Chapter 05

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

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

Style

Now when it is proved that the Bhusundi 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, पुराणोऽविच वेद पुराणं तेन तत्स्मृतम् (which shows ancient tradition is Purāṇa). Though it is ancient, it seems new. The Vāyu Purāṇa explains the etymology of Purāṇa अस्मतः पुरा हृ अनिति इदं पुराणम् (the tradition or that which exists from the ancient times). The Śivamahāpuraṇa explains five characteristics. “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 Varṣaṇucaritam. There were two outstanding powerful as well as major dynasties in ancient India: (1) the Solar dynasty (सूर्यवंश) also known as Raguvarṇa and (2) the Lunar dynasty (Candravarnā or Somavarnā).

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 Varṣaṇucaritam.

1 पुरा नर्व भवति (Nirukta 3/19).
2 सर्गः प्रतिसर्गः वंशः मन्वन्तराणि च।
वंशानुचरितं च च पुराणं पञ्चलक्षणम्।। शिवव. पु. ३/१४९।।
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The BhR has following characteristics of a Purāṇa:

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

(02) The BhR is written, as already said, under the inspiration of the Bhāgavata. It does not use any achaic 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 paurānic genre presents the various hymns of eulogy like BhP or other.

(04) The BhR contains the verses of reward (फलशृणि) of reading, listening to, etc. of text like any text of purānic genre.

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 संपूज्यद्व देवं राज्य सीता तल।
भोजयेद्व बहुशो विभ्रान सितान्यबहुपासें।
यथादिति विधिना दशादू गाद्र पदस्थिनी।
लभ्ये मात्र। गुप्ते मेंलशातातिकम्। ०९/१०२/१०५-१०६।।
(ब) य: कौतिस्डितिङ्गुद: शुभोति स्मरतभीश्च रामस्त्व चरितम्।
महोत्तमश्लोकनिष्ठे: स ज्ञातु पराभवं व्यापि लभेतू नैव।०२/१५/८७।।
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Ether\(^5\), Fire, Water, Earth, Directions including the reactions\(^6\) and semi divine beings\(^7\). 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 (आर्यप्रयोग). Some of the arche-type forms can be cited alphabetically as under:

(01) तत्करापर्ये instead of तत्करा: अरण्ये (०२/५३/१५).

(02) सीतापतिम् which is दीर्घ आर्यप्रयोग in the line अतस्तेनाव सम्भव्याद्वासरूपं सीतापतिम् (०२/५७/२३).

(03) सममोहिता in सममोहिता ह्वच्छेनात्तदाद्वायने स्म भूरिः। which is stated as अस्मिन् पादेश्वराधिक्यमार्गत्वात्।

The senses of innumerable character of the groups or abundace is normally presented in the Purāṇas with the words शत (hundred) (1000), (10,000), etc. which is here goes further in the lines:

लक्ष्यकोष्ययुद्धं सर्विनिकर्षयुष्यसंख्यकः॥
सख्यः श्रीसहजदेवया भासन्ते भवन्नीतरः॥ ०१/९२/८७॥

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

\(^5\) विवामये: सुरवैर्नव्यविलोलाचिदु।

\(^6\) इन्द्रचक्रके: सम्भवियास सुरा सहर्षः केः

\(^7\) वहृत्तु पुनःपर्याणः जगुष्मन्यिवनान्यायः॥ ०१/६३/२६॥ and in 01/29/34-42.
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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 "I like those of BhP 05/25/07:

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 Southerm (दक्षिणखण्ड) are available containing 391 chapters and 21,594 verses. This Rāmāyaṇa is in the dialogue form between Lord Brahmā and Bhuśūṇḍa, a crow hence it is known as Bhuśūṇḍi Rāmāyaṇa or Brahmā-Bhuśūṇḍa Saṁvada. The present text of the BhR must be fusion of two different text and ideology means influenced by BhP.

The 1st chapter of Pūrvakhanda 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 Bhuśūṇḍa (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, Laksmana, Bharata and Śatrughna by sage Vaśiṣṭha (13-16). The ch. 17 describes Śrī Rāma’s childhood sports like killing Pūtanā 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 python, 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 vṛaja from conflagration as well as bringing back Sukhīta from Death-god (23), as a result of their reciting the formula Śrī Rāma begins Rāṣa-sport with cowherdesses (23).

The chapters 24-36 contain Śrī Rāma’s Rāṣa-sport with cowherdesses followed by water-sport (37), their visit to the woods (38), Śrī Rāma showing His divine form to the cowherdesses (39). The chs. 40-43 describe Śrī Rāma and His brother starts to return to Ayodhyā by Daśaratha’s command followed by Śrī Rāma Geeta preaches to the cowherdesses (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), Viśvāmitra’s Arrival (71), Killing Demon Khara and Demoness Tāḍakā (72), Gaurding Viśvāmitra’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), Brahmac’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 Vaikuntha 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’ 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 Daksinakhanda 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 Lamentaiton 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 Bharadvāja (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), Laksmaṇa’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 cowherdesses (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 cowherdesses (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 Sezure (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), Šeṣa 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 Pańcavaṭī Forest (138), Fresh Arrival in Pańcavaṭī Forest (139), Residence in Pańcavaṭī (140), Moving Around in the Pańcavaṭī Forest (141),
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Śūrpanākhā’s proposal (142), Insulting Śūrpanākhā (143), Killing Demon Khara, Dūśaṇa and Triśirā (144), Śūrpanākhā Reporting (to Rāvana) (145), Grief of Rāvana (146), Arrival of Mārica and Rāvana (147), Sītā’s Delusion (148), Śrī Rāma Making the Beloved Aware (149), Preparation of Sītā’s Protection (150), Killing of Mārica 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 Tourment (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 Agastyā (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 Kiskindhā (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 Kiskindhā (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 Lāikā (200), Meeting of Sītā and Hanūmān (201), Consoling Sītā (202), Destroying Rāvana’s Garden (203), Burning Lāikā (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 Śūka and Sārāṇa (213), Narration of the Royal Parasol and others (214), Persuading by Māndodarī (215), Aṅgada Entering into Rāvana’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 Lākṣmaṇa with Indrajit (220), Tying in the Serpent Nooze (221), Gauḍa Untying the Serpent Nooze (222), Dhumrākṣa’s Arrival (223), Killing of Dhumrākṣa and Cakra (224), Rāvana’s Escape (225), Waking and Intimating Kumbhakarṇa (226), Waking Kumbhakarṇa (227), Kumbhakarṇa’s Meals (228), Dialogue between Rāvana and Kumbhakarṇa (229), Kumbhakarṇa’s Departure (230), Valiant deed of Kumbhakarṇa (231), Kumbhakarṇa’s Death (232), Rāvana’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 Rāvana’s Lamentation and so on (238), Sulocana’s Self-immolation (239), Carrying the mt. Droṇa (240), Killing of Rāvana (241), Union with Sītā (242), Meeting Bharata in the Hermitage of Sage Bharadvāja (243), Reaching Ayodhyā (244), Narration of the Sport in Pramodavanā (245).

Bhṛ & Veda

The author of the present edition of the Bhṛ inculcates the similies and ideologies of the Rgveda:

The verse 01/71/20 describes sage Viśvāmitra (गाधिपुजः) 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

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8 एष श्रीर्या साक्षे प्रमुद्दानन्त:।
अस्यावांश: स पुरुषो व: सहस्तानन्मेक्षण:।11

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thousands heads and eyes, thousands faces and arms, thousands hand, feet and thighs, thousands ears and nose. 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 all. 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 legs. All these have their roots in the famous पुरुषसूक्तम् (RV 10/90/01).

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 ईश्वरस्योपनिषद् (१२) is presented in the 01/94/23 describing that this universe is pervaded by Lord ईशा Śrī Rāma, the Universal friend. The verse त्वाइयः च त्वाइयः च सर्वं संगतो त्वाइयः एवारं गुणां तद्यथा यतः 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 सहस्सशीर्षनन्यन्: सहस्साननमवहुकृः।
   सहस्सकरपादेऽरूः सहस्सश्रृङ्खलनस्वस्तः।
10 सहस्सशीर्षन पुर्वस्थुपाये ते गुणात्मने।
   एकांशविराजुपायं सर्वोपायं नतो नमः।
11 सूर्यचन्द्री पर्य नेत्रे विदुः दोषवें मूला खं च नाभिविभाषलम्।
   आशा: श्रेयोऽऽ पूर्टलं पादेशी यथाय स्वल्पं रूपमेष्टिष्ठितं सः।
12 ईश्वरस्यमिदं सवं विलिक्षजगतं जगात।
   तेन त्वक्तेः पुरुषा भागवत: क्रांतिस्विनिनम्।
13 ईश्वरस्यमिदं सवं भक्ता गुणसिद्धनम्।
   जैलोक्यमिदं राम सततं करणात्मनु॥

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(02) The कालेयपिन्निषद (०१/०२/२३) १४ is presented in vv. 01/86/19-20 १५ that the Brahman can not be known through intelligence nor by meditation, nor by sacrifice, nor by austerity, nor by action, nor by Time. It can be known through the God’s will.

(03) The idea of वैद. (०२/०५/०९) १६ is presented in 01/45/17 १७ as the Imperishable Brahman which is the tail (i.e. the end sung by the yogis as well as in the vv. 110/331-332 १८ describing the Brahman is the tail of the Ānandamaya soul.

वैद. (०३/०१/०९) १९ is reflected in the verse 01/99/67 २० describing Śrī Rāma’s abode as the place of origin, sustainance and Immersion.

वैद. (०२/०४/०१, ०२/०९/०९) २१ 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 01/113/22 २२ which describes Śrī Rāma while sleeping heard the

\[\text{\footnotesize{\text{\textsuperscript{14}}\text{नायमाला प्रवचनेन लघुम्यो न मेधया न बहुना श्रुतेन।}}\text{\textsuperscript{15}}\text{योगी धर्माविनान्तिः न युक्तिवेदो विद्यान्ति।}}\]
\[\text{\textsuperscript{16}}\text{अयमात्मा। इदं पुच्छ प्रतिष्ठा। आनन्द आत्मा। ब्रह्म पुच्छ प्रतिष्ठा।}}\text{\textsuperscript{17}}\text{अक्षरं कथयते ब्रह्म सर्वविद्वानगोचरम्।}}\]
\[\text{\textsuperscript{18}}\text{पुच्छ भूतं प्रतिष्ठा में तद्वर्ते योगविद्वात्मै।}}\]
\[\text{\textsuperscript{19}}\text{अधिदेव स्वरूपं च सददधाय ब्रह्ममित्राय।}}\]
\[\text{\textsuperscript{20}}\text{तथानन्दाधिकारं पुच्छमक्ष्यमित्राय।}}\]
\[\text{\textsuperscript{21}}\text{ब्रह्मपूच्छ प्रतिष्ठिते स्वरूपायाद तात्त्वम।}}\]
\[\text{\textsuperscript{22}}\text{यतो वा इमान्य भूतानि जायन्ते।}}\]
\[\text{\textsuperscript{23}}\text{यस्मादेऽ भूतानि जायन्ते प्रतिष्ठिते यत्र च।}}\]
\[\text{\textsuperscript{24}}\text{स्मरणेऽविलोचनं विभूतिस्वतं तत्त्वम।}}\]
\[\text{\textsuperscript{25}}\text{यतो वाचो निवर्तनं अप्राप्य मनसा सह।}}\]
\[\text{\textsuperscript{26}}\text{ब्रह्मालोकपूर्वत्त्वा प्रभुवः सकलो ब्रजः।}}\]
account of Hiranyakasipu 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 earings, 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, Visvaksena, 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 ofVyuhas, which are four (Hence the name caturvyuhas, catur means ‘four’) vyuha means a projection of emanation.

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

²³ यथा सोम्यक्न मूल्यितः सर्व मृगमयं विज्ञां स्मृताः स्माध्यचार्यर्मणं विकारो नामथे य मृतिक्षेत्येव सत्यम्।
²⁴ अग्निना महता यद्र्द्विस्मृतिलिङ्गयः कीतितः।।
न न हि ज्ञाते विस्मृतिलिङ्गे विहितज्ञायते महान्।।
²⁵ कल्याणगुणसम्पन्नः भवतानन्यभयंकरस्।
वन्ध्यात्मा न पुनः किंविष्काशत्वम्यविष्यते।।
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Śarīkarṣaṇa (or Balarāma), emerges. From Śarīkarṣaṇa 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 Bhusunda:

यीवराजे स्थितं रामं जीवितं धर्मकोविदं।
राजे नैशन्यन्त्यकतारं श्रीयं: सव्वा: प्रपेदिरे॥
एश्वर्यमुलं वीरं यशशैलोक्यशीतलम्।
जानक्या संमितात्र श्रीधर ज्ञानं स्वात्मनिदर्शनम्॥
वैराय विपीतोरोंं सर्वभोगसुखतिगम्।
पद्धिवर्थ भगमितेयद्रामचंद्रे बमूव ह।भु.र. ०१/९२/०१-०३॥

Here Śrī Rāma has these six qualities or ɢaḍgᴜṇaṣ like that of Vāsudeva in Pāñcarātra. Brahmā on the request of Bhusunda 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 Śarīkarṣaṇa (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 Saṅkarṣaṇa.

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
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 saṅgaṇa Brahman.

Thus the author nicely blends the view of ‘caturvyuha’ 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 Adhyātmarāmāyaṇam

The famous verse of the Adhyātmarāmāyaṇam(= AdhR)

अग्रे यास्यामहं पश्चात्त्वमन्धि जनुधरे; 
आवयोमध्यगा सीता मायेवात्मपरातमोऽः।अ.र.बाल.का. ३/१/१३॥
interpreted as, Śrī Rāma has identified as Supreme Person, Sītā as māyā and Lakṣmana 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 Hanumāna 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:).
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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।
अस्मिन्मुहूर्तेः गत्वाय लक्ष्मा राजससहृङ्खलाम्॥

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

BhR and RcM

At many places we can observe the similarities between BhR and RcM. Though the original Kākabhusundī Rāmāyaṇa is the composition of sage Kākabhusundī 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 cursory 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:

महाभारत: पर्वत वृक्षयोधिन: प्रतीक्षमाण भगवत्मीखङ्खरम्॥ (अ.र. बाल. का. 0१/०२/३०—३२)
Sītā comes to the temple of goddess Ambikā where Śrī Rāma sees her first time:

तत्रागमच्छ मिथिलेन्द्र कुमारिका सा
सीता स्वयं नभिमलयमन्मिकाया।
तां भीष्मभूण उदितसमार बाणातप
संभ्रान्त चित्तं इव तत्त्वाणास्मार राम।। (भ.र. ०९/७५/०४)

तेहि अवसर सीता तहं आई। गिरिजा पूजन जननि पठाई।।
जासु बिलोक अनौकिक सोभा। सहज पुनीत मोर मन छोभा।।
(रा.च.मा. बाल. का. २२८/०२, २२९/०३)

Dialogue between Śrī Rāma and Paraśurāma:

राम— किंचित्स्यूण्ड न वा स्यूण्ड धनुस्ततः पुरवारिणः।
तद्भ्रेष्टं जीर्णवादो भज्जतं करोमि किम्।। (भ.र. ०९/७८/१२)

चूतत्तिं हट्ट पिनाक पुरानं।
में केहि हेतु करी अभिमानं।। (रा.च. मा. ०९/२८३/०८)

लक्ष्मण— धनुरेक गुणंधरें बलसमाके बलमूर्तिनितम्।
उपवीतं नवगुणं विशिष्टं भवतां बलम्।। (भ.र. ०९/७८/२३)
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देव एक गुन धनुष हमारे। नवगुन परम पुनीत तुम्हारे।
(राजा चम्पा काला. २८२/७)

राम - अलमसिनु श्रीरकङ्के कोपेन भूगुवल्लभ।
ततु काम्यतामु मुनीशान पदयोस्ते नता जयम्।।(भु.रा. ०१/७८/२६)

नाथ करहु बालक पर छोहु। सूचु दुस्मुख करिअ न कोहु।।
(राजा चम्पा काला. २९९/०१)

परशुराम - किमुच्चते श्रीरकङ्को विषकङ्कोरसित खल्वसी।
(भु.रा. ०१/२८/२७).

गौर सरीर श्याम मन माँही। कालकूट मुख पयमुख नाहीं
(राजा चम्पा काला. २७७/०७)

Śrī Rāma’s going towards forest

मंथरा ना कैचर्या दासी मंदत्याथिया।
तस्या: कण्ठे सत्रिवितं ब्राह्मी प्रतिविधास्यति।। (भु.रा. ०२/०६/१०)

नाम मंथरा मंदमति चेरी कैचर्य करी।
अनस पेयरी ताहि करि गई गिरा मत फेरी।।
(राजा चम्पा अयो. का. १२/०)

तेषां बाध्यकृ मात: शोक: मोहौं भविष्यतः।
अथाचुदितशैवावन्ध्रणवासी नौ भविष्यति।।
ततः: परस्तु जननी तीत्वां पदमनुस्मां।
कृत्त्वा सत्य गिरा तात स्वर्गिणिः निरपदवर्।।
पुनर्मिर्गिणिः नागारी भूरौ मंगलाणी।
भवन्तै सुखिणिः हमतशुचिबलौ हलालात्।।
(भु.रा. ०२/०६/७२-७४)
Bharata’s departure towards Citrakūṭa and Guha’s suspicion:

जानेंगे भरतो मात्रा राम मध्ये कानने।
भयंगते धनुषा तत्ति निशंको राज्य लोभत।।
हंतुमारघ्वानेष सानुनवन वन वासिन।।
हा रघूप्राणियं वृष्टि: कब्र जनास्त्रयामुखी।।
इश्वाकृष्ण भटायेत रामद्रोह मलामसाह।।
स्वत एवादा गंतारो धर्मराज निकेतनम।।
शुष्कनुव में वचो दासा महापौर्ण मंडना।।
लोहयंगें लसेना रुढुर निखिलां नर्दरं।।
इश्वाकृष्ण महाभोज पर्यथेयमहति चमु।।
नौर्यिम सरितं गच्छद्रामचन्द्र मम प्रभुं।।
अन्ते ज विदिता दीर्घ भवतं ये महावत्वा।।
सेना संग्राम तिनघंतु ते सर्वं लोभयान्त्रं।।
सजन्तां लोहयनारि लक्ष्य सं: पुरुषाम।।
वेघणलु परानु दुष्टानु लोहिपंडः सहस्मशं।।
इतःकत्वा बलवान् बीरं: शृद्धेरुपरुषाधिपं।।
गृहीत्योपायनु दिव्यानु मत्यानु पाठिने रोहितानु।।
(भु.रा. २/३२/०५, ६, १५, १६, १७, १८, २७)

जानें वास्तु रामहिं भारी। कर्डं अककंक रानु सुखारी।।
भरत न राजनीती उर आनी। तब कलक अव जीवन हनी।।
अस विचारि गुह ग्याति सन, कहेद सजग सब होहु।

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Hastabhāsahū bōrahū tārānī, kīnjīyā ghatā rōhū।
(Rā. Ch. Mā. Ayō. Ka. 189/05-06)

Hōhū sānāgīrīl rōkāhū ghatā। Ṭātdū sālak mārē ke thāy।
Sannāmūkh lōh bharat sān lērd। Niyāt nā suṣurāri uthān dēdēā।
(Rā. Ch. Mā. Ayō. Ka. 190/01-02)

Aṣ kahiṁ ṛṇāt sānāgīrīn lāgā। Ḍandmūl fel khā gūmāgīn।
Mīn pīn pāṭhīn purānē। Bhīrī bhīrī bhar kāhānā hānē।
(Rā. Ch. Mā. Ayō. Ka. 193/02-03)

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

Rāmaptī vīrāhātāṅ: pīlā te sāmāṅdī gat।
Ha rām rām rāmaṁti vīlāpatō ṣāk sāṅvōt। Bhū. Rā. 02/27/90।

Rām rām kahiṁ rām kahiṁ rām rām kahiṁ rām।
Tān pārīṁ rā̄ṇārīn vīrāh rā ṛṇādā suṇādā।
(Rā. Ch. Mā. Ayō. Ka. 195/01)

Bharata’s oath:

Hatlā mītṛān gūr vīḍ̄aṁ tāṁśītṛānōmyābhītāṅ।
Rāmaṁ yō bové bāsā svānāsgrāśī vīrāhātīt।
Khī vādānaṁdānaṁ gūkānāṁ vīdāpaṇāt।
Mītṛā ḍrōhādāḍāṇāṁ tāṁśītṛānōmyābhītāṅ। Bhū. Rā. 2/28/53, 60।

Je athātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātां।
Je athātātātātātātātātātātātātātātātां।
Je athātātātātātātātātātātां।
Mītṛā māhīpātī māhārā dīnēā।
(Rā. Ch. Mā. Ayō. Ka. 167/05-06)

Śrī Rāma asking to the trees and the creepers about Sītā:
Surpanakha assuming the form of a beautiful lady comes to Śrī Rāma who sends her Lakṣmana:

रसिक रूप धरिः प्रभु पाहि जाई, बोली बचन बहुत सुखुकाई।
तुम सम पुरुष न मो सम नारी, यह सैंजोग बिधि रचा बिचारी।
मम अनुरूप पुरुष जग माहीं, देखेंख खोजन लोक तिहु नाहीं।
ताते अब लगि रहिं वृक्षारी, मनु माना कहु तुम्हहि निहारी।

(रा.च.मा. अर. का. २६/०९-०४)

राम— अत्याूरठो यदि तच मनः प्रभुमनः स्मरः।
तदा ममानुषं बाले भजस्व सदृशं मया।। भु.रा. २०/१४३/०२।।

सीताहि चितई कही प्रभु बाता, अहाई कुआर मोर लघु प्राता।।
गई लघिमन रिपु भोगिनी जानी, प्रभु बिलोकी बोले मूल बानी।।

(रा.च.मा. अर. का. २६/०५-०६)
राम— सौमित्रि: सहसा तस्यः करणां नासां च भीषणाम्।
चक्रत तीक्ष्णब्रह्मो नृपणा किं तु नावधीत॥
पुर्वमेव विरूपा सा राक्षसी घोरदर्शना॥
अन्तर्था प्राप वैरूप्यं नासाकणिनिन्दनात॥
ततः सा तेन निर्मुक्ता शरस्वी सरिपोतकरम्।
कृत्तनासार्शृंगति: सदय उद्वीयाम्बरमासित्तिताः॥
(भु.रा. 02/१६३/३६-३८)

सीलहि सभ्य देखि रघुराई कहा अनुज सन समन बुझाई।
अनुज राममनकी गति जानि, उठे रिसाई सो सुनू भवानी॥
(रा.च.मा. अर.का. २७/०७-०८)
लक्ष्मण अति लाखवें सो, नाक कान बिनु किंचि॥ दोहा-२७॥

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

Śrī Rāma piercing seven palm trees:

tu dūndubhīnaḥvṛttāṃ vṛttāṃ śriorāmachandraṃ vā
talānāḥ paripādena śāhu jayaśenaḥ vīryaśyaua.

dūndubhīnāṃ śīyāpanaḥ ca ṣaṭhūṣṇaḥ kopaśevam līlālayaḥ
cāmenāvā karṇa vikartā vikarta bhūmīṣupee. bhū. rā. २/१८९/३४॥

dūndubhī arṣīth talā dekhrae binu pranāsa rājya rathhā dhae.
dekha amit bal bāhi prāti bāli vadh avhi bhā paritāti॥
(रा.च.मा. किमक्ष.का. १५/०९-१०)

Śrī Rāma before marching installs Lord Śiva’s jyotirliṅga

स तत्र प्रतिशष्पायमास देवं शिवं चन्द्रचूडः शुभं विश्वनाथम्।

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Sītā gives her crestjewel to Hanūmāṇa:

Sri Rāma is tied by the serpent nooze:

Sri Rāma kills Rāvaṇa:
Srī Rāma commands Laksmana to leave Sītā in the forest:

अतीते सप्तमे मासि चैत्र द्वादशिकादिने।
आदेशातो रघुपतेन्नाकी लक्ष्मणो रथम्।।
आरोप्य राज्यवनादृ बाल्यकीयंतपोवने।
नीत्या सत्त्वरम् लव्याक्षिता स्वरूप भृस्मा।।
(रा.च.मा. लक्ष्मा. का.१८०/०३-०६)

Sūni lāpu bhāṁ kheñ̄ rañ̄uṇāṭha le nān jāhū jānānākhiṣātthā।।
(रा.च.मा. लक्ष्मा. का. १९/०६)

जनकसुता रथ तुरत चढ़ाईं गँगामीपे फिरहु पहुँचाई।।
अतिकाव्य ब्न जहाँं न कोई छोड़तु तान जतन कर सोइ।।
(रा.च.मा. लक्ष्मा. का.२५/०५-०४)

Srī Rāma placing Sītā’s golden idol beside His left portion Asvamedha sacrifice:

सूचिततनुमाथ्य सीतामैव स्वायत।।
रघुनाथ: समकरोदशमेधानु महामायन।।
(भु.रा. २५५/०९)

जपि कनक सुंदर मृगछाला तिहि आसन आसीन कुपाला।।
सिया सहित लखि सुर मुनुकाहीं, कीन्ह प्रनाम सबन हर्षाहीं।।
(रा.च.मा. लक्ष्मा. का. ३०/०१-०२)

Sītā enters into the earth:

समयं तनयी भत्रे सीता नित्याख्यानिनी।
Thus the Rama saga of BhR flows like the RcM of Tulsidāsa 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 Samhitopāniṣat 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 Mahābhārata 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 (उद्धिल्ते) 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  यस्मात्राधिनते लोको लोकाधिनते च यः।
हर्यापर्यभयोभैरैमुक्तो यः स च मे प्रियः॥ भ.भी. १२/१५॥
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 Vaikunṭha 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 श्रीभगवानूनाथ 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 (भेदतृप्ति), 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 परित्याग्य साधूपन्न विनाशाय च दुष्कृताम्। धर्मसंस्थापनार्थाय संभवामि यथे यथे॥भ.गी. ०४/०८॥
^29 एवं सतादुपुक्ता ये भक्तास्त्वा परवृत्ताय। ये चायथक्षरमध्यक्ते प्रायः के योगविधिम्॥।भ.गी. ०४/०८॥
^30 न तद्वस्यते सुधीर् न शरावको न पावक। यद्वता न निवर्तने तद्वाम परम्य मम॥।भ.गी. ०५/१६॥
^31 किं तद्वश्च किमाध्यायं किं कर्म पुरुषोऽत्तम। अधिभूतं च किं प्राङ्कतमस्वदेवं किमुच्च्यते॥।भ.गी. ०८/०१॥
(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 cowherdesses 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 (सदिन:)” which is similar to the BhG Māhātmya\(^ {36}\) 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 cowherdesses.

\(^ {32}\) प्रयत्नाध्यायमानसू योगी संसूदितकिलिप्छः।
अनेक जन्मपरिवर्तनातौ यातिरीत्य गतिमुः।भ.पी. ०६/४५।।

\(^ {33}\) अनेकस्वर्ण नयनमनेिकाः तद्वानाम्।
अनेकदिव्यांश्च दिव्यांकोकीलां गुणपुस्तः।भ.पी. ११/१०।।

\(^ {34}\) सर्वत्रपरिचयानि गुणार्तितं स उच्चतिः।भ.पी. १४/२५।।

\(^ {35}\) यदा यदा हि धर्मस्य ग्लानिनिर्विव्रित्वः भारत।
अभ्यत्थानमर्गत्व तदाभ्यां सुनायत्नम्।भ.पी. ०४/०७।।

\(^ {36}\) सर्वाधिनिष्ठो गावो दोषो गोपालन्दनः।
पायोवतः सुधीभोज्यते दुध्य गीतायुर्व महत्तु।भ.पी. 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)\textsuperscript{37}.

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

**BhR and Kṛṣṇakarṇāmṛta**

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

\begin{itemize}
  \item कुसूरीतिलकं ललाटपटले बक्षः
  \item स्थले कौस्तुभं
  \item नासाणे चर्मीकितकं करतले वेणु: करे कक्कुषम्
  \item सबैगे हरिचन्दनं सुललितं कण्ठं च मुक्तवलितः
  \item गोपीपरिवेष्ठितो विजयते गोपालचूड़मणि:।।
\end{itemize}

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

**BhR and Kālidāsa**

Under 01/43/38 the cowherdesses 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)\textsuperscript{38} of Kālidāsa which runs like this: The

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\textsuperscript{37} परिज्ञानाय साधुयों विनाशाय च दुःखुलाम्।
\textsuperscript{38} विचित्तादि यमनन्यायां सतप्रेमिणि सतप्रेमिणि

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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 Śiva\(^{39}\) admits that he becomes purchased in the exchange of austerities: is similar to Kumārasambhavam (05/01) of Kālidāsa:

अद्याप्रभृत्यन्तात्त्विक त्वामिदिशा: क्रीतकत्पीपिरित।

BhR and Kādambarī

Sage Viśvāmitra leads Śrī Rāma and Lakṣmana to mithilā city which is described nicely in the BhR (01/76/11-13 in prose) like the bombastic style of Bānabhaṭṭa (7th cent. AD) “Kādambarī”\(^{40}\) 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 मिठिला नामी सा नगरी बूढ़ोहुपुरविराजित कनककपाटा संकलितवर्णशृङ्गाटक
देवगिरिप्रतिमप्राकारपर्यत प्रविन्यतागाधपरखनला महामेक्सलप्रसंग विस्तोरिणागिरारा
मणिहेममयतोरण विशाल-पुराणास्तिकिमिति प्रतिफलितविरमिसंदेहकचचक्कायमाना
नानामणिप्रभावलिभ: पुर-दद्धूनुर्ततयामाननगरगंणनसोका विततापण प्रसार्यमाणुवृवर्ण
मणिरत्नचुर्चुर विशालस्तरसूचीतितरिष्ठायथेयर्दर्याःजौरूप गायद्दिर्यासादित गोष्टेनोरसमा
पवनाचोलितदीधधनमणस्त नाथप्रासादशिक्षरोपातथृणायमानाग्रहकपोषककुलमन्दर्विनि
मनोहरा.....

\(^{39}\) BhR 01/34/65-66.
\(^{40}\) अद्य सकलसिद्धुणि-ललामभूता, प्रसव भूमिरित कृतकृत्, आत्मनिवासोचिता भगवता
महाकालाभिधनेन भूवनत्रय-सर्व-स्थिति संहारकारणा प्रमथायनेनात्र पृथिविय समुपदिता,
द्वितीय-पृथिवी-राज्यत जलाविनिनेन सरसु-ग्यारेन परिखावलवेन परिवृता, पशुपति-निवास-प्रीया
गानपरिसरलेख शिखरमालेन कैलास-मितिरेव सुधास्तिनेन प्राकार-भल्लोनेन विरुधा,
प्रकट-शुभ-शुक्ल-पुक्ता प्रवाह-सरकत-मणिराशिभिस्मीकर-चूथे-सिक्ता-निकर-निचित्राय-मिलिपरमस्तु
परिवृत-सल्लेत: सारेदित महाविपरिपृष्ठोशिता.........। (राजस्वितीनवनस, कादम्बरी, आचार्य शेषराजशर्मा, चौखम्बा सुरभी प्रकाशन, १९९७, पृ १५६)
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 Gītāigovindam (= Gīt.) contains 24 Āstapadīs in different Ragas. The comparision are as under:

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

(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 (वरह) is the strength of His arms, Man-lion is His wrath, Dwarf is His girdle (कटिमेखल), Paraśurāma is the Supreme piety, Balarāma is His ecstasy joy (संमद:), Buddha is His compassion, Kalki is His remembrance (संस्मृति) and Śrī Kṛṣṇa is the ornament of Vṛndāvana, is the part of His Part (अंशांश:). The translais close to दशाबतास्तीत्रम् 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 cowherdesses 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 cowherdesses hides herself in the grove. Śrī Rāma wanders here and there and scolds her\(^{41}\). The maid servant of cowherdesses 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 Śītā\(^ {42}\).

The chapter 28 (in 58 vv.) describes the union of Śrī Rāma and Śītā is influenced by Git. (sarga-12). The description of their conjugal 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 निःधुनान्तमित (V. No. 15), प्रणयकलिकालुलविहार: (16), निःधुनन्तकियाः सहं (19), निःधुनन्तिसंगर्भिनिदयो (20), शयनमंदिरं आजगरु (21), संभोगमलयुक्तसुखद्विजनाभिमत (25), काशीपुणप्रभिण्यस्पर्शक्षणमप्रिये (31).

The vv. 02/17/21-56 describing Śrī Rāma and Śītā moving around the mountain (Citrakūṭa) see a cave and enjoy the amorous sport there. Śrī Rāma decorates Śītā’s different limbs with various flowers and garlands\(^ {43}\).

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 Śītā’s abundantment (सीतात्म्य). Śrī Rāma utters the refrain “While abanding Śītā I am not perturbed (तं मुखन नैव बाधित:)’. 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.
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 places 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 heat of the devotees.

In the vv. 02/87/34-38 when Sukhita (= Naṇḍa), Māṇigalyā (= Yaśdā) and others arrive at mt. Citrakūṭa and enjoy the hospitality of Śrī Rāma, the cowherdesses 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 (समुद्रमन्धनम्). 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 Rāvana and burning Laṅkā presented in the flesh-back
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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 (संहित) of Śrī Rāma’s life story but mentions only three by name (01) Bhusunḍī (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 Ayodhya. 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 charactors 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 Kālidāsa 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 Bhusunḍī, (02) 24,000 by Lakṣmaṇa, (03) 1,00000 verses by Hanūmāna

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Chapter 05

The vv. 01/26/01-07ab describe the boon given to the sages practicing penance in the Dandaka 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 if found in (02/134) Śrī Rāma’s Rāsa-sport with Sītā in the Pramodavana near rive Sarayū and the same Agnikumāras were asked to reside in the Dandaka 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 cowherdresses can not be simultaneously of the same age. This may be taken as Agnikumāras taking birth as the cowherdresses 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 दृष्टिसुखः महद्विश्वस्तापहम्।
कालेन चतमसायक्यं सम्बन्धातुः प्रेयसामपि॥

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

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

45 निम्नः पदेश्तीर्थयमानि कुर्वन्
स्थलानि ग्रस्तम्यतंसमित्यानि।
स्वविस्तृतेऽपि विचरन्त्य धरणयोः
धृतः क्षयन्तं दृश्यसंघचान।॥
Chapter 05

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. Rājñī) but the verse 01/52/19&22 describe the next births of Nandana as Bhānu and Rājñī as Prabhā though here the author takes up भानुरुवाच instead of राजनी 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 cowherdesses 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 (हस:) 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.

Choronomically 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 Bhuṣuṇḍīi 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 तदात्मात्मवत्त्वहो।
नित्यसिद्धान्तमैथेता भविष्यति प्रिया अभि।। १९॥
एवं प्रभाभानुहुष्ठी राजनीनन्दनवद्विषे।
तौ पूर्वमसिन्न भवे मतो भक्त्या सुषुभमसाधितात्।। २२॥
Chapter 05

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 Vibhiṣṇa for His help and devotion in Him. Here Śrī Rāma (of the Tretā Era) blesses for Immortality sage Mārkaṇḍeya, Aśvathāmā (श्रीमति:), king Bali, Vedavyas, Hanumāna, Kṛpācārya and Pārāśurāma. From which sage Mārkaṇḍeya, king Bali and Pārāśurāma were existing at that time, while Hanumāna and Vibhiṣṇa were present in His service but Aśvathāmā, Veda Vyasa and Kṛpācārya are yet to come to the existence at the end of Dvāpara 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 स्वारंशः: क्रीडिष्यति लंब्या।।

एषा श्री भवतो नित्या। should be reconstructed as एषा परा श्री भवतो हि

नित्या। and स्वारंशः: क्रीडिष्यति लंब्या। should be constructed as स्वारंशः क्रीडिष्यति

सा लंब्या विभो।.

In the vv. 01/10/55-56 the author has maintained the structure of वंशस्थोपज्ञाति 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 तौर्यत्रिकं for तौर्यत्रिकं.47

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47 Cpr. अमरकोश (१०००७/१०): तौर्यत्रिकंनृत्यः वाचनात्वामिदंद्वयम्।

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Chapter 05


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

The verse 01/42/31 in the सत्तवतिलकाकं metre does not fit in the line of the अनुः按规定 verse (means सत्तवतिलकाकं is between the अनुः按规定 metre).

The vv. 01/70/24-27 are a row of उपजालः metre which suddenly end in प्रहरिण्यं 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:

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<tr>
<td>06</td>
<td>प्रमद्वन (08)</td>
<td>The editor reads प्रमद्वन for प्रमद्वन i.e. प्रमद्वने.</td>
</tr>
<tr>
<td>06</td>
<td>At the command of Śrī Rāma (रामव + आजः) (37)</td>
<td>The editor reads रामवरःप्रापलकः (06/37d) and gives other reading – रामवरःच पालकः (which is totally incorrect)</td>
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<tr>
<td>07</td>
<td>Śrī Rāma is Sītā and Sītā is Śrī Rāma (तथा श्रीसहिन्ता मतता) (27)</td>
<td>The reading of the Ms (यथा सीता तथैव सः) –seems appropriate in the context instead of the reading तथा श्री सहिन्ता मतता.</td>
</tr>
<tr>
<td>07</td>
<td>Brahmā ponders over and</td>
<td>The editor reads मूलचरितम्</td>
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<th>Page</th>
<th>Notes</th>
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<tr>
<td>05</td>
<td>Chapter 05 narrates exploits as well as His original life story (मूलचरित्रम्) but it should be मूलचरित्रम्. (Cp. 03/14d above)</td>
</tr>
<tr>
<td>09</td>
<td>नगीना (4/5a) The editor reads नगीनां (male serpents) but नागानां (अयो. Ms) better.</td>
</tr>
<tr>
<td>09</td>
<td>प्रमोदवनमुदाहतम् (25-26) The editor reads प्रमोदवनमुदाहतम् for प्रमद्वनमुदाहतम्. The reading प्रमोदवनमुदाहतम् is metrical incorrect.</td>
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<td>10</td>
<td>वर (53) The editor reads वर for वर on the time of 10/53a.</td>
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<td>10</td>
<td>The 10.56(ab) seems corrupt. As per the reconstruction suggested by my guide, it should be as under: एषा श्री भवते नित्या and it should be reconstructed as एषा परा श्री भवतो हि नित्या। and स्वाशैल: क्रीडिष्यति त्वया। should be reconstructed as स्वाशैल क्रीडिष्यति सा त्वया विभो।</td>
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<tr>
<td>18</td>
<td>18/06 consists of 04 lines but the editor seems to add 02 lines (ab) of 18/17.</td>
</tr>
<tr>
<td>21</td>
<td>नद्य: पुलिनम्। The editor reads नद्य: for नद्य:, नद्य: पुलिनम् for नद्य: पुलिनम्।</td>
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<tr>
<td>85</td>
<td>(पुष्पिका) वल्लरीमोक्षदानं नाम।। वल्लरीमोक्षोपाप्याने वल्लरी मोक्षदानं नाम।। (conferring liberation to the creepers in the episode of releasing creepers).</td>
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</table>
| 87   | (पुष्पिका) श्रीराममहाहत्ये सप्ताशीतितमो:ध्याय:।। श्रीराममहाहत्ये शेषस्तुलिनांम...।। (Hymn by Śeṣa serpent in
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<td>the section of Śrī Rāma’s greatness</td>
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<td>89 शेषवरप्रदाननाम</td>
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<td>90 रामयौवराज्ये नवतितमोध्यायः</td>
</tr>
<tr>
<td>93 षड्गुणोपाध्यायेन [बीर्य व्याख्यानं नाम]</td>
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<td>94 षड्गुणोपाध्यायेन [यशोव्याख्यानं नाम]</td>
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<td>95 षड्गुणोपाध्यायेन [श्रीव्याख्यानं नाम]</td>
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<td>96 षड्गुणोपाध्यायेन नाम व्याख्यानं नाम</td>
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<td>97 षड्गुणोपाध्यायेन बैराग्यव्याख्यानं नाम-</td>
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<td>98 द्विजगवान्यनं नाम-</td>
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<td>99 षड्गुणव्याख्यानं नवनवतितमोध्यायः</td>
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<td>100 षड्गुणव्याख्यानं मातृलोकारणं नाम-</td>
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<tr>
<td>101 दशरथतीर्थयात्रायामेकाधिकारतमोध्यायः</td>
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### दक्षिणखण्ड।

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<td>(पुष्पिका) राज्याभिषेक पञ्चमो ध्याय:</td>
<td>राज्याभिषेको नाम पञ्चमो ध्याय:</td>
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<td>राज्याभिषेके योगःध्यायः</td>
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<td>वनागमनीर्द्वयंगोमःध्यायः</td>
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<td>दशरथसत्तारो नाम त्रिशोध्यायः</td>
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<td>दशिकानखेदे पादुकाराज्ये सप्तचला...</td>
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<td>पादुकाराज्ये परसैन्यमीलनम्</td>
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<td>ब्रजवासमनागमम्</td>
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<td>समुद्रमनंमूतोल्पंत्वास्यशीतितमोध्यायः।</td>
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<td>89</td>
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<td>90</td>
<td>समुद्रमनंमूताशनविभिन्नी</td>
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| 202 | सीतासामाशासनो | समाशासनं |
| 203 | रावणनमयनो | मधनं |
| 204 | लक्ष्मदहनो | ध्वनं |
| 206 | समुद्रसंयमनो | संयमनं |
| 207 | समुद्रातः शोषणो | शोषणं |
| 208 | विधिविदर्शनो | प्रदर्शनं |
| 209 | सेतुबन्धो | बन्धनं |
| 210 | आख्यानो | आख्यानं |
| 213 | मोक्षणे | मोक्षणं |
| 214 | कथनो | कथनं |
| 215 | समाक्षासनो | शमाक्षासनं |
| 217 | प्रनोधनो | प्रनोधनं |
| 222 | (title) मैथनादपराणय | (but the chapters subject matter deals with Garuḍa untying the serpent nooze so it should be) नागपाशभ्रमणम् |
| 223 | वुध्वाक्षागमनो | धुध्वाक्षागमनं |
| 225 | रावणविद्रावणो | रावणविद्रावणं |
| 226 | आझायनो | आझायनं |
| 238 | वर्णोन | वर्णं |
| 239 | सुलोचनासहस्रगमनो | गमनं |
| 240 | ब्रोणादनवनो | नवनं |
| 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.
Chapter 05

(01) Vedas\(^{48}\) - the similarities and ideologies of Puruṣṣukta of Rgveda (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 Āṅgirasa in the commencement of the Muṇḍaka upaniṣad states the 06 Vedāṅgas there are:

शिक्षाक्तिप्रयोगो व्याकरणशिली निरस्त्रं छठ्न्दो ज्योतिषशास्त्री।

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

the name शत्रु: is used in plural to paraphrase रावण: who are 11 under Varāhamihira’s Bṛhat-samhita among 33 Vedic gods

देवानं प्रवर्त: शत्रु: सर्वं देवसंप्रदेश्यत:।
तत्त्व द्रादशादिदिया वसनोपश्री च शत्रु:।। ०१/६५/०९।।

The beak of the wonderful bird (01/65/09) is चुबु (known by his speech by the multitudes of words spoken by him) and this is the special usage of “known by” according to किंवतुतुहुतुज्योति (पारसुः ०५/०२/२६).

In this verse 01/96/70 the verb राममि is used for रमे because रम् (रमले) is an Atmanepadi root of the 1\(^{st}\) conjugation. This is an arche type usage (आर्यप्रस्तयो).

In the verse 01/135/32

जानामि मानवः किंचिद्रुववेशोष्यभवेद भुवि।

\(^{48}\) The order of the text is adopted from A.N. Jani’s – A critical survey of Śrī Harsa’s Naiṣadhiyacaritam
(a marrying person) and Enjoyer are used for and respectively.

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

(02/232/07) means (two) ears and the nose in which (compound, is employed in nuter like or.

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

Metres: The author has nicely employed the different types of metres in the BhR like Upajati, Bhujangaprayata, Śalini, Aupacandasika, Ārya, Rathoddhatā, Vātormī and so on. He also employs the long metres like Vasantilakah, Šārdulavkṛtītām, Śrgdharā, Hariṣṭi, Śīkharinī, etc. The author fond of the and hence he used also.

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

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

49 The list of different metres employed in the BhR is given in Appendix 02.
Chapter 05

(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 02/205/16 the author gives the time of Śrī Rāma’s march towards Lāṅkā that it was the period called “vijaya” at noon on the 8th day of Dark Mārgaśīrṣa with the constellation called Uttaraphālguṇī followed by their reaching after 07 days at the bank of the ocean.

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

(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 Lāṅkā 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 month.

(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 Lākṣaṇa to leave Sītā in the forest.

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50 भास्करादित्येषु भविष्यति।
ऋषीं चोतराजानां मुहूर्तं विनयिष्यिने।
चं त्रिगुणं श्रीरमो ज्योतिः जयिनां वरः।
तं सप्तभविविने: प्राप्तस्तीर्यं तवणानिर्यवै। (०९/२०५/२०अव)
चतुर्वेण दिवसं प्राप्तम्: सरणोउत्स्थिति विशेषणः।
उत्तरं व्यामार्गाणं बहुविलिप्तं: पुरः।
51 एवं स वैशाखचतुर्दशीदिने कृष्णे त्रिलोकविज्ञानस्तिकथकः।
पपात रामस्य शरीरिनेन्नतियो श्रीशाली भूमिजये त्यवीचातः। ०२/२४९/२४।
(h) Under the verses 02/245/01 Śrī Rāma’s age during coronation is 42 and Sītā’s age is 33 is given\(^{55}\).

(03) **Upāniṣads** – The author of the present edition employs the ideologies and similarities of upāniṣad as:

(a) Īśāvāsyopaniṣad – Ellāvālayyamidān satvâ  
\(\text{\(\text{\(\text{\(01/94/23}\)}\)}\)}

(b) Kathopaniṣad – nāyamātma pravchane 
\(\text{\(\text{\(\text{\(01/86/19-20}\)}\)}\)}

(c) Taitirīyopaniṣad – yatō vācō niśvārto  
\(\text{\(\text{\(\text{\(01/113/228}\)}\)}\)}

(d) Brhadāranyakopaniṣad – yastā sūmāyakam muśtinēdē  
\(\text{\(\text{\(\text{\(01/29/26, 01/46/05 & 01/141/21}\)}\)}\)}

(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 (02/150/46\(^{56}\)).

(05) **Kāmasāstra** – The author employs the word for Śrī Rāma the kōkakālēkpat: (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.

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54 अतीते सप्तमे मांति चैते द्वादशिकादिने।
आदेशातः रघुपतजनकीलोकमण्यो रघुम्।। 02/245/03।।

55 राज्यायान्त्रिकते देवो दुख्वारायान्त्रिकः।
देवी विदेहनया ज्ञातिशयति वारिकी।। 02/245/09।।

56 बालां तज्जनको रक्षेन्त्रवीरिः तत्पति: पुनः।
वृद्धां तत्संतती रक्षेन्त्र श्री स्मातन्त्रभाजनम्।।

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(06) **Sangeetśāstra** – The author has the fond of music as he quotes the word तौर्यत्रिकम् (means तौर्यत्रिकम्) in 01/11/2a means the dance, instrument and Drama these three makes the music. He also employ word तौर्यणिण 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 Bhṛ employs the figure-of-speech (अलंकारः) 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 Bhṛ is given as per the order of Viśvāmitra’s Sāhityadarpana:

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

\[
\text{साम्यं वाच्यपैवध्यं वाक्येक्यं उपमा हृयो || सा।द। १०/१४।}
\]

means simile 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 Reminiscence (स्मरणम्) is defined as:

\[
\text{सतःशान्तचारसुतश्चैं स्म्रोच्चतें || सा।द। १०/२७।}
\]

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 defined as:

\[
\text{रूपकं रूपितारोपाविद्ये निरपहने || सा।द। १०/२८।}
\]

\(^{57}\) मुक्ताश्चूलाश्रुभोर्ष्यस्वसददतितर्य दीपाविकशोपन्नविश्रुलः।

स्मारः स्मारः रसाईः कथयमपि मिथिलाधीशुपुण्णी विलासवान्।
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 01/42/06-07 and 01/73/-

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

when what is superimposed serves the purpose in hand as being identified with the subject of superimposition (the उपर्यय), it is परिणाम which employed in 01/130/192.

(E) The Doubt (सद्येक) is defined as:

when object under discussion is poetically suspected to be something else, it is called a Doubt. It is presented in 01/82/32.

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

The description of one under different character arising from a difference of perceivers of from difference of the objects is termed Representation. It is employed in 01/140/73.

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

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

(H) The Poetical Fancy (उत्तेष्ना) is defined as:
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:
when the intorsusception is complete, it is styled Hyperbole. It is employed in 01/27/4964.

(J) The Illuminator (दीपक) is defined as:
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 राजहेंस न शुचि न कोके जनसंगतिगतनावस्यर्वः
भान्ति तिरस्कृत्य वर्षिभाषम्।।

63 BhR 01/140/98:
तांसं मुखसहस्येन कान्तिमण्डलशालिना।
गवाशा: परित्र रेतु: सेरुविब्यमा इव स्फुटम्।।

64 रतिश्रणानन्दं ददति सहनायाः प्रियतमे युद्ध सर्वः सर्वच: स्तम्भतह्य आत्मनु पुलकितः।।
प्रेयोहदासीर्ववजनलाहं स्वर्ग्यते यथा तत्त्वाः प्रतार्ष स्फुटसुपपलभते मुदमलम्।।

65 BhR 01/130/65: कर्ष्याक्षिमुखचुम्बनलामः कर्ष्याख्यिपरिभाष्मानमः।।
कर्ष्याख्यिद दशानंसरसवतः कर्ष्याख्यिचन्मृतस्वतः।।
(K) The Typical Comparision (प्रतिपादक्षण) is defined as:
प्रतिपादक्षण सा स्यादायक्यम्यसाम्यसाम्यः।
एकोपप्प धर्मः सामान्यो यत्र निर्दिष्टे पृथक्कः। 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:
अधिकमपमेवस्योपपमानात्युताथावा 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 (वक्स्वक्ति) is defined as:
विनीतिर्यादानायेन नासाध्यायसाधारु च।। 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 & 137/131।।

(N) The Corroboration (अर्थान्तरणयास:) is defined as:
सामान्यं वा विशेषेण विशेषस्तेन वा यथि।। सा.द. १०/६१।।
कार्यं च कारणेनेन्द्रीयं च सम्भवति।
साधर्म्यं विद्यमान्यान्तर्णयासोऽस्त्रया ततः।। सा.द. १०/६१-६१।।

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 अर्थान्तरणयास:. It is employed in 01/138/16।।

66 न कर्षिदेवशु जनेषु राजन् विना भवन्ति क्ष्यविद्वितसे भ्रमः।।
आपदानी वा तपस्विन िश्वे व ये लाभमक्षम पिरियत्व स्त्रोतुः।।
67 इसे जनास्त स्वपि विभिन्तेः गायत्रि कि नन्दं गोपकन्याम्।
प्रायः परिक्रियेऽनुरूक्ति प्रभृतिर्मेव ख्यातर्थात्तीर्म्यः।।
Chapter 05

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

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 01/139/58-59.

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

when each preceding object is spoken of as the cause of each succeeding one, there is कारणमाला. It is presented in 02/179/09.

(08) Epics: The BhR so much influenced by RcM and VR. 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.

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

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68 नमो नि:शन्तरुपाय नमस्ते शन्त मूर्तिये।
नमो विवर्त्तृसिद्धे परिणामात्मने नमः।।
69 अर्यपीत्व शीतले सत्वं सत्वहृदन्ते नियमः।
मतिव्रत्या शुद्ध-स्तंभन्ते चिरं श्रीतः।।
70 vide ch 04
71 The Bhagavatisation is separately discussed in ch. 04 above.
Chapter 05

(11) The ideology of Kalidasa’s Kumārasambhavam (05/01): अद्याप्रभुत्ववन्ताद्विन: तवासिद्वार: क्रीतस्तोभिरितित it is apply in 01/34/65-66, Abhijñānaśākuntalam (04/01): विचिन्त्यनितिः यमनन्ययनसा 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 Bāna’s Kādambarī (ujjainivarṇam) is used in 01/76/11-13 in prose.

(13) The same ideology of Uttarārāmacaritam (01/04) मुख्तो नारित में व्यथा इ apliced in 01/97 as refrain i.e. तां मुख्तू नैव बाधितः.

(14) Gītagovindam of Jaydev (द्वृ-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 Haṁsadūtam in ch. 01/65.

(16) Rāmānanda’s Rāmarākṣastotram — दक्षिणे लक्ष्मणे यस्य..... in 01/51/16, 01/98/80-81, राम रमेति रामेति..... in 01/81/02.

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

Under the verse 01/21/48 the author’s mastery over the grammar is seen in the employment of 03 present participles in कर्यन (while doing), विचरन (while moving around), कर्यन (while spending the timing) with omission of the verb चति or अर्थः.

\[\text{\textsuperscript{72} Vide. Ch. 04 where Bhagavatisation is separately discussed.}\]
\[\text{\textsuperscript{73} निजः: पद्मश्रीधरम्यानि कुर्यन्}\\ स्थलानि गद्धान्तसमितानि।\\ स्वविश्व गुप्तो बचनः धरणाः।\\ धनुरः: कर्यन् दुर्योगमन।|| ०१/२२/४८\]

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Chapter 05

The author employs the indeclinable “अज” (where) (01/29/36) as per the dictum the probably a long distance (दृश्य क्व शब्दों महद्वतः सूचयतः;) where the upaniṣads and when the the limitless beauty of Śrī Rāma’s love.

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 Sarasvatī narrated Brahmā. Sarasvatī 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 Sarasvatī would watch them and would pass on to Brahmā who then to Bhusunda who then to Dālbihya and from him to sage Lomaśa.

The author of the present text of the Bhāṛ 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 then 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 Sarasvatī’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. Drona for the treatment of Lakṣmaṇa but here two events of Hanūmāna meeting Bharata and Kālanemi are missing but it clearly shows that Bhusundī Rāmāyaṇa is the source text for other Rāmāyaṇas as Bhusundī does

74 वाल्मीकिनापगस्त्रेण हयग्रीवधिमताः।
शिवेन्द्रब्रजोदेशं सामस्यूलियाः।
हनुमताः बाहुपं च लक्ष्मणेण च सीताः।। ०१/१३६/४७-४८।।
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 Saksrit literature.