

## Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

### Chapter [Sarga] 2

#### Introduction

Hanuma, the Marvellous Monkey of Ramayana is entered in this chapter. The very first assurance given by Sage Valmiki through Hanuma, to one and all is, "Be Fearless..." Even today that assurance of Hanuma is ruling high on the Hindu psyche and Hanuma is to be remembered in any event of fright.

तौ तु दृष्ट्वा महात्मानौ भ्रातरौ राम लक्ष्मणौ ।  
वर आयुध धरौ वीरौ सुग्रीवः शिङ्कितोऽभवत् ॥ ४-२-१

1. vara aayudha dhara viirau mahaatmanau bhraatarau = best, weapons, wielders, audacious ones, great souls, the two brothers - Rama and Lakshmana; tau tu dR^iSTva = them, on seeing; sugriivaH sha~NkitaH abhavat = Sugreeva, ambiguous, he became.

On seeing them the wielders of best weapons and audacious ones, two brothers and great souls, namely Rama and Lakshmana, Sugreeva became ambiguous. [4-2-1]

उद्विग्न हृदयः सर्वा दिशः समवलोकयन् ।  
न व्यतिष्ठत कस्मिन् चित् देशे वानर पुङ्गवः ॥ ४-२-२

2. vaanara pungavaH = monkey, the foremost; udvigna hR^idayaH = distressed, at heart; sarvaa dishaH sam samavalokayan = in all, directions, well, gazed [blankly]; na vyatiSTata = not, remained; kasmin chit deshe = at any, one place.

Distressed at heart that foremost monkey gazed blankly in all directions and he did not remain at any one place. [4-2-2]

नैव चक्रे मनः स्थातुम् वीक्षमाणो महाबलौ ।  
कपेः परम भीतस्य चित्तम् व्यवससाद ह ॥ ४-२-३

3. viikshmaaNaH mahaabalau = on seeing, the great mighty ones; na eva chakre manaH sthaatum = not, even, made-up, his mind, steadfast; kapeH parama bhiitasya = the monkey, very much, frightened; chittam vyavasasaada ha = his heart, sunken, really.

On seeing those two great mighty ones that monkey has not even made-up his mind steadfast as he is very much frightened, and his heart is really sunken. [4- 2- 3]

चिन्तयित्वा स धर्मात्मा विमृश्य गुरु लाघवम् ।  
सुग्रीवः परम उद्विग्नः सर्वैः तैः वानरैः सह ॥ ४-२-४

4. chintayitvaa saH dharmaatmaa = thought over, he, righteous one; vimR^ishya guru laaghavam = considering, [about his own] strength and weakness; Sugreeva; parama udvignaH = much, agitated; sarvaiH taiH vanaraiH saha = with all, those, monkeys, along with.

He that righteous Sugreeva considering his own strength and weakness is much agitated, and along with all the other monkeys too are frightened. [4-2-4]

ततः स सचिवेभ्यः तु सुग्रीवः प्लवगाधिपः ।  
शशंस परम उद्विग्नः पश्यन् तौ राम लक्ष्मणौ ॥ ४-२-५

5. tataH sa sachivebhyaH tu = then, he, to his ministers, even; Sugreeva; plavagaaH adhipaH = monkey's, chief of; shashamsa parama udvignaH = said to, much, in dreadfulness; pashyan tau rama lakshmaNau = on seeing, those, Rama and Lakshmana.

On seeing Rama and Lakshmana then that chief of monkeys Sugreeva with much dreadfulness said this to his ministers. [4- 2- 5]

एतौ वनम् इदम् दुर्गम् वालि प्रणिहितौ ध्रुवम् ।  
छद्मना चीर वसनौ प्रचरन्तौ इह आगतौ ॥ ४-२-६

6. chiira vasanau = jute cloths, wearers of; chadmanaa = deceitfully; idam durgam vanam pracharantau = this, in forest, impassable one, moving about; etau vali praNihitaun dhruvam = by Vali, dispatched, definitely; iha aagatau = here, they have come.

"Here they come wearing jute cloths and move about in this impassable forest deceitfully, definitely Vali must have dispatched them... [4-2-6]

ततः सुग्रीव सचिवा दृष्ट्वा परम धन्विनौ ।  
जग्मुः गिरि तटात् तस्माद् अन्यत् शिखरम् उत्तमम् ॥ ४-२-७

7. tataH sugriiva sachivaa = then, Sugreeva's ministers; dR^iSTvaa parama dhanvinau = on seeing, great, archers; giri taTaata tasmaat = mountain's, terrace, from that; anyat shikharam uttamam = to another peak, higher ones; jagmuH = they went away.

Then on seeing the great archers Rama and Lakshmana the ministers of Sugreeva have gone from that mountain terrace to another high-peaked mountain. [4- 2- 7]

ते क्षिप्रम् अभिगम्य अथ यूथपा यूथपर्षभम् ।  
हरयो वानर श्रेष्ठम् परिवार्य उपतस्थिरे ॥ ४-२-८

8. *atha* = then; *yuudhapaa* = group leaders [of monkeys]; *te harayaH* = those, monkeys; *kSipram abhigamya yuudhapa R^ishabham* = quickly, [returned and ] approached, group-leader [Sugreeva]; *vaanar shreSTam parivaarya* = monkey's, chieftain, gathered around; *upataH sthire* = nearby, stood.

Then the group-leaders of monkeys quickly arrived as they fled, at that lofty monkey group-leader Sugreeva, the chieftain of monkeys, gathering around him there they stood at his nearby. [4-2-8]

एवम् एक आयन गताः प्लवमाना गिरेः गिरिम् ।  
प्रकंपयन्तो वेगेन गिरीणाम् शिखराणि च ॥ ४-२-९

9. *evam eka aayana gataaH* = thus, to one, course, reached out; *plavamaanaaH* = hopping; *gireH girim* = mountain, to mountain; *prakampayantaH vegena* = well, shuddering, by [their] hastiness; *giriinaam shikaharaaNi api* = mountain's, and their peak's, even.

Thus they reached to one course of return, after hopping from one mountain to the other, shuddering mountains and even their peaks by their trample in hastiness. [4-2-9]

ततः शाखा मृगाः सर्वे प्लवमाना महाबलाः ।  
बभञ्जुः च नगान् तत्र पुष्पितान् दुर्गम् आश्रितान् ॥ ४-२-१०

10. *tataH shaakhaa mR^igaaH* = then, tree-branch, animals [monkeys]; *sarve plavamaanaa* = all of them, swinging; *mahaa balaaH* = great, in strength; *bhabhanjuH cha* = wrecked down, also; *nagaan tatra puSpitaan* = trees, there, flowered; *durgam aashritaan* = forest, clumped.

Then all of the tree-branch animals, who are great in their strength, have wrecked down the well-flowered trees that are clumped in that forest on that mountain by their swinging. [4- 2- 10]

आप्लवन्तो हरिवराः सर्वतः तम् महागिरिम् ।  
मृग मारजारि शार्दूलान् त्रासयन्तो ययुः तदा ॥ ४-२-११

11. *hari varaH* = monkeys, the best; *tam mahaagirim* = on that, great mountain; *aaplavantaH sarvataH* = with their hopping, everywhere; *tadaa* = thus; *yuyuH* = they hopped; *traasyantaH* = frightening; *mR^iga maarjaara sharduulaan* = deer, wildcats, tigers.

While those best monkeys hopped everywhere they have frightened deer, wildcats and tigers on that great mountain. [4-2-11]

ततः सुग्रीव सचिवाः पर्वतेन्द्रे समाहिताः ।  
संगम्य कपि मुखेन सर्वे प्रांजलयः स्थिताः ॥ ४-२-१२

12. tataH sugriiva sachivaaH = then, Sugreeva's, ministers; parvata indre samaahitaaH = on the mountain, the best, on assembling; sangamya kapi mukhyena = gathering around, monkey's chief; sarve praanjalayoH sthitaH = all, with adjoined palms, stood.

Then the ministers of Sugreeva, assembled on that best mountain and gathered around the chief of monkeys Sugreeva, and all stood with their adjoined palms. [4-2-12]

ततः तु भय संत्रस्तम् वालि किल्बिष शन्कितम् ।  
उवाच हनुमान् वाक्यम् सुग्रीवम् वाक्य कोविदः ॥ ४-२-१३

13. tataH = then; vaakya kovidaH = sentence-maker, the ablest hanumaan = Hanuma; bhaya samtrastam = then, but, with fear, dismayed; vaali kilbiSa shankitam = Vali's, mischief, doubting; sugriivam = to Sugreeva; uvaacha vaakyam = said, sentence.

Then Hanuma, the ablest sentence-maker, said this sentence to Sugreeva who is dismayed with fear doubting Vali's mischief. [4-2-13]

संभ्रमः त्यजताम् एष सर्वैः वालि कृते महान् ।  
मलयोऽयम् गिरिवरो भयम् न इह अस्ति वालिनः ॥ ४-२-१४

14. sambhramaH tyajataam eSa = perplexity, ward-off, this sort of; sarvaiH = all of you; vali kR^ite mahaan = by Vali, owing to, great [fear]; malayaH ayam giri varaH = Malaya mountain, this one, mountain, the best; bhayam na iha asti = scare, not, here, is there; VaalinaH = from Vali.

"Perplexity be warded off... all of you discarded that great fear from Vali or his cruelty... there is no scare from Vali here on this best mountain, for it is Mt. Malaya... [4-2-14]

This opening assurance by Hanuma to 'ward off any perplexity...' may be noticed. These statements and deeds are befitting to the fame of Hanuma to ward off any evil force. The sanctity of this mountain and a no-entry to Vali at this place is explained in next few chapters. This vaali kR^itaH and vaalikR^ite are two renderings, where, valikR^itaH is in the present context is for the arrival of Rama and Lakshmana, and vaalikR^ite, is for that which Vali has done previously. In either case, there is no fear on this Mt. Rishyamuka or also called Mt. Malaya, because Vali cannot step on this mountain due to a curse.

यस्मात् उद्विग्न चेताः त्वम् विद्रुतो हरिपुंगव ।  
तम् क्रूर दर्शनम् क्रूरम् न इह पश्यामि वालिनम् ॥ ४-२-१५

15. hari pungavaH = monkey, the best - oh, Sugreeva; tvam yasmaat udvigna chetaaH = you, by whom, bewildered, at heart; vi drutaH = you ran away; tam = that one; kruura darshanam kruuram vaalinam = ferocious one for sight, atrocious one, Vali; na iha pashyaami = not, here, I see.

"By whom you are bewildered at heart and running away, oh, the best monkey Sugreeva, I do not see that cruel-looking, cruel Vali here... [4- 2-15]

यस्मात् तव भयम् सौम्य पूर्वजात् पाप कर्मणः ।  
स न इह वाली दुष्टात्मा न ते पश्यामि अहम् भयम् ॥ ४-२-१६

16. yasmaat tava bhayam = from whom, your, fear; saumya = oh gentle one; puurva jaat papa karmaNaH = earlier born one [elder brother,] evildoer; sa na iha = he, not, here; vaalii duSTa aatmaa= Vali, harmful, in intent; na te pashyaami aham bhayam = not, by him, perceive, I, fear.

"From whom your fear is spurted, oh, gentle Sugreeva, that elder brother of yours, who is an evildoer and the one with harmful intent... that Vali is not here. Therefore I perceive no fear from him...[4-2-16]

अहो शाखा मृगत्वम् ते व्यक्तम् एव प्लवंगम् ।  
लघु चित्ततया आत्मानम् न स्थापयसि यो मतौ ॥ ४-२-१७

17. aho = aho; plavangamaH = oh, monkey; yaH = you who are; laghu chittatayaa aatmaanam = least-minded [felt small,] yurself; matau na sthaapayasi = not, able to stay firm in mind; te shakhaa mrigatvam vyaktavam eva = your, monkeyshines, is clear, thus.

"Aha! You made a monkey of yourself, oh, monkey, and you feel small, thus you are not able to stay firm in your mind by that fickleness, and your monkeyshines is clear by it... [4-2-17]

बुद्धि विज्ञान संपन्न इङ्गितैः सर्वम् आचर ।  
न हि अबुद्धिम् गतो राजा सर्व भूतानि शास्ति हि ॥ ४-२-१८

18. buddhi viGYaana sampannaH = intellect, wisdom, be possessed with; i~NgitaiH = intent expressed [in body language]; sarvam aachara = all, you undertake; a buddhim gataH rajaa = lacking, ideas, king; sarva bhuutaani na shaasti hi = all, his subjects; cannot, control, certainly.

"Keep your intellect and wisdom firm, and express all your intents rightly in your body language in all your undertakings... certainly, a king getting into unintelligence cannot command all his subjects..." So said Hanuma to Sugreeva. [4-2-18]

सुग्रीवः तु शुभम् वाक्यम् श्रुत्वा सर्वम् हनूमतः ।  
ततः शुभतरम् वाक्यम् हनूमन्तम् उवाच ह ॥ ४-२-१९

19. sugriiH tu subham vaakyam = Sugreeva, but, propitious, sentence; shruvtaa sarvam = on hearing, entirely; hanuumataH = from Hanuma; tataH = then; subhataram vaakyam = opportune, sentence; hanuumantam uvaacha ha = to Hanuma, spoke, indeed.

Sugreeva thus hearing entirely to all the propitious words of Hanuma spoke to Hanuma this opportune sentence, positively. [4-2-19]

दीर्घ बाहू विशालाक्षौ शर चाप असि धारिणौ ।  
कस्य न स्यात् भयम् दृष्ट्वा हि एतौ सुर सुत उपमौ ॥ ४-२-२०

20. diirgha baahu vishaala akshau = lengthy arms, broad eyed ones; shara chaapa asi dhaariNau = arrow, bow, sword, wielders of; kasya na syaat bhayam = to whom, will not, be there, scare; dR^iSTvaa etau = on seeing, these two; sura suta upamau = Divinity's, sons, in simile.

"Lengthy are their arms, broad are their eyes and they are the wielders of arrows, bows and swords... and on seeing them, to whom there will be no scare? These two are like the sons of some divinity..." Sugreeva thus spoke to Hanuma. [4-2-20]

वालि प्रणिहितौ एव शन्के अहम् पुरुषोत्तमौ ।  
राजानो बहु मित्राः च विश्वासो न अत्र हि क्षमः ॥ ४-२-२१

21. vaali praNihitau eva = from Vali, abetted, thus; shanke aham = presume, I; puruSottamau = best among men [Rama, Lakshmana]; raajaanaH bahu mitraaH cha = to kings, many, friends, also; vishvaasha na atra hi = trust, not, there, verily; [na ] kshamaH = not, pardonable [mistake.]

"I presume these two... those best of men are abetted by Vali to assault me... for, the kings like Vali do have many friends and trusting them absolutely is an unpardonable mistake... [4-2-21]

अरयः च मनुष्येण विज्ञेयाः छद्म चारिणः ।  
विश्वस्तानाम् अविश्वस्ताः छिद्रेषु प्रहरन्ति अपि ॥ ४-२-२२

22. arayaH cha manushyeNa viGYeyaa = enemies, also, by men, to be assessed; chadma chaariNaH = disguised, movers; vishvasthaanam = trustful ones are; a vishvastaanam = by distrustful ones [enemies]; chidreSu = on any possible occasion; praharanti = be trounced.

"By men the enemies are to be assessed... for, they move in disguise and distrustful enemies will trounce the complacently self-assured ones that relax in their own self-confidence on any possible occasion... [4-2-22]

कृत्येषु वाली मेधावी राजानो बहु दर्शनः ।  
भवन्ति पर हन्तारः ते ज्ञेयाः प्राकृतैः नरैः ॥ ४-२-२३

23. kR^ityeSu vaalii medhaavii = in exploits, Vali, is ingenious; raajaanaH bahu darshanaaH = kings, many, observing; bhavanti para hantaaraH = they will be, others [enemies,] eliminators of; te GYeyaaH = they, knowable; praakR^itaiH janaiH = by ordinary, people.

"In exploits Vali is an ingenious one... and the kings will be observing many aspects of their enemies to eliminate them... and they the kings are to be known even by ordinary people... [4- 2- 23]

तौ त्वया प्राकृतेन एव गत्वा ज्ञेयौ प्लवंगम ।  
इङ्गितानाम् प्रकारैः च रूपव्या भाषणेन च ॥ ४-२-२४

24. plavangamaH = oh, monkey Hanuma; tvayaa praakR^itena eva gatvaa = by you, in commoner's form [undistinguished form] alone, on going; tau = their; i~Ngitaanaam = their intentions; prakaaraiH cha = by their conduct; ruupa vyaabhashaNena cha = by semblance, conversation, as well; GYeyau = is to be known

"Begone to them oh, monkey Hanuma, in a commoner's form, for your monkey-hood is distinguishable by Vali's agents, and know the intentions of those two by their conduct, by their semblance, and by their conversation, as well...[4-2-24]

लक्षयस्व तयोः भावम् प्रहृष्ट मनसौ यदि ।  
विश्वासयन् प्रशंसाभिः इङ्गितैः च पुनः पुनः ॥ ४-२-२५  
मम एव अभिमुखम् स्थित्वा पृच्छ त्वम् हरि पुंगव ।  
प्रयोजनम् प्रवेशस्य वनस्य अस्य धनुर् धरौ ॥ ४-२-२६

25, 26. haripungavaH = oh, best monkey, Hanuma; lakSayasva tayoh bhaavam = aim at, their, concepts; pra hR^iSTa manasau yadi = well, pleasant, hearted, if; i~NgitaiH cha = conducting yourself, also; prashamshaabhi = commending them; punaH punaH = again and again; vishvaasayan = creating confidence in them; mama abhimukham eva sthitvaa = to me, companionate, alone, facing them; dhanur dharau = those, bow, wielders; asya vanasya praveshsya prayojanam [kim] = in this, forest, entrance's, purposefulness [what is]; tvam pR^icCha = you , ask, inquire.

"Aim at their concepts and if they are pleasant-hearted, duly create confidence in them by conducting yourself, and also commending them again and again... oh, best of monkeys, Hanuma, set their face towards me alone in a compassionate manner, and you inquire about the reason of their entering this forest alone... of those bows wielders... [4-2-25, 26]

शुद्ध आत्मानौ यदि एतौ जानीहि त्वम् प्लवंगम ।  
व्याभाषितैः वा रूपैः वा विज्ञेया दुष्टता अनयोः ॥ ४-२-२७

27. *plavangama* = oh, monkey; *etau shuddha aatmanau yadi* = these two, clean, at heart, if; *tvam jaanihi* = you ,shall know; *anayoH duSTataa vaa* = their, evil-mindedness, or [otherwise]; *vyabhaaSitaiH viGYeyaa* = by conversation, be known.

"You shall know whether those two are clean at heart or otherwise, or about their evil-mindedness or otherwise by conversation..." Thus Sugreeva said to Hanuma. [4-2-27]

इति एवम् कपिराजेन संदिष्टो मारुतात्मजः ।  
चकार गमने बुद्धिम् यत्र तौ राम लक्ष्मणौ ॥ ४-२-२८

28. *iti evam kapi raajena sandiSTaH* = thus, this way, by monkeys king, ordered; *maaruta aatmajaH* = Air-god's son, Hanuma; *chakaara gamane buddhim* = made-up, to go, his mind; *yatra tau raama lakshmaNu* = where, those two, Rama and Lakshmana [are there.]

Thus this way ordered by Sugreeva, the king of monkeys, Hanuma, the son of Air-god made up his mind to go there, where Rama and Lakshmana are. [4-2-28]

तथा इति संपूज्य वचः तु तस्य  
कपेः सुभीतस्य दुरासदस्य ।  
महानुभावो हनुमान् ययौ तदा  
स यत्र रामो अतिबली स लक्ष्मणः ॥ ४-२-२९

29. *mahaanubhaavaH* = the marvellous one; *kapeH hanumaan* = monkey, Hanuma; *duraasadasya* = inaccessible one; *su bhiitasya* = very much frightened one[Sugreeva]; *tasya vachaH tathaa iti* = his, words, like that [I will do,] thus; *sampuuja* = on paying respects; *ati balii sa lakshmaNaH saH raamaH* = highly mighty one, he, who is with Lakshmana; *yatra* = where he is; *tadaa yayau* = then, proceeded.

That marvellous monkey Hanuma agreeing for the words of that inaccessible and very much frightened Sugreeva, and on respectfully replying him saying that, 'I will do

accordingly...' proceeded there where that highly mighty Rama is there along with Lakshmana. [4-2-29]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे द्वितीयः सर्गः ॥

Thus, this is the 2nd chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.