं रावणबाहुपालितां ।
क्षपाचरैर्भिमबलैः समावृताम् ।। ५-२-५६

सः	=	Hanuma (saw Lanka)	पाण्डुराविद्धविमानमालिनीम्		white closely built series of buildings	महार्हजाम्बूनदजालतोरणाम्		having golden windows and doorways of great value
यशस्विनीम्	=	of great fame	समावृताम्	=	consisting	क्षपाचरैः	=	of ogres
भिम्मबलैः	=	of great strength	रावणबाहुपालिताम्		ruled by the hands of Ravana.			

Hanuma saw that city of Lanka of great fame, with white, closely built buildings having golden windows and doorways of great value, consisting of ogres of great strength and ruled by the hands of Ravana.

चन्द्रोऽपि साचिव्यमिवास्य कुर्वं ।
स्तारागणैर्मध्यगतो विराजन् ।
ज्योत्स्नावितानेन वितत्य लोक ।
मुत्तिष्ठते नैकसहस्ररश्मिः ।। ५-२-५७

नैकसहस्ररश्मिः चन्द्रोपि	=	Moon with many thousands of rays	तारा गणैः	=	together with a retinue of stars	मध्यगतः	=	obtaining the center of stars
विराजन्	=	shining	वितत्य	=	(and) covering	लोकम्	=	the earth
ज्योत्स्ना वितानेन	=	with canopy of moon-light	उत्तिष्ठते	=	rose up	कुर्वन्निव	=	as though performing
साचिव्यम्	=	help	अस्य	=	to Him (Hanuma)	सः हरि प्रवीरः	=	that Hanuma
ददर्श	=	saw	चन्द्रम्	=	the moon	उद्गच्छमानम्	=	rising up
शण्ज़खप्रभम्	=	with a glow of a conch	व्यवभासमानम्	=	shining	क्षीरमृणाल वर्णम्	=	with milky white hue like a lotus-fiber
हंसमिव	=	like a swan	पोप्लूयमानम्	=	swimming	सरसि	=	in a lake.

The shining moon too rose up with its many thousands of rays, as though performing help to Hanuma, being at the middle of its retinue of stars and covering the earth with a canopy of light. That Hanuma saw the moon rising up with a glow of a conch shell, shining with a milky white hue of a lotus-fiber, like a swan swimming in a lake.

शङ्खप्रभं क्षीरमृणालवर्णं ।
मुद्गच्छमानं व्यवभासमानम् ।
ददर्श चन्द्रं स हरिप्रवीरः ।
प्लोप्लूयमानं सरसीव हंसम् ।। ५-२-५८

सः हरिप्रवीरः	=	that Hanuma	ददर्श	=	saw	चन्द्रम्	=	the moon
उद्गछ मानम्	=	who was rising up	शङ्ख प्रभम्	=	with the splendour of a couch-shell	व्यवभासमानम्	=	shining
क्षीरमृणाल वर्णम्	=	in white colour as milk and lotus-fibre	हम्समिव	=	and looking like a swan	पोप्लूयमानम्	=	swimming
सरसि	=	in a lake.						

That Hanuma saw the moon, who was rising up in the sky with the splendour of a couch-shell, shining in white colour as milk or lotus-fibre, and looking like a swan swimming in a lake.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे द्वितीयः सर्गः ।।

Thus completes 2nd chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage

and the oldest epic.

3 Sarga 03 - तृतीयः सर्ग

Hanuma Conquers Lanka

Introduction -

In this chapter Hanuma faces Lanka, the city of Lanka herself in the form of a demoness.

स लम्ब शिखरे लम्बे लम्ब तोयद सन्निभे ।
सत्त्वम् आस्थाय मेधावी हनुमान् मारुत आत्मजः ।। ५-३-१

निशि लन्काम् महा सत्त्वः विवेश कपि कुन्जरः ।
रम्य कानन तोय आढ्याम् पुरीम् रावण पालिताम् ।। ५-३-२

सः	=	That	हनुमान्	=	Hanuma	मेधावी	=	the intellectual
मारुतात्मजः	=	son of God of Wind	महासत्त्वः	=	one with great might	कपिकुन्जरः	=	best among monkeys
लम्बे	=	on the mountain called Lamba	लम्ब शिखरे	=	with high peaks	लम्बतोयद सन्निभे	=	equalling a high cloud
आस्थाय	=	gathered	सत्त्वम्	=	courage	विवेश	=	and entered
निशि	=	at night	लङ्काम् पुरीम्	=	the city of Lanka	रावण पालिताम्	=	ruled by Ravana
रम्य कानन तोयाढ्याम्	=	and filled with beautiful forests and (places of) water.						

That Hanuma, best among monkeys, the intellectual son of Vayu, one with great might, stood on the moutain called Lamba with its high peaks equalling a high cloud, gathered courage and entered at night the city of Lanka ruled by Ravana and filled with beautiful forests and places of water such as lakes.

शारद अम्बु धर प्रख्यैः भवनैः उपशोभिताम् ।
सागर उपम निर्घोषाम् सागर अनिल सेविताम् ।। ५-३-३

सुपुष्ट बल सम्गुप्ताम् यथैव विटपावतीम् ।
चारु तोरण निर्यूहाम् पाण्डुर द्वार तोरणाम्।। ५-३-४

उपशोभिताम्	=	(city of Lanka was) shone	भवनैः	=	by buildings	शारदाम्भुधर प्रख्यैः	=	equalling autumnal clouds
सागरोपम निर्घोषाम्	=	with a sound resembling that of an ocean	सागर अनिल सेविताम्	=	served by ocean breeze	सुपुष्ट बल संपुष्टाम्	=	filled by mighty armies
यथैव	=	like	विटपावतीम्	=	Vitapavati	छरु तोरण निर्यूहाम्	=	with elephants standing at archways
पाण्डुरद्वार तोरणाम्	=	with white gates and archways.						

The city of Lanka was shone by buildings equalling autumnal clouds. With a sound resembling that of an ocean, it was served by ocean breeze. It was filled with well fed and mighty armies like Vitapati, the capital of Kubera. It had elephants positioned at archways and had white gates and archways.

भुजग आचरिताम् गुप्ताम् शुभाम् भोगवतीम् इव ।
ताम् सविद्युत् घन आकीर्णाम् ज्योतिः मार्ग निषेविताम् ।। ५-३-५

चण्ड मारुत निर्ह्रादाम् यथा इन्द्रस्य अमरावतीम् ।
शातकुम्भेन महता प्राकारेण अभिसम्वृताम् ।। ५-३-६

किन्किणी जाल घोषाभिः पताकाभिः अलम्कृताम् ।
आसाद्य सहसा हृष्टः प्राकारम् अभिपेदिवान् ।। ५-३-७

सहसा	=	quickly	आसाद्य	=	approaching	ताम्	=	that Lanka
भुजगाचरिताम्	=	with serpants moving about	गुप्ताम्	=	and being protected by them	शुभाम् भोगवतीमिव	=	like auspicious city of Bhogavati
सविद्युद्घनाकीर्णाम्	=	spread with lightening clouds	ज्योतिर्मार्ग निषेविताम्	=	served by pathway of stars	मन्द मारुत संचाराम्	=	with a light breeze
इन्द्रस्य अमरावतीम् यथा	=	like Indra's city of Amaravati	अभिसंऋताम्	=	surrounded	महता प्राकारेण	=	by a city wall
शातकुम्भेन	=	with a golden hue	अलंकृताम्	=	decorated	पताकाभिः	=	by flags
किन्किणी जाल घोषाभिः	=	with sounds from groups of bells	ह्रिष्टः	=	became happy	अहिपेदिवान्	=	and obtained
प्राकारम्	=	the wall.						

Quickly approaching that city of Lanka which was protected by Rakshasas, like the the auspicious city of Bhogavati being protected by serpents moving about, spread with cloud illumined by flashes of lightening, served by pathways of stars, witha light breeze like the Indra's city of Amaravati, surrounded by a wall with a golden hue, decorated by flags with sounds from groups of small bells. He became happy and leapt up the wall.

विस्मय आविष्ट हृदयः पुरीम् आलोक्य सर्वतः ।
जाम्बूनदमयैः द्वारैः वैदूर्य कृत वेदिकैः ।। ५-३-८

मणि स्फटिक मुक्ताभिः मणि कुट्टिम भूषितैः ।
तप्त हाटक निर्यूहैः राजत अमल पाण्डुरैः ।। ५-३-९

वैदूर्य तल सोपानैः स्फाटिक अन्तर पांसुभिः ।
चारु सम्जवन उपेतैः खम् इव उत्पतितैः शुभैः ।। ५-३-१०

क्रौन्च बर्हिण सम्घुष्टे राज हंस निषेवितैः ।
तूर्य आभरण निर्घोषैः सर्वतः प्रतिनादिताम् ।। ५-३-११

वस्वोकसारा प्रतिमाम् समीक्ष्य नगरीम् ततः ।
खम् इव उत्पतिताम् लन्काम् जहर्ष हनुमान् कपिः ।। ५-३-१२

आलोक्य	=	seeing	पुरीम्	=	the city	सर्वतः	=	everywhere
विस्मयाविष्ट हृदयः	=	(Hanuma) became surprised at heart	ततः	=	thereafter	कपिः हनुमान्	=	Hanuma the monkey
जहर्ष	=	became happy	वीक्ष्य	=	seeing	द्वारैः	=	with doors
जाम्बूनदमयैः	=	which were golden hued	वैडुर्य कृत वेदिकैः	=	with platforms of cat's eye gems	वज्रस्फतिकमुक्ताभिः		inlaid with diamonds crystals and pearls
मणि कुत्तिम भूषितैः	=	embellished with floors of gems	तप्तहाटकनिर्यूहैः	=	graced with elephants made of refined gold	राजतामल् पाण्डुरैः	=	crowned with spotless white silver
वैदूर्य कृत सोपानैः	=	stairs studded with cat's eye gems	स्फाटिकान्तरपांसुभिः		with inside walls made of crystal free from dust	चारुसंज वनोपेतैः	=	provided with lovely assembly halls
क्रौन्च बर्हिण संघष्टैः	=	with sounds of Kraun-cha birds and pea-cocks	राजहंस निशेवितैः	=	served by royal swans	उत्पतितैरिव	=	as though flying
खम्	=	towards the sky	शुभैः	=	with auspicious houses	प्रति नादिताम्	=	resounding
सर्वतः	=	everywhere	तूर्याभरण निर्घोषैः	=	with the sounds of clarionets and orna-ments	वस्वौकसाराप्रतिमाम्		equalling the city of Vasvaukasaara
उत्पतिताम् इव	=	as though flying	खम्	=	towards sky.			

Seeing the city everywhere Hanuma became surprised at heart. Thereafter Hanuma the monkey, became happy seeing the doors which were of golden color, with platforms of cat's eye gems, inlaid with diamonds, crystals and pearls, embellished with floors of gems, graced with elephants made of refined gold, crowned

with spotless white silver, stairs studded with cat's eye gems, with inside walls made of crystal free from dust, provided with lovely assembly halls, with sounds of Krauncha birds and peacocks, served by royal swans, looking as though flying toward the sky, with auspicious houses resounding everywhere with the sounds of clarionets and ornaments, equalling the city of Vasvaukasaara, as though flying towards the sky.

ताम् समीक्ष्य पुरीम् लन्काम् राक्षस अधिपतेः शुभाम् ।
अनुत्तमाम् ऋद्धि युताम् चिन्तयाम् आस वीर्यवान् ।। ५-३-१३

समीक्ष्य	=	seeing	ताम् पुरीम्	=	that city	राक्षसाधिपतेः	=	of the king of rakshasas
अनुत्तमम्	=	best one	बुद्धियुताम्	=	with wealth	रम्याम्	=	beautiful one
शुभाम्	=	auspicious one	वीर्यवान्	=	that powerful Hanuma	चिन्तयामास	=	thought (thus).

Seeing that city of Ravana, which was best among cities, a wealthy city, a beautiful and auspicious city, that powerful Hanuma thought thus.

न इयम् अन्येन नगरी शक्या धर्षयितुम् बलात् ।
रक्षिता रावण बलैः उद्यत आयुध धारिभिः ।। ५-३-१४

न शक्या	=	(it is) not possible	धर्षयितुम्	=	to oppose	बलात्	=	by strength
अन्येन	=	by anyone else	इयम् नगरी	=	this city	रक्षिता	=	guarded
रावण बलैः	=	by armies of Ravana	उद्यतायुध धारिभिः	=	with raised weapons.			

'It is not possible for anyone else to oppose this city, by strength alone, which is being guarded by armies of Ravana with raised weapons.'

कुमुद अन्गदयोः वा अपि सुषेणस्य महा कपेः ।
प्रसिद्धा इयम् भवेत् भूमिः मैन्द द्विविदयोः अपि ।। ५-३-१५

इयम्	=	this	भूमिः	=	land	प्रसिद्धा भवेत्	=	may become conquerable
कुमुद अन्गदयोर्वापि	=	to Kumuda or Angada	महा कपेः सुषेणस्य	=	to the great monkey Sushena	मैन्द द्विविदयोरपि	=	to Mainda or Dvivida.

This land may be conquerable by Kumuda or Angada, to the great monkey Sushena or to Mainda or Dvivida.

विवस्वतः तनूजस्य हरेः च कुश पर्वणः ।
ऋक्षस्य केतु मालस्य मम चैव गतिः भवेत् ।। ५-३-१६

गतिः भवेत्	=	there may be access	विवस्वतः तनूजस्य	=	to son of Sun God - Sugreeva	हरेः	=	the monkey

कुशपर्वणः	=	Kusaparvana	कपि मुख्यस्य ऋक्षस	=	to the chief among monkeys Riksha	मम च एव	=	and to me.

There may be access to this land to the son of Sun God Sugreeva, to the monkey Kusaparvana, to the chief among monkeys Riksha and to me.

समीक्ष्य तु महा बाहः राघवस्य पराक्रमम् ।
लक्ष्मणस्य च विक्रान्तम् अभवत् प्रीतिमान् कपिः ।। ५-३-१७

समीक्ष्य	=	considering	महबाहोः	=	the great armed	राघवस्य	=	scion of Raghu's
पराक्रमम्	=	strength	लक्ष्मणस्य च	=	and Lakshmana's	विक्रान्तम्	=	valour
कपिः	=	Hanuma	अभवत्	=	became	प्रीतिमान्	=	happy.

Considering the long armed Sri Raama's strength and Lakshmana's valour, Hanuma became happy.

ताम् रत्न वसन उपेताम् कोष्ठ आगार अवतंसकाम् ।
यन्त्र अगार स्तनीम् ऋद्धाम् प्रमदाम् इव भूषिताम् ।। ५-३-१८

ताम् नष्ट तिमिराम् दीपैः भास्वरैः च महा गृहैः ।
नगरीम् राक्षस इन्द्रस्य ददर्श स महा कपिः ।। ५-३-१९

सः महाकपिः	=	that great monkey	ददर्श	=	saw	ताम्	=	that
राक्षसेन्द्रस्य नगरीम्	=	city of king of rakshasas	प्रम्दाम् इव	=	like a woman	बुध्हाम्	=	with wealth
भूषिताम्	=	decorated	रत्नवसनोपेताम्	=	with diamonds for her clothes	कोष्ठागारवतंसकाम्		with various storage houses as earrings
अन्त्रागारस्तनीम्	=	with armouries for her breasts	नष्ट तिमिराम्	=	losing darkness	महाऋहैः	=	by great houses
भास्वरैश्च	=	radiating	दीप्तैः	=	being illuminated by(lamps).			

That great monkey saw that city of king of rakshasas like a wealthy woman decorated with diamonds for her clothes, with various storage houses as earrings, with amouries for her breasts. Due to the lamps that illuminated the radiant great houses, all darkness was lost.

अथ सा हरिशार्दूलम् प्रविशन्तिम् महाबलम् ।
नगरी स्वेन रूपेण ददर्श पवनात्मजम् ।। ५-३-२०

अथ	=	thereafter	सा नगरी	=	(guardian of) that city	स्वेन रूपेण	=	in her own form
ददर्श	=	saw	हरि शार्दूलम्	=	best among monkeys	महा बलम्	=	one with great strength
पवनात्मजम्	=	Hanuma	प्रविशन्तम्	=	entering.			

Thereafter, the guardian of that city, in her own form, saw Hanuma, the best among monkeys and the mighty one, entering.

सा तम् हरिवरम् दृष्ट्वा लङ्का रावणपालिता ।
स्वयमेवोत्थिता तत्र विकृताननदर्शना ।। ५-३-२१

दृष्ट्वा	=	seeing	तम् हरिवरम्	=	that Hanuma	तत्र	=	there
सा लङ्का	=	that Lanka	रावण पालिता	=	ruled by Ravana	उत्थिता	=	rose up
स्वयमेव	=	herself	विकृत आनन दर्शना	=	with a horrific appearence of face and eyes.			

Seeing that best among monkeys Hanuma there, that Lanka ruled by Ravana, rose up herself with a horrific appearance of face an eyes.

पुरस्तत्क पिवर्यस्य वायुसूनोरतिष्ठत ।
मुञ्चमाना महानादमब्रवीत्पवनात्मजम् ।। ५-३-२२

अतिष्ठत	=	stood	पुरस्तात्	=	in front	वायुसूनोः	=	of Hanuma
कपिवरस्य	=	the best among Vanaras	मुन्चमाना	=	leaving	महा नाद	=	a great sound
अब्रवीत्	=	spoke	पवनात्मजम्	=	to Hanuma.			

She stood in front of the best among Vanaras Hanuma. She made a great sound and spoke to Hanuma thus.

कस्त्वम् केन च कार्येण इह प्राप्तो वनालय ।
कथय स्वेह यत्तत्त्वम् यावत्प्राणा धरन्ति ते ।। ५-३-२३

वनालय	=	O one who lives in gardens	त्वम् कः	=	who are you	केन कार्येण	=	for what reason
प्राप्तः इह	=	did you come here	यावत् धरन्ति	=	as long as (you) sustained	ते प्राणाः	=	your lives (before that)
कथयस्व	=	tell	यत्	=	whatever	तत्त्वम्	=	truth
इह	=	here.						

'O one who lives in gardens! Who are you? For what reason did you come here? As long as your lives are sustained, tell me the truth here before that.'

न शक्यम् खल्वियम् लङ्का प्रवेष्टुम् वानर त्वया ।
रक्षिता रावणबलैरभिगुप्ता समन्ततः ।। ५-३-२४

वानर	=	O Vanara	न शक्यम् खलु	=	it is indeed not possible	त्वया	=	by you

प्रवेष्टुम्	=	to enter	इयम् लङ्का	=	this Lanka	रक्षिता	=	protected
रावण बलैः	=	by Ravana's forces	अभिगुप्ता	=	guarded	समन्ततः	=	all around.

'O Vanara! It is indeed not possible for you to enter this city of Lanka which is protected by Ravana's forces and strongly guarded all around.'

अथ तामब्रवीद्वीरो हनुमानग्रतः स्थिताम् ।
कथयिष्यामि ते तत्त्वम् यन्मम् त्वम् परिपृच्छसि ।। ५-३-२५

अथ	=	therafter	वीरः	=	the mighty	हनुमान्	=	Hanuma
अब्रवीत्	=	spoke	ताम्	=	to her	स्थिताम्	=	who stood
अग्रतः	=	in front (of Him)	यत्	=	whatever	त्वम्	=	you
परिच्चसि	=	are asking	माम्	=	me	कथयिष्यामि	=	I will tell
ते	=	you	तत्त्वम्	=	that truth.			

Therafter the mighty Hanuma spoke to Lanka standing in front of Him as follows : 'Whatever matter you are asking me, I will tell you that truthfully.'

का त्वम् विरूपनयना पुरद्वारेऽवतिष्ठसि ।
किमर्थम् चापि माम् रुद्धा निर्भर्त्सयसि दारुणा ।। ५-३-२६

अवतिष्ठसि	=	you are standing	पुरद्वारे	=	at the entrance to city	विरूपनयना	=	O one with ugly eyes
त्वम् का	=	who are you	दारुणा	=	O horrible one	रुद्धा	=	stopping
माम्	=	me	किमर्थम्	=	for what reason	निर्भत्यसि	=	are you threatening me.

'You are standing at the entrance to the city. O one with ugly eyes! Who are you? O horrible one! Stopping me, for what reason are you threatening me?'

हनुमद्वचनम् श्रुत्वा लङ्का सा कामरूपिणी ।
उवाच वचनम् क्रुद्धा परुषं पवनात्मजम् ।। ५-३-२७

श्रुत्वा	=	listening	हनुमत् वचनम्	=	to Hanuma's words	स लङ्का	=	that Lanka
कामरूपिणी	=	with ability to change form according to will	क्रुद्धा	=	became angry	उवाच	=	and spoke
परुषम्	=	strong	वचनम्	=	words	पवनात्मजम्	=	to Hanuma.

Listening to Hanuma's words, that Lanka, with ability to achieve desired form, became angry and spoke these strong words to Hanuma.

अहम् राक्षसराजस्य रावणस्य महात्मनः ।
आज्ञाप्रतीक्षा दुर्धर्षा रक्षामि नगरीमिमाम् ।। ५-३-२८

अहम्	=	I	रक्षामि	=	protect	इमाम्	=	this
नगरीम्	=	city	दुर्धर्षा	=	being invincible	आज्ञा प्रतीक्षा	=	waiting for orders
राक्षस राजस्य	=	of the king of rakshasas	रावणस्य	=	of Ravana	महात्मनः	=	the great souled one.

'I protect this city, being invincible. I wait for the orders of the king of demons Ravana, the great one.'

न शक्या मामवज्ञाय प्रवेष्टुम् नगरी त्वया ।
अद्य प्राणैः परित्यक्तः स्वप्स्यसे निहतो मया ।। ५-३-२९

अवज्ञाय	=	humiliating	माम्	=	me	न शक्या	=	it is not possible
त्वया	=	by you	प्रवेष्टुम्	=	to enter	नगरी	=	the city
अद्य	=	now	निहतः	=	being beaten	मया	=	by me
परित्यक्तः	=	leaving	प्राणैः	=	life	स्वप्ससे	=	you will sleep (forever).

'After humilliating me it is not possible for you to enter the city. Being beaten by me, you will leave life and have a permanent sleep.'

अहम् हि नगरी लङ्का स्वयमेव प्लवङ्गम ।
सर्वतः परिरक्षामि ह्येतत्ते कथितम् मया ।। ५-३-३०

प्लवन्गम	=	O Vanara!	अहम्	=	I	परिरक्षामि	=	am protecting
लण्का नगरी	=	the city of Lanka	सर्वतः	=	in all directions	एतत्	=	this matter
कथितम्	=	has been indeed told	ते	=	to you	मया	=	by me.

'O Vanara! I am protecting this city of Lanka in all directions. This matter has been already told to you by me.'

लङ्काया वचनम् श्रुत्वा हनुमान् मारुतात्मजः ।
यत्नवान्स हरिश्रेष्ठः स्थितश्शैल इवापरः ।। ५-३-३१

मारुतात्मजः	=	Son of Vayu - Hanuma	हरि श्रेष्ठः	=	the best among Vanaras	श्रुत्वा	=	hearing
लण्कयाः वचनम्	=	Lanka's words	स्थितः	=	stood up	अपरः शैलः इव	=	like a second mountain
यत्नवान्	=	with a purpose.						

The son of Vayu and best among Vanaras heard Lanka's words and stood up like a second mountain, with a purpose.

स ताम् स्त्रीरूपविकृताम् दृष्ट्वा वानरपुङ्गवः ।
आबभाषेऽथ मेधावि सत्त्वान् प्लवगर्षभः ।। ५-३-३२

अथ	=	thereafter	सः	=	that Hanuma	मेथावी	=	the wise one

सत्त्वान्	=	with strength	प्लवगर्षभः	=	best among those who can fly	वानर पुण्गवः	=	best among Vanaras
दृष्ट्वा	=	saw	आम्	=	that Lanka	स्त्री रूप इकृताम्	=	in the form of a lady and ugly
आबभाषे	=	spoke thus.						

Thereafter that Hanuma the wise one, with great strength, best among those who can fly and best among Vanaras, saw that city of Lanka in the form of an ugly woman and spoke thus.

द्रक्ष्यामि नगरीम् लङ्काम् साट्टप्राकारतोरणाम् ।
इत्यर्थमिह सम्प्राप्तः परम् कौतूहलम् हि मे ।। ५-३-३३

द्रक्ष्यामि	=	I should like to see	लङ्काम् नगरीम्	=	the city of lanka	साट्टा प्राकार तोरणाम्	=	with its palaces defensive walls and archways
इति अर्थम्	=	for this reason	संप्राप्तः	=	(I) came	इह	=	here
परम् कौतूहलम्	=	(there is) lot of curiosity	मे	=	to me.			

'I should like to see the city of Lanka with its palaces, defensive walls and archways. I came here for that reason. I am very curious to see them.'

वनान्युपवनानीह लङ्कायाः काननानि च ।
सर्वतो गृहमुख्यानि द्रष्टुमागमनम् हि मे ।। ५-३-३४

मे आगमन्म्	=	my arrival	इह	=	here	द्रष्टुम् हि	=	to indeed see
लङ्कायाः	=	Lanka's	वनानि	=	gardens	उपवनानि	=	parks
काननानि च	=	and forests	गृह मुख्यानि	=	important houses	सर्वतः	=	all over

'My arrival here is indeed to see Lanka's gardens, parks, forests and important houses all over.'

तस्य तद्वचनम् श्रुत्वा लङ्का सा कामरूपिणी ।
भूय एव पुनर्वाक्यम् बभाषे परुषाक्षरम् ।। ५-३-३५

श्रुत्वा	=	listening	तस्य	=	to His	तत् वचनम्	=	those words
लङ्का काम रूपिणी	=	Lanka with the ability to change form according to will	बभाषे	=	spoke	पुनः	=	again
परुषाक्षरम्	=	strong words	भूयः एवे	=	stronger than before.			

Listening to Hanuma's words, Lanka with the ability to assume desired form, spoke harsh words stronger than before.

मामनिर्जत्य दुर्बद्धे राक्षसेश्वरपालिता ।
न शक्यमद्य ते द्रष्टुम् पुरीयम् वनराधम ।। ५-३-३६

वानराधम	= O lowly Vanara!	दुर्बद्धे	= with evil mind	न शक्यम्	= it is not possible
ते	= to you	द्रष्टुम्	= to see	अद्य	= now
इयम् पुरी	= this city	राक्षसेस्वर पालिता	= ruled by king of rakshasas	अनिर्जित्य माम्	= without defeating me.

'O lowly Vanara with an evil mind! It is not possile for you to see this city ruled by king of rakshasas, without first defeating me.'

ततः स कपिशार्दूलस्तामुवाच निशाचरीम् ।
दृष्वा पुरीमिमाम् भद्रे पुनर्यास्ये यथागतम् ।। ५-३-३७

ततः	= then	सः कपि शार्दूलः	= that tiger among Vanaras Hanuma	उवाच	= spoke
ताम् निशाचरीम्	= to that demon	भद्रे	= O auspicious one!	दृष्वा	= after seeing
इमाम् पुरीम्	= this city	यास्ये	= I will return	पुनः	= agin
यतागतम्	= as I came.				

Then that tiger among Vanaras Hanuma spoke to that demon : 'O auspicious one! After seeing this city I will return back again to where I came from.'

ततः कृत्वा महानादम् सा वै लङ्का भयावहम् ।
तलेन वानरश्रेष्ठम् ताडयामास वेगिता ।। ५-३-३८

ततः	= thereafter	सा लन्का	= that Lanka	कृत्वा	= made
महानादम्	= a great sound	भयावहम्	= causing terror	ताडयामास	= hit
वानरश्रेष्ठम्	= the best among Vanaras	तलेन	= with the palm	वेगिता	= quickly.

Thereafter that Lanka made a great sound causing terror and hit Hanuma, the best among Vanaras, with her palm quickly.

ततः स कपिशार्दुलो लङ्काया ताडितो भृशम् ।
ननाद सुमहानादम् वीर्यवान् पवनात्मजः ।। ५-३-३९

ततः	= then	सः कपिशार्दूलः	= that tiger among Vanaras	वीर्यवान्	= the poweful
पवनात्मजः	= son of Vayu	ताडितः	= being hit	लन्कया	= by Lanka
भृशम्	= a lot	ननाद	= made	सुमहानादम्	= a great sound.

Then that tiger among Vanaras, the powerful son of Vayu, being hit powerfully by Lanka made a great sound.

ततः सम्वर्तयामास वामहस्तस्य सोऽङ्गुळीः ।
मुष्टिनाभिजघूनैनाम् हनुमान् क्रोधमूर्चितः ।। ५-३-४०
स्त्री चेति मन्यमानेन नातिक्रोधः स्वयम् कृतः ।

ततः	=	thereafter	सः हनुमान्	=	that Hanuma	क्रोधमूर्चितः	=	became dizzy with anger
संवर्तयामास	=	folded	अङ्गुळीः	=	fingers	वामहस्तस्य	=	of left hand
अभिहघान	=	hit	एनाम्	=	her	मुष्टिना	=	with His fist
स्त्री च इति	=	she is a woman (thus)	मन्यमानेन	=	thinking	अति क्रोधः	=	great anger
स्वयम् न कृतः	=	was not done by Himself.						

Thereafter that Hanuma became dizzy with anger and folded his fingers of left hand. He then hit her with His fist. 'She is a woman' - thinking thus He did not show much anger by Himself.

सा तु तेन प्रहारेण विह्वलाङ्गी नीशाचरी ।। ५-३-४१
पपात सहसा भूमौ विकृताननदर्शना ।

सा निशाचरी तु	=	that demon	पपात	=	fell	भूमौ	=	on land
सहसा	=	immediately	तेन प्रहारेण	=	by that hit	विह्वाङ्गी	=	with a distressed body
विकृताननदर्शना	=	and became with a horrific face in appearance.						

That demon fell on land immediately by that hit with a distressed body and appeared with a horrific face.

ततस्तु हनुमान् प्राज्ञस्ताम् दृष्ट्वा विनिपातिताम् ।। ५-३-४२
कृपाम् चकार तेजस्वी मन्यमानः स्त्रियम् तु ताम् ।

ततः	=	thereafter	प्रज्ञः	=	the intellectual	तेस्जस्वी	=	the glorious one
हनुमान्	=	Hanuma	दृष्ट्वा	=	saw	ताम्	=	her
विनिपातिताम्	=	fallen down	मन्य मानः	=	thinking	ताम्	=	her
स्त्रियम्	=	to be woman	चकार	=	made	कृपाम्	=	kindness.

Thereafter the intellectual and glorious Hanuma saw her fallen down and thinking her to be woman, showed kindness.

ततो वै भृशसम्विग्ना लङ्का गद्गदाक्षरम् ।। ५-३-४३
उवाचागर्वितम् वाक्यम् हनूमन्तम् प्लवङ्गमम् ।

ततः	=	thereafter	सा लन्का	=	that Lanka	भृश संविग्ना	=	being very gloomy
उवाच	=	spoke	गद्गदाक्षरम्	=	with faltering tone	वाक्यम्	=	these words
अगर्वितम्	=	without being proud	हनूमन्तम्	=	to Hanuma	प्लवङ्गम्	=	the Vanara.

Thereafter that Lanka being very gloomy spoke with a falterting tone without pride these words to Hanuma the Vanara.

प्रसीद सुमहाबाहो त्रायस्व हरिसत्तम || ५-३-४४
समये सौम्य तिष्ठन्ति स्त्त्ववन्तो महाबलाः |

सु महाबाहो	=	O long armed one!	हरि सत्तम	=	O best among Vanaras!	प्रसीद	=	get propitiated
त्रायस्व	=	protect me	सौम्य	=	O gentle one!	महाबलाः	=	those with great strength
सत्त्ववन्तः	=	with courage	तिष्ठन्ति	=	stand	समये	=	on tradition.

'O long armed one! O best among Vanaras! Get propitiated and protect me. O gentle one! Those with great strength and courage always stand firm on tradition.'

अहं तु नगरी लङ्का स्वयमेव प्लवङ्गम || ५-३-४५
निर्जिताहम् त्वया वीर विक्रमेण महाबल |

प्लवन्गाम	=	O Vanara!	अहं तु	=	I am	लन्कानगर्येव	=	city of Lanka itself
स्वयमेव	=	myself	महा बल	=	O strong one!	वीर	=	O courageous one!
अहं	=	I	निर्जिता	=	have been defeated	त्वया विक्रमेण	=	by your strength.

'O Vanara! I am myself the city of Lanka. O strong one! O courageous one! I am defeated by your strength.'

इदम् तु तथ्यम् श्रृणु वै ब्रुवन्त्य मे हरीश्वर || ५-३-४६
स्वयम्भुवा पुरा दत्तम् वरदानम् यथा मम |

हरिश्वरा	=	O lord of Vanaras!	पुरा	=	in earlier times	यथा	=	how
वरदानम्	=	a gift of boon	दत्तम्	=	had been given	मम	=	to me
स्वयम्भुवा	=	by Brahma	श्रृणु वै	=	hear	मे	=	by me
ब्रुवन्याः	=	being spoken	इदम् तथ्यम् तु	=	this truth.			

'O lord of Vanaras! In earlier times I had been given a boon by Lord Brahma. Hear from me about this matter.'

यदा त्वाम् वानरः कश्चिद्विक्रमाद्वशमानयेत् || ५-३-४७
तदा त्वया हि विज्ञेयम् रक्षसाम् भयामागतम् |

यदा	=	whenever	कश्चित् वानरः	=	one Vanara	विक्रमात्	=	by his prowess
त्वाम् वशम् आनयेत्	=	conquers you	तदा	=	then	भयम्	=	fear
आगतम्	=	will come	रक्षसाम्	=	for Rakshasas	त्वया विज्ञेयम्	=	let it be known by you.

'Let this be known by you - whenever a Vanara conquers you with his might, then a fear will come for Rakshasas.'

स हि म् समयः सौम्य प्राप्तोऽय तव दर्शनात ।। ५-३-४८
स्वयम्भूविहितः सत्यो न तस्यास्ति व्यतिक्रमः ।

सौम्य	=	O gentle one!	तव दर्शनात	=	with your apparance	अद्य	=	now
सः समयः प्राप्तः	=	that time has arrived	मे	=	for me	स्वयम्भूविहितः	=	the ordinance of Brahma
सत्यः	=	is true	नास्ति	=	there is no	व्यतिक्रमः	=	change
तस्य	=	to that.						

'O gentle one! With your appearance now, that time has come for me. Ordinance of Brahma is the truth and is immutable.'

सीतानिमित्तंम् राज्ञस्तु रावणस्य दुरात्मनः ।। ५-३-४९
विधत्स्व सर्वकार्याणि यानि यानिह वाञ्चसि ।

विनाशः	=	destruction	समुपागतः	=	has come	रावणस्य	=	of Ravana
दुर्रात्मनः	=	the evil minded	राजाः	=	king	सर्वेषाम् रक्षसाम् च	=	and to all Rakshasas
सीता निमित्तम्	=	due to Sita.						

'The destruction has come for Ravana the evil minded king and to all Rakshasas due to Sita.'

तत्प्रविश्य हरिश्रेष्ठम् पुरीम् रावणपालिताम् ।। ५-३-५०
विधत्स्व सर्वकार्याण् यानि यानीह वाञ्चसि ।

हरि श्रेष्ठ	=	O best among Vanaras!	tat	=	for that reason	प्रविश्य	=	enter
पुरीम्	=	the city	रावण पालिताम्	=	ruled by Ravana	इ विध्त्व	=	do
यानि यानि	=	whatever	वान्चसि	=	you desire	सर्व कार्याणि	=	all those tasks
इह	=	here.						

'O best among Vanaras! For that reason, enter the city of Lanka ruled by Ravana and do here whatever tasks you want to.'

प्रविश्य शापोपहताम् हरीश्वर ।
शुभाम् पुरीम् राक्षसराजपालिताम् ।
यदृच्छया त्वम् जनकात्मजाम् सतीम् ।
विमार्ग सर्वत्र गतो यथासुखम् ।। ५-३-५१

हरीश्वरा	=	O lord of Vanaras!	प्रविश्य	=	enter	पुरीम्	=	the city
यदृच्छया	=	freely	शापोपहताम्	=	stuck by curse	राक्षस राज पालिताम्	=	ruled by the king of Rakshasas
शुभाम्	=	auspicious one	त्वम्	=	you	सर्वत्र गतः	=	being gone every-where
विमार्गस्व	=	search	सतीम् जनकात्मजाम्	=	the chaste wife Sita	यथा सुखम्	=	according to comfort.

'O lord of Vanaras! Enter the auspicious city of Lanka stuck by the curse, ruled by the king of Rakshasas, roam everywhere and search for the chaste wife Sita according to your comfort.'

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे तृतीयः सर्गः ||

Thus completes 3rd chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

4 Sarga 04 - चतुर्थः सर्ग

Hanuma Enters The City Of Lanka

Introduction -

Entering Lanka at night by placing His left foot desiring the destruction of enemies, Hanuma hears various musical instruments being played upon inside. He also observes enemies' forces and moves towards the royal gynaeceum.

स निर्जत्य पुरीम् लण्का श्रेष्ठाम् ताम् कामरूपिणीम् ।
विक्रमेण महातेजा हनुमान् कपिसत्तमः ।। ५-४-१
अद्वारेण मःआतेजा हौमान् कपिसत्तमः ।

सः हनुमान्	=	that Hanuma	कपिसत्तमः	=	the best among Vanaras	महातेजाः	=	the great radiant one
महा बाहुः	=	the long armed one	निर्जित्य	=	conquered	विक्रमेण	=	by strength
ताम् लङ्काम्	=	that Lanka	श्रेष्ठाम्	=	the best one	कामरूपिणीम्	=	capable of assuming desired form
अभिपुप्लुवे	=	leapt	प्राकारम्	=	(over) fortress wall	अद्वारेण	=	at a non-entry gate.

That Hanuma the best among Vanaras, the great radiant one, the long armed one, conquered with His might the best Lanka who is capable of assuming desired form. He then leapt over the city wall at a place that was not a gate.

प्रविश्य नगरीम् लङ्काम् कपिराजहितम्करः ।। ५-४-२
चक्रेणाऽथ पदम् सव्यम् शत्रूणाम् स तु मूर्धनि ।

कपिराज हितंकरः	=	desiring the benefit of the king of Vanaras	सः	=	that Hanuma	प्रविश्य	=	entered
लङ्काम् नगरीम्	=	the city of Lanka	अथ	=	and	चक्रे	=	made
सव्यं पादम्	=	left foot	शत्रूणाम् मूर्धनि	=	on enemies' head.			

Desiring the benefit of the king of Vanaras Sugreeva, that Hanuma entered the city of Lanka and thus actually placed His left foot on the enemies' heads.

comment: When entering a city of enemies, one who wishes their destruction should always place one's left foot first into the city.

प्रविष्टः सत्त्वसंपन्नो विशायाम् मारुतात्मजः || ५-४-३
स महापथमास्थाय मुक्तापुष्पविराजितम् ।
ततस्तु ताम् पुरीम् लङ्काम् रम्यामभिययौ कपिः || ५-४-४

सः मारुतात्मजः	=	that son of Vayu	सत्त्व संपन्नः	=	endowed with great strength	प्रैष्टः	=	entered
निशायाम्	=	at night	आस्थाय	=	and took	महा पथम्	=	the grand road
मुक्ता पुष्प विराजितम्	=	shone by pearls and flowers	ततः	=	then	कपिः	=	Hanuma
अभिययौ	=	went	ताम् रम्याम् लकाम् पुरीम्	=	towards that beautiful city of Lanka.			

That son of Vayu endowed with great strength, entered the city at night and took the grand road shone by flowers and pearls. After that Hanuma went towards that beautiful city of Lanka.

हसित उद्घुष्ट निनदैः तूर्य घोष पुरः सरैः ।
वज्र अन्कुश निकाशैः च वज्र जाल विभूषितैः || ५-४-५
गृह मेघैः पुरी रम्या बभासे द्यौः इव अम्बुदैः ।

रम्या पुरी	=	the beautiful city	बभासे	=	shone	द्यौरिव	=	like the sky
अम्बुदैः	=	with clouds	गृह मेघैः	=	with cloud like houses	हसितोत्कृष्ट निनदैः	=	with sounds of laughter
तूर्य घोष पुरः सरैः	=	with sounds of musical instruments at the interior	वज्रांकुश निकाशैश्च	=	equal (in strength) to diamonds and clubs	वज्र जाल विभूषितैः	=	with windows decorated with diamonds.

The beautiful city shone like the sky together with clouds, with its cloud like houses filled with sounds of laughter and with sounds of musical instruments at the interior, equal in strength to diamonds and clubs and with windows decorated with diamonds.

प्रजज्वाल तदा लन्का रक्षः गण गृहैः शुभैः || ५-४-६
सित अभ्र सदृशैः चित्रैः पद्म स्वस्तिक संस्थितैः ।
वर्धमान गृहैः च अपि सर्वतः सुविभाषितैः || ५-४-७

ततः	=	then	थे चित्य् प्रजज्वाला	=	shone	सुविभूषिता	=	being well decorated
सर्वतः	=	everywhere	रक्षोगणगृहैः	=	by houses of Rakshasas	वर्थमान गृहैश्चा	=	and also modern houses
सिताभ्र सदृशैः	=	equalling white clouds	चित्रैः	=	surprising ones	पद्मस्वस्तिक संस्थितैः	=	with the shape of lotus and swastika
शुभैः	=	(and) auspicious.						

Then that city of Lanka shone brilliantly being well decorated by the houses of Rakshasas. These were modern houses which equalled white clouds, which were surprising with the shape of lotus and swastika and which were auspicious.

ताम् चित्र माल्य आभरणाम् कपि राज हितम् करः ।
राघव अर्थम् चरन् श्रीमान् ददर्श च ननन्द च ।। ५-४-८

कपि राज हितं करः	=	performer of good deeds for the king of monkeys	श्रीमान्	=	the glorious Hanuma	चरन्	=	moving
राघवार्थम्	=	for the sake of Sri Raama	ददर्श	=	saw	ताम्	=	that city
चित्रमाल्या भरणाम्	=	with wonderful garlands and jewellery	ननन्द च	=	and became happy too.			

That glorious Hanuma, performer of beneficial deeds for Sugreeva the king of monkeys, moved around the city of Lanka which had wonderful garlands and jewellery, for the sake of Sri Raama. He saw the city and became happy too.

भवनाद्भवनं गच्छन् ददर्श पवनात्मजः ।
विविधाकृतिरूपाणि भवनानि ततस्ततः ।। ५-४-९

गच्चन्	=	going	भवनात् भवनम्	=	from one buiding to another	पवनात्मजः	=	Hanuma
ददर्श	=	saw	भवनानि	=	buildings	विविधाकृति रूपाणि	=	in various shapes and forms
ततस्ततः	=	on every side.						

Going from one building to another, Hanuma saw buildings in various shapes and forms on every side.

शुश्राव मधुरम् गीतम् त्रि स्थान स्वर भूषितम् ।
स्त्रीणाम् मद समृद्धानाम् दिवि च अप्सरसाम् इव ।। ५-४-१०

अप्सरसाम् इव	=	like Apsarasa women	दिवि	=	in heaven	मद समृद्धानाम्	=	filled with love
स्त्रीणाम्	=	of women	त्रिस्थानस्वरभूषितम्		decorated by sounds born from the three areas- Mandra Madhya Tara			
शुश्राव	=	heard	गीतम्	=	song	मधुरम्	=	which was sweet.

Hanuma heard a sweet song which was decorated by sound from the three svaras - Mandra, Madhya and Tara of love lorne women like Apsara women in heaven.

शुश्राव कान्ची निनदम् नूपुराणाम् च निह्स्वनम् ।
सोपान निनदामः चैव भवनेषु महात्मनम् ।। ५-४-११

शुश्राव	=	(He) heard	ततः ततः	=	there and there	महात्मनम् भवनेषु	=	in houses of wealthy people
कान्चीनिनदम्नूपुराणाम् निह्स्वनम्		tinkling of ornaments worn around the waist	सोपान निनदाम् च इव	=	sound footfall over stairs	अस्पोतित निनादम्च	=	sound from warriors due to clapping of arms
क्ष्वेळिताम्श्च	=	roar of ogres.						

Hanuma also heard there and there sound from the tinkling of ornaments worn around the waist in the houses of wealthy people, sounds of footfall over stair, sound from clapping of arms by warriors and roar of ogres.

आस्फोटित निनादामः च क्ष्वेडितामः च ततः ततः ।
शुश्राव जपताम् तत्र मन्त्रन् रक्षोगृहेषु वै ।। ५-४-१२

शुश्राव	=	(He) heard	ततः ततः	=	there and there	महात्मनम् भवनेषु	=	in houses of wealthy people
कान्चीनिनदम्नूपुराणाम् निह्स्वनम्		tinkling of ornaments worn around the waist	सोपान निनदाम् च इव	=	sound footfall over stairs	आस्फोटित निनादामः च	=	sound from warriors due to clapping of arms
क्ष्वेडितामः च	=	roar of ogres.						

Hanuma also heard there and there sound from the tinkling of ornaments worn around the waist in the houses of wealthy people, sounds of footfall over stair, sound from clapping of arms by warriors and roar of ogres.

स्वाध्याय निरतामः चैव यातु धानान् ददर्श सः ।
रावण स्तव सम्युक्तान् गर्जतः राक्षसान् अपि ।। ५-४-१३

शुश्राव	=	(He) heard	मन्त्रान्	=	ritual chantings	जपताम्	=	chanted by ogres
तत्र	=	there	रक्षोगृहेषु	=	in the house of rakshasas	सः	=	He
ददर्श	=	saw	यतुधानाम्	=	a class of ogres	स्वध्यायनिरतान्	=	engaged in study of Vedas
ददर्श	=	saw	राक्षसानपि	=	also rakshasas	गर्जतः	=	roaring
रवनस्ततसम्युक्तान्		who came together praise to Ravana.						

There Hanuma heard ritual chantings muttered by rakshasas in their houses. He saw ogres engaged in study of Vedas. He also saw roaring rakshasas who came together to praise Ravana.

राज मार्गम् समावृत्य स्थितम् रक्षः बलम् महत् ।
ददर्श मध्यमे गुल्मे राक्षसस्य चरान् बहून् ।। ५-४-१४

ददर्श	=	(He) saw	बहून् चरान्	=	many spies	रावनस्य	=	of Ravana
रक्षोबलम्	=	army of ogres	महत्	=	which was a big one	स्तितम्	=	which stood
राजमार्गम् स्मावृत्य	=	surrounding royal highway	मध्यमे गुल्मे	=	in the central zone of the city.			

He saw many spies of Ravana and a big army of ogres which stood surrounding the royal highway in the central zone of city.

दीक्षितान् जटिलान् मुण्डान् गः अजिन अम्बर वाससः ।
दर्भ मुष्टि प्रहरणान् अग्नि कुण्ड आयुधामः तथा ।। ५-४-१५

कूट मुद्गर पाणीमः च दण्ड आयुध धरान् अपि ।
एक अक्ष अनेक कर्णामः च चलल् लम्ब पयः धरान् ।। ५-४-१६

करालान् भुग्न वक्रामः च विकटान् वामनामः तथा ।
धन्विनः खड्गिनः चैव शतघ्नी मुसल आयुधान् ।। ५-४-१७

परिघ उत्तम हस्तामः च विचित्र कवच उज्ज्वलान् ।
नातिस्थूलान् नातिकृशान् नातिदीर्घ अतिह्रस्वकान् ।। ५-४-१८

नातिगौरान्नातिकृष्णान्नातिकुब्जान्न वामनान् ।
विरूपान् बहु रूपामः च सुरूपामः च सुवर्चसः ।। ५-४-१९

ददर्श	=	(He)saw	दीक्षितान्	=	those who were initiated into various Vedic practices	जटिलान्	=	those who wore matted locks on their head
मुण्डान्	=	those who had shaven heads	गोजिनाम्बरवसिन्=		those who had worn cow hides and other clothing	दर्भमुष्टिप्रहरणान्	=	those who were carrying Kusa grass as weapons
तथा	=	and also	अग्निकुन्डायुधान्	=	those who had fire vessels as weapons	कूटमुद्गरपाणीम्श्च	=	those who carried hammers and clubs in their hands
दण्डायुधधरानपि	=	and also those who had worn staffs as weapons	एकाक्षान्	=	those who were one-eyed	एककर्णाम्श्च	=	those who had one ear
लम्बोदरपयोधरान्	=	those who were pot-bellied and with hanging breast	कराळान्	=	those who had horrible appearances	भुग्नवक्रम्श्च	=	those with twisted mouths
विकटान्	=	those who were horrific	तथा	=	and also	वामनान्	=	short people

धन्विनः	= those who carried bows and arrows	खड्गिनश्चैव	= those who carried swords	शतघ्निमुसलायुधान्	those who carried pestles and clubs as weapons
परिघोत्तमहस्ताम्श्च	those who carried excellent Parighas in their hands	विचित्रकवचोज्ज्वलान्	those who shone with strange armour	नातिस्थूलान्	= those who were not very fat
नातिकृशान्	= those who were not too thin	नातिधीर्घातिह्रस्वाकान्	those who were neither tall nor short	नातिगौरान्	= those who were not very fair
नातिकृष्णान्	= those who were not very dark	नातिकुब्जान्	= those who were not very hunchbacked	न वामनान्	= those who were not very short
विरूपान्	= those who had distorted appearance	बहुरूपन्श्च	= those who had multiple appearances	सुरूपांश्च	= those who had a good appearance
सुवर्चसः	= those who had great brilliance	ध्वजीन्	= those who carried banners	पताकिनश्चैव	= those who carried flags
विविधायुधान्	= those who carried different weapons.				

Hanuma saw those who were initiated into various Vedic practices, those who wore matted locks on their head, those who had shaven heads, those who wore cow hides and other clothing, those who were carrying Kusa grass as weapons and also those who had fire vessels as weapons, those who carried hammers and clubs in their hands and also those who had worn staffs as weapons, hose who were one-eyed, those who had one ear, hose who were pot-bellied and with hanging breast, those who had horrible appearances, those with twisted mouths, those who were horrific and also short people, those who carried bows and arrows those who carried swords, those who carried pestles and clubs as weapons, those who carried excellent Parighas in their hands, those who shone with strange armour, those who were not very fat, those who were not too thin, those who were neither tall nor short, those who were not very fair, those who were not very dark, those who were not very hunchbacked, those who were not very short, those who had great brilliance, those who carried banners, those who carried flags and those who carried different weapons.

ध्वजीन् पताकिनश्चैव ददर्श विविधायुधान् ।
शक्ति वृक्ष आयुधामः चैव पट्टिश अशनि धारिणः ।। ५-४-२०

क्षेपणी पाश हस्तामः च ददर्श स महा कपिः ।
स्त्रग्विणः त्व् अनुलिप्तामः च वर आभरण भूषितान् ।। ५-४-२१

नानावेषसमायुक्तान्यथास्वैरगतान् बहून् ।
तीक्ष्ण शूल धरामः चैव वज्रिणः च महा बलान् ।। ५-४-२२

महाकपिः	=	Hanuma	ददर्श	=	saw	शेक्तिवृक्षयुधाम्श्चैव	=	those who carried javelins and trees as weapons
पटिसशेनिधारिणः	=	or holding Pattisa and thunderbolts	क्षेपणीपाशहस्ताम्श्च		and holding a sling and noose in their hands	स्रग्विणः	=	those who carried flower garlands
अनुलिप्ताम्श्च	=	those who wore sandal pastes	वराभरनभोषितान्	=	decorated with best jewellery	नानावेषसमायुक्तान्		with various kinds of appearances
यधास्वैरगतान्	=	moving about at will	बहून्	=	many people	तीक्ष्नस्तूलधारन्श्चैव		those who carried sharp spikes
वज्रिनश्च	=	along with thunderbolt	महाबलान्	=	those who had great might			

Hanuma saw many people, who had great might, who carried javelins and trees as weapons, those who carried Pattisas and thunderbolts, those who carried in their hands sling and nooses, those who carried flowered garlands, wearing sandal paste and decorated with best jewellery, those who had various kinds of appearances roaming freely at will, those who carried sharp spikes and thunderbolts.

शत साहस्त्रम् अव्यग्रम् आरक्षम् मध्यमम् कपिः ।
रक्षोधिपतिनिर्दिष्टम् ददर्शान्तःपुराग्रतः ।। । ५-४-२३

कपिः	=	Hanuma	ददर्श	=	saw	अन्तःपुराग्रतः	=	(statoned) before inner city
मध्यमंआरक्षम्	=	central protective force	अव्यग्रम्	=	attentive	सेतसहस्त्रम्	=	equal in hundred thousand
रखोधिपतिनिर्दिष्टम्		positioned at the command of Ravana.						

Hanuma saw at the front of inner city, a hundred thousand central protective force which was attentive and was positioned there at the command of Ravana.

स तदा तद्गृहम् दृष्ट्वा महाहाटकतोरणम् ।
राक्षसेन्द्रस्य विख्यातमद्रिमूर्ध्नि प्रतिष्ठितम् ।। ५-४-२४

पुण्डरीकावतंसाभिः परिखाभिरलम्कृतम् ।
प्राकार आवृतम् अत्यन्तम् ददर्श स महा कपिः ।। ५-४-२५

सः	=	that	महाकपिः	=	Hanuma	ददर्श	=	saw
तत् गृहम्	=	that house	राक्षसेन्द्रस्य	=	of Ravana	महाहाटक तोरणम्	=	with a great golden doorway
अर्द्रिमूर्द्रिणि	=	on a top of mountain	प्रतिष्ठितम्	=	situated	विक्यातम्	=	famous
पुदरीकवतम्साभिः	=	with lotuses as decorations	परिकाभिः अलम्कृतम्	=	garnished by moats	प्राकारवृतम्	=	surrounded by a compound wall
तदा	=	then	दृष्ट्वा	=	seeing	अत्यन्तम्	=	a lot.

That Hanuma saw Ravana's house with a golden doorway. That famed house was on the top of a mountain. Motes filled with white lotuses surrounded it. It was also surrounded by a compound wall. He watched the house again and again.

त्रिविष्टप निभम् दिव्यम् दिव्य नाद विनादितम् ।
वाजि हेषित सम्घुष्टम् नादितम् भूषणैः तथा ।। ५-४-२६

रथैः यानैः विमानैः च तथा गज हयैः शुभैः ।
वारणैः च चतुः दन्तैः श्वेत अभ्र निचय उपमैः ।। ५-४-२७

भूषितम् रुचिर द्वारम् मत्तैः च मृग पक्षिभिः ।
राक्षस अधिपतेः गुप्तम् आविवेश गृहम् कपिः ।। ५-४-२८

महाकपिः	=	The great Hanuma	आविवेश	=	entered	गुप्तम्	=	secretly
राक्षसाधिपतेः	=	Ravana's inner city	त्रिविष्टपःनिभम्	=	(which was like a) paradise	दिव्यम्	=	best one
वाजिघोषितसन्गुष्टम्		resonating with neighing of horses	तथा	=	and	नादितम्	=	made noisy
भूषनैः	=	with ornaments	रथैः	=	by chariots	यानैः	=	by vehicles
विमानैश्च	=	and by aerial-cars	तथा	=	and	भूषितम्	=	decorated by
सुभैःहयगजैः	=	by auspicious horses and elephants	स्वेताब्रनिचयोपमैः	=	equalling a group of white clouds	वारणैश्च	=	by great elephants
चतुर्दन्तैः	=	with four tusks	मृगपक्षिभिः	=	by animals and birds	मत्तैः	=	in heat
रुचिरद्वारम्	=	with a beautiful entrance	रक्षितम्	=	protected	यातुधानैः	=	by raksasas
सुमहावीरैः	=	with great strength	शहस्त्रशेः	=	in thousands.			

The great Hanuma entered secretly Ravana's inner city which was equal to paradise, rendered noisy by neighing of horses and tinkling of ornaments, by chariots, vehicles and aerial-cars and decorated by auspicious elephants and horses and great elephants with four tusks and by birds and animals in heat. It had beautiful entrances and was protected by thousands of rakshasas with great strength.

सहेमजाम्बूनदचक्रवाळम् ।
महार्ह मुक्तामणिभूषितान्तम् ।
परार्थ्यकालागुरुचन्दनाक्तं ।
स रावणान्तःपुरमाविवेश ।। ५-४-२९

सः	=	Hanuma	आविवेश	=	entered	रावनातःपुरम्	=	the in inner city of Ravana

सहेम	= filled with gold	जाबूनद चक्रवाळम्	= with a golden court-yard	महारः मुक्ता मणिभूषितान्तम्	= with a central area decorated by pearls and diamonds of great value
पराध्यकालागुरुचन्दनाक्तम्	= which was sprinkled with water containing superb agallocum and sandal-wood.				

Hanuma entered the inner city of Ravana which was filled with gold, which had a golden court-yard , with a central area decorated by pearls and diamonds of great value and sprinkled daily with water containing superb algallocum and sandal-wood.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे चतुर्थः सर्गः ।।

Thus completes 4th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

5 Sarga 05 - पञ्चमः सर्ग

Ravana's Palace

Introduction -

Hanuma sees the denizens of city of Lanka rendered beautiful by the glorious moon, Hanuma also become anxious had not become to able to find Sita.

ततः स मध्यंगतमंशुमन्तं ।
ज्योत्स्नावितानम् महदुद्वमन्तम् ।
ददर्श धीमान् दिवि भानुमन्तम् ।
गोष्ठे वृषं मत्तमिव भ्रामन्तम् ।।५-५-१

ततः	=	thereafter	धीमान् सः	=	that intellectual Hanuma	ददर्श	=	saw
भानुवन्तम्	=	the moon	दिवि	=	in the sky	मध्यम्गतम्	=	who obtaining the middle of sky
अम्शुमन्तम्	=	who had rays	उद्वमन्तम्	=	who spread	महत्ज्योत्स्नावितानम्		a great quantity of moon shine
वृषमिव	=	moon looked like a bull	मत्तम्	=	in heat	गोष्ठेभ्रमन्तम्	=	among cows.

Thereafter that intellectual Hanuma saw the moon in the sky shining with rays, obtaining the middle portion of sky. Spreading a great quantity of moon shine, moon looked like a bull in heat among cows.

लोकस्य पापानि विनाशयन्तम् ।
महोदधिं चापि समेधयन्तम् ।
भूतानि सर्वाणि विराजयन्तम् ।
ददर्श शीतांशुमथाभियान्तम् ।। ५-५-२

अथ	=	after that	ददर्श	=	(He) saw	शीताम्शुम्	=	the moon
अभियान्तम्	=	coming up	विनाशयन्तम्	=	destroying	लोकस्यपापानि	=	the sins of the world
समेधयन्तम् च अपि	=	and also causing the growth of	महोदधिम्	=	the great ocean	विराजयन्तम्	=	causing to shine
सर्वाणिभूतानि	=	all the living beings.						

After that Hanuma saw the moon coming up destroying the sins of the world, causing the great ocean to grow and causing all living beings to shine.

या भाति लक्ष्मीर्भुवि मन्दरस्था ।
तथा प्रदोषेषु च सागरस्था ।
तथैव तोयेषु च पुष्करस्था ।
रराज सा चारुनिशाकरस्था ।। ५-५-३

या	=	what ever	लक्ष्मीः	=	splendour	मन्दरस्थाभाति	=	shines over Mount Mandara
भुवि	=	on earth	तथा	=	in the same way	सागरस्था	=	over ocean
प्रदोषेषु	=	during evenings	तथैव	=	in the same way	पुष्करस्तातोयेषु	=	over lotuses in the waters
सा	=	the same splendour	रराज	=	shone	चरुनिशाकरस्ता	=	on the beautiful moon.

What ever splendour shines over Mount Mandara on earth, on the ocean during evenings, over the lotuses in the waters, the same splendour shone on the beautiful moon.

हंसो यथा राजतपञ्जरसथः ।
सिम्हो यथा मन्दरकन्दरस्थः ।
वीरो यथा गर्वितकुञ्जरस्थ ।
श्चन्द्रो विबभ्राज तथामभरस्थः ।। ५-५-४

हंसःयदा	=	like a swan	राजतपञ्जरस्थः	=	in a silver cage	सिंहहयथा	=	like a lion
मन्धरकन्दरस्थः	=	in a cave of Mount Mandara	वीरःयथा	=	like a warrior	गर्वितकुञ्जरस्तः	=	on proud elephant
तथा	=	in the same way	अम्बरस्थः	=	in the sky	चन्द्रःविबभ्राज	=	the moon shone.

Like a swan in a silver cage, like a lion in the cave of Mount Mandara, like a warrior on a proud elephant, in the same way the moon shone in the sky.

स्थितह् ककुद्मानिव तीक्ष्णश्रृङ्गो ।
महाचलः श्वेत इवोच्चश्रृङ्गः ।
हस्तीव जाम्बूनदबद्धशइङ्गो ।
रराज चन्द्रह् परिपूर्णश्रृङ्गः ।। ५-५-५

चन्द्रः	=	the full moon	परिपोर्णसृगः	=	with its horn like spot	रराज	=	shone
ककुद्मानिव	=	like a high humped ox	स्तितः	=	standing	तीक्ष्णश्रृङ्गः	=	with a high hump
महाचलःइव	=	like a great mountain	स्वेतः	=	white in colour	वुछसृगः	=	with tall summits
हस्तीव	=	like an elephant	जाबूनद बद्दसृगः	=	with golden tusks.			

The full moon with its horn like spot shone like a sharp horned standing ox with a high hump, like a great white mountain with tall summits, like an elephant with golden tusks.

विनष्टशीताम्बुतुषारपङ्को ।
महाग्रहग्राहविनष्टपङ्कः ।
प्रकाशलक्ष्म्याश्रयनिर्मलाङ्को ।
रराज चन्द्रो भगवान् शशाङ्कः ।। ५-५-६

भगवान्	=	Divine	चन्द्रः	=	the moon	विनष्टशीताम्बुतुषारपङ्कः	=	who lost cold water and frost

महाग्रहग्राहविनष्टपङ्कः		with lost stain due to the eclipse of the sun	प्रकाशलक्ष्म्याश्रयनिर्मलाङ्कः		who has a calm spot which is an abode of brilliant splendour	शशाङ्कः	=	with a symbol of hare
रराज	=	shone brilliantly.						

The Divine moon who lost the stain of cold water and frost, with lost stain due to eclipse by the great planet sun, one who has a calm spot which is an abode of brilliant splendour, with a symbol of hare, shone brilliantly.

शीलातलम् प्राप्य यथा मृगेन्द्रो ।
महारणम् प्राप्य यथा गजेन्द्रह् ।
राज्यम् समासाद्य यथा नरेन्द्र ।
स्तथाप्रकाशो विरराज चन्द्रः ।। ५-५-७

यथा	=	in whatever way	मृगेन्द्रः	=	a lion	प्राप्य	=	obtaining
शिलातलम्	=	a level surfaced rock(shines)	यथा	=	in whatever way	गजेन्द्रः	=	best elephant
प्राप्य	=	obtaining	महारणम्	=	a great battle	यथा	=	in whatever way
नरेन्द्रः	=	a king	समासाध्य	=	obtaining	राज्यम्	=	kingdom
तथा	=	in the same way	प्रकाशः	=	the clear	चन्द्रः	=	moon
विरराज	=	shone.						

In whatever way a lion obtaining a level surfaced rock (shines), in whatever way best elephant obtaining a great battle(shines), in whatever way a king obtaining kingdom(shines), in the same way the clear moon shone.

प्रकाशचन्द्रोदयनष्टदोषः ।
प्रवृत्तरक्षः पिशिताशदोषः ।
रामाभिरामेरितचित्तदोषः ।
स्वर्गप्रकाशो भगवान् प्रदोषः ।। ५-५-८

भगवान्	=	the Divine	प्रदोषः	=	evening	प्रकाशचन्द्रोदयनष्टदोषः		with lost stain due to rise of shining moon
प्रवृत्तरक्षःपिशिताशदोषः		with the stain due to meal of flesh eating rakshasas	रामाभिरामेरितचित्तदोषः		and in which the bitterness of mind of young women and their lover is wiped away	स्वर्गप्रकाशः	=	became with a heavenly glow.

The Divine evening with lost stain due to rise of shining moon, with the stain due to meal of flesh eating rakshasas, and in which the bitterness of mind of young women and their lovers is wiped away, became with a heavenly glow.

तन्त्रीस्वनाह् कर्णसुखाः प्रवृत्ताः ।
स्वपन्ति नार्यः पतिभिः सुवृत्ताः ।
नक्तंचराश्चापि तथा प्रवृत्ता ।
विहर्तुमत्यद्भुतरौद्रवृत्ताः ।। ५-५-९

तन्त्रीस्वनाः	=	musical notes from stringed instruments	कर्णसुखाः	=	which were comforting to ears	प्रवृत्ताः	=	started
नार्यः	=	women	सुवृत्ताः	=	with good character	स्वपन्ति	=	were sleeping
पतिभिः	=	with husbands	तथा	=	and also	नक्तम्चराश्चापि	=	rakshasas also
अत्यद्भुतरौद्रवृत्ताः	=	with extremely strange character	प्रवृत्ताह्	=	started	विहर्तुम्	=	to roam.

Musical notes from stringed instruments which were comforting to ears started. Women with good character were sleeping with husbands and also rakshasas with extremely strange character started to roam.

मत्तप्रमत्तानि समाकुलानि ।
तथाश्वभद्रासनसम्कुलानि ।
वीरः श्रिया चापि समाकुलानि ।
ददर्श धीमान् स कपिः कुलानि ।। ५-५-१०

सःकपिः	=	that Hanuma	वीरः	=	the courageous one	धीमान्	=	the intellectual one
ददर्श	=	saw	कुलानि	=	houses	मत्तप्रमत्तानि	=	with people in heat
समाकुलानि	=	filled with people	रथाश्वभद्रासनसंकुलानि	=	filled chariots horses elephants and best furniture	श्रिया चापि समाकुलानि	=	and also full of wealth.

That Hanuma the courageous one, the intellectual one, saw houses with people in heat, houses filled with people, full chariots, horses, elephants and best furniture and also full of wealth.

परस्परं चाधिकमाक्षिपन्ति ।
भुआंश्च पीनानधिनिक्षिपन्ति ।
मत्तप्रलापानधिकम् क्षिपन्ति ।
मत्तानि चान्योन्यमधिक्षिपन्ति ।। ५-५-११

अदिखमाक्षिपन्ति	=	(Hanuma saw rakshasas) railing a lot	परस्परम्	=	at one another	अधिनिक्षिपन्ति	=	moving
पीनानभुजान्च	=	their shoulders	क्षिपन्ति	=	throwing	अधिकन् मत्तप्रलापान्	=	wild and incoherent words a lot
अधिक्षिपन्ति	=	insulting	परस्परम्	=	one another	मत्तानि	=	being intoxicated.

Hanuma saw rakshasas railing a lot at one another moving their heavy shoulders, throwing wild and incoherent words a lot, insulting one another being intoxicated.

रक्षांसि वक्षांसि च विक्षिपन्ति ।
गात्राणि कान्तासु च विक्षिपन्ति ।
रूपाअणि चित्राणि च विक्षिपन्ति ।
दृढानि चापानि च विक्षिपन्ति ।। ५-५-१२

रक्षाम्सि	=	rakshasas	विक्षिपन्ति	=	who smote	वकाम्सि	=	breast
विक्षिपन्ति	=	those who threw	गात्रानि	=	limbs	कान्तासु	=	on women
विक्षिपन्ति	=	those who were spreading	चित्राणिरूपाणि	=	their strange forms	विक्षिपन्ति	=	sporting
दृडानि चापानि	=	their strong bows.						

(Hanuma saw) rakshasas who smote breast, those who threw limbs on women, those who were spreading their strange forms sporting their strong bows.

ददर्श कान्ताश्च समालभन्त्य ।
स्तथा परास्तत्र पुनः स्वपन्त्यः ।
सुरूपवक्राश्च तथा हसन्त्यः ।
क्रुद्धाः पराश्चपि विनिःश्वसन्त्यः ।। ५-५-१३

कान्तःच	=	some women	समालभन्त्यः	=	applying sandal paste on their bodies	तथा	=	and also
अपराःपुनः	=	some other women	स्वपन्त्यः	=	sleeping	तत्र	=	there
तथा	=	in the same way	सुरूपव्रःच	=	some women with good appearance	हसन्त्यः	=	were smiling
पराःच	=	and some other women	विनिःश्वसन्त्यः	=	were sighing	कृद्दाः	=	in anger.

Hanuma saw some women applying sandal paste on their bodies and also some other women sleeping there, in the same way some women with good appearance were smiling, and some other women were sighing in anger.

महागजैश्चापि तथा नदद्भिः ।
सुपूजितैश्चापि तथा सुसद्भिः ।
रराज वीरैश्च विनिःश्वसद्भि ।
ह्रदो भुजङ्गैरिव निःश्वसद्भिः ।। ५-५-१४

तथा	=	in the same way	रराज	=	(the city of Lanka) shone	महागजैश्चापि	=	with great elephants making sound
तथा	=	and	सुसद्भिः चापि	=	also with gentlemen	सुपूजितैः	=	well respected
रराज	=	shone	वीरैश्च	=	with warriors	विनिःस्वसभिः	=	with long sighs
भुजङ्गैरिव	=	like serpents in a lake	निस्वसद्भिः	=	hissing.			

Hanuma saw (the city of Lanka that) shone with great elephants making sound and also with gentlemen well respected, shone with warriors in a wresting bout, with long sighs, like serpents in a lake hissing.

बुद्धिप्रधानान् रुचिराभिधानान् ।
संश्रद्दधानान् जगतः प्रधानान् ।
नानाविधानान् रुचिराभिधानान् ।
ददर्श तस्याम् पुरि यातुधानान् ।। ५-५-१५

ददर्श	=	(Hanuma) saw	यातुद्धानान्	=	yatudhanaa	बुद्धिप्रधानान्	=	who were intellectuals
रुचिराभिधानानन्	=	who were good talker's	सम्श्रद्दधानान्	=	who had good devotion	जगतः प्रधानान्	=	important people to the world
नानाविधानान्	=	who had various ways	रुचिराविधानानन्	=	who had beautiful names	तस्याम् पुरि	=	in that city.

Hanuma saw Yatudhanaas who were intellectuals, who were good talkers, who had good devotion, important people to the world, who had various ways, and people who had beautiful names in that city.

ननन्द दृष्ट्वा स च तान् सुरूपा ।
न्नानागुणानात्मगुणानुरूपान् ।
विद्योतमानान्स तदानुरूपान् ।
ददर्श कांश्चिच्च पुनर्विरूपान् ।। ५-५-१६

सः	=	That Hanuma	दृष्ट्वा	=	seeing	सुरूपान्	=	people with good appearance
नानागुणान्	=	who had various good virtues	अत्मगुणानुरूपान्	=	those who were according to their character	विद्योतमानान्न्	=	those who were radiant
तान्	=	all those	ननन्द	=	became happy	तदा	=	then
सः	=	that Hanuma	ददर्श	=	saw	विरुपान्	=	those who had horrific appearance
अनुरुपान्	=	those who were according to their appearance	कांश्चिच्च	=	some of those too.			

That Hanuma seeing people with good appearance, who had various good virtues, those who were according to their character, those who were radiant, all those - became happy. Then that Hanuma saw those who had horrific appearance, those who were according to their appearance - some of those too.

ततो वरार्हः सुविशुद्धभावा ।
स्तेषाम् स्त्रियस्तत्र महानुभावाह् ।
प्रियेषु पानेषु च सक्तभावा ।
ददर्श ताराइव सुप्रभावाः ।। ५-५-१७

ददर्श	=	Hanuma saw	ततः	=	thereafter	तत्र	=	there
स्त्रेषांस्त्रियः	=	their women	वरार्हाः	=	those who were eligible for distinction	महानुबाः	=	those who were of great skill
सक्तभावा	=	with an interested heart	प्रियेषु	=	in lovers	पानेषुच	=	and in drinks
ताराःइव	=	like stars	सुप्राभावाः	=	with good effect.			

Hanuma saw thereafter there, their women - those who were eligible for distinction, those who were of great skill with an interested heart in lovers and in drinks and those who were like stars with good effect.

श्रिया ज्वलन्तीस्त्रपयोगूढा ।
निशीथकाले रमणोपगूढाः ।
ददर्श काश्चित्प्रमदोपगूढा ।
यथा विहङ्गाः कुसुमोपगूढाः ।। ५-५-१८

ददर्श	=	Hanuma saw	काश्चित्	=	some women	ज्वलन्तिः	=	who were brilliant
श्रियाः	=	with radiance	उपगूडाः	=	adorned a lot	त्रपय	=	with bashfulness
रमणोपगूढाः	=	those who were hugged by lovers	निशीथकाले	=	in the middle of night	प्रमदोपगूडाः	=	those who were hugged with great pleasure
कुसुमोपगूढाः	=	those who were hugged by flowers	विहङ्गः	=	like birds.			

Hanuma saw some women who were brilliant with radiance, adorned a lot with bashfulness, those who were hugged by lovers in the middle of night, those who were hugged with great pleasure, those who were hugged by flowers like birds.

अन्याः पुनर्हर्म्यतलोपविष्टा ।
स्तत्र प्रियाङ्केषु सुखोपविष्टाः ।
भर्तुः प्रिया धर्मपरा निविष्टा ।
ददर्श धीमान् मदनाभिविष्टाः ।। ५-५-१९

धीमान्	=	the intellectual Hanuma	ददर्श	=	saw	अन्याः	=	some other women
तत्र	=	there	प्रियाङ्केषु सुखोपविष्टाः	=	comfortably sitting on the laps of the lovers	निविष्टाः	=	sitting
हर्म्यतलोपविष्टाः	=	at the top of their buildings	भर्तुः प्रियाः	=	dear to their husbands(some other women)	धर्मपराः	=	interested in virtuous deeds
मदनाभिविष्टाः	=	(some other women) possessed by the lord of love.						

The intellectual Hanuma saw some other women there comfortably sitting on the laps of their lovers, at the top of their buildings, dear to their husbands and (some other women) interested in virtuous deeds, and some possessed by the lord of love.

अप्रावृताः काञ्चनराजिवर्णाः ।
काश्चित्परार्ध्यास्तपनीयवर्णाः ।
पुनश्च काश्चिच्छशलक्ष्मवर्णाः ।
कान्तप्रहीणारुचिराङ्गवर्णाः ।। ५-५-२०

काञ्चनराजिवर्णाः	=	(Hanuma saw)women with a golden complexion	अप्रावृताः	=	lacking clothes	तपनीयवर्णाः	=	women with a complexion of refined gold
परार्ध्याः	=	suitable for mating	काश्चित्	=	and some other women	पुनश्च	=	also
शशलक्ष्मवर्णाः	=	with the colour of moon	काश्चित्	=	and some other women	रुचिराङ्गवर्णाः	=	with beautiful bodies
कान्तप्रहीणाः	=	lacking lovers.						

Hanuma saw women with golden complexion lacking clothes, women with a complexion of refined gold suitable for mating and some other women also with the colour of moon and some other women with beautiful bodies lacking a lover.

ततह् प्रियान् प्राप्य मनोभिरामान् ।
सुप्रीतियुक्ताः सुमनोभिरामाः ।
गृहेषु हृष्टाः परमाभिरामाः ।
हरिप्रवीरः स ददर्श रामाः ।। ५-५-२१

ततः	=	thereafter	हरिप्रवीरः	=	that Vanara warrior	ददर्श	=	saw
सुप्रीतयुक्ताः	=	those with great happiness	प्रियान्प्राप्य	=	obtained lovers	मनोभिरामान्	=	who entertained (them)
सुमनोभिरामाः	=	those who attracted like flowers	परमाभिरामाः	=	those with great beauty	रामाः	=	and women
हृष्टाः	=	filled with happiness	गृहेषु	=	in their houses.			

Thereafter that Vanara warrior saw those with great happiness, those who obtained lovers who entertained, those who attracted like flowers, those with great beauty and women in their houses filled with happiness.

चन्द्रप्रकाशाश्च हि वक्त्रमाला ।
वक्राक्षिपक्ष्माश्च सुनेत्रमालाः ।
विभूषाणानाम् च ददर्श मालाः ।
शतह्रदानामिव चारुमालाः ।। ५-५-२२

ददर्श	=	(Hanuma) saw	वक्त्रमालाश्च	=	rows faces	चन्द्रप्रकाशाः	=	shining like the moon
सुनेत्रमालाः	=	beautiful rowus of eyes	व्काक्षिपक्ष्माश्च	=	with curved eyebrows	विभूषणानाम् च	=	and rowus of ornaments
चारुमालाः	=	like beautiful rowus	सतह्रदानाम्	=	of lighting.			

Hanuma saw rows of faces shining like the moon, beautiful rows of eyes with curved eyebrows and rows of ornaments like beautiful rows of lighting.

न त्वेव सीताम् परमाभिजाताम् ।
पथि स्थिते राजकुले प्रजाताम् ।
लताम् प्रपुल्लामिव साधु जाताम् ।
ददर्श तन्वीम् मनसाभिजाताम् ।। ५-५-२३

नददर्श	=	Hanuma did not see	सीताम्तु	=	Sita	परमाभिजाताम्	=	one with great beauty
प्रजाताम्	=	born	राजकुले	=	in a royal family	पथि स्थिते	=	in virtuous path
साधुजाताम्	=	well brought up	लथामिव	=	like a creeper	प्रपुल्लाम्	=	in full blossom
तन्वीम्	=	one who was thin	अभिजाताम्	=	born	मनसा	=	from the mind(of creator).

Hanuma did not see Sita, one with great beauty born in a royal family following a virtuous path, well brought up, like a creeper in full blossom, one who was thin, and one who was born from the mind (of creator).

सनातने वर्त्मानि सन्निविष्टाम् ।
रामेक्षणां तां मदनाभिविष्टाम् ।
भर्तुर्मनः श्रीमदनुप्रविष्टाम् ।
स्त्रीभ्यो वराभ्यश्च सदा विशिष्टाम् ।। ५-५-२४

ताम्	=	that Sita	संनिविष्टाम्	=	who stood	सनातने वर्त्मानि	=	in the path of ancient righteousness
रामेक्षणाम्	=	with Her sight on Sri Raama	मदनाभिविष्टाम्	=	who was possessed by the love for Sri Raama	अनुप्रविष्टाम्	=	who entered
श्मित्मनः	=	the glorious mind	भर्तुः	=	of husband	सदा	=	always
विशिष्ताम्	=	the best	स्त्रीभ्यश्च	=	among women	वराभ्यः	=	who were the best.

Hanuma did not see that Sita who stood in the path of ancient righteousness with Her sight on Sri Raama, who was possessed by the love for Sri Raama, who entered the glorious mind of husband and always the best among women who were the best.

उष्णार्दिताम् सानुसृतास्त्रकण्ठीम् ।
पुरा वरार्होत्तमनिष्ककण्ठीम् ।
सुजातपक्ष्मामभिरक्तकण्ठीम् ।
वनेऽप्रनृत्तामिव नीलकण्ठीम् ।। ५-५-२५

उष्णार्दिताम्	=	tourched by separation from Sri Raama	सानुसृताश्रुखन्ठीम्	=	with unabounding tears in her throat	पुरा	=	in earlier times
वरार्होत्तम निष्ककण्ठीम्	=	who had invaluable and best jewellery on her neck	सुजातपक्ष्माम्	=	born with beautiful eyebrows	अभिरक्तकण्ठीं	=	with a sweet voice
नीलकण्ठीम् इव	=	like a she hen	अप्रनुत्तान्	=	who did not dance	वने	=	in a forest.

Hanuma did not see Sita, tortured by separation from Sri Raama, with unabounding tears in her throat, in earlier times who had invaluable and best jewellery on her neck, born with beautiful eyebrows, with a sweet voice, like a she- hen who did not dance in a forest because of Her current sorrow.

अव्यक्तरेखामिव चन्द्ररेखां ।
पांसुप्रदिग्धामिव हेमरेखाम् ।
क्षतप्ररूढामिव बाणरेखां ।
वायुप्रभिन्नामिव मेघरेक्षाम् ।। ५-५-२६

चन्द्ररेखामिव	=	like a crescent	अव्यक्तरेखाम्	=	with a blurred outline	हेमरेखामिव	=	like a streek of gold
पाम्सुप्रधिग्धाम्	=	coated by dust	बाणरेखामिव	=	like an arrow	क्षतप्ररूढामिव	=	in an injury
मेघरेखामिव	=	like a series of clouds	वायुप्रभिन्नान्	=	scattered by wind.			

Hanuma did not see Sita who was like a crescent with a blurred outline, like a streek of gold coated by dust, like an arrow in an injury, like a series of clouds scattered by wind.

सीतामपश्यन् मनुजेश्वरस्य ।
रामस्य पत्नीम् वदताम् वरस्य ।
बभूव दुःखाभिहतश्चिरस्य ।
प्लवङ्गमो मन्द इवाचिरस्य ।। ५-५-२७

प्लवङ्गमो	=	Hanuma	बभुव	=	became	मन्दः इव	=	like a numb minded one
अचिरस्य	=	for sometime	दुखाभि हतः	=	stricken with grief	अपश्यन्	=	not seeing
चिरस्य	=	for a moment	सीताम्	=	Sita	पत्नीम्	=	wife
रामस्य	=	of Sri Raama	वरस्य	=	the best	वदताम्	=	among those who talk
मनुजेश्वरस्य	=	the lord of all humans.						

Hanuma became a numb minded one for sometime, stricken with grief not seeing for a moment Sita, wife of Sri Raama the best among those who talk, and the lord of all humans.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे पञ्चमः सर्गः ।।

Thus completes 5th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

6 Sarga 06 - षष्ठः सर्ग

Inside The Palace

Introduction -

Hanuma moves about the city of Lanka, going from one house to another in search of mother Sita. He finds amazing wealth and riches abounding in that city of Ravana. He finally enters the huge house of Ravana.

स निकामम् विमानेषु विषण्णः काम रूपधृत् ।
विचचार पुनर्लङ्काम् लाघवेन समन्वितः ।। ५-६-१

सः	=	that Hanuma	कामरूपदृत्	=	who could assume any desire form	विमानेषु	=	(searching) among houses
निकामम्विषण्णः	=	had a lot of grief	लाघवेनसमन्वित	=	endowed with great speed	विचचार	=	roamed
पुनः	=	again	लङ्काम्	=	the city of Lanka.			

That Hanuma who could assume any desire form, searching among houses had a lot of grief. Endowed with great speed, He roamed again the city of Lanka.

आससाद अथ लक्ष्मीवान् राक्षस इन्द्र निवेशनम् ।
प्राकारेण अर्क वर्णेन भास्वरेण अभिसम्व्न्तम् ।। ५-६-२

अथ	=	after that	लक्ष्मिवान्	=	the glorious Hanuma	अससाद	=	neared
राक्षसेन्द्रनीवेशनम्	=	the house of Ravana	भास्वरेण	=	shining	अर्कवर्णेन	=	with the hue of Sun
अभिसम्वृतम्	=	surrounded	प्राकारेण	=	by a compound wall.			

After that, the glorious Hanuma neared the house of Ravana shining with the golden hue of Sun, surrounded by a compound wall.

रक्षितम् राक्षसैर् भीमैः सिम्हैर् इव महद् वनम् ।
समीक्षमाणो भवनम् चकाशे कपि कुन्जरः ।। ५-६-३

कपिकुन्ज्ञरः	=	Hanuma	चकाशे	=	shined	समीक्षमाणः	=	purveying
भवनम्	=	the building	रक्षिताम्	=	protected	भीमैः राक्षसैहि	=	by horrible rakshasas
महावनमिव	=	like a forest	सिम्हैः	=	by lions.			

Hanuma shined purveying the building protected by horrible rakshasas, like a forest by lions.

रूप्य कोप हितैः चित्रैः तोरणैर् हेम भूषितैः ।
विचित्राभिः च कक्ष्याभिर् द्वारैः च रुचिरैर् व्न्तम् ।। ५-६-४

वृतम्	=	(Ravana's house)consisted of	तोरणैः	=	archways	रूप्यकोपहितैः	=	decorated with sliver
चित्रैः	=	surprising one's	हेमभूषितैः	=	decorated with gold	विचित्राभि	=	strange
कक्ष्याभिः	=	entrances	रुचिरैः द्वारैश्च	=	and beautiful doors.			

Ravana's house consisted of surprising archways decorated with sliver and gold, strange entrances and beautiful doors.

गज आस्थितैर् महा मात्रैः शूरैः च विगत श्रमैः ।
उपस्थितम् असम्हार्यैर् हयैः स्यन्दन यायिभिः ।। ५-६-५

उपस्थितम्	=	(Ravana's house)waited upon	गजास्थितैः	=	by men on elephants	शूरैः	=	warriors
विगतस्त्रमैः	=	people with removed tiredness	महामात्रैः	=	drivers of elephants	असम्हारैः हयैः	=	by undefeatable horses
स्यन्दनयायिभिः	=	by charioteers.						

Ravana's house waited upon by men on elephants, warriors, people with removed tiredness, drivers of elephants, by undefeatable horses, and by charioteers.

सिम्ह व्याघ्र तनु त्राणैर् दान्त कान्चन राजतैः ।
घोषवद्भिर् विचित्रैः च सदा विचरितम् रथैः ।। ५-६-६

सिम्हव्याघ्रातनुत्राणैः		with protective shields made of lion and tiger skins	दान्तकाञ्चनराजतैः	=	decorated with ivory gold and silver	विचरितम्	=	being roamed
सदा	=	always	विचिरैःरथैः	=	by strange chariots	घोषवद्भिः	=	with great sound.

Hanuma saw Ravana's house with protective shields made of lion and tiger skins, decorated with ivory, gold and silver, being roamed always by strange chariots with great sound.

बहु रत्न समाकीर्णम् पर अर्घ्य आसन भाजनम् ।
महा रथ समावासम् महा रथ महा आसनम् ।। ५-६-७

बहुरत्नसमाकीर्णम्	=	filled with a lot of diamonds	पराघ्र्यासनभाजनम्		having valuable seats and utensils	महारथसमावासम्	=	abode of great warriors
महारथमहासनम्	=	with great chariots and great utensils.						

Hanuma saw Ravana's house filled with a lot of diamonds, having valuable seats and utensils, abode of great warriors, with great chariots and great utensils.

दृश्यैः च परम उदारैः तैः तैः च मृग पक्षिभिः ।
विविधैर् बहु साहस्रैः परिपूर्णम् समन्ततः ।। ५-६-८

परिपूर्णम्	=	filled all around with	तैः तैः	=	those and those	विविधैः	=	various kinds of
मृगपक्षिभिः	=	animals and birds	बहुसाहस्रैः	=	in those thousands	दृश्यैः	=	lovely to watch
परमोदारैः	=	very beautiful ones.						

Filled all around with those and those various kinds of animals and birds in thousands, lovely to watch - very beautiful ones.

विनीतैर् अन्त पालैः च रक्षोभिः च सुरक्षितम् ।
मुख्याभिः च वर स्त्रीभिः परिपूर्णम् समन्ततः ।। ५-६-९

सुरक्षितम्	=	well protected	रक्षोभि	=	by rakshasas	विनीतैः	=	well trained one's
अन्तपालैः	=	protecting the inner area	परिपूर्णम्	=	filled	समन्ततः	=	all over
वरस्त्रीभिः	=	by best women	मुख्याभिः	=	who were important.			

Well protected by well trained rakshasas, protecting the inner area, filled all over by best women who were important.

मुदित प्रमदा रत्नम् राक्षस इन्द्र निवेशनम् ।
वर आभरण निर्ह्रादैः समुद्र स्वन निह्स्वनम् ।। ५-६-१०

मुदितप्रमादारत्नम्	=	having happy women	राक्षसेन्द्रनिवेशनम्	=	the abode of Ravana	वराभरणसम्ह्रादैः	=	with the tinkling of best jewellery
समुद्रस्वननिस्वनम्	=	had a sound like that of an ocean.						

Having happy women, the abode of Ravana with the tinkling of best jewellery had a sound like that of an ocean.

तद् राज गुण सम्पन्नम् मुख्यैः च वर चन्दनैः ।
भेरी म्न्दन्ग अभिरुतम् शन्ख घोष विनादितम् ।। ५-६-११

राजगुणसम्पन्नम्	=	together with royal insignia	मुखैः अगरुचन्दनैः	=	with best scents and sandal woods	समाकीर्णम्	=	spread with
महाजनैः	=	great number of people	महत्वनमिव	=	like a great forest	सिम्हैः	=	with lions.

Together with royal insignia, with best scents and sandal wood, spread with great number of people like a great forest with lions.

भेरीमृदङ्गाभिरुतम् शङ्खघोषनिनादितम् ।
नित्य अर्चितम् पर्व हुतम् पूजितम् राक्षसैः सदा ।। ५-६-१२

भेरीमृदङ्गभिरुतम्	= resounded by bheris and mrindagas	शन्खघोषितनिनादितम्	resounded by the sound of conch-shells	नित्यार्चितम्	= prayed upon daily
पर्वहुतम्	= with rituals on festivals	सदा	= always	पूजितम्	= worshipped
रक्षैः	= by rakshasas.				

Resounded by bheris and mridagas, resounded by the sound of conch-shells, prayed upon daily by Rakshsas, with rituals on festivals, always worshipped by rakshasas.

समुद्रम् इव गम्भीरम् समुद्रम् इव निह्स्वनम् ।
महात्मानो महद् वेश्म महा रत्न परिच्चदम् ।। ५-६-१३
महा जन समाकीर्णम् ददर्श स महा कपिः ।

समहाकपिः	= the great Hanuma	ददर्श	= saw	महात्मनः	= the wealthy Ravana's
महत्वेश्म	= big house	घम्भीरम्	= inscrutable	समुद्रमिव	= like an ocean
निस्स्वनम् समुद्रमिव	= like a noiseless ocean	महारत्न परिच्छदम्	= with a roof embedded with great diamonds	महारत्नसमाकीर्णम्	filled with great diamonds.

The great Hanuma saw the wealthy Ravana's huge house, inscrutable like an ocean, like a noiseless ocean, with a roof embedded with great diamondsand filled with great diamonds.

विराजमानम् वपुषा गज अश्व रथ सम्कुलम् ।। ५-६-१४
लन्का आभरणम् इति एव सो अमन्यत महा कपिः ।
चचार हनुमांस्तत्र रावणस्य समीपतः ।। ५-६-१५

सः	= that great Hanuma	अमन्यत	= thought	विराजमानम्	= (the house which was) shining
विपुषा	= with its form	गजाश्वरथसन्कुलम्	filled with elephants horses chariots		
लङ्काभरणम् इत्येव	= to be the jewel of Lanka	हनुमान्	= Hanuma	चचार	= walked about
तत्र	= there	समीपतः	= near hood	रावणस्य	= of Ravana

That great Hanuma thought the house, which was shining with its form filled with elephants, horses, chariots, to be the jewel of Lanka. Hanuma walked about there in the near-hood of Ravana.

गृहाद् गृहम् राक्षसानाम् उद्यानानि च वानरः ।
वीक्षमाणो हि असम्त्रस्तः प्रासादामः च चचार सः ।। ५-६-१६

सः	= That Hanuma	चार	= moved about	गृहात् गृहम्	= from one house to another

रक्षसानाम्	=	of rakshasas	वुद्यानानिच	=	and also parks	वीक्षमाणः अपि	=	and observing
सर्वशः	=	in all directions	असन्त्रस्तः	=	without fear	प्रासादाम्श्च	=	and also courtyards.

That Hanuma moved about from one house to another of Rakshasas and also parks and observing in all directions without fear and also courtyards.

अवप्लुत्य महा वेगः प्रहस्तस्य निवेशनम् ।
ततो अन्यत् पुप्लुवे वेश्म महा पार्श्वस्य वीर्यवान् ।। ५-६-१७

महावीर्यः	=	Hanuma with great prowess	महावेगः	=	and one with great speed	अवप्लुत्य	=	jumping
निवेशनम्	=	for the house	प्रहस्तस्य	=	of Prahasta	ततः	=	and from there
प्लुप्लुवे	=	leapt	अन्यत्वेश्म	=	for another house	महापार्श्वस्य	=	that of Mahaparshva.

Hanuma with great prowess, and one with great speed, jumped for the house of Prahasta and from there leapt for another house that of Mahaparshva.

अथ मेघ प्रतीकाशम् कुम्भ कर्ण निवेशनम् ।
विभीषणस्य च तथा पुप्लुवे स महा कपिः ।। ५-६-१८

अथ	=	thereafter	महाकपिः	=	the great Hanuma	प्लुप्लुवे	=	leapt
कुम्भकर्णनिवेशनम्	=	for the house of Kumbhakarna	मेघप्रतीकाशम्	=	which resembled a cloud	तथा	=	and in the same way
विभीषनस्य	=	for the house of Vibhishana.						

Thereafter the great Hanuma leapt for the house of Kumbhakarna which resembled a cloud and in the same way for the house of Vibhishana.

महा उदरस्य च तथा विरूप अक्षस्य चैव हि ।
विद्युज् जिह्वस्य भवनम् विद्युन् मालेः तथैव च ।। ५-६-१९
वज्र दम्ष्ट्रस्य च तथा पुप्लुवे स महा कपिः ।

सः महाकपिः	=	That great Hanuma	तथा	=	in the same way	प्लुप्लुवे	=	leapt
भवनम्	=	for the house	महोदरश्य	=	of Mahodara	विरूपाक्षस्य चैवः	=	and also that of Virupaaksha
विद्युज्जिह्वस्य	=	that of Viddutjihva	तथैवच	=	and in the same fashion	विद्युन्मालेः	=	that of Vidhunmaali
तथैव	=	and in the same way	व्ज्रदम्ष्ट्रस्य	=	that of Vajradamshhtra.			

That great Hanuma in the same way leapt for the house of Mahodara and also that of Virupaaksha, that of Viddutjihva.

शुकस्य च महा वेगः सारणस्य च धीमतः ।
तथा च इन्द्रजितो वेश्म जगाम हरि यूथपः ।। ५-६-२०

हरियूधपः	=	Hanuma the commander of Vanara army	महातेजाः	=	with great radiance	जगाम	=	went
शुकस्य	=	for Suka's house	धीमतः शुकस्य	=	for the intellectual Suka's house	सारणस्य	=	for Sarana's house
तथा	=	in the same way	गृहम्	=	for the house	इन्द्रजितः	=	of Indrajit.

Hanuma the commander of Vanara army with great radiance went for the intellectual Suka's house, for Sarana's house, and in the same way for the house of Indrajit.

जम्बु मालेः सुमालेः च जगाम हरि यूथपः ।। ५-६-२१
रश्मि केतोः च भवनम् सूर्य शत्रोः तथैव च ।
वज्रकायस्य च तथा पुप्लुवे स महाकपिः ।। ५-६-२२

हरिसत्तमः	=	the best among Vanaras Hanuma	जगाम	=	went	जम्बुमालेः	=	for the house of Jambumali
सुमालेश्च	=	and for the house of Sumali	सः महाकपिः	=	the great Hanuma	पुप्लुवे	=	jumped
रश्मिकेतोः	=	for the house of Rasmiketu	तथैवच	=	and in the same way	सुर्यकेतोः	=	for the house of Suryaketu
तथा	=	and in that way	भवनम्	=	for the building	वज्रकायस्य	=	of Vajrakaaya.

The best among Vanaras Hanuma went for the house of Jambumali and for the house of Sumali. The great Hanuma jumped for the house Rasmiketu and in the same way for the house of Suryaketu and in that way for the building of Vajrakaaya.

धूम्र अक्षस्य च सम्पातेर् भवनम् मारुत आत्मजः ।
विद्युद् रूपस्य भीमस्य घनस्य विघनस्य च ।। ५-६-२३

शुक नाभस्य वक्रस्य शठस्य विकटस्य च ।
ह्रस्व कर्णस्य दम्ष्ट्रस्य रोमशस्य च रक्षसः ।। ५-६-२४

युद्ध उन्मत्तस्य मत्तस्य ध्वज ग्रीवस्य नादिनः ।
विद्युज् जिह्व इन्द्र जिह्वानाम् तथा हस्ति मुखस्य च ।। ५-६-२५

करालस्य पिशाचस्य शोणित अक्षस्य चैव हि ।

मारुतात्मजः	=	Hanuma (jumped)	धूम्राक्ष्हसय	=	for Dhumrah's house	सम्पातेः	=	for Sampati's house
विधुद्त्रूपसय	=	for Vidhudrupa's	भीमस्य	=	for Bhimaa's house	घनस्य	=	for Ghana's house

विघनस्यच	=	and Vighana's house	शुकनासस्य	=	for Sukhana's house	वक्रस्य	=	for Vakra's
शठस्य	=	for Satha's house	विकटस्यच	=	and also for Vikatasaa house	ब्रह्मकर्नस्य	=	for Brahmakarnas house
दम्ष्त्रस्य	=	for Damshra's house	रोमश्यस्य	=	for Romasas house	रक्षसः	=	for Rakshasas house
युद्धोन्मतस्य	=	for Ydhonmata's house	मत्तस्य	=	for Mattaas house	द्वज ग्रीवस्य	=	for Dvajagriva's house
नादिनः	=	for Naadi's house	विध्युजिह्वेन्द्रजिह्वानाम्	=	for Vidhutjiva's and Indrajihva's houses	तथा	=	in the same way
हस्तिमुखस्य	=	and also Hastimukaas house	कराळस्य	=	for Karaala's house	पिश्चस्य	=	for Pischa's house
शोणिताक्षस्यचैव भवन्	=	and also for the building of Shonita.						

Hanuma jumped for Dhumrah's house, for Sampati's house, for Vidhudrupa's, Bhiima's house, for Ghana's house and Vighana's house, for Sukhana's house, for Vakra's, for Satha's house and also for Vikata's house, for Brahmakarna's house, for Damshra's house, for Roma's house, for Raksha's house, for Ydhonmata's and Indrajihva's house, in the same way for Hastimukas house, for Karala's house, for Pisacha's house, and also for the building of Shonita.

क्रममाणः क्रमेण एव हनूमान् मारुत आत्मजः ।। ५-६-२६
तेषु तेषु महा अर्हेषु भवनेषु महा यशाः ।
तेषाम् ऋद्धिमताम् ऋद्धिम् ददर्श स महा कपिः ।। ५-६-२७

मारुतात्मजः	=	the son of Vayu	महायशाः	=	one with great fame	महाकपिः	=	great one among Vanaras
सः हनुमान्	=	that Hanuma	ददर्श	=	saw	तेषाम् बुद्धिम्	=	the wealth of those rakshasas
भुद्धिमताम्	=	who were rich	क्रममाणः	=	moving	क्रमेणैव	=	in a sequence
तेषु तेषु	=	(in) those and those	महार्हेषु भवनेषु	=	best buildings.			

The son of Vayu, one with great fame, great one among Vanaras , moving about in a sequence in those and those best buildings, saw the wealth of those rakshasas, who were rich.

सर्वेषाम् समतिक्रम्य भवनानि समन्ततः ।
आससाद अथ लक्ष्मीवान् राक्षस इन्द्र निवेशनम् ।। ५-६-२८

लक्ष्मिवान्	=	the glorious Hanuma	समति क्रम्य	=	passing	सर्वेषम् भवनानि	=	every ones houses
समन्ततः	=	all round	तथा	=	there after	अससाद	=	neared
राक्षसेन्द्रनिवेशनम्	=	the house of Ravana.						

The glorious Hanuma passing everyone's houses all round, there-after neared the house of Ravana.

रावणस्य उपशायिन्यो ददर्श हरि सत्तमः ।
विचरन् हरि शार्दूलो राक्षसीर् विकृत ईक्षणाः ।। ५-६-२९
शूल मुद्गल हस्ताः च शक्तो तोमर धारिणीः ।

हरिसत्तमः	=	Hanuma best among Vanaras	हरिशार्दुलः	=	tiger among Vanaras	विचरन्	=	moving about
ददर्श	=	saw	राक्षसीः	=	Rakshasa women	रावणस्य उपशायिन्य	=	those who were sleeping near to Ravana
विकृतेक्षाः	=	those who had horrific eyes	शूलमुद्गरहस्ताश्च	=	those who had Sulaas Mudgaras in their hands	शक्तितोमरधारिणीः		those who had Shaktis and Tomaras.

Hanuma best among Vanaras, tiger among Vanaras, moving about saw Rakshas women, those who were sleeping near to Ravana, those who had horrific eyes, those who had Sulaas, Mudgaras in their hands, those who had Shaktis and Tomaras.

ददर्श विविधान् गुल्मामः तस्य रक्षः पतेर् गृहे ।
राक्षसांश्च महाकायान्नानाप्रहरणोद्यतान् ।। ५-६-३०

ददर्श	=	(Hanuma) saw	तस्यगृहे	=	in that house	रक्षःपते	=	of Ravana
विविधान्गुल्मान्	=	a variety of army divisions	राक्षसाम्श्च	=	and also rakshasas	महाकायान्	=	those who had huge bodies
नानाप्रहरणोध्यताम्		having different weapons raised up.						

Hanuma saw in that house of Ravana a variety of army divisions and also Rakshasas those who had huge bodies having different weapons raise up.

रक्तान् श्वेतान् सितामः चैव हरीमः चैव महा जवान् ।।५-६-३१
कुलीनान् रूप सम्पन्नान् गजान् पर गज आरुजान् ।

निष्ठितान् गज शिखायाम् ऐरावत समान् युधि ।। ५-६-३२
निहन्त्ञ्न् पर सैन्यानाम् गृहे तस्मिन् ददर्श सः ।

क्षरतः च यथा मेघान् स्रवतः च यथा गिरीन् ।। ५-६-३३
मेघ स्तनित निर्घोषान् दुर्धर्षान् समरे परैः ।

सः	=	that Hanuma	तस्मिन्गृहे	=	in that house	ददर्श	=	saw
हरीम् चापि	=	horses	रक्तान्	=	in red colour	श्वेथान्	=	in white colour
स्तिताम्श्चैव	=	slightly whitish	महान्जवान्	=	capable of great speed	गजान्	=	elephants
पुलीनान्	=	born in a good breed	रूपसम्पन्नान्	=	having good appearance	परगजारुजान्	=	capable of harassing enemy's elephants

निष्ठितान्	=	skilled	गजशिख्सायाम्	=	in good elephant training	ऐरावतसमान्	=	equalling Iraavata
निहन्तॄन्	=	capable of killing	परसैन्यानाम्	=	enemies armies	युधि	=	in war
क्षरतः	=	rutting	मेघान्यथा	=	like raining clouds	गिरीन्यथा	=	like mountains
स्रवतः	=	(with water falls)that are pouring down	मेघस्तनितनिर्घोषान्		with trumpeting resembling thundering of clouds	दुर्धर्षान्	=	unassailable
परैः	=	by enemies	समरे	=	in a battle.			

That Hanuma in that house saw horses in red colour and in white colour, slightly whitish, capable of great speed, elephants born in a good breed having good appearance capable of harassing enemy's elephants, skilled in good elephant training, equalling Iraavata, capable of killing enemies armies in war, rutting like raining clouds, like mountains with water falls that are pouring down, with trumpeting resembling thundering of clouds, unassailable by enemies in a battle.

सहस्रम् वाहिनीः तत्र जाम्बूनद परिष्कृताः ।। ५-६-३४
हेम जालैर् अविच्छिन्नाः तरुण आदित्य सन्निभाः ।
ददर्श राक्षस इन्द्रस्य रावणस्य निवेशने ।। ५-६-३५

तत्र	=	there	ददर्श	=	(Hanuma) saw	निवेशने	=	in the house
रावणस्य	=	of Ravana	रक्षसेन्द्रस्य	=	the king of rakshasas	वाहिनीः	=	army divisions
सहस्रम्	=	in thousands	जाबूनदपरिष्कृताः	=	decorated with gold	हेमजालपरिच्छन्नः	=	covered with heaps of gold
तरुणादित्यसन्निभाः	=	equalling the sun who has fully come up.						

There Hanuma saw in the house of Ravana, the king of rakshasas, army divisions in thousands decorated with gold, covered with heaps of gold, equalling the Sun who has fully come up.

शिबिका विविध आकाराः स कपिर् मारुत आत्मजः ।
लता गृहाणि चित्राणि चित्र शाला गृहाणि च ।। ५-६-३६

क्रीडा गृहाणि च अन्यानि दारु पर्वतकान् अपि ।
कामस्य गृहकम् रम्यम् दिवा गृहकम् एव च ।। ५-६-३७

ददर्श राक्षस इन्द्रस्य रावणस्य निवेशने ।

सः कपिः	=	that Hanuma	मारुतात्मजः	=	the son of Vayu	ददर्श	=	saw
निवेशने	=	in the house	रवनस्य	=	of Ravana	रक्षसेन्द्रस्य	=	the king of Rakshasas
शिबिकाः	=	palanquins	विविधाकाराः	=	of various shapes	चित्राणिलथागृहाणि	=	wonderful bowers
चित्राशालागृहाणि	=	art galleries	अन्यानि	=	and other	क्रीडागृहाणि	=	pleasure houses

दारुपर्वतकानपि	=	(which were constructed) with wooden mountains	कामस्यगृहकम्	=	house for sexual delights	रम्यम् दिवागृकमेवच	= and a beautiful diurnal house.

That Hanuma the son of Vayu saw in the house of Ravana the king of rakshasas, palanquins of various shapes, wonderful bowers, art galleries and other pleasure houses which were constructed with wooden mountains, house for sexual delight and a beautiful diurnal house.

स मन्दर तल प्रख्यम् मयूर स्थान सम्कुलम् ।। ५-६-३८
ध्वज यष्टिभिर् आकीर्णम् ददर्श भवन उत्तमम् ।

अनन्त रत्न निचयम् निधि जालम् समन्ततः ।। ५-६-३९
धीर निष्ठित कर्म अन्तम् गृहम् भूत पतेर् इव ।

सः	=	That Hanuma	ददर्श	=	saw	भानुवन्तम्	= the best among building
मन्दरगिरिप्रख्यम्	=	equalling mount Mandara	मयूरस्थानसम्कुलम्		filled with pens for peacocks	आकीर्णम्	= spread
ध्वजयष्टिभिः	=	by flag staffs	धीरनिष्ठतकर्मान्तम्		managed by courageous one's	भूतपतेःगृहमिव	= like the house of Kubera
अनेकरत्नसम्कीर्णम्		filled with many diamonds	निधिजालम्	=	and also heaps of riches.		

That Hanuma saw the best among buildings equalling mount Mandara filled with pens for peacocks, spread by flag staffs managed by courageous ones like the house of Kubera filled with many diamonds and also heaps of riches.

अर्चिर्भिः च अपि रत्नानाम् तेजसा रावणस्य च ।। ५-६-४०
विरराज अथ तद् वेश्म रश्मिमान् इव रश्मिभिः ।

तत्	=	That	वेश्म	=	building	विरराज	= shone
अर्चिर्भिश्चापि	=	by the rays	रत्नानाम्	=	of diamonds	तेजसाच	= by the splendour
रावणस्य	=	of Ravana	रश्मिमानिव	=	like the Sun	रश्मिभिः	= by rays.

That building shone by the rays of diamonds, by the splendour of Ravana like the Sun by rays.

जाम्बू नदमयानि एव शयनानि आसनानि च ।। ५-६-४१
भाजनानि च शुभ्राणि ददर्श हरि यूथपः ।

हरियूथपः	=	leader of Vanaras; Hanuma	ददर्श	=	saw	शयनानि	= couches
आसनानिच	=	and seats	mukhyaani	=	and chief vessels	जाम्बूनदमयान्येव	= all made with gold.

Hanuma leader of Vanaras saw couches and seats and chief vessels all made with gold.

मध्व् आसव कृत क्लेदम् मणि भाजन सम्कुलम् ।। ५-६-४२
मनो रमम् असम्बाधम् कुबेर भवनम् यथा ।

नूपुराणाम् च घोषेण कान्चीनाम् निनदेन च ।। ५-६-४३
मृदन्ग तल घोषैः च घोषवद्भिर् विनादितम् ।

प्रासाद सम्घात युतम् स्त्री रत्न शत सम्कुलम् ।। ५-६-४२
सुव्यूढ कक्ष्यम् हनुमान् प्रविवेश महा गृहम् ।

हनुमान्	=	Hanuma	प्रविवेश	=	entered	महागृहम्	=	the big house
मध्वासवकृतक्लेदम्	=	moistened by liquor made of honey	मणिभाजनशन्कुलम्		filled with vessels made of gems	मनोरमम्	=	delightful one
असम्बाधम्	=	un-congested one	कुबेरभवनम्यथा	=	like the building of Kubera	निनादितम्	=	resounded
नूपुराणाम्घोषेण	=	by the sound of tinkles	काञ्चीनाम् निनदेन	=	by the sound waist ornaments	मृदङ्गतलघोषैश्च	=	by the sound of percussion on Mrudangas
घोष्विद्भिः	=	with deep sound	प्रासादसम्गातयुतम्		which consisted of many mansions	स्त्रीरत्नशेतसम्कुलम्		filled with hundreds of best women
सुव्यूढकक्ष्यम्	=	encircled by many spacious enclosures.						

Hanuma entered the big house moistened by liquor made of honey, filled with vessels made of gems delightful one, un-congested one like the building of Kubera resounded by the sound of tinkles by the sound of waist ornaments, by the sound of percussion on Mrudangas with deep sound, which consisted of many mansions filled with hundreds of best women, encircled by many spacious enclosures.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे षष्ठः सर्गः ।।

Thus completes 6th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

7 Sarga 07 - सप्तमः सर्ग

Hanuma Sees Pushpaka In Ravana's Inner City

Introduction -

Hanuma continues his search for mother Sita in Ravana's inner city. He sees the aerial plane Pushpaka in Ravana's building.

स वेश्म जालम् बलवान् ददर्श ।
व्यासक्त वैदूर्य सुवर्ण जालम् ।
यथा महत् प्राव्ष्षि मेघ जालम् ।
विद्युत् पिनद्धम् सविहम्ग जालम् ।। ५-७-१

सः	=	That Hanuma	बलवान्	=	the strong one	ददर्श	=	saw
वेश्मजालम्	=	a group of houses	व्यासक्तवैडूर्यसुवर्णजालम्	=	with windows in golden hue embedded with cats eye gems	महत् मेघजालम् यथा	=	like a great group of clouds
प्रावृषि	=	in rainy season	विद्युत्पिनद्धम्	=	made with lighting	सविहङ्गजालम्	=	together with a group of birds.

That Hanuma, the strong one, saw a group of houses with windows in golden hue, embedded with cat's-eye gems, like a great group of clouds in rainy season with lighting, together with a group of birds.

निवेशनानाम् विविधाः च शालाः ।
प्रधान शन्ख आयुध चाप शालाः ।
मनो हराः च अपि पुनर् विशाला ।
ददर्श वेश्म अद्रिषु चन्द्र शालाः ।। ५-७-२

ददर्श	=	(Hanuma) saw	विविधाः शालाः	=	various halls	निवेशनानाम्	=	of the houses
प्रधानशङ्खायुधचापशालाः	=	important buildings storing conches; bows; and other weapons	पुनः	=	and also	मनोहराः	=	heartening
विशालाः चन्द्रशालाः	=	spacious attics	वेश्मादृषु	=	on the top of mountain like houses.			

Hanuma saw various halls of the houses, important buildings storing conches, bows, and other weapons, and also heartening spacious attics at the top of mountain- like houses.

गृहाणि नाना वसु राजितानि ।
देव असुरैः च अपि सुपूजितानि ।
सर्वैः च दोषैः परिवर्जितानि ।
कपिर् ददर्श स्व बल अर्जितानि ।। ५-७-३

कपिः	=	Hanuma	ददर्श	=	saw	गृहाणि	=	houses
नानावसुराजितानि	=	glittered by various riches	सुपूजिताणि	=	well worshipped	देवासुरैश्चापि	=	by devas and asuraas
परिवर्जितानि	=	left	सर्वैःदोषैः	=	by all flaws	स्वबालार्जितानि	=	obtained by the self-might of rakshasas

Hanuma saw houses glittered by various riches, well worshipped by Devas and Asuras, devoid of all flaws and obtained by the self-might of rakshasas.

तानि प्रयत्न अभिसमाहितानि ।
मयेन साक्षाद् इव निर्मितानि ।
मही तले सर्व गुण उत्तराणि ।
ददर्श लन्का अधिपतेर् ग्ऱ्हाणि ।। ५-७-४

ददर्श	=	(Hanuma) saw	ताणिगृहाणि	=	those houses	लङ्काधिपतेः	=	of the ruler of Lanka
प्रयनाभिसमाहितानि	=	constructed by great effort	निर्मितानीव	=	as though constructed	साक्षात्मयेन	=	by Mayaa himself
महीतले	=	on Earth	सर्वगुणोत्तराणि	=	with all best qualities.			

Hanuma saw those houses of the ruler of Lanka, constructed by great effort as though constructed by Mayaa himself on earth with all best qualities.

ततो ददर्श उच्चित्रत मेघ रूपम् ।
मनो हरम् कान्चन चारु रूपम् ।
रक्षो अधिपस्य आत्म बल अनुरूपम् ।
गृह उत्तमम् हि अप्रतिरूप रूपम् ।। ५-७-५

ततः	=	thereafter	ददर्श	=	Hanuma saw	गृहोत्तमम्	=	the best house
रक्षोधिपस्य	=	of the lord of Rakshas	उच्छितमेघरूपमम्	=	having the appearance of a cloud	मनोहरम्	=	soul-captivating one
कान्चनचारुरुपम्	=	having a beautiful form made of gold	अप्रतिरुपरूपम्	=	with that has no comparison	आत्मबलानुरूपम्	=	suitable of Ravana's might.

Thereafter Hanuma saw the best house of the lord of rakshasas, having the appearance of a cloud, soul-captivating one having a beautiful form made of gold which has no comparison, suitable of Ravana's might

मही तले स्वर्गम् इव प्रकीर्णम् ।
श्रिया ज्वलन्तम् बहु रत्न कीर्णम् ।
नाना तरूणाम् कुसुम अवकीर्णम् ।
गिरेर् इव अग्रम् रजसा अवकीर्णम् ।। ५-७-६

स्वर्गमिव	=	like heaven	प्रकीर्णम्	=	thrown	महीतले	=	upon earth
ज्वलन्तम्	=	effulgent	श्रिया	=	with glory	बहुरत्नकीर्णम्	=	embedded with variety of diamonds
कुसुमावकीरणम्	=	covered by flowers	नानातरूणाम्	=	of various trees	गिरेः अग्रमिव	=	like the summit of mountain
अवकीर्णम्	=	covered	रजसा	=	by pollen.			

Hanuma saw Ravana's house like heaven thrown upon earth, effulgent with glory, embedded with variety of diamonds covered by flowers of various trees, like the summit of a mountain covered by pollen.

नारी प्रवेकैर् इव दीप्यमानम् ।
तडिद्भिर् अम्भोदवद् अर्च्यमानम् ।
हंस प्रवेकैर् इव वाह्यमानम् ।
श्रिया युतम् खे सुक्न्ताम् विमानम् ।। ५-७-७

दीप्यमानमिव	=	being shone	नारिप्रवेकाः	=	by the best among the women	अम्भोदवत्	=	like a cloud
तटिद्भिः	=	by lightening	अर्च्यमानम्	=	being worshipped	वाह्यमानमिव	=	like being carried
हम्सप्रवेकैः	=	by the best swans	श्रीयायुतम्	=	full of splendor	विमानम्	=	(like an) aerial car
सुकृताम्	=	of good people	खे	=	in sky.			

Being shone by the best among women like a cloud by lightening, being worshipped, like being carried by the best swans, like an aerial car full of splendor, of good people in sky.

यथा नग अग्रम् बहु धातु चित्रम् ।
यथा नभः च ग्रह चन्द्र चित्रम् ।
ददर्श युक्ती कृत मेघ चित्रम् ।
विमान रत्नम् बहु रत्न चित्रम् ।। ५-७-८

ददर्श	=	Hanuma saw	विमानरत्नम्	=	the best house	युक्तीकृत मेघचित्रम्	=	like a beautiful cloud endowed with many hues
नभः यथा	=	like the sky	ग्रःचन्द्रचित्रम्	=	illumined by planets including the moon	बहुरत्नचित्रम्	=	decked with numerous precious stones
नगाग्रम् यथा	=	like a mountain peak	बहुधातु चित्रम्	=	looking picturesque with numerous minerals.			

Hanuma saw the best house like a beautiful cloud endowed with many hues, like the sky illumined by planets including the moon, decked with numerous precious stones like a mountain peak, looking picturesque with numerous minerals.

मही कृता पर्वत राजि पूर्णा ।
शैलाः कृता वृक्ष वितान पूर्णाः ।
वृक्षाः कन्ताः पुष्प वितान पूर्णाः ।
पुष्पम् कन्तम् केसर पत्र पूर्णम् ।। ५-७-९

मही	=	the earth	कृता	=	was made	पर्वतराजपूर्ण	=	to be full of mountain ranges
शैलाः	=	the mountains	कृताः	=	were made	वृक्षवितानपूर्णाः	=	to be abounding of tree
वृक्षाः	=	the trees	कृताः	=	were made	पुष्पविताःपूर्णाः	=	to be full of flowers
पुष्पम्	=	the flower	कृतम्	=	was made	केसरपत्रपूर्णम्	=	to be full of filaments and petals.

The earth was made to be full of mountain ranges. The mountains were made to be abounded of trees. The trees were made to be full of flowers. The flower was made to be full of filaments and petals.

कृतानि वेश्मानि च पाण्डुराणि ।
तथा सुपुष्पा अपि पुष्करिण्यः ।
पुनः च पद्मानि सकेसराणि ।
धन्यानि चित्राणि तथा वनानि ।। ५-७-१०

पान्डुराणि वेश्मानि च	=	white mansions were also	कृतानि	=	built	तथा	=	in the same way
पुष्करणिच	=	lakes also	सुपुष्पाणि	=	with beautiful flowers	पुनश्च	=	and also
पद्मानि	=	lotuses	सकेसराणि	=	together with filaments	तथा	=	and
वनानि	=	forest	धन्यानि चित्राणि	=	(that were) the best and wonderful.			

White mansions were also built in the same way. Lakes also with beautiful flowers and also lotuses together with filaments and forest that were the best and wonderful.

पुष्प आह्वयम् नाम विराजमानम् ।
रत्न प्रभाभिः च विवर्धमानम् ।
वेश्म उत्तमानाम् अपि च उच्च मानम् ।
महा कपिः तत्र महा विमानम् ।। ५-७-११

तत्र	=	there	महाकपिः	=	the great Hanuma(saw)	महाविमानम्	=	a great aerial car
वेश्मोत्तमानामपि उच्चमानम्	=	the best among best of aerial cars	नामविराजमानम्	=	shining with the name	पुष्पाःवयम्	=	of Pushpaka

रत्नप्रभाभिः	= with the rays of precious stones	विघूर्णमानम्	= capable of traveling long distances.		

There the great Hanuma saw a great aerial car, the best among best of aerial cars, shining with the name of Pushpaka with the rays of precious stones, and capable of traveling long distances.

कृताः च वैदूर्यमया विहम्गा ।
रूप्य प्रवालैः च तथा विहम्गाः ।
चित्राः च नाना वसुभिर् भुजम्गा ।
जात्या अनुरूपाः तुरगाः शुभ अन्गाः ।। ५-७-१२

विहङ्गाः	= birds	वैडूर्यमयाः	= of cats eye gems	तथा	= as well as		
विहङ्गाः	= birds	रूप्यप्रवाळैश्च	= made of silver and coral	चित्राः भुजङ्गाः	= wonderful serpants		
नानावसुभिः	= made of various jewels	तुरगाः	= horses	सुभाङ्गाः	= of beautiful limbs		
अनुरूपाः	= suitable	जात्या	= by their noble breed	कृता	= were arranged.		

Artificial birds made of cat's-eye gems, as well as birds made of silver and coral, wonderful serpants made of various jewels, horses of beautiful limbs suitable by their noble breed were arranged.

प्रवाल जाम्बूनद पुष्प पक्षाः ।
सलीलम् आवर्जित जिह्म पक्षाः ।
कामस्य साक्षाद् इव भान्ति पक्षाः ।
कृता विहम्गाः सुमुखाः सुपक्षाः ।। ५-७-१३

विहङ्गाः	= birds	कृताः	= were made	प्रवाळजाम्बूनदपुष्पपक्षाः	= with corals on their wings and with golden flowers
सुपक्षाः	= with good wings	आवर्जितजिह्मपक्षाः	= with curved and bent wings	सलीलम्	= in a playful way
भान्ति	= shining	पक्षाःइव	= like helpers	कामस्य	= of the god of love
साक्षात्	= himself.				

Birds were made with corals on their wings and ogether with golden flowers, with good wings, with curved and bent wings in a playful way, shining like helpers of the god of love himself

नियुज्यमानाः च गजाः सुहस्ताः ।
सकेसराः च उत्पल पत्र हस्ताः ।
बभूव देवी च कृता सुहस्ता ।
लक्ष्मीः तथा पद्मिनि पद्म हस्ता ।। ५-७-१४

गजाः	= Elephants	पद्मिनि	= in a lotus-pool	सकेसराश्च	= with filaments of lotus petals on body
सुहस्ता	= with shapely trunks	उत्पलपत्रहस्ताः	= with lotus petals held in their trunks	नियुज्यमानाः तु	= devoted to the worship

लक्ष्मीः	=	of Goddess Lakshmi	तथा	=	and	देवी च	=	(an image of) Goddess Lakshmi also
सुहस्ता	=	with graceful hands	पद्महस्ता	=	holding lotus in Her hand	कृता बभूव	=	was made to exist in Pushpaka

Images of elephants in a lotus-pool with filaments of lotus on body, with lotus petals held in their trunks, were devoted to the worship of an image of Goddess Lakshmi. And also an image of Goddess Lakshmi with four graceful hands and holding lotus in Her hand was made to exist in Pushpaka.

इति इव तद् ग्ऱ्हम् अभिगम्य शोभनम् ।
सविस्मयो नगम् इव चारु शोभनम् ।
पुनः च तत् परम सुगन्धि सुन्दरम् ।
हिम अत्यये नगम् इव चारु कन्दरम् ।। ५-७-१५

इतीव	=	in this fashion	अभिगम्या	=	nearing	तत्गृहम्	=	that house
शोभनम्	=	which was shining	नगमिव	=	like a mountain	चारुशोभनम्	=	with a beautiful glow
सविस्मयः	=	became surprised	पुनश्च	=	and saw (again)	तत्	=	that house
परमसुगन्धि	=	with a great sweet fragrance	सुन्दरम् नगमिव	=	like a beautiful mountain	हिमात्यये	=	during spring
चारुकन्दरम्	=	with beautiful case.						

In this fashion, nearing that house which was shining like a mountain with a beautiful glow that house with great sweet fragrance like a beautiful mountain during spring, with beautiful cave became surprised and saw (again).

ततः स ताम् कपिर् अभिपत्य पूजिताम् ।
चरन् पुरीम् दश मुख बाहु पालिताम् ।
अदृश्य ताम् जनक सुताम् सुपूजिताम् ।
सुदुह्खिताम् पति गुण वेग निर्जिताम् ।। ५-७-१६

ततः	=	thereafter	सः कपिः	=	that Hanuma	अभिपत्या	=	nearing
ताम् पुरीम्	=	that city of Lanka	पुजिताम्	=	worshipped (by Rakshasas)	मुख बाहु पालिताम्	=	ruled by arms of ten-headed Ravana
चरन्	=	moving(thereabout)	सुदुखिता	=	became very gloomy	अदृश्या	=	(on) not seeing
ताम्जनकसुताम्	=	that Sita	सुपूजिताम्	=	well worshipped (by all)	पतिगुणवेगनिर्जितम्		greatly conquered by the virtues of Her husband Sri Raama.

Thereafter that Hanuma nearing that city of Lanka worshipped by Rakshasas, ruled by arms of ten-headed Ravana, moving thereabout became very gloomy on not seeing that Sita well worshipped by all and greatly conquered by the virtues of Her husband Sri Raama

ततः तदा बहु विध भावित आत्मनः ।
कृत आत्मनो जनक सुताम् सुवर्त्मनः ।
अपश्यतो अभवद् अतिदुह्खितम् मनः ।
सुचक्षुषः प्रविचरतो महात्मनः ।। ५-७-१७

ततः	=	Thereafter	तदा	=	then	मनः	=	the heart
महात्मनः	=	of the great souled Hanuma	बहुविधभावितात्मनः		who contemplated supreme Spirit in many ways	कृतात्मनः	=	with a disciplined mind
सुवर्त्मनः	=	following ritues path	सुचक्षुषः	=	with good eyes	प्रविचरतः	=	moving about(in the city of Lanka)
अभवत्	=	became	अतिदुखितम्	=	greatly sorrowful	अपस्यतः	=	not seeing
जनकसुताम्	=	Sita						

Thereafter then the heart of the great souled Hanuma who contemplated supreme spirit in many ways with a disciplined mind following righteous path, with good observant eyes, moving about in the city of Lanka became greatly sorrowful on not seeing Sita.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे सप्तमः सर्गः ।।

Thus completes 7th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

8 Sarga 08 - अष्टमः सर्ग

Description Of The Pushpaka

Introduction -

This chapter describes Pushpaka in glorious and amazing detail.

स तस्य मध्ये भवनस्य संस्थितम् ।
महद्विमानम् मणिवज्रचित्रितम् ।
प्रतप्तजाम्बूनदजालकृत्रिमम् ।
ददर्श वीरः पवनात्मजः कपिः ।। ५-८-१

सः कपिः	=	that Hanuma	वीरः	=	the courageous one	पवनात्मजः	=	the son of Lord Vayu
ददर्श	=	saw	महत् विमानम्	=	a great aerial plane	सम्स्थितम्	=	standing
मध्ये	=	in the middle	तस्य भवनस्य	=	of that building	मणिवज्रचित्रितम्	=	with a surprising hue due to diamonds and gems
प्रतप्तजाम्बूनदजालकृत्रिमम्	=	decorated by series of refined gold.						

That Hanuma the courageous one, the son of Lord Vayu, saw the great aerial plane standing in the middle of that building with a surprising hue, due to diamonds, and gems decorated by series of refined gold.

तदप्रमेयाप्रतिकारकृत्रिमम् ।
कृतम् स्वयम् साध्विति विश्वकर्मणाः ।
दिवम् गतम् वायुपथप्रतिष्ठितम् ।
व्यराजतादित्यपथस्य लक्ष्मिवत् ।। ५-८-२

तत्	=	that plane	व्यराजत	=	shone	लक्ष्मवत्	=	like symbol
आदित्यपथस्य	=	for solar path	वायुपथप्रतिष्ठतम्	=	standing in the aerial path	दिवम्गतम्	=	obtaining in the sky
कृतम्	=	manufactured	स्व्यम् विश्वकर्मणा	=	by Vishvakarma himself	साध्विति	=	and praised by him
अप्रमेयाप्रतिकारकृत्रिमम्	=	one without comparison in beauty.						

That plane shone like symbol for solar path standing in the aerial path obtaining the sky. Manufactured by Vishvakarma himself and praised by him as one without comparison in beauty.

न तत्र किंचिन्न कृतम् प्रयत्नतो ।
न तत्र किंचिन्न महर्हरत्नवत् ।
न ते विशेषा नियताः सुरेष्वपि ।
न तत्र किंचिन्न महाविशेषवत् ।। ५-८-३

तत्र	=	In that plane	न किम्चित् न कृतम्	=	there is not even a small thing that is not made	प्रयत्नतः	=	with effort
तत्र	=	in that	न किम्चित्	=	there is nothing	न महार्हरत्नवत्	=	without the best diamonds
ते विशेषाः	=	those characteristics	ननियताः	=	definitely are not	सुरेष्वपि	=	in Devas also
तत्र	=	in that	किम्चित् न	=	there is nothing	न महाविशेषवत्	=	that is not great significance.

In that plane there is not even a small thing that is not made with great effort, in that there is nothing without the best diamonds, those characteristics definitely are not in Devas also, in that there is nothing that is not of great significance.

तपह्समाधानपराक्रमार्जितम् ।
मनःसमाधानविचारचारिणम् ।
अनेकसंस्थानविषेषनिर्मितम् ।
ततस्ततस्तुल्यविशेषदर्शनम् ।। ५-८-४

तप्ःसमाधानपराक्रमार्जितम्	=	that has been obtained by austerities and by prowess	मनःसमाधानविचारचारिणम्	=	that moves about by the thoughts of concentrated mind	अनेकसम्स्थानविशेषनिर्मितम्	=	from various significant parts
तुल्यविशेषनदर्शनम्		with an appearance of parts of equal significance	ततः ततः	=	(collected from) here and there			

One that has been obtained by austerities and by prowess, one that moves about by thoughts of concentrated mind, made from various significant parts with an appearance of parts of equal significance, collected from here and there from all over the world.

विशेषमालम्ब्य विशेषसंस्थितम् ।
विचित्रकूटम् बहुकूटमण्डितम् ।
मनोऽभिरामम् शरद्न्दुनिर्मलम् ।
विचित्रकूटम् शिखरम् गिरेर्यथा ।। ५-८-५

आलम्ब्य	=	obtaining	विशेषम्	=	a special construction	विशेषसम्स्थितम्	=	stood as a special object
विचित्रकूटम्	=	like a mountain with wonderful peaks	बहुकूटमण्डितम्	=	adorned by many peaks	मनोऽभिरामान्	=	attractive to soul

शरदिन्दुनिर्मलम्	=	calm like an autumnal moon	शिकरम् यदा	=	like the peak	गिरेः	= of a mountain
विचित्रकूटम्	=	with other wonderful small peaks.					

Obtaining a special construction as a special object, like a mountain with wonderful peaks adorned by many peaks, attractive to soul, calm like an autumnal moon, like the peak of a mountain with other wonderful small peaks.

वहन्ति यम् कुण्डशोभिताननाः ।
महाशना व्योमचरा निशाचराः ।
विवृत्तविध्वस्तविशाललोचनाः ।
महाजवा भूतगणाः सहस्रशः ।। ५-८-६

यम्	=	which	निशाचराः	=	rakshasas	महाशनाः	= who were great eaters
कुन्डलशोभिताननाः		with a face beautified by earrings	व्योमचरा	=	who roamed around in the sky	सहस्रशः	= (and) thousands of
निवृत्तविध्वस्तविशाललोचनाः		round eyes crooked eyes and wide eyes	महाजवाः	=	capable of great speed	बूतगणाः	genii
						वहन्ति	= carried.

Hanuma saw that aerial plane which rakshasas who were great eaters, with a face beautified by earnings, who roamed around in the sky and thousands of genii with round eyes, crooked eyes and wide eyes capable of great speed carrying it.

वसन्तपुष्पोत्करचारुदर्शनम् ।
वसन्तमासदपि कान्तदर्शनम् ।
स पुष्पकम् तत्र विमानमुत्तमम् ।
ददर्श तद्वानरवीरसत्तमः ।। ५-८-७

सः	=	that Hanuma	वनरवीरसत्तमः	=	the best among Vanara warriors	ददर्श	= saw
तत्र	=	there	उत्तमम् विमानम्	=	a best plane	पुष्पकम्	= with the name of Pushpaka
वसन्तपुष्पोत्करचारुदर्शनम्		a more beautiful appearance than a group of flowers during spring	कान्तदर्शनम्	=	a more attractive appearance	वसन्तमासादपि	= than even the spring season.

That Hanuma the best among Vanara warriors saw there a best plane with the name of Pushpaka with a more beautiful appearance than a group of flowers during spring, a more attractive appearance than even the spring season.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे अष्टमः सर्गः ।।

Thus completes 8th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

9 Sarga 09 - नवमः सर्ग

The Inner Buildings Of Ravana's House

Introduction -

This chapter further describes the inner buildings of Ravana's house. Hanuma passess through a hall filled with Ravana's wives.

तस्य आलय वरिष्ठस्य मध्ये विपुलम् आयतम् ।
ददर्श भवन श्रेष्ठम् हनूमान् मारुत आत्मजः ।। ५-९-१

हनुमान्	=	Hanuma	मारुतात्मजः	=	the son of Vayu	ददर्श	=	saw
भवनश्रेष्टम्	=	a best building	आयतम्	=	which was a tall one	विपुलम्	=	and a wide one
मध्ये	=	in the middle	तस्यालयवरिष्टस्य	=	of that best group of houses.			

Hanuma, the son of Vayu, saw a best tall building and a wide one in the middle of that best group of houses.

अर्ध योजन विस्तीर्णम् आयतम् योजनम् हि तत् ।
भवनम् राक्षस इन्द्रस्य बहु प्रासाद सम्कुलम् ।। ५-९-२

तत्	=	that	भवनम्	=	building	राक्षसेन्द्रस्य	=	of Ravana
बहुप्रासादशम्कुलम्		filled with many edifices	अर्धयोजनविस्थीर्णम्		(was) half a Yojana long	योजनम् आयतम्	=	and one Yojana tall.

That building of Ravana filled with many edifices was half a Yojana long and one Yojana tall.

मार्गमाणः तु वैदेहीम् सीताम् आयत लोचनाम् ।
सर्वतः परिचक्राम हनूमान् अरि सूदनः ।। ५-९-३

हनुमान्	=	Hanuma	अरिसूदनः	=	the destructor of enemies	परिचक्राम	=	moved around
सर्वतः	=	in all directions	मार्गमाणः तु	=	searching	सीताम्	=	Sita
आयतलोचनाम्	=	the wide eyed	विदेहीम्	=	the daughter of King of Videha.			

Hanuma, the destructor of enemies, moved around in all directions searching for Sita the wide eyed daughter of King of Videha

उत्तमम् राक्षसावासम् हनुमानवलोकयन् ।
आससादाथ लक्ष्मीवान् राक्षसेन्द्रनिवेशनम् ।। ५-९-४

चतुर् विषाणैर् द्विरदैः त्रिविषाणैः तथैव च ।
परिक्षिप्तम् असम्बाधम् रक्ष्यमाणम् उदायुधैः ।। ५-९-५

अथ	=	thereafter	हनुमान्	=	Hanuma	लक्ष्मीवान्	=	the glorious one
आससाद	=	neared	उत्तमम् राक्षसावासम्	=	the best residence of Rakshas	राक्षसेन्द्रनिवेशनम्	=	(and) the house of Ravana
परिक्षिप्तम्	=	containing	चतुर्विषाणैः	=	(elephants) with four tusks	तथैवच	=	and also
त्रिविषाणैः	=	those with three tusks	द्विरदैः	=	two tusks	असम्बाधम्	=	not crowded
रक्ष्यमाणम्	=	protected	उदायुधैः	=	by those bearing raised weapons	अवलोकयन्	=	observing (it).

Thereafter, Hanuma the glorious one neared and observed the best residence of Rakshasas and the house of Ravana, containing elephants with four tusks and also those with three tusks, those with two tusks and still not crowded. It was protected by soldiers bearing raised weapons.

राक्षसीभिः च पत्नीभी रावणस्य निवेशनम् ।
आहृन्ताभिः च विक्रम्य राज कन्याभिर् आव्न्तम् ।। ५-९-६

तन् नक्र मकर आकीर्णम् तिमिम्गिल झष आकुलम् ।
वायु वेग समाधूतम् पन्नगैर् इव सागरम् ।। ५-९-७

तत् निवेशनम्	=	that building	आवृतम्	=	surrounded	रावणस्यपत्नीभिः	=	by the wives of Ravana
राक्षसीभिः	=	by demonesses	राजकन्याभिः	=	princesses	आहृताभिः	=	brought
विक्रम्य	=	by strength	सागरम् इव	=	(was) like an ocean	नक्रमकराकीर्णम्	=	by crocodiles; big fishes
तिमिङ्गिलझषाकुलम्		filled with sharks and other fishes	वायुवेघसमाधूतम्	=	moved by the speed of wind	पन्नगैः	=	and together with serpants.

That building surrounded by the wives of Ravana, by demonesses, and princesses brought by strength, was like an ocean filled with crocodiles, big fishes, sharks and other fishes, moved by the speed of wind, and together with serpants.

या हि वैश्वरणे लक्ष्मीर् या च इन्द्रे हरि वाहने ।
सा रावण ग्न्हे सर्वा नित्यम् एव अनपायिनी ।। ५-९-८

या लक्ष्मीः	=	whatever wealth	वैश्रवणे	=	is at Kubera	या लक्ष्मी	=	whatever riches
इन्द्रे च	=	at Indra	हरिवाहने	=	with green horses	सा सर्वा	=	all that affluence
रावणगृहे	=	was at Ravana's house	नित्यमेव	=	always	आनपायिनी	=	without reduction.

Whatever wealth is at Kubera, whatever riches at Indra with green horses, all that affluence was at Ravana's house. That wealth was always without reduction.

या च राज्ञः कुबेरस्य यमस्य वरुणस्य च ।
ताद्ऱ्शी तद् विशिष्टा वा ऱ्द्धी रक्षो ग्ऱ्हेष्व् इह ।। ५-९-९

या	=	whatever fortune	कुबेरस्य	=	of Kubera	राज्ञः	=	the King of Yakshaas
यमस्य	=	of Yama	वरुणस्य च	=	and of Varuna	ताद्रुशी	=	the same fortune
वा तद्विशिष्टा	=	or even greater	बुद्दिः	=	treasure	इह राक्षोगृहेषु	=	was at this house of Ravana.

Whatever was the fortune of Kubera the King of Yakshas, of Yama and of Varuna, the same fortune or even greater treasure was at this house of Ravana.

तस्य हर्म्यस्य मध्यस्थम् वेश्म च अन्यत् सुनिर्मितम् ।
बहुनिर्यूह सम्कीर्णम् ददर्श पवन आत्मजः ।। ५-९-१०

पवनात्मजः	=	Hanuma	ददर्श	=	saw	अन्यत्वेश्म	=	another house
मध्यस्थम्	=	in the middle	तस्य हर्म्यस्य	=	of that house	सुनिर्मितम्	=	a well build one
बहुनिर्यूहस्सम्कीर्णम्		consisting of many elephants in rut.						

Hanuma saw another house in the middle of that house, a well built one consisting of many elephants in rut.

ब्रह्मणो अर्थे क्न्तम् दिव्यम् दिवि यद् विश्व कर्मणा ।
विमानम् पुष्पकम् नाम सर्व रत्न विभूषितम् ।।५-९-११

परेण तपसा लेभे यत् कुबेरः पितामहात् ।
कुबेरम् ओजसा जित्वा लेभे तद् राक्षस ईश्वरः ।। ५-९-१२

यत्	=	whatever	दिव्यम् विमानम्	=	wonderful aeroplane	पुष्पकम् नाम	=	by the name of Pushpaka
सर्वरत्नविभूषितम्	=	decorated with all kinds of precious stones	कृतम्	=	made	विस्वकर्मण	=	by Visvakarma
दिवि	=	in heaven	ब्रह्मणः अर्थे	=	for lord Brahma	यत्	=	whatever plane
कुबेरः	=	Kubera	लेभे	=	obtained	परेण तपसा	=	by great austerity
पितामहात्	=	from Lord Brahma	राक्षशेश्वरः	=	Ravana	लेभे	=	obtained
तत्	=	that plane	ओजसा	=	by prowess	जित्वा	=	defeating
कुबेर	=	Kubera.						

Whatever wonderful aeroplane by the name of Pushpaka, decorated with all kinds of precious stones, made by Visvakarma in heaven for lord Brahma, whatever plane Kubera obtained by great austerity from Lord Brahma, Ravana obtained that plane by prowess defeating Kubera.

ईहा म्ग समायुक्तैः कार्य स्वर हिरण्मयैः ।
सुक्न्तैर् आचितम् स्तम्भैः प्रदीप्तम् इव च श्रिया ।। ५-९-१३

मेरु मन्दर सम्काशैर् उल्लिखद्भिर् इव अम्बरम् ।
कूट अगारैः शुभ आकारैः सर्वतः समलम्क्न्तम् ।। ५-९-१४

आचितम्	=	supported	स्तम्भिः	=	by pillars	ईहामृगसमायुक्तैः	=	decorated with images of wolves
कार्तस्वरहिरण्मयैः	=	with silver and golden hue	सुकृतैः	=	(and that were) well made	प्रदीप्तमिव	=	radiant
श्रिया	=	with splendour	सर्वतः समलन्कृतम्	=	decorated all around	कूटागारैः	=	with rooms
मेरुमन्दरसम्काशैः	=	equalling Mount Meru and Mount Mandara	अम्बरम् वुल्लिखद्भिरिव	=	as though touching the sky	सुभाकारैः	=	with an auspicious shape.

Supported by pillars decorated with images of wolves, with silver and golden hue and which were well made, radiant with splendour, decorated all around with rooms equalling Mount Meru and Mount Mandara, as though touching the sky with an auspicious shape.

ज्वलन अर्क प्रतीकाशम् सुक्न्तम् विश्व कर्मणा ।
हेम सोपान सम्युक्तम् चारु प्रवर वेदिकम् ।। ५-९-१५

सुकृतम्	=	well made	विश्वकर्मण	=	by Visvakarma	ज्वलनार्कप्रतीकशम्	=	resembling Fire and Sun(in splendour)
हेमसोपानसम्युक्तम्	=	with stairways made of gold	चारुप्रवरवेदिकम्	=	with beautiful and best platforms.			

Well made by Visvakarma and resembling Fire and Sun in splendour, with stairways made of gold and with beautiful and best platforms

जाल वात अयनैर् युक्तम् कान्चनैः स्थाटिकैर् अपि ।
इन्द्र नील महा नील मणि प्रवरवेदिकम् ।। ५-९-१६

जालवातानैः युक्तम्	=	with windows and ventilation holes	काञ्चनैः	=	made of gold	स्पटिकैरपि	=	and also made of crystal
इन्द्रनीलमहानीलमणिप्रवरवेदिकम्	=	with platforms made of sapphires and emeralds.						

With windows and ventilation holes made of gold and also made of crystal, with platforms made of sapphires and emeralds

विद्रुमेण विचित्रेण मणिभिश्च महाधनैः ।
विस्तुलाभिश्च मुक्ताभिस्तलेनाभिविराजितम् ।। ५-९-१७

अभिविराजितम्	=	shone	तलेन	=	by floors	विचित्रेण विद्रुमेण	=	embellished with corals of strange hue
मणिभिश्च	=	and with precious stones	महाधनैः	=	of great value	मुक्ताभिः	=	with pearls
निस्तुलाभिः	=	without comparison.						

Shone by floors embellished with corals of strange hue and with precious stones of great value, with pearls without comparison

चन्दनेन च रक्तेन तपनीयनिभेन च ।
सुपुण्यगन्धिना युक्तमादित्यतरुणोपमम् ।। ५-९-१८

रक्तेन	=	reddish	तपनीयनिभेनच	=	and resembling gold	युक्तम्	=	together
चन्दनेन	=	with sandal wood	सुपुण्यगन्धिना	=	having a good smell	आदित्य तरुणोपमम्	=	(brilliant) like the Sun at noon.

Reddish and resembling gold, together with sandal wood having a good smell and brilliant like the Sun at noon

कूटागारैर्वराकारैर्विविधैः समलम्कृतम् ।
विमानम् पुष्पकम् दिव्यम् आरुरोह महा कपिः ।। ५-९-१९

महाकपिः	=	the great Hanuma	आरुरोह	=	alighted	दिव्यम् पुष्पकम् विमानम्	=	the best aeroplane called Pushpaka
वराकारैः	=	with an excellent form	समलन्कृतम्	=	decorated	कूतागारैः	=	by rows of upper floors

The great Hanuma alighted the best aeroplane called Pushpaka with an excellent form decorated by rows of upper floors.

तत्रस्थः स तदा गन्धम् पान भक्ष्य अन्न सम्भवम् ।
दिव्यम् सम्मूर्चितम् जिघ्रन् रूपवन्तम् इव अनिलम् ।। ५-९-२०

सः	=	that Hanuma	तदा	=	then	तत्रस्थः	=	being there
जिघ्रम्	=	smelled	दिव्यम्गन्धम्	=	a wonderful sweet fragrance	अनिलमिव	=	like wind

रूपवन्तम्	= with an appearance	पानभक्ष्यान्नसम्भवम्	created from drinks and foods including cooked rice	सम्मूर्छितम्	= diffused on all sides.

That Hanuma then being there, smelled a wonderful sweet fragrance like wind with an appearance, created from drinks and foods, including cooked rice diffused on all sides.

स गन्धः तम् महा सत्त्वम् बन्धुर् बन्धुम् इव उत्तमम् ।
इत एहि इति उवाच इव तत्र यत्र स रावणः ।। ५-९-२१

सः गन्धः	= that sweet smell	उवाचेव इति	= was as though saying thus	तम्	= to that Hanuma
इतः एहि	= come here	बन्धुरिव	= like a relative	उत्तमम् भन्धुम्	= to a best relative
तत्र	= there	यत्र	= wherever	सः रावणः	= that Ravana(was).

That sweet smell was as though saying thus to that Hanuma : Come here! , like a relative to a best relative pointing to there wherever that Ravana was.

ततः ताम् प्रस्थितः शालाम् ददर्श महतीम् शुभाम् ।
रावणस्य मनः कान्ताम् कान्ताम् इव वर स्त्रियम् ।। ५-९-२२

प्रस्थितः	= Hanuma started	ततः	= thereafter	ततः	= there(in that direction)
ददर्श	= and saw	शुभाम्	= in auspicious	महतीम्शालाम्	= great hall
मनः कान्ताम्	= close to heart	रावनस्य	= of Ravana	कान्ताम् वरस्त्रियमिव	= like a delightfull best woman.

Hanuma started thereafter there (in that direction) and saw an auspicious great hall, close to heart of Ravana, like a delightful best woman.

मणि सोपान विक्न्ताम् हेम जाल विराजिताम् ।
स्फाटिकैर् आव्न्त तलाम् दन्त अन्तरित रूपिकाम् ।। ५-९-२३

ठत् हल्ल् वस्मणिसोपानव्कृताम्	= made of stairways embedded with diamonds	हेमजालविभूषिताम्	decorated with golden windows	स्पतिकैः आवृततलाम्	= with a floor embellished with crystal
दन्तान्तरितरूपिकाम्	with shapes made ivory in the middle.				

That hall was made of stairways embedded with diamonds, decorated with golden windows, with a floor embellished with crystal, with shapes made from ivory in the middle.

मुक्ताभिः च प्रवालैः च रूप्य चामी करैर् अपि ।
विभूषिताम् मणि स्तम्भैः सुबहु स्तम्भ भूषिताम् ।। ५-९-२४

विभूषिताम्	= well decorated	मुक्ताभिश्च	= with pearls	प्रवाळैश्च	= with corals
रूप्यचामीकरैरपि	= and also with silver and gold	मणिस्तम्भैः	= and with diamond studded pillars	शुभहुस्थम्भभूषिताम्	and also decorated with many pillars.

Well decorated with pearls, corals and also with silver and gold and with diamond studded pillars and also decorated with many pillars.

नम्रैर्ऋजुभिरत्युच्चैः समन्तात्सुविभूषितैः ।
स्तम्भैः पक्षैर् इव अत्युच्चैर् दिवम् सम्प्रस्थिताम् इव ।। ५-९-२५

स्थम्भैः	= by pillars	नम्रैः	= slightly bent	ऋजुभिः	= with no distortion
अत्युच्चैः	= which were very tall	सुविभूषितैः	= and well decorated	समन्तात्	= all over
सम्प्रस्थितामिव	= (that hall) was like starting	दिवम्	= for sky	अत्युच्चैः पक्षैः	= with very high wings.

By pillars slightly bent with no distortion, which were very tall and well decorated all over, that hall was as though starting for sky with very high wings.

महत्या कुथय आस्त्रीणम् प्ि्थवी लक्षण अन्कया ।
पृथिवीम् इव विस्तीर्णाम् सराष्ट्र ग्ऱ्ह मालिनीम् ।। ५-९-२६

आस्थीर्णाम्	= covered	महत्या कुथया	= by a wonderful large carpet	पृथिवीलक्षणाङ्कया	= with all earth's characteristics (like rivers mountains ; oceans; forests; painted over)
विस्तीर्णाम् पृथिवीमिव	= (that hall was)like the vast earth	सराष्ट्रगृहमालिनीम्	together with states and rows of houses.		

Covered by a wonderful large carpet with all earth's characteristics like rivers, mountains, oceans, forests, painted over, that hall was like the vast earth together with states and rows of houses.

नादिताम् मत्त विहगैर् दिव्य गन्ध अधिवासिताम् ।
पर अर्घ्य आस्तरण उपेताम् रक्षो अधिप निषेविताम् ।। ५-९-२७

नादिताम्	= resounded	मत्तविहगैः	= by birds in heat	दिव्यगन्धाधिवासिताम्	made fragrant by excellent perfumes
परार्घ्यास्तरणोपेताम्	hung with best tapestries	रक्षोधिपनिषेविताम्	inhabited by the King of rakshasas.		

It was resounded by birds in heat, made fragrant by excellent perfumes, hung with best tapestries and inhabited by the king of rakshasas

धूम्राम् अगरु धूपेन विमलाम् हंस पाण्डुराम् ।
चित्राम् पुष्प उपहारेण कल्माषीम् इव सुप्रभाम् ।। ५-९-२८

धूम्राम्	=	smokey	अगरुधूपेन	=	by the fumes of agal-locum	विमलाम्	=	a pure one
हम्सपाण्डुराम्	=	white like a swan	चित्राम्	=	wonderful	पुष्पोपहारेण	=	by the decoration of flowers
कल्माषीमिव	=	like divine cow	सुप्रभाम्	=	with a great radiance.			

It was made smokey by the fumes of agallocum. It was a pure one white like a swan, wonderful by the decoration of flowers, like divine cow with a great radiance.

मनः सम्ह्लाद जननीम् वर्णस्य अपि प्रसादिनीम् ।
ताम् शोक नाशिनीम् दिव्याम् श्रियः सम्जननीम् इव ।। ५-९-२९

ताम् दिव्याम्	=	that excellent hall	मनःसम्ह्लादजननीम्		causing happiness to heart	प्रसादिनीम्	=	causing
वर्नस्यापि	=	a fair complexion	सोकनाशनीम्	=	destroying sorrow	सम्जननीम् इव	=	and was as though producing
स्त्रियः	=	prosperity.						

That excellent hall was causing happiness to heart, causing a fair complexion, destroying sorrow and was as though producing prosperity.

इन्द्रियाणि इन्द्रिय अर्थैः तु पन्च पन्चभिर् उत्तमैः ।
तर्पयाम् आस माता इव तदा रावण पालिता ।। ५-९-३०

मातेव	=	like a mother	तदा	=	then	रावणपालिता	=	that hall governed by Ravana
तर्पयामास	=	caused satisfaction	पञ्चद्रियाणी	=	to all five sense organs	उत्तमैः पञ्चभिः इन्द्रियार्थैः	=	with the excellent five objects of the senses.

Like a mother, then that hall governed by Ravana caused satisfaction to all five sensory organs with all the excellent five objects of the senses.

स्वर्गो अयम् देव लोको अयम् इन्द्रस्य इयम् पुरी भवेत् ।
सिद्धिर् वा इयम् परा हि स्याद् इति अमन्यत मारुतिः ।। ५-९-३१

मारुतिः	=	Hanuma	अमन्यता	=	thought	इति	=	thus
इयम् स्वर्गः	=	this is heaven	इयम् देवलोकः	=	this is the aboard of Devas	इयम्	=	this
भवेत्	=	is	इन्द्रस्य पुरी	=	a city of Indra	इयम्	=	this
स्याद्वा	=	might be	परासिद्धिः	=	the result of great austerity.			

Hanuma thought thus : This is heaven! This is indeed the abode of Devas! This is a city of Indra. This might be the result of a great austerity.

प्रध्यायत इव अपश्यत् प्रदीपामः तत्र कान्चनान् (ःइअतुस्!)।
धूर्तान् इव महा धूर्तैर् देवनेन पराजितान् ।। ५-९-३२

धूर्तानिव	=	like gamblers	पराजितान्	=	defeated	महाधूर्तैः	=	by greater gamblers
देवनेन	=	in gambling	अपश्यत्	=	Hanuma saw	काञ्चनान् प्रदीपान्	=	golden hued lamps
प्रध्यात इव	=	being still as though in thought.						

Like gamblers defeated by greater gamblers in gambling, Hanuma saw golden hued lamps being still, as though in thought.

दीपानाम् च प्रकाशेन तेजसा रावणस्य च ।
अर्चिर्भिर् भूषणानाम् च प्रदीप्ता इति अभ्यमन्यत ।। ५-९-३३

अमन्यत	=	Hanuma thought	इति	=	thus	प्रदीप्त	=	(this building) shines
दीपानाम्प्रकाशेन	=	by the light of lamps	रावणस्य तेजसा च	=	and the brilliance of Ravana	भुष्णानाम् अर्चिर्भिः च	=	and also due to the radiance of jewellery.

Hanuma thought thus : This building shines by the light of lamps and the brilliance of Ravana and also due to the radiance of jewellery.

ततो अपश्यत् कुथा आसीनम् नाना वर्ण अम्बर स्त्रजम् ।
सहस्त्रम् वर नारीणाम् नाना वेष विभूषितम् ।। ५-९-३४

ततः	=	thereafter	अपस्यत्	=	Hanuma saw	सहस्त्रम्	=	a thousand
वरनारीणाम्	=	of best women	कुथासीनम्	=	sitting on the rug	नानावर्णाम्बरस्त्रजम्		with clothing of various colours
नानावेशविभूषितम्		and decorated in a variety of ways.						

Thereafter Hanuma saw a thousand of best women sitting on the rug with clothing of various colours and decorated in a variety of ways.

परिव्न्ते अर्ध रात्रे तु पान निद्रा वशम् गतम् ।
क्रीडित्वा उपरतम् रात्रौ सुष्वाप बलवत् तदा ।। ५-९-३५

तदा	=	then	अर्धरात्रेपरिवृत्ते	=	at the turn of midnight	शुष्वाप	=	(that women folk)slept
बलवत्	=	deeply	उपरतम्	=	resting	रात्रौक्रीडित्वा	=	after playing during night

पाननिद्रावशम् गतम्	=	getting the sleep caused by liquor.

Then at the turn of midnight, those women slept deeply resting after playing during night, with a deep sleep caused by liquor.

तत् प्रसुप्तम् विरुरुचे निह्शब्द अन्तर भूषणम् ।
निह्शब्द हंस भ्रमरम् यथा पद्म वनम् महत् ।। ५-९-३६

तत् प्रसुप्तम्	=	that sleeping group of women	निशब्दान्तरभूषणम्	adorned with jewels which were not making sound	विरुरुचे	= shone
महत् पद्मवनम् यथा	=	like a great park of lotuses	निःशेब्दहम्सब्रमरम्	with calm swans and bees.		

That sleeping group of women, adorned with jewels which were not making sound, shone like a great park of lotuses with calm swans and bees.

तासाम् सम्व्न्त दन्तानि मीलित अक्षाणि मारुतिः ।
अपश्यत् पद्म गन्धीनि वदनानि सुयोषिताम् ।। ५-९-३७

मारुतिः	=	Hanuma	अपस्यत्	= saw	वदनानि	= faces
तासाम् शुयोषिताम्	=	of those best women	सम्वृतदन्तानि	= with teeth covered (by lips)	मीलिताक्षीणि	= with closed eyes
पद्मघन्धीनि	=	and with lotus fragrance.				

Hanuma saw faces of those best women, with teeth covered by lips with closed eyes and with lotus fragrance.

प्रबुद्धानि इव पद्मानि तासाम् भूत्वा क्षपा क्षये ।
पुनः सम्व्न्त पत्राणि रात्राव् इव बभुः तदा ।। ५-९-३८

तदा	=	at that time	तासाम्	= those faces	बभुः	= shone
प्रबुधानिव पद्मानिव भूत्वा	=	became like lotuses in blossom	क्षापक्ष्यये	= during day time	पुनः	= and again
सम्वृतपत्राणीव	=	were like lotuses with closed petals	रात्रौ	= at night.		

At that time, those faces shone which became like lotuses in blossom during day time and again were like lotuses with closed petals at night.

इमानि मुख पद्मानि नियतम् मत्त षट्पदाः ।
अम्बुजानि इव फुल्लानि प्रार्थयन्ति पुनः पुनः ।। ५-९-३९

मत्तषट्पदाः	=	drunk bees	नियतम्	=	definitely	प्रात्ह्यन्ती	= are desiring
पुनः पुनः	=	again and again	इमानी	=	these	मुखपद्मानि	= lotuses faces
पुल्लानि अम्बुजानीव	=	like lotuses in blossom.					

Hanuma thought that drunk bees definitely are desiring again and again these lotus faces like lotuses in blossom.

इति वा अमन्यत श्रीमान् उपपत्त्या महा कपिः ।
मेने हि गुणतः तानि समानि सलिलोद्भवैः ।। ५-९-४०

श्रीमान्	=	the glorious	महाकपिः	=	the great Hanuma	अमन्यत	= thought
इतीव	=	thus	उपपत्य	=	by reason	मेने हि	= thought also that
तानि	=	those faces	समानि	=	equal	सलिल उद्भवैः	= lotuses
गुणतः	=	by their qualities.					

The glorious great Hanuma thought as above by recourse to reason. He also thought thus Those faces equal lotuses by their qualities such as beauty, fragrance, and others .

सा तस्य शुशुभे शाला ताभिः स्त्रीभिर् विराजिता ।
शारदी इव प्रसन्ना द्यौः ताराभिर् अभिशोभिता ।। ५-९-४१

सा शाला	=	that hall	तस्य	=	of Ravana's	विराजिता	= being shone
तभिःस्त्रीभि	=	by those women	शुशुभे	=	glittered	प्रसन्ना द्यौः इव	= like a calm cloudless sky
शारदीव	=	in autumn	अभिशोभिता	=	shone	ताराभिः	= by stars.

That hall of Ravana's being shone by those women, glittered like a calm cloudless sky in autumn shone by stars.

स च ताभिः परिव्न्तः शुशुभे राक्षस अधिपः ।
यथा हि उडु पतिः श्रीमामः ताराभिर् अभिसम्व्न्तः ।। ५-९-४२

सः राक्षसाधिपः	=	that lord of Rakshasas	परिवृतः	=	surrounded	ताभिः	= by those women
शुशुभे	=	shone	ह्युडुपथिः यथा	=	like the moon	स्त्रीमान्	= with radiance
अभिसम्वृतः	=	surrounded	ताराभिः	=	by stars.		

That lord of Rakshasas surrounded by those women shone like the radiant moon surrounded by stars.

याः च्यवन्ते अम्बरात् ताराः पुण्य शेष समाव्न्ताः ।
इमाः ताः सम्गताः क्न्त्स्ना इति मेने हरिः तदा ।। ५-९-४३

तदा	=	then	हरिः	=	Hanuma	मेने	=	thought
इति	=	thus	याः	=	whatever	ताराः	=	meteors
पुण्यशेषसमावृताः	=	together with residue of piety	च्यवन्ते	=	fall down	अम्बरात्	=	from the sky
ताः कृस्नाः	=	all those meteors	इमाः सन्गताः	=	had been together as these women.			

Then Hanuma thought thus : Whatever meteors together with residue of piety fall down from the sky, all those meteors had been together as these women .

ताराणाम् इव सुव्यक्तम् महतीनाम् शुभ अर्चिषाम् ।
प्रभा वर्ण प्रसादाः च विरेजुः तत्र योषिताम् ।। ५-९-४४

तत्र	=	there	प्रभावर्णप्रसादाश्च	=	the luster complexion and grace	योषिताम्	=	of those women
सुव्यक्तम्	=	clearly	महतीनाम् ताराणाम् इव	=	resembled great stars	विरेजुहु	=	which emitted
शुभार्चिषाम्	=	an auspicious radiance.						

There the luster, complexion and grace of those women clearly resembled great stars which emitted an auspicious radience.

व्याव्न्त गुरु पीन स्त्रक् प्रकीर्ण वर भूषणाः ।
पान व्यायाम कालेषु निद्रा अपह्न्त चेतसः ।। ५-९-४५

व्यावृत्तगुरुपीनस्त्रक्प्रकीर्णवरभूषणाः	=	those women with dishevelled large thick garlands and scattered excellent jewels	पानव्यायमकालेषु	=	during the time of drinking dancing etc.	निद्रापहृतचेतसः	=	were with a consciousness stolen by sleep.

Those women with dishevelled large thick garlands and scattered excellent jewels during the time of drinking, dancing etc., were with consciousness stolen by sleep.

व्याव्न्त तिलकाः काश्चित् काश्चिद् उद्भ्रान्त नूपुराः ।
पार्श्वे गलित हाराः च काश्चित् परम योषितः ।। ५-९-४६

काश्चित्परमयोषितः	=	best women	व्यावृत्ततिलकाः	=	became with disturbed marks on forehead	काश्चित्काश्चिदुद्भ्रान्तनूपुराः	=	became with displaced anklets
काश्चित्कागळितहाराश्च	=	became with necklaces fallen off	पार्श्वे	=	to side.			

Best women with disturbed sacred marks (tilaka) on forehead became with displaced anklets, became with necklaces fallen off to side.

मुखा हार व्न्ताः च अन्याः काश्चित् प्रस्त्रस्त वाससः ।
व्याविद्ध रशना दामाः किशोर्य इव वाहिताः ।। ५-९-४७

अन्याः	=	some other women	मुक्ताहारावृताः	=	became tied with pearl necklaces	काश्चित्	=	some others
विस्त्रस्तवाससः	=	became with tropped raiment	व्याविद्धरशनादामाः		(some others) became with tied-up waist ornaments	किशोर्यः इव	=	(and) resembled young female horses
वाहिताः	=	who had walked long.						

Some other women became tied with pearl necklaces, some others became with tied-up waist ornaments (and) resembled young female horses who had walked long.

सुकुण्डल धराः च अन्या विच्चिन्न म्न्दित स्त्रजः ।
गज इन्द्र म्न्दिताः फुल्ला लता इव महा वने ।। ५-९-४८

अन्याः	=	some others	सुकुण्डल धराः	=	wearing nice earrings	विच्चिन्न मृदित स्त्रजः	=	with flower garlands that were torn and disturbed
लताः इव	=	resembled creepers	गजेन्द्र मृदिताः इव	=	tread upon by an elephant	महावने	=	in a big forest.

Some others wearing nice earrings with flower garlands that were torn and disturbed, resembled creepers, tread upon by an elephant in a big forest.

चन्द्र अंशु किरण आभाः च हाराः कासांचिद् उत्कटाः ।
हंसा इव बभुः सुप्ताः स्तन मध्येषु योषिताम् ।। ५-९-४९

उत्कटाः	=	big	हाराः	=	(pearl) necklaces	चन्द्रांषु किरणाभाश्च	=	with the radiance of moon rays
स्तन मध्येषु	=	in the middle of breasts	कासांचित् योषिताम्	=	of some other women	बभुः	=	shone
सुप्ताः हंसाः इव	=	like sleeping swans.						

Big pearl necklaces with the radiance of moon-rays in the middle of breasts of some other women shone like sleeping swans.

अपरासाम् च वैदूर्याः कादम्बा इव पक्षिणः ।
हेम सूत्राणि च अन्यासाम् चक्र वाका इव अभवन् ।। ५-९-५०

अपरासां च	=	And for some other women	वैडूर्याः	=	necklaces made with cat's eye gems	कादंबाः पक्षिणः इव	=	resembled birds called Kadambas
अन्यासाम्	=	and for some others	हेमसूत्राणि	=	golden chains	अभवन् चक्रवाकाः इव	=	were like Chakravaka birds.

And of some other women, necklaces made with cat's eye gems resembled birds called Kadambas and for some others golden chains were like Chakravaka birds.

हंस कारण्डव आकीर्णाः चक्र वाक उपशोभिताः ।
आपगा इव ता रेजुर् जघनैः पुलिनैर् इव ।। ५-९-५१

ताः	=	those women	जघनैः	=	with buttocks	पुलिनैरिव	=	resembling sand dunes
रेजुः	=	shone	आपगा इव	=	like rivers	हम्स कारन्डवपक्ष्णाः	=	filled with swans and bird called Karandas
चक्रवाकोपिशोभित्ताः		and decorated by Chakravaka birds.						

Those women with buttocks resembling sand dunes, shone like rivers filled with swans and birds called Karandas and decorated by Chakravaka birds.

किन्किणी जाल सम्काशाः ता हेम विपुल अम्बुजाः ।
भाव ग्राहा यशः तीराः सुप्ता नद्य इव आबभुः ।। ५-९-५२

सुप्ताः	=	those sleeping women	आबभुः	=	shone	नद्यः इव	=	like rivers
किङ्किणीजालशंकाशाः		with their smiles as flower buds	हैमविपुलांबुजाः	=	with golden jewellery as big lotuses	भाव ग्राहाः	=	with their behaviours as crocodiles
यशस्तीराः	=	with fame as banks.						

Those sleeping women shone like rivers with their smiles as flower buds, with golden jewellery as big lotuses, with their behaviours as crocodiles, with fame as banks.

मृदुष्व् अन्गेषु कासांचित् कुच अग्रेषु च संस्थिताः ।
बभूवुर् भूषणानि इव शुभा भूषण राजयः ।। ५-९-५३

शुभाः	=	auspicious	भूषण राजयः	=	lines of decoration	संस्तिताः	=	which were
मृदुषु अण्गेषु	=	on smooth parts	कासांचित्	=	of some other women	कुचाग्रेषु च	=	and on nipples
बभूवुः	=	were	भूषणानीव	=	were like jewellery.			

Auspicious lines of decoration which were on smooth parts of some other women and on nipples, were like jewellery.

अंशु कान्ताः च कासांचिन् मुख मारुत कम्पिताः ।
उपरि उपरि वक्त्राणाम् व्याधूयन्ते पुनः पुनः ।। ५-९-५४

अम्शुकन्ताश्च	=	Edges of clothing (worn by them)	मुख मारुत कम्पिताः	=	disturbed by air from breathing	कासाम्चित्	=	of some other women
व्याधूयन्ते	=	were being fluttered	पुनः पुनः	=	again and again	वक्त्राणाम् उपर्युपरि	=	on their faces.

Edges of clothing (worn by them) disturbed by air from breathing of some other women, were being fluttered again and again on their faces.

ताः पाताका इव उद्धूताः पत्नीनाम् रुचिर प्रभाः ।
नाना वर्ण सुवर्णानाम् वक्त्र मूलेषु रेजिरे ।। ५-९-५५

ताः	=	Those edges of clothes	नाना वर्ण सुवर्णानाम्	=	with various beautiful colours	रेजिरे	=	shone
पत्नीनाम् वक्त्र मूलेषु	=	at the base of Ravana's wives' throats	रुचिर प्रभाः पताकाः	=	like flags of beautiful shine	उद्धूताः	=	hoisted.

Those edges of clothes with various beautiful colours, shone at the base of Ravana's wives' throats like hoisted flags of beautiful shine.

ववल्गुः च अत्र कासांचित् कुण्डलानि शुभ अर्चिषाम् ।
मुख मारुत संसर्गान् मन्दम् मन्दम् सुयोषिताम् ।। ५-९-५६

अत्र	=	Here	कुण्डलानि	=	ear-rings	कासाम्चित् सुयोषिताम्	=	of some beautiful women
शुभार्चिषाम्	=	with a good glory	ववल्गुश्च	=	also moved	मन्दम् मन्दम्	=	lightly
मुख मारुत संसर्गात्	=	due to the air from breathing (of those women).						

Here ear-rings of some beautiful women with a good glory, also moved lightly due to the air from breathing of those women.

शर्कर आसव गन्धः स प्रक्न्त्या सुरभिः सुखः ।
तासाम् वदन निह्श्वासः सिषेवे रावणम् तदा ।। ५-९-५७

तदा	=	then	सुखः	=	comforting	वदननिःश्वासः	=	breath from the faces
तासाम्	=	of those women	प्रकृत्या	=	by nature	सुरभिः	=	fragrant
शर्करासव गन्धैश्च	=	with the smell of liquor made of Sarkara	सिषेवे	=	served	रावणम्	=	Ravana.

Then comforting breath from the faces of those women, by nature fragrant with the smell of liquor made of Sarkara, served Ravana.

रावण आनन शन्काः च काश्चिद् रावण योषितः ।
मुखानि स्म सपत्नीनाम् उपाजिघ्रन् पुनः पुनः ।। ५-९-५८

काश्चित्	=	Some	रावण योषितः	=	women of Ravana	उपाजिघ्रन्	=	smelled
सपत्नीनाम्	=	co-wives'	मुखानि	=	faces	पुनः पुनः	=	again and again
रावणानन शण्काश्च	=	imagining them to be face of Ravana.						

Some women of Ravana smelled co-wives' faces again and again imagining them to be face of Ravana.

अत्यर्थम् सक्त मनसो रावणे ता वर स्त्रियः ।
अस्वतन्त्राः सपत्नीनाम् प्रियम् एव आचरमः तदा ।। ५-९-५९

ताः	=	those	वरस्त्रियः	=	best women	अत्यर्थम् सक्तमनसः	=	with greatly devoted mind
रावणे	=	in Ravana	तदा	=	then	अस्वतन्त्राः	=	not being on own will
आचरन्	=	brought	प्रियमेव	=	delight only	सपत्नीनाम्	=	to their co-wives.

Those best women with greatly devoted mind in Ravana, then not being on own will, brought delight only to their co-wives.

बाहून् उपनिधाय अन्याः पारिहार्य विभूषिताः ।
अंशुकानि च रम्याणि प्रमदाः तत्र शिश्यिरे ।। ५-९-६०

अन्याः	=	some other	प्रमदाः	=	women	शिश्यिरे	=	slept
तत्र	=	there	उपनिधाया	=	making as pillows	बाहून्	=	their arms
पारिहार्य विभूषितान्	=	decorated with bracelets	रम्याणि अम्शुकाणि	=	and beautiful clothes.			

Some other women slept there, making as pillows their arms decorated with bracelets and beautiful clothes.

अन्या वक्षसि च अन्यस्याः तस्याः काचित् पुनर् भुजम् ।
अपरा त्व् अन्कम् अन्यस्याः तस्याः च अपि अपरा भुजौ ।। ५-९-६१

अन्या	=	another woman	अन्यस्याः वक्षसी	=	(slept) on another's bosom	काचित्पुनः	=	again another women
तस्याः भुजम्	=	(slept) on her shoulder	अपरातु	=	another woman	अन्यस्याः अङ्कम्	=	(slept) on another woman's thigh
अपरा	=	another	तस्याः कुचौ	=	(slept) on her breasts.			

Another woman slept on another's bosom, again another woman slept on her shoulder, another woman slept on another woman's thigh and another slept on her breasts.

ऊरु पार्श्व कटी प्ष्ठम् अन्योन्यस्य समाश्रिताः ।
परस्पर निविष्ट अन्ग्यो मद स्नेह वश अनुगाः ।। ५-९-६२

मदस्नेः	=	overcome with heat and friendship	समाश्रिताः	=	resorting	ऊरुपार्श्व कटीपृष्टम्	=	to thighs sides waist and back
अन्योन्यस्य	=	of one another	परस्परनिविष्टाङ्ग्यः	=	with mutual limbs placed on one another.			

Overcome with heat and friendship, they resorted to thighs, sides, waist and back of one another, with mutual limbs placed on one another.

अन्योन्यस्य अन्ग संस्पर्शात् प्रीयमाणाः सुमध्यमाः ।
एकी क्न्त भुजाः सर्वाः सुषुपुः तत्र योषितः

अन्योन्य भुज सूत्रेण स्त्री माला ग्रथिता हि सा ।
माला इव ग्रथिता सूत्रे शुशुभे मत्त षट्पदा ।। ५-९-६३

सा	=	that	स्त्रीमाला	=	garland of women	ग्रथिता	=	tied
अन्योन्यभुजसूत्रेण	=	with the rope of each other's shoulders	शुशुभे	=	shone	मालेव	=	like a flower garland
मत्तषट्पदा	=	with dragon flies on it	ग्रथिता	=	tied	सूत्रे	=	in thread.

That garland of women tied with the rope of each other's shoulders shone like a flower garland with dragon flies on it tied in thread.

लतानाम् माधवे मासि फुल्लानाम् वायु सेवनात् ।
अन्योन्य माला ग्रथितम् संसक्त कुसुम उच्चयम् ।। ५-९-६४

व्यतिवेष्टित सुस्कन्थम् अन्योन्य भ्रमर आकुलम् ।
आसीद् वनम् इव उद्धूतम् स्त्री वनम् रावणस्य तत् ।। ५-९-६५

तत् स्त्रीवनम्	=	that group of women	रावनस्य	=	of Ravana	अन्योन्यमालाग्रथितम्		tied by each other as garland
सम्सक्तकुसुमोच्छ्रयम्		with mixed group of flowers	व्यतिवेष्टितसुस्कन्धम्		with beautiful shoulders entwined	अन्योन्यभ्रमलाकुलम्		promiscuously hair
आसीत्	=	was	उद्धुतम् वनमिव	=	like an exalted garden	अन्योन्यमालाग्रथितम्		with a flower garland tied together
लतानाम्	=	of creepers	पुल्लानाम्	=	in bloom	वायुसम्सेवनात्	=	due to the caress of the lord of wind

मधवेमासि	=	in the vernal in the month of Vaisaakha	व्यतिवेष्टितसुस्खन्द्म्	with entwined beautiful trees	

That group of women of Ravana, tied by each other as garland with mixed group of flowers, with beautiful shoulders entwined promiscuously, hair like an exalted garden with a flower garland tied together of creepers in bloom due to the caress of the lord of wind in the vernal in the month of Vaisakha, with entwined beautiful trees.

उचितेष्व् अपि सुव्यक्तम् न तासाम् योषिताम् तदा ।
विवेकः शक्य आधातुम् भूषण अन्ग अम्बर स्त्रजाम् ।। ५-९-६६

तदा	=	then	न शेक्यः	=	it was not possible	आधातुम्	=	to make
सुव्यक्तम्	=	clear	विवेकः	=	the knowledge	भूष्ङ्गाम्बरस्त्रजम्	=	of jewellery body parts and clothes
तासाम्योषिताम्	=	of those women	वुचितेष्वपि	=	even for those used (to them).			

Then it was not possible to make clear the knowledge of jewellery, body parts and clothes of those women even for those used to them.

रावणे सुख सम्विष्टे ताः स्त्रियो विविध प्रभाः ।
ज्वलन्तः कान्चना दीपाः प्रेक्षन्त अनिमिषा इव ।। ५-९-६७

रावणे शुखसम्विष्टे	=	while Ravana slept comfortably	काञ्चनाः दीपाः	=	golden lamps	ज्वलन्तः	=	shining brilliant
प्रैक्षन्त इव	=	were as though seeing	अनिमिषाः	=	without closing eyes	ताः स्त्रियः	=	those women
विविधप्रभाः	=	of various glows.						

While Ravana slept comfortably, golden lamps shining brilliant, were as though seeing without closing eyes, those women of various glows.

राज ञ्षि पित्र् दैत्यानाम् गन्धर्वाणाम् च योषितः ।
रक्षसाम् च अभवन् कन्याः तस्य काम वशम् गताः ।। ५-९-६८

योषितः	=	women	राजर्षिपित्रुदैत्यानाम्		of royal sages brahmanas and demons	गन्धर्वणाम्	=	and of Gandharvas
राक्षसानाम्	=	of Rakshasas	याः कन्याः	=	all those unmarried girls	कामवशम् गताः	=	surrendered from lust
तस्य	=	to Ravana.						

Women of royal sages, brahmanas and demons and of Gandharvas, of Rakshasas - all those unmarried girls surrendered from lust to Ravana.

युद्धकामेन ताः सर्वा रावणेन हृताः स्त्रियः ।
समदा मदनेनैव मोहिताः काश्चिदागताः ।। ५-९-६९

सर्वाः	=	all	ताः स्त्रियः	=	those women	हृताः	=	have been stolen
रावणेन	=	by Ravana	युद्धकामेन	=	with a desire for war	काश्चित्	=	some
समदा	=	together with heat (of youth)	आगताः	=	obtained (Ravana)	मदनेनैवमोहिताः इव	=	being desired by god of love.

All those women had been stolen by Ravana with a desire for war, some together with heat of youth obtained Ravana being desired by god of love.

न तत्र काचित् प्रमदा प्रसह्य ।
वीर्य उपपन्नेन गुणेन लब्धा ।
न च अन्य कामा अपि न च अन्य पूर्वा ।
विना वर अर्हाम् जनक आत्मजाम् तु ।। ५-९-७०

तत्र	=	there	काचित्प्रमद	=	even one woman	न लब्धा	=	has not been obtained
प्रसह्य	=	forcefully	वीर्योपपन्नेन	=	by the strong Ravana	ताम् जनकात्मजाम् विना	=	except for that daughter of Janaka Sita
वरार्हाम्	=	the best among women	गुणेन	=	(every other woman has been obtained) by character	न च	=	and there is no(woman)
अन्यकामापि	=	who had desire in another(man)	न अन्यपूर्वाच	=	and also there was no one with another (lover).			

There, even one woman had not been obtained forcefully by the strong Ravana, except for that daughter of Janaka, Sita. Every other woman had been obtained by her character alone and there was no woman who had desire in another man, and there also was none with another lover.

न च अकुलीना न च हीन रूपा ।
न अदक्षिणा न अनुपचार युक्ता ।
भार्या अभवत् तस्य न हीन सत्त्वा ।
न च अपि कान्तस्य न कामनीया ।। ५-९-७१

न च अभवत्	=	and there was no	तस्य भार्य	=	wife of his	अकुलीना	=	without a good lineage
नहीन रूपाच	=	and there was no one with less beauty	न अदक्षिणा	=	no one without skill	न अनुपचार युक्ता	=	no one without service
न हीनस्त्वा	=	none with low intellect	न	=	no one	कान्तस्य न कामनीया च	=	without causing desire to lover.

And there was no wife of his without a good lineage, there was no one with less beauty, no one without skill, no one without service, none with low intellect, no one without causing desire to lover.

बभूव बुद्धिः तु हरि ईश्वरस्य ।
यदि ईद्ऱ्शी राघव धर्म पत्नी ।
इमा यथा राक्षस राज भार्याः ।
सुजातम् अस्य इति हि साधु बुद्धेः ।। ५-९-७२

इति बुधिस्तु	=	following thought	बभूव	=	occurred	हरीश्वरस्य	=	to Hanuma
साधुबुध्हे	=	with a pious mind	सुजातम्	=	it is good	अस्य	=	for this Ravana
राघव धर्मपत्नीम्	=	(if) the virtuous wife of Raama(had been left happy with her husband)	इट्शी यथा	=	in the same such manner	इमाः रक्षसराज भार्याः	=	as these wives of the king of rakshasas.

Following thought occurred to Hanuma with a pious mind : It would have been good for this Ravana if the virtuous wife of Raama had been left happy with her husband in the same such manner as these wives of the king of rakshasas.

पुनः च सो अचिन्तयद् आर्त रूपो ।
ध्रुवम् विशिष्टा गुणतो हि सीता ।
अथ अयम् अस्याम् कृतवान् महात्मा ।
लन्का ईश्वरः कष्टम् अनार्य कर्म ।। ५-९-७३

सः	=	Hanuma	आर्थरूपः	=	became gloomy	पुनश्च सोऽचिन्तयत्	=	and thought (thus)
सीता	=	Sita	ध्रुवम्विशिष्टाः	=	is definitely the best	गुणतः	=	by virtues
अथ	=	then	अयम् लङ्केश्वरः	=	this lord of Lanka	महात्म	=	even though being great otherwise
कृतवान्	=	did	कष्टम्	=	evil	अनार्यम्	=	(and)an un-gentlemanly deed)
अस्याम्	=	with her.						

Hanuma became gloomy and thought thus: Sita is definitely the best by virtues then this lord of Lanka even though being great otherwise, did an evil and an un-gentlemanly deed with her.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे नवमः सर्गः ।।

Thus completes 9th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

10 Sarga 10 - दशमः सर्ग

Hanuma Enters Ravana's House

Introduction -

In this Chapter Hanuma has first glimpse of Ravana in his house. He also observes various wives of Ravana sleeping in the house. He sees Mandodari and thinks her to be Sita.

तत्र दिव्य उपमम् मुख्यम् स्फाटिकम् रत्न भूषितम् ।
अवेक्षमाणो हनुमान् ददर्श शयन आसनम् ।। ५-१०-१

दान्तकाञ्चनिचित्राङ्गैर्वैश्च वरासनैः ।
महार्हस्तरणोपेतैरुपपन्नम् महाधनैः ।। ५-१०-२

तत्र	=	in that house	अवेक्षमाणः	=	while observing	हनुमान्	=	Hanuma
ददर्श	=	saw	शयनासनम्	=	(a portion of house with) beds and couches	उपेतम्	=	consisting of
वरासनैः	=	best couches	दिव्योपमम्	=	equaling those in heaven	मुख्यम्	=	best
स्फाटिकम्	=	made of crystal	रत्नभूषितम्	=	decorated with diamonds	दान्तकाञ्चन चित्राङ्गैः	=	with wonderful parts made of ivory and gold
व्ड्यैः महार्ः आस्तरण उपेतैः	=	covered with best beds made of cat's eye gems	महाधनैः	=	of great value.			

In that house, while observing, Hanuma saw a portion of house with beds and couches, consisting of best couches equaling those in heaven, made of crystal decorated with diamonds, with wonderful parts made of ivory and gold, covered with best beds made of cat's eye gems of great value.

तस्य च एकतमे देशे सो अग्न्य माल्य विभूषितम् ।
ददर्श पाण्डुरम् चत्रम् तारा अधिपति सन्निभम् ।। ५-१०-३

सः	=	Hanuma	ददर्श	=	saw	एकतमेदेशे	=	in a part
तस्य	=	of that room	छत्रम्	=	an umbrella	पाण्डुरम्	=	white in colour
अग्न्यमालाविभूषितम्		decorated with best flower garlands	ताराधिपतिसन्निभम्		and resembling moon the lord of stars.			

Hanuma saw in a part of that room, an umbrella white in colour decorated with best flower garlands and resembling moon - the lord of stars.

जातरूपपरिक्षिप्तम् चित्रभानुसमप्रभम् ।
अशोकमालाविततम् ददर्श परमासनम् ।। ५-१०-४

ददर्श	= (Hanuma) saw	परमासनम्	= an excellent couch	जातरूपपरीक्षिप्तम्	= made of gold
चित्रभानुसमप्रभम्	= with radiance equaling that of fire	असोकमालावितत्तम्	spread by garlands of Ashoka flowers.		

Hanuma saw an excellent couch made of gold with radiance equaling that of fire, spread by garlands of Ashoka flowers.

वाल व्यजन हस्ताभिर् वीज्यमानम् समन्ततः ।
गन्धैः च विविधैर् जुष्टम् वर धूपेन धूपितम् ।। ५-१०-५

वीज्यमानम्	= fanned	वालव्यजनहस्ताभिः	by women with fans in their hands	समन्ततः	= in all the four directions
जुष्टम्	= obtained	विविधैः गन्धैः	= by various fragrances	धूपितम्	= fumigated
परधूपेन	= by the best incense.				

Fanned by women with fans in their hands in all the four directions and obtained by various fragrances fumigated by the best incense.

परम आस्तरण आस्तीर्णम् आविक अजिन सम्व्न्तम् ।
दामभिर् वर माल्यानाम् समन्ताद् उपशोभितम् ।। ५-१०-६

परमास्थरणास्तीर्णम्	covered by an excellent bed	आविकाजिनसम्वृत्तम्	spread by sheep skin	समन्तात्	= everywhere
उपशोभितम्	= shone	दमभिः	= by rows	वरमाल्यानाम्	= of excellent garlands.

Covered by an excellent bed, spread by sheep skin everywhere and shone by rows of excellent garlands.

तस्मिन् जीमूत सम्काशम् प्रदीप्त उत्तम कुण्डलम् ।
लोहित अक्षम् महा बाहुम् महा रजत वाससम् ।। ५-१०-७

ःअनुम सव् र्अवन तस्मिन्	= in that	जीमूतसम्काशम्	= equaling a cloud	प्रदीप्तोत्तमकुण्डलम्	wearing earrings with a brilliant shine
लोहिताक्षम्	= with read eyes	महाबाहुम्	= with long arms	महारजतवाससम्	= wearing gold clothes.

Hanuma saw Ravana in that house, equaling a cloud, wearing earrings with a brilliant shine with red eyes and with long arms wearing gold clothes.

लोहितेन अनुलिप्त अन्गम् चन्दनेन सुगन्धिना ।
संध्या रक्तम् इव आकाशे तोयदम् सतडिद् गुणम् ।। ५-१०-८

अनुलिप्ताङ्गम्	=	with body smeared	लोहितेनचन्दनेन	=	with red sandal wood	सुगन्धिना	=	with good fragrance
सन्ध्यारक्तम् आकाशे तोयदम् इव	=	like a cloud in the red sky at sunset	सतटिद्गणम्	=	together with groups of lightening.			

With his body smeared with red sandal-wood with good fragrance like a cloud in the red sky at sunset, together with groups of lightening.

वृतम् आभरणैर् दिव्यैः सुरूपम् काम रूपिणम् ।
सव्क्ष वन गुल्म आढ्यम् प्रसुप्तम् इव मन्दरम् ।। ५-१०-९

वृतम्	=	filled	दिव्यैः आभरणैः	=	with excellent jewellery	सुरुपम्	=	with a good appearance
कामरूपिणम्	=	with ability to assume desired form	मन्दरम् इव	=	resembling mount Mandara	प्रसुप्तम्	=	in sleep
सवृक्षवनगुल्माढ्यम्		together with groups of trees and bushes.						

Ravana was filled with excellent jewellery, with a good appearance, with an ability to assume desired form, resembling mount Mandara in sleep, together with groups of trees and bushes.

क्रीडित्वा उपरतम् रात्रौ वर आभरण भूषितम् ।
प्रियम् राक्षस कन्यानाम् राक्षसानाम् सुख आवहम् ।। ५-१०-१०

उपरतम्	=	resting	क्रीडित्वा	=	after having pleasure	रात्रौ	=	at night
वराभरणभूषितम्	=	bedecked with the best ornaments	प्रियम्	=	lover	राक्षसकन्यानाम्	=	to the Rakshasa girls
सुखावहम्	=	causing comfort	राकसानाम्	=	to rakshasas.			

Resting after having pleasure at night, bedecked with the best ornaments, he was a lover to the rakshasa girls and causing comfort to rakshasas.

पीत्वा अपि उपरतम् च अपि ददर्श स महा कपिः ।
भास्करे शयने वीरम् प्रसुप्तम् राक्षस अधिपम् ।। ५-१०-११

स महाकपिः	=	that great Hanuma	ददर्श	=	saw	वीरम्	=	the gallant
राक्षसाधिपम्	=	king of rakshasas	प्रसुप्तम्	=	in the sleep	उपरतम्	=	resting
पीत्वा	=	after drinking	भास्वरे शयने	=	on a shining couch.			

That great Hanuma saw the gallant king of rakshasas in sleep on a shining couch resting after drinking.

निह्श्वसन्तम् यथा नागम् रावणम् वानर उत्तमः ।
आसाद्य परम उद्विग्नः सो अपासर्पत् सुभीतवत् ।। ५-१०-१२

सः वानरर्षभः	=	that Hanuma best among Vanaras	आसाद्य	=	neared	रावणम्	= Ravana
परोम्द्विग्नः	=	became very gloomy	अपासर्पत्	=	(and) moved away	सुभीतवत्	= with great dread
निःश्वसन्तम् नागम् यथा	=	as though from a hissing serpent.					

That Hanuma, best among Vanaras neared Ravana, became very gloomy and moved away with great dread, as though from a hissing serpent.

अथ आरोहणम् आसाद्य वेदिका अन्तरम् आश्रितः ।
सुप्तम् राक्षस शार्दूलम् प्रेक्षते स्म महा कपिः ।। ५-१०-१३

अथ	=	thereafter	महाकपिः	=	the great Hanuma	आसाद्य	= neared
आरोहणम्	=	staircase	आश्रितः	=	sought	वेदिकान्तरम्	= another dais
प्रेक्षते स्म	=	(and) observed closely	राक्षस शार्दूलम्	=	Ravana.		

Thereafter the great Hanuma neared staircase, sought another dais and observed closely Ravana.

शुशुभे राक्षस इन्द्रस्य स्वपतः शयन उत्तमम् ।
गन्ध हस्तिनि सम्विष्टे यथा प्रस्त्रवणम् महत् ।। ५-१०-१४

शयनोत्तमम्	=	the excellent couch	स्वपतः राक्षसेन्द्रस्य	=	of the sleeping Ravana	शुशुभे	= shone
महत् प्रस्त्रवणम् यथा	=	like a great lake	गन्धहस्तिनि सम्विष्टे	=	when a scented elephant resides (in it).		

The excellent couch of the sleeping Ravana shone like a great lake when a scented elephant resides in it.

कान्चन अन्गद नद्धौ च ददर्श स महात्मनः ।
विक्षिप्तौ राक्षस इन्द्रस्य भुजाव् इन्द्र ध्वज उपमौ ।। ५-१०-१५

सः	=	that Hanuma	ददर्श च	=	also saw	महात्मन	= the wealthy
राक्षसेन्द्रस्य	=	Ravana's	भुजाः	=	arms	काञ्नाङ्गदनद्धौ	= tied with golden armlets
विक्षिप्तौ	=	thrown apart	इन्द्रध्वजोपमौ	=	resembling flag staffs(raised in honor) of Indra.		

That Hanuma also saw the wealthy Ravana's arms tied with golden armlets thrown apart, resembling flag staffs raised in honor of Indra.

ऐरावत विषाण अग्रैर् आपीडित क्न्त व्रणौ ।
वज्र उल्लिखित पीन अंसौ विष्णु चक्र परिक्षितौ ।। ५-१०-१६

आपीडनकृतव्रणौ	= (those arms had) wounds made by stabbing	ऐरावतविषाणाग्रैः	= from the pointed edges of tusks of Iraavata	वज्रोल्लिखितपीनाम्सौ	fleshy shoulders smeared with diamond
विष्णुचक्रपरिक्षतौ	= hit by Vishnu chakra				

Those arms had wounds made by stabbing from the pointed edges of tusks of Iraavata and fleshy shoulders smeared with diamond and hit by Vishnu chakra.

पीनौ समसुजात अंसौ सम्गतौ बल सम्युतौ ।
सुलक्षण नख अन्गुष्ठौ स्वन्गुली तल लक्षितौ ।। ५-१०-१७

पीनौ	= (these arms of Ravana were) corpulent	समसुजाताम्सौ	= with well grown and equal shoulders	सम्गतौ	= proportionate to body
बलसम्युतौ	= with strength	सुलक्षणनखाङ्गुष्ठौ	= with knees and thumbs of good characteristic	स्वङ्गुलीतललस्रिब्सतौ	with good fingers and palms.

These arms of Ravana were corpulent with well grown and equal strong shoulders proportionate to body, with knees and thumbs of good characteristics, with good fingers and palms.

सम्हतौ परिघ आकारौ व्न्त्तौ करि कर उपमौ ।
विक्षिप्तौ शयने शुभ्रे पन्च शीर्षाव् इव उरगौ ।। ५-१०-१८

सम्हतौ	= with strong joints	परिघाकारौ	= with a shape of club	वृत्तौ	= round in shape
करिकरोपमौ	= resembling the trunks of an elephant	पञ्चशीर्षाविवोरगौ इव	= like five headed snakes	विक्षिप्तौ	= thrown
सुभ्रे शयने	= on clean couch.				

With strong joints in the shape of club, round in shape resembling the trunks of an elephant, like five headed snakes thrown on clean couch.

शश क्षतज कल्पेन सुशीतेन सुगन्धिना ।
चन्दनेन पर अर्घ्येन स्वनुलिप्तौ स्वलम्क्न्तौ ।। ५-१०-१९

उत्तम स्त्री विम्न्दितौ गन्ध उत्तम निषेवितौ ।
यक्ष पन्नग गन्धर्व देव दानव राविणौ ।। ५-१०-२०

भुजौ	= shoulders	सु अनुलिप्तौ	= well smeared	परार्घ्येन चन्दनेन	= by best sandal
सुगन्धिन	= with good smell	सुशीतेन	= and very cool	शशक्षतजकल्पेन	= resembling a hare's blood
स्वलन्क्ङ्कृतौ	= well decorated	उत्तमस्त्रीविमृदितौ	= massaged by the best women	गन्धोत्तमनिषेवितौ	= served by the best sandal

यक्षपन्नग गन्धर्व देव दानव राविणौ	=	(which made) yakshas; nagas; gandharvas; devas and daanavaas scream.

Shoulders well smeared by best sandal with good smell and very cool resembling in color to a hare's blood, well decorated, massaged by the best women, served by the best sandal and which made yakshas, nagas, gandharvas, devas and daanavaas scream.

ददर्श स कपिः तस्य बाहू शयन संस्थितौ ।
मन्दरस्य अन्तरे सुप्तौ महा अर्हौ रुषिताव् इव ।। ५-१०-२१

सः कपिः	=	That Hanuma	ददर्श	=	saw	तत्र	=	there
बाहु	=	arms	शनसम्स्थितौ	=	on the couch	महाही इव	=	like great serpents
रुषितौ	=	in anger	सुप्तौ	=	sleeping	मन्दरस्य अन्तरे	=	in the middle of mount Mandara.

That Hanuma saw there arms on the couch like great serpents in anger sleeping in the middle of mount Mandara.

ताभ्याम् स परिपूर्णाभ्याम् भुजाभ्याम् राक्षस अधिपः ।
शुशुभे अचल सम्काशः श्न्न्गाभ्याम् इव मन्दरः ।। ५-१०-२२

सः	=	That	राक्षसेश्वरः	=	king of Rakshasas(Ravana)	अचलसम्काशः	=	equaling a mountain
ताभ्याम् भुजाभ्याम्	=	with those two shoulders	परिपूर्णाभ्याम्	=	which were well built	शुशुभे	=	and shone
मन्दरः इव	=	like Mount Mandara	श्रृङ्गाभ्याम्	=	with twin peaks			

That king of Rakshasas equaling a mountain with those shoulders, which were well built and shone like Mount Mandara with twin peaks.

चूत पुन्नाग सुरभिर् बकुल उत्तम सम्युतः ।
मृष्ट अन्न रस सम्युक्तः पान गन्ध पुरः सरः ।। ५-१०-२३

तस्य राक्षस सिम्हस्य निश्चक्राम मुखान् महान् ।
शयानस्य विनिह्श्वासः पूरयन्न् इव तद् ग्न्हम् ।। ५-१०-२४

माहामुखात्	=	from the great face	राक्षससिम्हस्य	=	of that king of Rakshasas	शयनस्य	=	who was sleeping
निश्चक्राम	=	came out	विनिस्वासः	=	breath	चूतपुन्नाग सुरभिः	=	fragrant like the flowers of chuuta and punnaaga

वकुळोत्तमसम्युत=	consisting of the best fragrance of Vakula flowers	मृष्टान्नरससम्युक्तः=	together with the flavor of best cooked rice	पानगन्धपुरस्कृतः=	with the smell of liquor
पूरयन्निव =	as though filling	तत् गृहम् =	that house.		

From the great face of that king of Rakshasas who was sleeping, came out breath with fragrance like that of flowers of chuuta and punnaaga, consisting of the best fragrance of Vakula flowers, together with the flavor of best cooked rice, with the smell of liquor as though filling that house.

मुक्ता मणि विचित्रेण कान्चनेन विराजता ।
मुकुटेन अपव्ञ्तेन कुण्डल उज्ज्वलित आननम् ।। ५-१०-२५

रक्त चन्दन दिग्धेन तथा हारेण शोभिता ।
पीन आयत विशालेन वक्षसा अभिविराजितम् ।। ५-१०-२६

पाण्डुरेण अपविद्धेन क्षौमेण क्षतज ईक्षणम् ।
महा अर्हेण सुसम्वीतम् पीतेन उत्तम वाससा ।। ५-१०-२७

माष राशि प्रतीकाशम् निह्श्वसन्तम्भुजन्गवत् ।
गान्गे महति तोय अन्ते प्रसुतमिव कुन्जरम् ।। ५-१०-२८

चतुर्भिः कान्चनैर् दीपैर् दीप्यमानैः चतुर्दिशम् ।
प्रकाशी कन्त सर्व अन्गम् मेघम् विद्युद् गणैर् इव ।। ५-१०-२९

पाद मूल गताः च अपि ददर्श सुमहात्मनः ।
।पत्नीः स प्रिय भार्यस्य तस्य रक्षः पतेर् ग्ञ्हे ।। ५-१०-३०

सः =	that Hanuma	ददर्श =	saw	तस्य रक्षः पतेः गृहे =	in the house of that king of Rakshasa's
पत्नीश्च =	wives	पादमूलगताः =	at the feet	सुमहात्मनः =	a gigantic one
प्रियभार्यस्य =	with loving wives	विराजितम् =	shone	अपवृत्तेन मकुटेन =	with crown tilted to the side
मुक्तामणिविचित्रेण=	having strange hue with pearls and diamonds	काञ्चनान् =	and of golden colour	कुण्डलोज्ज्वलिताननम्=	with a face made brilliant made by earrings
अभिविराजितम् =	shone	वक्षसा =	with the chest region	रक्तचन्दनदिग्धेन=	smeared with red sandal
शोभिनाहारेण =	shining with a necklace	पीनायतविशालेन=	wide high and corpulent	क्षौमेण =	with a silk cloth

पाण्डरेण	=	of white colour	अपविद्धेन	=	falling on him	क्षतजेक्षनम्	=	with eyes reddish like blood
सुसम्वीतम्	=	well tied	उत्तमवससा	=	by a best cloth	पीतेन	=	of yellow colour
महार्हेण	=	and of very best quality	माषराशिप्रतीकाशम्		resembling a heap of black beans	निश्श्वसन्तम्	=	snoring
भुजङ्गवत्	=	like a hiss of a snake	कुञ्जरम् इव	=	like an elephant	प्रसुप्तम्	=	sleeping
तोयान्ते	=	in the middle of water	महति गाङ्गे	=	belonging to the great river Ganga	दीप्यमानचतुर्दिशम्		with all the four directions shone
चतुर्भिः दीपैः	=	by the four lamps	काञ्चनैः	=	of golden colour	मेघम् इव	=	resembling a cloud
प्राकासीकृत सर्वाङ्गम्	=	with all the parts being shone	विध्युगणैः	=	by groups of lighting.			

That Hanuma saw in the house of that king of Rakshasa's, wives at the feet, Ravana being a gigantic one with loving wives, shone with crown tilted to the side, having strange hue with pearls and diamonds and of golden colour, with a face made brilliant by earrings, shone with the chest region smeared with red sandal, shining with a necklace wide, high and corpulent with a silk cloth of white colour falling on him, with eyes reddish like blood, well tied by a best cloth of yellow colour and of very best quality, resembling a heap of black beans, snoring like a hiss of a snake, like an elephant sleeping in the middle of water belonging to the great river Ganga with all the four directions shone by the four lamps of golden colour, resembling a cloud with all the parts being shone by groups of lighting.

शशि प्रकाश वदना वर कुण्डल भूषिताः ।
अम्बाल माल्य आभरणा ददर्श हरि यूथपः ।। ५-१०-३१

हरियूथपः	=	the leader of Vanaras	ददर्श	=	saw	शशिप्रकाशवदनाः	=	(those wives of Ravana) with faces with radiance of moon
चारुकुण्डलभूषिताः		adorned with beautiful earrings	अम्लानमाल्यभरणाः		wearing jewellery and flower garlands which were not worn out.			

The leader of Vanaras saw those wives of Ravana with faces with radiance of moon, adorned with beautiful earrings, wearing jewellery and flower garlands which were not worn out.

नृत्त वादित्र कुशला राक्षस इन्द्र भुज अन्कगाः ।
वर आभरण धारिण्यो निषन्ना ददृ्शे कपिः ।। ५-१०-३२

हरिः	=	Hanuma	ददृशे	=	saw	नृत्तवादित्रकुशलाः	=	(wives of Ravana) with skill in dance and musical instruments
राक्षसेन्द्रभुजाङ्कगाः		obtained the shoulders of Ravana	वराभरणधारिण्योः		wearing the best jewellery	निषण्णाः	=	being in sleep.

Hanuma saw wives of Ravana with skill in dance and musical instruments, who obtained the shoulders of Ravana wearing the best jewellery and being in sleep.

वज्र वैदूर्य गर्भाणि श्रवण अन्तेषु योषिताम् ।
ददर्श तापनीयानि कुण्डलानि अन्गदानि च ।। ५-१०-३३

ददर्श	=	(he) saw	कुण्डलानि	=	earrings	योषिताम्	=	of those women
श्रवणान्तेषु	=	at the end of ears	व्ज्रवैडूर्यगर्भाणि	=	with embedded diamonds and cats eye gems	तापनीयानि	=	and having golden colour.

He saw earrings of those women at the end of ears with embedded diamonds and cats eye gems and having golden colour.

तासाम् चन्द्र उपमैर् वक्त्रैः शुभैर् ललित कुण्डलैः ।
विरराज विमानम् तन् नभः तारा गणैर् इव ।। ५-१०-३४

वक्त्रैः	=	with the faces	तासाम्	=	of those women	ललितकुण्डलैः	=	with delicate earrings
चन्द्रोपमैः	=	which were equal to moon	शुभैः	=	(and)auspicious	तत् विमानम्	=	that house
विरराज	=	shone	नभः इव	=	like the sky	तारागणैः	=	with clusters of stars.

With the faces of those women with delicate earrings which were equal to moon and auspicious that house shone like the sky with clusters of stars.

मद व्यायाम खिन्नाः ताः राक्षस इन्द्रस्य योषितः ।
तेषु तेष्व् अवकाशेषु प्रसुप्ताः तनु मध्यमाः ।। ५-१०-३५

योषितः	=	women	ताः राक्षसेन्द्रस्य	=	of that Ravana	मदव्यायामकिन्नाः	=	being tired from lustful passion and exertion
तनुमध्यमाः	=	and having lean waists	प्रसुप्ताः	=	slept	तेषु तेषु अवकाशेषु	=	at opportunity.

Women of that Ravana being tired from lustful passion and exertion and having lean waists slept at first opportunity.

अङ्गहारैस्तथैवान्या कोवलैर्नृत्तशालिनी ।
विन्यस्तशुभसर्वाङ्गी प्रसुप्ता वरवर्णिनी ।। ५-१०-३६

अन्या	=	another	नृत्तशालिनी वरवर्णिनी	=	woman with skill in dancing	कोमलैः अङ्गहारैः	=	consisting of delicate body postures

प्रसुप्ता	=	slept	तथैव	=	in the same way	विन्यस्तशुभसर्वाङ्गि		with all her body parts making the same dance postures.

Another woman with skill in dancing consisting of delicate body postures slept in the same way with all her body parts making the same dance postures.

काचिद् वीणाम् परिष्वज्य प्रसुप्ता सम्प्रकाशते ।
महा नदी प्रकीर्णा इव नलिनी पोतम् आश्रिता ।। ५-१०-३७

काचित्	=	one women	परिष्वज्य	=	hugging	वेणाम्	=	veena
प्रसुप्ता	=	and sleeping	सम्प्रकाशते	=	was shining	नलिनीव	=	like a lotus plant
महानदीप्रकीर्ण	=	thrown away by(the flow of) a great river	आश्रिता	=	and resorting	पोतम्	=	a boat.

One woman hugging veena and sleeping was shining like a lotus plant thrown away by the flow of a great river and resorting a boat.

अन्या कक्ष गतेन एव मड्डुकेन असित ईक्षणा ।
प्रसुप्ता भामिनी भाति बाल पुत्रा इव वत्सला ।। ५-१०-३८

अन्या	=	another woman	असितेक्षणा	=	with black eyes	प्रसुप्ता	=	sleeping
मड्डुकेन	=	with an instrument called madduka	कक्षगतेनैव	=	under arm pit	भाति	=	shone
भामिनीव	=	like a woman	वत्शला बालपुत्रा	=	(carrying) an infant boy with love.			

Another woman with black eyes sleeping with an instrument called madduka under arm pit shone like a woman carrying an infant boy with love.

पटहम् चारु सर्व अन्गी पीड्य शेते शुभ स्तनी ।
चिरस्य रमणम् लब्ध्वा परिष्वज्य इव कामिनी ।। ५-१०-३९

भामिनि	=	a women	चारुसर्वाङ्गी	=	with beautiful body features	सुभस्तनी	=	with beautiful breasts
शेते	=	slept	पीड्य	=	tightly hugged	पटहम्	=	instrument called pataha
परिष्वज्येव	=	as though hugging	रमणम्	=	a lover	लब्ध्वा	=	getting him
चिरस्य	=	after a long time.						

A woman with beautiful body features and with beautiful breasts slept tightly and hugged instrument called pataha as though hugging a lover, getting him after a long time.

काचिद् अंशम् परिष्वज्य सुप्ता कमल लोचना ।
रहः प्रियतमम् गृह्य सकामेव च कामिनी ।। ५-१०-४०

काचित्	=	another woman	कमललोचना	=	with lotus like eyes	परिष्वज्य	=	hugging
वसम्	=	a flute	सुप्ता	=	slept	सकामा कामिनीव	=	like a woman with lust
गृह्य	=	holding	प्रियतमम्	=	(her) lover	रहः	=	in secret.

Another woman with lotus like eyes hugging a flute slept like a woman with lust holding her lover in secret.

विपञ्चैइम् परिगृह्यान्या नियता नृत्तशालिनी ।
निद्रा वशम् अनुप्राप्ता सह कान्ता इव भामिनी ।। ५-१०-४१

अन्या	=	another woman	नृत्तशालिनी	=	skilled in dance	अनुप्राप्ता	=	obtained
निद्रावशम्	=	sleep	परिगृह्या	=	getting	विपञ्चैइम्	=	an instrument like veena
नियता	=	(and being) in tune with it	भामिनी	=	like a woman	सह कान्त	=	together with her lover.

Another woman skilled in dance obtained sleep getting an instrument like veena and being in tune with it like a woman together with her lover.

अन्या कनक सम्काशैर् म्न्दु पीनैर् मनो रमैः ।
मृदन्गम् परिपीड्य अन्गैः प्रसुप्ता मत्त लोचना ।। ५-१०-४२

अन्या	=	another woman	मत्तलोचन	=	with lusty eyes	प्रसुप्ता	=	slept
परिपीड्या	=	hugging	मृदङ्ग	=	a percussion instrument called mridanga	अन्गैः	=	with her body parts
मनोहरैः	=	which were pleasant	कनकसम्काशैः	=	which resembled gold	मृदुपीनैः	=	and which were smooth and fleshy.

Another woman with lusty eyes slept hugging a percussion instrument called mridanga with her body parts which were pleasant which resembled gold and which were smooth and fleshy.

भुज पार्श्व अन्तरस्थेन कक्षगेन क्ऱ्श उदरी ।
पणवेन सह अनिन्द्या सुप्ता मद क्ऱ्त श्रमा ।। ५-१०-४३

कृशोदरी	=	another woman with thin stomach	अनिन्द्या	=	who was not to be blamed	सुप्ता	=	slept
मदकृतस्त्रमा	=	due to tiresomeness from lust	पदमेशः	=	together with an instrument called Padama	भुजपाशान्तरस्थेन	=	between her shoulders
कक्षगेन	=	and reaching arm pits.						

Another woman with thin stomach, who was not to be blamed, slept due to tiresomeness from lust together with an instrument called Padama between her shoulders and reaching arm pits.

डिण्डिमम् परिग्ऱ्ह्य अन्या तथैव आसक्त डिण्डिमा ।
प्रसुप्ता तरुणम् वत्सम् उपगूह्य इव भामिनी ।। ५-१०-४४

अन्या	=	another woman	आसक्तडिण्डिमा	=	with an instrument called Dindima near her	परिगृह्य	=	got
डिन्डिमम्	=	that Dindima	प्रसुप्ता	=	slept	तथैव	=	and in the same way
भामिनी इव	=	as a woman	तरुणमुपगुह्य	=	hugging her husband	वस्थम्	=	and also her child

Another woman with an instrument called Dindima near her slept in the same way as a woman hugging her husband and also her child.

काचिद् आडम्बरम् नारी भुज सम्भोग पीडितम् ।
कृत्वा कमल पत्र अक्षी प्रसुप्ता मद् मोहिता ।। ५-१०-४५

काचिन्नारी	=	another woman	कमलपत्राक्षि	=	with eyes like lotus petals	प्रसुप्ता	=	slept
कृत्वा	=	making	आडम्बरम्	=	the instrument called aadambara	भुजसम्योगपीडितम्		pressing it by her shoulders
मदमोहिता	=	being desired by lust						

Another woman with eyes like lotus petals slept making the instrument called adambara pressing it by her shoulders being desired by lust.

कलशीम् अपविध्य अन्या प्रसुप्ता भाति भामिनी ।
वसन्ते पुष्प शबला माला इव परिमार्जिता ।। ५-१०-४६

अन्या भामिनी	=	another women	प्रसुप्ता	=	sleeping	अपविध्य	=	felling down
कलसीम्	=	a small pot	भाति	=	shone	मालेव	=	like a flower garland
पुष्पशबला	=	with the flowers of strange hue	वसन्ते परिमार्जिता	=	made auspicious in spring.			

Another woman sleeping, felling down a small pot, shone like a flower garland with the flowers of strange hue made auspicious in spring.

पाणिभ्याम् च कुचौ काचित् सुवर्ण कलश उपमौ ।
उपगूह्य अबला सुप्ता निद्रा बल पराजिता ।। ५-१०-४७

काचित् अब्ला	=	another woman	सुप्ता	=	slept	उपगुह्या	=	hugging
कुचौ	=	her breasts	सुवर्णकलशोपमौ	=	resembling golden pots	पाणिभ्याम्	=	by her hands
निद्राबलपराजिता	=	overcome with sleep.						

Another woman slept hugging her breasts resembling golden pots by her hands, overcome with sleep.

अन्या कमल पत्र अक्षी पूर्ण इन्दु सद्ऱ्श आनना ।
अन्याम् आलिन्ग्य सुश्रोणी प्रसुप्ता मद विह्वला ।। ५-१०-४८

अन्या	=	another woman	कमलपत्राक्षि	=	with eyes like lotus petals	पूर्णेंदु सदृशानन	=	with her face resembling full moon
मदविह्वला	=	overcome with lust	प्रसुप्ता	=	slept	आलिङ्ग्या	=	hugging
अन्याम्	=	another woman	शुश्रोणीम्	=	with a beautiful hip region.			

Another woman with eyes like lotus petals, with her face resembling full moon, overcome with lust slept hugging another woman with a beautiful hip region.

आतोद्यानि विचित्राणि परिष्वज्य वर स्त्रियः ।
निपीड्य च कुचैः सुप्ताः कामिन्यः कामुकान् इव ।। ५-१०-४९

वरस्त्रियः	=	some excellent woman	सुप्ताः	=	slept	परिश्वज्य	=	hugging
विचित्राणि आतोध्यानि	=	strange instruments	कुचैह् निपीड्य	=	and pressing them with breasts	कामिन्यः कामुकानिव	=	as though lustful woman with lusty men

Some excellent women slept hugging strange instruments and pressing them with breasts as though lustful woman with lusty men.

तासाम् एक अन्त विन्यस्ते शयानाम् शयने शुभे ।
ददर्श रूप सम्पन्नाम् अपराम् स कपिः स्त्रियम् ।। ५-१०-५०

सः कपिः	=	that Hanuma	ददर्श	=	saw	तासाम्	=	among those women
रूपसम्पन्नाम् स्त्रियम्	=	a very beautiful woman	स्यानाम्	=	sleeping	शुभे शयने	=	on an auspicious couch
एकान्त विन्यस्ते	=	arranged alone at a side.						

That Hanuma saw among those women a very beautiful woman sleeping on an auspicious couch arranged alone at a side.

मुक्ता मणि समायुक्तैर् भूषणैः सुविभूषिताम् ।
विभूषयन्तीम् इव च स्व श्रिया भवन उत्तमम् ।। ५-१०-५१

गौरीम् कनक वर्ण आभाम् इष्टाम् अन्तः पुर ईश्वरीम् ।
कपिर् मन्द उदरीम् तत्र शयानाम् चारु रूपिणीम् ।। ५-१०-५२

कपिः	=	Hanuma	मन्दोदरीम्	=	(saw) Mandodari	चरुरूपिणीम्	=	with a beautiful form
मुक्तामणिसमामुक्तैः		together with diamonds and pearls suvibhuushhitaam well decorated	भूषणैः	=	by jewellery	स्वश्रिय	=	and with her self radiance
विभूषयन्तीमिव	=	as though decorating bhavanottamam	=		thaगौरीम् great building	=		with a fair complexion
कनकवर्णाभाम्	=	and with a radiance like golden colour	इष्टाम्	=	who was dear to her husband	अन्तःपुरेश्वरीम्	=	the lady of the women in that gynaeceum
शयानाम्	=	sleeping	तत्र	=	there.			

Hanuma saw Mandodari with a beautiful form together with diamonds and pearls, well decorated by jewellery and with her self radiance as though decorating that great building with a fair complexion and with a radiance like golden colour, who was dear to her husband the lady of women in that gynaeceum sleeping there.

स ताम् दृष्ट्वा महा बाहुर् भूषिताम् मारुत आत्मजः ।
तर्कयाम् आस सीता इति रूप यौवन सम्पदा ।। ५-१०-५३
हर्षेण महता युक्तो ननन्द हरि यूथपः ।

सः मारुतात्मजः	=	that Hanuma	महाबाहुः	=	with great arms	ताम्दृष्ट्वा	=	seeing that woman
भूषिताम्	=	well decorated	तर्कयामास	=	in logic though	सीतेति	=	this is Sita
रूपयौवन सम्पदा	=	by the wealth of her appearance and her youth	हरियुधपः	=	that warrior of vanaras	ननन्द	=	was delighted
महता हर्षेनयुक्तः	=	together with great pleasure.						

That Hanuma with great arms seeing the woman well decorated, out of logic thought thus: 'This is Sita by the wealth of her appearance and her youth'. That warrior of Vanaras was delighted together with great pleasure.

आश्पोटयाम् आस चुचुम्ब पुच्छम् ।
ननन्द चिक्रीड जगौ जगाम।
स्तम्भान् अरोहन् निपपात भूमौ ।
निदर्शयन् स्वाम् प्रक्रिन्तम् कपीनाम् ।। ५-१०-५४

आस्फोटयामास	=	clasped his arms	चुचुम्भ पुच्छम्	=	kissed his tail	ननन्द	=	he was delighted
चिक्रीड	=	he was playful	जगौ	=	sang	जगाम	=	paced

निदर्शयन्	=	showing	स्वाम्	=	his	कप्पीनाम् प्रकृतिम्	=	simian nature
आरोहत्	=	climbed	स्तम्बात्	=	pillars	निपपात भूमौ	=	and fell down on land.

He clasped his arms, kissed his tail he was delighted, he was playful, sang, paced showing his simian nature, climbed pillars and fell down on land.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे दशमः सर्गः ।।

Thus completes 10th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

11 Sarga 11 - एकादशः सर्ग

Hanuma Continues Search For Seetha

Introduction -

Realizing that the woman he saw at Ravana's house was not Sita, Hanuma begins to search again for Sita.

अवधूय च ताम् बुद्धिम् बभूव अवस्थितः तदा ।
जगाम च अपराम् चिन्ताम् सीताम् प्रति महा कपिः ।। ५-११-१

महाकपिः	=	the great Hanuma	तदा	=	then	अवधूय	=	removing
ताम् बुद्धिम्	=	that thought	भभूव	=	became	अवस्थितः	=	with the right mind
जगाम	=	and went	अपराम् चिन्ताम्	=	(with)another thought	सीताम् प्रति	=	about Sita.

The great Hanuma then removing that thought became with the right mind and had another thought about Sita.

न रामेण वियुक्ता सा स्वप्तुम् अर्हति भामिनी ।
न भोक्तुम् न अपि अलम्कर्तुम् न पानम् उपसेवितुम् ।। ५-११-२

न अन्यम् नरम् उपस्थातुम् सुराणाम् अपि च ईश्वरम् ।
न हि राम समः कश्चिद् विद्यते त्रिदशेष्व् अपि ।। ५-११-३
अन्या इयम् इति निश्चित्य पान भूमौ चचार सः ।

सा भामिनी	=	that Sita	न अर्हते	=	is not suitable	स्वप्तुम्	=	to sleep
रामेण वियुक्ता	=	separated from Raama	न भोक्तुम्	=	will not eat	न अप्यलम्कर्तुम् अपि	=	will not decorate also
न	=	not suited	उपसेवितुम्	=	to drink	पानम्	=	a beverage
उपस्थातुम्	=	to reach	अन्यम् नरम्	=	another man	सुराणाम् एश्वरम् अपि	=	even though he were Indra
हि	=	because	न विद्यते हि	=	there is indeed no	कश्चित्	=	one
रामसमः	=	equalling Raama	त्रिदशेष्वपि	=	even among gods	इयम् अन्या	=	this is another woman
इति	=	thus	निश्चित्य	=	deciding	सः	=	that Hanuma
चचार	=	paced	पानभूमौ	=	in that banqueting hall.			

That Sita is not suitable to sleep separated from Raama, will not eat, will not decorate also, not suited to drink a beverage, to reach another man even though if he were Indra because there is indeed no one equaling Raama even among gods. This is another woman - thus deciding that Hanuma paced in that banqueting hall.

क्रीडितेन अपराः क्लान्ता गीतेन च तथा पराः || ५-११-४
नृत्तेन च अपराः क्लान्ताः पान विप्रहताः तथा |

अपराः	=	some women	क्लान्ताः	=	were tired	क्रीडितेन	=	from erotic dalliance
तथा	=	and then	अपराः	=	some other women	गीतेन	=	(were tired) from singing
अपराः	=	some others	क्लान्ताः	=	were weary	नृत्तेन	=	from dance
तथा	=	and	पानविप्रहताः	=	were unconscious from consumption of liquor.			

Some women were tired from erotic dalliance and then some other women were tired from singing some others were weary from dance and were unconscious from consumption of liquor.

मुरजेषु म्ऱ्दन्गेषु पीठिकासु च संस्थिताः || ५-११-५
तथा आस्तरण मुख्य्येषु सम्विष्टाः च अपराः स्त्रियः |

सम्स्थिताः	=	(some women) were stationed	मुरजेषु	=	on tabors	मृदङ्गेषु	=	on mrudangaas
पीठिकासु च	=	on seats	अपराः	=	some other	स्त्रियः	=	women
सम्विष्ठाः	=	rested	आस्तरणमुख्येषु	=	on chief carpets.			

Some women were stationed on tabors, on Mrudangas, on seats, some other women rested on chief carpets.

अङ्गनानाम् सहस्त्रेण भूषितेन विभूषणैः || ५-११-६
रूप सम्ल्लाप शीलेन युक्त गीत अर्थ भाषिणा|

देश काल अभियुक्तेन युक्त वाक्य अभिधायिना || ५-११-७
रत अभिरत संसुप्तम् ददर्श हरि यूथपः |

हरियूधपः	=	the warrior among Vanaras	ददर्श	=	saw	अन्ङ्गनानाम् सहस्त्रेण	=	a thousand of women
भूषितेन	=	decorated	विभूषणैः	=	by jewellery	रूपसल्लापशीलेन	=	with a nature of talking about beauty
युक्तगीतार्थभाषिणा	=	conversing about the correct meaning of songs(being sung)	देश काल अभियुक्तेन	=	behaving according to time and place	युक्तवाक्याभिधायिना		wont to speak appropriate words
रथाभिरथसम्सुप्तम्	=	indulged in sleep after sexual dalliance.						

The warrior among Vanaras saw a thousand of women decorated by jewellery with a nature of talking about beauty, conversing about the correct meaning of songs being sung, behaving according to time and place, wont to speak appropriate words, indulged in sleep after sexual dalliance.

तासाम् मध्ये महा बाहुः शुशुभे राक्षस ईश्वरः || ५-११-८
गोष्ठे महति मुख्यानाम् गवाम् मध्ये यथा वृषः |

मध्ये	=	in the middle	तासाम्	=	of that group of women	रक्षशेश्वरः	=	Ravana
महाबाहुः	=	with great arms	शुशुभे	=	shone	वृषभैव	=	like a bull
गवाम् मध्ये	=	in the middle of cows	महतिघोष्ठे	=	in a big cow-pen.			

In the middle of that group of women, Ravana with great arms shone like a bull in the middle of cows in a big cow-pen.

स राक्षस इन्द्रः शुशुभे ताभिः परिवृतः स्वयम् || ५-११-९
करेणुभिर् यथा अरण्यम् परिकीर्णो महा द्विपः |

सः राक्षसेन्द्रः स्वयम्	=	that Ravana himself	परिवृतः	=	surrounded	ताभिः	=	by those women
शुशुभे	=	shone	महाद्विपः यथा	=	like a great elephant	परिकीर्णः	=	surrounded
करेणुभिः	=	by she elephants	महारण्ये	=	in a great forest			

That Ravana himself surrounded by those women, shone like a great elephant surrounded by she elephants in a great forest.

सर्व कामैर् उपेताम् च पान भूमिम् महात्मनः || ५-११-१०
ददर्श कपि शार्दूलः तस्य रक्षः पतेर् गृहे |

हरिशार्धूलः	=	the best among Vanaras	ददर्श	=	saw	तस्य महात्मनः रक्षःपतेः	=	in that wealthy Ravana's
गृहे	=	house	पानभूमिम् च	=	a bar also	उपेताम्	=	consisting
सर्वकामैः	=	of all desirables.						

The best among Vanaras saw in that wealthy Ravana's house a bar also, consisting of all desirables.

मृगाणाम् महिषाणाम् च वराहाणाम् च भागशः || ५-११-११
तत्र न्यस्तानि मांसानि पान भूमौ ददर्श सः |

सः	=	Hanuma	ददर्श	=	saw	तत्र	=	there
पानभूमौ	=	in that bar	माम्सानि	=	meat	मृगाणाम्	=	of dear
महिषाणाम् च	=	and of buffalo	वराहाणाम् च	=	of wild boar	न्यस्तानि	=	kept
भागशः	=	separately						

Hanuma saw there in that bar, meat of dear and of buffalo, of wild boar kept separately.

रौक्मेषु च विशालेषु भाजनेष्व् अर्ध भक्षितान् ।। ५-११-१२
ददर्श कपि शार्दूल मयूरान् कुक्कुटामः तथा ।

हरिशार्दूलः	=	the best among Vanaras	ददर्श	=	saw	अर्धभक्षितान्	=	half eaten
मयुरान्	=	peacocks	तथा	=	and	कुकुटान्	=	chicken
विशालेषु भाजनेषु	=	in wide vessels	रौक्मेषु	=	of golden colour.			

The best among Vanaras saw half eaten peacocks and chicken in wide vessels of golden colour.

वराह वार्ध्राणसकान् दधि सौवर्चल आयुतान् ।। ५-११-१३
शल्यान् म्ग मयूरामः च हनूमान् अन्ववैक्षत ।

हनुमान्	=	Hanuma	अन्ववैक्षत	=	observed	वराहवार्ध्राणशकान्		meat of pigs and goat
शल्यान्	=	porcupines	मृगमयूराम्श्च	=	deer and peacocks	दधिसौवर्चलायुतान्		preserved in curds and sochal salt.

Hanuma observed meat of pigs and goats, porcupines, deer and peacocks preserved in curds and sochal salt.

कृकरान् विविधान् सिद्धामः चकोरान् अर्ध भक्षितान् ।। ५-११-१४
महिषान् एक शल्यामः च चागामः च कृत निष्ठितान् ।
लेख्यम् उच्च अवचम् पेयम् भोज्यानि विविधानि च ।। ५-११-१५

क्रकरान्	=	birds called Krakara	विविधान्सिद्धान्	=	cooked ready(to be eaten) in variety of ways	चकोरान्	=	birds called Chakoras
अर्धभक्षितान्	=	half eaten	महिषान्	=	wild buffalos	एकशल्याम्श्च	=	fishes called ekashleya
छागाम्श्च	=	goats	लेह्यान्	=	food to be licked	वुच्चावचान्	=	of various kinds
पेयान्	=	beverages	विविधानि भोज्यानि	=	(and) various foods.			

Hanuma saw birds called Krakara cooked ready to be eaten in variety of ways, birds called Chakoras half eaten, wild buffalos, fishes called ekashleya, goats, food to be licked of various kinds, beverages and various foods.

तथा अम्ल लवण उत्तंसैर् विविधै राग षाडवैः ।
हार नूपुर केयूरैर् अपविद्धैर् महा धनैः ।। ५-११-१६

पान भाजन विक्षिप्तैः फलैः च विविधैर् अपि ।
कृत पुष्प उपहारा भूर् अधिकम् पुष्यति श्रियम् ।। ५-११-१७

तथा	=	In the same way	भूः	=	that floor	श्रियम् पुष्यति	=	was obtaining glory
अधिकम्	=	greatly	रागषाडबैः	=	with Ragas and Shadabas	आह्ल लवणोत्तं सैः	=	seasoned with sour and salty sauces
हारनूपुरकेयूरैः	=	with necklaces anklets and armlets	महाधनैः	=	of great value	अपविद्धैः	=	thrown around
विविधैः फलैश्च	=	with various fruits	पानभाजन विक्षिप्तैः	=	left in drinking vessels	कृत पुष्पोप हारा	=	with flowers sprinkled.

In the same way that floor was obtaining glory greatly with Ragas and Shadabas seasoned with sour and salty sauces, with necklaces, anklets and armlets of great value thrown around, with various fruits left in drinking vessels, with flowers sprinkled.

तत्र तत्र च विन्यस्तैः सुश्लिष्टैः शयन आसनैः ।
पान भूमिर् विना वह्निम् प्रदीप्ता इव उपलक्ष्यते ।। ५-११-१८

पान भूमिः	=	That bar	उपलक्ष्यते	=	was seen	प्रदीप्तेव	=	as though radiant
विना वह्निम्	=	without fire	शयनासनैः	=	with couches and chairs	सुश्लिष्टैः	=	well arranged
विन्यस्तैः	=	(and) placed	तत्र तत्र	=	there and there.			

That bar was seen as though radiant without fire, with couches and chairs well arranged and placed there and there.

बहु प्रकारैर् विविधैर् वर संस्कार संस्कृतैः ।
मांसैः कुशल सम्युक्तैः पान भूमि गतैः पृथक् ।। ५-११-१९

बहुप्रकारैः माम्सैः	=	Many meats	विविधैः	=	of different kinds	वरसम्स्कार सम्स्कृतैः	=	cultured with various best seasonings
कुशल संयुक्तैः	=	well arranged	पृथक्	=	separately	पानभूमिगतैः	=	obtained that bar.

Many meats of different kinds cultured with various best seasonings, well arranged separately obtained that bar.

दिव्याः प्रसन्ना विविधाः सुराः कृत सुरा अपि ।
शर्कर आसव माध्वीकाः पुष्प आसव फल आसवाः ।। ५-११-२०
वास चूर्णैः च विविधैर् मृष्टाः तैः तैः पृथक् पृथक् ।

दिव्याः	=	excellent	प्रसन्नाः	=	clear	विविधाः	=	various (liquors)
सुराः	=	liquor called Sura	शर्करा सव	=	liquor made of sugar	माध्वीक	=	(liquor) made of honey
पुश्पा सव	=	liquor made of flowers	फला सवाः	=	and liquors made of fruits	कृत सुराः अपि	=	also artificially made liquors
तैः तैः	=	those and those	मृष्टाः	=	were cultured	पृथक् पृथक्	=	separate separately

विविधैः वासचूर्णैः	=	with various fragrant powders

Excellent and clear various liquors, a liquor called Sura, liquor made of sugar, liquor made of honey, liquor made of flowers and liquors made of fruits also, artificially made liquors - those and those were cultured separately with various fragrant powders.

सम्तता शुशुभे भूमिर् माल्यैः च बहु संस्थितैः ।। ५-११-२१
हिरण्मयैः च करकैर् भाजनैः स्फाटिकैर् अपि ।
जाम्बूनदमयैश्चान्याः करकैरभिवम्वृता ।। ५-११-२२

भूमिः	=	The floor	शुशुभे	=	shone	संतता	=	filled
माल्यैश्च	=	by flower garlands	बहु संस्थितैः	=	in a variety of forms	विविधैः भाजनैः	=	with various vessels
हिरण्मयैः	=	of golden hue	स्फाटिकैर् अपि	=	and also made of crystal	अभिसंवृता	=	filled
अन्यैः करकैः	=	with other small vessels	जाम्बूनदमयैः	=	of golden colour.			

The floor shone filled by flower garlands in a variety of forms, with various vessels of golden hue and also made of crystal, filled with other small vessels of golden colour.

राजतेषु च कुम्भेषु जाम्बूनदमयेषु च ।
पान श्रेष्ठम् तदा भूरि कपिः तत्र ददर्श ह ।। ५-११-२३

कपिः	=	Hanuma	ददर्श ह	=	saw indeed	तदा	=	then
भूरि पान श्रेष्ठम्	=	lot of best quality liquor	कुम्भेषु	=	in pots	राजतेषु	=	of silver
जाम्बूनदमयेषु	=	and of golden colour.						

Hanuma saw indeed then lot of best quality liquor in pots of silver and of golden colour.

सो अपश्यत् शात कुम्भानि शीधोर् मणिमयानि च ।
राजतानि च पूर्णानि भाजनानि महा कपिः ।। ५-११-२४

सः महा कपिः	=	That great Hanuma	अपश्यत्	=	saw	भाजनानि	=	vessels
पूर्णानि	=	full	शीधोः	=	of liquor	शातकुम्भानि	=	of golden colour
मणिमयानि च	=	embedded with gem stones	राजतानि च	=	and also of silver hue.			

That great Hanuma saw vessels full of liquor of golden colour, embedded with gem stones and also of silver hue.

क्वचिद् अर्ध अवशेषाणि क्वचित् पीतानि सर्वशः ।
क्वचिन् न एव प्रपीतानि पानानि स ददर्श ह ।। ५-११-२५

सः	=	That Hanuma	ददर्श ह	=	saw indeed	क्वचित्	=	at some places
पानानि	=	drinks	अर्धाव शेषाणि	=	half filled	क्वचित्	=	(and) some places
सर्वशः पीतानि	=	completely drunk	क्वचित्	=	(and) some places	नैव प्रपीतानि	=	not at all drunk.

That Hanuma saw indeed at some places drinks half filled and at some places completely drunk and some places not at all drunk.

क्वचिद् भक्ष्यामः च विविधान् क्वचित् पानानि भागशः ।
क्वचिद् अन्न अवशेषाणि पश्यन् वै विचचार ह ।। ५-११-२६

विचचार ह	=	(Hanuma) paced about	पश्यन्	=	seeing	क्वचित्	=	(at) some places
विविधान् भक्षांश्च	=	various eatables	क्वचित्	=	(and) some places	पानानि	=	drinks
भागशः	=	separately	क्वचित्	=	some places	अन्नवशेषाणि	=	remnants of cooked rice.

Hanuma paced about seeing at some places various eatables and at some places drinks separately, and at some places remnants of cooked rice.

क्वचित् प्रभिन्नैः करकैः क्वचिद् आलोडितैर् घटैः ।
क्वचित् सम्पृक्त माल्यानि जलानि च फलानि च ।। ५-११-२७

क्वचित्	=	(Hanuma saw) some places	करकैः	=	with vessels	प्रभिन्नैः	=	broken
क्वचित्	=	some places	घटैः	=	with pots	अलोळितैः	=	in shambles
क्वचित्	=	some places	जलानि च	=	(with) water	संपृक्तमाल्यानि	=	together with flower garlands
फलानि च	=	and fruits.						

Hanuma saw some places with vessels broken, some places with pots in shambles, some places with water together with flower garlands and fruits.

शयनानि अत्र नारीणाम् शून्यानि बहुधा पुनः ।
परस्परम् समाश्लिष्य काश्चित् सुप्ता वर अन्गनाः ।। ५-११-२८

अत्र	=	Here	शयनानि पुनः	=	couches again	नारिणाम्	=	of women
बहुधा शुभ्राणि	=	were varied and clean	काश्चित्	=	some	वराङ्गनाः	=	best women

सुप्ताः	=	slept	समाश्लिष्य	=	hugging	परस्परम्	=	one another

Here couches again of women were varied and clean, some best women slept there hugging one another.

काचिच् च वस्त्रम् अन्यस्या अपहृत्य उपगुह्य च ।
उपगम्य अबला सुप्ता निद्रा बल पराजिता ।। ५-११-२९

काश्चित् अबलाः	=	Some women	निद्राबलपराजिताः	=	conquered by the power of sleep	आहृत्य	=	pulled
अन्यस्याः स्वपन्त्याः वस्त्रम्	=	other sleeping women's clothing	सुप्ताः	=	and slept	परिधाय	=	covering (themselves).

Some women conquered by the power of sleep pulled other sleeping women's clothing and slept covering themselves.

तासाम् उच्चास वातेन वस्त्रम् माल्यम् च गात्रजम् ।
न अत्यर्थम् स्पन्दते चित्रम् प्राप्य मन्दम् इव अनिलम् ।। ५-११-३०

वस्त्रम् माल्यम् च	=	Clothing and garland	तासाम् गात्रजम्	=	on the throats of those (women)	स्पन्दते	=	was moving
न अत्यर्थम्	=	slightly	चित्रम्	=	(and) wonderfully	प्राप्य इव	=	as though obtaining
अनिलम्	=	air	उच्छ्वासवातेन	=	from the air of breath.			

Clothing and garland on the throats of those women was moving slightly and wonderfully as though obtaining air from the air of breath.

चन्दनस्य च शीतस्य शीधोर् मधु रसस्य च ।
विविधस्य च माल्यस्य पुष्पस्य विविधस्य च ।। ५-११-३१

बहुधा मारुतः तत्र गन्धम् विविधम् उद्वहन् ।

तत्र	=	There	मारुतः	=	wind (blew)	उद्वहन्	=	carrying
बहुधा	=	in a lot (of directions)	विविधम् गन्धम्	=	a variety of fragrances	शीतस्य गन्धस्य	=	of cool sandal-paste
मधुरसस्य शीधोः च	=	and of sweet liquor	विविधस्य माल्यस्य	=	of various flower garlands	विविधस्य धूपस्य च	=	and of various kinds of agallocum fumes.

There wind blew carrying in a lot of directions, a variety of fragrances of cool sandal-paste and of sweet liquor, of various flower garlands and of various kinds of agallocum fumes.

स्नानानाम् चन्दनानाम् च धूपानाम् चैव मूर्चितः ।
प्रववौ सुरभिर् गन्धो विमाने पुष्पके तदा ।। ५-११-३२

तदा	=	Then	सुरभिः गन्धः	=	the blossoming fragrance	स्नानानाम् चन्दनानाम् च	=	from the baths and sandal paste
धूपानाम् चैव	=	and from agallocum fumes	प्रववौ	=	blew	मूर्चितः	=	spreading (all around)
पुष्पके विमाने	=	in that Pushpaka plane.						

Then the blossoming fragrance from the baths and sandal paste and from agallocum fumes blew spreading all around in that Pushpaka plane.

श्याम अवदाताः तत्र अन्याः काश्चित् कृष्णा वर अन्गनाः || ५-११-३३
काश्चित् कान्चन वर्ण अन्ग्यः प्रमदा राक्षस आलये ।

तत्र	=	there	राक्षसालये	=	in that Ravana's house	अन्याः	=	some (women)
श्यामावदाताः	=	had fair and white complexion	काश्चित्	=	some	वराङ्गनाः	=	best women
कृष्णाः	=	were black	काश्चित् प्रमदाः	=	some women	काञ्चनवर्णाङ्ग्यः	=	had a body of golden complexion.

There in that Ravana's house, some women had fair and white complexion some best women were black, some women had a body of golden complexion.

तासाम् निद्रा वशत्वाच् च मदनेन विमूर्चितम् || ५-११-३४
पद्मिनीनाम् प्रसुप्तानाम् रूपम् आसीद् यथैव हि ।

रूपम्	=	appearance	तासाम्	=	of those	प्रसुप्तानाम्	=	sleeping (women)
विमूर्चितम्	=	tired	निद्रावशत्वाच	=	from being possessed by sleep	मदनेनच	=	and from lust
आसीत्	=	was	यथैव	=	like	पद्मिनीनाम्	=	lotuses
प्रसुप्तानाम्	=	sleeping.						

Appearance of those sleeping women, tired from being possessed by sleep and from lust, was like lotuses sleeping.

एवम् सर्वम् अशेषेण रावण अन्तः पुरम् कपिः || ५-११-३५
ददर्श सुमहा तेजा न ददर्श च जानकीम् ।

कपिः	=	Hanuma	सुमहातेजाः	=	with great radiance	एवम्	=	thus
ददर्श	=	saw	सर्वम्	=	entire	रावणात्ःपुरम्	=	Ravana's house
अशेषेन	=	completely	न ददर्श	=	(but) did not see	जानकीम् च	=	Sita.

Hanuma with great radiance thus saw entire Ravana's house completely but did not see Sita.

निरीक्षमाणः च ततः ताः स्त्रियः स महा कपिः || ५-११-३६
जगाम महतीम् चिन्ताम् धर्म साध्वस शन्कितः ।

तदा	=	then	सः महाकपिः	=	that Hanuma	निरीक्ष्माणः	=	seeing
ताः स्त्रियः	=	those women	जगामा	=	obtained	महतीम् चिन्ताम्	=	great anguish
धर्मसाद्वःसशेङ्कितः	=	being in doubt because of fear in the matter of dharma.						

Then that Hanuma seeing those women obtained great anguish being in doubt because of fear in the matter of dharma.

पर दार अवरोधस्य प्रसुप्तस्य निरीक्षणम् || ५-११-३७
इदम् खलु मम अत्यर्थम् धर्म लोपम् करिष्यति ।

मम	=	my	इदम्	=	this	निरीक्षणम्	=	seeing
प्रसुप्तस्य	=	sleeping	परदारावरोधस्य	=	house of other people's wives	करिष्यति	=	will do
अत्यर्थम् धर्मलोपम्	=	a great deficit to dharma.						

'My seeing sleeping house of other people's wives will do a great deficit to dharma.'

न हि मे पर दाराणाम् दृष्टिर् विषय वर्तिनी ||५-११-३८
अयम् च अत्र मया दृष्टः पर दार परिग्रहः ।

मे	=	my	दृष्टः	=	sight	न हि	=	is indeed not
परदाराणाम् विषयवर्तिनी	=	in the matter of others wives	अत्र	=	here	अयम्	=	these
पर दार परिग्रहः	=	other's wives	दृष्टश्च	=	have been seen	मया	=	by me

'My sight is indeed not in the matter of other wives here. These other's wives have been seen by me.'

तस्य प्रादुर् अभूच् चिन्ता पुनर् अन्या मनस्विनः || ५-११-३९
निश्चित एक अन्त चित्तस्य कार्य निश्चय दर्शिनी ।

तस्य	=	to that Hanuma	मनस्विनः	=	with an excellent mind	निश्चितैकान्तचित्तस्य		with a fixed and concentrated mind
प्रदुरभूत्	=	was born	अन्या	=	another	चिन्ता	=	thought
पुनः	=	again	कार्यनिश्चयदर्शिनी	=	showing a fixed resolve in the task at hand.			

To that Hanuma with an excellent mind, with a fixed and concentrated mind, was born another thought again, showing a fixed resolve in the task at hand.

कामम् दृष्ट्वा मया सर्वा विश्वस्ता रावण स्त्रियः ।। ५-११-४०
न तु मे मनसः किंचिद् वैकृत्यम् उपपद्यते ।

सर्वाः	=	all	रावणस्त्रियः	=	Ravana's women	विश्वस्ताः	=	who were in faith
कामम् दृष्टाः	=	could have been seen	मया	=	by me	मे मनसः	=	to my mind
न उपजायते हि	=	there indeed was not	किम्चित्	=	even a little	वैकृत्यम्	=	disturbance.

'All Ravana's women who were in faith could have been seen by me to my mind there indeed was not even a little disturbance'.

मनो हि हेतुः सर्वेषाम् इन्द्रियाणाम् प्रवर्तते ।। ५-११-४१
शुभ अशुभास्व् अवस्थासु तच् च मे सुव्यवस्थितम् ।

शुभाशुभासु	=	among auspicious or inauspicious	अवस्थासु	=	states	प्रवर्तते	=	in the behavior
सर्वेषानाम् इन्द्रियाणाम्	=	of all senses	मनः हेतुः	=	mind is the reason			
मे	=	my	तच्च	=	that mind	सुव्यवस्थितम्	=	is very steady.

'Among auspicious or inauspicious states in the behavior of all senses mind is the reason. My that mind is very steady.'

न अन्यत्र हि मया शक्या वैदेही परिमार्गितुम् ।। ५-११-४२
स्त्रियो हि स्त्रीषु दृश्यन्ते सदा सम्परिमार्गणे ।

मया	=	by me	न शख्या हि	=	it is not possible	परिमार्गितुम्	=	to search
वैदेही	=	Sita	अन्यत्र	=	at another place	सदा	=	always
सम्परिमार्गणे	=	during search	स्त्रियः	=	women	दृश्यन्ते	=	will be seen
स्त्रिषु	=	among women.						

'By me it is not possible to search Sita at another place. Always during search women will be seen among other women.'

यस्य सत्त्वस्य या योनिः तस्याम् तत् परिमार्ग्यते ।। ५-११-४३
न शक्यम् प्रमदा नष्टा मृगीषु परिमार्गितुम् ।

यस्य सत्त्वस्य	=	to an animal	या योनिः	=	whatever race	तत्	=	that animal
परिमार्ग्यते	=	is searched	तस्याम्	=	in that race	प्रमदा	=	a woman
नष्टा	=	missing	न शख्या	=	is not possible	परिमार्गितुम्	=	to be searched
मृगीषु	=	among female deer.						

'To an animal of whatever race that animal is searched in that race a woman missing is not possible to be searched among female deer.'

तद् इदम् मार्गितम् तावत् शुद्धेन मनसा मया ।। ५-११-४४
रावण अन्तः पुरम् सरम् दृश्यते न च जानकी ।

तत्	=	for that reason	इदम् सर्वम्	=	all this	रावणातःपुरम्	=	Ravana's house
मार्गितम्	=	has been search	मया	=	by me	शुद्धेन	=	with a pure
मनसा	=	mind	आरमैच्	=	Sita alone	न दृश्यते	=	cannot be seen.

'For that reason all this Ravana's house has been search by me with a pure mind Sita alone cannot be seen.'

देव गन्धर्व कन्याः च नाग कन्याः च वीर्यवान् ।। ५-११-४५
अवेक्षमाणो हनुमान् न एव अपश्यत जानकीम् ।

वीर्यवान्	=	the strong	हनुमान्	=	Hanuma	अवेक्षमाणः	=	observing
देवगन्धर्वकन्याश्च	=	girls from devas; Gandharvas	नागकन्याश्च	=	and girls from nagas	नैवावैक्षत	=	did not see
जानकीम्	=	Janaki.						

The strong Hanuma observing girls from devas, gandharvas and girls from nagas did not see Janaki.

ताम् अपश्यन् कपिः तत्र पश्यमः च अन्या वर स्त्रियः ।। ५-११-४६
अपक्रम्य तदा वीरः प्रध्यातुम् उपचक्रमे ।

वीरः कपिः	=	the powerful Hanuma	अपश्यन्	=	not seeing	ताम्	=	Her
तत्र	=	there	पश्यम्श्च	=	and seeing	अन्याः वरस्त्रियः	=	other best women
तदा	=	then	उपचक्रमे	=	started	प्रध्यातुम्	=	to think deeply
अपक्रम्य	=	going far(from there).						

The powerful Hanuma not seeing Her there and seeing other best women then started to think deeply going far from there.

स भूयस्तु परम् श्रीमान् मारुतिर्यत्नमास्थितः ।। ५-११-४७
अपानभूमिमुत्सृज्य तद्विचेतुम् प्रचक्रमे ।

सः मारुतिः	=	that Hanuma	श्रीमान्	=	the glorious one	आस्तितः	=	adopting
परम् यत्नम्	=	a great task	भूयः	=	again	उत्सृज्य	=	left
आपानभूमिम्	=	that bar	प्रचक्रमे	=	(and) began	विचेतुम्	=	to search
तत्	=	that (house).						

That Hanuma the glorious one adopting a great task again left that bar and began to search that house.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे एकादशः सर्गः ।।

Thus completes 11th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

12 Sarga 12 - द्वादशः सर्ग

Hanuma'S Depression

Introduction -

In this chapter Hanuma gets discouraging thoughts about Sita. He thinks that Sita might be dead. He thus gets into depression for a moment.

स तस्य मध्ये भवनस्य वानरो ।
लता ग्ऱ्हामः चित्र गृहान् निशा गृहान् ।
जगाम सीताम् प्रति दर्शन उत्सुको ।
न च एव ताम् पश्यति चारु दर्शनाम् ।। ५-१२-१

सः मारुतिः	=	That Hanuma	दर्शनोत्सुकः	=	interested in sight	सीताम् प्रति	=	toward Sita
मध्ये	=	in the middle of	तस्य भवनस्य	=	that building	जगाम	=	went
लतागृहान्	=	(towards) houses made of plant creepers	चित्रगृहान्	=	art houses	निशागृहान्	=	nocturnal houses
न चैव पश्यति	=	but did not see	ताम्	=	Her	चारुदर्शनाम्	=	with a beautiful appearance.

That Hanuma interested in sight of Sita, in the middle of that building, went towards houses made of plant creepers, art houses, and nocturnal houses but did not see Her with a beautiful appearance.

स चिन्तयाम् आस ततो महा कपिः ।
प्रियाम् अपश्यन् रघु नन्दनस्य ताम् ।
ध्रुवम् नु सीता म्रियते यथा न मे ।
विचिन्वतो दर्शनम् एति मैथिली ।। ५-१२-२

सः महाकपिः	=	That great Hanuma	ततः	=	then later	अपश्यन्	=	not seeing
ताम्	=	that Sita	प्रियाम्	=	dear	रघुननदनस्य	=	to Raama
चिन्तयामास	=	thought thus	मे	=	to me	विचिन्वतः	=	searching
मैथिली	=	Sita	यथा	=	in what way	दर्शनम्	=	appearance
न उपयिति	=	not being obtained(from that)	सीता	=	Sita	ध्रुवम्	=	definitely
म्रियते	=	has died.						

That great Hanuma then later not seeing that Sita dear to Raama thought thus: 'to me searching Sita in whatever way appearance not being obtained, from that Sita definitely has died.'

सा राक्षसानाम् प्रवरेण बाला ।
स्व शील सम्रक्षण तत् परा सती ।
अनेन नूनम् प्रतिदुष्ट कर्मणा ।
हता भवेद् आर्य पथे परे स्थिता ।। ५-१२-३

सा जानकी	=	That Sita	स्थिता	=	standing	परे आर्यपथे	=	in the best traditional path
वशीलसम्रक्षणा तत्परा सती	=	being chaste interested in preserving her character	हताभवेत्	=	must have been killed	अनेन राक्षसानाम् प्रवरेण	=	by the king of these Rakshasas
प्रतिदुष्टकर्मणा	=	who performed evil deeds	नूनम्	=	this is certain.			

'That Sita standing in the best traditional path being chaste interested, in preserving her character must have been killed by the king of these Rakshasas who performed evil deeds - this is certain.'

विरूप रूपा विकृता विवर्चसो ।
महा आनना दीर्घ विरूप दर्शनाः ।
समीक्ष्य सा राक्षस राज योषितो ।
भयाद् विनष्टा जनक ईश्वर आत्मजा।। ५-१२-४

सा जनकेश्वर आत्मजा	=	that daughter of king Janaka	विनष्टा	=	died	भयात्	=	of fear
समीक्ष्य	=	seeing	राक्षस राजयोषितः	=	the wives of Ravana	विरूपरूपाः	=	with crooked appearances
विकृताः	=	horrible ones	विवर्च सः	=	without radiance	महाननाः	=	with great faces
दीर्घ विरूप दर्शनाः	=	with long and crooked eyes.						

'That daughter of King Janaka died of fear seeing the wives of Ravana with crooked appearances - horrible ones without radiance with great faces with long and crooked eyes.'

सीताम् अदृष्ट्वा हि अनवाप्य पौरुषम् ।
विहृत्य कालम् सह वानरैः चिरम् ।
न मे अस्ति सुग्रीव समीपगा गतिः ।
सुतीक्ष्ण दण्डो बलवामः च वानरः ।। ५-१२-५

अदृष्ट्वा	=	without seeing	सीताम्	=	Sita	अनवाप्य	=	not obtaining
पौरुषम्	=	destiny	विहृत्य	=	and wandering	चिरम् कालम्	=	for a long time
वानरैः सः	=	together with Vanaras	मे	=	to me	गतिः नास्थि	=	there is no path
सुग्रीव समीपगा	=	to go near Sugreeva	वानरः	=	Sugreeva	सुतीक्षणदण्डः	=	has a sharp punishment
बलवाम्श्च	=	and also is strong.						

'Without seeing Sita, not obtaining destiny and wandering for a long time together with Vanaras, to me there is not a path to go near Sugreeva. Sugreeva has a sharp punishment and also is strong.'

दृष्टम् अन्तः पुरम् सर्वम् दृष्ट्वा रावण योषितः ।
न सीता दृश्यते साध्वी वृथा जातो मम श्रमः ।। ५-१२-६

सर्वम्	=	all	अन्तःपुरम्	=	inner city	दृष्टाम्	=	has been seen
राजयोषितः	=	women of Ravana	दृष्टाः	=	have been seen	साध्वी	=	the chaste
सीता	=	Sita	न दृश्यते	=	has not been seen	मम श्रमः	=	my effort
जातः	=	became	वृथा	=	wasteful.			

'All inner city has been seen. Women of Ravana have been seen. The chaste Sita has not been seen. My effort became wastefull.'

किम् नु माम् वानराः सर्वे गतम् वक्ष्यन्ति सम्गताः ।
गत्वा तत्र त्वया वीर किम् कृतम् तद् वदस्व नः ।। ५-१२-७

माम्	=	to me	गतम्	=	who has gone back	सर्वे वानराः	=	all vanaras
सम्गताः	=	after meeting	किम् नु	=	what	वक्ष्यन्ति	=	they would say
वीरा	=	O strong one	गत्वा	=	going	तत्र	=	there
किम् कृतम्	=	what has been done	त्वया	=	by you	तत् वदस्व	=	tell that
नः	=	to us.						

'To me who has gone back all Vanaras after meeting what they would say? O strong one! Going there, what has been done by you? Tell that to us.'

अदृष्ट्वा किम् प्रवक्ष्यामि ताम् अहम् जनक आत्मजाम् ।
ध्रुवम् प्रायम् उपेष्यन्ति कालस्य व्यतिवर्तने ।। ५-१२-८

अदृष्ट्वा	=	without seeing	तम् जनकात्मजाम्	=	that Sita	किम्	=	what
प्रवक्ष्यामि	=	can I say	व्यतिवर्तने	=	due to passing	कालस्य	=	of time
दृवम्	=	definitely	उपैष्यन्ति	=	they will obtain	प्रायम्	=	fire.

'Without seeing that Sita what can I say? Due to passing of time, definitely they will obtain fire.'

किम् वा वक्ष्यति व्न्द्धः च जाम्बवान् अन्गदः च सः ।
गतम् पारम् समुद्रस्य वानराः च समागताः ।। ५-१२-९

गतम्	=	(to me) who had gone	पारम्	=	for the other shore	समुद्रस्य	=	of the ocean
किम् वा	=	what will	वृद्धः जाम्बवान्	=	the old Jambava	वक्ष्यति	=	say
सः	=	(what would)that	अन्गधश्च	=	Angada and	समागताः वानराश्च	=	vanaras who meet(say).

'To me who had gone for the other shore of the ocean what will the old Jambavan say? What would that Angada and vanaras who meet say?'

अनिर्वेदः श्रियो मूलम् अनिर्वेदः परम् सुखम् ।
अनिर्वेदो हि सततम् सर्व अर्थेषु प्रवर्तकः ।। ५-१२-१०

ऐर्हेद्	=	non-depression	मुल्ह्	=	is root	श्रियः	=	of development
अनिर्वेदः	=	Absence of despondency	परम् सुखम्	=	is the greatest comfort	अनिर्वेदः	=	self reliance
सततम्	=	is always	प्रवर्तकः हि	=	is indeed the promoter	सर्वार्थेषु	=	in all matters.

'Non-depression is root of development. Absence of despondency is the greatest comfort. Self reliance always is indeed the promoter in all matters.'

करोति सफलम् जन्तोः कर्म यच् च करोति सः ।
तस्माद् अनिर्वेद क्न्तम् यत्नम् चेष्टे अहम् उत्तमम् ।। ५-१२-११
अदृष्टामः च विचेष्यामि देशान् रावण पालितान् ।

यत्	=	whatever	कर्म	=	action	करोति	=	(human) does
तत्	=	that	जन्तोः	=	(action) of man	सफलम् सः करोति	=	is made to be successful by non-depression
तस्मात्	=	for that reason	अहम्	=	I	चेष्टे	=	will perform
उत्तमम् प्रयत्नम्	=	a best effort	अनिर्वेदकृतम्	=	together with non-depression	विचेष्याम् तावत्	=	I will search all those
देशान्	=	regions	रावनपालितान्	=	ruled by Ravana	अदृष्टान्	=	not (yet) seen.

'Whatever action a human does that action of man is made to be successful by non-depression. For that reason I will perform a best effort together with non-depression. I will search all those regions ruled by Ravana not yet seen.'

आपान शाला विचिताः तथा पुष्प गृहाणि च ।। ५-१२-१२
चित्र शालाः च विचिता भूयः क्रीडा गृहाणि च ।
निष्कुट अन्तर रथ्याः च विमानानि च सर्वशः ।। ५-१२-१३

अपानशालाः	=	bars	विचिताः	=	have been searched	तथा	=	in the same way
पुष्पगृहानिच	=	flower houses	चित्रशालाश्च	=	art houses	विचिताः	=	have been searched
भूयः	=	again	क्रीडागृहानिच	=	pleasure houses	निष्कुटान्तररथ्याश्च		pathways in the middle of gardens
विमानानिच	=	buildings	सर्वशः	=	in all directions(have been searched).			

'Bars have been searched; in the same way flower houses, art houses have been searched; again pleasure houses, pathways in the middle of gardens, buildings in all directions have been searched.'

इति संचिन्त्य भूयो अपि विचेतुम् उपचक्रमे ।
भूमी गृहामः चैत्य गृहान् गृह अतिगृहकान् अपि ।। ५-१२-१४

इति	= thus	सम्चिन्त्य	= thinking	उपचक्रमे	= (Hanuma) began
विचेतुम्	= to search	भूयोपि	= again	भूमीगृहान्	= undergrounds
चैत्यगृहान्	= houses at the beginning of street intersections	गृहाति गृहकानपि	= and also small houses faraway from the main houses.		

Thus thinking Hanuma began to search again undergrounds, houses at the beginning of street intersections and also small houses faraway from the main houses.

उत्पतन् निपतमः च अपि तिष्ठन् गच्चन् पुनः क्वचित् ।
अपावृण्वमः च द्वाराणि कपाटानि अवघट्टयन् ।। ५-१२-१५

प्रविशन् निष्पतमः च अपि प्रपतन्न् उत्पतन्न् अपि ।
सर्वम् अपि अवकाशम् स विचचार महा कपिः ।। ५-१२-१६

सः महाकपिः	= the great Hanuma	उत्पतन्	= flying	पुनः पुनः	= again and again
निष्पतम्श्चापि	= and jumping down	तिष्ठन्	= standing up	घच्छन्	= walking
द्वाराणि अपावृण्वन्	= opening doors	कवाटानि अवघाटयन्	= pushing doors	प्रविशन्	= and entering(inside)
निष्पतम्श्चापि	= coming out	प्रपतन्	= climbing down	उत्पतन् अपि	= climbing up
विचचार	= wandered	सर्वम् अवकासम्	= all opportunity.		

The great Hanuma flying again and again and jumping down, standing up, walking, opening doors, pushing doors and entering inside, coming out, climbing down, climbing up wandered all opportunity.

चतुर् अन्गुल मात्रो अपि न अवकाशः स विद्यते ।
रावण अन्तः पुरे तस्मिन् यम् कपिर् न जगाम सः ।। ५-१२-१७

सः कपिः	= that Hanuma	तस्मिन् रवणान्तः पुरे	= in that city of Ravana	यम् न जगाम	= whatever region he did not go
सः अवकाशः	= that region	न विध्यते	= was not there	चतुरङ्गुळ मात्रोऽपि	= even for four angulas.

That Hanuma in that city of Ravana - whatever region he did not go that region was not there even for four angulas.

प्राकर अन्तर रथ्याः च वेदिकः चैत्य संश्रयाः ।
श्वभ्राः च पुष्करिण्यः च सर्वम् तेन अवलोकितम् ।। ५-१२-१८

प्रकारन्तर रध्याश्च	=	streets in the middle of fort walls	वेदिकाः	=	platforms	चैत्य सम्श्रयाः	=	together with the intersection of four streets
दीर्घिकाः	=	wells	पुष्करिण्यश्च	=	lakes	सर्वम्	=	all these
अवलोकितम्	=	had been seen	तेन	=	by him.			

Streets between fort walls, platforms together with the intersection of four streets, wells, lakes all these had been seen by him.

राक्षस्यो विविध आकारा विरूपा विकृताः तथा ।
दृष्टा हनूमता तत्र न तु सा जनक आत्मजा ।। ५-१२-१९

राक्षस्यः	=	Rakshasa women	विविधाकाराः	=	of various forms	विरूपाः	=	with crooked forms
तथा	=	and	विउताः	=	horrific forms	दृष्टाः	=	had been seen
तत्र	=	there	हनुमता	=	by Hanuma	न तु	=	but not
सा जनकात्मजा	=	that Sita.						

Rakshasa women of various forms, with crooked forms and horrific forms had been seen there by Hanuma but not that Sita.

रूपेण अप्रतिमा लोके वरा विद्या धर स्त्रियः ।
दृटा हनूमता तत्र न तु राघव नन्दिनी ।। ५-१२-२०

वराः	=	the best	विध्याधर स्त्रीयः	=	Vidhyaadara women	रूपेण अप्रतिमाः	=	incomparable by beauty
लोके	=	in the world	दृष्टाः	=	had been seen	तत्र	=	there
हनुमता	=	by Hanuma	न तु	=	but not	राघवनन्दिनी	=	Sita.

The best Vidhyadhara women incomparable by beauty in the world had been seen there by Hanuma, but not Sita.

नाग कन्या वर आरोहाः पूर्ण चन्द्र निभ आननाः ।
दृष्टा हनूमता तत्र न तु सीता सुमध्यमा ।। ५-१२-२१

नागकन्याः	=	naaga women	वरारोह	=	with beautiful buttocks	पूर्णचन्द्र निभाननाः	=	with faces equaling full moon
दृष्टाः	=	had been seen	हनुमता	=	by Hanuma	तत्र	=	there
न तु	=	but not	सीता	=	Sita	सु मध्यमा	=	with a beautiful waist.

Naaga women with beautiful buttocks, with faces equaling full moon had been seen by Hanuma there, but not Sita with a beautiful waist.

प्रमथ्य राक्षस इन्द्रेण नाग कन्या बलाद् हृताः ।
दृष्टा हनूमता तत्र न सा जनक नन्दिनी ।। ५-१२-२२

नागकन्याः	=	naaga women	हृताः	=	who had been stolen	बलत	= forcefully
प्रमथ्य	=	being defeated	राक्षसेन्द्रेण	=	by Ravana	दृष्टाः	= had been seen
तत्र	=	there	हनुमता	=	by Hanuma	न सा जनकनन्दिनी	= not that Sita.

Naaga women who had been stolen forcefully, being defeated by Ravana had been seen there by Hanuma, not that Sita

सो अपश्यमः ताम् महा बाहुः पश्यमः च अन्या वर स्त्रियः ।
विषसाद् महा बाहुर् हनूमान् मारुत आत्मजः ।। ५-१२-२३

सः हनुमन्	=	That Hanuma	महा बाहुः	=	with great arms	दीमान्	= the wise one
मारुतात्मज	=	the son of Vayu	अपस्यन्	=	not seeing	ताम्	= that Sita
पस्यन्	=	seeing	अन्याः	=	other	वरस्त्रियः	= best women
विषसाद	=	became depressed	मुहुः	=	again and again.		

That Hanuma with great arms, the wise one, the son of Vayu not seeing that Sita and seeing other women became depressed again and again.

उद्योगम् वानर इन्द्राणम् प्लवनम् सागरस्य च ।
व्यर्थम् वीक्ष्य अनिल सुतः चिन्ताम् पुनर् उपागमत् ।। ५-१२-२४

वीक्ष्य	=	seeing	उद्योगम्	=	the effort	वाणरेन्द्राणाम्	= of the best Vanaras
प्लवनम् च	=	and the crossing	सागरस्य	=	of ocean	व्यर्थम्	= as being wasted
अनिलसुतः	=	Hanuma	चिन्ताम् उपागमत्	=	got depression	पुनः	= again.

Seeing the effort of the best Vanaras and the crossing of ocean as being wasted, Hanuma got depression again.

अवतीर्य विमानाच् च हनूमान् मारुत आत्मजः ।
चिन्ताम् उपजगाम अथ शोक उपहत चेतनः ।। ५-१२-२५

अथ	=	there after	मारुतात्मजः	=	the son of Vaayu	हनुमन्	= Hanuma
अवतीर्य	=	got down	विमानात्	=	from Pushpaka	उपागमत्	= obtained
चिन्ताम्	=	thought	शोकोहहतचेतनः	=	with a mind overcome with grief.		

Thereafter the son of Vayu Hanuma got down from Pushpaka, obtained thought with a mind overcome with grief.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे द्वादशः सर्गः ।।

Thus completes 12th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

13 Sarga 13 - त्रयोदशः सर्ग

Hanuma Starts To Search In Ashoka Garden

Introduction -

In this chapter Hanuma starts to search for Sita overcoming the depression. He begins to go towards Ashoka garden to continue his search.

विमानात् तु सुसम्क्रम्य प्राकारम् हरि यूथपः ।
हनूमान् वेगवान् आसीद् यथा विद्युद् घन अन्तरे ।। ५-१३-१

हनुमन्	=	Hanuma	हरियूधपः	=	the leader of vanaras	सुसम्क्रम्य	=	crossed
विमानात्	=	from pushpaka	प्राकारम्	=	toward the fort wall	आसीत्	=	and became
वेगवान्	=	with speed	विध्युत् यथा	=	like a lighting	घनन्तरे	=	in the middle of cloud.

Hanuma the leader of Vanaras crossed from pushpaka toward the fort wall and became with speed like lighting in the middle of a cloud.

सम्परिक्रम्य हनुमान् रावणस्य निवेशनान् ।
अदृष्ट्वा जानकीम् सीताम् अब्रवीद् वचनम् कपिः ।। ५-१३-२

कपिः हनुमन्	=	the simian Hanuma	सम्परिक्रम्य	=	went far	रावणस्य निवेशनात्	=	from the house of Ravana
अदृष्ट्वा	=	not seeing	सीताम्	=	Sita	जानकीम्	=	the daughter of king Janaka
अब्रवीत्	=	said	वचनम्	=	(these)words.			

The simian Hanuma went far from the house of Ravana and not seeing Sita, the daughter of King Janaka, said these words:

भूयिष्ठम् लोडिता लन्का रामस्य चरता प्रियम् ।
न हि पश्यामि वैदेहीम् सीताम् सर्व अन्ग शोभनाम् ।। ५-१३-३

लङ्का	=	the city of Lanka	भूयिष्ठम् लोलिता	=	had been mostly explored	चरता	=	(by me)attempting
रामस्य प्रियम्	=	the pleasure of Sri Raama	न हि पश्यामि	=	but I am unable to see	सीताम्	=	Sita
सर्वाङ्ग शोभनाम्	=	beautiful in all limbs	वैदेहीम्	=	and the daughter of Videha			

'The city of Lanka has been mostly explored by me attempting for the pleasure of Raama. But I am unable to see Sita, beautiful in all limbs, and the daughter of Videha.'

पल्वलानि तटाकानि सरांसि सरितः तथा ।
नद्यो अनूपवन अन्ताः च दुर्गाः च धरणी धराः ।। ५-१३-४
लोडिता वसुधा सर्वा न च पश्यामि जानकीम् ।

सर्वाः वसुदा	=	all earth	पल्वालानि	=	(consisting of) pools	तटाकानि	=	ponds
सराम्सि	=	lakes	तथा	=	and	सरितः	=	streams
नद्यः	=	rivers	अनुपवनान्तश्च	=	and forest areas filled with water	धरणीधराः	=	mountains
दुर्गाः	=	difficult of access	ळोलिता	=	have been explored	न तु पश्यामि	=	but I did not see
जानकीम्	=	Sita.						

'All earth consisting of pools, ponds, lakes and streams, rivers and forest areas filled with water, mountains difficult of access have been explored but I did not see Sita.'

इह सम्पातिना सीता रावणस्य निवेशने ।। ५-१३-५
आख्याता गृध्र राजेन न च पश्यामि ताम् अहम् ।

अख्याता	=	it has been said	गृध्रराजेन सम्पातिना	=	by the eagle king Sampaati	सीता	=	Sita
इह	=	(to be) here	रावणस्य निवेशने	=	in the house of Ravana	अहम्	=	I
न च पश्यामि	=	I am unable to see	ताम्	=	her.			

'It has been said by the eagle King Sampati that Sita is here in the house of Ravana. I am unable to see her.'

किम् नु सीता अथ वैदेही मैथिली जनक आत्मजा ।। ५-१३-६
उपतिष्ठेत विवशा रावणम् दुष्ट चारिणम् ।

अथ	=	otherwise	सीता	=	Sita	वैदेही	=	belonging to Videha
मैथिली	=	born in Mithila	जनकात्मज	=	and daughter of king Janaka	किम् नु उपतिष्ठेत	=	can she be
विवशा	=	helplessly	दुष्टचारिणम् रावणम्	=	(together with) the evil minded Ravana.			

'Otherwise Sita belonging to Videha born in Mithila and daughter of king Janaka - Can she be helplessly together with the evil minded Ravana.'

क्षिप्रम् उत्पततो मन्ये सीताम् आदाय रक्षसः ।। ५-१३-७
बिभ्यतो राम बाणानाम् अन्तरा पतिता भवेत् ।

मन्ये	=	I think	रक्षसः	=	while Ravana	बिभ्यतः	=	fearing
रामबाणानाम्	=	Raama's arrows	क्षिप्रमुत्पततः	=	flew quickly	सीताम् आदाय	=	carrying Sita
पतिता भवेत्	=	(She) might have fallen down	अन्तरा	=	in the middle(of the journey).			

'I think while Ravana fearing Raama's arrows flew quickly carrying Sita, she might have fallen down in the middle of the journey.'

अथवा ह्रियमाणायाः पथि सिद्ध निषेविते ।। ५-१३-८
मन्ये पतितम् आर्याया हृदयम् प्रेक्ष्य सागरम् ।

अथवा	=	or	मन्ये	=	I think	हृदयम्	=	the heart
आग्रायाः	=	of the noble Sita	ह्रयमार्यायाः	=	being stolen	पती	=	in the path
सिध्हनिषेविते	=	served by Siddhaas	पतितम्	=	must have sunk	सागरम् प्रेक्ष्य	=	at the site of the ocean.

'Or I think the heart of the noble Sita being stolen in the path served by Siddhas must have sunk at the site of the ocean.'

रावणस्य ऊरु वेगेन भुजाभ्याम् पीडितेन च ।। ५-१३-९
तया मन्ये विशाल अक्ष्या त्यक्तम् जीवितम् आर्यया ।

मन्ये	=	I think	रावनस्य उरुवेगेण	=	due to great speed of Ravana	भुजाभ्याम् पीडितेनच	=	and due to the torture of Ravana's shoulders
जीवितम् चक्तम्	=	the life has been given up	तया आर्यया	=	by that noble one	विशालाक्ष्या	=	with wide eyes.

'I think due to great speed of Ravana and due to the torture of Ravana's shoulders the life has been given up by that noble one with wide eyes.'

उपरि उपरि वा नूनम् सागरम् क्रमतः तदा ।। ५-१३-१०
विवेष्टमाना पतिता समुद्रे जनक आत्मजा ।

तदा	=	then	क्रमतः	=	while being flown	सागरम् उपरि उपरि	=	upon the surface of the ocean
जनकात्मज	=	Sita	नुनम्	=	definitely	पतिता	=	fell down
सागरे	=	in the ocean	विवेष्ठमान	=	while wriggling.			

'Then while being flown upon the surface of the ocean, Sita definitely fell down in the ocean while wriggling.'

आहो क्षुद्रेण च अनेन रक्षन्ती शीलम् आत्मनः ।। ५-१३-११
अबन्धुर् भक्षिता सीता रावणेन तपस्विनी ।

अहो	=	or	तपस्विनी सीता भकिश्ता	=	has the austere Sita been eaten	अनेन रावणेन	=	by this Ravana
क्षुद्रेण	=	the evil minded one	अत्मनः शीलम् रक्षन्ती	=	while she was protecting her chastity	अबन्धुः	=	without any relatives(near her).

'Or has the austere Sita been eaten by this Ravana, the evil minded one while she was protecting her chastity without any relatives near her.'

अथवा राक्षस इन्द्रस्य पत्नीभिर् असित ईक्षणा || ५-१३-१२
अदुष्टा दुष्ट भावाभिर् भक्षिता सा भविष्यति ।

अथवा	=	otherwise	अदुष्टा	=	not being evil	असितेक्षणा	=	with black eyes
सा	=	she	भक्षिता भविष्यति	=	may have been eaten	राक्षसेन्द्रस्य पत्नीभि	=	by the wives of Ravana
दुष्टभावाभि	=	with evil thoughts.						

'Otherwise not being evil with black eyes, She may have been eaten by the wives of Ravana with evil thoughts.'

सम्पूर्ण चन्द्र प्रतिमम् पद्म पत्र निभ ईक्षणम् || ५-१३-१३
रामस्य ध्यायती वक्त्रम् पन्चत्वम् कृपणा गता ।

कृपणा	=	the pitiable Sita	सम्पूर्णचन्द्र प्रतिमम्	=	equaling full moon	पद्मपत्र निभ्येक्षणम्	=	with eyes equaling lotus petals
पञ्चन्त्वम् गता	=	must have obtained death	ध्यायती	=	while meditating	रामस्य वक्त्रम्	=	upon Raama's face.

'The pitiable Sita equaling full moon, with eyes equaling lotus petals must have obtained death while meditating upon Raama's face.'

हा राम लक्ष्मण इति एव हा अयोध्येति च मैथिली || ५-१३-१४
विलप्य बहु वैदेही न्यस्त देहा भविष्यति ।

वैदेही	=	the daughter of Videha	मैथिली	=	Sita	ह रामा	=	O Raama
ह लक्ष्मण	=	O Lakshmana	ह अयोध्ये	=	O Ayodhya	इति	=	thus
बहुविलप्य	=	weeping greatly	न्यस्त देहा भविष्यति	=	may have given up her body.			

'The daughter of Videha, Sita. O Raama!' O Lakshmana!' O Ayodhya!', thus weeping greatly may have given up her body.'

अथवा निहिता मन्ये रावणस्य निवेशने || ५-१३-१५
नूनम् लालप्यते मन्दम् पन्जरस्था इव शारिका ।

मन्ये	=	I think	अथवा	=	otherwise	निहिता	=	being put
रावणस्य निवेशने	=	in the house of Ravana	सीता	=	Sita	नुनम् लाल्प्यते	=	is definitely crying
पञ्जरस्ता शारिका इव	=	like a caged myna.						

'I think otherwise being put in the house of Ravana Sita is definitely crying like a caged myna.'

जनकस्य कुले जाता राम पत्नी सुमध्यमा || ५-१३-१६
कथम् उत्पल पत्र अक्षी रावणस्य वशम् व्रजेत् ।

कथम्	=	how(can)	जनकस्य सुता	=	the daughter of King Janaka	रमपत्नीम्	=	Raama's wife
सीत	=	Sita	सु मध्यमा	=	with a beautiful waist	उत्पल पत्राक्षि	=	with eyes like black lotus petals
व्रजेत्	=	obtain	रावनस्य वसम्	=	Ravana's capture.			

'How can the daughter of King Janaka, Raama's wife Sita with a beautiful waist, with eyes like black lotus petals obtain Ravana's capture.'

विनष्टा वा प्रनष्टा वा मृता वा जनक आत्मजा || ५-१३-१७
रामस्य प्रिय भार्यस्य न निवेदयितुम् क्षमम् ।

न क्षमम्	=	it is not fair	निवेदयुतुम्	=	to let know	रामस्य प्रियभार्यस्य	=	to Raama who has a dear wife
जनकात्मज	=	(if) Sita	विनष्टा वा	=	is lost	प्रणष्टवा	=	or is not to be seen
मृतावा	=	or has died.						

'It is not fair to let know Raama who has a dear wife if Sita is lost or is not to be seen or has died.'

निवेद्यमाने दोषः स्याद् दोषः स्याद् अनिवेदने || ५-१३-१८
कथम् नु खलु कर्तव्यम् विषमम् प्रतिभाति मे ।

निवेद्यमाने	=	to be let known	स्यात् दोषः	=	becomes an error	अनिवेदने	=	not to let know
स्यात्	=	becomes	दोषः	=	an error	खथम्	=	how
कर्तव्यम् नु खलु	=	to perform the duty	मे	=	to me	प्रतिभाति	=	(this) seems
विषमम्	=	dire (situation).						

'To be let known becomes an error; not to let know becomes an error how to perform the duty? To me this seems dire situation.'

अस्मिन्न् एवम् गते कर्ये प्राप्त कालम् क्षमम् च किम् || ५-१३-१९
भवेद् इति मतिम् भूयो हनुमान् प्रविचारयन् ।

अस्मिन् कार्ये	=	this task	एवम् गते	=	while it goes this way	प्राप्तकालम्	=	the time is approaching
किम् भवेत्	=	what becomes	क्षमम्	=	appropriate	इति	=	thus
हनुमन्	=	Hanuma	भूयः प्रविचारयत्	=	thought again	मतम्	=	(this) view point.

'This task while it goes this way the time is approaching. What becomes appropriate' thus Hanuma thought again this view point.

यदि सीताम् अदृष्ट्वा अहम् वानर इन्द्र पुरीम् इतः ।। ५-१३-२०
गमिष्यामि ततः को मे पुरुष अर्थो भविष्यति ।

यदि अहम् गमिष्यामि	=	if I go	वानरेन्द्र पुरीम्	=	towards Sugreeva's city	इत ह	=	from here
अदृष्ट्वा	=	without seeing	सीताम्	=	Sita	ततः	=	from that
कः	=	(to) what	पुरुषार्थः भविष्यति	=	avail will this effort be.			

'If I go towards Sugreeva's city from here without seeing Sita from that to what avail will this effort be?'

मम इदम् लन्घनम् व्यर्थम् सागरस्य भविष्यति ।। ५-१३-२१
प्रवेशः चिव लन्काया राक्षसानाम् च दर्शनम् ।

इदम्	=	this	मम	=	my	सागरस्य लङ्घनम्	=	crossing of the ocean
लङ्कायाः प्रवेशस्च	=	entering the city of Lanka	राक्षसानाम् दर्शनम्	=	the site of Rakshasas	व्यर्थम् भविष्यति	=	(all this) will become waste.

'My crossing of the ocean entering the city of Lanka the site of rakshasas - all this will become waste.'

किम् वा वक्ष्यति सुग्रीवो हरयो व समागताः ।। ५-१३-२२
किष्किन्धाम् समनुप्राप्तौ तौ वा दशरथ आत्मजौ ।

माम्	=	to me	समनुप्राप्तम्	=	reaching	किश्किन्धाम्	=	Kishkindha
किम् वक्स्यति सुग्रीवः	=	what would Sugreeva say	समागताः हरयः वा	=	or vanaras there	तौ दशराथ्मजौ वा	=	or those sons of Dasharatha (what would they say).

'To me reaching Kishkindha what would Sugreeva say or Vanaras there or those sons of Dasharatha what would they say?'

गत्वा तु यदि काकुत्स्थम् वक्ष्यामि परम् अप्रियम् ।। ५-१३-२३
न दृष्टा इति मया सीता ततः त्यक्ष्यन्ति जीवितम् ।

गत्वा	=	going(there)	मया	=	by me	काकुस्थम्	=	for Raama
सीता न दृष्टेति	=	Sita has not been seen	इति	=	thus	वक्षामि यदि	=	if I say
परम् अप्रियम्	=	a very unpleasant (word)	ततः	=	thereafter	जीवितम् त्यक्षति	=	(Raama) will give up life.

'Going there by me for Raama, Sita has not been seen' - thus if I say a very unpleasant word thereafter Raama will give up life.'

परुषम् दारुणम् क्रूरम् तीक्ष्णम् इन्द्रिय तापनम् ।। ५-१३-२४
सीता निमित्तम् दुर्वाक्यम् श्रुत्वा स न भविष्यति ।

श्रुत्वा	=	hearing	दुर्वाख्यम्	=	bad words	सीता निमित्तम्	=	belonging to Sita
परुषम्	=	(that is) harsh	दारुणम्	=	horrible	क्रुरम्	=	cruel
तीक्षणम्	=	sharp	इन्द्रियतापनम्	=	sense agonizing	सः न भविष्यति	=	He will not exist.

'Hearing bad word belonging to Sita that is harsh, horrible, cruel, sharp, sense agonizing, He will not exist.'

तम् तु कृच्च्र गतम् दृष्ट्वा पन्चत्व गत मानसम् ।। ५-१३-२५
भृश अनुरक्तो मेधावी न भविष्यति लक्ष्मणः ।

दृष्ट्वा	=	seeing	तम्	=	that Raama	कृच्छ्र गतम्	=	being with troubles
पञ्चत्व गतमानसम्	=	being with a heart towards death	लक्ष्मणः	=	Lakshmana	भृशानुरक्तः	=	one with great love
मेधावि	=	and an intellectual	न भविष्यति	=	will not exist.			

'Seeing that Raama being with troubles, being with a heart towards death, Lakshmana, one with great love and an intellectual will not exist.'

विनष्टौ भ्रातरौ श्रुत्वा भरतो अपि मरिष्यति ।। ५-१३-२६
भरतम् च मृतम् दृष्ट्वा शत्रुघ्नो न भविष्यति ।

श्रुत्वा	=	hearing	ब्रातरौ	=	brothers	विनष्टौ	=	to be dead
भरतः अपि	=	Bharata also	मरिष्यति	=	will die	दृष्ट्वा	=	seeing
मृतम्	=	the dead	भरतम्	=	Bharata	शत्रुघ्नश्च	=	Shatrughana also
न भविष्यति	=	will not exist.						

'Hearing brothers to be dead, Bharata also will die. Seeing the dead Bharata, Shatrughana also will not exist.'

पुत्रान् मृतान् समीक्ष्य अथ न भविष्यन्ति मातरः ।। ५-१३-२७
कौसल्या च सुमित्रा च कैकेयी च न संशयः ।

अथ	=	thereafter	स मीक्ष्य	=	seeing	पुत्रान्	=	sons
मृतान्	=	to be dead	मातरः	=	the mothers	कौसल्या च	=	Kausalya sumitraa
च	=	and Sumitra	कैकेयी च	=	and Kaikeyi	न भविष्यन्ति	=	will not exist
सम्सयः न	=	there is no doubt.						

'Thereafter seeing sons to be dead the mothers Kausalya, Sumitra and Kaikeyi will not exist - there is no doubt.'

कृतज्ञः सत्य संधः च सुग्रीवः प्लवग अधिपः ।। ५-१३-२८
रामम् तथा गतम् दृष्ट्वा ततः त्यक्ष्यन्ति जीवितम् ।

कृतज्ञः	=	grateful	सत्यसन्धश्च	=	true to pledge	सुग्रीवः	=	Sugreeva
प्लवगाधि पः	=	the leader of Vanaras	दृष्ट्वा	=	seeing	रामम्	=	Raama
तथा गतम्	=	die in that way	जीवितम् त्यक्ष्यति	=	will give up life	ततः	=	thereafter.

'Grateful, true to pledge Sugreeva, the leader of Vanaras, seeing Raama the leader of Vanaras seeing Raama die in that way will give up life thereafter.'

दुर्मना व्यथिता दीना निरानन्दा तपस्विनी ।। ५-१३-२९
पीडिता भर्तृ शोकेन रुमा त्यक्ष्यति जीवितम् ।

पीडिता	=	being tortured	भर्त्रुशोकेन	=	by the sorrow of husband	व्यथिता	=	made sad
दुर्मनाः	=	by a gloomy heart	दीना	=	disconsolate	निरानन्दा	=	without happiness
तपस्विनी	=	to be pitied	रुमा	=	Ruma	त्यक्षति	=	will give up
जीवितम्	=	life.						

'Being tortured by the sorrow of husband, made sad by a gloomy heart, disconsolate without happiness, to be pitied, Ruma will give up life.'

वालिजेन तु दुह्खेन पीडिता शोक कर्शिता ।। ५-१३-३०
पन्चत्व गमने राज्ञः तारा अपि न भविष्यति ।

पीडिता	=	being distressed	वालिजेनदुखेन	=	from the sorrow of Vali	शोककर्शिता	=	being emaciated from grief
तारापि	=	Tara also	न भविष्यति	=	will not exist	राज्ञि	=	(while) the king Sugreeva
पञ्चत्वम् गते	=	is obtaining death.						

'Being distressed from the sorrow of Vali, being emaciated from grief, Tara also will not exist while the king Sugreeva is obtaining death.'

माता पित्रोर् विनाशेन सुग्रीव व्यसनेन च ।। ५-१३-३१
कुमारो अपि अन्गदः कस्माद् धारयिष्यति जीवितम् ।

कुमारः	=	the young	अन्गद अपि	=	Angada also	विनाशेना	=	from the death
माता पित्रो	=	of mother and father	व्यसनेन	=	from the grief	सुरीवस्य	=	of Sugreeva
कस्मात्	=	why will (he)	धारयिष्यति जीवितम्	=	retain life.			

'The young Angada also from the death of mother and father, from the grief of Sugreeva - why will he retain life?'

भर्तृजेन तु शोकेन अभिभूता वन ओकसः || ५-१३-३२
शिरांसि अभिहनिष्यन्ति तलैर् मुष्टिभिर् एव च |

वनौकसः	=	Vanaras	ह्यभिभूताः	=	being rejected	भत्रुजेन दुःखेन	=	by the sorrow due to their lord
अभिहनिष्यन्ति	=	will strike	शिराम्सि	=	their heads	तलैः	=	with palms
मुष्टिभिरेवच	=	and fists.						

'Vanaras being rejected by the sorrow due to their lord will strike their heads with palms and fists.'

सान्त्वेन अनुप्रदानेन मानेन च यशस्विना || ५-१३-३३
लालिताः कपि राजेन प्राणामः त्यक्ष्यन्ति वानराः |

वानाराः	=	Vanaras	लालिताः	=	loved	यशस्विना कपिराजेः	=	by the famous Sugreeva
सान्त्वेना	=	through good words	अनुप्रदानेन	=	through small gifts	मानेन	=	through respect
चक्ष्यन्ति	=	will give up	प्राण	=	lives.			

'Vanaras loved by the famous king Sugreeva through good words, through small gifts, through respect will give up lives.'

न वनेषु न शैलेषु न निरोधेषु वा पुनः || ५-१३-३४
क्रीडाम् अनुभविष्यन्ति समेत्य कपि कुन्जराः |

कपिकुञ्जराः	=	best among Vanaras	न अनुभविष्यन्ति	=	will not enjoy	समेत्य	=	together
क्रीडाम्	=	sport	वनेषु	=	in forest	न शैलेषु	=	not on mountains
निरोधेषु वा पुनः	=	not again in covered places.						

'Best among Vanaras will not enjoy together sport in forest, not on mountains, not again in covered places.'

सपुत्र दाराः सामात्या भर्तृ व्यसन पीडिताः || ५-१३-३५
शैल अग्रेभ्यः पतिष्यन्ति समेत्य विषमेषु च |

स पुत्र धाराः	=	together with wife and children	सामात्याः	=	and together with ministers	भर्तुव्यसन पीडिताः	=	being tortured by grief of their lord
पतिष्यन्ति	=	they will fall down	शैलाग्रेभ्यः	=	from top of mountains	समेषु	=	on to flat lands
विषमेषु च	=	and on to rugged lands.						

'Together with wife and children and together with ministers being tortured by grief of their lord, they will fall down from top of mountains on to flat lands and on to rugged lands.'

विषम् उद्बन्धनम् वा अपि प्रवेशम् ज्वलनस्य वा ।। ५-१३-३६
उपवासम् अथो शस्त्रम् प्रचरिष्यन्ति वानराः ।

वानराः	=	Vanaras	प्रचरिष्यन्ति	=	will perform(death)	विषम्	=	(taking) poison
उत्बन्धनम् वापि	=	or get hanged	ज्वलनस्य प्रवेशम् वा	=	or entering fire	उपवासम्	=	or fasting
अथो	=	or	शस्त्रम्	=	a weapon.			

'Vanaras will perform death by taking poison or getting hanged or entering fire or fasting or a weapon.'

घोरम् आरोदनम् मन्ये गते मयि भविष्यति ।। ५-१३-३७
इक्ष्वाकु कुल नाशः च नाशः चैव वन ओकसाम् ।

मयि गते	=	while I am going	मन्ये	=	I think	इक्ष्वाकु कुल नाशश्च	=	(about) the destruction of Ikshvaaku dynasty
नाशश्चैव	=	and destruction	वनौकसाम्	=	of Vanaras	भविष्यति	=	and there will be
घोरम् आरोधनम्	=	a terrible wail.						

'While I am going I think about the destruction of Ikshvaaku dynasty and destruction of Vanaras and there will be a terrible wail.'

सो अहम् न एव गमिष्यामि किष्किन्धाम् नगरीम् इतः ।। ५-१३-३८
न हि शक्ष्यामि अहम् द्रष्टुम् सुग्रीवम् मैथिलीम् विना ।

अहम्	=	I	नैव गमिष्यामि	=	will not go	इतः	=	from here
किश्किन्धाम् नगरीम्	=	to the kishkindha city	अहम्	=	I	न च शक्ष्याम्यहम्	=	(am)not capable
द्रष्टुम्	=	to see	सुग्रीवम्	=	Sugreeva	मैथिलीम् विना	=	without Sita.

'I will not go from here to the Kishkindha city. I am not capable to see Sugreeva without Sita.'

मयि अगच्चति च इहस्थे धर्म आत्मानौ महा रथौ ।। ५-१३-३९
आशया तौ धरिष्येते वनराः च मनस्विनः ।

मयी	=	I	अगच्छति	=	while not going	इहस्थे	=	being here
धर्मात्मानौ	=	those virtuous ones	महा रथौ	=	those great warriors	तौ	=	those two Raama and Lakshmana
धरिष्यते	=	will live	आशया	=	by hope	वानराश्च	=	Vanaras also
मनस्विनः	=	who are agile.						

'I while not going, being here those virtuous ones, those great warriors those two Raama and Lakshmana will live by hope. Vanaras also who are agile will live.'

हस्त आदानो मुख आदानो नियतो वृक्ष मूलिकः || ५-१३-४०
वानप्रस्थो भविष्यामि अदृष्ट्वा जनक आत्मजाम् ।
सागर अनूपजे देशे बहु मूल फल उदके || ५-१३-४१

अदृष्ट्वा	=	without seeing	जनकात्मजा	=	Sita	हस्ता दनः	=	(subsisting on) whatever falls on hand
मुखादानः	=	whatever comes to mouth	नियतः	=	being self restrained	भविष्यामि	=	will become
वान प्रस्तः	=	a hermit	वृक्षमूलिकः	=	living on trees and herbs	सागरानुपजे देसे	=	at a region near ocean
बहुमूलफलोदके	=	which has many roots fruits and much water.						

'Without seeing Sita subsisting on whatever falls on hand, whatever comes to mouth, being self restrained I will become a hermit living on trees and herbs at a region near ocean which has many roots, fruits and much water.'

चिताम् कृत्वा प्रवेक्ष्यामि समिद्धम् अरणी सुतम् ।
उपविष्टस्य वा सम्यग् लिन्गिनम् साधयिष्यतः || ५-१३-४२
शरीरम् भक्षयिष्यन्ति वायसाः श्वापदानि च ।

प्रवेक्ष्यामि	=	or I will enter	अरणीसुतम्	=	fire	समिधम्	=	which is glowing
चिताम् कृत्वा	=	after making a funeral pile	वा	=	or	उपविष्टस्य	=	while sitting
साधयिष्यतः	=	performing	लिङ्गम्	=	fasting onto death	सरिरम् भक्षयिष्यन्ति	=	my body will be eaten
वायसाः	=	by crows	श्वपदानि च	=	and by beasts of prey.			

'Or I will enter fire which is glowing after making a funeral pile or while sitting performing fasting onto death my body will be eaten by crows and by beasts of prey.'

इदम् अपि ऋषिभिर् दृष्टम् निर्याणम् इति मे मतिः || ५-१३-४३
सम्यग् आपः प्रवेक्ष्यामि न चेत् पश्यामि जानकीम् ।

इदम्	=	this	निर्याणम्	=	way to giving up body	दृष्टम्	=	has been seen
महर्षिभि	=	by sages	इति	=	this	मे मतिः	=	is my opinion
जानकीम् न चेत्पश्यामि	=	if I do not see Sita	प्रवेक्ष्यामि	=	I will enter	सम्यक् आपः	=	lot of water.

'This way to giving up body has been seen by sages. This is my opinion if I do not see Sita, I will enter lot of water.'

सुजात मूला सुभगा कीर्ति माला यशस्विनी || ५-१३-४४
प्रभग्ना चिर रात्री इयम् मम सीताम् अपश्यतः ।

सीताम् अपश्यतः	=	not seeing Sita	मम कीर्तिमाला	=	my garland of glory	चिररात्राय	=	of long time
सुजातमूल	=	with a strong foundation	सुभगा	=	beautiful one	यशस्विनी	=	together with fame
प्रभग्ना	=	has been destroyed.						

'Not seeing Sita, my garland of glory of long time with a strong foundation, beautiful one together with fame has been destroyed.'

तापसो वा भविष्यामि नियतो वृक्ष मूलिकः || ५-१३-४५
न इतः प्रतिगमिष्यामि ताम् अदृष्ट्वा असित ईक्षणाम् ।

भविष्यामि	=	I will become	तापसोवा	=	as a hermit	नियतः	=	who is self restrained
वृक्षमूलिकः	=	resorting to trees and herbs	न प्रतिगमिष्यामि	=	I will not go	इतः	=	from here
अदृष्ट्वा	=	not seeing	ताम्	=	Sita	असितेक्षनाम्	=	with black eyes.

'I will become a hermit who is self restrained resorting to trees and herbs, I will not go from here not seeing Sita with black eyes.'

यदि इतः प्रतिगच्चामि सीताम् अनधिगम्य ताम् || ५-१३-४६
अन्गदः सहितैः सर्वैर् वानरैर् न भविष्यति ।

यदि प्रतिगच्छामि	=	if I go back	इतः	=	from here	अनधिगम्या	=	without knowing
ताम् सीताम्	=	that Sita	न भविष्यति	=	there will not be	अन्गधः	=	Angada
सर्वैः तै वानरैः सः	=	together with all those Vanaras.						

'If I go back from here without knowing that Sita, there will not be Angada together with all those Vanaras.'

विनाशे बहवो दोषा जीवन् प्राप्नोति भद्रकम् || ५-१३-४७
तस्मात् प्राणान् धरिष्यामि ध्रुवो जीवति सम्गमः ।

बहवः दोषाः	=	there are lot of blemishes	विनाशे	=	in dieing	जीवन्	=	one who is alive
पश्यति	=	sees	भद्राणि	=	auspicious things	तस्मात्	=	for that reason
धरिष्यामि	=	I will keep	प्राणान्	=	my life	द्रुवः	=	it is definite
जीवितसम्गाः	=	for the meeting of people who are alive.						

'There are lots of blemishes in dying; one who is alive sees auspicious things. For that reason I will keep my life. It is definite for the meeting of people who are alive.'

एवम् बहु विधम् दुह्खम् मनसा धारयन् मुहुः ।। ५-१३-४८
न अध्यगच्चत् तदा पारम् शोकस्य कपि कुन्जरः ।

कपिकुञ्जरः	= Hanuma	धारयन्	= carrying	मनसा	= in mind
बहुविधम् दुःखम्	= sorrow of various kinds	मुहुः	= again and again	नाध्यगच्छत्	= did not get
तदा	= then	शोखस्य पारम्	= the crossing of sorrow.		

Hanuma carrying in mind sorrow of various kinds again and again did not get then the crossing of sorrow.

रावणम् वा वधिष्यामि दशग्रीवम् महा बलम् ।। ५-१३-४९
कामम् अस्तु हृता सीता प्रत्याचीर्णम् भविष्यति ।

वा	= otherwise	वधिष्यामि	= I will kill	रावणम्	= Ravana
दशग्रीवम्	= with ten heads	महाबलम्	= with great prowess	हृता	= the stolen
सीता	= Sita	कामम् अस्तु	= whatever happened to her	प्रत्याचीर्णम् भविष्यति	= this will be a revenge to that.

'Otherwise I will kill Ravana with ten heads, with great prowess. Whatever happened to the stolen Sita, this will be revenge to that.'

अथवा एनम् समुत्क्षिप्य उपरि उपरि सागरम् ।। ५-१३-५०
रामाय उपहरिष्यामि पशुम् पशु पतेर् इव ।

अथवा	= otherwise	समुत्क्षिप्या	= carrying	एवम्	= this Ravana
सागरम् उपर्युपरि	= over the surface of ocean	उपहरिष्यामि	= I will take him	रामाय	= to Raama
पशुम् इव	= like an animal	पशुपते	= to the lord of animals.		

'Otherwise carrying this Ravana over the surface of ocean I will take him to Raama like an animal to the lord of animals.'

इति चिन्ता समापन्नः सीताम् अनधिगम्य ताम् ।। ५-१३-५१
ध्यान शोका परीत आत्मा चिन्तयाम् आस वानरः ।

वानरः	= Hanuma	अनधिगम्य	= not seeing	ताम् सीताम्	= that Sita
इति	= thus	समापन्नः	= begetting	चिन्ताम्	= sorrow
चिन्तयामास	= thought	ध्यानशोकपरीतात्म	with a mind cluttered with thoughts and sorrow.		

Hanuma not seeing that Sita thus begetting sorrow, thought with a mind cluttered with thoughts and sorrow.

यावत् सीताम् न पश्यामि राम पत्नीम् यशस्विनीम् ।। ५-१३-५२
तावद् एताम् पुरीम् लन्काम् विचिनोमि पुनः पुनः ।

यावत्	=	to wherever	पश्यामि	=	I see	सीताम्	=	Sita
रामपत्नीम्	=	the wife of Sri Raama	यशस्विनीम्	=	and one with fame	तवत्	=	till there
विचिनोमि	=	I will search	एताम्	=	the city of Lanka	पुनः पुनः	=	again and again.
			लङ्काम्					
			पुरीम्					

'To wherever I see Sita, the wife of Sri Raama and one with fame, till there I will search the city of Lanka again and again.'

सम्पाति वचनाच् च अपि रामम् यदि आनयामि अहम् ।। ५-१३-५३
अपश्यन् राघवो भार्याम् निर्दहेत् सर्व वानरान् ।

सम्पाति वचनात्	=	based on words of Sampati	अहम् आनयामि यदि	=	if I bring	रामम्	=	Sri Raama(then)
रघवः	=	Sri Raama	अपस्यन्	=	not seeing	भार्याम्	=	wife
निर्दहेत्	=	will burn	सर्व वानरान्	=	all Vanaras.			

'Based on words of Sampati if I bring Sri Raama then Sri Raama not seeing wife will burn all Vanaras.'

इह एव नियत आहारो वत्स्यामि नियत इन्द्रियः ।। ५-१३-५४
न मत् कृते विनश्येयुः सर्वे ते नर वानराः ।

नियताहारः	=	with limited food	यतेन्द्रियः	=	and with restrained senses	वत्स्यामि	=	and I live
इहैव	=	here itself	मत्कृते	=	by my deed	ते नरवानराः	=	those men and vanaras
न विनशेयुः	=	let they not be destroyed.						

'With limited food and with restrained senses, I live here itself. By my deed those men and vanaras - let they not be destroyed.'

अशोक वनिका च अपि महती इयम् महा द्रुमा ।। ५-१३-५५
इमाम् अभिगमिष्यामि न हि इयम् विचिता मया ।

या	=	whatever	इयम्	=	this	अशोकवनिका	=	Ashoka garden
महाद्दमा	=	with great trees	दृश्यते	=	is being seen	इमम्	=	this
अधिगमिष्यामि	=	I will obtain	इयम्	=	this	न विचिताः	=	has not been searched
मया	=	by me.						

'Whatever this Ashoka garden with great trees is being seen this I will obtain. This has not been searched by me.'

वसून् रुद्रामः तथा आदित्यान् अश्विनौ मरुतो अपि च || ५-१३-५६
नमः कृत्वा गमिष्यामि रक्षसाम् शोक वर्धनः ।

नमस्कृत्वा	=	saluting	वसून्	=	the eight Vasus	रुद्रान्	=	Rudras
तथा	=	and	आदित्यान्	=	Adityas	अस्विनौ	=	the two Aswinis
मरुतो अपि च	=	seven maruts	गमिष्यामि	=	I will go	शोकवर्धनः	=	to increase the grief
रक्षसाम्	=	of Rakshasas.						

'Saluting the eight Vasus, Rudras and Adityas, the two Aswinis, seven Maruts, I will go to increase the grief of Rakshasas.'

जित्वा तु राक्षसान् देवीम् इक्ष्वाकु कुल नन्दिनीम् || ५-१३-५७
सम्प्रदास्यामि रामाया यथा सिद्धिम् तपस्विने ।

जित्वातु	=	defeating	सर्वान् रक्षसान्	=	all Rakshasas	सम्प्रदास्यामि	=	I will give
इक्ष्वाकु कुलनन्दिनी	=	Sita who gives happiness to Ikshvaaku dynasty	रामय	=	to Sri Raama	सिध्हिम् यथा	=	as the fruit of austerity
तपस्विने	=	to an ascetic.						

'Defeating all rakshasas, I will give Sita, who gives happiness to Ikshvaaku dynasty to Sri Raama as the fruit of austerity to an ascetic.'

स मुहूर्तम् इव ध्यात्वा चिन्ता विग्रथित इन्द्रियः || ५-१३-५८
उदतिष्ठन् महा बाहुर् हनूमान् मारुत आत्मजः ।

महा तेजाः	=	the great gloried	मारुतात्मजः	=	son of Vayu	सः हनुमन्	=	that Hanuma
वुदतिष्टत्	=	got up	चिन्ताः ग्रथितेद्रियः	=	with his senses tied by grief	ध्यात्वा	=	meditating
मुहुर्तम् इव	=	for a moment.						

The gloried son of Vayu that Hanuma got up with his senses tied by grief.

नमो अस्तु रामाय सलक्ष्मणाय ।
देव्यै च तस्यै जनक आत्मजायै ।
नमो अस्तु रुद्र इन्द्र यम अनिलेभ्यो ।
नमो अस्तु चन्द्र अर्क मरुद् गणेभ्यः || ५-१३-५९

नमः अस्तु	=	let there be salutations	रामाय	=	to Sri Raama	स लक्ष्मणाय	=	together with Lakshmana

तस्यै जनकात्मजायै च	=	also to that	daughter of Janaka	देव्यै=	who is divine namaH astu	=	let there be salutations
रुद्रेन्द्र यमानिलेभ्यः	=	to Rudra; Indra; Yama and Vaayu	नमः अस्तु	=	let there be salutations	चन्द्रर्कमरुद्गणेभ्य=	to Chandra Sun and Marut ganas.

'Let there be salutations to Sri Raama together with Lakshmana, also to that, who is divine let there be salutations. To Rudra, Indra, Yama and Vaayu let there be salutations.'

स तेभ्यः तु नमः कृत्वा सुग्रीवाय च मारुतिः ।
दिशः सर्वाः समालोक्य अशोक वनिकाम् प्रति ।। ५-१३-६०

सः मरुतिः	=	that Hanuma	नमस्कृत्वा	=	saluting	तेभ्यः	= to all those
सुग्रीवाय च	=	and also to Sugreeva	समालोक्य	=	observing	सर्वाः दिशः	= all directions
गतः	=	went	अशोकवनिकाम्	=	towards Ashoka garden.		

That Hanuma saluting to all those and also to Sugreeva, observing all directions went towards Ashoka garden.

स गत्वा मनसा पूर्वम् अशोक वनिकाम् शुभाम् ।
उत्तरम् चिन्तयाम् आस वानरो मारुत आत्मजः ।। ५-१३-६१

मारुतात्मजः	=	the son of Vayu	सः वानर	=	that Vanara	गत्वा	= went
मनसा	=	by mind	पूर्वम्	=	before itself	अशोक वनिकाम्	= toward that Ashoka garden
शुभम्	=	the auspicious one	चिन्तयामास	=	pondered	उत्तरम्	= the task to be done later.

The son of Vayu, that Vanara went by mind before itself toward that Ashoka garden. The auspicious one pondered the task to be done later.

ध्रुवम् तु रक्षो बहुला भविष्यति वन आकुला ।
अशोक वनिका चिन्त्या सर्व संस्कार संस्कृता ।। ५-१३-६२

अशोकवनिका	=	the Ashoka garden	द्रवम्	=	definitely	भविष्यति	= will be
रक्षोबहुला	=	with many rakshasas	वनाकुला	=	filled with trees	सर्वसम्सार सम्स्कृता	= adorned with various cultures
पुण्या	=	and sacred.					

'The Ashoka garden definitely will be with many rakshasas, filled with trees, adorned with various cultures and sacred.'

रक्षिणः च अत्र विहिता नूनम् रक्षन्ति पादपान् ।
भगवान् अपि सर्व आत्मा न अतिक्षोभम् प्रवायति ।। ५-१३-६३
सम्क्षिप्तो अयम् मया आत्मा च राम अर्थे रावणस्य च ।

तत्र	=	there	मूलम्	=	definitely	रक्षिनश्च	=	guards
रक्ष्यन्ति	=	will be protecting	विहिताह	=	assigned	पादपान्	=	trees
सर्वात्म	=	omni present	भगवान् अपि	=	lord Vayu also	प्रवाति वै	=	will be blowing by
नातिक्षोभम्	=	without force	मया	=	by me	इयम् अत्मा	=	this body
सम्क्षिप्तः	=	has been made small	रामाधे	=	for the sake of Sri Raama	रवणस्य च	=	and (to avoid) Ravana.

'There definitely guards will be protecting assigned, trees, omnipresent Lord Vayu also will be blowing by without force, and by me this body has been made small for the sake of Sri Raama and to avoid Ravana.'

सिद्धिम् मे सम्विधास्यन्ति देवाः सर्षि गणाः त्व् इह ।। ५-१३-६४
ब्रह्मा स्वयम्भूर् भगवान् देवाः चैव दिशन्तु मे ।

सिद्धिम् अग्निः च वायुः च पुरु हूतः च वज्रधृत् ।। ५-१३-६५
वरुणः पाश हस्तः च सोम आदित्यै तथैव च ।

अश्विनौ च महात्मानौ मरुतः सर्व एव च ।। ५-१३-६६
सिद्धिम् सर्वाणि भूतानि भूतानाम् चैव यः प्रभुः ।

दास्यन्ति मम ये च अन्ये अदृष्टाः पथि गोचराः ।। ५-१३-६७

देवाः	=	Devas	सर्षिगणाः	=	together with ascetics	सम्विधास्यन्ति	=	will make
सिद्धिम्	=	success	मे	=	to me	इह	=	here
स्वयम्भूः	=	self born	ब्रह्मा	=	Brahma	भग्वान्	=	the divine one
देवाश्चैवा	=	and devas	अग्निश्च	=	and Agni	वायुश्च	=	and Vaayu
पुरुहूतश्च	=	devendra	वज्रभृत्	=	wearing the weapon of Vajra	वरुणश्च	=	and Varuna
पाशहस्तः	=	with Pasha in hand	तथैव च	=	and also	सोमादित्यौ	=	the Sun and the moon
अस्विनौ च	=	and the aswinis	महात्मानौ	=	the great ones	मरुतः	=	maruts
शर्वः एव च	=	and Eshwara	दिशन्तु	=	may give	मे सिद्धिम्	=	my success
यः	=	whoever	प्रभूः	=	is the lord	भूतानाम्	=	of all living creatures
सर्वाणि भूतानि	=	among all living beings	अन्ये	=	others	ये	=	who
अदृष्टाः	=	being unseen	घोचराः	=	exist	पथि	=	in the path
दास्यन्ति	=	may give	सिध्हिम्	=	success	मम	=	to me.

'Devas together with ascetics will make success to me here, self born Brahma the divine one and devas and Agni and Vaayu, Devendra wearing the weapon of Vajra and Varuna with Pasha in hand and also the Sun

and the moon and the aswinis. The great ones Maruts and Eshwara may give my success. Whoever is the lord of all living creatures among all living beings others who being unseen exist in the path may give success to me.'

तद् उन्नसम् पाण्डुर दन्तम् अव्रणम् ।
शुचि स्मितम् पद्म पलाश लोचनम् ।
द्रक्ष्ये तद् आर्या वदनम् कदा न्व् अहम् ।
प्रसन्न तारा अधिप तुल्य दर्शनम् ।। ५-१३-६८

कदा	=	when	अहम् द्रक्ष्ये नु	=	will I see	तत् आर्य वदनम्	=	that noble face
उन्नसम्	=	with a high nose	पाण्डुरम् दन्तम्	=	with white teeth	अव्रणम्	=	without any injuries
शुचिस्मितम्	=	with a bright smile	पद्मफलाश लोचनम्	=	with eyes resembling lotus petals	प्रसन्न तारधिप तुल्य दर्शनम्	=	with sight equaling the splendor of clear full moon.

'When will I see that noble face with a high nose, with white teeth without any injuries with a bright smile, with eyes resembling lotus petals with sight equaling the splendor of clear full moon?'

क्षुद्रेण पापेन नृशंस कर्मणा ।
सुदारुण अलाम्कृत वेष धारिणा ।
बल अभिभूता अबला तपस्विनी ।
कथम् नु मे दृष्ट पथे अद्य सा भवेत् ।। ५-१३-६९

कदम्	=	how	सा अबला	=	that powerless Sita	तपस्विनी	=	helpless one
बलाभिभूता	=	forcefully taken away	क्षुद्रेण	=	(by the) mean	पापेन	=	vile (Ravana)
नृशम्स कर्मण	=	with a cruel action	सुदारुण अलन्कृत वेष धारिणा	=	with a horribly decorated form	भवेत् नु	=	will fall
मे दृष्टिपथे	=	in the range of my sight	अद्य	=	today.			

'How that powerless Sita, a helpless one, forcefully taken away by the mean vile Ravana with a cruel action, with a horribly decorated form will fall in the range of my sight today.'

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे त्रयोदशः सर्गः ।।

Thus completes 13th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

14 Sarga 14 - चतुर्दशः सर्ग

Hanuma Enters The Ashoka Garden

Valmiki Raamayana - Sundara Kanda - Sarga 14 Introduction

Hanuma enters the Ashoka garden and observes its beauty. He starts looking for Sita in the garden. He thinks that Sita would definitely come to that garden if she were to be alive.

स मुहूर्तम् इव ध्यत्वा मनसा च अधिगम्य ताम् ।
अवप्लुतो महा तेजाः प्राकारम् तस्य वेश्मनः ।। ५-१४-१

सः	=	that Hanuma	महा तेजाः	=	with great resplendence	ध्यात्वा	=	thought
मुहूर्तम् इव	=	for a moment	अधिगम्य	=	obtained	ताम्	=	that Ashoka garden
मनसा	=	by mind	अवप्लुतः	=	jumped	तस्य वेश्मनः प्रकारम्	=	from the compound wall of that house.

That Hanuma with great resplendence thought for a moment, obtained that Ashoka garden by mind and jumped from the compound wall of that house.

स तु सम्हृष्ट सर्व अन्गः प्राकारस्थो महा कपिः ।
पुष्पित अग्रान् वसन्त आदौ ददर्श विविधान् द्रुमान् ।। ५-१४-२

सालान् अशोकान् भव्यामः च चम्पकामः च सुपुष्पितान् ।
उद्दालकान् नाग वृक्षामः चूतान् कपि मुखान् अपि ।। ५-१४-३

सः महा कपिः	=	that great Hanuma	सम्हृष्ट सर्व अन्गः	=	with joyful limbs	प्राकारस्थः	=	being on enclosure wall
ददर्श	=	saw	विद्विधान् द्रुमान्	=	various trees	सालान्	=	(such as) Sal
भव्यान् अशोकान्	=	beautiful Ashoka	सु पुष्पितान् चम्पकाम्श्च	=	champakas full of flowers	उद्दालकान्	=	Uddalaka
नाग वृक्षान्	=	Naga	चूतान्	=	mango trees	कपि मुखान् अपि	=	with their fruit in the colour of the snout of a monkey
पुष्पित अग्रान्	=	in full blossom	वसन्त आदौ	=	at the start of the spring.			

That great Hanuma with joyful limbs, being on enclosure wall saw various trees such as Sal, beautiful Ashoka, Champaka full of flowers, Uddalaka, Naga, mango trees with their fruit in the colour of the snout of a monkey, in full blossom at the start of the spring.

अथ आम्र वण संचन्नाम् लता शत समावृताम् ।
ज्या मुक्त इव नाराचः पुप्लुवे वृक्ष वाटिकाम् ।। ५-१४-४

अथ	=	thereafter	पुप्लुवे	=	(Hanuma) flew	नाराचः इव	=	like a Naracha arrow
ज्या मुक्तः	=	released from bow string	वृक्षान् वाटिकाम्	=	toward the garden	आम्रवण सम्चन्नाम्	=	covered by mango trees
लता शत समावृताम्	=	and surrounded by hundreds of creepers						

Thereafter Hanuma flew like a Naracha arrow released from bow string, toward the garden covered by mango trees and surrounded by hundreds of creepers.

स प्रविष्य विचित्राम् ताम् विहगैर् अभिनादिताम् ।
राजतैः कान्चनैः चैव पादपैः सर्वतो वृताम् ।। ५-१४-५

विहगैर् मृग सम्घैः च विचित्राम् चित्र काननाम् ।
उदित आदित्य सम्काशाम् ददर्श हनुमान् कपिः ।। ५-१४-६

वृताम् नाना विधैर् वृक्षैः पुष्प उपग फल उपगैः ।
कोकिलैर् भृन्ग राजैः च मत्तैर् नित्य निषेविताम् ।। ५-१४-७

प्रहृष्ट मनुजे कले मृग पक्षि समाकुले ।
मत्त बर्हिण सम्घुष्टाम् नाना द्विज गण आयुताम् ।। ५-१४-८

सः हनुमन्	=	that Hanuma	कपिः	=	the simian	ददर्श	=	saw
ताम् प्रविष्य	=	entering that garden	प्रहृष्ट मनुजे	=	with happy humans	मृग पक्षिह समाकुले	=	filled with animals and birds
विचित्राम्	=	with varied hues	कले	=	during spring	अभिनादिताम्	=	resounded
विहगैः	=	by birds	पादपैः	=	with trees	राजतैः	=	made of silver
कान्चनैः चैव	=	made of gold	वृताम्	=	surrounded	सर्वतः	=	everywhere
विहगैः	=	by birds	मृग सम्घैः	=	and groups of animals	विचित्राम्	=	wonderful
चित्र काननाम्	=	with wonderful trees	उदित आदित्य सम्काशाम्	=	equaling the Sun at sunrise	वृताम्	=	together
वृक्षैः	=	with trees	नाना विधैः	=	of various kinds	पुष्प उपग फल उपगैः	=	which obtained flowers and fruits
नित्य निषेविताम्	=	served daily	कोकिलैः	=	by Cuckoos	भृन्ग राजैः च	=	and by dragon flies
मत्त बर्हिण सम्घुष्टाम्	=	resounded by peacocks in heat	नाना द्विज गणा आयुताम्	=	with groups of birds of various kinds.			

That Hanuma the simian, saw on entering that garden filled with happy humans, animals and birds with varied hues during spring, resounded by birds, with trees made of silver, made of gold, surrounded everywhere by birds and groups of animals; wonderful with wonderful trees equaling the Sun at sunrise together with trees of various kinds which obtained flowers and fruits, served daily by Cuckoos and by dragon flies, resounded by peacocks in heat and with groups of birds of various kinds.

मार्गमाणो वर आरोहाम् राज पुत्रीम् अनिन्दिताम् ।
सुख प्रसुप्तान् विहगान् बोधयाम् आस वानरः ।। ५-१४-९

वानरः	=	Hanuma	मार्गमाणः	=	searching	रज पुत्रीम्	=	the royal daughter Sita
वर आरोहाम्	=	with excellent limbs	अनिन्दिताम्	=	and without blame	बोधयाम् आस	=	woke up
विहगान्	=	birds	सुख प्रसुप्तान्	=	in comfortable sleep.			

Hanuma searching the royal daughter Sita with excellent limbs and without blame, woke up birds in comfortable sleep.

उत्पतद्भिर् द्विज गणैः पक्षैः सालाः समाहताः ।
अनेक वर्णा विविधा मुमुचुः पुष्प वृष्टयः ।। ५-१४-१०

सालाः	=	trees	समाहताः	=	hit	पक्षैः	=	by wings
द्विज गणैः	=	of groups of birds	उत्पतद्भिः	=	in flight	मुमुचुः	=	shed
पुष्प वृष्टयः	=	showers of flowers	अनेक वर्णाः	=	of various colours	विविधाः	=	and of various kinds.

Trees hit by wings of groups of birds in flight shed showers of flowers of various colours and of various kinds.

पुष्प अवकीर्णः शुशुभे हनुमान् मारुत आत्मजः ।
अशोक वनिका मध्ये यथा पुष्पमयो गिरिः ।। ५-१४-११

मारुत आत्मजः	=	the son of Lord Vayu	हनुमान्	=	Hanuma	पुष्प अवकीर्णः	=	sprinkled with flowers
शुशुभे	=	shone	गिरिः यथा	=	like a mountain	पुष्पमयः	=	of flowers
अशोक वनिका मध्ये	=	in the middle of Ashoka garden.						

The son of Lord Vayu, Hanuma sprinkled with flowers shone like a mountain of flowers in the middle of Ashoka garden.

दिशः सर्व अभिदावन्तम् वृक्ष षण्ड गतम् कपिम् ।
दृष्ट्वा सर्वाणि भूतानि वसन्त इति मेनिरे ।। ५-१४-१२

दृष्ट्वा	=	seeing	कपिम्	=	Hanuma	प्रथावन्तम्	=	running

सर्वाः दिशः	=	in all directions	वृक्ष षण्ड गतम्	=	and being in the middle of trees	सर्वाणि भूतानि	=	all living creatures
मेनिरे	=	thought	वसन्तः इति	=	(Him to be) vasanta.			

Seeing Hanuma running in all directions and being in the middle of trees, all living creatures thought Him to be Vasanta, the lord of spring.

वृक्षेभ्यः पतितैः पुष्पैर् अवकीर्णा पृथग् विधैः ।
रराज वसुधा तत्र प्रमदा इव विभूषिता ।। ५-१४-१३

तत्र	=	there	वसुधा	=	the Earth	अवकीर्णा	=	sprinkled
पुष्पैः	=	by flowers	पृथक् विधैः	=	of various kinds	पतितैः	=	which fell down
वृक्षेभ्यः	=	from trees	रराज	=	shone	विभूषिता प्रमदेव	=	like a well decorated woman.

There the Earth sprinkled by flowers of various kinds which fell down from trees shone like a well decorated woman.

तरस्विना ते तरवः तरसा अभिप्रकम्पिताः ।
कुसुमानि विचित्राणि सस्ज्जुः कपिना तदा ।। ५-१४-१४

तदा	=	then	ते तरवः	=	those trees	अभिप्रकम्पिताः	=	shaken
तरसा	=	by the might	कपिना	=	of Hanuma	तरस्विना	=	the mighty one
ससृजुः	=	showered	विचित्राणि कुसुमानि	=	wonderful flowers.			

Then those trees, shaken by the might of Hanuma the mighty one, showered wonderful flowers.

निर्धूत पत्र शिखराः शीर्ण पुष्प फल द्रुमाः ।
निक्षिप्त वस्त्र आभरणा धूर्ता इव पराजिताः ।। ५-१४-१५

द्रुमाः	=	the trees	निर्धूत पत्र शिखराः	=	with their branches removed leaves	शीर्ण पुष्प फलाः	=	with fallen down fruits and flowers
पराजिताः धूर्ता इव	=	were like defeated gamblers	निक्षिप्त वस्त्र आभरणाः	=	with their clothes and jewellery kept down.			

The trees with their branches, removed leaves with fallen down fruits and flowers were like defeated gamblers with their clothes and jewellery kept down.

हनूमता वेगवता कम्पिताः ते नग उत्तमाः ।
पुष्प पर्ण फलानि आशु मुमुचुः पुष्प शालिनः ।। ५-१४-१६

नग उत्तमाः	=	the excellent trees	पुष्प शालिनः	=	shining with best flowers	कम्पिताः	=	shaken
हनूमता	=	by Hanuma	वेगवता	=	with speed	मुमुचुः	=	fell down

आशु	= instantly	पुष्प पर्ण फलानि	= flowers leaves and fruits.		

The excellent trees shining with best flowers fell down instantly flowers, leaves and fruits.

विहम्ग सम्घैर् हीनाः ते स्कन्ध मात्र आश्रया द्रुमाः ।
बभूवुर् अगमाः सर्वे मारुतेन इव निर्धुताः ।। ५-१४-१७

सर्वे	= all	ते द्रुमाः	= those trees	हीनाः	= losing
विहम्ग सम्घैः	= groups of birds	बभूवुः	= became	स्कन्ध मात्र आश्रयाः	= being resort to branches only
अगमाः इव	= like trees	निर्धुताः	= shook	मारुतेन	= by wind

All those trees losing groups of birds became being a resort to branches only like trees shook by wind.

विधूत केशी युवतिर् यथा मृदित वर्णिका ।
निष्पीत शुभ दन्त ओष्ठी नखैर् दन्तैः च विक्षता ।। ५-१४-१८

तथा लान्गूल हस्तैः च चरणाभ्याम् च मर्दिता ।
बभूव अशोक वनिका प्रभग्न वर पादपा ।। ५-१४-१९

मर्दिता	= hit	लान्गूल हस्तैः च	= by (Hanuma's) tail and hands	चरणाभ्याम् च	= and feet
अशोक वनिका	= Ashoka garden	प्रभग्न वर पादपा	= with broken best trees	बभूव	= became
युवतिः यथा तथा	= like a young woman	निर्धूत केशी	= with disturbed hair	मृदित वर्णकाः	= with effaced sandal paste
निष्पीत शुभ दन्त ओष्ठी	= with auspicious teeth and lips drunk from	विक्षता	= wounded	नखैः	= by nails
दन्तैः च	= and by teeth				

Hit by Hanuma's tail, hands and feet, Ashoka garden with broken best trees became like a young woman with disturbed hair, with effaced sandal paste, with her auspicious teeth and lips drunk from and wounded by nails and by teeth.

महा लतानाम् दामानि व्यधमत् तरसा कपिः ।
यथा प्रावृषि विन्ध्यस्य मेघ जालानि मारुतः ।। ५-१४-२०

कपिः	= Hanuma	व्यधमत्	= broke	महा लतानाम् दामानि	= circles of great creepers
तरसा	= by His might	यथा	= like	मारुतिः	= the wind
प्रावृषि	= during rainy season	विन्ध्यस्य मेघ जालानि	= (breaking) the groups of clouds of mountain Vindhya.		

Hanuma broke circles of great creepers by His might like the wind during rainy season, breaking the groups of clouds of mountain Vindhya.

स तत्र मणि भूमीः च राजतीः च मनो रमाः ।
तथा कान्चन भूमीः च विचरन् ददृशे कपिः ।। ५-१४-२१

स कपिः	=	that Hanuma	विचरन्	=	pacing	तत्र	=	there
ददर्श	=	saw	मनिभूमीश्च	=	diamonds studded floors	राजतीश्च	=	silver inlaid floors
तथा	=	and	मनोरमाः	=	beautiful	कान्चन भूमीश्च	=	gold inlaid floors.

That Hanuma pacing there saw diamond studded floors, silver inlaid floors, and beautiful gold inlaid floors.

वापीः च विविध आकाराः पूर्णाः परम वारिणा ।
महा अर्हैर् मणि सोपानैर् उपपन्नाः ततः ततः ।। ५-१४-२२

मुक्ता प्रवाल सिकता स्फटिक अन्तर कुट्टिमाः ।
कान्चनैः तरुभिः चित्रैः तीरजैर् उपशोभिताः ।। ५-१४-२३

फुल्ल पद्म उत्पल वनाः चक्र वाक उपकूजिताः ।
नत्यूह रुत सम्घुष्टा हंस सारस नादिताः ।। ५-१४-२४

दीर्घाभिर् द्रुम युक्ताभिः सरिद्भिः च समन्ततः ।
अम्न्त उपम तोयाभिः शिवाभिर् उपसंस्कृताः ।। ५-१४-२५

लता शतैर् अवततताः सन्तानक समावृताः ।
नाना गुल्म आवृत वनाः कर वीर कृत अन्तराः ।। ५-१४-२६
२२-

पूर्णाः	=	filled	परम वारिणा	=	with the best waters	उपपन्नाः	=	together
ततः ततः	=	there and there	मणि सोपानैः	=	with stairs embedded with diamonds	महा अर्हैः	=	of great value
मुक्ता प्रवाल सिकताः	=	with pearls and corals as sand	स्फटिक अन्तर कुट्टिमाः	=	with bottoms of crystal and precious stones	उपशोभिताः	=	shone
तरुभिः	=	by trees	कान्चनैः	=	of golden hue	चित्रैः	=	and of wonderful hue
दीरजैः	=	at banks	फुल्ल पद्म उत्पल वनाः	=	containing beds of lotuses in full blossom and lilies	चक्र वाक उपकूजिताः	=	resounded by chakravaka birds nearby

नत्यूह रुत सम्घुष्टाः	=	sounded by water fowls	हम्स सारस नादिताः	=	resounded by swans and cranes	दीर्घाभिः द्रुम युक्ताभिः	=	together with tall trees
अमृत उपम तोयाभिः	=	with nectar like waters	शिवाभिः शरिद्भिः	=	with auspicious canals	समन्ततः	=	in all directions
अवततः	=	spread	लता शतैः	=	with hundreds of creepers	सन्तानक समावृतः	=	covered by the flowers of santaana trees
नाना गुल्म आवृत गणाः	=	surrounded by various shrubs	कर वीर कृत अन्तराः	=	with middle regions of karaveera trees	वापिश्च	=	and also wells
विविधाकाराः	=	and in various shapes						

Hanuma saw ponds filled with the best waters, together there and there with stairs embedded with diamonds of great value, with pearls and corals as sand, with bottoms made of crystal and precious stones, shone by trees of golden hue and of wonderful hue at banks containing beds of lotuses in full blossom and lilies, resounded by chakravaka birds nearby, sounded by water fowls, resounded by swans and cranes, together with tall trees, with nectar like waters, with hundreds of auspicious creepers, covered by the flowers of santaana trees, surrounded by various shrubs with middle regions of karaveera and also wells and in various shapes.

ततो अम्बु धर सम्काशम् प्रव्ऱ्द्ध शिखरम् गिरिम् ।
विचित्र कूटम् कूटैः च सर्वतः परिवारितम् ।। ५-१४-२७

शिला गृहैर् अवततम् नाना वृक्षैः समावृतम् ।
ददर्श कपि शार्दूलो रम्यम् जगति पर्वतम् ।। ५-१४-२८

ततः	=	thereafter	हरिशार्दूलः	=	the monkey warrior Hanuma	ददर्श	=	saw
गिरिम्	=	a mountain	रम्यम् पर्वतम्	=	(which was a) beautiful mountain	जगति	=	in the world
अम्बु धर सम्काशम्	=	equaling cloud	प्रवृद्ध शिखरम्	=	with high peaks	विचित्र कूटम्	=	with wonderful peaks
परिवारितम्	=	surrounded	सर्वतः	=	in all directions	कूटैः	=	by peaks
अवततम्	=	spread	शिरा गृहैः	=	by caves	समावृतम्	=	covered
नाना वृक्षैः	=	by different trees.						

Thereafter the monkey warrior Hanuma saw a mountain which was a beautiful mountain in the world, equaling cloud with high peaks, with wonderful peaks surrounded in all directions by peaks, spread by caves and covered by different trees.

ददर्श च नगात् तस्मान् नदीम् निपतिताम् कपिः ।
अन्काद् इव समुत्पत्य प्रियस्य पतिताम् प्रियाम् ।। ५-१४-२९

जले निपतित अग्रैः च पादपैर् उपशोभिताम् ।
वार्यमाणाम् इव क्रुद्धाम् प्रमदाम् प्रिय बन्धुभिः ।। ५-१४-३०

पुनः आव्न्त तोयाम् च ददर्श स महा कपिः ।
प्रसन्नाम् इव कान्तस्य कान्ताम् पुनर् उपस्थिताम् ।। ५-१४-३१

कपिः	=	Hanuma	ददर्श	=	saw	नदीम्	=	river
निपतिताम्	=	which fell down	नगात्	=	from a mountain	प्रियाम् इव	=	like a beloved (young wife)
पतिताम्	=	who fell down	समुत्पत्य	=	after jumping	प्रियस्य अन्गात्	=	from the lap of a loved one
उपशोभिताम्	=	shone	पादपैः	=	by trees	जले निपतित अग्रैः	=	whose ends fell down in water
प्रमदाम् इव	=	(or) like a woman	क्रुद्धाम्	=	in anger	वार्यमाणाम्	=	being detained
प्रिय बन्धुभिः	=	by her near and dear	सः महा कपिः	=	that great Hanuma	पुनः ददर्श	=	again saw (that river)
आवृत्त तोयाम्	=	with water turning back	कान्ताम् इव	=	like a beloved woman	उपस्थिताम्	=	reaching
पुनः	=	again	प्रसन्नाम्	=	being reconciled	कान्तस्य	=	to her beloved one.

Hanuma saw river which fell down from the mountain like a beloved (young wife) who fell down after jumping from the lap of a loved one shone by trees whose ends fell down in water or like a woman in anger being detained by her near and dear. That great Hanuma again saw that river with water, turning back like a beloved woman reaching her beloved again, being reconciled to her beloved one.

तस्य अदूरात् स पद्मिन्यो नाना द्विज गण आयुताः ।
ददर्श कपि शार्दूलो हनुमान् मारुत आत्मजः ।। ५-१४-३२

हरिशार्दूलः	=	the best among vanaras	मारुत आत्मजः	=	(and) the son of Vayu	सः हनुमान्	=	that Hanuma
ददर्श	=	saw	तस्य अदूरात्	=	near to that mountain	पद्मिन्यः	=	lotus ponds
नाना द्विज गण आयुताः	=	together with many groups of birds.						

The best among vanaras and the son of Vayu, that Hanuma saw near to that mountain, lotus ponds together with many groups of birds.

कृत्रिमाम् दीर्घिकाम् च अपि पूर्णाम् शीतेन वारिणा ।
मणि प्रवर सोपानाम् मुख्ता सिकत शोभिताम् ।। ५-१४-३३

विविधैर् मृग सम्घैः च विचित्राम् चित्र काननाम् ।
प्रासादैः सुमहद्भिः च निर्मितैर् विश्व कर्मणा ।। ५-१४-३४

काननैः कृत्रिमैः च अपि सर्वतः समलम्कृताम् ।

कृत्रिमाम् दीर्घिकाम् च अपि	=	(He also saw) an artificial pond	पूर्णाम्	=	filled	सीतेन वारिणा	=	with cold water
मणि प्रवर सोपानाम्	=	with steps embedded with best diamonds	मुक्ता सिकत शोभिताम्	=	shone by the sand of pearls	विचित्राम्	=	wonderful
विविधैः ग सम्घैः च	=	with various groups of animals	चित्र काननाम्	=	with wonderful forest	सुमहद्भिः प्रासादैः	=	with very big buildings
विश्व कर्मणा निर्मितैः	=	made by Vishwakarma	कृत्रिमैः काननैः च अपि	=	with groups of artificial trees	सर्वतः समलम्कृताम्	=	decorated in all directions.

He also saw an artificial pond filled with cold water, with steps embedded with best diamonds, shone by the sand of pearls, wonderful forest with very big buildings made by Vishwakarma, with groups of artificial trees decorated in all directions.

ये केचित् पादपाः तत्र पुष्प उपग फल उपगाः ।। ५-१४-३५
सच् चत्राः सवितर्दीकाः सर्वे सौवर्ण वेदिकाः ।

तत्र	=	there	ये केचित्	=	whatever	पादपाः	=	trees were there
पुष्प उपग फल उपगाः	=	with flowers and fruits	सर्वे	=	all those	सच्चत्राः	=	were together with umbrellas
सवितर्दीकाः	=	together with big platforms	सौवर्ण वेदिकाः	=	and with (smaller) golden platforms.			

There whatever trees were there with flowers and fruits, all those were together with umbrellas, together with big platforms and with smaller golden platforms.

लता प्रतानैः बहुभिः पर्णैः च बहुभिर् व्न्ताम् ।। ५-१४-३६
काञ्चनीम् शिंशुपाम् एकाम् ददर्श स महा कपिः ।
वृताम् हेममयूभिस्तु वेदिकाभिः समन्ततः ।। ५-१४-३७

हरियूधपः	=	the monkey warrior Hanuma	ददर्श	=	saw	एकाम् शिम्शुपाम्	=	one shimshupaa tree
काञ्चनीम्	=	golden colour	वृताम्	=	covered	बहुभिः लता प्रतानैः	=	with many groups of creepers

बहुभिः पर्णैः	=	and with many leaves	वृताम्	=	surrounded	समन्ततः	=	everywhere
वेदिकाभिः	=	with platforms	हेममयीभिस्तु	=	made of gold.			

The monkey warrior Hanuma saw one shimshupaa tree golden in colour covered with many groups of creepers and with many leaves surrounded everywhere with platforms made of gold.

सो अपश्यद् भूमि भागामः च गर्त प्रस्त्रवणानि च ।
सुवर्ण वृक्षान् अपरान् ददर्श शिखि सन्निभान् ।। ५-१४-३८

सः	=	Hanuma	ददर्श	=	saw	भूमि भागाम्ः च	=	lands
गर्त प्रस्त्रवणानि च	=	mountain springs	अपरान्	=	and some other	सुवर्ण वृक्षान्	=	golden trees
शिखि सन्निभान्	=	equal to fire.						

Hanuma saw lands, mountain springs, and some other golden trees equal to fire.

तेषाम् द्रुमाणाम् प्रभया मेरोर् इव महा कपिः ।
अमन्यत तदा वीरः कान्चनो अस्मि इति वानरः ।। ५-१४-३९

तदा	=	then	वीरः	=	the courageous	वानरः	=	Hanuma
अमन्यत इति	=	thought thus	दिवाकरः	=	like the sun	प्रभया	=	by the radiance
मेरोः	=	of Mount Meru	प्रभया	=	by the radiance	तेषाम् द्रुमाणाम्	=	of those trees
कान्चनः अस्मि	=	I am of golden colour.						

Then the courageous Hanuma thought thus: 'Like the sun by the radiance of Mount Meru, by the radiance of those trees, I am of golden colour.'

ताम् कान्चनैः तरु गणैर् मारुतेन च वीजिताम् ।
किन्किणी शत निर्घोषाम् दृष्ट्वा विस्मयम् आगमत् ।। ५-१४-४०

ताम् दृष्ट्वा	=	seeing that shimshupaa tree	तरु गणैः	=	with groups of trees	काञ्चनैः	=	of golden colour
वीजिताम्	=	blown	मारुतेन	=	by the wind	किन्किणी शत निर्घोषाम्	=	with the sound of hundreds of tinkle bells
विस्मयम् आगमत्	=	(Hanuma) got surprised.						

Seeing that shimshupaa tree with groups of trees of golden colour blown by the wind, with the sound of hundreds of tinkle bells, Hanuma got surprised.

स पुष्पित अग्राम् रुचिराम् तरुण अन्कुर पल्लवाम् ।
ताम् आरुह्य महा वेगः शिंशपाम् पर्ण सम्व्न्ताम् ।। ५-१४-४१

सः	=	Hanuma	महा बाहुः	=	with great arms	आरुह्य	=	climbing up
ताम्	=	that shimshupaa tree	पुष्पित अग्राम्	=	with well flowered ends	रुचिराम्	=	beautiful one
तरुण अन्कुर पल्लवाम्	=	mature with young shoots and leaves	पर्ण सम्वृताम्	=	and covered by leaves.			

Hanuma with great arms climbing up that shimshupaa tree with well flowered ends, beautiful tree, mature with young shoots and leaves and covered by leaves (thought thus).

इतो द्रक्ष्यामि वैदेहीम् राम दर्शन लालसाम् ।
इतः च इतः च दुह्ख आर्ताम् सम्पतन्तीम् यद्न्च्चया ।। ५-१४-४२

द्रक्ष्यामि	=	I will see	यद्न्चया	=	by God's grace	इतः	=	here
वैदेहीम्	=	Sita	राम दर्शन लालसाम्	=	who is interested in the sight of Sri Raama	सम्पतन्तीम्	=	while she is moving
इतः च इतः च	=	here and there	दुह्ख आर्ताम्	=	with grief.			

'I will see by God's grace, Sita who is interested in the sight of Sri Raama while she is moving here and there with grief.'

अशोक वनिका च इयम् द्दढम् रम्या दुरात्मनः ।
चम्पकैः चन्द्नैः च अपि बकुलैः च विभूषिता ।। ५-१४-४३

इयम् अशोक वनिका	=	this Ashoka garden	दुरात्मनः	=	of evil-souled Ravana	द्दढम्	=	is definitely
रम्या	=	beautiful	विभूषिता	=	it is well decorated	चम्पकैः	=	by champaka trees
चन्द्नैः च	=	by sandal trees	अकुल	=	by Vakula tree.			

This Ashoka garden of evil-souled Ravana is definitely beautiful; it is well decorated by Champaka trees, by sandal trees and by Vakula trees.

इयम् च नलिनी रम्या द्विज सम्घ निषेविता ।
इमाम् सा राम महिषी नूनम् एष्यति जानकी ।। ५-१४-४४

इयम् नलिनी च	=	this pond also	द्विज सम्घ निषेविता	=	served by groups of birds	रम्या	=	is beautiful
सा राम महिषी	=	that wife of Sri Raama	जानकी	=	Janaki	नुनम्	=	definitely
एष्यति	=	will come	इमाम्	=	for this.			

'This pond also served by groups of birds is beautiful; that wife of Sri Raama definitely will come for this pond.'

सा राम राम महिषी राघवस्य प्रिया सदा ।
वन संचार कुशला नूनम् एष्यति जानकी ।। ५-१४-४५

राम महिषी	=	the wife of Sri Raama	राघवस्य प्रिया	=	dear to Sri Raama	सती	=	a chaste wife
राम	=	soul captivating one	वन सम्चार कुशला	=	expert at moving in forest	सा जानकी	=	that Janaki
नुनम् एष्यति	=	will definitely come.						

'The wife of Sri Raama dear to Sri Raama, a chaste wife, soul captivating one, expert at moving in forest, that Janaki will definitely come.'

अथवा मृग शाव अक्षी वनस्य अस्य विचक्षणा ।
वनम् एष्यति सा च इह राम चिन्ता अनुकर्शिता ।। ५-१४-४६

अथवा	=	otherwise	मृग शाव अक्षी	=	one with the eyes of a deer	अस्य वनस्य विचक्षणा	=	conversant with the forest
राम चिन्त अनुकर्शिता	=	emaciated by the thought of Sri Raama	सा आर्य	=	that noble one	एष्यति	=	will come
इह वनम्	=	for this garden.						

'Otherwise one with the eyes of a deer, emaciated by the thought of Sri Raama, that noble one will come for this garden.'

राम शोक अभिसम्तप्ता सा देवी वाम लोचना ।
वन वास रता नित्यम् एष्यते वन चारिणी ।। ५-१४-४७

राम शोक अभिसम्तप्ता	=	torched by grief for Sri Raama	वाम लोचना	=	with beautiful eyes	रता	=	interested
नित्यम्	=	always	वन वास	=	living in the garden	सा देवी	=	that Devi
वन चारिणी	=	moving about in the garden	एष्यते	=	will come.			

'Tortured by grief for Sri Raama, with beautiful eyes, interested always living in the garden, that Devi moving about in the garden will come.'

वने चराणाम् सततम् नूनम् स्पृहयते पुरा ।
रामस्य दयिता भार्या जनकस्य सुता सती।। ५-१४-४८

दयिता भार्या	=	the beloved wife	रामस्य	=	of Sri Raama	सुता	=	the daughter
जनकस्य	=	of king Janaka	सती	=	the chaste wife	पुरा	=	earlier

सततम्	=	always	स्पृहयते	=	was interested	वने चराणाम्	=	the denizens of the garden
नूनम्	=	this is true.						

'The beloved wife of Sri Raama, the daughter of king Janaka, the chaste wife, earlier always was interested the denizens of the garden. This is true.'

संध्या काल मनाः श्यामा ध्रुवम् एष्यति जानकी ।
नदीम् च इमाम् शिव जलाम् संध्या अर्थे वर वर्णिनी ।। ५-१४-४९

श्यामा	=	the ever youthful	वरवर्णिनी	=	one with the best complexion	जानकी	=	Sita
सम्ध्या काल मनाः	=	interested in the rites of Sandhya time	ध्रुवम् एष्यति	=	will definitely come	इमाम् नदीम्	=	to this river
शुभ जलाम्	=	with the auspicious water	सन्ध्यार्थे	=	for Sandhya rite.			

'The ever youthful one with the best complexion, Sita interested in the rites of Sandhya time will definitely come to this river with the auspicious water for Sandhya rite.'

तस्याः च अपि अनुरूपेयम् अशोक वनिका शुभा ।
शुभा या पार्थिव इन्द्रस्य पत्नी रामस्य सम्मिता ।। ५-१४-५०

या	=	whoever Sita	शुभा पत्नी	=	the auspicious wife	सम्मता	=	a dear one
रामस्य	=	of Sri Raama	अर्धि वनस्य	=	the king of kings	तस्याः	=	to that Sita
इयम् अशोक वनिका	=	this Ashoka garden	शुभा	=	an auspicious one	अनुरूपापिच	=	is well suited also

'Whoever Sita, the auspicious wife, a dear one of Sri Raama, the king of kings, to that Sita this Ashoka garden, an auspicious one, is well suited also.'

यदि जिवति सा देवी तारा अधिप निभ आनना ।
आगमिष्यति सा अवश्यम् इमाम् शिव जलाम् नदीम् ।। ५-१४-५१

सा देवी	=	that Devi	तारा अधिप निभ आनना	=	with the face like that of the moon	जिवति यदि	=	if alive
सा	=	She	अवश्यम्	=	definitly	आगमिष्यति	=	will come
इमाम् नदीम्	=	for this river	शिव जलाम्	=	with auspicious water.			

'That Devi with the face like that of the moon, if alive, she definitely will come for this river with auspicious water.'

एवम् तु मत्वा हनुमान् महात्मा ।
प्रतीक्षमाणो मनुज इन्द्र पत्नीम् ।।
अवेक्षमाणः च ददर्शसर्वम् ।
सुपुष्पिते पर्ण घने निलीनः ।। ५-१४-५२

महात्मा	=	the great-souled	हनुमान्	=	Hanuma	एवम् मत्वा	=	thus thinking
प्रतीक्षमाणः	=	waiting	मनुज इन्द्र पत्नीम्	=	for the wife of king of men	निलीनः	=	being concealed
सुपुष्पिते पर्ण घने	=	in the mass of well flowered leaves	सर्वम् ददर्श	=	saw everything	अवेक्षमाणः च	=	observing every-where.

The great-souled Hanuma thus thinking being concealed in the mass of well flowered leaves saw everything observing everywhere.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे चतुर्दशः सर्गः ।।

Thus completes 14th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

15 Sarga 15 - पञ्चदशः सर्ग

Hanuma Sees Seetha

Introduction -

Hanuma continues his search in the Ashoka garden for Sita. He sees an emaciated woman surrounded by demonesses. From Her radiance and manner of clothing etc, Hanuma recognizes Her to be Sita.

स वीक्षमाणः तत्रस्थो मार्गमाणः च मैथिलीम् ।
अवेक्षमाणः च महीम् सर्वाम् ताम् अन्ववैक्षत ।। ५-१५-१

सः	=	that Hanuma	तत्रस्तः	=	being there	वीक्षमाणः	=	seeing(and)
मार्गमाणः	=	searching	मैथिलीम्	=	for Sita	अवेक्षमाणः	=	observing
सर्वाम्	=	all	ताम् महीम्	=	that land	अन्ववैक्षत	=	explored (the garden).

That Hanuma being there, seeing and searching for Sita, observing all that land, explored the garden.

सन्तान कलताभिः च पादपैर् उपशोभिताम् ।
दिव्य गन्ध रस उपेताम् सर्वतः समलम्कृताम् ।। ५-१५-२

ताम् स नन्दन सम्काशाम् मृग पक्षिभिर् आवृताम् ।
हर्म्य प्रासाद सम्बाधाम् कोकिल आकुल निह्स्वनाम् ।। ५-१५-३

कान्चन उत्पल पद्माभिः वापीभिः उपशोभिताम् ।
बह्व आसन कुथा उपेताम् बहु भूमि गृह आयुताम् ।। ५-१५-४

सर्व ऋतु कुसुमैः रम्यैः फलवद्भिः च पादपैः ।
पुष्पितानाम् अशोकानाम् श्रिया सूर्य उदय प्रभाम् ।। ५-१५-५

प्रदीप्ताम् इव तत्रस्थो मारुतिः समुदैक्षत ।
निष्पत्र शाखाम् विहगैः क्रियमाणाम् इव असकृत् ।। ५-१५-६

विनिष्पतद्भिः शतशः चित्रैः पुष्प अवतंसकैः ।
आमूल पुष्प निचितैर् अशोकैः शोक नाशनैः ।। ५-१५-७

पुष्प भार अतिभारैः च स्पृशद्भिर् इव मेदिनीम् ।
कर्णिकारैः कुसुमितैः किंशुकैः च सुपुष्पितैः ।। ५-१५-८

सः मारुतिः	=	that Hanuma	तत्रस्थः	=	being there	समुदैक्षत	=	observed closely
ताम्	=	that Ashoka garden	उपशोभिताम्	=	shone	सन्तान कलताभिः च	=	by Santanaka creepers
पादपैः	=	Santana trees	दिव्य गन्ध रस उपेताम्	=	with heavenly aroma and juice	समलम्कृताम्	=	well decorated
सर्वतः	=	in all directions	नन्दन सम्काशाम्	=	equaling the garden of Nandana	आवृताम्	=	surrounded
मृग पक्षिभि	=	by animals and birds	हर्म्य प्रासाद सम्बाधाम्	=	congested with mansions and palaces	कोकिल आकुल निह्स्वनाम्	=	resounded with the notes of cuckoos
उपशोभिताम्	=	decorated	वापीभिः	=	with wells	कान्चन उत्पल पद्माभिः	=	having golden water lilies lotuses and
बह्व आसन कुथा उपेताम्	=	with many chairs and carpets	बहु भूमि गृह आयुताम्	=	with many sub-terrain houses	रम्याम्	=	beautiful

पादपैः	=	trees	सर्वर्तु कुसुमैः	=	with flowers of all seasons	फलवद्भिः	=	and with fruit
सूर्य उदय प्रभाम्	=	with the radiance of raising Sun	श्रिया	=	by the glory	पुष्पितानाम् अशोकानाम्	=	of Ashoka trees in bloom
प्रदीप्ताम् इव	=	as though radiant	क्रियमाणाम् इव	=	as though being made	निष्पत्र शाखाम्	=	to be with branches without leaves
शतशः विहगैः	=	by hundreds of birds	असकृत् विनिष्पतद्भिः	=	perching again and again	अशोकैः	=	Ashoka trees
चित्रैः पुष्प अवतंसकैः	=	with wonderful flowers as head decorations	आमूल पुष्प निचितैः	=	with flowers spread till the roots	सोकनाशनैः	=	destroying leaves
पुष्प भार अतिभारैः च	=	with the weight of groups of flowers	स्पृसत्भिरिव	=	as touching	मेदिनीम्	=	the earth
कर्णिकारैः	=	with Karnkaara trees	कुसुमितैः	=	in blossom	किम्शुकैः	=	with Kimkusa trees
सुपुष्पितैः	=	in full blossom.						

That Hanuma being there observed closely that Ashoka garden shone by Santanaka creepers, Santana trees with heavenly aroma and juice, well decorated in all directions equalling the garden of Nandana, surrounded by animals and birds, congested with mansions and palaces, resounded with the notes of cuckoos, decorated with wells having golden water lilies, lotuses and with many chairs and carpets; with many sub-terrain houses, beautiful trees, with trees with flowers of all seasons and with fruit, with the radiance of raising sun, by the glory of ashoka trees in bloom, as though radiant as though being made to be with branches without leaves, by hundreds of birds perching again and again, Ashoka trees with wonderful flowers as head decoration, with flowers spread till the roots destroying leaves, with weight of groups of flowers as touching the earth with karnolaara trees in blossom with Kimkusa trees in full blossom.

स देशः प्रभया तेषाम् प्रदीप्त इव सर्वतः ।
पुन्नागाः सप्त पर्णाः च चम्पक उद्दालकाः तथा ।। ५-१५-९
विवृद्ध मूला बहवः शोभन्ते स्म सुपुष्पिताः ।

तेशः प्रभ्यया	=	by the radiance of those trees	सः देशः	=	that region	प्रदीप्त इव	=	was as though lit
सर्वतः	=	in all directions	पुन्नागाः	=	Punnaaga trees	विवृद्ध मूलः	=	with fattened roots
सुपुष्पिताः	=	and in full blossom	सप्त पर्णाः च	=	saptaparna trees	तथा चम्पक उद्दालकाः	=	campaka and Uddalaka trees
शोभन्ते स्म	=	were shining						

By the radiance of those trees that region was as though lit in all directions. Punnaaga trees with flatted roots and in full blossom, Saptaparna trees Campaka and Uddalaka trees were shining.

शात कुम्भ निभाः केचित् केचिद् अग्नि शिख उपमाः ।। ५-१५-१०
नील अन्जन निभाः केचित् तत्र अशोकाः सहस्त्रशः ।

तत्र	=	there (in that garden of Ashoka)	सहस्रशः अशोकाः	=	(there were) thousands of Ashoka trees	केचित्	=	some
शात कुम्भ निभाः	=	equalling gold	केचित्	=	some	अग्नि शिख उपमाः	=	equalling fire
केचित्	=	some	नील अन्जन निभाः	=	equalling the precious stone Niila and Anjana.			

There in that garden of Ashoka there were thousands of Ashoka trees some equalling gold, some equalling fire, some equalling the precious stone Niila and Anjana.

नन्दनम् विविध उद्यानम् चित्रम् चैत्ररथम् यथा || ५-१५-११
अतिवृत्तम् इव अचिन्त्यम् दिव्यम् रम्यम् श्रिया वृतम् ।

द्वितीयम् इव च आकाशम् पुष्प ज्योतिर् गण आयुतम् || ५-१५-१२
पुष्प रत्न शतैः चित्रम् पन्चमम् सागरम् यथा ।

सर्व ऋतु पुष्पैर् निचितम् पादपैर् मधु गन्धिभिः || ५-१५-१३
नाना निनादैः उद्यानम् रम्यम् मृग गणैर् द्विजैः ।

अनेक गन्ध प्रवहम् पुण्य गन्धम् मनो रमम् || ५-१५-१४

नन्दनम् यथा	=	like the garden of Nandana	विबुध उद्यानम्	=	a celestial garden	चित्रम्	=	wonderful
चैत्ररथम् यथा	=	like Caitraratham (a garden of Kubera)	अतिवृत्तम्	=	surpassing all	अचिन्त्यम्	=	unfathomable
दिव्यम्	=	an excellent one	रम्यम्	=	a beautiful one	श्रिया वृत्तम्	=	consisting of glory
पुष्प ज्योतिर् गण आयुतम्	=	together with flowers like clusters of stars	द्वितीयम् आकाशम् इव	=	like a second sky	चित्रम्	=	wonderful
पुष्प रत्न शतैः	=	with flowers like hundreds of diamonds	द्वितीयम् सागरम् यथा	=	like a second ocean	सर्व ऋतु पुष्पैः	=	with flowers of all seasons
निचितम्	=	spread	पादपैः	=	with trees	मधु गन्धभिः	=	having the smell of honey
रम्यम्	=	beautiful	मृग गनैः	=	with groups of animals	द्विजैः	=	birds
नाना निनादैः	=	of various sounds	अनेक गन्ध प्रवहम्	=	diffused with many smells	पुण्य गन्धम्	=	with an auspicious smell
मनोरमम्	=	soul pleasing.						

Like the garden of Nandana, a celestial garden, wonderful like Caitraratham, a garden of Kubera, surpassing all, unfathomable, an excellent one, a beautiful one consisting of glory together with flowers like clusters of stars, like a second sky wonderful with flowers, like hundreds of diamonds, like a second ocean with flowers of all seasons, spread with trees having the smell of honey, beautiful with groups of animals of various sounds, diffused with many smells with an auspicious soul pleasing smell.

शैल इन्द्रम् इव गन्ध आढ्यम् द्वितीयम् गन्ध मादनम् ।
अशोक वनिकायाम् तु तस्याम् वानर पुम्गवः ।। ५-१५-१५

स ददर्श अविदूरस्थम् चैत्य प्रासादम् ऊर्जितम् ।
मध्ये स्तम्भ सहस्रेण स्थितम् कैलास पाण्डुरम् ।। ५-१५-१६

प्रवाल कृत सोपानम् तप्त कान्चन वेदिकम् ।
मुष्णन्तम् इव चक्षूम्षि द्योतमानम् इव श्रिया ।। ५-१५-१७

विमलम् प्रांशु भावत्वाद् उल्लिखन्तम् इव अम्बरम् ।

सः वानर पुम्गवः	=	that monkey warrior Hanuma	ददर्श	=	saw	अविदूरस्थम्	=	not far away
तस्याम् अशोक वनिकायाम्	=	in that Ashoka garden	मध्ये	=	in the middle	ऊर्जितम् चैत्य प्रासादम्	=	a lofty temple
गन्ध आढ्यम्	=	filled with fragrance	द्वितीयम् गन्ध मादनम् इव	=	like a second Gandhamaadana Mountain	स्तितम्	=	standing
स्तम्भ सहस्रेण	=	by a thousand pillars	कैलास पाण्डुरम्	=	white like Mount Kailaasa	प्रवाल कृत सोपानम्	=	with stairs made of corals
तप्त कान्चन वेदिकम्	=	with platforms made of refined gold	द्योतमानम् इव	=	as though radiant	श्रिया	=	with glory
विमलम्	=	clear	प्राम्शु भावत्वाद्	=	because of being tall	उल्लिखन्तम् इव	=	as thought scraping
अम्बरम्	=	the sky						

That monkey warrior Hanuma saw not far away in that Ashoka garden, in the middle, a lofty temple filled with fragrance like a second Gandhamadana Mountain, standing by a thousand pillars, white like Mount Kailaasa with stairs made of corals with platforms made of refined gold as though radiant with glory, clear and because of being tall as though scraping the sky.

ततो मलिन सम्वीताम् राक्षसीभिः समावृताम् ।। ५-१५-१८
उपवास कृशाम् दीनाम् निह्श्वसन्तीम् पुनः पुनः ।

ददर्श शुक्ल पक्ष आदौ चन्द्र रेखाम् इव अमलाम् ।। ५-१५-१९

ततः	=	thereafter	ददर्श	=	Hanuma saw (Sita)	मलिन सम्वीताम्	=	wearing a soiled garment
समावृताम्	=	surrounded	राक्षसीभिः	=	by raksha women	उपवास कृशाम्	=	emaciated due to fasting
दीनाम्	=	looking miserable	निःश्वसन्तीम्	=	sighing	पुनः पुनः	=	again and again
अमलाम् चन्द्र रेखाम् इव	=	like the pure crescent moon	शुक्ल पक्ष आदौ	=	at the beginning of a bright fortnight			

Thereafter Hanuma saw Sita wearing a soiled garment, surrounded by rakshasa women, emaciated due to fasting, looking miserable, sighing again and again, like the pure crescent moon at the beginning of a bright fortnight.

मन्द प्रख्यायमानेन रूपेण रुचिर प्रभाम् ।
पिनद्धाम् धूम जालेन शिखाम् इव विभावसोः ।। ५-१५-२०

रूपेण	=	with a form	मन्द प्रख्यायमानेन	=	that slowly came out	विभावसोः शिखाम् इव	=	like a tongue of fire
रुचिर प्रभाम्	=	of beautiful radiance	पिनद्धाम्	=	covered	धूम जालेन	=	by smoke.

With a form that slowly came out like a tongue of fire, of beautiful radiance covered by smoke.

पीतेन एकेन सम्वीताम् क्लिष्टेन उत्तम वाससा ।
सपन्काम् अनलम्काराम् विपद्माम् इव पद्मिनीम् ।। ५-१५-२१

सम्वीताम्	=	covered	एकेन	=	by a single	उत्तम वाससा	=	best cloth
पीतेन	=	of yellow colour	क्लिष्टेन	=	which was wrinkled	अनलम्काराम्	=	without any decorations
पद्मिनीम् इव	=	like a lotus plant	विपद्माम्	=	without lotuses	सपन्काम्	=	together with mud.

Covered by a single best cloth of yellow colour, which was wrinkled, without any decorations like a lotus plant without lotuses, together with mud.

व्रीडिताम् दुह्ख सम्तप्ताम् परिम्लानाम् तपस्विनीम् ।
ग्रहेण अन्गारकेण एव पीडिताम् इव रोहिणीम् ।। ५-१५-२२

व्रीडिताम्	=	bashful	दुह्ख सम्तप्ताम्	=	tortured by sorrow	परिम्लानाम्	=	worn out
तपस्विनीम्	=	in a pitiable condition	रोहिणीम् इव	=	like the constellation Rohini	पीडिताम्	=	pressed

अन्गारकेण ग्रहेण	=	by the planet mars.

Bashful, tortured by sorrow worn out in a pitiable condition like the constellation Rohini, pressed by the planet mars.

अश्रु पूर्ण मुखीम् दीनाम् कृशाम् अननशेन च ।
शोक ध्यान पराम् दीनाम् नित्यम् दुह्ख परायणाम् ।। ५-१५-२३

अश्रु पूर्ण मुखीम्	=	with a face full of tears	दीनाम्	=	in a pitiable condition	कृशाम्	=	emaciated
अनशनेन	=	due to not taking food	शोक ध्यान पराम्	=	immersed in thought with gloom	नित्यम् दीनाम्	=	always in a pitiable state
दुह्ख परायणाम्	=	surrendering to sorrow.						

With a face full of tears in a pitiable condition, emaciated due to not taking food, immersed in thought with gloom, always in a pitiable state, surrendering to sorrow.

प्रियम् जनम् अपश्यन्तीम् पश्यन्तीम् राक्षसी गणम् ।
स्व गणेन मृगीम् हीनाम् श्व गण अभिवृताम् इव ।। ५-१५-२४

अपश्यन्तीम्	=	not seeing	प्रियम् जनम्	=	dear people	पश्यन्तीम्	=	seeing
राक्षसी गणम्	=	groups of demonesses	मृगीम् इव	=	like a female deer	हीनाम्	=	loosing
स्व गणेन	=	her own herd	श्व गणाभिवृताम्	=	surrounded by group of hounds.			

Not seeing dear people, seeing groups of demonesses, like a female deer loosing her own herd surrounded by group of hounds.

नील नाग आभया वेण्या जघनम् गतया एकया ।
नीलया नीरदापाये वनराज्या महीमिव ।। ५-१५-२५
सुख अर्हाम् दुह्ख सम्तप्ताम् व्यसनानाम् अकोदिवाम् ।

वेण्या	=	with a braid	एकया नील नाग आभया	=	with the radiance of a single black serpent	गतया	=	reaching
जघनम्	=	hinder part	महीमिव	=	like the earth	नीलया	=	with dark green
वनराज्या	=	groups of trees	नीरदापाये	=	during the end of rainy season	सुख अर्हाम्	=	deserving of comforts
दुह्ख सम्तप्ताम्	=	tormented by grief	व्यसनानाम् अकोविदाम्	=	not accustomed to calamities.			

With a braid with the radiance of a single black serpent reaching hinder part, like the earth with dark green groups of trees during the end of rainy season, deserving of comforts, tormented by grief, not accustomed to calamities.

ताम् समीक्ष्य विशाल अक्षीम् अधिकम् मलिनाम् कृशाम् ।। ५-१५-२६
तर्कयाम् आस सीता इति कारणैः उपपादिभिः ।

समीक्ष्य	=	observing	ताम्	=	that woman	विशाल अक्षीम्	=	with wide eyes
अधिकम् मलिनाम्	=	very untidy	कृशाम्	=	emaciated	तर्कयाम् आस	=	Hanuma thought (that)
सीतेति	=	this is indeed Sita	उपपादिभिः कारणैः	=	on logical grounds.			

Observing that woman with wide eyes, very untidy, emaciated, Hanuma thought that this is indeed Sita on logical grounds.

ह्रियमाणा तदा तेन रक्षसा काम रूपिणा ।। ५-१५-२७
यथा रूपा हि दृष्टा वै तथा रूपा इयम् अन्गना ।

तदा	=	then	ह्रियमाणा	=	while being abducted	तेन रक्षसा	=	by that rakshasa
काम रूपिणा	=	with the ability to assume desired form	यथा रूपा दृष्टा	=	in whatever way She was seen	इयम् अन्गना	=	this woman
तथा रूपा	=	has the same form.						

Then, while being abducted by that rakshasa with the ability to assume desired form in whatever way, She was seen, this woman has the same form.

पूर्ण चन्द्र आननाम् सुभ्रूम् चारु वृत्त पयो धराम् ।। ५-१५-२८
कुर्वन्तीम् प्रभया देवीम् सर्वा वितिमिरा दिशः ।

ताम् नील केशीम् बिम्ब ओष्ठीम् सुमध्याम् सुप्रतिष्ठिताम् ।। ५-१५-२९
सीताम् पद्म पलाश अक्षीम् मन्मथस्य रतिम् यथा ।

सीताम्	=	(Hanuma saw) Sita	पूर्ण चन्द्र आननाम्	=	with a face like full moon	सुभ्रूम्	=	with beautiful eye-brows
चारु वृत्त पयो धराम्	=	with graceful rounded breasts	प्रभया	=	by the radiance	कुर्वन्तीम्	=	making
सर्वाः दिशः	=	all directions	वितिमिराः	=	without darkness	देवीम्	=	goddess like
नील केशीम्	=	with black hair	बिम्ब ओष्ठीम्	=	with lips like bimba fruit	सुमध्याम्	=	with a good waist
सुप्रतिष्ठाम्	=	very firm	पद्म पलाश अक्षीम्	=	with eyes like lotus petals	मन्मथस्य रतिम् यथा	=	like Rati the consort of god of love.

Hanuma saw Sita with a face like full moon, with beautiful eyebrows, with graceful rounded breasts, by the radiance making all directions without darkness, goddess like with black hair, with lips like bimba fruit, with a good waist, very firm, with eyes like lotus petals, like Rati the consort of god of love.

इष्टाम् सर्वस्य जगतः पूर्ण चन्द्र प्रभाम् इव ।। ५-१५-३०
भूमौ सुतनुम् आसीनाम् नियताम् इव तापसीम् ।

पूर्ण चन्द्र प्रभाम् इव	=	as the light of full moon	इष्टाम्	=	dear	सर्वस्य जगतः	=	to all world
तापसीम् इव	=	like an ascetic woman	नियताम्	=	leading austere life	आसीनाम्	=	sitting
भूमौ	=	on (bare) ground	सुतनुम्	=	with a good body.			

As the light of full moon, dear to all world, like an ascetic woman leading austere life sitting on bare ground with a good body.

निःश्वास बहुलाम् भीरुम् भुजग इन्द्र वधूम् इव ।। ५-१५-३१
शोक जालेन महता विततेन न राजतीम् ।

निःश्वास बहुलाम्	=	sighing a lot	भुजग इन्द्र वधूम् इव	=	like the consort of lord of serpents	भीरुम्	=	in fright
न राजतीम्	=	not radiant	शोक जालेन	=	by sorrow	महता	=	which was great
विततेन	=	(and) extensive.						

Sighing a lot like the consort of lord of serpents in fright, not radiant by sorrow which was great and extensive.

संसक्ताम् धूम जालेन शिखाम् इव विभावसोः ।। ५-१५-३२
ताम् स्मृतीम् इव संदिग्धाम् ऋद्धिम् निपतिताम् इव ।

ताम्	=	(Hanuma saw)Her	विभावसोः शिखाम् इव	=	like a tongue of fire	सम्सक्ताम्	=	mixed
धूम जालेन	=	with column of smoke	स्मृतीम् इव	=	like an intellect	सम्दिग्धाम्	=	together with doubts
निपतिताम् ऋद्धिम् इव	=	like a cast away treasure.						

Hanuma saw Her like a tongue of fire mixed with column of smoke, like an intellect together with doubts, like a cast away treasure.

विहताम् इव च श्रद्धाम् आशाम् प्रतिहताम् इव ।। ५-१५-३३
स उपसर्गाम् यथा सिद्धिम् बुद्धिम् सकलुषाम् इव ।

विहताम् श्रद्धाम् इव	=	like shattered faith	प्रतिहताम् आशाम् इव	=	like a frustrated hope	स उपसर्गाम् सिद्धिम् इव	=	like success together with obstacles
सकलुषाम् बुद्धिम् इव	=	like an impure mind.						

Like shattered faith, like frustrated hope, like success together with obstacles, like an impure mind.

अभूतेन अपवादेन कीर्तिम् निपतिताम् इव ।। ५-१५-३४
राम उपरोध व्यथिताम् रक्षो हरण कर्शिताम् ।

कीर्तिम् इव	=	like fame	निपतिताम्	=	that has fallen down	अभूतेन अपवादेन	=	by a false scandal
राम उपरोध व्यथिताम्	=	tortured by the obstruction caused to Raama	रक्षो हरण कर्शिताम्	=	emaciated due to the abduction by Ravana.			

Like fame that has fallen down by a false scandal, tortured by the obstruction caused to Raama, emaciated due to the abduction by Ravana.

अबलाम् मृग शाव अक्षीम् वीक्षमाणाम् ततः ततः ।। ५-१५-३५
बाष्प अम्बु प्रतिपूर्णेन कृष्ण वक्र अक्षि पक्ष्मणा ।
वदनेन अप्रसन्नेन निह्श्वसन्तीम् पुनः पुनः ।। ५-१५-३६

मृग शाव अक्षीम्	=	with eyes like those of a young doe	बाष्प अम्बु परिपूर्णेन	=	full of tears	कृष्ण वक्र अक्षि पक्ष्मणा	=	with black and oblique eye-brows
अप्रसन्नेन वदनेन	=	with a cheerless countenance	वीक्षमाणाम्	=	seeing	ततः ततः	=	there and there
अबलाम्	=	being helpless	निःश्वसन्तीम्	=	sighing	पुनः पुनः	=	again and again.

With eyes like those of a young doe full of tears, with black and oblique eye-brows, with a cheerless countenance, seeing there and there, being helpless, sighing again and again.

मल पन्क धराम् दीनाम् मण्डन अर्हाम् अमण्डिताम् ।
प्रभाम् नक्षत्र राजस्य काल मेघैः इव आवृताम् ।। ५-१५-३७

मल पन्क धराम्	=	wearing a coat of dust	दीनाम्	=	pitiable one	मण्डन अर्हाम्	=	(although) suited for decorations
अमण्डिताम्	=	undecorated	प्रभाम् इव	=	like the radiance	नक्षत्र राजस्य	=	of the moon the lord of stars
आवृताम्	=	covered	काल मेघैः	=	by black clouds.			

Wearing a coat of dust, pitiable one, although suited for decorations undecorated, like the radiance of the moon, the lord of stars, covered by black clouds.

तस्य संदिदिहे बुद्धिः मुहुः सीताम् निरीक्ष्य तु ।
आम्नायानाम् अयोगेन विद्याम् प्रशिथिलाम् इव ।। ५-१५-३८

निरीक्ष्य	=	seeing	सीताम्	=	Sita	विद्याम् इव	=	like knowledge
प्रशिथिलाम्	=	in ruin	आम्नायानाम् अयोगेन	=	for want of repeated study	तस्य	=	that Hanuma's

बुद्धिः तु	= mind	मुहुः सम्दिदिहे	= got repeatedly doubtful.		

Seeing Sita like knowledge in ruin for want of repeated study, that Hanuma's mind got repeatedly doubtful.

दुह्खेन बुबुधे सीताम् हनुमान् अनलम्कृताम् ।
संस्कारेण यथा हीनाम् वाचम् अर्थ अन्तरम् गताम् ।। ५-१५-३९

हनुमान्	= Hanuma	बुबुधे	= recognized	दुखेन	= with great sorrow
सीताम्	= Sita	अनलन्कृताम्	= not decorated	वाचम् यथा	= like sentence
अर्थ अन्तरम् गताम्	= which got a different meaning	सम्स्कारेण हीनाम्	= being devoid of culture		

Hanuma recognized with great sorrow Sita not decorated, like a sentence which got a different meaning being devoid of culture.

ताम् समीक्ष्य विशाल अक्षीम् राज पुत्रीम् अनिन्दिताम् ।
तर्कयाम् आस सीता इति कारणैः उपपादयन् ।। ५-१५-४०

समीक्ष्य	= seeing	ताम् राज पुत्रीम्	= that princess	विशाल अक्षीम्	= the wide eyed one
अनिन्दिताम्	= blamless one	तर्कयामास	= (Hanuma) reasoned	सीतेति	= her to be Sita
उपपादयन् कारणैः	= for the following reasons.				

Seeing that princess, the wide eyed one, blameless one, Hanuma reasoned her to be Sita for the following reasons.

वैदेह्या यानि च अन्गेषु तदा रामो अन्वकीर्तयत् ।
तानि आभरण जालानि गात्र शोभीनि अलक्षयत् ।। ५-१५-४१

सुकृतौ कर्ण वेष्टौ च श्व दम्ष्ट्रौ च सुसंस्थितौ ।
मणि विद्रुम चित्राणि हस्तेष्व् आभरणानि च ।। ५-१५-४२

श्यामानि चिर युक्तत्वात् तथा संस्थानवन्ति च ।

तदा	= then	अलक्षयत्	= (Hanuma) saw	यानि	= whatever
आभरण जालानि	= groups of jewellery	वैदेह्याः	= of Sita	अन्गेषु	= on various parts
रामः	= Raama	अन्वकीर्तयत्	= spoke	तानि	= those
गात्र शोभीनि	= charming Her limbs	सुकृतौ	= well made	कर्ण वेष्टौ च	= earrings
सुसम्स्थितौ	= well fitting	स्व दम्ष्ट्रौ च	= svadamstras	आभरणानि च	= and ornaments

मणि विद्रुम चित्राणि	=	wonderful with diamonds corals	हस्तेषु	=	on the limbs of Her hands	चिर युक्तत्वात्	=	belonging to body for long time
श्यामानि	=	blackened	सम्स्थानवन्ति च	=	and making marks (on body).			

Then Hanuma saw whatever groups of jewellery of Sita on various parts Raama spoke, those charming Her limbs, well made earrings, well fitting Svadamstras and ornaments wonderful with diamonds on the limbs of Her hands, belonging to body for long time, blackened and making marks on body.

तानि एव एतानि मन्ये अहम् यानि रामो अन्वकीर्तयत् ।। ५-१५-४३
तत्र यानि अवहीनानि तानि अहम् न उपलक्षये ।
यानि अस्या न अवहीनानि तानि इमानि न संशयः ।। ५-१५-४४

अहम् मन्ये	=	I think	एतानि	=	all these	तानि एव	=	to be same
यानि	=	about which	रामः अन्वकीर्तयत्	=	Raama spoke	तत्र	=	among them
यानि	=	whatever	अवहीनानि	=	have been worn out	तानि	=	those
अहम्	=	I	न उपलक्षये	=	will not see	यानि	=	whatever
अस्याः	=	(jewels) of Her	न अवहीनानि	=	are not worn out	तानि इमानि	=	these are they
न सम्शयः	=	no doubt.						

'I think all these to be same about which Raama spoke; among them whatever have been worn out those I will not see; whatever jewels of Her are not worn out these are they - no doubt.'

पीतम् कनक पट्ट आभम् स्रस्तम् तद् वसनम् शुभम् ।
उत्तरीयम् नग आसक्तम् तदा दृष्टम् प्लवम् गमैः ।। ५-१५-४५

तत् उत्तरीयम् वस्त्रम्	=	that upper garment	पीतम्	=	yellow	कनक पट्ट आभम्	=	with a shine like a golden plate
सुभम्	=	auspicious one	स्रस्तम्	=	being dropped	दृष्टम्	=	had been seen
नग आसक्तम्	=	caught in a tree	तदा	=	then	प्लवम् गमैः	=	by vanaras.

That upper garment yellow with a shine like a golden plate, auspicious one, being dropped had been seen caught in a tree then by vanaras.

भूषणानि च मुख्यानि दृष्टानि धरणी तले ।
अनया एव अपविद्धानि स्वनवन्ति महान्ति च ।। ५-१५-४६

अपविद्धानि	=	dropped	धरणी तले	=	on the earth	अनया एव	=	by Her
भूषणानि च	=	ornaments also	महान्ति मुख्यानि	=	great and important	स्वनवन्ति	=	making sound
दृष्टानि	=	have been seen.						

'Dropped on the earth by Her, ornaments also great and important, those making sound have been seen.'

इदम् चिर गृहीतत्वाद् वसनम् क्लिष्टवत्तरम् ।
तथा हि नूनम् तद् वर्णम् तथा श्रीमद् यथा इतरत् ।। ५-१५-४७

इदम् वसनम्	=	this cloth	चिर गृहीतत्वाद्	=	being worn for a long time	क्लिष्टवत्तरम्	=	has worn out a lot
तथा हि	=	even then	नुनम्	=	definitely	तत् वर्णम्	=	it is of the same colour
यथा	=	like	इतरम्	=	the other (upper garment)	तथा	=	in the same way
श्रीमत्	=	(this is) glorious.						

'This cloth being worn for a long time has worn out a lot, even then definitely it is of the same colour, like the other upper garment; in the same way this is glorious.'

इयम् कनक वर्ण अन्गी रामस्य महिषी प्रिया ।
प्रनष्टा अपि सती यस्य मनसो न प्रणश्यति ।। ५-१५-४८

इयम्	=	this She	कनक वर्ण अन्गी	=	of golden colour	रामस्य पिर्या महिषी	=	is indeed Raama's dear wife
या	=	who ever (Sita)	सती	=	the chaste one	प्रनष्टा अपि	=	even though not seen
न प्रणश्यति	=	is not gone	अस्य मनसः	=	from Raama's heart.			

'This She of golden colour is indeed Raama's dear wife; who ever Sita the chaste one, even though not seen, is not gone from Raama's heart.'

इयम् सा यत् कृते रामः चतुर्भिः परितप्यते ।
कारुण्येन आनृशंस्येन शोकेन मदनेन च ।। ५-१५-४९

स्त्री प्रनष्टा इति कारुण्याद् आश्रिता इति आनृशंस्यतः ।
पत्नी नष्टा इति शोकेन प्रियेति मदनेन च ।। ५-१५-५०

सा इयम्	=	this is She	यत् कृते	=	for whose sake	रामः	=	Raama
परितप्यते	=	is tormented	चतुर्भिः	=	in four ways	कारुण्येन	=	from compassion
आनृशम्स्येन	=	from pity	शोकेन	=	from grief	मदनेन	=	from love
प्रनष्टा स्त्री इति	=	(thinking that) a woman has disappeared	कारुण्येन	=	from compassion	आश्रिता इति	=	depending on him
आनृशम्स्यतः	=	from pity	नष्टा पत्नी इति	=	wife has been lost	शोकेन	=	from grief
प्रिया इति	=	a dear one	मदनेन	=	from love.			

'This is She for whose sake Raama tormented in four ways from compassion from pity from grief from love; (thinking that) a woman has disappeared from compassion, depending on him from pity, wife has been lost

from grief, a dear one from love.'

अस्या देव्या यथा रूपम् अन्ग प्रत्यन्ग सौष्ठवम् ।
रामस्य च यथा रूपम् तस्य इयम् असित ईक्षणा ।। ५-१५-५१

यथा	=	in whatever way	अस्याः देव्याः	=	(is) this lady's	रूपम्	=	appearance
अन्ग प्रत्यन्ग सौष्ठवम्	=	elegance of major and minor limbs	रामस्य च	=	in the same way is Raama's	यथा	=	in whatever way
तस्य रूपम्	=	His appearance	इयम् असित ईक्षणा	=	(in the same way is) this black-eyed one's appearance.			

'In whatever way is this lady's appearance, elegance of major and minor limbs, in the same way is Raama's. In whatever way His appearance, in the same way is this black-eyed one's appearance.'

अस्या देव्या मनः तस्मिमः तस्य च अस्याम् प्रतिष्ठितम् ।
तेन इयम् स च धर्म आत्मा मुहूर्तम् अपि जीवति ।। ५-१५-५२

अस्याः देव्याः	=	this lady's	मनः	=	heart	तस्मिन्	=	is in Raama
तस्य	=	His heart	अस्याम् च प्रतिष्ठितम्	=	is firmly in Her	तेन	=	for that reason
इयम्	=	she	धर्मात्मा स च	=	that noble Raama	मुहूर्तम् अपि जीवति	=	are able to live even for a moment.

'This lady's heart is in Raama, His heart is firmly in Her, for that reason She and that noble Raama are able to live even for a moment.'

दुष्करम् कुरुते रामो इमाम् मत्त काशिनीम् ।
सीताम् विना महा बाहुः मुहूर्तम् अपि जीवति ।। ५-१५-५३

प्रभुः रामः	=	lord Raama	आनया हीनः	=	losing Her	दुष्करम् कुऋतवान्	=	has done an impossible task
धारयति यत्	=	in that He still preserved	आत्मनः देहम्	=	his body	नावसीदति इति यत्	=	in that He did not die
शोकेन	=	from grief.						

'Lord Raama losing Her has done an impossible task in that He still preserved His body, in that He did not die from grief.'

एवम् सीताम् तदा दृष्ट्वा हृष्टः पवन सम्भवः ।
जगाम मनसा रामम् प्रशशंस च तम् प्रभुम् ।। ५-१५-५४

पवनसम्भवः	=	Hanuma	तदा	=	then	दृष्ट्वा	=	seeing
सीताम्	=	Sita	हृष्टः	=	became happy	एवम्	=	thus
जगाम	=	and went	मनसा	=	by mind	रामम्	=	to Raama
प्रशशम्स च	=	and also praised	तम् प्रभुम्	=	that lord.			

Hanuma, then seeing Sita became happy thus and went by mind to Raama and also praised that Lord.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे पञ्चदशः सर्गः ।।

Thus completes 15th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

16 Sarga 16 - षोडशः सर्ग

Hanuma'S Grief At The Plight Of Seetha

Introduction -

Hanuma is grief stricken seeing the plight of Sita, in that garden being surrounded by ogresses. He becomes firm in mind that She is indeed Sita, based on Her auspicious bodily marks.

प्रशस्य तु प्रशस्तव्याम् सीताम् ताम् हरि पुम्गवः ।
गुण अभिरामम् रामम् च पुनः चिन्ता परो अभवत् ।। ५-१६-१

हरि पुम्गवः	= the best among vanaras	प्रशस्य	= praising	ताम् सीताम्	= that Sita
प्रशस्तव्याम्	= who is fit to be praised	रामम् च	= and also (praising) Raama	गुण अभिरामम्	= pleasing with His virtues
चिन्ता परः अभवत्	= became immersed in thought	पुनः	= again.		

The best among vanaras praising that Sita who is fit to be praised, and also praising Sri Raama pleasing with His virtues, became immersed in thought again.

स मुहूर्तम् इव ध्यात्वा बाष्प पर्याकुलेक्षणः ।
सीताम् आश्रित्य तेजस्वी हनुमान् विललाप ह ।। ५-१६-२

सः हनुमान्	= That Hanuma	तेजस्वी	= the radiant one	मुहूर्तम् इव ध्यात्वा	= thinking for a moment
विललाप ह	= cried	सीताम् आश्रित्य	= about Sita	बाष्प पर्याकुलेक्षणः	= (and) became with eyes tormented with tears.

That Hanuma the radiant one thinking for a moment, cried about Sita and became with eyes tormented with tears.

मान्या गुरु विनीतस्य लक्ष्मणस्य गुरु प्रिया ।
यदि सीता अपि दुह्ख आर्ता कालो हि दुरतिक्रमः ।। ५-१६-३

मान्या	= respectable	लक्ष्मणस्य	= to Lakshmana	गुरु विनीतस्य	= instructed by teachers
सीत अपि	= Sita also	गुरु प्रिया	= dear to teachers	दुह्ख आर्ता यदि	= if She is stricken with grief
कालः	= destiny	दुरतिक्रमः हि	= is indeed difficult to withstand.		

'Respectable to Lakshmana, instructed by teachers, Sita is also dear to teachers; if She is stricken with grief, destiny is indeed difficult to withstand.'

रामस्य व्यवसायज्ञा लक्ष्मणस्य च धीमतः
न अत्यर्थम् क्षुभ्यते देवी गन्गा इव जलद आगमे || ५-१६-४

व्यवसायज्ञा	=	(knowing) effort	रामस्य	=	of Raama	धीमतः लक्ष्मणस्य च	=	and of sagacious Lakshmana
देवी	=	Sita	न क्षुभ्यते	=	is not worried	अत्यर्थम्	=	a lot
गन्गा इव	=	like Ganga	जलद आगमे	=	in the rainy season.			

'Knowing the effort of Sri Raama and of sagacious Lakshmana, Sita is not worried a lot, like Ganga in the rainy season.'

तुल्य शील वयो वृत्ताम् तुल्य अभिजन लक्षणाम्
राघवो अर्हति वैदेहीम् तम् च इयम् असित ईक्षणा || ५-१६-५

राघवः	=	Raama	अर्हति	=	is suited	वैदेहीम्	=	to Sita
तुल्य शील वयो वृत्ताम्	=	with Her well matched character age and conduct	तुल्य अभिजन लक्षणाम्	=	with well matched pedigree and characteristics	इयम्	=	this
असितेक्षणा	=	black-eyed Sita	तम् अर्हति	=	is also suited to Him.			

'Sri Raama is suited to Sita with Her well matched character, age and conduct; with well matched pedigree and characteristics this black-eyed Sita is also suited to Him.'

ताम् दृष्ट्वा नव हेम आभाम् लोक कान्ताम् इव श्रियम्
जगाम मनसा रामम् वचनम् च इदम् अब्रवीत् || ५-१६-६

ताम् दृष्ट्वा	=	seeing that Sita	नव हेम आभाम्	=	with the radiance of new gold	श्रियम् इव	=	like the goddess Laksmi
लोक कान्ताम्	=	delightful to the world	जगाम	=	(Hanuma) went	मनसा	=	by heart
रामम्	=	to Sri Raama	अब्रवीत्	=	spoke	इदम् वचनम् च	=	these words also.

Seeing that Sita with the radiance of new gold, like the goddess Laksmi, delightful to the world, Hanuma went by heart to Sri Raama spoke these words also.

अस्या हेतोर् विशाल अक्ष्या हतो वाली महा बलः
रावण प्रतिमो वीर्ये कबन्धः च निपातितः || ५-१६-७

अस्याः हेतोः	=	for the sake of this Sita	विशाल अक्ष्याः	=	the wide eyed one	महाबलः वाली	=	Vali of great strength

हतः	=	has been killed	कबन्धः च	=	Kabanda also	रावण प्रतिमः	=	equalling to Ravana
वीर्ये	=	in strength	निपातितः	=	has been felled.			

'For the sake of this Sita, the wide eyed one, Vali of great strength has been killed, Kabanda also equalling Ravana in strength has been felled.'

विराधः च हतः सम्ख्ये राक्षसो भीम विक्रमः
वने रामेण विक्रम्य महा इन्द्रेण इव शम्बरः || ५-१६-८

वने	=	in the forest	सम्ख्ये	=	during war	विराधः	=	Virada
भीम विक्रमः	=	of horrible prowess	हतः	=	has been killed	रामेण	=	by Raama
विक्रम्य	=	by valour	शम्बरः इव	=	like Sambara	महा इन्द्रेण	=	by Mahendra.

'In the forest during war Virada of horrible prowess has been killed by Raama by valour, like Sambara by Mahendra.'

चतुर् दश सहस्राणि रक्षसाम् भीम कर्मणाम्
निहतानि जन स्थाने शरैर् अग्नि शिख उपमैः || ५-१६-९

जन स्थाने	=	at Janastaana	चतुर् दश सहस्राणि	=	fourteen thousands	रक्षसान्	=	of raksasas
भीम कर्मणाम्	=	of terrible deed	निहतानि	=	have been killed	अग्नि शिख शरैः	=	by arrows equalling tongues of fires.

'At Janastaana fourteen thousands of rakshasas of terrible deed have been killed by arrows equalling tongues of fires.'

करः च निहतः सम्ख्ये त्रिशिराः च निपातितः
दूषणः च महा तेजा रामेण विदित आत्मना || ५-१६-१०

रामेण	=	by Raama	विदित आत्मना	=	with a famed mind	ख़्हरश्च निहतः	=	Khara has been killed
त्रिशिराः च निपातितः	=	Trisira also has been fell down	महातेजाः दूषणः च	=	Duushana with great glory also (has been killed)	सम्ख्ये	=	in war.

'By Raama with a famed mind, Khara has been killed, Trisira also has been fell down, Duushana with great glory also has been killed in war.'

ऐश्वर्यम् वानराणाम् च दुर्लभम् वालि पालितम्
अस्या निमित्ते सुग्रीवः प्राप्तवान् लोक सत्कृतम् || ५-१६-११

अस्याः	=	for Her	निमित्ते	=	sake	सुग्रीवः	=	Sugreeva
प्राप्तवान्	=	obtained	ऐश्वर्यम्	=	wealth	वानराणाम्	=	of Vanaras

वालि पालितम्	=	ruled by Vali	दुर्लभम्	=	difficult to be obtained	लोक सत्कृतम्	=	and worshiped by the world.

'For Her sake Sugreeva obtained wealth of vanaras ruled by Vali difficult to be obtained and worshiped by the world.'

सागरः च मया क्रान्तः श्रीमान् नद नदी पतिः
अस्या हेतोर् विशाल अक्ष्याः पुरी च इयम् निरीक्षिता ।। ५-१६-१२

अस्याः हेतो	=	for Her sake	विशाल अक्ष्याः	=	with wide eyes	सागरः च	=	the ocean
नद नदी पतिः	=	lord of rivers and streams	क्रान्तः	=	has been crossed	मया	=	by me
इयम्	=	this	पुरी च	=	city also	निरीक्षिता	=	has been explored.

'For the sake of Her, with wide eyes, the ocean, lord of rivers and streams, has been crossed by me; this city also has been explored.'

यदि रामः समुद्रान्ताम् मेदिनीम् परिवर्तयेत्
अस्याः कृते जगत् च अपि युक्तम् इति एव मे मतिः ।। ५-१६-१३

यदि	=	if	रामः	=	Raama	अस्याः कृते	=	for Her sake
परिवर्तयेत्	=	turns upside down	मेदिनीम्	=	earth	समुद्रान्ताम्	=	with the ocean at the end
जगत् च अपि	=	and the entire universe	युक्तम् इति	=	it is fair	एव मे मतिः	=	this is my opinion.

'If Sri Raama for Her sake turns upside down the earth with the ocean at the end, and the entire universe it is fair, this is my opinion.'

राज्यम् वा त्रिषु लोकेषु सीता वा जनक आत्मजा
त्रैलोक्य राज्यम् सकलम् सीताया न आप्नुयात् कलाम् ।। ५-१६-१४

त्रिषु लोकेषु	=	among three worlds	राज्यम् वा	=	kingdom or	सीता वा	=	Sita
जनकात्मज	=	the daughter of Janaka	सकलम् त्रैलोक्य राज्यम्	=	all the kingdom of three worlds	न आप्नुयात्	=	will not approach
सीतायाः कलाम्	=	a sixteenth part of Sita.						

'Among three worlds, if it is a choice between kingdom or Sita, the daughter of Janaka, all the kingdom of three worlds will not approach a sixteenth part of Sita.'

इयम् सा धर्म शीलस्य जनकस्य महात्मनः
सुता मैथिलराजस्य सीता भर्तृदृढ व्रता ।। ५-१६-१५

इयम्	=	This She	सा सीता	=	is that Sita	सुता	=	the daughter
जनकस्य मैथिलराजस्य	=	of king Janaka of Mithila	महात्मनः	=	the great soul	धर्म शीलस्य	=	and noble one
भर्तृदृढव्रत	=	with a firm resolution towards husband.						

'This She is that Sita, the daughter of king Janaka of Mithila, the great soul, and noble one with a firm resolution towards husband.'

उत्थिता मेदिनीम् भित्त्वा क्षेत्रे हल मुख क्षते
पद्म रेणु निभैः कीर्णा शुभैः केदार पांसुभिः ।। ५-१६-१६

क्षेत्रे हल मुख क्षते	=	while a field was being ploughed	उत्थिता	=	(She) rose up	मेदिनीम् भित्त्वा	=	splitting the earth
कीर्णा	=	covered	शुभैः केदार पाम्सुभिः	=	by auspicious dust of field	पद्म रेणु निभैः	=	equalling pollen.

'While a field was being ploughed She rose up splitting the earth covered by auspicious dust of field equalling pollen.'

विक्रान्तस्य आर्य शीलस्य सम्युगेषु अनिवर्तिनः
स्नुषा दशरथस्य एषा ज्येष्ठा राज्ञो यशस्विनी ।। ५-१६-१७

एषा	=	She is	यशस्विनी	=	the famed	ज्येष्ठा स्नुषा	=	eldest daughter-in-law
राज्ञः दशरथस्य	=	of king Dasaratha	विक्रान्तस्य	=	valorous one	अनिवर्तिनः	=	not turning back
सम्युगेषु	=	in the battle.						

'She is the famed eldest daughter-in-law of king Dasaratha the valorous one, not turning back in the battle.'

धर्मज्ञस्य कृतज्ञस्य रामस्य विदित आत्मनः
इयम् सा दयिता भार्या राक्षसी वशम् आगता ।। ५-१६-१८

इयम्	=	this She	दयिता भार्या	=	dear wife	रामस्य	=	of Raama
धर्मज्ञस्य	=	the righteous one	कृतज्ञस्य	=	grateful one	विदित आत्मनः	=	knower of Self
आगता	=	has obtained	राक्षसी वसम्	=	capture of de-monesses.			

'This She the dear wife of Raama the righteous one, grateful one, knower of Self has obtained capture of demonesses.'

सर्वान् भोगान् परित्यज्य भर्तृ स्नेह बलात् कृता
अचिन्तयित्वा दुह्खानि प्रविष्टा निर्जनम् वनम् ।। ५-१६-१९

सम्तुष्टा फल मूलेन भर्तृ शुश्रूषणा परा
या पराम् भजते प्रीतिम् वने अपि भवने यथा ।। ५-१६-२०

सा इयम् कनक वर्ण अन्गी नित्यम् सुस्मित भाषिणी
सहते यातनाम् एताम् अनर्थानाम् अभागिनी ।। ५-१६-२१

या	=	whoever Sita	परित्यज्य	=	abandoning	सर्वान् भोगान्	=	all comforts
भर्तृ स्नेह बलाकृता	=	forced by the love towards husband	अचिन्तयित्वा	=	not thinking	दुह्खानि	=	(about) sorrows
प्रविष्टा	=	entering	निर्जनम् वनम्	=	forest unpopulated with humans	सम्तुष्टा	=	being happy
फल मूलेन	=	with fruits and roots	भर्तृ शुश्रूषणा परा	=	devoted to the service of Her husband	वने अपि	=	even in forest
भजते	=	is getting	पराम् प्रीतिम्	=	great happiness	भवने यथा	=	like in a palace
कनक वर्ण अन्गी	=	the one with golden limbs	नित्यम् सुस्मित भाषिणी	=	always with a smiling talk	अनर्थानाम् अभागिनी	=	not suited to misfortunes
सा इयम्	=	that this Sita	सहते	=	is bearing	एताम् यातनाम्	=	all this suffering.

'Whoever Sita abandoning all comforts, forced by the love towards husband not thinking about sorrows, entering forest unpopulated with humans, being happy with fruits and roots, devoted to the service of Her husband, even in forest is getting great happiness like in a palace, the one with golden limbs, always with a smiling talk, not suited to misfortunes - that this Sita is bearing all this suffering.'

इमाम् तु शील सम्पन्नाम् द्रष्टुम् इच्चति राघवः
रावणेन प्रमथिताम् प्रपाम् इव पिपासितः ।। ५-१६-२२

राघवः	=	Raama	द्रष्टुम् इच्चति	=	likes to see	इमाम्	=	this Sita
सीलसम्पन्नाम्	=	who is endowed with excellent character	रावणेन प्रमथिताम्	=	and tormented by Ravana	पिपासितः प्रपाम् इव	=	like a thirsty one for a place where water is available freely.

'Sri Raama likes to see this Sita who is endowed with excellent character and tormented by Ravana, like a thirsty one for a place where water is available freely.'

अस्या नूनम् पुनर् लाभाद् राघवः प्रीतिम् एष्यति
राजा राज्य परिभ्रष्टः पुनः प्राप्य इव मेदिनीम् ।। ५-१६-२३

अस्याः लाभाद्	= by Her gain	पुनः	= again	राघवः	= Raama
नूनम्	= definitely	एष्यति	= will get	प्रीतिम्	= happiness
राजा इव	= like a king	राज्य परिभ्रष्टः	= who lost kingdom	प्राप्यः पुनः	= getting back
मेदिनीम्	= the land.				

'By Her gain again Sri Raama definitely will get happiness like a king who lost kingdom getting back the land.'

काम भोगैः परित्यक्ता हीना बन्धु जनेन च
धारयति आत्मनो देहम् तत् समागम कान्क्षिणी ।। ५-१६-२४

परित्यक्ता	= left	काम भोगैः	= by coveted enjoyments	हीना	= lacking
बन्धु जनेन च	= relatives also	धारयति	= (Sita) is keeping	देहम्	= body
तत् समागम कान्क्षिणी	= desirous of meeting with Raama.				

'Left by coveted enjoyments, lacking relatives also Sita is keeping body desirous of meeting with Sri Raama.'

न एषा पश्यति राक्षस्यो न इमान् पुष्प फल द्रुमान्
एकस्थ हृदया नूनम् रामम् एव अनुपश्यति ।। ५-१६-२५

एषा	= She	न पश्यति	= is not seeing	राक्षस्यः	= demonesses
न	= not	पुष्प फल द्रुमान्	= flowers fruits or trees	एकस्थ हृदया	= with a single heart
रामम् एव अनुपश्यति	= is meditating only on Sri Raama	नूनम्	= this is sure.		

'She is not seeing demonesses, not flowers, fruits or trees and with a single heart is meditating only on Sri Raama - this is sure.'

भर्ता नाम परम् नार्या भूषणम् भूषणाद् अपि
एषा हि रहिता तेन शोभन अर्हा न शोभते ।। ५-१६-२६

भर्ता नाम	= husband is	हि	= indeed	परम् भूषणम्	= the greatest adornment
नार्याः	= for a woman	भूषणाद् अपि	= greater than jewellery	एषा	= this Sita
शोभन अर्हा	= though deserving of decoration	न शोभते	= is not looking charming	तेन रहिता	= without Sri Raama.

'Husband is indeed the greatest adornment for a woman greater than jewellery; this Sita though deserving of decoration, is not looking charming without Sri Raama.'

दुष्करम् कुरुते रामो हीनो यद् अनया प्रभुः
धारयति आत्मनो देहम् न दुह्खेन अवसीदति ।। ५-१६-२७

रामः	=	Sri Raama	हीनाः	=	(although) bereft	अनया	=	of Her
प्रभुः	=	that Lord Sri Raama	कुरुते	=	is doing	दुष्करम्	=	an impossible task
धारयति इति यद्	=	by retaining	आत्मनः देहम्	=	His body	न अवसीदति	=	not being depressed
दुह्खेन	=	by sorrow.						

'Sri Raama although bereft of Her that Lord Raama is doing an impossible task by retaining His body and not being depressed by sorrow.'

इमाम् असित केश अन्ताम् शत पत्र निभ ईक्षणाम्
सुख अर्हाम् दुःखिताम् ज् आत्वा मम अपि व्यथितम् मनः ।। ५-१६-२८

ज्आत्वा	=	knowing	इमाम्	=	Her	असित केश अन्ताम्	=	with black ended hairs
शत पत्र निभ ईक्षणाम्	=	with lotus like eyes	सुख अर्हाम्	=	deserving of comforts	दुःखिताम्	=	in sorrow
मम मनः अपि	=	my mind also	व्यथितम्	=	is gloomy.			

'Knowing Her with black ended hairs, with lotus like eyes, deserving of comforts, and in sorrow, my mind also is gloomy.'

क्षिति क्षमा पुष्कर सन्निभ अक्षी
या रक्षिता राघव लक्ष्मणाभ्याम्
सा राक्षसीभिर् विकृत ईक्षणाभिः
सम्रक्ष्यते सम्प्रति वृक्ष मूले ।। ५-१६-२९

या	=	whoever (Sita)	क्षिति क्षमा	=	with earth like patience	पुष्कर सन्निभ अक्षी	=	with eyes resembling lotuses
रक्षिता	=	was protected	राघव लक्ष्मणाभ्याम्	=	by Sri Raama and Lakshmana	सा	=	that Sita
सम्प्रति	=	now	सम्रक्ष्यते	=	is being guarded	राक्षसीभिः	=	by ogresses
विकृत ईक्षणाभिः	=	with crooked eyes	वृक्ष मूले	=	at the base of a tree.			

'Whoever Sita with earth-like patience, with eyes resembling lotuses, was protected by Sri Raama and Lakshmana, that Sita now is being guarded by ogresses with crooked eyes at the base of a tree.'

हिम हत नलिनी इव नष्ट शोभा
व्यसन परम्परया निपीड्यमाना
सह चर रहिता इव चक्र वाकी
जनक सुता कृपणाम् दशाम् प्रपन्ना || ५-१६-३०

नष्ट शोभा	=	with lost glory	हिम हत नलिनी इव	=	like a lotus plant hit by snow	निपीड्यमाना	=	being tormented
व्यसन परम्परया	=	by a series of calamities	जनक सुता	=	Sita	प्रपन्न	=	obtained
कृपणाम् दशाम्	=	a pitiable condition	चक्र वाकी इव	=	like a chakravaka bird	सह चर रहिता	=	without a companion.

'With lost glory like a lotus plant hit by snow, being tormented by a series of calamities, Sita obtained a pitiable condition like a chakravaka bird without a companion.'

अस्या हि पुष्प अवनत अग्र शाखाः
शोकम् दृढम् वै जनयति अशोकाः
हिम व्यपायेन च शीतरश्मिः
रभ्युत्थितो न एक सहस्र रश्मिः || ५-१६-३१

अशोकाः	=	Ashoka trees	पुष्प अवनत अग्र शाखाः	=	with bent branches due to flowers	जनयन्ति	=	are giving rise to
शोकम्	=	gloom	दृढम्	=	a lot	अस्याः	=	to Her
हिम व्यपायेन	=	due to melting of snow	अभ्युत्थितः	=	the risen up	सीतरश्मिः च	=	moon also
न एक सहस्र रश्मिः	=	with thousands of rays (is causing grief).						

'Ashoka trees with bent branches due to flowers are giving rise to gloom a lot to Her Due to melting of snow the risen up moon also with thousands of rays is causing grief.'

इति एवम् अर्थम् कपिर् अन्ववेक्ष्य
सीता इयम् इति एव निविष्ट बुद्धिः
संश्रित्य तस्मिन् निषसाद वृक्षे
बली हरीणाम् ऋषभः तरस्वी || ५-१६-३२

बली	=	the mighty one	हरीणाम् ऋषभः	=	the best among vanaras	तरस्वी	=	quick one
कपिः	=	Hanuma	इति एवम्	=	thus	अन्ववेक्ष्य	=	observed
अर्थम्	=	the subject	इयम् सीता	=	this is Sita	इति एव	=	thus
निविष्ट बुद्धिः	=	with a firm mind	निषसाद	=	sat	तस्मिन् वृक्षे	=	at that tree
सम्श्रित्य	=	leaning against (it).						

The mighty one, the best among vanaras, quick one, Hanuma thus observed the subject: 'This is Sita!' - thus with a firm mind sat at that tree, leaning against it.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे षोडशः सर्गः ।।

Thus completes 16th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

17 Sarga 17 - सप्तदशः सर्ग

Hanuma Sees Seetha With Ogresses

Introduction -

In this chapter Hanuma sees Sita surrounded by ogresses.

ततः कुमुदषण्डाभो निर्मलम् निर्मलोदयः
प्रजगाम नभश्चन्द्रो हंसो नीलमिवोदकम् || ५-१७- १

ततः	=	Thereafter	चन्द्रः	=	the moon	निर्मल उदयः	=	with a peaceful rise
कुमुद षन्डाभः	=	with radiance equaling that of a group of lotuses	प्रजगाम	=	obtained	निर्मलम् नभः	=	clear sky
इव	=	like	हम्सः	=	a swan	नीलम् उदकम्	=	blue water

Thereafter the moon with a peaceful rise, with radiance equaling that of a group of lotuses, obtained the clear sky like a swan obtaining blue water.

साचिव्यमिव कुर्वन् स प्रभया निर्मलप्रभः
चन्द्रमा रश्मभिः शीतैः सिषेवे पवनात्मजम् || ५-१७-२

सः चन्द्रमाः	=	that moon	निर्मल प्रभः	=	with a peaceful glow	सिषेवे	=	served
पवनात्मजम्	=	Hanuma	शीतैः रश्मिभिः	=	with cool rays	कुर्वन् इव	=	as though performing
साचिव्यम्	=	help	प्रभाया	=	with radiance.			

That moon with a peaceful glow served Hanuma with cool rays as though performing help with radiance.

स ददर्श ततः सीताम् पूर्णचन्द्रनिभाननाम्
शोकभारैरिव न्यस्तां भारैर्नावमिवाम्भसि || ५-१७-३

ततः	=	Thereafter	सः	=	Hanuma	ददर्श	=	saw
सीताम्	=	Sita	पूर्ण चन्द्र निभ्हननाम्	=	with face like a full moon	न्यस्ताम्	=	put down
शोकभारैः	=	by the weight of grief	नावमिव	=	like a ship	न्यस्ताम्	=	sinking down
अम्भसि	=	in water	भारैः	=	due to weight			

Thereafter Hanuma saw Sita with a face like a full moon, put down by the weight of grief, like a ship sinking down in water due to weight.

दिदृक्षमाणो वैदेहीम् हनुमान् मारुतात्मजः
स ददर्शाविदूरस्था राक्षसीर्घोरदर्शनाः || ५-१७-४

एकाक्षीमेककर्णाम् च कर्णप्रावरणाम् तथा
अकर्णाम् शङ्कुकर्णाम् च मस्तकोच्छ्वासनासिकाम् || ५-१७-५

अतिकायोत्तमाङ्गीं च तनुदीर्घशिरोधराम्
ध्वस्तकेशीम् तथाकेशीम् केशकम्बलधारिणीम् || ५-१७-६

लम्बकर्णललाटाम् च लम्बोदरपयोधराम्
लम्बोष्ठीं चुबुकोष्ठीं च लम्बास्याम् लम्बजानुकाम् || ५-१७-७

ह्रस्वाम् दीर्घाम् च कुब्जाम् विकटाम् वामनां तथा
करालाम् भुग्नवक्त्राम् च पिङ्गाक्षीम् विकृताननाम् || ५-१७-८

मारुतात्मजः	=	Hanuma	दिदृक्षमाणः	=	wanting to see	वैदेहीम्	=	Sita
ददर्श	=	saw	विदूरस्था	=	nearby	राक्षसीः	=	ogresses
घोर दर्शनाः	=	with horrible appearance	एकाक्षीम्	=	(ogress) with one eye	एककर्णाम् च	=	and (another) with a single ear
तथा	=	and also	कर्णप्रावरणाम्	=	one with ears as covering body	सङ्कु कर्णाम्	=	with conch shell like ears
मस्तकोच्चास नासिकाम्	=	one with fattened nose up to head	तनु दीर्घ शिरोधराम्	=	one with a lean and long neck	ध्वस्तकेसीम्	=	one with disheveled hair
तथा	=	and also	अकेशीम्	=	one without hair	केशकम्बल धारिणीम्	=	one with hair like a blanket
लम्ब कर्ण ललाताम् च	=	one with hanging stomach and breasts	लम्बोष्ठीम्	=	one with hanging face	चुबुकोष्ठीम्	=	one with lips at chin
लम्बास्याम्	=	one with hanging face	लम्बजानुकाम्	=	with hanging knees	ह्रस्वाम्	=	one who is short
दीर्घाम्	=	one who is tall	तथा	=	and also	कुब्जाम्	=	hunch backed one
विकटाम्	=	one who is distorted	वामनाम्	=	one is dwarf	तथा	=	and also
करालाम्	=	one with high teeth	भुग्न वक्त्राम् च	=	and one with crooked mouth	पिङ्गाक्षीम्	=	one with green eyes
विकृताननाम्	=	one with a horrible face.						

Hanuma wanting to see Sita saw nearby ogresses with horrible appearance - one with one eye; one with a single ear and also one with ears as covering; one with conch shell like ears; one with fattened nose up to head; one with lean and long neck; one with disheveled hair and also one without hair; one with blanket like hair; one with hanging stomach and breasts; one with hanging face; one with lips at chin; one with hanging face;

one with hanging knees; one who is short; one who is tall and also hunch backed one; one who is distorted; a dwarf one and also one with high teeth and one with crooked mouth, one with green eyes and one with a horrible face.

विकृताः पिङ्गलाः कालीः क्रोधनाः कलहप्रियाः
कालायसमहाशूलकूटमुद्गधारिणीः || ५-१७-९

वराहमृगशार्दूलमहिषाजशिवामुखीः
गजोष्ट्र हयपादीश्च निखातशिरसोपराः || ५-१७-१०

एकहस्तैकपादाश्च खरकर्ण्यश्वकर्णिकाः
गोकर्णीर्हस्तिकर्णीईश्च हरिकर्णीस्तथापराः || ५-१७-११

अतिनासाश्च तिर्यङ्नासा अनासिकाः
गजनन्निभनासाश्च ललाटोच्चासनासिकाः || ५-१७-१२

हस्तिपादा महापादा गोपादाः पादचूळिकाः
अतिमात्रशिरोग्रीवा अतिमात्रकुचोदरीः || ५-१७-१३

अतिमात्रस्यनेत्राश्च दीर्घजिह्वानखास्तथा
अजामुखीर्हस्तिमुखीर्गोमुखाः सूकरीमुखीः || ५-१७-१४

हयोष्ट्रखरवक्त्राश्च राक्षसीर्घोरदर्शनाः
शूलमुद्गरहस्ताश्च क्रोधनाः कलहप्रियाः || ५-१७-१५

कराळा धूम्रकेशीश्च राक्षसीर्विकृताननाः
पिबन्तीः सततं पानं सदा मां ससुराप्रियाः || ५-१७-१६

मांसशोणितदिग्धाङ्गीर्मांसशोणितभोजनाः
ता ददर्श कपिश्रेष्ठो रोमहर्षणदर्शनाः || ५-१७-१७

स्कन्धवन्तमुपासीनाः परिवार्य वनस्पतिम् ।

कपि प्रेस्ठः	=	Hanuma	दद्र्श	=	saw	विकृताः	=	horrible ones
पिङ्गलाः	=	dark complexioned ones	क्रोधनाः	=	angry ones	kalaha priyaaH	=	those who like quarrels
कालायसमहा शूल कूट मुद्गर धारिनीः	=	ones wearing big darts mallets and clubs of iron;	मृग शार्दूल महिषा शिवा मुखीः	=	with faces like those of pigs; deer; tigers; buffaloes; goats; she-foxes	गजोष्ट्र हयपादीः	=	with feet like those of elephants camels;horses;
निखात शिरसः	=	with heads sunk into bodies	अपराः	=	some others	एक हस्तैक पादाश्च	=	with a single hand and those with single foot
खर कर्ण्यस्व कर्णिका	=	those with donkey ears and horse ears	गोकर्णीः	=	those with cow ears	हस्ति कर्णीः	=	those with elephant ears
हरि कर्णीः	=	those with monkey ears	अपराः	=	and some others	अनासाः	=	without nose
अति नासाश्च	=	with big nose	तिर्यज्ङासाः	=	those with horizontal nose	विनासिकाः	=	those with crooked nose
गजसन्निभ नासाश्च	=	those with elephant-like nose	ललाटोच्चास नासिकाः	=	nose fixed in forehead	हस्ति पादाः	=	with feet like those of elephant
महापादाः	=	those with big feet	गोपादाः	=	those with cow like feet	पाद चूळिकाः	=	those with hair on their feet
अतिमात्र शिरोग्रीवाः	=	those with big heads and necks	अतिमात्रकुचोदरीः	=	those with big nipples and big stomach	अतिमात्रास्यनेत्रश्च	=	those with big mouths and eyes
दीर्घजिह्वा नखाः	=	with long tongues and nails	तथा	=	and also	ajaamukhiiH	=	those with face like that of a she-goat
हस्तिमुखीः	=	those with elephant like face	गोमुखीः	=	those with face like that of a cow	सूकरी मुखीः	=	those with face of a she-pig
हयोष्ट्रखरवक्त्राश्च	=	with faces like those of horses; camels; donkeys;	घोरदर्शनाः	=	those with horrible appearance	राक्षसीः	=	ogresses
शूल मुद्गर हस्ताश्च	=	carrying pikes and clubs in their hand	क्रोधनाः	=	angry ones	कलह प्रियाः	=	those who like quarrels
कराळाः	=	those with high teeth	धूम्र केसीश्च	=	with hair color like that of smoke	विकृतानाः	=	with horrible faces
सततम्	=	always	पिबन्तीः	=	drinking	पानम्	=	liquor
सदा	=	always	माम्ससुरा प्रियाः	=	desiring meat and liquor	माम्स शोणितदिग्धाङ्गी	=	with body smeared by meat and blood
माम्स शोणित भोजनाः	=	with meat and blood as food	रोमहर्षण दर्सनाः	=	whose appearance made hair to stand up	उपासिन्नाः	=	sitting
परिवार्य	=	around	वनपतिम्	=	a great tree	स्कन्धवन्तम्	=	with huge trunk

Hanuma saw horrible ogresses, dark complexioned ones, angry ones, those who like quarrels, ones wearing big darts, mallets and clubs of iron, with faces like those of pigs, deer, tigers, buffaloes, goats, she-foxes, with feet like those of elephants, camels, horses, with heads sunk into bodies, with single hand and single foot, those ears like that of donkeys and horses, those with cow ears, those with elephant ears, those with monkey ears, and some others without nose, those with horizontal nose, those with crooked nose, those with elephant-like nose, toes with nose fixed in forehead, with feet like those of elephant, those with big feet, those with cow like

feet, those with hair on their feet, those with big heads and necks, those with big nipples and big stomach, those with big eyes and mouths, with long tongues and nails, and also the a face like that of a she-goat, those with elephant like face, those with face like that of a cow, those with face of a she-pig, those with faces like those of horses, camels, donkeys, those with horrible appearance, ogresses carrying pikes and clubs in their hand, angry ones, those who like quarrels, those with high teeth, with hair color like that of smoke, with horrible faces, always drinking liquor, always desiring meat and liquor, with body smeared by meat and blood, with meat and blood as food, whose appearance made hair to stand up, sitting around a great tree with huge trunk.

तस्याधस्ताच्च ताम् देवीम् राजपुत्रीमनिन्दिताम् ।। ५-१७-१८
लक्षयामास लक्ष्मीवान् हनुमान् जन्कात्मजाम् ।

हनुमान्	=	Hanuma	लक्ष्मीवान्	=	the glorious one	लक्षयामास	=	saw
ताम् देवीम्	=	that Sita	राजपुत्रीम्	=	the princess	जन्कात्मजाम्	=	daughter of Janaka
अनिन्दिताम्	=	unblemished one	तस्य अधस्तात्	=	below that tree			

Hanuma the glorious one saw that Sita, the princess, daughter of Janaka, unblemished one below that tree.

निष्प्रभाम् षोकसन्तप्ताम् मलसम्कुलमूर्धजाम् ।। ५-१७-१९
क्षीणपुण्याम् च्युताम् भूमौ ताराम् निपतितामिव ।

निष्प्रभाम्	=	lack lustre one	शोकसम्तप्ताम्	=	being tormented by grief	मलसम्कुलमूर्धजाम्		with hair covered by dirt
क्षिहण पुण्याम्	=	with merits exhausted	तारामिव	=	like a star	च्युताम्	=	fallen from heavens
भूमौ निपतिताम्	=	that fell on ground.						

She was lack luster being tormented by grief, with hair covered by dirt, with merits exhausted, like star fallen from heavens onto ground.

चारित्रव्यपदेशाढ्यां भर्तृदर्शनदुर्गताम् ।। ५-१७-२०
भूषणैरुत्तमोर्हीनाम् भर्तृवात्सल्यभूषणाम् ।

चारित्रव्यपदेशाढ्याम्		rich with fame of character	भर्तृदर्शन दुर्गताम्	=	poor due to not seeing husband	हीनाम्	=	lacking
उत्तमैः भूषनैः	=	excellent ornaments	भर्तृवात्सल्य भूषणाम्	=	with husband's love as ornament.			

She was rich with fame of lofty character, poor due to not seeing husband, lacking excellent ornaments, with husband's love as ornament.

राक्षसाधिपसम्रुद्धाम् बन्धुभिश्च विना कृताम् ।। ५-१७-२१
वियूथाम् सिम्हसम्रुद्धाम् बद्धाम् गजवधूमिव

राक्षाधिप संरुद्धाम्	=	Being held captive by Ravana	कृताम्	=	made	बन्धुभिः विना च	=	without relatives
गजवधूमिव	=	like a she-elephant	वियूधाम्	=	without herd	सिंह संरुद्धाम् बद्धाम्	=	being detained by a lion.

Being held captive by Ravana, without any relatives, She was like a she-elephant without herd, being detained by a lion.

चन्द्ररेखाम् पयोदान्ते शारदाब्रैरिवावृताम् ।। ५-१७-२२
क्लिष्टरूपामसंस्पर्शादयुक्तामिव वल्लकीम् ।

चन्द्ररेखामिव	=	like moon	आवृताम्	=	being covered	शारदाभ्रैः	=	by clouds
पयोदान्ते	=	at the end of rainy season	क्लिष्त रुपाम्	=	With an appearance lacking lustre	असम्स्पर्शात्	=	due to lack of contact (with husband)
वलाकीमिव	=	like Veena	आयुक्ताम्	=	which was unplucked.			

She was like moon being covered by clouds at the end of rainy season with an appearance lacking lustre due to lack of contact with husband, was like an unplucked Veena.

स ताम् भर्तवशे युक्तामयुक्ताम् राक्षसीवशे ।। ५-१७-२३
अशोकवनिकामध्ये शोकसागरमाप्लुताम् ।

सीताम्	=	(Hanuma saw)Sita	भर्तृवशे युक्ताम्	=	being suited to be with her husband	राक्षसीवशे	=	in the custody of ogresses
अशोकवनिका मध्ये	=	in the middle of Ashoka garden	अप्लुताम्	=	being immersed	शोक सागराम्	=	in an ocean of grief.

Hanuma saw Sita being suited to be with her husband, in the custody of ogresses, in the middle of Ashoka garden being immersed in an ocean of grief

ताभिः परिवृताम् तत्र सग्रहामिव रोहिणीम् ।। ५-१७-२४
ददर्श हनुमान् देवीम् लतामकुसुमामिव ।

हनुम्मन्	=	Hanuma	ददर्श	=	saw	देवीम्	=	Sita
तत्र	=	there	परिवृताम्	=	surrounded	ताभिः	=	by those ogresses
सग्रहामिव रोहिणीम्	=	like Rohini with planets	लथामिव	=	like a creeper	अकुसुमाम्	=	without flowers.

Hanuma saw Sita there surrounded by those ogresses, like Rohini with planets, like a creeper without flowers.

सा मलेन च दिग्धाङ्गीवपुषा चाप्यलंकृता ।। ५-१७-२५
मृणाली पङ्कदिग्धेव विभाति च न भाति च

इग्धाङ्गी	=	With body smeared	मलेन	=	with dirt	वपुस्शा चापि अलंकृता	=	being graced by her body
सा	=	that Sita	विभाति	=	shone	न विभाति च	=	and also not shining
मृणाली इव	=	like a lotus-fibre	पङ्क दिग्धाः	=	covered with dirt.			

With body smeared with dirt, being graced by Her body, that Sita shone and also did not shine, like a lotus-fibre covered with dirt.

मलिनेन तु वस्त्रेण परिक्लिष्टेन भामिनीम् ।। ५-१७-२६
संवृताम् मृगशाबाक्षीं ददर्श हनुमान् कपिः ।

ताम् देवीं दीनवदनामदीनां भर्तृतेजसा ।। ५-१७-२७
रक्षिताम् स्वेन शीलेन सीतामसितलोचनाम् ।

हनुमान् कपिः	=	the monkey Hanuma	darasha	=	saw	ताम् देवीम् सेथाम्	=	that Sita
भामिनीम्	=	with great beauty	asitalochanaam	=	with black eye	संवृताम्	=	covered
वस्त्रेण	=	by a cloth	परिक्लिष्टेन	=	which was creased	मलिनेन	=	dirty
मृग शाबाक्षीम्	=	with eyes of a deer	दीनवदनाम्	=	with a pitiful face	अदीनाम्	=	not depressed
भर्तृ तेजसा	=	due to the brilliance of husband	रक्षिताम्	=	protected	स्वेन शीलेन	=	by her own character.

The monkey Hanuma saw that Sita with great beauty with black eyes, covered by a cloth which was creased and dirty, with eyes of a deer, with a pitiful face, not depressed due to the brilliance of her husband, protected by her own character.

ताम् दृष्ट्वा हनुमान् सीताम् मृगशाबनिभेक्षणाम् ।
मृगकन्यामिव त्रस्ताम् वीक्षमाणाम् समन्ततः ।। ५-१७-२८

दहन्तीमिव निःश्वासैर्वृक्षान् पल्लवधारिणः ।
सम्घातमिव शोकानाम् दुःखस्योर्मिमिवोथिताम् ।। ५-१७-२९

हनुमान्	=	Hanuma	सीताम् दृष्ट्वा	=	on seeing Sita (became very happy)	मृग शाब निभेक्षणाम्	=	with eyes of a fawn
त्रस्ताम् मृग कन्यामिव	=	fearful like a she-deer	वीक्षमणाम्	=	seeing	वृक्षान्	=	trees
पल्लव धारिणः	=	with young shoots	दहन्तीमिव	=	as though being burnt	निःश्वासैः	=	by sighs

शोकानाम् सम्घातमिव	=	like a bundle of grief	ऊर्मिमिव	=	like a wave	दुःखस्य	=	of sorrow
उथिताम्	=	risen up.						

Hanuma became happy on seeing Sita with eyes of a fawn, fearful like a she-deer, seeing trees with young shoots, as though being burnt by sighs, like a bundle of grief, with a wave of sorrow risen up.

ताम् क्षमां सुविभक्ताङ्गीं विनाभरणशोभिनीम्
प्रहर्षमतुलम् लेभे मारुतिः प्रेक्ष्य मैथिलीम् ।। ५-१७-३०

मारुतिः	=	The son of wind-god Hanuma	प्रेक्ष्य	=	on seeing	ताम् मैथिलीम्	=	that Sita
क्षमाम्	=	like the goddess Earth	सुविभक्ताङ्गीम्	=	with well divided body parts	विनाभरण शोभिनीम्	=	shining even without ornaments
लेभे	=	obtained	अतुलम् प्रहर्शाम्	=	great joy.			

Hanuma the son of wind god on seeing Sita that Sita like the goddess earth, with well divided body parts shining eve without ornaments, obtained great joy.

हर्षजानि च सोऽश्रूणि ताम् दृष्ट्वा मदिरेक्षणाम्
मुमुचे हनुमांस्तत्र नमश्चक्रे च राघवम् ।। ५-१७-३१

हनुमान्	=	Hanuma	दृश्ट्वा	=	on seeing	ताम्	=	her
tatra	=	there	मदिरेक्षणाम्	=	with intoxicating eyes	मुमुचे	=	shed
हर्शजानि अश्रूणि	=	tears of joy	नमश्चक्रे च	=	and also paid obeisance	राघवम्	=	to Sri Raama.

Hanuma on seeing Sita there with intoxicating eyes shed tears of joy and also paid obeisance to Sri Raama.

नमस्कृत्वा रामाय लक्ष्मणाय च वीर्यवान्
सीतादर्शनसम्हृष्टो हनुमान् सम्वृतोऽभवत् ।। ५-१७-३२

सीत दर्शन सम्हृष्टः	=	Being joyful on seeing Sita	हनुमान्	=	Hanuma	वीर्यवान्	=	the mighty one
नमस्कृत्वा	=	paid obeisance	रामाय	=	to Sri Raama	लक्ष्मणाय च	=	and to Lakshmana
सम्वृतोऽभवत्	=	became covered (with leaves)						

Being joyful on seeing Sita, Hanuma the mighty one paid obeisance to Sri Raama and to Lakshmana and became covered with leaves.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे सप्तदशः सर्गः ।।

Thus completes 17th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage

and the oldest epic.

18 Sarga 18 - अष्टादशः सर्ग

Ravana Comes To Seetha

Introduction -

In this chapter Hanuma sees Ravana entering Ashoka garden with a retinue of his wives following him.

तथा विप्रेक्षमाणस्य वनम् पुष्पितपादपम् ।
विचिन्वतश्च वैदेहीम् किंचिच्चेषा निशाभवत् ।। ५-१८-१

निशा	= the night	अभवत्	= became	किंचिछेशा	= a little remaning
तथा विप्रेक्षमाणस्य	= while (Hanuma) searched like that	वैदेहीम्	= Sita	वनम्	= in the garden
पुष्पितपादपम्	= with flowers in blossom				

A little of the night was left while Hanuma was searching like that for Sita in the garden with flowers in blossom.

षडङ्गवेदविदुषाम् क्रतुप्रवरयाजिनाम् ।
शुश्राव ब्रह्मघोषान् स विरात्रे ब्रह्मरक्षसाम् ।। ५-१८-२

सः	= That Hanuma	शुश्राव	= heard	ब्रह्म घोषान्	= Vedic sounds
विरात्रे	= early in the morning	ब्रह्मराक्षसाम्	= of Brahma Rakshasas	षडङ्ग वेद विदुषाम्	= well versed in six parts of Vedas
क्रतु प्रवर याजिनाम्	= who performed excellent sacrifices				

That Hanuma heard Vedic sounds early in the morning of Brahma Rakshasas well versed in six parts of Vedas and those who performed excellent sacrifices.

अथ मङ्गलवादित्रशब्दैः श्रुतिमनोहरैः ।
प्रबुध्यत महाबाहुर्दशग्रीवो महाबलः ।। ५-१८-३

अथ	= Thereafter	दसग्रीवः	= Ravana	महा बाहुः	= with great arms
महा बलः	= with great prowess	प्राबुध्यत	= was woken	मन्गलवादित्र शब्दैः	= by the sounds of various auspicious musical instruments
श्रुतिमनोहरैः	= pleasing to the ear.				

Thereafter Ravana with great arms and great prowess was woken by the sounds of various auspicious musical instruments pleasing to the ear.

विबुध्य तु यथाकालम् राक्षसेन्द्रः प्रतापवान् ।
स्रस्तमाल्याम्बरधरो वैदेहीमन्वचिन्तयात् ।। ५-१८-४

राक्षसेन्द्रः	=	The king of rakshasas	प्रतापवान्	=	with great might	विबुध्य	=	woke up
यथाकालम्	=	at the appropriate time	स्रस्त माल्याम्बर धरः	=	wearing slippery flower garlands	अन्वचिन्तयत्	=	remembered
विदेहीम्	=	about Sita.						

The king of rakshasas with great might woke up at the appropriate hour wearing slippery flower garlands remembered about Sita.

भृशं नियुक्तस्तस्याम् च मदनेन मदोत्कटः ।
न स तं राक्षसः कामं शशाकात्मनि गूहितुम् ।। ५-१८-५

तस्याम्	=	In that Sita's matter	नियुक्तः	=	directed	ब्ःऋशम्	=	a lot
मदनेन	=	by the god of love	मदोत्कटः	=	excited by passion	सः राक्षसः	=	that Rakshasa
न शसाक	=	was not capable	गूहितुम्	=	to suppress	आत्मनि	=	in self
तम् कामम्	=	that desire.						

In that Sita's matter, directed a lot by the god of love and excited by passion, that Rakshasa was not capable to suppress in self that desire.

स सर्वाभरणैर्युक्तो बिभच्छ्रियमनुत्तमाम् ।
तां नगैर्बहुभिर्जुष्टाम् सर्वपुष्पफलोपगैः ।। ५-१८-६

युक्तः	=	together with	सर्वाभरणैः	=	all ornaments	बिभ्रत्	=	wearing
अनुत्तमाम् श्रियम्	=	great glory	सः	=	that Ravana (entered) that Ashoka garden	जुष्टाम्	=	having
बहुभिः नगैः	=	a lot of trees	सर्वपुष्पफलोपगैः	=	with all fruits and flowers.			

Together with all ornaments wearing great glory that Ravana entered that Ashoka garden having a lot of trees with all fruits and flowers.

वृतां पुष्करिणीभिश्च नानापुष्पोपशोभिताम् ।
सदामदैश्च विहगैर्विचित्राम् परमाद्भुताम् ।। ५-१८-७

परमाद्भुताम्	=	a great wonderful one	वृताम्	=	together	पुष्करिणीभिः	=	with lakes
नाना पुष्पोपशोबिताम्	=	shone by various flowers	विचित्राम्	=	brilliant	विहगै	=	with birds
सदा मदैः	=	always in rut.						

Ravana entered that great wonderful Ashoka garden together with lakes, shone by various flowers, brilliant with birds always in rut.

ईहामृगैश्च विविधैर्जुष्टां दृष्टिमनोहरैः ।
वीथीः संप्रेक्षमाणश्च मणिकाञ्चनतोरणाः ।। ५-१८-८

नानामृगगणाकीर्णां फलैः प्रपतितैर्वृताम् ।
अशोकवनकामेव प्राविशत्संततद्रुमाम् ।। ५-१८-९

प्राविशत्	=	(Ravana) entered	अशोकवनिकामेव	=	Ashoka garden	संप्रेक्षमाणश्च	=	seeing
मणिकाञ्चनतोरणाः	=	archways of gold and gems	जुष्टाम्	=	crowded	ईहामृगैश्च	=	by artificial deer
विविधैः	=	of various varieties	दृष्टिमनोहरैः	=	ravishing the eyes and mind	नानामृगगणाकीर्णाम्	=	filled with animals of various kinds
वृताम्	=	together	प्रपतितैः फलैः	=	with fallen fruits	संततद्रुमाम	=	full of trees.

Ravana entered Ashoka garden seeing archways of gold and gems crowded by artificial deer of various kinds ravishing eyes and mind, filled with animals of various kinds, together with fallen fruits and full of trees.

अङ्गनाशतमात्रं तु तं व्रजन्तमनुव्रजत् ।
महेन्द्रमिव पौलस्त्यम्ं देवगन्धर्वयोषितः ।। ५-१८-१०

व्रजन्तम्	=	while going	अङ्गनाशतमात्रम्	=	only a hundred of women	अनुव्रजत्	=	followed
तम् पौलस्त्यम्	=	that Ravana	देवगन्धर्वयोशितः	=	like Deva and Gandharva women	महेन्द्रम्	=	(following) Indra.

While He was going only a hundred of women followed that Ravana like Deva and Gandharva women following Indra.

दीपिकाः काञ्चनीः काश्चिज्जगृहुस्तत्र योषितः ।
वालव्यजनहस्ताश्च तालवृन्तानि चापराः ।। ५-१८-११

तत्र	=	there	काश्चित्	=	some	योषितः	=	women
जगृः	=	bore	दीपिकाः	=	lamps	काञ्चनीः	=	of gold
अपराः	=	some others	तालवृन्तानि	=	(carried) chowries	वालव्यजनहस्ताश्च	=	(some others had) fans of Palmyra leaves in their hands.

There some women bore lamps of gold; some others carried chowries; some others had fans of Palmyra leaves in their hands.

काञ्चनैरपि भृङ्गारैर्जह्रुः सलिलमग्रतः ।
मण्डलागान् ब्रुसींश्चापि गृह्यान्याः पृष्ठतो ययुः ।। ५-१८-१२

षोमे वोमेन् जुह्रुः	=	carried	सलिलम्	=	water	भृन्गारैः	=	in small vessels
काञ्चनिः	=	of gold	अन्याः	=	some others	पृष्ठतः ययुः	=	followed in the back
गृह्य	=	taking	ब्रुसींश्चैव	=	pillows	मण्डलाग्रान्	=	with circular ends

Some women carried water in small vessels of gold; some others followed in the back taking pillows with circular ends.

काचिद्रत्नमयीं स्थालीं पूर्णां पानस्य ब्राजतम् ।
दक्षिणा दक्षिणेनैव तदा जग्राह पाणिना ।। ५-१८-१३

काचित्	=	one	भामिनी	=	woman	दक्षिना	=	to the right (of Ravana)
जग्राः	=	held	दक्षिनेनैव पाणिना	=	with her right hand	स्थालीम्	=	a vesel
पानस्य	=	of liqour	रत्नमयीम्	=	with gem stones	पूर्णाम्	=	full (of liqour)

One woman to the right of Ravana held with her right hand a vessel with gem stones filled with liqour.

राजहंसप्रतीकाशं चत्रं पूर्णशशिप्रभम् ।
सौवर्णदण्डमपरा गृहीत्वा पृष्ठतो ययौ ।। ५-१८-१४

अपरा	=	another (woman)	पृष्थतः ययौ	=	went at back	गृहीत्वा	=	taking
छत्रम्	=	an umbrella	राजहम्सप्रतीकाशम्		equalling a royal swan	पूर्नशसिप्रभाम्	=	with the radiance of full moon
सौवर्णदण्डम्	=	with a golden handle.						

Another woman went at back taking an umbrella equalling a royal swan with the radiance of full moon with a golden handle.

निद्रामदपरीताक्ष्यो रावनस्योत्तमाः स्त्रियः ।
अनुजग्मुः पतिं वीरम् घनम् विद्युल्लता इव ।। ५-१८-१५

निद्रामद परीताक्ष्यो	=	With sleepy eyes	उत्तमाः स्त्रियः	=	best women	रावणस्य	=	of Ravana
अनुजग्मुः	=	followed	वीरम् पतिम्	=	mighty husband	विद्युल्लताः घनमिव	=	like lightning (following a) cloud.

With sleepy eyes best women of Ravana followed mighty husband like lightning following a cloud.

व्याविद्धहारकेयूराः समामृदितवर्णकाः ।
समागळितकेशान्ताः सस्वेदवदनास्तथा ।। ५-१८-१६

घोर्णन्त्यो मदशेषेण निद्रया च शुभाननाः ।
स्वेदक्लिष्टाङ्गकुसुमाः सुमाल्याकुलमूर्धजाः ।। ५-१८-१७

प्रयान्तं नैर्ऋतपतिं नार्यो मदिरलोचनाः ।
बहुमानाच्च कामाच्च प्रिया भार्यास्तमन्वयुः ।। ५-१८-१८

व्यविद्ध केयूराः	=	With displaced necklaces and armlets	समामृदित वर्णकाः	=	with effaced cover (of sandal-paste)	समागळित केशान्ताः	=	with dishevelled hair
तथा	=	and also	सस्वेद वदनाः	=	with sweaty faces	घोर्णन्त्यः	=	staggering
मदशेषेण निद्रया च	=	due to surviving trace of liqour and due to sleepiness	स्वेद क्लिष्टङ्ग कुसुमाः	=	with shrivelled flowers on perspiring bodies	सुमाल्याकुलमूर्धजाः		with dishevelled hair along with good garlands
मदिरलोचनाः	=	with intoxicating eyes	नार्याः	=	women	प्रियाः भार्याः	=	who were dear wives
अन्वयुः	=	followed	तम्	=	that	नैर्ऋतपतिम्	=	king of Rakshasas
प्रयान्तम्	=	who was going	बहुमानाच्च	=	due to respect	कामाच्च	=	and due to love.

With displaced necklaces and armlets, with effaced cover of sandal-paste, with dishevelled hair, and also with sweaty faces, staggering due to surviving trace of liquor and due to sleepiness, with shrivelled flowers on perspiring bodies, with dishevelled hair along with good garlands, with intoxicating eyes, women who were dear wives followed that king of Rakshasas who was going due to respect and due to love.

स च कामपराधीनः पतिस्तासां महाबलः ।
सीतासक्तमना मन्दो मन्दाञ्चितगतिर्बभौ ।। ५-१८-१९

पतिः	=	husband	तासाम्	=	of those (women)	महाबलः	=	of great might
कामपराधीनः	=	who was surrendered to lust	स च	=	that Ravana also	मन्दः	=	(who was) dull witted
सीतासक्त मनाः	=	with his mind interested in Sita	बभौ	=	shone	मन्दाञ्चित गतिः	=	with a slow and beautiful gait.

Husband of those women, of great might, who was surrendered to lust, that Ravana also who was dull witted, with his mind interested in Sita shone with a slow and beautiful gait.

ततः काञ्चीनिनादं च नूपुराणाम् च निस्वनम् ।
शुश्राव परमस्त्रीणां स कपिर्मारुतात्मजः ।। ५-१८-२०

ततः	=	Thereafter	सः कपिः	=	that Hanuma	मारुतात्जम्जाम्	=	the son of wind-god
सुश्राव	=	heard	काञ्चीनिनादम्	=	the sound of waist-bands	नूपुराणम् निस्वनम् च	=	and the sound of anklets
परमस्त्रीणाम्	=	of those excellent women.						

Thereafter that Hanuma, the son of wind-god heard the sound of waist-bands and the sound of anklets of those excellent women.

तं चाप्रतिमकर्माणमचिन्त्यबलपौरुषम् ।
द्वारदेशमनुप्राप्तं ददर्श हनुमान् कपिः ।। ५-१८-२१

हनुमान्	=	Hanuma	कपिः	=	the monkey	ददर्श	=	saw
तम् च	=	that Ravana also	अप्रतिम कर्माणम्	=	performer of deeds without an equal	अचिन्त्य बल पौरुषम्	=	with unfathomable might and virility
अनुप्राप्तम्	=	reaching	द्वार देशम्	=	entrance region.			

Hanuma the monkey saw that Ravana also, performer of deeds without an equal, with unfathomable might and virility, reaching the entrance region.

दीपिकाभिरनेकाभिः समन्तादवभासितम् ।
गन्धतैलावसिक्ताभिर्द्रियमाणाभिरग्रतः ।। ५-१८-२२

गन्ध तैलावसिक्ताभिः	=	Wettened by fragrant oil	ध्रियमाणाभिः	=	being carried	अग्रतः	=	in front
Hanuma saw Ravana अवभासितम्	=	being shone	समन्तात्	=	in all directions	अनेकाभिः	=	by many
दीपिकाभिः	=	lamps						

Wettened by fragrant oil, being carried in front of Ravana, Hanuma saw Ravana being shone in all directions by many lamps.

कामदर्पमदैर्युक्तं जिह्मताम्रायतेक्षणम् ।
समक्षमिव कन्दर्पमपविद्धशरासनम् ।। ५-१८-२३

युक्तम्	=	together	कामदर्पमदैः	=	with lust vanity and intoxication	जिह्मताम्रायतेक्षणम्		with wide red eyes which were slanted
समक्षम् कन्दर्पमिव	=	like Manmadha	अपविद्धशरासनम्	=	with bow kept at a distance			

Hanuma saw Ravana together with lust, vanity and intoxication, with wide red eyes which were slanted, like the god of love in person with bow kept at a distance.

मथितामृतफेनाभमरजोवस्त्रमुत्तमम् ।
सलीलमनुकर्षन्तं विमुक्तं सक्तमङ्गदे ।। ५-१८-२४

सलिल्लम्	=	playfully	अनुकर्षन्तम्	=	readjusting	uttamam vastram	=	excellent (upper) garment
मथितामृतफेनाभम	=	With the lustre of churned nectar froth	अरजः	=	without stain	vimuktam	=	slipping
अङ्गदे सक्तम्	=	being entangled with armlet .						

Hanuma saw Ravana playfully readjusting his excellent upper garment with the luster of churned nectar froth, without stain,slipping being entangled in armlet.

तं पत्रविटपे लीनः अत्रपुष्पघनावृतह् ।
समीपमिव संक्रान्तं निध्यातुमुपचक्रमे ।। ५-१८-२५

लीनः	=	blended	पत्रविटपे	=	in a branch full of leaves	पत्रपुस्श्पघनावृत	=	covered by groups of leaves and flowers
उपचक्रमे	=	started	निध्यातुम्	=	to see	तम्	=	that Ravana
सम्क्रान्तमिव	=	as though coming	समीपम्	=	near (Him)			

Hanuma blended in a branch full of leaves covered by groups of leaves and flowers started to see that Ravana as though coming near Him.

अवेक्षमाणस्तु ततो ददर्श कपिकुञ्जरः ।
रूपयौवनसंपन्ना रावणस्य वरस्तियः ।। ५-१८-२६

ततः	=	Thereafter	कपिकुञ्जरः	=	the best among Vanaras	अवेकशमाणः	=	looking in all directions
ददर्श	=	saw	वरस्तियः	=	best women	रावणस्य	=	of Ravana
रूपयौवनसम्पन्ना	=	full of beauty and youth						

Thereafter Hanuma, the best among Vanaras looking in all directions saw best women of Ravana full of beauty and youth.

ताभिः परिवृतो राजा सुरूपाभिर्महायशाः ।
तस्मृगद्विजसम्घष्टं प्रविष्टः प्रमदावनम् ।। ५-१८-२७

राजा	=	king	महा यशाः	=	of great fame	परिवृतः	=	together
ताभिः	=	with those women	सुरूपाभिः	=	with good appearance	प्रविष्टः	=	entered
तत्	=	that garden	मृगद्विजसंघुष्तम्	=	resounded by animals and birds.			

King of great fame, Ravana, together with those women with good appearance entered that garden resounded by animals and birds.

क्षीबो विचित्राभरणः शङ्कुकर्णो महाबलः ।
तेन विश्रवसः पुत्रः स दृष्टो राक्षसाधिपः ।। ५-१८-२८

वृतः परमनारीभिस्ताराभिरिव चन्द्रामाः ।
तं ददर्श महातेजास्तेजोवन्तं महाकपिः ।। ५-१८-२९

सः राक्षसाधिपः	=	that king of Rakshasas	क्षीबः	=	who was intoxicated	विचित्राभरणः	=	with wonderful ornaments
सङ्कुकर्णः	=	with pointed ears	विश्रवसः पुत्रः	=	son of Visravasa	चन्द्रमाः इव	=	was like the moon
ताराभिः	=	together with stars	वृतः	=	together	परमनारीभिः	=	with best women
दृष्तः	=	was seen	तेन	=	by that Hanuma	महा कपिः	=	that great Vanara
महा तेजाः	=	with great brilliance	ददर्श	=	saw	तम्	=	that Ravana
तेजोवन्तम्	=	with glory.						

That king of Rakshasas who was intoxicated with wonderful ornaments, with pointed ears, son of Visravasa was like the moon together with stars, together with best women was seen by Hanuma. That great Vanara with great brilliance saw that Ravana with glory.

रावणोऽयम् महाबाहुरिति संचिन्त्य वानरः ।
अवप्लुतो महातेजा हनुमान्मारुतात्मजः ।। ५-१८-३०

मारुतात्मजः	=	The son of god of wind	वानरः	=	Vanara	हनुमान्	=	Hanuma
महा तेजाः	=	of great brilliance	अयम्	=	this	महाबाहुः	=	long armed one
रावणः	=	is Ravana	इति सम्चिन्त्य	=	thinking thus	अवप्लुतः	=	jumped down.

The son of god of wind Vanara Hanuma of great brilliance thinking thus 'This long armed one is Ravana', jumped down.

स तथाप्युग्रतेजाः सन्निर्धूतस्तस्य तेजसा ।
पत्रगुह्यान्तरे सक्तो हनुमान् संवृतोऽभवत् ।। ५-१८-३१

तथा	=	thus	हनुमान्	=	Hanuma	उग्र तेजाः सन्नपि	=	(although) of terrible energy
निर्धूतः	=	was overshadowed	तस्य तेजसा	=	by Ravana's brilliance	अभवत्	=	(and) became
पत्र गुह्यान्तरे सक्तः	=	rooted behind a group of leaves	सम्वृतः	=	and was concealed			

Thus Hanuma although of terrible energy was overshadowed by Ravana's brilliance and became rooted behind a group of leaves and was concealed.

स तामसितकेशान्तां सुश्रोणीं संहतस्तनीम् ।
दिदृक्षुरसितापाङ्गमुपावर्तत रावणः ।। ५-१८-३२

सः रावनः	=	that Ravana	उपावर्तत	=	neared	ताम्	=	Sita
असितकेशान्ताम्	=	with black hair	सुश्रोणीम्	=	with charming limbs	सम्हतस्तनीम्	=	with well knit breasts
असितापाङ्गाम्	=	with black corners of eyes	दिदृक्षुः	=	wishing to see (Her)			

That Ravana neared Sita with black hair, with charming limbs with well knit breasts, with black corners of eyes, wishing to see Her.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे अष्टादशः सर्गः ।।

Thus completes 18th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

19 Sarga 19 - एकोनविंशः सर्ग

Seetha In Ashoka Garden

Introduction -

In this chapter Valmiki describes the plight of Sita in Ashoka garden in detail.

तस्मिन्नेव ततः काले राजपुत्री त्वनिन्दिता ।
रूपयौवनसम्पन्नं भूषणोत्तमभूषितम् ।। ५-१९-१

ततो दृष्ट्वैव वैदेही रावणम् राक्षसाधिपम् ।
प्रावेपत वरारोहा प्रवाते कदली यथा ।। ५-९-२

ततः	=	Thereafter	तस्मिन् काले एव	=	at that time	vaidehii	=	Sita
राजपुत्री	=	a princess	अनिन्दिता	=	without any blame	वरारोहा	=	of excellent limbs
प्रावेपत	=	shook	कदली यथा	=	like a plantain tree	प्रवाते	=	in wind
दृष्ट्वैव	=	on seeing	रावणम्	=	Ravana	राक्षसाधिपम्	=	the king of Rakshasas
रूप यौवन सम्पन्नम्	=	endowed with beauty and youth	भूशणोताम भूषितम्	=	adorned with excellent ornaments.			

Thereafter at that time Sita a princess without any blame of excellent limbs shook like a plantain tree in wind on seeing Ravana the king of rakshasas endowed with beauty and youth adorned with excellent ornaments.

आच्छाद्योदरमूरुभ्यां बाहुभ्यां च पयोधरौ ।
उपविष्टा विशालाक्षी रुदन्ती वरवर्णिनी ।। ५-१९-३

विशालाक्षी	=	The wide eyed Sita	वरवर्णिनी	=	with excellent color	आच्छाद्य	=	covering
उदरम्	=	stomach	ऊरुभ्याम्	=	with thighs	पयोधरौ	=	breasts
बाहुभ्याम्	=	with hands	उपविस्श्टा	=	sat down	रुदन्ती	=	crying.

The wide eyed Sita with excellent color covering stomach with thighs and breasts with hands sat down crying.

दशग्रीवस्तु वैदेहीम् रक्षितां राक्षसीगणैः ।
ददर्श दीनाम् दुःखार्तां नावं सन्नामिवार्णवे ।। ५-१९-४

दशग्रीवस्तु	=	Ravana	ददर्श	=	saw	वैदेहीम्	=	Sita
rakshitaam	=	protected	राक्षसीगणैः	=	by batches of ogres	दीनाम्	=	(looking) miserable
दुःखाताम्	=	being struck with grief	नावमिव	=	like a ship	सन्नाम्	=	in danger
आर्णवे	=	in the sea						

Ravana saw Sita protected by batches of ogres looking miserable being struck with grief like a ship in danger in the sea.

असंवृतायामासीनाम् धरण्याम् संशितव्रताम् ।
चिनां प्रपतितां भूमौ शाखामिव वनस्पतेः ।। ५-१९-५

आसीनाम्	=	(Hanuma saw Sita) sitting down	असंवृतायाम्	=	on uncovered	धारण्याम्	=	land
संशितव्रताम्	=	with a firm resolve	वनस्पतेः शाखामिव	=	like a branch of a tree	प्रपतिताम्	=	fallen down
भुमौ	=	on earth	चिन्नम्	=	being torn (from the tree).			

Hanuma saw Sita sitting down on uncovered land, with a firm resolve, like a branch of a tree fallen down on earth being torn from the tree.

मलमण्डनचित्राङ्गीम् मण्डनार्हाममण्डिताम् ।
मृणाली पङ्कदिग्धेव विभाति न विभाति च ।। ५-१९-६

मलमण्डन चित्राङ्गीम्	=	(Hanuma saw Sita) With a strange body with dirt as an ornament	मण्डनार्हाम्	=	suitable to decorate with ornaments	अमण्डित्तम्	=	without any ornaments
vibhaati	=	shining	मृणालीव	=	like a lotus stem	पङ्कदिग्धा	=	being covered with mud
न विभाति च	=	and also not shining						

Hanuma saw Sita with a stange body with dirt as ornament, who although suited to decorate with ornaments was without ornaments. Although She was shining like a lotus stem covered with mud, She was not shining also.

समीपम् राजसिम्हस्य रामस्य विदितात्मनः ।
सङ्कल्पहयसम्युक्तैर्यान्तीमिव मनोरथैः ।। ५-१९-७

यान्तीमिव	=	(Sita) Was as though going	samiipam	=	near	रामस्य	=	to Raama
राजसिम्हस्य	=	a lion among kings	विदितात्मनः	=	with a famous personality	मनोरथैः	=	with desires as chariot
सम्कल्पहयसम्युक्तैः		tied with thoughts as horses						

Sita was as though going near to Raama a lion among kings with a famous personality with desires as chariot tied with thoughts as horses.

शुष्यन्तीम् रुदतीमेकां ध्यानशोकपरायणाम् ।
दुःखस्यान्तमपश्यन्तीं रामां राममनुव्रताम् ।। ५-१९-८

रामाम्	= (Sita) a pleasant one	षुष्यन्तिम्	= was emaciated	रुदतीम्	= was crying
एकाम्	= being alone	ध्यानशोकपरायणाम्	having surrendered to Her thoughts and sorrow	अपश्यन्तीम्	= not seeing
अन्तम्	= the end	दुखस्य	= of grief	अनुव्रताम्	= following the will
रामम्	= of Raama.				

Sita a pleasant one, was emaciated, was crying, being alone having surrendered to Her thoughts and sorrow not seeing the end of grief, following the will of Raama.

चेष्टमानां तथाविष्टां पन्नगेन्द्रवधूमिव ।
धूप्यमानाम् ग्रहेणेव रोहिणीं धूमकेतुना ।। ५-१९-९

तथा	= And also	पन्नगेन्द्रवधूमिव	= (Sita) was like great she-serpant	चेष्टमानाम्	= writhing
आविष्टाम्	= under the spell of an incantation	रोहिणीं इव	= like Rohini	धूप्यमानाम्	= being fumigated
धूमकेतुना ग्रहेन	= by a smoke colored planet called Ketu.				

And also Sita was like a great she-serpant writhing under the spell of an incantation. She was like Rohini being fumigated by a smoke colored planet called Ketu.

वृत्तशीलकुले जातामाचारवति धार्मिके ।
पुनः संस्कारमापन्नां जातामिव च दुष्कुले ।। ५-१९-१०

जाताम्	= Being born	धार्मिके	= in a virtuous	आचारवति	= traditional
वृत्त शील कुले	= family with good conduct and character	आपन्नाम्	= getting	सम्स्कारम्	= married
पुनः	= again	जातामिव	= (Sita was) like being born	दुष्कुले	= in a bad family

Being born in a virtuous traditional family with good conduct and character and getting married, Sita appeared as if She was born in a bad family.

अभूतेनापवादेन कीर्तीम् निपतितामिव ।
अम्नायानामयोगेन विद्यां प्रशिथिलामिव ।। ५-१९-११

कीर्तिमिव	= (Sita was) like fame	nipatitaam	= fallen down	abhuutena	= (due to) false
अपवादेन	= blame	vidyaamiva	= like education	प्रशिथिताम्	= runied
अयोगेन	= (due to) non conformity	अम्नायानाम्	= (of) learning by heart.		

Sita was like fame fallen down due to false blame. She was like education ruined due to lack of learning by heart.

सन्नामिव महाकीर्तिं श्रद्धामिव विमानिताम् ।
प्रज्ञामिव परिक्षीणामाशां प्रतिहतामिव ।। ५-१९-१२

सन्नम् इव	=	(Sita was) like deteriorated	महाकीर्तिम्	=	great fame	श्रद्दामिव	=	like faith
विमानिताम्	=	insulted	प्रज्ञामिव	=	like an understanding	परिक्षीणाम्	=	grown feeble
आशामिव	=	like hope	प्रतिहताम्	=	dulled.			

Sita was like deteriorated great fame,like insulted faith,like an understanding grown feeble, like dulled hope.

आयतीमिव विध्वस्तामाज्ञां प्रतिहतामिव ।
दीप्तामिव दिशं काले पूजामपहृतामिव ।। ५-१९-१३

आयतीमिव	=	(Sita was) like expectation	विध्वस्ताम्	=	destroyed	आज्ञामिव	=	like an order
प्रतिहताम्	=	flouted	दीप्ताम् दिशामिव	=	like a blazing quarter	काले	=	during a period of destruction
पूजामिव	=	like a worship	अवहृताम्	=	stolen			

Sita was like an expectation destroyed, like an order flouted; like a blazing quarter during a period of destruction, like a worship stolen.

पद्मिनीमिव विध्वस्तां हतशूरां चमूमिव ।
प्रभामिव तमोध्वस्तामुपक्षीणामिवापगाम् ।। ५-१९-१४

पद्मिनीमिव	=	(Sita was) like a lotus	विध्वस्ताम्	=	destroyed	चमूमिव	=	like an army
हत शुराम्	=	with killed warriors	प्रभामिव	=	like light	तमोध्वस्ताम्	=	destroyed by darkness
अपागामिव	=	like a river	उपक्षीणाम्	=	vanished.			

Sita was like a lotus destroyed, like an army with killed warriors, like light destroyed by darkness, like vanished river.

वेदीमिव परामृष्टां शान्तामग्निशिखामिव ।
पौर्णमासीमिव निशां राहुग्रस्तेन्दुमण्डलाम् ।। ५-१९-१५

वेदीमिव	=	(Sita was) like an altar	परामृष्टाम्	=	desecrated	अग्निशिखामिव	=	like a tongue of fire
शन्ताम्	=	gone out	पौर्णमासीम् निशामिव	=	like a full moon night	राहुग्रस्तेन्दुमण्डलाम्		with moon devoured by Rahu.

Sita was like an altar desecrated, like a tongue of fire gone out, like a full moon night with moon devoured by Rahu.

उत्कृष्टपर्णकमलां वित्रासितविहङ्गमाम् ।
हस्तिहस्तपरामृष्टमाकुलां पद्मिनीमिव ।। ५-१९-१६

पद्मिनीमिव	=	(Sita was) like a lotus pond	आकुलाम्	=	agitated	उत्खृष्टपणकमलाम्		with torned out leaves and lotuses
हस्तिहस्तपरामृष्टाम्		(being) roughly treated by the trunk of an elephant.						

Sita was like a lotus pond agitated with torned out leaves and lotuses, being roughly traeated by the trunk of an elephant.

पतिशोकातुरां शुष्कां नदीं विस्रावितामिव ।
परया मृजया हीनाम् कृष्णपक्षनिशामिव ।। ५-१९-१७

पतिशोकातुराम्	=	Grieved for husband	नदीमिव	=	(Sita was) like a river	शुष्काम्	=	dried up
विस्रावितम्	=	(with water) caused to flow out	हीनाम्	=	lacking	परया मृजया	=	best washing
कृष्ण पक्ष निशामिव	=	like a new moon night.						

Grieved for husband, Sita was like a river which has dried uo with water caused to flow out lacking best washing, was like a new moon night.

सुकुमारीम् सुजाताङ्गीं रत्न गर्भगृहोचिताम् ।
तप्यमानामिवोष्णेन मृणालीमचिरोद्धृताम् ।। ५-१९-१८

सुकुमारीम्	=	(Sita was) a delicate one	सुजातङ्गीम्	=	with well built limbs	रत्नगर्भगृहोचिताम्	=	accustomed to houses full of diamonds
तप्यमानाम्	=	being tormented	उष्णेन	=	by heat	मृणालीमिव	=	like a lotus fibre
अचिरोद्धृताम्	=	uprooted short time back.						

Sita was a delicate one with well built limbs, accustomed to houses full of diamonds, being tormented by heat, like a lotus fibre uprooted short time back.

गृहीतामाळितां स्तम्भे यूथपेन विनाकृताम् ।
निःश्वसन्तीं सुदुःखार्तां गजराजवधूमिव ।। ५-१९-१९

गजराजवधूमिव	=	(Sita was) Like a she-elephant	गृहीताम्	=	captured	आळिताम्	=	tied
स्तम्भे	=	to a pillar	कृतेन	=	made	यूधपेन विना	=	(to be) without the leader of herd
निःश्वसन्तीम्	=	sighing	सुदुःखर्ताम्	=	very much tormented by grief.			

Sita was like a she-elephant captured and tied to a pillar, made to be without the leader of herd, sighing, very much tormented by grief.

एकया दीर्घया वेण्या शोभमानामयत्नतः ।
नीलया नीरदापाये वनराज्या महीमिव ।। ५-१९-२०

दीर्घया	=	with a long	एकया	=	single	वेण्या	=	plait
शोभमानाम्	=	shining	अयत्नतः	=	without effort	महीमिव	=	(Sita) was like the earth
नीलया वनराज्या	=	with dark groups of trees	नीरदापाये	=	at the end of rainy season.			

With a long single plait, shining without effort, Sita was like the earth with dark groups of trees at the end of rainy season.

उपवासेन शोकेन ध्यानेन च भयेन च ।
परिक्षीणां कृशां दीनामल्पाहारां तपोधनाम् ।। ५-१९-२१

परिक्षीणाम्	=	wasted	कृशाम्	=	emaciated	उपवासेन	=	due to fasting
शोकेन	=	due to sorrow	ध्यानेन	=	due to thought	भयेन च	=	and due to fear
अल्पाहाराम्	=	(Sita) was with limited food	तपोधनाम्	=	(and) with austerity as wealth.			

Wasted, emaciated due to fasting, due to sorrow, due to thought and due to fear, Sita was with limited food and with austerity as wealth.

आयाचमानाम् दुःखार्तां प्राञ्जलिं देवतामिव ।
भावेन रघुमुख्यस्य दशग्रीवपराभवम् ।। ५-१९-२२

देवतामिव	=	(Sita was) like a celestial being	दुःखार्ताम्	=	tormented by grief	भवेन	=	by thought
प्राञ्जलिम्	=	with joined palms	अयाचमानाम्	=	desiring	दशग्रीव पराभवम्	=	defeat of Ravana
रघु मुख्यस्य	=	(at the hands of) Sri Raama.						

Sita was like a celestial being, tormented by grief and by thought with joined palms, desiring the defeat of Ravana at the hands of Sri Raama

समीक्षमाणां रुदतीमनिन्दितां ।
सुपक्ष्मताम्रायतशुक्ललोचनाम् ।
अनुव्रतां राममतीव मैथिलीं ।
प्रलोभयामास वधाय रावणः ।। ५-१९-२३

रावनः	=	Ravana	प्रलोभयामास	=	(was trying) to allure	वधाय	=	(and threatening) death (to Sita)
समीक्षमाणां	=	who was looking at every direction	रुदतीम्	=	crying	अनिन्दिताम्	=	without blame
सुपक्ष्मताम्रायत शुक्ललोचनाम्	=	with good eye lids and reddish and white eyes	अतीव अनुव्रतां	=	with an excessive vow to follow	रामम्	=	Sri Raama

Ravana was trying to allure and threatening death to Sita who was looking at every direction, crying, without blame, with good eye lids and reddish and white eyes, with an excessive vow to follow Sri Raama.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे एकोनविंशः सर्गः ।।

Thus completes 19th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

20 Sarga 20 - विंशः सर्ग

Ravana Talks To Seetha

Introduction -

In this chapter Ravana entices Sita with wealth, gems, sovereignty over all wives of Ravana.

स ताम् परिवृतां दीनां निरानन्दां तपस्विनीम् ।
साकारैर्मधुरैर्वाक्यैर्न्यदर्शयत रावणः ।। ५-२०-१

रावणः	=	Ravana	न्यदर्शयत	=	conveyed	साकारैः वाक्यैः	=	in significant words
ताम्	=	(to) that Sita	परिवृताम्	=	surrounded (by ogresses)	दीनाम्	=	(who was) wretched
निर्रनन्दाम्	=	without happiness	तपस्विनीम्	=	(and) pitiable.			

Ravana conveyed in significant words to that Sita who was surrounded by ogresses, wretched, without happiness and pitiable.

मां दृष्ट्वा नागनासोरु गूहमाना स्तनोदरम् ।
अदर्शनमिवात्मानं भयान्नेतुं त्वमिच्चसि ।। ५-२०-२

नागवासोरु	=	(You are) With thighs like the trunk of an elephant	माम् दृष्ट्वा	=	seeing me	गुहमाना	=	covering
स्तनोदरम्	=	(your) breasts and belly	त्वम्	=	you	इच्छसीव	=	desire
नेतुम्	=	obtaining	अदर्शनम्	=	disappearence	आत्मानम्	=	of self
भयात्	=	due to fear.						

'You are with thighs like the trunk of an elephant. Seeing me covering your breasts and belly, you desire obtaining disappearance of self due to fear.

कामये त्वाम् विशालाक्षि बहुमन्यस्व मां प्रिये ।
सर्वाङ्गगुणसम्पन्ने सर्वलोकमनोहरे ।। ५-२०-३

विशालक्षी	=	O wide eyed one!	सर्वाङ्ग गुण सम्पन्ना	=	you are endowed with bodily excellencies	सर्व लोक मनोहरे	=	pleasing to all people
त्वाम् कामये	=	I desire you	प्रिये	=	O lovable one!	माम् बहुमयस्व	=	respect me.

'O wide eyed one! You are endowed with bodily excellencies, pleasing to all people. I desire you. O lovable one! respect me.'

नेह केचिन्मनुष्या वा राक्षसाः कामरूपिणः ।
व्यपसर्पतु ते सीते भयम् मत्तः समुत्थितम् ।। ५-२०-४

सेथे	=	O Sita!	इह	=	here	केचित् न	=	there are no
मनुष्याः	=	humans	कामरूपिणः राक्षसाः वा	=	or ogres with ability to change form	ते भयम्	=	(Let)your fear
समुत्थितम्	=	caused	मत्तः	=	due to me	व्यपसर्पतु	=	be removed

'O Sita! Here there are no humans or ogres with ability to change form. Let your fear caused due to me be removed.'

स्वधर्मो रक्षसां भीरु सर्वथैव न संशयः ।
गमनं वा परस्त्रीणाम् हरणम् सम्प्रमथ्य वा ।। ५-२०-५

भीरु	=	O one with fear	गमनम् वा	=	obtaining	परस्त्रीणाम्	=	women belonging to others
हरणम् वा	=	or abducting	संप्रमथ्य	=	by force	स्वधर्मः	=	is the righteous deed
रक्षसाम्	=	for ogres	सर्वथैव	=	by all means	संशयः न	=	there is no doubt (in this).

'O one with fear! Obtaining women belonging to others or abducting by force is the righteous deed for ogres by all means. There is no doubt in this.'

एवं चैतदकामां तु न त्वां स्प्रक्ष्यामि मैथिलि ।
कामम् कामः शरीरे मे यथाकामं प्रार्तताम् ।। ५-२०-६

मैथिलि	=	O Sita!	एतत् एवम्	=	It is like this	कामः	=	desire
कामम्	=	very much	यथा कामम् प्रवर्तताम्	=	may behave in whatever way it likes	मे	=	in my
शरीरे	=	body	तु	=	but	न स्पृक्ष्यामि	=	I will not touch
त्वाम्	=	you	अकामाम्	=	without lust.			

'O Sita! It is like this. desire very much may behave in whatever way it likes in my body. But I will not touch you without lust.'

देवि नेह भयम् कार्यम् मयि विश्वसिहि प्रिये ।
प्रणयस्व च तत्वएन मैवम् भूः शिकलालसा ।। ५-२०-७

देवि	=	O queen (of my heart)!	इह	=	in this matter	भयम् न क्कर्यम्	=	fear is not to be made
प्रिये	=	O love!	विश्वसिहि	=	believe	मयि	=	in me
तत्त्वेन	=	truly	प्रणयस्व	=	become with love	मा भूः	=	do not become
शोकलालसा	=	absorbed in sorrow	evam	=	like this.			

'O queen of my heart! In this matter fear is not to be made. O love! Believe in me. Truly become with love. Do not become absorbed in sorrow like this.'

एकवेणी धराशय्या ध्यानं मलिनमम्बरम् ।
अस्थानेऽप्युपवासश्च नैतान्यौपयिकानि ते ।। ५-२०-८

एकवेणी	=	single plait	धराशय्य	=	the bed of ground	ध्यानम्	=	meditation
मलिनम् अम्बरम्	=	dirty cloth	अस्थाने उपवासश्च	=	fasting at an inappropriate time	एतानि	=	all these
न औपयिकानि	=	are not useful	ते	=	to you.			

'Single plait, the bed of ground,mediation,dirty cloth,fasting at an inappropriate time - all these are not useful to you.'

विचित्राणि च माल्यानि चन्दनान्यगरूणि च ।
विविधानि च वासांसि द्यान्याभरणानि च ।। ५-२०-९

महार्हणि च पानानि शयनान्यासनानि च ।
गीतम् नृत्तं च वाद्यं च लभ मं प्राप्य मैथिलि ।। ५-२०-१०

मैथिली	=	O Sita!	प्राप्य	=	getting	माम्	=	me
लभ	=	gain	विचित्राणि माल्यानि	=	wonderful garlands	चन्दनानि	=	sandals
अगरूणि	=	Agallochums	विविधानि वासांसि च	=	a variety of cloths	दिव्यानि आभरणानि च	=	and best ornaments
महार्हाणि पानानि	=	the best drinks	शयनानि	=	beds	आसनानि च	=	and seats
गीतम्	=	song	नृत्तम् च	=	and dance	वाद्यम् च	=	and musical instrument.

'O Sita! After getting me gain wonderful garlands, sandals, Agallochums, a variety of cloths and best ornaments, the best drinks, beds and seats, song and dance and musical instrument.'

स्त्रीरत्नमसि मैवम् भूः कुरु गात्रेषु भूषणम् ।
मां प्राप्य हि कथम् नु स्यास्त्वमनर्हा सुविग्रहे ।। ५-२०-११

स्त्री रत्नम असि	=	You are a gem among women	मा भूः	=	do not be	एवम्	=	like this
कुरु	=	make	भूषणम्	=	decoration	आत्न्षु	=	on your limbs
सुविग्रहे	=	O one with a good body!	प्राप्य	=	getting	माम्	=	me
कथम् नु	=	how (will you)	स्य्यः	=	become	अनर्हाः	=	unsuited (for luxuries).

'You are a gem among women. Do not be like this. Make decoration on your limbs. O one with a good body! Getting me how will you become unsuited for luxuries?'

इदम् ते चारु सम्जातम् यौवनम् व्यतिवर्तते ।
यदतीतं पुनर्नैति स्रोतः शीघ्रमपामिव ।। ५-२०-१२

इदम्	=	this	ते यौवनुम्	=	your youth	चारु संजातम्	=	born beautifully
व्यतिवर्तते	=	is passing away	यत्	=	Whichever (youth)	सीघ्रम्	=	(is) quickly
अतीतम्	=	passing away	नैति	=	will not come back	पुनः	=	again
अपाम् स्रोतः इव	=	like the flow of water.						

'This your youth born beautifully is passing away, whichever youth is quickly passing away will not come back again like the flow of water.'

त्वां कृत्वोपरतो मन्ये रूपकर्ता स विश्वसृक् ।
न हि रूपोपमा त्वन्या तवास्ति शुभदर्शने ।। ५-२०-१३

शुभ दर्शने	=	O one with auspicious appearance!	रूप कर्ता	=	the creator of form	सः	=	that
विश्वसृक्	=	creator of the world Lord Brahma	कृत्वा	=	made	त्वाम्	=	you
उपरतः	=	and stopped	मन्ये	=	I think so	अन्या	=	Another
नास्ति हि	=	is indeed not	तव रूपोपमा	=	equal to your appearance.			

'O one with auspicious appearance! The creator of form, that creator of the world, Lord Brahma has made you and stopped - I think thus. There is not another who is equal to your appearance.'

त्वाम् समाअसाद्य वैदेहि रूपयौवनशालिनीम् ।
कः पुमानतिवर्तेत साक्षादपि पितामहः ।। ५-२०-१४

वैदेही	=	O Sita!	समासाद्य	=	obtaining	त्वाम्	=	you
रूपयौवनशालिनीम्		endowed with beauty and youth	कः पुमान्	=	which man	सक्षात् पितामहः	=	(even if he is) Lord Brahma himself
अतिवर्तेत	=	will disregard (you).						

'O Sita! Obtaining you endowed with beauty and youth, which man even if he is Lord Brahma himself will disregard (leave) you.'

यद्यत्पश्यामि ते गात्रम् शीतांशुसदृशानने ।
तस्मिंस्तस्मिन् पृथुश्रोणि चक्षुर्मम निबध्यते ।। ५-२०-१५

शीतांशुसदृषनने	=	O one with face like that of moon!	पृथुश्रोणि	=	O one with broad hips!	ते	=	your
यद्यत्	=	whichever	गात्रम्	=	limb	पश्यामि	=	I see
मम	=	my	चक्षुः	=	eye	निबध्यते	=	is getting tied
तस्मिन् तस्मिन्	=	in that that (limb).						

'O one with face like that of moon! O one with broad hips! Your whichever limb I see, my eye is getting tied in that that limb.'

भव मैथिलि भाया मे मोहमेनम् विसर्जय ।
बह्वीनामुत्तमस्त्रीणामाहृतानामितस्ततः ।। ५-२०-१६
सर्वापामेव भद्रं ते ममाग्रमहिषी भव ।

मैथिली	=	O Sita!	भव	=	become	मे	=	my
भार्या	=	wife	विसर्जय	=	leave	एवम्	=	this
मोहम्	=	ignorance	सर्वसामेव	=	In all	मम	=	my
बह्वीनाम्	=	many	उत्तम स्त्रिनाम्	=	best women	आहृतानाम्	=	brought
इतस्ततः	=	from here and there	भव	=	become	अग्रमहिषी	=	foremost consort
ते भद्रम्	=	(let there be) auspicious to you.						

'O Sita! Become my wife. Leave this ignorance. In all my many best women brought from here and there, become foremost consort. Let there be auspicious to you.'

लोकेभो यानि रत्नानि सम्प्रमथ्याहृतानि वै ।। ५-२०-१७
तानि मे भीरु सर्वाणि राज्यम् चैतदहं च ते ।

भीरु	=	O timid one!	रानि रत्नानि	=	Whatever gems	आहृतानि वै	=	(that have been)brought
संप्रमथ्य	=	by force	तानि सर्वाणि	=	all those	मे	=	my
एतत्	=	this	राज्यम्	=	kingdom	अहम् च	=	and also myself
ते	=	(belong to) you.						

'O timid one! Whatever gems that have been brought by force, all those, my this kingdom and also myself belong to you.'

विजित्य पृथिवीं सर्वां नानानगरमालिनीम् ।। ५-२०-१८
जनकाय प्रदास्यामि तव हेतोर्विलासिनि ।

विलासिनि	=	O charmful lady!	विजित्य	=	conquering	सर्वाम् पृथिवीम्	=	the entire earth
नाना नगर मालिनीम्	=	together with chain of various cities	तव हेतोः	=	for your sake	प्रदास्यामि	=	I can give

जनकाय	=	to king Janaka.

'O charmful lady! Conquering the entire earth together with chain of various cities for your sake, I can give to king Janaka.

नेह पश्यामि लोकेऽन्यम् यो मे प्रतिबलो भवेत् ।। ५-२०-१९
पश्य मे सुमहद्वीर्यमप्रतिद्वन्द्वमाहवे।

इह लोके	=	in this world	न पश्यामि	=	I do not see	अन्यम्	=	another one
यः	=	who	प्रतिबलः	=	is equally matched (to me)	पश्य	=	see
मे	=	my	सुमहत्	=	very great	वीर्यम्	=	power.

'In this world I do not see another one who is equally matched to me. See my very great power.'

असकृत्सम्युगे भग्ना मया विमृदितध्वजाः ।। ५-२०-२०
अशक्ताः प्रत्यनीकेषु स्थातुं मम सुरासुराः ।

सुरासुराः	=	Suras and Asuras	भग्नाः	=	defeated	विमृदित ध्वजाः	=	with broken flags
मया	=	by me	संयुगे	=	in war	असकृत्	=	many times
अशक्ताः	=	are powerless	स्थातुम्	=	to stand	प्रत्यनीकेषु	=	(in an army)against met
mama	=	of me.						

'Suras and Asuras defeated with broken flags by me in war many times are powerless to stand in an army against me.'

इच्छ मां क्रियतामद्य प्रतिकर्म तवोत्तमम् ।। ५-२०-२१
सप्रभाण्यवसज्यन्तां तवांगे भूषणानि च ।
साधु पश्यामि ते रूपम् सम्युक्तं प्रतिकर्मणा ।। ५-२०-२२

इच्च	=	desire	माम्	=	me	अद्य	=	now
तव	=	(let) your	उत्तमम्	=	best	प्रतिकर्म	=	decoration
क्रियताम्	=	be made	तव	=	on your	अङ्गे	=	body
भुषणानि	=	(let) ornaments also	सप्रभाणि	=	with great brilliance	अवसज्य	=	be fit
साधु पश्यामि	=	I will see well	तव	=	your	रूपम्	=	form
प्रतिकर्मणा युक्तम्	=	together with decoration.						

'Desire me! Now let your best decoration be made. On your body let ornaments also with great brilliance be fit. I will see well your form together with decoration.'

प्रतिकर्माभिसम्युक्ता दाक्षिण्येन वरानने ।
भुम्क्ष्व भोगान्यथाकामं पिब भीरु रमस्व च ।। ५-२०-२३

वराने	=	O one with best face!	भीरु	=	O timid one!	दाक्षिण्येन	=	with consideration
प्रतिकर्माभि संयुक्ता	=	together with decoration	भुंक्स्व	=	enjoy	भोगान्	=	luxuries
यथा कामम्	=	according to your desire	पिब	=	drink	रमस्व च	=	Rejoice

'O one with best face! O timid one! With consideration enjoy luxuries according to your desire together with decoration. Drink. Rejoice.'

यथेच्छम् च प्रयच्छ त्वं पृथिवीम् वा धनानि च ।
ललस्व मयि विस्त्रब्धा धृष्टमाज्ञापयस्व च ।। ५-२०-२४

त्वम्	=	you	प्रयच्च	=	donate	प्रिथिवीम्	=	land
धनानि च	=	and wealth	यथेच्छम्	=	according to wish	विस्त्रभ्दा	=	with confidence
ललस्व	=	behave freely	मयि	=	in my matter	धृष्तम्	=	fearlessly
आज्ञापयस्व च	=	order also.						

'You donate land and wealth according to your wish. With confidence behave freely in my matter. Fearlessly order also.'

मत्प्रसादाल्ललन्त्याश्च ललन्तां बान्धवास्तव ।
बुद्धिं ममानुपश्य त्वम् श्रियम् भद्रे यशश्च मे ।। ५-२०-२५

मत्प्रसादात्	=	By my grace	ललन्त्याः	=	(with your) sporting	तव	=	your
बान्धवा:	=	relatives	ललन्ताम्	=	(will also) sport	भद्रे	=	O auspicious one!
त्वम्	=	you	अनुपश्य	=	see	मम	=	my
बुद्धिम्	=	wealth	मे यशश्च	=	and my fame.			

' By my grace with your sporting, tour relatives will also sport. O auspicious one! You see my wealth and my fame.'

किं करिष्यसि रामेण सुभगे चीरवाससा ।
निक्षिप्तविजयो रामो गतश्रीर्वनगोचरः ।। ५-२०-२६
व्रती स्थण्डिलशायी च शङ्के जीवति वा न वा ।

सुभगे	=	O beautiful one!	kim	=	what	करिष्यसि	=	can you do
रामेण	=	with Raama	चीर वससा	=	clad in tatters	निक्षिप्त विजयः	=	with lost hope of victory
गतश्री	=	with gone fortune	वन गोचरः	=	roaming in forests	व्रती	=	observing austerities
स्थण्डिलशयी च	=	and also sleeping on floor	शङ्के	=	I doubt	रामः	=	(if) Raama

जीवति	= (is) alive or	न वा	= not.		

'O beautiful one! What can you do with Raama clad in tatters, with lost hope of victory, with gone fortune. Roaming in forests, observing austerities and also sleeping on floor, I doubt if Raama is alive or not.'

न हि वैदेहि रांस्त्वां द्रष्टुं वा प्युपलस्स्यते ।। ५-२०-२७
पुरोबलाकैरसितैर्मे घोर्ज्योत्स्नामिवावृताम् ।

वैदेही	= O Sita!	रामः	= Raama	न हि उपलप्स्यते	= indeed does not get opportunity
द्रष्टुम् वापि त्वाम्	= even to see you	ज्योत्स्नामिव	= like moonlight	आवृताम्	= covered
असितैः मेघैः	= by dark clouds	पुरोबलाकैः	= with cranes at the front.		

'O Sita, Raama indeed does not get opportunity even to see you like moonlight covered by dark clous with cranes at the front.'

न चापि मम हस्तात्त्वां प्राप्तुमर्हति राघवः ।। ५-२०-२८
हिरण्यकशिपुः कीर्तिमिन्द्रहस्तगतामिव ।

कीर्तिमिव	= like keerthi	हिरण्यकशिपुः	= (got by) Hiranyakasipu	इन्द्रहस्तगताम्	= from Indra's hand
राघवः	= Raama	न चापि अर्हति	= is not suited	प्राप्तुम्	= to get
त्वाम्	= you	मम हस्तात्	= from my hand.		

'Like Keerthi got by Hiranyakasipu from Indra's hand, Raama is not suited to get you from my hands.'

चारुस्मिते चारुदति चारुनेत्रे विलासिनि ।। ५-२०-२९
मनो हरसि मे भीरु सुपर्णः पन्नगं यथा ।

चारुस्मिते	= O One with a beautiful smile!	चारुदति	= O one with beautiful teeth!	चारुनेत्रे	= O one with beautiful eyes!
विलासिनी	= O charmful one!	भीरु	= O timid one!	हरसि	= you are stealing
मे मनः	= my heart	पन्नगं यथा	= like a serpent	सुपर्णः	= (stolen) by Garuda.

'O one with a beautiful smile! O one with beautiful teeth!O one with beautiful eyes! O charmful one! O timid one! You are stealing my heart like a serpent stolen by Garuda.

क्लिष्टकौशेयवसनाम् तन्वीमप्यनलम्कृताम् ।। ५-२०-३०
त्वां दृष्ट्वा स्वेषु दारेषु रतिं नोपलभाम्यहम् ।

क्लिष्ट कौशेय वसनाम्	=	(You are) wearing a silk cloth in a bad condition	तन्वीम्	=	(you are) emaciated	अनलंकृतामपि	=	Even though you have not decorated
दृष्ट्वा	=	seeing	त्वाम्	=	you	अहम्	=	I
नोपलभामि	=	am not getting	रतिम्	=	happiness	स्वेषु दारेषु	=	in my wives.

'You are Wearing a silk cloth in a bad condition. You are emaciated. Even though you have not decorated, seeing you I am not getting happiness in my wives.'

अन्तः पुरविनासिन्यः स्त्रियः सर्वगुणान्विताः || ५-२०-३१
यावन्त्यो मम सर्वासामैश्वरम् कुरु जानकि ।

जानकि	=	O Sita!	यावन्त्यः	=	whovever	स्त्रियः	=	women
मम अन्तःपुर निवासिन्यः	=	living in my gynaeceum	सर्वगुणान्विताः	=	endowed with all virtues	कुरु	=	have
ऐश्वर्यम्	=	sovereignty	सर्वासाम्	=	on all of them.			

'O Sita! whoever women living in gynaeceum endowed with all virtues, have sovereignty on all of them.'

मम ह्यसितकेशान्ते त्रैलोक्यप्रवराः स्त्रियः || ५-२०-३२
तास्त्वां परिचरिष्यन्ति श्रियमप्सरसो यथा ।

असितकेषन्ते	=	O one with black hair! mama	=	myताः		=	those	
स्त्रियः	=	women	अप्सरसः	=	apsarasas	त्रैलोक्यप्रवराः	=	best among the three worlds
परिचरिष्यन्ति	=	will serve	त्वाम्	=	you	श्रियम् यथा	=	like the goddess of wealth.

'O one with black hair! My those women and apsarasas who are the best among the three worlds will serve you like the goddess of wealth.'

यानि वैश्रवणे सुभ्रु रत्नानि च धनानि च || ५-२०-३३
तानि लोकांश्च सुश्रोणि मां च भुम्क्ष्व यथासुखम् ।

सुश्रोणि	=	O one with beautiful hips!	सुभ्रु	=	O one with beautiful eyebrows	भुन्क्ष्व	=	enjoy
यथासुखम्	=	according to your comfort	यानि रत्नानि	=	Whatever gems	धनानि च	=	and wealth
वैश्रवणे	=	belonging to Kubera	तानि	=	all those	लोकांश्च	=	three worlds
मां च	=	and me						

'O one with beautiful hips! O one with beuatiful eyebrows! Enjoy according to your comfort whatever gems and wealth belonging to Kubera, all those three worlds and me.'

न रामस्तपसा देवि न बलेन विक्रमैः ।। ५-२०-३४
न धनेन मया तुल्यस्तेजसा यशसापि वा ।

देवी	=	O Sita!	रामः	=	Raama	न तुल्य	=	is not equal
मया	=	to me	न तपसा	=	not (equal) by austerity	बलेन च	=	by might
न विक्रमैः	=	not (equal) by strength	न धनेन	=	not (equal) by wealth	न तेजसा	=	by brilliance
यश्सापि च	=	and by fame.						

'O Sita! Raama is not equal to me by austerity, not equal by might; not equal by strength, not equal by wealth, by brilliance and by fame.'

पिब विहर रमस्व भुंक्ष्व भोगान् ।
धननिचौअम् प्रदिशामि मेदिनीम् च ।
मयि लल ललने यथासुखम् त्वम् ।
त्वयि च समेत्य ललन्तु बान्धव्वस्ते ।। ५-२०-३५

ललने	=	O playful one!	प्रदिशामि	=	I will give	धननिचयम्	=	hordes of wealth
मेदिनीम् च	=	and land	त्वम्	=	you	पिब	=	drink
विहर	=	roam freely	रमस्व	=	and play	भुन्क्ष्व	=	enjoy
भोगान्	=	luxuries	लल	=	sport	यथासुखम्	=	according to comfort
मयि	=	in me	ते बान्धवाः	=	your relatives	ललन्तु	=	may sport
समेत्य	=	together	त्वयि	=	in you.			

'O playful one! I will give hordes of wealth and land. You drink. Roam freely and play. Enjoy luxuries. Sport according to comfort in me. Your relatives may sport together in you.'

कनकविमलहारभूषिताङ्गी ।
विहर मया सह भीरु काननानि ।। ५-२०-३६

भीरु	=	O timid one!	कनकविमलहारभूषिताङ्गी	=	With body decorated by gold colored; pure garlands	विहार	=	roam
मया सह	=	with me	काननानि	=	in forests	समुद्रतीरजानि	=	born at sea shore
कुसुमित तरु जाल संततानि	=	filled with groups of flowered trees	भ्रमर युतानि	=	with humble bees			

'O timid one! With body decorated with gold colored, pure garlands, roam with me in forests born at sea shore filled with groups of flowered trees and with humble bees.'

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे विंशः सर्गः ।।

Thus completes 20th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

21 Sarga 21 - एकविंशः सर्ग

Seetha's Reply

Introduction -

In this chapter Sita replies to Ravana saying that He should seek friendship with Raama and return Her back to Raama.

तस्य तद्वचनम् श्रुत्वा सीता रौद्रस्य रक्षसः ।
आर्ता दीनस्वरा दीनम् प्रत्युवाच ततः शनैः ।। ५-२१-१

सीता	=	Sita	श्रुत्वा	=	listening	तस्य रौद्रस्य रक्षसः	=	to that horrible ogre's
तत्	=	that	वचनम्	=	word	आर्ता	=	being tormented
प्रत्युवच	=	spoke in reply	दीन स्वरा	=	with a pitiable voice	दीनम्	=	pitifully
शनैः	=	slowly.						

Sita listening to that horrible ogre's word, being tormented spoke in reply with a pitiable voice, pitifully and slowly.

दुःखार्ता रुदती सीता वेपमाना तपस्विनी ।
चिन्तयन्ती वरारोह पतिमेव पतिव्रता ।। ५-२१-२
तृणमन्तरतः कृत्वा प्रत्युवाच शुचिस्मिता ।

दुःखार्ता	=	Being tormented by grief	तपस्विनी	=	in a pitiful state	वरारोहा	=	with excellent limbs
पतिव्रता	=	devoted to husband	चिन्तयन्ती	=	thinking	पतिमेव	=	about husband alone
शुचि स्मिता	=	with pleasant smiles	सीता	=	Sita	रुदति	=	was sobbing
वेपमाना	=	shivering	कृत्वा	=	making	तृणम्	=	a grass straw
अन्तरतः	=	in between (herself and Ravana)	प्रत्युवाच	=	spoke in reply.			

Being tormented by grief, in a pitiful state, with excellent limbs, devoted to husband, thinking about husband alone, with pleasant smiles Sita was sobbing, shivering and placing a straw in between herself and Ravana spoke thus in reply.

निवर्तय मनो मत्तः स्वजने क्रियतां मनः ।। ५-२१-३
न मां प्रार्थयितुं युक्तं सुसिद्धिमिव पापकृत् ।

निवर्तय	=	turn back	मनः	=	mind	मत्तः	=	from me
मनः क्रियताम्	=	let your mind be made	स्वजः	=	on your own wives	सुसिद्धिमिव	=	like best emancipation
पापकृत्	=	(for) a sinner	न युक्तम्	=	it is not appropriate	प्रार्थयितुम्	=	to pray

maam	=	me.

'Turn your mind back from me. Let your mind be made on your own wives. Like best emancipation for a sinner, it is not appropriate to pray me.'

अकार्यम् न मया कार्यमेकपत्न्या विगर्हितम् ।। ५-२१-४
कुलम् सम्प्राप्तया पुण्यम् कुले महति जातया ।

जातया	=	I was born	महति	=	in a great	कुले	=	family
संप्राप्तया	=	getting	कुलम्	=	family	कपत्न्या	=	having one husband
अकार्यम्	=	a bad deed	निगर्हितम्	=	which is blameable	न कार्यम्	=	is not to be made
मया	=	by me.						

'I was born in a great family. Getting such family, having one husband, a bad deed which is blameable is not to be made by me.'

एवमुक्त्वा तु वैदेही रावणम् तम् यशस्विनी ।। ५-२१-५
रावणम् पृष्ठतः कृत्वा भूयो वचनम्ब्रवीत् ।

वैदेही	=	Sita	यशस्विनी	=	with renown	एवम् उक्त्वा	=	thus speaking
तम् रवणम्	=	to that Ravana	कृत्वा	=	making	पृष्ठतः	=	the back
राक्षसम्	=	to (that) ogre	अब्रवीत्	=	spoke	वचनम्	=	words
बूयः	=	again.						

Sita with renown thus speaking to that Ravana, turned back and spoke words again.

वाहमौपयिकी भार्या परभार्या सती तव ।। ५-२१-६
साधु धर्ममवेक्षस्व साधु साधुव्रतम् चर ।

अहम्	=	I	परभर्या	=	who am wife of another	satii	=	and devoted to husband
न	=	am not	औपैकी	=	suitable	भार्या	=	wife
तव	=	to you	अन्वेक्षस्व	=	observe	धर्मम्	=	righteousness
साधु	=	well	चर	=	follow	साधुव्रतम्	=	course of conduct of virtuous
साधु	=	well.						

'I who am wife of another and devoted to husband am not suitable wife to you. Observe righteousness well. Follow well course of conduct of virtuous.'

यथा तव तथान्येषां दारा रक्ष्या विशाचर ।। ५-२१-७
आत्मानमुपमां कृत्वा स्वेषु दारेषु रम्यताम्।

निशाचर	=	O ogre!	यथा	=	how	तव	=	your (wives)
रक्ष्या	=	are to be protected	तथा	=	in the same way	अन्येषाम्	=	others'

दाराः	=	wives (are to be protected)	आत्मानम् उपमाम् कृत्वा	=	making yourself as an example	रम्यताम्	=	enjoy
स्वेषु दार्सेषु	=	your own wives.						

'O Ogre! How your wives are to be protected, in the same way others' wives are to be protected. Making yourself as an example enjoy your own wives.'

अतुष्टं स्वेषु दारेषु चपलम् चलितेन्द्रियम् ।। ५-२१-८
नयन्ति निकृतिप्रज्ञं परदाराः पराभवम् ।

अतुष्टम्	=	one who is not satisfied	स्वेषु दारेषु	=	in own wives	चपलम्	=	fickle-minded one
चलितेन्द्रियम्	=	with disturbed senses	निकृति प्रज्ञाम्	=	mean minded one	तो सुच् अ मन्परभार्याः	=	others' wives
नयन्ति	=	will lead	पराभवम्	=	to humiliation.			

'One who is not satisfied in own wives, a fickle-minded one with disturbed senses, mean minded one, to such a man, others' wives will lead to humilation.'

इह सन्तो न वा सन्ति सतो वा नानुवर्तसे ।। ५-२१-९
तथाहि विपरीता ते बुद्धिराचारवर्जिता ।

इह	=	here	न वा सन्ति	=	are there not	सन्तः	=	good people?
नानुवर्तसे वा	=	or are you not following	सतः	=	those (who are good)?	तथ्हहि	=	it must be like that
ते बुद्धिः	=	(beacuse) your mind	आचारवर्जिता	=	devoid of traditions	विपरीता	=	is perverse.

'Here are there not good people? Or are you not following those who are good? It must be like that because your mind, devoid of traditions is perverse.'

वचो मिथ्याप्रणीतात्मा पथ्यमुक्तं विचक्षणैः ।। ५-२१-१०
राक्षसानामभावाय त्वम् वा न व्रतिपद्यसे ।

त्वम्	=	you	मिथ्या प्रणीतात्मा	=	who is being led by mind towards unreal	न प्रतिपद्य से	=	is not taking
पथ्यम्	=	wholesome	वचः	=	words	उप्तम्	=	being said
विचक्षणैः	=	by righteous ones	अभावाय	=	for the destruction	राक्षसानाम्	=	of ogres.

'You who is being led by mind towards unreal is not taking wholesome words being said by righteous onesfor the destruction of ogres.'

आकृतात्मानमासाद्य राजानमनये रतम् ।। ५-२१-११
समृद्धानि विनश्यन्ति राष्ट्राणि नगराणि च ।

तथेयम् त्वाम् समासाद्य लङ्का रत्नौघसम्कुला ।। ५-२१-१२
अपराधात्तवैकस्य वचिराद्विनशिष्यति ।

आसाद्य	=	(after) getting	राजानम्	=	a king	अकृतात्मानम्	=	who has uncontrolled mind
रतम्	=	interested	अनये	=	in bad path	समृद्दनि	=	wealthy
राष्ट्राणि	=	states	नगराणि च	=	and cities also	विनश्यन्ति	=	will be destroyed
समासाद्य	=	(after)getting	त्वाम्	=	you	तथा	=	like that
इयम् लङ्का	=	this Lanka	रत्नौघसम्कुला	=	filled with best things	नचिरात्	=	in a short while
विनशिष्यति	=	will be destroyed	तव	=	due to your	एकस्य	=	one
अपराधात्	=	sin.						

'After getting a king who has uncontrolled mind, interested in a bad path, wealthy states and cities also will be destroyed. After getting you like that this Lanka filled with best things in a short while will be destroyed due to your one sin.'

स्वकृतैर्हन्यमानस्य आवणादीर्घदर्शिनः ।। ५-२१-१३
अभिनन्दन्ति भूतानि विनाशे पापकर्मणः ।

रावन	=	O Ravana!	विनाशे	=	(when there is) destruction	अदीर्घ दर्शिनः	=	(of) a short sighted one
हन्यमानस्य स्वकृतैः	=	being hit by his own deeds	पापकमणः	=	a sinner	भूतानि	=	living beings
अभिनन्दन्ति	=	will be happy						

'O Ravana! When there is destruction of a short sighted one being hit by his own deeds, a sinner, living beings will be happy.'

एवं त्वां पापकर्माणम् वक्ष्यन्ति निकृता जनाः ।। ५-२१-१४
दिष्ट्यैतद् व्यसनं प्राप्तो रौद्र इत्येव हर्षिताः ।

त्वाम्	=	about you	पापकर्माणम्	=	who is a sinner	एवम्	=	thus being destroyed
जनाः	=	people	निकृताः	=	who have been humiliated by you	हर्षिताः	=	being happy
इत्येव वक्ष्यन्ति	=	will speak thus	रौद्रः	=	the cruel Ravana	दिष्ट्या	=	by God's grace
प्राप्तः	=	has got	एतत् व्यसनम्	=	this danger.			

'About you who is a sinner thus being destroyed, people who have been humiliated by you being happy will speak thus: 'The cruel Ravana by God's grace has got this danger' '.

शक्या लोभयितुं नाहमैश्वर्येण धनेन वा || ५-२१-१५
अनन्या राघवेणाहं भास्करेण प्रभा यथा |

अहम्	= I	न शक्या	= am not capable	लोभयितुम्	= to be tempted
ऐस्वर्येण	= by wealth	धनेन वा	= or by money	अहम्	= I
अनन्या	= am not separate	राघवेण	= with Raghava	प्रभा यथा	= like the sun-shine
भास्करेण	= with the sun.				

'I am not capable to be tempted by wealth or by money. I am not separate with Raghava like the sun-shine with the sun.'

उपधाय भुजम् तस्य लोकनाथस्य सत्कृतम् || ५-२१-१६
कथम् नामोपधास्यामि भुजमन्यस्य कस्य चित् |

उपधाय	= (after making) as a pillow	सत्कृतम् भुजम्	= that worshipped shoulder	लोकनथस्य	= of that lord of the world
तस्य	= of that Raama	कथम् नाम	= how	उपधास्यामि	= can I make as pillow
अन्यस्य कस्य चित्	= some other one's	भुजम्	= shoulder.		

'After making as a pillow that worshipped shoulder of that lord of the world, of that Raama, how can I make as pillow some other one's shoulder?'

अहमौपयीकी भार्या तस्यैव वसुधापतेः || ५-२१-१७
व्रतस्नातस्य विप्रस्य विद्येव विदितात्मनः |

विद्या इव	= like the education	विप्रस्य	= of a brahmin	विदितात्मनः	= with a famous mind
व्रत स्नातस्य	= initiated in religious vow	अहम्	= I	औपयिकी भार्या	= am a suitable wife
तस्यैव	= to that Raama alone	वसुधापतेः	= the lord of earth.		

'Like the education of a brahmin with a famous mind, initiated in religious vow, I am suitable wife to that Raama alone the lord of earth.'

साधु रावण रामेण मां समानय दुःखिताम् || ५-२१-१८
वने वाशितया सार्थम् करेण्वेव गजाधिपम् |

रावण	= O Ravana!	माम् समानय	= let me meet	saadhu	= well
रामेण सार्धम्	= together with Raama	वाशितया करेण्वेव	= like a female elephant	गजाधिपम्	= with a (male) elephant
वने	= in a forest.				

'O Ravana! Let me meet together with Raama like a female elephant with a male elephant in a forest.'

मित्रमौपयिकम् कर्तुम् रामः स्थानम् परीप्सता ।। ५-२१-१९
वधम् चानिच्छता घोरं त्वयासौ पुरुषर्षभः ।

औपयिकम्	=	it is suited	असौ	=	this	रामः	=	Raama
पुरुषर्षभः	=	best among men	मित्रम् कर्तुम्	=	is made to be a friend	त्वया	=	by you
परीप्सता	=	who is desiring	स्थानम्	=	continued existence	अनिच्छता च	=	and not desiring
घोरम् वधम्	=	a horrible slaying.						

'It is suited that this Raama, best among men, is made to be a friend by you who is desiring continued existence and not desiring a horrible slaying.'

विदितः स हि धर्मज्ञः शरणागतवत्सलः ।। ५-२१-२०
तेन मैत्री भवतु ते यदि जीवितुमिच्चसि ।

सः	=	He (Raama)	धर्मज्ञः	=	the righteous one	विदितः हि	=	is indeed known
शरणागतवत्सलः	=	as one who loves those who seek protection	इच्छसि यदि	=	if you desire	जीवितम्	=	to live
मैत्री भवतु	=	let there be friendhip	ते	=	to you	तेन	=	with Raama.

'Raama the righteous one is indeed known as one who loves those who seek protection. If you desire to live. let there be friendship between you and Raama.'

प्रसादयस्व त्वं चनं शरणागतवत्सलम् ।। ५-२१-२१
मां चास्मै नियतो भूत्वा निर्यातयितुमर्हसि ।

त्वम्	=	you	प्रसादयस्व	=	seek graciousness	enam	=	of this Raama
शरणागतवत्सलम्	=	who loves those who seek protection	प्रयतः भूत्वा	=	becoming piously disposed	अर्हसि	=	you are suited
निर्यातयितुम्	=	to return	माम्	=	me	अस्मै	=	to this Raama.

'You seek graciousness of this Raama who loves those who seek protection. Becoming piously disposed, you are suited to return me to this Raama.'

एवम् हि ते भवेत्स्वस्ति सम्प्रदाय रघूत्तमे ।। ५-२१-२२
अन्यथा त्वम् हि कुर्वणो वधम् प्राप्स्यसि रावण ।

एवम्	=	in this way	सम्प्रदाय	=	giving (me)	रघूत्तमे	=	to Raama
bhavet	=	will become	स्वस्ति	=	fortunate	ते	=	to you
रवण	=	O Ravana!	त्वम्	=	you	अन्यथा कुर्वाण	=	doing in a different way
वधम् प्राप्स्यसि	=	will get slaying.						

'In this way giving me to Raama will become fortunate to you. O Ravana! If you do in a different way, you will get slayed.'

वर्जयेद्वज्रमुत्सृष्टं वर्जयेदन्तकश्चिरम् ।। ५-२१-२३
त्वद्विधम् तु न स क्रुद्धो लोकनाथः स राघवः ।

उत्सृष्टम्	=	drawn out	वज्रम्	=	the weapon of Indra	वर्जयेत्	=	may spare
त्वद्विधम्	=	some one like you	अन्तकः	=	Lord of death	वर्जयेत्	=	may spare you
चिरम्	=	for a long time	सः रूआघवः	=	that Raama	लोकनाथः	=	the lord of worlds
संक्रुद्धः	=	greatly enraged	न	=	will not (spare you).			

'Drawn out Vajrayudha, the weapon of Indra may spare some one like you. Lord of death may spare you for a long time. That Raama the lord of worlds greatly enraged will not spare you.'

रामस्य धनुषः शब्दं श्रोष्यसि त्वं महास्वनम् ।। ५-२१-२४
शतक्रतुविसृष्टस्य निर्घोषमशनेरिव ।

निर्घोषमिव	=	like the great sound	अशनेः	=	of Vajrayudha	शतक्रतुविसृष्टय	=	hurled by Indra
त्वम् श्रोष्यसि	=	you will hear	महास्वनम्	=	a loud sound	शब्दम्	=	which is sonorous
रामस्य धनुषः	=	of Ram's bow.						

'Like the great sound of Vajrayudha hurled by Indra, you will hear a loud sound which is sonorous of Raama's bow.'

इह शीघ्रं सुपर्वाणो ज्वलितास्य इवोरगाः ।। ५-२१-२५
इषवो निपतिष्यन्ति रामलक्ष्मणलक्षणाः ।

इषवः	=	arrows	सुपर्वाणः	=	with good nodes	प्रज्वलितास्याः	=	with blazing tips
उरगाः इव	=	like snakes	रामलक्ष्मण लक्षणाः	=	with characteristic signs of Raama and Lakshmana	निपतिष्यन्ति	=	will fall down
इह	=	here (in Lanka)	शीघ्रम्	=	soon.			

'Arrows with good nodes, with blazing tips, like snakes, with characteristic signs of Raama and Lakshmana will fall down soon here in Lanka.'

रक्षांसि परिनिघ्नस्तः पुर्यामस्यां समन्ततः ।। ५-२१-२६
असम्पातं करिष्यन्ति पतन्तः कङ्कवाससः ।

कङ्क वाससः	=	arrows tied with the plumes of an eagle	परिविघ्नन्तः	=	will hit	रक्षांसि	=	ogres
समन्ततः	=	everywhere	अस्याम् पुर्याम्	=	in this city	करिष्यन्ति	=	(and) will make

असंपातम्	=	without space.

'Arrows tied with the plumes of an eagle will hit ogres everywhere in this city and will cover the city without space.'

राक्षसेन्द्रमहासर्पान् स रामगरुडो महान् ।। ५-२१-२७
उद्धरिष्यति वेगेन वैनतेय इवोरगान् ।

सः	=	That	रामगरुदः	=	Garuda called Raama	वेगेन	= speedily
उद्धरिष्यति	=	will pluck	राक्षसेन्द्रमहासर्पान्		the great serpents called ogres	वैनतेयः उरगानिव	= like Vainateya (plucking) the serpents.

'That Garuda called Raama speedily will pluck the great serpants called ogres like Vainateya plucking the serpants.'

अपनेष्यति मां भर्ता त्वत्तः शीघ्रमरिन्दमः ।। ५-२१-२८
असुरेभ्यः श्रियं दीप्तां विष्णुस्त्रिभिरिव क्रमैः ।

भर्ता	=	my husband	ariMdamaH	=	the destoyer of foes	माम् अपनेष्यति	= will take me away
त्वत्तः	=	from you	विष्णुः इव	=	like Lord Vishnu	त्रिभिः क्रमैः	= with three steps
दीप्ताम् श्रियम्	=	(taking away) brilliant prosperity	असुरेभ्यः	=	from Asuras.		

'My husband who is a destroyer of foes will take me away from you like Lord Vishnu with three steps taking away the brilliant prosperity from Asuras.'

जनस्थाने हतस्थाने निहते रक्षसां बले ।। ५-२१-२९
अशक्तेन त्वया रक्षः कृतमेतदसाधु वै ।

रक्षः	=	O ogre!	रक्षसां बले	=	(while the) army of ogres	निहते	= was being killed
जनस्थाने	=	at Janasthana	हतस्थाने	=	(which became) land of the dead	एतत्	= this
असाधु	=	bad (deed)	कृतम् वै	=	has been done	त्वया	= by you
अशक्तेन	=	being powerless	.				

'O ogre! While the army of ogres was being killed at Janasthana which became the land of dead, this bad deed has been done by you being powerless.'

अश्रमम् तु तयोः शून्यं प्रविश्य नरसिम्हयोः ।। ५-२१-३०
गोचरं गतयोर्भ्रात्रोरपनीता त्वयाधम ।

अधम	=	O lowest one!	तयोः भ्रात्रोः	=	(when) those brothers	गतयोः	=	were gone
गोचरम्	=	out	प्रविश्य	=	entering	आश्रमम्	=	hermitage
शून्यम्	=	without them	अपनिता	=	I have been abducted	त्वया	=	by you.

'O lowest one! When those brothers were gone out, entering hermitage without them, I have been abducted by you.'

न हि गन्धमुपाघ्राय रामलक्ष्मणयोस्त्वया ।। ५-२१-३१
शक्यं संदर्शने स्थातुं शुना शार्दूलयोरिव ।

शार्दुलयोरिव	=	like tiger	शुना	=	by dog	उपाघ्राय	=	smelling
गन्धम्	=	scent	रामलक्ष्मणयोः	=	of Raama and Lakshmana	न शक्यम् हि	=	it is indeed not possible
त्वया	=	by you	स्थातुम्	=	to stand	संदर्शने	=	(in their) view.

'Like tiger by dog, smelling the scent of Raama and Lakshmana it is indeed not possible by you to stand in their view.'

तस्य ते विग्रहे ताभ्यां युगग्रहणमस्थिरम् ।। ५-२१-३२
वृत्रस्येवेन्द्रबाहुभ्यां बाहोरेकस्य विग्रहे ।

ते	=	To you	तस्य	=	like that	विग्रहे	=	enmity
तभ्याम्	=	with those two	विग्रहे इह	=	is like the enmity	एकस्य बहोः	=	of one hand
वृत्रस्य	=	of Vruttasura	इन्द्र बाहुभ्याम्	=	with two hands of Indra	अस्थिरम्	=	(and) it is not persevering
युगग्रहनम्	=	(for you) to be an opponent (with them).						

'To you like that, enmity with those two is like the enmity of one hand of Vruttasura with two hands of Indra and it is not persevering for you to be an opponent with them.'

क्षिप्रं तव स नाथो मे रामः सौमित्रिणा सह ।। ५-२१-३३
तोयमल्पमिवादित्यः प्रानानादास्यते शरैः ।

मे नाथः	=	my husband	सः रामः	=	that Raama	सौमित्रिणा सह	=	together with Lakshmana
अदास्यते	=	will take away	शरैः	=	with His arrows	तव प्राणान्	=	your life
क्षिप्रम्	=	quickly	आदित्यः इव	=	like the sun	अल्पम् तोयम्	=	(drying) shallow water.

'My husband that Raama together with Lakshmana will take away with His arrows your life quickly like the sun drying up shallow water.'

गिरिं कुबेरस्य गतोऽथवालयम् ।
सभां गतो वा वरुणस्य राज्ञः ।
असंशयं दाशरथेर्न मोक्ष्यसे ।
महाद्रुमः कालहतोऽशनेरिव ।। ५-२१-३४

काल हतः	=	Killed by time	कुबेरस्य गिरिम् गतम्	=	(even if you) go to the mountain of Kubera	अथवा	=	or
आल्यम्	=	to his house	गतो वा	=	or if you go	सभाम्	=	to the assembly
राज्ञः वरुनस्य	=	of King Varuna	असंशयं	=	without doubt	न मोक्ष्यसे	=	you will not be released
दाशरथेः	=	from Raama	महाद्रुमः	=	like a great tree	अशनि	=	(from) thunderbolt.

'Killed by time even if you go to the mountain of Kubera or to his house or if you go to the assembly of King Varuna, without doubt you will not be relased from Raama like a great tree from thunderbolt.'

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे एकविंशः सर्गः ।।

Thus completes 21st chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

22 Sarga 22 - द्वाविंशः सर्ग

Ravana Gives Deadline

Introduction -

Ravana gives Sita two months to marry hm. He orders ogres to frighten Sita and bring Her to his control. Ravana then goes back to his own house with his consorts.

सीताय वचनं श्रुत्वा परुषं राक्षसेश्वरः ।
प्रत्युवाच ततः सीतां विप्रियं प्रियदर्शनम् ।। ५-२२-१

राक्षसेस्वरः	=	King of ogres	श्रुत्वा	=	listening	सितायाः वचनम्	=	to Sita's words
परुषम्	=	which were harsh	ततः	=	thereafter	सीताम् प्रत्युवाच	=	replied to Sita
विप्रियम्	=	unpleasant (words)	प्रियदर्शनम्	=	which are seen to be pleasant.			

Ravana listening to Sita's words which were harsh thereafter replied to Sita unpleasant words which are seen to be pleasant.

यथा यथा सान्त्वयिता वश्यः स्त्रीणां तथा तथा ।
यथा यथा प्रियम् वक्ता परिभूतस्तथा तहा ।। ५-२२-२

यथा यथा	=	in whatever way	सान्त्वयिता	=	gentle language (is used)	स्त्रीणाम्	=	to women
तथा तथा	=	in that way	वश्यः	=	(they) will be under control	यथा यथा	=	in whatever way
वक्ता	=	(men) speak	प्रियम्	=	dear words	तथा तथा	=	in that way
परिभूतः	=	they will be rejected.						

'In whatever way gentle language is used to women in that way they will be under control. In whatever way men speak dear words, in that way they will be rejected.'

संनियच्चति मे क्रोधं त्वयि कामः समुत्थितः ।
द्रवतोऽमार्गमासाद्य हयानिव सुसारथिः ।। ५-२२-३

त्वयि	=	in your matter	कामः	=	desire	समुत्थितः	=	which has risen up
संनियच्छति	=	is subdueing	क्रोधम्	=	anger	हयानिव	=	like horses
द्रवतः	=	running	ऽमार्गमासाद्य	=	obtaining a bad path	सुसारथिः	=	(being subdued by) a good charioteer.

'In your matter desire which has risen up is subdueing my anger like horses running obtaining a bad path being subdued by a good charioteer.'

वामः कामो मनुष्याणाम् यस्मिन् किल निबध्यते ।
जने तस्मिंस्त्वनुक्रोशः स्नेहश्च किल जायते ।। ५-२२-४

कामः	=	deisre	मनुष्याणाम्	=	of men	वामः	=	is unfavourable
यस्मिन्	=	in which	जने	=	man	निबध्यते	=	(desire) is tied up
तस्मिन्	=	in that man	जायते किल	=	there is	अनुक्रोशः	=	compassion
स्नेहश्च	=	and fondness.						

'Desire of men is unfavourable. In which man desire is tied up, in that man there is compassion and fondness.'

एतस्मात्कारणान्न त्वां घातयामि वरानने ।
वधार्हमवमानार्हां मिथ्याप्रव्रजिते रताम् ।। ५-२२-५

वरानने	=	O one with a beautiful face!	एतस्मात्	=	for this reason	त्वाम्	=	(although) you (are)
वधार्हाम्	=	suitable to be killed	अवमानार्हाम्	=	(and) suitable to be humiliated	रताम्	=	interested
मिथ्याप्रव्रजिते	=	(in Raama who is in) sham exile	न घातयामि	=	I am not killing you.			

'O one with a beautiful face! For this reason although you are suitable to be killed and suitable to be humilaited, interested in Raama who is in sham exile, I am not killing you.'

परुषाणीह वाक्यानि यानि यानि ब्रवीषि माम् ।
तेषु तेषु वधो युक्तस्तव मैथिलि दारुणः ।। ५-२२-६

मैथिली	=	O Sita!	इह	=	here	यानि यानि	=	whatever
परुषणि	=	harsh	वाक्यानि	=	words	ब्रवीषि	=	you are speaking
माम्	=	about me	तेषु तेषु	=	(because of) those (words)	तव दारुणः वध	=	your horrible slaying
युक्तः	=	is suitable						

'O Sita! Here whatever harsh words you are speaking about me, because of those words, you are suitable to be horribly slayed.'

एकमुक्त्वा तु विअदेशीं रावणो राक्षसाधिपः ।
क्रोधसंरम्भसम्युक्तः सीतामुत्तरमब्रवीत् ।। ५-२२-७

राक्षसाधिपः	=	king of ogres	रावनः	=	Ravana	एवम् उक्त्वा	=	speaking thus
वैदेहीम्	=	to Sita	क्रोधसंरम्भसंयुक्तः	=	full of anger and fury	अब्रवीत्	=	spoke
उत्तरम्	=	subsequent word	सीताम्	=	to Sita.			

The king of ogres Ravana speaking thus to Sita, full of anger and fury spoke subsequent word to Sita.

द्वौ मासौ रक्षितव्यौ मे योऽवधिस्ते मया कृतः ।
ततः शयनमारोह मम त्वं वरवर्णिनि ।। ५-२२-८

वरवर्णिनि	=	O Sita with best complexion!	यः	=	whatever	अवधिः	=	limit
कृत	=	has been made	मया	=	by me	ते	=	to you
द्वौ	=	(those) two	मासौ	=	months	रक्षितव्यौ	=	are protectable
मे	=	to me	ततः	=	thereafter	आरोह	=	ascend
मम शयनम्	=	my bed.						

'O Sita with best complexion! Whatever limit has been made by me to you, those two months are protectable to me. Thereafter ascend my bed.'

ऊर्ध्वं द्वाभ्यां तु मासाभ्यां भर्तारम् मामनिच्चतीम् ।
मम त्वां प्रातराशार्थमालभन्ते महानसे ।। ५-२२-९

ऊर्ध्वम्	=	above	द्वाभ्याम् मासाभ्यां	=	two months	त्वाम्	=	you
अनिच्छतीम्	=	not desiring	मम	=	me	भर्तारम्	=	as husband
आलभन्ते	=	will be killed	महानसे	=	in my kitchen	मम प्रातराशार्थम्	=	for my breakfast.

'Above two months you not desiring me as husband will be killed in my kitched for my breakfast.'

तां तर्ज्यमानां सम्प्रेक्ष्य राक्षसेन्द्रेण जानकीम् ।
देवगन्धर्वकन्यास्ता विषेदुर्विकृतेक्षणाः ।। ५-२२-१०

संप्रेक्ष्य	=	Seeing	जानकीम्	=	Sita	तर्ज्यमानाम्	=	being frightened
राक्षसेन्द्रेण	=	by Ravana	ताः	=	those	देवगन्धर्व कन्या	=	Deva and Gandharva maidens
विषेदुः	=	grieved	विकृतेक्षणाः	=	with troubled eyes.			

Seeing Sita being frightened by Ravana those Deva and Gandharva maidens grieved with troubled eyes.

औष्ठप्रकारैरपरा वक्त्रनेत्रैस्तथापराः ।
सीतामाश्वासयामासुस्तर्जितां तेन रक्षसा ।। ५-२२-११

तपराः	=	some	औष्ठप्रकारैः	=	in the way of lips	तथा	=	and in the like manner
अपराः	=	some (others)	वक्त्रनेत्रैः	=	with faces and eyes	आश्वासयामासुः	=	consoled
taam siitaam	=	that Sita	तर्जिताम्	=	frightened	तेन रक्षसा	=	by that ogre

Some in the way of lips and in like manner some others with faces and eyes consoled that Sita frightened by that ogre.

ताभिराश्वासिता सीता रावणम् राक्षसाधिपम् ।
उवाचात्महितं वाक्यं वृत्तशौण्डीर्यगर्वितम् ।। ५-२२-१२

आश्वासिता	=	consoled	ताभिः	=	by them	सीता	=	Sita
वृत्त शौन्डीर्य गर्वितम्	=	proud of virtuous conduct	उवाच	=	spoke	वाक्यम्	=	words
आत्महितम्	=	beneficial to self	राक्षसाधिपम् रावणम्	=	to the king of ogres Ravana.			

Consoled by them Sita proud of virtuous conduct spoke words beneficial to self to the king of ogres Ravana.

नूनम् न ते जनः कश्चिदस्ति निःश्रेयसे स्थितः ।
निवारयति यो न त्वां कर्मणोऽस्माद्विगर्हितात् ।। ५-२२-१३

यः	=	Whoever	निवारयति	=	prevents	त्वाम्	=	you
अस्मात् कर्मणः	=	from these actions	निगर्हितात्	=	(which are) blameable	जनः	=	(such) a person
रतः	=	interested	ते निःश्रेयसे	=	in your welfare	कश्चित् नास्ति	=	there is none
नूनम्	=	this is definite.						

'Whoever prevents you from these actions which are blameable, such a person interested in your welfare there is none. This is definite.'

मां हि धर्मात्मनः पत्नीं शचीमिव शचीपतेः ।
त्वदन्यस्त्रिषु लोकेषु प्रार्थयेन्मनसापि कः ।। ५-२२-१४

त्रिषु लोकेषु	=	in all the three worlds	त्वदन्यः	=	except you	कः	=	who
मनसापि	=	even by heart	प्रार्थयेत्	=	will desire	मां	=	me
पत्नीम्	=	(who am the) wife	धर्मात्मनः	=	of virtuous Raama	शचीमिव	=	like Sachi
शचीपतेः	=	the wife of Indra.						

'In all the three worlds except you who even by heart will desire me who am the wife of virtuous Raama like Sachi the wife of Indra.'

राक्षसाधम रामस्य भार्याममिततेजसः ।
उक्तवानसि यत्पापं क्व गतस्तस्य मोक्ष्यसे ।। ५-२२-१५

राक्षसाधम	=	O vile ogre!	यत्पापं	=	whatever sinful word	उक्तवान् असि	=	you spoke
भर्याम्	=	to me who is the wife	अमिततेजसः रामस्य	=	of the great respendent Raama	तस्य	=	from that word
क्व	=	where	गतः	=	will you go	मोक्ष्यसे	=	to be released?

'O vile ogre! Whatever sinful word you spoke to me who is the wife of the great resplendent Raama, from that word where will you go to be released?'

यथा दृप्तश्च मातङ्गः शशश्च सहितौ वने ।
तथा द्विरदवद्रामस्त्वं नीच शशवत् स्मृतः ।। ५-२२-१६

यथा	=	like	दृप्तश्च मातङ्गश्च	=	an elephant in rut	शशश्च	=	and a hare
sahitau	=	at war	वने	=	in the forest	tathaa	=	in the same way
नीच	=	O vile one!	रामः	=	Raama	द्विरदवत्	=	is like an elephant
त्वम्	=	you	स्मृतः	=	are said	श्शवत्	=	to be like a hare.

'Like an elephant in rut and a hare at war in the forest, in the same way O vile one! Raama is like an elephant and you are said to be like a hare.'

स त्वमिक्ष्वाकुनाथम् वै क्षिपन्निह न लज्जसे ।
चक्षुषोर्विषयम् तस्य न तावदुपगच्छसि ।। ५-२२-१७

सः	=	such	त्वम्	=	you	न लज्जसे	=	are not shameful
क्षिपन्	=	abusing	इक्ष्वाकुनाथम्	=	the lord of Ikshvaku dynasty Raama	न उपगच्छसि	=	you are not getting
तस्य	=	Raama's	विशयम् तावत्	=	matter so much.			

'Such you are not shameful abusing the lord of Ikshvaku dynasty Raama. You are not getting Raama's matter so much.'

इवे ते नयने क्रूते विरूपे कृष्णपिङ्गले ।
क्षितौ न पतिते कस्मान्मामनार्य निरीक्षतः ।। ५-२२-१८

अनार्य	=	O ignoble one!	ते	=	your	इमे नयने	=	these eyes
क्रूरे	=	(which are) cruel	विरूपे	=	crooked	कृष्ण पिङ्गळे	=	which are black and reddish brown
माम् निरीक्षितः	=	which are seeing me	कस्मात्	=	for what reason	न पतिते	=	are (they) not falling down.

'O ignoble one! your these eyes which are cruel, crooked, which are black and reddish brown, which are seeing me, for what reason are they not falling down.'

तस्य धर्मात्मनः पत्नीं स्नुषां दशरथस्य च ।
कथं व्याहरतो मां ते न जिह्वा व्यवशीर्यते ।। ५-२२-१९

व्याहरतः	=	thus speaking	माम्	=	a bout me	पत्नीं	=	(who am) the wife
धर्मात्मनः तस्य	=	of virtuous Raama	स्नुषाम् च	=	and the daughter-in-law	दशरथस्य	=	of Dasaratha

कथम्	=	how	ते जिह्वा	=	your tongue	व्यवशीर्यते	=	did not fall off.

'Thus speaking about me who am the wife of virtuous Raama and the daughter-in-law of Dasaratha how your tongue did not fall off.'

असंदेशात्तु रामस्य तपसश्चामपालनात् ।
न त्वां कुर्मि दशग्रीव भस्म भर्मार्ह तेजसा ।। ५-२२-२०

दशग्रीव	=	O Ravana!	भस्मार्ह	=	(although you are) suited to be burnt into ashes	असंदेशात्	=	not having mandate
रामस्य	=	of Raama	अनुपालनात्	=	(and) preserving	तपसः	=	austerity
न कुर्मि	=	I am not making	त्वाम् भस्मम्	=	you into ashes	तेजसा	=	(with my) glory.

'O Ravana! Although you are suited to be burnt into ashes, not having the mandate of Raama and preserving austerity, I am not reducing you into ashes with my glory.'

नापहर्तुमहं शक्या त्वया रामस्य धीमतः ।
विधिस्तव वधार्थाय विहितो नात्र संशयः ।। ५-२२-२१

धीमतः	=	wise	रामस्य	=	Raama's	अहम्	=	I
न शक्या	=	am not capable of being	अपहर्तुम्	=	abducted	त्वया	=	by you
विधिः	=	(this) act	विहितः	=	has been made	तव	=	for your
वधार्थाय	=	slaying	अत्र	=	in this	न संशयः	=	there is no doubt.

'Wise Raama's I am not capable of being abducted by you. This act has been made for your slaying. In this there is no doubt.'

शूरेण धनदभ्रात्रा बलैः समुदितेन च ।
अपिह्य रामं कस्माद्धि दारचौर्यं त्वया कृतम् ।। ५-२२-२२

त्वया	=	by you	शूरेण	=	(who is) strong	धनदभ्रात्रा	=	brother of Kubera
समुदितेन च	=	possessed of	बलैः	=	army	अपोह्य	=	removing
रामम्	=	Raama	कस्मात्	=	for what reason	दारचौर्यम्	=	abduction of wife
कृतम्	=	has been done.						

'By you who is strong, brother of Kubera possessed of army, removing Raama for what reason abduction of wife has been done.'

सीताया वचनं श्रुत्वा रावणो राक्षसाधिपः ।
विनृत्य नयने क्रूरे जानकीमन्ववैक्षत ।। ५-२२-२३

राक्षसाधिपः	=	king of rakshasas	रावनः	=	Ravana	श्रुत्वा	=	listening
सीतायाः वचनम्	=	to Sita's words	विवृत्य	=	turned around	क्रूरे	=	(his) cruel
नयने	=	eyes	अन्ववैक्षत	=	and saw	जानकीम्	=	Sita.

King of rakshasas Ravana listening to Sita's words turned around his cruel eyes and saw Sita.

नीलजीमूतसम्काशो महाभुजशिरोधरः ।
सिंहसत्त्वगतिः श्रीमान् दीप्त जिह्वग्रलोचनः ।। ५-२२-२४

नीलजीमूत संकाशो	=	(Ravana was) equal to a black cloud	महाभुजशिरोधरः	=	with big shoulders and neck	सिंहसत्त्वगतिः	=	with the strength and gait of a lion
श्रीमान्	=	glorious	दीप्त जिह्वाग्र लोचनः	=	with radiant tip of tongue and eyes.			

Ravana was qual to a black cloud, with big shoulders and neck with the strength and gait of a lion, glorious with radiant tip of tongue and eyes.

चलाग्रमकुटप्रांशुश्चित्रमाल्यानुलेपनः ।
रक्तमाल्याम्बरधरस्तप्ताङ्गदविभूषणः ।। ५-२२-२५

चलाग्रमकुतप्रांशुः	=	(He was) tall with moving front portion of crown	चित्रमाल्यानुलेपनः	=	with excellent garlands and anointments	रक्तमाल्याम्बर धरः	=	wearing red garlands and clothes
तप्ताङ्गद विभूषनः	=	with ornaments made of refined gold						

He was tall with moving front portion of crown, with excellent garlands and anointments, wearing red garlands and clothes, with ornaments made of refined gold.

श्रोणिसूत्रेण महता मेचकेन सुसम्वृतः ।
अमृतोत्पादनद्धेन भुजगेनेव मन्दरः ।। ५-२२-२६

मन्दरः इव	=	Like Mount Mandara	भुजगेन	=	by Vasuki	अमृतोत्पादनेद्धेन	=	tied for producing nectar
सुसंवृतः	=	(Ravana was) well tied	महता मेचकेन श्रोणि सूत्रेण	=	by a black big thread			

Like Mount Mandara tied by Vasuki for producing nectar, Ravana was well tied by a black big thread.

ताभ्यां स परिपूर्णाभ्यां भुजाभ्यां राक्षसेश्वरः ।
शुशुभेऽचलसंकाशः श्रृङ्गाभ्यामिव मन्दरः ।। ५-२२-२७

अचल संकाशः	=	Equalling a mountain	राक्षसेस्वरः	=	the king of ogres	शुशुभे	=	shone
ताभ्याम् परिपूर्णाभ्याम् भुजाभ्याम्	=	(with) those perfect shoulders	मन्दरः इ व	=	like Mount Mandara	श्रृङ्गाभ्याम्	=	with its peaks.

Equalling a mountain the king of ogres shone with those perfect shoulders like Mount Mandara with its peaks.

तरुणादित्यवर्णाभ्यां कुण्डलाभ्यां विभूषितः ।
रक्तपल्लवपुष्पाभ्यामशोकाभ्यामिवाचलः ।। ५-२२-२८

तरुणादित्य वर्णाभ्याम्	=	With the color of just risen sun	विभूषितः	=	decorated	कुण्डलाभ्याम्	=	by earrings
अचलः इव	=	(he) was like a mountain	अशोकाभ्याम्	=	with Ashoka trees	रक्तपल्लव पुष्पाभ्याम्	=	(with) red flowers and shoots.

With the color of just risen sun, decorated by earrings, he was like a mountain with Ashoka trees with red flowers and shoots.

स कल्पवृक्षप्रतिमो वसन्त इव मूर्तिमान् ।
श्मशानचैत्यप्रतिमो भूषितोऽपि भयम्करः ।। ५-२२-२९

कल्पवृक्ष प्रतिम	=	Equalling a Kalpavriksha	सः	=	he	वसन्तः मूर्तिमान् इव	=	was like the embodiment of spring
श्मशान चैत्य प्रतिमः	=	like a funeral mound in a grave-yard	भयन्करः	=	was horrible	भूषितो अपि	=	even though decorated.

Equalling a Kalpavriksha he was like the embodiment of spring season. Like a funeral mound in a grave-yard was horrible even though decorated.

अवेक्षमाणो वैदेहीं कोपसम्रक्तलोचनः ।
उवाच रावणः सीतां भुजङ्ग इव निःश्वसन् ।। ५-२२-३०

कोपसंरक्तलोचनः	=	With red eyes due to anger	रावनः	=	Ravana	अवेक्षमाणः	=	was looking
वैदेहीम्	=	(at) Sita	निःश्वसन्	=	sighing	भुजङ्गः इव	=	like a serpant
उवाच	=	spoke	सीताम्	=	to Sita.			

With red eyes due to anger Ravana was looking at Sita sighing like a serpant and spoke to Sita.

अनयेनाभिसम्पन्नमर्थहीनमनुव्रते ।
नाशयाम्यहमद्य त्वां सूर्यः सन्ध्यामिवौजसा ।। ५-२२-३१

अनुव्रते	=	O follower of Raama!	abhisampanna	=	possessed	अनयेन	=	with bad conduct
अर्थहीनम्	=	without wealth	अद्य	=	now	अहम्	=	I

नाशयामि	=	will destroy	त्वाम्	=	you	सूर्यः इव	=	like the sun
सन्ध्य्या	=	(destroying) morning twilight	ओजसा	=	with light.			

O foloower of Raama posessing bad conduct, without wealth! Now I will destroy you like sun destroying morning twilight with light.

इत्युक्त्वा मैथिलीम् राजा रावणः शत्रुरावणः ।
संदिदेश ततः सर्वा राक्षसीर्घोरदर्शनाः ।। ५-२२-३२

राजा	=	the king	रावण	=	Ravana	शत्रुरावनः	=	who causes enemies to cry
इति उक्त्वा	=	thus speaking	मैथिलीम्	=	to Sita	ततः	=	thereafter
सन्दिदेश	=	ordered	सर्वाः	=	all	राक्षसीः	=	ogre women
घोरदर्शनाः	=	with horrible appearances.						

The king Ravana who causes enemies to cry thus speaking to Sita, thereafter ordered all ogre women with horrible appearances.

एकाक्षीमेककर्णां च कर्णप्रावरणां तथा ।
गोकर्णीं हस्तिकर्णीम् च लम्बकर्णीमकर्णिकाम् ।। ५-२२-३३

हस्तिपाद्यश्वपाद्यौ च गोपादीं पादचूळिकाम् ।
एकाक्षीमेकपादीं च पृथुपादीमपादिकाम् ।। ५-२२-३४

अतिमात्रशिरोग्रीवामतिमात्रकुचोदरीम् ।
अतिमात्रास्यनेत्राम् च दीर्घजिह्वमजिह्विकाम् ।। ५-२२-३५

अनासिकां सिम्हमुखीं गोमुखीम् सूकरीमुखीम् ।

एकाक्षीम्	=	(Ravana ordered) one with a singe eye	एककर्णाम् च	=	one with a single ear	तता	=	and
कर्णप्रावरणाम्	=	one with ears as covering	गोकर्णीम्	=	one with cow's ears	हस्तिकर्णीम् च	=	one with ears of an elephant
लम्बकर्णीम्	=	one with dangling ears	अकर्णिकाम्	=	one without ears	हस्तिपाद्यश्वपाद्यौ च	=	and one with the feet of an elephant and one with feet of a horse
गोपादीम्	=	one with feet of a cow	पादचूलिकाम्	=	one with hair over the feet	एकाक्षीम्	=	one with a single eye
एकपादीम् च	=	and one with a single foot	पृथुपादीम्	=	one with big feet	अपादिकाम्	=	one wthout feet

अतिमात्रशिरोग्रीवाम्		one with a big head and neck	अतिमात्रकुचोदरीम्		one with big breats and stomach	अतिमात्रास्य नेत्राम् च	=	and one with big mouth and eyes
दीर्घजिह्वाम्	=	one with long tongue	अजिह्विकाम्	=	one without tongue	अनासिकाम्	=	one without nose
सिंहमुखीम्	=	one with the face of a lion	गोमुखीम्	=	one with the face of a cow	सूकरमुखीम्	=	one with the face of a pig.

Ravana ordered one with a single eye, one with a single ear and one with ears as covering, one with cow's wars, one with ears of an elephant, one with dangling ears, one without ears and one with the feet of an elephant and one with the feet of a horse, one with feet of a cow,one with hair over feet, one with a single eye and one with a single foot, one with big feet, one without feet, one with a big head and neck,one with big breasts and stomach, and one with big mouth and eyes, one with a long tongue, one without tongue, one without nose, one with the face of a lion, one with the face of a cow,one with the face of a pig.

यथा मद्वशगा सीता क्ष्प्रं भवति जानकी ।। ५-२२-३६
तथा कुरुत राक्षस्यः सर्वाः क्षिप्रं समेत्य च ।

राक्षस्यः	=	O ogres!	यथा	=	how	जानकी	=	the daughter of Janaka
सीता	=	Sita	मद्वशगा भवति	=	becomes (under) my control	क्षिप्रम्	=	quickly
तथा	=	thus	सर्वाः	=	all of you	समेत्य च	=	together
कुरुत	=	do that task).						

'O ogres! How the daughter of Janaka, Sita becomes under my control quickly, thus all of you together do that task.'

प्रतिलोमानुलोमैश्च सामदानादिभेदनैः ।। ५-२२-३७
अवर्जयत वैदेहीं दण्डस्योद्यमनेन च ।

प्रतिलोम अनुलोमैश्च	=	with hostile and favourable (tasks)	सामदानादिभेदनैः	=	with kind words; with gifts; and dividing words	उद्यमनेन च	=	and exertion
दण्डस्य	=	of punishment	अवर्जयत	=	bring under possession	वैदेहीम्	=	Sita.

'With hostile and favourable tasks, with kind words, with gifts and dividing words and exertion of punishment, bring Sita under my possession.'

इति प्रतिसमादिश्य राक्षसेन्द्रः पुनः पुनः ।। ५-२२-३८
काममन्युपरीतात्मा जानकीं पर्यतर्जयत् ।

राक्षसेन्द्रः	=	Ravana	इति	=	thuus	प्रतिसमदिश्य	=	ordered
पुनः पुनः	=	again and again	काममन्यु परीतात्मा	=	with a mind full of lust and anger	पर्यतर्जयत्	=	frightened
जानकीम्	=	Sita.						

Ravana thus ordered again and again with a mind full of lust and anger frightened Sita.

उपगम्य ततः शीघ्रं राक्षसी धान्यमालिनी || ५-२२-३९
परिष्वज्य दशग्रीवमिदं वचनमब्रवीत् ।

ततः	=	Thereafter	राक्षसी	=	an ogre	धान्यमालिनी	=	(called) Dhanyamalini
शीघ्रम्	=	quickly	उपगम्य	=	neared	दशग्रीवम्	=	Ravana
परिष्वज्य	=	embraced (him)	अब्रवीत्	=	(and) spoke	इदम्	=	these
वचनम्	=	words.						

Thereafter an ogre named Dhanyamalini quickly neared Ravana, embraced him and spoke these words.

मया क्रीड महाराज सीतया किं तवानया || ५-२२-४०
विवर्णया कृपणया मानुष्या राक्षसेश्वर ।

महाराजा	=	O king!	क्रीड	=	sport	मया	=	with me
राक्षसेस्श्वर	=	O lord of ogres!	किम् प्रयोजनम्	=	of what use	तव	=	to you
अनया	=	(is) this	सीतया	=	Sita	विवर्णया	=	(who is) colorless
कृपणया मानुष्या	=	and a wreched human						

'O king! Sport with me. O lord of ogres! Of what use to you is this Sita who is colorless and a wreched human.'

नूनमस्या महाराज न दिव्यान् भोगसत्तमान् || ५-२२-४१
विदधात्यमरश्रेष्ठस्तव बाहुबलार्जितान् ।

महरज	=	O king!	अमरश्रेष्ठः	=	Lord Brahma	न विदधात	=	did not assign
अस्याः	=	to Her	दिव्यान्	=	wonderful	भोगसत्तमान्	=	best luxuries
तव बाहुबलार्जितान्	=	earned by the might of your arms	नूनम्	=	this is definite.			

'O king! Lord Barhma did not assign to Her wonderful best luxuries earned by the might of your arms. This is definite.'

अकामां कामयानस्य शरीरमुपतप्यते || ५-२२-४२
इच्छन्तीं कामयानस्य प्रीतिर्भवति शोभना ।

शरीरम्	=	the body	कामयानस्य	=	of one who desires	अकामाम्	=	(a woman) without desire
उपतप्यते	=	suffers pain	शोभना	=	good	प्रीतिः	=	happiness
भवति	=	will occur	कामयानस्य	=	to one who loves	icchantiim	=	(a woman) who desires (him).

'The body of one who desires a woman without desire suffers pain. Good happiness will occur to one who loves a woman who desires him.'

एवमुक्तस्तु राक्षस्या समुत्क्षिप्तस्ततो बली ।। ५-२२-४३
प्रहसन्मेघसम्काशो राक्षसः स न्यवर्तत ।

एवम्	=	thus	उक्तः	=	spoken to	राक्षस्याः	=	by that ogre
सः	=	that	राक्षसः	=	Ravana	बली	=	who was strong
मेघसंकाशः	=	equalling a cloud	ततः	=	thereafter	समुत्क्षिप्तः	=	being taken away
न्यवर्तत	=	turned back	प्रहसन्	=	laughing.			

Thus spoken to by that ogre that Ravana who was strong equalling a cloud, thereafter being taken away turned back laughing.'

प्रस्थितः स दशग्रीवः कम्पयन्निव मेदिनीम् ।। ५-२२-४४
ज्वलद्भास्करवर्णाभम् प्रविवेश निवेशनम् ।

सः	=	that	दशग्रीवः	=	Ravana	प्रस्थितः	=	departing
कम्पयन्निव	=	was as though shaking	मेदिनीम्	=	the earth	प्रविवेश	=	entered
निवेशनम्	=	(his) house	ज्वलद्भास्करवर्णाभम्		with the lustre of blazing sun shine			

That Ravana departing was as though shaking the earth and entered his house with the lustre of blazing sun shine.

देवगन्धर्वकन्याश्च नागकन्याश्च सर्वतः ।। ५-२२-४५
परिवार्य दशग्रीवं विविशुस्तं गृहोत्तमम् ।

देव गन्धर्व कन्याश्च	=	Deva and Gandharva maidens	नागकन्याश्च	=	and Naga maidens	परिवार्य	=	surrounding
रावणम्	=	Ravana	सर्वतः	=	in all directions	विविशुः	=	entered
तम्	=	that	गृहोत्तमम्	=	best among houses.			

Deva and Gandharva maidens and Naga maidens surrounding Ravana in all directions entered that best among houses.

स मैथिलीं भ्रम परामवस्थितां ।
प्रवेपमानां परिभर्स्य रावणः ।
विहाय सीतां मदनेन मोहितः ।
स्वमेव वेश्म प्रविवेश भास्वरम् ।। ५-२२-४६

सः	=	that	रावनः	=	Ravana	परिभर्त्स्य	=	frightening
मैथिलीम्	=	Sita	अवस्थिताम्	=	(who was) steadfastly	धर्मपराम्	=	intent on virtue
प्रवेपमानाम्	=	(and who was) shaking	विहाय	=	leaving	सीताम्	=	Sita

मोहितः	=	infatuated	मदनेन	=	by love	प्रविवेश	=	entered
स्वम्	=	his own	वेश्मैव	=	house	भास्वरम्	=	which was shining.

That Ravana frightening Sita who was steadfastly intent on virtue and who was shaking, leaving Sita, infatuated by love, entered his own house which was shining.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे द्वाविंशः सर्गः ।।

Thus completes 22nd chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

23 Sarga 23 - त्रयोविंशः सर्ग

Ogres Frighten Seetha

Introduction -

This chapter describes the ogre women speaking to Sita about her marrying Ravana.

इत्युक्त्वा मैथिलीं राजा रावणः शत्रुरावणः ।
संदिश्य च ततः सर्वा राक्षसीर्निर्जगाम ह ।। ५-२३-१

राजा	=	the king	रावणः	=	Ravana	शत्रुरावणः	=	who makes enemies to cry
इति उक्त्वा	=	thus speaking	मैथिलीम्	=	to Sita	ततः	=	thereafter
संदिश्य	=	also ordering	सर्वाः	=	all	राक्षसीः	=	ogre women
निर्जगाम	=	went away.						

The king Ravana who makes enemies to cry thus speaking to Sita thereafter also ordering all ogre women went away.

निष्क्रन्ते राक्षसेन्द्र तु पुनरन्तःपुरं गते ।
राक्षस्यो भीमरूपास्ताः सीतां समभिदुद्रुवुः ।। ५-२३-२

राक्षसेन्द्रे	=	Ravana	निष्क्रान्ते	=	leaving	गते	=	obtaining
पुनः	=	again	अन्तःपुरम्	=	gynaeceum	ताः राक्षस्यः	=	those ogres
भीमरूपाः	=	with horrible appearances	समभिदुद्रुवुः	=	went running	सीताम्	=	to Sita.

After Ravana left and obtained gynaeceum, those ogres with horrible appearances went running to Sita.

ततः सीतामुपागम्य राक्षस्यः क्रोधमूर्चिताः ।
परं पुरुषया वाचा वैदेहीमिदमब्रवन् ।। ५-२३-३

ततः	=	thereafter	उपागम्य	=	reaching	सीताम्	=	Sita
राक्षस्यः	=	ogre women	क्रोधमूर्चिताः	=	swooned with anger	वाचा	=	(with a) speech
परम्	=	(which was) very	परुषया	=	harsh	अब्रुवन्	=	spoke
इदम्	=	this (word)	वैदेहीम्	=	to Sita.			

Thereafter reaching Sita ogre women swooned with anger and with a very harsh speech spoke these words to Sita.

पौलस्त्यस्य वरिष्ठस्य रावणस्य महात्मनः ।
दशग्रीवस्य भार्यात्वं सीते न बहुमन्यसे ।। ५-२३-४

सीते	=	O Sita!	न बहुमन्यसे	=	you are not respecting	भार्यात्वम्	=	becoming wife
रावणास्य	=	of Ravana	पौलस्तस्य	=	born in the family of Paulastya	वरिष्ठस्य	=	best among men
महात्मनः	=	a great soul	दशग्विस्य	=	with ten heads			

'O Sita! You are not respscting becoming wife of Ravana born in the family of Paulastya, best among men, a great soul with ten heads.'

ततस्वएकजटा नाम राक्षसी वाक्यमब्रवीत् ।
अमन्त्र्य क्रोधताम्राक्षी सीतां करतलोदरीम् ।। ५-२३-५

ततः	=	Thereafter	राक्षसी	=	an ogre woman	एकजटा नाम	=	named Ekajata
क्रोधताम्राक्षी	=	with red eyes due to anger	आमन्त्र्य	=	calling	सीताम्	=	Sita
करतलोदरीम्	=	with stomach that can be held by a palm of the hand	अब्रवीत्	=	spoke	वाक्यम्	=	(these) words.

Thereafter an ogre woman named Ekajata with red eyes sue to anger calling Sita with stomach that can be held by palm of the hand, spoke these words.

प्रजापतीनाम् षण्णं तु चतुर्थो यः प्रजापतिः ।
मानसो ब्रह्मणः पुत्रः पुलस्त्य इति विश्रुतः ।। ५-२३-६

अण्णाम् प्रजापतीनाम्	=	among the six Prajapathis	यः	=	whichever	पुत्रः	=	son
chaturthaH prajapatiH	=	the fourth Prajapati	मानसः	=	born by the thought	ब्रह्मणः	=	of Lord Brahma
विश्रुतः	=	(he is) famous	पुलस्त्यः इति	=	as Pulastya.			

'Among th six Prajapatis, whichever son, the fourth Prajapati, born by the thought of Lord Brahma ,he is famous as Paulastya.'

पुलस्त्यस्य तु तेजस्वी महर्षिर्मानसः सुतः ।
नाम्ना स विश्रवा नाम प्रजापतिसमप्रभः ।। ५-२३-७

नाम्ना	=	By the name	विश्रवा नाम	=	famous as Visrava	प्रजापति समप्रभः	=	with a radiance equalling that of Lord Brahma
सः तेजस्वी महर्षिः	=	that glorious sage	सुतः	=	is the son	मानसः	=	(born) from the thought
पुलस्तस्य	=	of Pulastya.						

By the name, famous as Visrava, with a radiance equalling that of Lord Brahmathat glorious sage is the son born from the thought of Pulastya.

तस्य पुत्रो विशालाक्षि रावणः शत्रुरावणः ।
तस्य त्वं राक्षसेन्द्रस्य भार्या भवितुमर्हसि ।। ५-२३-८
मयोक्तं चारुसर्वाङ्गि वाक्यम् किं नाममन्यसे ।

विशाक्षी	=	O wide eyed one!	रावणः	=	Ravana	शत्रुरावणः	=	who makes enemies to cry
तस्य	=	is his (Visrava's)	पुत्रः	=	son	त्वम्	=	you
अर्हसि	=	are suited	भवितुम्	=	to become	तस्य	=	Ravana's
भार्या	=	wife	चारुसर्वाण्गी	=	O one with all beautiful limbs!	किम्	=	why
नानुमन्यसे	=	will you not agree	वाक्यम्	=	words	उक्तम्	=	spoken
मया	=	by me.						

'O wide eyed one! Ravana who makes enemies to cry, is Visrava's son. You are suited to become Ravana's wife. O one with all beautiful limbs! Why will you not agree words spoken by me.'

ततो हरिजटा नाम राक्षसी वाक्यमब्रवीत् ।। ५-२३-९
विवर्त्य नयने कोपान्मार्जारसदृशेक्षणा ।

ततः	=	Thereafter	raakshasii	=	an ogre woman	हरिजटा नाम	=	named Harijata
मार्जारसदृशेक्षणा	=	with eyes like those of a cat	विवर्त्य	=	turned around	नयने	=	eyes
कोपात्	=	due to anger	अब्रवीत्	=	(and) spoke	वाक्यम्	=	(these) words.

Thereafter an ogre woman named Harijata with eyes like those of a cat turned around eyes due to anger and spoke these words.

येन देवास्त्रायस्त्रिंशद्देवराजश्च निर्जताः ।। ५-२३-१०
तस्य त्वं राक्षसेन्द्रस्य भार्या भवितुमर्हसि ।

येन	=	by whom	त्रस्त्रिंशत्	=	thirty three	देवाः	=	Devas
देवराजश्च	=	and the king of Devas	निर्जिताः	=	have been conquered	त्वम्	=	you
अर्हसि	=	are suited	भवितुम्	=	to become	भार्या	=	the wife
तस्य राक्षसेन्द्रस्य	=	of that lord of ogres.						

'By whom thirty three Devas and the king of Devas have been conquered, you are suited to become the wife of that lord of ogres.

ततस्तु प्रघसा नाम राक्षसी क्रोधमूर्छिता ।। ५-२३-११
भर्त्सयनी तदा घोरमिदं वचनमब्रवीत् ।

ततः	=	Thereafter	राक्षसी	=	an ogre woman	प्रघसा नाम	=	named Praghasa
क्रोधमूर्छिता	=	swooning with anger	तदा	=	then	भर्त्सयन्ती	=	frightening (Sita)
अब्रवीत्	=	spoke	इदम्	=	this	घोरम्	=	horrible (word).

Thereafter an ogre named Praghasa swooning with anger and then frightening Sita, spoke this horrible word.

वीर्योत्सिक्तस्य शूरस्य सम्ग्रामे न निवर्तिनः || ५-२३-१२
बलिनो वीर्ययुक्तस्य भार्यात्वम् किं न लप्स्यसे ।

किम्	=	why	न लप्स्यसे	=	(you) will not get	भर्यात्वम्	=	wife-hood (of Ravana)
वीर्योत्सिक्तस्य	=	(who is) proud of his might	शूरस्य	=	valiant	अनिवर्तिनः	=	who will not turn back
संग्रामेषु	=	in wars	बलिनः	=	strong	वीर्ययुक्तस्य	=	together with valour.

'Why will you not get wifehood of Ravana who is proud of his might, valiant, who will not turn back in wars, who is strong together with valour.'

प्रियां बहुमतां भार्यां त्यक्त्वा राजा महाबलः || ५-२३-१३
सर्वासां च महाभागां त्वामुपैष्यति रावणः ।

रावणः	=	Ravana	महाबलः	=	with great might	त्यक्त्वा	=	leaving
priyaam	=	dear	बहुमताम्	=	respectable	भार्याम्	=	wife
सर्वासाम्	=	who among all wives	महाभागाम्	=	is most fortunate	उपैष्यति	=	can obtain
त्वाम्	=	you.						

'The mighty Ravana can leave dear respectable wife who among all wives is most fortunate and can obtain you.'

समृद्धम् स्त्रीसहस्रेण नानारत्नोपशोभितम् || ५-२३-१४
अन्तःपुरं समुत्सृज्य त्वामुपैष्यति रावणः ।

रावणः	=	Ravana	समुत्सृज्य	=	leaving	अन्तःपुरम्	=	gynaeceum
समृद्धम्	=	filled	स्त्री सहस्रेण	=	with thousand women	नाना रत्नोपशोभितम्	=	shone by various best things
उपैष्यति	=	can obtain	त्वाम्	=	you.			

'Ravana leaving gynaeceum filled with thousand women and shone by various best things can obtain you.

अन्या तु विकटा नाम राक्षसी वाक्यमब्रवीत् || ५-२३-१५
असकृद्देवता युद्धे नागगन्धर्वदानवाः ।
निर्जिताः समरे येन सते पार्श्वमुपागतः || ५-२३-१६

अन्या	=	another	राक्षसी तु	=	ogre woman	विकटा नाम	=	named Vikata
अब्रवीत्	=	spoke	वाक्यम्	=	(these) words	येन	=	by whom

असकृत्	=	a number of times	युद्धे	=	in war	देवताः	=	Devas
समरे	=	in war	नागगन्धर्वदानवाः	=	Nagas; Gandharvas and Danavas	निर्जिः	=	have been conquered
सः	=	that Ravana	आगतः	=	has come	ते पार्स्वम्	=	to your side.

Another ogre woman named Vikata spoke these words: 'By whom a number of times in war Devas, in war Nagas, Gandharvas and Danavas have been conquered that Ravana has come to your side.'

तस्य सर्वसमृद्धस्य रावणस्य महात्मनः ।
किमद्य राक्षसेन्द्रस्य भार्यात्वं नेच्छऽधमे ।। ५-२३-१७

अधमे	=	O vile one	किम्	=	why	अद्य	=	now
नेच्छसे	=	are you not desring	भार्यात्वम्	=	wifehood	तस्य रावणस्य	=	of such Ravana
सर्वसमृद्धस्य	=	fulfilled in all respects	महात्मनः	=	great soul	राक्षसेन्द्रस्य	=	lord of ogres.

'O vile one! Why are you not desiring wifehood of such Ravana, fulfilled in all respects, who is a great soul and lord of ogres.

ततस्तु दुर्मुखी नाम राक्षसी वाक्यमब्रवीत् ।
यस्य सूर्यो न तपति भीतो यस्य च मारुतः ।। ५-२३-१८
न वाति स्मायतापाङ्गे किं त्वं तस्य न तिष्ठसि ।

ततः	=	Thereafter	राक्षसी	=	an ogre woman	दुर्मुखी नाम	=	named Durmuukhi
अब्रवीत्	=	spoke	वाक्यम्	=	(these) words	आयता पाङ्गे	=	O one with long cornered eyes!
bhiitaH	=	fearing	यस्य	=	whom	सूर्यः	=	sun
न तपति	=	will not consume by heat	भीतः	=	fearing	यस्य	=	whom
मारुतः	=	wind	न वाति स्म	=	will not blow	तस्य	=	to that one
किम्	=	why	त्वम्	=	are you	न तिष्ठसि	=	not favourable.

Thereafter an ogre woman named Durmukhi spoke these words: ' O one with long eyes! Fearing whom the sun will not comsume by heat, fearing whom the win will not blow, to that one why are you not favourable.'

पुष्टवृष्टं च तरवो मुमुचुर्यस्य वै भयात् ।। ५-२३-१९
शैलाश्च सुभ्रु पानीयम् जलदाश्च यदेच्छति ।

तस्य नैर्ऋतराजस्य राजराजस्य भामिनि ।। ५-२३-२०
किं त्वं न कुरुषे बुद्धिं भार्यार्थे रावणस्य हि ।

सुभ्रु	=	O one with good eyebrows!	भमिनी	=	O Sita!	भयात्	=	by the fear
यस्य	=	of whom	तरवः	=	trees	मुमुचुः	=	shed
पुष्पवृष्टिम्	=	a shower of flowers	यदा इच्छति	=	whenever desired	शैलाश्च	=	mountains

जलदाश्च	=	and clouds	पनीयम्	=	(will shed) water	kim	=	why
त्वम्	=	you	न कुरुषे	=	are not making	बुद्धिम्	=	mind
बार्यार्धे	=	to be the wife	तस्य रावणस्य	=	of such Ravana	नैर्ऋत राजस्य	=	king of ogres
राजराजस्य	=	(and) king of kings						

'O one with good eyebrows! O Sita! By the fear of whom trees shed a shower of flowers, whenever Ravana desired mountains and clouds will shed water, why you are not making mind to be the wife of such Ravana, who is the king of ogres and king of kings.'

साधु ते तत्त्वतो देवि कथितं साधु भामिनि ।। ५-२३-२१
गृहाण सुस्मिते वाक्यमन्यथा न भविष्यसि ।

सुस्मिते भामिनी	=	O Sita with good smile	देवी	=	O princess!	गृहाण	=	understand
साधु वाक्यम्	=	kind words	ते कथितम्	=	spoken to you	साधु	=	well
तत्त्वतः	=	truly.						

'O Sita with a good smile! O princess! Understand kind words spoken to you well and truly.'

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे त्रयोविंशः सर्गः ।।

Thus completes 23rd chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

24 Sarga 24 - चतुर्विंशः सर्ग

Seetha'S Reply To Ogres

Introduction -

Sita cites the examples of Sachi, Arundhati, Rohini et.al., on their devotion towards their husbands. Ogre women threaten to kill Sita and eat her.

ततः सीतामुपागम्य राक्षस्यो विकृताननाः ।
परुषं परुषा नार्य ऊचुस्तां वाक्यमप्रियम् ।। ५-२४-१

ततः	=	Thereafter	राक्षस्यः नार्यः	=	ogre women	परुषाः	=	with a cruel nature
विकृताननः	=	with crooked faces	उपागम्य	=	neared	ताम् सीताम्	=	that Sita
ऊचुः	=	(and) spoke	अप्रियम्	=	unpleasant	वाक्यम्	=	words
परुषम्	=	harshly.						

Thereafter ogre women with a cruel nature, with crooked faces neared that Sita and spoke unpleasant words harshly.

किं त्वमन्तःपुरे सीते सर्वभूतमनोहरे ।
महार्हशयनोपेते न वासमनुमन्यसे ।। ५-२४-२

सीते	=	O Sita	किम्	=	why	त्वम्	=	(are) you
नानुमन्यसे	=	not agreeing	वासम्	=	to stay	अन्तःपुरे	=	in the gynaeceum
सर्वभूत मनोहरे	=	pleasing to all beings	महार्हशयनोपेते	=	together with the very best beds.			

'O Sita! Why are you not agreeing to stay in the gynaeceum pleasing to all beings together with very best beds.'

मानुषी मानुषस्यैव भार्यात्वं बहुमन्यसे ।
प्रत्याहर मनो रामान्न त्वं जातु भविष्यसि ।। ५-२४-३

मान्ष्षी	=	you who are a human	बहुमन्यसे	=	are thinking highly	भार्यात्वम्	=	(about) the wifehood
मानुषस्यैव	=	of a human being	प्रत्यहार	=	withdraw	मनः	=	mind
रामात्	=	from Raama	त्वम्	=	(otherwise) you	न भविष्यसि	=	will not exist
जातु	=	at all						

'You who are a human are thinking highly about the wifehood of a human being. Withdraw your mind from Raama. Otherwise you will not exist at all.'

त्रैलोक्यवसुभोक्तारं रावणं राक्षसेश्वरम् ।
भर्तारमुपसंगम्य विहरस्व यथासुखम् ।। ५-२४-४

विहरस्व	=	sport	यथासुखम्	=	according to (your) comfort	संगम्य	=	coming together
राक्षसेश्वरम्	=	(with) the king of ogres	रावणम्	=	Ravana	त्रैलोक्यवसुभोक्तारम्		enjoying luxuries of the three worlds
भर्तारम्	=	(and taking him) as husband.						

'Sport according to your comfort coming together with the king of ogres Ravana enjoying luxuries of the three worlds and taking him as husband.

मानुषी मानुषं तं तु राममिच्छसि शोभने ।
राज्याद्भ्राष्टमसिद्धार्थं विक्लबं त्वमनिन्दिते ।। ५-२४-५

शोभने	=	O beautiful one!	अनिन्दिते	=	O irreproachable one!	मानुषी तु	=	but being a human
त्वम्	=	you	इच्छसि	=	are desiring	तम् रामम्	=	that Raama
मानुषम्	=	who is a human	भ्रष्टम्	=	banished	राज्यात्	=	from kingdom
असिद्धार्थम्	=	unsuccessful	विक्लबम्	=	(and) gloomy.			

'O beautiful one! O irrreproachable one! But being a human you are desiring that Raama who is a human, banished from kingdom, unsuccessful and gloomy.'

राक्षसीनां वचः श्रुत्वा सीता पद्मनिभेक्षणा ।
नेत्राभ्यामश्रुपूर्णाभ्यामिदं वचनमब्रवीत् ।। ५-२४-६

सीता	=	Sita	पद्म निभेक्षणा	=	with eyes like lotuses	श्रुत्वा	=	hearing
वचः	=	words	राक्षसीनाम्	=	of ogre women	अब्रवीत्	=	spoke
इदम् वचनम्	=	these words	नेत्राभ्याम्	=	with eyes	अश्रुपूर्णाभ्याम्	=	filled with tears.

Sita with eyes like lotuses hearing the words of ogre women spoke these words with eyes filled with tears.

यदिदम् लोकविद्विष्टमुदाहरथ संगताः ।
नैतन्मनसि वाक्यं मे किल्बिषं प्रतिभाति वः ।। ५-२४-७

संगता	=	(all of you) coming together	यत् वाक्यम्	=	whatever words	लोकविद्विष्टम्	=	which are hated in the world
उदाहरथ	=	you spoke	मे	=	in my matter	एतत्	=	this
न प्रतिभाति	=	does it not seem	किल्बिषम्	=	sinful	वः	=	in your
मनसि	=	mind						

'All of you coming together whatever words which are hated in the world you spoke in my matter, this does it not seem sinful in your mind?'

न मानुषी राक्षसस्य भार्या भवितुमर्हति ।
कामं खादत मां सर्वा न करिष्यामि वो वचः ।। ५-२४-८

मानुषी	= Human woman	न अर्हति	= is not suited	भवितुम्	= to become
भार्या	= wife	राक्षसस्य	= of an ogre	सर्वाः	= all of you
कामम्	= freely	खादत	= eat	माम्	= me
न करिष्यामि	= I will not honour	वः वचनः	= your words.		

'Human woman is not waited to become wife of an ogre. All of you freely eat me. I will not honour your words.'

दीनो वा राज्यहीनो वा यो मे भर्ता स मे गुरुः ।
तं नित्यमनुरक्तास्मि यथा सूर्यं सुवर्चला ।। ५-२४-९

दीनः वा	= (although) wretched	राज्य हीनः वा	= or without kingdom	यः	= whoever
मे भर्ता	= is my husband	सः	= He (alone)	मे	= is my
गुरुः	= master	सुवर्चला यथा	= like Suvarchala	सूर्यम्	= with the Sun God
अनुरक्ता अस्मि तम्	= I am fond of Him	नित्यम्	= always		

'Although wretched or without kingdom, whoever is my husband, He alone is my master. Like Suvarchala with the Sun God, I am fond of Him always.'

यथा शची महाभागा शक्रं समुपतिष्ठति ।
अरुन्धती वसिष्ठं च रोहिणी शशिनं यथा ।। ५-२४-१०

लोपामुद्रा यथागस्त्यं सुकन्याच्यवनं यथा ।
सावित्री सत्यवन्तं च कपिलं श्रीमती यथा ।। ५-२४-११

सौदासं मदयन्तीव केशिनी सगरं यथा ।
नैषधं दमयन्तीव भैमी पतिमनुव्रता ।। ५-२४-१२

तथाहमिक्ष्वाकुवरं रामं पतिमनुव्रता ।

यथा	= like	महाभागा	= the highly fortunate	शची	= Sachi
समुपतिष्ठति	= (who) waits	शुक्रम्	= upon Indra	अरुन्धती वसिष्ठम् च	= like Arundhati on Vasishta
यथा	= like	रोहिणि सशिनम्	= Rohini on the Moon God	यथा	= like
लोपमुद्रा अगस्त्यम्	= Lopamudra on Agastya	सुकन्या च्यवनम् यथा	= like Sukanya on Chyavana	सावित्री सत्यवन्तम्	= (like) Savitri on Satyavanta

श्रीमती कपिलम् यथा	=	like Srimati on Kapila	सौदासम् मदयन्तीव	=	like Madayanti on Saudasa	केशिनी सगरम् यथा	=	like Kesini on Sagara
दमयन्तीव	=	like Damayanti	भैमी	=	daughter of Bhima	अनुव्रता	=	devoted
पतिम् नैषधम्	=	to husband Nala	तथा	=	in the same way	अहम् अनुव्रता	=	I am devoted
पतिम् रामम्	=	to my husband Raama	इक्ष्वाकुवरम्	=	best in Ikshvaku dynasty.			

'Like the highly fortunate Sachi who waits upon Indra, like Arundhati on Vasishta, like Rohini on the Moon God, like Lopamudra on Agastya, like Sukanya on Chyavana, like Savitri on Satyavanta, like Srimati on Kapila, like Madayanti on Saudasa, like Kesini on Sagara, like Damayanti the daughter of Bhima, devoted to husband Nala, in the same way I am devoted to my husband Raama, the best in Ikshvaku dynasty.'

सीताया वचनं श्रुत्वा राक्षस्यः क्रोधमूर्चिताः || ५-२४-१३
भर्त्सयन्ति स्म परुषैर्वाक्यै रावणचोदिताः |

राक्षस्यः	=	ogre women	रावण चोदिताः	=	incited by Ravana	श्रुत्वा	=	listening
वचनम्	=	to the words	सीतायाः	=	of Sita	क्रोधमूर्चिताः	=	swooned with anger
भर्त्सयन्ति	=	frightened (Her)	परुषैः वाक्यैः	=	with harsh words.			

Ogre women incited by Ravana listening to the words of Sita, swooned with anger and frightened Her with harsh words.

अवलीनः स निर्वाक्यो हनुमान् शिंशुपाद्रुमे || ५-२४-१४
सीतां संतर्जयन्तीस्ता राक्ससीरश्रृणोत् कपिः |

सः हनुमान्	=	that Hanuma	कपिः	=	a monkey	निर्वाक्यः	=	not talking
अवलीनः	=	(and) hiding	शिंशुपा द्रुमे	=	in the Simsupa tree	अश्रृणोत्	=	listened
ताः राक्षसीः	=	to those ogre women	संतर्जयन्तीः	=	frightening	सीताम्	=	Sita.

That monkey Hanuma not talking and hiding in the Simsupa tree listened to those ogre women frightening Sita.

तामभिक्रम्य संक्रुद्धा वेपमानां समन्ततः || ५-२४-१५
भृशं संलिलिहुर्दीप्तान् प्रलब्मन् दशनच्छदान् |

अभिक्रम्य	=	nearing	ताम्	=	that Sita	वेपमानाम्	=	shaking (with fear)
समन्ततः	=	in all directions	संक्रुद्धः	=	(those ogres) being angry	संलिलिहुः	=	licked
भृशम्	=	a lot	दीप्तान्	=	shining	प्रलम्बान् दशनच्छदान्	=	hanging lips.

Nearing that Sita shaking with fear in all directions, those ogres being angry licked a lot shining and hanging lips.

ऊचुश्च परमक्रुद्धाः प्रगृह्याशु परश्वधान् ।। ५-२४-१६
नेयमर्हति भर्तारं रावणं राक्षसाधिपम् ।

परम्क्रुद्धाः	=	being angry a lot	प्रगृह्य	=	grasping	आशु	=	quickly
परश्वधान्	=	axes	ऊचुश्च	=	and spoke	इयम्	=	this woman
नार्हति	=	is not suited	राक्षसाधिपम्	=	(to have) the king of ogres	रावणाम्	=	Ravana
भर्तारम्	=	as husband.						

Being angry a lot and grasping axes quickly spoke as follows: 'This woman is not suited to have the king of ogres Ravana as husband.'

सा भर्तस्यमाना भीमाभी राक्षसीभिर्वरानना ।। ५-२४-१७
सबाष्पमपसर्पन्ती शिंशुपां तामुपागमत् ।

भत्स्यमाना	=	being frightened	राक्षसीभिः	=	by ogre women	भीमाभिः	=	who were horrible
सा वरानना	=	that Sita with best face	सबाष्पम्	=	with tears in eyes	अपसर्पन्ती	=	moving from there
उप्पगमत्	=	reached	ताम् शिंशुपाम्	=	that Simsupa tree.			

Being frightened by ogre women who were horrible that Sita with best face with tears in eyes and moving from there reached that Simsupa tree.

ततस्तां शिंशुपां सीता राक्षसीभिः समावृता ।। ५-२४-१८
अभिगम्य विशालाक्षी तस्थौ शोकपरिप्लुता ।

ततः	=	Thereafter	विशालाक्षी	=	the wide eyed	सीता	=	Sita
अभिगम्य	=	nearing	ताम् सिंसुपाम्	=	that Simsupa tree	समावृता	=	being surrounded
राक्षसीभिः	=	by ogre women	तस्थौ	=	was situated (there)	शोकपरिप्लुता	=	with gloom.

Thereafter the wide eyed Sita nearing that Simsupa tree being surrounded by ogre women was situated there with gloom.

तां कृशां दीनवदनां मलिनाम्बरधारिणीम् ।। ५-२४-१९
भर्त्सयांचक्रिरे सीतां राक्षस्यस्ताम् समन्ततः ।

ताः	=	those	राक्षस्यः	=	ogres	भर्त्सयांचक्रिरे	=	frightened
समन्ततः	=	from all directions	ताम् सीताम्	=	that Sita	कृशाम्	=	(who was) emaciated
दीनवदनाम्	=	with a pitiful face	मलिनाम्बरधारिणीम्		wearing dirty garments			

Those ogres frightened from all directions that Sita who was emaciated with a pitiful face and wearing dirty garments.

ततस्तां विनता नाम राक्षसी भीमदर्शना ।। ५-२४-२०
अब्रवीत्कुपिताकारा कराळा निर्णतोदरी ।

ततः	=	Thereafter	राक्षसी	=	an ogre woman	विनता नाम	=	named Vinata
भीमदर्शा	=	with a horrible appearance	कुपिताकारा	=	with an angry form	कराळा	=	crooked
निर्णतोदरी	=	having a prominent belly	ताम् अब्रवीत्	=	spoke to Her.			

Thereafter an ogre woman named Vinata with a horrible appearance with an angry form, crooked, having a prominent belly spoke to Her.

सीते पर्याप्तमेतावद्भर्तुः स्नेहो निदर्शितः ।। ५-२४-२१
सर्वात्रातिकृतं भद्रे व्यसनायोपकल्पते ।

सीते	=	O Sita!	स्नेहः	=	love	भर्तुः	=	of husband
निदर्शितः	=	has been shown (by you)	एतावत्	=	this much	पर्याप्तम्	=	is enough
भद्रे	=	O auspicious one!	सर्वत्र	=	at all times	अतिकृतम्	=	doing (something) excessively
उपकल्पते	=	serves as	व्यसनाय	=	vice			

'O Sita! You have showed love of husband. This much is enough. O auspicious one! At all times doing something excessively serves as vice.'

परितुष्टास्मि भद्रं ते मानुषस्ते कृतो विधिः ।। ५-२४-२२
ममापि तु वचः पथ्यं ब्रुवन्त्याः कुरु मैथिलि ।

मैथिलि	=	O Sita! paritushhTaa asmi	=	I am happy	मानुषः विधिः	=	human duty	
कृतः	=	has been done	ते	=	by you	भद्रम्	=	(let there be) fortune
ते	=	to you	कुरु	=	do (according to)	मम	=	my
पथ्यम्	=	wholesome	वचः अपि	=	words also	ब्रुवन्त्याः	=	(which are) being told

'O Sita! I am happy. Human duty has been done by you. Let there be fortune to you. Do also according to my wholesome words being told.'

रावणं भ्ज भर्तारं भर्तारं सर्वरक्षसाम् ।। ५-२४-२३
विक्रान्तं रूपवन्तं च सुरेशमिव वासवम् ।
दक्षिणं त्यागशीलं च सर्वस्य प्रियदर्शनम् ।। ५-२४-२४

भज	=	obtain	भर्तारम्	=	as husband	रावणम्	=	Ravana
भर्तारम्	=	(who is) the lord	सर्व रक्षसाम्	=	to all ogres	विक्रान्तम्	=	bold
रूपवन्तम् च	=	and handsome	वासवमिव	=	like Indra	सुरेषम्	=	the lord of Devas
दक्षिणम्	=	able one	त्यागशीलं च	=	and liberal	प्रियदर्शनम्	=	with a pleasing appearance
सर्वस्य	=	to all						

'Obtain as husband Ravana who is the lord of al l ogres, bold and handsome, like Indra the lord of Devas, able one and liberal with a pleasing appearance to all.'

मानुषं कृपणं रामं त्यक्त्वा रावणमाश्रय ।
दिव्याङ्गरागा वैदेहि दिव्याभरणभूषिता ।। ५-२४-२५
अद्यप्रभृति सर्वेषां लोकनामीश्वरी भव ।

त्यक्त्वा	=	leaving	रामम्	=	Raama	मानुषम्	=	a human
कृपणम्	=	miserable	आश्रय	=	seek refuge	रावणम्	=	(in) Ravana
वैदेहि	=	O Sita!	दिव्यङ्गरागा	=	with best unguents to the body	दिव्याभरण भूषिता	=	decorated with best ornaments
भव	=	become	ईश्वरी	=	mistress	सर्वेषाम् लोकानाम्	=	of all the worlds
अद्यप्रभृति	=	from today.						

'Leaving Raama who is a human and miserable, seek refuge in Ravana. O Sita! With best unguents to the body and decorated with best ornaments, become mistress of all the worlds from today.'

अग्नेः स्वाहा यथा देवी शिची वेन्द्रस्य शोभने ।। ५-२४-२६
किं ते रामेण वैदेहि कृपणेन गतायिषा ।

शोभने	=	O auspicious one!	स्वहा यथा	=	like Svaha	देवी	=	wife
अग्नेः	=	of the Fire God	शचीव	=	like Sachi	इन्द्रस्य	=	(wife) of Indra (become mistress of all worlds
वैदेहि	=	O Sita!	किम्	=	what (is the use)	रामेण	=	with Raama
पणेन	=	who is miserable	गतायुषा	=	and with gone vigour			

'O auspicious one! Like Svaha the wife of the Fire God, like Sachi the wife of Indra become mistress of all worlds. O Sita! What is the use with Raama who is miserable and with gone vigour.'

एतदुक्तं च मे वाक्यं यदि त्वं न करिष्यपि ।। ५-२४-२७
अस्मिन्मुहूर्ते सर्वास्त्वां भक्षयिष्यामहे वयम् ।

त्वम् न करिष्यसि	=	if you do not do	मे एतत् उक्तम् वाक्यम्	=	my this spoken word	वयम् सर्वाः	=	all of us

अस्मिन्	=	in this	मुहूर्ते	=	moment	भक्षयिष्यामहे	=	will eat
त्वाम्	=	you.						

If you do not do my this spoken word, all of us in this moment will eat you.

अन्या तु विकटा नाम लबमानपयोधरा ।। ५-२४-२८
अब्रवीत्कुपिता सीतां मुष्टिमुद्यम्य गर्जती ।

अन्य्य तु	=	another (ogre)	विकटा नाम	=	named Vikata	लम्बमानपयोधरा	=	with hanging breasts
उद्यमय	=	rasing	मुष्टिम्	=	fist	गर्जती	=	roaring
कुपिता	=	with anger	अब्रवीत्	=	spoke	सीताम्	=	to Sita.

Another ogre named Vikata with hanging breasts raising fist and roaring with anger spoke to Sita.

बहून्यिप्रयरूपाणि वचनानि सुदुर्मते ।। ५-२४-२९
अनुक्रोशान्मत्रृदुत्वाच्च सोढानि तव मैथिलि ।

सुदुर्मते मैथिली	=	O Sita with evil mind!	तव बहूनि वचनानि	=	your many words	अप्रियरूपाणि	=	very unpleasant ones
सोधानि	=	have been tolerated	अनुक्रोशात्	=	due to pity	मृदुत्वाच्च	=	and due to softness.

'O Sita with an evil mind! Your many words which are unpleasant have been tolerated due to pity and due to softness.'

न च नः कुरुषे वाक्यं हितं कालपुरुस्कृतम् ।। ५-२४-३०
अनीतासि समुद्रस्य पारमन्यैर्दुरासदम् ।
रावणान्तःपुरं घोरं प्रविष्टा चासि मैथिलि ।। ५-२४-३१

मैथिलि	=	O Sita!	न कुरुषे च	=	you are not doing	नः	=	our
वाक्यम्	=	word	कालपुरस्कृतम्	=	(which is) respected by time	हितम्	=	(and) wholesome
आनीता असि	=	you have been brought	समुद्रस्य पारम्	=	(to this) bank of the ocean	दुरासदम्	=	not obtainable
अन्यैः	=	by others	प्रविष्टा असि	=	you have entered	घोरम्	=	terrible
रावणानन्तःपुरम्	=	gynaeceum of Ravana.						

'O Sita! You are not doing according to our word which is respected by time and wholesome. You have been brought to this bank of the ocean not obtainable by others. You have entered the terrible gynaeceum of Ravana.'

रावणस्य गृहे रुद्धामस्माभिस्तु सुरक्षिताम् ।
न त्वां शक्तः परित्रातुमपि साक्षात्पुरन्दरः ।। ५-२४-३२

रुद्धाम्	=	withheld	रावणस्य गृहे	=	in the house of Ravana	सुरक्षिताम्	=	well protected
अस्माभिः	=	by us	पुरन्दरः अपि	=	even Devendra	साक्षात्	=	himself

न शक्तः	=	is not capable	परित्रातुम्	=	to protect	त्वाम्	=	you.

'Withheld in the house of Ravana well protected by us, even Devendra himself is not capable to protect you.'

कुरुष्व हितवादिन्या वचनं मम मैथिलि ।
अलमश्रुप्रपातेन त्यज शोकमन्त्थकम् ।। ५-२४-३३

मैथिलि	=	O Sita!	कुरुष्व	=	do	मम वचनम्	=	(according to) my word
हितवादिन्याः	=	(which is) beneficial	अश्रुप्रपातेन	=	discharge of tears	alam	=	is enough
त्यज	=	leave	अनर्थकम्	=	worthless	शोकम्	=	gloom.

'O Sita! Do according to my word, which is beneficial. Discharge of tears is enough. Leave worthless gloom.'

भज प्रीतिं च हर्षं च त्यजैतां नित्यदैन्यताम् ।
सीते राक्षसराजेन सह क्रीड यथासुखम् ।। ५-२४-३४

सीते	=	O Sita!	bhaja	=	have	प्रीतिम् च	=	love
हर्षम् च	=	and happiness	त्यज	=	leave	एताम्	=	this
नित्यदैन्यताम्	=	daily gloom	क्रीड	=	sport	यथा सुखम्	=	according to comfort
राक्षसराजेन सह	=	with the king of ogres.						

'O Sita! Have love and happiness. Leave this daily gloom. Sport according to comfort with the king of ogres.'

जानासि हि यथा भीरु स्त्रीणां यौवनमध्रुवम् ।
यावन्न ते व्यतिक्रामेत्तावत्सुखमवाप्नुहि ।। ५-२४-३५

भीरु	=	O timid one!	जानासि हि	=	you know	यथा	=	how
यौवनम्	=	youth	स्त्रीणाम्	=	of women	अध्रुवम्	=	is not lasting
यावत्	=	as long as	ते	=	your (youth)	न व्यतिक्रामेत्	=	will not pass away
तावत्	=	so long	अवाप्नुहि	=	get	सुखम्	=	comfort.

'O timid one! You know how youth of women is not lasting. As long as your youth will not pass away, so long get comfort.'

उद्यानानि च रम्याणि पर्वतोपवनानि च ।
सह राक्षसराजेन चर त्वं मदिरेक्षणे ।। ५-२४-३६

मदिरेक्षणे	=	O one with intoxicating eyes!	त्वम्	=	you	राक्षस राजेन	=	along with king of ogres
चर	=	roam	रम्याणि उद्यानानि	=	beautiful groves	पर्वतोपवनानि	=	mountains and nearby forests.

'O one with intoxicating eyes! You along with king of ogres roam beautiful groves, mountains and nearby forests.

स्त्रीसहस्राणि ते सप्त वशे स्थास्यन्ति सुन्दरि ।
रावणं भज भर्तारं भ्न्तारं सर्वरक्षसाम् ।। ५-२४-३७

सुन्दरि	=	O beautiful one!	सप्त	=	seven	स्त्री सहस्राणि	=	thousand women
स्थास्यन्ति	=	will be	ते वशे	=	in your control	भज	=	have
भर्तारम्	=	as husband	रावणम्	=	Ravana	भर्तारम्	=	lord
सर्वरक्षसाम्	=	of all ogres						

'O beautiful one! seven thousand women will be in your control. Have as husband Ravana the lord of all ogres.'

उत्पाट्य वा ते हृदयं भक्षयिष्यामि मैथिलि ।
यदि मे व्याहृतं वाक्यं न यथावत्करिष्यसि ।। ५-२४-३८

मैथिलि	=	O Sita!	न करिष्यसि यदि	=	if you do not do	मे व्याहृतम् वाक्यम्	=	(according to) my spoken word
यथ्हृत्	=	as is	भक्षयिष्यामि	=	I will eat	ते हृदयम्	=	your heart
उत्पाट्य वा	=	(indeed by) plucking it out.						

'O Sita! If you do not do according to my spoken word as is, I will eat your heart indeed by plucking it out.'

ततश्चण्डोदरी नाम राक्षसी क्रोधमूर्छिता ।
भ्रामयन्ती महच्चूलमिदं वचनम्ब्रवीत् ।। ५-२४-३९

ततः	=	thereafter	राक्षसी	=	an ogre woman	चण्डोदरी नाम	=	named Chandodari
क्रोधमूर्छिता	=	swooning with anger	भ्रामयन्ती	=	turning around	महत्	=	a big
शूलम्	=	spike	अब्रवीत्	=	spoke	इदम्	=	this
वचनम्	=	word.						

Thereafter an ogre woman named Chandodari swooning with anger, turning around a big spike spoke this word.

इमां हरिणलोलाक्षीं त्रासोत्कम्पिपयोधरां ।
रावणेन हृतां दृष्ट्वा दौहृदो मे महानभूत् ।। ५-२४-४०

दृष्ट्वा	=	seeing	इमाम्	=	this woman	हरिणलोलाक्षीम्	=	with eyes like that of a deer
त्रासोत्कम्पिपयोधराम्		with moving breasts due to fear	हृताम्	=	abducted	रावणेन	=	by Ravana
अभूत्	=	(there) occurred	मे	=	to me	महान्	=	a great

दौहृदः	=	desire.

'Seeing this woman with eyes like that of a deer, with moving breasts due to fear, abducted by Ravana, there occured to me a great desire.'

यकृत्प्लीहमथोत्पीडं हृदयं च सबन्धनम् ।
अन्त्राण्यपि तथा शीर्षं खादेयमिति मे मतिः ।। ५-२४-४१

मे मतिः	=	it is my mind	khadeyam iti	=	to eat	यकृत्	=	the liver
प्लीहम्	=	the spleen	उत्पीडम्	=	flesh above heart	हृदयं च	=	and heart
सबन्धनम्	=	together with muscle	अन्त्राण्यपि च	=	and entrails	तथा	=	and
शीर्षम्	=	the head.						

'It is my mind to eat the liver, the spleen, flesh above heart and heart together with muscle and entrails and the head.'

ततस्तु प्रघसा नाम राक्षसी वाक्यमब्रवीत् ।
कण्ठमस्या नृशंसायाः पीडयाम किमास्यते ।। ५-२४-४२

राक्षसी	=	ogre woman	प्रघसा नाम	=	named Pragasa	अब्रवीत्	=	spoke
वाक्यम्	=	(these) words	पीडयाम	=	squeeze	कण्ठम्	=	the neck
अस्याः	=	of this	नृशंसायाः	=	cruel woman	किम्	=	why
आस्यते	=	do we delay?						

An ogre woman named Pragasa spoke these words : 'Squeeze the neck of this cruel woman. Why do we delay?'

निवेद्यतां ततो राज्ञे मानुषी सा मृतेति ह ।
नात्र कश्चन संदेहः खादतेति स वक्ष्यति ।। ५-२४-४३

ततः	=	thereafter	निवेद्यताम्	=	let it be known	राज्ञे	=	to the king (that)
saa	=	that	मानुषी	=	human woman	मृतेति	=	has died
सः	=	he	वक्ष्यति	=	will say	इति	=	thus
khaadata	=	eat	न सन्देहः	=	there is no doubt	अत्र	=	in this matter.

'Thereafter let it be known to the king that that human woman has died. He will say thus : 'Eat.'. There is no doubt in this matter.'

ततस्त्वजामुखी नाम राक्षसी वाक्यमब्रवीत् ।
विशस्येमां ततः सर्वाः समान् कुरुत पीलुकान् ।। ५-२४-४४

ततः	=	thereafter	राक्षसी	=	an ogre woman	अजामुखी नाम	=	named Ajamukhi
अब्रवीत्	=	spoke	वाक्यम्	=	(these) words	सर्वाः	=	all of you

विशस्य	=	killing	इमाम्	=	this woman	ततः	=	thereafter
कुरुत	=	do	समान्	=	equal	पीलुकान्	=	pieces.

Thereafter an ogre woman named Ajamukhi spoke these words : 'All of you killing this woman thereafter do equal pieces.'

विभजाम ततः सर्वा विवादो मे न रोचते ।
पेयमानीयतां क्षिप्रं लेह्यमुच्चावचं बहु ।। ५-२४-४५

ततः	=	thereafter	सर्वाः	=	all of us	विभजाम	=	will divide
विवादः	=	quarrel	न रोचते	=	is not desirable	मे	=	to me
पेयम्	=	liquor	उच्चावचम्	=	many kinds	बहु	=	a lot of
लेह्यम्	=	lickables	अनीयताम्	=	be brought	क्षिप्रम्	=	quickly.

'Thereafter all of us will divide. Quarrel is not desirable to me. Liquor, many kinds and a lot of lickables be brought quickly.'

ततः शूर्पणखा नाम राक्षसी वाक्यमब्रवीत् ।
अजामुख्या यदुक्तं हि तदेव मम रोचते ।। ५-२४-४६

ततः	=	thereafter	राक्षसी	=	an ogre woman	शूर्पणखा नाम	=	named Surpanakha
अब्रवीत्	=	spoke	वाक्यम्	=	(these) words	यत्	=	that
उक्ताम्	=	(which was) spoken	अजामुख्या	=	by Ajamukhi	तदेव	=	that
रोचते	=	is desirable	मम	=	to me.			

Thereafter an ogre woman named Surpanakha spoke these words: 'That which was spoken by Ajamukhi, is desirable to me.'

सुरा चानीयतां क्षिप्रं सर्वशोकविनाशिनी ।
मानुषं मां समास्वाद्य नृत्यामोथ निकुम्भिलाम् ।। ५-२४-४७

सुरा च	=	liquor	सर्वशोकविनाशिनी	=	(which is the) destroyer of all sorrow	अनीयताम्	=	be brought
क्षिप्रम्	=	quickly	aasvaadya	=	eating	मानुषम् मांसम्	=	human flesh
अथ	=	afterwards	नृत्यामः	=	we will dance	निकुम्भिलाम्	=	for (propitiating) Nikumbhila

'Liquor which is the destroyer of all sorrow be brought quickly. Eating human flesh afterwards, we will dance for propitiating Nikumbila.'

एवं संभर्त्स्यमाना सा सीता सुरसुतोपमा ।
राक्षसीभिः सुघोराभिर्धैर्यमुत्सृज्य रोदिति ।। ५-२४-४८

एवम्	=	thus	संभर्त्स्यमाना	=	being frightened	सुघोराभिः	= by horrible
राक्षसीभिः	=	ogres	सा सीता	=	that Sita	सुरसुतोपमा	= equalling a daughter of gods
उत्सृज्य	=	abandoning	धैर्यम्	=	fortitude	रोदति	= is crying.

Thus being frightened by horrible ogres, that Sita equalling a daughter of gods, abandoning fortitude, was crying.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे चतुर्विंशः सर्गः ||

Thus completes 24th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

25 Sarga 25 - पञ्चविंशः सर्ग

Seetha Bursts Into A Wail

Introduction -

Sita calls out Raama and others and bursts into a wail not being able to endure the threats of ogre women.

अथ तासां वदन्तीनां परुषं दारुणं बहु ।
राक्षसीनामसौम्यानां रुरोद जनकात्मजा ।। ५-२५-१

अथ	=	thereafter	तासाम्	=	(as) those	राक्षसीनाम्	=	ogre women
असौम्यानाम्	=	with a cruel nature	वदन्तीनां	=	were speaking	बहु	=	a lot
परुषम्	=	harshly	दारुणम्	=	(and) horribly	जनकात्मजा	=	Sita
रुरोद	=	cried.						

As those ogre woman with a cruel nature were speaking a lot harshly and horribly, Sita cried.

एवमुक्ता तु वैदेही राक्षसीभिर्मनस्विनी ।
उवाच परमत्रस्ताबाष्पगद्गदया गिरा ।। ५-२५-२

एवम्	=	thus	उक्ता	=	being spoken to	राक्षसीभिः	=	by ogre women
वैदेही	=	Sita	मनस्विनी	=	with a good mind	परमत्रस्ता	=	being frightened a lot
बाष्प गद्गदया गिरा	=	with a voice indistinct due to tears	उवाच	=	spoke (as follows).			

Thus being spoken to by ogre women, Sita with a good mind being frightened a lot spoke as follows with a voice indistinct due to tears.

न मानुषी राक्षसस्य भार्या भवितुमर्हति ।
कामं खादत मां सर्वा न करिष्यामि वो वचः ।। ५-२५-३

मानुषी	=	a human woman	न अर्हति	=	is not suited	भवितुम्	=	to become
भार्या	=	a wife	राक्षसस्य	=	of an ogre	सर्वाः	=	all of you
खादत	=	eat	माम्	=	me	कामम्	=	according to your desire
न करिष्यामि	=	I will not do	वः	=	(according to) your	वचः	=	words.

'A human woman is not suited to become a wife of an ogre. All of you eat me according to your desire. I will not do according to your words.'

सा राक्षसीमध्यगता सीता सुरसुतोपमा ।
न शर्म लेभे दुःखार्ता रावणेन च तर्जिता ।। ५-२५-४

राक्षसैमध्यगता	=	being in the middle of ogre women	तर्जिता	=	being frightened	रावणेन च	=	by Ravana also
सुरसुतोपमा	=	like a daughter of gods	सा सीता	=	that Sita	न लेभे	=	did not get
शर्म	=	comfort	दुःखार्ता	=	being tormented by grief.			

Being in the middle of ogre women, being frightened by Ravana also, like a daughter of gods, that Sita did not get comfort being tormented by grief.

वेपते स्माधिकं सीता विशन्ती वाङ्गमात्मनः ।
वने यथा परिभ्रष्टा मृगी कोकैरिवार्दिता ।। ५-२५-५

मृगीव	=	like a fawn	वने	=	in a forest	यूधपरिभ्रष्टा	=	lost from its herd
अर्दिता	=	tormented	कोकैः	=	by wolves	विशन्तीव	=	(Sita was) as though sinking (into)
आत्मनः	=	own	अङ्गम्	=	body	वेपते स्म	=	(and) shook
अधिकम्	=	a lot.						

Like a fawn in a forest lost from its herd and tormented by wolves, Sita was as though sinking into own body and shook a lot.

सा त्वशोकस्य विपुलां शाखामालम्ब्य पुष्पिताम् ।
चिन्तयामास शोकेन भर्तारं भग्नमानसा ।। ५-२५-६

सा तु	=	that Sita	भग्न मानसा	=	with a broken heart	शोकेन	=	due to grief
आलम्ब्य	=	holding	पुष्पिताम् शाखाम्	=	a flowering branch	विपुलाम्	=	which was wide
अशोकस्य	=	of Ashoka tree	चिन्तयामास	=	thought	भर्तारम्	=	about husband.

That Sita with a broken heart due to grief, held a wide flowering branch of Ashoka tree and thought about Her husband.

सा स्नापयन्ती विपुलौ स्तनौ नेत्रजलस्रवैः ।
चिन्तयन्ती न शोकस्य तदान्तमधिगच्छति ।। ५-२५-७

तदा	=	then	सा	=	that Sita	स्नापयन्ती	=	washing
विपुलौ स्तनौ	=	Her wide breasts	नेत्र जल स्रवैः	=	with a flow of tears from eyes	चिन्तयन्ती	=	(and) thinking
न अधिगच्छति	=	did not get	अन्तम्	=	end	शोकस्य	=	of sorrow.

Then that Sita washing Her wide breasts with a flow of tears from eyes and thinking, did not get end of sorrow.

सा वेपमाना पतिता प्रवाते कदळी यथा ।
राक्षसीनां भयत्रस्ता विवर्णवदनाभवत् ।। ५-२५-८

सा	=	that Sita	वेपमाना	=	was shaking	कदळी यथा	=	like a plantain tree
पतिता	=	fallen down	प्रवाते	=	in an exceedingly windy place	राक्षसी भय संत्रस्ता	=	trembling with fear of the ogre women
अभवत्	=	became	विवर्णवदना	=	with a pale face.			

That Sita was shaking like a plantain tree fallen down in an exceedingly windy place, trembling with fear of the ogre women, and became with a pale face.

तस्याः सा दीर्घविपुला वेपन्त्या सीतया तदा ।
दृदृशे कम्पिनी वेणी व्याळीव परिसर्पती ।। ५-२५-९

सा कम्पिनी वेणी	=	that moving plait	दीर्घ विपुला	=	which was wide and long	तस्याः परम्स्त्रियाः	=	of that best woman
वेपन्त्याः	=	trembling	दृदृशे	=	was seen (to be)	व्याळीव	=	like a serpant
परिसर्पती	=	in motion.						

That moving plait, which was wide and long, of that best woman was seen to be like a serpant in motion.

सा निःश्वसन्ती दुःखार्ता शोकोपहतचेतना ।
आर्ता व्यसृजदश्रूणि मैथिली विललाप च ।। ५-२५-१०

सा मैथिली	=	that Sita	दुःखार्ता	=	tormented by grief	शोकोपहत चेतना	=	with a mind hit by sorrow
आर्ता	=	struck by calamity	निःश्वसन्ती	=	was sighing	न्यसृजत्	=	let down
अश्रूणि	=	tears	विललाप च	=	and also cried.			

That Sita tormented by grief, with a mind hit by sorrow, struck by calamity was sighing and let down tears and also cried.

हा रामेति च दुःखार्ता हा पुनर्लक्ष्मणेति च ।
हा श्वश्रु मम कौसल्ये हा सुमित्रेति भामिनी ।। ५-२५-११

भामिनी	=	Sita	दुःखार्ता	=	being tormented by grief (said)	हा रामेति	=	Oh! Raama!
पुनः	=	again	हा लक्ष्मणेति	=	Oh! Lakshmana	हा कौसल्ये	=	Oh! Kausalya
मम श्वश्रु	=	my mother-in-law	हा सुमित्रेति	=	Oh! Sumitra.			

Sita being tormented by grief said : 'Oh! Raama!' and again 'Oh! Lakshmana!','Oh! Kausalya!, my mother-in-law' 'Oh! Sumitra!'

लोकप्रवादः सत्योऽयं पण्डितैः समुदाहृतः ।
अकाले दुर्लभो मृत्युः स्त्रिया वा पुरुषस्य वा ।। ५-२५-१२

यदाहमेवं क्रूराभी राक्षसीभिरिहार्दिता ।
जीवामि हीना रामेण मुहूर्तमपि दुःखिता ।। ५-२५-१३

अहम्	=	I	एवम्	=	thus	आर्दिता	=	being tormented
क्रूराभिः राक्षसीभिः	=	by cruel ogre women	इह	=	here	हीना	=	lacking
रामेण	=	Raama	दुःखार्ता	=	being tormented by grief	यदा	=	when
जीवामि	=	I am living	मुहूर्तमपि	=	even for a moment	मृत्युः	=	death
अकाले	=	at wrong time	स्त्रियाः वा	=	to woman	पुरुषस्य	=	or to a man
दुर्लभः	=	is hard	समुदाहृतः	=	(thus) being said	लोकप्रवादः	=	the popular saying in the world
सत्यः	=	is true.						

'I thus being tormented by cruel ogre women here lacking Raama, being tormented by grief, when I am living even for a moment,' death at wrong time to woman or to a man is hard' - thus being said this popular saying in the world is true.'

एषाल्पपुण्या कृपणा विनशिष्याम्यनाथवत् ।
समुद्रमध्ये नौः पूर्णा वायुवेगैरिवाहता ।। ५-२५-१४

एषा	=	this me	अल्पपुण्या	=	with small merit	कृपणा	=	wretched
अनाथवत्	=	like an orphan	विनशिष्यामि	=	will perish	नौः इव	=	like a ship
समुद्रमध्ये	=	in the middle of the ocean	आहता	=	being hit	वायुवेगैः	=	by the speed of wind.

'This me with small merit,wreched, like an orphan, will perish like a ship in the middle of the ocean being hit by the speed of wind.'

भर्तारं तमपश्यन्ती राक्षसीवशमागता ।
सीदामि खलु शोकेन कूलं तोयहतं यथा ।। ५-२५-१५

अपश्यन्ती	=	not seeing	भर्तारम्	=	my husband	तम्	=	that Raama
आगता	=	obtaining	राक्षसी वशम्	=	control of ogre women	तीरम् यथा	=	like a bank
तोयहतम्	=	hit by water	सीदामि खलु	=	I am verily perishing	शोकेन	=	with sorrow.

'Not seeing my husband that Raama and obtaining control of ogre women like a bank hit by water I am verily perishing with sorrow.'

तं पद्मदळपत्राक्षं सिंहविक्रान्तगामिनम् ।
धन्याः पश्यन्ति मे नाथं कृतज्ञं प्रियवादिनम् ।। ५-२५-१६

धन्याः	=	(only) fortunate	पश्यन्ति	=	see	तम्	=	that
मे	=	my	नाथम्	=	husband	पद्मदळपत्राक्षम्	=	with eyes like petals of an expanded lotus
सिंह विक्रान्त गामिनम्	=	walking with the gait of a lion	कृतज्ञम्	=	correct in conduct	प्रियवादिम्	=	pleasant talker

'Only fortunate see that my husband with eyes like petals of an expanded lotus, walking with the gait of a lion, correct in conduct and a pleasant talker.'

सर्वथा तेन हीनाया रामेण विदितात्मना ।
तीक्ष्णंविषमिवास्वाद्यदुर्लभं मम जीवितम् ।। ५-२५-१७

मम	=	to me	हीनायाः	=	lacking	तेन	=	that Raama
विदितात्मना	=	with a famous soul	आस्वाद्येव	=	like after eating	तीक्ष्णम् विषम्	=	a pungent poison
जीवितम्	=	life	सर्वथा	=	in all ways	दुर्लभम्	=	is hard.

'To me lacking that Raama with a famous soul, like after eating a pungent poison life in all ways is hard.'

कीदृशं तु महापापं मया जन्मान्तरे कृतम् ।
येनेदं प्राप्यते दुःखं मया घोरं सुदारुणं ।। ५-२५-१८

येन	=	by what	मया	=	by me	प्राप्यते	=	obtaining
इदम्	=	this	दुःखम्	=	grief	घोरम्	=	which is horrible
सुदारुणं	=	very dreadful	कीदृशम्	=	what kind of	महा पापम्	=	great sin
कृतम्	=	has been done	मया	=	by me	जन्मान्तरे	=	in an other life.

'By what this horrible and very dreadful grief is obtained by me, what kind of great sin had been done by me in another life.'

जीवितं त्यक्तुंइच्छामि शोकेन महता वृता ।
राक्षसीभिश्च रक्ष्यन्त्या रामो नासाद्यते मया ।। ५-२५-१९

वृता	=	together	महता शोकेन	=	with great grief	इच्छामि	=	I desire
त्यक्तुम्	=	to give away	जीवितुम्	=	life	कामः	=	(this) desire
न अवाप्यते	=	is not obtainable	मया	=	by me	सुरक्षिता	=	I am well protected
राक्षसीभिः	=	by ogre women.						

'Together with great grief, I desire to give away my life. This desire is not obtainable by me. I am well protected by ogre women.'

धिगस्तु खलु मानुष्यं धिगस्तु परवश्यताम् ।
न शक्यं यत्परित्यक्तुमात्मच्छन्देन जीवितम् ।। ५-२५-२०

धिक् अस्तु	=	fie	मानुष्यम्	=	upon human condition	धिक् अस्तु	=	fie
परवश्यताम्	=	upon being in the control of others	यत्	=	by what reason	आत्मच्छन्देन	=	according to own desire
न शक्यम्	=	it is not possible	परित्यक्तुम्	=	to give up	जीवितम्	=	life.

'Fie upon human condition! Fie upon being in the control of others. By what reason it is not possible according to own desire to give up life.'

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे पञ्चविंशः सर्गः ।।

Thus completes 25th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

26 Sarga 26 - षड्विंशः सर्ग

Seetha Decides To Give Up Life

Introduction -

In this chapter Sita ponders a lot and decides to give up life without Raama.

प्रसक्ताश्रुमुखी त्वेवं ब्रुवती जनकात्मजा ।
अधोगतमुखी बाला विलप्तुमुपचक्रमे ।। ५-२६-१

प्रसक्ताश्रुमुखी	=	with a face continually shedding tears	जन्कात्मजा	=	Sita	बला	=	an young woman
एवम्	=	thus	ब्रुवती	=	speaking	अधोगतमुखी	=	with downward face
उपचक्रमे	=	started	विलप्तुम्	=	to weep.			

With a face continually shedding tears, Sita an young woman, thus speaking with a downward face, started to weep.

उन्मत्तेव प्रमत्तेव भ्रान्तचित्तेव शोचती ।
उपावृत्ता किशोरीव विवेष्टन्ती महीतले ।। ५-२६-२

उन्मत्तेव	=	like a mad one	प्रमत्तेव	=	like an intoxicated one	भ्रान्तचित्तेव	=	with a deluded mind
शोचती	=	(Sita was) crying	किशोरीव	=	like a female horse	उपावृत्ता	=	rolling on ground
विवेष्टन्ती	=	(Sita) rolled	महीतले	=	on the ground.			

Sita was crying like a mad one, like an intoxicated one, with a deluded mind. Like a female horse rolling on ground, Sita rolled on the ground.

राघवस्य प्रमत्तस्य रक्षसा कामरूपिणा ।
रावणेन प्रमथ्याहमानीता क्रोशती बलात् ।। ५-२६-३

राघवस्य	=	(while) Raama	प्रमत्तस्य	=	was heedless	अहम्	=	I
क्रोशती	=	who have been crying	बलात् आनीता	=	(was) forcibly brought	प्रमथ्य	=	overpowered
रक्षसा	=	by the ogre	रावणेन	=	Ravana	कामरूपिणा	=	who can wear desired form.

'While Raama was heedless (taken away by Mareecha), I who have been crying was forcibly brought over-powered by the ogre Ravana who can wear desired form.'

राक्षसीवशमापन्ना भर्त्स्यमाना सुदारुणम् ।
चिन्तयन्ती सुदुःखार्ता नाहं जीवितुमुत्सहे ।। ५-२६-४

आपन्ना	=	obtaining	रास्कसी वशम्	=	control by ogresses	बत्स्यमाना	=	being frightened
सुदारुणम्	=	very horribly	चिन्तयन्ती	=	thinking	सुदुःखार्ता	=	being tormented by grief
अहम्	=	I	न उत्सहे	=	do not desire	जीवितुम्	=	to live.

'Being under the control of ogresses, being frightened very horribly, thinking and being tormented by grief, I do not desire to live.'

न हि मे जीविते नार्थो नै वार्थैर्न च भूषणैः ।
वसन्त्या राक्षसीमध्ये विना रामं महारथम् ।। ५-२६-५

विना	=	without	रामं	=	Raama	महारथम्	=	a great car-warrior
वसन्त्याः	=	living	राक्षसी मध्ये	=	in the midst of ogresses	अर्थः न	=	there is no use
जीवितेन	=	with life	मे	=	to me	न अर्थैः	=	not with wealth
न भुषणैश्च	=	not with ornaments.						

'Without Raama, a great car-warrior, living in the midst of ogresses, there is no use with life to me; not with wealth, not with ornaments.'

अश्मसारमिदं नूनथवाप्यजरामरम् ।
हृदयं मम येनेदं न दुःखेनावशीर्यते ।। ५-२६-६

अथवा	=	or	मम	=	my	इदम्	=	this
हृदयम्	=	heart	नूनम्	=	truly	अश्मसारम्	=	(is made of) iron
अजरामरमपि	=	is undecaying and without death	येन	=	by what reason	नावशीर्यते	=	is it not destroying
दुःखेन	=	with sorrow.						

'Or my this heart truly is made of iron. It is undecaying and without death. By what reason is it not destroying with sorrow?'

धिङ्मामनार्यामसतीं याहं तेन विना कृता ।
मुहूर्तमपि रक्षामि जीवितं पापजीविता ।। ५-२६-७

या	=	whoever	अहम्	=	I	पापजीविता	=	with a sinful life
कृता	=	made	तेन विना	=	(to be) without Raama	रक्षामि	=	protecting
जीवितम्	=	life	मुहूर्तमपि	=	even for a moment	माम्	=	to such me
अनार्याम्	=	who am ignoble	असतीम्	=	who am bad wife	धिक्	=	shame (on me).

'Whoever I with a sinful life made to be without Raama, protecting life even for a moment, to such me who am ignoble, who am bad wife, shame on me.'

का च मे जीविते श्रद्धा सुखे वा तं प्रियं विना ।
भर्तारं सागरान्ताया वसुधायाः प्रियंवदम् ।। ५-२६-८

प्रियम् विना	=	without husband Raama	bhartaaram	=	(who is) lord	वसुधायाः	=	of the earth
सागरान्तायाः	=	with ocean at the end	प्रियंवदम्	=	a pleasant talker	का	=	what (is)
श्रध्हा	=	interest	मे	=	to me	जीविते	=	in life
सुखे वा	=	or in comfort.						

'Without husband Raama who is the lord of the earth with ocean at the end, a pleasant talker, what is the interest to me in life or in comfort.'

भिद्यतां भक्ष्यतां वापि शरीरं विसृजाम्यहम् ।
न चाप्यहं चिरं कुःखं सहेयं प्रियवर्जिता ।। ५-२६-९

अहम्	=	I	विसृजामि	=	will leave	शरीरम्	=	the body
भिद्यताम्	=	let it be split (into pieces)	भक्ष्यताम् वापि	=	or let it be eaten	अहम्	=	I
प्रियवर्जिता	=	without husband	न च सहेयम्	=	will not tolerate	दुःखम्	=	sorrow
चिरम्	=	for a long time.						

'I will leave the body. Let it be split into pieces or let it be eaten. I without husband will not tolerate sorrow for a long time.'

चरणेनापि सव्येन न स्पृशेयं निशाचरम् ।
रावणं किं पुनरहं कावयेयं विगर्हतम् ।। ५-२६-१०

अहम्	=	I	न स्पृशेयम्	=	will not touch	सव्येन चरणेनापि	=	even with my left foot
रावणम्	=	Ravana	निशाचरम्	=	ogre	विगर्हितम्	=	of reprehensible conduct
कामयेयम् किं पुनः	=	what to say of desiring (him).						

'I will not touch even with my left foot Ravana an ogre of reprehensible conduct. What to say of desiring him.'

प्रत्याख्यातं न जानाति नात्मानं नात्मनः कुलम् ।
यो नृशंसस्वभावेन मां प्रार्थयितुमिच्छति ।। ५-२६-११

यः	=	whoever (Ravana)	नृशंस स्वभावेन	=	with a cruel nature	इच्छति	=	is desiring
प्रार्थयितुम्	=	to solicit	माम्	=	me (that Ravana)	न जानाति	=	does not know
आत्मानम्	=	him	प्रत्याख्यातम्	=	to be refused	न	=	(he does) not (know)
आत्मनः	=	his	कुलम्	=	race.			

'Whoever Ravana with a cruel nature is desiring to solicit me, that Ravana does not know him to be refused he does not know his race.'

चिन्ना भिन्ना विभक्ता वा दीप्तेवाग्नौ प्रदीपिता ।
रावणं नोपतिष्ठेयं किं प्रलापेन वश्चिरम् ।। ५-२६-१२

छिन्न वा	=	(even) if cut	भिन्न वा	=	or if divided into parts	प्रदीपिता वा	=	or (even) if burnt
अग्नौ	=	in fire	दीप्ते	=	which is blazing	नोपतिष्टेयम्	=	I will not reach
रावणम्	=	Ravana	किम्	=	what is the use	वः प्रलापेन	=	with your prattling
चिरम्	=	for a long time.						

'Even if cut or if divided into parts in blazing fire, I will not reach Ravana. What is the use with your prattling for a long time?'

ख्यातः प्राज्ञः कृतज्ञश्च राघवः ।
सद्वृत्तो निरनुक्रोशः शङ्के मद्भाग्यसंक्षयात् ।। ५-२६-१३

राघवः	=	Raama	ख्यातः	=	is famous	प्राज्ञः	=	is a wise man
सानुक्रोशश्च	=	is compassionate	सद्वृत्तः	=	with a good conduct	मद्भाग्य संक्षयात्	=	due to deterioration of my fortune
सङ्के	=	I doubt	निरनुक्रोशः	=	(He became) hard hearted.			

'Raama is famous, is a wise man, is compassionate with a good conduct. Due to the deterioration of my fortune, I doubt He became hard hearted.'

राक्षसानां सहस्राणि जनस्थाने चतुर्दश ।
येनैकेन निरस्तानि स मां किं नाभिपद्यते ।। ५-२६-१४

येन एकेन	=	by whom alone	चतुर्दस सहराणि	=	fourteen thousand	राक्षसानाम्	=	of ogres
निरस्तानि	=	have been destroyed	किम्	=	why	सः	=	(is) that Raama
नाभिपद्यः	=	not saving	माम्	=	me.			

'By whom alone fourteen thousand of ogres have been destroyed, why is that Raama not saving me.'

निरुद्धा रावणेनाहमल्पवीर्येण रक्षसा ।
समर्थः खलु मे भर्ता रावणं हन्तुमाहवे ।। ५-२६-१५

अहम्	=	I	निरुद्धा	=	am withheld	रक्षसा रावणेन	=	by the ogre Ravana
अल्पवीर्येण	=	with little strength	मे भर्ता	=	my husband	समर्थः खलु	=	is indeed capable
हन्तुम्	=	to kill	रावणम्	=	Ravana	अहवे	=	in a war.

'I am withheld by the ogre Ravana with little strength. My husband is indeed capable of killing Ravana in a war.'

विराधो दण्डकारण्ये येन राक्षसपुङ्गवः ।
रणे रामेण निहतः स मां किं नाभिपद्यते ।। ५-२६-१६

येन रामेण	=	By which Raama	विराधः	=	Viradha	राक्षस पुङ्गवः	=	best among ogres
निहतः	=	has been killed	दण्डकारण्ये	=	in Dandaka forest	रणे	=	in a war
किम्	=	why	सः	=	(is) that He	नाभिपद्यते	=	not saving
माम्	=	me.						

'By which Raama Viradha, best among ogres, has been killed in Dandaka forest in a war, why is that He not saving me?'

कामं मध्ये समुद्रस्य लङ्केयं दुष्प्रधर्षणा ।
न तु राघवबाणानां गतिरोधो भविष्यति ।। ५-२६-१७

इयम् लङ्का	=	this city of Lanka	समुद्रस्य मध्ये	=	being in the middle of ocean	दुष्प्रधर्षणा कामम्	=	is difficult to be attacked
तु	=	but	न भविष्यति	=	there will not be	गतिरोधः	=	an obstacle to flying
राघव बानाणाम्	=	of Raama's arrows						

'This city of Lanka being in the middle of ocean is difficult to be attacked. But there will not be an obstacle to flying of Raama's arrows.'

किं नु तत्कारणं येन रामो दृढपराक्रमः ।
रक्षसापहृतां भार्यामिष्टां नाभ्यवपद्यते ।। ५-२६-१८

किम् नु	=	what now	तत् कारणम्	=	is that reason	येन	=	by which
रामः	=	Raama	दृढ पराक्रमः	=	with a firm courage	नाभ्यवपद्यते	=	is not protecting
इष्टाम् भार्याम्	=	His dear wife	अपहृताम्	=	stolen	रक्षसा	=	by an ogre.

'What now is that reason by which Raama with a firm courage is not protecting His dear wife stolen by an ogre.'

इहस्थां मां न जानीते शङ्के लक्ष्मणपूर्वजः ।
जानन्नपि स तेजस्वी धर्षणं मर्षयिष्यति ।। ५-२६-१९

शङ्के	=	I doubt that	लक्ष्मन पूर्वजः	=	Raama elder to Lakshmana	न जानिते	=	does not know
माम्	=	me	इहस्थाम्	=	to be here	जानन्नपि	=	after knowing

सः तेजस्वी	=	(will) that glorious Raama	मर्ष्यिष्यति	=	tolerate	धर्षणम्	=	(this) outrage.

'I doubt that Raama elder to Laksmana does not know me to be here. After knowing will that glorious Raama tolerate this outrage?'

हृतेति योऽधिगत्वा मां राघवाय निवेदयेत् ।
गृध्रारजोऽपि स रणे रावणेन निपातितः ।। ५-२६-२०

यः	=	whoever Jatayu	अधिगत्वा	=	nearing (Raama)	निवेदयत्	=	will have let known
राघवाय	=	to Raama	हृतेति	=	(that Sita) was stolen	सः गृध्र राजः अपि	=	that king of vultures
हतः	=	has been killed	रावणेन	=	by Ravana	रणे	=	in war.

'Whoever Jatayu nearing Raama will have let known to Raama that Sita was stolen, that king of vultures has been killed by Ravana in war.'

कृतं कर्म महत्तेन मां तथाभ्यवपद्यता ।
तिष्ठता रावणद्वन्द्वे वृद्धेनापि जटायुषा ।। ५-२६-२१

महत् कर्म	=	a great deed	कृतम्	=	has been done	तेन जटायुषा	=	by that Jatayu
तथा	=	thus	अभ्यवपद्यता	=	protecting	माम्	=	me
वृद्धेनापि	=	although of old age	तिष्ठता	=	standing	रावण द्वन्द्वे	=	in a dual combat with Ravana.

'A great deed has been done by that Jatayu, thus protecting me, although of old age, standing in a dual combat with Ravana.'

यदि मामिह जानीयाद्वर्तमानां स राघवः ।
अद्य बाणैरभिक्रुद्धः कुर्याल्लोकमराक्षसम् ।। ५-२६-२२

सः राघवः	=	that Raama	जानीयाद्यदि	=	if He knows	माम्	=	me
इह वर्तमानाम्	=	to be living here	अभिक्रुद्धः	=	with anger	कुर्यात्	=	will make
लोकम्	=	the world	अराक्षसम्	=	to be without ogres	बाणैः	=	with (His) arrows
अद्य	=	now.						

'If that Raama knows me to be living here, with anger He will make the world to be without ogres with His arrows now.'

विधमेच्च पुरीं लङ्कां शोषयेच्च महोदधिम् ।
रावणस्य च नीचस्य कीर्तिं नाम च नाशयेत् ।। ५-२६-२३

विधमेच्च	=	(Raama will) blow away	लङ्कां पुरीं	=	the city of Lanka	शोषयेच्च	=	will dry up

महोदधिम्	=	the great ocean	नाशयेत्	=	will destroy	कीर्तिम्	=	the fame
नाम च	=	and name	रावणस्य	=	of Ravana.			

'Raama will blow away the city of Lanka, will dry up the great ocean, will destroy the name and fame of Ravana.'

ततो निहतनाथानां राक्षसीनां गृहे गृहे ।
यथाहमेवं रुदती तथा भुयो न संशयः ।। ५-२६-२४

ततः	=	thereafter	यथा	=	how	अहम्	=	I
एवम् रुदती	=	am crying in this way	तथा	=	in the same way	गृहे गृहे	=	in house and house
राक्षसीनाम्	=	ogresses	निहतनाधानाम्	=	with killed husbands (will cry)	भूयः	=	again and again
न संशयः	=	there is no doubt.						

'Thereafter how I am crying in this way, in the same way, in very house, ogresses with killed husbands will cry again and again. There is no doubt in this.'

अन्विष्य रक्षसां लङ्कां कुर्याद्रामः सलक्ष्मणः ।
न हि ताभ्यां रिपुर्दृष्टो मुहूर्तमपि जीवति ।। ५-२६-२५

रामः	=	Raama	सलक्ष्मणः	=	together will Laksh-mana	अन्विष्य	=	will search
लङ्काम्	=	Lanka	रक्षसाम्	=	of ogres	कुर्यात्	=	will do (destruction)
रिपुः	=	an enemy	दृष्टः	=	seen	ताभ्याम्	=	by those two
न जीवति हि	=	will indeed not live	मुहूर्तमपि	=	even for a moment.			

'Raama together will Lakshmana will search the city of Lanka belonging to ogres. An enemy seen by those two will indeed not live even for a moment.'

चिताधुमाकुलपथा गृध्रमण्डलसंकुला ।
अचिरेण तु लङ्केयं श्मशानसदृशी भवेत् ।। ५-२६-२६

इयम्	=	this	लन्का	=	Lanka	अचिरेण	=	shortly
भवेत्	=	will become	श्मशान सदृशी	=	like a graveyard	चिताधूमकुलपथा	=	with paths agitated with smoke of funeral pyres
गृध्रमण्डलसंकुला	=	crowded with a group of vultures.						

'This Lanka shortly will become like a graveyard, with paths agitated with smoke of funeral pyres, crowded with a group of vultures.'

अचिरेणैव कालेन प्राप्स्याम्येव मनोरथम् ।
दुष्प्रस्थानोऽयमाख्याति सर्वेषाम् वो विपर्ययम् ।। ५-२६-२७

अचिरेण कालेनैव	=	in a short time only	प्राप्स्यामेव	=	I will attain	मनोरथम्	=	(my) desire
अयम्	=	this	दुष्प्रस्थानः	=	evil course	आख्याति	=	is telling
सर्वेषाम्	=	all	वः	=	of your	विपर्ययम्	=	destruction.

'In a short time only I will attain my desire. This evil course is telling of destruction of you all.'

यादृशानीह दृशन्ते लङ्कायामशुभानि वै ।
अचिरेणैव कालेन भविष्यति हतप्रभा ।। ५-२६-२८

इह	=	here	लङ्कायाम्	=	in Lanka	यादृशानि	=	whatever
अशुभानि	=	inauspicious things	दृश्यन्ते	=	are being seen	अचिरेणैव कालेन	=	(from those) in a short while
भविष्यति	=	(Lanka) will become	हतप्रभा	=	deprived of glory.			

'Here in Lanka whatever inauspicious things are being seen, from those, in a short while Lanka will become deprived of glory.'

नूनं लङ्का हते पापे रावणे राक्षसाधमे ।
शोषं यास्यति दुर्धर्षा प्रमदा विधव यथा ।। ५-२६-२९

पापे	=	sinful	राक्षसाधमे	=	vile ogre	रावणे	=	Ravana
हते	=	while being killed	लङ्का	=	Lanka	दुर्धर्षा	=	which is unconquerable
नूनम्	=	definitely	यास्यति	=	will get	शोषम्	=	drying up
प्रमदा यथा	=	like a woman	विधवा	=	who lost husband.			

'While the sinful, vile ogre Ravana is being killed, Lanka which is unconquerable till now, definitely will get drying up like a woman who lost husband.'

पुण्योत्सव समृद्धा च नष्टभर्तृर्ती सराक्षसी ।
भविष्यति पुरी लङ्का नष्टभर्त्री यथाङ्गना ।। ५-२६-३०

पुण्योत्सव समृद्धा	=	(now) abounding in pious festivities	लङ्कापुरी	=	the city of Lanka	नष्ट भर्त्री	=	with lost lord
सराक्षसी	=	together with ogresses	भविष्यति	=	will become	अङ्गना यथा	=	like a woman
नष्ट भर्त्री	=	with lost husband.						

'Now abounding in pious festivities, the city of Lanka with lost lord together with ogresses will become like a woman with lost husband.'

नूनं राक्षसकन्यानां रुदन्तीनां गृहे गृहे ।
श्रोष्यामि नचिरादेव दुःखार्तानामिह ध्वनिम् ।। ५-२६-३१

नचिरादेव	=	in a short while	इह	=	here	गृहे गृहे	=	in every house
नूनम् श्रोष्यामि	=	I can definitely hear	ध्वनिम्	=	the sound	राक्षसकन्यानाम्	=	of ogresses
रुदन्तीनाम्	=	crying	दुःखार्तानाम्	=	being tormented by grief.			

'In a short while here in every house I can definitely hear the sound of ogresses crying being tormented by grief.'

सान्धकारा हतद्योता हतराक्षसपुङ्गवा ।
भविष्यति पुरी लङ्का निर्दग्धा रामसायकैः ।। ५-२६-३२

लङ्का पुरी	=	the city of Lanka	भविष्यति	=	will become	निर्दग्धा	=	burnt
रामसायकैः	=	by Raama's arrows	सान्धकारा	=	together with darkness	हदद्योता	=	with destroyed lustre
हत राक्षस पुङ्गवा	=	with killed best ogres.						

'The city of Lanka will become burnt by Raama's arrows together with darkness, with destroyed luster with killed best ogres.'

यदि नाम स शूरो मां रामो रक्तान्तालोचनः ।
जानीयद्वर्तमानां हि रावणस्य निवेशने ।। ५-२६-३३

सः रामः	=	that Raama	शूरः	=	a strong man	रक्तान्त लोचनः	=	with red eye corners
यदि नाम जानीयात्	=	will he know	माम्	=	me	वर्तमानाम्	=	to be living
निवेशने	=	in the house	रावणस्य	=	of Ravana.			

'Will that Raama who is a strong man with red eye corners know me to be in the house of Ravana.'

अनेन तु नृशंसेन रावणेनाधमेन मे ।
समयो यस्तु निर्दिष्टस्तस्य कालोऽयमागतः ।। ५-२६-३४
स च मे विहितो मृत्युरस्मिन् दुष्टे न वर्तते ।

यः	=	whatever	समयः	=	time	निर्दिष्ट	=	ordered
अनेन रावणेन	=	by this Ravana	नृशंसेन	=	who is cruel	अधमेन	=	(and) vilest of men
अयम्	=	this	कालः	=	time	आगतः	=	has come
मे	=	to me	सः मृत्युः	=	that death	विहितः	=	decreed
मे	=	to me	न वर्तते	=	does not hold good	अस्मिन् दुष्टे	=	in the matter of this evil one.

'Whatever time has been ordered by this cruel and vilest of men Ravana, this time has come to me. That death decreed to me does not hold good to this evil one (Ravana).'

अकार्यं ये न जानन्ति नैर्ऋताः पापकारिणः || ५-२६-३५
अधर्मात्तु महोत्पातो भविष्यति हि सांप्रतम् ।
नैते धर्मं विजानन्ति राक्षसाः पिशिताशनाः || ५-२६-३६

ये नैर्ऋताः	=	Whoever ogres	पापकारिणः	=	who are sinners	ना जानति	=	do not know
अकार्यम्	=	what should not be done	अधर्मात्तु	=	due to their unrighteousness	सांप्रतम्	=	now
भविष्यति	=	there will be	महोत्पातः	=	a great calamity	एते	=	these
राक्षसाः	=	ogres	पिशितनाशनाः	=	who are meat eaters	न जानति	=	do not know
धर्मम्	=	virtue.						

'Whoever sinful ogres who do not know what should not be done, due to their unrighteousness now there will be a great calamity. These meat eating ogres do not know virtue.'

ध्रुवं मां प्रातराशार्थे राक्षसः कल्पयिस्यति ।
साहं कथं करिष्यामि तं विना प्रियदर्शनम् || ५-२६-३७
रामम् रक्तान्तनयनमपश्यन्ती सुकुःखिता ।

राक्ष्सः	=	an ogre	ध्रुवम्	=	will definitely	कल्पयिष्यति	=	make
माम्	=	me	प्रातराशार्थे	=	for breakfast	सा अहम्	=	such I
कथम् करिष्यामि	=	what should do	तम् विना	=	without Raama	प्रियदर्शनम्	=	with pleasing appearance
सुदुःखिता	=	I am grieving a lot	अपश्यन्ती	=	not seeing	रामम्	=	Raama
रक्तान्तनयनम्	=	with red eye corners.						

'An ogre will definitely eat me for breakfast. What should such I do without Raama with pleasing appearance? I am grieving a lot not seeing Raama with red eye corners.'

यदि कश्चित् प्रदाता मे विषस्याद्य भवेदिह || ५-२६-३८
क्षिप्रं वैवस्वतं देवं पश्येयं पतिना विना ।

अद्य	=	now	कश्चित् भवेद्यदि	=	if there exists any one	प्रादाता	=	(who is a) giver
विषस्य	=	of poison	इह	=	here	पतिना विना	=	(I) without husband
क्षिप्रम्	=	quickly	पश्येयम्	=	will see	देवम्	=	the god
वैवस्वतम्	=	Yama.						

'Now if there exists any one who is a giver of poison here, I without husband quickly will see the god Yama.'

नाजानाज्जिवतीं रामः स मां लक्ष्मणपूर्वजः || ५-२६-३९
जानन्तौ तौ न कुर्यातां नोर्व्यां हि मम मार्गणम् ।

सः रामः	=	that Raama	लक्ष्मण पूर्वजः	=	elder to Lakshmana	नाजानात्	=	(may) not know
माम्	=	me	जीवतीम्	=	to be alive	तौ	=	those two
जानन्तौ	=	knowing (me to be alive)	न कुर्यताम् इति न	=	it cannot be said that they will not do	मम मार्गणम्	=	my search
ऊर्ध्वाम्	=	on earth						

'That Raama elder to Lakshmana may not know me to be alive. If those two know me to be alive, then it cannot be said that they will not do my search on earth.'

नूनं ममैव शोकेन स नीरो लक्ष्मणाग्रजः || ५-२६-४०
देवलोकमितो यातस्त्यक्त्वा देहं महीतले ।

लक्ष्मणाग्रजः	=	the elder brother of LakshmaNa	सः	=	that Raama	वीराः	=	who is valiant
मम शोकेनैव	=	due to grief of me	त्यक्त्वा	=	leaving	देहम्	=	the body
महीतले	=	on earth	यातः	=	has gone	इतः	=	from here
देवलोकम्	=	to celestial world	नूनम्	=	this is certain.			

'That valiant Raama who is the elder brother of Lakshmana due to grief of me, leaving the body on earth has gone to celestial world. This is certain.'

धन्या देवाह् सगन्धर्वाः सिद्धाश्च परमर्षयः || ५-२६-४१
मम पश्यन्ति ये नाथं रामं राजीवलोचनम् ।

ये	=	whoever	pashyanti	=	is seeing	मम	=	my
नाथम्	=	husband	रामम्	=	Raama	राजीव लोचनम्	=	with eyes resembling a lotus flower
देवाः	=	(such) Devas	सिद्धाश्च	=	Siddhas	सगन्ध्रवाः	=	together with Gandharvas
पर्मर्षयः	=	and great sages	धन्याः	=	are fortunate.			

'Whoever is seeing my husband Raama with eyes resembling a lotus flower such Devas, Siddhas together with Gandharvas and great sages are fortunate.'

अथवा न हि तस्यार्थो दुष्कर्मकामस्य धीमतः || ५-२६-४२
मया रामस्य राजर्षेर्भार्यया परमात्मनः ।

अथवा	=	or	तस्य रामस्य	=	to that Raama	धर्मकामस्य	=	with a desire in virtuousness
धीमतः	=	who is intelligent	राजर्षेः	=	sage-king	परमात्मनः	=	the supreme spirit
अर्थम् न	=	there is no use	मया	=	with me	भार्यया	=	his wife.

'Or to that Raama with a desire in virtuousness, who is intelligent, a sage-king, the supreme spirit, there is no use with me, his wife.'

दृश्यमाने भवेत्प्रीतिः सौहृदं नास्त्यपश्यतः ।। ५-२६-४३
नाशयन्ति कृतघ्नास्तु न रामो नाशयिष्यति ।

प्रीतिः भवेत्	=	friendly disposition will occur	दृश्यमाने	=	in what is being seen	नास्ति	=	there is no
सौहृदम्	=	friendship	अपश्यतः	=	to one who does not see	कृतघ्नाः	=	ungreatful ones
नाशयन्ति	=	destroy (friendship)	रामः तु	=	but Raama	न नाशयिष्यति	=	will not destroy friendship.

'Friendly disposition will occur in what is being seen. There is no friendship to one who does not see. Ungrateful ones destroy frindship. But Raama will not destroy friendship.'

किं नु मे न गुणाः केचित्किं वा भाग्यक्षयो मम ।। ५-२६-४४
याहं सीदामि रामेण हीना मुख्येन भामिनी ।

अहम्	=	I	या	=	who	भामिनी	=	is a woman
सीदामि	=	(who is) perishing	मुख्येन रामेण विना	=	without the chief Raama	मे	=	to (such) me
न किं नु	=	are there no	केचित् गुणाः	=	good qualities	किं वा	=	or
मम	=	(has) my	भाग्यक्षयः	=	fortune diminished.			

'I who is a woman who is perishing without the chief Raama to such me are there no good qualities or has my fortune diminished.'

श्र्यो हि हीवितान्मर्तुं विहीनाया महात्मनः ।। ५-२६-४५
रामादक्लिष्टचारित्राच्छूराच्छत्रुनिबर्हणात् ।

विहीनायाः	=	deprived	रामात्	=	from Raama	अक्लिष्ट चारित्रात्	=	with untroubled reputation
शूरात्	=	a warrior	शत्रुनिबर्हणात्	=	annihilator of enemies	महात्मनः	=	a great soul
मे	=	to (such) me	जीवितात्	=	more than living	मर्तुः	=	death
श्रेयः	=	is good.						

'To me who is deprived of Raama with untroubled reputation, a warrior, annihilator of enemies, a great soul, more than living, death is good.'

अथवा न्यस्तशस्त्रौ तौ वने मूलफलाशिनौ ।। ५-२६-४६
भ्रातरौ हि नरश्रेष्ठौ संवृत्तौ वनगोचरौ ।

अथवा	=	or	तौ भ्रातरौ	=	those two brothers	नरश्रेस्ठौ	=	best among men
न्यस्त शस्त्रौ	=	giving up weapons	वने	=	in the forest	संवृत्तौ	=	(may have) become
वनगोचरौ	=	dwellers of forest	मूलफलाशनौ	=	eating roots and fruits.			

'Or those two brothers who are best among men giving up weapons in the forest may have become dwellers of forest eating roots and fruits.'

अथवा राक्षसेन्द्रेण रावणेन दुरात्मना || ५-२६-४७
चद्मना घातितौ शूरौ भ्रातरौ रामलक्ष्मणौ ।

अथवा	=	or	रामलक्ष्मणौ	=	Raama and Lakshmana	शूरौ भ्रातरौ	=	the warrior brothers
ghaatitau	=	(may have been) killed	दुरात्मना	=	by the evil soul	राक्सेन्द्रेण रावणेन	=	by king of ogres Ravana
चद्मना	=	by deceit						

'Or Raama and Lakshmana the warrior brothers may have been killed by the evil soul king of ogres Ravana by deceit.'

साहमेवंगते काले मर्तुमिच्छामि सर्वथा || ५-२६-४८
न च मे विहितो मृत्युरस्मिन् दुःखेऽपि वर्तते ।

एवम् गते	=	under such circumstances	काले	=	(and time)	सा	=	such
अहम्	=	I	सर्वथा	=	in all ways	इच्छामि	=	am desiring
मर्तुम्	=	to die	अस्मिन् दुखः अपि	=	even in this grief	मृत्युः	=	death
विहितः न वर्तते	=	is not bestowed (on me).						

'Under such circumstances and time, such I in all ways am desiring to die. Even in this grief, death is not bestowed on me.'

धन्याः खलु महात्मानो मुनयस्त्यक्तकिल्बिषाः || ५-२६-४९
जितात्मनो महाभागा येषां न स्तः प्रियाप्रिये ।

महात्मनः	=	great souled ones	त्यक्त किल्बिषाः	=	with abandoned sins	जित्तत्मनः	=	with a conquered mind
महाभागाः	=	those with great fortune	मुनयः	=	sages	धन्याः खलु	=	are indeed fortunate
येषाम्	=	to whom	न स्तः	=	there is no	प्रियाप्रिये	=	pleasure or displeasure.

'Great souled ones with abandoned sins, with a conquered mind, those with great fortune, sages are indeed fortunate to whom there is no pleasure and displeasure.'

प्रियान्न संभवेद्दुःखमप्रियादधिकं भयम् ।। ५-२६-५०
ताभ्यां हि ये वियुज्यन्ते नमस्तेषां महात्मनाम् ।

प्रियात्	=	from pleasure	दुःखम्	=	sorrow	अप्रियात्	=	(and) from displeasure
अधिकम् भयम्	=	great fear	न सम्भवेत्	=	do not occur (to great souls)	ये	=	whoever
वियुज्यन्ते	=	are separated	ताभ्याम्	=	from pleasure and displeasure	नमः	=	(my) obeisance
तेषाम् महात्मानाम्	=	to such great souls.						

'From pleasure sorrow and from displeasure great fear do not occur to great souls. Whoever are separated from pleasure and displeasure, my obeisance to such great souls.'

साहंत्युक्ता प्रियेणैव रामेन विदितात्मना ।। ५-२६-५१
प्राणांस्त्यक्ष्यामि पापस्य रावनस्य गता वशम् ।

त्यक्ता	=	left	प्रियेणैव रामेण	=	by dear Raama	विदितात्मना	=	with a well known mind
वशम् गता	=	coming under the control	पापस्य	=	of sinful one	रावणस्य	=	of Ravana
सा अहम्	=	such I	त्यक्षामि	=	will leave	प्राणान्	=	breath of life.

'Left by dear Raama with a well known mind coming under the control of sinful Ravana, such I will leave breath of life.'

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे षड्विंशः सर्गः ।।

Thus completes 26th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

27 Sarga 27 - सप्तविंशः सर्ग

Trijata's Dream

Introduction -

In this chapter an ogress named Trijata describes her dream. She dreams of Sri Raama triumphs and the ogre Ravana is conquered.

इत्युक्ताह् सीतया घोरं राक्षस्यः क्रोधमूर्छिताः ।
काश्चिज्जग्मुस्तदाख्यातुं रावणस्य दुरात्मनः ।। ५-२७-१

इति	=	thus	उक्ताः	=	spoken to	सीतया	=	by Sita
राक्षस्यः	=	ogresses	क्रोध मूर्छिताः	=	swooned with anger	घोरम्	=	terribly
काश्चित्	=	some	जग्मुः	=	went	आख्यातुम्	=	to tell
तत्	=	that	रावणस्य	=	to Ravana	दुरात्मनः	=	the evil minded one.

Thus spoken to by Sita, ogresses swooned with anger terribly. Some went to tell that to Ravana the evil minded one.

ततः सीतामुपागम्य राक्षस्यो घोरदर्शनाः ।
पुनः पुरुषमेकार्थमनर्थार्थमथाब्रुवन् ।। ५-२७-२

ततः	=	thereafter	राक्सस्यः	=	ogresses	घोर दर्शनाः	=	with a terrible appearance
उपागम्य	=	neared	सीताम्	=	Sita	अथ	=	then
पुनः	=	again	अब्रुवन्	=	spoke	अनर्थार्थम्	=	(words of) evil purpose
एकार्थम्	=	with a single meaning	परुषम्	=	(which were) harsh.			

Therafter ogresses with a terrible appearance neared Sita and ten agin spoke words of evil purpose, with a single meaning and which were harsh.

अद्येदानीं तवानार्ये सीते पापविनिश्चये ।
राक्षस्यो भक्षयिष्यन्ति मांसमेतद्यथासुखम् ।। ५-२७-३

अनार्ये	=	O ignoble one!	पापविनिश्चये	=	O one with sinful resolve!	सीते	=	O Sita
अद्य	=	today	इदानीम्	=	at this moment	राक्षस्यः	=	ogresses
भक्षयिष्यन्ति	=	will eat	एतत्	=	this	तव	=	your
मांसम्	=	flesh	यथ्हसुखम्	=	according to comfort.			

'O ignoble one! O one with a sinful resolve! O Sita! Today at this moment ogreeses will eat this your flesh according to comfort.'

सीतां ताभिरनार्याभिर्दृष्ट्वा संतर्जितां तदा ।
राक्षसी त्रिजटा वृद्धा शयाना वाक्यमब्रवीत् ।। ५-२७-४

तदा	=	then	दृष्ट्वा	=	seeing	सीताम्	=	Sita
संतर्जिताम्	=	frightened	ताभिः अनार्याभिः	=	by those evil ones	राक्षसी	=	an ogress
त्रिजटा	=	(named) Trijata	शयना	=	sleeping (till then)	अब्रवीत्	=	spoke
वाक्यम्	=	(these) words.						

Then, seeing Sita frightened by those evil ones, an ogress named Trijata, sleeping till then, spoke these words.

आत्मानं खादतानार्या न सीतां भक्षयिष्यथ ।
जनकस्य सुतामिष्टां सुन्नषां दशरथस्य च ।। ५-२७-५

अनार्याः	=	O evil ones! khaadata	=		eatआत्मानम्	=	your selves	
न भक्षयिष्यथ	=	you will not eat	सीताम्	=	Sita	इष्टाम् सुताम्	=	dear daughter
जनकस्य	=	of king Janaka	स्नुषाम् च	=	and daughter-in-law	दसरथस्य	=	of king Dasaratha.

'O evil ones! Eat your selves. You will not eat Sita who is the dear daughter of king Janaka and daughter-in-law of king Dasaratha.'

स्वप्नो ह्यद्य मया दृष्टो दारुनो रोमहर्षणः ।
राक्षसानामभावाय भर्तुरस्या भवाय च ।। ५-२७-६

अद्य	=	now	स्वप्नः	=	a dream	दारुणः	=	(which is) terrible
रोमहर्षणः	=	causing the hairs to stand erect	अभावाय	=	for the destruction	राक्षसानाम्	=	of ogres
भवाय	=	for the welfare	अस्याः भर्तुः	=	of Her husband	दृष्टः	=	has been seen
मया	=	by me.						

'Now a dream which is terrible, causing the hairs to stand erect for the destruction of ogres and for the welfare of Her husband, has been seen by me.'

एवमुक्टास्त्रिजटया राक्षस्यः क्रोधमूर्छिताः ।
सर्वा एवाब्रुवन्भीतास्त्रिजटां तामिदं वचः ।। ५-२७-७

एवम्	=	thus	उक्ताः	=	spoken to	त्रिजटया	=	by Trijata
सर्वाः एव	=	all	राक्षसयः	=	ogresses	भीताः	=	were frightened
अब्रुवन्	=	(and) spoke	ताम् त्रिजटाम्	=	to that Trijata	इदम्	=	this
वचः	=	sentence.						

Thus spoken to by Trijata all ogresses were frightened and spoke to that Trijata these words.

कथयस्व त्वया दृष्टः स्वप्नोऽयं कीदृशो निशि ।
तासां श्रुत्वा तु वचनं राक्षसीनां मुखाच्च्युतम् ।। ५-२७-८
उवाच वचनं काले त्रिजटा स्वप्नसंश्रितम् ।

कीदृशी	=	of what kind	अयम् स्वप्नः	=	(is) this dream	दृष्टः	=	seen
त्वया	=	by you	कथयस्व	=	tell (us)	श्रुत्वा	=	listening
वचनम्	=	(to the) utterance	च्युतम्	=	(that) came forth	मुखात्	=	from the mouths
तासाम् राक्षसीनाम्	=	of those ogresses	त्रिजटा	=	Trijata	उवाच	=	spoke
काले	=	at that time	वचनम्	=	(this) word	स्वप्न संश्रितम्	=	relating to the dream.

'Of what kind is this dream seen by you. Tell us'. Listening to this utterance that came forth from the mouths of those ogresses, Trijata spoke at that time this word relating to the dream.

गजदन्तमयीं दिव्यां शिबिकामन्तरिक्षगाम् ।। ५-२७-९
युक्तां हंससहस्रेण स्वयमास्थाय राघवः ।
शुक्लमाल्याम्बरधरो लक्ष्मणेन सहागतः ।। ५-२७-१०

राघवः	=	Raama	शुक्लमाल्याम्बर धरः	=	wearing white garlands and clothes	अन्तरिक्षगाम्	=	passing through the sky
स्वयम् आस्थाय	=	Himself ascending	शिबिकाम्	=	a palanquin	गजदन्तमयीम्	=	made of ivory
युक्ताम्	=	tied	हंस सहस्रेण	=	with a thousand swans	आगतः	=	arrived
लक्ष्मणेन सह	=	along with Lakshmana.						

'Raama wearing white garlands and clothes passing through the sky, Himself ascending a palanquin made of ivory tied with a thousand swans, arrived along with Lakshmana.'

स्वप्ने चाद्य मया दृष्टा सीता शुक्लाम्बरावृता ।
सागरेण परिक्षिप्तं स्वेतं पर्वतमास्थिता ।। ५-२७-११

अद्य	=	now	दृष्टा	=	(it has been) seen	मया	=	by me
स्वप्ने	=	in the dream (that)	सीता च	=	Sita also	शुक्लाम्बरावृता	=	wearing white clothes
आस्थिता	=	was sitting	श्वेतम् पर्वतम्	=	on a white mountain	परिक्षिप्तम्	=	surrounded
सागरेण	=	by the ocean.						

'Now it has been seen by me in the dream that Sita also wearing white clothes was sitting on a white mountain surrounded by the ocean.'

रामेण संगता सीता भास्करेण प्रभा यथा ।
राघवश्च मया दृष्टश्च तुर्दंष्ट्रं महागजम् ।। ५-२७-१२

सीता	=	Sita	संगता	=	came together	रामेण	=	with Raama
प्रभा यथा	=	like the light	भास्करेण	=	with the Sun	रामश्च	=	Raama also
मया दृष्टः	=	was seen by me	आरूढः	=	(to be) mounted	महागजम्	=	on a great elephant
चतुर्द्रष्ट्रम्	=	with four tusks	शैलसंकाशम्	=	equalling a mountain	चचार	=	(and) wandered
सह लक्ष्मनः	=	together with Lakshmana.						

'Sita came together with Raama like the light with the Sun. Raama also was seen by me to be mounted on a great elephant with four tusks and equalling a mountain and Raama wandered together with Lakshmana.'

ततस्तौ नरशार्दूलौ दीप्यमानौ स्वतेजसा || ५-२७-१३
शुक्लमाल्याम्बरधरौ जानकीं पर्युपस्थितौ ।

ततः	=	thereafter	दीप्यमानौ	=	shining	स्वतेजसा	=	with their own radiance
शुक्लमाल्याम्बरधरौ	=	wearing white garlands and clothes	तौ	=	those two	नरशार्दूलौ	=	best among men (Raama and Lakshmana)
पर्युपस्थितौ	=	neared	जानकीम्	=	Sita.			

'Thereafter shining with their own radiance, wearing white garlands and clothes, those two best among men Raama and Laksmana neared Sita.'

ततस्तस्य नगस्याग्रे ह्याकाशस्थस्य दन्तिनः || ५-२७-१४
भर्त्रा परिगृहीतस्य जानकी स्कन्धमाश्रिता ।

ततः	=	Thereafter	जानकी	=	Sita	आश्रिता	=	rested on
स्कन्धम्	=	the upper part of back	दन्तिनः	=	of elephant	आकाशस्थस्य	=	in the sky
परिगृहीतस्य	=	taken	भर्त्रा	=	by Her husband Raama	अग्रे	=	to the front
तस्य नगस्य	=	of that mountain						

'Thereafter Sita rested on the upper part of back of elephant in the sky; taken by Her husband Raama to the front of that mountain.'

भर्तुरङ्कात्समुत्पत्य ततः कमललोचना || ५-२७-१५
चन्द्रसूर्यौ मया दृष्टा पाणिना परिमार्जती ।

ततः	=	thereafter	मया दृष्टा	=	it has been seen by me (that)	कमललोचना	=	Sita with eyes like lotuses
समुत्पत्य	=	has risen up	अङ्कात्	=	from the lap	बह्न्तुः	=	of Her husband
परिमार्जती	=	gently touched	चन्द्र सूर्यौ	=	the Moon and the Sun	पाणिना	=	with Her hand.

'Thereafter it has been seen by me that Sita with eyes like lotuses has risen up from the lap of Her husband and gently touched the Moon and the Sun with Her hand.'

ततस्ताभ्यां कुमाराभ्यामास्थितः स गजोत्तमः || ५-२७-१६
सीतया च विशालाक्ष्या लङ्काया उपरिस्थितः

ततः	=	thereafter	सः गजोत्तमः	=	that best elephant	आस्थितः	=	ascended
ताभ्याम् कुमाराभ्याम्	=	by those princes	सीतया च	=	and by Sita	विशालक्ष्या	=	with wide eyes
स्तितः	=	stood	उपरि	=	on the top	लङ्कयाः	=	of Lanka.

'Thereafter that best elephant ascended by those princes Raama and Lakshmana and by Sita with wide eyes stood on the top of Lanka.'

पाण्डुरर्षभयुक्तेन रथेनाष्टयुजा स्वयम् || ५-२७-१७
इहोपयातः काकुथ्सः सीतया सह भार्य या ।

काकुत्थ्सः	=	Raama	भार्यया सीतया सह	=	together with wife Sita	स्वयम्	=	Himself
इह उपयातः	=	came here	रथेन	=	in a chariot	पाण्डुरर्षभः युक्तेन अष्ट युजा	=	tied with eight white bulls

'Raama together with wife Sita, Himself came here in a chariot tied with eight white bulls.'

लक्ष्मणेन सह भ्रात्रा सीतया सह वीर्यवान् || ५-२७-१८
आरुह्य पुष्पकं दिव्यं विमानं सूर्यसन्निभम् ।
उत्तरां दिशमालोक्य जगाम पुरुष्त्तमः || ५-२७-१९

वीर्यवान्	=	The valorous	पुरुषोत्तमः	=	best among men Raama	सह	=	together
भ्रात्रा लक्ष्मणेन सह	=	with brother Lakshmana	सीतया	=	(and) with Sita	आरुह्य	=	ascended
दिव्यम्	=	wonderful	पुष्पकम् विमानम्	=	Pushpaka aeroplane	सूर्य सन्निभम्	=	equalling the Sun
जगाम	=	went	आलोक्य	=	beholding	उत्तराम् दिशम्	=	northern direction.

'The valorous best among men Raama together with brother Lakshmana and with Sita ascended wonderful Pushpaka aeroplane equalling the Sun, went in the northern direction.'

एवं स्वप्ने मया दृष्टो रामो विष्णुपराक्रमः ।
लक्ष्मणेन सह भ्रात्रा सीतया सह राघवः || ५-२७-२०

रामः	=	Raama	विष्णुपराक्रमः	=	with strength equalling that of Lord Vishnu	राघवः	=	born in Raghu's dynasty
सह	=	together	भ्रात्रा लक्ष्मणेन	=	with brother Lakshmana	सीतया	=	(and) with Sita
दृष्टः	=	has been seen	मया	=	by me	एवम्	=	thus
स्वप्ने	=	in the dream.						

'Raama with strength equalling that of Lord Vishnu, born in Raghu's dynasty together with brother Lakshmana and with Sita has been seen by me thus in the dream.'

न हि रामो महातेजाः शोक्यो जेतुं सुरासुरैः ।
राक्षसैर्वापि चान्यैर्वा स्वर्गः पापजनैरिव ।। ५-२७-२१

रामः	=	Raama	महातेजाः	=	with great glory	न शक्यः	=	is not possible
जेतुम्	=	to be defeated	सुरैः	=	by Suras	राक्षसैर्वापि	=	or by ogres
अन्वैर्वा	=	or by others	स्वर्गः इव	=	like heaven	पापजनैः	=	by sinners.

'Raama with great glory is not possible to be defeated by Suras or by ogres or by others like heaven not being conquerable by sinners.'

रावणश्च मया दृष्टः क्षितौ तैलसमुक्षितः ।
रक्तवासाह् पिबन् मत्तः करवीरकृतस्रजः।। ५-२७-२२

रावनश्च	=	Ravana also	दृष्टः	=	was seen	मया	=	by me
क्षितौ	=	on earth	तैलसमुक्षितः	=	sprinkled with oil	रक्षवासाः	=	with red clothes
करवीर कृत स्रजः	=	with garlands tied with Oleander flowers	पिबन्	=	drinking oil	मत्तः	=	intoxicated

'Ravana also was seen by me on earth sprinkled with oil, with red clothes, with garlands tied with Oleander flowers, drinking oil and intoxicated.'

विमानात्पुष्पकाद्य रावणः पतितो भुवि ।
कृष्यमाणः स्त्रिया दृष्टो मुण्डः कृष्णाम्बरः पुनः ।। ५-२७-२३

अद्य	=	now	रावण	=	Ravana	पतितः	=	fallen down
भुवि	=	(on to) earth	पुष्पकात् विमानात्	=	from Pushpaka aeroplane	मुण्डः	=	having the head shaved
कृष्णाम्बरः	=	wearing black clothes	पुनः	=	again	दृष्टः	=	was seen
कृष्यमाणः	=	(to be) pulled	स्त्रिया	=	by a woman.			

'Now Ravana fallen down on to earth from Pushpaka aeroplane having the head shaved, wearing black clothes again was seen to be pulled by a woman.'

रथेन खरयुक्तेन रक्तमाल्यानुलेपनः ।
पिबंस्तैलं हसन्नृतन् भ्रान्तचित्ताकुलेन्द्रियः ।। ५-२७-२४

रक्त माल्यानुलेपनः	=	Wearing red garlands and unguents	पिबन्	=	drinking	तैलम्	=	oil
हसन्	=	laughing	नृत्यन्	=	dancing	भ्रान्त चित्त	=	with a confused mind
अकुलेन्द्रियः	=	with agitated senses	रथेन	=	(Ravana went) by a chariot	खरयुक्तेन	=	tied by donkeys

'Wearing red garlands and unguents, drinking oil, laughing, dancing, with a confused mind, with agitated senses, Ravana went by a chariot tied by donkeys.'

गर्दभेन ययौ शीघ्रं दक्षिणां दिशमास्थितः ।
पुनरेव मया दृष्टो रावणो राक्षसेश्वरः ।। ५-२७-२५
पतितोऽवाक्छिरा भूमौ गर्दभाद्भयमोहितः ।

आस्थितः	=	undertaking	दक्षिनाम् दिशम्	=	southern direction	ययौ	=	(Ravana) went
शीघ्रम्	=	quickly	गर्धबेन	=	by a donkey	पुनरेव	=	again
म दृष्टः	=	it was seen by me	राक्षसेस्वरः	=	(that) the king of ogres	रावणः	=	Ravana
भय मोहितः	=	stupefied with fear	पतितः	=	fell down	गर्धबात्	=	from the donkey
अवाक्किराः	=	with head down.						

'Undertaking southern direction, Ravana went quickly by a donkey.Again it was seen by me that the king of ogres Ravana stupefied with fear, fell down from the donkey with head down.'

सहसोत्थाय संभ्रान्तो भयार्तो मदविह्वलः ।। ५-२७-२६
उन्मत्त इव दिग्वासा दुर्वाक्यं प्रलपन् बहु ।

दुर्गन्धं दुस्सहं घोरं तिमिरं नरकोपमम् ।। ५-२७-२७
मलपङ्कं प्रविश्याशु मग्नस्तत्र स रावणः ।

सः रावणः	=	that Ravana	उत्थाय	=	rising up	सहसा	=	quickly
संभ्रान्तः	=	together with perplexity	भयार्तः	=	distressed with fear	मदविह्वल	=	excited by passion
दिग्वासा	=	being naked	उन्मत्तः इव	=	like a mad man	प्रलपन्	=	prattling
बहु दुर्वाक्यम्	=	many bad words	प्रविश्य	=	entering	मलपपङ्कम्	=	dirt
दुर्गन्धम्	=	with a bad smell	दुस्सहम्	=	intolerable	घोरम्	=	horrible
तिमिरम्	=	dark	नरकोपमम्	=	like hell	अशु	=	quickly
मग्नः	=	sank	तत्र	=	in that.			

'That Ravana rising up quickly, together with perplexity, distressed with fear, excited by passion, being naked, like a mad man, prattling many bad words, entering dirt with a bad smell, which was intolerable, horrible,

dark, like the hell and quickly sank in that.'

कण्ठे बद्ध्वा दशग्रीवं प्रमदा रक्तवासिनी ।। ५-२७-२८
काळी कर्दमलिप्ताङ्गी दिशं याम्यां प्रकर्षति ।

प्रमदा	=	a woman	रक्तवासिनी	=	with red clothes	कळी	=	who was black
कर्दमलिप्ताङ्गी	=	with body smeared with dirt	बध्वा	=	tying	दशग्रीवम्	=	Ravana
कण्ठे	=	by the throat	प्रकर्षति	=	was pulling him	याम्याम् दिशम्	=	in southern direction.

'A woman with red clothes, who was black, with body smeared with dirt, tying Ravana by the throat, was pulling hiim in southern direction.'

एवं तत्र मया दृष्टह् कुम्भकर्णो निशाचरः ।। ५-२७-२९
रावणस्य सुताः सर्वे दृष्टास्तैलसमुक्षिताः ।

तत्र	=	in that (dream)	निशाचरः	=	the ogre	कुम्भकर्णः	=	Kumbhakarna
दृष्टः	=	has been seen	एवम्	=	thus	मया	=	by me
सर्वे	=	all	रावणस्य	=	Ravana's	सुताः	=	sons
दृष्टाः	=	have been seen	तैलसमुक्षिताः	=	to be sprinkled with oil.			

'In that dream the ogre Kumbhakarna has been seen thus by me. All Ravana's sons have been seen to be sprinkled with oil.'

वराहेण दशग्रीवः शिंशुमारेण चेन्द्रजित् ।। ५-२७-३०
उष्ट्रेण कुम्भकर्णश्च प्रयाता दक्षिणां दिशम् ।

दशग्रीवः	=	Ravana	वराहेण	=	by a pig	इन्द्रजित्	=	Indrajit
शिंशुमारेण च	=	by a porpoise	कुम्भकर्णः	=	Kumbhakarna	उष्त्रेण च	=	by a camel
प्रयाताः	=	set out	दक्षिणाम् दिशम्	=	in southern direction.			

'Ravana by a pig, Indrajit by a porpoise, Kumbhakarna by a camel set out in southern direction.'

एकस्तत्र मया दृष्टः श्वेतच्छत्रो विभीसणः ।। ५-२७-३१
शुक्लमाल्याम्बरधरः शुक्लगन्धानुलेपनः ।

तत्र	=	among those	विभीषणः	=	Vibhishana	एकः	=	is the only one
दृष्टः	=	(who) has been seen	मया	=	by me	श्वेतच्छत्रः	=	to be having a white umbrella
शुक्लमाल्याम्बरधरः	=	wearing white garlands and clothes	शुक्लगन्धानुलेपनः	=	anointing body with white unguents.			

'Among those Vibhishana is the only one who has been seen by me to be having a white umbrella, wearing white garlands and clothes and anointing body with white unguents.'

शङ्खदुन्दुभिनिर्घोषैर्नृत्तगीतैरलङ्कृतः || ५-२७-३२
आरुह्य शैलसंकाशं मेघस्तनितनिस्वनम् ।

चतुर्धन्तं गजं दिव्यमास्ते तत्र विभीषणः || ५-२७-३३
चतुर्भिः सचिवैः सार्धं वहायसमुपस्थितः ।

विभीषणः	=	Vibhishana	तत्र अस्ते	=	is there	अलकृतः	=	adorned
शङ्खदुन्दुभिनिर्घोषैः	=	with the sound of conch shells and kettledrums	नृत्त गीतैः	=	with dances and songs	आरुह्य	=	ascended
दिव्यम् गजम्	=	a best elephant	शैलसंकाशम्	=	equalling a mountain	मेघस्तनितनिस्वनम्		with the sound of a thundering cloud
चतुर्दन्तम्	=	with four tusks	उस्थितः	=	(he) approached	वैहायसम्	=	the sky
चतुर्भिः सचिवैः सार्थम्	=	together with four ministers.						

'Vibhishana is there adorned with the sound of conch shells and kettledrums, with dances and songs, ascended a best elephant equalling a mountain with the sound of a thundering cloud, with four tusks. He approached the sky together with four ministers'

समाजश्च मया दृष्टो गीतवादित्रनिःस्वनः || ५-२७-३४
पिबतां रक्तमाल्यानां रक्षसां रक्तवाससाम् ।

समाजश्च	=	an assembly also	रक्षसाम्	=	of ogres	पिबताम्	=	drinking (oil)
रक्तमाल्यानाम्	=	wearing red garlands	रक्तवाससाम्	=	with red clothes	गीतवादित्रनिस्वनः	=	with the sound of songs and musical instruments
दृष्तः	=	has been seen	मया	=	by me.			

'An assembly also of ogres drinking oil and wearing red garlands, with red clothes, with the sound of songs and musical instruments has been seen by me.'

लङ्का चेयं पुरी रम्या सवाजिरथकुञ्जरा || ५-२७-३५
सागरे पतिता दृष्टा भग्नगोपुरतोरणा ।

इयम्	=	this	रम्या	=	beautiful	लङ्का पुरी च	=	city of Lanka also
दृष्टा	=	has been seen	सवाजिरथकुञ्जराः	=	together with horses and elephants	भग्नगोपुरतोरणा	=	with broken gates and arches
पतिता	=	fallen down	सागरे	=	in the ocean.			

'This beautiful city of Lanka has also been seen together with horses and elephants with broken gates and arches fallen down in the ocean.'

लङ्का दृष्टा मया स्वप्ने रावणेनाभिरक्षिता || ५-२७-३६
दग्धा रामस्य दूतेन वानरेण तरस्विना ।

लङ्का	=	Lanka	अभिरक्षिता	=	protected	रावणेन	=	by Ravana
दृष्टा	=	has been seen	मया	=	by me	स्वप्ने	=	in the dream
दग्धा	=	to be burnt	वानरेण	=	by a Vanara	रामस्य दूतेन	=	(who is) a messenger of Raama
तरस्विना	=	(who is) a quick one						

'Lanka protected by Ravana has been seen by me in the dream to be burnt by a quick Vanara who is a messenger of Raama.'

सीत्वा तैलं प्रनृत्ताश्च प्रहसन्त्यो महास्वनाः || ५-२७-३७
लङ्कायाण् भस्मरूक्षायां सर्वा राक्षसयोषितः ।

लङ्कायाम्	=	in Lanka	भस्मरूक्षायाम्	=	horrible with ash	सर्वाः	=	all
राक्षस स्त्रियः	=	ogresses	पीत्वा	=	(were) drinking	तैलम्	=	oil
प्रहसन्त्यः	=	laughing heartily	महास्वनाः	=	with a great noise	प्रनृत्ताः च	=	and also dancing a lot.

'In Lanka horrible with ash, all ogresses were drinking oil, laughing heartily with a great noise and also dancing a lot.'

कुम्भकर्णादयश्चेमे सर्वे राक्षसपुङ्गवाः || ५-२७-३८
रक्तं निवसनं गृह्य प्रविष्टा गोमयह्रदे ।

इमे सर्वे	=	all these	राक्षसपुङ्गवाः	=	best among ogres	कुम्भकर्णादयः	=	(such as) Kumbhakarna and others
गृह्य	=	taking	रक्तम्	=	a red	निवसनम्	=	cloth
प्रविष्टाः	=	entered	गोमयह्रदे	=	a hole filled with cow dung.			

'All these best among ogres such as Kumbhakarna and others taking a red cloth entered a hole filled with cow dung.'

अपगच्छत नश्यध्वं सीतामाप्नोति राघवः || ५-२७-३९
घातयेत्परमामर्षी युष्मान् सार्धं हि राक्षनैः ।

अपगच्छ	=	go away	नश्यध्वम्	=	be destroyed	राघवः	=	Raama
आप्नोति	=	will get	सीताम्	=	Sita	परमामर्षी	=	with a great anger
युष्मान् घातयेत्	=	He will get you killed	राक्षसैः सार्थम्	=	together with (other) ogres.			

'Go away! Be destroyed! Raama will get Sita. With a great anger He will get you killed together with other ogres.'

प्रियां बहुमतां भार्यां वनवासमनुव्रताम् || ५-२७-४०
भर्त्सितां तर्जितां वापि नानुमंस्यति राघवः ।

राघवः	=	Raama	न अनुमंस्यति	=	will not approve	भर्सिताम्	=	frightening
तर्जितां वापि	=	or threatening	प्रियाम् भार्याम्	=	His dear wife	बहुमताम्	=	who is highly valued (by Him)
अनुव्रताम्	=	who followed Him	वनवासम्	=	to live in forest.			

'Raama will not approve frightening ot threatening His dear wife who is highly valued by Him, who followed Him to live in the forest.'

तदलं क्रूरवाक्यैश्च सान्त्वमेवाभिधीयताम् || ५-२७-४१
अभियाचाम वैदेहीमेतद्धि मम रोचते ।

तत्	=	for that reason	अलम्	=	enough	क्रूर वाक्यैः	=	of cruel words
सान्त्वमेव	=	gentle words indeed	अभिदीयताम्	=	be said	अभियाचाम	=	(let us) request
वैदेहीम्	=	Sita	एतद्धि	=	this	रोचते	=	is agreeable
मे	=	to me.						

'For that reason, enough of cruel words. Gentle words indeed be said. Let us request Sita. This is agreeable to me.'

यस्यामेवंविधः स्वप्नो दुःखितायां प्रदृश्यते || ५-२७-४२
सा दुःखैर्विविधैर्मुक्ता प्रियं प्राप्नोत्यनुत्तमम् ।

यस्याम्	=	which woman	दुःखितायाम्	=	while being sorrowful	एवंविधः	=	such type
स्वप्नः	=	(of) dream	प्रदृश्यते	=	has been seen	saa	=	that woman
मुक्ता	=	being released	विविधैः दुःखैः	=	from various sorrows	प्राप्नोति	=	will get
अनुत्तमम्	=	unsurpassed	प्रियम्	=	pleasure.			

'Which woman while being sorrowful, such type of dream has been seen, that woman being released from various sorrows, will get unsurpassed pleasure.'

भर्त्सितामपि याचध्वं राक्सस्यः किं विवक्षया || ५-२७-४३
राघवाद्धि भयं घोरं राक्षसानामुपस्थितम् ।

राक्षस्यः	=	O ogresses!	याचध्वं	=	entreat (Her)	भर्त्सितामपि	=	who has been frightened
किम्	=	what (is the use)	विवक्षया	=	with desire to speak	राघवात्	=	from Raama

घोरम् भयम्	=	a horrible fear	उपस्थितम्	=	has come	राक्षसानाम्	=	to ogres

'O ogresses! Entreat Sita who has been frightened. What is the use with a desire to speak. From Raama a horrible fear has come to ogres.'

प्रणिपातप्रसन्ना हि मैथिली जनकात्मजा ।। ५-२७-४४
अलमेषा परित्रारुं राक्षस्यो महातो भयात् ।

अपि चास्या विशालाक्ष्या न किंचिदुपलक्षये ।। ५-२७-४५
विरूपमपि चाङ्गेषु सुसूक्ष्ममपि लक्षणम् ।

राक्षस्यः	=	O ogresses!	एषा	=	this	मैथिली	=	Sita
जनकात्मजा	=	daughter of Janka	प्रणिपात प्रसन्ना	=	pleased with prostration	अलम्	=	is competent
परित्रातुम्	=	to protect	महतः	=	(from) great	भयात्	=	danger.
apicha	=	and also	न उपलशये	=	I do not see	अस्याः	=	in Her
विशालाक्ष्या	=	who is wide eyed	अङ्गेषु	=	in Her limbs	सुसूस्ख्ममपि	=	even a minute
विरूपम् लक्षणम्	=	misshapen characteristic	किंचिदपि	=	even insignificant (one).			

'O ogresses! This Sita daughter of Janaka, pleased with prostration is competent to protect us from great danger. And also I do not see in Her who is wide eyed, in Her limbs even a minute misshapen characteristic, even insignificant one.'

चायावैगुण्यमात्रं तु शङ्के दुःखमुपस्थितम् ।। ५-२७-४६
अदुःखार्हमिमां देवीं वैहायसमुपस्थिताम् ।

चायावैगुण्य मात्रं	=	(I see) an imperfection in complexion alone	शङ्के	=	I doubt	इमाम् देवीम्	=	(that) this princess
उपस्थिताम्	=	who came near	वैहायसम्	=	an aeroplane (in my dream)	अदुःखार्हाम्	=	who is not suited to sorrows
उपस्थितम्	=	received	दुःखम्	=	sorrow.			

'I see an imperfection in complexion alone. I doubt that this princess who came near an aeroplane in my dream, who is not suited to sorrows received sorrow.'

अर्थसिद्धिं तु वैदेह्याः पश्याम्यहमुपस्थिताम् ।। ५-२७-४७
राक्षसेन्द्रविनाशं च विजयं राघवस्य च ।

अहम्	=	I	पश्यामि	=	am seeing	अर्धसिद्धिं तु	=	accomplished motive
वैदेह्याः	=	of Sita	उपस्थिताम्	=	coming near	राक्षसेन्द्र विनाशम् च	=	the destruction of Ravana also

राघवस्य विजयं च	=	and victory of Raama (coming near).

'I am seeing Sita coming near accomplishment of motive. I also see the destruction of Ravana also and victory of Raama coming near.'

निमित्तभूतमेतत्तु श्रोतुमस्या महत्प्रियम् ।। ५-२७-४८
दृश्यते च स्फुरच्चक्षुः पद्मपत्रमिवायतम् ।

निमित्तभूतमेतत्तु	=	being a cause	श्रोतुम्	=	to listen	महत्	=	(to) a great
प्रियम्	=	pleasure	अस्याः	=	of Her	एतत्	=	this
स्फुरत्	=	throbbing	चक्षुः	=	eye	आयतम्	=	long
पद्मपत्रमिव	=	like a lotus petal	दृश्यते	=	is being seen (by me).			

'Being a cause to listen to a great pleasure of Her, this throbbing eye long like a lotus petal is being seen my me.'

ईषच्च हृषितो वास्या दक्षिणाया ह्यदक्षिणः ।। ५-२७-४९
अकस्मादेव वैदेह्या बहुरेकः प्रकम्पते ।

एकः अदक्षिणः बाहुः	=	one left arm	त् अस्याः दक्षिणायाः वैदेह्याः	=	of this straight forward Sita	अकस्मादेव	=	suddenly
हृषितः	=	has become erect	ईषत्	=	slightly	प्रकम्पते	=	is trembling.

'One left arm of this strightforward Sita suddenly has become erect and is slightly trembling.'

करेणुहस्तप्रतिमः सव्यश्चोरुरनुत्तमः ।। ५-२७-५०
वेपमानः सूचयति राघवं पुरतः स्थितम् ।

अनुत्तमः सव्यः ऊरुः	=	(Sita's) best left thigh	करेणुहस्तप्रतिमः	=	equal to an elephant's trunk	वेपमानः	=	is trembling
सूचयति	=	indicating	राघवम्	=	Raama's	स्थितम्	=	is standing
पुरतः	=	in front (of Her).						

'Sita's best left thigh equal to an elephant's trunk is trembling indicating Raama's standing in front of Her.'

पक्षी च शाखानिलयं प्रविष्टः ।
पुनः पुनश्चोत्तमसान्त्ववादी ।
सुस्वागतं वाचमुदीरयानः ।
पुनः पुनश्चोदयतीव हृष्टः ।। ५-२७-५१

पक्षी च	=	a bird also	प्रविष्टः	=	entering	शाखा निलयम्	=	(its) dwelling place on a branch

पुनः पुनश्च	= again and again	उत्तमसान्त्ववादी	= speaking best consolating words	सुस्वागतम् वाचम् उदीरयानः	= telliing heartily welcoming words
हृष्टः	= being delighted	पुनः पुनः	= again and again	चोदयतीव	= as though impelling (Sita).

'A bird also entering its dwelling place on a branch again and again speaking best consolating words, is telling heartily welcoming words being delighted again and again, as though impelling Sita.'

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे सप्तविंशः सर्गः ||

Thus completes 27th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

28 Sarga 28 - अष्टाविंशः सर्ग

Seetha Recollects The Time Limit

Introduction -

Sita recollects the time limit of two months given by Ravana and her vulnerability of being killed by him. After lamenting for a while, she tries to strangle herself to death with the braid of her hair. At that moment, a propitious omen never seen before appears on her person.

सा राक्षसेन्द्रस्य वचो निशम्य ।
तद्रावणस्याप्रियमप्रियार्ता ।
सीता वितत्रास यथा वनान्ते।
सिंहाभिपन्ना गजराजकन्या । । ५-२८-१

सा सीता	=	that Sita	निशम्य	=	hearing	तत्	=	those
अप्रियम्	=	unpleasant	वचः	=	words	रावणस्य	=	of Ravana
अप्रियार्ता	=	tormented by grief	अप्रियार्ता	=	tormented by grief	वितत्रास	=	was frightened
गजराजकन्या यथा	=	like a tiny female-elephant	सिम्हाभिपन्ना	=	over powered by a lion	वनान्ते	=	in the middle of a forest.

That Sita, hearing those unpleasant words of Ravana, tormented by grief, was frightened like a tiny female-elephant overpowered by a lion in the middle of a forest.

सा राक्षसीमध्यगता च भीरु ।
वाग्भिर्भृशं रावणतर्जिता च ।
कान्तारमध्ये विजने विसृष्टा ।
बालेव कन्या विललाप सीता । । ५-२८-२

सा सीता	=	that Sita	भीरुः	=	who was fearful	राक्षसी मध्यगता	=	who was situated in the middle of female-demons
रावणतयिताच	=	and threatened by Ravana	वाग्भिः	=	with his words	भृशम्	=	galore
विलपाप	=	lamented	बालाकन्या इव	=	like a young virgin	विसृष्टा	=	who was left
विजने	=	lonely	कान्तार मध्ये	=	in the midst of a forest.			

That fearful Sita, who was situated in the middle of female-demons and also threatened by Ravana with his words galore, lamented (as follows) like a young virgin who was left lonely in the midst of a forest.

सत्यं बतेदं प्रवदन्ति लोके ।
नाकालमृत्युर्भवतीति सन्तः ।
यत्राहमेवं परिभर्त्स्यमाना ।
जीवामि दीना क्षणमप्यपुण्या ।। ५-२८-३

अहम्	=	I	अपुण्या	=	the impure	यत्र	=	for which reason
परिभर्त्यमाना	=	I was threatened	एवम्	=	in this way	जीवानि	=	am surviving
क्षणमपि	=	even for an instant	दीना	=	miserably	इदम्	=	this word
प्रवदन्ति	=	spoken	सन्तः	=	by saints	सत्यम्	=	is true
अकालमृत्युः	=	'untimely death	न भवति	=	does not come	लोके	=	in this world'
बत	=	how difficult!.						

'Truly the saints affirm that untimely death does not come in the world, as I being impure am surviving even for an instant, though being threatened in this way.'

सुखाद्विहीनं बहुदुःखपूर्णं ।
मिदं तु नूनं हृदयं स्थिरं मे ।
विशीर्यते यन्न सहस्रधाद्य ।
वज्राहतं शृङ्गमिवाचलस्य ।। ५-२८-४

इदम्	=	this	मे	=	my	हृदयं	=	heart
नूनम्	=	is surely	स्थिरम्	=	hard	यत्	=	for which reason
अद्य	=	today	न विशीर्यते	=	(it) is not broken	सहस्रथा	=	into thousand pieces
अचलस्य शृङ्गमिव	=	as a mountain-top	वज्राहतम्	=	struck by lightning.			

'Though devoid of happiness and frequently full of sorrow, my heart must be hard indeed, in that it does not break into a thousand pieces today like a mountain-top struck by lightning.'

वैवास्ति दोषो मम नूनमत्र ।
वध्याहमस्याप्रियदर्शनस्य ।
भावं न चास्याहमनुप्रदातु ।
मलं द्विजो मन्त्रमिवाद्विजाय ।। ५-२८-५

नैवास्ति	=	there is no	दोषः	=	fault	मम	=	of mine
अत्र	=	in this matter	अहम्	=	I	अस्मि	=	have become
वध्या	=	assassinable	अस्य	=	to this Ravana	अप्रिय दर्शनस्य	=	of disagreeable perception
अहम्	=	I	न अलम्	=	am not able	अनुप्रधातुम्	=	to give
अस्य	=	him	भावम्	=	(my) affection	मम्त्रमिव	=	like a mystical verse
अद्विजाय	=	to one not belonging to the twice-born classes	द्विजः	=	by a member of the twice-born class.			

'There is no fault of mine in this matter. I have become killable at the hands of this demon of disagreeable perception. I am not able to give him my affection any more than a member of the twice-born classes would offer a mystical verse to one not belonging to the twice-born classes.'

नूनं ममाङ्गान्यचिरादनार्यः ।
शस्त्रैः शितै श्छेत्स्यति राक्षसेन्द्रः ।
तस्मिन्ननागच्छति लोकनाथे ।
गर्भस्थजन्तोरिव शल्यकृन्तः ।। ५-२८-६

तस्मिन्	=	(If) Raama	लोकनाथे	=	the ruler of the world	अनागच्छति	=	does not come
अनार्यः	=	the evil	राक्षसेन्द्रः	=	king of Demons	नूनम्	=	surely
छेत्स्यति	=	will cut off	मम	=	my	अण्गानि	=	limbs
शितैः	=	with shapened	शस्त्रैः	=	weapons	शल्य कृन्तः इव	=	like a surgeon
गर्भस्थजन्तोः	=	a (lifeless) feotus situated in the womb.						

'If Raama the Ruler of the world does not come here, the evil Ravana, the king of Demons will cut off my limbs with his sharpened weapons, even as a surgeon would cut the limbs of a lifeless feotus.'

दुःखं बतेदं मम दुःखिताया ।
मासौ चिरायाधिगमिष्यतो द्वौ ।
बद्धस्य वध्यस्य तथा निशान्ते ।
राजापराधादिव तस्करस्य ।। ५-२८-७

मम	=	to me	दुःखितायाः	=	lamenting	द्वौ	=	two
मासौ	=	mouths	अधिगमिष्यतः	=	will go upto	चिराय	=	a long time
निशान्ते इव	=	as at the end of a night	तस्करस्य	=	a thief	बद्ध्हस्य	=	imprisoned
वध्यस्य	=	and to be capitally punished	राजापराधात्	=	under the detention orders of a king (passes away in the instant case)	बत	=	Alas!
Idam	=	this	दुःखम्	=	is painful.			

'To me lamenting, two months will go up to a long time, as at the end of a night a thief imprisoned and to be capitally punished under the detention orders of a king. Alas! This is painful.'

हा राम हा लक्ष्मण हा सुमित्रे ।
हा राममातः सह मे जनन्या ।
एषा विपद्याम्यहमल्पभाग्या ।
महार्णवे नौरिव मूढवाता ।। ५-२८-८

हा राम	=	O Raama	हा लक्ष्मण	=	O Lakshmana	हा सुमित्रा	=	O Sumitra

हा राम मातः	=	O Kausalya	मे जनन्या सह	=	together with my mother	एषा	=	this
अहम्	=	I	अल्पभग्या	=	of scanty fortune	विपद्यामि	=	am going to be destroyed
नौरिव	=	like a ship	मूढ वाता	=	driven out of its course by a strong wind	महार्णवे	=	in a mighty ocean.

'O Raama, O Lakshmana, O Sumitra, O Kausalya! O mother! I, of a scanty fortune, am going to be destroyed, like a ship driven out of its course by a strong wind in a mighty ocean.'

तरस्विनौ धारयता मृगस्य ।
सत्त्वेन रूपं मनुजेन्द्रपुत्रौ ।
नूनं विशस्तौ मम कारणात्तौ ।
सिंहर्षभौ द्वाविव वैद्युतेन ।। ५-२८-९

सत्त्वेन	=	by a being	धारयता	=	who had possessed	रूपम्	=	the form
मृगस्य	=	of a deer	तौ	=	those two	मनुजेन्द्र पुत्रौ	=	sons of Dasaratha
तरस्विनौ	=	the energetic one	नूनम्	=	were surely	विशस्तौ	=	killed
मम कारणात्	=	for my sake	द्वौ सिम्हर्षभौ इव	=	as two excellent lions (killed)	वैद्युतेन	=	by a flashing thunder bolt.

'In the disguise of a deer, those two energetic sons of Dasaratha were surely killed for my sake, as two excellent lions killed by a flashing thunderbolt.'

नूनं स कालो मृगरूपधारी ।
मामल्पभाग्यां लुलुभे तदानीम् ।
यत्रार्यपुत्रं विससर्ज मूढा ।
रामानुजं लक्ष्मणपूर्वजं च ।। ५-२८-१०

नूनम्	=	certainly	सः	=	that	कालः	=	Time-spirit
मृगरूपधारी	=	assuming the guise of a deer	लुलुभे	=	allured	माम्	=	me
अल्पभाग्याम्	=	having a poor fortune	यत्र	=	at which time	मूढा	=	I a stupid woman
विससर्ज	=	sent forth	रामानुजम्	=	Lakshmana	आर्यपुत्रम्च	=	and the noble prince
लक्ष्मण पूर्वजम्	=	Raama the elder brother of Lakshmana.						

'Certainly that Time-spirit, assuming the guise of a deer, allured me, a woman of poor fortune at that time and to whom I, a stupid woman, sent forth (far away) Lakshmana and the noble prince Raama the elder brother of Lakshmana.'

हा राम सत्यव्रत दीर्घबाहो ।
हा पूर्णचन्द्रप्रतिमानवक्त्र ।
हा जीवलोकस्य हितः प्रियश्च ।
वध्यां न मां वेत्सि हि राक्षसानाम् ।। ५-२८-११

हा राम	=	O Raama	सत्यव्रत	=	the strictly truthful man	दीर्घ बाहो	=	the long-armed
हा पूर्ण चन्द्र रतिमान वक्त्र	=	O the man whose face resembles the full-moon	हा	=	Alas!	हितः	=	(you) who are well-disposed
जीवलोकस्य	=	of the world of living beings!	न वेत्सि हि	=	do not indeed know	माम्	=	me
वध्याम्	=	to have been sentenced to dealth	राक्षसाम्	=	by the demons.			

'O Raama, the strictly truthful man and the long-armed, O the man whose face resembles the full-moon! You, who are well-disposed of the world of living beings, do not indeed know me to have been sentenced to death by the demons.'

अनन्यदैवत्वमियं क्षमा च ।
भूमौ च शय्या नियमश्च धर्मे ।
पतिव्रतात्वं विफलं ममेदम् ।
कृतं कृतघ्नेष्विव मानुषाणाम् ।। ५-२८-१२

अनयदैवत्वम्	=	(My) not having a deity (other than my husband)	इयम्	=	this	क्षमाच	=	patience
शय्या	=	my reposing	भूमौ	=	on the floor	नियमश्च	=	my restriction
धर्म	=	in righteousness	मम	=	my	पतिव्रतात्वम्	=	devotion to the husband
इदम्	=	all this	विफलम्	=	has become a waste	मनुष्याणाम् कृतमिव	=	like a good act done by men
कृतघ्नेषु	=	to ungrateful men.						

'My not having a deity (other than my husband), this patience, my reposing on the floor, my restriction in righteousness, my devotion to the husband - all this has become a waste, like a good act done by men to ungrateful men becoming waste'.

मोघो हि धर्मश्चरितो मयायं ।
तथैकपत्नीत्वमिदं निरर्थम् ।
या त्वां न पश्यामि कृशा विवर्णा ।
हीना त्वया संगमने निराशा ।। ५-२८-१३

या	=	I that person who	न पश्यामि	=	is not seeing	त्वाम्	=	you
निराशा	=	and who is not hopeful	सन्गमने	=	of coming into contact with you	कृशा	=	who is emaciated
विवर्णा	=	and pale in complexion	अयम्	=	this	धर्मः	=	righteous act
चरितः	=	performed	मया	=	by me	मोघः हिस्	=	has indeed become a waste
तथा	=	likewise	इदम्	=	this wife to you	निरर्थम्	=	has become useless.

'For me who is not seeing you, who is bereft of you, who is not hopeful of coming into contact with you, who is emaciated and pale in complexion this righteous act performed by me has indeed become a waste. Likewise, this state of my being only one wife to you has become useless..'

पितुर्निदेशं नियमेन कृत्वा वनान्निवृत्तश्चरितव्रतश्च ।
स्त्रीभिस्तु मन्ये विपुलेक्षणाभिस्त्वं रंस्यसे वीतभयः कृतार्थः ।। ५-२८-१४

कृत्वा	=	having fulfilled	पितुः	=	your father's nidesham	=		command
नियमेन	=	as per the order of his words	चरित व्रतश्च	=	and observed you vow	निवृत्तः	=	you return
वनात्	=	from the forest	वित भयः	=	fearlessly	कृतार्थः	=	and having accomplished your purpose
मन्ये	=	I think	रम्स्यसे	=	you will enjoy carnally	विपुलेक्षणाभिः	=	with large-eyed
स्त्रीभिः	=	women.						

'Having fulfilled your father's command as per the order of his words and observed your vow, you return from the forest fearlessly and having accomplished your purpose, I think you will enjoy carnally with large-eyed women.'

अहं तु राम त्वयि जातकामा चिरं विनाशाय निबद्धभावा ।
मोघं चरित्वाथ तपो व्रतञ्च त्यक्ष्यामि धिग्जीवितमल्पभाग्याम् ।। ५-२८-१५

राम	=	O Raama!	चरित्वा	=	having performed	तपः	=	austerity
व्रतम्च	=	and vow	मोघम्	=	in vain	अहम् तु	=	I for myself
निबद्ध भावा	=	in whose was confined an affection for you	विथ् जालकामा	=	and who has fallen in love	त्वयि	=	with you
चिरम्	=	for a long time	विनाशाय	=	for (my own) destruction	त्यक्ष्यामि	=	I can lose
जैवितम्	=	my life	धिक्	=	woe to me	अल्प भाग्याम्	=	of my little fortune!.

'O Raama! Having performed austerity and vow in vain, I for myself who has fallen in love with you and in whose was confined an affection for you for a long time, for my own destruction, I can lose my life. Woe to me of my little fortune!'

सा जीवितं क्षिप्रमहं त्यजेयं ।
विषेण शस्त्रेण शितेन वापि ।
विषस्य दाता न हि मेऽस्ति कश्चि ।
च्छस्त्रस्य वा वेश्मनि राक्षसस्य ।। ५-२८-१६

सा अहम्	=	I as such	क्षिप्रम्	=	will quickly	त्यजेयम्	=	abandon
जीवितम्	=	my life	विषेण	=	by poison	शितेन शस्त्रेण वापि	=	or by a sharp weapon
मे	=	to me	नास्ति कश्चित्	=	none is there	दाता	=	who is a giver
विषस्य	=	either of a poison	शस्त्रस्यवा	=	or of a sharp weapon	वेश्मनि	=	in the house
राक्षसस्य	=	of Ravana (a demon).						

'I as such will abandon quickly my life by poison or by a sharp weapon. To me, none is there, who is a giver either of a poison or of a sharp weapon in the house of Ravana.'

इतीव देवी बहुधा विलप्य ।
सर्वात्मना राममनुस्मरन्ती ।
प्रवेपमाना परिशुष्कवक्त्रा ।
नगोत्तमं पुष्पितमाससाद ।। ५-२८-१७

इतीव	=	thus	विलप्य	=	lamenting	बहुधा	=	in several ways
देवी	=	Sita	अनुस्मरन्ती	=	was recollecting	रामम्	=	Raama
सर्वात्मना	=	in all spirits	प्रवेपमाना	=	and trembling	परिशुष्कवक्त्रा	=	with a dried-up face
आससाद	=	approached	नगोत्तमम्	=	that excellent trees	पुष्पितम्	=	in bloom.

Thus lamenting in several ways, Sita was recollecting Raama in all spirits and trembling with and emaciated face, approached that excellent tree in bloom.

सा शोकतप्ता बहुधा विचिन्त्य ।
सीताथ वेण्युद्ग्रथनं गृहीत्वा ।
उद्बुध्य वेण्युद्ग्रथनेन श्रीघ्र ।
महं गमिष्यामि यमस्य मूलम् ।। ५-२८-१८

शीता	=	Sita	शोकभितप्ता	=	who was tormented with grief	विचिन्त्य	=	thinking (thus)
बहुधा	=	in various ways	गृहीत्वा	=	holding	अथ	=	and thereafter
वेण्युद्ग्रथनम्	=	her braid of hair looking like a hanging rope (now thought within herself)	अहम्	=	'I	गमिष्यामि	=	shall go
यम्स्य मूलम्	=	to the presence of Yama the God of Death	उद्बध्य	=	by tying my neck	शीघ्रम्	=	quickly

वेण्युग्रथनेन	=	with my braid of hair looking

Sita, who was tormented with grief, thus thinking in various ways and thereafter holding her braid of hair looking like a hanging rope (now thought within herself) 'I shall go to the presence of Yama the God of Death by tying my neck quickly with my braid of hair looking like a hanging rope'

उपस्थिता सा मृदुसर्वगात्री ।
शाखां गृहीत्वाथ नगस्य तस्य ।
तस्यास्तु रामं प्रविचिन्तयन्त्या ।
रामानुजं स्वं च कुलं शुभाङ्ग्याः ।। ५-२८-१९

शोकानिमित्तानि तथा बहूनि ।
धैर्यार्जितानि प्रवराणि लोके ।
प्रादुर्निमित्तानि तदा बभूवुः ।
पुरापि सिद्धान्युपलक्षितानि ।। ५-२८-२०

अथ	=	thereafter	सा	=	that Sita	मृदु सर्वागत्री	=	with all her soft limbs
उपशिता	=	stood	यृहीत्वा	=	seizing	शाखाम्	=	a branch
तस्य नगस्य	=	of that tree	तस्याः तु	=	to her	शुभाण्ग्याः	=	having handsome limbs
प्रविचिन्तयन्त्याः	=	who was thinking	रामम्	=	of Raama	रामानुजम्	=	Lakshmana
स्वम् कुलम्च	=	her own race	प्रादर्बभूवुः	=	appeared	तदा	=	then
बहूनि	=	many	निमित्तानि	=	omens	शोकानिमित्तानि	=	not having adequate occasion for grief
धैर्या र्जितानि	=	which procured courage	लोके	=	in the world	प्रवराणि	=	which were excellent
तथा	=	and	उपलक्षितानि	=	which were seen	पुरापि	=	earlier also
सिद्धानि	=	as thoroughly efficacious.						

Thereafter Sita with all her soft limbs stood seizing a branch of that tree. To her having handsome limbs, who was thinking of Raama, Lakshmana and her own race, then appeared many omens, which were not having adequate occasion for grief, which procured courage in the world, which were excellent and which were seen earlier also as thoroughly efficacious.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे अष्टाविंशः सर्गः ।।

Thus completes 28th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

29 Sarga 29 - एकोनत्रिंशः सर्ग

Seetha Experiences Some Good Omens

Introduction -

Sita experiences some good omens as follows; Her left eye, left shoulder and left thigh quivered, as also her clothing slipped a bit. Feeling these omens, her consciousness was awakened with exaltation.

तथा गताम् ताम् व्यथिताम् अनिन्दिताम् ।
व्यपेत हर्षाम् परिदीन मानसाम् ।
शुभाम् निमित्तानि शुभानि भेजिरे ।
नरम् श्रिया जुष्टम् इव उपजीविनः ।। ५-२९-१

ताम्	=	to her	तथागताम्	=	who was in such circumstances	व्यथिताम्	=	who was in distress
अनिन्दिताम्	=	who was irraproachable	व्यपेत हर्षाम्	=	devoid of joy	परिदीनमानसाम्	=	who was dejected
शुभाम्	=	who was virtuous	भेजिरे	=	was bestowed with	शुभानि	=	auspicious
निमित्तानि	=	omens	नरम् इव	=	as a man	जुष्टम्	=	possessed
श्रिया	=	of prosperity	उपजीविनः इव	=	is bestwoed with dependent servants.			

To her who was in such circumstances, who was in distress, who was irraproachable, devoid of joy and dejected but virtuous, was bestowed with auspicious omens, as a prosperous man is bestowed with dependent servants.

तस्याः शुभम् वामम् अराल पक्ष्म ।
राजी वृतम् कृष्ण विशाल शुक्लम् ।
प्रास्पन्दत एकम् नयनम् सुकेश्या ।
मीन आहतम् पद्मम् इव अभिताम्रम् ।। ५-२९-२

सुकेश्याः	=	the beautifully haired	तस्ताग्	=	Sita's	वामनयनम् अराल राजी वृतम्	=	whose surrounding row of eye-lashes were curved
कृष्ण विशाला शुक्लम्	=	which was black wide and bright-looking	प्रास्पन्दत	=	like a red lotus	मीनाहतम्	=	(quivered) by the blow of a fish.

The beautifully haired Sita's left eye, which was auspicious, whose surrounding row of eye-lashes were curved, which was black, wide and bright-looking; was predominantly quivering, like a red lotus quivered by the blow of a fish.

भुजः च चार्व् अन्चित पीन वृत्तः ।
पर अर्घ्य काल अगुरु चन्दन अर्हः ।
अनुत्तमेन अध्युषितः प्रियेण ।
चिरेण वामः समवेपत आशु ।। ५-२९-३

वामः भुजश्च	=	Her left shoulder	चार्वण्चित पीन वृत्तः	=	which was pretty; distinguished; beefy and round	परार्थ्यकागुरु चन्दनार्हः	=	which deserved to be applied with excellent black aloe and sandalwood paste
चिरेण ध्युषितः	=	which had been used for long as a pillow	अनुत्तमेन	=	by her most excellently	प्रियेण	=	beloved Raama
आशु	=	quickly	सन्नवेपत	=	quivered.			

Her left shoulder, which was pretty, distinguished beefy and round, which deserved to be applied with excellent black aloe and sandalwood paste, which had been used

गज इन्द्र हस्त प्रतिमः च पीनः ।
तयोः द्वयोः सम्हतयोः सुजातः ।
प्रस्पन्दमानः पुनः ऊरुः अस्या ।
रामम् पुरस्तात् स्थितम् आचचक्षे ।। ५-२९-४

तयोः द्वयोः	=	of her two thighs	सम्हतयोः	=	kept together	अस्याः उरुः	=	her (left) thigh
पीनः	=	which was beefy	सुजातः	=	and well born	गजेन्द्रहस्त प्रतिमः	=	which resembled the trunk of a princely elephant
प्रस्पन्दमानः	=	was predominantly quivering	अचचक्षे	=	spoke	स्थितम्	=	the existance
रामम्	=	of Raama	पुरुस्तात्	=	in front.			

Of her two thighs kept together, the left tigh which was beefy and well born, which resembled the trunk of a princely elephant was predominantly quivering, spoke indistinctly of existenc of Raama in front.

शुभम् पुनः हेम समान वर्णम् ।
ईषत् रजो ध्वस्तम् इव अमल अक्ष्याः ।
वासः स्थितायाः शिखर अग्र दन्त्याः ।
किंचित् परिस्त्रंसत चारु गात्र्याः ।। ५-२९-५

पुनः	=	again	वासः	=	the clothing	स्थितायाः	=	of Sita standng there
अमलाक्ष्याः	=	of spotless eyes	चारुगात्र्याः	=	and charming limbs	शिखाग्र दन्त्याः	=	having teeth resembling the buds of jasmine
हेम समान वर्णम्	=	which was of golden shade	ईषत्	=	and was slightly	रजोध्वस्तमिव	=	soiled as it were with dust
परिस्त्रम्सत	=	glided down	शुभम्	=	which looked auspicious.			

Again, the clothing of Sita standing there, of spotless eyes and charming limbs, having teeth resembling the buds of jasmine, which was of golden shade and was slightly soiled as it were with dust, glited down, which appeared auspicious (for her).

एतैः निमित्तैः अपरैः च सुभ्रूः ।
सम्बोधिता प्राग् अपि साधु सिद्धैः ।
वात आतप क्लान्तम् इव प्रनष्टम् ।
वर्षेण बीजम् प्रतिसम्जहर्ष ।। ५-२९-६

एतैः	=	these	निमित्तैः	=	omens	अपरैश्च	=	and some other omens
सम्बोधिता	=	explained	साधु	=	straight	सिद्धैः	=	which were fruitful
प्रागपि	=	previously also	सुभ्रूः	=	Sita of beautiful eye-brows	प्रतिसम्जहर्ष	=	disclosed a great joy
बीजम् इव	=	even as a seed	प्रणष्टम्	=	vanished	वातातप क्लान्तम्	=	and withered by the wind and the sun (got sprouted)
वर्षेण	=	by rain.						

Bolstered by these and some other omens which straight explained that they were fruitful on the earlier occasion also, Sita of beautiful eyebrows disclosed a great joy, even as a seed vanished and withered by the wind and the sun, got sprouted by rain.

तस्याः पुनः बिम्ब फल उपम ओष्ठम् ।
स्वक्षि भ्रु केश अन्तम् अराल पक्ष्म ।
वक्त्रम् बभासे सित शुक्ल दम्ष्ट्रम् ।
राहोः मुखाच् चन्द्र इव प्रमुक्तः ।। ५-२९-७

पुनः	=	moreover	बिम्बफलाधरोष्ठम्	=	having the lips like Bimba fruit	स्वक्षिभ्रु केशान्तम्	=	having beautiful eyes and eyebrows
अरालपक्ष्म	=	who eye lids are curved	सित चारु दन्तम्	=	having charming white teeth	तस्या	=	her
वक्त्रम्	=	face	बभासे	=	shone	चन्द्रः इव	=	like the moon
प्रमुक्तः	=	liberated	राहोः मुखात्	=	from the mouth of the demon Rahu.			

Moreover, having the lips resembling Bimba fruit, having beautiful eyes and eyebrows, whose eye lids are curved, having charming white teeth, her face shone like the moon liberated from the mouth of the demon Rahu.

सा वीत शोका व्यपनीत तन्द्री ।
शान्त ज्वरा हर्ष विबुद्ध सत्त्वा ।
अशोभत आर्या वदनेन शुक्ले ।
शीत अन्शुना रात्रिः इव उदितेन ।। ५-२९-८

वीत शोका	=	free from sorrow	व्यपनीत तन्द्री	=	her weariness removed	शान्त ज्वरा	=	her mental affliction alleviated
हर्ष विबुद्धसत्त्वा	=	and her consciousness awakened with exaltation	सा आर्या	=	that esteemed lady (Sita)	अशोभत	=	looked splendid
वदनेन	=	with her countenance	रात्रिरिव	=	as a night	शीताम् शुना	=	with the moon
उदितेन	=	appear	शुक्ले	=	during the bright fortnight.			

Free from sorrow, her weariness removed, her mental affliction alleviated and her consciousness awakened with exaltation, that esteemed lady (Sita) looked handsome with her countenance, as a night with the moon appears during the bright fortnight.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे एकोनत्रिंशः सर्गः ।।

Thus completes 29th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

30 Sarga 30 - त्रिंशः सर्ग

Hanuma Falls In Dilemma

Introduction -

Hanuma falls in a dilemma whether to console Sita or to remain silent. Finally Hanuma decides to console Sita, by eulogising Raama's attributes in a sweet voice, so that Sita can give credence to his words.

हनुमान् अपि विक्रान्तः सर्वम् शुश्राव तत्त्वतः ।
सीतायाः त्रिजटायाः च राक्षसीनाम् च तर्जनम् ।। ५-३०-१

विक्रान्तः	=	the valiant	हनुमानपि	=	Hanuma also	अत्त्वतः	=	truly
शुश्राव	=	heard	सर्वम्	=	all those words	सीतायाश्च	=	of Sita
त्रिजटायाश्च	=	of Trijata	तर्जनम्	=	and the threatening words	राक्षसीनाम्	=	of the female demons.

The valiant Hanuma also heard truly all those words of Sita, Trijata and the threatening words of the female demons.

अवेक्षमाणः ताम् देवीम् देवताम् इव नन्दने ।
ततो बहु विधाम् चिन्ताम् चिन्तयामास वानरः ।। ५-३०-२

ततः	=	thereafter	अवेक्षमाणः	=	seeing	ताम् देवीम्	=	that Sita
देवतामिव	=	as a divine lady	नन्दने	=	in the garden of Nanadana	वानरः	=	Hanuma
चिन्तयामास	=	reflected	चिन्ताम्	=	his thought	बहुविधाम्	=	in various ways.

Thereafter, seeing that Sita as a divine lady in the garden of Nandana, Hanuma echoed his thought in various ways.

याम् कपीनाम् सहस्राणि सुबहूनि अयुतानि च ।
दिक्षु सर्वासु मार्गन्ते सा इयम् आसादिता मया ।। ५-३०-३

याम्	=	which Sita	मार्गन्ते	=	is being searched	सर्वासु	=	in all
दिक्षु	=	directions	सुबहूम्	=	by many	सहस्राणि	=	thousans
अयुतानि च	=	and myriads	कपीनाम्	=	of monkeys	सा इयम्	=	the same Sita
आसादिता	=	has been found	मया	=	by me.			

'Which Sita is being searched in all directions by many thousands and myriads of monkeys, the same Sita has been found by me.'

चारेण तु सुयुक्तेन शत्रोः शक्तिम् अवेक्षिता ।
गूढेन चरता तावत् अवेक्षितम् इदम् मया ।। ५-३०-४

मया	=	by me	सुयुक्तेन	=	employed thoughtfully (by my Master)	चारेण	=	as a secret agent
चरता	=	and gone about	गूढेन	=	secretly	शत्रोः शक्ति व्यपेक्ष्य	=	in my view to ascertain the enemy's strength
इदम्	=	this	अवेक्षितम् तावत्	=	has been perceived.			

'By me, employed thoughtfully (by my Master) as a secret agent and gone about secretly with a view to ascertain the enemy's strength, this has been perceived.

राक्षसानाम् विशेषः च पुरी च इयम् अवेक्षिता ।
राक्षस अधिपतेः अस्य प्रभावो रावणस्य च ।। ५-३०-५

विशेषश्च	=	the characteristics of	राक्षसानाम्	=	demons	इयम्	=	this
पुरीच	=	town	प्रभावश्च	=	and the power	रावणस्य	=	of Ravana
राक्षसाधिपते	=	the king of demons	अवेक्षिता	=	have been perceived (by me).			

'The characteristics of demons, this town and the power of the king of demons, Ravana, have been perceived by me.'

युक्तम् तस्य अप्रमेयस्य सर्व सत्त्व दयावतः ।
समाश्वासयितुम् भार्याम् पतिदर्शन कान्क्षिणीम् ।। ५-३०-६

युक्तम्	=	It is proper	समाश्वासयितुम् पतिदर्शनकान्क्षिणीम्	=	to console her who is desirous of seeing her husband	भार्याम्	=	the wife
तस्य	=	of Raama	सर्व सत्त्व दयावतः	=	who is compassionate towards all beings	अप्रमेयस्य	=	and who is of immeasurable might.

'It is proper for me to console the wife of Raama, desirous of seeing her husband who is compassionate towards all beings and who is of immeasurable might.'

अहम् आश्वासयामि एनाम् पूर्ण चन्द्र निभ आननाम् ।
अदृष्ट दुह्खाम् दुह्खस्य न हि अन्तम् अधिगच्छतीम् ।। ५-३०-७

अहम्	=	I	आश्वासयाम्	=	shall console	एनाम्	=	this woman
पूर्णचन्द्र निभाननाम्	=	whose face resembles a full moon	अदृष्ट दुःखाम्	=	who is having an unforeseen affliction	दुःखार्तम्	=	who is tormented by grief
अगच्छतीम्	=	who is tormented by grief	दुःखस्य अन्तम्	=	the end of her affliction.			

'I shall console this woman, whose face resembles a full moon, who is having an unforeseen affliction, who is tormented by grief and who is not attaining the end to her affliction.'

यदि हि अहम् इमाम् देवीम् शोक उपहत चेतनाम् ।
अनाश्वास्य गमिष्यामि दोषवत् गमनम् भवेत् ।। ५-३०-८

अहम् यदि गमिष्यामि	= If I return	अनाश्वास्य	= without consoling	इमाम् देवीम्	= this Sita the wife of Raama
शोकोपहत चेतनामपि	= even though her mind is tormented by grief	गमनम्	= my departure	भवेत्	= becomes
दोषवत्	= blemished.				

'If I return without consoling this Sita, the wife of Raama, even though her mind is tormented by grief, my departure becomes blemished.'

गते हि मयि तत्र इयम् राज पुत्री यशस्विनी ।
परित्राणम् अविन्दन्ती जानकी जीवितम् त्यजेत् ।। ५-३०-९

मयि गते	= when I return	तत्र	= there	यशश्विनी	= the illustrious
राजपुत्री	= princess	जनकी	= Sita	त्यजेत्	= may give up
जीवितम्	= her life	अविन्दन्ती	= not finding	परित्राणाम्	= a rescue.

'Not finding a rescue when I return to Kishkindha, the illustrious princess Sita may give up her life.'

मया च स महाबाहुः पूर्ण चन्द्र निभ आननः ।
समाश्वासयितुम् न्याय्यः सीता दर्शन लालसः ।। ५-३०-१०

सः	= that Raama	महा बाहुः	= the long armed	पूर्णचन्द्र निभाननः	= with the countenance of a full moon
सीतादर्शन लालसः	= eagerly longing for seeing Sita	न्याय्यः	= is fit	समाश्वासयितुम्	= to be consoled by me.

'That long-armed Raama having the countenance of a full moon, eagerly longing to see Sita, is fit to be consoled by me.'

निशाचरीणाम् प्रत्यक्षम् अक्षमम् च अभिभाषणम् ।
कथम् नु खलु कर्तव्यम् इदम् कृच्छ्र गतो हि अहम् ।। ५-३०-११

अनर्हम्	= It is not proper	अभिभाषितुम्	= speak (with her)	प्रत्यक्षम्	= within the sight of
निशाचरीणाम्	= the female-demon	कथम्	= how	इदम्	= is this
कर्त्व्यम् खलु नु	= indeed to be done?	अहम्	= I	कृच्छ्रगतो हि	= am indeed perplexed.

'It is not proper to speak with her within the sight of these female-demons. How indeed is this to be done? I am indeed perplexed.'

अनेन रात्रि शेषेण यदि न आश्वास्यते मया ।
सर्वथा न अस्ति संदेहः परित्यक्ष्यति जीवितम् ।। ५-३०-१२

नाश्वास्यते यदि	=	If she is not consoled	मया	=	by me	अनेन रात्रि शेषेण	=	during the rest of this night
परित्यक्ष्यति	=	she will forsake	जीवितम्	=	her life	सर्वथा	=	by all means
नास्ति	=	there is no	सन्देहः	=	doubt.			

'If she is not consoled by me during the rest of this night, she will forsake her life by all means. There is no doubt about it.'

रामः च यदि पृच्छेन् माम् किम् माम् सीता अब्रवीत् वचः ।
किम् अहम् तम् प्रतिब्रूयाम् असम्भाष्य सुमध्यमाम् ।। ५-३०-१३

रामश्च पृच्छेद्यदि	=	If Raama enquires of	माम्	=	me	किम्	=	(as to) what
वचः	=	words	सीता अब्रवीत्	=	did Sita speak	माम्	=	about me
किम्	=	what	अहम् ब्रूयाम्	=	can I speak	तम् प्रति	=	about that Raama
असम्भाष्य	=	without speaking	सुमध्यमाम्	=	to this Sita the slender waisted lady.			

'If Raama enquires of me as to what words did Sita speak about him, what can I say to Raama without speaking now to this Sita, the slender-waisted lady?'

सीता संदेश रहितम् माम् इतः त्वरया गतम् ।
निर्दहेत् अपि काकुत्स्थः क्रुद्धः तीव्रेण चक्षुषा ।। ५-३०-१४

माम्	=	to me	गतम्	=	returning	त्वरया	=	in haste
इतः	=	from here	सीता सन्देश रहितम्	=	without carrying Sita's message	काकुत्थसः	=	Raama
क्रुद्धः	=	getting irritated	निर्दहेदपि	=	will burn me up	तीव्रेण चक्षुषा	=	with his pungent eyes.

'To me returning in haste from here without carrying Sita's message Raama may get irritated and burn me up with his pungent eyes.'

यदि चेत् योजयिष्यामि भर्तारम् राम कारणात् ।
व्यर्थम् आगमनम् तस्य ससैन्यस्य भविष्यति ।। ५-३०-१५

यदि च उद्योजयिष्यामि भर्तारम्	=	even if I instigate my master Sugreeva to do his best	रामकारणात्	=	in the cause of Raama	तस्य	=	his
आगमनम्	=	arrival	ससैन्यस्य	=	with an army	भविष्यति	=	will be
व्यर्थम्	=	futile.						

'Even if I instigate my master Sugreeva to do his best in the cause of Raama, his arrival here with an army will be futile.'

अन्तरम् तु अहम् आसाद्य राक्षसीनाम् इह स्थितः ।
शनैः आश्वासयिष्यामि सम्ताप बहुलाम् इमाम् ।। ५-३०-१६

स्थितः	=	staying	इह	=	here	आसाद्य	=	getting hold of
अन्तरम्	=	an opportunity	राक्षसीनाम्	=	even in the midst of the female-demons	अहम्	=	I
शनैः	=	shall slowly	आश्वासयिष्यामि	=	console	इमाम्	=	her
सम्ताप बाहुळाम्	=	who is very much in distress.						

'Staying here itself and getting hold of an opportunity even in the midst of the female-demons (when they are in attentive), I shall slowly console Sita who is very much in distress.'

अहम् हि अतितनुः चैव वनरः च विशेषतः ।
वाचम् च उदाहरिष्यामि मानुषीम् इह संस्कृताम् ।। ५-३०-१७

अहम् तु	=	I however	अतितनुश्च	=	am very small	विशेषतः	=	and particularly
वनरः च	=	a money	इह	=	and now	उदाहरिष्यामि	=	can speak
सम्स्कृताम्	=	Sanskrit	मानुषीम्	=	the human	वाचुम्च	=	langugae too.

'However, I am very small in stature, particularly as a monkey and can speak now Sanskrit, the human language too.'

यदि वाचम् प्रदास्यामि द्विजातिः इव संस्कृताम् ।
रावणम् मन्यमाना माम् सीता भीता भविष्यति ।। ५-३०-१८
वानरस्य विशेषेण कथं स्यादभिभाषणम्म् ।

प्रदास्यामि यदि	=	If I use	सम्कृताम् वाचम्	=	Sankrit language	द्विजातिरिव	=	like a brahmin
सीता	=	Sita	भीत भविष्यति	=	well become frightened	मस्यमाना	=	thinking
माम्	=	me	रावणम्	=	as Ravana	विशेषेण	=	especially
वानरस्य	=	for a monkey	कथम्	=	how	स्यात्	=	can it be
अभिभाषणम्	=	spoken?						

'If I use Sanskrit language like a brahmin, Sita will get frightened, thinking me as Ravana. Especially, how can a monkey speak it?'

अवश्यम् एव वक्तव्यम् मानुषम् वाक्यम् अर्थवत् ।। ५-३०-१९
मया सान्त्वयितुम् शक्या न अन्यथा इयम् अनिन्दिता ।

अवश्यमेव	=	certainly	अर्थवत्	=	meaningful words	मानुषम्	=	of a human being
वक्तव्यम्	=	are to be spoken	मया	=	by me	अन्यथा	=	otherwise
इयम्	=	she	अनिन्दिता	=	the irreproachable	न शक्या	=	cannot be
सान्त्वयितुम्	=	consoled.						

'Certainly, meaningful words of a human being are to be spoken by me. Otherwise, the virtuous Sita cannot be consoled.'

सा इयम् आलोक्य मे रूपम् जानकी भाषितम् तथा ।। ५-३०-२०
रक्षोभिः त्रासिता पूर्वम् भूयः त्रासम् गमिष्यति ।

आलोक्य	=	looking at	मे	=	my	रूपम्	=	figure
तथा	=	and	भाषितम्	=	language	जानकी	=	Sita
गमिष्यति	=	will get	त्वासम्	=	fear	भूयः	=	again
सायम्	=	she who	त्रासिता	=	who was frightened	पूर्वम्	=	previously
रक्षोभिः	=	by demons.						

'Looking at my figure and the language, Sita who was already frightened previously by the demons, will get frightened again.'

ततो जात परित्रासा शब्दम् कुर्यान् मनस्विनी ।। ५-३०-२१
जानमाना विशाल अक्षी रावणम् काम रूपिणम् ।

ततः	=	thereafter	विशालाक्षि	=	this large-eyed Sita	मनस्विनी	=	who is full of mind
जानान	=	thinking	माम्	=	me	रावणम्	=	as Ravana
काम रूपिणम्	=	who can assume any form at will	कुर्यात्	=	and may make	शब्दम्	=	a noise
जात पर्तित्रासा	=	engendered by fear.						

'Thereafter, this large-eyed Sita who is full of mind, thinking me as Ravana who can assume any form at will, may shout loudly, engendered by fear.'

सीतया च कृते शब्दे सहसा राक्षसी गणः ।। ५-३०-२२
नाना प्रहरणो घोरः समेयात् अन्तक उपमः ।

सहसा	=	as soon as	शब्दे	=	the noise	कृते	=	is made
सीतया	=	by Sita	राक्षसीगणः	=	a troop of female-demons	घोरः	=	dreadful

अन्तकोपमः	= as Yama the Lord of Death	समेयात्	= may assemble (here)	नानाप्रहरणः	= wielding various kinds of weapons.

'As soon as Sita shouts loudly, a troop of female-demons, wielding various kinds of weapons and appearing dreadful as Yama the Lord of Death, may assemble here.'

ततो माम् सम्परिक्षिप्य सर्वतो विकृत आननाः ।। ५-३०-२३
वधे च ग्रहणे चैव कुर्युः यत्नम् यथा बलम् ।

ततः	= then	विकृताननः	= those female demons with their ugly faces	सम्परिक्षिप्य	= may encircle
माम्	= me	सर्वतः	= from all sides	कुर्युः	= and make
यत्नम्	= an effort	ग्रहणे चैव	= to catch	वधेच	= and kill (me)
यथाबलम्	= with all their might.				

'Then those ugly faced female-demons may encircle me from all sides and try to catch and kill me with all their might.'

गृह्य शाखाः प्रशाखाश्च स्कन्धांश्चोत्तमशाखिनाम् ।। ५-३०-२४
दृष्ट्वा विपरिधावन्तं भवेयुर्भयशङ्किताः ।

दृष्ट्वा	= seeing	विपरिधावन्तम्	= me running hitter and thither	गृह्य	= grasping
शाखाः	= big branches	प्रशाखाश्च	= small branches	स्कन्धाम्श्च	= and trunks
उत्तमशाखिनाम्	= of excellent trees	भवेयुः	= they may become	भय शण्किताः	= alarmed with fear.

'Then, seeing me running hither and thither, seizing big branches, twigs and trunks of excellent trees, they may get alarmed with fear.'

मम रूपम् च सम्प्रेक्ष्य वनम् विचरतो महत् ।। ५-३०-२५
राक्षस्यो भय वित्रस्ता भवेयुः विकृत आननाः ।

राक्षस्यः	= the female-demons	विकृताननाः	= with their ugly faces	भवेयुः	= will be
भयवित्रस्ताः	= frightened with fear	सम्प्रेक्ष्ये	= by seeing mama	=	my
महत्	= huge	रूपम्	= figure	विचरतः	= wandering
वने	= in the grove.				

'The ugly faced female-demons will be frightened with fear, after seeing my huge figure wandering in the grove.'

ततः कुर्युः समाह्वानम् राक्षस्यो रक्षसाम् अपि ।। ५-३०-२६
राक्षस इन्द्र नियुक्तानाम् राक्षस इन्द्र निवेशने ।

ततः	=	then	राक्षस्यः	=	the female demons	कुर्युः समाह्वानम्	=	may invite
रक्षसाम् अपि	=	other demons also	राक्षसेन्द्र नियुक्तानाम्	=	retained by Ravana	राक्षसेन्द्र निवेशने	=	in the house of Ravana.

'Then those female-demons may call the other demons too retained by Ravana in his house.'

ते शूल शर निस्त्रिंश विविध आयुध पाणयः || ५-३०-२७
आपतेयुः विमर्दे अस्मिन् वेगेन उद्विग्न कारिणः ।

ते	=	those female-demons	उद्वेग कारणात्	=	with an element of turbulence	वेगेन	=	and in the speed
आपतेयुः	=	may rush into	अस्मिन्	=	this	विमर्दे	=	battle
शूल शक्ति निस्त्रिम्श विविधायुध पाणयः	=	with various kinds of weapons like spears lances and swords.						

'Those female-demons with an element of turbulence and rapidity may rush into a battle with various kinds of weapons like spears lances and swords.'

सम्क्रुद्धः तैः तु परितो विधमन् रक्षसाम् बलम् || ५-३०-२८
शक्नुयम् न तु सम्प्राप्तुम् परम् पारम् महाउदधेः ।

सम्क्रुद्धः	=	obstructed tightly	परितः	=	around	तैः	=	by them
न शक्नुयाम्	=	I may not be able	सम्प्राप्तुम्	=	to reach	परम् पारम्	=	the other shore
महोदधे	=	of the great ocean	विधमन्	=	while destroying	बलम्	=	the army
रक्षसाम्	=	of demons.						

'Surrounded on all sides by them, I may not be able to reach the other shore of the great ocean, while destroying the army of demons.'

माम् वा गृह्णीयुः आप्लुत्य बहवः शीघ्र कारिणः || ५-३०-२९
स्यात् इयम् च अगृहीत अर्था मम च ग्रहणम् भवेत् ।

बहवः	=	many demons	शीघ्र कारिणः	=	operating speedily	गृह्णीयुः वा	=	may capture
माम्	=	me	आप्लुत्य	=	having jumped up	इयम् च	=	this Sita
स्यात्	=	may be	अगृहीतार्था	=	not comprehending the sense	मम	=	my
ग्रहणम्च	=	capture too	भवेत्	=	may occur.			

'Or having jumped up (over me) many demons operating speedily may capture me. Then, Sita may not be able to know the occurrence of my arrival. Even I may get captured too.'

हिंसा अभिरुचयो हिंस्युः इमाम् वा जनक आत्मजाम् ।। ५-३०-३०
विपन्नम् स्यात् ततः कार्यम् राम सुग्रीवयोः इदम् ।

वा	= or	हिम्साभिरुचयः	= the violent-minded demons	हिम्स्युः	= may kill
इमाम्	= this	जानकात्मजम्	= Sita	ततः	= consequently
इदम्	= this	कार्यम्	= work	राम सुग्रीवयोः	= of Raama and Sugreeva
विपन्नम् स्यात्	= will be ruined.				

'Or the violent minded demons may kill this Sita. Consequently this work of Raama and Sugreeva will be ruined.'

उद्देशे नष्ट मार्गे अस्मिन् राक्षसैः परिवारिते ।। ५-३०-३१
सागरेण परिक्षिप्ते गुप्ते वसति जानकी ।

जानकी	= Sita	वसति	= is residing	अस्मिन्	= in this
गुप्ते	= secret	उद्देशे	= place	नष्ट मार्गे	= with concealed access
परिवारिते	= surrounded	राक्षसैः	= by demons	परिक्षिप्ते	= and encircled
सागरेण	= by ocean.				

'Sita is residing in this secret place, with a concealed access, surrounded by demons and encircled by an ocean.'

विशस्ते वा गृहीते वा रक्षोभिः मयि सम्युगे ।। ५-३०-३२
न अन्यम् पश्यामि रामस्य सहायम् कार्य साधने ।

मयि विशस्ते	= If I am killed	सम्युगे	= in the battle	वा	= or
गृहिते वा	= captured	रक्षोभिः	= by the demons	न पश्यामि	= I do not see
अन्यम्	= any other	सहायम्	= companion	रामस्य	= for Raama
कार्य साधने	= in fulfilling this work (of searching for Sita).				

'If I am killed in the battle or got captured by the demons, I do not see any other companion for Raama who can fulfill this work (of searching for Sita).'

विमृशन् च न पश्यामि यो हते मयि वानरः ।। ५-३०-३३
शत योजन विस्तीर्णम् लन्घयेत महाउदधिम् ।

विमृशन् च	= even after due reflection	न पश्यामि	= I do not see	यः	= any
वानरः	= monkey	लङ्घयेत	= who can transgress	महोदधिम्	= the ocean
शत योजन विस्तीर्णम्	= with a breadth od one hundred yoganas	मयिहते	= if i got killed.'		

'Even after due reflection, I do not see any monkey who can transgress the ocean with a breadth of one hundred Yojanas, in case I am killed.'

कामम् हन्तुम् समर्थो अस्मि सहस्राणि अपि रक्षसाम् ।। ५-३०-३४
न तु शक्ष्यामि सम्प्राप्तुम् परम् पारम् महाउदधेः ।

विमृशन् च	=	even after due reflection	न पश्यामि	=	I do not see	यः	=	any
वानरः	=	monkey	लङ्घयेत	=	who can transgress	महोदधिम्	=	the ocean
शत योजन विस्तीर्णम्	=	with a breadth of one hundred yoganas	मयिहते	=	if i got killed.'			

'I am competent to kill even thousands of demons. I am quite sure. But, after doing such a large battle, I may not be capable of reaching the other shore of the ocean.'

असत्यानि च युद्धानि संशयो मे न रोचते ।। ५-३०-३५
कः च निह्संशयम् कार्यम् कुर्यात् प्राज्ञः ससंशयम् ।

युद्धानि	=	conflicts	असत्यानि च	=	are unreal too	मे	=	to me
न रोचते	=	there is no desire	सम्शयः	=	for uncertainty	कः	=	which
प्राज्ञः	=	intellectual	कुर्यात्	=	will do	निः सम्शयम्	=	an assured
कार्यम्	=	act	ससम्शयम्	=	with a doubt?'			

'Conflicts are unreal too and to me, there is no desire for uncertainty. which intellectual will do an assured act with an apprehension?'

एष दोषो महान् हि स्यान् मम सीता अभिभाषणे ।। ५-३०-३६
प्राण त्यागः च वैदेह्या भवेत् अनभिभाषणे ।

अनभिभाषणे	=	If I do not talk	भवेत्	=	there will be	वैदेह्याः	=	Sita's
प्राणत्यागः	=	death	सीताभिभाषणे	=	If I talk to Sita	एषः	=	this
महान्	=	great	दोषः	=	lapse	स्यात्	=	will occur.

'If I do not talk, there will be Sita's death. If I talk to Sita, this great lapse will occur.'

भूताः च अर्था विनश्यन्ति देश काल विरोधिताः ।। ५-३०-३७
विक्लवम् दूतम् आसाद्य तमः सूर्य उदये यथा ।

अर्थाः	=	actions	भूताः	=	which are going to be accomplished	विनश्यन्ति	=	get spoiled
आसाद्य	=	having reached (the hands of)	विक्लवम्	=	a confused	दूतम्	=	messenger

देश काल विरोधिताः	=	when they are set in opposition to time and space	तमः यथा	=	even as darkness (dis-appears)	सूर्योदये	=	at sun-rise.

'Actions which are going to be accomplished shortly, get spoiled at the hands of a accomplished shortly, get spoiled at the hands of a confused messenger, when the actions are set in opposition to time and space, even as darkness disappears at sun rise.'

अर्थ अनर्थ अन्तरे बुद्धिः निश्चिता अपि न शोभते ।। ५-३०-३८
घातयन्ति हि कार्याणि दूताः पण्डित मानिनः ।

बुद्धिः	=	Intellect	न शोभते	=	does not shine	अर्थ अनर्थान्तरे	=	between worthy and worthless acts
निश्चितापि	=	even if a decision is taken	दूताः	=	messengers	पङ्डित मानिनः	=	boasting themselves as learned
घातयन्ति हि	=	indeed ruin	कार्याणि	=	the actions.			

'Even if a decision is taken, regarding what is worthy and what is worthless, it does not yield good results. Messengers boasting themselves to be learned, thus indeed ruin those actions.'

न विनश्येत् कथम् कार्यम् वैक्लव्यम् न कथम् भवेत् ।। ५-३०-३९
लन्घनम् च समुद्रस्य कथम् नु न वृथा भवेत् ।

कथम् नु	=	How	कार्यम्	=	(does) the work	न विनश्यते	=	not get spoiled?
कथम्	=	how	वैक्लब्यम्	=	the feebleness	न भवेत्	=	can not occur?
कथम् नु	=	also how	लम्घनम् च	=	my leaping across the sea	न भवेत्	=	does not become
वृथा	=	vain?'						

'How does not my work get spoiled? How should I avoid my feebleness? Also how does not my leaping across the sea become vain?'

कथम् नु खलु वाक्यम् मे श्रृणुयान् न उद्विजेत च ।। ५-३०-४०
इति संचिन्त्य हनुमान् चकार मतिमान् मतिम् ।

कथम् नु	=	how (can Sita)	श्रृणुयात्	=	hear	मे वाक्यम्	=	my words?
न उद्विजेतवा	=	or without fear	सम्चिन्त्य	=	thinking	इति	=	in this way
मतिमान्	=	the wise	हनुमान्	=	Hanuma	चकार	=	made up
मतिम्	=	(his) mind (as follows):						

'How can Sita hear my words without fear?' Thinking in this way, the wise Hanuma made up his mind (as follows):

रामम् अक्लिष्ट कर्माणम् स्व बन्धुम् अनुकीर्तयन् ।। ५-३०-४१
न एनाम् उद्वेजयिष्यामि तत् बन्धु गत मानसाम् ।

अनुकीर्तयन्	=	If I enlogige	रामम्	=	Raama	अक्लिष्ट कर्माणम्	=	who is unwearied in action
सुबन्धुम्	=	and a good relation	नोद्वेजयिष्यामि	=	I shall not frighten	एनाम्	=	her
तद्बन्धुगतमानसाम्	=	whose mind is directed towards that relation.						

'If I eulogize Raama, who is unwearied in action and a good relation, I shall not frighten her, whose mind is directed towards that relation.'

इक्ष्वाकूणाम् वरिष्ठस्य रामस्य विदित आत्मनः ।। ५-३०-४२
शुभानि धर्म युक्तानि वचनानि समर्पयन् ।

श्रावयिष्यामि सर्वाणि मधुराम् प्रब्रुवन् गिरम् ।। ५-३०-४३
श्रद्धास्यति यथा हि इयम् तथा सर्वम् समादधे ।

समर्पयन्	=	offering	शुभानि	=	auspicious	धर्म युक्तानि	=	righteous
वचनानि	=	words	रामस्य	=	about Raama	वरिष्ठस्य	=	the most excellent man
इक्ष्वाकूणाम्	=	in Ikshvaaku dynasty	विदितात्मनः	=	and possessing a learned soul	प्रब्रुवन्	=	and speaking
मधुराम्	=	in a sweet	गिरम्	=	voice	समाददे श्रावयिष्यामि सर्वानि	=	I shall make everything intelligible
इयम्	=	that Sita	यथा तथा	=	rightly	श्रद्धास्यति	=	believes
सर्वम्	=	everything.						

'Offering auspicious and righteous words about Raama the most excellent prince Ikshvaku dynasty who possesses a learned soul and myself speaking in a sweet voice, I shall make everything intelligible so that Sita rightly believes everything.'

इति स बहु विधम् महाअनुभावो ।
जगति पतेः प्रमदाम् अवेक्षमाणः ।
मधुरम् अवितथम् जगाद वाक्यम् ।
द्रुम विटप अन्तरम् आस्थितो ।। ५-३०-४४

सः हनुमान्	=	that Hanuma	महानुभावः	=	of noble mind	आस्थितः	=	abiding
द्रुम विटपान्तरम्	=	in the midst of the twigs of the trees	अवेक्षमाणः	=	and seeing	प्रमदाम्	=	the wife
जगतिपते	=	of Raama the Lord of the Earth	जगादे	=	spoke	इति	=	thus
वाक्यम्	=	the words	बहुविधम्	=	of many kinds	अवितथम्	=	which were not futile.

The noble-minded Hanuman, abiding in the midst of the twigs of the trees and seeing Sita, spoke the following words of many kinds which were not futile.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे त्रिंशः सर्गः ।।

Thus completes 30th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

31 Sarga 31 - एकत्रिंशः सर्ग

Hanuma Began To Narrate Story Of To Seetha

Introduction -

Sitting on the branch of a Simshapa tree, Hanuma began to narrate in human language the story of Raama from the time he was born till his sending Hanuma to Lanka in search of Sita. Hearing the narration of Hanuman, Sita was overjoyed and finds Hanuma perched on Simshapa tree.

एवम् बहु विधाम् चिन्ताम् चिन्तयित्व महाकपिः ।
संश्रवे मधुरम् वाक्यम् वैदेह्या व्याजहार ह ।। ५-३१-१

चिन्तयित्वा	=	thinking	एवम्	=	thus	बहुविधाम्	=	many kinds of
चिन्ताम्	=	thought	महाकपिः	=	Hanuman	व्याजहारः	=	spoke (the following)
madhuram	=	sweet	वाक्याम्	=	words	सम्श्रवे	=	within the hearing
वैदेह्याः	=	of Sita.						

Thus reflecting on many kinds of thought, Hanuma spoke the following sweet words within the hearing range of Sita.

राजा दशरथो नाम रथ कुन्जर वाजिनाम् ।
पुण्य शीलो महाकीर्तिः ऋजुः आसीन् महायशाः ।। ५-३१-२

राजा	=	(There was) a king	दशरथे नाम	=	named Dasaratha	महायशाः	=	who was very glorious
इक्ष्वाकूणाम्	=	among kings belonging to Ikshvaku dynasty	पुण्य शीलः	=	and had virtuous disposition	रथ कुञ्जर वाजिमान्	=	he owned chariots
एलेफन्त्स्	=	and horses	महा कीर्तिः	=	and was very famous.			

'There was a king named Dasaratha who was very glorious among the kings of Ikshvaku dynasty and had a virtuous disposition. He owned chariots, elephants and horses, becoming very famous.

राजर्षीणां गुणश्रेष्ठस्तपसा चर्षिभिः समः ।
चक्र वर्ति कुले जातः पुरम् दर समो बले ।। ५-३१-३

गुणश्रेष्ठः	=	excellent in virtues	राजर्षीणाम्	=	among royal sages	समः	=	equal to
ऋषिभिः	=	the (seven) sages	तपसा	=	in austerity	जातः	=	born
चक्रवर्ति कुले	=	in the lineage of emperors	पुरन्दर समः	=	and was equivalent to Indra	बले	=	in prowess.

'He was excellent in virtues among royal sages. He was equal to the seven sages in austerity. He was born in the lineage of emperors and was equivalent to Indra in prowess.'

अहिंसा रतिः अक्षुद्रो घृणी सत्य पराक्रमः ।
मुख्यः च इक्ष्वाकु वंशस्य लक्ष्मीवाह्ल् लक्ष्मि वर्धनः ।। ५-३१-४

अहिन्सा रतिः	= fond of harmlessness	अक्षुद्रः	= not vulgar	घृणी	= compassionate
सत्य पराक्रमः	= truly mighty	मुख्यश्च	= eminent	इक्ष्वाकु वम्शश्च	= in Ikshvaku race
लक्ष्मीवान्	= endowed of prosperity	लक्ष्मिवर्धनह्	= and causing to increase prosperity.		

'He was keen on harmlessness. He was not vulgar. He was compassionate. He was truly mighty. He was an eminent king in Ikshvaku race. He was endowed with prosperity and was causing to increase prosperity.'

पार्थिव व्यञ्जनैः युक्तः पृथु श्रीः पार्थिव ऋषभः ।
पृथिव्याम् चतुः अन्तयाम् विश्रुतः सुखदः सुखी ।। ५-३१-५

युक्तः	= endowed	पार्थिव व्यण्जनैः	= with royal characteristics	पृथुश्री	= was highly prosperous
पार्थिवर्षभः	= excellent among kings	विश्रुतः	= famous	पृथिव्याम्	= on earth
चतुरन्तायाम्	= with four borders	सुखदः	= gave happiness	सुखी	= and was happy himself.

'The king Dasaratha was endowed with royal characteristics, highly prosperous, excellent among kings and highly prosperous, excellent among kings and famous on earth with its four borders. He was happy man and gave happiness to others.'

तस्य पुत्रः प्रियो ज्येष्ठः तारा अधिप निभ आननः ।
रामो नाम विशेषज्ञः श्रेष्ठः सर्व धनुष्मताम् ।। ५-३१-६

तस्य	= to that Dasaratha	ज्येष्ठ पुत्रः	= (there was) an eldest son	रामो नाम	= named Raama
priyaH	= who was beloved	ताराधिप निभाननः	= having a face like a moon	विशेषज्ञः	= knowing distinctions (in humans and others)
श्रेष्ठः	= and excellent	सर्वधनुष्मताम्	= among all the wielders of the bow.		

'There was an eldest son named Raama to that Dasaratha. Raama was beloved having a moon-like face. He, knows the distinctions among humans and others. He was excellent among all the wielders of the bow.'

रक्षिता स्वस्य वृत्तस्य स्व जनस्य अपि रक्षिता ।
रक्षिता जीव लोकस्य धर्मस्य च परम् तपः ।। ५-३१-७

परम्तपः	=	(that Raama) who torments the enemies	रक्षिता	=	is a protector	स्वस्य	=	his own
वृत्तस्य	=	mode of life	रक्षिता	=	a protector	स्वजनस्य	=	of his own people
रक्षिता	=	a protector	जीव लोकस्य	=	of every living being	रक्षिता	=	and a protector
धर्मत्यच	=	of righteousness.						

'That Raama who annihilates enemies, is a protector of his own mode of life, a protector of his own people, a protector of every living being and a protector of righteousness.'

तस्य सत्य अभिसंधस्य वृद्धस्य वचनात् पितुः ।
सभार्यः सह च भ्रात्रा वीरः प्रव्रजितो वनम् ।। ५-३१-८

वचनात्	=	by the words	तस्य	=	of that Dasaratha	वृद्धेसया	=	his old
पितुः	=	father	सत्याभिसन्धस्य	=	a true speaking man	वीरः	=	that Raama a brave man
प्रव्राजितः	=	went on exile	वनम्	=	to a forest	स भार्यः	=	along with his wife
सहच भ्रात्रा	=	and together with his brother.						

'By the command of that Dasaratha, his old father and true-speaking man, that Raama a brave man went on exile to a forest along with his wife and brother.'

तेन तत्र महाअरण्ये मृगयाम् परिधावता ।
राक्षसा निहताः शूरा बहवः कामरूपिणः ।। ५-३१-९

परिधावता मृगयाम्	=	while hunting	तत्र महारण्ये	=	in that great forest	बहरः	=	many
राक्षसाः	=	demons	शूराः	=	who were valiant	काम रूपिणः	=	and who could assume any form at will
निहताः	=	were killed	तेन	=	by that Raama.			

'While hunting in that forest, that Raama killed many demons who were valiant and who could assume any form at will.'

जन स्थान वधम् श्रुत्वा हतौ च खर दूषणौ ।
ततः तु अमर्ष अपहृता जानकी रावणेन तु ।। ५-३१-१०
वञ्चयित्वा वने रामं मृगरूपेण मायया ।

ततः	=	thereafter	श्रुत्वा	=	hearing	जन स्थान वधम्	=	about the killing of demons in Janasthana a part of Dandaka forest
खर दूषणौ च	=	Khara and Dushana the demons	हतौ	=	having been killed	जानकी	=	Sita

अमर्षापहृता	= was taken away with anger	रावणेन	= by Ravana	वण्चयित्वा	= by deceiving
मृग रुपेण	= in the guise of a deer	रामन्	= Raama	वने	= in the forest
मायया	= and by creating illusion.				

'Thereafter, hearing about the killing of demons in Janasthana, a part of Dandaka forest, in addition to killing of Khara and Dushana the demons, the enraged Ravana took away, Sita, by deceiving Raama in creating an illusive image of deer in the forest.'

स मार्गमाणस्ताम् देवीम् रामः सीतामन्दिताम् || ५-३१-११
आससाद वने मित्रम् सुग्रीवम् नाम वानरम् ।

ततः	= thereafter	सः रामः	= that Raama	परपुरम्जयः	= the conqueror of enemys cities
महाबलः	= and a very stron man	हत्वा	= having killed	वालिनम्	= Vali
प्रायच्छत्	= gave away	तत्	= that	कपिराज्यम्	= kingdom of monkeys
सुग्रीवस्य	= to Sugreeva.				

'Searching for Sita the irreproachable lady, that Raama met a monkey called Sugreeva as his friend in the forest.'

ततः स वालिनम् हत्वा रामः परपुरम्जयः || ५-३१-१२
प्रायच्छत्कपिराज्यम् तत्सुग्रीवाय महाबलः ।

ततः	= thereafter	सः रामः	= that Raama	परपुरम्जयः	= the conqueror of enemy's cities
महाबलः	= and a very strong man	हत्वा	= having killed	वालिनम्	= Vali
प्रायच्छत्	= gave away	तत्	= that	कपिराज्यम्	= kingdom of monkeys
सुग्रीवस्य	= to Sugreeva.				

'Thereafter, Raama the conqueror of enemy's cities and very strong man, killed Vali and gave away that kingdom of monkeys to Sugreeva.'

सुग्रीवेणापि संदिष्टा हरयः कामरूपिणः || ५-३१-१३
दिक्षु सर्वासु ताम् देवीम् विचिन्वन्ति सहस्रशः ।

सम्दिष्टाः	= sent	सुग्रीवेण	= by Sugreeva	सहस्रशः	= thousands of
हरयः	= monkeys	कामरूपिणः	= capable of assuming any form at their will	विचिन्वन्ति	= are searching
ताम् देवीम्	= that lady	Sita	सर्वासु दिक्षु	in all quarters.	

'As commanded and sent by Sugreeva, thousands of monkeys capable of assuming form at their will, are searching for that lady Sita in all quarters of the earth.'

अहम् सम्पातिवचनाच्छतयोजनमायतम् ।। ५-३१-१४
अस्या हेतोर्विशालाक्ष्याः सागरं वेगवान् प्लुतः ।

सम्पाति वचनात्	=	by the words of Sampati	अहम्	=	I	वेगवान्	=	a swift monkey
प्लुतः	=	crossed	सागरम्	=	the ocean	आयतम्	=	having a length
शत योजनम्	=	of one hundred Yojanas	अस्याः विशलाक्ष्याः हेतोः	=	for the sake of this broad eyed Sita.			

'By the words of Sampati, I a swift monkey crossed the ocean having a length of one hundred yojanas for the sake of this broad eyed Sita.'

यथा रूपाम् यथा वर्णाम् यथा लक्ष्मीम् विनिश्चिताम् ।। ५-३१-१५
अश्रौषम् राघवस्य अहम् सा इयम् आसादिता मया ।

इयम्	=	this Sita	असादिता	=	has been found	मया	=	by me
यथा रूपाम्	=	according to the comeliness	यथा वर्णाम्	=	according to the complexion	यथा लक्ष्मवतीम्च	=	and according to the bodily marks
सा	=	the same	अहम्	=	I	ताम्	=	that Sita
अश्रौषम्	=	had heard	राघवस्य	=	from Raama.			

'This Sita has been found by me according to the same comeliness, complexion and the bodily marks as I had heard from Raama.'

विरराम एवम् उक्त्वा असौ वाचम् वानर पुम्गवः ।। ५-३१-१६
जानकी च अपि तत् श्रुत्वा विस्मयम् परमम् गता ।

उक्त्वा	=	speaking	वाचम्	=	the words	एवम्	=	thus
असौ	=	that	वानरपुण्गवः	=	Hanuma the excellent among the monkeys	विरराम	=	kept quiet
श्रुत्वा	=	hearing	तत्	=	those words	जानकीच अपि	=	Sita also
आगता	=	got	परम्	=	a great	विस्मयम्	=	surprise.

Having spoken these words, Hanuma kept quiet. Hearing those words, Sita too got a great surprise.

ततः सा वक्र केश अन्ता सुकेशी केश सम्वृतम् ।। ५-३१-१७
उन्नम्य वदनम् भीरुः शिंशपा वृक्षम् ऐक्षत ।

ततः	=	then	सा	=	that Sita	क्लेश सम्वृत चेतना	=	whose conciousness was enshrouded by affliction
वक्र केशान्ता	=	whose hair-ends were curved	भीरुः	=	and who was of fearful nature	उन्नम्य	=	lifted
वदनम्	=	her face	ऐक्षत	=	and looked towards	शिम्सुपावृक्षम्	=	shimshupa tree.

Thereafter, that Sita whose consciousness was enshrouded by affliction, whose hair-ends were curved and who was of a fearful nature, lifted her face and looked towards Shimshupa tree.

निशम्य सीता वचनम् कपेश्च ।
दिशश्च सर्वाः प्रदिशश्च वीक्ष्य ।
स्वयम् प्रहर्षं परमं जगाम ।
सर्वात्मना राममनुस्मरन्ती ।। ५-३१-१८

निशम्य	=	heaving	कपः	=	Hanuma's	वचनम्	=	words
वीक्ष्य	=	and seeing	सर्वाः	=	all	दिशश्च	=	quarters
प्रदिशश्च	=	and sub-quarters	सीता	=	Sita	अनुस्मरन्ती	=	was recollecting
रामम्	=	Raama	सर्वात्मना	=	in all ways	जगाम	=	and obtained
परमम्	=	a great	प्रहर्षम्	=	joy.			

Hearing Hanuma's words and looking at all quarters and sub-quarters, Sita was recollecting Raama in all ways and obtained a great joy.

सा तिर्यग् ऊर्ध्वम् च तथा अपि अधस्तान् ।
निरीक्षमाणा तम् अचिन्त्य बुद्धिम् ।
ददर्श पिन्ग अधिपतेः अमात्यम् ।
वात आत्मजम् सूर्यम् इव उदयस्थम् ।। ५-३१-१९

निरीक्षमाणा	=	looking at	तिर्यक्	=	sides	ऊर्धवम् च	=	up
तथापि	=	and	अधस्तात्	=	down	सा	=	that Sita
ददर्श	=	saw	वातात्मजम्	=	that Hanuman of wind-God the sun	अचिन्त्य बुद्धिम्	=	having an unimaginable intelligence
अमात्यम्	=	the minister	पिण्गाधिपते	=	of Sugreeva	सूर्यमिव	=	resembling the sun
उदयस्थम्	=	behind an eastern mountain.						

Looking at sides, up and down, that Sita saw that Hanuman, the sun of wind-god, having an unimaginable intelligence, the minister of Sugreeva and looking like the sun behind an eastern mountain.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे एकत्रिंशः सर्गः ।।

Thus completes 31st chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

32 Sarga 32 - द्वात्रिंशः सर्ग

Seetha Is Shocked To See Hanuma

Introduction -

Sita is shocked to see Hanuma, perched on the branches of a shimshupa tree She is confused whether it is a dream or a reality. Finally, she thinks that as the monkey is talking to her in a manifested form, it is quite a reality. She prays Lord Brihaspati and Brahma to make the words spoken by Hanuma as true.

ततः शाखा अन्तरे लीनम् दृष्ट्वा चलित मानसा ।
वेष्टितार्जुनवस्त्रम् तं विद्युत्सम्घातपिङ्गलम् ।। ५-३२-१

ततः	=	then (Sita)	चलित मानसा	=	had her mind shaken	दृष्ट्वा	=	seeing
तम्	=	that Hanuma	विद्युत्सन्घात पिगलम्	=	who was tawny coloured	विद्युत्सन्घात	=	like a series of flashing thunder bolts
वेष्टितार्जुन वस्त्रम्	=	and wrapped up in a white cloth	लीनम्	=	hiding	शाखान्तरे	=	behind branches of Sita beheld there a monkey.

Then, seeing Hanuma, who was tawny coloured like a series of flashing thunderbolts wrapped up in a white cloth and hiding behind the branches of a tree, Sita had her mind shaken.

सा ददर्श कपिम् तत्र प्रश्रितम् प्रिय वादिनम् ।
पुल्लाशोकोत्कराभासम् तप्तचामिकरेक्षणम् ।। ५-३२-२

ना	=	that Sita	ददर्श	=	beheld	तत्र	=	there
कपिम्	=	a monkey	फुल्ल शोकोत्कराभासम्	=	beaming like a cluster of Ashoka flowers wide opened	तप्त चामीकरेक्षणम्	=	with his eyes resembling refined gold
प्रश्रितम्	=	humble	प्रिय वादिनम्	=	and speaking agreeably.			

Sita beheld there a monkey, beaming like a cluster of Ashoka flowers wide opened, with his eyes resembling regined gold, humble and speaking agreeable words.

मैथिली चिन्तयामास स्वप्नो अयम् इति भामिनी ।
अहो भीममिदं रूपं वानरस्य दुरासदम् ।। ५-३२-३
दुर्निरीक्षमिति ज्ञात्वा पुनरेव मुमोह सा ।

मैथिली	=	Sita	गता	=	got	परमम्	=	a great
विस्मयम्	=	surise	चिन्तयामास	=	and thought (as follows): aho	=		Alas!

इदम्	= this	रूपम्	= appearance	वानरस्य	= of the monkey
दुरासदम्	= is hard to be approached	भीमम	= fearful	दुर्निरीक्षम्	= and difficult to be looked at
इति	= thus	ज्ञात्वा	= thinking	सा	= she
मुमोह	= was bewildered	पुनरेव	= again.		

Sita got a great surprise and thought (as follows): 'Alas! This monkey is hard to be approached, fearful and difficult to be looked at.' Thus thinking, she was bewildered again.

विललाप भृशं सीता करुणम् भयमोहिता || ५-३२-४
रामरामेति दुःखार्ता लक्ष्मणेति च भामिनी ।
रुरोद बहुधा सीता मन्दम् मन्दस्वरा सती || ५-३२-५

सीता	= Sita	भामिनी	= the splendid woman	भय मोहिता	= bewildered by fear
दुःखार्ता	= afflicted with grief	विललाप	= lamented	भृशम्	= most
करुणम्	= piteously	राम रामेति	= saying O! Raama!, O! Raama!	लक्ष्मणेति च	= and O Lakshmana
सीता	= Sita	रुरोदे	= wept	मन्दम्	= faintly
मन्दस्वरा	= satii	=	in a low voice	=	in many ways.

The splendid woman Sita, bewildered by fear and afflicted with grief, lamented most piteously saying 'O, Raama! O, Raama! and 'O Lakshmana!'. Sita wept faintly in a low voice in many ways.

सा तम् दृष्ट्वा हरिश्रेष्ठं विनीतवदुपस्थितम् ।
मैथिली चिन्तयामास स्वप्नोऽयमिति भामिनी || ५-३२-६

दृष्ट्वा	= seeing	तम्	= that	हरिश्रेष्ठम्	= excellent monkey
उपस्थितम्	= appraoching	विनीतवत्	= humbly	सा	= that
भामिनी	= splendid woman	मैथिली	= Sita	चिन्तयामास	= thought
अयम्	= it	इति	= as	स्वप्नः	= a dream.

Seeing that excellent monkey appraching humbly, that splendid woman Sita thought it as a dream.

सा वीक्षमाणा पृथुभुग्नवक्त्रं शाखामृगेन्द्रस्य यथोक्तकारम् ।
ददर्श पिङ्गप्रवरं महार्हं वातात्मजं बुद्धिमतां वरिष्ठम् || ५-३२-७

सा	= that Sita	वीक्षमाणा	= looking hither and thither	ददर्श	= saw
वातात्मजम्	= Hanuma	पृथुभुग्नवक्त्रम्	= who had wide and curved mouth	यथोक्त कारम्	= doing as told
शाखामृगेन्द्रस्य	= by Sugreeva the king of monkeys	पिङ्ग प्रवरम्	= the foremost of monkeys	महार्हम्	= greatly respectable
वरिष्ठम्	= and excellent	बुद्धिमताम्	= among the intelligent.		

Sita, looking hither and thither, saw Hanuman, who was having a wide and curved mouth, doing acts as told by sugreeva the king of monkeys, the foremost of monkeys, greatly adored and the best among the inelligent.

सा तम् समीक्ष्य एव भृशम् विसम्ज्ञा गत असु कल्पा इव बभूव सीता ।
चिरेण सम्ज्ञाम् प्रतिलभ्य चैव चैव विचिन्तयामास विशाल नेत्रा ।। ५-३२-८

समीक्ष्यैव	=	as soon as seeing	तम्	=	that Hanuma	सा सीता	=	that Sita
विसम्ज्णा	=	lost her consciousness	भृशम्	=	very much	बभूव	=	and became
गतास्म्कल्पेन	=	as though lifeless	प्रतिलभ्य	=	regaining	सम्ज्ञाम्	=	her cnciousness
चिरेण	=	after a long time	विशाल नेत्रा	=	the wide-eyed Sita	भूयः	=	again
विचिन्तयामास	=	thought (as follows).						

As soon as seeing Hanuma Sita lost her consciousness very much and became seemingly lifeless. Regaining her consciousness after a long time the wide eyed Sita moreover thought (as follows)

स्वप्नो मया अयम् विकृतो अद्य दृष्टः शाखा मृगः शास्त्र गणैः निषिद्धः ।
स्वस्ति अस्तु रामाय सलक्ष्मणाय तथा पितुः मे जनकस्य राज्ञः ।। ५-३२-९

अद्य	=	today	शाखामृगः	=	a monkey	विकृतः	=	in an ugly form
दृष्टः	=	was seen	मया	=	by me	स्वप्ने	=	in a dream
निषिद्धः	=	which is forbidden	शास्त्रगणैः	=	according to a series of scriptures	स्वस्ति अस्तु	=	May it be well
रामाय	=	with Raama	सलक्ष्मणाय	=	together with Lakshmana	तथा	=	and together with Lakshmana
तथा	=	and	मे पितुः	=	with my father	जनकस्य राज्ञः	=	king Janaka.

'Today, I saw an ugly monkey in my dream, which is forbidden according to a body of scriptures. May it be well with Raama together with Lakshmana and with my father, King Janaka.

स्वप्नो अपि न अयम् न हि मे अस्ति निद्रा ।
शोकेन दुह्खेन च पीडितायाः ।
सुखम् हि मे नअस्ति यतो अस्मि हीना ।
तेन इन्दु पूर्ण प्रतिम आननेन ।। ५-३२-१०

अयम्	=	this	न अस्ति	=	is not	स्वप्नोऽपि	=	a dream too
मे	=	to me	यतः	=	since	पीडितायाः	=	tormented
शोकेन	=	by sorrow	दुःखेन च	=	and grief	नास्ति हि निद्रा	=	there is indeed no sleep
मे	=	to me	अस्मि	=	who is	हीना	=	bereft
तेन	=	of Raama	इन्दु पूर्ण प्रतिमान नेन	=	whose countenance resembles a full moon	नास्ति हि	=	there is indeed no
सुखम्	=	happiness.						

'This is not a dream. To me, tormented by sorrow and grief, there is indeed no sleep. To me, separated from Raama whose countenance resembles a full moon, there is no happiness indeed!'

रामेति रामेति सदैव बुद्ध्या विचिन्त्या वाचा ब्रुवती तमेव ।
तस्यानुरूपं च कथां तदर्था मेवं प्रपश्यामि तथा शृणोमि ।। ५-३२-११

विचिन्त्य	=	(since) I am thinking	बुद्ध्या	=	with intellect	तमेव	=	(about) that Raama only
ब्रुवती	=	and saying	वाचा	=	in my voice	रामेति रामेति	=	thus 'Raama! Raama!'
सदैव	=	always	अनुरूपम्	=	conformably	प्रपश्यामि	=	I am seeing
तथा	=	and	शृणोमि	=	hearing	कथाम्	=	story
एवम्	=	in this way	तदर्थाम्	=	with the same object.			

'Since I am pondering with my mind about that Raama only, and always saying 'Raama! Raama!' thus, confomably I am seeing and hearing a story thus corresponding to he same thought.'

अहम् हि तस्य अद्य मनो भवेन सम्पीडिता तत् गत सर्व भावा ।
विचिन्तयन्ती सततम् तम् एव तथैव पश्यामि तथा शृणोमि ।। ५-३२-१२

सम्पीडिता	=	tormented	अद्य	=	today	मनोभवेन	=	by Manmatha the god of love
तस्य	=	about that Raama	तद्गत सर्व भावा	=	having all my feelings directed towards him	विचिन्तयन्ती	=	and thinking
सततम्	=	always	तमेव	=	about him	तथैव	=	in the like manner
अहम् पश्यामि	=	I am seeing	तथैव	=	and in the like manner	शृणोमि	=	I am hearing (the same matters).

'Tormented as I am today by manmatha god of love longing for Raama, my whole feelings directed towards him and constantly thinking of him alone, in the like manner I am seeing him and in the like manner i am hearing of him alone.'

मनो रथः स्यात् इति चिन्तयामि ।
तथा अपि बुद्ध्या च वितर्कयामि ।
किम् कारणम् तस्य हि न अस्ति रूपम् ।
सुव्यक्त रूपः च वदति अयम् माम् ।। ५-३२-१३

चिन्तयामि	=	I am imagining	इति	=	that	मनोरथः	=	my wish
स्यात्	=	will be fulfilled	तथा	=	likewise	वितर्कयामि	=	I am reasoning (it)
बुद्ध्यापि च	=	by my intellect also	नास्ति हि	=	there is indeed no	रूपम्	=	form
तस्य	=	for that wish	अयम्	=	He	सुव्यक्त रूपः	=	with a well-manifested form
वदति	=	is speaking	माम्	=	about me	किम्	=	what
कारणाम्	=	is the reason?						

'I am imagining that my wish will be fulfilled. Likewise, I am reasoning my wish by my intellect also. There is no concrete form indeed for my wish. He, with a well manifested form is speaking to me. for what reason?'

नमो अस्तु वाचः पतये सवज्रिणे स्वयम्भुवे चैव हुत अशनाय ।
अनेन च उक्तम् यत् इदम् मम अग्रतो वन ओकसा तच् च तथा अस्तु न अन्यथा ।। ५-३२-१४

नमः	=	my salutation	वाचस्पतये	=	to Brihaspati the lord of eloquence	सवज्रिणे	=	together with Indra wielding a thunder-bolt
स्वयम्भुवे चैव	=	to Brahma the self-existent Lord	हुताशनाय च	=	and to the Lord of fire; eating the oblations	यत्	=	whatever
इदम्	=	these words	उक्तम्	=	are spoken	अग्रतः	=	before me
अनेन वनौकसा	=	by this monkey	अस्तु	=	let them be so	तत् अस्तु	=	let it be so
तथा	=	in the like manner	न अन्यथा	=	let it not be otherwise!.			

'My salutation to Brihaspati the Lord of eloquence, together with Indra the wielder of a thunderbolt, to Brahma the self-existent Lord and to the Lord of Fire eating the oblations! Let whatever words spoken by this monkey be true! Let them not be untrue!'

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे द्वात्रिंशः सर्गः ।।

Thus completes 32nd chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

33 Sarga 33 - त्रयस्त्रिंशः सर्ग

Seetha Antecedents To Hanuma

Introduction -

Stepping down from the tree, Hanuma approached Sita and asked her to clarify him whether she is the wife of Raama. Sita then starts to narrate her antecedents and the story of Raama along with circumstances under which she along with Raama and Lakshmana went to Dandaka forest as per the command of King Dasaratha. She also informs Hanuma about her snatching away of Ravana from the forest.

सोऽवतीर्य द्रुमात्तस्माद्विद्रुमप्रतिमाननः ।
विनीतवेषः कृपणः प्रणिपत्योपसृत्य च ।। ५-३३-१

ताम् अब्रवीन् महातेजा हनूमान् मारुत आत्मजः ।
शिरसि अञ्जलिम् आधाय सीताम् मधुरया गिरा ।। ५-३३-२

सः हनुमान्	=	that Hanuma	विद्रुम प्रति मान नः	=	with coral-coloured countenance	महा तेजा	=	very bright
मारुतात्मजः	=	and the so of wind-god	विनीत वेषः	=	with a humble look	कृपणः	=	and feeble
उपसृत्य	=	approached	ताम् सीताम्	=	that Sita	प्रणिपत्य	=	offered his salutation
आधाय	=	by keeping	अङ्गलिम्	=	his joined palms	शिरसि	=	on his head
अब्रवीत्	=	and spoke (the following)	मधुरया	=	sweet	गिरा	=	words.

That Hanuma, with coral-coloured face, very bright, the son of wind-god, wearing a humble and feeble look, approached Sita by stepping down from the tree and offered her his salutation by keeping his joined palms on his head and spoke the following sweet words:

का नु पद्म पलाश अक्षी क्लिष्ट कौशेय वासिनी ।
द्रुमस्य शाखाम् आलम्ब्य तिष्ठसि त्वम् अनिन्दिता ।। ५-३३-३

पद्म पलाशक्षि	=	O Lady with your eyes resembling lotus leaves!	क्लिष्ट कौशय वासिनि	=	wearing worn-out sila cloth	अनिन्दित	=	O the irreproachable one!
तिष्ठसि	=	you have stood	आलम्ब्य	=	taking by the hand	शाखाम्	=	a branch
द्रुमस्य	=	of the tree	कानु	=	who are you?			

'O Lady with your eyes resembling lotus leaves, wearing a worn out silken cloth! O, the irreproachable one! You have stood, holding by the hand a branch of the tree who are you?'

किम् अर्थम् तव नेत्राभ्याम् वारि स्रवति शोकजम् ।
पुण्डरीक पलाशाभ्याम् विप्रकीर्णम् इव उदकम् ।। ५-३३-४

वारि शोकजम्	=	tears of sorrow	स्रवति	=	are gushing down	तव	=	from you
नेत्राभ्याम्	=	eyes	उदकम्	=	as water	विप्रकिर्णम्	=	scattered down
पुण्डरीक पलाशाभ्याम्	=	from two lotus petals	किमर्थम्	=	why?			

'Tears of sorrow are gushing down from your eyes, as water is scattered down from two lotus-petals. Why?'

सुराणाम् असुराणाम् च नाग गन्धर्व रक्षसाम् ।
यक्षाणाम् किन्नराणाम् च का त्वम् भवसि शोभने ।। ५-३३-५

शोभने	=	O auspicious lady!	का	=	In whom	त्वम्	=	are you
भवसि	=	born	सुराणाम्	=	whether in celestials	असुराणाम् वा	=	or in ogres
नाग गन्धर्वरक्षसाम्	=	or in serpent-demons or in celestial musicians or in demons	यक्षाणाम्	=	or in semi-divine being	किन्नराणाम्	=	or in mythical beings.

'O auspicious lady! In whom are you born-whether in celestials or in ogres or in serpent-demons or in celestial musicians or in demons or in semi-divine beings or in mythical beings?'

का भवसि रुद्राणाम् मरुताम् वा वर आनने ।
वसूनाम् वा वर आरोहे देवता प्रतिभासि मे ।। ५-३३-६

वरानने	=	O Lovely faced woman!	का	=	who	भवसि	=	are
त्वम्	=	you	रुद्राणाम्	=	among eleven Rudras who	मरुताम् वा	=	or among Maruts the storm-gods
वसूनाम्	=	or among eight Vasus the beneficient gods?	वरारोहे	=	O handsome lady with fine hips!	मे	=	to me
प्रतिभासि	=	you appear	देवता	=	as a deity.			

'O lovely-faced woman! Who are you among eleven Rudras who bestow strength, or among Maruts the storm-gods or among eight Vasus the beneficent gods? O Handsome lady with fine hips! You appear to me as a deity.'

किम् नु चन्द्रमसा हीना पतिता विबुध आलयात् ।
रोहिणी ज्योतिषाम् श्रेष्ठा श्रेष्ठा सर्व गुण अन्विता ।। ५-३३-७

रोहिणीकिम्वा	=	Are you Rohini	श्रेष्ठ सर्व गुणान्विता	=	endowed with all excellent qualities	पतिता	=	fallen
विबुधालयात्	=	from heaven	हीना	=	left behind	चन्द्रमसा	=	by moon

श्रेष्ठा	=	excellent	ज्योतिषाम्	=	among stars.

'Are you Rohini, endowed with all the best qualities, fallen from heaven, left behind by moon and excellent among stars.'

कोपात् वा यदि वा मोहात् भर्तारम् असित ईक्षणा || ५-३३-८
वसिष्ठम् कोपयित्वा त्वम् न असि कल्याणि अरुन्धती ।

असितेक्षणे	=	O dark eyed lady!	त्वम् नासि	=	are you not	कल्याणी	=	the auspicious
अरुन्धति	=	Arundhati	कोपयित्वा	=	who irritated	वसिष्ठम्	=	the sage Vasishta
भर्तारम्	=	her husband	कोपाद्वा यदिवा	=	either by anger.			

'O dark-eyed lady! Are you not the auspicious Arundhati, who irritated her husband, Vasishta the sage either by anger or by error?'

को नु पुत्रः पिता भ्रात भर्ता वा ते सुमध्यमे || ५-३३-९
अस्माल् लोकात् अमुम् लोकम् गतम् त्वम् अनुशोचसि ।

सुमध्यमे	=	O the slender waisted lady!	त्वम्	=	you	अनुशोचसि	=	seem to be lamenting
गतम्	=	(about someone) who has gone	अस्मात्	=	from thus	लोकात्	=	world
अमुम् लोकम्	=	to the other world	ते	=	your	putraH	=	son
पिता	=	father	भ्राता	=	brother	भर्ता वा	=	or your husband?

'O the slender waisted lady! You seem to be lamenting over someone who died is he your son, or father or brother or husband.'

रोदनादतिनिःश्वासाद्भूमिसंस्पर्शनादपि || ५-३३-१०
न त्वाम् देवीमहम् मन्ये राज्ञः संज्ञावधारणात् ।

रोदनात्	=	for you lamenting	अतिनिः श्वासात्	=	for you long sighs	भूमि सम् स्पर्शनादपि	=	also for your touching of the earth
सम्ज्ञावधरणात्	=	for holding the signs	राज्ञः	=	of a king	अहम्	=	I
न मन्ये	=	do not think	त्वाम्	=	you	देवीम्	=	as a divine woman.

'You are lamenting. You are sighing a lot. You are touching the earth. You have royal insignia in you. According to these things, I do not consider you as a divine woman.'

व्यञ्जनानि हि ते यानि लक्षणानि च लक्षये || ५-३३-११
महिषी भूमि पालस्य राज कन्या असि मे मता ।

यानि	=	which	व्यङ्गनानि	=	marks on your person	ते लक्षणाम्च	=	and your form
लक्षये	=	I see (according to that)	मे	=	to me	मता	=	(your are) believed to be
महिषी	=	a queen	भूमिपालस्य	=	of an emperor	राज कन्याच	=	and a king's daughter.

'Based on the marks on your person and your bodily characteristics, I believe you to be a queen of an emperor and the daughter of a king.'

रावणेन जन स्थानात् बलात् अपहृता यदि ।। ५-३३-१२
सीता त्वम् असि भद्रम् ते तन् मम आचक्ष्व पृच्छतः ।

असि यदि त्वम्	=	If you	सीता	=	are Sita	अपहृता	=	stolen
बलात्	=	by force	रावणेन	=	by Ravana	जनस्थानात्	=	from Janasthana
आचक्ष्य	=	tell	तत्	=	it	मम	=	to me
पृच्छतः	=	who is asking	भद्रम् ते	=	if you please.'			

'If you are Sita stolen per force by Ravana from Janasthana, tell it to me who is asking if you please!'

यथा हि तव वैदैन्यम् रूपम् चाप्यतिमानुषम् ।। ५-३३-१३
तपसा चान्वितो वेषस्त्वं राममहिषी ध्रुवम् ।

यथा	=	according to	तव	=	your	दैन्यम्	=	miserable state
रूपम् च	=	the (beautiful) figure	अतिमानुषम्	=	which is super-human	वेषः	=	your costume
अन्वितः	=	endowed with	तपसा	=	austerity	ध्रुवम्	=	surely
त्वम्	=	you are	राम महिषी	=	Raama's wife.'			

'According to your miserable state, the super-human beautiful figure and your costume endowed with austerity, surely you are Raama's wife.'

सा तस्य वचनम् श्रुत्वा राम कीर्तन हर्षिता ।। ५-३३-१४
उवाच वाक्यम् वैदेही हनूमन्तम् द्रुम आश्रितम् ।

श्रुत्वा	=	hearing	तस्य	=	his	वचनम्	=	words
सा वैदेही	=	that Sita	राम कीर्थन हर्षिता	=	was delighted of Raama's mention	उवाच	=	and spoke
वाक्यम्	=	(the following) words	हनुमन्तम्	=	to Hanuma	द्रुमाश्रितम्	=	who was dwelling on a tree.

Hearing his words, Sita was delighted of Raama's mention and spoke the following words to Hanuma, who was dwelling on a tree.

पृथिव्यां राजसिंहानां मुख्यस्य विदितात्मनः ।। ५-३३-१५
स्नुषा दशरथस्याहम् शत्रुसैन्यप्रतापिनः ।

अहम्	=	I	स्नुषा	=	am the daughter-in-law	दशरथस्य	=	of Dasaratha
मुख्यस्य	=	the eminent	राज सिम्हानाम्	=	among the excellent kings	पृथि व्याम्	=	on earth
विदितात्मनः	=	who understands the nature of the spirit	शत्रुसैन्य प्रतापिनः	=	and who torments the army of the adversary.			

'I am the daughter-in-law of Dasaratha, eminent among the excellent kings on earth, who understands the nature of the spirit and who torments the army of the adversary.'

दुहिता जनकस्य अहम् वैदेहस्य महात्मनः || ५-३३-१६
सीता च नाम नाम्ना अहम् भार्या रामस्य धीमतः ।

अहम्	=	I	दुहिता	=	am the daughter	जनकस्य	=	of Janaka
वैदेहस्य	=	the king of Videha kingdom	महात्मनः	=	having a noble nature Sita	नाम्ना	=	by name
भार्या	=	and wife	रामस्य	=	of Raama	धीमतः	=	the wise man.

'I am the daughter of the noble-natured Janaka, the king of Videha kingdom. I am know.

समा द्वादश तत्र अहम् राघवस्य निवेशने || ५-३३-१७
भुन्जाना मानुषान् भोगान् सर्व काम समृद्धिनी ।

अहम्	=	I (stayed)	तत्र	=	there	राघवस्य	=	in Raama's
निवेशने	=	house	द्वादश	=	for twelve	समाः	=	years
भुञ्जाना	=	enjoying	भोगान्	=	the worldly pleasures	मानुषान्	=	belonging to mankind
सर्वकाम समृद्धिनी	=	and fulfilling all the desires.						

'I stayed in Raama's house there for twelve years, enjoying the worldly pleasures belonging to human kind and fulfilling all my desires.'

ततः त्रयोदशे वर्षे राज्येन इक्ष्वाकु नन्दनम् || ५-३३-१८
अभिषेचयितुम् राजा स उपाध्यायः प्रचक्रमे ।

ततः	=	thereafter	त्रयोदशे वर्षे	=	in the thirteenth year	राजा	=	the king Dasaratha
सोपाध्यायः	=	along with his preceptors	प्रचक्रमे	=	started	अभिषेचयितुम्	=	to anointment
राज्येन	=	of the kingdom	इक्ष्वाकुनन्दनम्	=	to Raama	a celebrity of Ikshvaku dynasty.		

'Thereafter, in the thirteenth year, King Dasaratha along with his preceptors started to perform anointment of the kingdom to Raama, a celebrity of Ikshvaku dynasty.'

तस्मिन् सम्भ्रियमाणे तु राघवस्य अभिषेचने ।। ५-३३-१९
कैकेयी नाम भर्तारम् देवी वचनम् अब्रवीत् ।

तस्मिन्	= (While) that	अभिषेचने	= anointment	राघवस्य	= of Raama
सम्भ्रियमाणे	= was being arranged	देवी	= a queen	कैकेयी नाम	= called Kaikeyi
अब्रवीत्	= spoke	वचनम्	= the (following) words	भर्तारम्	= to Dasaratha
her husband.					

'While that anointment of Raama was being arranged, a queen called Kaikeyi spoke the following words to Dasaratha, her husband.

न पिबेयम् न खादेयम् प्रत्यहम् मम भोजनम् ।। ५-३३-२०
एष मे जीवितस्य अन्तो रामो यदि अभिषिच्यते ।

रामः यदि अभिषिच्यते	= If Raama gets anointed	न पिबेयम्	= I shall not drink water	न खादेयम्	= I shall not eat
मम	= my	भोजनम्	= food	प्रत्यहम्	= daily
एषः	= this is	अन्तः	= the end	मे	= to my
जीवितस्य	= life.				

'If Raama gets anointed for the kingdom, from now onwards, I shall neither drink water nor take my food daily. This is the end to my life.'

यत् तत् उक्तम् त्वया वाक्यम् प्रीत्या नृपति सत्तम ।। ५-३३-२१
तच् चेन् न वितथम् कार्यम् वनम् गच्छतु राघवः ।

नृपतिसत्तम	= O the excellent king!	यत्	= which	तत् वाक्यम्	= that word
उक्तम्	= was uttered	त्वया	= by you	प्रीत्या	= with affection
तत् यदि	= and if that	न कार्यम्	= for waste	राघवः	= (let) Raama
गच्चतु	= go	वनम्	= to the forest.		

'O the excellent king! If that word of pledge was uttered affectionately by you and if it is not going to be a waste, let Raama go to the forest.'

स राजा सत्य वाग् देव्या वर दानम् अनुस्मरन् ।। ५-३३-२२
मुमोह वचनम् श्रुत्वा कैकेय्याः क्रूरम् अप्रियम् ।

श्रुत्वा	= hearing	क्रूरम्	= the cruel	अप्रियम्	= and the disagreeable
वचनम्	= words	कैकेय्याः	= of Kaikeyi	अनुस्मरम्	= and recollecting
वरदानम्	= the boon given	देव्याः	= to the queen	सः राजा	= that king

सत्यराक्	=	who was true to his word	मुमोह	=	became unconscious.

'Hearing the cruel and the disagreeable words of Kaikeyi and recollecting the boon given to the queen, King Dasaratha who was true to his word, fell unconscious.

ततः तु स्थविरो राजा सत्य धर्मे व्यवस्थितः ।। ५-३३-२३
ज्येष्ठम् यशस्विनम् पुत्रम् रुदन् राज्यम् अयाचत ।

ततः	=	then	स्थविरः	=	the aged	राजा	=	king
व्यवस्थितः	=	who was firmly established	सत्ये	=	in truth	धर्मे	=	and righteousness
रुदन्	=	while weeping	अयाचत्	=	asked for	राज्यम्	=	the kingdom
यशस्विनम्	=	from his illustrious	ज्येष्ठम्	=	eldest	पुत्रम्	=	son.

'Then, the aged king, who was firmly established in truth and righteousness, regretfully asked his illustrious eldest son to give back the kingdom, which he bestowed him earlier.'

स पितुः वचनम् श्रीमान् अभिषेकात् परम् प्रियम् ।। ५-३३-२४
मनसा पूर्वम् आसाद्य वाचा प्रतिगृहीतवान् ।

श्रीमान्	=	the glorious	सः	=	that Raama	पूर्वम्	=	first
आसाद्य	=	admitted	पितुः	=	his father's	वचनम्	=	words
मनसा	=	in mind	परम् प्रियम्	=	more dearer	अभिषेकात्	=	than his anointment to the kingdom
प्रतिगृहीतवान्	=	and accepted (them)	वाचा	=	with his word.			

'That glorious Raama first admitted his father's words in mind, considering them more dearer than his anointment to the kingdom and accepted them with his word.'

दद्यान् न प्रतिगृह्णीयान् न ब्रूयत् किंचित् अप्रियम् ।। ५-३३-२५
अपि जीवित हेतोः हि रामः सत्य पराक्रमः ।

रामः	=	Raama	सत्य पराक्रमः	=	the truly courageous man	दद्यात्	=	(always) gives (to others)
न प्रतिगृह्णीयान्	=	and does not take (from others)	न ब्रूयात्	=	(He) does not speak	किम्चित्	=	even a little
अप्रियम्	=	of disagreeable word	अपि जीवित हेतोर्वा	=	even for the cause of his life.			

'The truly courageous Raama always gives anything to others and does not take anything from others. He does not speak just a little of a disagreeable word even for the cause of his life.'

स विहाय उत्तरीयाणि महाअर्हाणि महायशाः ।। ५-३३-२६
विसृज्य मनसा राज्यम् जनन्यै माम् समादिशत् ।

विहाय	=	leaving behind	महार्हाणि	=	greatly valuable	उत्तरीयाणि	=	outer garments (and wearing garments made of bark)
सः	=	that Raama	महायशाः	=	the highly illustrious one	विसृज्य	=	gave up
राज्यम्	=	his kingdom	मनसा	=	intentionally	समादिशत्	=	(and) assigned
माम्	=	me	जनन्यै	=	to his mother.			

'Leaving behind his greatly valuable outer garments and wearing garments made of bark, that highly illustrious Raama gave up his kingdom willingly and assigned me to his mother.'

सा अहम् तस्य अग्रतः तूर्णम् प्रस्थिता वन चारिणी ।। ५-३३-२७
न हि मे तेन हीनाया वासः स्वर्गे अपि रोचते ।

हीनायाः	=	bereft	तेन	=	of him	वासः	=	dwelling
स्वर्गेऽपि	=	even in heaven	न रोचते हि	=	does not indeed give pleasure	सा अहम्	=	I as such
वन चारिणी	=	(decided) to proceed to the forest	तूर्णम्	=	and soon	प्रस्थिता	=	was ready to start
अग्रतः	=	(even) ahead	तस्य	=	of that Raama.			

'To me bereft of him, residing even in heaven does not indeed give pleasure. I, as such, decided to proceed to the forest and soon was ready to start even ahead of Raama.'

प्राग् एव तु महाभागः सौमित्रिः मित्र नन्दनः ।। ५-३३-२८
पूर्वजस्य अनुयात्रा अर्थे द्रुम चीरैः अलम्कृतः ।

सौमित्रिः	=	Lakshmana	महाभागः	=	the illustrious man	मित्र नन्दनः	=	the rejoice of his friends
अनुयात्रार्थे	=	for the purpose of following	पूर्वजस्य	=	of his elder brother	अलम्कृतः	=	adorned
प्रागेव	=	even before (me).						

'Adorned with clothes of bark, the illustrious Lakshmana, the rejoice of his friends, got ready to follow his elder brother even before (me).'

ते वयम् भर्तुः आदेशम् बहु मान्य दृढ व्रताः ।। ५-३३-२९
प्रविष्टाः स्म पुरात् दृष्टम् वनम् गम्भीर दर्शनम् ।

बहुमान्य	=	obeying respectfully	आदेशम्	=	the command	भर्तुः	=	of Lord Dasaratha
वयम्	=	we	ते	=	as such	दृढव्रताः	=	firm in our resolution
प्रविष्टाः स्म	=	entered	वनम्	=	the forest	अदृष्टम्	=	not seen
पुरा	=	before	गम्भीर दर्शनम्	=	with its deep and profound appearance.			

'Obeying respectfully the command of Lord Dasaratha, we as such with a firm resolution, entered the forest, which we have never seen before and which was deep and profound in appearance.'

वसतो दण्डक अरण्ये तस्य अहम् अमित ओजसः || ५-३३-३०
रक्षसा अपहृता भार्या रावणेन दुरात्मना ।

अहम्	=	I	भार्या	=	the wife	तस्य	=	of Raama
अमितौजसः	=	of great vigour	वसतः	=	dwelling	दङ्डकारण्य	=	in the forest of Dandaka
अपहृता	=	was taken away	रावणेन	=	by Ravana	रक्षसा दुरात्मना	=	the evil-minded demon.

While Raama of great vigour was dwelling in the forest of Dandaka, the evil-minded demon, Ravana took me, Raama's wife, away.'

द्वौ मासौ तेन मे कालो जीवित अनुग्रहः कृतः || ५-३३-३१
ऊर्ध्वम् द्वाभ्याम् तु मासाभ्याम् ततः त्यक्ष्यामि जीवितम् ।

मे	=	to me	द्वौ	=	two	मासौ	=	months
जीवितानुग्रहः	=	of favour of survived	कृतः	=	have been given	तेन	=	by him
ततः	=	for that reason	ऊर्ध्वम्	=	after	द्वाभ्याम्	=	two
मासाभ्याम्	=	months	त्यक्ष्यामि	=	I shall give up	जीवितम्	=	my life.

'A period of two months of survival-benefit has been given to me by him. For that reason, after the said two months, I shall give up my life.'

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे त्रयस्त्रिंशः सर्गः ||

Thus completes 33rd chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

34 Sarga 34 - चतुस्त्रिंशः सर्ग

Hanuma Reveals Himself To Be A Messenger Of

Introduction -

Hearing the words of the grief-stricken Sita, Hanuma reveals himself to be a messenger of Raama and repeats the enquiries made by Raama, Lakshmana and Sugreeva. Sita, however, suspects Hanuma to be Ravana in disguise and chides him when Hanuma approaches nearer to her. Sita then asks Hanuma to describe the good qualities of Raama. Hanuma on his part discloses to her his actuality as a minister of Sugreeva and tells the important qualities of Raama. He requests her to have faith in his words.

तस्याः तत् वचनम् श्रुत्वा हनूमान् हरि यूथपः ।
दुह्खात् दुह्ख अभिभूतायाः सान्तम् उत्तरम् अब्रवीत् ।। ५-३४-१

श्रुत्वा	=	hearing	तत्	=	that	वचनम्	=	speech
तस्याः	=	of that Sita	दुःखात् दुःखाभिभूतयाः	=	who was overthrown from one grief to another	हनुमान्	=	Hanumaan
हरिपुङ्गवः	=	the best of monkeys	अब्रवीत्	=	spoke	सान्त्वम्	=	in a kindly and affectionate
उत्तरम्	=	reply.						

Hearing those words of Sita who was overthrown from one grief to another, Hanuma the best of monkeys gave the following reply in a kindly and affectionate manner.

अहम् रामस्य संदेशात् देवि दूतः तव आगतः ।
वैदेहि कुशली रामः त्वाम् च कौशलम् अब्रवीत् ।। ५-३४-२

देवी	=	O princess	वैदेहि	=	Sita the daughter of the king of Videha Kingdom!	अहम्	=	I
आगतः	=	have come	तव दूतः	=	as your messenger	रामस्य सन्देशात्	=	on the direction of Raama
कुसली	=	the virtuous	रामः	=	Raama	अब्रवीत्	=	enquired
त्वाम्च कुशलम्	=	about your welfare too.						

'O Sita the daughter of the king of Videha Kingdom! I have come here as your messenger on Raama's directions. The virtuous Raama enquired about your welfare too.'

यो ब्राह्मम् अस्त्रम् वेदान् च वेद वेदविदाम् वरः ।
स त्वाम् दाशरथी रामो देवि कौशलम् अब्रवीत् ।। ५-३४-३

देवी	=	O divine lady!	सः	=	such	रामः	=	Raama
दाशरथिः	=	the son of Dasaratha	यः	=	who	वरः	=	is excellent
वेद विदाम्	=	among the knower of Veda	वेद	=	and who knows	ब्रह्मम् अस्त्रम्	=	Brahma's missile (a mythical weapon which deals infallible destruction)
वेदाम्श्च	=	and Vedas the sacred knowledge	अब्रवीत्	=	enquired	त्वाम्	=	you
कौशलम्	=	about your welfare.						

'O Divine Lady! Raama the son of Dasaratha, who is excellent among the knowers of Veda and who knows Brahma's missile (a mythical weapon which deals infallible destruction) and Vedas the sacred knowledge, enquired about your welfare.'

लक्ष्मणः च महातेजा भर्तुः ते अनुचरः प्रियः ।
कृतवान् शोक सम्तप्तः शिरसा ते अभिवादनम् ।। ५-३४-४

लक्ष्मणश्च	=	also Lakshmana	महातेजाः	=	having a great splendour	प्रियः	=	the favourite brother
अनुचरः	=	and the follower	ते भर्तुः	=	of your husband	शोक सन्तप्तः	=	tormented with grief
कृतवान्	=	performed	ते अभिवादनम्	=	salutation to you	शिरसा	=	with his head.

'Also the greatly splendourous Lakshmana, the favourite brother and the follower of your husband, himself tormented with grief, performed salutation to you by bowing his head.'

सा तयोः कुशलम् देवी निशम्य नर सिम्हयोः ।
प्रीति सम्हृष्ट सर्व अन्गी हनूमान्तम् अथ अब्रवीत् ।। ५-३४-५

निशम्य	=	hearing	तयोः	=	that	कुशलम्	=	(news of) welfare
नरसिम्हयोः	=	of Raama and Lakshmana the excellent among men	सा देवी	=	that divine lady Sita	प्रीति सम्हृष्ट सर्वाण्गी	=	with all her limbs thrilled with joy
अथ	=	then	अब्रवीत्	=	spoke	हनुमन्तम्	=	to Hanuma (as follows).

Hearing that news of welfare of Raama and Lakshmana the excellent of men, the divine lady, with all her limbs thrilled with joy, spoke to Hanuma (as follows):

कल्याणी बत गथा इयम् लौकिकी प्रतिभाति मे ।
एहि जीवन्तम् आनदो नरम् वर्ष शतात् अपि ।। ५-३४-६

आनन्दः	=	joy	एति	=	rushes	jiivantam	=	to surviving

नरम्	= man	वर्षशतादपि	= even though (it be) at the end of a hundred years	इयम्	= this
लौकिकीर्	= wordly	गाथा	= adage	प्रतिभाति	= appears
कल्याणि	= auspicious				
मा	= to me.				

' 'Joy rushes to surviving man even though (it be) as the end of a hundred years' - this popular adage appears true and and auspicious for me.'

तयोः समागमे तस्मिन् प्रीतिः उत्पादिता अद्भुता ।
परस्परेण च आलापम् विश्वस्तौ तौ प्रचक्रतुः ।। ५-३४-७

तस्मिन्	= In that Hanuma	समागते	= who approached (her)	अद्भुता	= a wonderful
प्रीतिः	= friendly disposition	उत्पादिता	= was brought forth	तया	= by her
तौ	= the two of them	विश्वस्तौ	= with full of confidence	चक्रतुः	= made
आलापम्च	= conversation	परस्परेण	= with each other.		

Sita showed wonderful friendly disposition towards Hanuma who approached her. Both of them also conversed with each other in full confidence.

तस्याः तत् वचनम् श्रुत्वा हनूमान् हरि यूथपः ।
सीतायाः शोक दीनायाः समीपम् उपचक्रमे ।। ५-३४-८

श्रुत्वा	= hearing	तत्	= that	वचनम्	= reply
तस्याः	= of that	सीतायाः	= Sita	शोक दीनयाः	= who was afflicted with
हनुमान्	= Hanuma	हरि यूथपः	= the army-chief of monkeys	उपचक्रमे	= endeavoured to draw
समीपम्	= nearer (to her).				

Hearing that reply of Sita who was afflicted with grief, Hanuma the army-chief of monkeys endeavoured to draw nearer to her.

यथा यथा समीपम् स हनूमान् उपसर्पति ।
तथा तथा रावणम् सा तम् सीता परिशन्कते ।। ५-३४-९

यथा यथा	= in as much as	सः हनुमान्	= that Hanuma	उपसर्पति	= drew
समीपम्	= nearer to her	तथा तथा	= in so much way	सा सीता	= that Sita
परिशङ्कते	= suspected	तम्	= him	रावणम्	= as Ravana.

In as much as that Hanuma drew nearer to her, in the same way, that Sita suspected him as Ravana.

अहो धिग् धिग् कृतम् इदम् कथितम् हि यत् अस्य मे ।
रूप अन्तरम् उपागम्य स एव अयम् हि रावणः ।। ५-३४-१०

अहो धिक्	=	O shame!	मे दुष्कृतम्	=	It was my guilt	कथितम्	=	to tell
अस्य	=	him	इदम्	=	(all) this	अयम्	=	he
सः रावणः हि	=	is indeed that Ravana	उपागम्य	=	who obtained	रूपान्तरम्	=	another guise.

'O shame! It was my guilt to tell him all this to him. He is indeed that Ravana, who obtained another guise.'

ताम् अशोकस्य शाखाम् सा विमुक्त्वा शोक कर्शिता ।
तस्याम् एव अनवद्य अन्गी धरण्याम् समुपाविशत् ।। ५-३४-११

सा	=	that Sita	अनवद्याङ्गी	=	having faultless limbs	विमुक्त्वा	=	leaving
ताम्	=	that	शाखाम्	=	branch	अशोकस्य	=	of Ashoka tree
शोक कर्शिता	=	and emaciated with grief	समुपाविशत्	=	sat down	तस्याम् धरण्यामेव	=	on that floor itself.

That Sita, having faultless limbs, leaving that branch of Ashoka tree and as emaciated with grief, sat down on that ground itself.

हनुमानपि दुःखार्तां तां दृष्ट्वा भयमोहिताम् ।
अवन्दत महाबाहुः ततः ताम् जनक आत्मजाम् ।। ५-३४-१२
सा च एनम् भय वित्रस्ता भूयो न एव अभ्युदैक्षत ।

दृष्ट्वा	=	seeing	ताम्	=	her	दुःखार्तम्	=	afflicted with grief
भय मोहितम्	=	and deluded with fear	हनुमानपि	=	also Hanuma	महाबाहुः	=	the grea armed
ततः	=	then	अवन्दत	=	saluted	ताम् जनकात्मजम्	=	that Sita
सा च	=	she too	भय वित्रस्ता	=	trembling with fear	ना अभ्युदैक्षत	=	did not look towards
एनम्	=	him	भूयः	=	again.			

Seeing Sita afflicted with grief and deluded with fear, the great armed Hanuma also then simply saluted her. She too, trembling with fear, did not look towards him again.

तम् दृष्ट्वा वन्दमानम् तु सीता शशि निभ आनना ।। ५-३४-१३
अब्रवीत् दीर्घम् उच्छ्वस्य वानरम् मधुर स्वरा ।

सीता	=	Sita	शशिनिभानना	=	with her countenance resmbling the moon	दृष्ट्वा	=	seeing
तम्	=	him	वन्दमानम्	=	saluting her	उच्छ्वस्य	=	sighed
दीर्घम्	=	deeply	अब्रवीत्	=	and spoke	वानरम्	=	to Hanuma
मधुर स्वरा	=	in a sweet-sounding voice (as follows):						

Sita, with her countenance resembling the moon, seeing Hanuma saluting her, had a deep sigh and spoke to Hanuma in a sweet-sounding voice (as follows)

मायाम् प्रविष्टो मायावी यदि त्वम् रावणः स्वयम् ।। ५-३४-१४
उत्पादयसि मे भूयः सम्तापम् तन् न शोभनम् ।

त्वम् रावणः यदि	=	If you are Ravana	प्रविष्टः	=	who made use of	मायाम्	=	an illusive guise
स्वयम्	=	and yourself	मायावी	=	a conjurer	उत्पादयसि	=	you are causing
भूयः	=	a further	सम्तापम्	=	agony	मे	=	to me
तत्	=	that	न शोभनम्	=	is not good.			

'If you are Ravana, who made use of an illusive guise and yourself a conjurer, you are causing me a further agony. It is no good.'

स्वम् परित्यज्य रूपम् यः परिव्राजक रूपधृत् ।। ५-३४-१५
जन स्थाने मया दृष्टः त्वम् स एव असि रावणः ।

यः रावणः	=	which Ravana	परित्यज्य	=	leaving	स्वम् ruu-pam	=	his real form
दृष्टः	=	was seen	मया	=	by me	परिव्राजकरूपवान्	=	in the guise of a vagrant religious mendicant
जनस्थाने	=	in Janasthana	स एव	=	that Ravana indeed	त्वम् असि	=	you are.

'You are indeed the same Ravana, who, abandoning your real form, appeared to me in the guise of a vagrant religious mendicant in Janasthana.'

उपवास कृशाम् दीनाम् काम रूप निशा चर ।। ५-३४-१६
सम्तापयसि माम् भूयः सम्तापम् तन् न शोभनम् ।

निशाचर	=	O demon	कामरूप	=	who can assume any form at will!	तत्	=	It
शोभनम् न	=	is not good	सन्तापयसि सम्तापम्	=	that you are causing any	भूयः	=	again
माम्	=	to me	उपवासकृशाम्	=	who is emaciated by fasting	दीनाम्	=	and very miserable.

'O demon who can assume any form at your will! It is no good that again you are causing agony to me, emaciated because of fasting and feeling very miserable.'

अथवा नैतदेवं हि यन्मया परिशङ्कितम् ।। ५-३४-१७
मनसो हि मम प्रीतिरुत्पन्ना तव दर्शनात् ।

अथवा	=	otherwise	यत्	=	whatever	परिशङ्कितम्	=	is suspected
मया	=	by me	एतत्	=	that	न हि	=	is not indeed
एवम्	=	so	मम मनसः	=	in my mind	प्रीतिः	=	a pleasurable sensation

उत्पन्ना हि	= occurred indeed	तव दर्शनात्	= by reason of your audience.		

'Otherwise, whatever is suspected by me is not indeed true because in my mind, a pleasurable sensation indeed occurred by reason of your audience.'

यदि रामस्य दूतः त्वम् आगतो भद्रम् अस्तु ते ।। ५-३४-१८
पृच्छामि त्वाम् हरि श्रेष्ठ प्रिया राम कथा हि मे ।

त्वम् आगतः यदि	= if you have come	रामस्य दूतः	= as Raama's messenger	अस्तु ते	= may you be
भद्रम्	= blessed	हरिश्रेष्ठ	= O the best of monkeys!	मे	= to me
राम कथा	= Raama's anecdote	पिया हि	= is indeed pleasurable	पृच्छामि	= (hence) I am asking
त्वाम्	= you (to narrate it).				

'If you have come as Raama's messenger, may you be blessed! O the best of monkeys! Raama's anecdote is very pleasurable for me. Hence, I am requesting you to narrate it.'

गुणान् रामस्य कथय प्रियस्य मम वानर ।। ५-३४-१९
चित्तम् हरसि मे सौम्य नदी कूलम् यथा रयः ।

वानर	= O monkeys!	कथय	= Narrate	गुणान्	= the qualities
प्रीयस्य रामस्य	= of my beloved Raama	सौम्य	= O gentle one!	हरसि	= you are eroding
मे चित्तम्	= my mind	रयः यथा	= as a rapid course of steram	nadii kuulam	= (erodes) a river-bank.

'O monkey! Narrate the qualities of my beloved Raama. O gentle one! You are eroding my mind as a rapid course of stream erodes a river bank.'

अहो स्वप्नस्य सुखता या अहम् एवम् चिर आहृता ।। ५-३४-२०
प्रेषितम् नाम पश्यामि राघवेण वन ओकसम् ।

या हम्	= I who	चिराहृता	= was taken away long ago	पश्यामि	= is seeing
वनौकसम्	= a monkey	प्रेषितम् नाम्	= sent	राघवण	= by Raama
एवम् सप्नस्य	= in this way = of this dream!.	अहो	= Alas!	सुखता	= how delightful

'I, who was taken away long ago, is seeing a monkey sent by Raama in this way. Alas! How delightful this dream is!'

स्वप्नेऽपि यद्यहम् वीरं राघवम् सहलक्ष्मणम् ।। ५-३४-२१
पश्येयम् नावसीदेयम् स्वप्नोऽपि मम मत्सरी ।

अहम् पश्येयम् यदि	=	If I have seen	राघवम्	=	Raama	वीरम्	=	the eminent man
सह लक्ष्मणम्	=	along with Lakshmana	न अवसीदेयम्	=	I would not have disheartened	मम	=	in my case
स्वप्नोऽपि	=	even the dream	मत्सरी	=	is wicked.			

'If I have seen the eminent Raama together with Lakshmana, I would not have disheartened. In my case, even my dream is wicked!'

न अहम् स्वप्नम् इमम् मन्ये स्वप्ने दृष्ट्वा हि वानरम् ।। ५-३४-२२
न शक्यो अभ्युदयः प्राप्तुम् प्राप्तः च अभ्युदयो मम ।

अहम्	=	I	न मन्ये	=	do not deem	इमम्	=	it
स्वप्नम्	=	as a dream	दृष्ट्वा	=	seeing	वानरम्	=	a monkey
स्वप्ने	=	in a dream	न शक्यः	=	is not fit	प्राप्तुम्	=	to get
अभ्युदयम्	=	prosperity	अभ्युदयः	=	(But) prosperity	प्राप्तश्च	=	has come
मम	=	to me.						

'I do not deem it as a dream. Seeing a monkey in a dream does not bring about prosperity But prosperity has come to me!'

किम् नु स्याच् चित्त मोहो अयम् भवेत् वात गतिः तु इयम् ।। ५-३४-२३
उन्मादजो विकारो वा स्यात् इयम् मृग तृष्णिका ।

स्यात् किम् नु	=	how possibly	अयम्	=	is it	चित्त मोहः	=	a delusion of my mind?
iyan bhavet	=	is it the impending	वातगतिः	=	course of a flatulence?	विकारो वा	=	or change of mental condition
उन्मादज	=	born out of madness?	स्यातियम्	=	is it a looming	मृगतृष्णिका	=	mirage?

'How possibly is it a delusion of my mind? Is it an impending course of flatulence or changing mental condition of madness? Is it a looming mirage?'

अथवा न अयम् उन्मादो मोहो अपि उन्माद लक्ष्मणः ।। ५-३४-२४
सम्बुध्ये च अहम् आत्मानम् इमम् च अपि वन ओकसम् ।

अथवा	=	Otherwise	अयम्	=	It	न उन्मादः	=	is neither a madness
मोहोऽपि	=	nor even a delusion	उन्माद लक्षणः	=	which is a symptom of madness	अहम्	=	I
सम्बुध्ये	=	am knowing	आत्मानम्	=	about myself	इमम् वनोन्कसम्	=	and this monkey.

'Otherwise, it is neither madness nor even a delusion, which is a symptom of madness. Because I am knowing about myself as also about this monkey.'

इति एवम् बहुधा सीता सम्प्रधार्य बल अबलम् || ५-३४-२५र
क्षसाम् काम रूपत्वान् मेने तम् राक्षस अधिपम् ।

इत्येवम्	=	thus	सम्प्रधार्य	=	deliberating upon	बलाबलम्	=	the strengths and weaknesses
बहुधा	=	in several ways	सीत	=	Sita	मने	=	thought
तम्	=	him	राक्षसाधिपम्	=	as Ravana	कामरूपत्वात्	=	as they can change their forms at will.

Thus deliberating upon the strengths and weaknesses in several ways, Sita finally imagined him to be Ravana, as demons can change their forms at will.

एताम् बुद्धिम् तदा कृत्वा सीता सा तनु मध्यमा || ५-३४-२६
न प्रतिव्याजहार अथ वानरम् जनक आत्मजा ।

तदा	=	then	सा	=	that	तनुमध्यमा	=	slender waisted
सीता	=	Sita	जनकात्मजा	=	the daughter of Janaka	एताम् बुद्धिम् कृत्वा	=	thus having made up her mind
न प्रतिव्याजहार	=	did not reply in return	वानरम्	=	to Hanuma	अथ	=	thereafter.

Then, that slender waisted Sita, the daughter of Janaka, thus having made up her mind, did not reply in return anything further to Hanuman.

सीतायाः चिन्तितम् बुद्ध्वा हनूमान् मारुत आत्मजः || ५-३४-२७
श्रोत्र अनुकूलैः वचनैः तदा ताम् सम्प्रहर्षयत् ।

बुद्ध्वा	=	understanding	चिन्तितम्	=	the contemplation	सीतायाः	=	of Sita
हनुमान्	=	Hanuma	मारुतात्मजः	=	the son of wind-god	तदा	=	then
सम्प्रहर्षयत्	=	brought about a great joy	ताम्	=	in her	वचनैः	=	with his words
श्रोत्रानुकूलैः	=	favourable to her ears.						

Understanding the contemplation of Sita, Hanuma the son of wind-god then brought about a great joy in her with his words most favourable to her ears (as follows):

आदित्य इव तेजस्वी लोक कान्तः शशी यथा || ५-३४-२८
राजा सर्वस्य लोकस्य देवो वैश्रवणो यथा ।
विक्रमेण उपपन्नः च यथा विष्णुः महायशाः || ५-३४-२९

तेजस्वी	=	(Raama) has a great splendour	आदित्य इव	=	like that of the sun	लोक कान्तः	=	pleasing to all
शसीयथा	=	like the moon	राजा	=	lord	सर्वस्य	=	to the entire
लोकस्य	=	world	देवो वैश्रवणो यथा	=	like Kubera the lord of wealth	महायशाः	=	greatly renowned
विष्णुः यथा	=	like Vishnu	उपपन्नश्च	=	and endowed with	विक्रमेण	=	valour.

'Raama has a great splendour like that of the sun. He is pleasing to all like the moon. As Kubera the Lord of wealth, he is a lord to the entire world. Like Vishnu, he is greatly renowned and endowed with valour.'

सत्य वादी मधुर वाग् देवो वाचस्पतिः यथा ।
रूपवान् सुभगः श्रीमान् कन्दर्प इव मूर्तिमान् ।। ५-३४-३०

सत्यवादी	=	(Raama) is a speaker of truth	देवः वाचस्पतिर्यथा	=	like lord Brihaspati	मधुरवाक्	=	he has a sweet voice
रूपवान्	=	a handsome man	सुभगः	=	possessing good fortune	श्रीमान्	=	and royal dignity
कन्दरः इव	=	He is like Manmadha the Lord of love	मूर्तिमान्	=	personified himself.			

'Raama is a speaker of truth. Like Lord Brihaspati, he has a sweet voice. He is a handsome man, possessing good fortune and a royal dignity. He is a personified Manmadha, the lord of love.'

स्थान क्रोध प्रहर्ता च श्रेष्ठो लोके महारथः ।
बाहुच् चायाम् अवष्टब्धो यस्य लोको महात्मनः ।। ५-३४-३१

स्थान क्रोधः	=	(Raama) gets anger at the right time	प्रहर्ताच	=	He strikes a befitting person	श्रेष्ठः	=	he is an excellent
महारथः	=	chariot-warrior	यस्य	=	in which	बाहु च्छायाम्	=	shelter of arms
महात्मनः	=	of the high-souled man	लोकः	=	the world	अवस्टब्धः	=	is resting on.

'Raama gets anger only at right time. He strikes a befitting person at a right time. He is an excellent chariot-warrior. The world is resting under the shelter of arms of this high souled man.'

अपकृश्य आश्रम पदान् मृग रूपेण राघवम् ।
शून्ये येन अपनीता असि तस्य द्रक्ष्यसि यत् फलम् ।। ५-३४-३२

येन	=	by which Ravana	मृगरूपेण	=	by means of an illusory antelope	राघवम्	=	Raama
अपकृष्य	=	was taken far away	अप्रनीता असि	=	you were stolen	शून्ये आश्रम् पदात्	=	from a deserted hermitage
यत्	=	which	फलम्	=	consequence	तस्य	=	to such Ravana

द्रक्ष्यसि	=	you will see (later).

'Showing an illusory antelope, Ravana detracted Raama and took you away from a deserted hermitage. You will see later, the consequence Ravana will get for this act.'

नचिरात् रावणम् सम्ख्ये यो वधिष्यति वीर्यवान् ।
रोष प्रमुक्तैः इषुभिः ज्वलद्भिः इव पावकैः ।। ५-३४-३३

तेन अहम् प्रेषितो दूतः त्वत् सकाशम् इह आगतः ।
त्वत् वियोगेन दुह्ख आर्तः स त्वाम् कौशलम् अब्रवीत् ।। ५-३४-३४

यः वीर्यवान्	=	which valiant Raama	अचिरात्	=	soon	वधिष्यति	=	is going to kill
रावणम्	=	Ravana	सम्ख्ये	=	in battle	इषुभिः	=	with arrows
ज्वलद्भिः	=	strongly shining	पावकैः इव	=	like sparkles	रोष प्रमुक्तैः	=	released with anger
तेन	=	by the same Raama	प्रेषितः	=	I was sent	इह	=	here
दूतः	=	as a messenger	आगतः	=	and I came	त्वत्सकाशम्	=	to your presence
सः	=	that Raama	दुःखार्तः	=	pained with grief	त्वद्वियोगेन	=	by your separation
अब्रवीत्	=	enquired	त्वाम् कौशलम्	=	about your welfare.			

'Which valiant Raama with arrows strongly shining like sparkles released with anger, by the same Raama I was sent here as a messenger and I arrived at your presence. That Raama, agonised by your separation wishes to enquire of your welfare.'

लक्ष्मणः च महातेजाः सुमित्र आनन्द वर्धनः ।
अभिवाद्य महाबाहुः सो अपि कौशलम् अब्रवीत् ।। ५-३४-३५

सः लक्ष्मणश्च	=	that Lakshmana too	महा तेजाः	=	having a great splendour	सुमित्रा नन्द वर्धनः	=	who augments the happiness of Sumitra his mother
महा बाहुः	=	and having long arms	अभिवाद्य	=	saluted	त्वाम्	=	you
अब्रवीत्	=	and enquired	कौशलम्	=	about your welfare.			

'That long-armed Lakshmana too, having a great splendour and who augments the happiness of Sumitra his mother, saluted you and enquired about your welfare.'

रामस्य च सखा देवि सुग्रीवो नाम वानरः ।
राजा वानर मुख्यानाम् स त्वाम् कौशलम् अब्रवीत् ।। ५-३४-३६

देवी	=	O Princess!	सः वानरः	=	that monkey	सुग्रीवोनाम	=	named Sugreeva
सखा	=	a companion	रामस्य	=	of Raama	राजा	=	and the king
वानर मुख्यानाम्	=	of the excellent monkeys	अब्रवीत्	=	asked	त्वाम् कौशलम्	=	about your welfare.

'O princess! That monkey called Sugreeva, a companion of Raama and the king of the excellent monkeys, asked about your welfare.'

नित्यम् स्मरति रामः त्वाम् ससुग्रीवः सलक्ष्मणः ।
दिष्ट्या जीवसि वैदेहि राक्षसी वशम् आगता ।। ५-३४-३७

रामः	=	Raama	स सुग्रीवः	=	together with Sugreeva	स लक्ष्मणः	=	along with Lakshmana
नित्यम्	=	is always	स्मरति	=	recollecting	त्वाम्	=	you
वैदेहि	=	O Sita!	आगता	=	(eventhough) coming into	राक्षसीवशम्	=	the power of female-demons
जीवसि	=	you are surviving	दिष्ट्या	=	by your good luck.			

'Raama, together with Sugreeva and Lakshmana, is always recollecting you. O Sita! Eventhough coming into the control female-demons, you are somehow surviving by your good luck!'

नचिरात् द्रक्ष्यसे रामम् लक्ष्मणम् च महारथम् ।
मध्ये वानर कोटीनाम् सुग्रीवम् च अमित ओजसम् ।। ५-३४-३८

न चिरात्	=	within a few days	द्रक्ष्यसे	=	you will see	रामम्	=	Raama
महाबलम्	=	the mighty	लक्ष्मणम्	=	lakshmana	अमितौजसम्	=	and the highly splendorous
सुग्रीवम् च	=	Sugreeva	मध्ये	=	in the presence of	वानरकोटीनाम्	=	crores of monkeys.

'Within a few days, you will see Raama, the mighty Lakshmana and the highly splendorous Sugreeva, in the presence of crores of monkeys.'

अहम् सुग्रीव सचिवो हनूमान् नाम वानरः ।
प्रविष्टो नगरीम् लन्काम् लन्घयित्वा महाउदधिम् ।। ५-३४-३९

अहम्	=	I	वानरः	=	am a monkey	सुग्रीव सचिवः	=	the minister of Sugreeva
हुमान् नामः	=	named Hanuma	प्रविष्टः	=	I entered	लङ्काम् नगरीम्	=	the City of Lanka
लङ्घयित्व	=	by traversing	महोदधिम्	=	the great ocean.			

'I am a monkey, the minister of Sugreeva, called Hanuma. I entered the city of Lanka, by traversing the great ocean.'

कृत्वा मूर्ध्नि पद न्यासम् रावणस्य दुरात्मनः ।
त्वाम् द्रष्टुम् उपयातो अहम् समाश्रित्य पराक्रमम् ।। ५-३४-४०

समाश्रित्य	=	asserting	पराक्रमम्	=	my strength	कृत्वा पज्ञासम्	=	and putting down my feet

मूर्ध्नि	=	on the head	दुरात्मनः रावणः	=	of the evil-minded Ravana	अहम्	=	I
उपयातः	=	have come	द्रष्टुम्	=	to see	त्वाम्	=	you.

'Asserting my strength and putting down my feet on the head of the evil minded Ravana, I have come to see you.'

न अहम् अस्मि तथा देवि यथा माम् अवगच्छसि ।
विशन्का त्यज्यताम् एषा श्रद्धत्स्व वदतो मम ।। ५-३४-४१

देवि	=	O princess!	यथा	=	As	अवगच्छसि	=	you comprehend
माम्	=	about me	अहम्	=	I	न अस्मि	=	am not
तथा	=	so	त्यज्यताम् एषा विशण्का	=	let this suspicion be given up	श्रद्धत्स्व	=	believe
मम	=	me	वदतः	=	who is saying.			

'O Princess! I am not so, as you comprehend me (as Ravana). Let your suspicion be given up. Believe me as I say it.'

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे चतुस्त्रिंशः सर्गः ।।

Thus completes 34th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

35 Sarga 35 - पञ्चत्रिंशः सर्ग

Seetha Asks Hanuma To Describe The Characteristics

Introduction -

Sita asks Hanuma to describe the various characteristics of Raama and Lakshmana. Hanuma describes in detail to Sita the appearance and qualities of Raama and Lakshmana. Hanuma also gives an account of how a friendship developed between Raama and Lakshmana as well as Sugreeva the Lord of monkeys. Hanuma also narrates his own life-story from the time he was born till his role as a minister of Sugreeva. He ends the story with his sight of Sita in Lanka.

ताम् तु राम कथाम् श्रुत्वा वैदेही वानर ऋषभात् ।
उवाच वचनम् सान्त्वम् इदम् मधुरया गिरा ।। ५-३५-१

श्रुत्वा	=	hearing	ताम्	=	that	राम कथाम्	=	narration about Raama
वानर र्षभात्	=	from Hanuma the excellent of monkeys	वैदेही	=	Sita	मधुरया गिरा	=	in a sweet voice
उवाच	=	spoke	इदम्	=	these	वचनम्	=	words
सान्त्वम्	=	which were addressed gently.						

Hearing that narration about Raama from Hanuma the excellent of monkeys, Sita in a sweet voice spoke the following gentle words:

क्व ते रामेण संसर्गः कथम् जानासि लक्ष्मणम् ।
वानराणाम् नराणाम् च कथम् आसीत् समागमः ।। ५-३५-२

क्व	=	where	सम्पर्कः	=	was the contact	ते	=	to you
रामेण	=	with Raama?	कथम्	=	how	जानासि	=	do you know
लक्ष्मणम्	=	Lakshmana?	कथम्	=	how	समागमः	=	did the union
वानराणाम् नराणाम्च	=	between monkeys and men	आसीत्	=	occur?			

'Where was your contact with Raama? How do you know Lakshmana? How did the union between monkeys and men arise?'

यानि रामस्य लिन्गानि लक्ष्मणस्य च वानर ।
तानि भूयः समाचक्ष्व न माम् शोकः समाविशेत् ।। ५-३५-३

वानर	=	O Hanuma!	यानि	=	which (are)	लिन्गानि	=	the characteristics
रामस्य	=	of Raama	लक्ष्मणस्य	=	and of Lakshmana?	सामाचक्ष्य	=	tell

तानि	=	them	शोकः	=	sorrow	न समाविशेत्	=	will not take possession
माम्	=	of me	भूयः	=	again.			

'O Hanuma! What are the characteristics of Raama and Lakshmana? Narrate them to me, so that sorrow will not take possession of me again.'

कीदृशम् तस्य संस्थानम् रूपम् रामस्य कीदृशम् ।
कथम् ऊरू कथम् बाहू लक्ष्मणस्य च शंस मे ।। ५-३५-४

की दृशम्	=	of what kind	सम्स्थानम्	=	was the appearance	तस्य रामस्य	=	of that Raama
लक्ष्मणस्य	=	and of Lakshmana?	कीदृशम्	=	of what kind was	रूपम्	=	the form?
कथम्	=	how (were)	ऊरू	=	the thighs?	कथम्	=	how were
बाहू	=	the arms? shamse	=		tellमे	=		me.

'Of what kind was the appearance of that Raama and of Lakshmana? Of what kind was their form? How were the thighs? How were the arms? Tell me.'

एवम् उक्तः तु वैदेह्या हनूमान् मारुत आत्मजः ।
ततो रामम् यथा तत्त्वम् आख्यातुम् उपचक्रमे ।। ५-३५-५

एवम्	=	thus	उक्तः	=	spoken	वैदेह्या	=	by Sita
हनुमान्	=	Hanuma	मारुतात्मजः	=	the son of wind-god	ततः	=	then
उपचक्रमे	=	started	आख्यातुम्	=	to tell	रामम्	=	about Raama
यथातत्त्वम्	=	according to the actual state.						

Hearing the words of Sita, Hanuma, the son of wind-god, then started to describe Raama according to his actual state (as follows):

जानन्ती बत दिष्ट्या माम् वैदेहि परिपृच्छसि ।
भर्तुः कमल पत्र अक्षि सम्ख्यानम् लक्ष्मणस्य च ।। ५-३५-६

वैदेहि	=	O Sita	कमलपत्राक्षि	=	having eyes resembling lotus leaves!	दिष्ट्य	=	by fortune
परिपृच्छसि	=	you are asking	सम्स्थानम्	=	about the appearance	भर्तुः	=	of Raama your husband
लक्ष्मणस्य	=	and of Lakshmana	जानन्ती	=	eventhough you know about them	बत	=	Alas what a pleasure!.

'O Sita having eyes resembling lotus leaves! By my fortune, you are enquiring about the appearance of Raama your husband and Lakshmana, eventhough you know about them. Alas! what a pleasure!'

यानि रामस्य चिह्नानि लक्ष्मणस्य च यानि वै ।
लक्षितानि विशाल अक्षि वदतः शृणु तानि मे ।। ५-३५-७

विशालाक्षि	=	O Sita the large-eyed woman!	यानि चिह्नानि	=	of which characteristics	रामस्य	=	of Raama
यानि	=	and of which characteristics	लक्ष्मणस्य च	=	of Lakshmana	लक्षितानि	=	were seen
शृणु	=	hear	तानि	=	them	मे	=	from me.

'O the large eyed Sita! I tell the characteristics of Raama and Lakshmana as I recognized them hear them from me.'

रामः कमल पत्र अक्षः सर्व भूत मनो हरः ।
रूप दाक्षिण्य सम्पन्नः प्रसूतो जनक आत्मजे ।। ५-३५-८

जानकात्मजे	=	O Sita the daughter of Janaka!	रामः	=	Raama	कमल पत्राक्षः	=	has his eyes resembling the petals of a lotus
सर्व सत्त्वमनोहरः	=	he has a handsomeness attracting the hearts of all living beings	रूप दक्षिण्य सम्पन्नः	=	He is endowed with grace and dexterity	प्रसूतः	=	from the time he was born.

'O Sita the daughter of Janaka! Raama has his eyes resembling the petals of a lotus. He has a handsomeness, attracting the hearts of all living beings. He is endowed with grace and dexterity, by birth.'

तेजसा आदित्य सम्काशः क्षमया पृथिवी समः ।
बृहस्पति समो बुद्ध्या यशसा वासव उपमः ।। ५-३५-९

आदित्य सन्काशः	=	he is equal to the sun	तेजसा	=	in splendour	पृथिवीसमः	=	equal to the earth
क्षमया	=	in endurance	बृहस्पति समः	=	equal to Brihaspati	बुद्ध्या	=	in intelligence
वासवोपमः	=	and equal to Indra	यशसा	=	in fame.			

'He is equal to the sun in splendour, earth in endurance, Brihaspati in intelligence and Indra in fame.'

रक्षिता जीव लोकस्य स्व जनस्य च रक्षिता ।
रक्षिता स्वस्य वृत्तस्य धर्मस्य च परम् तपः ।। ५-३५-१०

परम्तपः	=	Raama the tormentator of his adversaries	रक्षिता	=	is a protector	जीवलोकस्य	=	of the world of beings
अभिरक्षिता	=	further protecting	स्वजनस्य	=	his own people	रक्षिता	=	he is the protector
वृत्तस्य	=	his own behaviour	धर्मस्यच	=	and righteousness.			

'Raama the tormentator of his adversaries, is a protector of the world of beings, further protecting his own people. He is the protector of his own behaviour and righteousness.

रामो भामिनि लोकस्य चातुर्वर्ण्यस्य रक्षिता ।
मर्यादानाम् च लोकस्य कर्ता कारयिता च सः ।। ५-३५-११

भामिनि	=	O Sita!	रामः	=	Raama	रक्षिता	=	is the protector*
चातुर्वर्णस्य	=	of the four castes	लोकस्य	=	of the world	सः	=	He
कर्ता	=	is the doer	कारयिताचैव	=	and also the agent	मर्यादानाम्	=	for the proprieties of conduct
लोकानाम्	=	of people.						

'O Sita! Raama is the protector of the four castes of the world. He is the doer and also the agent for the people's propriety of conduct.'

comment: Four principal castes described in Manu's code - Brahmanas (priestly class), Kshatriyas (members of military or reigning order) Vaisyas (Traders and agriculturists) and Sudras (class of servitude).

अर्चिष्मान् अर्चितो अत्यर्थम् ब्रह्म चर्य व्रते स्थितः ।
साधूनाम् उपकारज्ञः प्रचारज्ञः च कर्मणाम् ।। ५-३५-१२

अर्चिष्मान्	=	(Raama) Raama is a resplendent man	अर्चितः	=	He is respected	अत्यर्थम्	=	exceedingly
स्थितः	=	He is established	ब्रह्मचर्य व्रते	=	in a vow of chastity	उपकारज्णः	=	He knows how to do good
साधूनाम्	=	to virtuous people	प्रचारज्ञश्च	=	He knows the application and advantage	कर्मणाम्	=	of actions.

'Raama is a resplendent man. He is respected exceedingly. He is established in a vow of chastity. He knows how to do good to virtuous people. He knows the application and advantage of his actions.'

राज विद्या विनीतः च ब्राह्मणानाम् उपासिता ।
श्रुतवान् शील सम्पन्नो विनीतः च परम् तपः ।। ५-३५-१३

राज विद्या विनीतश्च	=	He is well trained in statesmanship	उपासिता	=	He honours	ब्राह्मणानाम्	=	Brahmins the priestly class
श्रुतवान्	=	He possesses sacred knowledge	शीलसमपन्नः	=	He is endowed with a good conduct	विनीतः	=	He is a modest-man
परम्तपः	=	He torments his adversaries.						

'He is well trained in statesmanship. He honours brahmins, the priestly class. He possesses sacred knowledge. He is endowed with good conduct. He is a modest man. He torments his adversaries.'

यजुः वेद विनीतः च वेदविद्भिः सुपूजितः ।
धनुः वेदे च वेदे च वेद अन्गेषु च निष्ठितः ।। ५-३५-१४

यदुर्वेद विनीतश्च	=	He got trained in Yajurveda the sacrificial Veda	सुपूजितः	=	he is highly honoured	वेद विद्भिः	=	by those well-versed in Vedas
निष्ठितः	=	He is skilled in	धनुर्वेदेच	=	Dhanurveda the science of archery	वेदेषु	=	other Vedas
वेदाण्गेच	=	and the six limbs of Vedangas.						

'He got trained in Yajurveda, the sacrificial Veda. He is highly honoured by those well-versed in Vedas. He is skilled in Dhanurveda, the science of archery, other Vedas and the six limbs* of Vedangas.'

comment:ix limbs of Vedangas : 1) Siksha, the science of proper articulaton and pronunciation 2) Chandas, the metre 3) Vyakarana, the grammar 4) Nirukta, the explanation of difficult Vedic words 5) Jyotisha, the astronomy or rather the Vedic Calendar. 6) Kalpa, the ceremonial represented by a large number of Sura works.

विपुल अंसो महाबाहुः कम्बु ग्रीवः शुभ आननः ।
गूढ जत्रुः सुताम्र अक्षो रामो देवि जनैः श्रुतः ।। ५-३५-१५

देवि	=	O Princess!	रामः	=	Raama	विपुलाम्सः	=	is broad-shouldered
महाबाहुः	=	long-armed	कम्बुग्रीवः	=	has a shell-like neck	शुभाननः	=	has an auspicious countenance
गूढ जत्रुः	=	He has hidden collar-bone	सूताम्राक्षः	=	He has beautiful red eyes	श्रुतः	=	he is heard about
जनैः	=	by people.						

'O princess! Raama is a broad shouldered and a long-armed man. He has a shell-like neck. He has a handsome countenance. He has a hidden collar-bone. He has beautiful red eyes. His fame is heard about by people.'

दुन्दुभि स्वन निर्घोषः स्निग्ध वर्णः प्रतापवान् ।
समः सम विभक्त अन्गो वर्णम् श्यामम् समाश्रितः ।। ५-३५-१६

दुन्दुभिस्वननिर्घोषः	=	He has a voice like the sound of a kettle-drum	स्निग्धवर्णह्	=	He has a shining skin	प्रतापवान्	=	He is full of splendour
समः	=	He is square-built	समविभक्ताङ्गः	=	His limbs are symmetrically built	समाश्रितः	=	He is endowed with
श्यामम् वर्णम्	=	a dark-brown complexion.						

'He has a voice like the sound of a kettle-drum. He has a shining skin. He is full of splendour. He is square-built. His limbs are built symmetrically. He is endowed with a dark-brown complexion.'

त्रिस्थिरः त्रिप्रलम्बः च त्रिसमः त्रिषु च उन्नतः ।
त्रिवलीवान् त्र्यवनतः चतुः व्यन्गः त्रिशीर्षवान् ।। ५-३५-१७

त्रिस्थिरः	= He is ever firm in three limbs (viz. the breast wrist and fist)	त्रिप्रलम्बश्च	= long in three (viz. his locks testicles and knees)	उन्नतः	= elevated
त्रिषु	= in three (viz. the breast rim of the navel and the lower abdomen)	त्रिताम्रः	= coppery in three (viz. the rims of his eyes nails palms and soles)	स्निग्धः त्रिषुच	= soft in three (viz. the lines on his soles hair and the end of membrum virile)
नित्यशः	= and always	त्रिषु गम्भीरः	= deep in three (viz. the voice gait and the navel).		

'He is ever firm in three limbs (viz. the breast, waist and fist), long in three (viz. the breast, waist and fist), long in three (viz. the eyebrows, arms and soles), uniform in three (viz. his locks, testical and knees, elevated in three (viz. his breast, rim of his navel and lower abdomen), coppery in three of the navel and the lower abdomen), coppery in three (viz. the rims of his eyes, nails, palms and soles), soft in three (viz. the lines on his soles, hair and the end of the membrane virile) and always deep in three (viz. the voice, gait and the navel).'

त्रिवलीवांस्त्र्यवनतश्चतुर्व्यङ्गस्त्रिशीर्षवान् ।
चतुष्कलश्चतुर्लेखश्चतुष्किष्कुश्चतुःसमः ।। ५-३५-१८

त्रिवलीवान्	= He has three folds (in the skin of his neck and belly)	त्र्यवनतः	= He is depressed at three places (viz. the middle of his soles the lines on his soles and the nipples)	चतुर्व्यङ्गः	= undersized at four place (viz. the neck; membrum virile; the back and the shanks)
त्रिशीर्षवान्	= He is endowed with three spirals in the hair of his head; four lines at the root of his thumbs and the four lines on his forehead	चतुष्कलः	= He has four marks on his thumb (denoting his proficiency in the four Vedas)	चतुर्लेखः	= He has four lines on his forehead (indicating longevity)

'He has three folds in the skin of his neck and belly. He is depressed at three places (viz. the middle of his soles, the lines on his soles and the nipples). He is undersized at four places (viz. the neck, membran virile, the back and the shanks). He is endowed with three spirals in the hair of his head. He has four lines at the root of his thumb (denoting his proficiency in the four Vedas). He has four lines on his forehead (indicating longevity). He is four cubits high (96 inches). He has four pairs of limbs (viz. the cheeks, arms, shanks and knees) equally matched.'

चतुष् कलः चतुः लेखः चतुष् किष्कुः चतुः समः ।
चतुर्दश सम द्वन्द्वः चतुः दष्टः चतुः गतिः ।। ५-३५-१९

चतुर्दशमद्वन्द्वः	=	He has fourteen other pairs of limbs (viz. the eye brows; nostrils; eyes; ears; the lips; nipples; elbows; wrists; knees; testicles; loins; hands; feet and thighs) equally matched	चतुर्दम्ष्ट्रः	=	the four large teeth at both the ends of his upper and lower jaws are very sharp	चतुर्गतिः	= He walks in four gaits (resembling the; walks of a lion; a tiger; an elephant and a bull)
महोष्ठ हनुनासश्च	=	He is endowed with excellent lips; chin and nose	पञ्चस्निग्धः	=	He has five glossy limbs (viz. the hair; eyes; teeth; skin and soles)	अष्ट वम्शवान्	= He has eight long limbs (viz. the arms; fingers and toes; eyes and ears; thighs and shanks).

'He has fourteen other pairs of limbs (viz. the eye brows, nostrils, eyes, ears, lips, nipples, elbows, wrists, knees testicles, lions, hands, feet and thighs) equally matched. The four large teeth at both the ends of his upper and lower jaws are very sharp. He walks in four gaits (resembling the walks of a lion, a tiger, an elephant and a bull). He is endowed with excellent lips, chin and nose. He has five glossy limbs (viz. the hair, eyes, teeth, skin and soles). He has eight long limbs (viz. the arms, fingers and toes, eyes and ears, thighs and shanks).

दश पद्मो दश बृहत् त्रिभिः व्याप्तो द्वि शुक्लवान् ।
षड् उन्नतो नव तनुः त्रिभिः व्याप्नोति राघवः ।। ५-३५-२०

राघवः	=	Raama	दशपद्मः	=	has ten lotus-like limbs (viz. the countenance; the mouth; the eyes; the tongue; lips; palate; breasts; nails; the hands and the feet)	दशबृहत्	= He has ten ample limbs (viz. the chest; the head; the forehead; the neck; the arms the heart; the mouth; the feet; the back and the ears)
व्याप्तः	=	He is spread through	त्रिभिः	=	by reason of three (viz. splendour; renown and glory)	व्याप्तः	= He is spread through
त्रिभिः	=	by reason of three (viz. splendour; renown and glor)	द्विशुक्लवान्	=	He is doubly pure (on father's and mother's side)	षडुन्नतः	= He is elevated in six limbs (viz the flanks; the abdomen; the breast; the nose; the shoulders and the forehead)

नवतनुः	=	He is small; thin; fine or sharp in nine (viz. the hair; the moustaches and the beard; nails; the hair on the body; the skin; the finger joints; the membran virile;	अचुमेन् अद्व् पेर्चैप्तिन् व्याप्रोति	=	He pursus religious merit world riches and sensuous delight in three periods (viz the forenoon midday and afternoon).

'Raama has ten lotus-like limbs (viz. the countenance, the mouth, the eyes, the tongue, lips, palate, breasts, nails, the hands and the feet). He has ten ample limbs (viz. the chest, the head, the forehead, the neck, the arms, the heart, the mouth the feet, the back and the ears). He is spread through by reason of three (viz. splendour, renown and glory). He is doubly pure (on father's and mother's side). He is elevated in six limbs (viz. the flanks, the abdomen, the breast, the nose, the shoulders and the forehead). He is small, thin, fine or sharp in nine (viz. the hair, the moustaches and the beard, nails the hair on the body, the skin, the finger-joints, the membrum virile, acumen and perception). He pursues religious merit, worldly riches and the sensuous delight in three periods (viz. the forenoon, midday and afternoon).

सत्य धर्म परः श्रीमान् सम्ग्रह अनुग्रहे रतः ।
देश काल विभागज्ञः सर्व लोक प्रियम् वदः ।। ५-३५-२१

सत्यधर्मपरः	=	Raama is engrossed in truth and righteousness	श्रीमान्	=	He is a prosperous man	रतः	= He is interested in
सम्ग्रहानुग्रहे	=	reception and facilitation	देश काल विभागज्ञः	=	He knows apportioning of place and time	सर्वलोकप्रियम्वदः	= He speaks affectionately with all.

'Raama is engrossed in truth and righteousness. He is a prosperous man. He is interested in reception and facilitation. He knows how to apportion place and time. He speaks affectionately with all.'

भ्राता च तस्य द्वैमात्रः सौमित्रिः अपराजितः ।
अनुरागेन रूपेण गुणैः चैव तथा विधः ।। ५-३५-२२

अपराजितह्	=	the invincible	सौमित्रिः	=	Lakshmana	तस्य	= that Raama's
vaimaatraH	=	step-mother's son	भ्राता	=	and the brother	तथाविधः	= is like that Raama
अनुरागेण	=	in affection	रूपेण	=	in appearance	गुणैः चैव	= and in qualities.

'The invincible Lakshmana, the son of Raama's step-mother and Raama's brother, is resembling Raama in appearance, affection and in qualities.'

तावुभौ नरशार्दूलौ त्वद्दर्शनसमुत्सुकौ ।
विचिन्वनौ महीम् कृत्स्नामस्माभिरभिसम्गातौ ।। ५-३५-२३

तौ	=	those	उभौ	=	two	नरशार्दूलौ	=	tigers among men
त्वद्दर्शन समुत्सुकौ	=	very anxiously desirous of seeing you	विचिन्वन्तौ	=	and searching	कृत्स्नाम्	=	all over
महीम्	=	the earth	अभिसम्गतौ	=	came in contact	अस्माभिः	=	with us.

'Raama and Lakshmana, the two tigers among men, very anxiously desirous of seeing you and searching all over the earth, came in contact with us.'

त्वाम् एव मार्गमाणो तौ विचरन्तौ वसुम् धराम् ।
ददर्शतुः मृग पतिम् पूर्वजेन अवरोपितम् ।। ५-३५-२४

ऋश्यमूकस्य पृष्ठे तु बहु पादप सम्कुले ।
भ्रातुः भार्य आर्तम् आसीनम् सुग्रीवम् प्रिय दर्शनम् ।। ५-३५-२५

तौ	=	those two Raama and Lakshmana	विचरन्तौ	=	wandering maargamaaNau	=	in search of	
त्वामेव	=	you only	वसुन्धराम्	=	on the earth	ददर्शतुः	=	saw
सुग्रीवम्	=	Sugreeva	मृगपतिम्	=	the Lord of monkeys	आसीनम्	=	sitting
ऋश्यमूकस्य पृष्ठे	=	on the top of Rishyamuka mountain	बहुपादपसम्कुले	=	filled with several trees	अवरोपितम्	=	having been dethroned
पूर्वजेन	=	by his elder brother	भयार्तम्	=	oppressed with fear	भ्रातुः	=	from his brother
प्रियदर्शनम्	=	and who was pleasant to the sight.						

'Those two brothers Raama and Lakshmana, wandering only in search of you all over the earth, saw Sugreeva the Lord of monkeys, sitting on the top of Rishyamuka mountain, filled with several trees, having been dethroned by his elder brother, oppressed with fear, but who was pleasant to the sight.'

वयम् तु हरि राजम् तम् सुग्रीवम् सत्य सम्गरम् ।
परिचर्यामहे राज्यात् पूर्वजेन अवरोपितम् ।। ५-३५-२६

वयम्तु	=	we for one	परिचर्यास्महे	=	are serving	तम्	=	that
सुग्रीवम्	=	Sugreeva	हरिराजम्	=	the Lord of monkeys	सत्य सम्गरम्	=	who was true to his promise
अवरोपितम्	=	and who was dethroned	राज्यात्	=	from the kingdom	पूर्वजेन	=	by his elder brother.

'We for one are serving that Sugreeva, the Lord of monkeys, who was true to his promise, but was dethroned from the kingdom from his elder brother.'

ततः तौ चीर वसनौ धनुः प्रवर पाणिनौ ।
ऋश्यमूकस्य शैलस्य रम्यम् देशम् उपागतौ ।। ५-३५-२७

ततः	=	then	तौ	=	those two brothers Raama and Lakshmana	चीरवसनौ	=	wearing clothes made of bark
धनुः प्रवर पाणिनौ	=	arming the best bows	उपागतौ	=	came	रम्यम्	=	to the charming
देशम्	=	place	ऋश्यमूकस्य	=	shailasya of Rishyamuka mountain.			

'In the meanwhile, those two brothers Raama and Lakshmana, wearing clothes made of bark and arming the best bows, came to the charming place of Rishyamuka mountain.'

स तौ दृष्ट्वा नर व्याघ्रौ धन्विनौ वानर ऋषभः ।
अभिप्लुतो गिरेः तस्य शिखरम् भय मोहितः ।। ५-३५-२८

दृष्ट्वा	=	seeing	सः	=	those	नरव्याघ्रौ	=	excellent of men
धन्विनौ	=	coming with bows in hand	सः	=	that	वानरर्षभः	=	Sugreeva the best of monkeys
भयमोहितः	=	was deluded with fear	अभिप्लुतः	=	and jumped over	शिखरम्	=	to the hill-top
तस्य	=	of that	गिरेः	=	mountain.			

'Seeing Raama and Lakshmana, the excellent of men, coming with bows in hand, that Sugreeva the best of monkeys was deluded with fear and jumped over to the hill-top of that mountain.'

ततः स शिखरे तस्मिन् वानर इन्द्रो व्यवस्थितः ।
तयोः समीपम् माम् एव प्रेषयामास सत्वरः ।। ५-३५-२९

ततः	=	thereafter	व्यवस्थितः	=	stationed	तस्मिन् शिखरे	=	on that hill-top
सः	=	that	वानरेन्द्रः	=	Sugreeva the lord of monkeys	सत्वरम्	=	very soon
प्रेषयामास	=	sent	मानेव	=	me only	समीपम्	=	to approach
तयोः	=	those two (brothers)						

'Thereafter, stationed on that hill-top, that Sugreeva the lord of monkeys, very soon sent me only, to approach those two brothers.'

ताव् अहम् पुरुष व्याघ्रौ सुग्रीव वचनात् प्रभू ।
रूप लक्षण सम्पन्नौ कृत अञ्जलिः उपस्थितः ।। ५-३५-३०

सुग्रेव वचनात्	=	as per the words of Sugreeva	अहम्	=	I	कृताञ्जलिः	=	making salutations
उपस्थितः	=	reached	तौ	=	those two brothers Raama and Lakshmana	पुरुषव्याघ्रौ	=	the tigers among men

प्रभू	=	the capable men	रूपलक्षण सम्पन्नौ	=	and endowed with a good form and characteristics.

'On that command of Sugreeva, I reached saluting those two brothers, Raama and Lakshmana the excellent and capable men, endowed with good form and characteristics.'

तौ परिज्ञात तत्त्व अर्थौ मया प्रीति समन्वितौ ।
पृष्ठम् आरोप्य तम् देशम् प्रापितौ पुरुष ऋषभौ ।। ५-३५-३१

तौ	=	those two brothers Raama and Lakshmana	पुरुषर्षभौ	=	the excellent among men	परिज्ञात तत्त्वर्थौ	=	having known the exact position (about Sugreeva)
प्रीतिसमन्वितौ	=	and fully endowed with kindness	आरोप्य	=	wee made to ascend	मम पृष्ठम्	=	my back
प्रापितौ	=	and caused to arrive at	तम् देशम्	=	that place (where Sugreeva and others were present).			

'Those two brothers, Raama and Lakshmana, the excellent among men, were fully endowed with kindness, after knowing the exact position about Sugreeva. Then, I made Raama and Lakshmana to ascend on my back and took them to Sugreeva's place.'

निवेदितौ च तत्त्वेन सुग्रीवाय महात्मने ।
तयोः अन्योन्य सम्भाषात् भृशम् प्रीतिः अजायत ।। ५-३५-३२

सुग्रीवाय	=	for Sugreeva	महात्मन	=	the high-souled	निवेदितौ	=	was made known (by me)
तत्त्वेन	=	the true state (about Raama and Lakshman)	अन्योन्य सम्भाषात्	=	by the mutual converstaion	भृशम्	=	a great
प्रितिः	=	friendship	अजायत	=	was developed.			

'I informed the high-souled Sugreeva about the true position of Raama and Lakshmana. After a mutual conversation between those two brothers and Sugreeva, a great friendship developed among them.'

ततस्तौ प्रीतिसंपन्नौ हरि ईश्वर नर ईश्वरौ ।
परस्पर कृत आश्वासौ कथया पूर्व वृत्तया ।। ५-३५-३३

ततः	=	thereafter	तौ	=	those two	हरीश्वरनरेश्वरौ	=	Sugreeva the lord of monkeys and Raama the excellent among men
प्रीतिसम्पन्नौ	=	endowed with friendship	कथया	=	by the narration	पूर्व वृत्तया	=	of the earlier occurrances

परस्परकृताश्वासौ=	developed mutual confidence.	

'Thus endowed with friendship, Sugreeva the lord of monkeys and Raama the best of men, by talking together of their earlier occurrences, developed mutual confidence.'

तम् ततः सान्त्वयामास सुग्रीवम् लक्ष्मण आग्रजः ।
स्त्री हेतोः वालिना भ्रात्रा निरस्तम् उरु तेजसा ।। ५-३५-३४

ततः	=	thereafter	सः	=	that	लक्ष्मणाग्रजः	=	Raama the elder brother of Lakshmana
वालिना	=	through Vali	उरुतेजसा	=	of great splendour	भ्रात्रा	=	the brother of Sugreeva
सान्त्वयामास	=	consoled	सुग्रीवम्	=	Sugreeva	निरस्तम्	=	who was expelled (from the kingdom by Vali)
स्त्री हेतः	=	for the sake of Ruma a woman.						

'Thereafter, that Raama the elder brother of Lakshmana, through the extremely effulgent Vali the brother of Sugreeva, consoled Sugreeva who was earlier expelled from the kingdom; (by Vali), for the sake of Ruma a woman.'

ततः त्वन् नाशजम् शोकम् रामस्य अक्लिष्ट कर्मणः ।
लक्ष्मणो वानर इन्द्राय सुग्रीवाय न्यवेदयत् ।। ५-३५-३५

ततः	=	then	लक्ष्मणः	=	Lakshmana	न्यवेदयत्	=	informed
सुग्रीवाय	=	Sugreeva	वानरेन्द्राय	=	the king of monkeys	शोकम्	=	about the sorrow
रमस्य	=	of Raama	अक्लिष्टकर्मणः	=	who is unwearied in action	त्वन्नाशजम्	=	generated out of your disappearance.

'Then, Lakshmana informed Sugreeva the king of monkeys about the sadness of Raama, (who is unwearied in action), born out of your disappearance.'

स श्रुत्वा वानर इन्द्रः तु लक्ष्मणेन ईरितम् वचः ।
तदा आसीन् निष्प्रभो अत्यर्थम् ग्रह ग्रस्त इव अंशुमान् ।। ५-३५-३६

श्रुत्वा	=	having heard	वहः	=	the words	ईरितम्	=	spoken
लक्ष्मणेन	=	by Lakshmana	सः	=	that	वानरेन्द्रस्तु	=	Sugreeva on his part
तदा	=	then	आसीत्	=	became	निष्प्रभः	=	dim-witted
अत्यर्थम्	=	very much	अम्शुमानिव	=	like the sun	ग्रहग्रस्तः	=	overpowered by Rahu the inauspicious planet.

'Hearing the words of Lakshmana, Sugreeva then became highly dim-witted, as the sun becomes dim when overpowered by an eclipse.'

ततः त्वत् गात्र शोभीनि रक्षसा ह्रियमाणया ।
यानि आभरण जालानि पातितानि मही तले ।। ५-३५-३७

तानि सर्वाणि रामाय आनीय हरि यूथपाः ।
सम्हृष्टा दर्शयाम् आसुः गतिम् तु न विदुः तव ।। ५-३५-३८

ततः	=	thereafter	यानि	=	which	आभरणजालानि	=	multitude of ornaments
त्वद्गात्रशोभिनि	=	adorning on your body	ह्रियमाणया	=	and which were being snatched away	रक्षसा	=	by Ravana
पातितानि	=	and which were dropped	महीतले	=	on tot he earth	तानि सर्वाणी	=	all those ornaments
आनीय	=	were brought	हरियूथपाः	=	by monkeys-leaders	सम्हृष्टाः	=	joyfully
दर्शमानुः	=	shown	रामाय	=	to Raama	न विदुः	=	(But) they did not know
तव	=	your	गतिम्तु	=	path (of further movement).			

'Thereafter, all those multitude of ornaments which adorned your body, which were being tried to be be snatched away by Ravana and which were dropped on to the earth, were brought by monkey-leaders joyfully and shown to Raama. But the monkey-leaders did not know the further course of your movement.'

तानि रामाय दत्तानि मया एव उपहृतानि च ।
स्वनवन्ति अवकीर्णन्ति तस्मिन् विहत चेतसि ।। ५-३५-३९

तानि	=	those ornaments	उपहृतानि	=	were brought near	रामाय	=	to Raama
दथानि	=	and were given (to him)	मयैव	=	just by me	तस्मिन् विगत चेतसि	=	while he (Raama) was losing consciousness
स्वनवन्ति	=	the resounding ornaments	अवकीर्णानि	=	were scattered.			

'I indeed brought those ornaments near to Raama and gave them to him. Then, soon after receiving them, Raama lost his consciousness and the resounding ornaments were scattered all over.'

तानि अन्के दर्शनीयानि कृत्वा बहु विधम् ततः ।
तेन देव प्रकाशेन देवेन परिदेवितम् ।। ५-३५-४०

तानि दर्शानीयानि	=	those beautiful ornaments	तव	=	of yours	कृत्वा	=	were kept
अङ्के	=	in the flank	तेन देवेन	=	by that Lord Raama	देवप्रकाशेन	=	looking like god

परिदेवितम्	= lamented	बहुविधम्	= in many ways.		

'That Lord Raama looking like god, kept those beautiful ornaments of yours in his flank and lamented in many ways.'

पश्यतः तस्या रुदतः ताम्यतः च पुनः पुनः ।
प्रादीपयन् दाशरथेः तानि शोक हुत अशनम् ।। ५-३५-४१

तानि	= those ornaments	प्रादीपयन्	= ignited	शोक हुताशनम्	= fire of grief
दाशरथेः	= of Raama	पश्यतः	= who was seeing	तानि	= them
रुदतः	= lamenting	ताम्यतश्च	= and getting suffocated	पुनः पुनः	= again and again.

'While seeing those ornaments, Raama was lamenting and getting suffocated again and again. Thus, those ornaments ignited the fire of Raama's grief.'

शयितम् च चिरम् तेन दुह्खा आर्तेन महात्मना ।
मया अपि विविधैः वाक्यैः कृच्छ्रात् उत्थापितः पुनः ।। ५-३५-४२

तेन महात्मना	= by that mighty man	दुःखार्तेन	= who was grief stricken	शयितम्च	= and lying on the floor
चिरम्	= for a long time	पुनः उत्थापितः	= was again made to get up	मयापि	= by me
कृच्छ्रात्	= with difficulty	विविधैः वाक्यैः	= by telling several words.		

'That grief-stricken mighty man was thus lying on the floor for a long time. Then, with great difficulty, I made him to get up by telling several consoling words.'

तानि दृष्ट्वा महाअर्हाणि दर्शयित्वा मुहुः मुहुः ।
राघवः सह सौमित्रिः सुग्रीवे स न्यवेदयत् ।। ५-३५-४३

सः राघवः	= that Raama	महाबाहुः	= the long armed	सह सौमित्रिः	= along with Lakshmana
दृष्ट्वा	= having seen	दर्शयित्वा	= examined	तानि	= those ornaments
मुहुः मुहुः	= angain and again	न्यवेदयत्	= and gave	सुग्रीव	= to Sugreeva.

'That long-armed Raama, along with Lakshmana, after seeing those ornaments, examined them, again and again. He later gave them to Sugreeva.'

स तव अदर्शनात् आर्ये राघवः परितप्यते ।
महता ज्वलता नित्यम् अग्निना इव अग्नि पर्वतः ।। ५-३५-४४

आर्ये	=	O the kind mistress!	तव अदर्शनात्	=	as you were being unseen	सः राघवः	=	that Raama
परितप्यते	=	was tormented	नित्यम्	=	forever	ज्वलता महता अग्निना	=	with a great flaming fire (of grief)
अग्निपर्वतः इव	=	like a volcano.						

'O the kind mistress! As you were being unseen, Raama was tormented forever with a great flaming fire of grief, like a volcano.'

त्वत् कृते तम् अनिद्रा च शोकः चिन्ता च राघवम् ।
तापयन्ति महात्मानम् अग्नि अगारम् इव अग्नयः ।। ५-३५-४५

त्वत्कृते	=	for your sake	तम् राघवम् महात्मनम्	=	to that great souled Raama	अनिद्राच	=	insomnia
शोकः	=	grief	चिन्ताच	=	and worry	तापयन्ति	=	were tormenting
अग्नयह् इव	=	like flames	अग्न्यगारम्	=	to a burning house.			

'For your sake, insomnia, grief and worry were tormenting that great souled Raama, as flames torment a burning house.'

तव अदर्शन शोकेन राघवः प्रविचाल्यते ।
महता भूमि कम्पेन महान् इव शिला उच्चयः ।। ५-३५-४६

तव अदर्शन शोकेन	=	by the grief caused by your invisibility	राघवः	=	Raama	प्रविचाल्यते	=	was trembled
महता भूमिकम्पेन	=	as a great earth quake (trembles)	महान् शिलोच्चयः इव	=	a high mountain.			

'By the grief caused by your not being seen, Raama is trembled with grief, as a high mountain is trembled by a great earthquake.'

कानानानि सुरम्याणि नदी प्रस्रवणानि च ।
चरन् न रतिम् आप्नोति त्वम् अपश्यन् नृप आत्मजे ।। ५-३५-४७

नृपात्मजे	=	O princess!	अपश्यन्	=	not seeing	त्वाम्	=	you (Raama)
न आप्नोति	=	is not obtaining	रतिम्	=	delight	चरन्	=	while moving in
सुरम्याणि कानानानि	=	very beautiful forests	नदीः	=	rivers	प्रस्रवणानि च	=	and water-falls.

'O princess! In not seeing you, Raama is not obtaining delight, even while moving in quite charming forests, encompassing rivers and water-falls.'

स त्वाम् मनुज शार्दूलः क्षिप्रम् प्राप्स्यति राघवः ।
समित्र बान्धवम् हत्वा रावणम् जनक आत्मजे ।। ५-३५-४८

जनकात्मजे	=	O Sita the daughter of Janaka!	सः राघवः	=	that Raama	मनुजशार्दूलः	=	the excellent of men
प्राप्स्यसि	=	will receive	त्वाम्	=	you	क्षिप्रम्	=	soon
हत्वा	=	killing	रावणम्	=	Ravana	समित्र बान्धवम्	=	along with his friends and relatives.

'O Sita the daughter of Janaka! That Raama the excellent of men will receive you, soon after, killing Ravana along with Ravana's friends and relatives.'

सहितौ राम सुग्रीवाव् उभाव् अकुरुताम् तदा ।
समयम् वालिनम् हन्तुम् तव च अन्वेषणम् तथा ।। ५-३५-४९

तदा	=	then	उभौ	=	both	राम सुग्रीवौ	=	Raama and Sugreeva
सहितौ	=	were together	अकुरुताम्	=	and made	समयम्	=	an agreement
हन्तुम्	=	(That Raama) to kill	वालिनम्	=	Vali	तथा	=	(and Sugreeva)
अन्वेषणम्	=	to arrange for a search	तव	=	of you.			

'That day when Raama and Sugreeva were together, both of them made an agreement that Raama would annihilate Vali and Sugreeva would arrange for a search of you.'

ततस्ताभ्याम् कुमाराभ्याम् वीराभ्याम् स हरीश्वरः ।
किष्किन्धाम् समूपागम्य वाली युद्धे निपातितः ।। ५-३५-५०

ततः	=	thereafter	ताभ्याम्	=	those	वीराभ्याम्	=	valiant
कुमाराभ्याम्	=	princes	समुपायम्य	=	having reached	किष्किन्धाम्	=	Kishkindha
सः	=	that	वाली	=	Vali	हरीश्वरः	=	the king of monkeys
निपानितः	=	was tumbled down	युद्धे	=	in a combat.			

'Thereafter, Raama and Lakshmana the two valiant princes reached Kishkindha. Raama killed Vali the king of monkeys there in a combat.'

ततो निहत्य तरसा रामो वालिनम् आहवे ।
सर्व ऋष्क हरि सम्घानाम् सुग्रीवम् अकरोत् पतिम् ।। ५-३५-५१

ततः	=	after	निहत्य	=	killing	वालिनम्	=	Vali
अचवे	=	in combat	तरसा	=	by his strength	रामः	=	Raama
अकरोत्	=	made	सुग्रीवम्	=	Sugreeva	पतिम्	=	the king
सर्वऋक्ष हरि सम्घानाम्	=	for the entire multitude of bears and monkeys.						

'After killing Vali in combat by means of his strength, Raama made Sugreeva the king for the entire multitude of bears and monkeys.'

राम सुग्रीवयोः ऐक्यम् देवि एवम् समजायत ।
हनूमन्तम् च माम् विद्धि तयोः दूतम् इह आगतम् ।। ५-३५-५२

देवि	=	O princess!	ऐक्यम्	=	A friendship	समजायत	=	was held well
एवम्	=	in such a manner	राम सुग्रेवयोः	=	between Raama and Sugreeva	विधि	=	know
माम्	=	me	हनुमन्तम्	=	as Hanuma	आगतम्	=	who came
इह	=	here	दूतम्	=	as a messenger	तयोः	=	for both of them.

'O princess! A friendship was held well in such a manner between Raama and Sugreeva. Know me as Hanuma, who came here as a messenger on behalf of both of them.'

स्व राज्यम् प्राप्य सुग्रीवः समनीय महाहरीन् ।
त्वत् अर्थम् प्रेषयामास दिशो दश महाबलान् ।। ५-३५-५३

प्राप्य	=	having got	स्वराज्यम्	=	his own kingdom	सुग्रीवः	=	Sugreeva
समानीय	=	summoned for	महाबलान्	=	mighty	हरीश्वरान्	=	and capable monkeys
प्रेषयामास	=	and sent (them)	दश	=	to ten	दिशः	=	directions
त्वदर्थम्	=	for your sake.						

'Having got his own kingdom, Sugreeva summoned for mighty as well as capable monkeys and sent them to ten different directions in search of you.'

आदिष्टा वानर इन्द्रेण सुग्रीवेण महाओजसः ।
अद्रि राज प्रतीकाशाः सर्वतः प्रस्थिता महीम् ।। ५-३५-५४

आदिष्टाः	=	as commanded	सुग्रीवेण	=	by Sugreeva	महौजसा	=	of great splendour
वानरेन्द्रेण	=	and the king of monkeys	अद्रिराज प्रतीकाषः	=	those monkeys resembling the king of mountains	प्रस्थिताः	=	started out
महीम्	=	on earth	सर्वतः	=	in all directions.			

'As commanded by Sugreeva of a great splendour and the king of monkeys, those monkeys resembling Himalayan mountains, started out on all directions of the earth.'

ततस्ते मार्गमाणा वै सुग्रीववचनातुराः ।
चरन्ति वसुधाम् कृत्स्नाम् वयमन्ये च वानराः ।। ५-३५-५५

ततः	=	then	वयम्	=	we	ते	=	as such

अन्ये वानराः च	=	and other monkeys	सुग्रीव वचनातुराः	=	who are eager to fulfill the command of Sugreeva	मार्गमाणः	=	are in search of you
चरन्तो	=	and wandering	कृत्स्नाम्	=	the entire	वसुधाम्	=	earth.

'Then, we along with other monkeys too who are eager to fulfill the command of Sugreeva, are wandering the entire earth in search of you.'

अन्गदो नाम लक्ष्मीवान् वालि सूनुः महाबलः ।
प्रस्थितः कपि शार्दूलः त्रिभाग बल सम्वृतः ।। ५-३५-५६

हरिशार्दूलः	=	an excellent monkey	अङ्गदोनाम	=	named Angada	लक्ष्मीवान्	=	possessed of fortune
वालिसूनुः	=	son of Vali	महाबलः	=	are mostly powerful monkey	प्रस्थितः	=	set out
त्रिभागसम् वृतः	=	taking one third of army (along with him).						

'An excellent monkey named Angada, possessed of fortune, son of Vali and having great strength, taking one third of army along with him, set out in search of you.'

तेषाम् नो विप्रनष्टानाम् विन्ध्ये पर्वत सत्तमे ।
भृशम् शोक परीतनाम् अहो रात्र गणा गताः ।। ५-३५-५७

अहोरात्रगणाः	=	a number of days and night	गताः	=	passed	तेषा	=	filled as we were with grief
विप्रणष्टानाम्	=	having got lost our way intensely	विन्ध्ये पर्वत सत्तमे	=	in a mountain range called Vindhya.			

'A number of days and nights passed, filled as we were with grief, having got lost our way intensely in a mountain-range called Vindhya.'

ते वयम् कार्य नैराश्यात् कालस्य अतिक्रमेण च ।
भयाच् च कपि राजस्य प्राणान् त्यक्तुम् व्यवस्थिताः ।। ५-३५-५८

ते वयम् व्यवस्थिताः	=	we were as such determined	त्यक्तुम्	=	to forsake	प्राणान्	=	our lives
कार्य नैराश्यात्	=	because of despair in our non-fulfillment of work	कालस्य अतिक्रमेणच	=	in our over-tapping the time-limit (given by Sugreeva)	भयाच्च	=	and in fear
कपिराजस्य	=	of Sugreeva the king of monkeys.						

'We were determined to forsake our lives because of despair in our non-fulfillment of work, in our overstepping of time-limit given by Sugreeva and in fear of the King Sugreeva.'

विचित्य वन दुर्गाणि गिरि प्रस्त्रवणानि च ।
अनासाद्य पदम् देव्याः प्राणान् त्यक्तुम् व्यवस्थिताः ।। ५-३५-५९

विचिन्त्य	=	having searched	वनदुर्गाणो	=	in places difficult of access in forests	गिरिप्रस्त्रवणानि	=	at mountains and at cascades
अनासाद्य	=	and unobtainable	पदम्	=	any trace	देव्याः	=	of you the princess
समुद्यताः	=	we were ready	त्यक्तुम्	=	to give up	प्राणान्	=	the lives.

'Having searched in places difficult of access in forests, at mountains and at cascades and not obtaining any indication of you the princess, we were ready to give up our lives.'

दृष्ट्वा प्रायोपविष्टांश्च सर्वान्वानरपुङ्गवान् ।
भृशम् शोक अर्णवे मग्नः पर्यदेवयत् अन्गदः ।। ५-३५-६०

तव नाशम् च वैदेहि वालिनः च तथा वधम् ।
प्राय उपवेशम् अस्माकम् मरणम् च जटायुषः ।। ५-३५-६१

वैदेहि	=	O Sita!	दृष्ट्वा	=	seeing	सर्वान्	=	all
वानरपुण्गवान्	=	the excellent monkeys	प्रायोपविष्टान्	=	sitting down and calmly awaiting the approach of death	अङ्गदः	=	Angada
भृशम्	=	was very much	मग्नः	=	immersed	शोकार्णवे	=	in the sea of sorrow
पर्यदेवयत्	=	and lamented	तव नाशम्च	=	about your loss	तथा	=	and
वधम्च	=	the killing of	वालिनः	=	of Vali	मरणम्च	=	the death
जटायुषः	=	of Jatayu	अस्माकम्	=	and our	प्रायोपवेशम्	=	calmly awaiting for the death in simply sitting down.

'O Sita! Seeing all the excellent monkeys sitting down and calmly awaiting for the approach of death, Angada was very much immerssed in the ocean of sorrow and lamented about your loss, the killing of Vali, the death of Jatayu and our practice of calmly awaiting for the approach of death in simply sitting down.'

तेषाम् नः स्वामि संदेशान् निराशानाम् मुमूर्षताम् ।
कार्य हेतोः इव आयातः शकुनिः वीर्यवान् महान् ।। ५-३५-६२

तेषाम् नः	=	for us as such	निराशानाम्	=	who lost our hopes on our lives	मुमूर्षताम्	=	and willing to give up our lives
स्वानि सम्देशात्	=	as per the command of Sugreeva	कार्य हेतोरिव	=	(as thought) for the sake of our need alone	महान्	=	a great
वीर्यवान्	=	valiant	शकुनिः	=	bird	आयातः	=	came (there).

'For us who lost all our hopes on our lives and willing to give up our lives as per the command of Sugreeva, as though for the sake of our need alone, a great valiant bird came there.'

गृध्र राजस्य सोदर्यः सम्पातिः नाम गृध्र राट् ।
श्रुत्वा भ्रातृ वधम् कोपात् इदम् वचनम् अब्रवीत् ।। ५-३५-६३

श्रुत्वा	=	hearing	भ्रात्रुवधम्	=	about the killing of his brother	गृध्र राजस्य सोदर्यः	=	thebrother of Jatayu the king of vultures
सम्पातिर्नामः	=	named Sampati	गृध्र राट्	=	(himself) a king of vultures	अब्रिवीत्	=	spoke
इदम् वचनम्	=	the following words	कोपात्	=	in anger.			

'Hearing about the killing of his brother, the vulture-king Sampati the brother of slain Jatayu the King of vultures spoke (the following) words in anger:

यवीयान् केन मे भ्राता हतः क्व च विनाशितः ।
एतत् आख्यातुम् इच्छामि भवद्भिः वानर उत्तमाः ।। ५-३५-६४

वानरोत्तमाः	=	O the best of monkeys!	केन	=	by whom	मे	=	my
यवीयान्	=	younger	भ्राता	=	brother	हतः	=	was killed?
क्व	=	where	निपातितः	=	was he made to fall?	इच्छमि	=	I desire
एतत्	=	this	आख्यातुम्	=	to be told	भवद्भिः	=	by you.

'O the best of monkeys! Tell me who, where and how my younger brother Jabali was killed and made to fall.'

अन्गदो अकथयत् तस्य जन स्थाने महत् वधम् ।
रक्षसा भीम रूपेण त्वाम् उद्दिश्य यथा तथम् ।। ५-३५-६५

अङ्गदः	=	Angada	अकथयत्	=	told	तस्य	=	that Sampati
यथा तथम्	=	a detailed account of events	महद्वधम्	=	about the events killing of that great bird	जनस्थाने	=	at Janasthana
भीमरूपेण रक्षसा	=	by a demon of terrific form	उद्दिश्य	=	for the sake of	त्वाम्	=	you.

'Then, Angada told Sampati a detailed account of events which led tot he killing of that great bird at Janasthana, by a demon of terrific form, for your sake.'

जटायोः तु वधम् श्रुत्वा दुह्हितः सो अरुण आत्मजः ।
त्वाम् आह स वर आरोहे वसन्तीम् रावण आलये ।। ५-३५-६६

वरारोहे	=	O Sita with an excellent waist!	श्रुत्वा	=	hearing	वधम्	=	about the slaughter
जटायुषः	=	of Jatayu	सः	=	that	अरुणात्मजः	=	Sampati the son of Aruna
दुः खोतः	=	was pained	शशम्स	=	and said	त्वाम्	=	you
वसन्तीम्	=	were staying	रावणालये	=	in Ravana's house.			

'O Sita with an excellent waist! Hearing about the slaughter of Jatayu, that Sampati the son of Aruna was very much pained and said that you were staying in Ravana's house.'

तस्य तत् वचनम् श्रुत्वा सम्पातेः प्रीति वर्धनम् ।
अन्गद प्रमुखाः सर्वे ततः सम्प्रस्थिता वयम् ।। ५-३५-६७

श्रुत्वा	=	hearing	तत्	=	those	प्रीतिवर्धनम्	=	a delight-increasing
वचनम्	=	words	तस्य सम्पाते	=	of that Sampaate of that Sampati	वयम्	=	we
अङ्गद प्रमुखाः	=	with our Chief Angada	प्रस्थिताः	=	started	ततः	=	from there
तूर्णम्	=	soon.						

'Hearing those delightful words of Sampati, we with our Chief Angada started soon from there.'

विन्ध्यादुत्थाय सम्प्राप्ताः सागरस्यान्तमुत्तरम् ।
त्वत् दर्शन कृत उत्साहा हृष्टाः तुष्टाः प्लवम्गमाः ।। ५-३५-६८

प्लवण्गमाः	=	the monkeys	हृष्टाः	=	were very much delighted	तुष्टाः	=	and satisfied
त्वद्दर्शन कृतोत्साहो	=	and exercising their strength to see you	उत्थाय	=	having risen	विन्ध्यात्	=	from Vindhya mountain
सम्प्राप्ताः	=	reached	उत्तरम् अन्तम्	=	the northern shore	सागरस्य	=	of the ocean.

'The monkeys were very much delighted and satisfied. They were making up their energy to see you, rose up from Vindhya mountain and reached the northern shore of the ocean.'

अङ्गदप्रमुखाः सर्वे वेलोपान्तमुपस्थिताः ।
चिन्ताम् जग्मुः पुनर्भीतास्त्वद्दर्शनसमुत्सुकाः ।। ५-३५-६९

सर्वे	=	all	अङ्गद प्रमुखाः	=	the monkeys with their Chief Angada	त्वद्दर्शनमुत्सकाः	=	in their anxiety to see you
उपस्थिताः	=	reached	वेलोपान्ताम्	=	the shore-area of the ocean	भीताः	=	being frightened
पुनः	=	again	जग्मुः	=	got	चिन्ताम्	=	the worry.

'All the monkeys with their Chief Angada, in their anxiety to see you, reached the ocean. They were frightened after seeing the ocean there and they were again worried.'

अथ अहम् हरि सैन्यस्य सागरम् दृश्य सीदतः ।
व्यवधूय भयम् तीव्रम् योजनानाम् शतम् प्लुतः ।। ५-३५-७०

अथ	=	thereafter	प्रक्ष्य	=	seeing	सागरम्	=	the ocean

अहम्	=	I	व्यवधूय	=	removed	तीव्रम्	=	the serious
भयन्	=	fear	हरिसैन्यस्य	=	of the army of monkeys	सीदतः	=	who were worrying
प्लुतः	=	and crossed	शतम्	=	hundred	योजनानाम्	=	Yojanas.

'Thereafter, seeing the ocean, I removed the serious fears of the army of monkeys who were worrying and crossed hundred Yojanas across the sea.'

लन्का च अपि मया रात्रौ प्रविष्टा राक्षस आकुला ।
रावणः च मया दृष्टः त्वम् च शोक निपीडिता ।। ५-३५-७१

लङ्काचापि	=	even Lanka	राक्षसाकुला	=	filled with demons	प्रविष्टा	=	was entered
मया	=	by me	रात्रौ	=	in the night	रावणश्च	=	Ravana too
दृष्टः	=	was seen	मया	=	by me	त्वम्च	=	You too
शोक परिप्लुता	=	filled with grief (were seen by me).						

'Entering even Lanka, filled with demons in the night, I saw Ravana and you too who were immersed in grief.'

एतत् ते सर्वम् आख्यातम् यथा वृत्तम् अनिन्दिते ।
अभिभाषस्व माम् देवि दूतो दाशरथेः अहम् ।। ५-३५-७२

देवि	=	O princess	अनिन्दिते	=	the faultless!	सर्वम्	=	all
एतत्	=	this	आख्यातम्	=	was told	ते	=	to you
यथावृत्तम्	=	as actually occurred	अभिभाषस्व	=	talk	माम्	=	to me
अहम्	=	I	दूतः	=	am the messenger	दाशरथ	=	of Raama.

'O the faultless princess! I told you all this as actually occurred. I am the messenger of Raama. Talk to me.'

त्वम् माम् राम कृत उद्योगम् त्वन् निमित्तम् इह आगतम् ।
सुग्रीव सचिवम् देवि बुध्यस्व पवन आत्मजम् ।। ५-३५-७३

देवि	=	O princess!	बुद्धस्व	=	know	तम् माम्	=	me as such
राम कृतोद्योगम्	=	having made an effort on Raama's behalf	आगतम्	=	who came	इह	=	here
त्वन्निमित्तम्	=	for your sake	सुग्रेव सचिवम्	=	Sugreeva's minister	पवनात्मजम्	=	and son of wind-god.

'O princess! I made an effort on Raama's behalf and came here for your sake. I am Sugreeva's minister. I am the son of wind-god. Know me, as such.'

कुशली तव काकुत्स्थः सर्व शस्त्रभृताम् वरः ।
गुरोः आराधने युक्तो लक्ष्मणः च सुलक्षणः ।। ५-३५-७४

तव	=	your	काकुत्थ्सः	=	Raama	वरः	=	excellent

सर्वशस्त्रभृताम्	=	among all the wielders of bow	कुशली	=	is safe	लक्ष्मणश्च	=	Lakshmana too
युक्तः	=	who is engaged in	गुरोः आराधने	=	the service of his elder brother	सुलक्षणः	=	and having good characteristics (is also safe).

'You Raama, the excellent man among all the wielders of bow, is safe. Lakshmana, who is engaged in the service of his elder brother and possessing good characteristics, is also safe.'

तस्य वीर्यवतो देवि भर्तुः तव हिते रतः ।
अहम् एकः तु सम्प्राप्तः सुग्रीव वचनात् इह ।। ५-३५-७५

देवि	=	O princess!	अहम्	=	I	रतः	=	who am interested
हिते	=	in the welfare	तस्य	=	of Raama	तव	=	your
भर्तुः	=	husband	वीर्यवतः	=	who is valiant	प्राप्तः	=	came
इह	=	here	एकः	=	alone	सुग्रेव वचनात्	=	on the command of Sugreeva.

'O princess! I, who am interested in the welfare of the valiant Raama, your husband, came here alone on the command of Sugreeva.'

मया इयम् असहायेन चरता काम रूपिणा ।
दक्षिणा दिग् अनुक्रान्ता त्वन् मार्ग विचय एषिणा ।। ५-३५-७६

मया	=	by me	काम रूपिणा	=	who can change my form at will	त्वन्मार्ग विचयैषिणा	=	desirous of finding out your access
असहायेन	=	without any helper	चरता	=	wandering alone	इयम्	=	this
दक्षिण दिक्	=	southern direction	अनुक्रान्ता	=	is obtained.			

'I, who can change my form at will, desirous of finding out your access, wandering alone without any helper, came to this southern direction.'

दिष्ट्या अहम् हरि सैन्यानाम् त्वन् नाशम् अनुशोचताम् ।
अपनेष्यामि सम्तापम् तव अभिगम शंसनात् ।। ५-३५-७७

अहम् अपनेष्याम्नि	=	I shall remove	सम्तापम्	=	the anguish	हरिसैन्यानाम्	=	of the army of monkeys
अनुशोचताम्	=	who are lamenting	त्वन् नाशम्	=	because of your loss	तव अभिगमशम्सनात्	=	by informing about my approaching you
दिष्ट्या	=	by a good fortune!.						

'I shall remove the anguish of the army of monkeys who are lamenting because of your disappearance by informing them about my coming close to you because of my good fortune!'

दिष्ट्या हि न मम व्यर्थम् देवि सागर लन्घनम् ।
प्राप्स्यामि अहम् इदम् दिष्ट्या त्वत् दर्शन कृतम् यशः ।। ५-३५-७८

देवि	=	O princess	दिष्ट्या	=	by good luck	मम	=	my
सागरे लङ्घनम्	=	crossing of ocean	न व्यर्थम्	=	has not gone in vain	अहम्	=	I
प्राप्स्यामि	=	can get	इदम्	=	this	यशः	=	fame
तद्दर्शन कृतम्	=	of having seen you	दिष्ट्या	=	by my good luck.			

'O princess! By my fortune, my crossing of ocean has not gone in vain. I can get this fame of having seen you because of my good luck.'

राघवः च महावीर्यः क्षिप्रम् त्वाम् अभिपत्स्यते ।
समित्र बान्धवम् हत्वा रावणम् राक्षस अधिपम् ।। ५-३५-७९

महावीर्यः	=	the highly valiant	राघवश्च	=	Raama	हत्वा	=	by killing
रावणम्	=	Raama	हत्वा	=	by killing	रावणम्	=	Raama
राक्षसाधिपम्	=	the Lord of demons	समित्र बान्धवम्	=	along with his friends and relatives	अभि पत्स्यते	=	and will obtain
त्वाम्	=	you	क्षिप्रम्	=	soon.			

'The highly valiant Raama, by killing Ravana the Lord of demons along with his friends and relatives, will obtain you soon.'

कौरजो नाम वैदेहि गिरीणाम् उत्तमो गिरिः ।
ततो गच्छति गो कर्णम् पर्वतम् केसरी हरिः ।। ५-३५-८०

वैदेहि	=	O Sita!	गिरिः	=	there is a mountain	माल्यान्नाम	=	called Malyavan
उत्तमः	=	which is the best	गिरिणाम्	=	among mountains	ततः	=	from there
हरिः	=	a monkeys	केसरी	=	called Kesari	गच्छति	=	went
परवतम्	=	to another mountain	गोकर्णम्	=	called Gokarna.			

'O Sita! There is a mountain called Malyavan, which is the best among mountains. From there, a monkeys called Kesari went to another mountain called Gokarna.'

स च देव ऋषिभिः दृष्टः पिता मम महाकपिः ।
तीर्थे नदी पतेः पुण्ये शम्ब सादनम् उद्धरत् ।। ५-३५-८१

दिष्टः	=	as commanded	देवर्षिभिः	=	by gods and seers	सः महाकपि	=	that great monkey called Kesari
मम	=	my	पिता	=	father	उद्धरत्	=	killed
शम्ब सादनम्	=	a demon named Shamba sadana	पुण्ये	=	at a sacred	तीर्थे	=	shrine
नादीपतेः	=	near the sea-shore.						

'As prayed by gods and seers, that great monkey called Kesari, my father killed a demon named Shambasadana at a sacred shrine near the sea-shore.'

तस्य अहम् हरिणः क्षेत्रे जातो वातेन मैथिलि ।
हनूमान् इति विख्यातो लोके स्वेन एव कर्मणा ।। ५-३५-८२

मैथिलि	=	O Sita!	अहम्	=	I	जातः	=	am born
क्षेत्रे	=	in the wife	तस्य हरिणः	=	of that Kesari the monkey	वातेन	=	by the grace of wind-god
स्येन कर्मणा एव	=	by my activity alone	विख्यातः	=	I am renowned	हनुमानिति	=	as Hanuman
लोके	=	in this world.						

'O Sita! I am born in the womb of the wife of that Kesari the monkey, by the grace of the wind-god. By my activity alone, I am renowned as Hanuma in this world.'

विश्वासार्थम् तु वैदेहि भर्तुरुक्ता मया गुणाः ।
विश्वास अर्थम् तु वैदेहि भर्तुः उक्ता मया गुणाः ।। ५-३५-८३

वैदेहि	=	O Sita!	गुणाः	=	the qualities	भर्तुः	=	of Raama your husband
उक्ताः	=	were uttered	मया	=	by me	विश्वासार्थम्	=	to cause trust in you
अनघे देवि	=	O the faultless princess!	राघवः	=	Raama	नयिता	=	will take
त्वाम्	=	you	इतः	=	from here	अचिरात्	=	within a short time.

'O Sita! I described the qualities of Raama, your husband, to cause trust in you. O the faultless princess! Raama will take you from here within a short time.'

एवम् विश्वासिता सीता हेतुभिः शोक कर्शिता ।
उपपन्नैः अभिज्ञानैः दूतम् तम् अवगच्छति ।। ५-३५-८४

एवम्	=	thus	विश्वासिता	=	inspired with confidence	हेतुभिः	=	by logical reasons
सीत	=	Sita	शोककर्शिता	=	emaciated with grief	अवगच्छति	=	could recognise
तम्	=	him	दूतम्	=	as a messenger	उपपन्नैः	=	by adequate
अभिज़्ज़्नानैः	=	clues serving as proof.						

Thus inspired by confidence because of the above reasons, Sita emaciated with grief, by adequate clues served as proof.

अतुलम् च गता हर्षम् प्रहर्षेण तु जानकी ।
नेत्राभ्याम् वक्र पक्ष्माभ्याम् मुमोच आनन्दजम् जलम् ।। ५-३५-८५

जानकी	=	Sita	गताच	=	obtained	अतुलम्	=	unequalled
हर्षम्	=	delight	मुमोच	=	(She) released	जलम्	=	tears
आनन्दजम्	=	of joy	नेत्राभ्याम्	=	from her eyes	वक्रपक्ष्माभ्याम्	=	having curved eye lashes
प्रहर्षेण	=	with a thrill of delight.						

Sita obtained unequal delight. She released tears of joy from her eyes having curved eye-lashes, with a thrill of delight.

चारु तच् च आननम् तस्याः ताम्र शुक्ल आयत ईक्षणम् ।
अशोभत विशाल अक्ष्या राहु मुक्त इव उडु राट् ।। ५-३५-८६

तत्	=	that	वदनम्	=	countenance	तस्याह् विशलाक्ष्याः	=	of that large eyed Sita
चारु	=	who is beautiful	ताम्रशुक्लायतेक्षणम्		whose eyes are red; white and long	अशोभत	=	is shining
उडुराडिव	=	like a moon ; the king of stars	राहुमुक्तः	=	liberated from Rahu the demon.			

The countenance of that large-eyed Sita, who is beautiful, whose eyes are red white and long is shining like a moon, the king of stars liberated from Rahu the demon.

हनूमन्तम् कपिम् व्यक्तम् मन्यते न अन्यथा इति सा ।
अथ उवाच हनूमान् ताम् उत्तरम् प्रिय दर्शनाम् ।। ५-३५-८७

सा	=	Sita	मन्यते	=	considered	हनुमन्तम्	=	Hanuma
व्यक्तम्	=	clearly	कपिम्	=	as a monkey	न	=	not
अन्यथा इति	=	as otherwise	अथ	=	thereafter	हनूमान्	=	Hanuma
उत्तरम् उवाच	=	replied	ताम्	=	to her	प्रिय दर्शनाम्	=	who is pleasant to the sight.

Sita considered Hanuma clearly as a monkey and not otherwise. Thereafter Hanuma replied to her who is pleasant to the sight (as follows)

एतत्ते सर्वमाख्यातम् समाश्वसिहि मैथिलि ।
किम् करोमि कथम् वा ते रोचते प्रतियाम्यहम् ।। ५-३५-८८

मैथिलि	=	O Sita!	एतत् सर्वम्	=	All this	आख्यातम्	=	was told
ते	=	to you	समाश्वसिहि	=	be consoled indeed!	किम्	=	what
करोमि	=	can I do?	कथम्वा	=	how	रोचते	=	is it agreeable
ते	=	for you?	अहम्	=	I	प्रतियामि	=	am returning.

'O Sita! I told you indeed all this please be consoled. Tell me what I can do for you and also what is agreeable to you. I am going back now.'

हते असुरे सम्यति शम्ब सादने ।
कपि प्रवीरेण महर्षि चोदनात् ।
ततो अस्मि वायु प्रभवो हि मैथिलि ।
प्रभावतः तत् प्रतिमः च वानरः ।। ५-३५-८९

मैथिलि	=	O Sita!	महर्षिचोदनात्	=	as provoked by the sages	कपिप्रवीणेन	=	by Kesari the valiant monkey
असुरे	=	a demon	शम्बसादने	=	called shambasadana	हते सति	=	having been killed
सम्यति	=	in battle	वानराः अस्मि	=	I am monkey	वायुप्रभवः	=	born through the wind-god
प्रभावतः	=	by his influence	तत्प्रतिमः	=	I am equal to the wind-god.			

'O Sita! As provoked by the sages, Kesari, the valiant monkey killed a demon called Shambasadana in battle. I am a monkey born through wind-god and through his influence I am equal to the wind-god in strength.'

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे पञ्चत्रिंशः सर्गः ।।

Thus completes 35th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

36 Sarga 36 - षट्त्रिंशः सर्ग

Hanuma Gives Seetha, The Signet Ring Sent By

Introduction -

Hanuma gives Sita, the signet ring sent by Raama through him in order to strengthen her confidence in Sita felt very happy to see the ring and praised Hanuma for his arrival to Lanka after having crossed the sea single handedly. She expresses her hope to Hanuma, saying that Raama, Lakshmana, Bharata and Sugreeva will come to Lanka with their armies so as to destroy Ravana, for her sake. Hearing Sita's words, Hanuma consoles Sita saying that Raama, Sugreeva and a host of monkeys will come to Lanka by crossing the ocean, so as to defeat Ravana and his army, with assurance that Raama will appear before her shortly.

भूय एव महातेजा हनूमान् मारुत आत्मजः ।
अब्रवीत् प्रश्रितम् वाक्यम् सीता प्रत्यय कारणात् ।। ५-३६-१

हनुमान्	=	Hanuma	महातेजाः	=	the highly energetic	पवनात्मजः	=	son of wind-god
सीताप्रश्रय कारणात्	=	with a reason to obtain confidence from Sita	एव	=	again	अब्रवीत्	=	spoke
प्रश्रितम्	=	modestly	वाक्यम्	=	(the following) words:			

Hanuma, the highly energetic son of wind-god, with an inducement to obtain confidence from Sita, again modestly spoke the following words:

वानरो अहम् महाभागे दूतो रामस्य धीमतः ।
राम नाम अन्कितम् च इदम् पश्य देवि अन्गुलीयकम् ।। ५-३६-२

महाभागे	=	O illustrious lady!	अहम्	=	I	वानरः	=	am a monkey
दूतः	=	and a messenger	रामस्य	=	of Raama	धीमतः	=	the wise
देवि	=	O princess!	पश्य	=	look at	इदम्	=	this
अङ्गुलीयकम् च	=	ring also	राम नामाण्कितम्	=	marked with Raama's name.			

'O illustrious lady! I am a monkey and a messenger of the wise Raama. O princess! Look at this ring too, marked with Raama's name.'

प्रत्ययार्थम् तवानीतम् तेन दत्तम् महात्मना ।
समाश्वसिहि भद्रम् ते क्षीण दुह्ख फला हि असि ।। ५-३६-३

तव प्रत्ययार्थम्	=	for the purpose of creating your confidence	तेन दत्तम्	=	this ring given by Raama	महात्मना	=	the high souled man
अनीतम्	=	is brought	समाश्वसिहि	=	get consoled indeed	ते भद्रम्	=	happiness to you!

असि हि	= you are indeed	क्षिणदुःखफला	= free from the object of your grief.		

'I brought this ring given by the high souled Raama, for the purpose of gaining your confidence. Get consoled indeed. Happiness to you! You are now free from the object of your grief.'

गृहीत्वा प्रेक्षमाणा सा भर्तुः कर विभूषणम् ।
भर्तारम् इव सम्प्राप्ता जानकी मुदिता अभवत् ।। ५-३६-४

गृहीत्वा	= taking	कर विभूषणम्	= that ring adorned by Raama's hand	प्रेक्षमाणा	= and seeing (it)
सा जानकी	= that Sita	अब्रवत्	= became	मुदिता	= glad
सम्प्राप्ता इव	= as though she reached	भर्तारम्	= her husband.		

'I brought this ring given by the high souled Raama, for the purpose of gaining your confidence. Get consoled indeed. Happiness to you! You are now free from the object of your grief.'

चारु तत् वदनम् तस्याः ताम्र शुक्ल आयत ईक्षणम् ।
अशोभत विशालाक्ष्या राहु मुक्त इव उडु राट् ।। ५-३६-५

ततः सा ह्रीमती बाला भर्तुः संदेश हर्षिता ।
परितुष्टा प्रियम् श्रुत्वा प्राशंसत महाकपिम् ।। ५-३६-६

तत्	= that	वदनम्	= countenance	तस्याः विशालाक्ष्याः	= of that large-eyed Sita
चारु	= which was charming	ताम्र शुक्लायतेक्षणम्	= with red and white eyes	अशोभत	= shone
उडुराडिव	= like a moon the king of stars	राहुमुक्तः	= liberated by Rahu the demon	ततः	= then
सा बाला	= that young Sita	भर्तृ सम्देशहर्षिता	= gladdened by the message of her husband	ह्रीमती	= became shy
सम्तुष्टा	= and becoming well-pleased	कृत्वा	= and talking	प्रियम्	= delightful words
प्रशशम्स	= praised	महाकपिम्	= Hanuma the great monkey.		

The countenance of that large-eyed Sita, which appeared charming with red and white eyes shone like a moon the king of stars liberated by Rahu the demon. Then, that young Sita, gladdened by the message of her husband, became shy and message of her husband, became shy and well-pleased. Uttering delightful words, she praised Hanuma the great monkey (as follows):

विक्रान्तः त्वम् समर्थः त्वम् प्राज्ञः त्वम् वानर उत्तम ।
येन इदम् राक्षस पदम् त्वया एकेन प्रधर्षितम् ।। ५-३६-७

वानरित्तन	=	O Hanuma the best of monkeys!	येन त्वया	=	by which you	एकेन	=	singly
इदम्	=	this	राक्षस पदम्	=	place infested by demons	प्रधर्षितम्	=	is overpowered
त्वम्	=	you as such	विक्रान्तः	=	are valiant	त्वम्	=	you
समर्थः	=	are competent	त्वम्	=	you	प्राज्ञः	=	are intelligent.

'O Hanuma the best of monkeys! You have singly overpowered this place infested by demons. You are valiant. You are competent. You are intelligent.'

शत योजन विस्तीर्णः सागरो मकर आलयः ।
विक्रम श्लाघनीयेन क्रमता गोष्पदी कृतः ।। ५-३६-८

क्रमता	=	by you who have crossed	विक्रम श्लाघनीयेन	=	with your acclaimable gallantry	सागरः	=	the ocean
शतयोजन विस्तीर्णः	=	having a width of one hundred Yojanas	मकरालयः	=	and an asylum of crocodiles	गोष्पदीकृतः	=	made it as a small puddle.

'You, with an acclaimable gallantry, crossed the ocean having a width of one hundred Yojanas and an asylum of crocodiles, making it as a small puddle.'

न हि त्वाम् प्राकृतम् मन्ये वनरम् वनर ऋषभ ।
यस्य ते न अस्ति सम्त्रासो रावणान् न अपि सम्भ्रमः ।। ५-३६-९

वानर्षभ	=	O excellent of monkeys!	यस्य ते	=	from whom you	नास्ति	=	there is no
सम्त्रापः	=	fear	रावणात्	=	from Ravana	न	=	nor
सम्भ्रमः अपि	=	even bewilderment	न मन्ये	=	I do not consider	त्वाम्	=	you
प्राकृतम्	=	as an ordinary	वानरम्	=	monkey.			

'O excellent of monkeys! For you there is no fear nor even bewilderment from Ravana. Hence, I do not consider you as an ordinary monkey.'

अर्हसे च कपि श्रेष्ठ मया समभिभाषितुम् ।
यदि असि प्रेषितः तेन रामेण विदित आत्मना ।। ५-३६-१०

कपिश्रेष्ठ	=	O the best of monkeys!	असि यदि	=	If you are	प्रेषितः	=	sent
तेन रामेण	=	by that Raama	विदितात्मना	=	who knows the nature of his self	अर्हसे	=	you are fit
समभाषितम्	=	to talk well	मया	=	with me.			

'O the best of monkeys! If you are sent by that Raama, who knows the nature of his self, you are worthy of talking to me well.'

प्रेषयिष्यति दुर्धर्षो रामो न हि अपरीक्षितम् ।
पराक्रमम् अविज्ञाय मत् सकाशम् विशेषतः ।। ५-३६-११

दुर्धर्षः	=	the indomitable	रामः	=	Raama	अविज्ञाय	=	without knowing
पराक्रमम्	=	your enterprise	अपरीक्षितम्	=	and without being tested	न प्रेषयिष्यतिहि	=	must not have sent you
विशेषतः	=	and especially	मत्सकाशम्	=	to my presence.			

'The indomitable Raama must not have sent you indeed, especially to me, without knowing your enterprise and without testing you in advance.'

दिष्ट्या च कुशली रामो धर्म आत्मा धर्म वत्सलः ।
लक्ष्मणः च महातेजाः सुमित्र आनन्द वर्धनः ।। ५-३६-१२

रामः	=	Raama	धर्मात्मा	=	the righteous man	सत्य सन्गरः	=	who is true to his promise
लक्ष्मणश्च	=	and Lakshmana	महातेजाः	=	of great splendour	सुमित्रानन्दवर्धनः	=	who enriches the joy of Sumitra
दिष्ट्या	=	are fortunately	कुशली	=	safe.			

'Raama the righteous man who is true to his promise and Lakshmana of great splendour who enriches the joy of Sumitra are fortunately safe.'

कुशली यदि काकुत्स्थः किम् नु सागर मेखलाम् ।
महीम् दहति कोपेन युग अन्त अग्निः इव उत्थितः ।। ५-३६-१३

काकुत्स्थः कुशली यदि	=	If Raama is safe	कोपेन	=	with anger	किम्	=	why
न दहति	=	is he not scorching	महीम्	=	the earth	सागर मेखलाम्	=	with ocean as its belt
उत्थितः युगान्ताग्निरिव	=	like rising fire at the end of the world.						

'If Raama is safe, with his anger why is he not scorching the earth with ocean as its belt, like rising fire at the end of the world?'

अथवा शक्तिमन्तौ तौ सुराणाम् अपि निग्रहे ।
मम एव तु न दुह्खानाम् अस्ति मन्ये विपर्ययः ।। ५-३६-१४

अथवा	=	otherwise	तौ	=	those two brothers Raama and Lakshmana	शक्तिमन्तौ	=	are having strength
निग्रहे	=	in holding down	सुराणामपि	=	even the celestials	तु	=	but
मन्ये	=	I think	नास्ति	=	there is no	विपर्ययः	=	end

मम दुखानामेव	=	to my troubles indeed.

'Otherwise, Raama and Lakshmana are capable of holding down even the celestials. But I think there is no end indeed to my troubles.'

कच्चिच् च व्यथते रामः कच्चिन् न परिपत्यते ।
उत्तराणि च कार्याणि कुरुते पुरुष उत्तमः ।। ५-३६-१५

न रामः व्यथितः कच्चित्	=	Is not Raama getting perturbed?	न परितप्यते कच्चित्	=	is he not tormented with grief?	पुरुषोत्तमः	=	Is Raama the best of men
कुरुते	=	doing	कार्याणि	=	actions	उत्तराणि	=	to be done (to annihilate his enemies?).

'Is not Raama getting perturbed? Is he not tormented with grief? Is Raama the best of men now doing the right acts to annihilate the enemies?'

कच्चिन् न दीनः सम्भ्रान्तः कार्येषु च न मुह्यति ।
कच्चिन् पुरुष कार्याणि कुरुते नृपतेः सुतः ।। ५-३६-१६

नृपते सुतः	=	is Raama the prince	न कच्चित्	=	not hopefully	दीनः	=	miserable
सम्भ्रान्तः	=	and confused?	नच मुह्यति	=	nor even mistaken	कार्येषु	=	in his actions?
कच्चित् कुरुते	=	I hope he is doing	पुरुषकार्याणि	=	acts which require human effort.			

'Is Raama the prince miserable and confused? Is he even mistaken in his actions? I hope he is doing all acts which require human effort.'

द्विविधम् त्रिविध उपायम् उपायम् अपि सेवते ।
विजिगीषुः सुहृत् कच्चिन् मित्रेषु च परम् तपः ।। ५-३६-१७

परम्तपः	=	is Raama the annihilator of enemies	अपिसेवते	=	resorting to	द्विविधम् उपायम्	=	the two strategies viz. conciliatory and partaking approaches
त्रिविधोपायमपि	=	and even the three strategies viz. partaking sowing dissention and open assault	सुहृत् कच्चित्	=	is he kind-hearted	मित्रेषु	=	to friends
			विजगीषुः	=	with a wish to conquer the enemies?			

'Is Raama the annihilator of enemies as per necessity resorting to the two strategies viz., conciliatory and partaking approaches and even the three strategies viz., partaking, sowing dissension and open assault? Is he

kind-hearted towards friends, with a wish to conquer the enemies?'

कच्चिन् मित्राणि लभते मित्रैः च अपि अभिगम्यते ।
कच्चित् कल्याण मित्रः च मित्रैः च अपि पुरः कृतः ।। ५-३६-१८

कच्चित् लभते	=	Is he getting	मित्राणि	=	friends?	अपि अभिगम्यते	=	is he approached
मित्रैः	=	by friends?	कल्यान मित्रश्च कच्चित्	=	I hope he is having good friends	अपि पुरस्कृतः	=	and even honoured
मित्रैश्च	=	by his friends?						

'Is he getting friends? Has he been approached for friendship by others? I hope he is having good friends and even so honoured by them.'

कच्चित् आशास्ति देवानाम् प्रसादम् पार्थिव आत्मजः ।
कच्चित् पुरुष कारम् च दैवम् च प्रतिपद्यते ।। ५-३६-१९

पार्थिवात्मजः	=	is Raama the prince	आशास्ति कच्चित्	=	wishing for	प्रसादम्	=	the grace
देवानाम्	=	of gods?	कच्चित् प्रतिपद्यते	=	Is he (equally) aware of	पुरुषकारम्च	=	human endeavour
अदैवम्च	=	and the fate?						

'Is Raama the prince wishing the grace of the gods? Is he equally aware of the role of human endeavour and the role of fate?'

कच्चिन् न विगत स्नेहो विवासान् मयि राघवः ।
कच्चिन् माम् व्यसनात् अस्मान् मोक्षयिष्यति वानरः ।। ५-३६-२०

वानर	=	O Hanuma!	राघवः	=	Is Raama	न कच्चित्	=	not hopefully
विगत स्नेहः	=	losing affection	मयि	=	in me	प्रवासात्	=	because of my staying away from home?
मोक्षयिष्यति कच्चित्	=	will he release	माम्	=	me	अस्मात् व्यसनात्	=	from this evil plight?.

'O Hanuma! Is Raama not losing affection in me because of my staying away from home? Will he release me from this evil predicament?'

सुखानाम् उचितो नित्यम् असुखानाम् अनूचितः ।
दुह्खम् उत्तरम् आसाद्य कच्चित् रामो न सीदति ।। ५-३६-२१

राघवः	=	Raama	उचितः	=	who is habituated	नित्यम्	=	always
सुखानाम्	=	to pleasures	अनौचितः	=	and not habituated	असुखानाम्	=	to pains

न सीदति कच्चित्	=	not hopefully sinking into despondency	आसाद्य	=	by obtaining	उत्तरम्	=	a great
दुःखम्	=	pain?						

'Is Raama, who is habituated always to pleasures and not habituated to pains, not sinking into despondency by now getting this great pain?'

कौसल्यायाः तथा कच्चित् सुमित्रायाः तथैव च ।
अभीक्ष्णम् श्रूयते कच्चित् कुशलम् भरतस्य च ।। ५-३६-२२

अभीक्ष्णम् शूयते कच्चित्	=	are you constantly hearing	कुशलम्	=	the news of safety	कौसल्याः	=	of Kausalya
तथा	=	and	सुमित्रायाः	=	of Sumitra	तथैव च	=	and
भरतस्य	=	of Bharata?						

'Are you constantly hearing the news of safety of Kausalya, Sumitra and Bharata?'

मन् निमित्तेन मान अर्हः कच्चित् शोकेन राघवः ।
कच्चिन् न अन्य मना रामः कच्चिन् माम् तारयिष्यति ।। ५-३६-२३

राघवः	=	is Raama	मानार्हः	=	worthy of honour	कच्चित् शोकेन	=	suffering from pain
मन्निमित्तेव	=	just because of me	रामः न कच्चित्	=	is not Raama	अन्यमनाः	=	having his mind fixed on something else
कच्चित् तारयिष्यति	=	and will he liberate	माम्	=	me?.			

'Is Raama worthy of honour, suffering from pain just because of me? Will he liberate me from my sorrow, without fixing his mind on something else?'

कच्चित् अक्षाउहिणीम् भीमाम् भरतो भ्रातृ वत्सलः ।
ध्वजिनीम् मन्त्रिभिः गुप्ताम् प्रेषयिष्यति मत् कृते ।। ५-३६-२४

भरतः भ्रातृवत्सलः कच्चित् प्रेषयिष्यति	=	I hope Bharata having a brotherly affection will send	मत्कृते	=	for my sake	ध्वजिनीम्	=	an army furnished with banners
गुप्ताम्	=	guarded	मन्त्रिभिः	=	by the ministers	अक्षौहिणीम्	=	consisting of ten anikinis or 21870 elephants; 21870 chariots; 65610 horses and 109350 foot-soldiers
भीमम्	=	and terrific.						

'I hope Bharata, having a brotherly affection, will send for my sake, an army furnished with banners, guarded by the ministers, consisting of ten anikinis (21870 elephants, 21870 chariots, 65610 horses and 109350 foot soldiers) which were terrific in appearance.'

वानर अधिपतिः श्रीमान् सुग्रीवः कच्चित् एष्यति ।
मत् कृते हरिभिः वीरैः वृतो दन्त नख आयुधैः ।। ५-३६-२५

श्रीमान्	= the glorious	सुग्रीवः	= Sugreeva	वानराधिपतिः	= the Lord of monkeys
एष्यति कच्चित्	= will indeed come	मत्कृते	= for my sake	वृतः	= along with
वीरैः	= the valiant	हरिभिः	= monkeys	दन्त नखायुधैः	= with their tusks and nails as weapons.

'The glorious Sugreeva the lord of monkeys will indeed come for my sake along with his valiant monkeys, who have their tusks and nails as their weapons.'

कच्चिच् च लक्ष्मणः शूरः सुमित्रा आनन्द वर्धनः ।
अस्त्रवित् शर जालेन राक्षसान् विधमिष्यति ।। ५-३६-२६

लक्ष्मणः	= Lakshmana	शूरः	= the strong man	सुमित्रानन्दवर्धनः	= who augments the joy of Sumitra
अस्त्रवित्	= and who is an expert in weaponry	कच्चित् विधमिष्यति	= will indeed destroy	राक्षसान्	= the demons
शरजालेन	= by the multitude of his arrows.				

'Lakshmana, the strong man, who augments the joy of Sumitra and who is an expert in weaponry, will indeed destroy the demons by the multitude of his arrows.'

रौद्रेण कच्चित् अस्त्रेण रामेण निहतम् रणे ।
द्रक्ष्यामि अल्पेन कालेन रावणम् ससुहृज् जनम् ।। ५-३६-२७

अल्पेन कालेन	= within a short time	द्रक्ष्यामि कच्चित्	= I hope to see	रावणम्	= Ravana
निहतम्	= killed	ससुहृज्जनम्	= along with his companions	रणे	= in the battle-field
रौद्रेण अस्त्रेण	= by terrific weapons	ज्वलता	= burning brightly.		

'Within a short time, I hope see Ravana killed along with his companions in the battle-field by terrific weapons burning brightly.'

कच्चिन् न तद्त् हेम समान वर्णम् ।
तस्य आननम् पद्म समान गन्धि ।
मया विना शुष्यति शोक दीनम् ।
जल क्षये पद्मम् इव आतपेन ।। ५-३६-२८

तत्	=	that	आननम्	=	face	तस्य	=	of Raama
हेम समान वर्णम्	=	with the complexion of gold	पद्म समानगन्धि	=	and the fragrance of a lotus	शोक दीनम्	=	may be looking miserable grief
मया विना	=	as bereft of me	जलक्षये	=	and dehydrated	न शुष्यति केचित्	=	I hope it is not parched
आतपेन	=	by sun	पद्ममिव	=	like a lotus.			

'That face of Raama with its golden and with the fragrance of a lotus may be looking miserable as bereft of me and getting dehydrated too. I hope it is not parched by the sun, like a louts.'

धर्म अपदेशात् त्यजतः च राज्याम् ।
माम् च अपि अरण्यम् नयतः पदातिम् ।
न आसीत् व्यथा यस्य न भीः न शोकः ।
कच्चित् स धैर्यम् हृदये करोति ।। ५-३६-२९

यस्य	=	which Raama	त्यजतः	=	left	राज्यम्	=	the kingdom
धर्मापदेशात्	=	as an indication of his righteousness	यस्य	=	to whom	नासीत् व्यथा	=	there was neither disturbance
न भीः	=	nor fear	न शोकः	=	nor sorrow	माम् चापि नयतः	=	even while taking me
अरण्यम्	=	to the forest	पदातिम्	=	by foot	सः	=	such Raama
करोति कच्चित्	=	is hopefully maintaining	धैर्यम्	=	boldness	हृदये	=	in is heart.

'Which Raama left the kingdom as an indication of his righteousness and to whom there was neither disturbance nor fear nor sorrow even while taking me to the forest by foot, I hope that the same Raama is maintaining boldness in his heart.'

न च अस्य माता न पिता न च अन्यः न ।
स्नेहात् विशिष्टो अस्ति मया समो वा ।
तावद्त् हि अहम् दूत जिजीविषेयम् ।
यावत् प्रवृत्तिम् श्रृणुयाम् प्रियस्य ।। ५-३६-३०

अस्य	=	to Raama	स्नेहात्	=	in the matter of affection	न माता	=	neither his mother
न पिता	=	nor his father	नास्ति अन्यः	=	nor any body else	समोवा	=	is equal or
विशिष्टः	=	more	मया	=	than me	दूत	=	O Hanuma the messenger!
अहम्	=	I	जिजीविषेयम्	=	wish to survive	यावत् तावत् तु	=	as long as

श्रुणुयाम्	=	I hear	प्रवृत्तिम्	=	the activity priyasya	=	of my beloved.	

'To Raama, in the matter of affection, neither his mother nor his father nor any body else is equal to or more than me. O Hanuma the messenger! I wish to survive only as long as I hear the activity of my beloved.'

इति इव देवी वचनम् महाअर्थम् ।
तम् वानर इन्द्रम् मधुर अर्थम् उक्त्वा ।
श्रोतुम् पुनः तस्य वचो अभिरामम् ।
राम अर्थ युक्तम् विरराम रामा ।। ५-३६-३१

उक्त्वा	=	uttering	इतीव	=	thus	महार्थम्	=	the greatly meaningful
मधुरार्थम्	=	and sweetly worth-while	वचनम्	=	words	रामा	=	Sita
देवी	=	the princess	विरराम	=	kept abstained from talking	श्रोतुम्	=	so as to hear
पुनः	=	again	तस्य	=	his	अभिरामम्	=	delightful
वचः	=	words	रामार्थ युक्तम्	=	containing matter pertaining to Raama.			

Uttering thus those greatly meaningful and sweetly worthwhile words, Sita the princess further abstained from talking so as to hear Hanuma's delightful words describing the matters pertaining to Raama.

सीताया वचनम् श्रुत्वा मारुतिः भीम विक्रमः ।
शिरसि अञ्जलिम् आधाय वाक्यम् उत्तरम् अब्रवीत् ।। ५-३६-३२

श्रुत्वा	=	hearing	वचनम्	=	the word	सीतायाः	=	of Sita
मारुतिः	=	Hanuma	भीम विक्रमः	=	of terrific prowess	आधाय	=	keeping
अञ्जलिम्	=	his joined palms	शिरसि	=	on his head	अब्रवीत्	=	spoke
वाक्यम्	=	(the following) words	उत्तरम्	=	in reply.			

Hearing Sita's words, Hanuma of terrific prowess, keeping his joined palms on his head, spoke the following words in reply.

न त्वाम् इहस्थाम् जानीते रामः कमल लोचनः ।
तेन त्वामिहस्थाम् जानीते रामः कमललोचने ।। ५-३६-३३

कमल लोचने	=	O Sita having lotus-eyes!	रामः	=	Raama	न जानीते	=	does not know
त्वाम्	=	that you	इहस्थाम्	=	are here	तेन	=	for that reason
त्वाम् नानयति	=	he did not take your back	आशु	=	soon	पुरन्दरः इव	=	as Indra the destroyer of strong-holds
शचीम्	=	did not take you back	आशु	=	soon	पुरन्दरः इव	=	as Indra the destroyer of strong-holds

शचीम्	=	did not take back Shachi her wife.

'O Sita having lotus eyes! Raama does not know that you are here. For that reason, he did not take you back soon, as Indra the destroyer of strong holds did not take back Sachi, his wife.'

श्रुत्वा एव तु वचो मह्यम् क्षिप्रम् एष्यति राघवः ।
चमूम् प्रकर्षन् महतीम् हरि ऋष्क गण सम्कुलाम् ।। ५-३६-३४

श्रुत्वैव तु	=	soon after hearing	मम	=	my	वचः	=	words
राघवः	=	Raama	एष्यति	=	will come	क्षिप्रम्	=	soon
प्रकर्षन्	=	drawing forth	महतीम्	=	a large	चमूम्	=	army
हरि ऋक्षगण सम्कुलाम्	=	consisting of a multitude of monkeys and bears.						

'Soon after hearing my words, Raama will come soon, drawing forth a large army, consisting of a multitude of monkeys and bears.'

विष्टम्भयित्वा बाण ओघैः अक्षोभ्यम् वरुण आलयम् ।
करिष्यति पुरीम् लन्काम् काकुत्स्थः शान्त राक्षसाम् ।। ५-३६-३५

काकुत्थ्सः	=	Raama	विष्टम्भयित्वा	=	will paralyse	अक्षोभ्यम्	=	the imperturbable
वरुणालयम्	=	ocean	बाणौघैः	=	with his flood of arrows	करिष्यति	=	and make
लन्काम् पुरिम्	=	the city of Lanka	शान्त राक्षसाम्	=	extinguished of demons.			

'Raama will paralyze the imperturbable ocean with his flood of arrows and make the City of Lanka extinguished of demons.'

तत्र यदि अन्तरा मृत्युः यदि देवाः सह असुराः ।
स्थास्यन्ति पथि रामस्य स तान् अपि वधिष्यति ।। ५-३६-३६

मृत्युः यदि	=	If the goddess of Death	सहासुराः	=	along with demons	देवाः	=	or celestials
स्थास्यन्ति	=	stand firmly	अन्तरा	=	in the middle	पथि	=	of the way
रामस्य	=	of Raama	तत्र	=	at that time	सः	=	he
वधिष्यति	=	will kill	तानपि	=	them also.			

'If the goddess of Death along with demons or celestials stand firmly in the way of Raama at that time, he will kill them also.'

तव अदर्शनजेन आर्ये शोकेन स परिप्लुतः ।
न शर्म लभते रामः सिम्ह अर्दित इव द्विपः ।। ५-३६-३७

आर्ये	=	O noble lady!	परिप्लुतः	=	being full of	शोकेन	=	grief
तव अदर्शनजेन	=	caused by your non-appearance	सः रामः	=	that Raama	न लभते	=	is not obtaining
शर्म	=	happiness	द्विपः इव	=	like an elephant	सिम्हार्दितः	=	tormented by a lion.

'O noble lady! Being full of grief caused by your non-appearance, that Raama is not obtaining happiness, like an elephant tornmented by a lion.'

दर्दरेण च ते देवि शपे मूल फलेन च ।
मलयेन च विन्ध्येन मेरुणा मन्दरेण च ।। ५-३६-३८

यथा सुनयनं वल्गु बिम्बौष्ठं चारुकुण्डलम् ।
मुखं द्रक्ष्यसि रामस्य पूर्णचन्द्रमिवोदितम् ।। ५-३६-३९

देवि	=	O Sita the princess!	शपे	=	I swear and tell	ते	=	you
मलयेनच	=	by Malya Mountain	विन्ध्येन	=	by Vindhya mountain	मेरुणा	=	by Meru mountain
दर्दुरेण	=	by Dardura Mountain	मूलफलेन	=	by our food of roots and fruits	यथा	=	that
द्रक्ष्यसि	=	you will see	रामस्य	=	Raama's	मुखम्	=	face
सुनयननम्	=	having good eyes	वल्गु	=	handsome	बिम्बोष्टम्	=	having lips with the colour of a bright-red gourd (fruit of Momordica monodelpha)
चारु दर्शनम्	=	with a charming look	उदितम् पूर्णचन्द्रमिव	=	like a rising full moon.			

'O Sita the princess! I swear and tell you by the mountains Malaya, Vindhya, Meru and Dardura as well as by our staple food of roots and fruits, that you will soon see Raama's face, having good eyes, handsome, having lips with the colour of a bright-red gourd (fruit of Momordica monodelpha) and with its charming look like a rising full moon.'

क्षिप्रं द्रक्ष्यसि वैदेहि रामं प्रस्त्रवणे गिरौ ।
शतक्रतुमिवासीनं नाकपृष्ठस्य मूर्धनि ।। ५-३६-४०

वैदेहि	=	O Sita!	द्रक्ष्यसि	=	you will see	क्षिप्रम्	=	soon
रामम्	=	Raama	प्रस्त्रवणे गिरौ	=	on Prasravana Mountain	शतक्रतुम् इव	=	like Indra the Lord of celestials
आसीनम्	=	seated	मूर्धनि	=	on the back	नागराजस्य	=	of Airavatha the chief of elephants.

'O Sita! You will see soon Raama on the Prasravana mountain, like Indra the Lord of celestials seated on the back of Airavata, the chief of elephants.'

न मांसं राघवो भुङ्क्ते न चापि मधुसेवते ।
वन्यं सुविहितं नित्यं भक्तमश्नाति पञ्चमम् ।। ५-३६-४१

राघवः	= Raama	न भुण्क्ते	= is not eating	माम्सम्	= meat
न सेवते	= not indulging in	मधुचापि	= even spirituous liquor	नित्यम्	= everyday
पञ्चमम्	= in the evening	अश्नाति	= he is eating	भक्तम्	= food
वन्यम्	= existing in the forest	सुविहितम्	= well-arranged (for him).		

'Raama is not eating meat, nor indulging even in spirituous liquor. Everyday, in the evening, he is eating the food existing in the forest, well arranged for him.'

न एव दंशान् न मशकान् न कीटान् न सरी सृपान् ।
राघवो अपनयेत् गत्रात् त्वत् गतेन अन्तः आत्मना ।। ५-३६-४२

अन्तरात्मना	= with his mind	त्वद्गतेन	= directed towards you	राघवः	= Raama
नैव अपनयेत्	= is not driving away	दम्शान्	= forest-flies	गात्रात्	= from his body
न मशकान्	= nor mosquitoes	न कीटान्	= nor insects	न सरीसृपान्	= nor reptiles.

'With his mind wholly devoted to you, Raama is not even driving away forest-flies from his body, nor mosquitoes nor insects nor reptiles from his body.'

नित्यम् ध्यान परो रामो नित्यम् शोक परायणः ।
न अन्यच् चिन्तयते किंचित् स तु काम वशम् गतः ।। ५-३६-४३

रामः	= Raama	नित्यम्	= is always	ध्यानपरः	= thoughtful
नित्यम्	= and is always	शोकपरायणः	= engaged in sorrow	सः	= He
काम वशान्गतः	= is enamoured with the god of love	नचिन्तयति अन्यत् किम्चित्	= and thinks of nothing else.		

'Raama always cogitates on something or the other. He is forever engaged in sorrow. He is enamoured with the god of love and thinks of nothing else.'

अनिद्रः सततम् रामः सुप्तो अपि च नर उत्तमः ।
सीतेति मधुराम् वाणीम् व्याहरन् प्रतिबुध्यते ।। ५-३६-४४

रामः	= Raama	सततम्	= always	अनिद्रः	= does not have sleep
सुप्तोऽपि नरोत्तमः	= even if that best of men sleeps	प्रति बुध्यते	= he keeps awake	व्याहरन्	= uttering
मधुराम्	= the sweet	वाणीम्	= words	सीतेति	= 'lo! Behold! Sita!'

'Raama mostly does not have sleep. Even if that best of men sleeps, he keeps awake uttering sweet words like 'lo! Behold! Sita!'

दृष्ट्वा फलम् वा पुष्पम् वा यच् च अन्यत् स्त्री मनो हरम् ।
बहुशो हा प्रियेति एवम् श्वसन् त्वाम् अभिभाषते ।। ५-३६-४५

दृष्ट्वा	=	seeing	फलम्वा	=	a fruit	पुष्पम् वा	=	or a flower
यद्वा	=	or	सुमनोहरम् अन्यत्	=	any other beautiful object	भिभाषते	=	he recollects and says
त्वाम्	=	about you	ह प्रियेत्येवम्	=	'O Beloved!'	बहुशः	=	many times
श्वसन्	=	and breathes a sigh.						

'When he happens to see a fruit or a flower or any other beautiful object, he recollects of you and says 'O beloved!' many times and breathes a sigh.'

स देवि नित्यम् परितप्यमानः ।
त्वाम् एव सीतेति अभिभाषमाणः ।
धृत व्रतो राज सुतो महात्मा ।
तव एव लाभाय कृत प्रयत्नः ।। ५-३६-४६

देवि	=	O Sita the princess!	सः	=	Raama that	महात्मा राजसुतः	=	magnanimous prince
नित्यम्	=	is always	परितप्यमानः	=	lamenting	अभिभाषमाणः	=	speaking
त्वामेव	=	about you alone	सीतेति	=	thus recollecting Sita Sita!	धृतव्रतः	=	being firm in his vow
कृत प्रयत्नः	=	he makes effort	तवलाभायैव	=	to find you alone.			

'O Sita the princess! Raama the magnanimous prince is always lamenting, speaking just about you, recollecting 'Sita, Sita!'. Being firm in his vow, he makes effort to find you only.'

सा राम सम्कीर्तन वीत शोका ।
रामस्य शोकेन समान शोका ।
शरन् मुखेन अम्बुद शेष ।
निशा इव वैदेह सुता बभूव ।। ५-३६-४७

सा	=	that	वैदेहसुता	=	Sita	समान शोका	=	who has the same amount of grief
रामस्य शोकेन	=	as that of Raama	बभूव राम सम्कीर्तन वीत शोका	=	became worn out of grief on hearing the adoration of Raama	निशेव	=	like a night
साम्बुद शेष चन्द्रा	=	with moon obscured by the remnant clouds	शरन्मुखे	=	at the beginning of autumn.			

'That Sita, who has the same amount of grief as that of Raama, became worn out of her grief upon hearing the adoration of Raama, like a night with the moon obscured by the remnant clouds at the commencement of autumn.'

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे षट्त्रिंशः सर्गः ।।

Thus completes 36th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

37 Sarga 37 - सप्तत्रिंशः सर्ग

Seetha Was Both Delighted And Depressed

Introduction -

Sita was both delighted and depressed respectively on hearing Raama's episode from Hanuma and Raama's overwhelmed sorrow caused by his dissociation from her. She beseeches Hanuma to arrange for Raama's arrival to Lanka to meet her within two months, the period remaining out of the time-limit for her survival given by Ravana. Hanuma consoles Sita, saying that Raama would surely come to see her. He also offers Sita to carry her on his back to Raama's presence at Prasravana Mountain. Looking to the small size of Hanuma's body Sita doubts his capability to do it. Then, Hanuma assumes a gigantic form, so as to inspire confidence in Sita. However, explaining various reasons, Sita declines to go with him and requests Hanuma to bring her husband to Lanka.

सा सीता तत् वचनम् श्रुत्वा पूर्ण चन्द्र निभ आनना ।
हनूमन्तम् उवाच इदम् धर्म अर्थ सहितम् वचः ।। ५-३७-१

श्रुत्वा	= hearing	हनूमन्तम्	= Hanuma's words	सा	= that
सीता	= Sita	पूर्णचन्द्र निभानना	= with her face resembling the full moon	उवाच	= spoke
इदम्	= these	वचः	= words	धर्मार्थसहितम्	= supported by justice and utility
हनूमन्तम्	= to Hanuma.				

Hearing Hanuma's words, Sita whose face resembled the full moon, spoke the following words braced with justice and utility, to Hanuma.

अमृतम् विष संसृष्टम् त्वया वानर भाषितम् ।
यच् च न अन्य मना रामो यच् च शोक परायणः ।। ५-३७-२

वानर	= O Hanuma!	भाषितम्	= the words spoken	त्वया	= by you
रामः	= (that) Raama	अन्यमनाः न इति यत्	= is not having any other thoughts	शोक परायणः इति च यत्	= and is fully overwhelmed by sorrow
अमृतम्	= (are like) ambrosia	विष सम्सृष्टम्	= filled with poisons.		

'O Hanuma! The words spoken by you viz. that Raama is not having any other thoughts (than on me) and is fully overwhelmed by sorrow are like ambrosia mixed with poisons.'

ऐश्वर्ये वा सुविस्तीर्णे व्यसने वा सुदारुणे ।
रज्ज्वा इव पुरुषम् बद्ध्वा कृत अन्तः परिकर्षति ।। ५-३७-३

कृतान्तः	= destiny	परिकर्षति	= drags out	पुरुषम्	= a man
सुविस्तीर्णे ऐश्वर्यवा	= into a very extensive fortune	अतिदारुणे व्यसने वा	= or into a very dreadful adversity	रज्ज्वा बद्ध्वा इव	= as (dragged out) bound with ropes.

'Destiny drags out a man into a very extensive fortune or into a very dreadful adversity, as if being dragged, tied with ropes.'

विधिः नूनम् असम्हार्यः प्राणिनाम् प्लवग उत्तम ।
सौमित्रिम् माम् च रामम् च व्यसनैः पश्य मोहितान् ।। ५-३७-४

प्लवगोत्तम	= O Hanuma the best of monkeys!	प्राणिनाम्	= for living beings	विधिः	= destiny
नूनम्	= is surely	असम्हार्यः	= irresistible	पश्य	= see
सौमित्रिम्	= Lakshmana	माम्च	= myself	रामम्च	= and Raama
मोहितान्	= are bewildered	व्यसनैः	= by misfortunes.		

'O Hanuma the best of monkeys! For living beings, destiny is surely irresistible. See how Lakshmana, myself and Raama are baffled by misfortunes.'

शोकस्य अस्य कदा पारम् राघवो अधिगमिष्यति ।
प्लवमानः परिश्रान्तो हत नौः सागरे यथा ।। ५-३७-५

कदा	= when	राघवः	= will Raama	परिश्रान्तः यथा	= as a thoroughly fatigued man
प्लवमानः	= swimming	हतनौः	= having his ship wrecked	सागरे	= in (the middle of) the sea
अधिगमिष्यति	= indeed reach	पारम्	= the end	अस्य शोकस्य	= of this grief?

'When will Raama reach the end of this grief any more than a thoroughly fatigued man, having suffered a ship wreck is swimming in the middle of the sea?'

राक्षसानाम् क्षयम् कृत्वा सूदयित्वा च रावणम् ।
लन्काम् उन्मूलिताम् कृत्वा कदा द्रक्ष्यति माम् पतिः ।। ५-३७-६

कदा	= when	द्रक्ष्यति पतिः	= will my husband see	माम्	= me
वधम् कृत्वा	= after annihilation	राक्षसाम्	= of demons	सूदयित्वा	= killing
रावणम् च	= Ravana too	कृत्वा	= and making	लङ्काम्	= the city of Lanka
उन्मूलिताम्	= debacled?'				

'When will my husband see me, after annihilation of the demons, killing of Ravana and making the City of Lanka debacled?.'

स वाच्यः सम्त्वरस्व इति यावत् एव न पूर्यते ।
अयम् सम्वत्सरः कालः तावद्त् हि मम जीवितम् ।। ५-३७-७

यावदेव	=	till	अयम्	=	this	सम्वत्सर कालः	=	period of one year
न पूर्यते	=	is not completed	सः	=	that Raama	वाच्यः	=	is to be told
सम्त्वरस्वेति	=	to make haste	मम	=	(since) my	जीवितम्	=	survival
तावद्धि	=	will indeed be till that time.						

'Till the current period of one year is not completed, that Raama is to be told to make haste to save me; since my life will be lasting till such time only.'

वर्तते दशमो मासो द्वौ तु शेषौ प्लवम्गम ।
रावणेन नृशंसेन समयो यः कृतो मम ।। ५-३७-८

प्लवङ्गम	=	O Hanuma!	यः	=	In that	समयः	=	time
कृतः	=	given	मम	=	to me	नृशम्सेन रावणेन	=	by the cruel RavanaH
दशमः	=	the tenth	मासः	=	month	वर्तते	=	is running
द्वौ तु	=	only two months	शेशौ	=	are left.			

'O Hanuma! Out of the time-limit given to me by the cruel Ravana for my survival, the tenth month is now running. Only two months are left out.'

विभीषणेन च भ्रात्रा मम निर्यातनम् प्रति ।
अनुनीतः प्रयत्नेन न च तत् कुरुते मतिम् ।। ५-३७-९

अनुनीतः	=	(even if) humbly entreated	प्रयत्नेन	=	with continued exertion	विभीषणेन	=	by Vibhishana
bhraatraa	=	his brother	मम निर्यातनम् प्रति	=	about my giving back	अ कुरुते	=	(Ravana) is not making up
मतिम्	=	his mind	तत्	=	in that matter.			

'Even when humbly entreated with continued exertion by Vibhishana his brother about my restoration (to Raama), Ravana is not making up his mind to do so.'

मम प्रतिप्रदानम् हि रावणस्य न रोचते ।
रावणम् मार्गते सम्ख्ये मृत्युः काल वशम् गतम् ।। ५-३७-१०

मम प्रति प्रदानम्	=	my restoration	न रोचते	=	is not agreeable	रावणस्य	=	to Ravana
सम्ख्ये	=	In the battle	मृत्युः	=	death	मार्गते	=	is seeking
रावणम्	=	for Ravana	काल वशम्गतम्	=	who has become subject to the power of time.			

'My restoration is not agreeable to Ravana. In the battle, death lies in wait for Ravana, who has become subject to the power of Time.'

ज्येष्ठा कन्या अनला नम विभीषण सुता कपे ।
तया मम एतत् आख्यातम् मात्रा प्रहितया स्वयम् ।। ५-३७-११

कपे	=	O Hanuma!	नला	=	Nala	ज्येष्ठा	=	the eldest
कन्या	=	maiden	विभीषण सुता	=	daughter of Vibhishana	प्रहितया	=	sent
स्वयम्	=	personally	तया	=	by her	मात्रा	=	mother
आख्यातम्	=	told	मम	=	me	इदम्	=	this.

'O Hanuma! Nala, the eldest maiden daughter of Vibhishana, when she was sent personally to me by her mother, told me about this.'

आशंस इति हरि श्रेष्ठ क्षिप्रम् माम् प्राप्स्यते पतिः ।
अन्तः आत्मा हि मे शुद्धः तस्मिन् च बहवो गुणाः ।। ५-३७-१२

हरिश्रेष्ठ	=	O Hanuma the excellent of monkeys!	पतिः	=	Raama; my husband	असम्शयम्	=	without doubt
प्रापस्यसि	=	will obtain	माम्	=	me	क्षिप्रम्	=	soon
मे	=	My	अन्तरात्माच	=	heart	शुद्धः	=	is pure
तस्मिम्श्च	=	In that Raama also	बहवः	=	(there are) many	गुणाः	=	good qualities.

'O Hanuma the excellent of monkeys! Raama, my husband, will soon regain me without any doubt. Because my heart is pure and in Raama also, there are many good qualities existing.'

उत्साहः पौरुषम् सत्त्वम् आनृशंस्यम् कृतज्ञता ।
विक्रमः च प्रभावः च सन्ति वानर राघवे ।। ५-३७-१३

वानर	=	O Hanuma!	राघवे	=	In Raama	उत्साहः	=	perseverance
परुषम्	=	manliness	सत्त्वम्	=	courage	अनृशम्स्यम्	=	non-mischievousness
कृतज्ञता	=	gratitude	विक्रमश्च	=	prowess	प्रभावश्च	=	and energy
सन्ति	=	are there.						

'O Hanuma! In Raama are figured, pesseverence, manliness, courage, non-mischievousness, gratitude, prowess and energy.'

चतुर्दश सहस्राणि राक्षसानाम् जघान यः ।
जन स्थाने विना भ्रात्रा शत्रुः कः तस्य न उद्विजेत् ।। ५-३७-१४

यः	= which Raama	विनाभ्रात्रा	= without the help of Lakshmana his brother	जनस्थाने	= in Janasthana part of the forest
कः	= which	शत्रुः	= adversary	नोद्विजेत्	= will not have fear
तस्य	= of such Raama?				

'Which Raama, who without the help of Lakshmana his brother, killed fourteen thousand demos in Janasthana (part of the forest), what adversary will not have fear of such a man?'

न स शक्यः तुलयितुम् व्यसनैः पुरुष ऋषभः ।
अहम् तस्य अनुभावज्ञा शक्रस्य इव पुलोमजा ।। ५-३७-१५

सः	= that Raama	पुरुषर्षभः	= the excellent of men	न शक्यः	= is not compelled
तुलयितुम्	= to be moved	व्यसनैः	= by troubles	अहम्	= I
प्रभावज्ञा	= know the energy	तस्य	= of Raama	पुलोमजा	= as Shachi the wife of Indra
शक्रस्येव	= (knows) of Indra the Lord of celestials.				

'Raama, the excellent among men, is not compelled to be moved by troubles. I now well the energy of Raama, as Shachi the wife of Indra knows the energy of Indra the Lord of celestials.'

शर जाल अंशुमान् शूरः कपे राम दिवा करः ।
शत्रु रक्षोमयम् तोयम् उपशोषम् नयिष्यति ।। ५-३७-१६

कपे	= O Hanuma!	शूरः	= the powerful	राम दिवाकरः	= Raama like the sun
शर जालाम्शुमान्	= with his multitude of ray-like arrows	नयिष्यति	= will get	तोयम्	= the water
शत्रुरक्षौ अयम्	= of adversaries as demons	उपशोषम्	= dried up.		

'O Hanuma! The powerful Raama like the sun, with his multitude of ray-like arrows, will dry up the water in the form of hostile adversaries.'

इति सम्जल्पमानाम् ताम् राम अर्थे शोक कर्शिताम् ।
अश्रु सम्पूर्ण वदनाम् उवाच हनुमान् कपिः ।। ५-३७-१७

कपिः	= Hanuma	उवाच	= spoke	वचनम्	= (the following) words
ताम्	= to Sita	सम्जल्पमानम्	= who was talking	इति	= thus
शोक कर्शिताम्	= who was emaciated with grief	रामर्थे	= for Raama	अश्रुसम्पूर्णनयनाम्	and with her eyes full of tears.

Hanuma spoke the following words to Sita, who was thus talking with grief for Raama and with her eyes full of tears.'

श्रुत्वा एव तु वचो मह्यम् क्षिप्रम् एष्यति राघवः ।
चमूम् प्रकर्षन् महतीम् हरि ऋक्ष गण सम्कुलाम् ।। ५-३७-१८

श्रुत्वैव	=	soon after hearing	मम	=	my	वचः	=	words
राघवः	=	Raama	क्षिप्रम्	=	will soon	एष्यति	=	come
प्रकर्षन्	=	engaging	महतीम्	=	a great	चमूम्	=	army
हर्यृक्षगुण सम्कुलाम्	=	comprising a multitude of monkeys and bears.						

'Soon after hearing my words, Raama will soon come, engaging a great army comprising of a multitude of monkeys and bears with him.'

अथवा मोचयिष्यामि ताम् अद्य एव हि राक्षसात् ।
अस्मात् दुह्खात् उपारोह मम पृष्ठम् अनिन्दिते ।। ५-३७-१९

वरानने	=	O Sita with a charming face!	अथवा	=	Or rather	मोचयिष्यामि	=	I shal relieve
त्वाम्	=	you	अस्मात्दुःखात्	=	from this grief	अद्यैव	=	now itself
अनिन्दिते	=	O irreproachable lady!	उपारोह	=	Ascend	मम पृष्ठम्	=	my back.

'O Sita with a charming face! Or rather, I shall relieve you from this grief now itself. O irreproachable lady! Ascend my back. I shall take you to Raama.'

त्वम् हि पृष्ठ गताम् कृत्वा सम्तरिष्यामि सागरम् ।
शक्तिः अस्ति हि मे वोढुम् लन्काम् अपि सरावणाम् ।। ५-३७-२०

त्वाम् पृष्ठ गताम् कृत्वा	=	I shall cause you sit on my back	सम्तरिष्यामि	=	and cross	सागरम्	=	the ocean
मे	=	to me	शक्तिः अस्ति हि	=	there is indeed capacity	वोढुम्	=	to carry
लङ्काम् अपि	=	Lanka too	सरावणम्	=	along with Ravana.			

'I shall cause you sit on my back and cross the ocean. I have indeed capacity to carry even Lanka together with Ravana.'

अहम् प्रस्त्रवणस्थाय राघवाय अद्य मैथिलि ।
प्रापयिष्यामि शक्राय हव्यम् हुतम् इव अनलः ।। ५-३७-२१

मैथिलि	=	O Sita!	अद्यैव	=	now itself	अहम्	=	I
प्रापयिष्यामि	=	shall cause you to attain	राघवाय	=	Raama	प्रस्त्रवणस्थाय	=	who is stationed at Prasravana Mountain

अनलह्	=	even as fire-god (hands over)	हव्यम् हुतम्	=	the oblations offered	शक्राय	=	to Indra the Lord of celestials.

'O Sita! Now itself, I shall cause you to reach Raama who is staying at Prasravana Mountain, even as fire-god hands over the oblations offered in the sacrifices to Indra the Lord of celestials.'

द्रक्ष्यसि अद्य एव वैदेहि राघवम् सह लक्ष्मणम् ।
व्यवसाय समायुक्तम् विष्णुम् दैत्य वधे यथा ।। ५-३७-२२

वैदेहि	=	O Sita!	अद्यैव	=	now itself	द्रक्ष्यसि	=	you can see
राघवम्	=	Raama	सहलक्ष्मणम्	=	together with Lakshmana	व्यवसाय समायुक्तम्	=	getting ready for a strenuous effort (to annihilate the demons)
विष्नुम् यथा	=	as Vishnu the Lord of preservation (is getting ready)	दैत्य वधे	=	for annihilation of demons.			

'O Sita! Now itself, you can see Raama together with Lakshmana, getting ready for a strenuous effort to annihilate the demons, as Vishnu the Lord of Preservation getting ready for killing of demons.'

त्वत् दर्शन कृत उत्साहम् आश्रमस्थम् महाबलम् ।
पुरंदरम् इव आसीनम् नाग राजस्य मूर्धनि ।। ५-३७-२३

महाबलन्	=	the mighty Raama	त्वद्दर्शन कृतोत्साहम्	=	with a gusto to see you	अश्रमस्थम्	=	is staying in a hermitage
पुरम्दरमिव	=	even as Indra the destroyer of strong holds	आसीनम्	=	sitting top of Airavata the elephant.			

'The mighty Raama, with a gusto to see you, is staying in a hermitage, even as Indra the destroyer of strongholds sitting on the back of Airavata the elephant.'

पृष्ठम् आरोह मे देवि मा विकान्क्षस्व शोभने ।
योगम् अन्विच्छ रामेण शश अन्केन इव रोहिणी ।। ५-३७-२४

शोभने देवि	=	O Sita the auspicious princess!	आरोह	=	Ascend	मम	=	my
पृष्ठम्	=	back	मा विचारय	=	do not have hesitation	अन्विच्छ	=	be inclined
योगम्	=	of joining	रामेण	=	with Raama	रोहिणी इव	=	as Rohini moon's favourite wife
शशाङ्क	=	(went) to the moon						

'O Sita the auspicious princess! Mount on my back. Do not have any hesitation. Be inclined of joining Raama even as Rohini, moon's favourite wife, joined the moon.'

कथयन्ति इव चन्द्रेण सूर्येण इव सुवर्चला ।
मत् पृष्ठम् अधिरुह्य त्वम् तर आकाश महाअर्णवम् ।। ५-३७-२५

त्वम्	= you	अधिरुह्य	= ascend	मत्पृष्ठम्	= my back
तर	= and cross	आकाशमहार्णवौ	= the sky and the ocean	कथयन्तीव	= as though speaking
महार्चिषा सूर्येण	= to the greatly resplendent sun	चन्द्रेण	= and to the moon.		

'You ascend my back and cross the ocean by journeying through the sky, as though speaking to the greatly resplendent sun and to the moon.'

न हि मे सम्प्रयातस्य त्वाम् इतो नयतो अन्गने ।
अनुगन्तुम् गतिम् शक्ताः सर्वे लन्का निवासिनः ।। ५-३७-२६

आण्गने	= O Sita!	अनुगन्तम्	= following	मे	= my
गतिम्	= way	सम्प्रयातस्य	= of the journey	नयतः	= talking
त्वाम्	= you	इतः	= from here	सर्वे	= all
लङ्क निवासिनः	= the residents of Lanka	न शक्ताः	= are not competent.		

'O Sita! While I am taking you from here, no body staying in Lanka is competent to come along with me.'

यथा एव अहम् इह प्राप्तः तथैव अहम् असंशयम् ।
यास्यामि पश्य वैदेहि त्वाम् उद्यम्य विहायसम् ।। ५-३७-२७

वैदेहि	= O Sita	यथैव	= In what manner	अहम्	= I
प्राप्तः	= reached	इह	= here	तथैव	= in the same manner
यास्यामि	= I shall move	विहायसम्	= through the sky	त्वाम् उद्यम्य	= lifting you up
पश्य	= see	असम्शयम्	= there is no doubt.		

'O Sita! In what manner I reached here, in the same manner, I shall move through the sky, taking you along with me. See, there is no doubt.'

मैथिली तु हरि श्रेष्ठात् श्रुत्वा वचनम् अद्भुतम् ।
हर्ष विस्मित सर्व अन्गी हनूमन्तम् अथ अब्रवीत् ।। ५-३७-२८

श्रुत्वा	= hearing	अद्भुतम्	= the surprising	वचनम्	= words
हरिश्रेष्ठात्	= from Hanuma	मैथिलीतु	= Sita then	हर्ष विस्मित सर्वाण्गी	= with her entire body astonished with joy
अथ	= thereafter	अब्रवीत्	= spoke	हनुमन्तम्	= to Hanuma (as follows):

Hearing those astonishing words from Hanuma, Sita with her entire limbs flowered with joy, thereafter spoke to Hanuma (as follows):

हनूमन् दूरम् अध्वनम् कथम् माम् वोढुम् इच्छसि ।
तत् एव खलु ते मन्ये कपित्वम् हरि यूथप ।। ५-३७-२९

हनुमन्	= O Hanuma!	कथम्	= how	इच्छसि	= are you wishing
वोढुम्	= to carry	माम्	= me	दूरम् अध्वनम्	= for such a long distance?
हरियूथप	= O chief of monkeys!	मन्ये	= I consider	तदेव खलु	= that itself indeed
ते	= (as) your	कपित्वम्	= apishness.		

'O Hanuma! How are you wishing to carry me for such a long distance? O chief of monkeys! I consider this indeed as your apishness!'

कथम् वा अल्प शरीरः त्वम् माम् इतो नेतुम् इच्छसि ।
सकाशम् मानव इन्द्रस्य भर्तुः मे प्लवग ऋषभ ।। ५-३७-३०

प्लवगर्षभ	= O the excellent of monkeys!	कथम् वा	= how do	त्वम्	= you
अल्पशैरः	= with such a small body	इच्छसि	= wish	नेतुम्	= to take (me)
इतः	= from here	सकाशम्	= to the presence	भर्तुः मानवन्द्रस्य	= of my husband Raama the Lord of human beings.

'O Hanuma the best of monkeys! With such a small seized body, how do you wish to take me from here to the presence of my husband, Raama the Lord of human beings?'

सीताया वचनम् श्रुत्वा हनूमान् मारुत आत्मजः ।
चिन्तयामास लक्ष्मीवान् नवम् परिभवम् कृतम् ।। ५-३७-३१

श्रुत्वा	= hearing	वचनम्	= the words	सीतायाः	= of Sita
लक्ष्मीवान्	= the illustrious	हनुमान्	= Hanuma	मारुतात्मजः	= the son of wind-god
चिन्तयामास	= thought	नवम्	= that a new	परिभवम्	= insult
कृतम्	= was caused (to him)				

Hearing the words of Sita, the illustrious Hanuma, the son of wind-god thought it to be the first insult was caused to him.

न मे जानाति सत्त्वम् वा प्रभावम् वा असित ईक्षणा ।
तस्मात् पश्यतु वैदेही यत् रूपम् मम कामतः ।। ५-३७-३२

वैदेही	= Sita	असितेक्षणा	= having black eyes	न जानाति	= is not aware
सत्त्वम् वा	= of my strength	प्रभावम् वा	= or power	तस्मात्	= that is why
पश्यतु	= let her see	मम	= my	यत्	= whatever
रूपम्	= form	कामतः	= (I can disguise) at my will.		

(Hanuma said to himself) 'The black-eyed Sita is not aware of my strength or power. That is why, let her see the form I can assume at will.'

इति संचिन्त्य हनुमान् तदा प्लवग सत्तमः ।
दर्शयामास वैदेह्याः स्वरूपम् अरि मर्दनः ।। ५-३७-३३

हनुमान्	=	Hanuma	प्लवगसत्तमह्	=	the best of monkeys	अरिमर्दनः	=	and the annihilator of enemies
इति	=	thus	सम्चित्य	=	thinking	तदा	=	then
दर्शयामास	=	showed	स्वरूपम्	=	his peculiarity	वैदेह्याः	=	to Sita.

Hanuma, the best of monkeys and the annihilator of enemies, thinking in this way, then showed his peculiarity to Sita.

स तस्मात् पादपात् धीमान् आप्लुत्य प्लवग ऋषभः ।
ततो वर्धितुम् आरेभे सीता प्रत्यय कारणात् ।। ५-३७-३४

सः	=	that Hanuma	धीमान्	=	the intelligent	प्लवगर्षभः	=	and the excellent of monkeys
आप्लुत्य	=	jumped down	तस्मात् पादपात्	=	from that tree	ततः	=	and then
सीताप्रत्ययकारणात्		to creat confidence in Sita	आरेभे	=	started	वर्धितुम्	=	to increase (his body).

Hanuma, the intelligent and the excellent of monkeys, leaped down from that tree and then, to create confidence in Sita, started to increase his body-form.

मेरु मन्दार सम्काशो बभौ दीप्त अनल प्रभः ।
अग्रतो व्यवतस्थे च सीताया वानर ऋषभः ।। ५-३७-३५

वानरोत्तोमः	=	Hanuma the best of monkeys	बभौ	=	flashed	मेरु मन्दरसम्काशः	=	like Meru and Mandara mountains
दीप्तानलप्रभः	=	shinning brightly like a blazing fire	व्यवबस्थेच	=	(He) stood too	अग्रतः	=	in front
सीतायाः	=	of Sita.						

Hanuma, the foremost of monkeys, flashed like Meru and Mandara mountains, shining brightly like a blazing fire. He thus stood too in front of Sita.

हरिः पर्वत सम्काशः ताम्र वक्त्रो महाबलः ।
वज्र दम्ष्ट्र नखो भीमो वैदेहीम् इदम् अब्रवीत् ।। ५-३७-३६

महाबलः	=	the mighty	हरिः	=	Hanuma	पर्वत सम्काशः	=	resembling a mountain

ताम्रवक्त्रः	=	having a red face	वज्रदम्ष्ट्र नखः	=	having teeth and nails as hard as adamant	भीमः	=	and terrific in appearance
अब्रवीत्	=	spoke	इदम्	=	these	वैदेहीम्	=	to Sita.

The mighty Hanuma, resembling a mountain, having a red face, having teeth and nails as hard as adamant and terrific in appearance, spoke the following words to Sita.

सपर्वत वन उद्देशाम् साट्ट प्राकार तोरणाम् ।
लन्काम् इमाम् सनथाम् वा नयितुम् शक्तिः अस्ति मे ।। ५-३७-३७

मे	=	to me	अस्ति	=	there is	शक्तिः	=	capability
नयितुम्	=	to carry	इम्मम्	=	this	लङ्काम् वा	=	Lanka
सपर्वतवनोद्देशाम्	=	along with its hills and forest-areas	साट्ट प्राकार तोरणाम्	=	together with its market-places defensive walls and arches	सनाथाम्	=	and its Lord Ravana.

'To me, there is capability to carry this Lanka along with its hills, forest-areas, market-places, defensive walls and arches together with its Lord Ravana himself.'

तत् अवस्थाप्य ताम् बुद्धिः अलम् देवि विकान्क्षया ।
विशोकम् कुरु वैदेहि राघवम् सह लक्ष्मणम् ।। ५-३७-३८

देवि	=	O princess!	तत्	=	for that reason	अलम्	=	enough
विकाङ्क्षया	=	of your suspicion	बुद्धिः अवस्थाप्यताम्	=	let your mind be steady	वैदेहि	=	O Sita!
कुरु	=	make	राघवम्	=	Raama	सहकक्ष्मणम्	=	along with Lakshmana
विशोकम्	=	bereft of grief.						

'O princess! For this reason, leave your suspicion and keep your mind steady. Come along with me and make Raama and Lakshmana bereft of grief.'

तम् दृष्ट्वा अचल सम्काशम् उवाच जनक आत्मजा ।
पद्म पत्र विशाल अक्षी मारुतस्य औरसम् सुतम् ।। ५-३७-३९

जनकात्मजा	=	Sita	पद्मपत्र विशालाक्षी	=	with her large eyes resembling lotus-petals	उवाच	=	spoke
दृष्ट्वा	=	seeing	तम्	=	that Hanuma	भीम सम्काशम्	=	who was terrific
औरसम् सुतम्	=	who is the son	मारुतस्य	=	of wind-god.			

Sita, with her large eyes resembling lotus-petals, spoke to that terrific Hanuma, the son of wind-god (as follows)

तव सत्त्वम् बलम् चैव विजानामि महाकपे ।
वायोः इव गतिम् च अपि तेजः च अग्निः इव अद्भुतम् ।। ५-३७-४०

महाकपे	=	o great monkey!	विजानामि	=	I know	तव	=	you
सत्त्वम्	=	courage	बलम्चैव	=	strength	गतिम्	=	power of movement
वायोरिव	=	like that of wind	अद्भुतम्	=	wonderful	तेजश्च	=	brilliance
अग्नेरिव	=	like that of fire.						

'O great monkey! I know fully well your courage, strength, your power of movement like that of the wind and your wonderful brilliance like that of the fire.'

प्राकृतो अन्यः कथम् च इमाम् भूमिम् आगन्तुम् अर्हति ।
उदधेः अप्रमेयस्य पारम् वानर पुम्गव ।। ५-३७-४१

वानर पुङ्गव	=	O the best of monkeys!	कथम्	=	how	प्राकृतः अन्यः	=	can any other common person
अर्हति	=	be fit	पारम्	=	(to reach) this shore	अप्रमेयस्य उदधेः	=	of the unfathomable ocean
आगन्तम्	=	and to come	इमाम्	=	to this	भूमिम्	=	place?

'O the best of monkeys! How can any other common person cross this unfathomable ocean and reach this place?'

जानामि गमने शक्तिम् नयने च अपि ते मम ।
अवश्यम् साम्प्रधार्य आशु कार्य सिद्धिः इह आत्मनः ।। ५-३७-४२

जानामि	=	I know	शक्तिम्	=	your capacity	गमने	=	in going
मम	=	and in my	नयने	=	carrying	अवश्यम् सम्प्रधार्या	=	It is surely determinable
आशु	=	quickly	कार्यसिद्धिः	=	about the accomplishment of work	महात्मनः	=	by the high-souled Raama.

'I know your capacity of carrying and taking me from here. However, we have to determine soon whether the accomplishment of work by the high souled Raama would not thus get spoiled.'

अयुक्तम् तु कपि श्रेष्ठ मया गन्तुम् त्वया सह ।
वायु वेग सवेगस्य वेगो माम् मोहयेत् तव ।। ५-३७-४३

अनघ	=	O the faultless one!	कपिश्रेष्ठ	=	O the excellent of monkeys!	अयुक्तम्	=	It is not proper
मम	=	for me	गन्तुम्	=	to go	त्वया	=	with you
तव	=	your	वेगः	=	speed	वायुवेग सवेगस्य	=	resembling winds speed
मोहयेत्	=	may bewilder	माम्	=	me.			

'O the faultless one! O the excellent of monkeys! It is not befitting of me to go with you. For, your speed resembling the winds speed, may bewilder my mind.'

अहम् आकाशम् आसक्ता उपरि उपरि सागरम् ।
प्रपतेयम् हि ते पृष्ठात् भयात् वेगेन गच्छतः ।। ५-३७-४४

अहम्	=	I	आपन्ना	=	reaching	आकाशम्	=	the sky
सागरम् उपर्युपरि	=	high above the sea	प्रपतेयम्	=	will fall down	भयात्	=	out of fear
पृष्ठात्	=	from the back	ते	=	of you	गच्छतः	=	who are going
वेगेन	=	speed.'						

'Reaching the sky high above the sea, I will fall down out of fear from your back even as you sweep with speed.'

पतिता सागरे च अहम् तिमि नक्र झष आकुले ।
भयेयम् आशु विवशा यादसाम् अन्नम् उत्तमम् ।। ५-३७-४५

अहम्	=	I	पतिता	=	having fallen	विवशा	=	insensible
सागरे	=	into the sea	तिमि नक्र झषाकुले	=	filled with sharks crocodiles and giant fish	भवेयम्	=	may become
उत्तमम्	=	the best	अन्नम्	=	food	आशु	=	soon
यादसाम्	=	for the aquatic creatures.						

'Having fallen insensible into the sea, which is filled with sharks, crocodiles and giant fish, I may become the best food soon for the aquatic creatures.'

न च शक्ष्ये त्वया सार्धम् गन्तुम् शत्रु विनाशन ।
कलत्रवति संदेहः त्वयि अपि स्यात् असंशयम् ।। ५-३७-४६

शत्रुविनाशन	=	O Hanuma the annihilator of enemies!	न शक्ष्ये च	=	It is not possible for me	गन्तुम्	=	to go
त्वया सार्थम्	=	along with you	स्यात्	=	there will be	सम्देहः	=	a risk
त्वय्यपि	=	too for you	क ळत्रवति	=	having a lady to protect	असम्शयः	=	there is no doubt.

'O Hanuma the annihilator of enemies! It is not possible for me to go with you. There will also be a risk for you, having me a lady additionally to protect. There is no doubt.'

ह्रियमाणाम् तु माम् दृष्ट्वा राक्षसा भीम विक्रमाः ।
अनुगच्छेयुः आदिष्टा रावणेन दुरात्मना ।। ५-३७-४७

दृष्ट्वा	=	seeing	माम्	=	me	ह्रियमाणाम्	=	being taken away
राक्षसाः	=	the demons	भीम विक्रमाः	=	with their terrific prowess	आदिष्टाह्	=	ordered
रावणेन दुरात्मनाः	=	the evil minded Ravana	अनुगच्छेयुः	=	will follow.			

'Seeing me being taken away by you, the demons of terrific prowess, incited by the evil-minded Ravana, will follow you.'

तैः त्वम् परिवृतः शूरैः शूलम् उद्गर पाणिभिः ।
भवेः त्वम् संशयम् प्राप्तो मया वीर कलत्रवान् ।। ५-३७-४८

वीर	=	O brave monkey!	त्वम्	=	you	परिवृतः	=	will be surrounded
तैः शूरैः	=	by those valiant demons	शूल मुद्गर पाणिभिः	=	wielding darts and clubs in their hands	कळत्रवान्	=	(Accompanied) by a lady
मया	=	in me	त्वम् भवेः	=	you will be	प्रप्तः	=	getting
सम्शयम्	=	a risk.						

'O brave monkey! Those valiant demons wielding darts and clubs in their hands will surround you. Accompanied by a lady in me, you will be at a risk.'

सायुधा बहवो व्योम्नि राक्षसाः त्वम् निरायुधः ।
कथम् शक्ष्यसि सम्यातुम् माम् चैव परिरक्षितुम् ।। ५-३७-४९

बहवः	=	Many	राक्षसाः	=	demons (will come)	सायुधाः	=	with their weapons
व्योम्नि	=	in the sky	त्वम्	=	you	निरायुधः	=	will be without weapons
कथम्	=	how	शक्ष्यसि	=	will you be capable	सम्यातुम्	=	of travelling
परिरक्षितुम्च	=	and protecting	माम्	=	me?			

'Many demons will come with their weapons, in the sky. You will be alone without any weapon. How can you continue your travel, while protecting me?'

युध्यमानस्य रक्षोभिः ततः तैः क्रूर कर्मभिः ।
प्रपतेयम् हि ते पृष्ठत् भय आर्ता कपि सत्तम ।। ५-३७-५०

कपिसत्तम	=	O the best of monkeys!	तव	=	(While) you	युध्यमानस्य	=	will be resorting to battle
तैः रक्षोभिः	=	with those demons	क्रूर कर्मभिः	=	who perform cruel acts	भयार्ता	=	becoming frightened
प्रपतेयम् हि	=	I will indeed fall down	ते पृष्ठात्	=	from your back.			

'O the best of monkeys! While you will be resorting to battle with those demons, who perform cruel acts, I, stricken with fear, may fall down from your back.'

अथ रक्षांसि भीमानि महान्ति बलवन्ति च ।
कथंचित् साम्पराये त्वाम् जयेयुः कपि सत्तम ।। ५-३७-५१

कपिसत्तम	=	O the excellent of monkeys!	अथ	=	thereafter	रक्षाम्सि	=	the demons
भीमानि	=	of fearful form	महान्ति	=	with their giant bodies	बलवन्तिच	=	and powerful ones
जयेयुः	=	will conquer	त्वाम्	=	you	साम्पराये	=	in battle
कथम्चित्	=	somehow or other.						

'O excellent of monkeys! Then the powerful and terrific demons with their giant bodies will conquer you in battle, somehow or other.'

अथवा युध्यमानस्य पतेयम् विमुखस्य ते ।
पतिताम् च गृहीत्वा माम् नयेयुः पाप राक्षसाः ।। ५-३७-५२

अथवा	=	otherwise	ते	=	(while) you	विमुखस्य	=	are indifferent of me
युध्यमानस्य	=	and resort to the battle	पतेयम्	=	I may fall down	पापराक्षसाः	=	the wicked demons
गृहीत्वा	=	catching hold	माम्	=	of me	पतिताम्	=	fallen
नयेयुः	=	may take me away.						

'Otherwise, if you are indifferent of me and resort to battle, I may eventually fall down. Then, the wicked demons, catching hold of me fallen, may take me again to Lanka.'

माम् वा हरेयुः त्वद्त् हस्तात् विशसेयुः अथ अपि वा ।
अव्यवस्थौ हि दृश्येते युद्धे जय पराजयौ ।। ५-३७-५३

माम् हरेयुः	=	(or) they may take me awa	त्वद्धस्तात्	=	from your hand	वा	=	or
विशसेयुः	=	or may even kill (me)	युद्धे	=	In battle	जयापजयौ	=	victory and defeat
दृश्येते हि	=	indeed are being seen	अव्यवस्थौ	=	as unsettled.			

'Or they may take me away from your hand, or may even kill me. In battle, victory and defeat are perceived as uncertain.'

अहम् वा अपि विपद्येयम् रक्षोभिः अभितर्जिता ।
त्वत् प्रयत्नो हरि श्रेष्ठ भवेन् निष्फल एव तु ।। ५-३७-५४

हरिश्रेष्ठ	=	O the best of monkeys!	वा	=	or	अहम्	=	(while) I
अभितर्जिता	=	am frightened	रक्षोभिह्	=	by the demons	विपद्येयम् अपि	=	I may get into a calamity
त्वत्प्रयत्नः	=	your effort	भवेत्	=	will become	निष्फल एव तु	=	futile indeed.

'O the best of monkeys! Or while I am frightened by the demons, I may get into a mishap. Thus, your effort may become futile indeed!'

कामम् त्वम् अपि पर्याप्तो निहन्तुम् सर्व राक्षसान् ।
राघवस्य यशो हीयेत् त्वया शस्तैः तु राक्षसैः ।। ५-३७-५५

त्वम्	=	you	पर्याप्तः असि कामम्	=	may be surely sufficient	निहन्तुम्	=	to kill
सर्व राक्षसान्	=	all the demons	राक्षसैः	=	all by the demons	शस्तैः	=	killed
त्वया	=	by you	राघवस्य	=	Raama's yashaH	=		celebrity
हीयेति	=	will be lowered.						

'You may be surely able to kill all the demons. But if you alone kill all the demons, Raama's celebrity will be lowered.'

अथवा आदाय रक्षांसि न्यस्येयुः सम्वृते हि माम् ।
यत्र ते न अभिजानीयुः हरयो न अपि राघवः ।। ५-३७-५६

अथवा	=	otherwise	रक्षाम्सि	=	the demons	आदाय	=	after having taken
माम्	=	me	न्यसेयुः	=	may keep	यत्र सम्वृते	=	in which secret place
नाभिजानीयुः	=	that will not be known	ते हरयः	=	to those monkeys	राघवौऽपि	=	or even to Raama and Lakshmana.

'Otherwise, the demons may take me away and hide me in any secret place that will not be known by those monkeys or even Raama and Lakshmana.'

आरम्भः तु मत् अर्थो अयम् ततः तव निरर्थकः ।
त्वया हि सह रामस्य महान् आगमने गुणः ।। ५-३७-५७

ततः	=	then	तव	=	your	आरभस्तु	=	effort
मदर्थः	=	taken for my sake	निवर्थकः	=	will become futile	महान्	=	there is a great
गुणः	=	merit	आगमने	=	in coming	रामस्य	=	of Raama
त्वया सह	=	along with you.						

'Then your effort taken for my sake will become futile. That is why there is a great merit in Raama's coming here along with you.'

मयि जीवितम् आयत्तम् राघवस्य महात्मनः ।
भ्रातृऋणाम् च महाबाहो तव राज कुलस्य च ।। ५-३७-५८

महाबाहो	=	O the long armed monkey!	जीवितम्	=	the survival	महात्मनः राघवस्य	=	of the high souled Raama
भ्रात्रूणाम्	=	(of) his brothers	तव	=	of yourself	राजकुलस्यच	=	of your royal family
आयत्तम्	=	is dependent	मयि	=	on me.			

'O Hanuma the long-armed! The survival of the high souled Raama, his brothers, of yourself and of your royal family (of Sugreeva) is dependent on me.'

तौ निराशौ मत् अर्थे तु शोक सम्ताप कर्शितौ ।
सह सर्व ऋक्ष हरिभिः त्यक्ष्यतः प्राण सम्ग्रहम् ।। ५-३७-५९

तौ	=	those two men Raama and Lakshmana	शोकसम्ताप कर्शितौ	=	who are emaciated by grief and anguish	सर्वर्क्षहरिभिः सह	=	with all bears and monkeys
निराशौ	=	bereft of hope	त्यक्ष्यतः	=	will abandon	प्राणसम्ग्रहम्	=	their protection of life.

'Those two men Raama and Lakshmana who are emaciated by grief and anguish along with all bears and monkeys, losing their hope, will abandon their lives.'

भर्तुः भक्तिम् पुरः कृत्य रामात् अन्यस्य वानर ।
न अहम् स्प्रष्टुम् पदा गात्रम् इच्छेयम् वानर उत्तम ।। ५-३७-६०

वानर	=	O Hanuma	वानरपुण्गव	=	thes best of monkeys	पुरस्कृत्य	=	Honouring
भक्तिम्	=	the devotion	भर्तुः	=	to my husband	न स्पृशामि	=	I can not touch
शरीरम्तु	=	the body	अन्यस्य पुम्सः	=	of any other man	रामात्	=	than Raama.

'O Hanuma, the best of monkeys! Honouring the devotion to my husband, I cannot touch the body of any man other that of Raama.'

यत् अहम् गात्र संस्पर्शम् रावणस्य गता बलात् ।
अनीशा किम् करिष्यामि विनाथा विवशा सती ।। ५-३७-६१

अहम् गतायत्	=	that I got	बलात्	=	by force	सम्स्पर्शम्	=	the touch
रावणस्य गात्र	=	of Ravana's body	किम् करिष्यामि	=	what can I do	अनीशा	=	being helpless
विवशा सती	=	having lost control of myself	विनाथा	=	and without a protector?			

'That I got, by force, the touch of Ravana's body, was because being helpless, having lost control of myself and without a protector, I could not do anything.'

यदि रामो दशग्रीवम् इह हत्वा सराक्षसम् ।
माम् इतो गृह्य गच्छेत तत् तस्य सदृशम् भवेत् ।। ५-३७-६२

रामः यदि	=	If Raama	हत्त्वा	=	by killing	दशग्रीवम्	=	Ravana
इह	=	here	सबान्धवम्	=	along with his relatives	गछेत	=	and goes taking
माम्	=	me	इतः	=	from here	तत्	=	that
भवेत्	=	will become	सदृशम्	=	proper	तस्य	=	for him.

'If Raama kills Ravana here along with his relatives and departs taking me from here, it would be proper for him'

श्रुता हि दृष्टाः च मया पराक्रमा ।
महात्मनः तस्य रण अवमर्दिनः ।
न देव गन्धर्व भुजम्ग राक्षसा ।
भवन्ति रामेण समा हि सम्युगे ।। ५-३७-६३

श्रुताः	=	It was heard	दृष्टाश्च	=	and seen	मया	=	by me
पराक्रमाः	=	About the strength of	तस्य महात्मनः	=	of the high souled Raama	रणावमर्दिनः	=	destroying enemies in battle
देव गन्धर्व भुजण्ग राक्षसाः	=	the celestials; divine musicians; serpent-gods; and demons	नहि समाः	=	are not equal	रामेण	=	to Raama
सम्गुगे	=	in combat.						

'I have not only heard but seen myself about the strength of the high souled Raama destroying enemies in battle. Neither the celestials nor the divine musicians nor the serpent-gods nor the demons are equal to Raama in combat.'

समीक्ष्य तम् सम्यति चित्र कार्मुकम् ।
महाबलम् वासव तुल्य विक्रमम् ।
सलक्ष्मणम् को विषहेत राघवम् ।
हुत अशनम् दीप्तम् इव अनिल ईरितम् ।। ५-३७-६४

कः	=	who	विषहेत	=	can with stand	समीक्ष्य	=	seeing
समिति	=	in battle	तम् राघवम्	=	that Raama	दीप्तम्	=	dazzling
अनिलेरितम्	=	fanned by wind	हुताशनमिव	=	like a fire	अनिलेरितम्	=	fanned by wind
चित्र कार्मुकम्	=	wielding a conspicuous bow	सम्यति	=	endowed with	महाबलम्	=	great strength
वासव तुल्यविक्रम्	=	having prowess equal to that of Indra the Lord of celestials	सलक्ष्मणम्	=	together with Lakshmana.			

'Who can withstand seeing in battle that mighty Raama, dazzling like fire fanned by wind, wielding his conspicuous bow and having prowess equal to that of Indra the Lord of celestials, together with Lakshmana?'

सलक्ष्मणम् राघवम् आजि मर्दनम् ।
दिशा गजम् मत्तम् इव व्यवस्थितम् ।
सहेत को वानर मुख्य सम्युगे ।
युग अन्त सूर्य प्रतिमम् शर अर्चिषम् ।। ५-३७-६५

वानर मुख्य	=	O the best of monkeys!	कः	=	who	सम्युगे	=	in battle

सहेत	=	can endure	राघवम्	=	Raama	युगान्त स्नुर्य प्रतिमम्	=	resembling the sun during the noon-time
सलक्ष्मणम्	=	together with Lakshmana	आजिमर्दनम्	=	the destroyer in battle	व्यवस्थितम्	=	stationed
दिशागजमिव	=	like a mythical elephant (which stand in the four quarters of the sky and protect the earth)	मत्तम्	=	in rut	शरार्चिषम्	=	with arrows resembling the rays of the sun.

'O the best of monkeys! In battle, who can endure Raama resembling the sun at noon-time, with his arrows resembling its rays, the destroyer in battle, stationed like a mythical elephant in rut, along with Lakshmana?

स मे हरि श्रेष्ठ सलक्ष्मणम् पतिम् ।
सयूथपम् क्षिप्रम् इह उपपादय ।
चिराय रामम् प्रति शोक कर्शिताम् ।
कुरुष्व माम् वानर मुख्य हर्षिताम् ।। ५-३७-६६

हरिश्रेष्ठ	=	O the excellent of monkeys!	सः	=	here	क्षिप्रम्	=	soon
पतिम्	=	my husband	स लक्ष्मणम्	=	along with Lakshma	सयूथपम्	=	with chiefs of army
वानरमुख्य	=	O the best of monkeys!	कुरुष्व	=	make	माम्	=	me
शोककर्शिताम्	=	who is emaciated with grief	रामम् प्रति	=	about Raama	चिराय	=	since a long time
हर्षिताम्	=	joyful.						

'O the excellent of monkeys! You, as such, soon bring my husband here along with Lakshmana, and the chiefs of army. O the best of monkeys! I am emaciated with grief about Raama since long. Make me now joyful.'

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे सप्तत्रिंशः सर्गः ।।

Thus completes 37th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

38 Sarga 38 - अष्टत्रिंशः सर्ग

Hanuma Asks Seetha To Give Him A Token Of Remembrance

Introduction -

Hanuma asks Sita to give him a token of remembrance, which Raama can recognize. Sita then narrates the episode of a crow which occurred on the Chitrakuta mountain and requests Hanuma to repeat it before Raama by way of a token of recollection. She further sends greetings to both Raama and Lakshmana, conveys her enquiry about their welfare and conveys to them her resolve to survive only for a month after the expiry of the time-limit given by Ravana. Thereupon, she hands over to Hanuma her jewel for the head as a token of remembrance.

ततः स कपि शार्दूलः तेन वाक्येन हर्षितः ।
सीताम् उवाच तत् श्रुत्वा वाक्यम् वाक्य विशारदः ।। ५-३८-१

ततः	=	thereafter	सः कपि शार्दूलः	=	that excellent among monkeys			
वाक्य विशारदः	=	who was skilled in speech	श्रुत्वा	=	after hearing	तत् वाक्यम्	=	those words
तोषितः	=	was pleased	उवाच	=	and spoke	सीताम्	=	to Sita (as follows):

Hearing those words of Sita, the eloquent Hanuma was very much pleased and spoke to Sita (as follows):

युक्त रूपम् त्वया देवि भाषितम् शुभ दर्शने ।
सदृशम् स्त्री स्वभावस्य साध्वीनाम् विनयस्य च ।। ५-३८-२

शुभदर्शन	=	O beautiful Sita	देवि	=	the princess!	भाषितम्	=	what is spoken
त्वया	=	by you	युक्तरूपम्	=	is befitting	सदृशम्	=	It is suitable
स्त्रीस्वभवाश्च	=	of woman's nature	विनयस्यच	=	and of the humility	साध्वीनाम्	=	of chaste women.

'O Sita, the beautiful princess! Whatever you spoke is befitting. It is in keeping with woman's nature and humility of a chaste women.'

स्त्रीत्वम् न तु समर्थम् हि सागरम् व्यतिवर्तितुम् ।
माम् अधिष्ठाय विस्तीर्णम् शत योजनम् आयतम् ।। ५-३८-३

न समर्थम् हि	=	It is not indeed fit for	स्त्रीत्वम्	=	womanhood	अधिष्ठाय	=	to mount on
माम्	=	me	व्यतिवर्तितुम्	=	and cross	विस्तीर्णम्	=	an extensive
सागरम्	=	ocean	शतयोजनम् आयतम्	=	which is wide of one hundred Yojanas.			

'It is indeed not fit for a woman to mount on my back and traverse an extensive ocean, which is having a width of one hundred yojanas.'

द्वितीयम् कारणम् यच् च ब्रवीषि विनय अन्विते ।
रामात् अन्यस्य न अर्हामि संस्पर्शम् इति जानकि ।। ५-३८-४

एतत् ते देवि सदृशम् पत्न्याः तस्य महात्मनः ।
का हि अन्या त्वाम् ऋते देवि ब्रूयात् वचनम् ईदृशम् ।। ५-३८-५

जानकि	=	O Sita	विनयान्विते	=	endowed with modesty!	यत्	=	which
द्वितीयम्	=	second	कारणम्	=	reason	ब्रवीषि	=	you were telling
नार्हमीति	=	that you would not be	सम्स्पर्शम्	=	touching	अन्यस्य	=	any one else
रामात्	=	than Raama	एतत्	=	it	सदृशम्	=	is befitting
ते	=	of you	पत्न्याः	=	the wife	तस्य महात्मनः	=	of that high soled Raama
देवि	=	O princess	का अन्या	=	which other woman	त्वामृते	=	except you
ब्रूयत्	=	can speak	ईदृशम्	=	such	अमृते	=	sweet
वचनम्	=	words?						

'O Sita endowed with modesty! The second reason you mentioned that you would not be touching any one else other then Raama is befitting of you, the wife of that high soled Raama. O princess! which other lady except you can speak of such sweet words?'

श्रोष्यते चैव काकुत्स्थः सर्वम् निरवशेषतः ।
चेष्टितम् यत् त्वया देवि भाषितम् मम च अग्रतः ।। ५-३८-६

देवि	=	O princess!	काकुत्थ्स	=	Raama	श्रोष्यते	=	will hear
निरवशेषतः	=	completely	सर्वम्	=	all	यत्	=	that
चेष्टितम्	=	was acted correctly	त्वया	=	by you	भाषितम्	=	and spoken
अग्रतः	=	in front	मम	=	of me.			

'O princess! I can completely inform Raama of all that you have done and of all that you have spoken before me.'

कारणैः बहुभिः देवि राम प्रिय चिकीर्षया ।
स्नेह प्रस्कन्न मनसा मया एतत् समुदीरितम् ।। ५-३८-७

देवि	=	O princess!	बहुभिः कारणैः	=	because of several reasons	राम प्रियचिकीर्षया	=	being desirous of doing good to Raama
स्नेह प्रस्कन्न मनसा	=	and with a mind moistened with affection	एतत्	=	this	समुदीरितम्	=	was spoken
मया	=	by me.						

'O princess! All this was told by me because of several reasons, being desirous of doing good to Raama ad with my mind moistened with affection towards him.'

लन्काया दुष्प्रवेशत्वात् दुस्तरत्वान् महाउदधेः ।
सामर्थ्यात् आत्मनः चैव मया एतत् समुदाहृतम् ।। ५-३८-८

दुष्प्रधर्षत्रात्	=	because of the unassailability	लन्कायाः	=	of Lanka	महोदधेः	=	and the great ocean
दुस्तरत्वा	=	difficult to be crossed	आत्मनः सामर्थ्याच्चैव	=	and because of my capability	एतत्	=	this
समुदीरितम्	=	was spoken	मया	=	by me.			

'I spoke this because of the unassailability of Lanka, its great ocean so difficult to be crossed and also my capacity of taking you.'

इच्छामि त्वाम् समानेतुम् अद्य एव रघु बन्धुना ।
गुरु स्नेहेन भक्त्या च न अन्यथा तत् उदाहृतम् ।। ५-३८-९

गुरुस्नेहेन	=	because of my great affection	भक्त्याच	=	and devotion	इच्छमि	=	I wish
त्वाम् समानेतुम्	=	to carry you well	अद्यैव	=	now itself	रघुबन्धुना	=	te Raama your husband
एतत्	=	these words	न उदाहृतम्	=	were not spoken	अन्यथा	=	from another motive.

'Because of my great affection and devotion towards you, I wish to carry you well now itself to Raama your hushand. These words were not spoken by me with any other motive.'

यदि न उत्सहसे यातुम् मया सार्धम् अनिन्दिते ।
अभिज्ञानम् प्रयच्छ त्वम् जानीयात् राघवो हि यत् ।। ५-३८-१०

अनिन्दिते	=	O faultless Sita!	नोत्सहसेयदि	=	if you are not willing	यातम्	=	to go
मया सार्थम्	=	with me	त्वम्	=	you	प्रयच्छ	=	give
अभिज्ञानम्	=	a token of remembrance	यत्	=	which	राघाः	=	Raama
जानीयात्	=	can recognise.						

'O faultless Sita! If you are not willing to go with me, give me a token of remembrance which Raama can recognise.'

एवम् उक्ता हनुमता सीता सुर सुत उपमा ।
उवाच वचनम् मन्दम् बाष्प प्रग्रथित अक्षरम् ।। ५-३८-११
इदम् श्रेष्ठम् अभिज्ञानम् ब्रूयाः त्वम् तु मम प्रियम् ।

एवम्	=	thus	उक्ता	=	spoken	हनुमता	=	by Hanuma
सीता	=	Sita	सुरसुतोपता	=	like the daughter of god	मन्दम्	=	slowly
उवाच	=	spoke	वचनम्	=	slowly	उवाच	=	spoke
वचनम्	=	the (following) words	बाष्प प्रग्रथिता क्षरम्	=	strung together with alphabets of tears	त्वम्तु	=	you
ब्रूयाः	=	tell	इदम्	=	this	श्रेष्ठम्	=	excellent thing
अभिज्ञानम्	=	as a token of remembrance	मम प्रियम्	=	to my beloved husband.			

Hearing Hanuma's words, Sita like the daughter of a god, slowly spoke the following words, strung together with alphabets of tears: 'You tell this (following) excellent thing as a token of remembrance to my beloved husband.'

शैलस्य चित्र कूटस्य पादे पूर्व उत्तरे तदा || ५-३८-१२
तापस आश्रम वासिन्याः प्राज्य मूल फल उदके ।

तस्मिन् सिद्ध आश्रमे देशे मन्दाकिन्या अदूरतः || ५-३८-१३
तस्य उपवन षण्डेषु नाना पुष्प सुगन्धिषु ।

विहृत्य सलिल क्लिन्ना तव अन्के समुपाविशम् ||
पर्यायेण प्रसुप्तः च मम अन्के भरत अग्रजः || ५-३८-१४

पादे	=	at a hillock	पूर्वोत्तरे	=	in the north-eastern direction	चित्रकूटस्य शैलस्य	=	of Chitrakuta mountain
प्राज्यमूल फलोदके	=	having bountiful roots fruits and water	तस्मिन् देश	=	in that place	सिद्धाश्रिते	=	inhabited by seers
मन्दाकिन्य विदूरतः	=	in the vicinity of River Ganges	पुरा	=	long ago	विहृत्य	=	(we were) strolling
सलिले	=	in water	उपवन खण्डेषु	=	in parts of groves	नानापुष्प सुगन्धिषु	=	with various kinds of flowers in perfume
तस्य	=	of that hillock	क्लिन्नः	=	you became wet	समुपाविशः	=	and sat
मम अङ्के	=	at my proximity	तापसाश्रम वासिन्याः	=	residing in the hermitage of sages.			

'There is a place inhabited by sages at a hillock in the north-eastern It was bountiful with roots fruits and water. In that place, while we were residing in a hermitage of sages, on a day long ago, we were strolling in water in parts of groves with various kinds of flowers of perfume in that hillock. Your thereupon became wet and sat at my proximity.'

ततो मांस समायुक्तो वायसः पर्यतुण्डयत् ।
तम् अहम् लोष्टम् उद्यम्य वारयामि स्म वायसम् ।। ५-३८-१५

ततः	= then	वायसः	= a crow	माम्ससमायुक्तः	= yearning for meat
पर्यतुङ्डयत्	= began to peek (me)	अहम्	= I	उद्यम्य	= lifting
लोष्टम्	= a clod of earth	वारयामिस्म	= prevented	तम्	= that
वायसम्	= crow.				

'Then, a crow, yearning for meat, began to peck me. Picking up a clod of earth, I prevented the crow from its act.'

दारयन् स च माम् काकः तत्र एव परिलीयते ।
न च अपि उपरमन् मांसात् भक्ष अर्थी बलि भोजनः ।। ५-३८-१६

दारयन्	= tearing	माम्	= me	सः काकः	= that crow
परिलीयते	= was hiding	तत्रैव	= there only	सः	= that
बलिभोजनह्	= crow	भक्षार्थी	= yearning for food	न उपारमच्छापि	= did not resign
माम्सात्	= from meat.				

'Pecking me again and again, the crow was hiding there only. That crow, yearning for food, did not resig from meat.'

उत्कर्षन्त्याम् च रशनाम् क्रुद्धायाम् मयि पक्षिणे ।
स्रंसमाने च वसने ततो दृष्टा त्वया हि अहम् ।। ५-३८-१७

मयि	= (while) I	क्रुद्धायाम्	= was angry	पक्षिणा	= with that bird
वसने	= my skirt	स्रस्यमानेच	= was slipping	उत्कर्षन्त्याम्च	= and I was pulling
रशनाम्	= its string (so as to tighten it)	अहम्	= I	दृष्टा	= was seen
त्वया	= by you	ततः	= then.		

'While I was angry with that bird, my skirt was slipping and I was pulling its string (so as to tighten it). I was seen by you then.'

त्वया विहसिता च अहम् क्रुद्धा सम्लज्जिता तदा ।
भक्ष्य गृद्धेन कालेन दारिता त्वाम् उपागता ।। ५-३८-१८

तदा	= then	अहम्	= I	कृद्धा	= moved by anger
सम्लज्जिता	= felt abashed	अपहसिता	= being laughed at	त्वया	= by you
दारिता	= Torn down	काकेन	= by crow	भक्षगृध्रेन	= which was yearning for food
उपागता	= I sought shelter	त्वाम्	= with you.		

'Moved by anger, I felt abashed for being laughed at by you. Torn down by the crow, which was yearning for food, I sought shelter with you.'

आसीनस्य च ते श्रान्ता पुनः उत्सन्गम् आविशम् ।
क्रुध्यन्ती च प्रहृष्टेन त्वया अहम् परिसान्त्विता ।। ५-३८-१९

श्रान्ता	=	feeling tired	पुनः आविशम्	=	I again settled on	ते	=	your
उत्सङ्गम्	=	lap	क्रुध्यन्ती	=	as though angry	अहम्	=	I
परिसान्विता	=	was consoled	त्वया	=	by you	प्रहृष्टेन	=	fully delighted.

'Feeling tired, I again settled on your lap. As though angry, I was consoled by you and I was fully delighted.'

बाष्प पूर्ण मुखी मन्दम् चक्षुषी परिमार्जती ।
लक्षिता अहम् त्वया नाथ वायसेन प्रकोपिता ।। ५-३८-२०

नाथ	=	O Lord!	प्रकोपिता	=	annoyed	वायसेन	=	by the crow
बाष्पपूर्णमुखी	=	having my face filled with tears	चक्षुषि	=	and having my eyes	परिमार्जती	=	being wiped
मन्दम्	=	slowly	अहम्	=	I	लक्षिता	=	was seen
त्वया	=	by you.						

'Slowly wiping my eyes, my face filled with tears, I was seen by you, O Lord, as having been annoyed by the crow.'

परिश्रमात्प्रसुप्ता च राघवाङ्के ऽप्यहम् चिरम् ।
पर्यायेण प्रसुप्तश्च ममाङ्के भरताग्रजः ५-३८-२१

अहमपि	=	I even	प्रसुप्ता च	=	slept	चिरम्	=	for a long time
राघवाण्के	=	on Raama's lap	परिश्रमात्	=	because of fatigue	पर्यायेण	=	in his turn
भरताग्रजः	=	Raama the elder brother of Bharata	प्रसुप्तः	=	slept mama	अङ्के	=	in my arms.

'I even slept for a long time on Raama's lap because of my fatigue. In his turn, Raama the elder brother of Bharata, slept in my arms.'

स तत्र पुनरे वाथ वायसः समुपागमत् ।
ततः सुप्तप्रबुद्धाम् माम् रामस्याङ्कात्समुत्थिताम् ।। ५-३८-२२

वायसः सहसागम्य विददार स्तनान्तरे ।
पुनः पुनर्थोत्पत्य विददार स मां भृशम् ।। ५-३८-२३

अथ	=	thereafter	सः वायसः	=	that crow	पुनरेव	=	again
समुपागमत्	=	came	तत्र	=	there	ततः	=	then
सः	=	that	वायसः	=	crow	सहसा	=	quickly
आगम्य	=	having arrived at	माम्	=	me	समुत्थिताम्	=	who raised
अङ्कात्	=	from the lap	रामस्य	=	of Raama	सुप्तप्रबुद्धाम्	=	after waking up from my sleep
विददार	=	clawed	स्तनान्तरे	=	the space between my breasts	अथ	=	and
उत्पत्य	=	flying up	पुनः पुनः	=	again and again	माम् विददार	=	tore me up
भृशम्	=	a lot.						

'Meanwhile, the same crow appeared there. Descending all of a sudden, the crow clawed me at the space between the breasts, even as I awoke from my sleep and rose from the lap of Raama. Flying up again, it tore me up a lot.'

ततः समुक्षितो रामो मुक्तैः शोणितबिन्दुभिः ।
वयसेन ततस्तेन बलवत्क्लिश्यमानया ।। ५-३८-२४
स मया बोधितः श्रीमान् सुखसुप्तः परम्तपः ।

ततः	=	then	रामः	=	Raama	समुक्षितः	=	was moistened
मुक्तैः शोणित बिन्दुभिः	=	by the discharged drops of blood	ततः	=	thereafter	सः	=	that Raama
श्रीमान्	=	the splendid man	परम्तपः	=	the destroyer of enemies	सुख सुप्तः	=	who was in a pleasant slumber
बोधितः	=	was woken up	तेन रायसेन	=	by that crow	मया	=	and by me
बलवत् क्लिश्यमानया	=	who was grievously tormented (by the crow).						

'Then, Raama got wet by the discharged drops of blood. Thereafter, that splendorous Raama, the annihilator of enemies, who was in a pleasant slumber, was woken up by that crow and by me who was grievously tormented by the crow.'

स माम् दृष्ट्वा महाबाहुर्वितुन्नाम् स्तनयोस्तदा ।। ५-३८-२५
आशी विष इव क्रुद्धः श्वसान् वाक्यम् अभाषथाः ।

सः	=	that Raama	महाबाहुः	=	the long armed	दृष्ट्वा	=	seeing
माम्	=	me	वितुन्नाम्	=	pierced	स्तनयोः	=	on the breasts
तदा	=	then	श्वसन्	=	hissing	क्रुद्धह् अशीविषैव	=	like an angry serpant
अभाषत	=	spoke	वाक्यम्	=	(the following) words.			

'That long-armed Raama, seeing me pierced violently on the breasts, then spoke the following words, hissing like an angry serpant.

केन ते नाग नास ऊरु विक्षतम् वै स्तन अन्तरम् ।। ५-३८-२६
कः क्रीडति सरोषेण पन्च वक्रेण भोगिना ।

नागनासोरु	=	O Sita the round thighed woman!	केन	=	by whom	ते स्तनान्तरम्	=	the space between your breasts
विक्षतम् वै	=	was wounded?	कः	=	who	क्रीडति	=	is playing
पङ्ग वक्रेण भोगिना	=	with a fire-faced serpent	सरोषेण	=	filled with fury?			

'O Sita the round-thighed woman! Who has wounded the space between your breasts? who is playing with a fire-faced serpent filled with fury?'

वीक्षमाणः ततः तम् वै वायसम् समवैक्षथाः ।। ५-३८-२७
नखैः सरुधिरैः तीक्ष्णैः माम् एव अभिमुखम् स्थितम् ।

ततः	=	then	वीक्षमाणः	=	throwing a glance (around)	समुदैक्षत	=	(Raama) saw
तम् वायसम्	=	that crow	तीक्ष्णैः नखैः	=	with its sharp claws	सरुधिरैः	=	with its sharp claws
सरुधिरैः	=	moistened with blood	स्थितम्	=	and remaining	अभिमुखम्	=	in front of
मानेव	=	me alone.						

'Then, throwing a glance around, Raama saw that crow with its sharp claws moistened iwth blood and sitting in front of me alone.'

पुत्रः किल स शक्रस्य वायसः पतताम् वरः ।। ५-३८-२८
धरा अन्तर चरः शीघ्रम् पवनस्य गतौ समः ।

सः वायसः	=	that crow	वरः	=	the best	पतताम्	=	among birds
पुत्रः किल	=	seems to be the son	शक्रस्य	=	of Indra the Lord of celestials	धरान्तरयतः	=	residing among the mountains
गतौ	=	and in moving	शीघ्रम्	=	speedily	समः	=	equal
परनस्य	=	to the wind.						

'That crow, the best among birds, seems to be the son of Indra the Lord of celestials, staying in mountains and moving with a peed equal to the wind.'

ततः तस्मिन् महाबाहुः कोप सम्वर्तित ईक्षणः ।। ५-३८-२९
वायसे कृतवान् क्रूराम् मतिम् मतिमताम् वर ।

ततः	=	then	महाबाहुः	=	the long-armed Raama	मतिमताम् वरः	=	the best among wise men
कोप सम्वर्तितेक्षणः	=	swirling his eyes in anger	कृतवान्	=	made	मतिम्	=	a resolve

तस्मिन् क्रूराम् वायसे	=	in the matter of that ferocious cow.

'Then, the long-armed Raama, the best among wise men, swirling his eyes in anger, made a resolve in the matter of that ferocious crow.'

स दर्भ संस्तरात् गृह्य ब्रह्मणो अस्त्रेण योजयः ।। ५-३८-३०
स दीप्त इव काल अग्निः जज्वाल अभिमुखो द्विजम् ।

गृह्य	=	taking	दर्भम्	=	a shoot of Kusa grass	सम्स्तरात्	=	from his bed (made of Kusa grass)
सः	=	that Raama	योजयत्	=	used it to work	ब्राह्मेण अस्त्रेण	=	with Brahma's missile (a mythical weapon which deals infallible destruction)
सह्	=	that	दीप्तः	=	blazing shoot of grass	कालाग्निरिव	=	like fire destroying the world
जज्वाल	=	flared up	द्विजम् अभिमुखम्	=	in front of that bird.			

'Taking a blade of Kusa grass from his bed (made of Kusa grass), Raama employed it to work with Brahma's missile (a mythical weapon which deals with infallible destruction). That blazing shoot of grass, resembling a fire destroying the world, flared up in front of that bird.'

स तम् प्रदीप्तम् चिक्षेप दर्भम् तम् वायसम् प्रति ।। ५-३८-३१
ततस्तम् वायसम् दर्भः सोम्बरेऽनुजगाम ह ।

सः	=	that Raama	चिक्षेप	=	threw	तम्	=	that
प्रदीप्तम्	=	blazing	दर्भम्	=	blade of Kusa grass	तम् वायसम् प्रति	=	towards that crow
ततः	=	then	सः दर्भः	=	that blade of grass	अनुजगाम ह	=	chased
तम् वायसम्	=	that crow	अम्बरे	=	in the sky.			

'As Raama threw that blazing blade of Kusa grass towards that crow, that blade of grass went chasing that crow in the sky.'

अनुसृष्टः तदा कालो जगाम विविधाम् गतिम् ।। ५-३८-३२
त्राण काम इमम् लोकम् सर्वम् वै विचचार ह ।

तदा	=	then	काकः	=	the crow	अनुसृष्टः	=	being chased
जगाम	=	wnet	विविधाम्	=	in many	गतिम्	=	a way
त्राण कामः	=	seeking protection	थे त्रोव् विचचार ह	=	roamed	सर्वम्	=	all over

इमम्	=	this	लोकम्	=	world.

'Then, while that blade of grass came chasing, that crow went flying in many a way. Seeking protection, it roamed all over the world.'

स पित्रा च परित्यक्तः सुरैः सर्वैः महर्षिभिः ।। ५-३८-३३
त्रीन् लोकान् सम्परिक्रम्य त्वाम् एव शरणम् गतः ।

सम्परिक्रम्य	=	roaming	त्रीन्	=	the three	लोकान्	=	worlds
सः	=	that crow	परित्यक्तः	=	was abandoned	पित्राच	=	by Indra its father
सुरैश्च	=	celestials	स महर्षिभिः	=	along with sages	शरणम्गतः	=	(and finally) sought refuge
तमेव	=	in the same Raama.						

'Roaming the three worlds in search of a saviour, that crow was abandoned by Indra; its father, the celestials and the sages. Finally, it sought refuge in the same Raama.'

स तम् निपतितम् भूमौ शरण्यः शरणा गतम् ।। ५-३८-३४
वध अर्हम् अपि काकुत्स्थ कृपया पर्यपालयः ।

सः काकुत्स्थ	=	that Raama	शरण्यः	=	who affords protection			
कृपया	=	by compassion	पर्यपालयत्	=	protected	तम्	=	that crow
निपतितम्	=	which fell	भूमौ	=	on the floor	शरणागतम्	=	and sought for protection
वधार्हमपि	=	even though it was apt to be killed.						

'That Raama, who affords protection, was compassionate and protected that crow, which fell on the ground (in salutation to Raama) and sought for protection, eventhough it was apt to be killed.'

परिद्यूनम् विषण्णम् च स त्वम् आयान्तम् उक्तवान् ।। ५-३८-३५
मोघम् कर्तुम् न शक्यम् तु ब्राह्मम् अस्त्रम् तत् उच्यताम् ।

सः	=	that Raama	अब्रवीत्	=	spoke	तम्	=	of that crow
आयान्तम्	=	which was coming	परिद्यूनम्	=	exhausted	विषण्णम्	=	and dejected
न शक्यम् तु	=	It is not possible	कर्तुम्	=	to make	ब्राह्मम् अस्त्रम्	=	Brahma missile
मोघम्	=	a waste	तत्	=	for that reason	उच्यताम्	=	tell me what to do.

'Seeing that crow, coming exhausted and dejected, Raama said to it: 'It is not possible to make Brahma missile a waste. For this reason, tell me what to do now.'

हिनस्तु दक्षिणाक्षित्वच्छर इत्यथ सोऽब्रवीत् ।। ५-३८-३६
ततः तस्य अक्षि काकस्य हिनस्ति स्म स दक्षिणम् ।
दत्त्वा स दक्षिणम् नेत्रम् प्राणेभ्यः परिरक्षितः ।। ५-३८-३७

अथ	=	thereafter	सः	=	that crow	अब्रवीत्	=	said
इति	=	that	त्वच्चरः	=	your arrow	हिनस्तु	=	shoot
दक्षिणाक्षि	=	my right eye	ततः	=	then	सः	=	that blade of grass
हिनन्तिस्म	=	shooted	दक्षिणम्	=	the right	अक्षि	=	eye
तस्य काकस्य	=	of that crow	सः	=	that crow	दत्त्वा	=	by giving away
दक्षिणम् नेत्रम्	=	its right eye	परिरक्षितः	=	saved	प्राणेभ्यः	=	its lives.

Thereafter, that crow said 'Let your arrow shoot my right eye.' Then that blade of Kusa grass shooted the right eye of that crow. By giving away its right eye in that way, the crow saved its life.'

स रामाय नमस्कृत्वा राज्ञे दशरथाय च ।
विसृष्टस्तेन वीरेण प्रतिपेदे स्वमालयम् ।। ५-३८-३८

सः	=	that crow	नमस्कृत्या	=	after saluting	रामाय	=	Raama
दशरथाय च	=	and Dasaratha	राज्ञे	=	the king	विसृष्टः	=	and discharged
तेन वीरेण	=	by that valiant Raama	प्रतिपेदे	=	it reached	स्वम्	=	its own
आलयम्	=	abode.						

'After offering salutations to Raama and King Dasaratha and being discharged by that valiant Raama, the crow returned to its own abode.'

मत् कृते काक मात्रे अपि ब्रह्म अस्त्रम् समुदीरितम् ।
कस्मात् यो माम् हरत् त्वत्तः क्षमसे तम् मही पते ।। ५-३८-३९

महीपते	=	O lord of the earth!	मत् कृते	=	for my sake	ब्रह्मास्त्रम्	=	a Brahma's missile
समुदीरितम्	=	was hurled	काकमात्रे	=	even at a crow	कस्मात्	=	why
क्षमसे	=	are you forgiving	तम्	=	him	यः	=	who
अहरत्	=	took away	मा	=	me	त्वत्तः	=	from you?

'O lord of the earth! For my sake you hurled a Brahma's missile even at a crow. Why are you forgiving the one who has taken me away from you?'

स कुरुष्व महाउत्साहम् कृपाम् मयि नर ऋषभ ।
त्वया नाथवती नाथ ह्यनाथा इव दृश्यते ।। ५-३८-४०

नरर्षभ	=	O best among men!	सः	=	you as such	महोत्साहः	=	having great strength
कुरुष्व	=	endow	कृपम्	=	mercy	मयि	=	in me
नाथ	=	O protector!	नाथवती	=	She with a protector	त्वया	=	in you
दृश्यते	=	is being seen	अनाथा इव	=	like the one without any protector.			

'O Raama the best among men! You, with great strength, annihilate the enemy and bestow your mercy on me. O Lord! She who has a protector in you, actually looks like one without any protector.'

आनृशंस्यम् परो धर्मः त्वत्त एव मया श्रुतः ।
जानामि त्वाम् महावीर्यम् महाउत्साहम् महाबलम् ।। ५-३८-४१

अपार पारम् अक्षोभ्यम् गाम्भीर्यात् सागर उपमम् ।
भर्तारम् ससमुद्राया धरण्या वासव उपमम् ।। ५-३८-४२

श्रुतः	=	It was heard	मया	=	by me	त्वत्तः एव	=	from you alone
अनृशम्स्यम्	=	(that) kindness	परः धर्मः	=	is the best righteousness	जानामि	=	I know
त्वाम्	=	you	महार्यम्	=	having a great prowess	महोत्साहम्	=	a great energy
महाबलम्	=	and a great strength	अपारपारम्	=	you non-acquiescence	अक्षोभ्यम्	=	imperturbability
गाम्भीर्यात्	=	profoudness	सागरोपमम्	=	like an ocean	भर्तारम्	=	lord
धरण्याः	=	of the earth	समुद्रायः	=	including the ocean	वासवोपमम्	=	and equal to Indra the Lord of celestials.

'You yourself told me that kindness is the best righteousness. I know you, having a great prowess, a great energy, and a great strength. I know your non-acquiescence, imperturbability, profoundness like an ocean, as Lord of the earth including the oceans and as equal to Indra the Lord of celestials.'

एवम् अस्त्रविदाम् श्रेष्ठः सत्त्ववान् बलवान् अपि ।
किम् अर्थम् अस्त्रम् रक्षह्सु न योजयसि राघव ।। ५-३८-४३

राघव	=	O Raama!	बलवानपि	=	eventhough you are stron	अस्त्रविदाम् श्रेष्ठः	=	excellently skilled in archery
सत्यवान्	=	and a truthful man	एवम्	=	thus	किमर्थम्	=	why
नयोजयसि	=	are you not employing	अस्त्रम्	=	your arrow	रक्षस्सु	=	on demons?

'O Raama! Eventhough you are strong, excellently skilled in archery and a truthful man, why are you not utilizing your arrow on demons?'

न नागा न अपि गन्धर्वा न असुरा न मरुत् गणाः ।
रामस्य समरे वेगम् शक्ताः प्रति समाधितुम् ।। ५-३८-४४

नागः	=	the serpent-demons	न शक्ताः	=	are not capable	प्रतिसमीहितुम्	=	of resisting
वेगम्	=	the onrush	रामस्य	=	of Raama	समरे	=	in battle
गन्धर्वा अपि	=	even divine musicians	न	=	are not capable	असुराः	=	demons
न	=	are not capable	मरुद्गणाः	=	troops of storm-gods	न	=	are not capable.

'Neither the serpent-demons, nor the divine musicians nor the demons nor the storm-gods are able to resist the onrush of Raama in battle.'

तस्या वीर्यवतः कश्चित् यदि अस्ति मयि सम्भ्रमः ।
किम् अर्थम् न शरैः तीक्ष्णैः क्षयम् नयति राक्षसान् ।। ५-३८-४५

वीर्यवतः तस्य अस्ति यदि	=	if the valiant Raama has	कश्चित्	=	any	सम्भ्रमः	=	haste
मय्	=	in my case	किमर्थम्	=	why	न नयति क्षयम्	=	does he not destroy
राक्षसान्	=	the demons	तीक्ष्णैः शरैः	=	with his sharp arrows?			

'If the valiant Raama has any haste in my case, why does he not destroy the demons with his sharp arrows?!

भ्रातुः आदेशम् आदाय लक्ष्मणो वा परम् तपः ।
कस्य हेतोः न माम् वीरः परित्राति महाबलः ।। ५-३८-४६

कस्य हेतोः	=	for what reason	लक्ष्मणो वा	=	even Lakshmana	परम्तपः	=	the tormentator of enemies
महाबलः	=	the mighty man	वीरः	=	and the valiant man	न परित्राति	=	does not protect
माम्	=	me	आदाय	=	by taking	आदेशम्	=	the command
भ्रात्रुः	=	of his elder brother?'						

'For what reason, even Lakshmana the tormentator of enemies, the mighty man and the valiant man does not protect me, by taking the command of his elder brother?'

यदि तौ पुरुष व्याघ्रौ वाय्व् इन्द्र सम तेजसौ ।
सुराणाम् अपि दुर्धर्षौ किम् अर्थम् माम् उपेक्षतः ।। ५-३८-४७

तौ	=	those two brothers	पुरुषव्याघ्रौ	=	the tigers among men Raama and Lakshman	वाय्वग्नि सम्तेजसौ	=	with a sharpness equal to that of wind and fire
सुराणाम् दुर्धर्षौ यदि अपि	=	even if unconquerable by demons also						

Those two tigers among men, Raama and Lakshmana, with a sharpness equal to that of wind and fire, even if they are unconquerable by demons too, why are they neglecting me?'

मम एव दुष्कृतम् किंचिन् महत् अस्ति न संशयः ।
समर्थाव् अपि तौ यन् माम् न अवेक्षेते परम् तपौ ।। ५-३८-४८

किम्चित्	=	some	महत्	=	great	दुष्कृतम्	=	sin
अस्ति	=	may be there	ममैव	=	of me alone	न सम्शयः	=	there is no doubt

यत्	=	for which reason	तौ	=	those two brothers Raama and Lakshmana	परम्तपौ	=	the tormentator of enemies
सम्न्थावपि	=	even when capable	न अवेक्षते	=	are not seeing	माम्	=	me.

'There is not doubt that I would have committed a great sin, for which reason those two brothers Raama and Lakshmana the tormentators of enemies, even when capable , are neglecting me.'

वैदेह्या वचनम् श्रुत्वा करुणम् साशुभाषितम् ।
अथाब्रवीन्महातेजा हनुमान् मारुतात्मजः ।। ५-३८-४९

अथ	=	then	श्रुत्वा	=	hearing	वचनम्	=	the words
भाषितम्	=	spoken	करुणम्	=	pitiably	सा श्रु	=	with tears
वैदेह्या	=	by Sita	हनुमान्	=	Hanuma	महातेजा	=	of great splendour
मारुतात्मजः	=	the son of wind-god	अब्रवीत्	=	spoke (as follows):			

Hearing the pitiable appeal Sita with tears, Hanuma of great splendour and the son of wind-god spoke (as follows)

त्वच्छोकविमुखो रामो देवि सत्येन ते शपे ।
रामे दुःखाभिपन्ने च लक्ष्मणः परितप्यते ।। ५-३८-५०

देवि	=	O Sita!	रामः	=	Raama	त्वच्चोक विखः	=	has grown averse to eveything else caused by grief towards you
शपे	=	I swear	ते	=	to you	सत्येन	=	by truth
रामे	=	(When) Raama	दुःखाभिपन्ने	=	is overpowered by grief	लक्ष्मणः च	=	Lakshmana too
परितप्यते	=	is tormented (by grief).						

'O Sita! Raama has grown averse to everything else, caused by grief towards you. I swear it to you by truth. When Raama is overpowered by grief; Lakshmana too gets tormented by grief.'

कथम् चिद्भवती दृष्टा न कालः परिदेवितुम् ।
इमम् मुहूर्तम् दुःखानाम् द्रक्ष्यस्यन्तमनिन्दिते ।। ५-३८-५१

अनिन्दिते	=	O faultless Sita!	कथम्चित्	=	Somehow or other	भवती	=	you
दृष्टा	=	appeared	न कालः	=	this is not the time	परिदेवितुम्	=	to lament
द्रक्ष्यसि	=	you will see	अन्तम्	=	the end	दुःखानाम्	=	of your sorrows
इमम् मुहूर्तम्	=	within this moment.						

'O faultless Sita! Somehow or other, you have been discovered by me. This is not the time to lament. Your will see the end of your sorrow within a short time.'

तावुभौ पुरुषव्याघ्रौ राजपुत्रौ महाबलौ ।
त्वद्दर्शनकृतोत्साहौ लङ्काम् भस्मीकरिष्यतः ।। ५-३८-५२

तौ उभौ राजपुत्रौ	=	those two princes	पुरुषव्याघ्रौ	=	the excellent among men	महाबलौ	=	the mighty ones
त्वद्दर्शनकृतोत्साहौ	=	and who are eager to see you	लङ्काम् भस्मी करिष्यतः	=	with reduce Lanka to ashes.			

'Those two mighty princes, the excellent among men, are eager to see you and they will reduce Lanka to ashes.'

हत्वा च समरे क्रूतम् रावणम् सहबान्धवम् ।
राघवस्त्वाम् विशालाक्षि नेष्यति स्वाम् पुरीम् प्रति ।। ५-३८-५३

विशालाक्षि	=	O large eyed Sita!	हत्वा	=	killing	क्रूरम्	=	the cruel
रावणम्	=	Ravana	सहबान्धवम्	=	along with his relatives	राघवः	=	Raama
नेष्यति	=	will take	त्वाम्	=	you	स्वाम् पुरीम् प्रति	=	to his own city.

'O large-eyed Sita! Killing the cruel Ravana along with his relatives in battle, Raama will take you back to his own city.'

ब्रूहि यद्राघवो वाच्यो लक्ष्मणश्च महाबलः ।
सुग्रीवो वापि तेजस्वी हरयोऽपि समागताः ।। ५-३८-५४

ब्रूहि	=	tell me	यत् वाच्यः	=	what to be expressed	राघवः	=	to Raama
महाबलः लक्ष्मणश्च	=	or to the mighty Lakshmana	तेजस्वी सुग्रीवोवापि	=	or to the splendorous Sugreeva	हरयोऽपि समागताः	=	or to even the monkeys assembled (there).

'Tell me what to be expressed to Raama or to the mighty Lakshmana or to the splendourous Sugreeva or even to the other monkeys assembled there.'

इत्युक्तवति तस्मिंस्तु सीता सुरसुतोपमा ।
उवाच शोकसंतप्ता हनुमन्तं प्लवंगमम् ।। ५-३८-५५

इति	=	thus	उक्तवति	=	spoken	तस्मिन्	=	by that Hanuma
सीत	=	Sita	सुरसुतोपमा	=	like the daughter of a sage	शोक सन्तप्ता	=	tormented with grief
उवाच	=	spoke	हनुमन्तम्	=	to Hanuma	प्लवम्गमम्	=	the monkey (as follows):

Hearing the words of Hanuma, Sita, like the daughter of a sage, tormented with grief, spoke to Hanuma the monkey (as follows):

कौसल्या लोक भर्तारम् सुषुवे यम् मनस्विनी ।
तम् मम अर्थे सुखम् पृच्छ शिरसा च अभिवादय ।। ५-३८-५६

मदर्थे	=	On my behalf	अभिवादयच शिरसा	=	salute by bowing your head	पृच्छ	=	and ask
सुखम्	=	about the welfare of	तम्	=	that Raama	लोकभर्तारम्	=	the lord of the worlds
यम्	=	whom	मनस्विनी ख़ौसल्या	=	the magnanimous Kausalya	सुषुव	=	gave birth.

'On my behalf, salute by bowing your head and ask about the welfare of Raama, the Lord of the worlds, whom the magnanimous Kausalya gave birth.'

स्रजः च सर्व रत्नानि प्रिया याः च वर अन्गनाः ।
ऐश्वर्यम् च विशालायाम् पृथिव्याम् अपि दुर्लभम् ।। ५-३८-५७

पितरम् मातरम् चैव सम्मान्य अभिप्रसाद्य च ।
अनुप्रव्रजितो रामम् सुमित्रा येन सुप्रजाः ।। ५-३८-५८

सुमित्रा	=	Sumitra	सुप्रजाः	=	who got good children like Lakshmana	येन	=	by whom
स्रजश्च	=	wreaths of flowers	सर्व रत्नानि	=	all the riches	प्रियाः याः वराङ्गनाः	=	pleasant and beautiful girls
ऐश्वर्यम्च अपि	=	and even the prosperity	दुर्लभम्	=	difficult to be obtained	विशालाम्-पृथिव्याम्	=	on the extensive earth
त्यक्त	=	were abandoned)	सम्मान्य	=	venerating	अभिप्रसाद्य च	=	and praying for grace
पित्रम्	=	his fatehr	मातरम्चापि	=	and also his mother	रामः अनुप्रव्रजितः	=	went to exile following Raama.

(On my behalf, ask about the welfare of) Lakshmana, that good child of Sumitra who, having renounced the wreaths of flowers, all the riches, pleasant and beautiful girls and even the prosperity difficult to be obtained in this extensive world, offered his profound respects to and pacified his father and mother, followed Raama to exile.'

आनुकूल्येन धर्म आत्मा त्यत्त्वा सुखम् अनुत्तमम् ।
अनुगच्छति काकुत्स्थम् भ्रातरम् पालयन् वने ।। ५-३८-५९

त्यत्त्वा	=	renouncing	अनुत्तमम्	=	a great	सुखम्	=	comfort
धर्मात्मा	=	the righteous Lakshmana	अनुगच्छति	=	followed	पालयम्	=	protecting
काकुत्स्थम्	=	Raama	भ्रातरम्	=	his elder brother	अनुकूल्येन	=	acting in an affectionate way towards him
वने	=	in the forest.						

'Renouncing a great comfort, the righteous Lakshmana, acting in an affectionate manner towards Raama, followed him, watching over him in the forest.'

सिम्ह स्कन्धो महाबाहुः मनस्वी प्रिय दर्शनः ।
पितृवत् वर्तते रामे मातृवन् माम् समाचरन् ।। ५-३८-६०

सिम्हस्कन्धः	=	Lakshmana who has broad shoulders like that of a lion	महाबाहुः	=	mighty armed	मन्स्वी	=	steady minded
प्रियदर्शिनः	=	and having pleasant looks	वर्तते	=	who behaves	रामे	=	towards Raama
पितृवत्	=	as towards his father	समाचरन्	=	and look to	माम्	=	me
मातृवत्	=	as his own mother.						

'Lakshmana, who has broad shoulders like that ofa lion, mighty-armed, steady-minded and having pleasant looks, behaves towards Raama as towards his father and looks to me as his own mother.'

प्रियमाणाम् तदा वीरो न तु माम् वेद लक्ष्मणः ।
वृद्ध उपसेवी लक्ष्मीवान् शक्तो न बहु भाषिता ।। ५-३८-६१
राज पुत्रः प्रिय श्रेष्ठः सदृशः श्वशुरस्य मे ।

वीरः	=	the valiant	लक्ष्मणः	=	Lakshmana	तदा	=	then
न वेद	=	did not know	माम्	=	me	ह्रियमाणाम्	=	as being taken away (by Ravana)
वृद्धोपसेवी	=	He serves elders	लक्ष्मीवान्	=	He has splendour	न बहुभाषिता	=	He does not talk much
शक्तः	=	(though) capable me	श्वशुरस्य	=	to Dasaratha my father-in-law	सदृशः	=	he is suitably well
प्रियः	=	a beloved	श्रेष्ठः	=	and best	राजपुत्रः	=	prince.

'The valiant Lakshmana, on that day of occurrence, did not know that I was being taken away by Ravana. He serves elders. He possesses a splendour. Though capable, he does not talk much. To Dasaratha, my father-in-law, he is his replica a beloved and the best prince.'

मत्तः प्रियतरो नित्यम् भ्राता रामस्य लक्ष्मणः ।। ५-३८-६२
नियुक्तो धुरि यस्याम् तु ताम् उद्वहति वीर्यवान् ।

लक्ष्मणः	=	Lakshmana	भ्राता	=	the younger brother	रामस्य	=	of Raama
नित्यम्	=	is always	प्रियतरः	=	the one who is dearer	मम्	=	to me
वीर्यवान्	=	the energetic Lakshmana	उद्वहति	=	carries out	ताम्	=	that
यस्याम्	=	whatever	धुरि	=	load of work	नियुक्तः	=	is entrusted.

'Lakshmana, the younger brother of Raama is the one who is dearer to me always. That energetic Lakshmana carries out well, whatever load of work is entrusted to him'

यम् दृष्ट्वा राघवो न एव वृद्धम् आर्यम् अनुस्मरत् ।। ५-३८-६३
स मम अर्थाय कुशलम् वक्तव्यो वचनान् मम ।

दृष्ट्वा	=	seeing	यम्	=	whom	राघवः	=	Raama
न अनुस्मरेत्	=	does not recollect	वृत्तम्	=	(his) deceased	आर्यम्	=	father
सः	=	that Lakshmana	वक्तव्यः	=	is to be asked	कुशलम्	=	about his well-being
मम वचनात्	=	as my word	मम अर्थाय	=	on my behalf.			

'Seeing whom, Raama ceases to recollect his deceased father, that Lakshmana is to be asked about his well-being, as my word and on my behalf.'

मृदुः नित्यम् शुचिः दक्षः प्रियो रामस्य लक्ष्मणः ।। ५-३८-६४
यथा हि वानरश्रेष्ठ दुःखक्षयकरो भवेत् ।
त्वमस्मिन् कार्यनिर्योगे प्रमाण हरिसत्तम ।। ५-३८-६५

वानरश्रेष्ठ	=	O Hanuma the excellent of monkeys	हरिसत्तम	=	and the best of monkeys!	त्वम्	=	you
प्रमाणम्	=	are the model	अस्मिन् कार्यनिर्योगे	=	for fulfilling this act (of addressing him)	यथा भवेत्	=	in such a way
लक्ष्मणः	=	that Lakshmana	मृदुः	=	the mild	नित्यम्	=	ever
शुचिः	=	pure	दक्षः	=	and clever	प्रियः	=	darling
रामस्य	=	of Raama	दुःखक्षय करः	=	may bring my sorrows to an end.			

'O Hanuma, the excellent of monkeys and the best of monkeys! you are the model for fulfilling this act of addressing him in such a way that Lakshmana, the mild, every-pure and clever darling of Raama may bring my sorrows to an end.'

राघवस्त्वत्समारम्भान्मयि यत्नपरो भवेत् ।
इदम् ब्रूयाः च मे नाथम् शूरम् रामम् पुनः पुनः ।। ५-३८-६६

त्वत्समारम्भात्	=	by your effort	राघवः	=	Raama	भवेत्	=	will become
यत्नपरः	=	a diligent man	मयि	=	in my case	ब्रूयाः	=	tell
इदम्	=	this	पुनः पुनः	=	again and again	रामम्	=	to Raama
मे नाथम्	=	my lord	शूरम्	=	and the hero.			

'Depending on your effort, Raama will be more active with his effort the following words again and again to Raama, my Lord and the hero:'

जीवितम् धारयिष्यामि मासम् दशरथ आत्मज ।
ऊर्ध्वम् मासान् न जीवेयम् सत्येन अहम् ब्रवीमि ते ।। ५-३८-६७

दशरथात्मज	=	O Raama!	धारयिष्यामि	=	I shall hold	जीवितम्	=	my life
मासम्	=	for a month	न जीवेयम्	=	I cannot survive	ऊर्ध्वम्	=	after

मासात्	=	a month	अहम्	=	I	ब्रवीमि	=	am telling
ते	=	you	सत्येन	=	by truth.			

'O Raama! I shall hold my life for a month. I cannot survive after a month I am telling you the truth.'

रावणेन उपरुद्धाम् माम् निकृत्या पाप कर्मणा ।
त्रातुम् अर्हसि वीर त्वम् पातालात् इव कौशिकीम् ।। ५-३८-६८

वीर	=	O valiant man!	त्वम्	=	you	अर्हसि	=	are required
त्रातुम्	=	to protect	माम्	=	me	उपरुद्धाम्	=	who is detained
रावणेन	=	by Ravana	पापकर्मणा	=	the criminal	निकृत्या	=	with humiliation
कौशिकीमिव	=	(as you protected) Indra the Lord of celestials and Lakshmi the goddess of prosperity	पातालात्	=	from the abode of serpents and demons.			

'O valiant man! You are required to rescue me, detained (as I am) by Ravana the criminal and subjected to humiliation, as you (as Lord Vishnu) earlier protected Indra the Lord of celestials and Lakshmi the goddess of prosperity from the abode of servants and demons.'

ततो वस्त्र गतम् मुक्त्वा दिव्यम् चूडा मणिम् शुभम् ।
प्रदेयो राघवाय इति सीता हनुमते ददौ ।। ५-३८-६९

ततः	=	then	मुक्त्वा	=	untying	शुभम्	=	the bright
दिव्यम्	=	divine	चूडामणिम्	=	jewel for her head	वस्त्रगतम्	=	tied in her garment
सीता	=	Sita	ददौ	=	gave (it)	हनुमते	=	to Hanuma
इति	=	saying	प्रदेयः	=	that it might be delivered	राघवाय	=	to Raama.

Then, untying the bright devine jewel for her head tied in her garment, Sita gave it to Hanuma, saying that it might be handed over to Raama.

प्रतिगृह्य ततो वीरो मणि रत्नम् अनुत्तमम् ।
अन्गुल्या योजयामास न हि अस्या प्राभवत् भुजः ।। ५-३८-७०

प्रतिगृह्य	=	taking	अनुत्तमम्	=	the excellent	मणिरत्नम्	=	jewel
वीरः	=	the valiant Hanuma	ततः	=	thereupon	योजयामास	=	fitted it
अङ्गुल्या	=	to his finger	अस्य भुजः	=	(since) his arm eventhough he had assumed his former tiny form	न प्राभवत् हि	=	was not fitting (to it).

Taking the excellent jewel, the valiant Hanuma thereupon fitted it to his finger, since his arm (eventhough he had assumed his former tiny form), was not fitting to it properly.

मणि रत्नम् कपि वरः प्रतिगृह्य अभिवाद्य च ।
सीताम् प्रदक्षिणम् कृत्वा प्रणतः पार्श्वतः स्थितः ।। ५-३८-७१

प्रतिगृह्य	=	receiving	मणिरत्नम्	=	that jewel	कपिवरः	=	Hanuma the best among the monkeys
अभिवाद्य च	=	offered his salutation	सीताम्	=	to Sita	प्रदक्षिणम् कृत्वा	=	engaging in circum-ambulation
स्थितः	=	and stood	पार्श्वतः	=	aside	नम्रतः	=	with humbleness.

Receiving that jewel, Hanuma the best among the monkeys, offered his salutation to seetha, by engaging himself in circumambulation and stood aside with humbleness.

हर्षेण महता युक्तः सीता दर्शनजेन सः ।
हृदयेन गतो रामम् शरीरेण तु विष्ठितः ।। ५-३८-७२

युक्तः	=	enjoined	महता हर्षेण	=	with a great delight	सीतादर्शनजेन	=	born out of Sita's dis-covery
सः	=	that Hanuma	हृदयेन गतः	=	mentally sought (the presence)	रामम्	=	of Raama
विष्ठितः	=	but stood there	शरीरेणतु	=	with his physical body alone.			

Filled with a great delight, born out of Sita's discovery by him, that Hanuma mentally sought (the presence) of Raama but stood there with just his physical body.

मणि वरम् उपगृह्य तम् महाअर्हम् ।
जनक नृप आत्मजया धृतम् प्रभावात् ।
गिरि वर पवन अवधूत मुक्तः ।
सुखित मनाः प्रतिसम्क्रमम् प्रपेदे ।। ५-३८-७३

उपगृह्य	=	taking	तम् मणिवरम्	=	that excellent jewel	महार्हम्	=	the highly venerable one
धृतम्	=	worn	जनकनृपात्मजया	=	by Sita	प्रभावात्	=	and by its influence
पवनावधूत मुक्तः गिरिरिव	=	resembling one who was shaken by a blast coming from the top of a huge mountain (Hanuma)	सुखित मनाः	=	mentally pleased	प्रपेदे	=	set out for
प्रतिसम्क्रमम्	=	crossing the ocean in return.						

Taking that excellent and highly venerable jewel, worn by Sita and by its influence resembling one who was shaken by a blast coming from the top of a huge mountain, Hanuma was mentally pleased and set out for crossing the ocean in his return journey.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे अष्टत्रिंशः सर्गः ।।

Thus completes 38th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

39 Sarga 39 - एकोनचत्वारिंशः सर्ग

To Urge And Lakshmana

Introduction -

Sita asks Hanuma, who is prepared to depart with the jewel for her head, to convey her enquiries about the welfare of Raama, Lakshmana and Sugreeva. She further requests Hanuma to urge them to rescue her. Then, Sita expresses her doubt about the capacity of Raama, Lakshmana and the troops of monkeys and bears to cross the ocean. Hanuma explains to Sita about the strength of monkey-heroes and assures her about their ability to cross the ocean. In the end, Hanuma consoles Sita by promising to bring Raama and Lakshmana on his back across the sea so that they will together destroy the City of Lanka.

मणिम् दत्त्वा ततः सीता हनूमन्तम् अथ अब्रवीत् ।
अभिज्ञानम् अभिज्ञातम् एतत् रामस्य तत्त्वतः ।। ५-३९-१

ततः	= then	अथ	= after	दत्त्वा	= giving
मणिम्	= the jewel	सीता	= Sita	अब्रवीत्	= spoke
हनूमन्तम्	= to Hanuma (as follows)	एतत्	= this	अभिज्ञातम्	= known
रामस्य	= to Raama.				

Then, after giving the jewel for head, Sita spoke to Hanuma as follows: 'This token of remembrance is actually known to Raama.'

मणिम् तु दृष्ट्वा रामो वै त्रयाणाम् संस्मरिष्यति ।
वीरो जनन्या मम च राज्ञो दशरथस्य च ।। ५-३९-२

दृष्ट्वा	= by seeing	मणिम्	= (this) jewel	वीरः	= the heroic
रामः	= Raama	सम्स्मरिष्यति	= can recollect	त्रयाणाम्	= three of us
जनन्याः	= viz. my mother	ममच	= myself	राज्ञः च	= and the king
दशरथस्य	= Dasaratha.				

'By seeing this jewel, the heroic Raama can recollect three of us, viz. my mother, myself and the king Dasaratha.'

स भूयः त्वम् समुत्साहे चोदितो हरि सत्तम ।
अस्मिन् कार्य समारम्भे प्रचिन्तय यत् उत्तरम् ।। ५-३९-३

हरिसत्तम	= O the excellent among monkeys	सः त्वम्	= you as such	भूयः	= again
समुत्साहचोदितः	= driven by enthusiasm	प्रचिन्तय	= think	यत्	= what
उत्तरम्	= remains to be done	कार्य समारम्भे	= in undertaking this task.		

'O Hanuma the excellent among monkeys! Driven by your enthusiasm again, think what remains to be done in undertaking this task.'

त्वम् अस्मिन् कार्य निर्योगे प्रमाणम् हरि सत्तम ।
हनुमन् यत्नमास्थाय दुःखक्षयकरो भव ।। ५-३९-४
तस्य चिन्तय यो यत्नो दुह्ख क्षय करो भवेत् ।

हरिसत्तम	=	O Hanuma the best among monkeys!	अस्मिन् कार्य निर्योगे	=	In fulfillment of this task	त्वम्	=	you
प्रमाणम्	=	are the standard	हनुमन्	=	O Hanuma!	आस्थाय	=	utilizing
यत्नम्	=	your effort	भव	=	become	दुःखक्षयकरः	=	the on who can remove my misfortunes
तस्य	=	If you as such	चिन्तयतः	=	think	यत्नह्	=	your effort
भवेत्	=	will become	दुःख्हयकरः	=	the one which can remove my misfortunes.			

'O Hanuma the best among monkeys! You are capable of fulfilling this task. O Hanuma! Become the one who can remove my misfortunes, by employing your effort. If you think of it carefully, your effort will become the one which can remove my misfortunes.'

स तथा इति प्रतिज्ञाय मारुतिः भीम विक्रमः ।। ५-३९-५
शिरसा आवन्द्य वैदेहीम् गमनाय उपचक्रमे ।

सः मारुतिः	=	that Hanuma	भीम विक्रमः	=	of terrific prowess	प्रतिज्ञाय	=	having promised
तथेति	=	'so be it'	वन्द्य	=	offered his salutation	शिरसा	=	by bowing his head
वैदेहीम्	=	to Sita	उपचक्रमे	=	and was set off	गमनाय	=	to go.

That Hanuma of terrific prowess, having promised 'so be it', offered salutation to Sita by bowing his head to her and was set off to go.

ज्ञात्वा सम्प्रस्थितम् देवी वानरम् मारुत आत्मजम् ।। ५-३९-६
बाष्प गद्गदया वाचा मैथिली वाक्यम् अब्रवीत् ।

ज्ञात्वा	=	getting to know	मारुतात्मजम्	=	Hanuma	सम्प्रस्थितम्	=	ready to set out
मैथिली	=	Sita	वाक्यम्	=	(the following) words	बाष्पगद्गदया	=	with her voice choked by tears.

Getting to know Hanuma ready to set out, Sita the princess spoke the following words with her voice choked by tears.

कुशलम् हनुमन् ब्रूयाः सहितौ राम लक्ष्मणौ ।। ५-३९-७
सुग्रीवम् च सह अमात्यम् वृद्धान् सर्वान् च वानरान् ।
ब्रुयस्त्वाम् वानरश्रेष्ठ कुशलम् धर्मसम्हितम् ।। ५-३९-८

हनुमान्	=	O Hanuma	वानरश्रेष्ठ	=	the excellent among the monkeys!	ब्रूयाः	=	ask
कुशलम्	=	about the welfare	रामलक्ष्मणौ	=	of Raama and Lakshmana	सहितौ	=	together
त्वम्	=	you	ब्रूयाः	=	ask	धर्मसम्हितम्	=	according to usage
कुशलम्	=	for welfare	सुग्रीवम्च	=	of Sugreeva	सहामात्यम्	=	together with his ministers
सर्वान् वानरान्	=	of all the monkeys	वृद्धान्	=	who are elder.			

'O Hanuma, the excellent among monkeys! Ask about the welfare of both Raama and Lakshmana together. You also ask, according to our usage, about the welfare of Sugreeva together with his ministers and of all the monkeys who are elder.'

यथा च स महाबाहुः माम् तारयति राघवः ।
अस्मात् दुह्ख अम्बु सम्रोधात् त्वम् समाधातुम् अर्हसि ।। ५-३९-९

त्वम्	=	you	अर्हसि	=	deserve	समाधतुम्	=	arrange through
सः राघवः	=	that Raama	महाबाहुः	=	the long-armed	यथा	=	the way in which
तारयति	=	he can make me to cross over	अस्मात्	=	this	दुःखाम्बु सम्रोधात्	=	ocean of misfortunes.

'You deserve to evolve a strategy through which the long-armed Raama can make me to cross over this ocean of misfortunes.'

जीवन्तीम् माम् यथा रामः सम्भावयति कीर्तिमान् ।
तत् त्वया हनुमन् वाच्यम् वाचा धर्मम् अवाप्नुहि ।। ५-३९-१०

हनुमन्	=	O Hanuma!	तत्	=	It	वाच्यम्	=	is to be told
यथा तथा	=	in whatever manner (so that)	कीर्तिमान्	=	the illustrious	रामः	=	Raama
माम् जीवन्तीम्	=	while I am surviving	सम्भावयति	=	can console me	अवापूहि	=	obtain
धर्मम्	=	righteousness	वाचा	=	by your word.			

'O Hanuma! Tell, in whatever manner, by which the illustrious Raama can console me, even while I am still surviving. Reap righteousness, by helping me through your word.'

नित्यम् उत्साह युक्ताः च वाचः श्रुत्वा मया ईरिताः ।
वर्धिष्यते दाशरथेः पौरुषम् मत् अवाप्तये ।। ५-३९-११

नित्यम्	=	constantly	श्रुत्वा	=	hearing	वाचः	=	the words
उत्साहयुक्ताः	=	endowed with energy	ईरिताः	=	spoken	त्वया	=	by you
दाशरथः	=	Raama's	पौरुषम्	=	manly strength	वर्धिष्यते	=	will by intensified
मदवाप्यते	=	to recover me.						

'Constantly hearing the words endowed with energy spoken by you, Raama's manly strength will be intensified to recover me.'

मत् संदेश युता वाचः त्वत्तः श्रुत्वा एव राघवः ।
पराक्रम विधिम् वीरो विधिवत् सम्विधास्यति ।। ५-३९-१२

श्रुत्वा	=	hearing	वाचः	=	the words	मत्सन्देश युताः	=	containing my message
त्वत्तः	=	from you	वीरः	=	the valiant	राघवः	=	Raama
विधिवत् सम्विधास्यति	=	will duly set his heart	पराक्रमविधम्	=	in exercising his strength.			

'Hearing the words containing my message from you, the valiant Raama will duly set his heart in exercising his strength.'

सीतायाः तत् वचः श्रुत्वा हनुमान् मारुत आत्मजः ।
शिरसि अञ्जलिम् आधाय वाक्यम् उत्तरम् अब्रवीत् ।। ५-३९-१३

श्रुत्वा	=	hearing	वचनम्	=	the words	सीतायाः	=	of Sita
हनुमान्	=	Hanuma	मारुतात्मजः	=	the son of wind-god	आधाय	=	having placed
अञ्जलिम्	=	his open hands side by side slightly hollowed	शिरसि	=	on his head	अब्रवीत्	=	spoke
उत्तरम् वाक्यम्	=	(the following) words in reply.						

Hearing the words of Sita, Hanuma the son of wind-god, having placed his open hands side by side, slightly shallowed on his head in salutation), spoke the following words in reply.

क्षिप्रम् एष्यति काकुत्स्थो हरि ऋक्ष प्रवरैः वृतः ।
यस्ते युधि विजित्य अरीन् शोकम् व्यपनयिष्यति ।। ५-३९-१४

काकुत्थसः	=	Raama	एष्यति	=	will come	क्षिप्रम्	=	soon
हर्यृक्षप्रवरैह् युतः	=	together with excellent monkeys and bears	यः	=	which Raama	विजित्य	=	defeating
अरीन्	=	the enemies	युधि	=	in battle	व्यसनयिष्यति	=	will devastate
ते	=	your	शोकम्	=	sorrow.			

'Coming soon together with valiant monkeys and bears, Raama after defeating the enemies in battle, will eliminate your sorrow.'

न हि पश्यामि मर्त्येषु न अमरेष्व् असुरेषु वा ।
यस्तस्य ष्विपतो बाणान् स्थातुम् उत्सहते अग्रतः ।। ५-३९-१५

यः	=	who	क्षिपतः	=	while discharging	बाणान्	=	his arrows
न हि पश्यामि	=	none can be seen	मर्त्येषु	=	either in human beings	वानरेषु	=	or in monkeys
सुरेषु वा	=	or in celestials	उत्सहते	=	are able	स्थातुम्	=	to stand
अग्रतः	=	before	यः	=	that Raama	युधि	=	in battle.

'While discharging his arrows, none can be seen either in men or in monkeys or in celestials who are able to stand before Raama in battle.'

अपि अर्कम् अपि पर्जन्यम् अपि वैवस्वतम् यमम् ।
स हि सोढुम् रणे शक्तः तव हेतोः विशेषतः ।। ५-३९-१६

सः	=	that Raama	शक्तः	=	is capable	सोढुम्	=	to endure
अर्कमपि	=	even the sun-god	पर्जन्यम् अपि	=	even Indra the god of rain	यमम्	=	or Yama
वैवस्वतम्	=	son of the sun-god	रणे	=	in battle-field	विशेषतः	=	especially
तव हेतोः	=	for your sake.						

'That Raama is capable of enduring even the sun-god, even Indra the god of rain or even Yama the god of death, son of the sun-god a battle-field especially for your sake.'

स हि सागर पर्यन्ताम् महीम् शासितुम् ईहते ।
त्वन् निमित्तो हि रामस्य जयो जनक नन्दिनि ।। ५-३९-१७

सः	=	that Raama	अर्हति हि	=	is indeed worthwhile	साधितुम्	=	to master
महीम्	=	the earth	सागरपर्यन्ताम्	=	which extends to the ocean	जनकनन्दिनि	=	O Sita!
रामस्य	=	Raama's	जयः	=	victory	त्वन्निमित्तोहि	=	is indeed for your sake.

'Raama is indeed worthwhile to master the entire earth bounded by the ocean. O Sita! Raama's victory is indeed for your sake.'

तस्य तत् वचनम् श्रुत्वा सम्यक् सत्यम् सुभाषितम् ।
जानकी बहु मेने अथ वचनम् च इदम् अब्रवीत् ।। ५-३९-१८

श्रुत्वा	=	hearing	तत् वचनम्	=	those words	तस्य	=	of Hanuma
सुभाषितम्	=	spoken rightly	सत्यम्	=	and truly	सम्यक्	=	well
जानकी	=	Sita	बहुमने	=	highly respected him	अथ	=	thereupon
अब्रवीत्	=	spoke	इदम्	=	these	वचनम् च	=	words too.

Hearing those words of Hanuma, spoken rightly and truly well, Sita held him in great respect and proceeded to speak (the following) words:

ततः तम् प्रस्थितम् सीता वीक्षमाणा पुनः पुनः ।
भर्तुः स्नेह अन्वितम् वाक्यम् सौहार्दात् अनुमानयत् ।। ५-३९-१९

ततः	=	thereupon	वीक्षमाणा	=	looking	पुनः पुनः	=	again and again
तम्	=	(towards) that Hanuma	प्रस्थितम्	=	who was going away	सीता	=	Sita
सौहार्दात्	=	kind-heartedly	अनुमानयत्	=	adored	वाक्यम्	=	his words
भर्तृस्नेहान्वितम्	=	endowed with friendliness for her husband.						

Thereupon, looking again and again towards that Hanuma who was going away, Sita kind-heartedly adored his words endowed with friendliness for her husband.

यदि वा मन्यसे वीर वस एक अहम् अरिम् दम ।
कस्मिंश्चित् सम्वृते देशे विश्रान्तः श्वो गमिष्यसि ।। ५-३९-२०

वीर	=	O valiant monkey	अरिम्दम	=	the annihilator of enemies!	मन्यस्से यदि	=	If you think it as good
वस	=	stay	एकाहम्	=	for a day	कस्मिम्श्चित्	=	at anyone
सम्वृते	=	secret	देशे	=	place	विश्रान्तः	=	after taking rest
गमिष्यसि	=	you can go	श्वः	=	tomorrow.			

'O valiant monkey, the annihilator of enemies! If you are agreeable, stay for a day at any one secret place. After taking rest, you can go tomorrow.'

मम चेत् अल्प भाग्यायाः साम्निध्यात् तव वीर्यवान् ।
अस्य शोकस्य महतो मुहूर्तम् मोक्षणम् भवेत् ।। ५-३९-२१

वानर	=	O Hanuma!	तव साम्निध्यात्	=	because of your vicinity	भवेत् चेत्	=	there may be
मोक्षणम्	=	a relief	मुहूर्तम्	=	for a moment	महतः अस्य शोकस्य	=	to this great sorrow
मम	=	of me	अल्पभाग्यायाः	=	who is less fortunate.			

'O Hanuma! Because of your vicinity, there may be a relief for a moment to this great sorrow of me, who is less fortunate.'

गते हि हरि शार्दूल पुनः आगमनाय तु ।
प्राणानाम् अपि संदेहो मम स्यान् न अत्र संशयः ।। ५-३९-२२

हरिशार्दूल	=	O lion among the monkeys!	गते	=	while you go	पुनरागमनाय	=	for your return
स्यात्	=	there will be	सन्देहः	=	a doubt	मम प्राणानाम् अपि	=	even to my survival
न	=	there is no	सम्देहः	=	doubt	अत्र	=	in this matter.

'O Hanuma the lion among the monkeys! If after that, there is any doubt about your return, there is a doubt even for my survival too. There is no suspicion about this matter.'

तव अदर्शनजः शोको भूयो माम् परितापयेत् ।
दुःखात् दुःखपरामृष्टाम् दीपयन्न् इव वानर ।। ५-३९-२३

वानर	=	O Hanuma!	मम	=	to me	दुःखात् दुःखपरामृष्टाम्	=	who is touched by one grief after another grief
शोकः	=	my sorrow	तव अदर्शनजः	=	due to your disappearance	परितापयेत्	=	will torment me
भूयः	=	again	दीपयन्निव	=	like a burning flame.			

'O Hanuma! To me, who is tormented by one grief after another grief, my sorrow due to your disappearance will further torment me, like a burning flame.'

अयम् च वीर संदेहः तिष्ठति इव मम अग्रतः ।
सुमहान् त्वत् सहायेषु हरि ऋक्षेषु हरि ईश्वर ।। ५-३९-२४

हरीश्वर	=	O best among the monkeys	वीर	=	the valiant one!	हर्यृक्षेषु	=	In the matter of monkeys and bears
त्वत् सहायेषु	=	who are helpmates to you	अयम्	=	this	सुमहान्	=	highly great
सन्देहः	=	doubt	तिष्ठतीव	=	is standing	अग्रतः	=	before me.

'O best among the monkeys! O valiant one! In the matter of monkeys and bears who are your helpmates, this highly great doubt is lingering before me.'

कथम् नु खलु दुष्पारम् तरिष्यन्ति महाउदधिम् ।
तानि हरि ऋक्ष सैन्यानि तौ वा नर वर आत्मजौ ।। ५-३९-२५

कथुम्नु	=	how	खलु	=	indeed	तानि	=	those
हर्यृक्षसैन्यानि	=	troops of monkeys and bears	तौ नरवरात्मजौवा	=	or those two princes	तरिष्यन्ति	=	can cross
दुष्पारम्	=	the insurmountable	महोदधिम्	=	great ocean?			

'How indeed can those troops of monkeys and bears or Raama and Lakshmana can cross that great insurmountable ocean?'

त्रयाणाम् एव भूतानाम् सागरस्य इह लन्घने ।
शक्तिः स्यात् वैनतेयस्य तव वा मारुतस्य वा ।। ५-३९-२६

त्रयाणाम् एव	=	only three	भूतानाम्	=	beings	वैनतेयस्यवा	=	viz. Garuda the eagle

तववा	=	or yourself	मारुतस्य वा	=	or the wind-god	स्यात्	=	have
शक्तिः	=	the capacity	लङ्घने	=	in crossing	अस्य	=	of this
सागरस्य	=	ocean.						

'Three beings viz. Garuda the eagle, or yourself or the wind-god only have the capacity of crossing this ocean.'

तत् अस्मिन् कार्य निर्योगे वीर एवम् दुरतिक्रमे ।
किम् पश्यसि समाधानम् त्वम् हि कार्यविदाम् वरः ।। ५-३९-२७

वीर	=	O valiant monkeys!	तत्	=	that is why	किम्	=	what
समाधानम्	=	strategy	पश्यसि	=	are you visualizing	अस्मिन् कार्यनिर्योगे	=	to fulfill this act
दुरतिक्रमे	=	which is impassable	एवम्	=	thus?	त्वम्	=	you
वरः हि	=	are indeed excellent	कार्यविदाम्	=	of those who know how to accomplish any work.			

'O valiant monkey! That is why, what strategy are you visualizing to fulfill this act, which is thus impassable? You are indeed excellent of those who know how to accomplish a task.

कामम् अस्य त्वम् एव एकः कार्यस्य परिसाधने ।
पर्याप्तः पर वीरघ्न यशस्यः ते बल उदयः ।। ५-३९-२८

पर वीरघ्न	=	O Hanuma the annihilator of strong enemies!	त्वम्	=	you	एक एव	=	as one alone
पर्याप्तः कामम्	=	are accomplisher of desires (capable)	परिसाधने	=	of fulfilling	अस्य कार्यस्य	=	this task
ते	=	your	फलोदयः	=	fulfillment of result	यशस्यः	=	is famous.

'O Hanuma the annihilator of hostile enemies! You, as one alone, is capable of fulfilling this task. Your act of fulfilling the result is well-known.'

बलैः समग्रैः यदि माम् रावणम् जित्य सम्युगे ।
विजयी स्व पुरम् यायात् तत् तु मे स्यात् यशः करम् ।। ५-३९-२९

यदि जित्य	=	(If Raama) defeating	रावणम्	=	Ravana	समग्रैः बलैः	=	with all his army
सम्युगे	=	in battle	विजयी	=	and as a champion	यायात्	=	taking
माम्	=	me	स्वपुरम्	=	to his own city	तत्सदृशम् भवेत्	=	it will be worthy
तस्य	=	of him.						

'If Raama defeats Ravana with his entire army in battle and as a champion takes me back to his own city, it will be quite worthy of him.'

शरैस्तु सम्कुलाम् कृत्वा लन्काम् पर बल अर्दनः ।
माम् नयेत् यदि काकुत्स्थः तत् तस्य सदृशम् भवेत् ।। ५-३९-३०

यदि काकुत्स्थः	=	If Raama	परबलार्दनः	=	the destroyer of army of adversaries	कृत्वा	=	making
लङ्काम्	=	Lanka	सम्कुलाम्	=	filled	शरैः	=	with arrows
माम् नयेत्	=	take me home	तत्	=	that	सदृशम् भवेत्	=	will be worthy
तस्य	=	of him.						

'If Raama, the destroyer of rival army, fills the entire Lanka with his arrows and takes me home, it will be quite worthy of him.'

तत् यथा तस्य विक्रान्तम् अनुरूपम् महात्मनः ।
भवेत् आहव शूरस्य तथा त्वम् उपपादय ।। ५-३९-३१

तत्	=	for that reason	त्वम्	=	you	उपपादय	=	act
यथा	=	in such a way	तथा	=	that	महात्मनः	=	Raama the high-souled man
आहवशूरस्य	=	valiant in battle	भवेत्	=	may become	विक्रान्तम्	=	the prowess
अनुरूपम्	=	worthy	तस्य	=	of him.			

'For that reason, you act in such a way, that Raama the high-souled man, valiant in battle, may exhibit the prowess befitting of him.'

तत् अर्थ उपहितम् वाक्यम् सहितम् हेतु सम्हितम् ।
निशम्य हनुमान् शेषम् वाक्यम् उत्तरम् अब्रवीत् ।। ५-३९-३२

निशम्य	=	hearing	तत् वाक्यम्	=	those words	अर्थोपहितम्	=	which were meaningful
प्रश्रितम्	=	humble	हेतुसम्हितम्	=	and attended with reason	हनुमान्	=	Hanuma
अब्रवीत्	=	spoke	शेषम्	=	the remaining	उत्तरम् वाक्यम्	=	reply.

Hearing those words, which were meaningful humble and attended with reason, Hanuma gave his final reply (as follows)

देवि हरि ऋक्ष सैन्यानाम् ईश्वरः प्लवताम् वरः ।
सुग्रीवः सत्त्व सम्पन्नः तव अर्थे कृत निश्चयः ।। ५-३९-३३

देवि	=	O Sita the princess!	सुग्रीवः	=	Sugreeva	ईश्वरः	=	the Lord
वानर भल्लूकसैन्यानाम्	=	of the armies of monkeys and bears	प्लवताम् वरः	=	excellent among the monkeys	सत्त्वसम्पन्नः	=	and endowed with strength
कृतनिश्चयः	=	is firmly determined	तव अर्थे	=	in your cause.			

'O Sita the princess! Sugreeva, the Lord of the troops of monkeys and bears and the premost among the monkeys, who is endowed with strength, is firmly determined in your cause.'

स वानर सहस्राणाम् कोटीभिः अभिसम्वृतः ।
क्षिप्रम् एष्यति वैदेहि राक्षसानाम् निबर्हणः ।। ५-३९-३४

वैदेहि	=	O Sita!	सः	=	that Sugreeva	अभिसम्वृतः	=	endowed with
वानर सहस्राणाम् कोटीभिः	=	thousands and crores of monkeys	एष्यति	=	will come	शीघ्रम्	=	soon
निभर्हणह्	=	to destroy	राक्षसाम्	=	the demons.			

'O Sita! That Sugreeva, endowed with thousands and crores of monkeys, will come soon to destroy the demons.'

तस्य विक्रम सम्पन्नाः सत्त्ववन्तो महाबलाः ।
मनः सम्कल्प सम्पाता निदेशे हरयः स्थिताः ।। ५-३९-३५

हरयः	=	the monkeys	विक्रमसम्पन्नाः	=	endowed with prowess	सत्त्ववन्तः	=	perseverance
महाबलाः	=	great strength	मनः सन्कल्प सम्पाताः	=	and who can rush to any place as they wish	स्थिताः	=	are intensely committed
तस्य	=	to Sugreeva's	निदेशे	=	command.			

'So many monkeys, endowed with prowess, perseverance, great strength and who can rush to any place as they wish are intensely committed to Sugreeva's command.

येषाम् न उपरि न अधस्तान् न तिर्यक् सज्जते गतिः ।
न च कर्मसु सीदन्ति महत्स्व् अमित तेजसः ।। ५-३९-३६

येषाम्	=	whose	गतिः	=	movement	उपरि	=	on the sky
अधस्तात्	=	or on the ground	न सज्जते	=	has no hindrance	न	=	has no hindrance
तिर्यक्	=	(even) horizontally; (those monkeys)	अमित तेजसः	=	with unlimited splendour	न सीदन्ति	=	are not indolent
महत्सु कर्मसु	=	(to perform) great tasks.						

'There is no hindrance to their movement either in the sky or in the ground or in any horizontal region (between the sky and the ground) with unlimited splendour are not indolent in performing any great task.'

असकृत् तैः महाउत्सहैः ससागर धरा धरा ।
प्रदक्षिणी कृता भूमिः वायु मार्ग अनुसारिभिः ।। ५-३९-३७

तैः	=	by those monkeys	महोत्साहैः	=	which are highly energetic	वायुमार्गानुसारिभिः		and follow the path of the wind
भूमिः	=	the earth	स सागरधराधरा	=	with its oceans and mountains	प्रदक्षिणीकृता	=	has been circumambulated clockwise
असकृत्	=	many times.						

'The earth with its oceans and mountains has been circumambulated clockwise many times by those monkeys, who are highly energetic and who follow the aerial path.'

मत् विशिष्टाः च तुल्याः च सन्ति तत्र वन ओकसः ।
मत्तः प्रत्यवरः कश्चिन् न अस्ति सुग्रीव सन्निधौ ।। ५-३९-३८

तत्र	=	in them	वनौसः	=	(some of) the monkeys	मद्विशिष्टाश्च	=	are superior to me
तुल्याश्च	=	and some; even equal to me	सन्ति	=	are there	कश्चित् नास्ति	=	none sugriiva
प्रत्यवरः	=	is inferior	मत्तः	=	to me.			

'In them, some of the monkeys are superior to me and some are even equal to me. No one in the vicinity of Sugreeva is inferior to me.'

अहम् तावत् इह प्राप्तः किम् पुनः ते महाबलाः ।
न हि प्रकृष्टाः प्रेष्यन्ते प्रेष्यन्ते हि इतरे जनाः ।। ५-३९-३९

अहम् तावत्	=	I myself	अनुप्राप्तः	=	has come	इह	=	here
किम् पुनः	=	why to talk	ते	=	about them	महाबलाः	=	who are mighty?
प्रकृष्टाः	=	the superior ones	न प्रेष्यन्ते हि	=	are not sent (for errands)	इतरे	=	other
जनाः	=	persons	प्रेषन्ते हि	=	are indeed sent.			

'When I have arrived here, why to talk about the mighty ones? Generally, superior ones are not sent for errands. Only others are indeed sent.'

तत् अलम् परितापेन देवि शोको व्यपैतु ते ।
एक उत्पातेन ते लन्काम् एष्यन्ति हरि यूथपाः ।। ५-३९-४०

देवि	=	O Sita the princess!	तत्	=	that is why	अलम्	=	enough
परितापेन	=	of (your) lamentation	ते शोकः	=	(Let) your sorrow	व्यपैतु	=	be removed
ते	=	those	हरियूथपाः	=	leaders of monkeys	एष्यन्ति	=	will reach
लङ्काम्	=	Lanka	एकोत्पातेन	=	by one single leap.			

'O Sita the princess! Enough of your lamentation. Take away your sorrow. Those leaders of monkeys will reach Lanka by one single leap.'

मम पृष्ठ गतौ तौ च चन्द्र सूर्याव् इव उदितौ ।
त्वत् सकाशम् महासत्त्वौ नृसिम्हाव् आगमिष्यतः ।। ५-३९-४१

तौ नृसिम्हौ च	=	those two lions among men Raama and Lakshmana too	महासथौ	=	of great strength	मम पृष्ठगतौ	=	sitting on my shoulders
आगमिष्यतः	=	can come	त्वत्सकाशम्	=	to you	उदितौ चन्द्र सूर्याविव	=	like the rising sun and the moon.

'Raama and Lakshmana, those two lions among men also of great strength, ascending on my shoulders, can come to you, like the rising sun and the moon.'

तौ हि वीरौ नर वरौ सहितौ राम लक्ष्मणौ ।
आगम्य नगरीम् लन्काम् सायकैः विधमिष्यतः ।। ५-३९-४२

ततः	=	thereafter	रामलक्ष्मणौ	=	Raama and Lakshmana	वीरौ	=	the valiant
नरवरौ	=	and the excellent among men	आगम्य	=	coming	सहितौ	=	together
विधमिष्यतः	=	can destroy	लङ्कान्नगरीम्	=	the city of Lanka	सायकैः	=	with their arrows.

'Coming together, Raama and Lakshmana the valiant and the excellent among men, can destroy the City of Lanka with their arrows.'

सगणम् रावणम् हत्वा राघवो रघु नन्दनः ।
त्वाम् आदाय वर आरोहे स्व पुरम् प्रतियास्यति ।। ५-३९-४३

वरारोहे	=	O Sita with a good waist!	रागवः	=	Raama	रघुनन्दनः	=	the delight of Raghu dynasty
हत्त्वा	=	killing	रावणम्	=	Ravana	सगणम्	=	along with his troops
प्रतियस्यति	=	will return	स्वपुरीम्	=	to his town	त्वाम् आदाय	=	taking you (with him).

'O Sita with a good waist! Raama, the delight of Raghu dynasty, killing Ravana together with his troops, will return to his town, duly taking you with him.'

तत् आश्वसिहि भद्रम् ते भव त्वम् काल कान्क्षिणी ।
नचिरात् द्रक्ष्यसे रामम् प्रज्वजन्तम् इव अनिलम् ।। ५-३९-४४

तत्	=	for that reason	आश्रसि हि	=	console yourself indeed!	ते भद्रम्	=	happiness to you!
भव	=	be	कालकाङ्क्षिणि	=	waiting for the time	द्रक्ष्यसे	=	you shall see
न चिरात्	=	within a short time	रामम्	=	Raama	प्रज्वलन्तम् अनलम् इव	=	like a blazing fire.

'For that reason, console yourself indeed! Happiness to you! If you wait for some time, you shall see, within a short time, Raama like a blazing fire.'

निहते राक्षस इन्द्रे च सपुत्र अमात्य बान्धवे ।
त्वम् समेष्यसि रामेण शश अन्केन इव रोहिणी ।। ५-३९-४५

अस्मिन्	=	(when) this	राक्षसेन्द्रे	=	king of demons	निहते	=	is killed
सपुत्रामात्यबान्धवे	=	along with his sons; ministers and relatives	त्वम्	=	you	समेष्यसि	=	will meet
रामेण	=	Raama	रोहिणि इव	=	as Rohini*	शशाङ्केन	=	(met) the moon.

'When this king of demons is killed along with his sons, ministers and relatives, you will meet Raama, as Rohini* met the moon.'

comment:Rohini: A consort of the moon-god, presiding over a constellation of the same name.

क्षिप्रम् त्वम् देवि शोकस्य पारम् यास्यसि मैथिलि ।
रावणम् चैव रामेण निहतम् द्रक्ष्यसे अचिरात् ।। ५-३९-४६

देवि	=	O princess!	मैथिलि	=	O Sita!	त्वम्	=	you
यास्यसि	=	can reach	पारम्	=	the end	शोकस्य	=	of your sorrow
क्षिप्रम्	=	soon	अचिरात्	=	within a short time	द्रक्ष्यसे चैव	=	you can also see
रावणम्	=	Ravana	निहतम्	=	as destroyed	रामेण	=	by Raama.

'O Sita the princess! You shall see the end of your sorrow soon. Within a short time, you will also see the end of Ravana, as destroyed by Raama.'

एवम् आश्वस्य वैदेहीम् हनूमान् मारुत आत्मजः ।
गमनाय मतिम् कृत्वा वैदेहीम् पुनः अब्रवीत् ।। ५-३९-४७

एवम्	=	thus	आश्वास्य	=	consoling	वैदेहीम्	=	Sita
हनुमान्	=	Hanuma	मारुतात्मजः	=	the son of wind-god	कृत्व	=	making up
मतिम्	=	his mind	गमनाय	=	to go	अब्रवीत्	=	spoke
वैदेहीम्	=	to Sita	पुनः	=	again (as follows):			

Thus consoling Sita, Hanuma the son of wind-god made up his mind to go back and spoke to Sita again as follows:

तम् अरिघ्नम् कृत आत्मानम् क्षिप्रम् द्रक्ष्यसि राघवम् ।
लक्ष्मणम् च धनुष् पाणिम् लन्का द्वारम् उपस्थितम् ।। ५-३९-४८

तम् राघवम्	=	that Raama	अरिघ्नम्	=	the annihilator of enemies	कृतात्मानम्	=	who firmly decided (to destroy his adversaries)

लक्ष्मणम्च	=	and Lakshmana	धनुष्पाणिम्	=	wielding bow in his hand	क्षिप्रम्	=	will soon
उपागतम्	=	reach	लङ्काद्वाराम्	=	the entrance of Lanka	द्रक्ष्यसि	=	(and) you will see (them).

'That Raama the annihilator of enemies, who firmly decided to destroy his adversaries and Lakshmana wielding a bow in his hand will soon reach the entrance of Lanka and you will see them.'

नख दम्ष्ट्र आयुधान् वीरान् सिम्ह शार्दूल विक्रमान् ।
वानरान् वारण इन्द्र आभान् क्षिप्रम् द्रक्ष्यसि सम्गतान् ।। ५-३९-४९

द्रक्ष्यसि	=	you can see	क्षिप्रम्	=	soon	वीरान् वानरान्	=	the valiant monkeys
नखदम्ष्ट्र आयुधान्	=	with their claws and tusks as weapons	सिम्ह शार्दूल विक्रमान्	=	having the prowess of lions and tigers	वारणेन्द्राभान्	=	looking like lordly elephants
सम्गतान्	=	coming together.						

'You can see soon those valiant monkeys, with their claws and tusks as weapons, having the prowess of lions and tigers and looking like lordly elephants, coming together.'

शैल अम्बुद निकाशानाम् लन्का मलय सानुषु ।
नर्दताम् कपि मुख्यानाम् आर्ये यूथानि अनेकशः ।। ५-३९-५०

आर्ये	=	O venerable lady! (you shall see)	अनेकशः	=	many	यूथानि	=	troops
कपि मुख्यानाम्	=	of excellent monkeys	शैलाम्बुदनिकाशानाम्		resembling hillls and clouds	नर्दताम्	=	thundering
लङ्कामलय सानुषु	=	on the peaks of Malaya mountain in Lanka.						

'O venerable lady! You shall see many troops of excellent monkeys resembling hills and clouds, thundering on the peaks of Malaya mountain in Lanka.'

स तु मर्मणि घोरेण ताडितो मन्मथ इषुणा ।
न शर्म लभते रामः सिम्ह अर्दित इव द्विपः ।। ५-३९-५१

ताडितः	=	hit	मरोनणि	=	in the vitals	घोरे मन्मथेषुणा	=	by the darts of venerable Manmatha the god of love
सः रामः	=	that Raama	न लभते	=	is not obtaining	शर्म	=	happiness
द्विपः इव	=	as an elephant	सिम्हार्दितः	=	tormented by a lion.			

'Hit in the vitals by the darts of venerable Manmatha the god of love, Raama is not obtaining happiness, as an elephant gets tormented by a lion.'

मा रुदो देवि शोकेन मा भूत् ते मनसो अप्रियम् ।
शची इव पथ्या शक्रेण भर्त्रा नाथवती हि असि ।। ५-३९-५२

देवि	=	O Sita the princess!	मारुदः	=	do not weep	शोकेन	=	with grief
ते मनसः	=	(Let) your mind	माभूत्	=	be without	अप्रियम्	=	unpleasantness
नाथवती भर्त्रा असिहि	=	you are indeed having Raama your husband as a protector	शचीव	=	as Shachi	पत्या शक्रेण	=	having Indra the husband as her protector.

'O Sita the princess! Do not weep with grief. Let your mind be without any unpleasantness. You are indeed having Raama your husband as your protector like Shachi having Indra her husband as a protector.'

रामात् विशिष्टः को अन्यो अस्ति कश्चित् सौमित्रिणा समः ।
अग्नि मारुत कल्पौ तौ भ्रातरौ तव संश्रयौ ।। ५-३९-५३

कः अन्यः	=	who else	अस्ति	=	is there	विशिष्टः	=	what so greater
रामात्	=	than Raama	कश्चित्	=	or any person	समः	=	equal
सौमित्रिणा	=	to Lakshmana?	तौ भ्रातरौ	=	those two brothers	अग्नि मारुत कल्पौ	=	equal to fire and wind
सम्श्रयौ	=	are supportive	तव	=	to you.			

'Who else is there greater than Raama or who else equal to Lakshmana? Those two brothers, like fire and wind, are supportive to you.'

न अस्मिन् चिरम् वत्स्यसि देवि देशे ।
रक्षो गणैः अध्युषितो अतिरौद्रे ।
न ते चिरात् आगमनम् प्रियस्य ।
क्षमस्व मत् साम्गम काल मात्रम् ।। ५-३९-५४

देवि	=	O Sita the princess!	न वत्स्यसि	=	you will not stay	चिरम्	=	for long
अस्मिन् देशे	=	at this place	अतिरौद्रे	=	which is very terrific	अध्युषिते	=	and occupied
रक्षोगणैः	=	with multitude of demons	आगमनम्	=	the arrival	ते प्रियस्य	=	of your husband
न चिरात्	=	will not be delayed	क्षमस्व	=	be patient	मत्सन्गकाल मात्रम्	=	till the moment of my meeting (with Raama my return).

'O Sita the princess! You will not stay for long at this place, which is very terrific and occupied with a multitude of demons. The arrival of your husband will not be delayed. Be patient till the moment of my meeting with Raama on my return.'

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे एकोनचत्वारिंशः सर्गः ।।

Thus completes 39th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage

and the oldest epic.

40 Sarga 40 - चत्वारिंशः सर्ग

Hanuma Consoles Seetha And Travels Northward

Introduction -

Sita asks Hanuma to remind Raama of how he threw a blade of grass at the crow and destroyed its right eye thereby, as a token of remembrance. She also asks to remind Raama of his having once marked on her cheek with realgar, when a mark on her forehead was defaced, as a further token of Hanuma having met her. Sita also requests Hanuma to appraise Raama of her wretched plight and finally greets him to have a happy journey ahead.

श्रुत्वा तु वचनम् तस्य वायु सूनोः महात्मनः ।
उवाच आत्म हितम् वाक्यम् सीता सुर सुत उपमा ।। ५-४०-१

श्रुत्वा	=	hearing	वचनम्	=	the words	तस्य	=	of that
महात्मनः	=	high-souled	वायुसूनोः	=	Hanuma	षीत	=	Sita
सुरसुतोपमा	=	similar to the daughter of god	उवाच	=	spoke	वाक्यम्	=	(the following) words
आत्महितम्	=	beneficial to herself.						

Hearing the words of that high-souled Hanuma, Sita who resembled the daughter of god, spoke the following words beneficial to herself.

त्वाम् दृष्ट्वा प्रिय वक्तारम् सम्प्रहृष्यामि वानर ।
अर्ध सम्जात सस्य इव वृष्टिम् प्राप्य वसुम् धरा ।। ५-४०-२

वानर	=	O Hanuma!	दृष्ट्वा	=	seeing	त्वाम्	=	you
प्रियवक्तारम्	=	speaking pleasant words	सम्प्रहृष्यामि	=	I am over-joyed	वसुम्धरा इव	=	as a field
अर्थम् सम्जातसस्या	=	with half-sprouted crop of grain (is over-joyed)	प्राप्येव	=	by receiving	वृष्टिम्	=	a rain.

'O Hanuma! Seeing you speaking pleasant words, I am as overjoyed, as a field with half-sprouted crop of grain is thrilled by receiving a rain.'

यथा तम् पुरुष व्याघ्रम् गात्रैः शोक अभिकर्शितैः ।
संस्पृशेयम् सकामा अहम् तथा कुरु दयाम् मयि ।। ५-४०-३

अहम्	=	I	गत्रिः	=	with my limbs	शोकाभिकर्शितैः	=	emaciated
सकामा	=	having a desire	यथा	=	how	सम्स्पृशेयम्	=	to touch

पुरुषव्याघ्रम्	=	that Raama the tiger among men	तथा	=	in that manner	कुरु	=	oblige
दयाम्	=	your kindness	मयि	=	in me.			

'With my limbs emaciated with grief, I have a desire to touch that Raama the tiger among men. Show mercy on me and fulfill my desire.'

अभिज्ञानम् च रामस्य दत्तम् हरि गण उत्तम ।
क्षिप्ताम् ईषिकाम् काकस्य कोपात् एक अक्षि शातनीम् ।। ५-४०-४

हरिगणोत्तम	=	O Hanuma the excellent one among the troops of monkeys!	दद्याः	=	Present (the story of)	इषीकाम्	=	a blade of grass called Ishika
अभिज्ञानम्	=	as a signet	क्षिप्ताम्	=	hurled	कोपात्	=	with anger
काकस्य एकाक्षिशातनीम्	=	and the one eye of a crow destroyed	रामस्य	=	by Raama.			

'O Hanuma the excellent one among the troops of monkeys! Present the story of the blade of grass called Ishika hurled with anger and thereby one eye of the crow destroyed by Raama (as a signal remembrance).'

मनः शिलायाः तिकलो गण्ड पार्श्वे निवेशितः ।
त्वया प्रनष्टे तिलके तम् किल स्मर्तुम् अर्हसि ।। ५-४०-५

(O Raama!) तिलके	=	While a mark on my forehead	प्रणष्टे	=	had got effaced	मनशिशिलायाः तिलकः	=	a mark on my forehead with realgar
निवेशितः किल	=	was indeed painted	त्वया	=	by you	गण्ड पार्श्वे	=	on the side of my cheek
अर्हसि	=	you ought surely	स्मर्तुम्	=	to recollect	तम्	=	it.

'O Raama! You ought surely to recollect that while a mark on my forehead had got effaced once, another mark with realgar was indeed painted by you on the side of my cheek.'

स वीर्यवान् कथम् सीताम् हृताम् समनुमन्यसे ।
वसन्तीम् रक्षसाम् मध्ये महाइन्द्र वरुण उपम ।। ५-४०-६

कथम्	=	How	सह्	=	are you as such	वीर्यवान्	=	the valiant one
महेन्द्र वरुणोपमः	=	equal to Indra the Lord of celestials and Varuna the king of Universe	समनुमन्यसे	=	give consent to	सीताम्	=	Sita
हृताम्	=	having been taken away	वसन्तीम्	=	and staying	मध्ये	=	in the middle
रक्षसाम्	=	of the demons.						

'How are you, the valiant man equal to Indra the Lord of celestials and Varuna the King of Universe, ignore Sita who was taken away and now staying in the midst of these demons?'

एष चूडा मणिः दिव्यो मया सुपरिरक्षितः ।
एतम् दृष्ट्वा प्रहृष्यामि व्यसने त्वाम् इव अनघ ।। ५-४०-७

अनघ	=	O faultless Raama!	एषः	=	this	दिव्यः	=	wonderful
चूडामणिः	=	jewel for the head	सुपरिरक्षितः	=	has been protected well	मया	=	by me
दृष्ट्वा	=	seeing this	व्यसने	=	in my distress	प्रहृष्यामि	=	I have been getting delighted
त्वामिव	=	as though I have seen you.						

'O faultless Raama! This wonderful jewel for the head head has been protected well by me. Seeing this in my distress, I have been getting delighted, as though I have seen you.'

एष निर्यातितः श्रीमान् मया ते वारि सम्भवः ।
अतः परम् न शक्ष्यामि जीवितुम् शोक लालसा ।। ५-४०-८

एषः	=	this jewel	श्रीमान्	=	which is splendid	वारिसम्भवः	=	and produced in water
निर्यातितः	=	has been sent	ते	=	to you	शोक लालसा	=	absorbed in grief
न शक्ष्यामि	=	I shall not be able	जीवितुम्	=	to survive	अतः परम्	=	hence forth.

'This splendid jewel, produced in water, has been sent to you. Absorbed in grief, I shall not be able to survive henceforth.'

असह्यानि च दुह्खानि वाचः च हृदयच् चिदः ।
राक्षसीनाम् सुघोराणाम् त्वत् कृते मर्षयामि अहम् ।। ५-४०-९

त्वत्कृते	=	for your sake	अहम्	=	I	मर्षयामि	=	am enduring
असह्यानि	=	(these) unbearable	दुःखानि	=	troubles	वाचश्च	=	and the words
राक्षसीनाम्	=	of female-demons	सुघोराणाम्	=	which are very horrible	हृदयच्छिदः	=	which pierce my heart.

'With a hope of your coming here at any time, I am enduring these unbearable hardships and also the words of horrible female demon; which pierce my heart.'

धारयिष्यामि मासम् तु जीवितम् शत्रु सूदन ।
मासात् ऊर्ध्वम् न जीविष्ये त्वया हीना नृप आत्मज ।। ५-४०-१०

शत्रुसूदन	=	O annihilator of enemies	नृपात्मज	=	O Raama the prince!	धारयिष्यामि	=	I shall hold
जीवितम्	=	my life	मासम्तु	=	only for a month	न जीविष्ये	=	I will not survive

ऊर्ध्वम् मासात्	=	after a month	हीना	=	left out	त्वया	=	by you.

'O Raama the prince, the annihilator of enemies! I shall hold my life only for a month. I will not survive without you, after a month.'

घोरो राक्षस राजो अयम् दृष्टिः च न सुखा मयि ।
त्वाम् च श्रुत्वा विपद्यन्तम् न जीवेयम् अहम् क्षणम् ।। ५-४०-११

अयम्	=	this	राक्षसराजः	=	Ravana the king of demons	घोरः	=	is terrible
मयि	=	in my instance	दृष्टिः	=	his glance	न सुखा	=	is not pleasant
श्रुत्वा	=	hearing	त्वाम्	=	(that) you	विषज्जन्तम्	=	are causing a delay
अहम्	=	I	न जीवेयम्	=	will not live	क्षणम्	=	even for a moment.

'This Ravana, the king of demons, is terrible. In my instance, his glance is not pleasant. Hearing that you are causing a delay, I will not survive even for a moment.'

वैदेह्या वचनम् श्रुत्वा करुणम् स अश्रु भाषितम् ।
अथ अब्रवीन् महातेजा हनुमान् मारुत आत्मजः ।। ५-४०-१२

श्रुत्वा	=	hearing	वचनम्	=	the words	वैदेह्याः	=	of Sita
भाषितम्	=	spoken	करुणम्	=	pitiably	साश्रु	=	with tears
हनुमान्	=	Hanuma	मारुतात्मजः	=	the son of wind-god	महातेजाः	=	having great splendour
अथ	=	thereafter	अब्रवीत्	=	spoke (as follows):			

Hearing the words of Sita, spoken pitiably with tears, Hanuma the son of wind-god, with a great splendour, spoke (as follows):

त्वत् शोक विमुखो रामो देवि सत्येन ते शपे ।
रामे शोक अभिभूते तु लक्ष्मणः परितप्यते ।। ५-४०-१३

कथंचित् भवती दृष्टा न कालः परिशोचितुम् ।
इमम् मुहूर्तम् दुह्खानाम् अन्तम् द्रक्ष्यसि भामिनि ।। ५-४०-१४

ताव् उभौ पुरुष व्याघ्रौ राज पुत्राव् अनिन्दितौ ।
त्वत् दर्शन कृत उत्साहौ लन्काम् भस्मी करिष्यतः ।। ५-४०-१५

हत्वा तु समरे क्रूरम् रावणम् सह बान्धवम् ।
राघवौ त्वाम् विशाल अक्षि स्वाम् पुरीम् प्रापयिष्यतः ।। ५-४०-१६

देवि	=	O Sita the princess!	रामः	=	Raama	त्व चोक विमुखः	=	has grown averse the everything else caused by grief towards you
शपे	=	I swear	ते	=	to you	सत्येन	=	truly
रामे	=	(When) Raama	दुःखाभिपन्न	=	is overpowered by grief	लक्ष्मणः च	=	Lakshmana too
परितप्यते	=	is tormented	भामिनि	=	O lady!	कथम्चित्	=	somehow or other
भवति	=	you	दृष्टा	=	appeared (have been discovered)	न कालः	=	this is not the time
परिदेवितुम्	=	to lament	द्रक्ष्यसि	=	you will see	अन्तम्	=	the end
दुःखानाम्	=	of your sorrows	इमम्मुहुर्तम्	=	within this moment	तौ उभौ राजपुत्रौ	=	those two princes
पुरुष व्याघ्रौ	=	the excellent among men	अरिन्दमौ	=	and annihilator of enemies	त्वद्दर्शनकृतोत्सहौ	=	and who are eager to see you
लण्काम् भस्मी करिष्यतः	=	will reduce Lanka to ashes	विशालाक्षि	=	O large-eyed Sita!	हत्वा	=	killing
क्रूरम्	=	the cruel	रावणम्	=	Ravana	सह बान्धवम्	=	along with his relatives
राघव	=	Raama and Lakshmana	प्रापयिष्यतः	=	will take	त्वाम्	=	you
स्वाम् पुरीम्	=	to their own city.						

'O Sita the princess! Raama has grown averse to everything else, caused by grief towards you. I sear it to you truly. when Raama is overpowered by grief, Lakshmana too gets tormented with grief.' 'O lady! Somehow or other, you have been discovered by me. This is not the time to lament. You will see the end of your sorrow shortly.' 'Those two princes, the excellent among men, the annihilator of enemies and who are eager to see you, will surely reduce Lanka to ashes. 'O large-eyed Sita! Killing the cruel Ravana along with his relatives,

Raama and Lakshmana will take you to their own city.'

यत् तु रामो विजानीयात् अभिज्ञानम् अनिन्दिते ।
प्रीति सम्जननम् तस्य भूयः त्वम् दातुम् अर्हसि ।। ५-४०-१७

अनिन्दिते	=	O faultless Sita!	त्वम्	=	you	अर्हसि	=	be pleased
दातुम्	=	to give	भूयः	=	again	यत्	=	whichever
अभिज्ञानम्	=	token of remembrance	विजानीयात्	=	(Raama) will recognise	प्रीति सम्जनम्	=	and which creates will pleasure
तस्य	=	to Raama.						

'O faultless Sita! Be pleased to give another token of remembrance, which Raama will recognise and which creates pleasure to him.'

सा अब्रवीत् दत्तम् एव इह मया अभिज्ञानम् उत्तमम् ।
एतत् एव हि रामस्य दृष्ट्वा मत् केश भूषणम् ।। ५-४०-१८
श्रद्धेयम् हनुमन् वाक्यम् तव वीर भविष्यति ।

सा	=	Sita	अब्रवीत्	=	spoke	इति	=	thus
उत्तमम्	=	an excellent	अभिज्ञानम्	=	token to remembrance	दत्तमेव	=	was indeed given
मा	=	by me	दृष्ट्वा	=	etat	=		this
मत्केशभूषणम्	=	jewel	श्राधेयम् भविष्यति	=	will become trust-worthy	रामस्य	=	to Raama.

Sita said, ' An excellent token of remembrance was indeed given by me. Seeing this jewel for my hair, Raama will trust your words.'

स तम् मणि वरम् गृह्य श्रीमान् प्लवग सत्तमः ।। ५-४०-१९
प्रणम्य शिरसा देवीम् गमनाय उपचक्रमे ।

गृह्य	=	taking	तम् मणिवरम्	=	that excellent jewel	सः	=	that
श्रीमान्	=	illustrious	प्लवगसत्तम	=	Hanuma the best among monkeys	प्रणम्य	=	offering salutation
शिरसा	=	by bowing his head	देवीम्	=	to Sita	उपचक्रमे	=	has set off
गमनाय	=	to go.						

Taking that excellent jewel, the illustrious Hanuma, the best among monkeys, offered salutation to Sita by bowing his head and has set off to go.

तम् उत्पात कृत उत्साहम् अवेक्ष्य हरि पुम्गवम् ।। ५-४०-२०
वर्धमानम् महावेगम् उवाच जनक आत्मजा ।
अश्रु पूर्ण मुखी दीना बाष्प गद्गदया गिरा ।। ५-४०-२१

अवेक्ष्य	=	seeing	तम् हरिपुण्गवम्	=	that Hanuma the best among monkeys	उत्पातकृतत्साहम्	=	possessed of energy to jum up
महावेगम्	=	with great speed	वर्धमानम्	=	and expanding	जनकात्मजा	=	Sita
उवाच	=	spoke (as follows)	गिरा	=	in a voice	बाष्पगद्गदया	=	choked with tears
दीना	=	looking miserable	अश्रुपूर्ण मुखी	=	in her face filled with tears.			

Seeing that Hanuma, the best among monkeys, possessed of energy to jump up with great speed and expanding, Sita spoke (as follows) in her voice choked with tears and looking miserable in her face filled with tears.

हनूमन् सिम्ह सम्काशौ भ्रातरौ राम लक्ष्मणौ ।
सुग्रीवम् च सह अमात्यम् सर्वान् ब्रूया अनामयम् ।। ५-४०-२२

हनुमन्	=	O Hanuma!	ब्रूयाः	=	enquire	अनामयम्	=	about the health
रामलक्ष्मणौ	=	of Raama and Lakshmana	भ्रातरौ	=	the brothers	सिम्हसम्काशौ	=	bearing a resemblance to lions
सुग्रीवम्च	=	and of Sugreeva	सहामात्यम्	=	together with his ministers	सर्वान्	=	and all others.

'O Hanuma! Enquire about the welfare of Raama and Lakshmana, the brothers looking like lions, of Sugreeva together with his ministers and of all other.'

यथा च स महाबाहुः माम् तारयति राघवः ।
अस्मात् दुह्ख अम्बु सम्रोधात् तत् समाधातुम् अर्हसि ।। ५-४०-२३

त्वम् अर्हसि	=	you be pleased	समधातुम्	=	to make	सः राघवः	=	that Raama
महाबाहुः	=	deliver (me) in whatever manner	अस्मात् दुःखाम्बुसम्रोधात्	=	from this ocean of sorrow.			

'Be pleased to make that long-armed Raama deliver me from this ocean of sorrow.'

इमम् च तीव्रम् मम शोक वेगम् ।
रक्षोभिः एभिः परिभर्त्सनम् च ।
ब्रूयाः तु रामस्य गतः समीपम् ।
शिवः च ते अध्वा अस्तु हरि प्रवीर ।। ५-४०-२४

हरि प्रवीर	=	O valiant monkey	गतः	=	having gone	रामस्य समीपम्	=	to Raama's vicinity
ब्रूयाः	=	appraise (him)	मम इमम् तीव्रम् शोकवेगम्	=	about this terrific gush of my sorrow	परिभर्त्सनम्च	=	and about the threatening attitude
एभिः रक्षोभिः	=	of those female-demons	ते अध्वा	=	(Let) Your journey	अस्तु	=	be
शिवः	=	happy.						

'O valiant monkey! After approaching Raama, appraise him of this terrific gush of my grief and also about the threatening attitude of these female-demons. Have a happy journey!'

स राज पुत्र्या प्रतिवेदित अर्थः ।
कपिः कृत अर्थः परिहृष्ट चेताः ।
तत् अल्प शेषम् प्रसमीक्ष्य कार्यम् ।
दिशम् हि उदीचीम् मनसा जगाम ।। ५-४०-२५

प्रतिवेदितार्थः	=	having been acquainted with the matter	राजपुत्र्या	=	by Sita the princess	कृतार्थः	=	having accomplished his object
प्रिहृष्ट चेताः	=	and with his mind filled with joy	प्रसमीक्ष्य	=	and seeing	अल्पावशेषम् कार्यम्	=	that only a little remains to be done
कपिः	=	Hanuma	जगाम मनसा	=	went intellectually	उदीचीम् दिशम्	=	towards the northern direction.

Having been appraised of the matter by Sita the princess, having accomplished his object, having his mind filled with joy and having perceived that only a little remained to be done, Hanuma intellectually sought the northern direction.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे चत्वारिंशः सर्गः ।।

Thus completes 40th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

41 Sarga 41 - एकचत्वारिंशः सर्ग

Hanuma Thinks To Meet Ravana

Introduction -

Hanuma thinks within himself that he should implement the fourth strategy for success, viz. open assault with the demons, so as to meet Ravana and his ministers for knowing their designs and strengths. Accordingly, he makes up his mind to damage the royal pleasure-garden attached to the gynaecium at Lanka and then proceeds to do that task.

स च वाग्भिः प्रशस्ताभिः गमिष्यन् पूजितः तया ।
तस्मात् देशात् अपक्रम्य चिन्तयामास वानरः ।। ५-४१-१

तया	=	by that Sita	सः वानरः	=	that Hanuma	गमिष्यन्	=	who was ready to go
पूजितः	=	was treated well	प्रशस्ताभिः वाग्भिः	=	with commendable words	तस्मात्	=	from that
देशात्	=	place	अपक्रम्य	=	(Hanuma) having gone to a distance	चिन्तयामास	=	thought (in this way):

Sita honoured Hanuma, who was ready to go, with good words. Hanuma, having gone to a distance from that place, thought within himself (as follows):

अल्प शेषम् इदम् कार्यम् दृष्टा इयम् असित ईक्षणा ।
त्रीन् उपायान् अतिक्रम्य चतुर्थ इह दृश्यते ।। ५-४१-२

इयम्	=	this	असितेक्षणा	=	black-eyed Sita	दृष्टा	=	has been seen
इदम् कार्यम् अल्प शेषम्	=	there is only a little that remains to be done	अतिक्रम्य	=	transgressing	त्रीन्	=	the three
उपायान्	=	strategies viz. sowing dissension negotiation and bribery	चतुर्थः	=	the fourth strategy viz. open assault	दृश्यते	=	is seen
इह	=	here.						

'I have seen this black-eyed Sita. There is only a little that remains to be done by me. Abandoning the three strategies for success viz. sowing dissension, negotiation and bribery, I have to implement here the fourth strategy viz. open assault.'

न साम रक्षह्सु गुणाय कल्पते ।
न दनम् अर्थ उपचितेषु वर्तते ।
न भेद साध्या बल दर्पिता जनाः ।
पराक्रमः तु एष मम इह रोचते ।। ५-४१-३

रक्षस्सु	=	in the case of demons	साम गुणाय	=	the strategy of negotiation	न कल्पते	=	is not practicable
अर्थोपचितेषु	=	in the case of persons having abundant wealth	दानम्	=	the strategy of bribery	न युज्यते	=	is not appropriate
बल दर्पिता	=	who are proud of their strength	न भेद साध्याः	=	the strategy of sowing dissension is not amenable. mama	=		to me
इह	=	here	पराक्रमस्त्वैव	=	prowess alone	रोचते	=	is agreeable.

'In the case of demons, the strategy of negotiation is not practicable. For those persons having abundant wealth, the strategy of bribery is not suitable. For persons who are proud of their strength, the strategy of sowing dissension is not amenable. Prowess alone is agreeable for me here.'

न च अस्य कार्यस्य पराक्रमात् ऋते ।
विनिश्चयः कश्चित् इह उपपद्यते ।
हत प्रवीराः तु रणे हि राक्षसाः ।
कथंचित् ईयुः यत् इह अद्य मार्दवम् ।। ५-४१-४

न विनिश्चयः	=	no decision	कश्चित्	=	whatsoever	उपपद्यते	=	is adequate
अस्य कार्यस्य पराक्रमात् ऋते	=	except showing valour	अस्य कार्यस्य	=	in this task	यत्	=	for
राक्षसाः	=	the demons	हत प्रवीराः	=	being heroes killed	रणे	=	in combat
ईयुः	=	may obtain	मार्द्वम्	=	weakness	अद्य	=	now
इह	=	and here	कथम् चित्	=	somehow or other.			

'Except showing of valour, no strategy in accomplishing this task is adequate in these circumstances, for the demons can adopt a weak attitude in the ensuring combat, if their foremost heroes are somehow killed here and now.'

कार्ये कर्मणि निर्दिष्टः यो बहूनि अपि साधयेत् ।
पूर्व कार्य विरोधेन स कार्यम् कर्तुम् अर्हति ।। ५-४१-५

कर्मणि	=	(when) a work	निर्दिष्टे	=	is directed	कार्ये	=	to be done
यः	=	who	साधयेत्	=	implements	बहून्यपि	=	many tasks
पूर्व कार्या विरोधेन	=	which are not inconsistent to the initial task	सः	=	he	अर्हति	=	is worthy
कार्यम्	=	of doing that work.						

'He alone can accomplish his purpose, who implements many (secondary) tasks even after the initial task has been carried through, without impairing the previous achievement.'

न हि एकः साधको हेतुः स्वल्पस्य अपि इह कर्मणः ।
यो हि अर्थम् बहुधा वेद स समर्थो अर्थ साधने ।। ५-४१-६

न हि एकः	=	there is indeed no single	हेतुः	=	manner	साधकः	=	to implememtn
स्वल्पस्य अपि कर्मणः	=	even a small task	यः	=	whoever	वेद	=	knows
अर्थम्	=	(to do) a task	बहुधा	=	in many ways	सः	=	he alone
समर्थः	=	is capable	अर्थ साधने	=	of promoting that task.			

'There is indeed no single exclusive method to accomplish a purpose however small a task may be. On the other hand, whoever knows to do a task in many ways, he alone is capable of achieving that task.'

इह एव तावत् कृत निश्चयो हि अहम् ।
यदि व्रजेयम् प्लवग ईश्वर आलयम् ।
पर आत्म सम्मर्द विशेष तत्त्ववित् ।
ततः कृतम् स्यान् मम भर्तृ शासनम् ।। ५-४१-७

अहम् व्रजेयम् यदि	=	If I go	प्लवगेश्वरालयम्	=	to the abode of Sugreeva the Lord of monkeys	कृत निश्च्यात् परात्म समार्द विशेषतत्त्ववित्	=	having ascertained the truth as to who will predominate in an encounter between the adversary and ourselves
इहैव तावत्	=	here itself	ततः	=	then	मम भर्तृशासनम्	=	will the command of my master
कृतम् स्यात्	=	be carried out.						

'If I go to the abode of Sugreeva the Lord of monkeys, having ascertained the truth as to who will predominate in an encounter between the adversary and ourselves here itself, then will the command of my master have been carried out by me.'

कथम् नु खल्व् अद्य भवेत् सुख आगतम् ।
प्रसह्य युद्धम् मम राक्षसैः सह ।
तथैव खल्व् आत्म बलम् च सारवत् ।
समानयेन् माम् च रणे दश आननः ।। ५-४१-८

कथम्नु	=	how can	मम युद्धम्	=	my combat	राक्षसैः सह	=	with the demons
अद्य	=	now	प्रसह्य	=	will very much	सुखागतम्	=	come to be a happy one?
तथैव	=	in the same manner	आत्मबलम् भवेत्	=	how will my strength become	सारवत्	=	fruitful?
सः दशाननः	=	(How) indeed will that Ravana	मानयेत्	=	applaud	माम्	=	me

रणे	=	in battle?

'How can my combat with the demons now will prove to be a happy one? And, how will my strength become fruitful? How indeed will that Ravana applaud me in battle?'

ततः समासाद्य रणे दशाननं ।
समन्त्रिवर्गम् सबलप्रयायिनम् ।
हृदि स्थितम् तस्य मतम् बलं च वै ।
सुखेन मत्त्वाऽहमितः पुनर्व्रजे ।। ५-४१-९

ततः	=	then	समासाद्य	=	meeting	दशाननम्	=	Ravana
समन्त्रिगणम्	=	with his troop of ministers	सबलप्रयायिनम्	=	with his army and followers marching	रणे	=	in battle
मत्त्वा	=	knowing	मतम्	=	the opinion	स्थितम्	=	established
हृदि	=	in his heart	बलम्च वै	=	and also about his strength	अहम्	=	I
पुनः व्रजे	=	will go back	इतः	=	from here	सुखेन	=	happily.

'Then meeting Ravana with his troop of ministers, his army and his followers in battle as well as knowing his designs and strength, I will go back from here happily.'

इदम् अस्य नृशंसस्य नन्दन उपमम् उत्तमम् ।
वनम् नेत्र मनः कान्तम् नाना द्रुम लता युतम् ।। ५-४१-१०

इदम् उत्तमम्	=	this excellent	वनम्	=	grove	अस्य नृशम्सस्य	=	of this cruel Ravana
नानाद्रुमलतायुतम्	=	with various kinds of trees and creepers	नेत्रमनःकान्तम्	=	and which is pleasing to the eyes and mind	नन्दनोपमम्	=	is looking like Nandana Indra's paradise.

'This excellent grove of this cruel Ravana, with its various kinds of trees and creepers, which is pleasing to the eyes and the mind, is looking like Nandana, Indra's paradise.'

इदम् विध्वंसयिष्यामि शुष्कम् वनम् इव अनलः ।
अस्मिन् भग्ने ततः कोपम् करिष्यति स रावणः ।। ५-४१-११

विध्वम्सयिष्यामि	=	I will destroy	इदम्	=	this grove	अनलः इव	=	like fire
शुष्कम् वनम्	=	searching a dried up forest	अस्मिन् भग्ने	=	while this grove gets demolished	दशाननः	=	Ravana
करिष्यति कोपम्	=	will get angry	ततः	=	then.			

'I will destroy this grove like fire scorching a dried up forest. While this grove gets demolished, Ravana will then be angry.'

ततो महत् साश्व महारथ द्विपम् ।
बलम् समानेष्व् अपि राक्षस अधिपः ।
त्रिशूल काल आयस पट्टिश आयुधम् ।
ततो महत् युद्धम् इदम् भविष्यति ।। ५-४१-१२

ततः	=	then	राक्षसाधिपः	=	Ravana	समादेस्क्ष्यति	=	will order for
बलम्	=	an army	साश्वमहारथ द्विपम्	=	consisting of horses great chariots and elephants	महत् त्रिशूल कालायसपट्टिसायुधम्	=	and armed with weapons like great tridents and spears made of iron
ततः	=	and then	इदम्	=	this	महत्	=	great
युद्धम्	=	combat	भविष्यति	=	will follow.			

'Thereupon Ravana will order for an army consisting of horses, great chariots and elephants and armed with weapons like great tridents and spears made of iron. Then, a great combat will follow.'

अहम् तु तैः सम्यति चण्ड विक्रमैः ।
समेत्य रक्षोभिः असम्ग विक्रमः ।
निहत्य तत् रावण चोदितम् बलम् ।
सुखम् गमिष्यामि कपि ईश्वर आलयम् ।। ५-४१-१३

समेत्य	=	attacking	तैः	=	those	रक्षोभिः	=	demons
चण्ड विक्रमैः	=	of terrific prowess	अहम् तु	=	I too	असह्य विक्रमः	=	with an unbearable strength
निहत्य	=	killing	तत्	=	that	बलम्	=	army
रावण चोदितम्	=	incited by Ravana	गमिष्यामि	=	will return	कपीश्वरालयम्	=	to the place of Sugreeva
सुखम्	=	happily.						

'Attacking those demons of terrific prowess, I too with my unbearable prowess, will kill that army instigated by Ravana and return to the place of Sugreeva happily.'

ततो मारुतवत् क्रुद्धो मारुतिः भीम विक्रमः ।
ऊरु वेगेन महता द्रुमान् क्षेप्तुम् अथ आरभत् ।। ५-४१-१४

ततः	=	thereafter	मारुतिः	=	Hanuma	भीम विक्रमः	=	of terrific prowess
क्रुद्धः	=	getting angry	अथ	=	then	आरभत्	=	started
क्षेप्तुम्	=	to throw away	द्रुमान्	=	trees	महता ऊरुवेगेन	=	by a highly violent jerk of his thighs
मारुतवत्	=	like a wind.						

Thereafter, Hanuma of terrific prowess, getting angry, started then to throw away trees by a highly violent jerk of his thighs akin to the jerk of a wind.

ततः तद्वत् हनुमान् वीरो बभन्ज प्रमदा वनम् ।
मत्त द्विज समाघुष्टम् नाना द्रुम लता युतम् ।। ५-४१-१५

ततः	= then	वीरः	= the valiant	हनुमान्	= Hanuma
बभञ्ज	= laid waste	प्रमदावनम्	= the royal garden attached to the gynaecium	मत्तद्विज समाघुष्टम्	= resonant with cries of birds in heat
नानाद्रुम लतायुतम्	= and endowed with various kinds of trees and creepers.				

Then, the valiant Hanuma laid waste the royal garden attached to the gynaecium resonant with cries of birds in heat and endowed with various kinds of trees and creepers.

तत् वनम् मथितैः वृक्षैः भिन्नैः च सलिल आशयैः ।
चूर्णितैः पर्वत अग्रैः च बभूव अप्रिय दर्शनम् ।। ५-४१-१६

वृक्षैः	= with trees	मथितैः	= damaged	सलिलाशयैः	= with ponds
भिन्नैः	= destroyed	पर्वताग्रैश्च	= with tops of pleasure-hills	चूर्णितैः	= powdered
तत् वनम्	= that grove	बभूव	= became	अप्रियदर्शनम्	= nasty at sight.

Hanuma damaged trees in that grove, destroyed the ponds and crushed the tops of pleasure hills to powder. Thus, that grove became nasty at sight.

नानाशकुन्तविरुतैः प्रभिन्नैः सलिलाशयैः ।
ताम्रैः किलसयैः क्लान्तैः क्लान्तद्रुमलतायितम् ।। ५-४१-१७

न बभौ तद्वनम् तत्र दावानलहतम् यथा ।
व्याकुलावरणा रेजुर्विह्वला इव ता लताः ।। ५-४१-१८

क्लान्त द्रुम लतायुतम्	= with its trees and creepers dried up	नाना शकुन्तविर्तैः	= with the howls of various birds	सलिलाशयैः	= with its ponds
प्रभिन्नैः	= destroyed	ताम्रैः किसलयैः	= with its copper-coloured sprouts	क्लान्तैः	= dried up
तत्र	= there	तत् वनम्	= that grove	न बभौ	= did not look bright
दावानलहतम् यथा	= as if it had been destroyed by a wild fire	ताः लताः	= those creepers	व्याकुलावरणाः	= with their bars of support displaced
रेजुः विह्वलाः इव	= fell like distressed women.				

With its trees and creepers dried up, with the howls of various birds, with its ponds destroyed, with its copper-coloured sprouts dried up there, that grove did not look bright, as though it had been destroyed by a wild fire. Those creepers with their bars of support displaced, fell down like distressed woman.

लता गृहैः चित्र गृहैः च नाशितैः ।
महाउरगैः व्याल मृगैः च निर्धुतैः ।
शिला गृहैः उन्मथितैः तथा गृहैः ।
प्रनष्ट रूपम् तत् अभून् महत् वनम् ।। ५-४१-१९

लताहैः	=	with its arbours	चित्रगृहैः	=	and picture-galleries	नाशितैः	=	destroyed
महोरगैः	=	its great serpents	व्यचळमृगैश्च	=	and wild animals	निरुद्धैः	=	emitting cries of distress
शिलागृहैः	=	its grottos	गृहैः	=	(and other) structures unmathitaiH	=		demolished
तत् महत् वनम्	=	that extensive grove	अभूत्	=	became	प्रणष्टरूपम्	=	defaced.

'With its arbours and picture-galleries destroyed, its great serpents and wild animals emitting cries of distress, its grottos and other structures demolished, that grove became defaced.

साविह्वलाऽशोकलताप्रताना ।
वनस्थली शोकलताप्रताना ।
जाता दशास्यप्रमदावनस्य ।
कपेर्बलाद्धि प्रमदावनस्य ।। ५-४१-२०

सा वनस्थली	=	that woody land	प्रमदा वनस्य	=	of that pleasure-garden	दशास्य प्रमदा अवमस्य	=	which afforded shelter to the women-folk of Ravana
अशोक लता प्रताना	=	which has clusters of Ashoka creapers	जाता	=	became	शोकलताप्रताना	=	a jumple of creepers of sorrow
विह्वला	=	for the distressed women	कपेः	=	by Hanuma's	बलात्	=	strength.

'That woody land of that pleasure-garden which afforded shelter to the women-folk of Ravana and which has clusters of Ashoka creepers became a jumble of creepers of sorrow for the distressed women by the violence of Hanuma.'

स तस्य कृत्वा जगतीपतेर्महा ।
न्महत् व्यलीकम् मनसो महात्मनः ।
युयुत्सुः एको बहुभिः महाबलैः ।
श्रिया ज्वलन् तोरणम् आश्रितः कपिः ।। ५-४१-२१

कृत्वा	=	doing	महत्	=	a great	व्यलीकम्	=	displeasure
मनसः	=	to the mind	तस्य	=	of that	महात्मनः	=	high-souled
जगतीपते	=	Ravana Lord of the land of Lanka	महाकपिः	=	that Hanuma	युयुत्सः	=	decided to combat
एकः	=	alone	बहुभिः	=	with many	महाबलैः	=	mighty demons
आस्थितः	=	and stayed	ज्वलम् श्रिया	=	with a blazing splendour	तोरणम्	=	at the entrance (of the grove).

Creating a great displeasure to the mind of that high-souled Ravana, the Lord of the land of Lanka; that Hanuma decided to fight alone against many mighty demons and stayed

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे एकचत्वारिंशः सर्गः ।।

Thus completes 41st chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

42 Sarga 42 - द्विचत्वारिंशः सर्ग

Female-Demons Enquires Seetha About Hanuma

Introduction -

Seeing the devastation caused to the pleasant grove by Hanuma the female-demons ask Sita who that great monkey was and wherefore he has come and talked to her. Sita replies that she knows nothing of him. Some of the female-demons go to Ravana and report to him that the pleasant grove attached to the gynaecuium has been destroyed by a mighty monkey and that the monkey went to Sita and talked to her also earlier to the devastation. They also report that Sita expressed her ignorance about him. Then, Ravana gets angry and sends some demons called Kinkaras to catch hold of Hanuma. Eighty thousand Kinkaras rush towards Hanuma to catch him. But Hanuma, with his might, kills all Kinkaras with an iron rod. Getting to know of the killings, Ravana again sends Jambumali, the son of Prahasta to catch hold of Hanuma.

ततः पक्षि निनादेन वृक्ष भन्ग स्वनेन च ।
बभूवुः त्रास सम्भ्रान्ताः सर्वे लन्का निवासिनः ।। ५-४२-१

पक्षिनिनादेन	=	at the sound of birds	वृक्षभण्ग स्वनेन	=	and at the sound of falling trees	सर्वे	=	all
लङ्कानिवासिनः	=	those dwelling in Lanka	ततः	=	then	बभूवः	=	became
त्राससम्भ्रान्ताः	=	trembled with fear.						

At the screaming sound of birds and at the sound of the crash of falling trees, all the inhabitants of Lanka then became trembled with fear.

विद्रुताः च भय त्रस्ता विनेदुः मृग पक्षुणः ।
रक्षसाम् च निमित्तानि क्रूराणि प्रतिपेदिरे ।। ५-४२-२

विद्रुताः	=	Made to run to-and-fro	भयत्रस्ताः	=	and getting frightened	मृग पक्षिणः	=	beasts and birds
विनेदुः	=	began to scream	क्रूराणि	=	atrocious	निमित्तानि	=	omens
प्रतिपेदिरे	=	made their appearance	रक्षसाम्च	=	before the demons.			

Made to run to-and-fro and getting frightened, beasts and birds began to scream. Atrocious omens made their appearance before the demons.

ततो गतायाम् निद्रायाम् राक्षस्यो विकृत आननाः ।
तत् वनम् ददृशुः भग्नम् तम् च वीरम् महाकपिम् ।। ५-४२-३

ततः	=	then	विकृताननाः	=	the ugly-faced	राक्षस्य	=	female-demon
निद्रायाम् गतायाम्	=	whose sleep has gone	ददृशुः	=	saw	तत्वनम्	=	that grove
भग्नम्	=	which was demolished	तम् विरम् महाकपिम्	=	and that grea heroic monkey.			

Then, the ugly-faced female-demons, whose sleep has vanished, found that grove demolished and saw that great heroic monkey.

स ता दृष्ट्व महाबाहुः महासत्त्वो महाबलः ।
चकार सुमहत् रूपम् राक्षसीनाम् भय आवहम् ।। ५-४२-४

दृष्ट्वा	=	seeing	ताः	=	those female-demons	सः	=	that Hanuma
महाबाहुः	=	the mighty armed	महा सत्त्वः	=	endowed with a great courage	महाबलः	=	and night
चकार	=	assumed	सुमहत्	=	a gigantic	रूपम्	=	form
भयावहम्	=	which created a terror	राक्षसीनाम्	=	to the female demons.			

Seeing those female-demons, the mighty armed Hanuma endowed with a great courage and might, assumed a gigantic form which created a terror to the female-demons.

ततः तम् गिरि सम्काशम् अतिकायम् महाबलम् ।
राक्षस्यो वानरम् दृष्ट्वा पप्रच्छुः जनक आत्मजाम् ।। ५-४२-५

दृष्ट्वा	=	beholding	तम् वानरम्	=	the monkey	महाबलम्	=	endowed with a great strength
अतिकायम्	=	and having a gigantic body	गिरिसम्काशम्	=	looking like a mountain	राक्षस्य	=	the female demons
ततः	=	then	पप्रच्छुः	=	asked	जनकात्मजम्	=	Sita (as follows):

Beholding that mighty monkey having a gigantic body similar to a mountain, the female-demons then asked Sita (as follows):

को अयम् कस्य कुतो वा अयम् किम् निमित्तम् इह आगतः ।
कथम् त्वया सह अनेन सम्वादः कृत इति उत ।। ५-४२-६

कःअयम्	=	who is he?	कस्य	=	whose (messenger) is he?	कुतः	=	from where
किम् निमित्तम्	=	and for what purpose	अयम्	=	he	आगतम्	=	has come
इह	=	here?	उत	=	and (wherefore)	सम्वादः	=	a conversation
कृतः	=	was held	अनेन	=	by him	त्वया सह	=	with you?

'Who is he? Whose messenger is he? From where and for what purpose he has come here? Wherefore a conversation was held by him with you?'

आचक्ष्व नो विशाल अक्षि मा भूत् ते सुभगे भयम् ।
सम्वादम् असित अपान्गे त्वया किम् कृतवान् अयम् ।। ५-४२-७

विशालाक्षि	=	O large-eyed Sita!	अचक्ष्य	=	tell	नः	=	us
मा भूत्	=	let there be no	भयम्	=	fear	ते	=	for you
सुभगे	=	O fortunate lady!	असितापाङ्गे	=	O lady having black outer corners of the eye!	किम्	=	what
कृतवान्	=	did	अयम्	=	he	सम्वादम्	=	talk
त्वया	=	to you?						

'O large-eyed Sita! Tell us. Let there be no fear for you, O fortunate lady! What did he speak to you? O lady having black outer eye-corners!'

अथ अब्रवीत् तदा साध्वी सीता सर्व अन्ग शोभना ।
रक्षसाम् काम रूपाणाम् विज्ञाने मम का गतिः ।। ५-४२-८

अथ	=	thereupon	सीता	=	Sita	साध्वी	=	the virtuous lady
सर्वाण्ग सुन्दरी	=	having complete beauty of all limbs	तदा	=	then	अब्रवीत्	=	spoke
का	=	where is	गतिः	=	ability	मम	=	for me
विज्ञाने	=	to know	रक्षसाम्	=	about the demons	भीम रुपाणाम्	=	having terrific form?

Thereupon Sita the virtuous lady, having a complete beauty of all limbs, spoke as follows: 'Where is the ability for me to know about the demons of a terrific form?'

यूयम् एव अस्य जानीत यो अयम् यत् वा करिष्यति ।
अहिः एव अहेः पादान् विजानाति न संशयः ।। ५-४२-९

यूयमेव	=	you alone	अभिजानीत	=	can recognise	यः	=	who
अयम्	=	he is	यद्वा	=	and what	करिष्यति	=	he does
अहिरेव	=	a serpent alone	विजानाति	=	can know	पादान्	=	the feet
अहेः	=	of a serpent	न सम्शयः	=	there is no doubt.			

'You alone can recognise who he is and what he does. A serpent only can recognise the feet of another serpent. There is no doubt about it.'

अहम् अपि अस्य भीता अस्मि न एनम् जानामि को अन्वयम् ।
वेद्मि राक्षसम् एव एनम् काम रूपिणम् आगतम् ।। ५-४२-१०

अहम् अपि	=	I am also	भीता अस्मि	=	frightened	अस्य	=	of him
अहम्	=	I	न जानामि	=	do not know	कोनु	=	who
एनम्	=	he is	वेद्मि	=	I know	एनम्	=	him
कामरूपिणम्	=	who can assume any form at his will	राक्षसम् एव	=	only as a demon	आगतम्	=	who arrived here.

'By seeing him, I too get frightened. I do not know who he is. I only know him as a demon, able to assume any form at his will, who arrived here.'

वैदेह्या वचनम् श्रुत्वा राक्षस्यो विद्रुता द्रुतम् ।
स्थिताः काश्चित् गताः काश्चित् रावणाय निवेदितुम् ।। ५-४२-११

श्रुत्वा	=	hearing	वचनम्	=	the words	वैदेह्याः	=	of Sita
राक्षस्यः	=	(some) female-demons	विद्रुताः	=	dispersed	दिशः	=	to (different) quarters
काश्चित्	=	some	स्थिताः	=	stayed back	काश्चित्	=	and some others
यताः	=	went	रावणाय	=	to Ravana	निवेदितुम्	=	to inform (about the matter).

Hearing the words of Sita some female-demons fled to different directions. Some stayed back. Some others went to Ravana to inform about the matter.

रावणस्य समीपे तु राक्षस्यो विकृत आननाः ।
विरूपम् वानरम् भीमम् आख्यतुम् उपचक्रमुः ।। ५-४२-१२

समीप	=	in the presence	रावणस्य	=	of Ravana	राक्षस्यः	=	the female-demons
विकृताननः	=	of ugly faces	उपचक्रमुः	=	started	आख्यातुम्	=	to tell
वानरम्	=	about the monkey	विरूपम्	=	who was monstrous	भीमम्	=	and terrific.

After approaching Ravana, the female demons of ugly faces started to tell (as follows) of the monstrous and terrific monkey.

अशोक वनिका मध्ये राजन् भीम वपुः कपिः ।
सीतया कृत सम्वादः तिष्ठति अमित विक्रमः ।। ५-४२-१३

राजन्	=	O king!	कपिः	=	a monkey	भीम वपुः	=	having a terrific body
अमित विक्रमः	=	and a boundless prowess	तिष्ठति	=	is stationed	अशोकवन मध्ये	=	in the middle of Ashoka grove
कृत सम्वादः	=	and made a conversation	सीतया	=	with Sita.			

'O king! A monkey having a terrific body and a boundless prowess, is stationed in the middle of Ashoka grove and made a conversation with Sita.'

न च तम् जानकी सीता हरिम् हरिण लोचणा ।
अस्माभिः बहुधा पृष्टा निवेदयितुम् इच्छति ।। ५-४२-१४

पृष्टा	=	(Eventhough) questioned	बहुधा	=	in many ways	अस्माभिः	=	by us
सीता	=	Sita	जानकी	=	the daughter of Janaka	हरिणलोचना	=	having eyes similar to those of a doe
न इच्छति	=	is not inclined	निवेदयितुम्	=	to tell	हरिम्	=	about the monkey.

'Eventhough questioned in many ways by us, Sita, the daughter of Janaka, having eyes similar to those of a doe, is not inclined to tell about the monkey.'

वासवस्य भवेत् दूतो दूतो वैश्रवणस्य वा ।
प्रेषितो वा अपि रामेण सीता अन्वेषण कान्क्षया ।। ५-४२-१५

भवेत्	=	He may be	दूतः	=	a messenger	वासवस्य	=	of Indra the Lord of celestials
दूतो वा	=	or the messenger	वैश्रवणस्य	=	of Kubera the king of riches	प्रेषितोवापि	=	or even a messenger sent
रामेण	=	by Raama	सीतान्वेषण कान्क्षया	=	desirous of searching for Sita.			

'He may be a messenger of Indra the Lord of celestials, or the messenger of Kubera the king of riches or even a messenger sent by Raama to search for Sita.'

तेन त्वत् भूत रूपेण यत् तत् तव मनो हरम् ।
नाना मृग गण आकीर्णम् प्रमृष्टम् प्रमदा वनम् ।। ५-४२-१६

तेन	=	by him	अद्भुत रूपेण	=	having a wonderful form	तव	=	your
प्रमदावनम्	=	grove attached to the gynaecium	यत्	=	which is	मनोहरम्	=	charming
नाना मृग गणाकीर्णम्	=	and extensive with many kinds of troops of animals	प्रमृष्टम्	=	has been wiped off.			

'He, having a wonderful form, has wiped off your grove, attached to the gynaecium, which is fascinating and extending with many kinds of animal-flock.'

न तत्र कश्चित् उद्देशो यः तेन न विनाशितः ।
यत्र सा जानकी सीता स तेन न विनाशितः ।। ५-४२-१७

न कश्चित् उद्देशः	=	there is no place what so ever	तत्र	=	there	यः	=	which
न विनाशितः	=	was not destroyed	तेन	=	by him	सह्	=	(only) that place

यत्र	=	where	सीता	=	Sita	जानकी	=	the daughter of Janka (was sitting)
न विनाशितः	=	was not destroyed	तेन	=	by him.			

'There is no place whatsoever in that grove, which was not destroyed by him. Only that place, where Sita the daughter of Janaka was sitting, was not destroyed by him.'

जानकी रक्षण अर्थम् वा श्रमात् वा न उपलभ्यते ।
अथवा कः श्रमः तस्य सा एव तेन अभिरक्षिता ।। ५-४२-१८

नोपलभ्यते	=	It is not known	जानकीरक्षणार्थम् वा	=	whether to protect Sita	श्रमद्वा	=	or because of fatigue
अथवा	=	or else	कः	=	what	श्रमः	=	fatigue (is there)
तस्य	=	for him?	सैव	=	she alone was	अभिरक्षिता	=	was protected
तेन	=	by him.						

'It is not known whether to protect Sita or because of fatigue, he has left that place undestroyed, or else, what fatigue is there for him? He has done it to protect Sita.'

चारु पल्लव पत्र आढ्यम् यम् सीता स्वयम् आस्थिता ।
प्रवृद्धः शिंशपा वृक्षः स च तेन अभिरक्षितः ।। ५-४२-१९

सः	=	that	प्रवृद्धः	=	well-grown	शिम्शुपा वृक्षः	=	Simsupa tree
चरुपल्लव पुष्पाढ्यम्	=	abounding in charming sprouts and flowers	यम्	=	(under) which	सीता	=	Sita
स्वयम्	=	herself	आस्थिता	=	took shelter	अभिरक्षितः	=	has been spared
तेन	=	by him.						

'That well-grown Simsupa tree, abounding in charming sprouts and flowers, under which Sita herself took shelter, has been spared by him.'

तस्य उग्र रूपस्य उग्रम् त्वम् दण्डम् आज्ञातुम् अर्हसि ।
सीता सम्भाषिता येन तत् वनम् च विनाशितम् ।। ५-४२-२०

तस्य उग्ररूपस्य	=	to that terribly looking monkey	येन	=	by whom	सीता	=	Sita
सम्भाषिता	=	was spoken to	तत्वनम् च अर्हसि	=	and that grove destroyed	त्वम्	=	you
आज्ञातुम्	=	to order	उग्रम्	=	a terrible	दङ्डम्	=	punishment.

मनः परिगृहीताम् ताम् तव रक्षो गण ईश्वर ।
कः सीताम् अभिभाषेत यो न स्यात् त्यक्त जीवितः ।। ५-४२-२१

रक्षोगणेश्वर	= O chief of the demon-troops!	कः	= who	अभिभाषत	= (would dare) to talk
ताम् सीताम्	= to that Sita	तव मनः परिगृहीताम्	= who has been mentally accepted by you	नस्यात्	= not perhaps
यः	= he who	त्यक्तजीवितः	= is ready to abandon his life.		

'O chief of the demons-troops! Who would dare to talk to that Sita, who has been mentally accepted by you, except perhaps he who is ready to abandon his life?'

राक्षसीनाम् वचः श्रुत्वा रावणो राक्षस ईश्वरः ।
हुत अग्निः इव जज्वाल कोप सम्वर्तित ईक्षणः ।। ५-४२-२२

श्रुत्वा	= hearing	वचः	= words	राक्षसीनाम्	= of the female-demons
रावणः	= Ravana	राक्षसेश्वरः	= the lord of demons	जज्वाल	= flared up
हुताग्निरिव	= like a funeral fire	कोप सम्वर्तितेक्षणः	= his eyes spinning through anger.		

Hearing the words of the female-demons, Ravana the lord of demons flared up like a funeral fire, his eyes spinning with anger.

तस्य क्रुद्धस्य नेत्राभ्याम् प्रापतन्नस्त्रबिन्दवः ।
दीप्ताभ्यामिव जज्वाल कोपसंवर्तितेक्षणः ।। ५-४२-२३

तस्य क्रुद्धस्य नेत्राणाम्	= from his enraged eyes	अस्त्रबिन्दवः	= tears	प्रापतन्	= dropped
स्नेहबिन्दवः	= like drops of oil	सार्चिषः दीपाभ्याम्	= dripping from re-splendent lamps.		

Tears dropped from Ravana's enraged eyes, like drops of oil dripping from resplendent lamps.

आत्मनः सदृशान् शूरान् किम्करान् नाम राक्षसान् ।
व्यादिदेश महातेजा निग्रह अर्थम् हनूमतः ।। ५-४२-२४

महातेजाः	= Ravana with a great splendour	व्यादिदेश	= ordered (for sending)	शूरान् राक्षसान्	= valiant demons
आत्मः सदृशान्	= equal to him	किन्करान्नाम	= called Kinkaras	निग्रहार्थम्	= in order to catch hold
हनुमतः	= of Hanuma.				

Ravana, with a great splendour, sent demons with a valiance equal to him, called Kinkaras, in order to catch hold of Hanuma.

तेषाम् अशीति साहस्रम् किम्कराणाम् तरस्विनाम् ।
निर्ययुः भवनात् तस्मात् कूट मुद्गर पाणयः ।। ५-४२-२५

महाउदरा महादम्ष्ट्रा घोर रूपा महाबलाः ।
युद्ध अभिमनसः सर्वे हनूमत् ग्रहण उन्मुखाः ।। ५-४२-२६

अशीतिसाहस्रम्	=	eighty thousand	तेषाम् किन्कराणाम्	=	of those Kinkaras	तरस्विनाम्	=	who were strong
सर्वे	=	all tose Kinkaras	महोदराः	=	with large bellies	महादम्ष्ट्राः	=	long tusks
घोर रूपाः	=	and having terrible forms	महाबलाः	=	and ones with great strength	युद्धाभिमनसः	=	longing to fright
कूटमुद्गर पाणयः	=	with iron mallets and	paaNayaH	=	with iron mallets and clubs in hand	हनुमद्ग्रहणोद्यताः	=	eager to lay hold on Hanuma
निर्ययुः	=	started	तस्मात् भवनात्	=	from that palace.			

He ordered for eighty thousand of those Kinkaras who were strong. All those mighty Kinkaras with their large bellies, long tusks and terrible forms, longing to fight with iron mallets and clubs in hand, in eagerness to lay hold on Hanuma, started from that place.

ते कपिम् तम् समासाद्य तोरणस्थम् अवस्थितम् ।
अभिपेतुः महावेगाः पतन्गा इव पावकम् ।। ५-४२-२७

समासाद्य	=	approaching	कपीन्द्रम्	=	Hanuma	अवस्थितम्	=	who was standing near
तोरणस्थम्	=	the arched doorway	ते	=	they	अभिपेतुः	=	rushed towards (him)
महावेगाः	=	with a great speed	पतङ्गाः इव	=	like locusts	पावकम्	=	(rushing towards) fire.

Approaching Hanuma who was standing near the arched doorway, they rushed towards him with a great speed, like locusts rushing towards a fire.

ते गदाभिः विचित्राभिः परिघैः कान्चन अन्गदैः ।
आजघ्नुः वानर श्रेष्ठम् शरैः आदित्य सन्निभैः ।। ५-४२-२८

ते	=	they	अजघ्नः	=	banged	वानरश्रेश्ठम्	=	Hanuma
गदाः	=	with various kinds of maces	परिघैः	=	with iron bludgeons	काञ्चनाण्गदैः	=	plated with gold
शरैश्च	=	and with arrows	आदित्य सन्निभैः	=	shining like the sun.			

They banged Hanuma with various kinds of maces, iron bludgeons plated with gold and arrows shining like the sun.

मुद्गरैः पट्टिसैः शूलैः प्रासतोमरशक्तिभिः ।
परिवार्य हनूमन्तं सहसा तस्थुरग्रतः ।। ५-४२-२९

सहसा	= quickly	परिवार्य	= surrounding	हनूमन्तं	= Hanuma
मुद्गरैः	= with clubs	पट्टिसैः	= sharp edged spears	शूलैः	= iron pikes
प्रासतोमर शक्तिभिः	= lances jaavelins and swords (they)	तस्थुः	= stood	अग्रतः	= in front of him.

Quickly surrounding Hanuma with clubs, sharp edged spears, iron pikes, lances, javelins and swords, they stood in front of him.

हनूमान् अपि तेजस्वी श्रीमान् पर्वत सन्निभः ।
क्षितावु् आविध्य लान्गूलम् ननाद च महास्वनम् ।। ५-४२-३०

हनुमानपि	= Hanuma too	तेजस्वी	= with his great splendour	श्रीमान्	= illustriousness
पर्वतसन्निभः	= and looking like a mountain	आविध्य	= hurling	लाण्गूलम्	= his tail
क्षितौ	= on the ground	महास्वनम्	= creating a thunderous noise.		

The highly splendorous and illustrious Hanuma too, looking like a mountain, hurled his tail on the ground, making a thunderous noise.

स भूत्वा सुमहाकायो हनुमान् मारुतात्मजः ।
धृष्टमास्फोटयामास लङ्काम् शब्देन पूरयन् ।। ५-४२-३१

सः हनुमान्	= that Hanuma	मारुतात्मजः	= the son of wind-god	भूत्वा	= becoming
सुमहाकायः	= one with a very big body	आस्फोटयामास	= clapped on his arms	धृष्टम्	= boldly
पूरयन्	= filling	लङ्काम्	= Lanka	शब्देन	= with that sound.

The highly splendourous and illustrious Hanuma too, looking like a mountain, hurled his tail on the ground, making a thunderous noise.

तस्यस्फोटितशब्देन महता सानुनादिना ।
पेतुर्विहङ्गा गगनादुच्चैश्चेदमघोयत् ।। ५-४२-३२

तस्य अस्फोटित शब्देन महता	= by that great sound made by Hanuma through clapping on his arms	सानुनादिना	= together with a resound	विहण्गाः	= birds
पेतुः	= fell down	गगनात्	= from the sky	आघोषयत् च	= (He) also cried aloud

इदम्	= this here	उच्चैः	= with a clamorous voice (as follows).		

By that great sound made by Hanuma through clapping on his arms together with a resound, birds fell down from the sky. Hanuma also then cried aloud with a clamorous voice (as follows):

जयत्यतिबलो रामो लक्ष्मणश्च महाबलः ।
राजा जयति सुग्रीवो राघवेणाभिपालितः ।। ५-४२-३३

जयति	= long live	रामः	= Raama	अतिबलह्	= the mighty
महाबलः	= and the powerful	लक्ष्मणश्च	= Lakshmana too	जयति	= long live
राजा	= the king	सुग्रीवः	= Sugreeva	अनुपालितः	= protected
राघवेन	= by Raama.				

'Long live the mighty Raama and the powerful Lakshmana! Long live the King Sugreeva, protected by Raama!'

दासोऽहम् कोसलेन्द्रस्य रामस्याक्लिष्टकर्मणः ।
हनुमान् शत्रुसैन्यानाम् निहन्ता मारुतात्मजः ।। ५-४२-३४

अहम्	= I	हनुमान्	= am Hanuma	निहन्ता	= the killer
शत्रुसैन्यानाम्	= of army of adversaries	मारुतात्मजह्	= and the son of wind-god	अहम्	= I
दासः	= am the servant	रामस्य	= of Raama	कोसलेन्द्रस्य	= the king of Kosala kingdom
अक्लिष्ट कर्मणः	= who is unwearied in action.				

'I am Hanuma, the destroyer of the army of adversaries and the son of wind-god. I am the servant of Raama, the king of Kosala Kingdom, who is unwearied in action.'

न रावणसहस्रम् मे युद्धे प्रतिबलं भवेत् ।
शिलाभिस्तु प्रहरतः पादपैश्च सहस्रशः ।। ५-४२-३५

मे	= to me	प्रहरतः	= who is striking	सहस्रशः	= with thousands of
शिलाभिः	= rocks	पादपैश्च	= and trees	युद्धे	= in battle
रावण सहस्रम्	= even a thousand of Ravanas	न भवेत्	= will not be	प्रतिबलम्	= matching equally (with me).

'Even a thousand of Ravanas will not be matching equally with me, who is capable of striking with thousands of rocks and trees in battle.'

अर्दयित्वा पुरीम् लङ्कामभिवाद्य च मैथिलीम् ।
समृद्धार्थो गमिष्यामि मिषताम् सर्वरक्षसाम् ।। ५-४२-३६

मिषताम्	=	before the eyes of	सर्व रक्षसाम्	=	all the demons	अर्दयित्वा	=	annihilating
लङ्काम् पुरिम्	=	the city of Lanka	अभिवाद्य च	=	and offering salutation	मैथिलीम्	=	Sita
गमिष्यामि	=	I will go back	समृद्धार्थः	=	after having accomplished my task.			

'Here, before the eyes of all the demons, I will annihilate the City of Lanka and after offering salutation to Sita, I will go back after fully completing my task.'

तस्य सन्नाद शब्देन ते अभवन् भय शन्किताः ।
दृदृशुः च हनूमन्तम् संध्या मेघम् इव उन्नतम् ।। ५-४२-३७

ते	=	they	अभवन्	=	became	भयशण्किताः	=	mistrustful with fear
तस्य समाद शब्देन	=	by his clamorous voice cried aloud	दृदृशुश्च	=	and saw	हनूमन्तम्	=	Hanuma
उन्नतम्	=	who was a s high	सन्ध्यामेघमिव	=	as a twilight rain-cloud.			

Those demons became frightened by the clamorous voice of Hanuma cried aloud and saw him to be as high as a twilight rain-cloud.

स्वामि संदेश निह्शन्काः ततः ते राक्षसाः कपिम् ।
चित्रैः प्रहरणैः भीमैः अभिपेतुः ततः ततः ।। ५-४२-३८

स्वामि सन्देश निः शङ्काः	=	not feeling apprehended because of the command by their king	ते	=	those	राक्षसाः	=	demons
ततः	=	thereafter	अभिपेतुः	=	rushed towards	कप्रिम्	=	Hanuma
भिमैः	=	with terrific	चित्रैः	=	and amazing	प्रहरणैः	=	weapons.

Not feeling apprehended because of the orders of their king, those demons thereafter rushed towards Hanuma, with their terrific and amazing weapons.

स तैः परिवृतः शूरैः सर्वतः स महाबलः ।
आससाद आयसम् भीमम् परिघम् तोरण आश्रितम् ।। ५-४२-३९

परि वृतः	=	surrounded	सर्वतः	=	on all sides	तैः	=	by those demons
शूरैः	=	who were valiant	सः	=	that Hanuma	समहाबलः	=	endowed with a great strength
आससाद	=	seized	भीमम्	=	a huge	आयसम् परिघम्	=	iron bar
तोरणाश्रित्तम्	=	belong to the arched gate.						

Surrounded on all sides by those strong demons, that Hanuma endowed with a great strength seized a huge iron bar belonging to the arched gate.

स तम् परिघम् आदाय जघान रजनी चरान् ।
स पन्नगम् इव आदाय स्फुरन्तम् विनता सुतः ।। ५-४२-४०
विचचार अम्बरे वीरः परिगृह्य च मारुतिः ।

आदाय	=	taking	तम् परिघम्	=	that iron rod	सः	=	that Hanuma
जघान	=	killed	रजनीचरान्	=	demons	सः वीरः मारुतिः	=	that valiant Hanuma
विचचार	=	strolled	अम्बरे	=	in the sky	परिगृह्य	=	taking (that iron rod in hand)
स्फुरन्तम् विनतासुतः इव	=	as a moving Garuda the eagle	आदाय	=	taking	पन्नगम्	=	a serpent (in its claws).

Taking that iron rod, Hanuma killed the demons. That violent Hanuma strolled in the sky, taking that iron rod in his hand, as Garuda the eagle would carrying a serpent in its claws.

स हत्वा राक्षसान् वीरः किम्करान् मारुत आत्मजः ।। ५-४२-४१
युद्ध आकान्क्षी पुनः वीरः तोरणम् समुपस्थितः ।

हत्वा	=	killing	वीरान् राक्षसान्	=	the valiant demons	किम्करान्	=	called Kinkaras
सः वीरः मारुतात्मजः	=	that Hanuma the hero	युद्धाकाङ्क्षी	=	wishing fight	पुनः	=	again
समुपाश्रितः	=	resorted to	तोरणम्	=	the archy gate-way.			

Killing the valiant demons called Kinkaras, that heroic Hanuma wishing to fight again, arrived at the archy gate way.

ततः तस्मात् भयान् मुक्ताः कतिचित् तत्र राक्षसाः ।। ५-४२-४२
निहतान् किम्करान् सर्वान् रावणाय न्यवेदयन् ।

ततः	=	then	कतिचित्	=	some	राक्षसाः	=	demons
मुक्ताः	=	who was released (escaped)	तस्मात् भयात्	=	from that horror	तत्र	=	there
न्यवेदयन्	=	informed	रावणाय	=	Ravana	सर्वान्	=	(that) all
किम्करान्	=	Kinkaras	निहतान्	=	have been killed.			

Some demons, who somehow escaped from that terror, went to Ravana and informed him that all the Kinkaras have been killed.

स राक्षसानाम् निहतम् महाबलम् ।
निशम्य राजा परिवृत्त लोचनः ।
समादिदेश अप्रतिमम् पराक्रमे ।
प्रहस्त पुत्रम् समरे सुदुर्जयम् ।। ५-४२-४३

निशम्य	=	hearing	महत् बलम्	=	of large army	राक्षसानाम्	=	of demons
निहतम्	=	having been killed	सः	=	that	राजा	=	Ravana
परिवृत्त लोचनः	=	with his eyes rolling rapidly (in anger)	समादिदेश	=	ordered	प्रहस्तपुत्रम्	=	Jambumali the son of Prahasta
अप्रतिमम्	=	who was unequal	पराक्रमे	=	in prowess	सुदुर्जयम्	=	and admirably unconquerable
समरे	=	in battle.						

Hearing of large army of demons having been killed, that Ravana with his eyes rolling rapidly (with anger), ordered Jambumali, son of Prahasta, who was unequal in prowess and admirably unconquerable in battle.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे द्विचत्वारिंशः सर्गः ।।

Thus completes 42nd chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

43 Sarga 43 - त्रिचत्वारिंशः सर्ग

Hanuma Thinks Of Destroying A Sacred Sanctuary Of Demons

Introduction -

After damaging the pleasure-grove and after killing the Kinkaras dispatched by Ravana, Hanuma thinks of destroying a sanctuary which is sacred to the guardian-deity of the demons. Hanuma ascends to the top of the sanctuary and after killing the guards posted there, shows his strength by clapping on his arms and by uttering the names of Raama, Lakshmana and Sugreeva in a roaring voice. Hanuma assumes a gigantic form and uplifting a pillar in that sanctuary, he speedily whirls it around and burns the sanctuary by producing a fire, created out of its friction with the other pillars.

ततः स किम्करान् हत्वा हनूमान् ध्यानम् आस्थितः ।
वनम् भग्नम् मया चैत्य प्रासादो न विनाशितः ।। ५-४३-१

तस्मात् प्रासादम् अपि एवम् इमम् विध्वंसयामि अहम् ।
इति संचिन्त्य हनुमान् मनसा दर्शयन् बलम् ।। ५-४३-२

चैत्य प्रासादम् आप्लुत्य मेरु शृन्गम् इव उन्नतम् ।
आरुरोह हरि श्रेष्ठो हनूमान् मारुत आत्मजः ।। ५-४३-३

ततः	=	then	हत्त्वा	=	after killing	किम्करान्	=	the Kinkaras
सः हनुमान्	=	that Hanuma	आस्थितः	=	was absorbed	ध्यानम्	=	in thought (as follows)
वनम्	=	the grove	भग्नम्	=	was damaged	मया	=	by me
चैत्य प्रासादः	=	the lofty palatial mansion of the sanctuary (sacred to the guardian-deity of the demons)	न विनाशितः	=	has not been destroyed	तस्मात्	=	for that reason
अद्य	=	now	अहम्	=	I	इमम् प्रासादम् विध्वम्सयामि	=	will cause this mansion to crumble down
एवम्	=	in the same way	इति	=	thus	सम्चिन्त्य	=	thinking
मनसा	=	in his mind	हनुमान्	=	Hanuma	हरिश्रेष्ठः	=	the best among monkeys
मारुतात्मजः	=	the son of wind-god	हनुमान्	=	and having large jaws	दर्शयन्	=	showing
बलम्	=	his strength	उत्प्लुत्य	=	has bounced up	आरुरोह	=	and ascended
चैत्य प्रासादम्	=	the lofty palatial mansion of the sanctuary	उन्नतम्	=	which was as high	मेरुण्गमिव	=	as a Meru mountain-top.

After killing the Kinkaras, that Hanuma thought to himself (as follows): 'The grove was damaged by me. The lofty palatial mansion of the sanctuary (sacred to the guardian-deity of the demons) has not been destroyed. For that reason, I will cause this mansion to crumble down in the same way.' Thus thinking himself, Hanuma the best among monkeys, son of the wind-god having large jaws, by showing his strength, bounced up and ascended the lofty palatial mansion of the sanctuary, which was as high as a mountain-top of Meru.

आरुह्य गिरिसम्काशम् प्रासादम् हरियूथपः ।
बभौ स सुमहातेजाः प्रतिसूर्य इवोदितः ।। ५-४३-४

सः	=	that Hanuma	हरियूथपः	=	an army-chief of monkeys	सुमहातेजाः	=	having very great splendour
आरुह्य	=	ascending	प्रासादम्	=	the lofty palatial mansion	गिरिसम्काशम्	=	equal to a mountain
बभो	=	shone	उदितः प्रतिसूर्यः इव	=	like a second rising son.			

That Hanuma, an army-chief of monkeys, possessing a very great splendour, ascending the lofty palatial mansion similar to a mountain shone like a second rising sun.

सम्प्रधृष्य च दुर्धर्षः चैत्य प्रासादम् उन्नतम् ।
हनूमान् प्रज्वलम्ल् लक्ष्म्या पारियात्रा उपमो अभवत् ।। ५-४३-५

सम्प्रधृष्य च	=	overpowring	उत्तमम् चैत्य प्रासादम्	=	the lofty palatial mansion of the sanctuary	दुर्धर्षम्	=	which was inviolable
हनुमान्	=	Hanuma	प्रज्वलन्	=	blazing	लक्ष्म्या	=	with splendour
अभवत्	=	metamorphosed into	पारियात्रोपमः	=	(a towering sized) body equal to that of pariyatra mountain.			

Overpowering the lofty and inviolable of the sanctuary, Hanuma blazing mansion his splendour, meta morposed into a towering sized body equal to that of Pariyatra mountain.

स भूत्वा तु महाकायो हनूमान् मारुत आत्मजः ।
धृष्टम् आस्फोटयामास लन्काम् शब्देन पूरयन् ।। ५-४३-६

भूत्वा	=	becoming	सुमहाकायः	=	one having a very big body	प्रभावात्	=	by dint of his distinction
मारुतात्मजः	=	Hanuma	आस्फोटयामास	=	clapped on his arms	धृष्टम्	=	strongly
पूरयन्	=	filling	लण्खाम्	=	the city of Lanka	शब्देन	=	with sound.

Enhancing his body to a very big size by dint of his distinction, Hanuma clapped on his arms strongly, filling the City of Lanka with sound.

तस्य आस्फोटित शब्देन महता श्रोत्र घातिना ।
पेतुर्विहङ्गमास्तत्र चैत्यपालाश्च मोहिताः ।। ५-४३-७

तस्य महता अस्फोटित शब्देन	=	by his great sound made by clapping on his arms	श्रोत्रघातिना	=	which deafened the ears	विहङ्गमाः	=	the birds
तत्र	=	there	पेतुः	=	fell down	चैत्य पालाश्च	=	the guards protecting the sanctuary also
मोहिताः	=	(fell down) unconsciously.						

By the great deafening noise, made by clapping on his arms, the birds and also the guards protecting the sanctuary unconsciously fell down.

अस्त्रविज्जयताम् रामो लक्ष्मणः च महाबलः ।
राजा जयति सुग्रीवो राघवेन अभिपालितः ।। ५-४३-८

दासो अहम् कोसल इन्द्रस्य रामस्य अक्लिष्ट कर्मणः ।
हनुमान् शत्रु सैन्यानाम् निहन्ता मारुत आत्मजः ।। ५-४३-९

न रावण सहस्त्रम् मे युद्धे प्रतिबलम् भवेत् ।
शिलाभिः तु प्रहरतः पादपैः च सहस्त्रशः ।। ५-४३-१०

अर्दयित्वा पुरीम् लन्काम् अभिवाद्य च मैथिलीम् ।
समृद्ध अर्थो गमिष्यामि मिषताम् सर्व रक्षसाम् ।। ५-४३-११

जयताम्	=	long live	रामः	=	Raama	अस्त्रवित्	=	skilled in shooting
महाबलः	=	and the powerful	लक्ष्मणश्च	=	Lakshmana too	जयति	=	long live
राजा	=	the king	सुग्रीवः	=	Sugreeva	अभिपालितः	=	protected
राघवेण	=	by Raama	अहम्	=	I	हनुमान्	=	am Hanuma
निहन्ता	=	the killer	शत्रुसैन्यानाम्	=	the army of adversaries	मारुतात्मजः	=	and the son of wind-god
अहम्	=	I	दासः	=	am the servant	रामस्य	=	of Raama
कोसलेन्द्रस्य	=	the king of Kosala kingdom	अक्लिष्ट कर्मणः	=	who is unwearied in action	मे	=	to me
प्रहरतः	=	who is striking	सहस्त्रशः	=	with thousands of	शैलाभिः	=	rocks
पादपैश्च	=	and trees	युद्धे	=	in battle	रावण सहस्त्रम्	=	even a thousand of Ravanas
न भवेत्	=	will not be	प्रतिबलम्	=	matching equally (with me)	मिषताम्	=	before the eyes of
सर्व रक्षसाम्	=	all the demons	अर्दयित्वा	=	annihilating	लङ्काम् पुरीम्	=	the city of Lanka

अभिवाद्यच	=	and offering salutation	मैथिलीम्	=	Sita	गमिष्यामि	=	I will go back
समृद्धार्थः	=	after having accomplished my task.						

'Long live Raama, skilled in archery and the powerful Lakshmana! Long lie the King Sugreeva, protected by Raama! I am Hanuma, the destroyer of the army of adversaries and the son of wind-god. I am the servent of Raama, the king of Kosala kingdom, who is unwearied in action. Even a thousand of Ravanas will not be matching equally with me, who is capable of striking with thousnads of rocks and trees in battle. Here, before the eyes of all the demons, I will annihilate the City of Lanka and after offering salutation to Sita, I will go back duly completing my task.'

एवम् उत्त्वा विमानस्थः चैत्यस्थान् हरि पुम्गवः ।
ननाद् भीम निर्ह्रादो रक्षसाम् जनयन् भयम् ।। ५-४३-१२

एवम्	=	thus	उत्त्वा	=	speaking	चैत्यस्थान्	=	to the guards protecting the sanctuary
हरियूथपः	=	Hanuma the chief of army of monkeys	विमानस्थः	=	standing on the tower	भीम निर्ह्रादः	=	roaring terribly
ननाद	=	made a noise	जनयन्	=	creating bhayam	=		terror
रक्षसाम्	=	to the demons.						

Thus uttering to those guards protecting the sanctuary, roared terribly, making a noise and creating a terror to the demons.

तेन शब्देन महता चैत्य पालाः शतम् ययुः ।
गृहीत्वा विविधान् अस्त्रान् प्रासान् खड्गान् परश्वधान् ।। ५-४३-१३
विसृजन्तो महाक्सया मारुतिम् पर्यवारयन् ।

तेन महता शब्देन	=	by that loud noise	शतम्	=	hundreds of	चैत्य पालाः	=	guards protecting the sanctuary
यियुः	=	went	गृहीत्वा	=	taking	विविधान्	=	many kinds of
अस्त्रान्	=	weapons	प्रापान्	=	spears	खड्गान्	=	swords
परश्वथान्	=	and axes	महाक्सया	=	those kinkaras with huge bodies	पर्यवारयन्	=	surrounded
मार्तुतिम्	=	Hanuma	विसृजन्तः	=	discharging (those weapons).			

Hearing that loud noise, hundreds of guards protecting the sanctuary went, taking many kinds of weapons, spears, swords and axes. Those Kinkaras with huge bodies surrounded Hanuma, duly discharging those weapons.

ते गदाभिर्विचित्राभिः परिघैः काञ्चनाङ्गदैः ।। ५-४३-१४
अजघ्नर्वानरश्रेष्ठं शरैश्चादित्यसन्निभैः ।

आवर्त इव गन्गायाः तोयस्य विपुलो महान् ।। ५-४३-१५
परिक्षिप्य हरि श्रेष्ठम् स बभौ रक्षसाम् गणः ।

ते	=	they	अजघ्नः	=	banged	वानर श्रेष्ठम्	=	Hanuma
विचित्राभिः गदा	=	with various kinds of maces	परिघैः	=	with iron bludgeous			
काञ्चनान्ङ्गदैः	=	plated with gold	शरैश्च	=	and with arrows	आदित्य सन्निभैः	=	shining like the sun.
सः	=	that	रक्षसाम् गणः	=	troop of demons	परिक्षिप्य	=	surrounding
हरिश्रेष्ठम्	=	Hanuma the best among monkeys	बभौ	=	shone	महान् विपुलः आवर्त इव	=	like a greatly extensive whirlpool
तोयस्य	=	of the water	गङ्गायाः	=	of Rvier Ganga.			

They banged Hanuma with various kinds of maces, iron bludgeons plated with gold and arrows shining like the sun. That troop of demons surrounding Hanuma the best among monkeys, shone like a greatly extensive whirlpool in the waters of River Ganga.

ततो वात आत्मजः क्रुद्धो भीम रूपम् समास्थितः ।। ५-४३-१६
प्रासादस्य महान् तस्य स्तम्भम् हेम परिष्कृतम् ।

उत्पाटयित्वा वेगेन हनूमान् मारुत आत्मजः ।। ५-४३-१७
ततः तम् भ्रामयामास शत धारम् महाबलः ।

ततः	=	thereupon	क्रुद्धः	=	the enraged	वातात्मजः	=	Hanuma
समास्थितः	=	assumed	भीमम्	=	a terrific	रूपम्	=	form
हनुमान्	=	Hanuma	महान्	=	possesssing a gigantic body	पवनात्मजः	=	the son of wind-god
उत्पाटयित्वा	=	uplifting	स्तमभम्	=	a pillar	शतधारम्	=	with a hundred edges
हेम परिष्कृतम्	=	decorated with gold	प्रासादस्य	=	of (that) edifice	ततः	=	and then
भ्रामयामास	=	whirled it round	वेगेन	=	with speed.			

Thereupon, the enraged Hanuma assumed a terrific form. Hanuma possessing a gigantic body and the son of wind-god, uprooting a pillar with a hundred edges and decorated with gold in that edifice, then speedily whirled it around.

तत्र चाग्निः समभवत्प्रासादश्चाप्यदह्यत ।। ५-४३-१८
दह्यमानं ततो दृष्ट्वा प्रासादं हरियूथपः ।

स राक्षस शतम् हत्वा वज्रेण इन्द्र इव असुरान् ।। ५-४३-१९
अन्तरिक्ष स्थितः श्रीमान् इदम् वचनम् अब्रवीत् ।

अग्निः च	=	fire also	समभवत्	=	was generated there (due to friction with other pillars)	प्रासादश्च	=	the edifice
ततः अदह्यत	=	was then consumed by fire	दृष्ट्व	=	seeing	प्रासादम्	=	the edifice
दह्यमानम्	=	burning	सः हरियूथपः	=	that Hanuma	हत्त्वा	=	killing
राक्षस शतम्	=	those hundred demons	इन्द्रः इव	=	like Indra	असुरान्	=	(killing) demons
वज्रेण	=	with his thunderbolt	स्थितः	=	and staying	अन्तरिक्षे	=	in the sky
श्रीमान्	=	gloriously	अब्रवीत्	=	spoke	इदम्	=	these
वचनम्	=	words.						

Fire was also generated there (due to friction with other pillars) The edifice was then consumed by fire. Seeing the edifice burning, that Hanuma killing those hundred demons, like Indra killing demons with his thunder-bolt and gloriously staying in the sky, spoke (the following) words:

मादृशानाम् सहस्राणि विसृष्टानि महात्मनाम् ।। ५-४३-२०
बलिनाम् वानर इन्द्राणाम् सुग्रीव वश वर्तिनाम् ।
अटन्ति वसुधाम् कृत्स्नाम् वयमये च वानराः ।। ५-४३-२१

सहस्राणि	=	thousands	वानरेन्द्रानाम्	=	of excellent monkeys	मादृशानाम्	=	like me
महात्मनाम्	=	possessing gigantic bodies	बलिनाम्	=	having strength	सुग्रीव वशवर्तिनाम्	=	obeying the orders of Sugreeva
विसृष्टानि	=	were sent	वयम्	=	we	अन्ये	=	and other
वानराश्च	=	monkeys	अटन्ति	=	are roaming	कृत्स्नाम् वसुधाम्	=	in the entire earth.

'Thousands of monkeys like me, possessing gigantic bodies of strength, were sent on the orders of Sugreeva. We and other monkeys are now roaming the entire earth.'

दशनागबलाः केचित्केचिद्दशगुणोत्तराः ।
केचिन्नागसहस्रस्य बभूवुस्तुल्यविक्रमाः ।। ५-४३-२२

केचित्	=	some (of the monkeys)	दशनाग बलाः	=	are having a strength of ten elephants	केचित्	=	some
दशगुणोत्तराः	=	are having a strength of hundred elephants	केचित्	=	some	बभूवुः	=	are

तुल्य विक्रमाः	=	having a prowess equal to	नागसहस्रस्य	=	that of a thousand elephants.

'Some of the monkeys are having a strength of ten elephants. Some are having a strength of a hundred elephants. Some are having a prowess equal to that of a thousand elephants.'

सन्ति चौघबलाः केचित्केचिद्वायुबलोपमाः ।
अप्रमेयबलाश्चान्ये तत्रासन् हरियूथपाः ।। ५-४३-२३

केचित्	=	some	सन्ति	=	are	ओघबलाः	=	having the strength of a strong stream
केचित्	=	some	वायुबलोपमा	=	have strength equal to that of wind	अन्ये	=	some other
हरियूतपाः	=	chiefs of army of monkeys	तत्र	=	in them	आसन्	=	are
अप्रमेय बलाश्च	=	having strength which even cannot be measured.						

'Some are having the strength of a strong stream. Some have strength equal to that of wind. Some other army-chiefs of monkeys even cannot be measured.'

ईदृग्विधैस्तु हरिभिर्वऋतो दन्तनखायुधैः ।
शतैः शत सहस्रैः च कोटीभिः अयुतैः अपि ।। ५-४३-२४
आगमिष्यति सुग्रीवः सर्वेषाम् वो निषूदनः ।

वृतः	=	surrounded by	शतैः	=	hundreds	अयुतैः	=	ten thousands
शतसहस्रैः	=	laksha	कोटीभिः	=	and crores	ईदृग्विधैः हरिभिः	=	of such monkeys
दन्तनखायुधैः सुग्रीवः	=	Sugreeva	निषूदनः	=	who is capable of destroying	वः	=	you
सर्वेषाम्	=	all	आगमिष्यति	=	will come.			

'Surrounded by hundreds, myriads, lakhs and crores of such monkeys having their teeth and nails as their weapons, Sugreeva, who is capable of destroying you all, will come.'

न इयम् अस्ति पुरी लन्का न यूयम् न च रावणः ।। ५-४३-२५
यस्मात् इक्ष्वाकु नाथेन बद्धम् वैरम् महात्मना ।

यस्मात्	=	for what reason	वैरम्	=	an enmity	बद्धाम्	=	was held
महात्मना इक्ष्वाकुनाथेन	=	with the high souled Raama (for that reason)	इयम्	=	this	लङ्कापुरी	=	City of Lanka
नास्ति	=	will not be there	यूयम्	=	you	न	=	will not exist
रावणः चत्	=	even Ravana too	न	=	will not exist.			

'You hold enmity with the high souled Raama. For this, the City of Lanka will not be there. Neither you, nor even Ravana will survive.'

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे त्रिचत्वारिंशः सर्गः ।।

Thus completes 43rd chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

44 Sarga 44 - चतुश्चत्वारिंशः सर्ग

Ravana Sends Jambumali

Introduction -

Ravana sends Jambumali, son of Prahasta, to capture Hanuma. Jambumali attacks Hanuma with his numerous arrows. Hanuma hurls a big rock towards Jambumali, but it fails to kill him. Then, Hanuma throws a big sal tree towards Jambumali and the latter succumbs to it.

संदिष्टो राक्षस इन्द्रेण प्रहस्तस्य सुतो बली ।
जम्बु माली महादम्ष्ट्रो निर्जगाम धनुः धरः ।। ५-४४-१

रक्त माल्य अम्बर धरः स्रग्वी रुचिर कुण्डलः ।
महान् विवृत्त नयनः चण्डः समर दुर्जयः ।। ५-४४-२

धनुः शक्र धनुः प्रख्यम् महत् रुचिर सायकम् ।
विस्फारयाणो वेगेन वज्र अशनि सम स्वनम् ।। ५-४४-३

जम्बुमाली	=	Jambumali	महादम्ष्ट्रः	=	the one with great tusks	धनुर्धरः	=	wielder a bow
रक्तमाल्याम्बरधरः	=	the one who wears crimson garlands and clothes	स्रग्वी	=	wearing a chaplet	रुचिकुण्डलः	=	the one who wears charming ear-rings
महान्	=	having a gigantic body	वित्तनयनः	=	having round and open eyes	चण्ट्डः	=	a demon causing diseases
बली	=	a strong demon	प्रहस्तस्य सुतः	=	and the so of Prahasta	सन्दिष्टः	=	commanded
राक्षसेन्द्रेण	=	by Ravana	निर्जगाम	=	started	विस्फाराणः	=	stretching
वेगेन	=	with rashness	महत् धनुः	=	his big bow	शक्रधनुः प्रख्यम्	=	resembling a rain bow
रुचिरसायकम्	=	with splendourous arrows	वज्राशनिसमप्रभम्	=	which brilliance was similar to that of lightning and produced a sound like that of a thunder.			

Jambumali, the demon with great tusks, wielding a bow, donning crimson garlands and clothes, wearing beautiful chaplet and charming ear-rings, possessing a gigantic body, having round and open eyes, the demon causing diseases, unconquerable in battle, a strong demon and the son of Prahasta, commanded by Ravana, started stretching with rashness his big bow resembling a rain bow garnished splendorous arrows and which

brilliance was similar to that of a lightening and produced a sound like that of a thunder.

तस्य विस्फार घोषेण धनुषो महता दिशः ।
प्रदिशः च नभः चैव सहसा समपूर्यत ।। ५-४४-४

महता विस्फार घोषेण	=	the tumultuous sound out of the twanging	तस्य धनुषः	=	of that bow	सहसा	=	soon
समपूर्यत	=	filled up	दिशः	=	the quarters	प्रदिशश्चैव	=	the intermediate points
नभश्चैव	=	and even the sky.						

The tumultuous sound created out of the twanging of that bow, soon filled up the quarters, intermediate points and the sky.

रथेन खर युक्तेन तम् आगतम् उदीक्ष्य सः ।
हनूमान् वेग सम्पन्नो जहर्ष च ननाद च ।। ५-४४-५

उदीक्ष्ये	=	seeing	तम्	=	him	आगतम्	=	who arrived
रथेन	=	by a chariot	खरयुक्तेन	=	yoked with donkeys	सः हनुमान्	=	that Hanuma
वेग सम्पन्नः	=	endowed with swiftness	जहर्ष च	=	was thrilled with joy	ननादच	=	and made a noise too.

Seeing him, arriving by a chariot yoked with donkeys, that Hanuma who was endowed with swiftness, was thrilled with joy and made a noise too.

तम् तोरण विटन्कस्थम् हनूमन्तम् महाकपिम् ।
जम्बु माली महाबाहुः विव्याध निशितैः शरैः ।। ५-४४-६

महाबाहुः	=	the long-armed	जम्बुमाली	=	Jambumali	विव्याध	=	transfixed
निशितैः	=	sharp	शरैः	=	arrows	तम् हनुमन्तम्	=	into that Hanuma
महाकपिम्	=	the great monkey	तोरण विटङ्कस्थम्	=	who was standing on the top of the archy door-way.			

The long-armed Jambumali transfixed sharp arrows into that great monkey, Hanuma who was standing on the top of the archy door-way.

अर्ध चन्द्रेण वदने शिरसि एकेन कर्णिना ।
बाह्वोः विव्याध नाराचैः दशभिः तम् कपि ईश्वरम् ।। ५-४४-७

विव्याध	=	(He) transfixed	तम् कपीश्वरम्	=	that Hanuma the leader of monkeys	वदने	=	in the face

अर्ध चन्द्रेण	=	with an arrow with a crescent-shaped head	शिरसि	=	on the head	एकेन कर्णिना	=	with an arrow with an ear-shaped top
बाह्वोः	=	and in the arms	दशभिः	=	with ten	वाराचैः	=	arrows made fully of steel.

He transfixed Hanuma the leader of monkeys in the face with an arrow with a crescent-shaped head, on the head with an arrow having an ear-shaped top and in the arms with ten steel arrows.

तस्य तत् शुशुभे ताम्रम् शरेण अभिहतम् मुखम् ।
शरदि इव अम्बुजम् फुल्लम् विद्धम् भास्कर रश्मिना ।। ५-४४-८

तत्	=	that	ताम्रम्	=	crimson	मुखम्	=	face
अभिहतम्	=	hit	शरेण	=	by an arrow	शुशुभे	=	shone
फुल्लम् अम्बुजमिव	=	like a full-blown lotus	विद्धम्	=	penetrated	भास्कर रश्मिना	=	by the ray of the sun
शरदि	=	in autumn.						

That crimson face of Hanuma, hit by an arrow, shone like a full-blown lotus touched by a sun's ray in autumn.

तत्तस्य रक्तम् रक्तेन रञ्जितम् शुशुभे मुखम् ।
यथाकाशे महापद्मं सिक्तं चन्दनबिन्दुभिः ।। ५-४४-९

तत्	=	that	मुखम्	=	face	तस्य	=	of Hanuma
रक्तम्	=	which was naturally crimson in colour	रञ्जितम्	=	smeared	रक्तेन	=	with blood
शुशुभे	=	beamed	महापद्मम्यथा	=	like a large louts	आकाशे	=	in the sky
सिक्तम्	=	sprinkled	चन्दन बिन्दुभिः	=	with drops of sandal.			

That face of Hanuma, which was naturally crimson in colour, smeared with blood, beamed like a large lotus in the sky sprinkled with drops of sandal.

चुकोप बाण अभिहतो राक्षसस्य महाकपिः ।
ततः पार्श्वे अतिविपुलाम् ददर्श महतीम् शिलाम् ।। ५-४४-१०

महाकपिः	=	Hanuma	बाणाभिहतः	=	struck by the arrows	चुकोप	=	was enraged
राक्षसस्य	=	of the demon	ततः	=	and then	ददर्श	=	saw
पार्श्वे	=	by his side	अतिविपुलाम् शिलाम्	=	a big rock	महतीम्	=	of a very large measure.

Hanuma, struck by those arrows, was enraged with that demon and then saw by his side, a big rock of a very large measure.

तरसा ताम् समुत्पाट्य चिक्षेप बलवत् बली ।
ताम् शरैः दशभिः क्रुद्धः ताडयामास राक्षसः ।। ५-४४-११

समुत्पाट्य	=	uplifting	ताम्	=	that rock	तरसा	=	with strength
बली	=	the strong Hanuma	चिक्षेप	=	hurled (it)	बलवत्	=	with force
क्रुद्धः	=	the enraged	राक्षसः	=	demon	ताडयामास	=	struck
ताम्	=	that rock	दशभिः	=	with ten	शरैः	=	arrows.

Uplifting that rock with strength, the athletic Hanuma hurled it with force. The enraged demon then struck back that rock with ten arrows.

विपन्नम् कर्म तत् दृष्ट्वा हनूमान् चण्ड विक्रमः ।
सालम् विपुलम् उत्पाट्य भ्रामयामास वीर्यवान् ।। ५-४४-१२

वीर्यवान्	=	the powerful	हनुमान्	=	Hanuma	चङ्ड विक्रमह्	=	having terrific prowess
दृष्ट्वा	=	in vain	उत्पाट्य	=	and having uprooted	विपुलम्	=	a very large
सालम्	=	sal tree	भ्रामयामास	=	whirled it around.			

Seeing that work in vain, the powerful Hanuma of terrific prowess, uprooted a very large sal tree and whirled it around.

भ्रामयन्तम् कपिम् दृष्ट्वा साल वृक्षम् महाबलम् ।
चिक्षेप सुबहून् बाणान् जम्बु माली महाबलः ।। ५-४४-१३

दृष्ट्वा	=	seeing	महाबलम् कपिम्	=	the mighty Hanuma	भ्रामयन्तम्	=	whirling around
साल वृक्षम्	=	the sal tree	महाबलः	=	the exceedingly strong	जम्बुमाली	=	Jambumali
चिक्षेप	=	discharged	सुबहून्	=	numerous	बाणान्	=	arrows.

Seeing the mighty Hanuma, whirling around the sal tree, the exceedingly strong Jambumali discharged numerous arrows.

सालम् चतुर्भिः चिच्छेद वानरम् पन्चभिः भुजे ।
उरसि एकेन बाणेन दशभिः तु स्तन अन्तरे ।। ५-४४-१४

चिछेद	=	(He) splitted	सालम्	=	sal tree	चतुर्भिः	=	with four arrows
वानरम् भुजे	=	the arms of Hanuma	पञ्चभिः	=	with five arrows	उरसि	=	in the chest
एकेन बाणेन	=	with one arrow	स्तनान्तरे	=	in the space between the breasts	दशभिः	=	with ten arrows.

He splitted sal tree with four arrows and struck the arms of Hanuma with five arrows, in the chest with one arrow and in the space between the breast wit ten arrows.

स शरैः पूरित तनुः क्रोधेन महता वृतः ।
तम् एव परिघम् गृह्य भ्रामयामास वेगितः ।। ५-४४-१५

सः	=	Hanuma	शरैः पूरित तनुः	=	with his body full of arrows	महता क्रोधेन	=	was highly enraged
गृह्य	=	and taking	तम् परिघमेव	=	the same iron rod	वृतः वेगितः	=	and clasping it swiftly
भ्रामयामास	=	whirled it around.						

Hanuma, with his body full of arrows, was highly enraged and taking the same iron rod as well as clasping it swiftly, whirled it around.

अतिवेगो अतिवेगेन भ्रामयित्वा बल उत्कटः ।
परिघम् पातयामास जम्बु मालेः महाउरसि ।। ५-४४-१६

भ्रामयित्वा	=	spinning	परिघम्	=	the iron rod	अतिवेगेन	=	with a great speed
बलत्कटः	=	Hanuma richly endowed with strength	अतिवेगः	=	and highly agitated	पातयामास	=	threw (it)
महोरसि	=	on the broad chest	जम्बुमालः	=	of Jamubumali.			

Spinning the iron rod with a great speed, Hanuma, richly endowed with strength and highly agitated, threw it on the broad chest of Jamubumali.

तस्य चैव शिरो न अस्ति न बाहू न च जानुनी ।
न धनुः न रथो न अश्वाः तत्र अदृश्यन्त न इषवः ।। ५-४४-१७

तस्य	=	that Jambumali's	शिरः चैव	=	head	नास्ति	=	was not
तत्र	=	there	न	=	now	जानुनी	=	his knees
न	=	nor	धनुः	=	his bow	न	=	nor
रथः	=	his chariot	ना दृश्यन्त अश्वाः	=	nor his horses were seen	न इषवः	=	nor his arrows.

That Jambumali's head was not there, nor his arms, nor his knees, nor his bow, nor his chariot and nor his horses were seen nor his arrows.

स हतः तरसा तेन जम्बु माली महारथः ।
पपात निहतो भूमौ चूर्णित अन्ग विभूषणः ।। ५-४४-१८

हतः	=	(Thus) struck	तेन	=	by Hanuma	महाबलः	=	the mighty
जम्बुमाली	=	Jambumali	चूर्णितान्ग विभूषणः	=	with his limbs and ornaments crushed to powder	सहसा	=	was instantly
निहतः	=	killed	पपात	=	and fell	भूमौ	=	on the ground.

Thus struck by Hanuma, the mighty Jambumali, with his limbs and ornaments crushed to powder, was instantly killed and fell dead on the ground.

जम्बु मालिम् च निहतम् किम्करान् च महाबलान् ।
चुक्रोध रावणः श्रुत्वा कोप सम्रक्त लोचनः ।। ५-४४-१९

श्रुत्वा	= hearing	जम्बुमालिम्च	= Jambumali	निहतम्	= having been killed
महाबलान् किम्करान्श्च	= as also the might kim-baras	रावणः	= Ravana	चुक्रोध	= was angry
कोप सम्रक्त लोचनह्	= with his red enraged eyes.				

Hearing Jambumali having been killed, as also the mighty Kimkaras, Ravana was angry with his red enraged eyes.

स रोष सम्वर्तित ताम्र लोचनः ।
प्रहस्त पुत्रे निहते महाबले ।
अमात्य पुत्रान् अतिवीर्य विक्रमान् ।
समादिदेश आशु निशा चर ईश्वरः ।। ५-४४-२०

महाबले	= (Since) the mighty	प्रहस्तपुत्रे	= son of Prahasta	निहते	= was killed
सः निशाचरेश्वरः	= that Ravana	रोषसम्वर्तित ताम्र लोचनः	= rolling his red eyes with rage	आशु	= immediately
समादिदेश	= ordered	अमात्य पुत्रान्	= the sons of ministers	अतिवीर्य विक्रमान्	= having too much of strength and prowess (to go to the battle).

Since the mighty son of Prahasta was killed, that Ravana rolling his red eyes with rage, immediately ordered the sons of ministers possessing high strength and prowess, to go to the battle.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे चतुश्चत्वारिंशः सर्गः ।।

Thus completes 44th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

45 Sarga 45 - पञ्चचत्वारिंशः सर्ग

Hanuma Kills Prahasta's Seven Sons

Introduction -

The seven sons of Prahasta surrounded by a great army rush in speedy chariots upon Hanuma, who is standing on the archy gate way. They discharge a shower of arrows on Hanuma. Then, Hanuma crushes all the enemies, using his palms, feet, fists, nails, chest and thighs only as his weapons. After killing those demons, Hanuma climbs up the archy door-way and takes up his position there again.

ततः ते राक्षस इन्द्रेण चोदिता मन्त्रिणः सुताः ।
निर्ययुः भवनात् तस्मात् सप्त सप्त अर्चि वर्चसः ।। ५-४५-१

महाबल परीवारा धनुष्मन्तो महाबलाः ।
कृत अस्त्रा अस्त्रविदाम् श्रेष्ठाः परस्पर जय एषिणः ।। ५-४५-२

हेम जाल परिक्षिप्तैः ध्वजवद्भिः पताकिभिः ।
तोयद स्वन निर्घोषैः वाजि युक्तैः महारथैः ।। ५-४५-३

तप्त कान्चन चित्राणि चापानि अमित विक्रमाः ।
विस्फारयन्तः सम्हृष्टाः तडिद्वन्त इव अम्बुदाः ।। ५-४५-४

ततः	=	thereafter	ते	=	those	सप्त	=	seven
सुताः	=	sons	मन्त्रिणः	=	of his chief minister	सप्तार्चिरोचिषः	=	having a lustre similar to that of fire
महाबलपरीवाराः	=	surrounded by a great army	धनुष्मन्तः	=	wielding their respective bows	महाबलाः	=	possessing a great strength
कृतास्त्राः	=	well trained in archery	अस्त्रविदाम् श्रेष्ठः	=	the best among knowers of weapons	परस्पर जयैषिणः	=	wishing victory reciprocally
अमित विक्रमाः	=	and having an immense prowess each	चोदिताः	=	directed	राक्षसेन्द्रेण	=	by Ravana
निर्ययुः	=	started	सम्हृष्टाः	=	highly delighted	तस्मात्	=	from that
भवनात्	=	palace	महारथैः	=	in great chariots	वाजियुक्तैः	=	yoked with horses the chariots
तोयदस्वननिर्घोषैः	=	were having a noise similar to that of an autumnal cloud	हेमजाल परिक्षिप्तैः	=	overlaid with aprotective armour of gold	ध्वजद्भिः	=	surmounted by banners
पताकिभिः	=	decorated with smaller flags	विस्फारयन्तः	=	stretching	चापानि	=	their bows

तप्त काञ्चन चित्राणि	=	inlaid with refined gold and looking colourful	तटित्वन्तः अम्बुदाः इव	=	like clouds accompanied by flashes of lightning.

Thereafter, those seven sons of his chief minister having a lustre similar to that of fire, surrounded by a great army, wielding their respective bows, possessing a great strength, well-trained in archery and the best among knower of weapons, wishing a victory reciprocally, having an immense prowess each, and as directed by Ravana, started highly delighted from that palace, in great chariots yoked with horses. Those chariots were having a noise similar to that of an autumnal cloud, overlaid with a protective armour of gold, surmounted by banners and decorated with smaller flags. They were stretching their bows inlaid with refined gold and looking colourful like clouds accompanied by flashes of lightning.

जनन्यः ताः ततः तेषाम् विदित्वा किम्करान् हतान् ।
बभूवुः शोक सम्भ्रान्ताः सबान्धव सुहृत् जनाः ।। ५-४५-५

ततः	=	thereupon	विदित्वा	=	coming to know	किम्करान्	=	that Kimkaras (themselves)
हतान्	=	were killed	तेषाम्	=	their	जन्यस्तु	=	mothers on their part
स बान्धव सुहृज्जनाः	=	together with their relatives and friends	बभूवुः	=	became	शोक सम्भ्रान्ताः	=	tormented with grief.

Coming to know that Kimkaras themselves were killed their mothers together with their relatives and friends were tormented with grief.

ते परस्पर सम्घर्षाः तप्त कान्चन भूषणाः ।
अभिपेतुः हनूमन्तम् तोरणस्थम् अवस्थितम् ।। ५-४५-६

ते	=	those sons of chief minister	तप्तकाण्चन भूषणाः	=	wearing ornaments made of pure gold	अभिपेतुः	=	rushed
हनुमन्तम्	=	towards Hanuma	अवस्थितम्	=	who was ready for battle	तोरणस्थम्	=	and who stood on the archy door-way motionless.

Those sons of chief minister, wearing ornaments made of pure gold, rushed towards Hanuma, who was ready for battle and who stood on the archy gate-way motionless.

सृजन्तो बाण वृष्टिम् ते रथ गर्जित निह्स्वनाः ।
वृष्टिमन्त इव अम्भोदा विचेरुः नैर्ऋत ऋषभाः ।। ५-४५-७

ते नैर्ऋताम्बुदाः	=	those demons looking like clouds	रथ गर्जित निःस्वनाः	=	diffusing thunder-like sounds of their chariots	सृजन्तः	=	creating

बाणवृष्टिम्	= a shower of arrows	विचेरुः	= moved in different directions	वृष्टिमन्तः अम्भोदाः	= resembling rainy clouds.

Those demons looking like clouds, diffusing thunder-like sounds of their chariots and discharging a shower of arrows, moved in different directions resembling rainy clouds in the monsoon.

अवकीर्णः ततः ताभिः हनूमान् शर वृष्टिभिः ।
अभवत् सम्वृत आकारः शैल राड् इव वृष्टिभिः ।। ५-४५-८

ततः	= then	अवकीर्णः	= covered by	ताभिः शरवृष्टिभिः	= those showers of arrows
हनुमान्	= Hanuma	अभवत्	= became	शैलराडिव	= like a mountain-king
सम्वृताकारः	= concealed by incessant showers.				

Thus covered by those showers of arrows, Hanuma became invisible even as a mountain-king is concealed by incessant showers.

स शरान् वन्चयामास तेषाम् आशु चरः कपिः ।
रथ वेगान् च वीराणाम् विचरन् विमले अम्बरे ।। ५-४५-९

विचरन्	= roaming about	विमले	= in a cloudless	अम्बरे	= sky
सः आशुचरः	= that fast-footed	कपिः	= monkey	मोघयामास	= made useless
शरान्	= the arrows	रथ वेगम्च	= and the speed of the chariots	तेषाम् वीराणाम्	= of those virile demons.

Roaming about in a cloudless sky, that fast-footed monkey made the arrows and the speedy chariots of those virile demons, useless.

स तैः क्रीडन् धनुष्मद्भिः व्योम्नि वीरः प्रकाशते ।
धनुष्मद्भिः यथा मेघैः मारुतः प्रभुः अम्बरे ।। ५-४५-१०

क्रीडन्	= playing	तैः	= with those demons	धनुष्मद्भिः	= wielding a bow each
व्योम्नि	= in the sky	सः वीरः	= that hero	प्रकाशते	= shone
प्रभुः मारुतः	= loke the Lord of Wind	मेघैः	= (playing with) clouds	धनुष्मद्भिः	= brandishing a rainbow.

Playing with those demons wielding a bow each in the sky, that hero shone like the Lord of Wind, playing with clouds brandishing a rain bow.

स कृत्वा निनदम् घोरम् त्रासयन् ताम् महाचमूम् ।
चकार हनुमान् वेगम् तेषु रक्षह्सु वीर्यवान् ।। ५-४५-११

कृत्वा	= making	घोरम्	= a terrific	निनदम्	= roar

वीर्यवान्	=	the valiant	सः	=	Hanuma	त्रासयन्	=	and frightening
ताम्	=	that	महा चमूम्	=	great army	चकार वेगम्	=	rushed
तेषु रक्षस्सु	=	on those demons.						

Making a terrific roar and frightening that great army, the valiant Hanuma rushed on those demons.

तलेन अभिहनत् कांश्चित् पादैः कांश्चित् परम् तपः ।
मुष्टिना अभ्यहनत् कांश्चिन् नखैः कांश्चित् व्यदारयत् ।। ५-४५-१२

परम्तपः	=	that Hanuma the annihilator of enemies	अभ्यहनत्	=	struck	काम्श्चित्	=	some
तलेन	=	with palms	काम्स्छित्	=	some	पादैः	=	with his feet
काम्श्चित्	=	and some	मुष्टिना	=	with his fists	व्यदारयत्	=	(He) tore down
काम्श्चित्	=	some	नखैः	=	with his nails.			

That Hanuma, the annihilator of enemies, struck some with his palms, some with his feet and some others with his fists. He tore down some others with his nails.

प्रममाथ उरसा कांश्चित् ऊरुभ्याम् अपरान् कपिः ।
केचित् तस्य एव नादेन तत्र एव पतिता भुवि ।। ५-४५-१३

कपिः	=	Hanuma	प्रममाथ	=	crushed	काम्श्चित्	=	some
उरसा	=	with his chest	अपरान्	=	and some others	ऊरुभ्याम्	=	with his thighs
केचित्	=	some	पतिताः	=	fell down	भुवि	=	on the ground
तत्वैव	=	there itself	तस्य मिनादेन	=	by his roar.			

Hanuma crushed some with his chest and some others with his thighs. Some fell down there itself on the ground, just by the roar made by Hanuma.

ततः तेष्व् अवपन्नेषु भूमौ निपतितेषु च ।
तत् सैन्यम् अगमत् सर्वम् दिशो दश भय अर्दितम् ।। ५-४५-१४

तेषु	=	(Seeing) those demons	उवसन्नेषु	=	dying			
निपतितेषु च	=	and falling	भूमौ	=	on the ground	सर्वम्	=	all
तत्	=	that (remaining)	सैन्यम्	=	army	अगमत्	=	fled
दश दिशः	=	in ten (different) directions	भयार्दितम्	=	afflicted with fear.			

Seeing those demons dying and falling on the ground, all the remaining army, afflicted with fear, fled in ten different directions.

विनेदुः विस्वरम् नागा निपेतुः भुवि वाजिनः ।
भग्न नीड ध्वजच् चत्रैः भूः च कीर्णा अभवत् रथैः ।। ५-४५-१५

नागाः	=	elephants	विनेदुः	=	trumpeted	विस्वाम्	=	with a wrong accent
वाजिनः	=	Horses	निपेतुः	=	fell down	भुवि	=	on the ground
भूश्च	=	even the earth	कीर्णा अभवत्	=	was filled with	रथैः	=	chariots
भग्न नीड ध्वजच्छत्रैः	=	which had their seats banners and canopies broken.						

Their elephants trumpeted with a wrong accent. Horses fell down on the ground. Even the earth was filled with chariots which had their seats, banners and canopies broken.

स्रवता रुधिरेणाथ स्रवन्त्यो दर्शिताः पथि ।
विविधैश्च स्वरैर्लङ्का ननाद विकृतम् तदा ।। ५-४५-१६

स्रवन्त्यः	=	streams	स्रवता रुधिरेण	=	flowing with blood	दर्शिता	=	were seen
पथि	=	on the way	अथ	=	thereafter	तदा	=	then
लङ्का	=	Lanka	ननाद	=	resounded	विकृतम्	=	horribly
विविधैः स्वरैः	=	with various kinds of voices.						

Thereafter, streams flowing with blood were seen on the way. Lanka resounded with various kinds of horrible voices.

स तान् प्रवृद्धान् विनिहत्य राक्षसान् ।
महाबलः चण्ड पराक्रमः कपिः ।
युयुत्सुः अन्यैः पुनः एव राक्षसैः ।
तत् एव वीरो अभिजगाम तोरणम् तत् ।। ५-४५-१७

सः कपिः	=	that Hanuma	वीरः	=	the hero	महाबलः	=	the exceedingly strong one
चङ्ड पराक्रमः	=	having terrible prowess	विनिहत्य	=	killing	तान्	=	those
प्रवृद्धान् राक्षसान्	=	arrogant demons	युयुत्सुः	=	and being desirous of a combat	अन्यैः राक्षसैः	=	with the other demons
अभिजगाम	=	reached	पुनरेव	=	yet again	तम् तोरणमेव	=	that archy door way it-self.

That heroic and mighty Hanuma having a terrible prowess, killing those arrogant demons and being desirous of a combat with the other demons, again reached that archy door way itself.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे पञ्चचत्वारिंशः सर्गः ।।

Thus completes 45th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

46 Sarga 46 - ष्ड्वत्वारिंशः सर्ग

Ravana Sends Five Army-Generals

Introduction -

Ravana sends Virupaksha, Yupaksha, Durdhara, Praghasa and Bhasakarna the five foremost army-generals so as to capture Hanuma. Ravana explains his guess, saying to those five generals that Hanuma may not be an ordinary monkey, but an evil spirit created by Indra the Lord of celestials and asks them to exert a great effort to capture him. Hanuma first kills Durdhara who initially attacks him. He then kills Virupaksha and Yupaksha, by attacking them with a sala tree. Hanuma later kills Praghasa and Bhasakarna, by hurling the top of a mountain on them. After destroying the remaining army together with horses elephants and chariots, he again in returns to the archy door way of the Ashoka groove.

हतान् मन्त्रि सुतान् बुद्धा वानरेण महात्मना ।
रावणः सम्वृत आकारः चकार मतिम् उत्तमाम् ।। ५-४६-१

बुद्धा	=	coming to know	मन्त्रिसुतान्	=	that the sons of his chief minister	हतान्	=	were killed
महात्मना वानरेण	=	by the high-souled Hanuma	रावणः	=	Ravana	सम्वृताकारः	=	who had cleverly concealed to expression of his face
चकार	=	made	उत्तमाम्	=	an excellent	मतिम्	=	thought.

Coming to know that the chief minister's sons were killed by the high souled who had cleverly concealed the expression made an excellent thought.

स विरूप अक्ष यूप अक्षौ दुर्धरम् चैव राक्षसम् ।
प्रघसम् भास कर्णम् च पन्च सेना अग्र नायकान् ।। ५-४६-२
SZ
संदिदेश दशग्रीवो वीरान् नय विशारदान् ।
हनूमत् ग्रहणे व्यग्रान् वायु वेग समान् युधि ।। ५-४६-३

सह् दशग्रीवः	=	that Ravana	सम्दिदेश	=	ordered	पञ्च	=	five
सेनाग्र नायकान्	=	foremost leaders of the army	विरुन्पाक्षयूपाक्षौ	=	viz. Virupaksha; Yuupaksha	राक्षसम् चैव	=	and even the demon
दुर्धरम्	=	Durdhara	प्रघसम्	=	Praghasa	भासकर्णम् च	=	and Bhasakarna
वीरान्	=	(all of them) brave demons	नयविशारदान्	=	skilled in strategy	हनुमद्ग्रहणव्यग्रान्	=	who were eager to capture Hanuma
वायुवेगसमान्	=	and equal to the speed of the wind	युधि	=	in battle.			

That Ravana ordered (as follows) five foremost leaders of the army viz. Virupaksha, Yupaksha, Durdhara the demon, Praghasa and Bhasakarna, all of them brave demons, skilled in strategy, eager to capture Hanuma and equal to the speed of wind in battle.

यात सेना अग्रगाः सर्वे महाबल परिग्रहाः ।
सवाजि रथ मातन्गाः स कपिः शास्यताम् इति ।। ५-४६-४

इति	=	he ordered as follows	यात	=	March	सर्वे	=	all of you
सेनाग्रगाः	=	O generals	महाबल परिग्रहाः	=	taking a large army	सवाजिरथ मातण्गाः	=	together with horses chariots and elephants
सः कपिः	=	and (let) that monkey	शास्यताम्	=	be punished.			

He ordered as follows: 'March, all of you O generals, taking a large army together that mokey be punished.'

यत् तैः च खलु भाव्यम् स्यात् तम् आसाद्य वन आलयम् ।
कर्म च अपि समाधेयम् देश काल विरोधितम् ।। ५-४६-५

आसाद्य	=	approaching	तम्	=	that	वनालयम्	=	monkey
स्यात्	=	perhaps	भाव्यम्	=	you ought to become	खलु	=	indeed
यत्नैः च	=	diligent	कर्मचापि समाधेयम्	=	action should be taken by you	देश काल विरोधितम्	=	which is not out of accord with time and space.

'Approaching that monkey, you ought to become diligent. Action should be taken by you which is not out of accord with time and space.'

न हि अहम् तम् कपिम् मन्ये कर्मणा प्रतितर्कयन् ।
सर्वथा तन् महत् भूतम् महाबल परिग्रहम् ।। ५-४६-६

प्रतितर्कयन्	=	judging (him)	कर्मणा	=	by his actions	अहम्	=	I
न मन्ये	=	do not think	तम्	=	him	कपिम्	=	as a monkey
सर्वथा	=	by all means	तत्	=	it	महत्	=	is a great
भूतम्	=	evil spirit	महाबल परिग्रहम्	=	putting on an extra ordinary might.			

'Judging him by his actions, I do not think him as a mere monkey. By all means, he may be an evil spirit, putting on an extraordinary might.'

भवेत् इन्द्रेण वा सृष्टम् अस्मत् अर्थम् तपो बलात् ।
सनाग यक्ष गन्धर्वा देव असुर महर्षयः ।। ५-४६-७

युष्माभिः सहितैः सर्वैः मया सह विनिर्जिताः ।
तैः अवश्यम् विधातव्यम् व्यलीकम् किंचित् एव नः ।। ५-४६-८

तत् एव न अत्र संदेहः प्रसह्य परिगृह्यताम् ।
न अवमन्यो भवद्भिः च हरिः क्रूर पराक्रमः ।। ५-४६-९

भवेत्	=	(this evil spirit) may be	सृष्टम्वा	=	(some being) evolved	अस्मदर्थम्	=	for our sake
इन्द्रेण	=	by Indra	तपोबलात्	=	with a strength of his askesis	देवासुर महर्षयः	=	Celestials demons sages
सनागयक्षगन्धर्वा	=	along with Nagas; yakshas and Gandharvas	विमिर्जिताः	=	were conquered	मया	=	by me
सर्वैः युष्माभिः सह सहितैः	=	along with you all together	किम्चिदेव	=	even some	व्यळीकम्	=	offensive
अवश्यम्	=	surely	विधातव्यम्	=	is to be effected	नः	=	to us evil spirit
न सम्देहः	=	there is no doubt	अत्र	=	about it	पर्गृह्यताम्	=	let
हरिः	=	this monkey	धीर पराक्रमः	=	of a great prowess	नावमान्यः	=	should not be despised
भवद्भिः	=	by you.						

'This evil spirit may be some being evolved for our sake by Indra the Lord of celestials with a strength of his askesis. Celestials, demons, sages along with Nagas the serpent-demons, Yakshas the spirits and Gandharvas the celestials musicians were conquered by my along with you all together. Even same offensive surely, will be effected to us by them. It is such an evil spirit created by Indra. There is no doubt about it. Let it be captured forcibly. This monkey of a great prowess should not be despised by you.'

दृष्टा हि हरयः शीघ्रा मया विपुल विक्रमाः ।
वाली च सह सुग्रीवो जाम्बवान् च महाबलः ।। ५-४६-१०

नीलः सेना पतिः चैव ये च अन्ये द्विविद् आदयः ।
न एव तेषाम् गतिः भीमा न तेजो न पराक्रमः ।। ५-४६-११

न मतिः न बल उत्साहो न रूप परिकल्पनम् ।

पूर्व	=	earlier	दृष्टाः हि	=	were indeed seen	मया	=	by me

हरयः	=	the monkeys	विपुल विक्रमाः	=	of a great prowess	वालीच	=	like Vali
स सुग्रीवः	=	along with Sugreeva	महाबलः	=	the mighty	जाम्बवाम्श्च	=	Jambavan
नीलः	=	Nila	सेनापतिः	=	the Chief of army	ये अन्येच	=	and others
द्विविदादयः	=	and so on like Dvivida	तेषाम्	=	their	गति	=	scheme of performance
न भीमा	=	is not so fearful	एवम्	=	as this	न तेजः	=	nor their efficacy
न पराक्रमः	=	nor their prowess	न बुद्धिः	=	nor their intellect	न	=	nor
बलोत्साहौ रूप परिकल्पनम्	=	the capacity to change their form or energy (at will).						

'Earlier, I saw the monkeys of a great prowess like Vali and Sugreeva, the mighty Jambavan, Nila the Chief of army and so on like Dvivida. their scheme of performance is not so fearful as this; nor their efficacy, nor their prowess, nor their intellect, nor this capacity to change their form or energy at will.'

महत् सत्त्वम् इदम् ज्ञेयम् कपि रूपम् व्यवस्थितम् || ५-४६-१२
प्रयत्नम् महत् आस्थाय क्रियताम् अस्य निग्रहः |

इदम् ज्ञेयम्	=	this is to be known	महत् सत्त्वम्	=	as a great spirit	व्यरस्थितम्	=	standing
कपिरूपम्	=	the firm of a monkey	आस्थाय	=	employing	महत्	=	a great
प्रयत्नम्	=	effort	अय निग्रहः	=	let its capture	क्रियताम्	=	be made.

'Keeping in view that it is a great evil spirit standing in the form of a monkey, exert a great effort and capture it.'

कामम् लोकाः त्रयः स इन्द्राः ससुर असुर मानवाः || ५-४६-१३
भवताम् अग्रतः स्थातुम् न पर्याप्ता रण अजिरे |

स्थातुम्	=	to stand	अग्रतः	=	in front	भवताम्	=	of you
रणाजिते	=	in the battle-field	त्रयः	=	the three	लोकाः	=	worlds
सेन्द्राः	=	including Indra	स सुरासुरमानवाः	=	together with celestials demons and human beings	न पर्याप्ताः कामम्	=	their desires are not accomplished.

'The three worlds including Indra, celestials, demons and humans are not fit to stand before you in the battle-field.'

तथा अपि तु नयज्ञेन जयम् आकान्क्षता रणे || ५-४६-१४
आत्मा रक्ष्यः प्रयत्नेन युद्ध सिद्धिः हि चन्चला |

तथापि	=	even then	नयज्ञेन	=	by the one who is skilled in strategy	आकाङ्क्षता	=	desirous of
जयम्	=	a victory	रणे	=	in battle	रक्ष्यः	=	one is to protect

आत्मा	=	himself	प्रयत्नेन	=	with effort	युद्धसिद्धिः	=	victory in a battle
चञ्चलाहि	=	is indeed unreliable.						

'Even then, the one who is skilled in strategy, desirous of a victory in a battle is to protect himself. Victory in a battle is indeed unreliable.'

ते स्वामि वचनम् सर्वे प्रतिगृह्य महाओजसः || ५-४६-१५
समुत्पेतुः महावेगा हुत अश सम तेजसः ।

रथैः च मत्तैः नागैः च वाजिभिः च महाजवैः || ५-४६-१६
शस्त्रैः च विविधैः तीक्ष्णैः सर्वैः च उपचिता बलैः ।

ते सर्वे	=	all of them	महेन्जसः	=	having a great strength	हुताश समतेजसः	=	and a blaze equal to that of fire
प्रतिगृह्य	=	accepting	स्वामि वचनम्	=	the orders of their king	उपचिताः	=	and (their strength) augmented
रथैः	=	by chariots	मत्तैः मातन्गैः	=	by elephants in rut	वाजिभिश्च महाजवैः	=	by horses of extraordinary swiftness
तीक्ष्णैः विविधैः शस्त्रैः	=	and by various kinds of sharp weapons	समुत्पेतुः	=	sallied forth	महावेगाः	=	with a great speed.

All of them, having a great strength and a blaze equal to that of fire, accepting the orders of their king and augmenting their strength with chariots, elephants in rut, horses of extra ordinary swiftness and various kinds of sharp weapons, sallied forth with a great speed.

ततः तम् ददृशुः वीरा दीप्यमानम् महाकपिम् || ५-४६-१७
रश्मिमन्तम् इव उद्यन्तम् स्व तेजो रश्मि मालिनम् ।
तोरणस्थम् महावेगम् महासत्त्वम् महाबलम् || ५-४६-१८

ततः	=	thereafter	वीराः	=	those valiant demons	ददृशुः	=	saw
तम् महाकपिम्	=	that Hanuma the great monkey	स्वतेजोरश्मि मालिनम्	=	encircled by his rays of splendour	उदन्तम् रश्मिमन्तमिव	=	like a rising sun
दीप्यमानम्	=	shining	तोरणस्थम्	=	standing on the archy doorway	महोत्साहम्	=	possessing a great energy
महासत्त्वम्	=	a strong mental disposition	महाबलम्	=	and an enormous strength.			

Thereafter, those valiant demons saw that Hanuma the great monkey, encircled by his rays of splendour like a rising sun, shining, standing on the archy door-way, possessing enormous energy, strong mental disposition and colossal strength.

महामतिम् महाउत्साहम् महाकायम् महाबलम् ।
तम् समीक्ष्य एव ते सर्वे दिक्षु सर्वास्व् अवस्थिताः ।। ५-४६-१९
तैः तैः प्रहरणैः भीमैः अभिपेतुः ततः ततः ।

समीक्षैव	=	Immediately on seeing	तम्	=	that Hanuma	महामतिम्	=	of great intellect
महावेगम्	=	of great swiftness	महाकायम्	=	and of a gigantic body	सर्वे	=	all those demons stationed
सर्वास्त्र् दिक्षु	=	in all quarters	अभिपेतुः	=	attacked	तत्स्ततः	=	from that and that place
तैः तैः	=	with their respective	भीमैः	=	terrific	प्रहरणैः	=	weapons.

Immediately on seeing that Hanuma of great intellect, of great swiftness and of a gigantic body, all those demons, stationed in all quarters, attacked him with their terrific weapons from every side.

तस्य पन्च आयसाः तीक्ष्णाः सिताः पीत मुखाः शराः ।। ५-४६-२०
शिरस्ति उत्पल पत्र आभा दुर्धरेण निपातिताः ।

पञ्च	=	five	आयसाः	=	steel	श्राः	=	arrows
तीक्ष्णाः	=	fierce	शिताः	=	sharp	पीतमुखाः	=	with yellow tops
उत्पल पत्राभाः	=	and with a lustre of black lily-petals	निपातिताः	=	were made to descend	शिरस्	=	into the head
तस्य	=	of Hanuma	दुर्धरेण	=	by Durdhara.			

Durdhara discharged five sharp and fierce steel arrows with a lustre of black lily-petals and yellow tops to descend into Hanuma's head.

स तैः पन्चभिः आविद्धः शरैः शिरसि वानरः ।। ५-४६-२१
उत्पपात नदन् व्योम्नि दिशो दश विनादयन् ।

आविद्धः	=	pierced	शिरसि	=	in the head	तैः	=	by those
पञ्चभिः	=	five	शरैः	=	arrows	वानरः	=	Hanuma
नदन्	=	making a sound	विनादयन्	=	reverberating	दशदिशः	=	in all directions
उत्पपात	=	leapt	व्योम्नि	=	into the sky.			

Pierced in the head by those fire arrows, Hanuma leapt roaring in the sky, making the roar reverberating in all directions.

ततः तु दुर्धरो वीरः सरथः सज्ज कार्मुकः ।। ५-४६-२२
किरन् शर शतैः नैकैः अभिपेदे महाबलः ।

ततः	=	then	महाबलः	=	the mighty	वीरः	=	and the valiant
दुर्धरः	=	Durdhara	सरथः	=	with his chariot	सज्यकार्मुकः	=	stretching his bow
किरन्	=	throwing	तीक्ष्णैः शरशतैः	=	hundreds of sharp arrows	अभिपेदे	=	attacked Hanuma.

Then the mighty and the valiant Durdhara leapt into the sky with his chariot. Stretching his bow and throwing hundreds of sharp arrows, he attacked Hanuma.

स कपिः वारयामास तम् व्योम्नि शर वर्षिणम् ।। ५-४६-२३
वृष्टिमन्तम् पयोदान्ते पयोदम् इव मारुतः ।

सह् कपिः	= that Hanuma	तम् वारयामास	= warded him off	शरवर्षिणम्	= from showering the arrows on him
व्योम्नि	= in the sky	मारुतः इव	= as the wind (warding off)	वृष्टिमन्तम् पयोदम्	= a rainy cloud
पयोदान्ते	= at the end of a monsoon.				

Hanuma warded him off from showering the arrows on him in the sky, as the wind wards off a rainy cloud from raining at the end of a monsoon.

अर्द्यमानः ततः तेन दुर्धरेण अनिल आत्मजः ।। ५-४६-२४
चकार निनदम् भूयो व्यवर्धत च वेगवान् ।

अर्द्यमानः	= thus afflicted	तेन	= by that	दुर्धरेण	= Durdhara
अनिलात्मजः	= Hanuma	ततः	= then	चकार	= emitted
निनदम्	= a roar	भूयः	= again	वेगवान्	= and swiftly
व्यवर्धतः	= expanded his body.				

Thus afflicted by that Durdhara, Hanuma then emitted a roar once again and swiftly expanded his body.

स दूरम् सहसा उत्पत्य दुर्धरस्य रथे हरिः ।। ५-४६-२५
निपपात महावेगो विद्युत् राशिः गिराव् इव ।

विद्युद्राशिरिव	= like a mass of lightning	गिरौ	= on a mountain	सः हरिः	= that Hanuma
सहसा	= instantaneously	निपपात	= fell	रथे	= on the chariot
दुर्धरस्य	= of Durdhara	उत्पत्य	= by jumpin up	दूरम्	= from far above
महावेगः	= with great speed.				

Like a mass of lightning on a mountain, Hanuma instantaneously fell on Durdhara's chariot, by jumping up from far above with great speed.

ततः तम् मथित अष्ट अश्वम् रथम् भग्न अक्ष कूवरम् ।। ५-४६-२६
विहाय न्यपतत् भूमौ दुर्धरः त्यक्त जीवितः ।

विहाय	= losing	रथम्	= his chariot	भग्नाक्षकूबरम्	= whose axle and pole had been broken
मथिताष्टाश्वम्	= and all his eight horses destroyed	सः दुर्धरः	= that Durdhara	ततः	= then

न्यपतत्	=	dropped down	त्यक्त जीवितः	=	losing his life	भूमौ	=	to the ground.

Losing his chariot whose axle and pole had been broken and all his eight horses destroyed, Durdhara then dropped down, losing his life, to the ground.

तम् विरूप अक्ष यूप अक्षौ दृष्ट्वा निपतितम् भुवि ।। ५-४६-२७
सम्जात रोषौ दुर्धर्षाव् उत्पेततुः अरिम् दमौ ।

सम्जात रोषौ	=	engrossed in anger	दृष्ट्वा	=	fallen	भुवि	=	on the ground
विरूपाक्ष यूपाक्षौ	=	Virupaksha and Yupaksha	दुर्धर्षौ	=	inviolable	अरिम्दमौ	=	and annihilators of enemies
उत्पेततुः	=	jumped up into the air.						

Engrossed in anger to see his fallen on the ground, the inviolable virupaksha and Yupaksha, the annihilators of enemies, jumped up into the air.

स ताभ्याम् सहसा उत्पत्य विष्ठितो विमले अम्बरे ।। ५-४६-२८
मुद्गराभ्याम् महाबाहुः वक्षसि अभिहतः कपिः ।

सः महाबहुः कपिः	=	that long-armed monkey	विष्ठितः	=	standing	विमलेम्बरे	=	in clear sky
अभिहतः	=	was struck	वक्षसि	=	in the chest	मुद्गराभ्याम्	=	with clubs
सहस	=	all of a sudden	ताभ्याम्	=	by them	उत्पत्य	=	jumping up the air.

Jumping up in the air all of a sudden those two demons struck in the chest with their clubs that long-armed Hanuma standing in clear sky.

तयोः वेगवतोः वेगम् विनिहत्य महाबलः ।। ५-४६-२९
निपपात पुनः भूमौ सुपर्ण सम विक्रमः ।

विनिहत्य	=	striking down	वेगम्	=	the swiftness	तयोः	=	of those demons
महाबलः	=	the mighty	सुवर्ण समविक्रमः	=	Hanuma having prowess equal to that of Garuda the eagle	पुनः	=	again
निपपात	=	descended	भूमौ	=	on to the ground.			

Striking down the swiftness of those violent demons, the mighty Hanuma whose prowess is equal to that of Garuda the eagle, again descended on to the ground.

स साल वृक्षम् आसाद्य समुत्पाट्य च वानरः ।। ५-४६-३०
ताव् उभौ राक्षसौ वीरौ जघान पवन आत्मजः ।

आसाद्य	=	approaching	साल वृक्षम्	=	a sala tree	तम् उत्पाट्य च	=	and uprooting it

सः पवनात्मजः	=	that Hanuma	वानरः	=	the monkey	जघान	=	killed
तौ राक्षसौ	=	those demons.	उभौ	=	two	वीरौ	=	valiant

Approaching a sala tree and uprooting it, that Hanuma the monkey killed those two valiant demons.

ततः तान् त्रीन् हतान् ज्ञात्वा वानरेण तरस्विना ।। ५-४६-३१
अभिपेदे महावेगः प्रसह्य प्रघसो हरिम् ।
भास कर्णः च सम्क्रुद्धः शूलम् आदाय वीर्यवान् ।। ५-४६-३२

ततः	=	then	ज्ञात्वा	=	getting to know	ताम् तर्स्विना	=	that the mighty
त्रीन्	=	three	हतान्	=	have been killed	वानरेण	=	by Hanuma
प्रघसो	=	praghasa	महावेगः	=	with a great alacrity	प्रसह्य	=	forcefully
अभिपेदे	=	attacked (Hanuma)	वीर्यवान्	=	the valiant	भासकर्णश्च	=	Bhasakarna too
सम्क्रुद्धः	=	enraged	आदाय	=	taking	शूलम्	=	a spear in his hand (attacked).

Getting to know all those mighty three killed by Hanuma, Praghasa with a great alacrity, forcefully attacked Hanuma. The valiant Bhasakarna, highly enraged, attacked taking a spear in his hand.

एकतः कपि शार्दूलम् यशस्विनम् अवस्थितौ ।
पट्टिशेन शित अग्रेण प्रघसः प्रत्यपोथयत् ।। ५-४६-३३
भास कर्णः च शूलेन राक्षसः कपि सत्तमम् ।

अवस्थितौ	=	stood	एकतः	=	by the side	यशस्विनम् कपिशार्दूलम्	=	of the illustrious Hanuma
प्रघसः	=	Praghasa	प्रत्य योधयत्	=	pierced	कपिसत्तमम्	=	Hanuma
शिताग्रेण	=	with a sharp pointed	पट्टिसेन	=	spear	भासकर्णः	=	and Bhasakarna
राक्षसः	=	the demon (attacked)	शूलेन	=	with a dart.			

The two generals stood by the side of the illustrious Hanuma. Praghasa pierced Hanuma with a sharp-pointed spear and Bhasakarna attacked him with a dart.

स ताभ्याम् विक्षतैः गात्रैः असृग् दिग्ध तनू रुहः ।। ५-४६-३४
अभवत् वानरः क्रुद्धो बाल सूर्य सम प्रभः ।

गात्रैः	=	with his limbs	विक्षतैः	=	wounded	ताभ्याम्	=	by those two demons
सः वानरः	=	that Hanuman	असृग्दिग्धतनूरुहः	=	with his body-hair anointed by blood	अभवत्	=	became
क्रुद्धः	=	enraged	बाल सूर्य समप्रभः	=	having his blaze similar to that of rising sun.			

With his limbs wounded by those two demons, that Hanuma with his body-hair anointed by blood, became enraged, with his blaze similar to that of a rising sun.

समुत्पाट्य गिरेः शृन्गम् समृग व्याल पादपम् ।। ५-४६-३५
जघान हनुमान् वीरो राक्षसौ कपि कुन्जरः ।

समुत्पाट्य	=	Having plucked up	गिरेः शृङ्गम्	=	the top of a mountain	समृगव्याळ पादाम्	=	with its animals serpants and trees
वीरः	=	the heroic	हनुमान्	=	Hanuma	कपिकुञ्जरः	=	the best among monkeys
जघान	=	killed	राक्षसौ	=	those two demons.			

Having plucked up the top of a mountain with its various animals serpents and trees, the heroic Hanuma the best among monkeys, killed those two demons.

ततः तेष्व् अवसन्नेषु सेना पतिषु पन्चसु ।। ५-४६-३६
बलम् तत् अवशेषम् तु नाशयामास वानरः ।

तेषु पण्चसु	=	(When) those five	सेनापतिषु	=	army-generals	अवसन्नेषु	=	have been killed
वानरः	=	Hanuma	ततः	=	then	नाशयामास	=	destroyed
तत्	=	that	अवसेषम्	=	remaining	बलम्	=	army.

When those five army-generals have been killed, Hanuma then destroyed that remaining army.

अश्वैः अश्वान् गजैः नागान् योधैः योधान् रथै रथान् ।। ५-४६-३७
स कपिः नाशयामास सहस्त्र अक्ष इव असुरान् ।

सहस्त्राक्षः इव	=	like Indra thousand-eyed god	असुरानिव	=	destroying the demons	सः कपिः	=	that Hanuman
नाशयामास	=	destroyed	अश्वान्	=	the horses	अश्वैः	=	(by striking them) with horses
नागान्	=	the elephants	गजैः	=	with elephants	योधान्	=	the warriors
योधैः	=	with warriors	रथान्	=	and the chariots	रथैः	=	with chariots.

Like Indra the thousand-eyed god destroying the demons, Hanuma destroyed the horses by striking them with horses, the elephants with elephants, the warriors with warriors and the chariots with chariots.

हतैः नागैः च तुरगैः भग्न अक्षैः च महारथैः ।। ५-४६-३८
हतैः च राक्षसैः भूमी रुद्ध मार्गा समन्ततः ।

भूमिः	=	the earth	समन्ततह्	=	on all sides	रुद्धमार्गा	=	had its path-ways blocked
नागैः	=	with the elephants	तुरगैः	=	and the horses	हतैः	=	killed
राक्षसैः	=	with the demons	हतैः	=	killed	महारथैः च	=	and with the big chariots

भग्नाश्च	=	which had their axles broken.

The earth had its path-ways blocked on all sides with the elephants and the horses killed, with the demons killed and with the big chariots which had their axles broken.

ततः कपिः तान् ध्वजिनी पतीन् रणे ।
निहत्य वीरान् सबलान् सवाहनान् ।
तत् एव वीरः परिगृह्य तोरणम् ।
कृत क्षणः काल इव प्रजा क्षये ।। ५-४६-३९

कालः इव	=	like Yama the Time Spirit	कृत क्षणः	=	waiting for the right moment	प्रजाक्षये	=	for the destruction of two mortals
वीरः	=	the heroic	कपिः	=	Hanuma	ततः	=	thereupon
निहत्य	=	killing	वीरान्	=	the eminent demons	तान्	=	and those
ध्वजिनीपतीन्	=	army-generals	सबलान्	=	with their army	सवाहनान्	=	and their vehicles
रणे	=	in the combat	तथैव	=	in like manner (waited for the right moment)	परिगृह्य	=	by laying hold of
तोरणम्	=	the arch way.						

Like Yama the Time-spirit waiting for the right moment for the destruction of the mortals, the heroic Hanuma, killing the eminent demons and the army-generals with their troops and vehicles in the combat, waited for the right moment at the arch-way.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे ष्ड्वत्वारिंशः सर्गः ।।

Thus completes 46th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

47 Sarga 47 - सप्तचत्वारिंशः सर्ग

Ravana Sends His Son Aksha

Introduction -

Ravana sends Aksha, his own son, to fight against Hanuma. Aksha, along with his army elephants and horses, approach Hanuma and incites him to battle by discharging three sharp arrows. As Aksha discharges his arrows, Hanuma bounces quickly to the sky and smashes Aksha, his chariot and the horses with blows. After killing Aksha, Hanuma returns again to the same archy door-way.

सेना पतीन् पन्च स तु प्रमापितान् ।
हनूमता सानुचरान् सवाहनान् ।
समीक्ष्य राजा समर उद्धत उन्मुखम् ।
कुमारम् अक्षम् प्रसमैक्षत अक्षतम् ।। ५-४७-१

निशम्य	= hearing	प्रमापितान्	= and sustaining prof	पञ्च	= (that) the five
सेनापतीन्	= army-generals	सानुचरान्	= along with their followers	सवाहनान्	= and vehicles
हतान्	= were disposed off	हनुमता	= by Hanuma	राजा	= that Ravana
प्रसमैक्षत	= looked at	अक्षम्	= Aksha	कुमारन्	= his son
अग्रतः	= who was sitting in front of him	समरोद्धतोन्मुखम्	= who was violent in combat and inclined to fighting.		

Hearing and sustaining that the five army-generals along with their followers and vehicles were disposed off by Hanuma, Ravana looked at Aksha, his son, violent in combat and who was inclined to fighting as well as sitting in front of him.

स तस्य दृष्टि अर्पण सम्प्रचोदितः ।
प्रतापवान् कान्चन चित्र कार्मुकः ।
समुत्पपात अथ सदसि उदीरितो ।
द्विजाति मुख्यैः हविषा इव पावकः ।। ५-४७-२

दृष्ट्यर्पण सम्प्रचोदितः	= goaded by obtaining of looks	तस्य	= of Ravana	सः	= that Aksha
प्रतापवान्	= the energetic demon	अथ	= thereupon golden dotted bow	समुत्पपात	= sprang up quickly
पावकः इव	= like a fire	उदीरतह्	= moved up	द्विजातिमुख्यैः	= by the foremost brahmins
हविषा	= by offering oblations	सदसि	= in a sacrificial fire.		

Goaded by the looks of Ravana, the energetic Aksha, wielding a golden dotted bow, quickly sprang up, like a fire switched up by the foremost of brahmins in a sacrificial fire, by offering oblations to it.

ततो महत् बाल दिवा कर प्रभम् ।
प्रतप्त जाम्बू नद जाल सम्ततम् ।
रथाम् समास्थाय ययौ स वीर्यवान् ।
महाहरिम् तम् प्रति नैर्ऋत ऋषभः ।। ५-४७-३

सामास्थाय	=	mounting	महत्	=	a great	रथम्	=	chariot
बालदिवाकरप्रभम्	=	having a splendour of a newly risen sun	प्रतप्त जाम्बूनद जालसम्ततम्	=	and overlaid with a protective armour of highly refined gold	सः वीर्यवान् नैर्ऋतर्षभः	=	that valiant chief of demons
ततः	=	then	ययौ	=	went	तम् महाहरिम् प्रति	=	towards that mighty monkey.

Mounting a great chariot, having a splendour of a newly risen sun and overlaid with a protective armour of highly refined gold, that valiant cheif of demons sallied forth towards that mighty monkey.

ततः तपः सम्ग्रह संचय अर्जितम् ।
प्रतप्त जाम्बू नद जाल शोभितम् ।
पताकिनम् रत्न विभूषित ध्वजम् ।
मनो जव अष्ट अश्व वरैः सुयोजितम् ।। ५-४७-४

ततः	=	then (that chariot)	तपः सम्ग्रह सम्चयार्जितम्	=	was earned by many kinds of his penances	प्रतप्त जाम्बूनद्जाल शोभितम्	=	shining with a protective armour of highly refined gold
पताकिनम्	=	adorned iwth a flag	रत्नविभूषित ध्वजम्	=	on a flag-staff studded with gems	सुयोजितम्	=	yoked well with
मनोजवाष्टाश्ववरैः	=	eight excellent horses having a speed equal to that of a mind.						

Aksha's chariot was earned through many kinds of his penances. It was shining with a protective armour of highly refined gold, adorned with a flag on a flag-staff studded with gems and yoked well with eight excellent horses, having speed equal to that of a mind.

सुर असुर अधृष्यम् असम्ग चारिणम् ।
रवि प्रभम् व्योम चरम् समाहितम् ।
सतूणम् अष्ट असि निबद्ध बन्धुरम् ।
यथा क्रम आवेशित शक्ति तोमरम् ।। ५-४७-५

सुरासुराधृष्यम्	= (that chariot) cannot be attacked by celestials or demons	असम्ग चारिणम्	= (It) moves without hindrance	रविप्रभम्	= It has a shining similar to the sun
व्योमचरम्	= It can move within the sky	समाहितम्	= well-conceived	सतूणम्	= with a quiver
अष्टासि	= eight swords	निबद्ध बन्धुरम्	= tied with bells	यथाक्रम अवेशित शक्ति तोमरम्	= arranged well in order with spears and lances.

That chariot was unassailable by celestials or demons. It moved without hindrance to any place. It shone like a sun and could move within the sky. It was well-conceived with a quiver, eight swords and tied with bells. It was orderly arranged with spears and lances in their respective places.

विराजमानम् प्रतिपूर्ण वस्तुना ।
सहेम दाम्ना शशि सूर्य वर्वसा ।
दिवा कर आभम् रथम् आस्थितः ततः ।
स निर्जगाम अमर तुल्य विक्रमः ।। ५-४७-६

ततः	= then	सः	= he	अमर तुल्य विक्रमः	= with a prowess equal to that of celestials
निर्जगाम	= came forth	आस्थितः	= mounting	रथम्	= the chariot
स हेम दाम्ना	= decorated with golden wreaths	शशि सूर्य वर्चसा	= with a brilliance of the moon and the sun	प्रतिपूर्ण वस्तुना	= filled with every right thing
विराजमानम्	= shining	दिवाकराभम्	= like rays of sun.		

Then, Aksha having a prowess equal to that of celestials, came forth, mounting that chariot decorated with golden wreaths, having a brilliance of moon and sun, filled with every right thing and shining like rays of sun.

स पूरयन् खम् च महीम् च साचलाम् ।
तुरम्ग मतन्ग महारथ स्वनैः ।
बलैः समेतैः स हि तोरण स्थितम् ।
समर्थम् आसीनम् उपागमत् कपिम् ।। ५-४७-७

सः	= that Aksha	पूरयन्	= filling	खम्च	= the sky
महीम्च	= and the earth	साचलम्	= along with its mountains	तुरङ्ग मात्ङ्ग महारथस्वनैः	= with sounds of horses elephants and chariots
बलैः सह समेतैः	= joined together with his army	उपागमत्	= approached	महाकपिम्	= Hanuma the great monkey
समर्थम्	= the efficient one	तोरणस्थितम्	= who was standing at the archy door-way.		

Aksha, filling the sky earth and its mountains with sounds of horses elephants and chariots, together with his army, approached the efficient Hanuma the great monkey, standing at the archy door-way.

स तम् समासाद्य हरिम् हरि ईक्षणो ।
युग अन्त काल अग्निम् इव प्रजा क्षये ।
अवस्थितम् विस्मित जात सम्भ्रमः ।
समैक्षत अक्षो बहु मान चक्षुषा ।। ५-४७-८

समासाद्य	=	approaching	तम् हरिम्	=	that Hanuma	अवस्थितम्	=	standing readily
प्रजाक्षये	=	to destroy mortals	कालग्निम् इव	=	like a fire that is to destroy the world	सः अक्षः	=	that Aksha
हरीक्षणः	=	the yellow-eyed	विस्मितजातसम्भ्रमः		was bewildered born of a surprise	समैक्षत	=	and looked to
बहूमानचक्षुषा	=	him with a great esteem.						

Approaching that Hanuma, standing there readily to destroy mortals, similar to a fire that is to destroy the world, the yellow-eyed Aksha was bewildered, born of a surprise and looked to him with a great esteem.

स तस्य वेगम् च कपेः महात्मनः ।
पराक्रमम् चारिषु पार्थिर्तव आत्मजः ।
विचारयन् खम् च बलम् महाबलो ।
हिम क्षये सूर्य इव अभिवर्धते ।। ५-४७-९

सः	=	that Aksha	महाबलः	=	the mighty	पार्थिवामजः	=	prince
विधारयन्	=	assessing	वेगम्च	=	the swiftness	तस्य कपेः	=	of that Hanuma
महात्मनः	=	the high-souled	पराक्रमम्च	=	his prowess	आरिषु	=	in respect of his adversaries
स्वम् च	=	and his own	बलम्	=	strength	अभिवर्धते	=	increased his body more and more
हिमक्षये सूर्य इव	=	like the sun when the frost is faded away.						

That Aksha, the mighty prince, assessing the swiftness of that high-souled Hanuma and his prowess with regard to his adversaries as also his own strength, increased his body more and more like the sun when the frost is faded away.

स जात मन्युः प्रसमीक्ष्य विक्रमम् ।
स्थिरः स्थितः सम्यति दुर्निवारणम् ।
समाहित आत्मा हनुमन्तम् आहवे ।
प्रचोदयामास शरैः त्रिभिः शितैः ।। ५-४७-१०

प्रसमीक्ष्य	=	seeing	विक्रमम्	=	Hanuma's prowess	दुर्निवारणम्	=	which was unrestrainable
स्थिरम्	=	and stable	सम्यति	=	in battle	सह्	=	that Aksha
जातमन्युः	=	exhibiting anger	स्थिरः	=	became stable	समाहितात्मा	=	with his mind composed

प्रचोदयामास	=	incited	हनुमन्तम्	=	Hanuma	आहवे	=	to battle
शितैः त्रिभिः शरैः	=	by discharging three sharp arrows.						

Understanding Hanuma's prowess to be unrestrainable and stable in battle, that Aksha, exhibiting anger initially, became stable and mentally composed and incited Hanuma to battle by discharging three sharp arrows towards him.

ततः कपिम् तम् प्रसमीक्ष्य गर्वितम् ।
जित श्रमम् शत्रु पराजयोः जितम् ।
अवैक्षत अक्षः समुदीर्ण मानसः ।
सबाण पाणिः प्रगृहीत कार्मुकः ।। ५-४७-११

प्रसमीक्ष्य	=	recognising	तम् कपिम्	=	that Hanuma	गर्वितम्	=	as a haughty monkey
शत्रु पराजयोर्जितम्	=	after having gallantly conquered his adversaries	जित श्रमम्	=	and accustomed to fatigue	सह् अक्षः	=	that Aksha
सबाणपाणिः	=	with arrows in his hand	प्रग्रहीत कार्मुकः	=	and grasping the bow	अवैक्षत	=	saw (him)
समुदीर्णमानसः	=	with an excited mind.						

Recognizing that Hanuma, as a haughty monkey, after having gallantly conquered his adversaries and accustomed to fatigue, that Aksha, graspign the bow and arrows his hand, saw him with an excited mind.

स हेम निष्क अन्गद चारु कुण्डलः ।
समाससाद आशु पराक्रमः कपिम् ।
तयोः बभूव अप्रतिमः समागमः ।
सुर असुराणाम् अपि सम्भ्रम प्रदः ।। ५-४७-१२

हेम निष्काङ्गदचारुकुङ्डलः	=	having a golden chain pair of armlets and charming ear-rings	सः	=	Aksha	आशुपराक्रमः	=	of a quick prowess
समाससाद	=	approached	कपिम्	=	Hanuma	तयोः	=	their
अप्रतिमः	=	unmatched	समागमः	=	get-together in combat	अभूत्	=	became
सम्भ्रमप्रदः	=	baffled	सुरासुराणामपि	=	to even the celestials and demons.			

Having a glden chain, a pair of armlets and charming ear-rings, Aksha of a swift prowess, approached Hanuma. Their unmatched get-together in combat became a baffle to even the celestials and demons.

ररास भूमिः न ततप भानुमान् ।
ववौ न वायुः प्रचचाल च अचलः ।
कपेः कुमारस्य च वीक्ष्य सम्युगम् ।
ननाद च द्यौः उदधिः च चुक्षुभे ।। ५-४७-१३

वीक्ष्य	=	seeing	सम्युगम्	=	the battle	कपेः	=	of Hanuma
कुमारस्य	=	and of Aksha	भूमिः	=	the earth	ररास	=	uproared
भानुमान्	=	the sun	न तताप	=	did not shine	वायुः	=	the wind
न ववौ	=	ceased to blow	अचलः च	=	the mountain	प्रचचाल	=	shook
द्यौ	=	the sky	ननाद्	=	made a reverberent sound	उददिश्च	=	the ocean too
चुक्षुभे	=	was agitated.						

Seeing that battle between Hanuma and Aksha, the earth uproared. The sun did not shine brightly. The wind ceased to blow. The mountain shook. The sky made a reverberant sound. The ocean too was agitated.

ततः स वीरः सुमुखान् पतत्रिणः ।
सुवर्ण पुन्खान् सविषान् इव उरगान् ।
समाधि सम्योग विमोक्ष तत्त्ववित् ।
शरान् अथ त्रीन् कपि मूर्ध्नि अपातयत् ।। ५-४७-१४

ततः	=	then	अथ	=	and thereafter	सः वीरः	=	that eminent demon
समाधिसम्योग विमोक्षतत्त्ववित्	=	who correctly knew how to fix his gaze on the target to fit an arrow to the bow and to discharge it	अपातयत्	=	hurled	कपिमूर्ध्नि	=	on Hanuma's head
त्रीन् शरान्	=	three arrows	सुमुखान्	=	well-painted	सुवर्ण पुण्खान्	=	with golden shafts
पतत्त्रिणः	=	and feathers	सविषान् उरगामिव	=	and which resembled venomous serpants.s			

Then, that eminent demon, who correctly knew how to fix his gaze on the target, to fit an arrow to the bow and to discharge it, hurled on Hanuma's head, three arrows which were well-painted, having golden shafts and feathers and which resembled venomous serpants.

स तैः शरैः मूर्ध्नि समम् निपातितैः ।
क्षरन्न् असृग् दिग्ध विवृत्त लोचनः ।
नव उदित आदित्य निभः शर अंशुमान् ।
व्यराजत आदित्य इव अंशु मालिकः ।। ५-४७-१५

क्षरन्	=	oozing the blood from his wounds	तैः शरैः	=	caused by those arrows	मूर्ध्नि निपातितैः	=	descended into his head
समम्	=	at the same time (by Aksha)	नवोदितादित्यनिभः		looking like the newly risen su	अर्ऋग्दिग्ध विवृत्तलोचनः	=	his eyes bathed in blood rolling rapidly
सः	=	Hanuma	व्यराजत	=	shone brightly	आदित्य इव	=	like the sun
अम्शुमालिकः	=	surrounded by a circle of rays	शराम्शुमान्	=	having the arrows as its rays.			

Oozing the blood from his wound caused by those arrows descended into his head (by Aksha), looking like the newly risen sun, his eyes bathed in blood rolling rapidly, Hanuma shone brightly like the sun surrounded by a circle of rays, having the arrows as its rays.

ततः स पिन्ग अधिप मन्त्रि सत्तमः ।
समीक्ष्य तम् राज वर आत्मजम् रणे ।
उदग्र चित्र आयुध चित्र कार्मुकम् ।
जहर्ष च आपूर्यत च आहव उन्मुखः ।। ५-४७-१६

समीक्ष्य	=	seeing	रणे	=	in the battle	तम्	=	that
राजवरात्मजम्	=	Aksha the prince	उदग्र चित्रायुधचित्र कार्मुकम्	=	with his marvellous weapons and picturesque bow	सः	=	that Hanuma
पिङ्गाधिप मन्त्रि सत्तमः	=	the excellent one among Sugreeva's ministers	ततः	=	then	जहर्ष	=	rejoiced
आहवोन्मुखः	=	and with an inclination to fight	अपूर्यत	=	grew in size.			

Seeing in the battle that Aksha the prince, with his marvellous weapons and picturesque bow, that Hanuma the excellent one among Sugree's counsellors, was rejoiced and with an inclination to fight, grew in size.

स मन्दर अग्रस्थ इव अंशु माली ।
विवृद्ध कोपो बल वीर्य सम्युतः ।
कुमारम् अक्षम् सबलम् सवाहनम् ।
ददाह नेत्र अग्नि मरीचिभिः तदा ।। ५-४७-१७

सः	=	that Hanuma	बलवीर्य सम्युतः	=	endowed with strength and prowess	अम्शुमालिकः इव	=	resembling the sun
मन्दराग्र स्थः	=	appearing on a peak of Mandara mountain	विवृद्ध कोपः	=	and whose anger was increased	तदा	=	then
ददाह	=	burnt	नेत्राग्नि मरीचिभिः	=	by the rays of fire emnating from his eyes	कुमाम्	=	the prince
अक्षम्	=	Aksha	सबलम्	=	along with his army	सवाहनम्	=	and vehicles.

That Hanuma, endowed with strength and prowess, resembling the sun appearing on a peak of Mandara muntain and whose anger was increased, then burnt the prince Aksha along with his army and vehicles, by the rays of fire emnating from his eyes.

ततः स बाण आसन शक्र कार्मुकः ।
शर प्रवर्षो युधि राक्षस अम्बुदः ।
शरान् मुमोच आशु हरि ईश्वर अचले ।
बलाहको वृष्टिम् इव अचल उत्तमे ।। ५-४७-१८

सः राक्षसाम्बुदः	=	that demon in the form of a cloud	शरप्रवर्षः	=	raining down arrows	ततः	=	then
बाणासन चित्रकार्मुकः	=	wielding a bow in the form of a rain bow	आशु	=	soon	मुमोच	=	discharged
शरान्	=	arrows	हरीश्वराचले	=	on Hanuma in the form of a mountain	वलाककः इव	=	like a cloud
वृष्टिम्	=	showering rain	अचलोत्तमे	=	on a high mountain.			

That demon in the form of a cloud, raining down arrows, then wielding a bow in the form of a rain-bow, soon discharged arrows on Hanuma standing in the form of a mountain, like a cloud showering rain on a high mountain.

ततः कपिः तम् रण चण्ड विक्रमम् ।
विवृद्ध तेजो बल वीर्य सायकम् ।
कुमारम् अक्षम् प्रसमीक्ष्य सम्युगे ।
ननाद हर्षात् घन तुल्य विक्रमः ।। ५-४७-१९

ततः	=	then	प्रसमीक्ष्य	=	seeing	तम्	=	that
कुमारम् अक्षम्	=	prince Aksha	रणचङ्ड विक्रमम्	=	having an impetuous valour	विवृद्धतेजोबलवीर्य सम्युतम्	=	endowed with enhanced splendour strength and vigour
घनतुल्यविक्रमम्	=	wandering in the sky like a cloud	सम्युगे	=	in the battle	कपिः	=	Hanuma
ननाद	=	roared	हर्षात्	=	with joy.			

Seeing that Aksha the prince, possessing an impetuous valour, endowed with enhanced splendour strength and vigour with a capacity to move within the sky like a cloud, coming to the battle, Hanuma roared with joy.

स बाल भावात् युधि वीर्य दर्पितः ।
प्रवृद्ध मन्युः क्षतज उपम ईक्षणः ।
समाससाद अप्रतिमम् रणे कपिम् ।
गजो महाकूपम् इव आवृतम् तृणैः ।। ५-४७-२०

वीर्यदर्पितः	=	boastful of his valour	युधि	=	in battle	बालभावात्	=	because of his childish attitude
सः	=	that Aksha	प्रवृद्धमन्युः	=	with a heightened fury	क्षतजोपमेक्षणः	=	with blood-red eyes
समासाद	=	approached	कपिम्	=	Hanuma	अप्रतिमम्	=	who was incomparable
रणे	=	in battle	गजः इव	=	like an elephant	महाकूपम्	=	(approaching) a well
आवृतम्	=	covered	तृणैः	=	with heaps of grass.			

Boastful of his valour in battle because of his childish attitude, Aksha wit an enhanced fury and red-blood eyes, approached Hanuma who was incomparable in battle, as an elephant approaching a well covered with heaps of straw.

स तेन बाणैः प्रसभम् निपातितैः ।
चकार नादम् घन नाद निह्स्वनः ।
समुत्पपात आशु नभः स मारुतिः ।
भुज ऊरु विक्षेपण घोर दर्शनः ।। ५-४७-२१

बाणैः	=	by the arrows	निपातितैः	=	descended	प्रसभम्	=	forcefully
तेन	=	by Aksha	सः मारुतिः	=	that Hanuma	चकार	=	made
नादम्	=	a noise	नादनिःस्वनः	=	like the sound of a thunder	समुत्पपात	=	and jumped
आशु	=	quickly	नभः	=	to the sky	भुजोरुविक्षेपण घोर दर्शनः	=	assuming a terrible sight stretching out his arms and thighs.

As Aksha forcefully discharged his arrows, Hanuma roared a sound of thunder and bounced quickly to the sky assuming a terrible sight, stretching out his arms and thighs.

समुत्पतन्तम् समभिद्रवत् बली ।
स राक्षसानाम् प्रवरः प्रतापवान् ।
रथी रथ श्रेष्ठतमः किरन् शरैः ।
पयो धरः शैलम् इव अश्म वृष्टिभिः ।। ५-४७-२२

सः	=	that Aksha	बली	=	the strong one	प्रवरः	=	the foremost
राक्षसानाम्	=	among demons	प्रतापवान्	=	the valiant one	रथी	=	mounting a chariot
रथिश्रेष्ठतमः	=	the best among the car-warriors	समभिद्रवत्	=	went chasing	उत्पतन्तम्	=	(that Hanuma) flying upwards
किरन्	=	sprinkling	शरैः	=	arrows	पयोधरः इव	=	like a cloud
अश्म वृष्टिभिः	=	showering hail-stones	शैलम्	=	on a mountain.			

That strong and valiant Aksha, the foremost among the demons, and the best among car warriors, went chasing Hanuma who was flying upwards, difusing arrows like a cloud showering hail-stones on a mountian.

स तान् शरान् तस्य विमोक्षयन् कपिः ।
चचार वीरः पथि वायु सेविते ।
शर अन्तरे मारुतवत् विनिष्पतन् ।
मनो जवः सम्यति चण्ड विक्रमः ।। ५-४७-२३

सः हरिः	=	that Hanuma	मनोजवः	=	who has a swiftness equal to the mind	चङ्डविक्रमः	=	possessing impetuous valour
सम्यति	=	in battle	वीरः	=	and a valiant one	विनिष्पतन्	=	rushing forth
मारुतवत्	=	liek wind	शरान्तरे	=	in the space between one arrow and another	विमोक्षयन्	=	and escaping
शरान्	=	the arrows	तस्य	=	of Aksha	चचार	=	moved
पथि	=	in the path	वायुसेविते	=	visited by wind.			

That valiant Hanuma, whose swiftness was equal to the mind and possessing impetuous valour in battle, rushing forth like wind in the space between one arrow and another and thus escaping Aksha's arrows, moved in the path visited by wind (the sky).

तम् आत्त बाण आसनम् आहव उन्मुखम् ।
खम् आस्तृणन्तम् विविधैः शर उत्तमैः ।
अवैक्षत अक्षम् बहु मान चक्षुषा ।
जगाम चिन्ताम् च स मारुत आत्मजः ।। ५-४७-२४

सः मारुतात्मजः	=	that Hanuma	अवैक्षत	=	saw	बहुमान चक्षुषौ	=	with a respectful faculty of sight
तम्	=	that	अक्षम्	=	Aksha	आत्तबाणासनम्	=	wielding a bow
आहवोन्मुखम्	=	readily inclined to fight	आस्तृणन्तम्	=	covering	खम्	=	the sky
शरोत्तमैः	=	with excellent arrows	विशिखैः	=	having various types of tops	जगाम	=	and became
चिन्ताम्च	=	thoughtful.						

With a respectful faculty of sight, Hanuma saw that Aksha who was wielding his bow and readily inclined to fight, covering the entire sky with excellent arrows with various types of tops and became thoughful.

ततः शरैः भिन्न भुज अन्तरः कपिः ।
कुमार वर्येण महात्मना नदन् ।
महाभुजः कर्म विशेष तत्त्ववित् ।
विचिन्तयामास रणे पराक्रमम् ।। ५-४७-२५

ततः	=	then	कपिः	=	Hanuma	महाभुजः	=	the mighty armed
कर्म विशेष तत्त्ववित्	=	who knew how to act under particular circumstances	नदन्	=	roaring	भिन्न भुजान्तरः	=	when pierced in the breast with shafts
महात्मना	=	by the high souled	कुमार वीरेण	=	heroic Aksha	विचिन्तयामास	=	reflected on
पराक्रमान्	=	the prowess of the adversary	रणे	=	in battle.			

Then, the mighty armed Hanuma, who knew how to act under particular circumstances, roaring when pierced in the breast with shafts by the high souled heroic, Aksha, reflected on the prowess of his adversary in battle.

अबालवत् बाल दिवा कर प्रभः ।
करोति अयम् कर्म महन् महाबलः ।
न च अस्य सर्व आहव कर्म शोभिनः ।
प्रमापणे मे मतिः जायते ।। ५-४७-२६

महाबलः	=	the mighty	अयम्	=	Aksha	बालदिवाकरप्रभः	=	possessing the lustre of a rising sun

करोति	= is performing	महत्	= great	कर्म	= act
अबालवत्	= as a mature youth	मे मतिः	= my mind	न च जायते	= is not conceding
अत्र	= here	प्रमापणे	= to kill	अस्य	= him
सर्वाहवकर्म शोभिनः	= who is distinguished in all acts of war fare.				

'The mighty Aksha, possessing the lustre of a rising sun, is performing a great act, as a mature youth. My mind is not conceding here to kill him, who is distinguished in all acts of war-fare.'

अयम् महात्मा च महान् च वीर्यतः ।
समाहितः च अतिसहः च सम्युगे ।
असंशयम् कर्म गुण उदयात् अयम् ।
सनाग यक्षैः मुनिभिः च पूजितः ।। ५-४७-२७

अयम्	= he	महात्माच	= possesses a great intellect	महान्	= and is prominent
वीर्यतः च	= by his valour too	समाहितः	= (He is) well-composed	अतिसहः	= and highly tolerant
सम्युगे	= in battle	कर्मगुणोदयात्	= due to eminence in his deeds and virtues	अयम्	= he
असम्शयम्	= is undoubtedly	पूजितः	= adored	मुनिभिश्च	= by saints
सनागयक्षैः	= along with Nagas the serpent-demons and Yakshas the semi-divine beings.				

'He possesses a great intellect and is also prominent by his valour. He is well-composed and highly tolerant in battle. Due to his eminent deeds and virtues, he is undoubtedly adored by saints, Nagas the serpent-demons and Yakshas the semi-dviine being.'

पराक्रम उत्साह विवृद्ध मानसः ।
समीक्षते माम् प्रमुख आगतः स्थितः ।
पराक्रमो हि अस्य मनांसि कम्पयेत् ।
सुर असुराणाम् अपि शीघ्र कारिणः ।। ५-४७-२८

स्थितः	= (He is) standing	प्रमुखाग्रतः	= very much before	समीक्षते	= and seeing
माम्	= me	पराक्रम्त्साह विवृद्ध मानसः	= straight in eyes reassured as he is by his prowess and enthusiasm	अस्य	= his
शीघ्र गामिनः	= swift-moving	पराक्रमः	= prowess	प्रकम्पयेत्	= trembles
माम्सि अपि	= even the minds	सुरासुराणाम्	= of celestials and demons.		

'He is standing very much before me and looks me straight in the eyes, reassured as he is, by his prowess and enthusiasm. His swift-moving prowess trembles even the minds of celestials and demons.'

न खल्व् अयम् न अभिभवेत् उपेक्षितः ।
पराक्रमो हि अस्य रणे विवर्धते ।
प्रमापणम् तु एव मम अस्य रोचते ।
न वर्धमानो अग्निः उपेक्षितुम् क्षमः ।। ५-४७-२९

उपेक्षितः	=	(If) neglected	अयम्	=	he	नाभिभवेत् न खलु	=	would undoubtedly overpower me
अस्य	=	his	पराक्रमः	=	prowess	वर्धते हि	=	is indeed getting augmented
रणे	=	in battle	प्रमापणम्त्वेव	=	killing him only	अद्य	=	now
रोचते	=	is the option	मम	=	for me	नक्षमः	=	It is not appropriate
उपेक्षितुम्	=	to neglect	वर्धमानः	=	an augmented	अग्निः	=	fire.

'If neglected, he would undoubtedly overpower me. His prowess is getting augmented in battle. The only option left out for me is to kill him now. It is not proper to neglect a spreadin fire.'

इति प्रवेगम् तु परस्य तर्कयन् ।
स्व कर्म योगम् च विधाय वीर्यवान् ।
चकार वेगम् तु महाबलः तदा ।
मतिम् च चक्रे अस्य वधे महाकपिः ।। ५-४७-३०

महाकपिः	=	Hanuma	वीर्यवान्	=	the valiant one	महाबलह्	=	and the mighty one
चिन्तयन्	=	reflecting	इति	=	thus	परस्य प्रवेगम्	=	about the rapidity of the adversary
विधाय	=	and determining	स्वकर्मयोगम्च	=	his own couse of action	तदा	=	then
चकर	=	acquired	वेगम्	=	momentum	चक्रे	=	and made up
बुद्धिम्	=	his mind too	अस्य	=	of his	वधे	=	killing.

The valiant and te mighty Hanuma, reflecting thus about the swiftness of the adersary and determining his own couse of action, then acquired a course of action, then acquired a momentum and also made up his mind to kill him.

स तस्य तान् अष्ट हयान् महाजवान् ।
समाहितान् भार सहान् विवर्तने ।
जघान वीरः पथि वायु सेविते ।
तल प्रहालैः पवन आत्मजः कपिः ।। ५-४७-३१

सः कपिः	=	that Hanuma	वीरः	=	the heroic	पवनात्मजः	=	son of wind
जघान	=	killed	तल प्रहारैः	=	by the slap of his palm	तान्	=	those
अष्ट	=	eight	हयान्	=	horses	महाजवान्	=	possessing great speed
पथि	=	in the path	वायुसेविते	=	abounding in wind	समाहितान्	=	with alertness
भारसहान्	=	with a capacity bear burden	विवर्तने	=	while turning to different directions.			

That Hanuma, the heroic son of wind, killed using the blows of his palm, those eight horses posessing a great speed in the path of sky with alertness as also having a capacity to bear burden while turning to different directions.

ततः तलेन अभिहतो महारथः ।
स तस्य पिन्ग अधिप मन्त्रि निर्जितः ।
स भग्न नीडः परिमुक्त कूबरः ।
पपात भूमौ हत वाजिः अम्बरात् ।। ५-४७-३२

ततः	=	then	तस्य महारथः	=	the great chariot of Aksha	अभिहतः	=	struck
तलेण	=	by the palms	पिङ्गाधिपमन्त्रिमिर्जितः		subdued by Hanuma; the counsellor of Sugreeva	प्रभग्ननीडः	=	with its interior broken
परिमुक्त कुमुबरः	=	with its carriage-pole loosened	हतवाजिः	=	and its horses dead	पपात	=	and fallen
अम्बरात्	=	from the sky	भूमौ	=	to the ground.			

Then, the great chariot of Aksha, thus struck by the palm and subdued by Hanuma the counsellor of Sugreeva, had its interior broken, its carriage pole loosened and its horses dead and fallen from the sky to the ground.

स तम् परित्यज्य महारथो रथम् ।
सकार्मुकः खड्ग धरः खम् उत्पतत् ।
तपो अभियोगात् ऋषिः उग्र वीर्यवान् ।
विहाय देहम् मरुताम् इव आलयम् ।। ५-४७-३३

परित्यज्य	=	leaving	रथम्	=	the chariot	सः	=	that Aksha
महारथः	=	the great chariot-warrior	सकार्मुकः	=	with his bow	खड्गधरः	=	and wielding a sword
उत्पततन्	=	leaping	खम्	=	to the sky	उग्र वीर्यवान्	=	having a terrible power of penance
विहाय	=	leaving	देहम्	=	his body	ऋषिः इव	=	like a sage (was seen going to)
आलयम्	=	the abode	मरुताम्	=	of celestials	तपोभियोगात्	=	because of his Yogic penance.

Leaving the chariot, wielding the bow and sword, that Aksha the chariot-warrior leapt to the sky. Having a terrible power of penance and leaving his body like a sage, he then was seen departing to heaven because of his Yogic penance.

ततः कपिः तम् विचरन्तम् अम्बरे ।
पतत्रि राजा अनिल सिद्ध सेविते ।
समेत्य तम् मारुत वेग विक्रमः ।
क्रमेण जग्राह च पादयोः दृढम् ।। ५-४७-३४

ततः	= thereafter	कपिः	= Hanuma	मारुततुल्य विक्रमः	= with a prowess equal to that of wind
समेत्य	= approaching	तम्	= Aksha	विचरन्तम्	= moving
अम्बरे	= in the sky	पतत्रिराजानिल सिद्ध सेविते	= often frequented by Garuda the eagel the wind and Siddhas the ascetics endowed with supernatural powers	क्रमेण	= and slowly
जग्राह	= grasped	दृढम्	= firmly	तम्	= his
पादयोः	= feet.				

Thereafter, Hanuma with his prowess equal to that of wind, approaching Aksha moving in the sky, which is often frequented by Garuda the eagle, the wind and Siddhas the ascetics endowed with supernatural powers, slowly grasped his feet firmly.

स तम् समाविध्य सहस्रशः कपिः ।
महाउरगम् गृह्य इव अण्डज ईश्वरः ।
मुमोच वेगात् पितृ तुल्य विक्रमो ।
मही तले सम्यति वानर उत्तमः ।। ५-४७-३५

सः कपिः	= that Hanuma	पितृतुल्यविक्रमः	= having a prowess equal to the wind-god; his father	वानरोत्तमः	= and the excellent one among the monkeys
समाविध्य	= spinning round	तम्	= that Aksha	गृह्य	= grasping
महोरगम्	= a great serpent	अण्डजेस्वरः इव	= like an eagle	सम्यति	= in the battle
सहस्रशः	= for a thosand time	मुमोच	= and hurled him down	महातले	= to the floor
वेगात्	= rapidly.				

That Hanuma, with a prowess equal to that of wind-god, his father, and the excellent one among monkeys, spigning round Aksha like grasping a great serpent an eagle for a thousand times in the battle, hurled him down to the floor rapidly.

स भग्न बाहु ऊरु कटी शिरो धरः ।
क्षरन्न् असृन् निर्मथित अस्थि लोचनः ।
स भिन्न संधिः प्रविकीर्ण बन्धनो ।
हतः क्षितौ वायु सुतेन राक्षसः ।। ५-४७-३६

भग्नर् बाहूरु कटी शिरोधरः	= with his arms; thighs; hips and neck broken	असृक्	= blood	क्षरन्	= dripping
निर्मथितास्थिलोचनः	= with his bones and eyes crushed	सम्भिन्नसन्धिः	= with his joints dis-placed	प्रविकीर्ण बन्धनः	= and with sinews shat-tered
सः राक्षसः	= that demon	हतः	= was killed	वायुसुतेन	= by Hanuma
क्षितौ	= on the ground.				

With his arms, thighs, hips and neck broken, blood dripping, his bones and eyes crushed, his joints displaced and his sinews shattered, that demon was killed by Hanuma.

महाकपिः भूमि तले निपीड्य तम् ।
चकार रक्षो अधिपतेः महत् भयम् ।
महर्षिभिः चक्र चरैः महाव्रतैः ।
समेत्य भूतैः च सयाक्ष पन्नगैः ।
सुरैः च स इन्द्रैः भृश जात विस्मयैः ।
हते कुमारे स कपिः निरीक्षितः ।। ५-४७-३७

महाल्कपिः	=	Hanuma	निपीड्य	=	having crushed	तम्	=	him
भूमितले	=	on the floor	चकार	=	created	महत्	=	a great
भयम्	=	fear	रक्षोधिपतेः	=	to Ravana	कुमारे	=	Aksha
हते	=	thus having beeing killed	सः कपिः	=	Hanuma	नीरीक्षतः	=	was seen
समेत्य	=	together	भृशजातविस्मयैः	=	with excessive astonisment	महर्षिभिः	=	by great sages
चक्रचरैः	=	who move everywhere without obstructions	महाव्रतैः	=	having exalted voes	भूतैश्च	=	by spirits
सयक्ष पन्नगैः	=	alog with Yakshas the semi-divine beings and Pannagas the serpent-demons	सुरैश्च	=	and by celestials	सेन्द्रैः	=	together with Indra the lord of celestials.

Hanuma, having crushed him on the ground, created a great fear to Ravana. Aksha, thus having been killed, Hanuma was gazed on with excessive astonishment by great sages who move everywhere without obstruction and having great voes as also by spirits Yakshas the semidivine beings, Pannagas the serpent-demons and by celestials with Indra the lord of celestials.

निहत्य तम् वज्र सुत उपम प्रभम् ।
कुमारम् अक्षम् क्षतज उपम ईक्षणम् ।
तत् एव वीरो अभिजगाम तोरणम् ।
कृत क्षणः काल इव प्रजा क्षये ।। ५-४७-३८

निहत्य	=	killing	तम् अक्षम्	=	that Aksha	वज्रिसुतोपम प्रभम्	=	with a lustre equal to that of Jayantha the son of Indra
क्षत जोपमक्षणम्	=	and having eyes equal to blood	वीरः	=	the heroic Hanuma	अभिजगाम	=	reached
तम्	=	that	तोरणमेव	=	archy door way again	कालह् इव	=	like Yama the lord of death
कृतक्षणः	=	expecting in a moment	प्रजाक्षये	=	any mortal to be destroyed.			

Killing that Aksha, possessing a lustre equal to that of Jayanta the son of Indra the lord of celestials and having his eyes resembling blood, the heroic Hanuma reached the same archy door way again, like Yama the lord of death expecting in a moment any mortal getting destroyed by him.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे सप्तचत्वारिंशः सर्गः ।।

Thus completes 47th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

48 Sarga 48 - अष्टचत्वारिंशः सर्ग

Ravana Sends His Son Indrajit

Introduction -

Ravana calls Indrajit and asks him to go for a battle against Hanuma. Indrajit wielding a colourful bow quickly in a chariot to face Hanuma in combat. The arrows discharged by Indrajit are made ineffective by Hanuma, through his peculiar skill of maneuvering them like a wind-god. Realizing that Hanuma cannot be slain, Indrajit merely takes him captive by discharging the unfailing missile presided over by Brahma, the creator. Hanuma falls on the ground motionless. The demons tie him with ropes and drag him to the presence of Ravana. Hanuma yields to their operation of capture, even though capable of aborting it, eager as he was to meet Ravana.

ततस्तु रक्षोधितिर्महात्म ।
हनूमताक्षे निहते कुमारे ।
मनः समाधाय स देवकल्पम् ।
समादिदेशेन्द्रजितम् सरोषः ।। ५-४८-१

ततः	=	thereafter	सः	=	that	महात्मा	=	the high-minded
रक्षोधिपतिः	=	Ravana the king of the demons	कुमारे	=	(when) his son	अक्षे	=	Aksha
निहते	=	having been killed	हनूमता	=	by Hanuma	सरोषः	=	full of anger
समाधाय	=	yet reconciling	मराः	=	his mind	समादिदेश	=	instructed
इन्द्रजित्	=	Indrajit	देवकल्पम्	=	possessing the qualities of a god.			

Filled with anger on his son Aksha having been killed by Hanuma, yet reconciling his mind, the high-minded Ravana the king of demons for his part then instructed Indrajit (his eldest son) possessing the qualities of god (as follows):

त्वमस्त्रविच्छस्त्रविदाम् वरिष्ठः ।
सुरासुराणामपि शोकदाता ।
सुरेषु सेन्द्रेषु च दृष्टकर्मा ।
पितामहाराधनसंचितास्त्रः ।। ५-४८-२

त्वम्	=	you	अस्त्रवित्	=	are acquainted with mystic missiles	वरिष्ठः	=	you are the foremost
शस्त्रविदाम्	=	among those who are conversant with weapons	शोकदाता	=	you are giver of grief	सुरासुराणामपि	=	even to celestials and demons
दृष्टकर्मा	=	whose actions are seen	सुरेषु	=	by celestials	सेन्द्रेषु	=	along with Indra

पिता महाराधनसम्चितास्त्रः	=	having missiles acquired by propitiating Brahma the creator.

'You are well acquainted with mystic missiles. You are the foremost among those who are conversant with weapons. You cause anguish even to celestials and demons. Indra and other celestials perceived your performance with your missiles acquired by propitiating Brahma the creator.'

तवास्त्रबलमासाद्य ससुराः समरुद्गणाः ।
न शेकुः समरे स्थातुम् सुरेश्वरसमाश्रिताः ।। ५-४८-३

ससुराः	=	accompanied by celestials	समरुद्गणाः	=	together with troops of storm-gods	सुरेश्वर समाश्रिताः	=	joining Indra the Lord of celestials
नशेकुः	=	were not able	स्थातुम्	=	to endure	समरे	=	in battle
आसाद्य	=	encountering	तव	=	your	अस्त्रबलम्	=	strength of missiles.

'Celestials together with troops of storm-gods joining Indra the lord of celestials were not able to endure the strength of your missiles in battle.'

न कश्चित्त्रिषु लोकेषु सम्युगे न गतश्रमः ।
भुजवीर्याभिगुप्तश्च तपसा चाभिरक्षितः ।। ५-४८-४
देशकालविभागज्ञस्त्वमेव मतिसत्तमः ।

न कश्चित्	=	no one	त्रिषु लोकेषु	=	in the three worlds	न गतश्रमः	=	was not without a fatigue
सम्युगे	=	in the battle (against you)	त्वमेव	=	you by yourself	मतिसत्तमः	=	with a great intellect
भुजवीर्य	=	and with strong arms	अभिगुप्तश्च	=	are protected	अभिरक्षितः	=	you are even protected
तपसा	=	by penance	देशकालविभागज्ञः	=	you are aware of apportioning place and time.			

'In a battle against you, every one in the three worlds gets exhausted. You are protected yourself by your great intellect and strong arms. You are guarded by your penance. You are aware of apportioning place and time properly.'

न तेऽस्त्यशक्यम् समरेषु कर्मणा ।
न तेऽस्त्यकार्यम् मतिपूर्वमन्त्रणे ।
न सोऽस्ति कश्चित्त्रिषु सम्ग्रहेषु वै ।
न वेद यस्तेऽस्त्रबलम् बलम् च ते ।। ५-४८-५

नास्ति	=	there is nothing	अशक्यम्	=	impossible	ते	=	for you
कर्मणा	=	in acts	समरेषु	=	of war	नास्ति	=	there is nothing

अकार्यम्	=	impossible to be done	ते	=	by you	मति पूर्व मन्त्रणे	=	with your no one whosoever
यः	=	who	न वेद	=	does not know	ते	=	your
अस्त्रबलम्	=	force of the missiles	ते बलम्च	=	and your (physical) strength	त्रिषु सम्ग्रहेषु	=	in the three worlds.

'There is nothing impossible for you in your acts of war. With your purposeful thinking, everything is possible for you. There is none in the three worlds, who does not know the force of missiles as also your (physical) strength.'

ममानुरूपम् तपसो बलम् च ते ।
पराक्रमश्चास्त्रबलम् च सम्युगे ।
न त्वाम् समासाद्य रणावमर्दे ।
मनः श्रमं गच्छति निश्चितार्थम् ।। ५-४८-६

बलम्	=	the strength	ते तपसः	=	of your penance	अनुरूपम्	=	is like that of
मम	=	me	पराक्रमश्च बलम् च	=	as also your prowess and strength	सम्युगे	=	in battle
समासाद्य	=	admitting	त्वाम्	=	you	रणावमर्दे	=	in the squeeze of battle
मनः	=	my mind	न गच्छति	=	does not get	श्रमम्	=	weariness
निश्चित अर्थम्	=	because of reassurance.						

'The strength of your penance as also your prowess and strength in battle resemble mine. Admitting you in the squeeze of battle, my mind does not get fatigues because of the re-assurance.'

निहताः किम्कराः सर्वे जम्बुमाली च राक्षसः ।
अमात्यपुत्रा वीराश्च पञ्च सेनाग्रयायिनः ।। ५-४८-७
बलानि सुसमृद्धानि साश्वनागरथानि च ।

सर्वे	=	all	किम्कराः	=	Kimkaras	राक्षसश्च	=	a demon
जम्बुमाली	=	called Jambumali	वीराः	=	the heroic	अमात्य पुत्राः	=	sons of ministers
पञ्च	=	the fire	सेनाग्र यायिनः	=	chiefs of army	निहताः	=	have been killed
बलानिच	=	as also the army	सुसमृद्धानि साश्वनाग रथाम् च	=	along with highly abundant number of horses elephants and chariots.			

'All the Kimkaras, a demon called Jambumali, the heroic sons of ministers and the five chiefs of army have been killed, as also the army together with highly abundant number of horses, elephants and chariots.'

सहोदरस्ते दयितः कुमारोऽक्षश्च सूदितः ।। ५-४८-८
न हि तेष्वेव मे सारो यस्त्व य्यरिनिषूदन ।

ते	=	your	दयितः	=	beloved	सहोदरः	=	brother
कुमारह् अक्षश्च	=	Aksha the prince also	सूदितः	=	has been killled	अर्निषूदन	=	O annihilator of enemies!
सारः	=	the strength	यः	=	which	मे	=	is in me
त्वयि	=	and you	नहि	=	is indeed not there	तेष्वेव	=	in them at all.

'Your beloved brother Aksha the prince also has been killed. O annihilator of enemies! The strength which is in me or in you, is indeed not there in them at all.'

इदम् हि दृष्ट्वा मतिमन् महाद्बलम् ।
कपेः प्रभावम् च पराक्रमम् च ।
त्वमात्मनश्चापि समीक्ष्य सारं ।
कुरुष्व वेगम् स्वबलानुरूपम् ।। ५-४८-९

मतिमन्	=	O intelligent one!	दृष्ट्वा	=	seeing	इदम्	=	this
महत्	=	great	बलम्	=	strength	प्रभावम्च	=	power
पराक्रमम्च	=	and power	कपेः	=	of the monkey	समीक्ष्य	=	and keeping in view
आत्मनः	=	your	सारम्चापि	=	strength even	कुरुष्व	=	exhibit
वेगम्	=	your valour	स्वबलानुरूपम्	=	according to your strength.			

'O intelligent one! Seeing the great strength, power and prowess of this monkey and keeping in view your own strength, exhibit your valour accordingly.'

बलावमर्दस्वयि सन्निकृष्टे ।
यथा गते शाम्यति शान्तशत्रौ ।
तथा समीक्ष्यात्मबलम् परम् च ।
समारभस्वास्त्रविदाम् वरिष्ठ ।। ५-४८-१०

समीक्ष्य	=	keeping in view	आत्मबलम्	=	your own strength	परम्च	=	and of the enemy
वरिष्ठ	=	O the foremost	अस्त्रविदाम्	=	among those employing missiles	समारभस्व	=	exert yourself
यथा तथा	=	in such a way	बलावमर्दः शाम्यति	=	that (further) destruction of our army may stop	त्वयि	=	(the moment) you
गते	=	(whose enemies) have died	त्वयि	=	you	सन्निकृष्टे	=	have arrived near Hanuma.

'Keeping in view your own strength and of the army, O the foremost among those employing missiles, exert yourself in such a way, that further destruction of our army may stop, the moment you, whose enemies have died, have arrived near Hanuma.'

न वीरसेना गणशोच्य (प्य) वन्ति ।
न वज्रमादाय विशालसारम् ।
न मारुतस्यास्य गतेः प्रमाणम् ।
न चाग्निकल्पः करणेन हन्तुम् ।। ५-४८-११

वीर	=	O hero!	सेनाः	=	the armies	न अवन्ति	=	cannot protect you (before)
गणशोचि	=	the shining monkey who is tormenting they demons	न	=	there is no use	आदाय	=	taking
वज्रम्	=	a weapon like the thunderbolt	विसाल सारम्	=	of an extensive power	न प्रमाणम्	=	there is no limit
गतेः	=	to the strength	अस्य मारुतस्य	=	of Hanuma the son of wind-god	न	=	it is not possible
हन्तुम्	=	to kill	अग्निकल्पः	=	the one resembling fire	करणेन	=	by means of any weapon.

'O hero! The armies cannot protect you, even if they are in multitudes. There is no use taking a weapon like a strong thunder bolt against the monkey. There is no limit to the strength of Hanuma the son of wind-god. It is not possible to kill him, who resembles fire, by means of any weapon.'

तमेवमर्थम् प्रसमीक्ष्य सम्यक् ।
स्वकर्मसाम्याद्धि समाहितात्म ।
स्मरंश्च दिव्यम् धनुषोऽस्त्रवीर्यम् ।
व्रजाक्षतम् कर्म समारभस्व ।। ५-४८-१२

प्रसमीक्ष्य	=	perceiving	सम्यक्	=	well	तम् एव अर्थम्	=	that fact thus
समाहितात्मा	=	and with your mind composed by the thought	स्वकर्म साम्यात्	=	that success can be achieved by your own effort	स्मरम्श्च	=	and remembering
अस्त्रवीर्यम्	=	the strength of arrows	दिव्यम् धनुषः	=	of your wonderful bow	व्रज	=	go
समारभस्व	=	and duly proceed	कर्म	=	with your work	अक्षतम्	=	without any hindrance.

'Perceiving well the fact in this way and with your mind composed by the thought that success can be achieved by your own effort, and remembering the strength of arrows of your wonderful bow, go and duly proceed with your work, without any hindrance.'

न खल्वियम् मतिः श्रेष्ठा यत्त्वाम् सम्प्रेषयाम्यहम् ।
इयम् च राजधर्माणाम् क्षत्रियस्य मतिर्मता ।। ५-४८-१३

इयम् मतिः	=	this thought	अहम्	=	(that) I	त्वाम् सम्प्रेषयामि इतियत्	=	am sending you
नखलु	=	is not indeed	श्रेष्ठा	=	the best	इयम्	=	this
मता	=	is said to be	राजधर्माणाम्	=	the duties of a king	मतिः	=	and is the commendation
क्षत्रियस्य	=	of a warrior-class.						

'This thought of my sending you is not indeed the best option. But, this decision is said to be according to the duties of a king and is the commendation of a warrior-class.'

नानाशस्त्रेषु सम्ग्रामे वैशारद्यमरिंदम् ।
अवश्यमेव बोद्धव्यम् काम्यश्च विजयो रणे ।। ५-४८-१४

अरिम्दम	=	O destroyer of enemies!	वैशारद्यम्	=	the skill	बोद्धव्यम्	=	is to be learnt
अवश्यमेव	=	surely	नानाशस्त्रेषु	=	in various kinds of weapons	सम्ग्रामे	=	in battle
विजयश्च	=	victory too	काम्य	=	is to be aspired	रणे	=	in battle.

'O destroyer of enemies! You have to learn surely the skill to employ various weapons in battle. You have to aspire for a victory too in battle.'

ततः पितुस्तद्वचनम् निशम्य ।
प्रदक्षिणम् कक्षसुतप्रभावः ।
चकार भर्तारमदीनसत्त्वो ।
रणाय वीरः प्रतिपन्नबुद्धिः ।। ५-४८-१५

ततः	=	then	निशम्य	=	hearing	तत्वचनम्	=	that word
पितुः	=	of his father	वीरः	=	the strong demon Indrajit	दक्षसुत प्रभावः	=	having power similar to that of gods
अदीन सत्त्वः	=	with an undepressed mind	प्रतिपन्नबुद्धिः	=	and with his intellect resolved	रणाय	=	for the battle
प्रदक्षिणम् चकार	=	performed a circumambulation	भर्तारम्	=	around Ravana the lord.			

Hearing the words of his father, Indrajit the strong demon, possessing a power similar to that of gods, with an undepressed mind and with his intellect resolved to fight, performed a circumambulation in honour of Ravana the lord.

ततसैः स्वगणैरिष्टैरिन्द्रजित् प्रतिपूजितः ।
यद्धोद्धतः कृतोत्साहः सम्ग्रामम् प्रत्यपद्यत ।। ५-४८-१६

प्रतिपूजितः	=	Acclaimed	तैः इष्टैः स्वगणैः	=	by the beloved people of his own class	इन्द्रजित्	=	Indrajit
युद्धोद्धतः	=	who was violent in battle	ततः	=	then	प्रत्यपद्यत	=	entered
सम्ग्रामम्	=	the battle	कृतोत्साहः	=	with an accomplished enthusiasm.			

Acclaimed by the beloved people of his own class, Indrajit who was violent in battle then entered the battle-field with an accomplished enthusiasm.

श्रीमान् पद्मपलाशाक्षो राक्षसाधिपतेः सुतः ।
निर्जगाम महातेजाः समुद्र इव पर्वसु ।। ५-४८-१७

राक्षसाधिपतेः सुतः	=	Indrajit the son of Ravana	श्रीमान्	=	the illustrious	पद्मपलाशाक्षः	=	having eyes similar to lotus-petals
महातेजाः	=	endowed with extra-ordinary energy	निर्जगाम	=	rushed forth	समुद्रः इव	=	like an ocean
पर्वसु	=	on full moon days.						

Indrajit, the illustrious son of Ravana, having eyes like lotus-petals and endowed with extra ordinary energy, rushed forth like an ocean on full-moon days.

स पक्षिराजोपमतुल्यवेगै ।
व्यालैश्चतुर्भिः सिततीक्ष्णदम्ष्ट्रैः ।
रथम् समायुक्तमसम्गवेगम् ।
समारुरोहेन्द्रजिदिन्द्रकल्पः ।। ५-४८-१८

सः इन्द्रजित्	=	that Indrajit	इन्द्रकल्पः	=	equal to Indra the lord of celestials	समारुरोह	=	ascended
रथम्	=	a chariot	असम्ग वेगम्	=	with unchecked swiftness	समायुक्तम्	=	and yoked
चतुर्भिः	=	with four	व्यालैः	=	tigers	सित तीक्ष्ण दम्ष्ट्रैः	=	having sharp teeth
पक्षिराज तुल्य वेगैः	=	having their swiftness equal to Garuda the king of eagles.						

That Indrajit, alike Indra the lord of celestials, ascended a chariot with unchecked speed and yoked with four sharp-toothed tigers, having their swiftness similar to Garuda the king of eagles.

स रथी धन्विनाम् श्रेष्ठः शस्त्रज्ञोऽस्त्रविदाम् वरः ।
रथेनाभिययौ क्षिप्रम् हनुमान्यत्र सोऽभवत् ।। ५-४८-१९

सः	=	that Indrajit	रथी	=	the chariot- warrior	श्रेष्ठहः	=	the best

धन्विनाम्	=	among the wielders of bow	शस्त्रज्ञः	=	skilled in the use of weapons	वरः	=	and excellent
शत्रविदाम्	=	among those proficient in the use of missiles	अभिययौ	=	went	शीघ्रम्	=	swiftly
रथेन्	=	in his chariot	यत्र	=	to where	सः हनुमन्	=	that Hanuma
अभवत्	=	was.						

That Indrajit, the chariot-warrior, best among the wielders of bow, skilled in the use of weapons and excellent among those proficient in the use of missiles, went swiftly in his chariot to where Hanuma was.

स तस्य रथनिर्घोषम् ज्यास्वनम् कार्मुकस्य च ।
निशम्य हरिवीरोऽसौ सम्प्रहृष्टतरोऽभवत् ।। ५-४८-२०

निशम्य	=	hearing	तस्य रथनिर्घोषम्	=	the rattling sound of his chariot	ज्यास्वनम्च	=	and a twang of bow-string
कार्मुकस्य	=	of his bow	असौ हरिवीरः	=	Hanuma such a heroic monkey	अभवत्	=	became
सम्प्रहृष्टतरः	=	more thrilled with delight.						

Hearing the rattling sound of Indrajit's chariot and a twang of his bow, the heroic Hanuma became more thrilled with delight.

सुमहाच्चापमादाय शितशल्यांश्च सायकान् ।
हनुमन्तमभिप्रेत्य जगाम रणपण्डितः ।। ५-४८-२१

रणपङ्डितः	=	Indrajit skilled in warfare	आदाय	=	taking	सुमहत्	=	a very big
चापम्	=	bow	शित शल्यान् सायकान्	=	with pointed arrows	जगाम	=	proceeded
अभिप्रेत्य	=	aiming towards	हनुमन्तम्	=	Hanuma.			

Indrajit, skilled in warfare, taking a very big bow with pointed arrows, went aiming towards Hanuma.

तस्मिंस्ततः सम्यति जातहर्षे ।
रणाय निर्गच्छति चापपाणौ ।
दिशश्च सर्वाः कलुषा बभूवु ।
मृगाश्च रौद्रा बहुधा विनेदुः ।। ५-४८-२२

ततः	=	then	तस्मिन्	=	that Indrajit	जातहर्षे	=	rejoiced
सम्यति	=	in battle	निर्गच्छति सति	=	was going ahead	रणाय	=	to the combat
चापपाणौ	=	with a bow in his hand	सर्वाः	=	all	दिशः	=	the quarters
बभूवुः	=	became	कलुषाः	=	gloomy	रौद्राः	=	ferocious

मृगाश्च	=	animals	विनेदुः	=	howled	बहुधा	=	in many ways.

While that Indrajit who was energetic in battle, was going ahead to the combat, with a bow in his hand, all the quarters became gloomy and ferocious animals howled in many ways.

समागतास्तत्र तु नागयक्षा ।
महर्षयश्चक्रचराश्च सिद्धाः ।
नभः समावृत्य च पक्षिसम्घा ।
विनेदुरुच्चैः परमप्रहृष्टाः ।। ५-४८-२३

नागयक्षस्	=	Nagas and Yakshas	चक्रचराः महर्षाः	=	great sages moving in astronomical circles	सिद्धाश्च	=	Siddhas
पक्षिसम्घाः	=	and a multitude of birds	नभः समावृत्य	=	going round the sky	समागताः	=	gathered
तत्र	=	there	विनेदुः	=	and clamoured	उच्चैः	=	loudly
परमप्रहृष्टाः	=	with a great rejoice.						

Nagas and Yakshas, great sages moving in astronomical circles, Siddhas and a multitude of birds going around the sky, gathered there and clamoured loudly with a great rejoice.

आयान्तम् सरथम् दृष्ट्वा तूर्णमन्द्रिजितम् कपिः ।
विननाद महानादम् व्यवर्धत च वेगवान् ।। ५-४८-२४

दृष्ट्वा	=	seeing	इन्द्रजितम्	=	Indrajit	आयान्तम्	=	coming
तूर्णम्	=	swiftly	सरथम्	=	with the chariot	कपिः	=	Hanuma
विननाद	=	made a noise	महानादम्	=	with great resonance	व्यवर्धत च	=	and grew up his body
वेगवान्	=	speedily.						

Seeing Indrajit coming swiftly with the chariot, Hanuma made a noise with great resonance and grew up his body speedily.

इन्द्रजित्तु रथम् दिव्यमास्थितश्चित्रकार्मुकः ।
धनुर्विष्फारयामास तटिदूर्जितनिस्स्वनम् ।। ५-४८-२५

आस्थितः	=	ascending	दिव्यम् रथन्	=	on his wonderful chariot	चित्रकार्मुकः	=	and wielding a colourful bow
इन्द्रजित् तु तटिदूर्जितनिःस्वनम्	=	Indrajit on his part which made a glaring sound like that accompanying a stroke of lightning.	विस्फारयामास	=	stretched	धनुः	=	his bow

Ascending on his wonderful chariot and wielding a colourful bow, Indrajit on his part, stretched his bow, which made a glaring sound like that accompanying a stroke lightning.

ततः समेतावतितीक्ष्णवेगौ ।
महाबलौ तौ रणनिर्विशङ्कौ ।
कपिश्च रक्षोधिपतेस्तनूजः ।
सुरासुरेन्द्रनिव बद्धवैरौ ।। ५-४८-२६

ततः	=	thereupon	तौ	=	those (two warriors)	कपिश्च	=	Hanuma
तनूजः	=	and the son	रक्षोधिपते	=	of Ravana	अतितीक्ष्ण वेगौ	=	possessing great velocity
महाबलौ	=	and a great strength	रण निर्विशङ्कौ	=	fearless in combat	समेतौ	=	confronted in battle
सुरासुरेन्द्राविव	=	like Indra the Lord of celestials and the lord of demons	बद्धवैरौ	=	who tightened hostility with each other.			

Those two warriors, Hanuma and Indrajit, possessing great velocity and a great strength as also fearless in combat, confronted in the battle like Indra the Lord of celestials and Ravana the Lord of demons who tightened hostility with each other.

स तस्य वीरस्य महारथस्य ।
धनुष्मतः सम्यति सम्मतस्य ।
शरप्रवेगम् व्यहनत्प्रवृद्ध ।
श्चचार मार्गे पितुरप्रमेयः ।। ५-४८-२७

सः	=	that Hanuma	अप्रमेयः	=	of immeasurable strength	प्रवृद्धः	=	having grown up his body
व्यहवत्	=	aborted	शरप्रवेगम्	=	the swiftness of arrows	तस्य वीरस्य	=	of that Indrajit
महारथः	=	the great chariot-warrior	धनुष्मतः	=	wielder of a bow	चचार	=	(Hanuma) wheeled about
मार्गे	=	in the path	पितुः	=	of his father the wind-god.			

Hanuma, of immeasurable strength, having expanded his body, aborted the swiftness of arrows of that Indrajit, the great chariot-warrior, the wielder of a bow and well-renowned in battle. Hanuma wheeled about in the path of wind-god, his father.

ततः श्रानायततीक्ष्णशल्यान् ।
सुपत्रिणः काञ्चनचित्रपुङ्खान् ।
मुमोच वीरः परवीरहन्ता ।
सुनन्नतान् वज्रनिपातवेगान् ।। ५-४८-२८

ततः	=	then	वीरः	=	the heroic Indrajit	परवीरहन्ता	=	the destroyer of strong enemies mumocha. Discharged

शरान्	= arrows	आयत तिक्ष्ण शल्यान्	= with long and sharp points	सुपत्रिणः	= having beautiful feathers
काञ्चन चित्रपुण्जान्	= provided with picturesque golden shafts	सुसन्नतान्	= with good inclination	वज्रनिपात वेगन्	= and swift as lightning.

Then, the heroic Indrajit, the destroyer of strong enemies, discharged long and sharp-pointed arrows, having beautiful feathers, provided with picturesque golden shafts, with good inclination and as swift as lightning.

ततः स तत्स्यन्दननिःस्वनम् च ।
मृदङ्गभेरीपटहस्वनम् च ।
विकृष्यमाणस्य च कार्मुकस्य ।
निशम्य घोषम् पुनरुत्पपात ।। ५-४८-२९

ततः	= then	निशम्य	= hearing	तत्स्यन्दननिःस्वनम्च	the rattling sound of the chariot
मृदङ्गभेरीपटह स्वनम्च	= and the sound of wooden tomtoms kettledrums and war-drums	घोषम्	= and the sound	कार्मुकस्य	= of the bow-string
विकृष्यमाणस्य	= being plucked	सः	= that Hanuma	उत्पपात	= sprang up
पुनः	= again.				

Hearing the rattling sound of the chariot and the sound of wooden tomtoms, kettledrums and war-drums as also the sound of the bow-string being plucked, Hanuma sprang up again.

शराणामन्तरेष्वाशु व्यवर्तत महाकपिः ।
हरिस्तस्याभिलक्ष्यस्य मोघयन् लक्ष्यसम्ग्रहम् ।। ५-४८-३०

मोघयन्	= making useless	लक्ष्य सम्ग्रहम्	= the totality of target	तस्य	= of Indrajit
अभिलक्ष्यस्य	= who was skilled in hitting his target	हरिः	= Hanuma	महाकपिः	= the great monkey
आशु	= swiftly	व्यवर्तत	= wheeled about	अन्तरेषु	= between
शराणाम्	= the arrows.				

Making the total target of Indrajit who was skilled in hitting his target useless, Hanuma the great monkey swiftly wheeled about between the arrows.

शराणामग्रतस्तस्य पुनः समभिवर्तत ।
प्रसार्य हस्तौ हनुमानुत्पपातानिलात्मजः ।। ५-४८-३१

हनुमन्	= Hanuma	अनिलात्मजः	= the son of wind-god	समभिवर्तत	= stayed
अग्रतः	= in front	तस्य शराणाम्	= of his arrows	पुनः	= again
प्रसार्य	= and stretching out	हस्तौ	= his hands	उत्पपात	= (he) sprang up.

Hanuma, the son of wind-god, again stayed in front of his arrows and stretching out his hands, sprang up.

तावुभौ वेगसम्पन्नौ रणकर्मविशारदौ ।
सर्वभूतमनोग्राहि चक्रतुर्युद्धमुत्तमम् ।। ५-४८-३२

तौ वुभौ	=	those two warriors	वेगसम्पन्नौ	=	full of swiftness			
रणकर्म विशारदौ	=	and skilled in warfare	चक्रतुः	=	staged	उत्तमम् युद्धम्	=	an excellent battle
सर्वभूत मनो ग्राहि	=	which captivated the minds of all beings.						

Those two warriors, full of swiftness and skilled in their war-fare, staged an excellent battle, which captivated the minds of all beings.

हनुमतो वेद न राक्षसोऽन्त्रम् ।
न मारुतिस्तस्य महात्मनोऽन्तरम् ।
परस्परम् निर्विषहौ बभूवतुः ।
समेत तौ देवसमानविक्रमौ ।। ५-४८-३३

राक्षसः	=	Indrajit	न वेद	=	could not know	अन्तरम्	=	the weakness
तस्य महात्मनः	=	the weakness of the high-minded Indrajit	तौ	=	those two warriors	देवसमान विक्रमौ	=	who were equal in prowess to gods
समेत्य	=	coming into collision	परस्परम्	=	with each other into	बभूवतुः	=	became
निर्विषहौ	=	unbearable.						

Indrajit could not know the weakness of Hanuma, nor did Hanuma know the weakness of high-minded Indrajit. Those two warriors, who were equal in prowess to gods, coming into collision with each other, became unbearable to each other.

ततस्तु लक्ष्ये स विहन्यमाने ।
शरेष्वमोघेषु च संपतत्सु ।
जगाम चिन्ताम् महतीम् महात्मा ।
समाधिसम्योगसमाहितात्मा ।। ५-४८-३४

लक्ष्ये	=	the aim (of his arrows)	विहन्यमाने	=	getting aborted	अमोघेषुशरेषु	=	and (even) unfailing arrows
सम्पतत्सु	=	falling down	सह्	=	that Indrajit	महात्मा	=	the high-minded demon
समाधिसम्योग समाहितात्मा	=	who was well known for hitting his target	जगाम	=	got	महतीम्	=	a great
चिन्ताम्	=	thought.						

The aim of his arrows getting aborted and even his unfailing arrows falling down, the high-minded Indrajit, who was well-known for hitting his target, got hold of a great thought.

ततो मतिम् राक्षसराजसूनु ।
श्चकार तस्मिन् हरिवीरमुख्ये ।
अवध्यताम् तस्य कपेः समीक्ष्य ।
कथम् निगच्छेदिति निग्रहार्थम् ।। ५-४८-३५

समीक्ष्य	=	keeping in view	तस्य कपेः	=	of that monkey	अवध्यताम्	=	being incapable of being slain
राक्षस रज सूनुः	=	Indrajit Ravana's son	ततः	=	then	चकार	=	formed
मतिम्	=	an idea	कथम् इत्	=	as to how	निगच्छेत्	=	to resort
निग्रहार्थम्	=	to capture of	तस्मिन्	=	that	हरिवीर मुख्ये	=	Hanuma the chief of monkey-warriors.

Keeping in view of that monkey being incapable of being slain, Indrajit, Ravana's son then formed an idea as to how to resort to capture of that Hanuma the chief of monkey-warriors.

ततः पैतामहम् वीरः सोऽस्त्रमस्त्रविदाम् वरः ।
संदधे सुमहातेजास्तम् हरिप्रारम् प्रति ।। ५-४८-३६

सः	=	that Indrajit	वीरः	=	the warrior	वरः	=	excellent
अस्त्रविदाम्	=	among the knowers of missiles	सुमहातेजाः	=	and possessing a great splendor	ततः	=	then
सम्दधे	=	fitted to his bow	अस्त्रम्	=	a missile	पैतामहम्	=	presided over by Brahma the creator.

That warrior, Indrajit, excellent among the knowers of missiles and possessing a great splendor, then fitted to his bow, a missile presided over by Brahma the creator.

अवध्योऽयमिति ज्ञात्वा तमस्त्रेणास्त्रतत्त्ववित् ।
निजग्राह महाबाहुर्मारुतात्मजमिन्द्रजित् ।। ५-४८-३७

इन्द्रजित्	=	Indrajit	अस्त्रतत्त्ववित्	=	who knows the true nature of missiles	महाबाहुः	=	and the long-armed
ज्ञात्वा	=	feeling certain	इति	=	that	अयम्	=	he
अवध्यः	=	was incapable of being killed	निजग्राह	=	bound	तम्	=	that
मारुतात्मजम्	=	Hanuma the son of wind-god	अस्त्रेण	=	by that missile presided over by Brahama the creator.			

Indrajit, who knows the true nature of missiles, feeling certain that he was incapable of being killed, bound that Hanuma, the son of wind-god, by that presided over by Brahma the creator.

तेन बद्धस्ततोऽस्त्रेण राक्षसेन स वानरः ।
अभवन्निर्विचेष्टश्च पपात स महीतले ।। ५-४८-३८

ततः	=	then	बद्धः	=	fastened	अस्त्रेण	=	with the weapon
राक्षसेन	=	by the demon	सः वानरः	=	that Hanuma	अभवत्	=	became
निर्विचेष्टः	=	motionless	सः	=	He	पपात	=	fell
महीतले	=	on the ground.						

Fastened with the weapon discharged by the demon, Hanuma became motionless and fell down on the ground.

ततोऽथ बुद्धा स तदस्त्रबन्धम् ।
प्रभोः प्रभावाद्विगतात्मवेगः ।
पितामहानुग्रहमात्मनश्च ।
विचिन्तयामास हरिप्रवीतः ।। ५-४८-३९

अथ	=	then	ततः	=	therefore	बुद्धा	=	realizing
तदस्त्रबन्धम्	=	that he had been bound by a missile	प्रभोः प्रभावात्	=	presided over by Brahma the Lord (of creation)	सः हरिप्रवीरः	=	that Hanuma
विगतात्म वेगः	=	failing to keep his swiftness	विचिन्तयामास	=	remembered	पितामहानुग्रहम्	=	about the favour of Brahma the Creator
आत्मनः	=	to him.						

Realizing that he had been bound by a missile presided over by Brahma the Lord of creation that Hanuma failing to keep his swiftness, considered it to be a favour of Brahma the creator done to him.

ततह् स्वायम्भुवैर्मन्त्रैर्ब्रह्मास्त्रमभिमन्त्रितम् ।
हनुमांश्चिन्तयामास वरदानम् पितामहात् ।। ५-४८-४०

ब्रह्मास्त्रम्	=	(knowing it) to be missile presided over by Brahma the creator	अभिमन्त्रम्	=	and consecrated	मन्त्रैः	=	by spells
स्वायम्भुवैः	=	sacred to Brahma the creator	हनुमन्	=	Hanuma	ततः	=	then
चिन्तयामास	=	recollected	वरदानम्	=	a boon got	पितामहात्	=	by Lord Brahama the grand-father of the entire creation.

Knowing it to be a missile presided over by Brahma the creator and consecrated by spells sacred to Brahma, the creator, Hanuma then recollected a boon got by Lord Brahma, the grand father of the entire creation.

न मेऽस्त्रबन्धस्य च शक्तिरस्ति ।
मिमोक्षणे लोकगुरोः प्रभावात् ।
इत्येव मत्वा विहितोऽस्त्रबन्धो ।
मयात्मयोनेरनुवर्तितव्यः ।। ५-४८-४१

मे	=	to me	नास्ति	=	there is no	शक्तिः	=	capacity
विमोक्षणे	=	to liberate	अस्त्रबन्धस्य	=	of this bondage of the missile	प्रभावात्	=	due to the power
लोकगुरोः	=	of Brahma the father of the world	इत्वेन	=	thus	मत्वा	=	knowing
अस्त्रबन्धः	=	the bondage through the missile	आत्म योनेः	=	presided over by Brahma the self born creator	विहतः	=	imposed by the enemy
अनुवर्तितव्यः	=	(it) must be obeyed	मया	=	by me.			

'I have no capacity to liberate from the bondage of the missile due to the power of Brahma the father of the world. Thus knowing the bondage, through the missile presided over by Brahma the self-born creator imposed by the enemy, it must be obeyed by me.'

स वीर्यमस्त्रस्य कपिर्विचार्य ।
पितामहानुग्रहमात्मनश्च ।
विमोक्षशक्तिम् परिचिन्तयित्वा ।
पितामहाज्ञामनुवर्तते स्म ।। ५-४८-४२

विचार्य	=	thinking	वीर्यम्	=	of the potency	अस्त्रस्य	=	of the missile
पितामह अनुग्रहम्च	=	and the grace of Brahma the grand-father of the entire creation enjoyed	आत्मनः	=	by him	परिचिन्तयित्वा	=	and thinking
विमोक्षशक्तिम्	=	about his capacity to liberate from it (which was going to alight on him after a while)	सः कपिः	=	that Hanuma	अनुवर्ततेस्म	=	obeyed
पितामहाज्ञाम्	=	the command of Brahma the grand-father of the entire creation.						

Thinking of the potency of the missile and the grace of Brahma, the grandfather of the entire creation enjoyed by him, and thinking about his capacity to liberate from it (which was going to alight on him after a while) that Hanuma obeyed the command of Brahma the grand father of the entire creation.

अस्त्रेणापि हि बद्धस्य भयम् मम न जायते ।
पितामहम् हेन्द्राभ्याम् रक्षितस्यानिलेन च ।। ५-४८-४३

मे	=	to me	रक्षितस्य	=	being protected	पितामह महेन्द्राभ्याम्	=	by Brahma Indra
अनिलेनच	=	and the wind-god	भयम्	=	a fear	नजायते	=	does not arise
बद्धस्यापि	=	eventhough fastened	अस्त्रेण	=	by the missile.			

'Since I am being protected by Brahma, Indra and the wind-god, I do not have fear, eventhough I am fastened by the missile.'

ग्रहणे चापि रक्षोभिर्महन्मे गुणदर्शनम् ।
राक्षसेन्द्रेण सम्वादस्तस्माद्गृह्णन्तु माम् परे ।। ५-४८-४४

मे	=	to me	ग्रहणेचापि	=	even if captured	रक्षोभिः	=	by the demons
महत् गुणदर्शनन्	=	there will be a great advantage being foreseen	सम्वादः	=	there will be a dialogue	राक्षसेन्द्रेण	=	with Ravana
तस्मात्	=	therefore	परे	=	(let) the enemies	गृह्णन्तु	=	capture
माम्	=	me.						

'Even if I were captured by the demons, a great advantage is foreseen. There will be a dialogue with Ravana. Therefore, let the enemies capture me.'

स निश्चितार्थः परवीरहन्ता ।
समीक्ष्यकारी विनिवृत्तचेष्टः ।
परैः प्रसह्याभिगतैर्निगृह्य ।
ननाद तैस्तैः परिभर्त्स्यमानः ।। ५-४८-४५

सः	=	that Hanuma	परवीरहन्ता	=	the destroyer of his enemies	समीष्य कारी	=	and who acted after fully considering the pros and cons
निश्चितार्थः	=	ascertained his objective	विनिवृत्तचेष्टः	=	and stayed motionless	अभिगतैः	=	approached
निगृह्य	=	and captured	प्रसह्य	=	forcibly	परैः तैःतैः	=	by different enemies
परिभर्तस्यमानः	=	and frightened by them	ननाद	=	he made a loud scream.			

That Hanuma, the destroyer of enemies and who acted after fully considering the pros and cons, ascertained his objective and stayed motionless. Approached and captured forcibly by the enemies as also frightened by them, he made a loud scream.

ततस्तम् राक्षसा दृष्ट्वा निर्विचेष्टमरिंदमम् ।
बबन्धुः शणवल्कैश्च द्रुमचीरैश्च सम्हतैः ।। ५-४८-४६

दृष्ट्वा	=	seeing	ताम्	=	that Hanuma	अरिम्दमम्	=	the destroyer of enemies
निर्विचेष्टम्	=	falling motionless	रक्षसाः	=	the demons	ततह्	=	then
बबन्धुः	=	tied (him)	सम्हतैः शणवल्कैश्च	=	with plaited chords of hemp	द्रुमचीरैश्च	=	and bark of trees.

Seeing that Hanuma, the destroyer of enemies falling motionless, the demons then tied him with plaited chords of hemp and bark of trees.

स रोचयामास परैश्च बन्धनम् ।
प्रश्य वीरैरभिनिग्रहम् च ।
कौरूहलान्माम् यदि राक्षसेन्द्रो ।
द्रष्टो व्यवस्येदिति निश्चितार्थः ।। ५-४८-४७

सः	=	Hanuma	रोचयामास	=	approved prasahya	=	of being forcibly	
बन्धनम्	=	bound	परैः	=	by the enemies	अभिनिग्रहन्च्ग	=	and reviled by them
इति निश्चितार्थः	=	with an assured feeling that	राक्षसेन्द्रः	=	Ravana	व्यवस्येद्यदि	=	might make an effort
द्रष्टुम्	=	to see	माम्	=	me	कन्तूहलात्	=	by curiosity.

Hanuma approved of being forcibly bound and reviled by the enemies, with an assured feeling that Ravana was curious as he was, to see him.

स बद्धस्तेन वल्केन विमुक्तोऽस्त्रेण वीर्यवान् ।
अस्त्रबन्धः स चान्यम् हि न बन्धमनुवर्तते ।। ५-४८-४८

सः वीर्यवान्	=	that powerful Hanuma	बद्धः	=	tied	तेन वल्केन	=	with those chords of hemp and bark
विमुक्तः	=	was relieved	अस्त्रेण	=	of the missile	सः अस्त्रबन्धः	=	(since) the bondage of that missile
नानुवर्तते हि	=	does not indeed coexist	अन्यम् बन्धम्	=	with another bondage.			

That powerful Hanuma, tied with those chords of hemp and bark, was relieved of the missile, since the bondage of that missile does not indeed coexist with another bondage.

अथेन्द्रजित्तु द्रुमचीरबद्धम् ।
विचार्य वीरः कपिसत्तमम् तम् ।
विमुक्तमस्त्रेण जगाम चिन्ताम् ।
नान्येन बद्धो ह्यनुवर्ततेऽस्त्रम् ।। ५-४८-४९

विचार्य	=	conceiving	तम्	=	that	कपिसत्तमम्	=	Hanuma the foremost among the monkeys
द्रुमचीरबद्धम्	=	bound with the bark of trees	विमुक्तम्	=	as having been relieved	अस्त्रेण	=	of the missile
वीरः	=	the heroic	इन्द्रजित्तु	=	Indrajit on his part	अथ	=	then
जगाम	=	got hold of	चिन्ताम्	=	a thought (as follows)	बद्धः	=	a person tied

अन्येन	=	with other means	नानुवर्तते हि	=	cannot indeed be obliged	अस्त्रम्	=	by the missile.

Conceiving that Hanuma the foremost among the monkeys, bound with the bark of trees, as having been relieved of the missile, the heroic Indrajit, on his part, then became thoughtful as follows: 'A person tied with other means cannot indeed be bound again by the missile.'

अहो महत्कर्म कृतम् निरर्थकम् ।
न राक्षसैर्मन्त्रगतिर्विमृष्टा ।
पुनश मन्त्रे विहतेऽस्त्रमन्य ।
त्प्रवर्तते संशयिताः स्म सर्वे ।। ५-४८-५०

अहो	=	alas!	महत्	=	a great	कर्म	=	exploit
कृतम्	=	as been made	निरर्थकम्	=	futile	मन्त्रगतिः	=	the scope of the mystic formula
न विमृष्टा	=	has not been considered	राक्षसैः	=	by the demons	मन्त्रे	=	once the spell
विहते	=	has been made ineffective	अन्यत्	=	another	अस्त्रम्	=	missile
न प्रवर्तते	=	cannot be operative	सर्वे	=	all of us	स्म	=	became
सम्शयिताह्	=	jeopardised.						

'Alas! My great exploit has been rendered futile. The scope of the mystic formula has not been considered by the demons. Once the spell has been made ineffective, another missile cannot be operative. All of us became jeopardized.'

अस्त्रेण हनुमान् मुक्तो नात्मानमवबुध्यत ।
कृष्यमाणस्तु रक्षोभिस्तैश्च बन्धैर्निपीडितः ।। ५-४८-५१

हनुमान्	=	Hanuma	मुक्तः	=	liberated	अस्त्रेण	=	by the missile
कृष्य माणस्तु	=	being dragged away	रक्षोभिः	=	by the demons	निपीडितः	=	and afflicted
बन्धैः	=	by the ties of ropes	न अवबुध्यत	=	could not perceive	आत्मानम्	=	his own liberated from the missile.

Hanuma, liberated from the missile being dragged away by the demons and afflicted by the ties of ropes, could not realize that he was liberated from the missile.

हन्यमानस्ततः क्रूरै राक्षसैः काष्ठमुष्टिभिः ।
समीपे राक्षसेन्द्रस्य प्राकृष्यत स वानरः ।। ५-४८-५२

ततः	=	then	सः वानरः	=	that Hanuma	हन्यमानः	=	being beaten
काष्ठ मुष्टिभिः	=	with sticks and fists	क्रूरैः राक्षसैः	=	by the cruel demon	प्राकृष्यत	=	was dragged
समीपम्	=	to the vicinity	राक्षसेन्द्रस्य	=	of Ravana.			

That Hanuma, then being beaten with sticks and fists by the cruel demons, was dragged to the vicinity of Ravana.

अथेन्द्रजित्तम् प्रसमीक्ष्य मुक्त ।
मस्त्रेण बद्धम् द्रुमचीरसूत्रैः ।
व्यदर्शयत्तत्र महाबलम् तम् ।
हरिप्रवीरम् सगणाय राज्ञे ।। ५-४८-५३

अथ	=	then	प्रसमीक्ष्य	=	considering	तम्	=	that Hanuma
बद्धम्	=	tied	द्रुमचीर सूत्रैः	=	with barks of trees and ropes	मुक्तम्	=	(but liberated
अस्त्रेण	=	by the missile	इन्द्रजित्	=	Indrajit	अथ	=	thereupon
व्यदर्शयत्	=	showed	तम् महाबलम्	=	that mighty	हरिप्रवीरम्	=	jewel among the monkeys
राज्ञे	=	to the king	तत्र	=	there	सगणाय	=	along with a body of his attendants.

Then, recognizing that Hanuma, tied with barks of trees and ropes, but liberated by the missile, Indrajit slowed that mighty Hanuma the jewel among the monkeys, to Ravana there sitting along with a body of his attendants.

तम् मत्तमिव मातङ्गम् बद्धम् कपिवरोत्तमम् ।
राक्षसा राक्षसेन्द्राय रावणाय न्यवेदयन् ।। ५-४८-५४

राक्षसाः	=	the demon	न्यवेदयन्	=	showed	राक्षसेन्द्राय रावणाय	=	to Ravana the king of demons
तम् बद्धम्	=	that captured Hanuma	कपिवरोत्तमम्	=	the jewel among the foremost of monkeys	मत्तम् मातङ्गमिव	=	who was like an elephant in rut.

The demons showed to Ravana, the king of demons that captured Hanuma, the jewel among the foremost of monkeys who looked like an elephant in rut.

कोऽयम् कस्य कुतो वात्र किम् कार्यम् को व्यपाश्रयः ।
इति राक्षसवीराणाम् तत्र सम्ज्ञिरे कथेः ।। ५-४८-५५

राक्षसवीराणाम्	=	from the heroic demons	सजज्ञिरे	=	were generated	तत्र	=	there
इति	=	(as follows)	कः	=	who	अयम्	=	is this being
कस्य	=	whose servant is he?	किम्	=	what	कार्यम्	=	is his pursuit?
कः	=	who	व्यपाश्रयः	=	is his ally?.			

So went round the following conversations from the heroic demons there: 'Who is this being? Whose savant is he? Where has he come from? What is his pursuit? Who is his alley?'

हन्यताम् दह्यताम् वापि भक्ष्यतामिति चापरे ।
राक्षसास्तत्र सम्क्रुद्धाः परस्परमथाब्रुवन् ।। ५-४८-५६

अथ	=	thereafter	अपरे	=	some	राक्षसाः	=	demons
सम्क्रुद्धाः	=	highly enraged	अब्रुवत्	=	said	परस्परम्	=	to one another
इति	=	as follows	हन्यताम्	=	let this monkey be killed	दह्यताम्चापि	=	even roasted (alive)
भक्ष्यताम्	=	and devoured.						

Thereafter, some demons, highly enraged, said to one another as follows: 'Let this monkey be killed, even roasted alive and devoured.'

अत्तित्य मार्गम् सहसा महात्मा ।
स तत्र रक्षोधिपपादमूले ।
ददर्श राज्ञः परिचारवृद्धान् ।
गृहम् महारत्नविभूषितम् च ।। ५-४८-५७

अतीत्य	=	after crossing over	मार्गम्	=	the path	सहसा	=	swiftly
सः महात्मा	=	that high-souled Hanuma	ददर्श	=	saw	तत्र	=	there
गृहम्	=	the palace	राज्ञः	=	of Ravana	महारत्न विभूषितम्	=	decorated with highly precious stones
परिचार वृद्धान्	=	and his elderly attendants	रक्षोधिप पादमूले	=	at the feet of Ravana.			

After crossing over the path swiftly, the high-souled Hanuma saw there the palace of Ravana, decorated with highly precious stones and his elderly attendants sitting at the feet of Ravana.

स ददर्श महातेजा रावणः कपिसत्तमम् ।
रक्षोभिर्विकृताकारैः कृष्यमाणमितस्ततः ।। ५-४८-५८

सः रावणः	=	that Ravana	महातेजाः	=	with a highly excited energy	ददर्श	=	saw
कपिसत्तमम्	=	Hanuma the foremost of monkeys	कृष्य माणम्	=	being dragged	इतस्ततः	=	hitter and thither
रक्षोभिः	=	by demonsl	विकृताकारैः	=	of ugly countenance.			

That Ravana, who was endowed with an extraordinary energy, saw Hanuma the foremost of monkeys, being dragged hither and thither by demons of ugly countenance.

राक्षसाधिपतिम् चापि ददर्श कपिसत्तमः ।
तेजोबलसमायुक्तम् तपन्त मिव भास्करम् ।। ५-४८-५९

कपिसत्तमः च	=	Hanuma the jewel among monkeys too	ददर्श	=	saw	राक्षसाधिपतुम्	=	Ravana the king of demons
तेजोबल समायुक्तम्	=	charged with luster and strength	तपन्तम्	=	blazing	भास्करम् इव	=	like the sun.

Hanuma the jewel among the monkeys also saw Ravana the king of demons, charged with luster and strength and blazing like the sun.

स रोषसम्वर्तितताम्रदृष्टि ।
र्दशाननस्तम् कपिमन्ववेक्ष्य ।
अथोपविष्टान् कुलशीलवृद्धन् ।
समादिशत्तम् प्रति मन्त्रिमुख्यान् ।। ५-४८-६०

सः दशाननः	=	that Ravana	रोषसम्वर्तित ताम्रदृष्टिः	=	rolling his red-hot eyes with rage	अन्वक्ष्य	=	by seeing
तम् कपिम्	=	that Hanuma	अथ	=	and thereafter	मन्त्रि मुख्यान	=	important ministers
कुलशील वृद्धान्	=	who were elder by clan and character	उपविष्टान्	=	sitting there	समादिशत्	=	ordered (to know)
तम् प्रति	=	about that Hanuma.						

That Ravana, rolling his red-hot eyes with rage by seeing that Hanuma and thereafter seeing his important ministers who were elder to his by clan and character sitting there, ordered them to interrogate Hanuma.

यथाक्रमम् तैः स कपिर्विपृष्टः ।
कार्यार्थमर्थस्य च मूलमादौ ।
निवेदयामास हरीश्वरस्य ।
दूतः सकाशादहमागतोऽस्मि ।। ५-४८-६१

विपृष्टः	=	questioned	यथाक्रमम्	=	as per order	तैः	=	by those ministers
कार्यार्थम्	=	about the purpose of his operation	मूलम्	=	and the source	अर्थस्य	=	of his act
सः कपिः	=	that Hanuma	निवेदयामास	=	informed	अदौ	=	at the outset
आगतः अस्मि	=	'I came	दूतः हरीश्वरस्य सकाशात्	=	from the presence of Sugreeva.			

Questioned, as per order, by those ministers as to the purpose of his operation and the motive of his act, that Hanuma at the outset informed, 'I came from Sugreeva as an envoy.'

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे अष्टचत्वारिंशः सर्गः ।।

Thus completes 48th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

49 Sarga - एकोनपञ्चाशः सर्ग

Hanuma Sees Well-Adorned Ravana

Introduction -

Hanuma sees well-adorned Ravana, who is seated on a well-decorated throne of crystal. He is surrounded by four ministers viz., Durdhara, Prahasta, Mahaparshva and Nikumbha. Surprised to behold the splendor and glory of Ravana, Hanuma believes that he could even rule heaven along with Indra, but for his gross unrighteousness, which pulled him down.

ततः स कर्मणा तस्य विस्मितो भीम विक्रमः ।
हनुमान् रोष ताम्र अक्षो रक्षो अधिपम् अवैक्षत ।। ५-४९-१

ततः	=	then	सः हनुमन्	=	that Hanuma	भीम विक्रमः	=	with a terrific prowess
क्रोध ताम्राक्षः	=	was enraged and with his red-hot eyes	अवैक्षत	=	saw	रक्षोधिपम्	=	that Ravana
विस्मितः	=	was surprised	तेन तस्य	=	by that Indrait's	कर्मणा	=	deed.

Then, Hanuma with a terrific prowess, was enraged (at his capture and his being dragged) and saw Ravana with his red hot eyes. He was surprised by that deed of Indrajit.

भ्राजमानम् महाअर्हेण कान्चनेन विराजता ।
मुक्ता जाल आवृतेन अथ मुकुटेन महाद्युतिम् ।। ५-४९-२

रूअवन महाद्युतिम्	=	was endowed with a great splendor	भ्राजमानम्	=	and shone	विराजता	=	with a glittering
महार्हेण	=	and precious	मकुटेन	=	diadem	काञ्चनेन	=	of gold
अथ	=	and	मुक्ता जालावृतेन	=	encircled with strings of pearls.			

Ravana was endowed with a great splendor and shone with a glittering and precious diadem of gold as also encircled with strings of pearls.

वज्र सम्योग सम्युक्तैः महाअर्ह मणि विग्रहैः ।
हैमैः आभरणैः चित्रैः मनसा इव प्रकल्पितैः ।। ५-४९-३

चित्रैः हैमैः आभरणैः	=	with bright-coloured gold ornaments	वज्र सम्योग युक्तैः	=	inlaid with diamonds	महार्ह मणि विग्रहैः	=	and decorated with worthy gems
प्रकल्पितैरिव	=	which appeared as though prepared with the mind.						

That Ravana was adorned with bright-coloured gold ornaments, inlaid with diamonds and decorated with worthy gems, which appeared as though they were prepared with the mind.

महार्ह क्षौम सम्वीतम् रक्त चन्दन रूषितम् ।
स्वनुलिप्तम् विचित्राभिः विविधभिः च भक्तिभिः ।। ५-४९-४

महार्ह क्षौम सम्वीतम्	=	was attired in very costly silk	रक्तचन्दनरूषितम्	=	and smeared with red sandal-paste	स्वनुलिप्तम्	=	and well-painted
विविधाभिश्च	=	with various	विचित्राभिः	=	brightly coloured	भक्तिभिः	=	designs.

Ravana was attired in very costly silk and his body was smeared with red-sandal paste and well painted with various brightly coloured designs.

विपुलैः दर्शनीयैः च रक्ष अक्षैः भीम दर्शनैः ।
दीप्त तीक्ष्ण महादम्ष्ट्रैः प्रलम्ब दशनच् चदैः ।। ५-४९-५

शिरोभिः दशभिः वीरम् भ्राजमानम् महाओजसम् ।
नाना व्याल समाकीर्णैः शिखरैः इव मन्दरम् ।। ५-४९-६

लोकेद् विचित्रम्	=	strange	दशभिः शिरोभिः	=	with his ten heads	भीमदर्शनैः	=	with terrible looking
दर्शनीयैः	=	yet good-looking	रक्ताक्षैः	=	red eyes	दीप्त तीक्ष्ण महादम्ष्ट्रैः	=	with brilliant sharp enormous teeth
प्रलम्ब दशनह्छदैः	=	and protruding lips	वीरम्	=	a daring demon	महौजसम्	=	endowed with extraordinary vigour
भ्राजमानम्	=	shining brightly	मन्दरम् इव	=	as Mount Mandra	शिखरैः	=	with its peaks
नाना व्याळसमाकीर्णैः	=	and infested with snakes of different varieties.						

Ravana looked strange with his ten heads, having terrible-looking yet good-looking pair of red eyes each, with brilliant sharp enormous teeth and protruding lips, like a daring demon endowed with extra ordinary vigour, shining brightly as Mount Mandara with its peaks and infested with snakes of different varieties.

नील अञ्जन चय प्रख्यम् हारेण उरसि राजता ।
पूर्ण चन्द्र आभ वक्त्रेण सबलाकम् इव अम्बुदम् ।। ५-४९-७

रूअवन राजता	=	was shining	हारेण	=	with a pearl necklace	उरसि	=	on his bosom
नीलाङनचयप्रख्यम्		looking like a mass of blue antimony	पूर्णचन्द्राभवक्त्रेण	=	but with his countenance shining like the full moon	अम्बुदमिव	=	and appearing like a cloud
सबालार्कम्	=	illumined by the rising sun.						

Ravana was having a pearl necklace casting its splendor on his bosom. He was looking like a mass of blue antimony, but with his countenance shining like the full moon and appearing like a cloud illumined by the rising sun.

बाहुभिः बद्ध केयूरैः चन्दन उत्तम रूषितैः ।
भ्राजमान अन्गदैः पीनैः पन्च शीर्षैः इव उरगैः ।। ५-४९-८

बाहुभिः	=	Ravana was distinguished by (twenty) arms	बद्ध केयूरैः	=	adorned with bracelets	चन्दनोत्तम रूषितैः	=	smeared with excellent sandal-paste
भ्राजमान अङ्गदैः	=	and decked with shining Angadas another type of bracelets	पीनैः पण्चशीर्षैः उरगैरिव	=	and looking like large five-hooded serpents			

Ravana was distinguished by (twenty) arms, adorned with bracelets, smeared with excellent sandal-paste and decked with shining Angadas another variety of bracelets and looking like large five-hooded serpents.

महति स्फाटिके चित्रे रत्न सम्योग संस्कृते ।
उत्तम आस्तरण आस्तीर्णे उपविष्टम् वर आसने ।। ५-४९-९

सूपविष्टम्	=	(Ravana) was comfortably seated	महति	=	on a big	वरासने	=	excellent throne
स्फाटिके	=	of crystal	चित्रे	=	rendered picturesque	रत्न सम्योग सम्स्कृते	=	by being embedded with jewels
उत्त्मास्तरण अस्तीर्णे	=	and overspread with an exquisite covering.						

He was comfortably seated on a big excellent throne of crystal, rendered picturesque by being embedded with jewels and overspread with an exquisite covering.

अलम्कृताभिः अत्यर्थम् प्रमदाभिः समन्ततः ।
वाल व्यजन हस्ताभिः आरात् समुपसेवितम् ।। ५-४९-१०

समुपसेवितम्	=	He was duly waited upon	आरात्	=	at close quarters	समन्ततः	=	on all sides
प्रमदाभिः	=	by young ladies	अत्यर्थम् अलन्कृताभिः	=	well adorned	वालवजनहस्ताभिः	=	with whisks in their hands.

He was duly waited upon at close quarters on all sides by young ladies, well-adorned and with whisks in their hands.

दुर्धरेण प्रहस्तेन महापार्श्वेन रक्षसा ।
मन्त्रिभिः मन्त्र तत्त्वज्ञैः निकुम्भेन च मन्त्रिणा ।। ५-४९-११

उप उपविष्टम् रक्षोभिः चतुर्भिः बल दर्पितैः ।
कृत्स्नैः परिवृतम् लोकम् चतुर्भिः इव सागरैः ।। ५-४९-१२

अलगर्वितम्	=	He was proud of his might	चतुर्भिः रक्षोभिः	=	and had four counselors	उपोपविष्टम्	=	sitting nearby
रक्षोभिः	=	all belonging to the demoniacal race	मन्त्रतत्त्वज्ञैः	=	who knew the secret of good counsel	दुर्धरेण	=	namely Durdhara
प्रहस्तेन	=	Prahasta	महापर्श्वेन	=	Mahaparshva	रक्षसा	=	the demons
मण्त्रिणा	=	and the counselor	निकुम्भेन	=	Nikumbha	कृत्स्नम् लोक इव	=	and looked like the entire terrestrial globe
परिवृतम्	=	enclosed	चतुर्भिः सागरैः	=	by four oceans.			

He was proud of his might and had four counselors sitting nearby, all belonging to the demonical race and who knew the secret of good counsel, viz. Durdhara, Prahasta, Mahaparshva the demon and the counselor Nikumbha and looked like the entire terrestrial globe enclosed by four oceans.

मन्त्रिभिः मन्त्र तत्त्वज्ञैः अन्यैः च शुभ बुद्धिभिः ।
अश्वास्यमानम् सचिवैः सुरैः इव सुर ईश्वरम् ।। ५-४९-१३

आश्वास्यमानम्	=	He was being reassured	मन्त्रिभिः	=	by counselors	मन्त्रतत्त्वज्ञैः	=	knowing the secret of good counsel
अन्यैः	=	and other	रक्षोभिः	=	demons	शुभबुद्धिभिः	=	with
रक्षोभिः	=	demons	शुभबुद्धिभिः	=	with auspicious minds	सुरेश्वनम् इव	=	as Indra the lord of celestials
इस् रेस्सुरेद् स्त्रैः	=	by celestials.						

He was being reassured by counselors knowing the secret of good counsel and other demons with auspicious minds, as Indra the lord of celestials is reassured by celestials.

अपश्यत् राक्षस पतिम् हनूमान् अतितेजसम् ।
विष्ठितम् मेरु शिखरे सतोयम् इव तोयदम् ।। ५-४९-१४

हनुमन्	=	Hanuma	अपश्यत्	=	saw	राक्षसपतिम्	=	Ravana
अति तेजसम्	=	with a great splendor	विष्ठितम्	=	being present (on the throne) सतोयम् तोयदम् इव	=		like a rainy cloud
मेरुशिकारे	=	on the peak of Mount Meru.						

Hanuma saw Ravana with a great splendor, sitting on the throne, looking like a rainy cloud on the peak of Mount Meru.

स तैः सम्पीड्यमानो अपि रक्षोभिः भीम विक्रमैः ।
विस्मयम् परमम् गत्वा रक्षो अधिपम् अवैक्षत ।। ५-४९-१५

सम्पीड्यमानोऽपि	=	though tortured	रक्षोभिः	=	by the demons	सः	=	that Hanuman
भीमविक्रमैः	=	of terrific prowess	गत्वा	=	undergoing terrific prowess	गत्वा	=	undergoing
परमम्	=	a great	विस्मयम्	=	surprise	अवैक्षत	=	looked attentively
रक्षोधिपम्	=	at Ravana.						

Though tortured by the demons that Hanuma, of terrific prowess, experiencing a great surprise, looked attentively at Ravana.

भ्राजमानम् ततो दृष्ट्वा हनुमान् राक्षस ईश्वरम् ।
मनसा चिन्तयामास तेजसा तस्य मोहितः ।। ५-४९-१६

ततः	=	thereupon	दृष्ट्वा	=	seeing	भ्राजमानम्	=	the glittering
राक्षसेश्वरम्	=	king of demons	हनुमन्	=	Hanuma	मोहितः	=	was bewildered
तस्य	=	by his	तेजसा	=	splendor	चिन्तयामास	=	thought
मनसा	=	in his mind (as follows):						

Seeing the glittering Ravana, the king of demons, Hanuma was bewildered by his splendor and thought in his mind as follows:

अहो रूपम् अहो धैर्यम् अहो सत्त्वम् अहो द्युतिः ।
अहो राक्षस राजस्य सर्व लक्षण युक्तता ।। ५-४९-१७

अहो रूपम्	=	what figure	अहो धैर्यम्	=	what courage	अहो सत्त्वम्	=	what strength
अहो द्युतिः	=	what splendor	अहो सर्वलक्षण युक्ता	=	and what bestowal of all auspicious marks	अहो राक्षसराजस्य	=	alas this king of demons has.

'What figure, what courage, what strength, what splendor and what amalgam of auspicious marks, alas, this king of demons has!'

यदि अधर्मो न बलवान् स्यात् अयम् राक्षस ईश्वरः ।
स्यात् अयम् सुर लोकस्य सशक्रस्य अपि रक्षिता ।। ५-४९-१८

यदि अयम् राक्षसेश्वरः	=	(had) this lord of demons	न स्याद्	=	not perhaps	बलवान्	=	strong
अधर्मः	=	in unrighteousness	स्यात्	=	he would have been	रक्सिता	=	a protector

सुरलोकस्यापि	= of even the world of celestials	सशक्रस्य	= including Indra the Lord of celestials.		

'Had this lord of demons perhaps not strong in unrighteousness, he would have been a protector of even the world of celestials together with Indra the lord of celestials.'

अस्य क्रूरैर्नृशम् सैश्च कर्मभिर्लोककुत्सितैः ।
सर्वे बिभ्यति खल्वस्माल्लोकाः सामरदानवाः ।। ५-४९-१९
अयम् ह्युत्सहृते क्रुद्धः कर्तुमेकार्णवम् जगत् ।

अस्य कर्मभिः	= by his acts	क्रूरः	= cruel	नृशम्सैश्च	= and violent
लोककुत्सितैः	= despised by the world	सर्वे लोकाः	= all people	समर दानवाः	= including gods and demons
बिभ्यति हि	= indeed remain frightened	अस्मात्	= of him	अयम्	= he
क्रुद्धः	= if enraged	उत्सहते हि	= is indeed capable	कर्तुम्	= to turn
जगत्	= the world	एकार्णवन्	= into a single ocean.		

'By his cruel and violent acts despised by the world, all people including gods and demons indeed remain frightened of him. If enraged he is indeed capable to turn the entire world into a single ocean.'

इति चिन्ताम् बहु विधाम् अकरोन् मतिमान् कपिः ।
दृष्ट्वा राक्षस राजस्य प्रभावम् अमित ओजसः ।। ५-४९-२०

दृष्ट्वा	= seeing	प्रभावम्	= the power	राक्षसराजस्य	= of Ravana the king of demons
अमितोन्जसः	= who had an unlimited vigour	मतिमान्	= the intelligent	हरिः	= Hanuma
अकरोत्	= formed	बहुविधाम्	= many kinds	चिन्ताम्	= of thought
इति	= in this way.				

Seeing the power of Ravana the king of demons, who possessed an unlimited vigour, the intelligent Hanuma formulated many kinds of thoughts in this way.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे एकोनपञ्चाशः सर्गः ।।

Thus completes 39th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

50 Sarga 50 - पञ्चाशः सर्ग

Hanuma Declares Himself To Be A Messenger Of

Introduction -

As instructed by Ravana, Prahasta his chief minister inquires of Hanuma as to who he was and also his motive in destroying the pleasure-garden as also killing the demons. In reply, Hanuma says that he destroyed the pleasure-garden in order that he might be taken captive and dragged to the presence of Ravana, whom he was eager to see and was forced in self-defense to kill those who stood in his way. Finally, he declares himself to be a messenger of Raama and adds that, though he was incapable of being bound by a missile presided over by Brahma, he surrendered to it only in order to see Ravana in person.

तम् उद्वीक्ष्य महाबाहुः पिन्ग अक्षम् पुरतः स्थितम् ।
रोषेण महता आविष्टो रावणो लोक रावणः ।। ५-५०-१
स राजा रोष ताम्र अक्षः प्रहस्तम् मन्त्रि सत्तमम् ।

सः रावणः	=	That Ravana	महाबाहुः	=	the long armed	लोकरावणः	=	who causes the people to cry
उद्वीक्ष्य	=	looking up	तम् पिङ्गाक्षम्	=	at that mokey	स्थितम्	=	standing
पुरतः	=	in front of him	महता कोपेन आविष्टह्	=	affected with violent anger	शङ्काहृत्मा	=	with his mind seized with suspicion
दध्यौ	=	speenlated	कपीन्द्रम्	=	about Hanuma the for-most of monkeys	आवृतम्	=	who was invested
तेजसा	=	with splendour.						

That Ravana, the long-armed, who caused people to cry, looking up at that monkey standing in front of him, was affected with violent anger, having his mind seized with suspicion, speculated (as follows) about Hanuma, the jewel among the monkeys, who was invested with splendour.

किमेष भगवान्नन्दी भवेत्साक्षादिहागतः ।। ५-५०-२
येन शप्तोऽस्मि कैलासे मया संचालिते पुरा ।
सोऽयम् वानरमूर्तिः स्यात्किंस्विद्बाणो महासुरः ।। ५-५०-३

कैलासे	=	(when) Mount Kailasa	सम्चालिते	=	was moved	मया	=	by me
किम् भवेत्	=	whether (he is)	साक्षात्	=	actually	भगवान्	=	the divine
नन्दी	=	bull	आगतः	=	who came	इह	=	here
येन	=	and by whom	शप्तः अस्मिन्	=	I was cursed	पुरा	=	long ago
सः अयम्	=	or he	स्यात् किम् स्वित्	=	in whether	महासुरः बाणः	=	the great demon named Bana

वानर मूर्तिः	=	in the form of a monkey.

'When Mount Kailasa was moved by me, is it the same Nandi the divine bull (attendant of Siva) which cursed me long ago and came here now in this form or whether he is Bana the great demon (son of Bali) came here in the form of a monkey.'

स राजा रोषताम्राक्षः प्रहस्तम् मन्त्रिसत्तमम् ।
काल युक्तम् उवाच इदम् वचो विपुलम् अर्थवत् ।। ५-५०-४

सः राजा	=	that king	रोष ताम् राक्षः	=	enraged with red-hot eyes	उवाच	=	spoke
इदम् वचः	=	these words	कालवत्	=	connected with that time	अर्थवत्	=	meaningful
अविपुलम्	=	and concise	प्रहस्तम्	=	to Prahasta	मन्त्रिसत्तामम्	=	his chief of ministers.

That king Ravana, becoming enraged with red hot eyes, spoke the following concise and meaningful words relevant to that occasion, to Prahasta, his chief of ministers.

दुरात्मा पृच्छ्यताम् एष कुतः किम् वा अस्य कारणम् ।
वन भन्गे च को अस्य अर्थो राक्षसीनाम् च तर्जने ।। ५-५०-५

पृच्छ्यताम् एषः दुरात्मा	=	let this wicked one be asked	कुतः	=	from where did he come	किम् काणम्	=	for what reason
अत्र	=	at this place	कः अर्थः	=	and for what purpose	अस्य	=	for him
तर्जने	=	to frighten	राक्षसीनाम्	=	the female-demons	वन भण्गेच	=	in destroying the garden.

'Ask this wicked monkey from where did he come, for what reason did he come to this place and for what purpose did he frighten the female-demons in destroying our garden.'

मत्पुरीमप्रधृष्याम् वागमने किं प्रयोजनम् ।
आयोधने वाकिं कार्यम् पृच्छ्यतामेष दुर्मतिः ।।५-५०-६

पृच्छ्यताम् एषः दुर्मतिः	=	let this evil-minded monkey be asked	किम् प्रयोजनम्	=	on what purpose	आगमने	=	in coming
मत्पुरीम्	=	to my City	अप्रधृष्याम्	=	which is invincible	किम् कार्यम्	=	and on what pursuit
आयोधनेवा	=	in doing the battle.						

'Ask this evil-minded monkey as to what really is his purpose in coming over to my invincible City and what pursuit he is doing this battle.'

रावणस्य वचः श्रुत्वा प्रहस्तो वाक्यम् अब्रवीत् ।
समाश्वसिहि भद्रम् ते न भीः कार्या त्वया कपे ।। ५-५०-७

श्रुत्वा	=	hearing	वचः	=	the words	रावणस्य	=	of Ravana
प्रहस्तः	=	Prahasta	अब्रवीत्	=	spoke	वाक्यम्	=	(the following) words (to Hanuma)
समाश्वसिहि	=	take courage!	भद्रम् ते	=	Happiness to you!	भीः न कार्या	=	not to be frightened
त्वया	=	by you!	कपे	=	O monkey.			

Hearing the words of Ravana, Prahasta spoke the following words to Hanuma, 'Take courage! Happiness to you! You need not get frightened, O monkey!'

यदि तावत् त्वम् इन्द्रेण प्रेषितो रावण आलयम् ।
तत्त्वम् आख्याहि मा ते भूत् भयम् वानर मोक्ष्यसे ।। ५-५०-८

वानर	=	O monkey!	त्वम् प्रेषितः यदि तावत्	=	If you are sent	इन्द्रेण	=	by Indra
रावणालयम्	=	to the abode of Ravana	आख्याहि	=	tell (me)	तत्त्वम्	=	the truth
मा भूत्	=	let there not be	भयम्	=	fear	ते	=	for you
मोक्ष्यसे	=	you will be released.						

'O monkey! If Indra has sent you to the abode of Ravana, tell me the truth. Do not have fear. You will be released.'

यदि वैश्रवणस्य त्वम् यमस्य वरुणस्य च ।
चारु रूपम् इदम् कृत्वा ओरवुष्टो नः पुरीमिमाम् ।। ५-५०-९
विष्णुना प्रेषितो वा अपि दूतो विजय कान्क्षिणा ।

त्वम्	=	you	प्रविष्टः	=	the one who has entered	इमम् पुरिम्	=	this city
नः	=	of ours	कृत्वा	=	assuming	इदम्	=	this
चाररूपम्	=	guise of a spy	त्वम्	=	(are) you	वैश्ऱ्वणस्य	=	belonging to Kubera the lord of riches
यमस्य	=	or belonging to Yama the god of death	वरुणस्य	=	or belonging to Varuna the Lord of the sea	प्रेषितोवापि यदि	=	or whether sent
विष्नुना	=	by Vishnu the lord of preservation	दूतः	=	as a messenger	विजयकाम्क्षिणा	=	longing for a victory?

'Are you, the one who has entered our city, assuming the guise of a spy, sent by Kubera the god of riches or by Yama the god of death or by Varuna the lord of the sea or whether sent by Vishnu the lord of preservation, as a messenger, longing for a victory?'

न हि ते वानरम् तेजो रूप मात्रम् तु वानरम् ।। ५-५०-१०
तत्त्वतः कथयस्व अद्य ततो वानर मोक्ष्यसे ।

वानर	=	O monkey!	ते	=	your	रूपमद्त्रम्तु	=	form alone
वानरम्	=	(is that of) a monkey	तेजः	=	(your) splendour	न हि	=	is not indeed
वानरम्	=	that of a monkey	अद्य	=	Now	कथयस्व	=	tell (me)
तत्त्वतः	=	actually	मोक्षसे	=	you will be released	ततः	=	thereafter.

'O monkey! Your form alone is that of a monkey. Your splendour indeed is not that of a monkey. Now, tell me the truth. Thereupon, you will be released.'

अनृतम् वदतः च अपि दुर्लभम् तव जीवितम् ।। ५-५०-११
अथवा यन् निमित्तः ते प्रवेशो रावण आलये ।

तव वदतः	=	If you tell	अनृतम्	=	a lie	जीवितम्	=	your survival
दुर्लभम्	=	will be difficult	अथवा	=	or (tell me)	यन्निमित्तम्	=	for what purpose
ते प्रवेशः	=	is your entry	रावणालये	=	into Ravana's abode.'			

'If you tell a lie, your survival will be difficult. Or else, tell me the purpose of your entry into Ravana's abode.'

एवम् उक्तो हरि वरः तदा रक्षो गण ईश्वरम् ।। ५-५०-१२
अब्रवीन् न अस्मि शक्रस्य यमस्य वरुणस्य वा ।

धनदेन न मे सख्यम् विष्णुना न अस्मि चोदितः ।। ५-५०-१३
जातिः एव मम तु एषा वानरो अहम् इह आगतः ।

एवन्	=	thus	उक्तः	=	spoken	हरिश्रेष्टः	=	Hanuma the foremost of monkeys
तदा	=	then	अब्रवीत्	=	spoke	रक्षोगणेश्वरम्	=	to Ravana the Lord of demons (as follows)
नास्मि	=	I am not (a messenger)	शक्रस्य	=	of Indra	यमस्य	=	or of Yama
वरुणस्ये	=	or of Varuna	मे	=	to me	न शख्यम्	=	there is no friendship
धनदेन	=	with Kubera the god of riches	न	=	nor	चोदितः	=	instigated
विष्णुना	=	by Vishnu	एषा	=	this	ममे एव	=	is just my
जातिः	=	form of existence	अहम्	=	I	वानरः	=	am a monkey
आगतः	=	who came	इह	=	here.			

Hearing the words of Prahasta, Hanuma spoke to Ravana the Lord of demons as follows, 'I am not a messenger of Indra or Yama or Varuna. I have no friendship with Kubera the god of riches, nor am I instigated by Vishnu. This is just my form of existence, by my very birth. I am a monkey who came here.'

दर्शने राक्षस इन्द्रस्य दुर्लभे तत् इदम् मया ।। ५-५०-१४
वनम् राक्षस राजस्य दर्शन अर्थे विनाशितम् ।

दर्शने	=	the sight	राक्षसेन्द्रस्य	=	of the king of demons	दुर्लभे	=	difficult to be obtained
तैदम्	=	Intent on that	दर्शनार्थे	=	object of sight	राक्षसराजस्य	=	of the king of demons
वनम्	=	the garden	विनाशितम्	=	was destroyed	मया	=	by me.

'The sight of Ravana the King of demons is difficult to be obtained. Intent on that object (of sight of Ravana), the garden was destroyed by me.'

ततः ते राक्षसाः प्राप्ता बलिनो युद्ध कान्क्षिणः || ५-५०-१५
रक्षण अर्थम् च देहस्य प्रतियुद्धा मया रणे ।

ते बलिनः राक्षसाः	=	those strong demons	ततः	=	then	प्राप्ताः	=	came
युद्ध काङ्क्षिणह्	=	with a desire to fight	रक्षणार्थम् तु	=	for the protection	देहस्य	=	of my body
प्रतियुद्धाः	=	they were attacked	रणे	=	in battle	मया	=	by me.

'Then, those strong demons came with a desire to fight with me. Just for protecting my body, I had to attack them in battle.'

अस्त्र पाशैः न शक्यो अहम् बद्धुम् देव असुरैः अपि || ५-५०-१६
पितामहात् एव वरो मम अपि एषो अभ्युपागतः ।

अहम्	=	I	न शक्यः	=	am incapable	बद्धुम्	=	of being bound
अस्त्रपाशैः	=	by missiles and nooses	देवासुरैरपि	=	even by celestials and demons	एषः वरः	=	this boon
अभ्युपागतः	=	came	ममापि	=	to me too	पितामहादेव	=	from Brahma only.

'I am incapable of being bound by missiles and nooses even by celestials and demons. This boon came to me also from Brahama only.'

राजानम् द्रष्टु कामेन मया अस्त्रम् अनुवर्तितम् || ५-५०-१७
विमुक्तो अहम् अस्त्रेण राक्षसैः तु अतिपीडितः ।
केवचिद्राजकार्येण सम्प्राप्तोऽस्मि तवान्तिकम् || ५-५०-१८

मया	=	by me	द्रष्टुकामेन	=	with a desire to see	राजानम्	=	you the king
अस्त्रम् अनुवर्तितम्	=	the missile was obeyed	मया	=	by me	अभिपीडितः तु	=	after being bound
राक्षसैः	=	by the demons	अहम्	=	I	विमुक्तोहि	=	was indeed released
अस्त्रेण	=	from the missile	सम्प्राप्तः अस्मि	=	I came	तव अन्तिकम्	=	to your vicinity
केनचित् राजकार्येण	=	on some king's duty.						

With a desire to see you the king, I surrendered to the missile. Soon after bound by the demons, I was indeed released from the missile. I came to your presence, prompted by some mission of Raama.'

दूतोऽहमिति विज्ञेयो राघवस्यामितौजसः ।
श्रूयताम् चापि वचनम् मम पथ्यमिदम् प्रभो ।। ५-५०-१९

अहम्	=	I	विज्ञेयः	=	am to be known	दूताः इति	=	as a messenger
राघवस्य	=	of Raama	अमितोजसः	=	possessing an unlimited splendour	प्रभो	=	O Lord of demons!
इदम्	=	let this	पथ्यम्	=	beneficial	मम वचाम्	=	word of mine
श्रूजताम् च	=	be heard (by you).						

'O, Lord of demons! Know me to be a messenger of Raama who is possessing I am unlimited splendour. I am telling you a beneficial word. Listen to it.'

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे पञ्चाशः सर्गः ।।

Thus completes 50th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

51 Sarga 51 - एकपञ्चशः सर्ग

Hanuma Narrates The Story Of Raama

Introduction -

Hanuma narrates the story of Raama, who on command from his father, went on exile to Dandaka forest along with Sita, who was later borne away by Ravana through the sky over Rishyamuka mountain. Hanuma adds that Raama, while searching for Sita at Mount Rishyamuka, happened to meet Sugreeva and made friendship with him. Hanuma also tells the story about Raama installing Sugreeva in the throne, after killing Vali and about Sugreeva promising Raama to get Sita searched. Celebrating the glory of Raama, Hanuma points out to Ravana that if he wished to survive he should give back Sita to Raama and that he should be prepared for the worst if on the other hand he refuses to do so.

तम् समीक्ष्य महासत्त्वम् सत्त्ववान् हारि सत्तमः ।
वाक्यम् अर्थवत् अव्यग्रः तम् उवाच दश आननम् ।। ५-५१-१

समीक्ष्य	=	seeing	तम्	=	that	महासत्त्वम्	=	highly energetic
दशाननम्	=	Ravana	सत्त्ववान्	=	the courageous	हरिसत्तमः	=	Hanuma
उवाच	=	spoke	तम्	=	to him	अर्थवत्	=	(the following) meaningful
वाक्यम्	=	words	अव्यग्रम्	=	coolly.			

Seeing that highly energetic Ravana, the courageous Hanuma coolly spoke to him the following meaningful words:

अहम् सुग्रीव संदेशात् इह प्राप्तः तव आलयम् ।
राक्षस इन्द्र हरि ईशः त्वाम् भ्राता कुशलम् अब्रवीत् ।। ५-५१-२

राक्षसेन्द्र	=	O king of demons!	सुग्रीव सम्देशात्	=	by the command of Sugreeva	अहम्	=	I
प्राप्तः	=	came	इह	=	here	तव आलयम्	=	to your abode
हरीशः	=	Sugreeva that Lord of monkeys	भ्राता	=	your brother	अब्रवीत्	=	enquired
त्वाम् कुशलम्	=	about your welfare.						

'O king of demons! By the command of Sugreeva, I came here to your abode. Sugreeva, the Lord of monkeys, your brother, asked me to enquire about your welfare.

भ्रातुः शृणु समादेशम् सुग्रीवस्य महात्मनः ।
धर्म अर्थ उपहितम् वाक्यम् इह च अमुत्र च क्षमम् ।। ५-५१-३

श्रुण	= here	वाक्यम्	= the words	समादेशम्	= as an advice
महात्मनः सुग्रीवस्य	= of the high-souled Sugreeva	भ्रातुः	= your brother	क्षमम्	= conducive to good
इहच	= in this world	अमुत्रच	= and in the other world	धर्मार्थोपहितम्	= as also endowed with righteousness and meaningfulness.

'Hear the righteous and meaningful words, as a following advice, of the high-souled Sugreeva, your brother, conducive to good in the world as well as in the other world.'

राजा दशरथो नाम रथ कुन्जर वाजिमान् ।
पिता इव बन्धुः लोकस्य सुर ईश्वर सम द्युतिः ।। ५-५१-४

राजा	= (there was) a king	दशरथोनाम	= named Dasaratha	रथ कुञ्जर वाजिमान्	= having chariots elephants and horses
पितेव	= like a father	लोकस्य	= to the people	सुरेश्वर समद्युतिः	= and possessing a splendour equal to that of Indra the Lord of celestials.

'There was a king named Dasaratha, having chariots, elephants and horses, like a father to the people and endowed with a splendour equal to that of Indra the lord of celestials.'

ज्येष्ठः तस्य महाबाहुः पुत्रः प्रिय करः प्रभुः ।
पितुः निदेशान् निष्क्रान्तः प्रविष्टो दण्डका वनम् ।। ५-५१-५

लक्ष्मणेन सह भ्रात्रा सीतया च अपि भार्यया ।
रामो नाम महातेजा धर्म्यम् पन्थानम् आश्रितः ।। ५-५१-६

तस्य	= his	ज्येष्ठः पुत्रः	= eldest son	रामो नाम	= named Raama
महाबाहुः	= having mighty arms	प्रियकरः	= a bestower of affection	प्रभुः	= and our lord
निदेशात्	= by the command	पितः	= of his father	अस्थितः	= abiding
धर्म्यम् पन्थानम्	= in a righteous path	निष्क्रान्तः	= went out	प्रविष्टः	= and entered
दण्डकावनम्	= a forest called Dandaka	भ्रात्रा लक्ष्मणेन	= (along with) his brother Lakshmana	भार्यया सीतया	= and with his wife Sita.

'His eldest son named Raama, having mighty arms, a bestower of affection and our lord, by the command of his father, abiding in a righteous path, went out on exile and entered a forest called Dandaka along with Lakshmana his brother and Sita his wife.'

तस्य भार्या वने नष्टा सीता पतिम् अनुव्रता ।
वैदेहस्य सुता राज्ञो जनकस्य महात्मनः ।। ५-५१-७

सीता	= Sita	तस्य भार्या	= Raama's wife	पतिम् अनुव्रता	= devoted to her husband
सुता	= and daughter	महात्मनः	= of the high-souled	राज्ञः	= king
जनकस्य	= called Janaka	वैदेहस्य	= the head of Videha kingdom	नष्टा	= got lost
वने	= in the forest.				

'Sita, wife of Raama, devoted to her husband and daughter of the high-souled king, named Janaka, the head of Videha kingdom, got lost in the forest.'

स मार्गमाणः ताम् देवीम् राज पुत्रः सह अनुजः ।
ऋश्यमूकम् अनुप्राप्तः सुग्रीवेण च सम्गतः ।। ५-५१-८

सः राजपुत्रः	= Raama that prince	सहानुजः	= along with his brother	मार्ग माणः	= searching
ताम् देवीम्	= that lady	अनुप्राप्तः	= reached	ऋष्यमूकम्	= Mount Rishyamuka
समागतः	= and met	सुग्रेवण	= Sugreeva.		

'That prince, Raama together with his brother, searching that lady, reached Mount Rishyamuka and happened to meet Sugreeva.'

तस्य तेन प्रतिज्ञातम् सीतायाः परिमार्गणम् ।
सुग्रीवस्य अपि रामेण हरि राज्यम् निवेदितम् ।। ५-५१-९

तेन	= by that Sugreeva	सीतायाः परिमार्गणम्	= looking for Sita	प्रतिज्ञातम्	= was promised
तस्य	= to that Raama	रामेण अपि	= even by Raama	हरिराज्यम्	= the kingdom of monkeys
निवेदितम्	= was announced (promised)	सुग्रीवस्य	= to Sugreeva.		

'While Sugreeva promised Raama to get Sita searched, Raama too promised to get the kingdom of monkeys to Sugreeva.'

ततः तेन मृधे हत्वा राज पुत्रेण वालिनम् ।
सुग्रीवः स्थापितो राज्ये हरि ऋक्षाणाम् गण ईश्वरः ।। ५-५१-१०

ततः	= thereafter	वालिनम्	= Vali	हत्वा	= having been killed
मृधे	= in combat	तेन राजपुत्रेण	= by Raama	सुग्रीव	= Sugreeva
स्थापितः	= was installed	राज्ये	= in the kingdom	हर्यृक्षणाम्	= of monkeys and bears
गणेश्वरः	= as a Lord of that troop.				

'Thereafter, killing Vali in a combat, Raama installed Sugreeva on the throne as a lord of that troop monkeys and bears.'

त्वया विज्ञातपूर्वश्च वाली वानरपुङ्गवः ।
रामेण निहतः संख्ये शरेणैकेन वानरः ।। ५-५१-११

वालि	=	Vali	वानरपुण्गवः	=	the foremost among monkeys	त्वया विज्ञात पूर्वश्च	=	was known to you previously
वानरः	=	that Vali	निहतः	=	was killed	रामेण	=	by Raama
एकेन शरेण	=	with a single arrow	सम्ख्ये	=	in battle.			

'You may indeed know Vali, the foremost among monkeys, previously. Raama killed that Vali with a single arrow in battle.'

स सीता मार्गणे व्यग्रः सुग्रीवः सत्य सम्गरः ।
हरीन् सम्प्रेषयामास दिशः सर्वा हरि ईश्वरः ।। ५-५१-१२

सः हरीश्वरः	=	that lord of monkeys	सुग्रीवः	=	Sugreeva	सत्य सन्गरः	=	true to his promise
व्यग्रः	=	was intent on	सीतामार्गणे	=	searching for Sita	सम्प्रेषयामास	=	and sent
हरीन्	=	his monkeys	सर्वाः	=	to all	दिशः	=	directions.

'Sugreeva, the lord of monkeys, true to his promise, was intent on searching for Sita and sent his monkeys to all directions.'

ताम् हरीणाम् सहस्राणि शतानि नियुतानि च ।
दिक्षु सर्वासु मार्गन्ते अधः च उपरि च अम्बरे ।। ५-५१-१३

सहस्राणि	=	thousands	शतानि	=	hundreds	नियुतानि	=	and lakhs
हरीणाम्	=	of monkeys	मार्गन्ते	=	are searching	ताम्	=	for her
सर्वासु दिक्षु	=	in all directions	अधश्च	=	as also below	उपरि	=	and above
अम्बरे च	=	in the sky.						

'Hundreds, thousands and lakhs of monkeys are searching for her in all quarters, as also below and above in the sky.'

वैनतेय समाः केचित् केचित् तत्र अनिल उपमाः ।
असम्ग गतयः शीघ्रा हरि वीरा महाबलाः ।। ५-५१-१४

तत्र	=	in those monkeys	केचित्	=	some	महाबलाः	=	mighty
हरिवीराः	=	virile monkeys	वैनतेय समाः	=	are like Garuda the eagle. kechit	=		some
अनिलोपमाः	=	are like wind	शीघ्राः	=	swiftly going	अस्म्गगतयः	=	with an unhindered movement.

'Among those monkeys, some mighty and virile monkeys are similar to Garuda the eagle. Some are like wind, swiftly going with an unhindered movement.'

अहम् तु हनुमान् नाम मारुतस्य औरसः सुतः ।
सीतायाः तु कृते तूर्णम् शत योजनम् आयतम् ।। ५-५१-१५
समुद्रम् लन्घयित्वा एव ताम् दिदृक्षुः इह आगतः ।

अहम् तु	=	I am however	ओरसः सुतः	=	an own son	मारुतस्य	=	of wind-god
हनुमान्नाम	=	and named as Hanuma	आगतः	=	who came	इह	=	here
लङ्घयित्वैव	=	even by crossing	तूर्णम्	=	quickly	समुद्रम्	=	the sea
शतयोजनम् आयतम्	=	which is a hundred yojanas (or eight hundred miles) wide	सीतायाः कृते	=	for the sake of Sita	दिदृक्षुः	=	and wishing to see
ताम्	=	her.						

'I am, however, an own son of wind-god and named as Hanuma. I came here even by crossing quickly the ocean, which is a hundred yojanas (or eight hundred miles) wide for the sake of Sita and wishing to see her.'

भ्रमता च मया दृष्टा गृहे ते जनकात्मजा ।। ५-५१-१६ तत् भवान् दृष्ट धर्म अर्थः तपः कृत परिग्रहः । पर दारान् महाप्राज्ञ न उपरोद्धुम् त्वम् अर्हसि ।। ५-५१-१७

मया	=	by me	भ्रमता	=	who was strolling around	जनकामजा	=	Sita
दृष्टा	=	was seen	ते गृहे	=	in your abode	भवान्	=	you
दृष्टधर्मार्थः	=	learnt about religious merit and wealth	तपः कृतपरिग्रहः	=	and performed and mastered the austerities	महाप्राज्ञ	=	O great intellectual!
तत्	=	that is why	त्वम् न अर्हसि	=	you ought not	उपरोद्धुम्	=	besiege
परदारान्	=	the wife of another.						

'While strolling around in the city of Lanka, I found Sita in your abode. You know about religious merit and wealth. You performed and mastered the austerities. That is why, you ought not besiege the wife of another, O great intellectual!'

न हि धर्म विरुद्धेषु बह्व् अपायेषु कर्मसु ।
मूल घातिषु सज्जन्ते बुद्धिमन्तो भवत् विधाः ।। ५-५१-१८

बुद्धिमन्तः	=	Intellectuals	भवद्विधाः	=	like you	न सुज्जन्ते हि	=	indeed are not engrossed
कर्मसु	=	in actions	धर्मविरुद्धेषु	=	which are antagonistic to righteousness	बह्वपायेषु	=	which are attended with many dangers
मूलघातिषु	=	and which ruin doer at the roots.						

'Intellectuals like you indeed are not engrossed in acts, which are antagonistic to righteousness, which are attended with many dangers and which even ruin the doer at the roots.'

कः च लक्ष्मण मुक्तानाम् राम कोप अनुवर्तिनाम् ।
शराणाम् अग्रतः स्थातुम् शक्तो देव असुरेष्व् अपि ।। ५-५१-१९

कः	=	who	शक्तः	=	is capable	देवासुरेष्वपि	=	even among celestials and demons
स्थातुम्	=	to stand firmly	अग्रतः	=	in front	शराणाम्	=	of arrows
लक्ष्मणमुक्तानाम्	=	discharged by	लक्ष्मण मुक्तानाम्	=	discharged by Lakshmana	राम कोपानुवर्तिनाम्	=	in the wake of the fury of Raama?

'Who is capable even among celestials and demons, to withstand the arrows discharged by Lakshmana, in the wake of the fury of Raama?

न च अपि त्रिषु लोकेषु राजन् विद्येत कश्चन ।
राघवस्य व्यलीकम् यः कृत्वा सुखम् अवाप्नुयात् ।। ५-५१-२०

राजन्	=	O king!	न विद्येत कश्चन	=	none is known	त्रिषु लोकेषु	=	in the three worlds
यः	=	who	अवाप्नुयात्	=	have gained	सुखम्	=	happiness
कृता	=	by doing	व्यळीकम्	=	harm	राघवय	=	to Raama.

'O king! No one is known in the three worlds, who have gained happiness, by doing harm to Raama.'

तत् त्रिकाल हितम् वाक्यम् धर्म्यम् अर्थ अनुबन्धि च ।
मन्यस्व नर देवाय जानकी प्रतिदीयताम् ।। ५-५१-२१

तत्	=	that is why	मन्यस्व	=	agree with	वाक्यम्	=	my words
त्रिकालहितम्	=	which are beneficial for all the three times	धर्म्यम्	=	legitimate	अर्थानुबन्धिच	=	and resulting in affluence and respectability
जानकी	=	let Sita	प्रतिदीयताम्	=	be restored	नरदेवाय	=	to Raama.

'That is why, accede to my words, which are beneficial for all the three divisions of time (viz. the past, present and future), resulting in affluence and respectability as well. Let Sita be restored to Raama.'

दृष्टा हि इयम् मया देवी लब्धम् यत् इह दुर्लभम् ।
उत्तरम् कर्म यत् शेषम् निमित्तम् तत्र राघवः ।। ५-५१-२२

मा	=	by me	इयम् देवी	=	this princess Sita	दृष्टा हि	=	has been indeed beheld
यत्	=	which	दुर्लभम्	=	is difficult to be achieved	लब्धम्	=	and which is achieved
इह	=	here	यत् कर्म	=	whichever work	शेषम्	=	remaining

उत्तरम्	=	of future consequence	निमित्तम्	=	is for	राघवः	=	Raama
तत्र	=	there (to decide)						

'I beheld Sita, the princess. The audience of Sita is difficult to be achieved and it is obtained here. It is for Raama there to decide his remaining task of future consequence.'

लक्षिता इयम् मया सीता तथा शोक परायणा ।
गृह्य याम् न अभिजानासि पन्च आस्याम् इव पन्नगीम् ।। ५-५१-२३

गृह्य	=	capturing	याम्	=	which Sita	पञ्चास्याम् पन्नगीमिव	=	akin to a five-hooded female-serpent
नाभिजानासि	=	you are not able to recognize	इयम् सीता	=	this Sita	शोकपरायणा	=	wholly given up to sorrow
लक्षिता	=	was seen	मया	=	by me	तथा	=	in that manner.

'Capturing Sita, whom you do not recognize as a five-hooded female serpent in your abode, has been found by me in that manner, and wholly given over to sorrow.'

न इयम् जरयितुम् शक्या सासुरैः अमरैः अपि ।
विष संसृष्टम् अत्यर्थम् भुक्तम् अन्नम् इव ओजसा ।। ५-५१-२४

इयम्	=	she	न शक्या	=	is incapable	जरयितुम्	=	of being devoured
ओजसा	=	with one's might	अमरैरपि	=	even by celestials	सासुरैः	=	together with demons
अन्नमिव	=	like food	अत्यर्थम् विषसम्सृष्टम्	=	mixed with abundant poison	भुक्तम्	=	is in capable of being consumed.

'She is incapable of being devoured with one's might even by celestials and demons, any more than food mixed with abundant poison could be digested with one's digestive power, if consumed.'

तपः सम्ताप लब्धः ते यो अयम् धर्म परिग्रहः ।
न स नाशयितुम् न्याय्य आत्म प्राण परिग्रहः ।। ५-५१-२५

न न्याय्यः	=	it is not proper	नाशयितुम्	=	to lose	सः	=	that
आत्म प्राण परिग्रहः	=	capacity to preserve your life (for exceptional longevity)	यः	=	or which	अयम् धर्मपरिग्रहः	=	is an outcome of your virtue
तपः समाप लब्धः	=	both of which have been acquired by you through the practice of austerities.						

'It is not proper for you to lose your exceptional longevity and that fortune which is an outcome of your virtue, both of which have been acquired by you through the practice of austerities.'

अवध्यताम् तपोभिः याम् भवान् समनुपश्यति ।
आत्मनः सासुरैः देवैः हेतुः तत्र अपि अयम् महान् ।। ५-५१-२६

भवान् समनुपश्यसि	=	you may perceive	आत्मनः अवध्यताम्	=	your own immunity from death	सासुरैः	=	from demons
देवैः	=	and celestials	तपोभिः	=	by your austerities	तत्रापि	=	in that matter also
अयम्	=	this	महान्	=	great	हेतुः	=	reason (exists).

'You may be thinking that you are immune from death from demons and celestials, because of your austerities. But your opinion in that matter is not correct, on account of the following reason.

सुग्रीवो न हि देवो अयम् न असुरो न च मानुषः ।
न दानवो न गन्धर्वो न यक्षो न च पन्नगः ।। ५-५१-२७
तस्मात् प्राण परित्राणम् कथम् राजन् करिष्यसि ।

अयम् सुग्रीवः	=	this Sugreeva	न हि	=	is not indeed	देवः	=	a god
असुरः न	=	nor Asura the chief of evil spirits	राक्षसः च	=	nor a demon	दानवः न	=	nor a child of Danu the demons
गन्धर्वः न	=	nor Gandhara; the celestial musician	यक्षः न	=	nor Yaksha; the semi-divine being; pannaga the serpent-demon	राजन्	=	O king!
कथम्	=	how	करिष्यसि	=	do you	प्राणपरित्राणम्	=	protect your life
तस्मात्	=	from him?						

'This Sugreeva is indeed neither a god, nor Asura the chief of evil spirits nor a demon nor a child of Danu the demon, nor Gandharva the celestial musician nor Yaksha the semi-divine being nor pannaga the serpent-demon. O King! How do you protect your life from him?'

न तु धर्म उपसम्हारम् अधर्म फल सम्हितम् ।। ५-५१-२८
तत् एव फलम् अन्वेति धर्मः च अधर्म नाशनः ।

धर्मोपसम्हारम्	=	the fruit of righteousness	न तु	=	is not	अधर्मफलसम्हितम्		close by the result of unrighteousness
तत् फलमेव	=	that consequence of unrighteousness alone	अन्वेति	=	follows as an adherent	धर्मश्च	=	righteousness
अधर्म नाशनः	=	destroys unrighteousness.						

'The fruit of righteousness does not exist together with the result of unrighteousness (eventhough he practices virtue). That consequence of unrighteousness alone follows him. Righteousness in abundance destroys unrighteousness.'

प्राप्तम् धर्म फलम् तावत् भवता न अत्र संशयः ।। ५-५१-२९
फलम् अस्य अपि अधर्मस्य क्षिप्रम् एव प्रपत्स्यसे ।

धर्मफलम्	=	the fruit of virtue	प्राप्तम् तावत्	=	has already been obtained	भवता	=	by you
न सम्शयह्	=	there is no doubt	अत्र	=	about it	प्रपत्स्यसे	=	you will obtain
क्षिप्रमेव	=	just soon	फलमपि	=	even the fruit	अधर्मस्य	=	of unrighteousness also.'

'You already obtained the fruit of virtue till now. There is no doubt about it. In no time, you will obtain the fruit of unrighteousness also.'

जन स्थान वधम् बुद्धा बुद्धा वालि वधम् तथा ।। ५-५१-३०
राम सुग्रीव सख्यम् च बुध्यस्व हितम् आत्मनः ।

बुद्धा	=	recognizing	जनस्थान वधम्	=	the killing of demons in Janasthana-forest	तथा	=	and
बुद्धा	=	recognizing	वालिवधम्	=	the killing of Vali	राम सुग्रीव सख्यम् च	=	and about the friendship between Raama and Sugreeva
बुध्यस्व	=	realise	आत्मनः	=	your own	हितम्	=	interest.

'Recognizing the killing of demons in the forest of Janasthana, about the killing of Vali and about the friendship between Raama and Sugreeva, realize your own interest.'

कामम् खल्व् अहम् अपि एकः सवाजि रथ कुन्जराम् ।। ५-५१-३१
लन्काम् नाशयितुम् शक्तः तस्य एष तु विनिश्चयः ।

अहम्	=	I	एकोऽपि	=	even alone	शक्तः खलु	=	am capable indeed
नाशयितुम्	=	to destroy	लङ्काम्	=	Lanka	सवाजिरथ कुङ्जराम्	=	along with its horses chariots and elephants
कामम्	=	undoubtedly	एषः तु	=	However this	म	=	is not
निश्चयः	=	a decision	तस्य	=	of Raama.			

'I am indeed, even alone, undoubtedly, destroying Lanka, along with its horses, chariots and elephants. However, this is not in accordance with the resolution of Raama.'

रामेण हि प्रतिज्ञातम् हरि ऋक्ष गण सम्निधौ ।। ५-५१-३२
उत्सादनम् अमित्राणाम् सीता यैः तु प्रधर्षिता ।

प्रतिज्ञातम्हि	=	It was indeed promised	रामेण	=	by Raama	हर्यृक्षगण सम्मिधौ	=	in the presence of troops of monkeys and bears
उत्सादनम्	=	about the extermination	अमित्राणाम्	=	of enemies	यैः	=	by whom

सीता	= Sita	प्रधर्षिता	= was actually laid violent hands upon.		

'For, Raama, indeed, promised in the presence of troops of monkeys and bears, about the extermination of enemies, by whom Sita was actually laid violent hands upon.'

अपकुर्वन् हि रामस्य साक्षात् अपि पुरम् दरः ।। ५-५१-३३
न सुखम् प्राप्नुयात् अन्यः किम् पुनः त्वत् विधो जनः ।

पुरम्दरः अपि	= even Indra the Lord of celestials	साक्षात्	= in person	न प्राप्नुयात्	= cannot attain
सुखम्	= happiness	अपकुर्वन्	= if he does any harm	रामस्य	= to Raama
किम् पुनः	= how much more	अन्यः जनः	= to another person	त्वद्विधः	= like you?

'Even Indra the Lord of celestials, in person, cannot attain happiness if he does any harm to Raama. How much move to another person like you?'

याम् सीता इति अभिजानासि या इयम् तिष्ठति ते वशे ।। ५-५१-३४
काल रात्री इति ताम् विद्धि सर्व लन्का विनाशिनीम् ।

विद्धि	= know	या इमम्	= her	याम्	= whom
अभिजानासि	= you recognize	सीता इति	= as Sita	तिष्ठति	= and who stays
ते वशे	= in your captivity	कालरात्रीति	= to be none else than kalaratri (the goddess presiding over and responsible for universal dissolution)	सर्व लङ्काविनाशिनीम्	= who can destroy the entire Lanka.

'Know her, whom you recognize as Sita and who stays in your captivity, to be none else than Kalaratri (the goddess presiding over and responsible for dissolution), who can destroy the entire Lanka.'

तत् अलम् काल पाशेन सीता विग्रह रूपिणा ।। ५-५१-३५
स्वयम् स्कन्ध अवसक्तेन क्षमम् आत्मनि चिन्त्यताम् ।

तत्	= therefore	अलम्	= enough	कालपाशेन	= of this noose of death
सीताविग्रहरूपिणा	= in the form of Sita's personality	स्वयम् स्कन्धावसक्तेन	= which has been placed by yourself around your neck	आत्मनि	= let your
क्षेमम्	= safety	चिन्त्यतताम्	= be thought of.		

'Therefore, have it enough of this noose of death, in the form of Sita's personality, which has been placed by yourself around your neck. Think well of your safety.'

सीतायाः तेजसा दग्धाम् राम कोप प्रपीडिताम् ।। ५-५१-३६
दह्यमनाम् इमाम् पश्य पुरीम् साट्ट प्रतोलिकाम् ।

पश्य	=	See (in the immediate-future)	इमाम्	=	this	पुरीम्	=	city (of Lanka)
दग्धाम्	=	burnt away	तेजसा	=	by the effulgence	सीतायाः	=	of Sita
दह्यमानाम्	=	and (the city too) being scorched	साट्टप्रतोळिकाम्	=	with its markets and main streets	राम कोप पीडिताम्	=	afflicted by the wrath of Raama.

'See (in the immediate future), this city of Lanka, burnt away by the effulgence of Sita and the City too being scorched with its markets and main streets, afflicted by the wrath of Raama.'

स्वानि मित्राणि मन्त्रींश्च ज्ञातीन् भ्रातृन् सुतान् हितान् ।। ५-५१-३७
भोगान् दारांश्च लङ्काम् च मा विनाशमुपानय ।

मा उपानय	=	do not lead	विनाशम्	=	to extermination	स्वानि	=	your own
मित्राणि	=	friends	मन्त्रीम्श्च	=	counsellors	ज्ञातीन्	=	kinsmen
भ्रातृन्	=	brothers	सुतान्	=	sons	हितान्	=	well-wishers
भोगान्	=	enjoyments	दाराम्श्च	=	wives	लङ्काम्च	=	and Lanka.

'Do not lead to extermination your own friends, counsellors, kinsmen, brothers, sons, well-wishers, enjoyments, wives and Lanka.'

सत्यम् राक्षसराजेन्द्र श्रृणुष्व वचनम् मम ।। ५-५१-३८
रामदासस्य दूतस्य वानरस्य विशेषतः ।

राक्षसराजेन्द्र	=	O king of demons!	श्रृणुस्व	=	listen to	मम	=	my
सत्यम्	=	truthful	वहनम्	=	words	रामदासस्य	=	(coming as it is) from the lips of a serpent of Raama
दूतस्य	=	of his messenger	विशेषतः	=	and particularly	वानरस्य	=	of a monkey.

'O king of demons! Listen to my truthful words coming as it is from the lips of this servant of Raama, his messenger and particularly of this monkey.'

सर्वान् लोकान् सुसम्हृत्य सभूतान् सचराचरान् ।। ५-५१-३९
पुनरेव तथा स्त्रष्टुम् शक्तो रामो महायशाः ।

महा यशाः रामः	=	the renowned Raama	शक्तः	=	is capable	सुसम्हृत्य	=	of completely destroying
सर्वान्	=	all	लोकान्	=	the worlds	सभूतान्	=	together with its five elements
सचराचरान्	=	along with its animate and inanimate things	तथा स्त्रष्टुम्	=	and also to create in like manner as before	पुनरेव	=	yet again.

'The renowned Raama is capable of totally destroying all the worlds together with its five elements, along with its animate and inanimate things and also to create yet again all the worlds in like manner as before.'

देवासुरनरेन्द्रेषु यक्षरक्षोगणेषु च || ५-५१-४०

विद्याधरेषु सर्वेषु गन्धर्वेषूरगेषु च ।
सिद्धेषु किन्नरेन्द्रेषु पतत्रिषु च सर्वतः || ५-५१-४१

सर्वभूतेषु सर्वत्र सर्वकालेषु नास्ति सः ।
योरामम् प्रतियुध्येत विष्णुतुल्यपराक्रमम् || ५-५१-४२

नास्ति	=	there is none	सः यः	=	that who	प्रतियुध्येत	=	can fight against
रामम्	=	Raama	विष्णुतुल्यपराक्रमम्		who is equal in prowess to Vishnu the lord of preservation	देवासुर नरेन्द्रेषु	=	among celestials or demons or the foremost of men
यक्षरक्षोगणेषुच	=	or among hordes of Yakshas the semi-divine beings or ogres	सर्वेषु	=	or among all	विद्याधरेषु	=	Vidyadharas a kind of super-natural beings
गन्धर्वेषु	=	or among Gandharvas the celestial musicians	उरगेषु च	=	or among Uragas the semi-divine serpents	सिद्धेषु	=	or among Siddhas the holy personages having super-natural powers
किन्नरेन्द्रेषु	=	or among excellent Kinnaras the mythical beings with a human figure and the head of a horse	सर्वत्र	=	at all places	सर्वकालेषु	=	and at all times.

'The renowned Raama, who is equal in prowess to Vishnu the lord of the preservation and among celestials, demons or the foremost of men, or among hordes of Yakshas the semi-divine beings or ogres or among all Vidyadharas, a king of super-natural beings or among Gandharvas the celestials musicians or among Uragas the semi-divine serpents or among Siddhas the holy personages having super-natural powers or among excellent Kinnaras the mythical beings with human figure and head of a horse or among all types of birds or among all living beings at all places and at all times.'

सर्वलोकेश्वरस्यैवम् कृत्वा विप्रियमुत्तमम् ।
रामस्य राजसिम्हस्य दुर्लभम् तव जीवितम् || ५-५१-४३

कृत्वा	=	doing	उत्तमम् विप्रियम्	=	a great harm	एवम्	=	in this manner
रामस्य	=	to Raama	सर्वलोकेश्वरस्य	=	the lord of all the worlds	राजसिम्हस्य	=	and the lion among kings
जीवितम्	=	survival	दुर्लभम्	=	is difficult	तव	=	for you.

'After doing a great harm in this manner to Raama the lord of all worlds as well as the lion among kings, your survival will be difficult.'

देवाश्च दैत्याश्च निशाचरेन्द्र ।
गन्धर्वविद्याधरनागयक्षाः ।
रामस्य लोकत्रयनायकस्य ।
स्थातुम् न शक्ताः समरेषु सर्वे ।। ५-५१-४४

निशाचरेन्द्र	=	O king of demons!	देवाश्च	=	either celestials	दैत्याश्च	=	or demons
गन्धर्व विद्याधर नाग यक्षाः	=	or Gandharvas the celestial musicians or Vidyadharas a king of super natural beings or Nagas the semi-divine serpents or Yaksha the semi-divine beings	सर्वे	=	all of them	नशक्ताः	=	are not able
स्थतुम्	=	to stand	समरेषु	=	in combats	रामस्य	=	in front of Raama
लोकत्रय नायकस्य	=	the lord of the three worlds.						

'O king of demons! Either celestials or demons or Gandharvas the celestial musicians or Vidyadharas a king of super-natural beings or Nagas the semi-divine serpents or Yakshas the semi divine beings-all of them are not able to stand before Raama the lord of the three worlds.'

ब्रह्म स्वयमुभूश्च तुराननो वा ।
रुद्रस्त्रिणेत्रस्त्रिपुरान्तको वा ।
इन्द्रो महेन्द्रः सुरनायको वा ।
त्रातुम् न शक्ता युधि रामवध्यम् ।। ५-५१-४५

ब्रह्मा वा	=	either Brahma	स्वयम्भूः	=	the self-existing	चतुराननः	=	god with four faces
रुद्रा वा	=	or Rudra	त्रिणेत्रः	=	having three eyes	त्रिपुरान्तकः	=	and destroyer of Tripura; the city built of gold; sivler and iron; in the sky; air and earth; by Maya for the demons and burnt (by Shiva)
महेन्द्रः वा	=	or Mahendra	इन्द्रः	=	the god of atmosphere and sky	सुरनायकह्	=	and the lord of celestials
न शक्ताः	=	are not able	त्रातुम्	=	to protect	रामवध्यम्	=	the one to be killed by Raama
युधि	=	in battle.						

'Either Brahma the self-existing god with four faces or Rudra with three eyes and the destroyer of Tripura (the city built of gold, silver and iron in the sky, air and earth, by Maya for the demons and burnt by Shiva), or Mahendra the god of atmosphere and sky as also the lord of celestials would not be able to protect the one to be killed by Raama in battle.'

स सौष्ठव उपेतम् अदीन वादिनः ।
कपेः निशम्य अप्रतिमो अप्रियम् वचः ।
दश आननः कोप विवृत्त लोचनः ।
समादिशत् तस्य वधम् महाकपेः ।। ५-५१-४६

निशम्य	=	hearing	वचः	=	the words	सौष्ठ्हवोपेतम्	=	endowed with extreme skillfulness
अप्रियम्	=	which were unpleasant	अदीनवादिनः	=	and spoken without fear	कपेः	=	from Hanuma
सः अप्रतिमः दशाननः	=	the unequalled Ravana	समादिशत्	=	ordered	वधम्	=	the killing
तस्य महाकपेः	=	of that Hanuma.						

Hearing those unpleasant words endowed with extreme skillfulness and which were spoken without fear from Hanuma, that unequalled Ravana ordered for the killing of that Hanuma.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे एकपञ्चशः सर्गः ।।

Thus completes 51st chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

52 Sarga 52 - द्विपञ्चाशः सर्ग

Ravana Orders Hanuma To Be Killed

Introduction -

Hearing the harsh words of Hanuma, Ravana orders him to be killed. Vibhishana, however, advises Ravana to desist from the dastardly act, pointing out that the killing of an envoy is forbiddenaccording to religious scriptures.

तस्य तत् वचनम् श्रुत्वा वानरस्य महात्मनः ।
आज्ञापयत् वधम् तस्य रावणः क्रोध मूर्चितः ।। ५-५२-१

श्रुत्वा	=	hearing	तत् वचनम्	=	those words	तस्य वानरस्य	=	of that Hanuma
महात्मनः	=	the high-souled one	रावणः	=	Ravana	क्रोधमूर्छितः	=	excited with anger
आज्ञापयत्	=	ordered	वधम्	=	for the killing	तस्य	=	of Hanuma.

Hearing those words of the high souled Hanuma, Ravana duly excited with anger, ordered for the killing of Hanuma.

वधे तस्य समाज्ञप्ते रावणेन दुरात्मना ।
निवेदितवतो दौत्यम् न अनुमेने विभीषणः ।। ५-५२-२

समाज्ञप्ते	=	while it was ordered	दुरात्मना रावणेन	=	by the evil-natured Ravana	तस्य वधे	=	for killing of Hanuma
विभीषणः	=	Vibhishana	नानुमेने	=	did not agree	दौत्यम् निवेदितवतः	=	to the killing of Hanuma who was entrusted with the function of a messenger.

While it was ordered by the evil-natured Ravana for the killing of Hanuma, Vibhishana did not agree to the killing of Hanuma, who was entrusted with the functions of a messenger.

तम् रक्षो अधिपतिम् क्रुद्धम् तच् च कार्यम् उपस्थितम् ।
विदित्वा चिन्तयामास कार्यम् कार्य विधौ स्थितः ।। ५-५२-३

विदित्वा	=	looking to	तत्	=	that	कार्यम् च	=	affair (of killing an envoy)
उपस्थितम्	=	that has arisen	तम्	=	and that	रक्षोधिपतिम्	=	Ravana
क्रुद्धम्	=	getting enraged	कार्य विधौ स्थितः	=	Vibhishana who was firm in accompanying any object	चिन्तयामास	=	reflected upon

कार्यम्	=	the appropriate action to be done.

Seeing Ravana getting enraged and looking to that affair (of killing of an envoy) that has arisen, Vibhishana who was firm in accompanying any object, reflected upon an appropriate action to be done.

निश्चित अर्थः ततः साम्ना आपूज्य शत्रुजित् अग्रजम् ।
उवाच हितम् अत्यर्थम् वाक्यम् वाक्य विशारदः ।। ५-५२-४

ततः	=	then	निश्चितार्थः	=	deciding about a right action	वाक्यविशारदः	=	Vibhishana who was skilled in communication
शत्रुजित्	=	and a conqueror of enemies	उवाच	=	spoke	अत्यर्थम्	=	very meaningful
हितम्	=	and useful	वाक्यम्	=	words	पूज्यम् अग्रजम्	=	to his venerable brother
साम्ना	=	softly.						

Then, deciding about a right action, Vibhishna, who was silled in communication and a conqueror of enemies, spoke softly the following very meaningful and useful words to Ravana, his venerable borther.

क्षमस्व रोषम् त्यज राक्षसेन्द्र ।
प्रसीद मद्वाक्यमिदम् शृणुष्व ।
वधम् न कुर्वन्ति परावरज्ञा ।
दूतस्य सन्तो वसुधाधिपेन्द्राः ।। ५-५२-५

राक्षसेन्द्र	=	O king of demons!	क्षमस्व	=	forgive	त्यज	=	and give up
रोषम्	=	anger	प्रसीद	=	be gracious	शृणुस्व	=	and hear
इदम्	=	these	मद्वाक्यम्	=	words of mine	सन्तः	=	virtuous
वसुधाधिपेन्द्राः	=	kings of excellence	परावरज्ञाः	=	knowing the disant and the near	न कुर्वन्ति	=	do not cause
वधम्	=	killing	दूतस्य	=	of an envoy.			

'O king of demons! Forgive and give up your anger. Be gracious and hear my words. Virtuous kings of excellence, knowing the distant and the near, do not cause killing of an envoy.'

राजन् धर्म विरुद्धम् च लोक वृत्तेः च गर्हितम् ।
तव च असदृशम् वीर कपेः अस्य प्रमापणम् ।। ५-५२-६

वीर	=	O hero!	प्रमापणम्	=	murder	अस्य कपेः	=	of this monkey
राजधर्म विरुद्धम्	=	is antagonistic to a royal virtue	गर्हितम्	=	and is condemnable	लोक वृत्तेश्च	=	according to universal custom
असदृशम्	=	It is improper	तवच	=	for you too.			

'O hero! Killing of this monkey is against a royal virtue and any universal custom condemns it. Hence, it is improper for you also to do it.'

धर्मज्ञश्च कृतज्ञश्च राजधर्मविशारदः ।
परावरज्ञो भूतानाम् त्वमेव परमार्थवित् ।। ५-५२-७

त्वमेव	=	you are indeed	धर्मज्ञस्च	=	the knower of what is right	कृतज्ञश्च	=	and a person of gratitude
राजधर्म विशारदः	=	you are experienced in royal virtues	परावरज्ञः	=	you know both the distant and the near	भूतानाम्	=	in beings
परमार्थवित्	=	you know the highest truth.						

'You are indeed the knower of what is right. You are a person of gratitude. You are well-versed in royal virtues. You know both the distant and the near in beings. You know the highest truth.'

गृह्यन्ते यदि रोषेण त्वादृशोऽपि विपश्चितः ।
ततः शास्त्रविपश्चित्त्वम् श्रम एव हि केवलम् ।। ५-५२-८

विपश्चितोऽपि यदि	=	if even learned persons	त्वादृशः	=	like you	गृह्यन्ते	=	are seized
रोषम्	=	by anger	ततः	=	then	शास्त्रविपश्चित्त्वम्	=	the knowledge of scriptures
केवलम् श्रम एव हि	=	is indeed just a labour in vain.						

'If even learned persons like you are seized by anger, then the knowledge of scriptures is indeed just a labour in vain.'

तस्मात्प्रसीद शत्रुघ्न राक्षसेन्द्र दुरासद ।
ततः शास्त्रविपश्चित्त्वम् श्रम एव हि केवल्म् ।। ५-५२-९

राक्षसेन्द्र	=	O king of demons!	शत्रुघ्न	=	O annihilator of enemies!	दूरासद	=	O king dangerous to be approached!
तस्मात्	=	therefore	प्रसीद	=	be greaceful	विनिश्चित्य	=	determining
युक्तायुक्तम्	=	about right and wrong	दूतदङ्डः	=	(let) the punishment to the envoy	विधीयताम्	=	be ordered.

'O king of demons! O annihilator of enemies, dangerous to be approached! Therefore, be graceful. After ascertaining about right and wrong, let appropriate punishment be ordered to the envoy.'

विभीषणवचः श्रुत्वा रावणो राक्षसेश्वरः ।
रोषेण महताविष्टो वाक्यमुत्तरमब्रवीत् ।। ५-५२-१०

श्रुत्वा	=	hearing	विभीषण वचः	=	the words of Vibhishana	रावणः	=	Ravana
राक्षसेश्वरः	=	the lord of demons	आविष्टः महता रोषेण	=	was enveloped by a great anger	अब्रवीत्	=	and spoke
वाक्यम्	=	(the following) words	उत्तरन्	=	in reply.			

Hearing the words of Vibhishana, Ravana the lord of demons was greatly enraged and replied in the following words:

न पापानाम् वधे पापम् विद्यते शत्रुसूदन ।
तस्मादेनम् वधिष्यामि वानरम् पापचारिणम् ।। ५-५२-११

शत्रु सूदन	=	O annihilator of enemies!	न विद्यते पापम्	=	there is no sin	वधे	=	in killing
पापानाम्	=	of sinners	तस्मात्	=	therefore	वधिष्यामि	=	I shall kill
एनम्	=	this	वानरम्	=	monkey	पापचारिणम्	=	who performed sins.

'O Vibhishana, the annihilator of enemies! There is no sin, even if the sinners are killed. So, I shall kill this monkey, who performed sins.'

अधर्ममूलम् बहुदोषयुक्त ।
मनार्यजुष्टम् वचनम् निशम्य ।
उवाच वाक्यम् परमार्थतत्त्वम् ।
विभीषणो बुद्धिमताम् वरिष्ठः ।। ५-५२-१२

निशम्य	=	hearing	वचनम्	=	those words	अधर्म मूलम्	=	rooted in unrighteousness
बहुरोषयुक्तम्	=	accompanied by a great enragement	अनार्य जुष्टम्	=	and practised by the dishonourable	विभीषणः	=	Vibhishana
वरिष्ठः	=	the best	बुद्धिमताम्	=	among those who were endowed iwht understanding	उवाच	=	spoke
वाक्यम्	=	(the following) words	परमार्थतत्त्वम्	=	comprising of the highest truth.			

Hearing those words, rooted in unrighteousness, enveloped in a great anger and accepted by the dishonourable, Vibhishana the best among those who weer endowed with understanding, spoke the following words, comprising of the highest truth.

प्रसीद् लङ्केश्वर राक्षसेन्द्र ।
धर्मार्थयुक्तम् वचनम् शृणुष्व ।
दूतानवध्यान् समयेषु राजन् ।
सर्वेषु सर्वत्र वदन्ति सन्तः ।। ५-५२-१३

राक्षसेन्द्र	=	O king of demons!	लङ्केश्वर	=	O Lord of Lanka!	प्रसीद	=	be gracious enough!
श्रुणुष्व	=	hear	वचनम्	=	my words	धर्मार्थयुक्तम्	=	endowed with righteousness and significance
राजन्	=	O king	सन्तह्	=	sages	वदन्ति	=	say
दूतान्	=	that envoys	अवध्यान्	=	are not to be killed	सर्वेषु समयेषु	=	at all times
सर्वत्र	=	and at all places.						

'O king of demons! O lord of Lanka! Be gracious enough. Hear my words endowed with righteousness and significance. O king! Sages say that messengers should not be killed at all places and at all times.'

असंशयम् शत्रुः अयम् प्रवृद्धः ।
कृतम् हि अनेन अप्रियम् अप्रमेयम् ।
न दूत वध्याम् प्रवदन्ति सन्तो ।
दूतस्य दृष्टा बहवो हि दण्डाः ।। ५-५२-१४

असम्शयम्	=	there is no doubt	अयम् शत्रुः	=	this enemy	प्रवृद्धः	=	is arrogant
अप्रमेयम्	=	an unlimited	अप्रियम्	=	displeasure	कृतम् हि	=	has indeed been done
अनेन	=	by him	सन्तः	=	sages	न प्रवदन्ति	=	do not speak
दूत वध्याम्	=	about the killing of an envoy	बहवः	=	many	दङ्डाः	=	punishments
दृष्टाः हि	=	are indeed indentified	दूतस्य	=	for an envoy.			

'There is no doubt that this enemy is arrogant. He has created an unlimited displeasure to us. But, sages do not talk about the killing of an envoy There are indeed severeal punishments, intended for an envoy.'

वैरूप्याम् अन्गेषु कश अभिघातो ।
मौण्ड्यम् तथा लक्ष्मण सन्निपातः ।
एतान् हि दूते प्रवदन्ति दण्डान् ।
वधः तु दूतस्य न नः श्रुतो अपि ।। ५-५२-१५

वैरूप्यम्	=	deforming	अङ्गेषु	=	the limbs	कशाभिघातः	=	striking with a whip
मौङ्ड्यम्	=	shaving the head	तथा	=	ad	लक्षण सन्निपातः	=	impressing marks on the body
प्रवदन्ति	=	(they) say	एतान्	=	these	दङ्डान्	=	to be the punishments
दूते	=	for the envoys	नास्ति	=	It is not	श्रुतः	=	heard
नः	=	by us	वधस्तु	=	about the killing	दूतस्य	=	of a messenger.

'Some of the punishments to an envoy are-deforming the limbs, striking with a whip, shaving the head and impressing marks on the body. Indeed, we have not heard at any time of killing a messenger.'

कथम् च धर्म अर्थ विनीत बुद्धिः ।
पर अवर प्रत्यय निश्चित अर्थः ।
भवत् विधः कोप वशे हि तिष्ठेत् ।
कोपम् नियच्छन्ति हि सत्त्ववन्तः ।। ५-५२-१६

कथम्	=	how	बवद्विधः	=	can a person like you	धर्मार्थ विनीत बुद्धिः	=	holding an intellect trained in religious merit and purpose
परावर प्रत्ययनिश्चितार्थः	=	and who has a right judgement over cause and effect	तिष्ठेत्	=	abide	कोपवशे	=	in subjection of anger
सत्त्वन्तः	=	wise persons	नियच्छन्तिहि	=	indeed contain	कोपम्	=	their anger.

'How can a person like you, holding an intellect trained in religious merit and purpose and a right judgement on cause and effect, subject to anger? Wise people indeed contain their anger.'

न धर्म वादे न च लोक वृत्ते ।
न शास्त्र बुद्धि ग्रहणेषु वा अपि ।
विद्येत कश्चित् तव वीर तुल्यः ।
त्वम् हि उत्तमः सर्व सुर असुराणाम् ।। ५-५२-१७

वीर	=	O hero!	न विद्येत	=	there is none	तुल्यः	=	equal
तव	=	to you	धर्म वादे	=	who can discuss about the law or duty	न	=	none
लोक वृत्ते	=	about universal custom	न	=	and none	शास्त्र बुद्धि ग्रहणेषु	=	in capturing the essence of scriptures
त्वम्	=	you	उत्तमः हि	=	are indeed excellent	सर्व सुरासुराणाम्	=	among all the celestials and demons (in these matters).

'O hero! There is no one equal to you, who can discuss about the law or duty, none about universal custom and none in capturing the essence of scriptures. You are indeed excellent among all the celestials and demons in these matter.'

शूरेण वीरेण निशाचरेन्द्र ।
सुरासुराणामपि दुर्जयेन ।
त्वया प्रगल्भाः सुरदैत्यसम्घा ।
जिताश्च युद्धेष्वसकृन्नरेन्द्राः ।। ५-५२-१८

निशाचरेन्द्र	=	O king of demons!	शूरेण	=	you are valiant	वीरेण	=	you are heroic
त्वया	=	by you	दुर्जयेन	=	who cannot be conquered	सुरासुराणामपि	=	even by celestials and demons
प्रगल्भाः	=	proud	सुरदैत्य सम्घाः	=	multitude of celestials and demons	नरेन्द्राः	=	together with their kings
जितेश्च	=	were conquered	युद्धेषु	=	in battles	असकृत्	=	several times.

'O king of demons! You are valiant. You are heroic. Even celestials and demons cannot conquer you. You conquered a multitude of proud celestials and demons together with their kings in battles several times'

न च अपि अस्य कपेः घाते कंचित् पश्यामि अहम् गुणम् ।
तेष्व् अयम् पात्यताम् दण्डो यैः अयम् प्रेषितः कपिः ।। ५-५२-१९

अहम्	=	I	न पश्यामि	=	do not see	कम्चित् गुणम्	=	any merit
घाते	=	in killing	अस्य	=	this	कपेः	=	monkey
अयम् दङ्डः	=	let this punishment	पात्यताम्	=	be employed	तेषु	=	on those
यैः	=	by whom	अयम् कपिः	=	this monkey	प्रेषितः	=	was sent.

'I do not see any merit in killing this monkey. Let this carnal punishment be employed on those by whom this monkey was sent.'

साधुः वा यदि वा असाधुः परैः एष समर्पितः ।
ब्रुवन् पर अर्थम् परवान् न दूतो वधम् अर्हति ।। ५-५२-२०

एषः	=	He	समर्पितः	=	is a person sent	परैः	=	by our enemies
साधुर्वा	=	or bad	न अर्हति	=	It is not worthy	वधम्	=	of killing
दूतः	=	him who is a messenger	परवान्	=	who is dependent on others	ब्रुवन्	=	and who talks
परार्थम्	=	for the cause of others.						

'He is a person, sent by our enemies, whether he is good or bad. It is not worthy of killing him, who is an envoy, who is dependent on others and who talks for the cause of others.'

अपि च अस्मिन् हते राजन् न अन्यम् पश्यामि खे चरम् ।
इह यः पुनः आगच्छेत् परम् पारम् महाउदधिः ।। ५-५२-२१

राजा	=	O king!	अपिच	=	moreover	अस्मिन्	=	(If) he
हते	=	is killed	न पश्यामि	=	I do not find	अन्यम्	=	any other person
यः खेचरम्	=	who can travel through sky	आगच्छेत्	=	and come	इह	=	here
पुनः	=	again	परम् पारम्	=	to this shore	महोदधे	=	of the great ocen.

'O king! Moreover, If he is killed, I do not find any other person, who can travel through the sky and come here again to this shore of the great ocean.'

तस्मान् न अस्य वधे यत्नः कार्यः पर पुरम् जय ।
भवान् स इन्द्रेषु देवेषु यत्नम् आस्थातुम् अर्हति ।। ५-५२-२२

पर पुरम्जय	=	O conqueror of enemies!	तस्मात्	=	therefore	न कार्यः यत्नः	=	do not make effort
वधे	=	to kill	अस्य	=	him	भवान्	=	you
अर्हसि	=	ought	आस्थातुम्	=	to strengthen	यत्नम्	=	your effort
देवेषु	=	on celestials	सेन्द्रेषु	=	including Indra.			

'O conqueror of enemies! Therefore, do not make efforts to kill him. On the other hand, you ought to strengthen such effort on celestials including indra.'

अस्मिन् विनष्टे न हि दूतम् अन्यम् ।
पश्यामि यः तौ नर राज पुत्रौ ।
युद्धाय युद्ध प्रिय दुर्विनीताव् ।
उद्योजयेत् दीर्घ पथ अवरुद्धौ ।। ५-५२-२३

युद्धप्रिय	=	O Ravana fond of war!	अस्मिन् विनष्टे	=	If he is dead	न पश्यामि हि	=	I do not indeed find
अन्यम्	=	another	वीरम्	=	her	यः	=	who
उद्योजयेत्	=	can incite	तौ नर राजपुत्रौ	=	those princes	दुर्विनीता	=	who are arrogant
दीर्घ पथावरुद्धौ	=	and who are hindered by a long distance	युद्धा य	=	for war.			

'O Ravana, who is fond of war! If he is dead, I do not find any other hero, who can incite those two arrogant princes, who are hindered by a long distance, for war.'

पराक्रम उत्साह मनस्विनाम् च ।
सुर असुराणाम् अपि दुर्जयेन ।
त्वया मनो नन्दन नैर्ऋतानाम् ।
युद्ध आयतिः नाशयितुम् न युक्ता ।। ५-५२-२४

मनोनन्दन	=	O Ravana who can gladden the hearts	नैर्ऋतानाम्	=	of demons!	त्वया	=	by you
दुर्जयेन	=	who are difficult to be conquered	सुरासुराणामपि	=	by even celestials and demons	पराक्रमत् साह मनस्विनाम्	=	having prowess energy and courage
न युक्ता	=	it is not proper	नाशयितुम्	=	to eliminate	युद्धायतिः	=	an arrival of war.

'O Ravana who can gladden the hearts of demons! It is not proper for you, who are difficult to be conquered by even celestials and demons having sufficient prowess energy and courage, to crush the arrival of a war.'

हिताः च शूराः च समाहिताः च ।
कुलेषु जाताः च महागुणेषु ।
मनस्विनः शस्त्रभृताम् वरिष्ठाः ।
कोटि अग्र शस्ते सुभृताः च योधाः ।। ५-५२-२५

कोट्यग्रतः	=	(There are) more than a crore	योधाः	=	of warriors	सुभृताश्च	=	well-maintained
ते हिताश्च	=	and who desire your welfare	शूराश्च	=	valiant ones	समाहिताश्च	=	Having
महागुणेषु	=	who have colossal merits	जाताः	=	who were born	कुलेषु	=	in a good tribe
मनस्विनः	=	who are n high spirits	वरिष्ठाः	=	excellent ones	शस्त्र भृताम्	=	among wielders of weapons.

'There are more than a crore of valiant warriors in your charge, well-maintained, who desire your welfare, quite devoted, having colossal merits, born in a good tribe, holding high spirits and excellent wielders of weapons.'

तत् एक देशेन बलस्य तावत् ।
केचित् तव आदेश कृतो अपयान्तु ।
तौ राज पुत्रौ विनिगृह्य मूढौ ।
परेषु ते भावयितुम् प्रभावम् ।। ५-५२-२६

तत्	=	therefore	केचित्	=	some	तव आदेश कृतः	=	who follow your command
अभियान्तु	=	go	एकदेशेन	=	with a portion	बलस्य	=	of your army
विनिगृह्य	=	subjugating	तौ	=	those	मूढ्यौ राजपुत्रौ	=	two stupid princes
भावयितुम्	=	and to protect	ते	=	your	प्रभावम्	=	power
परेषु	=	on the enemies.						

'Therefore, let some who follow your command, by talking a portion of your army, subjugate those two stupid princes, in order to make your power known to your adversaries.'

निशाचराणामधिपोऽनुजस्य ।
विभीषणस्योत्तमवाक्यमिष्टम् ।
जग्राह बुद्ध्या सुरलोकशत्रु ।
र्महाबलो राक्षसराजमुख्यः ।। ५-५२-२७

महाबलः	=	the mighty	राक्षसराज मुख्यः	=	and eminent king of demons	अधिपः	=	the lord
निशाचराणाम्	=	of ogres	सुरलोकशत्रुः	=	and the adversary of the world of celestials	जग्राह	=	understood
इष्टम्	=	the cherished	उत्तम् वाक्यम्	=	and excellent message	अम्यस्य विभीषणस्य	=	of Vibhishana his brother
बुद्ध्या	=	with his presence of mind.						

Ravana, the mighty and the eminent king of demons as also the lord of ogres and the adversary of the world of celestials, understood the cherished and excellent message of Vibhishana his brother with his due presence of mind.'

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे द्विपञ्चाशः सर्गः ।।

Thus completes 52nd chapter in the Sundar kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

53 Sarga 53 - त्रिपञ्चशः सर्ग

Later Ravana Orders To Set Fire To His Tail

Introduction -

As ordered by Ravana, the demons wrap up old rags around Hanuma's tail, pour oil to it and burn it with fire. The demons tie Hanuma with ropes and conduct ihm to walk down the entire city, proclaining to the citizens of Lanka saying that Hanuma is a spy. The female-demons inform Sita about the burning of Hanuma's tail and making him move around the city by demons. Then, Sita starts praying the fire-god to do good to Hanuma. In response to her prayers, fire-god makes Hanuma feel cool with his burnign tail. Then, Hanuma approaches the city-gate of Lanka, takes an iron-rod from the arched door of the gate and kills all the security-guards there.

तस्य तत् वचनम् श्रुत्वा दशग्रीवो महाबलः ।
देश काल हितम् वाक्यम् भ्रातुः उत्तमम् अब्रवीत् ।। ५-५३-१

श्रुत्वा	=	hearing	तत् वचनम्	=	those words	देश काल हितम्	=	suitable for place and time
तस्य महामनः	=	spoken by that high-souled Vibhishana	भ्रातुः	=	his brother	दशग्रीवः	=	Ravana
अब्रवीत्	=	spoke	वाक्यम्	=	the (following) words	उत्तरम्	=	in reply.

Hearing those words, which were aprropriate for that place and time, spoken by that hih-souled Vibhishana, his brother, Ravana spoke the following words in reply:

सम्यग् उक्तम् हि भवता दूत वध्या विगर्हिता ।
अवश्यम् तु वधात् अन्यः क्रियताम् अस्य निग्रहः ।। ५-५३-२

उक्तम्हि	=	It has been indeed told	सम्यक्	=	well	भवता	=	by you
दूतवध्या	=	killing of an envoy	विग्रहिता	=	is forbidden	अन्यः	=	another
निग्रहः	=	punishment	वधात्	=	other than killing	अवश्यम् क्रियताम्	=	needs be certainly meted out
अस्य	=	to him.						

'You have spoken well indeed that killing of an envoy is forbidden. Another punishment other than killing needs be certainly meted out to him.'

कपीनाम् किल लान्गूलम् इष्टम् भवति भूषणम् ।
तत् अस्य दीप्यताम् शीघ्रम् तेन दग्धेन गच्छतु ।। ५-५३-३

किल	=	It is so said that	कपीनाम्	=	to monkeys	भवति	=	it is possible
लाङ्गूलम्	=	that a tail	इष्टम्	=	is a beloved	भूषणम्	=	ornament
तत् लाङ्गूलम्	=	let that tail	अस्य	=	of Hanuma	दीप्यताम्	=	be burnt
शीघ्रम्	=	immediately	गच्छतु	=	let him go	दग्धेन तेन	=	with a burnt tail.

'It is said that a tail is possibly a beloved ornament for the monkeys. Let his tail be burn immediately. Let him go with a burnt tail.'

ततः पश्यन्तु इमम् दीनम् अन्ग वैरूप्य कर्शितम् ।
समित्रा ज्ञातयः सर्वे बान्धवाः ससुहृज् जनाः ।। ५-५३-४

ततः	=	then	सर्वे	=	(Let) all	बान्धवाः	=	his relatives
समित्रज्ञाताः	=	together with his friends and kinsmen	ससुहृज्जनाः	=	along with his amicable persons	पश्यन्तु	=	see
इमम्	=	him	अङ्गवैरूप्यकर्शितन्मो		injured iwth his deformed limbs	दीनम्	=	miserable.

'Let all his relatives together with his friends, kinsmen and amicable persons then see him miserably injured with his deformed limbs.'

आज्ञापयत् राक्षस इन्द्रः पुरम् सर्वम् सचत्वरम् ।
लान्गूलेन प्रदीप्तेन रक्षोभिः परिणीयताम् ।। ५-५३-५

राक्षसेन्द्रः	=	Ravana	आज्ञापयत्	=	ordered	परिणीयताम्	=	that let him be carried around
प्रदीप्तेन लाण्गूलेन	=	with his burning tail	रक्षोभिः	=	by the demons	सर्वम्	=	in the entire
पुरम्	=	city	सचत्वरम्	=	with its cross-roads.			

Ravana ordered that let the monkey be carried around with his burning tail by the demons in the entire city around its cross-roads.'

तस्य तत् वचनम् श्रुत्वा राक्षसाः कोप कर्कशाः ।
वेष्टन्ते तस्य लान्गूलम् जीर्णैः कार्पासिकैः पटैः ।। ५-५३-६

श्रुत्वा	=	hearing	तत् वचनम्	=	those words	तस्य	=	of Ravana
राक्षसाः	=	the demons	कोपकर्कशाः	=	hard-tempered with their wrath	जीर्णैः कार्पासकैः पटैः	=	with old ragged garments.

Hearing those words of Ravana, the demons, hard-tempered with their wrath, wrapped, up old ragged clothes around Hanuma's tail.

सम्वेष्ट्यमाने लान्गूले व्यवर्धत महाकपिः ।
शुष्कम् इन्धनम् आसाद्य वनेष्व् इव हुत अशनः ।। ५-५३-७

लाङ्गूले सम्वेष्ट्यमाने	=	while his tail was wrapped around with cottong tatters	महाकपिः	=	Hanuma	व्यवर्धत	=	increased his body
हुताशनः इव	=	like a fire	आसाद्य	=	after catching	शुष्कम् इन्धनम्	=	dry wood
वनेषु	=	in forests.						

While his tail was being wrapped around with cotton tatters, Hanuma proliferating, soon after catching dry wood in forests.

तैलेन परिषिच्य अथ ते अग्निम् तत्र अवपातयन् ।
लान्गूलेन प्रदीप्तेन राक्षसान् तान् अपातयत् ।। ५-५३-८
रोष अमर्ष परीत आत्मा बाल सूर्य सम आननः ।

अथ	=	then	परिषिच्य	=	sprinkling	तैलेन	=	oil
ते	=	they	अभ्यपातयन्	=	set out	अग्निम्	=	fire
तत्र	=	on that tail	बालसूर्यसमाननः	=	Hanuma with his face resembling a rising sun	रोषामर्षपरीतात्मा	=	and with his mind filled with rage and impatience
प्रदीप्तेन लाण्गूलेन	=	and with his burning tail	अपातयत्	=	threw down	तान् राक्षसान्	=	those demons.

The demons sprinkled oil and set out fire on that tail. Then, Hanuma, with his face resembling a rising sun with his mind filled with anger and impatience and with his burning tail, threw those demons down.

लाङ्गूलम् सम्प्रदीप्तम् तु द्रष्टुम् तस्य हनूमतः ।। ५-५३-९
सहस्त्रीबालवृद्धाश्च जग्मुः प्रीता निशाचराः ।

द्रष्टुम्	=	to see	सम्प्रदीप्तम्	=	the burning	लाङ्गूलम्	=	tail
तस्य हनूमतः	=	of that Hanuma	निशाचराः	=	the demons	सहस्त्री बाल वृद्धाश्च	=	together with their women children and elders
जग्मुः	=	went	प्रीताः	=	delighted.			

To see the burning tail of that Hanuma, the delighted demons together with their women, chldren and elders went there.

स भूयः सम्गतैः क्रूरै राकसैः हरि सत्तमः ।। ५-५३-१०
निबद्धः कृतवान् वीरः तत् काल सदृशीम् मतिम् ।

निबद्धः	=	tied down	सम्गतैः	=	coming together	सः वीरः हरिसत्तमः	=	that heroic Hanuma the foremost among the monkeys
कृतवान्	=	made up	मतिम्	=	his mind	तत्काल सदृशीम्	=	appropriate for that occasion (as follows):

Tied down again by the cruel demons, coming together, the heroic Hanuma the foremost among monkeys made up his mind appropriate for that occasion (as follows):

कामम् खलु न मे शक्ता निबधस्य अपि राक्षसाः || ५-५३-११
चित्त्वा पाशान् समुत्पत्य हन्याम् अहम् इमान् पुनः ।

निबद्धस्यापि	=	though I have been tied down	राक्षसाः	=	those demons	न शक्ताः कामम् खलु	=	cannot do anything they wish
मे	=	against me	छित्वा	=	breaking	पाशान्	=	the nooses
पुनः	=	again	अहम्	=	I	समुत्पत्य	=	by jumping up
हन्याम्	=	can kill	इमान्	=	them.			

'Though I have been tied down, those demons cannot do whatever they wish to do against me. Breaking the ties, I can fly up and kill them.'

यदिभर्तुर्हतार्थाय चरन्तम् भर्तृशासनात् || ५-५३-१२
बध्नन्त्येते दुरात्मनो न तु मे निष्कृतिः कृता ।

एते दुरात्मनः यदि	=	If these evil minded demons	बध्नन्ति	=	fasten	चरन्तम्	=	me acting
हितार्थाय	=	for the benefit	भर्तुः	=	of Raama my lord	भर्तुः	=	of Raama my lord
भर्तृशासनात्	=	because of the command of their lord	न निष्कृतिः	=	no rebuff	कृता	=	has been done
मे	=	to me.						

'If these evil-minded demons fasten me who is acting for the good of Raama my lord, because of the command by their lord, no rebuff has been done to me.'

सर्वेषाम् एव पर्याप्तो राक्षसानाम् अहम् युधि || ५-५३-१३
किम् तु रामस्य प्रीति अर्थम् विषहिष्ये अहम् ईदृशम् ।
लन्का चरयितव्या मे पुनः एव भवेत् इति || ५-५३-१४

अहमि	=	I	पर्याप्तः	=	am adequate	सर्वेषामेव राक्षसानाम्	=	even for all the demons
युधि	=	in battle	किम्तु	=	but	प्रीत्यर्थम्	=	for the delight
रामस्य	=	of Raama	ईदृशम्	=	such	लङ्का	=	Lanka
पुनरेव	=	again	भवेत्	=	becomes	चारयितव्या	=	fit to be espionaged
इति	=	for this reason	विषहिष्ये	=	I am putting up with it.			

'I am adequate enough to kill all these demons in battle. But, for the delight of Raama, such city of Lanka is fit to be espionaged again. For this reason, I am putting up with it.'

रात्रौ न हि सुदृष्टा मे दुर्ग कर्म विधानतः ।
अवश्यम् एव द्रष्टव्या मया लन्का निशा क्षये ।। ५-५३-१५

लङ्का	=	Lanka	न हि सुदृष्टा	=	was not indeed observed well	रात्रौ	=	during night-time
दुर्गकर्मविधानतः	=	as to the particulars of specifications of the fort	मेव	=	surely	द्रष्टव्या	=	it is to be seen
मया	=	by me	निशाक्षये	=	in the day-time.			

'Lanka was not indeed observed well as to the particulars of specifications of the fort, when it was seen by me during the night. Surely, it is to be seen by me during the day-time.'

कामम् बन्धैः च मे भूयः पुच्छस्य उद्दीपनेन च ।
पीडाम् कुर्वन्तु रक्षांसि न मे अस्ति मनसः श्रमः ।। ५-५३-१६

मे	=	to me	बद्धस्य	=	who has been tied down	भूयः	=	again
रक्षाम्सि	=	let the demons	कुर्वन्तु पीडाम्	=	torment me	कामम्	=	as they wish
उद्दीपनेनच	=	by burning also	पुच्छस्य	=	my tail	मे मनसः	=	to my mind
नास्ति	=	there will be no	श्रमः	=	travail.			

'Let the demons tie me down of again and torment me as they wish, by burning my tail. There will be no travail to my mind.'

ततः ते सम्वृत आकारम् सत्त्ववन्तम् महाकपिम् ।
परिगृह्य ययुः हृष्टा राक्षसाः कपि कुन्जरम् ।। ५-५३-१७

ततः	=	then	ते हृष्टाः राक्षसाः	=	those delighted demons	ययुः	=	went
परिगृह्य	=	taking	महाकपिम्	=	Hanuma	सवृताकारम्	=	who concealed all types of feelings
सत्त्ववन्तम्	=	who was strong	कपिकुञ्जरम्	=	and the foremost among monkeys.			

Then, those delighted demons went, seizing Hanuma, who concealed all types of his feelings, who was strong and foremost among monkeys.

शन्ख भेरी निनादैः तैः घोषयन्तः स्व कर्मभिः ।
राक्षसाः क्रूर कर्माणः चारयन्ति स्म ताम् पुरीम् ।। ५-५३-१८

शण्खभेरी निनादैश्च	=	sounding couches and kettle-drums	घोषयन्तः	=	proclaiming	स्वकर्मभिः	=	the acts of Hanuma
राक्षसाः	=	the demons	क्रूरकर्माणः	=	performing terrible deeds	चारयन्तिस्म	=	dragged him
ताम् पुरिम्	=	throughout that city.						

Sounding couches and kettle-drums and proclaining the acts of Hanuma like his damaging of the pleasure-garden, the demons performing terrible deeds, dragged Hanuma through out that city.

अन्वीयमानो रक्षोभिर्ययौ सुखमरिंदमः ।
हनुमान् चारयामास राक्षसानाम् महापुरीम् ।। ५-५३-१९

अन्वीयमानः	=	accompanied	रक्षोभिः	=	by demons	हनुमान्	=	Hanuma
अरिम्दमः	=	the annihilator of enemies	ययौ	=	went	सुखम्	=	happily
चारयामास	=	and roamed about	महापुरीम्	=	in the great city	राक्षसानाम्	=	of the demons.

Accompanied by demons, Hanuma the annihilator of enemies, went happily and roamed about in that great city of demons.

अथ अपश्यत् विमानानि विचित्राणि महाकपिः ।
सम्वृतान् भूमि भागान् च सुविभक्तान् च चत्वरान् ।। ५-५३-२०

अथ	=	then	महाकपिः	=	Hanuma	अपश्यत्	=	saw
विचित्राणि	=	wonderful	विमानानि	=	houses	सम्वृतान्	=	wrapped up
भूमि भागाम्श्च	=	plots of land	सुविभक्तान्	=	well-parted	चत्वरान्	=	cross-ways.

Then, Hanuma saw some wonderful house some wrapped up plots of land and well parted cross ways.

वीथीश्च गृहसम्बाधाः कपिः श्रृङ्गटकानि च ।
तथा रथ्योपरथ्याश्च तथैव गृहकान्तरान् ।। ५-५३-२१
गृहांश्च मेघसम्काशान् ददर्श पवनात्मजः ।

कपिः	=	Hanuma	पवनात्मजः	=	the son of wind-god	ददर्श	=	saw
वीथीः	=	streets	गृहसम्बाधाः	=	congested with houses	श्रृण्गाटकानि	=	places where several roads meet
तथा	=	and	रथ्योपरथ्याश्च	=	high-ways as also approach-roads	गृहकान्तरान्	=	small inner apartments
गृहाम्श्च	=	and palaces	मेघसम्काशान्	=	appearing in multitudes like clouds.			

Hanuma, the son of wind-god, saw streets congested with dwellings, places where several roads meet, high-ways as also approach-roads, small inner apartments and palaces appearing in multitudes, like clouds.

चत्वरेषु चतुष्केषु राज मार्गे तथैव च || ५-५३-२२
घोषयन्ति कपिम् सर्वे चारीक इति राक्षसाः ।

सर्वे	=	all	राक्षसाः	=	the demons	घोषयन्ति	=	proclaimed
चत्वरेषु	=	in cross-roads	चतुष्केषु	=	four-pillared temples	तथैव च	=	and
राजमार्गे	=	royal high-ways	कपिम् चारिकः इति	=	saying that Hanuma was a spy.			

All the demons proclaimed in cross roads, four-pillared temples and in royal high-ways, saying that Hanuma was a spy.

स्त्रीबालवृद्धा निर्जग्मुस्तत्र तत्र कुतूहलात् || ५-५३-२३
तम् प्रदीपितलाङ्गूलम् हनुमन्तम् दिदृक्षवः ।

स्त्रीबाल वृद्धाः	=	women children and old people	निर्जग्मुः	=	came out	तत्र तत्र	=	from their respective dwellings
कुतूहलात्	=	with an eagerness	दिदृक्षवः	=	to see	तम् हनुमन्तम्	=	that Hanuma
प्रदीपिल लाङ्ग्मुलम्	=	with his burnign tail.						

Women, children and old people came out from their respective dwellings, with an eagerness to see that Hanuma with his burning tail.

दीप्यमाने ततः तस्य लान्गूल अग्रे हनूमतः || ५-५३-२४
राक्षस्यः ता विरूप अक्ष्यः शंसुः देव्याः तत् अप्रियम् ।

हनुमतः लाण्गुल्लाग्रे	=	(while) the tip of Hanuma's tail	दीप्यमाने	=	was being ignited	तत्र	=	there
ताः राक्षस्यः	=	those female-demons	विरूपाक्ष्यः	=	with monstrous eyes	ततः	=	then
शशम्सुः	=	inforemed	तत् अप्रियम्	=	that unpleasant thing	देव्याः	=	to Sita the princess.

While the tip of Hanuma's tail was being ignited by the demons there, those female-demons with monstrous eyes then informed that unpleasant matter to Sita, the princess.

यः त्वया कृत सम्वादः सीते ताम्र मुखः कपिः || ५-५३-२५
लान्गूलेन प्रदीप्तेन स एष परिणीयते ।

सीते	=	O Sita!	स एषाः कपिः	=	that monkey	यः	=	who
ताम्र मुखः	=	was having a red face	कृत सम्वादः	=	and who had conversation	त्वया	=	with you
परिणीयते	=	is being moved around	प्रदीप्तेन लाण्गूलेन	=	with his ignited tail (in the city).			

'O Sita! That monkey with a red face, who had a conversation with you, is being moved around in the city, with his ignited tail.'

श्रुत्वा तत् वचनम् क्रूरम् आत्म अपहरण उपमम् || ५-५३-२६
वैदेही शोक सम्तप्ता हुत अशनम् उपागमत् ।

श्रुत्वा	=	hearing	तत् क्रूरम् वचनम्	=	that cruel news	आत्मापहरणोपमम्		which was equal to the news of her carrying away (by Ravana)
वैदेही	=	Sita	शोक सम्तप्ता	=	was tormented with grief	उपागमत्	=	and paid homage
हुताशनम्	=	the fire-god.						

Hearing that cruel news, which created as much sorrow as when she was carried away by Ravana, Sita was tormented with grief and started to pay homage to the fire-god.

मन्गला अभिमुखी तस्य सा तदा आसीन् महाकपेः || ५-५३-२७
उपतस्थे विशाल अक्षी प्रयता हव्य वाहनम् ।

तदा	=	then	सा	=	she	आसीत्	=	was
मन्गला अभिमुखी	=	wishing for the welfare	महाकपेः	=	of Hanuma	विशालाक्षि	=	the large-eyed Sita
प्रयता	=	with her devoted self	उपतस्थे	=	worshipped	हव्य वाहनम्	=	the fire-god.

Then, the large-eyed Sita, wishing for the welfare of Hanuma, prayed the fire-god with her devoted self.

यदि अस्ति पति शुश्रूषा यदि अस्ति चरितम् तपः || ५-५३-२८
यदि च अस्ति एक पत्नीत्वम् शीतो भव हनूमतः ।

अस्ति यदि	=	If I have done	पतिशुश्रूषा	=	any service to my husband	अस्तियदि चरितम्	=	if I have done
तपः	=	a penance	अस्ति च यदि	=	if I am	एक पत्नीत्वम्	=	a faithful wife
त्वम्	=	you	भव	=	be	शीतः	=	cool
हनुमतः	=	to Hanuma.						

'If I have done any service to my husband, if I have performed a penance and if I am a faithful wife, please be cool to Hanuma.'

यदि कश्चित् अनुक्रोशः तस्य मयि अस्ति धीमतः || ५-५३-२९
यदि वा भाग्य शेषम् मे शीतो भव हनूमतः ।

धीमतः तस्य यदि	=	if the wise Raama	किम्चित्	=	has even a little	अनुक्रोशः	=	of Kindness

मयि	=	towards me	यदि वा मे	=	and if towards me	भाग्य शेषः	=	some good fortune is remaining
भव	=	be	शीतः	=	cool	हनूमतः	=	to Hanuma.

'If the wise Raama has even a little of kindness to me and if I have still some good fortune remaining to my credit, please be cool to Hanuma.'

यदि माम् वृत्त सम्पन्नाम् तत् समागम लालसाम् ।। ५-५३-३०
स विजानाति धर्म आत्मा शीतो भव हनूमतः ।

सः धर्मात्मा यदि	=	If that virtuous Raama	विजानाति	=	understands	माम्	=	me
वृत्तसम्पन्नम्	=	as endowed with a good moral conduct	तत्समागम लालसाम्	=	ardently desirous of meeting him	भव	=	be
शीतः	=	cool	हनुमतः	=	to Hanuma.			

'If that virtuous Raama recognises me as one,, who is endowed with a good moral conduct and who is ardently desirous of meeting him, please be cool to Hanuma.'

यदि माम् तारयति आर्यः सुग्रीवः सत्य सम्गरः ।। ५-५३-३१
अस्मात् दुह्खान् महाबाहुः शीतो भव हनूमतः ।

आर्यः यदि	=	(If) the venerable	सुग्रीवः	=	Sugreeva	सत्य सम्गरः	=	true to his promise
मे तारयेत्	=	can make me traverse	अस्मात् दुः खाम्बु सम्रोधात्	=	from this ocean of sorrow	भव	=	be
शीतः	=	cool	हनूमतः	=	to Hanuma.			

'If the venerable Sugreeva, true to his promise, can make me traverse from this ocean of sorrow, please be cool to Hanuma.'

ततः तीक्ष्ण अर्चिः अव्यग्रः प्रदक्षिण शिखो अनलः ।। ५-५३-३२
जज्वाल मृग शाव अक्ष्याः शंसन्न् इव शिवम् कपेः ।

ततः	=	then	अनलः	=	the fire-god	शम्सन्निव	=	as though informing
मृगशबाक्ष्याः	=	the fawn-eyed Sita	कपेः शिवम्	=	about the welfare of Hanuma	जज्वाल	=	sone brilliantly
तीक्ष्णार्चिः	=	with sharp flames	अव्यग्रः	=	undisturbed	प्रदक्षिण शिखः	=	shooting out pointed flames towards the right.

Then, the fire-god, as though informing the fawn-eyed Sita about the well-being of Hanuma, shone brightly with sharp flames, undisteurbed and shooting out pointed flames towards the right.

हनुमज्जनकश्चापि पुच्छानलयुतोऽनिलः || ५-५३-३३
ववौ स्वास्थ्यकरो देव्याः प्रालेयानिलशीतलः |

अनिलः	=	even wind-god	हनुमज्जनकः	=	father of Hanuma	पुच्छानल युतः	=	combined with the fire on his tail
अपिच								
ववौ	=	swept	प्रालेयानिल शीतलः	=	coolly like a snow-breeze	स्वास्थ्यकरः	=	creating a soloce
देव्याः	=	to Sita.						

Even wind-god, the father of Hanuma, combined with the fire on Hanuma's tail, swept coolly like a snow-breeze, creating a solace to Sita.

दह्यमाने च लान्गूले चिन्तयामास वानरः || ५-५३-३४
प्रदीप्तो अग्निः अयम् कस्मान् न माम् दहति सर्वतः |

लङ्गूले	=	(While) his tail	दह्यमाने	=	was burning	वानरः	=	Hanuma
चिन्तयामास	=	was reflecting	कस्मात्	=	why	अयम् अग्निः	=	this fire
प्रदीप्तः	=	which was burning	सावतः	=	on all sides	न दहति	=	was not burning
माम्	=	him.						

While his tail was in flames, Hanuma was reflecting why the fire, which was blazing on all sides, was not burning him.

दृश्यते च महाज्वालः करोति च न मे रुजम् || ५-५३-३५
शिशिरस्य इव सम्पातो लान्गूल अग्रे प्रतिष्ठितः |

दृश्यते	=	It is conspicuous	महाज्वालः	=	with large flames	न करोति च	=	not creating
रुजम्	=	paoin	मे	=	to me	इव	=	as though
शिशिरस्य सम्घातः	=	a snow-ball	प्रतिष्ठितः	=	is kept	लाण्गूलाग्रे	=	at the tip of my tail.

'It is conspicuous with large flames. But it is not creating any paoin to me, as if a snow-ball is kept at the tip of my tail.'

अथवा तत् इदम् व्यक्तम् यत् दृष्टम् प्लवता मया || ५-५३-३६
राम प्रभावात् आश्चर्यम् पर्वतः सरिताम् पतौ |

अथव	=	Or	प्लवता	=	while jumping over	मया	=	by me
राम प्रभावात्	=	due to the power of Raama	आश्चर्यम्	=	a surprise	दृष्टम्	=	was seen
पर्वतोदधि सम्गमे	=	in a friendly alliance with a mountain and the sea	यत् तत्	=	by which	इदम्	=	this
व्यक्तम्	=	is clear.						

'Or, while I was jumping over the ocean, a surprise-alliance was formed with Mount Mainaka and through the mountain, with the ocean, because of Raama's power. By this, the reason of the coolness is clear.'

यदि तावत् समुद्रस्य मैनाकस्य च धीमथ || ५-५३-३७
राम अर्थम् सम्भ्रमः तादृक् किम् अग्निः न करिष्यति ।

यदि	=	If	समुद्रस्य	=	for the ocean	धीमतः म्यनकस्य	=	and the wise Mount Mainaka
तादृक् सम्भ्रमः	=	such an eagerness was tehre	रामार्थम्	=	for the sake of Raama	किम्	=	why
अग्निः	=	the fire-god	नकरिष्यति	=	will not do it?			

'If such an eagerness was there in the mind of the sea and the wise Mount Mainaka for the cause of Raama will not the fire-god show the same degree of eagerness in making its touch cold?'

सीतायाः च आनृशंस्येन तेजसा राघवस्य च || ५-५३-३८
पितुः च मम सख्येन न माम् दहति पावकः ।

पावकः	=	the fire	न दहति	=	does not burn	माम्	=	me
आनृशम्स्येन	=	due to kindness	सीतायाः	=	of Sita	तेजसा	=	power
राघवस्य	=	of Raama	सख्येन	=	and friendship	मम पितुः	=	of my father.

'The fire does not burn me, due to kindness of Sita, powerfulness of Raama and friendlines of my father.'

भूयः स चिन्तयामास मुहूर्तम् कपि कुन्जरः || ५-५३-३९
उत्पपात अथ वेगेन ननाद च महाकपिः ।

सः महाकपिः	=	that Hanuma	कपिकुञ्जरः	=	the foremost among mokeys	चिन्तयामास	=	reflected
भूयः	=	again	अथ	=	and thereafter	उत्पपात	=	jumped
वेगेन	=	with swiftness	ननाद च	=	and roared also.			

That Hanuma, the foremost among the monkeys, reflected agian for a monment, jumped with swiftness and roared too.

पुर द्वारम् ततः श्रीमान् शैल श्रृन्गम् इव उन्नतम् || ५-५३-४०
विभक्त रक्षः सम्बाधम् आससाद अनिल आत्मजः ।

ततः	=	then	श्रीमान्	=	the glorious	अनिलात्मजः	=	Hanuma
शैल श्रृङ्गमिव	=	like a mountain-peak	आससाद	=	approached	पुरद्वारम्	=	the city-gate
उन्नतम्	=	which was looking high	विभक्तरक्षः सम्बाधम्	=	and stood secluded from the crowds of demons.			

Then, the glorious Hanuma like a mountain-peak, approached the city-gate, which was looking high and stood secluded from the crowds of demons.

स भूत्वा शैल सम्काशः क्षणेन पुनः आत्मवान् ।। ५-५३-४१
ह्रस्वताम् परमाम् प्राप्तो बन्धनानि अवशातयत् ।

सः आत्मवान्	=	that prudent Hanuma	भूत्वा	=	became	शैल सम्काशः	=	similar to a mountain
क्षणेन	=	and within a moment	प्राप्तः	=	reached	परमाम् ह्रस्वताम्	=	an exceedingly short form
अवशातयत्	=	and became free	बन्धनानि	=	from tethers.			

That prudent Hanuma assumed the form of a mountain and immediately within a moment, assumed an exceedingly short form, thus becoming free from his tethers.

विमुक्तः च अभवत् श्रीमान् पुनः पर्वत सन्निभः ।। ५-५३-४२
वीक्षमाणः च ददृशे परिघम् तोरण आश्रितम् ।

श्रीमान्	=	the glorious Hanuma	विमुक्तश्च	=	having been free from his tethers	पुनः	=	again
अभवत्	=	assumed	पर्वतसन्निभः	=	a form equal to a mountain	वीक्षमाणश्च	=	and while looking around
ददृशे	=	saw	परिघम्	=	an iron rod	तोरणाश्रितम्	=	belonging to the arched door-way.

The glorious Hanuma, having been free from his bonds, again assumed the form equal to a mountain and while looking around, found and iron rod belonging to the arched door-way.

स तम् गृह्य महाबाहुः काल आयस परिष्कृतम् ।। ५-५३-४३
रक्षिणः तान् पुनः सर्वान् सूदयामास मारुतिः ।

सः महाबाहुः	=	that long-armed	मारुतिः	=	Hanuma	पुनः	=	again
गृह्य	=	taking	तम्	=	that rod	कालासपरिष्कृतम्	=	made of iron
सूदयामास	=	killed	सर्वान्	=	all	तान् रक्षिणः	=	tose guards.

That long-armed Hanuma, again taking taht rod made of iron, killed all those guards.

स तान् निहत्वा रण चण्ड विक्रमः ।
समीक्षमाणः पुनः एव लन्काम् ।
प्रदीप्त लान्गूल कृत अर्चि माली ।
प्रकाशत आदित्य इव अंशु माली ।। ५-५३-४४

सः	=	that Hanuma	रण चङ्ड विक्रमः	=	possessing impetuous valour in combat	निहत्त्वा	=	destroying

तान्	= them	पुनरेव	= and again	समीक्षमाणः	= looking over
लङ्काम्	= Lanka	प्रकाशत	= shone	आदित्य इव	= like the sun
अर्चिमाली	= encircled with rays	प्रदीप्त लाण्गूलकृतार्चि माली	= with the wreath of flames blazing on his tail.		

That Hanuma, having an impetuous valour in combat, destroying those demons and looking over Lanka, shone like the sun encircled with rays, with the wreath of flames blazing on his tail.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे त्रिपञ्चशः सर्गः ||

Thus completes 53rd chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

54 Sarga 54 - चतुःपञ्चाशः सर्ग

Hanuma Makes Up His Mind To Set Fire The City Of Lanka

Introduction -

Hanuma, with his blazing tail comes out and flits over the horses in Lanka, making up his mind to set fire to the city of Lanka which is the only work let for him to do. Hanuma burns the entire city, barring the abode of Vibhishana. All the demons were frightened o seeing the blazing fire, consuming their city with its trees, houses and a host of living beings. Surprised to see the city burning, the celestials and musicians (Gandharvas) gain a great delight.

वीक्षमाणः ततो लन्काम् कपिः कृत मनो रथः ।
वर्धमान समुत्साहः कार्य शेषम् अचिन्तयत् ।। ५-५४-१

ततः	=	then	कृत मनोरथः	=	after fulfilling his heart's wish	कपिः	=	Hanuma
वीक्षमाणः	=	looking over	लङ्काम्	=	Lanka	अचिन्तयत्	=	thought
कार्य शेषम्	=	about the remaining act to be done	वर्धमानसमुत्साहः	=	with an augmented energy.			

Then, after fulfilling his heart's wish, Hanuma, looking over Lanka, thought about the remaining act to be done, with an augmented energy.

किम् नु खल्व् अविशिष्टम् मे कर्तव्यम् इह साम्प्रतम् ।
यत् एषाम् रक्षसाम् भूयः सम्ताप जननम् भवेत् ।। ५-५४-२

किम्नु	=	which	कर्तव्यम्	=	(is the) act	खलु	=	indeed
अवशिष्टम्	=	remaining	इह	=	here	मे	=	for me
यत्	=	that	इभवेत्	=	may	भूयः	=	anguish
साम्प्रतम्	=	now	एषाम्	=	to these	रक्षसाम्	=	demons?

'Which act indeed is remaing nowto be done by me here, that may further create anguish to these demons?'

वनम् तावत् प्रमथितम् प्रकृष्टा राक्षसा हताः ।
बल एक देशः क्षपितः शेषम् दुर्ग विनाशनम् ।। ५-५४-३

वनम्	=	the garden	प्रमथितम् तावत्	=	has been destroyed	प्रकृष्टाः	=	excellent
राक्षसाः	=	demons	हताः	=	have been killed	बलैकदेशः	=	a portion of the army
क्षपितः	=	has been destroyed	दुर्ग विनाशनम्	=	the demolition of the fort	शेषम्	=	is remaining.

'I have demolished the garden. I have killed excellent demons. I destroyed a portion of the army. The demolition of the fort is still remaining.'

दुर्गे विनाशिते कर्म भवेत् सुख परिश्रमम् ।
अल्प यत्नेन कार्ये अस्मिन् मम स्यात् सफलः श्रमः ।। ५-५४-४

दुर्गे	=	(While) the fort	विनाशिते	=	is destroyed	कर्म	=	the task
भवेत्	=	will become	सुखप्रिश्रमम्	=	bereft of fatigue	अल्पयत्नेन	=	by a small effort
अस्मिन् कार्ये	=	in this task	श्रमः	=	the work	स्यात्	=	will become
सफलः	=	fruitful.						

'When the fort gets destroyed, the task (of Rama's battle) will be devoid of fatigue. Even with a small effort in this task, the work will become fruitful.'

यो हि अयम् मम लान्गूले दीप्यते हव्य वाहनः ।
अस्य सम्तर्पणम् न्याय्यम् कर्तुम् एभिः गृह उत्तमैः ।। ५-५४-५

न्यायम्	=	It is justified	कर्तुम्	=	to do	सम्तर्पणम्	=	the act of satiating
अस्य	=	to it	अयम्	=	this	हर्यवाहनः	=	fire
यः दीप्यते	=	which is flaring up	मम लाण्गूले	=	on my tail	एभिः	=	with these
गृहोत्तमः	=	excellent houses.						

'It is justified to satisfy this blazing flame on my tail, by feeding it to the full, with these excellent houses (in the city of Lanka).'

ततः प्रदीप्त लान्गूलः सविद्युत् इव तोयदः ।
भवन अग्रेषु लन्काया विचचार महाकपिः ।। ५-५४-६

ततः	=	then	महाकपिः	=	Hanuma	प्रतप्तलाण्गूलः	=	with his burning tail
विचचार	=	strolled	भवनाग्रेषु	=	over the house-tops	लङ्कायाः	=	in Lanka
सविद्युत् तोयदः इव	=	like a cloud charged with lightning.						

Then, Hanuma, with his burning tail, strolled over the house-tops of Lanka, like a cloud charged with lightning.

गृहाद्गृहम् राक्षसानामुद्यानानि च वानरः ।
वीक्षमाणो ह्यसम्त्रस्तः प्रासादांश्च चचार सः ।। ५-५४-७

वीक्षमाणः	=	Surveying	उद्यानानि	=	the gardens	प्रासादाश्च	=	and lofty palatial mansions
सः वानरः	=	that Hanuma	असम्त्रप्तः	=	without fear	चचार	=	wandered
गृहात्	=	from one house	गृहम्	=	to another house	राक्षसानाम्	=	of the demons.

Surveying the gardens and lofty palatial mansions, that Hanuma, without fear, passed from one house to another, of the demons.

अवप्लुत्य महावेगः प्रहस्तस्य निवेशनम् ।
अग्निम् तत्र स निक्षिप्य श्वसनेन समो बली ।। ५-५४-८

ततोऽन्यत्पुप्लुवे वेश्म महापार्श्वस्य वीर्यवान् ।
मुमोच हनुमान् अग्निम् काल अनल शिखा उपमम् ।। ५-५४-९

अवप्लुत्य	=	jumping down	प्रहस्तस्य निवेशनम्	=	on Prahasta's house	वीर्यवान्	=	the valiant
सः	=	Hanuma	महावेगः	=	with great swiftness	बली	=	having strength
समः	=	equal	श्वसनेन	=	to wind	निक्षिप्य	=	putting down
अग्निम्	=	fire	तत्र	=	on it	ततः	=	and from there
पुप्लुवे	=	jumped over	अन्यत्	=	another	वेश्म	=	house
महापर्श्वस्य	=	of Mahaparsva	हनुमान्	=	Hanuman	मुमोच	=	dropped
अग्निम्	=	fire	कालानल शिखोपमम्	=	resembling a flame of fire that is to destroy the world (on that house).			

Jumping down on Prahasta's house, the valiant Hanuma, with great swiftness, having strength equal to wind, scattering fire on it, jumped over from there, to another house belonging to Mahaparsva. Hanuma, with great swiftness, having strength equal to wind, scattering fire on it, jumped over from there, to another house belonging to Mahaparsva. Hanuma scattered a fire there resembling a flame of fire that is to destroy the world.

वज्रदंष्ट्र स्य च तदा पुप्लुवे स महाकपिः ।
शुकस्य च महातेजाः सारणस्य च धीमतः ।। ५-५४-१०

सः महाकपिः	=	that Hanuma	महातेजा	=	of great splendour	तदा	=	then
पुप्लुवे	=	jumped over (the houses)	वज्रदम्ष्ट्रस्य्च	=	of Vajradamshtra	शुकस्य	=	of Shuka
धीमतः सारणस्य	=	and of the intelligent Sarana.						

That Hanuma, of great splendour, then leapt to the houses of Vajradamshtra, Shuka and Sarana, the intelligent.

तथा चेन्द्रजितो वेश्म ददाह हरियूथपः ।
जम्बुमालेः सुमालेश्च ददाह भवनम् ततः ।। ५-५४-११

रश्मिकेतोश्च भवनम् सूर्यशत्रोस्तथैव च ।
ह्रस्वकर्णस्य दंष्ट्रस्य रोमशस्य च रक्षसः ।। ५-५४-१२

युद्धोन्मत्तस्य मत्तस्य ध्वजग्रीवस्य रक्षसः ।
विद्युज्जिह्वस्य घोरस्य तथा हस्तिमुखस्य च ।। ५-५४-१३

कराळस्य पिशाचस्य शोणिताक्षस्य चैव हि ।
कुम्भकर्णस्य भवनम् मकराक्षस्य चैव हि ।। ५-५४-१४

यज्ञशत्रोश्च भवनम् ब्रह्मशत्रोस्तथैव च।
नरान्तकस्य कुम्भस्य निकुम्भस्य दुरात्मनः ।। ५-५४-१५

वर्जयित्वा महातेजा विभीषणगृहम् प्रति ।
क्रममाणः क्रमेणैव ददाह हरिपुङ्गवः ।। ५-५४-१६

वर्जयित्वा	=	leaving	विभीषण गृहम्प्रति	=	the house of Vibhishana	हरिपुङ्गव	=	Hanuma
महातेजाः	=	of great splendour	क्रममाणः	=	went	क्रमेणैव	=	successively
भवनम्	=	to the house	रश्मिकेतोश्च	=	of Rashmiketu	तथैव च	=	and
सूर्यशत्रोः	=	of surya shatru	ह्रस्वकर्णश्च	=	of Hrasvakarna	दम्ष्ट्रस्य	=	of Damstra
रक्षसः रोमशस्य	=	of Romasha the demon	युद्धोन्मत्तस्य	=	of Yuddhaumatta	मत्तस्य	=	of Matta
रक्षसः ध्वजग्रीवस्य	=	of Dhvajagriva the demon	घोरस्य विद्युज्जिह्वस्य	=	of the terrific Vidyujjihva	तथा	=	and
हस्तिमुखस्य च	=	of Hastimukha	कराहस्य	=	of Karala	पिशाचस्य	=	of Pishacha
शोणिताक्षस्य चैव हि	=	of Shonitaaksha	भवनम्	=	the house	कुम्भकर्णस्य	=	of Kumbhakarna
मकराक्षस्य चैवहि	=	of Makaraaksha	यज्ञशत्रोश्च भवनम्	=	the house of Yajnashatru	तथैव च	=	and
ब्रह्मशत्रो	=	of Bhrahmashatru	नरान्तकस्य	=	of Narantaka	कुम्भस्य	=	of Kumbha
दुरात्मनः निकुम्भस्य	=	and the house of the evil minded Nikumbha.						

Leaving the house of Vibhishana, Hanuma of great splendour, went successively to the houses of Rashmiketu, Surya shatru, Hrasvakarna, Damshtra, Romasha the demon, Yuddhonmatta, Matta, Dhvajagreeva the demon, the terrific Vidyujjihva, Hastimukha, Karala, Pishacha, Shonitaaksha, Kumbhakarna, Makaraksha, Yajnashatru, Brahmashatru, Narantaka, Kumbha as also the evil-minded Nikumbha and burnt the houses.

तेषु तेषु महार्हेषु भवनेषु महायशाः ।
गृहेष्वृद्धिमतामृद्धिम् ददाह स महाकपिः ।। ५-५४-१७

सः महाकपिः	=	that Hanuma	महायशाः	=	of great fame	ददाह	=	burnt away
ऋद्धिम्	=	the wealth	तेषु तेषु	=	in the respective	महार्हेषु गृहेषु	=	mansions
ऋद्धिमताम्	=	of the rich.						

That Hanuma of great fame burnt away wealth in the mansions of the rich.

सर्वेषाम् समतिक्रम्य राक्षसेन्द्रस्य वीर्यवान् । आससादाथ लक्ष्मीवान् रावणस्य निवेशनम् ।। ५-५४-१८

समतिक्रम्य	=	having passed over	सर्वेषाम्	=	all the houses	वीर्यवान्	=	the mighty
लक्ष्मीवान्	=	Hanuman of glory	अथ	=	thereafter	आससाद	=	approached
निवेशनम्	=	the house	रक्षसेन्द्रस्य	=	of Ravana the king of demons.			

Having passed over all the houses, the mighty and glorious Hanuma thereafter approached the house of Ravana the king of demons.

ततस्तस्मिन् गृहे मुख्ये नानारत्नविभूषिते ।
मेरुमन्दरसंकाशे सर्वमङ्गळशोभिते ।। ५-५४-१९

प्रदीप्तमग्निमुत्सृज्य लाङ्गूलाग्रे प्रतिष्ठितम् ।
ननाद हनुमान् वीरो युगान्तजलदो यथा ।। ५-५४-२०

ततः	=	thereafter	उत्सृज्य	=	throwing	प्रदीप्तम्	=	blazing
अग्निम्	=	fire	प्रतिष्ठितम्	=	located	लङ्गूलाग्रे	=	at the tip of his tail
तस्मिन् मुख्ये गृहे	=	on that principal house	नानारत्न विभूषिते	=	decorated with various kinds of precious stones	मेरुमन्दर सम्काशे	=	resembling Mounts Meru and Mandara
सर्वमण्गळ शोभिते	=	and embellished with all good work	वीरः	=	the valiant	हनुमान्	=	Hanuma
ननाद	=	roared	युगान्तजलदो यथा	=	like a cloud thundering at noon-time in rainy season.			

Thereafter, scattering a blazing fire located at the tip of his tail, on that principal house, decorated with various kinds of precious stones, resembling Mounts Meru and Mandara as also embellished with all good work, the valiant Hanuma roared like a cloud thundering at noon-time in a rainy season.

श्वसनेन च सम्योगात् अतिवेगो महाबलः ।
काल अग्निः इव जज्वाल प्रावर्धत हुत अशनः ।। ५-५४-२१

सम्योगात्	= in contact	श्वसनेन	= with the wind	हुताशनह्	= the fire
प्रावर्धत	= escalated	अतिवेगः	= with a great speed	महाबलः	= and a great intensity
जज्वाल	= blazed	कालग्निरिव	= like a fire that is to destroy the world.		

In contact with the wind, the fire escalated with a great speed and intensity, blazing like a fire that is to destroy the world.

प्रदीप्तम् अग्निम् पवनः तेषु वेश्मसु चारयत् ।
अभूच्छ्वसनसम्योगादतिवेगो हुताशनः ।। ५-५४-२२

पवनः	= the wind	आचारयत्	= carried	प्रदीप्तम्	= the blazing
अग्निम्	= fire	तेषु वेश्मसु	= on those houses	श्वसनम् योगात्	= by combining with the wind
हुताशनः	= the fire	अभूत्	= became	अतिवेगः	= very swift.

The wind carried the blazing fire to other houses. In conjunction with the wind, the fire became very swift.

तानि कान्चन जालानि मुक्ता मणिमयानि च ।
भवनानि अवशीर्यन्त रत्नवन्ति महान्ति च ।। ५-५४-२३

तानि महान्ति च भवनानि	= those large houses	काण्चन जालानि	= with golden windows	मुक्तामणिमयानि च	= embedded with pearls gems
रत्नवन्ति	= and precious stones	अवशीर्यन्त	= were shattered (to pieces).		

Those large houses, with golden windows, embedded with pearls, gems and precious jewels were shattered to pieces.

सम्जज्ञे तुमुलः शब्दो राक्षसानाम् प्रधावताम् ।
स्वग्रिहस्य परित्राणे भग्नोत्साहोर्जिअश्रियाम् ।। ५-५४-२४
नूनेमेषाऽग्निरायातः कपिरूपेण हा इति ।

तुमुलः	= a tumultuous	शब्दः	= voice	सम्जज्ञे	= was produced
इति	= saying	हा	= 'Alas!	एषः अग्निः	= this fire
आयतः	= has come	नूनम्	= really	कपिरूपेण	= in the form of a monkey!'

राक्षसानाम्	=	by the demons	प्रधावताम्	=	who were running (hither and thither)	परित्राणे	=	to protect
स्वगृहस्य	=	their houses	भग्नोत्साहोर्जित श्रियाम्	=	who lost their energy and abundant wealth.			

The demons, who were running hither and thither to protect their houses and who lost their spirits and abundant wealth, created a tumultuous nose, saying 'Alas! The fire-god has come really in a form of this monkey!'

क्रन्दन्त्यः सहसा पेतुः स्तनंधयधराः स्त्रियः || ५-५४-२५
काश्चिरग्निपरीतेभ्यो हर्म्येभ्यो मुक्तमूर्धजाः ।
पतन्त्यो रेजिरेऽभ्रेभ्यः सौदामिन्य इवाम्बरात् || ५-५४-२६

काश्चित्	=	some	स्त्रियः	=	women	क्रन्दन्त्यः	=	crying
स्तमम्धय धराः	=	carrying their suckling's	मुक्तमूर्धजाः	=	and having their hair dishevelled	पेतुह्	=	felldown
सहसा	=	quickly	हर्मेभ्यः	=	from their houses	अग्निपरितेभ्यः	=	enveloped by fire
रेजिरे	=	and shone	सोदामिन्यः इव	=	like lightning's	पतन्त्यः	=	falling
अभ्रेभ्यः	=	from clouds	अम्बरात्	=	from the sky.			

Some women crying and carrying their suckling's with their hair dishevelled, fell down from their houses, which were enveloped with fire, and shone like flashes of lightning falling from clouds in the sky.

वज्र विद्रुम वैदूर्य मुक्ता रजत सम्हितान् ।
विचित्रान् भवनात् धातून् स्यन्दमानान् ददर्श सः || ५-५४-२७

सः	=	that Hanuma	ददर्श	=	saw	स्यन्दमानान्	=	molten
धातून्	=	metals	वज्र विद्रुम वैदूर्य मुक्ता रजत सम्हितान्	=	mixed with diamonds; corals; cat's eye gems; pearls and silver	विचित्रान् भवनात्	=	(surging) from every marvellous house.

That Hanuma saw molten metals mixed with diamonds, corals, cat's eye-gems, pearls and silver, surging from every marvellous house.

न अग्निः तृप्यति काष्ठानाम् तृणानाम् च यथा तथा ।
हनूमान् राक्षस इन्द्राणाम् वधे किंचिन् न तृप्यति || ५-५४-२८
न हनूमद्विशस्तानाम् राक्षसानाम् वसुन्धरा ।

यथा	=	how	अग्निः	=	the fire	नतृप्यति	=	is not satisfied
काष्ठानाम्	=	with firewood	तृणानाम्	=	and dry blades of grass	तथा	=	so also
हनुमान्	=	Hanuma	नतृप्यति	=	was not satisfied	किम्चित्	=	even a little
वधे	=	in killing	राक्षसेन्द्राणाम्	=	of demons	वसुन्धरा	=	the earth
न	=	is not wearied	राक्षसानाम्	=	with the demons	हनुमद्विशस्तानाम्	=	killed by Hanuma (receiving in her lap)

As the fire does not get satisfied with any amount of firewood and straw fed to it, Hanuma was not wearied in killing any number of demons. The earth was not then wearied in receiving the number of demons killed by Hanuma (in her lap).

क्वचित्किंशुकसम्काशाः क्वचिच्छाल्मलिसन्निभाः ।। ५-५४-२९
क्वचित्कुङ्कुमसम्काशाः शिखा वह्नेश्चकाशिरे ।

शिकाः	=	flames	वह्नेः	=	of fire	चकाशिरे	=	glittered
किम्शुकसम्काशाः	=	like Kimshuka (Butea frondosa) flowers	क्वचित्	=	at some places	शाल्मलि सन्निभाः	=	like blossoms of Shalmali tree (Salmalia malabarica)
क्वचित्	=	at some places	कुण्कुम सम्काशाः	=	like flowers of saffron	क्वचित्	=	at some places.

Flames of fire glittered like Kimshuka flowers at some places, blossoms of Shalmali tree at some places and like saffron-flowers at some other places.

हनूमता वेगवता वानरेण महात्मना ।
लङ्कापुरम् प्रदग्धम् तद्रुद्रेण त्रिपुरम् यथा ।। ५-५४-३०

तत्	=	that	लङ्कापुरम्	=	city of Lanka	प्रदग्धम्	=	was scorched
महात्मना हनूमता	=	by the high-souled Hanuma	वेगवता वानरेण	=	the swift monkey	त्रिपुरम् यथा	=	as Tripura city (was scorched)
रुद्रेण	=	by Rudra.						

The high souled Hanuma, the swift monkey scorched the city of Lanka, as Rudra scorched the city of Tripura.

ततस्तु लङ्कापुरपर्वताग्रे ।
स्मुत्थितो भीमपराक्रमोऽग्निः ।
प्रसार्य चूडावलयम् प्रदीप्तो ।
हनूमता वेगवता विसृष्टः ।। ५-५४-३१

ततः	=	then	अग्निः	=	the fire	भीम पराक्रमह्	=	having a terrific prowess
विसृष्टः	=	diffused	वेगवता हुनूमता	=	by the swift Hanuma	प्रसार्य	=	having stretched out
चूडावलयम्	=	a circle of flames	प्रदीप्तः	=	blazed	समुत्थितः	=	and rose up
लङ्कापुर पर्वताग्रे	=	to the summit of the mountain on which the city of Lanka was situated.						

Then, the fire having a terrific prowess, diffused by the swift Hanuma, stretching out a circle of flames, blazed and rose up to the summit of the mountain on which the city of Lanka.

युगान्तकालानलतुल्यवेगः ।
समारुतोऽग्निर्ववृधे दिवस्पृक् ।
विधूमरश्मिर्भवनेषु सक्तो ।
रक्षः शरीराज्यसमर्पितार्चिः ।। ५-५४-३२

अग्निः	=	(that) fire	भवनेषु सक्तः	=	diffused on those buildings	समारुतः	=	together with the wind
युगान्त कालानल तुल्य वेगः	=	having a speed equal to the fire at the time of dissolution of the world	ववृद्धे	=	grew taller	दिविस्पृक्	=	touching the sky (that fire was)
विधूम रश्मिः	=	having smokeless splendour	रक्षः शरीराज्य समर्पितार्चिः	=	with flames con-signed to the bodies of demons like a ghee.			

That fire diffused on those buildings, together with the wind picked up a speed equal to that of a fire at the time of dissolution of the world. It grew taller, touching the sky with a smokeless splendour. Those flames of fire shot up, as inflamed by ghee

आदित्यकोटीसदृशः सुतेजा ।
लङ्काम् समस्ताम् परिवार्य तिष्ठन् ।
शब्दैरनेकैरशनिप्ररूढै ।
र्भिन्दन्निवाण्डम् प्रबभौ महाग्निः ।। ५-५४-३३

महाग्निः	=	the great fire	परिवार्य तिष्ठन्	=	persisted surrounding	समस्तान् लङ्काम्	=	the entire Lanka
सुतेजाः	=	with a good splendour	आदित्य कोटीसदृशः	=	equal to that of a crore of suns	प्रबभौ	=	blazed
अङ्डम् भिन्दन्निव	=	like a broken-up hemi-sphere of the world	शब्दैः	=	with sounds	अनेकैः	=	in multitude
अशनिप्ररूढः	=	of a widely thunder-bolt.						

The great fire persisted, surrounding the entire Lanka, having a good splendour equal to that of millions of suns and blazed like a broken-up hemi-sphere of the world, creating many sounds of a wide-spread thunder-bolt.

तत्राम्बरादग्निरतिप्रवृद्धो ।
रूक्षप्रभः किंशुकपुष्पचूडाः ।
निर्वाणधूमाकुलराजयश्च ।
नीलोत्पलाभाः प्रचकाशिरेऽभ्राः ।। ५-५४-३४

तत्र	=	there	रूक्षप्रभः	=	with a harsh splen-dour	अग्निः	=	the fire

अतिप्रवृद्धः	= extended fully	अम्बरात्	= to the sky	किम्शुकपुष्प चूड	= having a crest like kimshuka flowers (shooting flomes)
अब्रवाः	= the clouds	नीलोत्पलाभाः	= bearing the colour of blue lotuses	प्रचकाशिरे	= shone
निर्वाण धूम कूलराजयः	= as covered by smoke formed out of extinguished fire.				

The fire with a fierce splendour there, extended fully to the sky, shooting flames like Kumshuka flowers. The clouds, bearing the colour of blue lotuses, shone as covered by smoke formed out of the extinguished fire.

वज्री महेन्द्रस्त्रिदशेश्वरो वा ।
साक्षाद्यमो वा वरुणोऽनिलो वा ।
रुद्रोग्निरर्को धनदश्च सोमो ।
न वानरोऽयम् स्वयमेव कालः । ५-५४-३५

अयम्	= he	न	= is not	वानरः	= a monkey
(He is) महेन्द्रः वा	= either Indra	वज्रा	= wielding a thunder-bolt	साक्षात् यमोवा	= or Yama the lord of death appearing before the eyes
वरुणः	= or Varuna the lord of water	अनिलोवा	= or the wind-god	अग्निः	= or the fire
रुद्रः	= seated in the third eye of Lord Shiva	अर्कः	= or the sun-god	धनदश्च	= or Kubera the lord of riches
सोमह्	= or the moon-god	स्वयमेव कालः	= he may be Kala (the Time-spirit) himself.		

'He is not a monkey. He is either Indra the Lord of celestials wielding a thunderbolt, or Yama the lord of death of water, or the wind-god or the fire seated in the third eye of Lord Shiva or the sun-god or Kubera the lord of riches or the moon-god. He may be Kala (the Time-spirit) himself.'

किम् ब्रह्मण सर्वपितामहस्य ।
सर्वस्य धातुश्चतुराननस्य ।
इहागतो वानररूपधारी ।
रक्षोपसम्हारकरः प्रतापः ५-५४-३६

किम्	= whether	चतुराननस्य ब्रह्मणः प्रतापः	= the rage of four-faced Brahama	सर्व पितामहस्य	= the grand father of all
सर्वस्य धातुः	= and the creator of all	उपायतः	= has arrived	इह	= here
वानर रूप धारी	= in the guise of a monkey	रक्षोपसम्हारकरः	= playing the role of a destroyer of demons?.		

'Whether the rage of four-faced Brahma, the grand father of all and the creator of all has arrived here in the guise of a monkey, playing the role of a destroyer of demons?'

किम् वैष्णवम् वा कपिरूपमेत्य ।
रक्षोविनाशाय परम् सुतेजः ।
अनन्तमव्यक्तमचिन्त्यमेकम् ।
स्वमायया साम्प्रतमागतम् वा ५-५४-३७

किम् वा	=	or whether	परम्	=	a supreme	सुतेजः	=	bright energy
वैष्णवम्	=	of Vishnu the lord of maintenance of the Universe	अचिन्त्यम्	=	unthinkable	अव्यक्तम्	=	unmanifest
अनन्तम्	=	infinite	एदम्	=	and peerless	आगतम्	=	arrived
एत्य	=	assuming the form of a monkey	रक्षोविनाशाय	=	for the destruction of demons	साम्प्रतम्	=	now
कपिरूपम्								
स्वमायया	=	by virtue of Her extra ordinary power?						

'Or whether a supreme bright energy of Vishnu, the lord of maintenance of the Universe, unthinkable, unmanifest, infinite and pearless, arrived now, assuming the form of a monkey for the destruction of demons, by virtue of Her extraordinary power?'

इत्येवमूचुर्बहवो विशिष्टा ।
रक्षोगणास्तत्र समेत्य सर्वे ।
सप्राणिसम्घां सगृहाम् सवृक्षाम् ।
दग्धाम् पुरीम् ताम् सहसा समीक्ष्य ।। ५-५४-३८

इत्येवम्	=	thus	ऊचुः	=	spoke	सर्वे	=	all
विशिष्टाः	=	those excellent troops of demons	बहवः	=	in multitude	समेत्य	=	gathering together
राक्षोगणाः								
तत्र	=	there	समीक्ष्य	=	on seeing	ताम् पुरीम्	=	the city
दग्धाम्	=	burnt	सहसा	=	so soon	सप्राणिसम्घाम्	=	with its host of living beings
सगृहाम्	=	along with houses	सवृक्षाम्	=	as also trees.			

Thus spoke all those excellent troops of demons in multitude, gathering together there, on seeing that city scorched so soon, with its host of living beings, houses and trees.

ततस्तु लङ्का सहसा प्रदग्धा ।
सराक्षसा साश्वरथा सनागा ।
सपक्षिसम्घा समृगा सवृक्षा ।
रुरोद दीना तुमुलम् सशब्दम् ।। ५-५४-३९

ततः	=	then	लङ्का	=	Lanka	प्रदग्धा	=	having been scorched
सहसा	=	suddenly	सराक्षसा	=	with its demons	साश्व रथा	=	horses; chariots
स नागा	=	elephants	सक्षिसम्घा	=	multitude of birds	समृगा	=	animals
सवृक्षा	=	and trees	रुरोद	=	cried	दीना	=	pitiably
सशब्दम् तुमुलम्	=	with tumultuous noise.						

Then, Lanka having been scorched with its demons, horses, chariots, elephants, multitude of birds, animals and trees, cried pitiably with tumultuous noise.

हा तात हा पुत्रक कान्त मित्र ।
हा जीवितम् भोगयुतम् सुपुण्यम् ।
रक्षोभिरेवम् बहुधा ब्रुवद्भिः ।
शब्दः कृतो घोररवः सुभीमः ।। ५-५४-४०

सुभीमः	=	a very terrific	शब्दः	=	noise	कृतः	=	was made
घोररवः	=	with a dreadful sound	ब्रुवद्भिः	=	spoken	बहुधा	=	in many ways
रक्षोभिः	=	by demons	एवम्	=	thus	हा तात	=	O my dear father!
हा पुत्रक	=	O my beloved son!	कान्त	=	O my beloved husband!	मित्र	=	O my friend!
हा सुपुण्यम् जीवितम्	=	O my very auspicious life	भोगयुतम्	=	filled with enjoyments.			

Making a very terrific noise with a dreadful sound, the demons cried in various ways as follows: 'O my dear beloved son! O my beloved husband! O my friend! O my very auspicious life, filled with enjoyments!'

हुताशनज्वालसमावृता सा ।
हतप्रवीरा परिवृत्तयोधा ।
हनूमतः क्रोधबलाभिभूता ।
बभूव शापोपहतेअ लङ्का ।। ५-५४-४१

सा लण्खा	=	that Lanka	बभूव	=	appeared	शापोपहतेव	=	as afflicted by a curse
क्रोध बलाभिभूता	=	defeated by a strong fury	हनूमतः	=	of Hanuma	हुताशन ज्वाल समावृता	=	enveloped by flames of fire
हत प्रवीरा	=	with its distinguished heroes killed	परिवृत्तयोधान्	=	with its warriors retreated.			

That Lanka appeared as though afflicted by a curse, as defeated by a strong fury of Hanuma, enveloped by flames of fire, with its distinguished heroes killed and with its warriors in retreat.

स सम्भ्रामत्रस्तविषण्णराक्षसां ।
समुज्ज्वलज्ज्वालहुताशनाङ्किताम् ।
ददर्श लङ्काम् हनुमान् महामानाः ।
स्वयम्भूकोपोपहतामिवावनिम् ।। ५-५४-४२

हनुमान्	=	Hanuma	महामनाः	=	with his great mind	ददर्श	=	saw
लङ्काम्	=	Lanka	ससम्भ्रमत्रस्त विषण्ण राक्षसाम्	=	with its confused; frigtened and dejected demons	समुज्ज्वल हुताशनाङ्किताम्	=	marked by blazing flames of fire
अवनिम् इव	=	appearing like an earth	स्वयम्भु कोपहताम्	=	afflicted by the fury of Brahama; the creator of the universe.			

Hanuma, with his great mind, saw Lanka with its dazed, frightened and dejected demons, marked by blazing flames of fire and afflicted by the fury of Brahma the creator of the universe.

भम्त्त्वा वनम् पादपरत्नसम्कुलम् ।
हत्वा तु रक्षांसि महान्ति सम्युगे ।
दग्ध्वा पुरीम् ताम् गृहरत्नमालिनीम् ।
तस्थौ हनूमान् पवनात्मजः कपिः ।। ५-५४-४३

भम्त्त्वा	=	Breaking	वनम्	=	the garden	पादपरत्न सम्कुलम्	=	which was full of excellent trees
हनूमान्	=	Hanuma	पवनात्मजः कपिः	=	the monkey and son of wind-god	हत्वा	=	(after) killing
महान्ति	=	great	रक्षाम्सि	=	demons	सम्युगे	=	in the battle
दग्ध्वा	=	and scorching	ताम् पुरिम्	=	that city	गृहरत्नमालिनीम्	=	endowed with a series of excellent houses
तस्थौ	=	stood at ease.						

After demolishing the garden which was full of excellent trees, killing great demons in battle and burning that city endowed with a series of excellent houses, Hanuma the monkey and the son of wind-god, stood at ease.

त्रिकूटश्रृङ्गाग्रतले विचित्रे ।
प्रतिष्ठितो वानरराजसिम्हः ।
प्रदीप्तलाङ्गूलकृतार्चिमाली ।
व्यराजतादित्य इवांशुमाली ।। ५-५४-४४

प्रतिष्ठितः	=	standing	विचित्रे त्रिकूट श्रृन्गाग्रतले	=	on the wonderful flat summit of Mount Trikuta	वानर राज सिम्हः	=	Hanuma the foremost leader of the monkeys
प्रदीप्त लाण्गूल कृतार्चिमाली	=	having a garland of flames formed by his blazing tail	व्यराजत	=	shone	आदित्यः इव	=	like the sun

अम्शुमाली	=	having a garland of rays.

Standing there on the wonderful flat summit of Mount Trikuta, Hanuma the foremost leader of the monkeys, having a garland of flames formed by his blazing tail, shone like the sun having a garland of rays.

स राक्षसांस्तान् सुबहूंश्च हत्वा ।
वनम् च भम्त्त्वा बहूपादपम् तत् ।
विसृज्य रक्षोभवनेषु चाग्निम् ।
जगाम रामम् मनसा महात्मा ।। ५-५४-४५

हत्वा	=	killing	तान् सुबभून्	=	those several	राक्षसान्	=	demons
भत्त्वा	=	demolishing	तत् वनम्च	=	that garden also	बहुपादपम्	=	endowed with several trees
विसृज्य	=	and throwing	अग्निम्	=	fire	रक्षोभवनेषु	=	on the houses of demons
सः महात्मा	=	that high souled Hanuma	मनसा	=	mentally	जगाम	=	went
रामम्	=	to Rama.						

Killing those multitudes of demons, demolishing that garden endowed with several trees and scattering fire on the houses of demons, the high-souled Hanuma sought Rama with his mind.

ततस्तु तम् वानवीरमुख्यम् ।
महाबलम् मारुततुल्यवेगम् ।
महामतिम् वायुसुतम् वरिष्ठम् ।
प्रतुष्टवुर्देवगणाश्च सर्वे ।। ५-५४-४६

ततः	=	then	सर्वे	=	all	देवगणाः	=	the multitude of celestials
प्रतुष्टुवुः	=	enlogised	तम् वायुसुतम्	=	that Hanuma	वानर वीर मुख्यम्	=	the principal warrior of the monkeys
महाबलम्	=	possessing great strength	मारुततुल्य वेगम्	=	and swiftness equal to the wind	महामतिम्	=	greatly intelligent
वरिष्ठम्	=	and the most excellent.						

Then, all the multitude of celestials enlogised that Hanuma, the principal warrior of the monkeys, possessing great strength and swiftness similar to the wind, greatly intelligent and the most excellent.

भम्त्त्वा वनम् महातेजा हत्वा रक्षांसि सम्युगे ।
दग्ध्वा लङ्कापुरीम् रम्याम् रराज स महाकपिः ।। ५-५४-४७

भन्त्त्वा	=	demolishing	वनम्	=	the garden	हत्वा	=	killing
रक्षाम्सि	=	the demons	सम्युगे	=	in battle	महातेजाः	=	greatly splendoured

महाकपिः	=	Hanuma	रराज	=	shone	दग्ध्वा	=	after burning
रम्याम्	=	the beautiful	लङ्कापुरीम्	=	City of Lanka.			

Demolishing the garden, killing the demons in battle, Hanuma of great splendour shone brightly, after burning the beautiful City of Lanka.

तत्र देवाः सगन्धर्वाः सिद्धाश्च परमर्ष्यः ।
दृष्ट्वा लङ्काम् प्रदग्धाम् ताम् विस्मयम् परमम् गताः ।। ५-५४-४८

दृष्ट्वा	=	seeing	ताम् लण्खाम् पुरिम्	=	that city of Lanka	दग्धाम्	=	burnt
तत्र	=	there	देवाः	=	celestials	सिद्धाश्च	=	saints
पर मर्षयः	=	and great sages	सगन्धर्वाः	=	along with celestial musicians	गताः	=	got
परमम्	=	a colossal	विस्मयम्	=	surprise.			

Seeing that city of Lanka burnt there, celestials, saints and great sages along with celestial's musicians, got a colossal surprise.

तम् दृष्ट्वा वानरश्रेष्ठम् हनुमन्तम् महाकपिम् ।
कालाग्निरिति संचिन्त्य सर्वभूतानि तत्रसुः ।। ५-५४-४९

दृष्ट्वा	=	seeing	तम् हनुमन्तम्	=	that Hanuma	वानरश्रेष्ठम्	=	the foremost among the monkeys
महाकपिम्	=	and a great monkey	सर्व भूतानि	=	all the created beings	तत्रसुः	=	were frightened
सम्चिन्त्य	=	thinking him	कालाग्नि रिति	=	to be a fire that is to destroy the world.			

Seeing that Hanuma, the foremost among the monkeys and a mighty monkey, all the created beings were frightened, thinking of him as a fire that is to destroy the world.

देवाश्च सर्वे मुनिपुङ्गवाश्च ।
गन्धर्वविद्याधरनागयक्षाः ।
भूतानि सर्वाणि महान्ति तत्र ।
जग्मुः पराम् प्रीतिमतुल्यरूपाम् ।। ५-५४-५०

तत्र	=	there	सर्वे	=	all	देवाश्च	=	the celestials
मुनिपुङ्गवाश्च	=	excellent sages	गन्धर्व विद्याधर नागयक्षाः	=	Gandharvas the celestials musicians; Vidyaadharas the supernatural beings; Nagas the celestial serpents and Yakshas the spirits	सर्वानि	=	all

महान्ति भूतानि	= great living beings	जग्मुः	= got	पराम्	= a great
अतुल्य रूपाम्	= peerless	प्रीतिम्	= delight.		

There, all the celestial musicians, Vidyadharas the supernatural beings, Nagas the celestial serpents, Yakshas the spirits and all great living beings attained a great joy.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे चतुःपञ्चाशः सर्गः ||

Thus completes 54th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

55 Sarga 55 - पञ्चपञ्चाशः सर्ग

Hanuma Doubts Whether Seetha Dies In The Fire

Introduction -

Making out that the whole of Lanka is reduced to ashes and conjecturing that Sita too thus might have lost her life, Hanuma begins to reproach himself for his unrestrained exhibition of anger. Hanuma regrets that if Sita dies now in this fire of Lanka, Raama and his brothers on hearing that report will not survive. While reflecting thus, Hanuma sees some good omens and asserts himself that Sita can survive from the harsh forces of fire by her virtues of penance and devotion to Raama. In the meantime, he hears of her safety from the lips of Charanas (celestial bards) and feels consoled. Hanuma makes up his mind to return only after seeing her again.

संदीप्यमानाम् विध्वस्ताम् त्रस्त रक्षो गणाम् पुरीम् ।
अवेक्ष्य हानुमाह्लू लन्काम् चिन्तयामास वानरः ।। ५-५५-१

आवेक्ष्य	=	seeing	लङ्काम् पुर्रिम्	=	the city of Lanka	सम्दीप्यमानाम्	=	blazing
वित्रस्ताम्	=	and frightened	त्रस्त रक्षोगणाम्	=	with its troops of demons getting alarmed	हनुमान्	=	Hanuma
वानरः	=	the monkey	चिन्तयामास	=	became thoughtful.			

Seeing the city of Lanka blazing, and frightened with its multitude of demons getting alarmed, Hanuma the monkey became thoughtful.

तस्य अभूत् सुमहान् त्रासः कुत्सा च आत्मनि अजायत ।
लन्काम् प्रदहता कर्म किंस्वित् कृतम् इदम् मया ।। ५-५५-२

सुमहान्	=	a great	त्रासः	=	anxiety	अभूत्	=	occurred
तस्य	=	to him	कुतसच	=	an expression of contempt also	अजायत	=	was taken
आत्मनि	=	on himself	किम्स्मित्	=	I wonder why	इदम्	=	this
कर्म	=	act	प्रदहता	=	of burning	लङ्काम्	=	Lanka
कृतम्	=	has been done	मया	=	by me.			

A great anxiety entered his mind and there arose in him a feeling of self-contempt. He said to himself 'What an admonitory act has bee done by me in burning Lanka.'

धन्याः ते पुरुष श्रेष्ठ ये बुद्ध्या कोपम् उत्थितम् ।
निरुन्धन्ति महात्मानो दीप्तम् अग्निम् इव अम्भसा ।। ५-५५-३

दीप्तम् अग्निम् इव	=	as a burning fire	अम्भसा	=	is extinguished with water	ते	=	those
महात्मनः	=	great-souled	पुरुष श्रेष्ठाः	=	excellent men	येत्	=	who
निरुन्धति	=	restrain	उत्थितम् कोपम्	=	their elevated anger	बुद्ध्या	=	by their wisdom
धन्याः	=	are fortunate.						

'As a burning fire is extinguished with water, blessed indeed are those great-souled men of excellence, who in their wisdom, restrain their elevated fury.'

क्रुद्धः पापम् न कुर्यात्कः क्रुद्धो हन्याद्गुरूनपि ।
क्रुद्धः परुषया वाचा नरः साधूनधिक्षिपेत् ।। ५-५५-४

कः	=	which	क्रुद्धः	=	enraged man	न कुर्यात्	=	would not incur
पापम्	=	sin?	क्रुद्धः	=	an enraged man	हन्यात्	=	kills
गुरूनपि	=	even elders	द्रुद्धः	=	an enraged	नरः	=	man
अधिक्षिपेत्	=	insults	साधून्	=	virtuous men	परुषया वाचा	=	with harsh words.

'Which enraged man would not incur a sinful act? An enraged person may even kill his elders. An enraged person may insult virtuous men with harsh words.'

वाच्यावाच्यम् प्रकुपितो न विजानाति कर्हिचित् ।
नाकार्यमस्ति क्रुद्धस्य नावाच्यम् विद्यते क्वचित् ।। ५-५५-५

प्रकुपितः	=	an agitated person	कर्हिचित् न विजानाति	=	does not ever know	वाच्यावाच्यम्	=	fit words and forbidden words
क्रुद्धस्य	=	for an enraged person	न अस्ति	=	there is no	अकार्यम्	=	improper at
न विद्यते	=	nor is there	क्वचित्	=	ever	अवाच्यम्	=	an improper word to be uttered.

'An agitated person ever does not know which appropriate words are and which are forbidden words to be uttered. For enraged persons, there is neither an improper act nor ever an improper word to be spoken.'

यः समुत्पतितम् क्रोधम् क्षमयैव निरस्यति ।
यथोरगस्त्वचम् जीर्णाम् स वै पुरुष उच्यते ।। ५-५५-६

उरगः यथा	=	as a serpent	जीर्णाम् त्वच	=	its slough	यः	=	whoever
निरस्यति	=	casts aside	समुत्पतितम् क्रोधम्	=	an intense anger sprung up suddenly	क्षमयैव	=	by endurance alone
सः वै	=	he verily	उच्यते	=	is said	पुरुषः	=	to be an excellent man

'As a serpent casts off its slough, whoever casts aside an intense anger sprung up in him suddenly by virtue of his endurance, he verily is said to be an excellent man.'

धिगस्तु माम् सुदुर्भद्धिम् निर्लज्जम् पापकृत्तमम् ।
अचिन्तयित्वा ताम् सीतामग्निदम् स्वामिघातकम् ।। ५-५५-७

माम् धिक् अस्तु	=	shame be upon me	पापकृत्तमम्	=	the greatest sinner	सुदुर्बिद्धिम्	=	with utter foolishness
न्न्लज्जम्	=	and impudence	अग्निदम्	=	who became of fire-brand	अचिन्तयित्वा	=	without giving thought
ताम् सीताम्	=	to that Sita	स्वामि घातुकम्	=	and became hurtful to me master.			

'Shame be upon me, the greatest sinner with utter foolishness and impudence, who became a fire-brand without giving thought to that Sita and became hurtful to my master.'

यदि दग्धा तु इयम् लन्का नूनम् आर्या अपि जानकी ।
दग्धा तेन मया भर्तुः हतम् कार्यम् अजानता ।। ५-५५-८

इयम् लङ्का दग्धायदि	=	if this Lanka has been burnt	आर्या	=	the venerable	जानक्यपि	=	Sita also
नूनम् दग्धा	=	has surely been burnt	तेन	=	in this manner	अजानता	=	inadvertently
भर्तुः	=	the lord's	कार्यम्	=	purpose	हतम्	=	has been spoilt
मया	=	by me.						

'If this whole Lanka for its part has been burnt, the worshipful Sita too has surely been burnt. Thus, I have spolt the purpose of my lord inadvertently.'

यत् अर्थम् अयम् आरम्भः तत् कार्यम् अवसादितम् ।
मया हि दहता लन्काम् न सीता परिरक्षिता ।। ५-५५-९

यदर्थम्	=	for which purpose	अयम्	=	is its	आरम्भः	=	effort
तत् कार्यम्	=	the purpose	अवसादितम्	=	has been spoilt	मया	=	by me
दहता	=	who has been burning	लङ्काम्	=	Lanka	सीता	=	Sita
न परिरक्षिता हि	=	has not been saved indeed.						

'That purpose for which all this effort was taken, has been spoilt. At the time of burning the city, I have not saved Sita indeed.'

ईषत् कार्यम् इदम् कार्यम् कृतम् आसीन् न संशयः ।
तस्य क्रोध अभिभूतेन मया मूल क्षयः कृतः ।। ५-५५-१०

इदम्	=	this	कार्यम्	=	task	आसीत्	=	became
कृतम्	=	fulfilled	ईषत्कार्यम्	=	and was completed with only a small effort	मया	=	by me

क्रोधाभिभूतेन	=	due to overpowering of my anger	तस्य मूलक्षयः	=	the destruction of its root	कृतः	=	has been done
न सम्शयः	=	there is no doubt.						

'This task (of burning Lanka) has been fulfilled by me and it has been completed only with a small effort. Overpowered as I was with anger, the very root of that fulfillment has been destroyed by me. There is no doubt.'

विनष्टा जानकी व्यक्तम् न हि अदग्धः प्रदृश्यते ।
लन्कायाः कश्चित् उद्देशः सर्वा भस्मी कृता पुरी ।। ५-५५-११

लङ्कायाम्	=	In Lanka	न उद्देशः	=	no place	कश्चित्	=	whatsoever
प्रदृश्यते	=	is seen indeed	अदग्धः	=	not being burnt	सर्वा	=	the entire
पुरी	=	city	भस्मीकृता	=	has been reduced to ashes	जनकी	=	Sita
नूनम्	=	surely	विनष्टा	=	has been lost.			

'The entire Lanka has been reduced to ashes. No place is seen unburnt in this City. Therefore, Sita also must have been surely lost.'

यदि तत् विहतम् कार्यम् मया प्रज्ञा विपर्ययात् ।
इह एव प्राण सम्न्यासो मम अपि हि अतिरोचते ।। ५-५५-१२

विहतम् यदि तत् कार्यम्	=	If that act has been spoiled	मम प्रज्ञाविपर्ययात्	=	due to my perverted intelligence	रोचते	=	it is appropriate
ममापि	=	even to me	अद्य	=	now	इहैव	=	and here itself
प्राण सम्न्यासह्	=	to give up my life.						

'If this task has been spoiled due to my perverted intelligence, it is appropriate even for me, here and now itself, to give up my life.'

किम् अग्नौ निपतामि अद्य आहोस्वित् वडवा मुखे ।
शरीरम् आहो सत्त्वानाम् दद्मि सागर वासिनाम् ।। ५-५५-१३

निपतामि	=	shall I jump	अग्नौ	=	into fire	अद्य	=	now?
आहोस्वित्	=	or else	बडबामुखे	=	into the mouth of a submarine fire?	आहो	=	or
दद्मि	=	shall I give up	शरीरम्	=	my body	सत्त्वानाम्	=	to the animals
सागरवासिनाम्	=	dwelling in the sea?						

'Shall I jump into fire now or into the mouth of a submarine fire? Or shall I give up my body as a feed to the marine animals?'

कथम् हि जीवता शक्यो मया द्रष्टुम् हरि ईश्वरः ।
तौ वा पुरुष शार्दूलौ कार्य सर्व स्व घातिना ।। ५-५५-१४

मया	=	by me	कार्य सर्व स्वघातिना	=	who has spoiled the entire task	कथम् वा	=	how
शक्यः	=	can I	जीवता	=	surviving	द्रष्टुम्	=	see
हरीश्वरः	=	Sugreeva	तौ वा	=	or even those two brothers Raama and Lakshmana	पुरुष शार्दूलौ	=	the best among men?

'By me who has ruined the entire task, how can I, even while remaining alive, see Sugreeva the Lord of monkeys or Raama and Lakshmana the best of men?'

मया खलु तत् एव इदम् रोष दोषात् प्रदर्शितम् ।
प्रथितम् त्रिषु लोकेषु कपितम् अनवस्थितम् ।। ५-५५-१५

रोषदोषात्	=	due to culpability of my anger	इदम्	=	this	कप्त्वम्	=	apishness
तत्	=	that	प्रथितम्	=	is famous	अनवस्थितम्	=	for instability
प्रदर्शितम् खलु	=	was indeed shown	मया	=	by me.			

'Due to culpability of my anger, I have indeed shown this apishness that is famous for instability in the three worlds.'

धिग् अस्तु राजसम् भावम् अनीशम् अनवस्थितम् ।
ईश्वरेण अपि यत् रागान् मया सीता न रक्षिता ।। ५-५५-१६

धिक् अस्तु	=	Let there be shame upon	राजसम् भावम्	=	the passionate way of thinking	अनीशम्	=	which is helplessness
अनवस्थतम्	=	and instability	यत्	=	for	ईश्वरेणापि	=	eventhough capable
सीता	=	Sita	न रक्षिता	=	could not be saved	मया	=	by me
रागात्	=	due to my exciting passion of anger.						

'Let there be shame upon the passionate way of my thinking, which breeds helplessness and instability. fir, eventhough capable as I am, Sita could not be saved by me due to my exciting passion of anger.'

विनष्टायाम् तु सीतायाम् ताव् उभौ विनशिष्यतः ।
तयोः विनाशे सुग्रीवः सबन्धुः विनशिष्यति ।। ५-५५-१७

सीतायाम् विनष्टायाम्	=	If Sita dies	तौ उभौ	=	those two princes Raama and Lakshmana	विनशिष्यतः	=	will die

तयोः विनाशे	=	If their death happens	सुग्विः	=	Sugreeva	सबन्धुः	=	along with his associates
विनशिष्यति	=	will die.						

'If Sita dies, those two princes, Raama and Lakshmana will die. If their death occurs, Sugreeva along with his associates will also die.'

एतत् एव वचः श्रुत्वा भरतो भ्रातृ वत्सलः ।
धर्म आत्मा सह शत्रुघ्नः कथम् शक्ष्यति जीवितुम् ।। ५-५५-१८

कथम्	=	how	धर्मात्मा	=	the virtuous	भरतः	=	Bharata
सहशत्रुघ्नः	=	together with Shatrughna	भातृवत्सलः	=	who are affectionate to his brother	शक्ष्यत्	=	will be able
जीवितुम्	=	to survive shrutvaa	=		after hearing	एतदेव	=	this
वचः	=	news?						

'How can the virtuous Bharata together with Shatrughna, who are affectionate to his brother, survive after hearing this news?'

इक्ष्वाकु वंशे धर्मिष्ठे गते नाशम् असंशयम् ।
भविष्यन्ति प्रजाः सर्वाः शोक सम्ताप पीडिताः ।। ५-५५-१९

धर्मिष्ठे इक्ष्वाकु वंशे	=	(when) the virtuous Ikshvaku dynasty	नाशम्	=	perishes	सर्वाः	=	all
प्रजाः	=	the people	असम्शयम्	=	undoubtedly	भविष्यन्ति	=	will become
शोकसम्ताप पीडिताः	=	tormented by anguish and affliction.						

'When the virtuous Ikshvaku dynasty perishes, all the people will undoubtedly be tormented with anguish and affliction.'

तत् अहम् भाग्य रहितो लुप्त धर्म अर्थ सम्ग्रहः ।
रोग दोष परीत आत्मा व्यक्तम् लोक विनाशनः ।। ५-५५-२०

तत्	=	therefore	अहम्	=	I	भाग्यरहितः	=	the unfortunate
लुप्तधर्मार्थ सम्ग्रहः	=	deprived of the values of duty and interest	रोषदोष परीतात्मा	=	having my mind filled with culpability of anger	व्यक्तम्	=	clearly
लोकविनाशनः	=	became the destroyer of the world.						

'Therefore, I, the unfortunate being, deprived of the values of duty and interest, with my mind filled with culpability of anger, clearly became the destroyer of the world.'

इति चिन्तयतः तस्य निमित्तानि उपपेदिरे ।
पूरम् अपि उपलब्धानि साक्षात् पुनः अचिन्तयत् ।। ५-५५-२१

तस्य	=	that Hanuma	इति	=	thus	चिन्तयतः	=	thinking
निमित्तानि	=	the omens	उपलब्धानि	=	as obtained	पूर्वमपि	=	even before
उपपेदिरे	=	came	साक्षात्	=	clearly	पुनह्	=	and again
अचिन्तयत्	=	thought (as follows)						

While thinking thus, Hanuma clearly saw some omens, whose welcome-results had already been directly experienced by him and again thought (as follows)

अथवा चारु सर्व अन्गी रक्षिता स्वेन तेजसा ।
न नशिष्यति कल्याणी न अग्निः अग्नौ प्रवर्तते ।। ५-५५-२२

अथवा	=	or else	कल्याणी	=	Sita the auspicious lady	चारुसर्वाण्गी	=	having completely charming limbs
रक्षिता	=	protected	स्वेन तेजसा	=	by her own effulgence	न नशिष्यति	=	does not get destroyed
अग्निः	=	fire	न प्रवर्तते	=	doe no do injury	अग्नौ	=	into fire.

'Or else, Sita the auspicious lady, who is completely charming of her limbs and protected by her own effulgence, does not get destroyed. Fire does not indeed destroy fire!'

न हि धर्मात् मनः तस्य भार्याम् अमित तेजसः ।
स्व चारित्र अभिगुप्ताम् ताम् स्प्रष्टुम् अर्हति पावकः ।। ५-५५-२३

पावकः	=	fire	नार्हति हि स्प्रष्टुम्	=	to touch	ताम्	=	her
भार्याम्	=	the wife	तस्य	=	of that Raama	धर्मात्मनः	=	the virtuous man
अमित तेजसः	=	having unlimited splendour	स्वचारित्राभिगुप्ताम्		and protected by her own good conduct.			

नूनम् राम प्रभावेन वैदेह्याः सुकृतेन च ।
यन् माम् दहन कर्मा अयम् न अदहद्त् हव्य वाहनः ।। ५-५५-२४

यत्	=	that	इयम्	=	this	हव्यवाहनः	=	fire
दहनकर्मा	=	having burning as its act	नादहति	=	is not igniting	माम्	=	me
नूनम्	=	surely (it is due to)	राम प्रभावण	=	the power of Raama	सुकृतेन	=	benevolence
वैदेह्याः	=	of Sita.						

'If this fire with its burning nature is not igniting me, it is surely due to the power of Raama and the benevolence of Sita.'

त्रयाणाम् भरत आदीनाम् भ्रातृऋणाम् देवता च या ।
रामस्य च मनः कान्ता सा कथम् विनशिष्यति ।। ५-५५-२५

कथम्	=	how	सा	=	that Sita	या	=	who
देवताच	=	is a godhead	त्रयाणाम्	=	for the three	भरतादीनाम्	=	beginning with Bharata
मनः कान्ता	=	and dear to the heart	रामस्य	=	of Raama	विनशिष्यति	=	can perish?

'How should that Sita, who is a godhead for the three brothers (of Raama) starting with Bharata and who is dear to the heart of Raama perish?'

यत् वा दहन कर्मा अयम् सर्वत्र प्रभुः अव्ययः ।
न मे दहति लान्गूलम् कथम् आर्याम् प्रधक्ष्यति ।। ५-५५-२६

यद्वा	=	or	इयम् दहन कर्मा	=	this fire	सर्वत्र प्रभुः	=	which is a spread everywhere
अव्ययः	=	and imperishable	नदहति	=	is not burning	मे लाण्गूलम्	=	my tail
कथम्	=	how	प्रधक्ष्यति	=	can it burn	आर्याम्	=	the venerable Sita?

'This fire, which spreads everywhere without any hindrance, is not burning my tail. How can it burn the venerable Sita?'

पुनश्चाचिन्तयत्तत्र हनुमान्विस्मितस्तदा ।
हिरण्यनाभस्य गिरेर्जलमध्ये प्रदर्शनम् ।। ५-५५-२७

हनुमान्	=	Hanuma	तदा	=	then	अचिन्तयत्	=	recalled
पुनः	=	again	विस्मितः	=	with wonder	प्रदर्शनम्	=	the sight
हिरण्यनाभस्य गिरेः	=	of Mount Mainaka (having gold in its cavities)	जल मध्ये	=	in the midst of sea-water	तत्र	=	there.

Hanuma then recalled with wonder the sight of Mount Mainaka (having gold in its cavities) in the midst of sea-water there.

तपसा सत्य वाक्येन अनन्यत्वाच् च भर्तरि ।
अपि सा निर्दहेत् अग्निम् न ताम् अग्निः प्रधक्ष्यति ।। ५-५५-२८

सा	=	that Sita	निर्दहेत् अपि	=	can even burn away	अग्निम्	=	the fire
तपसा	=	by her penance	सत्यवाक्येन	=	by her true speech	अनन्यत्वाचच	=	and by her undivided attention
भर्तरि	=	towards her husband	अग्निः	=	fire	न प्रधक्ष्यति	=	does not ignite
ताम्	=	her.						

'That Sita can even burn away the fire by her penance, true utterances and undivided devotion towards her husband. Fire does not ignite her.'

स तथा चिन्तयन् तत्र देव्या धर्म परिग्रहम् ।
शुश्राव हनुमान् वाक्यम् चारणानाम् महात्मनाम् ।। ५-५५-२९

सः हनुमान्	=	that Hanuma	चिन्तयन्	=	who was thinking	तत्र	=	there
तथा	=	in that way	धर्म परिग्रहम्	=	about the overpowering virtue	देव्याः	=	of Sita
शुश्राव	=	heard	वाक्यम्	=	the words	महात्मनाम्	=	of the high-souled
चारणानाम्	=	charanas (heavenly bards).						

Hanuma, who was thus thinking there about the overpowering virtue of Sita, happened to hear the words of the high-souled charanas (heavenly bards).

अहो खलु कृतम् कर्म दुर्विषह्यम् हनूमता ।
अग्निम् विसृजता अभीक्ष्णम् भीमम् राक्षस सद्मनि ।। ५-५५-३०

अहो	=	Alas!	हनुमता	=	by Hanuma	विसृजता	=	who hurled
अभीक्ष्णम्	=	very	भीमम्	=	terrific	अग्निम्	=	fire
राक्षसवेश्मनि	=	into Ravana's house	कृतम् खलु	=	has been done indeed	दुष्करम् कर्म	=	a difficult act.

'Alas! Hanuma, who hurled a very terrific fire into Ravana's house, has indeed done a difficult act.'

प्रपलायितरक्षः स्त्रीबाल वृद्धसमाकुला ।
जनकोलाहलाध्माता क्रन्दन्तीवाद्रिकन्दरैः ।।३१

प्रपलायित रक्षह् स्त्रीबाल वृद्ध समाकुला	=	(the city of Lanka) full of demons; their wives; children and elders running (hither and thither)	जन कोलाहलाधमाता	=	and filled with an uproar of people	क्रन्दन्निव	=	appears like weeping
			अद्रिकन्दरैः	=	through its mountain-caves.			

'The city of Lanka, full of demons their wives, children and elders running hither and thither, as also filled with an uproar of people, appears as if it weeping through its mountain-caves.'

दग्धा इयम् नगरी लन्का साट्ट प्राकार तोरणा ।
जानकी न च दग्धा इति विस्मयो अद्भुत एव नः ।। ५-५५-३२

विस्मयः एव	=	it is just so surprising	अद्भुतः	=	a marvel	नः	=	to us
इति	=	that	इयम्	=	this	सर्वा	=	entire

नगरी	=	city	साट्ट प्राकारतोरणा	=	with its market-places; ramparts and arched door-ways	दग्धा	=	was burnt
जानकीच	=	but Sita alone	न दग्धा	=	was not burnt.			

'It is just so surprising a marvel to us that the entire City with its market-places, ramparts and arched door-ways, was burnt, but Sita alone was not burnt.'

स निमित्तैः च दृष्ट अर्थैः कारणैः च महागुणैः ।
ऋषि वाक्यैः च हनुमान् अभवत् प्रीत मानसः ।। ५-५५-३३

सः हनुमान्	=	that Hanuma	अभवत्	=	became	प्रीत मानस	=	delighted in his mind
निमित्तैः	=	by the omens	दृष्टार्थैः	=	with their apparent advantages	महाग्णैः	=	with very high qualities
कारणैश्च	=	of their origins	ऋषिवाक्यैश्च	=	and by the words of the sages.			

That Hanuma became delighted in his mind, by seeing the omens, with their apparent advantages in them and very high qualities of their origin as also the words of those sages.

ततः कपिः प्राप्त मनो रथ अर्थः ।
ताम् अक्षताम् राज सुताम् विदित्वा ।
प्रत्यक्षतः ताम् पुनः एव दृष्ट्वा ।
प्रतिप्रयाणाय मतिम् चकार ।। ५-५५-३४

ततः	=	then	कपिः	=	Hanuma	प्राप्त मनोरथार्थः	=	having fulfilled his object of desire
विदित्वा	=	by learning	ताम् राज सुताम्	=	that Sita the princess	अक्षताम्	=	remains uninjured
मतिम् चकार	=	made up his mind	प्रतिप्रयाणाय	=	to return	दृष्ट्वा	=	after seeing
ताम्	=	her	प्रत्यक्षतः	=	personally	पुनरेव	=	yet again.

Then, Hanuma, having fulfilled his object of desire by learning that Sita the princess remains uninjured, made up his mind to return only after seeing her personally yet again.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे पञ्चपञ्चाशः सर्गः ।।

Thus completes 55th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

56 Sarga 56 - ष्ढञ्चाशः सर्ग

Hanuma Again Visits Ashoka Garden And Sees Seetha

Introduction -

Hanuma again visits Ashoka garden and sees Sita once more. He consoles Sita that Raama along with his forces of monkeys and bears will come soon and after conquering the enemies in battle, will take her back. After bidding adieu to Sita, he ascends Mount Arishta and enlarges his body making himself ready to leap across the ocean.

ततः तु शिंशपा मूले जानकीम् पर्यवस्थिताम् ।
अभिवाद्य अब्रवीत् दिष्ट्या पश्यामि त्वाम् इह अक्षताम् ।। ५-५६-१

ततः	=	thereafter	अभिवाद्य	=	having offered is salutation	जानकीम्	=	to Sita
पर्युपस्थिताम्	=	who was present	शिम्शुपामूले	=	at the foot of Ashoka tree (Hanuma)	अब्रवीत्	=	spoke (as follows)
दिष्ट्या	=	thank Heaven!	पश्यामि	=	I am seeing	त्वाम्	=	you
इह	=	here	अक्षताम्	=	uninjured.			

Thereafter, having offered his salutation to Sita, who was present at the foot of Ashoka tree, Hanuma spoke: 'Thank heaven! I am seeing you uninjured here!'

ततः तम् प्रस्थितम् सीता वीक्षमाणा पुनः पुनः ।
भर्तृ स्नेह अन्वितम् वाक्यम् हनूमन्तम् अभाषत ।। ५-५६-२

ततः	=	then	पुनः पुनः	=	again and again	वीक्षमाणा	=	beholding
तम् हनूमन्तम्	=	that Hanuma	प्रस्थितम्	=	starting out (for his return-journey)	सीता	=	Sita
अभाषत	=	spoke	वाक्यम्	=	(the following) words	भर्तृस्नेहान्वितम्	=	endowed with affection towards her husband.

Then, beholding again and again, that Hanuma, who had made ready for his return journey, Sita spoke the following words, filled with affection towards her husband.

कामम् अस्य त्वम् एव एकः कार्यस्य परिसाधने ।
पर्याप्तः पर वीरघ्न यशस्यः ते बल उदयः ।। ५-५६-३

परवीरघ्न	=	O Hanuma the annihilator of enemies!	कामम्	=	surely	त्वम्	=	you
एकः	=	alone	पर्याप्तः	=	are enough	परिसाधने	=	in achievement

अस्य कार्यस्य	=	of this task	ते	=	your	बलोदयः	=	elevated energy
यशस्य	=	is creditable.						

'O Hanuma, the annihilator of enemies! You are yourself surely sufficient single-handed completion of this task. Your elevated energy is creditable indeed.

शरैस्तुः सम्कुलाम् कृत्वा लन्काम् पर बल अर्दनः ।
माम् नयेत् यदि काकुत्स्थः तस्य तत् सादृशम् भवेत् ।। ५-५६-४

तु	=	but	तत् भवेत्	=	it will be	सदृशम्	=	appropriate
तस्य काकुत्थसः	=	of him Raama	परबलार्दनः	=	who destroys the army of adversaries	नयेद्यदि	=	if he takes
माम्	=	me	कृत्वा	=	after making	लङ्काम्	=	Lanka
सम्कुलाम्	=	upset	शरैः	=	with his arrows.			

'But, it will be appropriate for Raama, who destroys the hostile forces, to take me with him, after routing Lanka with his arrows.'

तत् यथा तस्य विक्रान्तम् अनुरूपम् महात्मनः ।
भवति आहव शूरस्य तत्त्वम् एव उपपादय ।। ५-५६-५

तत्	=	therefore	त्व	=	you	उपपादय	=	act
यथा तथा भवति	=	in such a way that	महात्मनः	=	the high-souled Raama	आहवशूरस्य	=	valiant in battle
विक्रान्तम्	=	(may exhibit) prowess	तस्य अनुरूपम्	=	worthy of him.			

'Therefore, you act in such a way that the high-souled Raama, valiant in battle, may exhibit prowess worthy of him.'

तत् अर्थ उपहितम् वाक्यम् प्रश्रितम् हेतु सम्हितम् ।
निशम्य हनुमान् तस्या वाक्यम् उत्तरम् अब्रवीत् ।। ५-५६-६

निशम्य	=	hearing	तत्	=	those	वाक्यम्	=	words
प्रश्रितम्	=	which were humble	हेतुसम्हितम्	=	endowed with reason	अर्थोपहितम्	=	and meaningful
तस्याः	=	of her	हनुमान्	=	Hanuma	अब्रवीत्	=	spoke
वाक्यम्	=	(the following) words	उत्तरम्	=	in reply.			

Hearing those humble, reasonable and meaningful words of Sita, Hanuma spoke the following words in reply.

क्षिप्रम् एष्यति काकुत्स्थो हरि ऋक्ष प्रवरैः वृतः ।
यः ते युधि विजित्य अरीन् शोकम् व्यपनयिष्यति ।। ५-५६-७

काकुथ्सः	=	Raama	वृतः	=	surrounded	हर्यृषप्रवरैः	=	with leaders of monkeys and bears
एष्यति	=	will come	क्षिप्रम्	=	immediately	यः	=	who
विजित्य	=	after conquering	अरीन्	=	the enemies	युधि	=	in battle
व्यपनयिष्यति	=	will take away	ते	=	your	शोकम्	=	grief.

'Raama, accompanied by the leaders of monkeys and bears, will come soon and after conquering the enemies in battle, will take away your grief.'

एवम् आश्वास्य वैदेहीम् हनूमान् मारुत् आत्मजः ।
गमनाय मतिम् कृत्वा वैदेहीम् अभ्यवादयत् ।। ५-५६-८

हनुमान्	=	Hanuma	मारुतात्मजह्	=	the son of wind-god	एवम्	=	thus
आश्वास्य	=	consoling	वैदेहीम्	=	Sita	कृत्वा	=	and making up
मतिम्	=	his mind	गमनाय	=	to go	वैदेहीम् अभ्यवादयत्	=	saluted Sita with reverence.

Hanuma, the son of wind-god, thus consoling Sita and making up his mind to go, saluted Sita with reverence.

ततः स कपि शार्दूलः स्वामि संदर्शन उत्सुकः ।
आरुरोह गिरि श्रेष्ठम् अरिष्टम् अरि मर्दनः ।। ५-५६-९

ततः	=	thereafter	सः	=	that	कपिशार्दूलः	=	Hanuma the foremost among the monkeys
अरिमर्दनह्	=	the annihilator of enemies	स्वामि सम्दर्शनोत्सुकः	=	with an anxious desire to see his lord	आरुरोह	=	ascended
गिरिश्रेष्ठम्	=	(that) mountain of excellence	अरिष्ठम्	=	called Arishta.			

Thereafter, that Hanuma the foremost among the monkeys, and the annihilator of enemies, with an anxious desire to see his lord, ascended the Mount Arishta of excellence.

तुन्ग पद्मक जुष्टाभिः नीलाभिः वन राजिभिः ।
सोत्तरीयमिवाम्भोदैः शृम्गान्तरविलम्बिभिः ।। ५-५६-१०

नीलाभिः	=	(that mountain) was covered as it were with dark green	वनराजिभिः	=	rows of gardens	तुङ्गपद्मकजुष्टाभिः	=	inhabited by towering elephants with red spots on their skin
अम्भोदैः	=	with clouds	शृण्गान्तरविलम्बिभिः		hanging between its summits	सोत्तरीयमिव	=	as with an upper garment.

That mountain was covered as it were with dark green rows of gardens inhabited by towery elephants with red spots on their skin and with its clouds hanging between its summits, as with an upper garment.

बोध्यमानमिव प्रीत्या दिवाकरकरैः शुभैः ।
उन्मिषन्तिमिवोद्धूतैर्लोचनैरिव धातुभिः ।। ५-५६-११

धातुभिः	= by metals	उद्धूतैः	= scattered here and there	लोचनैरिव	= looking like eyes
उन्मिषन्तमिव	= drawing up the eye	=	lids(the mountain)	बोध्यमानमिव	= looked like being awakened as it were
प्रीत्या	= with love	शुभैः दिवाकरकरैः	= by the bright rays of the sun.		

By metals scattered here and there, looking like eyes drawing up the eye-lids, the mountain looked like being awakened, as it were, with love by the bright rays of the sun.

तोयौघनिस्वनैर्मन्द्रैः प्राधीतमिव पर्वतम् ।
प्रगीतमिव विस्पष्टैर्नानाप्रस्त्रवणस्वनै ।। ५-५६-१२

पर्वतम्	= the mountain	प्राधीतमिव	= looked like the one who has started reciting the scriptures	विस्पष्टैः	= clearly
मन्द्रैः तोयौघनिस्वनैः	= in the form of the deep sound of running streams of water	प्रगीतमिव	= singing as it were at a high pitch	नाना प्रस्त्रवणस्वनैः	= in the form of roaring sound of various cascades.

The mountain looked resembling the one which has started reciting the scriptures clearly in the form of the deep sound of running streams of water, singing as it were at a high pitch, in the form of roaring sound of various cascades.

देवदारुभिरत्युच्चैरूर्ध्वबाहुमिव स्थितम् ।
प्रपातजलनिर्घोषैः प्राकृष्टमिव सर्वतः ।। ५-५६-१३

स्थितम्	= (the mountain) stood	ऊर्ध्वबाहुम् इव	= as it were with uplifted arms	अत्युच्चैः देवदारुभिः	= in the form of very high deodars
प्राकृष्टमिव	= and which started crying loudly as it were	सर्वतः	= on all sides	प्रपातजलनिर्घोषैः	= on all sides
प्रपातजल निर्घोषैः	= in the form of the sound of its cascades.				

The mountain stood as it were with uplifted arms in the form of very lofty deodars and which started crying loudly as it were, on all sides, in the form of the sound of its cascades.

वेपमानमिव श्यामैः कम्पमानैः शरद्घनैः ।
वेणुभिर्मारुतोद्धूतैः कूजन्तमिव कीचकैः ।। ५-५६-१४

वेपमानमिव	=	(The mountain) seemed to be trembling	कम्पमानैः	=	in the form of waving	शामैः	=	dark
शरद्वनैः	=	antomnal groves	वेणुभिः	=	which was piping as it were	कीचकैः	=	in the form of hollow bamboos
मारुतोद्धूतैः	=	shaken up by the wind	कूजन्तमिव	=	and as though whistling.			

The mountain seemed to be trembling in the form of waving dark automnal groves, which was piping as it were, in the form of hollow bamboos shaken up by the wind and whistling.

निःश्वसन्तमिवामर्षाद्घोरैराशीविषोत्तमैः ।
वीहारकृतगम्भीरैर्ध्यायन्तमिव गह्वरैः ।। ५-५६-१५

निः श्वसन्तमिव	=	(the mountain) was hissing as it were with fury	आशीविषोत्तमैः	=	in the form of its terrible and most poisonous snakes	ध्यायन्तमिव	=	which sat absorbed in meditation as it were
गुह्वरैः	=	in the form of its caves	नीहार कृत गम्भीरैः	=	which were deep and covered with mist.			

The mountain was hissing as it were with fury, in the form of its terrible and most poisonous snakes and which sat absorbed in meditation as it were, in the form of its deep caves covered with mist.

मेघपादनिभैः पादैः प्रक्रान्तमिव सर्वतः ।
जृम्भमाणमिवाकाशे शिखरैरभ्रामालिभिः ।। ५-५६-१६

प्रक्रान्तमिव	=	(the mountain) seems to be setting out on a journey	सर्वतः	=	on all four sides	पादैः	=	with the feet of that mountain
मेघपादनिभैः	=	looking like rising clouds	शिखरैः	=	which with its peaks	अभ्र मालिभिः	=	having a lining of clouds
जृम्भमाणमिव	=	seemed to stretch its limbs	आकाशे	=	in the sky.			

The mountain seems to be setting out on a journey on all four sides, with feet of the mountain, looking like rising clouds, which with its peaks having a lining of clouds, seemed to stretch its limbs in the sky.

कूटैश्च बहुधा कीर्णै शोभितम् बहुकन्दरैः ।
साल ताल अश्व कर्णैः च वंशैः च बहुभिः वृतम् ।। ५-५६-१७

ठे मोन्तैन् शोभितम्	=	was embellished with	कूटैश्च	=	number of summits	बहुकन्दरैः	=	and adorned with numerous caves
बहुधाकीर्णैः	=	scattered at many places	वृतम्	=	and endowed with	बहुभिः	=	many

साल तालाश्वकर्णैश्च	=	sal; palmyrah; karna and bamboo trees.

The mountain was embellished with a number of summits and adorned with numerous caves scattered at many places and endowed with many sal, palmyrah, karna and bamboo trees.

लतावितानैर्विततैः पुष्पवद्भिरलम्कृतम् ।
नानामृगगणाकीर्णम् धातुनिष्यन्दभूषितम् ।। ५-५६-१८

(The mountain) अलम्कृतम्	=	was adorned	लतावितानैः	=	with clusters of creepers	विततैः पुष्पवद्भिः	=	having plenty of flowers
ना मृगगणाकीर्णम्	=	filled with many troops of animals	धातुनिष्यन्द भूषितम्	=	and embellished with gushes of liquid minerals.			

The mountain was adorned with clusters of creepers having plenty of flowers, filled with a number of summits and adorned with numerous caves scattered at many places and endowed with many sal, palmyrah, karna and bamboo trees.

बहुप्रस्त्रवणोपेतम् शिलासंचयसम्कटम् ।
महर्षियक्षगन्धर्वकिन्नरोरगसेवितम् ।। ५-५६-१९

(The mountain) बहुप्रस्त्रवणोपेतम्	=	was endowed with many cascades	शिलासम्चय सम्कटम्	=	crowded together with heaps of rocks	महर्षियक्षगन्धरव किन्नरोरगसेवितम्	=	and frequented by great sages; yakshas; Gandharvas; Kinnaras and celestial serpents.

The mountain was endowed with many cascades, crowded together with heaps of rocks and frequented by great sages, Yakshas, Gandharvas, Kinnaras and celestial serpents.

लतापादपसम्घातम् सिम्हाध्युषितकन्दरम् ।
व्याग्रसम्घसमाकीर्णम् स्वादुमूलफलद्रुमम् ।। ५-५६-२०

(The mountain) लतापाद सम्घातम्	=	was exquisite with creepers and trees	सिम्हाध्युषि कन्दरम्	=	having caves inhabited by lions	व्याग्रसम्घसमाकीर्णम्	=	filled with a number of tigers
स्वादुमूल फल द्रुमम्	=	and having sweet roots and fruit-trees.						

The mountain was exquisite with creepers and trees, having caves inhabited by lions, spread over with a number of tigers and endowed with sweet roots and fruit-trees.

तम् आरुरोह हनुमान् पर्वतम् पवनात्मजः ।
राम दर्शन शीघ्रेण प्रहर्षेण अभिचोदितः ।। ५-५६-२१

हनुमान्	=	Hanuma	पवनात्मजह्	=	the son of wind-god	रामदर्शन शीघ्रेण	=	in a hurry to see Raama
आरुरोह	=	ascended	तम्पर्वतम्	=	that mountain	अभिचोदितः	=	excited as he was
प्रहर्षेण	=	with an extreme joy.						

Hanuma, the son of wind-god, in a hurry to see Raama, ascended that mountain, excited as he was with an extreme joy.

तेन पाद तल आक्रान्ता रम्येषु गिरि सानुषु ।
सघोषाः समशीर्यन्त शिलाः चूर्णी कृताः ततः ।। ५-५६-२२

ततः	=	then	शिलाः	=	the rocks	रम्येषुगिरिसानुसु	=	in the charming table-land of the mountain
तेन पाद तलाक्रान्ताः	=	on which the soles of his feet lied heavily	सम शीर्यन्त	=	were crushed	सघोषाः	=	with sounds
चूर्णीकृताः	=	and fallen to pieces.						

Then, the rocks in the charming table-land of the mountain, on which the soles of Hanuma lied heavily, were crushed with noise and fallen to pieces.

स तम् आरुह्य शैल इन्द्रम् व्यवर्धत महाकपिः ।
दक्षिणात् उत्तरम् पारम् प्रार्थयह्ल् लवण अम्भसः ।। ५-५६-२३

प्रार्थयन्	=	desirous (of reaching)	उत्तरम् पारम्	=	the northern shore	दक्षिणात्	=	from the southern shore
लवणाम्भसः	=	of the ocean	महाकपिः	=	Hanuma	आरुह्य	=	ascending
तम् शैलेन्द्रम्	=	that mountain	व्यवर्धत	=	enlarged in his body.			

Desirous of reaching the northern shore from the southern shore of that ocean, Hanuma ascended that mountain and enlarged his body.

अधिरुह्य ततो वीरः पर्वतम् पवन आत्मजः ।
ददर्श सागरम् भीमम् मीन उरग निषेवितम् ।। ५-५६-२४

ततः	=	then	वीरः	=	the valiant	पवनात्मजः	=	Hanuma
अधिरूह्य	=	ascending	पर्वतम्	=	the mountain	ददर्श	=	saw
भीमम्	=	the terrific	सागरम्	=	ocean	मीनोरगनिषेवितम्	=	inhabited by fishes and water-snakes.

Then, the valiant Hanuma after ascending the mountain, saw the terrific ocean inhabited by fishes and water-snakes.

स मारुत इव आकाशम् मारुतस्य आत्म सम्भवः ।
प्रपेदे हरि शार्दूलो दक्षिणात् उत्तराम् दिशम् ।। ५-५६-२५

सः हरिशार्दूलः	= that foremost among the monkeys	आत्मसम्भवः	= the son	मारुतस्य	= of the wind-god
प्रपेदे	= entered	आकाशम्	= the sky	उत्तराम् दिशम्	= towards northern direction
दक्षिणात्	= from southern direction	मारुतः इव	= like a wind.		

Hanuma, the foremost among the monkeys and the son of the wind-god, entered the sky towards northern direction, like a wind, from southern direction.

स तदा पीडितः तेन कपिना पर्वत उत्तमः ।
ररास सह तैः भूतैः प्राविशत् वसुधा तलम् ।। ५-५६-२६
कम्पमानैः च शिखरैः पतद्भिः अपि च द्रुमैः ।

पीडितः	= pressed	तदा	= then	तेन कपिना	= by that Hanuma
सः पर्वतोत्तमः	= that excellent mountain	प्रविशन्	= entering	वसुधातलम्	= the earth
तैः भूतैः सह	= along with the various living beings	ररास	= made a noise	कम्पमानैः शिखरैः	= with its shaking summits
पतद्भिः द्रुमैः	= and toppling trees.				

Pressed at that moment by Hanuma, that excellent mountain sank into the bowels of the earth along with the various living beings and made a noise with its shaking summits and toppling trees.

तस्य ऊरु वेगान् मथिताः पादपाः पुष्प शालिनः ।। ५-५६-२७
निपेतुः भू तले रुग्णाः शक्र आयुध हता इव ।

मथिताः	= shaken	ऊरुवेगात्	= by the impetus of the thighs	तस्य	= of that Hanuma
पादपाः	= trees	पुष्पशालिनः	= endowed with blossoms	रुग्णाः	= were broken
निपेतुः	= and fell down	भूतले	= on earth	शोक्रायुध हता इव	= as struck by a thunder-bolt.

Shaken by the impetus of the thighs of Hanuma, trees in blossom were broken and fell down on earth, as though struck by a thunder-bolt.

कन्दर उदर संस्थानाम् पीडितानाम् महाओजसाम् ।। ५-५६-२८
सिम्हानाम् निनदो भीमो नभो भिन्दन् स शुश्रुवे ।

सः भीमः निनदः	= that roaring sound	महौजसाम् सिम्हानाम्	= of the lions of great prowess	कन्दरान्तर सम्स्थानाम्	= dwelling in the midst of the caves
पीडितानाम्	= were tormented	शुश्रवे	= (and that sound) was heard	भिन्दन्	= piercing
उभः	= the sky.				

When the lions of great prowess dwelling in the midst of caves were tormented and roared terribly, that roaring noise was heard as it was piercing the sky.

त्रस्त व्याअविद्ध वसना व्याकुली कृत भूषणा ।। ५-५६-२९
विद्याधर्यः समुत्पेतुः सहसा धरणी धरात् ।

विद्याधर्यः	= the females of Vidyadhara class of supernatural beings	त्रस्त व्याविद्ध वसनाः	= with their raiments in disorder through fear	व्याकुलीकृत भूषणाः	= and their ornaments fallen off
समुत्पेतुः	= went up	सहसा	= (all of a sudden	धरणीधरात्	= from the mountain.

The females of Vidyadhara class of supernatural beings, with their raiments in disorder through fear and their ornaments fallen off, went up all of a sudden from the mountain.

अतिप्रमाणा बलिनो दीप्त जिह्वा महाविषाः ।। ५-५६-३०
निपीडित शिरो ग्रीवा व्यवेष्टन्त महाहयः ।

महाहयः	= large serpents	अतिप्रमाणाः	= of immense size	बलिनः	= possessing vigour
दीप्त जिह्वाः	= having fiery tongues	महाविषाह्	= very poisonous	निपीडित शिरोग्रीवाः	= with their hoods and necks severely pressed
व्यचेष्टन्त	= lay coiled.				

Large poisonous serpents of immense size, possessing vigour and having fiery tongues with their hoods and necks severely pressed lay coiled.

किन्नर उरग गन्धर्व यक्ष विद्या धराः तथा ।। ५-५६-३१
पीडितम् तम् नग वरम् त्यक्त्वा गगनम् आस्थिताः ।

तदा	= then	त्यक्त्वा	= leaving	तम् पीडितम्	= that tormented
नगवरम्	= mountain of excellence	किन्नरोरगगन्धर्व यक्षविद्याधराः	= kinnaras; Nagas; Gandharvas; Yakshas and Vidyadharas	आस्थिताः	= ascended
गगनम्	= to the sky.				

Then, leaving that tormented mountain of excellence; Kinnaras, Nagas, Gadharvas, Yakshas and Vidyadharas ascended to the sky.

स च भूमि धरः श्रीमान् बलिना तेन पीडितः ।। ५-५६-३२
सवृक्ष शिखर उदग्राः प्रविवेश रसा तलम् ।

पीडितः	=	pressed down	तेन बलिना	=	by the strong Hanuma	सः श्रीमान्	=	that beautiful
भूमिधरश्च	=	mountain	सवृक्ष शिखरोदग्रः	=	having its elevated summits crowned with trees	प्रविवेश	=	entered
रसातलम्	=	the bowels of the earth.						

Pressed down by that strong Hanuma, that beautiful mountain having its elevated summits crowned with trees, entered the bowels of the earth.

दश योजन विस्तारः त्रिंशत् योजनम् उच्छ्रितः ।। ५-५६-३३
धरण्याम् समताम् यातः स बभूव धरा धरः ।

सः धराधरः	=	that mountain	दशयोजनविस्तारः	=	with a width of ten Yojanas (or eighty miles)	त्रिम्शत् योजनम् उच्छ्रितः	=	and height of thirty Yojanas (two hundred and forty miles)
बभूव	=	became	यातः	=	completely	समताम्	=	in sameness of level
धरण्याम्	=	with the earth.						

That mountain, with a width of ten yojanas (or eighty miles) and a height of thirty yojanas (or two hundred and forty miles) got level with the earth.

स लिलङ्घयिर्भीमम् सलीलम् लवणार्णवम् ।। ५-५६-३४
कल्लोलास्फालवेलान्तमुत्पपात नभो हरिः ।

लिलङ्घयिषुः	=	with a desire to cross	सलीलम्	=	easily	भीमम् लवणार्णवम्	=	the terrific ocean
कल्लोल स्फालवेलान्तम्	=	whose shores were being lashed by its waves	सः हरिः	=	that Hanuma	उत्पपात	=	jumped up (into the sky).

With a desire to cross easily the terrific ocean, whose shores were being lashed by its waves, which Hanuma jumped up into the air.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे ष्ट्वञ्चाशः सर्गः ।।

Thus completes 56th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

57 Sarga 57 - सप्तपञ्चशः सर्ग

Hanuma Leaps From Lanka And Touches Mount Mainaka

Introduction -

Hanuma leaps from the coast of Lanka and touches Mount Mainaka, which he came across in the way. He advances further and roars at the top of his voice at the Mount Mahendra, so as to bring jubiliation to the monkeys awaiting his return there. Jambavan tells the monkeys, who moved by jumps with joy on hearing Jambavan, that Hanuma has returned successfully, from his expedition as way evident from his jubilant roar. Having greeted Jambavan, Angada and others on alighting on the summit of Mount Mahendra, Hanuma narrates to them briefly the story of his discovery of Sita. Applauding Hanuma, prince Angada, who was eager to hear the story, sits down on a rock along with all others.

सचन्द्र कुमुदम् रम्यम् सार्क कारण्डवम् शुभम् ।
तिष्य श्रवण कदम्बम् अभ्र शैवल शाद्वलम् ।। ५-५७-१

पुनर्वसु महामीनम् लोहित अन्ग महाग्रहम् ।
ऐरावत महाद्वीपम् स्वाती हंस विलोडितम् ।। ५-५७-२

वात सम्घात जात ऊर्मिम् चन्द्र अंशु शिशिर अम्बुमत् ।
भुजम्ग यक्ष गन्धर्व प्रबुद्ध कमल उत्पलम् ।। ५-५७-३

हनुमान् मारुतगतिर्महानौरिव सागरम् ।
अपारमपरिश्रान्तः पुप्लुवे गगनार्णवम् ।। ५-५७-४

हनुमान्	=	Hanuma	मारुतगतिः	=	with a rush equal to that of wind	अपरिश्रान्तः	=	withaut a fatigue
पुप्लुवे	=	leapt across	अपारम्	=	the baundless	गगनार्णवम्	=	sea analogaus to sky
महानौः इव	=	like a large ship	सागरम्	=	crossing the ocean	रम्यम्	=	pleasant
सचन्द्र कुमुदम्	=	having the moon for a white water-lily	सार्ककारङ्डवम्	=	the sun for a water-fowl	शुभम्	=	auspiciaus
तिष्यश्रवणकादम्बम्		having the constellations known by the names of Pushya and Shravana for swans	अभ्रशैआलशाद्वल्म्		the clauds for its duck-weeds	पुनर्वसुमहामीनम्	=	the twin constellations; the Punarvasus; for its large fish
लोहिताङ्ग महाग्रहम्	=	the planet Mars for its large alligator	ऐरावत महाद्वीपम्	=	Airavata (Indra's elephant) for a large island	स्वातिहंसविलोळ्ळम्		graced with a swan in the form of the constellation Shati

वात सम्घातजातोर्मि	=	having gales for its waves	चन्द्रांशुशिशिराम्बुमत	and the moonbea.ns for its cool water	भुजङ्ग यक्ष गन्धर्व प्रबुद्ध कमलोत्पलम्	=	with the Nagas Yakshas and Gandharvas for its full-blown lotuses and water-lilies.

Hanuma, with a rush equal to that of wind, withaut a fatigue, leapt across the baundless sea looking analogaus to sky, like a large ship crossing the ocean. In that pleasant and auspiciaus sky-like sea, shone the moon as a white water-like sea, shone having the constellations known by the names of Pushya and Shravana as swans, the clauds as its duck-weeds; the twin constellations the Punarvasus as its large fish, the planet Mars as its large alligator, a large island as Airavata (Indra's elephant), graced with a swan in the form of the constellation, Shwati, having gales as its waves, the moon bea.ns as its cool water and with the Nagas, yakshas and Gandharvas as its full blown lotuses and water-lilies.

ग्रासमान इव आकाशम् तारा अधिपम् इव आलिखन् ।
हरन्न् इव सनक्षत्रम् गगनम् सार्क मण्डलम् ।। ५-५७-५

मारुतस्य आलयम् श्रीमान् कपिः व्योम चरो महान् ।
हनूमान् मेघ जालानि विकर्षन्न् इव गच्छति ।। ५-५७-६

व्योमचरः	=	while moving in the sky	हनुमान्	=	Hanuma	मारुतस्यात्मजः	= the son of wind-god
श्रीमान्	=	the illustrious	महान् कपिः	=	great monkey	ग्रसमानः इव	= appeared like swallowing
व्योमचरः	=	the sky	उल्लिखन्निव	=	like scratching the moon	हरन्निव	= like carrying off
गगनम्	=	the sky	सनक्षत्रम्	=	with its stars	सार्कमङ्डलम्	= and the disc of the sun
गच्छति	=	and was going	विकर्षन्निव	=	as though dragging asunder	मेघजालानि	= a mass of clouds.

While moving in the sky, the illustrious Hanuma, the son of wind-god and the great monkey, appeared as if swallowing the sky, scratching the moon and carrying off the sky with its stars and the disc of the sun and was going as though dragging asunder, a mass of clouds.

पाण्डुर अरुण वर्णानि नील मान्जिष्ठकानि च ।
हरित अरुण वर्णानि महाअभ्राणि चकाशिरे ।। ५-५७-७

महाभ्राणि	=	dense clauds	पाङ्डरारुण वर्णानि	=	with white and red colaurs	नीलमाञ्जिष्ठकानि च	= with blue and yellow colaurs
हरितारुण वर्णानि	=	with green and reddish brown colaurs	चकाशिरे	=	shone brightly.		

Dense clauds, with white and red colaurs, blue and yellow colaurs as also green and reddish brown colaurs shone brightly in the sky.

प्रविशन्न् अभ्र जालानि निष्क्रमन् च पुनः पुनः ।
प्रच्छन्नश्च प्रकाशः च चन्द्रमा इव लक्ष्यते ।। ५-५७-८

पुनः पुनः	=	time and again	प्रविशन्	=	etering	निष्पतम्श्च	=	and coming out
अभ्रजालानि	=	of the clusters of clouds (Hanuma)	लक्ष्यते	=	was perceived	चन्द्रमाः इव	=	as the moon
प्रच्छन्नश्च	=	covered (invisible)	प्रकाशः च	=	and coming to light (visible).			

Time and again, entering and coming out of the clusters of clouds, Hanuma appeared like the moon becoming visible and invisible again and again.

विविधाभ्राघनासन्नगोचरो धवळाम्बरः ।
दृश्यादृश्यतनुर्वीरस्तदा चन्द्रयतेऽम्बरे ।। ५-५७-९

वीरः	=	the heroic Hanuma	धवलाम्बरः	=	who was clad in white clothes	विविधाभ्रघनासन्न गोचरः	=	having faund his way into variaus kinds of dense clauds (and energing again)
दृश्यादृश्य तनुः	=	and having his body becoming visible and invisible	चन्द्रायते	=	shone like the moon	अम्बरे	=	in the sky.

The heroic Hanuma, who was clad in white clothes, having faund his way into variaus kinds of dense clauds (and energing again) and having his personlaity becoming visible and invisible, shone like the moon in the sky.

तार्क्ष्यायमाणो गगने बभासे वायुनन्दनः ।
दारयन्मेघबृन्दानि निष्पतंश्च पुनः पुनः ।। ५-५७-१०

दारयन्	=	tearing asunder	मेघ ब्रू६इन्दानि	=	the clusters of clouds	पुनः पुनः	=	again and again
निष्पतम्श्च	=	as also coming out of them	महता	=	with big	नादेन	=	noise
वायुनन्दनः	=	hanuma the son of wind-god	मेघस्वन मेहास्वनः	=	making a thunderous great sound	बभासे	=	shone
तार्क्ष्यायमाणह्	=	flying like Garuda the eagle	यगने	=	in the sky.			

Tearing asunder the clusters of clouds again and again as also energing from them and roaring with a big noise, Hanuma the son of wind-god, making a thunderous great sound, shone flying like Garuda the eagle,

in the sky.

नदन् नादेन महता मेघ स्वन महास्वनः ।
प्रवरान् राक्षसान् हत्वा नाम विश्राव्य चात्मनः ।। ५-५७-११

आकुलाम् नगतीम् कृत्वा व्यथयित्वा च रावणम् ।
अर्दयित्वा बलम् घोरम् वैदेहीमभिवाद्य च ।। ५-५७-१२

आजगाम महातेजाः पुनः मध्येन सागरम् ।

हत्वा	=	killing	प्रवरान् राक्षसान्	=	the foremost of demons	विश्राव्य	=	becoming famaus
आत्मनः	=	by his	नाम	=	name	आकुलाम् नगरीम् कृत्वा	=	making Lanka perplexed
व्यथयित्वा	=	causing anguish	रावणम्	=	to Ravana	अर्दयित्वा	=	tormenting
घोरम् बलम्	=	the terrible army	अभिवाद्यच	=	and offering salutation	वैदेहीम्	=	to Sheetha
महातेजाः पुनः आजगाम	=	Hanuma returned	सागरम् मध्येन	=	flying over the middle of the sea.			

Killing the foremost of demons, becoming famaus by is name, making Lanka perplexed, causing anguish to Ravana by tormenting his terrible army, and bidding his adieu to Sheetha, Hanuma returned by flying over the middle of the sea.

पर्वत इन्द्रम् सुनाभम् च समुपस्पृश्य वीर्यवान् ।। ५-५७-१३
ज्या मुक्त इव नाराचो महावेगो अभ्युपागतः ।

समुपस्पृश्य	=	touching	सुमाभम्च	=	mainaka	पर्वतेन्द्रम्	=	the foremost mountain
वीर्यवान्	=	the victorious Hanuma	अभ्युपागतः	=	came	महावेगः	=	with a great speed
नाराचः इव	=	like an iron arrow	ज्यामुक्तः	=	discharged from a bow-string.			

Touching Mount Mainaka, the victorious Hanuma came with a great speed resembling an iron arrow discharged from a bow-string.

स किंचित् अनुसम्प्राप्तः समालोक्य महागिरिम् ।। ५-५७-१४
महाइन्द्र मेघ सम्काशम् ननाद हरि पुम्गवः ।

अनुसंप्राप्तः	=	approaching	किंचित्	=	a little	समालोक्य	=	and observin
महेन्द्रम्	=	Maunt Mahendra	महागिरिम्	=	the great mauntain	मेघसंकाशम्	=	looking like a dense claud
सः हरिपुङ्गवः	=	that Hanuma	ननाद	=	made a great noise.			

Approaching a bit near and observing Maunt Mahendra, the great mauntain looking like a dense claud, that Hanuma made a laud noise.

स पूरयामास कपिर्दिशो दश समन्ततः || ५-५७-१५
नदन्नदेव महता मेघस्वनमहास्वनः |

स कपिः	=	that Hanuma	मेघस्वन महास्वनः	=	emitting a great roar like that of rumbling of cloud	नदन्	=	while making sound
पूरयामास	=	filled	समस्ततः	=	the whole space	दश दिशः	=	on all quarters
नादेन	=	with the noise.						

Emitting a great roar, that Hanuma, whole loud noise resembled the rumbling of a cloud, filled the whole space in all directions with the noise.

स तम् देशमनुप्राप्तः सुहृद्दर्शनलालसः || ५-५७-१६
ननाद हरिशार्दूलो लाङ्गूलम् चाप्यकम्पयत् |

अनुप्राप्तः	=	having reached	तम् देशम्	=	that place	सुहृद्दर्शन लालसः	=	aredently desiraus of seeing his friends
सः हरिशार्दूलः	=	that Hanuma	ननाद	=	roared	अकंपयच्च	=	and waved
लाङ्गूलम्	=	his tail.						

Having reached that place, Hanuma who was ardently desiraus of seeing his friends, roared and waved his tail.

तस्य नानद्यमानस्य सुपर्णचरिते पथि || ५-५७-१७
फलतीवास्य घोषेण गगनम् सार्कमण्डलम् |

गगनम्	=	the sky	सार्कमङ्डलम्	=	with the disc of the sun	फलतीव	=	began to crack as it wwere
अस्य घोषेण	=	due to his roar	नानद्यमानस्य	=	even as he repeatedly roared	पथि	=	on the path of the sky
सुपर्ण चरिते	=	as followed by Garuda the eagle endowed with charming wings.						

The sky, with the disc of the sun, began to crack as it were, due to his roar, even as he repeatedly roared on the path of the sky as followed by Garuda, the eagle endowed with charming wings.

ये तु तत्रोत्तरे तीरे समुद्रस्य महाबलाः । ५-५७-१८
पूर्वम् सम्विष्ठिताः शूरा वायुपुत्रदिदृक्षवः ।

महतो वातनुन्नस्य तोयदस्येव गर्जितम् ।। ५-५७-१९
शुश्रुवुस्ते तदा घोषमूरुवेगम् हनूमतः ।

ते	=	those	महाबलाह्	=	mighty	शूराः	=	heroes
ये	=	who	सम्विष्थिताः	=	were waiting	पूर्वम्	=	already
उत्तरे तीरे	=	on the northern shore	समुद्रस्य	=	of the sea	वायुपुत्र दिदृक्षवः	=	with an eagerness to see Hanuma
शुश्रूवुः	=	heard	तत्र	=	there	तदा	=	at that time
घोषम्	=	the sound	हनुमतः ऊरुवेगम्	=	produced by the sweeping motion of Hanuma's thighs	गर्गितम् इव	=	which resmebled the roar
महतः तोयदस्य	=	of a huge claud	वातनुन्नस्य	=	propelled by the wind.			

Those mighty heroes who were waiting already on the northern shore of the sea, with an eagerness to see Hanuma, heard there at that time, the sound produced by the sweeping motion of Hanuma's thighs, which resembled the reoar of a huge claud propelled by the wind.

ते दीनमनसः सर्वे शुश्रुवुः काननौकसः ।। ५-५७-२०
वानरेन्द्रस्य निर्घोषम् पर्जन्यनिनदोपमम् ।

सर्वे	=	all	ते	=	those	काननौकसः	=	monkeys
दीन मनसः	=	who were distressed in mind (for not having heard the news of Seetha hitherto)	शुश्रुवुः	=	heard	वानरेन्द्रस्य	=	hanuma's
निर्घोषम्	=	roar	पर्जन्य निनदोपमम्	=	similar to the roar of a rumbling cloud.			

All those monkeys, who were distressed in mind (for not having heard the news of Sita hitherto), heard Hanuma's roar similar to the roar of a rumbling cloud.

निशम्य नदतो नादम् वानराः ते समन्ततः ।। ५-५७-२१
बभूवुः उत्सुकाः सर्वे सुहृत् दर्शन कान्क्षिणः ।

निशम्य	=	hearing	नादम्	=	the roar (of Hanuma)	नदतः	=	who was making the sound

ते सर्वे वानराः	=	all those monkeys	समन्ततः	=	stationed there in all directions	बभूवुः	=	became
उत्सुकाः	=	anxiausly	सुहृद्दर्शन काङ्क्षिणः	=	desiraus of seeing their friend.			

Hearing that roar of Hanuma, who was making the sound, all those mokeys stationed there in all directions, became anxiausly desiraus of seeing their friend.

जाम्बवान् स हरि श्रेष्ठः प्रीति सम्हृष्ट मानसः || ५-५७-२२
उपामन्त्र्य हरीन् सर्वान् इदम् वचनम् अब्रवीत् ।

सः जाम्बवान्	=	that Jambavan	हरिश्रेष्ठः	=	the foremost among monkeys and bears	प्रीतिसम्हृष्ट मानसः	=	with his mind thrilled iwth joy
उपामन्त्र्य	=	summoning	सर्वान्	=	all	हरिन्	=	the monkeys
अब्रवीत्	=	spoke	इदम्	=	these	वचनम्	=	words.

The Jambavan, the foremot among the monkesy and bears, with his mind thrilled with joy, having summoned all the monkeys, spoke the follwoing words:

सर्वथा कृत कार्यो असौ हनूमान् न अत्र संशयः || ५-५७-२३
न हि अस्य अकृत कार्यस्य नाद एवम् विधो भवेत् ।

असौ	=	this	हनुमान्	=	Hanuma	कृतकार्यः	=	has accoMplished his assignment
सर्वथा	=	in all ways	अस्य	=	his	नादः	=	sound
न भवे हि	=	will not indeed be	एवम् विधः	=	in this manner	अकृत कार्यः	=	if his task has not been fulfilled
नात्र संशयः	=	there is no daubt in this matter.						

'This Hanuma has accoMplished his assignment in all ways. His sound will not indeed be like this, if he has not fulfilled his task. There is not daubt in this matter.'

तस्या बाहु ऊरु वेगम् च निनादम् च महात्मनः || ५-५७-२४
निशम्य हरयो हृष्टाः समुत्पेतुः ततः ततः ।

निशम्य	=	hearing	निनादम्च	=	the sound	बहूरुवेगम्च	=	of the dashing movement of arms and thighs
तस्य महात्मनः	=	of that high-souled Hanuma	हरयः	=	the monkeys	हृष्टाह्	=	with joy
समुत्पेतुः	=	moved by jumps	ततः ततः	=	from their respective places.			

Hearing the sound of the dashing movement of the high souled Hanuma's arms and thighs, the monkeys moved by jumps with joy from their respective places.

ते नग अग्रान् नग अग्राणि शिखरात् शिखराणि च || ५-५७-२५
प्रहृष्टाः समपद्यन्त हनूमन्तम् दिदृक्षवः ।

ते	=	those monkeys	प्रहृष्टाः	=	with joy	दिदृक्षवः	=	longing to see
हनूमन्तम्	=	Hanuma	समपद्यन्त	=	took off	नगाग्रात्	=	from top of one tree
नगाग्राणि	=	to the tops of other trees	शिखरात्	=	as also from one mauntain-summit	शिखराणिच	=	to the other summits.

Those monkeys with joy, longing to see Hanuma, took off from the top of one tree to the tops of other trees as also from one mauntain-summit to the other summits.

ते प्रीताः पादप अग्रेषु गृह्य शाखाः सुपुष्पिताः || ५-५७-२६
वासांसि इव प्रकाशानि समाविध्यन्त वानराः ।

ते वानराः	=	those monkeys	गृह्य	=	graspoing	शाखाः	=	the branches
पादपाग्रेषु	=	at the tops of trees	सुविष्ठिताः	=	and standing there well	प्रीतः समाविध्यन्त	=	joyously waved
प्रशाखाः	=	the twigs	वासाम्सीव	=	as if they are their raiments.			

Those monkeys, grasping the boughs at the tops of trees, and standing there firmly, joyously waved the twigs, as if they are their raiments.

गिरिगह्वरसह्लीनो यथा गर्जति मारुतः || ५-५७-२७
एवम् जगर्ज बलवान् हनुमान्मारुतातमजः ।

बलवान्	=	the mighty	हनुमान् मारुतत्मजः	=	Hanuma the son of wind-god	जगर्ज	=	roared
एवम् यथा	=	as so	मारुतः	=	the wind	गर्जति	=	roars
गिरिगह्वर सह्लीनः	=	while entering the caves of mauntains.						

The mighty, Hanuma the son of wind-god, roared as thaugh the wind roars while it enters the caves of mauntains.

तम् अभ्र घन संकाशम् आपतन्तम् महाकपिम् || ५-५७-२८
दृष्ट्वा ते वानराः सर्वे तस्थुः प्रान्जलयः तदा ।

दृष्ट्वा	=	seeing	तम् महाकपिम्	=	that Hanuma	तदा	=	then
आपतन्तम्	=	descending quickly	अभ्रघनसम्काशम्	=	lkie a dense cloud	सर्वे ते	=	all those

वानराः	=	monkeys	तस्थुः	=	stood	प्राञ्जलयः	=	joining their palms in salutation.

Seeing that Hanuma then rushing like a dense cloud, all those monkeys stood there, joining their palms in salutation.

ततः तु वेगवान् तस्य गिरेः गिरि निभः कपिः || ५-५७-२९
निपपात महाइन्द्रस्य शिखरे पादप आकुले |

वेगवान् कपिः	=	the swift hanuma	गिरिनिभः	=	looking like a mountain	ततः	=	then
निपपात	=	descended	शिखरे	=	on the summit	तस्य महेन्द्रस्य	=	of that Maunt Mahendra
पादपाकुले	=	thick with trees.						

The swift Hanuma, looking like a mauntain, then descended on the summit of that Maunt mahendra, thick with trees.

हर्षेणापूर्यमाणोऽसौ रम्ये पर्वतनिर्घरे || ५-५७-३०
चिन्नपक्ष इवाकाशात्पपात धरणीधरः |

असौ	=	this Hanuma	आपूर्यमाणः	=	filled	हर्षेण	=	with joy
पपात	=	fell	आकाशात्	=	from the sky	रम्ये पर्वत निर्झरे	=	into a charming mountain-torrent
धरणीधरः इव	=	like a mountain	छिन्नपक्षः	=	having its wings torn off.			

Hanuma like a mountain with its wings torn off, thrilled with joy, fell from the sky into a charming mountain-torrent.

ततः ते प्रीत मनसः सर्वे वानर पुम्गवाः || ५-५७-३१
हनूमन्तम् महात्मानम् परिवार्य उपतस्थिरे |
परिवार्य च ते सर्वे पराम् प्रीतिम् उपागताः || ५-५७-३२

ततः	=	then	सर्वे	=	all	ते वानरपुङ्गवाः	=	the foremost of those monkeys
प्रीत मनसः	=	having their minds pleased	उपतस्थिरे	=	stood	परिवार्य	=	surraunding
महात्मानम्	=	the high-sauled	हनुमन्तम्	=	hanuma	ते सर्वे	=	all of them
परिवार्य	=	having encircled him	उपागताः	=	obtained	पराम्	=	a supreme
प्रीतिम्	=	joy.						

Then, all the foremost of those monkeys, with their pleasing hearts, stood surraunding the high-sauled Hanuma. Having encircled Hanuma, all of them obtained a supreme joy.

प्रहृष्ट वदनाः सर्वे तम् अरोगम् उपागतम् ।
उपायनानि च आदाय मूलानि च फलानि च ।। ५-५७-३३
प्रत्यर्चयन् हरि श्रेष्ठम् हरयो मारुत आत्मजम् ।

सर्वे हरयः	=	all those monkeys	प्रहृष्ट वदनाः	=	with their delighted faces	आदाय	=	taking
मूलानिच	=	roots	फलानिच	=	and fruits	उपायनानि	=	as gifts
प्रत्यर्चयन्	=	honoured	मारुतात्मजम्	=	hanuma	हरिश्रेष्ठम्	=	the excellent one among the monkeys
उपागतम्	=	who came	अरोगम्	=	healthily.			

All those mokeys with their delightful faces, taking roots and fruits as their presents, honured Hanuma, the foremost among the monkeys, who came back hale and healthy.

हनूमान् तु गुरून् वृद्धान् जाम्बवत् प्रमुखान् तदा ।। ५-५७-३४
कुमारम् अन्गदम् चैव सो अवन्दत महाकपिः ।

तदा	=	then	महाकपिः हनुमांस्तु	=	Hanuma the foremost among the mokeys on his part	अवन्दत	=	offered his salutation
गुरून्	=	venerable persons	वृद्धान्	=	and elders	जाम्बवत्प्रमुखान्	=	like Jambavan in the first place
अण्गदम् चैव	=	as also Angada	कुमारम्	=	the prince.			

Then, Hanuma the excellent one among the monkeys, on his part, offered his salutation to venerable persons and elders like Jambavan in the first place, as also Angada, the prince.

स ताभ्याम् पूजितः पूज्यः कपिभिः च प्रसादितः ।। ५-५७-३५
दृष्टा देवी इति विक्रान्तः संक्षेपेण न्यवेदयत् ।

सः	=	that Hanuma	विक्रान्तः	=	the victorious one	पूज्यः	=	and the venerable one
पूजितः	=	was honoured	ताभ्याम्	=	by that Jambavan and Angada	प्रसादितः	=	He was also made gracious
कपिभिः	=	by the other monkeys	न्यवेदयत्	=	(Hanuma) informed them	सम्क्षेपेण	=	briefly
इति	=	that	सीता	=	Sita	दृष्टा	=	was seen (by him).

Jambavan and Angada honoured that victorious and venerable Hanuma. The other monkeys also made him gracious. Hanuma informed them briefly that he had seen Sita.

निषसाद च हस्तेन गृहीत्वा वालिनः सुतम् ।। ५-५७-३६
रमणीये वन उद्देशे महाइन्द्रस्य गिरेः तदा ।

तदा	= then	गृहीत्वा	= seizing	हस्तेन	= the hand
वालिनः सुतम्	= of Angada; Vali's son; (Hanuma)	निषसादच	= sat down	रमणीये वनोद्देश	= at a distinct spot in the charming forest
महेन्द्रस्य गिरेः	= of Maunt Mahendra.				

Then, seizing the hand of Angada, Vali's son, Hanuma sat down at a distinct spot in the charming forest of Mount Mahendra.

हनूमान् अब्रवीद्त् हृष्टः तदा तान् वानर ऋषभान् ।। ५-५७-३७
अशोक वनिका संस्था दृष्टा सा जनक आत्मजा ।

रक्ष्यमाणा सुघोराभी राक्षसीभिः अनिन्दिता ।। ५-५७-३८
एक वेणी धरा बाला राम दर्शन लालसा ।

उपवास परिश्रान्ता मलिना जटिला कृशा ।। ५-५७-३९

तदा	= then	हृष्टः	= the pleased	हनुमान्	= Hanuma
अब्रवीत्	= spoke	तान् वानरर्षभान्	= to those foremost ones among the monkeys (as follows)	सा जानकात्मजा	= that Sita the daughter of Janaka
अशोक वनिका सम्स्था	= who was staying in Ashoka garden	रक्ष्यमाणा	= guarded	अनिन्दिता	= unblemished
सुघोराभिः राकसीभिः	= by very dreadful female-demons	एकवेनीधरा	= wearing a single braid	बाला	= young woman
राम दर्शन लालसा	= longing to see Raama	उपवास परिश्रान्ता	= thoroughly fatigued due to fasting	मलिना	= wearing soiled clothes
कृशा	= and looking emaciated	दृष्टा	= was seen (by me).		

Then, the pleased Hanuma spoke the following words to those excellent monkeys: 'I saw that Sita, the duaghter of Janaka, who was staying in Ashoka garden, guarded unblemished by highly dreadful female-demons and wearing a single braid, young woman, as she was, longing to see Raama, thoroughly fatigued due to her fasting, with her hair twisted together, wearing soiled clothes and looking emaciated.'

ततो दृष्टा इति वचनम् महाअर्थम् अमृत उपमम् ।। ५-५७-४०
निशम्य मारुतेः सर्वे मुदिता वानरा भवन् ।

निशम्य	= hearing	महार्थम्	= the iMportant	अमृतोपमम्	= and nectar-like
वचनम्	= word	मारुतेः	= of Hanuma	इति	= saying
दृष्टा	= 'seen (by me)'	सर्वे	= all	वानराः	= the monkeys
अभवन्	= became	मुदिताः	= delighted.		

Hearing from Hanuma that important and nectar like word to the effect that Sheetha had been seen all the monkeys became delighted.

क्ष्वेडन्ति अन्ये नदन्ति अन्ये गर्जन्ति अन्ये महाबलाः ।
चक्रुः किल किलाम् अन्ये प्रतिगर्जन्ति च अपरे ।। ५-५७-४१

अन्ये महाबलाः	=	some mighty monkeys	क्ष्वेहन्ति	=	made a lion's roar	अन्ये	=	some others
नदन्ति	=	were making a sound of approbation	अन्ये	=	some	गर्जन्ति	=	were making a sound of thunder
अन्ये	=	some others	चक्रुः	=	produced	किल किलाम्	=	cries expressing joy
अपरे	=	some others	प्रतिगर्जन्ति	=	were roaring in return.			

Some mighty monkeys made a lion's roar. Some were making a sound of approbation. Some were making a sound of thunder. Some others proudced cries expressing joy. Some others were roaring in return.

केचित् उच्छ्रित लान्गूलाः प्रहृष्टाः कपि कुन्जराः ।
अन्चित आयत दीर्घाणि लान्गूलानि प्रविव्यधुः ।। ५-५७-४२

केचित्	=	some	कपिकुण्जराः	=	eminent monkeys	प्रहृष्टाः	=	with joy
उच्छ्रित लाङ्गूलानि	=	and with their tails lifted up	प्रविव्यधुः	=	waved	आयताञ्चित दीर्घाणि	=	their distended long curved
लान्गूलानि	=	tails.						

Shome eminent monkeys, with joy and with their tails lifted up, waved their distended curved tails.

अपरे तु हनूमन्तम् वानरा वारण उपमम् ।
आप्लुत्य गिरि श्रृन्गेभ्यः संस्पृशन्ति स्म हर्षिताः ।। ५-५७-४३

आप्लुत्य	=	descending	गिरिश्रृण्गेभ्य	=	from the mountain-tops	अपरे	=	some other
वानराः	=	monkeys	हर्षिताः	=	with delight	सम् स्पृशन्ति स्म	=	fondingly touched
हनूमन्तम्	=	Hanuma	वारणोपमम्	=	who resembled an elephant.			

Descending from the mountain-tops; some other monkeys, with delight, fondingly touched Hanuma who resembled an elephant.

उक्त वाक्यम् हनूमन्तम् अन्गदः तु तदा अब्रवीत् ।
सर्वेषाम् हरि वीराणाम् मध्ये वाचम् अनुत्तमाम् ।। ५-५७-४४

अथ	=	thereafter	अङ्गदः	=	Angada	उक्त वाक्यम्	=	having teh words spoken
हनूमन्तम्	=	by Hanuma	अब्रवीत्	=	spoke	उत्तमम् वचनम्	=	(the following) excellent words
मध्ये	=	in the midst	हरिवीराणाम्	=	of the eminent monkeys.			

After hearing the words of Hanuma, Angada spoke the follwoing excellent words in the midst of those eminent monkeys.

सत्त्वे वीर्ये न ते कश्चित् समो वानर विद्यते ।
यत् अवप्लुत्य विस्तीर्णम् सागरम् पुनः आगतः ।। ५-५७-४५

वानर	=	O Hanuma!	यत्	=	since	पुनः आगतः	=	you returned (here)
अवप्लुत्य	=	crossing	विस्तीर्णम्	=	the extensive	सागरम्	=	ocean
न कश्चित्	=	none	विद्यते	=	is	समः	=	equal
ते	=	to you	सत्त्वे	=	in strength	वीर्ये	=	and prowess.

'O Hanuma! Since you returned here crossing the extensive ocean, none stands equal to you in strength and prowess.'

अहो स्वामिनि ते भक्तिरहो वीर्यमहो धृतिः ।
दिष्ट्या दृष्टा त्वया देवी राम पत्नी यशस्विनी ।। ५-५७-४६
दिष्ट्या त्यक्ष्यति काकुत्स्थः शोकम् सीता वियोगजम् ।

अहो	=	what amazing	ते	=	yaur	भक्तिः	=	devotion
स्वामिनि	=	to the lord!	अहो	=	what a wonderful	वीर्यन्	=	prowess!
अहो	=	what a surprising	धृतिः	=	caurage!	दिष्ट्या	=	by aur good fortune
यशस्विनी	=	the illustriaus	देवी	=	Sheetha	राम पत्नी	=	Raama's consort
दृष्ट्या	=	thank heven!	काकुत्थ्सः	=	Raama	त्यक्ष्यति	=	can give up
शोकम्	=	his sorrow	सीतावियोगजम्	=	born aut of Sheetha's separation.			

'What amazing is yaur devotion to the Lord! What a wonderful prowess! What a surprising caurage! By aur good fortune, yau saw the illustriaus Sheetha, Raama's consort. Thank heaven! Raama can give up his sorrow born aut of Sheetha's separataion.'

ततो अन्गदम् हनूमन्तम् जाम्बवन्तम् च वानराः ।। ५-५७-४७
परिवार्य प्रमुदिता भेजिरे विपुलाः शिलाः ।

प्रमदिताः	=	very much delighted	वानराः	=	the monkeys	ततः	=	then
भेजिरे	=	got hold of	विपुलाः	=	extensive flat	शिलाः	=	rocks
परिवार्य	=	encircling	अङ्गदम्	=	Angada	हनूमन्तम्	=	Hanum
जाम्ववन्तम्च	=	and Jambavan.						

Very much delighted, the monkeys then sat on extensive flat rocks encircling Angada, Hanuma and Jambavan.

श्रोतु कामाः समुद्रस्य लन्घनम् वानर उत्तमाः || ५-५७-४८
दर्शनम् च अपि लन्कायाः सीताया रावणस्य च ।
तस्थुः प्रान्जलयः सर्वे हनूमत् वदन उन्मुखाः || ५-५७-४९

श्रोतु कामाः	=	longing to hear	लङ्घनम्	=	abaut crossing	समुद्रस्य	=	of ocean
दर्शचापि	=	and the seeing	लङ्कायाः	=	of Lanka	सीतायाः	=	of Sheetha
रावणस्य च	=	and of Ravana	सर्वे	=	all	वानरोत्तमाः	=	those excellent monkeys
तस्थुः	=	waited	हनुमद्वचनोन्मुखाः	=	in expectation of Hanuma's words	प्रङ्गलयः	=	with their joined pal.ns.

Longing to hear abaut crossing of ocean and the seeing of Lanka, Sheetha and Ravana, all those excellent monkeys waited with their joined pal.ns, in anctipation of Hanuma's words.

तस्थौ तत्र अन्गदः श्रीमान् वानरैः बहुभिः वृतः ।
उपास्यमानो विबुधैः दिवि देव पतिः यथा || ५-५७-५०

श्रीमान्	=	the auspicious	अङ्गद	=	Angada	तस्थौ	=	waited
देवपतिर्यथा	=	like Indra the Lord of celestials	उपास्यमानः	=	waited upon	विबुधैः	=	by celestials
दिवि	=	in heaven	वृतः	=	encircled	बहुभिः वानरैः	=	by many mokes
तत्र	=	there.						

The auspicious Angada encircled by many monkeys there, waited like Indra the lord of celestials, who was waited upon by celestials in heaven.

हनूमता कीर्तिमता यशस्विना ।
तथा अन्गदेन अन्गद बद्ध बाहुना ।
मुदा तदा अध्यासितम् उन्नतम् महन् ।
मही धर अग्रम् ज्वलितम् श्रिया अभवत् || ५-५७-५१

तदा	=	then	उन्नतम्	=	the high	महत्	=	large
महीधराग्रम्	=	uppermost part of the mauntain	अध्यासितम्	=	on which were seated	मुदा	=	with delight
कीर्तिमता हनूमता	=	by the illustriaus Hanuma	तथा	=	and yashasvinaa	=		the famaus
अङ्गदेन	=	Angeda	अङ्गद बद्ध बाहुना	=	with bracelets worn on his upper ar.ns	अभवेत्	=	became
ज्वलितम्	=	stood blazed	श्रिया	=	with splendaur.			

The high and large summit of the mauntain, on which were seated then with delight, the illustriaus Hanuma and the famaus Angada, with bracelets worn on his upper ar.ns, stood blazed with splendaur.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे सप्तपञ्चशः सर्गः ।।

Thus completes 57th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

58 Sarga 58 - अष्टपंचाशः सर्ग

Jambavan Requests Hanuma To Narrate Clearly The Happenings

Introduction -

Jambavan, seated along with the monkey-troops, requested Hanuma to narrate clearly whatever has occurred. Hanuma narrates in detail how he saw Mount Mainaka in the course of his journey to Lanka and how he escaped on the way from the clutches of Surasa, a great serpent living in the ocean. Hanuma also narrated about his killing of Simhika, a female demon on the way and also about defeating another female demon (Lanka-incarnate) who was guarding the City of Lanka. Hanuma explains to Jambavan, how he beholds Sita in Ashoka garden after a thorough search in the City of Lanka and how he introduces himself as an envoy sent by Raama and Sugreeva. Hanuma informs Jambavan that he hands over a finger-ring of Raama as a token of remembrance to Sita and that he further asks for a return-token of remembrance from her, to be handed over to Raama. Hanuma then narrates about Sita having delivered to him an excellent jewel for her head, as a token of remembrance. He further narrates about the demolition of the garden attached to Ravana's gynaecium and about killing of Aksha, Ravana's son. Hanuma further informs about his capture by Indrajit, Ravana's son and his tail being burnt by demons on receiving the orders of Ravana. He further informs about his setting fire of the City of Lanka. He finally narrates about his re-visit to Sita and his return to Mount Mahendra.

ततः तस्य गिरेः शृन्गे महाइन्द्रस्य महाबलाः ।
हनुमत् प्रमुखाः प्रीतिम् हरयो जग्मुः उत्तमाम् ।। ५-५८-१

ततः	= thereafter	महाबलाः	= the mighty	हरयः	= monkeys
हनुमत् प्रमुखाः	= headed by Hanuma and others	जगाम	= obtained	उत्तमाम्	= a great
प्रीतिम्	= joy	तस्य महेन्द्रस्यगिरेः	= on that summit of Mount Mahendra.		

Thereafter, the mighty monkeys, headed by Hanuma and others, experienced a great joy on that summit of Mount Mahendra.

तम् ततः प्रतिसम्हृष्टः प्रीतिमन्तम् महाकपिम् ।
जाम्बवान् कार्य वृत्त अन्तम् अपृच्छत् अनिल आत्मजम् ।। ५-५८-२

ततः	= then	जाम्बवान्	= Jambavan	प्रीतिसम्हृष्टः	= thrilling with rapture
अपृच्छत्	= asked	प्रीतिमन्तम्	= the delighted	महाकपिम्	= the great monkey

तम् कार्यवृत्तान्तम्	=	about the particulars of that actual occurrence (of seeing Sita) as follows.

Then, Jambavan, thrilling with rapture, asked the delighted Hanuma, the great monkey about the particulars of that actual occurrence (of seeing Sita) as follows

कथम् दृष्टा त्वया देवी कथम् वा तत्र वर्तते ।
तस्याम् वा स कथम् वृत्तः क्रूर कर्मा दश आननः ।। ५-५८-३

कथम्	=	how	देवी	=	was Sita	दृष्टा	=	seen
त्वया	=	by you?	कथम् वा	=	how	वर्तते	=	was she
तत्र	=	there?	कथम् वृत्तः	=	of what behavior	तस्याम्	=	towards her
सः दशाननः	=	was that Ravana	क्रूर कर्म	=	having terrible deeds?			

'How did you see Sita? How was she there? How was that Ravana of terrible deeds behaving towards her?'

तत्त्वतः सर्वम् एतन् नः प्रब्रूहि त्वम् महाकपे ।
श्रुत अर्थाः चिन्तयिष्यामो भूयः कार्य विनिश्चयम् ।। ५-५८-४

महाकपे	=	O Hanuma!	त्वम्	=	you	प्रब्रूहि	=	tell
नः	=	us	एतत्	=	this	सर्वम्	=	entirely
तत्त्वतः	=	in this	श्रुतार्थाः	=	ascertained by having the matter	चिन्तयिष्यामः	=	we shall think
कार्यविनिश्चयम्	=	about a mutual resolve to do something	भूयः	=	again.			

'O Hanuma! Tell us entirely, in truth whatever has occurred. Ascertaining the truth, from you, we shall again think about what decision to be taken further.'

यः च अर्थः तत्र वक्तव्यो गतैः अस्माभिः आत्मवान् ।
रक्षितव्यम् च यत् तत्र तत् भवान् व्याकरोतु नः ।। ५-५८-५

गतैः	=	gone	तत्र	=	there	अस्माभिः	=	by us
भवान्	=	you	आत्मवान्	=	having prudence	व्याकरोतु	=	clearly tell
नः	=	us	यः	=	which	अर्थः	=	matter
तत्	=	that	वक्तव्यः	=	can be disclosed	यत्	=	and which
रक्षितव्यम्	=	is to be kept off.						

'When we go there (to the presence of Raama), having prudence, tell us clearly which matter is to be disclosed and which matter is to be kept off from him.'

स नियुक्तः ततः तेन सम्प्रहृष्ट तनू रुहः ।
नमस्यन् शिरसा देव्यै सीतायै प्रत्यभाषत ।। ५-५८-६

नियुक्तः	=	thus commanded	तेन	=	by that Jambavan	सः	=	that Hanuma
ततः	=	then	सम्प्रहृष्टतनूरुहः	=	with his hair thrilling in rapture	प्रणम्य	=	offering salutation
देव्यै सीतायै	=	to Sita the princess	शिरसा	=	(by bowing) his head	प्रत्यभाषत	=	replied (as follows):

Thus commanded by Jambavan, Hanuma, with his hair standing on end mentally offered his salutation to Sita, the princess, by bowing his head and replied as follows:

प्रत्यक्षम् एव भवताम् महाइन्द्र अग्रात् खम् आप्लुतः ।
उदधेः दक्षिणम् पारम् कान्क्षमाणः समाहितः ।। ५-५८-७

काण्क्षमाणः	=	desirous	समाहितः	=	and intent upon	उदधेः दक्षिणम् पारम्	=	(reaching) the southern shore of the ocean
आप्लुतः	=	I leapt	खम्	=	into the sky	महेन्द्राग्रात्	=	from the summit of Mount Mahendra
भवताम् प्रत्यक्षमेव	=	just before your presence indeed!						

'With an intention to reach the southern shore of the ocean, I leapt into the sky, indeed before your presence, from the summit of Mount Mahendra.'

गच्छतः च हि मे घोरम् विघ्न रूपम् इव अभवत् ।
कान्चनम् शिखरम् दिव्यम् पश्यामि सुमनो हरम् ।। ५-५८-८

मे	=	to me	गच्छतः	=	who was going	घोरम्	=	a terrific
विघ्नरूपमिव	=	hindrance-like thing	अभवत्	=	occurred	पश्यामि	=	I saw
काञ्चनम् शिखरम्	=	a golden mountain-peak	दिव्यम्	=	which was charming	सुमनोहरम्	=	and so fascinating.

'While I was going, a terrific hindrance occurred in my way as it was. I saw a golden mountain-peak which was so charming and fascinating.'

स्थितम् पन्थानम् आवृत्य मेने विघ्नम् च तम् नगम् ।
उपसम्गम्य तम् दिव्यम् कान्चनम् नग सत्तमम् ।। ५-५८-९
कृता मे मनसा बुद्धिः भेत्तव्यो अयम् मया इति च ।

मेने	=	I considered	तम् नयम्	=	that mountain	स्थितम्	=	staying
आवृत्य	=	turned round towards	पन्थानम्	=	the path	विघ्नम्	=	as a hindrance
उपसम्गम्य	=	approaching	तम् नगसत्तमम्	=	that excellent mountain	दिव्यम्	=	which was charming
काण्चनम्	=	and golden-coloured	बुद्धिः	=	a thought	कृता	=	was formed
मे मनसा	=	in my mind	अयम् भेत्तव्यः इति	=	that the mountain should be demolished	मया	=	by me.

'I accounted that mountain staying turned towards the path, as an impediment. Approaching that excellent charming and golden mountain, I made up my mind to shatter it.'

प्रहतम् च मया तस्य लान्गूलेन महागिरेः || ५-५८-१०
शिखरम् सूर्य सम्काशम् व्यशीर्यत सहस्रधा ।

प्रहतम्	=	struck	मया	=	by me	लाण्गूलेन	=	with my tail
शिखरम्	=	the mountain-peak	महागिरेः	=	of that large mountain	सूर्य सम्काशम्	=	resembling the sun
व्यशीर्यत	=	was broken	सहस्रधा	=	into a thousand pieces.			

'As I struck it with my tail, the mountain-peak of that great hill, resembling the sun, was broken into a thousand pieces.'

व्यवसायम् च मे बुद्धा स ह उवाच महागिरिः || ५-५८-११
पुत्र इति मधुराम् बाणीम् मनः प्रह्लादयन्न् इव ।

बुद्धा	=	understanding	तम् व्यवसायम्	=	that intention	सः महागिरिः	=	that great mountain
उवाच ह	=	spoke	मधुराम्	=	sweet	वाणीम्	=	words
पुत्र इति	=	saying 'O my son!'	मनः प्रह्लादयन्निव	=	as though it was refreshing my mind.			

'Understanding my purpose, that great mountain spoke the following sweet words saying, 'O my son!', As though it was refreshing my mind (once more to proceed further).'

पितृव्यम् च अपि माम् विद्धि सखा अयम् मातरिश्वनः || ५-५८-१२
मैनाकम् इति विख्यातम् निवसन्तम् महाउदधौ ।

विद्धि	=	know	माम्	=	me	विख्यातम्	=	to be generally called
म्य्नाकमिति	=	as Mynaka	निवसन्तम्	=	dwelling	महा दधौ	=	in the great ocean
सखाय	=	as a companion	मातरिश्वनः	=	of the wind-god	पितृव्यमोहापि	=	and even as your father's brother.

' 'Know me to be generally called as Mynaa dwelling in this great ocean, as a companion of the wind-god and even as your father's brother'.'

पक्ष्ववन्तः पुरा पुत्र बभूवुः पर्वत उत्तमाः || ५-५८-१३
चन्दतः पृथिवीम् चेरुः बाधमानाः समन्ततः ।

पुत्र	=	O my son!	पुरा	=	long ago	पर्वतोत्तमाः	=	foremost among mountains
बभूवुः	=	used to	पक्षवन्तः	=	have wings	चेरुः	=	they used to wander
समन्ततः	=	the entire	पृथिवीम्	=	earth	छन्दतः	=	freely

बाधमानाः	=	hurting the people.

' 'O my son! Long ago, the foremost among the mountains used to have wings. They used to wander the entire earth freely, hurting the people!'

श्रुत्वा नगानाम् चरितम् महाइन्द्रः पाक शासनः || ५-५८-१४
चिच्छेद् भगवान् पक्षान् वज्रेण एषाम् सहस्रशः |

श्रुत्वा	=	hearing	चरितम्	=	the behaviour nagaanaam of the mountains	भगवान् महेन्द्रः	=	the venerable Indra the lord of celestials
पाक शासनः	=	the destroyer of the demon called Paka	चिच्छेद	=	chopped	एषाम् पक्षान्	=	their wings
सहस्रशः	=	into thousand pieces	वज्रेण	=	by his thunderbolt.			

' 'Hearing that behaviour of those mountains, the venerable Indra the lord of celestials, the destroyer of a demon called Paka, chopped their wings into a thousand pieces by using his thunderbolt.' '

अहम् तु मोक्षितः तस्मात् तव पित्रा महात्मना || ५-५८-१५
मारुतेन तदा वत्स प्रक्षिप्तो अस्मि महाअर्णवे |

वत्स	=	O child!	अहम् तु	=	I, on my part	प्रक्षिप्तः अस्मि	=	was hurled
महार्णवे	=	into the great ocean	महात्मना मारुतेन	=	by the high-souled wind-god	तव पित्रा	=	your father
मोक्षितः	=	and was liberated	तदा	=	then	तस्मात्	=	(from the clutches) of that Indra.

' 'O child! I, on my part, was hurled into the great ocean by the high-souled wind-god, your father and was liberated from the clutches of Indra.' '

रामस्य च मया साह्ये वर्तितव्यम् अरिम् दम || ५-५८-१६
रामो धर्मभृताम् श्रेष्ठो महाइन्द्र सम विक्रमः |

अरिन्दम	=	O Hanuma the annihilater of enemies!	वर्तितवयम्	=	It s to be behaved	मया	=	by me in such a way
रमस्य साह्ये	=	to help Raama	रामः महाइन्द्र सम विक्रमः	=	Raama similar to the prowess of Indra	श्रेष्ठः	=	is excellent
धर्म भृताम्	=	in supporting righteousness.						

' 'O Hanuma the annihilator of enemies! I have to behave in such a way as to help Raama. For, Raama, having a prowess equal to that of Indra; is indeed excellent in supporting righteousness.''

एतत् श्रुत्वा मया तस्य मैनाकस्य महात्मनः ।। ५-५८-१७
कार्यम् आवेद्य तु गिरेः उद्धतम् च मनो मम ।
तेन च अहम् अनुज्ञातो मैनाकेन महात्मना ।। ५-५८-१८

श्रुत्वा	=	hearing	वचः	=	the words	तस्य महात्मनः म्यनाकस्य	=	of that high-souled Mynaka
आवेद्य	=	and informing	कार्यम्	=	my purpose	मम	=	my
मनः	=	mind	उद्यतम्	=	was prepared for the travel	अहम्	=	I
अनुज्ञातश्च	=	was allowed to depart	तेन महात्मना	=	by that high-souled	म्यनाकेन च	=	Mynaka also.

'Hearing the words of that high-souled Mynaka and after informing my purpose, my mind was prepared for a further travel. The high-soled Mynaka also allowed me to depart.'

स चाप्यन्तर्हितः शैलो मानुषेण वपुष्मता ।
शरीरेण महाशैलः शैलेन च महोदधौ ।। ५-५८-१९

सः	=	that	शैलः	=	mountain	अन्तर्हितः	=	vanished
मानुषेण वपुष्मता	=	in a beautiful form of a human being	महाशैलः	=	that large mountain	शैलेन शरीरेण	=	in the form of the body of a mountain
अन्तर्हितः	=	vanished	महोदधौ	=	into the great ocean.			

'That Mynaka mountain vanished in the guise of a beautiful form of a human being. That large mountainous form also later drowned into the great ocean.'

उत्तमम् जवम् आस्थाय शेषम् अध्वानम् आस्थितः ।
ततो अहम् सुचिरम् कालम् वेगेन अभ्यगमम् पथि ।। ५-५८-२०

ततः	=	thereafter	आस्थाय	=	employing	उत्तमम्	=	an excellent
जवम्	=	speed	आस्थितः	=	and existing	शेषम्	=	in the remaining
पन्थानम्	=	path	अहम्	=	I	अभ्यागमम्	=	went
पथि	=	in that path	वेगेन	=	with speed	सुचिरम् कालम्	=	for a very long time.

'Thereafter, employing an excellent speed and continuing on my course, I proceeded in that path speedily for a long time.'

ततः पश्यामि अहम् देवीम् सुरसाम् नाग मातरम् ।
समुद्र मध्ये सा देवी वचनम् माम् अभाषत ।। ५-५८-२१

ततः	=	thereafter	अहम्	=	I	पश्यामि	=	saw
सुरसाम्	=	Surasa	नागमातरम्	=	the mother of serpents	समुद्रमध्ये	=	in the midst of the sea

सा देवी	=	and that goddess	अभाषत	=	spoke	वचनम्	=	(the following) words
माम्	=	to me.						

'Thereafter, I saw Surasa, the mother of serpents in the midst of the sea. That goddess spoke the following words to me.

मम भक्ष्यः प्रदिष्टः त्वम् अमारैः हरि सत्तमम् ।
ततः त्वाम् भक्षयिष्यामि विहितः त्वम् चिरस्य मे ।। ५-५८-२२

हरिसत्तम	=	O the excellent of monkeys!	त्वम्	=	you	प्रदिष्टः	=	have been shown
मम भक्षः	=	as my eatable	अमरैः	=	by the celstials	अतः	=	therefore
भक्षयिष्याम्	=	I will eat	त्वाम्	=	you	त्वम्	=	you
विहितः	=	have been arranged	मे	=	to me	चिरस्य	=	after a long time.

'O excellent of monkeys! The celestials have shown you as my eatable. Therefore, I will eat you since you have been bestowed to me by gods after a long time.'

एवम् उक्तः सुरसया प्राञ्जलिः प्रणतः स्थितः ।
विवर्ण वदनो भूत्वा वाक्यम् च इदम् उदीरयम् ।। ५-५८-२३

एवम् उक्तः	=	thus spoken	सुरसया	=	by Surasa	स्थितः	=	I stood
प्रणतः	=	offering my salutation with joined palms to her	भूत्वा	=	becoming	विवर्णवदनः	=	pale- faced
प्राञ्जलिः								
उदीरयम्	=	I spoke	इदम्	=	these	वाक्यम् च	=	words too.

'Hearing Surasa's words, I stood there, offering salutation with my joined palms to her. Becoming pale-faced, I spoke the following words:

रामो दाशरथिः श्रीमान् प्रविष्टो दण्डका वनम् ।
लक्ष्मणेन सह भ्रात्रा सीतया च परम् तपः ।। ५-५८-२४

रामः	=	Raama	दाशरथिः	=	the son of Dasaratha	श्रीमान्	=	the splendid man
परम्तपः	=	the tormentator of enemies	भ्राता लक्ष्मणेन सह	=	together with Lakshmana; his brother	सीतायाच	=	and Sita
प्रविष्टः	=	entered	दङ्डकावनम्	=	the forest of Dandaka.			

' 'Raama, the son of Dasaratha the splendid man and the tormentator of enemies, together with Lakshmana, his brother and Sita entered the forest of Dandaka.''

तस्य सीता हृता भार्या रावणेन दुरात्मना ।
तस्याः सकाशम् दूतो अहम् गमिष्ये राम शासनात् ।। ५-५८-२५

दुरात्मना रावणेन	=	by the evil-minded Ravana	सीता	=	Sita	तस्य भार्या	=	Raama's wife
हृता	=	was taken away	रामशासनात्	=	by the orders of Raama	अहम्	=	I
गमिष्ये	=	can go	तस्याः सकाशम्	=	near to her	दूतः	=	as an envoy.

' 'The evil-minded Ravana took away Sita, Raama's wife. By the orders of Raama, I am going to her as an envoy.' '

कर्तुम् अर्हसि रामस्य साह्यम् विषय वासिनि ।
अथवा मैथिलीम् दृष्ट्वा रामम् च अक्लिष्ट कारिणम् ।। ५-५८-२६
आगमिष्यामि ते वक्त्रम् सत्यम् प्रतिश्रृणोति मे ।

सती	=	you staying	विषये	=	in Raama's country	अर्हसि	=	ought
कर्तुम्	=	to do	साहाय्यम्	=	a help	रामस्य	=	to Raama
अथवा	=	or else	दृष्ट्वा	=	after seeing	मैथिलीम्	=	Sita
रामम्च	=	and Raama	अक्लिष्ट कारिणम्	=	who is unwearied in action	आगमिष्यामि	=	I will come
ते	=	to your	वक्त्राम्	=	mouth	प्रतिश्रृणोमि	=	I am doing a promise
ते	=	to you	सत्यम्	=	in truth.			

"You, abiding in Raama's country, ought to do a help to Raama. Otherwise, after seeing Sita and Raama, who is unwearied in action, I will come to your mouth. I am thus promising you in truth.'

एवम् उक्ता मया सा तु सुरसा काम रूपिणी ।। ५-५८-२७
अब्रवीन् न अतिवर्तेत कश्चित् एष वरो मम ।

एवम्	=	thus	उक्ता	=	spoken	मया	=	by me
सा सुरसा	=	that Surasa	काम रूपिणी	=	who can assume any form at will	अब्रवीत्	=	spoke (as follows)
न क्ष्चित्	=	no one	अतिवर्तेत	=	can violate (me by unfaithfulness)	एषः	=	this
मम वरः	=	is my boon.						

Hearing my words, that Surasa who can assume any form at her will said: 'No one can violate me by unfaithfulness. I have this boon with me.'

एवम् उक्तः सुरसया दश योजनम् आयतः ।। ५-५८-२८
ततो अर्ध गुण विस्तारो बभूव अहम् क्षणेन तु ।

एवम्	=	thus	उक्तः	=	spoken	सुरसया	=	by Surasa
अहम्	=	I	आयतः	=	as tall as	दशयोजनम्	=	ten Yojanas (eighty miles)

क्षणेन	= within a moment	बभूव	= became	अर्धगुणविस्तारः	= half as much in size (fifteen yojanas or one hundred and twenty miles).

'Hearing the words of Surasa, I, as tall as ten Yojanas (eighty miles), within a moment, grew half as much in size (fifteen Yojanas or one hundred twenty miles).'

मत् प्रमाण अनुरूपम् च व्यादितम् तन् मुखम् तया || ५-५८-२९
तत् दृष्ट्वा व्यादितम् तु आस्यम् ह्रस्वम् हि अकरवम् वपुः ।
तस्मिन् मुहूर्ते च पुनः बभूव अन्गुष्ठ सम्मितः || ५-५८-३०

मुखम्	= the mouth	व्यादितम्	= was opened wide	मत्प्रमाणानुरूपम्	= corresponding to the size of my body
तया	= by her	दृष्ट्वा	= seeing	तत् व्यादितम्	= that expanded
आस्यम्	= mouth	अकरवम्	= i made	वपुः	= my body
ह्रस्वम्	= small	तस्मिन्	= at that; muhuurte; moment	बभूव	= I became
रेदुचेद् पुनः	= still	अङ्गुष्ठमात्रकः	= is to the size of a human thumb.		

'She opened her mouth so wide as to correspond to the size of my body. Seeing her expanded mouth, I assumed a dwarfish form. At that moment, I still became reduced to the size of a human thumb.'

अभिपत्य आशु तत् वक्त्रम् निर्गतो अहम् ततः क्षणात् ।
अब्रवीत् सुरसा देवी स्वेन रूपेण माम् पुनः || ५-५८-३१

अभिपत्य	= after entering	तद्वक्त्रम्	= her mouth	आशु	= quickly
अहम्	= I	ततः	= then	निर्गतः	= came out
क्षणात्	= instantly	देवी	= the divine	सुरसा	= Surasa
स्वेन रूपेण	= in her native form	अब्रवीत्	= spoke	माम्	= to me
पुनः	= again (as follows):				

'After entering her mouth quickly, I then came out instantly. The divine Surasa, in her native form, spoke to me again, as follows:

अर्थ सिद्ध्यै हरि श्रेष्ठ गच्छ सौम्य यथा सुखम् ।
समानय च वैदेहीम् राघवेण महात्मना || ५-५८-३२
सुखी भव महाबाहो प्रीता अस्मि तव वानर ।

सौम्य	= O gentle monkey!	हरिश्रेष्ठ	= O the foremost among monkeys!	गच्छ	= go
यथा सुखम्	= happily	अर्थ सिद्ध्यै	= for the fulfillment of your purpose	समानय	= bring back

वैदेहीम्	=	Sita	महात्मना राघवेण	=	to the magnanimous Raama	महाबाहो वानर	=	O the mighty armed monkey!
भव सुखी	=	be happy	प्रीतास्मि	=	I am pleased	तव	=	with you.

"O gently monkey! O the foremost among monkeys! Go happily for the fulfillment of your purpose. Bring back Sita to the magnanimous Raama. O mighty armed monkey! Be happy. I am pleased with you."

ततो अहम् साधु साध्वी इति सर्व भूतैः प्रशंसितः ।। ५-५८-३३
ततो अन्तरिक्षम् विपुलम् प्लुतो अहम् गरुडो यथा ।

ततः	=	then	अहम्	=	I	प्रशम्सितः	=	was praised
सर्व भूतैः	=	by all living beings	साधु साध्विति	=	saying 'Good! Well done! Bravo!'	ततः	=	thereupon
अहम्	=	I	प्लुतः	=	leapt	विपुलम् अन्तरिक्षम्	=	into the extensive sky
गरुडो यथा	=	like Garuda the eagle the carrier of Lord Vishnu.						

'Then, all living beings praised me! Saying Good! Well done! Bravo! Thereupon, I leapt into the extensive sky, like Garuda the eagle, the carrier of Lord Vishnu.'

चाया मे निगृहीता च न च पश्यामि किंचन ।। ५-५८-३४
सो अहम् विगत वेगः तु दिशो दश विलोकयन् ।
न किंचित् तत्र पश्यामि येन मे अपहृता गतिः ।। ५-५८-३५

मे	=	my	छाया	=	shadow	निगृहीता	=	was held fast
न च पश्यामि	=	I did not perceive	किम्चन	=	anything	विहत वेगः	=	my speed having been blocked
सः अहम्	=	I	विलोकयन्	=	surveyed	दश दिशः	=	all the ten directions
न च पश्यामि	=	I could not discover	तत्र	=	there	येन किम्चित्	=	any object by which
गतः	=	my movement	अपहृता	=	was blocked.			

'In the meanwhile, my shadow was held fast. Yet, I did not perceive anything. My speed having been blocked, I surveyed all the ten directions. But I could not discover there, any object by which my movement was blocked.'

ततो मे बुद्धिः उत्पन्ना किम् नाम गमने मम ।
ईदृशो विघ्न उत्पन्नो रूपम् यत्र न दृश्यते ।। ५-५८-३६

ततः	=	then	मे	=	to me	बुद्धिः	=	the thought
उत्पन्ना	=	arose	यत्र	=	where	गमने	=	in my journey
न रूपम्	=	no configuration	न दृशः	=	is being seen	किम् नाम	=	what is it?
ईदृशः	=	such	विघ्नः	=	a hindrance	उत्पन्नः	=	arose?

'Then, the thought arose in me: 'How I wonder has such a hindrance arose in my journey, although no concrete configuration is being seen here?'

अधो भागेन मे दृष्टिः शोचता पातिता मया ।
ततो अद्राक्षम् अहम् भीमाम् राक्षसीम् सलिले शयाम् ।। ५-५८-३७

शोचता	=	while it was thus being thought	मया	=	by me	मे	=	my
दृष्टिः	=	sight	पातिता	=	has fallen	अधोभागेन	=	downward
ततः	=	then	अहम्	=	I	अद्राक्षम्	=	saw
भीमाम्	=	a terrible	राक्षसीम्	=	female-demons	सलिलेशयाम्	=	lying in water.

'While I was thinking thus, my sight has fallen downward. There, I saw a terrible female-demon lying in water.'

प्रहस्य च महानादम् उक्तो अहम् भीमया तया ।
अवस्थितम् असम्भ्रान्तम् इदम् वाक्यम् अशोभनम् ।। ५-५८-३८

तया	=	by her	भीमया	=	who was terrible	aham	=	I
उक्तः	=	was spoken	इदम्	=	these	अशोभनम्	=	bad
वाक्यम्	=	words	प्रहस्य महानादम्	=	heartily laughing with a great noise	अवस्थितम्	=	firmly
असम्भ्रान्ताम्	=	and without bewilder-ment.						

'Heartily laughing with a great noise, that terrific woman, spoke to me the following inauspicious words, firmly and without any bewilderment (as follows):

क्व असि गन्ता महाकाय क्षुधिताया मम ईप्सितः ।
भक्षः प्रीणय मे देहम् चिरम् आहार वर्जितम् ।। ५-५८-३९

महाकाय	=	O gigantic monkey!	क्व	=	where	असि	=	are you
गन्ता	=	going?	मम	=	to me	क्षुधितायाः	=	who is hungry
प्रीणय	=	gratify	मे देहम्	=	my person	चिरम् आहारवर्जितम्	=	which has remained without sustenance for long
ईप्सितः भक्षः	=	as my required food.						

'O gigantic monkey! Where are you going? You are my requisite food, hungry as I am. Gratify my person, who has remained without sustenance for long.'

बाढम् इति एव ताम् वाणीम् प्रत्यगृह्णाम् अहम् ततः ।
आस्य प्रमाणात् अधिकम् तस्याः कायम् अपूरयम् ।। ५-५८-४०

बाडम् इत्येव	=	saying 'Amen'	अहम्	=	I	प्रत्यगृह्णाम्	=	actually accepted
ताम् वाणीम्	=	those words	ततः	=	thereupon	अपूरयन्	=	I expanded
देहम्	=	my body	अधिकम् तस्याः आस्यप्रामाणात्	=	to a size larger than the capacity of her mouth.			

'Saying 'Amen', I actually accepted those words. Thereupon, I expanded my body to a size larger than the capacity of her mouth.'

तस्याः च आस्यम् महत् भीमम् वर्धते मम भक्षणे ।
न च माम् सा तु बुबुधे मम वा विकृतम् कृतम् ।। ५-५८-४१

तस्याः	=	her	महत्	=	large	भीमम्	=	terrific
आस्यम् च	=	mouth too	वर्धते	=	began to grow	मम भक्षणे	=	to devour me
न बुबुधे	=	she could not understand	साधु	=	well	मम वा	=	either about me
			मम कृतम् विकृतम्	=	or about the change subsequently gone through by me (in the shape of a minute form)			

'Her terrific large mouth too began to grow to devour me. She could not understand well about me or about the change subsequently gone through by me (in the shape of a minute form)'

ततो अहम् विपुलम् रूपम् सम्क्षिप्य निमिष अन्तरात् ।
तस्या हृदयम् आदाय प्रपतामि नभः तलम् ।। ५-५८-४२

ततः	=	then	सम्क्षिप्य	=	having contracted	विपुलम् रूपम्	=	my large body
निमिषन्तरात्	=	within another moment	अहम्	=	I	आदाय	=	having taken off
हृदयम्	=	her heart	प्रपतामि	=	leapt	नभस्थलम्	=	into the sky.

'Then, having contracted my large body within another moment, I extracted her heart and leapt back into the sky.'

सा विसृष्ट भुजा भीमा पपात लवण अम्भसि ।
मया पर्वत सम्काशा निकृत्त हृदया सती ।। ५-५८-४३

निकृत्तहृदया सती	=	when her heart has been cut off	मया	=	by me	भीमा	=	the terrific
से	=	simhika	पर्वतसम्काशा	=	looking like a mountain	पपात	=	fell

लवणाम्भसि	= into the ocean	विसृष्ट भुजा	= with her arms allowed to flow in it.		

'When her heart has been cut off by me, that terrific Simhika looking like a mountain, fell into the ocean with her arms emanating from it.'

श्रृणोमि ख गतानाम् च सिद्धानाम् चारणैः सह ।
राक्षसी सिम्हिका भीमा क्षिप्रम् हनुमता हृता ।। ५-५८-४४

श्रृणोमि	= I heard	सिद्धानाम्	= great sages	चारणैः सह	= along with the wandering celestial singers
खगतानाम्	= moving in the sky (saying that)	सिम्हिका	= Simhika	भीमा राक्षसी	= the dreadful female-demon
क्षिप्रम् हता	= was instantly killed	हनुमता	= by Hanuma.		

'I heard great sages along with wandering celestial singers, moving in the sky, saying that Simhika the dreadful demon was instantly killed by Hanuma.'

ताम् हत्वा पुनः एव अहम् कृत्यम् आत्ययिकम् स्मरन् ।
गत्वा च महत् अध्वानम् पश्यामि नग मण्डितम् ।। ५-५८-४५
दक्षिणम् तीरम् उदधेः लन्का यत्र च सा पुरी ।

हत्वा	= after killing	ताम्	= her	पुनरेव	= and again
स्मरन्	= recollecting	कृत्यम्	= the task	आत्ययिकम्	= to be done quickly
गत्वा	= travelling	महत् अध्वानम्	= a great distance	अहम्	= I
पश्यामि	= saw	दक्षिणम् तीरम्	= the southern shore	उदधह्	= of the ocean
यत्र	= where	सा	= that	लङ्कापुरी	= City of Lanka
नग मण्डितम्	= was adorned with trees.				

'After killing her and again recollecting the task to be performed quickly, I travelled for a long distance and saw the southern shore of the ocean, where that City of Lanka, adorned with its trees, was situated.'

अस्तम् दिन करे याते रक्षसाम् निलयम् पुरीम् ।। ५-५८-४६
प्रविष्टो अहम् अविज्ञातो रक्षोभिः भीम विक्रमैः ।

दिनकरे अस्तम् याते	= while the sun was setting	अहम्	= I	अविज्ञातः	= without being noticed
रक्षोभिः	= by the demons	भीम विक्रमैः	= of dreadful prowess	प्रविष्टः	= entered
पुरम्	= the City of Lanka	निलयम्	= the abode	रक्षसाम्	= of demons.

'While the sun was setting, I, without being noticed by the demons of dreadful prowess, entered the city of Lanka, the abode of demons.'

तत्र प्रविशतश्चापि कल्पान्तघनसन्निभा || ५-५८-४७
अट्टहासम् विमुञ्चन्ती नारी काप्युत्थिता पुरः ।

पुरः	=	in front	प्रविशतः	=	of me entering	तत्र	=	that city
कापि नारी	=	a woman	कल्पान्त घन सन्निभा	=	resembling a cloud at the time of dissolution of the world	उत्थिता	=	rose
विमुञ्चन्ती	=	emitting	अट्टहासम्	=	a loud laughter.			

'While I was entering the City, a woman, resembling a cloud at the time of dissolution of the world, stood up in front of me, emitting a loud laughter.'

जिघांसन्तीम् ततस्ताम् तु ज्वलदग्निशिरोरुहाम् || ५-५८-४८
सव्यमुष्टिप्रहारेण पराजित्य सुभैरवाम् ।
प्रदोषकाले प्रविशम् भीतयाहम् तयोदितः || ५-५८-४९

ततः	=	then	पाराजित्य	=	defeating	ताम्	=	her
ज्वलदग्निशिरोरुहाम्		having her hair looking like a blazing fire	सुभैरवाम्	=	and very terrific	जिघाम्सन्तीम्	=	desirous of killing me
सव्यमुष्टि प्रहारेण	=	with a blow of the fist of my left hand	प्रविशम्	=	and entered (the land)	प्रदोष काले	=	at the dusk of early night
अहम्	=	I	उदितह्	=	was spoken (as follows)	तया	=	by her
भीतया	=	duly frightened.						

'Then defeating that woman, having her hair looking terrific like a blazing fire and who was trying to kill me, by striking her with a blow of the fist of my left hand and entered the land of Lanka at the dusk of early night. she, being frightened, spoke to me as follows:

अहम् लङ्कापुरी वीर निर्जिता विक्रमेण ते ।
यस्मात्तस्माद्विजेतासि सर्वरक्षांस्यशेषतः || ५-५८-५०

वीर	=	O hero!	अहम्	=	I am	लङ्कापुरी	=	the City of Lanka
यस्मात् तस्मात्	=	therefore	ते विक्रमणे	=	by your prowess	निर्जिता	=	which conquered me
विजेतासि	=	you can defeat	अशेषतः	=	completely	सर्व रक्षाम्सि	=	all the demons.

'O hero! I am (the personified) City of Lanka. Therefore, by the same prowess you conquered me, you can defeat all the demons here completely.'

तत्र अहम् सर्व रात्रम् तु विचिन्वन् जनक आत्मजाम् ।
रावण अन्तः पुर गतो न च अपश्यम् सुमध्यमाम् || ५-५८-५१

विन्चिन्वा	=	searching	तत्र	=	there	जनकात्मजम्	=	for Sita
सर्व रात्रम्	=	the whole night	रावणान्तः पुरगतः	=	after going to Ravana's gynaecium	अहम्	=	I
न अपश्यम् च	=	could not find	सुमध्यमाम्	=	that Sita the slender-waisted lady.			

'Searching there for Sita that whole night in Ravana's gynaecium, I could not find that Sita, the slender-waisted lady.'

ततः सीताम् अपश्यन् तु रावणस्य निवेशने ।
शोक सागरम् आसाद्य न पारम् उपलक्षये ।। ५-५८-५२

अपश्यम्स्तु	=	unable to find	सीताम्	=	Sita	रावणस्य निवेशने	=	in Ravana's dwelling
आसाद्य	=	and reaching	शोकसागरम्	=	a sea of sorrow	न उपलक्ष्यते	=	I could not perceive
पारम्	=	its other shore	ततः	=	then.			

'Unable to find Sita in Ravana's dwelling and facing a sea of sorrow, I could not then perceive its other shore.'

शोचता च मया दृष्टम् प्राकारेण समावृतम् ।
कान्चनेन विकृष्टेन गृह उपवनम् उत्तमम् ।। ५-५८-५३

मया	=	by me	शोचता	=	who was bemoaning	उत्तमम्	=	an excellent
गृहोपवनम्	=	grove near the house	समावृतम्	=	concealed	विकृष्टेन प्राकारेण	=	by a prolonged fence
काण्चनेन	=	of golden colour	दृष्टम्	=	was seen.			

'While bemoaning, I saw an excellent grove near that gynaecium, concealed by a prolonged fence painted with golden colour.'

स प्राकारम् अवप्लुत्य पश्यामि बहु पादपम् ।
अशोक वनिका मध्ये शिंशपा पादपो महान् ।। ५-५८-५४
तम् आरुह्य च पश्यामि कान्चनम् कदली वनम् ।

अवप्लुत्य	=	crossing	प्राकारम्	=	the fence	सः	=	I as such
पश्यामि	=	saw	बहुपादपम्	=	that grove having co-pious trees	अशोकवनिकामध्ये		amidst that Ashoka garden
महान् शिम्शुपा पादपह्	=	was a large Shimshupa tree	आरुह्य	=	ascending	तम्	=	it
पश्यामि	=	I saw	काञ्चनम् कदळीवनम्	=	yellow-pigmented thicket of banana plants.			

Crossing the fence, I saw that grove having copious trees. Amidst that Ashoka garden, I saw a large Shimshupa* garden. After ascending it, I beheld an yellow-pigmented thicket of banana plants.'

comment: Botanical name: Delbergia sissoo.

अदूरात् शिंशपा वृक्षात् पश्यामि वन वर्णिनीम् ।। ५-५८-५५
श्यामाम् कमल पत्र अक्षीम् उपवास कृश आननाम् ।

तदेकवासःसंवीताम् रजोध्वस्तशिरोरुहाम् ।। ५-५८-५६
शोकसन्तापदीनाङ्गीम् सीताम् भर्तृहिते स्थिताम् ।

राक्षसीभिः विरूपाभिः क्रूराभिः अभिसम्वृताम् ।। ५-५८-५७
मांस शोणित भक्ष्याभिः व्याघ्रीभिः हरिणीम् यथा ।

अदूरात्	=	not far	शिम्शुपा वृक्षात्	=	from Shimshupa tree	पश्यामि	=	I saw
सीताम्	=	Sita	श्यामाम् वर वणिनीम्	=	of youthful complexion	कमल पत्राक्षीम्	=	with eyes like louts petals
उपवासकृशाननाम्	=	with her face emaciated by fasting	तदेक वासः सम्विताम्	=	clad in a single piece of cloth	रजोध्वस्त शिरोरुहाम्	=	with her hair soiled with dust
शोक सम्ताप दीनाङ्गीम्	=	her limbs afflicted with grief and agony	स्थिताम् भर्तृहिते	=	devoted to the good of her lord	अभिसम्वृताम्	=	surrounded on all sides
हरिणीमिव	=	as a doe	व्याघ्रीभिः	=	encircled by tigresses	राक्षसीभिः	=	by female-demons
विरूपाभिः	=	who were ugly	क्रूराभिः	=	and who were cruel	माम्स शोणित भक्षाभिः	=	living on flesh and blood.

'Not far from that Shimshupa tree. I saw Sita, of youthful complexion, with eyes looking like lotus-petals, with her face emaciated by fasting, clad in a single piece of cloth, her hair soiled with dust, her limbs afflicted with grief and agony, devoted as she was to the good of her lord and surrounded on all sides by ugly and cruel female-demons living on flesh and blood, as a doe encircled by tigresses.'

सा मया राक्षसीमध्ये तर्ज्यमाना मुहुर्महुः ।। ५-५८-५८
एकवेणीधरा दीना भर्तृचिन्तापरायणा ।

भूमिशय्या विवर्णाङ्गी पद्मिनीव हिमागमे ।। ५-५८-५९
रावणाद्विनिवृत्तार्था मर्तव्यकृतनिश्चया ।
कथंचिन्मृगशाबाक्षी तूर्णमासादिता मया ।। ५-५८-६०

सा	=	she	तर्ज्यमान	=	who was being frightened	मुहुर्मुहुः	=	again and again
एकवेणीधरा	=	putting on a single braid of hair	दीना	=	looking depressed	भर्तृचिन्तापरायणा	=	wholly devoted to the thought about her lord

भूमिशय्य	=	with floor as her bed-stead	विवर्णाङ्गी	=	pale-limbed	पद्मिनीव	=	like a lotus-stalk
हिमागमे	=	in a cool season	विनिवृत्तार्था	=	turning away the re-quest	रावणात्	=	from Ravana
मर्तव्य कृतनिश्चया	=	being determined to die	आसादिता	=	was found	मया	=	by me
राक्षसीमध्ये	=	amidst female-demons	मृगशाबाक्षी	=	Sita with her eyes like those of a deer	आसादिता	=	was found
कथम्चित्	=	somehow	तूर्णम्	=	quickly	मया	=	by me.

'Sita, who had eyes like those of a deer, was somehow quickly found by me looking depressed in the amidst of female-demons, frightened (as she was by them) again and again, putting on a single braid of hair (as a mark of desolation), wholly devoted to the thought of her lord, having floor as her bedstead, pale-limbed like a lotus-stalk in a cool season, turning away the request of Ravana, and determined to die.'

ताम् दृष्ट्वा तादृशीम् नारीम् राम पत्नीम् अनिन्दिताम् ।
तत्र एव शिंशपा वृक्षे पश्यन्न् अहम् अवस्थितः ।। ५-५८-६१

दृष्ट्वा	=	seeing	ताम्	=	that	यशस्विनीम्	=	illustrious
रामपत्नीम्	=	consort of Raama	नेरीम्	=	the woman	तादृशीम्	=	in such a state
अहम्	=	I	अवस्थितः	=	stayed	तत्र	=	there
पश्यन्	=	looking (at her)	शिम्शुपावृक्षे एव	=	in the same Simsupa tree.			

'Seeing that illustrious woman, the consort of Raama in such a state, I stayed perched on the same Simsupa tree, looking at her.'

ततो हलहला शब्दम् कान्ची नूपुर मिश्रितम् ।
श्रृणोमि अधिक गम्भीरम् रावणस्य निवेशने ।। ५-५८-६२

ततः	=	then	श्रृणोमि	=	I heard	अधिकगम्भीरम्	=	an exceedingly roar-ing
हल हलाशब्दम्	=	and halloing sound	काञ्चीनूपुर मिश्रितम्	=	mixed with sounds of girdles and anklets	रावणस्य निवेशने	=	in the abode of Ra-vana.

'Meanwhile, I heard an exceedingly roaring and hallooing sound, mixed with sounds of girdles and anklets in the abode of Ravana.'

ततो अहम् परम उद्विग्नः स्वरूपम् प्रत्यसम्हरम् ।
अहम् च शिंशपा वृक्षे पक्षी इव गहने स्थितः ।। ५-५८-६३

ततः	=	then	अहम्	=	I	परमोद्विग्नः	=	was very much fright-ened
प्रत्यसम्हरम्	=	and contracted	स्वम् रूपम्	=	my physique	अहम् तु	=	I for my part

स्थितः	=	remained	पक्षीव	=	like a bird	गहने शिम्शुपावृक्षे	=	hidden in the dense Simsupa tree.

'Then, I was very much frightened and contracted my physique. I, on my part, remained hidden like a bird in that Simsupa tree dense with foliage."

ततो रावण दाराः च रावणः च महाबलः ।
तम् देशम् समनुप्राप्ता यत्र सीता अभवत् स्थिता ।। ५-५८-६४

ततः	=	then	महाबलह्	=	the mighty	रावणश्च	=	Ravana
रावण दाराश्च	=	and Ravana's wives	समनुप्राप्ताः	=	reached	तम्	=	that
देशम्	=	place	यत्र	=	where	सीता	=	Sita
अभवत् स्थिता	=	was situated.						

'Then, the mighty Ravana and his wives reached that place where Sita was staying.'

तम् दृष्ट्वा अथ वराअरोहा सीता रक्षो गण ईश्वरम् ।
सम्कुच्य ऊरू स्तनौ पीनौ बाहुभ्याम् परिरभ्य च ।। ५-५८-६५

अथ	=	thereupon	दृष्ट्वा	=	seeing	तम्	=	that Ravana
रक्षोगणेश्वरम्	=	the cheif of a troop of demons	सीता	=	Sita	वरारोहा	=	with an excellent waist
सम्कुच्य	=	(sat) compressing	ऊरू	=	her thighs	परिरभ्य च	=	and enclosing
पीनौ स्तनौ	=	her swollen breasts	बाहुभ्याम्	=	with her arms.			

'Thereupon, seeing that Ravana the chief of a troop of demons, Sita with her lovely waist, sat compressing her thighs enclosing her swollen breasts with her arms.'

वित्रस्ताम् परमोद्विग्नाम् वीक्षमाणामितस्ततः ।
त्राणम् किंचिदपश्यन्तीम् वेपमानाम् तपस्विनीम् ।। ५-५८-६६

ताम् उवाच दशग्रीवः सीताम् परम दुह्खिताम् ।
अवाक् शिराः प्रपतितो बहु मन्यस्व माम् इति ।। ५-५८-६७

दशग्रीवः	=	Ravana	आवाक्किरा	=	bowing his head	प्रपतितः	=	and coming down
उवाच	=	spoke	ताम् सीताम्	=	to that Sita	वित्रस्ताम्	=	who was frightened
परमोद्विग्नानि	=	very much grieving for her lord	वीक्षमाणानि	=	who was glancing	ततस्ततः	=	hither and thither
अपश्यन्तीम्	=	not seeing	किम्चित्	=	any	त्राणम्	=	protection
वेपमानाम्	=	trembling	तपस्विनीम्	=	distressed	परम दुःखिताम्	=	and extremely sorrow-ful
इति	=	saying	माम् बहुमन्यस्व	=	'Treat me with re-spect'.			

'Ravana, bowing his head and coming down, spoke (as follows) to that Sita who was frightened, very much grieving for her lord, glancing hither and thither, not finding any protection for her, trembling, distressed and extremely sorrowful saying, 'Treat me with respect.''

यदि चेत् त्वम् तु माम् दर्पान् न अभिनन्दसि गर्विते ।
द्वौ मास अनन्तरम् सीते पास्यामि रुधिरम् तव ।। ५-५८-६८

गर्विते	=	O arrogant lady!	सीते	=	O Sita!	त्वम् न अभिनन्दसि यदिचेत्	=	I you refuse
न अभिनन्दसि यदिचचेत्	=	If you refuse	माम्	=	me	दर्पात्	=	by your arrogance
पास्यामि	=	I will be drinking	तव रुधिरम्	=	your blood	द्वौ मासौ अन्तरम्	=	after a period of two months.

' 'O arrogant lady! O Sita! If you refuse me by your arrogance, I will be drinking your blood after a period of two months.''

एतत् श्रुत्वा वचः तस्य रावणस्य दुरात्मनः ।
उवाच परम क्रुद्धा सीता वचनम् उत्तमम् ।। ५-५८-६९

श्रुत्वा	=	hearing	एतत्	=	these	वचः	=	words
तस्य रावणस्य	=	of that Ravana	दुरात्मनः	=	the evil-minded	सीता	=	Sita
परम क्रुद्धा	=	very much irritated	उवाच	=	spoke	उत्तमम्	=	excellent
वचनम्	=	words (as follows):						

'Hearing those words of the evil-minded Ravana, Sita was very much irritated and spoke the following excellent words:

राक्षस अधम रामस्य भार्याम् अमित तेजसः ।
इक्ष्वाकु कुल नाथस्य स्नुषाम् दशरथस्य च ।। ५-५८-७०
अवाच्यम् वदतो जिह्वा कथम् न पतिता तव ।

कथम्	=	how	तव जिह्वा	=	did your tongue	न पतिता	=	not fall off
राक्षसाधम्	=	O the worst demon	वदतः	=	by speaking	अवाच्यम्	=	such words not to be uttered
रामस्य भार्याम्	=	to the consort of Raama	अमित तेजसः	=	of boundless glory	सूषाम्च	=	and the daughter-in-law
दशरथस्य	=	of Dasaratha	इक्ष्वाकु कुलनाथस्य	=	the lord of Ikshvaku dynasty?			

'How did your tongue not fall of, O the worst demon, by speaking such words not to be uttered, to the consort of Raama, of boundless glory, and the daughter-in-law of Dasaratha the lord of Ikshvaku dynasty?'

किंस्वित् वीर्यम् तव अनार्य यो माम् भर्तुः असन्निधौ ।। ५-५८-७१
अपहृत्य आगतः पाप तेन अदृष्टो महात्मना ।

अनार्य	=	O ignoble soul!	पाप	=	O sinful one!	भर्तुः असन्निधौ	=	during the absence of my husband
यः आगतः	=	when you came	अदृष्टः	=	without being noticed	महात्मना तेन	=	by that great soul
अपहृत्य	=	abducting	माम्	=	me	किम्चित्	=	of what account
तव वीर्यम्	=	is your prowess?						

'O ignoble soul! Of what account is your prowess, when you came unnoticed during the absence of my lord, that great soul and abducted me, O sinful one?'

न त्वम् रामस्य सदृशो दास्ये अपि अस्या न युज्यसे ।। ५-५८-७२
यज्ञीयः सत्य वाक् चैव रण श्लाघी च राघवः ।

त्वम्	=	you	न सदृशः	=	have no similarity	रामस्य	=	to Raama
न युज्यसे	=	you are not fit	दास्येऽपि	=	even to do service	अस्य	=	to him
राघवः	=	Raama	यज्ञीयः	=	performs sacrifices	सत्य वादी	=	speaks only truth
रणश्लाघीच	=	and praise-worthy in battle.						

' 'You have no similarity with Raama. You are unfit even to do service to Raama. Raama performs sacrifices. He speaks only truth. He is a lover of battle'.'

जानक्या परुषम् वाक्यम् एवम् उक्तो दश आननः ।। ५-५८-७३
जज्वाल सहसा कोपाच् चितास्थ इव पावकः ।

एवम्	=	thus	उक्तः	=	spoken	परुषम्	=	harshly
जानक्या	=	by Sita	दशाननः	=	Ravana	सहसा	=	at once
जज्वाल	=	was ablaze	कोपात्	=	with anger	पावकः इव	=	like a fire
चितास्थः	=	in a pile of wood.						

'Hearing these harsh words from Sita, Ravana was at once ablaze with anger, as a fire blazes in a pile of wood.'

विवृत्य नयने क्रूरे मुष्टिम् उद्यम्य दक्षिणम् ।। ५-५८-७४
मैथिलीम् हन्तुम् आरब्धः स्त्रीभिः हाहा कृतम् तदा ।

विवृत्य	=	rolling	क्रूरे नयने	=	his cruel eyes	उद्यम्य	=	and lifting
दक्षिणम् मुष्टिम्	=	his right fist	आर्ब्धः	=	he began	हन्तुम्	=	to kill
मैथिलीम्	=	Sita	तदा	=	then	हाहाकृतम्	=	an alarm was raised

स्त्रीभिः	=	by the women.

' 'Rolling his cruel eyes and lifting his right fist, Ravana was about to kill Sita. Then, an alarm was raised by a women there'.'

स्त्रीणाम् मध्यात् समुत्पत्य तस्य भार्या दुरात्मनः || ५-५८-७५
वरा मन्द उदरी नाम तया स प्रतिषेधितः ।

वरा	=	a royal woman	मन्डोदरी नाम	=	named Mandodari	भार्य	=	the wife
तस्य दुरात्मनः	=	of that evil-minded Ravana	समुत्पत्य	=	springing up	मध्यात्	=	from the midst
स्त्रीणाम्	=	of the woman	सह्	=	he	प्रतिषेदितह्	=	was restrained
तया	=	by her.						

'Springing up from the midst of those women, a royal woman named Mandodari, the wife of that evil-minded Ravana, ran to him. He was restrained by her.'

उक्तः च मधुराम् वाणीम् तया स मदन अर्दितः || ५-५८-७६
सीतया तव किम् कार्यम् महाइन्द्र सम विक्रम ।

सः	=	Ravana	मदनार्दितः	=	tormented with love	उक्तश्च	=	was spoken
मधुराम्	=	sweet	वाचम्	=	words	तया	=	by her (as follows)
महेन्द्र समविक्रम	=	O the one having a prowess equal to that of Indra!	किम् कार्यम्	=	of what need	सीतया	=	is with Sita
तव	=	to you?						

'She spoke to Ravana, smitten with love, the following sweet words: 'O Ravana having a prowess similar to that of Indra! Of what need is with Sita to you?'

देव गन्धर्व कन्याभिः यक्ष कन्याभिः एव च || ५-५८-७७
सार्धम् प्रभो रामस्य इह सीतया किम् करिष्यसि ।

प्रभो	=	O Lord!	रामस्य	=	enjoy yourself	इह	=	here
देव गन्धर्व कन्याभिः	=	with daughters of gods Gandharvas the celestial musicians	यक्षकन्याभिरेवच सार्धम्	=	and Yakshas the semi divine beings	किम् करिष्यसि	=	what will you do
सीतया	=	with Sita?						

' 'O lord! Enjoy yourself with the daughters of gods, Gandharvas the celestial musicians and Yakshas the semi-divine beings. What will you do with Sita?''

ततः ताभिः समेताभिः नारीभिः स महाबलः || ५-५८-७८
उत्थाप्य सहसा नीतो भवनम् स्वम् निशा चरः ।

ततः	=	thereupon	सः महाबलः	=	that mighty	निशाचरः	=	Ravana
प्रसाद्य	=	was propitiated	ताभिः नारिभिः	=	by those women	समेताभिः	=	joined together
नीतः	=	and was taken	सहसा	=	quickly	स्वम् भवनम्	=	to his palace.

'Thereupon, those women together propitiated that mighty Ravana and quickly took him to his palace.'

याते तस्मिन् दशग्रीवे राक्षस्यो विकृत आननाः || ५-५८-७९
सीताम् निर्भर्त्सयाम् आसुः वाक्यैः क्रूरैः सुदारुणैः ।

तस्मिन् दशग्रीवे याते	=	when that Ravana left	विकुताननाः	=	the ugly-faced	राक्षस्यः	=	female-demons
निर्भर्तस्यामासुः	=	frightened	सीताम्	=	Sita	क्रूरैः सुदारुनैः वाक्यैः	=	with their cruel and very dreadful words.

'When that Ravana left, the ugly-faced female-demons frightened. Sita with their cruel and very dreadful words.'

तृणवत् भाषितम् तासाम् गणयामास जानकी || ५-५८-८०
तर्जितम् च तदा तासाम् सीताम् प्राप्य निरर्थकम् ।

जानकी	=	Sita	गणयामास	=	reckoned	भाषितम्	=	the utterance
तासाम्	=	of those women	तृणवत्	=	as a blade of grass	तदा	=	at that time
गर्जितम्	=	the roaring	तासाम्	=	of those female-demons	प्राप्य	=	reached
सीताम्	=	Sita	निनर्थकम्	=	in vain.			

'Sita reckoned the utterance of those women as a blade of grass. At that time, the roaring of those female-demons reached Sita in vain.'

वृथा गर्जित निश्चेष्टा राक्षस्यः पिशित अशनाः || ५-५८-८१
रावणाय शशंसुः ताः सीता अव्यवसितम् महत् ।

वृथागर्जितनिश्चेष्टाः	=	being helpless as their raoring became waste	ताः राक्षस्यः	=	those female-demons	पिशिताश्नाः	=	eating raw flesh
शशम्सुः	=	reported	तत्	=	that	महत्	=	great
सीताध्यवसितम्	=	determination of Sita	रावणाय	=	to Ravana.			

'As their roaring frittered away, those flesh-eating female-demons became helpless and reported that great resolve of Sita to Ravana.'

ततः ताः सहिताः सर्वा विहत आशा निरुद्यमाः || ५-५८-८२
परिक्षिप्य समन्तात् ताम् निद्रा वशम् उपागताः ।

ततः	=	thereafter	सर्वाः	=	all	ताः	=	those women
सहिताः	=	joined together	विहताशाः	=	warded off their hopes	निरुद्यमाः	=	held back their effort
समन्तात्	=	and in the end	उपागताः समन्तात्	=	and in the end	उपागताः	=	entered to a condition
निद्रावशम्	=	overpowered with sleep	परिक्षिप्य	=	encircling	ताम्	=	Sita.

'Thereafter, all those women joined together, warded off their hopes and held back their effort. In the end, they encircled Sita and were overpowered with sleep.'

तासु चैव प्रसुप्तासु सीता भर्तृ हिते रता || ५-५८-८३
विलप्य करुणम् दीना प्रशुशोच सुदुह्खिता ।

तासु प्रसुप्तासु	=	when those women went to sleep	सीता	=	Sita	रता	=	intent upon
भर्तृहिते	=	the welfare of her husband	प्रशुशोच	=	was deeply aggrieved	दीना	=	miserable
सुदुःखित	=	and sore distressed as she was	विलप्य	=	lamenting	करुणम्	=	pitifully.

'When those women went to sleep, Sita, intent upon the welfare of her husband, was deeply aggrieved, miserable and sore depressed as she was, lamenting pitifully.'

तासाम् मध्यात्समुत्थाय त्रिजटा वाक्यमब्रवीत् || ५-५८-८४
आत्मानम् खादत क्षिप्रम् न सीता विनशिष्यति ।
जनकस्यात्मजा साध्वी स्नुष दशरथस्य च || ५-५८-८५

त्रिजट	=	TrijaTa	समुत्थाय	=	rising	मध्यात्	=	from the midst
तासाम्	=	of those female-demons	अब्रवीत्	=	spoke	वाक्यम्	=	(the following) words
खादत	=	devour	आत्मानम्	=	yourself	ख्हिप्रम्	=	quickly
सीता	=	Sita	आत्मजा	=	the daughter	जनकस्य	=	of Janaka
साध्वी	=	a virtuous woman	स्नुषा	=	and the daughter-in-law	दशरथस्य	=	of Dasaratha
न विनश्यति	=	does not get destroyed.						

'Trijata, rising from the midst of those female-demons, spoke the following words; 'Feed on yourself quickly rather than on Sita, the daughter of Janaka, a virtuous woman and the daughter-in-law of Dasartha who des not get destroyed'.'

स्वप्नो ह्यद्य मया दृष्टो दारुणो रोमहर्षणः ।
रक्षसाम् च विनाशाय भर्तुरस्या जयाय च || ५-५८-८६

दारुणः	=	A dreadful	स्वप्नः	=	dream	रोमहर्षणः	=	causing my hair to stand erect
दृष्टः	=	has been seen	मया	=	by me	अद्य	=	now
विनाशायच	=	for the ruin	रक्षसाम्	=	of demons	जयायच	=	and for the victory
अस्याः	=	of her	भर्तुः	=	husband.			

"Now, I have seen a dreadful dream, causing my hair to stand erect. It is pointing towards the ruin of our demons and the victory of her husband.'

अलमस्मात्परित्रातुम् राघवाद्रक्षसीगणम् ।
अभियाचाम वैदेहीमेतद्धि मम रोचते ।। ५-५८-८७

अभियाचाम	=	we will pray	वैदेहीम्	=	Sita	अलम्	=	(who is) enough
परित्रातुम्	=	to protect	राक्षसीगणम्	=	our female-demons	अस्मात् राघवात्	=	from this Raama
एतत्	=	this	रोचते हि	=	is indeed agreable	मम्	=	to me.

' We will pray Sita, who is capable of protecting all our female-demons from Raama. I feel that it is batter for us'.'

यस्या ह्येवम्विधः स्वप्नो दुःखितायाः प्रदृश्यते ।
सा दुःखैर्विविधैर्मुक्ता सुखमाप्नोत्यनुत्तमम् ।। ५-५८-८८ प्रणिपातप्रसन्ना हि मैथिली जनकात्मजा ।

एवम् विधः स्वप्नः	=	(when) such a dream	प्रदृश्यते	=	is seen	यस्याः दुःखितायाः	=	while a woman is weeping
सा	=	that woman	विमुक्ताः	=	being relieved	विविधैः दुःखैः	=	from many kinds of sorrows
आप्नोति	=	will obtain	अनुत्तमम् सुखम्	=	utmost happiness	मैथिली	=	Sita
जनकात्मजा	=	the daughter of Janaka	प्रणिपातप्रसन्ना हि	=	indeed gets pleased on receiving a salutation indeed gets pleased on receiving.			

' 'When such a dream is seen while a woman is weeping, that woman gets relieved of many kinds of sorrows and will obtain happiness. Sita, the daughter of Janaka, indeed will be pleased on receiving a salutation'.'

ततह् सा ह्रीमती बाला भर्तुर्विजयहर्षिता ।। ५-५८-८९
अवोचद्यदि तत्तथ्यम् भवेयम् शरणम् हि वः ।

विजय हर्षिता	=	delighted at (hearing of) the victory	भर्तुः	=	of her lord	सा बाला	=	that girl Sita
ततः	=	then	ह्रीमति	=	bashfully	अवोचत्	=	spoke
तत् तथ्यम्यदि	=	If it is true	भवेयम्	=	I will be	शरणम् हि	=	indeed a refuge
वः	=	to you.						

'Delighted at hearing the victory of her lord, that girl Sita then basfully spoke: 'If it is true, I will be protecting you all'.'

ताम् च अहम् तादृशीम् दृष्ट्वा सीताया दारुणाम् दशाम् ।
चिन्तयामास विश्रान्तो न च मे निर्वृतम् मनः ।। ५-५८-९०

विश्रान्तः	=	taking rest	दृष्ट्वा	=	and seeing	ताम्	=	that
दारुणाम्	=	dreadful	दशाम्	=	situation	तादृशीम्	=	as such
अहम्	=	I	चिन्तयामस	=	reflected upon it	मे	=	my
मनः	=	mind	न निर्वृतम्	=	could not satisfy itself.			

'Taking rest for some time and seeing such a dreadful state of Sita, I reflected upon it. My mind could not satisfy itself.'

सम्भाषण अर्थे च मया जानक्याः चिन्तितो विधिः ।। ५-५८-९१
इक्ष्वाकु कुल वंशः तु ततो मम पुरः कृतः ।

विधुः	=	a means	सम्भाषणार्थम्	=	for doing a conversation	जानक्याः	=	with Sita
चिन्तितः	=	was thought of	मया	=	by me	ततः	=	then
इक्ष्वाकूणाम् वम्शस्तु	=	Ikshvaku's dynasty	पुरस्कृतः	=	was placed in front	मम	=	by me.

'Thinking about a means for starting a conversation with Sita, I started to describe the history of Ikshvaku's dynasty.'

श्रुत्वा तु गदिताम् वाचम् राज ऋषि गण पूजिताम् ।। ५-५८-९२
प्रत्यभाषत माम् देवी बाष्पैः पिहित लोचना ।

श्रुत्वा	=	hearing	वाचम्	=	the words	गदिताम्	=	spoken by me
राजर्षिगण पूजिताम्	=	adored by assemblies of royal sages	देवी	=	Sita the princess	बाष्पैः पिहित लोचना	=	with her eyes filled with tears
प्रत्यभाषत	=	spoke	मा	=	to me (as follows)			

'Hearing the words spoken by me, which are adored by the assemblies of royal sages, Sita the princess, with her eyes filled with tears, spoke to me, as follows:'

कः त्वम् केन कथम् च इह प्राप्तो वानर पुम्गव ।। ५-५८-९३
का च रामेण ते प्रीतिः तन् मे शंसितुम् अर्हसि ।

वानर पुङ्गव	=	O the foremost among the monkeys!	कः	=	who	त्वम्	=	are you?
केन	=	why	कथम्	=	and how	प्राप्तः	=	did you come
इह	=	here?	का	=	what	प्रीतिः	=	friendship

ते	=	to you	रामेण	=	with Raama?	अर्हसि	=	you ought
शम्सितुम्	=	to tell	तत्	=	it	मे	=	to me.

' 'O the foremost among the monkeys! Who are you? Why did you come here? How did you come? What type of friendship do you have with Raama? You ought to tell me all this?'

तस्याः तत् वचनम् श्रुत्वा अहम् अपि अब्रुवम् वचः || ५-५८-९४
देवि रामस्य भर्तुः ते सहायो भीम विक्रमः |
सुग्रीवो नाम विक्रान्तो वानर इन्दो महाबलः || ५-५८-९५

श्रुत्वा	=	Hearing	तत् वचनम्	=	those words	तस्याः	=	of Sita
अहम् अपि	=	I	अब्रुवत्	=	spoke	वचः	=	(the following) words
देवि	=	O princess!	विक्रान्तः	=	the courageous	वानरेन्द्रः	=	king of monkeys
सुग्रीवो नाम	=	by name Sugreeva	महाबलह्	=	a mighty	सहायः	=	companion
भर्तुः	=	to your husband	भीम विक्रमः	=	having a terrific prowess.			

'Hearing those words of Sita, I spoke the following words: 'O princess! There is a courageous king of monkeys, by name Sugreeva, who is a mighty companion to your husband, possessing a terrific prowess.'

तस्य माम् विद्धि भृत्यम् त्वम् हनूमन्तम् इह आगतम् |
भर्त्रा अहम् प्रहितः तुभ्यम् रामेण अक्लिष्ट कर्मणा || ५-५८-९६

त्वम्	=	you	विद्धि	=	know	माम्	=	me
आगतम्	=	who came	इह	=	here	हनुमन्तम्	=	as Hanuma
तस्य भृत्यम्	=	a servant of that Sugreeva	अहम्	=	I	प्रेषितः	=	was sent
तुभ्यम्	=	for you	रामेण	=	by Raama	भर्त्रा	=	your husband
अक्लिष्टकर्मणा	=	who is unwearied in action.						

'Know me, who came here, as Hanuma, a servant of that Sugreeva, Raama, you husband, who is unwearied in his actions, sent me here for your sake.'

इदम् च पुरुष व्याघ्रः श्रीमान् दाशरथिः स्वयम् |
अन्गुलीयम् अभिज्ञानम् अदात् तुभ्यम् यशस्विनि || ५-५८-९७

यशस्विनि	=	O illustrious lady!	दाशरथिः	=	Raama	पुरुषव्याघ्रः	=	the foremost among men
श्रीमान्	=	and the glorious man	अदात्	=	gave	इदम्	=	this
अङ्गुलीयम्	=	finger-ring	स्वयम्	=	personally	तुभ्यम्	=	to you
अभिज्ञानम्	=	as a token of remembrance.						

'O illustrious lady! Raama, the foremost among men and the glorious man, gave this finger-ring personally to you as a token of remembrance.'

तत् इच्छामि त्वया आज्ञप्तम् देवि किम् करवाणि अहम् ।
राम लक्ष्मणयोः पार्श्वम् नयामि त्वाम् किम् उत्तरम् ।। ५-५८-९८

देवि	=	O princess!	तत्	=	for that reason	इच्छामि	=	I wish to have
आज्ञप्तम्	=	a command	त्वया	=	by you	किम् अहम् करवाणि	=	what, am I, to do?
नयामि	=	I shall take	त्वाम्	=	you	पार्श्वम्	=	to the proximity
रामलक्ष्मणयोः	=	of Raama and Lakshmana	किम्	=	what	उत्तरम्	=	is your reply?

'O princess! For that reason, I wish to have a command from you. What am I to do? I shall take you to the proximity of Raama and Lakshmana. What do you say?'

एतत् श्रुत्वा विदित्वा च सीता जनक नन्दिनी ।
आह रावणम् उत्साद्य राघवो माम् नयतु इति ।। ५-५८-९९

श्रुत्वा	=	hearing	एतत्	=	these words	विदित्वाच	=	and understanding them
सीता	=	Sita	जनकनन्दिनी	=	the daughter of Janaka	आह	=	said
इति	=	as follows	राघवः	=	(Let) Raama	नयतु	=	take me
उत्साद्य	=	after killing	रावणम्	=	Ravana.			

'Hearing my words and understanding them, Sita the daughter of Janaka said as follows: 'Let Raama take me back, after killing Ravana'.'

प्रणम्य शिरसा देवीम् अहम् आर्याम् अनिन्दिताम् ।
राघवस्य मनो ह्लादम् अभिज्ञानम् अयाचिषम् ।। ५-५८-१००

प्रणम्य शिरसा	=	bowing my head in salutation	देवीम्	=	to Sita			
आर्याम्	=	the noble	अनिन्दिताम्	=	and irreproachable woman	अयाचिषम्	=	I asked for
अभिज्ञानम्	=	a token of remembrance	मनोह्लादम्	=	gladdening the heart	राघवस्य	=	of Raama.

'Bowing my head in salutation to the noble and irreproachable Sita, I asked for a token of remembrance which would gladden the heart of Raama.'

अथ मामब्रवीत्सीता गृह्यतामयम्त्तमः ।
मणिर्येन महाबाहू रामस्त्वाम् बहुमन्यते ।। ५-५८-१०१

अथ	=	then	सीता	=	Sita	अब्रवीत्	=	spoke
माम्	=	to me (as follows)	अयम् उत्तमः मणिः	=	(Let) this best jewel	गृह्यताम्	=	be taken
येन	=	by which	महाबाहुः	=	the long armed	रामः	=	Raama
बहुमन्यते	=	will be having a high opinion of	त्वाम्	=	you.			

'Then, Sita spoke to me as follows: 'Let this foremost jewel, be taken, by which the long-armed Raama will be having a high opinion of you'.'

एवम् उक्ता वराअरोहा मणि प्रवरम् उत्तमम् ।
प्रायच्छत् परम उद्विग्ना वाचा माम् संदिदेश ह ।। ५-५८-१०२

उक्त्वा	=	uttering	इति	=	in this way	वरारोहा	=	Sita having fine hips
प्रायच्छत्	=	gave	अद्भुतम्	=	the wonderful	मणिप्रवरम्	=	and the foremost jewel
परमोद्विग्ना	=	highly sorrowful	सम्दिदेश ह	=	she gave a message too	वाचा	=	in words
माम्	=	to me.						

'Speaking thus, Sita having fine hips, gave that wonderful and the foremost jewel. Highly distressed, she gave a message also in words to me.'

ततः तस्यै प्रणम्य अहम् राज पुत्र्यै समाहितः ।
प्रदक्षिणम् परिक्रामम् इह अभ्युद्गत मानसः ।। ५-५८-१०३

ततः	=	then	प्रणम्य	=	offering salutation	तस्यै राजपुत्र्यै	=	to that princess
समाहितह्	=	with steadfest devotion	अहम्	=	I	परिक्रामम् प्रदक्षिणम्	=	circumambulated her from left to right
इह अभ्युद्गत मानसः	=	with my mind setting out to come here.'						

'Then, offering salutation to Sita the princess in utmost devotion, I circumambulated her from left to right, of course with my mind setting out to come here.'

उत्तरम् पुनः एव आह निश्चित्य मनसा तदा ।
हनूमन् मम वृत्त अन्तम् वक्तुम् अर्हसि राघवे ।। ५-५८-१०४

निश्चित्य	=	determining (something)	मनसा	=	in mind	अहम्	=	I
उक्तः	=	was spoken	पुनरेव	=	again	तया	=	by her
हनुमन्	=	O Hanuma!	अर्हसि	=	you ought	वक्तुम्	=	to tell
राघवे	=	Raama	मम वृत्तान्तम्	=	about my tale (of woes).			

'Determining something in mind, she spoke to me again as follows: 'O Hanuma! You ought to tell Raama about my tale of woes occurring here'.'

यथा श्रुत्वा एव नचिरात् ताव् उभौ राम लक्ष्मणौ ।
सुग्रीव सहितौ वीराव् उपेयाताम् तथा कुरु ।। ५-५८-१०५

कुरु	=	act	यथा तथा	=	so that	उभौ	=	both
तौ	=	those	वीरौ	=	heroes	राम लक्ष्मणौ	=	Raama and Lakshmana
सुग्रीव सहितौ	=	together with Sugreeva	उपेयाताम्	=	arrive (here)	न चिरात्	=	quickly
श्रुत्वैव	=	soon after hearing (my tale).						

' 'Act so that both those heroes Raama and Lakshmana together with Sugreeva quickly arrive here, soon after hearing my tale'.'

यदि अन्यथा भवेत् एतत् द्वौ मासौ जीवितम् मम ।
न माम् द्रक्ष्यति काकुत्स्थो म्रिये सा अहम् अनाथवत् ।। ५-५८-१०६

अन्यथा भवेद्यदि	=	If it proves to be otherwise	मम	=	my	जीवितम्	=	survival
द्वौ मासे	=	will be for two moths only	काकुत्थ्सः	=	Raama	न द्रक्ष्यति	=	cannot see
माम्	=	me(thereafter)	सा अहम्	=	I as such	म्रिये	=	will die
अनाथवत्	=	like helpless woman.						

''If proves to be otherwise, my survival will be only for two months. Raama cannot see me thereafter. As such, I will be dying like a helpless woman'.'

तत् श्रुत्वा करुणम् वाक्यम् क्रोधो माम् अभ्यवर्तत ।
उत्तरम् च मया दृष्टम् कार्य शेषम् अनन्तरम् ।। ५-५८-१०७

श्रुत्वा	=	hearing	तत्	=	that	करुणम्	=	miserable
वाक्यम्	=	sentence	क्रोधः	=	anger	अभ्यवर्तत	=	turned towards
माम्	=	me	उत्तरम्	=	thereafter	अनन्तरम् कार्यशेषम्	=	the remaining action subsequently to be done
दृष्टम्	=	was seen	मया	=	by me.			

'Hearing those miserable words, I became angry. Thereafter, I thought of my remaining successive action to be done.'

ततो अवर्धत मे कायः तदा पर्वत सन्निभः ।
युद्ध कान्क्षी वनम् तच् च विनाशयितुम् आरभे ।। ५-५८-१०८

ततः	=	thereafter	मे	=	my	कायः	=	body
अवर्धत	=	grew up	पर्वतसन्निभः	=	to a size equal to that of a mountain	तदा	=	then
आरभे	=	I started	विनाशयितुम्	=	to destroy	तत्	=	that
वनम्	=	garden	युद्ध काण्की	=	longing for a battle.			

'Thereafter, my body grew up to a size equal to that of a mountain. Then, I started destroying that garden, thereby longing for a combat.'

तत् भग्नम् वन षण्डम् तु भ्रान्त त्रस्त मृग द्विजम् ।
प्रतिबुद्धा निरीक्षन्ते राक्षस्यो विकृत आननाः ।। ५-५८-१०९

राक्षस्यः	=	the female-demons	विकृताननाः	=	with their ugly faces	प्रतिबुद्धाः	=	woke up
निरीक्षन्ते	=	and saw	तत्	=	that	वनषङ्डम्	=	thicket of garden
भग्नम्	=	being broken	भ्रान्तत्रस्तमृगद्विजम्		and with its frightened animals and birds moving about unsteadily.			

'The female-demons; with their ugly faces woke up and saw that thicket of garden being broken and with its frightened animals and birds moving about unsteadily.'

माम् च दृष्ट्वा वने तस्मिन् समागम्य ततः ततः ।
ताः समभ्यागताः क्षिप्रम् रावणाय आचचक्षिरे ।। ५-५८-११०

समाग्मय	=	coming	ततस्ततः	=	from their respective places	दृष्ट्वा	=	and seeing
माम्	=	me	तस्मिन् वने	=	in that garden	ताह्	=	those female-demons
क्षिप्रम्	=	quickly	समाभ्यागताः	=	went	आचचक्षिरे	=	and reported
रावणाय	=	to Ravana.						

'Coming from their respective places and seeing me in that garden, those female-demons quickly went and reported the matter to Ravana (as follows):'

राजन् वनम् इदम् दुर्गम् तव भग्नम् दुरात्मना ।
वानरेण हि अविज्ञाय तव वीर्यम् महाबल ।। ५-५८-१११

महाबलः राजन्	=	O mighty king!	हि	=	indeed	अविज्ञाय	=	not knowing
तववीर्यम्	=	your prowess	वानरेण	=	by the monkey	दुरात्मना	=	an evil-minded
इदम् तव वनम्	=	your garden of this	दुर्गम्	=	which is inaccessible	भग्नम्	=	has been destroyed.

'O mighty king! Indeed not knowing your prowess, an evil-minded monkey ahs demolished your inaccessible garden.'

दुर्बुद्धेः तस्य राज इन्द्र तव विप्रिय कारिणः ।
वधम् आज्ञापय क्षिप्रम् यथा असौ विलयम् व्रजेत् ।। ५-५८-११२

राजेन्द्र	=	O emperor!	आज्ञापय	=	giver oders	क्षिप्रम्	=	quickly
त्स्य वधम्	=	for killing him	यथा	=	so that	असौ दुर्बुद्धेः	=	the evil-minded monkey
तव विप्रिय कारिनः	=	who casued offence to you	व्रजेत्	=	will get	विलयम्	=	destroyed.

'O emperor! Give orders quickly for killing him, so that the evil-minded monkey, who caused offence to you, will get destroyed.'

तत् श्रुत्वा राक्षस इन्द्रेण विसृष्टा भृश दुर्जयाः ।
राक्षसाः किम्करा नाम रावणस्य मनो अनुगाः ।। ५-५८-११३

श्रुत्वा	=	hearing	तत्	=	those words	राक्षसाः	=	demons
किम्करानाम	=	by name kinkaras	मनोनुगाः	=	adapted to the mind	रावणस्य	=	of Ravana
भृशदुर्जयाः	=	and very much invincible	विसृष्टाः	=	were sent	राक्षसेन्द्रण	=	by Ravana.

'Hearing those words, Ravana sent invincible demons called Kinkaras, who were adapted to the mind of Ravana.'

तेषाम् अशीति साहस्त्रम् शूल मुद्गर पाणिनाम् ।
मया तस्मिन् वनोद्देश परिघेण निषूदितम् ।। ५-५८-११४

तस्मिन्	=	In that	वनोद्देश	=	portion of the garden	अशीतिसाहस्त्राम्	=	eight thousand
तेषाम्	=	of them	शूल मुद्गर पाणिनाम्	=	having darts and hammers in their hands	निषूदितम्	=	were destroyed
मया	=	by me	परिघेण	=	by an iron rod.			

'In that portion of the garden, I destroyed with an iron rod, eight thousand kinkaras, having darts and hammers in their hands.'

तेषाम् तु हत शेषा ये ते गता लघु विक्रमाः ।
निहतम् च मया सैन्यम् रावणाय आचचक्षिरे ।। ५-५८-११५

लघुविक्रमाः	=	taking quick steps	तेषाम्	=	those	ये	=	who
हतशेषाः	=	have survived	गत्वा	=	going	आचक्षिरे	=	reported
रावणाय	=	to Ravana	महत् सैन्यम्	=	of the large army	निहतम्	=	having been killed (by me)

'Taking quick steps, those few who have survived, went and reported the news to Ravana, of their large army having been killed by me.'

ततो मे बुद्धिः उत्पन्ना चैत्य प्रासादम् आक्रमम् ।
तत्रस्थान् राक्षसान् हत्वा शतम् स्तम्भेन वै पुनः ।। ५-५८-११६
ललाम भूतो लन्काया मया विध्वंसितो रुषा ।

ततः	=	then	बुद्धिः	=	an idea	उत्पन्ना	=	arose
मे	=	to me	आक्रमम्	=	I occupied	चैत्य प्रासादम्	=	lofty palatial mansion of sanctuary
हत्वा	=	killing	पुनः	=	again	शतम् राक्षसान्	=	hundred demons
तत्रस्थान्	=	staying there	स्तम्भेन	=	with pillar	सः	=	that mansion
ललामभूतः	=	being an eminent decoration	लङ्कायाः	=	of Lanka.			

'Then, an idea came to me. Occupying a lofty palatial mansion of a sanctuary which was an eminent ornament of Lanka. I killed again a hundred demons stationed there with a pillar.'

ततः प्रहस्तस्य सुतम् जम्बु मालिनम् आदिशत् ।। ५-५८-११७
राक्षसैर्बहुभिः सार्थम् घोररूपैर्भयानकैः ।

ततः	=	then	आदिशत्	=	(Ravana) dispatched	जम्बुमालिन्	=	Jambumali
सुतम्	=	the son	प्रहस्तस्य	=	of Prahasta	बहुभिः राक्षसैः सार्थम्	=	together with many demons
घोररूपैः	=	having terrific forms	भयानकैः	=	and fearful.			

'Then, Ravana dispatched Jambumali, the son of Prahasta together with numerous dreadful demons having terrific forms.'

तम् अहम् बल सम्पन्नम् राक्षसम् रण कोविदम् ।। ५-५८-११८
परिघेण अतिघोरेण सूदयामि सह अनुगम् ।

सूदयामि	=	I destroyed	तम् राक्षसम्	=	that demon	महाबलसम्पन्नम्	=	(though) endowed with a great strength
रणकोविदम्	=	and skilled in warfare	सहानुगम्	=	along with his followers	घोरेण परिघेण	=	with my terrific iron bar itself.

'I destroyed that demon, though endowed with a great strength and skilled in warfare, along with his followers, with my terrific iron bar itself.'

तत् श्रुत्वा राक्षस इन्द्रः तु मन्त्रि पुत्रान् महाबलान् ।। ५-५८-११९
पदाति बल सम्पन्नान् प्रेषयामास रावणः ।

तच्छ्रुत्वा	=	hearing of it	रावणः	=	Ravana	राक्षसेन्द्रः	= the king of demons
प्रेषयामास	=	dispatched	मन्त्रिपुत्रान्	=	the son of his minister	महाबलान्	= endowed with great strength
पदातिब्लसम्पन्नान्		andstrengthened with a regiment of infantry.					

'Hearing of it, Ravana, the king of demons, dispatched the son of his minister, endowed with great strength and strengthened with a regiment of infantry.'

परिघेण एव तान् सर्वान् नयामि यम सादनम् || ५-५८-१२०
मन्त्रि पुत्रान् हतान् श्रुत्वा समरे लघु विक्रमान् ।
पन्च सेना अग्रगान् शूरान् प्रेषयामास रावणः || ५-५८-१२१

नयामि	=	I fetched	तान् सर्वान्	=	all of them	यमसादनम्	=	to the abode of Death
परिघेणैन	=	by the iron bar itself	श्रुत्वा	=	hearing	मन्त्रिपुत्रान्	=	of the minister's sons
लघु विक्रमान्	=	who were quick in exhibiting their valour	समरे	=	in battle	हतान्	=	having been killed
रावणः	=	Ravana	प्रेषयामास	=	dispatched	पञ्च	=	five
शूरान्	=	valiant	सेनाग्रगान्	=	generals.			

'I killed all of them also by that iron bar itself. Hearing of the minster's sons, who were quick in exhibiting their valour in battle, having been killed, Ravana dispatched five valiant generals.'

तान् अहम् सह सैन्यान् वै सर्वान् एव अभ्यसूदयम् ।
ततः पुनः दशग्रीवः पुत्रम् अक्षम् महाबलम् || ५-५८-१२२
बहुभी राकसैः सार्धम् प्रेषयामास रावणः ।

अहम्	=	I	अभ्यसूदयम् तान् सर्वान् सह सैन्यान्	=	got all of those minister's sons together with their army destroyed	ततः	=	thereafter
रावणः	=	Ravana	दशग्रीवः	=	the ten-headed monster	प्रेषयामास	=	sent
महाबलम् पुत्रम्	=	his mighty son	अक्षम्	=	Aksha	बहुभिः राक्षसैः सार्थम्	=	together with a multitude of demons.

'I got all the minster's sons together with their army destroyed. Then, Ravana, the ten-headed monster, sent his mighty son, Aksha together with a multitude of army for the combat.'

तम् तु मन्द उदरी पुत्रम् कुमारम् रण पण्डितम् || ५-५८-१२३
सहसा खम् समुत्क्रान्तम् पादयोः च गृहीतवान् ।
चर्म असिनम् शत गुणम् भ्रामयित्वा व्यपेषयम् || ५-५८-१२४

सहसा ग्रहीतवान्	=	I suddenly caught	पादयोः	=	by the feet	तम् कुमारम्	=	that prince
मङ्डोदरीपुत्रम्	=	son of Mandodari	रणपङ्डितम्	=	who was skilled in warfare	उत्क्रान्तम्	=	and who was jumping
खम्	=	into the sky	चर्मासिनम्	=	with sword and shield	भ्रामयित्वा	=	whirled him round
शतगुणम्	=	a hundred times	व्यपेषयम्	=	and crushed him.			

'I suddenly caught by the feet, that prince, son of Mandodari, who was skilled in warfare and who was jumping into the sky with his sword and shield. I whirled him round a hundred times and crushed him.'

तम् अक्षम् आगतम् भग्नम् निशम्य स दश आननः ।
तत इन्द्रजितम् नाम द्वितीयम् रावणः सुतम् ।। ५-५८-१२५
व्यादिदेश सुसम्क्रुद्धो बलिनम् युद्ध दुर्मदम् ।

निशम्य	=	hearing	भग्नम्	=	of the death	अक्षम्	=	of Aksha
आगतम्	=	who came for combat	सः दशाननः रावणः	=	that ten headed Ravana	सुसम्कृद्धः	=	was very much enraged
ततः	=	and then	व्यादिदेश	=	dispateched	द्वितीयम् सुतम्	=	his second son
इन्द्रजितम् नाम	=	by name Indrajit	बलिनम्	=	who was strong	युद्ध दुर्मदम्	=	but foolishly arrogant in battle.

'Hearing of the death of Aksha in combat, that ten-headed Ravana was very much enraged and thereupon dispatched his second son, by name Indrajit, who was strong but foolishly arrogant in battle.'

तस्य अपि अहम् बलम् सर्वम् तम् च राक्षस पुम्गवम् ।। ५-५८-१२६
नष्ट ओजसम् रणे कृत्वा परम् हर्षम् उपागमम् ।

कृत्वा	=	by making	नष्टौजसम्	=	lusterless	सर्वम् तत् बलम्च	=	all that army
तम् राक्षसपुण्गवम् च	=	and that Indrajit the foremost among demons	रने	=	in battle	उपागमम्	=	I experienced
परम् हर्षम्	=	a great joy.						

'By conquering all that army in battle and making that Indrajit the foremost among demons; lusterless, I experienced a great joy.'

महता हि महाबाहुः प्रत्ययेन महाबलः ।। ५-५८-१२७
प्रेषितो रावणेन एष सह वीरैः मद उत्कटैः ।

महाबलः	=	that mighty Indrajit	महाबाहुः	=	the long-armed	वीरैः सह	=	along with valiant demons
मदोत्कटैः	=	excited with their arrogance	प्रेषितः	=	were dispatched	महताप्रत्ययेन	=	with a great confidence

रावणे नैव	=	by Ravana himself.

'Ravana himself dispatched, with a great confidence, that long-armed and mighty Indrajit along with valiant demons excited with their arrogance.'

सोऽविषह्यम् हि माम् बुद्धा स्वम् बलम् चावमर्दितम् ।
ब्राह्मेण अस्त्रेण स तु माम् प्रबध्नाच् च अतिवेगतः ।। ५-५८-१२८

बुद्धा	=	knowing	माम्	=	me	अविषह्यम्	=	to be irresistible
स्वम् बलम्च	=	and his own army	अवमर्दितम्	=	to be destroyable	सः	=	that Indrajit
अतिवेगितः	=	with a great haste	प्रबध्नात्	=	captured	माम्	=	me
ब्राह्मेणास्त्रेण	=	with a Brahma missile.						

'Knowing me to be irresistible and his own army being perishable, that Indrajit with a great haste, captured me with a Brahma-missile.'

रज्जूभिः अभिबध्नन्ति ततो माम् तत्र राक्षसाः ।। ५-५८-१२९
रावणस्य समीपम् च गृहीत्वा माम् उपानयन् ।

ततः	=	then	राक्षसाः	=	the demons	अभिबध्नन्ति	=	tied
माम्	=	me	तत्र	=	there	रज्जुभिः	=	with ropes
गृहीत्वा	=	taking	माम्	=	me	उपानयन्	=	and carrying me away to
रावणस्य समीपम्	=	Ravana's presence.						

'Then, the demons, after capturing me, tied me there with ropes and carried me away to Ravana's presence.'

दृष्ट्वा सम्भाषितः च अहम् रावणेन दुरात्मना ।। ५-५८-१३०
पृष्टः च लन्का गमनम् राक्षसानाम् च तत् वधम् ।

अहम्	=	I	दृष्ट्वा	=	being seen	दुरात्मना रावणेन	=	by the evil-minded Ravana
सम्भाषितश्च	=	was spoken	पृष्टश्च	=	I was asked	लङ्कागमनम्	=	about my coming to Lanka
तम् वधम्	=	and about that killing	राक्षसानाम्	=	of demons.			

'Seeing me, the evil-minded Ravana spoke to me. He asked, why did you come to Lanka? 'Why did you kill the demons?''

तत् सर्वम् च मया तत्र सीता अर्थम् इति जल्पितम् ।। ५-५८-१३१
अस्य अहम् दर्शन आकान्क्षी प्राप्तः त्वत् भवनम् विभो ।
मारुतस्य औरसः पुत्रो वानरो हनुमान् अहम् ।। ५-५८-१३२

जल्पितम्	=	It was spoken	तत्र	=	there	मया	=	by me
इति	=	thus	सर्वम्	=	all	तत्	=	that
सीतार्थम्	=	was for Sita's sake	vibho	=	O king of demons!	प्राप्तः	=	I came
त्वद्भवनम्	=	to your abode	तस्याः दर्शन काण्क्षी	=	desirous of seeing Sita	अहम्	=	I
मारुतस्य ओरसपुत्रः	=	am the own son of wind-god	वानरः	=	a monkey	हनुमान्	=	by name Hanuma.

'I answered 'I have done all these acts for the sake of Sita. O king of demons! I came to your abode with a desire to see Sita. I am the offspring of wind-god and a monkey by name Hanuma'.'

राम दूतम् च माम् विद्धि सुग्रीव सचिवम् कपिम् ।
सो अहम् दौत्येन रामस्य त्वत् समीपम् इह आगतः ।। ५-५८-१३३

विद्धि	=	know	माम्	=	me	कपिम्	=	to be a monkey
राम दूतम्	=	an envoy of Raama	सुग्रीव सचिवम्	=	and a minister of Sugreeva	रामस्य दोन्त्येन	=	on a function as Raama's messenger
सः अहम्	=	I as such	आगतह्	=	came	इह	=	here
त्वत्सकाशम्	=	to your presence.						

' 'Know me to be a monkey, an envoy of Raama and a minister of Sugreeva. As Raama's messenger, I sought your presence here!'

सुग्रीवश्च महातेजाः स त्वाम् कुशलमब्रवीत् ।
धर्मार्थकामसहितम् हितम् पथ्यमुवाच च ।। ५-५८-१३४

सः सुग्रीवश्च	=	that Sugreeva	महातेजः	=	of great splendour	अब्रवीत्	=	enquired
त्वाम्	=	you	कुशलम्	=	about your welfare	उवाच	=	(He) spoke
हितम्	=	beneficiary words	धर्मार्थ काम सहितम्	=	endowed with righteousness; wealth and pleasure	पथ्यम्	=	appropriate (for you).

' That Sugreeva of great splendour enquired about your welfare. He told you (the following) beneficiary words, endowed with righteousness wealth and pleasure, appropriate for you'.'

वसतो ऋष्यमूके मे पर्वते विपुल द्रुमे ।
राघवो रण विक्रान्तो मित्रत्वम् समुपागतः ।। ५-५८-१३५

मे	=	to me	वसतः	=	who was dwelling	ऋश्यमूके	=	in Mount Rishyamuka
विपुलद्रुमे	=	having numerous trees	राघवः	=	Raama	रणविक्रान्तः	=	having a great prowess in battle
समुपागतः	=	obtained	मित्रत्वम्	=	my friendship.			

' 'While I was dwelling in Mount Rrishyamuka, abounding with numerous trees, Raama having a great prowess in battle became a friend to me'.'

तेन मे कथितम् राजन् भार्या मे रक्षसा हृता ।
तत्र साहाय्य हेतोः मे समयम् कर्तुम् अर्हसि ।। ५-५८-१३६

कथितम्	=	It was told	मे	=	to me	तेन	=	by him
राज्ञा	=	the king	मे भार्या	=	'my wife	हृता	=	was taken away
रक्षसा	=	by a demon	साहाय्यम्	=	a help	कार्यम्	=	has to be done
त्वया	=	by you	अस्माकम्	=	to me	तत्र	=	in that matter
सर्वात्मना	=	in all ways.						

' 'The king Raama told me that his wife had been taken away by a demon and that I had to help him in that matter by all means'.'

मया च कथितम् तस्मै वालिनश्च वधम् प्रति ।
तत्र साहय्यहेतोर्मे समयम् कर्तुमर्हसि ।। ५-५८-१३७

कथितम्	=	It was told	तस्मै	=	to him	मया	=	by me too
वधम्प्रति	=	about the killing	वालिनः	=	of Vali	अर्हसि	=	you ought
कर्तुम्	=	to do	समयम्	=	a mutual agreement	साहाय्य हेतोः	=	for helping
मे	=	me	तत्र	=	in that matter.			

' 'I also told him about the killing of Vali and requested him to come to a mutual agreement for helping me in that matters'.'

वालिना हृत राज्येन सुग्रीवेण सह प्रभुः ।
चक्रे अग्नि साक्षिकम् सक्यम् राघवः सह लक्ष्मणः ।। ५-५८-१३८

राघवः	=	Raama	महाप्रभुह्	=	the great lord	सह लक्ष्मणः	=	along with Lakshmana
चक्रे	=	made	सख्यम्	=	friendship	सुग्रीवेण	=	with Sugreeva
हृत राज्येन वालिना	=	whose kingdom was taken away by Vali	अग्निसाक्षिकम्	=	taking Agni the fire-god for a witness.			

' 'Raama, the great lord along with Lakshmana made friendship with Sugreeva, (whose kingdom was taken away by Vali) taking Agni the fire-god for a witness.'

तेन वालिनम् उत्साद्य शरेण एकेन सम्युगे ।
वानराणाम् महाराजः कृतः सम्प्लवताम् प्रभुः ।। ५-५८-१३९

उत्पाट्य	=	tearing out	वालिनम्	=	Vali	एकेन शरेण	=	by a single arrow
सम्युगे	=	in combat	तेन	=	by that Raama	सः	=	that Sugreeva

प्रभुः	=	the lord	प्लवताम्	=	monkeys	कृतः	=	was made
महाराजः	=	an emperor	वानरानाम्	=	of monkeys.			

' 'Killing Vali by a single arrow in combat, Raama made Sugreeva (lord of monkeys) an emperor of monkeys'.'

तस्य साहाय्यम् अस्माभिः कार्यम् सर्व आत्मना तु इह ।
तेन प्रस्थापितः तुभ्यम् समीपम् इह धर्मतः ।। ५-५८-१४०

इह	=	now	साहाय्यम्	=	a help	कार्यम्	=	is to be done
तस्य	=	to him	अस्माभिः	=	by us	सर्वात्मना	=	by all means
तेन	=	therefore	प्रस्थापितः	=	(he) was sent	तुभ्यम् समीपम्	=	to your presence
धर्मतह्	=	rightly.						

' 'Now we have to extend help to that Raama in all ways. Therefore, I am sending Hanuma rightly to your presence'.'

क्षिप्रम् आनीयताम् सीता दीयताम् राघवस्य च ।
यावन् न हरयो वीरा विधमन्ति बलम् तव ।। ५-५८-१४१

यावत् न	=	even before	वीराः हरयः	=	the heroic monkeys	विधमन्ति	=	destroy
ता बलम्	=	your army	आनीयताम् सीता	=	let Sita be brought	क्षिप्रम्	=	quickly
दीयताम्च	=	and given back	राघवाय	=	to Raama.			

' 'Even before the heroic monkeys destroy your army, bring Sita quickly and give her back to Raama'.'

वानराणाम् प्रभवो हि न केन विदितः पुरा ।
देवतानाम् सकाशम् च ये गच्छन्ति निमन्त्रिताः ।। ५-५८-१४२

केन	=	to whom	प्रभावः	=	is this strength	वानराणाम्	=	of the monkeys
न विदितः	=	not already known	गच्छन्ति	=	who go	सकाशम्	=	to ther presence
देवतानाम्	=	of gods	ये	=	who	निमन्त्रिता	=	when invited?

' 'To whom is this strength of the monkeys not already known, who go even to the presence of gods, when invited by them for help?''

इति वनर राजः त्वाम् आह इति अभिहितो मया ।
माम् ऐक्षत ततो रुष्टः चक्षुषा प्रदहन्न् इव ।। ५-५८-१४३

अभिहितः	=	spoken	मया	=	by me	इति	=	thus
वानरराजः	=	(about) Sugreeva the king of monkeys	इति	=	thus	आह	=	saying
त्वाम्	=	to you	क्रुद्धः	=	(he) was enraged	ततः	=	then
ऐक्षत	=	and looked on	माम्	=	me	प्रदहन्निव	=	as though burning (me)

चक्षुषा	=	with his eyes.

' 'Sugreeva the king of monkeys has sent the foregoing message to you. 'When spoken by me in these words, Ravana was enraged and looked on me, as though he was going to reduce me to ashes with his very looks.'

तेन वध्यो अहम् आज्ञप्तो रक्षसा रौद्र कर्मणा ।
मत्प्रभावमविज्ञाय रावणेन दुरात्मना ।। ५-५८-१४४

दुरात्मना तेन रावणेन	=	by that evil-minded Ravana	रक्षसा रौद्र कर्मणा	=	the demon doing terrific acts	अविज्ञाय	=	without knowing
मत्प्रभावम	=	my glory (in the form of my immunity to death)	अहम्	=	I	आज्ञप्तः	=	was ordered
वध्यः	=	to be killed.						

'Without knowing my glory (in the form of my immunity to death), the evil-minded Ravana, the demon doing terrific acts, ordered for my killing.'

ततो विभीषणो नाम तस्य भ्राता महामतिः ।
तेन राक्षस राजो असौ याचितो मम कारणात् ।। ५-५८-१४५

ततः	=	then	तस्य भ्राता	=	(there is) the brother of that Ravana	विभीषणो नाम	=	by name Vibhishana
महामतिः	=	with a great intelligence	तेन	=	by him	असौ	=	this
राक्षसराजः	=	king of demons	याचितः	=	was entreated	मम कारणात्	=	for my cause.

'Then, there is the brother of that Ravana, called Vibhishana having a great intelligence. He entreated Ravana, the king of demons, on my behalf (as follows)'

नैवम् राक्षसशार्दूल त्यज्यतामेष निश्चयः ।
राजशास्त्रव्यपेतो हि मार्गः संसेव्यते त्वया ।। ५-५८-१४६

राक्षस शार्दूल	=	O the foremost among the demons!	न एवम्	=	no such attempt should be made in this way	एषाः निश्चयः त्यज्यताम्	=	let this design be abandoned
त्वया सम्सेव्यते हि	=	you are indeed following	मार्गः	=	a path	राजशास्त्र व्यपेतः	=	contrary to the statesmanship.

'O Ravana the foremost among the demons! No such attempt should be made in this way. Let this design be abandoned forthwith. Your are indeed following a path which is contrary to the statesmanship.'

दूत वध्या न दृष्टा हि राज शास्त्रेषु राक्षस ।
दूतेन वेदितव्यम् च यथा अर्थम् हित वादिना ।। ५-५८-१४७

राक्षस	=	O Ravana!	न दृष्टाहि	=	It is not indeed seen	राजशास्त्रेषु	=	in states' policies
दूत वध्या	=	of killing an envoy	यथार्थम् वेदितव्यम्	=	the real truth is to be known	दूतेन	=	from an envoy
हितवादिना	=	speakinga good counsel.						

'O Ravana! It is not indeed found in states' policies of killing an envoy. The real truth is to be known from an envoy speaking a good counsel.'

सुमहति अपराधे अपि दूतस्य अतुल विक्रमः ।
विरूप करणम् दृष्टम् न वधो अस्ति इह शास्त्रतः ।। ५-५८-१४८

अतुल विक्रम	=	O Ravana of unequalled prowess!	सुमहति अपराधे अपि	=	even if a very high offence is committed	दूतस्य	=	of an envoy
दृष्टम्	=	it was seen in states policies	विरूपकरणम्	=	an act of disfiguring	नास्ति	=	not
वधः	=	killing	शास्त्रतः	=	as per the political treatise.			

'O Ravana of great prowess! Even if a very high offence is committed by an envoy, an act of disfiguring the person is mentioned in a treatise of state-policy and not of killing.'

विभीषणेन एवम् उक्तो रावणः संदिदेश तान् ।
राक्षसान् एतत् एव अद्य लान्गूलम् दह्यताम् इति ।। ५-५८-१४९

एवम् उक्तः	=	thus spoken	विभीषनेन	=	by Vibhishana	रावणः	=	Ravana
सम्दिदेश	=	ordered	तान् राक्षसान्	=	those demons	अस्य एतत् लाण्गूलम् इति	=	that let this tail of him
दह्यताम्	=	be burnt by fire.						

'Hearing the words of Vibhishana, Ravana ordered those demons to burn my tail by fire.'

ततः स्तस्य वचः श्रुत्वा मम पुच्छम् समन्ततः ।
वेष्टितम् शण वल्कैः च पटैः कार्पासकैः तथा ।। ५-५८-१५०

ततः	=	thereupon	श्रुत्वा	=	hearing	तस्य वचह्	=	his words
मम पुच्छम्	=	my tail	समम्ततम्	=	in its entirety	वेष्टितम्	=	was wrapped up
शणवल्कैः	=	with bark of hemp	जीर्णैः	=	and torn	पटैः	=	clothes
कार्पासजैः	=	made of cotton.						

'Thereupon, hearing Ravana's words; the demons wrapped up my entire tail with bark of hemp and torn cotton-clothes.'

राक्षसाः सिद्ध सम्नाहाः ततः ते चण्ड विक्रमाः ।
तत् आदीप्यन्त मे पुच्छम् हनन्तः काष्ठ मुष्टिभिः ।। ५-५८-१५१
बद्धस्य बहुभिः पाशैः यन्त्रितस्य च राक्षसैः ।

ततः	=	thereafter	राक्षसाः	=	the demons	चङ्डविक्रमाः	=	of terrible prowess
सिद्ध सम्नाहाः	=	who completed their arrangements	निघनन्तः	=	striking me	काष्ठमुष्टिभिः	=	with their wooden staffs and fists
तदा	=	then	अदह्यन्त	=	burnt	मे पुच्छम्	=	my tail
बद्धस्य	=	(eventhough) I was bound	बहुभिः	=	paashaih	=		with many ropes
यन्त्रितस्य	=	I (maintained) re-straint.						

'Thereafter, the demons of terrible prowess, who completed their arrangements, striking me with their wooden staffs and fists, burnt my tail. Eventhough I was bound with many ropes, I maintained restraint.'

ततः ते राक्षसाः शूरा बद्धम् माम् अग्नि सम्वृतम् ।। ५-५८-१५२
अघोषयन् राज मार्गे नगर द्वारम् आगताः ।

ततः	=	then	आगताः	=	having reached	नगरद्वारम्	=	the city-gate
शूराः	=	those strong	राक्षसाः	=	demons	अघोषयन्	=	made a proclamation of my presence
राजमार्गे	=	in the principal streets	बद्धम्	=	bound	अग्निसम्वृतम्	=	and enveloped in flames (as I was).

'Then, having reached the city-gate, those strong demons made a loud proclamation of my presence in the principal streets, bound and enveloped in flames as I was.'

ततो अहम् सुमहत् रूपम् सम्क्षिप्य पुनः आत्मनः ।। ५-५८-१५३
विमोचयित्वा तम् बन्धम् प्रकृतिस्थः स्थितः पुनः ।
आयसम् परिघम् गृह्य तानि रक्षांसि असूदयम् ।। ५-५८-१५४

ततः	=	then	सम्क्षिप्य	=	after contracting	आत्मनः सुमहत् रूपम्	=	my gigantic form
पुनः	=	again	विमोचयित्वा	=	and releasing	तम् बन्धम्	=	my bondage
स्थितः	=	I stood	पिनः	=	again	प्रकृतिष्थः	=	in my native form
गृह्य	=	seizing	आयसम् परिघम्	=	an iron bar	असूदयम्	=	I killed
तानि रक्षामिसि	=	those demons.						

'Then, after contracting my gigantic form once more and releasing my bondage, I stood in my native form again. Seizing an iron bar, I killed those demons.'

ततः तन् नगर द्वारम् वेगेन आप्लुतवान् अहम् ।
पुच्छेन च प्रदीप्तेन ताम् पुरीम् साट्ट गोपुराम् ।। ५-५८-१५५
दहामि अहम् असम्भ्रान्तो युग अन्त अग्निः इव प्रजाः ।

ततः	=	then	अहम्	=	I	आप्लुतवान्	=	jumped
वेगेन	=	quickly	तत् नगर द्वारम्	=	on to that city-gate	असम्भ्रान्तः	=	without set fire
ताम् पुरिम्	=	that city	साट्ट प्राकारगोपुरम्	=	with its attics ramparts and gates	प्रदीप्तेन पुच्छेन	=	by my tail inflamed
युगान्ताग्निः इव	=	even as a fire at the end of the world	प्रजा	=	burns all living creatures.			

'Then, I quickly jumped on to that city-gate and without any bewilderment, I set fire that city with its attics, ramparts and gates with my tail inflamed, even as a fire at the end of the world, burns all living creatures.'

विनष्टा जानकी व्यक्तम् न ह्यदग्धः प्रदृश्यते ।। ५-५८-१५६
लङ्कायाम् कश्चिदुद्देशः सर्वा भस्मीकृता पुरी ।

दहता च मया लन्काम् दग्धा सीता न संशयः ।। ५-५८-१५७
रामस्य हि महत्कार्यम् मयेदम् वितथीकृतम् ।

लङ्कायाम्	=	In Lanka	न उद्देशः	=	no place	कश्चित्	=	whatsoever
प्रदृश्यते	=	is seen indeed	अदग्धः	=	not being burnt	सर्वा	=	the entire
पुरी	=	city burnt	भस्मीकृता	=	has been reduced to ashes			
जानकी	=	Sita	नूनम्	=	surely	विनष्टा	=	has been lost.

'The entire Lanka has been reduced to ashes. No place is seen unburnt in this City. Therefore Sita also must have been surely burnt.'

इति शोकसमाविष्टश्चन्तामहमुपागतः ।। ५-५८-१५८
अथ अहम् वाचम् अश्रौषम् चारणानाम् शुभ अक्षराम् ।
जानकी न च दग्धा इति विस्मय उदन्त भाषिणाम् ।। ५-५८-१५९

इति	=	thus	शोकमाविष्टः	=	filled with grief	अहम्	=	I
उपागतः	=	came about	चिन्ताम्	=	to reflect (as above)	अश्रोषम्	=	(meanwhile) I heard
शुभाक्षराम्	=	the auspiciously worded	वाचम्	=	utterance	चारणानाम्	=	of Charanas the celestial singers
विस्मयोदन्त् भाषणम्	=	who were naraating a tale of ashtonishment	इति	=	saying that	जानकी	=	Sita
न चदग्धा	=	has not been burnt.						

'Thus filled with grief, I came about to reflect as above. Meanwhile, I heard the auspiciously worded utterance of charanas the celestial signers who were narrating a tale of astonishment saying that Sita has not been burnt.'

ततो मे बुद्धिः उत्पन्ना श्रुत्वा ताम् अद्भुताम् गिरम् ।
अदग्धा जानकीत्येवम् निमित्तैश्चोपलक्षिता ।। ५-५८-१६०

श्रुत्वा	=	hearing	ताम् अद्भुताम् गिरम्	=	those surprising words	बुद्धिः	=	(the following) thought
ततः	=	then	उत्पन्ना	=	arose	मे	=	in me
इत्येवम्	=	that	जानकी	=	Sita	अदग्धा	=	was not burnt
उपलक्षिता	=	It was understood by implication	निमित्तैश्च	=	because of good omens too.			

'After hearing those surprising words, a thought arose in me that Sita escaped being burnt. This indicated by the following good omens:

दीप्यमाने तु लाङ्गूले न माम् दहति पावकः ।
हृदयम् च प्रहृष्टम् मे वाताः सुरभिगन्धिनः ५-५८-१६१

लाण्गूले	=	(even though) my tail	दीप्यमाने	=	is burning	पावकः	=	the fire
न दहति	=	is not burning	माम्	=	me	मे	=	my
हृदयम्च	=	heart too	प्रहृष्टम्	=	is delighted	वाताः	=	the winds
सुराभिगन्धिनः	=	are sweet-smelling.						

'In the first place, even though me tail is burning, the fire is not burning my body. My heart too is delighted. The winds are sweet-smelling.'

तैर्निमित्तैश्च दृष्टार्थैः कारणैश्च महागुणैः ।
ऋषिवाक्यैश्च सिद्धार्थैरभवम् हृष्टमानसः ।। ५-५८-१६२

अभवम्	=	I became	हृष्टमानसः	=	delighted in mind	तैः	=	by those
निमित्तैः	=	good omens	दृष्टार्थैह्	=	having their fruits apparent	कारणश्च	=	by the reasons
महागुणैः	=	of high characteristics	ऋषिवाक्येश्च	=	by the words of sages	सिद्धार्थैह्	=	who were efficacious.

'My heart was delighted by seeing those good omens having their fruits apparent, by looking into the their fruits apparent, by looking into the reasons of high characteristics and by hearing the words of accomplished sages.'

पुनः दृष्टा च वैदेही विसृष्टः च तया पुनः ।
ततः पर्वतमासाद्य तत्ररिष्तमहम् पुनः ।। ५-५८-१६३
प्रतिप्लवनमारेभे युष्मद्दर्शनकांक्षया ।

दृष्टवा	=	seeing	वैदेहीम्	=	Sita	पुनः	=	once more
विसृष्टः	=	relieed	तया	=	by her	पुनः	=	again

ततः	=	and then	आसाद्य	=	reaching	अरिष्टपर्वतम्	=	Mount Arishta
पुनः	=	again	तत्र	=	there	अहम्	=	I
आरभे	=	started	प्रतिप्लवनम्	=	leaping back	युष्मद्दर्शन काङ्क्षया	=	with a longing to see you.

'Seeing Sita once more, relieved by her again and then reaching the Mount Arishta there again, I started leaping back (over the sea) with a longing to see you (all).'

ततः पवनचन्द्रर्क सिद्धगन्धर्व सेवितम् ।। ५-५८-१६४
पन्थानमहमाक्रम्य भवतो दृष्टवानिह ।

ततः	=	then	आक्रम्य	=	treading upon	पन्थानम्	=	the path of the sky
पवन चन्द्रार्क सिद्धगन्धर्व सेवितम्	=	frequented by the wind; the moon; the sun; Siddhas the semi-divine beings and Gandharvas the celestial musicians	अहम् दृष्टवान्	=	I saw	भवतह्	=	you (all)
इह	=	here.						

'Then, treading upon the path of the sky, frequented by the wind, the moon, the sun, Siddhas the semi-divine beings and Gandharvas the celestial musicians, I saw you all here.'

राघवस्य प्रभावेन भवताम् चैव तेजसा ।। ५-५८-१६५
सुग्रीवस्य च कार्य अर्थम् मया सर्वम् अनुष्ठितम् ।

सर्वम्	=	all the task	अनुष्ठितम्	=	was performed	मया	=	by me
कार्यार्थम् च	=	for accomplishing the purpose	सुग्रीवस्य	=	of Sugreeva	प्रभावेण	=	by the power
राघवस्य	=	of Raama	भवाम् तेजसा चैव	=	and by your brilliance.			

'I performed all tasks for accomplishing the purpose of Sugreeva, by the grace of Raama and also through your energy.'

एतत् सर्वम् मया तत्र यथावत् उपपादितम् ।। ५-५८-१६६
अत्र यन् न कृतम् शेषम् तत् सर्वम् क्रियताम् इति ।

सर्वम्	=	all	एतत्	=	this	उपपादितम्	=	has been performed
मया	=	by me	तत्र	=	there	यथावत्	=	properly
यत्	=	that which	शेषम्	=	is remaining	नकृतम्	=	undone
अत्र	=	in this task	क्रियताम्	=	is to be done	सर्वम्	=	entirely (by you).

'I have done all this properly there. Do accomplish that which remains undone in this task by me and complete it.'

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे अष्टपंचाशः सर्गः ।।

Thus completes 58th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

59 Sarga 59 - एकोनषष्टितमः सर्ग

Hanuma Describes The Plight Of Seetha To His Fellow Monkeys

Introduction -

Describing the plight of Sita to his fellow monkeys, Hanuma expresses his feeling that it behoved them all to see Raama only after restoring Sita from Lanka. Hanuma says that even single-handed, he is capable of destroying that City of Lanka with its troops of demons, and killing Ravana, much more so when accompanied by heroic, mighty and powerful monkeys. Then, he recounts the past heroic exploits of Jambavan, Angada, Neela, Panasa, Mainda and Dvivida. Hanuma thus incites them all to decide consciously of a war against Lanka.

एतत् आख्यानम् तत् सर्वम् हनूमान् मारुत आत्मजः ।
भूयः समुपचक्राम वचनम् वक्तुम् उत्तरम् ।। ५-५९-१

आख्याय	=	after informing	सर्वम्	=	all	तत् एतत्	=	this
हनुमन्	=	Hanuma	मारुत आत्मजः	=	the son of wind-god	समुपचक्राम	=	started
वक्तुम्	=	to tell	भूयः	=	more	उत्तरम् वचनम्	=	of the following words.

After informing all this, Hanuma the son of wind-god started telling more of the following words.

सफलो राघव उद्योगः सुग्रीवस्य च सम्भ्रमः ।
शीलम् आसाद्य सीताया मम च प्रवणम् मनः ।। ५-५९-२

आसाद्य	=	getting the influence	सीतायाः शीलम्	=	of the virtuousness of Sita	राघव उद्योगः	=	Raama's effort
सुग्रीवस्य सम्भ्रमः च	=	and Sugreeva's zeal	सफलः	=	get fulfilled	मम	=	my
मनश्च	=	mind also	प्रवाम्	=	is devoted (to her).			

'By the power of virtuousness of Sita, Raama's effort and Sugreeva's zeal are getting fulfilled. My mind too is devoted to her.'

तपसा निर्दहेल्लोकान् स्रुद्धो वा निर्दहेदपि ।
सर्वधातिप्रवृद्धोऽसौ रावणो राक्षसाधिपः ।। ५-५९-३

असौ	=	this	रावणः	=	Ravana	राक्षसाधिपः	=	the king of demons
अतिप्रवृद्धः	=	who is strong	सर्वधा	=	in all ways	निर्दहेत्	=	can burn away
लोकान्	=	the worlds	तपसा	=	by his penance	क्रुद्धोवापि	=	even if he is enraged

निर्दहदपि	=	he can scorch away (his enemies).

'Ravana, the king of demons, who is strong in all ways, can burn away the three worlds by the power of his penance. Even if he is enraged, he can scorch away his adversaries.'

तस्य ताम् स्पृशतो गात्रम् तपसा न विनाशितम् ।
न तदग्निशिखा कुर्यात्संस्पृष्टा पाणिना सती ।। ५-५९-४
जनकस्य सुता कुर्याद्यत्क्रोधकलुषीकृता ।

तस्य	=	his	गात्रम्	=	body	स्पृशतः	=	which touched
ताम्	=	that Sita	न विनाशितम्	=	was not destroyed	तपसा	=	because of his penance
अग्निशिखा	=	even a flame	सम्स्पृष्टा सती	=	when fully touched	पाणिना	=	with one's hand
न कुर्यात्	=	cannot do	तत्	=	that	यत्	=	which
जनकस्य आत्मजा	=	Sita Janaka's daughter (would)	क्रोध कलुषीकृता	=	if stirred by anger.			

'His body, which touched Sita the daughter of Janaka, was not destroyed because of his askesis. Even a flame, when fully touched with one's hand, cannot do that which Sita would, if stirred by anger.'

जाम्बवत्प्रमुखान् सर्वाननुज्ञाप्य महाहरीन् ।। ५-५९-५
अस्मिन्नेवम् गते कार्ये भवताम् च निवेदिते ।
न्याय्यम् स्म सह वैदेह्या द्रष्टुम् तौ पार्थिवात्मजौ ।। ५-५९-६

अस्मिन्	=	This	कार्ये	=	work (of mine in the form of Sita's discovery)	निवेदिते	=	which has been informed
भरताम्	=	to you	एवम् गते	=	in this way	न्याय्यम्स्म	=	it is indeed proper
द्रष्टुम्	=	to see	तौ पार्थिवात्मजौ	=	those two princess (Raama and Lakshmana)	वैदेह्यासह	=	along with Sita
समनुज्ञाप्ये	=	after taking leave	सर्वान् महाहरीन्	=	of all the great monkeys	जाम्बात् प्रमुखान्	=	headed by Jambavan.

'This work (of mine in the form of Sita's discovery) has been informed to you in this way. It is indeed proper to see those two princes (Raama and Lakshmana) along with Sita, after taking permission from all the great monkeys headed by Jambavan.

अहमेकोऽपि पर्याप्तः सराक्षसगणाम् पुरीम् ।
ताम् लङ्काम् तरसा हन्तुम् रावणम् च महाबलम् ।। ५-५९-७

अहम्	=	I	पर्याप्तम्	=	an sufficient	एकोऽपि	=	even alone

हन्तुम्	=	to destroy	ताम् लङ्काम् पुरीम्	=	that City of Lanka	सराक्षसगणाम्	=	together with those troops of demons
महाबलम् रावणम् च	=	and the mighty Ravana	तरसा	=	rapidly.			

'I am sufficient, even alone; to destroy rapidly that City of Lanka together with those troops of demons as also the mighty Ravana.'

किम् पुनः सहितो वीरैर्बलवद्भिः कृतात्मभिः ।
कृतास्त्रैः प्लवगैः शूरैर्भवद्भिर्विजयैषिभिः ।। ५-५९-८

भवद्भिः सहितः	=	together with you	बलवद्भिः	=	who are strong	कृतात्मभिः	=	whose spirit is disciplined
कृतास्त्रैः	=	who are proficient in the use of arms	शूरैः	=	who are valiant	विजयैषिभिः	=	longing for victory
प्लवङ्गैः	=	and who are moving by jumps	किम् पुनः	=	how much more so?			

'When accompanied by you, who are strong, whose spirit is disciplined, who are proficient in the use of arms, valiant, longing for victory and moving by jumps, how much more is required?'

अहम् तु रावणम् युद्धे ससैन्यम् सपुरःसरम् ।
सहपुत्रम् वधिष्यामि सहोदरयुतम् युधि ।। ५-५९-९

युद्धे	=	in the battle	अहम् तु	=	I on my part	वधिष्यामि	=	will kill
रावणम्	=	Ravana	स सैन्यम्	=	along with his army	स पुरः सरम्	=	and forerunners
सपुत्रम्	=	his sons	सहोदरयुतम्	=	together with his brothers.			

'In the battle, I on my part will kill Ravana along with his army, his forerunners, his sons and his brothers.'

ब्रह्ममैन्द्रम् च रौद्रम् च वायव्यम् वारुणम् तथा ।
यदि शक्रजोतोऽ स्त्रणि दुर्निरीक्षाणि सम्युगे ।। ५-५९-१०
तान्यहम् विधष्यामि हनिष्यामि च रावणम् ।

सम्युगे	=	in the battle	विधमिष्यामि	=	I can blow out	ब्राह्मम्	=	missiles presided over by Brahma the creator
ऐन्द्रम्च	=	Indra the god of celestials; missiles presided over by Indra the god of celestials	रोद्रम् च	=	the missiles presided over by Rudra; the god of destruction	वायुव्यम्	=	Vayu the wind-god
तथा	=	and	तानि	=	and those	अस्त्राणि	=	missiles
दुर्निरीक्षाणियदि	=	even if they are difficult to be looked at	शक्रजितः	=	employed by Indrajit (Ravana's eldest son)	हनिष्यामि	=	I can kill
राक्षसान्	=	the demons.						

'In the battle, I can blow out the missiles presided over by Indra the lord of celestials, Brahma the creator, Rudra the god of destruction, Vayu the wind-god, Varuna the god of water and even those missiles even if they are difficult to be looked at, employed by Indrajit (Ravana's eldest son).

भवतामभ्यनुज्ञातो विक्रमो मे रुणद्धि तम् ।। ५-५९-११
मयातुला विसृष्टा हि शैलवृष्टिर्निरन्तरा ।
देवानपि रणे हन्यात्किम् पुनस्तान्निशाचरान् ।। ५-५९-१२

मे	=	my	विक्रमः	=	prowess	अभ्यनुज्ञातः	=	when permitted
भवताम्	=	by you	रुणद्धि	=	will frustrate	तम् रावणम्	=	that Ravana
शैलवृष्टिः	=	the shower of rocks	अतुला	=	which will be un-equalled	निरन्तरा	=	and incessant
विसृष्टा	=	discharged	मया	=	by me	हन्यात्	=	can kill
देवान् अपि	=	even celestials	रणे	=	in battle	किम् पुनः	=	how much more
तान्	=	those	निशाचरान्	=	demons?			

'My prowess, when permitted by you, will frustrate that Ravana. The shower of rocks, which will be un-equalled and incessant, discharged by me, can kill even celestials. How much more those demons?'

सागरोऽप्यतियाद्वेलाम् मन्दरः प्रचलेदपि ।
न जाम्बवन्तम् समरे कम्पयेदरिवाहिनी ।। ५-५९-१३

सागरः	=	the ocean	अतियादपि	=	may overflow	वेलाम्	=	its shore
मन्द्रः	=	Mount Mandara	प्रचलेदपि	=	may more from its position	उत् समर	=	in battle
अरिवाहिनी	=	an army of adversaries	न कम्पयेत्	=	cannot stagger	जाम्बवन्तम्	=	Jambavan.

'The ocean may overflow its shore. Mount Mandara may move from its position. But, in battle, no army of adversaries can stagger Jambavan.'

सर्वराक्षससम्घानाम् राक्षसा ये च महात्मनः ।
अलमेको विनाशाय वीरो वालिसुतः कपिः ।। ५-५९-१४

वीरः	=	the heroic	कपिः	=	Angada	वालिसुतः	=	the son of Vali
एकः	=	alone	अलम्	=	is sufficient	विनाशाय	=	to destroy
सर्व राक्षस सम्घानाम्	=	all the troops of demons	ये पुन्ज्वकाः	=	and even the demons who were their progenitors.			

'The heroic Angada, the son of Vali alone, is sufficient to destroy all the troops of demons and even the demons who were their progenitors.'

पनसस्योरुवेगेन नीलस्य च महात्मनः ।
मन्दरोऽप्यवशीर्येत किम्पुनर्युधि राक्षसाः ।। ५-५९-१५

ऊरुवेगेन	=	by the rapid movement of the thighs	महात्मनः नीलस्य	=	of the high-souled Nila	पनसस्य	=	and of Panasa
मन्दरोऽपि	=	even Mount Mandara	अवशीर्येत	=	can be shattered	किम् पुनः	=	How much more
राक्षसाः	=	the demons	युधि	=	in battle?			

'By the rapid movement of the thighs of the high-souled Neela and of Panasa, even Mount Mandara can be shattered. How much more, the demons in battle?'

सदेवासुरयक्षेषु गन्धर्वोरगपक्षिषु ।
मैन्दस्य प्रतियोद्धारम् शंसत द्विविदस्य वा ।। ५-५९-१६

शम्सत	=	tell (me)	प्रतियोधारम्	=	the one who can fight against	मैन्दस्य	=	Mainda
द्विविदस्य वा	=	or Dvivida	गन्धर्वोरग पक्षिषु	=	among Gandharvas the celestial singers or Uragas the snakes or Pakshis the birds	सदेवासुर यक्षेषु	=	or the celestials or demons or Yakshas the semi-divine beings.

'Tell me any one who can fight against Mainda or Dvivida, among Gandharvas the celestial singers or Uragas the serpents or Pakshis the birds or the celestials or the demons or Yakshas the semi-divine beings.'

अश्विपुत्रौ महाभागावेतौ प्लवगसत्तमौ ।
एतयोः प्रतियोद्धारम् न पश्यामि रणाजिरे ।। ५-५९-१७

एतौ महाभागौ	=	these two illustrious Mainda and Dvivida	अश्विपुत्रौ	=	the sons of Ashvini kumaras	प्लवगसत्तमौ	=	are the foremost among the monkeys
रणाजिरे	=	in the battle-field	न पश्यामि	=	I do not find	प्रतियोद्धारम्	=	any one who can fight against
एतयोः	=	these two monkeys.						

'These two illustrious sons of Ashvini Kumaras, Mainda and Dvivida are the foremost among the monkeys. In the battle-field, I do not find anyone who can fight against these two monkeys.'

पितामहवरोत्सेकात्परमम् दर्पमास्थितौ ।
अमृतप्राशनावेतौ सर्ववानरसत्तमौ ।। ५-५९-१८

पितामह वरोत्सेकात्	=	proud of having received boons from Brahma the creator and their grand-father	आस्थितौ	=	and abiding	परमम् दर्पम्	=	in a supreme pride
एतौ	=	these	सर्व वानर सत्तमौ	=	two foremost among all the monkeys	अमृतप्राशिनौ	=	live on Amrita the nectar.

'Proud of having received boons from Brahma the creator and their grandfather and abiding in a supreme haughtiness, these two foremost among all the monkeys live on Amrita the nectar.'

अश्विनोर्माननार्थम् हि सर्वलोकपितामहः ।
सर्वावध्यत्वमतुलमनयोर्दत्तवान् पुरा ।। ५-५९-१९

पुरा	=	long ago	सर्वलोकपितामहः	=	Brahma the grandfather of all the worlds	दत्तवान्	=	gave
अतुलम	=	an unequal boon	अनयोः	=	to them	माननार्तम्	=	in honour
अश्विनौ	=	of Ashivinikumaras	सर्वावध्यत्वम्	=	regarding their inviolability.			

'Long ago, Brahma the grandfather of all the worlds gave an unequal boon to them in honour of Ashvini Kumaras regarding their inviolability.'

वरोत्सेकेन मत्तौ च प्रमथ्य महतीम् चमूम् ।
सुराणाममृतम् वीरौ पीतवन्तौ प्लवम्गमौ ।। ५-५९-२०

वरोत्सेकेन	=	by the pride of the boons	वीरौ प्लवङ्गमौ	=	these two heroic monkeys	मत्तोच	=	excited with joy
प्रमथ्य	=	harassing	महतीम् चामूम्	=	a great army	सुराणाम्	=	of celestials
पीतवन्तौ	=	drank up	अमृतम्	=	the nectar.			

'By the pride of those boons, those two heroic monkeys harassed a great army of celestials and thereupon drank up nectar, excited as they were with joy.'

एतावेन हि सम्क्रुद्धौ सवाजिरथकुम्जराम् ।
लङ्काम् नाशयितुम् शक्तौ सर्वे तिष्ठन्तु वानराः ।। ५-५९-२१

सर्वे	=	(Let) all	वानरः	=	monkyes	तिष्ठन्तु	=	stand apart
सम्कृद्धौ एतावेव	=	even these Mainda and Dvividva for their part	शक्तौ	=	are capable	नाशयितुम्	=	to destroy
लङ्काम्	=	the city of Lanka	सवाजिरथ कुम्जराम्	=	along with its horses chariots and elephants.			

'Let all the other monkeys stand aside. Even these Mainda and Dvivida on their part are capable of destroying the entire city of Lanka together with its horses, chariots and elephants.'

मयैव निहता लङ्का दग्धा भस्मीकृता पुनः ।
राजमार्गेषु सर्वत्र नाम विश्रावित मया ।। ५-५९-२२

मयैव	=	by me alone	निहता	=	was destroyed	लङ्का	=	the City of Lanka
सर्वत्र	=	in all	राजमार्गेषु	=	the royal high-ways	नाम	=	the name
विशवितम्	=	was made heard	मया	=	by me (as follows).			

'I alone burnt and destroyed the City of Lanka. In all its royal high-ways, the name (of Raama and others) was proclaimed by me as follows:

जयत्यतिबलो रामो लक्ष्मणश्च महाबलः ।
राजा जयति सुग्रीवो राघवेणाभिपालितः ।। ५-५९-२३

अहम् कोसलराजस्य दासः पवनसम्भवः ।
हनुमानिति सर्वत्र नाम विश्रावितम् मया ।। ५-५९-२४

जयति	=	Victorious	रामः	=	(is) Raama	अतिब्लः	=	the exceedingly strong
महाबलह्	=	and the mighty	लक्ष्मणश्च	=	and the mighty	लक्ष्मणश्च	=	Lakshmana too
जयति	=	victorious	राजा सुग्रीवः	=	is King Sugreeva	अभिपालितः	=	protected
राघवण	=	by Raama	अहम्	=	I	हनुमान्	=	am Hanuma
दासः	=	a servant	कोसल राजस्य	=	of Raama	पवन सम्भवः	=	and the son of the wind-god
इति	=	in this way	नाम	=	the name (of Raama and others)	विश्रावितम्	=	was heralded
मया	=	by me	सर्वत्र	=	everywhere.			

''Victorious is Raama, the exceedingly strong and the mighty Lakshmana too! Victorious is King Sugreeva, protected by Raama. I am Hanuma, a servant of Raama and the son of wind-god'. In this way, the name (of Raama and others) was heralded by me everywhere.'

अशोक वनिका मध्ये रावणस्य दुरात्मनः ।
अधस्तात् शिंशपा वृक्षे साध्वी करुणम् आस्थिता ।। ५-५९-२५

राक्षसीभिः परिवृता शोक सम्ताप कर्शिता ।
मेघ लेखा परिवृता चन्द्र लेखा इव निष्प्रभा ।। ५-५९-२६

अचिन्तयन्ती वैदेही रावणम् बल दर्पितम् ।

अशोकवनिकामध्ये	=	in the midst of Ashoka-garden	दुरात्मनः रावणस्य	=	of the evil-minded Ravana	अधस्तात्	=	and underneath
शिम्शुपावृक्षे	=	Shimshupa tree	साध्वी	=	the virtuous woman	वैदेही	=	Sita
आस्थिता करुणम्	=	is staying dejected	परिवृता	=	encircled	राक्षभीः	=	with female-demons
शोक सम्तापकर्शिता	=	agonised with grief and anguish	निष्प्रभा	=	lustreless	चन्द्रलेखेव	=	like a digit of the moon
मेघ लेखा परिवृता	=	encircled by a line of clouds	अचिन्तयन्ती	=	and disregarding	बलदर्पितम् रावणम्	=	Ravana who is arrogant of his strength.

'In the midst of Ashoka garden of the evil-minded Ravana and underneath a Shimshupa tree, the virtuous Sita was seen staying dejected, encircled as she was with female-demons, agonized with grief and anguish, lusterless like a digit of the moon encircled by a line of clouds and disregarding that Ravana who is arrogant of his strength.'

पति व्रता च सुश्रोणी अवष्टब्धा च जानकी ।। ५-५९-२७
अनुरक्ता हि वैदेही रामम् सर्व आत्मना शुभा ।
अनन्य चित्ता रामे च पौलोमी इव पुरम् दरे ।। ५-५९-२८

जानकी	=	Sita	पति व्रता	=	a devoted and virtuous wife	सुश्रोणी	=	having beautiful hips
अवष्टब्धा	=	has been placed under restraint	शुभो	=	the auspicious	वैदेही	=	Sita
अनुरक्ता	=	who is devoted	रामम्	=	to Raama	सर्वात्मना	=	in all ways
अनन्य चित्ता	=	giving her undivided thought	रामे	=	to Raama	पौलोमीव	=	like Shachi the goddess
पुरम् दरे	=	in the concern of Indra the destroyer of strong holds.						

'Sita, a devoted and virtuous wife, having charming hips, has been placed under restraint. The auspicious Sita is devoted to Raama in all ways, giving her undivided thought to Raama like Shachi the goddess, giving her concern to Indra the destroyer of strong holds.'

तत् एक वासः सम्वीता रजो ध्वस्ता तथैव च ।
शोक सम्ताप दीन अन्गी सीता भर्तृ हिते रता ।। ५-५९-२९

सीता	=	Sita	तत् एक वासः सम्वीता	=	wearing that single piece of cloth	तथैव	=	and even
रजो ध्वस्ता	=	covered with dust	शोक सम्ताप दीन अण्गी	=	with her body looking miserable with grief and anguish	रता	=	devoted as she is
भर्तृ हिते	=	to the welfare of her husband.						

'Weaving that single piece of cloth, which she had on her person even while being borne away by Ravana, and likewise covered with dust, she was seen by me in a miserable condition with her grief and anguish, devoted as she was to the welfare of her husband.'

सा मया राक्षसी मध्ये तर्ज्यमाना मुहुः मुहुः ।
राक्षसीभिः विरूपाभिः दृष्टा हि प्रमदा वने ।। ५-५९-३०

एक वेणी धरा दीना भर्तृ चिन्ता परायणा ।
अधः शय्या विवर्ण अन्गी पद्मिनी इव हिम आगमे ।

रावणात् विनिवृत्त अर्था मर्तव्य कृत निश्चया ।। ५-५९-३१

तर्ज्यमाना	=	(Sita) was being frightened	मुहुः मुहुः	=	time and again	विरूपाभिः राक्षसीभिः	=	by the ugly female-demons
सा	=	that Sita	एक वेणी धरा	=	wearing a single braid of hair	दीना	=	looking depressed
भर्तृ चिन्त परायणा	=	fully engaged in thinking about her lord	अधः शय्या	=	sleeping on the ground	पद्मिनीव	=	and looking like a lotus
विवर्णान्गी	=	with a discoloured figure	हिम अगमे	=	on the arrival of winter-season	विनिवृत्त अर्था रावणात्	=	having averted to the object of Ravana
मर्तव्य कृत निश्चया	=	and having determined to die	दृष्टा	=	was seen	मया	=	by me
प्रमदा वने	=	in a royal pleasure-garden	राक्षसी मध्ये	=	amidst female-demons.			

'I saw Sita in a royal pleasure garden, amidst some female-demons. Sita was being frightened time and again by those ugly female-demons. That Sita, wearing a single braid of hair and looking depressed, was fully engaged in thinking about her lord. Looking like a lotus with a discoloured figure in winter, she had determined to die, utterly averting to do anything with Ravana.'

कथंचिन् मृग शाव अक्षी विश्वासम् उपपादिता ।। ५-५९-३२
ततः सम्भाषिता चैव सर्वम् अर्थम् च दर्शिता ।
राम सुग्रीव सख्यम् च श्रुत्वा प्रीतिम् उपागता ।। ५-५९-३३

मृगशावाक्षी	=	Sita the fawn-eyed woman	उपपादिता	=	was given	विश्वासम्	=	confidence
कथम्चित्	=	with a great difficulty	ततः	=	thereupon	सम्भाषिताचैव	=	she was conversed with
सर्वम् अर्थम्	=	and the entire thing	दर्शिता	=	explained	उपागता	=	(She) came to
प्रीतिम्	=	delight	श्रुत्वा	=	after hearing	रामसुग्रीव सख्यम्	=	the companionship between Raama and Sugreeva.

'With great difficulty, I created confidence in that fawn-eyed Sita. Thereafter, I talked to her and explained everything to her. She was delighted to hear the companionship cropped up between Raama and Sugreeva.'

नियतः समुदाचारो भक्तिः भर्तरि च उत्तमा ।
यन् न हन्ति दशग्रीवम् स महात्मा कृतागसम् ।। ५-५९-३४

महात्मा सा	=	that high-souled Sita	न हन्ति दशग्रीवम्	=	does not kill Ravana	कृतागसम्	=	who has committed an offence (by subjecting him to a curse)
इतियन्नियतः समुदाचारः	=	because she conducts herself well with restraint	उत्तमा	=	supreme	भक्तिः	=	is her devotion
भर्तरि	=	to her lord.						

'That high-souled Sita does not kill Ravana who has committed an offence because she conducts herself well with restraint and since supreme is her devotion to her lord.'

निमित्त मात्रम् रामः तु वधे तस्य भविष्यति ।
सा प्रकृत्यैव तन्वङ्गी तद्वियोगाच्छ कर्शिता ।। ५-५९-३५
प्रतिपत्पाअठशीलस्य विद्येव तनुताम् गता ।

रामस्तु	=	Raama on his part	निमित्त मात्रम् भविष्यति	=	will become a mere instrument	वधे	=	in killing
तस्य	=	of that Ravana	सा	=	that Sita	तन्वण्गी	=	who is a delicate-limbed woman
प्रकृत्येव	=	just by her nature	कर्शिताच	=	was emaciated	तद्वियोगात्	=	by the separation from her lord
गता	=	has grown	तनुताम्	=	thin	प्रतिपत्पाठ शीलस्य विद्यैव	=	like the learning of a scholar continuing his studies even on the first day of a lunar fortnight (which must be observed as a complete holiday by students).

'Raama, on his part, will become mere instrument in killing that Ravana. That Sita, who is by her own nature, on delicate-limbed woman, was emaciated because of separation from her lord. She had grown thin like the learning of a scholar continuing his studies even on the first day of lunar fortnight (which must be observed as a complete holiday by students.'

एवम् आस्ते महाभागा सीता शोक परायणा ।। ५-५९-३६
यत् अत्र प्रतिकर्तव्यम् तत् सर्वम् उपपाद्यताम् ।

एवम्	=	thus	महाभागा	=	the illustrious	सीता	=	Sita
शोकपरायणा	=	remains immersed in grief	अत्र	=	here	तत् सर्वम्	=	let all that

उपपाद्यताम्	= be done	यत्	= which	प्रति कर्तव्यम्	= requires to be counter-acted by way of a relief
अत्र	= in this matter.				

'Thus, the illustrious Sita remains immersed in grief. Let all that be done, which requires to be counteracted by way of a relief in this matter.'

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे एकोनषष्टितमः सर्गः ।।

Thus completes 59th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

60 Sarga 60 - षष्टितमः सर्ग

Jambavan's Wise Guidelines

Introduction -

Angada suggest with enthusiasm that Sita must be restored by them only, after conquering Lanka. But Jambavan replies that it is not proper for them to do like that without enquiring about Raama's intention.

तस्य तत् वचनम् श्रुत्वा वालि सूनुः अभाषत ।
अयुक्तम् तु विना देवीम् दृष्ट्वद्भिश्च वानराः ।। ५-६०-१
समीपम् गन्तुमस्माभी राघवस्य महात्मनः ।

श्रुत्वा	=	hearing	तत् वचनम्	=	those words	तस्य	=	of Hanuma
वालिसूनुः	=	Angada the son of Vali	अभाषत	=	spoke (as follows)	दृष्टद्भिः	=	even after Sita was seen
अस्माभिः	=	by us	अयुक्तम्च	=	it is not proper	गन्तुम्	=	to go
महात्मनः राघवस्य समीपम्	=	to the vicinity of the high-souled Raama	देवीम् विना	=	without the princess	वानराः	=	O monkeys.

Hearing those words of Hanuma, Angada the son of Vali spoke as follows: 'Even after our seeing of Sita, it is not proper for us to approach the high-souled Raama without taking Sita with us.'

दृष्टा देवी न च आनीता इति तत्र निवेदनम् ।। ५-६०-२
अयुक्तम् इव पश्यामि भवद्भिः ख्यात विक्रमैः ।

पश्यामि	=	I perceive it	अयुक्तम् इव	=	as improper	निवेदनम्	=	to inform
तत्र	=	there	इति	=	that	देवी	=	Sita the princess
दृष्टा	=	though seen	भवद्भिः	=	by you	ख्यात विक्रमैः	=	of renowned prowess
स आमीता च	=	has not been brought (here).						

'I perceive it as improper to inform there that Sita the princess, though seen by you of renowned prowess, has not been brought here.'

न हि वः प्लवते कश्चिन् न अपि कश्चित् पराक्रमे ।। ५-६०-३
तुल्यः सामर दैत्येषु लोकेषु हरि सत्तमाः ।

हरि सत्तमाः	=	O the best of monkeys!	न कश्चित्	=	no one	तुल्यः	=	is equal
नः	=	to us	पराक्रमेऽपि	=	even in prowess	न हि कश्चित्	=	nor indeed any one
प्लवने	=	in leaping	लोकेषु	=	in the worlds	सामर दैत्येषु	=	comprising of celestials or demons.

'O the best of monkeys! No one is equal to us even in our prowess nor indeed anyone who can leap like us in the worlds either of celestials or demons.'

तेष्व् एवम् हत वीरेषु राक्षसेषु हनूमता || ५-६०-४
किम् अन्यत् अत्र कर्तव्यम् गृहीत्वा याम जानकीम् ।

तेषु	=	those	राक्षसेषु	=	demons	हतवीरेषु	=	whose warriors have been killed
एवम्	=	thus	हनूमता	=	by Hanuma	किम् अन्यत्	=	what else
कर्तव्यम्	=	can be done	अत्र	=	in this matter?	याम	=	we shall go
गृहीत्वा	=	after taking	जानकीम्	=	Janaki.			

'Hanuma indeed thus killed all the warriors among the demons. What work is remaining to be done by us? We will go, after taking Janaki.'

तम् एवम् कृत सम्कल्पम् जाम्बवान् हरि सत्तमः || ५-६०-५
उवाच परम प्रीतो वाक्यम् अर्थवत् अर्थवित् ।

जाम्बवान्	=	Jambavan	हरिसत्तमः	=	the foremost among the forest-animals	अर्थवित्	=	understanding the sense
परम प्रीतः	=	was very much pleased	उवाच	=	and spoke	अर्थवत् वाक्यम्	=	(the following) meaningful words
तम्	=	to that Angada	एवम् कृत सम्कल्पम्	=	who thus formed a resolution.			

Jambavan, the foremost among the forest-animals, understanding the sense, was very much pleased and spoke the following meaningful words to that Angada, who thus formed a resolution.

न तावत् एषा मतिः अक्षमा नो ।
यथा भवान् पश्यति राज पुत्र ।
यथा तु रामस्य मतिः निविष्टा ।
तथा भवान् पश्यतु कार्य सिद्धिम् || ५-६०-६

राज पुत्र	=	O prince!	एषा	=	this	मतिः	=	thought
भवान् यथा पश्यति	=	you thus perceive	अक्षमा न तावत्	=	is not in competent	नः	=	of us
तु	=	but	भवान्	=	you	पश्यत्	=	see
याथा तथा	=	in which way	रामस्य मतिः	=	Raama's inclination	निविश्ट	=	will be
कार्य सिद्धिम्	=	for the fulfillment of the object.						

'O prince! This thought you thus perceive is not incompetent of us. But, you must see the way in which Raama's inclination would be, for the accomplishment of the object.'

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे षष्टितमः सर्गः ।।

Thus completes 60th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

61 Sarga 61 - एकषष्टितमः सर्ग

Monkeys Took Halt At Madhuvana

Introduction -

Leaving Mount Mahendra and leaping ahead towards Kishkindha, the monkeys on their way halt at Madhuvana, a protected grove abounded in honey which was dear to Sugreeva and guarded by the monkey, Dahimukha. When the monkeys started to enjoy drinking of honey in the grove with the permission of Prince Angada, Dahimukha hinders in their way. The monkeys bruise Dadhimukha with their nails and teeth.

ततो जाम्बवतो वाक्यम् अगृह्णन्त वन ओकसः ।
अन्गद प्रमुखा वीरा हनूमान् च महाकपिः ।। ५-६१-१

ततः	=	thereupon	वीराः	=	the heroic	वनौकसौ	=	monkeys
अङ्गद प्रमुखाः	=	like Angada and others	हनुमाम्श्च	=	and Hanuma	महाकपिः	=	the great one among the monkeys
अगृह्णन्त	=	accepted	वाख्यम्	=	the words	जाम्बवतः	=	of Jambavan.

Thereupon, the heroic monkeys like Angada and others as also Hanuma, the great one among the monkeys accepted the words of Jambavan.

प्रीतिमन्तः ततः सर्वे वायु पुत्र पुरः सराः ।
महाइन्द्र अग्रम् परित्यज्य पुप्लुवुः प्लवग ऋषभाः ।। ५-६१-२

मेरु मन्दर सम्काशा मत्ता इव महागजाः ।
चादयन्त इव आकाशम् महाकाया महाबलाः ।। ५-६१-३

सभाज्यमानम् भूतैः तम् आत्मवन्तम् महाबलम् ।
हनूमन्तम् महावेगम् वहन्त इव दृष्टिभिः ।। ५-६१-४

राघवे च अर्थ निर्वृत्तिम् भर्तुः च परमम् यशः ।
समाधाय समृद्ध अर्थाः कर्म सिद्धिभिः उन्नताः ।। ५-६१-५

प्रिय आख्यान उन्मुखाः सर्वे सर्वे युद्ध अभिनन्दिनः ।
सर्वे राम प्रतीकारे निश्चित अर्था मनस्विनः ।। ५-६१-६

ततः	=	then	सर्वे	=	all	प्लवग ऋषभाः	=	excellent monkeys
मेरु मन्दर सम्काशाः	=	resembling Mounts Meru and Mandara	मत्ताः गजाः इव	=	like elephants in rut	छादयन्तः इव	=	as if covering
आकाशम्	=	the sky	महाकायाः	=	having huge bodies	महाबलाः	=	and colossal strength

वायु पुत्र पुरः सराः	=	keeping Hanuma in their front	परित्यज्य	=	leaving	महेन्द्राद्रिम्	=	Mount Mahendra
पुप्लुवुः	=	(went ahead) leaping	प्रीतिमन्तः	=	delightfully	वहन्तः इव	=	as though conducted
दृष्टिभिः	=	by the minds eyes	हनूमन्तम्	=	of Hanuma	सभाज्यमानम्	=	who is adored
भूतैः	=	by living beings	आत्मवन्तम्	=	having good sense	महाबलम्	=	mighty
महावेगम्	=	with stupendous swiftness	समाधाय	=	having resolved	अर्थ निर्वृत्तिम्	=	to fulfill the purpose
राघवे	=	of Raama	कर्तुम्	=	and to attain	परमम् यशः	=	a great glory
समृद्ध अर्थाः	=	having accomplished their purpose	उन्नताः	=	and determined	कर्म सिद्धिभिः	=	to complete the act
सर्वे	=	all of them	प्रिय आख्यान उन्मुखाः	=	were looking up at narrating the pleasant tidings	युद्ध अभिनन्दनः	=	taking delight in war
सर्वे मनस्स्विनः	=	all of them in high spirits	राम प्रतीकारे	=	the vengeance of Raama.			

Then, the excellent monkeys, resembling Meru and Mandara mountains, like elephants in rut, as if covering the sky, having huge bodies and colossal strength, keeping Hanuma in their front, leaving Mount Mahendra, went ahead leaping delightfully. They looked as though conducted by the mind's eyes of Hanuma, who is adored by living beings as having good stupendous swiftness, they having resolved to fulfill the purpose of Raama and to attain a great glory, having accomplished the purpose and duly determined to complete the task. All of them were looking up at narrating the previous pleasant tidings and taking delight in war. All of them, in high spirits, were judging rightly the vengeance of Raama against the evil-minded Ravana.

प्लवमानाः खम् आप्लुत्य ततः ते कानन ओक्सकः ।
नन्दन उपमम् आसेदुः वनम् द्रुम लता युतम् ।। ५-६१-७

ततः	=	then	ते	=	those	कानन ओक्सकः	=	monkeys
आप्लुत्य	=	leaping	खम्	=	into the sky	प्लवमानाः	=	and floating in the air
आसेदुः	=	reached	वनम्	=	a garden	ननदनोपमम्	=	looking like Nandana-vana the divine grove
द्रुम लता युतम्	=	filled with trees and creepers.						

Then, those monkeys, leaping into the sky and floating in the air, reached a garden looking like Nandanavana the divine grove filled with trees and creepers.

यत् तन् मधु वनम् नाम सुग्रीवस्य अभिरक्षितम् ।
अधृष्यम् सर्व भूतानाम् सर्व भूत मनो हरम् ।। ५-६१-८

तत् मधु वनम् नाम	=	(they reached) that Madhuvana; the garden of honey; by name	अभिरक्षितम्	=	which was a protected grove	अधृष्यम्	=	unapproachable
सर्व भूतानाम्	=	for all living beings	सर्व भूत मनो हरम्	=	and looking fascinated for all beings.			

They reached, that Madhuvana by name, the garden abounded with honey, which was protected grove, unapproachable for all and looking fascinated to the soul of all beings.

यत् रक्षति महावीर्यः सदा दधि मुखः कपिः ।
मातुलः कपि मुख्यस्य सुग्रीवस्य महात्मनः ।। ५-६१-९

महावीर्य कपिः	=	a very powerful monkey	दधिमुखः	=	called Dadhimukha	यत्	=	who was
महात्मनः	=	a high-souled	कपिः मुखस्य	=	eminent monkey	मातुलः	=	and the maternal uncle
सुग्रीवस्य	=	of Sugreeva	सदा	=	always	रक्षति	=	protects (that garden).

A very powerful monkey called Dadhimukha, who was a high-souled eminent monkey and the maternal uncle of Sugreeva always protected that garden.

ते तत् वनम् उपागम्य बभूवुः परम उत्कटाः ।
वानरा वानर इन्द्रस्य मनः कान्ततमम् महत् ।। ५-६१-१०

उपागम्य	=	reaching	तत्	=	that	महत्	=	great
वनम्	=	garden	मनः कान्ततमम्	=	which was very dear to the heart	वानरेन्द्रस्य	=	of Sugreeva
ते वानराः	=	those monkeys	बभूवः	=	became	परम उत्कटाः	=	highly excessive.

Reaching that huge grove, which was very dear to the heart of Sugreeva, those monkeys became highly excessive in their behaviour.

ततः ते वानरा हृष्टा दृष्ट्वा मधु वनम् महत् ।
कुमारम् अभ्ययाचन्त मधूनि मधु पिन्गलाः ।। ५-६१-११

ततः	=	then	दृष्ट्वा	=	seeing	महत्	=	the large
मधु वनम्	=	Madhuvana the garden which abounded in honey	ते वानराः	=	those monkeys	मधु पिङ्गलाः	=	whose colour was as yellow as honey
हृष्टाः	=	were delighted	अभ्ययाचन्त	=	and solicited	कुमारम्	=	Angada the prince
मधूनि	=	for tastes of honey.						

Then, seeing that large Madhuvana, the garden abounded in honey, those monkeys, whose colour was as yellow as honey, were delighted and solicited Angada the prince for permission to taste the honey.

ततः कुमारः तान् वृद्धान् जाम्बवत् प्रमुखान् कपीन् ।
अनुमान्य ददौ तेषाम् निसर्गम् मधु भक्षणे ।। ५-६१-१२

ततः	=	thereupon	कुमारः	=	Angada the prince	अनुमान्य	=	taking approval from
तान्	=	those	वृद्धान् कपीन्	=	elder forest-animals	जाम्बवत् प्रमुखान्	=	like Jambavan and others
ददौ	=	gave	तेषाम्	=	them	निसर्गम्	=	a liberty
मधु भक्षणे	=	to drink honey.						

Thereupon, Angada the prince, taking approval from those elders like Jambavan and others, gave the monkeys a liberty to drink honey there.

ततः च अनुमताः सर्वे सम्प्रहृष्टा वन ओकसः ।
मुदिताः च ततः ते च प्रनृत्यन्ति ततः ततः ।। ५-६१-१३

ततः	=	thereafter	सर्वे वनौकसः	=	all those monkeys	अनुमता	=	(thus) permitted
सम्प्रहृष्टाः	=	were exceedingly pleased	तदा	=	then	प्रेरिताः	=	the excited monkeys
मुदिताः	=	were glad	अभवन्	=	and became	प्रनृत्यन्तः	=	gesticulated in dancing.

Thereafter, all those monkeys, thus permitted to drink honey, were exceedingly pleased. Then, those excited monkeys felt glad and began dancing.

गायन्ति केचित् प्रणमन्ति केचिन् ।
नृत्यन्ति केचित् प्रहसन्ति केचित् ।
पतन्ति केचित् विचरन्ति केचित् ।
प्लवन्ति केचित् प्रलपन्ति केचित् ।। ५-६१-१४

केचित्	=	some	गायन्ति	=	were singing	केचित्	=	some
प्रणमन्ति	=	were offering salutations	केचित्	=	some	नृत्यन्ति	=	were dancing
केचित्	=	some	प्रहसन्ति	=	were laughing loudly	केचित्	=	some
पतन्ति	=	were falling down	केचित्	=	some	पतन्ति	=	were falling down
केचित्	=	some	विचरन्ति	=	were moving in different directions	केचित्	=	some
प्लवन्ति	=	were jumping up	केचित्	=	some	प्रलपन्ति	=	were talking incoherently.

Some were singing. Some were offering salutations. Some were dancing. Some were laughing loudly. Some were falling down. Some were moving in different directions. Some were jumping up. Some were talking incoherently.

परस्परम् केचित् उपाश्रयन्ते ।
परस्परम् केचित् अतिब्रुवन्ते ।
परस्परम् केचिदुपब्रुवन्ते ।
परस्परम् केचिदुपारमन्ते ।। ५-६१-१५

केचित्	=	some	उपाश्रयन्ते	=	were leaning against	परस्परम्	=	one another
केचित्	=	some	उपाक्रमन्ते	=	were falling upon	केचित्	=	some
उपब्रुवन्ते	=	were disputing with	केचित्	=	some	उपारमन्ते	=	were playing with.

Some were leaning against one another. Some were falling upon one another. Some were disputing with one another. Some were playing with one another.

द्रुमात् द्रुमम् केचित् अभिप्लवन्ते ।
क्षितौ नग अग्रान् निपतन्ति केचित् ।
मही तलात् केचित् उदीर्ण वेगा ।
महाद्रुम अग्राणि अभिसम्पतन्ते ।। ५-६१-१६

केचित्	=	some	अभिद्रवन्ते	=	were running	द्रुमात्	=	from one tree
द्रुमम्	=	to another tree	केचित्	=	some	निपतन्ति	=	were falling down
क्षितौ	=	to the ground	नगाग्रात्	=	from the top of the trees	केचित्	=	some
उदीर्णवेगाः	=	with a missile-like speed	अभिसम्पतन्ति	=	were flying towards	महाद्रुमाग्राणि	=	the top of gigantic tress
महीतलात्	=	from the ground.						

Some were running from one tree to another. Some were falling down to the ground from the tree-tops. Some, with a missile-like speed, were flying towards the tops of gigantic trees from the ground.

गायन्तम् अन्यः प्रहसन्न् उपैति ।
हसन्तम् अन्यः प्रहसन्न् उपैति ।
रुदन्तम् अन्यः प्ररुदन्न् उपैति ।
नुदन्तम् अन्यः प्रणुदन्न् उपैति ।। ५-६१-१७

गयन्तम्	=	while one was singing	अन्यः	=	another	उपैति	=	approached him
प्रहसन्	=	laughing	हसन्तम्	=	while one was laughing	अन्यः	=	another
उपैति	=	approached him	प्ररुदन्	=	weeping	रुदन्तम्	=	while one was weeping
अन्यः	=	another	उपैति	=	approached him	प्रणुदन्	=	pushing
अन्यः	=	another	उपैति	=	approached him	प्रणदन्	=	roaring.

While one was singing, another approached him laughing. While one was laughing, another approached him weeping. While one was weeping, another approached him pushing. While one was pushing, another

approached him roaring.

समाकुलम् तत् कपि सैन्यम् आसीन् ।
मधु प्रपान उत्कट सत्त्व चेष्टम् ।
न च अत्र कश्चिन् न बभूव मत्तो ।
न च अत्र कश्चिन् न बभूव तृप्तो ।। ५-६१-१८

तत्	=	that	कपि सैन्यम्	=	army of monkeys	मधु प्रपान उत्कट सत्त्व चेष्टम्	=	moving in excessively honey-drunken state
आसीत्	=	became	समाकुलम्	=	highly excited	न कश्चित्	=	none
अत्र	=	in that army	मत्तः बभूण इति न	=	was not drunk	न कचिचित्	=	now
अत्र	=	in that army	तृप्तः बभूव इति न	=	was not satiated.			

That army of monkeys, moving in excessively honey-drunken state, became highly excited. None in that army was not drunk. None in that army was not satiated.

ततो वनम् तत् परिभक्ष्यमाणम् ।
द्रुमान् च विध्वंसित पत्र पुष्पान् ।
समीक्ष्य कोपात् दधि वक्र नामा ।
निवारयामास कपिः कपीन् तान् ।। ५-६१-१९

समीक्ष्य	=	seeing	तत्	=	that	वनम्	=	grove
परिभक्ष्यमाणम्	=	being consumed	द्रुमाम्श्च	=	and the trees	विध्वम्सित पत्र पुष्पान्	=	stripped off their leaves and flowers
कपिः	=	the monkey	दधि वक्र नामा	=	named Dadhimukha	ततः	=	then
कोपात्	=	by anger	निवारयामास	=	interrupted	तान् कपीन्	=	those monkeys.

Seeing that grove, being consumed and the trees stripped off their leaves and flowers the monkey named Dadhimukha (who was incharge of the grove) then angrily interrupted those monkeys.

स तैः प्रवृद्धैः परिभर्त्स्यमानो ।
वनस्य गोप्ता हरि वीर वृद्धः ।
चकार भूयो मतिम् उग्र तेजा ।
वनस्य रक्षाम् प्रति वानरेभ्यः ।। ५-६१-२०

परिभर्त्स्यमानः	=	threatened	तैः	=	by those monkeys	प्रवृद्धैः	=	who were behaving excessively
उग्रते जाः	=	Dadhimukha endowed with terrible energy	वनस्य गोप्ता	=	the care-taker of the grove	हरि वीर वृद्धः	=	and an elderly hero of the monkeys

भूयः	=	further	चकार मतिम्	=	contemplated means	रक्षाम्प्रति	=	about the protection
वनस्य	=	of the grove	वानरेभ्यः	=	from the monkeys.			

Threatened by those monkeys who were behaving excessively, Dadhimukha who was endowed with a terrible energy, the care-taker of the grove and an elderly hero of the monkeys further contemplated the means to protect that grove from the monkeys.

उवाच कांश्चित् परुषाणि धृष्टम् ।
असक्तम् अन्यान् च तलैः जघान ।
समेत्य कैश्चित् कलहम् चकार ।
तथैव साम्ना उपजगाम कांश्चित् ।। ५-६१-२१

उवाच	=	he spoke	परुषाणि	=	harsh words	काम्श्चित्	=	with some
जघान	=	and struck	अन्याम्श्च	=	some other	धृष्टम्	=	courageously
तलैः	=	with his palms	असक्तम्	=	uninterrupted	चकार	=	created
कलहम्	=	a quarrel	कैश्चित्	=	with some	समेत्य	=	coming into collusion with them
तथैव	=	in like manner	उपजगाम	=	he approached	काम्श्चित्	=	some
साम्ना	=	in a conciliatory way.						

He spoke harsh words with some and courageously struck some others with his palms uninterruptedly, created a quarrel by coming into collusion with some, and approached some in a conciliatory manner.

स तैः मदाच् च अप्रतिवार्य वेगैः ।
बलाच् च तेन अप्रतिवार्यमाणैः ।
प्रधर्षितः त्यक्त भयैः समेत्य ।
प्रकृष्यते च अपि अनवेक्ष्य दोषम् ।। ५-६१-२२

सः	=	that Dadhimukha	प्रधर्षितः	=	was overpowered	तैः	=	by those monkeys
अप्रतिवार्य वेगैः	=	with unrest rained emotion	मदात्	=	arising out of their intoxication	अप्रतिमाण्यमाणैः	=	those who were hindered
बलात्	=	forcefully	तेन	=	by him	त्यक्तभयैः	=	abandoning their fear
प्रकृष्यते च	=	he was also dragged	समेत्य	=	after coming into collusion by them	अनवेक्ष्य	=	disregarding
दोषम्च	=	any bad consequence.						

That Dadhimukha was dragged, after coming into collusion with him by those monkeys, who were being forcibly hindered by him, eventhough those monkeys overpowered him with unrestrained emotion arising out of their intoxication, those who had abandoned their fear disregarding any bad consequence of their act.

नखैः तुदन्तो दशनैः दशन्तः ।
तलैः च पादैः च समाप्नुवन्तः ।
मदात् कपिम् तम् कपयः समग्रा ।
महावनम् निर्विषयम् च चक्रुः ।। ५-६१-२३

तुदन्त	=	bruising	नखैः	=	with their nails	दशन्तः	=	biting
दशनैः	=	with their teeth	मदात्	=	because of their inebriety	समापयन्तः	=	and making short work
तम् कपिम्	=	of that Dadhimukha	तलैश्च पादैश्च	=	with their palms and feet	समग्राः कपयः	=	all those monkeys
चक्रुः	=	made	महावनम्	=	that large grove	निर्विषयम्	=	bereft of its range of flowers fruits and honey.

Bruising with their nails, biting with their teeth on account of their inebriety and making short work of that Dadhimukha with their palms and feet, all those moneys made that large grove, divested of its flowers, fruits and honey.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे एकषष्टितमः सर्गः ।।

Thus completes 61st chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

62 Sarga 62 - द्विषष्टितमः सर्ग

Dadhimukha Departs To Kishkindha

Introduction -

The monkeys enter Madhuvana and partake the honey in plenty, as permitted by Hanuma and Angada. Singing and dancing as if in a drunken state, the monkeys were obstructed by those guarding the grove. The terrific monkeys warded off the guards, nay, they even dragged them by their knees and tossed them up in the air. The guards then went to Dadhimukha, the chief of the garden-guards and complained him of the matter. Dadhimukha along with his followers appears on the scene and invade the monkeys with trees and rocks. Angada thrashed Dadhimukha with his arms and made him fall on the ground. Dadhimukha along with his followers then proceed to Kishkindha to report the matter to him. Dadhimukha bows down and touches Sugreeva's feet as a mark of salutation.

तान् उवाच हरि श्रेष्ठो हनूमान् वानर ऋषभः ।
अव्यग्र मनसो यूयम् मधु सेवत वानराः ।। ५-६२-१
अहमावारयिष्यामि युष्माकम् परिपन्थिनः ।

हनुमान्	=	Hanuma	वानरर्षभः	=	like a bull among the monkeys	हरि श्रेष्ठः	=	and the foremost among them
उवाच	=	spoke	तान्	=	to them (as follows)	वानराः	=	O monkeys!
यूयम्	=	you	सेवत	=	cherish	मधु	=	the honey
अव्यग्रमनसः	=	with a cool mind	अहम्	=	I	आवारयिष्यामि	=	will keep off
युष्माकम्	=	your	परिपन्थिनः	=	opposer who is standing in your way.			

Hanuma, like a bull among the monkeys and the foremost among them spoke to them as follows: 'Cherish the honey with a cool mind, O monkeys! I will keep off your opposer who is standing in your way.'

श्रुत्वा हनुमतो वाक्यम् हरीणाम् प्रवरो अन्गदः ।। ५-६२-२
प्रत्युवाच प्रसन्न आत्मा पिबन्तु हरयो मधु ।

श्रुत्वा	=	hearing	वाक्यम्	=	the words	हनुमतः	=	of Hanuma
प्रसन्नात्मा	=	the gracious minded	अङ्गदः	=	Angada	प्रत्युवाच	=	repeated the following words
हरयः	=	(Let) the monkeys	पिबन्तु	=	drink	मधु	=	the honey.

Hearing the words of Hanuma, the gracious minded Angada the principal among the monkeys repeated the words: 'Let the monkeys drink the honey.'

अवश्यम् कृत कार्यस्य वाक्यम् हनुमतो मया || ५-६२-३
अकार्यम् अपि कर्तव्यम् किम् अन्ग पुनः ईदृशम् ।

वाक्यम्	=	the words	अकार्यम् अपि	=	though improper	कृत कार्यस्य	=	who has accomplished his work to be obliged
अवश्यम्	=	certainly	मया	=	by me	किम् अङ्ग	=	wherefore then
ईदृशम् पुनः	=	moreover	on such an occasion?					

'The words, though improper of Hanuma who had accomplished his task, are to be obliged certainly by me. Wherefore then, moreover, on such an occasion?'

अन्दगस्य मुखात् श्रुत्वा वचनम् वानर ऋषभाः || ५-६२-४
साधु साध्व् इति सम्हृष्टा वानराः प्रत्यपूजयन् ।

श्रुत्वा	=	hearing	वचः	=	the words	मुखात्	=	coming from the mouth
अङ्गदस्य	=	of Angada	वानराः	=	those monkeys	वानर्षभाः	=	who were like bulls among the monkeys
सम्हृष्टाः	=	were delighted	प्रत्य पूजयन्	=	and answered with reverence	साधु साध्व् इति	=	saying 'good good!'

Hearing the words coming from the mouth of Angada, those monkeys who were like bulls among the monkeys were delighted and answered with reverence, saying 'good, good!'

पूजयित्वा अन्गदम् सर्वे वानरा वानर ऋषभम् || ५-६२-५
जग्मुः मधु वनम् यत्र नदी वेग इव द्रुतम् ।

पूजयित्वा	=	reverencing	अङ्गदम्	=	Angada	वानरा ऋषभम्	=	the foremost among the monkeys
सर्वे वानराः	=	all the monkeys	जग्मुः	=	went	यत्र	=	to the place where
मधु वनम्	=	Madhuvana the grove abounding in honey was there	नदी वेगः इव	=	like rush of a river	द्रुमम्	=	towards a tree.

Reverencing Angada the foremost among the monkeys, all the monkeys rushed towards Madhuvana, the grove abounding in honey, like the rush of a river towards a tree.

ते प्रहृष्टा मधु वनम् पालान् आक्रम्य वीर्यतः || ५-६२-६
अतिसर्गाच् च पटवो दृष्ट्वा श्रुत्वा च मैथिलीम् ।
पपुः सर्वे मधु तदा रसवत्फलमाददुः || ५-६२-७

दृष्ट्वा	=	(because Hanuma) had seen Sita	श्रुत्वा	=	and others had heard of her	अतिसर्गाच च	=	and because of grant of permission from Angada
ते सर्वे पटवः	=	all those gifted monkeys	प्रहृष्टाः	=	having entered	मधुवनम्	=	Madhuvana the grove
आक्रम्य पालान्	=	and overpowering themselves over the guards	वीर्यतः	=	with their prowess	वपुः	=	drank
मधु	=	the honey	तदा	=	then	आददुः	=	took
रसवत् फलम्	=	juicy fruits.						

Because Hanuma had seen Sita and others had heard of her and because of the grant of permission from Angada, all those gifted monkeys entered Madhuvana the grove, overpowered the guards with their prowess, drank honey and the partook juicy fruits there.

उत्पत्य च ततः सर्वे वन पालान् समागताः ।
ताडयन्ति स्म शतशः सक्तान् मधु वने तदा ।। ५-६२-८

तदा	=	then	सर्वे	=	all those monkeys	उत्पत्य	=	having jumped
वनपालान्	=	on the guards of the grove	समागतान्	=	who came	सक्तान्	=	together
शतशः	=	in hundreds	ततः	=	and then	ताडयन्ति	=	banged them.

Then, all those monkeys jumped on the guards of the grove, who came there in hundreds together and banged them.

मधूनि द्रोण मात्राणि बहुभिः परिगृह्य ते ।
पिबन्ति सहिताः सर्वे भक्षयन्ति तथा अपरे ।। ५-६२-९

सर्वे	=	all those monkeys	सहिताः	=	together	परिगृह्य	=	taking
द्रोने मात्राणि मधूनि	=	vessels of honey	बाहुभिः	=	in their arms	पिबन्ति	=	drank them
अपरे	=	some others	निघ्नन्ति स्म	=	banged (those who obstructed them).			

All those monkeys together took vessels of honey in their arms and drank them. Some others banged those who obstructed them.

comment:rona = A wooden vessel containing 1024 Mushtis/fists of honey.

केचित् पीत्वा अपविध्यन्ति मधूनि मधु पिन्गलाः ।
मधु उच्चिष्टेन केचिच् च जघ्नुः अन्योन्यम् उत्कटाः ।। ५-६२-१०

केचित्	=	some monkeys	मधु पिङ्गलाः	=	with their skin-colour as yellow as honey	पीत्वा	=	having drunk
मधूनि	=	vessels of honey	प्रविध्यन्ति	=	were throwing (some honey) away	केचिच्च	=	some others
मधु उच्छिष्टेन	=	with remnant of honey after drinking	जग्मुः	=	whipped up	अन्योन्यम्	=	one another
उत्कटाः	=	with excessive intoxication.						

Some monkeys, with their skin-colour as yellow as honey, after drinking vessels of honey, also threw some honey away. Some others, with the remnant of honey in their arms, after drinking, whipped up one another with their excessive intoxication.

अपरे वृक्ष मूलेषु शाखाम् गृह्य व्यवस्थितः ।
अत्यर्थम् च मद ग्लानाः पर्णानि आस्तीर्य शेरते ।। ५-६२-११

अपरे	=	some others	गृह्य	=	seizing	शाखाम्	=	a branch of a tree
व्यवस्थिताः	=	settled	वृक्ष मूले	=	at the foot of a tree	अत्यर्थम् मद ग्लानाः	=	those who were highly intoxicated
शेरते	=	laid down	आस्तीर्ण पर्णानि	=	spreading leaves.			

Some others, seizing a branch of a tree, stood rooted at the foot of a tree. Some, who were highly intoxicated, laid down spreading leaves on the ground.

उन्मत्त भूताः प्लवगा मधु मत्ताः च हृष्टवत् ।
क्षिपन्ति अपि तथा अन्योन्यम् स्खलन्ति अपि तथा अपरे ।। ५-६२-१२

प्लवगाः	=	monkeys	मधु मत्ताः	=	intoxicated with the drinking of honey	उन्मत्त भूताः	=	became inebriated
क्षिपन्ति	=	and were pushing	अन्योन्यम्	=	one another	हृष्टवत्	=	cheerfully
तथा	=	and	अपरे	=	some others	स्खलन्ति च	=	began to stumble.

Those monkeys, who were intoxicated by drinking the honey, became inebriated and started pushing one another cheerfully and some others began to stumble.

केचित् क्ष्वेडान् प्रकुर्वन्ति केचित् कूजन्ति हृष्टवत् ।
हरयो मधुना मत्ताः केचित् सुप्ता मही तले ।। ५-६२-१३

केचित्	=	some	प्रकुर्वन्ति	=	were making	क्ष्वेडान्	=	lion's roars
केचित्	=	some	हृष्टवत्	=	with joy	कूजन्ति	=	whistled like birds
केचित् हरयः	=	some	मधुना	=	with honey	सुप्ताः	=	slept
मही तले	=	on the floor.						

Some were roaring like lions. Some, with joy, whistled like birds. Some monkeys, inebriated as they were by drinking honey, simply slept on the floor.

कृत्वा केचिर्धसन्त्यन्ये केचित्कुर्वन्ति चेतरत् ।
कृत्वा केचिद्वदन्त्यन्ये केचिद्बुध्यन्ति चेतरत् ।। ५-६२-१४

कृत्वा	=	doing something or other	केचित्	=	some	हसन्ति	=	were laughing
अन्ये केचित्	=	some others	कुर्वन्ति	=	were doing	इतरत्	=	something else
केचित्	=	some	वदन्ति	=	were telling	कृत्वा	=	what they were doing
अन्ये केचित्	=	some others	बुध्यन्ति	=	were understanding	इतरत्	=	something else.

Doing something or other, some were laughing. Some others were doing something else. Some were telling what they were doing, while some others were understanding some things else.

ये अपि अत्र मधु पालाः स्युः प्रेष्या दधि मुखस्य तु ।
ते अपि तैः वानरैः भीमैः प्रतिषिद्धा दिशो गताः ।। ५-६२-१५

मधु पालाः	=	the honey-keepers	ये	=	who	स्युः	=	were there
प्रेष्याः	=	as messengers	दधिमुखस्य	=	of Dadhimukha	तेऽपि	=	they also
अत्र	=	in that Madhuvana	प्रतिषिद्धाः	=	were warded off	भीमैः वानरैः	=	by the terrific monkeys
गताः	=	and went	दिशः	=	towards different directions.			

The honey-keepers, who were there as messengers of Dadhimukha in that Madhuvana, were warded off by the terrific monkeys and they fled to different directions.

जानुभिः च प्रकृष्टाः च देव मार्गम् च दर्शिताः ।
अब्रुवन् परम उद्विग्ना गत्वा दधि मुखम् वचः ।। ५-६२-१६

प्रकृष्टाः	=	dragged	जानुभिः	=	by their knees	प्रदर्शिताः	=	those honey-keepers who were shown
देव मार्गम्	=	the air	परम उद्विग्नाः	=	were very much depressed	गत्वा	=	and having gone
दधिमुखम्	=	to Dadhimukha	अब्रुवन् वचः	=	spoke the (following) words.			

Dragged by their knees and tossed up in the air by the monkeys, those honey-keepers were very much depressed, went to Dadhimukha and complained as follows:

हनूमता दत्त वरैः हतम् मधु वनम् बलात् ।
वयम् च जानुभिः कृष्टा देव मार्गम् च दर्शिताः ।। ५-६२-१७

दत वरैः हनूमता	=	by the monkeys as they were granted a boon by Hanuma	मधु वनम्	=	Madhuvana	हतम्	=	was destroyed
बलात्	=	violently	वयम्च	=	we	कृष्टाः	=	were dragged
जानूभिः	=	by our knees	दर्शिताः	=	and were shown	देव मार्गम्	=	the air.

'The monkeys, as permitted by Hanuma, violently destroyed Madhuvana. We were dragged by our knees and further tossed up in the air.'

ततो दधि मुखः क्रुद्धो वनपः तत्र वानरः ।
हतम् मधु वनम् श्रुत्वा सान्त्वयामास तान् हरीन् ।। ५-६२-१८

श्रुत्वा	=	hearing	मधु वनम्	=	(that) Madhuvana	हतम्	=	was damaged
दधिमुखः	=	Dadhimukha	वनपः	=	the grove-protector	तत्र	=	there
क्रुद्धः	=	was enraged	ततः	=	and thereafter	सान्त्वयामास	=	consoled
तान् हरीन्	=	those monkeys.						

Hearing that Madhuvana was damaged, Dadhimukha, the grove-protector there was enraged and thereafter consoled those monkeys (as follows):

इह आगच्छत गच्छामो वानरान् अतिदर्पितान् ।
बलेन आवारयिष्यामो मधु भक्षयतो वयम् ।। ५-६२-१९

आगच्छत इह	=	come here	गच्छाम	=	let us go	वारयिष्यामः	=	let us prevent
बलेन	=	by our force	वानरान्	=	the monkeys	बलदर्पितान्	=	who are proud of their strength
भक्षयतः	=	and who are consuming	मधु	=	the honey.			

'Come here let us go there and prevent by our force, the monkeys who are arrogant of their strength and are consuming the honey.'

श्रुत्वा दधि मुखस्य इदम् वचनम् वानर ऋषभाः ।
पुनः वीरा मधु वनम् तेन एव सहिता ययुः ।। ५-६२-२०

श्रुत्वा	=	hearing	इदम्	=	these	वचनम्	=	words
दधिमुखस्य	=	of Dadhimukha	वानर ऋषभाः	=	the foremost among the monkeys	वीराः	=	who display heroism
सहसा	=	quickly	ययः	=	went	पुनः	=	again
मधु वनम्	=	to Madhuvana	तेन एव	=	along with that Dadhimukha.			

Hearing these words of Dadhimukha, the foremost of those monkeys who displayed their heroism, quickly went again to madhuvana along with him.

मध्ये च एषाम् दधि मुखः प्रगृह्य सुमहातरुम् ।
समभ्यधावत् वेगेना ते च सर्वे प्लवम्गमाः ।। ५-६२-२१

प्रगृह्य	=	grasping	तरुम्	=	a tree	दधिमुखः	=	Dadhimukha
समभ्यधावत्	=	ran	वेगेना	=	with speed	एषाम् मध्ये	=	towards the middle of those monkeys
सर्वे	=	all	ते	=	those	प्लवङ्गमाः च	=	monkey-followers too (ran).

Grasping a tree, Dadhimukha speedily took up his position in the middle of those monkeys in Madhuvana. All his follower-monkeys also ran with him.

ते शिलाः पादपान् च अपि पाषाणान् च अपि वानराः ।
गृहीत्वा अभ्यागमन् क्रुद्धा यत्र ते कपि कुन्जराः ।। ५-६२-२२

ते क्रुद्धाः वानराः	=	those enraged monkeys	गृहीत्वा	=	taking	शिलाः	=	rocks
पादपन् च अपि	=	trees	पर्वताम्श्चापि	=	and even mountains	अभ्यागमन्	=	went
यत्र	=	were	ते	=	those	कपि कुण्जराः	=	foremost of monkeys (were there).

Those enraged monkeys, taking rocks, trees and even mountains, went to the place wehre those foremost of monkeys were there.

ते स्वामि वचनम् वीरा हृदयेष्व् अवसज्य तत् ।
त्वरया हि अभ्यधावन्त साल ताल शिला आयुधाः ।। ५-६२-२३

ते	=	those	वीराः	=	heroic monkeys	अवसज्य	=	keeping
हृदयेषु तत् स्वामि वचनम्	=	the words of their master in mind	त्वरया	=	briskly	अभ्यधावन्त	=	ran
			साल ताल शिला आयुधाः	=	with Sala trees palm trees and rocks as their weapon.			

Those heroic monkeys, keeping the words of their master in mind, briskly ran with Sala trees, palm trees and rocks as their weapons.

वृक्षस्थान् च तलस्थान् च वानरान् बल दर्पितान् ।
अभ्यक्रामन्त ते वीराः पालाः तत्र सहस्त्रशः ।। ५-६२-२४

तत्	=	then	वीराः	=	the valiant	पालाः	=	guards of the grove
सहस्रशः	=	running in thousands	अभ्यक्रामन्	=	invaded	वानरान्	=	the monkeys
वृषस्थान् च	=	who were on trees	तलस्थान् च	=	at the foot of the trees	बल दर्पितान्	=	and who wee arrogant of their strength.

Then, the valiant guards of the grove running in thousands invaded the monkeys who were on trees, at the foot of the trees and who were arrogant of their strength.

अथ दृष्ट्वा दधि मुखम् क्रुद्धम् वानर पुम्गवाः ।
अभ्यधावन्त वेगेन हनूमत् प्रमुखाः तदा ।। ५-६२-२५

अथ	=	thereupon	दृष्ट्वा	=	seeing	दधिमुखम्	=	Dadhimukha
क्रुद्धम्	=	enraged	हनुमत् प्रमुखाः	=	Hanuma eminent monkeys	तदा	=	then
अभ्यधावन्त	=	ran towards him	वेगेन	=	with speed.			

Seeing Dadhimukha coming with anger, Hanuma along with eminent monkeys ran towards him with speed.

तम् सवृक्षम् महाबाहुम् आपतन्तम् महाबलम् ।
आर्यकम् प्राहरत् तत्र बाहुभ्याम् कुपितो अन्गदः ।। ५-६२-२६

कुपितः	=	the enraged	अण्गदः	=	Angada	तत्र	=	there
प्राहरत्	=	struck	बाहुभ्याम्	=	with his arms	तम्	=	that Dadhimukha
आर्यकम्	=	the maternal uncle of his father	महाबलम्	=	who was endowed with extraordinary night	महाबाहुम्	=	having long arms
आपतन्तम्	=	and rushing with speed	सवृक्षम्	=	with a tree in hand.			

The enraged Angada struck there with his arms, that long-armed Dadhimukha the maternal uncle his father, who was endowed with extraordinary might and who was rushing with speed with a tree in his hand.

मद अन्धः अ न वेद एनम् अयम् मम इति सः ।
अथ एनम् निष्पिपेष आशु वेगवत् वसुधा तले ।। ५-६२-२७

मद अन्धः च	=	Blinded with arrogance	सः	=	that Angada	न वेद	=	could not remember
एनम्	=	that being	इति	=	as	अयम्	=	he (who was)
मम आर्यकः	=	the maternal uncle of is father	अथ	=	then	निष्पिपेष	=	(he) crushed
एनम्	=	him	आशु	=	quickly	वेगवत्	=	and with speed
वसुधातले	=	on the ground.						

Blinded with arrogance, that Angada did not show any mercy to him on the score of his being the maternal uncle of his father and caused him at once to fall down and began to crush him against the ground.

स भग्न बाहुः विमुखो विह्वलः शोणित उक्षितः ।
मुमोह सहसा वीरो मुहूर्तम् कपि कुन्जरः ।। ५-६२-२८

सः वीरः	=	that valiant	कपि कुञ्जरः	=	elephant among the monkeys	विह्वलः	=	who was afflicted
सभग्न बाहूरुभुजः	=	with his broken arms; thighs and shoulders	शोणितो क्षितः	=	and drenched in blood	सहसा	=	soon
मुमोह	=	lost his consciousness	मुहूर्तम्	=	for a moment.			

That Dadhimukha, the valiant elephant among the monkeys, who was afflicted with his broken arms, thighs and shoulders, drenched as he was in blood, lost his consciousness for a moment.

स समाश्वस्य सहसा सम्क्रुद्धो राजमातुलः ।
वानरान्वारयामास दण्डेन मधुमोहितान् ।। ५-६२-२९

सः राजमातुलः	=	that Dadhimukha Sugreeva's maternal uncle	सहसा	=	quickly	समाश्वस्य	=	recovering his breath
सम्क्रुद्ध	=	was enraged	वारयामास	=	resisted	वानरान्	=	those monkeys
मधुमोहितान्	=	who were infatuated because of drinking of honey	दङ्डेन	=	by a reprimand.			

That Dadhimukha, Sugreeva's maternal uncle, quickly recovering his breath, was enraged and resisted those monkeys, who were highly intoxicated because of drinking of honey, by a proper reprimand.

स कथंचित् विमुक्तः तैः वानरैः वानर ऋषभः ।
उवाच एक अन्तम् आगम्य भृत्यान् तान् समुपागतान् ।। ५-६२-३०

कथम्चित्	=	somehow	विमुक्तः	=	released	तैः वानरैः	=	by those monkeys
सः वानर ऋषभः	=	that foremost among the monkeys	आश्रित्य	=	took shelter	एकान्तम्	=	at a solitary place
उवाचम्	=	and spoke	स्वान्	=	to his	भृत्यान्	=	messengers
समुपागतान्	=	who came there.						

Somehow released by those monkeys that Dadhimukha the foremost among the monkeys, went to a solitary place and spoke to his messengers who came there (as follows):

एते तिष्ठन्तु गच्छामो भर्ता नो यत्र वानरः ।
सुग्रीवो विपुल ग्रीवः सह रामेण तिष्ठति ।। ५-६२-३१

एते तिष्ठन्तु	=	let these monkeys stay here	गच्छामः	=	we will go	यत्र	=	to the place where
सुग्रेवः	=	Sugreeva	नः	=	our	भर्ता	=	lord
वानरः	=	the monkey	विपुल ग्रीवः	=	having a thick neck	रामेण सह	=	along with Raama

तिष्ठति	=	are staying.

'Let these monkeys stay here. We will go to the place where the thick-necked Sugreeva, our lord of the monkeys stays together with Raama.'

सर्वम् चैव अन्गदे दोषम् श्रावयिष्यामि पार्थिव ।
अमर्षी वचनम् श्रुत्वा घातयिष्यति वानरान् ।। ५-६२-३२

पार्थिवे श्रावयिष्यामि	=	I will make the king hear	सर्वम्	=	all	दोषम्	=	the misdeed
अङ्गद	=	of Angada	श्रुत्वा	=	hearing	वचनम्	=	my words
वानरान् घातयिष्यति अमर्षी	=	the king enraged will get the monkeys killed.						

'I will make known to the king, all the misdeed of Angada. Hearing my words, the enraged king will get the monkeys killed.'

इष्टम् मधु वनम् हि एतत् सुग्रीवस्य महात्मनः ।
पितृ पैतामहम् दिव्यम् देवैः अपि दुरासदम् ।। ५-६२-३३

एतत् मधुवनम्	=	this Madhuvana	इष्टम् हि	=	is indeed cherished	महात्मनः पार्थिवस्य	=	by the high-souled king Sugreeva
पितृ पैतामहम्	=	and it derived from his father and grand-father	दिव्यम्	=	(It is) so charming	दुरासदम्	=	and is dangerous to be approached
देवैः अपि	=	even by celestials.						

'This Madhuvana is indeed cherished by our high-souled king, Sugreeva and it derived from his father and grand father. It is so charming, but is dangerous to be approached even by celestials.'

स वानरान् इमान् सर्वान् मधु लुब्धान् गत आयुषः ।
घातयिष्यति दण्डेन सुग्रीवः ससुहृज् जनान् ।। ५-६२-३४

सः सुग्रीवः	=	that Sugreeva	घतयिष्यति इमान् सर्वान् वानरान् ससुहृज् जनान्	=	can get all these monkeys together with their companions killed	दङ्डेन	=	as a punishment thus monkeys are
मधुलुभान्	=	lustful of honey				गत आयुषः	=	and their longevity got reduced.

'The longevity of these monkeys got reduced, as they were very much lustful of honey. That Sugreeva can get these monkeys together with their companions, killed as a matter of punishment.'

वध्या हि एते दुरात्मानो नृप आज्ञा परिभाविनः ।
अमर्ष प्रभवो रोषः सफलो नो भविष्यति । ५-६२-३५

एते	= these	दुरात्मनः	= evil-minded beings	नृप आज्ञा परिभाविनः	= who disregarded the royal command
वध्याः हि	= are fit to be capitally punished	नः रोषः	= our anger	अमर्ष प्रभवः	= springing from our impatience
भविष्यति	= will become	सफलः	= fruitful.		

'These evil-minded beings, who disregarded the royal command, are fit to be capitally punished. Our wrath, springing from our impatience, will indeed become fruitful.'

एवम् उक्त्वा दधि मुखो वन पालान् महाबलः ।
जगाम सहसा उत्पत्य वन पालैः समन्वितः ।। ५-६२-३६

एवम्	= thus	उक्त्वा	= speaking	वनपालन्	= to the garden-guards
महाबलः	= the mighty	दधिमुखः	= Dadhimukha	सहसा	= quickly
जगाम	= went	उत्पत्य	= springing up all at once	समन्वितः	= together
वन पालैः	= with the garden-guards.				

Thus speaking to the garden-guards, the mighty Dadhimukha quickly springing up all at once, went (to Kishkindha) together with the garden-guards.

निमेष अन्तर मात्रेण स हि प्राप्तो वन आलयः ।
सहस्र अंशु सुतो धीमान् सुग्रीवो यत्र वानरः ।। ५-६२-३७

सः वन आलयः	= that Dadhimukha	=	the monkey	प्राप्तः	= reached
यत्र	= where	धीमान् सुग्रीवः वानरः	= that intelligent monkey sugreeva (was there)	निमेष अन्तर मात्रेण	= within an interval of only a moment.

That Dadhimukha, the monkey, reached the place where that Sugreeva, the intelligent monkey was there, within an interval of only a moment.

रामम् च लक्ष्मणम् चैव दृष्ट्वा सुग्रीवम् एव च ।
सम प्रतिष्ठाम् जगतीम् आकाशान् निपपात ह ।। ५-६२-३८

दृष्ट्वा	= seeing	रामम् च	= Raama	लक्ष्मणम् चैव	= Lakshmana

सुग्रीवम् एव च	=	and Sugreeva	निपपात	=	(Dadhimukha) descended	सम प्रतिष्ठाम् जगतीम्	=	to a well-leveled ground
आकाशात्	=	from the sky.						

Seeing Raama, Lakshmana and Sugreeva, Dadhimukha descended to a level ground, from the sky.

स निपत्य महावीर्यः सर्वैः तैः परिवारितः ।
हरिः दधिमुखः पालैः पालानाम् परम ईश्वरः ।। ५-६२-३९

स दीन वदनो भूत्वा कृत्वा शिरसि च अञ्जलिम् ।
सुग्रीवस्य शुभौ मूर्ध्ना चरणौ प्रत्यपीडयत् ।। ५-६२-४०

सः दधिमुखः	=	that Dadhimukha	महावीर्यः हरिः	=	the monkey of a great prowess	परिवारितः	=	surrounded
सर्वैः तैः पालः	=	by all those garden-guards	परम ईश्वाः	=	and the supreme lord	पालानाम्	=	of those guards
भूत्वा दीनवदनः	=	keeping a sad face	कृत्वा अञ्जलिम्	=	making respectful salutation	शिरसि	=	with his head
सन्निपत्य	=	falling down	पर्यपीडयत्	=	touched	मूर्ध्ना	=	with his head
शुभे चरणौ	=	the auspicious feet	सुग्रीवस्य	=	of Sugreeva.			

That Dadhimukha of a great prowess, the supreme lord of the guards, surrounded by all those garden-guards keeping a sad face, made a respectful salutation to Sugreeva with his head, by falling down and touching with his head, the auspicious feet of Sugreeva.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे द्विषष्टितमः सर्गः ।।

Thus completes 62nd chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

63 Sarga 63 - त्रिषष्टितमः सर्ग

Dadhimukha Reports Madhuvana Destruction To Sugreeva

Introduction -

Dadhimukha comes to Sugreeva and reports that Madhuvana, the grove abounding in honey, has been damaged by monkeys headed by Angada and Hanuma. When Lakshmana in the vicinity enquires Sugreeva about the matter, Sugreeva says that by hearing about the jubilation of the monkeys, it can be concluded that Sita has been traced out. Assuaging Dadhimukha, Sugreeva asks him to send without delay, Hanuma, Angada and others to him, so as to hear about their efforts in tracing out Sita.

ततो मूर्ध्ना निपतितम् वानरम् वानर ऋषभः ।
दृष्ट्वा एव उद्विग्न हृदयो वाक्यम् एतत् उवाच ह ।। ५-६३-१

दृष्ट्वैव	=	just after seeing	वानरम्	=	Dadhimukha	निपतितम्	=	who fell
मूर्ध्ना	=	touching the head (on his feet)	वानरम् ऋषभः	=	Sugreeva the chef of monkeys	ततः	=	there
उवाच	=	spoke	एतत्	=	these	वाक्यम्	=	words
उद्विग्न हृदयः	=	with an agitated mind.						

Just on seeing Dadhimukha, who fell touching his feet with his head, Sugreeva the chief of monkeys, with an agitated mind, spoke the following words:

उत्तिष्ठ उत्तिष्ठ कस्मात् त्वम् पादयोः पतितो मम ।
अभयम् ते भवेत् वीर सत्यम् एव अभिधीयताम् ।। ५-६३-२

वीर	=	O valiant monkeys!	उत्तिष्ठ उत्तिष्ठ	=	stand up rise!	कस्मात्	=	for what reason
त्वम्	=	have you	पतितः	=	fallen	मम पादयोः	=	on my feet?
ते अभयम् भवेत्	=	I grant you immunity from fear	सर्वमेव अभिधीयताम्	=	Let the entire truth be spoken!.			

'O valiant monkey! Stand up, rise! Why have you fallen on my feet? I grant you immunity from fear. Let the entire truth be spoken!'

स तु विश्वासितः तेन सुग्रीवेण महात्मना ।
उत्थाय च महाप्राज्ञो वाक्यम् दधि मुखो अब्रवीत् ।। ५-६३-३

विश्वासितः	=	thus inspired with confidence	महात्मना तेन सुग्रेवण	=	by that high-souled Sugreeva	सः सुमहा प्राज्ञः दधिमुखः	=	that vastly intelligent Dadhimukha
उत्थाय	=	rising up	अब्रवीत्	=	spoke	वाक्यम्	=	(the following) words:

Thus inspired by the high-souled Sugreeva with confidence, that highly intelligent Dadhimukha, rising up, spoke the following words:

न एव ऋक्ष रजसा राजन् न त्वया न अपि वालिना ।
वनम् निसृष्ट पूर्वम् हि भक्षितम् तत् तु वानरैः ।। ५-६३-४

राजा	=	O king!	वनम्	=	Madhuvana	नैव निस्पृष्ट पूर्वम् हि	=	was not indeed set free previously at any time
न ऋक्ष राजसा	=	nor by Riksharajas your father	त्वया	=	by you	न वालिना अपि	=	nor by Vali even
तच्च	=	It	भक्षितम्	=	has been consumed	वानरैः	=	by the monkeys.

'O king! Madhuvana was indeed not set free previously at any time by Riksharajas, your father, or by you, or by even Vali. That Madhuvana has been consumed away by the monkeys.'

एभिः प्रधर्षिताः च एव वारिता वन रक्षिभिः ।
मधूनि अचिन्तयित्वा इमान् भक्षयन्ति पिबन्ति च ।। ५-६३-५

वानराः	=	the monkeys	प्रधर्षिताः च एव	=	when frightened	एभिः वन रक्षिभिः	=	by these guards of the grove
अचिन्तयित्वा	=	disregarding	इमान्	=	then	भक्षयन्ति	=	(they) continue to eat (the fruits)
पिबन्ति च	=	and drink	मधूनि	=	the honey.			

'When these guards of the grove obstructed the monkeys, they disregarded the guards and continue to eat the fruits and drink the honey too.'

शिष्टम् अत्र अपविध्यन्ति भक्षयन्ति तथा अपरे ।
निवार्यमाणाः ते सर्वे भ्रुवौ वै दर्शयन्ति हि ।। ५-६३-६

अपविध्यन्ति	=	some are throwing away	शिष्टम्	=	the remnant (after drinking) of the honey	अत्र	=	there
तथा	=	and	अपरे	=	some others	भक्षयन्ति	=	are consuming (that remnant)
निवार्यमाणाः	=	(when) prevented (by us)	ते सर्वे	=	all of them	दर्शयन्ति हि	=	are indeed showing
भ्रुवः	=	their eye-brows.						

'Some are throwing away a remnant of honey, after drinking it there and some others are consuming that remnant. When prevented by us, all of them are indeed exhibiting their eye-brows to us (in anger).'

इमे हि सम्ब्रब्धतराः तथा तैः सम्प्रधर्षिताः ।
वारयन्तो वनात् तस्मात् क्रुद्धैः वानर पुम्गवैः ।। ५-६३-७

इमे	=	(when) these guards of the grove	सम्रब्धतराः	=	are more angry	तथा	=	and
वारयन्तः	=	keeping them off	तस्मात् वानात्	=	from that grove	सम्प्रधर्षिताः	=	they were threatened
तैः क्रुद्धैः वानरपुङ्गवैः	=	by those enraged monkeys.						

'When these guards of the grove became angry and tried to keep them off from the grove, those enraged monkeys threatened them.'

ततः तैः बहुभिः वीरैः वानरैः वानर ऋषभाः ।
सम्रक्त नयनैः क्रोधाद्त् हरयः सम्प्रचालिताः ।। ५-६३-८

वानर ऋषभाः	=	O chief of monkeys!	तैः वीरैः बहुभिः वानरैः	=	eyes by those valiant monkeys in large numbers	सम्रक्त नयनैः	=	having red-eyes
हरयः	=	these monkeys	ततः	=	then	प्रविचालिताः	=	were driven away
क्रोधात्	=	with anger.						

'O chief of monkeys! Then, those valiant monkeys in large numbers, having their red eyes in anger, drove away these monkeys.'

पाणिभिः निहताः केचित् केचिज् जानुभिः आहताः ।
प्रकृष्टाः च यथा कामम् देव मार्गम् च दर्शिताः ।। ५-६३-९

केचित्	=	some	निहताः	=	were struck down	पाणिभिः	=	with their hands
केचित्	=	some	आहताः	=	were beaten	जानुभिः	=	with their knees
प्रकृष्टाः	=	being dragged	यथा कामम्	=	as liked by them	दर्शिताः च	=	they were tossed into
देव मार्गम्	=	air.						

'Those monkeys struck some of the guards with their hands. They beat some of them with their knees. They dragged some of them and tossed them into air.'

एवम् एते हताः शूराः त्वयि तिष्ठति भर्तरि ।
कृत्स्नम् मधु वनम् चैव प्रकामम् तैः प्रभक्ष्यते ।। ५-६३-१०

त्वयि तिष्ठति भर्तरि	=	while you are in the position of a king	एते	=	these	शूराः	=	valiant guards
हताः	=	were beaten	तैः	=	by those monkeys	कृत्स्नम्	=	the entire
मधु वनम् चैव	=	Madhuvana too	प्रकामम् प्रभक्ष्यते	=	is being eaten completely.			

'While you are in the position of a king, those monkeys have beaten these valiant guards and are eating away the entire Maduvana too.'

एवम् विज्ञाप्यमानम् तु सुग्रीवम् वानर ऋषभम् ।
अपृच्छत् तम् महाप्राज्ञो लक्ष्मणः पर वीरहा ।। ५-६३-११

तम् सुग्रीवम्	= to that Sugreeva	वानर षभम्	= the excellent of monkeys	विज्ञाप्यमानम्	= who was being reported
एवम्	= thus (by Dadhimukha)	लक्ष्मणः	= Lakshmana	पर वीरहा	= the killer of hostile heroes
महाप्राज्ञः	= and a very wise man	अपृच्छत्	= asked (as follows):		

Lakshmana, the killer of hostile heroes and a very wise man, asked that Sugreeva, the excellent of monkeys (as follows) while Dadhimukha was thus reporting to him:

किम् अयम् वानरो राजन् वनपः प्रत्युपस्थितः ।
कम् च अर्थम् अभिनिर्दिश्य दुह्खितो वाक्यम् अब्रवीत् ।। ५-६३-१२

राजम्	= O king!	किम्	= why	अयम् वानरः	= has this monkey
वनपः	= the garden-protector	प्रत्युपस्थितः	= come (here)?	अभिनिर्दिश्य	= pointing out
कम्	= what	अर्थम्	= matter	दुःखितः	= has this monkey in grief
अब्रवीत्	= spoken	वाक्यम्	= some words (to you)?		

'O king! Why has this monkey the garden-protector, come here?' Pointing out what matter has this monkey in grief, spoken these words to you?'

एवम् उक्तः तु सुग्रीवो लक्ष्मणेन महात्मना ।
लक्ष्मणम् प्रत्युवाच इदम् वाक्यम् वाक्य विशारदः ।। ५-६३-१३

एवम्	= thus	उक्तः	= spoken	महात्मना लक्ष्मणेन	= by the high souled Lakshmana
सुग्रीवः वाक्यम् विशारदः	= the eloquent Sugreeva	प्रत्युवाच	= replied	लक्ष्मणम्	= to Lakshmana
इदम्	= these	वाक्यम्	= words.		

Hearing the words of the high-souled Lakshmana, the eloquent Sugreeva replied to him as follows:

आर्य लक्ष्मण सम्प्राह वीरो दधि मुखः कपिः ।
अन्गद प्रमुखैः वीरैः भक्षितम् मधु वानरैः ।। ५-६३-१४
विचित्य दक्षिणामाशामागतैर्हरिपुङ्गवैः ।

आर्य लक्ष्मण	= O esteemed Lakshmana!	दधि मुखः	= Dadhimukha	वीरः	= the valiant
कपिः	= monkey	सम्प्राह	= is informing	हरि पुङ्गवैः	= that by the foremost of monkeys

आगतैः	=	who returned	विचित्य	=	having searched (for Sita)	दक्षिणाम् आशाम्	=	from southern direction
अङ्गद प्रमुखैः वीरैः	=	accompanied by Angada and other heroes	मधु	=	honey	भक्षितम्	=	was consumed.

'O esteemed Lakshmana! Dadhimukha, the valiant monkey is informing that the foremost of monkeys, who returned from the southern direction, after searching for Sita as also Angada and other heroes consumed honey.'

न एषाम् अकृत कृत्यानाम् ईदृशः स्यात् उपक्रमः || ५-६३-१५
आगतैश्च प्रमथितम् यथा मधुवनम् हि तैः ।
धर्षितं च वनम् कृत्स्नमुपयुक्तम् च वानरैः || ५-६३-१६

यथा	=	in which manner	तैः आगतैः	=	by those returned	वानरैः	=	monkeys
कृत्स्नम् वनम्	=	the entire grove	प्रमथितम्	=	was destroyed	धर्षितम्	=	overpowered
उपयुक्तम्	=	and used	तथा	=	seeing that manner)	एषाम्	=	these monkeys
न स्यात्	=	would not have indulged	ईदृशः उपक्रमः	=	in such an exploit	अकृत कृत्यानाम्	=	had they not accomplished my purpose.

'By seeing the manner in which these returned monkeys overpowered, destroyed and behaved towards Madhuvana, we can deduce that the monkeys would not have indulged in such an exploit, had they not accomplished my purpose.'

वनम् यथा अभिपन्नम् तैः साधितम् कर्म वानरैः ।
दृष्टा देवी न संदेहो न च अन्येन हनूमता || ५-६३-१७

यदा	=	when	ते	=	those monkeys	अभिपन्नाः	=	have overpowered
अनम्	=	Madhuvana (then)	कर्म	=	the task	साधितम्	=	has been accomplished
वानरैः	=	by the monkeys	देवी	=	Sita	दृष्टा	=	was found
न सन्देहः	=	there is no doubt	न	=	none	अन्येन	=	other
हनुमता	=	than Hanuma.						

'When those monkeys have overpowered Madhuvana, then it means that our task has been accomplished by the monkeys. Sita was found. There is no doubt. None other than Hanuma must have seen Sita.'

न हि अन्यः साधने हेतुः कर्मणो अस्य हनूमतः ।
कार्य सिद्धिः हनुमति मतिः च हरि पुम्गव || ५-६३-१८
व्यवसायः च वीर्यम् च श्रुतम् च अपि प्रतिष्ठितम् ।

न हि अन्यः	=	there is indeed none other	हनूमतः	=	than Hanuma	हेतुः	=	who is the executor in accomplishing

अस्य कर्मणः	=	this work	तस्मिन् वानरपुङ्गवे	=	In that Hanuma the foremost among the monkeys	कार्य सिद्धिः	=	accomplishment of any object
मतिः च इव	=	intelligence	व्यवसायाः च	=	strenuous effort	वीर्यम् च	=	vigour
श्रुतम् च अपि	=	and learning	प्रतिष्ठितम्	=	are well established in his life.			

'There is none other than, Hanuma who is the executor in accomplishing this work. In that Hanuma, the foremost among the monkeys, capacity to accomplish any object; intelligence; strenuous, vigour effort; and learning are well established in his life.'

जाम्बवान् यत्र नेता स्यात् अन्गदस्य बल ईश्वरः ।
हनूमान् च अपि अधिष्ठाता न तस्य गतिः अन्यथा ।। ५-६३-१९

यत्र	=	where	जाम्बवान्	=	Jambavan	नेता स्यात्	=	is a leader
महाबलः	=	the mighty	अङ्गदश्च	=	Angada also (is a leader)	हनुमाम्श्च	=	and Hanuma
अधिष्ठाता	=	is an administrator	गतिः	=	the progress	तस्य	=	of that work
न अन्यथा	=	cannot be otherwise.						

'Where Jambavan as well as Angada are leaders and Hanuma is an administrator, the progress of that work cannot be as otherwise.'

अन्गद प्रमुखैः वीरैः हतम् मधु वनम् किल ।। ५-६३-२०
वारिताः सहिताः पालाः तथा जानुभिः आहताः ।

मधुवनम् हतम् किल	=	It is so reported that Madhuvana has been destroyed	वीरैः	=	by the heroes	अङ्गद प्रमुखैः	=	with Angada as the chief
वारयन्तः च	=	the garden guards who wee preventing it	सहिताः	=	together	तदा	=	then
आहताः	=	were beaten up	जानुभिः	=	with knees.			

'It is so reported that Madhuvana has been destroyed by the heroes with Angada as the chief and the garden-guards who were together preventing the damage, were beaten up with knees.'

एतत् अर्थम् अयम् प्राप्तो वक्तुम् मधुर वाग् इह ।। ५-६३-२१
नाम्ना दधि मुखो नाम हरिः प्रख्यात विक्रमः ।

वक्तुम्	=	to tell	एतत् अर्थम्	=	this matter	मधुर वाक्	=	in sweet words
हरिः	=	the monkeys	दधिमुखो नाम नाम्ना	=	renowned by Dad-himukha by name	प्रख्यात विक्रमः	=	with a celebrated prowess
प्राप्तः	=	has come	इह	=	here.			

'To tell this matter in sweet words, the monkey renowned by Dadhimukha by name, with his celebrated prowess, has come here.'

दृष्टा सीता महाबाहो सौमित्रे पश्य तत्त्वतः || ५-६३-२२
अभिगम्य यथा सर्वे पिबन्ति मधु वानराः ।

महाबाहो	=	O the long-armed	सौमित्रे	=	Lakshmana!	सीता	=	Sita
दृष्टा	=	was found	पश्य	=	perceive	तत्त्वतः	=	the truth
पश्य	=	see (it)	तथा	=	and	सर्वे	=	all
वानराः	=	the monkeys	अभिगम्य	=	meeting together	पिबन्ति	=	are drinking
मधु	=	honey.						

'O the long-armed Lakshmana! Perceive the truth that Sita has been seen and see that all monkeys, getting together, are drinking honey.'

न च अपि अदृष्ट्वा वैदेहीम् विश्रुताः पुरुष ऋषभ || ५-६३-२३
वनम् दात्त वरम् दिव्यम् धर्षयेयुः वन ओकसः ।

पुरुष ऋषभ	=	O Lakshmana the foremost among men!	विश्रुताः	=	(if) the renowned	वन ओकसः	=	monkeys
अदृष्ट्वा	=	have not seen	वैदेहीम्	=	Sita	न धर्षयेयुः	=	(they) would not have abused
वनम्	=	the grove	दत्त वरम्	=	which was granted as a boon	दिव्यम्	=	and is charming.

'O Lakshmana, the foremost among men! If the renowned monkeys have not seen Sita, they would not have abused the charming grove; which was granted as a boon.'

ततः प्रहृष्टो धर्म आत्मा लक्ष्मणः सह राघवः || ५-६३-२४
श्रुत्वा कर्ण सुखाम् वाणीम् सुग्रीव वदनाच् च्युताम् ।
प्राहृष्यत भृशम् रामो लक्ष्मणः च महायशाः || ५-६३-२५

ततः	=	then	धर्म आत्मा	=	the righteous	लक्ष्मणः	=	Lakshmana
सह राघवः	=	together with Raama	प्रहृष्टः	=	felt delighted	श्रुत्वा	=	hearing
वाणीम्	=	the words	च्युताम्	=	coming	सुग्रीव वदनात्	=	from the mouth of Sugreeva
कर्ण सुखाम्	=	pleasant for the ears	रामः	=	Raama	प्राहृष्यत	=	was rejoiced
महाबलः	=	the mighty	लक्ष्मणः च	=	Lakshmana too	भृशम्	=	was very much
प्राहृष्यते	=	rejoiced.						

Then, the righteous Lakshmana, together with Raama, felt delighted. Hearing the words coming from the mouth of Sugreeva, which were pleasant for the ears, Raama was rejoiced. The mighty Lakshmana too was very much rejoiced.

श्रुत्वा दधि मुखस्य इदम् सुग्रीवः तु प्रहृष्य च ।
वन पालम् पुनः वाक्यम् सुग्रीवः प्रत्यभाषत ।। ५-६३-२६

श्रुत्वा	= hearing	इदम्	= these words	दधिमुखस्य	= of Dadhimukha
सुग्रीवः	= Sugreeva with a charming neck	सम्प्रहृष्य	= was very much pleased	पुनः	= and further
प्रत्यभाषतः	= spoke	वाक्यम्	= the following words	वन पालम्	= to the guardian of the grove.

Hearing those words of Dadhimukha, Sugreeva with a charming neck, was very much pleased and further spoke to Dadhimukha, the guardian of the grove (as follows):

प्रीतो अस्मि सौम्य यत् भुक्तम् वनम् तैः कृत कर्मभिः ।
मर्षितम् मर्षणीयम् च चेष्टितम् कृत कर्मणाम् ।। ५-६३-२७

सः अहम्	= I	प्रीतः अस्मि	= am pleased	यत्	= that
वनम्	= Madhuvana	भुक्तम्	= has been enjoyed	तैः	= by those monkeys
कृत कर्मभिः	= who have accomplished their act	चेष्टितम्	= the act (damage to the grove)	कृत कर्मणाम्	= done by those monkeys who have accomplished their purpose
मर्षणीयम्	= is fit to be forgiven	मर्षितम्	= and it is pardoned.		

'I am happy that Madhuvana has been enjoyed by those monkeys, who have accomplished their act. Since the act (damage to the grove) done by those monkeys, who have accomplished their purpose is fit to be forgiven, I pardon them.

इच्छामि शीघ्रम् हनुमत् प्रधानान् ।
शाखा मृगान् तान् मृग राज दर्पान् ।
द्रष्टुम् कृत अर्थान् सह राघवाभ्याम् ।
श्रोतुम् च सीता अधिगमे प्रयत्नम् ।। ५-६३-२८

राघवाभ्याम् सह	= I along with Raama and Lakshmana	शीघ्रम्	= soon	इच्छमि	= desire
द्रष्टुम्	= to see	तान्	= those	शाखा मृगान्	= monkeys
हनुमत् प्रधानान्	= with Hanuma as their chief	मृग राज दर्पान्	= having the pride of a lion	कृत अर्थान्	= and who attained their object
श्रोतुम् च	= and to hear	प्रयत्नम्	= about their effort	सीता अधिगमे	= in finding out Sita.

'I, together with Raama and Lakshmana, soon desire to see those monkeys, with Hanuma as their chief, who having acquired the pride of a lion and who attained his purpose; and also to hear about their effort in finding out Sita.'

प्रीतिस्फीताक्षौ सम्प्रहृष्टौ कुमारौ ।
दृष्ट्वा सिद्धार्थौ वानराणाम् च राजा ।
अङ्गैः सम्हृष्टैः कर्मसिद्धिम् विदित्वा ।
बाह्वोओरासन्नाम् सोऽतिमात्रम् ननन्द ।। ५-६३-२९

दृष्ट्वा	=	seeing	कुमारौ	=	these princes	प्रीतिस्फीताक्षौ	=	with their delighted expansive eyes
सम्प्रहृष्टौ	=	who are thrilled with joy	सिद्धार्थौ	=	and who accomplished their aim	सः	=	that
वानराणाम् राजा	=	king of the monkeys	अतिमात्रम् ननन्द	=	was very much pleased	विदित्वा	=	knowing
कर्मसिद्धिम्	=	that accomplishment of their work	आसन्नाम्	=	is coming close	बाह्वोः	=	to their hands
अङ्गैः	=	and with his limbs	सम्हृष्टैः	=	thrilled with joy.			

Seeing Raama and Lakshmana with their eyes filled with ecstatic delight, the princes, who were thrilled with joy and who accomplished their aim, Sugreeva that king of the monkeys was very much delighted, knowing that accomplishment of their work is coming close to their hands and his limbs were thrilled with joy.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे त्रिषष्टितमः सर्गः ।।

Thus completes 63rd chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

64 Sarga 64 - चतुःषष्टितमः सर्ग

Hanuma Apprises Of The Discovery Of Seetha

Introduction -

Coming back to Madhuvana as instructed by Sugreeva, and craving forgiveness of Angada, Dadhimukha submits to him that he along with the other monkeys is urgently required by Sugreeva. Angada and other monkeys including Hanuma spring forward into the air towards Kishkindha. Even before the arrival of those monkeys, Sugreeva explains to Raama the valid reasons for concluding that Sita has since been found. Angada, Hanuma and other, monkeys approach Sugreeva. Then, Hanuma apprises Raama of the discovery of Sita. Hearing the news, Raama and Lakshmana were thrilled with joy and looked on Hanuma with a high esteem.

सुग्रीवेण एवम् उक्तः तु हृष्टो दधि मुखः कपिः ।
राघवम् लक्ष्मणम् चैव सुग्रीवम् च अभ्यवादयत् ।। ५-६४-१

एवम्	=	thus	उक्तः	=	spoken	सुग्रीवेण	=	by Sugreeva
दधि मुखः	=	Dadhimukha	कपिः	=	the monkey	हृष्टः	=	was rejoiced
अभ्यवादयत्	=	and offered his salutation with reverence	राघवम्	=	to Raama	लक्ष्मणम् चैव	=	Lakshmana
सुग्रीवम् च	=	and Sugreeva.						

Hearing the words of Sugreeva, Dadhimukha the monkey was pleased and offered his salutation with reverence to Raama, Lakshmana

स प्रणम्य च सुग्रीवम् राघवौ च महाबलौ ।
वानरैः सहितैः शूरैः दिवम् एव उत्पपात ह ।। ५-६४-२

प्रणम्ये	=	after offering salutation	सुग्रीवम्	=	to Sugreeva	महाबलौ राघवौ च	=	and to the mighty Raama and Lakshmana
सः	=	that Dadhimukha	सहितः	=	together	शूरैः वानरैः	=	with the valiant monkeys
उत्पपात	=	sprang	दिवम् एव	=	into the air.			

After offering salutation to Sugreeva and to the mighty Raama and Lakshmana, that Dadhimukha accompanied by his valiant monkeys, sprang into the air.

स प्रविष्टो मधु वनम् ददर्श हरि यूथपान् ।
विमदान् उद्धतान् सर्वान् मेहमानान् मधु उदकम् ।। ५-६४-३

सः	= that Dadhimukha	प्रविष्टः	= who entered	मधु वनम्	= Madhuvana
ददर्श	= saw	सर्वान्	= all	हरि यूथपान्	= the chiefs of monkeys
विमदान्	= who were free from intoxication	मदात्यये	= having passed off the honey	वेपमानान्	= and who were inwardly excited.

That Dadhimukha, after entering Madhuvana, saw all the chiefs of monkeys, who were free from their intoxication, having passed off the honey and who were inwardly excited.

स तान् उपागमत् वीरो बद्ध्वा कर पुट अञ्जलिम् ।
उवाच वचनम् श्लक्ष्णम् इदम् हृष्टवत् अन्गदम् ।। ५-६४-४

बद्ध्वा कर पुट अञ्जलिम्	= with his hands joined for salutation	सः वीरः	= that valiant Dadhimukha	उपागमत्	= approached
तान्	= them	हृष्टवत्	= and cheerfully	उवाच	= spoke
इदम् श्लक्ष्णम् वचनम्	= these gentle words	अङ्गदम्	= to Angada.		

With his hands joined together for salutation, that valiant Dadhimukha approached them and cheerfully spoke the following gentle words to Angada.

सौम्य रोषो न कर्तव्यो यत् एभिः अभिवारितः ।
अज्ञानात् रक्षिभिः क्रोधात् भवन्तः प्रतिषेधिताः ।। ५-६४-५

सौम्य	= O gentle sir!	न रोषः	= no anger	न कर्तव्यः	= should be felt (by you)
यत् परिवारितम्	= about the obstruction	एतत्	= (made) in this way	भवन्तः	= you
प्रतिषेदिताः	= were prevented	रक्षिभिः	= by the guards	अज्ञानात्	= due to their ignorance
क्रोधात्	= and anger.				

'O gentle sir! Due to their ignorance, these guards in anger obstructed you to enter the grove. No resentment should be harboured by you about this obstruction.'

युव राजः त्वम् ईशः च वनस्य अस्य महाबल ।
मौर्ख्यात् पूर्वम् कृतो दोषः तत् भवान् क्षन्तुम् अर्हति ।। ५-६४-६

महाबल	= O exceedingly strong Angada!	त्वम्	= you	युव राजः	= are the prince
ईशः च	= and also the master	अस्य वनस्य	= of this grove	दोषः	= a mistake
कृतः	= was done	पूर्वम्	= formerly	मौर्खात्	= due to our foolishness
भवान्	= you	अर्हति	= mighty	क्षन्तुम्	= to forgive
तम्	= it.				

'O exceedingly strong Angada! You are the prince and also the master of this grove. We have done a mistake

आख्यातम् हि मया गत्वा पितृव्यस्य तव अनघ ।
इह उपयानम् सर्वेषाम् एतेषाम् वन चारिणाम् ।। ५-६४-७

अनघ	=	O faultless Angada!	आख्यातम् हि	=	it was indeed informed	तव पितृव्यस्य	=	to your uncle
गत्वा	=	after going there	उपयातम्	=	of the coming	सर्वेषाम्	=	of all
एतेषाम्	=	these	वन चारिणाम्	=	monkeys	इह	=	here.

'O faultless Angada! After going there, I indeed informed your uncle about the arrival of all these monkeys here.'

स त्वत् आगमनम् श्रुत्वा सह एभिः हरि यूथपैः ।
प्रहृष्टो न तु रुष्टो असौ वनम् श्रुत्वा प्रधर्षितम् ।। ५-६४-८

श्रुत्वा	=	hearing	त्वत् आगमनम्	=	your arrival	एभिः हरि यूथपैः सह	=	along with these leaders of monkeys
सः	=	your uncle	प्रहृष्टः	=	was exceedingly pleased	तु	=	but
श्रुत्वा	=	on hearing	वनम्	=	that the grove	प्रधर्षितम्	=	was attacked
असौ	=	he	न रुष्टः	=	was not enraged.			

'Hearing your arrival along with these leaders of monkeys, your uncle was exceedingly pleased. Even after hearing of Madhuvana having been attacked, he did not develop any anger.'

प्रहृष्टो माम् पितृव्यः ते सुग्रीवो वानर ईश्वरः ।
शीघ्रम् प्रेषय सर्वान् तान् इति ह उवाच पार्थिवः ।। ५-६४-९

सुग्रीवः	=	Sugreeva	ते पितृव्यः	=	your uncle	वानर ईश्वरः	=	the lord of monkeys
पार्थिवः	=	and the king	प्रहृष्टः	=	was pleased	उवाच ह माम्	=	and told me
इति	=	saying	प्रेषय	=	send	तान् सर्वान्	=	all those monkeys
शीघ्रम्	=	immediately.						

'Sugreeva, your uncle, the lord of monkeys and the king was pleased and told me, 'send all the monkeys here'.'

श्रुत्वा दधि मुखस्य एतत् वचनम् श्लक्ष्णम् अन्गदः ।
अब्रवीत् तान् हरि श्रेष्ठो वाक्यम् वाक्य विशारदः ।। ५-६४-१०

श्रुत्वा	=	hearing	इदम् श्लक्ष्णम्	=	these smooth	वचनम्	=	words
दधिमुखस्य	=	of Dadhimukha	अङ्गदः	=	Angada	हरि श्रेष्ठः	=	the foremost among the monkeys
वाक्य विशारदः	=	who was skilled in speech	अब्रवीत्	=	spoke	तान्	=	to those monkeys
वाक्यम्	=	(the following) words:						

Hearing these smooth words of Dadhimukha, the eloquent Angada, the foremost among the monkeys, spoke to those monkeys as follows:

शन्के श्रुतो अयम् वृत्त अन्तो रामेण हरि यूथपाः ।
तत् क्षमम् न इह नः स्थातुम् कृते कार्ये परम् तपाः ।। ५-६४-११

हरि यूथपाः	=	O the foremost of monkeys	परम् तपाः	=	the tormentators of enemies!	शङ्के	=	I assume
अयम् वृत्त अन्तम्	=	(that) this occurrence	श्रुतः	=	was heard	रामेण	=	by Raama
तत्	=	that is why	न क्षमम्	=	it is not proper	नः	=	for us
स्थातुम्	=	to remain	इह	=	here	कृते कार्ये	=	when the act has been accomplished.

'O the foremost of monkeys, the tormentators of enemies! I assume that Raama might have heard the news (of our arrival). Hence, it is not proper for us to remain here any longer, now that our work has been accomplished.'

पीत्वा मधु यथा कामम् विश्रान्ता वन चारिणः ।
किम् शेषम् गमनम् तत्र सुग्रीवो यत्र मे गुरुः ।। ५-६४-१२

वन चारिणः	=	the monkeys	विश्रान्ताः	=	rested	पीत्वा	=	after drinking
मधु	=	the honey	यथा कामम्	=	as much as they liked	किम् शेषम्	=	what is there remaining
गमनम्	=	(except) going	यत्र	=	to the place where	सुग्रीवः	=	Sugreeva
मे गुरुः	=	my uncle	तत्र	=	is there.			

'The monkeys are taking, rest, after drinking the honey to their heart's content. What is there remaining, except to go to the place where Sugreeva my uncle is there?'

सर्वे यथा माम् वक्ष्यन्ति समेत्य हरि यूथपाः ।
तथा अस्मि कर्ता कर्तव्ये भवद्भिः परवान् अहम् ।। ५-६४-१३

यथा	=	whatever	सर्वे	=	all	हरि यूथपाः	=	the leaders of monkeys
समेत्य	=	together	वक्ष्यन्ति	=	can tell	माम्	=	me
कर्ता अस्मि	=	I am the doer	अहम्	=	I	परवान्	=	am obedient
भवद्भिः	=	to you	कर्तव्ये	=	in what ought to be done.			

'I shall do whatever all the leaders of monkeys together tell me. I am obedient to you, in the matter of what ought to be done.'

न आज्ञापयितुम् ईशो अहम् युव राजो अस्मि यदि अपि ।
अयुक्तम् कृत कर्माणो यूयम् धर्षयितुम् मया ।। ५-६४-१४

अहम्	=	I	न ईशः	=	am not the master	आज्ञापयितुम्	=	to command (you)
अस्मि यदि अपि युव राजः	=	even though I am a prince	अयुक्तम्	=	It is not befitting	मया	=	for me
धर्षयितुम्	=	to violate	यूयम्	=	you	कृत कर्माणः	=	who have accomplished the act.

'I am not the master to command you, eventhough I am the crown prince. It is not befitting for me to play the lord over you, who have accomplished the task.'

ब्रुवतः च अन्गदः च एवम् श्रुत्वा वचनम् अव्ययम् ।
प्रहृष्ट मनसो वाक्यम् इदम् ऊचुः वन ओकसः ।। ५-६४-१५

श्रुत्वा	=	hearing	अव्ययम् वचनम्	=	the indeclinable words	ब्रुवतः	=	spoken
एवम्	=	thus	अङ्गदस्य	=	of Angada	वन ओकसः	=	the monkeys
प्रहृष्ट मनसः	=	with their pleased minds	ऊचुः	=	spoke	इदम्	=	these words:

Hearing the indeclinable words spoken thus by Angada, the monkeys with their pleased minds, spoke to him (as follows:

एवम् वक्ष्यति को राजन् प्रभुः सन् वानर ऋषभ ।
ऐश्वर्य मद मत्तो हि सर्वो अहम् इति मन्यते ।। ५-६४-१६

राजन्	=	O king	वानर ऋषभ	=	the foremost of monkeys!	कः	=	who
वदति	=	speaks	एवम्	=	like this	प्रभुः सन्	=	while he is the lord?
सर्वः	=	every one	मन्यते हि	=	indeed thinks	ऐश्वर्य मद मत्तः	=	of one's supremacy with excited arrogance
अहम् इति	=	and says 'I'						

'O prince, the foremost of monkeys! Who would speak like this, while he is the lord? Every one indeed thinks one's supremacy with an excited arrogance and says 'I, I'.'

तव च इदम् सुसदृशम् वाक्यम् न अन्यस्य कस्यचित् ।
सम्नतिः हि तव आख्याति भविष्यत् शुभ भाग्यताम् ।। ५-६४-१७

सुसदृशम्	=	It is so worthy	तव च	=	of you alone	इदम् वाक्यम्	=	(that you have spoken) these words
न कस्य चित्	=	none else (can speak like this)	तव	=	your	सम्नतिः	=	humility

आख्याति	= is telling	भविष्यत् शुभ योग्यताम्	= of your future suitableness for prosperity.		

'It is so worthy of you alone that you have spoken such words. None else can utter like this. Your humility itself is telling of your future suitableness for prosperity.'

सर्वे वयम् अपि प्राप्ताः तत्र गन्तुम् कृत क्षणाः ।
स यत्र हरि वीराणाम् सुग्रीवः पतिः अव्ययः ।। ५-६४-१८

सर्वेऽपि वयम् प्राप्ताः	= all of us who reached here	कृत क्षणाः	= are waiting for the right moment	गन्तुम्	= to go
तत्र	= to that place	यत्र	= where	सः सुग्रीवः	= that Sugreeva
अव्ययः पतिः हरि वीरानाम्	= the imperishable king of the heroic monkeys (is).				

'All of us, who reached here, are waiting for the right moment to go to that place where Sugreeva, the imperishable king of the heroic monkeys, is.'

त्वया हि अनुक्तैः हरिभिः न एव शक्यम् पदात् पदम् ।
क्वचित् गन्तुम् हरि श्रेष्ठ ब्रूमः सत्यम् इदम् तु ते ।। ५-६४-१९

हरि श्रेष्ठ	= O the excellent of monkeys!	हरिभिः	= for the monkeys	अनुक्तैः	= who are not ordered
त्वया	= by you	न शक्यम्	= it is not possible	पदात् पदम् गन्तुम्	= to go even a step forward
क्वचित्	= anywhere	ब्रूमः	= we are speaking	इदम् सत्यम्	= this truth
ते	= to you.				

'O the excellent of monkeys! Without your command, it is not possible for the monkeys anywhere, even a step forward. We are speaking this truth to you.'

एवम् तु वदताम् तेषाम् अन्गदः प्रत्यभाषत ।
बाढम् गच्छाम इति उक्त्वा उत्पपात मही तलात् ।। ५-६४-२०

तेषाम् पदताम्	= while they were severe speaking	एवम्	= thus	अङ्गदः	= Angada
प्रत्युवाच ह	= replied	बाढम् गच्छाम	= let us surely go	इति	= thus
उक्त्वा	= speaking	महाबलाः	= those mighty monkeys	उत्पेतुः	= sprang
खम्	= into the air.				

While they were thus speaking; Angada replied, 'Let us go.' The mighty monkeys then sprang into the air.

उत्पतन्तम् अनूत्पेतुः सर्वे ते हरि यूथपाः ।
कृत्वा आकाशम् निराकाशम् यन्त्र उत्क्षिप्ता इव अनलाः ।। ५-६४-२१

सर्वे	= all	ते हरि यूथपाः	= those leaders of monkey-troops	अचलाः इव	= like stones
यन्त्रोत्क्षिप्ताः	= shot from a catapult	कृत्वा	= making	आकाशम्	= the space
निराकाशम्	= space-less	अनूत्पेतुः उत्पतन्तम्	= followed Angada who was springing forward.		

All those leaders of monkey-troops, like stones shot from a catapult, making the space space-less, followed Angada, who was springing forward.

ते अम्बरम् सहसा उत्पत्य वेगवन्तः प्लवम्गमाः ।
विनदन्तो महानादम् घना वात ईरिता यथा ।। ५-६४-२२

ते प्लवङ्गमाः	= those monkeys	वेगवतः	= with swiftness	विनदन्ताः	= sounding forth
महानादम्	= a loud noise	सहसा	= quickly	उत्पत्य	= sprang
अम्बरम्	= into the sky	घनाः यथा	= like clouds	वातेरिताः	= driven by the wind.

Those monkeys with speed, sounding forth a loud noise, sprang into the sky, like clouds driven by the wind.

अन्गदे हि अननुप्राप्ते सुग्रीवो वानर अधिपः ।
उवाच शोक उपहतम् रामम् कमल लोचनम् ।। ५-६४-२३

अननुप्राप्ते	= without the landing	अङ्गद	= Angada	सुग्रीसः	= Sugreeva
वानराधिपः	= the king of monkeys	उवाच	= spoke	कमल लोचनम्	= to the lotus-eyed
रामम्	= Raama	शोक उपहतम्	= afflicted with grief.		

Even before Angada landed there, Sugreeva, the king of monkeys spoke to the louts-eyed Raama, who was afflicted with grief (as follows):

समाश्वसिहि भद्रम् ते दृष्टा देवी न संशयः ।
न आगन्तुम् इह शक्यम् तैः अतीते समये हि नः ।। ५-६४-२४

समाश्वसिहि	= be pacified!	ते भद्रम्	= happiness to you!	देवि	= the princess
दृष्टा	= has been scan	न सम्शयः	= there is no doubt	नः समये अतीते	= when the time fixed by us goes beyond limit
न शक्यम्	= it is not possible	तैः	= for them	आगन्तुम्	= to come
इह	= here.				

'Be pacified! Happiness to you! The princess has been seen. There is not doubt. When the time earlier fixed by us exceeds beyond limit, it is not possible for them to come here.'

न मत् सकाशम् आगच्छेत् कृत्ये हि विनिपातिते ।
युव राजो महाबाहुः प्लवताम् प्रवरो अन्गदः ।। ५-६४-२५

अङ्गदः	=	Angada	महाबाहुः	=	the long-armed	युव राजः	=	prince
प्रवरः	=	and the most excellent	प्लवताम्	=	of monkeys	न आगच्छेत्	=	does not make his appearance
मत्सकाशम्	=	before my vicinity	कृत्ये विनिपातिते	=	if the work is ruined.			

'Angada, the long-armed prince and the most excellent of monkeys does not make his appearance before my vicinity, if the work is ruined.'

यदि अपि अकृत कृत्यानाम् ईदृशः स्यात् उपक्रमः ।
भवेत् तु दीन वदनो भ्रान्त विप्लुत मानसः ।। ५-६४-२६

यदि अपि स्यात्	=	even if	ईदृशः	=	such	उपक्रमः	=	an exploit (may be possible)
अकृत कृत्यानाम्	=	by these monkeys who have not accomplished their work	सः	=	that Angada	भवेत् दीन वदनः	=	would have worn a sad face
भ्रान्त विप्लुत मानसः	=	and felt perplexed and scattered in mind.						

'Even if such an exploit may be possible by these monkeys who have not been able to accomplish their work, Angada would have worn a sad face and felt perplexed and scattered in mind.'

पितृ पैतामहम् च एतत् पूर्वकैः अभिरक्षितम् ।
न मे मधु वनम् हन्यात् अहृष्टः प्लवग ईश्वरः ।। ५-६४-२७
कौसल्या सुप्रजा राम समाश्वसिहि सुव्रत ।

अहृष्टः प्लवग ईश्वरः	=	if Angada the lord of monkeys is not rejoiced	नहन्यात्	=	he would not have damaged	मे मधुवनम्	=	my Madhuvana
पितृ पैतामहम्	=	which belongs to my father and grandfather	अभिरक्षितम्	=	and protected	पूर्वकैः	=	by my forebears
समाश्वसिहि	=	get consoled well!	राम	=	O Raama	कौसल्या सुप्रजाः	=	the splendid son of Kausalya
सुव्रत	=	the virtuous.						

'If Angada the lord f the monkeys is not rejoiced, he would not have damaged my madhuvana, which belongs to my father and grandfather as well as protected by my forbears. Get consoled well, O virtuous Raama, the splendid son of Kausalya!'

दृष्टा देवी न संदेहो न च अन्येन हनूमता ।। ५-६४-२८
न हि अन्यः कर्मणः हेतुः साधने तत् विधो भवेत् ।

देवी	=	Sita	दृष्टा	=	was seen	न सम्देहः	=	there is no doubt
न	=	none	अन्येन	=	other	हनूमता	=	than Hanuma
न हि अन्यः	=	there is indeed none other	हनूमतः	=	than Hanuma	हेतुः	=	who is the executor
साधने	=	in accomplishing	अस्य कर्मणः	=	this work.			

'Sita was seen. There is no doubt. None other than Hanuma must have seen Sita. There is indeed none other than Hanuma, who is the executor.'

हनूमति हि सिद्धिः च मतिः च मति सत्तम ।। ५-६४-२९
व्यवसायः च वीर्यम् च सूर्ये तेज इव ध्रुवम् ।

मति सत्तम	=	O Raama having a very good understanding!	हनूमति	=	in Hanuma	सिद्धिः च	=	capacity to accomplish any object
मतिः च	=	intelligence	व्यवसायः च	=	strenuous effort	वीर्यम् च	=	and vigour
ध्रुवम्	=	are unchangeable	तेजः इव	=	like a splendour	सूर्ये	=	in the sun.

'O Raama, having a very good understanding! In Hanuma, qualities like capacity to accomplish any object, intelligence, strenuous effort and vigour are unchangeable, like a splendour in the sun.'

जाम्बवान् यत्र नेता स्यात् अन्गदः च बल ईश्वरः ।। ५-६४-३०
हनूमान् च अपि अधिष्ठाता न तस्य गतिः अन्यथा ।

यत्र	=	where	जाम्बवान्	=	Jambavan	नेतास्यात्	=	is a leader
अङ्गदश्च	=	Angada	बल ईश्वरः	=	the commander of the troops	हनूमान् च	=	and hanuma
अधिष्ठाता	=	the administrator	गतिः	=	the progress	तस्य	=	of that work
न अन्यथा	=	cannot be otherwise.						

'Where Jambavan is a leader; Angada as the commander of troops and moreover Hanuma as the administer, the progress of that work cannot be as otherwise.'

मा भूः चिन्ता समायुक्तः सम्प्रति अमित विक्रम ।। ५-६४-३१
ततः किल किला शब्दम् शुश्राव आसन्नम् अम्बरे ।

हनूमत् कर्म दृप्तानाम् नर्दताम् कानन ओकसाम् ।। ५-६४-३२
किष्किन्धाम् उपयातानाम् सिद्धिम् कथयताम् इव ।

अमित विक्रमः	=	O Raama of unlimited prowess!	माभूः चिन्ता समायुक्तः	=	do not encounter troubled thoughts	सम्प्रति	=	now!

ततः	=	thereupon	कानन ओकसाम्	=	(while) the monkeys	हनुमत् कर्म दृप्तानाम्	=	who are proud of Hanuma's performance
नर्दताम्	=	who are making noise	कथयताम् इव	=	as though telling about	सिद्धिम्	=	the accomplishment of their act
उपयातानाम्	=	and approaching towards	किष्किन्धाम्	=	Kishkindha	शुश्राव	=	was heard
किल किला शब्दम्	=	certain sounds expressing joy	आसन्नम्	=	in the proximity	अम्बरे	=	of the sky.

'O Raama, of unlimited prowess! Do not encounter troubled thoughts now!' Meanwhile, when the monkeys, who are proud of Hanuma's performance and who are making noise as though they are proclaiming about the accomplishment of their act are approaching Kishkindha Sugreeva heard certain sounds expressing joy, in the vicinity of the sky.'

ततः श्रुत्वा निनादम् तम् कपीनाम् कपि सत्तमः || ५-६४-३३
आयत अन्चित लान्गूलः सो अभवद्दुत् हृष्ट मानसः |

ततः	=	then	श्रुत्वा	=	hearing	तम् निनादम्	=	that clamour
कपीनाम्	=	of the monkeys	सः कपि सत्तमः	=	that Sugreeva the chief of monkeys	अभवत्	=	became
हृष्ट मानसः	=	rejoiced in mind	आयत अण्चित लाण्गूलः	=	duly stretching and curling up his tail.			

Then, hearing that clamour of the monkeys, Sugreeva the chief of the monkeys became rejoiced at heart, duly stretching and curling up his tail (in joy).

आजग्मुः ते अपि हरयो राम दर्शन कान्क्षिणः || ५-६४-३४
अन्गदम् पुरतः कृत्वा हनूमन्तम् च वानरम् |

कृत्वा	=	keeping	अङ्गदम्	=	Angada	हनूमन्तम्	=	and Hanuma
वान्रम्	=	the monkey	पुरतः	=	in front of them	ते हरयः अपि	=	those monkeys too
आजग्मुः	=	came	राम दर्शन काङ्क्षिणः	=	with their eagerness or see Raama.			

Keeping Angada and Hanuma in front of them, those monkeys too arrived with their eagerness to see Raama.

ते अन्गद प्रमुखा वीराः प्रहृष्टाः च मुदा अन्विताः || ५-६४-३५
निपेतुः हरि राजस्य समीपे राघवस्य च |

ते वीराः	=	those heroes	अङ्गद प्रमुखाः	=	having Angada as their chief	प्रहृष्टाः च	=	exceedingly pleased

मुदा अन्विताः	=	and filled with joy	निपेतुः	=	landed	समीपे	=	at the vicinity
हरि राजस्य	=	of Sugreeva	राघवस्य च	=	and Raama.			

Those heroes, having Angada as their chief, exceedingly pleased as they were and filled with joy, landed at the vicinity of Sugreeva and Raama.

हनूमान् च महाबहुः प्रणम्य शिरसा ततः ।। ५-६४-३६
नियताम् अक्षताम् देवीम् राघवाय न्यवेदयत् ।

ततः	=	thereafter	महाबाहुः	=	the mighty armed	हनुमान्	=	Hanuma
प्रणम्य	=	offering salutation	शिरसा	=	by bending his head low	न्यवेदयत्	=	reported
देवीम्	=	that Sita the princess	नियताम्	=	is constant in devotion to her husband	अक्षताम्	=	and sound in body.

Thereafter, the mighty armed Hanuma, offering his salutation in bending his head low, informed Raama that Sita the princess is constant in devotion to Raama and sound in body.

दृष्टा देवीति हनुमद्वदनादमृतोपमम् ।। ५-६४-३७
आकर्ण्य वचनम् रामो हर्षमाप सलक्ष्मणः ।

आकर्ण्य	=	hearing	वचनम्	=	the words	अमृतोपमम्	=	which were nectar-like
देवी दृष्टा इति	=	saying Sita was found'	हनुमद्वानात्	=	from the month of Hanuma	रामः	=	Raama
सलक्ष्मणः	=	along with Lakshmana	आप	=	obtained	हर्षम्	=	joy.

Hearing the nectar-like words, saying 'Sita was found' from the mouth of Hanuma, Raama and Lakshmana felt happy.

निश्चित अर्थम् ततः तस्मिन् सुग्रीवम् पवन आत्मजे ।। ५-६४-३८
लक्ष्मणः प्रीतिमान् प्रीतम् बहु मानात् अवैक्षत ।

ततः	=	thereupon	लक्ष्मणः	=	Lakshmana	प्रीतिमान्	=	with love
अवैक्षत	=	looked at	प्रीतम्	=	the joyful	सुग्रीवम्	=	Sugreeva
बहु मानात्	=	with reverence	निश्चित अर्थम्	=	who decidedly apprised	तस्मिन् पवन आत्मजे	=	about the aforesaid Hanuma (having accomplished his work).

Thereupon, Lakshmana with love looked with reverence on the joyful Sugreeva, who earlier decidedly apprised about the aforesaid Hanuma, having accomplished the task.

प्रीत्या च रममाणो अथ राघवः पर वीरहा ।। ५-६४-३९
बहु मानेन महता हनूमन्तम् अवैक्षत ।

राघवः	=	Raama	पर वीरहा	=	the annihilator of hostile heroes	उपेतः	=	who obtained
परया	=	a great	प्रीत्या	=	joy	अवैक्षत	=	looked at
हनुमन्तम्	=	Hanuma	महता बहुमानेन	=	with a high esteem.			

Raama, the annihilator of hostile heroes, who obtained a great joy, looked on Hanuma with a high esteem.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे चतुःषष्टितमः सर्गः ।।

65 Sarga 65 - पञ्चषष्टितमः सर्ग

Hanuma Conveys Seetha's Message To Raama

Introduction -

Angada, Hanuma and other monkeys approach Raama, Lakshmana and Sugreeva at Mount Prasravana. When monkeys start narrating the news of Sita, Raama asks further details of Sita. Then, the monkeys request Hanuma to explain the occurrences to Raama in detail. Then, Hanuma appraises Raama of Sita's presence at the foot of a Simsupa tree in the midst of female-demons. After narrating the incidents related by her and delivering to Raama the jewel for the head, earlier handed-over by Sita as a token, Hanuma conveys her message to Raama.

ततः प्रस्रवणम् शैलम् ते गत्वा चित्र काननम् ।
प्रणम्य शिरसा रामम् लक्ष्मणम् च महाबलम् ।। ५-६५-१

युव राजम् पुरः कृत्य सुग्रीवम् अभिवाद्य च ।
प्रवृत्तम् अथ सीतायाः प्रवक्तुम् उपचक्रमुः ।। ५-६५-२

पुरः कृत्य युव राजन्	=	keeping Angada the prince in their front	ते	=	those monkeys	ततः	=	then
गत्वा	=	going	प्रस्रवणम् शैलम्	=	to Mount Prasravana	चित्र काननम्	=	with forests of variegated appearance
प्रणम्य	=	offering their salutation	शिरसा	=	by bowing their heads	रामम्	=	to Raama
महाबलम् लक्ष्मणम्च	=	and the mighty Lakshmana	अभिवाद्य च	=	and respectfully saluting	सुग्रीवम्	=	Sugreeva
अथ	=	and then	उपचक्रमः	=	started	प्रवक्तुम्	=	to narrate
प्रवृत्तिम्	=	the news	सीतायाः	=	of Sita.			

Keeping Angada the prince in their forefront those monkeys, on reaching Mount Prasravana having forests of variegated appearance, offered their salutation by bowing their heads in reverence to Raama and the mighty Lakshmana, greeting Sugreeva respectfully. Then, they started narrating the news of Sita.

रावण अन्तः पुरे रोधम् राक्षसीभिः च तर्जनम् ।
रामे समनुरागम् च यः च अपि समयः कृतः ।। ५-६५-३
एतत् आख्यान्ति ते सर्वे हरयो राम सन्निधौ ।

सर्वे	=	all	ते हरयः	=	those monkeys	आख्यान्ति	=	were narrating
रामे सन्निधौ	=	in the presence of Raama	एतत्	=	all this	रोधम्	=	about restraining (Sita)
रावण अन्तः पुरे	=	in Ravana's gynaecium	राक्षसीभिः	=	by the female-demons	तर्जनम् च	=	frightening her

समनुरागम्च	=	and her complete affection	रामे	=	towards Raama	यः अयम् समयः कृतः	= and the time-limit (two months) given by Ravana.

Those monkeys started to narrate, in the presence of Raama, about, the female-demons, and frightening Sita in Ravana's gynaecium, her complete affection towards Raama and the time-limit of two months given by Ravana.

वैदेहीम् अक्षताम् श्रुत्वा रामः तु उत्तरम् अब्रवीत् ।। ५-६५-४
क्व सीता वर्तते देवी कथम् च मयि वर्तते ।
एतन् मे सर्वम् आख्यात वैदेहीम् प्रति वानराः ।। ५-६५-५

श्रुत्वा	=	hearing vaidehiim	=	of अक्षताम् Sita	=	being alive
रामतु	=	Raama on his part	उत्तरम् अब्रवीत्	=	replied	क्व	= where
वर्तते	=	is	देवी सीता	=	Sita the princess?	कथम्	= how
वर्तते	=	is she disposed	मयि	=	towards me?	वानराः	= O monkeys!
आख्यात	=	tell	मे	=	me	सर्वम्	= all
एतत्	=	this	वैदेहीम् प्रति	=	about Sita.		

Hearing of Sita being alive, Raama on his part replied, 'Where is Sita, the princess? How is she disposed towards me? O monkeys! Tell me all that about Sita.'

रामस्य गदितम् श्रुत्व हरयो राम सन्निधौ । चोदयन्ति हनूमन्तम् सीता वृत्त अन्त कोविदम् ।। ५-६५-६

श्रुत्वा	=	hearing	गदितम्	=	the words	रामस्य	= of Raama
हरयः	=	the monkeys	चोदयन्ति हनुमन्तम्	=	urged Hanuma to tell	राम सन्निधौ	= in the presence of Raama
सीता वृत्त अन्त कोविदम्	=	(since) Hanuma knows all the incidents about Sita.					

Hearing the words of Raama, the monkeys urged Hanuma to tell, in the presence of Raama, all the incidents because he knew them better, about Sita.

श्रुत्वा तु वचनम् तेषाम् हनूमान् मारुत आत्मजः ।
प्रणम्य शिरसा देव्यै सीतायै ताम् दिशम् प्रति ।। ५-६५-७
उवाच वाक्यम् वाक्यज्ञः सीताया दर्शनम् यथा ।

श्रुत्वा	=	hearing	तेषाम् वचनम्	=	their words	वाक्यज्ञः	= eloquent
हनुमान्	=	Hanuma	मारुतात्मजः	=	the son of wind-god	प्रणम्य	= saluting
शिरसा	=	with his head	ताम् दिशम् प्रति	=	towards that direction	देव्यै सीतायै	= of Sita the princess

उवाच	=	spoke	वाक्यम्	=	(the following) words	यथा सीतायाः दर्शनम्	=	how Sita's seeing occurred.

Hearing the words of those monkeys, the eloquent Hanuma, the son of wind-god saluting towards the direction of the Sita the princess by bowing his head, spoke the following words, explaining how he saw Sita.

समुद्रम् लन्घयित्वा अहम् शत योजनम् आयतम् ।। ५-६५-८
अगच्छम् जानकीम् सीताम् मार्गमाणो दिदृक्षया ।

दिदृक्षया	=	with a wish to see Sita	अहम्	=	I	आगच्छम्	=	went
लङ्घयित्वा	=	crossing	समुद्रम्	=	the ocean	शत योजनम् आयतम्	=	of a width of one hundred Yojanas
मार्गमाणः	=	searching	सीताम्	=	Sita	जानकीम्	=	the daughter of Janaka.

'Having gone across the ocean, a hundred Yojanas wide, I reached the southern shore looking in search of Sita, Janaka's daughter, with a wish to see her.'

तत्र लन्का इति नगरी रावणस्य दुरात्मनः ।। ५-६५-९
दक्षिणस्य समुद्रस्य तीरे वसति दक्षिणे ।

तत्र	=	there	दक्षिण तीरे	=	at the southern shore	दक्षिणस्य समुद्रस्य	=	of the southern ocean
वसति	=	there is	नगरी	=	a city	लण्केति	=	called Lanka
दुरात्मनः रावणस्य	=	of the evil-minded Ravana.						

'There at the southern shore of the southern ocean, there is city called Lanka of the evil-minded Ravana.'

तत्र दृष्टा मया सीता रावण अन्तः पुरे सती ।। ५-६५-१०
सम्न्यस्य त्वयि जीवन्ती रामा राम मनो रथम् ।

राम	=	O Raama!	तत्र	=	there	दृष्टा	=	it was seen
मया	=	by me	रावणान्तः पुरे	=	in Ravana's gynaecium	सीता	=	Sita
रामा	=	the lady	सती	=	and the virtuous wife	जीवन्ती	=	living
सम्न्यस्य	=	placing	मनो रथम्	=	heart's desire	त्वयि	=	in you.

'O Raama! There, living in Ravana's gynaecium in the city, I saw the lady Sita, your virtuous wife, centering here heart's desire in you.'

दृष्टा मे राक्षसी मध्ये तर्ज्यमाना मुहुः मुहुः ।। ५-६५-११
राक्षसीभिः विरूपाभी रक्षिता प्रमदा वने ।

प्रमदावने	=	In the pleasure-garden (that Sita)	दृष्टा	=	was seen	मे	=	by me
राक्षसीमध्ये	=	in the midst of female demons	रक्षिता	=	guarded	विरूपाभिः	=	by ugly-faced
राक्षभिः	=	female-demon	तर्ज्यमाना	=	and threatened	मुहुः मुहुः	=	again and again (by them).

'In that pleasure garden, I saw Sita sitting in the midst of female demons, guarded by those ugly-faced female-demons as also time and again being threatened by them.'

दुःखम् आपद्यते देवी तव अदुह्ख उचिता सती ।। ५-६५-१२
रावण अन्तः पुरे रुद्धा राक्षसीभिः सुरक्षिता ।

एक वेणी धरा दीना त्वयि चिन्ता परायणा ।। ५-६५-१३
अधः शय्या विवर्ण अन्गी पद्मिनी इव हिम आगमे ।

रावणात् विनिवृत्त अर्था मर्तव्य कृत निश्चया ।। ५-६५-१४
देवी कथंचित् काकुत्स्थ त्वन् मना मार्गिता मया ।

वीर	=	O hero!	त्वया सुखोचिता देवी	=	Sita who deserves to live happily with you	आपद्यते	=	is obtaining
दुःखम्	=	grief	काकुत्थस	=	O Raama!	कथम्चित्	=	somehow
मार्गिता	=	searched through	मया	=	by me	देवी	=	that princess
एक्रेणीधरा	=	wearing a single plait (as a mark of desolation)	दीना	=	miserable	त्वयि चिन्तापरायणा	=	remaining absorbed in your thought
अदः शय्या	=	reposing n the floor	विवर्णाण्गी	=	having discoloured limbs	पद्मिनीव	=	like a louts
हिमागमे	=	in the winter-season	विनिवृत्तार्था	=	turning back the wish	रावणात्	=	from Ravana
मर्तव्यकृत निश्चया	=	having determined to die	त्वन्मनाः	=	and thinking of you.			

'O hero! Sita, who deserves to live happily with you, is obtaining grief. O Raama! I somehow searched that princess, Sita wearing a single plait (as a as a mark of desolation), looking miserable, remaining absorbed in your thought, reposing on the floor, having discoloured limbs like a lotus in winter, turning back the wish from Ravana, having determined to die, but thinking of you alone.'

इक्ष्वाकु वंश विख्यातिम् शनैः कीर्तयत अनघ ।। ५-६५-१५
स मया नर शार्दूल विश्वासम् उपपादिता ।

अनघ	=	O faultless	नरशार्दूल	=	tiger among men!	सा	=	that Sita
उपपादिता	=	was established	विश्वासम्	=	confidence	मया	=	by me

शनैः कीर्तयता	=	in slowly mentioning	इक्ष्वाकु कुल विख्यातिम्	=	the fame of Ikshvaku dynasty.			

'O faultless tiger among men! Sita established confidence in me, after I slowly described to her the fame of Ikshvaku dynasty.'

ततः सम्भाषिता देवी सर्वम् अर्थम् च दर्शिता ।। ५-६५-१६
राम सुग्रीव सख्यम् च श्रुत्वा प्रीतिम् उपागता ।
नियतः समुदाचारो भक्तिः च अस्याः तथा त्वयि ।। ५-६५-१७

ततः	=	thereafter	देवी	=	Sita the princess	सम्भाषिता	=	was spoken
दर्शिता	=	and explained	सर्वम् अर्थम्	=	about all the significance (of my arrival)	श्रुत्वा	=	on hearing
राम सुग्रीवसख्यम्	=	about the friendship between Raama and Sugreeva	उपागता	=	she obtained	प्रीतिम्	=	satisfaction
अस्याः	=	her	समुदाचारः	=	right practice of conduct	नियतः	=	is constant
तथा	=	and	भक्तिश्च	=	her devotion	त्वयि	=	in you is also constant.

'Thereafter, I spoke and explained to Sita, about the entire significance of my arrival there. On hearing about the alliance between Raama and Sugreeva, she was quite pleased. Her morality as well as her devotion in you are steadfast.'

एवम् मया महाभागा दृष्टा जनक नन्दिनी ।
उग्रेण तपसा युक्ता त्वत् भक्त्या पुरुष ऋषभ ।। ५-६५-१८

पुरुषर्षभ	=	O foremost of men!	महाभागा	=	the illustrious	जनकनन्दिनी	=	Sita
षिटा	=	was seen	एवम्	=	thus	मया	=	by me Seeta
युक्ता उग्रेण तपसा	=	was endowed with severe penance	त्वद्भक्त्या	=	and devotion towards you.			

'O, the foremost of men! I thus saw that illustrious Sita, endowed with severe penance and devotion towards you.'

अभिज्ञानम् च मे दत्तम् यथा वृत्तम् तव अन्तिके ।
चित्र कूटे महाप्राज्ञ वायसम् प्रति राघव ।। ५-६५-१९

राघव	=	O Raama	महाप्राज्ञ	=	of great intelligence!	अभिज्ञानम्	=	a token of remembrance
दत्तम्	=	was given	मे	=	to me	यथा वृत्तम्	=	a previous event
वायसम् प्रति	=	about a crow	तव अन्तिके	=	at your vicinity	चित्रकूटे	=	in Mount Chitrakuta.

'O Raama, of great intelligence! To me, she gave as a token of remembrance, a previous event of a crow occurred at your vicinity in Mount Chitrakuta.'

विज्ञाप्यः च नर व्याघ्रो रामो वायु सुत त्वया ।
अखिलेन इह यत् दृष्टम् इति माम् आह जानकी ।। ५-६५-२०

जानकी	=	Sita	सह	=	spoke	माम्	=	to me
इति	=	saying	वायुसुत्	=	'O Hanuma!	रामः	=	Raama
नर व्याघ्रः	=	the foremost of men	विज्ञाप्य	=	is to be informed	अखिलेन	=	all
यत्	=	of which	दृष्टम्	=	seen	त्वया	=	by you
इह	=	here.'						

'Sita spoke to me saying, 'O Hanuma! Inform Raama, the foremost among men, all that you have seen here.'

अयम् च अस्मै प्रदातव्यम् यत्नात् सुपरिरक्षितम् ।
ब्रुवता वचनानि एवम् सुग्रीवस्य उपशृण्वतः ।। ५-६५-२१

सुग्रीवस्य	=	(while) Sugreeva	उपशृण्वतः	=	is hearing	ब्रुवता	=	and while you are telling
वचनानि	=	the words	एवम्	=	in this way	अयम् च	=	(let) this jewel
सुपरिक्षितः यत्नात्	=	well-guarded deliberately	प्रदातव्यः अयम् च	=	be given	अस्मै	=	to this Raama.

'While Sugreeva is hearing nearby and while you are telling the words in this way, let this jewel, which is deliberately well-guarded, be given to Raama.'

एष चूडा मणिः श्रीमान् मया ते यत्न रक्षितः ।
मनः शिलायाः तिकलः तम् स्मरस्व इति च अब्रवीत् ।। ५-६५-२२
त्वया प्राष्टे तिम्के तम् किल स्मर्तुमर्हसि ।

एषः	=	this	श्रीमान्	=	beautiful	चूडा मणिः	=	jewel for the head
सुपरिरक्षितः	=	has been well-guarded	मया	=	by me	अर्हसि	=	you ought
स्मर्तुम्	=	to recall	निवेशितः किल तिलकः	=	a mark indeed painted	त्वया	=	by you (by a slip)
गङ्डपार्श्वे	=	on the curve of my cheek; orange-red	तिलके	=	when my former mark on my forehead	प्रणष्टे	=	got effaced.

'This beautiful jewel for the head has been well-guarded by me. You also ought to recall a mark indeed painted by you (by slip) on the curve of my cheek with powder of an orange-red rock, when my former mark on my forehead got effaced.'

एष निर्यातितः श्रीमान् मया ते वारि सम्भवः ।। ५-६५-२३
एतम् दृष्ट्वा प्रमोदिष्ये व्यसने त्वाम् इव अनघ ।

एषः श्रीमान्	=	this beautiful jewel	वारि सम्भवः	=	which has its origin in sea-water	निर्यातितः	=	has been sent
ते	=	to you	दृष्ट्वा	=	seeing	एतम्	=	this
vyasahe	=	in my grief	प्रमोदिष्ये	=	I am feeling happy	त्वानीव	=	as though I am seeing you.

'This beautiful jewel, which has its origin in sea-water, has been sent to you. Seeing this in my grief, I am feeling always happy as though I am seeing you.'

जीवितम् धारयिष्यामि मासम् दशरथ आत्मज || ५-६५-२४
ऊर्ध्वम् मासान् न जीवेयम् रक्षसाम् वशम् आगता ।

दशरात्मज	=	O Raama!	धारयिष्यामि	=	I shall be sustaining	जीवितम्	=	my life
मासम्	=	for a mouth	आगता	=	having come into	वशम्	=	the control
रक्षसाम्	=	of demons	न जीवयम्	=	I cannot survive	ऊर्ध्वम्	=	above
मासात्	=	one month.						

'O Raama! I shall be sustaining my life for a month. Having come into the control of demons, I cannot survive beyond one month.'

इति माम् अब्रवीत् सीता कृश अन्गी धर्म चारिणी || ५-६५-२५
रावण अन्तः पुरे रुद्धा मृगी इव उत्फुल्ल लोचना ।

सीता	=	Sita	कृश अण्गी	=	with her emaciated body	धर्म चारिणी	=	practising virtue
रुद्धा	=	confined	रावणान्तः पुरे	=	in Ravana's gynaceium	उत्फुल्ल लोचना	=	with her wide-open eyes
मृगीव	=	like that of a doe	अब्रवीत्	=	spoke	इति	=	as following
माम्	=	to me.						

'Sita, with her emaciated body, practicing virtue, confined in Ravana's gynaecium and with her wide-open eyes like that of a doe, spoke to me the following words:

एतत् एव मया आख्यातम् सर्वम् राघव यत् यथा || ५-६५-२६
सर्वथा सागर जले सम्तारः प्रविधीयताम् ।

राघव	=	O Raama!	एतत्	=	this	सर्वम् एव	=	exactly in its entirety
ख्यातम्	=	has been narrated	मया	=	by me	यत् यथा	=	as it occurred
सम्तारः प्रविधीयताम्	=	let a bridge by constructed	सर्वथा	=	by all means	सागर जले	=	in the waters of the ocean.

'O Raama! I have narrated to you whatever has occurred, in its entirety. Let a bridge be constructed, by all means, across the waters of the ocean.'

तौ जात आश्वासौ राज पुत्रौ विदित्वा ।
तच् च अभिज्ञानम् राघवाय प्रदाय ।
देव्या च आख्यातम् सर्वम् एव आनुपूर्व्यात् ।
वाचा सम्पूर्णम् वायु पुत्रः शशंस ।। ५-६५-२७

विदित्वा	=	coming to know	तौ राज पुत्रौ	=	that the two princes; Raama and Lakshmana	जात आश्वासौ	=	have become confident
प्रदाय	=	and having given	तत् अभिज्ञानम्	=	that token of remembrance	राघवाय	=	to Raama
वायुपुत्रः	=	Hanuma	शशम्स	=	apprised	वाचा	=	in words
सम्पूर्णम्	=	completely	अनुपूर्व्यात्	=	in regular succession	सर्वमेव	=	all that
आख्यातम्	=	was conveyed	देव्या	=	by Sita the princess.			

Coming to know that the two princes, Raama and Lakshmana have become confident and having given that token of remembrance to Raama, Hanuma apprised completely in so many words, in regular succession, all that was conveyed by Sita, the princess.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे पञ्चषष्टितमः सर्गः ।।

Thus completes 65th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

66 Sarga 66 - षट्षष्टितमः सर्ग

Urges Hanuma, To Repeat The Words Spoken By Seetha.

Introduction -

Raama, presses the jewel for the head, dispatched by Sita on his bosom and speaks to Sugreeva, telling him that by seeing that excellent jewel he obtains the sight of Sita, her father and father-in-law. Raama urges Hanuma, to repeat the words spoken by Sita.

एवम् उक्तो हनुमता रामो दशरथ आत्मजः ।
तम् मणिम् हृदये कृत्वा प्ररुरोद सलक्ष्मणः ।। ५-६६-१

एवम्	=	thus	उक्तः	=	spoken	हनुमता	=	by Hanuma
रामः	=	Raama	दशरथ आत्मजः	=	the son of Dasaratha	सलक्ष्मणः	=	having Lakshmana by his side
कृत्वा	=	pressing	तम् मणिम्	=	that jewel	हृदये	=	on his bosom
प्ररुरोदः	=	began to weep.						

Hearing the words of Hanuma, Raama the son of Dasaratha, having Lakshmana by his side, pressing that jewel on his bosom, began to weep.

तम् तु दृष्ट्वा मणि श्रेष्ठम् राघवः शोक कर्शितः ।
नेत्राभ्याम् अश्रु पूर्णाभ्याम् सुग्रीवम् इदम् अब्रवीत् ।। ५-६६-२

दृष्ट्वा	=	seeing	तम् मणि श्रेष्ठम्	=	that excellent jewel	राघवः	=	Raama
शोक कर्शितः	=	emaciated with grief	नेत्राभ्याम्	=	with his eyes	अश्रु पूर्णाभ्याम्	=	filled with tears
अब्रवीत्	=	spoke	इदम्	=	these words	सुग्रीवम्	=	to Sugreeva.

Seeing that excellent jewel, Raama emaciated with grief, having his eyes filled with tears, spoke to Sugreeva as follows:

यथैव धेनुः स्रवति स्नेहात् वत्सस्य वत्सला ।
तथा मम अपि हृदयम् मणि रत्नस्य दर्शनात् ।। ५-६६-३

यथिव	=	even as	धेनुः	=	a cow	वत्सला	=	who is affectionate towards her offspring
स्रवति	=	gushed forth milk (from her teats)	स्नेहात्	=	due to her love	वस्तस्य	=	at the very sight of her calf
मम हृदयम् अपि तथा	=	so does my through the sight	मणि रत्नस्य	=	of the excellent jewel.			

'Even as a cow, who is affectionate towards her offspring, gushes forth the milk (from her teats) due to her love at the very sight of her calf, so does my heart too melt through the sight of this excellent jewel.'

मणि रत्नम् इदम् दत्तम् वैदेह्याः श्वशुरेण मे ।
वधू काले यथा बद्धम् अधिकम् मूर्ध्नि शोभते ।। ५-६६-४

इदम्	=	this	मणि रत्नम्	=	excellent jewel	दत्तम्	=	was presented
मे श्वशुरेण	=	by my father-in-law	वैदेह्याः	=	to Sita	वधू काले	=	when she had become a bride
आबद्धम्	=	and was tied	मूर्ध्नि	=	to her head	यथा	=	in such a way (as it looked)
अधिकम् शोभते	=	additionally beautifying.						

'This excellent jewel was presented by my father-in-law to Sita when she had become a bride and was tied to her head in such a way that it looked additionally beautifying.'

अयम् हि जल सम्भूतो मणिः प्रवर पूजितः ।
यज्ञे परम तुष्टेन दत्तः शक्रेण धीमता ।। ५-६६-५

अयम् मणिः	=	this jewel	जल सम्भूतः	=	which was born in water	सज्जन पूजितः	=	and recommended by the good
दत्तः	=	had been presented (to him)	धीमता शक्रेण	=	by the intelligent Indra the lord of celestials	परम तुष्टेन	=	who was highly pleased
यज्ञे	=	in Yajna sacrificial rite.						

'The jewel, which was found in the waters and recommended by the good, had been presented to him earlier by the intelligent Indra the lord of celestials, who was highly pleased in Yajna, a sacrificial rite (intended to propitiate him).'

इमम् दृष्ट्वा मणि श्रेष्ठम् तथा तातस्य दर्शनम् ।
अद्य अस्मि अवगतः सौम्य वैदेहस्य तथा विभोः ।। ५-६६-६

सौम्य	=	O gentle Sugreeva!	दृष्ट्वा	=	seeing	इमम् मणि श्रेष्ठम्	=	excellent jewel
अद्य	=	now	अवगतः अस्मि	=	I am considering it	यथा तथा	=	as surely as
दर्शनम्	=	obtaining the sight	तातस्य	=	of my father	तथा	=	and
वैदेहस्य	=	of Janaka	विभोः	=	the king of Videha.			

'O gentle Sugreeva! Seeing now this excellent jewel, I am considering it as surely as obtaining the sight of my father as well as Janaka, the king of Videha.'

अयम् हि शोभते तस्याः प्रियाया मूर्ध्नि मे मणिः ।
अस्य दर्शनेन अहम् प्राप्ताम् ताम् इव चिन्तये ।। ५-६६-७

अयम् मणिः	=	this jewel	शोभते हि	=	indeed looks splendid	मूर्ध्नि	=	on the head
मे प्रियायाः	=	of my beloved	दर्शनेन	=	by seeing	अस्य	=	this
अद्य	=	now	चिन्तये	=	I am considering	प्राप्तामिव	=	as if I obtained
ताम्	=	her.						

'This jewel indeed looks splendid on the head of my beloved Sita. By seeing this now, I am considering as though I obtained the sight of Sita herself.'

किम् आह सीता वैदेही ब्रूहि सौम्य पुनः पुनः ।
पिपासुम् इव तोयेन सिन्चन्ती वाक्य वारिणा ।। ५-६६-८

सौम्य	=	O gentle one!	ब्रूहि पुनः पुनः	=	repeat again and again	किम्	=	what
सीता	=	Sita	वैदेही	=	the daughter of king of Videha	आह	=	said to you
सिण्चन्ति	=	sprinkling (me)	वाक्य वारिणा	=	with water of words	तोयेन इव	=	like offering water
पिपासुम्	=	to a thirsty person.						

'O gentle one! Repeat again and again, what Sita the daughter of Videha's king said to you, sprinkling me with your stream of words, like offering water to a thirsty person.'

इतः तु किम् दुह्खतरम् यत् इमम् वारि सम्भवम् ।
मणिम् पश्यामि सौमित्रे वैदेहीम् आगतम् विना ।। ५-६६-९

सौमित्रे	=	O Lakshmana!	किम्	=	what	दुःखतरम्	=	could be more painful
इतः	=	than (the fact)	यत् पश्यामि	=	that I am seeing	इमम् मणिम्	=	this jewel
वारि सम्भवम्	=	found in waters	आगतम् विना	=	without the arrival	वैदेहीम्	=	of Sita?

'O Lakshmana! What could be more painful than the fact that I am seeing this jewel found in waters, without the arrival of Sita?'

चिरम् जीवति वैदेही यदि मासम् धरिष्यति ।
क्षणम् सौम्य न जीवेयम् विना ताम् असित ईक्षणाम् ।। ५-६६-१०

सौम्य	=	O gentle one!	वैदेही धरिष्यति यदि	=	if Sita can survive	मासम्	=	for a month
चिरम् जीवति	=	it means she is surviving for long!	सौम्य	=	O gentle one!	ताम् असित ईक्षणाम् विना	=	without that Sita with her dark eyes

न जीवेयम्	=	I cannot survive	क्षणाम्	=	for even a moment.

'O gentle one! If Sita can survive for a month, it means that she is surviving for long. O gentle one! Without that black-eyed Sita, I cannot survive for even a moment.'

नय माम् अपि तम् देशम् यत्र दृष्टा मम प्रिया ।
न तिष्ठेयम् क्षणम् अपि प्रवृत्तिम् उपलभ्य च ।। ५-६६-११

नय	=	take	माम् अपि	=	me too	तम् देशम्	=	to that place
यत्र	=	where	मम प्रिया	=	my beloved Sita	दृष्टा	=	has been seen
न तिष्ठेयम्	=	I cannot halt	क्षणम् अपि	=	even for a moment	उपलभ्य च प्रवृत्तिम्	=	after getting the news (of her whereabouts).

'Take me too to that place where my beloved Sita has been seen. I cannot halt even for a moment, after receiving the news of her location.'

कथम् सा मम सुश्रोणि भीरु भीरुः सती तदा ।
भय आवहानाम् घोराणाम् मध्ये तिष्ठति रक्षसाम् ।। ५-६६-१२

कथम्	=	how	मम सती सुश्रोणी	=	does my virtuous wife Sita with charming limbs	भीरु भीरुः	=	who is very shy
तिष्ठति	=	stay	सदा	=	all the time	रक्षसाम्	=	with demons
भय आवहानाम्	=	who are terrific	घोराणाम्	=	and cruel?			

'How does Sita, my virtuous wife with her charming limbs, who is very shy, stay all the time with demons who are terrific and cruel?'

शारदः तिमिर उन्मुखो नूनम् चन्द्र इव अम्बुदैः ।
आवृतम् वदनम् तस्या न विराजति राक्षसैः ।। ५-६६-१३

तस्याः	=	her	वदनम्	=	countenance	नूनम्	=	surely
शारदः चन्द्रः इव	=	like autumnal moon	तिमिर उन्मुखः	=	(though) liberated of darkness	आवृतम् अम्बुदैः	=	but screened by clouds
न विराजति	=	does not shine	साम्प्रतम्	=	at present.			

'Her countenance, surely like automnal moon, though liberated of darkness, but screened by clouds, does not shine at present.'

किम् आह सीता हनुमन् तत्त्वतः कथयस्व मे ।
एतेन खलु जीविष्ये भेषजेन आतुरो यथा ।। ५-६६-१४

हनुमान्	=	O Hanuma!	किम् सीता आह	=	what did Sita tell?	=		tell kathaya

मे	= me	अद्य	= now	तत्त्वतः	= in truth
जीविष्ये खलु	= I shall surely survive	एतेन	= (by hearing) this	आतुरः इव	= like a sick man(survives)
भेषजेन यथा	= as with a medicine.				

'O Hanuma! Tell me now, correctly what Sita told you. I shall surely survive, by hearing her words, even as a sick man would with the help of a medicine.'

मधुरा मधुर आलापा किम् आह मम भामिनी ।
मत् विहीना वराअरोहा हनुमन् कथयस्व मे ।। ५-६६-१५

कथयस्व	= tell	मे	= me	किम्	= what
मम भामिनी	= my beautiful consort	मधुरा	= who is sweet-natured	मधुर आलापा	= who utters sweet words
वरारोहना	= having fine hips	मत् विहीना	= and has been separated from me	आह	= said to you.

'Tell me, what my beautiful consort, who is sweet-natured, and who utters sweet words, having fine hips and has been separated from me, said to you.'

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे षट्षष्टितमः सर्गः ।।

Thus completes 66th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

67 Sarga 67 - स्प्तषष्टितमः सर्ग

Hanuma Narrates An Incident Connected With A Crow

Introduction -

Hanuma narrates at length an incident connected with a crow that occured during the sojourn of Sita with Raama at Chitrakuta, which was related by Sita by way of a token of remembrance. Sita then describes her miserable state to Hanuma and requests him to ask Raama, Lakshmana and Sugreeva to came to Lanka to destroy Ravana together with his army. Hanuma consoles Sita, saying that Raama and Lakshmana would reduce Lanka to ashes and take her back to Ayodhya. When Hanuma further requests Sita to give a token of remembrance to be handed over to Raama, she gives him a jewel for the head as a token.

एवम् उक्तः तु हनुमान् राघवेण महात्मना ।
सीताया भाषितम् सर्वम् न्यवेदयत राघवे ।। ५-६७-१

एवम्	=	thus	उक्तः	=	spoken	महात्मना	=	by the high-souled
राघवेण	=	Raama	हनुमान्	=	Hanuma	न्यवेदयत	=	reported
राघवे	=	to Raama	सर्वम्	=	all	भाषितम्	=	the words
सीतायाः	=	of Sita.						

Hearing the words of the high-souled Raama, Hanuma reported to Raama, all the words spoken by Sita.

एवम् उक्तवती देवी जानकी पुरुष ऋषभ ।
पूर्व वृत्तम् अभिज्ञानम् चित्र कूटे यथा तथम् ।। ५-६७-२

पुरुषर्षभ	=	O Raama the foremost of men!	जानकी	=	Sita	देवी	=	the princess
उक्तवती	=	spoke	यथा तथम्	=	a detailed account of an event	पूर्ववृत्तम्	=	that occured previously
चित्रकूटे	=	in Mount chitrakuta	अभिज्ञानम्	=	as a token of recollection.			

'O Raama the foremost of men! Sita, the princess, spoke a detailed account of an event which occurred long ago in Mount Chitrakuta, as a token of recollection.'

सुख सुप्ता त्वया सार्धम् जानकी पूर्वम् उत्थिता ।
वायसः सहसा उत्पत्य विरराद स्तन अन्तरे ।। ५-६७-३

जानकी	=	Sita	सुख सुप्ता	=	who slept happily	त्वया सार्धम्	=	with you
उत्थिता	=	got up	पूर्वम्	=	before you	वायसः	=	a crow
उत्पत्य	=	coming down	सहसा	=	quickly	विददार	=	tore the flesh

स्तनान्तरे	=	at an area in the midst of her breasts (with its beak).

'Sita, who slept happily by your side (at one instance) got up before you. A crow coming down quickly, tore her flesh at an area in the midst of her breasts (with its beak).'

पर्यायेण च सुप्तः त्वम् देवि अन्के भरत अग्रज ।
पुनः च किल पक्षी स देव्या जनयति व्यथाम् ।। ५-६७-४

भरत अग्रज	=	O Raama!	त्वम्	=	you	सुप्तः	=	slept
पर्यायेण	=	in your turn	देवि अन्के	=	on the lap of the princes	सः पक्षी	=	that crow
पुनः च	=	again	जनयति किल व्यथाम्	=	began to torment	देव्याः	=	the princess.

'O Raama! You slept in your turn on the lap of the princess. That crow again began to torment the princess.'

पुनः पुनरुपागम्य विरराद भृशम् किल ।
ततः त्वम् बोधितः तस्याः शोणितेन समुक्षितः ।। ५-६७-५

उपागम्य	=	coming near	पुनः पुनः	=	again and again	विददारकिल	=	it tore (her breast)
भृशम्	=	severely	ततः	=	thereafter	समुक्षितह्	=	dampened
तस्याः शोणितेन	=	by her blood	त्वम्	=	you	बोधितः किल	=	were awakened (by her).

'Coming near again and again, it tore her breast severely. Dampened by her blood, you then were awakened by her.'

वायसेन च तेन एव सततम् बाध्यमानया ।
बोधितः किल देव्याः त्वम् सुख सुप्तः परम् तप ।। ५-६७-६

परम् तप	=	O tormentator of enemies!	देव्या	=	by Sita the princess	बाध्यमानया	=	who was being tormented
सततम्	=	ceaselessly	ते वायसेनैव	=	by that crow	त्वम्	=	you
सुखसुप्तः	=	who were sleeping happily	बोधितः किल	=	were awakened.			

'O tormentator of enemies! Though lying happily asleep, you were awakened by Sita the princess, who was being ceaselessly tormented by the crow.'

ताम् तु दृष्ट्वा महाबाहो रादिताम् च स्तन अन्तरे ।
आशी विष इव क्रुद्धो निह्श्वसन्न् अभ्यभाषथाः ।। ५-६७-७

महाबाहो	=	O Raama with long arms!	दृष्ट्वा	=	seeing	ताम्	=	her
दारिताम्	=	who was lacerated	स्तन अन्तरे	=	at the midst of her breasts	क्रुद्धः	=	you were enraged
निश्वसन्न् आशी विश इव	=	like a hissing snake	अभ्यभाषथाः	=	spoke (to her as follows):			

'O long-armed Raama! Seeing her, who was lacerated at the midst of her breasts, you were enraged like a hissing snake and spoke to her as follows.'

नख अग्रैः केन ते भीरु दारितम् तु स्तन अन्तरम् ।
कः क्रीडति सरोषेण पन्च वक्रेण भोगिना ।। ५-६७-८

भीरु	=	O bashful one!	केन	=	by whom	ते स्तन अन्तरम्	=	was your mid-area of your breasts
दारितम्	=	lacerated	नख अग्रैः	=	with nail-points?	कः क्रीडति	=	who is playing
सरोषेण	=	with an angry	पन्च वक्रेण	=	five-hooded	भोगिना	=	serpent?

' 'O bashful Sita! By whom was the middle of your breasts lacerated with nail-points? Who is playing with an angry five-hooded serpent?'

निरीक्षमाणः सहसा वायसम् समवैक्षताः ।
नखैः सरुधिरैः तीक्ष्णैः माम् एव अभिमुखम् स्थितम् ।। ५-६७-९

निरीक्षमाणः	=	looking around	समवैक्षताः	=	you saw	सहसा	=	suddenly
वायसम्	=	a crew	स्थितम्	=	which perched	तामेव अभिमुखम्	=	in front of her
तीक्ष्णैः नखैः	=	with its sharp nails	सरुधिरैः	=	stained with blood.			

'Looking around, you suddenly saw a crow, which perched in front of Sita, with its sharp nails stained with blood.'

सुतः किल स शक्रस्य वायसः पतताम् वरः ।
धरा अन्तर चरः शीघ्रम् पवनस्य गतौ समः ।। ५-६७-१०

सः वायसः	=	that crow	वरः	=	the foremost	पतताम्	=	among the birds
शक्रस्य पुत्रः किल	=	was indeed the son of Indra the lord of celestials	धर अन्तर चरः	=	dwelling in the middle of the mountains	समः	=	and equal
शीघ्रम् गतौ	=	in speed	पवनस्य	=	to wind.			

'That crow, foremost of the birds was indeed the son of Indra the lord of celestials; dwelling in the middle of the mountains and equal in speed to the wind.'

ततः तस्मिन् महाबाहो कोप सम्वर्तित ईक्षणः ।
वायसे त्वम् कृत्वाः क्रूराम् मतिम् मतिमताम् वर ।। ५-६७-११

महाबाहो	=	O great armed one!	मतिमताम् वर	=	O excellent among the wise!	कोप सम्वर्तित ईक्षणः	=	with your eyes rolling with anger
त्वम्	=	you	ततः	=	then	कृथाः	=	harboured
क्रूराम्	=	a cruel	मतिम्	=	intention	तस्मिन् वायसे	=	against that crow.

'O great armed Raama, the excellent among the wise! With your eyes rolling with anger, you then harboured a cruel intention against that crow.'

स दर्भम् संस्तरात् गृह्य ब्रह्म अस्त्रेण न्ययोजयः ।
प्रदीप्त इव काल अग्निः जज्वाल अभिमुखः खगम् ।। ५-६७-१२

गृह्य	=	taking	दर्भम्	=	a blade of grass	सम्स्तरात्	=	from you bed of the sacred grass
अयोजयः	=	you charged it	ब्राह्म अस्त्रेण	=	with the potency of Brahma missile	सः दीप्तः	=	that flaming blade
जज्वाल	=	blazed forth	काल अग्निः इव	=	like the fire of universal dissolution	खगम् अभिमुखः	=	with its end facing that bird.

'Taking a blade of grass from your bed of the sacred grass, you charged it with the potency of Brahma missile. That flaming blade blazed forth like the fire of universal dissolution, with its end facing the bird.'

क्षिप्तवांस्त्वम् प्रदीप्तम् दर्भम् तम् वायसम् प्रति ।
ततः तु वायसम् दीप्तः स दर्भो अनुजगाम ह ।। ५-६७-१३

त्वम्	=	you	क्षिप्तवान्	=	hurled	तम् प्रदीप्तम् दर्भम्	=	that flaming blade of grass
वायसम् प्रति	=	towards the crow	ततः	=	then	सः दीप्तः दर्भः	=	that flaming blade of grass
अनुजगाम	=	followed	वायसम्	=	the crow.			

'You hurled that flaming blade of grass towards the crow. Then that flaming blade of grass for its part followed the crow.'

स पित्रा च परित्यक्तः सुरैः सर्वैः महर्षिभिः ।
त्रीन् लोकान् सम्परिक्रम्य त्रातारम् न अधिगच्छति ।। ५-६७-१४

पर्तियक्तः	=	forsaken	सुरैस्ः च	=	by all the celestials	पित्रा च	=	its father Indra
स महर्षिभिः	=	and the sages also	सः	=	(that crows)	न अधिगच्छति	=	did not find

त्रातारम्	=	a protector	सम्परिक्रम्य	=	after going round	त्रीन् लोकान्	=	the three worlds (heave earth and the lower regions).

'Forsaken by all the celestials, Indra, its father and the sages too, that crow did not find a protector even after going round all the three worlds (heaven, earth and the lower regions).'

पुनरेवागतस्त्रस्तस्त्वत्सकाशमरिंदम ।
स तम् निपतितम् भूमौ शरण्यः शरणा गतम् ।। ५-६७-१५
वध अर्हम् अपि काकुत्स्थ कृपया परिपालयः ।

अरिन्दम	=	O destroyer of enemies!	त्रस्तः	=	frightened (the crow)	आगतः	=	came
त्वत्सकाशम्	=	to your presence	पुनरेव	=	once again	वधार्हम् अपि	=	though fit to be killed
सः काकुत्थ्सः	=	that Raama	शरण्यः	=	affording shelter	पर्यपालयः	=	protected
कृपना	=	with mercy	तम्	=	to that crow	निपतितम्	=	which had fallen
भूमौ	=	flat on the ground	शरणागतम्	=	and who sought your protection.			

'O destroyer of enemies! Being frightened the crow came to your presence once again and sough your protection. Though fit to be killed, you on your part, affording shelter, in mercy to the crow, protected that crow which had fallen flat on the ground.'

मोघम् अस्त्रम् न शक्यम् तु कर्तुम् इति एव राघव ।। ५-६७-१६
भवांस्तस्यक्षि काकस्य हिनस्ति स्म स दक्षिणम् ।

राघव	=	O Raama!	इत्येव	=	because	न शक्यम्	=	it is not possible
कर्तुम्	=	to make	अस्त्रम्	=	the missile	मोघम्	=	a waste
भवान्	=	you	हिनन्ति स्म	=	destroyed	दक्षिनम् अक्षि	=	the right eye
काकस्य	=	of the cow.						

'O Raama! Since it is not possible to make the missile a waste, you destroyed the right eye of the crow.'

राम त्वाम् स नमः कृत्वा राज्ञो दशरथस्य च ।। ५-६७-१७
विसृष्टः तु तदा काकः प्रतिपेदे खम् आलयम् ।

पर्तियक्तः	=	forsaken	सुरैस्ः च	=	by all the celestials	पित्रा च	=	its father Indra
स महर्षिभिः	=	and the sages also	सः	=	(that crows)	na adhigacchati	=	did not find
त्रातारम्	=	a protector	सम्परिक्रम्य	=	after going round	त्रीन् लोकान्	=	the three worlds (heave earth and the lower regions).

'O Raama! Then, that crow, having been discharged by you, went back to its own habitation, after offering salutation to you and to king Dasaratha.'

एवम् अस्त्रविदाम् श्रेष्ठः सत्त्ववान् शीलवान् अपि || ५-६७-१८
किम् अर्थम् अस्त्रम् रक्षह्सु न योजयसि राघव ।

राघव	=	O Raama!	किम् अर्थम्	=	why	न योजयसि	=	are you not employing
अस्त्रम्	=	the missile	एवम्	=	thus	रक्षस्सु	=	on the demons
श्रेष्ठः अपि	=	though foremost	अस्त्रविदाम्	=	among the wielders courageous	शीलवान्	=	and possessed of good disposition.

'O Raama! Why are you not employing the same type of a missile on the demons, though you are the foremost among the wielders of missiles, though courageous and possessed of good disposition?'

न नागा न अपि गन्धर्वा न असुरा न मरुत् गणाः || ५-६७-१९
न च सर्वे रणे शक्ता रामम् प्रतिसमासितुम् ।

नागाः	=	Nagas the celestials serpents	न शक्ताः	=	are not capable	न गन्धर्वाः अपि	=	Nor even Gandharvas the celestial musicians
न मरुत् गणाः	=	nor the troops of maruts	थे न सर्वे	=	nor all of them put together	प्रतिसमासितुम्	=	of fighting
रामम् प्रति	=	against Raama	रणे	=	in battle.			

'Neither the Nagas the celestials serpents nor even Gandharvas the celestial musicians nor the demons nor the troop of Maruts the host of gods, nor all of them joined together are capable of fighting with Raama.'

तस्य वीर्यवतः कच्चिन् मयि यदि अस्ति सम्भ्रमः || ५-६७-२०
क्षिप्रम् सुनिशितैः बाणैः हन्यताम् युधि रावणः ।

यदि	=	If	वीर्यवतः तस्य	=	to that powerful Raama	सम्भ्रमः अस्ति	=	there is eagerness
मयि	=	in my matter	हन्यताम् रावणः	=	let Ravana be killed	युधि	=	in battle
क्षिप्रम्	=	quickly	सुनिशितैः बाणैः	=	with very sharp arrows.			

'If that powerful Raama is eager to save me, let him kill Ravana in battle quickly with his exceptionally sharp arrows.'

भ्रातुः आदेशम् आदाय लक्ष्मणो वा परम् तपः || ५-६७-२१
स किम् अर्थम् नर वरो न माम् रक्षति राघवः ।

किम् अर्थम्	=	why	सः लक्ष्मणो वा	=	even that Lakshmana	परम् तपः	=	the annihilator of adversaries

नरवरः	=	the foremost among men	राघवः	=	born in Raghu dynasty	न रक्षति	=	is not saving
माम्	=	me	आज्ञाय	=	with permission	आदेशम्	=	(by way of) an order
भ्रातुः	=	of Raama his brother?						

'Why even that Lakshmana, the annihilator of adversaries and the foremost of men born in Raghu dynasty is not saving me, by taking orders from Raama his brother?'

शक्तौ तौ पुरुष व्याघ्रौ वाय्व् अग्नि सम तेजसौ ।। ५-६७-२२
सुराणाम् अपि दुर्धर्षौ किम् अर्थम् माम् उपेक्षतः ।

किम् अर्थम्	=	wherefore	तौ शक्तौ	=	those two competent brothers Raama and Lakshmana	वाय्व् अग्नि सम तेजसौ	=	having their splendour similar to that of wind and fire
पुरुष व्याघ्रौ	=	and the excellent among men	दुर्धर्षौऽपि	=	even though they can conquer	सुराणाम्	=	the celestials
उपेक्षतः	=	are ignoring	माम्	=	me?			

'Wherefore those two competent brothers Raama and Lakshmana, with their splendour equal to that of air and fire, and excellent among men, even though they can conquer the celestials, are ignoring me?'

मम एव दुष्कृतम् किंचिन् महत् अस्ति न संशयः ।। ५-६७-२३
समर्थौ सहितौ यन् माम् न अपेक्षेते परम् तपौ ।

किम्चित्	=	some	महत्	=	great	दुष्कृतम्	=	impure act
अस्ति	=	was there	ममैव	=	on my part	न सम्शयः	=	there is no doubt
यत्	=	for which reason	तौ	=	those two brothers Raama and Lakshmana	परम् तपौ	=	who torment the enemies
समर्थावपि	=	eventhough capable	न अवेक्षते	=	are not paying attention	माम्	=	to me.

'There is no doubt that I had done some big impure act, for which reason those two brothers Raama and Lakshmana, who torment the enemies, even though capable, are not paying attention to me.'

वैदेह्या वचनम् श्रुत्वा करुणम् साश्रु भाषितम् ।। ५-६७-२४
पुनः अपि अहम् आर्याम् ताम् इदम् वचनम् अब्रुवम् ।

श्रुत्वा	=	hearing	करुणम्	=	the miserable	वचनम्	=	words
वैदेह्याः	=	of Sita	साश्रु भाषितम्	=	spoken with tears	अहम्	=	I
पुनः अपि	=	again	अब्रुवम्	=	spoke	ताम् आर्याम्	=	to that venerable Sita
इदम् वचनम्	=	the following words:						

Hearing the miserable words of Sita spoken with tears, I again spoke to that venerable Sita the following words:

त्वत् शोक विमुखो रामो देवि सत्येन ते शपे ।। ५-६७-२५
रामे दुह्ख अभिभूते च लक्ष्मणः परितप्यते ।

देवि	=	O Sita the princess!	रामः	=	Raama	त्वत् शोक विमुखः	=	has grown indifferent because of grief born of separation from you
शपे	=	I swear	ते	=	to you	सत्येन	=	truly
रामे	=	Raama	दुह्ख अभिभूते	=	being overcome with grief	लक्ष्मणः च	=	Lakshmana too
परितप्यते	=	is feeling pain.						

' 'O Sita the princess! Raama has grown indifferent because of grief born of separation from you. I swear it to you truly. Raama, being overwhelmed with grief, Lakshmana too is feeling pain.'

कथंचित् भवती दृष्टा न कालः परिशोचितुम् ।। ५-६७-२६
अस्मिन्मुहूर्तम् दुह्खानाम् अन्तम् द्रक्ष्यसि भामिनि ।

अनिन्दिते	=	O faultless one!	भवती	=	you	दृष्टा	=	have been seen
कथम्चित्	=	somehow	न कालम्	=	this is not time	देवितुम्	=	to lament
द्रक्ष्यसि	=	you will see	अन्तम्	=	the end	दुह्खानाम्	=	of your sorrows
इमम् मुहूर्तम्	=	during this very moment.						

' 'O faultless one! You can give now, a token of recollection, which Raama can recognize and which can beget happiness to him.'

ताव् उभौ नर शार्दूलौ राज पुत्राव् अरिम् दमौ ।। ५-६७-२७
त्वत् दर्शन कृत उत्साहौ लन्काम् भस्मी करिष्यतः ।

उभौ तौ रज पुत्रौ	=	those two princes	नर शार्दूलौ	=	the foremost among men	अनिन्दितौ	=	and the faultless ones
तवत् दर्शन कृत उत्साहौ	=	who are eager to see you	लङ्काम् भस्मी करिष्यतः	=	can reduce Lanka to ashes.			

' 'Those two princes, the foremost among men and the faultless ones are eager to see you. They can reduce Lanka to ashes'.'

हत्वा च समरे रौद्रम् रावणम् सह बान्धवम् ।। ५-६७-२८
राघवः त्वाम् महाबाहुः स्वाम् पुरीम् नयते ध्रुवम् ।

वरारोहे	=	O lady with charming hips!	हत्वा च	=	killing	रोन्द्रम्	=	the terrific
रावणम्	=	Ravana	सह बान्धवम्	=	together with his relatives	समरे	=	in battle
राघवः	=	Raama	नयते	=	will take	त्वाम्	=	you
स्वाम् पुरीम्	=	to his City of Ayodhya	ध्रुवम्	=	It is certain.			

' 'O lady with charming hips! Killing the terrific Ravana together with his relatives in battle, Raama will certainly take you to his City of Ayodhya'.'

यत् तु रामो विजानीयात् अभिज्ञानम् अनिन्दिते ।। ५-६७-२९
प्रीति सम्जननम् तस्य प्रदातुम् तत्त्वम् अर्हसि ।

अनिन्दिते	=	O faultless one!	त्वम्	=	you	अर्हसि	=	ought
दातुम्	=	to give	इह	=	now	अभिज्ञानम्	=	a token of recollection
यत्	=	which	रामः	=	Raama	विजानीयात्	=	can recognize
प्रीति सम्जननम्	=	and which can beget happiness	तस्य	=	to him.			

' 'O faultless one! You can give now, a token of recollection, which Raama can recognize and which can beget happiness to him.'

सा अभिवीक्ष्य दिशः सर्वा वेणि उद्ग्रथनम् उत्तमम् ।। ५-६७-३०
मुत्त्वा वस्त्रात् ददौ मह्यम् मणिम् एतम् महाबल ।

महाबल	=	O mighty Raama!	अभिवीक्ष्य	=	having surveyed	सर्वाः	=	all
दिशः	=	the directions	मुत्त्वा	=	and untying	वस्त्रात्	=	from the end of her garment
एतम् उत्तमम् मणिम्	=	this excellent jewel	वेणुद्ग्रथितम्	=	which was being strung together in her hair	सा	=	the Sita
ददौ	=	gave it	मह्यम्	=	to me.			

'O mighty Raama! Having surveyed all the directions and having untied from the end of her garment, this excellent jewel which was being strung together in her hair that Sita gave it to me.'

प्रतिगृह्य मणिम् दिव्यम् तव हेतो रघु उत्तम ।। ५-६७-३१
शिरसा सम्प्रणम्य एनाम् अहम् आगमने त्वरे ।

रघूद्वह	=	O Raama!	प्रतिगृह्य	=	taking	दिव्यम् मणिम्	=	that wonderful jewel
तव हेतोः	=	for your sake	प्रणम्य	=	and offering my salutation	शिरसा	=	by bowing my head
आर्याम् ताम्	=	to that venerable Sita	अहम्	=	I	त्वरे	=	was seized with a haste

आगमने	=	to come back.

'O Raama! Taking that wonderful jewel for your sake from her, and offering my salutation by bowing my head to that venerable Sita, I was seized with a haste to come back.'

गमने च कृत उत्साहम् अवेक्ष्य वर वर्णिनी ।। ५-६७-३२
विवर्धमानम् च हि माम् उवाच जनक आत्मजा ।

अवेक्ष्य	=	seeing	माम्	=	me	कृत उत्साहम्	=	who was in a hurry
गमने	=	to come back	विवर्धमानम् च	=	and augmenting my body abundantly	जानक अत्मजा	=	Sita
वरवर्णिनी	=	having a beautiful complexion	उवाच	=	spoke.			

'Seeing me who was in a hurry to come back and augmenting my body abundantly, Sita having a beautiful complexion spoke to me.'

अश्रु पूर्ण मुखी दीना बाष्प संदिग्ध भाषिणी ।। ५-६७-३३
ममोत्पतनसम्ब्रान्ता शोकवेगसमाहता ।

अश्रु पूर्ण मुखी	=	with her eyes filled with tears	दीना	=	looking miserable	बष्प सम्दिग्ध भाषिणी	=	with ambiguous words coming out of her choked throat
मम उत्पतन सम्भ्रान्ता	=	bewildered as she was that I was going to fly away (she spoke to me as follows)	शोकवेग समाहता	=	afflicted with a gush a grief.			

'With her eyes filled with tears, looking miserable, with her words ambiguously coming out of her coked throat, bewildered as she was, at the though of my flying away and afflicted with a gush of grief; (she spoke to me as follows):

हनुमन् सिम्ह सम्काशौ ताव् उभौ राम लक्ष्मणौ ।। ५-६७-३४
सुग्रीवम् च सह अमात्यम् सर्वान् ब्रूया अनामयम् ।

हनुमान्	=	O Hanuma!	ब्रूयाः	=	ask	तौ उभौ राम लक्ष्मणौ	=	those two brothers Raama and Laksh-mana
सुग्रीवम् च	=	Sugreeva	सह अमात्यम्	=	together with his min-isters	सर्वान्	=	and all others
अनामयम्	=	about their well-being.						

'O Hanuma! Inquire those two brothers Raama and Lakshmana looking like lions, Sugreeva together with his ministers and all others about their welfare.'

यथा च स महाबाहुः माम् तारयति राघवः ।
अस्मात् दुह्ख अम्बु सम्रोधात् तत् समाधातुम् अर्हसि ।। ५-६७-३५

इमम् च तीव्रम् मम शोक वेगम् ।
रक्षोभिः एभिः परिभर्त्सनम् च ।
ब्रूयाः तु रामस्य गतः समीपम् ।
शिवः च ते अध्वा अस्तु हरि प्रवीर ।। ५-६७-३६

एतत् तव आर्या नृप राज सिम्ह ।
सीता वचः प्राह विषाद पूर्वम् ।
एतच् च बुद्धा गदितम् मया त्वम् ।
श्रद्धत्स्व सीताम् कुशलाम् समग्राम् ।। ५-६७-३७

त्वम्	=	you	अर्हसि	=	ought	समाधातुम्	=	to clear up difficulties
सः महाबाहुः रमः	=	for that mighty armed Raama	यथा तारयति	=	so that he can help me to cross	अस्मात्	=	this
दुःखाम्बुसम्रोधात्	=	ocean of sorrow	हरिप्रवीर	=	O best of heroes among monkeys!	गतः	=	having one
रामस्य समीपम्	=	to the vicinity of Raama	ब्रूयाः	=	tell	मम	=	my
इमम्	=	this	तीव्रम्	=	horrible	शोकवेगम्	=	gush of grief
परिभर्त्सनम्च	=	and the threatening	एभिः रक्षोभिः	=	by these female-demons	अध्वा	=	(let) your trave
अस्तु	=	be	शिवः	=	happy	नृपराज सिम्ह	=	O illustrious prince the protector of men!
आर्या	=	the venerable	सीता	=	Sita	विषादपूर्वम्	=	filled with sorrow
आह	=	spoke	तव	=	to you	एतत्वचः	=	these words
बुद्धा	=	understanding	एतत्	=	this matter	यतितम्	=	spoken mayaa by me
श्रद्धत्स्व	=	believe	सीताम्	=	Sita	समग्राम्	=	is completely
कुशलाम्	=	safe.						

' 'You ought to clear up difficulties for that mighty armed Raama, so that he can help me to cross this ocean of sorrow. O best of heroes among monkeys! Approaching Raama, tell this horrible gush of my grief and the threats of these female-demons. Have a happy journey!' 'O illustrious princes, the protector of men! The venerable Sita filled with sorrow spoke these words to be conveyed to you. Comprehending this matter spoken by me, believe that Sita is completely safe.'

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे स्सषष्टितमः सर्गः ।।

Thus completes 67th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.

68 Sarga 68 - अष्टषष्टितमः सर्ग

Seetha Expressed Her Grave Doubt

Introduction -

Hanuma informs Raama how Sita expressed her grave doubt as to how monkeys and bears can leap across a vast sea, as well as her appeal to Raama to destroy Ravana along with his entire army in Lanka and take her back to Ayodhya. Hanuma further informs Raama, how he resolved her doubt by explaining the prowess of the troops of monkeys and bears, commanded by Sugreeva as also how he brought solace and peace to her from her worries.

अथ अहम् उत्तरम् देव्या पुनः उक्तः ससम्भ्रमम् ।
तव स्नेहान् नर व्याघ्र सौहार्यात् अनुमान्य च ।। ५-६८-१

नरव्याघ्र	=	O the excellent among men!	अथ	=	thereafter	अनुमान्य	=	having shown respect for me
तव स्नेहात्	=	out of affection	सौहार्द्रात्	=	and good-heartedness	तव	=	for you
अहम्	=	I	ससम्भ्रमम्	=	who was in a haste (to go)	उक्तः	=	was spoken to
पुनः	=	again	देव्या	=	by Sita the princess	उत्तरम्	=	about the future.

'O excellent among men! Having shown respect for me out of her affection and good-heartedness for you, I, who was in a haste to go, was spoken to again by Sita the princess about the further course of action.'

एवम् बहु विधम् वाच्यो रामो दाशरथिः त्वया ।
यथा माम् आप्नुयात् शीघ्रम् हत्वा रावणम् आहवे ।। ५-६८-२

रामः	=	Raama	दाशरथिः	=	the son of Dasaratha	वाच्यः	=	is to be informed
एवम्	=	thus	त्वया	=	by you	बहुविधम्	=	in several ways
शीघ्रम् हत्वा	=	for quickly killing	रावणम्	=	Ravana	आहवे	=	in battle
यथा तथा	=	and as to how	माम् आप्नुयात्	=	he can get me back.			

'Raama, the son of Dasaratha, is to be informed by you thus in several ways, for quickly killing Ravana in battle and also as to how he can get me back.'

यदि वा मन्यसे वीर वस एका अहम् अरिम् दम ।
कस्मिंश्चित् सम्वृते देशे विश्रान्तः श्वो गमिष्यसि ।। ५-६८-३

वीर	=	O hero	अरिम्दम	=	the annihilator of enemies!	मन्यसे यदि	=	if you deem it fit
वस	=	stay	एकाहम्	=	for a day	सम्वृते देशे	=	in a secret place

गमिष्यसि	=	you can go	श्वः	=	tomorrow	विश्रान्तः	=	after taking rest.

' 'O hero the annihilator of enemies! If you deem it fit, stay for a day in a secret place. You can go tomorrow after taking rest'.'

मम च अपि अल्प भाग्यायाः सान्निध्यात् तव वानर ।
अस्य शोक विपाकस्य मुहूर्तम् स्यात् विमोक्षणम् ।। ५-६८-४

वीर्यवन्	=	O the valiant one!	तव सान्निध्यात्	=	because of your presence	अस्य मम शोक विपाकस्य विमोक्षणम्	=	the termination of my full-flown grief
स्यात्	=	may proceed	मुहूर्तम्	=	for a while.			

''O the valiant one! Because of your presence, the termination of my full-blown grief may continue for a while'.'

गते हि त्वयि विक्रान्ते पुनः आगमनाय वै ।
प्राणानाम् अपि संदेहो मम स्यान् न अत्र संशयः ।। ५-६८-५

त्वयि	=	(when) you	विक्रान्ते	=	the courageous one	गते	=	go
पुनरागमनाय	=	for coming back	स्यात्	=	there is	सन्देहः	=	an uncertainity
मम प्राणामपि	=	even to my life	न सन्देहः	=	there is no doubt	अत्र	=	about this.

''When you, the courageous one, have actually left to come back, there will be a danger even to my life. There is no doubt about this'.'

तव अदर्शनजः शोको भूयो माम् परितापयेत् ।
दुह्खात् दुह्ख पराभूताम् दुर्गताम् दुह्ख भागिनीम् ।। ५-६८-६

पराभूताम्	=	being overcome	दुःखात्	=	from one sorrow	दुःखम्	=	after another sorrow
दुर्गताम्	=	being miserable	दुःख भागिनीम्	=	being overcome with grief	शोकः	=	sorrow
अदर्शनजः	=	born of your disappearance	परितापयेत्	=	will torment me	भूयः	=	further.

''The sorrow born of your disappearance will further torment me, who is overtaken by one sorrow after another, miserable and doomed to grief as I am'.'

अयम् तु वीर संदेहः तिष्ठति इव मम अग्रतः ।
सुमहान् त्वत् सहायेषु हर्यृक्षेषु असंशयः ।। ५-६८-७

हरीश्वर	=	O best among monkeys	वीर	=	the valiant one!	हर्यृक्षेषु	=	in the matter of monkeys and bears

त्वत्सहयेषु	=	who are helpmates to you	अयम्	=	this	सुमहान्	=	a very grave
सन्देशः	=	doubt	तिष्ठतीव	=	stands	अग्रतः	=	before me.

"O best among the monkeys! O valiant one! In the matter of monkeys and bears who are your helpmates, this very grave doubt stands before me'.'

कथम् नु खलु दुष्पारम् तरिष्यन्ति महाउदधिम् ।
तानि हरि ऋक्ष सैन्यानि तौ वा नर वर आत्मजौ ।। ५-६८-८

कथम्नु	=	how	खलु	=	indeed	तानि	=	those
हर्यृक्षसैन्यानि	=	troops of monkeys and bears	तौ नरवरात्मजौ वा	=	or those two princes	तरिष्यन्ति	=	can cross
दुष्पारम्	=	the insurmountable	महोदधिम्	=	great ocean?			

"How indeed can those troops of monkeys and bears or Raama and Lakshmana can cross that great insurmountable ocean?"

त्रयाणाम् एव भूतानाम् सागरस्य अस्य लन्घने ।
शक्तिः स्यात् वैनतेयस्य वायोः वा तव वा अनघ ।। ५-६८-९

त्रयाणाम्	=	only three	भूतानाम्	=	beings	वैनतेयस्यवा	=	viz. Garuda the eagle
तव वा	=	or yourself	मारुतस्यवा	=	or the wind-god	स्यात्	=	have
शक्तिः	=	the capacity	लङ्घने	=	in crossing	अस्य	=	of this
सागरस्य	=	ocean.						

"Three beings viz. Garuda the eagle, or yourself or the wind-god only have the capacity of crossing this ocean'.'

तत् अस्मिन् कार्य नियोगे वीर एवम् दुरतिक्रमे ।
किम् पश्यसि समाधानम् ब्रूहि कार्यविदाम् वर ।। ५-६८-१०

वीर	=	O valiant monkey!	तत्	=	that is why	किम्	=	what
समाधानम्	=	strategy	पश्यसि	=	are you visualizing	अस्मिन् कार्य निर्योग	=	to fulfill this act
दुरतिक्रमे	=	which is so difficult to accomplish	एवम्	=	thus?	त्वम्	=	you
वरः हिस्	=	are indeed excellent	कार्यविदाम्	=	of those who know how to accomplish any work.			

"O valiant monkey! That is why, what strategy are you visualizing to fulfill this act, which is so difficult to accomplish thus? You are indeed excellent of those who know how to accomplish any work'.'

कामम् अस्य त्वम् एव एकः कार्यस्य परिसाधने ।।
पर्याप्तः पर वीरघ्न यशस्यः ते बल उदयः ।। ५-६८-११

पर वीरघ्न	= O Hanuma the annihilator of strong enemies!	त्वम्	= you	एक एव	= as one alone
पर्याप्तः कामम्	= are accomplisher of desires	परिसाधने	= of fulfilling	अस्य कार्यस्य	= this task
ते	= your	फलोदयः	= fulfillment of result	यशस्यः	= is famous.

'O Hanuma the annihilator of hostile enemies! You, as one alone, are capable of fulfilling this task. Your act of fulfilling this task your act of fulfilling the result is well-known.'

बलैः समग्रैः यदि माम् हत्वा रावणम् आहवे ।
विजयी स्वाम् पुरीम् रामो नयेत् तत् स्यात् यशः करम् ।। ५-६८-१२

तत्	= it	स्यात्	= would	यशः करम्	= result in his glory
यदि रामः	= if Raama	हत्वा	= after killing	रावणम्	= Ravana
समग्रैः बलैः	= along with his entire army	विजयी	= and being victorious	नयेत्	= takes
माम्	= me	स्वाम् पुरीम्	= to his city.		

''It would result in his glory, if Raama, after killing Ravana along with his entire army, takes me to his city in his victory'.'

यथा अहम् तस्य वीरस्य वनात् उपधिना हृता ।
रक्षसा तत् भयात् एव तथा न अर्हति राघवः ।। ५-६८-१३

राघवः	= Raama	नार्हति	= ought not (to take me back)	तद्भयादेव	= by fearing that Ravana
यथा तथा	= in the same manner as	अहम्	= I	हृता	= was taken away
वनात्	= from the forest	रक्षसा	= by Ravana the demon	उपधिना	= by a cheating
वीरस्य	= of the heroic Raama.				

''Raama ought not to take me back for fear that Ravana, in the same manner as Ravana the demon took me away from the forest in the absence of Raama by cheating that heroic Raama.'

बलैः तु सम्कुलाम् कृत्वा लन्काम् पर बल अर्दनः ।
माम् नयेत् यदि काकुत्स्थः तत् तस्य सदृशम् भवेत् ।। ५-६८-१४

यदि काकुत्स्थ्सः	= If Raama	पर बल अर्दनः	= the destroyer of army of adversaries	कृत्वा	= making
लङ्काम्	= Lanka	सम्कुलाम्	= filled	शरैः	= with arrows
माम् नयेत्	= takes me home	तत्	= that	सदृशम् भवेत्	= will be worthy
तस्य	= of him.				

If Raama, the destroyer of rival army, fills the entire Lanka with arrows and takes me home, it will be quite worthy of him.'

तत् यथा तस्य विक्रान्तम् अनुरूपम् महात्मनः ।
भवति आहव शूरस्य तथा त्वम् उपपादय ।। ५-६८-१५

तत्	=	for that reason	त्वम्	=	you	उपपादय	=	act
यथा	=	in such a way	तथा	=	that	महात्मनः	=	the high-souled Raama
आहव शूरस्य	=	valiant in battle	भवेत्	=	may exhibit	विक्रान्तम्	=	the prowess
अनुरुम्पम्	=	worthy	तस्य	=	of him.			

'For that reason, you act in such a way, that the high-souled Raama, valiant in battle, exhibits the prowess befitting of him.'

तत् अर्थ उपहितम् वाक्यम् प्रश्रितम् हेतु सम्हितम् ।
निशम्य अहम् ततः शेषम् वाक्यम् उत्तरम् अब्रुवम् ।। ५-६८-१६

निशम्य	=	hearing	तत्	=	that	वाक्यम्	=	appeal (of Sita)
अर्थोपहितम्	=	that was somewhat good in fits meaning	प्रश्रितम्	=	courteous	हेतु सम्हितम्	=	and furnished with reasons
अहम्	=	I	अब्रुवम्	=	spoke	ततः	=	then
वाक्यम्	=	(the following) words	शेषम्	=	remaining	उत्तरम्	=	as a reply.

'Hearing that appeal (of Sita), that was somewhat good in its meaning, courteous and duly furnished with reasons, I gave then my remaining reply (as follows):

देवि हरि ऋक्ष सैन्यानाम् ईश्वरः प्लवताम् वरः ।
सुग्रीवः सत्त्व सम्पन्नः तव अर्थे कृत निश्चयः ।। ५-६८-१७

देवि	=	O Sita the princess!	सुग्रीवः	=	Sugreeva	ईश्वरः	=	the lord
वानर भल्लुक सैन्यानाम्	=	of the armies of monkeys and bears	प्लवतम् वरः	=	excellent among the monkeys	सत्त्व सम्पन्नः	=	and endowed with strength
कृत निश्चयः	=	is firmly determined	त्व अर्थे	=	in your cause.			

''O Sita the princess! Sugreeva, the lord of the troops of monkeys and bears, excellent among the monkeys and endowed with strength, is firmly determined to rescue you.'

तस्य विक्रम सम्पन्नाः सत्त्ववन्तो महाबलाः ।
मनः सम्कल्प सम्पाता निदेशे हरयः स्थिताः ।। ५-६८-१८

येषाम् न उपरि न अधस्तान् न तिर्यक् सज्जते गतिः ।
न च कर्मसु सीदन्ति महत्स्व् अमित तेजसः ।। ५-६८-१९

हरयः	=	the monkeys	विक्रम सम्पन्नाः	=	endowed with prowess	सत्त्ववन्तः	=	perseverance
महाबलाः	=	great strength	मनः सम्कल्प सम्पाताः	=	and who can rush to any place as they wish	स्थिताः	=	are intensely committed
तस्य	=	to Sugreeva's command	येषाम्	=	whose	गतिः	=	movement
उपरि	=	on the sky	अधस्तात्	=	or on the ground	न सज्जते	=	has no hindrance
न	=	has no hindrance	तिर्यक्	=	(even) horizontally (those monkeys)	अमित तेजसः	=	are not indolent
महत्सु कर्मसु	=	(to perform) great tasks.						

'So many monkeys, endowed with prowess, perseverance great strength and who can rush to any place as they wish, are intensely committed to Sugreeva's command. There is no hindrance to their movement either in the sky or the ground or in a horizontal region between the sky and the ground. Those monkeys with unlimited splendour are not indolent in performing any great task.'

असकृत् तैः महाभागैः वानरैः बल सम्युतैः ।
प्रदक्षिणी कृता भूमिः वायु मार्ग अनुसारिभिः ।। ५-६८-२०

तैः महाभगैः वानरैः	=	by those illustrious monkeys	बल दर्पितैः	=	proud of their strength	वायुमार्गानुसारिभिः		and who follow the path of wind
भूमिः	=	the earth	प्रदक्षिणी कृता	=	was circumambulated.			

'Those illustrious monkeys, proud of their strength and following the path of wind, circumambulated the entire earth several times.'

मत् विशिष्टाः च तुल्याः च सन्ति तत्र वन ओकसः ।
मत्तः प्रत्यवरः कश्चिन् न अस्ति सुग्रीव सन्निधौ ।। ५-६८-२१

अहम् तावत् इह प्राप्तः किम् पुनः ते महाबलाः ।
न हि प्रकृष्टाः प्रेष्यन्ते प्रेष्यन्ते हि इतरे जनाः ।। ५-६८-२२

तत्र	=	in them	वन ओकसः	=	(some of) the monkeys	मद्विशिष्टाश्च	=	are superior to me
तुल्याश्च	=	and some even equal to me	सन्ति	=	are there	कश्चित् नास्ति	=	no one
सुग्रीव सन्निधौ	=	in the vicinity of Sugreeva	प्रत्यवरः	=	is inferior	मत्तः	=	to me
अहम् तावत्	=	I myself	अनुप्राप्तः	=	has come	इह	=	here
किम् पुनः	=	why to talk	ते	=	about them	महाबलाः	=	who are mighty?
प्रकृष्टाः	=	the superior ones	न प्रेष्यन्ते हि	=	are not sent (for errands)	इतरे	=	other

जनाः	=	persons	प्रेष्यन्ते हि	=	are indeed sent.

"In them, some of the monkeys are superior to me and some are even equal to me. No one in the vicinity of Sugreeva is inferior to me. When I have arrived here, why to talk about those mighty ones? Generally, superior ones are not sent for errands. Only others are indeed sent'.'

तत् अलम् परितापेन देवि मन्युः व्यपैतु ते ।
एक उत्पातेन ते लन्काम् एष्यन्ति हरि यूथपाः ।। ५-६८-२३

देवि	=	O Sita the princess!	तत्	=	that is why	अलम्	=	enough
परितापेन	=	of your lamentation	ते शोकः	=	(Let) your sorrow	व्यपैतु	=	be removed
ते	=	those	हरि यूथपाः	=	leaders of monkeys	एष्यन्ति	=	will reach
लङ्काम्	=	Lanka	एक उत्पातेन	=	by one single leap.			

"O Sita the princess! Enough of your lamentation. Take away your sorrow. Those leaders of monkeys will reach Lanka by one single leap'.'

मम पृष्ठ गतौ तौ च चन्द्र सूर्यावृ इव उदितौ ।
त्वत् सकाशम् महाभागे नृ सिम्हाव् आगमिष्यतः ।। ५-६८-२४

तौ नृसिम्हौ	=	those two lions among men Raama and sakaasham too	महासत्त्वौ	=	of great strength	मम पृष्ठ गतौ	=	sitting on my shoulders
आगमिष्यतः	=	can come	त्वत् सकाशम्	=	to you	उदितौ चन्द्र सूर्यावृ इव	=	like the rising sun and the moon.

'Raama and Lakshmana, those two lions among men, also of great strength, ascending on my shoulders, can come to you, like the rising sun and the moon.'

अरिघ्नम् सिम्ह सम्काशम् क्षिप्रम् द्रक्ष्यसि राघवम् ।
लक्ष्मणम् च धनुष् पाणिम् लन्का द्वारम् उपस्थितम् ।। ५-६८-२५

राघवम्	=	Raama	अरिघ्नम्	=	the annihilator of enemies	सिम्ह सम्काशम्	=	similar to a lion
लक्ष्मणम् च	=	and Lakshmana	धनुष् पाणिम्	=	wielding or bow in his hand	क्षिप्रम्	=	will soon
उपास्थितम्	=	approach	लङ्का द्वारम्	=	the entrance gate of Lanka	द्रक्ष्यसि	=	and you will see (them).

'Raama, the annihilator of enemies, similar to a lion, and Lakshmana wielding a bow in his hand, will surely approach the entrance-gate of Lanka and you will see them soon.'

नख दम्ष्ट्र आयुधान् वीरान् सिम्ह शार्दूल विक्रमान् ।
वानरान् वानर इन्द्र आभान् क्षिप्रम् द्रक्ष्यसि सम्गतान् ।। ५-६८-२६

द्रक्ष्यसि	=	you can see	क्षिप्रम्	=	soon	वीरान् वानरान्	=	the valiant monkeys
नख दम्ष्ट्र आयुधान्	=	with their claws and tusks as weapons	सिम्ह शार्दूल विक्रमम्	=	having the prowess of lions and tigers	वारणेन्द्र भान्	=	looking like lordly elephants
सम्गतान्	=	coming together.						

"You can see soon those valiant monkeys, with their claws and tusks as weapons, having the prowess of lions and tigers and looking like lordly elephants, coming here together'.'

शैल अम्बुदन् निकाशानाम् लन्का मलय सानुषु ।
नर्दताम् कपि मुख्यानाम् अचिरात् शोष्यसे स्वनम् ।। ५-६८-२७

श्रोष्यसि	=	you will hear	अचिरात्	=	within a short time	स्वनम्	=	the sound
कपि मुख्यनाम्	=	of the excellent of monkeys	नर्दताम्	=	resonating	लङ्का मलय सानुषु	=	on the mountain-peaks of Mount Malayaa in Lanka
शैल् अम्बुदन् निकाशानाम्	=	like mountains and clouds.						

"You will hear within a short time, the clamour of the excellent of monkeys resonating like a mountains and clouds, on the peaks of Mount Malaya in Lanka'.'

निवृत्त वन वासम् च त्वया सार्धम् अरिम् दमम् ।
अभिषिक्तम् अयोध्यायाम् क्षिप्रम् द्रक्ष्यसि राघवम् ।। ५-६८-२८

द्रक्ष्यसि	=	you will see	राघवम्	=	Raama	अरिम् दमम्	=	the annihilator of enemies
निवृत्त वन वासम्	=	returned from his exile	अभिषिक्तम्	=	and getting anointed to the crown	अयोध्ययाम्	=	in Ayodhya
त्वया सरिधम्	=	along with you	क्षिप्रम्	=	soon.			

"You will see Raama, the annihilator of enemies, returning from exile, and getting anointed to the crown in Ayodhya, along with you soon'.'

ततो मया वाग्भिः अदीन भाषिणी ।
शिवाभिः इष्टाभिः अभिप्रसादिता ।
जगाम शान्तिम् मम मैथिल आत्मजा ।
तव अपि शोकेन तथा अभिपीडिता ।। ५-६८-२९

ततः	=	thereafter	तव शोकेन अपि	=	though tormented with thought of your sorrow too	अभिपीडिता	=	the tormented

मैथिल आत्मजा	=	Sita	अभिप्रसादित	=	was soothened	मया	=	by me
अदीन भाषिणी	=	through comforting words spoken	मम वाग्भिः	=	and by my words	शीवाभिः	=	which were well disposed
इष्टाभिः	=	and agreeable	जगाम	=	obtained	शान्तिम्	=	peace of mind.

'Thereafter, soothened by me with comforting, well-disposed and agreeable words, Sita, though tormented with thought of your grief, obtained peace of mind.'

इति वाल्मीकि रामायणे आदि काव्ये सुन्दरकाण्डे अष्टषष्टितमः सर्गः ||

Thus completes 68th chapter in the Sundara Kanda of the glorious Raamayana of Valmiki, the work of a sage and the oldest epic.