

SECTION 36

ततः पितामहं दृष्ट्वा वायुः पुत्रवधादितः।

शिशुकं तं समादाय उत्तस्थौ धातुरग्रतः॥१॥

Seeing Brahmā the Vāyu troubled with the death of his son, stood in front of the sustainer of the world.

चलकुण्डलमौलिस्रक्तपनीयविभूषणः।

पादयोर्न्यपतद्वायुस्त्रिरुपस्थाय वेधसे॥२॥

Thrice the Vāyu prostrated before the Brahmā with swinging ear-rings, illustrious diadem, garland and ornament of the gold.

तं तु वेदविदा तेन लम्बाभरणशोभिना।

वायुमुत्थाप्य हस्तेन शिशुं तं परिमृष्टवान्॥३॥

The knower of the Vedas lifted up the Vāyu with his outstretched and adorned hands and embraced the child.

स्पृष्टमात्रस्ततः सोऽथ सलीलं पद्मजन्मना।

जलसिकं यथा सस्यं पुनर्जीवितमाप्तवान्॥४॥

With the touch of lotusborn Brahmā, the child (Hanumān) came back to life just like the crop irrigated with water.

प्राणवन्तमिमं दृष्ट्वा प्राणो गन्धवहो मुदा।

चचार सर्वभूतेषु संनिरुद्धं यथापुरा॥५॥

Seeing the child alive, the Vāyu started blowing happily through all the *lokas* in the form of vital air.

मरुद्रोधाद्विनिर्मुक्तास्ताः प्रजा मुदिताभवन्।

शीतवातविनिर्मुक्ताः पद्मिन्य इव साम्बुजाः॥६॥

Having released from the confinement of Vāyu, all the creatures became happy like lotus flowers when rid of cold winds.

ततस्त्रियुग्मस्त्रिककुत्त्रिधामा त्रिदशार्चितः।

उवाच देवता ब्रह्मा मारुतप्रियकाम्यया॥७॥

Then Brahmā keeping the well being of Vāyu in his mind spoke to the Gods. Brahmā is endowed with three attributive epithets, viz. Triyugma; (three paired) Tridhāma (three formed). Tridaśarcita (worshipped by three and ten Gods).

भो महेन्द्राग्निवरुणा महेश्वरधनेश्वराः।

जानतामपि वः सर्वं वक्ष्यामि श्रूयतां हितम्॥८॥

O powerful Indra, Agni, Varuṇa, Maheśvara

and Kubera although you know it well, I will relate it for your well being.

अनेन शिशुना कार्यं कर्तव्यं वो भविष्यन्ति।

तद्दध्वं वरान्सर्वे मारुतस्यास्य तुष्टये॥९॥

This child will carry out your intentions, so offer him boons to please the God Vāyu.

ततः सहस्रनयनः प्रीतियुक्तः शुभाननः।

कुशेशयमयीं मालामुत्क्षिप्येदं वचोऽब्रवीत्॥१०॥

Thereupon the thousand eyed, charming Indra setting aside the garland of lotus flowers spoke thus.

मत्करोत्सृष्टवज्रेण हनुरस्य यथा हतः।

नाम्ना वै कपिशार्दूलो भवित्त्र हनुमानिति॥११॥

Since his chin got wounded by the thunderbolt released by me, so this tiger among Mongoloids will be known as Hanumān.

अहमस्य प्रदास्यामिपरमं वरमद्भुतम्।

इतः प्रभृति वज्रस्य ममावध्यो भविष्यति॥१२॥

I will offer him a unique boon. He will not be killed hereafter with the help of my Vajra (or a weapon made of thunderbolt).

मार्तण्डस्त्वब्रवीत्तत्र भगवांस्तिमिरापहः।

तेजसोऽस्य मदीयस्य ददामि शतिकां कलाम्॥१३॥

The god Mārtaṇḍa, the dispeller of darkness, on that occasion told that I will bestow upon him the hundredth part of my brilliance.

यदा च शास्त्राण्यध्येतुं शक्तिरस्य भविष्यति।

तदास्य शास्त्रं दास्यामि येन वाग्मी भविष्यति॥१४॥

When he will be capable of learning Śāstras, I will transmit in him the knowledge of all the Śāstras, so that he may become a good orator. Now shall be able to vie with him in the knowledge of Śāstras.

वरुणश्च वरं प्रादान्नास्य मृत्युर्भविष्यति।

वर्षायुतशतेनापि मत्पाशादुदकादपि॥१५॥

Varuṇa bestowed upon him the boon that he will not die for hundred ayuta years even from the my noose (Pāśa) or waters either.

यमो दण्डादवध्यत्वमरोगत्वं च दत्तवान्।

वरं ददामि संतुष्ट अविषादं च संयुगे॥१६॥

Yama granted invulnerability to his Daṇḍa and diseases. The Kubera told he will ever

remain happy and satisfied even at the time adversary.

गदेयं मामिका नैनं संयुगेषु बधिष्यति।

इत्येवं धनदः प्राह तदा ह्येकाक्षिपिङ्गिलः॥१७॥

This mace of mine will not cause his death. So was said by Kubera endowed with one brown eye.

मत्तो मदायुधानां च अवध्योऽयं भविष्यति।

इत्येवं शंकरेणापि दत्तोऽस्य परमो वरः॥१८॥

Saṅkara also bestowed upon him a great boon that this cannot be killed even by my weapons.

विश्वकर्मा च दृष्ट्वेमं बालं प्रति महारथः।

मत्कृतानि च शस्त्राणि यानि दिव्यानि तानि च।

तैरवध्यत्वमापन्नश्चिरजीवी भविष्यति॥१९॥

Viśvakarmā having gazed this child glorious like the rising son, offered him a boon. That he will not be killed by all of my divine weapons and will live a long life.

दीर्घायुश्च महात्मा च ब्रह्मा तं प्राब्रवीद्वचः।

सर्वेषां ब्रह्मदण्डानामवध्यत्वं भविष्यति॥२०॥

And Brahmā bestowed his blessings upon him saying that he will live long and will be invulnerable to all the weapons invented by Brahmā.

ततः सुराणां तु वरैर्दृष्ट्वा ह्येनमलंकृतम्।

चतुर्मुखस्तुष्टमना वायुमाह जगद्गुरुः॥२१॥

Afterwards seeing him equipped with the blessings of Gods. Caturmukha Brahmā, the teacher of the whole world told Vāyu happily.

अमित्राणां भयकरो मित्राणामभयंकरः।

अजेयो भविता पुत्रस्तव मारुत मारुतिः॥२२॥

Your son Hanumān, O Marut, will terrorise the foes and safeguard the friends. He will be in conquerable.

कामरूपः कामचारी कामगः प्लवतां वरः।

भवत्यव्याहृतगतिः कीर्तिमांश्च भविष्यति॥२३॥

He will be able to assume the form at his will, he will be able to go wherever he would like to do so. Nobody will be able to hinder his speed. He will be a famous person.

रावणोत्सादनार्थानि रामप्रीतिकराणि च।

रोमहर्षकराण्येव कर्ता कर्माणि संयुगे॥२४॥

In the war he will kill do such bewildering deeds as will destroy Rāvaṇa and please Rāma.

एवमुक्त्वा तमामन्त्र्य त्वमरैः सह।

यथागतं ययुः सर्वे पितामहपुरोगमाः॥२५॥

Having thus said all the Gods followed by Pitāmaha Brahmā went to the directions they came from with the permission of Vāyu.

सोऽपि गन्धवहः पुत्रं प्रगृह्य गृहमानयत्।

अञ्जनायास्तमाख्याय वरदत्तं विनिर्गतः॥२६॥

The Vāyu also brought his son at his house. He went out having told Añjanā about it all.

प्राप्य राम वरानेष वरदानबलान्वितः।

जवेनात्मनि संस्थेन सोऽसौ पूर्ण इवार्णवः॥२७॥

Having obtained boons Hanumān became highly and powerful and accelerated in himself. He became full like ocean, O' Rāma.

तरसा पूर्यमाणोऽपि तदा वानरपुङ्गवः।

आश्रमेषु महर्षिणामपराध्यति निर्भयः॥२८॥

Having become powerful, the best of Mongoloids, started committing offences against Maharṣis in their hermitages.

स्रग्भाण्डान्यग्निहोत्राणि वल्कलानां च संचयान्।

भग्नविच्छिन्नविध्वस्तान्संशान्तानां करोत्ययम्॥२९॥

He broke the sacrificial ladles and vessels and also the heaps of banks belonging to the ascetics.

एवंविधानि कर्माणि प्रावर्तत महाबलः।

सर्वेषां ब्रह्मदण्डानामवध्यः शंभुना कृतः॥३०॥

That powerful Hanumān did all this type of jobs. He was made invulnerable to all kinds of weapons by Śiva.

जानन्त ऋषयः सर्वे सहन्ते तस्य शक्तिः।

तथा केसरिणा त्वेष वायुना सोऽञ्जनीसुतः॥३१॥

Having known this all the Ṛṣis tolerated him, the son of Kesari and Añjanā.

प्रतिषिद्धोऽपि मर्यादां लङ्घयत्येव वानरः।

ततो महर्षयः क्रुद्धा भृग्वङ्गिरसवंशजाः॥३२॥

Even though prohibited by his father, Hanumān crossed the limits which enraged the Ṛṣis of the lines of Bhṛgu and Aṅgirā and bestowed curse upon him. O best of the Raghus.

शेषुरेनं रघुश्रेष्ठ नातिक्रुद्धातिमन्यवः।

बाधसे यत्समाश्रित्य बलमस्मान्मुलवंगम॥३३॥

तदीर्घकालं वेत्तासि नास्माकं शापमोहितः।

यदा ते स्मार्यते कीर्तिस्तदा ते वर्धते बलम्॥३४॥

That you will be unconscious of the prowess endowed with which you torment us. You will be conscious of your power only after being reminded of it.

ततस्तु हततेजौजा महर्षिवचनौजसा।

एषो श्रमाणि तान्येव मृदुभावं गतोऽचरत्॥३५॥

Thereupon, having devoid of prowess and glory, he used to wander in the hermitages silently and decently.

अथर्क्षरजसो नाम बालिसुग्रीवयोः पिता।

सर्ववानरराजासीत्तेजसा इव भास्करः॥३६॥

There was a king of all Mongoloids named as Rkṣarajā; the father of Vāli and Sugrīva. He was as glorious as the Sun.

स तु राज्यं चिरं कृत्वा वानराणां महेश्वरः।

ततस्त्वर्क्षरजा नाम कालधर्मेण योजितः॥३७॥

The Śiva having ruled the country of Mongoloids for a long time, offered to Rkṣarajā with the passage of time.

तस्मिन्नस्तमिते चाथ मन्त्रिमन्त्रकोविदैः।

पित्र्ये पदे कृतो बाली सुग्रीवो वालिनः पदे॥३८॥

After the death of Rkṣarāja, the ministers and the counsellors installed Vāli at the place of his father and Sugrīva at the place of Vāli (the crown prince).

सुग्रीवेण समं त्वस्य अद्वैधं छिद्रवर्जितम्।

आबाल्यं सख्यमभवदनिलस्याग्निना यथा॥३९॥

From the childhood onward he developed an unbrokeable friendship with Sugrīva like air with the fire.

एष शापवशादेव न वेद बलमात्मनः।

बालिसुग्रीवयोर्वैरं यदा राम समुत्थितम्॥४०॥

O Rāma! Hanumān could not be conscious of his power due to the curse at the time of altercations between Sugrīva and Vāli.

न ह्येष राम सुग्रीवो भ्राम्यमाणोऽपि बालिना।

देव जानाति न ह्येष बलमात्मनि मारुतिः॥४१॥

In fact, O Rāma! wondering Sugrīva also did not know about the might of Hanumān.

ऋषिशापाहतबलस्तदैव कपिसत्तमः।

सिंहः कुञ्जररुद्धो वा आस्थितः सहितो रणे॥४२॥

Due to the curse of Ṛṣis, Hanumān devoid of might remained forestalled in the sight like a loin restrained by an elephant.

पराक्रमोत्साहमतिप्रताप-

सौशील्यमाधुर्यनयानयैश्च।

गाम्भीर्यचातुर्यसुवीर्यधैर्यै-

हर्नूमतः कोऽप्यधिकोऽस्ति लोके॥४३॥

Who is there in the world superior to Hanumān in respect of prowess, enthusiasm, intelligence, glory, well behavedness, sweetness, diplomacy or otherwise profundity, shrewdness, virility and patience.

असौ पुनर्व्याकरणं ग्रहीष्यन्

सूर्योन्मुखः प्रष्टुमना कपीन्द्रः।

उद्यद्दिरेरस्तगिरिं जगाम

ग्रन्थं महद्धारयनप्रमेयः॥४४॥

Having curiosity to learn grammar; the best of Mongols of immeasurable power went towards the hill of rising Sun facing Sunward with the view to ask queries and to master the great work.

ससूत्रवृत्त्यर्थपदं महार्थं

ससंग्रहं सिद्ध्यति वै कपीन्द्रः।

नह्यस्य कश्चित्सदृशोऽस्ति शास्त्रे

वैशारदे छन्दगतौ तथैव॥४५॥

The chief of Mongols mastered the great gloss alongwith aphorism, comment and monographs on the subject. There is none like him in the knowledge of Śāstra and prosody.

सर्वासु विद्यासु तपोविधाने

प्रस्पधतेऽयं हि गुरुं सुराणाम्।

प्रवीविक्षोरिव सागरस्य

लोकादिधक्षोरिव पावकस्य।

लोकक्षयेष्वेव यथान्तकस्य

हर्नूमतः स्थास्यति कः पुरस्तात्॥४६॥

He actually rivals the teacher of gods, i.e. Bṛhaspati in all the branches of learning and austerities. Who can stand before Hanumān who resembled like ocean likely to engulf the worlds and like fire likely to burn the worlds at the time of decreation of universe.

एषेव चान्ये च महाकपीन्द्राः

सुग्रीवमैन्दद्विविदाः सनीलाः।

सतारतारेयनलाः सरम्भा-

स्वत्कारणाद्राम सुरैर्हि सृष्टाः।।४७।।

He and other chiefs of Mongols like Sugrīva, Mainda, Dvīvida, including Nīla, Tāra, Tāreya (son of Tārā i.e. Aṅgada), Nala as also Rambha were created by God for the sake of you O' Rāma!

गजो गवाक्षो गवयः सुदंष्ट्रो

मैन्दः प्रभो ज्योतिमुखो नलश्च।

एते च ऋक्षाः सह वानरेन्द्रै-

स्वत्कारणाद्राम सुरैर्हि सृष्टाः।।४८।।

Gaja, Gavākṣa, Gavaya, Sudanṣṭra, Mainda, Prabha, Jyotimukha, Nala etc. and Ṛkṣas alongwith Mongols were created for you.

तदेत्कथितं सर्वं यन्मां त्वं परिपृच्छसि।

हनूमतो बालभावे कर्मैतत्कथितं मया।।४९।।

All what was asked by you has been said. The facts of Hanumān performed in childhood has also been related by me.

श्रुत्वागस्त्यस्य कथितं रामः सौमित्रिरेव च।

विस्मयं परमं जग्मुर्वातरा राक्षसैः सह।।५०।।

Having heard the sage of sages Agastya Rāma, Lakṣmaṇa as also Mongoloids alongwith Negroids were taken abode.

अगस्त्यस्त्वब्रवीद्रामं सर्वमेतच्छ्रुतं त्वया।

दृष्टः संभाषितश्चासि राम गच्छामहे वयम्।।५१।।

Agastya told Rāma, all this has been heard by you. We have also seen you and conversed with you. Now we shall make a more.

श्रुत्वैतद्वाधवो वाक्यमगस्त्यस्योप्रातेजसः।

प्राञ्जलिः प्रणतश्चापि महर्षिमिदमब्रवीत्।।५२।।

Hearing these words of highly effulgent Agastya, Rāghava told thus to Mahārṣi with folded hands and bowed head.

अद्य मे देवतास्तुष्टाः पितरः प्रपितामहाः।

युष्माकं दर्शनादेव नित्यं तुष्टाः सबान्धवाः।।५३।।

Today Devatās, Pitaras, Grandfathers have gratified as also me alongwith my family to meet you.

विज्ञाप्य तु ममैतद्विद्यद्दाम्यागतस्पृहः।

तद्भवद्भिर्मम कृते कर्तव्यमनुकम्पया।।५४।।

Whatever I would like to submit before you, may kindly be carried out.

पौरजानपदान्थाप्य स्वकार्येष्वहमागतः।

क्रतूनहं करिष्यामि प्रभावाद्भवतां सताम्।।५५।।

Having entrusted the citizens with their duties I have come and will perform the operations under the guidance of your goodself.

सदस्या मम यज्ञेषु भवन्तो नित्यमेव तु।

भविष्यथ महावीर्या ममानुग्रहकाङ्क्षणः।।५६।।

Let you mighty be the party of my operations so that I may feel obliged.

अहं युष्मान्समाश्रित्य तपोनिर्धूतकल्मषान्।

अनुगृहीतः पितृभिर्भविष्यामि सुनिर्वृतः।।५७।।

Having approached you who have shed his sins due to austerity, I shall be highly thankful to my ancestors and feel happy.

तदागन्तव्यमनिशं भवद्भिरिह संगतैः।

अगस्त्याद्यास्तु तच्छ्रुत्वा ऋषयः संशितव्रताः।।५८।।

एवमस्त्विति तं प्रोच्य प्रयातुमुषचक्रमुः।

एवमुक्त्वा गताः सर्वे ऋषयस्ते यथागतम्।।५९।।

You should always come here. Hearing this the Ṛṣis like Agastya, who performed great penances said so be it and began to make a more. Having said so all the Ṛṣis departed to their respective places.

राघवश्च तमेवार्थं चिन्तयामास विस्मितः।

ततोऽस्तं भास्करे याते विसृज्य नृपवानरान्।।६०।।

Rāma too pondered over that astonishingly. Thereupon the Sun being set, he dismissed all the kings and Mongoloids.

संध्यामुपास्य विधिवत्तदा नरवरोत्तमः।

प्रवृत्तायां रजन्यां तु सोऽन्तःपुरचरोऽभवत्।।६१।।

The best among men performed duly the twilight ceremony (Sandhyā). He entered the gynaeceum when the night had set in.