**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the unpublished commentary of Sri Vadiraja Swami Thereon
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***hanUmatpratiyAnam***

***atha saptamo.adhyAyaH***

## ADHYAYA VII
## CHAPTER VII

***OM* ||**

***rAmAya shAshvatasuvistR^itashhaDguNAya sarveshvarAya sukhasAramahArNavAya |***
***natvA lilaN^ghayishhurarNavamutpapAta nishhpIDya taM girivaraM pavanasya sUnuH || 7.1***

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).

***chuxobha vAridhiranuprayayau cha shIghraM yAdogaNaiH saha tadIyabalAbhikR^ishhTaH |***
***vR^ixAshcha parvatagatAH pavanena pUrvaM xipto.arNave girirudAgamadasya hetoH || 7.2***

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.)

***syAlo harasya giripaxavinAshakAle xiptvA.arNave sa marutorvaritAtmapaxaH |***
***haimo giriH pavanajasya tu vishramArthamudbhidya vAridhimavarddhadanekasAnuH || 7.3***

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.

***naivAtra vishramaNamaichchhata niHshramo.asau niHsImapaurushhaguNasya kutaH shramo.asya | Ashlishhya parvatavaraM sa dadarsha gachchhan devaistu nAgajananIM prahitAM vareNa || 7.4***

***jij~nAsubhirnijabalaM tava bhaxametu yadyat tvamichchhasi taditya maroditAyAH | AsyaM pravishya sapadi praviniHsR^ito.asmAd devAnanandayaduta svR^itameshhu raxan || 7.5***

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.

***dR^ishhTvA surapraNayitAM balamasya chograM devAH pratushhTuvuramuM sumanobhivR^ishhTyA | tairAdR^itaH punarasau viyataiva gachchhan chhAyAgrahaM pratidadarsha cha siMhikAkhyam || 7.6***

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.

***laN^kAvanAya sakalasya cha nigrahe.asyAH sAmarthyamapratihataM pradadau vidhAtA | chhAyAmavAxipadasau pavanAtmajasya so.asyAH sharIramanuvishya bibheda chA.ashu || 7.7***

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.

***nissImamAtmabalamityanudarshayAno hatvaiva tAmapi vidhAtR^ivarAbhiguptAm | lambe sa lambashikhare nipapAta laN^kAprAkArarUpakagirAvatha saJNchukocha || 7.8***

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.

***bhUtvA bilALasamito nishi tAM purIM cha prApsyan dadarsha nijarUpavatIM sa laN^kAm | ruddho.anayA.a.ashvatha vijitya cha tAM svamushhTipishhTAM tayA.anumata eva vivesha laN^kAm || 7.9***

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.

***mArgamANo bahishchAntaH so.ashokavanikAtaLe | dadarsha shiMshapAvR^ixamUlasthitaramAkR^itim || 7.10***

10. Searching inside and outside (the city), he saw the figure of Seeta seated under Simshupa tree in the Asoka garden.

***naralokaviDambasya jAnan rAmasya hR^idgatam | tasya cheshhTAnusAreNa kR^itvA cheshhTAshcha saMvidaH | tAdR^ikcheshhTAsametAyA aN^gulIyamadAt tataH || 7.11***

***sItAyA yAni chaivA.a.asannAkR^itestAni sarvashaH | bhUshhaNAni dvidhA bhUtvA tAnyevA.asa.nstathaiva cha || 7.12***

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.

***atha chULAmaNiM divyaM dAtuM rAmAya sA dadau || 7.13***

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

***yadyapyetanna pashyanti nishAcharagaNAstu te | dyulokachAriNaH sarvaM pashyantyR^ishhaya eva cha || 7.14***

***teshhAM viDambanAyaiva daityAnAM vaJNchanAya cha | pashyatAM kalimukhyAnAM viDambo.ayaM kR^ito bhavet || 7.15***

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).

***kR^itvA kAryamidaM sarvaM vishaN^kaH pavanAtmajaH | AtmAvishhkaraNe chittaM chakre matimatAM varaH || 7.16***

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.

***atha vanamakhilaM tad rAvaNasyAvalupya xitiruhamimamekaM varjayitvA.a.ashu vIraH | rajanicharavinAshaM kAN^xamANo.ativelaM muhuratiravanAdI toraNaM chA.a.aruroha || 7.17***

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.

***athAshR^iNod dashAnanaH kapIndracheshhTitaM param | didesha kiN^karAn bahUn kapirnigR^ihyatAmiti || 7.18***

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

***samastasho vimR^ityavo varAddharasya kiN^karAH | samAsadan mahAbalam surAntarAtmano.aN^gajam || 7.19***

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).

***ashItikoTiyUthapaM purassarAshhTakAyutam | anekahetisaN^kulaM kapIndramAvR^iNod balam || 7.20***

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

***samAvR^itastathA.a.ayudhaiH sa tADitashcha tairbhR^isham | chakAra tAn samastashastaLaprahArachUrNitAn || 7.21***

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

***punashcha mantriputrakAn sa rAvaNaprachoditAn | mamarda sapta parvataprabhAn varAbhiraxitAn || 7.22***

***balAgragAminastathA sa sharvavAksugarvitAn | nihatya sarvaraxasAM tR^itIyabhAgamaxiNot || 7.23***

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.

***anaupamaM harerbalaM nishamya rAxasAdhipaH | kumAramaxamAtmanaH samaM sutaM nyayojayat || 7.24***

24. Hearing of the unsurpassed strength of the monkey, the king of the Rakshasas ordered his son Prince Aksha, his equal (for battle).

***sa sarvalokasAxiNaH sutaM sharairvavarshha ha | shitairvarAstramantritairna chainamabhyachAlayat || 7.25***

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.

***sa maNDamadhyakAsutaM samIxya rAvaNopamam | tR^itIya eshha chAMshako balasya hItyachintayat || 7.26***

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).

***nidhArya eva rAvaNaH sa rAghavasya nAnyathA | yadIndrajinmayA hato na chAsya shaktirIxyate || 7.27***

***atastayoH samo mayA tR^itIya eshha hanyate | vichArya chaivamAshu taM padoH pragR^ihya pupluve || 7.28***

***sa chakravad bhramAturaM vidhAya rAvaNAtmajam | apothayad dharAtaLe xaNena mArutI tanuH || 7.29***

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.

***vichUrNite dharAtaLe nije sute sa rAvaNaH | nishamya shokatApitastadagrajaM samAdishat || 7.30***

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

***athendrajinmahAsharairvarAstrasamprayojitaiH | tataxa vAnarottamaM na chAshakad vichAlane || 7.31***

31. Then Indrajit assailed the highest of the monkeys (Hanuman) with powerful arrows hallowed by efficacious mantras but could not even shake him.

***athAstramuttamaM vidheryuyoja sarvadushhshhaham | sa tena tADito harirvyachintayannirAkulaH || 7.32***

***mayA varA vilaN^ghitA hyanekashaH svayambhuvaH | sa mAnanIya eva me tato.atra mAnayAmyaham || 7.33***

***ime cha kuryuratra kiM prahR^ishhTaraxasAM gaNAH | itIha laxyameva me sa rAvaNashcha dR^ishyate || 7.34***

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 samIxya baddhavat sthitaM kapIndramAshu te |***
***babandhuranyapAshakairjagAma 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 dUtamAgataM 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).

***itIrite vadhodyataM nyavArayad vibhIshhaNaH |***
***sa puchchhadAhakarmaNi nyayojayannishAcharAn || 7.42***

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.

***athAsya vastrasaJNchayaiH pidhAya puchchhamagnaye |***
***dadurdadAha nAsya tanmarutsakho hutAshanaH || 7.43***

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.

***mamarshha sarvacheshhTitaM sa raxasAM nirAmayaH |***
***baloddhatashcha kautukAt pradagdhumeva tAM purIm || 7.44***

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.

***dadAha chAkhilaM puraM svapuchchhagena vahninA |***
***kR^itistu vishvakarmaNo.apyadahyatAsya tejasA || 7.45***

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.

***suvarNaratnakAritAM sa rAxasottamaiH saha |***
***pradahya sarvashaH purIM mudA.anvito jagarja cha || 7.46***

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

***sa rAvaNaM saputrakaM tR^iNopamaM vidhAya cha |***
***tayoH prapashyatoH puraM vidhAya bhasmasAd yayau || 7.47***

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

***vilaN^ghya chArNavaM punaH svajAtibhiH prapUjitaH |***
***prabhaxya vAnareshiturmadhu prabhuM sameyivAn || 7.48***

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).

***rAmaM sureshvaramagaNyaguNAbhirAmaM samprApya sarvakapivIravaraiH sametaH |***
***chULAmaNiM pavanajaH padayornidhAya sarvAN^gakaiH praNatimasya chakAra bhaktyA || 7.49***

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.

***rAmo.api nAnyadanudAtumamushhya yogyamatyantabhaktiparamasya vilaxya kiJNchit | svAtmapradAnamadhikaM pavanAtmajasya kurvan samAshlishhadamuM paramAbhitushhTaH || 7.50***

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.

***iti shrImadAnandatIrthabhagavatpAdAchAryavirachite shrImahAbhAratatAtparyanirNay shrIrAmacharite hanUmatpratiyAnaM nAma saptamo.adhyAyaH***