

**Note****12**

CASUAL ACQUAINTANCE OF RAM AND HANUMAN

We do not know clearly the importance of Sanskrit. Sanskrit is the language of the gods and the seers of Vedas. We take pride in the use of this language. But following the western culture, even a misguided person takes pride in his behavior after regaining enlightenment. Swami Vivekananda has said 'Sanskrit and culture are synergistic'. Therefore, to protect our culture, all of us, especially Indians, must respect Sanskrit. There are many beautiful poetic gems of Sanskrit in this whole world. Among them till now Adikavya Ramayana is famous. The author of this epic is Maharishi Valmiki. We all know about Valmiki that a dacoit named Ratnakar was told to Narad Muni and after getting the knowledge transformed in the form of a sage, he recorded the story of Lord Shri Ram in Ramayana.

The poem in which Rama's path is the Ramayana, is a derivation of the word Ramayana. That is, the poem in which it is described about the path by which Lord Shri Ram lives, that poem itself is Ramayana. There are 24000 verses in the entire Ramayana text. There this verse is divided into seven kandas. Clear knowledge about how one should live in this world is found in Ramayana. That is why even today Ramayana is read in many homes of India. Even though there are many delightful epics in the Sanskrit world, those poems are incapable of attaining the place of Ramayana in the hearts of the people. Almost all Indians listen to the story of Ramayana from the mouth of mother or grandfather without any effort. There are only a few such people in India who do not know the story of Ramayana. Kishkindhakand is the most famous among the seven kandas of Ramayana. In that case, the first dialogue of the present Ram-Hanuman makes the heartbroken again and again. People have heard a lot on this subject and seen it on Doordarshanadi. But the clear understanding that comes from the reading of Valmiki Ramayana, is not understood from other paths. Therefore, in

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order to know the Sanskrit language in a right way, we must read the Ramayana composed by Valmiki.

One of the famous devotees in this world is Hanuman. This Hanuman is a great devotee of Lord Rama. To see that only Rama is enshrined in his entire heart, he ripped off his chest and saw Lord Rama and Lord's wife Sita in this way. Even today, it is said that where Rama is worshiped, Hanuman is still present there. How was the first interaction of such a devotee with the Lord, it is from such contemplation that great joy arises in our mind. That is why in this lesson, we will see the context of his first interaction. There, Hanuman, in the guise of a beggar, goes near to Rama and Lakshmana to know the introduction. There are ten verses in this text. We will surely have great pleasure from reading this text.



OBJECTIVE

After reading this lesson, you will be able to:

- Know about Hanuman's first interaction with Lord Ram;
- know the melody of Hanuman's speech;
- get knowledge about the valor of Rama and Lakshmana;
- know how the behavior of the people was during the Ramayana period;
- know how to interpret the verses;
- understand how the verses should be interpreted; and
- understand the Upma Alankar.

12.1 LET US READ THE ORIGINAL TEXT

वचो विज्ञाय हनुमान् सुग्रीवस्य महात्मनः।
पर्वतात् ऋष्यमूकात् तु पुप्लुवे यत्र राघवौ॥1॥

कपिरूपम् परित्यज्य हनुमान् मारुतात्मजः
भिक्षुरूपम् ततो भेजे शठबुद्धितया कपिः॥2॥

ततः च हनुमान् वाचा श्लक्ष्णया सुमनोज्ञया।
विनीतवत् उपागम्य राघवौ प्रणिपत्य च॥3॥
आबभाषे च तौ वीरौ यथावत् प्रशशंस च।
संपूज्य विधिवद् वीरौ हनुमान् वानरोत्तमः॥4॥

**Note**

उवाच कामतो वाक्यम् मृदु सत्यपराक्रमौ।
राजर्षिदेवप्रतिमौ तापसौ संशितव्रतौ॥5॥
देशम् कथम् इमम् प्राप्तौ भवन्तौ वरवर्णिनौ।
त्रासयन्तो मृगगणान् अन्यांश्च वनचारिणः॥6॥
पम्पातीररुहान् वृक्षान् वीक्षमाणौ समन्ततः।
इमाम् नदीं शुभजलां शोभयन्तौ तरस्विनौ॥7॥
धैर्यवन्तो सुवर्णाभौ कौ युवाम् चीरवाससौ।
निःश्वसन्तौ वरभुजौ पीडयन्ताविमाः प्रजाः॥8॥
सिंहविप्रेक्षितौ वीरौ महाबलपराक्रमौ।
शक्रचापनिभे चापे गृहीत्वा शत्रुनाशनौ॥9॥
श्रीमन्तौ रूपसंपको वृषभश्रेष्ठविक्रमौ।
हस्तिहस्तोपमभुजौ द्युतिमन्तौ नरर्षभौ॥10॥

12.2 LET US UNDERSTAND THE TEXT

वचो विज्ञाय हनुमान् सुग्रीवस्य महात्मनः।
पर्वतात् ऋष्यमूकात् तु पुप्लुवे यत्र राघवौ॥1॥

अन्वय- हनुमान् महात्मनः सुग्रीवस्य वचः विज्ञाय यत्र राघवौ आस्ताम्, ऋष्यमूकात् पर्वतात् तु तत्र पुप्लुवे।

Anvay Meaning-

Hanuman, knowing the words of a great-witted forest king named Sugriva, went to the place where Rama and Lakshmana were, from the Rishyamook mountain.

Meaning-

Hanuman, the secretary of Sugriva, according to the words of Kapiraj Sugriva, went to the Rishyamook mountain to know the Ram and Lakshmana.

Exaplanation-

In this verse, Maharishi Valmiki begins to narrate the first interview of Hanuman with Rama and Lakshmana. Kapiraj Sugriva saw Rama, Lakshmana with big arms, armed with bow and arrows, from a distance, that is why he was scared considering that both of them have been sent by Bali. That is why he ordered Hanuman, his secretary, to know the reason for their arrival. And Hanuman, according to his promise, left for both of them from Rishyamook mountain to know the reason for their arrival.

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- विज्ञाय- वि+ज्ञा धातु+ ल्यप् प्रत्यय।
- पुप्लुवे- गमनार्थक प्लुङ् धातु लिट् लकार प्रथम पुरुष एक वचन।

सन्धि कार्य

- वचो विज्ञाय - वचः + विज्ञाय विसर्ग सन्धि।
- पर्वतादृष्यमूकात्- पर्वतात् + ऋष्यमूकात् जशत्व सन्धि।

प्रयोग परिवर्तन- हनुमता महात्मनः सुग्रीवस्य वचः विज्ञाय यत्र राघवाभ्याम् अभूयत, ऋष्यमूकात् पर्वतात् तु तत्र पुप्लुवे।

कपिरूपम् परित्यज्य हनुमान् मारुतात्मजः

भिक्षुरूपम् ततो भेजे शठबुद्धितया कपिः॥2॥

अन्वय- मारुतात्मजः कपिः हनुमान् शठबुद्धितया कपिरूपं परित्यज्य ततः भिक्षुरूपं भेजे।

Anvay Meaning-

Hanuman, the son of Vayu, renounces the form of the monkey with a clever intellect and then assumes the form of a monk.

Meaning-

Hanuman, the son of Vayu, disguising his form as a monkey with his intellect, dressed as a beggar and went near Rama and Lakshmana.

Explanation-

The sixth intelligence of the monkeys is famous in the world. That is why Hanuman, who was eager to go to Rama Lakshmana according to the words of Sugriva, thought that - Hanuman is a monkey, that is why he is also full of sixth intellect, knowing that Ram did not communicate with him. That is why he disguised himself as a monkey and dressed as a beggar. The Mahatma always shows mercy to the poor people like beggars etc. That is why Hanuman thought that Ram Lakshman would also have pity on him dressed as a beggar. That is why renouncing that form, he assumed the form of a monk. Maharishi Valmiki has also described the intellect effect of Hanuman in the verse presented.

Grammar

- परित्यज्य - परि+त्यज् धातु+ल्यप् प्रत्यय।
- मारुतात्मजः- मारुतस्य आत्मजः मारुतात्मजः- षष्ठी तत्पुरुष।
- भेजे- भज् धातु लिट् लकार प्रथम पुरुष एकवचन।

**Note****सन्धि कार्य-**

- ततो भेजे- ततः+ भेजे विसर्ग सन्धि।

प्रयोग परिवर्तन- मारुतात्मजेन कपिना हनुमता शठबुद्धितया कपिरूपं परित्यज्य ततः भिक्षुरूपं भेजे।

ततः च हनुमान् वाचा श्लक्ष्णया सुमनोज्ञया।

विनीतवत् उपागम्य राघवौ प्रणिपत्य च॥३॥

आबभाषे च तौ वीरौ यथावत् प्रशशंस च।

अन्वय - ततः विनीतवत् हनुमान तौ वीरौ राघवौ उपागम्य प्रणिपत्य च श्लक्ष्णया सुमनोज्ञया वाचा आबभाषे यथावत् प्रशशंस च।

Anvaya meaning-

After assuming the form of a bhikkhus, Hanuman humbly bowed down to the two heroes, Rama and Lakshmana, and spoke sweet and pleasant voices and praised them appropriately.

Meaning-

The beggar-dressed Hanuman politely went to Rama and Lakshmana. And going there, he bowed down to both of them in the beginning. After that he started a conversation with both of them with his melodious and melodious voice. And then praised both those heroes in a proper way.

Explanation-

In this verse, Maharishi Valmiki has described the humility of Hanuman. After assuming the form of a beggar, Hanuman went near Rama and lakshamana find out the reason for arrival. Coming there, he bowed to both of them humbly. Hanuman in the form of a monk bowed to Rama and Lakshmana. It is known that householders should pay obeisances to the monks. After that Hanuman properly praised both of them with his sweet words. By praising them properly, Hanuman did not falsely praise both of them, such is what Maharishi Valmiki wants to tell. After that he started the conversation with both of them with his melodious melody and delightful voice. In this verse, Maharishi Valmiki has also described the melodious voice of Hanuman.

Grammar

- सुमनोज्ञा- सुष्टु मनोज्ञं सुमनोज्ञम्, गति समास।
- उपागम्य- उप+गम् धातु+ल्यप् प्रत्यय।
- प्रणिपत्य- प्र+नि+पत् धातु+ल्यप् प्रत्यय।

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Note

- आबभाषे- आ+भाष् धातु+लिट् लकार प्रथम पुरुष एकवचन।
- प्रशशंस- प्र+शंस् धातु+ लिट् लकार प्रथम पुरुष एकवचन।

सन्धि कार्य-

- ततश्च- ततः+च विसर्ग सन्धि।
- विनीतवदुपागम्य- विनीतवत्+ उपागम्य जश्त्व सन्धि

प्रयोग परिवर्तन- ततः विनीतवत् हनुमता तौ वीरौ राघवौ उपागम्य प्रणिपत्य च श्लक्ष्णया सुमनोज्ञया वाचा आबभाषे यथावत् प्रशशंसे च।

संपूज्य विधिवद् वीरौ हनुमान् वानरोत्तमः॥४॥

उवाच कामतो वाक्यम् मृदु सत्यपराक्रमौ।

अन्वय- वानरोत्तमः हनुमान् वीरौ सत्यपराक्रमौ राम लक्ष्मणौ विधिवत् संपूज्य कामतः मृदु वाक्यम् उवाच।

Anvaya meaning-

Hanuman, the best of the monkeys, the mighty, the true mighty, worshiped both of them Rama and Lakshmana in a proper way and said soft words with the desire of Sugriva.

Meaning-

Hanuman went near Rama and Lakshmana and duly worshiped both of them in the beginning. Then according to Sugriva's wish, he started speaking soft sentences with both of them with his sweet voice.

Explanation

On the orders of Sugriva, Hanuman dressed as a monk and went near Rama and Lakshmana. And having received both of them, he worshiped both of them according to the method prescribed in respect of guest worship. Rama Lakshmana both are mighty in truth, they know the glory of both of them. That is why both of them were worshiped by Hanuman. The virtuous person always worships the worthy of worship. That is why Hanuman is also known to be a wanderer of the virtuous path by worshiping the revered Ram Lakshmana. In fact, it can also be said that Hanuman worshiped Rama only out of his devotion. After worshiping Hanuman, remembering the reason for which Sugriva sent him here, started saying it with his sweet words. Hanuman is the best among the monkeys, with this Maharishi informs the glory of Hanuman.

**Note****Grammar**

- संपूज्य- सम्+ पूज् धातु+ ल्यप् प्रत्यय।
- वानरोत्तमः - वानराणाम् उत्तमः वानरोत्तमः - षष्ठी तत्पुरुष
- उवाच- वच् धातु+ लिट् लकार प्रथम पुरुष एकवचन।
- सत्यपराक्रमौ- सत्यम् एव पराक्रमः ययौस्तौ सत्यपराक्रमौ।- बहुव्रीहि समास।

सन्धि कार्य-

- विधिवद्गीरौ - विधिवत्+ वीरौ। जश्त्व सन्धि।
- कामतो वाक्यम्- कामतः+ वाक्यम् विसर्ग सन्धि।

प्रयोग परिवर्तन- वानरोत्तमेन हनुमता वीरौ सत्यपराक्रमौ रामलक्ष्मणौ विधिवत् संपूज्य कामतः मृदु वाक्यम् ऊचे।

राजर्षिदेवप्रतिमौ तापसौ संशितव्रतौ।।5।।

देशम् कथम् इमम् प्राप्तौ भवन्तौ वरवर्णिनौ।

त्रासयन्तो मृगगणान् अन्यांश्च वनचारिणः।।6।।

अन्वय - राजर्षिदेवप्रतिमौ संशितव्रतौ वरवर्णिनौ, मृगगणान् अन्यान् वनचारिणः च त्रासयन्तौ भवन्तौ तापसौ इमं देशं कथं प्राप्तौ।

Anvaya meaning-

Like the figure of king rishis and deities, the keepers of a fast fasting, the best among brahmacharis and the vanchari who are harassed by a group of deer. Wearing your radiance, for what reason did you ascetic come to this region.

Meaning-

Hanuman worshiped and praised both of them, Rama and Lakshmana and asked both of them that the kind of shape of the sages and the gods. Both of you having that type of shape are the guardians of strict fasting. But how did both of you brahmacharis come to this inaccessible country, frightening the forest, the antelopes and other forest-dwelling creatures.

Explanation-

Ram Lakshmana came towards Rishyamook mountain. That is why in the verse presented, Hanuman asked the reason for the arrival of both of them. The body of Rama and Lakshmana had the same shape as the gods and sages. And both of those ascetics were strict fast-keepers. By observing celibacy, great brilliance arises in the brahmacharis, due to which ordinary people are somewhat troubled. That is why the

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deer and other wildlife located in the forest were frightened by the effect of Brahmacharytej of Rama Lakshmana. That is why Hanuman asked both of them that how did you two ascetics, having a beautiful figure and having a celibate brilliance, come to this inaccessible country where ordinary people do not come. In fact, in this verse, Maharishi Valmiki has described the physical beauty of Rama, Lakshmana, the maintenance of strict fasting and the effect of brahmacharya.

Grammar

- राजर्षिदेवप्रतिमौ - राजर्षयः च देवाश्च राजर्षिदेवाः। इतरेतरद्वन्द्व समास।
- संशितव्रतौ - संशितौ तीक्ष्णौ व्रतौ ययोस्तौ संशितव्रतौ - बहुव्रीहि समास।
- वरवर्णिनौ- वरौ च तौ वर्णिनौ- कर्मधारय समास।
- त्रासयन्तौ- त्रास धातु+ णिच् प्रत्यय+शतृ प्रत्यय प्रथमा बहुवचन।
- मृगगणान् - मृगानां गणाः मृगगणाः षष्ठी तत्पुरुष।
- वनचारिणः - वने चरन्ति।

सन्धि कार्य-

- अन्यांश्च - अन्यान्+च हल सन्धि।

प्रयोग परिवर्तन- राजर्षिदेवप्रतिमाभ्यां संशितव्रताभ्यां वरवर्णिभ्यां, मृगगणान् अन्यान् वनचारिणः च त्रासयद्भ्यां तापसाभ्याम् अयं देशः कथं प्राप्तः।

पम्पातीररुहान् वृक्षान् वीक्षमाणौ समन्ततः।

इमाम् नदीं शुभजलां शोभयन्तौ तरस्विनौ॥७॥

धैर्यवन्तौ सुवर्णाभौ कौ युवाम् चीरवाससौ।

निःश्वसन्तौ वरभुजौ पीडयन्ताविमाः प्रजाः॥८॥

अन्वय-समन्ततः पम्पातीररुहान् वृक्षान् वीक्षमाणौ इमां शुभजलां नदीं शोभयन्तौ तरस्विनौ धैर्यवन्तौ सुवर्णाभौ चीरवाससौ निःश्वसन्तौ वरभुजौ इमाः वन्याः प्रजाः पीडयन्तौ युवां कौ।

Anvaya meaning-

Like the figure of king rishis and deities, the keepers of a fast fasting, the best among brahmacharis and the vanchari. Wearing your radiance, for what reason did you ascetic come to this region.

Meaning-

Hanuman worshiped and praised both of them, Rama and Lakshmana and asked both of them that the kind of shape of the sages and the gods. Both of you having that type of shape are the guardians of strict fasting. But how did both of you brahmacharis

come to this inaccessible country, frightening the forest, the antelopes and other forest-dwelling creatures.

Explanation-

Ram Lakshmana came towards Rishyamook mountain. Hanuman asked the reason for the arrival of both of them. The body of Rama and Lakshmana had the same shape as the gods and sages. And both of those ascetics were strict fast-keepers. By observing celibacy, great brilliance arises in the brahmacharis, due to which ordinary people are somewhat troubled. That is why the deer and other wildlife located in the forest were frightened by the effect of Brahmacharytej of Rama Lakshmana. That is why Hanuman asked both of them that how did you two ascetics, having a beautiful figure and having a celibate brilliance, come to this inaccessible country where ordinary people do not come. In fact, in this verse, Maharishi Valmiki has described the physical beauty of Rama, Lakshmana, the maintenance of strict fasting and the effect of brahmacharya.

व्याकरण विमर्श-

- पम्पातीररुहान- पम्पायाः तीरं पम्पातीरम्- षष्ठी तत्पुरुष समास
- वीक्ष्माणौ- वि+ईक्ष् धातु+ शानच् प्रत्यय, प्रथमा द्विवचन।
- धैर्यवन्तौ- धैर्यम् अस्य अस्ति। धैर्य+मतुप्
- सुवर्णाभौ - सुवर्णा आभा ययोस्तौ सुवर्णाभौ - बहुव्रीहि समास।
- चीरवाससौ - चीरं वासः ययोस्तौ - बहुव्रीहि समास।
- वरभुजौ- वरौ भुजौ ययोस्तौ- बहुव्रीहि समास।
- पीडयन्तौ - पीड धातु+ शत् प्रत्यय। प्रथमा द्विवचन।

सन्धि कार्य-

- पीडयन्ताविमाः - पीडयन्तौ+इमाः। अच् सन्धि।

प्रयोग परिवर्तन- समन्ततः पम्पातीररुहान् वृक्षान् वीक्षमाणाभ्याम् इमां शुभजलां नदीं शोभयद्भ्यां तरस्विभ्यां धैर्यवद्भ्यां सुवर्णाभ्यां चीरवासोभ्यां निःश्वसद्भ्यां वरभुजाभ्याम् इमाः वन्याः प्रजाः पीडयद्भ्यां युवाभ्यां काभ्यां भूयते।

सिंहविप्रेक्षितौ वीरौ महाबलपराक्रमौ।

शक्रचापनिभे चापे गृहीत्वा शत्रुनाशनौ॥१॥

अन्वय-सिंहविप्रेक्षितौ शक्रचापनिभे चापे गृहीत्वा शत्रुनाशनौ महाबलपराक्रमौ वीरौ युवां कौ।

other meaning-

Vision like a lion, strength and might like a lion, holding the bow like the bow of Indra,

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having the power to destroy the enemies, who are both of you brave, mighty.

Meaning-

Sugriva's secretary, Hanuman, asks Rama Lakshmana, who are the two of you, the mighty heroic, the destroyer of enemies, with a bow like the bow of a very strong Indra.

Explanation

In this verse presented, Maharishi Valmiki has described the valor of Rama and Lakshmana from the mouth of Hanuman. Just as it is always dreadful to be situated before the sight of a lion, the king of beasts, like that were Ram and lakshmana. Both of you were stronger than a lion. Enemies were also frightened by the might of both of you, great mighty ones. Just as the aim of Indra's bow is never in vain, similarly the aim of the bow of both of you is also not in vain. That is why Hanuman asked both of them that who are both of you, more powerful than a lion, archers like the mighty Indra Dhanush, or what is the introduction of both of you, for what reason did you come to this inaccessible country.

Grammar

- सिंहविप्रेक्षितौ - सिंहस्य विप्रेक्षितं प्रेक्षणं - षष्ठी तत्पुरुष समास।
- महाबलपराक्रमौ - महत् च तत् बलं महाबलम्- कर्मधारय समास
- शक्रचापनिभे - शक्रस्य चापः। - षष्ठी तत्पुरुष समास।
- शत्रुनाशनौ- शत्रूणां नाशनौ -षष्ठी तत्पुरुष समास।

प्रयोग परिवर्तन-

- सिंहविप्रेक्षितौ शक्रचापनिभे चापे गृहीत्वा शत्रुनाशनाभ्यां महाबलपराक्रमाभ्यां वीराभ्यां युवाभ्यां काभ्यां भूयते।

Alankar

There is an analogy in this verse. Upma Alankar has four parts. And they are Upameya, Upamana, Analogous Pada Analog Dharma. There are two types of similes - Poornopama and Luptopama. Where all these four parts reside, it is Poornopana. And where there is no one or more parts between these four, it is Luptopama. Here is the Upameya chap. Upameya is shakrachap. An analogous Pada. The analogy is Dharma Shatrunasakatvam. There are four parts in this verse, that is why it is Purnopama.

श्रीमन्तौ रूपसंपत्को वृषभश्रेष्ठविक्रमौ।

हस्तिहस्तोपमभुजौ द्युतिमन्तौ नरर्षभौ॥10॥

अन्वय- श्रीमन्तौ रूपसंपन्नौ वृषभश्रेष्ठविक्रमौ हस्तिहस्तोपमभुजौ द्युतिमन्तौ नरर्षभौ युवां कौ।

Anvaya meaning-

Radiant, full of beauty, mighty like a bull, having hands like an elephant's trunk, splendid, who are the two of you the best among men

Meaning-

Hanuman, the best among the apes, asked Rama Lakshmana who are the best amongst humans, who beautiful, mighty like the might of a bull, having arms like the trunk of an elephant,

Explanation- In this verse presented, Maharishi Valmiki praises the beauty and valor of Rama Lakshmana through Hanuman. Rama, Lakshmana, living in the forest, eating the food obtained in the forest, were still as radiant and beautiful as the son of a king. The bulls have the same might as the best bull, both of them were equally mighty. As there is power in the trunk of an elephant, the same power was in the arms of both of them. Both of them were great stunners by observing the fast of celibacy. Both of them were the best among men. That's why Hanuman asked that in such a beautiful way, who are you both with such power, what is the introduction of both of you, for what reason both of you came to this inaccessible country.

Grammar

- रूपसंपन्नौ- रूपेण संपन्नौ इति- तृतीय तत्पुरुष समास
- वृषभश्रेष्ठविक्रमौ- वृषभेषु श्रेष्ठः वृषभश्रेष्ठः सप्तमी तत्पुरुष समास। वृषभश्रेष्ठस्य विक्रमः वृषभश्रेष्ठविक्रमः- षष्ठी तत्पुरुष समास।
- हस्तिहस्तोपमभुजौ- हस्तिनः हस्तौ हस्तिहस्तौ इति षष्ठी तत्पुरुष समास। हस्तिहस्तौ उपमा ययौस्तौ हस्तिहस्तोपमभुजौ इति- बहुव्रीहि समास।
- नरर्षभौ- नरेषु ऋषभौ नरर्षभौ - सप्तमी तत्पुरुष समास।

प्रयोग परिवर्तन- श्रीमद्भ्यां रूपसंपन्काभ्यां वृषभश्रेष्ठविक्रमाभ्यां हस्तिहस्तोपमभुजाभ्यां द्युतिमद्भ्यां नरर्षभाभ्यां (युवाभ्यां काभ्यां भूयते)।

**IN TEXT QUESTIONS-12.1**

1. Hanuman went from Rishyamook mountain to know from whose words?
2. From which mountain did Hanuman go?
3. Whose son was Hanuman?

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Note

4. In what form did Hanuman go near Rama Lakshmana?
5. With what type of speech did Hanuman praise Rama and Lakshmana?
6. Whom did Ram Lakshman harass and get that country?
7. On the banks of which river did Rama and Lakshmana see trees?
8. What was the type of Pampanadi?
9. Whom was Ram Lakshman tormenting?
10. How did Ram Lakshman hold the bow?
11. How were the arms of Rama and Lakshmana?
12. In which Kand of Ramayana is the first dialogue of Ram Hanuman?
A. Kishkindhakande B. Aranyakande
C. Sunderkande D. Yudhkande
13. From which mountain did Hanuman go near to Rama Lakshmana?
A. Himalayas B. Vindhya
C. Rishyamookah D. Ayodhya
14. What form did Hanuman take?
A. Manushrupaam B. Bhikkhurupam
C. Brahmin D. Rajaroopam
15. On the bank of which river was Rama and Lakshmana present?
A. Ganga B. Yamuna
C. Pla D. Pampa
16. Hastihastopambhujou Which alnkar is here?
A. Rupak B. Drishtant
C. Upamalankar D. Anuprasalankar
17. Match Column-A with Column-B

Column-A	Column-B
1. Pupluwe	A. Bhashitran
2. Ramayanam	B. Kapi:

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- | | |
|-----------------|--------------|
| 3. Abhashe | C. Ukhtwan |
| 4. Pampa | D. Prap |
| 5. Hanuman | E. Jagam |
| 6. Send | F. mountain |
| 7. Rishyamookah | G. Valmiki: |
| 8. Uvach | H. Shubhjala |



SUMMARY

During the exile, Shri Ram went with brother Lakshmana on the banks of Pampa Sarovar near Sugriva to pray for help in finding Sita. Some distance away from there, the king of monkeys, Sugriva lived in hiding from the fear of Vali on the Rishyamook mountain. That Sugriva saw from afar two ascetics with big arms, armed with bows, arrows etc. That is why he thought that his brother Vali sent two armed men here to kill him. That's why he got very scared. His secretary was Hanuman. That is why Sugriva ordered Hanuman to know why two ascetics on the banks of Pampa Sarovar have come here. And according to the orders of the king, Hanuman left his monkey form and went to both of them in the guise of a beggar.

Going there, he first bowed to both of them with guest knowledge. After worshipping both of them according to the law, he started praising them both with his sweet and pleasant words. Rama and Lakshmana were tormenting the deer and other creatures in the forest with his brahmacharya effulgence. Pampa Sarovar with holy water was also getting beautified by his beauty effect. After spending the whole day, both of them got tired of traveling in the forest. Seeing the suffering of both of them, other wild animals were also saddened. The luster of both of their bodies was like that of gold, but they had only two worn clothes in their clothes. The bow of both of them was piercing the target like the bow of Indra. Ram Lakshman, both of them, with hands as strong as the trunk of an elephant, was the best among all human beings. This is the gist of this text.



WHAT YOU HAVE LEARNT

- The monks should bow towards the householders.
- The guest is always revered.
- If brahmacharya is followed properly, then great brilliance arises in the body.

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Note

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Note

CASUAL ACQUAINTANCE OF RAM AND HANUMAN

- Knowing the introduction of anyone, one should have a sweet conversation with him.
- One should not praise anyone falsely.



TERMAINAL EXERCISE

1. Write briefly about Hanuman's first interview with Rama and Lakshmana.
2. How Hanuman disguised as a beggar went to Rama Lakshmana.
3. What did Hanuman do after going there? Describe the context.
4. How Ram Lakshman was torturing the wild animals.
5. Criticize briefly on the bow of Rama and Lakshmana.



ANSWER TO INTEX QUESITON

1. Sugriva's
2. From Rishimook
3. of air
4. Monk Form
5. Sweet and charming
6. Groups of antelope and other wildlife
7. Pampa River
8. Holy Water
9. to the people
10. Like the bow of Indra
11. like an elephant's trunk
12. a
13. c
14. b
15. d
16. c
17. 1-E 2-G 3-A 4-H 5-B 6-D 7-F 8-C.