

Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 3

Introduction

Hanuma, at the behest of Sugreeva, approaches Rama and Lakshmana in the guise of an ascetic. The reason to change his original form to that of a sanyasi is that, the intruders in this area Rama and Lakshmana appear in a self-contradictory personage. By their body built, striking features, wielding armoury they look like kings or emperors. But when it comes to their dress and hairdo, they are almost like hermits. Sugreeva is well aware of political milieu and enemy's tactics, and thus asked Hanuma not to approach them in his original monkey form in earlier chapter. Equally well, Rama and Lakshmana doubt the entry of an ascetic i.e., Hanuma in that guise, into this uninhabited place, and they wait cautiously till Hanuma reveals himself.

वचो विज्ञाय हनुमान् सुग्रीवस्य महात्मनः ।
पर्वतात् ऋष्यमूकात् तु पुप्लुवे यत्र राघवौ ॥ ४-३-१

1. Hanumaan; **surgiivasya mahaatmanaH** = of Sugreeva, noble soul; **vachaH vij~naaya** = words, mindful of; **puplave** = took his flight; **parvataat R^iSyamuukaat** = from Mt. Rishyamuka; **yatra Raaghavau** = where, the Raghava-s are.

Mindful of the words of noble-souled Sugreeva, Hanuma took his flight from Mt. Rishyamuka to where Raghavaa-s are. [4-3-1]

कपि रूपम् परित्यज्य हनुमान् मारुतात्मजः ।
भिक्षु रूपम् ततो भेजे शठबुद्धितया कपिः ॥ ४-३-२

2. **kapi ruupam parityajya** = monkey's, semblance, cast-off; Hanumaan; **maaruta aatmajaH** = Air's son; **bhikshu ruupam tataH bheje** = ascetic's, persona, then, attained; **kapiH shaTha buddhitayaa** = monkey, with incredulousness, in mind,.

Casting off his monkey's semblance Air-god's son Hanuma attained the persona of an ascetic, for that monkey is incredulous in mind about Raghava-s. [4-3-2]

Sugreeva doubted Rama and Lakshmana to be the mercenaries sent by his elder brother Vali, for kings of that nature will always be on hunt for their enemies. Hence he

ordered Hanuma not to approach them in his original persona that is of a mighty monkey, c.f. 4-2-24. This is the reason why he chose the form of ascetic, thinking that nobody tells a lie to an ascetic, and thus he wanted to gain information in an ascetic's form, but futile is his effort. Rama or Lakshmana will go on listening to what Hanuma says, without any reply. Hanuma himself is vexed at their silence and he has to come out of his guise to reveal his original form, as at 4-3-19.

ततः च हनुमान् वाचा श्लक्ष्णया सुमनोज्ञया ।
विनीतवत् उपागम्य राघवौ प्रणिपत्य च ॥ ४-३-३
अबभाषे च तौ वीरौ यथावत् प्रशशंस च ।

3, 4a. tataH = then; Hanuma; vaachaa = with a voice; shlakSNayaa su manoj~nayaa = softly, well, pleasingly; viniita vat upaagamyaa raaghavau = obedient one, like, nearing, Raaghava-s; praNipatyaa = on hailing them; ababhaaSe ca tau viirau = greeted them [not talking exactly,] also, to those two, valiant ones; yathaa vat prashashamsa ca = befittingly, praising, also.

Then on nearing Raghava-s that Hanuma voicing softly and well pleasingly like an obedient one, that best monkey befittingly hailed, greeted and praised those two valiant ones. [4-3-3, 4a]

संपूज्य विधिवद् वीरौ हनुमान् वानरोत्तमः ॥ ४-३-४
उवाच कामतो वाक्यम् मृदु सत्य पराक्रमौ ।

4b, 5a. vaanara uttamaH = monkey, the best; Hanumaan; sampuujya = on making reverent obeisance; satya paraakramau viirau = to both candid, resolutely, valorous ones; vidhivat = customarily; kaamataH = as desired [by Sugreeva]; mR^idu vaakyam uvaacha = soft, words, spoke.

The best Vanara Hanuma spoke soft-wordily, as desired by Sugreeva, to those candidly resolute ones, on making reverent obeisance to both of them. [4-3-4b, 5a]

राजर्षि देव प्रतिमौ तापसौ संशित व्रतौ ॥ ४-३-५
देशम् कथम् इमम् प्राप्तौ भवन्तौ वर वर्णिनौ ।
त्रासयन्तौ मृग गणान् अन्याम् च वन चारिणः ॥ ४-३-६

5. raaja R^iSi deva pratimau = kingly, saints, deity-like, similar to; samshrita vratau = with blest, vows; vara vanaariNau = ideally, complexioned ones; taapasau = ascetics; bhavantau = you two; mR^iga gaNaan anyaaam traasayantau = animal, herds of, other inhabitants, scaring; imam deshama kathama praaptau = this, country-side, how you arrived.

"You two look like kingly saints, or deities by your build, ascetics with blest vows, but with ideal complexions... how come you arrived at this countryside scaring the herds of animals and other inhabitants of this forest... [4-3-5b, 6]

पम्पा तीर रुहान् वृक्षान् वीक्षमाणौ समंततः ।
इमाम् नदीम् शुभ जलाम् शोभयन्तौ तरस्विनौ ॥ ४-३-७
धैर्यवन्तौ सुवर्णाभौ कौ युवाम् चीर वाससौ ।
निःश्वसन्तौ वर भुजौ पीडयन्तौ इमाः प्रजाः ॥ ४-३-८

7, 8. pampaa tiira ruhaan vR^ikshaan = on Pampa, banks, grown-on, trees; samantataH viikshamaaNau = all over, watching at; shubha jalaam = having propitious, waters; imaam nadiim shobhayantau = this one, the river, make to shine; tarasvinau = mighty ones; dhairyavantau = courageous ones; suvarNa aabhau = golden, in hue; chiira vaasasau = jute-cloth, wearers of; niHshvasantau = sighing over [repeatedly]; vara bhujau = mighty shouldered ones; imaaH prajaaH piiDayantau = distressing, these, beings [of this forest]; kau yuvaam = who, you are.

"You mighty ones you are watching the trees grown on the banks of Pampa from all over, and owing to your presence on these banks you make this river Pampa with its propitious waters to shine forth... but you with your golden hue appear as courageous ones, yet you sigh over repeatedly, you wear jute-cloths, yet you look mighty shouldered... who are you that distress all the beings in this forest... [4-3-7, 8]

सिंह विप्रेक्षितौ वीरौ महाबल पराक्रमौ ।
शक्र चाप निभे चापे गृहीत्वा शत्रु नाशनौ ॥ ४-३-९
श्रीमन्तौ रूप संपन्नौ वृषभ श्रेष्ठ विक्रमौ ।
हस्ति हस्त उपम भुजौ द्युतिमन्तौ नरर्षभौ ॥ ४-३- १०

9, 10. simha vi prekSitau = lion-like, sharply, glancing; viirau = dauntless ones; mahaa bala paraakramau = greatly, bold, brave; shakra caapa nibhaH = Indra's, bow, like; chaape gR^ihiitvaa = bows, on taking [on wielding]; shatru naashanau = enemy, destroyers; shriimantau = glorious ones; ruupa sampannau = appearance, splendid in; vR^iSabha shreSTa vikramau = sacred-bull like, best, impetuous; asti hasta upama bhujau = elephant's, trunk, like, arms; dyutimantau nara R^ishabhau = self-resplendent ones, of men, foremost..

"Dauntless, bold and brave are you with sharp glances of lions, wielding bows like that of Indra's bow you are the real enemy destroyers... glorious, splendid, and even impetuous you appear like Sacred Bulls... elephant's trunks are your arms... and you foremost among men are self-resplendent... [4-3-9, 10]

प्रभया पर्वत इन्द्रः असौ युवयोः अवभासितः ।
राज्य अर्हौ अमर प्रख्यौ कथम् देशम् इह आगतौ ॥ ४-३-११

11. asau parvata indraH = this, mountain, lord-like; yuvayoH prabhayaa avabhaasitaH = by your, effulgence, effulgent; raajya arhau = kingdom-worthy; amara prakhyau = divinities-like; iha deshama kathama aagatau = now, to countryside, how, you reached.

"This lord-like mountain is effulgent with your effulgence, you two look as kingdom-worthy, or worthy divinities, but how you have reached this countryside now... [4-3-11]

पद्म पत्र ईक्षणौ वीरौ जटा मण्डल धारिणौ ।
अन्योन्य सदृशौ वीरौ देव लोकात् इह आगतौ ॥ ४-३-१२
यदृच्छयेव संप्राप्तौ चन्द्र सूर्यौ वसुंधराम् ।
विशाल वक्षसौ वीरौ मानुषौ देव रूपिणौ ॥ ४-३-१३
सिंह स्कन्धौ महा उत्साहौ समदौ इव गोवृषौ ।

12, 13, 14a. padma patra iikshaNau = with lotus, petal-like, eyes; viirau = undaunted ones; jaTaa mandala dhaariNnau = braided, tufts, wearers; anyonya sadR^ishau = to each, identical [look-a-like, cloned beings]; viirau deva lokaat iha aagatau = steadfast ones, from gods', world, hither, arrived; yadricChayeva = by fortune; sampraaptau = attained; vasundharaam = by earth; indra suurya iva = moon, sun, as it were; vishaala vakshasau = broad, chests; viirau = resolute ones; maanuShau deva ruupiNau = humans, deities, form; siMha skandhau = lion-shouldered; mahaa utsaahau = very, vehement; sa madau iva govR^iShau = with, vigour, like, sacred bulls.

"Eyes of yours are like fine lotus petals, are you superhuman... nay, you wear tufts and braids, are you some undaunted human ascetics... nay, you look clonal, are you from some world of gods... nay, you are on earth, does this earth have a chance to receive Sun and Moon on her by her fortune... nay, are you some broad-chested deities in human form... lion-shouldered, very vehement and vigorous like Sacred Bulls... who you might be... [4-3-12, 13, 14a]

आयताः च सुवृत्ताः च बाहवः परिघोपमाः ॥ ४-३-१४
सर्व भूषण भूषार्हाः किम् अर्थम् न विभूषिताः ।

14b, 15a. aayataaH su vR^ittaaH baahavaH = lengthy, spherical, too, are arms; parighaH upamaH = clubs, in similarity; sarva bhuvSaNa bhuvSa arhaaH = for all kinds of, ornaments, decor-worthy; kim artham = for what, reason; na vibhuvSitaH = not decorated.

"Also lengthy are your hands, and spherical are your shoulders similar to clubs... they are worthy for decoration with every kind of ornament, for what reason they are undecorated... [4-3-14b, 15a]

उभौ योग्यौ अहम् मन्ये रक्षितुम् पृथिवीम् इमाम् ॥ ४-३-१५
स सागर वनाम् कृत्स्नाम् विन्ध्य मेरु विभूषिताम् ।

15b, 16a. ubhau = reg. you two; aham manye = I, deem; imam sa saagara vanaam = with, oceans, forests; vindhya meru vi bhuushitaam = Mt. Vindhya, Mt. Meru, adorned with; kR^itsnaam pR^ithiivm rakshitum yogyau = entire, earth, to protect, choicest one.

"I deem that each of you are the choicest one to protect the earth adorned with Mt Meru and Vindhya range, and with all her oceans and forests... [4-3-15b, 16a]

इमे च धनुषी चित्रे श्लक्ष्णे चित्र अनुलेपने ॥ ४-३-१६
प्रकाशेते यथा इन्द्रस्य वज्रे हेम विभूषिते ।

16b, 17a. ime dhanuSii = these, bows; chitre = awesome; shlakSNe = smooth; chitra anulepane = with odd things, polished; prakaashete yathaa indrasya = brightening, like, Indra's; hema vibhuuSite = in gold, decorated; vajre iva = Thunderbolt, like.

"And these awesome bows are polished with odd things are smooth, and they are brightening like the gilded Thunderbolt of Indra. [4-3-16]

संपूर्णाः च शितैः बाणैः तूणाः च शुभ दर्शनाः ॥ ४-३-१७
जीवित अन्तकरैः घोरैः ज्वलद्भिः इव पन्नगैः ।

17b,18a. subha darshanaaH = admirable, in appearance; tuNaaH ca = quivers, also; jiivita antakaraiH = life, terminators; ghoraiH = hazardous; jvladbhiH pannagaiH iva = fiery, snakes, like; shitaiH baaNaiH = sharp, arrows; sampuurNaaH ca = full with, also.

"Full with hazardous, life terminating, fiery snake like sharp arrows are these quivers, admirable in their appearance... [4-3-17b, 18a]

महा प्रमाणौ विपुलौ तप्त हाटक भूषणौ ॥ ४-३-१८
खड्गौ एतौ विराजेते निर्मुक्त भुजगौ इव ।

18b, 19a. mahaa pramaaNau vipulau = amply, broad, wide; tapta haaTaka bhuuSitau = burnt [refined,] gold, decorated with; khaDagau etau viraaajete = swords, these two, are dazzling; nirmukta bhujagau iva = released [from moulted skin,] snakes like.

"Dazzling are these amply wide, broad and gilded swords like the snakes just released from their moults... [4-3-18b, 19a]

एवम् माम् परिभाषन्तम् कस्माद् वै न अभि भाषतः ॥ ४-३-१९
सुग्रीवो नाम धर्मात्मा कश्चित् वानर पुंगवः ।
वीरो विनिकृतो भ्रात्रा जगत् भ्रमति दुःखितः ॥ ४-३-२०

19b, 20. *evam maam paribhaaSantam* = this way, to me, talking; *kasmaat vai* = what for; verily; *na abhibhaaSathaH* = [you] do not, speak to [me]; *sugriiva naama dharmaatmaa* = Sugreeva, named, virtuous one; *kaschit vaanara pungavaH viiraH* = somebody, among monkeys, worthily one; *vi nikR^itaH bhraatraa* = verily, expelled, by brother; *jagat bhramati duHkhitaH* = over world, roaming, sorrowfully.

"When I have been talking to you this way, what for you don't speak up... one named Sugreeva, somebody virtuous and worthily one among monkeys is expelled by his brother Vali, and he is roaming all over the world sorrowfully... [4-3-19b, 20]

प्राप्तः अहम् प्रेषितः तेन सुग्रीवेण महात्मना ।
राज्ञा वानर मुख्यानाम् हनुमान् नाम वानरः ॥ ४-३-२१

21. *mahaatmanaa* = by that great soul; *vaanara mukhyaanaam raaj~naa* = monkeys, of important ones, by king; *tena SugreeveNa* = by him, by that Sugreeva; *preSitaH* = delegated; *praaptaH aham* = come, I have; *hanumaan naama vaanaraH* = Hanumaan, named, monkey.

"Delegated by that great soul and the king of important monkeys Sugreeva, I have come here and by name I am Hanuma, another Vanara... [4-3-21]

युवाभ्याम् स हि धर्मात्मा सुग्रीवः सख्यम् इच्छति ।
तस्य माम् सचिवम् वित्तम् वानरम् पवनात्मजम् ॥ ४-३-२२
भिक्षु रूप प्रति च्छन्नम् सुग्रीव प्रिय कारणात् ।
ऋश्यमूकात् इह प्राप्तम् कामगम् कामचारिणम् ॥ ४-३-२३

22. *saH dharmatmaa sugriivaH* = he, that righteous one, Sugreeva; *yuvaabhyaam sakhyam icChati hi* = with you two, friendship, desiring, indeed; *maam vittam* = me, you know; *sugriiva priya kaaraNaat* = Sugreeva, to appease, by reason of; *bhikshu ruupa praticChannam* = ascetic's, form, undercover of; *tasya sachivaH* = his, minister; *R^iSyamuukaat iha praaptam* = from Mt. Rishyamuka, here, I reached; *kaama gam kaama ruupinam* = by wish, wend, by wish, guise alter; *pavana aatmajam vaanaram* = son of, Air-god, a monkey [thus you may know me.]

"He that righteous Sugreeva is desiring friendship with you two, and know me as a monkey and his minister, the son of Air-god... I had to come here from Mt. Rishyamuka in an ascetic's form only to appease that Sugreeva, and I can wend my way by my will, and wear any guise as I wish..." Hanuma said so to those brothers. [4-3-22, 23]

एवम् उक्त्वा तु हनुमाम् तौ वीरौ राम लक्ष्मणौ ।
वाक्यज्ञो वाक्य कुशलः पुनः न उवाच किञ्चन ॥ ४-३-२४

24. *vaakya j~naH* = sentence, knower [wordsmith]; *vaakya kushalaH* = sententiousness, expert in; Hanumaan; *tau viirau* = to those, valorous ones; Rama; Lakshmana; *evam utkvaa tu* = thus, saying, only; *punaH kinchanaH na uvaacha* = further, anything, not said.

Saying thus to those valorous Rama and Lakshmana, Hanumaan, the sententious wordsmith, spoke nothing further. [4-3-24]

एतत् श्रुत्वा वचः तस्य रामो लक्ष्मणम् अब्रवीत् ।
प्रहृष्ट वदनः श्रीमान् भ्रातरम् पार्श्वतः स्थितम् ॥ ४-३-२५

25. *shriimaan* = illustrious one; *ramaH* = Rama; *tasya etat vachaH shrutvaa* = his, all those, words, on hearing; *pra hR^iSTta vadana* = well, pleased, facially; *paarshvataH sthitaH* = at his side, standing; *bhraataram lakshmanam abraviit* = to his brother, to Lakshmana, spoke.

Hearing all those words said by Hanuma, that illustrious Rama is well pleased facially, spoke to his brother Lakshmana who is standing at his side. [4-3-25]

सचिवो अयम् कपीन्द्रस्य सुग्रीवस्य महात्मनः ।
तम् एव काङ्क्षमाणस्य मम अन्तिकम् इह आगतः ॥ ४-३-२६

26. *ayam* = he is; *kapiindrasya mahaaatmanaH sugriivasya sachivaH* = monkey's king's, noteworthy soul, Sugreeva's, minister; *tam eva kaankshamaaNasya mama antikam upaagataH* = him, alone, [I am] cherishing, at my, near, he arrived.

"He is the minister of that noteworthy soul and king of monkeys, Sugreeva... whom alone I cherish, but he himself has drew nigh of me, on his own... [4-3-26]

तम् अभ्यभाष सौमित्रे सुग्रीव सचिवम् कपिम् ।
वाक्यज्ञम् मधुरैः वाक्यैः स्नेह युक्तम् अरिन्दम ॥ ४-३-२७

27. Soumitri; *vaakya j~nam* = sententious one; *sneha yuktam* = friendliness, withal; *arindamam* = with enemy destroyer [Hanuma]; *sugriiva sachivam kapim* = Sugreeva's, minister, the monkey; *madhuraiH vaakyaiH* = with pleasing, words; *tam abhyabhaaSa* = to him, you exchange pleasantries.

"Soumitri, with this minister of Sugreeva, the knower of sententiousness and a pleasant worded one, and one with friendliness you exchange pleasantries with that enemy destroyer Hanuma... [4-3-27]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे तृतीयः सर्गः

Thus, this is the 3rd chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.