

## **CHAPTER 03**

### **A Comprehensive Summary of *Adhyātmārāmāyaṇam***

**(77-246)**

## Chapter 03

### A Comprehensive Summary of *Adhyātmarāmāyaṇam*

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(As given in Pt. Munilala's Hindi translation)

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## Summary

### **Bālakāṇḍa**

#### **Canto 01**

The author's salutation to Jānaki's husband Śrī Rāma (07 adjectives), the incarnation of Lord Viṣṇu. (1) Salutation to Jānaki's husband Śrī Rāma (09 adjectives) (2). The reward of reciting and listening to *Adhyātmārāmāyaṇam* is given (3-4). The *Adhyātmārāmāyaṇa* is metaphored as Gaṅgā (5). Pārvatī, the daughter of Himālaya speaks to Lord Śiva (07 adjectives) (6).

#### **Pārvatī's speech (07-15)**

Pārvatī:<sup>1</sup> Lord Śiva (02 vocatives) is asked, regarding the eternal nature (सनातन) of the Supreme Person (7). The nature of Knowledge (ज्ञान), Wisdom (विज्ञान) and Devotion (भक्ति) are the means to cross the ocean of worldly existence (8-9). The question is raised about the profound devotion to Śrī Rāma as the best means to cross the ocean of worldly existence (10). How the sages acquire Absolution through meditation upon Śrī Rāma, though devotion is the best means (11-12). Pārvatī's confusion: If Lord Śrī Rāma is the Supreme Self, Why he grieved at the loss of Sītā (13-15).

**Lord Śiva (Mahādeva):**<sup>2</sup> Lord Śiva appreciates Pārvatī's curiosity and speaks about Lord Śrī Rāma as the Supreme self (16). Śrī Rāma (05 adjectives) pervades the entire universe through His divine power (माया) (17-18). The deluded ones are unaware of the reality that Śrī Rāma's divine power stirs the world like a magnet

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<sup>1</sup> Mostly the printed text of *Adhyātmārāmāyaṇam* does not indicate the speaker and hence the speaker's name is marked with bold letters whenever marked, but not those speakers that come in the text sequence i.e. without any mention of speaking.

<sup>2</sup> The text reads the speaker *Mahādeva Uvāca* at all places, so it is presented as Lord Śiva.

(चुम्बक) to iron (लोह) (19). Ignorant persons deeply attached to houses, sons, etc., consider Him (03 adjectives) to be an ignorant (20). They do not know Him (03 adjectives) the effulgent one, like the necklace (चामीकर) in the neck (21). They are infatuated by the worldly pleasures like one seeing the objects while moving circular (अक्षणा भ्रमता-दृष्टिभ्रमः) (22). Knowledge and ignorance cannot abide in Śrī Rāma (हरि) whose nature itself is pure intelligence (23). Darkness (तमः) and delusion (मोह) can never abide in Śrī Rāma the foremost of *Raghus* (रघूत्तम) (04 adjectives) (24). Lord Śiva starts to narrate the dialogue between Sītā, Rāma and Hanumān which is the means of emancipation (25). After killing Rāvaṇa, Śrī Rāma returns to Ayodhyā along with Sītā, Lakṣmaṇa, Sugrīva, Hanumān and others (26-27). He is enthroned (28). Śrī Rāma wants Sītā to declare the Truth to Hanumān (07 adjectives) (29-30). Sītā speaks to Hanumān about the real nature (तत्त्व) of Śrī Rāma (14 adjectives) as the Supreme Reality (परमात्मा) (31-33). Sītā identifies herself with Primordial Matter (मूलप्रकृति) narrates the importance events of exploits of Śrī Rāma (34).

### **Exploits of Śrī Rāma (35-42)**

(i) His incarnation in the royal dynasty of *Raghus*. (ii) Sage Viśvāmitra performing the sacrifice. (iii) Releasing Ahlayā from curse. (iv) Breaking the bow and wedding with Sītā. (v) Stay with her in Ayodhyā for 12 years (द्वादशवार्षिक) (vi) Forest going, slaying of Viradha, killing of Mārīca in form of deer & Sītā's kidnapping. (vii) Releasing Jaṭāyu and Kabandha & Śabarī worships Śrī Rāma. (viii) Slaying of Vālī, search of Sītā, construction of bridge over the ocean, besieging *Laṅkā*, killing Rāvaṇa alongwith his sons, Enthronment of Vibhiṣaṇa on *Laṅkā* & Śrī Rāma coming back to Ayodhyā. (ix) Śrī Rāma's Coronation. (x) Lord Śrī Rāma (04 adjectives) is neither the doer of the action nor the enjoyer of its fruit.

**Śrī Rāmahṛdayam [44-52]**

Śrī Rāma identifies Himself as Self, non-self and the Supreme Self by giving the example of three types of spaces (according to Vedanta) (44-45). In reality *Brahman* is one, but is expressed to be threefold under the influence of *Māyā* (46-47). *Mahāvākya* like 'Tattvamasi' removes the nescience (48-50). Devotion to Him is superior to the knowledge void of devotion (51). This secret of the Self is entitled with *Rāmahṛdayam*; that should not be imparted unworthy even as an exchange with any worldly gain (52)

**Lord Śiva:** He narrates reward of recitation of *Śrī Rāmahṛdayam* (53-55). The recitation of *Śrī Rāmahṛdayam* removes the great sins and leads gradually to Absolution (56).<sup>3</sup>

**Canto 02**

**Pārvatī:** She feels herself fortunate, as her doubts are removed (1). Śrī Rāma's essence is metaphored as nectar (2). Pārvatī wishes to listen to Śrī Rāma's story in detail (3).

**Lord Śiva:** He narrates the *Adhyātma* Story of Śrī Rāma formerly told by Śrī Rāma himself and enumerates the reward of its listening (4-5). The Earth assuming the form of a cow approaches to lord Brahmā and other gods and reports about her sorrow caused by Rāvaṇa's (दशमुख) tyranny (6). Brahmā along with them approaches to Śrī Hari (04 adjectives) and praises Him with hymns of *Purāṇa*-text (7). Lord Śrī Hari (10 adjectives of appearance) reveals Himself in the east (8-9). Lord Brahmā praises Him (10-13).

**Lord Brahmā:** He salutes Śrī Hari, the object of seekers' meditation (14). Hari is originator etc. of this universe yet he is detached (15). Profound devotion to Hari is the only cause of the purity of heart (16). As Goddess Lakṣmī feels jealous of *Tulasīmālā*, devotee wishes for Śrī Hari's devotion (19-20). Even Lord Brahmā

<sup>3</sup> The verse is in स्रधरा metre.

wishes for His devotion, which is the medicine for afflicted ones (21).

Then, Śrī Hari inquires what He can do (22).

Lord Brahmā: Rāvaṇa, the king of demons and descendent of Pulastya is an enemy of gods (23). He harasses the world and the gods on the strength of his boon of getting killed by a man (मानुष) (24).

**Lord Hari:** Daśaratha as Kāśyapa formerly had asked Him to be His son (25-26). He will divide himself into four and shall be born as the sons of Kausalyā and other two queens. (Sumitrā and Kaikeyī) (27). *Yoga Māyā* will be born as Sītā (28).

Lord Brahmā assures the gods regarding Śrī Hari's taking birth as Śrī Rāma and instructs gods to be born as monkeys and to serve Śrī Hari (29-30). Lord Brahmā, having consoled the Earth (मेदीनि), goes to his abode (31). Gods assume the monkeys' form on the Earth (32).<sup>4</sup>

### Canto 03

**Lord Śiva:** Childless king Daśaratha being unhappy asks sage Vasiṣṭha about the way to get sons (1-3). Vasiṣṭha assures him four valiant sons through the performance of the *Putrakāmeṣṭi* sacrifice, under the supervision of sage Rṣyaśṛṅga, his wife Śāntā (Daśaratha's daughter) and sage himself (4-5). The king performs the sacrifice as per sage Vasiṣṭha's instruction (6). The propitiated god Agni appears from the alter with *Pāyasa* (खीर) in golden vessel and expresses its benefit to obtain the son.

**Agni:** By partaking the divine *Pāyasa* procuring a son (पुत्रप्रदायिनी) he would get the Lord as a son (7-8).

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<sup>4</sup> The verse is in वंशस्थउपजाति metre.

God Agni disappears after giving the *Pāyasa*. The king gives half of the portion of the *Pāyasa* to Kausalyā and Kaikeyī<sup>5</sup> to partake who again give half of their portion to Sumitrā. All of them conceived (9-12). Kausalyā begets the lord of the universe as her son. (Inidan date and planets' position at the time of the birth are mentioned) (13-15). Lord is described (12 adjectives) (16-18). Kausalyā sees the Lord and being delighted speaks (19).

**Kausalyā:** Obeisance to Lord Viṣṇu (06 epithets, 02 vocatives) (20-21). He is the creator etc. of this world (22). Though without organs, He does everything. The Lord is doer, goer etc. without any organs (23). He dwells in the hearts of all beings<sup>6</sup> equally. His cosmic form is described (24-25). His incarnation as her son is out of compassion towards a devotee (26). She, engrossed in wordly life, takes refuge in His lotus feet (27). She requests to keep His cosmic form in her heart eternally and she may not be affected by *Māyā* (28). She requests to reveal His child form to her for motherly caresses (29).

**Lord Viṣṇu:** He assures her (30). His incarnation is to fulfill Lord Brahmā's request to kill Rāvaṇa. His birth as the son of Daśaratha and hers is the reward of their penance. His vision (of the cosmos) is the reward of her previous penance. The reward of reading or listening to their dialogues is read (31-34).

<sup>5</sup> Though VR differs alittle that the king gives the half of it to Kausalya and its quarter to Sumitra as well as Kaikeyī,

cf.: कौसल्यायै नरपतिः पायसार्धं ददौ तदा ।

अर्धादर्थं ददौ चापि सुमित्रायै नराधिपः ॥२७॥

कैकेय्यै चावशिष्टार्धं ददौ पुत्रार्थकारणात् ।

प्रददौ चावशिष्टार्धं पायसस्यामृतोपमम् ॥२८॥

अनुचिन्त्य सुमित्रायै पुनरेव महामतिः ।

एवं तासां ददौ राजा भार्याणां पायसं पृथक् ॥२९॥वा०रा० १/१७/२७-२९॥

<sup>6</sup> cf. ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥गीता० १८/६१॥

Śrī Rāma, the beautiful child with dark big eyes like (two) sapphires starts crying (35). King Dasaraha is happy to hear the birth of a son and accompanied by the family priest goes to the palace (36). He is very much pleased to see Śrī Rāma and accomplishes the birth rites through sage Vasiṣṭha, the family priest (37). Kaikeyī gives birth to Bharata and Sumitrā to the twin brothers (Lakṣmaṇa & Śatrughna (38). King Daśaratha donates villages, gold, gems, clothes and cows to Brahmins (39). Sage Vasiṣṭha names the children (etymology is given): Śrī Rāma in whom ascetics rejoice at the ceassation of ignorance, Bharata is one who nourishes, Lakṣmaṇa is one who has signs and Śatrughna who destroys the foes (40-41).<sup>7</sup> Lakṣmaṇa and Śatrughna become the companions of Śrī Rāma and Bharata respectively, due to the portion of the *Pāyasa* divided by their mothers Kausalyā and Kaikeyī (42). King Daśaratha is pleased by the divine sports of Śrī Rāma with Lakṣmaṇa (43). Śrī Rāma's appearance is extolled. The divine sports of Śrī Rāma are described. King Daśaratha and Kausalyā caress Śrī Rāma (44-49). Kausalyā celebrates Śrī Rāma's birthday every month offering 04 items of food (50-51). An episode of naughty childhood sports (comparable to Śrī Kṛṣṇa) is described (52-58). The children grow to their boyhood (59). Sage Vasiṣṭha initiates them to archery (60). Lakṣmaṇa follows Śrī Rāma, Śatrughna follows Bharata like a servant to his master (सेव्य-सेवकभावेन) (61-62). Śrī Rāma and Lakṣmaṇa are on hunting (63). Śrī Rāma's daily routine is described (64-65). Śrī Rāma is, though the Highest Self behaves like a mortal in this incarnation and yet He is unaffected by the actions (66).<sup>8</sup>

## Canto 04

**Lord Śiva:** Sage Viśvāmitra comes to Ayodhyā to have a vision of Śrī Rāma, the Lord incarnated through His divine power (1).

<sup>7</sup> यस्मिन् रमन्ते मुनयो विद्यया ज्ञानविप्लवे ।  
तं गुरुः प्राह रामेति रमणाद्राम इत्यपि ॥१/३/४०॥  
भरणाद्भरतो नाम लक्ष्मणं लक्षणान्वितम् ।  
शत्रुघ्नं शत्रुहन्तारमेवं गुरुरभाषत ॥१/३/४१॥

<sup>8</sup> The verse is in उपजाति metre.

Accompanied by sage Vasiṣṭha, Daśaratha welcomes, pays due respects & expresses his joy in words (2-4). Sage Viśvāmitra requests king Daśaratha to consult sage Vasiṣṭha for sending Śrī Rāma and Lakṣmaṇa to guard his sacrifice hindered by demons like Mārīca, Subāhu, etc (5-8). He expresses his unwillingness to send Śrī Rāma and Lakṣmaṇa as Śrī Rāma is dearer, at the same time he is afraid of Viśvāmitra's curse (9-11).

**Sage Vasiṣṭha:** Śrī Rāma Himself is the Supreme Lord incarnated to lessen the burden of Earth (12-13). In past life Daśaratha and Kausalyā were Kāśyapa & Aditi secured a boon to get Lord as a child (14-16). Supreme Lord has become Śrī Rāma incarnate, Sesa serpent as Lakṣmaṇa, conch as Bharata and the discus as Śatrughna, His divine power incarnates as the daughter of Janaka (Sītā) (17-18). The secret is that sage Viśvāmitra has come to make union of Śrī Rāma (रमानाथ) and Sītā, so both the brothers should be sent willingly (19-20).

King Daśaratha being pleased sends Śrī Rāma and Lakṣmaṇa with sage Viśvāmitra (21-22). Sage Viśvāmitra greets and takes Śrī Rāma and Lakṣmaṇa (holding the bow, arrow-bag, arrows and sword) with them (23-24AB). Sage confers two lores (बला च अतिबला च) upon Śrī Rāma to ward off hunger and weakness, etc (24CD-25).

### **Slaying of demoness Tātakā (26-32):**

They cross river Gaṅgā come in the forest ruled by Tātakā (26). Sage asks Śrī Rāma to kill Tātakā tormenting the people (27). Accordingly Śrī Rāma makes a twang of His bow (28). She being enraged, attacks Śrī Rāma (29). Śrī Rāma kills her by His arrow (30). Tātakā being freed from the curse, takes the form of *Yakṣiṇi* and through Śrī Rāma's grace (रामप्रसादतः) ascends heaven (31-32). Viśvāmitra being pleased transmits the secret of missiles to Śrī Rāma (33).<sup>9</sup>

<sup>9</sup> The verse is in उपजाति metre.

## Canto 05

**Lord Śiva:** Śrī Rāma, Lakṣmaṇa and sage Viśvāmitra spend the night in *Kāmāśrama* and proceed further next morning (1). They reach *Siddhāśrama*. Viśvāmitra starts the sacrifice and shows the demons (कामरूपिण्यौ) Mārīca and Subāhu hindering in the sacrifice (2-5). Śrī Rāma discharges arrows towards both of them (6). Mārīca is thrown 800 miles (1 *yojana* = 08 miles) away in the sea, with the arrow (name is not given) and Subāhu is defeated by Fire arrow (अग्निमय), while Lakṣmaṇa kills other demons (7-8). The gods, the bards and *Siddhas* express their joy (in the style of *Purāṇas*) (9). Sage Viśvāmitra adores and embraces Śrī Rāma and narrates the *Purāṇa* text for three days (10-11). On the fourth day, sage Viśvāmitra reports Śrī Rāma about the great sacrifice of breaking of Śiva's bow at *Videhas*, after which Janaka will offer respects (12-14AB). They reach at sage Gautama's hermitage (05 adjectives) on the bank of river Gaṅgā. Śrī Rāma sees and asks about the hermitage (14 CD-18).

**Ahlayā's Episode (अहल्यावृत्तान्तः) (19-65):**

**Sage Viśvāmitra:** Formerly sage Gautama used to practise penance there (19). Lord Brahmā being pleased with him on his celibacy gives him the beautiful lady Ahlayā in marriage (20). Lord Indra attracted by Ahlayā's beauty induces her under the guise of Gautama (21-22). While Indra (शक्र) was leaving Gautama sees him and asks who he is (23-24AB). Indra introduces himself and begs his pardon for his wretched act. Gautama curses him to have his body with full of thousands vulvas (24CD-26). The sage curses Ahalyā to be a stone and to wait till Śrī Rāma comes.<sup>10</sup> She would be desolated and recite the name of Śrī Rāma (27-29). Śrī Rāma along with Lakṣmaṇa would come there and make her free from curse by

<sup>10</sup> This is completely the author's innovation or in the other words it is an allegorical presentation of the curse given by Gautama. According to VR Ahlayā would disappear for people and mere by Śrī Rāma's sight she would get her original form back after releasing from the curse.

touching his feet (30-32). Sage Gautama leaves for Himālayas since then Ahlayā is looking forward (33-34).

### **Releasing of Ahlayā (35-41):**

Śrī Rāma touches the stone with His feet as per sage Viśvāmitra's instruction. Ahlayā regains her form (35-36). Śrī Rāma bows down to Ahlayā. She is pleased to see Śrī Rāma (07 adjectives of appearance) along with Lakṣmaṇa (37-40). She pays homage and recites hymn in honour of Śrī Rāma (41).

### **Ahlayā's Hymn (42-60):**

**Ahlayā:** She is pleased to get the touch of Śrī Rāma's feet that are sought by Lord Brahmā and other Gods (42-43). Śrī Rāma is the Supreme Reality far beyond the *Māyā* (44). She is unable to describe her blessedness, as she is sanctified by Śrī Rāma's pious lotus feet (45). She worships Śrī Rāma (08 adjectives of appearance), the incarnation of Lord Viṣṇu (46-47). She takes refuge in Śrī Rāma whose name is chanted by Lord Śiva and praised by Nārada, Lord Brahmā, Mahādeva and Sarāśwatī (48). He (04 Vedantic adjectives) being merciful has incarnated Himself (49). Śrī Rāma is identified with Brahmā, Viṣṇu and Maheśa (50). She offers obeisance to Śrī Rāma (03 adjectives) and His lotus-feet (51). He is described as one without second, *Pranava*, the *Śabda Brahmanm* sole of causation (52-54). The ignorant do not know Him in reality (55). Śrī Rāma is compared with sky (56-57). She desires His eternal devotion (58). She salutes Śrī Rāma (04 vocative epithets) (59). She praises Śrī Rāma. (08 adjectives) (60). After obeisance she leaves to his husband (61).

Reward: Recitation of the hymn frees a person from all sorts of sins, small or great (महापाप) and leads to liberation (62-65).<sup>11</sup>

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<sup>11</sup> The verse (1/5/65) is in शार्दूलविक्रीडितम् metre.

**Canto 06**

**Sūta:**<sup>12</sup> They reach on the bank of river Gaṅgā, where Śrī Rāma is stopped by a boat man (1-2).

**Boatman:** As the dust of Śrī Rāma has transformed the stone into a woman, he would wash Śrī Rāma's feet before sailing Him to the opposite bank. He is afraid of the possibility (चेत्) transformation of the boat into a woman that may disturb his family (3-4).

After the boatman washes Śrī Rāma's feet, they cross river Gaṅga and arrive at *Rṣivāta* (place of accommodations for sages) where king Janaka comes to receive (5-7). King Janaka inquires about two descendents of *Raghus* (Śrī Rāma and Lakṣmaṇa) effulgent like sun and moon and pleasing like Nara- Nārāyaṇa (8-9). Sage Viśvāmitra introduces them and extols their exhibited valour how they slayed Tātakā, Mārica as well as Subāhu etc., Ahlayā's release from curse, her transformation from stone etc. (10-14). The Sage adds that Śrī Rāma would like to look at Lord Śiva's bow and then would start for Ayodhyā (15-16). King Janaka adores Śrī Rāma and Lakṣmaṇa. He sends his minister to bring Lord Śiva's bow (17-18).<sup>13</sup> If Śrī Rāma fixes the string of Lord Śiva's bow, Janaka would offer his daughter to Him (राघव) (19-20AB). The Sage agrees and a number of (5000) soldiers (चापवाहक) carries the bow (02 adjectives) (20CD-22).

The ministers show the bow which Śrī Rāma holds with His left hand, ties the string and breaks it in the presence of kings (23-25). The mysterious sound of bow breaking spreads all over. The gods and other divine beings delighted applaud Śrī Rāma (26-27). Janaka and queens are delighted (28). Sītā (05 adjectives of appearance) holding garland in her right hand places it round the neck of Śrī Rāma (29-31AB). The queens (राजदाराः) are also delighted (31CD-32AB). Sage Viśvāmitra urges to invite king with retinue (32CD).

<sup>12</sup> Sūta, the renowned narrator of the Puranic texts is mentioned two times in the text of the AdhR i.e. here and in 1/7.

<sup>13</sup> 1/6/18CD is the direct speech of Janaka.

Viśvāmitra sends a messenger as per Janaka's wish to call king Daśaratha etc. (33-34). King Daśaratha is pleased on getting the news, asks his minister to start with fourfold army force (गजाश्वरथपत्तय) (35-36). The king starts his retinue along with Vasiṣṭha and his wife (37-39AB). King Janaka welcomes king Daśaratha and his retinue (39CD-40). Śrī Rāma and Lakṣmaṇa bow down to their father Daśaratha who expresses his joy (41-43).

King Janaka arranges for their accomodation in a beautiful palace (44). He invites Śrī Rāma along with brothers in the pavilion (मण्डप) (07 adjectives of description) and makes Him seated on a royal seat (सिंहासन) studded with gems (45-48). Priest Śatānanda pays homage to sage Viśvāmitra and sage Vasiṣṭha seated on the sides of Śrī Rāma (49). Fire is enlighten and Sītā is brought there (50). King Janaka and his queen wash Śrī Rāma's feet and place the sacred water upon the head (51-52AB). Janaka offeres Sītā's hand into Śrī Rāma's hand and is delighted (52CD-55AB). He offers Urmilā to Lakṣmaṇa, Māṇḍavi to Bharata, Śṛtakīrti to Śatrughna. All the brothers look like the guardians of worlds (लोकपालः) (55CD-57). King Janaka narrattes the incident of Sītā heard from sage Nārada (58).

Janaka: Sītā (02 adjectives) appeared (समुत्पन्ना) from the pinnacle of a plough (59-60).

Nārada: Lord Viṣṇu will incarnate as Śrī Rāma to Kill Rāvaṇa and His divine power (योगमाया) as Sītā whom King Janaka should offer as His Wife (61-66). He has designed to break Śiva's bow kept in his grandfather's house as a stake (पण) for the marriage (67-70AB). It is the grace of sage Viśvāmitra that Śrī Rāma has come there (70CD-71AB). He is overjoyed on seeing Sītā and Śrī Rāma together. The dust of Śrī Rāma's lotus feet makes God Brhamā create the universe, Bali the king of Gods and Ahlayā release from the curse (71CD-74). His lotus feet make the Yogins victorious over the wheel of time (कालचक्र) and the recietation of His name makes the gods get rid of missery and grief (75).

King Janaka offers gold coins (दीनार), chariots, horses, elephants, soldiers and maid servants to Śrī Rāma (76-770). He offers garments, necklaces, pearls and gems to Sītā (his daughter) and appropriate (यथान्यायम्) gifts to sage Vasiṣṭha, Bharata, Śatrughna, Lakṣmaṇa, King Daśaratha, etc. (78-79). While sending them off Sītā's mother advises her to serve the in-laws and to follow Śrī Rāma faithfully (80-81). They all are given a grand farewell with the sounds of various musical instruments (82).<sup>14</sup>

## Canto 07

### Encounter with Parasurama

**Sūta:** On seeing bad omens on the way King Daśaratha asks the reason to sage Vasiṣṭha (1-2).

Sage Vasiṣṭha: the omens indicate a fear and its removal (3-4).

They see furious Paraśurāma (13 adjectives) son of Jamadagni standing before them (5-8). King Daśaratha is frightened and begs for his Son's (Śrī Rāma's) life (9-10AB). Furious Paraśurāma challenges Śrī Rāma for combat (10CD-12). He asks Śrī Rāma to tie the bow of Lord Viṣṇu (13-14AB). All are frightened (14CD-15AB). Śrī Rāma forcefully holds the bow and fixes the arrow and inquires for aim (15CD-19AB). Paraśurāma surrenders and remembering past praises Him (19 CD).

Paraśurāma: He addresses Śrī Rāma (05 vocatives) (20-21AB). In his childhood he propitiated Lord Viṣṇu (04 adjectives of appearance) (21CD-23).

**Lord Viṣṇu** (श्रीभगवान्): Paraśurāma is His incarnation (अंश) and hence he should kill first Kārtavīrya (also known as Sahasrārjuna) and then other kings for 21 times (त्रिः सप्तकृत्वः) (24-25). He should donate the Earth to *Kāśyapa* (26). In the incarnation as Śrī Rāma, He

<sup>14</sup> The verse is in उपजाति metre.

will withdraw His glory (तेजः), hile Paraśurāma would continue the day till the doom's day (ब्रह्मणोदिनम्). Paraśurāma deeds accordingly (27-28).

Paraśurām: Śrī Rāma has withdrawn His glory (29). He is delighted to see Śrī Rāma (05 adjectives) (30-31). His divine power (माया) prevails over the world (जगत्) (32-33). The nature and functions of individual souls (जीव) are described as His conscious power, transmigratory soul and the contact with inanimate (जड) (34-35). Devotion to Śrī Rāma's lotus feet makes one free from worldly miseries as well as the nescience (माया) gradually (38-39).

It also brings the holy master in contact to avail the instruction for the absolution (40). The absence of His devotion shuns the person from the happiness (41). He expresses his desires. (i) Devotion to His lotus feet. (ii) The company of His devotees. (iii) Removal of the Nescience (42). The importance of His devotees is glorified (43). Obeisance to Śrī Rāma (04 vocatives) are paid (44). Paraśurāma offers his merits to Śrī Rāma (45).

Śrī Rāma: He is delighted and assures him to fulfill all his desires (46-47AB).

Paraśurāma: He wishes for the constant company of His devotees and the devotion to His lotus feet (47CD-48).

The reward of recitation of the hymn is sung (49). He takes Śrī Rāma's leave and goes to Mt. Mahendra (50). King Daśaratha is overjoyed to see his son safe (मृतमिवागतम्) (51). Śrī Rāma, Lakṣmaṇa, Bharata and Śatrughna return to the capital (पुरम्) and enjoy their marriage life (52). Śrī Rāma rejoices with Sītā like Lord Viṣṇu with Lakṣmī in *Vaikunṭha* (53). Bharata's maternal uncle Yudhājit comes to take Bharata with him. King Daśaratha sends Bharata and Śatrughna with him (54-55). Kausalyā looks gorgeous (शोभना) with

Śrī Rāma and Sītā like Aditi (देवमाता) with Indra and Śaci (56). Śrī Rāma (09 adjectives) and Sītā dwell in Ayodhyā (साकेत) (57).<sup>15</sup>

## Ayodhyākāṇḍa

### Canto 01

**Lord Śiva:** Once Śrī Rāma (05 adjectives) and Sītā sit on the Royal seat, divine sage Nārada (03 adjectives) desends to meet (द्रष्टुम्) Him from the sky (अम्बरात्) (1-4). Śrī Rāma and Sītā respectfully bow down to sage Nārada (5).

Śrī Rāma: The sight of sage Nārada is the result of the previous merit for the people of the world (संसारिणाम्) (6-7). He wants to know about next action (8).

Nārada: He identifies Śrī Rāma with Supreme Creator and Sītā with His Divine Power (माया) both create the world<sup>16</sup> (9-12). He further identifies Śrī Rāma and Sītā with Lord Viṣṇu and Lakṣmī, Lord Śiva and Pārvatī (शिवा) Lord Brahmā and Saraswatī (वाणी), etc. (07 more pairs are given) (13-19). From Śrī Rāma evolve Unmenifest (अव्याकृत), Intelligence (महत्), that soul which pervades the universe as a thread (सूत्रात्मा) running through a garland and Subtle body (लिङ्गदेह) (20)

The subtle body (लिङ्गम्) is defined (21). The individual soul (जीव) is defined (22). The distinction of the Individual soul (जीव) from the Supreme Self (परमेश्वर) is given (23). Śrī Rāma is identified with the Supreme Self beyond the transmigratory (संसृष्टि), (defined) (24). Śrī Rāma originates, sustains and absorbs the Universe (25). The state of Individual Soul is compared with the correlation of a rope-snake

<sup>15</sup> The verse is in स्रग्धरा metre.

<sup>16</sup> The creation theory is similar to those of the *Sāṅkhyas* discussed on the line of the Śve.

(26). Śrī Rāma is the soul of all (27). The nature of nescience of the Individual Soul is given (28). Devotion to Him leads the devotees to Absolution (29). Nārada with extreme modesty requests for His favour (30). He is the son of Lord Brahmā created from His navel Lotus (नाभिकमलम्) (31).

Nārada continues: Śrī Rāma's Incarnation is for the destruction of Rāvaṇa (32-33AB). Śrī Rāma would be enthroned by His father and would involve in it, but He has given promise to lessen the burden of the Earth (33CD-34). Nārada requests Him to fulfill the promise (प्रतिज्ञा) (35).

Śrī Rāma: He assures to do likewise (36-37). He having assumed the form of an ascetic will go to dense forest and will kill Rāvaṇa under the pretext of Sītā (सीतामीषेण) (38-39).

Nārada retires (40). The reward of the dialogue between Śrī Rāma and Nārada leads to Absolution (41).<sup>17</sup>

## Canto 02

**Lord Śiva:** The king Daśaratha calls the family preceptor Vasiṣṭha (1).

Daśaratha: He is willing to install Śrī Rāma (04 adjectives) and requests sage Vasiṣṭha to approve (अनुमोदन) (3-4). On the acceptance of Śrī Rāma, the preparation could be started (5-6AB).

King Daśaratha calls minister Sumantra and asks him to act accordingly (6CD-7). Minister Sumantra asks sage Vasiṣṭha what to do (8). Sage Vasiṣṭha instructs Sumantra to arrange priests and eight essential articles (listed) (9-12). Sage Vasiṣṭha commands further to arrange for various activities (like dancing, singing, decorating, etc.) apt to the ceremony and goes to Śrī Rāma (13-17). Śrī Rāma welcomes him respectfully while Sītā (जानकी) brings water to pay

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<sup>17</sup> The verse is in प्रहर्षिणी metre.

homage (18-19). Śrī Rāma and Sītā pay homage to Sage Vasiṣṭha respectfully (20-21).

Vasiṣṭha: Lord Śiva and Lord Brahmā feel themselves blessed by taking the water of His lotusfeet (22). He identifies Śrī Rāma with Supreme Soul (परमात्मन्) incarnate to accomplish the task of gods as well as devotees (23-24). He knows the secret of Śrī Rāma's incarnation and glorifies Him as the preceptor of preceptors (25-26). Just on Lord Brahmā's instruction to meet Śrī Rāma, he has accepted priesthood (पौरोहित्यम्) of Solar kings (इक्ष्वाकु), though it is inferior (27-30). He requests Śrī Rāma to pay *Guru-dakṣiṇā* (निष्कृति) of priest-hood in the form of safeguarding him from illusory power (सर्वलोकैकमोहिनी) (31-32). King Daśaratha would enthrone Śrī Rāma and hence he recommends some vows (like sleeping on ground) to Śrī Rāma and Sītā for the same (33-35).

Sage Vasiṣṭha retires. Śrī Rāma meets Lakṣmaṇa (36AB). He is an instrument, while Lakṣmaṇa is the doer and the enjoyer as well (37-38AB). Śrī Rāma follows sage Vasiṣṭha's instruction (38CD). Sage Vasiṣṭha informs king Daśaratha the same (39). Somebody (कश्चित्पुमान्) listens, announces in the city and informs Kausalyā and Sumitrā (40). Both the queens are delighted. Kausalyā propitiates goddess Lakṣmī for Śrī Rāma. Moreover she is happy about king Daśaratha who keeps his promise (प्रतिश्रुतम्) (41-42). Kausalyā however, being worried for king Daśaratha who is passionate for Kaikeyī worships goddess Durgā (43).

Meanwhile Brahmā commands goddess Sarasvatī (वाणीम्).

Brahmā: She must enter into Mantharā and Kaikeyī to create obstacle in Śrī Rāma's coronation (44-45).

She acts accordingly (46). Mantharā asks the foster mother (धात्री) about the reason of decorating the city and the joy of Kausalyā (47-50AB).

The foster mother: The next day Śrī Rāma's enthronement takes place (50CD-51AB). Mantharā goes to Kaikeyī and speaks (51CD). Mantharā wakes up Kaikeyī with harsh words and gives the news of Śrī Rāma's coronation as a danger approaching (52-54AB). Kaikeyī being overjoyed gets up and gives her gold anklet. She praises Śrī Rāma (54CD-55AB).

Kaikeyī: Śrī Rāma is dearer to her than Bharata (her own son), because He pays equal respect to her and Kausalyā (55CD-56).

Mantharā: King Daśaratha being a liar (अतथ्यवादी) deceives Kaikeyī and favours Kausalyā (57-59). The king has sent Bharata and Śatrughna to the maternal uncle for the same purpose (60). As Lakṣmaṇa follows Śrī Rāma, Sumitrā also would be favoured (61). Bharata may face problems (03 are mentioned) (62). Kaikeyī would be maid servant of Kausalyā and hence death is batter for her (63). She must try for Bharata's enthronement and Śrī Rāma's exile for fourteen years (64-65AB).

Mantharā reminds Kaikeyī of the war between gods and demons where god Indra asked for King Daśaratha's help. In that war Kaikeyī has saved King's life by holding the wheel of his chariot and has secured two boons (65CD-73). She shows Kaikeyī the trick (described) of exhibiting her anger till king Daśaratha promise to fulfill her wish (अभीष्ट i.e two boons) (74-75AB). Kaikeyī is influenced by Mantharā's wicked provocation and appreciates Mantharā (75CD-76). Kaikeyī promises to offer a gift (of hundred villages) when Bharata would be a king, then enters into the mansion of rage (क्रोधभवन) (77-78). Her mode of anger is described (79).

Kaikeyī: She would lie there till Śrī Rāma goes to the forest (80). Mantharā supports her and retires (81). Even a good person (08 adjectives) comes under the influence in the constant company of a wicked (82).<sup>18</sup> An advice to avoid the company of the wicked is given (83).

<sup>18</sup> The verse is in शार्दूलविक्रीडितम् metre.

## Canto 03

### Granting boons to Kaikeyī

**Lord Śiva:** King Daśaratha being delighted instructs ministers (मन्त्रिप्रकृतीः) and enters into the mansion (गृहम्) (1). King Daśaratha not finding Kaikeyī there is worried (विह्वलः) and inquires with servants (2-4).

Maid servants: Kaikeyī lies in mansion of rage (क्रोधभवन) (5).

The king goes to mansion of rage and speaks soothing words (6).

Daśaratha: He is unhappy. What is the reason of her lying on the ground (7-8)? He would kill the offenders of her as soon as possible (9). He is ready to appease her by all means (10). As Daśaratha is under Kaikeyī's full control, she should not torment him (11). He is ready to make her rich enemy a poor man (12). He swears in the name of his dearest (प्रियतर) Śrī Rāma and he is ready to give up his life to please her (13-14).

Kaikeyī speaks (15).

Kaikeyī: The king should fulfill her wish immediately (16). She reminds the king of two boons granted (17-18AB). Her boons: (1) Bharata must be enthroned instead of Śrī Rāma (2) Śrī Rāma must be exiled as an ascetic in the forest for fourteen years after which he may return (18CD-20). She would give up her life, if Śrī Rāma is not exiled on the next morning (21-22).

On hearing such harsh (दारुणम्) words, the king faints for a while comes to senses and speaks (23-24).

Daśaratha: Kaikeyī should not behave thus. Śrī Rāma respects her and Kausalyā equally (25-27). Bharata may be enthroned, but Śrī Rāma may stay in the palace (मन्दिरम्) (28). King Daśaratha falls down at her feet (29AB).

Kaikeyī rebukes him strongly for his promise (29CD-30). She would give up her life, if he would not keep the promise (31). The king swearing on Śrī Rāma's name should not break his promise (32). Daśaratha faints (33). Next morning the bards (वन्दिनः) start singing while Kaikeyī stops them (34-35AB). The articles (09 listed) ordered by sage Vasiṣṭha, have been brought there (35CD-38). The citizens including women and children do not sleep at night as they are eager to see Śrī Rāma (11 adjectives of appearance) and Lakṣmaṇa (39-41). Sumantra goes to wake up king and announces 'be victorious' (जयशब्देन), but seeing him sad, the minister asks the reason to Kaikeyī (42-44AB).

Kaikeyī: For the whole night king could not sleep as he wanted to see Śrī Rāma (44CD-45).

The king commands Sumantra who is unwilling to do so (46). Daśaratha asks Sumantra to bring Śrī Rāma there, which he does (47). Śrī Rāma having received king's message from Sumantra, proceeds along with Lakṣmaṇa and the charioteer. He saluting sage Vasiṣṭha and others bows down to His father (48-51AB). Daśaratha welcomes him sorrowfully (हा...हा...इति) and faints while embracing (51CD-52). Ladies cry. Sage Vasiṣṭha arrives (53). Śrī Rāma asks Kaikeyī the reason of the king's grief (54).

Kaikeyī: Śrī Rāma only can help Daśaratha in making his promise true. Daśaratha feels ashamed in stating (55-58AB). The word 'son' (पुत्र) is defined (58CD).

Śrī Rāma: He is ready to abandon His life, Sītā, His mother Kausalyā or even the kingdom (59-60AB). The three categories the

best, middling (मध्यम) and low (मल) of a son are defined (60CD-61). He would do whatever His father says (62).

Kaikeyī: Bharata must be enthroned instead of Him. Śrī Rāma must be exiled as an ascetic in the forest for fourteen years as per the order of the king who is ashamed of stating it (63-66).

He is ready to accept but the king should tell him specifically (67).<sup>19</sup>

The king speaks painfully (68).

Daśaratha: Śrī Rāma may imprison the henpecked king (03 adjectives) and seizing the kingdom he would keep Daśaratha's promise true (69-70). He laments for Śrī Rāma's exile (71). Having embraced Śrī Rāma, king weeps and Śrī Rāma consoles (72-73AB).

Śrī Rāma: He would be happy to go to the forest and to return home in order to accomplish task of gods (देवकार्यम्) and Kaikeyī's desire as well (73CD-75). He would start for the forest and the preparations for coronation be reserved (उपहीयन्ताम्) (for Bharata) so as to appease Kaikeyī (76). He would depart after consoling Kausalyā and Sītā (77).

Śrī Rāma comes to Kausalyā, while she is worshipping Viṣṇu for His well-being (78-79). She, meditating upon Lord Viṣṇu (05 adjectives) does not notice Śrī Rāma (80).<sup>20</sup>

## Canto 04

**Lord Śiva:** Sumitrā informs Kausalyā about Śrī Rāma's arrival (1). Kausalyā opens her eyes embraces Śrī Rāma (02 adjectives) and offers Him sweets (2-3).

<sup>19</sup> V 67 is the direct speech of Śrī Rāma.

<sup>20</sup> The verse is in वंशस्थउपजाति metre.

Śrī Rāma: He must go to forest as He is exiled for fourteen years as an ascetic, while Bharata would be enthroned (4-6AB). She should not worry (6CD).

Sad Kausalyā (04 adjectives of sadness) speaks to Śrī Rāma (7).

Kausalyā: Śrī Rāma should take her as she can not live without Him like a cow without a calf (8-9). The king may favour Bharata. How can he exile innocent Śrī Rāma (10-11). The mother being more respectable (गुरु) than the father, she commands Him not to go (12). If Śrī Rāma obeys the father, she would die (13). Even Lakṣmaṇa reacts furiously (14).

Lakṣmaṇa: He would imprison the king (03 adjectives) and kill Bharata (15). He would uproot all the herdle-makers (विघ्नकारिण) in Śrī Rāma's coronation (16-17AB).

Śrī Rāma makes him calm down (17CD-18).

Śrī Rāma: Lakṣmaṇa's efforts would be fruitless as all the worldly pleasures including life are momentary (चञ्चल) (19-20). People in general (लोकः) though caught by Death (काल) seek for pleasures like a frog in the pythen's mouth (21). The person enjoys the pleasures as long as he is unaware of the body being distinct from the soul (22). The contact with the relations is like that of insects in the well and wooden sticks in the oceans (23). Though wealth, youth and sensual pleasures are momentary like shadow, waves and a dream respectively, the creature (जन्तोः) wish to own them (24). The world is full of disease and false like dream and *gāndharvaloka* (25). The constant changes are taken place in day to day life and natural phenomena, even though the fool runs after the pleasures (26-27). Life is like water dropping out from a pitcher, old age is like a tigress (व्याघ्री) and the death waits for opportunity (समय) (28-29). Due to the ego sense (described as disgusting) is the superimposed as the Self (आत्मा) (30-31). Lakṣmaṇa's anger causes

merits (32). Ignorance (अविद्या) and knowledge (विद्या) are defined (33).

The knowledge removes the ignorance. Passion (काम) and anger (क्रोध) are obstacles in the Absolution (34). Anger alone is enough to create obstacles. It is the cause of agony, worldly bondage and decaying of piety (धर्म) (35-36). Anger, desire, satisfaction and peace are compared with enemy, *Vaitarani* river, *Nandanavana* and *Kāmdhenu* respectively (37). Lakṣmaṇa should calm down. The nature of the Self is described (38-41). He should perform the action without being unattached to worldly parlance (लोकव्यवहार) in order to avoid worldly miseries (संसारदुःखैः). The mother should also do so, as worldly people do not live always together (42-45). As fourteen years would pass fast, she should allow Him for spending His forest stay smoothly (46-47).

Śrī Rāma bows down to mother Kausalyā who appeases Him (48).

Kausalyā: All gods like Lord Brahmā, Viṣṇu and Śiva may protect Him in the forest (49).

Kausalyā gives farewell to Him. Lakṣmaṇa speaks (50).

Lakṣmaṇa: He would accompany Him in any case, in the forest to wait upon (सेवाकर्तुम्) Śrī Rāma (51-52AB).

Śrī Rāma accepts (52CD). Śrī Rāma goes to Sītā (53). Sītā welcomes Him and asks the reason why He is without guards (सेनया) and the rest of retinue (54-56).

Śrī Rāma: The king has entrusted Him the kingdom of Daṇḍaka forest (57). Sītā must stay there to wait upon the mother (58).

Sītā being shocked (भीता) asks the reason (59).

Śrī Rāma: Daśaratha has granted two boons to Kaikeyī: (1) Bharata must be enthroned and (2) Śrī Rāma must be exiled for fourteen years (60). The king has accepted those boons (61).

After His statement of leaving to the forest is over, Sītā speaks (62).

Sītā: She wants to join Śrī Rāma (63).

Śrī Rāma: He does not wish that Sītā should accompany Him in forest as it is full of dangers (narrated) (64-65). The dangers like facing wild animals, not getting food, thorny and tough path, unfavourable weather, torments of demons, etc. (66-69). Sītā should stay at home and wait for Him (70AB). Sītā becomes sad (70CD).

Sītā: She is adamant to accompany Śrī Rāma, as she would be well protected (71-72). She is prepared to face all the adversities in the company of Śrī Rāma (73-74). She would be cooperative (कार्यसाधिनी)<sup>21</sup> Him in the forest as an astrologer (ज्योतिषशास्त्रविशारद) has predicted so in her childhood (बाल्यम्)<sup>22</sup> (75-76). Not a single *Rāmāyaṇas*<sup>23</sup> (रामायणानि) describes Śrī Rāma going to the forest without Sītā (77-78).

Śrī Rāma allows and asks her to deposit her ornaments to Arundhatī (79CD-80). Śrī Rāma decides to start after donating money (धनम्) to the Brahmins (81). Śrī Rāma donates hundreds of cows, money, garments and ornaments (82). Sītā deposits her

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<sup>21</sup> The word denotes the forecoming incident of Sītā's abduction as Sītā help in fulfilling the task of gods to kill Rāvaṇa so Sītā becomes cooperative in the task. Cp. कार्यसिद्धयर्थ (1/6/63).

<sup>22</sup> The text reads the same in 1/6/63-65.

<sup>23</sup> The listening of *Rāmāyaṇas* may be *Rāmāyaṇas* of previous Eras or *Manavantras*. All the life stories of Śrī Rāma prevalent before *Adhyātmarāmāyaṇa* which falls in the time period of Purāṇas this proves that Śrī Rāma's life story is taken as the base to impart spiritual message in the allegorical aspect.

ornaments (83). Thus, Śrī Rāma gives charity to servants, citizens and Brahmins (84). Lakṣmaṇa entrusts Sumitrā to Kausalyā and they all go to Daśaratha (85-86). They all while passing through the royal path, come the king's mansion (आलय) (87).<sup>24</sup>

## Canto 05

### Śrī Rāma going to forest

**Lord Śiva:** Citizens behold them and speak (1). The king being passionate to Kaikeyī has exiled truthful Śrī Rāma under the pretext of his truthfulness; hence they want to go to the forest with them (2-5AB). They become sad on the road, as she has never moved openly in public (5CD-6). Śrī Rāma walking on the road without retinue also makes them sad (7). Kaikeyī is like demoness (राक्षसी), as she is the cause of miseries of Śrī Rāma and Sītā (8). Powerful destiny wins over the human efforts (9AB).

**Sage Vāmadeva:** Śrī Rāma, Sītā and Lakṣmaṇa are incarnations of Lord Viṣṇu, Lakṣmī (famous as Yogamāyā) and the serpent Śeṣa respectively (11-12). Śrī Rāma possesses different attributes assumes the forms of Brahmā, Viṣṇu and Rudra (13-14AB).

The six incarnations of Lord Viṣṇu: Fish (मत्स्य), tortoise (कूर्म), bore (सूकर), Man-lion (नृसिंह) Dwarf (वामन) and Paraśurāma (भार्गव) are narrated (14CD-19). Lord Viṣṇu has incarnated as Śrī Rāma to kill Rāvaṇa whose death had been destined by a man (20-21AB). Daśaratha through austerity got Him as a son who will kill Rāvaṇa and other demones (21CD-22). They would definitely go (23). None is responsible for that (24). Śrī Rāma's obedience must be accepted by the citizens (25). The powerful name of Śrī Rāma leads one to the liberation in the Kali Era (26-27). His divine sport (लीला) aims at the worship by His devotees, Rāvaṇa's destruction and the fulfillment of king's wish (28-29).

<sup>24</sup> The verse is in शार्दूलविक्रीडितम् metre.

Śrī Rāma, Sītā and Lakṣmaṇa come to Kaikeyī (30-33).

Śrī Rāma: They are ready to leave on receiving father's permission (34).

Kaikeyī offers barkgarments (चीराणि) to all of them (35). Śrī Rāma and Lakṣmaṇa put on the cloths (36-37).

Sage Vasiṣṭha: Kaikeyī has asked for Śrī Rāma's exile and not for Sītā (03 adjectives) (38-41AB). The king asks Sumantra to bring chariot (41CD-42). The king cries and collapses on the ground (43AB). Śrī Rāma circumulates His father, Lakṣmaṇa takes his weapons and they all mount on the chariot (43CD-44). Daśaratha stops the charioteer from driving ahead (45-46AB). The king faints. All the citizens follow the chariot (46 CD-47).

The king: Servents (परिचारिकान्) should take him to Kausalyā's mansion (48). He can not live without Śrī Rāma any more (49). The king collapses in Kausalyā's mansion (50). Śrī Rāma reaches to river Tamāsā (51). Sumantra and Lakṣmaṇa keep watch (52). Citizens intend to follow Śrī Rāma either in the city or in the forest (53). Śrī Rāma realizing the intention of the people whom he would not allow to suffer in the forest asks Sumantra to bring the chariot (54-55). Sumantra drives them in the chariot away from Ayodhyā (अयोध्याभिमुखम्) (56,57AB). Next morning, the people not seeing Śrī Rāma became unhappy and follow track mark of the chariot (57CD-58). Passing through several states, they reach at *Sṛṅgaverapura* on the bank of river Gaṅgā (59-60). Śrī Rāma stays under Ashoka tree (शिंशपा) where His friend Guha comes to welcome them (61-62). Śrī Rāma embraces him (61-62). Guha being pleased speaks (64).

Guha: he dedicates his kingdom and himself to Śrī Rāma (65-67).

Śrī Rāma: He would not enter into any city for fourteen years and would not accept food from others (68-69).

Śrī Rāma and Lakṣmaṇa annoint their crown-like mated hair (जटामुकुटम्) with the banyan milk (वटक्षीर) (70). Śrī Rāma and Sītā sleep on the bed (शयनम्) of grass and leaves prepared by Lakṣmaṇa (71-72). Lakṣmaṇa with arrows as well as the arrowbeg (तुणीर) keeps watch there (73).<sup>25</sup>

## Canto 06

**Crossing the river Gaṅgā and meeting with sage Bharadwāja as well as Vālmīki**

**Lord Śiva:** Guha being sad speaks to Lakṣmaṇa (1).

Guha: Alas! Kaikeyī following Mantharā's mind (बुद्धि) has committed the sin that Śrī Rāma sleeps on the bed of leaves (2-3).

Lakṣmaṇa: No other than one's own deeds is responsible for pleasure and pain (4-5).<sup>26</sup> The world is an interaction of causes and effects of one's own deeds (6). The different relations are based on one's own deeds (7). The man should face pleasure or pain (8). Man should not be seized by enjoyments (9). The man must bear of good or wicked (शुभाशुभ) results. Man's destiny is nontransgressable (अलङ्घ्य) (10-11). One's physical body is the result of merits and demerits (पुण्यपापाभ्याम्) (12-13). Pleasure and pain are interwoven like water and mud (जलपङ्कवत्) (14). The wise neither grieve nor delight with the thought (भावनात्) that (इति) all this is unreal (15).

Guha and Lakṣmaṇa converse till morning (16). Śrī Rāma awakes and asks Guha to bring a boat (17). Guha brings a boat, helps Śrī

<sup>25</sup> (1) Canto 2.5 would have been continued upto 2.6.15 but the break of the canto 5 seems to justify the content of canto-6.

(2) The verse is in उपेन्द्रवज्रा metre.

<sup>26</sup> cf. वैषम्यनैघृण्याधिकरण ॥ ब्र०सू० २/१/३४-३६॥

Rāma (अच्युत), Lakṣmaṇa and Sītā to board on the boat and sails the boat (18-21AB). Sītā eulogizes the river Gaṅgā (21CD).

Sītā: She bows down and would worship river Gaṅgā on their return (22-23).

Guha seeks Śrī Rāma's permission (अनुज्ञा) to accompany (24). Śrī Rāma assures to visit him on return and gives farewell (25-27). They reach sage Bharadwāja's hermitage. Śrī Rāma asks a celebrant (बटु) to inform sage Bharadwāja about their arrival (28-30). The celebrant comes to sage Bharadwāja and reports him the same (31-32). Sage Bharadwāja approaches Śrī Rāma with material of worship (अर्घ्यम्) and water to wash His feet (पाद्यम्) (33). The sage welcomes Śrī Rāma respectfully in the hermitage (उत्जम्) (34-35). Sage Bharadwāja pays hospitality and speaks delightfully (36).

Bharadwāja: He knows His reality (उदन्त) about His incarnation and the cause of going to the forest (37-40).

Śrī Rāma: He seeks the grace of the sage (41AB).

They stay at sage Bharadwāja's hermitage (41 CD). Next morning they cross the river Yamunā in the boat (प्लव) (42). They reach sage Vālmīki's hermitage (02 adjectives) near Mt. Citrakūṭa (43-44). They bow down to sage Vālmīki who sees Śrī Rāma (04 adjectives) as Lord Viṣṇu (रमानाथ) (45-46).

Sage Vālmīki (03 adjectives) heartily welcomes Śrī Rāma (02 adjectives), adores and offers Him fruits etc. (47-48).

Śrī Rāma: They are in the forest respecting father's command (आज्ञा) (49). He inquires about the suitable place to stay in the forest.<sup>27</sup>

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<sup>27</sup> In VR it is Śrī Rāma's discison. cf. VR 2/56/19.

Vālimīki speaks (50-51AB).

Vālimīki: Śrī Rāma - the origin (निवासस्थानम्) of all beings has His ordinary location (साधारणस्थान) in all beings and esp. the permanent abode (नित्यमन्दिर) along with Sītā in the hearts of His devotees (05 adjectives)<sup>28</sup> (51CD-55).

Further the sage narrates Śrī Rāma's best dwelling (सुमन्दिरम्) in the hearts of different kinds of devotees<sup>29</sup> (56-61). Śrī Rāma (06 adjectives) revealing His superemecy and Sītā should dwell in the hearts of devotees (05 adjectives) (62-63). Śrī Rāma's sacred name has led the sage Vālmīki to the position of *Brahmarṣi* (64). He though Brahmin by birth had become a killer in the company of thieves and had children from *Śūdra* woman (65-67AB). On seeing seven sages, he ran to them for something to feed his family (67CD-71AB).

The sages: they would stay there till he returns after asking his family whether they would share (भागिनः) his sin equally (71 CD-73AB). Vālmīki does the same and gets reply (73CD-74). He being disappointed comes to the sages (75). He, abandoning weapons surrenders to the sages with pure heart and asks them to uplift from the ocean of sins (76-77).

The sages talk themselves that Vālmīki is fit to be preached the path of liberation (मोक्षमार्ग) (78-79).

Sages: They ask him to recite Rama's name in the reverse order till their return (80-81). They retire (81CD). As time passes, he gets covered with anthill (वल्मीक) (82-83). After many years (युगसहस्र) the sages came to him and asked him to come out from the anthill and named him sage Vālmīki (84-85).

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<sup>28</sup> VR contains no dialogue at all between Śrī Rāma and sage Vālmīki in this episode.

<sup>29</sup> Characteristics of *Jñānibhakta* are described fully.

The sages recognize that event as a second birth of sage Vālmīki and depart for the divine region (86). Becoming the sage is the result of reciting Śrī Rāma's name (87-88). Sage Vālmīki along with his pupils and Lakṣmaṇa makes two houses (मन्दिरद्वयम्) in between the mountain and river Gaṅgā (89-90). They dwell there (91). Śrī Rāma paid homage by Vālmīki, dwells there with Sītā like God Indra (देवपतिः) with Indrāṇi (शची) (92).<sup>30</sup>

## Canto 07

**Returning of minister Sumantra, Death of ing Daśaratha, Bharata's return & performing Daśaratha's funeral rite according to Vasiṣṭha's instruction**

**Lord Śiva:** Sumantra returns to Ayodhyā in the evening (दिनान्ते) (1). He goes to king Daśaratha and salutes (2). Daśaratha with full of anxiety enquires individually about Śrī Rāma, Lakṣmaṇa and Sītā. Sumantra replies (3-6AB).

Sumantra: They have first reached on Śṛṅgaverpura at the bank of river Gaṅgā (6CD-7). Guha offers fruit etc. but Śrī Rāma does not accept it (8). Śrī Rāma and Lakṣmaṇa annoint their mated hair with banyan milk (brought by Guha) (9). Śrī Rāma has sent message for Daśaratha not to grieve as they would be happier in the forest (10-11). Sītā has sent her salutation to both mothers-in-law (श्वश्रुवोः) (12-13). Sumantra returns after they have boarded to cross river Gaṅgā (14-15AB).

Kausalyā: Let Bharata be a king but her son (मत्पुत्र) (i.e. Śrī Rāma) deserves no exile (15CD-16). Daśaratha is responsible for all these and hence should not lament (17AB). Daśaratha being pained extremely speaks (17CD-18AB).

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<sup>30</sup> The verse is in इन्द्रवज्रा metre.

Daśaratha: She should not inflict more pain (18CD). Formerly he is cursed by an ascetic (मुनिना) (19). During hunting king in his youth, hears a big sound of falling water at night (20-21). Mistaken by the sound, he thinks of an elephant discharges *Śabdavedhī* arrow at him (22). On hearing the voice, king approaches him and discloses his identity (23-25AB). He has discharged the arrow unknowingly (अजानता) and hence apologizes (25CD-26AB).

Ascetic: He is *Vaiśya* practising austerity and hence the king incurs no sin of a Brahminicide (ब्रह्महत्या) (26CD-27). The king should take water to his parents and should confess his deed (28-29AB). The king should take out the arrow (29CD). He does the same (30AB). He goes with water to his parents (05 adjectives) (30CD-32).

Ascetic's parents: Why the son has delayed. He should offer him water (as depicted in 2/7/3).

Daśaratha approaches them, bows down and informs the incident (33-34AB). The king apologizes them (40CD). They wish to go to the dead body of their son. The king does the same (41-42). They lament (43). They curse the king, burn and die alongwith the deadbody of their son (44).

The curse: The king would die on the separation from his son as they die (45). It is time of curse (शापकाल) for him to die (46). His death is nearing on account of separation from Śrī Rāma, Sītā and Lakṣmaṇa because of Kaikeyī (47). Thus, Daśaratha departs to heaven and the queens start crying (48-49AB). Vasiṣṭha instructs to keep the king's dead body in oil (तैलद्रोण्याम्) and to call Bharata and Śatrughna immediately from Yudhajit's house (50-52AB).

The messengers: Yudhajit should send Bharata and Śatrughna back to Ayodhyā (52CD-54AB). Bharata while returning thinks that king must be in some trouble (दुःख) (54CD-55). Bharata observing the city (03 adjectives of dullness) enters into the royal mansion

(राजभवन) (56-57). Bharata bows down to Kaikeyī seated along (एकम्) (58). Kaikeyī welcomes him affectionately (59). She enquires about her parents (60).

Kaikeyī: She is happy on seeing him (61).

Bharata: Having seen his mother without his father, he is worried (62-64AB).

Kaikeyī: His father passed away (64CD-65).

Bharata grieves (66-67AB).

Kaikeyī: He should not worry, as she has favoured (67CD-68).

Bharata inquires the last words of his father (69AB).

Kaikeyī: Daśaratha repeating names of Śrī Rāma, Lakṣmaṇa and Sītā breathed his last (69CD-70).

Bharata: Where are they? (71)

**Kaikeyī:** She has created obstacles (विघ्नमाचरम्) in Śrī Rāma's quick coronation (72). She has asked for two boons given by king (1) Kingdom to Bharata and (2). fourteen years exile to Śrī Rāma (73-74). Sītā and Lakṣmaṇa followed Śrī Rāma (75-76). The king died in their separation (77AB). Bharata grieves and Kaikeyī soothes her (77CD).

Kaikeyī: Bharata should not grieve, as he has achieved the kingdom (78-79).

Bharata: He abuses Kaikeyī and blaming himself as a sinful (पापवान्) son expresses his preparedness to kill himself (80-81).

He comes to Kausalyā who bursts into tears (82). Bharata falls at her feet and weeps, Kausalyā (05 adjectives) embraces Bharata and speaks (83).

Kausalyā: Bharata must have come to know whatever happened (84). Śrī Rāma, Lakṣmaṇa and Sītā dressing themselves as ascetics have left for to the forest (85). She, eventhough being Śrī Rāma's (the Highest Self) mother feels pain as the Destiny (विधि) is powerful (86). Bharata touches her feet and speaks (87).

Bharata: He may incur the sin of a Brahminicide or killing Vasiṣṭha with Arundhati, if he knew it (88-90). Kausalyā soothes him (91AB). Sage Vasiṣṭha and ministers come (91CD-92).

Sage Vasiṣṭha: Daśaratha (05 adjectives) leaving this world, has achieved the position equal to Indra (देवेन्द्र) through misterious deeds (mentioned) (93-94). Bharata should not grieve as the Self is eternal, imperishable, pure, free from birth, death etc., while the body is insentient, impure and perishable (95). Fools grieve on the death of Kinsmen (97). The separation yields dettachment, happiness and peace for the wise (98). The wise do not grieve as the birth and death are unavoidable in this world (99-100).<sup>31</sup> Crores of universes and number of creations all are the momentry (क्षणजीविते) (101). The life is like a drop of the water on a leaf (102). The origin of a body depends on actions (103). The embodied soul (देही) leaves the body like an old cloth (जीर्ण वासो) (104).<sup>32</sup> The Self does not take birth nor increases nor dies (105).<sup>33</sup> The Self is indestructable and devoid of the six modifications (षड्भाव) (106). The Self is one without second (107). Hence Bharata should not grieve and performe Daśaratha's funeral rite (107CD-108). Bharata performs the funeral rite as per precepter's instruction according to the precepts (विधि) (109-110).

<sup>31</sup> cf. गतासूनगतासूँश्च नानुशोचन्ति पण्डिताः ॥गीता० २/११कड ॥

<sup>32</sup> cf. वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ॥गीता० २/२२अब ॥

<sup>33</sup> cf. न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥गीता० २/२०अब ॥

On the eleventh day He feeds Brahmins and offers charity (05 types of articles of gift) after his father (111-113). Bharata constantly remembers Śrī Rāma and thinks of going to the forest to serve him (114).<sup>34</sup>

## Canto 08

### **Bharata going to forest, meeting Guha as well as sage Bharadwāja and watching Citrakūṭa**

**Lord Śiva:** Sage Vasiṣṭha and ministers enter into the royal court (1). He calls Bharata and Śatrughna (2).

Sage Vasiṣṭha: He wishes to enthorn Bharata as per king's instruction (पितृशासनात्) who promised Kaikeyī (3-5AB). Bharata refuses bluntly. He proposes all except Kaikeyī to go to bring Śrī Rāma back (5CD-8AB). He stops himself from killing Kaikeyī as Śrī Rāma may not forgive a woman killer (स्त्रीहन्तारम्) (7CD-8). Being an ascetic (04 adjectives) till Śrī Rāma's return, Śatrughna and he alone would go and live in the forest if they don't accompany (9-10). Everybody welcomes his thought (11). Next morning they all along with the retinue start for the forest (12-13). They reach Śṛṅgaverapura and stay back of Gaṅgā (14). On seeing large army of Bharata, Guha suspects and wants to know Bharata's intention (15-16). He arranges for the protection (17). He approaches Bharata (05 adjectives) and presents gifts (18-21). Bharata embraces Guha and speaks (22).

Bharata: Guha is fortunate (धन्य) as he has met and talked with Śrī Rāma (23-24). He wants to visit the place where they stay over night (25). He is deeply touched (साश्रुविलोचनः) and praises Guha's friendship (26).

Guha shows those places where Śrī Rāma took rest. Bharata laments and speaks (27-28).

<sup>34</sup> The verse is in सगधरा metre.

Bharata: Due to him, Śrī Rāma and Sītā though deserving royal pleasures have to suffer the pains of forest staying (29-30). He being Kaikeyī's son feels himself guilty of causing inflictions (क्लेशः) (31). Lakṣmaṇa is fortunate who serves Śrī Rāma (32). He would be blessed if he can be the servant of Śrī Rāma's servant (किङ्करः) (33). He wants to go to the place where Śrī Rāma is dwelling (34).

Guha admires Bharata's devotion to Śrī Rāma, Sītā and Lakṣmaṇa (35-36AB). Śrī Rāma and Lakṣmaṇa stay happily in Citrakūṭa near the Arundhatī (मन्दाकिनी) (36CD-37). He arranges for many (पञ्चशतानि) boats and special one (राजनावः) for Bharata, Śatrughna, Kausalyā and sage Vasiṣṭha (38-39). Bharata and Śatrughna (स+अनुजः) reach sage Bharadwāja's hermitage (41). They both bow down to sage Bharadwāja (42). Sage Bharadwāja welcomes Bharata (दाशरथिम्) who is dressed as an ascetic (जटावल्कलधारिणम्) and inquires about wellbeing because Bharata is a king (43-44).

Bharata: The sage though knows all, inquires out of mercy (अनुग्रह) (45-46AB). Bharata swears by Bharadwāja about being unaware of what Kaikeyī has done to Śrī Rāma (46CD-47). The sage knows whether he is guilty or not (48). He believes himself as Śrī Rāma's servant only (49). He wishes to hand over the kingdom to Śrī Rāma and after enthroning Him he as a servant (अतिनीचवत्) would serve Śrī Rāma (50-51). The sage admires Bharata (52).

The sage: Bharata should not grieve (53).

He offers hospitality to Bharata and his army which Bharata accepts (54-55AB). Sage Bharadwāja remembers the wish fulfilling cow (कामधेनु) who arranges delicious (यथाकामम्) food for Bharata, Vasiṣṭha and army (55CD-58). The next morning they proceed to see (सन्निधिम्) Śrī Rāma (59). At Citrakūṭa, Bharata runs to meet Śrī Rāma (60). Bharata, being unable to find Śrī Rāma inquires with the

sages (61-62). They guide Bharata and others to Śrī Rāma's residence on the northern bank of river Maṇḍākinī (described) (63-64). They arrive at the spot (65). Bharata and Śatrughna see Śrī Rāma's residence (06 adjectives of appearance) from afar (66).<sup>35</sup>

## Canto 09

**Śrī Rāma's union with Bharata, Bharata returning to Ayodhyā and Śrī Rāma going to sage Atri's hermitage.**

**Lord Śiva:** The spot (mentioned in 2/8/66 above) is described (1). Bharata observes foot-marks (पदानिचिह्नानि) (02 adjectives) of Śrī Rāma (2). He feels himself blessed on seeing the dust of Śrī Rāma's foot-steps (पदरजः) (02 adjectives) (3). Bharata (02 adjectives) being deeply touched enters in the hermitages (4-6). Śrī Rāma embraces Bharata with affection (7). At that time (अथ) three mothers approach Śrī Rāma like thirsty (तृषार्तीः) cows to water (8). Śrī Rāma bows to His mother who embraces Him. Śrī Rāma bows to other two mothers, pays homage to sage Vasiṣṭha and inquires about His father's health (9-12AB).

**Vasiṣṭha:** The king remembering them, died (12CD-13). Śrī Rāma and Lakṣmaṇa lament (14). The mothers lament (15AB). Śrī Rāma laments (15 CD-16AB).<sup>36</sup> Sītā and Lakṣmaṇa lament (16CD). Sage Vasiṣṭha consoles (17AB). They all go to Gaṅgā (मन्दाकिनी) (17CD). Śrī Rāma and Lakṣmaṇa offer rice balls with fruits and honey. They take bath and return (18-20). On that day, they observe fast (21AB).

**Bharata:** The next day Śrī Rāma should get Himself coronated (21CD-22). It is Śrī Rāma's right to rule and to protect His subjects (प्रजापालनम्) (23). Śrī Rāma may go to the forest after getting children and enthroning son (24). Śrī Rāma should not think of Kaikeyī's

<sup>35</sup> The verse is in उपजाति metre.

<sup>36</sup> For the solution of this contextually misplacement see chap on critical estimate page....

wicked deeds (दुष्कृतम्) (25). Bharata prostrates in Śrī Rāma's feet (26). Śrī Rāma makes him sit near and speaks (27).

Śrī Rāma: The father offered exile for 14 years to Śrī Rāma and kingdom to Bharata (28-30). Disobeying of the father's order leads one to hell. Therefore they both are in proper place (31-32).

Bharata: Śrī Rāma must not care father's (02 adjectives) words like a wise man (सुधीः) not following that of a lunatic (भ्रान्तः), a lustful (कामुक), a henpecked (स्त्रीजित्) (33).

Śrī Rāma refuses Bharata, as it was His promise (प्रतिश्रुतम्) as a descendent of Raghu (राघव) (34).<sup>37</sup> He accomplishes the father's promise (35-36AB). Bharata Speaks (36CD).

Bharata: He wants Śrī Rāma to rule the kingdom and himself to stay in the forest (37).

**Śrī Rāma:** the alteration (व्यत्ययम्) maintains untruth (38).

**Bharata:** Either he would serve Śrī Rāma or he would die (39).

Bharata sits down with a firm resolve (विनिश्चित्य) (40). Śrī Rāma knowing Bharata's determination (निर्बन्धम्) shows indication to the preceptor (वसिष्ठ) (41). Sage Vasiṣṭha speaks to Bharata in privacy (42). Lord Viṣṇu (नारायण) has incarnated Himself as Śrī Rāma (दशरथ+आत्मजम्) (43). Sītā and Lakṣmaṇa are also incarnation of Divine Power (योगमाया) and serpent Śeṣa (44). It was the gods' plan (देवकृतम्) that Kaikeyī speaks ill (निष्ठुरम्) and Śrī Rāma would proceed to the forest to kill Rāvaṇa (45-46). After killing Rāvaṇa, Śrī Rāma would return, Bharata and others should return to Ayodhyā (47). Bharata should be offered His wooden shoes that would rule and Bharata would serve (48-49). Bharata receives the wooden shoes and

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<sup>37</sup> It is the direct speech of Śrī Rāma.

bows down to Śrī Rāma (50-51). Bharata would die in case of delay even for a day (after fourteen years) (52-53AB). Śrī Rāma assures to avoid delay (बाधम्) (53CD). Bharata and others ready to start (54).

Kaikeyī: Śrī Rāma should forgive her crookedness (दौरात्म्यम्) (55-56). Śrī Rāma (05 adjectives of Vocatives) identical with Supreme Self inspires man to do auspicious and unauspicious (साध्वसाधु) (57-58AB).<sup>38</sup> The world like a puppet (नर्तकी) dances on the wish of Śrī Rāma like a puppet-master (कुहक) (58CD-59AB). Kaikeyī repents on becoming an instrument of the task of gods (59CD-60AB). Śrī Rāma is the Supreme Self (60CD). She prays Śrī Rāma (04 Vocatives) to shatter the fatters of the attachment (61-62AB).

Śrī Rāma replies smilingly (62CD).

Śrī Rāma: She is not at fault (दोषः), as her utterance was inspired by Him to accomplish the task of gods (63). Devotion to Śrī Rāma would lead her to liberation, as He has an equal eye on a foe or a friend (64CD-65).<sup>39</sup> Like a magician (कल्पकस्य) He is unattached towards His magical creation. Whosoever worships Him through whatsoever path, He verily accepts and blesses (66).<sup>40</sup> Kaikeyī worshipping Śrī Rāma would make her free from bondage (67-68).<sup>41</sup> They all retire (69-70). Bharata places Śrī Rāma's woodenshoes on the royal throne (सिंहासने) and adores them considering as if Śrī Rāma Himself (यथा रामः) like an ascetic (routine is described) stays in *Nandīgrāma* along with Śatrughna looking towards to Śrī Rāma's return (रामागमनकाङ्क्षया) (71-75).

<sup>38</sup> तमेव साधु कर्म कारयति यमेष उन्निनीषते ।  
तमेवासाधु कर्म कारयति यमधोनिनिषते ॥

<sup>39</sup> 'द्वेष्य' is used by Kālidāsa, cf.. द्वेष्योऽपि सम्मतस्तस्य विषार्तस्य यथौषधम् ॥रघु १/॥

The Halāyudhakośa reads it as, 'भवेवक्षिगतो द्वेष्यः ॥

<sup>40</sup> cf. ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्त्मनानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥गीता० ४/११॥

<sup>41</sup> cf. न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।

इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥गीता० ४/१४॥

On the other hand in Citrakūṭa, Śrī Rāma, Sītā and Lakṣmaṇa spend their time with ascetics (76). The people of the cities near Citrakūṭa come to meet Śrī Rāma (77). Śrī Rāma goes to Daṇḍaka forest to avoid public disturbance (जनसम्बाधम्) (78). They go to sage Atri's hermitage (79). Śrī Rāma approaches, bows down and introduces Himself to the sage (80-81). The sage recognizes Śrī Rāma as Hari and pays hospitality to them (82-83).

Sage Atri: Sītā may go inside and see sage Atri's wife Anasūyā (05 adjectives) (84-85AB).

Śrī Rāma: Sītā should go and see noble lady Anasūyā (85CD-86). Sītā pays homage to Anasūyā who welcomes her affectionately (87). She offers a pair of earrings, garments and body annointments (अङ्गरागम्) (88-89).

Anasūyā: Sītā should follow chastity and may return (home) safely with Śrī Rāma (90).

After meals, Anasūyā speaks (91).

Anasūyā: Śrī Rāma is the creator, etc. of the world and the Māyā remains under His control (92).<sup>42</sup>

## Aranykāṇḍa

### Canto 01

**Lord Śiva:** Next day Śrī Rāma while taking leave requests sage Atri to send some pupils who can show the way to Daṇḍaka forest (1-3AB).

Atri: Śrī Rāma seems to act for the welfare of the world (लोकानुसारिणः) (3CD-4).<sup>43</sup>

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<sup>42</sup> The verse is in वसन्ततिलका metre.

Sage Atri sends his pupils with Śrī Rāma (5). They reach on the bank of a river and cross it by boat (6-8). The pupils return to the hermitage (9). As they reach the dense forest (05 adjectives), Śrī Rāma speaks to Lakṣmaṇa (10-11).

Śrī Rāma: He, Sītā and Lakṣmaṇa would tread along like Māyā in between Individual soul (Lakṣmaṇa) and the supreme self (Śrī Rāma) from the back to front (12-14).<sup>44</sup>

They come to a small pond (पुष्करिणि) (described) (15-16). After drinking water while they rest under the tree, they see a giant demon (महासत्त्व) (05 adjectives of appearance) (17-19).

Śrī Rāma: Lakṣmaṇa should be ready for self defence and Sītā should not feel fear. He gets prepared (19CD-21). The demon laughs and speaks (22).

Demon: Who are they in the guise of ascetics and why have they come to the forest (23-24)?

Śrī Rāma gives their introduction, informs him about their arrival to punish (शिक्षण = शिक्षा) him (25-26)<sup>45</sup> The demon holds pike (sula) (27).

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<sup>43</sup> cf. कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।

लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥गीता० ३/२०॥

<sup>44</sup> The simile of Śrī Rāma, Sītā and Lakṣmaṇa is remarkable, because Śrī Rāma is the Supreme Self, Sītā is the Primordial Matter or His Divine Power and Lakṣmaṇa is the Individual Soul, still there position is from back side to the front.

This makes it very clear that the Supreme Self has His space averetade to Māyā, Sītā (Māyā) insidently looks at the back of the Supreme Self (परमात्मन्) and that shows her following blindly to Supreme Self. Sītā is followed by Lakṣmaṇa (Ātman = Jīvātma) who too looks the back of Māyā. This also shows that the Jiva follows the Māyā blindly.

Each preceeding one indicates the superiority over the succeeding one.

<sup>45</sup> Cp. Cānakyasikṣā, Kavisikṣā of Rājsekhara, Kāvyañāsikṣā of Mammata.

Demon: He is Virādha whose fear has made the ascetics leave the forest (28). They should escape leaving Sītā and the weapons there to save their life (29).

As soon as Virādha attacks on Sītā, Śrī Rāma cuts his arm with an arrow (30). Then his legs are cut (31). Śrī Rāma discharges a half moon (अर्धचन्द्र) arrow (32-33). Virādha is slayen. Sītā appreciates Śrī Rāma (34). Gods, heavenly dancers, *Gāndharvas* and *Kinnaras* are delighted. (Purāṇic style description) (35). A man (03 adjectives) who comes out from the deadbody of Virādha, prostrates Śrī Rāma (04 adjectives) (36-37).

**Virādha:** He was Vidyādhara in his previous birth and was cursed by Durvāsā (38). He seeks for the profound devotion of Śrī Rāma's lotusfeet (39-40). He praises Śrī Rāma to allow his constant memory (स्मृति) in Him, speech chanting His name, ears listening to His glory (संकीर्तन), hands worshipping His lotus feet and his head touching His lotusfeet (41). Śrī Rāma should keep grace on him and His illusiory power (Māyā) does not affect him (42).<sup>46</sup>

Śrī Rāma gives the boon of salvation (मुक्तिः) (43-45). Śrī Rāma's devotee accomplishes all desires (अखिलार्थान्) (46).<sup>47</sup>

## Canto 02

### Meeting with Śarabhaṅga, Sutikṣṇa and other sages

Thereafter, they arrive at Srabhangā's hermitage (1). Sage Śarabhaṅga welcomes them and offers hospitality (2-3).

<sup>46</sup> cf. तव प्रसादान्मुक्तोऽहमभिशपात् सुदारुणात् ।

भुवनं स्वं गमिष्यामि स्वस्ति वोऽस्तु परंतपः ॥वा०रा० ३/४/१९कड-२०अब ॥

<sup>47</sup> The verse is in इन्द्रवज्रा metre.

Sage Śarabhaṅga: All those years he is engaged in penance, just looking forward to meet Śrī Rāma (4-5). The sage dedicating (समर्प्य) all his fruits of action to Śrī Rāma ascends on fire pyre (चित्तिम्) meditating upon Him (07 adjectives) (6). The wish fulfilling cow (कामधेनु) has come to the sage (7-8). The sage retaining the memory of Śrī Rāma and Sītā starts for the Highest abode (ब्रह्मलोकम्). His gross body burns and he assumes divine form (दिव्यरूपम्) (9-12AB). Other sages come to the hermitage to meet Śrī Rāma (12CD-12EF). They bow down to all the sages (13). The ascetics are sure that Śrī Rāma is Viṣṇu, Sītā is Lakṣmī, Lakṣmaṇa is Śeṣa, Bharata and Śatrughna are conch and discus incarnated themselves in order to lessen the burdon of the earth (14-16). The sages invite them to visit hermitages (17). Śrī Rāma goes with the ascetics (18). Śrī Rāma having seen skulls and bones asks sages (19-20AB).

The sages: Those are the skeleton of the ascetics devoured (भक्षितानि) by the demons (20CD-21).

Śrī Rāma takes an oath (प्रतिज्ञाम्) to slay (वधाय) all the demons (20CD-21). Śrī Rāma, Sītā and Lakṣmaṇa stay there for several (कतिचित्) years (23-24). They go to sage Sutīkṣṇa's hermitage (03 adjectives of description) (25).

Sage Sutīkṣṇa (03 adjectives) welcomes Śrī Rāma and offers hospitality (26). He is devotee repeating the name of Śrī Rāma (07 Vocatives) (27). The Supreme Person has personally come to the transmigratory soul i.e. Sutīkṣṇa (02 Vedantic adjectives) (28). Śrī Rāma's illusiory power clutches those adverse to His names but not those who recite (29). The people see Him differently as a creator etc like the different reflections of the Sun in the water (30). Śrī Rāma pleases with the pure but not on the impure (असत्) (31). The sage bows down to Śrī Rāma (12 adjectives of appearance) (32-33). The sage prefers His present (सगुण) form and not that (निर्गुण) which is beyond the place, time, etc. (34).

Śrī Rāma: It is His nature that makes Him reveal in this world before the devotee (35-36).

The reward of reciting Sutīkṣṇa's hymn is given (37-38). Śrī Rāma is eager to meet Sutīkṣṇa's Holy Master sage Agastya (39).

Sutīkṣṇa: Next day, they would go (40).

Next morning they start to sage Agastya's hermitage (41).<sup>48</sup>

### Canto 03

#### Meeting with celebrity sage Agastya

Śrī Rāma along with Sutīkṣṇa, Sītā and Lakṣmaṇa reaches sage Agastya's younger brother's (Agnijihva's) hermitage where they enjoy his hospitality (1-2AB). Next morning they start for sage Agastya's hermitage (2CD). The hermitage (06 adjectives of description) is like another (अपरम्) *Brahmaloka* (3-4). Śrī Rāma urges sage Sutīkṣṇa to inform the sage about their arrival (5-6AB). Sutīkṣṇa enters into the hermitage where the sage (02 adjectives) gives exposition (व्याख्यात) of the formula of Rama to his disciples (6CD-8).

Sutīkṣṇa: Śrī Rāma, Sītā and Lakṣmaṇa are waiting outside (9).

**Agastya:**<sup>49</sup> He is eager to meet Him too. He is delighted to see Śrī Rāma (10-12).

They all prostrate before the sage (13). The sage embraces Śrī Rāma and feels himself gladful (14). He takes them inside and offers hospitality (15-16).

The sage: Since the time of churning the milky ocean, He is waiting for the incarnation of Śrī Rāma urged by Lord Brahmā (17-

<sup>48</sup> The verse is in उपजाति metre.

<sup>49</sup> अङ्गं पर्वतं स्तम्भयति इति अगस्त्यः ।

दिष्ट्या रामश्चिरस्याद्य द्रष्टुं मां समुपागतः ।

मनसा काङ्क्षितं ह्यस्य मयाप्यागमनं प्रति ॥वा०रा० ३/१३/१०॥

19). Śrī Rāma is adjunctless (अनुपाधिक) and Māyā is His power (20). He defines the Unmanifest (अव्याकृत) (21). His Māyā is known with five names (22). Creation of *Prakṛti*, *Mahat* and *Ahamkāra* from *Mahat* is described. *Ahamkāra* is threefold. (The rest of Samikhyā theory is presented) (23-28AB). Śrī Rāma is Brahmā, Viṣṇu and Maheśa (28CD-29). Śrī Rāma is the witness (साक्षी) of three states (30). He takes support of Divine Power (माया) for creation only (31). Twofold path: Path of ritual (प्रवृत्ति) influenced by nescience (अविद्या) leads to cycle of birth and death while the path of renunciation (निवृत्ति) influenced by wisdom leads to Absolution (32-33). Devotion to Śrī Rāma cultivates the wisdom (विद्या) i.e. *Brahmavidyā* (34). Devotion leads to Absolution (35). Contact with the good is the cause of Absolution (36). The inclination (रति) in Śrī Rāma's story is cultivated (भवेद्) in the contact of saintly people (14 adjectives)<sup>50</sup> (37-39). Consequently the devotion causes knowledge (ज्ञान) which is the fore-most (आद्य) path (40-41AB). The sage wishes for profound devotion to Śrī Rāma (41CD). He is delighted on seeing Śrī Rāma (42). Reverence (अर्चन) to Śrī Rāma is the reward of the regerous penance (43). He wishes to keep Śrī Rāma and Sītā in his constant memory (44).

The sage bestows the divine weapons to him for the destruction of the demons formerly deposited (स्थापितम्) by the god Indra (45).<sup>51</sup>

<sup>50</sup> The adjectives are comparable to most of the characteristics of *SthitaPrajña* as described in *Bhagavad Gītā Ch02..*

<sup>51</sup> cf. इदं दिव्यं महच्चापं हेमवज्रविभूषितम् ।  
 वैष्णवं पुरुषव्याघ्र निर्मितं विश्वकर्मणा ॥  
 अमोघः सूर्यसङ्काशो ब्रह्मदत्तः शरोत्तमः ।  
 दत्तौ मम महेन्द्रेण तूणी चाक्षय्यसायकौ ॥  
 सम्पूर्णौ निशितैर्बाणैर्ज्वलद्भिरिव पावकैः ।  
 महारजतकोशोऽयमासर्हेमविभूषितः ॥  
 अनेन धनुषा राम हत्वा संख्ये महासुरान् ।  
 आजहार श्रियं दीप्तां पुरा विष्णुर्दिवोकसाम् ॥  
 तद्धनुस्तौ च तूणी च शरं खड्गं च मानेद ।

(46). He should paint out the hermitage at Panchvati on the bank of river Gautami (Godavari) where He should stay and accomplish the gods' task (47-49). They take leave (50).<sup>52</sup>

## Canto 04

### Staying in *Pañcavatī* and preaching Lakṣmaṇa

**Lord Śiva:** While going further Śrī Rāma sees Jaṭāyu and becomes curious (विस्मितः) (1). Considering him to be a demon He wishes to kill him (2).

**Jaṭāyu:** He is a wellwisher and king Daśaratha's friend (3-4). He would look after Jānakī in the absence of Śrī Rāma and Lakṣmaṇa (5-6).

**Śrī Rāma:** Jaṭāyu should stay in the vicinity (7).

They enter into Pañcavatī where Lakṣmaṇa prepares a residence (मन्दिरम्) on the bank of Gautamī<sup>53</sup> (8-9). They dwell there (10-11). Lakṣmaṇa's service and their daily routine are described (12-15). Once Lakṣmaṇa asks Śrī Rāma in private (एकान्ते) (16).

**Lakṣmaṇa:** Śrī Rāma may talk about the knowledge, wisdom (विज्ञान), devotion and detachment as the means of Absolution (17-18).

**Śrī Rāma:** The secret knowledge (being told here below) frees one from the notional (वैकल्पिक) illusion (भ्रम) (19). He will speak on (1) *Māyā* (2) means (3) Knowledge with wisdom (4) *Paramātman* (Supreme Self), the object of knowledge (20-21AB). *Māyā* is the superimposition of the nonSelf on the Self (आत्मा) (21CD). *Māyā* is

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जयाय प्रतिगृहीष्व वज्रं वज्रधरो यथा ॥वा०रा० ३/१३/३२-३६॥

<sup>52</sup> The verse is in वंशस्थउपजाति metre.

<sup>53</sup> In the VR the name of river is Godāvārī. Actually both are the names of the one and the same river. In the Puraṇas Gautamī is known as Godāvārī.

twofold (रूप): (1) Concealment (आवरण) and (2) Projection (विक्षेप) forming the world (जगत्) (22). The power of Concealment obstructs the intellect of the transmigratory soul. The inherent power which creates illusion is projection as a serpent (भुजङ्गः) misapprehended in a rope (रज्जौ) (23-25). All that is cognized is unreal like a dream and fantasy (मनोरथ) of which the body (defined with 08 constituents) is its root (मूल) (26-28). The body is termed as the field (क्षेत्रम्) (29CD). The individual soul (जीवः) is itself the Supreme Self (परमात्मन्) (30AB). The individual soul and the Supreme Self (परमात्मन्) are the synonyms (पर्यायौ) (30CD-31AB).

The means<sup>54</sup> for the realization of the Self: (1) Pridelessness, (2) Absence of hypocrisy, etc., (3) Forbearance, (4) Straightforwardness (अवक्रता), (5) Serving the Holy Master (सद्गुरु), (6) Purity, (7) Steadiness, (8) Self-control, (9) Disinterestedness (निरीहता), (10) Absence of ego, (11) Constant brooding over birth, old age, etc., (12) Detachment and absence of liking (स्नेहशून्यत्वम्), (13) Mental equanimity in case of acquisition, loss, etc., (14) Absolute Devotion in Him,<sup>55</sup> (15) Solitary dwelling, (16) Avoiding the public (प्राकृतैर्जनसङ्घैः), (17) Devotedness (उद्योगः) to the knowledge of the Self and (18) Contemplation on the topics of the *Vedanta* (31CD-37).

The knowledge is the firm resolve of the Self different from intellect, vital force, mind, body and the egoism (38-39). Eleven characteristics of *Ātman* are explained in the state of wisdom (विज्ञानम्) (40-42AB). The knowledge of the oneness (ऐक्यम्) of both (जीव and परमात्मन्) arises through the instruction of the Holy Master (आचार्य) (42CD-43). Beginningless Nescience (मूलाविद्या) merging fully in the Supreme Self is called Absolution (मुक्तिः) (44). It is not possible for those devoid of Śrī Rāma's devotion (45).

<sup>54</sup> cf. Gītā Ch 16 & Pre-requisites (साधनचतुष्टयम्) of Ādi Śankara.

<sup>55</sup> cf. मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥गीता० १२/८॥

Seven means for devotion are: (1) Contact with His devotees, (2) Serving His as well as His devotees, (3) Fasting on the 11<sup>th</sup> day, (4) Observing (अनुमोदनमय) festivals (पर्व), (5) Liking (रतिः) for hearing, reading His story (कथा), (6) Reciting His names and (7) Sincerity in His worship. Thus by practicing above means, one gradually obtains knowledge, wisdom, renunciation and liberation (46-51). This secret should not be imparted to a non-devotee (भक्तिविमुखाय) but be imparted to any devotee (52-53).

The reward: Listening to the dialogue removes the darkness (ध्वान्तम्) of ignorance (54). A knower devotee practising Yoga becomes liberated and gets His direct vision (55).<sup>56</sup>

## Canto 05

### **Punishing Śūrpaṅkhā, slaying Khara as well as other demons, Śūrpaṅkhā approaching Rāvaṇa**

**Lord Śiva:** A powerful demoness moves in the Janasthāna forest (1). Once she sees Śrī Rāma's footmarks on the bank of Gautamī and being lustful (कामपरीतात्मा) goes to His hermitage (निवेशनम्) where Śrī Rāma is sitting with Sītā (2-5).

The demoness: She is Śūrpaṅkhā, dwells in the forest with her brothers Rāvaṇa and Khara as well as devours the forest ascetics (6-8AB).

Śrī Rāma introduces Himself, Sītā and Lakṣmaṇa (8CD-9). Śrī Rāma inquires about her arriving (11).

Śrī Rāma (smilingly): His wife Sītā is with Him but His brother Lakṣmaṇa can be a good match (अनुरूपः) for the sensual pleasure (12-14AB).

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<sup>56</sup> The verse is in शार्दूलविक्रीडितम् metre.

Śūrpaṅkhā: Lakṣmaṇa may be her husband as per his brother's command (14CD-15).

Lakṣmaṇa: He himself being a servant of Śrī Rāma, in doing so she would equally be maid servant (16-17CD).

Śūrpaṅkhā angrily comes to Śrī Rāma and wishes to devour Sītā (18). By the time she rushes angrily to Sītā, Lakṣmaṇa takes up the sword, cuts (चिच्छेद) her nose and ears (19-20AB). She cries and runs to demon Khara (20CD-21AB).

Khara: He inquires angrily about and wants to kill the person.

Śūrpaṅkhā: After informing the incident she asks Khara to kill them otherwise she would die (21CD-22).

In order to attack on Śrī Rāma Khara marches along with Triśira, Duṣaṇa and fourteen thousand demons (26-28AB). Śrī Rāma hears and speaks to Lakṣmaṇa.

Śrī Rāma: He alone wants to fight with demons and hence Lakṣmaṇa should hide Sītā in a cave (28CD-31AB). Lakṣmaṇa does accordingly (31CD).

Śrī Rāma prepares himself for the battle (32). He kills Khara, Duṣaṇa and the demons in the battle (described) (33-35). Lakṣmaṇa brings Sītā out of the cave and is astonished to see the demons killed (36). Sītā gives treatment (ममार्ज) on His wounds (व्रणानि) (37). After seeing the demons killed Śūrpaṅkhā rushes to Laṅkā to report the incident to Rāvaṇa (38).

Rāvaṇa: He inquires about her condition citing the names of Indra, Varuṇa and Kubera (39-41AB).

Śūrpaṅkhā: she scolds Rāvaṇa (with 05 abusing words) that he is unaware of the incident of Janasthāna as he does not see through spies (चारचक्षुर्विहिनस्य) (41CD-44).<sup>57</sup>

Rāvaṇa: He wants to know the details to extricate the root (मूलाघात) (45).

She sees Śrī Rāma (03 adjectives), brother Lakṣmaṇa and wife Sītā (04 adjectives) in Pañcavatī (46-49). As she reaches there with a thought to take Sītā for Rāvaṇa, Lakṣmaṇa cuts her nose and ears (50). Khara being reported by her, has gone to kill Śrī Rāma who killed him and his army (यूथपः) (51CD-53AB). Śrī Rāma is powerful enough to burn (भस्मीकुर्यात्) three worlds (53CD). Rāvaṇa should try to grab (मोहयित्वा) Sītā anyhow (54-56). Having consoled her anyhow (दानमानादि) he goes to his mansion (गृहम्) (57).

Rāvaṇa's thought: How can He alone kill his brother Khara along with his army (58). Śrī Rāma must be incarnated as per lord Brahmā's request to kill him (59). His fight with Śrī Rāma would be either offer him kingship of *Vaikuntha* after being killed (वधाय) or of the demons getting victory (over Śrī Rāma) (60). Rāvaṇa makes up his mind to approach Śrī Rāma by opposite attitude (विरोधबुद्ध्या) as the devotion does not please Him soon (द्वुतम्) (61).<sup>58</sup>

<sup>57</sup> cf. यस्मात्पश्यन्ति दूरस्थान्सर्वानर्थान्नराधिपाः ।

चारेण तस्मादुच्यन्ते राजनश्चारचक्षुषः ॥ वा०रा०३/३३/१० ॥

चारचक्षुः is defined as,

गावः पश्यन्ति गन्धेन वेदैः पश्यन्ति पण्डिताः ।

चरैः पश्यन्ति राजानश्चक्षुभ्यामेतरे जनाः ॥ मनु० ९/२५६ ॥

द्विविधांस्तस्करान्विद्यात्परद्रव्यापहारकाः ।

प्रकाशांश्चप्रकाशांश्च चारचक्षुर्महीपतिः ॥ वा०रा०३/३७/३ ॥

These statements suggest that Rāvaṇa had not executed the spy system

<sup>58</sup> The verses (3/5/58-61) are in उपजाति metre.

## Canto 06

### Rāvaṇa approaching Mārīca

**Lord Śiva:** Next morning Rāvaṇa designs a plan (कार्यम्) and goes to Mārīca's residence on the other sea-shore (परं पारमुदन्वतः)<sup>59</sup> (1). Mārīca is engrossed in the meditation upon the Supreme Self (परमात्मानम्) (2AB-3AB). At the cessation of the meditation he sees Rāvaṇa (3CD). Mārīca welcomes Rāvaṇa and speaks (4).

**Mārīca:** He asks the reason of Rāvaṇa's anxiety and assures to execute his help if worth working (न्यायम्) (5-6).

**Rāvaṇa:** Śrī Rāma, the eldest son of Daśaratha stays in Pañcavati in Daṇḍaka forest along with Sītā (02 adjectives of beauty) and Lakṣmaṇa (7-9AB). Śrī Rāma has killed innocent Khara and other demons as well as has cut Śūrpaṅkhā's nose and ears. Mārīca should assume the form of a deceitful deer (मायामृगः) to take Śrī Rāma and Lakṣmaṇa away so that Rāvaṇa can abduct Sītā (10-13).

**Mārīca:** He rebukes Rāvaṇa for such a plan (14-15). He still remembers how Śrī Rāma in his childhood has thrown him into the ocean<sup>60</sup> (16-18). Once he under the guise of deer wanted to kill Śrī

<sup>59</sup> VR. describes the whole route of Rāvaṇa's traveling.

<sup>60</sup> Cp. the episode of *Viśvāmitra*. AdhR (1/5/5-7)

मध्याह्ने ददृशाते तौ राक्षसौ कामरूपिणौ ।

मारीचश्च सुबाहुश्च वर्षन्तौ रुधिरास्थिनी ॥५॥

रामाऽपि धनुरादाय द्वौ बाणौ सन्दधे सुधीः ।

आकर्णान्तं समाकृष्य विससर्ज तयोः पृथक् ॥६॥

तयोरेकस्तु मारीचं भ्रामयञ्छतयोजनम् ।

पातयामास जलधौ तदद्भुतमिवाभवत् ॥७॥

Towards noon appeared those two demons, Mārīca and Subāhu who were capable of taking any form they liked. They sent down a rain of blood and bones. There upon Śrī Rāma of mighty intellect drawing His bowstring to His ear, released two arrows at the demons. Wonder of wonders! One of those arrows, striking Mārīca, hurled him away to distance of a hundred *yojanas* (1 *yojan* = 8 miles = 12.8 km) into the ocean

Rāma, Sītā and Lakṣmaṇa, Śrī Rāma's arrow threw him in the ocean (19-21). He has fear even from a thing with the initial letter 'R' (like Rāma)<sup>61</sup> (22). He is not able to work or sleep due to Śrī Rāma's fear<sup>62</sup> (23-24AB). He should leave the plan (आग्रहम्) against Śrī Rāma, otherwise the race of demons would perish (24CD-25). Rāvaṇa should leave up the enmity with Lord Śrī Rāma and worship Him (26). As per Lord Brahmā's request Lord Viṣṇu has taken incarnation to kill Rāvaṇa (दशकन्धरम्) and other demons (27). Lord Viṣṇu (नारायणः) lives on Earth in guise of fascinating man (माया मानुष) (28-29). Śrī Rāma has taken incarnation to kill (हन्तुम्) him on Brahmā's request. He would abduct Sītā (Śrī Rāma's wife) (30-31). His death would yield him the highest state (परं पदम्) his victory on the other hand would offer him Sītā (32). He asks Mārīca to assume the form of a deceitful deer (विचित्रमृग) to take Śrī Rāma away (33-34AB). Any further frightening (विभीषणम्) words from him would cause Mārīca's death (34CD-35AB).

Mārīca's thought: (1) If killed by Śrī Rāma there is liberation (मुक्तिम्). (2) If killed by Rāvaṇa it would lead to hell (निरयः) (35CD-36). He accepts the task (आज्ञा) (37). He assumes the form of silver doted golden deer (05 adjectives of appearance) and roams near Śrī Rāma's hermitage. The golden deer captivates Sītā's sight by his activities (38-40).<sup>63</sup>

<sup>61</sup> AdhR (3/6/22)

राममेव सततं विभावये भीतभीत इव भोगराशितः ।

राजरत्नरमणीरथादिकं श्रोत्रयोर्द्यदि गतं भयं भवेत् ॥२२॥

I am living here, constantly thinking of Rāma out of fear. Not only that, I shake with fear even on hearing words indicating objects of enjoyments beginning with 'R' words liked *Rāja*, *Ratna*, *Ramaṇi*, *Ratha* etc. for the very sound 'R' with which Rāma's name begins, fill me with dread.

<sup>62</sup> 3/6/24AB should be taken as 3/6/23EF because 3/6/24CD and 3/6/25 should be taken as 25 due to (1) the metre is द्रुतविलम्बित. (2) the context tallies.

<sup>63</sup> The verse is in वंशस्थउपजाति metre.

**Canto 07**

**Slaying of Mārīca and abduction of Sītā**

**Lord Śiva:** Śrī Rāma knows Rāvaṇa's plan and speaks to Sītā.

Śrī Rāma: Sītā should stay invisible (अदृश्य) in the fire for a year (वर्षम्) leaving her shadow (छाया) (1-2). She would regain her original form (पूर्ववत्) after Rāvaṇa's destruction (3). Sītā acts accordingly (4). Sītā sees the deceitful (माया विनिर्मितम्) deer and asks Śrī Rāma to catch the deer (05 adjectives of appearance) to play with it as a toy (क्रीडामृगः) (5-6). Śrī Rāma while going instructs Lakṣmaṇa to guard Sītā, as there are deceitful (मायिनः) demons (7-8).

Lakṣmaṇa: He is Mārīca and not a deer<sup>64</sup> (9).

Śrī Rāma: He would kill him if it is Mārīca or else would bring him for Sītā's entertainment (सीताविश्रमहेतवे) (10-11).

This bespeaks His (हरेः) compassion for devotee (भक्तानुकम्पी), otherwise the self-content (पूर्णकाम) Lord has no purpose (कार्यं) to do so (12-15AB). The deer, tactfully takes Śrī Rāma away (15CD-16AB). Śrī Rāma kills Mārīca with an arrow (16CD-17). The demon (रुधिराशनः) cries for Lakṣmaṇa's help in the voice of Śrī Rāma (रामवद्) (18). At the time of death (मरणे) even an ignorant remembering His name attains His form (साम्यम्) what to say more, when a demon (असुरः) killed by Him (19). The light coming out from Mārīca enters into Śrī Rāma

Gods: such is Śrī Rāma's greatness (महिमा) (20-22). Any being remembers Śrī Rāma while leaving the body (कलेवरम्) attains His highest abode (परमपदम्)<sup>65</sup> (23-24).

<sup>64</sup> Lakṣmaṇa recognizes Mārīca.

<sup>65</sup> cf. यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥गीता० ८/६॥

Gods retire (25AB). Mārīca's calling Lakṣmaṇa at the time of death arouses Śrī Rāma's worry about Sītā (25CD-26). Śrī Rāma starts returning (27AB). Sītā on hearing the cry asks Lakṣmaṇa to go to help (27CD-29AB).

Lakṣmaṇa: That was some demon's cry not of Śrī Rāma who is powerful enough to ruin three worlds (29CD-31AB).

Sītā angrily: He looks forwards Śrī Rāma's death may be a plan of Bharata (भस्तेनैव) (31CD-32). He should not imagine to win Sītā, as she is devoted fully to Śrī Rāma (33-34).

Lakṣmaṇa entrusts Sītā to the sylvan deities (वनदेवीभ्यः) and leaves (36-37AB).<sup>66</sup> Rāvaṇa under the guise of monk (भिक्षुवेषधृक्) arrives (37CD-38AB). Sītā welcomes and offers him fruits etc. (38CD).

Sītā: He can wait there till her husband comes (39CD-40).

**The monk:** He requests Sītā to give first the introduction and then he would introduce himself (41).

**Sītā:** She gives the introduction with the reason of their staying there of Śrī Rāma, herself and Lakṣmaṇa (42-44).

**The monk:** As Rāvaṇa the son of Paulastya<sup>67</sup> and offers her royal pleasures instead of the forest uncomfort (45).

<sup>66</sup> The AdhR follows Vālmīki and hence no reference to the line drawn by Lakṣmaṇa (लक्ष्मणरेखा) which seems to be a later addition.

Even in the *Rāmacaritamānasa* no reference is found.

According to *Ānandarāmāyaṇa Sāraṅanda* 8/98-100

तथापि शृणु मद्वाक्यं यन्मयात्रोच्यते हितम् ।

मयैतां धनुषां रेखां कृतां त्वत्परितोऽधुना ॥९८॥

त्वद्रक्षणार्थं दुष्टानां दुर्विलंघ्यां महत्तमाम् ।

मा त्वमुल्लंघस्वमां प्राणैः कण्ठगतैरपि ॥९९॥

इत्युक्त्वा धनुषः कोट्या कृत्वा रेखां समंततः ।

बाह्यदेशे पंचवट्या सौमित्रिः परिघोपमान् ॥१००॥

Sītā: He should not try to suppress (धर्षयितुम्) her, like a rabbit to a lioness (हरेर्भार्याम्) (47-48).<sup>68</sup> Rāvaṇa would be killed (49AB).

Rāvaṇa being enraged discloses his terrifying form (महापर्वत सन्निभम्) (03 adjectives) (49CD). The sylvan deities and forest animals get frightened (51AB).<sup>69</sup> Rāvaṇa scratches the ground around Sītā, lifts her up and places her in the chariot (रथे) (51CD-52). Bird Jaṭāyu tries to prevent Rāvaṇa by piercing with his beak. Jaṭāyu shouts who is kidnapping Śrī Rāma's wife like a dog (शुनकः) carrying away sacrificial cake (पुरोडाशम्) (53CD-55). Jaṭāyu breaks his chariot and bow as well as kills the horses (56). Rāvaṇa cuts Jaṭāyu's wings and flies away in another chariot (अन्यरथेन) (57-58). She laments addressing Śrī Rāma and then Lakṣmaṇa for rescue (त्राहि) (59-60). She apologizes Lakṣmaṇa for her unworthy words (वाक्शारेण) (61AB). Rāvaṇa flies away hurriedly (61CD). Sītā observes five monkeys on the mountain and with an intention to report (her kidnapping) to Śrī Rāma throws ornaments in that direction (62-64AB). Rāvaṇa imprisons Sītā in *Aśokavana* under the watch of demonesses (64-CD-65). Surrounded by demonesses Sītā (03 adjectives) laments (66).<sup>70</sup>

## Canto 08

<sup>67</sup> Rāvaṇa is the son of Viśravas and the grand son of Pulastya. As VR mentions, भ्राता वैश्रवणस्याहं सपत्नो वरवर्तिनि ।

रावणो नाम भद्रं ते दशग्रीवः प्रतापवान् ॥३/४८/२॥

पुत्रो विश्रवसः साक्षाद् भ्राता वैश्रवणस्य च ।

इत्युक्त्वा दुर्लभान् प्राणान् मुमोच पतगेश्वरः ॥३/६९/१६॥

<sup>68</sup> Nice simile is given by the word 'हरेर्भार्याम्' – the wife of Hari. Hari means Lord Viṣṇu as well as a lion. Śrī Rāma is the incarnation of Hari who is compared to lion.

<sup>69</sup> cf. रक्षन्तु त्वां विशालाक्षि समग्रा वनदेवताः ।

निमित्तानि हि घोरानि यानि प्रार्दुर्भवन्ति मे ।

अपि त्वां सह रामेण पश्येयं पुनरागतः ॥ वा०रा०३/४५/३४ ॥

<sup>70</sup> The verse is in वंशस्थउपजाति metre.

### Śrī Rāma's lamentation in the separation from Sītā and His meeting with Jaṭāyu

**Lord Śiva:** Śrī Rāma while returning sees Lakṣmaṇa sad and thinks (1-2).

Śrī Rāma's thought: As Lakṣmaṇa does not know about illusory (माया) Sītā, He should grieve like a common man (प्राकृतः). In case of being aloof (विरतः) Śrī Rāma would have no cause for killing demons. Then only Rāvaṇa along with his family would be killed (3-5A). Restoring Sītā from the fire, he would return (यास्ये)<sup>71</sup> to Ayodhyā (5EF-6AB). He stays on the Earth (कौ) following Lord Brahmā's urge (प्रार्थितः) (6CD-7AB). His story yields absolution to His devotees (7CD-8).

Śrī Rāma: Lakṣmaṇa has come leaving Sītā insecured (9).

Lakṣmaṇa: Sītā believing demon's cry as that of Śrī Rāma has sent him (10-11). Sītā's unworthy words has compelled Lakṣmaṇa to go to Śrī Rāma (12-13AB). Due to Lakṣmaṇa's deed Sītā would be in danger (13CD-14).

Śrī Rāma goes to hermitage and not finding Sītā laments (15-16). He then asks the sylvan deities (वनदेव्यः), animals and trees (about Sītā) (17-18). Śrī Rāma, though Supreme Person (04 Vedantic adjectives) laments (19-21). Both of them find broken chariot, bow etc. (22).

Śrī Rāma: Someone (केन) has kidnapped Sītā (23). Śrī Rāma sees at a distance a huge body stained with blood (रुधिराक्त) (24). Śrī Rāma thinking that he might have eaten Sītā (जानकी) asks Lakṣmaṇa to bring his bow (चापः) (25-26AB). Hearing His words frightened Jaṭāyu: Śrī Rāma should not kill him, as he has tried to guard Sītā

<sup>71</sup> अद्यतन भविष्यकाळ या + ता

from Rāvaṇa and hence is deadly injured (26CD-29). Śrī Rāma goes near and touches him affectionately (30).

Śrī Rāma: Who has kidnapped Sītā? (31).

Dying Jaṭāyu: Rāvaṇa has taken Sītā to southern direction (32-33). He is blessed, as he would die seeing Śrī Rāma (03 adjectives) and would definitely attain His abode (पदम्) (34-35).

Śrī Rāma touches him. 36CD Jaṭāyu dies (36AB). Śrī Rāma performs his funeral rites (37). After taking bath, Śrī Rāma kills an animal (मृगम्) and throws flesh in the meadow (शाद्वले) for the birds (38-39).<sup>72</sup>

Śrī Rāma: Jaṭāyu would get His abode (मत+पदम्) (40). J

Jaṭāyu (03 adjectives) assuming a divine form, ascends to heaven gorgeously (described) (41-42).

**Jaṭāyu:** He bows down to Śrī Rāma (रामचन्द्र) the Supreme Self (03 Vedantic adjectives) (44). He salutes Śrī Rāma as the incarnation (06 adjectives) (45). He takes refuge in Śrī Rāma (रघुनन्दनम्) (06 adjectives) (46). He seeks shelter (प्रपद्ये) in Him (हरिम्) (05 adjectives) (47). He seeks refuge in Him (03 adjectives) (48). He takes refuge in Him (रघुनायकम्) (05 adjectives) (49).<sup>73</sup> He takes refuge in Him (रघुवरम्) (50). He takes refuge in Him (रघुपतिम्) (05 adjectives)

<sup>72</sup> This post death (मरणोत्तर) rite seems similar to food offering on the thirteenth day to satiate the relative: भक्षन्तु पक्षिणः सर्वे तृप्तो भवतु पक्षिराट् । Let all the birds eat it and let Jaṭāyu (पक्षिराट्) be satiated (तृप्त) by that.

<sup>73</sup> One of the five adjectives seems doubtful because गिरिधर famous epithet of Lord Śrī Kṛṣṇa who is posterior incarnation. R̥gveda hence it must be taken in the sense of mountain-dweller (गिरि+क्षित्) or (गिरि+स्था) on the line of RV.

प्र विष्णवे शूषमेतु मन्म गिरिक्षित उरुगायाय वृष्णे ।

य इदं दीर्घं प्रयतं सधस्थमेको विममे त्रिभिरित् पदेभिः ॥१/१५४/३॥

(51).<sup>74</sup> He prays (ईडे) Him who though one appears in three different aspects Brahmā, Viṣṇu and Lord Maheśa (52). He seeks refuge in Śrī Rāma (05 adjectives) (53).

Śrī Rāma: Let Jaṭāyu go to the highest abode of Him (विष्णोः) (54).

The reward of reciting, writing and hearing the hymn is given (55). Jaṭāyu attains the Highest Abode (56).<sup>75</sup>

## Canto 09

### *Kabandha's releasing*

**Lord Śiva:** Śrī Rāma and Lakṣmaṇa go to another forest in search of Sītā (1). There, they get trapped in the arms (बाहोः) (05 adjectives of appearance) of a demon (2-4).

Śrī Rāma: They should find the way to get free from the demon's grip (5-7).

Lakṣmaṇa: They must cut off his arms (8).

Śrī Rāma cuts his right arm and Lakṣmaṇa the left (9). Kabandha asks for their identity (10). Śrī Rāma smilingly gives their introduction (11).

Śrī Rāma: They are in search of Sītā kidnapped by some demon (रक्षसा) (13). He asks who he is (14).

**Kabandha:** He has been a *gandharva* whom Lord Brahmā had granted the boon exempting him for killing (अवध्यत्वम्) (15). Once he ridicules sage Aṣṭāvakra who curses him to become a demon (राक्षसः) (16). The sage being saluted (वन्दितः) speaks of the end of the curse (शापस्यान्तम्) (17).

<sup>74</sup> ईशगुरोर्गुरुम्, grand teacher of Lord Śiva stands for Śrī Rāma who is the teacher of Creator Brahmā the teacher of lord Śiva.

<sup>75</sup> The verse is in वियोगिनी metre.

**Aṣṭāvakra:** In Tretā era Lord Viṣṇu (नारायणः) would incarnate as Śrī Rāma. When He would cut his arms, he would get released (18-20AB).

Thereafter he attained the form (तनुम्) of a demon (20CD). Once while running after Lord Indra (देवराज), Kabandha's head and feet entered into his own stomach (कुक्षिम्) by the blow of thunder bolt (वज्रताडनात्) (21-22). Gods ask Indra (अमराधिपम्) how he would pull on in that condition (23). God Indra (मघवन्) grants mouth in his stomach (जठरे) along with his arms extended for food (24). Śrī Rāma has cut those arms (25). He requests to throw his body into the fire so that he would assume his previous form (पूर्वरूपम्) and then would inform about Sītā (26-27AB). Lakṣmaṇa digs a pit (स्वभ्रम्) and burns his body. He assumes a gorgeous form (27CD-28CD). He pays homage to Śrī Rāma and speaks (29).

**Gandharva:** He praises Śrī Rāma (03 Vedantic adjectives) (30). It is very difficult to see His unmanifested form (described) (03 adjectives) (31). The terms *Jīva* and *Brahman* are defined (32).<sup>76</sup> He explains Śrī Rāma's two forms: (1) The Subtle (i.e. हिरण्यगर्भः), (2) The Cosmic (i.e. विराट्) which is this world (जगत्) (33-34). The Cosmic form is explained (35).<sup>77</sup> The Cosmic Form (स्थूलरूप)

<sup>76</sup> Ādi Sankarācāya defines *Jīva* as :

अस्ति आत्मा जीवाख्यः शरीरिन्द्रियपञ्जराध्यक्षः कर्मफलसम्बन्धी । (शां. भा. २/३/१७)

स्थूलशरीरभिमानि जीवनामकं ब्रह्म प्रतिबिम्ब भवति ।

अविद्योपाधिः सन् आत्मा जीव इत्युच्यते ॥तत्त्वबोधः॥

The entity that identifies itself with the gross body is the reflection of Brahman and known as Individual Self (जीव). The Self (आत्मन्) conditioned by the limiting adjuncts (उपाधि) of nescience (अविद्या) is called a *Jīva*.

cf. द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।

तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥श्वे० ४/७॥

<sup>77</sup> Śrī Munilala, the Hindi translator gives the foot note:

The creation process is explained as – The fourteen worlds created from Lord Brahmā's will are the gross body of *Svayambhū* Brahmā. The egg created

consisting fourteen (07 nether and 07 upper worlds) is identified with Śrī Rāma's physical limbs (36-45).<sup>78</sup> Concentration (धार्यते) on His Cosmic form leads to Absolution (मुक्तिः) of the devotional love (प्रेमरसः) (46-47). Kabandha's object of concentration is Śrī Rāma Himself (06 adjectives of appearance) (48-49). The same form is meditated upon by Lord Śiva and goddess Pārvatī (50). Lord Śiva instructs Śrī Rāma's name as saviour (तारकम्) to those dying in Vārāṇasī (काशी) (51). Salutation is paid to Śrī Rāma (रामभद्र). May His Illusory Power (माया) not enwrap (आवृणोत) Him (52-54). Śrī Rāma being pleased, grants him His abode (परमस्थानम्) (55).

The reward: The reciter of this Vedic hymn (आगमोक्तम्) attains Him (56).<sup>79</sup>

## Canto 10

### Meeting Śabari

**Lord Śiva:** Kabandha (गन्धर्वः) asks Śrī Rāma to approach Śabari<sup>80</sup> for further information (1-2). He attains the abode (पदम्) of Lord Viṣṇu as the result of chanting (स्मरणे) Śrī Rāma's name (3). Śrī

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from the light of Earth which is ten times more than these fourteen worlds. Then there is layer of Earth surrounding the egg which is ten times more. The Earth is layered by water which also ten times more than the Earth, water is surrounded by light, light is surrounded by air, air by ether, ether by *Ahaṅkāra*, *Ahaṅkāra* by *Mahat*. Each of the layers is bigger ten times than the covered one. Here Earth, Water, Fire, Air, Ether etc. are subtle not gross. 'Virāt' is the substance (आश्रय) of धारणम्.

<sup>78</sup> cf. तस्माद्विराळजायत विराजो अधि पूरुषः ।

स जातो अत्यरिच्यत पञ्चद्वूमिमथो पुरः ॥ऋ० १०/१०/०५॥

<sup>79</sup> (1) The word आगमोक्तम् means आगमे उक्तम् (declared in the Vedas) must be correlated with पुरुषसूक्तम् (RV 10.90)

(2) The verse is in उपजाति metre.

<sup>80</sup> Śabari is introduced here by Kabandha as a skilled one in the path of devotion (भक्तिमार्गविशारदा).

Rāma along with Lakṣmaṇa reaches to the hermitage of Śabarī (4).<sup>81</sup> Śabarī having seen Śrī Rāma coming, gets up joyfully, welcomes and offers Him the seat (5-6). She washes their feet (7). She offers sweet fruits<sup>82</sup> (अमृत फलानि) and speaks (8).

Śabarī: She has been asked by her Holy Master (गुरु) to stay and to wait there for Śrī Rāma's arrival (10-12). The Lord (परमात्मा) has incarnated as Śrī Rāma and would come there to kill demons (13). At the moment, He dwells on the Mt.Citrakūṭa (14). After seen Him, she would attain His abode (तत्+पदम्) (15). She has done accordingly (16). She feels herself grateful by Śrī Rāma's sight as she is ignorant (मूढा) and a wretched (हीनजातिसमुद्भवा) woman (योषित्) (17-18). She is not even of the level of maid servant of His servant. How can she sing his glory to appease (19).

### **Navdhā bhakti (20-33)**

Śrī Rāma: Devotion to Him sees no distinction (विशेषः) of species, caste, etc. (20). Actions like sacrifices, charity, etc. without devotion do not lead a man to Him (21). He declares ninefold (नवधा भक्तिः) devotion (22-28). (1) Contact with good (सत्सङ्गतिः), (2) Recitation of His saga, (3) Singing His glory (गुणेरणम्), (4) Preaching (व्याख्यातृत्वम्) of His utterance (वचसाम्), (5) Service to the preceptor, (6) Devotedness to His worship with pure character (पुण्यशीलत्वम्) along with self restrains (यमादि) and observances (नियमादि), (7) Constant repetition of His formula (मन्त्र), (8) Respect to His devotees along with detachment. (9) Investigation into His real nature (तत्त्व-विचारः). The ninefold devotional path cultivates true devotional love (प्रेमलक्षणा भक्तिः) of His form (28-29). Her devotional practice (साधनम्) enables her to reach Him (30-32). He inquires for Sītā (33).

<sup>81</sup> The text here seems to lack one line comprising of the verb जगाम or ययौ (went).

<sup>82</sup> The text mentions simply fruits and not specifically the berry fruits (बदरि फलानि).

**Śabari:** Though He is omniscient (सर्वज्ञ), He following the worldly parlance (लोकाननुसृतः) inquires (34). Rāvaṇa has kidnapped and has kept Sītā in Laṅkā (35). Monkey-chief Sugrīva with his four ministers (मन्त्रिभिः) resides on the Mt. R̥ṣyamūka near the Pampā lake where Vālī is not permitted to come due to the curse of a sage (36-37). Śrī Rāma should make friendship with Sugrīva who would help Him (38).<sup>83</sup> She requests Śrī Rāma to stay there till she would enter into the fire to reach His Abode (39-40).

She does so (41).

Lord Śiva: As nothing is difficult for Lord Śrī Rāma's devotees, meritorious Brahmins are out of question (regarding the absolution) (42-43). The poet urges people (लोकाः) to worship Śrī Rāma with pure heart<sup>84</sup> (स्मर+अरि+हृदये) (44).<sup>85</sup>

<sup>83</sup> Vālmīki's version is :

शृणु राघव तत्त्वेन यथा सीतामवप्स्यसि ॥३/७२/७॥  
 राम षड् युक्तयो लोके याभिः सर्वं विमृश्यते ।  
 परिमृष्टो दशान्तेन दशाभागेन सेव्यते ॥३/७२/८॥  
 श्रूयतां राम वक्ष्यामि सुग्रीवो नाम वानरः ।  
 भ्रात्रा निरस्तः क्रुद्धेन वालिना शक्रसूनुना ॥३/७२/११॥  
 भ्रात्रा विवसितो वीर राज्यहेतोर्महात्मना ॥३/७२/१४(ख)॥  
 स ते सहायो मित्रं च सीतायाः परिमार्गणे ।  
 भविष्यति हि ते राम मा च शोके मनः कृथाः ॥३/७२/१५॥

Kabandha requests Śrī Rāma to visit sage Matanga's hermitage (where Śabari waits) and then to Sugrīva to get the information about Sītā as well as His help, because Sugrīva suffers with the same problem (of losing his wife and kingdom).

<sup>84</sup> Both the translators (Hindi as well as English) render स्मरारिहृदये (स्मर+अरि+हृदये) as in the heart of Lord Śiva, the destroyer of Kāmadeva. But the context does not allow such to mean स्मर= (lust, desire)+अरि (enemy, i.e. antagonist or without) हृदये (in the heart) in the heart free from desires i.e. the pure heart. It seems that (3/10/44) must have been incorporated from some other text of Śrī Rāma's story, because the metre is different. cf. Dr. A.N. Jani's article on the Interpolation of the *Hathayoga pradīpikā*. But the change of metre also marks the end of the chapter.

<sup>85</sup> The verse is in शार्दूलविक्रीडितम् metre.

## Kiṣkindhākāṇḍa

### Canto 01

#### Alliance with Sugrīva

**Lord Śiva:** Śrī Rāma and Lakṣmaṇa reach Pampā lake (described) (1-4). They drink water and go along the bank (5). Sugrīva sees Śrī Rāma and Lakṣmaṇa (05 adjectives) walking along the side of mountain (6-7). Sugrīva asks Hanumān to assume the form of a Brahmin boy (द्विजाकृतिः बटुः) and to inquire whether they are sent by Vālī (8-9). He should give signal, if it is so (10). Hanumān approaches them and speaks with modesty (विनयानवतः) (11).

Hanumān: Like Nara and Nārāyaṇa who they two are (14 adjectives of appearance and activities) (12-16).

Śrī Rāma: The Brahmin boy (बटुरूपिणम्) must be master of grammar (शब्दशास्त्रम्), as he spoke fluently without a mistake (अपशब्दितम्) (17-18). He introduces themselves, tells the reason for arrival in the forest and asks his introduction (19-20).

**The celebrate:** He is Hanumān, the son of Vāyu and Añjanī as well as the minister of monkey chief Sugrīva (21-24AB). Śrī Rāma should do friendship with Sugrīva through whose help Śrī Rāma would kill the kidnapper (अपहारिणम्) of His wife (24CD-25AB). He invites them to Sugrīva (25CD).

**Śrī Rāma:** He is equally ready to accomplish Sugrīva's purpose (कार्यम्) (26).

Hanumān, assuming his real form lifts Śrī Rāma and Lakṣmaṇa on his shoulders to climb up the top of the mountain (27-28). Within a moment they reach on the top (29).

Hanumān to Sugrīva: He should immediately make friendship with Śrī Rāma (30-31).

Sugrīva offers seat to Śrī Rāma (32). All of them take the seats (33). Lakṣmaṇa narrates Śrī Rāma's story (वृत्तान्तम्) since starting for the forest (34).

Sugrīva: He assures to help in searching (परिमार्गणम्) (35). Once he has seen a demon, abducting a beautiful woman (प्रमदोत्तमम्) shouting (क्रोशति) the name Rāma (36-38AB). On seeing them, she has thrown her ornaments tied in a cloth (स्वोत्तरियेण), which he has preserved (38CD-39). Sugrīva brings and shows the ornaments to identify (40). Śrī Rāma sees the ornaments and laments like an ordinary man<sup>86</sup> (प्राकृतो यथा) (41).

Lakṣmaṇa consoles: Śrī Rāma would get Sītā back with the help of Sugrīva (42). Sugrīva takes an oath (प्रतिज्ञाम्) for the same (43). Hanumān kindles the fire as the witness (अग्निसाक्षिणि) and then Śrī Rāma and Sugrīva ally (44-45).

Sugrīva narrates his story (46). Once Māyāvi, the arrogant son of demon Maya challenges (समुपाह्वयत) Vālī for combat (47). Vālī hits Māyāvi who resorts to a cave (48-49). Vālī asks Sugrīva to wait outside and he enters into the cave (50). After one month Sugrīva sees the blood coming out of the cave (51).<sup>87</sup> He thought Vālī died (52). The monkey ministers (वानरमन्त्रिणः) coronate Sugrīva (53). Vālī comes back being angry and gives exile to Sugrīva (54-55). He takes shelter on Mt. Rṣyamūka which is prohibited for Vālī due to the curse of a sage (56). Since then, Sugrīva is deprived of his wife and

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<sup>86</sup> As and when the author finds any seeming problem of doubting Śrī Rāma's incarnation, he takes the help of simile and establishes Śrī Rāma as an incarnation e.g. 4/1/41.

<sup>87</sup> Both the Adhr and the *Rāmacaritamānas* (4/6/7) mention the time of one month. In VR(4/1/15) the time period is one year.

abode (57). Śrī Rāma promises to kill his enemy (द्वेष्यम्) and to bring his wife back (58-59).

Sugrīva: Vālī is powerful and hence difficult to defeat (दुरासदम्) (60). Once powerful demon Dundubhi assuming the form of a huge buffalo (महामहिष) challenged Vālī for fight (61-62). Vālī killed Dundubhi in a combat (described) (63-64). Dundubhi's blooded head falls in the hermitage of sage Mātānga (Śabarī's Holy Master) who on seeing abundance of blood (रक्तवृष्टिः), curses Vālī that his head would blast into pieces (भग्नशिराः)<sup>88</sup> whenever he climbs Mt. R̥ṣya-mūka (65-67). Hence he lives there fearlessly (भयवर्जितः) (68AB). Sugrīva shows the demon's head and tells Śrī Rāma that by throwing demon's head away, He can prove His capacity (शक्तिः) to kill Vālī (68CD-69). Śrī Rāma throws it 80 miles (दशयोजन) away with His toe (पादाङ्गुष्ठेन) (70). Sugrīva and ministers applaud (साधु साधु) Him and speaks (71).

Sugrīva: He would be assured when he pierces seven big palm trees (तालाः)<sup>89</sup> with the single arrow (72-73CD). Śrī Rāma's arrow (सायकः) piercing those palm trees returns to his arrow bag (तूण्डिरे) (73EF-75AB). Sugrīva is wonderstruck (75CD).

Sugrīva: Śrī Rāma (03 adjectives) is seen to him due to his previous merits (76). Having associated with Śrī Rāma, he has no more expectation regarding worldly objects like wife, sons, wealth, kingdom (77-78). His powerful destiny (भाग्यगौरवात्) has brought Him, the blissful one (आनन्दानुभवम्) (79). Śrī Rāma's sight destroys

<sup>88</sup> Cf. *Bṛhadāraṇyaka* - मूर्धाति विपतिष्यत् ।

<sup>89</sup> Both the AdhR and the *Rāmācaritamānas* (4/7/12) read that Śrī Rāma's arrow pierces those palm trees (तालवृक्षाः), while VR (4/12/4) reads *Sāla* trees.

सायकस्तु मुहूर्तेन सालान् भित्त्वा महाजवः ।

निष्पत्य च पुनस्तूणं तमव प्रविवेश ह ॥४॥

दुंदुभि अस्थि ताल देखराए ।

बिनु प्रयास रघुनाथ ढहाए ॥मानस० ४/७/१२॥

the bondages of transmigratory world (संसृतिः) (80-81). He prays that his mind be steady in Śrī Rāma so that ignorance, rootcause of all evils may come to an end (82-83). The recitation of Śrī Rāma's name makes one free from great sins (84). He seeks only for bondage breaking (बन्ध विमोचिनिम्) devotion to Him (85). He admits himself as His part and parcel (अंशः) (86). Due to His illusory power (माया) one sees the distinctions (विशेषता) in a person with enwrapped intelligence (87). He sees everything as *Brahman* (88). The multiplicity experienced due to the ignorance causes the fear of death (कालकृतं भयम्) (89). He prays that the illusory power would be away from him (90). His heart, speech, hands, body, eyes, ears and head may rejoice in His service (91-93).<sup>90</sup>

## Canto 02

### Killing of Vālī and conversation with him

**Lord Śiva:** Śrī Rāma speaks (1).

Śrī Rāma: He admits what Sugrīva has said. In order to avoid the hearsay (लोकापवादः), the result of their friendship, Sugrīva should challenge Vālī for a fight so that He can kill Vālī (2-5AB).

Sugrīva then goes along with Lakṣmaṇa and calls Vālī for a combat (5CD-6AB). Vālī comes out (6CD-7AB). Sugrīva and Vālī hit each other (7CD-8AB). Both fight with each other but Śrī Rāma is unable to kill Vālī, because both look alike (एकरूपौ) (8CD-9). Sugrīva runs away vomiting blood (वमन् रक्तम्), while Vālī returns home (10).

Sugrīva (rebuking): Śrī Rāma should kill him instead Vālī would kill him (11). He wants to know the reason why Śrī Rāma has forgotten the promise to protect him (12).

<sup>90</sup> The verses (4/1/91-93) are in उपजाति metre.

Śrī Rāma soothes him and says that their looking alike (एकरूपिणौ) has stopped Him from discharging the arrow (13-14AB). So He would give him a mark (चिह्नम्) to get rid of the confusion (भ्रम+शान्तये) (14CD). Śrī Rāma asks him to call Vālī again (15). Śrī Rāma asks Lakṣmaṇa to put a garland of flowers round Sugrīva's neck and send him to Vālī (16-17AB). Lakṣmaṇa does so (17CD-18AB). Sugrīva challenges Vālī (18CD). Tārā seeing Vālī ready to go stops him (19-20). Sugrīva though defeated has come again, she doubts that he must have some powerful supporter (सहायः) (21). He would return in no time as a courageous man, when challenged (by an enemy) does not remain silent (22-24).

**Tārā:** Her son during hunting (मृगयायाम्) has heard that Śrī Rāma along with Lakṣmaṇa and Sītā have made alliance with Sugrīva for the sake of searching Sītā kidnapped by Rāvaṇa (25-28). Śrī Rāma has promised Sugrīva to enthrone him after killing Vālī (29). Vālī should think over (30). Vālī should abandon enmity and coronate Sugrīva in order to protect his wife, son, and kingdom (31-33AB).

Vālī consoles her and speaks (33CD).

Vālī: Tārā should give up fear, as he assures that Śrī Rāma is impartial Lord Viṣṇu (34-35). Hence he would invite Him with devotion (36-37). He would kill Sugrīva, if comes alone (38). He would definitely kill Sugrīva, as he is courageous (39-40).

Vālī departs (41).

Sugrīva attacks on Vālī (42). They hit each other (43). From behind the tree Śrī Rāma discharges an arrow (the method of discharging the arrow is described) and Vālī falls on the ground (44-47). Vālī being unconscious for a while comes to senses and sees Śrī Rāma (08 adjectives of appearance) accompanied by Sugrīva and Lakṣmaṇa on His two sides (48-50).

Vālī rebukes: (1) Śrī Rāma's discharging the arrow from behind the tree (वृक्षखण्डे तिरोभूत्वा) is out of breach of the royal order (राज-धर्मम्). (2) There is no glory (यशस्) in killing like a thief (चोरवत्). (3) He is more capable than Sugrīva in bringing Sītā back and imprisoning Rāvaṇa with his family. (4) Śrī Rāma though righteous (धर्मिष्ठः), has killed monkey (वानरः) like a hunter (व्याधवत्).

Śrī Rāma: He wields bow and arrow to kill unrighteous for the protection of *Dharma* (59-60AB). Whosoever enjoys his daughter, sister, brother's wife or daughter-in-law, is a sinner (पातकी) and hence he must be killed (60CD-61).<sup>91</sup> Vālī is killed due to his enjoying the younger brother's wife forcibly (बलात्) (62). One should not prattle (अतिभाषयेत्) with great persons engaged in establishing (lit. purifying) (पुनानाः) the *Dharma* (63).

Vālī: He admits his guilt. He realizes Śrī Rāma is the Supreme Brahman (64-65). He feels himself fortunate on being killed by His arrow (66). Recitation of His name leads to His Abode (67). He recognizes Śrī Rāma and Sītā (जानकी) as the Supreme Being incarnated to kill Rāvaṇa on Lord Brahmā's request (ब्रह्मणार्थितम्) (68). After his demise Śrī Rāma should bless (दयां कुरु) his son Aṅgada (69). He requests to take out the arrow (विशल्यम्) (70AB).

<sup>91</sup> cf. (1). तदेतत् कारणं पश्य यदर्थं त्वं मया हतः ।

भ्रातुवर्तसि भार्यायां त्यक्त्वा धर्मं सनातनम् ॥४/१८/१८॥

नहि लोकविरुद्धम्य लोकवृत्तादपेयुषः ।

दण्डादन्यत्र पश्यामि निग्रहं हरियूथप ॥४/१८/२१॥

न च ते भर्षये पापं क्षत्रियोऽहं कुलोद्गतः ।

औरसीं भगिनीं वापि भार्यां वाप्यनुजस्य यः ॥२२॥

प्रचरेत नरः कामात् तस्य दण्डो वधः स्मृतः ॥वा०रा० ४/१८/२३(क)॥

(2) भवता वानरेन्द्रेण धर्माधर्मौ विजानता ।

आत्मानं मृगमुद्दिश्य भ्रातुदाराभिमर्शनम् ॥अभिषेकनाटकम् १/२०॥

(3) अनुज बधू भगिनी सुत नारी । सुनु सठ कन्या सम ए चारी ॥

इन्हहि कुदृष्टि विलोकइ जेहि । ताहि बधैं कछु पाप न होई ॥मानस० ३/८॥

Śrī Rāma does so and Vālī attains heaven (70CD-EF). Vālī being blessed by Śrī Rāma attains Highest Abode (71).<sup>92</sup>

### Canto 03

#### Tārā's lamentation, Śrī Rāma's consoling and Sugrīva's achieving the kingdom

**Lord Śiva:** When Vālī is killed, monkeys get frightened and rush to Kiṣkindhā (1).

Monkeys report to Tārā: Vālī is killed. Aṅgada should be protected, ministers should get alert (परिणोदय) and they themselves would guard the fort. Aṅgada should be coronated as the king (2-3).

Tārā is extremely sad (4). She, with a determination to die after her husband, approaches his dead body (भर्तुकलेवरम्) (5-6). She laments (7).

Tārā to Śrī Rāma: Śrī Rāma may kill her so that she can accompany her husband (8-9). Śrī Rāma would get the reward of a rite called *Patnidāna*<sup>93</sup> by killing her (10). Sugrīva and Rumā may enjoy the kingdom given by Śrī Rāma (11).

Śrī Rāma consoles Tārā with philosophical words that she should not grieve in both the cases, as his husband's body lies there only and the soul never dies (12-14). She should not grieve for the individual soul (जीवः) (12 characteristics are mentioned) (15-16).

Tārā asks about the cause of pleasure and pain, as the body is insentient (अचित्) and the soul is sentient (चित्) (17).

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<sup>92</sup> The verse is in वसन्ततिलका metre.

<sup>93</sup> The term '*Patnidāna*' is not actually a rite but it is employed here in the suggestive sense. Tārā suggests Śrī Rāma sarcastically to kill her so that she can accompany Vālī and thus Vālī will get the donation in the form of his wife Tārā.

**Śrī Rāma:** Ego (अहङ्कार) causes pleasure and pain of the transmigratory world (संसारः) (18). The transmigratory world is unreal like a dream, superimposed (आरोपित) on the Self (19). The same world caused by Ego is a corporate (संकुलः) of passion and hatred (रागद्वेष) produced from beginningless Nescience (अविद्या) (20). The self experiences the transmigratory world when associates with mind, intelligence, etc. like a crystal placed near red dye (21-24). Actions are three:- (1) White (शुक्ल) (like meditation etc.) (2) Red (लोहित) (i.e. animal sacrifice etc.) (3) Black (कृष्ण) (i.e. liquor-drinking) lead to the cycle of birth and death till world's destruction (आभूतसप्तवम्) (25-26). In the next creation the transmigratory soul is born again like water-lifting machine (गतियन्त्र) (27). Contact with His devotees and saintly people evoke devotion to Him in the soul (28). It results naturally faith in His glory (कथा) and the knowledge of His form (स्वरूप) (29). The preaching of the preceptor reveals knowledge of upaniṣadic statements after which one experiences his own Self different from body, etc. followed by the Absolution (30-31). One who ponders over (above discussed preaching) becomes completely free from worldly miseries (32). Tārā should ponder over it and become free from the bondage of actions (कर्मबन्धन) (33). The devotion practised by her in the previous birth has brought Him for her Absolution (विमोक्षाय) (34). She should contemplate on His preaching and she would not get tainted (लिप्यसे) while performing any action (35).

Tārā gets rid of her grief (36). Tārā experiences liberation while living (जीवन्मुक्ता) (37-38AB). Sugrīva gets rid of ignorance (38CD-39AB).

**Śrī Rāma:** Sugrīva along with Aṅgada should perform the funeral rite (39CD-40).

Sugrīva and Aṅgada do so. Then Sugrīva approaches Śrī Rāma (41-43). Sugrīva bows down to Śrī Rāma and offers the kingdom of monkeys (44). Like Lakṣmaṇa he would attend upon Śrī Rāma (45AB).

Śrī Rāma: Sugrīva should get coronated himself soon (45CD-46). Due to His vow of not entering into any city for 14 years, Lakṣmaṇa would attend the ceremony (47). Sugrīva should coronate Aṅgada as a crown prince (48AB). While Śrī Rāma and Lakṣmaṇa would stay during the rainy season on the mountain, Sugrīva try to search (परिमार्गणम्) for Sītā (48CD-49).

Sugrīva: He would do so (50).

Sugrīva accompanied by Lakṣmaṇa does so (51). Having enjoyed hospitality from Sugrīva, Lakṣmaṇa returns (52). Śrī Rāma and Lakṣmaṇa climb upon Mt. Pravarśaṇa and descide to stay in a cave (04 adjectives) (53-54). Śrī Rāma dwells on the mountain (03 adjectives) (55).<sup>94</sup>

## Canto 04

### Śrī Rāma explains the ritualistic worship (क्रियायोगः) to Lakṣmaṇa

**Lord Śiva:** Śrī Rāma and Lakṣmaṇa stay there enjoying the rainy season (1-2). Deer get delighted on seeing Śrī Rāma (3). Ascetics (सिद्धाः) assuming the forms of animals and birds attend upon Śrī Rāma moving in human form (4-5).

Lakṣmaṇa: Śrī Rāma's former discussion (वाक्यात्) has removed his doubt caused by Nescience (6-7). He wishes to know the path of ritualistic worship (क्रियामार्गम्) designated by Nārada, Vyāsa and Lord Brahmā as a means of absolution (8-9). He requests to narrate it as it is the means helpful to the world (लोकोपकारकम्) above casts, stages and even of women and Śūdras (10).

<sup>94</sup> The verse is in स्थोद्धता metre.

**Śrī Rāma:** He explains it step by step (अनुपूर्वशः) (11). The twice born, being initiated with the formula (मन्त्रम्) should worship Him in the heart, fire, idol (प्रतिमा), the Sun (विभावसु) or in the *Sālagrāma* stone (12-14AB). Taking bath (देहशुद्धये) he should perform daily twilight rites with Vedic prayers (वेदतन्त्रोदितैर्मन्त्रैः) followed by *saṅkhalpa*. He should worship the preceptor considering him to be Śrī Rāma (मद्बुद्ध्या) (14CD-16). One should wash the idol (सीता),<sup>95</sup> sponge (प्रमार्जनम्) the image (प्रतिमा) and offer flowers (17). One should worship regularly as per preceptor's instruction (18). One should worship Him offering oblation in the fire, in circular (स्थण्डिले) (19AB). As he is pleased even with water (वार्यपि) offered (उपहतम्) by a devotee, what to say when food, flowers, etc. are offered (19CD-20). Various placements (न्यासम्) like (1) external (2) internal (3) names of Lord Viṣṇu (4) elements (तत्त्वन्यासम्) (5) *pañjaranyāsa* (6) the formula (मन्त्रम्) are prescribed (21-23). The act of worshipping with material is prescribed (24). The act of sipping water is prescribed (25AB). Meditation in the heart shining like the Sun is prescribed (25CD-26AB). The act of invocation and others prescribed in the scriptures (आगमोक्ताम्) are recommended (for the image) (26CD-29). One should perform the sacrifice instructed by Agastya, reciting the initiated formula (मूलमन्त्रेण) or the hymn on the Supreme Person (पुंसूक्तेन) (RV 10/90) (30CD-33). The act of reciting the formula, meditation, offering betel leaf, dancing and singing, reciting prayers, obeisance, eating graced food (प्रसादम्) and bidding adieu (34-37).

The reward: The reciting and listening to of the above mentioned ritualistic worship bring Śrī Rāma's grace (अनुग्रहात्) and accomplishment of all (इहामुत्र च संसिद्धिम्) (38-40). In the above manner (एवम्) Śrī Rāma has instructed ritual worship (क्रियायोगम्) to

<sup>95</sup> As both *Sītā* (stone) and *pratimā* are the *sākārarupa* of God. *Sītā* is taken in the sense of idol and *pratimā* in the sense of an image or a picture.

Lakṣmaṇa (शेषांशाय) (41). Śrī Rāma resumes the illusory power (माया) and laments like a lay man (प्राकृतवत्) (42).

Meanwhile in Kiṣkindhā Hanumān approaches Sugrīva (43). He reminds that Sugrīva has forgotten Śrī Rāma's obligation (उपकारः) of the form of killing Vālī (44). Sugrīva has gained kingdom and even Tārā (Vālī's wife) (46).<sup>96</sup> His ungratefulness may lead him to death like Vālī (48). Sugrīva speaks to Hanumān (49).

Sugrīva: Hanumān must send ten thousand (दशसहस्राणि) monkeys in all the directions to call the chief ones who when fail to come, would be killed (50-52).

Hanumān sends the monkeys (04 adjectives) to accomplish Śrī Rāma's task (53-54).<sup>97</sup>

## Canto 05

### Śrī Rāma's grief and Lakṣmaṇa going to Kiṣkindhā

**Lord Śiva:** Once Śrī Rāma grieves and speaks to Lakṣmaṇa (1).

Śrī Rāma: Still he has no news about Sītā (2). He would be favoured (प्रियकृत्), if some one gives news of her survival (जीवन्तीम्) (3). He takes an oath to destroy the person who has kidnapped Sītā (4-5AB). How Sītā would be living without seeing Him? (5CD-6) The moon behaves like Sun in her separation (6-7AB). Sugrīva is ungrateful, as he has forgotten to keep his promise (7CD-9). Like Vālī he would get killed (10).

<sup>96</sup> cf वाली - भातृदाराभिमर्शनेन तुल्यदोषयोरहमेव दण्डिता, न सुग्रीवः ।

रामः - दण्डितस्त्वं हि दण्ड्यत्वाद्, अदण्ड्यो नैव दण्ड्यते ।

वाली - सुग्रीवेणाभिमृष्टाभूद् धर्मपत्नी गुरोर्मम ।

तस्य दानाभिमर्शेन कथं दण्डयोऽस्मि राघव ॥२१॥

रामः - न त्वेव हि कदाचिज्ज्येष्ठस्य यवीयसोदाराभिमर्शनम् ।

वाली - हन्त अनुत्तरा वयम् । ॥अभिषेकनाटकम् १/२१॥

<sup>97</sup> The verse is in मालिनि metre.

Lakṣmaṇa is prepared to go and bring Sugrīva (11). Śrī Rāma instructs angry Lakṣmaṇa not to kill Sugrīva, as he is his friend (सखा) (12).

Śrī Rāma: Sugrīva may be threatened and would take care of the rest (कार्यम्) (14-15AB).

Lakṣmaṇa departs for Kiṣkindhā (15CD-16AB). Śrī Rāma grieves for Sītā as a common man (प्राकृत इव) (16CD-17AB). Śrī Rāma incarnates to fulfill the request of the Creator (ब्रह्मणा) and to give the reward to Daśaratha's penance, otherwise how can there be any action for taintless (राग+आदि+रहितस्य) Śrī Rāma (02 Vedantic adjectives) (17CD-22).<sup>98</sup> Śrī Rāma (02 adjectives) being an embodiment of knowledge (विज्ञानम्) like the ether, is not tainted by passion, etc. (कामादि) (23). He is recognized by a few like Janaka and others that the unborn (अजः) takes the incarnation (24). Lakṣmaṇa on reaching Kiṣkindhā makes a bow-twang (ज्याघोषम्) which frightens the monkeys (25). On seeing monkeys there ready to attack, Lakṣmaṇa too, gets ready to kill (निर्मूलान्) them (26). Aṅgada prevents monkeys and receives Lakṣmaṇa respect-fully (28-29).

Lakṣmaṇa: Aṅgada should request (निवेदय) Sugrīva about Lakṣmaṇa employed by Śrī Rāma (30-31).

Aṅgada does so (31CD).

Sugrīva calls Hanumān and asks him to bring Lakṣmaṇa with due respect (32CD-34). Then Sugrīva asks Tārā to welcome and bring Lakṣmaṇa in the mansion (35). Tārā agrees and Sugrīva departs (36AB). Aṅgada as well as Hanumān approach, welcome and lead Lakṣmaṇa to the palace (राजगृहम्) through the city (36CD-40). Tārā

<sup>98</sup> The construe (अन्वय) these verses (AdhR. 4/5/17CD-19AB) has been changed in English summary.

(03 adjectives) welcomes Lakṣmaṇa affectionately<sup>99</sup> and asks (41-42).

Tārā: Sugrīva has come out from the sorrow after their friendship (प्राप्तसौख्यः) (43-44). Sugrīva being engrossed in amorous pleasure could not attend Śrī Rāma but has already sent monkey-messengers (हरयः) to call valiant monkey chiefs (45-46). Sugrīva and his monkeys would kill Rāvaṇa and other demons (47). He should forgive Sugrīva and take him to Śrī Rāma (48-49).

Lakṣmaṇa is a little calm down (कृशक्रोधः) and goes to the inner apartment where Sugrīva is seated with Romā (50). Sugrīva gets frightened while Lakṣmaṇa is furious (51). Lakṣmaṇa reminds him of Śrī Rāma's valour in killing Vālī. He would face the same consequence (52).

Hanumān: As Sugrīva is very much devoted to Śrī Rāma, he has not forgotten his duty (53-55). As a result monkey chiefs have gathered to accomplish Śrī Rāma's task (56).

Lakṣmaṇa is ashamed (लज्जितः) (57AB). Sugrīva pays due respect to Lakṣmaṇa (57CD). He considers himself to be an attendant (दासः) of Śrī Rāma who is powerful enough to conquer the whole world. The monkeys are just assistants (सहाय+मात्रम्) (58-59AB). Lakṣmaṇa begs his pardon (for his scolding) (59CD). They all should go to Śrī Rāma who is alone in the forest and suffers the pangs of separation from Sītā (60CD). They all go (61CD-62). Sugrīva along with Nīla, Aṅgada, Hanumān and his retinue (described) go to Śrī Rāma (63).<sup>100</sup>

## Canto 06

<sup>99</sup> A printed text reads, याहि देवरं भद्रं ते (O younger brother-in-law ! go and let there be blessings for you) but it should be एहि (please come) in place of याहि (go) because Tārā is welcoming Lakṣmaṇa.

<sup>100</sup> The verse is in वंशस्थ metre.

## Search of Sītā, Monkeys entering into a cave & Svayamprabhā's account

Sugrīva and Lakṣmaṇa see Śrī Rāma (08 adjectives) seated on a stone slab and suffering from the agony (सन्तप्तम्) of separation from Sītā, get down from the chariot and bow down to Him (1-3). Śrī Rāma welcomes Sugrīva cordially (4).

Sugrīva introduces a large number of monkeys (17 adjectives of their appearance and might) who are ready to fight (5-10). He introduces individually Jāmbavān, Hanumān, Nala, Nīla, Kesarī (Hanumān's father) and other twelve monkey chiefs (11-19). Śrī Rāma appreciates Sugrīva and asks him to proceed for searching Sītā (जानकी) (20-21AB). Sugrīva being pleased sends monkey chiefs in different directions for the same (21CD). He sends Aṅgada (युवराज) and the other six monkey chiefs into the South (22).

Sugrīva: They must return with the news of Sītā (जानकी) within a month (अर्वाङ् मासाद्) otherwise they would be sentenced to the death (प्राणान्तिक) (25-26).

Then Sugrīva takes a seat beside Śrī Rāma (27). Śrī Rāma gives Hanumān the ring containing His name (नामाक्षरसंयुक्तम्) as a token of identification (अभिज्ञानार्थम्) and asks to proceed (28).<sup>101</sup> Aṅgada and others wander everywhere in search of Sītā (30). On the way they see a giant demon, believing him to be Rāvaṇa they kill him (31-33AB). They proceed further to a large forest. They are thirsty (33CD-34AB). They see a cave (गह्वरम्) covered with grass and bushes (34CD). Hanumān and others thinking the possibility (नूनम्) of water enter into the cave (35-39AB). They see a Yogini (03 adjectives) seated on a gold throne and bow down to her (39CD-41).

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<sup>101</sup>The AdhR is clear in stating Hanumān only would be successful in his task of searching Sītā, otherwise he would have been not given the ring.

Yogini: Who are they? Why have they come? (42AB). Hanumān narrates of Śrī Rāma's story till their arrival and inquires about her (42CD-47). She being pleased allows them to eat fruits, etc. and drink water (48).

Then she narrates her personal account (वृत्तान्तम्) (49).

Yogini: She introduces herself as *gandharva Divya's* daughter with name Svayamprabhā, the friend of Viśwakarma's daughter Hemā who had propitiated Lord Śiva through dance and by whose grace she received this city and was gradually liberated (50-53). She is a staunch devotee (तत्परा) of Lord Viṣṇu, desirous of liberation and she practises penance. Hemā while departing for the *Brahmaloka* had informed about Lord Viṣṇu's incarnation as Śrī Rāma in *Tretā* Era, the abduction of His wife Sītā and the arrival of monkeys (54-57). They would go out of the cave just by closing their eyes (यूयं पिदध्वमक्षीणि) (58). She starts for meeting Śrī Rāma. She approaches Śrī Rāma seated with Lakṣmaṇa and Sugrīva, pays homage and recites a hymn (59-60).

Yogini: She calls herself the maid servant (दासी) of Śrī Rāma whose meeting (दर्शनम्) is the reward of her long rigorous (दुश्चरम्) penance (61-62AB). She offers her obeisance to Śrī Rāma (02 Vedantic adjectives) (62CD-63AB). Like an actor (शैलूषः) Śrī Rāma can not be visualised as He hides Himself behind the curtain by His Yogic power (योगमाया+ज्वनिका) (63CD-64AB). She calls herself a तामसी devotee and hence is unable to know that Śrī Rāma has incarnated Himself to propagate the Yoga of devotion for devotees (महाभागवतानाम्) (64CD-65).<sup>102</sup> She seeks to establish that divine form in her heart (66AB).<sup>103</sup> The sight of His lotus-feet leads to liberation

<sup>102</sup> The employment of the term महाभागवत and भक्तियोग shows the dominance of devotion.

<sup>103</sup> From here (4/6/66AB) onwards there begins the misnumbering, that can be regulated if we include 66AB into 65 as 65EF.

(मोक्षदर्शनम्), makes one cross the river of existence (भवाणानाम्) and shows the righteous path (66CD-67AB). A man puffed by worldly objects like riches, etc. can not pray (अभिधातुम्) Him, the riches of the poor (अकिञ्चनधनम्) (67CD-67EF). None is an enemy (द्वेष्यः), dear (दयितः) or indifferent to Him, yet the people perceive Him like that (तथाविधम्) (69CD-70). He, is appeared to be the impartial one by those whose hearts are covered with illusory power (71). His (03 Vedantic adjectives) birth, action, etc. among the mortals are just His soprts (विडम्बनम्) (72). For the accomplishment of singing His glory (कथा+श्रवणम्) some call Him the Imperishable (अक्षरम्) born as the son of Daśaratha and Kausalyā, while some adhere Him requested by creator (ब्रह्मणा) to remove the burden of Earth (73-74).

The fruit of the hearing and singing of His saga is given (75). How can she being emmashed (बद्ध) in Qualities know Him who is beyond the Qualities? Therefore she offers obeisance to the bow-wielder Śrī Rāma accompanied by Lakṣmaṇa and Sugrīva (76-77).

Śrī Rāma, the remover of sin (प्रणत+अघ+हृत्) inquires for her wish (78).

She requests for the profound devotion to Him (79), company of His devotees (80), chanting Rāma - Rāma (80CD), contemplation upon His form (04 adjectives) accompanied by Sītā and Lakṣmaṇa (79-82).

Śrī Rāma: She may go Badarikāśrama, where by chanting His name she would reach Him, the Supreme Self (83).

She goes Badarikāśrama<sup>104</sup> where she attains the Highest – State by chanting His name (84).<sup>105</sup>

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All Vedantic adjectives to be utilized in the depiction of Śrī Rāma as an incarnation of *Parabrahman*.

<sup>104</sup> The AdhR refers to बदरीतरुखण्ड 4/6//84B = बदरीवन in 4/6/83B which suggests the home possibly of sage Veda Vyāsa, the author.

**Canto 07**

**Monkeys on fasting & meeting Sampāti**

**Lord Śiva:** Monkeys start discussing (1).

Āṅgada: One month has been passed while roaming in the cave (2). They would get killed on returning without any news (3). Sugrīva would get a pretext (मिषात्) for killing Āṅgada, the son of enemy (शत्रुसुतम्) (4). He prefers to die instead of returning to Sugrīva who enjoys his elder brother's wife (मातृकल्पां भ्रातृभार्याम्) (5-7AB).

Monkeys console: Āṅgada should not grieve, as they are protector of his life (प्राणरक्षकाः) and would stay with him (7CD-10AB). Hanumān embraces Āṅgada and consoles: He being a son of Tārā is dear most (अतिवल्भः) to Sugrīva. Śrī Rāma loves him more than Lakṣmaṇa and he is Āṅgada's wellwisher (हितेसक्तः) (10CD-13). No place in three world is beyond reach (अभेद्यम्) for Śrī Rāma's arrow (14). None of the monkeys would stay there without their sons and wives (पुत्रदारिकम्) (15). He reveals His secret (रहस्यम्) that on the request of Creator, Śrī Rāma, Lord Nārāyaṇa who is the Individual Self and Sītā, the divine power (भगवती माया) have incarnated themselves to destroy demons' race (16-18). All of them are Lord Viṣṇu's servants (पार्षदाः) and have assumed the form of monkeys (वानर+रूपेण) on the Earth (19-21). They would return to His abode (वैकुण्ठम्) on the completion of the task (22). Gradually they reach to the basement of Mt. Mahendra (23). On seeing the untransgressable (दुष्पारम्) ocean, they become worried and start discussing (24-25). As they have no news about Sītā even after a month, they think of fasting till death (प्रायोपवेशन) than to be killed by Sugrīva (26-28). Just then the gigantic (पर्वतसन्निभः) vulture comes out from the cave of

<sup>105</sup> The verse is in वसन्ततिलका metre.

Mt. Mahendra and sees the monkeys on fast and mentions them to be his day to day food (29-31AB).

The frightened monkeys: They neither accomplish Śrī Rāma's task nor they could help themselves (31CD-32). Their death would be in vain (33). Jaṭāyu is really blessed, as he has died for Śrī Rāma and attained liberation (34).

The vulture: Who are they? Why have they uttered the name Jaṭāyu, his brother? (35-36).

Aṅgada narrates the life story<sup>106</sup> of Śrī Rāma till that day and inquires about Sītā (37-46). Sampāti, hearing about Jaṭāyu's death requests them to take him along the seashore to offer handful of water (47-48). The monkeys do so (49). After offering the handful of water, Sampāti speaks (50). At the distance of 100 *yojanas* (1 *yojan* = 8 miles) He sees Sītā on Mt. Trikūṭa of Laṅkā and she is surrounded by demonesses in Aśokavāṭikā (51-52). He being a vulture is far-sited (दूर-दृष्टिः) (53AB).<sup>107</sup> He alone can kill Rāvaṇa, Jaṭāyu's killer but he is without wings (पक्षविवर्जितः) (54). They have to plan out crossing the ocean and Śrī Rāma would accomplish the task (55). They should decide who would cross the ocean (56).<sup>108</sup>

## Canto 08

### Sampāti's biography

**Lord Śiva:** The monkeys ask Sampāti to narrate his biography (स्व+उदन्तम्) (1).

<sup>106</sup> Here the life story includes.(1) Śrī Rāma's birth (37AB), (2) His marriage with Sītā (37CD), (3) Their exile (38AB), (4) Sītā's abduction (38CD), (5) Jaṭāyu's combat with Rāvaṇa and his death (39), (6) Śrī Rāmas meeting Sugrīva (41), (7) Killing of Vālī (42) and (8) Monkeys in search of Sītā and their fasting till death (43).

<sup>107</sup> This line seems to be misplaced or interpolated because verses mismatch.

<sup>108</sup> The verse is in वंशस्थ metre.

Sampāti: In the childhood Jaṭāyu and he while flying up to the Solar region for testing their strength, he covers Jaṭāyu with his wings to protect his brother from Sun rays. His wings were burnt and he falls fainted on Mt. Vindyaācala (2-5). After three days he comes to senses. On seeing a hermitage he goes there and meets sage Candramā (6-8).

The sage inquires for his pitiable condition (9). He narrates the incident and expresses his helpless condition (विपक्षः) (10-11AB).

The sage feels mercy on him and speaks (11CD).

Candramā: Sorrow is caused due to the body which is the result of past actions which again is activated by beginningless Ego-sense (अहंबुद्ध्या) and it results from Nescience (12-13). The body appears conscious in the contact of the Ego (14). The strong ego sense causes superimposition of the body on the Self. Ownership and enjoyership are caused of superimposition (of the body) (मिथ्या+तादात्म्यम्) on the unchangeable Self (निर्विकारस्य). Both of them lead one to good and wicked actions and then to the cycle of rebirth (15-17). The Self engages himself into meritorious actions (यज्ञ+दानादि) to enjoy heavenly pleasures and returns to this world after the merits are exhausted (क्षीणपुण्यः) (18). The gradual descent and growth of embryo (upto 09 months) in the mother's womb are described, Four types of food (चतुर्विधम्) are mentioned (under 4/8/21) (20-31AB).<sup>109</sup> The embryo gets conscious (in the womb) and is sustained on the strength of his past action (पूर्वकर्माणि) (32-33AB). The soul, being tormented due to the abdominal fire (जठरानलततः) speaks (33CD).

The soul: In the past birth he has enjoyed the relations like son, wife, etc. (पुत्रदारादि) (34). He has fed them through fair and unfair means (न्यायान्यायैः) and has forgotten to remember Lord Viṣṇu (35). He now experiences the good and bad results (36-37).

<sup>109</sup> cf. अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥गीता० १५/१४॥

The sage: The soul being pained by the female organism (योनियन्त्रम्) is born from the womb (पूति+व्रणात्) like a sinner (falling down) from the hell (नरकात्पातकी यथा) and suffers miseries of childhood etc. (39-40AB).<sup>110</sup> He reminds Sampāti his own sufferings (41). The inclination 'I am the body' causes the miseries (42). Hence one should realize the Self (आत्मज्ञानम्) giving up the attachment (43). One should meditate (अवधारयेत्) on the Self (05 Vedantic adjectives) (44). As soon as the knowledge arises, the delusion (मोहः) vanishes and the Yogi cares neither for pleasure nor pain neither life nor death (45-46AB). Sampāti should bare (the results) till the exhaustion of destined deeds (प्रारब्ध+संक्षयः) (46CD-47AB). He has already predicted Sampāti that Lord Viṣṇu's incarnation as Śrī Rāma and his arrival to Daṇḍaka forest, Sampāti would help the monkeys who come to him in search of Sītā (abducted by Rāvaṇa) (47CD-51). He would get his wings back on helping the monkeys by giving the news about Sītā (52-53). They should try how to cross ocean and get Sītā's news (54). The name of Śrī Rāma makes even a wicked cross the ocean of worldly existence than what to tell about the little ocean (55).<sup>111</sup>

## Canto 09

### Consultation about crossing the ocean

**Lord Śiva:** Sampāti departs, while the monkeys being desirous of meeting (दर्शनलालसाः) Sītā, discuss about the ocean-crossing (02 adjectives) (1). They see the untransgressable ocean and get distressed (2-3AB). Aṅgada inquires about one who can swim across (तीर्त्वाम्) the ocean, accomplish the royal task (राजकार्यम्) and would become the sustainer (पालकः) of all (3CD-6). All are silent (7).

<sup>110</sup> The description is simple and vulgar effective to evoke the feeling of disgust which leads to detachment.

<sup>111</sup> The verse is in शार्दूलविक्रीडितम् metre.

Aṅgada: Each one should speak about his capacity (बलम्) in order to decide who would do it (8).

The monkeys do so (9). Jāmbavān in turn expresses his inability to swim accorross due to his old age (वार्धकग्रस्त), though at the time of Trivikram incarnation he circumambulated Lord's lotus-feet for twenty one times (त्रि+सप्त+कृत्वः) (10-11). Aṅgada is capable of crossing the ocean but is doubtful about swimming back (12).

Jāmbavān: They think it improper to send Aṅgada who is the chief (13).

Aṅgada: They have to continue the former idea of fasting till death, there is no option otherwise (14).

Jāmbavān: He would till the way leading to success (कार्यसिद्धिः) (15). He addresses Hanumān and reminds that he is the son of Wind-god (वायुतनयः) born for Śrī Rāma's task (राम+कार्यार्थम्) (16-18AB).<sup>112</sup> He recollects about Hanumān's childhood when he had gone 500 *yojanas* to catch the rising Sun (विभावसुमय) believing it to be a ripen fruit (पक्वं फलम्) and had fallen on the Earth (18CD-19). Hanumān should favour Śrī Rāma and them as well (20). Hanumān makes a lion's roar (सिंहनादम्) breaking as if the Cosmic Egg (ब्रह्माण्डम्) (21). Hanumān promises to reach Laṅkā and burn it, kill Rāvaṇa with family and bring Sītā (जनकनन्दिनी) back or would drag him along with Laṅkā to Śrī Rāma (22-24).

Jāmbavān: Hanumān should go and return with Sītā's news (25). He may exhibit his valour when he accompanies Śrī Rāma (26AB).

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<sup>112</sup> 4/9/16AB seems misplaced or reiteration of 4/9/15, because the construe (अन्वय) of the verses after IV/9/16CD is CD-AB of the verses, therefore 5/4/9/28 gets its AB from the preceding.

They all wish him good luck and Hanumān climbs the Mt. Mahendra (26CD-28). He looks like a huge mountain with his golden complexion, red face and with his long arms (29).<sup>113</sup>

## Sundarakāṇḍa

### Canto 01

#### Hanumān crossing the ocean and entering into Laṅkā

**Lord Śiva:** Hanumān is desirous to cross (ललङ्घयिषुः) the ocean (02 adjectives) keeping Śrī Rāma in his heart. He starts for Laṅkā like infallible (अमोघम्) arrow of Śrī Rāma (1-4AB). When Śrī Rāma's name makes one cross the ocean of worldly existence (भव+अम्भोधिम्), what to say more of him who has Śrī Rāma's ring (मुद्रिका) (4CD-5)? Hanumān takes a flight (series of action is described) (6CD-7). The gods seeing Hanumān crossing the ocean, with a view to test his might (तत्त्वरूप) ask Surasā (नागमाता) to create obstacle in his path (8-12). She stands before him and asks him to be her food (13-14AB).

**Hanumān:** He promises to come back accomplishing Śrī Rāma's task (14CD-16AB).

**Surasā:** Once he should enter into her mouth otherwise she would devour him (16CD-17AB).

He obeys and enlarges his body a *yojana* (17CD-18). When Surasā enlarges her mouth, Hanumān makes his form doubled (19-20). At last he assumes the size of a thumb (अङ्गुष्ठ सन्निभः) enters into the mouth and quits (21-22). Surasā is impressed, wishes him good luck and allows him to go (23-25CD). He flies further (25CD). The ocean asks Maināka to help Hanumān as he is going for the task of Śrī Rāma born in the family of Sagara, the expander of the ocean

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<sup>113</sup> The verse is in उपजाति metre.

(26-28). Maināka raises himself up and assuming the human form offers hospitality to Hanumān (29-32AB).

Hanumān: How can he take rest until Śrī Rāma's task is over? (32CD-33).

He touches its peak and goes further (34AB). When demoness Simhikā catches Hanumān's shadow (छाया) to devour him, he tries to find out the reason (34CD-37).<sup>114</sup> He jumps in the water, kicks her vehemently (रुषा) and kills (38). (39 Then he reaches the right side coast (दक्षिणं कूलम्) (02 adjectives of description) of Laṅkā (39).<sup>115</sup> He ponders over to enter into Lan'kā situated on Mt. Trikuṭa at night assuming a tiny (सूक्ष्मः) form (40-42). While entering into the city, he is checked by demoness Laṅkini and she kicks him (43-45). When Hanumān blows her with his fist, she falls on the ground vomiting (उद्धमती) blood (46). At that moment Laṅkini blesses Hanumān and narrates the reason (47).

Laṅkini: During the 28<sup>th</sup> cycle (पर्यये) of the *Tretā* Era Lord Viṣṇu's (नारायण) incarnation as Śrī Rāma, Lord Brahmā had narrated the episodes. (1) Lord Viṣṇu would incarnate as Śrī Rāma. (2) His divine power would incarnate as Sītā. (3) His exile in the forest along with the wife and brother. (4) Sītā's abduction by Rāvaṇa. (5) Śrī Rāma's alliance (साचिव्यम्) with Sugrīva. (6) Sugrīva sending monkeys in search of Sītā (48-51). One of the monkeys would blow and make her suffer the pain. That would be the end of Rāvaṇa (52-54AB). Sītā being guarded (सुरक्षिता) by demonesses is in *Aśokavāṭikā* under the *Simśapā* tree (54CD-55AB). She feels herself blessed seeing (सङ्गः) Śrī Rāma's devotee and prays for His grace (प्रसीदताम्)

<sup>114</sup> Hanumān's thought.....

<sup>115</sup> The text reads; "Towards the South" दक्षिणाभिमुख as well as, 'To the right coast' दक्षिणं कूलम् which means towards the southern coast, but to the right side of northern coast of Laṅkā.

(57).<sup>116</sup> Śrī Rāma and Rāvaṇa get the omens of good and bad respectively (58).<sup>117</sup>

## Canto 02

### Hanumān visiting *Aśokavāṭikā* and Rāvaṇa frightening Sītā

**Lord Śiva:** Hanumān enters into Laṅkā and assuming tiny form (सूक्ष्मतनुः) watches the city (1). Then he visits the royal palace but remembering Laṅkīni's words goes to *Aśokavāṭikā* (05 adjectives of description) (2-5). Then he sees Sītā's chanting Śrī Rāma's name and being surrounded by demonesses, next to the mansion under the *Simśapā* tree (6-10). He feels himself blessed on seeing Sītā, as he has accomplished Śrī Rāma's task (11-12AB). At that time there is a noise (किलकिलाशब्दः) and he sees Rāvaṇa (03 adjectives of appearance) coming along with women (12CD-14AB). He hides himself (14CD).

Rāvaṇa pondering over the reason why nobody has been sent by Śrī Rāma in search of Sītā and sees a dream of monkey envoyed (संदिष्टः) by Śrī Rāma (15-17). Hence he thinks of hurting (विद्ध्वा) Sītā with harsh words so that the monkey may witness it and report Śrī Rāma (18-19). Rāvaṇa goes near Sītā (05 adjectives) who is a bit frightened (20-21).

Rāvaṇa: Why she is afraid of him (22). Śrī Rāma is insignificant (23-24). Śrī Rāma is indifferent towards Sītā and expresses indifference in words (25-28). He offers Sītā the rulership of heavenly damsels, if she accepts his proposal (29-30).

Sītā holding a straw in her hand speaks angrily (31). Sītā rebukes Rāvaṇa with harsh words and warns that Śrī Rāma and Lakṣmaṇa would kill him along with family (32-36AB). Rāvaṇa gets angry and raises his sword to kill her (36CD-37). Mandodarī stops Rāvaṇa and persuades him (38-39).

<sup>116</sup> The verse is in वंशस्थ metre.

<sup>117</sup> The verse is in उपजाति metre.

Rāvaṇa: The demonesses must try to subjugate Sītā by the means of frightening, respecting, etc. (40). Sītā must be forced to enjoy his bed otherwise she would be his breakfast (प्रातराशाय) (41-42).

Rāvaṇa departs (43AB). One of the three demonesses persuade, while other frighten Sītā (43CD-46). Trījaṭā prevents (निवार्य) them by saying not to harass Sītā and narrates the dream (47-48).<sup>118</sup>

Trījaṭā's dream: Śrī Rāma along with Lakṣmaṇa invades Laṅkā and kills Rāvaṇa (49). Śrī Rāma and Sītā are sitting on the top of the mountain (अगमूर्धनि), while Rāvaṇa along with his family is plunging into lake of cow dung (गोमय+हृदे) (50). Vibhīṣaṇa is serving Śrī Rāma's feet (52CD-53AB). Śrī Rāma would enthrone Vibhīṣaṇa and along with Sītā would return to Ayodhyā (53CD-54).

Then, the demonesses being afraid become calm (तूष्णीम्) (55). Sītā is frightened and faints (56). She suspects of her death by demonesses (57). She becomes distressed and weeps (58).<sup>119</sup>

### Canto 03

#### Meeting with Sītā, ruining the garden and getting tied into the Brahma-noose

**Lord Śiva:** Hanumān sees Sītā wishing to die by tying her own braid of hair around the neck (उद्धृत्वाय) in the absence of Śrī Rāma (1-2).

**Hanumān:** He starts narrating the life story of Śrī Rāma beginning from His birth upto his first sight of Sītā (3-15AB).<sup>120</sup>

<sup>118</sup> Here 5/2/48 contains only 02 lines (पाद).

<sup>119</sup> The verse is in उपजाति metre.

<sup>120</sup> The incidents are as follows: (1) Daśaratha's four sons Rāma, Lakṣmaṇa, Bharata, and Śatrughan who are equal to gods. (4-5). (2) Respecting father's command Śrī Rāma along with brother Lakṣmaṇa and wife goes to *Daṇḍaka* forest and stays at Pañcavatī on the bank of Gomatī (6-7). (3) Rāvaṇa abducts

Hanumān is silent (15CD). She being surprised suspects on the reality of the utterance and hence ensures that that must be spoken as she is not sleeping (16-17). Sītā requests the speaker to reveal himself (18). Hanumān (03 adjectives of appearance)<sup>121</sup> reveals himself (19-20). Sītā mistakes him to be Rāvaṇa exhibiting his deceiving power (माया) (21). Hanumān introduces himself to remove her doubt (22-24). Sītā presents her doubt about the possibility of friendship between men and monkeys (25-26AB). Hanumān narrates the episode starting from Śrī Rāma's meeting with Śabarī upto receiving the ring (अङ्गुलीयकम्) with Śrī Rāma's name as a proof (परिज्ञानम्) (26CD-35). He gives the ring to her (36). Sītā is pleased on getting the ring (37).

Sītā: She praises Hanumān for Śrī Rāma's faith in him (38-39AB). She asks him to narrate to Śrī Rāma all that he has seen (39CD-40AB). She would not be able to live more than two months (40CD-41AB). Śrī Rāma along with Sugrīva and his monkey leaders (वानर+अनीकपैः) should invade as well as kill Rāvaṇa with family and release (मोचयेत्) her (41CD-42).<sup>122</sup> It will be Hanumān's merit (धर्म) to motivate Śrī Rāma in killing Rāvaṇa (43-44AB). He feels Śrī Rāma should release her at the earliest. He assures her that Śrī Rāma would do so (44CD-46AB). Sītā questions how they would cross the ocean (46CD-47AB).

Hanumān: Śrī Rāma and Lakṣmaṇa would mount on his shoulder while Sugrīva and others would swim across the ocean (47CD-

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Sītā (8). (4) Śrī Rāma grieving for Sītā (9). (5) Information about Rāvaṇa abducting Sītā by Jaṭāyu while dying (10). (6) Alliance with Sugrīva at Mt. Rṣyamūka, slaying Vālī and enthronement of Sugrīva (11). (7) Hanumān as an ambassador (सचीवः) of Sugrīva crossing the sea and arriving at Larkā in search of Sītā (12-13). (8) Seeing Sītā under the Śīmśapā tree (14-15).

<sup>121</sup> कल+प्रमाण+अङ्गः (5/3/20A) means the size of a sparrow; कलविङ्कः means a sparrow also known as चटकः.

<sup>122</sup> The verses 5/3/38-42 should be 38CD-39AB = 39; 39CD-40AB = 40; 40CD-41AB = 41; 41CD-42 = 42.

49AB). Hanumān asks her leave (अनुज्ञाम्) with a request for a token of recognition (अभिज्ञानम् (49CD-51AB).

Sītā hands over a crest-jewel (चूडामणिम्) (51CD-52).

As another assurance Sītā narrates the past episode: Once in solitude on the Mt. Citrakūṭa, while Śrī Rāma is resting in Sītā's lap (अङ्के), Indra's son assuming a form of a crow comes and tears (विददार) her toes expecting it to be flesh (आमिष) (53-54). Śrī Rāma gets up, sees her toe wounded and even the crow approaching, He gets angry and throws a straw of grass (तृणम्) as miraculous missile (दिव्य+अस्त्रेण) (55-57). The crow should pay his one eye (60AB). He pays his left eye for infallible (अमोघ) missile (अस्त्र) (60CD). Sītā wants to know why such Śrī Rāma ignores (उपेक्षते) her (61AB).

Hanumān: Śrī Rāma would definitely burn Laṅkā (61CD-62).

Sītā: How Hanumān and other monkeys being small in size can fight against demons (63).

Hanumān reveals his original form (02 adjectives) (64). Sītā is pleased (65). She wishes him good luck and asks to go (66). Hanumān asks her permission to eat fruits (67). Sītā permits him (68AB). He does so and while retiring he thinks (68CD). As he is not low (अधम) messenger he must do something to meet Rāvaṇa before his return (to Śrī Rāma) (69-70). He states uprooting the trees of *Aśoka* garden (71). The demoness seeing this, enquires Sītā after Hanumān (72-73). Sītā does not know (74).

The demonesses report Rāvaṇa: A monkey-like person (देह-भृत) is uprooting the trees and is damaging the mansion (चेत्य+प्रासादम्) (75-77AB).<sup>123</sup>

<sup>123</sup> Vv 5/3/76-80 should be renumbered as 76AB, CD = 76; 76EF-77AB = 77; 77CD-78AB = 78; 78CD-79AB = 79; 79CD-80 = 80 looking the dialogues of the subjects matter.

Rāvaṇa gets angry and sends demons there (77CD-78AB). Angry Hanumān (04 adjectives of terrifying appearance) sees them and roars (78CD-80). They attack him (81). Hanumān smashes them down like an elephant to mosquitoes (मशकानिव यूथपः) (82). Then Rāvaṇa sends 05 commanders-in-chief followed by 07 minister sons and finally prince Akṣa. All of them are slayed by Hanumān with the iron-pillar (83-88). Rāvaṇa hearing this calls upon crown prince Indrajit (i.e. Meghanāda) and says (89).

Rāvaṇa: Indrajit must go and kill or tie up his brother's killer (90).

Indrajit assuming him to tie him up with Brahma-nooze quits with the army (91-92). On seeing Indrajit Hanumān flies (93-94AB). Indrajit discharges arrows at his head, heart, feet as well as tail and roars (95). Hanumān attacks on his chariot (96). Meghanāda then ties Hanumān with the Brahma-noose and presents before Rāvaṇa (97CD-98). What harm the bondages like Brahma-noose and others would be to the liberated servant of Śrī Rāma by chanting whose name the people of the world are freed in a moment (क्षणत्) from the bondages of Ignorance (99-100).<sup>124</sup>

## Canto 04

### Dialogue between Hanumān and Rāvaṇa as well as burning of Laṅkā

**Lord Śiva:** The citizens of Laṅkā tease the tied (धृतपाशबन्धनम्) Hanumān with fist (मुष्टिभिः), while he is led through the city (1). The Brahmā missile transforming itself into a fake rope (फल्गु+रज्जुभिः), leaves Hanumān who has been tied himself to accomplish a specific task (कार्यविशेष) (2). Indrajit (बलारिजित) presents him before Rāvaṇa as the killer of demons and suggests his father to consult the ministers

<sup>124</sup> The verse 5/3/99 is in स्थोद्धता and 5/3/100 is in उपजाति metre.

about the further action (3-4AB).<sup>125</sup> Rāvaṇa speaks to Prahasta (4CD).

Rāvaṇa: Prahasta should ask the reason behind (5).

Prahasta: If Hanumān speaks the truth that who has sent him, he would be freed (6).

Hanumān narrates (7).

Hanumān: He is a messenger (दूतः) of Śrī Rāma whose wife Sītā has been abducted by Rāvaṇa like the pious oblation by a dog (शुनेव सद्भविः) (8). Śrī Rāma (राघवः) making alliance with Sugrīva has killed Vālī and has enthroned Sugrīva (9). Śrī Rāma, Lakṣmaṇa, Sugrīva and the monkey-chiefs are staying on the Mt. Pravarṣaṇa (10). Sugrīva has sent the monkey-chiefs in search of Sītā (धरासुता) among whom he has arrived there (11). He has met Sītā and he being a monkey (कपित्वाद) has uprooted the garden and has killed demons for the self-defence (12-13AB). In spite of Meghanāda's (मेघ+नाद) Brahma-missile becoming ineffective, he has got himself tied with a view to advising Rāvaṇa (13CD-14).

Rāvaṇa should abandon his demoniac thoughts (बुद्धिम्) and should seek for the final release (दैवीं गतिम्) (15). Rāvaṇa being born in the family of creator Brahmā, grandson of sage Pulastya and the brother of Kubera does not deserve to be a demon either on the ground of bodily superimposition (देह + आत्म+बुद्धि) or of the embodied Self (आत्मबुद्धि) (16).<sup>126</sup> The Self is different from the body, the organs, the intelligence, misery etc. (17).<sup>127</sup> The Self is subtle and is like the sky

<sup>125</sup> Balāri is a synonym for Indra, (बल+अरि); cf. RV II.12

<sup>126</sup> AdhR is clear about the Individual thoughts deciding the innate character of an embodied soul as a God, a man or a demon.

cf. the incident शुद्राधिकरणम् (ब्र.सू.१/३/३४-३८)

<sup>127</sup> Vv 5/4/18-24 should be renumbered as :

(यथा नभः) untainted by modification (विक्रिया) (18). A person superimposing body etc. on the Self, falls in the bondage (बन्ध-भाक्) (19). The body, the vital air, the ego and the intelligence are the non-Self (20).<sup>128</sup> Once who realises the Self (06 Vedāntic adjectives) gets released (विमुच्यते) (20CD-21AB). He points out the devotional love to Śrī Rāma (विष्णोः) which leads to purity of intelligence and then to the knowledge of the Self (22). Hence Rāvaṇa should seek the shelter of Śrī Rāma (06 adjectives) and leaving foolishness as well as enmity should return Sītā (23). How would he cross the ocean of Existence (भवाम्बुधेः) without concentrating on Śrī Rāma (04 Vedāntic adjectives)? Else (अन्यथा) he would suffer gradual downfall (अधोऽधः) (24-25).

Rāvaṇa is enraged and speaks (26).

Rāvaṇa: He abuses him and says he would kill Hanumān, Śrī Rāma, Sugrīva, Sītā, Lakṣmaṇa and all other monkeys (27-28). Hanumān's statement that he is more powerful than crores of Rāvaṇa makes Rāvaṇa more angry (29). Rāvaṇa asks the demon to kill Hanumān but Vibhīṣaṇa advises not to kill a messenger (30).<sup>129</sup>

Vibhīṣaṇa: If Hanumān would be killed who else would report Śrī Rāma? Just the punishment to Hanumān would definitely bring Śrī Rāma and Sugrīva in Laṅkā (31-33).

Rāvaṇa orders to burn the tail and to roam him in the city (34-35). The demons do accordingly (36-38). Hanumān, on reaching the

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18AB-18CD = 18, 18EF-19AB = 19, 19CD-20AB = 20, 20CD-21AB = 21, 21CD-23AB = 23, 23CD EF = 24.

<sup>128</sup> cf. (1) एकमेवाद्वितीयम् (छां.उप. ६/२/१) - "It is one without second"

(2) सदेव सोम्य इदमग्र आसीत् (छा.उप. ६/२/१) "This universe, my child, was in the beginning as Existence"

(3) वस्तु - सच्चिदानन्दमद्वयं ब्रह्म; अज्ञानादिसकलजडसमूहोऽवस्तु ॥वे०सा० ३३॥

Reality is Brahman which is without a second and in Existence, consciousness and Bliss. Unreality is Nescience and all material objects.

<sup>129</sup> 5/4/30 consists 06 lines.

western gate assumes a tiny (सूक्ष्मः) form and jumps over the town-gate (गो-पूरम्) on every mansion and burns whole the city leaving Vibhīṣaṇa's house and the demon-women lament (39-44). He dives into the ocean and extinguishes his burning tail (45). The Fire-god does not burn his tail as per the request of Sītā and the fire being Vāyu's (the wind god's) friend (46).<sup>130</sup> As Śrī Rāma's name cools down the three torments<sup>131</sup>, what harm can the phenomenal fire do to His messenger (विशिष्टदूतः) on mission (47).<sup>132</sup>

## Canto 05

### Hanumān taking Sītā's leave and reporting about her to Śrī Rāma

**Lord Śiva:** Hanumān taking leave of Sītā, assures her of the arrival of Śrī Rāma as well as Lakṣmaṇa and circumambulates thrice (त्रिः) (1-4AB). Sītā sending Hanumān off expresses her condition without Śrī Rāma (4CD-5).

**Māruti (Hanumān):** He shows his readiness to carry her to Śrī Rāma, if she wishes (6).

**Sītā:** Hanumān instead of carrying her away let Śrī Rāma invade Laṅkā, kill Rāvaṇa in the battle and achieve the fame (कीर्तिः) (7-8).

Hanumān departs and goes to the summit of the mountain for return (9). His return journey is described (10-11AB). On hearing Hanumān's cheerful cry, the monkeys presume his success (11CD-13). Hanumān lands on the summit of Mt. Mahendra and addresses (14).

<sup>130</sup> Hanumān is the son of Vāyu who is termed to be मरुत्सखा (the friend of Marut).cf. मरुत्प्रयुक्ताश्च मरुत्सखभं तमचार्यमारादभिवर्तमानम् ॥रघु० २/१०अब ॥

<sup>131</sup> The three kinds of torments are: internal, external and divine.

<sup>132</sup> The verse is in वसन्ततिलका metre.

Hanumān: He has met Sītā, ruined Aśoka garden and has talked to Rāvaṇa before returning (15). He wants to go to Śrī Rāma right then (16AB).

The monkeys greet him. All start for Mt. Pravarṣaṇa (16CD-17). On the way the monkeys being hungry (क्षुधिताः) get Aṅgada's permission to eat fruits (18-21). They pushing the guards away eat the fruits and drink the honey in Madhuvana governed by Sugrīva (22-23). Dadhimukha (Sugrīva's maternal uncle) (मातुलः) reports Sugrīva that Aṅgada and other monkeys have ruined the garden (24-25). Sugrīva is quite sure that Hanumān has met Sītā, otherwise they would have not behaved so (26-27). Śrī Rāma wants to know why Sugrīva has uttered Sītā's name (28).

Sugrīva: The monkeys have undoubtedly brought Sītā's news and hence they entered into the Madhugarden (मधु-काननम्) (29-31AB). He asks the guards not to fear and to bring Aṅgada and others to him (31CD-32AB).

The guards execute Sugrīva's command (वचनम्) (32CD-35).

Hanumān bows down to Śrī Rāma as well as Sugrīva.

Hanumān: He has seen Sītā (07 adjectives of appearance) under the *Śimsapā* tree in the Aśoka garden (36-39AB). Then he says how he has narrated the life story of Śrī Rāma from the birth upto his own entry in Aśoka garden followed by his introduction as Sugrīva's minister (सचिवः) and Śrī Rāma's devotee (दासः) (39CD-43). Sītā was glad to hear Śrī Rāma's name and wanted to see the speaker (44-45AB). He revealed himself in tiny form (सूक्ष्मरूपेण), paid homage, informed and gave Śrī Rāma's ring to her (45CD-48AB). She complained about her miserable condition (48CD-49AB). He has promised her that as soon as Śrī Rāma would hear about her, He along with Lakṣmaṇa and Sugrīva would come over there to destroy Rāvaṇa with his family and would take her along (49CD-52AB). Sītā on his request has handed over her crest-jewel (चूडापाशे शिरोरत्नम्) for

recognition (अभिज्ञाम्), reminded the crow-episode,<sup>133</sup> asked for His well-being (कुशलम्) and expressed her sorry for uttering harsh words (दुरुक्तम्) to Lakṣmaṇa. (52CD-55). He then consoled Sītā, damaged Aśoka garden, killed demons as well as Rāvaṇa's son (Akṣa), had a talk with Rāvaṇa, burnt the Laṅkā and has returned (56-59AB).

Śrī Rāma being overjoyed (प्रहृष्टधीः) appreciates Hanumān's act of obligation and embraces him as a token of favour (59CD-61).

Śrī Rāma: His embracing (परिम्भः) is difficult to achieve but Hanumān has achieved, as he is a dearer devotee (62-63).

Lord Śiva (to Pārvati): He finds no words for praising the merit which Hanumān acquired after embracing Śrī Rāma, the Lord of Yogi devotees (64).<sup>134</sup>

## Yuddhakāṇḍa

### Canto 01

#### March of the monkeys

**Lord Śiva:** Śrī Rāma speaks (1).

Śrī Rāma: Hanumān's act is unforgettable in the world (2). Who would cross the ocean or who would damage Laṅkā? (3). Who else than Hanumān would fulfill the messengership (भृत्यकार्यम्) of Sugrīva? (4). Hanumān's sight of Sītā has given life (रक्षिताः) to Śrī Rāma and even to the Raghu dynasty (5). Śrī Rāma worries how they would cross the ocean (02 adjectives) and would see Sītā (जानकी) (6-7).

Sugrīva being sure for their success asks Śrī Rāma not to worry, as the worry affects to the result (कार्यम्) as well as the monkey army

<sup>133</sup> Vide. AdhR 5/3/53-60.

<sup>134</sup> The verse is in वसन्ततिलका metre.

is there to execute the command (8-10). The point of discussion should be the way of crossing the ocean (11). None can withstand Śrī Rāma wielding the bow (12). The good omens indicate the unfailing victory (13).

Śrī Rāma welcomes his inspiring words and speaks to Hanumān (14). Śrī Rāma wants to know about Laṅkā so as to plan the attack (15-16AB).

Hanumān describes Laṅkā: (1) Situated on the summit of Mt. Trikūṭa, (2) its fort (प्राकारसहिता) and its entrance (अद्वालकसंयुता) are decorated with gold, (3) the water-filled ditches (परिखाभिः) are round the city, (4) it is full of garden and step-wells (वापीभिः), (5) its mansions have gem-studded pillars, (6) the elephant-riders guide its western gate (पठिमद्वारम्), the horse-riders on the northern, while the foot-demons guard the eastern as well as southern gates, (7) all the four types of army (गजाश्वरथपत्तयः) guard the central Laṅkā, and (8) there are number of cannons (शतघ्नीभिः) and mines (सङ्गमैः)(16CD-22). Even after this he has already killed ¼ of the demon-army, burnt the city and has destroyed cannons as well as mines (24-25AB). They should start towards the sea-coast (25CD-26).

Śrī Rāma asks Sugrīva to order the monkey army for march before the auspicious time (मुहूर्तः)<sup>135</sup> of victory passes away (27-28). The throbbing of His right eye indicates the good omen of victory (29). The monkeys should start (30). Śrī Rāma would mount on

<sup>135</sup> A मुहूर्तः = 48 minutes approximately. Pt Shastri Ramanarayanadatta, the translator (hindi) writes, "The Abhijit time-period occurs at noon and the same is known as the timr-period of vitory. It is considered to be the auspicious time-period for any journey. Though the journey to the South is prohibited during this timr-period, there is no problem in this case due to Lanka being in the Southeast direction."

cf. युक्तो मुहूर्ते विजये प्राप्तो मध्यं दिवाकरः ॥ वा०रा० ६/४/३कडा।

भुक्तौ दक्षिणयात्रायां प्रतिष्ठायां द्विजन्मनि ।

आधाने च ध्वजारोहे मृत्युदः स्यात् सदाभिजित् ॥ ज्योतिषरत्नाकर ॥

Hanumān's shoulder and Lakṣmaṇa on that of Aṅgada's to go further (31). The monkey chiefs (09 names are given) should march (32-33AB). All of them do so (33CD). Śrī Rāma and Lakṣmaṇa shining like the Moon and the Sun (चन्द्रसूर्याविव) start with the monkey army (08 gestures and activities are described) (34-42AB). Śrī Rāma gets down, goes to the shore and speaks (42CD-43AB).

Śrī Rāma: They should wait there and discuss the plan of crossing (तारणे) the ocean (मकरालयम्).

They encamp (न्यवेशयत्) there (43CD-45). They sit near Śrī Rāma thinking how the terrific ocean (वरुणालयम्) (05 adjectives) would be crossed and Rāvaṇa would be killed (46-48). Śrī Rāma remembering Sītā (जानकी) faints (49). One who realises Śrī Rāma as one without second (05 Vedāntic epithets), the pain and other characteristics of ignorance (07 are listed) do not affect (स्पृशति) him (50-52AB). The pain, etc. affect the embodied soul, but not to the Pure Self (चिदात्मनि) (52CD). The miseries, etc. are characteristics of the cognition (बुद्धिः) of duality which is absent in the state of trance (सम्प्रसादः) (53).<sup>136</sup> Śrī Rāma (05 Vedāntic epithets), the Supreme Person is looked upon (विभाव्यते) happy or unhappy due to the influence of illusory Power (माया) (54).<sup>137</sup>

## Canto 02

### Rāvaṇa belittling Vibhīṣaṇa

**Lord Śiva:** In Laṅkā, Rāvaṇa being ashamed of Hanumān's valour calls his ministers and speaks (1-2AB).

Rāvaṇa: What are their timely suggestions? He mentions Hanumān's deeds such as arrival in Laṅkā, meeting Sītā, killing the

<sup>136</sup> This verse consists of 06 lines.

<sup>137</sup> The verse is in the उपजाति metre.

demons as well as prince Akṣa (मन्दोदरी), burning Laṅkā and his return (2CD-5).

Ministers: He should be free from the fear of the side of Śrī Rāma, as he has defeated Indra, Kubera, Yama, Varuṇa, Maya as well as other demons (6-9). They are deceived by Hanumān due to their own carelessness (10-11AB). Only one among them is capable of making the world without any monkey or a man (11CD-12). Rāvaṇa should order them or one of them (प्रत्येक) (13).

Kumbhakarna: Rāvaṇa's act is censurable, yet he is fortunate that he is not seen by Śrī Rāma (02 Vedāntic adjectives), while abducting Sītā (14-15). Sītā's abduction would bring destruction of the demons like a whale swallowing the poisonous ball (विषपिण्डमिवागीर्य महामीनः), though he is ready to rectify his mistake (अनुचितम्) (16- 18).

Indrajit: He alone is capable of killing Śrī Rāma, Lakṣmaṇa and other monkeys (19).

At that time Vibhīṣaṇa (03 adjectives) comes, salutes Rāvaṇa and sits near him (20). He observes Rāvaṇa, Kumbhakarna and other demons (21).

Vibhīṣaṇa: The warrior like Kumbhakarna and others (07 are mentioned) are not able to withstand Śrī Rāma (22). Rāvaṇa is caught (ग्रस्तः) by a giant crocodile (महा+ग्रहेण)<sup>138</sup> in the form of Sītā by returning whom he would be safe (23). Before Śrī Rāma's arrows or the giant monkeys (नग+आभाः) destroy Laṅkā, Rāvaṇa should give Sītā back (to Śrī Rāma) (24-25). None among god Indra, Lord Śiva or god Yamarāja (मृत्युः) can protect him before Śrī Rāma (26).

Rāvaṇa neglects Vibhīṣaṇa's advice like a dying person not partaking the medicine (27). Rāvaṇa insults Vibhīṣaṇa declaring him to be an enemy in the guise of a friend (मित्रभावेन) (28-29). He hates

<sup>138</sup> महाग्रह is used in the sense of महा+ग्राह as गज+ग्राह in गजेन्द्रमोक्ष (भाग. 8/2-4).

Vibhīṣaṇa's company (30). He would have killed any person other than Vibhīṣaṇa speaking so (31).

Vibhīṣaṇa along with his four ministers flies up (उत्पपात) in the sky and staying there speaks (32).

Vibhīṣaṇa: Fie upon Rāvaṇa, though he is elder brother (ज्येष्ठो भ्राता) (34AB). Kāla in the form of Śrī Rāma has taken birth in king Daśaratha's palace (34CD-36AB), while Kālī in the form of Sītā has taken birth in Janaka's palace for the purpose of lessening the burden of the Earth. Rāvaṇa being inspired by Him does not listen to his words (34CD-36AB). Śrī Rāma (07 Vedantic adjectives) is higher than the Primordial Matter (प्रकृतिः), unborn (अजः) creating the universe under four different epithets (चतुर्विधः) and is experienced in the five sheaths (पञ्चकोशः) (36CD-41). Śrī Rāma on Lord Brahmā's request has come there to kill Rāvaṇa (त्वद्दधार्थम्) (42-43). Vibhīṣaṇa would not be able to see Śrī Rāma destroying Rāvaṇa hence he seeks sheltering (गच्छामि) and as soon as he leaves, Rāvaṇa may enjoy all pleasures (44-45).

Vibhīṣaṇa departs (46).<sup>139</sup>

### Canto 03

#### **Vibhīṣaṇa taking shelter, the ocean creating hindrance, starting the bridge-construction**

**Lord Śiva:** Vibhīṣaṇa along with his four ministers stands in the sky (गगने) before Śrī Rāma (1).

Vibhīṣaṇa: He introduces himself as Rāvaṇa's younger brother (अनुजः) (2). Though repeatedly (पुनः पुनः) he has advised Rāvaṇa to return Sītā back, he has unfortunately (कालपाशवशं गतः) not listened to

<sup>139</sup> The verse is in the वंशस्थोपजाति metre.

him. On the contrary he became ready to kill him. Hence he has sought shelter in Him (3-6AB).

Sugrīva: Vibhīṣaṇa being Rāvaṇa's younger brother and approaching with armed (सायुधैः), ministers, may kill them in privacy (विवरे) so he should be allowed (आज्ञापय) to kill Vibhīṣaṇa (6CD-9AB).

Śrī Rāma: He Himself is powerful enough, gives fearlessness (अभयम्) to Vibhīṣaṇa and asks Sugrīva to bring him (9CD-12). Sugrīva presents Vibhīṣaṇa in front of Śrī Rāma (13). Vibhīṣaṇa bows down to Śrī Rāma heartily and speaks. (14). Vibhīṣaṇa utters a hymn of a praise (स्तोतुम्) Śrī Rāma (07 epithets) (15-16).

**Vibhīṣaṇa:** He utters the salutation (नमः) to Sugrīva's friend Śrī Rāma (05 adjectives of appearance + 03 Vedāntic adjectives) and the beloved of Sītā (सीता-मनोरम) (17-19). He is the Creator (स्थितिकारणम्) and Self willed (स्वेच्छाचारः) (03 Vedāntic adjectives) (20). He is all-pervading (02 Vedāntic adjectives) (21). The wretched (नष्टात्मानः) ignorant being captivated by His Illusory Power (त्वत्+मायया) suffer in the cycle of rebirths (गतागतम्) (22).<sup>140</sup> One sees the world like silver in the mother-o-pearl (शुक्तिकारजतं यथा) until its nature (ज्ञानम्) is realised (23). Without His true knowledge the souls enjoy the worldly pleasures leading to miseries (दुःखप्रदान्) (24). Śrī Rāma as the Supreme Person (पुरुषोत्तम) represents gods like Indra etc. (06 names are given) (25). He is Creator, etc. of the universe (26).<sup>141</sup> Śrī Rāma

<sup>140</sup> गतागतं प्रपद्यन्ते पापपुण्यवशात्सदा ।६/२/२२कड  
cf. ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।  
एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥ गीता० ९/२१॥

<sup>141</sup> cf. (1) अणोरणीयान्महतो महीया-  
नात्माऽस्य जन्तोर्निहितो गुहायाम् ।  
तमक्रतुः पश्यति वीतशोको  
धातुप्रसादान्महिमानमात्मनः ॥कठ.१/२/२०, श्वेता० ३/२०॥  
(2) पितामहस्य जगतो माता धाता पितामहः ।  
वेद्यं पवित्रमोँकार ऋक्साम यजुरेव च ॥गीता० ९/१७॥

is the Supreme Person higher than the Primordial Matter, immutable (अव्ययः), etc. (19 Vedāntic adjectives) (27-29).<sup>142</sup> He is perceived to be a human form (मनुष्यः) by those who see Him with nescience (मायया) but for devotees (वैष्णवाः) He is unborn (अजम्) and attributeless (निर्गुणम्) (30). Vibhīṣaṇa resorts to the leader of devotion in order to reach the royal mansion (सौधम्) of knowledge (ज्ञानयोग+आख्यम्) (31). He prays for protection to Śrī Rāma the most compassionate (कारुणिकोत्तमः), Sītā's husband and Rāvaṇa's enemy (रावण+अरिः) (32).

Śrī Rāma asks Vibhīṣaṇa to choose boon (वरं वृणीष्व) (33).

**Vibhīṣaṇa:** He is fortunate (कृतकृत्यः), as he is in the shelter of Śrī Rāma (34-35). He seeks His knowledge (ज्ञानम्) and contemplation (ध्यानम्) to destroy the bondage of actions (कर्मबन्धविनाशाय) (36). He wishes sole devotion in His lotus-feet (37).

Śrī Rāma: He grants the same and discloses the secret (रहस्यम्) of His nature (38). He accompanied by Sītā dwells always in the hearts of His devotees (03 adjectives) (39). He assures Vibhīṣaṇa of the liberation (40).

The reward of the hymn: One who recites, writes or listens to it attains His from (सारूप्यम्) (41). Lakṣmaṇa may see the fruits (42).

Śrī Rāma asks Lakṣmaṇa to bring water from the ocean to coronate Vibhīṣaṇa forever<sup>143</sup> on the throne of Laṅkā (43-44). The monkeys greet (तुष्टुवुः) with cheers (साधु साधु) by embracing (46).

<sup>142</sup> cf. (1) अचक्षुः श्रोत्रं तदपाणिपादम् । मु० १/१/६ ॥

(2) अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स श्रुणोत्यकर्णः ।

स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुररयं पुरुषं महान्तम् ॥श्वे० ३/१९॥

(3) न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो न विद्मो न विजानीमो यथैतदनुशिष्यादेव तद्विदितादथो अविदितादर्वि । इति शुश्रुम पूर्वेषां ये नस्तद्वयाचक्षिरे ॥केन० १/३॥

<sup>143</sup> Here is an illustration of the Puranic style expressing everlasting event.

**Sugrīva:** As Vibhīṣaṇa has become the chief (मुख्यः) among Śrī Rāma's attendants (किङ्कराः), he should extend his help (सहाय्यम्) to destroy Rāvaṇa (47).

**Vibhīṣaṇa:** He would execute his devotion (भक्त्या), ability (शक्त्या) and power (मायया) to help Śrī Rāma (48).

At that time Śuka, the messenger of Rāvaṇa speaks to Sugrīva from the sky (अम्बरे संस्थितः) (49). Rāvaṇa calls Sugrīva his brother and expresses no enmity between them. He along with his monkey-army may return back to Kiṣkindhā, as Laṅkā is difficult to be won even by gods (50-52).<sup>144</sup> Monkeys jump into the sky, bring Śuka down on the earth and start beating (53). Śuka requests Śrī Rāma to stop them, because a messenger is not beaten (54). Śrī Rāma stops them (55). Śuka asks Sugrīva about his reply to Rāvaṇa (56).

**Sugrīva:** Rāvaṇa is like Vālī for him and hence he should be destroyed with all his family (57-58AB).

Śrī Rāma commands the monkeys and Śuka is arrested (58CD). Śardūla has formerly (ततः पूर्वम्) reported<sup>145</sup> Rāvaṇa about the monkey army (कपिबलम्) which makes Rāvaṇa worried (59-60AB).<sup>146</sup>

Śrī Rāma goes to the sea-shore and speaks angrily<sup>147</sup> (रक्तान्त-लोचनः) (60CD).

<sup>144</sup> अहं यदिहरम् (6/3/51C) must be read as अहं यद्यहरम् ।

<sup>145</sup> The usage of कथयामास (6/3/59C) 'has reported' indicates that the reporting had already taken place before and the present context is just to prove Rāvaṇa's intelligence that he wants to assure himself through the frequent investigation.

<sup>146</sup> दीर्घचिन्तापरो भूत्वा निःश्वसन्नास मन्दिरे (6/3/60AB) seems to be an interpolation as it is out of the context here.

<sup>147</sup> VR (6/9/38-41; 6/21/1-89) & Mānasa (5/50,57-60) give more details.

Śrī Rāma: Lakṣmaṇa may see how the ocean disregards and does not greet Him (61). The ocean perhaps considers Him to be a man (मानुषः) assisted by monkeys (वानरैः), hence He would dry the ocean up (शोषयिष्यामि) so the monkeys can cross it through walking (पादेन) (62-63AB).

Śrī Rāma places a powerful (कालाग्निसदृशम्) arrow on the bow (चापम्) to discharge and speaks (63CD-64).

Śrī Rāma: The power of His arrow would dry up (भस्मसात्) the ocean (65).

His utterance shakes the earth, mountain, etc. (66). The ocean as well as its aquatic creatures get frightened (परितत्रसुः) (67). The ocean (03 adjectives) in divine form (दिव्यरूपधृक्) presents the gems, prostrates (दण्डवत्प्रणिपत्य) to Śrī Rāma and speaks (68-70AB).

The ocean: Śrī Rāma (02 Vocatives) may save him who is His insentient (जडः) creation and hence is unable to change his nature (स्वभावम्) (70CD-71). The five gross (स्थूलानि) elements being insentient do not transgress (लङ्घयन्ति) His command (72). Elements (भूतानि) being produced from the inert cause called Ego (तामसाद् अहमः) inherent with inertia (i.e. insentient nature) (73). Śrī Rāma (02 Vedantic adjectives) is called *Vairāja* when he adopted the qualities of His illusory power (माया+गुणान्) (74). Out of the *Sattva*, *Rajas* and *Tamas* (मन्योः) portions of the *Vairāja*, the gods, the creators (प्रजेशद्याः) and Rudra (भूतपतिः) are produced (बभूवुरे) respectively (75). He being a dullwitted (जडबुद्धिः) ignorant is unable to know Him the attributeless (निर्गुणम्) in a human form wrapped with His power (76-77AB).<sup>148</sup> Śrī Rāma is the Royal authority (दण्डः) leading the people

<sup>148</sup> The editor takes 6/3/76 of 02 quarters. 6/3/77 of 04 quarters, 6/3/78 of 06 quarters but the equal distribution of 04 quarters for each verse suits to the matter in context.

to righteous path (सन्मार्गप्रापकः) like a stick for the animals (पशूनां लगुडो यथा) (77CD-78AB).<sup>149</sup> He seeks His refuge, prays for the protection (अभयम्) and is ready to give the way to Laṅkā (78CD, EF).

Śrī Rāma asks him about the target of His un-failing (अमोघः) arrow (79).

The ocean: Śrī Rāma may discharge the arrow on to the region named Drumakulya in the North where the sinful residents give him (the ocean) pain (बाधन्ते) (80-82AB). Śrī Rāma's arrow destroys the Ābhīramaṇḍala (82CD-83).<sup>150</sup> Viśvakarmā's expert son Nala may construct the bridge so that the people may witness His fame (84-85AB).

The ocean departs (85CD). Śrī Rāma, Sugrīva, and Lakṣmaṇa command Nala to construct a bridge with the help of monkeys (86). Nala and the monkeys construct a hundred *yojana* (1 योजन = 08 miles) long bridge with rocks and trees (पादपैः) (87).<sup>151</sup>

## Canto 04

### Crossing the ocean, watching the city of Laṅkā and dialogue between Rāvaṇa and Śuka

**Lord Śiva:** Śrī Rāma installs *Rāmeśvaraliṅga* and venerates for the benefits of the world (1). One who visits Rāmeśvara and salutes the *Setubandha* becomes free from the sin like brahminicide and other great sins (2). One who takes the ocean-bath, bows down to Rāmeśvara and taking a vow (सङ्कल्प) goes to Vārāṇasī, brings the

<sup>149</sup> The word दण्डः is employed with punishment राजदण्डः for Śrī Rāma and नियंत्रणदण्डः i.e. लगुडः (stick) for animals.

<sup>150</sup> Ābhīramaṇḍala is the western and southern portion of Rajasthan.

<sup>151</sup> The verse is in वंशस्थ metre.

water of river Gaṅgā and gives a bath (अभिषिच्य) to *Rāmeśvaraliṅga*, attains Brahman (4).

Nala constructs the bridge in five days<sup>152</sup> (5-7). The monkeys cross the ocean and (reaching the seashore of Laṅkā) climb upon the Mt. Suvela (8). Śrī Rāma and Lakṣmaṇa mounting on (the shoulders) of Hanumān and Aṅgada respectively, climb up the mountain to watch the city of Laṅkā (05 adjectives) (9-11AB). They see Rāvaṇa (दशकन्धरः) (04 adjectives of appearance) seated on the terrace of the palace (प्रासाद+उपरि) (11CD-13AB). Meanwhile Śuka enters (13CD).

Rāvaṇa: Is Śuka given pain by enemies (परैः)? (14).

Śuka narrates what (6/3/49-56) had happened to him (15-16). No treaty (सन्धिः) is possible between the monkeys and demons like that of gods and demons (देवदानवयोरिव) (17-18). They have touched the city wall (पुरप्राकारः) and hence Rāvaṇa must either return Sītā or declare war (19).

Śrī Rāma's message: (1) Rāvaṇa may have the physical strength (बलम्) which he has exhibited in abducting Sītā. (2) In no time (श्वःकाले) Rāvaṇa would see himself His acts and the destruction of demons Hence he should be prepared (20-23AB).

Śrī Rāma, Lakṣmaṇa, Sugrīva and Vibhīṣaṇa are capable enough to destroy Laṅkā (23CD-25). Every one of the three (excluding Vibhīṣaṇa) possesses such a capacity (बलम्) and form (रूपम्) that can uproot Laṅkā (26AB). The huge army consists of many warriors among which he introduces 09 monkey chiefs (their might, etc. are

<sup>152</sup> He constructed 14 *yojanas* on 1<sup>st</sup> day, 20 *yojanas* on 2<sup>nd</sup>, 21 *yojanas* on 3<sup>rd</sup>, 22 *yojanas* on 4<sup>th</sup>, and 23 *yojanas* on the 5<sup>th</sup> day, total 100 *yojanas*.

VR also enumerates the same activities in the same time periods of 05 days. Mānasa does not mention this.

described) (26CD-35).<sup>153</sup> It is impossible for him to describe the might and number of the monkeys (36-37). He furnishes just the details of monkey strength led by Sugrīva's ministers (38-39).

He recognises Śrī Rāma as the Supreme Person (आदिनारायणः) and Sītā as His Divine consort (चिद् शक्तिः) (40). The world is produced from them (41). As both of them are the parents (पितरौ) of the world, Rāvaṇa has committed a mistake by abducting Sītā, the mother of the world (42). He censures Rāvaṇa's attachment (आस्था) to the body (04 adjectives of disgust) in this momentary (क्षणनाशिनी) world (43-44).<sup>154</sup> The body would perish for which (यत्कृतम्) he has committed great sins (पातकानि) like brahminicide in this world (अत्र) (45). The merit and demerit (पुण्यपापे) accrue to the individual soul which result into pleasure and pain (46). As long as the doership is superimposed (अध्यासात्) on the Self, he suffers from the birth, death, etc. (47). He should be freed from the ego, as the Self is pure, immutable and of pure consciousness (विज्ञानात्मा) (48). As the ignorance causes the bondage, he should realise (ज्ञात्वा) and ponder over (स्मर) the Self (49). He should cultivate the sense of detachment (विरतिम्), as the pleasures of son, wife, etc. (पुत्रदारगृहादिषु) are availed by dogs and pigs (श्व-शूकरतनौ) (50). Rāvaṇa being Pulastya's son<sup>155</sup> possessed of discriminative knowledge (विवेक+आढ्यम्), like an ignorant person (अज्ञानी इव) should not hanker after (अनुधावसि) pleasures (51-53AB). He should immediately (इतः परम्) renounce the worldly attachment (सर्वसङ्गम्) take refuge (समाश्रय) in Śrī Rāma wholeheartedly (भक्तिभावेन) and should return Sītā (53CD-54). Rāvaṇa by accepting

<sup>153</sup> God Agni's son Nīla, Aṅgada, Hanumān, Rāmbha, Śarabha, Panasa, Mainda, Divida and Viśvakarmā's son Nala are described.

<sup>154</sup> It is constituted of 24 elements such as (01) Primordial matter (प्रकृतिः), (02) Intellect (बुद्धिः), (03) Ego (अहङ्कारः), (04-14) eleven organs (05 organs of sense + 05 organs of action + mind), (15-19) five elements and (20-24) subtle elements (तन्मात्राणि).

<sup>155</sup> Pulastya's son is Viśravas whose son is Rāvaṇa.

his beneficial statement (वाक्यम्) would acquire Lord Viṣṇu's abode (विष्णुलोकम्) of no return (पुनरावृत्तिवर्जितः), otherwise he would face severe down fall (55).<sup>156</sup> He should seek the contact of saints and should worship Śrī Rāma (04 adjectives) along with Sītā (56).<sup>157</sup>

## Canto 05

### Story of Śuka's previous birth, Mālyavān persuading Rāvaṇa and the battle between monkeys and the demons

**Lord Śiva:** On hearing Śuka Rāvaṇa speaks angrily (1). He abuses Śuka mentioning that he is sovereign ruler (शासिता), while Śuka is servant (अनुजीव्य) (2). Though Śuka deserves to be killed (वध+उचितम्), he lets him alive on remembering his past service (पूर्वकृतम्) (3). He orders Śuka to quit. Śuka thanks (महाप्रसादः) and retires (4).

### Śuka's past life

Śuka (02 adjectives) had been barhmin observing duties of his forest-dwelling (वानप्रस्थविधानेन) (5). He performs sacrifices for the growth (अभिवृद्ध्यर्थम्) of gods and for the destruction of the demons (सुरद्विषाम्) (6). Thus god-devoted (देवहितोद्यतः) Śuka becomes antagonist (विरोधः) of demons (7AB). A demon called Vajradanṣṭra is eagerly waiting for an opportunity (प्रेप्सुः) to harm Śuka (7CD-8AB).

Once sage Agastya goes to Śuka's hermitage (8CD). Sage Agastya is invited for meals (भोजनार्थं). He goes for bath (9). Demon Vajradanṣṭra finds the opportunity. He assuming sage Agastya's form (वेशरूपधृक्) comes and asks Śuka to offer the mutton (मांसं छागाङ्गसम्भवम्) in meals (10-11AB). Śuka does the same (11CD). At the time of meals the demon making Śuka's wife unconscious

<sup>156</sup> The verse constitutes of 06 lines.

<sup>157</sup> The verse is in वसन्ततिलका metre.

(मोहयन्) and assuming her form, serves human flesh (नरमांसम्) (in place of mutton) to the sage who bursts into fury (12-13). The sage curses that Śuka would be born as a cannibal (मानुष+अशनः), as he has served the human flesh (14-15AB). Sage Agastya's wish (भाषितम्) was so, the curse was improper (15CD-16). The sage realises all that through contemplation (ध्यानम्) and speaks to Śuka (17).

Sage Agastya: He has cursed for what has been done by Śuka's eney demon (18). He would have to suffer the curse till Śrī Rāma would reach Laṅkā to destroy Rāvaṇa. Śuka would be freed from the curse after meeting Śrī Rāma and persuading Rāvaṇa (21-22). The curse expires and Śuka goes to stay with the forest-ascetics (वैखानसः) (23-24).

Then Mālyavān, Rāvaṇa's maternal grand-father comes there and speaks the words of advice (25-26).

Mālyavān: Since Sītā is brought to Laṅkā, a number of evil-omens (निमित्तानि) happen (27). He narrates 07 evil omens: (01) The clouds shower the blood with thunders. (02) The images of gods weep, perspire and move from their places. (03) Goddess Kālikā laughs showing Her yellowish teeth (पाण्डुरैर्दन्तैः). (04) Cows beget donkeys (खराः). (05) The rats fight with mongoose and cats. (06) The serpent fights with eagle. (07) The Kālapuruṣa (described) is seen by the citizens often (काले काले) and others (28-32). In order to save the family, Rāvaṇa should make a treaty (शान्तिम्) and return Sītā respectfully (33). He should realise (विद्धि) Śrī Rāma as God Nārāyaṇa, give up enmity (विद्वेषम्) and resort to Śrī Rāma's lotus-feet of the ocean of Existence (भवसागरम्) (34). He should worship Śrī Rāma, the Supreme Person dwelling in the heart of all (35). Devotion to Śrī Rāma would purify wicked Rāvaṇa (36). Rāvaṇa does not tolerate Mālyavān's beneficial words, as he is subdued by Time (कालस्यवशमागतः) (37).

Rāvaṇa: Who would consider Śrī Rāma (04 adjectives) being a man to be powerful (समर्थम्) (38). He considering Mālyavān's age and relation lets him go (39).

Mālyavān quits with his ministers (40CD). He observes the army of monkeys and directs the demons for the battle (41). Śrī Rāma sees Rāvaṇa and his ministers seated on the terrace of his palace, discharges the arrow and cuts off (विच्छेद) his ten crowns (किरीट+दशकम्) and many white perasoles (श्वेतछत्रसहस्राणि) (42-45). Rāvaṇa being ashmed enters into the palace and orders Prahasta and other demon chiefs (46AB). The demons mounting on buffaloes (महिषः), camels (उष्ट्रैः), donkeys (खरैः), lions as well as tigers and holding various weapons (07 listed) station at every gate (46CD-48AB). Prior to that (तत्पूर्वमेव) the monkey chiefs climb on summits of the mountains, watch Rāvaṇa's army and besiege (रुरुधुः) Laṅkā with the rocks, trees, etc. (48CD-52AB). They jump, shout 'May mighty (अतिबलः) Śrī Rāma be victorious,' 'May powerful (महाबलः) be victorious,' 'May king supported by Sugrīva be victorious' and commence the war (युयुधिरे) (52CD-53AB). Hanumān and others (10 are listed) jump over (उत्प्लुत्य) and besiege Laṅkā (53CD-56AB). The monkeys attack on (निजघ्नुः) the demons with trees and rocks (56CD-56AB). The demons also attack on monkeys with javelins (भिन्दिपालैः), swords, pikes (शूलैः) and pick-axes (परश्वधैः) (56CD-58). Terrible fight (described) takes place between the monkeys and demons (59-61). Lord Viṣṇu's incarnation Śrī Rāma watches how the monkeys, the incarnatin of gods (दिविजांशजाः) destroy a major part (चतुर्थांशावशेषेण) of demons who become splendorless (हतश्री) due to their being patrons (अभिपालित) of Rāvaṇa who has committed the sin of touching Sītā (सीता+अभिमर्शात्) (at the time of the abduction) (62-64).

Meghanāda (04 adjectives) disappears in the sky (व्योम्नि) and employing the Brahmā-missile showers arrows afflicting (अर्दयन्) the monkey army (वानर+अनीकम्) (65). Śrī Rāma being expertised of

missile (अस्त्रविदाम्) finds out the application of the missile, gets furious (अनल+सन्निभः) and asks Lakṣmaṇa to bring His bow so that he can retort (67CD-69). Megahnāda leaving the battle field returns to his city (70).

On seeing the decay of the monkey army, Śrī Rāma asks Hanumān to bring Mt. Droṇa full of divine herbs (दिव्यौषधि) from the milky ocean (क्षीरमहोदधिम्)<sup>158</sup> in order to restore the life (71-73AB). Hanumān (अनिलनन्दनः) carries out His order (73CD-74). Once again hearing the cheerful sound of the monkeys, Rāvaṇa gets surprised and speaks (75).

Rāvaṇa asks his soldiers to go to the battle (76-77). He would kill the timid (भीरवः) ignoring the orders (मत्+शासन+पराङ्मुखान्) (78). Atikāya as well as other demon-chiefs (08 listed) enter into the battle field, smash down (ममन्थुः) the monkey army with various weapons (05 listed), while the monkey chiefs kill the demon chiefs (राक्षसयूथपान्) with trees, rocks, nails, etc. (79-83). Śrī Rāma, Sugrīva, Hanumān, Aṅgada and Lakṣmaṇa kill many demons (84). Śrī Rāma's power (शक्तिः) makes the monkeys stronger (85). Śrī Rāma (04 Vedantic adjectives) manifests (वितनोति) His divine sport following the human nature (मनुष्यत्वविडम्बनेन) (86).<sup>159</sup>

## Canto 06

**Lakṣmaṇa's swoon, fight between Śrī Rāma and Rāvaṇa, Hanumān going to bring herbs and dialogue between Rāvaṇa and Kālanemi**

**Lord Śiva:** Rāvaṇa is disturbed on the killing of Atikāya and other demons (1). He entrusts Laṅkā to Meghanāda (इन्द्रजितम्) and

<sup>158</sup> तत्र द्रोणगिरिर्नाम दिव्यौषधिसमुद्भवः ।

तमानय द्रुतं गत्वा सञ्जीवय महामते ॥६/५/७२॥

<sup>159</sup> The verse is in the उपजाति metre.

rushes fully equipped (सर्वशस्त्रास्त्रसंयुतम्) (2-3). He defeats (पातयामास) Sugrīva and other monkey chiefs with his arrows (4). He employs Śakti missile against Vibhīṣaṇa (5). Lakṣmaṇa recollecting Śrī Rāma's promise of life-protection stands before Vibhīṣaṇa to obstruct the dreadful (विघातिनीम्) missile (6-7). Lakṣmaṇa, the incarnation of serpent Śeṣa (शेषांशस्य), following the human nature (मानुषं भावमापन्नः) faints (8-10AB). Rāvaṇa being a trival demon (लघुराक्षसः) is unable to carry away (आदातुम्) Lakṣmaṇa, the cosmic person (विराजम्) support of the world (लोकाश्रयम्) (10CD-12AB). Hanumān out of rage hits (आजघान) Rāvaṇa with the severe (वज्रकल्पेन) fist which makes him sit down on the chariot. (Rāvaṇa's pitiable condition is described) (12CD-14).

He carries injured Lakṣmaṇa to Śrī Rāma (15). Lakṣmaṇa's body seems very light (लघुत्वम्) to Hanumān (16). The Śakti-missile reverts to Rāvaṇa (17). Rāvaṇa comes to senses, rushes to Śrī Rāma who again sitting on (आरुह्य) Hanumān's shoulder goes forward (18-19). Śrī Rāma twanging His bow and speaks (20).

Śrī Rāma: Rāvaṇa would not be able to protect himself, as he is His guilty (21). Rāvaṇa would be killed like other demons (22).

Rāvaṇa discharges arrows against Hanumān (मारुत+आत्मजम्), but he continues (23-24). Śrī Rāma becomes furious like *Kālarudra* and cuts off Rāvaṇa's chariot, etc. (07 assets are listed) (25). He pierces Rāvaṇa with his arrow like god Indra defeated the mountains (पाकारिखि पर्वतम्) (27). Śrī Rāma's arrow faints Rāvaṇa whom He allows to leave (अनुजानामि) for the day (28-30AB). Rāvaṇa departs with his ego hurt (हत-दर्पः) (30CD-31AB).

Śrī Rāma laments for Lakṣmaṇa lying unconscious (31CD-32AB). Śrī Rāma asks Hanumān to restore Lakṣmaṇa's life (जीवय) by bringing the most affective herb (महा+ओषधीः), as he has done before (पूर्ववत्) (32CD-33AB). Rāvaṇa's spies (चाराः) report him

about Hanūmān's activity (33CD-35). Rāvaṇa being worried approaches Kālanemi (36). Kālanemi welcomes him and asks the reason of his arrival with folded hands (37). Rāvaṇa requests him to create a hirdle by skipping the time assuming the ascetic's form (मुनिवेषेण) (38-42).

Kālanemi: He<sup>160</sup> agrees to do so but he is sure about the result reminding him for Mārīca who had assumed the form of deer (मृगरूपेण) (42-44AB). What is the use of (किम्) acquiring Sītā or sustaining the insentient (जडात्मना) body after the destruction of entire family of demons? (44CD-45). Rāvaṇa should return Sītā, enthrone Vibhīṣaṇa and should resort to the forest (46). He should engage himself in religious activities (described) (47). He should practise withdrwal of the senses. (48)<sup>161</sup> Rāvaṇa should contemplate (विचारय) upon the Self to be different from the world of movables and immovables called the Primordial Matter (प्रकृतिः) and also the Illusory Power (माया) (49-50). The Primordial Matter creates the tree of worldly existence (51).<sup>162</sup> She (i.e. the Primordial Matter) with her sons lust, anger, etc. deludes (मोहयति) the Pure Self constantly (अनिशम्) (52). She plays creating Superimposition of the doership, the enjoyership, etc. on the Self (53). The soul deluded (विमोहितः) by her, perceives outward (बहिः) (54). He sees his own Self by the grace of the Holy Master (सद्गुरुः) when he sees inwardly (निवृत्तदृष्टिः) and then he becomes free from propensities of Primordial Matter enjoying the liberation while living (जीवनमुक्तः) (55-56AB). Rāvaṇa

<sup>160</sup> Kālanemi imparts the instruction of Vedanta to Rāvaṇa.

<sup>161</sup> cf.(1) यदा संहरते चायं कूर्मोङ्गानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥गीता० २/५८॥

(2) स्वविषयासम्प्रमोषे चित्तस्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ॥यो०सू० २/५४॥

<sup>162</sup> cf.(1) ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः । तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।

तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥कठ० ३/३/१॥

(2) ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्यम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥गीता० १५/१॥

should control his senses and contemplate upon his Self in order to enjoy liberation (56CD-57AB). He should worship Śrī Rāma (07 adjectives of appearance and attributes) with profound devotion leading undoubtedly to the liberation (57CD-61). He should listen to the holy saga (चरितम्) of Śrī Rāma which would burn his previous sins like fire burns the heap of cotton (यथाग्नेस्तूलराशयः) (62). He should give up the enmity and worship Lord Śrī Rāma (05 Vedāntic adjectives) (63).<sup>163</sup>

### Canto 07

#### Hanumān deceived by Kālanemi, Slaying him, Lakṣmaṇa coming to senses and Kumbhakarna being awakened by Rāvaṇa

**Lord Śiva:** On hearing Kālanemi, Rāvaṇa becomes furious like boiling ghee with the drop of water (सर्पिरद्भिरिवाग्निमत्) (1). Rāvaṇa abuses him as Śrī Rāma's servant (रामकिङ्करः) and wishes to kill him (2). 3-4 Kālanemi becomes ready to execute his command and departs. He creates a hermitage on the way of Hanumān's journey and assumes the form of an ascetic (मुनिवेषधरः) with pupils (शिष्यैः) (5-6AB). On seeing the hermitage Hanumān thinks whether he has lost (विभ्रंशितः) the way, as he has not seen the hermitage before (पुरा) (7). He decides to see the hermitage and then to proceed (8-9AB). He enters into the hermitage (04 adjectives) (9CD-11). He sees Kālanemi under the magical guise (इन्द्रयोगम्) of an ascetic worshipping Lord Śiva (12).

**Hanumān:** He introduces himself as Śrī Rāma's messenger (रामदूतः) appointed for the task and he being thirsty wants to drink water (13-14).

**Kālanemi:** Hanumān may take water from his bowl (कमण्डलुगतम्) and take rest, because he can see through his powers (तपसा) that Śrī

<sup>163</sup> The verse is in the उपेन्द्रवज्रा metre.

Rāma's sight has revived (उत्थितः) Lakṣmaṇa and the monkeys (15-17).

Hanumān: He needs more water (18).

Kālanemi: He asks pseudo celebrate (मायाविकल्पितं बटुम्) to show Hanumān a reservoir (जलाशयम्) and speaks to Hanumān (19). After Hanumān drinks water he would instruct a formula to see the herbs (ओषधीः) (20). While Hanumān is drinking water, a she crocodile (मकरीम्) attacks (21-22). Hanumān slays her who assumes a form of a divine woman called Dhānyamālī (23-24).

Dhānyamālī: He freed her from the curse given previously by some sage (25).<sup>164</sup> The ascetic is demon Kālanemi employed (प्रहितः) by Rāvaṇa to create hindrance. Hanumān should kill him and then proceed (26-27).

She departs for heaven and Hanumān enters into the hermitage (28). Kālanemi asks Hanumān the reason for the delay to receive the sacred formula (मन्त्र) and asks for preceptor's gift (गुरुदक्षिणा) in return (29-30AB). Hanumān hits him with his fist (मुष्टिम्) (30CD). The demon assuming his original form fights using magical power (मायाविधानतः) (31-32). Hanumān hits on his head and he dies (33AB). He reaches to the destination and not finding the herbs lifts up (उत्पाद्य) the mountain and takes it to Śrī Rāma and speaks (33CD-34).

Hanumān: He has brought the entire mountain rather to avoid delay (35).

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<sup>164</sup> cf. Chitrav Siddheshvar Shastri: Prācīnacaritra Kośa, P. 32, धान्यमाली- एक अप्सरा, शाप के कारण यह मगर बनी थी। कालनेमि राक्षस के वध के समय हनुमान ने इसका उद्धार किया।

Śrī Rāma asks Suṣeṇa to start the treatment of Lakṣmaṇa (36-37AB). Lakṣmaṇa gaining the consciousness (बुद्धा) gets up and calls Rāvaṇa to fight, while Śrī Rāma embraces him with love (मूर्ध्न्यवघ्राय) (37CD-38). Śrī Rāma expresses the sense of gratitude towards Hanumān (39). Śrī Rāma prepares for the battle according to Vibhīṣaṇa's counsel (मतेन) (40). The monkeys start fighting too (41). Rāvaṇa being upset (विव्यथे) by Śrī Rāma's arrows returns to his palace and speaks to demons (42-43).

Rāvaṇa: Lord Brahmā has told him that he would be killed by a man (which is not possible) and so Lord Nārāyaṇa has taken incarnation as the son of Daśaratha (to kill him) (44-45).<sup>165</sup> Formerly king Anaraṇya has cursed Rāvaṇa that his descendent would kill Rāvaṇa and his entire family. Accordingly Śrī Rāma has incarnated (46-47).<sup>166</sup> Kumbhakaṛṇa must be wakened up and be presented (आनयन्तु) in front of him (48CD-49AB).

The demons execute the same (50AB). Kumbhakaṛṇa approaches Rāvaṇa (50CD). Rāvaṇa informs (निबोध) about the danger (कष्टम्) that his heroes are slaying and asks for the solution (51-52). Śrī Rāma along with Sugrīva and others is uprooting (मूलं परिकृन्तानि) them (53). The strong monkey army is killing the demon army (54). He seeks Kumbhakaṛṇa's help to destroy the enemy (55). Kumbhakaṛṇa laughs at Rāvaṇa's lamentation (परिदेवितम्) and speaks (56).

Kumbhakaṛṇa: Rāvaṇa is facing the result of his misdeed (पापस्य कर्मणः) (57). He had already told that Śrī Rāma is Nārāyaṇa and Sītā is *Yogamāyā* (58). Once he being seated on a mountain peak sees the divine sage Nārada and asks where he is going (59-60AB).

<sup>165</sup> The text 6/7/44CD reads 'शक्तोऽसि' for शक्तोऽस्ति

<sup>166</sup> cf. ब्रह्मदृश्युतस्सम्भूतोऽनरण्यः यं रावणो दिग्विजये जघान ॥विष्णु० ४/३/१७॥

Anaraṇya is the king of Solar dynasty, the son of Trasaddasyu who is the grandson of Māndhātā. He was killed by Rāvaṇa at the time of *digvijaya*. Trasaddasyu begot Anaraṇya who was killed by Rāvaṇa at the time of *digvijaya*.

Nārada: He passes on the information (उदन्तम्) regarding what he has heard in the gods' assembly (60CD). The gods afflicted by Rāvaṇa and Kumbhakarna have approached Lord Viṣṇu with a request to kill Rāvaṇa, the unvincible (अक्षोभ्यम्) whom Lord Brahmā has granted a boon to be killed by a man. So Lord Viṣṇu should take a human incarnation (61CD-63). Lord Viṣṇu has incarnated (जातः) as Śrī Rāma in the dynasty of Raghu (रघुकुले) and would kill all the demons.

Sage Nārada departs (64-65AB).

Kumbhakarna: Rāvaṇa should know Śrī Rāma is the Supreme Reality (परं ब्रह्म) (65CD). He should give up enmity and should worship Him with devotion (66). Devotion being the mother (जनित्री) of the knowledge leads to Absolution and in its absence everything becomes unreal (असत्) (67). Among all the incarnations of Lord Viṣṇu that of Śrī Rāma is the best (68). The devotees of Śrī Rāma worship Him with mind and speech attain Lord Viṣṇu's abode (हरेः पदम्) (69). Those who contemplate upon and reciet the glory (चरितानि) of Śrī Rāma attain His (सीतापतेः) abode (70).<sup>167</sup>

## Canto 08

### Slaying of Kumbhakarna

**Lord Śiva:** On hearing Kumbhakarna's words Rāvaṇa speaks angrily (भ्रुकुटीविकटाननः) (1).

Rāvaṇa: He does not need his advice, but his engagement in the war. Else he may go and sleep (2-3AB).

Kumbhakarna knowing him angry, starts for the fight (3CD-4AB). He with his mountain like form (पवर्तकारसन्निभः) crosses over

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<sup>167</sup> The verse is in the वसन्ततिलका metre.

the fort (प्राकारम्) and goes out of the city (4CD-5AB). He roars like the ocean (समुद्रम्+अभिनादयन्) and devoures many of the monkeys (5CD-6AB). The monkeys starts fleeing (दुद्रुवः) (6CD-7AB). Vibhīṣaṇa sees Kumbhakarṇa destroying the monkeys (the way of destroying is described) and bows down to his elder brother (7CD-9).

Vibhīṣaṇa: He tried to persude Rāvaṇa to restore Sītā to Śrī Rāma, Lord Viṣṇu (जनार्दनम्) himself, but Rāvaṇa was ready to kill him (10). Rāvaṇa has exiled Vibhīṣaṇa and hence he with his four ministers has taken Śrī Rāma's shelter (12).

Kumbhakarṇa embraces him with blessing of long life to save the demon race (13-14AB). He has heard Nārada recognizing Vibhīṣaṇa as the best of Bhāgavat devotees (14CD). He warns him to go away, as he would destroy the enemies whehimently (मदमत्तविलोचनः) (15). Vibhīṣaṇa departs and takes Śrī Rāma's side (16). Kumbhakarṇa smashes the monkeys (हरीन्) like a strong elephant (गन्धहस्तिवत्) (17). Śrī Rāma discharges the *Vāyaviya* missile and cuts his hand which falls on the ground (18-19). The monkeys then watch the fight between Śrī Rāma and the demons (20). He, while attacks Śrī Rāma with *Śāla* tree, Śrī Rāma cuts his left arm with *Aindra* missile and with two semi lunar (अर्धचन्द्रौ) arrows his two legs which being full at the entrance (21-23). Kumbhakarṇa with his arms and legs cut off, attacks Śrī Rāma like Rāhu on the Moon (24-25AB). Śrī Rāma fills up his mouth with arrows (25CD). Śrī Rāma discharges *Aindra* missile cuts his head. The head falls at the entrance of *Laṅkā* and his body in the ocean (26-29AB).

The sages and other (07) semi-divine beings greet Śrī Rāma with flowers (29CD-30). Divine Sage Nārada descends on the Earth to Śrī Rāma (31). Having seen Śrī Rāma (06 adjectives) recites the hymn (32).

**Nārada:** Salutation to Śrī Rāma (07 Vocatives) (34). Though Śrī Rāma is of the form of pure knowledge (विशुद्धज्ञान), He resorts to the

human body as if enjoys pleasure and pain (सुखदुःखमान् इव) depending on the Divine Power (माया) (35). He resides in the heart of all the beings (36). The opening (उम्मीलन्) and the closing (निमीलनात्) of Śrī Rāma's eyes cause the origin and merging (उपसंहीयते) of the universe (37). He salutets to Śrī Rāma, the Supreme Reality (38). Śrī Rāma is Primordial matter (प्रकृतिः), Supreme Person, Time, Manifest (व्यक्त) and the Unmanifest (अव्यक्त) (39). The scriptural passages declare Him to be both formless and in the form of world (जगदाकार) (40).<sup>168</sup> The Vedic scholars perceive contradiction in the passages, but his grace enables the sages to realize Him like multitude of the Sun rays (रश्मिजालम्) is misapproached as water (41).<sup>169</sup> The illusory knowledge (भ्रान्तिज्ञानात्) causes misapprehension (कल्प्यते) of the world in Him, while His real form is beyond the reach of the mind (मनसोऽविषय) (42-43). The wise (बुद्धिसम्पन्नाः) worshipping His form of incarnation (अवतार) crosses the ocean of existence (भवार्णवम्), as it is difficult to concentrate upon the formless one (दृष्याभावे) (44-45AB).<sup>170</sup> Passion, anger, etc. are decoits (परिपन्थिनः) frightening mind like the cats to the rat (मार्जारा मूषक यथा) (45CD).<sup>171</sup> The transmigratory world seems like a small puddle (गोष्पदायते)<sup>172</sup> those who recite His name, concentrate on His form, worship Him, listen to His stories and remain in the company of His devotees

<sup>168</sup> cf. ब्रह्मैवेदं विश्वमित्येव वाणी श्रौती ब्रूतेऽथर्वनिष्ठा वरिष्ठा ।

तस्मादेतद् ब्रह्ममात्रं हि विश्वं नाधिष्ठानाद्धिन्नतारोपितस्य ॥विवेक० २३३॥

<sup>169</sup> cf. यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।

वेदवादरताः पार्थ नान्यदस्तीति-वादिनः ॥गीता० २/४२॥

<sup>170</sup> cf. ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ॥ गीता० १२/६-७अब ॥

<sup>171</sup> cf. काम एष क्रोध एष रजोगुणसमुद्धवः ।

महाशनो मापाप्मा विद्ध्येनमिह वैरिणम् ॥ गीता० ३/३७॥

<sup>172</sup> गोष्पदम् - A cow's foot, the mark of impression of a cow's foot in the soil, the quantity of water sufficient to fill such on impression i.e. very small puddle; As much as cow's footstep will hold; A spot frequented by cows.

(भक्तसंगिनाम्) (46-47). He worships His form with attributes (सगुणम्) (48).

He praises Śrī Rāma for slaying Kumbhakarna and lessening the burden of the Earth (भूभारः) (49). The next day (श्वः), Lakṣmaṇa would kill Meghanāda (इन्द्रजेतारम्) and on the third day (परश्वः) Śrī Rāma would kill Rāvaṇa (दशकन्धरम्) (50-51). He departs to *Brahmaloka* (52). On hearing Kumbhakarna's death Rāvaṇa faints and laments (53-54). Indrajit consoles his father (55-56). He would worship Nikumbhilā for becoming invincible in the battle (57). He worships the goddess in red attire (59).

Vibhīṣaṇa: He informs Śrī Rāma about Meghanāda's activity (चेष्टितम्) for the sacrifice which would make him invincible (60-61). He should be allowed to go with Lakṣmaṇa and kill Meghanāda (रावणिम्) (62).

Śrī Rāmacandra: He himself would kill Meghanāda (इन्द्रजीत) with Āgneya missile (63). Lord Brahmā has granted Meghanāda a boon that he would be slain by one who spends 12 years (द्वादशवर्षाणि) without sleep and food (निद्राहार विवर्जितः), hence Lakṣmaṇa only being so can kill him (64-66). Lakṣmaṇa (धराधरशेषः) should make hurry to accompany him for killing Meghanāda (67). Śrī Rāma is Lord Viṣṇu (नारयणः), Lakṣmaṇa the serpent Śeṣa. Both being the stage managers (सूत्रधारौ) of world play (जगन्नाटक) have incarnated to lessen the burden of the Earth (68).<sup>173</sup>

## Canto 09

### Slaying of Meghanāda

**Lord Śiva:** Śrī Rāma knows well both Meghanāda and Lakṣmaṇa and their powers (1-2). Śrī Rāma is silent, because he knows the

<sup>173</sup> The verse is in उपजाति metre.

future event (3). Śrī Rāma asks Lakṣmaṇa to proceed in the company of Hanumān, Jāmbavān with army, Vibhīṣaṇa and with his ministers (4-5). As Vibhīṣaṇa knows the caves, he would help Lakṣmaṇa (6). Lakṣmaṇa takes the bow (कार्मुकम्), touches Śrī Rāma's feet and speaks (7).

Lakṣmaṇa: Let his arrows pierce Meghanāda and send him to nether region (8).

They all depart and reach spot of *Nimumbhīlā* (9-11AB). Lakṣmaṇa sees the camp (सङ्कुलम्) and they are ready to attack (12-13).

Vibhīṣaṇa: Lakṣmaṇa should get prepared (यत्नवान्) to destroy the army of demons (मेघश्यामम्), otherwise Meghanāda encircled by demons would not be seen (14-15CD).

Lakṣmaṇa discharges the arrows (15CD-17AB). The monkeys (हरियूथपाः) attack on demons and the demons on the monkeys (17CD-18). The terrific uproar comes up (19). Meghanāda gives up the sacrifice, leaves the goddess Nikumbhīlā and rushes out (20). Meghanāda calls Lakṣmaṇa for fight (21-22AB).

Meghanāda: Vibhīṣaṇa has left the kinsman (स्वजन) and had joined hands (भृत्यत्वम्) with enemy so he is sinner and wicked (दुरात्मा) (22CD-23). He sees Lakṣmaṇa ridden on Hanumān's shoulder ascends on the chariot and twangs his bow (24-26AB). Lakṣmaṇa like an angry serpent (क्रुद्धः सर्प इव) aims an arrow at him (26CD-27AB). Meghanāda looks angrily at Lakṣmaṇa (27CD). Lakṣmaṇa's arrow makes him faint, but he returns to his senses (प्रत्याहृतेन्द्रियः) soon and attacks angrily (28-29). Meghanāda boasts of his valour (30-31AB). Meghanāda discharges seven arrows on Lakṣmaṇa, ten on Hanumān and hundred arrows on Vibhīṣaṇa (31CD-33AB). Lakṣmaṇa's arrows shatter Meghanāda's golden

armour into pieces (तिलशः) (33CD-34). Meghanāda does the same too (35-36AB). Terrific fight is taken place between both of them for a long time (सुदीर्घकालम्) (36CD-38). Meanwhile (एतस्मिन्नन्तर) Lakṣmaṇa pierces his charioteer, chariot with horses and his bow (39-42AB). Lakṣmaṇa aims Aindra missile at Meghanāda (रावणिम्) meditates on Śrī Rāma's lotus feet and utters (42CD-44).

Lakṣmaṇa: If Śrī Rāma is righteous (धर्मात्मा) seaker of truth (सत्यसन्धः) and a matchless (अद्वन्द्व) in three worlds, the arrow must kill Meghanāda (45).

Lakṣmaṇa's arrow cuts Meghanāda's head that falls on the ground (46-47). The gods praise Lakṣmaṇa and shower flowers (48). Gods and Nature are delighted (49-50). Lakṣmaṇa blows the conch and twangs his bow to show the victory (51). They all are delighted and approach Śrī Rāma (52-53). Lakṣmaṇa along with Hanumān and Vibhīṣaṇa bows down to Śrī Rāma (54). Śrī Rāma affectionately embraces Lakṣmaṇa and speaks (55).

Śrī Rāma: Lakṣmaṇa has accomplished the most difficult task of killing Meghanāda within three days and nights (56-57AB).

The grief of son's death would impel Rāvaṇa to come out for the fight whom Śrī Rāma would kill (57CD-58). Rāvaṇa laments remembering his son's qualities and deeds (59-61).<sup>174</sup> Rāvaṇa angrily rushes to kill Sītā (62-63). Sītā frightened on seeing Rāvaṇa with the sword in his hand (खड्गपाणिम्) (64). Rāvaṇa's intelligent minister Supārśwa speaks (65).

Supārśwa: Rāvaṇa who is well versed, should rather kill Śrī Rāma in the battle than to kill Sītā (66-67).

Rāvaṇa accepts the minister's advice and refrains from the killing. He goes to the court (68).<sup>175</sup>

<sup>174</sup> Rāvaṇa's words of lamentation.

<sup>175</sup> The verse is in वंशस्थ metre.

## Canto 10

### Ruining the sacrifice performed by Rāvaṇa and Rāvaṇa persuading Mandodarī

**Lord Śiva:** Rāvaṇa with the remaining army soldiers go to the battlefield, but being pierced by Śrī Rāma returns to Laṅkā (1-3). Rāvaṇa approaches Śukrācāya (4).

Rāvaṇa: Śrī Rāma has destroyed all his demon army hence he wants to know the reason (5-6).

Śukrācāya: Rāvaṇa should perform sacrifice. If it is performed without any obstacles it would make him invincible by granting a chariot, horses, a bow and arrows. He gives Rāvaṇa the formula and asks to perform the same (7-11).

Rāvaṇa starts sacrifice (12). Vibhīṣaṇa shows the smoke (from the sacrifice) to Śrī Rāma (13).

Vibhīṣaṇa: Śrī Rāma should send monkeys (हरिश्चरम्) to create hindrance (विघ्नय) in the sacrifice performed by Rāvaṇa otherwise he would be invincible (14-15AB).

Śrī Rāma sends Hanumān and others (15CD-16AB). They go to the place and kill the soldiers (16CD-17). Vibhīṣaṇa's wife Saramā indicates the place of the sacrifice (होमस्थान) (18). Aṅgada breaks the stonegate and enters into the cave (19). They kill the soldiers and throw the materials into the altar (20-21). Hanumān snatches away the sacrificial ladle (स्रुवा) from Rāvaṇa's hand and hits with it, but Rāvaṇa is stable (22-23). Aṅgada drags Mandodarī with her hair, brings to Rāvaṇa and misbehaves with her. The other monkeys do the same with the other wives of Rāvaṇa (24-28AB).

Mandodarī weeps and speaks: Irrespective of the monkeys' misbehaviour, Rāvaṇa continues the sacrifice (28CD-30AB). Death is bitter for one with whose wives the enemies misbehave (30CD-31AB). She remembers Meghanāda who could have protected her. Her husband with desire to live long (जीविताशया) has forsaken her and even the shame (32-33). The monkeys ruin the sacrifice and return to Śrī Rāma (34CD-35AB).

Rāvaṇa: He admits destiny for such a situation (35CD). The grief is produced from ignorance and destroys the knowledge. The ego-sense (अहं धीः) is produced from the false knowledge of body, etc. which are the non-Self (अनात्मा) (37). The ego-sense gives birth to the relation like sons and the wife, the transmigratory world, joy and other six feelings (38-39AB). The Self is different from all the (sons, wife, etc mention-ned above) objects. It is untainted (अलेपकः), etc. (05 characteristics) (39CD-40). So she should not grieve (41AB). He would either kill Śrī Rāma or Śrī Rāma would kill him (41CD-42). If he would be killed, Mandodarī should enter into the fire having killed Sītā (43).

Mandodarī: Śrī Rāma is invincible and the Supreme Lord (देववरः) (44-45). The seven incarnations such as (i) Fish (46), (ii) Tortoise (47), (iii) Boar (क्रोड) (48), (iv) Man-lion (49), (v) Dwarf (वामन) (50), (vi) Rāma (i.e. परशुराम) (51) and Śrī Rāma born in the family of Raghus (52). (46-52). Sītā's abduction has caused Meghanāda's death and would be the root-cause of his (i.e. Rāvaṇa's) death (53). Rāvaṇa should enthrone Vibhīṣaṇa, return Sītā (जानकी) and then along with her should dwell in the forest (54).

Rāvaṇa: Instead of dwelling in the forest even after the destruction of the brother, sons and other demons, he prefers to fight with Śrī Rāma, gets killed and attains Lord Viṣṇu's highest abode (विष्णोः परमं पदम्) (55-57AB). He knows that Śrī Rāma is Lord Viṣṇu and Sītā is Lakṣmī (57CD). He strongly believes that consequences after Sītā's abduction, would lead him to the highest abode (57EF-58AB). After taking leave from her, he would join the demons, fight

a war and being free from sins would march for the highest destination (58CD-60). He would like to cross the ocean of Existence (04 adjectives of allegorical descriptions) and would reach finally to Śrī Rāma (हरिम्) (61).<sup>176</sup>

## Canto 11

### Fight between Śrī Rāma and Rāvaṇa, slaying of Rāvaṇa

**Lord Śiva:** Rāvaṇa departs for the battlefield mounting on the chariot (04 adjectives) (1-3). On seeing Rāvaṇa the monkey army feels fear (4-5).<sup>177</sup> Hanumān hits with first (मुष्टिबन्धम्), Rāvaṇa faints on the chariot (6-8AB). On recovery Rāvaṇa spaks he regards Hanumān to be a brave (8CD).

**Hanumān:** He feels ashamed, because Rāvaṇa is still alive and asks Rāvaṇa to hit him (9-10AB). Rāvaṇa hits him (10CD). Hanumān reels but getting recovery soon comes to fight (11). Rāvaṇa flees from the field (12AB). Hanumān, Aṅgada, Nala and Nīla kill the demons named Agnivarṇa, Sarparomā, Khadgaromā, Vṛścikaromā respectively and return to Śrī Rāma's side (12CD-13). Rāvaṇa out of anger goes to attack on Śrī Rāma (14-15).<sup>178</sup> Rāvaṇa discharges arrow heavily (धाराभिः) which inflicts pain on the monkeys (16CD-17). Śrī Rāma also discharges arrows violently (पावकसङ्घातैः) (18). Indra (शक्र) seeing Rāvaṇa on the chariot, while Śrī Rāma on the ground calls his charioteer Mātali (19).

**Śakra:** The chariot must go to the battlefield to assist Śrī Rāma (20). Mātali arrives with the chariot on the battlefield for Śrī Rāma's victory (जयार्थम्) (21-22AB).

<sup>176</sup> (1) cf. Yogasūtra (2/3) 05 afflictions (क्लेशाः) of क्लेशादिपञ्चकतरङ्ग० AdhR 6/10/61A.

(2) The verse is in वसन्ततिलका metre.

<sup>177</sup> The verse (No.) 6.11.5 consists of 02 lines.

<sup>178</sup> Verse 6/11/15 consisting of 02 lines construes with verse 6/11/16AB, so it is given the number 6/11/15.

Mātali: God Indra (देवराजः) has sent his chariot, bow, non-piercible (अभेद्यम्) armors, sword and 02 quivers (21CD-24AB). Śrī Rāma should mount on chariot and should kill Rāvaṇa (24CD-25AB).

Śrī Rāma bows down to the chariot and mounts (25CD-26AB). Śrī Rāma and Rāvaṇa fight dreadfully exercising various missiles (described) (26CD-34AB). Rāvaṇa's arrow injures Mātali as well as horses and breaks fleg-rods (स्थकेतुम्) (34CD-35). God and other (05 divines beings) along with Vibhīṣaṇa are frustrated (विषेदुः) (36-37AB). Rāvaṇa appears fierce (37CD-38AB). Śrī Rāma aims the fierly arrow (described) and discharges at Rāvaṇa (38CD-42AB). The monkey-army get delighted and other beings feel terror (42CD-44). When Śrī Rāma exercises Aindra missiles Rāvaṇa's heads cut down and fall like the fruits from the palm-trees (तालादिव फलानि) everywhere (45EF-47). Śrī Rāma is surprised on seeing more than a hundred (शतकोत्तरम्) heads of Rāvaṇa who does not get killed (48-49AB).

Śrī Rāma thinks: The arrows exercised at the valient demons are of no help to kill Rāvaṇa (49CD-51AB).

Vibhīṣaṇa: Rāvaṇa has been granted boon by Brahman (अजः) that the arms and the heads would grow again as and when they are cut (51CD). Śrī Rāma should discharge the fire missile and burn away the nectar stored in Rāvaṇa's neval (नाभिदेश) (53AB-54CD).

Śrī Rāma does the same (55). Rāvaṇa with one head and two arms fight vehemently (तुमुलम्) (56-60). Mātali reminds Śrī Rāma to employ missile at Rāvaṇa's vital part, because the time of Rāvaṇa's death fixed (प्रथितः) by gods (61). Śrī Rāma takes the Brahma-missile (its appearance and power are described) and aims at Rāvaṇa (64-67). Śrī Rāma discharges at Brahma-missile terrifying the beings

Rāvaṇa's heart (मर्मघातिनम्) (68-71). The missile kills Rāvaṇa and the arrow returns to Śrī Rāma's quiver (72).

Rāvaṇa dies (73). The demon army starts escaping from the battlefield (74). The monkey-army applauds Śrī Rāma's victory and Rāvaṇa's death (75-76AB). The gods and other celestial beings are delighted (76CD-78AB). Gods admitting their condition (04 Vedantic adjectives) appreciate the death of demon king Rāvaṇa (05 weakened characteristics) (78CD-82AB).

Nārada explains the reason: Rāvaṇa has constantly (सदा) remembered Śrī Rāma (82CD-83). He has dreamt of Śrī Rāma. Rāvaṇa's wreath has been more intense than the preceptor's instruction (गुरुबोधाधिको-ऽभवत्) (84). All these have led Rāvaṇa to the salvation (सायुज्यम्) (85-86). Even the most sinful person (पापिष्ठ) (04 weakened qualities) remembering Śrī Rāma at the time of death (सम्परेतः) being pure merges into Śrī Rāma and attains Lord Viṣṇu's abode (वैकुण्ठ) (87). Śrī Rāma (06 adjs of appearance) the slayer of Rāvaṇa may protect him (i.e. Nārada) (88).<sup>179</sup>

## Canto 12

### Vibhīṣaṇa's coronation and the fire ordeal of Sītā

**Lord Śiva:** Śrī Rāma sees Vibhīṣaṇa, Lakṣmaṇa as well as others and speaks (1-2AB).

**Śrī Rāma:** He has killed Rāvaṇa with the support of their valour (बाहुवीर्य) (2CD). Their fame will be everlasting (यावच्चन्द्र दिवाकरौ) (3). Those who will sing (कीर्तयिष्यन्ति) their glory along with that of Śrī Rāma will reach the highest goal (परमां गतिम्) (4AB). Mandodarī and other queens of Rāvaṇa start lamenting (पर्यदेवयन्) (4CD-5). Vibhīṣaṇa also laments (6).

<sup>179</sup> The verses (6/9/87-88) are in स्रग्धरा metre.

Śrī Rāma: Lakṣmaṇa should persuade Vibhīṣaṇa to perform Rāvaṇa's funeral rites and console his queens (7-8). Lakṣmaṇa speaks to Vibhīṣaṇa feeling extream sadness (9).

Lakṣmaṇa: Vibhīṣaṇa should not lament as in reality everyone is ruled over by the Time (कालेन) just as sand by the flow of a river (औघपतिताः सिकता यद्वत्) (10). The power of Supreme Lord controls the births and deaths of the beings (12-13AB). The birth and death are regulated by the Time (13CD). Like a child, the Supreme Ruler sports origination and the destruction of all-beings (14).<sup>180</sup> As a body produces another body the distinction between the body and the embodied soul (देहिदेहविभागयोः) is due to the non-discrimination (अविवेककृतः) (15-16). The birth and other 05 modifications<sup>181</sup> are superimposed (17).<sup>182</sup> All these characteristics seem real due to the superimposition caused by misapprehension (असद्ग्रहात्) while the person devoid of ego (अहङ्कार) realizes the truth (18-19).<sup>183</sup> Vibhīṣaṇa should give up all the illusory characteristics as well as withdrawing the senses from pleasures should contemplate upon Śrī Rāma (20-21). All the relation like mother, etc. caused by superimposition, disappear when the knowledge arises (22-23).<sup>184</sup> The wife, home, etc. are caused by the ignorance and hence momentary (क्षणभङ्गुराः)

<sup>180</sup> cf. (1) ईश्वरसर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥गीता० १८/६१॥

(२) लोकवत्तुलीला कैवल्यम् । ब्र० सू० २/१/३३.

<sup>181</sup> cf. जन्माद्यस्ययतः । ब्र. सू. शां. भा. १/१/२ where the 06 modifications of the beings (षड्भावविकाराः) enumerated are जायत अस्ति वर्धते विपरिणमते अपक्षीय नश्यति ।, While AdhR 6/12/17AB presents 04 modifications viz. birth, death (नाश), decay (क्षयः = अपक्षय), and growth, replacing the action and its fruit for existence (अस्ति) and transformation (विपरिणमते).

<sup>182</sup> AdhR 6/12/17CD writes the अतद्धर्मा आभान्ति characteristics of the non-Self are superimposed. This can be elaborated by Ādi Śaṅkarācārya's definition of superimpositions अतस्मिंस्तद्बुद्धिः ॥ ब्र०सू०शां०भा०, अध्यासभाष्य ॥

<sup>183</sup> cf. The dialogues of Janaka and Bālākī in the Bṛh (2/1/1).

<sup>184</sup> cf. विलक्षणाधिकरण ॥ब्र०सू०शां०भा० २/१/३॥.

(24-25).<sup>185</sup> He should enjoy destined pleasures and rule over the kingdom. He would not be contaminated by the worldly vices (भवदोष) (26-27). He should perform the funeral rites and asks the queens to go (28-29AB). Vibhīṣaṇa comes to Śrī Rāma and speaks (29CD-30). He is not ready to perform Rāvaṇa's funeral rites, as Rāvaṇa is weakened (नृशंसम्) (31).

Śrī Rāma: As the enmity ends after death (मरणान्तानि वैराणि), he should perform the rite (32-33).

Vibhīṣaṇa does so (34-35). The funeral rite is described (36-37). He consoles the queens and send them off (38-40). Vibhīṣaṇa comes to Śrī Rāma (41AB). Śrī Rāma and others get delighted (41CD-42AB). Mātali bows down to Śrī Rāma and takes leave (42CD-43).

Śrī Rāma: Though, He has already entrusted Vibhīṣaṇa on the throne, Lakṣmaṇa should accompany and coronate (अभिषेचय) him on the throne of Laṅkā (44-45AB).

Along with the monkeys, Lakṣmaṇa execute Śrī Rāma's order (45CD-46). All of them return and offer (उपायनपुरस्कृतः) presents to Śrī Rāma (47-48AB). Śrī Rāma and Lakṣmaṇa get delighted (48CD-49AB). Śrī Rāma speaks to Sugrīva (49CD).

Śrī Rāma: He thanks Sugrīva for the support (50). Hanumān should go to Rāvaṇa's mansion (रावणालयम्) after taking Vibhīṣaṇa's permission (अनुमतेः) (51). He should inform Sītā (जानकी) and return with her reply (प्रतिवाक्यम्) (52). Hanumān enters into Laṅkā (53). He sees Sītā under Śimśapā tree enriched by demonesses (54). He bows down (प्रणम्य) to Sītā and speaks (55-56AB). Sītā is delighted (56CD-57AB). He starts conveying Śrī Rāma's message (57CD-EF).

<sup>185</sup> Different types of *Adhyāsa* latter on each of the definitions was ascribed certain group of philosophy as in Brahmaśūtra Śaṅkarabhāṣya and Vedāntasāra.

Hanumān: Rāvaṇa along with the demon race is killed by Śrī Rāma with support of Vibhīṣaṇa, Lakṣmaṇa and Sugrīva (58). Vibhīṣaṇa is enthroned on the kingdom of Laṅkā Śrī Rāma is completely safe (कुशलम्) (59). Sītā is pleased and wishes to do same favour (60-61AB).

Hanumān: For him seeing Śrī Rāma victorious is more valuable than anything (61CD-62).

Sītā: She appreciates Hanumān's noble (सौम्य) virtues (63). She wants to see Śrī Rāma as soon as possible (64AB).

Hanumān goes to Śrī Rāma and reports (64CD-65AB). Sītā for whom the battle is won (फलोदयः), Śrī Rāma should meet Sītā (65CD-66). Śrī Rāma thinks of leaving the illusory Sītā (मायासीता) and to receive the original Sītā back from the fire and then speaks to Vibhīṣaṇa (67).

Śrī Rāma: Vibhīṣaṇa should bring Sītā before him (68). Vibhīṣaṇa and Hanumān (मारुति) go and bring Sītā (मैथिली) (03 adjectives) (69-70).

All the monkeys are eager to see Sītā. On seeing this Śrī Rāma asks the security (वेत्रपाणयः) to control the monkeys screaming with joy and curiosity (71-72AB).

Śrī Rāma: Vibhīṣaṇa should allow the monkeys to see mother Sītā (मैथिलीम्) seated in the palanquin (शिबिकारुढम्). Let Sītā approach Him on foot (72CD-74AB).

Sītā walks down to Śrī Rāma (74CD). Śrī Rāma utters the words of infamy (अवाच्यवादन) to illusory Sītā (मायासीता) who being unable to hear asks Lakṣmaṇa to prepare fire ordeal (75CD-77). Lakṣmaṇa prepares the fire ordeal (78). Sītā bows down to Śrī Rāma and the gods, circumbulates Him and prays to Fire (79CD-81AB).

Sītā: Fire God may keep her safe (पातु), if she has thought of none but Śrī Rāma (81CD).

She enters into the blazing (दीप्तम्) fire (82-83). The exalted sages (सिद्धाः) and divine beings censure Sītā's entering into the fire (ordeal) (84).<sup>186</sup>

### Canto 13

#### God's hymn in honour of Śrī Rāma, The fire-god appearing along with Sītā, Departure for Ayodhyā

**Lord Śiva:** God Indra (शक्र) and other 05 gods (listed) along with ascetics, celestial beings approach and speak to Śrī Rāma the highest Self (1-3). Śrī Rāma, the Supreme Reality the maker of the worlds is 8<sup>th</sup> Vasu<sup>187</sup> and Śaṅkara among the Rudras (4).<sup>188</sup> Śrī Rāma being Primavel Creator (आदिकर्ता) and His cosmic form constitutes the nose by the twin gods as well as the moon and the Sun (5).<sup>189</sup> Śrī Rāma (07 Vedantic adjectives) is one without second (अद्वयः) (6).<sup>190</sup> The ignorant (मायासंवृतानाम्) sees Him having a human form (मानुषविग्रहः), while the devotees (त्वन्नामस्मरताम्) His form of Pure Intelligence (चिदात्मकम्) (7). Śrī Rāma having killed Rāvaṇa, has restored the position and power (तेजसा) of the gods (8).

**Lord Brahmā:** He salutes the Supreme Being Śrī Rāma (विष्णुम्) (06 Vedantic adjectives) (9-10). He salutes Śrī Rāma whom the

<sup>186</sup> The verse is in उपजाति metre.

<sup>187</sup> The eight vasus are: आप, ध्रुव, सोम, धर, अनिह, अनल (= पावक), प्रत्यूष, प्रभास AdhR reads it as the eighth, while गीता mentions the name पावक.

<sup>188</sup> Cp. रुद्राणां शङ्करश्चास्मि वित्तशो यक्षीक्षसाम् ।

वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ गीता. १०/२३॥

<sup>189</sup> Cp. अनादिमध्यान्तमनन्तवीर्यमन्तबाहुं शशिसूर्यनेत्रम् ।

<sup>190</sup> Cp. (i) अहादिश्च मध्यं च भूतानामन्त एव च ॥ गीता ० १०/२०॥

(ii) सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ॥ गीता ० १०/३२॥

yogins (गतमोहाः) behold His effulegent form in their hearts with diadem (रत्नकिरीटम्) on the head (11). He salutes Śrī Rāma (माधव) (10 Vedāntic adjectives), the appeaser of the world (रञ्जितलोकम्) (12).<sup>191</sup> He salutes valient Śrī Rāma (वीरम्) (06 Vedantic adjectives) called Omkāra (प्रणवाख्यम्) (13). He addresses Śrī Rāma (06 Vedantic adjectives) as Lord (नाथ) who is the Independent doer residing in the heart (चित्तहारी) (14). He salutes Śrī Rāma (06 Vedantic adjectives) of lotus blue complexion (15). He salutes Śrī Rāma (04 Vedantic adjectives) who had been adored by the gods as Lord Śrī Kṛṣṇa (16).<sup>192</sup> He salutes Śrī Rāma (05 Vedantic adjectives), the lord of Mathurā (17).<sup>193</sup> The reciter of Brahmā's hymn attains the knowledge of Brahman and one meditating upon Śrī Rāma (03 adjectives) (with his hymn) is freed from the sin (18). The fire god (हुताशनः) after listening to Brahmā's hymn places Sītā (विदेहपुत्रिकान्) (04 adjectives of appearance) into his lap (स्वाङ्के समादाय) speaks to Śrī Rāma (03 adjectives) that he returns there by Sītā who had been entrusted to him formerly (पुरा)<sup>194</sup> in the forest (19-20). Through the illusory Sītā (माया+जनकात्मजा) Śrī Rāma has lessened the burdon (भरः) of the Earth by killing Rāvaṇa hence illusory (प्रतिबिम्बरूपिणी) Sītā disappears. (21-22AB). Śrī Rāma accepts Sītā with pleasure (22CD). God Indra (सुरनायकः) is delighted to behold Śrī Rāma and Sītā reunited and eulogises (23).

<sup>191</sup> A nice illustration of the alliteration of 'म', as in विष्णुवन्दना (Śrīsrīviṣṇupurāṇa, Gita Press, Gorakhpur, 1988), विश्वातीतं etc.

<sup>192</sup> In 6/13/16C वृन्दारण्ये वन्दितवृन्दारकवृन्दम् Śrī Rāma who had been adored by the cowherds in the *Vṛndāvana* bespeaks the identity of the Supremacy of Śrī Rāma with Śrī Kṛṣṇa of the previous Age (पूर्वकल्प).

<sup>193</sup> In 6/13/17D मथुरेशम् (lord of Mathurā) bespeaks as Pt. Muniāl, hindi translator remarks "In this context the identity between Śrī Rāma and Śrī Kṛṣṇa is expressed by employing the word the Lord of Mathurā". (p.319 F.N.)

<sup>194</sup> अग्नावदृश्यरूपेण वर्षं ममाज्ञया । (३/७/३) Śrī Rāma speaks to Sītā to hide herself in the fire and to exhibit her illusiory form

**INDRA (24-32)**<sup>195</sup>: He worships Śrī Rāma (04 adjectives) the shelter of the creator (24).<sup>196</sup> He worships Śrī Rāma, the remover of the burden of the Earth (25). He worships Śrī Rāma (05 adjectives), as the friend of monkey-chief (26).<sup>197</sup> He worships Śrī Rāma (03 adjectives) further (सुदूरे) for the sensuous ones (भोगभाजम्) and nearer (अदूरे) for yogins (27).<sup>198</sup> Śrī Rāma is the Lord incarnated whose sports in this world (इह) to delight the devotees (28). God Indra's intense ego is vanished on seeing Śrī Rāma's lotus-feet (29). He worships Śrī Rāma (12 adjectives of appearance) who is beyond the reach of mind (30-32).

Lord Śiva: He would like to attend Śrī Rāma's welcome function (सत्कृतम्) in Ayodhyā and manages Śrī Rāma's union with king Daśaratha who He salutes with respect (33).

Daśaratha: Śrī Rāma has freed Daśaratha from worldly miseries (34).

Daśaratha retires (35-37AB). Śrī Rāma speaks to god Indra (देवराजम्) (37CD). Śrī Rāma asks Indra to (सहस्राक्ष) revive the monkeys killed in the battle (मृधे) (38). Through nectar showered by Indra, the monkeys regain their life and get up as if wakened from the sleep (सुप्तोत्थिता), but not the demons (39-40AB).<sup>199</sup> Vibhīṣaṇa

<sup>195</sup> The employment of *Bhuaṅgaprayāta* metre in this hymn 6/13/24-32 bears the impact on the *Bhuaṅgaprayāta* employed by Ādi Śaṅkarācārya in his hymns.

<sup>196</sup> Aliteration of भ and व.

<sup>197</sup> 6/13/26AB The word 'प्रपन्न' is employed thrice in 02 senses.

(i) प्रपन्न – a devotee (शरणागत) (ii) a shelter (आश्रय).

<sup>198</sup> 6/13/27AB employes a striking style of alliteration where by replacing a syllable (of one line) the meaning (of the 2<sup>nd</sup> line) is changed – भ into य in भोगभाजाम् and योगभाजाम् as well as सु into अ, सुदूरे and अदूरे:

सदा भोगभाजां सुदूरे विभान्तं

सदा योगभाजामदूरे विभान्तम् । ६/१३/२७AB

<sup>199</sup> 6/13/39 consists 03 lines.

requests Śrī Rāma and Sītā to take an auspicious bath (मङ्गलस्नानम्) and the next day they would retire (40CD-42).

Śrī Rāma: He regrets the auspicious bath, as he would perform the same bath with Bharata (who should also perform the same) (43-44AB). Vibhīṣaṇa may however pay respects to Sugrīva and other monkey chiefs who are His devotees (44CD-45AB). Vibhīṣaṇa honours them with jewels, ornaments etc. (45CD-45AB). Śrī Rāma bids adieu to the monkeys (हरीश्वरान्) (46CD). They all board on the *Puṣpaka* plane (47CD-49AB).

Śrī Rāma: King Sugrīva and prince Aṅgada should go to Kiṣkindhā and Vibhīṣaṇa to Laṅkā while Śrī Rāma would like to go to Ayodhyā (49CD-53AB).

All of them express their humble wish to accompany Śrī Rāma to Ayodhyā because they would like to witness His coronation ceremony, to pay respect (अभिवाद्य) to Kausalyā and then to take over (वृणीमहे) the responsibility of the kingdom (53CD-55). Śrī Rāma allows Sugrīva, Hanumān, Vibhīṣaṇa and monkeys to board with them (56-57). The plane flies up in the sky (विहायसा) (58). Śrī Rāma seated in the swan-faced plane, appears like Brahmā (चतुर्मुख इवापरः) (59). The plane shines more in the presence of Śrī Rāma, Lakṣmaṇa and Sītā (60).<sup>200</sup>

## Canto 14

### **Journey to Ayodhyā, the hospitality by sage Bharadwāja and union with Bharata**

**Lord Śiva:** Śrī Rāma casting down His sight (from the plane) speaks to Sītā (1).

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<sup>200</sup> The verse is in the उपजाति metre.

Śrī Rāma: Sītā may watch the (beautiful) Laṅkā as well as the disgusting battlefield where the demons and monkeys faught, Rāvaṇa and other demons lying dead (2-3). He shows the bridge on the ocean and the holy place setubandha, followed by (1) Rāmeśvara (2) the meeting place of Vibhīṣaṇa (3) Kiṣkindhā (They land at Kiṣkindhā) and greet Tārā and others (4) Mt. R̥ṣyamūka (5) Pañcavaṇī (6) Hermitage of sage Agastya and sage Sutikṣṇa (7) Citrakūṭa (8) the meeting place of Bharata (9) sage Bharadwāja's hermitage (10) the river Ganga (11) the river Sarayū (4CD-14ab).<sup>201</sup> On the fifth day they land at sage Bharadwāja's hermitage and pay homage. Here the 14<sup>th</sup> year is completed (14CD- 15AB).

Śrī Rāma inquires about Bharata, Ayodhyā and His mothers (15CD-17). Bharadwāja conveys Bharata's well-being and reigining the kingdom through *pādukas* (wooden-shoes) (18). Bharadwāja acknowledges Śrī Rāma's grace for all the events from Daṇḍaka forest to Sītā's abduction (19-20).

Bharadwāja: He identifies Śrī Rāma as Supreme Person Nārāyaṇa (विष्णु) (05 adjectives). Sītā (जानकी) is goddess Lakṣmī and Lakṣmaṇa is the serpent Śeṣa (21-23). He creates the universe, yet remains untainted like the sky (24). The ignorant sees Him circumscribed (limited) (विच्छिन्न) (25). He is the support etc. of the world (26). He is sole-object of seeing, hearing and remembering (27). His Illusory Power the Ego, etc. are superimposed on Him (28). Like a magnate attracts the pieces of iron (अदादयः), Śrī Rāma's Illusory Power creates the world (29). His universal gorss body is called Virāt and subtle body is called *Sūtra* (30). The incarnations are come out and merge into the cosmic form (विराज) (31). Those who reciet and hear the story of His incarnation become freed (32). On Lord Brahmā's

<sup>201</sup> cf. VR (6/123) reads the places: (1) Laṅkā on the Mt. Trīkūṭa (2) battlefield (3) the sea-coast (4) Nalasetu (5) Mt. Hiraṇyanābha (6) Setubhandha (7) Rāmeśvara (8) Kiṣkindhā (landing) (9) Mt. R̥ṣyamūka (10) Pampā lake (11) Janasthāna (12) Pañcavaṇī (13) Godāvarī river (14) the slaying place of Virādha (15) Sage Atri's hermitage (16) Mt. Citrakūṭa (17) River Yamunā (18) Gaṅga (19) Śṛṅgaverapura (20) River Sarayū (21) Ayodhyā.

request Śrī Rāma is incarnated in the dynasty of Raghu to lessen he burden of Earth and has accomplish the task of god (33-34AB). Śrī Rāma would accomplish many mighty deeds for many centuries (बहुवर्षसहस्राणि) (34CD-35). The sage requests to enjoy hospitality of 01 day (36). They all halt in sage Bharadwāja's hermitage (37). Śrī Rāma asks Hanumān to hurry to Ayodhyā for knowing the well-being (38). He should also inform Guha about their returning (39-40AB). He should reach to Nandigrāma, narrate all the events to Bharata as well as Śrī Rāma's achievement including their returning and should return with the well-being (विचेष्टितम्) of Bharata (40CD-44AB). Hanumān arises in Śṛṅgaverapura (44CD-46AB). Hanumān meets Guha and conveys the message (46CD-48). He, passing through Rāmatirtha and Sarayū reaches to Nandigrāma (49-50). Hanumān sees Bharata leading his life like a hermit (आश्रमवासिनम्) (07 characteristics of hermit) ruling over the kingdom as the representative of Śrī Rāma's wooden shoes (पादुके) and being encircled by the ministers (51-54AB).

Hanumān: Śrī Rāma, about whom Bharata is worried, enquires his well-being (54CD-55). Bharata should not grieve any more as his meeting (सङ्गतः) with Śrī Rāma is near (अस्मिन्मुहूर्ते) (56). Śrī Rāma after killing Rāvaṇa, is on the way to Nandigrāma along with Sītā and Lakṣmaṇa (57). Bharata bursts out with extreme joy and embraces Hanumān (58-59). Bharata is ready to offer the high prize for the news (60). The news is the auspicious one bringing bliss (आनन्द) to a person for many years (61-63). Hanumān should narrate how Śrī Rāma has met the monkeys (हरीणाम्) (64-65AB). Hanumān narrates the whole account (चरितम्) of Śrī Rāma (65CD-66). Bharata instructs (आज्ञापयत्) Śatrughna (शत्रुहणम्) (67-70).<sup>202</sup> The citizens motivated (परिचोदिताः)<sup>203</sup> by Śatrughna follow the instruction (described) (71-74). The herm sit in the palanquin (शिबिका) while

<sup>202</sup> Śatrughna's name is used in the archic usage शत्रुहन्- शत्रुहा Cp. शत्रुघ्नं शत्रुहन्तारमेवं गुरुरभाषत ॥ AdhR 1/3/41CD above.

<sup>203</sup> It is also an archic usage.

Bharata with Śrī Rāma's wooden shoes on his head goes on foot along with Śatrughna (75). Hanumān points out Śrī Rāma, Lakṣmaṇa, Sītā (वैदेही), Sugrīva and Vibhīṣaṇa with his ministers boarded in *Puṣpaka* plane (described) (76-78). Everyone feel delight on seeing Śrī Rāma as a moon in the sky (79-80). Bharata shows the gesture of salutation to Śrī Rāma (81-82AB). Śrī Rāma orders to land the *Puṣpaka* plane down (82CD). Bharata and Śatrughna board on the plane, greet heartily each other (their names are listed) (83-88). Bharata thanks Sugrīva for his friendship (89-90AB). Śatrughna bows down to Śrī Rāma, Lakṣmaṇa and Jānakī (90CD-91AB). Śrī Rāma bows down to the mothers (91CD-92). The monkeys heartily praise Bharata. The monkey-chief appreciates his high feelings (93-96AB). Śrī Rāma makes Bharata sit beside Him and they all go to the Bharata's hermitage (96CD-98AB). On reaching the hermitage, Śrī Rāma sends the *Puṣpaka* plane to Kubera (वैश्रवणम्) with thanks (98CD-99). Śrī Rāma bows down to His preceptor Vasiṣṭha, offers him the seat and sits near him (100).<sup>204</sup>

## Canto 15

### Śrī Rāma's coronation

**Lord Śiva:** Bharata restores the kingdom with folded hands (1-3). The Supreme Ruller (ईश्वरः) incarnated as a man (नरचेष्टाम् उपागतः) accepts it (4). Though Śrī Rāma (रमापतेः) is the Supreme Self (परमात्मनः) (07 Vedantic adjectives), acts (अनुवर्तते) in His divine human form (लीलामानुषदेहेन) to fulfill the desire of the devotees (5-8). The barber (श्वशृकुन्तकः) cuts Śrī Rāma's hair (9AB). The preparation (सम्भाराः) of coronation are carried out (9CD). Bharata, Lakṣmaṇa and others take bath (10). Śrī Rāma (03 adjectives of appearance) shines more after bath (11). Śrī Rāma and Sītā are offered embellishment (प्रतिकर्म) (12-13AB). Kausalyā commands (her maid servant) to offer embellishments to the monkey women (13CD-14AB). Śatrughna asks Sumantra to prepare chariot (14CD-15AB).

<sup>204</sup> The verse is in वंशस्थउपजाति metre.

Śrī Rāma mounts on the other chariot while Sugrīva and others in attired riding on the horse etc. surround Śrī Rāma (15CD-17AB). All proceed to the city of Ayodhyā (17CD-18). Bharata, Śatrughna, Lakṣmaṇa are in the service of Śrī Rāma, (19-20). The gods, the exalted sages and the seers sing His glory (21). The monkeys play instruments (22). The citizens see Śrī Rāma arriving in Ayodhyā (23). They are delighted to behold Śrī Rāma (11 adjectives of appearance) (24-25). The women of city leave their house-hold works go up in the terrace (26-27). The women being delighted shower the flowers. Śrī Rāma responds with smile and enters into the palace (29). Śrī Rāma bows down all the mothers (पितृयोषितः) (30).<sup>205</sup> Śrī Rāma asks Bharata to arrange for the accommodation of Sugrīva and others (31-32). Bharata carries out Śrī Rāma's order (33AB). Bharata asks Sugrīva to engage his attendants in bringing sacred water from 04 Oceans for Śrī Rāma's coronation (33CD-34). Sugrīva employs Jāmbavān, Hanumān, Aṅgada and Suṣeṇa who fetch the water in gold-pitchers (शातकुम्भान्) and hand over to sage Vasiṣṭha (35-37AB). Sage Vasiṣṭha offers the seat to Śrī Rāma and Sītā (37CD-38AB). The coronation ceremony is described (38CD-42). The wind god presents gold-necklace and god Indra presents gold-garland studded with gems (43). The celestial singers sing and the heavenly damsels dance along with the shower of flowers from the sky (44CD-45). Lord Śiva beholding gorgeous Śrī Rāma (09 adjectives of appearance) and beautiful Sītā (06 adjectives of appearance) seated on the throne recites the hymn (46-50).

**Lord Śiva:** Salutation to Śrī Rāma (04 adjectives of appearance) associated with His power Sītā (सशक्तिकाय) (51). Śrī Rāma's one without beginning, middle as well as the end, untainted though creates, maintains and destroys the universe and all bliss (52). The wise knows Him who takes various incarnations for the devotees (53). He reclines on the Śeṣa serpent and protects (54). As the gastric

<sup>205</sup> 6/15/30B mentions Śrī Rāma touching His mother's (स्वमातुः) feet, yet in the next line 6/15/30C the plural usage 'wives of His father' i.e. Daśaratha's queen indicates more than three queens of king Daśaratha.

fire, He digests the food in the human-bodies (55).<sup>206</sup> Śrī Rāma's rediance shines in the Sun, Moon as well as in the Fire and His matter (सत्त्वम्) exists in all the beings (56). He is Supreme Brahman, one without second (57). Though He is one (एकः) becomes many and looks different in different incarnations (58). He only exists in all the creation of past, present and future (59). The deluded ones do not know Him but the pure hearted devotees realise His real nature (तत्त्वम्) (60).<sup>207</sup> Even Lord Brahmā and other gods do not know His real form (स्वरूपम्), while the wise attain the Absolution (मुक्तिः) through devotion (61). Lord Śiva himself chanting His name 'Rāma' stays at kāsī with Pārvatī (62). The reward of reciting, listening and writing the hymn is given (63).

**Indra:** Śrī Rāma has killed Rāvaṇa who had snatched away the power of gods on geeting the boon from Lord Brahmā (64). **The gods:** They have regained their sacrificial benefits (यज्ञभागः) (65).

**The manes:** They (पितरः) enjoy the offering of the ancestral rites after Rāvaṇa's destruction (66).

**The celestial beings (यक्षाः):** They are freed from the slavery (विशिष्टकर्माणि) of palanquins-bearers (67).

**The celestial beings (गन्धर्वाः):** They singing Śrī Rāma's glory were banned and were forced by Rāvaṇa to sing his glory. They are again started His glory (68-70AB).

All the semideivine beings (11 names are mentioned) eulogize Śrī Rāma who greets than in turn (70CD-72). All of them retire with their hearts remembering His exploits (73-74). While the celestial

<sup>206</sup> cf. अहं वैश्वानरो भूत्वा प्राणीनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥गीता० १५/१४॥

<sup>207</sup> cf. न मां दुकृतिनो मूढाः प्रपद्यन्ते नराधमाः ।

माययापहतज्ञाना आसुरं भावमाश्रिताः ॥गीता० ७/१५॥

beings retire more joyfully, Śrī Rāma (03 adjectives) shines more alegant in his mids of Sītā, Lakṣmaṇa and others (75).<sup>208</sup>

## Canto 16

### Farewell of monkeys and appreciation of the text

**Lord Śiva:** (1-2AB After Śrī Rāma's coronation, nature is in full delight (75). Śrī Rāma donates cows, horses etc. along with gold ornament in abundance to the Brahmin (2CD-4AB). He gives presents like a garland, gems, divine arm-bands and a necklace studded with gems and jewels to Sugrīva, Aṅgada and Sītā respectively (4CD-6). Sītā (जनकनन्दिनी) too takes out a pearl-necklace and presents it to Hanumān (7-9AB). On seeing Hanumān pleased Śrī Rāma speaks (9CD-10AB).

Śrī Rāma: Hanumān may ask for a boon (10CD).

Hanumān wishes to live and chant His name till His name sustains in the world (11-14AB). Śrī Rāma grants the boon and offer His company (सायुज्यम्) after the final dissolution (14CD-15AB). Sītā (जानकी) grants him the boon of fulfilling all the needs wherever he goes (15CD-16AB). Hanumān (महामतिः) with full delight retires anyhow (कृच्छ्रात्) for practising penance on the Himalayas (16CD-17). Śrī Rāma sending Guha off asks to chant His name, to enjoy the Royal pleasures (निजार्जितान्) and to attain His resemblance (सारूप्यम्) at the end (18-19). After Śrī Rāma gives various presents and embraces, Guha departs (20-21AB). All the monkeys along with Sugrīva and Vibhīṣaṇa being satisfied with gifts by Śrī Rāma depart to Kiṣkindhā and Laṅkā respectively (21CD-25AB).

Śrī Rāma reigns with full paternal affection (अखिल+वत्सल) (25CD). Lakṣmaṇa is coronated as crown prince (यौवराज्ये) (26). Śrī Rāma (06 Vedantic epithets) though the non-doer (अकर्ता) assuming

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<sup>208</sup> The verse is in स्रधरा metre.

the human form performs many sacrifices like the horse-sacrifice (27-29AB). In His reign there is none of the 06 calamities (29CD-30).<sup>209</sup> The subjects (प्रजाः) are devoted fully to Śrī Rāma who has ruled with full justice (described) for 10 thousand years (दशवर्षसहस्राणि) (31-34).

### Appreciation of the text AdhR

Lord Śiva has narrated for the first time (पुरा) the story of the AdhR bestowing<sup>210</sup> long life, health and so on (35). The reward of its hearing and reading is given. (1) Fulfilling all desires. (2) Removing the sins (36). (3) The portion of the description of Śrī Rāma's coronation confers riches to one desiring wealth. (37AB). (4) The reciting of the whole of the text yields a noble (आर्यसम्मतम्) son (37CD). (5) A king reading the AdhR (आध्यात्मिकसंहिता) gets the prosperous kingdom without any obstacles.<sup>211</sup> (6) The woman hearing AdhR (अधिरामसंहिता) begets long-lived sons (39AB) as well as the barren woman (वन्ध्या) gets a son (39CD). (7) A man listening to and reciting the text with devotion in Śrī Rāma becomes free from all miseries, the gods are pleased, the calamities are vanished (उपयान्ति) and they achieve the wealth (40-41). (8) Those who worship the AdhR attain the highest abode of lord Viṣṇu (43). (9) Śrī Rāma becomes pleasure with those who read the AdhR (अध्यात्मरामचरितम्) themselves and they consequently acquire 04 human goals (44-45). (10) The listening to this (एतद्) AdhR (रामायणम्) destroys the crores of sins accrued in the ages

<sup>209</sup> The *Smṛti* text designate a calamity as also the natural calamities (ईतयः)  
cf. अतिवृष्टिरनावृष्टिमूषकाः सलभाः शूकाः ।

प्रत्या सन्नाश्च राजा षडैता ईतयः स्मृताः ॥ मनु०, quoted by Apte V. S. (P 96).

<sup>210</sup> The text itself calls the AdhR as the secret (रहस्यम्) doctrine of the Self the (आध्यात्मिकम्) title is fully justified.

<sup>211</sup> योऽध्यात्मिकरामसंहिता (६/१६/३८A) = यः+आध्यात्मिक+राम+संहिता is an example of आर्षसन्धि cf. गुढोऽत्मा = गूढः + आत्मा

एषः सर्वेषु भूतेषु गूढोऽत्मा न प्रकाशते ॥कठ० १/३२/१२॥

(कल्पकोट्यघनाशनम्) (46). (11) On hearing the AdhR the gods, the deities presiding over the planets (ग्रहाः) and the great sages are pleased (47). (12) This ancient AdhR full of passionlessness (वैराग्य) and the wisdom (विज्ञान) is such a wonderful (अद्भुतम्) that its reciter, listener and even the writer (i.e. Scripts) do not get rebirth (पुनर्भवम्) (48).

Conclusion: Lord Śiva having realised Śrī Rāma to be Viṣṇu's incarnation has narrated (प्राह) to Pārvatī in brief (संक्षेपात्) this AdhR, the secret essence of all Vedas (49).<sup>212</sup>

## Uttarakāṇḍa

### Canto 01

#### Arrival of sage Agastya and other sages to Śrī Rāma and narrating the previous accounts of Rāvaṇa and others

Lord Viṣṇu's (पुण्डरीकाक्षः) incarnation Śrī Rāma, the son of Daśaratha and Kausalyā excels (जयति) all (1).<sup>213</sup>

Pārvatī: What did Śrī Rāma do after the destruction of Rāvaṇa and others, followed by His coronation (2-3AB). For how many years He lived in the human form? (3CD-4). She wants to listen Śrī Rāma's story in detailed (5).

**Lord Śiva:** After the coronation of Śrī Rāma, Agastya and other sages (मुनयः) (09 names are listed) accompanied by *saptarṣi* come to greet (अभिवन्दितुम्) Him (6-8). The door-keeper (प्रतिहारः) reports to Śrī Rāma (10-11). After they are accommodated, they come to Śrī Rāma

<sup>212</sup> The verse is in शार्दूलविक्रीडितम् metre.

<sup>213</sup> The verse seems to serve the purpose of a middle benedictory stanza (मध्यमङ्गल) as per the convention laid down by Patañjali in his mahābhāṣya – मङ्गलादिनी मङ्गलमध्यानि मङ्गलान्तानि च शास्त्राणि प्रथन्ते ।

who welcomes them (12). Śrī Rāma offers respectful hospitality and asks their well-being (13-15).

The sages: Rāvaṇa was not a burden (भारः), as Śrī Rāma can subdue the three worlds with His bow. Rāvaṇa is easy to be killed but not Meghanāda (रावणेय), Kumbhakarna and others (18-19). As Śrī Rāma has fulfilled the promise of fearlessness (given to them), he is blessed (20).

Śrī Rāma: Who do they magnify Meghanāda (रावणि) than Kumbhakarna and others (21-22).

Agastya (कुम्भयोनि): He would narrate past accounts (वृत्तम्) of Meghanāda (रावणेः) and Rāvaṇa (23-24). In the *krta* era Brahmā's son Pulastya had gone to Tṛṇabindu's hermitage practices penance on the Mt. Meru (25-26). Pulastya being detracted by the amorous soprts of celestial girls (देवगन्धर्वकन्यकाः) becomes angry and warns them to bear (गर्भं धारयिष्यति) whosoever falls in the range of his sight (दृष्टिपथम्) (27-29AB). They keep themselves away from the place (29CD). As Tṛṇabindu's daughter being unaware of the warning moves freely (निर्भया), she conceives (03 adjectives of conceiving) and hence rushes to her father (30-31). Tṛṇabindu finds it out as the result of Pulastya's curse through eye of wisdom (ज्ञानचक्षुषा) (32). The sage entrusts his daughter to Pulastya who accepts (प्रगृह्य) her (33). She would bear a son worthy in both families (34). The son is born and is named Viśravā, the son of Pulastya (Paulastya) (35). Viśravā marries to Bharadwāja's daughter (36). They get a child called Vaiśravaṇa (37). Lord Brahmā being pleased by Vaiśravaṇa's penance grants the boon to become the lord of riches (धनेश) who then flying with *Puspaka* plane approaches his father (38-39). Vaiśravaṇa informs about the boon and prays his father for a peaceful place to stay (40-41). He should occupie Laṅkā which was quitted by demons out of Lord Viṣṇu's fear (विष्णुभयात्) (42-43). He does so (44-45AB). Once a demon named Sumālī of *rasātala* sees a

Kubera (धनदम्) flying in the *Puspaka* plane thinking of benefit of the demons speaks to his beautiful daughter (45CD-48AB).

Demon Sumālī: Though Kaikasi is youthful, nobody marries her due to fear of the rejection (प्रत्याख्यान) from her (48CD-49AB). She should select a Brahmin ascetic so that she may beget powerful sons like Kubera (49CD-50). She approaches a Brahmin hermit (probably Viśravā) with bashfulness (described) (51).

The hermit: Who is she? (52AB).

Kaikasī: He should know it through concentration (52CD). The hermit knows (53AB).

The hermit: She desires children from him but the time period (वेलायाम्) being dreadful, she would leget dreadful sons (दारुणौ) (53CD-54).

Kaikasī: Why such sons would be from him? (55AB).

The hermit: The last one (पश्चिमः) (i.e. 3<sup>rd</sup> son) would be an intelligent and a devotee of Śrī Rāma (55CD-56AB).

In due course, Kaikasī begets Rāvaṇa with 10 heads and 20 arms (विंशतिभुजम्) at whose birth the earth trembles (56CD-57AB). After him Kumbhakarṇa and Śūrpaṅkhā followed by Vibhīṣaṇa (05 adjectives of pious nature) are born (57CD-60AB). Kumbhakarṇa is described as canible (60CD-61AB). Rāvaṇa harrases the people (61CD, EF). Though Śrī Rāma is the Supreme Person (08 Vedantic adjectives) incarnated in a human form has inspired him to narrate the birth of demons (रक्षोद्भवम्) (62). As he has realized Śrī Rāma (07 Vedāntic adjectives) as Supreme being, he sustains himself (चरामि) in the world by his grace (भवदनुग्रहतः) (63).

Śrī Rāma: Sage Agastya (कुम्भोवम्) should know (निबोध) that His account, as the descendent of solar dynasty removes the sin (64).<sup>214</sup>

## Canto 02

### Elaboration of kingdom established by demons

Lord Śīva: Sage Agastya narrates the account in the assembly (1).

Sage Agastya: Once Kaikasi having seen Kubera visiting his father, asks her son Rāvaṇa to become like Kubera (धनाध्यक्षम्) (2-4). He promises his mother and starts practising penance (5-6). All the 03 brothers go to Gokarna for penance (7). Kumbhakarna practises regeous penance for 10000 years (8). Vibhīṣaṇa standing on one leg (एकेन पादेन) for 5000 years (9). Rāvaṇa (दशाननः) practises penance for 10000 years (दिव्यसहस्राणि) and at the end of every thousand years offers his head into fire (10). At the time of offering the 10<sup>th</sup> head, Lord Brahmā (प्रजापतिः) appears before him and being pleased grants the boon (11-12).

Rāvaṇa: He chooses the immortality (अमरत्वम्) of the kind that he may get killed by any man (तृणभूता हि मानुषाः)<sup>215</sup> but not by any birds, reptile, celestial beings or demons (13). Lord Brahmā (प्रजाध्यक्षः) says ok (तथास्तु) offers his nine heads back (14-15). Lord Brahmā asks Vibhīṣaṇa to choose a boon (16).

Vibhīṣaṇa: His intellect may sustain in the righteousness and never in unrighteousness (18).

Lord Brahmā agrees and grants immortality, though not asked by (अयाचितोऽपि) Vibhīṣaṇa (19-20AB). Lord Brahmā offers a boon to

<sup>214</sup> The verse is in वसन्ततिलका metre.

<sup>215</sup> 7/2/13F (Human-beings are like grass-straws) indicates (1) He is not afraid of any man (2) Men are powerless to kill a demon like him. This justifies Śrī Rāma's incarnation in a human form.

Kumbhakarna (20CD). Kumbhakarna being possessed (व्याप्त) by goddess Sarasvatī (वाण्या) asks for 06 months sleep and meals of only one day (21).<sup>216</sup> Lord Brahmā agrees. Goddess Sarasvatī comes out of Kumbhakarna's mouth and ascends to heaven (22). Kumbhakarna repents for what he has asked for (23). Sumālī along with Prahasta and other demons comes to greet his grand sons (पौत्रान्) (24).<sup>217</sup> Sumālī is pleased as they are free from the fear of lord Viṣṇu which (i.e. the fear) made them away from Laṅkā (25-26).

Sumālī: Rāvaṇa should grab Laṅkā which is reigned by Kubera and which formerly under their control (27-28AB). Rāvaṇa does not agree saying that Kubera is their eldest brother (गुरु) (28CD-29AB).

Prahasta: Rāvaṇa is unaware of the royal duties (राजधर्म) and politics (नीतिशास्त्र) (29CD). There can not be any brotherhood among the braves, because gods and demons though the sons of Kāśyapa have been fighting with weapons (31-32AB). The enmity between them is not afreshed (32CD).

Rāvaṇa goes to the Mt. Trikūṭa, sends Prahasta to invade Laṅkā, exiles (निष्कास्य) Kubera (धनदेश्वरम्) and rules over Laṅkā (33-34). Kubera, obeying his father's words goes to the summit of *Kailāsa* and propitiates Lord Śiva (35). Kubera enjoying Lord Śiva's friendship resides in the city *Alakā* constructed by Viśvakarmā and is appointed the guardian of the direction (दिक्पालत्वम्). (36) Rāvaṇa being coronated harrases the 03 worlds (37CD-38AB). Rāvaṇa's sister gets married with demon Kālakhaṅja's descendent Vidyujjihva (38CD-39AB). Maya gives his beautiful (लोकसुन्दरी) daughter Mandodarī (in marriage) and the unfailure missile (शक्तिममोघा) to

<sup>216</sup> cf. प्रजापतिस्तु तां प्राप्तां प्राह वाक्यं सरस्वतीम् ।

वाणि त्वं राक्षसेन्द्रस्य भव वाग्देवतेप्सिता ॥वा०रा० ७/११/४२कड -४३अब ॥

<sup>217</sup> Here the V. 7/2/24B reads पौत्रान् (grand sons) but there should be 'the son of daughter' (दौहित्रान्) because Sumālī is the father of Kaikasi who is the mother of Rāvaṇa, Kumbhakarna and Vibhīṣaṇa hence it is archaic usage.

Rāvaṇa (39CD-40). Kumbhakarṇa gets married with Virochana's grand daughter (दौहित्रीम्) Vṛtrajwālā (41). Vibhīṣaṇa gets married with Saramā, the daughter of gāndharva king Śailiṣa (03 adjectives) (42-43AB). Mandodarī begets the son named Meghanāda who as soon as born cried like thundering of cloud (नादं मेघवत्प्रमुचो च) (43CD-44). Then Kumbhakarṇa sleeps for a long time (45). Rāvaṇa starts killing Brahmins, sages, gods, demons and other celestial beings (46CD-47). Kubera sends messages his younger brother Rāvaṇa not to execute unpious activities (अधर्मम्) (48). Rāvaṇa invades Kubera's city (धनद+आलयम्) and grabs his *Puṣpaka* plane (49). Rāvaṇa defeats Yama and Varuṇa, but is defeated by Indra who ties him (50). There is a terrific fight between them and hence Indra ties Rāvaṇa (51). Meghanāda<sup>218</sup> conquering Indra releases his father and tying Indra takes him to Laṅkā (52-53). Lord Brahmā favouring Meghanāda with many boons asks him to release Indra (54). After being victorious over all the worlds, Rāvaṇa lifts up (तोलयामास) the Mt. Kailāsa (55). Lord Śiva (नन्दीश्वरेण) curses that he would be killed by the monkeys and a man (56). Rāvaṇa though cursed so, invades the city of Sahasrārjuna (हैहयपत्तनम्) who ties him and is released by Pulastya (57). Rāvaṇa attacks on Vālī who defeats him severely (धृत कक्षेण) (58). Rāvaṇa is released and makes friendship with Vālī (59). Rāma reigns over the world (60). Śrī Rāma has killed Rāvaṇa as well as Kumbhakarṇa and Lakṣmaṇa has killed Meghanāda (61-62). Śrī Rāma is the Supreme Person (नारायणः) (03 Vedāntic adjectives) (63). Different creations have come out from different part of His body. (1) Lord Brahmā from His naval. (2) A fire god as well as speech from His mouth. (3) The king (लोकपालौघ) from His arms. (4) The moon as well as the Sun from His eyes. (5) Quarters and sub-quarters from His ears. (6) The vital air as well as twin god Aśvinau from His nose. (7) The world like भुवः, etc. from His leg, knee, thigh, and hips. (8) 04 oceans from His stomach. (9) Indra and Varuṇa from the breasts. (10) Sages Vālakhilyas from his semen. (11) The

<sup>218</sup> 7/2/52-54 presents the reason why Megh0arāda got the title 'Śakrajita' or 'Indrajit' conquerer of Indra.

god of death (यमः) from His generality organs (मेढ्र). (12) Death from His excreting organ. (13) The three eyed god Rudra from His wrath (मन्यो). (14) The mountains from His bones. (15) The clouds from His hair. (16) The herbs from the hair of His body. (17) The donkey and other animals from His nails (64-69AB). He possesses the universal power dense with the Divine Power (मायाशक्तिः) (69CD). He appears as many due to the combination of 03 qualities. The gods (विबुधाः) enjoy nectar of the sacrifice due to Him (70). He is the creator and supporter of all (71). Like ghee in the milk He is present in every diversified (भक्तम्) object (72). Śrī Rāma being the illuminer of all illuminaries is perceived by one possessing the sight of knowledge (ज्ञानचक्षुः) but not by one without the sight of knowledge (73-74AB). Yogi perceives him in their heart by devotion through the *upaniṣads* (वेदशीर्षैः) incorporating the method of 'Not that' (अ+तत्+निरसन+मुखैः) (74CD-76AB). He begs pardon for his verbosith (प्रलपितम्) (76CD). His safe object of worship is Śrī Rāma (11 adjectives) – the chief among Raghus (77).<sup>219</sup>

### Canto 03

#### Previous life-story of Vālī and Sugrīva as well as dialogue between Rāvaṇa and Sanatkumār

**Śrī Rāma:** He inquires about the previous account of the birth of Vālī and Sugrīva (1).

**Agastya:** Once Lord Brahmā is in the meditation situated on the golden summit of Mt. Meru (2-3AB). While he meditates, the tears of joy fall down which he holds in his palm, keeps on the ground and from which a huge monkey (महाकपिः) is produced called Rakṣādhīpa (3CD-4). Lord Brahmā asks him to stay there for sometime. He does so (5-6). Once he sees a divine-stepwell (वापीम्) where he watches his own reflection and thinking it to be rival (प्रतिकपिम्) jumps into

<sup>219</sup> The verse is in वसन्ततिलका metre.

the water (7-8). He does not find any monkey in the water, but while coming out he finds himself transformed into a beautiful woman (9). God Indra on his return from worshipping Lord Brahmā sees her, becomes passionate and his semen is discharged which fall on her hairs and then on the ground (10-11). Consequently Vālī is born. Indra gives a gold-garland and departs to heaven (12).<sup>220</sup> Like wise Sun god comes there and Sugrīva is born (13).<sup>221</sup> The Sun god entrusts Sugrīva to Hanumān and departs (14). Next day she finds herself transformed again into monkey form (वानराकृतिम्) (15). He comes to Lord Brahmā with his two sons (16). Lord Brahmā asks a messenger (देवदूतम्) to lead them to the city of Kiṣkindhā (03 adjectives) and to enthrone Rkṣarāja there (17-19). All the monkeys of the world (सप्तद्वीपगता) would obey him (20). They would come to Śrī Rāma's help when Lord Viṣṇu (नारायणः) incarnates as Śrī Rāma (21-22). The messenger executes Lord Brahmā's ordre (23). Since then monkeys rule over on Kiṣkindhā (24). After lessening the burden of the Earth, Śrī Rāma has become the sovereign ruler (25). The exploits (पराक्रमः) of indescribable Lord are described when he assumes the human form. His glory destroys the sins of the people and confers happiness (26).

The reward: The recitation of the account of Vālī and Sugrīva removes the sin (27-28). He then narrates the account (कथाम्) showing the reason why Rāvaṇa abducted Sītā (29). Formerly (पुरा) Rāvaṇa had asked Sanatkumāra the son of Lord Brahmā (30).

Rāvaṇa: Who is most powerful god and whose power makes the gods win? Whom do the Brahmins worship and the yogins meditate upon? (31-32).

<sup>220</sup> He is named so because he is produced by the contact of Indra's semen with her hair (बाल).

<sup>221</sup> He is named so because he is produced by the contact of Sungod's semen with her neck (ग्रीवा).

Sanatkumāra (योगदृक्): Lord Viṣṇu (नारायणः) is the sustainer of the worlds from whose neval Lord Brahmā, the creator is born (33-34). By the reason of His power the gods win (35AB). The yogins meditate upon Him (36CD).

Rāvaṇa: Which resort do the demons (दैत्यदानव रक्षांसि) reach when killed by Lord Viṣṇu? (37-38AB).

Sanatkumāra: The demons killey by other gods (दैवतैः) go to heaven through merits and demerits (पुण्यपापैः), while those who killed by Lord Viṣṇu reach His abode (गतिम्) (38CD-40).

Rāvaṇa determines to get killed by Lord Viṣṇu (हरि) (41). Sanatkumāra bless Rāvaṇa's desire would come true (42-43). He is formless (अरूपस्य), yet the support of the universe (44-45). He is the creator (विश्वकृत्) who protects all the beings like gods and others (15 are listed) and devours (अत्ति) them (at the dooms day) (46-49AB). His Divine Form (described) associated with His consort (श्रियः) is beyond the vision of gods, etc. without His favour (प्रसादम्) (49CD-51). He is not perceived by the means like sacrifice, etc. but through the profound devotion with knowledge (52-53). In the tretā era the Lord Viṣṇu take birth, as Śrī Rāma, the son of Daśaratha and would move in the Daṇḍaka forest along with His brother and wife by the order of His father (54-56). Rāvaṇa should worship His associated with His consort (57).

Agastya: After that Rāvaṇa looks forward to fight with (युद्धर्थी) Śrī Rāma (58-59AB). He abducts Sītā for the sake of getting himself (आत्मवधकाङ्क्षया) killed by Śrī Rāma (59CD). Listening, Recieting and narrating this story will bring longevity, health, bliss (अनन्तसौख्यम्), desired object and immense riches (60).<sup>222</sup>

<sup>222</sup> The verse is in उपजाति metre.

## Canto 04

### Description of Śrī Rāma's reign and Sītā's exile

**Lord Śiva:** Once Rāvaṇa meets Lord Brahmā descending from world of Brahmā (ब्रह्मलोकात्) (1).

**Rāvaṇa:** He desires to fight with an equally powerful hero (महाबलाः) (2).

**Sanatkumāra:** Rāvaṇa should go to *Śvetadvīpa* where powerful heroes dwell (3). The invincible inhabitants of the *Śvetadvīpa* are those who had worship Lord Viṣṇu devotedly and even those who were killed by Him (4).

Rāvaṇa and his ministers approach white island (5). As the plane gets powerless (प्रभाहततेजस्कम्), they go on foot (6). A lady (योषिता) prevents Rāvaṇa at the entrance and catches him (7). He is freed anyhow (कृच्छ्रात्) and the women (of the Island) laugh at him (8). He wishes to be killed by Lord Viṣṇu and attain *Vaikunṭha* and hence he had thought of abducting Sītā (9-10). He abducts Sītā and keeps her like the mother (11). Sage Agastya admits as Śrī Rāma (06 Vedantic adjectives), the omniscient Lord favouring the sages (12). 13 Agastya and other sages retire. King Śrī Rāma being unattached (अनासक्तः) enjoys His life with Sītā, Hanumān and others (14-15). Once the *Puspaka* plane arrives and speaks (16AB).

The *Puspaka* plane : Kubera has sent him to serve till His ascent to *Vaikunṭha* and then go to back (16CD-18AB).

**Śrī Rāma:** The plane should remain present as and when remembered (18CD-19).

Śrī Rāma reigns with ease and peace (20). The 05 effects of Śrī Rāma's reign are listed (21-23). While performing superhuman acts Śrī Rāma is informed the untimely death of a Brahmin boy caused

by a low-caste (शुद्र) practising penance (24-26).<sup>223</sup> Śrī Rāma installs many *Śivaliṅgas* (27). Righteous (परमधर्मवित्) Śrī Rāma establishing the model of His life-story (कथाम्) reigns for 10000 years (28-29). He furnishes the example of a loyal husband (एकपत्नीव्रतः) (30). Once Sītā (05 adjectives of characteristics) while serving Śrī Rāma (05 adjectives of appearance) reports (31-34).

Sītā: The gods are repeatedly (बहुशः) first (अग्रतः) requesting her to go back to their Abode so that Śrī Rāma would follow and reunite with them (सनाथाः करिष्यति) (35-39). Śrī Rāma should take decision (40AB). He has thought of a device (उपायम्) that like an ordinary man afraid of public censure (लोकवादाद्भीत इवापरः), he would abandon her who would beget two sons in the hermitage of sage Vālmīki (40CD-42). Afterward she would promise (शपथम्) the public faith (लोकानां प्रत्यय) and through splits open (विवरमात्रेण) the earth she would go back to the Abode (43). Once seated happily in the court, Śrī Rāma asks Vijay regarding any public gossip about any of His family-members (45-48).<sup>224</sup> Śrī Rāma is praised for his valient deeds (49). The people doubt Sītā's chastity and suspect the wanteness of their women (50-52). Śrī Rāma asks the others who admit the same (53). When they all take leave, Śrī Rāma calls Lakṣmaṇa (54).

Śrī Rāma: Lakṣmaṇa must takes Sītā to the hermitage of sage Vālmīki abandon her there without any argument (55-56).

Lakṣmaṇa does so and speaks (57).

Lakṣmaṇa: She should go to sage Vālmīki's hermitage (58CD-59AB).

<sup>223</sup> In VR (7/76) the name is given as Śambuka.

<sup>224</sup> AdhR 7/4/47B mentions Vijaya who is inquired about infamy while VR (7/45) reads 'Bhadra'. Uttararāmacaritam (Act I) of Bhavabhūti names him 'Durmukha'.

Lakṣmaṇa returns, Sītā laments (59CD-60AB). Sage Vālmīki knows her through divine power, welcomes and entrusts her to hermitage women (मुनियोषिताः) (60CD-62). On the other side Śrī Rāma (03 Vedantic adjectives) leads His life like an ascetic (63).<sup>225</sup>

## Canto 05

### Rāmagītā

**Lord Śiva:** Śrī Rāma reigns like His illustrious forefathers (1). On Lakṣmaṇa queriosity, Śrī Rāma is used to narrate the stories of olden times including that of king Nṛga who had attained the form of animal (2).<sup>226</sup>

Lakṣmaṇa: Śrī Rāma (03 Vedantic adjectives) is perceived only by the absolute devotees though the knowledge (3-4). As Śrī Rāma confers Absolution (अपवर्गः) from the worldly existence (भवः), Lakṣmaṇa seeks his refuge and wisdom (5). Śrī Rāma imparts the secret knowledge of *upanīśads* (श्रुतिप्रपन्नः) to Lakṣmaṇa (6). A person should practise the caste-duties (स्ववर्णाश्रमक्रिया) and then should resort to (आश्रयेत्) the Holy master for the Self-realisation (आत्मलब्धये) (7). Various worldly actions enmesh one into cycle of rebirth which is called ignorance (अज्ञानम्) or nescience. The ignorance can be removed by the knowledge of the self and the action related to it (i.e. the self knowledge) does never conflict (न स+विरोधम्) (8-9). A wise man should always contemplate on the self (10).

**Argument:** The actions are complimentary to the Self knowledge (विद्यासहाय), because the actions are ordained (चोदिता) in Vedas as the human goal (पुरुषार्थसाधनम्) (11). As the Vedas declare the sin in non-performance of actions (कर्म+अ+कृतौ) and hence the liberation-wisher (मुमुक्षुणा) should perform them. Therefore the actions are the complimentary to self-knowledge (12). Just as actions required the

<sup>225</sup> The verse is in उपजाति metre.

<sup>226</sup> cf. VR (7/54/54) where the whole of king Nṛga's account is given.

agent and ther subservient (अन्य+कारकादिकान्), the Self knowledge also requires the necessary subservient leading to the Absolution (13).

The above erroneous doubt is nullified by the statement: The Ego sense is the root cause of action, while its destruction causes the rise of Self knowledge (विद्या) (14). The Self knowledge is the spirituality (आत्मवृत्तिः) that culminates from the study of the Vedanta text and hence it removes the doership, etc. (कारकादिकम्), while the action is just antagonist to it (15). The combination (समुच्चयः) (the action and Self knowledge) is not tenable due to theirin natural contradiction (16). A person may engross himself to action so long as there prevails the ego-senses but as the scripture declare that the knowledge arises at the cessation (निषिध्य) of the ego-sence. One should renounce the actions and involve himself in the Self knowledge (17). When the identification between Supreme Self and individual Self is reflected in the heart, the nescience ceases with the subservient (18). The nescience when once removed through the scriptural authority (श्रुतिप्रमाण) never arises again, as the self knowledge alone is pure and non-dual (19). The Self knowledge being independent requires no action for the attainment of Absolution (विमोक्षाय) (20). In this regard the scriptural passage like that of the Taittirīya Āraṇyaka<sup>227</sup> declares the renunciation (न्यास) of the action and this much indeed is immorality of the *Brh.*<sup>228</sup> declares the knowledge as the means of Absolution but not the actions (21-22). An ignorant person sees sin in non-performance (प्रत्यवाय) of the obligatory rites, while a wise abandones the actions on the authority of the Vedas (विधानतः) (23).

The understanding of ‘Thou art that’ (तत्त्वमसि) accompanied by the faith in the Holy Master leads to the oneness and the purity of the mind making one steady (अप्रकम्पनः) like Mt. Meru (24). The

<sup>227</sup> न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्त्व मानशुः ॥तै० १०/१०॥

<sup>228</sup> एतावदरे खल्वमृतम् ॥बृ० ४/५/१५॥

upanisadic dictum ‘Thou art that’ is elaborated logically (25-27). The nature of the gross (स्थूलम्) body is described (28). The nature of the subtle (सूक्ष्मम्) body is described (29). The nature of the causal (कारणम्) body is described (30). Though the soul residing in the 03 bodies (discussed above) reflected in 05 sheaths, is realised as one in meditation (31). The 03 states of awareness viz. waking, dream, sleep being changed (व्यभिचरतः) are unreal (मृषा) (32). So long as the intelligence is characterised by the ignorance (अज्ञलक्षण) and the Quality of Inertia, the cycle of rebirth continues (33). The upanisadic statement like ‘not this’ ‘not this’ (निराकृता) the divergent apprehension of the transmigratory world is like the coconut that is thrown away after drinking its water, (पीत्वा यथाम्भः प्रजहाति तत्फलात् ।) (34).<sup>229</sup> The Self is one without second (अद्वयः) hence it is neither born nor decay nor dies (मृतः) (35). The knowledge of the Self leads to Bliss hence there remains no superimposition caused by the ignorance (36). The superimposition means the apprehending unreal on the real, as the misapprehension of snake the rope likewise the transmigratory (जगत्) on the Supreme Lord (ईश्वर) (37).<sup>230</sup> Initially (प्रथमः) the Ego-sense is superimposed on the *Brahman* (38). The mental impressions like desire, passion, pleasure, etc. are the root cause of transmigration when ceased to function as in the deep sleep (प्रसुप्तौ), the bliss is experienced (39). The individual Self is defined the pure consciousness reflected in the intellect (40). The mutual superimposition of sentient Self and insentient intellect is apprehended like the fire in the iron (41). Vedic statements are known through the grace of Holy Master and consequently realizing the adjunctless (उपाधिवर्जितम्) Self, one should abandon all the notion of non-Self (42). The seers (वेदवादिभिः बुधैः) contemplate on the Self as effulgent (प्रकाशरूप), unborn (अजः), non-dual (अद्वयः), etc. (10 attributes are listed) (43-44). The constant practise of the contemplation (भावना) on the Self destroys the nescience like

<sup>229</sup> cf. तत्तु समन्वयात् ॥ ब्र०सू०शां०भा० १/१/४॥

<sup>230</sup> cf. अन्यात्रान्यधर्माध्यासः (ब्र.सू.शां.भा. अध्यासभाष्य) The superimposition of the attributes of one thing on another.

medicine (रसायनं) removes the disease (रुजः) (45). The aspirant should subdue his senses and gradually practise concentration on the Self (46). The seeker being engrossed in the Self detaches (विलापयेत्) himself from all the things inside as well as outside (47). He should meditate on the Omkāra as the symbol of universe before the trance (समाधेः पूर्वम्), because its 03 syllables 'अ', 'ऊ' and 'म' (48). He should immerse (विलापयेत्) Viśwa of the syllable 'अ' into the Taijas of 'ऊ' and the Taijas of 'ऊ' into the prājña 'म' (50-51). He being freed (विमुक्तः) completely experiences the Supreme Bliss like the immovable ocean (अचलवारि सिन्धुवत्) (52).<sup>231</sup> The seeker practising *Samādhiyoga* withdrawing the senses from sense-objects and having subjugated 06 internal enemies (अशेषरिपोः), experiences His (i.e. of Śrī Rāma) constant realisation (53). He being engrossed in the above manner and enjoying his destiny (प्रारब्धम्) merges finally into Him (54). Leaving aside all the worldly and scriptural acts, he should concentrate on His Self (55). His Self merges into Him like water, milk, space of the pot and the air into the ocean, milk, the ether and cosmic air respectively (56).

He should behold the worldly parlance to be false (57). He should practise thus till he beholds Him with devotion (58). A wise pondering over the secret of scriptures (श्रुतिसारसङ्ग्रहम्), becomes free from all the sins immediately (59). Lakṣmaṇa should also practise in the above manner and enjoy the bliss (60). One who worships His both the form with and without attributes, sanctifies the 03 worlds (61).

Reward: One who recites this discussion the essence of Vedas with faith in him and the preceptor, attains His form (मद्+रूपत्वम्) (62).<sup>232</sup>

<sup>231</sup> The AdhR (7/5/52D) uses विमुक्त instead of जीवनमुक्त.

<sup>232</sup> The verse is in वसन्ततिलका metre.

**Canto 06**

**Killing of Lavaṇa; Lava, Kuśa & sage Vālmīki arrives in the sacrifice performed by Śrī Rāma and spiritual instruction to Kuśa by sage Vālmīki**

**Lord Śiva:** Once the sage like Cyavana, etc. residing on the bank of river Yamunā approach Śrī Rāma due to the fear of demon Lavaṇa (1-2). Śrī Rāma welcomes them and speaks (3).

Śrī Rāma: What service can he render? (4-5). Formerly a demon called Madhu had appeased Lord Mahādeva who offers him a trident that can burn the enemy. Rāvaṇa's younger sister named Kumbhīnāsī was his wife (6-8). Their son called Lavaṇa is invincible and a slayer of gods and Brahmins (9). They seek the protection (10AB). Śrī Rāma assures to make them free from fear by killing him (10CD-11AB). He discusses the matter with His brothers. Śatrughna takes up the responsibility (11CD-15). Śrī Rāma entrusts that task to Śatrughna and coronates him on the throne of Mathurā (16-17).

Śrī Rāma: He gives the divine arrow to kill Lavaṇa (18). Lavaṇa worships the trident and goes out in the forest devour various animals (19). Śatrughna should wait at the city gate (पुरद्वारि) before Lavaṇa returns from the forest (20). After killing him, Śatrughna should establish the kingdom at the place called *Madhuvana* (21-22AB). Śrī Rāma would grant him the four types of army (described) (22CD). Śrī Rāma and the sages bless Śatrughna for the victory (24). Śatrughna as per Śrī Rāma's command, kills demon lavaṇa and establishes as well as develops the city of Mathurā (25-26AB). On the other hand Sītā begets 02 sons named Kuśa and Lava in the hermitage of sage Vālmīki (26CD-27AB). Both of them grow in the hermitage and learn Vedic literature (वेदाध्ययन) (27CD-28AB). Sage Vālmīki teaches them the *Rāmāyaṇa* (28CD). They also learn *Rāmāyaṇa* narrated by lord Śiva to mother goddess Pārvatī (29).<sup>233</sup>

<sup>233</sup> These verse seems interpolation. Vide Discussion on the structural analysis of the AdhR.

Both of them move around singing ŚrīRāmasaga on the lute (तन्त्रीतालसमायुक्ता) and please the hermits (30-31). The sages applaud their unparalleled talent of recitation (32). Both enjoy their stay at Vālmīki's hermitage (33). Once Śrī Rāma performs the horse-sacrifice keeping Sītā's gold image. People of different class and castes attend the sacrifice (34-35). Sage Vālmīki stays there along with both the singers (कुशीलवौ) (36-37). There in a solitude, Kuśa inquires the sage about the science of wisdom as well as the method of Absolution (ज्ञानशास्त्रम्) (38-39).

**Vālmīki:** He tells in brief (संक्षेपात्) the nature of bondage and Absolution as well as the means by practising which one becomes liberated while living (जीवनमुक्तः) (40-41AB).

He describes allegorically the body as the palace (महागेहे) where the king called Pure Intelligence resides with the minister I-ness (अहङ्कार) who superimposing (समारोप्य) his identity on the king performs all his (i.e. egoistic) activities (41CD-42). The minister enmeshes the Self with the fatters of impressions (सङ्कल्पनिगडावृतः) (43CD-44AB). He contemplates on son, wife, house, etc. and grives all the time (44CD-45AB). The minister I-ness is constituted of 03 bodies (1) the inertia, the lowest (अधमः) (2) The good, the best (उत्तमः) and (3) The passion, the middle one (मध्यमा) which are the root cause of the worldly existence (जगतः स्थितिः) (45CD-46AB). Inertia indulges one into deluding activities leading to the life of an insect and so on (46CD-47AB). Good indulges one in religious activities (धर्मज्ञानपरायणः) leading to the bliss (47CD-48AB). The passion indulges one in worldly activities leading to the pleasure of son, wife, etc. (48CD-49AB). At the removal of the 03 bodies one becomes free from the Ego-sense (49CD-50AB). He (i.e. Kuśa) should give up all those outer and inner impressions (दृष्टीः) and subdue his mind (50CD-51AB). Except the control over the

impression there is no other means in the 03 worlds (51CD-52).<sup>234</sup> He should strive for the Highest Bliss (53). As all the impressions are interwoven in the thread of impressions, there continue no worldly objects (विभवाः) when the thread is destroyed (54). In that state the Self becomes Supreme Self (ब्रह्मत्व) (55). Though the highest knowledge (परमार्थता) he should avoid the impression (सुषुप्तचित्तवृत्तिः) and through the immersion of the impression he would attain the state of Absolute monism (अद्वितीयं पदम्) (56).<sup>235</sup>

## Canto 07

**Kuśa and Lava singing in the sacrificial session of Śrī Rāma, Sītā entering into the earth and Śrī Rāma instructing His mother**

**Lord Śiva:** Kuśa practices the means (described in 7/6/40-56 above) becomes free from the illusions (1).

Vālmīki: Kuśa and Lava should recite Śrī Rāma Saga everywhere and especially in front of Śrī Rāma, if he wishes to hear (शुश्रुषः), but they should not accept any gift (2-3). Accordingly they recite in public (4). Śrī Rāma hears His saga being recited by two boys in a unique style (अपूर्वपाठजातिम्) (5). Then (अथ) Śrī Rāma assembles sages, ministers, scholars, etc. and offers the stage to the boy-singers (6CD-8AB). The assembly surprise and converse mutually about the likeness between Śrī Rāma and the two boys with only difference (विशेष) in attire (8CD-11AB). Both of them start their unique recitation (11CD-12). On hearing the saga Śrī Rāma asks Bharata to offer Kuśa and Lava the boy singers the 10000 gems (अयुतं वसु)

<sup>234</sup> सङ्कल्पोपशमादृते (७/६/५२CD) - चित्तवृत्तिनिरोधः of Yogaśātra. Unlike Yogaśātra no 'निरोध but लीनचित्तवृत्ति

cf. लये संबोधयेत् चित्तं विक्षिप्तं शमयेत्पुनः ।

सकषायं विजानीयात्समप्राप्तं न चालयेत् ॥गौ०का० ३.४४॥

<sup>235</sup> The verse is in पुष्पिताग्रा metre.

(13).<sup>236</sup> They refuse to accept as they live upon hermit-food (वन्य भोजनौ) (14). Both of them go to sage Vālmīki (15AB). Śrī Rāma recognises both of them as Sītā's sons and asks Śatrughna to call Hanumān, Suṣeṇa and others along with sage Vālmīki and Sītā (15CD-17).

Śrī Rāma: Let Sītā swear (शपथम्) her stainlessness (गतकल्मषाम्) in front of the citizens (18).

The attendants convey Śrī Rāma's order to Sītā (19).

Vālmīki: Sītā would swear the next day (श्वः), as the husband is highest fate for women (20-21AB).

The attendants convey Vālmīki's message to Śrī Rāma (21CD).

Śrī Rāma: They may listen to Sītā's swear and know the reality (शुभाशुभम्) (22-23).

The Brahmins, etc. and the monkeys assemble there with curiosity (कौतूहल) (24). The people watch sage Vālmīki and Sītā arriving like Brahmā and goddess Lakṣmī (25-27AB).

Vālmīki: He presents stainless (अपाप) Sītā forsaken by Śrī Rāma in the vicinity of his hermitage due to the fear of the public censure (लोकापवादभीतेन) (27CD-30AB). The twin brothers Kuśa and Lava are His two sons (30CD-31AB). As he is the one of the 10 sons of Lord Brahmā, he is pious and hence he never tells a lie (31CD-32AB). Vālmīki assures Sītā's chastity by the oath of his regeous penance (32CD-33). Even in Laṅkā, Sītā (वैदेह्या) has been through in difficult test (प्रत्यय) in the presence of gods (34-35). Śrī Rāma apologizes

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<sup>236</sup> It seems to mention the currency previllent in the time of the compilation of the text of *Brahmāṇḍapurānam*, as it is now obvious that Ādi Śaṅkarācārya can not be ascribed the authorship of the AdhR. In that case he should have mention the currency previllent in His time.

sage Vālmīki for abandoning sinless (अपापा) Sītā on account the fear of the public censure (36). He admits that two boy singers (कुशीलव) are His sons and also His love for Sītā (37). Lord Brahmā, other gods and the people are eager to know Śrī Rāma's intention (38-39AB).

Sītā: If she has not thought of any man other than Śrī Rāma the earth may split open to enter (विवरम्) (39CD-40).<sup>237</sup>

A divine royal seat (03 adjectives) comes out from the earth on which goddess earth being seated who takes Sītā in her lap and disappears in the hollow (41-42AB). The gods applaud her (42CD-44). The effect of Sītā's catch and entering into the hollow is described on all the living and non-living beings (45-48AB). Śrī Rāma is though aware of everything, behaves like an ordinary man, while the sages and God Brahmā console Him (48CD-49). He behaves like one awakened from the sleep (50AB). Śrī Rāma sends the sages off and offers them plenty of wealth as the sacrificial gift (50CD-51AB). After Śrī Rāma takes both the sons to Ayodhyā, He passes His life solitude contemplating on the self (51CD-52). Once Kausalyā realising Śrī Rāma to be Lord Viṣṇu (नारायणम्) comes to Him in the solitary place and asks (53-54AB).

Kausalyā: Śrī Rāma (05 Vedantic adjectives) is the Supreme Person and is born as a son of Kausalyā due to her previous merits (पूण्यातिरिक्तः), yet she is not free from the bondage of ignorance (54CD-55). As her death is nearing, she would like to acquire knowledge of the self (भवबन्धनिवर्तकम्) (56-57). Śrī Rāma (03 adjectives) instructs her elderly mother (58).

Śrī Rāma: There are three paths (मार्गाः) for Absolution viz. action, knowledge and devotion (59). The devotion is three fold depending on the nature of the person (60). An inferior (तामसः) devotee

<sup>237</sup> The text (7/7/37CD-40) seems to omit deliberately the 02 episodes of Lava and Kuśa catching the horse of *Aśvamedhayajña* as well as their fight with Śrī Rāma's army and the so called argument of Sītā regarding any other public censure causing her abandonment in future.

worships His with intention of violence, arrogance and envy (61). A middle (राजसः) devotee worships Him with worldly enjoyment (62). The best (सात्त्विकः) worships Him dedicating all the desires (63). Like the water of Gaṅgā flows into the sea, the mental flow of a devotee runs in Him which consequently leads to the Absolution of 04 folds (1) Same abode (सालोक्य). (2) Nearness (सामीप्य). And then the devotee being free from the effect of 03 qualities, becomes identical (मद्भावम्) (64-66).

The behaviour and attitude of one indulged in *karmayoga* are stated (68-72). (1) Observing one's own duty. (2) Nonviolence. (3) His view, praising, worships, remembrance and salutation. (4) Perceiving Him in all beings. (5) Forsaking the untruth and company of good people. (6) Respecting the great people. (7) Keeping mercy to the miserable people. (8) Making friendship with equal person. (9) Observing *Yamas, Niyamas*. (10) Listening to the Vedantic dictum. (11) Chanting His name. (12) Abandoning the egoism. His mind merges into the Self (73). The ego is the root-cause of diverting the beings from the internal path (74).<sup>238</sup> The external offerings to Him are not dear to Him, if they are devoid of devotion (75). One who sees the difference in His self and the Supreme Self gets the fear from the death (मृत्युः) (76-77). One should worship Him, one without second residing in every beings as the consciousness (चेतनम्) (78-79).<sup>239</sup> Therefore each of the paths of devotion as well as the knowledge aim at the non-distinction between the Supreme Self and the Individual Self (ईश्वरजीवयोः) (80).<sup>240</sup> Therefore Kausalyā should contemplate on Him as the one with devotion (81CD).

<sup>238</sup> cf. प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥गीता० ३/२७॥

<sup>239</sup> cf. सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥गीता० ६/२९॥

<sup>240</sup> cf. यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥गीता० ५/५॥

She practises the path of devotion becomes free from the 03 routs (गतिस्त्रिः) (viz. Śulka, Kṛṣṇa and Jāyasva mriyasva) and attains Highest state (परमां गतिम्) (82AB-83). Kaikeyī after geeting the knowledge of yoga practises it and attains Daśaratha in the heaven, Lakṣmaṇa's mother Sumitrā being pure-hearted wife unites with Daśaratha in the heaven (84).<sup>241</sup>

## Canto 08

### Arrival of the Time (काल), abandoning of Lakṣmaṇa and Lakṣmaṇa's ascend to heaven

**Lord Śiva:** Bharata's maternal uncle Yudhājita calls him for the protection from the Gandharvas whom he kills (1). He founds two new cities *Puṣkarāvātī* and *Takṣṣilā* where he enthrones his two sons Puṣkara as well as Takṣa respectively and returns to Ayodhyā (2CD-4AB).

**Śrī Rāma:** Lakṣmaṇa should take his sons Aṅgada and Citraketu along with him to the west to conquer the robber tribes (भिल्लान्), found the two cities for the two sons and should return to Ayodhyā (4CD-7AB). Lakṣmaṇa does accordingly (7CD-8). Then Time (काल) assuming the form of sage comes and speaks to Lakṣmaṇa (9).

**Time:** Śrī Rāma should be reported about him, the messenger of sage Atibala (10). Lakṣmaṇa informs Śrī Rāma (11). Śrī Rāma asks him to send him in (12). Time enters and blesses Śrī Rāma who pays homage to him (13-15AB).

**Śrī Rāma:** What is the reason of his arrival? (15CD-16).

**Time:** His talk being a top secret should not be seen or heard by anyone whom he may kill (वध्यः), if one sees or hears (17-18). Śrī Rāma asks Lakṣmaṇa to wait at the door and observe the command

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<sup>241</sup>. The verse is in सधरा metre.

(mentioned above) (19-20AB). Śrī Rāma requests Time to speak (20CD).

Time: He is His (i.e. lord Viṣṇu's) eldest son from *Māyā*. He is all devouring Time and is sent by lord Brahmā (21).

Brahmā's message: It is high time for him return to the heaven (23-24AB).

After the previous dissolution, lord Viṣṇu had again created lord Brahmā from His neval, His consort *Māyā*, the thousand hooded Ananta (शेषनाग) and after killing demons Madhu and Kaitabha the earth was produced from fate and bones of the demons (24CD-27AB). Having created Brahmā from His neval Lord Viṣṇu asks him to create and protect the universe (27CD-28).

Brahmā: Lord Viṣṇu (Śrī Rāma) incarnates as Dwarf (वामन) the son of Kāśyapa to protect the beings (29). Śrī Rāma's purport for taking incarnation is accomplished on Rāvaṇa's killing within the life span of 11000 years (दशवर्षसहस्राणि दशवर्षशतानि च) (30-32). If He wishes He can continue as the king of Ayodhyā or ascend to His abode fulfilling the gods desire (33-35). As the purpose of His incarnation to protect and set up the righteouness in the three world is accomplished, He would like to accept Brahmā's request to return His abode (36-39). Just then sage Durvāsā arrives at the door (40).

Sage Durvāsā: He is in urgency to see Śrī Rāma immediately (41).

Lakṣmaṇa: As Śrī Rāma is engaged in the most urgent task, the sage should wait for sometime (मुहूर्तम्) (42-43AB).

Durvāsā threatens to burn the whole Raghu family to ashes, if he is not allowed to see Śrī Rāma immediately (43CD-44). Lakṣmaṇa thinks it better to be killed himself than the destruction of the whole family (45-46AB). Lakṣmaṇa reports and Śrī Rāma sends Time off (46CD). Śrī Rāma sees sage Atri's son Durvāsā (47).

Durvāsā: He would like to break his fast for 1000 years at His place (48).

Śrī Rāma offers delicious food (सिद्धम्) to the sage who afterward retires (50CD-51). Lakṣmaṇa understands Śrī Rāma's mental condition (52-55AB).

Lakṣmaṇa: Śrī Rāma should not grieve but should punish him from the hell (55CD). It is destined by time, so Śrī Rāma should follow the instruction to save him from the hell (56). Śrī Rāma should not favour his loving brother Lakṣmaṇa (57). Śrī Rāma calls the ministry including sage Vasiṣṭha (58). Śrī Rāma narrates the incident to get the solution (59).

Sage Vasiṣṭha and the ministers: Vasiṣṭha has known Śrī Rāma's separation from Lakṣmaṇa through divine vision (60). Śrī Rāma must forsake Lakṣmaṇa in order to maintain the dharm and consequently the three worlds too (62-64AB).

Śrī Rāma listens to the advice of the minister (64CD-65AB).

Śrī Rāma: Lakṣmaṇa should go because for the abandonment of the righteous person (सताम्) is equivalent to the killing (65CD-66AB).

Lakṣmaṇa bows down to Śrī Rāma and quits (66CD-67AB). He goes to the bank of river Sarayū and practising yoga concentrates on lord Vāsudeva (67CD-69AB). The gods eulogize him by showering flowers (69CD-70AB). God Indra takes him to the heaven when the celestial bodies adore him (70CD-71). God Brahmā and other sages come there to see Lakṣmaṇa, the great serpent Śeṣa (महाहि) (72).<sup>242</sup>

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<sup>242</sup> The verse is in रथोद्धता metre.

**Canto 09**

**Lord Śiva:** After abandoning Lakṣmaṇa, Śrī Rāma feels unhappiness (1). He would enthrone Bharata and follow Lakṣmaṇa (2). The people of Ayodhyā grieve (3). Bharata does not like Śrī Rāma's decision (अभिभाषितम्) (4).

**Bharata:** He doesn't wish the kingdom at all (5). Śrī Rāma should coronate Lava on the throne of the north and Kuśa on Ayodhyā (6). Śatrughna should be called immediately so that he knows about their final ascent (7).

The people lament (8).

**Sage Vasiṣṭha:** Śrī Rāma should grace (प्रसादम्) the people (9-10AB). Śrī Rāma asks their view (10CD-11).

**The citizens:** They would like to follow Him anywhere He intend to go (12-14).

Śrī Rāma agrees (15AB). Śrī Rāma gives a plenty of possessions like horses, chariots etc. to Kuśa and Lava who take leave anyhow (कृच्छ्रेण) (15CD-18AB). The messengers go to Śatrughna and report him all that happened till then (18CD-20). Śatrughna coronating his son Subāhu on the throne of Mathurā as well as Yupaketu on Vidiśā rushes to Ayodhyā (21-22). Śatrughna approaches and bows down to Śrī Rāma who is in the causal attitre (दूकूलयुगसंवीतम्) (23-24). Śatrughna also wishes to follow Śrī Rāma (25-26AB). Śrī Rāma instructs him to be ready at the noon (26CD-27AB). The gods descended as the monkeys, bears, etc. are ready to accompany Him (27CD-29). Sugrīva enthrones Aṅgada and wishes to follow Him (30-31).

Śrī Rāma: He wishes Vibhīṣaṇa should reign over the demons till the doom's day (32-33).<sup>243</sup> Śrī Rāma wishes Hanumān would live till

<sup>243</sup> The statement, 'It is my order that you reign till the earth sustains

doom's day (34).<sup>244</sup> He wishes Jāmbavān would live till the end of the dvāpara Era (35CD-36AB). He allows rest of them to follow Him (36CD). Next morning Śrī Rāma requests sage Vasiṣṭha let the fires go ahead Him (37). Sage Vasiṣṭha performs the rite of Śrī Rāma's final destruction (प्रस्थानिकम्) (38AB). Śrī Rāma leaves the city (38CD). The weapons, the scriptures etc. go ahead of Him (40). The citizens ministers, Śatrughna and Bharata along with their family including Sugrīva and other monkeys follow Śrī Rāma<sup>245</sup> (42). The movable and immovable beings also follow the Supreme Ruler (परमेकमीशम्) (46). The whole of city Ayodhyā becomes lifeless (47). Śrī Rāma arriving at the river Sarayū (हरिनेत्रजातम्) gets delighted (48). God Brahmā, the exalted sages and other celestial beings gather in the sky with their planes to behold Śrī Rāma (49-50). The fragrant breezes blow, the gods play instruments and the semidivine beings sing (51). Śrī Rāma touches the holy water of river and circumambulates there (52AB).

God Brahmā: Śrī Rāma is the Supreme Person (52CD). Though Śrī Rāma is lord Viṣṇu Himself He has fulfilled the request of His devotee (i.e. lord Brahmā) (53). Śrī Rāma along with His brothers may return to His original form or assume another form and may protect all the beings (54). God Brahmā utters salutation and praises to be favourable (प्रसीद) (55).

Lord Brahmā: Śrī Rāma assumes His four armed (चतुर्भुजः) form (56). Lakṣmaṇa, Bharata and Śatrughna (लवणान्तक) assume their

धरिष्यति धरा यावत्प्रजास्तावत्प्रशाधिं मे ।

वचनाद्राक्षसं राज्यं शापितोऽसि ममोपरि ॥७/९/३३

indicates Vibhīṣaṇa being one of the seven, rather 08 long-lived one'.

cf. अश्वत्थामा बलिव्यासो हनूमांश्च विभीषणः ।

कृपः परशुरामश्च सप्तैते चिरजीविनः ॥पद्म० ५१/६/७॥

सप्तैतान् संस्मरेन्नित्यं मार्कण्डेयमथाष्टमम् ।

जीवेद् वर्षशतं साग्रमपमृत्युविवर्जितः ॥आचारेन्दु० पृ. २२॥

<sup>244</sup> The statement, 'भारुते त्वं चिरञ्जीव ममाशां मा मृषा कृथाः । indicates Hanumān being one of the seven, rather 08 long-lived one.

<sup>245</sup> v. 7/9/42 consists of 06 lines

forms of serpent Śeṣa, the discus and the conch respectively (57). Sītā has already assumed the form of goddess Lakṣmī and afterwards Śrī Rāma has assumed the form of lord Viṣṇu (58). God Indra, other gods, exalted sages, ascetics, semigods, God Brahmā and other creators applaud Him (59-60AB).

Śrī Rāma: All are His devotees hence Brahmā should arrange to accommodate the human followers to *Vaikunṭha* and the birds, etc. in the abode similar to *Vaikunṭha* (वैकुण्ठ साम्यम्) (60CD-61).

Lord Brahmā: The birds, etc. are accommodate in the world called *sāntānika*, etc. (62). Others who reciet His name at the time of death or unknowingly (अज्ञानतः) may be offered the world attained by the yogins (63). The monkeys, the bears and (the devotee) demons touch the water of river Sarayū and attain their divine form (64). Sugrīva assumes the form in the Sun god (65AB). The citizens plunge into the river Sarayū and attain the *sāntānika* and worlds (65CD-66AB). The birds, etc. attain heaven (66CD). The spectators (दिदृक्षवः) touch the water of Sarayū and attain the heaven (67).

Reward: Person who read even quarter (पादम्) of this Śrī Rāma Saga becomes free from all the sins (68). A sinner reading (or reciting) its single verse becomes free from the sins and attains Śrī Rāma's world (सालोक्यम्) (69). Śrī Rāma is pleased on hearing this account (i.e. AdhR) narrated by lord Śiva to Pārvatī (70). The person recierter and the listner of this *Rāmāyaṇa* become free from the sins accumulated innumberable births (71). A person who reads, listens to and scribes (लिखितुः) enjoys the company of Śrī Rāma and Sītā (72). The reader and listner of the *Rāmāyaṇa*, the first epic (आदिकाव्यम्)<sup>246</sup> attains the highest abode of Lord Viṣṇu (73).<sup>247</sup>

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<sup>246</sup> This refers undoubtedly Vālmaiki's *Rāmāyaṇa*.

<sup>247</sup> The verse is in वसन्ततिलका metre.