Sage VAImiki's Sundara KANDam

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Sri Raama Avathaaram

By

Oppiliappan KOil Sri VaradAchAri Sa ThakOpam
Lord Sriram
SRI RAAMA AVATHARAM

REFLECTIONS ON SRI RAAMA NAVAMI DAY

श्रीराध्यवं दशरथात्मजमप्रमेयं

सीतापति रघुकुलान्वयरबदीपम्।

आजानुबहुमरविन्द द्वायताक्षं

रामं निशाचरविनाशकरं नमामि॥

SrI raaghavam dasarathAtmajam apramEym
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 गता: दीपा: प्रत्यादिशा इवाभवन्॥

raghuvamsa pradeepEna tEna apratima-tEjasA |
rakshAgruha gatA: deepA: pratyAdishTA ivAbhavan ||

--SLOkam 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 VISeHAM**

तत्तथा द्वादशे मासे चैत्रे नावमिके तिथिः ।

नक्षत्रे अदिति देवत्यें स्वोऽच संस्येषु पंचसु ॥

तता: ca dvAdaSE mAsE caitrE nAvamikE tithau |

nakshatre aditi daivatyE sva uccha samstheshu pancasu ||

ग्रहेषु कर्कटे लघुऽे वाकपताविन्दुः सह ॥

प्रोचमाने जगज्ञार्थ सर्वलोक नमस्कृतम् ॥

grahEshu karkaTE lagnE vAkpatAvindunA saha |

prOdyamAnE jagannAtham sarva IOka namaskritam ||

कौसल्या अजनयद्राम सर्वलक्षण संयुतम् ॥

कौसल्या अजनयद्राम सर्वलक्षण संयुतम् ॥

विष्णोर्थ द्वारापां पुज्रमेश्वराकु वर्धनम् ॥

kausalyA ajanayat rAmam sarvalakshaNa samyutam |

vishNO: ardham mahAbhAgam putram aikshvAku vardhanam ||

कौसल्या शुशुभे तेन पुज्रेनान्मितेजसा ।

यथा वर्णं द्वेवानां अदिति: वश्मपाणिना ॥

kausalyA SuSubhE tEna putrENa amita tEjasA |
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 grahas (Sooryan, Guru, Sukran, AnkArakan/ SevvAi 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 (PanchOcchE LOkanAyaka:). This child then is no ordinary child. It is the akhilANDa KODi, BrahmANDa, Udbhaya 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: “rAamapirAnai 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 Vaaytthavan).

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 Sumithra with the birth of a set of twins: LakshmaNa and ChathrugnA. The avathArArms 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 Saadhuss, 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 VigrahavAn). 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, Vasishtar KshathriyAs have 12 days of theettu (asoucham) after child birth (vamsa vruddhi) in contrast to ten for Brahmins. On the thirteenth day, Sage Vaisishtaa, the Kula Guru chose after much deliberations, the appropriate names for the four children. Vasishtar 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 Vasishtar 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, Vasishtar 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:

कल्याणां निधानं कलिमल मथनं पावनं पावनानां
पाथेयं यत्ममुख्यः सपदिपरपद प्रास्ये प्रस्थितस्य।
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 dhamam. 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”:

राम: सवाभिमानमत्वात् आत्माराममत्वतोपि वा ।
देव: मरकतस्याम: इति वा राम नामक: ॥
नित्य: रमाभिसम्मन्न्वात् दार्न श्री: तस्य हेतिवा ॥
रामाणां ह्यभावत्वात् रामं तं सजना: विदु: ॥
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 brahmam). 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:
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 Vasishta recited the unfailing Veda manthrams, while He named the child “Raaman”:

KaaLidaasan:

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 Vasishta recited the unfailing Veda manthrams, while He named the child “Raaman”:

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KaaLidaasan:
attain the bliss of Japam of Your name.

Kaaapi Raagam: intha Soukhyamani nE jeppajaala

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.

Kaaapi kruthi: Raama! RaghuKula Jalanidhi SOma! lOkAbhirAma!

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!

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?

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.

KaaanaDa: Sukhi yevarO? Raama naama Sukhi yevarO?

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

MadhyamAvathi: Raama naamam bhajarE maanasa

Oh My Mind! Always utter Raama naamam
Jana Ranjani: smaraNE sukhamu Raama naama --

Remembrance of Raama naamam gives sukham

On this holiest of holy day of SRI Raama Navami let us offer our Bhakthi-filled namaskArms 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 महाबाहृरिनरायणेण प्रसुः ।

साक्ष्याद्रामो रघुछेष्टशोचे लक्ष्मण उच्चयते ॥

AadidEvO mahAbAhu: harir-nArAyaNa: prabhu: |
saakshAt raamO raghu-SrEshTha: SEshO lakshaNa 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 avathAr 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
A TRIBUTE TO SUNDARAN OF SUNDARA KANDAM

यत्र यत्र रघुनाथकीर्तनं तत्र तत्र कृतमस्तकान्तिम्।
बाण्वारि परिपूर्णादनं मारुति नमस्ते 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 Stuthi” 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.

उद्देश्य सिन्धोः सिन्धं सलीलं

यशोकबिं जनाकात्मजः॥

आदाय तेनैव ददाह लङ्घः

नमामि तं प्राणलिंगानेयम्॥
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 Sloka “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.

Vaidehi sahitam suradrumatale haimE maha mandapE
madhyE pushpakamaasanE maNimayE veeraasanE susthitam|
agrE vaacayati prabhanjana sute tattvam munibhyah param
vyakhyaatam bharataadibhih parivritam raamam bhaje Syaamalam ||

In fact, Lord Raama praises him as “Nava VyaakaraNa Vedthaas”- 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

जितेन्द्रिये बुद्धिमतां वरिष्ठम्।

वातात्मजं वानरयूतमुल्यं

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:
The eight lakṣaṇas 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 lakṣaṇas.

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

1. When Sri Rāma and Lakṣmāna 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 Brahmachāri 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 Lakṣmāna 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 DHOOTHAM:

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 Sloka:

बुद्धिर बलम याSO धार्यम निर्भयत्वं अरोगता ।
अजाड़यं वाक्पदुत्वं च हनुमत्स्मरणाद्रवेत् ॥

buddhir balam yaSO dhairyam nirbhayatvam arOgatam |
aajaaDyam 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 Airaavtam even more so. So, he gave up his ‘hot pursuit’ of the Sun and turned instead to Airaavtam. 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 unfailing. 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 humb led 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 RaamaayanaNam 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 Raamayana 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 कृतमस्तकाङ्क्षितम् ।
वाण्णवारि परिपूर्णाल्लोचनं मायुति नमत राक्षसान्तकम् ॥

yatra yatra raghunaatha Keertanam tatra tatra kritam hastaka anjalim |
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 Sloka found to be most effective in this regard is as follows:

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

आसाध्य साधक स्वामिनू आसाध्यं तव किं वद ।
श्री राम दूत कृपा सिन्धो मत (मुत) कार्यं साध्य 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
The Beautiful Book
An Introduction to Sundara KANDam
By
Coimbatore Sri. K. Sadagopan Iyengar
Sri Ramar - Thiruvekka
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-
"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-

"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 Kandam 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. "KAñchanAdri kamanIya vigraham" 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 ("SItAyA’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 Kandam is beautiful beyond depiction. Here is the beautiful verse from the "Tilakam", a commentary on the great epic-

\[
\text{sundare sundari katha}
\]

\[
\text{sundare sundari sita sundare kim na sundaram?}
\]

\[
\text{sundare sundari sita aksata mahurte: sukhatau}
\]

\[
\text{shrutva hsa: tadhvaastu s rama: satah haudi} \|\
\]

\[
\text{sundare sundari la-NKA, sundare sundari katha}
\]

\[
\text{sundare sundari sita sundare kim na sundaram?}
\]

\[
\text{sundare sundari sita akshata mukhata}
\]

\[
\text{shrutva hriShTa tathaivstu sa ramaH: satatam hRIdi} \|\]

***

\text{Srimate Shri LakshmiNrisinha divya paduka sevaka}

\text{SrvanSatakopa Sri Narayana Yatindra Mahadesikaya nama:}

daasan,
sadagopan
Srimad Sundara KANDam

Verses & Meanings

By

Oppiliappan KOil

Sri. VaradAchAri SaThakOpan
anguliya pradhanam
(Image Courtesy: Kamat.com)
SRIMAD SUNDARA KANDAM

NAVAAHA PAARAYA Nam of SUNDARA KANDam

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 Ramachandran and Jaanaki Devi. The theme for this year will be samkshEpa Sundara KhANDam of Aadhikavi, Sage Vaalmiki with infusions from
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:

<table>
<thead>
<tr>
<th>Day</th>
<th>Sargams</th>
<th>sloKams</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1-5</td>
<td>375 sloKams</td>
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<tr>
<td>2</td>
<td>6-15</td>
<td>440 sloKams</td>
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<tr>
<td>3</td>
<td>16-20</td>
<td>154 sloKams</td>
</tr>
<tr>
<td>4</td>
<td>21-26</td>
<td>216 sloKams</td>
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<tr>
<td>5</td>
<td>27-33</td>
<td>201 sloKams</td>
</tr>
<tr>
<td>6</td>
<td>34-40</td>
<td>390 sloKams</td>
</tr>
<tr>
<td>7</td>
<td>41-52</td>
<td>385 sloKams</td>
</tr>
<tr>
<td>8</td>
<td>53-60</td>
<td>460 sloKams</td>
</tr>
<tr>
<td>9</td>
<td>61 to 68 and SrI Raama-PattAbhishEka Sargam</td>
<td>253 sloKams + (121 PattAbhishEka sloKams)</td>
</tr>
</tbody>
</table>
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 Ram 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 ashtOttharam 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 AnkAraka dasai (53rd Sargam)
4. Disturbance of Sukra Bhukthi in Raahu dasai, the 65th sargam, where HanumAn presents the hand ring (ChUDMANi) 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 ParihAram: 35th Sargam
12. Bhudha dasA+ AnkAraka Bhukthi dhOsham: 27th Sargam, where SithA PirAtti experiences Subha sakunams
13. Bhudha Dasai+ Kethu BHukthi dhOsham: 14th 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 sloKam 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:

श्रीमद्रामायणार्थस्य इतिहासोत्तमस्य च

नवाह पठनं कृत्वा सर्वं सौर्यमवाघुष्णात् ॥

SrImadh-RaamAyaNaKhyaasya 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 KaruNalEni VaarilaO ? "

43
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!

बैदेहीसहित सुरद्वमत्ते हैमे महामण्डपे
मध्येपुप्पकमासने मणिमये वेरासने सुस्थितमू।
अथे वाचच्यथि प्रभज्ञनसुते तत्त्वं मुनिभ्यः परं
व्यास्त्वान्तं भरतादिभि: परिब्रतं रामं भजे इयामछठमू॥

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

||SrI Raama Jayam||

श्रीरामचन्द्रः श्रीतपारिजातः
समस्त कल्याणगुणांमुरसि:
सीतामुखाम्भोरहस्तस्मिनः
निरंतरं महःछठमू आतनोतु ॥

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

May Lord Raamachandra, who is the wish-granting PaarijAta 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!

आपदामपहतारं दातारं सर्वसंपदाम्।

लोकाभिरामं श्रीरामं भूयो भूयो नमाम्यहम॥

AapadAmapahartAram dAtAram sarvasampadAm|
lokAbhirAram 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 slokas dedicated to Him:

गोष्पदीकुटवाराशिं मशकीकुटराक्षसम्

रामायणमहामालार्लं वन्दे निलात्मजम्।।-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!

अञ्जनानादनं वीरं जानकिशोकनासनम्

कर्पीशामक्षेतारं वन्दे लंकाभयन्तकरम्।।-२

a~njanAndanam vIram jaanakIshokanAsanam
kapIshamakShahantAram vande l~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.

उल्लंघ्य सिन्धोह सलिलं सलिलं य: शोकवहिं जनकात्मजायः:

आदाय तेनैव ददाह लंक्ष्य नमामि तं प्राङ्गंधिराङ्गन्यम्।।-३

ulla~Nghya sindhoH salilam salIlam yaH shokavahnim janakAtmajAyAH
aadAya tenaiva dadAha l~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!

आञ्जनेयमलिपतिपालनं काङ्क्षानादि कपनीयविग्रहम्

पारिजात तरुमूलवासिनं भावयामि पवमाननन्दनम् ॥४

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 PaarrijAtham. In size and lustre, He is like a golden mountain personified.

यत्र यत्र रघुनाथकीर्तितं तत्र तत्र कृतमस्तकाञ्जलिम्।

वाष्पवारि परिपूर्ण्ठोचनं मारुति नमं राक्षसान्तकम्॥

yatra yathra yaghunA TA 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 RaakshAs, Maaruthi!
मनोजवं मारुततुल्यवेगं जितेन्द्रियं बुद्धिमतं वरिष्ठम्

वातात्मजं वानरयुथमुर्ल्यं श्रीरामदूतं शिरसा नमामि ||६

manojavam mArutatulyavegam jitendriyam buddhimatAm varIrTham
vaatAtmajam vaunarayUthamukhyam shrIrIramadUtam shirasA namAmi||-6

I bow with bent head, the son of Vaayu BhagavAn who is the carrier of the message of SrI Raamachandran to RaavaNa’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.
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 SrIm An 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 (LankaAdhidEvathA 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:

vaalmIki giri sambhUtA raamsaagaragAminI
punAti bhuvanam puNyaa raamAyaNa mahAnadI||

vaalmIki giri sambhUtA raamsaagaragAminI
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 सीताय: पतये नमः ||

raamAya raamabhadrAya raamacandrAya 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 LankApuri.

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:

अर्थसिद्धयां हरिश्रेष्ठं गच्छ सौम्य यथासुक्ष्मम्।
समानयस्व वैदेहीं रायेवेण महात्मनं। ॥ 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!

UPADHRAVAM 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:
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 (dhruthti), 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.
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 LankadEvi’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 dukkhAbhihathaschirasya 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":

अन्वयकरेखामिव चन्द्ररेखां ।
पाम्पुष्पदिग्धामिव हेमरेखामः ।
क्षतप्रकृतिधामिव वाणरेखां ।
वायुप्रभिधामिव मेघरेखामः ॥ ५-२६
avyaktarekhamiva chandrarekham |
paamsupradigdhamiva hemarekham |
kshatpraruuDhamiva baaNarekham |
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 megha rekhA).

Heights of despondency of HanUmAn over His difficulties in finding SithA Piratti in LankA are described here.

वेदवेध्ये परेपुम्सी जातेदशरथात्मजे
वेदः प्राचेतसा दासीद साक्षात् रामायणात्मना ||

vedavedhyya pare pumsi jAta dasharathAtmaJe
vedaH prAcetasA dAsId sakShAt raamAyaNatmanA||
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.valmikiramayan.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 (HanUm-an-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 समतिकम्य भवनानि समन्तत: ।
आससाद अथ लक्ष्मीवान् राक्षस इत्य निवेदनम् ।२८ ॥

57
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**

 пуष्प आह्यम् नाम विराजमानम्।

 रत्न प्रभाविः च विवर्ध्मानम्।

 वेशम उत्तमानाम् अपि च उद्ध मानम्।

 महा कपिः तत्र महा विमानम्॥ ७-११

 puSpa aahvayam naama viraajamaanam |
 ratna prabhaabhiH ca vivardhamaanam |
 veshma uttamaanaam api ca ucca maanam |
 maha kapiH tatra maha 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 (Bhimbham):
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 किम्चिन्त्र कृतमृ प्रयत्नतो ।
न तत्र किम्चिन्त्र महरज्रववत् ।
न ते विशेषा नियता: सुरेष्वपि ।
न तत्र किम्चिन्त्र महाविशेषवत् ॥ ८-३

na tatra kimchinna kR¯`itam prayatnato |
na tatra kimchinna maharharatnavat |
na te visheshhaa nıyataaH 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 SeehA 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 अशोषेण रावण अन्तः पुरम् कपिः ।

ददर्शं सुमहा तेजा न ददर्शं 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 प्रवत्तिः ।

शुभ अशुभास्व अवस्थासु तच्च मे सुव्यवस्थितम् ॥ ११ - ४०

-mano hi hetuH sarveSaam indriyaaNaam pravartate |
shubha ashubhaasv avasthaasu tacca me suvyavasthitam ||

---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 RaavaNa.

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 rAkhashaas and rAkhasees 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:

दशम् अन्तः पुरस् सवर्मौ दश्यता रावणो योधितः ।

न सीता दशयते 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 यच्छ करोति सः ।

तस्माद अनिर्वेद्व वः तस्मू यलमू 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.
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 समाप्तन: सीतामनोधिगम्य तामू।
ध्यान शोका परीत आत्मा चिन्तयामू आस वानर:॥ १३-५१
यावत् सीतां न पश्यामि राम पलिं यशस्विनीमू।
तावदेतां पुरीं तङ्क्डा विचिनोभि पुनः पुनः॥ १३-५२

itti cintaa samaapannaH siitaamanodhigamy taam |
dhyaana shokaa pariita aatmaa cintayaam aasa vaanaraH ||
yaat 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:

\[
yadi jivati saa devii taaraaadhhipanibhaaananaa |
\text{aagamiSyati saa avashyam imaam shivajalaam nadiim ||}
\]

--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:
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.

कघजन्त रामरामेति मधुरं मधुराक्षरम् ।
आरूढः कविताशास्त्रान्ति वन्दे वाल्मीकिकोकिठम् ॥

65
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.
THE THIRD DAY OF PAARAAYANAM

(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.valmikiramayan.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 तुल्याभिज्ञनलक्षणाम् ।
राघवोर्ष्टृति चैदेर्षीं तं चेयमसितेक्षणा ॥ १६-५
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 rAgyam 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 namaskArms 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 लक्षणाय च वीर्यवान्।
सीतादर्शनसंहङ्गो हनुमान् सम्वृतोभवत्॥ १७- ३१

namaskR\textasciitilde{}itvaa raamaaya lakShmaNaaya cha viiryavaan |
sitaadarshanasa.mh\textasciitilde{}iSTo hanumaan samv\textasciitilde{}ito.abhavat ||

---Sundara KaNDam: 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 RAAVA NaN 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 चं।
परिश्रीणं कृत्यं दीनामल्पाहारं तपोधनामु।॥
आयाचामानं दुःखातं प्राणलिं देवतामिव।
भावेन रघुमुरुल्यस्य दशग्रीवपराभवम्॥ १९ -२१ &२२

\[
\text{upavaasena shokena dhyaanena ca bhayena cha |}
\text{pariksiiNaam kr^ishaaam diinaamalpaahaaraam tapodhanaam}
\text{||aayaacamaanaam duHkhaartaam praaJnalim devataamiva |}
\text{bhaavena raghumukhyasya dashagriivaparaabhavam ||}
\]

---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: RAAVAANAN'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 (\text{kaamayE ThvAm VisAlAkshi bahu manyasya mAam 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 (\text{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 (\text{Bhava MaiTili})
bhAryA mE). Forget your delusion about abandoning me (mOha manam visarjaya). Decorate yourself to your heart’s desire (icchayA kriyA Amadhya prathikarma tavOtthamam). Give land and wealth to anyone you wish as my wife (yaTEShtam cha prayaccha Thvam pruTiveem 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:

उत्सव मध्ये विस्मया धृष्टमाझारपरात् च ।
मल्लसादाहुलन्त्याख्ये हलन्त्यां बायंचवास्तव ॥ २० - २४

lalasva mayi visrabdhaa dh/R^iSTamaajJNaapayasva cha |
matprasadaallaantyaashcha lalantaam baandhavaaastava ||

---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 गतश्रीर्वन्गोचरः
ब्रती स्थ्रणिलहायी च शाङ्खेजीविति वा न वा ॥ २० - २६

nikSiptavijayo raamo gatashriirvanagocharaH
vratii sthaNDilashaayii cha shaN^ke jiivati 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 विकर्मेः ।
न धनेन मया तुल्यस्तेजसा यशसाापि वा ॥ २० - ३४

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

--Sundara KaaNDam : 20.34

Meaning:

Oh Devi! 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 द्यातू मम सीतापति: प्रभुः ।
राघवरस्य यथात्वर्द्धं द्यातू अमित वैभवम् ॥

raaghavo vijayam dadyAt mama sItApatiH prabhuH|
raaghavasya yathatvdvandvam 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)

**

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 NIRAKARA NAM (REJECTION OF RAAVA NAN)

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
dharma. She warned Raavan that his life, Isvarya 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 Raavan and prevent him from his destructive ways?" (iha santhO na vaa santhi sahO vaa nAnuvarthasE). She reminded Raavan 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 Raavan to unite Her with Her Lord and advised Raavan to develop friendship with Her Lord to save his life and save Lanka from destruction by Ram Lahams. Seetha Devi knew that the arrogant Raavan will NOT respond favorably to Her counsel to perform SarNaagathy at the feet of Her Lord and therefore She suggested that Raavan befriend Her Lord. She went further and instructed Raavan on how to befriend Her Lord and offered to help Raavan in that effort. She concluded Her upadesam to Raavan with a reminder that his days would be numbered, if Raavan does not take the initiative to befriend Ramachandran and seek His protection.

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

Raavan 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 Raavan 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 Raavan to ashes with Her Pathivrathy Balam and tejas:

असदेशात्तु रामस्य तपस्थामपालनात्

न त्वां कुर्मि दशायुव भस्म भस्माहितजसा || २२ – २०
asandeshaatru raamasya tapashchaamapaalanaat |
na tvaam kurmi dashagriiva bhasma bhasmaarhatejasaa ||

--Sundara Kaanadam: 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 RAASKHAASEES/ RAASKHASEE PREERAAM

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 SeehtA 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 RAASKHASEES (RAASKHASEE 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 dhar mam. 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 Arundhati followed VasihstA’s, Suvarcchalai followed Sooryan’s, Lobhaudra 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 पुनर्लक्ष्मणिति च ।
हा श्वशु मम कोसल्ये हा सुमित्रेति भामिनी ॥ २५ - ११

haa raameti cha duHkhaartaa haa punarlakSmaNeti cha |
haa shvashru mama kausalye haa sumitreti 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:
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 diminution 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:
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 प्रियेनेह रामेन विदितात्मना ।

प्राणांस्त्यक्ष्यामि पापस्य रावणस्य गता वशाम ॥

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

---Sundara KaaNDam: 26.51
THE FIFTH DAY OF PARAYANAM

(MARCH 22ND, 2007)

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 VibhIshaNa, 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 SimsupA 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).
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 हाच मया हृद्दो दाहनो रोमहर्षणः ।
राक्षसानमभावाय भत्तिस्या भवायः ॥ २७ - ५

svapno hyadya mayaa dR^iSTo daaruno romaharSaNaH |
raakSasaanaamabhaavaaya bharturyaaabhavaaya cha ॥

---Sundara KaaSNDam: 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 ThrijA. 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: UDHBANDHANA 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 Raama, LakshMaNaa, Kousalya and her kin folks. She recognized the injustice that She had done to LakshMaNa 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 slokas. 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 SamAvASana 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 स्थकुन्जर वाजिमान्
पुण्यशीलो महाकीर्ति: ऋजुः आसीनः महायशा: ||
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 rākṣasās, who harmed
the Sages and at Jānaṣṭhānaṁ alone, Rāma killed single-handedly fourteen
thousand enemies. Hanumān now shifted to Raavaṇa’s deceit in abducting
Sītha Pirattī to Lankā with the help of the mysterious deer. Hanumān now
described the friendship pact between Rāma and His king Sugreeva to locate
Sītha and rescue Her and His own mission to Lankā after crossing the ocean
to find Her. Hanumān concluded by stating that He has now found Her at
Rāvaṇa’s AsOka Vanam and was ecstatic over the discovery on behalf of
Her sorrow-stricken Lord.

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

ददर्शा पिन्जाधिपते: अमात्यम्
वातात्मजं सूर्यमिवदयस्थम्

---Sundara Kāṇḍam: 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)

Sītha Pirattī first thought that She was dreaming, when She saw the huge
monkey sitting on the branch of the Simsupā 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 Rāma Kathā now and understood its meaning:
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 पद्मपलाशशाक्षी कित्तिकोशेय वासिनी ?**

**क्रमस्य शाखामालम्ब्य तिष्ठसि त्वमनिन्दिता || ३३ - ३**

Oh Auspicous 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:

Drūhita janakasyāham ēdevahāsyā mahaatmanāḥ
sītā ca nam naśeṣāḥmābhārāṁ rāmasaṁ dhīmātaḥ

---Sundara Kaṃḍam: 33.16

Meaning:

I am the dear daughter of the Mahātmā, Janaka Raaja, the king of Vīdēha Desam. I am the One made well known with the name of Seethā (plough tip). I am the wife of the wise king, RamaChandran.

She narrated next Her happy marriage to Lord RamaBhadran and Her twelve blissful years at AyOdhyA as His bride enjoying all bhōgams as His princess. She filled in HanumAn about the plight of DasaRta regarding his boons to KaikEyi leading up to Her husband’s departure for the forest for pitru 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 Rama even for a moment was not an option and other bhōgams like Svarga Vaasam (residence in the kingdom of IndhrA) were inferior compared to being with Her dear Lord:

Saḥm tuṣyatvāt-sūrṇāḥ prasthitaḥ vanaçaarṇī

---Sundara Kaṃḍam: 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 वेश्वरणो यथा ।
विक्रमेण उपपन्नः च यथा विष्णुः महायशा: ॥
सत्यवादी मधुरवाग्देवो वाचस्पति: यथा ।
रूपवानः सुभागः: श्रीमान्कन्दर्पं इव मूर्तिमान् ॥
स्थान कोध प्रहर्ता: च श्रेष्ठो लोको महारथ: ॥

बा=चायामू अवश्यं 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 loke mahaarathaH |
bahucchaayaam 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 RaavaNaan 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 KaNDam, where SeethA Devi received 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 BrahmAstham 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 VRUtthAntha KA谭AnAM**

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.

SIOkams 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).
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. SIKmas 8-21 of this Sargam are extraordinarily beautiful portrayal of the divine beauty of the Lord, His SaamudhrilkA 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.

\textbf{SARGAM 36 : ANGULEEYAKAPRADHANAM (GIVING RAAMA’S HAND RING TO SEETHA)}

\textit{वानरो अहं महाभागे दूसो रामस्य धीमतः}।

\textit{राम नाम अन्नितं च इदं पद्य देवि अजुन्यकम्}॥

\textit{प्रत्ययार्थं तवानं तेन दूसं महात्मनं}।
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.

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 (Slokas 11-30). The 30th slokam is a powerful one:

न च अस्य माता न पिता न च अन्यः न ।
सेहात्विशिष्टं श्यम मया समो वा ।
तात्तद्वं दूत जिजीविषेयं ।

यावत् प्रवृति श्युणयं प्रियस्य ॥ ३६-३०

na ca asya maataa na pitaa na ca anyaH na |
snehaatvishiShTo.asti mayaa samo vaa |
taavadvahaM duuta jijiiviSheyaM |
yaat praR^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 asked 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.
SARGAM 39: SETHA SAMASVASANAM (CONSOLING SETHA 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 द्रश्यसे अचिरात॥ 39 – 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.
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.
THE SEVENTH DAY OF PARAYANAM

(MARCH 24TH, 2007)

**

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-chiefs (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. HanumAr’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:

\[
\text{दासोहं कोसलेन्द्रस्य रामस्याक्षिणकर्मणः} \\
\text{हनुमानं चतुर्सैन्यानां निहंतं मारुतात्मजं} \\
\text{dAsohaM kosalendraSy raamasyAkliShTakarmaNaH} \\
\text{hanumAn catrusainyAnAm nihantA maarutAtmajaH} \\
\]

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:

\[
\text{नेयमस्ति पुरी लक्ष्मा न यूथं न च रावण: ।}
\]

\[
\text{यस्मातीक्ष्वाकुनाथेन बद्धं वैरः महात्मनः ॥}
\]

\[
\text{neyamasti purI la~NkA na yUyaM na ca raavaNaH|}
\]

\[
\text{yasmAtIkShvAkunAthena baddhaM vairaM mahAtmanA||}
\]

---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 PUTRA VADHAM

RaavaNan sent the seven brave sons of His ministers 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 KumAra, 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 KumAra, 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 BrahmaSthram to attack HanumAn. He knew that the asthram (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. BrahmaSthram 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 RAAVA NAN’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 identity 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 immeasurable 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 Himself 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 त्रिकालं हितं वाक्यं धर्मायं धर्मायार्थानुविन्दिं च ।
मन्यस्वं नरदेवाय जानकी प्रतिदीयतमम् ॥

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

HanumAn instructed RaavaNan that his boons from DevAs and Brahma 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 वास्तुसाधु परेण यमिनिः ।
बुद्धन्यपरायं परावर्तः दूसो बधमहति ॥

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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.
Raavanan accepts the counsel of Vibhishana 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 vasthrams, the pouring of the oil over it and setting that tail on fire. Seetha Devi heard about this sad news through the heckling rakshasas and was heart broken. She prayed to Agni Bhagavaan not to harm Hanuman:

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yadyasti patishushroShA yadyasti caritaM tapaH|
yadi vaastyekapatnitaM shIto bhava hanUmataH||
---Sundara KaaNDam: 53.27
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*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 DHANAM (SETTING FIRE TO RAAVA NA'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.

**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: UTTHARA 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, HanumAr announced the joyous news that He has seen SeethA PirAtti at LankA (*dhrshtA 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:
SSSARGAM MARGAM MARGAM MARGAM 59 : L 59 : L 59 : L 59 : LANKANKANKANKANKANKANAMANAMANAM (R (R (RECOUNTECOUNTECOUNT OF 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 slokams, 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 सर्वमनुष्ठितिमृ॥

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:
Meaning:

The celebrated and worshipful SeethA Devi filled with sorrow is languishing in LankApuri. 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 slokas 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)

**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 PRADHARSHANamaNAM)**

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 NIVEĐHANAM)**

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
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 SugrIvan 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 समाध्वसिहि सुत्रत

द्वारा देवी न सन्देहो न चान्येन हनूमत ||

kauSaalyAsuprajA 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)

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 Indhran 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. Raama requested HanumAn to repeat again all what His Devi sent as a message to Him.

SARGAM 67: ANUVADHAM OF SEEKA'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 Chastity) during Her incarceration and is counting the days for reunion with Her Lord.

SARGAM 68: HANUMAN'S DESCRIPTION OF CONSOLING SEEKA 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":

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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:

$nivRRittavanavAsaM ca tvayA saardhamarindamam|
abhiShiktamayodhyAyAM kShipraM drakShyasi raaghavam||

---Sundara KaaNDam: 68.28

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.
Mulbhagal Ramar
(Image Courtesy Sri.L.Sridhar)
Sri Raama PaTTAbhishEka Sargam
(Sanskrit Verses)
From
Prapatti.com
श्री:
श्रीमते निगमान्तमहादेशिकाय नमः
श्रीमान् वेदान्तनाथाय वेदान्ताचार्यवर्याः
वेदान्ताचार्यवर्याः मे संस्थितां सबा हृदि

श्रीमद्भागवतं वाल्मीकिये
॥ श्रीरामपट्टाभिषेक सर्गः ॥

This document has been prepared by
Sunder Kidambi
with the blessings of
श्री रामानुज महादेशिकन्
His Holiness śrīnād āndavan of śrīraṅgam
श्री:

॥ श्रीरामपट्टाभिषेक सर्गः ॥

शिरस्यन्तरिमाथय कैक्यानन्दर्धि:।
बभाषे भरतो ज्ञेष्ठु रामं सत्यपराक्रमम् ॥ १ ॥

पूजिता मामिता माता दत्तं राज्यमिदं मम।
तद् ददामि पुनस्तुभ्यं यथा त्वमद्वा मम ॥ २ ॥

धुराक्क्षितं न्यस्ताम् वृषभेषु बलीयसा।
किषोरीं शुरूं भारं न वोजुमहस्मुत्सहे॥ ३ ॥

वारवेणेन महता भिन्नस्मावरुतिव क्षरन्।
दुर्बन्धमिदं मन्ये राज्यस्मिदं सङ्वृतम् ॥ ४ ॥

गतिं खर हवाश्चस्य हंसस्येव च वायसं।
नान्तुरमुत्तुः रामै तव मार्गमरिन्द! ॥ ५ ॥

यथा चारोपितो वृक्षो जातक्षान्तिनिवेशे।
महाक्षं सुदुरारोहो महास्कन्त्र: प्रशाखवान् ॥ ६ ॥

श्रीयतु पूषितो भृत्वा न फलानि प्रदर्शयन।
तस्य नानोभवेदथ्य यस्य हेतोस्स रोप्यते॥ ७ ॥

प्रयोगमा महावाहो! त्वमथे वेतुमहस्ि।
यदास्मान् मनुजेन् तवं भक्तानं भृत्यास्य शाप्ति हि॥ ८ ॥

जगद्याभिषिक्तं त्वामूनपश्चतु सर्वव:।
प्रतपन्ताम्बिति यथाद्व: दीपदेशुस्म: ॥ ९ ॥

तुर्यसहात्तिनियोऽः काव्योपनिष्टन्त्य:।
मधुरेनीतश्चाद्यश्च प्रतिवद्यस्व शेष्य च ॥ १० ॥
यावदार्थते चक्रं यावती च वसृणया।
तावत् त्वः मिह लोकस्य स्वामित्वमनुवर्तय॥ १९॥
भरतस्य बचश्रृवः रामः परपुरुचकः।
तथेष्टि प्रतिज्ञाः नियषचादस्ये शुमे॥ २०॥
ततरस्य वचनापिस्या: शमश्रृवेशका:।
सुखस्त्रा: सुण्योपप्राध रायवं पर्युपासत॥ २१॥
पूर्वे तू भरते स्नाते लक्ष्मणे च महारवे।
सुरीवे वानरनेन च राक्षसेनेन विभीषणे॥ २२॥
विशोधितज्जात: स्मातश्शक्रमाल्यानुलेपन:।
महाभाक्षोराम: तस्ये तत्र श्रिया ज्ञालन्॥ २३॥
प्रतिकर्मे च रामस्य कार्यामास्क वीर्यवान्।
लक्षणस्य च लक्ष्मीवानू इश्वाकुकुलवर्धनः॥ २४॥
प्रतिकर्मे च सीताय: सर्वा दशरथशिरः।
आत्मनेव तदा चकृ: मनस्विन्यो मनोहरम्॥ २५॥
ततो वानरपवीना सर्वसामीव श्रोभनम्।
चकार यज्ञात् कौसल्या प्रह्वत्प्रिया पुजयत्॥ २६॥
ततः श्रुवशचनातू सुमन्यो नाम सार्थिः।
योजयत्वाशन्धिक्षरम् सर्वव्यापराःभोभनम्॥ २७॥
अर्कमण्डलश्चाण्ड विख्यं दृष्टा स्वयंतमम्।
आर्योह महाबहु रामः सत्यप्रभक्रमः॥ २८॥
सुरीवै हनुमांधात्व महेन्द्रसदुशकू।
स्नाती दिव्याक्षिरस्यै: जगमसु: शुभक्षुण्डलौ॥ २९॥
वरामरणसंपन्न ययुस्तः  शुभकुण्डलः
सुश्रीवर्षः  चौता च  द्रृष्टु  नगरमुद्युकः  ॥ ३२ ॥

अयोध्यायं तु  सचिवा राजो  दशरथस्य  ये।
पुरोहितं  पुरस्तुत्य  मनवायोगमुखवत॥  ओ॥

अशोको विजयश्रैव सुमन्तश्रैव सचिवः।
मनवणः  रामबुधवर्षम्  श्रैवर्षः  नगरस्य  च  ओ॥

सर्वैवकभिनेकार्थं जयाहस्य महात्मनः।
कर्तुमहावर्ष रामस्य यदानमवल्कुर्वकम॥  ओ॥

हरियुक्तं सहस्रास्तो  रथमिन्नः  इवानवः।
प्रयवो रथमाध्याय  रामो  नगरमुत्तमम॥  ओ॥

जग्न्याह  भरतो  रघौनः  शुभप्रवृववः  अवादे।
लक्ष्मणी व्यजनं  तस्य  मूर्तिः  सम्पर्यावीजयत्  ॥  ओ॥

श्रें च  वालायजनं  जग्न्याः  पुर्वः  स्थितः।
अपरं  चन्द्रासाकाः  राजायं  विभीषणः  ॥  ओ॥

किषपस्तात्वदाकाः  देवश्रैव  समस्वद्रणः।
सूभिमानस्य  रामस्य  शुभ्रुवे  सम्पर्ववनः  ॥  ओ॥

ततः  शुभ्रुनां  नाम  कुः  पर्वतोपपम्।
आरुरोह  महात्तेजः  सुश्रीवः  प्रवर्गवर्षः  ॥  ओ॥

नवनागसहस्याणि  ययुरास्थाय  वानरः।
मानुषः  विश्राः  कृत्वा  सर्वाभिपणमृशिता:  ॥  ओ॥
श्रुतिकथा प्राणदैवत्कुल दुन्दुभीरानां च निस्वने॥
प्रयथी पुरुषस्मारः ता पूर्वं हर्षमालिनिनः॥ ८३॥

दुर्देश्यो समायानां राजवं सुपुरः सरम्।
विराजमाणं वपुषाय रथेनातिष्ठि तदा॥ ८४॥

ते कर्थित्वा काकुत्स्य समेत प्रतिनिष्ठिता॥
अनुजमूर्महात्मानं भ्रातृभि: परिवार्तितम्॥ ८५॥

अमात्येष्राज्ञनृस्ववरं तथा प्रकृतिभिर्भृतः॥
श्रीया विरुट्ये रामो नक्षत्रोरिव चन्द्रमा॥ ८६॥

स पुरोगमिमिस्त्वृयः: तालस्वस्तिकपाणिमि:।
प्रवाहस्वर्द्रितिविदितेः: महाप्र्योगी यथो वृतः॥ ८७॥

अक्षरं जातकं च गावः कन्यास्तथा ढ्विजः॥
नरा मोदकमहंस्ताक्ष रामस्य पुरं यथू:॥ ८८॥

सख्यं च रामः मुँफळे प्रभावं चालिन्तात्मजः।
वानराणां च तत्कम्म राजसानां च तहल्म॥ ८९॥

विभीषणस्य संययः आचक्षे च मन्त्रिणाम्।
श्रुत्वा च विस्मयं जगः: अयोध्यपुरवासिनः॥ ९०॥

दृष्टिमाते तदाश्याय रामो वानरस्वृद्धः॥
हृद्दपुष्टजनानद्वितिषा: अयोध्या प्रविवेश ह॥ ९१॥

tतो हस्याब्द्यन् पीरः: पताकास्ते गृहे गृहे।
पेत्रकारायुपितं रम्यम् आससाद पितुर्गुहम्॥ ९२॥

अथाधृवेद्भ्राजुप्रृते भरतं धर्मिणां वरम्।
अर्थात्पन्हित्या वाचा मधुरं रघुनन्दनं॥ ९३॥
पितुर्भवनमासाव्र प्रविशय च महात्मनः।
कौस्तुहलां च सुमित्रां च कै केक्यों च चाच्यवादयत्॥ ४४॥

यथा मद्वनेण श्रेष्ठं सुधाकरस्तिरं महत्।
मुक्तवैतुर्यसूर्यां श्रीवान्य निवेदय॥ ४५॥

tasya तद्भवनं श्रुत्वा भरतः सत्यविक्रमः।
पाणि गृहीत्वा सुमित्रां प्रविशेष तमालयम्॥ ४६॥

tattatālप्रवीपांश्च पर्यक्षास्तरणानि च।
गृहीत्वा विविषेः क्षित्र्प्रश्रुन्त्रे प्रचोदिता:॥ ४७॥

उवाच च महातेजः सुपिन्यं राजवानुजः।
अभिमेकाय रামस्य दूतनाजाणय प्रभी॥ ४८॥

सौर्याण्याणां वानरेन्द्राणां चतुर्णां चतुर्दीशां चतान्।
दौरत्सापेस सुपित्रां सर्वर्षाविभृतितान्॥ ४९॥

यथा प्रत्ययसमये चतुर्णां सागराम्भसाम।
पूर्णस्तूपे प्रतीश्रवणं तथा कृत्य वानरः॥ ५०॥

प्रभुमुक्तं महात्मानो वानरं वारणोपमाः।
उत्तरेतुर्गन्ते श्रीप्रक गुरुदानिल्व श्रीग्रामः॥ ५१॥

जाम्बवाङ्क्षु शुष्केण्यां वेगदशी च वानरः।
ऋषभक्षेत्रव कलशान् जलपूर्णानिन्यायवन॥ ५२॥

नवीनानां पद्मानां जलं कुमबैशु चाहरन्।
पूर्वस्तू समुद्रात् कलशं जलपूर्णमभानवन॥ ५३॥

शुष्केण: सत्यसुम्प्यस्त्र: सर्वर्तविभृतितम।
ऋषभो विभृताचुणि समुद्राजलमहरसः॥ ५४॥
रक्तचन्दनशाखामिः संपृतं काञ्चनं घटम्।
गवयः पक्षिमात्रोयम्, आजहार महाराष्ट्रां॥ ४४ ॥

रक्तुण्डेन महळा शीतं माषतिव्रक्रमः।
उत्तरायण तरं शीघ्रं गरुडाणिलव्रक्रमः॥ ४५ ॥

आजहार च द्यामल्ल्मा नलः सर्वसुनान्निन्।
तत्सैर्वाननश्रेणैः आनीतं प्रेढिय सजलम्॥ ४६ ॥

अभिपेकाय रामस्थ शम्रुशः सचिवः सह।
पुरोहिताय व्रेन्नाय सुह्रुदश्रय न्येवदयत्॥ ४७ ॥

tततः स्रवयती वृद्धो वसिष्ठो ब्राह्मणः सह।
रामं रक्तमये पीठे सहस्तीं न्येवदयत॥ ४८ ॥

वसिष्ठो वामेवक्ष जाबलिरथ काष्ठयः।
कात्यायनः सुधुरश्र गौतमो विज्ञतस्यथा॥ ४९ ॥

अम्बिषभवर्ग्यायो द्रास्त्रेण सुगन्धिज्ञा।
सतिनेन सहभ्राश्रं बपायो वासवं यथा॥ ५० ॥

ऋतिविभ्रां ब्राह्मणः पूर्व कन्याभिमानस्चर्मिन्तः।
योपेत्सहायकशिवायं संग्रहहत: समागमः॥ ५१ ॥

स्वाभिशिपिर्यर्ध्वेय: देवतैनम्बं च स्थिते।
वतुर्मिलायपातेषु सर्वेद्विध सङ्कृते॥ ५२ ॥

ब्रह्मणा निर्मितं पूर्वं किरोटं रक्षोपितम्।
अभिषिक्तं पुरा येन मनुस्तं दीपसुभेजयम॥ ५३ ॥

tस्त्यान्वये राजाः क्रमाणु येनाभिपेचितः।
समायां हैमकुप्यायं शोभितायं महाजने॥ ५४ ॥
रज्ज्ञानानन्देश्वर प्रति भेष्यां पुष्पोवऽः।
नानारंभस्ये पीठे कल्याणित्वा यथाविधि॥ ६६॥

किरोटेन ततः पशुद वसिष्ठेन महात्मन।।
ञ्जिनियमर्यादेः ज्ञातुः समयोऽक्षत रायव॥ ५७॥

छत्रां तु तस्य जगवध श्रवणे पाण्डरं श्रुतम्।।
श्वेतं च बालव्यजनं सुधीवा वानरेश्वर॥ ६८॥

अपं चन्द्रसंकाशैं राजसयेन्द्रे विभीषण।।
मालां जवल्लोंक पुप्पा काज्ञाणी श्वतपुक्करां॥ ५९॥

रायवाय ददो वायुः वास्वेन प्रचोदितः।।
सर्वरक्षसमायूक्तं मणिरक्षविभूषितम्॥ ७०॥

मुक्ताहां नरेन्द्राय ददी शक्रप्रचोदितः।।
प्रज्ञुद्विवश्वन्यां ननूतुशांस्यरोणाः॥ ७१॥

अभिषेके तदहस्तस्य तदा रामस्य धीमतः।।
भुमिः सस्यवती दैव वलिनंश्र प्राद्याः॥ ७२॥

गण्यन्ति च पुष्पाणि बमृत्रू राययोत्सवे।।
सहसरशास्त्राणां धृनुन्नां च गवां तथा॥ ७३॥

दद्रो शरुः व्रजानु पूवः द्विजेश्वरे मनुजर्षभः।।
त्रिशष्टकोमोर्ष्टिरण्यस्य ब्रह्मोऽन्यभो दद्रो पुनः॥ ७४॥

नानाभरणस्याणि महाहार्षिणि च रायवः।।
अरवर्किम्प्रतीकाभयं काज्ञाणी मणिविश्राहम॥ ७५॥

पुष्पीवाय सरं दित्यं प्रायः छृन्मनुजर्षभं।।
बृजभूष्यमणिधच्छे च बज्जर्जनविभृषिते॥ ७६॥
वालिपुत्राय धृतिमान् अझ्वद्याः अश्वे ददैः
मणिप्रवर्जुपूर्वे च मुक्ताहार्मजमणुमम्। -- ७७

सीताय स्रद्धेय श्राद्धाय वायुपूर्वे
अर्जे वाससी दिव्ये शुभान्नाभरणानि च॥ ७८॥

अवेश्चमाणे वैदेही श्रद्धाय वायुपूर्वे
अवभ्रेक्षाय नावते हार्ष जनकनन्दनी॥ ७९॥

अवेश्चल हरीन्न सर्वाः भतारिं च मुहुर्मूःं
तामिस्नितजुः संक्रेतय वभाये जनकोऽम्बाजम॥ ८०॥

प्रेतहि सुभागे! हार्ष यस्य तुष्टासि भामिनि।
तेजो धृतियो धामेन सामर्थं विनयं नयः॥ ८१॥

पूर्णं विक्रमं बुधं: यस्मिन्नुभिन्निन्नित्यवा
ददै सा वायुपूर्वाय तं हार्वमित्रेभरण॥ ८२॥

हनुमांसेन हारेण श्रुश्ये वानरसमृ
चन्द्रांशुवायस्मारेण श्रेष्ठार्मे यथार्थचल॥ ८३॥

तत्तो द्विविमेमेन्द्रायां नीलाय च परन्तपः।
सर्वाः कामगृहानि थीष्माप्रद्दै वस्याधिपः॥ ८४॥

सर्व वानरवृद्धाः ये चान्ये वानरेश्वरः।
वासोभिमूर्गृपपत्रेष्व यथाहूँ प्रतिपूजिता॥ ८५॥

विभीषणोद्ध सुश्रीवो हनुमाणाभस्मवर्तमान॥
सर्ववानरमुक्ताय रामेश्वक्षिप्तकर्मणा॥ ८६॥

यथाहूँ पूजिता: सर्वं कामेरालैश्च पुष्करः॥
प्रहृद्यामनस: सर्वं जग्मुं प्य यथागतम्॥ ८७॥

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नतवा सर्व महात्मानं ततस्ते फलवर्धमः।
विषृष्टा: पार्थिवेनेन किकिन्धामथ्युपायसम्॥ ८६॥

सुश्रीवो वानवश्रेष्ठो दुःस्ता रामाभिशेचनम्।
प्रूप्तिज्ञाव रामेण किकिन्ध्यां प्राविशतुरुम्म॥ ८७॥

विभीषणोऽधिष्ठि धर्मत्तमा सह तैरेणेऽत्तर्मेवः।
लक्ष्मा कुलधनं राजा लष्ट्रां प्रायाध्विभोणं॥ ८८॥

स सर्व्यमचिं शासन् निहतारिम्महायशा:।
रायवः परमोदारः शाश्वस पत्रां मुदा॥ ८९॥

उवाच लक्ष्मणा रामो धर्मस्त्र धर्मवशसः॥

आतिष्ट धर्मसः मया सहेमां
गां पूर्वरजाप्रुषितां बलनेः।
तुल्यं मया त्वं पितृभिवर्द्धत या
तां योधराज्ये धुरुमद्वस्व॥ ९०॥

सर्वत्मनां पर्यनुनीयमानो
यदा न सीमितिरुपति योगम्।
नियुभयमानोऽधिष्ठि च योधराज्ये
ततोपथिवित्यखरं महात्मा॥ ९१॥

प्रीण्डरोकार्षेशमधाम्यो वाजपेये चास्यक्रृत्।
अन्येष विविधविन्द्यः: अयजस्तु पार्थिवात्मजः॥ ९२॥

राज्यं दशसहस्राणि प्राण्य वर्षाणि रायवः।
शतास्मेघानाज्ये सद्यान्त्य भूरिविशिष्णान॥ ९३॥

आज्ञानूरस्म्वाह: स महासङ्कन्धः प्रतापवान्।
लक्ष्मणानुसरि राम: पृथिवीमन्वालयत॥ ९४॥
राघवक्षापि धर्मरत्ना प्राप्य राजस्मनुस्मरम्।
ईंजे बहुविधपैः सप्तुहज्जैतिवाभैः॥ १७॥

न पर्यंदेवनिधवा न च व्यासकृतं भयम्।
न ब्याधिजं भयं वापि रामे राज्यं प्रशासस्ति॥ ९८॥

निर्देशयुपभवल्लोको नानर्थः कष्टििपृष्टतः
न च समं बृह्दा बालानां प्रेतकार्याणि कुरिवेत॥ ९९॥

सर्वं मुदितमेक्षीत सर्वं धर्मपरोभवत्।
रामेवानुपशयन्ति नाभ्यहिन्सनु परस्यम्॥ १००॥

आसन् वर्षसहास्वाणि तथा पुज्ञसनप्रिश्रणः।
निरामया विशेषकाश्रमे रामे राज्यं प्रशासस्ति॥ १०१॥

रामो रामो रामो इति प्रजानमभवनः कथा।
रामभूतं जगदभूतं रामे राज्यं प्रशासस्ति॥ १०२॥

नित्यपूणा नित्यफला: तरयं: सन्तथविस्तृतः।
काले वर्षं च पर्जन्यं: सुखस्मप्यशः मात्रं॥ १०३॥

ब्रह्मणः: कृत्रिया वैश्वयः: शूद्रा लोभविवर्जितः।
स्वकर्मसु प्रवर्तते तुष्टा: स्वेरव कर्मभिः॥ १०४॥

आसन्त प्रजा धर्मरता रामे शासति नानुतः।
सर्वं लक्षणसम्पन्नः: सर्वं धर्मपरायणः॥ १०५॥

दशवर्षसहास्वाणि दशवर्षशतानि च।
भ्रावृत्ति: सहित: श्रीमान् रामो राज्यमकारयत्॥ १०६॥

धन्यं यशस्मयायूष्यं राज्यं च विजयवहस्म।
आदिकाव्यांमिदं त्वार्थं पुरा वाल्मीकिनं कृतम्॥ १०७॥
यः पठेवृष्ण्यालोकं नरः पापाद्विमुच्यते।
पुत्रकर्मस्तु पुत्रानवे धनकामो धनानि च॥ १०८॥

लभते मनुजो तोऽके श्रुत्वा रामाभिषेकेन।
महाः विजयते राजा रिपुश्रायणिति दधि॥ १०९॥

राधवेण यथा माता शुमित्रा लक्ष्मणेन स।
भरतेन च कैकेयै जीवपुन्नासेता सृष्टिः॥ १९०॥

भविष्यति सदानन्दः पुत्रीश्रेयसमविता।
श्रुत्वा रामायणमिदं दीर्घमायुश्च विन्दति॥ १९१॥

रामस्य विजयं चेव सर्वमकिल्पठकर्मणं।
शृणुत्वा त इर्म काव्यम् आँव वालमोकिना कृत्तम्॥ १९२॥

श्रद्धानी जितक्रिथंदिदुर्वाण्यतिरत्त्वयम्।
समागमं प्रवासानि लभते चापिबान्यवै॥ १९३॥

प्रार्थितांश्च वश्यन् सर्वत्र आदिह रागवात्।
श्रवणे मुरुः सर्व प्रीयन्ते सप्तव्रूणवताम्॥ १९४॥

विनायकः शाम्यतिः गृह्वे तिष्ठति यस्य चै।
विजयेत महं राजा प्रवासी स्वस्तिमान ब्रजेत्॥ १९५॥

स्मिरवो रजस्वला: श्रुत्वा पुत्रान् पूर्वपुन्नात्मान।
पूज्यस्य परमेश्वरो एतहार्ष्य पुरुणस्य॥ १९६॥

सर्वपापे प्रमुखेऽदीर्घमायुरवान्यात्।
प्रणम्य शिरसा निःशः श्रीति श्रीतिः हित्जात॥ १९७॥

प्रेयक्षेऽपुत्रलाभश्च भविष्यति न संशयः।
रामायणमिदं कृत्तमं शृणवत: पठत: सदा॥ १९८॥
प्रीयते सततं रामः स हि विष्णुः सनातनः।
आदिदेवी महाबाहुः हरिनरायणः प्रभुः॥ ५७॥

कुटुम्बवृद्धि धनधान्यवृद्धि
स्वियज्ज्व मुख्यः सुखमुत्तमं च।
श्रुत्वा शुभं काव्यमिदं महाधे
प्राप्यति सर्वं भूवि चार्थसिद्धिः॥ ५२०॥

आयुष्मारोपयकरं यशस्य
सौभातुकं बुद्धिकरं शुभं च।
श्रोत्रमेल्क्षियमेन संधि:
आयुष्मोजस्करमृदिकामेः॥ ५७॥

प्रवेशतपारूतमार्श्यान्य भद्रमस्तु वः।
प्रव्याहरत विस्वम बलं विष्णोः प्रवर्धताम॥ ५२॥

देवाश्च सर्वं तृष्णन्ति ग्रहणाच्छूतवणात् तथा।
रामायणस्य श्रवणात् तृष्णन्ति पितरस्तथा॥ ५२॥

भक्त्या रामस्य ये च चेमां संहितामृषिणा कृताम्।
लेखयतोह च नरः तेषां वाससिद्धिर्भवेः॥ ५२॥

॥ हत्यार्येषु श्रीमद्गामयणेषु वाल्मीकीये आदिकाव्ये
युधकाण्डेषु श्रीरामपद्यार्थविवेको नाम
एकत्रिशदचरशतस्यः सर्गः॥

॥ Subhamasthu ॥