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Ramáyana

Book Five

Súndara

by Valmíki



Translated by

ROBERT P. GOLDMAN

SALLY J. SUTHERLAND GOLDMAN

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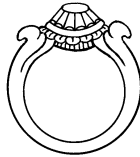


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A *sandhi* grid is printed on the inside of the back cover

46-54

HĀNUMAN IN BONDAGE

46.1 T ATAS TU RAKṢO'DHIPATIR mah"āt mā
 Hanūmat" Ākṣe nihate kumāre,
 manaḥ samādhāya tad" Ēndra|kalpaṃ
 samādides' Ēndrajitaṃ sa roṣāt.
 «tvam astravit, śastrabhṛtām variṣṭhaḥ,
 sur'āsurāṇām api śoka|dātā.
 sureṣu s'Ēndreṣu ca dṛṣṭa|karmā,
 Pitāmah'ārādhana|samcit'āstraḥ.
 tav' āstra|balaṃ āsādya n' āsurā, na Marud|gaṇāḥ
 na kaś cit triṣu lokeṣu saṃyuge na gata|śramaḥ.
 bhujā|vīry'ābhiguptaś ca, tapasā c' ābhirakṣitaḥ,
 deśa|kāla|vibhāga|jñas tvam eva mati|sattamaḥ.

46.5 na te 'sty a|śakyam samareṣu karmaṇā;
 na te 'sty a|kāryam mati|pūrva|mantraṇe.
 na so 'sti kaś cit triṣu saṃgraheṣu vai,
 na veda yas te 'stra|balaṃ, balaṃ ca te.
 mam' ānurūpaṃ tapaso balaṃ ca te,
 parākramaś c' āstra balaṃ ca saṃyuge.
 na tvāṃ samāsādya raṇ'āvamarde
 manaḥ śramaṃ gacchati niścit'ārtham.
 nihataḥ kiṃ|karāḥ sarve, Jambumālī ca rākṣasaḥ
 amātya|putrā vīrāś ca pañca sen"āgra|yāyinaḥ.
 saḥ|ōdaras te dayitaḥ kumāro 'kṣaś ca sūditaḥ.
 na tu teṣv eva me sāro yas tvayy ari|niṣūdana.

WHEN PRINCE Aksha had been slain by Hánuman, 46.1
Rávana, the great lord of the *rákshasas*, steadied his
mind. Then in his anger he issued orders to Índrajit, who
was like Indra himself. “You are an expert in divine weapons
and are foremost among those who bear weapons. You have
brought great sorrow upon even the gods and *ásuras*. Your
exploits have been witnessed by Indra and the gods, and
you have amassed divine weapons by propitiating grandfa-
ther Brahma. After experiencing the power of your divine
weapons in battle, neither the *ásuras* nor the hosts of Maruts
nor anyone else in all the three worlds has escaped afflic-
tion. You are protected by the strength of your own arms
and guarded by the power of your austerities. You fully
understand all distinctions of time and place, and you are
highly intelligent. There is nothing you cannot accomplish 46.5
through your exploits in battle; there is nothing you can-
not accomplish through your wise counsel. No one in all
the three worlds is ignorant of your native strength and the
strength of your divine weapons. The power of your aus-
terities, your valor in battle, and the power of your divine
weapons are equal to my own. Thus, when I think of you in
the press of battle, my mind, assured of attaining its object,
does not despair.

All the *kin-karas* have been slain and so have my five field
marshals, the mighty sons of my minister, and the *rákshasa*
Jambu·malin. Your beloved brother Prince Aksha has been
slain as well. But in none of them did I place the trust I
place in you, subduer of your foes.

- idaṃ hi dr̥ṣṭvā matiman mahad balam
 kapeḥ, prabhāvaṃ ca, parākramaṃ ca,
 tvam ātmanaś c' āpi samīkṣya sāraṃ
 kuruṣva vegam̐ sva|bal'|ānurūpam.
 46.10 bal'|āvamardas tvayi samnikṛṣṭe,
 yathā gate śāmyati śānta|śatrau,
 tathā samīkṣy'|ātma|balaṃ, paraṃ ca
 samārabhasv', āstravidāṃ variṣṭha.
 na khalv iyaṃ matiḥ śreṣṭhā, yat tvāṃ sampreṣayāmy aham,
 iyaṃ ca rāja|dharmāṇāṃ kṣatrasya ca matir matā.
 nānā|śastraiś ca samgrāme vaiśāradyam, arim̐|dama,
 avaśyam eva boddhavyaṃ, kāmyaś ca vijayo raṇe.»
 tataḥ pitus tad vacanaṃ niśamya
 pradakṣiṇaṃ Dakṣa|suta|prabhāvaḥ
 cakāra bhartāram a|dīna|sattvo
 raṇāya vīraḥ pratipanna|buddhiḥ.
 tatas taiḥ sva|gaṇair iṣṭair Indrajit pratipūjitaḥ,
 yuddh'|ōddhata|kṛt'|ōtsāhaḥ, samgrāmaṃ pratipadyata.
 46.15 śrīmān, padma|palās'|ākṣo rākṣas'|ādhipateḥ sutaḥ
 nirjagāma mahā|tejāḥ, samudra iva parvasu.
 sa pakṣi|rāj'|ōpama|tulya|vegair
 vyālais caturbhiḥ, sita|tikṣṇa|daṃṣṭraiḥ,
 rathaṃ samāyuktam a|saṅga|vegam̐
 samāruoh' Êndrajid Indra|kalpaḥ.
 sa rathī, dhanvināṃ śreṣṭhaḥ, śastrajño, 'stra|vidāṃ varaḥ
 rathen' ābhiyayau kṣipraṃ Hanūmān yatra so 'bhavat.

Observing this monkey's great strength—so cunningly employed—his power, and his valor, and considering your own strength, you must exert force commensurate with your own power. You are the foremost of experts in divine weapons; reflecting on your own strength and that of your enemy, you must act in such a way that when you leave here and encounter him, destroyer of your foes, the destruction of our forces will be avoided. It is not really the best of strategies for me to send you out, but it is one that is sanctioned by warriors who follow the prescribed rules of royal statecraft. During the battle you must remember your expertise in the various weapons, subduer of your foes, and you must truly desire victory in battle.” 46.10

When he had heard his father's words, that warrior—his power like that of the gods, the sons of Daksha, and his courage unfailing—reverently circumambulated his lord and prepared his mind for battle. Then Índrajit set forth to war, filled with energy, eager for battle, and greatly honored by his dear companions. The majestic son of the *rákshasa* king, his eyes like lotus petals, set forth, overflowing with energy like the sea on the days of spring tide. Like Indra himself, Índrajit mounted his chariot. Unstoppable, it was yoked with four lions with sharp, white fangs. They were matched in their paces and swift as Gáruda, the king of birds. Mounted in his chariot, the great chariot warrior, foremost of bowmen, master of weapons, and the best of those familiar with divine missiles, proceeded swiftly to the place where Hánuman was. 46.15

- sa tasya ratha|nirghoṣaṃ, jyā|svanaṃ kārmukasya ca
 nisāmya hari|vīro 'sau saṃprahr̥ṣṭataro 'bhavat.
 su|mahac cāpam ādāya, śita|śalyāṃś ca sāyakān,
 Hanūmantam abhipretya jagāma raṇa|paṇḍitaḥ.
 46.20 tasmim̐s tataḥ saṃyati jāta|harṣe,
 raṇāya nirgacchati bāṇa|pāṇau,
 diśaś ca sarvāḥ kaluṣā babhūvur,
 mṛgās ca raudrā bahudhā vineduḥ.
 samāgatās tatra tu nāga|yakṣā,
 maha" |r̥ṣayaś, cakra|carāś ca siddhāḥ,
 nabhaḥ samāvṛtya ca pakṣi|saṃghā
 vinedur uccaiḥ parama|prahr̥ṣṭāḥ.
 āyāntaṃ sa|rathaṃ dṛṣṭvā tūrṇam Indrajitaṃ kapiḥ
 vinanāda mahā|nādaṃ, vyavardhata ca vegavān.
 Indrajit tu rathaṃ divyam āsthitaś citra|kārmukaḥ
 dhanur viṣphārayām āsa taḍid|ūrjita|niḥsvanam.
 tataḥ sametāv atitīkṣṇa|vegau,
 mahā|balau tau raṇa nirviśaṅkau,
 kapiś ca rakṣo|'dhipateś ca putraḥ,
 sur'|āsur'|ēndrāv iva baddha|vairau.
 46.25 sa tasya vīrasya mahā|rathasya,
 dhanuṣmataḥ, saṃyati saṃmatasya
 śara|pravegaṃ vyahanat pravṛddhaś,
 cacāra mārge pitur a|prameyaḥ.
 tataḥ śarān āyata|tīkṣṇa|śalyān,
 su|patriṇaḥ, kāñcana|citra|puñkhān
 mumoca vīraḥ para|vīra|hantā
 su|saṃtatān, vajra|nipāta|vegān.
 sa tasya tat syandana|niḥsvanaṃ ca,
 mṛdaṅga|bherī|paṭaha|svanaṃ ca,

The mighty monkey was overjoyed when he heard the rumbling of his chariot and the twanging of his bowstring. Adept in battle, Índrajit, holding his enormous bow and keen-tipped arrows, advanced toward Hánuman. As he set forth for battle, arrows in hand, eager for combat, the directions all grew dark, and fierce beasts cried out in different voices. Then the great seers, who follow the orbits of the heavenly bodies, along with the great serpents, *yakshas*, and perfected beings, assembled there, as did flocks of birds, covering the sky and crying in great delight. Seeing Índrajit swiftly approaching in his chariot, the powerful monkey let loose a mighty roar and grew still larger. But Índrajit, mounted in his heavenly chariot, armed with his magnificent bow, made his weapon resound with a roar as loud as a thunderbolt. 46.20

Then the two of them—the monkey and the son of the *rákshasa* lord—met. Both were immensely powerful, both enormously strong, and both fearless in battle. They were as fixed in their enmity as are the great gods and *ásuras*. As he moved along the path of his father the wind god, immeasurable Hánuman, grown to an enormous size, evaded the impact of the arrows of that mighty chariot warrior and bowman honored in battle. The mighty slayer of enemy heroes loosed long, splendidly feathered arrows with sharp and broad heads and nocked with gold. Their impact was like that of a thunderbolt. 46.25

Hearing the rumbling sound of his chariot, the beating of the battle drums—*mridángas*, *bheris*, and *pátahas*—and the sound of his bow being drawn, Hánuman leapt up once

vikṛṣyamāṇasya ca kārmukasya

niśamya ghoṣaṃ, punar utpapāta.

śarāṇām antareṣv āśu vyavartata mahā|kapiḥ

haris tasy' ābhilakṣasya mokṣaya|lakṣya|saṃgraham.

śarāṇām agratas tasya punaḥ samabhivartata,

prasārya hastau Hanumān utpapāt' ānil'|āt:majah.

46.30 tāv ubhau vega|saṃpannau, raṇa|karma|viśāradau

sarva|bhūta|mano|grāhi cakratur yuddham uttamam.

Hanūmato veda na rākṣaso 'ntaram,

na Mārutis tasya mah'"|ātmano 'ntaram.

parasparaṃ nirviśahau babhūvatuḥ

sametya tau deva|samāna|vikramau.

tatas tu lakṣye sa vihanyamāne,

śareṣu mogheṣu ca saṃpatatsu,

jagāma cintāṃ mahatīm mah'"|ātmā

samādhi|saṃyoga|samāhit'|ātmā.

tato matiṃ rākṣasa|rāja|sūnuś

cakāra tasmin hari|vīra|mukhye.

a|vadhyatām tasya kapeḥ samīkṣya,

«kathaṃ nigacched iti nigrāh'|ārtham?»

tataḥ Paitāmahaṃ vīraḥ so 'stram astravidāṃ varaḥ

saṃdadhe su|mahā|tejās taṃ hari|pravaraṃ prati.

46.35 «a|vadhyo 'yam, iti» jñātvā tam astreṇ' āstra|tattvavit

nijagrāha mahā|bāhur Mārut'|ātmajam Indrajit.

tena baddhas tato 'streṇa rākṣasena sa vānaraḥ

abhavan nirviceṣṭaś ca, papāta ca mahī|tale.

tato 'tha buddhvā sa tad'" āstra|bandhaṃ,

Prabhoḥ prabhāvād vigat'|ālpavegaḥ,

Pitāmah'|ānugraham ātmanaś ca

more. The great, tawny monkey sped through the spaces between that celebrated marksman's arrows, spoiling his aim. Sometimes Hánuman, son of the wind god, would stand directly in front of his arrows only to stretch out his arms and leap out of the way. The two of them, both endowed with enormous power and adept in feats of battle, waged a magnificent duel that enthralled the minds of all creatures. 46.30

The *rákshasa* could find no opening on Hánuman's part nor could Máruti find any on the part of that great warrior. And so, when the two of them—their valor equal to that of the gods—met, they found each other equally invincible. Since his arrows—even when they hit their mark—were falling in vain, the great warrior focused his thoughts in deep concentration and fell to brooding. The son of the *rákshasa* king came to a decision concerning the foremost among the monkey heroes. Realizing that it was impossible to kill him, he thought, “How might the monkey be rendered immobile so that he can be captured?” The enormously powerful hero, foremost of those expert in divine missiles, then directed the divine missile of Grandfather Brahma toward that best of monkeys. Recognizing that it was impossible to kill him, great-armed Índrajit, who knew the science of divine missiles, captured the son of Máruta the wind god with his divine missile. 46.35

Once the *rákshasa* had bound him with that divine missile, the monkey was immobilized and he fell to the ground. Realizing that he was bound by a divine weapon—although he felt not even the slightest pain through the power of the Lord—that mighty monkey then recalled the grace that had been shown him by Grandfather Brahma. Recognizing

vicintayām āsa hari|pravīraḥ.
 tataḥ svāyambhuvair mantrair
 Brahm’|āstram abhimantritam
 Hanūmāmś cintayām āsa
 vara|dānaṃ Pitāmahāt.
 «na me ’stra|bandhasya ca śaktir asti
 vimokṣaṇe, loka|guroḥ prabhāvāt.
 ity evam evaṃ|vihito ’stra|bandho
 may” ātma|yoner anuvartitavyaḥ.»

- 46.40 sa vīryam astrasya kapir vicārya,
 Pitāmah’|ānugraham ātmanaś ca,
 vimokṣa|śaktiṃ paricintayitvā
 Pitāmah’|ājñām anuvartate sma.
 «astreṇ’ āpi hi baddhasya bhayaṃ mama na jāyate
 Pitāmaha|Mahendrābhyāṃ rakṣitasy’, Ānilena ca.
 grahaṇe c’ āpi rakṣobhir mahan me guṇa|darśanam:
 rākṣas’|ēndreṇa saṃvādas. tasmād grhṇantu mām pare.»
 sa niścit’|ārthaḥ para|vīra|hantā
 samīkṣya|kārī vinivṛtta|ceṣṭaḥ,
 paraiḥ prasahy’ ābhigatair nigrhya
 nanāda tais taiḥ paribhartsyamānaḥ.
 tatas taṃ rākṣasā dr̥ṣṭvā nir|viceṣṭam ariṃ|damam,
 babandhuḥ śaṇa|valkaiś ca, druma|cīraiś ca saṃhataiḥ.
 46.45 sa rocayām āsa paraiś ca bandhanaṃ,
 prasahya vīrair abhinigrahaṃ ca,
 «kautūhalān mām yadi rākṣas’|ēndro
 draṣṭuṃ vyavasyed, iti» niścit’|ārthaḥ.
 sa baddhas tena valkena vimukto ’streṇa vīryavān,
 astra|bandhaḥ sa c’ ānyaṃ hi na bandham anuvartate.

that this was Brahma's divine weapon, invoked with spells belonging to that self-existent god, Hánuman recalled the boon he had been granted by Grandfather Brahma. "Because of the power of Brahma, father of the worlds, I am unable to free myself from the bondage of this divine missile. Indeed, it is incumbent upon me to submit to the bondage of the self-existent god's missile when it is used in such a fashion."

Reflecting upon the power of that divine missile and on the kindness Grandfather Brahma had shown him, and considering that he would momentarily be able to free himself, the monkey submitted to the will of the Grandfather. "Even though I am bound by this divine missile, I feel no fear, for I am under the protection of Grandfather Brahma, Great Indra, and the wind god. Moreover, I foresee one great advantage in my being taken by the *rákshasas*: a parley with their lord. So let my enemies capture me." 46.40

Having resolved this matter after due consideration, the slayer of enemy heroes kept perfectly still. But he roared as the various foes who now rushed upon him seized him violently and reviled him. Seeing that subduer of his foes immobilized, the *rákshasas* bound him with ropes of hemp and stout strips of bark. He submitted to this violent capture and bondage at the hands of his powerful enemies, having concluded that the lord of the *rákshasas* would desire to see him out of curiosity. The moment that mighty monkey was bound with strips of bark, he was released by the divine missile, for the bondage of divine missiles cannot coexist with any other bondage. 46.45

ath' Êndrajit taṃ druma|cīra|bandham
 vicārya vīraḥ kapi|sattamaṃ tam
 vimuktam astreṇa, jagāma cintām,
 anyena baddho hy anuvartate 'stram.
 «aho mahat karma kṛtaṃ nirarthakam!
 na rākṣasair mantra|gatir vimṛṣṭā.
 punaś ca n' āstre vihate 'stram anyat
 pravartate. saṃśayitāḥ sma sarve!»

46.50 astreṇa Hanumān mukto n' ātmānam avabudhyate,
 kṛṣyamāṇas tu rakṣobhis, taiś ca bandhair nipīḍitaḥ.
 hanyamānas tataḥ krūrai rākṣasaiḥ kāṣṭha|muṣṭibhiḥ,
 samīpaṃ rākṣas'êndrasya prākṛṣyata sa vānaraḥ.
 ath' Êndrajit taṃ prasamīkṣya muktam
 astreṇa, baddhaṃ druma|cīra|sūtraiḥ,
 vyadarśayat tatra mahā|balaṃ taṃ
 hari|pravīraṃ sa|gaṇāya rājñe.
 taṃ mattam iva mātāṅgaṃ baddhaṃ kapi|var'îttamam
 rākṣasā rākṣas'êndrāya Rāvaṇāya nyavedayan.
 «ko 'yaṃ?» «kasya?» «kuto?» v' âpi,
 «kiṃ kāryaṃ?» «ko vyapāśrayaḥ?»

46.55 iti rākṣasa|vīrāṇām
 tatra saṃjajñire kathāḥ.
 «hanyatām!» «dahyatām!» v' âpi, «bhakṣyatām! iti» c' âpare
 rākṣasās tatra saṃkruddhāḥ parasparam ath' âbruvan.
 atītya mārگاṃ sahasā mah'îātmā
 sa tatra rakṣo'dhipa|pāda|mūle
 dadarśa rājñāḥ paricāra|vṛddhān,
 gṛhaṃ mahā|ratna|vibhūṣitaṃ ca.

As soon as mighty Índrajit realized that the best of monkeys, now bound with strips of bark, had been released by the divine missile, he began to worry, even though the monkey, now bound by other means, still seemed to be under the power of the divine missile. “Alas! My great feat has been rendered futile. The *rákshasas* have not taken into consideration the way these spells work. Once a divine weapon has been counteracted, no other can be deployed. We are all in grave peril.”

But Hánuman did not realize that he had been released by the divine missile. And so, tormented by his bonds, he was dragged along by the *rákshasas*. Beating the monkey with sticks and fists, the cruel *rákshasas* dragged him into the presence of their lord. Then Índrajit, realizing that the great and powerful monkey had been freed from the divine missile, showed him bound as he was with strips of bark to the king and his courtiers. The *rákshasas* then began to tell Rávana, king of the *rákshasas*, about the magnificent monkey they had bound there like an elephant in rut. 46.50

A discussion arose among the mighty *rákshasas* there, “Who is he?” “To whom does he belong?” “Where has he come from?” “What is his mission?” “Who is his master?” Meanwhile, some of the other *rákshasas* there, in a rage, said to one another, “Kill him!” “Burn him!” “Eat him!”

After they had traversed the road, the great monkey suddenly saw the king’s palace, adorned with great jewels, and he saw the lord of the *rákshasas*, his senior retainers at his feet. 46.55

sa dadarśa mahā|tejā Rāvaṇaḥ kapi|sattamaḥ,
 rakṣobhir vikṛt'ākāraiḥ kṛṣyamāṇam itas tataḥ.
 rākṣas'ādhipatiṃ c' āpi dadarśa kapi|sattamaḥ,
 tejo|bala|samāyuktaṃ, tapantam iva bhāskaram.
 sa roṣa|saṃvartita tāmra|dṛṣṭir

Daśānanas taṃ kapim anvavekṣya
 ath' ōpaviṣṭān kula|śīla|vṛddhān
 samādiśat taṃ prati mantra|mukhyān.
 yathā|kramaṃ taiḥ sa kapiś ca pṛṣṭaḥ
 kāry'ārtham, arthasya ca mūlam ādau.
 nivedayām āsa, «har'īśvarasya
 dūtaḥ, sakāśād aham āgato 'smi.»

47.1 TATAḤ SA KARMAṆĀ tasya vismito, bhīma|vikramaḥ
 Hanumān roṣa|tāmr'ākṣo rakṣo'dhipam avaiḥṣata.

bhrājamānaṃ mah"ārheṇa kāñcanaena, virājatā,
 muktā|jāl'āvṛten' ātha mukuṭena mahā|dyutim,
 vajra|saṃyoga|saṃyuktair mah"ārha|maṇi|vigrahaiḥ,
 haimair ābharaṇaiś citrair, manas"ēva prakalpitaḥ,
 mah"ārha|kṣauma|saṃvītaṃ, rakta|candana|rūṣitam,
 sv|anuliptaṃ vicitrābhir, vividhābhiś ca bhaktibhiḥ,

47.5 vipulair, darśanīyaiś ca, rakt'ākṣair, bhīma|darśanaiḥ,
 dīpta|tīkṣṇa|mahā|daṃṣṭraiḥ, pralamba|daśana|cchadaiḥ
 śirobhir daśabhir vīraṃ bhrājamānaṃ mah"āujasam,
 nānā|vyāla|samākīrṇaiḥ, śikharair iva Mandaram,
 nīl'āñjana|caya|prakhyam, hāreṇ' ōrasi rājatā,
 pūrṇa|candr'ābha|vaktreṇa, sa|balākam iv' āmbudam,

Immensely powerful Rávana spied the foremost of monkeys as he was dragged to and fro by the hideous *rákshasas*. At the same time, the foremost of monkeys saw the lord of the *rákshasas*, who resembled the blazing sun in power and radiance. Ten-faced Rávana glared at the monkey, his eyes rolling and red with rage. Then he directed his foremost counselors who were seated there, noble of lineage and exemplary in conduct, to question him. When they had questioned him in due order regarding his mission, its purpose, and the instigator of that purpose, the monkey began his response by saying, "I have come here as an emissary from the lord of the monkeys."

HÁNUMAN, fearsome in his power, his eyes red with anger, then gazed upon the lord of the *rákshasas*, amazed at his exploit. 47.1

Then Hánuman gazed upon the immeasurably splendid lord of the *rákshasas*, who sat before him like a rain-charged thundercloud resting on the peak of Mount Meru. With his priceless, glittering, golden crown set with masses of pearls, he was luminous and resplendent. He wore exquisite, golden jewelry made up largely of priceless gems and fastened with diamond pins. They seemed to be creations of the imagination. He was clothed in costly silks and covered with red sandalpaste. His body was beautifully adorned with various lovely designs. With his ten large and beautiful heads each with red eyes, terrifying appearance, large, sharp, and shining fangs, and pendulous lips, that powerful hero was as splendid as Mount Mándara, its peaks filled with various savage beasts. Resembling a mass of black collyrium and

bāhubhir baddha|keyūraiś, candan'|ōttama|rūṣitaiḥ,
 bhrājamān'āṅgadaiḥ pīnaiḥ, pañca|śīrśair iv' ōragaiḥ,
 mahati, sphāṭike, citre, ratna|saṃyoga|saṃskṛte,
 uttam'|āstaran'|āstīrṇe upaviṣṭam var'|āśane,
 47.10 alam|kṛtābhir atyartham pramadābhiḥ samantataḥ,
 vāla|vyajana|hastābhir ārāt samupasevitam,
 Durdhareṇa, Prahastena, Mahāpārśvena rakṣasā,
 mantribhir mantra|tattvajñair, Nikumbhena ca mantriṇā,
 up'|ōpaviṣṭam rakṣobhiś caturbhir bala|darpitaiḥ,
 kṛtsnaiḥ parivṛtam lokam caturbhir iva sāgaraiḥ,
 mantribhir mantra|tattvajñair, anyaiś ca śubha|buddhibhiḥ,
 anvāsyamānaṃ sacivaiḥ, surair iva sur'|ēśvaram,
 apaśyad rākṣasa|patim Hanūmān ati|tejasam,
 viṣṭhitam Meru|śikhare sa|toyam iva toyadam.

47.15 sa taiḥ saṃpīḍyamāno 'pi rakṣobhir bhīma|vikramaiḥ,
 vismayaṃ paramaṃ gatvā rakṣo|'dhipam avaiḥṣata.
 bhrājamānaṃ tato dṛṣṭvā Hanumān rākṣas'|ēśvaram,
 manasā cintayām āsa tejasā tasya mohitah:

«aho rūpam! aho dhairyam! aho sattvam! aho dyutiḥ!

aho rākṣasa|rājasya sarva|lakṣaṇa|yuktatā!

yady a|dharmo na balavān syād ayaṃ rākṣas'|ēśvaraḥ,

syād ayaṃ sura|lokasya sa|Śakrasy' āpi rakṣitā.

tena bibhyati khalv asmāl lokāḥ s'|âmarā|dānavāḥ,

ayaṃ hy utsahate krudhah kartum ek'|ârṇavam jagat.»

with a sparkling necklace—its principal gemstone like the full moon—strung across his chest, he looked like a thundercloud crossed by a bright line of flying cranes. With their coating of fine sandalpaste, their armllets tightly fastened, and their bracelets flashing, his muscular arms resembled five-headed serpents. He was seated on a great and splendid crystal throne. It was exquisite, adorned with jeweled fastenings and covered with a magnificent cushion. He was 47.10 closely attended by young women exquisitely ornamented, who stood all around him with yak-tail fly whisks in their hands. He sat surrounded by four *rákshasas* arrogant in their power. Skilled in counsel, they were his counselors: Dúrdhara, Prahásta, the *rákshasa* Maha-parshva, and the counselor Nikúmbha. Surrounded by all of them, he resembled the earth surrounded by the four seas. Attended by still other highly intelligent counselors, skilled in counsel, and by all his ministers, he resembled the lord of the gods attended by the gods.

Filled with the greatest wonder, Hánuman could not take 47.15 his eyes off the *rákshasa* lord, even though the *rákshasas*, whose strength was terrifying, were belaboring him. As he gazed upon the radiant lord of the *rákshasas*, Hánuman was dazzled by his splendor, and he thought:

“Oh what beauty! What steadfastness! What strength! What splendor! Truly, the king of the *rákshasas* is endowed with every virtue! If this mighty *rákshasa* lord were not so unrighteous, he could be the guardian of the world of the gods, Indra included. Because of that, all beings, even the gods and *dánavas*, fear him, for he is capable in his wrath

47.20 iti cintāṃ bahu|vidhām akaron matimān kapiḥ
dṛṣṭvā rākṣasa|rājasya prabhāvam a|mit'āujasaḥ.

48.1 TAM UDVĪKṢYA mahā|bāhuḥ piṅg'ākṣaṃ purataḥ sthitam,
roṣeṇa mahat" aviṣṭo Rāvaṇo loka|rāvaṇaḥ.

sa rājā roṣa|tāmr'ākṣaḥ Prahastaṃ mantri|sattamam
kāla|yuktam uvāc' êdaṃ vaco vipulam, arthavat:

«dur|ātmā pṛcchyatām eṣa, kutaḥ, kiṃ v" âsya kâraṇam,
vana|bhange ca ko 'sy' ârtho, rākṣasīnām ca tarjane.»

Rāvaṇasya vacaḥ śrutvā Prahasto vākyam abravīt:

«samāsvasihi, bhadraṃ te, na bhīḥ kāryā tvayā, kape.

48.5 yadi tāvat tvam Indreṇa preṣito Rāvaṇ'ālayam,
tattvam ākhyāhi, mā te bhūd bhayaṃ, vānara, mokṣyase.

yadi Vaiśravaṇasya tvam, Yamasya, Varuṇasya ca,
cāru|rūpam idaṃ kṛtvā praviṣṭo naḥ purīm imām?

Viṣṇunā preṣito v" âpi dūto vijaya|kāṅkṣiṇā,

na hi te vānaraṃ tejo, rūpa|mātraṃ tu vānaram.

tattvataḥ kathayasv' âdya, tato, vānara, mokṣyase.

an|ṛtaṃ vadatāś c' âpi dur|labhaṃ tava jīvitam.

atha vā yan|nimittas te praveśo Rāvaṇ'ālaye?»

48.10 evam ukto hari|varas tadā rakṣo|gaṇ'ēśvaram

abravīn, «n' âsmi Śakrasya, Yamasya, Varuṇasya vā.

Dhanadena na me sakhyaṃ, Viṣṇunā n' âsmi coditaḥ.

jātir eva mama tv eṣā; vānaro 'ham ih' āgataḥ.

of reducing the whole world to one vast sea.” Such were 47.20
the wise monkey’s various thoughts as he gazed upon the
grandeur of the *rākshasa* king, immeasurable in his power.

WHEN GREAT-ARMED Rāvana, who makes the worlds cry 48.1
out, saw that yellow-eyed monkey standing before him, he
was seized with a towering rage. His eyes reddened with
rage, the king addressed these profound and purposeful
words—well suited to the occasion—to Prahásta, foremost
of his counselors: “Ask this evil creature where he comes
from, what his purpose is, and what is the meaning of his
destroying my grove and menacing the *rākshasa* women.”

Upon hearing Rāvana’s words, Prahásta said this: “Take 48.5
heart, bless you, you need have no fear, monkey. If Indra has
sent you to the abode of Rāvana, then tell the truth; do not
be afraid, monkey, you will be released. Have you taken on
this handsome form and entered our city as an agent of Ku-
béra Vāishravana, or of Yama, the god of death, or of Váru-
na, the lord of the waters? Or perhaps you are a messenger
dispatched by Vishnu, who is desirous of conquering me,
for only your appearance is that of a monkey, not your
power. You must speak truthfully, monkey, and then you
will be set free. But if you speak falsely, you will be put to
death. Now then, tell us your purpose in entering the realm
of Rāvana.”

Addressed in this fashion, the foremost of monkeys re- 48.10
plied to the lord of the *rākshasa* hosts. “I am no agent of
Shakra, Yama, or Váruna. I have no alliance with the lord
of wealth, Kubéra, nor have I been sent by Vishnu. This is
my natural form; I am a monkey who has come here. Since

darśane rākṣas'êndrasya dur|labhe tad idam mayā
 vanam rākṣasa|rājasya darśan'ârthe vināśitam.
 tatas te rākṣasāḥ prāptā balino, yuddha|kāṅkṣiṇaḥ
 rakṣan'ârtham ca dehasya pratiyuddhā mayā raṇe.
 astra|pāśair na śakyo 'ham baddhum dev'âsurair api;
 Pitāmahād eva varo mam' âpy eṣo 'bhyupāgataḥ.

48.15 rājānam draṣṭu|kāmēna may" âstram anuvartitam.
 vimukto aham astreṇa rākṣasais tv atipīḍitaḥ.
 dūto 'ham, iti vijñeyo, Rāghavasy' âmit'âujasaḥ.
 śrūyatām c' âpi vacanam mama pathyam idam, prabho!»

49.1 TAM SAMĪKṢYA mahā|sattvam sattvavān hari|sattamaḥ
 vākyam arthavad a|vyagras tam uvāca Daśānanam:
 «aham Sugrīva|saṃdeśād iha prāptas tav' ālayam.
 rākṣas'êndra, har'îśas tvām bhrātā kuśalam abravīt.
 bhrātuḥ ṣṣṇu samādeśam Sugrīvasya mah"âtmanaḥ,
 dharm'ârth'ôpahitam vākyam, iha c' âmutra ca kṣamam.

«rājā Daśaratho nāma, ratha|kuñjara|vājimān,
 pit" ēva bandhur lokasya, sur'ēśvara|sama|dyutiḥ.

49.5 jyeṣṭhas tasya mahā|bāhuḥ putraḥ priya|karaḥ, prabhuḥ
 pitur nideśān niṣkrāntaḥ praviṣṭo Daṇḍakā|vanam.
 Lakṣmaṇena saha bhrātrā, Sītayā c' âpi bhāryayā
 Rāmo nāma mahā|tejā dharmyam panthānam āśritaḥ.

it is so difficult to obtain an audience with the lord of the *rākshasas*, I destroyed the *rākshasa* king's grove in order to get one. Then those powerful *rākshasas* came, spoiling for a fight. I only fought back in self defense. It is impossible for even the gods and *ásuras* to bind me with bonds or divine missiles; for such is the boon that I received from Grandfather Brahma himself.

But in my desire to see the king, I submitted to the divine missile. When I was tightly bound by the *rākshasas*, the divine missile released me. You must know that I am a messenger of the immeasurably powerful Rághava. Please, my lord, listen to my beneficial words.” 48.15

LOOKING STRAIGHT at mighty, ten-faced Rávana, the great and mighty monkey, unafraid, spoke this sensible speech: “I have come to your country on the orders of Sugríva. Lord of the *rākshasas*, your brother, the lord of the monkeys, inquires after your well-being. Now listen to the advice of your brother, great Sugríva. His words, consistent with righteousness and polity, will be for your benefit both in this world and in the next. 49.1

“There was a king named Dasha-ratha, rich in chariots, elephants, and horses. He was a kinsman—like a father—of all the people and equal in splendor to the lord of gods. His eldest son was his favorite. On the orders of his father, that great-armed prince went into exile in the Dándaka forest. There that powerful man—whose name is Rama—followed the path of righteousness along with his brother Lákshmana and his wife, Sita. 49.5



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