

**Note****13****HANUMAN DIGNIFIES RAM AND
LAKSHAMAN**

The moon of Treta Yuga was Shri Ram. Purushottam Shri Ram is famous. From this we can get some idea about the valor and beauty of Shri Ram. We do Ram Kirtan everywhere now and we get great pleasure from it. If we ordinary people rejoice with their kirtans, then we get pleasure only from the thought of how the devotee Hanuman performed the praises of his lord Rama with selfless devotion. Surely all of us Indians should know this. In this lesson we will know about that topic. It would be a pleasure to know how brave that Rama was and what his beauty was like. There are 13 verses in this text.

**OBJECTIVE**

After studying this lesson, you will be able to:

- know about the beauty of Rama;
- know that Ram was a great hero;
- know about the weapons of Ram;
- interpret the Anvaya of the verses;
- understand the knowledge of grammar; and
- know about upama upma Alankar;

13.1 LET US READ THE TEXT

प्रभया पर्वतेन्द्रोऽसौ युवयोरवभासितः।
राज्यार्हावमरप्रख्यौ कथं देशमिहागतौ॥11॥

STUDY OF
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Note

पद्मपत्रेक्षणौ वीरौ जटामण्डलधारिणौ।
अन्योन्यसदृशौ वीरौ देवलोकादिहागतौ॥12॥

यदृच्छयेव संप्राप्तौ चन्द्रसूर्यौ वसुंधराम्।
विशालवक्षसौ वीरौ मानुषौ देवरूपिणौ॥13॥

सिंहस्कन्धौ महोत्साहौ समदौ इव गोवृषौ।
आयताश्च सुवृत्ताश्च बाहवः परिघोपमाः॥14॥

सर्वभूषणभूषार्हाः किमर्थम् न विभूषिताः।
उभौ योग्यावहं मन्ये रक्षितुम् पृथिवीम् इमाम्॥15॥

ससागरवनां कृत्स्नां विन्ध्यमेरुविभूषिताम्
इमे च धनुषी चित्रे श्लक्ष्णे चित्रानुलेपने॥16॥

प्रकाशेते यथेन्द्रस्य वज्रे हेमविभूषिते।
संपूर्णाश्च शितैर्बाणैस्तूणाश्च शुभदर्शनाः॥17॥

जीवितान्तकरैर्घोरैर्ज्वलारिव पकगैः।
महाप्रमाणौ विपुलौ तप्तहाटकभूषणौ॥18॥

खड्गावेतौ विराजेते निर्मुक्तभुजगाविव।
एवं मां परिभाषन्तं कस्माद् वै नाभिभाषतः॥19॥

सुग्रीवो नाम धर्मात्मा कश्चिद् वानरपुंगव।
वीरो विनिकृतो भ्रात्रा जगद् भ्रमति दुःखितः॥20॥

प्राप्तोऽहं प्रेषितस्तेन सुग्रीवेण महात्मना।
राज्ञा वानरमुख्यानां हनुमान् नाम वानरः॥21॥

युवाभ्याम् स हि धर्मात्मा सुग्रीवः सख्यमिच्छति।
तस्य मां सचिवं वित्तं वानरं पवनात्मजम्॥22॥

भिक्षुरूपप्रतिच्छकंसुग्रीवप्रियकारणात्।
ऋष्यमूकादिह प्राप्तं कामगं कामचारिणम्॥23॥

13.2 LET US UNDERSTAND THE TEXT

प्रभया पर्वतेन्द्रोऽसौ युवयोरवभासितः।
राज्यार्हावमरप्रख्यौ कथं देशमिहागतौ॥1॥

अन्वय- युवयोः प्रभया असौ पर्वतेन्द्रः अवभासितः, तादृशौ राज्यार्हो अमरप्रख्यौ युवां इह देशं कथम् आगतौ।

Anvaya meaning-

This mountain kingdom was illuminated by the brilliance of both of you Ram Lakshmana.

Deserving a kingdom like them, having the same might as the gods, how and for what have you both come here in this region.

Meaning-

Hanuman asked Rama and Lakshmana that due to whose brilliance this mountain named Rishyamook was illuminated, both of you, worthy of the regal throne, both of you having the shape of the gods, for what reason have you come to this country.

Meaning-

Ram Lakshman did the exile. That's why they both used to eat the food they got in the forest. Nevertheless, the radiance of both of them had illumined the entire sage mountain. It was known from the sight of both of them that they were worthy of the throne. And the might of the gods. The same feat was of Rama and Lakshmana. But still both of them were roaming in the forest as ascetics. That's why Hanuman asked both of them with astonishment that for what reason have you both left the throne and came to this inaccessible country. That is, the enjoyment of the state is right for you, exile is inappropriate, such is the meaning of Hanuman.

Grammar

- अवभासितः - अव+भास् धातु+क्त प्रत्यय प्रथम एकवचन
- राज्याहौ - राज्याय अर्हः राज्यार्हः। चतुर्थी तत्पुरुष समास।

सन्धि कार्य

- पर्वतेन्द्रोऽसौ - पर्वतेन्द्रः + असौ। विसर्ग सन्धि।
- इहागतौ- इह+ आगतौ। सवर्ण दीर्घ सन्धि।
- राज्यार्हावमरप्रख्यौ- राज्यार्हौ + अमरप्रख्यौ अच् सन्धि

प्रयोग परिवर्तन- युवयोः प्रभा अमुं पर्वतेन्द्रम् अवभासितवती, तादृशाभ्यां राज्यार्हाभ्याम् अमरप्रख्याभ्यां युवाभ्यां इह देशः कथम् आगतः।

पद्मपत्रेक्षणौ वीरौ जटामण्डलधारिणौ।

अन्योन्यसदृशौ वीरौ देवलोकादिहागतौ॥12॥

अन्वय- पद्मपत्रेक्षणौ जटामण्डलधारिणौ अन्योन्यसदृशौ वीरौ देवलोकात् इह देशं कथं आगतौ।

Anvaya meaning-

How come this country from heaven, having eyes resembling lotus leaves, jat-dhari, as strong as each other, came here.

**Note**

STUDY OF RAMAYANA



Note

Meaning-

The monk dressed Hanuman asked Rama that for what reason did both of you come to this inaccessible region from Devalok, having eyes like lotus leaves, wearing hairs, ascetics, equally powerful.

Explaining- As the lotus leaves are very beautiful to look at, similarly the beautiful Rama and Lakshmana both had their eyes. And the handsome Ram Lakshman was a jatadhari. and were similar to each other. That is, Lakshmana was brave and beautiful like Rama and Rama was as brave and beautiful as Lakshmana. Seeing both of them, it was known that both of them came here from Devlok. That is why Hanuman, the best among the apes, asked both of them that in this way the beautiful, jatadhari, ascetic, for what reason did you both leave the Devlok and come to this inaccessible country.

Grammar

- पद्मपत्रेक्षणौ - पद्मस्य पत्रं पद्मपत्रम् षष्ठी तत्पुरुष समास।
- जटामण्डलधारिणौ- जटयाः मण्डलं जटामण्डलम् षष्ठी तत्पुरुष समास। धृधातोः - इन् प्रत्यय प्रथमा द्विवचन।
- अन्योन्यसदृशौ- अन्योन्येन सदृशो। तृतीया तत्पुरुष समास।

प्रयोग परिवर्तन- पद्मपत्रेक्षणाभ्यां जटामण्डलधारिभ्याम् अन्योन्यसदृशाभ्यां वीराभ्यां देवलोकात् इह देशं कथं आगतः।

Alankar

There is an analogy in this verse. Upma Alankar has four parts. And they are upameya Upaman, analogous pada, analogous dharma. There are two types of similes - Poornopama and Luptopama. Where all these four parts reside, it is Purnopama. And where there is no one or more parts between these four, it is lutopama. Here the Luptopama.

यदृच्छयेव संप्राप्तौ चन्द्रसूर्यौ वसुंधराम्।

विशालवक्षसौ वीरौ मानुषौ देवरूपिणौ॥13॥

अन्वय- यदृच्छया वसुंधरां संप्राप्तौ चन्द्रसूर्यौ इव स्थितौ देवरूपिणौ विशालवक्षसौ वीरौ मानुषौ देवलोकात् इह देशं कथम् आगतौ।

Anvaya meaning-

Having attained the earth by his own will, he is situated like the moon and the sun, how did the great mighty man come to this region from Devaloka, having huge eyes full of the form of the gods.

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Note

Meaning-

Like the moon, the sun, of its own accord, in the guise of Rama and Lakshmana, is situated on this earth. In the same way, both of you, having huge eyes full of deities, asked Rama, Lakshmana, the best of the apes, Hanuman, why both of you have left the Devlok and came to this region.

Explanation-

In this verse presented, Maharishi Valmiki has depicted Rama, Lakshmana, like the moon and the sun. It was known from the darshan of Rama and Lakshmana that the moon and the sun had left the Devlok on their own volition and came to this earth in human form. Just as the chest area of the heroes is big, so was the chest of both of them. Just as the form of the deities is delightful, the sight of which gives pleasure to all, so was the beautiful form of both of them. That is why these two are not ordinary people, Hanuman came to know that. Asked him that for what reason have you both left heaven and came to this inaccessible country, having eyes as big as the moon.

Grammar

- चन्द्रसूर्यौ - चन्द्रश्च सूर्यश्च चन्द्रसूर्यौ । इतरेतर द्वन्द्वसमास।
- विशालवक्षसौ - विशालं वक्षः ययोस्तौ - बहुव्रीहि समास।
- देवरूपिणौ - देवस्य रूपं देवरूपम् षष्ठी तत्पुरुष समास। देव+इन् प्रथमा द्विवचन।

सन्धि कार्य-

- यदृच्छयेव- यदृच्छया + इव गुण सन्धि।

प्रयोग परिवर्तन- यदृच्छया वसुंधरां संप्राप्ताभ्यां चन्द्रसूर्याभ्याम् इव स्थिताभ्यां देवरूपिभ्यां विशालवक्षोभ्यां वीराभ्यां मानुषाभ्यां देवलोकात् इह देशः कथम् आगतः।

सिंहस्कन्धौ महोत्साहौ समदौ इव गोवृषौ।

आयताश्च सुवृत्ताश्च बाहवः परिघोपमाः॥14॥

सर्वभूषणभूषार्हाः किमर्थम् न विभूषिताः।

उभौ योग्यावहं मन्ये रक्षितुम् पृथिवीम् इमाम्॥15॥

ससागरवनां कृत्स्नां विन्ध्यमेरुविभूषिताम्।

अन्वय- अहं हनुमान् सिंहस्कन्धौ महोत्साहौ समदौ गोवृषौ इव युवाम् उभौ इमां ससागरवनां विन्ध्यमेरुविभूषितां कृत्स्नां पृथिवीम् रक्षितुं योग्यौ मन्ये, अतः युवयोः आयताः सुवृत्ताः परिघोपमाः सर्वभूषणभूषार्हाः बाहवः किमर्थं न विभूषिताः।

Anvaya meaning -

I am Hanuman feisty, with the same head as the new Taurus, mighty both of you are

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Note

able to protect this ocean, including the forests, this whole earth adorned with Vindhya Meru, it is my view that both of you Why don't you adorn the arms worthy of all ornaments like a wide mace?

Meaning-

Hanuman praising Rama Lakshmana asks that both of you, having shoulders like a lion, having the same item as a new Taurus, are able to protect this whole earth, but why both of you are embellished with such elaborate, strong, mace-like arms. don't do.

Explanation

In this verse presented, Maharishi Valmiki has described the country-protecting power of Rama and Lakshmana. Just as the shoulders of a lion are fixed and fierce, so were the shoulders of both of them. The enthusiasm of both of them was also great. Just like the new Taurus with the item is very mighty and can do whatever, so was the power in both of them. Therefore Hanuman told both of them that in this way both of you are capable of protecting the whole earth, which is adorned by the Vindhya mountain, including both the oceans and the forest. The arms of Rama and Lakshmana were like long maces. And as the body of the snake is wide, so the arms of both of them were wide. If he had any ornament in his arms, that ornament would have adorned it. But Hanuman wondered how both of them did not wear ornaments in such beautiful arms.

Grammar

- सिंहस्कन्धौ - सिंहस्य स्कन्धः सिंहस्कन्ध षष्ठी तत्पुरुष समास।
- महोत्साहौ - महान् उत्साहः ययोः तौ - बहुव्रीहि समास।
- परिघोपमाः - परिघः उपमा येषां ते - बहुव्रीहि समास।
- सर्वभूषणभूषार्हाः - सर्वाणि भूषणानि सर्वभूषणानि- इतरेतरद्वन्द्व समास। सर्वभूषणानां भूषा सर्वभूषणभूषा। षष्ठी तत्पुरुष समास।
- रक्षितुम् - रक्ष् धातु+ तुमुन् प्रत्यय।
- ससागरवनाम्- सागराश्च वनानि च सागरवनानि- इतरेतरद्वन्द्व समास।
- विन्ध्यमेरुविभूषिताम्- विन्ध्यः एव मेरुः विन्ध्यमेरुः - कर्मधारय समास।

सन्धि कार्य-

- समदाविव - समदौ + इव अच्सन्धि।
- आयताश्च - आयताः + च। विसर्ग सन्धि।
- सुवृत्ताश्च - सुवृत्ताः + च। विसर्ग सन्धि।



Note

इमे च धनुषी चित्रे श्लक्ष्णे चित्रानुलेपने॥16॥

प्रकाशेते यथेन्द्रस्य वज्रे हेमविभूषिते।

अन्वय- इमे चित्रे श्लक्ष्णे चित्रानुलेपने हेमविभूषिते धनुषी इन्द्रस्य वज्रे यथा तथा प्रकाशेते।

Grammar

व्याकरण विमर्श-

- चित्रानुलेपने - चित्रेण अनुलेपने चित्रानुलेपने - तृतीय तत्पुरुष समास।
- हेमविभूषिते - हेम्ना विभूषिते हेमविभूषिते - तृतीय तत्पुरुष समास।

सन्धि कार्य-

- यथेन्द्रस्य - यथा + इन्द्रस्य गुण सन्धि।

प्रयोग परिवर्तन- आभ्यां चित्राभ्यां श्लक्ष्णाभ्यां चित्रानुलेपनाभ्यां धनुर्भ्याम् इन्द्रस्य वज्राभ्यां यथा तथा प्रकाशयते।

In this verse there is a lutopama.

संपूर्णाश्च शितैर्बाणैस्तूणाश्च शुभदर्शनाः॥17॥

जीवितान्तकरैर्घोरैर्ज्वलद्भिरिव पन्नगैः।

अन्वय-शितैः जीवितान्तकरैः पन्नगैः इव घोरैः ज्वलद्भिः बाणैः तूणाः संपूर्णाः अत एव शुभदर्शनाः सन्ति।

Anvaya meaning-

Sharp, the destroyer of the enemy's life, fierce as a serpent, shining like a flame, full of arrows, Tunir is very beautiful to be seen.

Meaning-

Hanuman while praising the arrows and thunirs of Rama and Lakshmana, that the arrows of both of you are very sharp, enemy like snakes and fierce, both of you are filled with arrows like them. That's why they are also worth seeing.

Explanation- In this verse, Hanuman was astonished to see the arrows of Rama and Lakshmana. That is why his arrows are praised, those arrows are very sharp, that is, if used on anyone, then his death is certain. If the enemy touches the snake, then within a moment that snake destroys that enemy with its venom. In the same way, the arrows of both of them were also destroyers in an instant. And his arrows were also fierce, the mere sight of which creates fear in the mind of the enemy. Both of them were full of such blazing arrows. That is why the tusks of both of them, adorned with such extraordinary arrows, also looked beautiful.

Module - 3

HANUMAN DIGNIFIES RAM AND LAKSHAMAN

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Note

Grammar

- संपूर्णाः - सम्+पूर् धातु+क्त प्रत्यय प्रथमा बहुवचन।
- शुभदर्शनाः - शुभं दर्शनं येषां ते शुभदर्शनाः - बहुव्रीहि समास।
- जीवितान्तकरैः - अन्तं कुर्वन्ति इति अन्तकराः। षष्ठी तत्पुरुष समास।
- ज्वलद्भिः - ज्वल् धातु+ शतृ प्रत्यय तृतीय बहुवचन।

सन्धि कार्य-

- संपूर्णाश्च - संपूर्णाः + च। विसर्ग सन्धि।
- शितैर्बाणैः - शितैः + बाणैः। विसर्ग सन्धि
- तूणाश्च - तूणाः + च। विसर्ग सन्धि
- जीवितान्तकरैर्घोरैः - जीवितान्तकरैः + घोरैः। विसर्ग सन्धि
- घोरैर्ज्वलद्भिः - घोरैः + ज्वलुः। विसर्ग सन्धि
- ज्वलद्भिरिव - ज्वलद्भिः + इव। विसर्ग सन्धि

प्रयोग परिवर्तन-शितैः जीवितान्तकरैः पक्कैः इव घोरैः ज्वलुः बाणैः तूणैः संपूर्णैः अत एव शुभदर्शनैः भूयन्ते।

Purnopama in this verse

महाप्रमाणौ विपुलौ तप्तहाटकभूषणौ॥18॥

खड्गावेतौ विराजेते निर्मुक्तभुजगाविव।

अन्वय-महाप्रमाणौ विपुलौ तप्तहाटकभूषणौ एतौ खड्गौ निर्मुक्तभुजगौ इव विराजेते।

meaning-

Hanuman praises Rama and Lakshmana and tells both of them that the sword of both of you is very wide and it was inscribed with solid gold. And they were like snakes that had left their dermis.

Explanation-

In this verse presented, Maharishi Valmiki has described the Khadga of Rama Lakshmana from the mouth of Hanuman. Both of them had wide swords. And they were both strong, who could destroy their enemies. There was inscribed in the middle of the sword with solid gold. That is why the sight of both of them was also very delightful. When the snake leaves the mantle, then the snake is smoother than before. Similarly, their swords were smooth.

**Note****Grammar**

- महाप्रमाणौ- महत् प्रमाणं ययोः तौ महाप्रमाणौ। बहुव्रीहि समास।
- तप्तहाटकभूषणौ - तप्तं च तत् हाटकं तप्तहाटकम् - कर्मधारय समास।
- निर्मुक्तभुजगौ - निर्मुक्तो च तौ भुजगौ निर्मुक्तभुजगौ- कर्मधारय समास।

सन्धि कार्य-

- खड्गावेतौ - खड्गौ + एतौ। अच् सन्धि।
- निर्मुक्तभुजगाविव - निर्मुक्तभुजगौ + इव।

प्रयोग परिवर्तन- महाप्रमाणाभ्यां विपुलाभ्यां तप्तहाटकभूषणाभ्याम् एताभ्यां खड्गाभ्यां निर्मुक्तभुजगाभ्याम् इव विराज्यते।

In this verse there is a lutoyama.

एवं मां परिभाषन्तं कस्माद् वै नाभिभाषतः॥19॥

अन्वय- एवं परिभाषन्तं मां कस्मात् वै युवां न अभिभाषतः।

Anvaya meaning-

For what reason both of you did not say anything to Hanuman while saying in many ways.

Meaning-

Thus, after praising Rama and Lakshmana, Hanuman asked both of them with some surprise that I have said a lot for so long, but how come both of you did not say anything to me.

Explanation-

Hanuman praised Rama and Lakshmana's valor, beauty, both of their arms, bow, arrow and khadga for so long, but both of them remained silent even after hearing all this Rama Lakshmana did not say anything. That's why Hanuman was surprised and said to both of them - that I said a lot for so long, but both of you did not say anything to me.

Grammar

- परिभाषन्तम् - परि+भाष् धातु+ शतृ प्रत्यय द्वितीय एकवचन।

सन्धि कार्य-

- कस्माद् - कस्मात् + वै जश्त्व सन्धि

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Note

- नाभिभाषतः - न + अभिभाषतः। सवर्ण दीर्घ सन्धि।

प्रयोग परिवर्तन- एवं परिभाषन् अहं कस्मात् वै युवाभ्यां न अभिभाष्ये।

सुग्रीवो नाम धर्मात्मा कश्चिद् वानरपुंगव।

वीरो विनिकृतो भ्रात्रा जगद् भ्रमति दुःखितः॥20॥

अन्वय- सुग्रीवः नाम कश्चित् वानरपुंगवः वीरः धर्मात्मा भ्रात्रा विनिकृतः दुःखितः जगत् भ्रमति।

Anvaya meaning-

A warrior named Sugriva, the best among the apes, wanders around the world feeling sad, separated from his righteous brother.

Meaning-

Hanuman told Rama Lakshmana about Sugriva that Sugriva is the best of the apes who follow the religion, that great hero, separated from his brother, travels around the world feeling sad.

Explanation-

Hanuman sent by Sugriva went to Ram and Lakshmana, and there after seeing the valor, beauty etc. of both of them, he knew that they were was not an ordinary person. That is why it was decided that Vali did not send them both. That is why after praising his king Sugriva, he said about him that Sugriva is the best and most powerful monkey among the monkeys. He is a great religious person. But his brother Vali left him for some reason. That Wali still tries to kill him. That's why Sugriva now being sad travels the whole world out of fear of his brother.

Grammar

- वानरपुंगवः - वानरेषु पुंगव वानरपुंगवः - सप्तमी तत्पुरुष समास।
- विनिकृतः - वि+नि+ कृ धातु+ क्त प्रत्यय प्रथमा एकवचन।

सन्धि कार्य-

- सुग्रीवो नाम - सुग्रीवः+नाम विसर्ग सन्धि।
- कश्चिद्वानरपुंगव - कश्चित्+ वानरपुंगव। जश्त्वसन्धि
- जगद्भ्रमति - जगत् + भ्रमति। जश्त्व सन्धि।

प्रयोग परिवर्तन - सुग्रीवेण नाम्ना केनचित् वानरपुंगवेन वीरेण धर्मात्मना भ्रात्रा विनिकृतेन दुःखितेन जगत् भ्रम्यते।

**Note**

प्राप्तोऽहं प्रेषितस्तेन सुग्रीवेण महात्मना।

राज्ञा वानरमुख्यानां हनुमान् नाम वानरः॥21॥

अन्वय- तेन वानरमुख्यानां राज्ञा महात्मना सुग्रीवेण प्रेषितः अहं हनुमान् नाम वानरः त्वां प्राप्तः अस्मि।

Anvaya meaning-

Both of you have received a monkey named Hanuman, sent by the chief king of monkeys, the great intelligent Sugriva.

Meaning-

Knowing the form of Rama, Lakshmana, Hanuman told both of them about himself that my name is Hanuman, Mahatma Sugriva, the king of monkeys, sent me here. That's why I came to you both.

Explanation-

In the preceding verse, Hanuman said about his king Sugriva. That is why in this verse presented, Hanuman begins to introduce himself to Rama and Lakshmana. Hanuman politely told both of them that my name is Hanuman. I am a monkey According to the orders of the monkey king Mahatma Sugriva, I came near to both of you.

Grammar

- महात्मना - महान् आत्मा यस्य स - बहुव्रीहि समास
- वानरमुख्यानाम् - वानरेषु मुख्याः वानरमुख्याः - षष्ठी तत्पुरुष समास

सन्धि कार्य-

- प्राप्तोऽहम् - प्राप्तः + अहम् विसर्ग सन्धि
- प्रेषितस्तेन - प्रेषितः + तेन विसर्ग सन्धि।

प्रयोग परिवर्तन - मयातेन वानरमुख्यानां राज्ञा महात्मना सुग्रीवेण प्रेषितेन हनुमता नाम वानरेण त्वां प्राप्तेन भूयते।

युवाभ्याम् स हि धर्मात्मा सुग्रीवः सख्यमिच्छति।

अन्वय- स हि धर्मात्मा सुग्रीवः युवाभ्यां सह सख्यम् इच्छति।

Anvaya meaning-

That pious king named Sugriva desires friendship with both of you.

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Note

Meaning-

On the question of how the monkey king Sugriva sent Hanuman to Rama and Lakshmana, Hanuman said that Sugriva aspires to be a friend of both of you.

Explanation-

After knowing the introduction of Hanuman, Sugriva sent Hanuman here, so Shri Ram came to know. That is why he wished to know the reason for sending Hanuman here by Sugriva. That is why Hanuman started talking to him. Hanuman said that the monkey king Sugriva wishes to be friends with Rama Lakshmana. That's why he sent me here to know the introduction of both of you.

व्याकरण विमर्श-

- सख्यम् - सखि + ष्य् प्रत्यय द्वितीय एकवचन।

सन्धि कार्य-

- स हि - सः + हि। विसर्ग सन्धि

प्रयोग परिवर्तन- तेन हि धर्मात्मना सुग्रीवेण युवाभ्यां सह सख्यम् इष्यते।

तस्य मां सचिवं वित्तं वानरं पवनात्मजम्॥22॥

भिक्षुरूपप्रतिच्छकंसुग्रीवप्रियकारणात्।

ऋष्यमूकादिह प्राप्तं कामगं कामचारिणम्॥23॥

अन्वय- भिक्षुरूपप्रतिच्छन्नं सुग्रीवप्रियकारणात् ऋष्यमूकात् इह प्राप्तं कामगं कामचारिणं तस्य सचिवं पवनात्मजं वानरं मां वित्तम्।

Anvaya meaning-

Came here from a mountain named Rishyamook for Sugriva's beloved in the guise of a monk, who is capable of taking any form worthy of being called by his will, know me Hanuman, the secretary of that Sugriva, the son of the monkey.

Meaning-

Hanuman told Rama Lakshmana about himself that I am Hanuman, the secretary of Sugriva, the monkey king Sugriva, the son of Vayu. Knowing the introduction of both of you is his desired task. That's why Hanuman came here from the Rishyamook mountain in the guise of a monk to do it. I can go anywhere I want. And I can take any form.

Explanation-

The monkey king Sugriva wants to establish friendship with Ram and Lakshmana.

**STUDY OF
RAMAYANA****Note**

That's why he sent Hanuman here, Shri Ram came to know from the mouth of Hanuman. But on this question, what is the relation of Hanuman with Sugriva, Hanuman told them both that I am the secretary of the monkey king Sugriva, the son of Vayu. Knowing the introduction of both of you is the favored task of the monkey king Sugriva. That's why I came near to you both from Rishyamook mountain in the form of a monk to know the introduction of both of you. I can go wherever I want. And I can take any form I want. In fact, in this verse presented, Maharishi Valmiki has described Hanuman's more than ordinary abilities.

Grammar

- वित्तम् - विद् धातु लोट् लकार मध्यम पुरुष द्विवचन।
- पवनात्मजम् - पवनस्य आत्मजः पवनात्मजः - षष्ठी तत्पुरुष समास
- भिक्षुरूपप्रतिच्छकम् - भिक्षुरूपेण प्रतिच्छकः भिक्षुरूपप्रतिच्छकः - तृतीय तत्पुरुष समास।
- सुग्रीवप्रियकारणात् - सुग्रीवस्य प्रियं सुग्रीवप्रियम् - षष्ठी तत्पुरुष समास।
सुग्रीवप्रियमेव कारणम् सुग्रीवप्रियकारणम् - कर्मधारय समास।
- कामचारिणम् - कामं चरति इति कामचारी।

सन्धि कार्य-

- ऋष्यमूकादिह - ऋष्यमूकात् + इह। जश्त्व सन्धि।

प्रयोग परिवर्तन- भिक्षुरूपप्रतिच्छकः सुग्रीवप्रियकारणात् ऋष्यमूकात् इह प्राप्तः कामगः कामचारी तस्य सचिवः पवनात्मजः वानरः अहं विद्यै।

**INTEXT QUESTIONS**

1. From whom was the mountain illuminated?
2. How were the eyes of Rama and Lakshmana?
3. From which world did Ram Lakshman come here?
4. Where did the moon and the sun come from?
5. Ram Lakshmana was a great zealot like whom?
6. What were the arms of Rama and Lakshmana?
7. Ram Lakshmana was able to protect whom?
8. How were their bows?

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Note

9. How do their bows light up?
10. What was the tuna of both of them full of?
11. Whom did they both have the same face?
12. With whom did Sugriva a part from?
13. What does Sugriva desire?
14. What was Hanuman like?
15. Padmapatrekshanou..... What is the Alankar here?
 - a Drishtant
 - b Upama
 - c Kupak
 - d Utpreksha
16. Rajyaarhavamaprakhyau Katha Deshmihagatau - Whose statement is this?
 - a Sugriva's
 - b Hanuman's
 - c Ram's
 - d Lakshmana's
17. Vindhyaameruvibhushita is the specialty of
 - a Pampa River
 - b Sita
 - c earth
 - d lanka
18. By whom are the arrows attributed?
 - a snake
 - b thunderbolt
 - c discarded snake
 - d elephant's trunk
19. Whose secretary is Hanuman?
 - a Ram's
 - b Vayu's
 - c Vali's
 - d Sugriva's
20. Match the A-column to the B-column.

A Column	B Column
1. Manye	a. Samcharati
2. padmapatre	b. Bahareh
3. Chandrasuryu	c. Govrushau
4. Prakshete	d. Ikshane
5. Samdou	e. Sugrivah

- | | |
|---------------------------|-------------------|
| 6. Virajate | f. Rajete |
| 7. Sarvabhushanbhusharhah | g. Janitam |
| 8. Bhramati | h. Chintayami |
| 9. Dukhitah | i. Shobhete |
| 10. Vittan | j. ramalakshmanau |

**SUMMARY**

As ordered by Sugriva, Hanuman disguised as a monkey went to Rama and Lakshmana on the banks of Pampa Sarovar, disguised as a monk. Going there, he started praising both of them with his lovely voice. Rishyamook mountain was illuminated by the brilliance of both of them. Hanuman had to ask how he came to this inaccessible region in the guise of an ascetic, worthy of the throne. The eyes of both the Jatadharis were like lotus leaves. It is known from the vision of both of them that as the moon and the sun came to this earth in the form of human beings on their own will. More powerful than the lion, the king of animals, great zealous like the new Taurus, both of them are capable of protecting the entire earth, adorned with the Vindhya mountain, including the ocean forest, such was the belief of Hanuman. But to his surprise, the arms of Rama and Lakshmana were as strong as a mace. Those who were adorned with any ornamentation, those arms were adorned. But still he did not wear any ornament in such beautiful arms.

Like Indra's thunderbolt, their bows were marked with solid gold. Like a snake, the destroyers of the enemy life, both of them were filled with fierce light arrows. That's why Hanuman asked that reason and started talking about King Sugriva. Then the secretary of that Sugriva, giving his introduction, said that Sugriva sent him here, wishing for friendship with both of you. Saying all this he again did not say anything to both of them.

**WHAT YOU HAVE LEARNT**

- The object that comes in contact with the luminous light also receives the light.
- A person deserving of praise should be praised properly.
- The person worthy of the throne of the state must carry the burden of the state.
- Before introducing yourself, you should introduce your king in the beginning.
- One should praise his king everywhere.

**STUDY OF
RAMAYANA****Note**

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STUDY OF RAMAYANA



Note

HANUMAN DIGNIFIES RAM AND LAKSHAMAN



TERMAINAL EXERCISE

1. Criticize Hanuman's statement about the arms of Rama and Lakshmana.
2. Describe the weapons of Rama and Lakshmana according to the scriptures.
3. How were the arrows of Ram Lakshmana, criticize according to the text.
4. Sampoomascha Shitairbanaiah. Write briefly about the Alankar which is here.
5. What did Hanuman say about Sugriva and about himself, what did both of them write about.
6. What was the power of Hanuman?



ANSWER TO INTEX QUESITON

1. Ram from the effulgence of Lakshmana
2. Like a lotus leaf
3. From Devlok
4. To the earth
5. Like a drunken Taurus
6. Elaborate and adorned with all ornaments
7. Of the earth adorned with ocean forests Vindhya Meru
8. Amazingly smooth and picture responsive
9. Like the thunderbolt of Indra
10. Fierce sharp arrows that destroy life like a snake
11. Like a slender snake
12. From Brother
13. Rama's friendship with Lakshmana
14. Moveable Anywhere and Capable of Taking Any Form
15. b
16. b
17. c
18. a
19. d
20. 1-h 2-d 3-j 4-f 5-c 6-i 7-b 8-a 9-e 10-g.