

**Note****14**

## RAM GLORIFIES HANUMAN

Indra etc. have nine grammars. It is so famous. Hanuman knew all those grammars. Valmiki's word 'Soyam Navayakaranarthveta' is his proof. Apart from grammar, education of many scriptures is known by him. Hanuman was an infinite ocean of knowledge. Shri Ram, who himself knew everything, praised him in this matter. His voice was so sweet that even the Supreme Anand Shri Ram was delighted by his pleasant words. Hanuman was the messenger of the monkey king Sugriva. Shri Ram said that if there is a messenger like this from any king, then that king will definitely be accomplished. In this lesson, let us experience the joy of knowing about that knowledge of Hanuman. By reading this text, we get to know about Lord Shri Ram. There are 12 verses in this text.



### OBJECTIVE

After studying this lesson, you will be able to:

- understood that Hanuman was the ocean of knowledge;
- know that Hanuman is the knower of all the four Vedas;
- understand about how to use sentences at the time of conversation;
- understand how a king's messenger should be;
- learn how to interpret the padas in the verses;
- know that how the anvaya should be interpreted;
- understand the knowledge of grammar;

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## 14.1 LET US READ THE ORIGINAL TEXT

एवमुक्तवा तु हनुमास्तौ वीरौ रामलक्ष्मणौ  
वाक्यज्ञो वाक्यकुशलः पुनर्नोवाच किंचन॥24॥

एतच्छ्रुत्वा वचस्तस्य रामो लक्ष्मणम् अब्रवीत्।  
प्रहृष्टवदनः श्रीमान् भ्रातरं पार्श्वतः स्थितम्॥25॥

सचिवोऽयं कपीन्द्रस्य सुग्रीवस्य महात्मनः।  
तमेव कांक्षमाणस्य ममान्तिकमिहागतः॥26॥

तमभ्यभाष सौमित्रे सुग्रीवसचिवं कपिम्।  
वाक्यज्ञं मधुरैर्वाक्यैः स्नेहयुक्तम् अरिन्दमम्॥27॥

नानृगवेदविनीतस्य नायजुर्वेदधारिणः।  
नासामवेदविदुषः शक्यम् एवं विभाषितुम्॥28॥

नूनं व्याकरणं कृत्स्नम् अनेन बहुधा शरुतम्।  
बहु व्याहरतानेन न किंचिद् अपशब्दितम्॥29॥

न मुखे नेत्रयोश्चापि ललाटे च भ्रवोस्तथा।  
अन्येष्वपि च सर्वेषु दोषः संविदितः क्वचित्॥30॥

अविस्तरमसंदिग्धम् अविलम्बितम् अव्यथम्।  
उरःस्थं कण्ठगं वाक्यं वर्तते मध्यमस्वरम्॥31॥

संस्कारक्रमसंपकाम् अुताम् अविलम्बिताम्।  
उच्चारयति कल्याणीं वाचं हृदयहर्षिणीम्॥32॥

अनया चित्रया वाचा त्रिस्थानव्यंजनस्थया।  
कस्य नाराध्यते चित्तम् उद्यतासेररेरपि॥33॥

एवंविधो यस्य दूतो न भवेत् पार्थिवस्य तु।  
सिद्ध्यन्ति हि कथं तस्य कार्याणां गतयोऽनघ॥34॥

एवंगुणगणैर्युक्ता यस्य स्युः कार्यसाधकाः।  
तस्य सिद्ध्यन्ति सर्वेऽर्था दूतवाक्यप्रचोदिताः॥35॥

## 14.2 LET US UNDERSTAND THE TEXT

एवमुक्तवा तु हनुमास्तौ वीरौ रामलक्ष्मणौ  
वाक्यज्ञो वाक्यकुशलः पुनर्नोवाच किंचन॥24॥

अन्वय- वाक्यज्ञः वाक्यकुशलः हनुमान् तौ एवम् उक्त्वा तु पुनः किंचन न उवाच।

**Anvay Meaning** - Hanuman, who is skilled in the use of sentences, did not say anything again by saying this to both of them Ram Lakshmana.

**Note**

**Meaning-** Kushal Hanuman did not say anything to Rama Lakshmana again after saying everything like this. There was silence.

**Explanation-** In this verse, Maharishi Valmiki has described the speech proficiency of Hanuman. Hanuman came near Rama and Lakshmana and praised the valor of both of them. And also praised their bows, arrows and the sword very much. And told them both about himself and his king. He also told them the reason for sending him here by Sugriva. He kept silent after saying everything for so long. The way in which he praised his subjects with syntax, it is known that Hanuman was a great knower of sentences, and was adept at using sentences. After saying everything, he became silent and did not say anything again.

**Grammar**

- उक्त्वा - वच् धातु+ क्त्वा प्रत्यय
- वाक्यज्ञः - वाक्यं जानाति। ज्ञा धातु+ क प्रत्यय।
- वाक्यकुशलः - वाक्ये कुशलः वाक्यकुशलः -सप्तमी तत्पुरुष समास।
- उवाच - वच् धातु लिट् लकार प्रथम पुरुष एकवचन।

**सन्धि कार्य-**

- हनुमांस्तौ - हनुमान् + तौ। हल सन्धि।
- वाक्यज्ञो वाक्यकुशलः - वाक्यज्ञः +वाक्यकुशलः। विसर्ग सन्धि।
- पुनर्न - पुनः+न। विसर्ग सन्धि।
- नोवाच - न + उवाच। गुण सन्धि।

**प्रयोग परिवर्तन-** वाक्यज्ञेन वाक्यकुशलेन हनुमता तौ एवम् उक्त्वा तु पुनः किञ्चन न ऊचे।

एतच्छ्रुत्वा वचस्तस्य रामो लक्ष्मणम् अब्रवीत्।

प्रहृष्टवदनः श्रीमान् भ्रातरं पार्श्वतः स्थितम्॥25॥

**अन्वय-**तस्य एतत् वचः श्रुत्वा प्रहृष्टवदनः श्रीमान् रामः पार्श्वतः स्थितं भ्रातरं लक्ष्मणम् अब्रवीत्।

**Anvay Meaning-**

Hearing such words of that Hanuman, Shri Ram spoke to his brother Lakshmana with a cheerful mouth.

**Meaning-**

Shri Ram was delighted to hear all about that Sugriva from the mouth of Hanuman. His brother Lakshmana was nearby. He started saying something to that Lakshmana.

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**Explanation-**

For so long Rama listened silently to the great speech of Hanuman. That's why he started talking now. Hearing all these words of Hanuman, Rama was very happy. Rama had his brother Lakshmana beside him. Ram got ready to say something to the brother who was next to him. The mind of ordinary people becomes fickle by listening to praises etc. about themselves for so long. But even after listening to his praise, Ram remained silent without getting distracted. This proves the patience of Rama.

**Grammar**

- अब्रवीत् - ब्रू धातु + लङ् लकार प्रथम पुरुष एकवचन।
- प्रहृष्टवदनः - प्रहृष्टं वदनं यस्य सः - बहुव्रीहि समास।
- स्थितम् - स्था धातु + क्त प्रत्यय द्वितीय एकवचन।

**सन्धि कार्य-**

- एतच्छ्रुत्वा - एतत् + श्रुत्वा। श्चुत्व सन्धि।
- वचस्तस्य - वचः + तस्य। विसर्ग सन्धि।
- रामो लक्ष्मणम् - रामः + लक्ष्मणम्। विसर्ग सन्धि।

**प्रयोग परिवर्तन-** तस्य एतत् वचः श्रुत्वा प्रहृष्टवदनेन श्रीमता रामेण पार्श्वतः स्थितः लक्ष्मणः अब्रूयत्।

सचिवोऽयं कपीन्द्रस्य सुग्रीवस्य महात्मनः।

तमेव कांक्षमाणस्य ममान्तिकमिहागतः॥26॥

**अन्वय-** अयं कपीन्द्रस्य महात्मनः सुग्रीवस्य सचिवः तम् एव कांक्षमाणस्य मम अन्तिकम् इह आगतः।

**Anvaya meaning-**

The secretary of the great-wise Sugriva, the king of monkeys, came here to Rama with the desire of that Sugriva.

**Meaning-**

On hearing Hanuman's words, Rama told his brother that I had come here for Sugriva and this Hanuman, the secretary of Sugriva, the king of monkeys, came to me.

**Explanation-**

Shri Ram was delighted to hear Hanuman's words. Ram Lakshman came to this country to interview with Vanararaj Sugriva. And here Hanuman, the secretary of that Sugriva himself, came to both of them. That is why Shri Ram rejoiced and told the brother

Lakshman who was nearby that I came here wishing for Sugriva and this Hanuman, the secretary of that monkey king Sugriva, came to me.

**Grammar**

- कपीन्द्रस्य - कपीनाम् इन्द्रः कपीन्द्रः - षष्ठी तत्पुरुष समास।
- कांक्षमाणस्य - कांक्ष धातु+शानच् प्रत्यय, षष्ठी एकवचन।

**सन्धि कार्य-**

- सचिवोऽयम् - सचिवः + अयम्। विसर्ग सन्धि।
- ममान्तिकम् - मम् + अन्तिकम्। सवर्णदीर्घ सन्धि।
- इहागतः - इह+आगतः - सवर्णदीर्घ सन्धि।

**प्रयोग परिवर्तन-** अनेन कपीन्द्रस्य महात्मनः सुग्रीवस्य सचिवेन तम् एव कांक्षमाणस्य मम अन्तिकम् आगतम्।

**तमभ्यभाष सौमित्रे सुग्रीवसचिवं कपिम्।**

**वाक्यज्ञं मधुरैर्वाक्यैः स्नेहयुक्तम् अरिन्दमम्॥27॥**

**अन्वय-सौमित्रे! तं सुग्रीवसचिवं कपिं वाक्यज्ञम् अरिन्दमं स्नेहयुक्तम् मधुरैः वाक्यैः अभ्यभाष।**

**Anvaya meaning-**

O Lakshmana! the secretary, Kapivar Hanuman, who is going to understand the meaning of the matter, you talk with affection in a sweet voice.

**Meaning-**

Rama told his brother Lakshmana who was nearby that - O Lakshmana! Like Sugriva's secretary Hanuman is endowed with affection, in the same way he spoke with sweet words.

**Explanation-**

Rama told the brother Lakshmana who was nearby that - this Hanuman, the secretary of Sugriva, is a great scholar. He has great proficiency in the use of sentences. This Hanuman is the destroyer of enemies. O son of Sumitra, Lakshmana! You talk to Hanuman with sweet words only, so that he becomes affectionate. In fact, if a minister is affectionate, then his king is also affectionate. If the king is affectionate, then the work gets completed quickly. That is why if Hanuman is affectionate, then the work for which Ram Lakshman came here will be proved.

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#### Grammar

- अभ्यभाष - अभि+भाष् धातु लोट् लकार मध्यम पुरुष एकवचन।
- सुग्रीवसचिवम् - सुग्रीवस्य सचिवः सुग्रीवसचिवः- षष्ठी तत्पुरुष समास।
- स्नेहयुक्तम् - स्नेहेन युक्तः स्नेहयुक्तः। तृतीय तत्पुरुष समास।

#### सन्धि कार्य-

- मधुरैर्वाक्यैः - मधुरैः + वाक्यैः विसर्ग सन्धिः।

**प्रयोग परिवर्तन-** सौमित्रे! स सुग्रीवसचिवः कपिः वाक्यज्ञः अरिन्दमः स्नेहयुक्तः मधुरैः वाक्यैः अभिभाष्यतम्।

**नानृग्वेदविनीतस्य नायजुर्वेदधारिणः।**

**नासामवेदविदुषः शक्यम् एवं विभाषितुम्॥28॥**

**अन्वय-** अनृग्वेदविनीतस्य अयजुर्वेदधारिणः असामवेदविदुषः एवं विभाषितुं न शक्यम्।

#### Anvaya meaning-

The meaning of Anrgveda Vinitasya is - One who does not know Yajurveda, devoid of the practice of Rigveda, cannot have such a conversation, one who does not know the secrets, etc.

#### Meaning-

Rama, enchanted by Hanuman's erudition, told Lakshmana that one who does not know the entire Rigveda, who has not studied the entire Yajurveda. One who is not a scholar of Samaveda cannot speak such erudite complete sentences. That is, Hanuman is the knower of all the Vedas.

#### Explanation-

This verse is one of the famous shlokas of Ramayana. In this verse, Maharishi Valmiki has described the great knowledge and omniscience of Hanuman. Rama was astonished to see Hanuman's knowledge and proficiency in using sentences. That is why he told brother Lakshmana that one who does not read Rigveda by using and understanding Swaradi in mantras with reverence in the presence of Guru, cannot say such wise words and one who does not read Yajurveda properly i.e. Yajurveda In each of the anuvaks there is a sankari of the other anuvak. That is why he who cannot read it cannot say such words. And one who has not studied the Samaveda regularly, that is, in the Samaveda there are songs implied by many secrets, etc., who does not know how to sing them, he cannot say such words.

Hanuman read the Rigveda with devotion, studied the Yajurveda properly, and also studied the Samaveda as a rule, that is what Shri Ram wants to say. Generally such scholars are rare in the world. A great sage like Ram praises Hanuman. That is why Hanuman does not seem ordinary.

**Grammar**

- अनृग्वेदविनीतस्य- ऋग्वेदस्य विनीतः ऋग्वेदविनीतः- षष्ठी तत्पुरुष समास। न ऋग्वेदविनीतः नञ् तत्पुरुष समास।
- अयजुर्वेदधारिणः - यजुर्वेदं धारयति इति यजुर्वेदधारी। न यजुर्वेदधारी- नञ् तत्पुरुष समास
- असामवेदविदुषः - सामवेदस्य विद्वान् सामवेदविद्वान् - षष्ठी तत्पुरुष समास।, न सामवेद विद्वान् असामवेदविद्वान् - नञ् तत्पुरुष समास।
- विभाषितुम् - वि+ भाष् धातु+ तुमुन् प्रत्यय।

**सन्धि कार्य-**

- नानृग्वेदविनीतस्य - न+अनृग्वेदविनीतस्य। सवर्णदीर्घ सन्धि।
- नायजुर्वेदधारिणः - न+ अयजुर्वेदधारिणः। सवर्णदीर्घ सन्धि।
- नासामवेदविदुषः - न+ असामवेदविदुषः। सवर्णदीर्घ सन्धि।

**प्रयोग परिवर्तन-** अनृग्वेदविनीतः अयजुर्वेदधारी असामवेदविद्वान् एवं विभाषितुं न शक्नुयात्।

**नूनं व्याकरणं कृत्स्नम् अनेन बहुधा श्रुतम्।**

**बहु व्याहरतानेन न किञ्चिद् अपशब्दितम्॥29॥**

**अन्वय-** नूनम् अनेन कृत्स्नं व्याकरणं बहुधा श्रुतम्। अत एव बहु व्याहरता अनेन किञ्चित् न अपशब्दितम्।

**Anvaya meaning-**

Hanuman read the entire grammar script many times. That is why even after saying in many ways, he did not say anything abusive.

**Meaning-**

Enchanted by Hanuman's wisdom, Rama told Lakshmana that - Hanuman read the entire Ramayana many times. That is why he said a lot for so long, but did not use a single word.

**Explanation-**

In the earlier verses, Rama spoke about Hanuman's knowledge of the Vedas. That is

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why now it is said about his grammar knowledge. Rama told his brother Lakshmana, who was nearby, that this Hanuman not only knows the Vedas, he has read the entire grammar many times. That is why he has the knowledge of which words are sages and which words are nonsensical. And he also has knowledge of what the word means. That is why he said a lot for so long, but did not use a single word. Hanuman rightly knows who is the suffix in all the words and who is the nature. That is why he used all the words of sage in his own sense. In fact, from this verse Hanuman knows all the subjects of Vedas, grammar etc. It has been described by Maharishi Valmiki.

**Grammar**

- श्रुतम् - श्रु धातु+ क्त प्रत्यय।
- व्याहरता - वि+आ+ह धातु+शतृ प्रत्यय तृतीय एकवचन।
- अपशब्दितम् - अप्+शब्द धातु+क्त प्रत्यय, नपुंसकलिङ्।

**सन्धि कार्य-**

- व्याहरताऽनेन - व्याहरता अनेन। सवर्णदीर्घ सन्धि।

**प्रयोग परिवर्तन-** नूनम अयं कृत्स्नं व्याकरणं बहुधा श्रुतवान्। अत एव बहु व्याहरन् अयं किञ्चित् न अपशब्दितवान्।

न मुखे नेत्रयोश्चापि ललाटे च भ्रवोस्तथा।

अन्येष्वपि च सर्वेषु दोषः संविदितः क्वचित्॥३०॥

**अन्वय-** अस्य मुखे नेत्रयोः ललाटे भ्रवोः च तथा अन्येषु सर्वेषु अंगेषु न क्वचित् दोषः संविदितः।

**Anvaya meaning-**

In the face of this Hanuman, there was no disorder in the body, in the eyes, on the head and brow and in all the organs.

**Meaning-**

Shri Ram told brother Lakshmana that Hanuman said a lot for so long. But there was no defect in any part of him. It means that Hanuman has known education very well.

**Explanation-**

In this verse, Maharishi Valmiki has described the knowledge of Hanuman's education. When ordinary people talk, different disorders are seen in their mouth, frontal etc. If there is a disorder in the organs at the time of conversation, then in education it is called a defect of speech. But Rama said that this was not the fault of Hanuman. Hanuman came near Rama and Lakshmana and said a lot. But there was no disorder





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on his face, in both eyes, on his head, and in any part of his brow. It is known from him that Hanuman also studied education properly. That is why he knows the faults rightly. And here it is known that Ram is also a sukshmarshi. That is why there was no disorder in Hanuman's organs during the conversation, he also saw this subtle subject.

सन्धि कार्य-

- नेत्रयोश्चापि - नेत्रयोः+च+अपि। विसर्ग सन्धि, सवर्णदीर्घ सन्धि।
- भ्रुवोस्तथा - भ्रुवोः+तथा। विसर्ग सन्धि।
- अन्येष्वपि - अन्येषु+अपि। यण् सन्धि

प्रयोग परिवर्तन-अस्य मुखे नेत्रयोः ललाटे भ्रुवोः च तथा अन्येषु सर्वेषु अंगेषु न क्वचित् दोषं संविदितवान् अहम्।

अविस्तरमसंदिग्धम् अविलम्बितम् अव्यथम्।

उरःस्थं कण्ठगं वाक्यं वर्तते मध्यमस्वरम्॥३१॥

अन्वय- अस्य अविस्तरम् असंदिग्धम् अविलम्बितम् अव्यथम् उरःस्थं कण्ठगं मध्यमस्वरं वाक्यं वर्तते।

**Anvaya meaning-**

Hanuman utters a sentence with a medium tone from the heart without detail, without doubt, without delay, without pain

**Meaning-**

Praising the sentence used by Hanuman, Shri Ram told Lakshmana that the sentence used by Hanuman is not very detailed, without doubt, is not pronounced very loudly, and is not painful to hear. It is used with a medium tone.

**Explanation-**

In the presented verse, Rama has described the beauty of Hanuman's sentence composition. The sentence that ordinary people use is very detailed. And there is some doubt in knowing what letter to use. Some people pronounce the sentence very fast, that is why hearing it causes pain in the ears, that is, it is very bitter in hearing. According to education, this is also a defect in speaking. Hanuman did not have a single such fault. The sentence used by Hanuman was very short, and in such a way that he used the alphabets, which did not arouse any doubt to Rama. And he didn't even pronounce the sentences very fast. Those sentences were sweet to hear from him. And he always used sentences with a medium tone. Maharishi Valmiki has described in this verse the faults said in education about the use of sentences were not in Hanuman.

STUDY OF  
RAMAYANA

Note

## Grammar

- अविस्तरम् - अविद्यमानः विस्तरः यस्मिन् तत्। बहुव्रीहि समास।
- असन्दिग्धम् - न सन्दिग्धम् असन्दिग्धम्। नञ् तत्पुरुष समास।
- अविलम्बितम् - न विलम्बितम् । नञ् तत्पुरुष समास।
- अव्यथम् - न विद्यते व्यथा यस्मात् तत् - बहुव्रीहि समास।
- मध्यतस्वरम् - मध्यमः स्वरः यस्य तत् - बहुव्रीहि समास।

**प्रयोग परिवर्तन-** अस्य अविस्तरेण असंदिग्धेन अविलम्बितेन अव्यथेन उरःस्थेन कण्ठगेन मध्यमस्वरेण वाक्येन वत्यते।

**संस्कारक्रमसंपक्काम् अुताम् अविलम्बिताम्।**

**उच्चारयति कल्याणीं वाचं हृदयहर्षिणीम्॥३२॥**

**अन्वय-** अयं संस्कारक्रमसंपक्काम् अुताम् अविलम्बितां हृदयहर्षिणीं कल्याणीं वाचम् उच्चारयति।

## Anvaya meaning-

This Hanuman is full of rituals, devoid of quick utterance, uttered without delay, the sweet benevolent voice that takes away the heart.

## Meaning-

While praising Hanuman's voice, Rama told Lakshmana that Hanuman knows the rites of education, grammar, etc., in the course of speech, and destroys the characters he uses. Does not pronounce quickly, does not pronounce late. And listening to his voice makes the heart happy.

## Explanation-

In this verse, Rama tells the nearby brother Lakshmana about the importance of the speech used by Hanuman. If the letters are pronounced quickly, then the letters which are said in a proper way, they are also destroyed, that is, they are not heard properly. And if there is too much delay between two words, then the meaning of the sentence is not understood. The speech of Hanuman generates education-grammar etc. in a sequence, that is, the speech of Hanuman is proper from the point of view of education-grammar etc. And is devoid of quick pronunciation, hence does not destroy the properly used characters. And there is no delay in pronunciation between his two words, that is why there was a relationship between the words. Apart from these, many qualities were in his voice. Rama was very pleased to hear his voice, endowed with such qualities.



Note

**Grammar**

- संस्कारक्रमसंपन्नाम् - संस्काराणां क्रमः संस्कारक्रमः - षष्ठी तत्पुरुष समास। संस्कारक्रमे संपन्ना संस्कारक्रमसम्पन्ना - सप्तमीतत्पुरुष समास।
- अविलम्बिताम् - न विलम्बिता - नञ् तत्पुरुष समास।
- हृदयहर्षिणीम् - हृदयं हर्षयति इति।

**प्रयोग परिवर्तन-**अनेन हनुमता संस्कारक्रमसंपन्ना अद्भुता अविलम्बिता हृदयहर्षिणी कल्याणी वाक् उच्चार्यते।

अनया चित्रया वाचा त्रिस्थानव्यंजनस्थया।

कस्य नाराध्यते चित्तम् उद्यतासेररेरपि॥33॥

**अन्वय-**अनया चित्रया त्रिस्थानव्यंजनस्थया वाचा उद्यतासेः अपि कस्य अरेः चित्तं न आराध्यते।

**Anvaya meaning-**

In all the three places, the speech uttered with ur-gorge-murdha does not suit the mind of which enemy even to a ready sword.

**Meaning-**

Rama praised Hanuman's speech - his voice is pronounced from all three places, chest, throat and corpse, so his speech is astonishing, if you use this type of speech towards an enemy who is inclined to kill by holding a sword, then he will become the enemy. Satisfied too.

**Explanation-**

In this verse, Rama refers to the power of speech used by Hanuman to the nearby brother Lakshmana. There are three types of letters: Uttta, Anudatta and Swarita. The sublime character is pronounced from the head. Anudatta varna is pronounced from the chest. And the vowel sound is pronounced from the gut. If the sublime anudatta swarita uses varnas with these swaras, then that varna is a sage. Hanuman's voice was uttered from places like head, chest, throat etc. It is known that Hanuman used these vowels as well as varnas along with the sublime-anudatta-swarat. If a person uses such pleasant words towards an enemy who is ready to kill him with a sword, then that enemy is also very satisfied with those words. Doesn't harm him again. Such power was in the voice of Hanuman.

**Grammar**

- त्रिस्थानव्यंजनस्थया - त्रीणि च तानि स्थानानि -इतरेतर द्वन्द्व समास।
- त्रिस्थानेषु व्यंजनं त्रिस्थानव्यंजनम् - सप्तमी तत्पुरुष समास।

### STUDY OF RAMAYANA



Note

- आराध्यते - आ+राध धातु।
- उद्यतासेः - उद्यतः असिः येन स उद्यतासिः इति - बहुव्रीहि समास

#### सन्धि कार्य-

- नाराध्यते - न + आराध्यते। सवर्ण दीर्घ सन्धि।
- उद्यतासेरेः - उद्यतासेः + अरेः विसर्ग सन्धि।
- अरेरपि - अरेः + अपि। विसर्ग सन्धि।

**प्रयोग परिवर्तन-** इयं चित्रा त्रिस्थानव्यंजनस्था वाक् उद्यतासेः अपि कस्य अरेः चित्तं न आराध्नोति।

एवंविधो यस्य दूतो न भवेत् पार्थिवस्य तु।  
सिद्ध्यन्ति हि कथं तस्य कार्याणां गतयोऽनघ॥३४॥

**अन्वय-** हे अनघ! यस्य पार्थिवस्य एवंविधः दूतः न भवेत् तस्य कार्याणां गतयः कथं सिद्ध्यन्ति।

#### Anvaya meaning-

O sinless Lakshmana! How can the fruit of the actions of that king who does not have such an earthly king and an emissary with such qualities be proved?

#### Meaning-

Rama told his brother Lakshmana, who is the master of all the Vedas, if he is the messenger of all the Vedas, then all his works are sure to be accomplished.

#### Explanation-

In this verse, Rama praises the messenger of Hanuman. If the messenger is knowledgeable, clever, skilled in conversation, then the king's work is done very easily. His works are proved soon. The ignorant messenger then tells the secret element of the king to the enemies. That is why if the messenger is ignorant, the king is at a loss. Hanuman was the messenger of the monkey king Sugriva. He was a great scholar, fluent in speech, knowing all the Vedas and knowing the scriptures like grammar education etc. That is why Rama told brother Lakshmana that - The king whose messenger is like Hanuman, endowed with such qualities, all the works of that king must be proved, not a single work goes in vain. In this verse, Rama addressed brother Lakshmana with 'Anagha'. Anagha means one who has no sin. That is why Lakshman was completely sinless, the importance of Lakshman is also proved here.



Note

**Grammar**

- अनघ - अविद्यमानम् अघं यस्मिन् सः। बहुव्रीहि समास।

**सन्धि कार्य-**

- एवविधो यस्य - एवविधः + यस्य। विसर्ग सन्धि।
- दूतो न - दूतः+न विसर्ग सन्धि।
- गतयोऽनघ - गतयः + अनघ। विसर्ग सन्धि।

**प्रयोग परिवर्तन-** हे अनघ! यस्य पार्थिवस्य एवविधेन दूतेन न भूयतां तस्य कार्याणां गतिभिः कथं सिध्यते।

**एवंगुणगणैर्युक्ता यस्य स्युः कार्यसाधकाः।**

**तस्य सिद्ध्यन्ति सर्वेऽर्था दूतवाक्यप्रचोदिताः॥३५॥**

**अन्वय-** यस्य कार्यसाधकाः एवंगुणगणैः युक्ताः स्युः, तस्य सर्वे अर्थाः दूतवाक्यप्रचोदिताः सन्तः सिद्ध्यन्ति।

**Anvaya meaning-**

If the king whose servants are learned, clever, capable of speech etc., then all the works of that king are proved if they do according to the messenger sentences.

**Meaning-**

Rama told Lakshmana about Hanuman that - If a king has a scholar, speech-skilled worker like Hanuman, then if the work is done according to the words of that worker, then that work is definitely completed.

**Explanation-**

Knower of all Vedas, melodious speech, skill in conversation, knowledge of grammar education etc., many qualities were in Hanuman. And Hanuman was the secretary of the monkey king Sugriva. That is why Rama told brother Lakshmana that the king who has such an employee as Hanuman with such qualities, if that king executes the work according to the instructions of that work assistant i.e. secretary, then his work must be proved. That is why it is also known that the king should appoint only a secretary with qualities like him. If the king appoints an ignorant secretary for the work, then all the work of the king becomes fruitless. And by this, King Sugriva will also get the desired benefit very soon, Ram informed. In fact, Rama praised Hanuman, which pleased Hanuman very much.

STUDY OF  
RAMAYANA

Note

## Grammar

- युक्ताः - युज् धातु+क्त प्रत्यय, प्रथमा बहुवचन।
- स्युः - अस् धातु, लोट् लकार प्रथम पुरुष बहुवचन।
- कार्यसाधकाः - कार्यं साधयन्ति इति।
- दूतवाक्यप्रचोदिताः - दूतवाक्येन प्रचोदिताः - तृतीय तत्पुरुष समास।

## सन्धि कार्य-

- गुणगणैर्युक्ताः - गुणगणैः + युक्ताः विसर्ग सन्धि।
- युक्ता यस्य - युक्ताः + यस्य। विसर्ग सन्धि।
- सर्वेऽर्थाः - सर्वे + अर्थाः। पूर्वरूप सन्धि।

**प्रयोग परिवर्तन-** यस्य कार्यसाधकैः एवंगुणगुणैः युक्तैः भवेयम्, तस्य सर्वैः अर्थैः दूतवाक्यप्रचोदितैः सद्भिः सिध्यते।



## INTEX QUESTION

1. Whose secretary was Hanuman?
2. Who would not be able to say such words?
3. Which scripture did Hanuman listen to many times?
4. Which parts of Hanuman do not have disorders?
5. What type of sentence did Hanuman say?
6. How was the voice of Hanuman?
7. Whose mind is pleased with the strange speech of Hanuman uttered from three places?
8. If there is a messenger like Hanuman, what does the king prove?
9. How are the king's actions accomplished?
10. 'Vakyagno Vakyakushal: Punarnovach Kinchan' What is meant by the phraseologist here.
 

a Lakshmana	b Hanuman
c ram	d wali



### STUDY OF RAMAYANA



Note



### SUMMARY

According to the orders of Sugriva, Hanuman disguised as a monk appeared near Rama Lakshmana situated on the banks of Pampa Sarovar, hiding his monkey form. And going there, he praised their valor and beauty by performing the rituals of worship of both of them. Then he introduced himself as Sugriva's secretary by telling them both about Sugriva. Then again he fell silent without saying anything. Hearing all these words of his, Shri Ram was very happy. He had brother Lakshmana beside him. Then he started praising Hanuman by targeting Lakshmana. The type of language used by Hanuman for so long. Such great statements can be made only by a great scholar, a knower of all the Vedas, a scholar. Hanuman was the knower of all three Vedas, Rigveda-Samveda-Yajurveda. Even after saying a lot for so long, no abusive word was used from his mouth. If one must have studied grammar many times, only he can say this type of language, thus Shri Ram praised Hanuman's grammar.

Hanuman studied not only the grammar but also the educational scriptures very well. That is why when speaking here, Hanuman knew very well the defects of such disorders in the organs. That is why even after speaking this much to Shri Ram, no disorder was seen in any part of the body. The speech of Hanuman was completely specified in education. He always spoke in a moderate voice. By listening to his words of Shri Ram, grammar rituals were generated. That's why ecstatic Shri Ram also rejoiced on hearing that. If this type of speech is used, even an enemy inclined to kill with a sword becomes possessed. Saying this Shri Ram illuminated the importance of his words. If any king has an emissary with such qualities, then that king will soon achieve accomplishment, there is no doubt about it. And if that king does all the works according to the messenger's words, then surely all his meanings are proved. Saying this Shri Ram also praised his messenger. This is the gist of this text.



### WHAT YOU HAVE LEARNT

- It is the ornament of speech that adorns human beings more appropriately than all ornaments.
- By the melody of speech, even God attains infinite satisfaction.
- There is no speech related defect while using the sentence by the knowledge of grammar education.
- By the power of speech, even an enemy inclined to kill by wearing a sword is possessed.



## RAM GLORIFIES HANUMAN

- The king should always appoint a messenger with qualities like melodious etc. in scriptural speech.
- By doing work according to the instructions of the virtuous work assistant, all the meanings of the king are fulfilled.



### TERMINAL EXERCISE

1. Write the context of what Ram said to the brother who was nearby.
2. Analyse Rama's statement about the grammar knowledge of Hanuman according to the text.
3. Nanrugvedavinitasya..... Write a brief explanation of the verse
4. Describe the beauty of Hanuman's voice.
5. Criticize Rama's statement about the educational knowledge of Hanuman according to the scriptures.
6. What did Rama say about the messenger of Hanuman?



### ANSWER TO INTEX QUESITON

1. Mahatma Sugiv, the king of apes
2. One who does not read Rigveda, does not practice Yajurveda, does not know Samaveda
3. to grammar
4. In the mouth, eyes, head, brow and all other parts
5. unexplained, unambiguous, without delay, avyatham, with heart, throat, murdha and medium tone
6. Fulfilled with rituals, wonderful, prompt, welfare and heart-defeating
7. Even the enemy prone to die
8. The result of actions is proved
9. By acting according to the messenger
10. b
11. a

## Module - 3

### STUDY OF RAMAYANA



Note

## Module - 3

## RAM GLORIFIES HANUMAN

### STUDY OF RAMAYANA



**Note**

12. d
13. c
14. c
15. 1-c 2-e 3-a 4-g 5-i 6-b 7-' 8-d 9-f 10-h.