



# Sage VALMÍKÍ'S SUNDARA KANDAM



Annotated Commentary In English By  
Oppiliappan KOil Sri.VaradAchArí SaThakOpan  
Anbil Sri.Ramaswamy SWAmí  
Coimbatore Sri.K.Sadagopan Iyengar





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Sri Raama Avathaaram

By

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Lord Sriram



॥ श्रीरामजयम् ॥

## SRI RAAMA AVATHARAM

### REFLECTIONS ON SRI RAAMA NAVAMI DAY

श्रीराघवं दशरथात्मजमप्रमेयं

सीतापतिं रघुकुलान्वयरत्नदीपम् ।

आजानुबाहुमरविन्द दळायताक्षं

रामं निशाचरविनाशकरं नमामि ॥

SrI raaghavam dasarathAtmajam apramEyam

SeetApatim raghukulaanvaya-ratna deepam |

AajAnubAhum aravinda-dalAyatAksham

raamam niSaacara-vinASakaram namAmi ||

#### MEANING:

adiyEn prostrates before Raamachandran, the son of King Dasarathaa and husband of SeethA PirAtti. He is the lamp of rathnam (jyOthi) among the descendants of Raghu Kulam. This lotus-eyed Lord with arms extending all the way down to His knees is the destroyer of all asurAs through His unmitigated and matchless parAkramam (Valour).

रघुवंश प्रदीपेन तेन अप्रतिमतेजसा ।

रक्षागृह गताः दीपाः प्रत्यादिष्टा इवाभवन् ॥

raghuvamsa pradeepEna tEna apratima-tEjasA |

rakshAgruha gatA: deepA: pratyAdishTA ivAbhavan ||

--SIOkam from KaaLidAsA's Raghu Vamsam



Lord Raamachandran of incomparable lustre is the brightest among illuminating lamps. He is the lamp that brightens the Raghu Kulam. The lustre associated with His sacred body made the lustre of all the lamps in the prasava gruham (birthing room) dull in their lustre. He is ParamjyOthi, the lustre of all lustres. He is Svayam-JyOthi (Self manifested lustre that is the power behind all lustres).

### AVATHARA DINA VISESHAM

ततश्च द्वादशे मासे चैत्रे नावमिके तिथौ ।

नक्षत्रे अदिति दैवत्ये स्वोच्च संस्थेषु पंचसु ॥

tata: ca dvAdaSE mAsE caitrE nAvamikE tithau |

nakshatrE aditi daivatyE sva uccha samsthesu pancasu ||

ग्रहेषु कर्कटे लग्ने वाक्पताविन्दुना सह ।

प्रोद्यमाने जगन्नाथं सर्वलोक नमस्कृतम् ॥

grahEshu karkaTE lagnE vAkpatAvinduna saha |

prOdyamAnE jagannAtham sarva lOKa namaskritam ||

कौसल्या अजनयद्रामं सर्वलक्षण संयुतम् ।

विष्णोरर्धं महाभागं पुत्रमैक्ष्वाकु वर्धनम् ॥

kausalyA ajanayat rAmam sarvalakshaNa samyutam |

vishNO: ardham mahAbhAgam putram aikshvAKu vardhanam ||

कौसल्या शुशुभे तेन पुत्रेणामिततेजसा ।

यथा वरेण देवानां अदितिः वज्रपाणिना ॥

kausalyA SuSubhE tEna putrENa amita tEjasA |







yathA varENa dEvAnAm aditi: vajra paaNinA ||

-- VaalmIki RaamAyaNam, baaala kaaNDam, Sargam 18

Raama was born after 12 months of residence in the garbham of KausalyA Devi of lasting fame (Mannu Puhazh) as Her Suprajai (Cherished, auspicious son) on a Chitthirai Sukla Paksha Navami thithi, when Karkadaka lagnam was reigning. During this lagna kaalam, five grahams (Sooryan, Guru, Sukran, Ankarakan/SevAi and Sani) were at their highest positions. Bruhaspathi arose with Chandran at that time. Thus all the five entities (Month, Thithi, Nakshathram, GrahaS and Lagnam) were all aligned (PanchOchE LOKanAyaka:). This child then is no ordinary child. It is the akhilANDa KODi, BrahmANDa, Ubhaya VibhUthi Naayakan, SrIman NaarAyaNan (The Lord of the crores of Universes and the owner of Leela and nithya VibhUthis). He descended from SrI Vaikuntam to fulfill the purpose of His avathAram to destroy adharmam and re-establish Dharmam. He is the JagannAthan worshipped by the beings of all the worlds (SarvalOKa namaskruta:). He possessed the Saamudrika LakshaNams of the Lord of SrI Vaikuntam.

Above is free translation of the selected sections of the chapter on SrI Raama avathAram by ParavAkKottai HH SrI GopAla MahA Desikan of PoundarIkapuram Aasramam, an outstanding expert in SrImadh RaamAyaNam. He has covered brilliantly the RaamAvatharam in His SrI Sookthi: "rAaamapirAnai KaRppOm: Volume I". Let us highlight that chapter (in free translation) from His monograph released in 2001 C.E. for this year's SrI Raama Navami.

## AVATHARAM

Lord Raamachandran was born as a result of the penance of KausalyA Devi; Her drinking the Paayasam of Puthra KaamEshti Yaagam was a vyAjam. She gave birth to the SuprajA, SrI Raaman (Kausalai MaNi vayiru Vaayttavan).

His avathAram was during the time, when the lunar mansion of Punarvasu was in





ascendance. Both Punarvasu and SvAthi (the birth star of Lord Narasimhan) can be on any day.

He was born during the Navami Thithi. Normally, we avoid performance of any auspicious deeds or vrathams. The birth of Lord Raamachandran lifted the inauspiciousness and made that Navami Thithi the most sacred to observe the UpavAsam with Phalan greater than 100 EkAdasi Vrathams. The special AarAdhanam performed for the Lord of AyOddhi on this day and the DhAnam (charities) given on this birth day of the Lord yield matchless soubhAgyams according to Kali-santharaNOpanishad. The year of SrI RaamA's birth was SubhAnu among the cycle of sixty years.

After Kausalyai, KaiKEyi drank the Paayasam of the Yaagam. She gave birth next to Bharathan. Next followed Sumithrai with the birth of a set of twins: LakshmaNa and Chathrugna. The avathArams were on Navami + Punarvasu + Kargatakam for Raamaa; Dasami + Pushyam + Meena Lagnam for Bharathan; LakshmaNa and Chathrugna were born in Dasami, when Aayilya Nakshathram was linked to Karkataka lagnam.

Lord appeared as the four sons of Dasarathan. Each of these four sons have their own unique guNa visEshams (**pruthak guNavanta:**). Raaman had the guNams of protecting Saadhus, destroying the evil doers, **Pithru vaak ParipAlanam**, **yEka Pathnee vratham**, fear of calumny (**apavAdhams**). These were SaadhaaraNa dharmams observed by this embodiment of Dharmams (**dharmO VighravAn**). His visEsha dharmam is CharaNaagatha RakshaNam for those, who performed SaraNaaAgathy at His sacred feet. LakshmaNan had the distinction of being the unquestioning servant of Lord Raamachandran. Raaman was Seshi and LakshmaNa was the true Seshan. Bharathan was Paratantran to Raaman (Obeyer of anything commanded by His brother, Raaman). Chathrugnan was BhAgavatha Paaratantryan (totally obedient to Bharathan, who was the Bhaagavathan dear to BhagavAn, Raamachandran).

Some describe the four brothers as embodiments of the four goals in life





(Four PurushArthams). Dasaratha gained all the four PurushArthams at once thru the birth of the four sons. There were festivities all over the land of Kosalam. At Lanka, ill omens were experienced by RaavaNan. The gems from his crown fell down.

Naama KaraNam for the Children by Raaja Guru, Vasishtha KshathriyAs have 12 days of theettu (asoucham) after child birth (vamsa vrudhi) in contrast to ten for Brahmins. On the thirteenth day, Sage Vaisishta, the Kula Guru chose after much deliberations, the appropriate names for the four children. Vasishtha chose the Name of "Raaman" for the eldest son of Dasarathan and Kausalya Devi. He reasoned that this child, which was going to make all happy and enchant them with His auspicious guNams and exemplary conduct should be called Raaman (RamayathE iti Raama:).

Sage Vasishtha named the child of KaikEyi as Bharathan since he foresaw Bharathan protecting the kingless AyOdhyaa (arAjaka AyOdhyA) through Raama PaadhukAs during his brother's forced exile from the kingdom for fulfilling His avathAra kaaryam.

The Veda Manthra dhrashta, Vasishtha named the twins of Soumithrai as LakshmaNan and Chathrugnan respectively. LakshmaNan was named thus because of His abundant possession of Kaimkarya Lakshmi. Chathrugnan was recognized as the destroyer of all enemies, both external enemies of the kingdom as well as the nithya chathrus of sensory temptations.

One of the SankarAcchAryAs, a great Raama BhakthA, whose BrundhAvanam is at Govindhapuram near Oppiliappan Koil, is the author of the delectable SrI Raama KarNAMrutham. He salutes the vaibhavam of SrI Raama Naamam this way:

कल्याणानां निधानं कलिमल मथनं पावनं पावनानां

पाथेयं यन्मुमुक्षोः सपदिपरपद प्राप्तये प्रस्थितस्य ।





विश्रामस्थानमेकं कविवर वचसां जीवितं सज्जनानां

बीजं धर्म द्रुमस्य प्रभवतु भवतां भूतये राम नाम ॥

KalyANAnAm nidhAnam Kali-mala mathanam paavanam - pavanAnAm  
paathEyam yanmumukshO: sapadiparapada prAptayE - prasthitasya |  
viSrAmasthAnamEkam kavivara vacasAm jeevitham - sajjanAnAm  
bheejam dharm drumasya prabhavatu bhavatAm bhootayE - Raama naama ||

### MEANING:

Raama Naamam is the supreme abode of all auspiciousness. It is the destroyer (antidote) of the fierce Kali DhOshams. It is the provision (Kattu ChORu) during the journey for those who desire Moksham and enjoy the bliss of Parama Padham. His name is the only resting place for all (VisrAma sthAnam). It is the means for the lives of saadhu janams through the words of Sage Vaalmiki, the leader among poets. This name is the seed for the tree of dharmam. May this celebrated Raama Naamam shine in Your lives!

SrI NaarAyaNa PandithAcchAr, one of the disciples of MaadhvAcchArya is the author of Sangraha RaamAyaNam. In this grantham, this Panditha rathnam gives the following SIX REASONS for Sage VasishtA naming the child, "Raaman":

रामः सर्वाभिरामत्वात् आत्मरामत्वतोऽपि वा ।

देवः मरकतश्यामः इति वा राम नामकः ॥

नित्यं रमाभिसम्बन्धात् दानं श्रीः तस्य हेतिवा ॥

रामाणां हृद्यभावत्वात् रामं तं सज्जनाः विदुः ॥





Raama: sarvAbhirAmatvAt AatmArAmatvatOapi vaa |

dEva: maragata-SyAma: iti vaa Raama nAmaka: ||

nityam RamAbhisambhandhAt dAnam SrI: tasya hEti vaa ||

RaamANam hrudya bhAvatvAt Raamam tamm sajjanA: vidhu:

**SarvAbhirAmatvam** - The child had unmatched and bewitching beauty. He is an ocean of beauty. He is LokAbhirAman, who had vaseekaraNam of all through His dhivya soundharyam. He is therefore Raaman.

**AathmArAmatvam** - He is the ParamAthmA, the Bliss principle in embodiment (**sacchidhAnandha para brahman**). Therefore He has AathmArAmatvam hinted by His name.

**Maragata SyAman** - He has a hue like the dark bluish-green emerald. He resembles the dark hued rainy cloud (**mega SyAmaLan**) and is enchanting to look. He showers His DayA as the rain-laden cloud.

**nitya SrI dEvi sambhandham** - RamA (SrI dEvi) never parted from Him even for a fraction of a second (**ahalahillEn iRayum yendRu alarmEl Mangai uRai Maarbhan**). Her presence on His chest is forever (**nithyam**). Her sambhandham is hence nityam. That is why, He is named Raaman.

"Raa" means dhAnam. "Maa" stands as the name of Lakshmi. He received Lakshmi (Seethai) as DhAnam (Raa). He is thus Raaman, SeethA Pathi, Jaanaki Raaman.

**RaamA:** - means beautiful damsels. As Raaman, He is very dear to those beautiful women although He is yEka pathnI vrathan. He is the granary of beauty. Therefore He is Raaman, priyan for RaamA:

Kaalidaasan pays tribute to the SarvAnga Soundharyam of the Child and its SaamudhriKA LakshaNams that led Sage VasishtA to name the child as Raaman:





रामइत्यभिरामेण वपुषा तस्य चोदितः ।

नामधेयं गुरुः चक्रे जगत् प्रथम मङ्गलम् ॥

Raama iti abhirAmENa vapushA tasya cOdita: |

naamadhEyam guru: cakrE jagat prathama mangLam ||

Here KaaLidaasan recognizes and salutes the Lord as the foremost auspiciousness for the world. Kamba NaatAzhwaR, the author of Kambha RaamAyaNam in Tamil revealed to us that Sage Vasishtha recited the unfailing Veda manthrams, while He named the child "Raaman":

பொய்வழி இல்முனி புகல்தரு மறையால்

இவ்வழி பெயர்கள் இசைத்த உழி இறைவன்

poy vazhi il muni puhal taru maRaiyAl

ivvazhi peyarkaL isaittha uzhi iRaivan

--Kambha RaamAyaNam: Baala KaaNDam

SAINT THYAGA BRAHMAM'S PRAISE OF THE RAAMA NAAMA MAHIMAI

Krithi after Krithi, Saint ThyagarAjA sang about the prabhAvam of the sacred Raama naamam:

வராளி க்ருதி: ஈ மேநு கலிகிநந்துகு ஸீதாராம நாமமே பல்கவலெநு

VarALi Kruthi: EemEnu galiginanduku SeetharAma-nAmamE balkavalEnu.

Having taken this human body, which is prone to a life of indiscipline and rank material outlook through the operation of lust, greed and other evil propensities, one should make proper use of it (the body)" by resorting to the japam of Raama nAmam.

ஸுபோஷிணி ராகம்: ரமிஞ்சுவா ரெவருரா? ரக<sup>4</sup>த்தமா ! நிநுவிநா

SupOshINi Raagam: RaminchuvA reverurA ? RaghUtthamA! ninuvinA --

Even the blessed dEvAs do not know the significance of Your holy name nor





attain the bliss of Japam of Your name.

காபி ராகம்: இந்த ஸௌக்<sup>2</sup>யமநி ஜெப்பஜால

Kaapi Raagam: intha Soukhyamani nE jappajaala

Only the great ones know about the bliss of drinking the amrutham of music mixed with the sugar-candy of Your (Raama) nAmam mixed with it.

காபி க்ருதி: ராம ! ரகு<sup>4</sup>குலஜலநிதி<sup>4</sup> ஸோம ! லோகாபி<sup>4</sup>ராம !

Kaapi kruthi: Raama! Raghukula Jananidhi SOma! IOKAbhirAma!

You blessed SankarA (at VaaraNasi in the North and VruddhAchalam in the South) to utter Your Taaraka, Poshaka nAmam in to the ears of human beings during their last minutes on Your earth!

பந்துவராளி: ஸாரமே கா<sup>3</sup>நியந்யமார்க<sup>3</sup> விசார மேடிகே ஓ மநஸா

PanthuvarALi: SaaramE gAni anyamArga vicAra mEDiKE Oh manasA?

Oh My mind! Raama Naamam alone is the most precious wealth to be coveted. Why even bother with other thoughts and paths?

ஸௌராஷ்ட்ரம்: மேலு மேலு ராம நாம ஸுகீ த<sup>4</sup>ரலோ மநஸா

SourAshtram kruthi: mElu mElu Raama naama sukhamI dharalO manasA --

On My Mind! The aanandham resulting from the utterance of Raama naamam exceeds every other aanandha anubhavam in this world.

காநட<sup>3</sup>: ஸுகி<sup>2</sup> யெவரோ? ராமநாம ஸுகி<sup>2</sup> யெவரோ?

KaanaDa: Sukhi yevarO? Raama naama Sukhi yevarO?

Who is that bhAgyasaali who gets the bliss of sukham by the utterance of Raama naamam!

மத்<sup>4</sup>யமாவதி: ராம நாமம் ப<sup>4</sup>ஜரே மாநஸ

MadhyamAvathi: Raama naamam bhajarE maanasa

Oh My Mind! Always utter Raama naamam





ജനറൻജനി: സ്മരണേ സൗകൃമു രാമ നാമ --

Jana Ranjani: **smaraNE suhamu Raama naama --**

Remembrance of Raama naamam gives sukham

On this holiest of holy day of SrI Raama Navami let us offer our Bhakthi-filled namaskArams to SrI Raaman, Sritha PaarijAthAn, and appeal to Him to bless us and guide us to serve Him at all times with Jaanaki MaathA!

आदिदेवो महाबाहुर्हरिनारायणः प्रभुः ।

साक्षाद्रामो रघुश्रेष्ठशेषो लक्ष्मण उच्यते ॥

AadidEvO mahAbAhu: harir-nArAyaNa : prabhu: |

saakshAt raamO raghu-SrEshTha: SEshO lakshmaNa ucyatE |

---PattAbhishEka Sargam: sLOkam 116

Sri Raaman, the distinguished scion of Raghu Kulam is none other than Hari-NaarAyaNa Prabhu (The Supreme ruler of the Universe) with beautiful long hands. LakshmaNa is the direct avathAram of the nithya soori, AadhisEshan on whom the Aadhi Devan, SrI Ramachandran reclines at the milky ocean in His VyUhA form.

**SrI Raamachandra ParabrahmaNE nama:**

**namO namO RaadhavAya anisam**

Raama Daasan,

Oppiliappan Koil VaradAchAri SaThakOpan





A Tribute To Sundaran Of Sundara KANDam

By

Anbil Sri. Ramaswamy Swami



sadagopan.org





## A TRIBUTE TO SUNDARAN OF SUNDARA KANDAM

यत्र यत्र रघुनाथकीर्तनं तत्र तत्र कृतमस्तकाञ्जलिम् ।

बाष्पवारि परिपूर्णलोचनं मारुतिं नमत राक्षसान्तकम् ॥

yatra yatra raghunaatha Keertanam tatra tatra kritam hastaka anjalim |

bhaashpa Vaari paripoorna IOcanam maarutim namata raakshasa antakam ||

Sri AanjanEya is believed to have been born in the month of Maargazhi in the constellation of Moolam and on the AmavAsya day. This is also believed to be the birthday of another RAma Bhakta viz., BhadrAchala RAmdas. In some places the birth of AanjanEya is celebrated on the PourNami day in the month of Chaitra.

However it be, the glory of Sri AanjanEya is so unique that it is beyond all attempts to recount. "Sri Hanumat Sthuti" portrays him as the very gem in the garland of the great epic of Srimad Ramayana - "RaamAyaNa MahA Maala Ratnam".

### DHYANA SLOKAS

A Dhyana Slokam says that crossing the ocean, Aanjaneya met Sri Sita in the AshOka Vana and took the fire of her grief and used that fire itself to burn down Lanka.

उल्लङ्घ्य सिन्धोः सलिलं सलीलं

यश्शोकवह्निं जनाकात्मजायाः ।

आदाय तेनैव ददाह लङ्कां

नमामि तं प्राञ्जलिराञ्जनेयम् ॥





ullanghya sindhoh salilam saleelam  
yah Sokavahnim janakaatmajaayaah |  
Aadhaaya tEnaiva dadaaha lankaam  
namaami tam praanjalirAnjaneyam ||

The Raakshasas bandaged AanjanEya's tail with ropes and rags and set fire to it. The conflagration ravaged the entire Lanka city except AshOkavana where Sri Sita was held prisoner. The fire did not burn AanjanEya's tail even though it gutted the buildings. On the other hand, he felt a cool, soothing sensation, thanks to the grace of Sri Sita.

The SIOka "VaidEhi Sahitam..." states that even though he himself was seated on his "Veeraasana" in the golden ManDapa and even though he was surrounded by Bharata, LakshmaNa, Satrugna and the Munis, it was in the immediate presence of AanjanEya that Sri Raama expounded JnAna Upadesa.

वैदेहि सहितं सुरद्रुमतले हैमे महामण्डपे

मध्ये पुष्पकमासने मणिमये वीरासने सुस्थितम् ।

अग्रे वाचयति प्रभञ्जनसुते तत्त्वं मुनिभ्यः परं

व्याख्यान्तं भरतादिभिः परिवृतं रामं भजे श्यामळम् ॥

Vaidehi sahitam suradrumatale haimE mahaa mandapE  
madhyE pushpakamaasanE maNimayE veeraasanE susthitam |  
agrE vaacayati prabhanjana sute tattvam munibhyah param  
vyaakhyaantam bharataadibhih parivritam raamam bhaje Syaalam ||

In fact, Lord Raama praises him as "Nava VyaakaraNa Vedthaa"- master of all the nine VyakaraNas. HanumAn is considered an ideal Guru - "Hanumath Samena GuruNaa"





The following SLOka graphically depicts his multifaceted personality- his supersonic speed, his control of senses, his razor sharp wisdom, his pre-eminence among the simian battalion, his outstanding achievement as the ideal emissary et al.

मनोजवं मारुत तुल्यवेगं

जितेन्द्रियं बुद्धिमतां वरिष्ठम् ।

वातात्मजं वानरयूतमुख्यं

श्रीरामदूतं शिरसा नमामि ॥

manOjavam maaruta tulyavEgam

jitEndriyam buddhimataam varishTham |

vaataatmajam vaanarayuta mukhyam

SrIraama dootam Sirasaa namaami ||

manOjavam maaruta tulyavEgam - His Supersonic speed is evidenced in his flying over the seas to reach Lanka, across the land and mountains on his reach to fetch Sanjeevi malai.

jitEndriyam - His celibacy and control over senses is evidenced in his turning a blind eye to the womenfolk sleeping in voluptuous postures as he strolled RaavaNaa's harem in search of Sri Sita before he landed at AshOka Vana.

buddhimataam varishTham - His being the foremost among the intelligent is best described in Kambar's words - "SOLLIN SELVAN" - One possessed of wealth in oratory - an expression which far surpasses honorifics like 'silver tongued' and 'golden tongued' oratory (attributed to mere mortals!). In fact, Sri Sita eulogizes Hanuman as the only one endowed with all the eight lakshanas of a Super-intelligent person - vide Yuddha Khandam, Sargam116 Verse 27- in which she says:





बुद्ध्या हि अष्टाङ्गया युक्तं त्वमेव अर्हसि भाषितुम् ।

श्लाघनीयो अनिलस्य त्वं पुत्र परम धार्मिकः ॥

buddhyaa hi ashtaangayaa yuktam tvamEva arhasi bhaashithum |

SlaaghaneeyO anilasya tvam putrah parama dhaarmikah ||

The eight lakshaNaas are as follows:

1. Understanding what others say
2. Remembering what has been thus understood
3. Retrieving the information as and when required
4. Explaining to others in an appropriate manner with choice use of words
5. Inferring the viewpoints of others by intelligent guess
6. Providing ready answers in reply to such viewpoints
7. Understanding the inner and subtle meanings implied in such expressions
8. Grasping the real interpretations of what is said Hanuman was a master non-parallel in all these lakshaNaas.

These are evidenced on several occasions. (e.g.)

1. When Sri Raama and LakshmaNa approached their habitat, Sugreeva and his retinue mistook them to be the allies of Vaali and so hid themselves in the cave, It was HanumAn who boldly approached them disguised as a BrahmachAri since he could perceive even 'at first sight' that they were the very warriors who could help Sugreeva out of his predicament.
2. Instead of asking directly who they were, Hanumaan put in a subtle enquiry as to how he should introduce them to his Mahaaraaja, whereupon LakshmaNa narrates the incidents leading up to the search for Sri Sita.
3. As he returns to Sugreeva, he first praises the valour of the twins





before narrating their mission lest Sugreeva should underestimate the alliance as being tilted towards helping Sri Raama instead of Sri Raama helping him against Vaali.

4. When Sugreeva does not turn up for helping Sri Raama in due time as promised, Sri Raama sends LakshmaNa to convey the warning to Sugreeva that the 'path of Vaali was not yet closed but remained open' - HanumAn places Taara before LakshmaNa to pacify his anger.
5. When VibishaNa surrendered, it was Hanumaan who reflected what was running in the mind of Sri Raama and pleaded for accepting VibishaNa while all others were debating on the desirability or otherwise of admitting VibishaNa.

#### SRI RAMA DHOOOTHAM:

The essential qualities of an ideal emissary have been detailed in Kaamaanthakeeya Neethi and Sukra Neethi which have been quoted extensively in Srimad Vaalmiki RaamaayaNam (Vide p.139 of Yuddha Khaandam Notes by Sri C.R.Srinivasa Iyengar). Hanumaan fits in exactly as none else could as the ideal Dhootan and proved his perfection even in this role. To cite a few examples-

1. Confronting RaavaNa when he was not offered a seat which was his due as an emissary, he wound his long tail and created a seat that was on par with the raised seat of RaavaNa on the throne
2. Hanumaan characterized himself as the dumbest, dullest of Sri Raama's entourage to let RaavaNa imagine that if such a one could wreak such a mighty havoc, what could be expected when the smarter ones came upon Lanka thus effectively instilling fear in the heart of RaavaNa.
3. In a fist fight with RaavaNa, Hanuman hit RaavaNa so hard that the latter fell to the ground reeling. Hanumaan tells him that he was ashamed of his own strength since RaavaNa did not die but was seen still alive after





receiving the fatal blow

4. On return from Lanka after meeting with Sri Sita Hanumaan greets Sri Raama saying "Drishtaa Sita" which translates as "Seen Sita" instead of the usual statement "Sita was seen". This was to dispel any anxiety and faulty, hasty conclusion one might draw if the reference to 'seeing' was mentioned after mentioning 'Sita'

## HANUMAN'S ROLE AS A DHOOTA

It used to be said that Hanumaan succeeded so much in his role as an emissary by humbling RaavaNa and spotting Sri Sita etc that the Lord was so impressed that he yearned to make a try of the role himself. In KrishNa avatArA, he did try but the story shows that he did not succeed in his mission when he went as a messenger on behalf of the Paandavas. Thus, Hanumaan excelled even the Lord himself in this regard!

## WHAT HANUMAN CAN GRANT?

What one can achieve by mere remembrance of Hanumaan is portrayed in the following SIOka:

बुद्धिर्बलं यशो धैर्यं निर्भयत्वं अरोगता ।

अजाड्यं वाक्पटुत्वं च हनुमत्स्मरणाद्भवेत् ॥

buddhir balam yaSO dhairyam nirbhayatvam arOgathaa |

ajaaDyam vaak paTutvam ca hanumat smaraNaat bhavEt||

Wisdom, Strength, Fame, Valor, Fearlessness, Health, Determination, Gift of the gab - in short, all that one can wish for can be achieved by anyone meditating on Hanumaan.

If ever there is one who is unsurpassed in JnAnam, Balam, Bhakti, Valor, Fame, Service, Modesty etc- it is the Svarupa of Hanumaan.





## HANUMAN'S BRAHMACHARYA

It is to be remembered that even though he is depicted as a simian known for its wayward behavior, he was just the opposite of all these foibles attributed to them. His Brahmacharya was exemplary. If one meditates on him, one would acquire this quality.

## BACKGROUND OF HANUMAN'S POWERS

How Hanumaan came to acquire such extraordinary powers is gleaned from the incidents associated with his childhood.

As baby Aanjaneya was sleeping in the cradle, his mother Anjana stepped out to gather some fruits for the child. Quite unexpectedly, the child woke up and feeling very hungry got out of his bed and searched for something to eat. He saw the Sun rising like a red apple. Desiring to pluck it, the baby pounced over the skies to reach the Sun. That was about the time when Raahu was to catch Surya being the day of Solar eclipse. Finding a rival in Aanjaneya, Raahu complained to Indra. On receiving the 911 call, Indra rushed to the spot mounted on his Airaavatam. To Aanjaneya's eyes, Raahu appeared more attractive than the Sun and Airaavatam even more so. So, he gave up his 'hot pursuit' of the Sun and turned instead to Airaavatam. Enraged, Indra struck AanjanEya with his Vajraayudham. AanjanEya's cheeks got disfigured and he fell down. Incidentally, "Hanu" means cheek and because of this incident, AanjanEya came to be known as Hanumaan.

Vaayu was overwhelmed with grief on seeing the plight of his dear son who had been mercilessly hit by Indra unmindful of the fact that AanjanEya was a baby. He gathered up his son and hid within a cave. With the movement of air coming to a standstill, the entire world suffered asphyxiation.

The Devas reported the matter to Brahma who rushed to the spot with all the Devas. He gently massaged Hanumaan. At the touch of Brahma, AanjanEya





regained his normalcy. Brahma told all the Devas that AanjanEya was a Mahaapurusha who had a mission to accomplish in assisting Raama in his avataara Rahasya and ordered that all the Devas should shower their blessings on AanjanEya. Indra was the first to declare that AanjanEya would never again be bothered by his Vajraayudha; VaruNa likewise vowed that AanjanEya would never be troubled by his VaruNa Paasam or by any water related accidents; Yama declared that he would be free from his Yama Paasam, would ever be victorious in war and free from all diseases flesh is heir to; Sun God blessed him with supreme valor and his own brilliance; Viswakarma agreed that none of his warheads in his arsenal would ever torment AanjanEya; Rudra offered him immunity from his own Trisoolam, Paasupatham and other weapons; Finally, Brahma himself guaranteed protection against his own most powerful Brahmaastram. Thus, the Devas vied with each other in blessing the child.

### WHY HANUMAN DID NOT FIGHT VAALI?

It may be questioned why if Hanumaan was endowed with such extraordinary powers, did he keep mum and not fight against Vaali when the latter tormented Sugreeva.

This was because of a curse which Hanumaan had to endure. Armed with all the boons, the child Hanumaan set out to play its innocent pranks on the Rishis in the nearby Aashrams - tearing away and scattering their bark clothes, throwing their vessels around etc. The nuisance created by him annoyed the Rishis so much that they pronounced a curse that he would become unaware of the acquisition of such vast array of powers. But, at the request of Anjana, they modified the curse to say that he would gain knowledge of his powers and perform impossible feats when a great soul reminded him of his potential. Thus, it was that he was unaware of his own prowess until he was reminded later by Jambavaan. At the point of time of the fight between Vaali and Sugreeva he was not conscious of his own powers and hence did not intercede on behalf of Sugreeva.





## HANUMAN'S OTHER NAME WHICH HE HIMSELF DID NOT KNOW!

Anjaneya has several names. He is known as 'Hanumaan' in Tamil, 'Hanumanthaiah' and 'Mukhya Praana Devaru' in Kannada, 'Hanumanthudu' in Telugu. As one moves North beyond the Vindyas, he is called 'Maaruti' and in Maharashtra, they call him 'Mahaaveer'.

Do you know that besides being called 'Vaayuputran', 'AanjanEya' and 'Siriya Tiruvadi' (Periya Tiruvadi being GaruDaazhwAr), he had another name which he himself did not know?

The story goes that Sage Vaalmiki wrote the epic after Sri Raama's Coronation. After completing Aaranya KaaNDam, he desired to name the next Canto after Aanjaneya. But, AanjanEya appeared before him pleading that he need not be given such an importance, for after all he was only a Raama Daasan - a servant of Sri Raama. The sage took his assent to name the Canto as "Sundara KaaNDam". Thereafter, AanjanEya went to his mother to narrate the incident. Even as he was approaching, Anjana greeted him calling him by his pet name "Sundara" for that was the name she had given him at birth!

Aanjaneya rushed back to the Sage to request him to drop this title also. But, the Sage said that it was too late as the Chapter had already been completed with "Sundaran" as the hero.

## HANUMAN'S CROSSING THE OCEAN

Let us consider the extraordinary feat of Hanumaan in his 'high and long jump' across the ocean in search of Sri Sita. Lord Raama had to build a bridge with the help of the battalion of Vaanaras (and squirrels too!) duly guided by the engineering skills of the technical experts in his entourage before he could 'walk' his army across to Lanka. But, what did Hanumaan do? He simply recited the Naama of Raama and Lo and Behold! - He could 'fly over' the high seas and land right on his destination! Thus, he proved not only his own powers but also more importantly that 'Raama Naama' was more powerful than 'Raama' himself!





## HOW HANUMAN SAVES IN LIFE THREATENING SITUATIONS?

An important point to note is that in life-threatening situations, Hanumaan is unflinching. This can be seen from three episodes in Srimad RaamaayaNa:

1. In AshOka vana, Sita becomes desperate after 10 months of incarceration with no trace of the Lord coming to her rescue. She decides to commit suicide by hanging from a tree using her sari as a noose. Precisely at that moment, Hanumaan appears to convey her tidings of Sri Raama's arrival, instilling hope in her that Sri Raama was on his way and ere long her sufferings would come to an end.
2. Again, LakshmaNa and the entire army of Sri Raama were bound by Brahmaastra, Sri Raama laments bitterly thinking that his dear brother and others had died. Jambavaan knew that the only herb that could bring them alive was on the mountain called Sanjeevi and that the only person capable of fetching it was Hanumaan. Taking directions from Jambavaan, Hanumaan flew northwards beyond the Himalayas, Kapilai and Meru mountains and spotted the Sanjeevi mountain. Not wanting to waste time in searching for the herbs, he plucked and lifted the whole Sanjeevi mountain and flew back in time to the battlefield. As he was approaching, the herbal breeze brought them back to life and they woke up as if from deep sleep.
3. Sri Raama had promised to Bharata that he would return to AyOdhya immediately on the completion of the 14 years' exile. Sri Raama knew that if he put a 'no show', at the appointed time, Bharata would commit suicide in a fire ordeal by 'Praayopavesam'. Precisely as apprehended, Bharata had indeed ignited the fire and was circumambulating as a prelude to his plunging into the fire. Unable to witness the ghastly sight, the citizens of AyOdhya were pathetically screaming. Tension was building up in a crescendo moment by moment. Right then, Hanumaan appeared with the tidings of Sri Raama's arrival, extinguished the flames with his bare hands. Meanwhile, Sri Raama, LakshmaNa, Sita





and his entourage arrived in the Pushpaka Vimaanam and landed (on the helipad?) bringing great relief to one and all.

## HANUMAN'S ENCOUNTER WITH BHIMA

Once as requested by Draupadi, Bhima set out to fetch a lotus flower. On his way, he went on uprooting trees. As he neared the Himalayas, there was Hanumaan resting and blocking his way. When asked to give way, Hanumaan bade him to lift his tail and go. Bhima tried his best but could not even move the tail. On learning that Hanumaan was his own elder brother (both being the sons of Wind god), Bhima fell at his feet and sought his blessings. Hanumaan blessed him and promised to help him in the Kurukshetra war by being atop Arjuna's flag.

## HANUMAN'S ENCOUNTER WITH ARJUNA

Once, Arjuna asked Hanumaan why Sri Raama should have taken so much effort to build a bridge across the ocean putting the Vaanaras to lot of strain and boasted that if he were to be there, he would have constructed a bridge made of arrows which could bear the load of the entire world. This was in spite of Hanumaan's advice not to be so ego centered, Arjuna proceeded to demonstrate by building a bridge of arrows. But, it broke unable to bear the weight of Hanumaan. Arjuna felt humbled and fell at Hanumaan's feet and begged to be excused.

## SRI RAMA'S GIFT TO HANUMAN

At the time of Coronation, Sri Raama wanted to gift something valuable to Hanuman as a token of gratitude for all the help he had rendered, but could not find one as adequate recompense. So, he offered himself and embraced Hanumaan. Except for Sita, the only other person who had the blessings of an embrace of the Lord was Hanumaan. What greater object could he give than this?



## HANUMAN - THE CHIRANJEEVI

It is said that when Sri Raama returned to Paramapada at the end of his avataar, he invited Hanumaan to accompany him. But, Hanumaan politely declined saying that he can neither give up the Sareera embraced by the Lord, nor would he be able to witness the Lord in the form of Sri Raama in the Paramapada and preferred to stay back. Sri Raama blessed him with Chiranjeevitvam - eternal life.

It is believed that Hanuman attends wherever Pravachanam of Srimad RaamaayaNam is delivered. For this purpose, even to this day, a special low wooden seat (Manai) is provided exclusively for Hanuman in the hall where Srimad RaamaayaNa Pravachanam is delivered. Hanumaan is believed to listen the Pravachanam with folded hands and eyes filled with tears of joy.



Thiruvaheendrapuram Sri Ramar

यत्र यत्र रघुनाथकीर्तनं तत्र तत्र कृतमस्तकाञ्जलिम् ।

बाष्पवारि परिपूर्णलोचनं मारुतिं नमत राक्षसान्तकम् ॥

yatra yatra raghunaatha Keertanam tatra tatra kritam hastaka anjalim |



bhaashpa Vaari paripoorna IOcanam maarutim namata raakshasa antakam ||

Skeptics of modern days may argue that these episodes are figments of imagination of the poet forming part of an epic story and question whether today in practical life, Hanumaan can help us out in solving our day to day problems.

There have been numerous instances of practical experiences in which sincere prayers to Hanumaan have brought instant relief even in the most trying situations. Let us understand that the emphasis is on the word sincere - unconditional faith - not half hearted, disbelieving approach, and certainly not as a challenge. But, the prayer should be without any reservations, whole-hearted, utterly faithful and in a spirit of utmost humility. The proof of its efficacy can well be within your personal experience!

A SIOka found to be most effective in this regard is as follows:

Several people have reported that in most excruciating circumstances, constant repetition of the SIOka with the abovementioned faith, have in fact, brought 'incredibly instant' relief. No joking. Try and find for yourself!

आसाध्य साधक स्वामिन् आसाध्यं तव किं वद् ।

श्री राम दूत कृपा सिन्धो मत् (मुत्) कार्य साधय प्रभोः ॥

Asaadhya sAdhaka SwAmin AasAdhyam tava kim Vada |

SrI Raama dhUta krupA sindhO muth (math) kAryam sAdhaya prabhO:||

May Hanumaan shower his choicest blessings on all of us.

daasoham

Anbil Ramaswamy

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The Beautiful Book  
An Introduction to Sundara KANDam  
By  
Coimbatore Sri. K.Sadagopan Iyengar



sadagopan.org



Sri Ramar - Thiruvekka





॥श्रीः ॥

॥ श्रीसीतालक्ष्मणभरतशत्रुघ्नहनुमत्समेत श्रीरामाचन्द्र परब्रह्मणे नमः ॥

॥ श्रीमते रामानुजाय नमः ॥ श्रीमते निगमान्तमहादेशिकाय नमः ॥

॥ श्रीमदतिवण् शठकोप यतीन्द्रमहादेशिकाय नमः ॥

॥ श्रीमते श्रिवण्शठकोप श्रीवेदान्तदेशिक यतीन्द्रमहादेशिकाय नमः ॥

॥ श्रीमते श्रीलक्ष्मीनृसिंह दिव्यपादुकासेवक श्रीवण्शठकोप श्रीनारायणयतीन्द्र महादेशिकाय नमः ॥



Countless books have been authored since creation, by countless worthies, dealing with practically every subject under the Sun. And to each of these books, its author, with parental pride, has given a name, which he or she thought suited it best. To each author, his creation, however insignificant it may appear to others, is indeed a magnum opus deserving of appreciation and acclaim. However, none has considered his or her book fit enough to be called "The Beautiful Book". You must have read any number of books-have you come across one titled simply "The Beautiful Book"?

There is indeed one, for which the venerated author couldn't think of any other name than the beautiful one mentioned above. Looked at from any angle, it appeared so fine and striking to him, that try as he might, he couldn't come up with any other title, which suited the work to a "T". Irrespective of what impressive names we might give our children, it is their character, conduct and comportment that ultimately give their names popular acceptance-if a dunce carries the name "VivEkAnandan", in course of time, people would coin for him a nickname which indicates his true colors, rather than call him by the given name. So too is the case of any name. That the author-given name of "The Beautiful Book" (for the work we talked about) has gained popular acceptance too, is indicative of the book's enchanting and enticing contents.

The "Sundara KANdam" of Srimad Ramayanam carries an extremely apt name.





Sri Valmiki himself was so impressed by its contents that he could think of no other name for it than the aforesaid. While other KANdAs of the epic have been named after the places where the events are enacted (AyOdhyA KANdam, AraNya KANdam, KishkindhA KANdam) or after the nature of happenings (BALa KANdam, Yuddha KANdam), this particular portion of the saga is simply named "Sundara KANdam".

Does this mean that the other parts of the epic are not beautiful? Why should this particular KANdam be celebrated as the Sundara KANdam? Why does this specific KANdam command much greater popularity among Rama bhaktAs than the other parts of the great saga? And if the recital of this particular KANdam is traditionally held to be capable of fulfilling all of one's wishes, what could be the special content that it has, which puts it head and shoulders above the other portions of the epic?

While there are several reasons for this part of Valmiki's magnum opus getting this "beautiful" sobriquet, the principal ones are the following:-

1. This part of the Epic really contains enthralling descriptions of several beautiful objects, places and people. Be it the portrayal of Lanka, of the exalted Pushpaka vimAnam, the AshOka vanika, the Madhu vanam or of natural phenomena like the Moonrise, Sri Valmiki excels himself in painting gripping pen-portraits, with elaborate and enthralling accounts of flora, fauna, the majesty of nature at its best, the lure and lustre of Lanka etc. Being a past master at apt similes, the Maharshi's portrayals often appear to be more glorious than the objects of their adoration, if such a thing were possible. Here is a simple sample from the 5th Sarga of this KANda, devoted mainly to the description of the rising Moon over the city of Lanka. Observe the lilting metre, the thrilling portrayal, the extremely apt similes and the cumulative effect of unparalleled prettiness and picturesqueness the entire scenario presents-





ततः स मध्यंगतमंशुमन्तं । ज्योत्स्नावितानम् महदुद्वमन्तम् ।

ददर्श धीमान् दिवि भानुमन्तम् । गोष्ठे वृषं मत्तमिव भ्रामन्तम् ॥

"Tata: sa madhyam gatam amsumantam JyOtsnA vitAnam mahat udvamantam  
Dadarsa dheemAn divi BhAnumantam GoshttE vrisham mattham iva  
bhramantam"

(The huge Silver Orb in the sky, surrounded by a halo of pleasing luminance, occupying the centre spot among an admiring audience of countless stars exhibiting their adulation through constant twinkling, looked like a virile Bull pacing majestically among admiring cows, says Sri Valmiki.)

Here is a slew of more similes from the facile pen of the Adikavi, comparing the resplendent Moon glowing in the bewitching night sky, to a graceful Swan in a silver cage, to a majestic lion inhabiting a broad cave in the Mandara mountain and to a victorious centurion ensconced on an imposing elephant-

हम्सो यथा राजतपञ्जरस्थः । सिंहो यथा मन्दरकन्दरस्थः ।

वीरो यथा गर्वितकुञ्जरस्थः । श्वन्द्रो विवभ्राज तथामभरस्थः ॥

"HamsO yathA rAjata panjarasttha: simhO yathA Mandara kandarasttha:  
VeerO yathA garvita kunjarasttha: ChandrOpi babhrAja tathA ambarasttha:"

What beautiful metre, what incomparable similes, what inimitable portrayals! Is it any wonder that this forms part of the "Sundara KANdam"? Though it is extremely tempting to quote one lilting verse after another, which competes for our attention and adulation, I leave readers to feast themselves on these gems at their leisure.

However, is it merely due to the gloriously graphic descriptions that this KANdam is known as the Sundara Kandam, for, equally facile portrayals are to be found in other parts of the epic too, especially the accounts of





Spring, Autumn and the Monsoon seasons and innumerable other pen-portraits, of which only Sri Valmiki is capable?

2. This Kanda is almost exclusively about the exploits of an extremely beautiful person ("Sundara:") - none other than Sri Hanuman. It is beyond dispute that Sri AnjanEya is extremely handsome, virile and strikingly attractive. "KAnchanAdri kamanIya vighram" says the PArAyaNa sLOka, telling us that the VANara veera possessed glorious good looks and shone like a veritable Golden Mountain, with his gigantic physique and commanding personality. When we go through Sundara KANdam, we find it to be one long and continuous saga of Sri Hanuman's adventures and exploits, in the service of His Lord and Master, Sri Rama. The KANda begins with a vivid account of Hanuman's launch into the long, difficult and hurdle-filled flight across the ocean to Lanka, a feat none else would even contemplate, leave alone attempt. What follow are enthralling accounts of the MahAkapi's rigorous search for Sri Sita, his timely arrival on the scene to prevent Sri Mythily from taking Her life and to extend assurances of imminent rescue by Sri Raghava, his vanquishing the minions, ministers and sons of Ravana in a patently unequal battle, his challenge to the demoniac king and departure to Kishkindha to convey the good news to the Prince of Ayodhya, leaving Lanka engulfed in flames.

Thus, from commencement to conclusion, this KANda is verily monopolised by the "Sundara", Sri Hanuman, who is on centre stage, throughout.

3. What could be more beautiful than tales of the Lord and accounts of His handsomeness, valor, majesty, generosity and boundless compassion? Anything incorporating such a narrative definitely deserves the name "Beautiful Book". The Sundara Kanda contains several such descriptions of Sri Raghava's glorious physical and psychological traits. The 31st Sarga contains a detailed account of the IkshvAku Vamsam and Sri





Rama's glorious guNAs, the 35th a mouth-watering description of His matchless physical beauty, the 51st again a narrative of the Prince's valour, prowess and compassion. With the recurring theme of Bhagavat divya mangaLa vigaraha varNanam and Bhagavat guNa anubhavam, there is little wonder that this portion of the epic is known as the Sundara Kanda.

4. Whether it be in physique or in character, could anyone hope to equal Sri Mythily, the epitome of womanly virtue and seemliness? She is thus a real "Sundari", beautiful beyond imagination and looking as if She was put together by the Divine Architect, using up all the stock of beauty on hand - "DEva mAyEva nirmitA". It was a divine beauty, such as only the Divine Consort could possess. If we come to think of it, this Kandam devotes a major portion of its content to this "Sundari", Her travails amidst the rAkshasIs of AshOkA vanika, Her encounters with the dastardly Ravana, Her compassionate advice even to Her abductor to perform Sharanagati at the Lord's lotus feet, Her oscillation between hope and despair, Her meeting with Maruti and the consequent reassurance gained about imminent rescue by Her beloved and Her prayers for the safe return of Sri Hanuman to KishkindhA. Though the entire Srimad Ramayana is but a saga of Sita ("SIItAyA's charitam mahat"), yet the Sundara Kanda brings out the depth of Piratti's character in all its glory, the glory of gold, which glitters all the more, when Passed through fire.

To conclude, we can't do better than to enjoy a verse of one of the erudite commentators on Srimad Ramayana, viz., Tilaka, who, instead of enumerating the beautiful things in this Kandam, queries us as to what is there in the Sundara Kanda, which is not Sundaram (beautiful). Everything about this Kanda is indeed beautiful-

1. the city of Lanka, which forms the picturesque backdrop for the momentous events of this Kanda,



2. the magnificent story narrated in the Kanda, with its numerous twists and turns, affording full scope for display of the nava rasAs,
3. the incredible beauty of Sri Janaki Devi, who forms the focal point of the narrative- indeed everything about the Sundara Kanda is beautiful beyond depiction. Here is the beautiful verse from the "Tilakam", a commentary on the great epic-

सुन्दरे सुन्दरी लङ्का सुन्दरे सुन्दरी कथा  
 सुन्दरे सुन्दरी सीता सुन्दरे किं न सुन्दरम्  
 सुन्दरे सुन्दरीं सीतां अक्षतां मरुतेः मुखात्  
 श्रुत्वा हृष्टः तथैवास्तु स रामः सततं हृदि ॥

sundare sundarI la~NkA, sundare sundarI kathA  
 sundare sundarI sItA sundare kim na sundaram?  
 sundare sundarIm sItAm akShatAm maruteH mukhAt  
 shrutvA hRRiShTaH tathaivAstu sa raamaH: satatam hRRidi||

\*\*

श्रीमते श्रीलक्ष्मीनृसिम्ह दिव्यपादुकासेवक

श्रीवणशठकोप श्रीनारायणयतीन्द्र महादेशिकाय नमः

Srimate Sri LakshmiNrismha divya paduka sevaka

SrivanSatakopa Sri Narayana Yatindra Mahadesikaya nama:

daasan,

sadagopan





# Srimad Sundara KANDam

Verses & Meanings

By

Oppiliappan KOil

Sri.VaradAchAri SaThakOpan





sadagopan.org



angulIya pradAnam  
(Image Courtesy : Kamat.com)



॥ श्रीरामजयम् ॥

॥ श्रीमद्सुन्दरकाण्डम् ॥

# SRIMAD SUNDARA KANDAM

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NAVAHA PAARAYANAM OF SUNDARA KANDAM

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कुलदैवतम् अस्माकम् कोदण्ड शर मण्डितम् ।

इष्टदैवतम् अस्माकम् इक्ष्वाकु कुलदैवतम् ॥

**Kula-dhaivatham asmAkam KODhaNDa Sara MaNDitham**

**Ishta-dhaivatham asmAkam IshvAku Kula-dhaivatham**

For Raama BhakthAs, every day is SrI Raama Navami but based on thithi nirNayam the auspicious day of SrI Raama Navami, falls on March 26th 2007, for U.S East Coast residents.

So it is appropriate that on this sacred day we get to read on a theme relating to Lord Raamachandran and Jaanaki Devi. The theme for this year will be samkshEpa Sundara KhANDam of Aadhikavi, Sage Vaalmiki with infusions from

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dhivya Prabhandham of Swamy NammAzhwAr et al.

## NINE DAYS OF PAARAYANAM OF SUNDARA KANDAM

There are 68 chapters (Sargams) in Sundara KANDam. It is customary to conclude the paarAyaNam with SrI Raama PattAbhishEka Sargam .

Sundara KaaNDam has 2874 sLOkams housed in 68 Sargams. With the 121 sLOkmas of PattAbhishEka Sargam, the nine days PaarAyaNam of Sundara KaaNDam comes to 2995 sLOkams of the set of the total 24,000 sLOkmas of SrImath RaamAyaNam of Sage ValmIki (12.48% of the total).

Here is the breakdown by the number of sLOkams for the nine days:

Day 1	:	Sargams 1-5	375 SLOkams
Day 2	:	Sargams 6-15	440 SLOkams
Day 3	:	Sargams 16-20	154 SLOkams
Day 4	:	Sargams 21-26	216 SLOkams
Day 5	:	Sargams 27-33	201 SLOkams
Day 6	:	Sargams 34-40	390 SLOkams
Day 7	:	Sargams 41-52	385 SLOkams
Day 8	:	Sargams 53-60	460 SLOkams
Day 9	:	Sargams 61 to 68 and SrI Raama-PattAbhisheka Sargam	253 SLOkams + (121 PattAbhishEka SLOkams)





Please pace yourself for Days 1, 2 , 6 , 7 , 8 and 9 , when the sLOkams to be recited are more than Three Hundred and Fifty .

There are Raama BhakthAs, who complete the recital of the entire Sundara KANDam on one day (SrI Raama Navami day).

### METHOD OF PAARAYANAM

There is a sankalpam, aavahanam, upachAram including nivEdhanam at the aarambham stage of PaarAyaNam. There is SrI Raama ashtOththaram for those, who wish to perform archanaai for Lord Raamachandran, which starts with "SrI Raamaaya nama:" and concludes with "Parasmai nama:". SrI VishNu Sahasra Naamam is also recited before the day's paarAyaNam .

### PHALANS AND DHOSHA PARIHARAMS

There are specific descriptions of Phalans to be gained from Sundara KANDa PaarAyaNam in SkAndha PurANam and Vaayu PurANam. Many with the exception of PrapannAs recite specific sargams for relief from Navagraha dasA bhukthi dhOsha parihAram.

Some examples of specific sargams for parihAram are:

1. For removal of dhAridhriyam (impoverishment), the recital of the Fifty Four sLOkams of the 15th Sargam known as the "Seetha Darsanam", where HanumAn sees SithA PirAtti for the first time during His search at Lankaa.
2. For overcoming the ill effects of bad dreams, the 27th Sargam is recited during successive three mornings.
3. For apachArams performed to Lord Raamachandra with or without knowledge, the 38th Sargam is recited, where the most merciful Lord pardons the KaakAsuran, who fell at His sacred feet.



## NAVAGRAHA DOSHA PARIHARAM FOR NON-PRAPANNAS

For those, who have surrendered totally to SrIman NaarAyaNa, there is no need to worry about Nava grahams and their ill effects or beneficial effects. BhagavAn is the ruler of them all. They can also recite the specific sLOkam in SrI RanganAtha PaadhukA Sahasram saluting SrI RanganAtha Paadhukais as the remover of navagraha dhOshams. PrapannAs recognize SrIman NaarAyaNa is the ultimate Master of all these grahams.

For others, who are concerned about different dasA bhukthi dhOshams, scholars in SrImadh RaamAyaNa PaarAyaNam have recommended the recitation of the following chapters:

1. Disturbances in Chandra dasai (5th Sargam+ Sukla Paksha pradhOsha worship of Chandran).
2. Disturbances in AnKAra dasai /Guru BHukthi (51st Sargam)
3. Disturbance of Sukra Bhukthi in AnKAra dasai (53rd Sargam)
4. Disturbance of Sukra Bhukthi in Raahu dasai, the 65th sargam, where HanumAn presents the hand ring (ChUDAmAni) to Lord Raamachandra after return from His trip to Lankaa.
5. Disturbance of Sani Bhukthi in Raahu dasai (47th Sargam).
6. Severe Guru DasA dhOsha ParihAram (First Sargam and nivEdhanam of parched rice with sugar to Hanuman).
7. Disturbance of Kethu bhukthi in Guru Dasai (61st and 62nd Sargams)
8. Disturbances in Sani Bhukthi during Sani Dasai (48th Sargam)
9. Disturbance in Bhudha Bhukthi in Sani Dasai (54th Sargam)
10. Disturbance in Sukra BHukthi in Sani Dasai (38th Sargam)
11. Bhudha DasA dhOsha PaihAram: 35th Sargam
12. Bhudha dasA+ AnKAra Bhukthi dhOsham: 27th Sargam, where SithA PirAtti experiences Subha sakunams



13. Bhudha Dasai+ Kethu Bhukthi dhOsham: 14th Sargam
14. Kethu Dasaai+ Sukra Bhukthi dhOsham: afore-said 65th Sargam
15. Sukra Dasai+ Sukra bhukthi dhOsham : 36th Sargam during three sandhis
16. For ladies with Sukra bhukthi dhOsham in Sukra dasai, listening to the 33rd sIOkam is recommended with meaning, where the conversation between SithA PirAtti and HanumAn takes place in AshOka Vanam.

There are specific nivEdhanams for Jaanaki SamEtha Raamachandran after recitation of specific Sargam (e-g) Sarkarai POngal for nivEdhanam after recital of 36th Sargam. One can however offer fruits, if other preparations are not easy to make. This is the nivEdhana kramam.

There are also DhAnam, Japam, Homam, archanam. Sage Agasthya who interacted with Lord Raamachandra at the battle field in Lankaa sums the benefits of Nine day PaarAyaNam of SrImadh RaamAyaNa Sundara KhANDam in KumAra SamhithA:

श्रिमद्रामायणाख्यस्य इतिहासोत्तमस्य च

नवाह पठनं कृत्वा सर्वं सौख्यमवाप्नुयात् ॥

**SrImadh-RaamAyaNAkhyasya IthihAsOtthamasya cha  
NavAha PaThanam kruthvA Sarvam soukhyam avApnuyAth||**

**Meaning:**

Those who perform the Nine day recitation of the most sacred IthihAsam with the name of SrIMadh RaamAyaNam in the time honored way will be blessed with all auspiciousness by SithA-LakshmaNa-HanUmath SamEtha SrI Raamachandra Parabrahmam.

In this context, One is reminded of a great Raama BhakthA's insight:

**" yEmi chEsithEmi SrIraama Swamy KaruNaIEni VaarilalO ? "**



Meaning:

What does it matter, whatever one does, IF one does not have the grace and anugraham of SrI Raamachandraa on this earth ?

The whole of SrImath RaamAyaNam in general and SrI Sundara KANDam in particular are the treasured abodes of the dhivya KaaruNyam of the divine couple. Let us seek their grace during this SrI Raama Navami season !

वैदेहीसहितं सुरदृमतले हैमे महामण्डपे

मध्येपुष्पकमासने मणिमये वेरासने सुस्थितम् ।

अग्रे वाचयथि प्रभञ्जनसुते तत्त्वं मुनिभ्यः परं

व्याख्यान्तं भरतादिभिः परिवृतं रामं भजे श्यामळम् ॥

vaidehiisahitaM suradRRimatale haime mahAmaNDape  
madhyepuShpakamAsane maNimaye veerAsane susthitam|  
agre vaacayathi prabha~njanasute tattvaM munibhyaH paraM  
vyAkhyAntaM bharatAdibhiH parivRRitaM raamaM bhaje shyAmaLam||

||SrI Raama Jayam||

श्रीरामचन्द्रः श्रितपारिजातः

समस्त कल्याणगुणांभुरासिः

सीतामुखाम्भोरुहसञ्जरीकः

निरन्तरं मङ्गळम् आतनोतु ॥

shrIraamacandraH shritapaarijAtaH  
samasta kalyANaguNAMbhurAsiH  
sItAmukhAmbhoruhasanjarIkaH  
nirantaram ma~NgaLam aatanotu||





Meaning:

May Lord Raamachandra, who is the wish-granting PaarijAtha tree to all those who seek His refuge, who is the abode of all auspicious guNAs and who is the bee circling the lotus (face) of SithA PirAtti shower forever all MangaLams on us !

आपदामपहर्तारं दातारं सर्वसंपदाम् ।

लोकाभिरामं श्रीरामं भूयो भूयो नमाम्यहम् ॥

AapadAmapahartAram dAtAram sarvasampadAm|  
lokAbhirAmam shriiraamam bhUyo bhUyo namAmyaham||

Meaning:

I bow (prostrate) again and again before SrI Raamachandra, who enchants all and who chases away all dangers and obstacles besides conferring all soubhAgyams .

Adhi Kavi VaalmIki composed SrImadh RaamAyaNam in the form of 24, 000 verses (sLOkams). These sLOkams are housed in individual cantos (SargAs). The Six individual cantos (KaaNDams) house the sargAs. Sundara KaaNDam is one of the six KaaNDams and means the beautiful KaaNDam (the book of Beauty).

The individual KaaNDams have been compared to the internodes of a sugarcane branch. Let us immerse ourselves in the joy of tasting them during these sacred days leading up to SrI Raama navami! RaamAyaNam means the journey (aayanam) of SrI Raamachandran. This ithihAsam which features prominently SithA Devi's journey with Her Lord has been more appropriately saluted as "SithAyaNam" instead. SithA PirAtti and HanumAn are the central characters in the Sundara KaaNDam.

Let us offer our prayers to HanumAn (AanjanEyar, Raama dhUthar, VaathAthmajar, Maaruthi) first and invoke Him to listen to Raama nAma





sankeerthanam through the Six sLOkams dedicated to Him :

गोष्पदीकृतवाराशिं मशकीकृतराक्षसम्

रामायणमहामालारत्नं वन्देऽनिलात्मजम् ॥-१

goShpadiikRRitavArAshim mashakIkRRitaraakShasam  
raamAyaNamahAmAlAratnam vande anilAtmajam ||--1

Meaning:

Salutations to the son of Vaayu, AnjanEyaa, who made the ocean look in depth like the hoof print of a cow; He pulverized the offending RaakshasAs of RaavaNA's camp! Our deep anjalis are to that supreme gem in the grand necklace of RaamAyaNam !

अञ्जनानन्दनं वीरं जानकीशोकनासनम्

कपीशमक्षहंतारं वन्दे लङ्काभयन्करम् ॥-२

a~njanAndanam vIram jaanakIshokanAsanam  
kapIshamakShahantAram vande la~NkAbhayankaram ||--2

Meaning:

Our salutations to that great hero, who banished the sorrows of Jaanakee Devi ! He is the generator of joy to His mother AnjanA dEvi and is the Lord of all monkeys. Our salutations to that terror of Lankaa, who killed AkshakumAran, the son of RaavaNan.

उल्लङ्घ्य सिन्धोः सलिलं सलीलं यः शोकवह्निं जनकात्मजायाः

आदाय तेनैव ददाह लङ्कां नमामि तं प्राञ्जलिराञ्जन्यम् ॥३

ulla~Nghya sindhoH salilam salIIm yaH shokavahnim janakAtmajAyAH  
aadAya tenaiva dadAha la~NkAm namAmi tam prA~njalirA~njanEyam||--3





Meaning:

Our anjalis to AnjanEyar, who jumped over the broad ocean as an effortless sport and burnt the city of Lanka to ashes with the fire of sorrow of Jaanaki MaathA !

आञ्जनेयमतिपाटलाननं काञ्चनाद्रि कमनीयविग्रहम्

पारिजात तरुमूलवासिनं भावयामि पवमाननन्दनम् ॥४

aa~njaneyamatipATalAnanam kA~ncanAdri kamanIyavigraham  
paarijAata tarumUlavaasinam bhAvayAmi pavamAnanandanam||--4

Meaning:

I meditate on AnjanEyar, the bringer of joy to His father, Vaayu BhagavAn. He has an intense facial hue resembling that of a PaaDali flower and has His residence under the divine wish-granting tree of PaarijAtham. In size and lustre, He is like a golden mountain personified.

यत्र यत्र रघुनाथकीर्तनं तत्र तत्र कृतमस्तकाञ्जलिम् ।

बाष्पवारि परिपूर्णलोचनं मारुतिं नमत राक्षसान्तकम् ॥

yatra yathra yaghunATA keertanam

tatra tatra kruta mastakAnjalim

bhAshpavaari-paripoorNa-IOchanam

maaruthim namata raakshasAnthakam ||..(5)

Meaning:

Wherever there is the recitation /singing of the story of Raamaa, there is HanUmAn with folded palms and bent head with eyes brimming with tears of joy. Salutations to that destroyer of RaakshasAs, Maaruthi !





मनोजवं मारुततुल्यवेगं जितेन्द्रियं बुद्धिमतां वरिष्ठम्  
वातात्मजं वानरयूथमुख्यं श्रीरामदूतं शिरसा नमामि ॥६

manojavam mArutatulyavegam jitendriyam buddhimatAm variShTham  
vaatAtmajam vaanarayUthamukhyam shrIraamadUtam shirasA namAmi||-6

Meaning:

I bow with bent head, the son of Vaayu BhagavAn who is the carrier of the message of SrI Raamachandran to RaavaaNa's court. He is the prominent one among the assembly of monkey chieftains. He is the leader among the wise ones and has full control over His indhriyams. His speed is equal to that of His father, Vaayu BhagavAn.

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## THE FIRST DAY OF SUNDARA KANDA PAARAYANAM ( MARCH 18TH, 2007)



Sargams 1-15 starting from HanUmAn's jump over the ocean up to the Darsanam of SeethA PirAtti by AnjanEyar are the focus of the first two days of NavAha ParAyaNam .

SrImAn D. Hanumantha Rao and SrImAn K.M.K.Murthy are creating the transcriptions and translations of the individual sLOkams of SrImad RaamAyaNam since 1998. Their detailed work assisted by others continues. With respect to Sundara KaaNDam, they have covered 16 out of the 68 sargams (chapters). You might recall that the nine day PaarAyaNam of Sundara KaaNDam has the following sequence :

### FIRST DAY: SARGAMS 1-5

1. The leaping over the Ocean (Saagara Langhanam)
2. Entrance to Lankaa (LankA pravEsa:)
3. Victory over Lankaa Devi (LankAdhidEvathA vijaya:)
4. Roaming around the city of Lankaa (LankApuree-paribrahamaNam)
5. Search for SeethA Devi in the houses of the citizens of Lankaa (Bhavana Vijaya:)

This then is our prayer for this SrI Raama Navami season:

वाल्मीकि गिरि संभूता रामसागरगामिनी

पुनाति भुवनं पुण्या रामायण महानदी ॥

vaalmIki giri sambhUtA raamasaagaragAminI  
punAti bhuvanam puNyaa raamAyaNa mahAnadI||



Meaning:

May the great river of RaamAyaNam, which arose from the mountain named Vaalmikee and traveling towards the ocean called Raamaa drench the whole world with auspiciousness !

रामाय रामभद्राय रामचन्द्राय वेदसे

रघुनाथाय नाथय सीतायाः पतये नमः ॥

raamAya raamabhadraAya raamacandraAya vedase  
raghunAthAya naathaya sItAyAH pataye namaH||

### REFLECTIONS ON SARGAM 1

At the end of KishkindhA kaaNDam, the King of Bears, JaambhavAn reminded AnjanEyar about His prowess and that cheered the mind of HanUmAn to engage in the mighty jump over the ocean to search for SithA Devi in LankA puri.

The first sLOkam of Sundara KaaNDam starts therefore with the word: "TathO". That means, thereafter. HanUmAn was now all set to start on His jump over the broad & deep ocean, which many could not even dream about attempting. Sage ValmIki describes this effort of HanUmAn as "Dhushkaram and Nishprathidhvandvam" (Unattainable by others and matchless).

### THE PREPARATIONS OF HANUMAN

HanUmAn arrived on top of MahEndhra Parvatham, offered His salutations to the DevAs, His Father (Vaayu BhagavAn) for success in the Raama Kaayam. He grew now in to a gigantic proportion, planted His feet and hands firmly on the mountain to push against it to gain velocity and momentum. Many sLOkams of this sargam describe this gigantic effort of HanUmAn in preparing for the leap over the ocean and its impact on the residents of the mountain (Trees, animals, GandharvAs, VidhyAdharAs, Maharishis). HanumAn's tail was lifted up



like a victory post for the mission that He was undertaking. The winds generated from HanUmAn's supersonic speed agitated the waters of the ocean and made the denizens of the ocean terror-stricken.



Hanuman Jumping and proceeding towards Lanka

#### HOSPITALITY OFFERED BY MAINAKA MOUNTAIN

As HanUmAn rode the sky, the King of Oceans asked the golden peaked **MainAka Parvatham** to come out of the Ocean and offer hospitality to HanUmAn on his behalf to show his respect for Lord Raamachandra and His messenger. HanUmAn could not spare even a moment to tarry and to accept the offered hospitality; He thanked MainAka mountain and Samudra Raajan, received their benedictions and continued with His leap over the wide ocean.

#### NAAGA MAATHA SURASA DEVI'S TESTING

The next incident during this heroic leap was the interference by Naaga MaathA, **Surasai**, who was goaded by the DeavAs, GandharvAs, SiddhAs and Sages. Latter group wanted to know more about the power of HanUmAn. Surasai took on a gigantic form and demanded that HanUman was ordained as her food and therefore He should enter her cavernous mouth. HanUmAn explained to her that He was on the mission to find SitA PirAtti for His Lord and promised Surasai that He will fulfill her wish on the return journey. She



would not listen. Hence, HanUmAn shrank His body to the size of a thumb, entered Surasai's mouth and came out of that open mouth instantly.

On exit, HanUmAn pointed out that He had fulfilled her wish and therefore He felt free to continue His Journey without interruption. Surasai was very pleased with HanUmAn and blessed Him to be victorious in His mission to help SrI Raaamachandran:

अर्थसिद्धयै हरिश्रेष्ठ गच्छ सौम्य यथासुखम् ।

समानयस्व वैदेहीं राघवेण महात्मना ॥ १-१७०

arthasiddhyai harishreshhTha gachchha saumya yathaasukham |  
samaanayasva vaidehiiM raaghaveNa mahaatmanaa ||

--Sundara KANDam -1-170

Meaning:

Oh the Lofty One among the VaanarAs! Please proceed with comfort to continue Your journey and become victorious in the mission for Lord Raamachandra. Please succeed in Your efforts and unite VaidEhi with Her dear Lord !

UPADHRVAM BY SIMHIKAI

The last incident during the leap over the ocean was by a Raakshasi by the name of Simhikai, who had the power to catch one by grabbing one's shadow and pull the person towards her so that she can eat them as her food. She saw the mighty long shadow of HanUmAn on the waters of the Ocean and grabbed it to slow HanUmAn and began to pull Him towards her. HanUmAn slowed down, jumped in to her mouth and tore her heart and destroyed her .

The denizens of the sky, who witnessed HanUmAn's valor and sagacity praised Him this way through a famous sLOkam dealing with Raaja Neethi :





यस्य त्वेतानि चत्वारि वानरेन्द्र यथा तव ।

धृतिर्दृष्टिर्मतिर्दाक्श्यं स कर्मसु न सीदति ॥ ५-११९८

yasya tvetaani chatvaari vaanarendra yathaa tava |  
dhR^itirdR^ishhTirmatirdaakshyaM sa karmasu na siidati ||

--Sundara KaaNDam: 1.198

Meaning:

Oh the preeminent One among VaanarAs! Whenever the four attributes of resoluteness (dhruthi), farsight (dheerga dhrushti), intellect and analytical skills (Mathi) and dexterity in execution (DhAkshyam) are present together in one , then he will never fail in his endeavours .

ARRIVAL AT LANKA

As He approached Lanka' shores, HanUmAn shrank His gigantic body and lowered His speed to escape detection by the RaakshasAs of LankApuri. He landed on the peak of Lambha parvatham. He had His first glimpse of the rich city of Lanka, which resembled the capitol of Indhran, the city of AmarAvathi.

SECOND SARGAM: LANKAA PRAVESAM

There are 58 sLOkams in this Sargam. Here HanUmAn visualizes Lanka as a city in the sky (Puram aakasagam). This city was constructed by the architect of the DevAs, ViswakarmA for KubhEran before and appropriated by RaavaNan later. It had mighty defenses and was well protected by the RaakshasAs. HanUmAn decided that He had to take a subtle form to cheat the RaakshasAs to accomplish the mission of freedom of movement inside the city to search for SithA PirAtti. He decided to enter the city after sun set and shrank His size to that of a cat to escape detection by the well armed guards of RaavaNa.

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### THIRD SARGAM : VICTORY OVER LANKAA DEVI



Hanuman Kills Angatharai and Kotai Vasal Lankini

This sargam has 50 slokams. HanUmAn arrived at the ramparts of the city. The presiding deity of the city, Lanka Devi detected this stranger in her city. As adhishtAna dEvathai with responsibility for the defense of the city, she challenged the small sized HanUmAn and warned Him that He can not enter Lanka.

HanUmAn responded that He had come to experience the beauty of the city of Lanka and its immeasurable wealth. Once again Lanka Devi said that HanUmAn can not enter unless He defeated her first. She hit HanUmAn to stop Him. The surprised and angry HanUmAn used His left fist to knock her off her feet and did not use too much power since she was a woman.

The humiliated Lanka Devi got up, hailed HanUmAn and revealed that the time had come for the death of RaavaNa and the destruction of his city due to his evil deed of stealing SithA PirAtti.

Lanka Devi gave HanumAn now the total freedom of access to the city of Lanka to accomplish His goals of finding Jaanaki.



## FOURTH SARGAM: ROAMING IN THE CITY (LANKAAPURI PARIBRAHAMANAM)

This sargam has 30 sLOkams. After Lanka dEvi's permission, HanUmAn entered the city gate. He put His left foot first as is done, when one enters the house of one's enemy. It was equivalent to putting one's foot on the head of the enemy. HanUmAn moved from house to house undetected looking for SitA PirAtti. He arrived ultimately at the inner chambers of RaavaNan .

## FIFTH SARGAM: CONTINUING SEARCH

After all these extensive searches, HanUmAn did not have any success in finding SithA Devi (SeethAm apasyan manujEswarasya Raamasya pathneem vadhathAm varasya). HanUmAn became depressed because of His lack of success inspite of the enormous effort he had put in. He felt like a dullard and was overcome with sorrow (BhabhUva dukkhAbhithascchirasya plavangamO mandha ivAchirasya).

The sLOkams of this sargam are beautiful from a poetic point of view. With the blessings of Brahma Devan and His consort, Saraswathi, the Goddess of Learning, Sage ValmIki's poetry reached new heights.

The rhyming became superb throughout this sargam and the sLOkams are most pleasing to recite. Here is an example, where the rhyming is focused on the word "rEkham" :

अव्यक्तरैखामिव चन्द्ररेखां ।

पाम्सुप्रदिग्धामिव हेमरेखाम् ।

कशतप्ररूढामिव बाणरेखां ।

वायुप्रभिन्नामिव मेघरेकशाम् ॥ ५-२६





avyaktarekhaamiva chandrarekhaaM |  
paamsupradigdhaamiva hemarekhaam |  
kshatapraruuDhaamiva baaNarekhaaM |  
vaayuprabhinnaamiva megharekshaam ||

---Sundara KaaNDam: 5 . 26

Here noble SithA PirAtti's helpless and Her pitiful status as a prisoner of RaavaNan is imagined with intense emotions by HanUmAn. He says: She would be like the rays of Moon, which are not seen clearly (avyaktha chandra rEkha); She would be like a dust-covered golden rod, whose full beauty does not become explicit; She would be like an arrow that has entered inside a wound that is already there; She would be like a cloud that is being scattered by a fierce wind (Vaayu-prabhinna mEga rEkha).

Heights of despondency of HanUmAn over His difficulties in finding SithA PirAtti in Lanka are described here.

वेदवेध्ये परे पुंसि जाते दशरथात्मजे

वेदः प्राचेतसा दासीद् साक्षात् रामायणात्मना ॥

vedavedhye pare pumsi jAte dasharathAtmaje  
vedaH prAcetasA dAsId saakShAt raamAyaNAtmanA||





## SECOND DAY OF PAARAYANAM

(MARCH 19TH, 2007)

This is the second day of PaarAyaNam, when Sargams 6-15 are to be covered. For sLOkams, word by word translation of the 440 sLOkams of these sargams and meanings, please refer to the following URL: <http://www.valmikiramayam.net>

### SECOND DAY: SARGAMS 6-15

The chapters to be studied today are sargams 6 - 15

6. Entry into RaavaNA's house (RaavaNa Gruha PravEsa:)
7. The sight of Pushpaka VimAnam (Pushpaka darsanam)
8. Description of Pushpaka VimAnam (Pushpaka VarNanam)
9. Continued description of Pushpakam (Pushpaka VarNanam)
10. Seeing of MandhOdhari (MandhOdhari darsanam)
11. Searching in the drinking hall (Paana bhUMi vichaya:)
12. The sorrow of HanUmAn (HanUmadh vishAdha:)
13. The agitation of HanUmAn (HanUman-nirvEdha:)
14. Search in AsOKa Vanam (AsOKa-vanAnvEshaNam)
15. The sight of SeethA PirAtti (SeethA Darsanam)

We will now study selected sLOkams from each of the ten Sargams:

### SARGAM 6: ARRIVAL AT RAAVANA'S PALACE

सर्वेषाम् समतिक्रम्य भवनानि समन्ततः ।

आससाद् अथ लक्ष्मीवान् राक्षस इन्द्र निवेशनम् ॥६-२८





sarveSaam samatikramya bhavanaani samantataH |  
aasasaada atha lakSmiivaan raakSasa indra niveshanam ||

---Sundara KaaNDam : 6.27

After search inside the houses of the many sons and servants of RaavaNan, HanUmAn with Lakshmi sampath arrived at RaavaNan's palace.

### SARGAM 7: THE SIGHT OF PUSHPAKA VIMANAM

पुष्प आह्वयम् नाम विराजमानम् ।

रत्न प्रभाभिः च विवर्धमानम् ।

वेश्म उत्तमानाम् अपि च उच्च मानम् ।

महा कपिः तत्र महा विमानम् ॥ ७-११

puSpa aahvayam naama viraajamaanam |  
ratna prabhaabhiH ca vivardhamaanam |  
veshma uttamaanam api ca ucca maanam |  
mahaa kapiH tatra mahaa vimaanam ||

---Sundara KaaNDam: 7.11

Meaning:

The great monkey, HanumAn saw there (inside the palace of RaavaNa) the splendid VimAnam with the name of Pushpakam. It glittered with multicolored precious gems and was taller than many mansions. It was famous for its power to travel in the sky. It was embedded with MahA Lakshmee's image (Bhimham):

नियुज्यमानाः च गजाः सुहस्ताः ।

सकेसराः च उत्पल पत्र हस्ताः ।





बभूव देवी च कृता सुहस्ता ।

लक्ष्मीः तथा पद्मिनि पद्म हस्ता ॥ ७-१४

niyuJyamaanaaH ca gajaaH suhastaaH |  
sakesaraaH ca utpala patra hastaaH |  
babhuuva devii ca kR^itaa suhastaa |  
lakSmiiH tathaa padmini padma hastaa ||

---Sundara KaaNDam: 7.14

Meaning:

The consecrated image of MahA Lakshmi holding lotuses on Her hand was found on that auspicious VimAnam. The beautiful-armed MahA Lakshmi's image was seen with elephants holding NeelOthpala flowers filled with stamens in their hands (trunks); some of them were seen in the posture of performing AbhishEkam for Her with water from the lotus pond at which She was residing.

SARGAM 8 AND 9 : DESCRIPTION OF PUSHPAKA VIMANAM

The VimAnam was at the center of RaavaNA's palace. The third sLOkam salutes the beauty of this divine vimAnam:

न तत्र किञ्चिन्न कृतम् प्रयत्नतो ।

न तत्र किञ्चिन्न महर्हरत्नवत् ।

न ते विशेषा नियताः सुरेष्वपि ।

न तत्र किञ्चिन्न महाविशेषवत् ॥ ८-३

na tatra kimchinna kR^itam prayatnato |  
na tatra kimchinna maharharatnavat |





na te visheshhaa niyataaH sureshhvapi |  
na tatra kimchinna mahaavisheshhavat ||

--Sundara KaaNDam: 8.3

Meaning:

There was nothing in that VimAnam that did not have precious effort behind it. There was no gem there that was not of high quality. Even the VimAnams of DevAs did not have those luxuries. There was nothing to match the auspicious attributes of the Pushpaka VimAnam.

That VimAnam was made for Brahma by Viswakarma in DevalOkam. It was acquired by KubhEran through the power of His penance (tapas). RaavaNan, the brother of KubhEran seized it by the power of his parAkramam (valour).

#### SARGAM 10: MANDHODHARI DARSANAM

Inside the Pushpaka VimAnam, HanUmAn saw the many wives of RaavaNan. Chief among them was Queen MandhOdhari, the Raaja Mahishi of RaavaNan. She was resting with her lord on a gem-adorned bed with a white umbrella. HanUmAn got near the bed and sat on the steps leading to the bed, where RaavaNa was sleeping without a worry. Next to him, HanUmAn saw an youthful and beautiful woman and mistook her for a second for SeethA Devi. He got elated momentarily thinking that he had found SeethA Devi and quickly corrected this impossible thought. HanUmAn knew that SeethA is a MahA Pathivrathai and would not be seen anywhere near another man except Her husband. HanUmAn quickly realized that the beautiful woman next to RaavaNan was his empress , Queen MandhOdhari .

#### SARGAM 11: SEARCH IN THE DRINKING HALLS OF RAAVANA

HanUmAn saw all objects of enjoyment (bhOgya Vasthus) all around him in RAvaNA's palace drinking halls and eating places. He saw food and wine in







golden and silver vessels. He saw everything in the harem of RaavaNa except SeethA PirAtti:

एवम् सर्वम् अशेषेण रावण अन्तः पुरम् कपिः ।

ददर्श सुमहा तेजा न ददर्श च जानकीम् ॥ ११-३४

evam sarvam asheSeNa raavaNa antaH puram kapiH ||

dadarsha sumahaa tejaa na dadarsha ca jaanakiim |

---Sundara KaaNDam: 11.34

Meaning:

HanUmAn , the BrahmAchAri , was happy that the sight of all these women of inner chambers of RaavaNa did not affect the tranquility of His mind. He reasoned out:

मनो हि हेतुः सर्वेषाम् इन्द्रियाणाम् प्रवर्तते ।

शुभ अशुभास्व् अवस्थासु तच्च मे सुव्यवस्थितम् ॥ ११ - ४०

mano hi hetuH sarveSaam indriyaaNaam pravartate |

shubha ashubhaasv avasthaasu tacca me suvavasthitam ||

---Sundara KaaNDam: 11.40

Meaning:

One's mind (Manas) is the reason behind engagement in PuNya and Paapa Kaaryams. My mind is totally unagitated and is not affected one way or the other by these sights seen at the harem of RaavaNan .

## SARGAM 12 : HANUMAN'S SORROW: HANUMATH VISHADHAM

This is a short sargam with 25 sLOkams. HanUmAn began to imagine the many things that could have happened to SeethA Devi at the hands of the evil rAkshasaas and rAkshasees of Lanka. He was dejected with the thought that



he had searched everywhere in the palace and could not yet find SeethA PirAtti. He felt that all His effort was in vain :

दृष्टम् अन्तः पुरम् सर्वम् दृष्ट्वा रावण योषितः ।

न सीता दृश्यते साध्वी वृथा जातो मम श्रमः ॥ १२ - ३

dR^iSTam antaH puram sarvam dR^iSTvaa raavaNa yoSitaH |  
na siitaa dR^ishyate saadhvii vR^ithaa jaato mama shramaH ||

--Sundara KaaNDam : 12.3

Meaning:

HanUmAn reasoned that he had left not even four inches of space in the palace unsearched (chathuruangulamAthrOpi nAvakAsa: sa VidhyathE). HanUman tried to cheer up over that thought and tried to cheer Himself up for additional searches elsewhere :

करोति सफलम् जन्तोः कर्म यच्च करोति सः ।

तस्माद् अनिर्वेद व\*तम् यत्नम् चेष्टे अहम् उत्तमम् ॥ १२ - ११

karoti saphalam jantoH karma yac ca karoti saH |  
tasmaad anirveda kRtam yatnam ceSTe aham uttamam ||

--Sundara KaaNDam: 12.11

Meaning:

The joyous effort (uthsAham filled karmaanushtAnam) of the people is behind the success in accomplishing things. It is uthsAham that propels people to perform their assigned deeds .

HanUmAn's sadness over His lack of success would not leave Him that easily. The next sargam also deals with the agitated state of mind of HanUmAn .



### SARGAM 13: THE SORROW OF HANUMAN : HANUMANNIRVEDHAM

HanUmAn said to Himself: The king of eagles, SampAdhi said that SeethA Devi is incarcerated in RaavaNA's house. My search to locate Her there has not been successful. Has She fallen out of the VimAnam as RaavaNan transported Her to Lanka ? Has RaavaNan eaten Her up ? Did the evil ladies of RaavaNA's court eaten Her as their meal? May be She does not live anymore ! He began to worry about this sad news, if it were to be true, on Raama, LakshmaNa and on Sugreeva. HanUmAn concluded that He can not return to KishkindhA with bad news. He thought about taking His own life, if He failed in His extensive efforts .

HanUmAn's agitated state of mind and His new resolve to search afresh for SeethA Devi elsewhere in Lanka are described by the Addhi Kavi in two sLOkams of this sargam:

इति चिन्ता समापन्नः सीतामनोधिगम्य ताम् ।

ध्यान शोका परीत आत्मा चिन्तयाम् आस वानरः ॥ १३-५१

यावत् सीतां न पश्यामि राम पत्नीं यशस्विनीम् ।

तावदेतां पुरीं लङ्कां विचिनोमि पुनः पुनः ॥ १३-५२

iti cintaa samaapannaH siitaamanodhigamya taam |

dhyaana shokaa pariita aatmaa cintayaam aasa vaanaraH ||

yaavat siitaam na pashyaami raama patniim yashasviniim |

taavadetaam puriim lankaam vicinomi punaH punaH ||

---Sundara KaaNDam: 13.51 and 52

With sorrow over His lack of success in finding SeethA Devi, HanUmAn was overcome with despondency and dejection. He vowed not to give up His search in Lanka for SeethA PirAtti , the renowned consort of Lord Raamachandra .



## SARGAM 14 : SEARCH IN ASOKA VANAM

HanUmAn now jumped away from the inner chambers of the palace of RaavaNa and landed in AsOka Vanam, a dense forest known for its multifarious fauna and exquisite flora. Adhi Kavi's descriptions of the unique beauty of AsOka Vanam (the private garden of RaavaNan) are a delight to take in. Since there were thousands of AsOka trees in this sport garden of RaavaNan, it was called AsOka Vanam.

HanUmAn looked intensely over all areas of this AsOka Vanam. He came to the conclusion that SeethA PirAtti will surely come to the river flowing through AsOka Vanam for Her anushtAnam, if She were to be alive:

यदि जिवति सा देवी ताराधिपनिभानना ।

आगमिष्यति सा अवश्यं इमां शिवजलां नदीम् ॥ १४ - ५०

yadi jivati saa devii taaraadhipanibhaananaa |  
aagamiSyati saa avashyam imaam shivajalaam nadiim ||

--Sundara KaaNDam: 14.50

HanUmAn compares the beauty of the face of SeethA PirAtti here to that of the full Moon. Siva Jalam means parisuddha nadhi.

## SARGAM 15 : DARSANAM OF SEETHA PIRATTI IN THE ASOKA VANAM

HanUmAn sat on a tall SimsupA tree and looked all around for any clue that will reveal the presence of SeethA PirAtti there. Slowly, HanUmAn's eyes settled on a temple like structure in the middle, which was known as ChaithyaprAsAdham. Near there, HanUmAn saw a group of Raakshasis and in their middle a noble lady, who was frail from fasting and sighing very often. She had no jewelry. Her eyes were full of tears. She was like a tender female deer surrounded by fierce hunting dogs (Raakshasees). The words of Adhi Kavi to describe the suffering Jaanaki MaathA in AsOka Vanam are most moving:



Malina samveethAm	= with dirty vasthrams
UpavAsa krusA	= frail looking from lack of eating
Dheena	= helpless and frightened
analankArAm	= without any jewelery or decorations
VipadhmAmiva Padhmineem	= like a lotus pond devoid of lotuses
vreeDithAm	= repentent over Her harsh words to LakshmaNan
tapasvineem	= one engaged in tapas to reunite with Her husband
grahENAngArakENEva peeDithAmiva rOhiNeem	= like the star RohiNee affected by AngAraka graham
asru poorNa mukheem	= with eyes filled with tears
nithyam dukkha ParAyaNAM	= subjected daily to sorrow

HanumAn used logic to conclude from the above signs that the sorrow-stricken noble lady in front of Him was none other than SeethA PirAtti, the dear consort of His Lord Raamachandran.

HanUmAn thus saw SeethA PirAtti and his mind raced immediately to the lotus feet of his Lord across the ocean, who had sent Him to Lanka to find His dear dharma pathnee. HanUmAn was thankful over His bhAgyam to find Her.

कघजन्तं रामरामेति मधुरं मधुराक्षरम् ।

आरुह्य कविताशाखां वन्दे वाल्मीकिकोकिलम् ॥

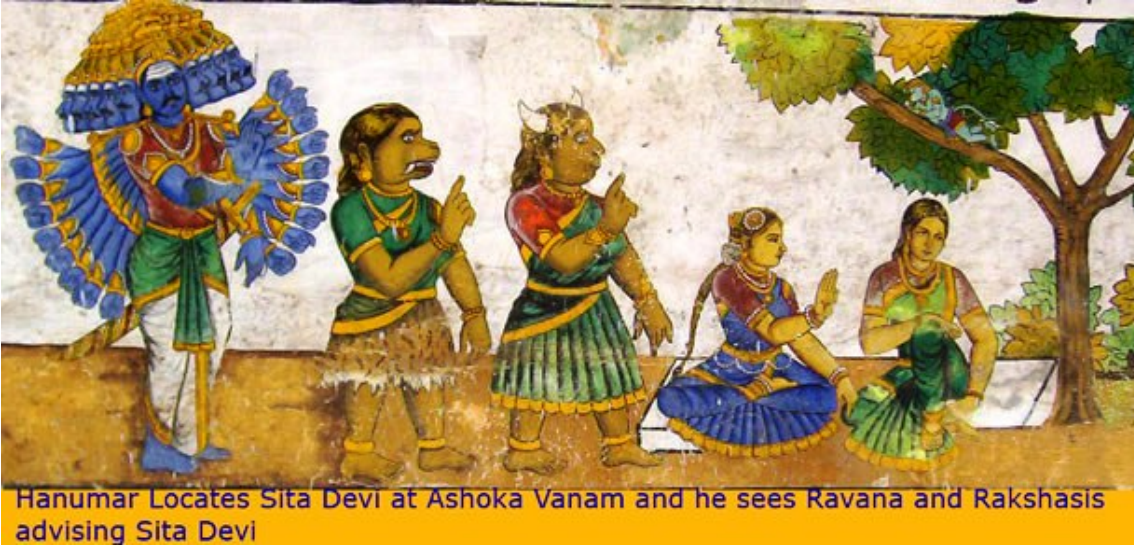




kUjantam raamaraameti madhuram madhurAkSharam|  
aaruhya kavitAshaakhAm vande vaalmIkikokilam||

Meaning:

I offer my salutations to that nightingale with the name of Vaalmiki, which climbed on to the branch of poetry and sings with delectable music, the sacred name of Raamaa.



Hanumar Locates Sita Devi at Ashoka Vanam and he sees Ravana and Rakshasis advising Sita Devi





## THE THIRD DAY OF PAARAYANAM

(MARCH 20TH, 2007)

This is the Third day of PaarAyaNam, when Sargams 16-20 are to be covered. For sLOkams, word by word translation of the 32 sLOkams of the 16th sargam and meanings, please refer to the following URL: <http://www.valmikiramayam.net>

From 17-68, no English translations of the above kind are available now. adiyEn will summarize the meanings of these chapters. Extensive efforts to provide the slokam by slokam translation has to wait for another occasion, since it will take many months to accomplish that task. We will now study selected sLOkams from each of these five Sargams (16-20) and provide a summary of these sargams .

### SARGAM 16: SORROW OF HANUMAN OVER THE SAD SIGHT OF SEETHA DEVI

HanumAn was now convinced that the lady under the SimsupA tree was indeed SeethA Devi (SeethEyam ithyEva nivishta-buddhi:). He reflected upon the sad truth that kaalagathi can not be overcome by anyone including SeethA Devi, even if She was the divine consort of the mighty RaamachandrA (yadhi Seethaapi dukkhArtthA kaLO hi DURATHIKRAMA:). SeethA Devi however was of single mind about the unfailing valor of Her Lord to rescue Her and therefore did not lose hope.

HanumAn begins to reflect on the extraordinary close match of SeethA PirAtti with Her husband in conduct, age, youth, anga soundharyam and all other physical and mental aspects:

तुल्यशील वयोवृत्तां तुल्याभिजनलक्षणाम् ।

राघवोऽर्हति वैदेहीं तं चेयमसितैक्षणा ॥ १६-५



tulyashiila vayovR^ittaam tulyaabhijanalakSaNaam |  
raaghavo arhati vaidehiim tam ca iyam asita iikSaNaa || 16-5

---Sundara KaaNDam: 16.5

HanumAn then began to recall the many heroic deeds performed by Raaghava Simham for SeethA PirAtti's sake earlier:

1. Vaali Vadham,
2. battle of JanasthAnam, where 14,000 rAkshasAs were killed,
3. Khara-Thrisiras vadham,
4. crowning of Sugreeva et al .

HanumAn reflects further on the avathAram of Seethai in the lofty kingdom of Janaka maharAjA and Her links by marriage to another great Kulam (IshvAKu kulam). HanumAn concludes that the blessings of the rulership over all the three worlds would not equal that of Jaanaki MaathA (TharailOkya rAjyam sakalam SeethAyaa nApnuyAth-kalAm ). HanumAn assesses that the deep love of SeethA as a MahA Pathivrathai for Her husband made Her accept the suffering of incarceration in Lanka .

HanumAn was now convinced that the beautiful lady suffering immensely under the pain of separation from Her husband is indeed SeethA PirAtti and HanumAn stayed on top of the SimsupA tree under which SeethA PirAtti was found by Him .

### SARGAM 17: SEEING THE RAAKSHASEES SURROUNDING SEETHA DEVI

This sargam has 31 sLOkams and goes in to great details about the distorted, ugly and frightening features of the many Raakshasis that RaavaNA has ordered to watch over SeethA PirAtti and to frighten Her in to submission to marry RaavaNaa. HanumAn contrasts the enduring beauty of SeethA PirAtti even under the most dire circumstance of incarceration in Lanka by the evil RaavaNaa.





HanumAn offered now His namaskArAms to Raamaa and LakshMaNaa from AsOKa Vanam and was elated over His good fortune to have located and seen SeethA PirAtti with His own eyes :

नमस्कृत्वा रामाय लक्ष्मणाय च वीर्यवान् ।

सीतादर्शनसंहृष्टो हनुमान् सम्वृतोऽभवत् ॥ १७- ३१

namaskR^itvaa raamaaya lakShmaNaaya cha viiryavaan |  
siitaadarshanasa.mhR^iSTo hanumaan samvR^ito.abhavat ||

---Sundara KaaNDam: 17.31

HanumAn hid amongst the dense foliage of the SimsupA tree to avoid detection by the Raakshasees guarding SeethA Devi.

### SARGAM 18 : ARRIVAL OF RAAVANAN AT ASOKA VANAM

Sun has set by now. RaavaNaa woke up from his sleep and headed for AsOKa vanam driven by his desire for SeethA Devi. He was surrounded by attendant servants. Sage Vaalmiki describes RaavaNan here as "Kaama ParAdheenan" (One overcome by Kaamam) and Dhurbuddhi.

HanumAn climbed to a higher branch of the SimsupA tree now to have a better look at the RaakshasA king , who was strutting like a rogue elephant in rut to come near SeethA PirAtti. There are 32 sLOkams in this sargam.

### SARGAM 19: DESCRIPTION OF SEETHA PIRATTI

As SeethA saw this evil-minded RaavaNan, She shook like a banana tree hit by a cyclone and She covered Her upper body with Her folded hands in modesty.

In the 23 sLOkams of this sargam, Adhi Kavi provides outstanding similies to describe the sad plight of SeethA PirAtti as She faced the approaching RaavaNan. Valmeeki described SeethA Devi's pitiable plight this way :





उपवासेन शोकेन ध्यानेन च भयेन च ।

परिक्षीणां कृशां दीनामल्पाहारां तपोधनाम् ॥

आयाचमानां दुःखार्तां प्राञ्जलिं देवतामिव ।

भावेन रघुमुख्यस्य दशग्रीवपराभवम् ॥ १९ -२१ & २२

upavaasena shokena dhyaanena ca bhayena cha |  
parikSiiNaam kR^ishaam diinaamalpaahaaraam tapodhanaam  
||aayaacamaanaam duHkhaartaam praaJNjalim devataamiva |  
bhaavena raghumukhyasya dashagriivaparaabhavam ||

---Sundara KaaNDam: 19. 21-22

Meaning:

SeethA PirAtti was frail from fasting; She was over laden with sorrow and had only water for nourishment and was doing penance to be reunited with Her Lord. She was praying with folded palms to Her kula dhaivam, Lord RanganAtha for the destruction of RaavaNa by the chief of Raghu Vamsam, SrI Raaamachandran.

**SARGAM 20: RAAVANAN'S APPEAL**

This sargam has 36 sLOkams. RaavaNan stands now in front of the shivering SeethA PirAtti and states that he desires Her and asks Her to confer on him the honor of becoming the object of his affection (*kaamayE ThvAm VisAIakshi bahu manyasya mAm priyE*). He asks SeethA PirAtti not to be afraid of him and observes that it was not fit for Her to observe vrathams and undergo hardships instead of enjoying bhOgams with him. RaavaNan tells SeethA PirAtti that Her youth should not be wasted (*Youanam vyathivarthatE*) and that the youth will not return just as the water that has flown by in previous years. The evil rAkshan says boldly: Oh MaiTili ! Be my wife (*Bhava MaiTili*





bhAryA mE). Forget your delusion about abandoning me (mOha manam visarjaya). Decorate yourself to your heart's desire (icchayA kriyathA madhya prathikarma tavOtthamam). Give land and wealth to anyone you wish as my wife (yaTEshtam cha prayaccha Thvam pruviveem vaa dhanAni cha). He utters with boldness the advantages SeethA Devi can get by trusting him and pleasing him. He begs Her to command him with courage. He offered to place SeethA Devi on top of all his wives including the patta mahishi, MandhOdhari herself. He says that Her relatives and friends will also share his immeasurable wealth :

ललस्व मयि विस्त्रब्धा धृष्टमाज्ञापयस्व च ।

मत्प्रसादाल्ललन्त्याश्च ललन्तां बान्धवास्तव ॥ २० - २४

lalsva mayi visrabdhaa dhR^iSTamaajJNaapayasva cha |  
matprasaadaallalantyaashcha lalantaaM baandhavaastava ||

---Sundara KaaNDam: 20.24

After praising himself, RaavaNan now begins to ridicule SrI Raamachandran , which was like poison to the ears of SeethA PirAtti :

निक्षिप्तविजयो रामो गतश्रीर्वनगोचरः

व्रती स्थण्डिलशायी च शङ्के जीवति वा न वा ॥ २० - २६

nikSiptavijayo raamo gatashriirvanagocharaH  
vratii sthaNDilashaayii cha shaN^ke jivati vaa na vaa ||

---Sundara KaaNDam: 20.26

Meaning:

Your husband Raaman is without victory (Nikshiptha-Vijayan). He has no property as a wanderer in the forests. He observes all vrathams and lies down on the ground for sleeping (instead of a soft bed). I am not sure whether he is



alive now or not!

न रामस्तपसा देवि न बलेन विक्रमैः ।

न धनेन मया तुल्यस्तेजसा यशसापि वा ॥ २० - ३४

na raamastapasaa devi na balena vikramaiH |  
na dhanena mayaa tulyastejasaa yashasaapi vaa ||

--Sundara KaNDam : 20.34

Meaning:

Oh Devil! Your Raaman is not equal to me in tapas, strength, valor, material wealth, lustre or reputation! Please enjoy my company and all my wealth, eat, drink and be merry (piBha vihara ramasva bhunkshva bhOgAn).

Commentators observe that RaavaNan's samarpaNam of all his Isvaryam to SeethA Devi (however offensive it was) led to him to attain Lord RanganAthA's anugraham for the retention of all that wealth in the family as long as there is Sun and the Moon. Reference here is to RaavaNaa's brother VibhishaNan becoming the King of Lanka through coronation by Lord Raamachandra after RaavaNA's destruction .

राघवो विजयं दद्यात् मम सीतापतिः प्रभुः ।

राघवस्य यथत्द्वन्द्वं दद्यात् अमित वैभवम् ॥

raaghavo vijayam dadyAt mama sItApatiH prabhuH|  
raaghavasya yathatdvandvam dadyAt amita vaibhavam||

Meaning:

May Raaghavan, the Lord of SeethA PirAtti grant me victory in my kaimkaryams! May His sacred pair of feet bless me with limitless glory of Kaimkaryam to Him !



## THE FOURTH DAY OF PARAYANAM

(MARCH 21ST, 2007)

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### OVERALL SUMMARY OF SARGAMS 21-26:

SithA PirAtti rejects totally RaavaNan's many appeals to become his wife. RaavaNan gets mad and sets a date for Her compliance. The Raakshasis keep pushing SeethA to accept their king's proposals. When SeethA Piratti rejects their suggestions, the Raakshasis threaten Her. SeethA Devi gets more dejected. She decides to give up Her life out of despondency and a sense of abandonment by Her Lord .

### SARGAM 21: RAAVA NA NIRAKARANAM (REJECTION OF RAAVANAN)

SeethA was very much agitated by RaavaNA's arrogant statements. She thought of Her Lord and placed a blade of grass between Herself and RaavaNan and responded to him. The commentators have explained that there were three reasons for SeethA PirAtti to place the blade of grass between Herself and the offending RaavaNan (ThruNam antharatha: kruthvA prathyuvAcha suchismithA):

1. As a MahA Pathivrathai, She could not speak directly with a para purushan (strange man).
2. She sent the message to RaavaNan that his worth in spite of his gloating was equal in value to that of an insignificant blade of grass.
3. She considered Her life as worthless and therefore She will neither be intimidated by RaavaNan nor succumb to his appeals.

SeethA PirAtti directed RaavaNan to turn his mind away from Her and focus on his own wedded wife, MandhOdhari. She instructed him not to commit mahA pAthakam of asking another man's wife, who strictly observes pathivrathA

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dharmam. She warned RaavaNan that his life, Isvaryam and keerthi would quickly come to an end, if he persisted in his despicable ways. She cried out in despair: "Are not there any Saadhus in LankA, who could chastise RaavaNaa and prevent him from his destructive ways ? " (iha santhO na vaa santhi sathO vaa nAnuvarthasE). She reminded RaavaNan that being his Empress or sharing his wealth are not of interest to Her. She described that She is inseparable from Her Lord just as the lustre of Sun is never separated from the Sun.

SeethA PirAtti appealed RaavaNan to unite Her with Her Lord and advised RaavaNan to develop friendship with Her Lord to save his life and save LankA from destruction by Raama BhANams. SeethA Devi knew that the arrogant RaavaNa will NOT respond favorably to Her counsel to perform SarNaagathy at the feet of Her Lord and therefore She suggested that RaavaNan befriend Her Lord. She went further and instructed RaavaNaa on how to befriend Her Lord and offered to help RaavaNa in that effort. She concluded Her upadEsam to RaavaNan with a reminder that his days would be numbered, if RaavaNan does not take the initiative to befriend Raamachandran and seek His protection .

### SARGAM 22: AVADHI VIDHANAM/ SETTING A DEADLINE

RaavaNan flew in to a rage over SeethA PirAtti's upadEsam. He threatened SeethA and set a deadline of two months to comply with his appeal to become his wife. He mentioned that SeethA PirAtti's failure would result in being eaten up as breakfast by the attending Raakshasees. SeethA PirAtti responded by calling RaavaNan an ayOgyan with no friends to save him from his sure destruction by the power of Her Lord. She told him the reasons why She did not reduce RaavaNan to ashes with Her Paathivrathya Balam and tEjas:

असंदेशात्तु रामस्य तपसश्चामपालनात् ।

न त्वां कुर्मि दशग्रीव भस्म भस्माहतेजसा ॥ २२ - २०





asandshaattu raamasya tapasashchaamapaalanaat |  
na tvaam kurmi dashagriiva bhasma bhasmaarhatejasaa ||

--Sundara KaaNdam: 22.20

Meaning:

Oh ten-headed monster! I have not reduced you to ashes for your unforgivable utterances through the power of my Chastity, since I do not have my Lord's permission and I have to protect the penance of Paathivrathyam.

RaavaNan was enraged and ordered his retinue of Raakshasees guarding SeethA PirAtti to hasten the process of their ward's consent to comply with his wishes and left AsOka Vanam with his wives, who in unison appealed to RaavaNan to stay away from SeethA PirAtti to save his life.

### SARGAM 23: THE GOADING BY RAAKSAHSEES/ RAAKSHASEE PRERANAM

Now that their king had returned to his palace, the raakshasees surrounded SeethA DEvi and screamed at Her with foul words. They switched their pitch thereafter and tried to persuade SeethA Devi to consider "the excellent proposal" of their king with favor by praising the kulam, Iswaryam and veeryam of RaavaNan and expressed dismay that SeethA PirAtti would summarily reject the invitation of RaavaNan to become his principal wife. They requested SeethA Devi to reconsider RaavaNan's appeal favorably. They pointed out that denial of RaavaNan's appeal would end in SeethA DEvi losing Her life.

### SARGAM 24: THE SCREAMING BY RAAKSHASEES (RAAKSHASEE TARJANAM)

The ogresses took on another approach now. They stopped saying sweet words of persuasion and began to shout at SeethA and hinted at dire consequences for not obeying RaavaNA's wish. They ridiculed SeethA Devi for Her devotion to a mere human being like Raama. SeethA PirAtti instructed the Raakshasees about the glory of PathivrathA dharmam. She told the ogresses that





Raamachandran is Her Lord, whether He had a kingdom or not and that She will always be seeking His protection just as others following PathivrathA dharmam. She told these ignorant ogresses that She will follow RaamA's footsteps like Arundhathi followed VasihstA's, Suvarcchalai followed Sooryan's, LobhAmudrA followed AgasthyA's, Saavithri followed SathyavAn's, SukanyA followed Sounakars' and IndhrANi followed Indhrans'.

The ogresses got wild now over SeethA Devi's statements and threatened Her with their weapons besides their cruel words. They intimidated SeethA Devi with their intention to eat Her up. SeethA PirAtti got discouraged by the threats of these ogresses and began to cry over Her lot.

### SARGAM 25: SEETHA'S SORROW (SEETHA NIRVEDHAM)

SeethA reminded the Raakshasis with shaking voice that it is not appropriate for a human to become the wife of a Raakshasan like RaavaNan. The Raakshasees shouted and threatened SeethA Devi even more She swooned, got up and began to pray to Her Lord and family:

हा रामेति च दुःखार्ता हा पुनर्लक्ष्मणेति च ।

हा श्वश्रु मम कौसल्ये हा सुमित्रेति भामिनी ॥ २५ - ११

haa raameti cha duHkhaartaa haa punarlakSmaNeti cha |  
haa shvashru mama kausalye haa sumitrete bhaaminii ||

--Sundara KaaNdam: 25 - 11

The sorrow-stricken SeethA PirAtti cried out "Oh RaamA ! Oh LakshamaNA! Oh My Mother-in -laws KousalyA and SumithrE!"

SeethA wanted to give up Her life and condemned the status of the humans, who can not have control over their lives and who find themselves under other's control:







धिगस्तु खलु मानुष्यं धिगस्तु परवश्यताम् ।

न शक्यं यत्परित्यक्तुमात्मच्छन्देन जीवितम् ॥ २५ - २०

dhigastu khalu maanuSyam dhigastu paravashyataam |  
na shakyam yatparityaktumaatmachchhandena jivitam ||

---Sundara KaaNDam: 25.20

SARGAM 26: DETERMINATION TO GIVE UP HER LIFE (PRANA THYAGA NISCCHAYA:)

SeethA declared that She has no longer any interest in holding on to Her life. She declared that life without Her dear Lord was not worth living. She told the Raakshasees waiting for Her answer that She will not desire RaavaNan, even if they cut Her up to shreds or roasted Her in high flames.

SeethA PirAtti reflected on Her misfortunes next:

1. being stolen by RaavaNan in a cowardly way, when Her lOrd was away;
2. the heroic fight of JatAyu with RaavaNan to save Her and
3. Her imprisonment in Lanka.

She saw ahead tremendous inauspiciousness landing on the city of Lanka because of the unpardonable trespasses of RaavaNan. She began to worry about the dimunition of RaamA's love for Her because of Her extended absence from His side.

She got dejected and concluded that it was better to die than staying separated from Her heroic Lord known for His sadAchAram and valor in the battle against His enemies:

श्रेयो हि जीवितामर्तुं विहीनाया महात्मनः ।

रामादक्लिष्टचारित्राच्छूराच्छत्रुनिबर्हणात् ॥ २६ - ४५





shreyo me jIvitAnmartun vihInA yA mahAtmanA .  
rAmAdakliShTachAritrAchchhUrAchchhatrunibarhaNAt||

---Sundara KaaNDam: 26.45

She announced Her intention to kill Herself because of being seperated from Her dear Raamachandran and for being controlled by the evil RaavaNan arising from his kidnapping:

साहं त्यक्ता प्रियेणेह रामेण विदितात्मना ।

प्राणांस्त्यक्ष्यामि पापस्य रावणस्य गता वशम् ॥

sAhan tyaktA priyeNeha rAmeNa viditAtmanA |  
prANAnstyakShyAmi pApasya rAvaNasya gatA vasham ||

---Sundara KaaNDam: 26.51





## THE FIFTH DAY OF PARAYANAM

(MARCH 22ND, 2007)

\*\*

दुःस्वप्नदोष शान्त्यर्थं त्रिजटा स्वप्न दर्शनम् ।

पटेत्त्रयहं प्रातः एव शर्करां विनिवेदयेत् ॥

dussvapnadoSha shAntyArthaM trijaTA svapna darshanam|  
paTettrayahaM prAtareva sharkaraM vinivedayet||

### Meaning:

For the banishment of the dhOsham arising from bad dreams, one should recite during three successive mornings, the 27th Sargam of Sundara KaaNDam describing ThrijaDA's dream and offer Sarkarai (unrefined Sugar) naivEdhyam to the Lord.

### OVERALL SUMMARY OF SARGAMS 27-33

Thrijadai, the elder daughter of VibhIshaNan, the brother of RaavaNan tells fellow Raakshasis now about a disturbing dream that she had in the early morning time (27th Sargam). Lanka's destruction and RaavaNA's demise at the hands of Raamaa and LakshmanA are predicted in that dream.

Meanwhile, SeethA PirAtti was overcome with Her sorrows and decided to hang Herself on the branch of SimesupA tree with Her own braid of kESam (Sargam 28). At that time, many auspicious signs presented themselves to SeethA PirAtti, which resembled those that She experienced during Her time of marriage with Her Lord at MiTilai (Sargam 29). As HanumAn saw SeethA Devi engaged in the act of committing suicide, He was perturbed and decided to intervene and comfort SeethA through the recitation of the sacred Raama charitham in the human language (30th & 31st Sargams).

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SeethA PirAtti was moved to hear the Charithram of Her Lord being recited by some one and looked around and found a monkey sitting on the branch of a tree above Her doing the recitation and thought that She was dreaming. She prayed to Her Kula Dhaivam RanganAthan that it was not a dream and the recitation of Her Lord's charithram was from the mouth of a real Raama DhUthan (Sargam 32). HanumAn now started His conversation with SeethA Devi and asked Her as to who She was. She responded and identified Herself as the dharma pathni of Lord Raamachandra of AyOddhi and gave additional particulars about Herself. She said at the end that RaavaNan had given Her two months time to live and that She will give up her life at the end of the two months unless Her Lord came to Her rescue (Sargam 33).

### SARGAM 27: THRIJADA'S SVAPNAM (THRIJADA'S DREAM)

Thrijadai addressed the Raakshasees around her and told them that she had a fearsome and hair raising dream , where RaakshAsAs of LankA including their king were killed in battle and RaamA and SeethA were showered with auspiciousness:

स्वप्नो ह्यद्य मया दृष्टो दारुनो रोमहर्षणः ।

राक्षसानामभावाय भर्तुरस्या भवाय च ॥ २७ - ५

svapno hyadya mayaa dR^iSTo daaruno romaharSaNaH |  
raakSasaanaamabhaavaaya bharturasyaa bhavaaya cha ||

---Sundara KaaNDam: 27.5

The rAkshasis were eager to know the content of that dream. Thrijadai described that she saw Raama and LakshmaNA arriving at LankA on an elephant in that dream. She said RaavaNan was seen in the same dream with a red garland and falling to the ground from his Pushpaka vimAnam; RaavaNan gets up and ascends a donkey to ride in the southerly direction. Rest of the relatives of RaavaNan (KumbhakarNan, Indhrajith and others) were also seen in similar inauspicious states in that dream of ThrijadA. Only VibhIshaNan was





seen clad in white dress, white garland and a white umbrella over his head to symbolize emperorship. She dreamt also about the city of Lanka being burnt by a monkey.

Thrijadai interpreted this extraordinary dream for the raakshasis and told them to stop tormenting SeethA Devi, who is going to be united soon with Her divine consort and who will destroy RaavaNan and all the citizens of Lanka for the unpardonable offense committed by RaavaNan. ThrijadA pointed out that the most merciful SeethA PirAtti alone can save them from impending disaster and asked them to seek Her for protection.

### SARGAM 28 : UDBANDHANA VYAVASAYA: (ATTEMPT TO HANG HERSELF)

SeethA PirAtti concluded by now that it is better to take Her life than being killed by RaavaNan. She wailed that She was going to die alone without Raamaa, LakshMaNaa, Kousalya and her kin folks. She recognized the injustice that She had done to LakshMaNan earlier and repented over it. She meditated on Her dear Lord and placed Her long braid around Her neck to hang from the branch of the SimsupA tree, where HanumAn was sitting unrecognized. The mere thought of Her husband brought on many auspicious nimitthams (sakunams) at this time.

### SARGAM 29: SUBHA SAKUNANI (APPEARANCE OF AUSPICIOUS SIGNS)

This is a short sargam with 8 sLOkams. The Subha Sakunams came running to SeethA PirAtti to let Her know that mangaLams are about to happen. Her left eye, hand and thigh twitched. These are signs foretelling auspiciousness to women (MangaLa sakunams). SeethA was energized and felt happy and relieved on experiencing these auspicious sakunams.

### SARGAM 30: SEETHA SAMASVASANA NIRDHARANAM (COMFORTING SEETHA)

HanumAn, who was a silent witness to all the events at AsOka vanam until now





decided to reveal himself and comfort SeethA PirAtti. He concluded that He had to address Her with comforting words to prevent Her from taking any drastic steps that will harm Her and Her Lord. He decided to speak to Her in the language used by the citizens of Kosala dEsam instead of high brow Sanskrit, lest he may be misunderstood as RaavaNan in another disguise. He decided on a strategy of conversation with SeethA PirAtti, which would protect His mission to LankA on behalf of RaamA (Raama Kaaryam) and generate trust in SeethA PirAtti's mind that He was a true Raama DhUthan.

### SARGAM 31: SRI RAAMA VRUTHANTHA KATANAM (TELLING OF THE STORY OF RAMA)

HanumAn started now with the holy charithram of Raamachandran, which could only be heard by SeethA PirAtti. HanumAn started with King DasaraTan of AyOdhyA :

राजा दशरथो नाम रथकुन्जर वाजिमान् ।

पुण्यशीलो महाकीर्तिः ऋजुः आसीन् महायशाः ॥

raajaa dasharatho naama rathakunjara vaajimaan |  
puNyashiilo mahaakiirtiH R^ijuH aasiin mahaayashaaH ||

---Sundra KaaNDam: 31.2

Meaning:

There was a king by name DasaraTan at the city of AyOddhi on the banks of the river Sarayu with many chariots, horses and elephants. He had sadAchAram and was famous for his generosity to all.

DasaraTan had a famous first son by the name of Raamachandran, who was dear to all the citizens of His father's kingdom. He was a great archer and is extremely knowledgable about Raaja Neethi and SaasthrAs. That beautiful Raaman entered the forest with His dear wife and brother to fulfill a promise





made to His father. In the forest, He destroyed the raakshasAs, who harmed the Sages and at JanasthAnam alone, Raama killed single-handedly fourteen thousand enemies. HanumAn now shifted to RaavaNA's deceit in abducting SeethA PirAtti to Lanka with the help of the mysterious deer. HanumAn now described the friendship pact between Raama and His king SugreevA to locate SeethA and rescue Her and His own mission to Lanka after crossing the ocean to find Her. HanumAn concluded by stating that He has now found Her at RaavaNan's AsOka Vanam and was ecstatic over the discovery on behalf of Her sorrow-stricken Lord.

SeethA Piratti was raptly listening to the recitation of Raama Charithram with closed eyes and a heart full of devotion until then. Now She opened Her eyes, looked around and saw the Vaayu Putran, HanumAn on the branch of the tree above Her looking like rising Sun at dawn :

ददर्श पिङ्गाधिपतेः अमात्यम् ।

वातात्मजं सूर्यमिवोदयस्थम् ॥ ३१ - १९

dadarsha pi~NgaadhipateH amaatyam |  
vaataatmajam suuryamivodayastham ||

--Sundara KaaNDam: 31.19

SurYOdhayam is mentioned here to indicate the onset of joy and happiness that were to unfold .

### SARGAM 32: SEETHA HANUMATH DARSANAM (SEETHA SEEING HANUMAN)

SeethA PirAtti first thought that She was dreaming, when She saw the huge monkey sitting on the branch of the SimsupA tree. This monkey has recited the story of my Lord, whom my mind dwells on always and my tongue recites without let. I have heard the Raama Kathaa now and understood its meaning :





रामेति रामेति सदैव बुद्ध्या विचिंत्या वाचा ब्रुवती तमेव ।

तस्यानुरूपं च कथां तदर्थमैवं प्रपश्यामि तथा शृणोमि ॥ ३२ - ११

raameti raameti sadaiva buddhyaa vichi.ntyaa vaachaa bruvatii tameva |  
tasyaanuruupaM cha kathaam tadarthaamevaM prapashyaami tathaa  
shR^iNomi ||

---Sundara KaaNDam: 32. 11

She prayed to the DevAs that what She had heard from the monkey was from a true Raama DhUthan and it was no deception.

SARGAM 33: HANUMAJJANAKEE SAMVADHOPAKRAMA: (START OF THE DIALOG)

HanumAn got down from the tree branch with humility. He had already inferred that the noble and beautiful woman He saw was SeethA PirAtti and Yet wanted to hear it from Her own mouth. Therefore HanumAn asked Her: Oh Lady with lotus soft eyes! Oh lady wearing dirtied silken clothes ! Who are You holding on to the branch of this tree?

का नु पद्मपलाशाक्षी क्लिष्टकौशेय वासिनी ?

द्रुमस्य शाखामालम्ब्य तिष्ठसि त्वमनिन्दिता ॥ ३३ - ३

kaa nu padmapalaashaakShii kliShTakausheya vaasinii ?  
drumasya shaakhaamaalambya tiShThasi tvamaninditaa ||

--Sundara KaaNDam: 33.3

Oh Auspicious Lady (KalyANi) ! Who are You (Kaa nu?). Pray tell ! If You are the One, who was forcibly abducted by RaavaNan from JanasthAnam, pray tell me. If You are that dharma pathnee of Lord Raamachandran, then all MangaLams are rushing towards You. Your days of sorrow are over !







SeethA PirAttI was elated by the repeated mention of Her Lord's name and responded joyously to HanumAn's questions:

दुहिता जनकस्याहम् वैदेहस्य महात्मनः ।

सीता च नाम नाम्नाहम् भार्या रामस्य धीमतः ॥ ३३-१६

duhitaA janakasyaaham vaidehasya mahaatmanaH |  
siitaa ca naama naamnaaaham bhaaryaa raamasya dhiimataH ||

---Sundara KaaNDam: 33.16

Meaning:

I am the dear daughter of the MahAthmA, Janaka Raaja, the king of VidEha dEsam. I am the One made well known with the name of SeethA (plough tip). I am the wife of the wise king, Raamachandran.

She narrated next Her happy marriage to Lord Raamabhadran and Her twelve blissful years at AyOdhyA as His bride enjoying all bhOgams as His princess. She filled in HanumAn about the plight of DasaraTA regarding his boons to KaiKEyi leading up to Her husband's departure for the forest for pithru vaakya paripAlanam. SeethA Piratti described Her immediate departure with Her Lord for the forest even when Her Lord requested Her to stay behind in AyOdhyA with His Mother. She explained that being without RaamA even for a moment was not an option and other bhOgams like Svarga Vaasam (residence in the kingdom of IndhrA) were inferior compared to being with Her dear Lord :

साहम् तस्याग्रतस्तूर्णं प्रस्थिता वनचारिणी ।

न हि मे तेन हीनाया वासः स्वर्गोऽपि रोचते ॥३३-२७

saa aham tasya agrataH tuurNam prasthitaA vana caariNii |

na hi me tena hiinaayaa vaasaH svarge api rocate ||

---Sundara KaaNDam: 33.27





After describing as to who She was and how She came to be in Lanka due to the evil deed of RaavaNan, SeethA PirAtti mentioned that RaavaNan had given her two month's life and that She will give up Her life at the end of the term , if Her Lord does not come to rescue Her from Her forced incarceration .

आदित्य इव तेजस्वी लोक कान्तः शशी यथा ॥

राजा सर्वस्य लोकस्य देवो वैश्रवणो यथा ।

विक्रमेण उपपन्नः च यथा विष्णुः महायशाः ॥

सत्यवादी मधुरवाग्देवो वाचस्पतिः यथा ।

रूपवान् सुभगः श्रीमान् कन्दर्प इव मूर्तिमान् ॥

स्थान क्रोध प्रहर्ता च श्रेष्ठो लोके महारथः ।

बा=चायाम् अवष्टब्धो यस्य लोको महात्मनः ॥ ३४ (२८ - ३०)

aaditya iva tejasvii loka kaantaH shashii yathaa ||  
raajaa sarvasya lokasya devo vaishravaNo yathaa |  
vikrameNa upapannaH ca yathaa viShNuH mahaayashaaH ||

satyavaadii madhuravaagdevo vaacaspatiH yathaa |  
ruupavaan subhagaH shriimaan kandarpa iva muurtimaan ||

sthaana krodha prahartaa ca shreShTho loka mahaarathaH |  
baahucchaayaam avaShTabdho yasya loko mahaatmanaH || 34 (28 - 30)

Meaning:

SrI Raaman is like Sooryan in lustre (tEjas). He cools the world like the comforting rays of the Moon . He is the king of all Iswaryam like KubhEran and the ruler of these worlds. In valor , He is like the celebrated MahA VishNu.

He speaks only the truth. His speech is sweet. The content of that speech





shows wisdom equal to that of Bruhaspathi, the Deva Guru. He is like Manmathan in His beauty. He is the embodiment of great good fortunes (BhAgyams) .He is full of tEjas .

He will get angry at the relevant time and destroy His enemies. He is the greatest of charioteer in the world. The world feels safe and enjoys comfort by staying under the shade of His powerful arms. Such is the glory of SrI Raaman !





## THE SIXTH DAY OF PARAYANAM

(MARCH 23RD, 2007)



### OVERALL SUMMARY OF SARGAMS 34-40 :

HanumAn spoke now to SeethA Devi and said that he was in Lanka as Her Lord's messenger on direct command from Him. He told SeethA Devi that Her husband is well and inquired after Her well being. HanumAn nullified SeethA PirAtti's suspicions about him being RaavaNan in disguise by talking about Raama charithram. He begged SeethA PirAtti to trust Him as a true Raama DhUthan (sargam 34). SeethA Devi questioned HanumAn and asked Him to describe the body lakshaNams and unique attributes of Raamachandran to check whether HanumAn is indeed the messenger from Her Lord. HanumAn responded to all these questions with such precision that SeethA PirAtti was assured that HanumAn is indeed the Raama dhUthan and trusted him (Sargam 35).

The 36th Sargam covers a key incident in Sundara KaaNDam, where SeethA Devi recieved the special hand ring sent by Her Lord from HanumAn and became joyous (Sargam 36). HanumAn offered to transport SeethA Devi on His back to where Her Lord was on the other side of the ocean. SeethA Devi commented that HanumAn was too small to carry Her over such long distances. HanumAn showed now His Viswa Roopam (gigantic form) to convince SeethA Devi of His extraordinary strength. Although She became fully convinced of HanumAn's balaM, Seetha revealed that as a Pathivrathai, She can not have the contact with the body of anyone other than Her husband and therefore She could not ride on HanumAn's back to Her Lord's side. She suggested that it will be more appropriate for Raama to come to Lanka., win the battle with RaavaNaan and then take Her back to His (Raamachandran's) side (Sargam 37).





A private incident that happened involving the mahA apachAram (wrong doing) by KaakAsuran and Her husband is recalled by SeethA Devi now and She asks HanumAn as to why Her Lord, who was angry enough to send the powerful BrahmAsthrAm after the offending KaakAsuran has not yet punished RaavaNan and rescued Her. She asked HanumAn to tell Her Lord that She can not wait much longer for Him since the deadline set by RaavaNan (two months) was fast approaching. She now gave Her crest jewel (ChUDaamaNi) to HanumAn and asked Him to take it back to her Lord as a true symbol proving Her sorrowful existence as the prisoner of RaavaNan (Sargam 38).

Next, HanumAn comforted SeethA Devi that Her Lord will arrive in Lanka very soon for destroying RaavaNan and rescuing Her (Sargam 39). SeethA PirAtti is saddened by the imminent departure of HanumAn and gives him information about happenings between Herself and Her Lord that He alone would know to convince Him of HanumAn's successful mission to find Her. Reluctantly , She bade farewell to HanumAn now (Sargam 40).

Let us now go to the highlights of individual Sargams.

### SARGAM 34: KSHEMA VRUTHANTHA KATANAM

SeethA PirAtti became suspicious of HanumAn. She thought it might be RaavaNan taking the disguise of a monkey as he did once before by taking the roopam of a SanyAsi to abduct Her. She asked the monkey before Her to recite the story of Her Lord since it was dear to Her. HanumAn repeated now the charithram of His Lord with great bhakthi.

SLOkams 28-30 of this sargam are beautiful descriptions of the Roopam and KalyANa GuNams of Lord Raamachandran quoted at the beginning of this posting. HanumAn begged SeethA PirAtti to recognize Him as the true messenger of Her Lord and not to think that He was RaavaNan in disguise (VisankA thyajathAm).



### SARGAM 35: VISWASOTHPAADHANAM (GENERATION OF HOPE & TRUST)

HanumAn continues the narration of the dhivya soundharyam of Raamachandran and His auspicious personal attribute (**Aathma GuNams**), which was like nectar for SeethA PirAtti's ears & mind. SLOkmas 8-21 of this Sargam are extraordinarily beautiful portrayal of the divine beauty of the Lord, His SaamudhriKA LakshaNams and Aathma GuNams. Next HanumAn talks about the friendship that Raaman established with His king, Sugreevan to seek his help in the search for His DEvi. HanumAn narrated next Vaali vadham and the beginning of the search for Her by the Monleys and bears. He described thereafter the message from SampAdhi about SeethA PirAtti's incarceration in LankA by the evil RaavaNan, which resulted in Him being picked by Sugreevan and Lord Raamachandra to go to LankA on the mission to find SeethA PirAtti. He told DEvi next about His own birth as Vaayu Puthran. SeethA PirAtti became convinced now that the monkey standing before Her was indeed the Raama DhUthan and trusted Him .

SeethA Piratti was thirsty to hear more about Raama charithram and, His well being. She requested HanumAn to tell more about Her Lord and HanumAn obliged gladly and filled in additional details about **Sugreeva Sakhyam** (Friendship with Sugreevan) and His jumping over the ocean to LankA in search of Her (**Raama Kaaryam**). HanumAn ended this description and begged SeethA to become tranquil over the prospect of Her Lord arriving at LankA soon to rescue Her .

### SARGAM 36 : ANGULEEYAKAPRADHANAM (GIVING RAAMA'S HAND RING TO SEETHA)

वानरो अहं महाभागे दूतो रामस्य धीमतः ।

राम नाम अन्कितं च इदं पश्य देवि अङ्गुलीयकम् ॥

प्रत्ययार्थं तवानीतं तेन दत्तं महात्मना ।



समाश्वसिहि भद्रं ते क्षीण दुःख फला हि असि ॥

गृहीत्वा प्रेक्षमाणा सा भर्तुः करविभूषणम् ।

भर्तारमिव संप्राप्तं जानकी मुदिताऽभवत् ॥ ३६ (२ - ४)

vaanaro ahaM mahaabhaage duuto raamasya dhiimataH |  
raama naama ankitaM ca idaM pashya devi a~Nguliyakam ||  
pratyayaarthaM tavaaniitaM tena dattaM mahaatmanaa |  
samaashvasihi bhadraM te kShiiNa duHkha phalaa hi asi ||  
gR^ihiitvaa prekShamaaNaa saa bhartuH karavibhuuShaNam |  
bhartaaramiva saMpraaptaM jaanakii muditAabhavat ||

--Sundara Kandam 36 (2 - 4)

HanumAn took the next step and presented Her with the special ring with the inscription of Raama Naamam that was worn by Raamachandran on His hands to SeethA PirAtti. She was overjoyed with that gift that HanumAn brought from Her Lord.



angulIyaka paradAnam

(Image Courtesy : Kamat.com)

SeethA Devi praised the parAkramam of HanumAn in jumping over the vast ocean and complimented Him that He is the right messenger chosen by Her





Lord. Now begins the detailed inquiry by SeethA Devi about the physical and mental status of Her Lord in the state of separation from Her (SIOkas 11-30). The 30th sIOkam is a powerful one:

न च अस्य माता न पिता न च अन्यः न ।

स्नेहात्वशिष्टोऽस्ति मया समो वा ।

तावद्धं दूत जिजीविषेयं ।

यावत् प्रवृत्तिं शृणुयां प्रियस्य ॥ ३६-३०

na ca asya maataa na pitaa na ca anyaH na |  
snehaatvishiShTo.asti mayaa samo vaa |  
taavadvahaM duuta jijiviSheyaM |  
yaavat pravR^ittiM shR^iNuyaaM priyasya ||

--- Sundara KandaM 36-30

Meaning:

For this Raaman, My Lord, there is no one (Father, Mother, relatives) who is equal or greater in affection than Me. Oh DhUtha ! I will continue to live as long as I hear about the kshEma samAChAram about my dear Lord. The moved HanumAn cited instances of the sufferings of Raamachandran over His seperation from SeethA Devi to remove Her sorrow.

**SARGAM 37: VISWAROOPA DARSANAM (DISPLAY OF VISWA ROOPAM BY HANUMAN)**

Eager HanumAn observed that SeethA PirAtti can sit on His back and cross the ocean and arrive at Her Lord' side quickly. SeethA rejected this offer because of Her chastity that would limit any touch with any male other than Her husband. She was curious to know about the sakthi of HanumAn to travel back to RaamA's side to bring back the news of His successful mission to





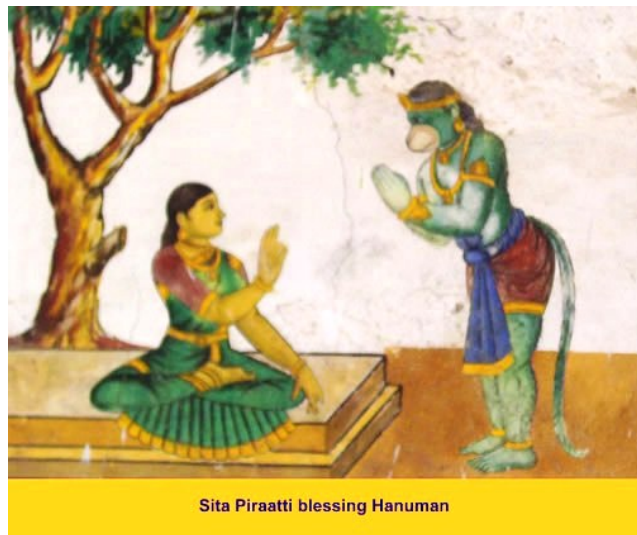


Lanka. HanumAn took a gigantic form in front of SeethA Devi to convince Her about His prowess. SeethA PirAtti became joyous and requested to come back soon with Her Lord and LakshmaNan to Lanka and reunite Her with Her Lord .

### SARGAM 38: VAAYASA VRUTHANTHA KATANAM (KAAKASURAN'S EPISODE: RECALL)

KaakAsura apachAram (trespass) to SeethA PirAtti, RaamA's punishment of Him is described by SeethA Devi with a purpose to HanumAn. In this context, She asked HanumAn why Her Lord , who punished KaakAsuran earlier did not seem it fit to rush to Lanka and destroy RaaavaNan for his MahApachAram. She told the story of Kaakaasura SaraNagathy, which would be known only to Her and Her Lord to provide credence to HanumAn's visit. She also gave HanumAn the ChUDaamaNi that she used to wear and aksed Him to present it to Her Lord in remembrance of Her. She asked HanumAn to inquire Raamachandran about His well being and asked Him to offer Her PraNAmams to her Lord on behalf of Her (Thamm MamArTe Sukham pruccha SirasA chAbhivAdhaya). HanumAn was moved very much, performed PradakshiNam around Her and felt that He was already back at Raamachandran's side .

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Sita Piraatti blessing Hanuman

Sita Piratti blessing Hanuman



### SARGAM 39 : SEETHA SAMASVASANAM (CONSOLING SEETHA PIRATTI)

HanumAn consoled SeethA PirAtti with encouraging words describing the forthcoming invasion of Lanka by Her Lord with the army of monkeys to rescue Her :

क्षिप्रं त्वं देवि शोकस्य पारं यास्यसि मैथिलि ।

रावणं चैव रामेण निहतं द्रक्ष्यसे अचिरात् ॥ ३९ - ४५

kShipraM tvam devi shokasya paaram yaasyasi maithili |  
raavanaM caiva raameNa nihataM drakShyase aciraat ||

--Sundara KaaNDam: 39.45

Meaning:

Oh MyTili Devi ! Very soon You will reach the other side of the ocean of sorrow. Very soon, You are going see RaavaNan, who will be killed by Your Lord, Veera Raaghavan !

He consoled thus SeethA PirAtti and asked Her to bear with the separation for a little more time (an tE chirAdhAgamanam Priyasya Kshamasva mathsangama-kaalamAthram).

### SARGAM 40: HANUMATH PREKSHANAM (FAREWELL TO HANUMAN)

The somewhat consoled SeethA blessed HanumAn and bid farewell to Him after reminding HanumAn once again that She would not last in Lanka beyond a month and that Her Lord to rush to Her side at the soonest.

HanumAn understood the message of SeethA Devi very well and now began to think about the remaining things to be done at Lanka and prayed to Lord Raamachandra by turning His head towards the northerly direction.



सत्यवादी मधुरवाग्देवो वाचस्पतिः यथा ।

रूपवान् सुभगः श्रीमान् कन्दर्प इव मूर्तिमान् ॥

satyavaadii madhuravaagdevo vaacaspatiH yathaa |  
ruupavaan subhagaH shriimaan kandarpa iva muurtimaan ||

---Sundara KaaNDam 34.29

न तु धर्मोपसंहारं अधर्मोफलं संहितं ।

तदेव फलमन्वेति धर्मश्चाधर्मनाशनः ॥ ५१ - २९

na tu dharmopasamhAram adharmophala saMhitaM.  
tadeva phalamanveti dharmashcAdharmanAshanaH..

--Sundara KaaNDam: 51. 29 ( HanumAn's UpadEsam)

Meaning:

The phalan for Dharmam is Sukham; the fruits of adharmam is sorrow. They do not come together. DharmA's phalan comes on its own. That dharmam will destroy adharmam. "DarmENa Paapam apanudhathi" says Vedam. Therefore Dharmam chases away adharmam and not vice versa.

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## THE SEVENTH DAY OF PARAYANAM

(MARCH 24TH, 2007)

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### SUMMARY OF SARGAMS 41-52:

After locating SeethA Devi and concluding His conversations with Her, HanumAn set about on His efforts to assess RaavaNA's strength and thoughts. He wanted therefore to invite RaavaNA's attention and started to engage in activities that will surely invite RaavaNA's attention :

1. Burning of AsOka Vanam (Sargam 41)
2. Destruction of the 80,000 choice warriors of RaavaNan sent by latter to teach a lesson to the rampaging HanumAn at AsOka Vanam (Sargam 42)
3. Destruction of the temple for the Kula dhaivam of RaavaNan inside the AsOka Vanam known as Chaithya PrasAdham (Sargam 43)
4. HanumAn's Destruction of the Son of Prahasthan , JamBhumAli in battle (Sargam 44)
5. HanumAn's Destruction of the seven sons of RaavaNA's Ministers (Sargam 45)
6. HanumAn's vadham of the five commander-in-chifs (Sargam 46)
7. HanumAn's vadham of AkshakumAran , son of RaavaNan (Sargam 47)
8. Binding of HanumAn by Indhrajith (Sargam 48)
9. HanumAn experiencing the grandeur of RaavaNan (Sargam 49)
10. PrahasthA's questions to HanumAn in RaavaNa sabhA (Sargam 50)
11. HanumAn's upadEsam to RaavaNan (Sargam 51)
12. VibhIshaNA's counsel not to kill HanumAn, the Raama DhUthan (Sargam 52).





Let us highlight the dozen individual sargams of the day now!

### SARGAM 41: DESTRUCTION (BANJANAM) OF ASOKA VANAM

There are 21 sLOkams here, where HanumAn strategizes the ways to attract RaavaNA's attention so that He can assess his military strengths and his disposition. HanumAn has now completed one of the goals of His mission to Lanka (viz) the location of SeethA PirAtti. He started on His second goal by destroying the trees of the beautiful AsOka vanam and set fire to them and thereafter sat on the entry gate of the AsOka Vanam to await the onslaught of RaavaNA's warriors. At AsOka Vanam, HanumAn spared the site, where SeethA PirAtti was residing. Rest of the forest was reduced to ashes.

### SARGAM 42: KINKARA VADHAM (43 SLOKAMS)

The raakshasis of AsOka Vanam ran to RaavaNA's palace and reported on the destruction of AsOka Vanam by a giant monkey. The angry RaavaNan sent 80,000 soldiers well trained in warfare to kill HanumAn, who announced Himself to the army with the famous sLOkam :

दासोहं कोसलेन्द्रस्य रामस्याक्लिष्टकर्मणः ।

हनुमान् चतुसैन्यानां निहंता मारुतात्मजः ॥

dAsohaM kosalendrasya raamasyAkliShTakarmaNaH|  
hanumAn catrusainyAnAm nihantA maarutAtmajaH||

Meaning:

I am the servant of the King of Kosala dEsam known for His anushtAnam of PuNya karmAs. My name is HanumAn and I am the son of Vaayu BhagavAn . I am the One , who destroys the armies of enemies.

HanumAn now took the giant iron latch of the entry door of AsOka Vanam and





went after all of RaavaNA's army and destroyed most of them. Those who escaped from HanumAn's anger ran back to the palace and briefed their king on the mighty destruction by HanumAn. RaavaNan sent next the son of Prahasthan to kill HanumAn.

### SARGAM 43 : BURNING DOWN OF CHAITHYA-PRASADHAM

Chaithya PrasAdham was the temple of the Kula dhaivam of RaavaNan. HanumAn pulled the golden pillar of the temple and used it as a weapon to destroy the RaakshasAs protecting the temple. Before destroying them, HanumAn's message was:

नेयमस्ति पुरी लङ्का न यूयं न च रावणः ।

यस्मातीक्ष्वाकुनाथेन बद्धं वैरं महात्मना ॥

neyamasti purI la~NkA na yUyaM na ca raavaNaH|  
yasmAtIkShvAkunAthena baddhaM vairaM mahAtmanA||

---Sundara KaNDam: 43.23

Meaning:

Since enmity has been displayed to the Lord of IshvAku kulam by the residents of Lanka, the city of Lanka will not survive. You wont be here anymore as well. Your king, RaavaNan will cease to exist .

### SARGAM 44: DESTRUCTION OF JAMBHUMALI, THE SON OF PRAHASTHAN

HanumAn engaged next the heroic JambhumAli in a fierce battle and destroyed him with the same door latch that He used to dispatch the KinkarAs before.





### SARGAM 45 : MANTHRI PUTHRA VADHAM

RaavaNan sent the seven brave sons of His minsters to battle with HanumAn next. They rained clouds of arrows on HanumAn. With His mighty speed, HanumAn escaped those arrows. He killed them all and sat again on the steps of Gate awaiting the next group of warriors.

### SARGAM 46: DESTRUCTION OF THE FIVE ARMY CHIEFS

RaavaNan sent next his reputed five commanders-in-chief and counselled them to be careful in the battle. He asked them to bring the monkey alive to the raaja sabhA. HanumAn engaged these war heros one by one and destroyed them with their armies and vaahanams.

### SARGAM 47: AKSHAKUMARA VADHAM

One of the young sons of RaavaNan was Aksha KumAran, a celebrated warrior. He looked like the fire at the great deluge (Pralaya Kaalam). RaavaNan sent this son next in to the battle. HanumAn hit the chariot of Aksha KumAran, pulverized it and then grabbed the opponent on ground with His hands and whirled him around and dashed him to ground during the act of destruction.

### SARGAM 48: HANUMAN BEING BOUND BY BRAHMASTHRAM

It was now the turn of the elder son of RaavaNan (Indhrajith) to avenge his younger brother. RaavaNan praised his son for his expertise in war and told Indhrajith that he himself would go ahead to battle with HanumAn except for the rules of war, the king sends his warriors first. In the ensuing battle, HanumAn moved deftly to escape the sharp arrows of Indhrajith. Now Indhrajith decided to use the mighty BrahmAstham to attack HanumAn. He knew that the astham (arrow) will not kill HanumAn but can only immobilize Him. HanumAn was now bound. The unintelligent servants of Indhrajith used other ropes to tie HanumAn further. BrahmAstham can not coexist with other





ropes . As a result, HanumAn was freed from BrahmAsthrAm but pretended as though He was bound by the mere ropes of RakshasAs. HanumAn was now eager to arrive at RaavaNan's sabhA to take a measure of him.

### SARGAM 49: ASSESSING RAAVANAN'S GLORIES

HanumAn was very impressed with the roopam, courage, lustre and other lakshaNams of RaavaNan and pitied him for the engagement in adharmam such as the abduction of SeethA PirAtti to LankA and commanding Her to be his wife.

### SARGAM 50 : MINISTER PRAHASTHAN'S QUESTIONS

RaavaNan looked upward at the huge monkey in front of him, which had released itself from the ropes and formed a lofty throne from its own long tail. HanumAn made up His own seat since RaavaNan did not offer a seat. RaavaNan commanded his minister to ask the questions to know the idnetity of the monkey and its purpose in causing such destruction. HanumAn responded directly to RaavaNan and asked RaavaNan to relate to Him as the ambassador of Raamachandran, the king of Kosala dEsam with immeasaurable tEjas and asked RaavaNa to listen carefully to what He was going to say .

### SARGAM 51: HANUMAN'S UPADESAM

HanumAn counseled RaavaNan on the self-destructive ways he has chosen and asked him to desist and save himself from the fury of His Master, Lord Raamachandran. He recounted for RaavaNan, the Raama charithram, Vaali Vadham and Sugreeva's crowning as the king of the monkeys and Sugreeva's command to his army to search in all the ten directions for SeethA PirAtti abducted by RaavaNan. HnaumAn identified Hmself as the Minister of Sugreevan and as the one, who jumped over the broad ocean to arrive at LankA to search for SeethA Devi and give RaavaNan the message of Lord Raamachandran. He asked RaavaNan to listen to Him and return Jaanakee







MaathA back to Her husband and said that act will confer great mangaLam to him at all times :

तत् त्रिकाल हितं वाक्यं धर्मयामथानुबन्दि च ।

मन्यस्व नरदेवाय जानकी प्रतिदीयतम् ॥

tat trikAla hitaM vaakyaM dharmayAmarthaanubandi ca|  
manyasva naradevAya jaanakI pratidIyatam||

HanumAn instructed RaavaNan that his boons from DevAs and BrahamA will not protect him from the wrath of Vijaya Raaghavan. He asked RaavaNan to consider the benefits that will come by befriending His Lord and returning SeethA PirAtti held in captivity by him at Lanka.

HanumAn told RaavaNan that He can singlehandedly destroy RaavaNan and His retinue but will defer to His Lord and asked RaavaNan to listen to His unfailing words (Mama Sathyam vachanam sruNushva). Please do not make My Lord unhappy with Your despicable deeds (vipriyam) if you want to survive (dhurlabham tava jeevitham). Not even Brahma, Rudran, Indhran can protect You. Please reconsider and make amends to your aparAdhams said HanumAn. RaavaNan heading towards his destruction would not listen. He ordered instead for the killing of HanumAn.

## SARGAM 52 : PREVENTION OF THE KILLING OF HANUMAN

When RaavaNan gave the orders to kill the messenger of Raaman, VibhishaNan, the righteous brother of RaavaNan was sitting in that Raaja sabhA. He counseled patience for his elder brother, RaavaNan and declared that a Messenger is not fit to be killed and only minor punishments are in order for the Messenger :

साधुर्वा यदि वाऽसाधु परैरेष समर्पितः ।

ब्रुवन्परार्थं परवान्नः दूतो वधमर्हति ॥





saadhurvaa yadi vaa.asaadhu: paraireSha samarpitaH|  
bruvanparArthaM paravAnnaH dUto vadhamarhati||

--Sundara KaaNDam: 52. 21

Meaning:

Whether the messenger is of good character or otherwise, he has been sent by someone else. He traveled here for that someone else. He is controlled by that someone else (ParAdheenan). Such a messenger of someone else is not the right candidate for destruction was the line of argument of VibhishaNan.

RaavaNan recognized the wisdom of his brother's words and accepted that counsel.

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## THE EIGHTH DAY OF PARAYANAM

(MARCH 25TH, 2007)

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### SARGAM 53: PUCCHA DAHANAM (SETTING FIRE TO HANUMAN'S TAIL)

RaavaNan accepts the counsel of VibhishaNan and cancels his earlier command to kill HanumAn; instead, he orders the tail of HanumAn to be set on fire and for HanumAn be taken around the streets of Lanka to ridicule Him and His efforts. He wanted to perform **anga viroopam** (maiming of the limb) to HanumAn as punishment for daring to raise against him. HanumAn accepted the tying of His tail with vastrams, the pouring of the oil over it and setting that tail on fire. SeethA Devi heard about this sad news through the heckling raakshasis and was heart broken. She prayed to Agni Bhagavaan not to harm HanumAn :

यद्यस्ति पतिशुश्रोषा यद्यस्ति चरितं तपः ।

यदि वास्त्येकपत्नित्वं शीतो भव हनूमतः ॥

yadyasti patishushrooShA yadyasti caritaM tapaH|  
yadi vaastyekapatnitvaM shIto bhava hanUmataH||

---Sundara KaaNDam: 53.27

Meaning:

Oh Agni DevA ! If I had served my husband well and if I possess pathivrathA dharamam and the penance done for it, Please keep HanumAn's tail cool and do not cause Him any harm !

Agni BhagavAn responded immediately and the fire on the tail set by RavaNA's servants was like a cool light for HanumAn. Vaayu BhagavAn blew further cool





wind over the flames. HanumAn used the opportunity of parade through the streets of Lanka to collect additional information about the defenses of Lanka. After that, HanumAn freed Himself from the burning rags bound to His tail and used those flames to burn down Lanka.

### SARGAM 54: LANKA DAHANAM (SETTING FIRE TO RAAVANA'S CITY)

HanumAn now jumped from house to house with the fire on His tail and used those flames to set fire to the houses of the sons of RaavaNan and his servants. No one's house was spared. DevAs praised the valor of HanumAn, who in turn meditated upon His Lord, Raamachandran and concluded that His mission was now completed.

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Lanka Dahanam

### SARGAM 55: HANUMATHA: THRASAM: THE FEAR OF HANUMAN

HanumAn now quenched the fire by dipping His tail in the waters of the ocean. He was suddenly worried about the consequences of the fire that he had set on the city. He was alarmed over the thought that the fire he set might have burnt SeethA PirAtti Herself. He was mortified over that thought and condemned Himself for haste and anger over His mind exhibiting the





shortcomings of a monkey. He began to imagine the impact of SeethA's death on SrI Raaman and His brother, LakshmaNan. At this time, He heard the voices of the spies of RaavaNa in the air extolling the wonder of the whole city being burnt and yet SeethA PirAtti not being harmed by the fire. HanumAn heaved a sigh of relief and decided to visit SeethA Devi once more at AsOka Vanam.

### SARGAM 56: JUMPING OFF (SAMUTHPATANAM) FROM LANKA

HanumAn arrived before SeethA Devi at AsOka Vanam. She was very happy and relieved to see HanumAn in the unharmed state. She blessed HanumAn and wished Him a safe journey back to Her husband's side with the message that Her husband arrives at Lanka and rescue Her as soon as possible. After the farewell, HanumAn got to the top of a mountain named Arishtam and flattened it in His efforts to get the momentum to jump back to Raama Sannidhi.

### SARGAM 57: UTHARA THEERA PRAPTHI: (ARRIVAL AT THE NORTHERN SHORE)

HanumAn roared with joy on His return journey over the ocean and as He approached the northern shore, His garjanam was heard by the waiting monkeys, who inferred from the joyous roar of HanumAn that His mission was successful. The dear friends of HanumAn waiting for Him on the MahEndhra mountain were overjoyed by the sight of HanumAn and reunion with Him. They prostrated before Him and offered fruits.

Tersely, HanumAn announced the joyous news that He has seen SeethA PirAtti at Lanka (dhrushtA SeethEthi vikrAntha: SAMKSHEPENA nivEdayEth). The assembled friends of HanumAn were elated over the auspicious news. HanumAn offered His salutations now to the elderly bear, JaambhavAn. and Angadhan, the son of Vaali. Angadhan praised the unmatched valor and strength of HanumAn in jumping over the vast ocean twice and returning safely with the good news :





सत्त्वे वीर्ये न ते कश्चित्समो वानर विद्यते ।

यदवप्लुत्य विस्तीर्णं सागरं पुनरागतः ॥

sattve vIrye na te kashcitsamo vaanara vidyate|  
yadavaplutya vistIrNaM sAgaraM punarAgataH||

--Sundara KaaNDam : 57.44

Here Aadhi Kavi Valmeeki salutes Angadhan as "SreemAn" for His bhakthi to Lord Raamachandran and reverence for HanumAn for accomplishing His mission. Angadhan praised HanumAn and said that RaamA's sorrows are going to be banished soon :

अहो स्वमिनि ते भक्तिः अहो वीर्यं अहो धृतः

दिष्ट्या द्रुष्टा त्वया देवी रामपत्नी यशस्विनी ॥

aho swamini te bhaktiH aho vIryaM aho dhRRitaH  
diShTyA druShTA tvayA devI raamapatnI yashasvinI||

---Sundara KaaNDam: 57.46

Meaning:

Oh HanumAn! What a great Bhakthi You display for Lord RaamachandrA! It is a marvel! What valor you displayed in this mission! It is a wonder! What unique courage You showed in attacking RaavaNa's city ! Through the grace of God, You became fortunate to see with Your own eyes the Devi of SrI Raaman with unassailed fame as the lofty Pathivrathai !

**SARGAM 59 : LANKA VRUTHANTHA KATANAM (RECOUNT OF VISIT)**

The assembled friends of HanumAn were eager now to hear from Him in great detail His adventures in Lanka. In this long sargam with 157 sOkams, HanumAn narrates in detail the obstacles that He met over the ocean on His





onward journey to Lanka upto the time of arrival at AsOka Vanam, where SeethA PirAtti was incarcerated by RaavaNan. HanumAn continued with the description of His conversations with SeethA PirAtti, RaavaNan's threats, ManDOdhari's intervention with Her husband RaavaNan not to harm SeethA Devi, Thrijadai's Svapnam, His SamarpaNam of Raama's ring to SeethA Devi, receiving the ChUDamaNi of Jaanakee to take back to Her Lord, His destruction of AsOka Vanam, fight with the sons and servants of RaavaNan, personal meeting with RaavaNan, burning of Lanka with the flames on His tail, farewell to SeethA and the return flight over the ocean. This chapter is a marvellous summary of the many adventures of the Raama DhUthan at Lanka during Raama Kaaryam. Now, HanumAn performs Saathvika ThyAgam and states that whatever was accomplished by Him was solely due to the Greatness (PrabhAvam) of His Lord :

राघवस्य प्रभावेन भवतां चैव तेजसा ।

सुग्रीवस्य च कार्यार्थं मया सर्वमनुष्ठितम् ॥

raaghavasya prabhAvena bhavatAM caiva tejasA|  
sugrIvasya ca kaaryArthaM mayA sarvamanuShTitam||

---Sundara KaaNDam: 58.156

HanumAn requests His friends to proceed now with the rest of the things to be done (athra yanna krutham sEsham Tath Sarvam kriyathAm) to reunite SeethA Devi with Her Lord .

**SARGAM 59: SANANTHARA KAARYALOCHANAM (REFLECTIONS ON THE NEXT STEPS)**

After elaboration of the sad state of SeethA in Lanka , HanumAn appeals to His comrades in arms to take charge and proceed with the definition of the subsequent steps to invade Lanka under the leadership of Lord Raamachandran and their king, Sugreevan:





येवमास्ते महाभागा सीता शोकपरायणा ।

यदत्र प्रतिकर्तव्यं तत्सर्वं उपपद्यताम् ॥

yevamAste mahAbhAgA sItA shokaparAyaNA|  
yadatra pratikartavyaM tatsarvaM upapadyatAm||

---Sundara KaaNDam: 59.35

Meaning:

The celebrated and worshipful SeethA Devi filled with sorrow is languishing in LankAपुरी. Let us do now whatever that is needed to rescue Her and reunite Her with Her dear Lord !

60TH SARGAM: ANGADA JAAMBAVATH SAMVADHA:

This is a short sargam with 15 sLOkams that describes the conversations between Prince Angadhan and the mighty old bear, JaamBhavAn about the next steps to be taken as per HanumAn's appeal. Angadhan was for direct and immediate intervention in bringing SeethA Devi back and reunite Her with Her Lord. The wise JaamBhavAn, who knew the meanings of SaasthrAs well, counseled Angadhan not to be rash in action and suggested that all of them should return immediately to the sannidhi of Lord Raamachandran and ask Him and Sugreevan about the next steps to be taken.







## THE NINTH DAY OF PARAYANAM

(MARCH 26TH, 2007)

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### SARGAM 61: DESTRUCTION OF MADHU VANAM (MADHUVANA BHANJANAM)

After listening to JaamBhavAn's wise counsel, the monkeys took to the air again and arrived at a fertile garden full of flowers filled with honey. This was King Sugreevan's private garden known as Madhu Vanam. The elated monkeys wanted to drink honey there. Angathan and JaamBavAn gave the monkeys permission to partake the honey. The monkeys took in so much honey that they got intoxicated and began to quarrel with each other and engaged in acts of destruction of the beautiful Madhu Vanam. The monkeys pounced on the guards of Madhu Vanam and hurt them in their frenzy .

### SARGAM 62: SHOUTING AT THE SERVANTS OF MADHUVANAM (VANAPALA PRADHARSHANAM)



The pandemonium continued with encouragement from HanumAn and Crown Prince Angadhan. The chief administrator of the Madhu Vanam was Dadhimukhan , the uncle of King Sugreevan. He was hit over the head and pushed on the ground by the intoxicated Angadhan. Dadhimukhan decided to fly over to Sugreevan's palace to report the destruction of the Madhu Vanam dear to King Sugreevan.

### SARGAM 63: ANNOUNCEMENT OF THE DESTRUCTION OF MADHUVANAM (BHANGA NIVEDHANAM)

After hearing the complaint of Dadhimukhan, Sugreevan concluded that the band headed by Angadhan with HanumAn as a key member would not behave in this wild and unrestrained manner unless they had success in

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their mission to locate SeethA PirAtti.SrI Ramachandra and LakshMaNa were elated to hear Sugreevan's assessment . They became eager to hear the report form HanumAn.

### SARGAM 64: HANUMAR ET AL'S ARRIVAL AT RAAMA SANNIDHI (HANUMADHADHYA GAMANAM)

Now Dadhimukhan returned to Madhu Vanam and asked for Angadhan's pardon for his erstwhile harsh behavior. Angadhan requested the monkeys including HanumAn to travel to the Sannidhi of Lord Raamachandran and Raaja SogrIvan to share the good news without dealy. The whole group jumped up in the sky to reach the aasthAnam of their King, where Raama and LakshmaNa were impatiently waiting. As they neared the site of Sugreevan in the Maalya Parvatham, Sugreevan assured Raaman that the mission of HanumAn has been a success and SeethA Devi has been located and that there is no doubt anymore and requested Raamaa to banish His sorrow :

**"SamAsvasii bhadram tE dhrushtA Devee na samsaya:"**

Sugreevan consoled Raama with comforting words: "Oh KOusalyA DEvi's auspicious son! Oh King of AyOdhyA with the vratham of performing AarAdhanam to SrI RanganAthan! Please be consoled! Your Devi has been found. There is no doubt in my mind about that. No one other than HanumAn would have accomplished this mighty task:

कौसल्यासुप्रजा राम समाश्वसिहि सुव्रत ।

दृष्टा देवी न सन्देहो न चान्येन हनूमता ॥

kausalyAsupraja raama samAshvasihi suvrata|  
dRRiShTA devI na sandeho na cAnyena hanUmatA||

--Sundara KaaNDam: 64.30

Now, the monkeys landed in front of their King Sugreevan and his



distinguished guests, Raama and LakshmaNa.

## SARGAM 65: PRESENTING OF THE CHUDAMANI (CHUDAMANI PRADHANAM)



Hanuman Giving the Choodamani to Ramachandra Prabhu also seen is Lakshmana and Sugreeva

### ChUDAmAni PradAnam

The monkeys prostrated before Sugreevan and the guests. HanumAn described in great detail His successful mission to Lanka to locate SeethA Devi and the many incidents that followed thereafter. He described the KaakAsura incident as told by SeethA PirAtti to generate the trust of Raama. Next HanumAn presented Lord Raamachandra with the ChUDAmAni handed to Him by SeethA PirAtti as proof of Her existence. HanumAn conveyed the key message of SeethA that She will hold on to life for another month until Her Lord arrived in Lanka to rescue Her.

## SARGAM 66: LISTENING TO SEETHA'S MESSAGE (SEETHA-BHANITHA-PRASNA:)

Lord Raamachandran hugged His Devi's ChUDAmAni to His chest and cried out loud over the sufferings of His DEvi in AsOka Vanam as narrated by HanumAn.





That ChUDAMaNi was a present from Indhnan during Lord RaamA's wedding with SeethA PirAtti at MiTilai. With SeethA Devi's dEha sambhandham, the aabharaNam was very dear to Lord Raamachandran.

Raama asked HanumAn to take Him, where His DEvi was found by him. Raama said that he can not wait any longer now that He knew where His Devi was. Raamaa requested HanumAn to repeat again all what His Devi sent as a message to Him .

### SARGAM 67: ANUVADHAM OF SEETHA'S MESSAGE

HanumAn repeated the KaakAsuran incident at Chithrakootam that would have been know only to Raaman and Seethai. HanumAn passed on SeethA Devi's questions: "How come My Lord does not rush to rescue me with His sharp arrows ? Does He have continuing affection for Me ? Is it that My sins are standing in His way to rescue Me from my sorrow ?". HanumAn repeated the answers that He gave to SeethA for these questions that related to the sufferings of Raama without His dharma pathnee. HanumAn concluded this recount of the happenings at Lanka and assured Raamachandran that SeethA PirAtti is safe and maintains Her Paathivrathyam (vow of Chastit ) during Her incarceration and is counting the days for reunion with Her Lord.

### SARGAM 68: HANUMAN'S DESCRIPTION OF CONSOLING SEETHA PIRATTI

HanumAn recounted now the conversation between Him and SeethA Piratti in the context of Her doubt on the difficulties for the army of the monkeys and bears to cross the ocean with Her Lord and Sugreevan to engage in the battle with the evil Raavanan. HanumAn's response was : "Oh Devi! Please do not entertain any doubts about the power of the chieftains of the monkeys. They will land like me in Lanka in one swoop. I will carry both Raama and LakshMaNa on my shoulders to Lanka. You will reunite with Your Lord soon. You will hear the sound of the victorious monkeys at Lanka. You will complete the vana vaasam and will return to AyOdhyA to be coronated with Your Lord ":





निवृत्तवनवासं च त्वया सार्धमरिन्दमम् ।

अभिषिक्तमयोध्यायां क्षिप्रं द्रक्ष्यसि राघवम् ॥

nivRRittavanavAsaM ca tvayA saardhamarindamam|  
abhiShiktamayodhyAyAM kShipraM drakShyasi raaghavam||

--Sundara KaaNDam: 68.28

The final Sargam of Sundara KaaNDam concludes with HanumAn's consolation of Lord Raamachandran with the recall of His comforting words to SeethA PirAtti during His mission to Lanka:

ततो मया वाग्भिरदीनभाषिणा शिवाभिरिष्टाभिरभिप्रसादिता ।

जगाम शान्तिं मम मैथिलात्मजा तवापि शोकेन तदाऽभिपीडिता ॥

tato mayA vaagbhiradInabhAShiNA shivAbhiriShTAbhirabhiprasAditA|  
jagAma shaantiM mama maithilAtmajA tavApi shokena tadaa.abhipiiDitA||

---Sundara KaaNDam Final SIOkam : 68.29

Meaning:

Oh Raaghava! Janaka Puthree overcome by sorrow of seperation from You and Your sufferings without Her in the forest heard my auspicious and comforting words about Her impending reunion with You and attained SAANTHI.

SrI Sundara KaaNDam SampoorNam

SrI Raamachandra ParabrahmaNE Nama:

\*\*\*

Raama daasan,

Oppiliappan Koil VaradAchAri SaThakOpan





**Mulbhagal Ramar**  
(Image Courtesy Sri.L.Sridhar)

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Sri Raama PaTTAbhishEka Sargam

(Sanskrit Verses)

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श्रीः

श्रीमते निगमान्तमहादेशिकाय नमः  
श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी।  
वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

श्रीमद्रामायणे वाल्मीकीये  
॥ श्रीरामपट्टाभिषेक सर्गः ॥

*This document\* has been prepared by*

**Sunder Kidambi**

*with the blessings of*

श्री रङ्गरामानुज महादेशिकन्

His Holiness *śrīmad āṇḍavan* of *śrīraṅgam*

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श्रीः

## ॥ श्रीरामपट्टाभिषेक सर्गः ॥

शिरस्यञ्जलिमाधाय कैकेय्यानन्दवर्धनः।  
बभाषे भरतो ज्येष्ठं रामं सत्यपराक्रमम् ॥ १ ॥

पूजिता मामिका माता दत्तं राज्यमिदं मम।  
तद् ददामि पुनस्तुभ्यं यथा त्वमददा मम ॥ २ ॥

धुरमेकाकिना न्यस्ताम् वृषभेण बलीयसा।  
किशोरीव गुरुं भारं न वोढुमहमुत्सहे ॥ ३ ॥

वारिवेगेन महता भिन्नस्सेतुरिव क्षरन्।  
दुर्वन्धनमिदं मन्ये राज्यच्छिद्रमसंवृतम् ॥ ४ ॥

गतिं खर इवाश्वस्य हंसस्येव च वायसः।  
नान्वेतुमुत्सहे राम ! तव मार्गमरिन्दम ! ॥ ५ ॥

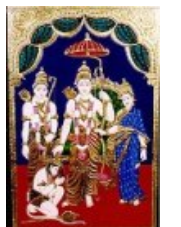
यथा चारोपितो वृक्षो जातश्चान्तर्निवेशने।  
महांश्च सुदुरारोहो महास्कन्धः प्रशाखवान् ॥ ६ ॥

शीर्येत पुष्पितो भूत्वा न फलानि प्रदर्शयन्।  
तस्य नानुभवेदर्थं यस्य हेतोस्स रोप्यते ॥ ७ ॥

एषोपमा महाबाहो ! त्वमर्थं वेत्तुमर्हसि।  
यद्यस्मान् मनुजेन्द्र त्वं भक्तान् भृत्यान् श्लाधि हि ॥ ८ ॥

जगदद्याभिषिक्तं त्वामनुपश्यतु सर्वतः।  
प्रतपन्तमिवादित्यं मध्याह्ने दीप्ततेजसम् ॥ ९ ॥

तूर्यसङ्घातनिर्घोषैः काञ्चीनूपुरनिस्वनैः।  
मधुरैर्गीतशब्दैश्च प्रतिबुध्यस्व शेष्व च ॥ १० ॥





यावदावर्तते चक्रं यावती च वसुन्धरा।  
तावत् त्वमिह लोकस्य स्वामित्वमनुवर्तय ॥ ११ ॥

भरतस्य वचश्श्रुत्वा रामः परपुरञ्जयः।  
तथेति प्रतिजग्राह निषसादासने शुभे ॥ १२ ॥

ततश्शत्रुघ्नवचनान्निपुणाः श्मश्रुवर्धकाः।  
सुखहस्ताः सुशीघ्राश्च राघवं पर्युपासत ॥ १३ ॥

पूर्वं तु भरते स्नाते लक्ष्मणे च महाबले।  
सुग्रीवे वानरेन्द्रे च राक्षसेन्द्रे विभीषणे ॥ १४ ॥

विशोधितजटः स्नातश्चित्रमाल्यानुलेपनः।  
महार्हवसनोरामः तस्थौ तत्र श्रिया ज्वलन् ॥ १५ ॥

प्रतिकर्म च रामस्य कारयामास वीर्यवान्।  
लक्ष्मणस्य च लक्ष्मीवान् द्वक्वाकुकुलवर्धनः ॥ १६ ॥

प्रतिकर्म च सीतायाः सर्वा दशरथस्त्रियः।  
आत्मनैव तदा चक्रुः मनस्विन्यो मनोहरम् ॥ १७ ॥

ततो वानरपत्नीनां सर्वासामेव शोभनम्।  
चकार यत्नात् कौसल्या प्रहृष्टा पुत्रवत्सला ॥ १८ ॥

ततः शत्रुघ्नवचनात् सुमन्त्रो नाम सारथिः।  
योजयित्वाऽभिचक्राम रथं सर्वाङ्गशोभनम् ॥ १९ ॥

अर्कमण्डलसङ्काशं दिव्यं दृष्ट्वा रथोत्तमम्।  
आरूरोह महाबाहु रामः सत्यपराक्रमः ॥ २० ॥

सुग्रीवो हनुमांश्चैव महेन्द्रसदृशद्युती।  
स्नातौ दिव्यनिभैर्वस्त्रैः जग्मतुः शुभकुण्डली ॥ २१ ॥





वराभरणसंपन्ना ययुस्ताः शुभकुण्डलाः।  
सुग्रीवपत्न्यः सीता च द्रष्टुं नगरमुत्सुकाः ॥ २२ ॥

अयोध्यायां तु सचिवा राज्ञो दशरथस्य ये।  
पुरोहितं पुरस्कृत्य मन्त्रयामासुरर्धवत् ॥ २३ ॥

अशोको विजयश्चैव सुमन्त्रश्चैव सङ्गताः।  
मन्त्रयन् रामवृद्धार्थम् ऋद्धार्थं नगरस्य च ॥ २४ ॥

सर्वमेवाभिषेकार्थं जयार्हस्य महात्मनः।  
कर्तुमर्हथ रामस्य यद्वान्मङ्गलपूर्वकम् ॥ २५ ॥

इति ते मन्त्रिणः सर्वे सन्दिश्य तु पुरोहितम्।  
नगरान्निर्ययुस्तूर्णं रामदर्शनबुद्धयः ॥ २६ ॥

हरियुक्तं सहस्राक्षो रथमिन्द्र इवानघः।  
प्रययौ रथमास्थाय रामो नगरमुत्तमम् ॥ २७ ॥

जग्राह भरतो रश्मीन् शत्रुघ्नश्छत्रमाददे।  
लक्ष्मणो व्यजनं तस्य मूर्ध्नि सम्पर्यवीजयत् ॥ २८ ॥

श्वेतं च बालव्यजनं जग्राह पुरतः स्थितः।  
अपरं चन्द्रसङ्काशं राक्षसेन्द्रो विभीषणः ॥ २९ ॥

ऋषिसङ्घैस्तदाकाशे देवैश्च समरुद्गणैः।  
स्तूयमानस्य रामस्य शुश्रुवे मधुरध्वनिः ॥ ३० ॥

ततः शत्रुञ्जयं नाम कुञ्जरं पर्वतोपमम्।  
आरुरोह महातेजाः सुग्रीवः प्लवगर्षभः ॥ ३१ ॥

नवनागसहस्राणि ययुरास्थाय वानराः।  
मानुषं विश्रहं कृत्वा सर्वाभरणभूषिताः ॥ ३२ ॥





शङ्खशब्दप्रणादैश्च दुन्दुभीनां च निस्वनैः।  
प्रययौ पुरुषव्याघ्रः तां पुरीं हर्म्यमालिनीम् ॥ ३३ ॥

ददृशुस्ते समायान्तं राघवं सपुरःसरम्।  
विराजमानं वपुषा रथेनातिरथं तदा ॥ ३४ ॥

ते वर्धयित्वा काकुत्स्थं रामेण प्रतिनन्दिताः।  
अनुजग्मुर्महात्मानं भ्रातृभिः परिवारितम् ॥ ३५ ॥

अमात्यैर्ब्राह्मणैश्चैव तथा प्रकृतिभिर्वृतः।  
श्रिया विरुरुचे रामो नक्षत्रैरिव चन्द्रमाः ॥ ३६ ॥

स पुरोगामिभिस्तूर्यैः तालस्वस्तिकपाणिभिः।  
प्रव्याहरद्विर्मुदितैः मङ्गळानि ययौ वृतः ॥ ३७ ॥

अक्षतं जातरूपं च गावः कन्यास्तथा द्विजाः।  
नरा मोदकहस्ताश्च रामस्य पुरतो ययुः ॥ ३८ ॥

सख्यं च रामः सुग्रीवे प्रभावं चानिलात्मजे।  
वानराणां च तत्कर्म राक्षसानां च तद्दलम् ॥ ३९ ॥

विभीषणस्य संयोगम् आचचक्षे च मन्त्रिणाम्।  
श्रुत्वा च विस्मयं जग्मुः अयोध्यापुरवासिनः ॥ ४० ॥

द्यूतिमानेतदाख्याय रामो वानरसंवृतः।  
हृष्टपुष्टजनाकीर्णाम् अयोध्यां प्रविवेश ह ॥ ४१ ॥

ततो ह्यभ्युच्छयन् पौराः पताकास्ते गृहे गृहे।  
ऐक्ष्वाकाध्युषितं रम्यम् आससाद पितुर्गृहम् ॥ ४२ ॥

अथान्नवीद्राजपुत्रो भरतं धर्मिणां वरम्।  
अर्थोपहितया वाचा मधुरं रघुनन्दनः ॥ ४३ ॥





पितुर्भवनमासाद्य प्रविश्य च महात्मनः।  
कौसल्यां च सुमित्रां च कैकेयीं चाभ्यवादयत् ॥ ४४ ॥

यच्च मद्भवनं श्रेष्ठं साशोकवनिकं महत्।  
मुक्तावैदूर्यसङ्कीर्णं सुग्रीवाय निवेदय ॥ ४५ ॥

तस्य तद्भवनं श्रुत्वा भरतः सत्यविक्रमः।  
पाणौ गृहीत्वा सुग्रीवं प्रविवेश तमालयम् ॥ ४६ ॥

ततस्तैलप्रदीपांश्च पर्यङ्कास्तरणानि च।  
गृहीत्वा विविशुः क्षिप्रं शत्रुघ्नेन प्रचोदिताः ॥ ४७ ॥

उवाच च महातेजाः सुग्रीवं राघवानुजः।  
अभिषेकाय रामस्य दूतानाज्ञापय प्रभो ॥ ४८ ॥

सौवर्णान् वानरेन्द्राणां चतुर्णां चतुरो घटान्।  
ददौ क्षिप्रं स सुग्रीवः सर्वरत्नविभूषितान् ॥ ४९ ॥

यथा प्रत्यूषसमये चतुर्णां सागराम्भसाम्।  
पूर्णेर्घटैः प्रतीक्षध्वं तथा कुरुत वानराः ॥ ५० ॥

एवमुक्त्वा महात्मानो वानरा वारणोपमाः।  
उत्पेतुर्गगनं शीघ्रं गरुडानिल शीघ्रगाः ॥ ५१ ॥

जाम्बवांश्च सुषेणश्च वेगदर्शी च वानरः।  
ऋषभश्चैव कलशान् जलपूर्णानथानयन् ॥ ५२ ॥

नदीशतानां पञ्चानां जलं कुम्भेषु चाहरन्।  
पूर्वात् समुद्रात् कलशं जलपूर्णमथानयत् ॥ ५३ ॥

सुषेणः सत्त्वसम्पन्नः सर्वरत्नविभूषितम्।  
ऋषभो दक्षिणात्तूर्णं समुद्राज्जलमाहरत् ॥ ५४ ॥





रक्तचन्दनशाखाभिः संवृतं काञ्चनं घटम्।  
गवयः पश्चिमात्तोयम् आजहार महार्णवात् ॥ ५५ ॥

रत्नकुंभेन महता शीतं मारुतविक्रमः।  
उत्तराच्च जलं शीघ्रं गरुडानिलविक्रमः ॥ ५६ ॥

आजहार स धर्मात्मा नलः सर्वगुणान्वितः।  
ततस्तेर्वानरश्रेष्ठैः आनीतं प्रेक्ष्य तज्जलम् ॥ ५७ ॥

अभिषेकाय रामस्य शत्रुघ्नः सचिवैः सह।  
पुरोहिताय श्रेष्ठाय सुहृद्भ्यश्च न्यवेदयत् ॥ ५८ ॥

ततः सप्रयतो वृद्धो वसिष्ठो ब्राह्मणैः सह।  
रामं रत्नमये पीठे सहसीतं न्यवेशयत् ॥ ५९ ॥

वसिष्ठो वामदेवश्च जाबालिरथ काश्यपः।  
कात्यायनः सुयज्ञश्च गौतमो विजयस्तथा ॥ ६० ॥

अभ्यषिञ्चन्नरव्याघ्रं प्रसन्नेन सुगन्धिना।  
सलिलेन सहस्राक्षं वसवो वासवं यथा ॥ ६१ ॥

ऋत्विग्भिर्ब्राह्मणैः पूर्वं कन्याभिर्मन्त्रिभिस्तथा।  
योर्धैष्ट्येवाभ्यषिञ्चस्ते संप्रहृष्टाः सनैगमैः ॥ ६२ ॥

सर्वोषधिरसैर्दिव्यैः दैवतैर्नभसि स्थितैः।  
चतुर्भिर्लोकपालैश्च सर्वैर्देवैश्च सङ्गतैः ॥ ६३ ॥

ब्रह्मणा निर्मितं पूर्वं किरीटं रत्नशोभितम्।  
अभिषिक्तः पुरा येन मनुस्तं दीप्ततेजसम् ॥ ६४ ॥

तस्यान्ववाये राजानः क्रमाद् येनाभिषेचिताः।  
सभायां हेमकूप्यायां शोभितायां महाजनैः ॥ ६५ ॥





रत्नैर्नानाविधैश्चैव चित्रितायां सृशोभनैः।  
नानारत्नमये पीठे कल्पयित्वा यथाविधि ॥ ६६ ॥

किरीटेन ततः पश्चाद् वसिष्ठेन महात्मना।  
ऋत्विग्भिर्भूषणैश्चैव समयोक्ष्यत राघवः ॥ ६७ ॥

छत्रं तु तस्य जग्राह शत्रुघ्नः पाण्डरं शुभम्।  
श्वेतं च बालव्यजनं सुग्रीवो वानरेश्वरः ॥ ६८ ॥

अपरं चन्द्रसंकाशं राक्षसेन्द्रो विभीषणः।  
मालां ज्वलन्तीं वपुषा काञ्चनीं शतपुष्कराम् ॥ ६९ ॥

राघवाय ददौ वायुः वासवेन प्रचोदितः।  
सर्वरत्नसमायुक्तं मणिरत्नविभूषितम् ॥ ७० ॥

मुक्ताहारं नरेन्द्राय ददौ शक्रप्रचोदितः।  
प्रजगुर्देवगन्धर्वा ननृतुक्षाप्सरीगणाः ॥ ७१ ॥

अभिषेके तदर्हस्य तदा रामस्य धीमतः।  
भूमिः सस्यवती चैव फलवन्तश्च पादपाः ॥ ७२ ॥

गन्धवन्ति च पुष्पाणि बभूवु राघवोत्सवे।  
सहस्रशतमश्वानां धेनूनां च गवां तथा ॥ ७३ ॥

ददौ शतं वृषान् पूर्वं द्विजेभ्यो मनुजर्षभः।  
त्रिंशत्कोटिर्हिरण्यस्य ब्राह्मणेभ्यो ददौ पुनः ॥ ७४ ॥

नानाभरणवस्त्राणि महार्हाणि च राघवः।  
अर्करश्मिप्रतीकाशां काञ्चनीं मणिविश्रहाम् ॥ ७५ ॥

सुग्रीवाय स्रजं दिव्यां प्रायच्छन्मनुजर्षभः।  
वैडूर्यमणिचित्रे च वज्ररत्नविभूषिते ॥ ७६ ॥







वालिपुत्राय धृतिमान् अङ्गदायाङ्गदे ददौ।  
मणिप्रवरजुष्टं च मुक्ताहारमनुत्तमम् ॥ ७७ ॥

सीतायै प्रददौ रामः चन्द्ररश्मिसमप्रभम्।  
अरजे वाससी दिव्ये शुभान्याभरणानि च ॥ ७८ ॥

अवेक्षमाणा वैदेही प्रददौ वायुसूनवे।  
अवमुच्यात्मनः कण्ठात् हारं जनकनन्दिनी ॥ ७९ ॥

अवेक्षत हरीन् सर्वान् भर्तारं च मुहुर्मुहुः।  
तामिङ्गितज्ञः संप्रेक्ष्य बभाषे जनकात्मजाम् ॥ ८० ॥

प्रदेहि सुभगे ! हारं यस्य तुष्टाऽसि भामिनि !।  
तेजो धृतिर्यशो दाक्ष्यं सामर्थ्यं विनयो नयः ॥ ८१ ॥

पौरुषं विक्रमो बुद्धिः यस्मिन्नेतानि नित्यदा।  
ददौ सा वायुपुत्राय तं हारमसितेक्षणा ॥ ८२ ॥

हनुमांस्तेन हारेण शुशुभे वानरर्षभः।  
चन्द्रांशुचयगौरिण श्वेताभ्रेण यथाऽचलः ॥ ८३ ॥

ततो द्विविदमैन्दाभ्यां नीलाय च परन्तपः।  
सर्वान् कामगुणान् वीक्ष्य प्रददौ वसुधाधिपः ॥ ८४ ॥

सर्वे वानरवृद्धाश्च ये चान्ये वानरेश्वराः।  
वासोभिर्भूपणैश्चैव यथाहं प्रतिपूजिताः ॥ ८५ ॥

विभीषणोऽथ सुग्रीवो हनुमाञ्जाम्बवांस्तथा।  
सर्ववानरमुख्याश्च रामेणाक्लिष्टकर्मणा ॥ ८६ ॥

यथाहं पूजिताः सर्वे कामै रत्नैश्च पुष्कलैः।  
प्रहृष्टमनसः सर्वे जग्मुरेव यथागतम् ॥ ८७ ॥





नत्वा सर्वे महात्मानं ततस्ते प्लवगर्षभाः।  
विसृष्टाः पार्थिवेन्द्रेण किष्किन्ध्यामभ्युपागमन् ॥ ८८ ॥

सुग्रीवो वानरश्रेष्ठो दृष्ट्वा रामाभिषेचनम्।  
पूजितश्चैव रामेण किष्किन्ध्यां प्राविशत्पुरीम् ॥ ८९ ॥

विभीषणोऽपि धर्मात्मा सह तैर्नैर्ऋतर्षभैः।  
लब्ध्वा कुलधनं राजा लङ्कां प्रायाद्विभीषणः ॥ ९० ॥

स राज्यमखिलं शासन् निहतारिर्महायशाः।  
राघवः परमोदारः शशास परया मुदा ॥ ९१ ॥

उवाच लक्ष्मणं रामो धर्मज्ञं धर्मवत्सलः ॥

आतिष्ठ धर्मज्ञ ! मया सहेमां  
गां पूर्वराजाध्युषितां बलेन।  
तुल्यं मया त्वं पितृभिर्धृता या  
तां यौवराज्ये धूरमुद्बहस्व ॥ ९२ ॥

सर्वात्मना पर्यनुनीयमानो  
यदा न सौमित्रिरुपैति योगम्।  
नियुज्यमानोऽपि च यौवराज्ये  
ततोऽभ्यषिञ्च्यद्भरतं महात्मा ॥ ९३ ॥

पौण्डरीकाश्वमेधाभ्यां वाजपेयेन चासकृत्।  
अन्यैश्च विविधैर्यज्ञैः अयजत् पार्थिवात्मजः ॥ ९४ ॥

राज्यं दशसहस्राणि प्राप्य वर्षाणि राघवः।  
शताश्वमेधानाजह्रे सदश्वान् भूरिदक्षिणान् ॥ ९५ ॥

आजानुलम्बबाहुः स महास्कन्धः प्रतापवान्।  
लक्ष्मणानुचरो रामः पृथिवीमन्वपालयत् ॥ ९६ ॥





राघवश्चापि धर्मात्मा प्राप्य राज्यमनुत्तमम्।  
ईजे बहुविधैर्यज्ञैः ससुहृज्जातिबान्धवैः ॥ १७ ॥

न पर्यदेवन्विधवा न च व्यालकृतं भयम्।  
न व्याधिजं भयं वापि रामे राज्यं प्रशासति ॥ १८ ॥

निर्दस्युरभवल्लीको नानर्थः कश्चिदस्पृशत्।  
न च स्म वृद्धा बालानां प्रेतकार्याणि कुर्वते ॥ १९ ॥

सर्वं मुदितमेवासीत् सर्वो धर्मपरोऽभवत्।  
राममेवानुपश्यन्तो नाभ्यहिंसन् परस्परम् ॥ १०० ॥

आसन् वर्षसहस्राणि तथा पुत्रसहस्रिणः।  
निरामया विशोकाश्च रामे राज्यं प्रशासति ॥ १०१ ॥

रामो रामो राम इति प्रजानामभवन् कथाः।  
रामभूतं जगदभूत् रामे राज्यं प्रशासति ॥ १०२ ॥

नित्यपुष्पा नित्यफलाः तरवः स्कन्धविस्तृताः।  
काले वर्षो च पर्जन्यः सुखस्पर्शश्च मारुतः ॥ १०३ ॥

ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा लोभविवर्जिताः।  
स्वकर्मसु प्रवर्तन्ते तुष्टाः स्वैरेव कर्मभिः ॥ १०४ ॥

आसन् प्रजा धर्मरता रामे शासति नानृताः।  
सर्वे लक्षणसम्पन्नाः सर्वे धर्मपरायणाः ॥ १०५ ॥

दशवर्षसहस्राणि दशवर्षशतानि च।  
भ्रातृभिः सहितः श्रीमान् रामो राज्यमकारयत् ॥ १०६ ॥

धन्यं यशस्यमायुष्यं राज्ञां च विजयावहम्।  
आदिकाव्यमिदं त्वार्षं पुरा वाल्मीकिना कृतम् ॥ १०७ ॥





यः पठेच्छृणुयाल्लोके नरः पापाद्विमुच्यते।  
पुत्रकामस्तु पुत्रान्वै धनकामो धनानि च ॥ १०८ ॥

लभते मनुजो लोके श्रुत्वा रामाभिषिचेनम्।  
महीं विजयते राजा रिपुंश्चाप्यधितिष्ठति ॥ १०९ ॥

राघवेण यथा माता सुमित्रा लक्ष्मणेन च।  
भरतेन च कैकेयी जीवपुत्रास्तथा स्त्रियः ॥ ११० ॥

भविष्यन्ति सदानन्दाः पुत्रपौत्रसमन्विताः।  
श्रुत्वा रामायणमिदं दीर्घमायुश्च विन्दति ॥ १११ ॥

रामस्य विजयं चैव सर्वमक्लिष्टकर्मणः।  
शृणोति य इदं काव्यम् आर्षं वाल्मीकिना कृतम् ॥ ११२ ॥

श्रद्धधानो जितक्रोधो दुर्गाण्यतितरत्यसौ।  
समागमं प्रवासान्ते लभते चापि बान्धवैः ॥ ११३ ॥

प्रार्थितांश्च वरान् सर्वान् प्राप्नुयादिह राघवात्।  
श्रवणेन सुराः सर्वे प्रीयन्ते संप्रशृण्वताम् ॥ ११४ ॥

विनायकाश्च शाम्यन्ति गृहे तिष्ठन्ति यस्य वै।  
विजयेत महीं राजा प्रवासी स्वस्तिमान् व्रजेत् ॥ ११५ ॥

स्त्रियो रजस्वलाः श्रुत्वा पुत्रान् सूयुरनुत्तमान्।  
पूजयंश्च पठंश्चेमम् इतिहासं पुरातनम् ॥ ११६ ॥

सर्वपापैः प्रमुच्येत दीर्घमायुरवाप्नुयात्।  
प्रणम्य शिरसा नित्यं श्रोतव्यं क्षत्रियैर्द्विजात् ॥ ११७ ॥

ऐश्वर्यं पुत्रलाभश्च भविष्यति न संशयः।  
रामायणमिदं कृत्स्नं शृण्वतः पठतः सदा ॥ ११८ ॥





प्रीयते सततं रामः स हि विष्णुः सनातनः।  
आदिदेवो महाबाहुः हरिर्नारायणः प्रभुः ॥ ११९ ॥

कुटुम्बवृद्धिं धनधान्यवृद्धिं  
स्त्रियश्च मुख्याः सुखमुत्तमं च।  
श्रुत्वा शुभं काव्यमिदं महार्थं  
प्राप्नोति सर्वा भुवि चार्थसिद्धिम् ॥ १२० ॥

आयुष्यमारोग्यकरं यज्ञस्यं  
सौभ्रातृकं बुद्धिकरं शुभं च।  
श्रोतव्यमेतन्नियमेन सद्भिः  
आख्यानमोजस्करमृद्धिकामैः ॥ १२१ ॥

एवमेतत्पुरावृत्तमाख्यानं भद्रमस्तु वः।  
प्रव्याहरत विस्रब्धं बलं विष्णोः प्रवर्धताम् ॥ १२२ ॥

देवाश्च सर्वे तुष्यन्ति ग्रहणाच्छ्रवणात् तथा।  
रामायणस्य श्रवणात् तुष्यन्ति पितरस्तथा ॥ १२३ ॥

भक्त्या रामस्य ये चेमां संहितामृषिणा कृताम्।  
लेखयन्तीह च नराः तेषां वासस्त्रिविष्टपे ॥ १२४ ॥

॥ इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये  
युद्धकाण्डे श्रीरामपट्टाभिषेको नाम  
एकत्रिंशदुत्तरशततमः सर्गः ॥

|| Subhamasthu ||

