

Chapter 05

**Literary Estimate of Bhuśuṇḍi Rāmāyaṇa
(Style, Structure, Metres & Figures-of-speech)**

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Style

Now when it is proved that the Bhuśuṇḍi Rāmāyaṇa (=BhR) (i.e. the present available edition) is influenced by Śrīmad Bhāgavata Mahāpurāṇa (=BhP) and hence the style of the BhR resembles to the Pauranic style. Here the word 'Purāṇa' should be discussed. The Padma Purāṇa defines the term 'Purāṇa' as, पुरा परम्परां वष्टि पुराणं तेन तत्स्मृतम्। (which shows ancient tradition is Purāṇa). Though it is ancient, it seems new¹. The Vāyu Purāṇa explains the etymology of Purāṇa अस्मत् पुरा हि अनिति इदं पुराणम् (the tradition or that which exists from the ancient times). The Śivamahāpurāṇa explains five characteristics². "The five characteristics of the Purāṇa are: (i) the Creation (सर्ग), (ii) Dissolution (प्रतिसर्ग), (iii) Dynasty (वंश), (iv) the age of Manu (मन्वन्तराणि) and the genealogies of the dynasty (वंशानुचरितम्)."

Among these characteristics, the BhR can be placed under the category of Vamsānucaritam. There were two outstanding powerful as well as major dynasties in ancient India: (1) the Solar dynasty (सूर्यवंश) also known as Raguvamśa and (2) the Lunar dynasty (Candravamśa or Somavamśa).

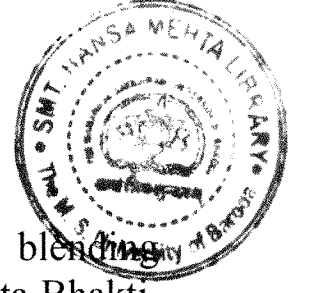
The BhR deals with the life history of Śrī Rāma who is the descendent of the Solar dynasty and hence it can be placed under Vamsānucaritam.

¹ पुरा नवं भवति (Nirukta 3/19).

² सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च।

वंशानुचरितं चैव पुराणं पञ्चलक्षणम्॥ शिव. पु. ७/१/४१॥

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The BhR has following characteristics of a Purāṇa:

(01) The principles of the Pāñcrātra text have a nice blending (सामरस्य) with the tenets of Vedānta, esp. the Madhurādvaita Bhakti. Moreover the philosophy of BhP has a footing on the origin of the universe of Pāñcrātra finding the Highest Reality in Vedānta³.

(02) The BhR is written, as already said, under the inspiration of the Bhāgavata. It does not use any archaic usages (ignoring the Sanskrit Grammar) as the Bhāgavata does in a big way. The lapses in the BhR are very few. The main defect is that it is prolix and in the description of Śrī Rāma's boyhood sports, it gives them once in the normal sequence of events and repeats them fully later when Daśaratha during his visit to Pramodavana (ch. 01/101-146) is shown the places where the various Lilās were displayed by Śrī Rāma. The command over the language and poetic capacity are prominent in the descriptions of persons, places, seasons, festivals, etc.

(03) The BhR imbibing the pauranic genre presents the various hymns of eulogy like BhP or other.

(04) The BhR contains the verses of reward (फलश्रुति) of reading, listening to, etc. of text like any text of purāṇic genre⁴.

The BhR presents a sort of description at the time of birth, marriage, victory of gods, slaying demons, etc. expressing joy, happiness, anger, sorrow, etc. through the natural phenomena like

³ पं. बलदेव उपाध्याय,

⁴ (अ) तत्र संपूजयद् देवं राघवं सीतया सह।

भोजयेद् बहुशो विप्रान् सिताज्यबहुपासैः॥

यथादितेन विधिना दद्याद् गाश्च पयस्विनीः।

लभते मानवः पुण्यं मेरुलशताधिकम्॥ ०१/१०२/१०५-१०६॥

(ब) यः कीर्तयेन्नित्यमदः शृणोति स्मरत्यभीक्ष्णं रामस्य चरितम्।

महोत्तमश्लोकनिधेः स जातु पराभवं क्वापि लभेत् नैव॥ २/९५/८७॥

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Ether⁵, Fire, Water, Earth, Directions including the reactions⁶ and semi divine beings⁷. Again this is the style of Pauranic text.

As the BhR is influenced by BhP, its antiquity is obvious and consequently the Pauranic characteristics are also witnessed along with the arche-type usages (आर्षप्रयोग). Some of the arche-type forms can be cited alphabetically as under:

(01) तस्करारण्ये instead of तस्कराः अरण्ये (०२/५३/१५).

(02) सीतापतिम् which is दीर्घ आर्षप्रयोग in the line अतस्तेनैव सम्बध्याद्रसरूपं सीतापतिम्। (०२/५७/२३).

(03) सम्मोहिता in सम्मोहिता हृच्छेनान्तर्ददह्यन्ते स्म भूरिशः। which is stated as अस्मिन् पादेऽक्षराधिक्यमार्षत्वात्।

The senses of innumerable character of the groups or abundance is normally presented in the Purāṇas with the words शत (hundred) (1000), (10,0000), etc. which is here goes further in the lines:

लक्ष्यकोय्यर्बुदा सर्वनिखर्वपद्यसंख्यकाः।

सख्यः श्रीसहजदेव्या भासन्ते भुवनोत्तराः॥ ०१/१२०/८७॥

Many a times the author gives the prose descriptions under 01/126/01-04:

⁵ विमानस्थैः सुरवरैर्नभविपुलवीथिषु।

वन्द्यमानः प्रतिपदं जयघोषपुरःसरम्॥ ०२/२४३/२९॥ and also in 01/72/10cd, 01/79/08-09, 02/241/33, 02/242/26.

⁶ इत्युच्चकैः समभिध्यास सुरा सहर्षाः

श्रीराममूर्ध्नि सुरपादपुष्पवृष्टिम्।

चक्रुः स्तवं त इममेव गिरां समूहैः

सत्संभ्रमेण दिवि दुन्दुभिनादपूर्वम्॥ भुरा. ०१/६३/२९॥ and also in 01/21/24, 01/76/41, 01/81/27.

⁷ ववृषु पुष्पवर्षाणि जगुर्गन्धर्वनायकाः॥ ०१/१३५/२६॥ and in 01/29/34-42.

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जय जय सहजेश्वरि त्वद्विभासाय भाति प्रमोदाटवी मञ्जुरूपाद्यसद्भृत्यवर्येण सद्यो वसन्तेन
सम्यक्कृता चित्रलेखेन लीलापटी वाति चित्रविचित्रद्रुमस्तोम सोमच्छन्नशाखासन्मञ्जरीभूतभूयो
रसालद्रुमालम्बिवल्लीक्वणत् कोकिलालापरुच्या कदम्बाटवीपुष्पधावद्रजोघोरणीधूम-
धारानुमीतस्मराधीशचापप्रतापानलज्वालजालाचितल्लसात्किंशुका भासते।। like those of
BhP 05/25/07:

ध्यायमानः सुरासुरोरगसिद्धगन्धर्वविद्याधरमुनिगणैरनवरतमदमुदितविकृतविह्वललोचनः
सुललितमुखरिकामृतेनाप्यायमानः स्वपार्षदाविबुधयूथपतीनपरिम्लानरागनवतुलसिका मोद
मध्वासवेनमाद्यन्मधुकरव्रातमधुरगीतश्रियं वैजयन्तीं स्वां वनमालां नीलवासा एककुण्डलो
हलककुदिकृतसुभगसुन्दरभुजो भगवान्माहेन्द्रो वारणेन्द्र इव काञ्चनीं कक्षामुदारलीलो
बिभर्ति।।

The other chapters (01/11/01-08 & 01/130/83-91) dealing with his prose style can be otherwise, an example of showing the author's ability in writing composition in prose as per the famous dictum गद्यं कवीनां निकषं वदन्ति।.

Structure:

The present edition of the BhR is divided in 04 parts (01) Eastern (पूर्वखण्ड), (02) Western (पश्चिमखण्ड), (03) Southern (दक्षिणखण्ड), (04) Northern (उत्तरखण्ड) out of which only two parts viz. Eastern (पूर्वखण्ड) and Southern (दक्षिणखण्ड) are available containing 391 chapters and 21,594 verses. This Rāmāyaṇa is in the dialogue form between Lord Brahmā and Bhuṣuṇḍa, a crow hence it is known as Bhuṣuṇḍi Rāmāyaṇa or Brahmā-Bhuṣuṇḍa Samvada. The present text of the BhR must be fusion of two different text and ideology means influenced by BhP.

The 1st chapter of *Pūrvakhaṇḍa* deals with the eulogy of Brahmā to Śrī Rāma as the Supreme Reality followed by Brahmā's reply to the gods (chs. 02-03), the life account of Bhuṣuṇḍa (04), life account of Hanūmāna (05-09). The 10th to 12th chs. deal with Śrī Rāma's birth in Kākustha family where Vedas eulogise Him, king Daśaratha

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performs ceremonial rites followed by the naming ceremony of Śrī Rāma, Sītā, Lakṣmaṇa, Bharata and Śatrughna by sage Vaśiṣṭha (13-16). The ch. 17 describes Śrī Rāma's childhood sports like killing Pūtānā followed by killing Vikata and Truṇāvarta (18), visualizing the universal form (19), releasing Sunitha (20), killing demon in the form of a crane as well as pythone, showing His supremacy to Brahmā (21), protecting Vraja from heavy rain (22), killing the demon Khara, Black Serpent, uplifting the wives of the sages, releasing the people of vraja from conflagration as well as bringing back Sukhita from Death-god (23), as a result of their reciting the formula Śrī Rāma begins Rāsa-sport with cowherdresses (23).

The chapters 24-36 contain Śrī Rāma's Rāsa-sport with cowherdresses followed by water-sport (37), their visit to the woods (38), Śrī Rāma showing His divine form to the cowherdresses (39). The chs. 40-43 describe Śrī Rāma and His brother starts to return to Ayodhyā by Daśaratha's command followed by Śrī Rāma Geetā preaches to the cowherdresses (44-59), Śrī Rāma's arrival to Ayodhyā (60-61), Bringing Back of King Daśaratha (62), Discription of Demon Chāyāsura (63), Spring Festival(64), Sītā Getting the Picture (65), Sending Messengers (66), Sending Messengers to Vraja (67), The Hymn of Moon Light (or Candrikā's hymn) (68), Return of Princes From the Vraja (69), Instructions to the Princes (70), Viśwāmitra's Arrival (71), Killing Demon Khara and Demoness Tāḍakā (72), Gaurding Viśwāmitra's sacrifice (73), Departure to Mithilā (74), Arrival in Mithilā (75), Śrī Rāma Breaking Lord Śiva's Bow (75), The war Between Śrī Rāma and Paraśurāma (77), Paraśurāma's Defeat (78), Union of Śrī Rāma and Sītā (79), The Episode of Upliftment of creepers (I) (80), Brahmā's Message (81), The Episode of Upliftment of the Creepers (II) (82), The Episode of Upliftment of the Creepers (III) (83), The acceptance of Creepers in the Episode of Releasing Creepers (IV) (84), Conferring Liberation to the Creepers in the Episode of Releasing Creepers (V) (85), Reward of singing Śrī Rāma's Name and Form (86), Hymn by Śeṣa Serpent in the section of Śrī Rāma's Greatness (I)(87) Hymn by Śeṣa Serpent in the Section of Śrī Rāma's Greatness (II) (88), Conferring Boon on Śeṣa Serpent in the Section

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of Śrī Rāma's Greatness (III) (89), Prince Śrī Rāma's Ruling over kingdom (90), Bringing Back the Fire from Vaikuṇṭha in the section of Śrī Rāma's Hymn by Lord Viṣṇu (91), Enthronement of Śrī Rāma as a Crown Prince (92), Exposition of 06 powers of Śrī Rāma (93-97), Bringing Back the Cows of Brahmins in the section of Śrī Rāma's Greatness (98), Appreciation by Daśaratha in the section of Śrī Rāma's Greatness and in the Sub-Section of Exposition of 06 Powers (99), Releasing Maternal Uncles in the Section of Śrī Rāma's Greatness and in the Sub-Section of Exposition of 06 Powers (100) and Daśaratha visiting the Holy Places (I) (101-146).

The 1st chapter of *Dakṣiṇakhaṇḍa* deals with A Hymn Composed by Brahmā followed by Bunch of Questions (02), Scholarly Talk of the Great Sages (03), Uplifting Ascetics (04), Śrī Rāma's coronation (I) (05-06), Boon given to kaikeyī (07), Starting towards the Forest (08), Śrī Rāma's Departure (09), Stay on the Bank of River Tamasā (10), Keeping the Citizens in Perplexion (11), Śrī Rāma's stay beneath the Ingudī tree (12), Stay beneath Nyagrodha Tree (13), Stay on the bank of river Yamunā (14), Stay at Mt. Citrakūṭa (15), Description of Mt. Citrakūṭa (16), Move Around in the Caves of Citrakūṭa (17), Piercing the Eye of a Crow (18), Sumantra's Return (19), Sumantra conveys Śrī Rāma's message (20), Sumantra consoling Kauśalyā and Daśaratha (21), Sumitrā consoling (Kauśalyā) (22), Narrating the killing of an Ascetic Boy (23), Death of Daśaratha (24), Grieving on Daśaratha's Death (25), Arrival of Bharata (26), Bharata's Lamentation and Censuring Kaikeyī (27), Bharata Meeting Kauśalyā (28), Bharata's Grief (29), Daśaratha's purificatory Rite (30), Bharata's Departure (31), Guha's Inquiry (32), Narration by Guha (33), Description of Hospitality to Bharata by Bhāradvāja (34), Departure of the Army (35), Arrival at the Mt. Citrakūṭa (36), Bharata meeting Śrī Rāma (37), Pleasant Conversation with Śrī Rāma (38), Offering Libations to the Father (39), Śrī Rāma's Advice (40-41), Returning and the Preaching of the Arrangement (42), Offering Wooden Shoes (43), Description of the wooden shoes (44), Bharata entering into the city (45), Going towards Nandigrāma (46), Worship of the Wooden Shoes and Remedy in the Section of Rule through the Wooden Shoes (47-58),

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Description of mt. Citrakūṭa (59), Lakṣmaṇa's Calmness (60), Sukhita's Arrival (61), Sukhita Meeting Guha (62), Arrival of the People of Vraja at Mt. Citrakūṭa (63), Arrival of the People of Vraja (64), Sukhita's Lamentation (65), Giving Message (66), Hospitality to Sukhita (67), The procedure of Hospitality to Sukhita (68), Hospitality of Cowherds and cowherdresses (69), Conversation during the Stay on mt. Citrakūṭa (70), Calling Nandana (71), Nandana's Departure (72-73), Meeting of the Two Groups of the People of Two Cowherd Leaders (74), Amorous Sports with cowherdresses (75), Inquiry about the Merit (सुकृतम्) of the People of Vraja (76), Description of Female Devotional Lovers (77), Churning of the Milky Ocean (78-95), Delineation of Sahajā's Nature (96), Narrative of Sahajā's Nature (97), Sports in Citrakūṭa (98), Description of the Amorous sports of the people of Vraja in Citrakūṭa (99), Moving Leisurely at Mt. Citrakūṭa (100), Advice to Rāvaṇa Rāvaṇa's March of Victory (102), Description of Alakā-city (103), Rāvaṇa's Coronation (104), Rāvaṇa Acquiring the Boons (105), Rāvaṇa's Universal Conquest (106-I), Rāvaṇa's Seizure (106-II), Rāvaṇa's Release (107), Rāvaṇa Exercising Diligence (108), The Result of the Formula (chanted) By Rāvaṇa (109), Sulocanā's Inquiry (110), Meghanāda's Joy (111), Śeṣa Serpent's Arrival (112), Meghanāda Acquiring the Boons (113), Mahendra's Defeat (114), Power of the Demon (115), Prayer to Lord Viṣṇu (116), Manifestation of River Gaṅgā (117), Arrival at the Hermitage of Sage Atri (118), Ascetic Reporting to Śrī Rāma (119), Arrival of the Gods (120), Communication With Śrī Rāma (121), Anasūyā's Hospitality (122), Returning from sage Atri's Hermitage (123-124), Śrī Rāma Aiming the Arrow (125), Pacification to the People of Vraja (126), The People Scolding (Śrī Rāma) (127), Arrival at Pramodavana (128), Killing of Demon Virādha (129), Residence in the Forest (130), Passing Night During the Stay of Forest (131), Conferring the Boon on Agnikumāras (132-133), Appeasing Agnikumāras (134), Arrival in the Hermitage of Sage Agastya (135), Stay at the Hermitage of Sage Agastya (136), Departure from the Hermitage of Sage Agastya (137), Entering into the Pañcavaṭī Forest (138), Fresh Arrival in Pañcavaṭī Forest (139), Residence in Pañcavaṭī (140), Moving Around in the Pañcavaṭī Forest (141),

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Śūrpaṇakhā's proposal (142), Insulting Śūrpaṇakhā (143), Killing Demon Khara, Dūśaṇa and Triśirā (144), Śūrpaṇakhā Reporting (to Rāvaṇa) (145), Grief of Rāvaṇa (146), Arrival of Mārīca and Rāvaṇa (147), Sītā's Delusion (148), Śrī Rāma Making the Beloved Aware (149), Preparation of Sītā's Protection (150), Killing of Mārīca of the Form of the Deceptive Deer (151), Sītā's Suspicious Heart (152), Lakṣmaṇa's Reply (153), Lakṣmaṇa's Departure (154), Sītā's Abduction (155), Fight with Jaṭāyu (156), Returning to the Hut of Leaves (157), Śrī Rāma's Mental Torment (158), Śrī Rāma and Lakṣmaṇa Starts to Move Around (159), Leaving the Pañcavaṭī Forest (160), Vulture's Cremation (161), Pacifying Wrathful Śrī Rāma (162), Stay at the Bank of the Lake Pampā (163), Passing the Night in Separation (164), Arrival at Śabarī's Residence (165), Reaching Śabarī's Residence (166), Stay at Śabarī's Residence (167), Gracing Śabarī (168), Anguish of the Ascetics (169), Śrī Rāma's Reality Narrated by Sage Agastya (170), Sages Coming to Śabarī's Abode (171), Intimation of Śabarī's Greatness (172), Hanūmān's Arrival (I) (173), Meeting with Hanūmān (174), Discussion on the Elements of Friendship (175), Hanūmān's Arrival (II) (176), Stay at mt. Rusyamūka (177), Description of Bewilderment on seeing the Ornaments (178), Consoling Śrī Rāma (179), Preparation for the Killing of Vālī (180), Piercing the Seven Palm Trees and kicking away the Skeleton of Dundubhi (181), Dialogue Between Śrī Rāma and Sugrīva (182), Arrival of Kiṣkindhā (183), Sugrīva's Defeat During the Fight between Vālī and Sugrīva (184), Śrī Rāma Pacifying Sugrīva (185), Dialogue between Tārā and Vālī (186), Killing of Vālī (187), Vālī's Killing and Release (188), Sugrīva's Coronation (189), Stay at Mt. Mālyavanta (190), Description of the Rainy Season (191), Śrī Rāma's Dejection (192), Arrival of the Autumn (193), Lakṣmaṇa's Departure to Kiṣkindhā (194), Lakṣmaṇa Entering into the Court of the King of Monkeys (195), Sugrīva in the Harem (196), Meeting with Sugrīva (197), Arrival of the Army (198), Reaching to the Ocean (199), Hanūmān Reaching in Laṅkā (200), Meeting of Sītā and Hanūmān (201), Consoling Sītā (202), Destroying Rāvaṇa's Garden (203), Burning Laṅkā (204), Preparation of the Army and Arrival of Vibhīṣaṇa (205), Restraining the Ocean (206), Drying up the Inner Portion of

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the Ocean (207), Mentioning the Means and Device of a Bridge (208), Constructing a Bridge (209), Narration of the characteristics of Śrī Rāma's Name (210), Building the Bridge (211), Preparation of the Army (212), Freeing Śuka and Sāraṇa (213), Narration of the Royal Parasol and others (214), Persuading by Mandodarī (215), A ṅgada Entering into Rāvaṇa's Court (216), Demonesses Tempting Sītā (217), Commencement of the war between the Monkeys and the Demons (218), The War between the Demons and the Monkeys (219), Fight of Śrī Rāma and Lakṣmaṇa with Indrajit (220), Tying in the Serpent Nooze (221), Garuḍa Untying the Serpent Nooze (222), Dhumrākṣa's Arrival (223), Killing of Dhumrākṣa and Cakra (224), Rāvaṇa's Escape (225), Waking and Intimating Kumbhakarṇa (226), Waking Kumbhakarṇa (227), Kumbhakarṇa's Meals (228), Dialogue between Rāvaṇa and Kumbhakarṇa (229), Kumbhakarṇa's Departure (230), Valiant deed of Kumbhakarṇa (231), Kumbhakarṇa's Death (232), Rāvaṇa's Lamentation (233), Indrajit's Preparation (234), Defeat of the Army of Monkeys and Victory of Indrajit (235), Defeat of the Monkeys Army (236), Killing of Indrajit (237), Description of Rāvaṇa's Lamentation and so on (238), Sulocanā's Self-immolation (239), Carrying the mt. Droṇa (240), Killing of Rāvaṇa (241), Union with Sītā (242), Meeting Bharata in the Hermitage of Sage Bharadvāja (243), Reaching Ayodhyā (244), Narration of the Sport in Pramodavana (245).

BhR & Veda

The author of the present edition of the BhR inculcates the similies and ideologies of the R̥gveda:

The verse 01/71/20 describes sage Viśvāmitra (गाधिपुत्रः) eulogising Śrī Rāma, the Supreme Person whose portion is of the thousands faces, eyes, etc.⁸ The verse 01/110/318 describes sage Durvāsā singing Śrī Rāma's glory as the Supreme Person having

⁸ एष श्रिया साकं शेते प्रमुदकानने।
अस्यैवांशः स पुरुषो यः सहस्राननेक्षणः॥

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thousands heads and eyes, thousands faces and arms, thousands hand, feet and thighs, thousands ears and nose⁹. The verse 01/139/53 describes the cowherdesses eulogizing Sahajā's glory that she is of the form of the Suprem Person having thousands head and again she is beyond all¹⁰. The verse 01/92/17 presents the limbs of the Virāṭa Puruṣa which are as under:

The sun and the moon are His eyes, Earth is the head, Ether is navel, Earth is legs¹¹. All these have their roots in the famous पुरुषसूक्तम् (RV 10/90/01).

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात्।
स भूमिं विश्वतोवृत्वाऽतिष्ठदशाङ्गुलम्॥

BhR and Upaniṣads

It is interesting to note that many principles of the upaniṣadic ideology are imbibed in the present edition of the BhR:

(01) The thought of ईशावास्योपनिषद् (०१)¹² is presented in the 01/94/23¹³ describing that this universe is pervaded by Lord (ईशा) Śrī Rāma, the Universal friend. The verse त्वत्कार्यं च त्वदीयं च सर्वमेव जगत्पते त्वदीय एवार्पयिता गृह्णासि तदर्पिष यत्॥ describes that all the works which are performed for Lord and offered to Him. Here the feeling of offering all to God as He is the giver of all.

⁹ सहस्रशीर्षनयनः सहस्राननबाहुकः।

सहस्रकरपादोरुः सहस्रश्रुतिनासिकः॥

¹⁰ सहस्रशीर्षा पुरुषरूपायै ते गुणात्मने।

एकांशविश्वरूपायै सर्वोर्ध्वायै नमो नमः॥

¹¹ सूर्यचन्द्रौ यस्य नेत्रे विशुद्धे द्यौर्वै मूर्द्धा खं च नाभिर्विशालम्।

आशाः श्रोत्रे भूतलं पाददेशो यस्य स्थूलं रूपमेतद्विराट् सः॥

¹² ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्।

तेन त्यक्तेन भुञ्जीथा मागृधः कस्यस्विद्धनम्॥

¹³ ईशावास्यमिदं सर्वं भवता गुणसिन्धुना।

त्रैलोक्यबन्धुना राम सततं करुणात्मना॥

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(02) The कठोपनिषद् (०१/०२/२३) ¹⁴ is presented in vv. 01/86/19-20¹⁵ that the Brahman can not be known through intelligence nor by meditation, nor by sacrifice, nor by austerities, nor by action, nor by Time. It can be known through the God's will.

(03) The idea of तै.उ. (०२/०५/०१) ¹⁶ is presented in 01/45/17¹⁷ as the Imperishable Brahman which is the tail (i.e. the end) sung by the yogis as well as in the vv. 110/331-332ab¹⁸ describing the Brahman is the tail of the Ānandamaya soul.

तै.उ. (०३/०१/०१) ¹⁹ is reflected in the verse 01/99/67²⁰ describing Śrī Rāma's abode as the place of origin, sustenance and Immersion.

तै.उ. (०२/०४/०१, ०२/०९/०१) ²¹ means one is not subjected to fear at any time if one knows the Bliss that is Brahman, falling to reach which the words along with mind turn back is presented in the verse 01/113/228²² which describes Śrī Rāma while sleeping heard the

¹⁴ नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनुं स्वाम्॥

¹⁵ न तं वेदा विजानन्ति न बुद्धिर्वेदो शोधिता,
न योगेनैव विज्ञेयो न ज्ञानेन न चेज्यथा।
तपसा नैव संसाध्यो न स्वभावेन कर्हिचित्,
न कर्मणा न कालेन स्वेच्छया सुलभः प्रभु॥

¹⁶ अयमात्मा। इदं पुच्छ प्रतिष्ठा, आनन्द आत्मा। ब्रह्म पुच्छं प्रतिष्ठा।

¹⁷ अक्षरं कथ्यते ब्रह्म सर्ववेदान्तगोचरम्।
पुच्छ भूतं प्रतिष्ठा मे तदेयं योगवित्तमैः॥

¹⁸ अधिदेव स्वरूपे च तद्वदेव व्यवस्थितम्।
तथानन्दमयस्यास्य पुच्छमक्षरमीरितम्॥
ब्रह्मपुच्छं प्रतिष्ठेति श्रुतिरप्याह तादृशम्।

¹⁹ यतो वा इमानि भूतानि जायन्ते।

²⁰ यस्माद् भूतानि जायन्ते प्रतिष्ठन्ति यत्र च।
यस्मिन्नेव विलीयन्ते विभूतिस्तव तत्पदम्॥

²¹ यतो वाचो निवर्तन्ते अप्राप्य मनसा सह।

²² ब्रह्मलोकमुपैत्यद्वा प्रसुप्तः सकलो ब्रजः।

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account of Hiraṇyakaśipu from Māṅgalyā and gets sound sleep which is free from the reach of speech and mind.

(04) The छान्दोग्य उपनिषद् (०६/०१/०४)²³ is presented in the verse 01/29/26 means the knowers behold Śrī Rāma pervading everywhere just as gold in different ornaments like earrings, etc. In 01/46/05²⁴ as well as in 01/141/21²⁵ means after knowing which there is nothing to be known.

BhR and Pāñcarātra

The literary meaning of 'Pāñcarātra' is 'that connected with five nights'. Lord Keśava (Viṣṇu or Nārāyaṇa) is said to have taught this esoteric science to Ananta, Garuḍa, Viśvakṣena, Brahmā and Rudra over five nights (Pañca= five, rātra=nights).

A special contribution of the Pāñcarātra Āgamas to the religio-philosophical literature of Hinduism is the concept of Vyūhas, which are four (Hence the name caturvyūhas, catur means 'four') vyūha means a projection of emanation.

In this system, the Supreme Lord is known as Paramātmān, the Nārāyaṇa, Viṣṇu, Bhagawān and Vāsudeva. 'Bhag' means saṁguṇas, or the six blessed qualities. They are knowledge (ज्ञान), Lordship (ऐश्वर्य), Ability (शक्ति), Strength (बल), Unaffectedness (वीर्य) and Splendour (तेजस). Since God, more commonly known as Vāsudeva in this system (the first or the original vyūha) the second vyūha-

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह।

²³ यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृण्मयं विज्ञातं स्याद्वाचाऽऽरम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम्॥

²⁴ अग्निना महता यद्वद्विस्फुलिङ्गस्य कीर्तितः।
न हि ज्ञाते विस्फुलिङ्गे वह्निर्नज्ञायते महान्॥

²⁵ कल्याणगुणसम्पन्ने भक्तानामभयंकरम्।
यज्ज्ञात्वा न पुनः किञ्चिज्ज्ञातव्यम्वशिष्यते॥

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Sanīkarṣaṇa (or Balarāma), emerges. From Sanīkarṣaṇa emanates Pradyumna and from him Aniruddha.

The author of the BhR nicely blends this philosophy under the discussion of Śrī Rāma's 06 powers where Brahmā presents Śrī Rāma as Bhagawān to Bhuṣuṇḍa:

यौवराज्ये स्थितं रामं जीवितं धर्मकोविदम्।
राज्ञे नैश्चन्त्यकर्तारं श्रियः सर्वाः प्रपेदिरे॥
ऐश्वर्यमतुलं वीर्यं यशस्त्रैलोक्यशीतलम्।
ज्ञानक्या संमिता श्रीश्च ज्ञानं स्वात्मनिदर्शनम्॥
वैराग्य विषयोन्मोकं सर्वभोगसुखतिगम्।
षड्विधं भगमित्येतद्रामचन्द्रे बभूव ह॥भु.रा. ०१/९२/०१-०३॥

Here Śrī Rāma has these six qualities or ṣaḍguṇas like that of Vāsudeva in Pāñcarātra. Brahmā on the request of Bhuṣuṇḍa narrates elaborately Śrī Rāma's six powers under the ch. 01/92-98 of the BhR.

When Śrī Rāma takes birth in the Kākustha's family sage Vasiṣṭha comes to the naming ceremony of Śrī Rāma and His three brothers. On seeing the princes, sage addresses them as the 04 forms Śrī Rāma as Vāsudeva, Lakṣmaṇa as Sanīkarṣaṇa (BhR 01/15/04) and Śrī Rāma's naming ceremony, sage Vasiṣṭha recites thousand names of Śrī Rāma in which Vāsudeva is one among them.

After killing Tāḍakā and Khara, Lakṣmaṇa praises Śrī Rāma's valour at that time Śrī Rāma replies its all possible only by his desire because He (i.e. Lakṣmaṇa) is Sanīkarṣaṇa.

संकर्षणोऽसि कालाग्निः तवैतत्कर्म लक्ष्मण। (भु.रा. ०१/७२/२७)

Sanatkumāra, the knower of the Supreme Reality teaches the secrets of the sacred formula of Śrī Rāma's wooden shoes and its greatness. He describes wooden shoes as the Supreme Reality that

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functions triply named Brahmā, Viṣṇu and Maheśa by taking the incarnation.

The reality has four manifestations viz. Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha, who is the material cause of all the beings. Thus the origination of the world from saguṇa Brahman.

Thus the author nicely blends the view of ‘caturvyūha’ in 02/55-57 with Śrī Rāma’s wooden shoes and shows its greatness.

Thus the Pāñcarātra Āgamas become the source of the devotional literature.

BhR and Adhyātmārāmāyaṇam

The famous verse of the Adhyātmārāmāyaṇam(= AdhR)

अग्रे यास्यामहं पश्चात्त्वमन्वेहि धनुर्धरः ।

आवयोर्मध्यगा सीता मायेवात्मपरात्मनोः ॥अ.रा.बाल.का. ३/१/१३॥

interpreted as, Śrī Rāma has identified as Supreme Person, Sītā as māyā and Lakṣmaṇa as Jīva who due to the power of māyā can not perceive the Supreme Brahman i.e. Śrī Rāma.

This ideology is also found in the BhR (01/07/05) where Hanūmāna singing Śrī Rāma’s glory says that “Unless and until Śrī Rāma removes the darkness of delusion (मोहरूपम्), a devotee soul can never see Him.

When Śrī Rāma takes birth in the kākustha family, the gods would also manifest there in celestial form (BhR 01/08/09) which is developed in the same manner in AdhR²⁶ were the gods will also incarnate in special forms (अप्राकृतैः).

²⁶ यूयं सृजध्वं सर्वेऽपि वानरेष्वंशसम्भवात् ।

विष्णोः सहायं कुरुत यावत्स्थास्यति भूतले ॥

देवाश्च सर्वे हरिरूपधारिणः स्थिताः सहायार्थमितिस्ततो हरेः ।

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The period called 'vijay' of Śrī Rāma's march to the south in the BhR 02/205/10-19 is also mentioned in the AdhR

इदानीमेव विजयो मुहूर्तः परिवर्तते।
अस्मिन्मुहूर्ते गत्वाऽहं लङ्कां राक्षससङ्कुलाम्॥

(Yuddha. 01/28) referred in VR (Yuddha. 04/03-05) but not found in the RcM.

BhR and RcM

At many place we can observe the similarities between BhR and RcM. Though the original Kākabhuṣuṇḍī Rāmāyaṇa is the composition of sage Kākabhuṣuṇḍī who stresses out on the childish pranks of Śrī Rāma and hence he may be describe the whole Rāma saga in short. At many places he avoids the historical events such as sage Viśvāmitra comes to Daśaratha and requests to give his two sons Śrī Rāma and Lakṣmaṇa for guarding his sacrifice. At that time king Daśaratha has not ready to hand over his sons as they are tender (RcM Bāl. 237/01-10) but in the BhR Daśaratha does not argue and Śrī Rāma and Lakṣmaṇa also got ready to go with the sage (BhR 01/71).

The another episode is: Śrī Rāma sends Aṅgada to Rāvaṇa's court for persuading Rāvaṇa depicted elaborately in the RcM but in the BhR there is a cursery reference that Aṅgada goes to Laṅkā and conveys Śrī Rāma's message. There is no elaboration of their dialogue.

Thus the author avoids such type of elaboration but most of the Rāma Saga of BhR is flows similar to the RcM which are known by the references given below:

Śrī Rāma's incarnation:

महाबलाः पर्वत वृक्षयोधिनः प्रतीक्षमाणा भगवन्तमीखरम्॥ (अ.रा.बाल.का. ०१/०२/३०-३२)

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चैत्रस्य शुक्लपक्षे तु नवम्यां श्रीपुनर्वसौ।

अभिजित नाम योगोऽसौ कौसल्यानन्दनो भवत्॥ (भु.रा. ०१/१०/०२)

नौमी तिथि मधुमास पुनीता।

सुकल पच्छ अभिजित हरिप्रीता॥ (रा.च.मा.बाल.का. ०१/१९१/०१)

Sītā comes to the temple of goddess Ambikā where Śrī Rāma sees her first time:

तत्रागमच्च मिथिलेन्द्र कुमारिका सा

सीता स्वयं नमितुमालयमम्बिकायाः।

तां वीक्ष्यभूय उदितस्मर बाणताप

संभ्रान्त चित्त इव तत्क्षणमास रामः॥ (भु.रा. ०१/७५/०४)

तेहि अवसर सीता तर्ह आई। गिरिजा पूजन जननि पठाई॥

जासु बिलोक अलौकिक सोभा। सहज पुनीत मोर मन छोभा॥

(रा.च.मा. बाल. का. २२८/०२, २२९/०३)

Dialogue between Śrī Rāma and Paraśurāma:

राम- किञ्चित्स्पृष्टं न वा स्पृष्टं धनुस्तत् पुरवैरिणः।

तद्वै चिरेण जीर्णत्वाद् भज्यत करोमि किम्॥ (भु.रा. ०१/७८/१२)

छुअतहिं टूट पिनाक पुराना।

मैं केहि हेतु करौ अभिमाना॥ (रा.च. मा. ०१/२८३/०८)

लक्ष्मण - धनुरेक गुणंधत्ते बलमस्माकमूर्जितम्।

उपवीतं नवगुणं विशिष्टं भवतां बलम्॥ (भु.रा. ०१/७८/२३)

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देव एक गुन धनुष हमारे। नवगुन परम पुनीत तुम्हारे।

(रा.च.मा.बाल.का. २८२/७)

राम – अलमस्मिन् क्षीरकण्ठे कोपेन भृगुवल्लभ।

तत् क्षम्यताम् मुनीशान पदयोस्ते नता वयम्॥ (भु.रा. ०१/७८/२६)

नाथ करहु बालक पर छोहू। सूध दुधमुख करिअ न कोहू।

(रा.च.मा.बाल.का. २९९/०१)

परशुराम – किमुच्यते क्षीरकण्ठो विषकण्ठोऽस्ति खल्वसौ।

(भु.रा. ०१/२८/२७)

गौर सरीर श्याम मन मांही। कालकूट मुख पयमुख नाहीं

(रा.च.मा. बाल.का. २७७/०७)

Śrī Rāma's going towards forest

मंथरा ना कैकेय्या दासी मंदतयाधिया।

तस्याः कण्ठे सन्निविश्य ब्राह्मी प्रतिविधास्यति॥ (भु.रा. ०२/०६/१०)

नाम मंथरा मंदमति चेरी कैकड़ केरि।

अजस पेयरी ताहि करि गई गिरा मत फेरि॥

(रा.च.मा. अयो. का. १२/०)

तेषां बाधकौ मातः शोकः मोहौ भविष्यतः।

अथाचतुर्दशैवाब्दान्प्रवासौ नौ भविष्यति॥

ततः परन्तु जननि तीर्त्वा पदमनुत्तमां।

कृत्वा सत्य गिरा तात स्वर्गिणां निरुपद्रवं॥

पुनरप्यागमिष्यावो नगरी भूरि मंगलां।

भवन्तीं सुखयिष्यावो हतशत्रुबलौ बलात्॥

(भु.रा. ०२/०६/७२-७४)

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बरसचारिदस विपिन बसि, करि पितु बचन प्रमान।
आह पाय पुनि, मनु जनि करसि मलान॥ (रा.च.मा. अयो.का. ५३/०)

स एव सुकृति लोके लक्ष्मणो दुःख वर्जितः।
यो वै सर्वात्मा भावेन सीता रामौ निषवते॥ (भु.रा. ०२/१२/११-१२)

अहह धन्य लछिमन बडभागी। राम पदारविन्द अनुरागी॥
(रा.च.मा. अयो.का. ३)

Bharata's departure towards Citrakūṭa and Guha's suspicion:

जानेहं भरतो मात्रा रामं प्रव्राज्य कानने।
भयंगतेऽधुना ताते निःशंको राज्य लोभतः॥
हंतुमारब्धवानेष सानुजं वन वासिनं।
हा रघूणामियं बुद्धिः कथं जानाक्षयोन्मुखी॥
इक्ष्वाकूणां भटायते रामद्रोह मलीमसाः।
स्वत एवाद्य गंतारो धर्मराज निकेतनं॥
शृण्वन्तु मे वचो दासा महापौरुष मंडनाः।
लोहयंत्र सतैगन्धा रुधन्तु निखिलां नदीं॥
इक्ष्वाकूणां महाघोरा पश्येयंमहती चमूः।
नोत्तीर्य सरितं गच्छेद्रामचन्द्र मम प्रभुं॥
अन्ये च विदिता वीरा भवतां ये महाबलाः।
सेनां संव्यूह्य तिष्ठन्तु ते सर्वे लौहयन्त्रिणः॥
सज्जतां लौहयन्त्राणि लक्ष्य सः पुरुषा मम।
वेधयन्तु परान् दुष्टान् लोहपिंडैः सहस्रशः॥
इत्युक्त्वा बलवान् वीरः शृङ्गवेरपुराधिपः।
गृहीत्वोपायन् दिव्यान् मत्स्यान् पाठीन् रोहितान्॥
(भु.रा. २/३२/०५, ६, १५, १६, १७, १८, २७)

जानहिं सानुज रामहिं भारी। करउँ अकंटक राजु सुखारी॥
भरत न राजनीति उर आनी। तब कलङ्क अब जीवन हानी॥
अस बिचारि गुह ग्याति सन, कहेउ सजग सब होहु।

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हथर्बासहु बोरहु तरनि, कीजिय घाटा रोहु॥

(रा.च.मा. अयो.का. १८९/०५-०६)

होहु संजोइल रोकहु घाटा। ठाटहु सलक मरै के ठाय॥

सनमुख लोह भरत सन लेउँ। जियत न सुरसरि उतरन देऊँ॥

(रा.च.मा. अयो.का. १९०/०१-०२)

अस कहि भेंट सँजोवन लागे। कंदमूल फल खग मृगमाँगे।

मीन पीन पाठीन पुराने। भरि भरि भार कहारन्ह आने॥

(रा.च.मा. अयो.का. १९३/०२-०३)

King Daśaratha's death in the separation of Śrī Rāma:

रामस्य विरहातप्तः पिता ते समाधिं गतः ।

हा राम राम रामेति विलपन् शोक संवृतः ॥ भु.रा. ०२/२७/१० ॥

राम राम कहि राम कहि राम राम कहि राम॥

तनु परिहरि रघुबर विरह राउ गएउ सुरधाम।

(रा.च.मा. अयो.का. ११५/०१)

Bharata's oath:

हत्वा मित्रं गुर विप्रं तात्मित्रयोप्यभिपद्यतां ।

रामस्य यो वने वासे स्वप्नस्थोपि विचिंतयेत् ॥

स्त्री वधाग्निदानाच्च गुरुकन्या विदूषणात् ।

मित्र द्रोहाद्रोद्विजाति बह्निनिष्ठीवनात्तथा ॥ भु.रा. २/२८/५३, ६० ॥

जे अघ मातु पिता सुत मारे गाइ गोंठ महिसुर पुर जारे॥

जे अघ तिय बालक वध कीन्हें। मीत महीपति माहुर दीन्हें॥

(रा.च.मा. अयो.का. १६७/०५-०६)

Śrī Rāma asking to the trees and the creepers about Sītā:

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जगाहे काननं सर्वं प्रियान्वेषण तत्परः।

पृच्छमानः तरुलता गुल्म तुंग वनस्पतीन्॥ भु.रा. ०२/१५८/०४॥

लछिमन समुझाये बहुभाति। पूछत चले लता तरु पानी॥

(रा.च.मा. अरण्य.का. ३०/०८)

Sūrpaṇakhā assuming the form of beautiful lady comes to Śrī Rāma who sends to her Lakṣmaṇa:

तत्राजगाम सा घोरा राक्षसीकूटमायया।

सुन्दरं वेशमास्थाय दिव्यरूपेव सुन्दरी॥ भु.रा. ०२/१४२/१३॥

उवाच सा स्मितमुखी पृच्छमानं रघूद्वहम्।

या काचिदस्मि पुंश्रेष्ठ किं ते जातिपरीक्षया॥

तथाप्युत्रमेवास्ति कुलं रूपोचितं मम।

जातिरप्युत्तमा कापि सम्यक्छूयतां नृवर त्वया।

दृष्ट्वा त्वां सुन्दरं लोके रन्तुकामास्मि संगता॥

अत्यारूढो मम हृदि प्रज्वलन् मदनानलः।

एवं भाषयते मां वै मन्दाक्षरहितं वचः॥ भु.रा. २/१४२/२९-३२॥

रुचिर रूप धरि प्रभु पहिं जाई, बोली बचन बहुत मुसुकाई॥

तुम्ह सम पुरुष न मो सम नारी, यह सँजोग बिधि रचा बिचारी॥

मम अनुरूप पुरुष जग माहीं, देखेउँ खोजि लोक तिहु नाहीं॥

तातें अब लागि रहिउँ कुमारी, मनु माना कछु तुम्हहि निहारी॥

(रा.च.मा. अर. का. २६/०१-०४)

राम- अत्यारूढो यदि तव मनः प्रमथनः स्मरः।

तदा ममानुजं बाले भजस्व सदृशं मया॥ भु.रा. ०२/१४३/०२॥

सीतहिं चितई कही प्रभु बाता, अहई कुआर मोर लघु भ्राता॥

गई लछिमन रिपु भगिनी जानी, प्रभु बिलोकी बोले मृदु बानी॥

(रा.च.मा. अर. का. २६/०५-०६)

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राम- सौमित्रिः सहसा तस्याः कर्णौ नासां च भीषणाम्।
चकर्त तीक्ष्णखड्गेन कृपया किं तु नावधीत्॥
पुर्वमेव विरूपा सा राक्षसी घोरदर्शना।
अत्यर्थं प्राप वैरूप्यं नासाकर्णनिकृन्तनात्॥
ततः सा तेन निर्मुक्ता क्षरन्ती रुधिरोत्करम्।
कृत्तनासाश्रुतिः सदय उड्डीयाम्बरमास्थिता॥
(भु.रा. ०२/१४३/३६-३८)

सीतहि सभय देखि रघुराई कहा अनुज सन सयन बुझाई।
अनुज राममनकी गति जानि, उठे रिसाई सो सुनहु भवानी॥
(रा.च.मा. अर.का. २७/०७-०८)
लछिमन अति लाघवँ सो, नाक कान बिनु किन्हि॥ दोहा-२७॥

नाक कान बिनु भई बिकरारा, जनु स्रव सैल गेरु कै धारा॥
(रा.च.मा. अर.का. २८/०१)

Śrī Rāma piercing seven palm trees:

तद् दृष्ट्वाद्भूतविक्रमस्य चरितं श्रीरामचन्द्रस्य वै
तालानां परिभेदनं खलु जवनैकेन दिव्येषुणा।
दुन्दुभ्यस्थिनिपातनं च धनुषः कोप्यैव लीलावशाद्
वामेनैव करेण वानरभटा युक्ता बभूवुर्मुदा॥ भु.रा. २/१८१/३४॥

दुंदुभि अस्थि ताल देखराए बिनु प्रयास रघुनाथ दहाए।
देखि अमित बल बाढी प्रीती बालि बधब ईन्ह भइ परतीती॥
(रा.च.मा. किष्कि.का. १५/०९-१०)

Śrī Rāma before marching installs Lord Śiva's jyotirlinga

स तत्र प्रतिष्ठापयामास देवं शिवं चन्द्रचूडं शुभं विश्ववन्द्यम्।

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सदा सन्निधानं स्वयं व्यक्तमीशं परं ज्योतिराद्यं भवानी समेतम्॥

(भु.रा. २/२१२/०९)

सुनि कपीस बहु दूत पठाए

मुनिबर सकल बोलि लै आए।

लिंग थापि बिधिवत करि पूजा

सिव समान प्रिय मोहि न दूजा॥

(रा.च.मा. लङ्का.का. ०३/०५-०६)

Sītā gives her crestjewel to Hanūmāna:

इदं च हनुमन् ग्राह्यं मम मूर्ध्नि विभूषणम्।

चूडारत्नं मदीशस्य निधेयं करपङ्कजे॥ भु.रा. ०२/२०२/३७॥

चुडामनि उतारि तब दयऊ, हरष समेत पवनसुत लयउ॥

(रा.च.मा. सुन्दर.का. २७/०२)

Śrī Rāma is tied by the serpent nooze:

तस्यमन्त्रप्रभावेण महामायाविनो रणे।

बद्धौ तौ भ्रातरौ घोरैर्नागपाशैः समन्ततः॥ भु.रा. ०२/२२१/२४॥

पुनि रघुपति सैं जूझै लागा सर छंडई होई लागहिं नागा॥

रन सोभा लागि प्रभुहि बँधायो, नागपास देवन्ह भय पायो॥

(रा.च.मा. लङ्का. का. ११/१०, १३)

Śrī Rāma kills Rāvaṇa:

अज्ञातक्षतपीडस्य रावणस्य शिरांसि सः।

दशापि पातयामास दशास्यो राममार्गणः॥

छिन्नेषु तस्य कण्ठेषु दशस्वपि स तत्क्षणात्।

पपात राक्षसपतिः कम्पयन् धरणीतलम्॥ भु.रा. २/१४१/३१-३२॥

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धरनि धसई धर घाव प्रचंडा तब सर हति प्रभु कृत दुई खंडा॥
गर्जेउ मरत घोर रव भारी कहाँ रामु रन हतौं पचारी॥
डोली भूमि गिरत दसकंधर, छुभित संधु सरि दिग्गज भूधर॥
धरनि परेउ द्वौ खण्ड बढाई चापि भालु मर्कट समुदाई॥

(रा.च.मा. लङ्का. का.१८०/०३-०६)

Śrī Rāma commands Lakṣmaṇa to leave Sītā in the forest:

अतीते सप्तमे मासि चैत्र द्वादशिकादिने।
आदेशतो रघुपतेर्जानकीं लक्ष्मणो रथम्॥
आरोप्य राजभवनाद् वाल्मीकीयतपोवने।
नीत्वा सत्वरमत्याक्षीत्सा रुरोद् भृशं॥ भु.रा. २/२४५/०३-०४॥

सुनि लघु भाँ कहेउ रघुनाथा ले बन जाहु जानकिहिंसाथा॥
(रा.च.मा. लवकुश.का.११/०६)
जनकसुता रथ तुरत चढाई गंगसमीपे फिरहु पहुंचाई॥
अतिगहवर बन जहाँ न कोई छाँडहु तान जतन कर सोई॥
(रा.च.मा. लवकुश.का.१५/०४-०५)

Śrī Rāma placing Sītā's golden idol beside His left portion
Aśvamedha sacrifice:

सुवर्णतनुमाधाय सीतामेव स्ववामतः।
रघुनाथः समकरोदश्वमेधान् महामखान्॥ भु.रा. २/२४५/०९॥

जप्ति कनक सुंदर मृगछाला तिहि आसन आसीन कृपाला॥
सिया सहित लखि सुर मुसुकाहीं, कीन्ह प्रनाम सबन हर्षाहीं॥
(रा.च.मा. लवकुश.का. ३०/०१-०२)

Sītā enters into the earth:

समर्प्य तनयौ भर्त्रे सीता नित्याङ्गसङ्गिनी।

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पश्यतामे लोकानां प्रविष्टा धरणीतलम्॥

भूमौ विनिर्गतायां तु तस्यामात्मसमाकृतौ॥ भु.रा. २/२४५/११-१२ab॥

हरिच्छा सियमन अस आवा सेष सहसफनि आनि दिखावा

जटित मनिन सिंहसनहिं सादर सीय चढाय॥

भये अलोप पतालमहँ महिमा किमि कहि जाय॥

(रा.च.मा. लवकुश.का. ५८)

Thus the Rāma saga of BhR flows like the RcM of Tulsīdāsa which tends one to prove that the RcM much influenced by BhR.

The BhR and Bhagavadgītā

The 16 chapters (761 verses) 01/44-59 of BhR called Śrī Rāmagītā Samhitopaniṣat describe Śrī Rāma giving a discourse on Bhakti to the cowherdesses of Pramodavana who are deeply affected by His impending departure. This is not falling under the real Bhagavatisation but reveal much similarity in the subject matter and the style of BhG of 18 chs, though the BhR presents the discourse in 16 chs. deducting the introductory and the concluding (ch.18) which have no matterwise presence here in the BhR. The only difference lies in the interpolators i.e. Śrī Rāma- cowherdesses in BhR and Śrī Kṛṣṇa-Arjuna in Mahābhārta as well as the Prema yoga as the essential topic of the BhR while karmayoga of the prime importance in BhG. The Rāmagītā of BhR is equivalent to BhG and is justified with some similarities.

(01) The verse 01/04/25 describing the best of the Bhāgavatas are those from whom the world (विश्वम्) does not get annoyed (उद्विजते) which is in co-relation with the BhG (12/15)²⁷.

(02) The verse 01/08/06 speaks of Brahmā hearing the voice (वाणी) in the meditation that Śrī Rāma would incarnate to establish

²⁷ यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः।

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः॥ भ.गी. १२/१५॥

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the religious conduct firmly and to protect His devotees e.g. The vv. 41/23-24 describe that whenever the piety deteriorates He incarnates for the protection of the righteousness. The vv. 01/41/06-08 speak that the pangs of separation Śrī Rāma affirms that His abode is neither in Vaikuṇṭha nor in Goloka but in the house of Sukhita and Māṅgalyā. He is not satiated (तृप्ति) with the fresh butter of anyone other than that of Māṅgalyā is similar to BhG (8/4)²⁸.

(03) In the vv. 01/43/26-31 and 01/43/33-41ab describing Śrī Rāma's dialogues with the cowherdesses where the words श्रीभगवानुवाच introduced twice (instead of श्रीराम उवाच) seems to be influenced so much BhG.

(04) The verse 01/45/16 states the questions that who are the better of the two-the devotees or the worshippers of the Imperishable and is similar to BhG (12/01)²⁹.

(05) The verse 01/45/20 describing those who attain the knowledge of Him become free from the vision of difference (भेददृष्टि), reach His world of knowledge and do not return. It is similar to BhG (15/16)³⁰.

(06) The verse 01/46/01 commences with the questions about Brahman: (i) What is the nature of the soul? (ii) What is the relation with the Supreme Self ?, etc. are similar to the BhG (08/10)³¹.

²⁸ परित्राणाय साधूनां विनाशाय च दुष्कृताम्।
धर्मसंस्थापनार्थाय संभवामि युगे युगे॥भ.गी. ०४/०८॥

²⁹ एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः॥ भ.गी. १२/०१॥

³⁰ न तद्भासयते सूर्यो न शशाङ्को न पावकः।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम॥ भ.गी. १५/१६॥

³¹ किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते॥ भ.गी. ०८/१०॥

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(07) The vv.01/46/15-16ab describing Lord Śrī Rāma confers the devotional love to one as per one's fruition of their actions of previous births and not to all is equivalent to the thought of BhG (06/45)³².

(08) The vv. 01/50/01-06 speak of Śrī Rāma conferring the divine vision to the cowherdresses in order to show His indescribable form consisting of thousand faces, ears, etc. while can be correlated from BhG (11/10)³³.

(09) The verse 01/51/29 describes Śrī Rāma's forms of meditation like Gunātīta (the best one) which is also presented in BhG (14/25)³⁴.

(10) The verse 01/86/22 describing the superiority of the path of Devotion has the correlation with the BhG (12/14-20).

(11) The verse 01/143/45 speaks of Śrī Rāma taking incarnation whenever righteous conduct in trouble and this is similar to BhG (04/07)³⁵.

The verse 01/06/16 describing, "Unlike the cowherds Śrī Rāma milks the cow and devotion comes out as the essence of the holy speech (सद्गिरः)" which is similar to the BhG Māhātmya³⁶ with further explanation regarding this verse the author in 01/21/69 says that the Vedas and Vedangas are the cows and the sages are the cowherds as well as devotion is cowherdresses.

³² प्रयत्नाद्यतमानस्तु योगी संशुद्धिकिल्बिषः।
अनेक जन्मसंसिद्धिस्तनो याति परां गतिम्॥ भ.गी. ०६/४५॥

³³ अनेकवक्त्र नयनमनेकाद्भुतदर्शनम्।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम्॥ भ.गी. ११/१०॥

³⁴ सर्वारम्भपरित्यागी गुणातीतः स उच्यते॥ भ.गी. १४/२५॥

³⁵ यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम्॥ भ.गी. ०४/०७॥

³⁶ सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः।
पार्थोवत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत्॥ भ.गी. माहात्म्य॥

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In the ch. 01/08/06, 09/03, 68/24-26 & 81/15 Śrī Rāma being a Supreme Person takes incarnation on the earth in order to kill demons, protect righteousness, establish the piety, uplift the wise, etc. This ideology is similar to BhG (04/08)³⁷.

In the vv. 01/74/07-13 Śrī Rāma is compared with 'sacrifice' (यज्ञ) which is indebted from BhG (04/24).

BhR and Kṛṣṇakarmāmṛta

The author of the present text of the BhR adopts the same ideology from Kṛṣṇakarmāmṛta of Lilāśuka (14th cent. AD) where Śrī Kṛṣṇa is described as:

कस्तूरीतिलकं ललाटपटले वक्षःस्थले कौस्तुभं
नासाग्रे वरमौक्तिकं करतले वेणुःकरे कङ्कणम्।
सर्वाङ्गे हरिचन्दनं सुललितं कण्ठे च मुक्तावलिः
गोपस्त्रीपरिवेष्टितो विजयते गोपालचूडामणिः॥

The same appearance of Śrī Kṛṣṇa wearing the garland of Gunjā or berry and earing of peacock feathers encircled by the cowherdresses is found in the BhR 01/05/19-22:

BhR and Kālidāsa

Under 01/43/38 the cowherdresses engaged in constant remembering of Śrī Rāma. Lord Śiva comes there but he does not get any reply from them and hence becomes angry. He curses them to get separated from Śrī Rāma. This episode is borrowed from Abhijñānaśākuntalam (04/01)³⁸ of Kālidāsa which runs like this: The

³⁷ परित्राणाय साधूनां विनाशाय च दुष्कृताम्।

धर्मसंस्थापनार्थाय संभवामि युगे युगे॥ भ.गी. ०४/०८॥

³⁸ विचिन्तयन्ति यमनन्यमानसा तपोधनं वेत्सि न मामुपस्थितम्।

स्मरिष्यति त्वां न स बोधितोऽपि सन् कथां प्रमत्तः प्रथमां कृतमिव॥ ०४/०१॥

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person, thinking of whom, with a mind regardless of anything else, you notice not me, a treasure of penance, come here he will not remember you though reminded (by you), just as an intoxicated man does not remember the talk made before (i.e. while drunk).

Lord Śiva³⁹ admits that he becomes purchased in the exchange of austerities: is similar to Kumārasambhavam (05/01) of Kālidāsa:

अद्यप्रभृत्यवनताक्षि तवास्मिदासः क्रीतस्तपोभिरिति ।

BhR and Kādambārī

Sage Viśvāmitra leads Śrī Rāma and Lakṣmaṇa to mithilā city which is described nicely in the BhR (01/76/11-13 in prose) like the bombastic style of Bāṇabhaṭṭa (7th cent. AD) “Kādambārī”⁴⁰ where he narrates the long description of the beauty of the city Ujjainī with using so many adjectives.

In the BhR (01/76/11) the beauty of city Mithilā is described like this:

अथ मिथिला नाम्नी सा नगरी बृहद्गोपपुरविराजित कनककपाटा संकलितवर्णशृङ्गाटाक
देवगिरिप्रतिमप्राकारपर्यन्त प्रविन्यस्तागाधपरखजला महामङ्गलप्रसंग विस्तीर्णनगरद्वारा
मणिहेममयतोरणा विशाल-पुरादालस्फाटिकभित्ति प्रतिफलितरविरश्मिसंदोहचकच्चकायमाना
नानामणिप्रभावलीभिः पुरन्दरधनुर्लतायमाननगरगोपानसोका विततापण प्रसार्यमाणसुवर्ण
मणिरत्नप्रचुरा विशालस्वरमूर्च्छाचितान्तरिक्षपथैर्गन्धर्वराजैरूप गायद्भिरासादित गोष्ठीमनोरमा
पवनान्दोलितदीर्घध्वजपटस नाथप्रासादशिखरोपात्तधूर्णायमानप्रमत्तकपोतकुलमन्दध्वनि
मनोहरा.....

³⁹ BhR 01/34/65-66.

⁴⁰ अस्ति सकलत्रिभुवन-ललामभूता, प्रसव भूमिरिव कृतयुगस्य, आत्मनिवासोचिता भगवता
महाकालाभिधानेन भुवनत्रय-सर्ग-स्थिति संहारकारिणा प्रमथनाथेनापरेव पृथिवी समुत्पादिता,
द्वितीय-पृथिवी-शङ्क्या जलनिधिनेव रसातल-गभीरेण परिखावलयेन परिवृता, पशुपति-निवास-
प्रीत्या गगनपरिसरोल्लेखि शिखरमालेन कैलास-गिरिणेव सुधासितेन प्राकार-मण्डलेन परिवृता,
प्रकट-शङ्ख-शुक्ति-मुक्ता प्रवाल-मरकत-मणिराशिभिश्चामीकर-चूर्ण-सिकता-निकर-निचितैराया-
मिभिरगस्त्य परिपीत-सलिलैः सागरेरिव महाविपणिपथैरुपशोभिता..... । (उज्जयिनीवर्णनम्,
कादम्बरी, आचार्य शेषराजशर्मा, चौखम्बा सुरभारती प्रकाशन, १९७९, पृ. १५५)

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Thus the author may be much impressed by the style of Bāṇabhaṭṭa and used it in his BhR.

BhR and Geeta Govindam

The description of form of Śrī Kṛṣṇa as well as the union of Śrī Kṛṣṇa and Rādhā depicted in the Geeta Govindam of Jaydeva (12th cent. AD) is presented elaborately in BhR, though the Gītaigovindam (= Gīt.) contains 24 Aṣṭapadis in different Ragas. The comparison are as under:

(01) The verse 01/05/23 describes that Garuḍa on seeing Śrī Rādhā-Kṛṣṇa in Vṛndāvana, in yellow attire (पीतदुकूल) and who sprinkles the cowherdresses (मृगीदृशाम्) with the nectar-like smile (स्मितपियूषवर्षैः) is presented in Gīt. (Dhruva-01):

चन्दनचर्चितनीलकलेवर पीतवसनमाली
केलिचलन्मणि कुण्डलमण्डितगण्डयुगस्मितशाली
हरिरिह मुग्धवधूनिकरे विलासिनि विलसति केलिपरे ॥

(02) The verse 01/09/15-17 express the different incarnations of Lord Viṣṇu which run like this: Lord Viṣṇu's Incarnations are His parts: Fish is the heart, Janardana is the yoga, Tortoise is His retentive power (धारणाशक्ति), Boar (वराह) is the strength of His arms, Man-lion is His wrath, Dwarf is His girdle (कटिमेखला), Paraśurāma is the Supreme piety, Balarāma is His ecstasy joy (संमदः), Buddha is His compassion, Kalki is His remembrance (संस्मृति) and Śrī Kṛṣṇa is the ornament of Vṛndāvana, is the part of His Part (अंशांशः). The translaits close to दशावतारस्तोत्रम् of Gīt. (01/05).

The chapters 26 & 30 (20/04) are much influenced by Geeta Govindam (Sarga 01-03 & 05) which run like this: Śrī Rāma plays Rāsa sport with cowherdresses as well as the celestial women. Śrī Rāma's inborn love. Sītā in the divine attire provokes Śrī Rāma.

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When Śrī Rāma rushes to embrace her she hides her self. In Geeta Govindam Rādhā due to envy with the other cowherdresses hides herself in the grove. Śrī Rāma wanders here and there and scolds her⁴¹. The maid servant of cowherdresses approaches Śrī Rāma and informs about their pangs of separation. In Geeta Govindam (sarga-04) a female friend of Rādhā approaches Śrī Kṛṣṇa and informs about her condition without Him. Śrī Rāma informs to the maid servant about His love for Sītā⁴².

The chapter 28 (in 58 vv.) describes the union of Śrī Rāma and Sītā is influenced by Gīt. (sarga-12). The description of their conjugational love is, though full of erotic sentiment of union (संभोग), it is not in cultured and nor in polished language. The clear by the words like निधुनान्तमिता (V. No. 15), प्रणयकेलिकलाकुलविग्रहः (16), निधुवनक्रियया सहजं (19), निधुवनश्रमसंगरनिद्रयो (20), शय्यामंदिरं आजगमु (21), संभोगमलयुद्धान्तसुखदव्यजनाञ्चितम् (25), काञ्चीगुणग्रन्थिस्पर्शात्कम्पिरे प्रिये (31).

The vv. 02/17/21-56 describing Śrī Rāma and Sītā moving around the mountain (Citrakūṭa) see a cave and enjoy the amorous sport there. Śrī Rāma decorates Sītā's different limbs with various flowers and garlands⁴³.

BhR and Uttara Rāmacaritam

The author nicely blends the ideology of Bhavabhūti's Uttara Rāmacaritam:

The chapter 01/97 describes the types of dispassion followed by Śrī Rāma's dispassion (वैराग्य) through the narrative of Sītā's abundantment (सीतात्याग). Śrī Rāma utters the refrain "While abandoning Sītā I am not perturbed (तां मुञ्चन् नैव बाधितः). This refrain is so much similar to that of Śrī Rāma's statement in Uttararāmacaritam (01/04):

⁴¹ Cp. Geeta Go. 03/02.

⁴² Cp. Geeta Go. Sarga 05.

⁴³ Cp. Geeta Go. Sarga 12.

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स्नेहं दयां च सौख्यं च यदि वा जानकीमपि।
आराधनाय लोकस्य मुञ्चतो नास्ति मे व्यथा॥

In the vv. 01/29/15-35 the indeclinable “अथ” (then) is employed in the beginning of all the verses, though the passage no.1 naturally begins a new chapter and hence it is in the sense of “now onwards”, while in the passages no.7, the reward of the pure and impure persons, in no.11, the result of Śrī Rāma’s glory.

The last unit of the passages no.15-35 is an interesting clubbing of different types of worshippers, devotees, yogis and others worshipping Śrī Rāma variously and attaining Him, His element or His abode.

The topic of Daśaratha visiting holy palces where Śrī Rāma passes his childhood and manifests His divine sport, is elaborated in chs. 01/101-104 in 6063 total verses. It may seen that such a long elaboration may not be necessary, but the author has a simple motive of the growth of devotion in the heart of the devotees. sts/

In the vv. 02/87/34-38 when Sukhita (= Naṇḍa), Māṅgalyā (= Yaśdā) and others arrive at mt. Citrakūṭa and enjoy the hospitality of Śrī Rāma, the cowherdresses are identified with the female friend of the goddess of wealth at this juncture the present text seems to find an opportunity to incorporate the churning of the ocean (समुद्रमन्थनम्). This implies how the author of the present text is skilled in depiction of Bhagavatisation in Śrī Rāma saga.

Under ch. 02/119/17ab the whole of the episode of Hanūmāna crossing the ocean, entering to Laṅkā, meeting Sītā, conversing with Rāvaṇa and burning Laṅkā presented in the flesh-back

बभूवुः स्वस्थमनसः सर्वेऽपि रहिताः शुचाः।
तानाजगाम हनुमांस्तत्रैव कृतविक्रमः॥

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Loose structure

In the chapters 01/12-15 the thousand of Śrī Rāma, Sītā, Lakṣmaṇa, Bharata and Śatrughna at the time of Naming ceremony of the four sons of king Daśaratha performed by sage Vasiṣṭha. There is not justification how the thousand names of Sītā are placed during the Naming ceremony of Śrī Rāma and other brothers.

The text (01/25/20ab-21) introduces 05 collections (संहिता) of Śrī Rāma's life story but mentions only three by name (01) Bhuṣuṇḍī, (02) Lakṣmaṇa and (03) Hanūmāna⁴⁴.

In the verse 01/30/11 the other incarnation of Lord Viṣṇu like Balarāma, Śrī Rāma and others come to Ayodhyā. Here the wonderful point of textual discrepancy is over and above the Bhagavatisation of Śrī Rāma saga child sports because the other incarnation come there i.e. anterior presence.

Under 01/37/80-118 it is not only awesome but also interesting because Śrī Rāma, Daśaratha and other characters of Rāmāyaṇa's time are connected to the posterior of about 10000 years. Thus during the narration of Daśaratha visiting holy places, sage Durvāsā and even Veda vyasa (3000 BC) meet and welcome king Daśaratha (15000 BC approximately).

It seems that the author doesn't maintain the propriety of the theme, on the contrary he relates the secondary sources with the main story. Thus while describing the mt. Citrakūṭa (02/75/04-45) the author relates the caves (कन्दरा) as the place of amorous sports (as described by Kālidāsā in his Kumārasambhavam 03/54).

Such a reference is not even indicated in the Rāmāyaṇa of Vālmīki and Tulsī, because all the three viz. Śrī Rāma, Lakṣmaṇa and Sītā observed their celibacy during their exile.

⁴⁴ The 05 collections with their verses are mentioned here: (01) 36,000 verses by Bhuṣuṇḍī, (02) 24,000 by Lakṣmaṇa, (03) 1,00000 verses by Hanūmāna

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The vv. 01/26/01-07ab describe the boon given to the sages practicing penance in the Daṇḍaka forest and Śrī Rāma plays Rāsa-sports with them. The vv. 01/54/18-19 speak that Śrī Rāma will fulfill the wish of the sages in his next incarnation as Śrī Kṛṣṇa, though he had already fulfilled their wish by sporting with them.

The same reference of Agnikumāras is found in (02/134) Śrī Rāma's Rāsa-sport with Sītā in the Pramodavana near river Sarayū and the same Agnikumāras were asked to reside in the Daṇḍaka forest where they meet Śrī Rāma during the forest stay. But under chs. 02/133-134 when Agnikumāras ask for the boon of the Rāsa-sport with Him, Śrī Rāma confers upon them the boon to get femalehood in the next age i.e. Sāraswata Age which is the present birth.

Thus the unclear reference shows the loose structure of the text because the present birth and the next birth of cowherdesses can not be simultaneously of the same age. This may be taken as Agnikumāras taking birth as the cowherdesses in the Sāraswata Age, perhaps of the next cycle.

In the verses 01/23/31 Śrī Rāma bestows the happiness of His vision upon the Brahmin wives.

तासां रामो दृष्टिसुखं महद्विश्लेषतापहम्।
कालेन चात्मसायुज्यं सम्बन्धात् प्रेयसामपि॥

In this verse the verb “bestows upon” (ददौ) is missing.

The verse 01/21/48 is a strange one because it has 03 present participles कुर्वन् (doing), विचरन् (moving), क्षपयन् (passing) without any verb.⁴⁵

⁴⁵ निजैः पदैस्तीर्यमयानि कुर्वन्
स्थलानि गङ्गाजलसंमितानि।
स्ववीर्यगुप्तो विचरन् धरण्यां
धनुर्द्धरः क्षपयन् दुष्टसंधान्॥

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The vv. 01/52/36-50 constitute a hymn of salutation by Bhānu (i.e. Nandana) and vv. 01/52/51-74 comprises of a hymn praise by Prabhā (i.e. Rājñi) but the verse 01/52/19&22⁴⁶ describe the next births of Nandana as Bhānu and Rājñi as Prabhā though here the author takes up भानुरुवाच instead of राजिनी उवाच and i.e. the persons of the next births utter the words with the same name in their previous birth.

The chapter 01/64 deals with the matter of Śrī Rāma sending the princes to the cowherdresses for appeasing them in the separation, while the same topics continue in 66th ch. (of pūrvakhaṇḍa) (under the time sending the messengers) it is surprising how the 65th chapter is inserted depicting the swan (हंसः) sent to Sītā.

In the vv. 01/114/37-177 during Daśaratha visiting the holy places, Sukhita shows him the Govardhana mountain and its holy places at that time sage Śukadeva comes there and fortells to Sukhita that it would be (means the place) holy places and Śrī Rāma will incarnate at this place.

Choronologically Śukadeva is posterior to Śrī Rāma and how can be fortells about Śrī Rāma's incarnation which is already existing.

The vv. 02/222/22-23 were the incident of lord Viṣṇu sending Garuḍa to free Śrī Rāma and others from the tie of Serpent nooze (नागपाश) actually is the core of the BhR which commences with the narration of Garuḍa being deluded and feeling himself proud that he has freed Śrī Rāma the Supreme Person and the incarnation of Lord Viṣṇu. He goes to Lord Viṣṇu, Lord Brahmā, Lord Śiva and finally to sage Bhuṣuṇḍī who destroys Garuḍa's ego. Then only Garuḍa goes to Śrī Rāma again, asks to forgive him and eulogises Śrī Rāma.

⁴⁶

कृष्णावतारे लीलायां मम तादात्म्यवत्यहो।

नित्यसिद्धास्तथैवेता भविष्यन्ति प्रिया अपि॥ १९॥

एवं प्रभाभानुरूपौ राजिनीनन्दनावपि।

तौ पूर्वमस्मिन् भवे मत्तो भक्त्या सुष्ठप्रसाधितात्॥ २२॥

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There is no matching between this ch. 02/222/22-23 and the matter of the introductory chapter and the 02/222/221.

Under 02/242/17 Śrī Rāma blesses Vibhīṣṇa for His help and devotion in Him. Here Śrī Rāma (of the Tretā Era) blesses for Immortality sage Mārkaṇḍeya, Aśvathāmā (द्रोणिः), king Bali, Vedavyas, Hanūmāna, Kṛpācārya and Paraśurāma. From which sage Mārkaṇḍeya, king Bali and Paraśurāma were existing at that time, while Hanūmāna and Vibhīṣṇa were present in His service but Aśvathāmā, Veda Vyasa and Kṛpācārya are yet to come to the existence at the end of Dwāpara Era (i.e. the time of Mahābhārata).

Metrical Analysis

The v. 01/10/56ab seems to be corrupt which runs like this:

As per the reconstruction suggested by my guide, it should be as under:

एषा श्री भवतो नित्या स्वांशैः क्रीडिष्यति त्वया॥

एषा श्री भवतो नित्या। should be reconstructed as एषा परा श्री भवतो हि नित्या। and स्वांशैः क्रीडिष्यति त्वया। should be constructed as स्वांशैश्च क्रीडिष्यति सा त्वया विभो।

In the vv. 01/10/55-56 the author has maintained the structure of वंशस्थोपजाति with 11 syllables in A and 13 syllables in B i.e. total 24 syllables in 02 lines. It contains 06 lines where 10/55ab forms one unit 10/55cd as well as 10/56ab forms the second unit.

The v. 01/11/29 reads तूर्यत्रिकं for तौर्यत्रिकं.⁴⁷

⁴⁷ Cp. अमरकोश (०१/०७/१०): तौर्यत्रिकं नृत्यगीत वाद्यनाट्यमिदं त्रयम्।

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In the verse 01/17/32 upajāti of 14. 12. 12. 13, in 17/33 upajāti of 12. 14. 11. 12, in 17/34 upajāti of 13. 13.13. 11. which shows the loose structure.

The verse 01/28/58 consists of 02 lines and the context also does clear speaking due to the fault called रसभंग.

The verse 01/42/31 in the वसंततिलका metre does not fit in the line of the अनुष्टुप् verse (means वसंततिलका is between the अनुष्टुप् metre).

The vv. 01/70/24-27 are a row of उपजाति metre which suddenly end in प्रहर्षिणी metre (01/70/27cd).

Editor's Mistake

Dr. Bhagavati Prasada Sinh has not carefully edited this work. It can be seen from the following Table:

पूर्वखण्ड।		
Ch. No.	Incorrect	Correct
06	प्रमद्वन (08)	The editor reads प्रमुद्वने for प्रमद्वने i.e. प्रमदवने.
06	At the command of Śrī Rāma (राघव + आज्ञा) (37)	The editor reads रघुवराज्ञा प्रपालकाः (06/37d) and gives other reading – रघुवराज्ञा च पालकः (which is totally incorrect)
07	Śrī Rāma is Sītā and Sītā is Śrī Rāma (तथा श्रीसहजा मता) (27)	The reading of the Ms (यथा सीता तथैव सः) –seems appropriate in the context instead of the reading तथा श्री सहजा मता.
07	Brahmā ponders over and	The editor reads मूलचरितम्

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	narrates exploits as well as His original life story (मूलचरित्रम्) मूलचरितम्- edi. (29).	but it should be मूलचरित्रम्. (Cp. 03/14d above)
09	नगीनां (4/5a)	The editor reads नगीनां (male serpents) but नागानां (अयो. Ms) better.
09	प्रमोदवनमुदाहृतम् (25-26)	The editor reads प्रमोदवनमुदाहृतम् for प्रमद्वनमुदाहृतम्. The reading प्रमोदवनमुदाहृतम् is metrical incorrect.
10	बत (53)	The editor reads बत for बत on the time of 10/53a.
10	The 10.56(ab) seems corrupt.	As per the reconstruction suggested by my guide, it should be as under:
	एषा श्री भवतो नित्या and it should be reconstructed as एषा परा श्री भवतो हि नित्या।	
	and स्वांशैः क्रीडिष्यति त्वया। should be reconstructed as स्वांशैश्च क्रीडिष्यति सा त्वया विभो।	
18	18/06 consists of 04 lines but the editor seems to add 02 lines (ab) of 18/17.	
21	नद्याः पुलिनम्।	The editor reads नद्यः for नद्याः, नद्यः पुलिनं for नद्याः पुलिनम्।
85	(पुष्पिका) वल्लरीमोक्षदानं नाम॥	वल्लरीमोक्षोपाख्याने वल्लरी मोक्षदानं नाम॥ (conferring liberation to the creepers in the episode of releasing creepers).
87	(पुष्पिका) श्रीराममाहृत्य सप्ताशीतितमोऽध्यायः॥	श्रीराममाहात्म्ये शेषस्तुतिर्नाम...॥ (Hymn by Śeṣa serpent in

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		the section of Śrī Rāma's greatness)
88	शेषस्तुर्नाम	श्रीराममाहात्म्ये शेषस्तुतिर्नाम॥
89	शेषवरप्रदानं नाम	श्रीराममाहात्म्ये शेषवरप्रदानं नाम॥ (conferring boon on Śeṣa serpent in the section of Śrī Rāma's greatness).
90	रामयौवराज्ये नवतितमोऽध्यायः ।	रामयौवराज्यं नाम॥ (Prince Śrī Rāma's ruling over kingdom).
93	षड्गुणोपाख्याने [वीर्य व्याख्यानं नाम]	श्रीराममाहात्म्ये [वीर्य व्याख्यानं नाम] Exposition of valour in the section of Śrī Rāma's greatness and in the sub-section of expositions of 06 powers.
94	षड्गुणोपाख्याने [यशोव्याख्यानं नाम]	श्रीराममाहात्म्ये षड्गुणोपाख्याने [यशोव्याख्यानं नाम]
95	षड्गुणोपाख्याने [श्रीव्याख्यानं नाम]	श्रीराममाहात्म्ये षड्गुणोपाख्याने [श्रीव्याख्यानं नाम]
96	षड्गुणोपाख्याने नाम व्याख्यानं नाम	श्रीराममाहात्म्ये षड्गुणोपाख्याने ज्ञान व्याख्यानं नाम...॥
97	षड्गुणोपाख्याने वैराग्यव्याख्यानं नाम- - -	श्रीराममाहात्म्ये षड्गुणोपाख्याने वैराग्यव्याख्यानं नाम...॥
98	द्विजगवानयनं नाम- - -	श्रीराममाहात्म्ये द्विजगवानयनं नाम- - -॥
99	षड्गुणव्याख्याने नवनवतितमोऽध्यायः ।	श्रीराममाहात्म्ये षड्गुणोपाख्याने दशरथप्रशंसनं नाम- - -॥
100	षड्गुणव्याख्याने मातुलोद्धारणं नाम- - -।	श्रीराममाहात्म्ये षड्गुणोपाख्याने मातुलोद्धारणं नाम- -॥
101	दशरथतीर्थयात्रायामेकाधिकराततमोऽध्यायः	दशरथतीर्थयात्रा नाम

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134	आदिव्रजागमने	आदिव्रजागमनं नाम
135	आदिव्रजागमने	आदिव्रजागमनं नाम
136	आदिव्रजागमने	आदिव्रजागमनं नाम
137	No. 136 षट्त्रिंशदधिकशततमोऽध्यायः	No. 137 सप्तत्रिंशदधिक- -
138	In title सप्तत्रिंशदधिकशततमोऽध्यायः	अष्टत्रिंशदधिक- -
	पुष्पिका- सप्तत्रिंशदधिकशततमोऽध्यायः	अष्टत्रिंशदधिक- -
	गन्धमादनगमने No. 137	गन्धमादनगमनं नाम No. 138
139	(Title) अष्टत्रिंशदधिकशततमोऽध्यायः पुष्पिका- गन्धमादनगमने अष्टत्रिंशद- - - No. 138	ऊन/नवत्रिंशदधिकशततमोऽध्यायः गन्धमादनगमनं नाम नवत्रिंशद- - - No. 139
140	ऊनचत्वारिंशाधिकशततमोऽध्यायः गन्धमादनगमने No. 139	चत्वारिंशाधिक- - - गन्धमादनगमनं नाम No. 140
141	(title) चत्वारिंशाधिकशततमोऽध्यायः मिथिलागमने	एकचत्वारिंशाधिक- - मिथिलागमनं नाम
142	मिथिलागमने	मिथिलागमनं नाम
143	व्रजागमने	व्रजागमनं नाम
144	व्रजागमने	व्रजागमनं नाम
145	राज्ञ आगमने	राज्ञ आगमनं नाम

दक्षिणखण्ड।

Chap. No.	Incorrect	Correct
05	(पुष्पिका) राज्याभिषेके पञ्चमोऽध्यायः	राज्याभिषेको नाम पञ्चमोऽध्यायः

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06	राज्याभिषेके षष्ठोऽध्यायः	राज्याभिषेको नाम षष्ठोऽध्यायः
08	वनागमनोद्यमनेष्टमोऽध्यायः	वनागमनोद्यमनं नाम अष्टमोऽध्यायः
30	दशरथसत्कारो नाम त्रिंशोऽध्यायः	दशरथ संस्कारनाम- - -
47	दक्षिणखण्डे पाटुकाराज्ये सप्तचत्वा...	पाटुकाराज्ये पाटुकापूजन नाम
48	पाटुकाराज्येऽष्टचत्वारिंशोऽध्यायः	पाटुकाराज्ये अतिवृष्टिनिवारणं नाम- - -
49	पाटुकाराज्ये एकोनपञ्चाशत्तमोऽध्यायः	पाटुकाराज्येऽनावृष्टिनिवारणं नाम
50	पाटुकाराज्ये	पाटुकाराज्ये वर्षागमो नाम- -
51	पाटुकाराज्ये वशिष्टकृत्पाटुकास्तवे	पाटुकाराज्ये वशिष्टकृत्पाटुकास्तवो नामैकपञ्चाशत्तमोऽध्यायः ॥
52	पाटुकाराज्ये परसैन्यमीलनं नाम	पाटुकाराज्ये शस्त्रवर्षा नाम- - -
53	पाटुकाराज्ये त्रिपञ्चाशत्तमोऽध्यायः	पाटुकाराज्ये पार्षदकृत गोरक्षणं नाम- - -
57	पाटुकाराज्ये त्रिपञ्चाशत्तमोऽध्यायः	पाटुकाराज्ये पाटुकातत्त्वोपदेशो नाम
64	ब्रजवासिजनागमे नाम	ब्रजवासिजनागमनं नाम
76	ब्रजवासी भक्त सुकृत गोपकी जिज्ञासा (Inquiry by a cowherd-devotee Sukrata of Vraja)	Sing Bhagavati Prasada has given the table of content(विषयसूचि) before the main text (Part-II) where ch.76 titled Inquiry about the merit (सुकृत) of the people of vraja.
77/10	मुमुक्षवश्च	बुभुक्षवश्च
77	प्रणयिनीगणवर्णने	प्रणयिनीगणवर्णनं
78	समुद्रमथने	समुद्रमथनं
82	सिन्धुप्रमथने	समुद्रमथने मन्त्रस्वीकृतिर्नाम
83	समुद्रमथने	समुद्रमथने कच्छपावारारोनाम
84	विषसंहरणे	विषसंहरणं नाम
86	श्रीकृतवरान्वेषणे	श्रीकृतवरान्वेषणं नाम
88	समुद्रमथनेऽमृतोत्पत्तावष्टाशीतितमोऽध्यायः ।	समुद्रमथनेऽमृतोत्पत्तावष्टाशीतितमाऽष्टाध्यायः ।
89	समुद्रमथने	समुद्रमथने मोहिनीप्रागट्यं नाम
90	समुद्रमथनेऽमृताशनविधौ	समुद्रमथनेऽमृताशनविधिर्नाम
91	अमृतपाने	समुद्रमथने अमृतपानं नाम

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92	दैत्यवचने	दैत्यवचनम् नाम
102	रावणविजययात्रायां	रावणविजययात्रानाम
109	रावणमन्त्रो नाम	रावणमन्त्रप्रभावो नाम
112	शेषागमने	शेषागमनं नाम
116	राघवप्रार्थनं नाम	विष्णुप्रार्थनं नाम
118	अत्र्याश्रमगमने	अत्र्याश्रमागमनं नाम
119	मुनिकृतश्रीरामविज्ञापने	मुनिकृत श्रीरामविज्ञापनं नाम
123	अत्र्याश्रमात्परावृत्तौ	अत्र्याश्रमात्परावृत्तर्नाम
124	अत्र्याश्रादगने	अत्र्याश्रमादागमनं नाम
130	वनवासे	वनवासो नाम
133	अग्निकुमारमुनिवरदाने	अग्निकुमारमुनिवरदानं नाम
135	अगस्त्याश्रमोपगमने	अगस्त्याश्रमोपगमनं नाम
137	अगस्त्याश्रमादुपगमे	अगस्त्याश्रमादुपगमो नाम
140	पञ्चवटीस्थितौ	पञ्चवटीस्थितिर्नाम
165	शबरीगृहोपगमने	शबरीगृहोपगमनं नाम
166	गृहागमनो	गृहागमनं
171	शबरीगृहोपगमनो	शबरीगृहोपगमनं
172	शबरीमाहात्म्यसूचनो	शबरीमाहात्म्यसूचनं
173	हनुमदागमनो	हनुमदागमनं
174	हनुमन्मेलनो	हनुमन्मेलनं
176	हनुमदागमनो	हनुमदागमनं
185	समाश्वासनो	समाश्वासनं
187	वालिहननो	वालिहननं
188	विमोचनो	विमोचनं
191	प्रावृड्वर्णनो	प्रावृड्वर्णनं
192	No title	श्रीरामविषादोनाम
194	किष्किन्धागमने	गमनं
199	समुद्रदर्शनो	समुद्रदर्शनं
200	लङ्कागमनो	लङ्कागमनं
201	सीताहनुमत् दर्शनो	दर्शनं

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202	सीतासमाश्वासनो	समाश्वासनं
203	रावणवनमथनो	मथनं
204	लङ्कादहनो	धहनं
206	समुद्रसंयमनो	संयमनं
207	समुद्रान्तः शोषणो	शोषणं
208	विधिप्रदर्शनो	प्रदर्शनं
209	सेतुबन्धो	बन्धनं
210	आख्यानो	आख्यानं
213	मोक्षणे	मोक्षणं
214	कथनो	कथनं
215	समाश्वासनो	शमाश्वासनं
217	प्रबोधनो	प्रबोधनं
222	(title) मेघनादपराजयः	(but the chapters subject matter deals with Garuḍa untying the serpent nooze so it should be) नागपाशमोचनम्
223	धुम्राक्षागमनो	धुम्राक्षागमनं
225	रावणाविद्रावणो	रावणविद्रावणं
226	आज्ञायनो	आज्ञायनं
238	वर्णनो	वर्णनं
239	सुलोचनासहगमनो	गमनं
240	द्रोणाद्रनयनो	नयनं
244	अयोध्यागमो	आगमनं

Author's scholarship

The author of the present text of the BhR beautifully and interestingly blended Śrī Kṛṣṇa saga with Śrī Rāma saga. Moreover he has employed many a times the philosophical ideology as well as the themes and topics of scriptures and also other classical texts. All these be speaks his veteran scholarship.

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(01) **Vedas**⁴⁸ - the similarities and ideologies of Puṛuṣsūkta of R̥gveda (90/01) applied in the BhR 01/50/01-06, 01/71/20, 01/110/3/8 & 01/39/53.

(02) **Vedāṅgas** - Vedāṅga vidyā is so ancient and Yāska notes in the commencement of his Nirukta, the seers interwoven the Vedāṅga literature with the Vedas. Sage Āṅgīrasa in the commencement of the Muṇḍaka upaniṣad states the 06 Vedāṅgas there are:

शिक्षाकल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति।

among which the author employs the special language of Grammar (i.e. व्याकरणम्) which are as follows:

the name शङ्करः is used in plural to paraphrase रुद्राः who are 11 under Varāhamihira's Br̥hatsamhita among 33 Vedic gods

देवानां प्रवरः शक्रः सर्वदेवगणैर्वृतः।

ततश्च द्वादशादित्या वसवोऽष्टौ च शङ्कराः॥ ०१/८०/३९॥

The beak of the wonderful bird (01/65/09) is चञ्चुः चुञ्चु (known by his speech by the multitudes of words spoken by him) and this is the special usage of “known by” according to तेन वित्तचुञ्चुज्वणपौ (पा.सू. ०५/०२/२६).

In this verse 01/96/70 the verb रमामि is used for रमे because रम् (रमते) is an Atmanepadi root of the 1st conjugation. This is an arche type usage (आर्षप्रयोग).

In the verse 01/135/32

जानामि मानवः कश्चिद्रघुवंशेऽभवद् भुवि।

⁴⁸ The order of the text is adopted from A.N. Jani's – A critical survey of Śrī Harsa's Naiṣadhīyacaritam

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जनकस्य सुता येन ब्यूढा भङ्क्त्वा विभोर्धनुः ॥

ब्यूढा (a marrying person) and भङ्क्त्वा (Enjoyer) are used for वोढू-वोढा and भङ्क्त्-भङ्क्ता respectively.

The constitution of the 8 syllabled Anustubh metre contains the 5th syllable as a shorter one but in रसरूपं सीतापतिम् (02/57/23rd) contains the 5th letter as a long one and hence here the author takes liberty to employ long syllable.

श्रुतिनासकम् (02/232/07) means (two) ears and the nose in which श्रुती च नासिका च (द्वन्द्वः) compound, is employed in nuter like हस्तपादौ or हस्तपादम्.

In the verse 01/29/17 the text employs the two words “Intoxicated people” (मत्तासो जनासः) which is the Archaic usage similar to the Vedic literature like स जनासः इन्द्रः of RV (= R̥gveda).

Metres (छन्दः): The author has nicely employed the different types of metres in the BhR⁴⁹ like Upajāti, Bhujangaprayāta, Śālīni, Aupacandasika, Āryā, Rathoddhatā, Vāṭormī and so on. He also employs the long metres like Vasantīlakā, Śārdūlavkrīḍitam, Srgdharā, Hariṇī, Śikharīṇī, etc. The author fond of the मात्रामेळ छन्द and hence he used मात्रासमक also.

Rāvaṇa’s hymn in honour of Lord Śiva (शिवताण्डव स्तोत्रम्) in Pañcacāmara metre in originally, probably rendered in totak metre in the BhR (02/105/04-16).

Astrology (ज्योतिष): The present text of the BhR provide us the different dates (तिथि) of Śrī Rāma’s born, the commencement of the war etc. which disusses under:

⁴⁹ The list of different metres employed in the BhR is given in Appendix 02.

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(a) Under the vv. 01/10/01-06 the date of Śrī Rāma's incarnation is given that on the 9th day of the Bright Caitra, with Punarvasu constellation in Abhijīta time period.

(b) Under the verse 02/205/16⁵⁰ the author gives the time of Śrī Rāma's march towards Lankā that it was the period called "vijaya" at noon on the 8th day of Dark Mārgaśīrṣa with the constellation called Uttaraphālgunī followed by their reaching after 07 days at the bank of the ocean⁵¹.

(c) Under the verse 02/205/22 Vibhīṣaṇa comes to Śrī Rāma's refuge on the 4th day of their arrival at the ocean⁵².

(d) Under the verses 02/211/37 the time of constellation of the bridge is given that the construction is started on the 10th day of the Dark Poṣa month and is completed in four days followed by their reaching at Lankā after 08 days.

(e) Under the verses 02/235/01 the author gives the time Indrajīta's march for war is 2nd day of Dark half of vaiśākha month and his death on the 4th day of Dark half of vaiśākha month.

(f) Under the verses 02/241/34 the author gives the time of Rāvaṇa's death on 14th day of Dark half of vaiśākha month⁵³.

(g) Under the verses 02/245/03 the time of Sītā's abandoning by Śrī Rāma is given. On the 12th day of Caitra month Śrī Rāma commands Lakṣmaṇa to leave Sītā in the forest⁵⁴.

⁵⁰ मार्गशीर्षसिताष्टम्यां भास्करेऽशिरसि स्थिते ।

ऋक्षे चोत्तरफाल्गुन्यां मुहूर्ते विजयाभिधे ॥

चक्रे प्रयाणं श्रीरामो जयाय जयिनां वरः ।

⁵¹ ते सप्तभिर्दिनैः प्राप्तास्तीरं लवणनीरधेः । (०१/२०५/२०अब)

⁵² चतुर्थे दिवसे प्राप्तः शरणेऽस्य विभीषणः ।

उत्प्लुत्य व्योममार्गेण बद्धाञ्जलिपुटः पुरः ॥

⁵³ एवं स वैशाखचतुर्दशीदिने कृष्णे त्रिलोकीजनचित्तकण्टकः ।

पपात रामस्य शरैर्विनिर्हृतः कीशावली भूरिजये त्यवोचत् ॥ ०२/२४१/३४ ॥

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(h) Under the verses 02/245/01 Śrī Rāma's age during coronation is 42 and Sītā's age is 33 is given⁵⁵.

(03) Upaniṣads – The author of the present edition employs the ideologies and similarities of upaniṣad as:

(a) Īśāvāsyopaniṣd – ईशावास्यमिदं सर्वं.....(०१) employs in 01/94/23.

(b) Kaṭhopaniṣd – नायमात्मा प्रवचनेन लभ्यते.....(०१/०२/२३) in ०१/०२/२३ in 01/86/19-20.

(c) Taitirīyopaniṣd – यतो वाचो निवर्तन्ते.....(०२/०४/०१) in ०२/०४/०१ in 01/113/228, ब्रह्म पुच्छं प्रतिष्ठा (०२/०५/०१) in 01/45/07 & 17 and 01/110/331, यतो वा इमानि भूतानि जायन्ते (०३/०१/०१) in 01/99/67.

(d) Brhadāranyakopaniṣad – यथा सौम्यकेन मृत्पिण्डेन..... (०६/०१/०४) in 01/29/26, 01/46/05 & 01/141/21.

(04) Dharmaśāstra – The author adopts the ideology of Manusmṛti (02/--) the duty of younger person in 01/43/40, 01/136/79-83 & the Dependence nature of the women (मनु ०९/०३) in 02/150/46⁵⁶.

(05) Kāmaśāstra – The author employs the word for Śrī Rāma the कोककलैकपटुः (01/33/25) means Śrī Rāma is skilled in the sports described by koka pandit (the scholar in the amorous sports). The ch.01/28 is the totally depicted with amorous sports. Śrī Rāma and Sītā like that of Geeta Govindam.

⁵⁴ अतीते सप्तमे मासि चैत्रे द्वादशिकादिने।
आदेशतो रघुपतेर्जानकीं लक्ष्मणो रथम्॥ ०२/२४५/०३॥

⁵⁵ राज्यावाप्तिदिने देवो द्वचत्वारिंशवार्षिकः।
देवी विदेहतनया त्रयस्त्रिंशति वार्षिकी॥ ०२/२४५/०१॥

⁵⁶ बालां तज्जनको रक्षेद्युवतीं तत्पतिः पुनः।
वृद्धां तत्संतती रक्षेत्र स्त्री स्वातन्त्र्यभाजनम्॥

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(06) **Sangeetsāstra** – The author has the fond of music as he quotes the word तूर्यत्रिकम् (means तौर्यत्रिकम्) in 01/11/2a means the dance, instrument and Drama thses three makes the music. He also employ word तूर्याणि in the verse 01/21/24. This shows the author's scholarship and fond of music.

(07) **Alaṅkāraśāstra (Rhetorics)** : The author of the present text of the BhR employs the figure-of-speech (अलङ्कारः) in a beautiful manner to highlight the character, the situation and the theme (of Bhagavatisation also) scholarship over the figure-of-speech. Here the references of applying figure-of-speech in the BhR is given as per the order of Viśvāmitra's Sāhityadarpaṇa:

(A) The simile (उपमा) is defined in the Sāhityadarpaṇa as :

साम्यं वाच्यमवैधर्म्यं वाक्यैक्य उपमा द्वयोः ॥ सा.द. १०/१४ ॥

means simlie is the resemblance between two things expressed in a single sentence and unaccompanied with the statement of difference.

It is employed in 01/07/04, 01/17/25, 01/46/03,05, 01/70/17/37, 01/73/07, 01/82/15, 01/129/55, 93,109, 01/82/03, 01//70/37, 01/113/134, 01/129/55, 01/135/71, 01/14028, 02/209/31, 02/46/03.

(B) The Reminiscene (स्मरणम्) is difined as :

सदृशानुभवाद्दस्तुस्मृतिः स्मरणमुच्यते ॥ सा.द. १०/२७ ॥

means a recollection of an object arising from the perception of something like it is termed स्मरणम्. It is presented in 01/64/06, 01/138/79-80, 02/178/27.⁵⁷

(C) The metaphor (रूपकम्) is difined as :

रूपकं रूपितारोपाद्विषये निरपह्वे ॥ सा.द. १०/२८ ॥

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metaphor consists in the representation of the subject of description, which (subject) is not concealed, as identified with another (a wellknown standard). It is employed in 01/42/06-07⁵⁸ and 01/73/--

(D) The commutation (परिणाम) is defined as :

म /

विषयात्मतयारोप्ये प्रकृतार्थेपयोगिनि परिणामः ॥ सा.द. १०/३८ ॥

when what is superimposed serves the purpose in hand as being identified with the subject of superimposition (the उपमेय), it is परिणाम which employed in 01/130/192⁵⁹.

(E) The Doubt (सन्देह) is defined as :

ससन्देहः प्रकृतेऽन्यस्य संशयः प्रतिभोत्थितः ॥ सा.द. १०/३५ ॥

when object under discussion is poetically suspected to be something else, it is called a Doubt. It is presented in 01/82/32.⁶⁰

(F) The Representation (उल्लेख) is defined as :

क्वचिद्भेदाङ्गहीतृणां विषयाणां तथा क्वचित् ।

एकस्यानेकधोल्लेखो यः स उल्लेख उच्यते ॥ सा.द. १०/३७ ॥

The description of one under different character arising from a difference of perceivers or from difference of the objects is termed Representaion. It is employed in 01/140/73.⁶¹

(G) The concealment (अपहृति) is defined as :

प्रकृतं प्रतिषिद्धान्यस्थापनं स्यादपहृतिः ।

⁵⁸ कदाचिद्भवता साकं रामसंपूर्णचन्द्रमाः ।

खेलन्तीनां वनेऽस्माकं सन्ध्याभूत्कृष्णपक्षगा ॥

⁵⁹ अथ स्नानमायातगोपीदाब्ज संगमम् ।

प्रसादं प्राप्य सहजा चन्द्रः स्वस्थो दिवङ्गतः ॥

⁶⁰ कावै भवत्यस्त्रिदशाङ्गना वा नागाङ्गना किं पुरुषाङ्गना वा शच्यः श्रियो वा रतयोऽप्सरा वा रतयोऽप्सरा वा रम्भावृता वा प्रमुखाः श्रियो वा ॥

⁶¹ जानकी हृदयानन्दं सहजाचित्तमोहनम् ।

भ्रात्रोपनीते मुकुरे स्वात्मानं ददर्श सः ॥

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The attribution of another character is preceded by the denial of the real nature and some times the denial of the real nature is preceded by the superimposition of another means representing as beith not what it is, but as something else. It is employed in 01/65/05⁶² and in 01/26/83

(H) The Poetical Fancy (उत्प्रेक्षा) is defined as :

भवेत्सम्भावनोत्प्रेक्षा प्रकृतस्य परात्मना ॥ सा.द. १०/४० ॥

Poetical Fancy is the imagining of an object under the character of another. It is presented in 01/36/27, 01/82/04,29, 01/93/46, 01/110/233-234, 01/140/66,98⁶³, 02/191/05.

(I) The Hyperbole (अतिशयोक्ति) is defined as :

सिद्धत्वेऽध्यवासायस्यातिशयोक्तिर्निगद्यते ॥ सा.द. १०/४६ ॥

when the intorsusception is complete, it is styled Hyperbole. It is employed in 01/27/49⁶⁴.

(J) The Illuminator (दीपक) is defined as :

अप्रस्तुतप्रतुतयोर्दीपकं तु निगद्यते ॥ सा.द. १०/४९ ॥

When a thing, which is the subject in hand, and another which is not the subject in hand, are connected with the same attribute, there is दीपक. It is applied in 01/130/63-74⁶⁵

⁶² न राजहंसं न शुकं न कोकं
प्रपञ्चसर्गातिगनव्यसर्वं
भान्तं तिरस्कृत्य वरञ्चिदाक्ष्यम् ॥

⁶³ BhR 01/140/98:
तासां मुखसहस्रेण कान्तिमण्डलशालिना ।
गवाक्षाः परितो रेजुः सेन्दुबिम्बा इव स्फुटम् ॥

⁶⁴ रतिप्राज्यानन्दं ददति सहजायां प्रियतमे मुदा सख्यः सर्वाः स्तिमतहृद आसन् पुलकिताः ।
पयोधारासौरर्भवजलधरं वर्षति यथा लतायां पत्राणि स्फुटमुपलभन्ते मुदमलम् ॥

⁶⁵ BhR 01/130/65: कस्याश्चिन्मुखचुम्बनलग्नः कस्याश्चित्परिरम्भनिमग्नः ।
कस्याश्चिद् दर्शनरससक्तः कस्याश्चिद्वचनामृतरक्तः ॥

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(K) The Typical Comparison (प्रतिवस्तूपमा) is defined as :

प्रतिवस्तूपमा सा स्याद्वाक्ययोर्गम्यसाम्ययोः ।

एकोऽपि धर्मः सामान्यो यत्र निर्दिश्यते पृथक् ॥ सा.द. १०/५० ॥

Where in two sentences, resemblance between which is implied, the same common attribute is differently expressed. It is employed in 01/110/15-16.

(L) The Contrast or Dissimilitude (व्यतिरेक) is defined as :

आधिक्यमुपमेयस्योपमानान्धुनताथवा व्यतिरेकः ॥ सा.द. १०/५२ ॥

When the upameya excels or falls short of the upamāna. It is व्यतिरेक which is presented in 01/139/27.

(M) The Speech of Absence (वक्त्रोक्ति) is defined as :

विनोक्तिर्याद्वनान्येन नासाध्वन्यदसाधु वा ॥ सा.द. १०/५६ ॥

when a thing in the absence of another is represented (01) as not disagreeable, or (02) as disagreeable. It is stated in 01/126/111, 127/111 & 137/131⁶⁶.

(N) The Corroboration (अर्थान्तरन्यासः) is defined as :

सामान्यं वा विशेषेण विशेषस्तेन वा यदि ॥ सा.द. १०/६१ ॥

कार्यं च कारणेनेदं कार्येण च समर्थ्यते ।

साधर्म्येणेतरेणार्थान्तरन्यासोऽष्टधा ततः ॥ सा.द. १०/६१-६२ ॥

when a general proposition is strengthened by a particular or a particular by a general one and when an effect is justified by a cause or *vice versa*, either under a similarity or a contrast, there is अर्थान्तरन्यासः. It is employed in 01/138/16⁶⁷.

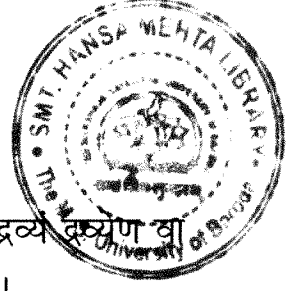
⁶⁶ न कश्चिदेतेषु जनेषु राजन् विना भवन्तं क्वचिदसितुं क्षमः ।

आपद्रुतौ वा तपसि स्थितौ वा ये त्वामजस्रं परिवार्य तस्थुः ॥

⁶⁷ अहो जनास्तां व्यभिचारदुष्टां गायन्ति किं नन्दनगोपकन्याम् ।

प्रायः परस्त्रीविषयेऽनुराक्तिं प्रभोरपि ख्यातुमथावतीर्णम् ॥

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(O) The Contradiction (विरोधः) is defined as :

जातिश्चतुर्भिर्जात्याद्यैर्गुणोगुणादिभिस्त्रिभिः । क्रियाद्रव्याभ्यां यद् द्रव्यं द्रव्येण वा
मिथः ॥ विरुद्धमिव भासेत विरोधोऽसौ दशाकृतिः ॥ सा.द. १०/६८ ॥

when there is an apparent incongruity between a genus and any of the four beginning with genus, between a quality and another action or substance, or between two substances, there is विरोध. It is employed in 01/139/58-59⁶⁸.

(P) The Garland of Causes (कारणमाला) is defined as :

परं परं प्रति यदा पूर्वपूर्वस्य हेतुता । तदा कारणमाला स्यात् ॥ सा.द. १०/७६ ॥

when each preceding object is spoken of as the cause of each succeeding one, there is कारणमाला. It is presented in 02/179/09⁶⁹.

(08) Epics: The BhR so much influenced by RcM and VR.⁷⁰ At some places we can see the influence of AdhR under the verses 01/08/09, 07/05, 136/02, 205/10-19.

(09) Purāṇa : As the present text of the BhR is (especially Śrī Rāma's childhood) influenced by the BhP so it shows the great influence of BhP on the author who was may be the great devotee of Śrī Kṛṣṇa or Śrī Rāma's path of Devotional Love.⁷¹

(10) Pāñcarātra: 04 manifestations like Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha are referred to in BhR 01/72/27, 02/55-57.

⁶⁸ नमो निःशब्दरूपाय नमस्ते शब्द मूर्तये ।

नमो विवर्तरूपिण्यै परिणामात्मने नमः ॥

⁶⁹ अधैर्यात् क्षीयते सत्त्वं सत्त्वहीने मतिक्षयः ।

मतिक्षयाश्च सुहृदस्त्यजन्त्येनं चिरं श्रिताः ॥

⁷⁰ vide ch 04

⁷¹ The Bhagavatisation is separately discussed in ch. 04 above.

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(11) The ideology of Kālidāsa's Kumārasambhavam (05/01): अद्यप्रभृत्यवनताङ्गि तवास्मिदासः क्रीतस्तपोभिरिति it is apply in 01/34/65-66, Abhijñānaśākuntalam (04/01): विचिन्तयन्ति यमनन्यमनसा in 01/43/38, the sports of the kinnaras in the caves of Himālaya (canto I) in 02/75/04-05).

(12) The bombastic style of Bāṇa's Kādambarī (ujjainivarnam) is used in 01/76/11-13 in prose.

(13) The same ideology of Uttararāmacaritam (01/04) मुञ्चतो नास्ति मे व्यथा is applied in 01/97 as refrain i.e. तां मुञ्चन् नैव बाधितः ।.

(14) Gītagovindam of Jaydev (ध्रुव-०१) influence in 01/05/23, Daśaratha stotra (01/05) in 01/09/15-17ab, Rādhā's condition without Śrī Kṛṣṇa (सर्ग-०२) is reflected in 01/46/21-22ab.

(15) Vedānt Deśika's Haṁsadūtām in ch. 01/65.

(16) Rāmānanda's Rāmarakṣāstotram – दक्षिणे लक्ष्मणो यस्य..... in 01/51/16, 01/98/80-81, राम रामेति रामेति..... in 01/81/02.

The author of the present text has nicely interwoven Śrī Rāma's childhood sports with Śrī Kṛṣṇa's childhood sports⁷².

Under the verse 01/21/48 the author's mastery over the grammar is seen in the employment of 03 present participles in कुर्वन् (while doing), विचरन् (while moving around), क्षपयन् (while spending the timing) with omission of the verb वर्तते or अस्ति.⁷³

⁷² Vide. Ch. 04 where Bhagavatisation is separately discussed.

⁷³ निजैः पदैस्तीर्थमयानि कुर्वन्
स्थलानि गङ्गाजलसंमितानि ।

स्ववीर्यं गुप्तो वचरन् धरण्यां
धनुर्धरः क्षपयन् दुष्टसङ्घान् ॥ ०१/२१/४८ ॥

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The author employs the indeclinable “क्व” (where) (01/29/36) as per the dictum the probably a long distance (द्वौ क्व शब्दौ महदन्तरं सूचयतः) where the upaniṣads and where the the limitless beauty of Śrī Rāma’s love. he

Under the vv. 01/136/46-111 the author justifies the inclusion of Śrī Rāma’s childhood sport and exploits from the mouth of goddess Saraswatī narrated Brahmā. Saraswatī says, “Śrī Rāma being born as a king and staying for twelve years at Sukhita’s abode performed whichever meritorious too. How could they be understood and composed by the poets”. Goddess Saraswatī would watch them and would pass on to Brahmā who then to Bhuṣuṇḍa who then to Dālbhya and from him to sage Lomaśa.

The author of the present text of the BhR enlists the following Śrī Rāma Sagas in their probable chronological order (01/136/46-48).⁷⁴ (1) Vālmīki, (2) Agstya, (3) Hayagrīva, (4) Lord Śiva, (5) Hanūmāna, (6) Lakṣmaṇa and (7) Sītā. The precise order thens one to consider that the author must have been acquainted with these Śrī Rāma sagas.

In the 136/79-83 the author summarized the whole Rāmāyaṇa. Śrī Rāma on seeing Saraswatī’s penance become happy and narrates His future exploits to her which shows the skills of the author in giving the short description.

During the episode of ocean-churning (02/78-95) the author of the present text reminds the original story twice.

In the chapter 02/240 Hanūmāna carrying the mt. Droṇa for the treatment of Lakṣmaṇa but here two events of Hanūmāna meeting Bharata and Kālanemī are missing but it clearly shows that Bhuṣuṇḍī Rāmāyaṇa is the source text for other Rāmāyaṇas as Bhuṣuṇḍī does

⁷⁴ वाल्मिकीनाप्यगस्त्येन हयग्रीवेणधीमता ।।

शिवेनयोगनाथेन शम्भुना शूलपाणिना ।

हनुमता वायुना च लक्ष्मणेन च सीतया ।। ०१/१३६/४७-४८ ।।

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not mention the episodes of Bharata meeting Hanūmāna and he to Kālanemī because for him it is not necessary to elaborate. This shows the Bhuṣuṇḍa's Authorship.

Conclusion

The chapter deals with the style, structure, authorship and the place of the BhR in Sanskrit literature.
