

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the unpublished commentary of Sri Vadiraja Swami Thereon
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ADHYAYA V Chapter V

rAmacharite hanUmaddarshanam

atha paJNchamo.adhyAyaH

OM //

*itthaM vishveshvare.asminnakhila jagadavasthApya sItAsahAye
bhUmishhThe sarvalokAstutushhuranudinaM vR^iddhabhaktyAnitAntam /
rAja rAjyAbhishheke prakR^itijanavacho mAnayannAtmano.arthyaM
dadhre tanmantharAyAH shrutipathamagamad bhUmigAya alaxmyAH // 5.1*

1. Having thus dedicated the entire world to this Lord of the Universe who had come on earth with Sita as helpmate, all the people considerably rejoiced, with devotion increasing from day-to-day. The king, respecting the wishes of his subjects for the coronation of Rama, resolved to do so also in his own interest. This reached the ears of Manthara who, being originally Alakshmi (the goddess of evil) had appeared on earth.

*pUrvaM xIrAbdhijAtA kathamapi tapasaivApsarastvaM prayAtA
tAM netuM tat tamo.andhaM kamalajaniruvAchA.a.ashu rAmAbhishhekam /
bhUtvA dAsI vilumpa svagatimapi tataH karmaNA prApsyase tvaM
setyuktA mantharA.a.asIt tadanu kR^itavatyeva chaitat kukarma // 5.2*

2. Formerly coming out of the ocean of milk, she had somehow become an Apsaras only by penance. With a view to lead her to her legitimate place of eternal hell, the lotus-born (Brahma) told her: “Be born as a maid servant and prevent soon the coronation of Rama; then by that act you will attain your destined place.” Thus told she became Manthara and it is in accordance with this only that she did this detestable deed.

*tadvAkyAt kaikayI sA patigavarabalAdAjahAraiva rAjyaM
rAmastadgauraveNa tridashamunikR^ite.araNyamevA.avivesha /
sItAyukto.anujena pratidinasuvivR^iddhorubhaktyA sametaH
saMsthApyAsheshhajantUn svavirahajashuchA tyaktasarveshhaNArthAn // 5.3*

3. At her instigation, Kaikeyi (wife of Dasaratha) seized the kingdom only on the strength of the boons promised (unasked till then) by her husband. Rama, out of respect for his father’s word, and for the sake of the Devas and Rishis, entered the forest, accompanied by Seeta, and attended by his brother (Lakshmana) after appeasing all the creatures who, on account of great and daily increasing devotion towards him at their separation from him, were grieved, and who had followed (him) abandoning all their possessions.

*vR^ixAn pashvAdikITAn pitaramatha sakhIn mAtR^ipUrvAn visR^ijya
protthAM gaN^gAMsvapAdAddhara iva guhenArchitaH so.atha tIrtvA /
devArchyasyApi putrAdR^ishhigaNasahitAt prApya pUjAM prayAtaH
shaileshaM chitrakUTaM katipayadinAnyatra modannuvAsa // 5.4*

4. Having taken leave of the trees, the birds, the elephants and the worms, his father, friends, and his mothers and others, after crossing the Ganga sprung out of his own feet, having accepted worship from Guha (the hunter king) just as Siva would from his own son Guha or Skanda, and after being received by the son of the celestial priest (Bharadvaja) and his group of Rishis, he reached Chitrakoota, the lord of the mountains where he lived happily for some days.

Note—The term *cha* indicates the extraordinary respect of Guha towards Rama, as it is unusual for a plier of boats to worship his clients. (Sri Vadiraja).

*etasminneva kAle dasharathanR^ipatiH svargato.abhUd viyogAd
rAmasyaivAtha putrau vidhisutasahitairmantribhiH kekayebhyaH /
AnItau tasya kR^itvA shrutigaNavihitapretakAryANi sadyaH
shochantau rAmamArgaM purajanasahitau jagmaturmAtR^ibhishcha // 5.5*

5. In the mean time, the king Dasaratha went to heaven out of separation from Rama. Then the two Sons (Bharatha and Satrugna) were brought from the country of the Kaikayas by the ministers on the advice of the son of Brahma (Vasista). After performing the rites prescribed in the Vedas, they followed soon after with grief the path of Rama, accompanied by the citizens and their mothers.

*dhik kurvantau nitAntaM sakaladuritagAM mantharAM kaikayIM cha
prAptau rAmasya pAdau munigaNasahitau tatra chovAcha natvA /
rAmaM rAjIvanetraM bharata iha punaH prItaye.asmAkamIsha
prApyA.a.ashu svAmayodhyAmavarajasahitaH pAlayemAM dharitrIm // 5.6*

6. Censuring greatly Manthara who was the cause for all this sin, and also Kaikeyi, they along with groups of Rishis reached the feet of Rama. There, among them Bharatha after prostrating before Rama possessing lustrous lotus-like eyes, said: “Oh Lord, return from this forest soon with your younger brother to your own Ayodhya, only to please us, and rule over this earth.”

Note—The lustrous eyes indicate how gladly Rama took to his stay in the forest The term *sakala duritanga* also indicates that an Asuri woman named Vikriti also abided in Manthara.

*ityuktaH kartumIshaH sakalasuregaNapyAyanaM rAmadevaH
satyAM kartuM cha vANImavadadatitarAM neti sadbhaktinamram /
bhUyobhUyo.arthayantaM dviguNitasharadAM saptake tvabhyatIte
kartaitat te vacho.ahaM sudR^iDhamR^itamidaM me vacho nAtra shaN^ka // 5.7*

7. Thus told, Lord Rama, desirous of protecting the entire group of Devas and of completely fulfilling His Lord, (given to the Devas and His father) told him Bharata who was submissive with intense love and was stressing again and again (for Rama’s return) ; “ No, (not now). After the expiry of fourteen years I shall act according to this request of yours. This is my true and firm decision and there is no doubt in this.”

shrutvaitad rAmavAkyaM hutabhujI patane sa pratij~nAM cha kR^itvA

*rAmoktasyAnyathAtve na tu puramabhivexye.ahamityeva tAvat /
kR^itvA.anyAM sa pratij~nAmavasadata bahirgrAmake nandinAmni
shrIshasyaivAsya kR^itvA shirasi paramakaM pauraTaM pAdapITham // 5.8*

8. Hearing these words of Rama, he made a vow that in case of Rama acting contrary to his word he would fall into the fire, and made another vow, accompanied by declaration of strict Brahmacharya viz., sleeping on the ground etc., that until then he would never enter the city. Accordingly, placing on his own head the highly venerable golden sandals of Lord Rama, he went and lived outside a village called Nandigrama.

Note—The first *sapratigna* are two words. The second *sapratigna* is the compound word.

*samastapaurAnugate.anuje gate sa chitrakUTE bhagavAnuvAsa ha
athA.ajagAmendrasuto.api vAyaso mahAsureNA.atmagatena choditaH // 5.9*

9. After the departure of his younger brother along with all the citizens who had followed him, the Lord lived in Chitrakuta. Then came there a crow who, though himself the son of Indra, had been prompted by a great Asura who got into him.

Note— term *api* indicates contempt. (Sri Vadiraja).

*sa AsurAveshavashAd ramAstane yadA vyadhAt tuNDamathAbhivIxitaH /
janArdanenA.a.ashu tR^iNe prayojite chachAra tena jvalata.anuyAtaH // 5.10*

10. When he, owing to the entry of Asura, thrust his beak into the breast of Sita, he was noticed by Janardana and, on His quickly throwing a straw, he (the crow) wandered all over the worlds, pursued by it burning like fire.

*svayambhusharvendramukhAnsureshvarAn jijIvishhustAJNchharaNaM gato.api /
bahishhkR^itastairharibhaktibhAvato hyalaN^ghyashaktyA paramasya chAxamaiH // 5.11*

11. Anxious to save his life though he sought refuge from all the rulers of the heavens including Brahma, Siva, Indra and others, he was discarded by them on account of their devotion to Hari and also because of their incapacity to transgress the command of the supreme Lord.

*punaH prayAtaH sharaNaM raghUttamaM visarjitastena nihatya chAsuram /
tadaxigaM sAxikamapyavadhyaM prasAdatashchandravibhUshhaNasya // 5.12*

12. He again came back surrendering himself to the best of the Raghus (Rama), and he was liberated by Rama after killing the Asura, who had got into the eye of the crow, though by the boon of Siva (one who has moon as his ornament) he had been immune from death, though seated in the eye.

*sa vAyasAnAmasuro.akhilAnAM varAdumeshasya babhUva chAxigaH /
nipAtito.asau saha vAyasAxibhistR^iNena rAmasya babhUva bhasmasAt // 5.13*

13. That Asura had got into the eyes of all the crows by the boon of Siva and therefore he was killed along with the destruction of the eyes of the crow by the straw of Rama, and was burnt to ashes.

*dadurhi tasmai vivaraM balArthino yad vAyasAstena tadaxipAtanam /
kR^itaM rameshena tadekanetra babhUvuranye.api tu vAyasAH sadA // 5.14*

14. Inasmuch as the crows desirous of strength had given access to him, therefore their eyes were destroyed by the Lord of Rama. Thereafter all the other crows also became possessed of only one eye.

Note - Jayantha had desired the body of crows because they are long lived and eat all sacrificial offerings. (Sri Vadiraja).

*bhavishhyatAmapyatha yAvadeva dvinetratA kAkakulodbhavAnAm /
tAvat tadaxyasya kuraN^ganAmnaH shivena dattaM ditijasya chAxayam // 5.15*

15. Immunity from death had been promised by Siva to this son of Diti (Asura) named Kuranga seated in the eyes of those crows, so long as the crows with two eyes were being born in future also.

*ataH punarbhAvamamushhya hinvan bhavishhyatashchaikadR^ishashchakAra /
sa vAyasAn rAghava AdipUrushhastato yayau shakrasutastadAj~naya // 5.16*

16. Therefore that primeval person Raghava made the future-born crows also single eyed, with a view to prevent the rebirth of this Asura. Thereafter the son of Indra departed with the permission of Rama.

*rAmo.atha daNDakavanaM munivaryanIto lokAnanekasha udArabalairnirastAn /
shrutvA kharaprabhR^itibhirvarato harasya sarvairavadhyatanubhiH prayayau sabhAryaH // 5.17*

17. Then hearing that several people had been harmed by extremely powerful Rakshasas headed by Khara and others who had been granted by Hara immunity from death from all, Rama went with his wife to Dandaka forest led by the foremost of the Rishis.

*AsIchcha tatra sharabhaN^ga iti sma jIrNo lokaM harerjigamishhurmunirugratejAH /
tenA.adaropahR^itasArdhyasaparyaya sa prIto dadau nijapadaM paramaM rameshaH // 5.18*

18. There was a very old Rishi there of austere penance named Sarabhanga who was desirous of reaching the world of Hari. Having been worshipped by him with oblations of water and other offerings brought with great devotion, the Lord of Ramaa greatly pleased thereby, gave him abode in His own highest place.

*dharmo yato.asya vanagasya nitAntashaktihrAse svadharmakaraNasya hutAshanAdau /
dehAtyayaH sa tata eva tanuM nijAgnau santyajya rAmapurataH prayayau paresham // 5.19*

19. Inasmuch as it is proper Dharma for any one who is unable to perform his duties owing to the utter exhaustion of all his strength to give up his body in fire etc., therefore he (Sarabhangha) being a Vanaprastha gave up his body in his own sacrificial fire in front of Rama and reached the lord of Ramaa (Lakshmi.)

*rAmo. api tatra dadR^ishe dhanadasya shApAd gandharvamurvashirateratha yAtudhAnIm /
prAptaM dashAM sapadi tumburunAmadheyaM nAmnA virAdhamapi sharvavarAdavadhyam // 5.20*

20. Rama thereafter saw there one named Viradha who being a Gandharva named Tumburu had suddenly become a Rakshasa by the curse of Kubera on account of his enjoyment with Oorvasi, and who had also obtained thereafter immunity from death by Siva's favour.

*bhaN^ktvA. asya bAhuyugaLaM bilagaM chakAra sammAnayan vachanamambujajanmano.asau /
prAdAchcha tasya sugatiM nijagAyakasya bhaxArthamaMsakamito. api sahAnujena // 5.21*

21. Though Rama along with his brother had been caught between his arms for eating, he cut as under his two arms and had him buried, giving due regard to the word of Brahma (lotus-born) and gave him who was his own singer a good place (in heaven).

Note —The boon of Brahma was that whoever got in between his arms should come under his control. (Sri Vadiraja)

*prItiM vidhitsuragamad bhavanaM nijasya kumbhodbhavasya paramAdarato.amunA cha /
sampaUjito dhanuranena gR^ihItamindrAchchhArN^gaM tadAdipurushho nijamAjahAra // 5.22*

22. With a view to please his own devotee he went to the house of the pot-born (Agastya) and, having been worshipped by him with great devotion, the Primeval Person then took his own bow Sarnga which had been entrusted to him (Agastya) by Indra.

*AtmArthameva hi purA hariNA pradattamindre tadindra uta rAmakarArthameva /
prAdAdagastyamunaye tadavApya rAmo raxan R^ishhInavasadeva sa daNDakeshhu // 5.23*

23. It had been entrusted indeed formerly to Indra by Hari for his own use, and Indra in his turn had given it to Agastya only to be handed over to Rama. Rama after accepting it lived in the extensive forests of Dandaka only to protect the Rishis.

*kAle tadaiva kharadUshhaNayorbalena raxaHsvasA patinimArgaNatatparA.a.asIt /
vyApAdite nijapatau hi dashAnanena prAmAdikena vidhinA.abhisasAra rAmam // 5.24*

24. Then in course of time, the sister of the Rakshasa (Ravana) with the help of Khara and Dooshana happened to go in search of another husband after her own husband had been killed by the ten-headed (Ravana) on account of mistaken identity, and approached Rama.

*sA.anuj~nayaiva rajanIcharabharturugra bhrAtR^idvayena sahita vanamAvasantI /
rAmam sametya bhava me patirityavochad bhAnuM yathA tama upetya suyogakAmam // 5.25*

25. Fierce Rakshasi, as she was, along with her two brothers she was living in this forest under the command of the ruler of the Rakshasas, and she, approaching Rama, like darkness desirous of constant contact with the Sun spoke thus: Become my husband.

Note—Khara was her uterine brother, while Dooshana was her mother’s sister’s son.

*tAM tatra hAsyakathayA janakAsutAgre gachchhAnujaM ma iha meti vachaH sa uktvA /
tenaiva dushhTacharitAM hi vikarNanAsAM chakre samastarajanIcharanAshahetoH // 5.26*

26. He, making joke with her then in the presence of the unborn daughter of Janaka (Seeta), said “go to my brother. Do not seek me” having said so, he caused the nose and ears of that woman of wicked character to be cut by him (Lakshmana) for the destruction of all the Rakshasas.

Note—This punishment was meted out by Rama to her because of the sin of her desire for a husband, though she was a widow. (Sri Vadiraja).

The term *asuta* means a daughter who is not born through ‘womb’.

*tatpreritAn sapadi bhImabalAn prayAtAMstasyAH kharatrishiradUshhaNamukhyabandhUn /
jaghne chaturdashasahasramavAraNIyakodaNDapANirakhilasya sukhaM vidhAtum // 5.27*

27. In order to cause happiness to all (good people) He, holding the invulnerable Kodanda bow in his hand, killed in a moment Khara and Dooshana and their chief relations and other Rakshasas of terrible strength numbering fourteen thousand, all despatched by her to fight.

*datte.abhaye raghuwareNa mahAmunInAM datte bhaye cha rajanIcharamaNDalasya /
raxaHpatiH svasR^imukhAdavikampanAchcha shrutvA balaM raghupateH paramApa chintAm //
5.28*

28. When Rama had held out succour to the great Rishis and had at the same time caused fear to the whole Rakshasa world, the lord of the Rakshasas (Ravana), having heard of the immense prowess of Rama from the mouth of his sister and also from Akampana, became greatly agitated.

*shrutvAshu kAryamavamR^ishya jagAma tIre xetraM nadInadapateH shravaNaM dharitryAH /
mArIchamatra tapasi prativartamAnaM bhItaM sharAd raghupaternitarAM dadarsha // 5.29*

29. Having heard about (Rama’s strength), and having soon decided future action, he went to the holy place of Gokarna on the shore of the sea and saw there Mareecha terribly frightened at (the memory of) Rama’s arrows and doing penance.

Note —The holy place stretching from Benaras up to Gokarna resembles a cow. This particular holy spot is like a cow’s ear. (Sri Vadiraja).

*tenArthitaH sapadi rAghavavaJNchanArthe mArIcha Aha sharavegamamushhya jAnan /
shakyo na te raghuwareNa hi vighraho.atra jAnAmi saMsparshamasya sharasya pUrvam // 5.30*

30. Requested by him (Ravana) at once to cause the deception of Rama, Mareecha, knowing the effect of his arrows, said “It is not possible for you to fight with Rama. I have known previously the terrible force of his arrows.”

ityuktavantamatha rAvaNa Aha khaDgaM nishhkR^ishhya hanmi yadi me na karoshhi vAkyam / tachchhushruvAn bhayayuto.atha nisargatashcha pApo jagAma raghuvaryasakAshamAshu // 5.31

31. Then Ravana, unsheathing his sword, said to him when he had spoken thus I shall kill you if you do not carry out my word.” Having heard this, the sinner (Mareecha) both out of fear and his own innate wicked nature, soon went to the vicinity of Rama.

sa prApya haimamR^igatAM bahuratnachitraH sItAsamIpa urudhA vichachAra shIghram / nirdoshhanityavarasaMvidapi sma devI raxovadhAya janamohakR^ite tathA.a.aha // 5.32

devemamAshu parigR^ihya cha dehi me tvaM krIDAmR^igaM tviti tayodita eva rAmah / anvak sasAra ha sharAsanabANapANirmAyAmR^igaM nishicharaM nijaghAna jAnan // 5.33

32 - 33. Having assumed the form of a golden deer with coloured spots as if made of many gems, he soon began to move about in many directions near Seeta. Then the goddess (Seeta), though full of eternal and unsullied wisdom, for the purpose of the destruction of the Rakshasas, and for causing delusion to wicked people, said : Oh Lord, catch soon this toy-deer and give it to me.” So, being prompted by her only, Rama ran after it with bow and arrows in hand, and, killed him knowing him to be Rakshasa (Mareecha) disguised as a deer.

Note—The term *sma* and indicate that they acted so only for the sake of appearance.

tenA.ahataH sharavareNa bhR^ishaM mamAra vikrushya laxmaNamuruvyathayA sa pApaH / shrutvaiva laxmaNamachUchudadugravAkyaiH so.apyApa rAmapathameva sachApabANaH // 5.34

34. Hit severely by that superior arrow, that sinner, on account of great pain, crying aloud the name of Lakshmana, died. After hearing it, she compelled Lakshmana by harsh words and he also with bow in hand followed Rama’s path.

Note—That Mareecha was determined to do harm to others even in his last moments shows his innate wickedness. (Sri Vadiraja.)

yAM yAM paresha urudhaiva karoti IIAM tAM tAM karotyanu tathaiva ramApi devI / naitAvatA.asya paramasya tathA ramAyA doshho.aNurapyanuvichintya uruprabhU yat // 5.35

35. Whatever plays the supreme Lord acts in various ways, the goddess Ramaa also conducts herself suitably. On this account alone not even the slightest defection should be thought of in relation to the supreme Lord or Ramaa inasmuch as both are far superior even to Brahma and others.

kvAj~nAnamApadapi mandakaTAXamAtrasargasthitipraLayasaMsR^itimoxahetoH / devyA hareH kimu viDambanamAtrametat vikrIDatoH suranarAdivadeva tasmAt // 5.36

36. How can ignorance or distress be attributed to the goddess whose little side glance alone is sufficient to bring about creation, sustenance, destruction, bondage and release? Much more so in the case of Hari. There-fore their acting thus like ordinary gods and men is only for the sake of appearance.

*devyAH samIpamatha rAvaNa AsasAda sA.adR^ishyatAmagamadapyavishhahyashaktiH /
sR^ishhTvA.a.atmanaH pratikR^itiM prayayau cha shIghraM kailAsamarchitapada
nyavasachchhivAbhyAm // 5.37*

37. Then Ravana came near the goddess Seeta and she, of unendurable prowess, became invisible. Having created at once an image of herself she went to Kailasa and lived there, being worshipped by Siva and Parvati.

Note—The term *avipakshashakti* indicates that she could have burnt out Ravana if she chose. (Sri Vadiraja.)

*tasyAstu tAM pratikR^itiM pravivesha shakro devyAshcha sannidhiyutAM vyavahArasiddhyai /
AdAya tAmatha yayau rajanIcharendro hatvA jaTAyushhamurushramato niruddhaH // 5.38*

38. Into that image of hers vivified by the presence of the spirit of the goddess, Indra entered for carrying on all activities. Thereafter the king of the Rakshasas went away carrying her, after killing with great difficulty Jatayu who had obstructed him.

*mArge vrajantamabhiyAya tato hanUmAn saMvArito ravisutena cha jAnamAnaH /
daivaM tu kAryamatha kIrtimabhIpsamAno rAmasya nainamahanad vachanAddhareshcha // 5.39*

39. While he was proceeding, on the way he was met by Hanuman, but Hanuman did not kill him (Ravana) because of the obstruction of Sugreeva (the son of the Sun), because he knew the divine mission (of Rama), because he desired Rama's fame, and because of the word of Hari.

Note—It is noteworthy that each of the four successive reasons is stronger than the previous one. The last and strongest reason is that Hari had given word that he would himself kill Jaya and Vijaya in their three births.

*prApyaiva rAxasa utA.a.atmapurIM sa tatra sItAkR^itiM pratinidhAya raraxa chAtha /
rAmo.apI tattu vinihatya sudushhTaraxaH prApyA.ashramaM svadayitAM nahi pashyatIva // 5.40*

40. The Rakshasa after reaching his own city kept the Sita's substitute there and guarded it. Rama also after killing that very sinful Rakshasa (Mareecha) returned to the hermitage and behaved as if he did not see his own wife.

*anveshamANa iva taM cha dadarsha gR^idhraM sItAriraxishhumatho ripuNA vishastam /
mandAtmacheshhTamamunoktamareshcha karma shrutvA mR^itaM tamadahat svagatiM tathA.adAt
// 5.41*

41. ‘Wandering as if in search (of her), he. saw the eagle almost killed by that enemy, while desirous of protecting Seeta, and, with all his faculties subdued, the act of the enemy was told by him. After hearing it, he (Rama) had the dead bird burnt and gave him admittance to his own world.

anyatra chaiva vicharan sahito.anujena prAptaH karau sa sahasA.atha kabandhanAmnaH / dhAturvarAdakhilajAyina ujjhitasya mR^ityoshcha vajrapatanAdatiku.JNchitasya // 5.42

42. Thereafter he (Rama) along with his brother wandering elsewhere, fell suddenly into the hands of a Rakshasa named Kabandha, who by the favour of Brahma had been blessed with the power of conquering all the world, and who, being immune from death, had his body greatly lessened by the head being thrust into the abdomen by the blow of Indra’s Vajra bolt.

chhitvA.asya bAhuyugaLaM sahito.anujena taM pUrvavat pratividhAya surendrabhR^ityam / nAmnA danuM trijaTayaiva purA.abhijAtaM gandharvamAshu cha tato.api tadarchito.agAt // 5.43

43. Along with his brother, He cut asunder his shoulders, and had him buried as before (i. e., as in the case of Viradha), and restored him to his former place as Indra’s servant. Formerly a Gandharva, he had been born to a Rakshasi named Trijata and named Dhanu. Having been worshipped by him He (Rama) soon left that place.

Note—As Gandharva he was named Visvvasu and by the curse of a Brahmana named Sthoolasira he Was born as a Rakshasa. He had been made a Kabandha by Indra’s bolt on account of his cruel deeds.

dR^ishhTvA tameva shabarI paramaM hariM cha j~nAtvA vivesha dahanaM purato.asya tasyai / prAdAt svalokamimeva hi sA pratIxya pUrvaM mataN^gavachanena vane.atra sA.abhUt // 5.44

44. Sabari, having seen and known him also to be the supreme Hari only, entered the fire in his presence and He gave her His own world. She had been formerly living in that forest without any anxiety expecting him according to the word of Mathanga.

Note—The term *annasa* means devoid of anxiety.

The term *hi* indicates that release is to be had only after realization of God as told in the Vedic texts. (Sri Vadiraja.)

shApAd varApsarasameva hi tAM vimuchya shachya kR^itAt patipurastvatidarpahetoH / gatvA dadarsha pavanAtmajamR^ishyamUke sa hyeka enamavagachchhati samyagIsham // 5.45

45. Having given release to that high Apsaras who had been cursed (with birth in a low family) by Sachi on account of pride displayed by her in the presence of her husband, He went and saw Hanuman (the son of Vayu) in the Rishyamooka mountain, as he alone knows this Lord completely.

*dehe. api yatra pavano. atra hariryato. asau tatraiva vAyuriti vedavachaH prasiddham /
kasmin nvahaM tviti tathaiva hi so. avatAre tasmAt sa mArutikR^ite ravijaM raraxa // 5.46*

46. By reason of the well-known Vedic text which says: “Who is it that when he goes out, I go out and when he stays in, I also stay,” (Vayu is dear to Hari). Even in physical bodies, where there is Vayu there is Hari and, where there is Hari, there is Vayu. So he (Vayu) becomes dear to Hari even when he incarnates (as Rama, Krishna etc.), just as in his original form. Therefore on account of Maruthi, He (Rama) protected the son of Surya (Sugreeva).

Note—The term *api* indicates the co-existence of Vayu and Hari only in physical beings but not elsewhere. (SriVadiraja).

*evaM sa kR^ishhNatanurarjunamapyaraxad bhImArthameva tadariM ravijaM nihatya /
pUrvaM hi mArutimavApa raveH suto. ayaM tenAsya vAlinamahan raghupaH pratIpam // 5.47*

47. Similarly when He appeared in the form of Krishna, He protected Arjuna then, only on account of Bheemasena, after killing his enemy the son of Surya (Karna). Inasmuch as this son of Surya (Sugreeva) had first sought the refuge of Maruthi, Rama killed Vali, his (Sugreeva's) enemy.

*evaM surAshcha pavanasya vashe yato. ataH sugrIvamatra tu paratra cha shakrasUnum /
sarve shritA hanumatastadanugrahAya tatrAgamad raghupatiH saha laxmaNena // 5.48*

48. Inasmuch all the gods are under the control of Vayu, therefore they all resorted to Sugreeva now (during the Avatar of Rama) and to the son of Indra (Arjuna) then (during the Avatar of Krishna). Therefore Rama came there along with Lakshmana only to favour Hanuman.

*yatpAdapaN^kajarajaH shirasA vibharti shrIrabjajashcha girishaH saha lokapAlaiH /
sarveshvarasya paramasya hi sarvashakteH kiM tasya shatruhanane kapayaH sahAyAH // 5.49
(bhA.pu. 10.58.38)*

49. Of what help can monkeys be for killing the enemy of One who is Himself the Supreme Lord endowed with all powers, and the dust of whose lotus-feet, Sri, Brahma, Siva along with the guardians of the world, bear on their heads.

*samAgate tu rAghave plavaN^gamAH sasUryajAH /
vipuplurvurbhayArditA nyavArayachcha mArutiH // 5.50*

50. On the arrival of Raghava, the monkeys including Sugreeva ran out of fear (that they were Vali's men) and Maruthi stopped them.

*saMsthApyA. ashu harIndrAn jAnan vishhNorguNAnanantAn saH /
sAxAd brahmapitA. asAvityenenAsya pAdayoH pete // 5.51*

51. Knowing (as he did) the infinite good attributes of Vishnu, he soon kept them including Sugreeva (at some distance), and with the knowledge that He is directly the father of Brahma, he (Hanuman) fell at His feet.

*iti shrImadAnandatIrthabagavatpAdAchAryavirachite
shrImahAbhAratatAtparyanirNaye
rAmacharite hanUmaddarshanaM nAma paJNchamo.adhyAyaH*