

|| om tat sat ||  
|| om Sri Raamaaya namah ||

Complete  
**Sundarakanda**  
from Valmiki Ramayanam.  
A chapter wise aggregation of the meaning of all slokas.

A publication of  
Athato Foundation.  
a Kasarabada Trust  
|| om tat sat ||

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First Edition  
October 2017  
Silver Springs, Md.

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## Foreword

Sundarakanda is part of Valmiki Ramayana. Valmiki Ramayana is the earliest epic in a poetic form in Sanskrit. It is known as “Adi kavya”, the first poem. The very first sloka in Sanskrit literature, supposedly uttered by Valmiki, is part of Ramayana. Valmiki taken aback by the beauty and simplicity of the first sloka repeats it to himself and his disciples. He uses the same form to write the epic story of Rama called Ramayana at the prodding of Brahma who also gives Valmiki an unlimited insight into the story of Rama. Ramayana is truly written in a very simple style that makes the meanings easily understood if one is a student of Sanskrit. Most of the Indian languages are derivatives of Sanskrit. Some languages even if they are not derivatives, have absorbed most or all of the Sanskrit words into their language as is the case with Telugu and even Kannada. Proficiency in Sanskrit derivatives or languages which absorbed Sanskrit, is enough to understand the gist of a sloka even if one is not a student of Sanskrit.

Sundarakanda forms the central part of Ramayana. According to many it is heart of Ramayana.

Sundarakanda has a folklore associated with it from time immemorial. All the modern commentaries including those brought out by the western scholars refer to it. Reading or recitation of Sundarakanda has been on par with similar recitation of holy books like Gita. It has been a daily parayana item in many a hindu household. Miracles have been attributed to such parayana. It is more probable that the spirit of Sundarakanda, more specifically the spirit of Hanuman in pursuing the goals against all odds, is absorbed in the process of ‘parayana’. That spirit is probably what made the miracles happen.

In any case Hanuman remains the central hero of Sundarakanda. Infact the title “Sundarakanda” is assumed to be based on the name “Sundara” associated with Hanuman. Sundarakanda can be taken to mean the exploits of Sundara or Hanuman.

As per tradition, when ever one wishes for some “fruit”, one undertakes Sundarakanda parayana. In our case the Sundarakanda parayana is in the form of re-writing all the Sanskrit slokas in a prose order to make the meaning more easily self evident and then writing the meanings for all the slokas. Sundarakanda has nearly three thousand slokas in the sixty-eight Sargas or chapters. In addition to writing the prose order and meanings in English, we have an added twist of writing the Sanskrit text in multiple languages Telugu, Kannada, Gujarati and Devanagari facilitating reading of Slokas in one’s own language. Thus, one has the option of Sanskrit text presented in Devanagari, Telugu, Kannada, and Gujarati with English Translation. These are available in kasarabada.org web site. This presentation of chapterwise summary of Sundarakanda is based on essentially aggregating the meanings of all the translated slokas. This has been a huge task. The fact that we could undertake the same and complete the same in a time bound form is itself the “fruit” we wished for.

That we have aggregated the meanings of all the slokas has the charm that we are in fact reading ‘complete Sundarakanda’ which is faithful to its original form albeit in a

different language. But it also suffers from the difficulties that result in such true translations. There will be innumerable repetitions. There will be innumerable descriptions which defy easy translation as well as understanding without added historical or contextual notes. We have left both of them, namely the repetitions and difficult translations in place as they are, in the spirit of being faithful to the original text

Our foray into the ocean of Sundarakanda is actually much older than this effort. This being a favorite book of our parents, as per their wish and with their active guidance we have brought out a “Samkshipta Sundarakanda”, which is shortened form of Sundarakanda. In Samkshipta Sundarakanda, the nearly three thousand slokas of Sundarakanda have been condensed to about three hundred slokas, while retaining the flow of the story. It has been brought out as a book in Telugu and English. It has been an experience that energized us to do more and more.

The current effort is a direct result of that energy.

[||om tat sat ||](#)

Om Sriram

## IN PRAISE OF HANUMAN

### HANUMASTUTI

"*Vikrantastvam samardhastvam*" says Sita  
"*Kritam Hanumata karyam*" says Sri Rama  
"*Tvayyeva Hanumanasti balam buddhi parakramah*" says  
Sugriva

Such is the awe-inspiring part played by Hanuman!

From the time, he steps into the story counselling Sugriva not to be concerned about the two *Naras* - Rama and Lakshmana -who entered their area, to the time he takes leave of Sri Rama as a confirmed *Ramabhaktha*, devotee of Sri Rama, his exploits are surely mind boggling and in fact more so in Sundarakanda. No wonder that the popular adage goes: '*Sundare Sundara Kapih*', (*In Sundara kanda beautiful is Hanuman*). That refrain also summarizes the inner beauty of Hanuman with all the accomplishments that beautify his character in Sundarakanda.

In the very first meeting with Sri Rama, whom he approaches in the guise of a recluse, Sri Rama instantly recognizes the greatness of Hanuman. Sri Rama says to Lakshmana:

*"To converse in the way he (Hanuman) does is impossible, unless he studied Rigveda thoroughly, memorized Yajurveda along with meanings, and acquired knowledge of Samaveda. Surely the entire range of Crammer has been studied by him in many ways, as is clear from the fact that nothing has been wrongly worded, even though he has voluminously spoken a great deal!"*

The very first impressions so created by Hanuman is maintained throughout the great epic -- Ramayana -- as reflected in his marvelous articulation either in addressing others or himself (or in fact the reader!). Steadfast devotion to his duty, and the confidence he projects in his handling of any task, however arduous, can be noticed in all his actions.

Right from the beginning to the end, this impression of a wise and knowledgeable Hanuman is reflected in several situations. It is so when he consoles bereaved Tara, informs Swayamprabha of the search party's mission, attempts to dissuade Angada from fasting to death, or advising Ravana to do the right thing. Very rightly for the very first task of searching for Sita, Sugriva says "There is no one equal to Hanuman!" - *"on the earth, in the sky or air, or even in Heaven!* Continuing further Sugriva says: *"In you alone O' Hanuman! reside the three qualities, strength, wisdom and prowess!"*

Even with all these inherent qualities, it does seem that Hanuman himself is unaware of his capabilities, and needs to be prodded to undertake the impossible! This is evident when Jambavan addresses Hanuman to undertake the arduous task of crossing the ocean. Indeed, there is a hidden Hanuman in everybody who needs to be prodded, to make him take up those seemingly impossible tasks.

Sundarakanda starts with Hanuman all set for the arduous task of jumping across the ocean in search of Sita. Hanuman announces his determination in no uncertain terms: *"In every way I shall complete my task and come back with Sita or otherwise I shall uproot Lanka with Ravana and carry it all the way here!"* Proclaiming his goals, Hanuman proceeds to accomplish the same.

In crossing the ocean Hanuman displays the three qualities *"Balam, Buddhi, and Parakramah"* as stated by venerable Sugriva.

The first arduous task was that of jumping across the ocean. As he proceeds across the sky, Valmiki says ... *"The sun god does not scorch him ... the wind god ministers him with gentle and soothing breeze ..."*

Actually, for Hanuman who was so steadfast on *"Ramakryardha Siddhaye"*, namely *"achieving Rama's tasks"* - neither the sun nor the wind could detract him from his goals. This is clearly reflected in his response, when Mainaka invites him to rest for a while: Hanuman's reply focuses on his own goals. *"I have given my word not to stop in the middle of my task"*. A determination that can only be emulated!

At the next obstacle with Surasa Valmiki refers to Hanuman as *"Vayuputrah subudhiman"*. The emphasis is on *"Vayuputrah subudhiman"*, namely *Hanuman the intelligent*. He overcomes *Surasa*, sent by *Devas* to test him, with his intelligence.

However, while dealing with the next obstacle of *Simhika* - a demon - he uses his well-known prowess to kill her.

Much in line with the first impression of Sri Rama about Hanuman as a man of great knowledge and speech, one sees Hanuman go through a thoughtful reflection at every stage, like when he enters Lanka. When he searches for Sita and mistakenly thinks of Mandodari as Sita, he quickly corrects himself; *"In separation from Rama, Sita is not likely to sleep, eat, wear ornaments or drink..."*

Many a time we see Hanuman swing between moods despondency and of strong self-belief while searching for Sita. The moral is *'we may go through seas of desperation, and yet one must strive and continue to achieve the ultimate goals'*.

When he fails to find Sita anywhere, Hanuman goes through a train of thoughts. Then he works out his course of his action: *"I ought not yield to despair ... I must continue the search ... Whatever happens, I must not give up the hopes of success."* Worthy of emulation, is his *mantra* for success ...

When he approaches Sita in Lanka, his thinking process was on the crescendo and he plans on how to address Sita. *"Must speak in the language of the common man," apt to the situations. Otherwise, one may suspect a monkey speaking the language of Brahmans"*.

As he engages himself in convincing Sita about his bonafides, Sita asks him to describe Rama. In his answer, the eloquence of Hanuman shines through: *"He (Rama) is the protector of all beings, of his people, of Dharma, and of good conduct" - in fact the lines he speaks of Rama essentially reflect the attributes required in a man entrusted with Governance"*.

When he proposes to carry Sita on his shoulders back to Rama, watching his small monkey frame, Sita says: *"Your proposal is precisely monkey-like!"* This insult does not put off Hanuman. and he proceeds to show here the true dimensions of his real self and wins her confidence. Small people with smaller minds and larger egos get diverted from their real goals when confronted with even minor affronts. Hanuman demonstrates that 'perseverance is the hallmark of a' person focused on his goal.'

Having achieved the purpose of locating Sita, Hanuman realizes that he will have to return to Lanka with Sri Ram to battle Ravana; He decides to do a little more to facilitate

the next task of the ensuing battle. He hits upon an idea to get into the presence of Ravana. He proclaims loudly victory to Rama and identifies himself as the servant of Rama. These four slokas where he announces himself constitute the famous "*Jaya Mantra*." Tradition has it, that these slokas be chanted, whenever one is embarking on a new venture and desires victory!

While confronting Ravana in the Raj Sabha, Hanuman again brings out his skills as a learned ambassador, though with no avail. When Ravana orders that Hanuman's, tail be torched, he burns down Lanka. Yet, concerned about the safety of Sita, he realizes the dangers of any thoughtless action propelled by anger: "*An angry man may precipitate a sinful act .. may even kill elders and may insult pious souls in harsh tones.*" And then he says "*He alone can be called a 'man' who can do away with the anger that has sprung up in his heart*".

Hanuman turns a narrator par excellence that he is while recounting the whole episode, from the time he left the Vanaras on the Mahendra mountain, till his return.

As the Vanaras return along with Hanuman, Sugriva was sure of Hanuman being in the forefront of that success. Sugriva tells Lakshmana "*Without a doubt Sita has been located, surely by no other person than Hanuman.*" Such is the belief in Hanuman.

The *Yuddhakanda* highlights Hanuman's great valor and his importance to the Vanara Army. When the *Brahmastra* released by Indrajit disabled even mighty Sri Rama and Lakshmana, and scores of others, Vibhishana and Hanuman set about locating the survivors. When they find injured Jambavan, Jambavan's first question to Vibhishana was about the welfare of Hanuman! A perplexed Vibhishana asks Jambavan as to why he is inquiring about Hanuman instead of Sri Rama or Lakshmana. The reply is as illuminating as it can be.

*"If Hanuman is alive we are all sure to be saved. But, if he is no more, we are as good as dead even if we are alive".*

That then is the importance of Hanuman.

Praise for Hanuman comes straight from the depths of his heart as Rama says: "*What any other man cannot think of or even conceive, this Hanuman has actually performed for me!*"

Sita concurs with Rama. At the time of Pattabhisheka Rama asks Sita to give the garland of pearls to the one who deserves it most, saying: *"Give it to him in whom these qualities shine ..."*. She presents the *necklace*, the garland of pearls to Hanuman.

When the time comes to take leave. Hanuman says, "O' Rama! Please bless me so that my affection for you never diminishes. Do not allow me to think of anything else or divide my attention between you and any other person. I want to live as long as your great name flourishes amidst humanity. Let me be, for ever and ever, your humble devotee." Sri Rama says:

*"As long as my story is told and retold amongst men, so long shall your fame be part of it."*

And so it is!!

Dr Sachidananda C Kasarabada  
[|| om tat sat ||](#)

|| om tat sat ||

ततो रावण नीतायाः सीतायाः शत्रुकर्षणः ।

इयेषपदमन्वेष्टुं चारणाचरिते पथे ॥१॥

Then following the path of the celestial bards Hanuman, the destroyer of enemies resolved to search for Sita carried away by Ravana.

|| om tat sat ||

## Sundarakanda A brief chapter wise Summary

Sundarakanda starts with a positive exuberance of Hanuman's leap across the ocean ([Chapter 1](#)) moving away from prevailing **gloom** all over in the context of Ramayana wherein we see Rama at a loss without Sita, the Vanaras at a loss unable to find out the whereabouts of Sita, Sita at loss as captive prisoner of Ravana. Hanuman's flight provides a hope. After landing in Lanka Hanuman plans to enter the city of Lanka ([Chapter 2](#)). Then tackling Lankini, the demon guarding Lanka ([Chapter 3](#)) Hanuman moves through Lanka ([Chapters 4 ,5 and 6](#)). He sees Ravana's gorgeous palace ([Chapter 7](#)), the Pushpaka Vimana([Chapter 8](#)), the City of Lanka ([Chapter 9](#)) and Ravana in his palace ([Chapter 10](#)). He is delighted mistaking Mandodari for Sita, quickly realizes his error ([Chapter 11](#)). Loses his heart on not being able to locate Sita ([Chapter 12](#)). But with renewed vigor continues the search. Then he sees **Ashok van** ([Chapter 13](#)), **enters** the same ([Chapter 14](#)) and **finds Sita** ([Chapter 15](#)) . The seeds of Hanuman's respect for Sita are sown in [Chapter 16 and 17](#).

Then Hanuman sees Ravana **entering the Ashokvan** ([Chapter 18](#)). Ravana **enters** ([Chapter 19](#)) Ashokvan to plead his case ([Chapter 20](#)) with **Sita**, who rejects his arguments summarily([Chapter 21](#)). Ravana then threatens Sita and leaves ([Chapter 22](#)). Then we hear the Rakshasa women try to threaten and cajole Sita ([Chapters 23, 24, 25, 26](#)). Then we hear Trijata telling about her dream ([Chapter 27](#)) which foretold the victory of Rama. Sita too is pleased about Trijata dream but still despondent about her own situation ([Chapter 28](#)). Hanuman quickly mulls over the events ([Chapter 29](#)) of the day and decides on the course of action ([Chapter 30](#)) Then sings a song in praise of Sri Rama ([Chapter 31](#)). Sita is surprised to hear the song in praise of SriRama ([Chapter 32](#)). Hanuman then enquires from Sita. Sita tells her story ([Chapter 33](#)). But quickly Sita has doubts about Hanuman ([Chapter 34](#)) and Hanuman clears them by describing Rama's characteristics ( *Ramuni- gunaalu* - [Chapter 35](#)) .

Then Hanuman hands over Rama's '*Anguliyakam*' ([Chapter 36](#)). Hanuman offers to carry Sita back ([Chapter 37](#)) which Sita refuses. Sita says it is more appropriate for Rama to come defeat Ravana and take her back! Then Sita tells the story of Kakasura ([Chapter 38](#)) and asks Hanuman to impress on Rama to come quickly as only two months are left. As Hanuman prepares to go back ([Chapter 39](#)) Sita gives her message([Chapter 40](#)).

Then Hanuman plans on next steps ([Chapter 41](#)). He decides to take on Ravana's warriors and he lets go with his victory roar!! (Jaya mantram - [Chapter 42](#)). Then we see Hanuman battle Kimkaras ([Chapter 43](#)), Jambumali ([Chapter 44](#)) , the minister's sons ([Chapter 45](#)), the five generals ([Chapter 46](#)), Aksha Kumara([Chapter 47](#))and finally

Indrajit ([Chapter 48](#)). Captured by Indrajit, Hanuman is taken to the assembly ([Chapter 49](#)) where he is questioned ([Chapter 50](#))

Hanuman tells that he is messenger of Sri Rama ([Chapter 51](#)) and advises Ravana to return Sita. Ravana orders Hanuman be killed ([Chapter 52](#)). But dissuaded by Vibhishana, Ravana orders that Hanuman's tail be set on fire ([Chapter 53](#)). Sita prays for Hanuman's safety. Fire does not affect Hanuman([Chapter 54](#) ). But Hanuman sets city of Lanka on fire. After burning down Lanka Hanuman is worried that Sita too might have perished ([Chapter 55](#)). Realizing that she is safe he takes her leave ([Chapter 56](#)). Hanuman then flies back to Mahendra mountain ([Chapter 57](#)) from the southern shores. He tells the full story of his exploits ([Chapter 58](#)) to the waiting Vanaras. Then he suggests that the further course of action be decided ([Chapter 59](#)). Jambavan suggests that they go and inform Sri Rama ([Chapter 60](#) ).

The Vanaras on return journey stop at Madhuvan, a protected garden of the King of Vanaras([Chapter 61](#)) for fun. Unable to protect the Madhuvan from intruding Vanaras, Dadhimukha the guard goes to complain to King Sugriva ([Chapter 62](#)). Sugriva and Lakshmana realizes that the Vanaras in their exuberance of success of their mission landed in Madhuvan. Sugriva tells Dadhimukha to send Vanaras back to see him immediately ([Chapter 63](#)).

Hanuman and others move on to meet Sri Rama and inform Sri Rama about the safety of Sita ([Chapter 64](#)). Hanuman gives a detailed account ([Chapter 65](#)). Rama asks Hanuman to tell everything about Sita ([Chapter 66](#)). Hanuman narrates his conversations ([Chapter 67](#)). He tells Sri Rama that with his assurances of returning with Sri Rama, he provided confidence and peace to the troubled mind of Sita ([Chapter 68](#))!

*|| om tat sat ||*

*ततो मयावाग्बिरदीनभाषिणा शिवाभिरिष्टाभिरभिप्रसादिता।*

*जगाम शांतिं मममैथिलात्मजा तवापि शोकेन तदाऽभिपीडिता॥29॥*

*'Then the princess of Mithila, Sita who was in grief of separation from you, pleased with soothing and auspicious words spoken by me, became peaceful'.*

*|| om tat sat ||*

**Sundarakanda**  
from Valmiki Ramayanam.  
A chapter wise summary of all slokas

|| om tat sat ||

ततो रावण नीतायाः सीतायाः शत्रुकर्षणः ।

इयेषपदमन्वेष्टुं चारणाचरिते पथे ॥1॥

स॥ततः रावण नीतायाः सीतायाः पदं अन्वेष्टुं (हनुमान्) शत्रुकर्षणः चारणाचरिते पथे (चरितुं)इयेष ॥

Then following the path of the celestial bards Hanuman, the destroyer of enemies, resolved to search for Sita carried away by Ravana.

## Sundarakanda

### Sarga 1

#### Hanuman's leap across the ocean

*(Preamble: With Rama having lost his wife Sita, who was abducted by the Rakshasa king Ravana, with Vanaras facing a huge obstacle in the form of an ocean to be crossed in their search of Sita, with Sita lost in a sea of sorrow being a captive of Ravana, Sundarakanda starts in a background of prevailing doom. It is at this juncture that Jambavan deprecating his own capabilities and praising Hanuman's capabilities prompts Hanuman to cross the ocean in search of Sita. Hanuman agrees for the same prompting soaring of spirits all-round anticipating success.)*

Then following the path of the celestial bards Hanuman, the destroyer of enemies resolved to search for Sita carried away by Ravana.

Intending to accomplish the very difficult action of crossing the ocean which had no rival, Hanuman raised his head and neck. Then he appeared like the king of bulls. Then the mighty Hanuman strolled on the green grassy lands with a sheet of water happily. The wise Hanuman scaring the birds and many other animals, uprooting and trampling the trees with his chest, went about like a lion. The mountain with its natural blue red green and yellow colors as well as white and black colors of minerals looked as if it is decorated all over.

The mountain was very much frequented by, Yakshas, Kinnaras, Gandharvas, Pannagas and people who can take any form they please, along with their retinues. They were looking like gods. The best of Vanaras standing at the center of that mountain filled with lordly elephants looked like an elephant.

Offering salutations to Sun, Indra, Vayu, the creator and all the elements, Hanuman decided in his mind to proceed to Lanka. Facing east and offering salutations to his father, the wind god, the capable Hanuman grew in size to go in the southern direction.

Then having resolved to take a leap for achieving the task of Rama while being seen by the all the Vanara chiefs, Hanuman grew in size like the sea during the full moon days. With an immeasurable size of body to cross the ocean Hanuman started to put pressure on the mountain with his feet and hands in preparation for his leap.

The immovable one namely the mountain also for a moment was shaken by the pressure exerted by the Vanara. Then the flowers on the top of trees fell down. The mountain covered with the fragrant flowers fallen from the trees, looked like a mountain of flowers. Pressed by the highly valiant one, that mountain let go of waters like the elephant in rut. The Mahendra mountain, pressurized by his might, let go of streams of gold and silver. The mountain let go of big boulders with sulphur pigments just like fire emits columns of smoke possessed with fire. Being shaken by the mountain all the beings living in the caves shrieked with horrible sounds. Caused by the crushing power of the mountain, the loud noises made by all the creatures filled all the groves on earth in all directions.

The snakes with the signs of swastika on their foreheads, scared by the noises all around bit the rocks with their fangs producing great fire. Then the mountain bitten by the angry and venomous snakes and burnt by the fire broke into thousands of pieces. The medicinal plants capable of counteracting the poisons, grown on the mountain were not enough to neutralize the poison spewed by the snakes.

Thinking that this mountain is breaking up, the scared ascetics as well as the Vidyadharas along with their women folk flew up in fear. In their fear, valuable vessels, golden drinking cups with golden goblets were left behind. Food that was licked, various type of small and big eatables, meat, hides of bulls, swords covered with golden sheaths were all left behind. The Vidyadharas, intoxicated, wearing valuable chains, wearing garlands with red lotus like eyes, and red unguents flew into the sky.

Wonder struck women wearing necklaces, anklets and armllets stayed up in the sky with their lovers smiling gently. The great seers among Vidhyadharas, proficient in all studies, were also watching the mountain, staying up in the sky.

Then the sounds of seers who are seekers of truth, Siddhas, Charanas who stay in the skies were heard. They said, ' This son of wind god, the swift Hanuman of the size of a mountain is desiring to cross the ocean which is the abode of crocodiles. The other shore of the ocean is very difficult to reach. He wants to reach the other shore of the ocean to achieve a difficult task, for the sake of Rama and for the sake of Vanaras '.

The Vidyadharas having heard the words of the ascetics, saw Hanuman the bull among Vanaras whose strength is immeasurable. The great Hanuman as huge as a mountain shook his hair on his body and produced a great sound thundering like a cloud.

Like the king of birds shaking a serpent, he shook his tail covered with hair in order to take off. The tail curled at his back looked like the great serpent being carried off by Garuda. The Vanara pressing down his arms which are looking like iron clubs, firmly on the mountain, crouched his waist and contracted his feet. The glorious Hanuman contracted his shoulders and the head similarly, and summoned up energy as well as vigor. Setting up his eyes to look up in the direction in which he has to leap, he restrained his breath in his chest. The elephant among the Vanaras, keeping his feet

firmly in that position, contracting his ears, ready to fly said the following to the Vanaras who were watching.

' With the speed of wind, like the arrow released by Rama, I will go the Lanka ruled by Ravana. If I do not see Janaka's daughter in Lanka, then with the same speed I will go to the abode of gods, If I do not find Sita in heaven in spite of all my efforts, then I will bind that king of Rakshasas and bring him here. By all means completing my task, I will come back here along with Sita. Otherwise I will uproot Lanka along with Ravana and bring him here'.

Having said this to the Vanaras the swift Hanuman who is the best among Vanaras, leaped into the sky without any effort. Hanuman, the elephant among Vanaras thought himself like the bird Suparna.

As he took off with speed, all the trees with branches flew along with him. The speed of his thighs swept way the lapwings in heat on the trees full of flowers as he coursed through the cloudless sky. Pulled along by the speed of his thighs, the trees followed for a distance like the relatives follow the kin on a long journey. Uprooted by the force of his thighs, Sala trees and other great trees followed him like the army following the king.

With many trees having blossoms at the top following him, the Vanara, mountain like Hanuman appeared in a fantastic form. Then the huge trees fell off into the ocean like the mountains which fell into the sea out of fear of Indra.

Covered with many different kinds of flowers, buds and sprouts spread over like a cloud, Hanuman shone brightly like a mountain covered with fireflies. Free of his speed the trees shedding the flowers fell off into the sea like the friends who return after following the departing relative for some distance.

Driven by the wind caused by the speed of the Vanara, the trees with variety of flowers fell on the ocean. The trees and flowers being light rose up in the sea and the sea shone like the sky with stars. Stuck with flowers of different colors, the Vanara looked like the clouds glowing with lightning. The sea water, with the flowers dropped by his speed, looked like the firmament with rising stars. The arms stretched out in the sky emerging from the mountain looked like five headed serpents. The great Vanara looked like a thirsty one drinking the sea with rising waves.

Following the path of the winds, his eyes resembling the glow of lightning, looked like two fires burning on the mountain. The large reddish brown eyes of the Vanara chief shone like the rising Sun and Moon. His copper colored face with red nose with the twilight coming close looked like the Sun's orb.

The lifted-up tail of Hanuman shone like the flag staff of Indra. With white teeth, with curled up tail the very wise son of Vayu looked like the Sun covered with halo. The great Vanara with copper red buttocks shone like a mountain filled with deposits of red minerals. The air passing through the arm pits of the lion among Vanaras crossing the

ocean sounded like a thundering cloud. The elephant like Vanara appeared like a meteor released from the northern part following a path in the sky falling down in the southern hemisphere. Looking like the moving sun coursing through the sky, the broad Vanara with tail bound around his girth looked like an elephant bound around the waist.

With Vanara on the top, his shadow on the ocean looked like a ship swept by the wind. Whichever place over which he flew, those places (in the ocean) appeared as riotous with eddies being formed because of the speed of his thighs. As the Vanara flew with high speed the oceanic waves seemed to rise up to mountainous proportions as though touching his chest. The forceful wind generated by the mighty Vanara, which was rushing towards the wind generated by the clouds which were agitating the ocean violently, together generated dreadful sounds. As the tiger among the Vanaras flew forward, it looked like he is occupying the intermediary space between the sky and the earth.

The Hanuman who is travelling at high speed seemed to be counting the mighty waves which were as huge as like Meru and Mandara as he crossed the ocean. The waters pushed up by his speed, along with the clouds in the sky shone like out stretched autumnal clouds. Then the whales, crocodiles and tortoises appeared bare like bodies without clothes. Seeing Hanuman, the tiger among Vanaras, coursing through the sky the serpents in the ocean thought him to be Garuda.

The ten Yojana wide thirty Yojana long Vanaras shadow appeared more pleasing. The broad shadow of the son of wind god, following him shone like a dark row of clouds sailing in the sky.

Glorious Vanara with great body coursing through the skies without any support looked like a mountain with wings. As this powerful Vanara who is like elephant among Vanaras, was proceeding swiftly along the ocean below looked instantly like a valley between two mountains by the force of the winds generated by his flight.

Hanuman like the wind pulling along clouds with him looked like the king of birds attracting flocks of birds while landing. The Vanara while drawing large clouds of white or red blue or yellow along with him looked charming. Entering and leaving strings of clouds, he looked like the moon that appears and disappears. Then seeing Hanuman crossing the ocean quickly the Devas, Gandharvas, Danavas showered flowers on him. The Vanara coursing through the skies to achieve the purpose of Rama, is not troubled by the Sun's heat and even the wind served his purpose. The flying Hanuman was extolled by sages and the delighted Devas and Gandharvas praised him and sang too.

Seeing the untiring Hanuman all the Nagas Yakshas, Rakshasas, learned ones, as well as all other birds praised him. While the tiger among Vanaras was flying across the ocean, the ocean who wishes well for the Ikshvakus started thinking. He said to himself, 'If I do not help the leader of the Vanaras, all the wise ones will forever blame me. I have been brought up by the Sagara. Hanuman being the minister of Ikshvakus, it

is my duty to help him. I should help so that he can get rest. Resting on me he will leap over easily'.

The Sagara having made up his mind, spoke to Mainaka, the best among mountains hidden in the waters. ' Oh Best of mountains! You are here as a barrier for the legions of Asura groups who are the residents of the nether world. You are staying at the entrance preventing these immeasurable demons from coming up again. Oh! Mainaka you have the power to grow upwards or downwards or across. Hence Oh Mainaka! I am asking you to rise'.

' This Hanuman, a mighty Vanara, tiger among Vanaras, performer of forceful actions, is flying over you in the skies for accomplishing Rama's tasks. Helping this one who serves the Ikshvaku line is my duty. The Ikshvakus are worthy of adoration. To you also they are most adorable. Help their cause as a minister. Our chance to do worthy action, which is our duty, shall not be lost. An unfinished task will make good people to lose their cool. Come up from the waters. This best of fliers is our guest and worthy of worship. This Vanara may rest on you'.

' Oh Golden peaked one! You having been visited upon by Devas and Gandharvas. Hanuman may rest on you and then proceed to cover the rest (of the ocean). Considering the noble nature of Ikshvakus, the kidnapping of Mithila's daughter, Hanuman's efforts, you ought to rise up to help Hanuman'.

Mainaka, the golden peaked mountain, full of great trees, hidden in the salty waters, having heard the request immediately came up from the waters. Then as the mountain rose up from the waters, it looked like the Sun coming up through water laden clouds. Thus, deployed in the waters in a moment, Hanuman the great soul saw the mountain peaks. He saw the mountain with Nagas and Kinnaras, with golden peaks which are as if scraping the sky, resembling the rising Sun, With the mountains peaks of burnished gold the sky assumed the burnished gold color of weapons. The self-effulgent glittering golden peaks made that best of mountains shine like thousand Suns.

Hanuman thought that the one standing in front of him which rose up from the water of the sea, surely as an obstruction. The speedy Vanara, pushed that instantly risen up one with his chest like wind pushes the clouds away.

Thus, pushed down by the Vanara, Mainaka, the best of mountains having realized the Vanara's speed, felt happy and roared too. Delighted, happily assuming the form of a human, standing on his peaks, Mainaka spoke to the mighty Vanara flying in the sky.

'Oh Best of Vanaras! You are performing a very difficult task. Rest among my peaks and go as you please. This ocean is grown by those born in Raghava's line. That Sagara wanting to act in the interests of Rama wants to honor you in turn. That 'help rendered is to be repaid' is an age-old custom. To perform that service in return, the Sagara wants to honor you. For your benefit, I have been prompted by Sagara. Oh! Tiger among Vanaras! Please stay. Resting on my peaks you may go. The Sagara prompted

me saying 'leaping over Hundred Yojanas this Vanara may then proceed after resting in your peaks'. Oh! best of Vanaras, tasting these sweet-smelling fruits and roots and resting you may proceed."

'Oh Chief of Vanaras! For us also there is a kinship based on merits which is well known in the three worlds. Oh! Son of wind god! Elephant among Vanaras, I consider you as the foremost among those who fly very fast. By the wise men who know righteousness, a guest even if he is an ordinary person, is worthy of worship. That being so what to say of great ones. Oh! Elephant among Vanaras! You are preeminent among divine beings. You are son of wind-god. In speed, you are equal to him'.

'Oh Knower of righteousness! If you are worshiped, the wind god receives the veneration. So, you are also worthy of worship for me. Let me tell you the reason. Dear son! Long time ago in Krita Yuga the mountains were having wings. They were moving the speed of Garuda in all directions. Then as they went about flying freely, the legions of gods along with venerable sages and other beings panicked for fear of their falling down. Then the angry thousand eyed one who performed hundred sacrifices, cut off the wings of the mountains. The angry king of Devas, holding the Vajra approached me. Then I have been dropped down by the great wind god. Oh! best of Vanaras! Thrown down by your father I have been protected with my wings intact'.

'Oh Chief of Vanaras! So, the wind god is worthy of worship for me. So, I am worshipping you. My relationship with you is great. Oh! Great Vanara! Being deployed in this action, you deserve to please us, the Sagara and myself. Oh! Best of Vanaras! Relieving your fatigue, receiving our worship, accepting our love, you may oblige us. I am delighted in seeing you'

Having been told thus by Mainaka, the best of Vanaras then spoke. 'I am delighted. Take it as though your hospitality has been accepted. Remove your unhappiness. My time limit is approaching. The day is also coming to its end. I have taken a vow not to stop in the middle'. The mighty Hanuman having said this, touching the mountain with his hand, moved on with a smile flying through the sky.

The son of wind god was adored by the mountain, and was honored with proper blessings. Then leaving the mountain and the great ocean, Hanuman jumped up into the clear sky taking the path of his father, and flew away. The son of wind god again attaining higher path, looking at the mountain went in to the sky without any support.

Seeing the accomplishment of the second such difficult task being performed by Hanuman, the Suras, Siddhas and the venerable sages praised him.

The Devas who were present there as well as the thousand eyed Vasava too were delighted by the gesture of the golden Mainaka mountain. Indra, the wise husband of Sachi satisfied spoke to Sunabha, the best of mountains, with a choked voice of happiness.

'Oh Hiranyanabha! the best of mountains, I am very happy with you. Oh! Pious one! I am giving you my protection. You rest as you please. While leaping a hundred Yojanas, though there is reason to fear, the fearless Hanuman is unafraid and great deed was done. This Vanara is working for Rama's wellbeing only. I am very happy with the service offered to him'.

Then the best of mountains seeing the happiness of the king of Devas, Indra experienced a delight. Then the mountain having been given a boon became stable.

Hanuman also moved on across the ocean.

Then the Devas, Gandharvas, along with Siddhas and great ascetics spoke to Surasa the mother of serpents who is shining like the Sun. ' This illustrious son of wind god, named Hanuman is flying across the ocean. You provide him an obstruction for a moment. Assume a hideous form of a demon, gigantic like a mountain, with big teeth, yellow brown eyes, with opening mouth like a sky. We want to know again his strength and prowess. Whether he will win with intelligence or faces sorrow'.

Thus, having been told by Devas and receiving their honors, that lady demon presented herself in the middle of the ocean obstructing Hanuman. Then with an ugly and terrifying form, surrounding Hanuman who was flying, Surasa said the following.

' Oh Bull among Vanaras! The Lord has sent you as my food. I will eat you. Enter my mouth'. Having been told by thus by Surasa, with a happy and willing countenance the illustrious Hanuman said the following. 'The son of Dasaratha by name Rama, along with his brother Lakshmana and his wife Sita entered the Dandaka forest. While Rama was engaged otherwise by Rakshasas with deep rooted enmity, his wife Sita, a glorious lady has been abducted by Ravana. I am Rama's messenger going on his command. Oh! Resident of his kingdom! It is proper for you to help Rama. Or else after seeing Maithili and Rama who makes difficult things look easy, I will come back to your mouth. I am telling you the truth'.

Having been told thus by Hanuman, Surasa said, 'None can cross me. That is my boon'. The mother of serpents Surasa desirous of knowing Hanuman's strength, addressed these words to Hanuman who was attempting to go away.

'Oh Best of Vanaras! Enter my mouth quickly and then you may go. Such is my boon given to me by Brahma, the creator'. She opened her mouth wide and stood in front of Maruti. Having been told thus by Surasa the Vanara became angry.

The Vanara said, 'Oh Surasa open the mouth which can bear me. So saying, the angry Hanuman grew ten Yojanas wide and ten Yojanas long. Seeing the ten Yojanas wide Hanuman looking like a cloud, Surasa too stretched her mouth wide by twenty Yojanas. The Hanuman also being angry stretched his body to thirty Yojanas. Surasa then stretched her mouth to forty Yojanas. Then the hero Hanuman became fifty Yojana high. Then Surasa became sixty Yojanas wide. In the same way Hanuman grew to

seventy Yojanas. Surasa became eighty Yojana wide. Then Hanuman grew to ninety Yojanas like a mountain. Then Surasa's mouth became hundred Yojanas wide.

The very intelligent Hanuman seeing the terrifying mouth with long tongue thus opened, made himself to be of the size of a thumb in a moment. The illustrious and mighty Hanuman quickly entered her mouth and came out. Standing in the sky said the following words.

'Dakshyani! I have entered your mouth. Your boon has come true. Salutations to you. I will go in search of Vaidehi'. Seeing the Vanara who looked like the Moon released from the mouth of Rahu, Surasa assuming her own form said the following.

"Oh The best of Vanaras! Proceed to accomplish your task. Unite Vaidehi with Raghava".

Seeing that accomplishment of a third task which is difficult to accomplish all creatures praised Hanuman and said 'very good, very good'

Hanuman flying like Garuda speedily flying over the invincible ocean, the abode of Varuna, went coursing through the sky. Hanuman followed the path frequented by the clouds that release torrents, inhabited by the birds, traversed by the masters of music and dance, attended by Iravata. It is also the path frequented by the well decorated aerial vehicles drawn by lions, elephants, tigers, birds, serpents. It is a path frequented by the gods of fire who strike fiercely like a thunderbolt, those who have done meritorious deeds, those accomplished people who have conquered heaven, looking splendid. The path was frequented by the god of Fire carrying the Havis decorated splendidly, adorned with planets, stars, Moon and other constellations. Filled with groups of great Rishis, Gandharvas, Nagas, Yakshas, with isolated clear region inhabited by Viswvasu,

The path travelled by Hanuman is also the sporting ground of the elephant of king of Devas, the path of Sun and Moon, auspicious place of living beings created by Brahma, the extensive canopy covering the earth. Like Garuda Hanuman traversed that path traversed by the groups of Vidyadharas who are best of heroes.

Hanuman, the son of wind god, being seen everywhere in the sky, was looking like a mountain with wings flying unsupported in the sky. Seeing that Hanuman flying like that, a Rakshasi by name Simhika who can assume any form expanded in her size started thinking. 'After a long time this great being has come into my fold. Today I will be satiated'. Simhika having thought like this, pulled him by his shadow.

Being held by the shadow the Vanara started thinking.

'Like the ship in the sea caught by the opposing wind, I have been caught and become powerless'. Then Hanuman looking up, down, and across saw the great creature risen up in the waters of the sea.

Maruti seeing that ugly faced one started thinking. This creature is no doubt the amazing to look at. This is the powerful creature capable of capturing the shadow, as told by the King of Vanaras. The wise Hanuman recognizing the true nature of Simhika, grew like a cloud in a rainy season. That Simhika extended her mouth having the depth of underworld. Roaring like heavy clouds, she ran towards the Vanara. Then the great intelligent Vanara saw the enormous open mouth and body alone and vital parts too.

The mighty Vanara with thunderbolt like physiques contracted himself and entered her open mouth. The Siddhas and Charanas saw him drowning in her mouth. It was like the full moon being grabbed by Rahu. Then the Vanara tearing her vital parts with his sharp nails quickly rushed out with the speed of mind in action. The great Vanara, with firmness of mind and ingenuity, threw her down again and rapidly grew in size.

With the heart torn, the miserable one, instantly killed by Hanuman dropped down in the sea. Seeing her who has fallen down, the Charanas who travel the sky addressed the best of Vanaras.

' Oh Best of flyers! Today you have killed a great being. Fierce task was done. Fulfill your mission unobstructed. Oh! Best of Vanaras! The one who has fortitude, vision, intelligence and dexterity like you will achieve his mission and will not be lost '.

The venerable Vanara thus honored having ascended the skies flew like Garuda to achieve his objective.

Having reached the other shore as he looked around, the Vanara saw rows of trees at the end of hundred Yojanas. Hanuman the best among creatures that jump on trees, even while flying saw the island adorned with many trees and garden bordering the Malaya mountain. Looking at the ocean he observed the sea, the land bordering the sea, the trees grown on the land bordering the sea, and the mouth of the branches of the sea, looking at his own body of the size of a cloud as though obstructing the sky thought as follows.

The great Vanara thought that seeing my increased size of body and the speed the Rakshasas will be inquisitive about me. Then having contracted his body which is like a mountain, getting rid of his attachment, once again resumed his normal form. Then Hanuman contracting himself to be of a very small size, like Vishnu the vanquisher of Bali with three steps, stood in his normal form. The one who can take different forms, having reached the other shore of the ocean which is impossible for others, looking at his own self assumed a form suitable for the purpose.

Then the great soul, who resembled a great mountain descended on the top of Lamba mountain which is full of fruits and blossoms of Ketaka, Uddalaka, Narikela trees with many wonderful peaks. Having reached the sea shore, then observing the Lanka located on top of the mountain, Hanuman shook his body which scared the beasts and birds on the mountain he landed.

Having crossed the ocean filled with demons and serpents with his prowess, having landed on the shore Hanuman saw Lanka adorned with garlands of waves which is like the city of Amaravati.

Thus, ends the first Sarga of Sundarakanda in Ramayana the first poem ever composed by the first poet Valmiki.

*||om tat sat||*

*स सागरं दानवपन्नगायुतम् बलेन विक्रम्य महोर्मिमालिनम्।*

*निपत्य तीरे च महोदधे स्तदा ददर्श लंकां अमरावतीम् इव॥ 201॥*

*Having crossed with his prowess the ocean filled with demons and serpents, having landed on the shore Hanuman saw Lanka adorned with garlands of waves which is like the city of Amaravati*

[|| om tat sat ||](#)

||om tat sat||

स सागर मनाधृष्य मतिक्रम्य महाबलः।

त्रिकूट शिखरे लंकां स्थितां स्वस्थो ददर्श ह॥१॥

*That mighty Hanuman having comfortably crossed the ocean which is difficult to cross saw the city of Lanka which stood on the peak of Trikuta mountain.*

## **Sundarakanda**

### **Sarga 2**

#### **Hanuman enters Lanka at night**

That mighty Hanuman having comfortably crossed the ocean which is difficult to cross saw the city of Lanka which stood on the peak of Trikuta mountain.

Covered fully by the rain of flowers dropped from the trees that heroic Hanuman appeared as though he was a heap of flowers. Even after having crossed a hundred Yojanas that glorious Vanara endowed with great prowess did not experience exhaustion.

Hanuman said to himself, ' I can cross many hundreds of Yojanas. What to say of the measured distance of a hundred Yojanas.' The best among the courageous and the best among the Vanaras noted for his speed having crossed the sea on his own, reached Lanka. Then he passed through dark colored fragrant grasslands and mountains filled with rocks. The brilliant Hanuman, a bull among Vanaras crossed the mountains dense with blossoming trees and forest ranges.

That son of wind god standing on that mountain saw forests and gardens around Lanka situated on the mountain peak. He saw a variety of trees like Saralas, Karnikaras, well blossomed Khajuras, Priyaalas and Muchilindas too. He also saw Kutajas, Ketakas filled with fragrance, Nipas, Priyamgus as well as Saptacchadas, Asanas, and flowering Karaviras too. He saw trees heavily loaded with flowers as well as buds. He saw trees full of birds with branches shaken by the wind. He saw flocks of Swans and water fowls in ponds and variety of beautiful pleasure gardens and water resorts. The best of Vanaras also saw beautiful gardens filled with variety of trees that flower all seasons.

That fortunate Hanuman having reached Lanka ruled by Ravana, saw the city of Lanka surrounded by moats full of lotuses and water lilies. He saw the city well protected by demons on the move holding frightening bows keeping in view the abduction of Sita by Ravana. He saw the great city surrounded by golden boundary wall resembling assembly of planets and houses resembling autumnal clouds. He saw white elevated houses on crowded streets decorated with banners flag posts and garlands. He saw wonderful Lanka with rows of golden festoons and creepers looking like the city of gods.

Hanuman, that best among Vanaras saw the city of Lanka with white and auspicious looking mansions sitting on top of the mountain as if touching the sky. He saw the city ruled by Ravana built by Viswakarma looking as though it was floating in the sky. The

Vanara having reached the northern gate started thinking that Viswakarma built Lanka with ramparts and forts as hips and loins, spiked iron rods for locks of hair tall towers for earrings of a woman in his mind. With skyscrapers scraping the sky and excellent mansions which look as if flying in the sky, the city of Lanka was resembling mount Kailas. It was filled with demons like the netherworld is filled with serpents. Well-built with unimaginable beauty, it was earlier once occupied by Kubera. The warriors holding those tridents and spears were looking like the venomous serpents with protruding fangs.

Observing all of that as well as the great security, the sea and the terrific enemy Ravana, the great Vanara started thinking as follows. 'Even if the Vanaras come here, they will not serve any purpose. Lanka is invincible in war even for Devas. What can mighty armed Rama do if he reaches this impregnable fort ruled by Ravana. There is no possibility of reconciliation with the Rakshasas. No use of gifts. No possibility of dissension. War too is not feasible. Only four of the Vanaras namely Vali's son, Nila and the wise Vanara king Sugriva and myself can cross the sea and come here". To put a stop to this train of thoughts Hanuman said to himself, 'Whether Janaka's daughter Vaidehi is alive or not is not known. Only after seeing her only I will think further'.

Then the best among Vanaras standing on the peak of the mountain again pondered for a while being interested Rama's success. 'In the present form it is not possible to enter the city guarded by fierce and powerful demons. While searching for Janaki all the valiant and powerful demons need to be deceived. To accomplish this great task by me, the appropriate time to enter the city in inconspicuous form is the night only'.

Looking at the city impregnable even for Devas and other demons sighing repeatedly Hanuman started to reflect again.

'Somehow without being seen by the evil minded Ravana, Maithili, the daughter of Janaka is to be seen. How can the noble Rama's task be achieved? I Should be able to see the daughter of Janaka alone without being noticed by the Rakshasas. Just as darkness melts away at the sunrise, the well laid plans too, disappear in the hands of a thoughtless messenger. Even after the proper course of action and inaction is decided, the ignorant messengers thinking themselves to be clever spoil the effort. How the task is not destroyed. How to avoid thoughtlessness. How to ensure the effort of crossing the ocean is not wasted. If I am seen by the demons, the desire of the noble Rama to destroy Ravana will be hindered. Even in the disguise of a demon it is difficult stay undetected with these demons. What to say of any other form? Here even the wind will not move without being ordered. Nothing escapes the notice of these powerful demons. If I stay hidden in my present form I will surely invite destruction and Rama's task will be destroyed too. So, for achieving Rama's objective I will make my form smaller and jump into Lanka in the night. Entering the impregnable city in the night I will search all the palaces and find Sita'.

Having planned in this manner Hanuman, the Vanara warrior, excited in anticipation of seeing Sita, awaited the Sunset.

After the sunset Maruti reduced himself to the size of a cat in a form that is wonderful to behold. The courageous Hanuman at once jumped in and entered the well laid out main paths of the beautiful city.

He saw city resembling the city of Gandharvas, stretched with rows of mansions with gold and silver pillars with window work made of gold. He saw the seven and eight level mansions with windows ornamented with pearls and floors inlaid with crystals. Here the mansions of the demons inlaid with precious gems, windows ornamented with pearls and the floors looked splendid. The Golden colorful archways of the city decorated all over illumined the Lanka everywhere. The great Vanara seeing the unimaginably beautiful and wonderful Lanka was glad with excitement of the possibility of seeing Vaidehi but was also sad at the same time not knowing how he will find her. He saw the city ruled by Ravana having a garland of white mansions with many floors, having archways and windows laced with gold strings and protected by famed warriors of great strength.

At that time the moon rose with thousand rays in the center of a multitude of stars, spreading and providing a canopy of moon light as if providing ministerial services to Hanuman. The heroic Vanara saw the rising Moon flitting in and out of clouds shining like a fresh white conch in the colors of milk and lotus stalk, looking like a swan floating in lake like sky.

Thus, ends the second Sarga of Sundarakanda in Ramayana, the first ever poem of mankind composed by Sage Valmiki.

*|| om tat sat ||*

*शंखप्रभं क्षीरमृणाळवर्णं उद्गच्छमानं व्यवभासमानम्।*

*ददर्श चन्द्रं स हरिप्रवीर पोप्लूयमानं सरसीव हंसम्॥57॥*

*The heroic Vanara saw the rising Moon flitting in and out shining like a fresh white conch in the colors of milk and lotus stalk, looking like a swan floating in lake like sky.*

[|| om tat sat ||](#)

|| om tat sat ||

स लंब शिखरे लंबे लंबतोयद सन्निभे।

सत्त्वमास्थाय मेधावी हनुमान्मारुतात्मजः॥1॥

निशि लंकां महोसत्त्वो विवेश कपिकुंजरः।

रम्यकानन तोयाढ्यां पुरीं रावणपालिताम्॥2॥

स॥ स मेधावी मारुतात्मजः तोयद सन्निभे लंब शिखरे सत्त्वम् अस्थाय (सः) महासत्त्वः कपिकुंजरः रम्यकानन तोयाढ्यां रावणपालितां लंकां विवेश॥

*That intelligent son of wind god relying on his own energy entered the city of Lanka which is on the tall peak resembling heavy rain bearing cloud, which is rich in delightful forests, groves and pools, and which is ruled by Ravana.*

## Sundarakanda

### Sarga 3

#### Hanuman overcomes Lankini

That intelligent son of wind god relying on his own energy entered the city of Lanka which is on the tall peak resembling a heavy rain bearing cloud, which is rich in delightful forests, groves and pools, and which is ruled by Ravana.

Delighted Hanuman having reached the ramparts saw the Lanka which was full of mansions like beautiful autumnal clouds, which is served by the sea breeze with sounds of the roar of the sea. He saw the city of Lanka which is strong with well-nourished army stationed at the beautiful arch ways just like Vitapavathi. he saw the city of Lanka has white gates and arches. Lanka is like the city of the underground world Bhujagavati inhabited by snakes well protected and auspicious. Hanuman saw the city which is overcast with streaks of lightning, which is served by all planets and stars with winds blowing gently. Lanka is like the city of Amaravati with golden ramparts adorned with jingling sounds of small bells and decorated with flags everywhere.

Hanuman saw the city full of golden gates, platforms made of gold encrusted with Vaidhuryas, diamonds, crystals and pearls, studded with diamonds, pure silver floors, stair cases encrusted with Vaidhuryas and covered with crystal grains. The city is full of lovely quadrangles echoing with the sounds of Krauncha birds and peacocks, inhabited by royal swans. The city is filled with sounds of auspicious musical instruments raising to the sky resounding all over like the city of Vaswokasara. Seeing that enchanting city Hanuman was delighted.

Seeing the incomparable auspicious, beautiful, prosperous city the mighty Hanuman started to think.

'This city protected by Ravana forces which are ready to fight cannot be overtaken with force. This place can be reached by Kumuda Angada and the great Vanara Sushena, as also Mainda and Dvidida. The son of Vivaswan, the chief of Vanaras (Sugriva), Kusaparva, Riksha and myself also will be able to reach this place'.

Then the valiant Vanara remembering the valor of mighty Rama and the valiant Lakshmana was happy.

Hanuman looked at the city of the Rakshasa King whose darkness was dispelled by the bright gems and great mansions as if it were a young maiden. To him the prosperous city looked like a well decorated woman adorned with ornaments with walls for her dress, the stables for her ear rings, and the armories for her breasts.

Then the mighty Hanuman tiger among Vanaras entering the city was seen by Lankini, the presiding deity herself.

Seeing the best of Vanaras the ugly looking Lankini ruled by Ravana rose up. She stood in front of Hanuman the best of Vanaras. Making a great sound she spoke. 'Oh Forest dweller! Who are you? For what reason, have you come here? Speak the truth about yourself till you have a hold on your life. Oh! Vanara protected by Ravana forces everywhere it is not possible for you to enter this city Lanka in secret'.

Then the valiant Hanuman spoke to that one standing in front of him. 'I will tell you what you are asking me. Oh! Dreadful woman with distorted eyes! Who are you standing at the city gates? Why are you threatening me?'

Hearing those words of Hanuman, the angered Lanka who can assume any form spoke harsh words to the son of wind god. 'I am protecting this invincible city following the orders of the demon king. Ignoring my presence, it is not possible for you to enter the city. Today killed by me giving up life you will go to eternal sleep. Oh! Hanuman I am the deity of Lanka. I will be protecting the city all over. This is my answer to you'.

The son of wind god, Hanuman hearing those words of Lanka stood in front of her like another mountain. That intelligent and powerful Hanuman, a bull among Vanaras spoke to that monstrous looking woman. 'I have a great curiosity. I have come to see the market places, ramparts and gate ways. I have arrived here to see the gardens groves and forests as well as the main palaces'.

Hearing those words that ogress who can assume any form again spoke with harsh words. 'Oh Evil minded foolish monkey! Without conquering me it is not possible for you to enter the city ruled by the king of demons'.

Then the tiger among Vanaras again spoke to the night dweller. "Oh Noble lady, having seen the city I will go back the way I came.'

Then that Lanka making a frightening sound speedily hit Hanuman the best of Vanaras with her palm. Thus, hit badly by Lanka, the powerful son of wind god roared loudly. Hanuman overcome by anger clenched the fingers of his left hand and hit her with his fist. Considering that she is a woman he did not become too angry. That ugly looking

night dweller with limbs shattered by that hit at once fell on the ground. Then seeing the fallen Lanka, considering that she is a woman Hanuman showed compassion.

Then the greatly agitated Lanka spoke with choked voice to Hanuman the best among flyers. 'Oh Great armed one be gracious. Oh! Best of monkeys save me. Oh! Noble one! Great people hold back when time comes. Oh! Best among flyers I am the deity of Lanka. Oh! Valiant and mighty one! I have been conquered by your valor. Oh! Best of monkeys! This is certain please hear. In the past the creator gave me as a boon. When a Vanara vanquishes you by his prowess you may know that the destruction of Rakshasa will set in. Oh! Noble one! That time has come with your appearance. What has been ordained by the creator cannot be overcome. The ruin of evil minded king Ravana as well as all Rakshasas will come because of Sita. Oh! Best of monkeys so enter this city ruled by Ravana and do whatever works you intended to do. Oh! Best of monkeys! having entered the city ruled by the chief of Rakshasas and doomed by the curse, you may go everywhere and search for the chaste daughter of Janaka.'

Thus, ends the third Sarga of Sundarakanda in Ramayana, the first ever poem of mankind composed by Sage Valmiki.

*|| om tat sat ||*

*प्रविश्य शापोपहतं हरीश्वरः*

*शुभां पुरीं राक्षस मुख्यपालिताम्।*

*यदृच्छया त्वं जनकात्मजां सतीम्*

*विमार्गं सर्वत्र गतो यथा सुखम् ॥51*

*Oh! Best of monkeys! having entered the city ruled by the chief of Rakshasas and doomed by the curse, you may go everywhere and search for the chaste daughter of Janaka.'*

[|| om tat sat ||](#)

|| om tat sat||  
स निर्जित्य पुरीं श्रेष्ठां लंकां तां कामरूपिणी।  
विक्रमेण महातेजा हनुमान् कपिसत्तमः ॥१॥  
अद्वारेण महाबाहुः प्राकारमभिपुप्तुवे ।  
स॥ कपिसत्तमः महाबाहुः हनुमान् तां लंकां कामरूपिणीं विक्रमेण निर्जित्य सः अद्वारेण श्रेष्ठां पुरीं प्राकारमभिपुप्तुवे ॥  
*The mighty Hanuman with his prowess having overcome the demoness Lanka who can assume any form leapt over the rear entrance of the great city Lanka.*

**Sundarakanda**  
**Sarga 4**  
**Hanuman's search in Lanka**

Mighty Hanuman who is the best of Vanaras with his prowess having overcome the demoness Lanka who can assume any form, then leapt over the rear entrance of the great city Lanka. The Hindu military tradition is that one wishing to conquer an enemy should not penetrate through the main gate. Hanuman following the same dictum jumped over the rear ramparts. The well-wisher of the king of Vanaras having entered Lanka first placed his left foot in the city as though placing his foot on the forehead of the enemy foretelling their defeat. Placing the left foot first into an enemy dwelling with a wish to conquer is yet another such tradition.

The son of wind god endowed with great strength having made way into the city entered the main streets set with flowers of pearls. Then he went about that beautiful city in search of Sita.

Filled with sounds of laughter, reverberating with sounds of musical instruments, with houses as though they were in clouds and decorated with windows adorned with diamonds, the city of Lanka resembled the celestial sky shining with clouds.

Resembling the white clouds, with auspicious marks of swasthika as well as paintings, the well decorated houses of the Rakshasas all over the city of Lanka were glittering. The houses are with no doors in the southern direction following the traditional belief for the accumulation of wealth. In search of Sita. The well-wisher of the chief of Vanaras going about that city of colorful garlands in search of Sita was happy with the sights of Lanka.

Going from one building to another, the son of wind god saw mansions of wide variety of shapes and sizes. He heard melodious songs of intoxicated women singing like the apsaras (damsels) in the heaven with tunes set to three pitches namely the high, low and medium. He heard the sounds of bells worn on the waists, sounds of anklets worn on the ankles, sounds of climbing steps and sounds of clapping and joking here and there from the houses of great people. He heard sacred chanting from the houses of Rakshasas. He saw Rakshasas engaged in the study of Vedas, as well as those engaged in the loud eulogy of Ravana.

Hanuman saw army of Rakshasas and Ravana's spies gathered on the main streets in the center of the city.

He saw householders, forest dwellers, mendicants wearing hide of cows, holding darbha grass, and tools for fire sacrifices.

He saw Rakshasas holding iron mallets and hammers, holding staffs and arms. He saw Rakshasas with one eye, with one ear, with huge stomachs, with heavy breasts. He saw Rakshasa with frightful faces. He also saw dwarfs as also those with distorted forms.

He saw those armed with swords, bows as well as iron clubs or pestles. He saw Rakshasas with hands which are like iron bolts holding wonderful shields.

He saw Rakshasas not too fat, not too thin, not too tall or short. He saw Rakshasas not vary fair, not very dark, neither too short nor too hideous. He saw good looking Rakshasas holding flagstuffs with flags and variety of arms. That great Vanara saw Rakshasas who were holding powerful trees as weapons, Rakshasas who were holding spears and arrows, Rakshasas who were holding slings from which missiles are thrown.

He saw Rakshasas wearing garlands, smeared with unguents, adorned with excellent ornaments. He saw many Rakshasas dressed in variety of dresses and moving about freely. He saw very many powerful Rakshasas holding tridents armed with thunderbolt like weapons.

The Vanara saw hundred thousand vigilant army soldiers stationed in front of the harem. The great Vanara saw the palace of the renowned Rakshasa king on the peak of the mountain as if touching the sky with a huge archway made of gold, surrounded by a well decorated compound wall having moats with white lotuses appearing like ear ornaments.

That great Vanara entered the Rakshasa king's mansion which is resembling the heaven. The wonderful mansion is filled with sounds of neighing horses with jingling ornaments. It was filled with chariots, carriages and some flying chariots. It is also filled with auspicious elephants and horses appearing like heap of white clouds, four tusked ornamented intoxicated elephants and also with beasts and birds. The palace is with a beautiful entrance guarded by thousands of Rakshasas of great valor.

Then he entered the harem of the Rakshasa king which has walls of polished gold decorated with strings of pearls and sprinkled with best fragrance of sandal.

Thus, ends the third Sarga of Sundarakanda in Ramayana, the first ever poem of mankind composed by Sage Valmiki.

*// om tat sat //*

सहेमजांबूनदचक्रवाळम्  
महार्हमुक्तामणिभूषितांतम्।  
परार्थ्यकालागरुचंदनाक्तम्  
स रावणांतःपुरम् आविवेश॥29॥

स॥सः सहेम जाम्बूनद चक्रवाळम् महार्हमणिभूषितांतम् परार्थ्यकालागरुचन्दनाक्तम् रावणांतः पुरं आविवेश॥  
Then he entered the harem of the Rakshasa king with walls of polished gold decorated with strings of  
pearls and sprinkled with best fragrance of sandal.

[॥ om tat sat ॥](#)

||om tat sat||

ततस्स मध्यंगत मंशुमंतम् ज्योत्स्नावितानं महदुद्वमंतम्।

ददर्श धीमान्दिवि भानुमंतम् गोष्ठे वृषं मतमिव ब्रमंतम्॥१॥

स॥ ततः सः धीमान् मध्यं गतं अंशुमंतं उदयमंतं महत् ज्योत्स्नावितानम् दिवि भानुमंतं गोष्ठे भ्रमंतं वृषमिव ददर्श॥

Then that intelligent Hanuman saw the luminous lord, the Moon, rise to the middle of the sky spreading a canopy of light like the Sun in the sky. He was looking like an intoxicated mighty bull in the cowshed (amidst a herd of cows)

## Sundarakanda Sarga 5 Hanuman in search of Sita

Then as he was going about the city of Lanka that intelligent Hanuman saw Moon, the luminous lord.

Moon rose to the middle of the sky spreading a canopy of light like the Sun in the sky, and was looking like an intoxicated mighty white bull in the cowshed in the midst of a herd of cows. Hanuman also saw the Moon spreading his light as if to ward off the worlds agony, augmenting the ocean to swell, and illuminating all the creatures.

The splendor of the Moon in the center of the sky was like the splendor found on the ocean at dusk, like the splendor found in the water droplets on the lotus leaves in the lakes, and like the splendor found on the Mandara mountain. Moon shone like a swan in the silver cage and like a lion in the cave on the Mandara mountain. Moon shone like the proud hero sitting on the elephant.

The full Moon with its horn like spot, was looking like a bull with sharp horns, like the Himalayas with its tall peaks and like an elephant with its gold-plated tusks. The Moon even with its stain shone with graceful radiance like the shining water drops on the lotus leaf rid of its dew. Moon shone like a resplendent one whose moral impurities were removed by the great planets. The Moon shone bright like the lion, the king of animals on the top of a rock. He shone like the lord of the elephants in the deep forest, and the king who regained his kingdom. With the Moon at dusk spreading his brilliance the darkness was dispelled, the dark deeds of cannibals disappeared, love instincts of ladies lost in anger of love are incited.

As Hanuman moved forward sounds of instruments pleasing to the ears are being heard. Chaste ladies were sleeping with their husbands. The night creatures began to roam about exhibiting their exhibiting their rowdy behavior.

Intelligent Hanuman saw in those prosperous houses Rakshasas intoxicated with their wealth, having chariots with comfortable seats drawn by horses. The Rakshasas in those prosperous houses were intoxicated and blabbering ridiculing each other, boisterously patting each other's shoulders, quarreling with each other in the

intoxication. They are expanding their chests sportively touching their women. The demons drawing their strong bows to impress their women were assuming wonderful forms. Among the women collected there with beautiful faces some were sleeping, some were angry, some were laughing and some others are sighing.

There were huge respected elephants making sounds. There were warriors sighing like snakes hissing in a lake. They were sighing for not having an opportunity to show their valor.

In that city Hanuman saw intellectuals who were sweet in expression who had faith in religion. He saw pre-eminent ones in the world, heroes of different kinds, demons who followed good practices. Seeing radiant handsome ones with many virtues, whose appearance reflected their virtues Hanuman was happy. He also saw ugly ones and those with similar forms too.

He saw women adorned with choicest clothes, women whose minds are pure and attached to their lovers, and saw women attached to drinks too. He also saw gentle ones among them like bright stars. Hanuman saw women embraced by their lovers feeling shy but shining brightly. He also saw women adorned with flowers embraced by their beloveds joyful like free birds. The Intelligent Hanuman saw demonesses on the terraces of the mansions sitting happily on the laps of their lovers overwhelmed with pleasure engaged in love. He saw others engaged in serving their husbands.

He saw some of golden hue without veil, some altruistic shining like the polished gold, some pale looking separated from their husbands. He saw a few of attractive complexion. Hanuman saw in those houses some happy and delighted women having obtained their husbands, some ecstatic ones delighted on seeing the loved ones. He saw rows of faces radiating like Moon, rows of eyes with sidelong glances and graceful lashes, many wearing lovely ornaments resembling flashes of lightning.

But Hanuman could not see Sita, the one born in a noble royal family, a delicate one like creeper, following the right path. He did not see the one abiding by the eternal good path, a lady of beautiful eyes, a lady with her mind fixed on her husband among all those chaste wives present there.

He did not see the lady shedding hot tears sorrowing for the separation from her husband He did not see one whose throat is choked with incessant tears, whose neck was earlier wearing costly ornaments, who has beautiful eyelashes, who was of sweet loving voice, who was like a forests dweller wandering in the forests.

Not seeing Sita Hanuman imagined that she would be like an invisible ray of the moon, like a streak of gold invisible being covered with dust, like the scar of a superficially covered wound caused by an arrow, like a flake of cloud swept away by the wind.

Not being able to see the wife of Rama the Lord who is the best one among those who are good at speech, Hanuman was hit by grief became slow for a while.

|| Thus ends the fifth Sarga of Sundarakanda in Ramayana, the first ever poem of mankind composed by Sage Valmiki. ||

||om tat sat||

सीतामपस्यन् मनुजेश्वरस्य रामस्य पत्नीं वदतां वरस्य।

बभूव दुःखाभिहतश्चिरस्य प्लवंगमो मंद इवा चिरस्य ॥27॥

स॥ वदतां वरस्य मनुजेश्वरस्य रामस्य पत्नीं अचिरस्य अपश्यन् प्लवंगमः दुःखाभिहितः चिरस्य मंद इव बभूव॥

Not being able to see the wife of Lord Rama who is the best one among those who are good at speech, Hanuman hit by grief became slow for a while.

[|| om tat sat ||](#)

||om tat sat||

स निकामं विमानेषु विषण्णः कामरूपधृत्।

विचचार पुनर्लंकां लाघवेन समन्वितः ॥१॥

स॥ ( सीतां अदृष्ट्वा) विषण्णः सः कामरूपधृत् हनुमान् पुनः समन्वितः विमानेषु लाघवेन निकाममं लंकां विचचार ॥  
Hanuman endowed with strength who can take any form, sad because he was unable to see Sita, again  
started moving speedily among the tall mansions of Lanka,

## Sundarakanda Sarga 6 Hanuman's search in Lanka

Hanuman was sad because he was unable to see Sita. He started moving speedily among the tall mansions of Lanka again.

Then that Vanara reached the residence of the king of the Rakshasas which is enclosed by a boundary wall which is red in color and dazzling like the mid-day Sun. The best among Vanaras looked bright while observing that palace was protected by fierce Rakshasas like a forest is protected by lions. Hanuman saw colorful apartments with beautiful entrances, which were surrounded by arches inlaid with silver, decorated with gold.

Hanuman saw warriors mounted on elephants, unwearied riders of chariots with irresistible horses who looked ready for any undertaking. Covered with skins of lions and tigers, encrusted with images of ivory gold and silver with ringing bells, the chariots were always moving about. With excellent seats and vessels embellished with many precious gems, with many places for big chariots, the place was filled with deep sounds of great charioteers. The palace was filled with many kinds of beautiful pleasing beasts and birds of different kinds in thousands. Protected by disciplined Rakshasa palace guards, the palace was full of important noble women.

The palace of the Rakshasa king with jingling sounds of ornaments and accessories of joyful women reverberated with sounds like the sounds of the sea. That palace full of eminent Rakshasas and great people endowed with royal traits looked like a great forest infested with lions. It carried various fragrances.

That palace was filled with sounds of trumpets, echoed with sounds of conches and percussion instruments. The Rakshasas performed daily worships and sacrifices on special days. With deep sounds resembling a sea, Hanuman saw the great residence of the great man with gem studded ornaments full of precious gems.

Hanuman thought that palace bright in appearance and full of elephants, horses and chariots is the very jewel of Lanka. Then Hanuman moved closer to Ravana's palace,

Hanuman moved about unobtrusively from house to house observing the gardens and the mansions. Courageous and quick Hanuman sprang from Prahasta's house to Mahaparsva's house then jumped to other houses. Then the great Vanara moved from Kumbhakarna's house resembling a great cloud to Vibhishana's house. The great Vanara jumped from Mahodara's mansion to Virupaksha's, and jumped like that from Vidyujjihva's to Vidyumala's and then to Vajradamshttra's mansion. The powerful Vanara then went by the houses of Suka, intelligent Sarana and similarly Indrajit. The best of Vanara's then jumped from Jambumali's to Sumali's mansion. Similarly, that great Vanara jumped from Rasmiketu's to SuryaSatru's, and then to Vajrakaya's mansion. Then the great Vanara jumped over the houses of Dhumraksha, Sampati, Vidudrupa, Bhima, Ghana, Vighana. Similarly, he jumped over the houses of the Rakshasas Sukanasa, Vakra, Vikata, Brahmakarna, Damshttra, Romasa palaces. Then he jumped over the houses of Yuddhonmatta, Matta, Dhvajagriva, Nadina, Vidujjihva, Indrajihva similarly Hastimukha. Similarly, Hanuman jumped over the houses of Karala, Pisacha, and Sonitaksha in an orderly manner as he advanced. The great Vanara saw the opulence of the wealthy in their mansions.

That Vanara rich in capabilities passing all the mansions reached the residence of the King of Rakshasas. The best of Vanara's, Hanuman wandering about Ravana's palace saw Rakshasas with hideous eyes carrying tridents and hammers, as well as powerful javelins and iron cudgels as arms. At that home of the King of Rakshasas Hanuman saw different army troops of Rakshasas ready with different kinds of weapons. He saw well bred horses of red white and cream colors which can travel fast. He saw good looking elephants not inferior to enemy's which are well trained and equal to Iravat in battle, which were unassailable in the battle and which were shedding rut resembling thundering clouds pouring out on the mountains. In Ravana's house he saw thousands of troops bedecked with gold, fully protected with armor of gold shining like the rays of the Sun. The great Vanara who is the son of Vayu the wind god, saw in the palace of the King of Rakshasas different types of palanquins, sporting chambers, hillocks made of wood, charming houses for love making, chambers for the day time activities also. Comparable to mount Mandara, the city was full of Peacocks. It was full of flag posts. It was built by skilled craftsman with great care, resembling the house of the Lord of all creatures. He saw a magnificent mansion which was full of gems and treasure troves.

That palace though full of gems with wonderful hues, shone with the brilliance of Ravana like the Sun god with his rays of sunshine. The great Vanara saw beds, seats and main vessels made of gold.

Hanuman saw spacious very delightful palace like that of Kubera drenched with liquor and other drinks with gem encrusted vessels scattered all over. Hanuman entered the house which was resonating with sounds of golden anklets of women and drums. which had rows of mansions with lofty palaces and well laid apartments full of exquisite women.

|| Thus ends the sixth Sarga of Sundarakanda in Ramayana, the first ever poem of mankind composed by sage Valmiki. ||

|| om tat sat ||

मृदंगतलघोषेश्च घोषवद्भिर्विनादितम्।

प्रासादसंघातयुतं स्त्रीरत्नशतसंकुलम्॥

सुपूढ्यकक्ष्यं हनुमान् प्रविवेश महागृहम्॥44॥

स॥ मृदंगतलघोषेश्च घोषवद्भिः विनादितम् प्रासादसंघातयुतम् महागृहं हनुमान् प्राविवेश॥

Hanuman then entered the house which was resonating with sounds of golden anklets of women and the drums. which had rows of mansions with lofty palaces and well laid apartments full of exquisite women.

|| om tat sat ||

|| om tat sat||

स वेश्मजालं बलवान् ददर्श व्यासक्त वैदूर्यसुवर्णजालम्।

यथामहत्प्रावृषि मेघजालम् विदुत्पिनद्धं सविहंगजालम्॥1॥

स॥बलवान् सः हनुमान् यथा प्रावृषि विद्युत्पिनद्धम् महत् मेघजालं तथा व्यासक्त वैदूर्यसुवर्णजालं सविहंगजालं वेश्मजालं ददर्श ॥

*The mighty Hanuman saw the group of mansions, having golden lattices encrusted with Vaidhuryas and with flocks of birds, looking like a group of clouds with streaks of lightning in the rainy season.*

## **Sundarakanda Sarga 7 Hanuman sees Pushpaka Vimana**

The mighty Hanuman saw the group of mansions, having golden lattices encrusted with Vaidhuryas. There were flocks of birds, looking like a group of clouds with streaks of lightning in the rainy season.

There Hanuman saw several places for storing valuable conches, weapons and bows among those mansions, again he saw delightful and spacious terraces open to the skies on top of those houses. The houses were having different kinds of treasures cherished even by gods. The treasures were without blemishes and were won by Ravana with his own might.

Built with great care and effort, the excellent mansions of the king of Lanka looked like the mansions built by Maya, the divine architect himself. Hanuman saw the excellent palace of the king of Rakshasas. It was beautiful with the splendor of gold. It was matchless and worthy of his own might. That palace was appearing like a towering cloud. Glittering with riches that mansion was like heaven scattered on the earth. That mansion looked like a mountain top covered with flowers of all kinds of trees.

That royal aerial chariot auspicious and worthy of worship was filled with resplendent women. It was like the rain clouds lit with lightning. It was as if drawn by swans in the sky.

Pushpaka, that best of aerial chariots was colorful on account of gems encrusted. It was like a mountain peak which was colorful because of many the minerals embedded in the mountain. It was like a mass of colorful clouds. It was like the sky which was looking colorful with planets and Moon.

The earth was drawn filled with mountain ranges. The mountains were drawn with canopy of trees; the trees were drawn filled with lovely flowers. The flowers were drawn filled with petals and filaments. The mansions were drawn in white color. The ponds were drawn with flowers. The flowers were drawn again with petals. Paintings of complete gardens were drawn.

The great Vanara saw an aerial car going by the name of Pushpaka. That aerial car was glowing with the glitter of gems. That aerial was taller than the magnificent mansions. The birds were made of Vaidhuryas. Similarly, the birds were made of silver and corals. Colorful serpents were made with gems. Well bred horses with auspicious limbs were drawn. Birds having beautiful wings, with wings engraved in corals and gold, with artificial wings sportively bent were drawn. The birds (wings) were as if they were wings of the cupid, the god of love. Goddess Lakshmi in lotus pond having beautiful hands holding lotus in her hands along with filaments was seen. Elephants carrying blue lotuses with their trunks as offerings to the Goddess were seen too.

Thus, Hanuman reached the auspicious and beautiful palace appearing like a mountain and was wonder struck. Again, he saw the palace as a mountain in spring time with beautiful caves filled with wonderful fragrance.

Then that Hanuman having reached and going about that city ruled by the ten-headed king in search of Sita was deeply grieved not being able to see the venerable daughter of Janaka. Then being unable to see Sita with many thoughts on his mind the accomplished Hanuman who always follows right path became very agitated.

|| Thus ends the seventh Sarga of Sundarakanda in Ramayana, the first ever poem of mankind composed by sage Valmiki. ||

|| om tat sat ||

ततस्तदा बहुविधभावितात्मनः

कृतात्मनो जनकसुतां सुवर्त्मनः।

अपश्यतोऽभव दतिदुःखितं मनः

सुचक्षुषः प्रविचरतो महात्मनः ॥17॥

स॥ ततः जनकसुतां अपश्यतः बहुविधभावितात्मनः कृतात्मनः सुचक्षुषः सुवर्त्मनः महात्मनः मनः अतिदुःखितं अभवत् ॥  
Then being unable to see Sita with many thoughts on his mind the accomplished Hanuman who always follows right path became very agitated.

|| om tat sat ||

||om tat sat||

स तस्य मध्ये भवनस्य संस्थितम् महद्विमानं मणिवज्रचित्रितम्।

प्रतप्त जंबूनदजालकृत्रिमम् ददर्श वीरः पवनात्मजः कपिः॥१॥

स॥ वीरः पवनात्मजः कपिः भवनस्य तस्य मध्ये संस्थितमहत् विमानं ददर्श। तत् विमानं मणिवज्रचित्रितं  
जम्बूनदजालकृत्रिमम् अपि (अस्ति)।

*That mighty son of wind god Vayu saw the great aerial car stationed in the middle of that palace. The aerial car was rendered beautiful with gems and diamonds and was adorned with latticed windows of gold.*

## **Sundarakanda Sarga 8 Description of Pushpaka Vimana**

That mighty son of wind god Vayu saw the great aerial car named Pushpaka stationed in the middle of that palace. The aerial car was rendered beautiful with gems and diamonds and was adorned with latticed windows of gold. The Pushpaka with images of incomparable beauty and immeasurable skill was built by Viswakarma, the divine architect himself. That aerial car which was placed in the aerial path in the orbit of Sun shone like a beacon light.

Pushpaka was a unique in that there was nothing that was executed without special effort. There was nothing that was not made with costly gems. Those unique things in the Pushpaka were not available even to gods. There is nothing in that aerial car that was not unique.

That aerial car is designed through special efforts of concentration and prowess. It can go to desired places even on a thought of its master. It is built with many special seats. It is of good appearance at all places. It can travel with the speed of thought. It can travel faster than the wind. It was obtained as the result of the efforts of a great soul.

That aerial car was specially designed in a unique manner. It had many wonderful decorated peaks. Like the autumnal full moon, it was pleasing to the heart. Like a mountain peak it had wonderful towers.

That aerial car was borne by thousands of groups of Bhutas who have faces brightened by earrings, who are gluttons, who are ranging in the sky, who are night birds, who are with big rolling and frightening eyes who have tremendous speed. That best of Vanaras saw the best of aerial cars namely Pushpaka which was looking beautiful like a collection of blossoms of the spring. It was appearing more beautiful than the spring itself.

|| Thus ends the eighth Sarga of Sundarakanda in Ramayana, the first ever poem of mankind composed by Sage Valmiki. ||

||om tat sat||

वसंतपुष्कोत्करचारुदर्शनम् वसंतमासादपि कांतं दर्शनम्।

स पुष्पकं तत्र विमानमुत्तमम् ददर्श तद्वानरवीर सत्तमः॥7॥

स॥ तत् वानर सत्तमः तत् उत्तमं पुष्पकं विमानं ददर्श । वसंतपुष्कोत्तरचारुदर्शनं तं विमानं ददर्श। वसंत मासादपि कान्त  
दर्शनम् तं विमानं ददर्श।

*That best of Vanaras saw the best of aerial cars namely Pushpaka. The aerial car was looking beautiful  
like a collection of blossoms of the spring. It was appearing more beautiful than the spring itself.*

[|| om tat sat ||](#)

|| om tat sat ||

तस्यालय वरिष्ठस्य मध्ये विपुलमायतम्।

ददर्श भवनं श्रेष्ठं हनुमान्मारुतात्मजः॥१॥

स॥ मारुतात्मजः हनुमान् तस्य आलयवरिष्ठस्य मध्ये विपुलं आयतं भवनं श्रेष्ठं ददर्श॥

Hanuman the son of wind god saw at the center of the main building a spacious mansion best among all the mansions.

## Sundarakanda Sarga 9 Hanuman enters Ravana's Palace

Then Hanuman went all around Lanka in search of the wide eyed Sita.

Hanuman the son of wind god saw in the middle of the main building a spacious mansion which looked like the best one among all the mansions. That was the mansion of the king of Rakshasas. The mansion of the king of Rakshasas is one Yojana long and half Yojana wide. Then Hanuman endowed with riches of strength reached the palace of the King of Rakshasas.

That palace was guarded by armed Rakshasas and elephants with four tusks, three tusks and two tusks. That palace of Ravana was crowded with his wives, princesses brought by him after winning them over in a battle. They were all surrounded by Rakshasas women. Ravana's palace with Rakshasa women surrounding his wives and other princesses looked like an ocean shaken by the wind and full of crocodiles, sharks as well as whales and fish.

All of the wealth was possessed by Kubera, the son of Vishrava, and Indra who rides the green horse was there in the house of Ravana. Such wealth or more exquisite wealth as possessed by Kubera, Varuna or Yama was available in the house of the Rakshasa king.

The son of wind god also saw in the middle of those well-built complex of mansions another mansion. There was a wonderful aerial chariot by name Pushpaka built for Brahma by Viswakarma. That aerial chariot Pushpaka was obtained by Kubera from the Grandfather Brahma by supreme penance. Defeating Kubera with his prowess Ravana acquired the same. Blazing with images of wolves on finely built pillars made of Hiranmaya and Kartasvara (two types of gold), touching the sky and with multitude of pleasure houses, that auspicious aerial car was resembling the Meru and Mandara mountains. It was glowing like fire and the Sun. It was well built by Viswakarma with golden staircases and many platforms. With lattice windows made of gold and crystals, the platforms were embedded with Indraneela and Mahaneela sapphires. It is shining bright with colorful corals and very precious gems fixed in the floor. It was red and bright like pure and polished gold comparable to rising Sun.

Hanuman ascended that wonderful Pushpaka well decked with many corridors.

Standing there, Hanuman smelt divine fragrance. That was rising from food and drinks like a solid form of wind. That fragrance was as though inviting the mighty Hanuman like a relative inviting the kith and kin saying "come here" and leading him to Ravana's chambers. Then Hanuman moved towards the great hall which is dear to Ravana like his chief queen.

The stairs in that great hall were inlaid with special gems latticed with gold, floor was covered with ivory inlaid with silver. The ornamented golden and silver pillars inlaid with pearls and corals. The hall was decorated with many such pillars. Well decorated with columns which are touching the skies, some of which are bent, some of which are straight, it looked like it started to reach for heaven. With several murals of earth which were having garland of palaces drawn on it, the expansive carpet looked like a piece of earth itself. With birds in heat making resounding noise, with divine fragrances and with exquisite tapestries the mansion was inhabited by the king of Rakshasas. It was smoky white with smoke of Agarú looking like a white swan. Because of the offering of flowers, it was radiant like the wish fulfilling Kamadhenu. The mansion was generating delight to the heart, pleasing with color and complexion. It looked like the source of prosperity demolishing sorrow as it were.

The chamber of Ravana, like the mother, gratified all five senses with five objects of senses. Looking at that mansion Hanuman said to himself, "This is heaven. This is the world of Gods. This is the city of Indra". Hanuman thought that this is the supreme achievement of Ravana. The golden lamps in the chamber looked like great gamblers defeated in a game of dice. The gamblers were as though they were in a deep thought. Hanuman thought that the brightness of the lamps and the brilliance of Ravana, the brilliant glow of his ornaments set the place ablaze with brightness.

Then he saw best of women wearing many varieties of clothes and garlands of different colors seated on the carpets. Tired having sported all night, succumbing to drinks and sleep thereafter when the mid night rolled away, they fell asleep. With sounds of their ornaments stilled and hence sleeping like the silenced swans and bees, the mansion looked beautiful like a forest of lotuses. Hanuman saw those well-bred young women with closed eyes and concealed teeth giving out smell of lotuses. The women looked like the closed petals of the lotuses after having been like the lotuses from early morning. The intoxicated bees would again and again desire to enjoy the beautiful blooming lotus like faces. Having ascertained the qualities, the great Vanara felt that it is correct to compare them with lotuses. The mansion of the Rakshasa king shone with women. It is very endearing like the autumnal sky with stars. Thus, surrounded by them the king of Rakshasas shone like the moon surrounded by the stars.

The Vanara thought that the women looked like the stars who have fallen to earth after having exhausted their merits. The luster and grace of those women looked like the that of brilliant stars releasing auspicious glow. With jewels displaced and garlands scattered after drinking and sexual exercise they had minds dazed in slumber. A few had their

Vermilion marks on their faces smudged. A few had anklets let loose and a few had necklaces on one side of her neck. Others had broken pearl strings on their girdle. Some had their clothes slipped off. And some had waist belts snapped and fallen to rest like young mares. With broken ear tops, broken and crushed flower garlands some looked like blooming creepers in dense forest crushed by mighty elephants. Some of the women with shining pearl chains between their breasts shining like rays of moon looked like sleeping swans. The Vaidhuryas worn by women looked like Kadamba birds. The golden chains on others looked like Chakravaka birds. The hips were like river banks with swans. With tiny bells tied around the waist looking like buds, bold golden ornaments looking like lotuses, their gestures of love like crocodiles, their radiant beauty looking like silver banks, the sleeping ones appeared like rivers. Some women with the tender limbs and breast and nipples imprinted with marks of ornaments, the women themselves looked like ornaments.

Some women with breath released by their mouths shaking the fringes of garments making them flutter again and again. The fringes of their garments with different hues shone beautifully close to their faces like splendid flags.

The ear tops of some of the women endowed with auspicious charms were swinging softly generating a gentle sound by the touch of their breath. Then the natural sweet smell of wine from their mouths and the natural fragrance of their breath were serving Ravana in their own way. Some of the wives of Ravana kissed their co-wives assuming it to be Ravana's face. Very much devoted to Ravana and not being free some of his wives responded pleasingly. Other women laying aside their adornments used their arms as pillows. Some others used their garments as pillows.

Some women slept on the chest of others, another slept on the shoulders of yet another, and another slept in the lap of the other. Given to intoxication and love the women slept touching one others thighs, side, hips, back and lap of another with their limbs intertwined. Strung together with another like a garland of flowers intertwined with tipsy bees, the women shone while resting. Linked to each other like a chain like flowers on a string, tangled together with strong joints like bees swarming, that garden of women was like a garden of creepers with swarming bees and the blooms being blown by the wind with the creepers linked to each other. It is not possible to distinguish between the ornaments, garments, limbs and garlands in order to place them in the right spots. When Ravana was sleeping happily the different gods of light burning on the lamp posts gazed at the women without winking.

The women hailed from families of royal sages, ancestral deities, Daityas and Rakshasis who were infatuated with him. All of those women were won over in a battle. Some came on their own blinded by lust except for the revered daughter of Janaka. Some of those women were obtained by his valor forcibly. They were not in love with another, nor they were married earlier. None of them were born of a lowly family, none lacked beauty, none is unkind, none was lacking in courtesy, none not lovable for the lover.

Hanuman thought, if the wife of Raghava born of good family could stay with her husband like the wives of this Rakshasa king, it would have been fortunate. Hanuman again thought, 'Sita is surely by her virtues superior to all. The king of Lanka has indeed committed an ignoble act'.

|| Thus the ninth Sarga of Sundarakanda in Ramayana, the first ever poem written by Valmiki ends ||

|| om tat sat ||

पुनश्च सोऽचिन्तय धार्तरूपो

ध्रुवं विशिष्टा गुणतो हि सीता।

अधाय मस्यां कृतवान् महात्मा

लंकेश्वरः कष्ट मनार्यकर्म॥73॥

स॥ सः आतरूपः पुनश्च अचिन्तयत् सीता ध्रुवं गुणतः विशिष्टा अथ महात्मा अयं लंकेश्वरः अस्यां अनार्यं कृतवान् कष्टम्॥

Hanuman again returning to his own form and thought 'Sita is surely by her virtues superior (to all). The king of Lanka has indeed committed an ignoble act'.

[|| om tat sat ||](#)

**||om tat sat||**

*तत्र दिव्योपमंमुख्यं स्फाटिकं रत्नभूषितम्।*

*अवेक्षमाणो हनुमान् ददर्श शयनासनम् ॥1॥*

*स॥तत्र अवेक्षमाणो हनुमान् स्फाटिकं रत्न भूषितम् दिव्योपमम् मुख्यं शयनासनम् ददर्श॥*

*There while looking around Hanuman saw a fine heavenly looking excellent couch made with crystals and encrusted with gems.*

**Sundarakanda**

**Sarga 10**

**Hanuman sees Mandodari and thinks she is Sita**

There while looking around in the palace of Ravana, Hanuman saw a fine heavenly looking excellent couch made with crystals and encrusted with gems. That couch was inlaid with colorful ivory and gold as well as Vaidhuryas. It was rich with fine coverings.

Hanuman also saw in one corner of the couch a white umbrella decorated with best of garlands looking like the moon among the stars. The exquisite couch was made of gold, shining like sun decorated with Ashoka flowers. He saw women holding fans made of the hair of Chamari deer. It was full of excellent fragrances spreading all over. It was covered with best of bedspreads. It was covered with soft sheep skin. It was delightful looking with garlands of strings strung all over.

On that exquisite couch Hanuman saw a Rakshasa with red eyes and flashing earrings who was looking like a cloud with great arms adorned in robes of silver texture. That was the Rakshasa king Ravana. He saw Ravana sleeping on that couch with limbs smeared with fragrant red colored Sandal paste, wearing wonderful ornaments looking like twilight streaked with lightning. He is of wonderful form, capable of changing his form at will looking like Mandara mountain with thick trees and bushes.

Having enjoyed during the night, wearing choicest ornaments, he was the darling of Rakshasa maidens who brings joy. Hanuman saw the heroic king of Rakshasas, sleeping on that glittering couch relaxing after drinking. The bull among the Vanaras, having reached a place near Ravana who was breathing like a hissing serpent, was frightened looking at him and stepped back.

Then the great Vanara climbed the stairs reaching another altar, and looked at the king of Rakshasas from a distance.

The King of Rakshasas sleeping on that best of couches looked like an elephant in rut on the Prasavana hill. The two arms of the king of Rakshasas adorned with golden straps looked like a pair of flagstaves of Indra. He saw the arms which were torn by the Iravata the Indra's mount in the battles and having scars of injury. He saw the arms which were with scars caused by the thunder bolt of Indra. They were the arms which were wounded by Vishnu's discus too. The two arms which are fleshy, tough, strong and well-built, were with shapely thumb nails on shapely fingers. The two arms

well fixed and rounded like iron crow bars. They resembled the tusks of an elephant. The two arms looked like two five hooded serpents.

The two arms were besmeared with cool fragrant red sandal paste of excellent quality which looked red like hare's blood. Massaged by the best of women and anointed by best of fragrances, those arms could make Yaksha, Kinnara Gandharvas, Devas, and Danavas cry in fear on sight. The Vanara saw the two arms resting on the couch like two angry serpents asleep in the caves of Mount Mandara. The king of Rakshasas with the fully developed arms looked like Mandara mountain with two lofty peaks.

While he was sleeping, from the mouth of that lion of the Rakshasas came breath that carried the fragrance of Punnaga and Mango blossoms mixed with the fragrance of best Bakula flowers and also the aroma of food and drinks. It was pervading through the whole palace. Hanuman saw Ravana with the crown made of gold studded with pearls and gems set aside and his face was shining with ear rings.

His fleshy and broad chest smeared with bright sandal paste was shining with a very splendid necklace which is slightly out of place. With blood red eyes, he was wearing a white silken cloth which is slightly of its of place, and is covered with a very expensive yellow upper garment. He was resembling a heap of black beans. Sighing heavily like a hissing serpent, he was looking like an elephant sleeping on the banks of river Ganges.

With four golden lamps glowing on the four sides of the bed, all four directions were illuminated. With all limbs lit up he looked like a black cloud with streaks of lightning. The Vanara saw the king of Rakshasas in that palace with his dear wives who were resting at his feet.

The Vanara saw the wives of Ravana whose faces were bright as the moon, who were adorned with beautiful ear rings and fresh floral garlands. He saw women resting on his shoulders. They were proficient in dancing and playing instruments. They were wearing best of ornaments. He saw women with ear rings encrusted with diamonds and Vaidhuryas, golden armlets as well as bracelets worn on the upper part of the arm. There the beautiful moon like faces of the women were illumined by the lovely earrings on the exceptional bed which looked like the sky with resplendent stars.

Exhausted by drinking and other exercises, the wives of Ravana, who were of slender waist, slept here and there after having their dalliances. Another woman of extremely beautiful complexion experienced in dancing with delicate rhythmic dance movements, held her hands in a dancing posture and slept. One woman slept hugging her Veena. She shone like a lotus plant clinging on to a boat floating in a large river. Another woman slept with Madduka drum held under her arms pits like a loving mother holding her baby. A charming lady of beautiful breasts lay hugging her Tambourine, like a lady having obtained her lover after a long time. Another lotus eyed woman slept embracing lute as if she were a lovelorn lady holding her lover.

Another lady who was an expert in dancing, over taken by sleep, while holding a seven-stringed lute, looked as though she was sleeping with her lover. Another woman of golden complexion and delightful limbs with drunken eyes and a soft bosom slept holding a drum. Another woman of flawless slender stomach exhausted by drunkenness slept with Tabor pressed in her armpits to her bosom. Another one holding a drum slept, holding the drum in the same position as though she was holding a child. Another one deluded with passion with eyes like that of a lotus slept holding an instrument called Adambaram.

Another lady slept pushing aside a vessel filled with water like a garland of variety of flowers set aside. Another woman overcome with sleep slept with her hands pressing her own golden goblet like breasts. Another woman with lotus eyes with face like a full moon slept, embracing another woman of beautiful hips who was drowsy having been drunk. Charming ladies slept embracing wonderful instruments pressing them against their bosoms as though they were embracing their loved ones.

Then the Vanara saw some women endowed with beauty sleeping separately on excellent beds.

He saw Mandodari the chief queen of the harem sleeping there. She was very beautiful with golden complexion wearing ornaments embedded with pearls and gems as if lighting the mansion with her own splendor. Vanara, the son of wind god, seeing her decorated with the wealth of beauty and riches thought, 'This is Sita'. Thinking that he saw Sita the chief of Vanaras rejoiced with joy.

He rejoiced clapping his palms, kissed his tail, sang songs, went about in joy jumped up and down the pillars. Thus, he exhibited his natural exuberance as a Vanara.

|| Thus ends the tenth Sarga of Sundarakanda in Ramayan, the first ever poem in Sanskrit written by sage Valmiki ||

||om tat sat||

अस्फोटयामास चुचुंब पुच्छं ननंद चिक्रीड जगौ जगाम।

स्तंभान् आरोहान् निपपात भूमौ निदर्शयन् स्वां प्रकृतिं कपीनां॥55॥

स॥ आस्फोटयामास पुच्छम् चुचुंब चिक्रीड जगौ जगाम स्वाम् कपीणां प्रकृतिं निदर्शयन् स्तंभान् आरोहन् निपपात॥

He rejoiced clapping his palms, kissed his tail, sang songs, went about in joy jumped up and down the pillars. Thus, he exhibited his natural exuberance as a Vanara.

||om tat sat||

||om tat sat||  
अवधूताय च तां बुद्धिं बभूवास्थित तदा।  
जगाम चापरां चिंतां सीतां प्रति महाकपिः ॥१॥  
स॥ महाकपिः तां बुद्धिं अवधूय अवस्थितः बभूव। सीतां प्रति अपरं चिंतां जगाम॥  
*The great Vanara having rejected his judgement stood there. Then started thinking about Sita again.*

**Sundarakanda**  
**Sarga 11**  
**Hanuman in the Banquet hall**

The great Vanara having rejected his judgement that sleeping Mandodari he saw is Sita, stood there for some time. Then started thinking about Sita again.

Sita, the lovely lady separated from Rama will not sleep. She cannot eat, decorate herself or drink. She will not approach another man even if it is the Lord among the Gods. There is none equal to Rama even among Gods.

Having decided that she is somebody else Hanuman started moving about in the banquet hall.

In that Banquet hall Hanuman saw many women. There are women exhausted by sporting, there are some other women exhausted by singing. Some were exhausted by dancing. Some others worn out due to drinking. Yet others were resting on Murajas, Tabors in hassocks. Some others were resting on exquisite beds. The best among Vanaras saw thousands of women adorned with ornaments who are good at arguments who are well versed in appreciation, who were well aware of the time and place, who are good at appropriate expressions, who were sleeping after dalliance.

In the midst of these women the king of Rakshasas with powerful arms shone like a bull among the cows in a big cowshed. Surrounded by these women the king of Rakshasas shone like a great elephant among the female elephants in a big forest.

The tiger among the Vanaras then saw a banquet hall in the palace of the king of Rakshasas which is provided with everything. There in that banquet hall apportioned meat of deer, buffaloes and pigs was placed.

The tiger among the Vanaras saw large golden vessels with half eaten peacocks as well as chicken. Hanuman observed bones marinated with yogurt and special salt, meat of pigs and jungle fowls as well as deer and peacocks. He saw a variety of cooked fowls, half eaten ruddy geese, buffaloes, fishes, goats and all sorts of food that can be licked and variety of drinks. The banquet hall, filled with food seasoned with salt and sour ingredients, with many types of syrups, with discarded heavy chains, anklets and shoulder straps, with drinks spilt from glasses, with many fruits and flowers, looked very splendid.

The banquet hall, with well-arranged beds and seats here and there, was glowing even without fire. The Banquet hall was filled with variety of meat arranged in many ways seasoned with many types of ingredients, cooked by experts. Wonderful and pleasing wines extracted from sugar cane, honey and flowers though fermented were made delicious with spices. Arranged in variety of ways with garlands, vessels made of gold and crystals, the jars spread all over, the floor looked splendid. The Vanara saw abundant of the best of wines kept in silver and golden vessels. The great Vanara saw filled wine vessels made of made of gold inlaid with gems also and of silver too.

There he saw some half-filled, some fully drained and some not even touched drinks. At one place, there were many types of eatables, at another place drinks separately, yet at another place left over food was seen as he moved about.

At one place, he saw some broken pots at another place rolling pots and yet at another place mixed up flower garlands strewn about along with water and fruits.

There Hanuman saw some women's beds unused. Some women were sleeping having embraced another woman. Some overcome with sleep pulled the clothes from some other sleeping women and slept. The clothes on their bodies as well as the garlands moved gently by the wind created by their exhalations. There wind carried the fragrances of cool sandal, fragrances of sweet smelling wines of different types, fragrances of flower garlands of different types, fragrances of incenses of different types.

Then on the Pushpaka chariot the fragrance of cool sandal used after bath, fragrance of incense as well as sweet smelling wines wafted through. There in the mansion of Rakshasas there were other Rakshasa women of glowing dark complexion as well as lovely women dark in color as well as some of golden complexion. Overcome with sleep and exhausted due to dalliance, the women who were sleeping looked like lotus creepers.

The brilliant Vanara saw all this in the inner apartments of Ravana. But he did not see Janaki.

Then the great Vanara while seeing the women thinking that he transgressed the moral code started thinking with a concern. 'Seeing the sleeping wives of other men is very much a transgression of moral code by me. I have seen others wives, but seeing wives of others is not with sensual mind'.

The highly sensible Vanara was struck with another brilliant idea that he is single minded in the direction of the task ahead. 'All the loyal wives of Ravana were seen without any foul desire. My mind is not perturbed even a little. At all times for good and bad the sense organs are controlled by the mind. My mind is firmly established. It is not possible to search for Vaidehi any other way. Women can only be looked for among women. One has to search for a creature among its own species. It is not possible to

find a lost woman in the herd of female deer. This Ravana's harem was searched with pure mind by me, but I have not seen Janaki'.

He saw daughters of Devas, Gandharvas. Nagas but the valiant Hanuman did not find Janaki. The valiant Vanara unable of see her among other women, moved aside and started thinking.

Illustrious Maruti leaving the banquet hall once again renewed his effort in search of Sita.

||Thus ends Sarga eleven of Sundarakanda in Ramayana the first ever poem written by the first poet sage Valmiki. ||

||om tat sat||

सभूय स्तां परं श्रीमान् मारुतिर्यत्न मास्थितः।

अपानभूमि मुत्सृज्य तद्विचेतुं प्रचक्रमे ॥47॥

स॥ श्रीमान् सः मारुतिः आपानभूमिं उत्सृज्य भूयः परं यत्नं आस्थितः तत् विचेतुं उपचक्रमे॥

Illustrious Maruti leaving the banquet hall once again renewed his effort in search of Sita.

[|| om tat sat ||](#)

||om tat sat||

स तस्य मध्ये भवनस्य मारुतिः लतागृहं शिचित्रगहान्निशागृहान्।

जगाम सीतां प्रतिदर्शनोत्सुको न चैव तां पश्यति चारुदर्शनाम्॥१॥

स॥ सः मारुतिः तस्य भवनस्य मध्ये सीतां प्रति दर्शनोत्सुकः लता गृहान् चित्रगृहान् निशागृहान् जगाम। चारुदर्शनाम् तां न पश्यति एव ॥

*That Maruti anxious to see Sita went to the houses of creepers, picture galleries, night places in the middle of those palace complex. But he could not find the beautiful lady Sita.*

## **Sundarakanda Sarga 12 Hanuman's grief**

That Maruti anxious to see Sita went to the houses of creepers, picture galleries, night places in the middle of those palace complex. But he could not find the beautiful lady Sita.

Then the great Vanara unable to see the beloved of Rama started thinking. "While searching for Maithili I am unable to find her. She might surely be dead. That Janaki the follower of noble path who wishes to protect her chastity surely must have been killed by the king of Rakshasas who is an evil. That daughter of king Janaka looking at the ugly distorted dull women with huge faces, the tall and deformed women of the Rakshasa King may have died out of fear."

Hanuman continues.

'Without seeing Sita, searching for whom is the pride of achievement, having passed the time limit it is not possible to go back to meet Sugriva. That Sugriva punishes severely and is powerful'.

'All the harem has been seen. All the Ravana women were seen. The pious Sita is not seen. My effort has gone waste. Once I go back what will the Vanaras say? 'Valiant one! what have you done after going there? That you tell us'. Having exceeded the time limit and not having seen the daughter of Janaka what can I say? They will surely sit and wait unto death. Once I cross the sea what will the elder Jambavan say. What will Angada and other Vanaras who gather say'.

'Being free from despair is the cause of prosperity. Being free from despair leads to ultimate happiness and leads to achieving all objectives. The effort of living beings always bears fruit. Therefore, without despairing I shall renew my efforts. I will look at all places not seen in this country ruled by Ravana. The drinking places are visited. The garden houses too. The picture galleries too. Again, all the play houses too were visited. The paths through the gardens and mansions were searched. Everywhere including the chariot Pushpaka were searched'.

Having thought as above he again started searching the underground houses, temples, the houses within houses. The great Vanara searched again going up and down, stopping for some time and moving, opening and closing doors by crossing, entering, and exiting, jumping up and down. He searched wherever there was scope for search.

In that inner palaces of Ravana's harem he did not leave space of even four fingers. He went through the lanes inside the boundaries, around the temples, the pandals, the wells and ponds. He searched all of them. There Hanuman saw Rakshasas of different types ugly and deformed. But he did not see the daughter of Janaka. Hanuman saw Vidhyadharas women who are of matchless beauty. But he did not see the daughter of Janaka. Hanuman saw Naga women with moon like faces, but he did not see Sita with slender waist. Hanuman saw the Naga women forcibly taken away after defeating them. But not Sita.

Hanuman, the great armed Vanara not being able to see Sita while seeing other great women was again despondent. Looking at them, the son of wind god felt that the effort of crossing the sea is wasted. Again, he started to brood.

Then with a mind stricken with grief, the Hanuman got down from the chariot and started to think.

||Thus ends Sarga twelve of Sundarakanda in Ramayana the first ever poem of Sanskrit written by the first poet sage Valmiki ||

||om tat sat||

अवतीर्य विमानाच्च हनुमान् मारुतात्मजः ।

चिंतामुपजगामाथ शोकोपहतचेतनः ॥25॥

स॥ अथ मारुतात्मजः हनुमान् विमानात् अवतीर्य शोकोपहतचेतनः चिंतां उपजगाम॥

*Then with a mind stricken with grief, the Hanuman got down from the chariot and started to think.*

|| [om tat sat](#) ||

||om tat sat||

विमानतु सुसंक्रम्य प्राकारं हरियूथपः।

हनुमान्वेगवानासीत् यथा विद्युद्घनांतरे॥१॥

स॥ हरियूथपः विमानात् सुसंक्रम्य प्राकारं वेगवान् यथा विद्युत् घनांतरे आसीत्॥

*The Vanara leader speedily jumped from the aerial chariot to the boundary wall in a flash like a lightning.*

## Sundarakanda

### Sarga 13

#### Hanuman at a loss then sees Ashoka grove

The Vanara leader speedily jumped from the aerial chariot to the boundary wall in a flash like a lightning.

Not having been able to see Sita, going around the palace of Ravana Hanuman said the following to himself.

'To do what pleases Rama I went around Lanka searching for Sita thoroughly. Still I could not see Vaidehi of beautiful limbs. I searched waterbodies, tanks, lakes, similarly streams rivers along the woods, all places difficult to reach, mountains and all over Lanka, but I could not see Sita. The king of birds Sampati told us that Sita is in Ravana's palace. But I cannot find her'.

'Could it be that Sita, the daughter of Janaka dejected and helpless succumbed to the evil intentions of Ravana? Could it be that the daughter of Janaka has been dropped in the middle of the ocean, when Ravana was flying at high speed out of fear of Rama's arrows while bringing Sita? I think the noble lady with broken heart seeing the ocean fell down out of fear while being carried away on the path travelled by Siddhas. I think she might have given up her life with Ravana's speedy flight and being held by the pressure of his arms. As he was flying higher and higher, the daughter of Janaka wriggling hard to extricate herself might have fallen in the ocean. While protecting her chastity, the pious Sita distanced from close ones might have been eaten up by Ravana. Or else Sita the pious lady with black eyes might have been eaten up by the cruel wives of Ravana'.

'The poor lady with face like a full moon, with eyes like lotus petals, always meditating on Rama may have attained death. Vaidehi, the princess of Mithila while crying 'Oh Rama O Lakshmana O Ayodhya ' might have given up her life. Or else I think in Ravana's palace she might have been imprisoned like a bird myna in the cage and surely crying. The daughter of Janaka, wife of Rama, the lady with beautiful waist and eyes like lotus petals, how could she come under Ravana's control? Whether Rama's dear wife, the daughter of Janaka, is lost or irrecoverable or dead, reporting the same to Rama is not proper. Informing the same is improper. Not informing is also not proper. What to do for me is difficult. In this regard when the things take such a turn what is proper?'

Hanuman deliberated once again.

'Without seeing Sita if I go to the city of the Vanara king then what is my accomplishment. This effort of crossing of the ocean, entering Lanka, seeing the Rakshasas would all be futile. What will Sugriva or the assembled Vanaras or the two sons of Dasaratha say once I reach Kishkindha. After reaching If I tell Rama the unpleasant news that Sita was not seen by me then he will give up his life. After hearing the harsh dreadful cruel sharp words about Sita which can scorch the senses, Rama will not live. Seeing him in that painful state who has given up his life, the wise Lakshmana will not survive. Hearing that the two brothers are dead even Bharata will not survive. Seeing Bharata too dead Satrughna will not survive. Then seeing the death of their sons, mothers Kausalya, Sumitra and Kaikeyi will not survive. There is no doubt'.

'Grateful, truthful Sugriva the leader of Vanaras seeing Rama lost, will then give up his life. Grieved on account of husband's death, distressed, unhappy, tormented Ruma will give up her life. Troubled by the death of Vali, being already with grief Tara too will not live on hearing the death of the King. With the death of his parents and the loss of Sugriva, how will prince Angada keep his life? Vanaras overpowered with grief over their king will hit their heads with their palms and fists. Reared by the illustrious Vanara king with respect, good words and gifts, the Vanaras too will give up their life. Vanara chiefs will not get together to enjoy sports in the forests or mountains or caves again. Troubled by the happenings related to the king the Vanaras along with wives and sons, the counselors, will fall down from the peaks, plains and uneven grounds. Vanaras will perish by poison or hanging or fire or entering into a fast or using a weapon'.

'I think my going there without seeing Sita will result in the destruction of Ikshvakus and the destruction of Vanaras and there will be a great hue and cry. So, I will not go to Kishkindha. I am not seeing Sugriva without Maithili. By my not going and staying here, the righteous and great warriors will survive on hope. The high souled Vanaras too will survive. Not having seen Sita, with food available to hand and mouth and strictly living on fruits, roots and water, living on the land near the sea coast I will live like a hermit. Having made a pyre, I will lit the same with fire sticks and enter. Or seated here I will fast unto death. Then wild beasts and crows will eat me. If I do not see Janaki I will enter water. This way of giving up life is suggested by great Rishis I think. Not having seen Sita, this long night which started well, lovely, glorious and famous is now wasted. Strictly sitting under a tree, I will become an ascetic. Without seeing Sita that black eyed one, I will not go back from here. If I go back from here without seeing Sita the Vanaras along with Angada will die'.

'Death has many sins. By living one will see auspicious events. So, I will keep my life, for a living one happiness is certain'.

Thus, the best of Vanaras having thought in many ways, holding his sorrow in the mind could not reach the other end of his grief. He continued thinking.

'I will kill the ten-headed Ravana. Dead Sita's desire will be fulfilled. That will be a fitting reply. Or else carrying him across the ocean I shall offer him to Rama like a bull offered to Siva. The Vanara unable to find Sita with a mind overcome with grief started again thinking further. Till I see Sita the famous wife of Rama I will keep searching in Lanka again and again. If I had brought Rama based on Samapati's words, unable to see Sita Rama would have burnt all Vanaras. With limited food, controlling my senses I will stay here. For my fault those Vanaras shall not perish'.

'This Ashoka grove seen with tall trees has not been searched by me. I will go here. After offering salutations to Vasus, Adityas, and Ashwins I will proceed to increase the sorrow for the Rakshasas. After defeating all Rakshasas, as an offering to the ascetic, I will give Rama to her. Thus, overpowered by worries for a while Hanuman, the brilliant son of wind god got up after reflecting. He said to himself, 'Salutations to Rama along with Lakshmana. Salutations to the divine lady the daughter of Janaka. Salutations to Rudra Indra Yama and Vayu. Salutations to Sun Moon and Maruts'.

That Maruti having offered salutations to all, including Sugriva, then looking in all directions moved towards the Ashoka grove. That Vanara, the son of wind god, having entered the auspicious looking Ashoka grove started thinking. 'This Ashoka grove with is many trees. It is surely guarded by many Rakshasas is carefully tended. It must be sacred. The Rakshasa guards posted here are protecting the trees. Divinity also not blowing violently. I have in the interest of Rama's desire as well as for protecting myself from Ravana made myself small'.

Hanuman continued.

'May gods here along with all the legions of Rishis give me success. May the Svayambhu Brahma, Devas, Agni, Vayu, Indra who is invoked in all sacrifices, the one holding Pasa, Varuna, Soma, Aditya, the two Aswins, Marut, all of them give me success. May the Lords of all beings and quarters help me to succeed. May those whom I could not see also bring me success'.

'That noble lady with high nose, white teeth, with pleasing smile, with eyes like lotus petals, who appears like a pleasant moon, when will I see her? The frail gentle and suffering lady abducted by a mean sinner and a man of cruel deeds who is endowed with dreadful look, how will I see her?'

Thus, Hanuman entered Ashoka grove thinking about Sita.

|| Thus, ends Sarga thirteen of Sundarakanda in Ramayana, the very first poem composed by the first poet sage Valmiki ||

|| om tat sat ||  
नमोऽस्तु रामाय सलक्ष्मणायै  
देव्यै च तस्यै जनकात्मजायै।  
नमोऽस्तु रुद्रैर्द्रयमानिलेभ्यो

नमोऽस्तु चंद्रार्क मरुद्गणेभ्यः ॥59॥

स॥ स लक्ष्मणाय रामाय नमः अस्तु। देव्यै तस्यै जनकात्मजायै च । रुद्रैर्द्रयमानिलेभ्यो रुद्र इंद्र यम अनिलः एतेभ्यो नमः

अस्तु। चन्द्रार्कमरुत् गणेभ्यः नमः अस्तु॥

Salutations to Rama along with Lakshmana. Salutations to the divine lady the daughter of Janaka.  
Salutations to Rudra Indra Yama and Vayu. Salutations to Sun Moon and Maruts.

॥ [om tat sat](#) ॥

||om tat sat||

समुहूर्तमिव ध्यात्वा मनसा चाधिगम्यताम्।

अवप्लुतो महातेजाः प्राकारं तस्य वेश्मनः ॥१॥

स ॥ सः महातेजः मुहूर्तमिव ध्यात्वा मनसा तां (सीतां) अधिगम्य तस्य वेश्मनः प्राकारं अवप्लुतः ॥  
That mighty Hanuman lost in thought reached Sita in his mind for a moment (as he) jumped down onto  
the boundary wall of the palace.

## Sundarakanda Sarga 14 Hanuman enters Ashoka grove

That mighty Hanuman lost in thoughts reached Sita in his mind for a moment as he jumped down onto the boundary wall of the palace in search of Sita.

From the boundary wall Hanuman who has contracted his form to enter Lanka saw blossoms on top of several trees as in spring time. He saw variety of trees Salas Ashokas Bhavyaas, blossoming Champakas, Uddalakas Naaga trees and Mangoes with the color of the monkey's snout! Then Hanuman penetrated the clusters of trees filled with mango groves and over grown with hundreds of creepers like an arrow released from a bow!

That Hanuman having entered saw Ashoka grove surrounded by silvery and golden trees made wonderful by the sounds of birds. The Vanara, Hanuman, saw the Ashoka grove with wonderful birds, groups of deer, wonderful thickets looking like rising Sun. Inhabited by intoxicated cuckoos and ever delighting bees, the trees were having abundant flowers and fruits. Ashoka grove was pleasing to the people, with herds of animals and flocks of birds, flocks of proud peacocks, flocks of different birds.

The Vanara moving in search of Sita, the blameless princess born in a noble family, awakened the birds which were sleeping happily. Hit by the wings of the flying flocks of birds the trees showered flowers of many different colors. In the middle of the Ashoka grove, Hanuman the son of wind god covered with variety of flowers shone like a mountain covered with flowers.

Seeing Hanuman running around covered with variety of flowers shed by the trees, all the living being thought he was spring personified. The earth covered with flowers fallen from the trees shown like a young woman fully bedecked. Shaken by the Hanuman of great speed the trees shed variety of colorful flowers.

The trees with top branches of shorn of flowers and fruits appeared like gamblers who lost their clothes and ornaments in gambling. Shaken by the speedy Hanuman the best of trees with flowers fruits shed flowers and fruits. All those trees deserted by the flocks of birds and looking bare appeared like trees resting on their trunks unable to move. The Ashoka grove crushed by Hanuman's tail and hands appeared like a woman disheveled hair with her vermilion mark effaced, her bright teeth and lips looking faded

being kissed and wounded with nails and bitten with teeth. The Vanara shook the huge clusters of creepers hanging with tremendous winds like the winds scattering the clusters of clouds on the Vindhya.

Moving about there the Vanara saw beautiful floors paved with gems, gold and silver.

Here and there Hanuman saw tanks fully filled with water having steps studded with gems. The tanks were having sands with corals and pearls, platforms paved with bright crystals with wonderful golden trees grown on the banks. The tanks were having beds of lotuses in full bloom, with flocks of Natyaha birds, made noisy with Hamsas and Saras, as well as with sounds of Chakravakas. The tanks were endowed with tall trees, nectar like water, with auspicious streamlets all over decorated as it were. The tanks were spread with hundreds of creepers, scattered with Ashoka blossoms, with several thick bushes, and with lilies in bloom here and there.

Then the tiger among Vanaras saw a delightful mountain resembling a rain cloud with tall peaks, which had wonderful peaks spread all over, which had caves, and which is surrounded with variety of trees.

The Vanara saw a river flowing down from that mountain appearing like a beloved falling and rising from the arms of the lover. With waters swirling around the branches dipping into the river. the waters looked like a young woman wanting to leave but detained by her relatives. The waters running backward in circles appeared as if the beloved has returned to her lover pleased.

Not far from there the tiger among Vanaras saw a lotus pond filled with different kinds of water birds. Filled with cool water, having steps studded with gems, spread over with pearl dust as sand, with many kinds of herds of animals, with wonderful colorful trees it looked like large mansions built by Viswakarma with artificial woodlands decorated all over. The trees were full of flowers and fruits. Some trees were full of leaves and branches spread over. Some had golden platforms.

Then the best of Vanaras saw a Simsupa tree covered with many creepers and leaves surrounded by a golden platform.

He saw several pieces of land and streams flowing out of springs and other golden trees resembling fire. Then the heroic Vanara saw the radiance of the golden trees and felt like he was amidst the Meru mountain with its golden radiance. Then Hanuman was wonder struck seeing and hearing the tinkling sound of hundreds of anklets produced by the golden trees (swaying) in the wind.

The heroic Vanara with powerful arms climbed up the Simsupa tree full of leaves with flowers blooming on the top, with tender sprouts and leaves and said to himself. 'I will see Vaidehi who is anxious for seeing Rama, who is full of sorrow moving about here and there by chance. This Asoka grove with beautiful Champaka, Chandana and Vakula trees surely belongs to the evil minded Ravana. Frequented by flocks of birds

this Ashoka grove is beautiful. Janaki, the queen of Rama surely will visit this place. The beautiful queen of Rama, dear to Rama, who loves to wander in the forest will surely visit this place. The noble woman, the doe eyed lady familiar with this grove brooding over Rama will visit this place. The forest dweller who loves living in forest, consumed with grief for Rama, that lady Sita will visit this place. The Rama's dear wife, Janaka's daughter earlier loved all the creatures wandering in the forest. That lady of beautiful complexion interested in performing the rites of twilight with these auspicious waters of the river, will surely come here for performing the rites of twilight. This grove is suitable for the beloved of the Lord, Rama's wife, the auspicious lady Sita. The lady with the face of the Lord of all stars if she is living will surely come to this stream of auspicious waters'.

Thus, thinking the venerable Hanuman, concealed on the tree full of leaves looked around and waited eagerly for the wife of king of men.

||Thus ends the fourteenth Sarga of Ramayana the first ever poem written by venerable sage Valmiki. ||

||om tat sat||

एवंतु मत्वा हनुमान् महात्मा  
प्रतीक्षमाणो मनुजैर्द्रस्य पत्नीम्।  
अवेक्षमाणाश्च ददर्श सर्वम्  
सुपुष्पिते पर्णघने निलीनः ॥52॥

स॥ महात्मा हनुमान् एवं मत्वा मनुजैर्द्रपत्नीं प्रतीक्षमाणः सुपुष्पिते पर्णघने निलीनः अवेक्षमाणश्च सर्वं ददर्श॥  
Thus, thinking the venerable Hanuman, concealed on the tree full of leaves looked around  
and waited eagerly for the wife of king of men.

|| [om tat sat](#) ||

|| om tat sat ||

सवीक्षमाण स्तत्रस्थो मार्गमाणश्च मैथिलीम्।

अवेक्षमाणश्च महीं सर्वा तामन्ववेक्षत॥१॥

स॥तत्रस्थः वीक्षमाणः मैथिलीं मार्गमाणः अवेक्षमाणः च सः हनुमान् तां सर्वा महीं अवेक्षत॥

Looking out from there Hanuman who was searching for Maithili surveyed all around that place.

## Sundarakanda Sarga 15 Hanuman sees Sita

Looking out from there Hanuman who was searching for Maithili surveyed all around that place.

Hanuman saw that Ashoka grove well decorated all around having splendid trees with creepers enriched with fine fragrance.

Resembling the Nandana grove of Indra, the Ashoka grove is enchanting with variety of trees. It is filled with animals and birds, filled with sounds of cuckoos, and tall mansions. Tanks with seating places having rich coverings, with many underground homes, have golden lilies and lotuses. It is with trees full of blossoms of all seasons, with trees full of fruits, delightful with blossoms of Ashoka tree. That grove thus glowing with the splendor of the rising Sun, was seen by Hanuman sitting on that tree.

With often falling flowers, with hundreds of birds, with branches having no leaves it was like a rendering. With flowers serving as ear ornaments, it is with blossoms up to the base of the trees, with Ashoka trees which can remove the grief.

Loaded with heavy flowers, flowers were as if touching the ground. The grove was filled with blossoms, with fully bloomed karnikara flowers and Kimsukas. With their radiance, all of that place was aflame with blooming Pannagas Saptaparnas, Champakas and Uddalakas.

There were thousands of Ashoka trees some of which shone like gold, some of which looked like flames of fire, some of which are like black collyrium.

With different types of gardens resembling Nanadana garden of Indra, colorful like Chaitraratha gardens of Kubera, delightful being surrounded with luminaries, with radiance of countless varieties of blossoms it was lovely like a second sky. With hundreds of gems in the form of flowers it is wonderful like a second ocean. With flowers that bloom in all seasons, honey scented trees, with flocks of birds and animals enchanting with various fragrances including divine fragrance the grove was pleasing to the heart.

Not far from there, the best among Vanaras sitting in the middle of the highly fragrant Ashoka grove saw a big tall temple looking like another mount Gandhamadana with a thousand pillars white like mount Kailasa having stairs paved with corals, having altars

of bright molten gold, glowing with brilliance as if stealing the eyes, looking white due to its light and tall as if touching the sky.

There he saw a woman wearing soiled clothes, surrounded by Rakshasa women, emaciated due to fasting, looking pitiable, sighing again and again, white and thin like the crescent moon at the beginning of a bright fortnight.

She was faintly recognizable in appearance with bright radiance, looking like tip of fire engulfed in smoke, with a worn-out body, wearing a single yellow cloth of superior quality unadorned looking like a dusty lotus pond bereft of lotuses. She was bashful looking tormented with agony, a woman of penance looking like Rohini troubled by the planet Mars.

Overwhelmed with sorrow and eyes filled with tears, she was looking dejected, looking emaciated by fasting. Always meditating in sorrow, not seeing her dear people, seeing only the Rakshasa women, she was like a female deer surrounded by a group of hounds.

She appeared like a range of trees at the end of a rainy season with her single braid touching her hips. Consumed by grief, not experienced in vices, she was like one who deserved to be happy.

Seeing that wide eyed, thin and very much emaciated lady, Hanuman started wondering if she is Sita.

'This lady is of the same form as the one taken away by force by that Rakshasa who can take any form. With full face like that of a Moon, with shapely eye brows, beautiful breasts, rendering bright in all directions with her radiance, the queen with black hair, red lips like Bimba fruit, with eyes like lotus and pleasing limbs, she was like Rati of Manmatha'.

'She was with the radiance of full moon favorite of the whole world, austere like an ascetic sitting on the ground with lovely figure. Timid, continuously sighing like the hissing of the consort of the serpent Lord, looking gloomy caught in web of great grief.

'Like a flame of fire obscured by a cloud of smoke, like a text of Smriti of doubtful meaning, like a thrown away treasure. She was like lost faith, a hope obstructed, success inhibited, vitiated intellect. She is like a fame soiled by false allegation, troubled by not being able to meet Rama, emaciated on account being kidnapped by the Rakshasa'.

'Fawn eyed, with an unhappy face, with eyes full of tears with black curved eye lashes sighing again and again she was anxiously looking here and there. She was covered with dust, dejected, not adorned though deserved to be adorned, like the moon surrounded by black clouds'.

'She was like the Vedic knowledge that faded for want of recitation. Looking at her Hanuman's mind also wavered, Hanuman had difficulty in recognizing Sita devoid of decoration like a word that lost its meaning for want of usage'.

Seeing that blameless princess of wide eyes, by right signs and reasons Hanuman came to the conclusion that she is Sita. Hanuman observed ornaments worn by Vaidehi adding grace to her limbs which Rama had described. He also observed well-crafted ear ornaments, properly fitting Svadamshttras and on her hands, wonderfully variegated corals and gems. The ornaments blackened due to constant use have left marks on her body

Hanuman said to himself,' Those that Rama has described are the same ones I think. Those dropped ornaments are not on her. The ones that are not dropped are these I have no doubt. That auspicious yellow upper cloth shining like gold, stuck to the trees is the one seen by the Vanaras. Those thrown down on the ground by her were the excellent choice ornaments that make jingling noises were seen too'.

'This cloth worn long thus is looking crumpled. Even so its color is shining like another fresh cloth. This lady of golden complexion, Rama's beloved queen even though lost being carried away does not disappear from his mind'.

'For her sake Rama is lost with compassion because she is woman, because of gentleness for one who took refuge, sorrow because she is his wife, passion because she is his love'.

'The black eyed Sita and her divine charming body with perfect limbs are a match for Rama's form too. Her divine mind is fixed on Rama. His mind is fixed on her. For this reason, she and righteous Rama are able to survive till this moment'.

'Lord Ram has accomplished a difficult task in sustaining himself, without allowing himself to sink and perish during separation from her. That without Sita, a lady of intoxicating luster, he is able to live even for a moment is a difficult task accomplished by strong armed Rama'.

The son of wind god seeing Sita, delighted reached Rama in his mind thus and praised him.

|| Thus ends the fifteenth Sarga of Sundarakanda in Ramayan the first ever poem in Sanskrit written by venerable Valmiki ||

||om tat sat||

एवं सीता तदा दृष्ट्वा हृष्टः पवन संभवः।

जगाम मनसा रामं प्रशंसं च तं प्रभुम्॥55॥

स॥ पवनसंभवः तदा सीतां दृष्ट्वा एवं हृष्टः मनसा रामं जगां तां प्रभुं प्रशंसं च॥

The son of wind god seeing Sita, delighted reached Rama in his mind thus and praised him.

|| [om tat sat](#) ||



|| om tat sat ||

प्रशस्य तु प्रशस्तव्यां सीतां तां हरिपुंगव।

गुणाभिरामं रामं च पुनः चिंतापरोऽभवत् ॥१॥

स॥ हरिपुंगवः प्रशस्तव्यं तां सीतां प्रशस्य गुणाभिरामं रामं च ( प्रशस्य) पुनः चिंतापरः अभवत् ॥

The best among Vanaras having praised the praise worthy Sita as well as Rama with embellished virtues, then started thinking again.

## Sundarakanda

### Sarga 16

#### Hanuman in distress seeing Sita

The best among Vanaras having praised the praise worthy Sita as well as Rama with embellished virtues, then started thinking again. Having meditated for a moment Hanuman started lamenting about Sita, with his eyes filled with tears.

'If Sita, worshipped by well-trained Lakshmana and loved by elders, is drenched in sorrows then it is indeed impossible to overcome time. Knowing the prowess of Rama and Lakshmana's might, Sita is not agitated like Ganga seeing the rain bearing clouds. Equal in character, age and behavior, perfect match in birth and auspicious marks Raghava deserves Sita. That black eyed one too deserves him'.

Seeing Sita shining like gold, like the riches themselves, Hanuman reached Rama in his thoughts. Then he said the following. 'For the sake of this large eyed lady the powerful Vali was killed. Kabandha who is equal in prowess to Ravana was slain too. Fearsome warrior Viradha was killed in a war in the forest, like Sambara was killed by Mahendra. In Janasthana with arrows equal to flames of fire, fourteen thousand fearsome Rakshasas were killed. Khara was killed in a war by the powerful Rama who is a realized self. Trisira was slain too and so was Dushana. Because of her Sugriva got the difficult to obtain supremacy of the world ruled by Vali. The Vanaras too obtained prosperity'.

'For this large eyed lady, the Lord of rivers rivulets namely Sagara, the ocean has been crossed by me. This city was surveyed too by me. For her sake if Rama turns upside down the lands stretching to the ocean or the whole world it is appropriate I think. Given the sovereignty of the three worlds or Sita, the three worlds kingdom will not measure up to even one sixteenth of her'.

'Daughter of King Janaka, a great soul and a follower of right conduct, Sita is a lady of unswerving devotion to her Husband. She has risen up breaking the field tilled by the plough covered with dust particles of paddy, the dust resembling the pollen dust of the lotus. This celebrated lady is the elder daughter-in-law of King Dasaratha a man of right conduct, a person who never turned away from battles without victory'.

'This Sita, wife of righteous, ever grateful Rama has fallen under the control of Rakshasa women. Having given up all comforts, committed to the love of her husband, not thinking of any concerns she entered the forest uninhabited by people. She is happy

with fruits and roots and delighted in serving her husband. She lived happily in the forest as if she was in palace. This lady of golden complexion ever smiling with her speech, never having experienced calamities she is tolerating all the agony. Raghava deserves to see this highly virtuous lady troubled by Ravana like a thirsty man waiting to see a source of water'.

'Raghava, after getting her, will be delighted like a king regaining a lost kingdom. This lady having forsaken all comforts, separated from her near and dear, is holding her life only with the hope of meeting them again. This lady does not see the Rakshasas. Neither does she see the fruit and flower laden trees. Surely with single minded focus she is thinking of Rama only. Husband is the ornament of ornaments. Without that ornament in the form of husband even if she deserves to wear other ornaments she does not shine. By sustaining himself without her and not being despondent Rama is performing a difficult task. Seeing this sorrowing dark haired lady, endowed with eyes resembling a lotus of hundred petals, though she deserves to be happy, my mind is also worried'.

'Tolerant like mother earth, the lotus eyed lady who was protected by both Rama and Lakshmana is now guarded by Rakshasa women of hideous appearance sitting under a tree. Having lost luster like a lotus afflicted by snow, afflicted by continuous appearance of sorrows, the daughter of Janka, is in a pitiable condition like the female Chakravaka bird separated from her companion'.

'The topmost branches of Ashoka tree loaded with blossoms with the onset of spring which are bending down and the thousand rayed Sun and moon are generating intense sorrow instead of happiness.'

|| Thus the strong, the bull among Vanaras in search of his object, thinking in his mind concluded that she is Sita ||

||om tat sat||

*इत्येव मर्थं कपिरन्ववेक्ष्यसीतेय मित्येवविनिष्ट बुद्धिः।*

*संश्रित्य तस्मिन् निषसाद वृक्षेबली हरीणां वृषभस्तरस्वी॥32॥*

*स॥ इति एवं बली हरीणां वृषभः कपिः अर्थं ( सीतां ) अन्वेक्ष्य इयं सीता इति एव विनिष्टबुद्धिः तस्मिन् वृक्षे संश्रित्य*

*निषसाद॥*

*Thus, the strong, the bull among Vanaras in search of his object, thinking in his mind concluded that she is Sita*

[|| om tat sat ||](#)

|| om tat sat ||

ततः कुमुदषंडाबो निर्मलो निर्मलं स्वयं।

प्रजगाम नभश्चंद्रो हंसो नीलमिवोदकम्॥१॥

स॥ ततः कुमुदषंडाभिः स्वयं निर्मलः चंद्रः निर्मलं नभः जगाम यथा हंसः नीलं उदकं इव॥

*Then the blemish less Moon being himself clear shining like bed of lilies rose up in the clear skies like a swan swimming through blue waters.*

## Sundarakanda

### Sarga 17

#### Hanuman sees Rakshasa women guarding Sita

Then the blemish less moon being himself clear shining like bed of lilies rose up in the clear skies like a swan swimming through blue waters.

The moon was spreading clear light as if with his clear light and cool rays he wanted to minister the son of wind god.

Then Hanuman looked at Sita whose face is like the full moon, who is carrying heavy burden of sorrow much like a heavy boat in water.

Hanuman who was looking at Vaidehi, also saw Rakshasa women of dreadful appearance not too far from there.

He saw Rakshasa women with one ear, with ears covering the body, without ears, with pointed ears, and those breathing through the nose on their head. He saw Rakshasa women having thin and long neck, Rakshasis whose hair has been scattered, Rakshasis with no hair, Rakshasa women with hair blanketing all over. He saw some Rakshasa women with ears hanging from the forehead. Some had drooping stomachs. Some had drooping breasts. Some had drooping big lips. Some had lips extending up to chin. Some had long faces and some had long knees.

Some of the Rakshasa women are short. Some are tall. Some are like hunchbacks. Some have ugly looks. Some are dwarfs. Some have gaping mouths and some have distorted faces. Some have brown eyes. Some have distorted eyes. Some have distorted form. Some are of brown color. Some are black. Some are angry looking. Some are quarrelsome. Some are holding spears, mallets and hammers. Some have the face of a boar, deer, buffalo, jackal. Some have feet like an elephant, camel, or horse. Others had head shrunk on to the trunk.

He saw some Rakshasa women with one hand. Some had one leg. Some have the ears of a donkey. Some had ears of a horse. Some had the ears of a cow. Some had ears of an elephant and others had ears like that of a monkey. Some without nose. Some are with a big nose. Some are with a crooked nose. Some are with a nose without nostrils. Some are with a nose like that of an elephant and some are with a nose on the forehead,

Some of them are with the feet of an elephant. Some are with huge feet. Some are with the feet of a cow. Some with hair grown on the feet. Some have a huge head and neck. Some have huge breasts and stomachs. Some have huge mouths and eyes. Some have long tongues, similarly long nails. And some had the face of a goat. Some have the face of an elephant and yet some others are had the face of a pig. Some have the face of a horse, camel or a donkey.

Some are with a terrifying form. Some were holding tridents and crow bars in their hands. Some are looking angry and some are looking ready for a quarrel. Some have gaping mouths. Some have smoke colored hair. Some hideous faces. Some were always drinking. Hanuman saw some Rakshasis who love meat and drinks. He also saw some others whose bodies were smeared with flesh and blood, some who feed on flesh and blood, some who look horripillating, and some seated around the massive trunk of the tree.

The richly endowed Hanuman saw the daughter of Janaka, the blameless princess Sita sitting under that tree. The lady shorn of luster, drenched in sorrow, disheveled and dusty was looking like a star having lost merits and fallen on the earth. Hanuman saw the lady having a high history for her chastity, longing for seeing her husband, devoid of excellent ornaments, ornamented with husband's love.

Separated from her people and under the control of the king of demons, she was like an elephant separated from the herd, fettered and surrounded by lions. She was like the crescent moon covered by autumnal clouds at the end of rainy season, being untouched with a faint form like an unused lute.

Hanuman saw Sita who is appropriate under her husband and inappropriate under the vigil of Rakshasa women, who is in the middle of the Ashoka grove drowning under a sea of sorrows. Surrounded by those Rakshasa women she was looking like Rohini surrounded by planets. She was looking like creeper without blossoms.

Smeared with dirt though her body looked decorated, she looked like the lotus fiber of a lotus smeared with bud shining yet not shining too. Hanuman saw the fawn eyed lady covered with soiled and crushed clothes. He saw Sita with a face showing pathos, but not dejected by virtue of her husband's prowess. He saw the lady with black eyes, protected by her own noble character.

Seeing Sita who has eyes like that a fawn, Hanuman thought she was looking frightened like a female deer looking all around. It looked like she is burning the blossoms of the trees with her hot breaths. She was looking like a mass of sorrow and like a rising wave of sorrow.

Seeing Maithili, the tolerant lady, with shining limbs, shining through she is devoid of ornaments, Hanuman felt immeasurable joy. Seeing the lady with intoxicating eyes Hanuman shed tears of joy. He paid obeisance to Rama too.

Delighted on being able to see Sita, having paid obeisance to Rama and Lakshmana Hanuman covered himself in the tree.

|| Thus ends Sarga seventeen of Sundarakanda in Ramayana the first ever poem in Sanskrit composed the first poet Sage Valmiki. ||

||om tat sat||

*नमस्कृत्वाच रामाय लक्ष्मणाय च वीर्यवान्।*

*सीतादर्शनसंहृष्टो हनुमान् संवृतोऽभवत् ॥32॥*

*स॥ सीता दर्शन संहृष्टः वीर्यवान् रामाय लक्ष्मणाय च नमस्कृत्वा हनुमान् संवृतो अभवत् ॥*

*Delighted on being able to see Sita, having paid obeisance to Rama and Lakshmana Hanuman covered himself (in the tree).*

||[om tat sat](#)||

|| om tat sat||  
तथा विप्रेक्षमानस्य वनं पुष्पित पादपं।  
विचिन्वतश्च वैदेहीं किञ्चिच्छेषा निशाऽभवत्॥१॥  
स॥ पुष्पित पादपं विप्रेक्षमानस्य वैदेहीं विचिन्वतः च तथा निशा किञ्चित् शेषा अभवत् ।  
*While seeing those trees with flowers and searching for Sita very little of the night was left.*

**Sundarakanda**  
**Sarga 18**  
**Ravana enters Ashoka grove**

While Hanuman was going through that Ashoka grove full of trees with flowers and was searching for Sita very little of the night was left. At the end of the night and the early morning hours of the day Hanuman heard sound of Vedas from those Brahmins among Rakshasas who are experts in the Vedas and the six auxiliary parts thereof. Those Brahma Rakshasas are also experts on performing sacrificial ceremonies.

Then Ravana, the powerful ten-headed one with powerful arms was awakened by the delightful sounds of auspicious musical instruments. The valorous king of Rakshasas waking up as per time with disarranged garlands and garments thought about Vaidehi. Gripped by his exceedingly high passion for Vaidehi and overwhelmed with that passion the Rakshasa could not hide his passion within himself. Adorned with all excellent ornaments glowing with splendor, he went to that Ashoka grove full of trees filled with all kinds of flowers and fruits.

The grove was full of ponds shining with variety of flowers as also with colorful birds which are excited and looked wonderful. He entered the Ashoka grove observing path ways, gateways ornamented with gold and gems. The Ashoka grove was occupied by several wolves; it was also filled with variety of herds of animals. Fruits fallen from the trees can be seen everywhere.

Ravana, that wandering son of Pulastya was followed by hundred women like Indra was followed by Deva, Gandharva women. Some women carried golden lamps. Others carried palm leaf fans. Some others held fans made of hair from Yak's tail. Some carried water in golden pitchers in the front. Others in the back carried circular seats as they moved. One courteous women carried a gem studded jar filled with wine in her right hand only. Another carried an umbrella with golden handle resembling a royal swan and bright like a full moon. With eyes, which were dizzy with intoxication and sleep, Ravana's wives followed the heroic husband like lightning followed the dark clouds. With disarrayed necklaces, and smudged sandal paste and other unguents on the body, loosened hair, also with sweat on their faces his wives followed him.

The wives of Ravana adorned with beautiful flowers in their hair, with garlands of wilted flowers due to sweat from their limbs, moving to and from being dizzy with left over intoxication as well as due to left over sleep followed him. The drunken eyed dear

wives, and other ladies followed the king of Rakshasas due to high regards and due to passion. Their husband, the powerful and dull Ravana who is under the control of passion, with a mind full of thoughts on Sita walked slowly.

Then the son of wind god that Vanara heard the sounds of golden girdles and small bells of their anklets. The Vanara, Hanuman, who performs incomparable deeds saw the hero unimagined strength and valor at the entrance. Ravana was shining with fragrant oil lamps held in the front by many everywhere. Endowed with lust pride and intoxication, possessed of long hot red eyes with his quiver and arrows set aside, he looked like Manmatha himself. Without any dust, looking like foam of the churned nectar, the upper cloth which was stuck in his armlet was sportively dragged.

Hidden in the leaves on the branch covered with leaves and flowers Hanuman scanned the identity of the one coming nearer. Then the best of Vanaras looking carefully saw the Ravana's chief women who are young and beautiful. The famous king surrounded by beautiful charming women entered the grove meant for women which echoed with sounds of beasts and birds. Ravana, the very powerful son of Visravasa, the king of Rakshasas excited by drinking, wearing wonderful ornaments, with long tapering ears, was seen by him. Surrounded by best of women, looking like the Moon surrounded by stars, the brilliant Hanuman saw that splendid king of Rakshasas.

Hanuman, the powerful Hanuman, the son of wind god, possessed of extraordinary strength was taken aback by the might of Ravana and remained there concealed deep in the leaves of the Simsupa tree.

That Ravana returned to the Ashoka grove to look at the dark-haired lady, with beautiful hips, plump breasts and dark side glances.

|| Thus ends Sarga eighteen of Sundarakanda in Ramayana the first poem composed by the first poet sage Valmiki ||

||om tat sat||

स तां असितकेशांतां सुश्रोणीं संहतस्तनीम्।

दिदृक्षु रसितापांगां उपावर्तत रावणः ॥32॥

स॥ तं असितकेशांतं सुश्रोणिं संहतरत्नीं असितपांगां दिदृक्षुः सः रावणः उपावर्तत॥

*To look at the dark-haired lady, with beautiful hips, plump breasts and dark side glances that Ravana returned to the Ashoka grove.*

|| [om tat sat](#) ||

|| om tat sat ||

तस्मिन्नेव ततः काले राजपुत्री त्वनंदिता।

रूपयौवनसंपन्नं भूषणोत्तम भूषितम्॥1॥

ततो दृष्ट्वैव वैदेही रावणं राक्षसाधिपं।

प्रावेपत वरारोहा प्रवाते कदली यथा॥2॥

स॥ ततः तस्मिन् एव काले राक्षसाधिपं रावणं दृष्ट्वैव राजपुत्री अनिदिता रूपयौवन संपन्नं भूषणोत्तमभूषितं वरारोहा वैदेही प्रवाते कदली यथा प्रावेपत॥

*Then at that time seeing that king of Rakshasas Ravana (entering the Ashoka grove) the blameless princess of slender waist, endowed with beauty and youth, adorned with best of ornaments, Sita was shaken like a banana plant by a strong wind.*

## Sundarakanda

### Sarga 19

### Sita's distress on seeing Ravana

Then at that time seeing that king of Rakshasas Ravana entering the Ashoka grove, Sita, the blameless princess of slender waist, endowed with beauty and youth, adorned with best of ornaments, was shaken like a banana plant by a strong wind. The large eyed, best complexioned Sita withdrawing her thighs to cover her belly and arms to cover her breasts sat there crying.

The ten-headed Ravana saw Vaidehi protected by legions of Rakshasa women. Sita was immersed in grief like a boat in high seas.

Seated on bare ground, she was like a branch of tree cut and fallen down on the ground. Covered with dust yet looking colorful, without any ornaments though deserving ornaments, she is like a lotus stem dipped in mud not shining yet shining.

She was yoked to the horses of her conviction with the chariot of mind racing to the Rama, the lion among kings and the one who has realized self. Emaciated, crying she was meditating on one Rama and only Rama, yet she was not seeing the end of sorrow.

Sitting coiled around, she was like the wife of Serpent King, like the star Rohini overpowered by the smoking planet. Born in a righteous, traditional, and traditionally virtuous family, she was like one born in a low family attaining traditional refinement.

She is like the fame lowered by false scandals, unused Vedic knowledge, education that is rusted. She was like great fame which is dimmed, faith that is slighted, worship that is impeded, like hope that is dashed. She was like a prospect that is destroyed, like an order that is disobeyed, like a direction set aflame at the time of catastrophe. She was like creeper destroyed, like an army with its warriors killed, like a radiant light blocked by darkness, like a stream that is dried. She was like the altar of worship that is defiled, like the blazing flame that is contained, like the night of full moon eclipsed by Rahu. She is like the lotus pond with excellent lotuses destroyed by the trunks of the elephants surrounded by frightened birds.

Stricken with grief created by separation from her husband, she is like river dried with its water grown thin not fit for ablution, like night during the dark fortnight. The delicate lady with beautiful limbs, who deserves to be in a house gems, she is like a lotus stem plucked out and scorched.

Like a royal elephant king's consort separated from her lord, held and tied to a pillar, she was sighing heavily with intense grief. Looking beautiful with a long single plait of hair carelessly made, she is like a dark row of trees at the end of rainy season on the land. She was wasted and emaciated through fasting and grief, depressed due to brooding eating little but rich with austerities. She was like a goddess tormented with grief, with folded hands mentally supplicating Rama the foremost of Raghu line to protect her from the insults of Ravana

Ravana tries to allure and kill the blameless Maithili with large eyes and with attractive eyelashes and large bright eyes devoted very much to Rama who was crying.

|| Thus Sarga 19 of Sundarakanda in Ramayana the first ever poem composed in Sanskrit by the first poet sage Valmiki ||

||om tat sat||

समीक्षमाणां रुदतीमनिदितां सुपक्ष्म ताम्नायत शुक्ललोचनाम्।

अनुव्रतां राममतीव मैथिलीं प्रलोभयामास वधाय रावणः ॥23॥

स॥। समीक्षमानाम् रुदतीं अनिदितां सुपक्ष्म ताम्नायत शुक्ललोचनाम् अतीव रामं अनुव्रताम् मैथिलीं रावणः वधाय प्रलोभयामास॥

Ravana tries to allure and kill the blameless Maithili with large eyes and with attractive eyelashes and large bright eyes devoted very much to Rama who was crying.

|| [om tat sat](#) ||

||om tat sat||

स तां परिवृताम् दीनां निरानंदां तपस्स्विनीम्।

साकारैर्मथुरैर्वाक्यैर्वृदर्शयत् रावणः ॥१॥

स॥ तां परिवृतां दीनां निरानंदां तपस्स्विनीं साकारैः मथुरैः वाक्यैः न्यदर्शयत्॥

*That Ravana addressed the surrounded unhappy depressed ascetic lady with sweet animated words.*

**Sundarakanda  
Sarga 20  
Ravana proposes**

That Ravana addressed the unhappy depressed ascetic lady, Sita surrounded by Rakshasa women with sweet and animated words.

'Oh Lady with thighs like the trunk of an elephant! Seeing me you are hiding your breasts and belly. You want to conceal yourself out of fear from me. Oh! Large eyed one, richly endowed with beauty in all limbs, delight of all worlds I desire you. Dear Sita oblige me. Here there are no other men or Rakshasas who can change their form. Sita be free of fear you have of me'.

'Oh Timid one! Kidnapping by force, approaching others wives is normal for Rakshasas. There is no doubt. Though the passion holds it sway on my body in this way, I will not touch you since do not desire me. O Lady! Trust me. You have no fear here. Truly love me. Do not entertain sorrow.

Oh! Lady with a single braid, sleeping on the ground meditation wearing soiled clothes fasting without reason are not appropriate for you. Maithili! having secured me, you can get wonderful garlands, sandal incense several kinds of garments divine ornaments rich beds and drinks. You can enjoy singing dancing and music too'.

'You are jewel among women. Do not remain like this. decorate your limbs. Lady of beautiful body having obtained me how can you be deprived of anything. This beautiful youth of yours thus created will pass away. Like the fast-flowing water, it will not return again. Oh! Lady of auspicious looks having created you the creator stopped. There is none who is comparable in beauty to you'.

'Vaidehi after getting you with your extraordinary beauty and youth who can retain his mind. Even creator cannot. With face like that of a full moon and heavy hipped, whenever I see your limbs which ever limb I see I am unable to extricate my eyes'.

'Maithili! Be my wife. Give up this delusion. Be my chief consort among all the several excellent women who have been brought by me and be blessed. Oh! Timid lady! All the gems and precious things I brought by force from all over the world, all the kingdom and me too are yours'.

'Oh Lovely lady winning the whole world and all the cities I will give them to Janaka for your sake. In this world, there is none equal to me. See my unrivalled great strength in

battle. Again and again Devas and Asuras with their flags crushed were shattered in battle unable to stand against me. My desire is that you do best decoration. You wear radiant ornaments on your body. I wish you to decorate yourself and wish to see your pleasing form'.

'O Charming lady! Timid one! Liberally decorate yourself as you like, drink and make merry. Give away land and wealth as you wish. Being free enjoy with me. Boldly order me. Oh, Auspicious lady! By my grace enjoy enjoying with your relations. You see my wealth and fame'.

'O Beautiful lady! What will you do with the person in bark robes who renounced victory, lost fortune, who is wandering in the forest, following ascetism, sleeping on the ground. Whether Rama is alive or not I am doubtful. Oh! Vaidehi! Rama may not even be able to see you, like the flying cranes cannot see the moon rays veiled by the clouds'.

'Raghava will not be able to get you back from my hands like Hiranyakasipu was able to usurp the fame from the hands of Indra. Oh! Lady of charming smile! Lady of beautiful teeth and beautiful eyes! Luxurious and timid lady! You have captivated my mind like the Garuda snatching away a serpent.

'Oh Tender woman, wearing spoiled silk clothes though not adorned, seeing you I am not finding love in my other wives. O Janaki! Many of the ladies of my harem are endowed with all attributes. You may exercise authority on all of them'.

'Oh lady with dark hair! The best among the women in the three worlds and Apsaras who are mine will attend on you like Goddess Lakshmi. Oh! Lady of beautiful hips, beautiful eyebrows, you be happy and enjoy with whatever gems and wealth and those worlds as well including me. Oh! Devi! Rama is not my equal in penance. Not in prowess or valor. Not in wealth, nor in brilliance or fame too'.

'Oh delightful one, Heaps of riches as well as lands I am presenting to you. Drink, sport and enjoy. Enjoy all pleasures with me as you please. Enjoy along with your relations'.

'Oh Timid one! Deck yourself with pure gold necklaces, enjoy along with me in the enchanting sea side forest groves full of trees with blossoms'.

Speaking thus Ravana tries to allure Sita in her captivity.

|| Thus ends the twentieth Sarga of Sundarakanda in Ramayana the first poem composed by the first poet sage Valmiki. ||

||om tat sat||  
कुसुमित तरुजाल संततानि  
भ्रमरयुतानि समुद्रतीरजानि।  
कनक विमल हारभूषितांगी

विहर मया सह भीरु काननानि॥36॥

स॥ भीरु कनक विमल हारभूषितांगी कुसुमित तरुजाल संततानि भ्रमरयुतानि समुद्रतीरजानि काननानि मया सह विहर॥  
Oh! Timid one! Deck yourself with pure gold necklaces, enjoy along with me in the enchanting sea side  
forest groves full of trees with blossoms

[॥ om tat sat ॥](#)

||om tat sat||  
तस्य तद्वचनं श्रुत्वा सीता रौद्रस्य रक्षसः।  
अर्ता दीनस्वरा दीनं प्रत्युवाच शनैर्वचः ॥१॥  
स॥ तस्य रौद्रस्य रक्षसः वचनं श्रुत्वा आर्ता दीनं दीनस्वरा शनैः प्रत्युवाच॥  
*Hearing those words of that fierce Rakshasa, distressed and pitiable Sita replied in a sorrowful tone.*

**Sundarakanda**  
**Sarga 21**  
**Sita turns down Ravana**

Hearing those words of that fierce Rakshasa, distressed and pitiable Sita replied in a sorrowful tone. Sita, a chaste woman ever thinking of her husband only, crying afflicted by grief yet with a gentle smile replied him putting a blade of grass between them.

'Turn away your mind from me. You fix it in your own people. Like the sinner hoping for blessings, desiring me is not proper for you. Born in a great lineage, having gained a great lineage, devoted to single husband, the contemptible forbidden action (proposed by you) will not be done'.

Glorious Vaidehi having said this to that Ravana turned her back and spoke these words again.' As a chaste married woman, I am not a wife to be obtained by other efforts. You may examine the righteous conduct. With honesty follow honest action. Oh! Night being! Like your wives are protected, similarly other's wives too are to be protected. Making yourself an example enjoy with your own wives. Oh! Evil minded one! one with unsteady mind with no control on his senses, one who is unsatisfied with his own wives, will be insulted by other's wives.

'There are no pious one here. Or you do not follow the saints. That is why your evil mind is after forbidden actions. Indulging in unrighteous act, you are not following righteous advice leading to destruction of the Rakshasas. Having kings who are foolish engaged in improper acts prosperous countries and cities are destroyed. In that way, having obtained you this Lanka which is filled with gems, will soon be destroyed because of this single crime. Oh! Ravana! Living creatures will rejoice by the destruction of a short sighted one who is killed by his own deeds, in that way insulted people will be delighted about your destruction. They will say 'Luckily he met his doom etc.'.

'I cannot be tempted by power or even wealth. Like the splendor of the Sun I am not separable from Rama'. Having used his shoulder which protected the world and which performed great deeds, I am not going to use any other shoulder. Like the knowledge of an ascetic who is bathed in ceremonial duties, who is a realized soul I am that Lord of the earth's wife, fit for him only. Oh! Ravana! Uniting me in sorrows with Rama would be good, like uniting the female elephant separated from the king of elephants in the forest. If you are desirous of avoiding dreadful death seek the friendship of Rama the bull

among men. As one who knows Dharma, he is kind to those who seek protection. If you desire to live, then seek his friendship. You propiate him who is kind to the those who seek protection. Controlling yourself it is proper for you to return me. This way having given me away you will achieve prosperity. Ravana! Otherwise you will face death. The raised thunderbolt may spare you, the Yama may spare you. But the angry Lord of the world Raghava will not spare you. You will hear the great sound of Rama's bow, like the thunderbolt released by Indra, the one who performed hundred Yagnyas',

'Well jointed arrows with flaming fangs like that of poisonous snakes marked with names of Rama and Lakshmana will soon be raining. The shafts with feathers of Kanka bird falling on this city will be killing Rakshasas everywhere. Like the Garuda swiftly carrying away the great serpents, the great Rama will kill the king of demons. Swiftly my husband who subdues enemies will take me away from you like Vishnu with three strides took away the prosperity of the Asuras'.

'When the Rakshasa army was killed in Janasthana you being unable to do anything resorted to this evil deed. Oh! Mean one! When the two lions among men were away, entering the unprotected hermitage I have been abducted by you. You would not have been able to be stand in front of Rama and Lakshmana like a dog in front of two tigers, if you smelt their presence. You cannot stand both of them in a battle like the one armed Vritrasura could not face the two armed Indra. My husband Rama with the son of Sumitra will destroy your life breath like the Sun destroys a little water with his radiance'.

'Doomed by time you cannot evade Rama's arrows by going to Kubera's mountain or palace, or entering Varuna's assembly. Even a mighty tree cannot escape lightning'.

|| Thus ends Sarga twenty-one of Sundarakanda in Ramayana the first poem in Sanskrit by the first poet sage Valmiki ||

||om tat sat||

गिरिं कुबेरस्य गतोऽपधाय वा सभां गतो वा वरुणस्य राजः ।

असंशयं दाशरथेर्नमोक्ष्यसे महाद्रुमः कालहतोऽशनेरिव॥34॥

स॥ कालहतः कुबेरस्य गिरिं वा आलयं गतः राजः वरुणस्य सभाम् गतः महाद्रुमः अशनेरिव दाशरथेः न मोक्ष्यसे॥

Doomed by time going to Kubera's mountain or palace, or entering Varuna's assembly, you cannot evade Rama's arrows like a mighty tree cannot escape lightning.

|| [om tat sat](#) ||

||om tat sat||  
सीतायावचनं श्रुत्वा परुषं राक्षसाधिपः।  
प्रत्युवाच तत स्सीतां विप्रियं प्रियदर्शनाम् ॥ 1॥  
स॥ सीतायाः तत् परुषं वचनं श्रुत्वा प्रियदर्शनां तं सीतां राक्षसाधिपः विप्रियं प्रत्युवाच॥  
*Hearing those unpleasant words of Sita, the king of Rakshasas replied Sita in unpleasant words.*

**Sundarakanda**  
**Sarga 22**  
**Ravana's ultimatum**

Sita reproaches Ravana in no uncertain terms about his vile approach. Hearing those unpleasant words of Sita, the king of Rakshasas replied Sita in more unpleasant words.

Ravana said, ' Oh Sita! Among the women more and more the passionate one is courteous, the more he speaks sweetly, the more he is humiliated. That passion that has arisen in me has controlled anger like a good charioteer controls the horses that are running on a wrong path. Again, among men the love is partial and is bound to generate friendship and compassion in one who is in reality punishable. For these reasons Oh the best among women! though worthy of being killed and worthy of being put to shame, you will not be killed. Maithili whatever angry words you have told me for those words you deserve to be killed'.

Having said this to Sita the daughter of Videha, the king of Rakshasa continued and said the following in anger mixed with excitement.

'I am giving you a deadline. O Lady of beautiful color! You are protected for two months. There after you have to climb into my bed. Beyond two months if you do not wish to accept me as your husband then you will be sent to the kitchen to be cooked as my breakfast'.

Seeing that Janaki who is being threatened by the king of Rakshasas, the Deva and Gandharva women wept with distressed eyes. Sita being threatened by that Rakshasa, was consoled by the others with movement of lips and yet others with movement of eyes and faces. Thus, consoled, Sita, proud of the power of her virtues, said the following in her defense to Ravana the king of Rakshasas.

Sita said,' Surely people who are interested in your welfare who can prevent you from this despicable act are surely not there. In the three worlds, there is no body other than you who can even in his mind desire me the righteous Ram's wife who is pure like Sachi, the wife of Indra. Oh! the Lowest among Rakshasas! For the sinful words, you spoke to the wife of Rama who is of great brilliance, where can you go to escape the consequences?'

' You are like a dog battling an arrogant elephant. You should be ashamed of looking down upon that scion of Ikshvakus in whose sight you dare not walk. Oh! Dishonorable wretch! Seeing me with those dark brown eyes, why those eyes are not falling off on the ground? While you thus speak to me, the wife of that righteous one and the daughter in law of King Dasaratha, why does not your tongue not fall on the ground'.

Sita Continued.

'Though you deserve to be turned into ashes, Oh! Ten-headed one! For want of permission from Rama I am not turning you to ashes with my powers of penance. You are not capable of stealing me from Rama. Fate has made it happen for your death only. There is no doubt. You are a brother of Kubera, a warrior and you are possessed of an army, so why did you steal his wife, by tricking him?'

Ravana hearing those words of Sita looked at her with deadly eyes.

He was looking like mass of dark clouds, with strong arms and neck, with the gait of a lion, blazing eyes and tongue. He was wearing colorful garlands with an unsteady crown on his head. He was with red colored clothes and garlands as well as shining ornamental armlets. With black thread around his waist he was like the mount Mandara wrapped with black serpent at the time of the great churning for the nectar.

The King of Rakshasas shone like the mount Mandara with his two long arms shining like two mountain peaks. Adorned with earrings of the color of the rising sun, he was looking like a mountain with two Ashoka trees with red leaves and flowers. Though resembling a wish fulfilling tree, like personification of spring season, he was fearsome like a memorial on burial grounds.

Looking at Vaidehi, with his eyes flashing red with anger and hissing like a serpent, Ravana spoke to Sita. 'Oh Sita following meaningless practices, you are endowed with wrong vows. I am going to destroy you like the Sun destroys twilight with his luster'. Having said this the king, who torments his enemies, then addressed the fearsome looking Rakshasa women guarding Sita.

Some of the Rakshasa women guarding Sita are with one eye, one ear. Some are with covered ears, ears of cow, ears of an elephant, long ears and there are those without ears. They have feet of an elephant, horse, or cow. Some of them have hair grown on the feet. Some are with one eye, one leg, many feet, and without feet too. Some are with huge neck and head, with large breasts and belly. Some are with large eyes, long tongue, without tongue too. Some are without nose, with the face of a lion, cow and boar too

'Oh Rakshasa women! All of you together quickly make Sita to be under my control. Adopting means favorable or contrary using the persuasion, gifts, confusion, or

threats win over Vaidehi'. The king of Rakshasas burning with passion and anger thus ordering them again and again threatened Sita.

Then a Rakshasa woman Dhyanamalini quickly approached the ten headed Ravana, embracing him, said the following words. 'Oh King! Play with me. Oh! King of Rakshasas! What have you to do with this pale, pitiable human being Sita? Oh! Great King! The immortal luxuries won by the power of your arms are not to be given to this one surely. Offering oneself to an uncaring one is tormented. Offering oneself to one who loves gets enjoyable pleasures'. Having been addressed thus, the powerful Rakshasa resembling a cloud turned away laughing heartily. That ten-headed one left as if shaking the earth, entered his residence with the glow like that of the blazing midday Sun. The daughters of Devas, Gandharvas and Nagas too followed the ten headed one and entered their palace.

Having derided Maithili who is steadfast wedded to righteous conduct, who is trembling with fear, that Ravana who is over powered with passion left and he entered his glittering mansion.

|| Thus ends the twenty second Sarga of Sundarakanda in Ramayan, the first poem composed in Sanskrit by the first poet sage Valmiki ||

|| om tat sat ||

स मैथिलीं धर्मपरां अवस्थिताम् प्रवेपमानां परिभर्त्स्य रावणः।

विहायसीतां मदनेन मोहितः स्वमेव वेश्म प्रविवेश भास्वरम्॥46॥

सः रावणः धर्मपरां अवस्थितां प्रवेपमानां मैथिलीं परिभर्त्स्य सीतां विहाय मदनेन मोहितः भास्वरं स्वं वेश्मप्रविवेश॥  
Having derided Maithili who is steadfast wedded to righteous conduct, who is trembling with fear, that Ravana who is over powered with passion left and he entered his glittering mansion.

|| [om tat sat](#) ||

||om tat sat||

इत्युक्त्वा मैथिलीं राजा रावणः शत्रु रावणः।

संदिश्य च ततः सर्वा राक्षसीर्निर्जगाम ह॥१॥

स॥ मैथिलीं इत्युक्त्वा रावणाः शत्रु रावणः ततः सर्वान् राक्षसीः संदिश्य च ततः राजा निर्जगाम॥

Thus, having told Maithili, Ravana, the tormentor of enemies, commanded all the Rakshasa women too and then left (for his palace).

## Sundarakanda

### Sarga 23

#### Rakshasa women pursue Sita on behalf of Ravana

Thus, having told Maithili that she has a time limit of two months to make up her mind, and then commanding the Rakshasa women guarding her to use all their powers of persuasion, Ravana, the tormentor of enemies left for his palace.

After the king of Rakshasas left for the inner harem, the fearsome Rakshasa women surrounded Sita to persuade her to accept Ravana. They approached Sita with words of anger as well as persuasion. 'Oh Sita! Don't you think that it is a privilege to be the wife of the great soul, son of Pulastya, the ten-headed Ravana'.

Then one Rakshasi by name Ekajataa, told Sita of slender waist, about Ravana's lineage which is illustrious. She told Sita, 'Pulastya, the fourth among six Prajapatis, is known as the son born out of mind of Brahma. The glorious Pulastya's son born out of mind, equal in splendor to Prajapatis is great Rishi Visrava. Oh! Wide eyed one! Ravana, the tormentor of enemies is his son. You deserve to be his wife. Oh! lady of beautiful limbs! Why do you not follow the words spoken by me?'

Then a cat eyed Rakshasi by name Harijata who wanted to highlight Ravana's strength said the following words. 'You deserve to be the wife of that king of Rakshasas who defeated thirty-three crore gods including the king of Devas'.

Then a Rakshasi who lost her senses in anger, spoke these terrible words deriding Sita. 'Why are you not wishing to be the wife of the mighty valiant one, who never retreats in battle. The most powerful Ravana rejecting all the highly respectable ladies including his dear favorite lady, is desiring you. Ravana abandoning thousand wives in his harem provided with all kinds of gems, is desiring you'.

Then a Rakshasi by name Vikata said, 'He, who has often defeated Devas, Nagas, Gandharvas, Danavas in battle wants to be by your side. Oh! Foolish woman! Why do you not wish to be the wife of the great soul Ravana who has abundance of wealth?'

Then a Rakshasi by name Durmukhi spoke the following words.' Oh! Lady of long side glances! Why don't you stand by that one afraid of whom the Sun does not shine brightly and the wind does not blow? Oh! Lady with beautiful eyebrows! Why not you

make up your mind to be the wife of Ravana, the king of kings, king of Southwest, afraid of whom the trees shower flowers, the mountains and clouds release water? Oh! Lady with gentle smile! Accept these words spoken truly in your interest, otherwise you will not be alive'.

Thus, the Rakshasa women tried to persuade Sita to accept Ravana as her consort.

|| Thus ends the twenty third Sarga of Sundarakanda in Ramayana the first poem in Sanskrit composed by the first poet sage Valmiki ||

|| om tat sat ||

साधुते तत्त्वतो देवि कथितं साधु भामिनि॥21॥

गृहाण सुस्मिते वाक्यं अन्यथा न भविष्यसि।

स॥ सुस्मिते भामिनि देवि तत्त्वतः साधु ते कथितं वाक्यं गृहाण अन्यथा न भविष्यसि ॥

Oh! Lady with gentle smile! Accept these words spoken truly in your interest, otherwise you will not be alive.

[|| om tat sat ||](#)

|| om tat sat ||

ततस्सीतामुपागम्य राक्षस्यो विकृताननः ।

परुषं परुषा नार्यं ऊचुस्तां वाक्यमप्रियम् ॥१॥

स ॥ राक्षस्यः विकृताननः ततः सीतां उपागम्य अनार्यं परुषं परुषं अप्रियं वाक्यं तां ऊचुः ॥

*The hideous Rakshasa women then approached Sita and they spoke in unbecoming words.*

## Sundarakanda

### Sarga 24

#### Rakshasa women threaten Sita

Ordered by Ravana the king of Rakshasas to persuade Sita by any means the Rakshasa women continued their efforts. The hideous Rakshasa women then approached Sita and they spoke in unbecoming words.

'Oh! Sita! Pleasing to look at for all, why do you not accept to reside in the harem with well-furnished beds. You being a woman if you continue to hold human form only in high esteem, then withdraw your mind from Rama. You do not deserve to live. Oh! Sita! Uniting yourself with the king of Rakshasas, who enjoys the wealth of the three worlds, live with pleasure as you please. Oh! Charming lady! Blameless one! Why do you want only Rama who is a dethroned king, an unsuccessful one and a distressed human being too'?

Sita, with eyes like that of lotus petals, hearing those words of the Rakshasa women, spoke the following words with eyes filled with tears.

'The words addressed by all of you joined together are not acceptable to the world. Your words do not appeal to me. A human being cannot be the wife of a Rakshasa. All of you can eat me freely. I will not do what you told me. My husband, even if he is a dejected one or one who lost kingdom, he is my master. I will follow him always like Suvarchala is devoted to Sun. Like the noble Sachi following Indra, Arundhati following Vasishtha and Rohini following the Moon, like Lopamudra following Agastya, Sukanya following Chyavanam, Savitri following Satyvantam and Srimati following Kapila I will follow Rama. Like Madayanti followed Saudasa, Kesini followed Sagara, Bhima's daughter Damayanti followed Nala, the king of Naishadha, I will follow the Ikshwaku leader and my husband Rama'.

Hearing those words of Sita, the Rakshasa women, ordered by Ravana to persuade her, overtaken by anger threaten Sita again with harsh statements. Hanuman the Vanara hidden in the branches of Simsupa tree, heard the threats employed by the Rakshasa women against Sita. Surrounding her who is trembling in fear, the angry and glowing Rakshasa women were licking their lips again and again.

The Rakshasis enraged with anger took their axes and spoke. "She is unfit to have the king of Rakshasas as her husband". Being threatened by the fearsome Rakshasis, Sita the best among women moved towards the Simsupa tree with eyes filled with tears.

Then the wide eyed Sita having reached the Simsupa tree, still surrounded by the Rakshasa women stayed there, very much drowned in sea of sorrow. The Rakshasis surrounded Sita and started abusing her. Sita was looking dejected, famished, and wearing soiled clothes.

Then one fearsome looking Rakshasi by name Vinata with loathsome appearance addressed Sita. 'Oh Sita! You have shown your love for your husband. To that extent it is good. Everywhere excess leads to adversity. Maithili! I am happy. You have done your duty as a human being. Good for you. You follow my words also. Ravana is the Lord of all Rakshasas, courageous, handsome, Lord of gods too like Indra, generous one, sacrificing one, pleasing in appearance. You accept him as your husband. Leaving Rama, the pitiable human being seek refuge in Ravana. Oh! Vaidehi! From today adorned with celestial jewels, with celestial unguents applied to your limbs, become the queen of all people. You will be like the Svaha of Agni and Sachi of Indra. Why do you want the pitiable Rama, whose lifespan is ending? If you do not follow the words I have spoken, then this very moment we will eat you up'.

One other Rakshasi named Vikata who has long drooping breasts, spoke to Sita with raised clinched fists. 'Oh Wicked Maithili! Many unpleasant words of yours were put up with, more out of kindness and softness towards you. Maithili! You do not accept this timely words of good advice from others. You have been brought here crossing the impossible ocean. You are in the inaccessible inner palaces of Ravana. You are in Ravana's palace protected by us. It is not possible even for Indra to rescue you from here. Maithili! You follow the words of a well-wisher like me. Enough of shedding tears. Give up useless sorrow. Leave this pitiable state forever. Enjoy love and happiness. Oh! Sita! Sport and enjoy with the king of Rakshasas. Oh! Timid one! You know that youth is uncertain for women. Before it is over, enjoy all pleasures. Oh! Lady of intoxicating eyes! Going around delightful gardens, and the gardens around the mountains with the king of Rakshasas enjoy yourself. Oh! Beautiful one seven thousand women will be under your control. Accept the Lord of all Rakshasas. Maithili! If you do not accept the words spoken by me, your heart will be plucked and eaten by me'.

Then a Rakshasi by name Chandodari over powered with anger, twirling her spear spoke the following words. 'Seeing you with eyes flashing like a doe and with breasts heaving in distress, I have developed a desire in my heart. I thought of eating your spleen and liver, along with the heart and the intestines as well as the head'.

Then a Rakshasi by name Praghosa said the following. ' We will twist the head of this heartless one. Why are we waiting. Then we will tell the King that the human is dead! Then he will say eat her. There is no doubt about that'.

Then Rakshasi by name Ajamukhi said the following. ' Let us all cut her in equal pieces. Then we will divide. I do not like arguments. Go quickly bring drinks and food. Bring all types food that can be licked'.

Then a Rakshasi by name Surpanakha said the following. 'I like whatever is said by Ajamukhi only. Quickly get the wine which is destroyer of all sorrows. After relishing the human flesh, we will start Nikumbha dance'.

Thus, being threatened by the dreadful Rakshasis, Sita who is like the daughter of gods cried giving up courage.

|| Thus, ends the twenty-fourth Sarga of Sundarakanda in Ramayana the first ever poem composed in Sanskrit by the first poet sage Valmiki. ||

|| om tat sat||

एवं संभर्त्स्यमाना सा सीता सुरसुतोपमा।

राक्षसीभिः सुघोराभि धैर्यमुत्सृज्य रोदिति॥48॥

स॥ सुघोराभिः राक्षसीभिः एवं संभर्त्स्यमाना सुरसुतोपमा सा सीता धैर्यं उत्सृज्य रोदिति॥

*Thus, being threatened by the dreadful Rakshasis, Sita who is like the daughter of gods cried giving up courage.*

|| [om tat sat](#)||

|| om tat sat||  
तथा तासां वदंतीनां परुषं दारुणं बहु।  
राक्षसीनां असौम्यानां रुरोद जनकात्मजा ॥१॥  
स॥ अथ असौम्यानां राक्षसीनां बहु दारुणं परुषं वदंतीनां ( श्रुत्वा) जनकात्मजा रुरोद॥  
Then hearing the many harsh words of the unpleasant Rakshasis the daughter of Janaka wept.

**Sundarakanda**  
**Sarga 25**  
**Sita's response to threats**

Then hearing the many harsh words of the unpleasant Rakshasis who were ordered thus by the Rakshasa King Ravana, the daughter of Janaka wept.

Having been told thus by the Rakshasi women, very much afraid Vaidehi with her voice choking with tears spoke thus. 'A human being cannot be the wife of a Rakshasa. You can all freely eat me. I will not do what you say'.

Surrounded by the Rakshasa women, threatened by Ravana, Sita, who is like the daughter of Gods could not get solace. Like the deer separated from its herd and chased by the wolves in the forest, Sita trembling excessively withdrew her limbs into herself. With a broken heart and in sorrow, she held on to the flowering branches of that Ashoka tree and started thinking about her husband.

Then brooding and with the flow of tears bathing her breasts she could not reach the other end of the sea of sorrow. Trembling like a banana tree in stormy winds, frightened of the Rakshasa women she looked very pale. The long luxuriant braid of Sita who was shaking looked like a moving serpent.

The distressed and afflicted Maithili with her consciousness drowned in tears, breathing heavily cried shedding tears. The afflicted lady cried saying, 'Oh Rama, Oh Lakshmana, my mother in law O Kausalya Oh Sumitra. As I am tormented by the cruel Rakshasis here and separated from Rama I cannot live for a moment. Then the often quoted saying of learned that untimely death is difficult is true. This lowly wretched woman who is like an orphan that I am, I will be destroyed like the full boat hit by stormy winds in the middle of the sea. Unable to see my husband, being in the control of the Rakshasis, I am collapsing in sorrow like the bank of a river pushed by the water currents. Those who can see that husband of mine who has eyes like that of a lotus petals, who walks with the majesty of a lion, who is ever grateful, they are indeed blessed'.

'Separated from Rama the one who has realized self, my life is impossible like that one who drank venom. Why I am subject to this terrible cruel sorrow? What kind of great sin I might have committed in my previous birth? Filled with this great sorrow I want to give up my life. Rama cannot get me, while I am protected by these Rakshasis'.

' Fie upon human life. Fie upon dependence. Though I wish to give up life, I am unable to'.

Thus, Sita was lamenting about her fate in the Ashoka grove.

Thus, ends Sarga twenty-five of Sundarakanda in Ramayana, the first ever poem composed in Sanskrit by the first poet sage Valmiki.

|| om tat sat||

*धि गस्तु खलु मानुष्यं धिगस्तु परवश्यताम्।*

*न शक्यं यत्परित्यक्तु मात्मच्छंदेन जीवितम्॥20॥*

*स॥ मानुष्यं धिक् अस्तु । परवश्यतां धिक् अस्तु । यत् आत्मच्छंदेन जिवितं परित्यक्तुं (अपि) न शक्यं खलु ॥*

*' Fie upon human life. Fie upon dependence. Though I wish to give up life, I am unable to'.*

|| [om tat sat](#)||

||om tat sat||  
प्रसक्ताश्रुमुखी त्वेवं ब्रुवती जनकात्मजा।  
अधोमुखमुखी बाला विलप्तमुपचक्रमे॥1॥  
स॥ प्रसक्ताश्रुमुखी बाला जनकात्मजा एवं ब्रुवती अधोगतमुखी विलप्तुं उपचक्रमे॥  
*With face filled with tears and down cast, the young lady who is Janaka's daughter began to cry.*

**Sundarakanda**  
**Sarga 26**  
**Sita's despair and resolution to give up life**

As ordered by Ravana the Rakshasa women guarding Sita use all means including threats to make Sita accept Ravana.

With face filled with tears and down cast, the young lady who is Janaka's daughter began to cry. Like a bewildered person, intoxicated one, like person with distracted mind and worrying she was wallowing like a female horse on the ground. Then she spoke to herself and the Rakshasa women around her

'When Raghava was away, I was brought forcibly here while crying by Ravana the Rakshasa who can take any form. Being under the control of the Rakshasis, dreadfully threatened, worrying and overcome with grief, I have no interest to live. Living in the middle of Rakshasa women there is no meaning for this life without the great charioteer Rama. Neither wealth nor the ornaments matter. Or this my heart is surely made of stone, or it has no age or death since it is not riven with grief. That without him I am protecting this life even for a moment is improper. I am an infidel, a woman of sinful life. Fie on me. Why interest in pleasure or happiness in my life, without the sweet tongued Lord of the earth stretching up to shores of the oceans'.

' I will leave this body. Cut me to pieces, or eat me up. Without my dear husband, I cannot bear this sorrow for too long. I cannot touch this vile night roamer Ravana even with my left foot. Where is the question of loving him? This man of cruel nature who wants to plead with me, he is not aware of his own loss of fame. Nor the loss of his family. Whether cut or broken into pieces, or burnt by fire I will not accept Ravana. What is the use of your raving so long?'

'Raghava is renowned as wise, grateful and well behaved. I doubt that kind hearted one due to my misfortune became pitiless. The one who killed fourteen thousand Rakshasas in Janasthana, why is he not protecting me? I am held captive by this Rakshasa of inferior valor. My husband is surely capable of killing Ravana in a battle. The one who killed Viradha the bull among Rakshasa in a fight in the Dandaka forest, why is he not protecting me'.

'This Lanka in the middle of the sea is impregnable. But nothing can resist Rama's arrows. What is that reason because of which the highly powerful Rama is not able to

reach his dear wife abducted by the Rakshasa. The elder brother of Lakshmana does not know that I am here. I doubt whether that the glorious one is tolerating even after knowing that outrageous act. That king of vultures, who knows that I am abducted and hence he can tell Rama. But that one has been killed by Ravana in the fight. That Jatayu who though old stood by me in the duel with Ravana, did a great help'.

If that Rama knows that I am here, then being angry, he would have made this world free of Rakshasas. He will blow away the city of Lanka. He will drain the oceans. He will destroy the name and fame of that evil Ravana.

Then I will see Rakshasa women who lost their husbands crying in every house like me. I have no doubt. If only Rama along with Lakshmana search this Lanka, the enemies cannot stand in their sight even for a moment. This Lanka will soon be like a cremation ground with its streets covered with smoke, with vultures flying around. Very soon my desire will be fulfilled. All the bad behavior of you people indicates a reversal of fate.

In this Lanka, such inauspicious signs are seen. Very soon Lanka will lose its splendor. When the mean sinner the Rakshasa Ravana is killed, this impregnable Lanka will wither away like a widow. Along with Rakshasa women, the city of Lanka which had many auspicious celebrations, having lost the king will remain like a woman with the death of her husband. Very soon I will surely hear the sounds of distressful cries of Rakshasa women from every house. The city of Lanka will be totally burnt filled with darkness losing its splendor and all the Rakshasa warriors will be killed by the arrows of Rama.

If the heroic Rama with blood shot eyes knows that I am in the Ravana's palace, the time limit which has been set by this lowly person Ravana has now arrived, the death fixed by this vile person is his own death. These sinners do not know the forbidden acts. Due to improper acts, great calamities will happen. These flesh-eating Rakshasas, do not know righteous conduct. These Rakshasas will definitely make a morning meal of me. What can I do without the Rama who is pleasing to the eyes? Unable to see the one with reddish tinge in his eyes I am distressed very much'.

' If there is a person who can give poison is here, I am ready to see the Lord of death without my lord. That Rama the elder brother of Lakshmana does not know that I am living. If they knew they would not have left searching all over. The heroic elder brother of Lakshmana left his body on the earth in distress, and surely went to the abode of gods. Seeing my husband who has eyes like that of lotus petals, the gods along with the Gandharvas, Siddhas and the great sages will be blessed. Or else Rama, the wise one ever seeking dharma, the royal sage, the supreme self has lost interest in me his wife. When one keeps seeing love will happen. If you do not see friendship does not last. For the ungrateful one's love perishes. Rama's love will not perish. A charming lady that I am, and that I am able to live without Rama, does it mean that some qualities are not in me? Is my fortune diminished? It is better for me to die instead of living separated from the great soul Rama who is of blemish less character, who is heroic, who can destroy his enemies.

Or else those two brother best among men, laid down their arms and are roaming the forest as ascetics living on fruits and roots. Or else the two heroic brothers would have been killed by that cruel deceptive Ravana. In these times, by all means I wish to die. In this sorrow, even the death seems to be not possible.

Great men who have given up all sins, the exalted ones who have won over the self, the sages are blessed. For them the pleasure or displeasure does not exist. Sorrow from pleasing act, or fear from unpleasant act does not happen to them. Those who have distanced themselves from these dualities are great souls. Salutations to them.

'Separated from Rama who is a realized self, being under the control of the sinner Ravana, I will give up this life'.

|| Thus, ends the twenty sixth Sarga of Sundarakanda in Ramayana the first ever poem composed by the first poet sage Valmiki. ||

||om tat sat||

*साऽहं त्यक्ता प्रियार्हेण रामेण विदितात्मना ।*

*प्राणां स्त्यक्ष्यामि पापस्य रावणस्य गता वशम् ॥51॥*

*स ॥ प्रियेणैव विदितात्मना रामेन त्यक्ता पापस्य रावणस्य वशम् गता सा अहं प्राणां तक्ष्यामि ॥*

*Separated from Rama who is a realized self, being under the control of the sinner Ravana, I will give up this life.*

|| [om tat sat](#) ||

||om tat sat||

इत्युक्ताः सीतया घोरा राक्षस्यः क्रोधमूर्छिताः।

काश्चित् जग्मुः तदाख्यातुं रावणस्य तरस्विनः ॥१॥

स ॥ घोरा राक्षस्यः क्रोधमूर्छिताः इत्युक्ताः सीतायाः तत् आख्यातुं काश्चित् तरस्विनः रावणस्य जग्मुः ॥

*The terrible Rakshasa women overwhelmed with anger on hearing the words of Sita ran to inform Ravana.*

**Sundarakanda**  
**Sarga 27**  
**Trijata's dream**

The terrible Rakshasa women overwhelmed with anger on hearing the words of Sita ran to inform Ravana.

Some of them approaching Sita, again spoke using harsh words leading to terrifying consequences. 'Oh Vile one! Determined in evil ways! Oh! Sita! Today these Rakshasis will eat your flesh to their hearts content'

Then seeing those evil ones threatening Sita, an old Rakshasi by name Trijata said the following words. 'Eat yourselves. Do not eat the daughter of Janaka and the favored daughter in law of Dasaratha. Today I have seen a terrible dream. It is terrible and hair raising. It portends the destruction of Rakshasas and victory for her husband'.

Hearing those words of Trijata, all the Rakshasis over whelmed with anger and scared, said these words to Trijata. 'What is the dream you saw in the night, please tell'. Hearing those words from the mouth of Rakshasis, Trijata told them everything about the dream.

'In my dream Raghava arrived along with Lakshmana wearing a garland of white flowers and clothes, himself climbed the Palanquin made of ivory, drawn by thousands of swans moving through the sky. Today in my dream I saw Sita wearing white clothes sitting on a white mountain surrounded by the ocean. Sita is united with Rama like the luster and Sun. I saw Rama mounted on a huge elephant with four tusks along with Lakshmana. Then the two tigers among men, wearing garlands made of white flowers and clothes, shining with their own effulgence came near Janaki'.

'Then Janaki from the top of that mountain supported by her husband mounted the elephant and took a seat on the elephant standing in the sky. Then I saw the lotus eyed woman, Sita springing up from husband's lap was touching the Sun and Moon as if she was caressing. Then the elephant mounted by the two princes and the wide eyed Sita stood over Lanka. Rama, the Kakutstha, with wife Sita came on a chariot pulled by eight white bulls. Rama, the heroic one, the best among men, along with Sita and brother Lakshmana mounted on the celestial Pushpaka Vimana resembling the Sun, went in northerly direction'.

' Thus I saw Rama, as powerful as Vishnu, along with wife Sita and brother Lakshmana in my dream. Rama is very brilliant. It is not possible for Rakshasa or Devas and demons or anybody else to attain victory over Rama, just like sinners cannot attain heaven'.

' In my dream I saw Ravana on the ground, wearing red clothes, drunk, intoxicated, wearing a garland of lilies and smeared with oil. Today in my dream I saw Ravana with shaven head, wearing black clothes, being dragged by a woman. I saw Ravana fallen on the ground from the Pushpaka Vimana. Ravana was wearing red garlands and unguents, drinking, laughing, dancing, with a confused mind and senses, on a chariot pulled by donkeys. He went in southerly direction quickly mounted on the donkeys. I again saw the king of Rakshasa Ravana deluded by fear, falling down from the donkeys. Saw that Ravana quickly getting up, surprised, scared, intoxicated with wine, without clothes, saying several unbearable bad words like a mad man, enter a dark hell like pool of filth emitting bad smell and there he drowned. The ten-headed one, who is smeared with mud, who was tied at the neck by a black woman clad in red clothes, that Ravana was being dragged in southerly direction. There I saw the night being Kumbhakarna and all other sons of Ravana smeared with oil. The ten-headed Ravana on a pig, Indrajit on a crocodile, Kumbhakarna on a camel were all moving in southerly direction'.

'There I saw Vibhishana wearing garlands of white flowers and clothes, smeared with white sandal paste under a white umbrella. Vibhishana mounted on a wonderful elephant with four tusks trumpeting like huge cloud, accompanied by sounds of conches and drums, singers and dancers was seen. He stood there in the sky along with four ministers'.

'A group of Rakshasas drinking, wearing red garlands, red clothes, singing and dancing were seen. The beautiful city of Lanka, with horses, elephants and chariots was seen falling into the sea with crumbling archways and towers. I saw the Lanka protected by Ravana burnt by a powerful Vanara who is a Rama's messenger. I saw all the Rakshasas women having drunk oil, laughing away with loud sounds and dancing too in the Lanka which was turned into ashes, Kumbhakarna and all other Rakshasas without clothes entered into a pool of cow dung'.

'Oh Rakshasis! You will be destroyed, go away from here. Raghava will get back Sita. Being very angry he will destroy all Rakshasa along with you. Raghava will not approve of any one who threatened or abused his dear highly respected Sita living in forest'.

'So enough of the cruel words. You may say in polite manner. Beg Vaidehi. I like only this. Whoever in sorrow gets this kind dream, that one will be free from various sorrows and attain excellent supreme joy. O Rakshasa having threatened her; you may beg her. Why say any more. Rakshasas will face terrific threat from Rama'.

' Oh Rakshasis! This Maithili while pleased with your salutations is enough to protect you from the threat. There is not even a little sign of inauspiciousness seen in this wide-

eyed lady. Only a shade of her complexion is changed in this lady who does not deserve to suffer, though a great misfortune happened for her. I am seeing the fulfilment of wishes for Vaidehi. I am also seeing the destruction of the king of Rakshasas, and the victory of Raghava. Look at her lotus petal like eye which is throbbing to portend the good news'.

'This capable lady's left shoulder has started throbbing indicating sudden happiness. The left thigh, comparable to the trunk of an elephant is trembling as though Rama is standing in her presence. One can see the signs bird which utters sweet notes indicating happy tidings, as if it is prompting Sita to rejoice again and again'.

|| Thus ends the Sarga twenty-seven, of Sundarakanda in Ramayana the first poem composed in Sanskrit by the first poet sage Valmiki ||.

|| om tat sat ||

पक्षी च शाखा निलयः प्रहृष्टः पुनः पुनश्चोत्तम सांत्ववादी।

सुस्वागतां वाच मुदीरयानः पुनः पुनश्चोदयतीव हृष्टः॥52॥

स॥ पक्षी च शाखानिलयं प्रविष्टः पुनः पुनः च उत्तमसांत्ववादी सुस्वागतं वाचं उदीरयामानः। हृष्टः पुनः पुनःचोदयतीव॥  
One can see the signs bird which utters sweet notes indicating happy tidings, as if it is prompting Sita to rejoice again and again.

|| [om tat sat](#) ||

|| om tat sat ||

सा राक्षसेन्द्रस्य वचो निशम्य तद्रावण स्या प्रिय मप्रियार्ता।

सीता वितत्रास यथा वनांते सिंहाभिपन्ना गजराजकन्या॥1॥

स॥ सा सीता राक्षसेन्द्रस्य अप्रियं तत् वचः निशम्य अप्रियार्ता वनांते सिंहाभिपन्न गजराजकन्या इव वितत्रास॥

After hearing the unpleasant words spoken by the king of Rakshasas, which caused restlessness and sorrow to Sita, she was terrified like the young elephant princess caught by the lion in the forest.

## Sundarakanda Sarga 28 Sita's wailing

After hearing the unpleasant words spoken by the king of Rakshasas, which caused restlessness and sorrow to Sita, she was terrified like the young elephant princess caught by the lion in the forest. The timid lady, surrounded by Rakshasa women, threatened by Ravana's terrible words wept like a young girl in desolate forest.

Sita deeply affected by the sorrow starts thinking and says to herself.

'Elders say that untimely death will not happen. That seems to be true. Even though I am threatened like this, I am living pitifully even for a moment is because of lack of merits. Although I am without happiness and filled with agony, my heart is apparently too hard and does not break into thousand pieces like the mountain hit by Vajrayutha!

' Set to be killed by Ravana, the ugly one, if I were to die there is no fault. Like the Brahmin who would not part his knowledge to a non-Brahmin I cannot surrender myself to this Ravana. If Rama, the lord of the world does not come here, the vile king of Rakshasas will cut me to pieces like the barber who cuts the fetus with a sharp knife. For me in deep sorrow two months is a long time to wait. I am like the thief caught due to offending the king, and waiting overnight to be killed at the day break.

Oh! Rama! Oh! Laskemana! Oh! Sumitra! Oh! Rama's mother! Oh! my own mother! I am an ill-starred woman who is going to perish, like the ship caught in whirlwind in the midst of an ocean. The two princes must have been killed by the creature in the guise of a deer on my account like the two mighty lions are killed by the bolt of lightning. Surely that is the fate in the guise of a deer that tempted this unfortunate soul sending away Rama's brother and Lakshmana's elder brother'.

'Oh The one committed to truth! Oh! the long armed one! O Rama whose face shines like a full moon! Oh! Beloved of the world dear to every one! You do not know that I am to be killed by the Rakshasas. In spite of being not devoted to any other god other than you, sleeping on the ground, maintaining righteous course of action, maintaining discipline, maintaining the vows of chastity my efforts are failing. It is surely like the prayers of an ungrateful person'.

'Not seeing you, deprived of your company, with no hope in reuniting, following the righteous path and devotion to you is useless. Having fulfilled the pledge to your father, having returned from the forest, free of fear, being an accomplished one you will surely revel in the company of large eyed damsels'.

'Oh Rama I loved you. I have for a long time kept my feelings of love fixed on you. I have also followed penance and all vows in vain only resulting in my doom. After practicing all vows, I am giving up being luckless. Fie on me. I will end my life at once by taking poison or using sharp weapons. But in this palace of the king of Rakshasas there is no one who can give me poison or the weapons'.

In this way, the pale looking Queen Sita, sorrowing in many ways, and always thinking of Rama, shivering, approached the great tree in bloom. Drenched in sorrow, thinking in many ways, took hold of her long braid said to herself - 'tying myself with this braid I shall reach the Yama's abode quickly'.

Then the lady of delicate limbs, holding the branch of that Simsupa tree stood. She was thinking of Rama, his brother, her own family then auspicious omens which are harbingers of courage, which are dispellers of sorrow, which were proven in olden times appeared on her auspicious body

|| Thus ends Sarga twenty-eight of Sundarakanda in Ramayana the first ever poem composed by the first poet sage Valmiki ||

||om tat sat||

शोकानिमित्तानि तथा बहूनि धैर्यार्जितानि प्रवराणि लोके।

प्रादुर्निमित्तानि तदा बभूवुः पुरापि सिद्धा न्युपलक्षितानि॥20॥

स॥ (शुभांग्याः तस्याः तु) शोकानिमित्तानि धैर्यार्जितानि लोके प्रवराणि तथा पुरापि सिद्धानि उपलक्षितानि बहूनि निमित्तानि

प्रादुर्भूवुः॥

*Then auspicious omens which are harbingers of courage, which are dispellers of sorrow, which were proven in olden times appeared on her auspicious body*

|| [om tat sat](#) ||

|| om tat sat ||

तथा गतां तां व्यथितामनिदिताम् व्यपेतहर्षां परिदीन मानसाम्।

शुभां निमित्तानि शुभानि भेजिरे नरं श्रिया जुष्ट मिहोप जीविनः ॥१॥

स॥तथागतां व्यथितां अनिदितां व्यपेत हर्षां परदीनमानसाम् शुभाम् तां श्रिया जुष्टं नरं उपजीवनः इव शुभानि निमित्तानि भेजिरे ॥

*Auspicious signs of fortune appeared around the lady, who is agonized, who is without faults, who is bereft of all happiness, and is distressed in mind, like a wealthy man as expected is surrounded by well-wishers.*

## Sundarakanda Sarga 29 Good omens

Auspicious signs of fortune appeared around the lady, who is agonized, who is without faults, who is bereft of all happiness, and is distressed in mind, like a wealthy man as expected is surrounded by well-wishers.

Sita's left eye which surrounded by a row of curved eyelashes, with broad black pupils in white, which looks like a red lotus gently struck by a fish, throbbed.

Sita's round and stout beautifully curved arm, which is deserving the application of Agar and sandal paste, which was used by her beloved for resting his head, suddenly throbbed.

One of her two thighs which are stout and well-shaped which are close to each other, which resemble the trunk of the king of elephants, throbbing again indicated as though Ram was standing in front of her.

As the lady who has pristine eyes, who has well shaped teeth, who has beautiful limbs, stood up her sari which is of golden hue but dull due to being soiled slipped a little auspiciously.

Because of these omens which were in the past also indicated by Siddhas and others, Sita, the lady with lovely eyebrows, felt happy like a seed blighted by the wind and heat comes back to life with a shower of rain.

Her face shining with beautiful red lips which are like Bimba fruit, with sparkling teeth, curved eyelashes extending up to her hair, looked like the moon that was released from the mouth of Rahu.

That revered lady, feeling relieved from sorrows, feeling relieved from exhaustion, with a fever of peace, mind illumined with joy, and with a charming face looked like the cool moon on the bright fortnight.

|| Thus ends the Sarga twenty-nine of Sundarakanda in Ramayana the first poem  
composed in Sanskrit by the first poet sage Valmiki. ||

|| om tat sat||

सा वीत शोका व्यपनीत तंद्री शांतज्वरा हर्षविवृद्धसत्त्वा।

अशोभतार्या वदनेन शुक्ले शीतांशुना रात्रि रिवोदितेन ॥8॥

स॥ अर्या सा वीतशोका व्यपनीततंद्री शांतज्वरा हर्षविशुद्धसत्त्वा वदनेन शुक्ले उदितेन शीतांशुना रात्रिः इव अशोभत॥  
That revered lady, feeling relieved from sorrows, feeling relieved from exhaustion, with a fever of peace,  
mind illumined with joy, and with a charming face looked like the cool moon on the bright fortnight.

|| [om tat sat](#)||

|| om tat sat||  
हनुमानपि विक्रांतः सर्वं शुश्राव तत्त्वतः।  
सीतायाः त्रिजटायाश्च राक्षसीनां तर्जनम्॥१॥  
स॥विक्रांतः हनुमान् तत्त्वतः राक्षसीनां सीतायाः तर्जनम् त्रिजटायाश्च अपि सर्वं शुश्राव॥  
*The valiant Hanuman in principle heard the threatening of Sita by Rakshasas as well as Trijata's.*

**Sundarakanda**  
**Sarga 30**  
**Hanumans resolves to reassure Sita**

The valiant Hanuman hidden in the branches of the Simsupa tree heard the threatening of Sita by Rakshasas as well as Trijata's dream. Looking at Sita who looked like a goddess in Nandana, the Vanara started thinking about his task.

Hanuman said to himself.

'Among the many hundreds and thousands of Vanaras searching for her in all directions, I have found her here. Intelligently seeing the strength of the enemies, roaming in secret like a spy, I have seen everything in Lanka. I have seen the ability of Rakshasas, this city as well as the power of the Ravana the king of Rakshasas. It is proper to console her who is anxious to see her husband'. He remembered Ram as one, who is compassionate to all, who is of immeasurable power too'.

Hanuman continued his thoughts.

'I shall console this moonfaced lady who has not seen sorrows before, who is not seeing the end of sorrows. If I go away without consoling this lady overwhelmed with sorrow, that will be blame worthy. If I go away this renowned princess not knowing the way out will give up her life.

'Providing relief to the strong-armed Rama who has a face like full moon, who is anxious to see Sita is my duty. Talking in front of the Rakshasas the night beings is not good. What is my duty I am at a loss? If I do not speak before the end of the night she will give up her life. There is no doubt about that'

'If Rama asks me what did Sita speak then how can I give an answer if I do not talk to her. If I go away without carrying a message from Sita then the scion of Kakutstha will burn me up with anger in his eyes. For Rama's sake if the King Sugriva comes here with his full army then his coming will be useless if Sita gives up her life. I will wait here and at suitable time I will slowly console this lady who is in deep sorrow. I am of a small body. More specially a Vanara. I will use Samskruta which is men's language'.

'If I speak Samskruta like the twice born one, thinking that I am Ravana, Sita will be scared. Specially how can a Vanara speak like this. So, I should speak the common

language of people. Otherwise I will not be able to pacify her. Already frightened by the Rakshasas, this Janaki seeing my form and the speech she will be scared again. Then the wide eyed sensitive lady Sita, thinking that I am the Ravana who can take any form, she will make loud noise'.

'With the sound made by Sita Rakshasa legions armed with different kind of weapons will gather like the dreadful Yama. Then the Rakshasas with hideous faces will surround me and make an effort to capture me or kill me. Seeing me holding the branches, side branches and trunks of best trees and running, the Rakshasas will get scared. The Rakshasas with hideous faces seeing my great form moving about in the groves will be very scared. There after the Rakshasas will invite the attention of the guards employed for the residence of the king of Rakshasas. Those Rakshasas excited will come speedily armed with spears tridents swords and different kinds of weapons for war. Surrounded by them I might not be able to reach the other end of the ocean. Prompt to act Rakshasas will jump up in the sky to capture me. This lady will not receive any message and I will be captured too. These are interested in acts of violence, and will harm the daughter of Janaka. Then the mission of Rama and Sugriva will be lost'.

'Janaki is hidden in this location, surrounded by the ocean, guarded by the Rakshasas, staying in this secret place. If I am killed or captured in a battle with Rakshasas, I do not see anybody else who can help in accomplishing this task. If I am killed I do not see, even after reflecting carefully, another Vanara who can leap over the hundred Yojana wide ocean. I am capable of killing thousands of Rakshasas. But reaching the other shore thereafter may not be possible. The war is no doubt unpredictable. Which wise man will take a doubtful task without a question.

'If I do not speak, Vaidehi will give up her life. If I speak to her that may be a problem too. If time and place are not propitious, having a confused messenger even sure tasks may fail like darkness is dispelled by the sunrise. Swinging from a course of positive action to an action that is calamitous is not proper. Messengers who assume they are scholars destroy their mission.

'How to see that the mission is not destroyed. How can the failure be avoided? How can the crossing of ocean be not wasted?' Thus, thinking on 'how to ensure that she is not scared by my words'? Hanuman came to a decision.

He said to himself. 'By praising the one who is known for judicious action, who is very dear to her, in whom her mind is absorbed, I will not create fear. Presenting auspicious words about Rama, the esteemed person of Ikshvakus, who has realized self, and make her listen to everything while uttering sweet words, she will then trust me'.

The great Hanuman seated among the branches of the tree and hidden, looking at the wife of the lord of the universe started speaking faithfully and sweetly.

|| Thus ends the Sarga thirty, in Sundarakanda of Ramayana the first poem ever composed by the first poet sage Valmiki. ||

|| om tat sat||

इति स बहुविधं महानुभावो जगति पतेः प्रमदामवेक्षमाणः।

मधुरमवितथं जगाद वाक्यं द्रुमविटपांतर मास्थितो हनूमान्॥45॥

स॥ महानुभावः सः हनुमान् द्रुमविटपांतरं आस्थितः जगति पतेः प्रमदां अवेक्षमाणः बहुविधं अवितथं मधुरं वाक्यं इति

जगाद॥

*The great Hanuman seated among the branches of the tree and hidden, looking at the wife of the lord of the universe started speaking faithfully*

[|| om tat sat||](#)

||om tat sat||  
एवं बहुविधां चिंतां चिंतयित्वा महाकपिः।  
संश्रवे मधुरं वाक्यं वैदेह्या व्याजहार ह॥१॥  
स॥महाकपिः एवं बहुविधां चिंतां चिंतयित्वा वैदेह्यामधुरं वाक्यं संश्रवे व्याजहार ह॥  
*That great Vanara having thought through many thoughts spoke these sweet words to Vaidehi.*

**Sundarakanda**  
**Sarga 31**  
**Hanuman sings Rama's story**

Hanuman, that great Vanara having thought through many ways, sitting on the Simsupa tree spoke these sweet words so that Vaidehi may hear them.

'There was a king by name Dasaratha who has many chariots elephants and horses, who is steeped in merits, who has great fame, who is an illustrious king among all Ikshvakus. He is the most virtuous one among sage like kings. He is equal to Rishis in performing penance. He is equal in strength to Indra and is born in the dynasty of emperors'.

'Dasaratha is committed to nonviolence, magnanimous, compassionate. He is one whose strength is truth. Chief among Ikshvakus, he is an embodiment of wealth and is grower of wealth. Endowed with signs of kingship, with vast wealth, a bull among rulers, known on the earth surrounded by the four oceans, provider of happiness and is himself happy'.

' His eldest son and a dear one named Rama is one with the face like that of a moon. He is a scholar of all knowledge, best among all the wielders of bow. He is the destroyer of all enemies. He is a protector of righteousness, protector of his people, protector of all beings and the righteousness. Honoring the word of his father who is ever steadfast in truth, he went to the forest along with his wife and his brother as a wanderer'.

'There in that great forest chasing animals, he killed many Rakshasas who can take any form. Then hearing about the killings in Janasthana as well as the killing of Khara and Dushana, Ravana abducted Sita out of anger, having deceived Rama in the guise of a deer'.

'That Rama in search of blemish less Sita found a friend by name Sugriva who is a Vanara. Then the destroyer of foes and powerful Rama, gave the kingdom of Vanaras to Sugriva after killing Vali. On the orders of Sugriva thousands of Vanaras who are capable of assuming any form went in search of Sita in all directions'.

'In search of that wide eyed Sita, based on the words of Sampati, I have crossed the sea which is hundred Yojanas wide. I have seen here a lady of similar form, similar complexion, similar glow as described by Raghava'.

Having said this, Hanuman stopped.

Hearing these words of Hanuman Janaki was also struck with wonder.

Then the timid lady with her face covered with black hair lifted her face and looked at the Simsupa tree. Hearing those words of the Vanara, Sita looked in all directions and quarters while contemplating on Rama, the self of all and she experienced supreme joy.

She looked up and down obliquely and saw Hanuman who is of unimaginable intelligence, who is also a minister of the Vanara King. He is the son of the wind god, and looked like a rising Sun

|| Thus ends Sarga Thirty-one of Sundarakanda, in Ramayana the first ever poem composed in Sanskrit by the first poet sage Valmiki ||

||om tat sat||

सातिर्यगूर्ध्वं च तथा प्यधस्तान् निरीक्षमाणा तं अचिंत्य बुद्धिम्।

ददर्श पिंगाधिपतेरमात्यम् वातात्मजं सूर्यं मिवोदयस्थम्॥20॥

स॥ सा तिर्यक् ऊर्ध्वं च तथापि अथस्तात् निरीक्षमाणा अचिन्त्यबुद्धिं पिंगाधिपतेः अमात्यं उदयस्थं सूर्यं इव तं वातात्मजं ददर्श॥

*She looked up and down obliquely and saw Hanuman who is of unimaginable intelligence, who is also a minister of the Vanara King. He is the son of the wind god, and looked like a rising Sun.*

|| [om tat sat](#) ||

||om tat sat||

ततश्शाखांतरे लीनं दृष्ट्वा चलितमानसा।

वेष्टितार्जुन वस्त्रं तं विद्युत्संघातपिंगळं॥१॥

स॥ततः शाखांतरेलीनं वेष्टितार्जुनवस्त्रं विद्युत्संघातपिंगळं तं दृष्ट्वा चलितमानसा अभवत्॥

Seeing him of tawny complexion like cluster of lightning, hidden in the branches wearing white cloth Sita got perplexed.

**Sundarakanda**  
**Sarga 32**  
**Sita perplexed**

Seeing Hanuman of tawny complexion like cluster of lightning, hidden in the branches wearing white cloth Sita got perplexed.

She saw the Vanara who is readily approaching, who spoke pleasingly, who is looking like a cluster of Ashoka flowers in full bloom, with eyes of molten gold. Very much surprised Maithili started thinking. 'This Vanara's form is frightening, terrible to look at. He is inaccessible'. Thinking over this again she almost fainted. Sita, the noble lady, lost in fear, enveloped with sorrow, cried pitiably saying repeatedly 'Rama' and 'Lakshmana'. Sita in a low voice cried in many ways.

Seeing that Vanara standing humbly nearby, Maithili thought this must be a dream. Looking further she saw a Vanara with a large curved face, who is an obedient servant, a minister of the Vanara king, foremost among the intelligent, and son of wind god. Looking at him she quickly lost her senses. The large eyed lady quickly recovered and started thinking.

'Today I saw an ugly monkey in my dream which is a prohibited animal in dreams by Sastras. Let auspicious things happen for Rama, Lakshmana, and the king my father Janaka. This cannot be a dream. Troubled by grief and sorrow I have no sleep and no happiness without the one whose face is like that of full moon'.

'Thinking of Rama and Rama alone, always saying things about him, always thinking of his form, always talking about him, now I am seeing him and hearing him. I am tormented by intense love for Rama, with thoughts always immersed in him, always thinking about him now I see him and hear him. All of this is my wish I think. I am deliberating on my mind. But that mind has no form. But this one in front of me has a form and is speaking to me why?'

'Salutations to Indra along with Brihaspti, Brahma the creator and the fire god too. Let all those words spoken by the Vanara in front of me be true and not anything else'.

|| Thus ends the Sarga thirty-two of Sundarakanda in Ramayana, the first poem ever composed in Sanskrit by the first poet sage Valmiki. ||

||om tat sat||

नमोऽस्तु वाचस्पतये सवज्जिणे

स्वयंभुवे चैव हुताशनाय च।

अनेन चोक्तं यदिदं ममाग्रतो

वनौकसा तच्च तथास्तु नान्यथा ॥14॥

स॥ सवज्जिणे वाचस्पतये स्वयंभुवे च एव हुताशनाय च नमः अस्तु। अनेन वनौकसा मम अग्रतः यत् इदं उक्तं तत् तथा अस्तु।

अन्यथा न॥

Salutations to Indra along with Brihaspti, Brahma the creator and the fire god too. Let all those words spoken by the Vanara in front of me be true and not anything else.

|| om tat sat ||

|| om tat sat||

सोऽवतीर्य द्रुमा तस्मा द्विद्रुमप्रतिमाननः।

विनीतवेषः कृपणः प्रणिपत्योपसृत्य च॥1॥

स॥सः विनीत वेषः विद्रुमप्रतिमाननः तस्मात् द्रुमात् अवतीर्य कृपणः प्रणिपत्य उपसृत्य च॥

*Dressed in a somber manner, and shining he whose face was of the color of corals, having offered salutations approached the pitiable one.*

**Sundarakanda**  
**Sarga 33**  
**Hanuman speaks to Sita**

Dressed in a somber manner, and shining he whose face was of the color of corals, having offered salutations approached the pitiable one. The son of wind god, Hanuman with great luster, bowing his head as mark of respect, spoke to Sita in sweet words.

'Oh! Lady with eyes like lotus petals, Oh! Blemish less one! Wearing crumpled silk garments and holding a branch and standing, who are you? Tears are flowing from your eyes like the water trickling down a pair of lotus petal. Oh Auspicious looking lady! Are you a goddess or a demon, or Gandharva, or Nagas, or Rakshasa or Yakshas? O Beautiful lady! Are you one of Rudras or Maruts? Oh! best among women you appear to be a goddess to me. Are you one of the luminaries that fell down separated from the moon? Are you Rohini, embellished with the best of virtues among all the constellations? Oh! Lady with blemish less eyes! Who are you? Are you Arundhati who out of anger or out of love, made Vasistha angry? Who is the son or father of brother or husband, who departed from this world making you sorrowful?'

' From your crying and the deep breaths and the touching of the ground, you bear the signs of a royal queen. On the basis of your signs and other qualities I think that you are the queen of a king or a princess. Are you Sita that was brought by force from Janasthana by Ravana? If you are that please tell me. May god bless you. Your plight, superior human form, your robes marked with asceticism, as such you certainly look like Rama's queen'.

That Vaidehi hearing his words, delighted by the words of praise about Rama, addressed Hanuman who was seated on the tree.

' I am the daughter in law of Dasaratha, who is the foremost among the great kings on this earth, who knows self, who is a slayer of enemy armies. I am the daughter of the great soul Janaka, the king of Videha. I am the wife of sagacious Rama'.

' I have lived in Rama's house for twelve years, enjoying the pleasures of a human being. Then in the thirteenth year, along with the Royal preceptor, the king decided to anoint Rama, the delight of Ikshwaku line, as the king. While the arrangements for

anointing Rama are going on, queen by name Kaikeye spoke to her husband. "I will not drink or eat food if Rama is anointed. This is the end of my life. Oh! Best of Kings those words of love you spoke to me, if they are not to be false then Rama goes to forest". The king ever truthful, remembering the word given to Kaikeye, hearing the unpleasant words of Kaikeye fainted. Then the king who is aged, who is established in righteous conduct, while crying begged his famed eldest son to give back the kingdom. That illustrious one for whom father's word as more important than the kingdom, having accepted in his mind then accepted his words'.

'Rama whose strength is his truthfulness, gives but not take even for his life, nor will he speak harsh words. That great person, casting off the luxurious upper garments, giving up the kingdom wholeheartedly, entrusted me to his mother. I myself started before him to be a forest dweller. for without him even heaven is not preferable. Sumitra's son, a noble one, a delight to his friends, dressed himself in bark clothes to follow his brother to the forest'.

' Then we following the king's orders fully determined entered the impenetrable forest. While the most valiant Rama was living in Dandaka forest, I his wife was carried away by the evil minded Ravana. He has given me two months to live. After those two months I will be giving up my life'.

|| Thus ends the Sarga thirty-three of Sundarakanda in Ramayana the first poem ever composed in Sanskrit by the first poet sage Valmiki. ||

|| om tat sat ||

रक्षसा पहता भार्या रावणेन दुरात्मना।

द्वौमासौ तेन मे कालो जीवितानुग्रहः कृतः ॥31॥

ऊर्ध्वं द्वाभ्यां तु मासाभ्यां ततस्तक्ष्यामि जीवितम् ॥32॥

स॥दुरात्मना रक्षसा रावणेन अपहता॥तेन द्वौमासौ कालो जीवितानुग्रहः कृतः। ततः द्वाभ्यां मासाभ्यां ऊर्ध्वं जिवितं तक्ष्यामि॥

I, his wife was carried away by the evil minded Ravana. He has given me a time limit of two months to live. After those two months, I will be giving up my life.

|| [om tat sat](#) ||

||om tat sat ||

तस्यात् तद्वचनं श्रुत्वा हनुमान् हरियूधपः।

दुःखा दुःखाभिभूतायाः सांत्व मुत्तर मब्रवीत्॥1॥

स॥ हरियूधपः दुःखात् दुःखाभिभूतायाः तस्याः तत् वचनं श्रुत्वा सांत्वं उत्तरं अब्रवीत्॥

Hearing the words of one overwhelmed with sadness, Hanuman spoke words of consolation in reply with sadness.

**Sundarakanda**  
**Sarga 34**  
**Sita's doubts**

Hearing the words of one overwhelmed with sadness, Hanuman spoke words of consolation in reply with sadness.

'Oh Devil! I am Rama's messenger, came here for you on his orders. Oh! Vaidehi! Rama who is well, is enquiring your welfare. The one who knows all Vedas, who knows Brahma Astra and Vedas too, who is a son of Dasaratha, that Rama asks about your welfare. Your husband's follower, very mighty Lakshmana immersed in grief, bowing his head offers salutations to you'.

Then that lady experiencing pleasure all over her limbs, hearing the welfare of the two lions among men spoke to Hanuman. 'The popular adage that " the human being who lives hundred years gets happiness" - it appears to me as auspicious'.

As the meeting took place wonderful pleasure was felt. Both of them felt confidence in each other and conversed. Hanuman the best among Vanaras moved near Sita who is stricken with grief. As Hanuman slowly moved towards her then Sita suspected that he might be Ravana in disguise. She said to herself, "Oh If this is that Ravana who is in disguise then I told him what should not have been told". That lady with flawless limbs, who is emaciated with grief, left the branch of the Ashoka tree held by her and squatted down on the ground.

Seeing that lady, daughter of Janaka, who is immersed in sorrow and filled with fear, Hanuman prostrated. She was also trembling with fear did not even look at him. Then that moon-faced lady Sita breathing deeply spoke softly to the Vanara who bowed down to her.

'If you are the trickster Ravana himself and entered here in disguise, then you are again causing grief. That is not good. You are the same Ravana who given up his own form disguised as a mendicant I saw in Janasthana. Oh! Vile night being who can assume any form, you are making me, who is already in sorrow and in a pitiable condition, who is emaciated due to fasting, again making me sorrowful. That is not good'.

'Or this may only be my suspicion because after seeing you my pleasure is generated in my mind. If you are Rama's messenger may all be well with you. Oh! best of Vanaras! I

am asking you tell me the story of Rama. Oh! Vanara tell my dear Rama's virtues, Oh! Gentle one! Like the currents in the river bank you are luring my mind'.

'Oh the pleasure of a dream, I have been seeing the Vanara sent by Raghava in that way only. Even in a dream, If I can see heroic Raghava along with Lakshmana I will not be despondent. Even a dream is inimical to me. I do not think this is a dream. Seeing a Vanara in dream you cannot get happy tidings. But I am experiencing happiness. May be this is a delusion of the mind. This may be mental imbalance. It may have developed out of madness or change. This could be a mirage too. Or this is not insanity or nor is it delusion a sign of insanity. I am myself recognizing this Vanara'.

Thus, Sita in many ways weighing the strength and weakness of her thoughts and after reconsideration, decided that he is indeed the king of Rakshasas who can take any form. Then that daughter of Janaka with slender waist, having entertained these thoughts did not respond to the Vanara. Then Hanuman the son of wind god, having understood Sita's thoughts, spoke pleasing words that brought joy.

Hanuman spoke about Rama. Hanuman said of Rama, 'He is Glorious like Sun, brings delight to the whole world like Moon, king of kings like Vaisravana, renowned like Vishnu endowed with valor. truthful in speech like Brihaspati, handsome, graceful, prosperous personification like Kamadeva. He shows anger to the right persons, punishes too, foremost among charioteers, a great self under the shadow of whose shoulders the world takes refuge. Such Raghava has been deceived by Ravana and from the empty Ashrama you were abducted. The result of that deceitful action you will see. The heroic one will soon will kill Ravana in war with burning arrows released in great anger. I am the messenger sent by him standing in your presence. He has made enquiries about your wellbeing'.

'Lakshmana, the brilliant long armed one, the delight of Sumitra, offering salutations asks about your wellbeing. Oh! Devi! Rama's friend, Vanara by name Sugriva, king of Vanaras chiefs asks about your wellbeing'. Oh! Vaidehi! Rama along with Lakshmana and Sugriva always thinks about you. Though fallen into the hands of Rakshasis, you are alive by fortune. You will soon see mighty Rama along with Lakshmana and Sugriva of unlimited prowess surrounded by crores of Vanaras'.

'I am the minister of Sugriva. A Vanara by name Hanuman. Crossing the great ocean, I have entered the city of Lanka. Stepping on the head of the vile Ravana, using my valor I have come to see you. Oh! Devi I am not what you are thinking. Leave those doubts as I speak to you and trust me'.

|| Thus ends the thirty-fourth Sarga of Sundarakanda in Ramayana, the first ever poem composed in Sanskrit by the first poet sage Valmiki. ||

||om tat sat ||

नाह मस्मि तथा देवी यथा माम् अवगच्छसि।

विशंका त्यजतां एषा श्रद्धत्स्व वदतो मम॥41॥

स॥ देवी मां यथा अवगच्छसि अहं तथा न अस्मि । एषा विशंका त्यजतां वदतः मम श्रद्धत्स्व॥  
'Oh Devi! I am not what you are thinking. Leave those doubts as I speak to you and trust me'.

॥[om tat sat](#) ॥

|| om tat sat||  
तां तु रामकथां श्रुत्वा वैदेही वानरर्षभात् ।  
उवाच वचनं सांत्व मिदं मधुरया गिरः ॥१॥  
स॥ वैदेही वानरर्षभात् रामकथां श्रुत्वा मधुरया गिरः सांत्वं इदं वचनं उवाच॥  
*Vaidehi, having heard the Rama's story from the bull among Vanaras, politely spoke the following lines  
with sweet words.*

**Sundarakanda**  
**Sarga 35**  
**Hanuman's eloquence on Rama and his mission**

Vaidehi, having heard the Rama's story from Hanuman the bull among Vanaras, politely spoke the following lines with sweet words.

Sita said, 'Where did you meet Rama? How do you know Lakshmana? How did this friendship between then humans and Vanaras develop? What are Rama's identifying marks and Lakshmana's too? You can tell me again. Then my sorrow will subside. How is Rama's form? How are his looks? How are his thighs and arms please tell me? Similarly tell me about Lakshmana's too!'

When Vaidehi spoke like this, then Hanuman, the son of wind god started to describe Rama's form as is.

" Oh Vaidehi, with eyes like lotus petals, it is my good fortune that you are asking about the form of Rama and Lakshmana though you know them. Those identification marks of Rama as well as Lakshmana I will now tell you. Please hear'.

Hanuman continued.

'Oh Daughter of Janaka! Rama is born with eyes like the lotus petals. He is one who delights all beings endowed with a form reflecting politeness and charm. In glow, he is equal to Sun, in forbearance he is equal to earth. In intelligence, he is equal to Brihaspati. In fame, he is equal to Indra. He protects all beings. Protects his own people. The destroyer of enemies protects his own race and the righteousness. Oh! Beautiful lady! He protects all the four classes of society. He follows the code of conduct and makes others follow too'.

'He is intensely luminous and worshipped. He is steadfast in observing the vows of self-control. He recognizes the right actions of sages. He knows the rites and administration too. He knows the statecraft. He is a devotee of Brahmans. The destroyer of enemies, he is one who has learnt the Vedas. He is disciplined and endowed with excellent conduct. Well versed in Yajurveda, he is respected by those who know Vedas. He is expert in Vedas and other parts of Vedas and the science of archery'.

'Oh Devi! He is broad shouldered, long armed, with conch shaped neck, with auspicious looks, round shouldered and coppery eyed, he is heard by people. With voice like that of dundubhi, shining beautiful complexion, full of valor, of equal proportions, his limbs are of equal proportions. He is of dark color'.

' He is firm at three places, long in three places, with three even parts. He is elevated in three places, raised in three parts too. He has coppery reddish color in three parts and majestic. With three folds on his neck, has nipples and soles under the feet which are depressed. Four parts of his body are depressed. He has three spirals in his head. He has four lines on his thumb, four lines on his forehead, and has four well-proportioned parts. He has fourteen parts of his body well proportioned. Has four sharp teeth, has four movements, has sharp nose, charming lips and jaws, has five smooth parts, and eight parts of the body which are long'.

' He has ten lotuses like limbs, ten well-proportioned limbs, covered with three aspects, white in two parts, elevated in six limbs, has nine features, and covered with three glories. Follower of truth and righteousness, prosperous, accumulates and favorably disposed too, endears himself to all with his sweet words. His brother of a different mother, son of Sumitra, undefeated, in form and virtues is similar to his brother'.

'Those two tigers among men eager to see you, searching the whole world came in contact with us. Searching for you on this earth, they saw Sugriva, the one thrown out by his brother (Vali). On the mountain Rishyamuka filled with variety of trees, they saw Sugriva who is pleasing to the eyes, who is scared of his brother. We were serving Sugriva, the king of Vanaras, Sugriva is committed to truth and has been thrown out by his elder brother'.

'Then the two clad in bark clothes, carrying their bows reached the beautiful place on the Rishyamuka mountain. The bull among Vanaras seeing the two tigers among men, scared jumped up to the peak of the mountain. That king of Vanaras sitting on the mountain top quickly sent me to meet the two. On the orders of Sugriva, I stood in front of the two lords, the tigers among men endowed with charming disposition and auspicious looks. Realizing their true disposition, I placed those tigers among men with pleasing disposition on my back and carried them back to our place. I faithfully reported on the two great souls to Sugriva. Both of them talked to each other and fond friendship developed. Then full of joy, the king of men and king of Vanaras assured each other with the stories of the past'.

'The elder brother of Lakshmana consoled Sugriva who was thrown out because of a woman. Then Lakshmana informed the king of Vanaras, Sugriva about Rama and his grief on account of your loss. The king of Vanaras too on hearing the words spoken by Lakshmana, became lusterless like the Sun overshadowed by a planet Rahu'.

'Then those ornaments worn by you and thrown away on the ground while being carried away by the Rakshasa were shown. The Vanara leaders brought all those ornaments to show to Rama with great joy. They had no idea of your whereabouts. I collected those

ornaments and gave them to Rama. He lost his senses on seeing those jingling ornaments scattered around. The divine self who is effulgent like gods, wailed in many ways placing the ornaments on his lap'.

'Seeing them again and again the grief which inflamed like fire. Rama, the great self, immersed in sorrow lay down on the ground, I also consoled him with many words and with great difficulty. The long armed Rama along with Lakshmana looked at them again and again and gave them to the care of Sugriva. Oh! Respectable lady! Because of not being able to see you, he is always blazing like the fire on a mountain on fire'.

'On account of you the great man is consumed by three fires of sleeplessness, sorrow and concern like the sacred fires of the sacred fire place. Because of not being able to see you Raghava is shaken like a lofty mountain by an earth quake. Not being able to see you, the king is not delighted even when he goes to delightful forests, rivers and streams'.

'Oh! Daughter of Janaka! The tiger among men Raghava along with all his friends will kill Ravana quickly and attain you. Both Rama and Sugriva reached an agreement to kill Vali and also search for you. Then that king of Vanaras came to Kishkindha along with the two-heroic princess and killed Vali in a battle. Then Rama having killed Vali in a battle, made Sugriva as the king of all Vanara troops'.

Oh! Devi! The union of Rama Sugriva happened in this way. Know me as Hanuman.

'I have come here as their messenger. Sugriva having got back his kingdom, got together all Vanaras and sent them in search of you in all directions. The king of Vanaras, the very powerful Sugriva has ordered Vanaras as huge as king of mountains to all parts of the earth. Then we and other Vanaras, bound by Sugriva's words, are moving about the earth in search of you. Son of Vali, called Angada, powerful, prosperous, together with one third of the army departed in search of you. In the mountains of Vindhya, we spent many days and nights greatly immersed in sorrow and lost our way'.

'All of us very much disheartened for not accomplishing the task, with time exceeded, and being afraid of the king of Vanaras, we were ready to give up our lives. Having searched the impenetrable forest forts, mountain streams, unable to see the feet of the Devi, decided to give up life. Seeing all the Vanaras ready for facing death, Angada himself plunged in intense fire of sorrow, was very much grieved'.

'Oh Vaidehi! You being not found, death of Vali, and death of Jatayu all these led to our decision to die. As though to help those disappointed in being unable to meet king's orders, and set to die, powerful gigantic bird came. Brother of king of birds called Sampati, angered on hearing the killing of his brother said the following words. 'Oh Best of Vanaras by whom was my younger brother killed? Where was he dropped? I want to hear all of that from you. Angada narrated to him the killings of Rakshasas in

Janasthana and the dreadful one too as it happened, aiming at your abduction. Oh Best among women! Hearing about the death of Jatayu, the son of Aruna, grieved he said that you are in Ravana's palace. Then hearing that words Sampati increasing the happiness, Angada and others including all of us quickly departed from there.

'The Vanaras anxious to see you, delighted, satisfied, flew up from Vindhya and reached the northern shores of the ocean. Angada and others anxious to see you standing on the shores of the ocean were afraid and again started thinking. Then seeing the desperate mood of the Vanara army, setting aside fear I leapt across the sea of hundred Yojanas'.

'I entered Lanka filled with Rakshasas in the night. I have seen Ravana and you too immersed in sorrow. Oh! Blameless lady! I have narrated this as it happened. Please speak to me. I am messenger of Dasarathi. Oh! Devi! Know me, who has taken up Rama's mission for you and come here as the minister of Sugriva and son of wind god'.

'The best among wielders of all weapons your Kakutstha is keeping well. Lakshmana involved in the service of his master is well too. Oh! Devi! Desirous of the welfare of your husband, I have come alone here on the orders of Sugriva. While moving in search of you, without any help, being able to assume any form, moving in southerly direction reached this place. Fortunately, for the Vanara army grieving worried about your loss, letting them know will dispel their sorrow. Oh! Devi! Fortunately, the effort of jumping across the ocean is not wasted. Fortunately, I will attain the fame of seeing you here. The great hero Raghava along with his friends having killed Ravana will get you back quickly'.

'Oh Vaidehi! Mountain named Malyavan is one of the best. From there Kesari, a Vanara went to mountain Gokarna. There predicted by the divine sages, my father, a great Vanara killed Sambasadana. Oh! Maithili! In that monkey's land born of wind god, I am known to all as Hanuman by my own acts'.

'Oh! Vaidehi! To give you confidence I have described all the qualities. Oh! Devi Raghava will soon take you from here'.

Sita, immersed in sorrow, presented with reasons, identified him as the messenger of Rama. Janaki experienced immeasurable happiness, and shed tears of happiness through the curved eyelashes of her eyes. The face of the wide-eyed lady with her large red eyes shone like the moon released from the shadow of Rahu. She realized that Hanuman is clearly a Vanara not any other. Then Hanuman looked at her who is pleasing to look at, and spoke.

'Oh! Maithili! I have told you everything, calm down. What shall I do, or what pleases you. I will go back. Oh! Maithili! On the orders of great Rishis when the best of Vanaras killed Sambasadana, I was born with powers of Vayu and equal to Vayu'.

|| Thus ends Sarga thirty-five in Sundarakanda of Ramayana, the first poem ever composed in Sanskrit by the first poet sage Valmiki ||

|| om tat sat ||

हतेऽसुरे संयति शंबसादने

कपिप्रवीरेण महर्षि चोदनात्।

ततोऽस्मि वायुप्रभवो हि मैथिलि

प्रभावतः तत्प्रतिमश्च वानरः॥89॥

स॥ मैथिलि संयति शंबसादने असुरे कपिप्रवरेण महर्षिचोदनात् हते सति अथ वायुप्रभवः प्रभावतः तत्प्रतिमः वानरः अस्मि॥  
'Oh Maithili! On the orders of great Rishis when the best of Vanaras killed Sambasadana, I was born with powers of Vayu and equal to Vayu'.

[|| om tat sat ||](#)

||om tat sat||

भूय एव महातेजा हनुमान् मारुतात्मजः।

अब्रवीत् प्रश्रितं वाक्यं सीता प्रत्ययकारणात्॥१॥

स॥महातेजा हनुमान् मारुतात्मजः भूयः सीता प्रत्ययकारणात् प्रश्रितं वाक्यं अब्रवीत्॥

*The powerful son of wind god, Hanuman again spoke humbly to inspire confidence in Sita.*

## Sundarakanda

### Sarga 36

#### Hanuman gives Rama's signet ring to Sita

Having talked about Rama and how the alliance of Vanaras and the humans was achieved, the powerful son of wind god, Hanuman again spoke humbly to inspire confidence in Sita.

'Oh Noble lady! I am a Vanara. I am a messenger of learned Rama. Oh! Divine lady! See the ring with the name of Rama inscribed. This was given by him, the great soul, to get your trust. Oh! Lady be calm. Your sorrows have ended. May the best things happen'.

Saying this the Vanara gave the ornament that adorned her husband's hand to Sita. Sita too taking that ring and gazing at the same longingly became very happy as though she obtained her husband.

Then Sita the lady with reddish eyes shone like the moon freed from Rahu. The young lady Sita delighted by the message from her husband, blushed and felt happy. Praising the great Vanara for his actions, she pleased him with the following words.

' Oh Best of Vanaras! You have single-handedly assailed this Rakshasa abode. You are very brave. You are very capable. You are very knowledgeable. Your admirable prowess reduced the hundred Yojana wide ocean which is the abode of crocodiles to a calf's hoof mark. Oh! Bull among Vanaras! Being the one who has no fear of Ravana, I do not think you are an ordinary Vanara'.

'Oh! best among Vanaras, if you are sent by Rama, who realized self, it is proper for me to talk with you. Rama who is of formidable valor, will not send one specially to me without knowing or without testing their capabilities. Fortunately, the righteous Rama, the follower of truth, is well. The glorious Lakshmana who is the pleasure of Sumitra too is well. If Kakutstha is indeed well, why does he not burn this earth circled by ocean in his rage as if it is the end of the Yuga? Both Rama and Lakshmana being capable of holding even the Devas, why are they not coming for my rescue? May be my sorrows are not a disaster I think. Is Rama not depressed? Is he not suffering? Probably he is taking necessary steps for my rescue'.

' Rama, the king's son is probably not too depressed to attend to action for my rescue. Maybe he is attending to his duties. The terror of enemies, he who desires to be victorious must be following two types or may be three types of action. With friends, he has a good team. Hope he is making friends. Friends also need him. Hope they are good friends. Hope he is honored by his friends'.

'Does the son of the king, Rama keep getting blessings of the Gods. Hope he follows the personal effort as well as divine support. Due to separation, is Raghava devoid of love? Oh! Vanara! Hope he will liberate me from this misery. Hope Rama who deserves happiness and is not used to unhappiness, has not become depressed facing sorrows'.

' Hope he is hearing about the wellbeing of mother Kausalya, similarly mother Sumitra as well as that of Bharata. The respectable Raghava facing sorrow on my account, hope he has not become absent minded. Hope he will save me. Bharat devoted to his brother, will he send an army of one Akshhauni protected by ministers for me. The king of Vanaras surrounded by valiant Vanaras, who use teeth as well as nails as weapons, will he reach here? The valiant Lakshmana, son of Sumitra, expert in using weapons, will he kill the Rakshasas with a flow of arrows? When can I see Ravana and his friends slain in a fiery battle soon?'

'Hope Rama, who has face like that of a moon with its golden complexion and lotus fragrance, has not withered away with grief like the lotus without water in scorching heat. Rama who has given up kingdom for the sake of truthfulness and righteous conduct, led me to the forest on foot without showing agony, fear or sorrow, has retained the courage of his heart. His love for me is equal or more than the love of his mother or father. It is not otherwise. O messenger I wish to survive till I see news from my husband'.

The divine lady thus having told the Vanara in meaningful and sweet words about her beloved Rama, then remained silent waiting to hear again more words about Rama. Maruti the fierce warrior, hearing the words of Sita, bowing his head in obeisance said the following in his reply.

'Oh Lady with eyes like lotus petals! Rama does not know that you are here. So, he has not brought you back immediately like Indra got back Sachi. Hearing my words Raghava will immediately come here leading a huge army of the troops of Vanaras and bears. The Kakutstha making the ocean still by a torrent of arrows, will rid the city of Lanka of all Rakshasas. There if death or anybody else comes in the way to obstruct he will destroy them also. Oh! Gentle lady! Not able to see you, immersed in sorrow he is unhappy like an elephant tormented by a lion'.

'Oh Sita I swear in the name of Vindhya, the Meru mountain, Dardura and by the roots and fruits as well that you will soon see Rama with beautiful eyes, red lips like Bimba fruit, with lovely ear rings and with a countenance resembling full moon'.

'Oh Vaidehi! You will see Rama seated on the back of an elephant on the mount Prasaravana, like the Indra who performed hundred Kratus. Raghava does not eat meat. Does not drink too. He is always eating only one fifth of the food as prescribed for ascetics. Always thinking about you, Raghava no longer drives away flies or mosquitos nor insects or even serpents from his body. Always immersed in sorrow, Rama is always meditating. Absorbed in love for you, he does not think of anything else. Rama is never sleeping. Even if he sleeps he will be saying 'Sita' in sweet voice in his sleep. Whenever he sees fruit or flower, deeply sighing he calls out your name again and again saying 'Oh Dear oh Dear'. Oh! Devi the great soul and the prince always burning away, wanting to talk about you. Firm about his decision, he makes efforts to secure you only'.

Though equally sad because of his being in sorrow, that Vaidehi, with her sorrow mitigated by hearing about Rama, appeared like the moon on a night at the advent of autumn looking partly muffled by clouds and partly bright.

|| Thus ends Sarga thirty-six of Sundarakanda in Ramayana, the first ever poem composed by the first poet sage Valmiki. ||

||om tat sat||

सा रामसंकीर्तनवीतशोका रामस्य शोकेन समानशोका।

शरम्मखे सांबुदशेष चंद्रा निशेव वैदेहसुता बभूव॥47॥

स॥ रामस्य शोकेन समानशोका रामसंकीर्तन वीत शोका सा वैदेह सुता शरन् मुखे साम्बुदशेषचंद्रा निशेव बभूव॥

Though equally sad because of his sorrow, that Vaidehi, with her sorrow mitigated by hearing about Rama, appeared like the moon on a night at the advent of autumn looking partly muffled by clouds and partly bright.

[|| om tat sat ||](#)

॥ om tat sat ॥

सीता तद्वचनं श्रुत्वा पूर्णचंद्र निभानना।

हनूमंत मुवाचेदं धर्मार्थसहितं वचः॥१॥

स॥ सीता पूर्णचंद्र निभानना धर्मार्थसहितं तद्वचनं श्रुत्वा हनुमंतं इदं वचः उवाच॥

Sita who has a face like that of the moon, having heard the words full of righteousness, spoke as follows.

## Sundarakanda

### Sarga 37

#### Hanuman's offer- Sita's doubts about Hanuman's Capabilities

Sita who has a face like that of the moon, having heard the words full of righteousness, spoke as follows.

'Oh Vanara! The words you said that Rama is not thinking of any other thing and that he is immersed in sorrow, are like nectar mixed with poison. Death will snatch a man with a rope whether he is in great fortune or drowning in adversity. Oh! Best of Vanaras! Surely it is not possible to overcome fate. See how Rama, Lakshmana and myself are afflicted by sorrows'.

'Raghava who suffered like the one getting drowned in a ship wreck, when will he reach the shore of the ocean of grief. When will he kill the Rakshasas, kill Ravana, and uproot Lanka? When will he see me?'

'There is a time limit of one year. Before it is completed you must inform him. I am alive till that only. Oh! Vanara in the time given by the wicked Ravana, this is the tenth month. Only two months are remaining. Ravana's Brother Vibhishana made efforts to advise my restoration to Rama. Such a thought has not been agreed to. Ravana does not like to return me. Having fallen into the trap of time, Ravana is in search of death in a war. Oh! Vanara! The eldest daughter of Vibhishana by name Nala sent by her mother told this to me'.

'Oh! best of Vanaras! My husband will reach this place soon no doubt about that. My conscience tells me of Rama's many virtues. Oh! Vanara! Raghava is endowed with perseverance, manliness, prowess, kindness, gratitude, competence, and power. Who is the enemy that will not tremble before the one who on his own without his brother killed fourteen thousand Rakshasas in Janasthana. Oh! bull among men! He will not be shaken by sorrow. Like Puloma daughter of Indra I know his powers. Oh! Vanara! Valiant Rama with his volleys of dazzling arrows will dry up the sea of enemy forces like the Sun'.

While she was speaking freely about Rama, tormented by sorrow her eyes filled with tears. Then Vanara spoke to her.

' Raghava, on hearing my words will soon come here leading a huge army of Vanaras and bears. Oh! Beautiful Lady! Today itself I will redeem you from your grief. Oh! Blameless lady you may climb on my back. Keeping you on my back I will cross the ocean. I have the power to lift the whole of Lanka along with Ravana. Maithili! Like the sacred fire carries the oblation to Indra, I will carry you to the one on Prasavana mountain today. Vaidehi, you will see Rama together with Lakshmana making all out efforts in killing Rakshasas like Vishnu killed Daityas. Rama staying in the ashram will be enthused in seeing you like the Indra seated on the king of elephants. Oh! Divine Lady! Climb on my back, do not be reluctant. Like Moon joining Rohini, you can unite with Rama. Climbing on my back you can cross the sky and ocean conversing with Moon and the flaming Sun. Oh Beautiful Lady! It is not possible for any of the inhabitants of Lanka to speedily follow me while I carry you from this place. Vaidehi! Just as I reached here, I will go across the sky taking you on my back. I have no doubt'.

Maithili, hearing those wonderful words of the Hanuman, was delighted. Experiencing joy, she said the following. 'Hanuman! How do you intend to carry me to such a distant place? This is truly your monkey nature. Oh! Bull among Vanaras with your small body how will you take me to my husband, the lord of men?

The illustrious Hanuman, son of wind god hearing those words of Sita saw an insult hurled at him. He said to himself, 'The Black eyed lady is not aware of my powers. Therefore, let Vaidehi see the form I can assume of my free will'. Thinking thus Hanuman, the best of fliers and crusher of enemies started showing his real form to Vaidehi.

The wise bull among Vanaras, getting down from the tree started growing in size to increase the confidence of Sita. The best of Vanaras glowing like a blazing fire appeared like mount Meru or Mandara. Then he stood in front of Sita. Resembling a mountain in size, with red face, powerful, with teeth and nails strong like diamonds, looking fearsome spoke to Vaidehi.

' Oh Maithili! I have the power to carry whole of Lanka filled with mountains and gardens, forts ramparts and gateways along with its king. Oh Divine lady! Enough of unworthy doubts. Be stable with your intellect. Oh! Vaidehi rid Rama and Lakshmana of their sorrow'.

The daughter of Janaka, the wide-eyed lady, with eyes like lotus petals, seeing the fearsome form of Hanuman, the son of wind god spoke as follows.

'Oh! Great Vanara! I have understood your power and strength. The speed like that of wind, the brilliance like that of the fire is astonishing and splendid. Oh! Best of Vanaras! How can an ordinary person be capable of reaching this shore of the immeasurable ocean? I know that you have the power to carry me on the journey. After planning carefully, the great people will surely achieve success. Oh! Sinless one, Oh! best of Vanaras! It is not proper for me to come with you. Your speed like that of the wind will render me unconscious. When you go over the sea speedily, out of fear I may fall off

from your back. Falling in to the sea filled with crocodiles I will be helpless and immediately be good food for the aquatic animals'.

'Oh Destroyer of foes! It is not possible for me to go with you. When you are burdened with a woman doubtlessly you will have a concern too. Seeing me while being carried away, the fearsome Rakshasas ordered by the evil Ravana will follow you. Oh! Hero! Being surrounded by those warriors and carrying me, you too will have a concern. There will be many armed Rakshasas in the sky following you, and you will be without weapons. How can you fight and protect me too? Oh! Best of Vanaras! While you are battling those, who do wicked deeds, out of fear I may fall off your back. Oh! Best of Vanaras! The fearsome massive powerful Rakshasa may somehow win over you in the fight'.

'Or else while you are engaged in the fight when you turn your attention away I may fall down. While I fall down the sinful Rakshasas may take me away. From your hands, they may take me away or cut me to pieces. The success or defeat in a war is seen as uncertain. Oh! Best of Vanaras! In case I am caught by Rakshasas, intimidated and die, then all your effort would be waste too'.

'Also you may be able to kill all the Rakshasas. But by that act of your killing Rakshasas Rama's fame will be diminished. Or else the Rakshasas having brought me back will conceal me in a place which neither Raghava nor you will know. So, for my sake the effort you started will be a waste. Rama coming along with you will be great. Oh! Powerful one! The survival of Rama, his brothers, your king's relatives and yourself is dependent on my survival. Both of them immersed in sorrow, and with hopes lost, and all the Vanaras too will give up their lives'.

'Oh Best of Vanaras! Devoted to my husband I cannot touch the body of any other person. I had body contact with Ravana when I was forcefully brought, as I had no control on myself. Without my husband, what can I do? If Rama along with his relations kills Ravana along with all his relations here and takes me from here that will be proper'.

'I have heard and seen the valor of the great one who is a crusher of enemies in the war. There is no one equal to Ram in Devas, Gandharvas, Bhujangas, and Rakshasas. The wielder of powerful bow, endowed with great strength, is equal to Vasava in strength. He is like a blazing fire whipped by wind. Who can withstand the power of Rama along with Lakshmana? Oh! Chief of Vanaras! Who can withstand Rama along with Lakshmana, who are steady like the intoxicated elephants supporting the quarters, whose rays of arrows resemble the rays of the Sun at the time of deluge?

Oh! Best of Vanaras, Bring him along with Lakshmana and the army of Vanaras here quickly. Oh! Chief of Vanaras delight make me who is immersed in sorrow thinking of Rama.

|| Thus ends Sarga thirty-seven of Sundarakanda in Ramayana, the first ever poem composed in Sanskrit by the first poet Sage Valmiki ||

|| om tat sat ||

स मे हरिश्रेष्ठ स लक्ष्मणं पतिं सयूथपं क्षिप्र मिहोपपादय।

चिराय रामं प्रति शोककर्षिताम् कुरुष्व मां वानरमुख्य हर्षितां॥66॥

स॥ हरिश्रेष्ठ सः सलक्ष्मणं सयूथपं पतिं क्षिप्रं इह उपपादय । वानरमुख्य रामं प्रति चिराय शोककर्षितां मां हर्षितां कुरुष्व॥

' Oh! Best of Vanaras, Bring him along with Lakshmana and the army of Vanaras here quickly. Oh! Chief of Vanaras delight make me who is immersed in sorrow thinking of Rama'.

|| [om tat sat](#) ||

|| om tat sat||

ततः स कपिशार्दूलः तेन वाक्येन हर्षितः।

सीतामुवाच तत् श्रुत्वा वाक्यं वाक्य विशारदः॥१॥

स॥ ततः तत् वाक्यं श्रुत्वा तेन वाक्येन हर्षिता वाक्य विशारदः कपिशार्दूलः सीतां उवाच॥

*The Best among Vanaras, eloquent in speech, having heard those words, was delighted and spoke to Sita.*

**Sundarakanda**  
**Sarga 38**  
**Story of the crow**

Hanuman, the Best among Vanaras, eloquent in speech, having heard those words elaborating why she cannot fly back on his back, was delighted and spoke to Sita.

'Oh! Devi, whose appearance is auspicious, What you have said is proper, and is appropriate for a woman's nature. And it is as per the nature of a virtuous woman. Climbing up on my back and to cross hundred Yojana wide ocean is not possible for a woman. Oh! Janaki imbued with humility the second reason which you told is that other than Rama you cannot touch another person. Oh! Devi! This is appropriate for the wife of the great soul. Other than you who else can say such words. Oh! Devi! Whatever you have done or said in front of me will be heard by the scion of Kakutstha'.

' Oh! Devi with many reasons with a mind sprinkled with love, desiring to please Rama, I have said those words to carry you back. The difficulty of entering Lanka, difficulty of crossing the ocean, and my own capability made me tell you this. Out of love and devotion for my master, to unite you with the scion of Raghu today itself, I said those words and not otherwise. Oh! Blameless lady! If you do not like to go along with me then give me a token of remembrance that Raghava knows.'

Being told thus by Hanuman, Sita resembling a god's daughter, spoke in a low tone with words choked with tears. " I will tell you this best token of remembrance, which you may tell my dear one."

' Earlier in the northeast part of Chitrakuta mountain, there is a Siddhasrama at its foot, not too far from river Mandakini, where we were living in the ascetic's hermitages. In those gardens with variety of fragrant flowers after sporting in the waters I was resting in your lap'.

' Then a crow came with meat, went around and was pecking with its beak. I took a piece of earth and was warding him off. That crow while pecking at me waited there only hungry for food, being an eater of offerings, without giving up the flesh. Angry with the bird I was seen by you while I was pulling up my waist string as the cloth was slipping '.  
' I was angry at being laughed at. Embarrassed and torn by the voracious bird, I sought you. Exhausted I sat on your lap again. Being angry I was happily pacified by you again.

Oh! Lord angered by the crow, face filled with tears, slowly wiping them I was noticed by you'.

' Due to exhaustion I too slept in the lap of Raghava. In turn the Bharata's elder slept in my lap. Then that crow again came back to that place. That crow came quickly clawed between my breasts as I woke up from Rama's lap. Then the crow flying in again repeatedly clawed at me'.

'Then the happily sleeping Illustrious scorcher of foes was awakened by the dripping drops of blood. Rama saw me being forcibly tormented by the crow. The Rama of powerful arms, seeing me wounded in the breasts, angered, hissing like a serpent spoke these words'.

"Oh Lady whose thighs shine like elephant trunk! By whom is your breast wounded? Who is sporting with five hooded snake? Then looking around, he saw the crow standing with blood stained nails, facing me only. Eminent among birds that crow is said to be the son of Indra. He covered long distance in one movement with speed of wind god '.

' Then the best among the wise, with powerful arms, with eyes rolling in anger, made up his mind about the cruel crow. Then taking out a blade of grass from the Darbha mat, he invoked the weapon of Brahma. It blazed like the fire at the time of dissolution, glowed towards the bird. He then threw the glowing Darbha towards the crow. Then that Darbha followed the crow across the skies'.

' Then the crow being thus followed went to many places. Desiring safety he went around the whole universe. He having gone around the three worlds, rejected by his father, the sages and all the gods too, came back to seek your protection. That Kakutstha, the savior who saves those who seek refuge, saved the crow fallen on the ground seeking refuge even though it deserves to be killed'.

' Rama spoke to the one who reached him, who is pained and despondent. "The weapon of Brahma cannot be in vain. That you tell me". Then the crow said "your arrow may blind the right eye". Then that crow's right eye is blinded. He gave his right eye and saved his own life. He having paid obeisance to Rama and the king Dasaratha, permitted to leave, then went back to his abode.

' Oh King! For my sake, weapon of Brahma was released on the crow. Why are you excusing him who abducted me? Oh! Bull among men! Let him with great love show compassion on me. Oh! Lord! Your dependent appears like an orphan '.

' Kindness, supreme righteousness was heard by me from you only. You are heroic, vigorous, boundless, never to be stirred, and deep like an ocean. You are the lord of the earth and sea, equal to Vasava'.

' Oh Raghava! Being the best of users of weapons, truthful and powerful, why are you not using the weapons against the Rakshasas? Neither Nagas, Gandharvas, Suras,

Maruts are capable of matching the speed of Rama to hit back in a battle. If the hero of great discipline has even a little anxiety about me then with sharp arrows why not destroy the Rakshasas?'

' The scorcher of enemies, powerful warrior Lakshmana, for what reason he is not coming to my rescue taking order from his brother? The two tigers among men, resembling fire and wind, unassailable even for gods, why are they disregarding my sorrow? There is no doubt, some great sin has been committed by me. Although capable scorchers of enemies, they are not delivering me from my troubles'.

Then Hanuman, the powerful son of wind god, hearing those piteous words spoken by Sita with tears, spoke in reply.

' Oh Devi! Rama is averse to you being in sorrow. I vouch for the truth. Rama being immersed in sorrow, Lakshmana wails. Now that by chance you having been found, this not time for sorrowing. Oh! Blameless lady! This moment you are seeing the end of your sorrows. The two tigers among men, powerful are anxious for seeing you. The two princes will reduce the Lanka to ashes. Oh! Wide eyed lady! Raghava after killing evil Ravana along with his relatives, will take you to his city'.

' Tell me those words which I may carry for the mighty Raghava, the powerful Lakshmana, the brilliant Sugriva and all other Vanaras gathered there'.

Thus asked, Sita who is like a divine lady, immersed in sorrow, spoke to Hanuman the best among fliers.

' For my sake bowing the head, ask the wellbeing of him, who is the lord of the worlds whom Kausalya bore'.

'Lakshmana, the son of Sumitra who gave up all riches garlands, his dear wife, the best of women, the vast kingdom which is most difficult to obtain and also prosperity, who having respected his father and mother, was pleased to adopt the ascetic life and accompanied Rama. Great righteous Lakshmana who had given up his pleasures and followed his brother into the forest in order to be able to serve him, Lakshmana who is lion shouldered, with powerful arms, high souled, handsome, that Lakshmana treats Rama as his father and treats me like his mother. Heroic Lakshmana who did not know when I was being carried away, who serves elders, prosperous, energetic reserved in his speech like my father in law, is dear to Rama. Rama's brother who is always dear to me, the heroic Lakshmana who will discharge whatever task assigned to him, seeing whom for support, Rama does not miss the noble one, for my sake with my words enquire about his welfare.

' Oh best of Vanaras act in such a manner that Lakshmana who is soft, pure, competent and dear to Rama, can mitigate my suffering. You are a competent in accomplishing this task'.

' By your efforts alone Raghava will try for my release. You tell these words to my husband powerful Rama again and again. "Oh Son of Dasaratha I will live for one more month. Beyond this month I will not live. I am telling you the truth. Oh! Hero! From the insulting imprisonment by Ravana, you can rescue me like Kausika was rescued from the underworld".

Then Sita took out the divine Chudamani tied up in her clothes and gave it to Hanuman to be given to Rama. Then the hero Hanuman taking the excellent jewel placed it on his finger as it was not fitting his arm.

Then the best of Vanaras, taking the jewel bowing to Sita, circumambulating her, stood next to her. He, delighted by having seen Sita, stood there physically, but reached Rama in his heart.

Having received the most precious jewel from the daughter of Janaka, Hanuman prepared to return like a mountain released from the impact of wind, very much pleased.

|| Thus ends the Sarga thirty-eight of Sundarakanda in Ramayana, the first ever poem composed in Sanskrit by the first poet sage Valmiki. ||

|| om tat sat ||

*मणिवरमुपगृह्य महार्हं जनकनृपात्मजया धृतं प्रभावात्।*

*गिरिरिव पवनावधूतमुक्तः सुखितमनाः प्रतिसंक्रमं प्रपेदे॥74॥*

*स॥ महार्हं जनकनृपात्मजया धृतं तं मणिवरं उपगृह्य प्रभावात् पवनावधूतमुक्तः गिरिरिव सुखितमनाः प्रतिसंक्रमं प्रपेदे॥*

*Having received the most precious jewel from the daughter of Janaka, Hanuman prepared to return like a mountain released from the impact of wind, very much pleased.*

[|| om tat sat ||](#)

॥om tat sat॥  
मणिं दत्त्वा ततः सीता हनुमंतमथाऽब्रवीत्।  
अभिज्ञानं अभिज्ञातं एतत् रामस्य तत्त्वतः ॥1॥  
स॥ततः मणिं दत्त्वा सीता हनुमंतं अथ अब्रवीत्। एतत् रामस्य अभिज्ञातं तत्त्वतः अभिज्ञानं॥  
Then she gave the jewel to Hanuman and said, ' This ornament is known to Rama very well'.

**Sundarakanda**  
**Sarga 39**  
**Sita's misgivings and Hanuman's reassurance**

Then Sita gave the jewel to Hanuman and said ' This ornament is known to Rama very well. Seeing the jewel Rama will remember the three namely my mother, myself and the king Dasaratha'.

' Oh! Best of Vanaras! You plan so that Rama is prompted with enthusiasm in this effort. For this effort, you are responsible. Oh! Hanuman after taking the initiative, you become the reducer of sorrow. Think of the action for him so that he becomes the reducer of sorrow'. Then that Maruti, the possessor of fearsome valor, bowing his head promised saying 'So be it'. and then started on his return journey.

Sita again spoke to the son of wind god with a voice choked with tears.

' Hanuman! Communicate my welfare to Rama and Lakshmana, as also Sugriva along with all his ministers and other Vanaras. Oh! Best of Vanaras convey this in a righteous manner. You may tell Rama in a way that he can help me cross the ocean of sorrow and relieve me. Oh! Hanuman! Tell in a way that the famed Rama will take me when I am alive, then you will acquire all the fame. Hearing the words spoken by you with excitement, Dasarathi's manliness will be increased. Oh! Hero! Rama hearing the words of my message from you will surely make the valiant efforts'.

Hanuman, the son of the wind god, hearing those words of Sita bowing his head in reverence spoke as follows.

' The Kakutstha surrounded by the best of Vanaras and bears will come here. Defeating the enemies in the war, he will relieve you of your sorrows. I do not see any one among the humans, Asuras and Devas who can face Rama's arrows when released. In the war for your sake, he is capable of defeating even the Sun, rain god, Vaivasavata or Yama, He deserves to rule the whole earth like a king. Oh! Maithili! Rama's victory is for your benefit only.'

Janaki hearing the truthful proper good words of the one whom she held in great esteem she spoke again. Sita looked again and again at Hanuman who was ready to start. She made him understand the words conveying her love.

Sita spoke.

' Oh Destroyer of enemies! If you think it is appropriate, stay at a closed place for a day. Thus, rested go tomorrow. Oh! Vanara! Your presence will provide even a moments relief to this unlucky one in great sorrow. Oh! Best of Vanaras! After you go my life is in doubt till you return. There is no doubt. Oh! Vanara! Not seeing you will increase the agony in the one already agonized. It will inflame my sorrow and again trouble me. Oh! Hanuman! At the outset, a great doubt still dwells in my mind. How can the that army of Vanaras and bears and the two princes cross the ocean which is difficult to cross? Only three have the capability to cross this ocean namely you, Vainateya or the wind god '.

' Oh Hero! In order to achieve this very difficult task what means do you see? You are the best among those who are capable. Oh! Slayer of enemies! To accomplish this task only you are capable. The fruit of this accomplishment is yours. In this war if Rama emerges victorious winning over Ravana along with his army and takes me home that is worthy of him. The Slayer of enemy, Kakutstha, if he fills the entire Lanka with his arrows and takes me then that will be worthy of him. You propose a way of achieving victory which is worthy of the great self, the hero of the war'.

Hanuman, having heard the meaningful courteous logical words and the rest then replied.

' Oh! Devi! Sugriva, the foremost among the Vanaras, the lord of the army of Vanaras, is determined to accomplish the task for your sake. Oh! Vaidehi! Sugriva along with thousands of crores of Vanaras will reach and destroy all the Rakshasas. Powerful, virtuous, mighty Vanaras who can leap with speed of mind are at his command awaiting. Their movement cannot be impeded upwards downwards or horizontally. Being brilliant they do not fail in any given task'.

' Very enthusiastic following the aerial path they repeatedly go around the earth with all its oceans. In the Sugriva's court, there are Vanaras who are better than me and equal to me. There is none who is inferior to me. As I have reached here, so the other more powerful ones too will. Oh! Devi! The best ones are not sent out for these tasks only the other ordinary ones will be sent.'

' Oh Devi! Enough of sorrow. Give up your sorrow. The Vanara army will reach Lanka in one jump. Both the great men, who are like lion among men, sitting on my back looking like Sun and moon will come to your presence. Then Rama and Lakshmana, the two heroes and the best among men having come will destroy city of Lanka with their arrows. The scion of Raghuv, Raghava having killed Ravana along with his tribe, will return with you back to his city. That you be rest assured. Let auspicious things happen. You may count your time. You will soon see Rama burning like fire. With the lord of Rakshasas killed along with his sons and relatives, you will reunite with Rama, like Rohini uniting with moon. Oh! Maithili! You will soon go to the other shore of sorrow. Soon you will see Ravana killed by Rama'.

Hanuman, the son of wind god, having thus assured Vaidehi, getting ready for return, spoke to Vaidehi again. ' Very soon you would see the accomplished slayer of foes, the accomplished wielder of bow, Rama along with Lakshmana at the door of Lanka. You will soon see heroes whose teeth and nails are their weapons, resembling tigers and lions in valor, also resembling well-bred elephants. Oh! Noble lady! You will see roaring Vanara chiefs who resemble clouds roaring and hovering over the mountain peaks around Lanka. Rama is tormented by the dreadful arrows of god of love pierced into vitals like an elephant hit by lion. He has no happiness in life. Oh! Devi! Do not weep in sorrow. Let your mind be not unpleasant. You have a great husband just as Sachi has her Lord in Indra. Who is superior to Rama? Who is equal to Lakshmana? Both the brothers are like fire and wind. They are your refuge'.

' Noble lady you will not stay any longer in this dreadful place which is a stronghold of Rakshasas. Your beloved is coming very soon. For this period bear with me'.

|| Thus ends Sarga thirty-nine of Sundarakanda in Ramayana, the first ever poem composed in Sanskrit by the first poet sage Valmiki. ||

||om tat sat||

नास्मिंश्चिरं वत्स्यसि देवि देशे रक्षोगणैरध्युषितेऽतिरौद्रे।

न ते चिरादागमनं प्रियस्य क्षमस्व मत्संगमकालमात्रम्॥54॥

स॥ देवि रक्षोगणैः अद्युषिते अतिरौद्रौ अस्मिन् देशे चिरं न वत्स्यसि ।ते प्रियस्य आगमनं न चिरात् । मत्संगमकालमात्रं

क्षमस्व॥

' Noble lady you will not stay any longer in this dreadful place which is a stronghold of Rakshasas. Your beloved is coming very soon. For this period bear with me'.

[|| om tat sat ||](#)

||om tat sat||

श्रुत्वा तु वचनं तस्य वायुसूनोर्महात्मनः।

उवाच महितं वाक्यं सीता सुरसुतोपमा ॥१॥

स॥ वायुसूनुः महत्मनः तस्य आत्महितं वाक्यं श्रुत्वा सीता सुरसुतोपमा उवाच तु ॥

Hearing those words of benefit from the great soul, the son of Vayu, Sita who is like daughter of Suras replied.

## Sundarakanda

### Sarga 40

#### Hanuman takes leave to go back

Hearing those words of benefit from the great soul, Hanuman, the son of Vayu, Sita who is like daughter of Suras replied.

' Oh Vanara! Just as earth feels happy when half grown paddy receives rain, I feel happy after seeing and hearing you speaking pleasing words about Rama and Lakshmana. Oh! Hanuman! Act in such a manner that I, the passionate lady emaciated with suffering, can touch the tiger among men with my limbs. Be kind to me. Oh! Hanuman! Give Rama the token of remembrance where the blade of grass released in anger blinded the crows one eye.

Sita continued.

' Tell Rama these as my words "When Tilaka got erased you painted a Tilaka with grind stone nearby! Oh! Rama you should remember that'. Valiant and comparable to Varuna and Indra, how can Rama stand the Rakshasas who seized Sita and in whose midst Sita is living. Oh! Sinless one! This wonderful Chudamani has been safeguarded by me. In distress seeing this I was happy as though I was seeing you. Oh Glorious one! Returning this which is born of sea, now engrossed in sorrow it is not possible for me to live. I am tolerating this unbearable grief, the dreadful heart piercing uttering of these dreadful Rakshasas for your sake. Oh! Subduer of enemies! Oh, Son of the king! I am bearing this life for one month. Without you I will not live after this month. The king of Rakshasa is dreadful. His look at me is immoral. I do not wish to live even for a moment after hearing the adversities you faced".

Hanuman, the brilliant son of wind god having heard Vaidehi's pitiable words spoken with tears then spoke.

' Oh Devi! Out of grief Rama is averse to everything. I swear by the truth. With Rama in deep sorrow Lakshmana too is immersed in sorrow. Oh! Lady! By chance you have been located. This is not time to sorrow. This moment is the end of all your sorrows. Rama and Lakshmana, the two tigers among men, crushers of enemies, desirous of seeing you, will reduce Lanka to ashes. Oh! Wide eyed lady! Killing Ravana along with his relatives, Raghava will take you back to his city. Oh! Blameless lady! You may give one more token of remembrance which will make him happy'.

Sita said, 'I have given the best remembrance. Oh! Valiant Hanuman seeing this jewel for my hair Rama will be attentive to all your words'.

The illustrious Vanara held the ornament and bowing his head offered salutations and got ready to depart. Sita, the daughter of Janaka seeing Hanuman who has risen up, ready to leap, spoke with eyes filled with tears.

' Hanuman convey my wellbeing to the brothers Rama and Lakshmana who are like lions, also to Sugriva along with his ministers too. You are capable of making efforts to see the mighty Raghava help me in crossing this ocean of sorrows. Best of Vanaras! After going near Rama tell him about this intense sorrow and the threats of the Rakshasas. May your journey be happy'.

Having accomplished the task, and delighted at heart the Vanara understood the message of the princess. Considering the small task left over he reached the northern shores in his thoughts.

|| Thus ends the fortieth Sarga of Sundarakanda in Ramayana, the first ever poem composed in Sanskrit by the first poet sage Valmiki. ||

||om tat sat||

स राजपुत्र्या प्रतिवेदितार्थः कपिः कृतार्थः परिहृष्टचेताः।

अल्पावशेषं प्रसमीक्ष्य कार्यं दिशं ह्युदीचीं मनसा जगाम॥25॥

स॥ स कपिः राजपुत्र्या प्रतिवेदितार्थः कृतार्थः परिहृष्टचेतसः कार्यं अल्पावशेषं प्रसमीक्ष्य उदीचीं दिशं मनसा जगाम॥  
Having accomplished the task, and delighted at heart the Vanara understood the message of the princess. Considering the small task left over he reached the northern shores in his thoughts.

|| [om tat sat](#) ||

||om tat sat||

स च वाग्भिः प्रशस्ताभिः गमिष्यन् पूजितस्तया।

तस्माद्देशादपक्रम्य चिंतयामास वानरः॥१॥

स॥ सः वानरः प्रशस्ताभिः वाग्भिः पूजितः तस्मात् देशात् अपक्रम्यगमिष्यन् चिंतयामास॥

*That Vanara having been honored with choicest words, started thinking about going from that place.*

## **Sundarakanda Sarga 41 Destruction of Ashoka grove**

That Vanara having been honored with choicest words, started thinking about going from that place.

' The divine lady, Sita has been seen. Very little work is remaining. Beyond the three strategies here there is a fourth strategy. With Rakshasas negotiation is of no use. Being wealthy gifts also will not work. With people who are proud of their strength dissension will not work. Here only my valor will work. Here for this task other than valor nothing else will hold. If I kill a few strong ones they may soften and yield. When a work is entrusted one who achieves many without affecting the earlier work is the one who is fit to do the work. Here for achieving a small task effectively there is no one way. One who knows many ways is capable. Here itself if I go to the abode of Vanaras after understanding the difference between the strength of the enemy forces and our strength in war, then the orders of my lord are well executed'.

Hanuman continued thinking.

' How to engage in a war with Rakshasas today? How to have a happy ending? That ten ten-headed will gauge his strength and ours in that way only. Then after finding out the strength of the ten-headed with his army chiefs marching forward and his mind along with his ministers, I can happily go from here. This wicked one's Ashoka grove is a feast to the eyes and mind with different kinds of trees creepers. It is like the Nandana grove. Like a dried forest is destroyed by the fire, I will destroy this garden. When this is devastated the ten-headed will be angry. Then the king of Rakshasas will send a great force with horses, chariots and elephants armed with tridents and spears. A great war will then ensue. Then colliding with Rakshasas of irresistible valor endowed with fierce strength sent by Ravana, and destroying them, I can go happily to the abode of Vanaras'.

Then the fierce warrior Maruti being furious started uprooting the trees with speed sprung from his thighs. Hanuman then felled a variety of trees and creepers inhabited by intoxicated birds in the beautiful garden meant for women folk.

That grove with destroyed trees, breached ponds, and powdered mountain peaks became ugly looking. With wilted trees and creepers, with birds shrieking with different

kinds of sounds with ponds of water breached, and with tender coppery shoots withered, the garden looked as though burnt by forest fire and climbers looked like women shivering in fear with their robes disarrayed. The great garden lay destroyed with arbors and picture galleries ruined huge serpents and animals scattered, stone houses and sheds destroyed. The pleasure garden of Ravana totally destroyed appeared as though it was spreading the creepers of sorrow by the Vanara who set out to protect the lady.

The great Vanara having created unpleasantness for the ruler of wealth. stood at the archway ready to fight single handedly many warriors.

|| Thus ends Sarga forty-one of Sundarakanda of Ramayana, the first ever poem composed in Sanskrit by the first poet sage Valmiki. ||

|| om tat sat ||

स तस्य कृतार्थपतेर्महाकपिः महद्व्यळीकं मनसो महात्मनः।

युयुत्सुरेको बहुभिः महाबलैः श्रिया ज्वलन् तोरणमास्थितः कपिः॥21॥

स॥ सः महाकपिः महात्मनः तस्य अर्थपतेः मनसः महत् व्यलीकं कृत्वा महाबलैः बहुभिः एकः युयुत्सुः श्रियाज्वलन् तोरणम्  
आस्थिताः॥

The great Vanara glowing having created unpleasantness for the ruler of wealth stood at the archway ready to fight single handedly many warriors.

[|| om tat sat ||](#)

||om tat sat ||

ततः पक्षि निनादेन वृक्षभंगस्वनेन च।

बभूवुः स्त्राससंभ्रांताः सर्वे लंकावासिनः॥१॥

स॥ ततः सर्वे लंकावासिनः पक्षि निनादेण वृक्षभंगस्वनेन च त्रास संभ्रांताः बभूवुः॥

Then all the residents of Lanka became panicked hearing the sounds of the birds and the cracking sounds of trees.

**Sundarakanda**  
**Sarga 42**  
**Kinkaras killed & Jaya mantra**

Then all the residents of Lanka became panicked hearing the sounds of the birds and the cracking sounds of trees.

The beast and birds became scared ran and flew away in different directions. The Rakshasas saw fierce portends. Then the Rakshasis with hideous faces awakened from sleep saw the devastated grove and the heroic Vanara. The powerful mighty hero Hanuman seeing the Rakshasas assumed a very huge form to create fear.

Then seeing the large bodied mighty Vanara of the size of a mountain, the Rakshasas asked the daughter of Janaka. 'Who is this. Whom did he belong to? Where did he come from and for what purpose? What was the dialog with him? Oh! Wide eyed Lady you may tell. Oh! Auspicious one let there be no fear. Oh! Dark eyed one! What conversation did he have with you?'

Chaste Sita, a lady of beautiful limbs spoke. ' How do I know the fierce looking Rakshasas? Only you know who he is, and what he is about. A serpent alone knows the movement of another serpent. I am also scared of him. I do not know who he is. I think the one who has come is Rakshasa who can assume any form'.

Hearing those words of Sita some Rakshasas ran in all directions. Some stayed there. Some went to report to Ravana. The hideous looking Rakshasas went to Ravana to tell about the fierce looking Vanara.

' Oh King! A very powerful fierce looking Vanara, having had a dialog with Sita is standing in the middle of the Ashoka grove. Sita, whose eyes are like that of a deer, asked in many ways by us, is not willing to disclose. He may be the messenger of Indra or the messenger of Vaisravana. Or he may have been sent by Rama in search of Sita. That fierce looking Vanara destroyed the beautiful pleasure garden with many varieties of trees and animals. There is no single place not destroyed by him. Only the place where Janaki is not destroyed. It may be to save Janaki or he may have stopped due to exhaustion. Else why she alone is saved? The tree with tender leaves and flowers, that large Simsupa tree under which Sita herself is sitting is saved from destruction by him. The one with whom Sita spoke, that one destroyed the grove. That one with fierce form

ought to be punished. Unless one has given up hope for life who else can talk to the one who captured the mind of the Lord of the Rakshasa'.

Hearing those words of the Rakshasis, the lord of the Rakshasas, Ravana flared up like the blazing sacrificial fire, rolling his eye balls. From the two eyes of that angry one fell down drops of tears like the drops of oil from the burning lamps. To capture the very powerful Hanuman, he ordered Kinkaras who are as powerful as himself.

The large bellied, large toothed, quick moving, eighty thousand Kinkaras, who are dreadful looking and powerful, interested in fighting wars, all of them armed with hammers and clubs came out of that palace.

They quickly approached the best of Vanaras seated on the archway like the flies rushing into the fire. They attacked the best of Vanaras armed with wonderful iron maces crowbars edged with gold, arrows resembling Sun. With hammers, sharp edged spears, tridents, barbed missiles and javelins, they surrounded Hanuman at once and stood in front of him.

The illustrious brilliant Hanuman resembling a mountain roared, and shook his tail on the ground making a huge sound. Hanuman, the son of wind god, enlarging his body patted himself making a loud sound reverberating in Lanka fully. By that great frightening echoing sound all the birds fell from the sky. This he proclaimed loudly.

**' Rama who has great strength is victorious. So is mighty Lakshmana. The king Sugriva ruled by Rama too is victorious. I, the Killer of the enemy army, the son of wind god, Hanuman I am the servant of Rama, the Lord of Kosala who can overcome all difficulties. While I pound with rocks and trees in thousand ways in a war, not even a thousand Ravana's can match me. While all the Rakshasa are watching, I will destroy Lanka, saluting Maithili, having accomplished my task I will return'.**

They became terrified hearing that loud sound. They saw towering Hanuman like a cloud in twilight. Then the Rakshasas ordered by the king without any doubt attacked Hanuman with dreadful weapons. The very powerful one surrounded by all the warriors, took the iron beam from the archway. He took that beam and struck the night beings. That hero then moved about the sky like the son of Vinata attacking a serpent raising its head. The hero, the son of wind god having killed the Kinkaras, wanting to battle more, climbed up the arch way again.

Then some of the Rakshasas relieved from fear reported to Ravana that all the Kinkaras have been killed.

That King having heard that the great force of Rakshasas was killed, with eyes rolling commanded the difficult to conquer and matchless son of Prahasta.

|| Thus ends the Sarga forty-two of Sundarakanda in Ramayana, the first ever poem composed in Sanskrit by the first poet sage Valmiki. ||

||om tat sat ||

स राक्षसानां निहतं महद्बलं निशम्य राजा परिवृत्त लोचनः।

समादिदेशाप्रतिमं पराक्रमे प्रहस्तपुत्रं समरे सुदुर्जयम्॥44॥

स॥सः राजा राक्षसानां महत् बलं निहतं निशम्य परिवृत्तलोचनः पराक्रमे अप्रतिमं समरे सुदुर्जयं प्रहस्त पुत्रं समादिदेश॥  
That King having heard that the great force of Rakshasas was killed, with eyes rolling commanded the difficult to conquer and matchless son of Prahasta.

[|| om tat sat ||](#)

||om tat sat||

ततः स किंकरान् हत्वा हनुमाध्यानमास्थितः।

वनं भग्नं मया चैत्यप्रासादो न विनाशितः॥१॥

स॥ ततः किंकरान् हत्वा हनुमान् ध्यानं अस्थितः । मया वनं भग्नं (कृता)। चैत्य प्रासादः न विनाशितः॥

Then having killed the Kinkaras Hanuman stood and reflected. 'I have destroyed the grove. However, Chaitya palace is not destroyed'.

### Sundarakanda Sarga 43 Hanuman's proclamation

Then having killed the Kinkaras, Hanuman stood and reflected. 'I have destroyed the grove. The Chaitya palace is not destroyed. So, I am going to destroy this palace'.

Hanuman, the best of Vanaras and the son of wind god having thus thought through in his mind, jumped on top of the Chaitya Palace which was like a Meru mountain peak, to show his strength. The Best of Vanaras climbed the palace of the size of a mountain and looked like another rising Sun. Then Hanuman having surrounded the impregnable fine palatial building glowed like the mountain Pariyatra.

The son of wind god assuming the form of a large body by his prowess, started patting himself on the body making loud noise which was heard all over Lanka. By this unbearable sound of patting, the birds and the guards of the Chaitya palace lost consciousness.

' Rama knowledgeable about all weapons will be victorious. So, will be Lakshmana. Sugriva ruled by Rama too will be victorious. I am Hanuman killer of the enemy armies, a servant of Rama, the king of Kosala, who can accomplish most difficult tasks. Hurling rocks and trees in thousand ways in a battle even thousand Ravana's cannot match my might. While all the Rakshasas keep looking, having destroyed Lanka, offering obeisance to Maithili, I will return having accomplished my task'.

Hanuman, the best of Vanaras having said this roared standing on top of the palace making terrifying sound generating fear in the Rakshasas. Hearing that sound hundred guards of the Chaitya palace carrying different weapons like darts, swords, axes surrounded Maruti hurling the same at him. Holding wonderful maces decorated with gold, crowbars and arrows which are sharp like Sun's rays, they hit Hanuman. The horde of Rakshasas having surrounded Hanuman looked like big whirlpool of river Ganges. Then the mighty Hanuman, the angry son of wind god, assuming fearsome form uprooted a hundred-edged pillar of the palace and whirled it around with great speed. Then fire got generated and the palace was burnt. Then the best of Vanaras killing hundred Rakshasas, looked like the Indra killing Asuras with his thunder bolt and said these words standing in the air.

' Huge and mighty Vanaras like me, loyal to Sugriva, are dispatched in thousands. We and others are wandering around the earth in search of Sita. Some have strength of ten elephants, some have ten times more strength, some others have strength of thousand elephants. Some have force of a flood, some have the strength of wind, and still others have immeasurable strength. Surrounded with such warriors in their hundreds, thousands and tens of thousands, who use their teeth and nails as weapons, Sugriva the killer of all of you is coming. Because of having been bound with enmity of the lord of Ikshvakus, this city of Lanka will be no more. You will be no more. Ravana too will be no more'.

|| Thus ends Sarga forty-three of Sundarakanda in Ramayana, the very first poem composed in Sanskrit by the first poet sage Valmiki. ||

||om tat sat||

नेयमस्ति पुरी लंका न यूयं न च रावणः।

यस्मादिक्ष्वाकु नाथेन बद्धं वैरं महात्मना ॥25॥

स ॥ यस्मात् महात्मना इक्ष्वाकुनाथेन वैरं बद्धं इयं लंकापुरी नास्ति ।यूयं न। रावणः च न॥

'Because of having been bound with enmity of the lord of Ikshvakus, this city of Lanka will be no more.  
You will be no more. Ravana too will be no more'.

[|| om tat sat ||](#)

||om tat sat||  
संदिष्टो राक्षसेन्द्रेण प्रहस्तस्य सुतो बली।  
जंबुमाली महदंष्ट्रो निर्जगाम धनुर्धरः॥१॥  
स॥ प्रहस्तस्य सुतः महादंष्ट्रः धनुर्धरः बली जंबुमालि राक्षसेन्द्रेण संदिष्टः निर्जगाम॥  
Ordered by the king of Rakshasas, Jambumali, the powerful son of Prahasta, with big teeth carrying a bow went (for battling Hanuman).

**Sundarakanda**  
**Sarga 44**  
**Jambumali killed**

Ordered by the king of Rakshasas, Jambumali, the powerful son of Prahasta, with big teeth carrying a bow went for battling Hanuman.

Jambumali was adorned with garland of red flowers and clothes, wearing a chaplet. With beautiful earrings and big round eyes, he was fierce and invincible in war. He quickly left for the battle with big radiant arrows, with a bow like that of Indra's bow, making loud noise as if thundering like the thunderbolt. The great thundering noises of his bow filled all the directions including the sky and other worlds.

Hanuman endowed with great speed, seeing him come with a chariot drawn by donkeys was delighted and made a loud noise. The powerful Jambumali hit the great Vanara Hanuman who was standing on the archway with arrows. He troubled the best of Vanaras with a crescent shaped arrow on his face, with ten ear shaped arrows to the head and shoulders. Hit by the arrows his reddish face looked like a full-blown lotus in autumn season hit by the rays of Sun. His red face glowing with blood was like a red lotus in the sky sprinkled with drops of red sandal.

Hit by the arrows of the Rakshasa Hanuman was enraged. Then he saw a huge rock on the side. The mighty one having quickly lifted that one hurled the same. The enraged Rakshasa smashed that with ten arrows.

The fierce warrior Hanuman seeing that action being thwarted, saw a big tree, pulled out the same and started whirling. Seeing the mighty Vanara whirling the Sala tree, the mighty Jambumali attacked Hanuman with many arrows. He cut off the tree with four arrows, and hit Vanara with five arrows on his shoulder, one arrow on his chest and ten arrows below the chest.

With arrows all over his body angry Hanuman took the same iron spear and started whirling again. Hanuman of immeasurable strength, with great speed whirling the iron spear threw it the chest of Jambumali. Then his head was not seen. No shoulders, no knees, no chariot, or the horses were seen. Nothing was left. With all parts of his body smashed to pieces, the mighty Jambumali quickly fell dead on the ground.

Ravana hearing the death of Jambumali and the Kinkaras became enraged with blood oozing out of his eyes.

As the mighty Jambumali was killed, the Rakshasa king with his eyes red and rolling in anger ordered the sons of the ministers who are highly valiant warriors.

|| Thus ends the forty-fourth Sarga of Sundarakanda in Ramayana, the very first poem composed in Sanskrit by the first poet sage Valmiki. ||

|| om tat sat ||

जंबुमालिं च निहतं किंकरांश्च महाबलान्।

चुक्रोध रावणः श्रुत्वा कोपसंरक्तलोचनः ॥19॥

स॥ रावणः महाबलान् किंकरांश्च जंबुमालिं च निहतं श्रुत्वा कोपसंरक्त लोचनः चुक्रोध॥

Ravana hearing the death of Jambumali and the Kinkaras became enraged with blood oozing out of his eyes.

[|| om tat sat ||](#)

|| om tat sat||  
ततस्ते राक्षसेन्द्रेण चोदिता मंत्रिणस्सुताः।  
निर्ययुर्भवनात् तस्मात् सप्तसप्तार्चिवर्चसः॥१॥  
स॥ ततः राक्षसेन्द्रेण उदिताः मंत्रिणः सप्तार्चि वर्चसः सप्त सुताः तस्मात् भवनात् निर्ययुः॥  
Commanded by the king of Rakshasas, the seven sons of the minister, energetic like fire, then departed  
from the palace.

**Sundarakanda**  
**Sarga 45**  
**Sons of the minister killed**

Commanded by Ravana, the king of Rakshasas, the seven sons of the minister, energetic like fire, then departed from the palace to attack Hanuman.

They were endowed with great army. They were mighty, best experts in archery, having learnt all about Astras, desirous of excelling over all others they went in chariots decked with golden mesh mounted with flag masts and flags making sounds like stormy clouds. They were sporting wonderful bows shining with molten gold, like clouds shining with lightning They were vary valiant and delighted with the opportunity given by the king.

However their friends, relatives, as well as mothers too knowing that Kinkaras have been killed by Hanuman have become agitated.

Wearing burnished ornaments of gold which were dashing against each other, they attacked Hanuman perched on the archway. Roaring with the chariots rattling, they sent forth torrent of arrows like the bursting stormy clouds. Then Hanuman covered with the rain of arrows appeared like king of mountains covered with showers of rain.

The Vanara moving fast in the clear sky rendered the arrows of the heroes and the speed of their chariots impotent. The hero playing with those carrying bows in the sky shining like the powerful wind god playing in the sky with the clouds. The hero moved fast making a loud noise frightening the army of Rakshasas. The scorcher of enemies hit some with palm, some with feet and some with fist. Some were pierced with nails.

The Vanara strangled some with chest, some others with thighs. Some fell on the ground there itself by his roar. When they all dropped down dead on the ground, the army struck with fear fled in all directions. The elephants trumpeted discordantly. Horses fell down on the ground. Even earth had the broken seats, parasols and flagstuffs. Streams of blood flowed. Then Lanka was filled with many kinds of horrifying sounds.

Hanuman, the mighty hero, fiercely valiant Vanara having killed mighty Rakshasas, desirous of battling more again went to the archway in anticipation.

|| Thus ends Sarga forty-five of Sundarakanda in Ramayana, the very first poem ever composed in Sanskrit by the first poet sage Valmiki. ||

|| om tat sat||

सतान्प्रवृद्धान्विहत्य राक्षसान्

महाबलश्चंडपराक्रमः कपिः।

युयुत्सुरन्यैः पुनरेव राक्षसैः

तमेव वीरोऽभिजगाम तोरणम् ॥17॥

स॥ वीरः महाबलः चण्ड पराक्रमः स कपिः प्रवृद्धान् तान् राक्षसान् विनिहृत्य अन्यैः युयुत्सुः पुनरेव तं तोरणमेव अभिजगाम॥  
The mighty hero, fiercely valiant Vanara having killed mighty Rakshasas desirous of battling others again went to the archway.

[|| om tat sat||](#)

|| om tat sat||  
हतान् मंत्रिसुतान् बुद्ध्वा वानरेण महात्मना।  
रावणः संवृताकारः चकार मतिमुत्तमाम्॥1॥  
स॥ महात्मना वानरेण मंत्रिसुतान् हतान् (इति) बुद्ध्वा रावणः संवृताकारः उत्तमाम् मतिं चकार॥  
Ravana knowing that the minister's sons have been killed by the great Vanara, concealing his agony,  
applied his mind.

**Sundarakanda**  
**Sarga 46**  
**Five generals killed**

Ravana knowing that the minister's sons have been killed by the great Vanara, concealing his agony, applied his mind on the next course of action.

Ravana, the ten-headed one then commanded the five army generals Virupaksha, Yupaksha, Praghasa, Bhasakarna and Durdhara who are warriors skilled in statecraft, to capture in the battle Hanuman who equals wind god in speed

Ravana spoke to the five generals.

"Oh Army Generals! All of you accompanied by large army along with horses, elephants, and chariots punish the Vanara. Approaching the forest dweller, he should be engaged with all efforts which are not against the time and place and even actions done by him. Judging by the actions, I do not think he is a Vanara. That great being is endowed with great strength".

' He might have been created only to fight us by Indra along with Naga, Yaksha, Gandharva, Devas or Asuras or Maharishis. Earlier with your help I have defeated them all. There is no doubt. The Vanara may be captured with force. The warrior of heroic strength should not be insulted.'

" Earlier I have seen immensely powerful mighty Vanaras like Vali, Jambavan, and Sugriva. There are others like Nila, Dvidida and other army generals too. They do not have his speed or valor. Not that intellect, not that strength and energy or the ability to change form at will. This great being has taken the form of a Vanara. You have to put extraordinary efforts to capture him. Along with Indra and all Suras, Asuras and Manavas there is no one in the three worlds who is competent to stand in front of him. Even so desiring victory in the battle, make all efforts to protect yourself. The result of battle is uncertain".

Those powerful generals, resplendent like the sacrificial fire, taking the leader's words moved together with their army of chariots, intoxicated elephants, with horses of great speed, and many kinds of sharp weapons,

Then the five generals saw Hanuman, the great Vanara the mighty intelligent being, shining by his own effulgence, rising and shining like a Sun, perched on the archway. Looking at him who is highly intelligent, speedy, mighty and is with huge form, they positioned themselves with different fearsome weapons here and there and in all directions. Then they attacked him.

Five arrows made of iron with powerful sharp steel shafts and polished yellow tips by Durdhara pierced his head. They were shining like petals of lilies for Hanuman. Then that Vanara hit by the five of them in the head, making a loud noise in all directions jumped up into the sky.

Then the powerful Durdhara mounted on his chariot hit him with hundreds of sharp arrows. That Vanara in the sky kept away the shower of arrows like wind keeps clouds from raining showers. Being attacked by Durdhara, the son of wind god fought the battle. Speedily he again increased his size. That Vanara having grown very fast, fell on the chariot like a lightning on a mountain.

Then Durdhara lost the chariot with eight horses killed and the axle broken, lost his life and fell down on the ground.

Seeing Durdhara fallen to the ground, the enraged unassailable crushers of enemies Virupaksha and Yupaksha jumped up. The great Vanara with powerful arms having leapt and standing the sky quickly hit both of them on the chest with iron hammers. Hanuman, the mighty one with the speed of Suparna, while resisting again fell on the ground.

The Vanara, the son of wind god, then seized a Sala tree. Uprooting the same, he killed the two heroes. Then knowing that the three generals have been killed by the Vanara, Praghosa who moves with great speed violently attacked Hanuman. The courageous Bhasakarna too enraged brought the spear to attack Hanuman.

The renowned, tiger among the Vanaras on the one side was attacked by Praghosa with sharp crowbar, Bhasakarna the other Rakshasa attacked with a spear. Attacked by both of them with his body smeared with blood the Vanara who was shining like a rising Sun became angry.

Hanuman, the best of Vanaras, plucked the peak of a mountain along with all animals and trees, using the same killed both the Rakshasas. After the five generals were killed, the Vanara then started to destroy the rest of the forces. Like Indra destroying the Asuras, the Vanara destroyed the horses with horses, the elephants with elephants, the warriors with warriors, the chariots with chariots.

With dead elephants, horse, broken chariots, and the dead Rakshasas the whole ground was filled up.

Then the hero Vanara having killed the generals along with their forces and vehicles and reviewing the same went back to the archway much like the Time bent on destroying the humanity.

|| Thus ends Sarga forty-six of Sundarakanda of Ramayana, the first poem ever composed in Sanskrit by the first poet sage Valmiki. ||

|| om tat sat||

ततः कपिस्तान् ध्वजिनीपतीन् रणे निहत्य वीरान् सबलान् सवाहनान्।

समीक्ष्य वीरः परिगृह्य तोरणं कृतक्षणः काल इव प्रजाक्षये॥39॥

स॥ ततः वीरः कपिः वीरान् सबलान् स वाहनान् तान् ध्वजिनीपतीन् रणे निहत्य समीक्ष तोरणं परिगृह्य प्रजाक्षये कालः इव  
कृतक्षणः॥

Then the hero Vanara having killed the generals along with their forces and vehicles and reviewing the same went back to the archway much like the Time bent on destroying the humanity.

[|| om tat sat||](#)

||om tat sat||

सेनापतीन् पंच स तु प्रमापितान् हनुमता सानुचरान् सवाहनान्।

समीक्ष्य राजा समरोद्धतोन्मुखं कुमारमक्षं प्रसमैक्षताग्रतः ॥1॥

स॥पंच सेनापतीन् स अनुचरान् स वाहनान् प्रमापितान् समीक्ष्य राजा समरोद्धतः उन्मुखं कुमारं अक्षं अग्रतः प्रसमैक्षत॥  
Seeing that the five generals along with the followers and their vehicles were destroyed, the king's eyes  
fell on the prince Aksha who is in the front and who is excited to take up the battle.

**Sundarakanda**  
**Sarga 47**  
**Prince Aksha killed**

Seeing that the five generals along with the followers and their vehicles were destroyed, Ravana's eyes fell on the prince Aksha who is in the front and who is excited to take up the battle.

Then spurred by the glance of the king the glorious hero, Aksha holding a marvelous bow inlaid with gold sprang up in that royal assembly like the fire kindled by the reputed Brahmins. Then Aksha, a bull among giants, splendid like the Sun in his infancy, having ascended a chariot glittering like piece of pure gold, marched towards the great Vanara.

That chariot gained by austerities of highest order, overlaid with pure gold armor, fitted with flags and staff studded with precious gems, was yoked with eight best horses having the speed of mind. The chariot which was unassailable by Suras and Asuras alike, moved without touching the ground, with the splendor of the Sun, and could fly in the sky. It is equipped with quivers eight swords, javelins and clubs placed in right place and order.

Then the prince Aksha, who is equal to gods in courage, wearing a golden garland, bright like Sun and Moon, equipped with all weapons, glowing and shining like the Sun, ascended the chariot and went. Along with army and with the sounds of horses, elephants and the chariot filling the sky, the earth and the mountains, he reached the very capable Vanara seated on the archway. Aksha, who had the eyes like that of a lion, saw the Vanara who appeared like the fire at the time of dissolution. Astonished and awe struck he looked at him with great respect. The powerful son of the king judging the speed and prowess of the Vanara and his own strength, began to grow like the Sun at the end of the winter. He became angry recognizing Hanuman who is irresistible in war, steady, valorous. He attacked him with sharp arrows to his head in the battle. Then the prince Aksha with pride, intent on conquering the enemies holding the bow and arrows in his hand looked at Hanuman who conquered the tiresomeness and reflected in his mind.

Prince Aksha, the energetic hero wearing golden armlets and ear rings reached the Vanara for the battle. Their unmatched battle has all the Suras and Asuras in awe.

Seeing the battle of the Vanara and the prince the earth shook. The Sun did not shine. The wind did not move. The unmovable shook. The sky and the oceans felt agitated. The Prince Aksha good at targeting and releasing with good concentration, struck Vanara on the head with three good looking golden shafted winged arrows, smeared with poison like serpents. Hanuman simultaneously shot at the head by those arrows, his eyes were wetted by the red blood flowing down. He was looking like a newly risen Sun. The arrows appeared like his rays. Garlanded with rays he glowed like the Sun.

Hanuman, the esteemed minister of the coppery eyed Sugriva, seeing the prince holding many splendid weapons, rejoiced and made necessary preparations ready for the battle. Like the one sitting on the mount Mandara, endowed with strength and valor his anger increased. He looked at the prince along with his army and the vehicles, and it seemed like the fiery rays emerging from his eyes were burning them away. Then Aksha endowed with a quiver and wonderful bow began to rapidly rain a shower of arrows on Hanuman who was like a mountain, like the rainy clouds releasing the rain on the mountains.

Then Hanuman showing fierce valor endowed with excessive splendor, power and energy, seeing the prince Aksha who had valor equal to a cloud happily roared. Young Aksha proud of his valor, with eyes red with anger rushed towards the matchless Hanuman like an elephant would approach a huge pitfall covered with grass. Struck by the arrows released by the prince Aksha, Hanuman roared violently like thundering cloud, and leaped to the sky putting up a fierce appearance stretching his arms and legs. The powerful leader of the Rakshasas, the best warrior mounted on a chariot, went chasing Hanuman showering arrows on him like a cloud showering hailstones on a mountain.

That Vanara who has the speed of mind, who had terrific valor in battle, moved about in the sky like wind dodging his arrows while allowing them to be released. The son of wind god with admiring looks saw Aksha facing the battle holding the quiver with arrows and best of missiles, spreading in the sky, and started thinking. Then the Vanara with strong arms, who knew the propriety of special actions, having his arms injured by the young prince, roaring in the battle started thinking. 'This mighty hero radiant as the young rising Sun, belying his age performs like a great one. He knows all means of fighting and my mind does not move towards cutting him down to size'.

'He is a great self. His valor is great. Focused in a fight he is highly tolerant. Without a doubt for his actions this hero is saluted by the Nagas, Yakshas and the sages. His mental horizon expanding with valor and power, standing before me, he dares to look into my eyes. Being a swift warrior, his valor will shake the minds of even Suras and Asuras'.

'This man is no to be disregarded. He will not overtake me surely in the battle. But his valor is increasing. Killing him now is proper. A spreading fire cannot be neglected'. The heroic and mighty Vanara while thinking on the enemy's speed and his own course of action, then increased his speed and made up his mind to kill him. Attended by the

Vayu, Vanara, the hero and son of wind god then hit with his palm the eight horses which are endowed with high speed, which are stable in turning around, and which could carry heavy loads. Then with his palm, the minister of the coppery eyed Vanara king, hit his great chariot. With the interior seat broken and the wooden structure broken, and the horses killed, the chariot fell down on the ground.

With bow in his hand and holding a sword, leaving his chariot, the great chariot warrior flew into the sky, like the sages with the power of penance climb the abode of Maruti leaving their body. Then the Vanara who is equal to wind in prowess, while flying in the abode of Garudas Siddhas and Vayu, reached him while flying and gradually caught his both feet firmly. Hanuman, with prowess equal to his father, seized him just like the king of birds catches the serpents. Spinning him a thousand times and hitting him dropped him speedily on the ground. That Rakshasa with dislocated joints, with broken arms, thighs, hips and neck, with his eyes and bones protruded, with dripping blood, and the tendons strewn was killed by the son of wind god and fell on the ground. The great Vanara throwing him down onto the ground, the king of Rakshasas was struck with fear. With the prince killed, those who make rounds in sky, the sages who take great vows, the Yakshas, Pannagas, all beings including Indra collecting together were seeing the great Vanara with awe.

Hanuman, the hero with blood shot eyes like the son of Indra, having killed that prince Aksha went back to the archway determined like the god of death to destroy all beings.

|| Thus ends Sarga forty-seven of Sundarakanda in Ramayana, the first ever poem composed in Sanskrit by the first poet sage Valmiki. ||

|| om tat sat ||

*निहत्य तं वज्रिसुतोपमप्रभं कुमारमक्षं क्षतजोपमेक्षणम् ॥38॥*

*तमेव वीरोभि जगाम तोरणं कृतः क्षणः काल इवा प्रजाक्षये ॥ 39॥*

*वीरः वज्रिसुतोपमप्रभं क्षतजोपमेक्षणं तं अक्षं निहत्य प्रजाक्षये कृतक्षणः कालः इव तं तोरणमेव अभिजगाम ॥*

*The hero with blood shot eyes like the son of Indra, having killed that Aksha went back to the archway determined like the god of death to destroy all beings.*

[|| om tat sat ||](#)

॥ om tat sat ॥

ततस्सरक्षोधिपतिर्महात्मा हनुमताक्षे निहते कुमारे।

मनः समाधाय सदेवकल्पं समादिदेशेंद्रजितं सरोषम्॥1॥

स॥ ततः रक्षोधिपतिः महात्मा हनुमता कुमारे अक्षे निहते मनः समाधाय सरोषं देवकल्पं इंद्रजितं समादिदेश ॥  
Angry because of prince Aksha being killed by great Hanuman, the king of Rakshasas controlling his mind then ordered Indrajit who is like a god.

## Sundarakanda Sarga 48

### Indrajit captures Hanuman using Brahma Astra

Ravana, angry because of prince Aksha being killed by great Hanuman, the king of Rakshasas controlling his mind then ordered Indrajit who is like a god.

' You are knower of weapons and the best among the knowers of weapons too. You brought grief to Suras and Asuras. A warrior of proven ability among gods including Indra, you have acquired many weapons by propitiating Brahma. Because of the strength of Astras you acquired, Asuras or Maruts including Indra cannot stand in front of you in a battle. There is none who has not experienced fatigue in the war in the three worlds. You are the most intelligent, protected by the strength of your own shoulders, protected with the power of penance. You are aware of proper place and time of action. There is nothing not possible for you in war. With wise counsel, there is no impossible act. In the three worlds, there is none who does not know the strength of your weapons and your power to recall a weapon you have discharged. Your power of penance is equal to mine. So are your valor and ability to discharge weapons in war. In what you are engaged, your mind is sure of action and does not go to despair. Kinkaras similarly Jambumali, as well as the minister's sons, and the five generals too are killed along with forces fully provided with horses, elephants, and chariots. Your dear brother, prince Aksha too is killed. Oh! Scourge of enemies! I have real faith in you, not them'.

' Oh Intelligent one! The great strength, power and valor of the Vanara is to be observed along with your own strength carefully. Act according to your own strength only. Oh! Best among the experts in archery, going there and judging the strength, then approach the enemy and start the battle in a manner that he does not cause further destruction. Oh! Hero! Large armies need not go. With him having extraordinary vigor the bringing thunderbolt is no use. His speed is that of Maruti. He is like sacrificial fire which cannot be destroyed with any weapon. In that way assess the situation properly. Being a person of good judgement with single minded attention, recollecting the divine weapons with the bow move forward. Start the act without being destroyed in the middle. I think sending you to battle in this way is not good. (However) This is in accordance with the statecraft and the duty of Kshatriyas. Hence this is approved. Oh! Crusher of the enemies! In the war ultimately efficient use of many weapons is to be known. Victory in the war is wished for'.

Then the hero, powerful like the son of Daksha, who is never distressed in war, hearing those words of his father prepared in his mind went around his father with due respect. Then he rushed forth for the war with renewed vigor after being honored by his own people. The illustrious son of the Rakshasa, with eyes like the lotus petals, moved ahead like the ocean on a full moon day.

Like Indra, Indrajit ascended the chariot drawn by four tigers with sharp teeth, capable of moving with the speed of the king of birds. The charioteer, best among the wielders of bows, best among the knowers of weapons, quickly went on his chariot to the place where Hanuman is waiting.

Hearing the sounds of the chariot, sounds of the bow being pulled, the leader of Vanaras also became happy. Adept in war, (he) went ahead with the highly powerful bow and sharp edged arrows aiming at Hanuman. Then as Indrajit went forth for war feeling happy with bow in hand, all the quarters became dark. Fierce animals began to howl in many ways. There Nagas, Yakshas, those who are travelers of that path, the sages, Siddhas assembled in the sky very happily. Flocks of birds screeched too. Seeing the chariot approaching swiftly, Vanara made a big sound. and quickly enlarged his body. Indrajit also sitting in his divine chariot holding the wonderful bow, pulled the string with lightning speed. The Vanara and the son of the king of Rakshasas, both very fast in speed, mighty, both fearless in war and inimical to each other like Suras and Asuras, then faced each other.

Hanuman of immeasurable strength, having grown in form, made the speedy shower of arrows in the war from the bow of the great charioteer futile as he escaped moving about in the sky, the path of his father. Then the slayer of enemy warriors, discharged long and sharp pointed arrows with feathers and with gold tips which are slightly bent at the tips, which were touching the bow string, which had the speed of lightning. Then Hanuman hearing the sound of the bow being drawn, the rumbling of the chariot, beating of the Mridamgas, Bheris and Patahas, again rose up. The great Vanara made the arrows being aimed at the target futile, by moving in the space between the arrows. The son of wind god Hanuman moving ahead of the arrows with hands and legs outstretched, jumped. Both endowed with speed and both experts in warfare fighting a great war, captivated the minds of all creatures.

The Rakshasa did not find a way to hit Hanuman. Maruti did not find one hit him too. Both being equal to Devas in war were unable to bear each other. Indrajit's infallible arrows missed Hanuman. The great warrior became perplexed and started thinking seriously within himself. Then the son of the king of Rakshasa, thinking that the Vanara cannot be killed, thought in his mind about how the Vanara may be captured.

Then the hero, best among those knowledgeable of weapons, invoked the grandfather Brahma's weapon at the foremost of Vanaras. That expert in weapons, the long armed Indrajit knowing that he cannot be killed bound the son of wind god with that weapon. Thus bound by that weapon, the Vanara was unable to move. He fell down on the ground.

Then the best of Vanaras realizing the power of that weapon which arrested his movement as due to the grace of the lord, started thinking about the boon of the Lord Brahma. Then Hanuman started thinking about the Brahmastra, the weapon that invokes the creator Brahma, and the boon given to him.

He thought, 'Because of the effect of the power of Brahma it is not possible for me to be released'. Having thought as above he decided that the weapon should be obeyed. The Vanara reflecting on the power of that weapon, recalling the power of liberation from the bondage by the favor of Brahma, resolved to obey the order of Brahma. 'Though bound by that weapon, I have no fear. I am being protected by Brahma, Indra and the wind god. If I am being held by the Rakshasas I will have a great opportunity to see the king of Rakshasas and discuss. Therefore, let them catch me'.

That killer of the enemy warriors, and one who assesses before he acts, thus resolved firmly. Seized by the enemies forcibly, and with his power of movement arrested, he went slowly. Abused while being dragged Hanuman roared.

Then the Rakshasas seeing that scorcher of enemies refraining from movement, bound him with rope and bark clothes. 'The king of Rakshasas out of curiosity may come to see me if he decides', thinking this way (he) decided to enjoy the bondage by the warriors, even capture by force.

The hero bound by the bark is freed by that weapon. That weapon does not tolerate another bondage. Then the hero Indrajit knowing that the best of Vanaras bound by bark rope is thus freed from that weapon started thinking. 'Bound by others the weapon does not follow. Alas great effort has been wasted. The impact of mantra is not considered by the Rakshasas. When mantra is ineffective no other weapon can be effective. We are running a risk'.

Hanuman did not know that he has been released by that weapon. Bound and dragged by the Rakshasas, he was being hurt. Then that Vanara beaten with sticks and fists was dragged to the presence of the king of Rakshasas. Then seeing that one bound by the bark ropes and released by that Brahma Astra, mighty Indrajit showed the best of Vanaras to the king along with his courtiers in the assembly.

The best of Vanaras, bound like an elephant in the rut, was presented to Ravana by the Rakshasa. 'Who is this. Whose is he. And from where did he come. What business does he have?' Thus, the Rakshasa heroes talked among themselves. Then some other Rakshasas said to each other 'Kill him. Burn him. otherwise eat him up'. The great one quickly crossing the path came near the king's palace adorned with precious gems. Near his feet he saw aged and experienced ones.

The resplendent one, that Ravana saw the foremost of Vanaras dragged here and there by the Rakshasas. The best of Vanaras also saw the Rakshasa king who had splendor and strength, radiating brilliance like the Sun.

The ten-headed one with his red eyes rolling in rage observing the Vanara closely ordered the noble and aged ministers and important ministers regarding him. In proper order the purpose, origin of the purpose was asked by them. The Vanara reported that he is a messenger of the king of Vanaras. 'By order of the king, I came from his place'.

||Thus ends Sarga forty-eight of Sundarakanda in Ramayana, the first poem ever composed by the first poet sage Valmiki. ||

|| om tat sat ||

यथाक्रमं तैः स कपिविपृष्टः कार्यार्थमर्थस्य च मूलमादौ।

निवेदयामास हरीश्वरस्य दूतः सकाशात् अहमागतोस्मि॥62॥

स॥तैः यथाक्रमं कार्यार्थं अर्थस्य मूलं विपृष्टः सः कपिः हरीश्वरस्य सकाशात् सकाशात् आगतः अस्मि निवेदयामास॥

In proper order the purpose, origin of the purpose was asked by them. The Vanara reported that he is a messenger of the king of Vanaras. 'By order of the king, I came from his place'.

[|| om tat sat ||](#)

||om tat sat||

ततः स कर्मणा तस्य विस्मितो भीमविक्रमः।

हनुमान् रोषताम्राक्षो रक्षोधिपमवैक्षत ॥१॥

स॥ ततः सः भीमविक्रमः हनुमान् रोषताम्राक्षः तस्य कर्मणा विस्मितः रक्षोधिपं अवैक्षत॥

Astonished by their actions, Hanuman who is of fierce valor looked at the king of Rakshasas with eyes red with anger.

## Sundarakanda

### Sarga 49

#### Hanuman sees Ravana in his court

Astonished by the actions of the Rakshasas then Hanuman who is of fierce valor looked at the king of Rakshasas with eyes red with anger.

The Rakshasa king was of innate splendor, shining with a golden crown covered with glittering strings of pearls. He was decked with golden ornaments studded with diamonds, adorned with small motifs of precious gems as though designed with imagination. He was dressed in exquisite silk with many kinds of wonderful ornamental designs, smeared with red sandal paste, smeared with unguents.

Heroic powerful and splendid, Ravana appeared with blood red eyes, with fearsome looks, with shining sharp teeth with drooping lips, with ten heads, which looked like the peaks of Mandara mountain with different kinds of beasts.

Like a black mountain of collyrium with a face like that of full moon, illuminated by the necklace on the chest which looked like cranes around a cloud. Smeared with best sandal paste, wearing armlets and shining bracelets, the stout arms looked like five headed serpents.

He was well seated on a huge magnificent throne of crystal encrusted with precious stones, which is on a beautiful carpet. Beautiful girls exceedingly well decorated ones, holding whisks in their hands in the vicinity, attended on him.

He was attended by Rakshasas Durdhara Prahasta Mahaparsva Nikumbha, who are the ministers and learned ones. Attended by the four arrogant Rakshasas and comfortably seated he looked like the entire world surrounded by four oceans. Attended by learned ones, intellectuals, ministers and other Rakshasas, he was like Indra attended by the gods.

Hanuman saw the highly splendid, Rakshasa king who appeared like clouds laden with water on the peaks of Meru mountain.

Though being troubled by the fearsome Rakshasas Hanuman looked at the Rakshasa king in amazement. Then Hanuman looking at the shining king of Rakshasas, attracted by his splendor, started thinking in his mind.

' Oh What form. What courage. What power. What glow. He is endowed with all merits. If he is not unrighteous, the Rakshasa king could have been the lord of even the world of gods including Indra. With his contemptible wicked deeds, all people even the gods and demons are scared of this person. If he is angry he is capable of making the entire world into ocean'.

Thus, seeing the power of the brilliant king of Rakshasas, intelligent Hanuman entertained many thoughts.

|| Thus ends Sarga forty-nine of Sundarakanda in Ramayana, the first poem composed in Sanskrit by the first poet sage Valmiki. ||

||om tat sat||

इतिचिंतां बहुविधा मकरोन्मतिमान् कपिः॥

दृष्ट्वा राक्षसराजस्य प्रभावममितौजसः॥20॥

स॥ अमितौजसः राक्षसराजस्य प्रभावं दृष्ट्वा मतिमान् हरिः इति बहुविधां चिंतां अकरोत्॥

Thus, seeing the power of the brilliant king of Rakshasas, intelligent Hanuman entertained many thoughts.

[|| om tat sat ||](#)

||ōm tat sat||

तमुद्वीक्ष्य महाबाहुः पिङ्गाक्षं पुरतः स्थितम्।

कोपेन महताऽऽविष्टो रावणो लोकरावणः ॥१॥

शंकाहतात्मा दध्यौ स कर्पीद्रं तेजसा वृतम्।

स ॥ महाबाहुः लोकरावणः सः रावणः पुरतः स्थितं महाबाहुं पिङ्गाक्षं महता कोपेन आविष्टः उद्वीक्ष्य ॥

Mighty armed Ravana who torments the whole world, looking at the tawny eyed one surrounded with brilliance, overpowered with great anger thought over with doubt sin his heart.

## Sundarakanda

### Sarga 50

#### Ordered by Ravana Prahasta questions Hanuman

Mighty armed Ravana, who torments the whole world, looking at the tawny eyed one surrounded with brilliance, overpowered with great anger thought over with doubt sin his heart. ' Earlier when the Kailasa was shaken by me I was cursed by Nandi. Could he be that lord Nandi who personally came here? Could he Bana, the great Asura in Vanara form?' Thus taken aback by the brilliance of the Vanara standing in front of him Ravana thought of many possibilities.

That king with eyes red with anger, asked the best of ministers Prahasta with brief profound timely words.' Ask this wicked one from where did he come here. For what reason the grove was destroyed and Rakshasis threatened. What is the meaning of this? Ask this wicked one what is the use of his coming here to my city which is difficult to access? Why did he wage war'?

Hearing those words of Ravana Prahasta spoke these words." Oh! Monkey feel safe. You need not be afraid. Be relaxed. Oh! Vanara if you were sent by Indra to this place of Ravana that you tell us. Do not be afraid. You will be released. In this spies form you entered this our city. Were you sent by Vaisravana or Yama or Varuna? Or Vishnu desirous of victory sent you as a messenger? You are Vanara by form only. By brilliance you are not Vanara. Today tell the truth. Then you will be released. If you tell untruth it will be difficult to live. For what purpose did you enter the palace of Ravana?".

Thus, questioned the best of Vanaras spoke to Ravana." I am not from Sakra or Yama or Varuna. I am not a friend of Kubera. I was not sent by Vishnu. I am a Vanara who came here. To get to the presence of the king of Rakshasas is difficult. I have destroyed the grove to see the king. Then the powerful Rakshasas desirous of war came. To protect my body, I fought back. I cannot be captured by Devas or Asuras by any weapons or ropes. This is a boon I have from the grandfather Brahma. To see the king, I have obeyed the Astra. Bound by the Rakshasas I was freed by the Astra. For some work related to the king I have come to your presence".

" Know this that I am the messenger of the highly powerful Raghava. Oh! King Please hear these good words from me".

|| Thus ends the Sarga fifty of Sundarakanda in Ramayana, the first poem composed in Sanskrit by the first poet sage Valmiki. ||

||  m tat sat ||

दूतोहमिति विजेयो राघव स्यामितौ जसः।

श्रूयतां चापि वचनं मम पथ्य मिदं प्रभो॥19॥

स॥ अहं अमित तेजसः राघवस्य दूतः इति विजेयः । प्रभो इदं मम पथ्यं वचनं श्रूयतां चापि॥

" Know this that I am the messenger of the highly powerful Raghava. Oh! King Please hear these good words from me".

[||  m tat sat ||](#)

|| om tat sat||  
तं समीक्ष्य महासत्त्वं सत्त्ववान् हरिसत्तमः।  
वाक्य मर्थवदव्यग्रः तं उवाच दशाननम्॥1॥  
स॥ सत्त्ववान् हरिसत्तमः महासत्त्वं तं दशाननम् अव्यग्रः अर्थवत् वाक्यं तं उवाच॥  
*Courageous Hanuman looking at the very powerful ten-headed one spoke to him slowly and with  
meaningful words.*

**Sundarakanda**  
**Sarga 51**  
**Hanuman's advice to Ravana**

Brought into the court of Ravana and questioned by Ravana's minister Prahasta, the courageous Hanuman looking at the very powerful ten-headed one spoke to him slowly and with meaningful words.

' I have come here to your palace with a message from Sugriva. The King of Vanaras who is like a brother asks about your welfare. You may hear the message of the great self, your brother which is pertinent to this world and the other world too, and is consistent with righteousness and propriety, and is beneficial too'.

Hanuman continued.

'The king named Dasaratha who is richly endowed with chariots, horses and elephants, is a friend of this world, equal to Indra in splendor. His eldest son, very dear, the lord by name Rama is highly effulgent one. He is righteous, followed a path on the orders of his father and went in exile. He entered Dandaka forest with his brother Lakshmana and his wife Sita too. His wife Sita, a pious one, the daughter of the great self, King of Videha, Janaka, is lost in the forest. While searching for her, the prince along with his brother reached Rishyamuka and met with Sugriva, Searching for Sita has been promised by Sugriva. Securing the kingdom of Vanaras was promised by Rama'.

'Then the prince killing Vali in a battle, made Sugriva as the leader of the kingdom of Vanaras. Vali, the best of Vanaras is known to you earlier. He was killed with one arrow by Rama in the war. Sugriva, the king of Vanaras who battles for truth, anxious for searching for Sita sent Vanaras in all directions. Thousands of Vanaras are deployed for searching for her in all directions, in the skies and in the underworld, too. Vanaras, swift footed powerful, some like Garuda, some like wind god, went without touching the ground'.

' I am known as Hanuman, Maruti's own son. Searching for Sita I jumped across the hundred Yojana wide ocean. While moving around I have seen the daughter of Janaka in your palace. You are knower of the truth of righteousness, carried great austerities. Such a very wise person, abducting another's wife is not appropriate for you.

'Respectable people, wise ones, do not indulge in acts which are unrighteous, which strike at the very root of existence. Even Devas or Indra cannot stop the arrows let loose by Lakshmana or an angered Rama. Oh! King! After displeasing Rama there is none in the three worlds who can experience happiness'.

'Think of these words good for all three times, which are righteous, which provide you with material wealth. Oh! King! Janaki may be returned to the king of men. I have seen this lady which is very difficult. The course of further action will be planned by Rama'.

'This Sita immersed in sorrow, whom I have seen and you have abducted, is like a five-headed serpent. Like the food mixed with venom, which is eaten cannot be absorbed by Devas or Asuras, this one too cannot be. It is not proper that the accumulated righteousness by the virtue of austerities by you is lost and at the cost of your life. By virtue of penance you think yourself to be impossible to be killed by Asura and Devas, even there, there is a reason for concern. Sugriva is not a God. Not an Asura. Not a Rakshasa. Not a Danava or Gandharva or Yaksha. Oh! King! How will you protect your life?'

' Exceeding limits of righteousness yields the results of unrighteousness. The result of that is that righteousness is destroyed by the unrighteousness. There is no doubt about the righteous fruits you have obtained. This fruits of this unrighteous conduct will quickly be attained. Having known the killings in Janasthana, the killing of Vali, and the friendship of Rama and Sugriva, know your own benefit too. I alone single-handedly have the capability to destroy the Lanka along with all the horses, chariots, and elephants. This is not my resolution. Rama in the presence of all the Vanara groups took a vow to punish any unfriendly one who troubles Sita. Offending Rama even Purandara himself cannot live in happiness. What to say of you?'

' This one whom you know as Sita who is under your control living here, know her as the destroyer of whole of Lanka, the harbinger of dark night. In the form of Sita you are holding the noose of death on your shoulders. Enough. Think of your own wellbeing. See the city of Lanka along with its market places and streets being burned by Rama's wrath and Sita's glowing fire. Do not bring about the destruction of your clan, brothers, friends, ministers, sons, wives and all pleasures'.

' Oh! King of Rakshasas! Hear the truthful words of this messenger a Vanara, specifically the servant of Rama. Illustrious Rama, after destroying all the worlds along with all beings can again recreate as before. Equal to Vishnu in valor, there is none who can combat Rama among all the kings of Devas and Asuras, among the Yakshas and Rakshasas, among all Vidhyadharas, Gandharvas, Uragas and Siddhas or Kinnaras. All over the worlds among birds all beings, in all places at all times there is none. Having done this great offence to Rama , the Lord of all worlds, lion among princes , your life is difficult to sustain'.

' Oh! the king of night beings! There is none among Devas, Daityas, Gandharvas, Vidhyadharas, Nagas, Yakshas who can stand in the battle against Rams the leader of

the three worlds. The self born four headed Brahma or the tree eyed destroyer of Tripura, Rudra or Indra or Mahendra cannot protect in war one whom Rama has decided to kill'.

Then Hanuman stopped.

The ten headed one who has no equals, hearing the extremely skillful unpleasant words of the Vanara with eyes rolling in anger ordered the killing of the great Vanara.

|| Thus ends the Sarga fifty-one of Sundarakanda in Ramayana, the first poem composed in Sanskrit by the first poet sage Valmiki. ||

|| om tat sat ||

स सौष्टवो पेत मदीनवादिनः

कपेर्निशम्याप्रतिमोऽप्रियं च।

दशाननः कोपविवृतलोचनः

समादिशत् तस्य वधं महाकपेः ॥46॥

स॥ अप्रतिमः सः दशाननः अदीनवादिनः कपेः सौष्टवोपेतं अप्रियं वचः निशम्य कोपविवृतलोचनः तस्य महाकपेः वधं

समादिशत् ॥

'The ten headed one who has no equals, hearing the extremely skillful unpleasant words of the Vanara with eyes rolling in anger ordered the killing of the great Vanara'.

[|| om tat sat ||](#)

||om tat sat||

तस्य तद्वचनं श्रुत्वा वानरस्य महात्मनः।

आज्ञापयत् वधं तस्य रावणः क्रोधमूर्च्छितः॥१॥

स॥ रावणः महात्मनः वानरस्य तस्य वचनं श्रुत्वा क्रोधमूर्च्छितः तस्य वधं आज्ञापयत्॥

*Ravana, hearing the words of the great Vanara, overpowered with anger, ordered that he be killed.*

## **Sundarakanda Sarga 52 Vibhishana pleads for Hanuman**

Ravana, hearing the words of the great Vanara, overpowered with anger, ordered that Hanuman be killed.

Vibhishana did not agree with the wicked Ravana's order to kill the one who announced himself as a messenger. Vibhishana, the one who stands by the right course of action, having realized that the Rakshasa king was angry, started thinking about the course of action. Then the winner of enemies skilled in speech having made up his mind, spoke to his reverential elder in meaningful and wholesome manner. ' Oh! King of Rakshasas! Forgive him. Give up your anger. Please hear my words. Rulers of the earth, good men who know what is exalted and what is mean, do not kill a messenger. Oh! Mighty one! Killing this Vanara is against the right conduct of kings and is deprecated in diplomacy. It is unbecoming of you. You alone are the knower of Dharma. You have a sense of gratitude. You know the statecraft. You know the right and wrong practices among all beings, and the supreme truth. If a wise one like you is overpowered with anger, then the study of scriptures is a fruitless exercise. Oh! King! Oh! destroyer of foes! Oh! Unassailable one! Calm down. Only after carefully considering what is proper and improper then impose the punishment on the messenger'.

The king of Rakshasas Ravana hearing those words of Vibhishana, still overcome with anger replied to him. ' Oh! Slayer of foes! Killing sinners is not a sin. This Vanara is a sinner. So, I shall have him killed'. Vibhishana foremost among the wise, hearing the unrighteous words which are false and unacceptable to noble souls, spoke words of supreme truth. ' Oh! King! Please calm down. Hear these words of Dharma and Artha. Oh! King! The knowledgeable people everywhere say this. At all times the messengers are not to be killed'.

'Without a doubt this enemy has done a great harm. He has done incomparably unpleasant acts. The knowledgeable people do not talk of killing messengers. There are many punishments seen for the messengers. Deforming their limbs, flogging, shaving the head, similarly disfigurement, these are the punishments prescribed for a messenger. The killing of messenger is not heard'.

' Those well versed in Dharma and Artha they decide about good and bad. Learned ones like you how can you be swayed by anger. Courageous one keep the anger under

control. Oh! Great warrior there is none to equal you in the discussion of Dharma. None in the conduct of affairs. None in grasping the essence of Sastras. You are the best among all Suras and Asuras'.

'Oh! Lord of night beings! You are invincible by the brave, by the courageous, by Suras and Asuras. Hosts of loud mouthed Suras and Daityas have been won over by you repeatedly. I am not seeing any merit in killing this Vanara. This punishment has to be on those by whom he was sent. Good or bad he was sent by others. Speaking for others, the messenger does not deserve to be killed. Oh! King! Supposing he is killed, I do not see another creature who can cross the great ocean and come through the skies here. Oh! Hero who can conquer citadels of enemies! So, effort in killing him should not be made. You are fit to fight against Devas including Indra. Oh! Lover of war! If he is slain, I do not see anybody who can incite those two illmannered princes who are obstructed from reaching this place to come here. Delight of Rakshasas! Invincible for all those endowed with vigor and valor or invincible even for the Suras and Asuras, it is not proper for you lose a chance for war with those two princes'.

'You have well-wishers, well established courageous ones, intellectuals born in noted families with good qualities, well paid wielders of weapons, in your presence. By your order let some powerful ones with one part of the army march out for war and capture the two princes exhibiting your power among your enemies '. The mighty chief among the Rakshasas, the king of night roamers and enemy of gods accepted the words of excellent advice from Vibhishana.

|| Thus ends Sarga fifty-two of Sundarakanda in Ramayana, the first poem ever composed in Sanskrit by the first poet sage Valmiki ||

||om tat sat||

निशाचरणामधिपोऽनुजस्य विभीषणस्योत्तम वाक्यमिष्टम्।

जग्राह बुद्ध्या सुरलोकशत्रु महाबलो राक्षसराजमुख्यः॥26॥

स॥ निशाचराणां सुरलोकशत्रुः महाबलः राक्षसराजमुख्यः अनुजस्य विभीषणस्य इष्टं उत्तमवाक्यं बुद्ध्या जग्राह॥

The mighty chief among the Rakshasas, the king of night roamers and enemy of gods accepted the words of excellent advice from Vibhishana.

[|| om tat sat ||](#)

|| om tat sat||

तस्य तद्वचनं श्रुत्वा दशग्रीवो महाबलः।

देशकालहितं वाक्यं भ्रातुरुत्तरमब्रवीत्॥१॥

स॥ दशग्रीवः महाबलः तस्य तद्वचनं देशकालहितं वाक्यं श्रुत्वा भ्रातुरुः उत्तरं अब्रवीत्॥

Ravana, the powerful ten-headed one, hearing his brother's words which are keeping in line with the time, place and propriety, spoke in reply.

## Sundarakanda

### Sarga 53

#### Hanuman's tail set on fire & Sita's prayers

Ravana, the powerful ten-headed one, hearing his brother's words which are keeping in line with the time, place and propriety, spoke in reply.

' Vibhishana! You have spoken well. Killing messenger is censured. His punishment other than killing can surely be done. The tail is Vanara's ornament, and is dear to them. His tail may be set on fire. When it is burning let him go. Then all his friends, relatives and his kinsmen will see him disfigured and deformed'.

The king of Rakshasas ordered that with the tail set on fire, the Rakshasas may take him all over the city's four corners. Hearing those words, the angry Rakshasas wrapped his tail with tatters of cotton. While the tail was being wrapped, the great Vanara grew in size like a wild fire fed by dry wood of the forest. Then they soaked the tail and set fire to the same. Overtaken by indignation and anger and looking like a rising Sun, he struck the Rakshasas with his tail.

To see the Hanuman with his tail burning bright, happy Rakshasas, children and old people along with women came.

When the Rakshasas gathered together and bound Hanuman again, the best of Vanaras thought of what was appropriate for the moment. ' Although bound by Rakshasa they are not capable. I can again break the bonds and kill them. While moving here for the wellbeing of my master, these evil ones bound me on the orders of their master, I will not let them escape. I am enough for all the Rakshasas in the battle. But for the sake of Rama I will go around Lanka like this. I will bear this. The fortifications of Lanka have not been seen by me clearly in the late hours of the night. They ought to be seen. Again, by binding me and burning of the tail the Rakshasa's may torment me as they wish. I am not tired '.

Then the Rakshasas joyfully captured the shrunken Vanara, the elephant among Vanaras, and left. The Rakshasas who are known cruel actions, beating drums and blowing conches, paraded him around the city announcing their deeds. Hanuman, the Subduer of enemies, went around the city happily being followed by Rakshasas. He ranged forth in the city of Rakshasas.

Then the great Vanara saw wonderful towering mansions secured all over and well laid out squares and streets. The son of wind god, the Vanara, saw streets with tall mansions, highways and byways. Similarly, he saw interior routes of houses, also houses appearing like clouds. All the Rakshasas taking Hanuman went around the cross roads, the altars with four pillars, the royal path announcing the Vanara as a thief. To see the Hanuman with glowing tail, women, children and old people gathered everywhere.

Then as the Hanuman's tail was set on fire, the ugly looking Rakshasis took the unpleasant news to the divine lady Sita. ' Oh Sita, the Vanara with red face, who spoke to you, he was being paraded in the streets with his tail on fire'.

Vaidehi hearing that news which was as cruel as her abduction, burning with grief invoked the god of fire. Then that lady wishing auspicious happenings for the great Vanara invoked the god of fire in her mind.

' If I have served my husband, if I have practiced austerities, if I am loyal to my husband, you be cool for Hanuman. If the wise one has a little compassion for me, if there is any luck with me, let Hanuman become cool. If the righteous one believes I am pure in mind, and that I am longing to unite with him then be cool for Hanuman. If Sugriva the noble one who is true to his promise in warfare is going to rescue me from this sea of sorrows, then be cool for Hanuman'.

Then tips of the intense flame glowed steadily as though assuring the fawn eyed lady about being auspicious to the Vanara. The father of Hanuman the wind god and the fire god burning the tail, blew cool wind to calm her down.

As the tail continued burning Hanuman started thinking. ' Why is this the fire which is burning everywhere is not burning me. The great fire is seen, but it is not hurting me. At the end of my tail, it is cool like there is a mass of ice. Or it may be because of Rama's power. Like the wonderful incident of a mountain floating in the sky seen while I leaped, If the wise Sagara and Mainaka had such anxiety to serve Rama, why will not god of fire do? Because of Sita's steadfast chaste character, Raghava's luster, and my father's friendship, the god of fire is not burning me'.

The best among Vanaras again started thinking. Then flew up quickly and roared. Then the illustrious son of wind god reached the entrance of the city which is like the peak of the mountain and turned away the Rakshasas.

Hanuman making himself appear like a mountain, in a moment making himself small he cast off all the ropes binding him. The illustrious one having freed himself again assumed the form of the size of a mountain. Looking around and sitting on the archway he found the iron club. The strong-armed son of wind god, again seizing the club made of black iron killed all the guards.

Hanuman who was of fearsome valor in war with the Rakshasas, having killed them gazed at Lanka once again. Garlanded by the flames of his tail around, he shone like the Sun covered with garland of rays.

||Thus ends Sarga fifty-three of Sundarakanda of Ramayana, the first poem composed in Sanskrit by the first poet sage Valmiki. ||

|| om tat sat||

सतान् निहत्वा रणचण्डविक्रमः समीक्षमाणः पुनरेव लंकाम्॥

प्रदीप्तलांगूलकृतार्चिमाली प्रकाशताऽऽदित्य इवार्चिमाली॥४४॥

स॥ रणचंडविक्रमः सः तान् निहत्वा पुनरेव लंकां समीक्षमानः प्रदीप्तलांगूलकृतार्चिमाली अर्चिमाली अदित्य इव प्रकाशत॥  
Hanuman who was of fearsome valor in war with the Rakshasas, having killed them gazed at Lanka once again. Garlanded by the flames of his tail around, he shone like the Sun covered with garland of rays.

[|| om tat sat||](#)

||om tat sat||

वीक्षमाणस्ततो लंकां कपिः कृत मनोरथः।

वर्धमान समुत्साहः कार्यशेषमचिंतयत्॥१॥

स॥ ततः कृतमनोरथः कपिः लंकां वीक्षमाणः वर्धमान समुत्साहः शेषं कार्यं अचिंतयत्॥

*Then having achieved his objectives the Vanara looking at the city of Lanka with growing zeal thought over the remaining work.*

**Sundarakanda  
Sarga 54  
Lanka set on fire**

Hanuman having achieved his objectives thought over the remaining work with growing zeal while looking at the city of Lanka.

Hanuman said to himself. ' Presently the action that is left over as my duty is that action which will give more torment to these Rakshasas. Ashoka grove was destroyed. Powerful Rakshasas were killed. One part of the army is destroyed. The destruction of the citadel is left. If the citadel is destroyed that action will be a happy conclusion. In this action success is there with a little effort. It is proper to satiate the fire burning on this tail with these best mansions'.

Then Hanuman with his glowing tail, looking like a cloud with lightning, wandered on the top of the mansions in Lanka. He wandered without fear seeing the gardens and mansions, moving from one house to the other house of the Rakshasas. The mighty and speedy Hanuman, equaling the speed of Vayu, jumped on the mansion of Prahasta, setting the same to fire then jumped on the mansion of Mahaparsva. Hanuman looking like the fire at the time of dissolution set fire to the same.

The very brilliant and great Vanara jumped on the mansions of Vajradamshttra's, Suka's, wise Sarana's houses setting fire to the same. Then the best of Vanaras burnt the palace of Indrajit. Then he burnt Jambumali's and Sumali's mansions. Then Rasmiketu's palace, similarly the mansions of the Rakshasas Hrasvakarna, DamShtra, Roma were burnt. Rakshasas Yuddhonmatta's, Matta's, Dhvajagrlva's, Vidyujjihva's Ghora's similarly, Hastimukha's mansions were burnt. Karala's, Pisacha's, Sonitaksha's mansions also were burnt. Kumbhakarna's palace, Makarakshasa's palace also were burnt. Yagnyasatru's mansion, similarly Brahmasatru's, Narantaks's, Kumbha's and the wicked Nikumbha's mansions were also burnt. Leaving the palace of the great Vibhishana proceeding in order the best of Vanara's burnt the mansions.

The great Vanara burnt the wealth in wealthy one's mansions. The heroic and illustrious one after crossing the residences of all the Rakshasas reached the palace of Ravana, the king of Rakshasas. Then Hanuman set the palace decorated with different kinds of gems, filled with exquisite auspicious articles, a palace that was resembling mountains

Mandara and Meru, on fire with tip of his burning tail. Then he roared like the thundering cloud at the time of dissolution.

The association of wind the fire grew rapidly. It glowed like the fire at the time of dissolution. Aided by the wind the fire spread in the houses. Association with wind made the fire grow very fast. The golden mesh work along with studded pearls and gems and the big ones and the palaces came crashing down.

Running to protect their own houses, unable to protect them Rakshasa were saying 'surely the fire has come in the form of the Vanara. A tumultuous sound arose. Some women breast feeding their babies, with hair let loose, shouting jumped out of burning mansions. And they looked like the lightning dropping from the clouds. He saw pearls and silver mixed with diamonds and colorful corals in molten form dropping from the palaces. Like the fire which was not satisfied with dry sticks and grass, Hanuman was not satisfied with king of Rakshasas dead ones. Flames of the fire shining at one place appeared like Kimsuka flowers, some other place appeared like Salmali flowers, and yet another place like Kumkum flowers. The speedy Vanara Hanuman burnt the city of Lanka like Rudra burnt down city of Tripura.

The fire lit by the speedy Hanuman who has fierce valor, created circles of fires which rose to the mountain top on which city of Lanka was sitting. The fire without smoke from the mansions, fanned by the wind, fire from the Rakshasa bodies which were offered up to the fire, grew at the speed of the fire at the time of dissolution. The radiant fire appeared like crores of Suns, surrounding and standing on entire Lanka. It was glowing with sounds, like the sounds produced by Indra's thunderbolt, as through whole universe was breaking. The fire spread intense brightness like the Kimsuka flowers shooting up to the sky. The clouds engulfed by the smoke rising from the subsiding fire was shining like blue lotuses.

People were saying to themselves, 'This not a Vanara. It is wielder of thunder bolt, the lord of the gods, Indra or Yama himself or wind god, Rudra or fire god, Sun or Kubera or moon or the god of death himself. Or is it Grandfather Brahma the supreme four faced god, enraged and arrived in the form of a Vanara to kill the clan of Rakshasas. Or else the infinite, indescribable, unthinkable one Vishnu, the Supreme god of great glory assuming the form of a Vanara by virtue of his own Maya come here to destroy the Rakshasas'.

Seeing that the city with all its homes with trees including all creatures has been burnt, many eminent men and Rakshasa collected together and spoke to each other.

Then with Lanka suddenly burnt along with Rakshasas, chariots with horses, with elephants with flocks of birds, with animals and trees, there arose a tumultuous piteous sound and they cried. Those Rakshasas speaking out in a terrific way made dreadful noise saying, "Oh Father, Oh Son, Oh Dear, Oh Friend, that life which is enjoyable and pious has been destroyed '.

Engulfed in the flame spread by the fire god, with its dead heroes, with its retreating troops, with the power of the anger of Hanuman, the city of Lanka appeared as if it was cursed. Highly sensitive Hanuman saw the city of Lanka which succumbed to flames of fire god, with the Rakshasas perplexed scared and sorrowful, looked as if the earth was hit by the anger of Brahma. Hanuman the son of wind god having destroyed the grove full of excellent trees, having killed many Rakshasas, burning the city with rows of beautiful houses, stood there. On the wonderful peak of Trikuta, with a glowing tail, the lion among the Vanaras, shone like the Sun with its brilliant rays.

The great Vanara having killed many Rakshasas, having destroyed the grove with many trees, having set fire to many palaces of Rakshasas, reached Rama in his mind. Then all the Devas praised the mighty, very wise, efficient, chief of Vanara warriors, who has the speed of the wind god, who is the son of wind god.

The very brilliant and great Vanara shone having destroyed the grove, having killed the Rakshasas in the battle, having burnt the beautiful city. Then all the Devas with Gandharvas, Siddhas, great Rishis, seeing the city of Lanka burnt were very much wonder struck. Seeing Hanuman, the best of Vanaras as if he were the fire at the time of dissolution all the beings were terrified.

Then all the sages, Gandharvas, Vidyadharas, Nagas, Yakshas, all the creatures experienced great happiness.

|| Thus ends the Sarga fifty-four of Sundarakanda in Ramayana, the first poem ever composed in Sanskrit by the first poet sage Valmiki ||

||om tat sat||

देवाश्च सर्वे मुनिपुंगवाश्च गंधर्वविद्याधरनागयक्षाः ।

भूतानि सर्वाणि महान्ति तत्र जग्मुः परां प्रीतिमतुल्यरूपाम् ॥51॥

स॥तत्र सर्वे मुनिपुंगवाश्च गण्धर्वविद्याधरनागयक्षाः महंति सर्वाणि भूतानि अतुल्यरूपां प्रां प्रीतिं जग्मुः॥

Then all the sages, Gandharvas, Vidyadharas, Nagas, Yakshas, all the creatures experienced great happiness.

[||om tat sat||](#)

|| om tat sat ||  
लंकां समस्तां संदीप्य लांगुलाग्निं महाबलः।  
निर्वापयामास तदा समुद्रे हरिसत्तमः॥१॥

*The mighty Hanuman having burnt whole of Lanka then tried to put off the fire on his tail in the ocean.*

**Sundarakanda  
Sarga 55  
Hanuman's fears**

The mighty Hanuman having burnt whole of Lanka then tried to put off the fire on his tail in the ocean. Seeing the destroyed and burning city of Lanka as well as the panic-stricken Rakshasas, Vanara started thinking.

A great fear overtook him within in his mind. Self-reproach was felt. ' By burning Lanka what did I do?'. Those who put out the rising anger by their wisdom like a burning fire is put out by water, are blessed. They are best of men and great souls.' What sin the angry will not perform? The angry one will kill even the masters. The angry will insult good people with harsh words. An angry one will not know what can be said and what cannot be said. For the angry one there no act that is barred. No word that cannot be said. Like a snake sheds its skin, the one who drives away the rising anger with tolerance he alone is called a truly wise man. Fie on me who without thinking about Sita set fire to Lanka, betraying my master, with wicked mind and without shame. If this Lanka is burnt, then respectable Janaki is also burnt. Without realizing I have destroyed master's mission. The purpose for which this was started that purpose was destroyed. I burnt Lanka without saving Sita'.

' This is a small work done. With anger generated I destroyed the root of my achievement. Surely Janaki was lost. There is no place that is not burnt in Lanka. All of the city is burnt. If because of my stupidity that mission was destroyed, then it is proper that I should also sacrifice my life here itself. Shall I jump in the fire. Shall I jump in the mouth of the submarine fire or offer my body as the food for the sea creatures. Having destroyed the whole mission how can I see the king of Vanaras. Or even the two tigers among men. Because of my yielding to fault of rising anger, I have exhibited the instability of the mind of monkeys, known in the three worlds. Fie upon the uncontrollable unstable excitable nature. Though powerful, I could not save Sita because of my anger. If Sita is destroyed those two will die. Their loss will result in the loss of Sugriva and all relatives '.

' Hearing those words about a loving brother, the righteous one along with Satrugna will perish. When the righteous Ikshvaku race perishes, all the people will be tormented by grief and remorse. No doubt. Then I am the unfortunate one who failed to secure Dharma and Artha, who overwhelmed by anger is the cause of the destruction of the world'. While he was thinking like this, good omens as in the past appeared before him. He started thinking. 'Or else the lady of beautiful limbs is saved by her own brilliance. The auspicious lady cannot perish. Fire cannot burn fire. The wife of the righteous one.

a man of immense glory, who is protected by her own chastity cannot be touched by the fire'.

'This fire which consumes, which carries the oblations did not burn me. This is surely because of the power of Rama and the good deeds of Vaidehi. The one who is goddess for Bharat and the three, who is the dear one of Rama, how can she perish. If the fire which burns everything has not burnt my tail, how can he burn Sita?'. Then Hanuman thought of the appearance of mountain Hiranyanabha in the middle of the ocean, a wonderful phenomenon. 'By virtue of her asceticism, adhering to truth, devotion to her husband, she may even burn others, but cannot be burnt'.

As he was thinking so, he heard the words of the great Charanas. " In the Rakshasa palaces extremely fierce fire was spread by Hanuman, a marvelous task has been accomplished".

Crowded with children women and old ones running, the city was loud with wails of Rakshasas, it was as if the city was wailing. "This city of Lanka along with its ramparts and arches is burnt. But Janaki is not burnt. It is surprising and wonderful".

Then with appearance of omens, proofs seen, and the words of sages giving good tidings Hanuman became happy at heart. Then the Vanara having achieved the cherished goal, knowing that the princess is not burnt, thought of departing after seeing Sita.

Thus, ends the Sarga fifty-five of Sundarakanda in Ramayana, the first poem ever composed in Sanskrit by the first poet sage Valmiki.

||om tat sat||

*ततः कपिः प्राप्त मनोरथार्थः तामक्षतां राजसुतां विदित्वा।*

*प्रत्यक्षतः तां पुनरेव दृष्ट्वा प्रतिप्रयाणाय मतिं चकार॥35॥*

*स॥ ततः कपिः प्राप्तमनोरथार्थः तां राजसुतां अक्षतां विदित्वा तां पुनरेव प्रत्यक्षतः दृष्ट्वा प्रतिप्रयाणाय मतिं चकार॥*  
*Then the Vanara having achieved the cherished goal, knowing that the princess is not burnt, thought of departing after seeing Sita.*

[||om tat sat||](#)

|| om tat sat||  
ततस्तु शिशुपामूले जानकीं पर्युपस्थिताम्।  
अभिवाद्याब्रवीदिष्ट्या पश्यामि त्वामिहाक्षताम्॥१॥  
स॥ ततः शिशुपामूले पर्युपस्थितां जानकीं अभिवाद्य ब्रवीत् । दिष्ट्या त्वां अक्षतां इह पश्यामि॥  
Then offering salutations to Sita sitting under the Simsupa tree, he said, ' Luckily I am seeing you  
unharmed'.

**Sundarakanda**  
**Sarga 56**  
**Hanuman takes leave of Sita and the leaps to Northern shores**

Then offering salutations to Sita sitting under the Simsupa tree, he said, ' Luckily I am seeing you unharmed'.

Then seeing Hanuman who is all set to go, Sita spoke words showing her love to her husband. ' For this mission to be accomplished surely you alone are capable. With this you attain fame and strength. If the slayer of enemy forces, Kakutstha, creating distress all over Lanka with his arrows and takes me back that will be worthy of him. You act in a way that is worthy of him who is chivalrous in battle, who is a great soul'.

Hanuman hearing those properly inclined, meaningful words supported with reason, spoke in response.' Kakutstha will come quickly along with Vanara chiefs. He having won the enemies in the battle will remove your sorrow'. Thus, having assured Vaidehi, Hanuman the son of wind god, having made up his mind to go offered salutations to Vaidehi. Then the tiger among Vanaras and crusher of foes, eager for meeting the Lord, ascended the best of mountains, Arishta.

The mountain was having forest ranges full of tall Padmaka trees and the dark ones. The clouds hanging between peaks looked like an upper garment. The auspicious Sun rays were as though affectionately waking up the mountain. The minerals pushed up by the wind were like eyes that are opening up. The loud sounds of gurgling waters were like reciting mantras with specific sounds. The different kinds of sounds of water falls were as though the mountain was singing. The tall Devadarus were like one standing with the arms raised. The sounds of waterfalls all over were like reverberations. The mountain appeared trembling with dark clouds of autumn. The hollow bamboos hit by the winds made sweet noises like Bamboo flutes. The mountain sounds were like the hissing sounds of dreadful poisonous snakes. The caves majestically covered with mist were as though meditating. The ranges of foothills appearing like feet of the clouds and the peaks like garlands of clouds, it made one look like yawning. With many kinds of caves and mountain peaks it was delightful. It was covered with many Sala, Tala, and Aswakarna trees, as well as bamboos and reeds. It was spread with creepers filled with flowers and there were herds of many types of animals. the mountain was decorated with colorful minerals dropping down. With many waterfalls with heaps of rocks making the flow of water difficult, it was inhabited by sages, Yakshas, Gandharvas, Kinnaras

and Nagas. With clusters of creepers and trees, trees bearing tasty fruits and roots, caves inhabited by lions were scattered all over.

Hanuman, the son of wind god, with joy and anxious to see Rama soon, ascended the mountain happily. The rocks on beautiful mountain ranges crushed under Hanuman's feet, making a loud noise rolled down reduced to powder. The great Vanara wishing to cross the ocean from the southern tip to northern shore having climbed the mountain grew in size. Then the heroic son of wind god having climbed the mountain saw the fearsome ocean inhabited by fishes and snakes.

The son of wind god, tiger among the Vanaras, leaped in to the sky from the south towards north like wind god. Then pressured by the Vanara the best of mountains entered the earth along with all creatures, with its mountain tops shaken and trees falling making great sound. Shaken by the force of his thighs, the blossoming trees fell on the ground like sick people struck down by Indra's thunderbolt. The terrific roar of lions residing in those crushed caves was heard cracking the sky. The Vidhyadharas who were afraid, with their clothes slipped in fear with ornaments disarrayed at once flew from the mountain. Strong and highly poisonous snakes huge in size with glowing tongues were pressed on their heads and necks by hanuman taking a leap. Then the Kinnaras, Gandharvas, Yakshas, Vidyadharas left the pressured mountain and occupied the sky. Pushed by the powerful one, the mountain along with the trees and its peaks sank into the underworld. The Ten Yojana wide and thirty Yojana high mountain was levelled to ground. The Vanara desiring to cross the ocean of salt water with huge waves dashing towards the shore leaped into the sky.

|| Thus, ends the fifty-sixth Sarga of Sundarakanda in Ramayana the first poem ever composed in Sanskrit by the first poet sage Valmiki. ||

|| om tat sat||

स लिलिंग यिषुर्भीमं सलीलं लवणार्णवम् ॥34॥

कल्लोलास्फाल वेलान्त मुत्पपात नभो हरिः ॥35॥

स॥ स हरिः भीमं कल्लोलास्फालवेलां तं लवणार्णवम् सलीलं लिलिङयिषुः नभः उत्पपात॥

*The Vanara desiring to cross the ocean of salt water with huge waves dashing towards the shore leaped into the sky.*

[|| om tat sat||](#)

|| om tat sat ||

स चंद्र कुसुमं रम्यं सार्क कारण्डवं शुभं।

तिष्यश्रवणकादम्ब मञ्जरीवालशाद्वलम्॥१॥

स॥ स चंद्र कुसुमं रम्यं । सार्ककारण्डवम् शुभं। तिष्यश्रवण कादम्बं। अञ्जरीवालशाद्वलम् ।

*Hanuman moved across the skies like a huge boat on the ocean. With sky as ocean the moon was like beautiful lotus, sun was like auspicious water fowl, Stars Tishya and Sravana were like sweet voiced swans. Clouds were like duckweeds and grassy spots.*

## Sundarakanda

### Sarga 57

#### Hanuman reaches the northern shores

Hanuman moved across the skies like a huge boat on the ocean. With sky as ocean the moon was like beautiful lotus, sun was like auspicious water fowl, Stars Tishya and Sravana were like sweet voiced swans. Clouds were like duckweeds and grassy spots. Star Punarvasu was like a large fish. The planet Mars was like a crocodile. Airavata was like a large island. Star Swati was like swan in water. The waves produced by wind for its billows. The cool moon beams for cold water. Nagas, Yakshas and Gandharvas in the skies together were like fully blossomed lotuses.

The son of wind god, the illustrious Hanuman flying in the sky as if swallowing the space, scratching the moon, seizing the sun and along with stars, and drawing the clusters of clouds. The white and black colors, blue and yellow colors greenish red color made appearance shining brilliantly. Entering the clouds and again and again disappearing he appeared like the bright moon.

Then passing through the clouds the hero Hanuman clad in white appearing and disappearing looked like moon in the sky. Making way through the clouds again and again, disappearing and roaring like great clouds, Hanuman the delight of Vayu shone like Garuda in the skies.

The brilliant Hanuman having killed eminent Rakshasas, having made his name known, having made the city disoriented, having troubled Ravana, having tormented the terrific army, having offered salutation to Vaidehi again back in the middle of the ocean.

The hero Hanuman touched the lord of mountains from the center fondly, moved at great speed like an arrow released from a powerful bow string. Hanuman, the best of Vanaras coming a little near the Mahendra mountain which resembled mass of clouds thundered. The roar of the Vanara which is like the thundering noise of clouds, filled all the ten directions. Having sighted that place anxious to see his friends, the tiger among Vanaras roared and shook his tail in joy. Travelling the path of Suparna, the roar of the roaring Hanuman seems to split the skies.

There the powerful warriors waiting on the northern shores, waiting to see the son of wind god, then heard the roar and thundering sound of the clouds produced by sweeping motion of Hanuman thighs propelled by the speed of his movement. The Vanaras who were feeling dejected, heard the sound of Hanuman that sounded like thundering clouds. All the Vanaras hearing the sound of the one making the sound, anxious to see their friend became eager,

The best of Vanaras Jambavan delighted very happy at heart called all Vanaras and said the following words. ' This Hanuman is always successful. If he has not, then his sound will not be like this'.

Hearing the sounds of speed of his arms and thighs the joyful Vanaras jumped in joy. The delighted Vanaras longing to see Hanuman jumped from one peak to another, from top of one tree to another. The Vanaras delighted jumped from the tree tops holding branches. They shook the branches like the clothes. Like the wind in the mountain caves, Hanuman the powerful son of wind god roared. Seeing the approaching Hanuman who was resembling a heavy cloud, the Vanaras stood with folded hands.

There after the Vanara who resembled a mountain, descended with great speed on the peak of the Mahendra mountain full of trees. Full of immeasurable joy that Hanuman who is like a mountain with wings cut off, dropped on the bank of a mountain stream.

Then all the Vanara leaders delighted surrounded Hanuman and stood. All of them were extremely happy. All the Vanaras with happy faces brought fruits, roots and gifts for the best of Vanaras, the son of wind god, who returned unhurt. Then the great Vanara Hanuman too bowed to elders, Jambavan and other leaders and also Angada. The valiant Hanuman worthy of worship having been honored and pleased revealed in brief that he saw Sita.

The holding the hand of the son of Vali, he sat down at a beautiful place in the garden on the mountain Mahendra.

Then the delighted Hanuman addressed the Vanara leaders. "I saw Sita in the Ashoka grove protected by fearsome Rakshasis. Blameless and wearing hair in a single plait, eager to see Rama, she is young emaciated due to fasting with soiled and matted hair"

Then hearing those words " saw Sita" of great meaning, and like nectar, all the Vanaras were delighted. Then some powerful Vanaras howled in delight. Some chattered. Some roared. Some others screamed. Some others echoed the roaring. Delighted some of the elephants among Vanaras lifted their tails and hit the ground with them. Other Vanaras delighted jumped down from the peaks of the mountains, touching the elephant like Hanuman.

Then Angada spoke to Hanuman with appropriate words in the middle of all Vanaras. ' Oh! Vanara! You have leaped such a wide ocean and returned. In strength and valor there is none to defeat you. What reverence for the master! What fortitude! Luckily you

have seen the illustrious wife of Rama. Luckily you can remove the sorrow of Kakutstha born out of separation from Sita'.

Then the Vanaras delighted went around Angada, Hanuman and Jambavan. Then out of joy they lay down on the rocks. Then all the Vanara leaders, wanting to hear about the leap across the ocean, meeting Sita in Lanka, meeting Ravana too directly from the lips of Hanuman kept watching with folded hands. There surrounded by many Vanaras Angada was shining like Indra, the lord of gods attended by the Devas.

The mountain top graced by the famous Hanuman, Angada bedecked with armlets, seated gracefully appeared prosperous and splendid.

|| Thus, ends Sarga fifty seventh Sarga in Sundarakanda of Ramayana the first poem ever composed in Sanskrit by the first poet sage Valmiki. ||

**|| om tat sat ||**

*तस्थौ तत्राऽज्गदः श्रीमान्वानरैर्बहुभिर्वृतः।*

*उपास्यमानो विबुधैः दिविदेवपतिर्यथा॥50॥*

*स॥ तत्र श्रीमान् बहुभिः वानरैः वृतः अंगदः दिवि विबुधैः उपास्यमानः देवपतिः यथा तस्थौ॥*

*There surrounded by many Vanaras Angada was shining like Indra, the lord of gods attended by the Devas.*

**|| om tat sat ||**

|| 0m tat sat||

ततः तस्य गिरेः शृङ्गे महेन्द्रस्य महाबलाः।

हनुमत्प्रमुखाः प्रीतिं हरयो जग्मुरुत्तमाम्॥1॥

स॥ ततः महाबलाः हनुमत्प्रमुखाः हरयः तस्य महेन्द्रस्य गिरेः शृङ्गे उत्तमम् प्रीतिं जग्मुः॥

Then the mighty Hanuman and other Vanara leaders who assembled on the peaks of Mahendra mountain felt very happy.

## Sundarakanda

### Sarga 58

#### Hanuman recounts his trip to Lanka

Then the mighty Hanuman and other Vanara leaders who assembled on the peaks of Mahendra mountain felt very happy with the successful return of Hanuman.

Then the delighted Hanuman was asked very affectionately by Jambavan about all that happened. They said: "How did you see the divine lady. How is she. How is the evil minded Ravana treating her? Oh! Great Vanara! Tell us truly everything. Having heard, then we can think of the next course of action. When we go, we can decide what is worth saying. What is to be protected. Tell us in detail. You are wise."

Thus, having been asked, delighted about speaking on all of that, Hanuman bent his head in obeisance to Sita, the divine lady and replied.

' Intent on reaching the Southern shores, I rose up from the top of Mahendra mountain where you were all present. While going, I felt a terrific form of obstruction that presented itself. I saw a very beautiful wonderful golden peak. Standing in the path of travel I thought it is an obstruction. I thought in my mind that the wonderful golden peak shall be broken. I hit the great mountain with my tail. The peak of that great mountain radiating like Sun broke into thousand pieces. That great mountain, realizing that he is going to be smashed, spoke in affectionate tones addressing me as Son'.

"Son! Known as Mainaka, living in the ocean I am a friend of the god of wind. Know me as your father's brother. Son! Earlier the best of mountains had wings tormenting the earth by the moving all over at will. Hearing the story of the mountains, Mahendra cut thousands of wings with his Vajra. I have been protected by a great soul, your father Maruti. Son from that time I am hidden in the great sea. Oh! Subduer of enemies! Having been helped I have to make efforts to help Rama. Rama is the best among all the wielders of bows. He is equal in valor to Mahendra".

' Hearing those words of great Mainaka, I told him of my intention to go on. I have been allowed by the great Mainaka too. That mountain in the form of a human being hidden remained hidden in the ocean'.

' Then reaching great speed I continued on the remaining path for a long time.'

Then in the middle of the sea I saw the divine mother of serpents, Surasa. That divine lady spoke to me. " Oh best of Vanaras! You have been destined to be my food by the immortals. So, I am devouring you. I have found you after a long time". Saying so Surasa stood with folded hands.

With a face that turned pale the following words were uttered by me. "Rama, the scorcher of enemies, the son of Dasaratha, along with Sita and Lakshmana entered the Dandaka forest. His wife Sita was abducted by the evil minded Ravana. I am his messenger. By the orders of Rama, I am going to meet her. Oh! Lady! You ought to help Rama who can overcome all difficulties. Else after seeing Maithili I will come back to your mouth. I am telling you the truth". Having been told thus, Surasa who can assume any form at will said, "This is my boon. It cannot be escaped".

Surasa having said this grew in size by ten Yojanas. Then in a moment I grew in size by fifteen Yojanas. She opened her mouth in proportion to my size. When she opened her mouth. seeing her mouth, in a moment I made my form of the size of thumb to move in. Then entering her mouth, I exited in a moment. The divine lady Surasa assuming her own form then spoke to me. " Oh Noble one! Go happily and achieve your task. Unite Vaidehi with the great Rama. Mighty Vanara be happy. I am delighted". Then I was praised by all creatures saying 'good', 'good'.

Then I flew across the vast skies like the Garuda'.

' Then my shadow was being held somehow. I could not see who it is. With reduced speed, I looked in ten directions to see who is seizing my movement. I could not see anything. Then it occurred to me "Who is obstructing in the sky not being seen. What is her name who is obstructing me this way"? Thinking so I looked downwards. Then in those waters of the sea a fierce Rakshasi was seen'.

' I was addressed by her who was frightening, who was laughing loudly. She was steadfast and without any hesitation. " Oh One with huge body! Where are you going? Hungry without food. I am eager to eat you. Do please my body." I said well and faced her mouth. Then I enlarged my body to be more than her size. Her big mouth was opened to eat me. She did not know that I grew in size of my own. Then in a moment reducing my large size, I entered her heart and sprang into the sky. Then she who resembled a mountain, fell down in the sea with her arms hanging down as I pulled her heart out. Then I heard all the Charanas, Siddhas and those residing in the skies, saying that the fierce Simhika has been killed in a moment'.

Then having killed her, thinking again of the great work done, remembering the mission went ahead and saw the city of Lanka on the southern shores.

When the sun was setting, unnoticed, I entered the city which was protected by the fierce Rakshasas. As I entered the city a woman resembling the cloud at the time of dissolution, stood in front of me making great noises. Then the one with the frightening form who had burning hair like sacrificial fire, was hit by me with the fist of my left hand

and defeated. I was told by her," Oh Hero I am the city of Lanka, won over by your valor. So, you will win over all Rakshasas".

'Then during the night I went through the inner chambers of Ravana in search of the daughter of Janaka with beautiful waist. Then not having found Sita, I could not reach the other shore of the sea of sorrows. Thus, when I was worried, a long golden wall surrounding a very beautiful and splendid garden was seen. Climbing on to the boundary wall I see a garden full of many trees. In the center of the Ashoka grove was a Simsupa tree. Climbing on that I saw golden grove of banana plants'.

' Not far from the Simsupa tree I saw a beautiful, dark complexioned lady who had eyes resembling a lotus. With a face emaciated due to fasting, she was wearing a single cloth. Her hair was filled with dust. She was lost in sorrow, and is a well-wisher of her husband. Surrounded by ugly cruel Rakshasis who eat flesh soaked in blood, she was like a deer surrounded by a group of tigers. She was every moment being threatened, wearing a single braid, looking piteous, thinking only about her husband, lying down on the ground. Pale, like a lotus at the onset of winter, not knowing how to escape Ravana, she was set on giving up life. Seated in the middle of the Rakshasa women, with eyes like that of a deer, she was somehow quickly seen by me'.

Seeing the renowned woman, the wife of Rama, I remained on the Simsupa tree.

Then I heard a loud noise from the Ravana's harem mixed with sounds of jingling golden anklets. Then very scared I contracted my form and remained like a bird on the Simsupa tree. Then the mighty Ravana along with his wives came to the place where Sita is seated.

Then Sita, the best among women seeing the lord of the Rakshasas, covered her plump breasts with her shoulders and thighs. Sita who was full of fear and was very much worried, who is looking here and there, who not seeing anybody who can protect her was trembling with fear, who is ever meditating, who is in sorrow, was addressed by Ravana who bent his head down and said "Trust me and respect me. Oh! Proud Sita! In your pride if you do not respect me in two months I will see your blood ".

Hearing those words of the evil minded Ravana, Sita was very angry and spoke these excellent words.

" Oh Worst among Rakshasas! speaking words that shall not be spoken to the wife of highly valorous Rama, the daughter in law of Dasaratha, the leader of Ikshvaku race, how is it that your tongue has not fallen down. Oh! Ignoble sinner! Abducting me when my husband is not near, coming unseen by the great one, you have no courage. You are not equal to Rama. You cannot be even his servant. Rama is a performer of Yagnyas. He is truthful and valiant in war". Hearing those harsh words of Janaki, the ten-headed one immediately blazed up in anger like the funeral fire. Raising his eyebrows, lifting his right fist he got ready to strike at Maithili. Then the ladies raised their voice.

The wife of evil minded one, a noble one by name Mandodari getting up from among the women prevented him. She spoke sweet words to him who was tormented by god of love. " Oh Being equal to Mahendra in Valor! What is your desire with Sita? Oh! Lord you can enjoy with Deva Gandharva Yaksha women. Why do you need Sita?" Then that mighty night being quickly went back to his palace along with all the women.

When the ten-headed one went, the ugly faced Rakshasis, started threatening Sita with frightful words. Janaki considered their words as worthless as a blade of grass, their frightening threats were of no use. The flesh eating Rakshasis with their threats being useless, reported to Ravana about the great determination of Sita. Then all of them, having given up the hopes, having given up the efforts too, fell asleep.'

While they were sleeping, Piteous Sita, who is committed to the well-being of her husband, lamented. From among them an old Rakshasi by name Trijata woke up and spoke the following words.

" Oh! Rakshasis! You eat yourselves. The daughter of Janaka and the daughter in law of Dasaratha will not be destroyed. Today I saw a horrible hair raising dream. The victory of her husband and the destruction of Rakshasas is foreseen. To protect us from Raghava we should plead with Vaidehi only. That is indeed what I think". Whoever in a sorrowful state sees such a dream will be relieved of all sorrows and will also experience happiness. The Janaka's daughter, Sita, will bless us with protection. Then that bashful young lady delighted to hear about her husband's victory spoke. "If that is true I shall protect you".

'I, being heroic, seeing that state of Sita, started thinking. My mind was not at peace. To start the conversation with Sita I thought of a strategy of praising the Ikshvaku race.

The divine lady too hearing those words spoken by me in praise of the royal seers, with tears in her eyes, she spoke to me. " Oh Foremost of Vanaras! Who are you. Why and how you have come here. How did you become friends with Rama? That you deserve to tell me".

Hearing those words, I also spoke in reply. "Oh Queen! Sugriva the warrior of fierce valor and King of Vanaras developed friendship with your husband. Know me who is here as his servant. I have been sent for you by your husband Rama who is tireless in action. Oh! Glorious lady! The tiger among men, the Illustrious son of Dasaratha gave this ring as a token of identity. Oh! Devi! I am ready to be ordered by you. What should I do. I can take you to be by the side of Rama and Lakshmana. What do you say'. Sita, the delight of Janaka having heard this and having thought over said " Rama should kill Ravana and take me". Then bowing down with my head and offering salutations to the blameless lady, I asked for a token that will be pleasing to Raghava'.

Then Sita spoke to me. "Take this best of gems, with this the long armed Rama will respect you." The best among ladies having said so, gave the wonderful gem. Being

anxious she gave a message also." Then I having paid obeisance to the princess, with a focused mind on going back circumambulated her again. Again deliberating in her mind, she spoke to me. "Oh! Hanuman! You should tell my story to Rama. You may convey in a way that the two heroes along with Sugriva should come here as soon as they hear. Or else Kakutstha will not see me, as my life is only for two more months. I will die like an orphan".

' Hearing those piteous words I became very angry. After her reply I saw the action left to be done. Then desirous of a battle I grew my size to that of mountain. Then I started destroying the grove. The ugly Rakshasa women, woke up and saw the destroyed garden, with terrified birds and beasts. Having gathered together, seeing me in the grove, understanding at once they reported to Ravana. " Oh! Mighty King! Not knowing your strength, the grove in the fort has been destroyed by an evil minded Vanara. Oh! King of kings! The aimless wanderer acting contrary to your interest must be ordered to be killed".

Having heard that, the king of Rakshasas, sent Rakshasas by the name Kinkaras who are invincible, who know his mind. In that grove with an iron bar I killed eighty thousand Rakshasas who were armed with spears and maces. Among them those that are not killed, the less powerful ones went and reported to Ravana that the great army has been destroyed. Then it occurred to me to take hold of the high-rise mansion. Having killed hundred Rakshasas stationed there with a pillar, I destroyed the decorative mansion'.

Then many Rakshasas who are terrific in appearance, who are frightening, together with Prahasta's son and Jambumali were ordered. Then that expert in war endowed with great strength, along with other Rakshasas who accompanied him were killed using the terrific iron bar. Hearing that the king of Rakshasas sent powerful sons of the minister along with mighty foot soldiers. I sent all of them to the abode of Yama with that iron bar. Ravana hearing that the less valiant sons of the minister were killed, sent five army generals.

' I killed all of them along with their army. Then the ten-headed Ravana ordered his powerful son Aksha along with many Rakshasas. The expert in war, and son of Mandodari, when he rose up in the skies he was caught by his feet. Whirled around hundred times he was smashed to the ground. The ten-headed Ravana hearing that Aksha was killed became enraged. Then he ordered his second son the mighty Indrajit who is thirsting for war'.

' Having destroyed the whole army and the Rakshasa warriors in the battle I was very happy. Ravana again sent warriors who are strong armed, powerful, intoxicated. Indrajit realizing that I cannot be killed, knowing that his power is reduced, he quickly captured me with Brahma Astra. Then Rakshasas there tied me up with ropes. Dragging me, they brought me near Ravana. After being seen I was spoken to by the evil minded Ravana.

He asked me about my coming to Lanka and the killing of Rakshasas.

' Oh King! All that was burnt for Sita sake. Desiring to see her, I came to your mansion. I am a Vanara, son of wind god, by name Hanuman. Know me, a Vanara, as the messenger of Rama and the minister of Sugriva. I have come here with a message of Rama to be delivered to you'.

"The highly powerful Sugriva enquires about your welfare. He sent beneficial advice which is righteous too. Living on Rishyamuka with plenty of trees, I made a treaty of friendship with Raghava who is skilled in war. O King! He told me 'My wife is abducted by Rakshasas. There you have to help us by all means'. I have also told him about killing of Vali. It is proper to make an agreement to help. With fire as witness, that great lord Raghava along with Lakshmana made an agreement with Sugriva whose kingdom was usurped by Vali. Then in the battle Vali was killed with one arrow, and Sugriva was made the king of Vanaras. Then we too have to help him in this task. A message was sent to you by him on righteous grounds. Before the Vanara warriors destroy your army, Sita may be returned to Rama at once. Who does not know the strength of Vanaras whom even Devas ask for help'.

I told him that "Thus the king of Vanaras spoke to you".

Then he looked at me with anger in his eyes like he was going to burn me. Then the evil-minded Rakshasa Ravana, not knowing my powers, ordered that I be killed.

Then his highly intelligent brother Vibhishana begged the king on my behalf. "Tiger among Rakshasas, you must drop such decision. According to the science of diplomacy it is not permitted. Oh! Rakshasa! In diplomacy, the killing of messenger is not seen indeed. A well-wishing messenger is to convey the truth. Oh! Ravana of immeasurable courage! Even if a harm of any kind is done, the messenger may only be mutilated as per Sastras. Killing is not done".

Thus, told by Vibhishana, Ravana ordered the Rakshasas that my tail may be set on fire. Then hearing those words of Ravana, all of them together wrapped my tail with saris made of fiber, and pieces of cotton. Then the ferocious Rakshasas who were all set, hit me with fire sticks and fists, while I was tied with ropes. Then they set my tail on fire. Then those Rakshasa warriors took me, who was bound and set on fire, along the royal streets to the gate of the city.

Then I reduced my huge form to a small size and got rid of the bonds. Again, coming back to my natural huge form, took the iron bar and killed all the Rakshasas. Then I quickly jumped on the city gate without being perplexed. Then like the fire at the time of the dissolution, I burnt the city along with all its boundary walls the towers. After doing so I thought Janaki too might have been killed since there was no place that was not burnt. The full city was burnt. I burnt Lanka. Sita too was burnt without doubt. The great mission of Rama has been spoilt by me. Thus, over taken by sorrow I started thinking. The wonderful utterance and auspicious words of Charanas saying "Janaki is not burnt",

was heard by me. Hearing those wonderful words that Janaki was not burnt, it occurred to me by the signs that it was because of her. The tail though set on fire did not burn me. There was joy in my heart and wind carried fragrance. By such signs, great virtues and reasons, by the words of Rishis and Siddhas I felt happy at heart.

Seeing Vaidehi again, seeking her permission, ascended the mount Arista again, desirous of meeting you all, started the leap. Then following the path followed by the Siddhas, Gandharvas I have come here to see you all. By the power of Rama, and your powers, for achieving Sugriva's purpose everything has been accomplished by me.

All this has been told by me as it is. That which is not done, that which remains to be done is to be accomplished.

|| Thus, ends Sarga fifty-eight of Sundarakanda in Ramayana the first poem composed in Sanskrit by the first poet sage Valmiki. ||

|| ॐ tat sat ||

एतत्सर्वं मया तत्र यथावदुपपादितम् ॥166॥

अत्र यन्न कृतं शेषं तत् सर्वं क्रियतामिति ॥

स ॥ एतत् सर्वं तत्र मया यथावत् उपपादितं अत्र। यत् नकृतं शेषं तत् सर्वं क्रियताम् ॥

All this has been told by me as it is. That which is not done, that which remains to be done is to be accomplished.

|| ॐ tat sat ||

|| om tat sat||  
एतदाख्याय तत्सर्वं हनुमान् मारुतात्मजः।  
भूयः समुपचक्राम वचनं वक्तुं मुत्तरम्॥१॥  
स॥ हनुमान् मारुतात्मजः एतत् सर्वं आख्याय भूयः उत्तरं वचनं वक्तुं समुपचक्रमे॥  
*Hanuman, the son of wind god, having narrated all of this, again started to say good words.*

**Sundarakanda**  
**Sarga 59**  
**Hanuman's plan of action**

Hanuman, the son of wind god, having narrated all of this, again started to say more.

'My success is due to Rama's exertions, Sugriva's enthusiasm and Sita's conduct. My mind has developed devotion. Ever rich in asceticism this king of Rakshasas can burn the whole world with the power of his penance. Even though Sita was angry Ravana was not burnt because ever dutiful Sita will not act without Rama's permission. Because of the power of his penance Ravana was not burnt though he touched her limbs. Though the enraged Janaka's daughter can do even the flame of fire cannot do she did not since she wanted Rama to kill Ravana '.

' In this task which I have narrated, with the permission of Jambavan and others, it is better to see the king's sons Rama and Lakshmana along with Sita. I am alone enough to destroy the city of Lanka, the great army, the Rakshasa warriors and even Ravana. What to speak of doing so with all of you who are strong wise and accomplished heroic ones desiring victory. I can kill Ravana along with his army, his sons, his brothers and his followers. Even if the weapons of Brahma, Indra, Rudra. Vayu, Varuna which are difficult to see are used by Indrajit, I can kill and destroy them in a war. If you permit me, I will shatter them with my valor. With ceaseless matchless shower of rocks in a war even the Devas will die, what to speak of the night creatures! Even if the ocean exceeds its limits the mount Mandara may be shaken but Jambavan cannot be moved in war. The heroic son of Vali alone is enough to destroy all the Rakshasas led by Ravana. The speed of the thighs of the great soul Panasa as well as Nila shatters the mount Mandara, what to speak of the Rakshasas in a war. Tell me who among Devas, Asuras, Yakshas, Gandharvas, Uragas and Pakshis can battle Mainda and Dvidida'.

' The two sons of Aswini are outstanding, foremost among fighters. I do not see any one who can face them in a battle. With boon given by the creator, being very proud these two foremost among Vanaras consumed the nectar of immortality. Earlier the grand sire of all worlds has given them immeasurable invulnerability to honor them. Vast armies of Suras have been slain by the heroic Vanaras, armed with the boons. And they drank the nectar of immortality. If these two become angry they can destroy Lanka along with all the elephants, horses and chariots. All the Vanaras can stay '.

' I have burnt Lanka and made my name known all over the royal paths. I announced that mighty Rama will triumph. So will mighty Lakshmana. Protected by Rama Sugriva will triumph. I am son of wind god and a servant of Rama. My name is Hanuman. '

' In the middle of the Ashoka grove of the evil minded Ravana, under the Simsupa tree, the pious lady surrounded by Rakshasa women, tormented by sorrow, without brightness looking like moon rays veiled by clouds, not caring for the glory of Ravana. is brooding over Rama only. The chaste woman of beautiful hips, Janaki though bound is wholly devoted to Rama only, like Paulomi is devoted to Indra. Wearing a single piece of cloth, filled with dust, very sorrowful and piteous, Sita is desirous of only the welfare of her husband. Sita, who is again and again threatened by ugly looking Rakshasis, who is piteous and always thinking of her husband, who is sleeping on the ground, who is without luster like the lotus on the onset of winter, who has turned away from Ravana, who is set on giving up her life, who is in the pleasure garden in the middle of Rakshasa women, is seen by me. Somehow the doe eyed one has been given confidence, then spoke to. Hearing about the alliance of Rama and Sugriva gave her happiness'.

'That the ten-headed one though having done harm is not killed, is because the chaste disciplined lady's high devotion to her husband. Rama is there as the instrument of killing Ravana. Due to separation from her husband, the lady is with a thin body like the students on the first day of studies'.

'The noble lady is thus absorbed in grief. What action needs to be done by all that is to be proposed'. Thus, Hanuman ended his briefing of his search for Sita

||Thus ends the fifty-ninth Sarga of Sundarakanda in Ramayana the first poem ever composed in Sanskrit by the first poet sage Valmiki. ||

||om tat sat||

एवमास्ते महाभागा सीता शोकपरायणा।

यदत्र प्रतिकर्तव्यं तत् सर्वं उपपद्यताम्॥36॥

स॥ महाभागा सीता अस्ते एवं शोकपरायणा अत्र यत् प्रतिकर्तव्यं तत् सर्वं उपपद्यताम्॥

*The noble lady is thus absorbed in grief. What action needs to be done by all that is to be proposed.*

**|| om tat sat ||**

|| om tat sat ||

तस्य तद्वचनं श्रुत्वा वालिसूनुरभाषत।

अयुक्तं तु विना देवीं दृष्टवद्भिश्च वानराः॥1॥

स॥ तस्य हनुमतस्य तत् वचनं श्रुत्वा वालिः सूनुः अभाषत॥ (वानराः) दृष्टवद्भिः देवीं विना (गंतुं) अयुक्तं तु॥

Hearing those words of Hanuman, the son of Vali spoke as follows. " Oh! Vanaras! Going to Rama is not proper without the divine lady who has been seen

## Sundarakanda

### Sarga 60

#### Angada's proposal – Jambavan's direction

Hearing those words of Hanuman, the son of Vali spoke as follows.

" Oh! Vanaras! Going near the great soul Raghava is not proper without the divine lady who has been seen. To inform that divine lady is seen but not brought is not proper for you all known for your valor. There are none in the Suras or Daityas who are a match to the noble Vanaras in flying or in a battle. Hence having killed the Rakshasa heroes what other action is left. Let us get Sita".

The noble Vanara Jambavan knower of ways of execution of tasks, having made up his mind very pleased spoke meaningful words. " Oh Prince! The way you thought of is not acceptable to my mind. Though we are capable we should follow the thinking of Rama and you should see that the task is accomplished".

|| Thus, ends the Sixtieth Sarga of Sundarakanda in Ramayana the first poem ever composed in Sanskrit by the first poet sage Valmiki. ||

|| om tat sat ||

न तावदेषा मति रक्षमानो यथा भवान्पश्यति राजपुत्र।

यथा तु रामस्य मतिर्निविष्टा तथा भवान्पश्यतु कार्यसिद्धिम्॥7॥

स॥ राजपुत्र भवान् यथा पश्यति एषा मतिः नः अक्षमा । नतावत् तु । रामस्य मतिः यथा निविष्टा तथा भवान् कार्यसिद्धिं पश्यतु॥

Oh, Prince! The way you thought of is not acceptable to my mind. Though we are capable we should follow the thinking of Rama and you should see that the task is accomplished.

[|| om tat sat ||](#)

|| om tat sat||

ततो जाम्बवतो वाक्यमगृणन्त वनौकसः।

अंगदप्रमुखा वीरा हनुमांश्च महाकपिः॥1॥

स॥ ततः अंगदप्रमुखाः वनौकसः महाकपिः हनुमंतश्चजांबवतः वाक्यं अगृह्णन्त॥

Then Angada and other leaders, and other wanderers of the forest including Hanuman accepted the words of great Vanara Jambavan.

## **Sundarakanda Sarga 61 Vanaras in Madhuvan**

Then Angada and other Vanara leaders, including Hanuman accepted the words of great Vanara Jambavan.

All of the Vanaras, who were very pleased left Mahendra mountain led by Hanuman and flew into the sky. They were like elephants in the rut, resembling the mountains Meru and Mandara. They flew as if covering the whole sky. Praised by all beings that self-confident mighty Hanuman flying at great speeds was seen without blinking. They flew having accomplished their task, successfully completing the task concentrating on remaining in the service of Raghava of supreme fame. All of them talking among themselves, all of them anxious to fight a war, all of them determined to please Rama flew in the sky.

Then the forest dwellers leaping and rising up in the sky entered the garden which is full of trees and creepers which is like Indra's garden. Well protected, difficult to access, enchanting to all beings that beautiful garden of Sugriva is called Madhuvan. The great Vanara leader, Sugriva's maternal uncle Dadhimukha a great hero always protects the grove. The Vanaras entering the great enchanting garden of the king of Vanaras were highly delighted.

The honey colored Vanaras delighted at having seen the great Madhuvan, sought the prince's permission. Then the prince seeking the older Vanara leaders like Jambavan's counsel gave them permission to drink honey.

Thus, permitted and encouraged, all the Vanaras happily started dancing.

Some were singing. Some prostrated. Some danced. Some laughed. Some fell down. Some roamed. Some jumped up. Some were babbling. Some were comforting each other. Some were holding each other. Some were talking to each other. Some were entertaining each other. Some ran from one tree to another. Some jumped from the top of the tree. Some jumped from broken branches. Some very swift ones fell down from the top of the huge trees. While one was singing, others approached him laughing. While one was laughing then another went roaring. While one was roaring, another was pushing. While one was encouraging the other who fell over and was shouting

Having lost control due to excessive drinking, the Vanara army sat there quietly. It is not that there was none who was not intoxicated. It is not that there was none who was not satisfied. Seeing the leaves, flowers and trees which were destroyed, and the Vanaras who were drunk, the Vanara by name Dadhimukha started stopping them. The protector of the garden, the old Vanara leader again thought over protecting the garden from the powerful Vanaras. Some he spoke harshly. Some he did not say anything. Some he slapped with his palm. Some he patted on the back pleasantly. Some he quarreled. Some he approached in a conciliatory manner.

In their drunkenness speaking in abusive language Vanaras retaliated with their strength without fear. Some roared without seeing their faults, some held and pulled him. Drunk, they all together scratched with their nails. Bit with their teeth. They kicked with their hands and feet. They looted the garden completely.

|| Thus, ends Sarga sixty-one of Sundarakanda in Ramayana the first ever poem composed in Sanskrit by the first poet sage Valmiki. ||

**|| om tat sat||**

*नखैस्तुदंतो दशनैर्दशंतः तलैश्च पादैश्च समापयंतः।*

*मदात्कपिं कपयः समग्रा महावनं निर्विषयं च चक्रुः॥23॥*

*स॥ समग्राः कपयः मदात् नखैः तुदन्तः । दशनैः दसन्तः। तलैश्च पादैश्च तं कपिं समापयन्तः । (ते सर्वे) महावनं निर्विषयं चक्रुः॥*

*Drunk, they all together scratched with their nails. Bit with their teeth. They kicked with their hands and feet. They looted the garden completely.*

**|| om tat sat||**

॥om tat sat ॥  
तानुवाच हरिश्रेष्ठो हनुमान् वानरर्षभः।  
अव्यग्रमनसो यूयं मधुसेवत वानराः॥१॥  
अहमावारयिष्यामि युष्माकं परिपन्थिनः।

स॥हरिश्रेष्ठः वानरर्षभः हनुमान् तान् उवाच।वानराः यूयं अव्यग्रमनसः मधुसेवत॥युष्माकं परिपन्थिनः अहं आवारयिष्यामि॥  
Hanuman, the best among Vanaras spoke to them. 'Oh Vanaras! Without any fear take the honey. I will prevent anybody who objects to your actions'.

**Sundarakanda**  
**Sarga 62**  
**Dadhimukha pushed back**

Hanuman, the best among Vanaras spoke to them. 'Oh Vanaras! Without any fear take the honey. I will prevent anybody who objects to your actions'.

Hearing the words of Hanuman, the distinguished Angada replied. "Oh! Vanaras! You may drink happily. With accomplished Hanuman's words, even a forbidden work shall surely be done. What to say of drinking honey'. The bulls among Vanaras, hearing those words from Angada, very much delighted praised him saying 'very good very good'. All the Vanaras praising Angada quickly moved into Madhuvan, like the trees in fast flowing river.

Having seen Maithili and overjoyed with success they entered the Madhuvan. Having violently attacked the guards they then drank honey and ate tasty fruits. Then all the Vanaras came together rising up hit the forest guards in many ways. All of them took hold of large containers of honey and drank. Other were preventing (the guards). Some of the Vanaras drinking honey intoxicated by chunks of honey combs went about throwing each other. Others took branches of the tree rested at the root of the trees. Due to excessive sweet drinks, some of them laid down spreading the leaves. Intoxicated Vanaras, like mad people, were joyfully pushing each other. Some were unsteady. Some others roared. Some happily cooed like birds. Intoxicated by the drink some Vanaras slept on the ground. Some laughed after drinking, some others did something else. Some were speaking after drinking. Some were thinking after drinking.

There the guards of the Madhuvan sent by Dadhimukha as a cover were driven away in all directions. Some were dragged with their knees and thrown into the sky. Greatly disturbed the guards went and spoke to Dadhimukha. ' Permitted by Hanuman to enter Madhuvan, we were forcefully shown the sky way by holding our knees'. Then the Dadhimukha was angry with Vanaras. Having heard that Madhuvan was destroyed he said soothing words to the guards.' Come here. We will go and forcibly prevent those Vanaras proud of their power, and drinking honey'. The bulls among Vanaras hearing those words of Dadhimukha again immediately went to Madhuvan. On their way the energetic Dadhimukha took one tree and all the Vanaras too followed.

The angry Vanara guards took rocks, trees and even big boulders and the elephant among Vanaras Dadhimukha went to the Madhuvan. The heroic guards keeping their

leader's words in the heart went with Sala Tala trees as weapons rushed at once. Then the heroic guards in their thousands attacked the proud Vanaras who were on the trees and under the trees.

Then the Hanuman and other leaders among Vanaras seeing the angry Dadhimukha came quickly. Then angry Angada seeing the powerful strong armed elderly one coming with a tree held him tightly with his hands. Blinded with power he did not realize that he is his elder. Then he pushed him onto the ground speedily. With shoulders and arms hurt, battered, soaked with blood, that heroic elephant among Vanaras, Dadhimukha, lost consciousness for a moment. The furious maternal uncle of the king quickly recovering, chased the intoxicated Vanaras with a stick. Somehow escaping from the Vanaras, Dadhimukha, the bull among Vanaras moved to a secluded place spoke to his followers who followed him.

' Let them stay. We will go where our broad necked king Sugriva is sitting with Rama. We will let him know all the mistakes of Angada. Hearing those words, he being very furious, will put an end. This wonderful Madhuvan belongs to the revered king, coming from the forefathers it is inaccessible even for Devas. That Sugriva will punish all these Vanaras and their friends who are greedy for honey and are doomed. These evil-minded ones who disobeyed king's orders are fit to be killed. That way our forbearance and fury will be fruitful '.

Having told thus to the forest guards, the mighty Dadhimukha rose up along with the forest guards and went. In a moment Dadhimukha reached the place where Sugriva the son of Sun god is present. Seeing Rama, Lakshmana and Sugriva from the sky, he landed on an even ground.

Surrounded by all those guards, Dadhimukha bowed with his head to the king who is the leader of all Vanaras and is a great hero. Dadhimukha with a piteous face approached Sugriva and placed his forehead at his feet.

|| Thus, ends Sarga sixty-two of Sundarakanda in Ramayana the first poem ever composed in Sanskrit by the first poet sage Valmiki. ||

**|| om tat sat ||**

*स दीनवदनो भूत्वा कृत्वा शिरसि चांजलिम्।*

*सुग्रीवस्य शुभौ मूर्ध्ना चरणौ प्रयपीडयत्॥40॥*

*स॥ दीनवदनः शिरसि अंजलिम् कृत्वा सन्निपत्य सुग्रीवस्य शुभे चरणौ मूर्ध्ना प्रत्यपीडयत् ॥*

*(Dadhimukha) bowed with his head to the king with a piteous face approached Sugriva and placed his forehead at his feet.*

**|| om tat sat ||**

|| om tat sat||  
ततो मूर्ध्ना निपतितं वानरं वानरर्षभः।  
दृष्ट्वैवो द्विग्महृदयो वाक्तमेत दुवाच ह॥१॥  
स॥ततः वानरर्षभः मूर्ध्ना निपतितं वानरं दृष्ट्वा द्विग्म हृदयः एयय् वाक्यं उवाच ह॥  
*Then the bull among Vanaras anxious seeing Dadhimukha fallen at his feet spoke these words.*

**Sundarakanda**  
**Sarga 63**  
**Sugriva asks Dadhimukha to tell the Vanaras to report back**

Then the bull among Vanaras anxious seeing Dadhimukha fallen at his feet spoke these words.' Oh! Hero! Get up, get up. Why are you falling at my feet? I give you protection. You may tell everything'.

The very wise Dadhimukha thus assured by Sugriva, got up and spoke the following words. ' Oh Rajan! In the time of Ruksharajasa or even before or in Vali's time or yours that grove (Madhuvan) which is not accessible, was eaten by Vanaras. Even though resisted by the guards of the grove, without caring for them, they ate and drank honey. Left overs were thrown off. Similarly, others were eating. When they were prevented, they raised their eyebrows. When prevented from that grove, the enraged and angry Vanaras ill-treated them. Oh! Bull among Vanaras! Then many of the Heroes who were angry and with red eyes, chased away the guards. Some were hit by hands. Some were hit on their knees. They dragged them as they liked and threw them into the sky. When you are the king these heroes were hit in this way. They destroyed the Madhuvan and devoured the honey as they liked'.

The bull among Vanaras, who was thus being informed, was asked by Lakshmana who is wise, and who is the killer of enemies. ' Oh King! Why is this protector of forest here? Why is he sad? For what purpose he is telling?'

Thus, asked by the great soul Lakshmana, Sugriva who is adept at the use of words, spoke in reply to Lakshmana.

' Oh Venerable one! Dadhimukha is saying that fruits and honey have been consumed by the Vanara heroes Angada and others, who have come after their search for Sita in the southern direction. The way the Vanaras have entered Madhuvan and destroyed the same, is not done by those who have not accomplished their task. The way they the Vanaras, entered the grove they must have accomplished their task. They have seen the divine lady. Without any doubt, it is by none other than Hanuman. In achieving this task only Hanuman has the ability because the capacity to accomplish the task, the wisdom, the effort, the strength and the enthusiasm to accomplish the task are all well established in him'.

' Where Jambavan is the leader, where the mighty Angada and Hanuman are directing, there the result has to be this only not otherwise. Angada and other leaders indeed destroyed the Madhuvan. When prevented, they hit them on their knees. Hence the hero named Dadhimukha, a Vanara known for his valor came here to tell the sweet words. Oh! Mighty Saumitra! Sita has been truly seen. See all the Vanaras having arrived drank honey! Oh! Bull among men! Without seeing Sita, the renowned Vanaras, would not have destroyed the Madhuvan which was granted as a boon '. Then, Lakshmana along with Raghava was delighted by the words spoken by Sugriva which were pleasing to the ears. Rama was delighted. The mighty hero Lakshmana too was delighted.

Sugriva having heard the words of Dadhimukha, again very pleased spoke to Dadhimukha, the forest protector. ' I am happy that the Madhuvan is eaten by those who accomplished their task. The act of those who accomplished their task is excused. I along with Raghava and others want to hear from Hanuman and others who have succeeded, who have the majesty of a lion and who live on the trees'. Sugriva the king of Vanaras, eyes filled with joy, seeing the delighted young princes, delighted at the fulfilment of the task, felt a thrill all over his body, realizing that good time has come. And he was delighted.

|| Thus ends the Sarga sixty-three of Sundarakanda in Ramayana, the first poem ever composed in Sanskrit by the first poet sage Valmiki. ||

|| om tat sat||

प्रीतिस्फीताक्षौ संप्रहृष्टौ कुमारौ दृष्ट्वा सिद्धार्थौ वानराणां च राजा।

अंगैः संहृष्टैः कर्मसिद्धिं विदित्वा बाहवोरासन्नां सोऽतिमात्रं ननन्द ॥29॥

स॥ सः वानराणां राजा प्रीतिस्फीताक्षौ संप्रहृष्टौ सिद्धार्थौ कुमारौ दृष्ट्वा संहृष्टैः अंगैः कर्मसिद्धिं बाहवोः आसन्नां विदित्वा

अतिमात्रं ननन्द ॥

*Sugriva the king of Vanaras, eyes filled with joy, seeing the delighted young princes, delighted at the fulfilment of the task, felt a thrill all over his body, realizing that good time has come. And he was delighted.*

|| om tat sat||

|| om tat sat||

सुग्रीवैणेव मुक्तस्तु हृष्टो दधिमुखः कपिः।

राघवं लक्ष्मणं चैव सुग्रीवं चाऽभ्यवादयत्॥१॥

स॥ दधिमुखः हृष्टः सुग्रीवेण उक्तः तु राघवं लक्ष्मणं च सुग्रीवं एव अ अभ्यवादयत्॥

Thus told by Sugriva, Dadhimukha was pleased. Then he bowed to Raghava, Lakshmana and Sugriva.

## Sundarakanda

### Sarga 64

#### Hanuman reports to Rama that Sita is safe

Thus, told by Sugriva, Dadhimukha was pleased. Then he bowed to Raghava, Lakshmana and Sugriva. He offered salutations to Raghava and Lakshmana as well as Sugriva and flew into the sky along with his followers.

Travelling the same path which he followed before, he went quickly and landed on the ground and entered that grove. He entered the Madhuvan and saw the Vanaras free from intoxication of honey, having passed water. Having returned, he said with folded hands the following conciliatory words.

' Oh Prince of mild disposition! You do not be harsh. Your companions were restrained out of our ignorance and anger. Oh! Mighty one! You are the prince and the Lord of this grove. You can excuse this mistake done in foolishness. Oh! Sinless one! I went and told the elder brother of your father about the arrival of the Vanaras. He having heard about your arrival was pleased. The elder brother of your father, Sugriva hearing about the destruction of the grove he was not angry. The king told me " Send all of them here quickly."

Hearing those conciliatory words of Dadhimukha, Angada, the best of Vanaras, who is expert in use of words, spoke to the Vanaras.

' Oh Scorchers of enemies! Elephants among the Vanaras! This information has already been heard by Rama. I think that with the task having been accomplished it is not proper for us to stay here. Oh! Forest dwellers! Having drunk honey and rested what is left? We go to the place where our leader Sugriva is. I will follow whatever you all together tell me to do as our duty. I am the prince. I am not the lord to order you, who have accomplished the task. My ordering you is not proper '.

Hearing those words of Angada, the forest dwellers, delighted at being told thus, said the following. ' Oh Bull among the Vanaras! Lord! Who will say like this. Arrogant on account of prosperity kings think I am everything. These words are proper, not otherwise. Your humbleness speaks for good for bright future. We are all ready, any moment to go to where our immortal Lord Sugriva is. Oh! Best of Vanaras! Without your saying a word, it is not possible for the Vanaras to move one step. This is true. We are telling you '.

When they said as above, Angada said 'very good, let us go'. Having said this the mighty ones flew into the sky. All the Vanaras sprang into the sky as though there was no sky, like the stones scattered by machines from the mountains rise up. Having risen to the sky, the speedy fliers roared like the clouds driven by the wind.

Before the arrival of Angada, the king of Vanaras, Sugriva told the lotus eyed lord stricken with grief. 'Trust me. Be blessed. The divine lady has been seen, without any doubt. With the time-limit having been crossed they cannot be coming here otherwise. The prince Angada, who is with strong arms, who is best among the fliers, without completing the task cannot be coming near me. Those who have completed their task will not be like this. They will be with piteous face, with unsteady mind. The best of fliers if he is not happy, he would not have destroyed the Madhuvan which is protected from my father's and grandfather's time'.

'The divine lady has been seen by Hanuman. No others. The reason for the achievement of this task is Hanuman. The intelligent Hanuman with brilliance of the Sun, certainly has the intelligence, the effort, and the valor and the capacity to succeed. Where Jambavan is the leader and Hanuman and Angada are the guiding forces, the result will not be otherwise. You are extremely valiant. This is not the time to be worried'.

At that time the forest dwellers arrived at Kishkindha roaring, being proud of Hanuman's success having successfully completed their task, and their chattering noise could be heard. Then that chief of Vanaras hearing the roar of the Vanaras was extremely happy. He kept raising and shaking his long tail. The Vanaras with Angada and Hanuman in the front landed, desirous of seeing Rama.

The heroes, Angada and others delighted and very happy, landed near the king of Vanaras and Rama. **Hanuman the strong armed one, bowing with his head, informed Rama that the divine lady with constant devotion is safe.**

Hearing those words ' Divine lady is seen' which are like nectar from Hanuman, Rama along with Lakshmana was delighted. Then Lakshmana surely looked at the son of wind god with affection, and saw Sugriva with respect.

The slayer of heroic enemies Raghava entered a state of delight and glanced at Hanuman with unbounded affection.

||Thus, ends the Sarga sixty-four of Sundarakanda in Ramayana, the first poem ever composed in Sanskrit by the first poet sage Valmiki. ||

|| om tat sat||  
प्रीत्या रममाणोऽथ राघवः परवीरह॥  
बहुमानेन महता हनुमंतं मवैक्षता॥39॥

स॥ परवीरह राघवः रममाणः उपेतः महता बहुमानेन हनुमन्तं अवैक्षत॥  
*The slayer of heroic enemies Raghava entered a state of delight and glanced at Hanuman with  
unbounded affection*

[॥ om tat sat ॥](#)

|| om tat sat ||  
ततः प्रस्रवणं शैलं ते गत्वा चित्रकाननम्।  
प्रणम्य शिरसा रामं लक्ष्मणं च महाबलम्॥१॥  
स॥ ततः चित्रकाननं प्रस्रवणं शैलं गत्वा शिरसा महाबलं रामं लक्ष्मणं च प्रणम्य ॥  
Then having arrived at the Prasravana mountain with wonderful forests, offered salutations to Rama  
Lakshmana and Sugriva,

**Sundarakanda**  
**Sarga 65**  
**Hanuman gives Sita's Chudamani**

Then Vanaras having arrived at the Prasravana mountain with wonderful forests, offering salutations to Rama Lakshmana and Sugriva, keeping the prince Angada in the front, they began telling the story of Sita.

The Vanaras told about the detention of Sita in Ravana's harem, the threats by the Rakshasis, the devotion of Sita to Rama, the time limit set by Ravana, all of that in the presence of Rama.

Hearing that Vaidehi is not harmed Rama too asked.' How is Sita? How is she towards me? Oh! Vanaras tell me everything about Sita.'

The Vanaras having heard what was said by Rama, request Hanuman who knows everything about Sita to answer Rama. Hanuman the son of wind god who is wise in speech, hearing their request, bowing his head in the direction of divine Sita, spoke these words.

' Having crossed hundred Yojana wide ocean with the intention of seeing Sita, I arrived on the other shore of the ocean. There on the southern shores of the sea is the Ravana's city by name Lanka. There the evil minded one rules. Oh! Rama! There in the harem of Ravana, in the middle of Rakshasis saw Sita giving up all desires living with her mind fixed in you. I Saw her surrounded by Rakshasis, in the beautiful garden protected by ugly looking Rakshasis, being threatened again and again.

The divine lady with her mind filled with grief, not deserving to experience such sorrow, detained in the Ravana's harem was somehow found by me. Wearing her hair in one plait, absorbed in your thoughts, piteous, sleeping on the ground, limbs turned pale like the lotus in the winter, Sita was averse to Ravana and is determined to give up her life. She was having Rama alone in her mind.

' Oh Sinless one! Softly singing the praises of the line of Ikshvakus I inspired her confidence. Then the divine lady spoke. I presented everything to her including the friendship of Rama and Sugriva. Hearing that the virtuous Sita whose devotion is fixed in you became delighted. Oh! Bull among men! Thus, richly endowed with austerities,

imbued with devotion to you, the delight of Janaka was seen by me. Oh! Wise one! She gave me the story of the crow in the Chitrakuta as a token of your recognition'

Janaki told me " Oh Son of wind god! Rama the tiger among men shall be told all that you have seen here. These words shall be told within the hearing of Sugriva. Present this that has been protected by me. It is appropriate to remind him of the red mark he painted with stone pigment on my forehead. Oh! Sinless one! the auspicious one sent to you, born in ocean was my solace. Seeing the same I was feeling happy as if I saw you. Oh! Son of Dasaratha! I will be living for one month. Coming under their control I will not live beyond a month". The lady with emaciated limbs, following virtuous life, detained in the harem of Ravana, eyes wide open like a deer in fear, she said this to me.

' Oh Rama I have told everything that happened. By all means we have to pay attention to crossing the ocean'. Realizing, that the two princes are sighing in relief, he gave the token, after having told everything in full in an orderly manner.

||Thus, ends the Sarga sixty-five of Sundarakanda in Ramayana, the first poem ever composed in Sanskrit by the first poet sage Valmiki ||

|| om tat sat ||

तौ जाताश्वासौ राजपुत्रौ विदित्वा तच्चाभिज्ञानं राघवायप्रदाय।

देव्या चाख्यातं सर्वमेवानुपूर्व्या द्वाचा संपूर्णं वायुपुत्रः शशंस॥28॥

स॥ वायुपुत्रः तौ राजपुत्रौ जाताश्वासौ विदित्वा तत अभिज्ञानं प्रदाय देव्या अख्यातं सर्व एव संपूर्णं अनुपूर्व्यात् वाचा शशंस॥

Realizing that the two princes are sighing in relief, he gave the token, after having told everything in full in an orderly manner

[|| om tat sat ||](#)

|| om tat sat ||

एवमुक्तो हनुमता रामो दशरथात्मजः।

तं मणिं हृदये कृत्वा प्ररुद सलक्ष्मणः ॥१॥

स॥ हनुमता एवं उक्तः रामः दशरथात्मजः स लक्ष्मणः तं मणिं हृदये कृत्वा प्ररुद॥

Thus told by Hanuman Rama the son of Dasaratha along with Lakshmana wept taking the Chudamani to his heart.

**Sundarakanda**  
**Sarga 66**  
**Rama's sorrow**

Thus, told by Hanuman, Rama the son of Dasaratha along with Lakshmana wept taking the Chudamani to his heart. Seeing that Chudamani, overcome with sorrow Raghava with his eyes filled with tears spoke to Sugriva.

' Like the cow that let its milk overflow out of love for the calf, my heart also on seeing this Chudamani. This gem of an ornament was given by my father-in-law to Sita. It is more charming than when it was tied to the head at the time of marriage. This was found in water, worshipped by elders, given in the sacrifice out of great joy by wise Indra. Today seeing this best of gems, I have the darshan of my father as also the king of Videha. This gem indeed shone on the head of my beloved. Today seeing this I am feeling as though I am seeing her'.

' O Hanuman! Like water for a thirsty person, sprinkle the life-giving words of Vaidehi. What did Sita say. Tell me again and again '.

'Oh Saumitri! I am seeing this jewel formed out of water, without her being here. What can be more sorrowful'.

' Oh Hanuman If Vaidehi can live for a month, she will live long. Without the black eyed one! I cannot even live for a moment. Take me to that place where my beloved is seen. Knowing where she is we cannot sit for even a moment. That very timid lady with fair hips, how can she stay in the middle of the fearsome and dreadful Rakshasis. Her face like the moon covered by the rain clouds is surely bereft of brightness being surrounded by the Rakshasas'.

' Hanuman! Today tell me what is said by Sita truly. I am eager. With those words like a medicine, I will live. My beloved, the lovely one who speaks sweetly who has fair hips, separated from me, what did she say? Please tell me.'

|| Thus, ends the sixty sixth chapter of Sundarakanda in Ramayana the first ever poem composed in Sanskrit by the first poet sage Valmiki. ||

|| om tat sat ||

मधुरा मधुरालापा किं माह मम भामिनी।

मद्विहीना वरारोहा हनुमन् कथयस्व मे॥15॥

स॥ मधुरा मधुरालापा वरारोहा मत् विहीना ममभामिनी किं आह । कथयस्व।

'My beloved, the lovely one who speaks sweetly who has fair hips, separated from me, what did she say?  
Please tell me.'

[॥ om tat sat ॥](#)

|| Om tat sat ||  
एवमुक्तस्तु हनुमान् राघवेण महात्मना।  
सीताया भाषितं सर्वं न्यवेदयत राघवे॥१॥  
स॥ महात्मना राघवेण एवं उक्तः तु हनुमान् सीताया भाषितं सर्वं न्यवेदयत॥  
Thus, asked by Raghava, Hanuman related everything that was said by Sita.

**Sundarakanda**  
**Sarga 67**  
**Hanuman narrates conversations with Sita**

Thus, asked by Raghava, Hanuman related everything that was said by Sita.

'Oh Bull among men! Divine Janaki related to me as a token of identification, an incident of the past that occurred on the Chitrakuta as it is'.

' Earlier when she was lying down along with you, she woke up early and a crow came swiftly and scratched on her breast. Rama! Then you woke up and you slept in her lap. The bird again started hurting her. Again and again the crow came and scratched her. Then being wetted by her blood, you woke up'.

' Oh! Scorcher of enemies! Troubled by the crow repeatedly, the divine lady woke you and informed you. Oh! Strong armed one! Seeing her scratched on her breasts, furious like a hissing serpent you said this. "Oh Timid one! Who scratched on your breasts with the tip of their nails. Who is sporting with an enraged five hooded serpent?"

" Seeing all around, you saw the crow with blood on its sharp nails standing in front of her. Foremost among birds, the crow is the son of Indra, moving about all over the earth. In his speed he is equal to Vayu".

"Oh Strong armed one, revered among the wise, with anger in your eyes you made up your mind about the crow. Taking a blade of grass from the mat, you invoked it with Brahma's powers. Then he blazed like the fire at the time of dissolution, and hurtled towards the bird. You hurled the blazing blade of grass on the crow. Then the blazing blade of grass followed the crow ".

" Abandoned by his father, the great seers as well as Suras and having gone around the three worlds he could not find a savior. Oh! Destroyer of enemies! That crow came back trembling to you for protection and fallen on the ground seeking protection. Then the Kakutstha with kindness saved the one who deserved to be killed."

" Raghava! It was not possible to withdraw the divine weapon. So, you struck the right eye of the crow instead. Rama! Then the crow thus saved offered salutations to you and Dasaratha and went back to its abode ".

"Oh Raghava! That way being of good conduct, the foremost among wielders of weapons, truthful and powerful, why are you not using weapons against the Rakshasas. It is not possible for Nagas, Gandharvas, Suras, Marutganas, or anybody else to face Rama in a battle".

" Oh Valiant one! If you have any concern for me, you will certainly slay Ravana with sharp arrows in the battle immediately. Oh! Scorcher of enemies! The best of men Rama or even Lakshmana with the orders of his brother, why are they not protecting me?"

" The two tigers among men, equal in power to Vayu and Agni, being unassailable even to gods, why are they neglecting me. I must have done some sin. No doubt. Even though capable, the scorchers of enemies are not protecting me".

Hearing those piteous words spoken with tears by Vaidehi, I again spoke to the venerable lady. " Oh Divine lady! I swear to you Rama is full of grief. With Rama filled with sorrow Lakshmana too is deeply afflicted".

" Oh Lovely lady! Somehow you have been found. This is not the time for lamentation. This moment you will see the end of grief. The two princes, tigers among men, the blameless and mighty ones, desirous of seeing you will burndown this Lanka to ashes. Oh! Best among women! Furious Raghava killing Ravana with all his relatives will certainly take you back to his city'.

" Oh Blameless one! You need to give a token of recognition which Rama knows and which generates happiness". Oh! Powerful one! She looked in all directions, untying this gem which is worn on her hair, from her clothes and gave it to me'.

' Foremost among Raghus! Taking this gem for your sake, bowing with my head to the venerable lady I returned quickly.'

'The fair complexioned daughter of Janaka, seeing me growing and getting ready for returning said the following. With a face filled with tears, piteous, with words drenched with tears, concerned with my departure, shedding tears she said the following'.

" Oh Hanuman! Tell both Rama and Lakshmana, the two lions among men as well as Sugriva along with all his ministers about my welfare. You can make the arrangements so that Raghava with powerful arms can save me from the ocean of sorrows".

"Oh Best of Vanaras! Go near Rama. Tell him about the intensity of my great sorrow, as well as the threats from the Rakshasas. Let your journey be speedy and auspicious".

' Oh Lion among Kings! Venerable Sita spoke these sorrowful words for you. "What all has been said by me, that let him know". Oh! Rama! Sita is safe in all respects. Have faith'.

||Thus, ends the Sarga sixty-seven of Sundarakanda in Ramayana, the first ever poem composed in Sanskrit by the first poet sage Valmiki. ||

|| Om tat sat||

एतत् वार्या नृपराजसिंहं

सीता वचः प्राह विषादपूर्वम्।

एतच्च बुद्ध्वा गदितं मया त्वम्

श्रद्धत्स्व सीतां कुशलां समग्राम्॥37॥

स॥ पराजसिंहं आर्या सीता विषादपूर्वं एतत् वचः तव आह। मया गदितां तत् बुद्ध्वा सीतां समग्रां कुशलां श्रद्धत्स्व॥  
' Oh Lion among Kings! Venerable Sita spoke these sorrowful words for you. "What all has been said by me, that let him know". Oh! Rama! Sita is safe in all respects. Have faith'.

[|| Om tat sat||](#)

|| om tat sat ||  
अथाह मुतरं देव्या पुनरुक्तः ससंभ्रमः।  
तव स्नेहान्नरव्याघ्र सौहार्दादनुमान्यवै॥1॥  
स॥ नरव्याघ्र ! तव स्नेहात् सौहार्दात् ससंभ्रमः देव्याः अनुमान्य देव्या उत्तरं पुनः उक्तः ॥  
'Oh Tiger among men! Because of the affection for you and love, the Devi addressed me again with confidence'.

**Sundarakanda**  
**Sarga 68**  
**Hanuman tells Rama that he restored confidence of Sita**

Hanuman continued the narration in response to Rama's queries.

' Oh Rama! Tiger among men! Because of the affection for you and love the Devi addressed me again with confidence." Oh! Hanuman! You may appeal to Rama in many ways so that he will quickly kill Ravana and get me back. Oh! Crusher of enemies! If you think it is possible, take rest at a lonely place for the night and then go. Because of your presence here, this less fortunate one will be freed from the sorrow for a while. Oh! Valiant one! When you go, my life will also be in doubt by the time you come back. There is no doubt about this. Afflicted by sorrow, this unfortunate one, the sorrow of not being able to see you will again make me lament".

"Oh! Heroic one! Best among the Vanaras! I have a great doubt about your associates among Vanaras. How will those Vanara armies cross this ocean which cannot be crossed. Among all living beings, only three namely Vainateya, the Marut, and you are capable of crossing this ocean. Oh! Hero! Foremost among those accomplishing tasks! What solution you see for this difficult task? Oh! Slayer of enemy heroes! For resolving this task only, you are capable surely. All the fame will be yours if you succeeding in this".

" If Rama being victorious takes me back to his city defeating Ravana along with all his army, that will be proper for him. I have been abducted by the Rakshasa using devious means. Rama shall not take me back secretly with fear. If Kakutstha, the slayer of the enemy armies, stirring Lanka with his arrows and takes me back that will be appropriate for him. You plan in accordance with his might in such a way that it allows the great soul who is an exalted hero to exhibit his valor".

' Hearing those meaningful courteous words supported with reasons I said these words in reply. "Oh Divine lady! the Lord of the armies of Vanaras, the best among fliers, richly endowed with strength is resolved to save you. The mighty, powerful, tough warriors committed in their mind are under his command. They can go up without any obstruction. They can go down too. They can go in any other direction. These brilliant ones can undertake any task without difficulty. These great Vanaras, proud of their might, they can go around the earth travelling in the aerial path. In the court of Sugriva

there are those who are better than me or equal to me. There is none who is less powerful than me".

" If I have come here, what to say of the highly powerful ones. Superior ones are indeed not sent for tasks like this carrying messages. Only the other people are sent. Oh! Divine lady! Enough of such lamentation. Let your sorrow end. The Vanara army will reach Lanka in one jump. Oh! Noble one! Both Rama and Lakshmana, the lions among men, sitting on my back shining like Sun and moon will reach here soon. You will soon see the lion like slayers of enemies, the Raghava and Lakshmana with bow in his hand at the gates of Lanka. You will soon see Vanaras who use their nails and teeth as the weapons, who have the strength of Lions and tigers".

"You will soon see leaders of the Vanara army hovering over Lanka's mountains like the rain clouds on the Malaya mountain. You will soon see the slayer of enemies, Rama crowned in Ayodhya along with you after completing the exile in the forest".

'Then the princess of Mithila, Sita who was in grief of separation from you, pleased with soothing and auspicious words spoken by me, became peaceful'.

Thus, ends the sixty-eight Sarga of Sundarakanda. That is also the end of Sundarakanda in Ramayana, the first ever Sanskrit poem composed in Sanskrit by the first poet sage Valmiki.

|| om tat sat ||

*ततो मयावाग्बिरदीनभाषिणा शिवाभिरिष्टाभिरभिप्रसादिता।*

*जगाम शान्तिं मममैथिलात्मजा तवापि शोकेन तदाऽभिपीडिता॥29॥*

*स॥ ततः तव शोकेनापि तदा अभिपीडिता मैथिलात्मजा अदीनभाषिणा मया शिवाभिः इष्टभिः मम वाग्भिः अभिप्रसादिता  
शान्तिं जगाम॥*

*'Then the princess of Mithila, Sita who was in grief of separation from you, pleased with soothing and auspicious words spoken by me, became peaceful'.*

|| [om tat sat](#) ||

## Epilogue

After Hanuman's return from Lanka, Rama makes necessary preparations to cross the ocean and bring back Sita. Rama and Lakshmana cross the ocean with a huge army of Vanaras led by Sugriva and others. Before the start of the war Vibhishana pleads with Ravana to restore Sita to Rama. But Ravana does not relent. Vibhishana joins Rama. In the ensuing battle Ravana is killed and Vibhishana is made the king of Lanka.

Rama returns to Lanka at the end of the specified period of banishment to forest along with Sita. Bharata who ruled in the absence of Rama, welcomes Rama and Sita on their return. Then Rama is crowned as the king. Rama's coronation is the culmination of Ramayana.

Tradition has it that the story of Rama's coronation is to be read at the end of Sundarakanda prayana. So it is.

In Sundarakanda as stated in the last sloka Hanuman brings peace to the tormented soul of Sita. So, it is supposed to bring peace to those who do Sundarakanda Parayana. How is it possible is a question to the modern mind. Simply following a single-minded pursuit of goals in spite of many ups and downs, without ever giving up as demonstrated by Hanuman, is itself the central theme we see in Sundarakanda. Pursuing the higher goals with such vigor and dedication in itself is enough to bring success or happiness or ultimately the peace.

||om tat sat||

## The End

यदक्षर पदभ्रष्टं मात्राहीनं च यत् भवेत् ।  
पूर्णं भवतु तत्सर्वं त्वत्प्रासादान्महेश्वरि॥  
Yadakshara pada bhrashtam  
Maatraheenam cha yat bhavet|  
Purnam bhavatu tat sarvaM  
Tvat prasaadaat mahesvari||

Sanskrit sloka readings end with a sloka which is essentially an apology for likely mistakes committed in writing or reading. It prays that missing letters and inflections be seen as completed by the grace the omnipotent.

||om tat sat||

[The end](#)