

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 शिङ्गतोऽभवत् ॥ 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 baahuu 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.

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; praNipatya = 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 bhuuSaNa bhuuSa arhaaH = for all kinds of, ornaments, decor-worthy; kim artham = for what, reason; na vibhuuSitaaH = 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 viraaжете = 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.