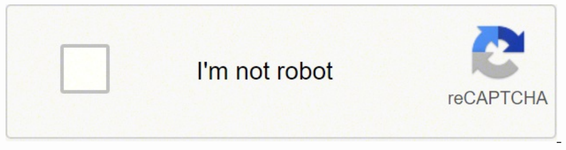

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SUNDARAKANDA A Beautiful Story of Hanuman’s Success Translated by Smt. Krishna Kota TIRUMALA TIRUPATI DEVASTHANAMS TI Views 683 Downloads 76 File size 3MB Report DMCA / Copyright DOWNLOAD FILE SUNDARAKANDA A Beautiful Story of Hanuman’s Success Translated by Smt. Krishna Kota TIRUMALA TIRUPATI DEVASTHANAMS TIRUPATI SUNDARAKANDA Translated by Smt. Krishna Kota Editor-in-Chief Prof. Ravva Sri Hari T.T.D. Religious Publications Series No. 1029 © All Rights Reserved First Edition : 2013 Copies : 2000 Published by : M.G. GOPAL, I.A.S., Executive Officer, Tirumala Tirupati Devasthanams, Tirupati. D.T.P: Office of the Editor-in-Chief T.T.D, Tirupati. Printed at : Tirumala Tirupati Devasthanams Press, Tirupati - 517 507 FOREWORD Valmiki’s Ramayana, the first poem in Sanskrit beautifully describes the story of Sri Rama the encarnation of Sri Mahavishnu in six Kandas. Sundara Kanda the fifth chapter in the poem is really sundaram. It describes the most exemplary qualities of Hanuman engaged in search of Sita Devi taken away by Ravana to Lanka. Sundarakanda is believed as most sacred book and people do parayanam of this for the fulfilment of their desires. The following sloka describes the excellent effect of Hanumatsmaranam. Buddhir balam yaso dhairyam Nirbhayatvamarogata Ajadyam vakpatutvam cha Hanumatsmaranat bhavet. By meditation on Hanuman one gets wisdom, strength, fame, courage, fearlessness, goodhealth, alertness and eloquence. I am very happy that the Sundarakanda translated in to simple and lucid English is published by Tirumala Tirupati Devasthanams for the benefit of the english readers especially young boys and girls. I thank Smt. Krishna Kota (U.S.A.) for translating this book into english. I hope the youngesters will read this book and emulate the excellent qualities of Hanuman. In the Service of the Lord Tirupati 30.09.2013 Executive Officer Tirumala Tirupati Devasthanams Tirupati. About the Author Smt. Krishna Kota Mrs. Kota, a spiritual seeker and researcher, combines her thirst for knowledge in Hindu scriptures and mythology with her desire to spread the applicability of those scriptures to people’s lives. Mrs. Kota, born in 1945 and raised in Northern India (Delhi, Mussorie) was born to linguistics scholar, Professor Kota Sunadara Rāma Sarma and noble mother, Balā Tripura Sundari. Her childhood, married life, spiritual service, technical and analytical background readied her for this work, allowing the words to flow through her. Throughout her childhood she was a devotee of Lord Venkateswara Swami; her exposure to many spiritual paths, walks of life and forces of nature, complemented her inherent free-spirit, intuition and serving attitude. Mrs. Kota has been a Sadhaka of Bhrukta Rahita Taraka Raja Yoga founded by Master CVV, since 1969. During her four decades in the USA, she has held on to Hindu traditions, and also encouraged immigrant Indians and their children to understand Hindu philosophy and traditions. In 1989, she brought the idea of Samoohika Poojas to the San Francisco Bay Area, guiding hundreds of people to conduct Poojas in unison. For those who wish to understand Hindu chantings and pooja methods, Mrs. Kota also directed the publication of several English booklets including Śrī Ganesha Pooja Kalpah, Śrī Lakshmi Pooja Kalpah and Śrī Satya Nārāyaṇa Pooja Kalpah and Śrī Venkateswara Swami Pooja. She has also been working on a multi-volume text expounding the inner meanings of the Śrī Lalitā Sahasranāma. Her commitment to uplifting community members’ awareness of Hindu tenets is most prominent in over 1500 Poojas conducted by her husband, Dr. Sastri Kota. On weekends, they devoted themselves to assisting iii families’ understanding of pooja methods; from needed items, to doing the poojas, involving their children, explaining the stories and elucidating the morals. As a computer aided design engineer, Mrs. Kota spent seventeen years at Sun Microsystems (now Oracle), Faraday Electronics and Olivetti. She has a Master’s degree in English and completed graduate studies in Computer Science. She resides in Sunnyvale, California with her husband Dr. Sastri L. Kota, a senior scientist. She is very close to her daughters and their families, Dr. Aparna and Keith, Padmaja and Pradeep and her grand children Sachin and Uma. She is a natural gardner, nurturing flowers, vegetables and fruits. She loves cooking and follows the tradition of Atithi devo bhava, welcoming and nourishing those who come to her home. Mrs. Kota has always been creative, learning oil painting, cross-stitch, sewing and knitting. Devoted to service, she is also supporting Tripura Sundari Foundation of Machilipatnam, India, a free Diabetic Clinic, Computer Learning Center, and Vocational Study Center for the disadvantaged. iv Table of Contents Foreword ..... vii Preface ..... xi About the Enclosed CD ..... xiii Guide for Pronunciation and Transliteration System ..... xiv Beginning Prayers ..... 2 Importance of Sundarakāṇḍa for Children ..... 10 Highlights of Śrīmad Valmiki Rāmāyaṇa ..... 13 Introduction to the Rāmāyaṇa..... 13 Śrīmad Rāmāyaṇa Story (in brief) ..... 14 Chapter 1: Hanumān Crossing the Ocean ..... 27 Chapter 2: Hanumān’s Strategy: How to Enter Laṅkā ..... 38 Chapter 3: Hanumān Defeats Laṅkhiṇi – Protector of Laṅkā..... 40 Chapter 4: Hanumān Enters Laṅkā City ..... 43 Chapter 5: Description of Rāvaṇa’s Palace ..... 44 Chapter 6, 7: Hanumān’s Description of His Findings..... 44 Chapter 8: Description of the Puṣpaka Vimāna, the Special Airplane ..... 45 Chapter 9: Hanumān Searches Rāvaṇa’s Inner Palace ..... 47 Chapter 10: Hanumān Mistakes Mandodari for Sīta ..... 48 Chapter 11: Hanumān Realizes His Mistake ..... 49 Chapter 12: Hanumān Laments His Inability to Find Sīta Devī ..... 50 Chapter 13: Hanumān’s Deep Despair and Search for Sīta Continues ..... 51 Chapter 14: Hanumān Describes the Aśoka Gardens ..... 55 Chapter 15: Hanumān Finds Sīta ..... 55 Chapter 16: Hanumān confirms she is Sīta Devī without a Mistake ..... 57 Chapter 17: The Demons Surrounding Sīta Devī in the Aśoka Garden ..... 59 Chapter 18: Rāvaṇa Comes To the Aśoka Garden ..... 60 Chapter 19: Rāvaṇa Approaches Sīta ..... 61 Chapter 20: Rāvaṇa Expresses His Love for Sīta ..... 62 Chapter 21: Sīta Devī’s Courageous Reply to Rāvaṇa ..... 65 Chapter 22: Rāvaṇa Threatens Sīta Devī ..... 67 Chapters 23, 24: Demons Threaten Sīta Devī ..... 69 Chapters 25, 26: Sīta’s Sorrow ..... 71 Chapters 27, 28: Trijaṭa’s Dream ..... 73 Chapter 29: Sīta Devī’s Good Omen ..... 75 Chapter 30: Hanumān Plans To Speak To Sīta Devī ..... 76 Chapter 31: Hanumān Chants Śri Rāma’s Story ..... 79 Chapter 32: Sīta Devī’s Confused State ..... 80 Chapter 33: Sīta Devī Explains What Happened ..... 81 Chapter 34: Hanumān Reassures Sīta Devī ..... 83 Chapter 35: Hanumān Earns Sīta Devī’s Trust..... 85 Chapter 36: Hanumān Presents Śri Rāma’s Ring to Sīta Devī..... 87 Chapter 37: Hanumān Considers Taking Sīta Devī with Him ..... 90 Chapter 38: Sīta Devī Gives Hanumān the Chūdamaṇi ..... 93 Chapter 39: Hanumān Prepares To Leave Sīta Devī..... 96 v Chapter 40: Hanumān Leaves Sīta Devī ..... 99 Chapter 41: Hanumān Spoils the Aśoka Gardens ..... 99 Chapter 42: Rāvaṇa Learns Of the Destroyed Aśoka Garden ..... 102 Chapter 43: Hanumān Destroys the Caitya PrasÃda ..... 105 Chapter 44: Hanumān Fights with Jambumālini ..... 106 Chapter 45: Hanumān Fights With the Minister’s Seven Sons ..... 107 Chapter 46: Hanumān Fights with Five Commanders ..... 109 Chapter 47: Hanumān Kills Akṣa Kumāra ..... 112 Chapter 48: Hanumān Fights with Indrajit ..... 113 Chapter 49: The Description of Rāvaṇa’s Court..... 116 Chapter 50: Hanumān in Rāvaṇa’s Royal Gathering ..... 117 Chapter 51: Hanumān’s Speech in Rāvaṇa’s Royal Court ..... 119 Chapter 52: Vibhīṣaṇa’s Advice to Rāvaṇa ..... 122 Chapter 53: Demons Burn Hanumān’s Tail ..... 123 Chapter 54: Hanumān Burns Laṅkā ..... 126 Chapter 55: Hanumān realizes his wrongdoing ..... 127 Chapter 56: Hanumān’s Return Journey..... 131 Chapter 57: Hanumān Returns to the Mahendra Mountain ..... 132 Chapter 58: Hanumān Narrates His Journey ..... 136 Chapter 59: Hanumān Is Still Excited ..... 137 Chapter 60: Jāmbavān’s Advice ..... 139 Chapter 61: Monkeys in Madhuvan..... 139 Chapter 62: Drunken Vānaras ..... 140 Chapter 63: Rāma and Lakṣmaṇa Learn of Hanumān’s Return ..... 141 Chapter 64: The Vānaras Return to Sugrīva ..... 142 Chapter 65: Hanumān Tells Śri Rāma about Sīta Devī ..... 143 Chapter 66: Rāma Receives the Chūdamaṇi ..... 145 Chapter 67: Hanumān Relates the Personal Story of Śri Rāma and Sīta Devī ..... 146 Chapter 68: Hanumān Concludes the Task ..... 147 Śri Rāma Pattābhiṣekam..... 148 Rāma Pattābhiṣekam ..... 152 Glossary ..... 155 References ..... 165 vi Foreword vedve*eprepu àacetsadast! saÌaÔamaya[aTmna vedavedyeparepuàsi jātedaçarathātmaje vedaù prācetasädāsat sākñādrāmāyäëätmanä Veda Vedya Bhagavan Śrīmannārāyaṇa, the unborn paramātma, was born to King Daśaratha and Kausalya as Śri Rāma. The Vedas also followed Him to this earth. Śri Rāma’s life became the epic story, Śrīmad Rāmāyaṇa in the hands of Maharshi Vālmīki. Vālmīki was a kavikokila or singing poet. The Rāmāyaṇa was played musically under the guidance of Vālmīki, by Lava and Kuśa, the twin sons of Śri Rāma. Though there are seven Kāṇḍas or segments in the Rāmāyaṇa, the Pārāyaṇa or recitation of the Bāla and Sundarakandas are often considered the most important. The significance for selecting these two segments might be that the Bāla and Sundarakāṇḍas embody the strength of the Rāmāyaṇa. They signify the unification and reunification of the prakṛti with puruṣa. One who can perform this divine eternal unification is known as a Guru or great spiritual teacher. It is the true ultimate goal of the soul to reach the abode of the super-soul or paramātma. In the first kāṇḍa, Viśvāmitra describes this unification in the form of the wedding of Śri Rāma with Sīta Devī. Whenever there is a separation of the soul from the Lord, a spiritual leader or Guru will make efforts to reunite them. In the Sundarakāṇḍa, that Guru was Hanumān or Ānjaneya. vii Thus these two Kāṇḍas attained great importance because of their dedication towards their Lord’s happiness. pai{fTy< neivR*oaLyenitóaset! päëòityaà nervidyakhälyenatiñöhäset If you excel in your intellectual capabilities, be cool and calm and realize that all you have attained is by the Lord’s grace. Viśvāmitra did the same in Bālakāṇḍa. dataeh< gimːyaim ramzasnat! dätohaà gamiñyämi rämaçäsanät Ānjaneya, no doubt, is a great yogi. Whatever spiritual power he obtained was because of Śri Rāma. Also he declared that he has crossed the ocean by the Lord’s order. The strength is Śri Rāma’s. ÉI;aSmaTvat> pnte ÉI;aedeitsmwR> bhéñäsmätvätaù panate bhéñodetisamarthaù Ānjaneya declared this in many sentences in Laṅkā. dasaeh< kaesleNÔSy ramSyai¬òkmR[> däsohaà kosalendrasya rämasyäkliñöakarmaëaù He declared that he is for Śri Rāma and for Rāmakārya (Śri Rāma’s work). viii nmaeStu ramay s lúm[ay deVyEctSyE jnkaTmjayE nmaeStu éÔeNÔymainle_yae nmaeStu cNÔakRméÍ[e_y> namostu rämäya sa lakñmaëäya devyaicatasyai janakätmajäyai namostu rudrendrayamänilebhyo namostu candrärkamarudgaëebhyaù This mantra in the Sundarakāṇḍa is the most effective for anyone who is seeking a job and is in difficult situations. AiSmn! kayR smar ptye nm> . rämäya rämabhadräya rämacandräya vedhase raghunäthäya näthäya sétäyäù pataye namaù We constantly think about and salute Śri Rāma, as a brother (Ramabhadra), as bright as the moon (Ramacandra), as the leader of the Raghu dynasty (Raghunatha), and as the husband of Sīta Devī. ïI hnumt! àawRn Sré Hanumat Prärthana 5. Prayer to Śri Hanumān Atuiltblxam< Sv[RzElaËdeh< dnujvnk&zanu< }ainnam¢g{y< sklgu[inxan< vanra[amxIz< 6 r"upitvrËt< vatjat< nmaim . atulitabaladhämaà svarëaçailäbhadehaà danujavanakruçänuà jnäninämagragaëyaà sakalaguëanidhänaà vänaräëämadhéçaà raghupativaradütaà vätajätaà namämi I bow down to Hanumān, the son of Vāyu, who is of immense strength, whose body is radiant like gold, who is to the demons like fire is to forest, best among jnanis, bearer of all noble qualities, leader of monkeys and the dearest messenger of Śri Rāma. gae:pdIk«tvraiz< mzkIk&tra]s< , ramay[mhamala rÆ< vNde nIlaTmjm!. goñpadékåtaväräçià maçakékrutaräkñasaà rämäyaëamahämälä ratnaà vande nīlätmajam I bow down to Hanumān, the son of Vāyu, who crossed the ocean as easily as if it were a puddle made by the hoof of a cow. Hanumān killed demons as effortlessly as one kills mosquitoes, and is the precious gem in the middle of the great garland of Rāmāyaṇa. 7 A|jnanNdn< vIr< jankIzaeknazn< , kpIzm]hNtar< vNde l'kaËyNkr< . anjanänandanaà véraà jänakéçokanäçanaà kapéçamakñahantäraà vande lankäbhayankaraà I bow down to that Hanumān; courageous son of Anjana Devī, remover of Sīta Devī’s distress, Kapisvara, leader of the monkeys, killer of Rāvaṇa’s son Akshaya, and who created fear in the City of Lanka. mnaejv< maéttuLyveg< ijteiNÔy< buiÎmta< viró< , vataTmj< vanryUwmuOy< ïIramËt< izrsa nmaim . manojavaà märutatulyavegaà jitendriyaà buddhimatäà variñöhaà vätätmajaà vänarayüthamukhyaà çrérämadütaà çirasä namämi I bow my head down to Hanumān, who wins the hearts of everyone, who is as fast as the wind, who conquered his senses, who has a strong mind, is the son of the wind God and who is prominent among monkeys. I bow down to the messenger of Śri Rāma 8 yÇ yÇ r"unawkItRn< tÇ tÇ k&tmStka

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