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Transliterated Roman Scripts of the Original Shlokas from AHDS London(thanks to Sri Desiraju Hanumantha Rao for providing the same and Sri Srisha Rao et al for Transliterated Roman Scripts)
1. Having bowed to Rama, possessed of six attributes which are eternally uniform, and unconditioned by time or space, who is like a vast ocean of strength and prowess, and who is the Supreme Lord of all, the son of Vayu, desirous of crossing the ocean, flew up after pressing hard with his feet that great mountain.

Note—Though strength, prowess etc. are included in the six attributes, their separate mention is because Hanuman wanted to invoke them for exhibition of his own strength etc. in his present exploit. (Sri Vadiraja).

2. The ocean drawn forcibly by his strength became agitated and quickly followed him along with the aquarian creatures, and so also the trees standing on the mountain,

The mountain (Mainaka) which had been formerly thrown into the sea by Vayu, rose up for his sake (i. e., to give him resting place.)

3. At the time of destruction of the wings of mountains (by Indra), this mountain, who is the brother-in-law of Hara, was thrown into the ocean by Vayu with his wings thus saved.

This mountain of gold (or born of Himavan) with its several peaks shot forth from the ocean, for the relief of the son of Vayu.
4 - 5. He (Hanuman) did not wish for rest here, for he is never exhausted. How can there be exhaustion to one whose valour and strength are unlimited? Merely embracing the great mountain, he went on, and on the way saw the mother of the serpents (named Surasa) sent indeed by the Devas with a boon, with a view to test his strength. He merely entered the mouth of her who had been blessed with the boon, that whatever she desired to eat, should fall into her mouth, and at once came out of it, thereby pleasing the Devas by respecting their boon.

6. Seeing his affection for the Devas and also his formidable strength, the Devas praised him and showered flowers. Thus honored by them he again flew in the sky and saw further on a Rakshasi named Simhika who catches persons by seizing their shadow.

7. Brahma had given her irresistible power to obstruct all for the protection of Lanka. She caught hold of the shadow of Hanuman and he entering her stomach quick tore it open.

8. Thus after demonstrating his strength to be infinite, and killing her also though protected by Brahma’s boon, he got down on the peak of that mountain named Lamba, which has several high peaks, and which looks like the entrance to Lanka, and lie thereafter diminished his figure.

9. Becoming as small as a cat, and wishing to enter that city at night, he saw the personified form of Lanka itself, and, on her obstruction, he soon overpowered her by crushing her with his fists, and with her consent only, he entered Lanka.
10. Searching inside and outside (the city), he saw the figure of Seeta seated under Simshupa tree in the Asoka garden.

11 – 12. Knowing the intent of Rama who played the part of a man of the world, and in accordance with that behavior, he (Hanuman) acted and spoke. There-after to such Seeta of similar behavior he gave the ring.

Whatever ornaments had been worn by Seeta, all those ornaments were on that figure also, as they had become doubled similar in all respects.

13. After (some discussion), she gave the excellent Choodamani to be given to Rama.

14 - 15. Though these Rakshasa-groups could not see this (on account of sleep,) still all the wise ones residing in the celestial worlds really could see it. For their understanding as acting, and for the delusion of the Daityas headed by Kali and others who were looking on (as a real thing), this acting must be deemed to have been made.

Note—The Devas knew the conduct of Hanuman to be mere acting, as they were aware of the truth. (Sri Vadiraja).

16. Having accomplished all this mission, Hanuman, the best of the intelligent beings, without any apprehension (of danger etc.), made up his mind to disclose his identity.
17. Thereafter this hero soon destroyed the entire garden of Ravana avoiding only this one tree and, longing for the utter destruction of the Rakshasas, got up the gate way making frequent and loud noise.

18. Then Ravana heard of this great mischief done by the chief monkey and ordered several of his servants to kill it.

19. All those servants immune from death by Siva’s boon went to attack the exceedingly strong son of the inner controller of all the Devas (Hanuman).

20. That army composed of eighty crores of warriors headed by eight thousand commanders armed with all kinds of weapons surrounded the chief monkey.

21. Surrounded by them, and severely attacked by those instruments, he crushed them all by his fist-blows.

22 - 23 Again he killed by crushing (under his feet), the seven Sons of ministers sent by Ravana, who were majestic like seven mountains, who were protected by the boon (of Brahma), who headed the army (of Ravana), and who were also haughty by reason of Siva’s word, and thereby destroyed one-third army of Rakshasas.

24. Hearing of the unsurpassed strength of the monkey, the king of the Rakshasas ordered his son Prince Aksha, his equal (for battle).
25. On the son of the witness of the whole world (Hanuman), he showered arrows which were sharp and also hallowed by sacred mantras, but could not even shake him.

26. Seeing that son of Mandodari equal to Ravana (himself), he (Hanuman) thought that he (Aksha) was one-third of the strength of Ravana.

Note—The term **hi** indicates that Aksha was equal to Ravana in strength by reason of boon, weapon and physical strength. (Sri Vadiraja).

27—29. Ravana must be reserved for Rama (for being killed) and not otherwise. Should Indrajit be killed by me, his prowess cannot be witnessed (by us all). Therefore he (Aksha) being equal to both of them and being the third (of them) shall be killed by me. Having thus considered, Hanuman soon caught hold of him by his feet and jumping up, he revolved the son of Ravana, causing him distress by such reeling like a wheel, and in a moment dashed him on the ground.

30. Hearing that his son had been crumbled to pieces on the ground, Ravana, afflicted with grief, directed his elder brother.

31. Then Indrajit assailed the highest of the monkeys (Hanuman) with powerful arrows hallowed by efficacious mantras but could not even shake him.
32 - 34 Thereafter he directed the, best hallowed weapon sanctified by Brahma, unendurable by all (like Siva etc.) and, though hit by it, the monkey unaffected by it thought (thus): Most of the boons of Brahma have been violated by me (by killing those whom he had favored). But as he deserves respect from me, I shall now respect this weapon. Let me see then what these Rakshasa-groups pleased thereby will do to me? Thereby Ravana also can be seen

\[ idaM \text{ samIxya baddhavat sthitaM kapIndramAshu te } \]
\[ babandhuranyap.Ashakairjag.Ama chAstramasya tat \] \| 7.35

35. They soon tied with ropes the monkey-chief who stood as if bound, having in view this double object, and that weapon of his went away (to Brahma’s abode)

\[ atha pragR^ihya taM kapiM samIpamAnayaMshcha te \]
\[ nishAchareshvarasya taM sa pR^ishhTavAMshcha rAvaNaH \] \| 7.36

\[ kape kuto.asi kasya vA kimarthamIdR^ishaM kR^itam \]
\[ itIritaH sa chAvadat praNamya rAmamIshvaram \] \| 7.37

\[ avaihi dUitamAgataM durantavikramasya mAm \]
\[ raghUttamasya mArutiM kulaxaye taveshvaram \] \| 7.38

\[ na chet prAdAsyasi tvaran raghUttamapriyAM tAdA \]
\[ saputramitrabAndhavo vinAshamAshu yAsyasi \] \| 7.39

\[ na rAmabANadhArAne xamAH sureshvarA api \]
\[ viriJNchisharvapUrvAkAH kimu tvamalpasArakaH \] \| 7.40

\[ prakopitasya tasya kaH purasthitau xamo bhavet \]
\[ surAsurorAgAdike jagatyachintyakarmaNaH \] \| 7.41

36 - 41. Then seizing that monkey, they took him near the king of the Rakshasas, and Ravana began to question him. “Oh monkey, wherefrom have you come, and under whose orders, and what is your object in doing like this? (i.e., destroying the garden etc.).”

Thus questioned, he bowed to Lord Rama and then replied: “Know me to be Maruthi, the messenger come from the best of the Raghus (Rama), of transcendental prowess, capable of wiping out your family lineage. If you do not give up unhesitatingly the beloved wife of Rama, then quickly you attain destruction with your sons, friends, and relations. Even the highest of the gods like Brahma, Rudra and others, are not able to bear the arrows of Rama. How can you of little strength? Who in this world even among the gods, demons, serpents etc. is capable of standing before Him of inconceivable exploits, when He becomes angry?”

Note—The term *prakopitasya* indicates that Rama being all merciful will condone small faults but would mete out severe punishment for heinous ones. Such punishments being thus attuned to transgressions, anger is not natural to Him. (Sri Vadiraja).
42. Vibheeshana dissuaded Ravana who was attempting to kill Hanuman. On his speaking thus, he (Ravana) directed the Rakshasas to set fire to his tail.

43. Then covering his tail with loads of cloths, they set fire to it but it did not burn as Agni is the friend of Vayu.

44. On account of his supreme strength he felt no pain and he put up with all the actions of the Rakshasas cheerfully, only with a view to completely burn that city.

45. And he burnt the entire city with the fire attached to his tail. And even the work of Visvakarma (not liable to destruction by fire) became burnt only by his splendour.

46. Having burnt the entire city adorned with gold and gems along with its chief Rakshasas, he shouted aloud with joy.

47. Having Ravana and his son like straw, and having reduced the city to ashes in their very presence, he departed.

48. After crossing the ocean again, and being honoured by his fellow beings and having drunk to the full the honey in the garden of Sugreeva (the king of the monkeys), he reached the Lord (Rama).

49. Having reached Rama, the Lord of the gods, resplendent with incalculable good attributes, and accompanied by the best of the monkey-heroes, Hanuman placed the Choodamani. (a crest-jewel) on His feet and prostrated before Him with all his limbs out of devotion.
50. Arid Rama also greatly pleased (with his devotion), finding nothing else appropriate to be given to him, having regard to his intense devotion, and thinking gift of self to Hanuman as greater than all else, embraced him.

5.50

\[
\text{rAmo.api nAnyadanudAtumamushhya yogyamatyantabhaktiparamasya vilaxya kiJNchit} \\
\text{svAtmapradAnamadhikaM pavanAtmajasya kurvan samAshlishhadamuM paramAbhitushhTaH} \\
\]

\[7.50\]

\[\text{iti shrImadAnandatIrthabhagavatpAdAchAryavirachite} \]
\[\text{shrImahAbhAraratAtparyanirNay} \]
\[\text{shrIrAmacharite hanUmatpratiyAnaM nAma saptamo.adhyAyaH} \]