

SRIMAN
Mahabharatha Thathparya Nirnaya
Of
Srimad Ananda Theertha
(Part I, Adhyayas I to IX)
with English translation of the original text and notes from
the unpublished commentary of Sri Vadiraja Swami Thereon
By
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samudrataraNanishchayaH

atha shhashhTho.adhyAyaH

ADHYAYA VI
Chapter VI

OM //

*utthApya chainamaravindadalAyatAxashchakraN^kitena varadena karAmbujena /
kR^itvA cha saMvidamanena nuto.asya chAMsaM prItya.a.aruroha sa hasan saha laxmaNena // 6.1*

1. Raising him by his lotus like hand which confers favors and which bears the marks of Chakra, He with eyes like the petals of lotus, talked about His divine mission and was praised by him (Hanuman). He, along with Lakshmana, got upon his shoulders, smiling with love.

Note—The smile indicates that there is nothing new in this for Hanuman as he in his form as Mukhya Vayu carries the Jiva. and the Paramatma abiding in each body when it passes on from one body to another. (Sri Vadiraja).

*Aropya chAMsayugaLaM bhagavantamenaM tasyAnujaM cha hanumAn prayayau kapIndram /
sakhyaM chakAra hutabhukpramukhe cha tasya rAmeNa shAshvatanijArtihareNa shIghram // 6.2*

2. And Hanuman, carrying on his two shoulders this Lord and his younger brother, went to the king of the monkeys and brought about in the presence of fire, his friendship with Rama who at all times quickly removes the distress of his devotees.

Note - The term **bhagavantam** indicates that the carrying of Rama on shoulders was out of respect as Lord and of Lakshmana as a devotee of the Lord. (Sri Vadiraja).

*shrutvA.asya duHkhamatha devavaraH pratij~nAM chakre sa vAlinidhanAya harIshvaro.api /
sItAnumArgaNakR^ite.atha sa vAlinaiva xiptAM hi dundubhitanuM samadarshayachcha // 6.3*

3. Hearing then of his distress the highest of the gods, made a promise for the killing of Vali and the king of the monkeys also (Sugreeva) after promising the search of Seeta, showed the body of Dundubhi thrown off by Vali

*vIxyaiva tAM nipatitAmatha rAmadevaH so.aN^gushhThamAtrachalanAdatillayaiva /
samprAsya yojanashate.atha tayaiva chorvIM sarvAM vidArya ditijAnahanad rasAsthan // 6.4*

4. God Rama, then seeing the fallen body and by merely moving the toe of his foot only by way of a little play, cast it one hundred yojanas away, and, by making the same (body) pierce through the earth, had all the Rakshasas residing in the region of Rasathala killed thereby.

Note—The corpse got this power by its contact with the toe of the Lord. (Sri Vadiraja).

*sharvaprAsAdajabAlAd ditiJanavadhyAn sarvAn nihatyA kuNapena punashcha sakhyA /
bhItena vAlibalataH kathitaH sma sapta sAlAn pradarshya ditiJan sudR^iDhAMshcha vajrAt // 6.5*

*ekaikameshhu sa vikampayituM samarthaH patrANi loptumapi tUtsahate na shaktaH /
vishhvak sthitAn yadi bhavAn pratibhetsyatImAnekeshhuNA tarhi vAlivadhe samarthaH // 6.6*

5 - 6. Having killed with that corpse all those Rakshasas rendered immune from death by the strength of Siva's boon, He was told again by His friend frightened by Vali's strength, who pointed to the seven palmyra trees stronger than Vajra (Indra's weapon) which were Rakshasas.

He (Vali) was able to shake only each one of these trees but was not able to cut their leaves though he tried. Should you sever by one arrow all these (palmyra trees) standing slantingly, then you are capable of killing Vali.

*jetuM chaturguNabalo hi pumAn prabhuH syAddhantuM shatAdhikabalo.atibalaM sushaktaH /
tasmAdimAn harihayAtmajabAhvalopyapatrAn vibhidya mama saMshayamAshu bhindhi // 6.7*

7. A person is able to conquer another if he has four times the enemy's strength and he will surely be able to kill (the enemy) if he has strength exceeding one hundred times (that of the enemy). Therefore by cutting these trees the leaves of which could not be cut by the arms of the son of Indra (Vali), clear soon my doubt.

*shrutvA.asya vAkyamavamR^ishya diteH sutAMstAn dhAturvarAdakhilapumbhirabhedyarUpAn /
brahmatvamAptumachalaM tapasi pravR^ittAnekeshhuNA sapadi tAn pravibheda rAmAH // 6.8*

8. Hearing his words and knowing them (trees) to be Rakshasas who had attained by the favour of Brahma, bodies unassailable by all other persons and who had engaged themselves in unswearing penance to obtain the status of Brahma, Rama by a single arrow cut them all in a moment.

*sandhAya kArmukavare nishite tu bANe.athA.a.akR^ishhya daxiNabhujena tAdA pramukte /
rAmeNa satvaramanantabalena sarve chUrNIkR^itAH sapadi te taravo raveNa // 6.9*

*bhittvA cha tAn sagirikuM bhagavatpramuktaH pAtALasaptakamathAtra cha ye tvavadhyAH /
nAmnA.asurAH kumudino.abjajavAkyaraxAH sarvAMshcha tAnadahadAshu sharaH sa ekaH // 6.10*

9 - 10. On Rama of infinite prowess throwing quickly the sharp arrow after stringing the excellent bow and drawing it by his right arm, all those trees were at once reduced to pieces with noise.

That one arrow flung by the Lord after severing those trees pierced through the earth covered by mountains, and entered the seven lower regions, and burnt thereafter all those Rakshasas there named Kumudi who had been immune from death on the strength of Brahma's word.

*naitad vichitramamitorubalasya vishhNoryatpreraNAAt sapavanasya bhavet pravR^ittiH /
lokasya saprakR^itikasya sarudrakAla karmAdikasya tadapIdamananyasAdhyam // 6.11*

11. Though this (exploit) was unachievable by others, still it is not wonderful for Vishnu of unlimited superior prowess, by whose direction only this world, comprising Lakshmi, Vayu, Rudra, Sesha who presides over time, and .Indra who presides over action, is moved into activity.

*dR^ishhTvA balaM bhagavato.atha harIshvaro.asAvagre nidhAya tamayAt puramagrajasya /
Ashrutya rAvamanujasya bilAt sa chA.agAdabhyenamAshu dayitAprativArito.api // 6.12*

12. Then after seeing the prowess of the Lord, the king of the monkeys, went with Rama in front to the town of his brother. Hearing the noise of his younger brother, Vali quickly came out of the cavelike town to meet him, though opposed by his wife.

*tanmushhTibhiH pratihataH prayayAvashaktaH sugrIva Ashu raghupo.api hi dharmamIxaN /
nainaM jaghAna viditAkhilalokacheshhTo.apyenaM sa Aha yudhi vAM na mayA viviktau // 6.13*

13. Beaten by his (Vali's) fists, Sugreeva unable to withstand ran away quickly, and Rama also, observing strict Dharma, did not kill him (Vali), though well aware of all the affairs of the world, and told him (Sugreeva). "You could not be distinguished by me, one from the other, in battle."

*saubhrAtramesha yadi vAJNchhati vAlinaiva nAhaM nirAgasamathAgrajaniM hanishhye /
dIrgaH sahodaragato na bhaveddhi kopo dIrgo.api kAraNamR^ite vinivartate cha // 6.14*

14. Should Sugreeva eventually desire fraternal affection for Vali, I should not then kill the innocent elder brother. Anger among uterine brothers may not subsist long. Even if longstanding, it may cease along with the cause of it.

*kopaH sahodarajane punarantakAle prAyo nivR^ittimupagachchhati tApakashcha /
ekasya bhaN^ga iti naiva jhaTityapAstadoshho nihantumiha yogya iti sma mene // 6.15*

15. Anger between brothers generally comes to an end again at the impending death of either, and immediate punishment of either may cause lasting regret (to the other). And so Rama, always free from any blemish, did not think it fit to kill him (Vali), now (in this fight).

Note—The term *apaasthadoshaha* might be taken to refer to Vail also in which case it might mean, who might remove the cause of enmity.

*tasmAnna bandhujanage janite virodhe kAryo vadhastadanubandhibhirAshvitIha /
dharmaM pradarshayitumeva raveH sutasya bhAvI na tApa iti vichcha na taM jaghAna // 6.16*

16. Therefore when enmity has arisen among relations, the death of either of them should not be caused quickly by the adherents of the other. It is only to illustrate this principle to the son of Ravi (Sugreeva) and also to avoid any possible future regret, Rama, knowing all this, did not kill him.

*yaH prerakaH sakalashhemushhisantateshcha tasyAj~nata kuta iheshavarasya vishhNoH /
tenodito.atha sudR^iDhaM punarAgatena vajropamaM sharamamUmuchadindrasUnoH // 6.17*

17. How can there be ignorance of this kind to Vishnu who is superior to Rudra, the director of all intellectual activities (of others)? Therefore only when firmly told by him (Sugreeva) again after his return, to kill Vali, He (Rama) threw his arrow hard as Vajra on the son of Indra (Vali).

*rAmAj~nayaiva latayA ravije vibhakte vAyoH sutena raghupeNa share cha mukte /
shrutvA.asya shabdamatulaM hR^idi tena viddha indrAtmajo girivApatadAshu sannaH // 6.18*

18. On Sugreeva being differentiated by the son of Vayu only under the command of Rama by means of a garland, and on the arrow being flung by the lord of Raghus (Rama), the son of Indra (Vali) heard of its loud sound and, being struck by it on the chest, fell stunned at once like a mountain.

*bhakto mamaishha yadi mAmabhipashyatIha pAdau dhruvaM mama sameshhyati nirvichAraH /
yogyo vadho nahi janasya padAnatasya rAjyArthinA ravisutena vadho.arthitashcha // 6.19*

*kAryaM hyabhIshhTamapi tat praNatasya pUrvaM shasto vadho na padayoH praNatasya chaiva /
tasmAdadR^ishyatanureva nihanmi shakraputraM tvitIha tamadR^ishhTatayA jaghAna // 6.20*

19 - 20. Should this my devotee see me even here, he would surely fall at my feet without hesitation. Killing one who has fallen at the feet is certainly not proper but at the same time his death has been requested by the son of Ravi (Sugreeva) desirous of kingdom.

Therefore the desire of one who has sought my refuge already should be fulfilled, while killing one who has surrendered at the feet is prohibited in the shastras.

Therefore hidden from view, I shall kill the son of Indra. For this reason, it was indeed, He killed while remaining unseen.

Note—The term *sma* points to the famous Sruti Text in Thaitheeya Upanishad whereby Sun, wind etc., are all afraid of Vishnu and He of none. (Sri Vadiraja).

*yaH prerakaH sakalalokabalasya nityaM pUrNAvyayochchabalavIryatanuH svatantraH /
kiM tasya dR^ishhTipathagasya cha vAnaro.ayaM kartaishachApamapi yena purA vibhagnam // 6.21*

21. What can this monkey (Vali) do even if seen, to One Who eternally controls the strength of the entire world, Whose body consists of strength and prowess which is infinite and undecaying, and Who is independent, and by Whom the bow of Isvara was broken previously.

Note—This is intended to explain the version given in some other Purana that Rama killed Vali, remaining unseen because of the boon of Siva given to him that he should absorb the strength of any one appearing before him.

*sanne.atha vAlini jagAma cha tasya pArshvaM prAhainamArdravachasA yadi vAJNchhasi tvam /
ujjIvayishhya iti naichchhadassau tvadagre ko nAma nechchhati mR^itiM purushhottameti // 6.22*

22. While Vali lay unconscious Rama went near him and told him in gentle words “If you desire to live longer, I shall revive you.’ Saying Oh thou Supreme Lord, who is there (so depraved) as not to wish death in your presence,” he (Vali) did not want it.

Note—There is also a suggestion in the terms *konam* that *ka* i. e., even Brahma desires death at the appointed time as said in the Vedas.

*kAryANi tasya charamANi vidhAya putraM tvagre nidhAya ravijaH kapirAjya AsIt |
rAmo. api tadgirivare chaturro. atha mAsAn dR^ishhTvA ghanAgamamuvAsa salaxmaNo. asau // 6.23*

23. Having got his last rites performed through his son, the son of Ravi (Sugreeva) became the king of the monkeys. And thereafter Rama also seeing the approach of the rainy season, lived along with Lakshmana in that sacred mountain for four months.

*athAtisakte xitipe kapInAM pravismR^ite rAmakR^itopakAre |
prasahya taM buddhimatAM varishhTho rAmAN^ghribhaktO hanumAnuvAcha // 6.24*

*na vismR^itiste raghuvaryakArye kAryA kathaJNchit sa hi no.abhipUjyaH |
na chet svayaM kartumabhIshhTamadya te dhruvaM balenApi hi kAryAmi // 6.25*

24 - 25. While the king of the monkeys was thus fully absorbed in pleasures forgetful of the good service done by Rama, Hanuman, the best of intelligent beings, and most devoted to the feet of Rama, spoke, thus censuring “Forgetfulness in doing the work of Rama does not become you. Under any circumstance he deserves our highest worship. If you are not indeed pleased to do it yourself, I shall certainly get it done even by force.”

Note—The terms *api* and *hi* are significant. The former indicates that compulsion would go even to the extent of dethronement of Sugreeva by the superior strength of Hanuman, which is suggested by the term *hi*. (Sri Vadiraja).

*sa evamuktva harirAjasannidhau dvIpeshtu saptasvapi vAnarAn prati |
sammeLanAyA. ashugatIn sma vAnarAn prasthApayAmAsa samastashaH prabhuH // 6.26*

26. Having said so in the presence of the king of monkeys, he (Hanuman), being really the lord of all, ordered some quick-going monkeys to go and fetch the other monkeys residing in the seven islands, and assemble them all together.

*harIshvarAj~nApraNidhAnapUrvakaM hanUmatA te prahita hi vAnarAH |
samastashailadrumashhaNDasaMsthitAn harIn samAdAya tadA.abhijagmuH // 6.27*

27. Those monkeys sent by Hanuman with the previous permission of the king of the monkeys, returned soon after, bringing with them the monkeys living in all the mountains and forests.

Note - The question arises here as to how, when monkeys like Tara etc. said they were unable to cross even the salt ocean extending for 100 yojanas up to Lanka, others were able to go to the islands lying in the seven oceans which are several lacs of yojanas distant. Janardhana Bhatta cites the authority of the Skanda Purana to show that Sri Rama conferred this power specially on these monkeys, named Vinata

etc. while denying the same to others, only to bring out the special strength of Hanuman. Sri Vadirajaswami however points out that there was no intervening land between Lanka and Malyavan mountain, while the islands in the seven oceans lay scattered about near each other, which made the crossing easy.

*tadaiva rAmo.api hi bhogasaktaM pramattamAlaxya kapIshvaraM prabhuH /
jagAda saumitrimidaM vacho me plavaN^gameshAya vada.Ashu yAhi // 6.28*

*yadi pramatto.asi madIyakArye nayAmyahaM tvendrasutasya mArgam /
prAyaH svakArye pratipAdite hi madoddhata na pratikartumIshate // 6.29*

28 - 29. At the same time, Lord Rama also, seeing the king of the monkeys forgetfully engrossed in pleasures, said thus to Lakshmana: go at once and tell this my pronouncement to the monkey king, If you are unmindful of my business, I shall send you the way Vali has gone. Generally when their own business has been accomplished, people neglect through pride to return the favor received.”

*itIDyarAmeNa samIrite tada yayau sabANaH sadhanuH sa laxmaNaH /
dR^ishhTvaiva taM tena sahaiva tApanirbhayAd yayau rAmapadAntikaM tvaran // 6.30*

30. Thus told by worshipful Rama, Lakshmana went with bow and arrow in hand (to the town of Sugreeva) and the son of Ravi (Sugreeva) on seeing him went immediately with him through fear, and quickly reached the feet of Rama.

*hanUmataH sAdhuvachobhirAshu prasannachetasyadhipe kapInAm /
samAgate sarvaharipravIraiH sahaiva taM vIxya nananda rAghavaH // 6.31*

31. When the monkey king had quickly become peaceful in mind through the good advice of Hanuman, and had come along with all the keymon chiefs, Raghava looked at him, and became pleased.

*sasambhramaM taM patitaM padAbjayostvaran samutthApya samAshlishhat prabhuH /
sa chopavishhTo jagadIshasannidhau tadAj~nayaivA.a.adishadAshu vAnarAn // 6.32*

32. Lord (Rama) quickly caught hold of him who had joyfully fallen at His lotus-feet and embraced him. When he had taken seat with the permission of the Lord in His presence, he quickly with His permission ordered the monkeys (for the search of Seeta).

*samastadixu prahiteshhu tena prabhurhanUmantamidaM babhAshhe /
na kashchidIshastvadR^ite.asti sAdhane samastakAryapravarasya me.asya // 6.33*

*atastvameva pratiyAhi daxiNAM dishaM samAdAya madaN^gulIyakam /
itIrito.asau purushhottamena yayau dishaM tAM yuvarAjayuktaH // 6.34*

33-34. On his (Sugreeva's) despatch (of messengers) in all directions; the Lord (Rama) spoke thus to Hanuman. "For the accomplishment of this my business (search of Seeta) which is the most important of all (my divine mission), there is none capable except yourself.

Therefore go yourself to the southern direction taking my ring."

Thus told by the Supreme person, he went to that direction accompanied by the Crown Prince (Angada).

Note—It is a moot point as to how Rama, who had been told by Jatayu about the carrying away of Seeta by Ravana, who was known to live in Lanka, which is in the southern direction, agreed to the despatch of messengers in all the other directions in search of Seeta. Sri Vadiraja answers this by saying that thieves would not generally keep the stolen property in their own places but would conceal them elsewhere. But Rama knew for certain that she must be in Lanka and so it is that he despatched his most trusted servant Hanuman to the south and also entrusted the ring to him.

*samastadixu pratiyApitA hi te harIshvarAj~nAmupadhArya mAsataH /
samAyayuste.aN^gadajAmbavanmukhAH sutena vAyoH sahitA na chA.ayayuH // 6.35*

35. Those who had been sent in all the directions returned within the month bearing in mind the command of the king of the monkeys. But those headed by Angada, Jambavan, and others who had gone with the son of Vayu (Hanuman) did not return.

*samastadurgapravaraM durAsadaM vimArgatAM vindhyagiriM mahAtmanAm /
gataH sa kAlo harirADudIritaH samAsadaMshchAtha bilaM mahAdbhutam // 6.36*

36. While those high souled creatures were searching in the Vindhya mountain which is the most inaccessible of all, the time fixed by the king of the monkeys expired and thereafter they reached a wonderful cave.

*kR^itaM mayenAtivichitramuttamaM samIxya tat tAra uvAcha chAN^gadam /
vayaM na yAmo harirAjasannidhiM vilAN^ghito naH samayo yato.asya // 6.37*

37. Seeing that excellent and very wonderful cave made by Maya(the carpenter of the Daityas), Tara said to Angada: Inasmuch as we have exceeded his time limit, we shall not go to the presence of the king of the monkeys.

*durAsado.asAvatichaNDashAsano hanishhyati tvAmapi kiM madAdikAn /
agamyametad bilamApya tat sukhaM vasAma sarve kimasAvihA.a.acharet // 6.38*

*na chaiva rAmeNa salaxmaNena prayojanaM no vanachAriNAM sada /
na cheha naH pIDayituM sa cha xamastato mameyaM suvinishchitA matiH // 6.39*

38—39. He is hard to serve, being of severe authority; he will kill even you and much more so people like myself and others. Having entered this inaccessible cave, let us all live happily here. What will he do here?

There is nothing to be gained by us who always wander in forests, from Rama or Lakshmana; nor is He (Rama) able to molest us here. This is therefore my well settled opinion.

*itIritaM mAtulavAkyamAshu sa Adade vAlisuto.api sAdaram /
uvAcha vAkyam cha na no harIshvaraH xamI bhavellaN^ghitashAsanAnAm // 6.40*

40. Having heard these words uttered by his maternal uncle, the son of Vali (Angada) at once accepted them as very sound and spoke these words: “The king of the monkeys is not going to forgive us who have transgressed his command.”

*rAjyArthinA yena hi ghAtito.agrajo hR^itAshcha dArAH sunR^ishaMsakena /
sa naH kathaM raxati shAsanAtigAn nirAshrayAn durbalakAn bale sthitaH // 6.41*

41. How is he, who desirous of kingdom got his elder brother killed, and who, very cruel-minded, appropriated the wives (of his brother) also, going to protect us, who have transgressed his command, and are very weak and helpless, while he is himself strong (on account of Rama’s support).

*itIrite shakrasutAtmajena tatheti hochuH saha jAmbavanmukhAH /
sarve.api teshhAmatha chaikamatyaM dR^ishhTvA hanUmAnidamAbabhAshhe // 6.42*

*vij~nAtametaddhi mayA.aN^gadasya rAjyAya tArAbhihitaM hi vAkyam /
sAdhyaM na chaitannahi vAyusUnU rAmapratIpaM vachanaM saheta // 6.43*

*na chAhamAkrashhTumupAyato.api shakyaH kathaJNchit sakalaiH sametaiH /
sanmArgato naiva cha rAghavasya durantashakterbilamapradhR^ishhyam // 6.44*

*vacho mamaitad yadi chA.a.adareNa grAhyaM bhaved vastadatipriyaM me /
na ched balAdapyanaye pravR^ittAn prashAsya sanmArgagatAn karomi // 6.45*

42 - 45. On the son of Indra’s son (Angada) saying so, Jambavan and others also all said it was so. Seeing that all of them were of one opinion, Hanuman said thus:

“It is known to me that these words of Tara are intended to secure the kingdom for Angada. But it can not be carried out. For, indeed, the son of Vayu will not tolerate any word uttered to the prejudice of Rama.

For, I can never be drawn from the right path even by any clever reasoning by all of you together. The cave is certainly not inaccessible to Raghava of infinite power.

Should my words be accepted by you with affection, it would greatly please me. If not, I shall punish you (who are) bent upon the wicked path, and make you follow the right course.”

*itIritaM tat pavanAtmajasya shrutvA.atibhItA dhR^itamUkabhAvAH /
sarve.anujagmustamathAdrimukhyaM mahendramAseduragAdhabodhAH // 6.46*

46. Hearing these words uttered by the son of Vayu, greatly frightened and dumb-founded, they all followed him (Hanuman), and eventually they, of deep wisdom, reached an important mountain named Mahendra.

*nirIxya te sAgaramapradhR^ishhyamapArameyaM sahasA vishhaNNAH /
dR^iDhaM nirAshAshcha matiM hi dadhruH prAyopaveshAya tathA cha chakruH // 6.47*

47. Seeing the uncrossable ocean whose other shore cannot even be imagined, they became at once distressed and giving up all hope of living thereafter, they made up their mind to fast unto death, and did so accordingly.

*prAyopavishhTAshcha kathA vadanto rAmasya saMsAravimuktidAtuH /
jaTAyushhaH pAtanamUchuretata sampAtinAmnaH shravaNaM jagAma // 6.48*

48. While seated together for fast unto death, narrating the story of Rama, who is the giver of release from Samsara (birth and death), they spoke of the death of Jatayu. It reached the ears of the bird named Sampathi.

*tasyAgrajo.asAvaruNasya sUnuH sUryasya bimbaM saha tena yAtaH /
javaM parIxannatha taM sutaptaM guptvA patatraxayamApya chApatat // 6.49*

49. He was his (Jatayu's) elder brother and the son of Aruna. Both went up to test the speed of their flight as far as the sphere of the Sun. Sampathi protected (under his wings) him (Jatayu) who got well burnt and having lost his own wings thereby, fell on Mahendra mountain.

*sa dagdhapaxaH savitR^ipratApAchchhurutvaiva rAmasya kathAM sapaxaH /
bhUtvA punashchApi mR^itiM jaTAyushhaH shushrAva pR^ishhTvA punareva samyak // 6.50*

50. He, whose wings had been burnt by the intense heat of the Sun, had his wings again quickly resuscitated immediately on hearing the story of Rama, and, thereafter again questioning the monkeys about the death of Jatayu, he heard the same again with great devotion.

*sa rAvaNasyAtha gatiM sutoktAM nivedya dR^ishhTvA janakAtmajAkR^itim /
svayaM tathA.ashokavane nishhaNNAmavochadebhyo haripuN^gavebhyah // 6.51*

51. Informing them of the passage of Ravana that way told by his son (Suparsva), he told these monkey chiefs that he could also himself see (from there) the figure of Seeta seated in he Asoka forest.

*tatastu te brahmasutena pR^ishhTA nyavedayannAtmabalaM pR^ithak pR^ithak /
dashaiva chA.arabhya dashottarasya kramAt patho yojanato.atiyAne // 6.52*

52. Thereafter questioned by the son of Brahma (Jambavan), , each one of them separately gave out his own capacity in flying (over the ocean,) beginning with ten yojanas and going up gradually by additional tens.

*sanIlamaindadvividAH satArAH sarve.apyashItyAH parato na shaktAH /
gantuM yadA.a.athA.atmabalaM sa jAmbavAn jagAda tasmAt punarashhTamAMsham // 6.53*

53. When all of them, including Neela, Mainda, Dwivida and Tara, said that they were unable to go beyond eighty yojanas, then Jambavan said he could do one-eighth more than that (i. e., 90 yojanas).

*baleryadA vishhNuravApa lokAMsribhiH kramairnandiravaM prakurvata /
tadA mayA bhrAntamidaM jagattrayaM savedanaM jAnu mama.a.asa merutaH // 6.54*

54. When Vishnu obtained the worlds from Bali by His three foot-steps, I wandered over these three worlds shouting cries of joy, and then my knees became afflicted with pain (by impact) on the Meru mountain.

*ato javo me nahi pUrvasammitaH purA tvahaM shhaNNavatiplavo.asmi /
tataH kumAro.aN^gada Aha chAsmAchchhataM plaveyaM na tato.abhijAne // 6.55*

55. Therefore my flight is not up to my old mark. Formerly indeed I could 'fly ninety-six yojanas.

Then the prince Angada said: I can fly one hundred yojanas from here; but I do not know thereafter (whether I can enter the fortress of Lanka, search for Seeta, and fight with the Rakshasas if necessary, and then return, (Sri Vadiraja.)

*apUrite taiH sakalaiH shatasya gamAgame shatrubalaM cha vIxya /
sudurgamatvaM cha nishAchareshapuryAH sa dhAtuH suta AbabhAshhe // 6.56*

*ayaM hi gR^idhraH shatayojanaM giriM trikUTamAgheta utAtra vighnAH /
bhaveyuranye.api tato hanUmAnekaH samartho na paro.asti kashchit // 6.57*

56 - 57. When all of them together had counted up to nearly one hundred yojanas as their capacity for going and coming, then the son of Brahma (Jambavan), considering the enemy's strength, the inaccessibility of the city of the king of the Rakshasas (and other possible difficulties), said:

This eagle said that the Trikoota mountain (surrounding Lanka) was one hundred yojanas (from here). And besides, there may be other difficulties also in this. Therefore Hanuman alone and no other is able (to do this.)

*uktvA sa itthaM punarAha sUnuM prANasya niHsImabalaM prashaMsayan /
tvameka evAtra paraM samarthaH kurushhva chaitat paripAhi vAnarAn // 6.58*

58. Having said so, he again addressed the son of Vayu, with a view to bring out his infinite strength: “You alone are the most capable to do this. Therefore do this business and save the monkeys.”

*itIrito.asau hanumAn nijepsitaM teshhAmashaktiM prakaTAM vidhAya /
avardhata.a.ashu pravichintya rAmaM supUrNashaktiM charitostadAj~nAm // 6.59*

59. Having been told so, which was to his liking, and knowing that their incapacity had been made manifest, Hanuman, desirous of carrying out Rama’s command, thought of Rama of infinite prowess, and quickly grew (in size).

*iti shrImadAnandatIrthabhagavatpAdAchAryavirachite
shrImahAbhAratatAtparyanirNaye
shrIrAmacharite samudrataraNanishchayo nAma shhashhTho.adhyAyaH*