CHAPTER 03

A Comprehensive Summary of *Adhyātmaratmāyaṇam*

(77-246)
Chapter 03

A Comprehensive Summary of *Adhyātmarāmāyaṇam*

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

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Chapter 03

Summary

Bālakāṇḍa

Canto 01

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

Pārvatī’s speech (07-15)

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

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

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

² The text reads the speaker *Mahādeva Uvāca* at all pieces, so it is presented as Lord Śiva.
(चुम्बक) to iron (लोह) (19). Ignorant persons deeply attached to houses, sons, etc., consider Him (03 adjectives) to be an ignorant (20). They do not know Him (03 adjectives) the effulgent one, like the necklace (चामीकर) in the neck (21). They are infatuated by the worldly pleasures like one seeing the objects while moving circular (अक्षण भ्रमता–दृष्टिग्नित:) (22). Knowledge and ignorance cannot abide in Śrī Rāma (हरि) whose nature itself is pure intelligence (23). Darkness (तमः) and delusion (मोह) can never abide in Śrī Rāma the foremost of *Raghus* (रघूतम) (04 adjectives) (24). Lord Śiva starts to narrate the dialogue between Śītā, Rāma and Hanumān which is the means of emancipation (25). After killing Rāvaṇa, Śrī Rāma returns to Ayodhyā along with Śītā, Lakṣmana, Sugrīva, Hanumān and others (26-27). He is enthroned (28). Śrī Rāma wants Śītā to declare the Truth to Hanumān (07 adjectives) (29-30). Śītā speaks to Hanumān about the real nature (तत्त्व) of Śrī Rāma (14 adjectives) as the Supreme Reality (परमात्मा) (31-33). Śītā identifies herself with Primordial Matter (मूलप्रकृति) narrates the importance events of exploits of Śrī Rāma (34).

**Exploits of Śrī Rāma (35-42)**

(i) His incarnation in the royal dynasty of *Raghus*. (ii) Sage Viśvāmitra performing the sacrifice. (iii) Releasing Ahlayā from curse. (iv) Breaking the bow and wedding with Śītā. (v) Stay with her in Ayodhyā for 12 years (द्रव्यावस्थित) (vi) Forest going, slaying of Viradha, killing of Mārīca in form of deer & Śītā’s kidnaping. (vii) Releasing Jaṭāyu and Kabandha & Śabarī worships Śrī Rāma. (viii) Slaying of Vālī, search of Śītā, construction of bridge over the ocean, besieging *Laṅkā*, killing Rāvaṇa alongwith his sons, Enthronment of Viśhiṣṭa on *Laṅkā* & Śrī Rāma coming back to Ayodhyā. (ix) Śrī Rāma’s Coronation. (x) Lord Śrī Rāma (04 adjectives) is neither the doer of the action nor the enjoyer of its fruit.
Śrī Rāmahṛdayam [44-52]

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

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

Canto 02

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

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

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

³ The verse is in सम्पृक्त metre.
wishes for His devotion, which is the medicine for afflicted ones (21).

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

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

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

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

**Canto 03**

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

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

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⁴ The verse is in *कन्तकर्मिक* metre.
God Agni disappears after giving the Āyasa. The king gives half of the portion of the Āyasa to Kausalyā and Kaikeyī to partake who again give half of their portion to Sumitrā. All of them conceived (9-12). Kausalyā begets the lord of the universe as her son. (Inidan date and planets’ position at the time of the birth are mentioned) (13-15). Lord is described (12 adjectives) (16-18). Kausalyā sees the Lord and being delighted speaks (19).

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

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

5 Though VR differs alittle that the king gives the half of it to Kausalya and its quarter to Sumitra as well as Kaikeyi, cf.: कौसल्याः सर्पति: पायसार्ष दशी दत्ता। अखरिदी दशी चारी सुमिन्त्राय नरसिद्धः॥२७॥ कैकेयिये चावशिष्यार्ष दशी पुनर्विभारणात्। प्रवर्ती चावशिष्यार्ष पायसस्यामुनिप्रमम्॥२८॥ अनुविन्द्य सुमिन्द्राय पुनर्वत् महामर्मः। एवं ततो दशी राजा भार्ययान मायवें पुष्कर॥२९॥चाोरु ९/१७/२७-२९॥

6 cf. ईश्वर सबवृत्तानां हदेशेज्ञो तिष्ठति। भागवत-सचेतासि यन्त्ररूपां भायाः॥गीताः ९/६।७॥
Chapter 03

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

Canto 04

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

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7 यस्मिन् रमो युनो विद्याय जावविष्टवे।
तं गुरुः प्राह रामेति रणात्राम हत्ययः।१/३/४०॥
भगवाप्रवतो नाम लक्ष्मण लक्ष्यातिकसः॥
शांतम् गुह्मन्तामेव गुरुभाष्ट ॥१/३/४१॥

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

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

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

Slaying of demoness Tātakā (26-32):

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

9 The verse is in उपजाति metre.
Canto 05

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

Ahlayā’s Episode (अहल्यावृत्तान्त:) (19-65):

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

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10 This is completely the author’s innovation or in the other words it is an allegorical presentation of the curse given by Gautama. According to VR Ahlayā would disappear for people and mere by Śrī Rāma’s sight she would get her original form back after releasing from the curse.
touching his feet (30-32). Sage Gautama leaves for Himalayas since then Ahlaya is looking forward (33-34).

Releasing of Ahlaya (35-41):

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

Ahlaya’s Hymn (42-60):

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

Reward: Recitation of the hymn frees a person from all sorts of sins, small or great (महापाप) and leads to liberation (62-65).\textsuperscript{11}

\textsuperscript{11} The verse (1/5/65) is in शारदुलिव्रीक्रीडितम् metre.
Canto 06

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

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

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

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

12 Sūta, the renowned narrator of the Purāṇ texts is mentioned two times in the text of the Adhī i.e. here and in 1/7.
13 1/6/18CD is the direct speech of Janaka.
Visvāmitra sends a messenger as per Janaka’s wish to call king Daśaratha etc. (33-34). King Daśaratha is pleased on getting the news, asks his minister to start with fourfold army force (गजाश्वकथपतम्) (35-36). The king starts his retinue along with Vasistha and his wife (37-39AB). King Janaka welcomes king Daśaratha and his retinue (39CD-40). Śrī Rāma and Lakṣmaṇa bow down to their father Daśaratha who expresses his joy (41-43).

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

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

Nārada: Lord Viṣṇu will incarnate as Śrī Rāma to Kill Rāvaṇa and His divine power (योगमाला) as Śītā whom King Janaka should offer as His Wife (61-66). He has designed to break Śiva’s bow kept in his grandfather’s house as a stake (पण) for the marriage (67-70AB). It is the grace of sage Viśvāmitra that Śrī Rāma has come there (70CD-71AB). He is overjoyed on seeing Śītā and Śrī Rāma together. The dust of Śrī Rāma’s lotus feet makes God Brhamā create the universe, Bali the king of Gods and Ahlayā release from the curse (71CD-74). His lotus feet make the Yogins victorious over the wheel of time (कालचक्र) and the recitation of His name makes the gods get rid of misery and grief (75).
Chapter 03

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

Canto 07

Encounter with Parasurama

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

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

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

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

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

14 The verse is in उपजाति metre.
will withdraw His glory (तेजः), while Parasurāma would continue the
day till the doom’s day (ब्रह्मणोदिनम्). Parasurāma deeds accordingly
(27-28).

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

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

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

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

The reward of recitation of the hymn is sung (49). He takes Śrī
Rāma’s leave and goes to Mt. Mahendra (50). King Daśaratha is
overjoyed to see his son safe (मृत्तिकावणलम्) (51). Śrī Rāma, Lakṣmaṇa,
Bharata and Śatrughna return to the capital (पुरस्म) and enjoy their
marriage life (52). Śrī Rāma rejoices with Sītā like Lord Viṣṇu with
Lakṣmī in Vaikunṭha (53). Bharata’s maternal uncle Yudhājit comes
to take Bharata with him. King Daśaratha sends Bharata and
Śatrughna with him (54-55). Kausalyā looks gorgeous (शोभना) with
Chapter 03

Śrī Rāma and Sītā like Aditi (देवमाता) with Indra and Śaci (56). Śrī Rāma (09 adjectives) and Sītā dwell in Ayodhya (साकेत) (57).  

Ayodhyākāṇḍa

Canto 01

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

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

Nārada: He identifies Śrī Rāma with Supreme Creator and Sītā with His Divine Power (माया) both create the world (दृश्यम्) (9-12). He further identifies Śrī Rāma and Sītā with Lord Viṣṇu and Lakṣmī, Lord Śiva and Pārvatī (शिवा) Lord Brahmā and Sarasvatī (बाणी), etc. (07 more pairs are given) (13-19). From Śrī Rāma evolve Unmanifest (अव्यकुर्वण), Intelligence (महत्), that soul which pervades the universe as a thread (सूजात्मा) running through a garland and Subtle body (लिङ्गदेह) (20).

The subtle body (लिङ्गम्) is defined (21). The individual soul (जीव) is defined (22). The distinction of the Individual soul (जीव) from the Supreme Self (प्रमेय) is given (23). Śrī Rāma is identified with the Supreme Self beyond the transmigratory (संसृति), (defined) (24). Śrī Rāma originates, sustains and absorbs the Universe (25). The state of Individual Soul is compared with the correlation of a rope-snake (26).

15 The verse is in सम्प्रथम metre.
16 The creation theory is similar to those of the Sāṅkhya discussed on the line of the Śve.
(26). Śrī Rāma is the soul of all (27). The nature of nescience of the Individual Soul is given (28). Devotion to Him leads the devotees to Absolution (29). Nārada with extreme modesty requests for His favour (30). He is the son of Lord Brahmā created from His navel Lotus (नाभिकमल्लम्) (31).

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

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

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

Canto 02

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

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

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

17 The verse is in प्रहरिणी metre.
homage (18-19). Śrī Rāma and Sītā pay homage to Sage Vasiṣṭha respectfully (20-21).

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

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

Meanwhile Brahmā commands goddess Sarasvatī (सरस्वती).

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

She acts accordingly (46). Manthara asks the foster mother (धात्री) about the reason of decorating the city and the joy of Kausalyā (47-50AB).
The foster mother: The next day Śrī Rāma’s enthronement takes place (50CD-51AB). Manthārā goes to Kaikeyī and speaks (51CD). Manthārā wakes up Kaikeyī with harsh words and gives the news of Śrī Rāma’s coronation as a danger approaching (52-54AB). Kaikeyī being overjoyed gets up and gives her gold anklet. She praises Śrī Rāma (54CD-55AB).

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

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

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

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

18 The verse is in बालकविक्रियाडित्म metre.
Canto 03

Granting boons to Kaikeyī

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

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

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

Daśaratha: He is unhappy. What is the reason of her lying on the ground (7-8)? He would kill the offenders of her as soon as possible (9). He is ready to appease her by all means (10). As Daśaratha is under Kaikeyī’s full control, she should not torment him (110. He is ready to make her rich enemy a poor man (12). He swears in the name of his dearest (प्रियतर:) Śrī Rāma and he is ready to give up his life to please her (13-14).

Kaikeyī speaks (15).

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

On hearing such harsh (दास्त्रणम:) words, the king faints for a while comes to senses and speaks (23-24).
Chapter 03

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

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

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

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

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

Śrī Rāma: He is ready to abandon His life, Sītā, His mother Kausalyā or even the kingdom (59-60AB). The three categories the
best, middling (मध्यम) and low (लो) of a son are defined (60CD-61). He would do whatever His father says (62).

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

He is ready to accept but the king should tell him specifically (67).

The king speaks painfully (68).

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

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

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

Canto 04

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

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19 V 67 is the direct speech of Śrī Rāma.
20 The verse is in शास्त्रप्रज्ञाति metre.
Chapter 03

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

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

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

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

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

Śrī Rāma: Lakṣmana’s efforts would be fruitless as all the worldly pleasures including life are momentry (चक्षुर) (19-20). People in general (लोक:) though caught by Death (काल) seek for pleasures like a frog in the python’s mouth (21). The person enjoys the pleasures as long as he is unaware of the body being distinct from the soul (22). The contact with the relations is like that of insects in the well and wooden sticks in the oceans (23). Though wealth, youth and sensual pleasures are momentry like shadow, waves and a dream respectively, the creature (जन्तु:) wish to own them (24). The world is full of disease and false like dream and gāndharvaloka (25). The constant changes are taken place in day to day life and natural phenomena, even though the fool runs after the pleasures (26-27). Life is like water dropping out from a pitcher, old age is like a tigress (व्यान्त्री) and the death waits for opportunity (समण) (28-29). Due to the ego sense (described as disgusting) is the superimposed as the Self (आत्मा) (30-31). Lakṣmana’s anger causes
merits (32). Ignorance (अविद्या) and knowledge (विद्या) are defined (33).

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

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

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

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

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

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

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

Sītā being shocked (भीता) asks the reason (59).
Chapter 03

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

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

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

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

Sītā: She is adamant to accompany Śrī Rāma, as she would be well protected (71-72). She is prepared to face all the adversities in the company of Śrī Rāma (73-74). She would be cooperative (कार्यसाधिनी)²¹ Him in the forest as an astrologer (ज्योतिषशास्त्रविद्वार) has predicted so in her childhood (बाल्यम्)²² (75-76). Not a single Rāmāyana²³ (रामायणानि) describes Śrī Rāma going to the forest without Sītā (77-78).

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

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²¹ The word denotes the forecoming incident of Sītā’s abduction as Sītā help in fulfilling the task of gods to kill Rāvaṇa so Sītā becomescooperative in the task. Cp. कार्यसिद्धचर्य (1/6/63).
²² The text reads the same in 1/6/63-65.
²³ The listening of Rāmāyana may be Rāmāyana of privious Eras or Manavantras. All the life stories of Śrī Rāma prevalent before Adhyātmārāmāyana which falls in the time period of Puṇaṇas this proves that Śrī Rāma’s life story is taken as the base to impart spiritual message in the allegorical aspect.
ornaments (83). Thus, Śrī Rāma gives charity to servants, citizens and Brahmins (84). Laksmana entrusts Sumitra to Kausalyā and they all go to Daśaratha (85-86). They all while passing through the royal path, come the king’s man-ssion (आलय) (87).

Canto 05

Śrī Rāma going to forest

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

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

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

24 The verse is in शाहसुलविक्रियातिम् metre.
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Śrī Rāma, Sītā and Lakṣmaṇa come to Kaikeyi (30-33).

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

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

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

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

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

Śrī Rāma: He would not enter into any city for fourteen years and would not accept food from others (68-69).
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Śrī Rāma and Lakṣmaṇa annoint their crown-like mated hair (जटमुकुटम्) with the banyan milk (बंजीर) (70). Śrī Rāma and Sītā sleep on the bed (शचनम्) of grass and leaves prepared by Lakṣmaṇa (71-72). Lakṣmaṇa with arrows as well as the arrowbeg (तुषीर) keeps watch there (73).²⁵

Canto 06

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

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

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

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

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

²⁵ (1) Canto 2.5 would have been continued upto 2.6.15 but the break of the canto 5 seems to justify the content of canto-6.
(2) The verse is in उपद्रवश्च metre.
²⁶ cf. वैष्णवनैरृत्वीर्यचिकरण इत्यसू २/९/३४-३६.
Rāma (अन्त्युत), Laksmana and Sītā to board on the boat and sails the boat (18-21AB). Sītā eulogizes the river Gaṅgā (21CD).

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

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

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

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

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

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

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

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27 In VR it is Śrī Rāma’s discison. cf. VR 2/56/19.
Vālimīki speaks (50-51AB).

Vālimīki: Śrī Rāma - the origin (निवासस्थानम) of all beings has His ordinarly location (साधारणस्थान) in all beings and esp. the permanent abode (नित्यमन्त्तर) along with Sītā in the hearts of His devotees (05 adjectives)²⁸ (51CD-55).

Further the sage narrates Śrī Rāma's best dwelling (रुपस्वरूप) in the hearts of different kinds of devotees²⁹ (56-61). Śrī Rāma (06 adjectives) revealing His superemecy and Sītā should dwell in the hearts of devotees (05 adjectives) (62-63). Śrī Rāma's sacred name has led the sage Vālimīki to the position of Brahmaṛṣi (64). He though Brahmin by birth had become a killer in the company of thieves and had children from Śūdra woman (65-67AB). On seeing seven sages, he ran to them for something to feed his family (67CD-71AB).

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

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

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

²⁸ VR contains no dialogue at all between Śrī Rāma and sage Vālimīki in this episode.
²⁹ Characteristics of Jñānibhakta are described fully.
The sages recognize that event as a second birth of sage Vālmīki and depart for the divine region (86). Becoming the sage is the result of reciting Śrī Rāma’s name (87-88). Sage Vālmīki along with his pupils and Lakṣmaṇa makes two houses (मल्लिकर्षयम्) in between the mountain and river Ganga (89-90). They dwell there (91). Śrī Rāma paid homage by Vālmīki, dwells there with Sītā like God Indra (देवपति:) with Indrāni (शाची) (92).30

Canto 07

Returning of minister Sumantra, Death of king Daśaratha, Bharata’s return & performing Daśaratha’s funeral rite according to Vasiṣṭha’s instruction

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

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

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

30 The verse is in इन्द्रवन्मा metre.
Dasaratha: She should not inflict more pain (18CD). Formerly he is cursed by an ascetic (सुनिना) (19). During hunting king in his youth, hears a big sound of filling water at night (20-21). Mistaken by the sound, he thinks of an elephant discharges शब्दावेद्धि arrow at him (22). On hearing the voice, king approaches him and discloses his identity (23-25AB). He has discharged the arrow unknowingly (अज्ञानता) and hence apologizes (25CD-26AB).

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

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

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

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

The messangers: Yudhajit should send Bharata and Śatrughna back to Ayodhya (52CD-54AB). Bharata while returning thinks that king must be in some trouble (दुःख) (54CD-55). Bharata observing the city (03 adjectives of dullness) enters into the royal mansion
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(राजभवन) (56-57). Bharata bows down to Kaikeyī seated along (एकम्) (58). Kaikeyī welcomes him affectionately (59). She enquires about her parents (60).

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

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

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

Bharata grieves (66-67AB).

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

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

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

Bharata: Where are they? (71)

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

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

Bharata: He abuses Kaikeyī and blaming himself as a sinful (पापवान) son expresses his preparedness to kill himself (80-81).
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He comes to Kausalyā who bursts into tears (82). Bharata falls at her feet and weeps, Kausalyā (05 adjectives) embraces Bharata and speaks (83).

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

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

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

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3¹ cf. ग्रहीत: प्रभुः नानुकुलार्थविद्यमानविद्यानानाम | गीता २/१९क्रमः
3² cf. विद्यमानविद्गुन्थति विकारः विद्यमानविद्गुन्थति | गीता २/१२स्रृः
3³ cf. न जायते प्रियंते वा कदाचिनाय महत्वं भवति वा स भूयः | गीता २/२०क्रमः
On the eleventh day He feeds Brahmins and offers charity (05 types of articles of gift) after his father (111-113). Bharata constantly remembers Śrī Rāma and thinks of going to the forest to serve him (114).

Canto 08

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

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

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

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

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

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

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

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

The sage: Bharata should not grieve (53).

He offers hospitality to Bharata and his army which Bharata accepts (54-55AB). Sage Bharadwāja remembers the wish fulfilling cow (कामधेनु) who arranges delicious (वथाकामम:) food for Bharata, Vasiṣṭha and army (55CD-58). The next morning they proceed to see (सत्तिविधम:) Śrī Rāma (59). At Citrakūṭa, Bharata runs to meet Śrī Rāma (60). Bharata, being unable to find Śrī Rāma inquires with the
sages (61-62). They guide Bharata and others to Śrī Ṛṣaṁa’s residence on the northern bank of river Maṇḍakini (described) (63-64). They arrive at the spot (65). Bharata and Satrughna see Śrī Ṛśaṁa’s residence (06 adjectives of appearance) from afar (66).35

Canto 09

Śrī Ṛśaṁa’s union with Bharata, Bharata returning to Ayodhya and Śrī Ṛśaṁa going to sage Atri’s hermitage.

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


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

35 The verse is in उपर्जाति metre.
36 For the solution of this contextually misplacement see chap on critical estimate page....
Chapter 03

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

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

Bharata: Śrī Rāma must not care father’s (02 adjectives) words like a wise man (सुप्री:) not following that of a lunatic (भ्रान्त:), a lustful (कामुकः), a henpecked (श्रीजित) (33).

Śrī Rāma refuses Bharat, as it was His promise (प्रतिश्वरम्) as a descendent of Raghu (राघव) (34). He accomplishes the father’s promise (35-36AB). Bharata Speaks (36CD).

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

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

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

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

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

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

Śrī Rāma replies smillingly (62CD).

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

38 तमेव साधु कर्म कारयति बघेष उत्त्मीनेषे।
तमेवासाधु कर्म कारयति यमप्रोनिनिते॥

39 ‘द्रेश्य’ is used by Kālidāsa, cf.. द्रेष्योपि सम्मतस्तस्य विवातार्यः यथौधम्॥एघु १/॥
The Halayudhakośa reads it as, ‘भवेचक्षिणते द्रेश्यः॥

40 cf. भे यथा मां प्रपद्यन्ते तांस्तश्चेव भजामयम्।
मम कर्मनानुनूःते मनुष्यः पार्श्व सर्वेषः॥गीताः ४/१६॥

41 cf. न मां कर्माणि हिम्पिन्ति न मे कर्म्यते स्वयम्।
इति मां योभिजानाति कर्मिन्न स बच्यते॥गीताः ४/१४॥
On the other hand in Citrakūṭa, Śrī Rāma, Sītā and Lākṣmaṇa spend their time with ascetics (76). The people of the cities near Citrakūṭa come to meet Śrī Rāma (77). Śrī Rāma goes to Daṇḍaka forest to avoid public disturbance (जनसम्बाध्य) (78). They go to sage Atri’s hermitage (79). Śrī Rāma approaches, bows down and introduces Himself to the sage (80-81). The sage recognizes Śrī Rāma as Hari and pays hospitality to them (82-83).

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

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

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

After meals, Anasūyā speaks (91).

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

Aranykāṇḍa

Canto 01

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

Atri: Śrī Rāma seems to act for the welfare of the world (लोकालुभारिण:) (3CD-4).43

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

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

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

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

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

Śrī Rāma gives their introduction, informs him about their arrival to punish (शिक्षा = शिक्षा) him (25-26)45 The demon holds pike (sula) (27).
Demon: He is Viradha whose fear has made the ascetics leave the forest (28). They should escape leaving Sītā and the weapons there to save their life (29).

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

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

Śrī Rāma gives the boon of salvation (मुक्ति:) (43-45). Śrī Rāma’s devotee accomplishes all desires (अखिलाधार्तनि) (46).47

Canto 02

Meeting with Śarabhaṅga, Sutikṣṇa and other sages

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

46 cf. तत्र प्रसादानुकुलोऽहमभिम्भापात शुद्धार्णात्।
भूवन स्वं गमिष्यामि स्वस्तिक वोऽस्तु परंतपः ॥वा०४० ३/४/१९क्ष-२०अब ॥
47 The verse is in हस्तक्रम metre.
Chapter 03

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

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

Śrī Rāma takes an oath (प्रतिज्ञम) to slay (वधाय) all the demons (20CD-21). Śrī Rāma, Sītā and Lakṣmana stay there for several (क्रतिचित) years (23-24). They go to sage Sūtikṣṇa’s hermitage (03 adjectives of description) (25).

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

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

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

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

Next morning they start to sage Agastya’s hermitage (41).\(^{48}\)

**Canto 03**

**Meeting with celebrity sage Agastya**

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

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

Agastya:\(^{49}\) He is eager to meet Him too. He is delighted to see Śrī Rāma (10-12).

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

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

\(^{48}\) The verse is in उपनातिः metre.

\(^{49}\) अःः पर्वंतं स्त्रम्भयति तत्तत्म अगस्त्यः।

दिःश्रा रामकिर्त्स्याच इत्या मां समुपागतः।

मनसा कार्तिकात्त हस्तय मयायनमन्त्रिति॥वारः ३/३/५०॥
19). Śrī Rāma is adjunctless (अनुपारिक) and Māyā is His power (20). He defines the Unmanifest (अन्यायकृत) (21). His Māyā is known with five names (22). Creation of Prakṛti, Mahat and Ahamkāra from Mahat is described. Ahamkāra is threefold. (The rest of Sāmkhya theory is presented) (23-28AB). Śrī Rāma is Brahmā, Viṣṇu and Maheśa (28CD-29). Śrī Rāma is the witness (साक्षी) of three states (30). He takes support of Divine Power (माया) for creation only (31).

Twofold path: Path of ritual (आर्थिक) influenced by nescience (अविद्या) leads to cycle of birth and death while the path of renunciation (निभृत्ति) influenced by wisdom leads to Absolution (32-33). Devotion to Śrī Rāma cultivates the wisdom (विद्या) i.e. Brahmaidya (34). Devotion leads to Absolution (35). Contact with the good is the cause of Absolution (36). The inclination (रति) in Śrī Rāma’s story is cultivated (चबेद) in the contact of saintly people (14 adjectives) (37-39). Consequently the devotion causes knowledge (ज्ञान) which is the fore-most (आदि) path (40-41AB). The sage wishes for profound devotion to Śrī Rāma (41CD). He is delighted on seeing Śrī Rāma (42). Reverence (अचर्चन) to Śrī Rāma is the reward of the regerous penance (43). He wishes to keep Śrī Rāma and Sītā in his constant memory (44).

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

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50 The adjectives are comparable to most of the characteristics of SthitaPrajña as described in Bhagavad Gītā Ch02..
51 cf. इदं दिवं महावर्णं हेमब्रजानविभूतिम्।
   वैषेषं पुरुषव्याप्त निर्मितं विश्वकर्मणा।
   अमोघं सूर्यासङ्कशाश्र प्रहवस्ते: शरोतमं।
   दत्ते मम महेष्ट्रेण तुपि चाचाक्ष्यसायकौ।
   सम्पूर्णो निशितेवर्णावलिं विश्वमितिः।
   महारजकोषोद्यमासेनविभूतः।
   अनेन धनुषा राम हत्वा संहते महासरणम्।
   आजहर जिरिवं दीतं पुरा विष्णुदिवैवकसाम्।
   तद्भवस्ती च तूपी च श्रेर्मि ख्वाँ च माने।
Chapter 03

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

Canto 04

Staying in Pañcavati and preaching Lakṣmaṇa

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

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

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

They enter into Pañcavati where Lakṣmaṇa prepares a residence (मन्दिरम) on the bank of Gautami  

53 (8-9). They dwell there (10-11). Lakṣmaṇa’s service and their daily routine are described (12-15). Once Lakṣmaṇa asks Śrī Rāma in private (एकान्ते) (16).

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

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

52 The verse is in चंसस्मुपजाति metre.

53 In the VR the name of river is Godāvari. Actually both are the names of the one and the same river. In the Puranas Gautami is known as Godāvari.
twofold (रूप): (1) Concealment (आबरण) and (2) Projection (विक्षेप) forming the world (जगत) (22). The power of Concealment obstructs the intellect of the transmigratory soul. The inherent power which creates illusion is projection as a serpent (नक्षत्र:) misapprehended in a rope (रुद्र:) (23-25). All that is cognized is unreal like a dream and fancy (मनोरंथ) of which the body (defined with 08 constituents) is its root (मूल) (26-28). The body is termed as the field (क्षेत्रम) (29CD). The individual soul (जीव:) is itself the Supreme Self (परमात्मन) (30AB). The individual soul and the Supreme Self (परमात्मन) are the synonyms (पर्यायो:) (30CD-31AB).

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

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

\textsuperscript{54} cf. Gītā Ch 16 & Pre-requisites (साधनचतुर्थ्यम) of Ādi Śankara.

\textsuperscript{55} cf. मन्येव मन आधारत मथि बुद्धि विवेकशय:।
\begin{center}
निविवेकश्च मन्येव अत ऊँच्छ न संशय:। ||गीता १२/८||
\end{center}
Seven means for devotion are: (1) Contact with His devotees, (2) Serving His as well as His devotees, (3) Fasting on the 11th day, (4) Observing (अनुमोदन्मय) festivals (पर्व), (5) Liking (रति:) for hearing, reading His story (कथा), (6) Reciting His names and (7) Sincerity in His worship. Thus by practicing above means, one gradually obtains knowledge, wisdom, renunciation and liberation (46-51). This secret should not be imparted to a non-devotee (भक्तिविमुखाय) but be imparted to any devotee (52-53).

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

Canto 05

Punishing Śūrpankhā, slaying Khara as well as other demons, Śūrpankhā approaching Rāvana

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

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

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

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

The verse is in शास्त्रीयक्रिक्रिया metre.
Surepankhā: Lakṣmaṇa may be her husband as per his brother’s command (14CD-15).

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

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

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

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

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

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

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

Rāvaṇa: He inquires about her condition citing the names of Indra, Varuṇa and Kubera (39-41AB).
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Śūrpanākhā: she scolds Rāvana (with 05 abusing words) that he is unaware of the incident of Janasthāna as he does not see through spies (चारचक्षुविचिन्हस्य) (41CD-44).57

Rāvana: He wants to know the details to extricate the root (मूलग्राह) (45).

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

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

57 cf. यस्मात्स्यस्वति दूर्स्थास्वयंचर्चित्ताथिपाः।
    चारचचश्च नृशचर्चाः ।
    चारचाश्च is defined as,
    गावः पस्यन्ति गद्धेन वैद्यः पस्यन्ति पद्धतिः।
    चारः परम्यति राजचक्रस्यामेते जनाः।
    द्विविधांस्त्यस्तुर्विन्यासायनं द्विविधायापाराः।
    प्रकाशयांश्चकाष्ट्षां चारचक्षुमहापपविषयः।

These statements suggest that Rāvana had not executed the spy system.

58 The verses (3/5/58-61) are in उपजाति metre.
Canto 06

Rāvana approaching Mārīca

Lord Śiva: Next morning Rāvana designs a plan (कार्यम्) and goes to Mārīca’s residence on the other sea-shore (परं पारसुद्वत:). Mārīca is engrossed in the meditation upon the Supreme Self (परमात्मनम्) (2AB-3AB). At the cessation of the meditation he sees Rāvana (3CD). Mārīca welcomes Rāvana and speaks (4).

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

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

Mārīca: He rebukes Rāvana for such a plan (14-15). He still remembers how Śrī Rāma in his childhood has thrown him into the ocean⁶⁰ (16-18). Once he under the guise of deer wanted to kill Śrī

⁵⁹ VR. describes the whole route of Rāvana’s traveling.
⁶⁰ Cp. the episode of Viśvāmitra. AdhR (1/5/5-7)

Towards noon appeared those two demons, Mārīca and Subāhu who were capable of taking any form they liked. They sent down a rain of blood and bones. There upon Śrī Rāma of mighty intellect drawing Hs bowstring to Hs ear, released two arrows at the demons. Wonder of wonders! One of those arrows, striking Mārīca, hurled him away to distance of a hundred yojanas (1 yojan = 8 miles = 12.8 km) into the ocean.
Rāma, Śītā and Lākṣmaṇa, Śrī Rāma’s arrow threw him in the ocean (19-21). He has fear even from a thing with the initial letter ‘R’ (like Rāma)\(^{61}\) (22). He is not able to work or sleep due to Śrī Rāma’s fear\(^{62}\) (23-24AB). He should leave the plan (आद्रह्म) against Śrī Rāma, otherwise the race of demons would perish (24CD-25). Rāvana should leave up the enmity with Lord Śrī Rāma and worship Him (26). As per Lord Brahmā’s request Lord Viṣṇu has taken incarnation to kill Rāvana (दशक्षेत्रम्) and other demons (27). Lord Viṣṇu (नागायण:) lives on Earth in guise of fascinating man (माया मानुष) (28-29). Śrī Rāma has taken incarnation to kill (हल्लुम) him on Brahmā’s request. He would abduct Śītā (Śrī Rāma’s wife) (30-31). His death would yield him the highest state (यह पदम) his victory on the other hand would offer him Śītā (32). He asks Mārica to assume the form of a deceitful deer (चिन्तित्रुण) to take Śrī Rāma away (33-34AB). Any further frightening (विभेषणम्) words from him would cause Mārica’s death (34CD-35AB).

Mārica’s thought: (1) If killed by Śrī Rāma there is liberation (मुक्तिम्). (2) If killed by Rāvana it would lead to hell (निर्यः) (35CD-36). He accepts the task (आज्जा) (37). He assumes the form of silver dotted golden deer (05 adjectives of appearance) and roams near Śrī Rāma’s hermitage. The golden deer captivates Śītā’s sight by his activities (38-40).\(^{63}\)

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\(^{61}\) AdhR (3/6/22)

राममेव सततं विभावः भीतत्भीतव इव भोगाराशित:।
राजतन्रमणीर्नारिंक श्रोत्रयोयिद् गतं भयं भवेतु॥१२॥

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

\(^{62}\) 3/6/24AB should be taken as 3/6/23EF because 3/6/24CD and 3/6/25 should be taken as 25 due to (1) the metre is गद्दिल्द and (2) the context tallies.

\(^{63}\) The verse is in वंशस्थाप्त्ति metre.
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Canto 07

Slaying of Māricā and abduction of Sītā

Lord Śiva: Śrī Rāma knows Rāvana’s plan and speaks to Sītā.
Śrī Rāma: Sītā should stay invisible (अदृश्य) in the fire for a year (वर्षम्) leaving her shadow (छाया) (1-2). She would regain her original form (पूर्ववर्त) after Rāvana’s destruction (3). Sītā acts accordingly (4). Sītā sees the deceitful (माया विनिमितम्) deer and asks Śrī Rāma to catch the deer (०५ अद्वैतस्वरूप) to play with it as a toy (क्रीडामयः) (5-6). Śrī Rāma while going instructs Lakṣmaṇa to guard Sītā, as there are deceitful (मायिनः) demons (7-8).

Lakṣmaṇa: He is Māricā and not a deer (84) (9).

Śrī Rāma: He would kill him if it is Māricā or else would bring him for Sītā’s entertainment (सीताविश्रामेहेतवे) (10-11).

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

Gods: such is Śrī Rāma’s greatness (महिमा) (20-22). Any being remembers Śrī Rāma while leaving the body (कलेवरस्म) attains His highest abode (परमपदम्) (23-24).

64 Lakṣmaṇa recognizes Māricā.
65 cf. "4 dipt c2PTc®F% | U cThtfcT*141 l l r i f c T T o l / ^ \\n1 3 2
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Gods retire (25AB). Mārīca’s calling Lakṣmaṇa at the time of death arouses Śrī Rāma’s worry about Sītā (25CD-26). Śrī Rāma starts returning (27AB). Sītā on hearing the cry asks Lakṣmaṇa to go to help (27CD-29AB).

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

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

Lakṣmaṇa entrusts Sītā to the sylvan deities (नागेऽविभ्रम:) and leaves (36-37AB).66 Rāvana under the guise of monk (भिद्दुवेशङ्कः) arrives (37CD-38AB). Sītā welcomes and offers him fruits etc. (38CD).

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

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

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

The monk: As Rāvana the son of Paulastya67 and offers her royal pleasures instead of the forest uncomfort (45).

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66 The AdhR follows Vālmīki and hence no reference to the line drawn by Lakṣmaṇa (लक्ष्मणरेखा) which seems to be a later addition. Even in the Rāmacaritamānasā no reference is found. According to Ānandarāmāyana Sārakānda 8/98-100

तथापि शूष्ण महाक्यं य-मयाजीृत्य वित्तम्।
मन्त्रकं धनुरं रेखं कृतं त्वत्तरितोशुद्धुः।॥९८॥

त्वद्विनाथां दुर्यानं दुर्विलेख्यां महत्तमाः।
मा त्वद्विनाथस्मां प्रणायेण: कण्ठात्तैरपि।॥९९॥

इत्युत्नं धनुषं: कोट्यं कृतं रेखं समंतं:।
बाढवेशं पंचवट्यं सौमित्रं: परिचोपमां॥१००॥
Sītā: He should not try to suppress (चर्चितस्म) her, like a rabbit to a lioness (हरेर्मायाम) (47-48). Rāvana would be killed (49AB).

Rāvana being enraged discloses his terrifying form (महापर्वत सत्त्रम) (03 adjectives) (49CD). The sylvan deities and forest animals get frightened (51AB). Rāvana scratches the ground around Sītā, lifts her up and places her in the chariot (रथे) (51CD-52). Bird Jātāyu tries to prevent Rāvana by piercing with his beak. Jātāyu shouts who is kidnapping Śrī Rāma’s wife like a dog (शुनक: ) carrying away sacrificial cake (पुरोडाशम) (53CD-55). Jātāyu breaks his chariot and bow as well as kills the horses (56). Rāvana cuts Jātāyu’s wings and flies away in another chariot (अन्यरथन्) (57-58). She laments addressing Śrī Rāma and then Lakṣmana for rescue (जाहि) (59-60). She apologizes Lakṣmana for her unworthy words (वाक्यरूपेन) (61AB). Rāvana flies away hurriedly (61CD). Sītā observes five monkeys on the mountain and with an intention to report (her kidnapping) to Śrī Rāma throws ornaments in that direction (62-64AB). Rāvana imprisons Sītā in Asokavana under the watch of demonesses (64-CD-65). Surrounded by demonesses Sītā (03 adjectives) laments (66).

Canto 08

67 Rāvana is the son of Viśravas and the grand son of Pulastya. As VR mentions, "प्रताषणस्यां परिप्राप्तकर्षिणि। रावणोऽन्तः ते दशायेशः प्रतापवानु।॥१०८॥"  
68 Nice simile is given by the word - the wife of Hari. Hari means Lord Viṣṇu as well as a lion. Śrī Rāma is the incarnation of Hari who is compared to lion.
69 cf. "रक्षन्तु त्वा विशालाक्षि समाया चतुर्वतता:।  निमित्तानि हि घोराणी यानि प्रादृढवानि मे। अति त्वा सह रामेण पश्येवें पुनःगताः॥ बाहुः।६॥१२५॥
70 The verse is in चंभश्चिमुपाति metre.
Sri Rama's lamentation in the separation from Siṭā and His meeting with Jāṭāyu

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

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

Śrī Rāma: Lakṣmaṇa has come leaving Siṭā insecure (9).

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

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

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

71 अद्वैतभविष्यकाल या + ता
from Rāvana and hence is deadly injured (26CD-29). Śrī Rāma goes near and touches him affectionately (30).

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

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

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

Śrī Rāma: Jaṭāyu would get His abode (मन + पद्म) (40). J

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

Jaṭāyu: He bows down to Śrī Rāma (रामचन्द्र) the Supreme Self (03 Vedantic adjectives) (44). He salutes Śrī Rāma as the incarnation (06 adjectives) (45). He takes refuge in Śrī Rāma (रघुनन्दनम्) (06 adjectives) (46). He seeks shelter (प्रणामो) in Him (हरिम) (05 adjectives) (47). He seeks refuge in Him (03 adjectives) (48). He takes refuge in Him (रघुनाथकम) (05 adjectives) (49).73 He takes refuge in Him (रघुवरम) (50). He takes refuge in Him (रघुपतिम) (05 adjectives)

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72 This post death (मरणोत्तर) rite seems similar to food offering on the thirteenth day to satiate the relative: भक्तन्तु पशुक्षिणः सवें तुल्यो भक्तु पशुक्षिणाः। Let all the birds eat it and let Jaṭāyu (पशुक्षिण) be satiated (तुल्य) by that.

73 One of the five adjectives seems doubtful because गिरिंद्र famous epithet of Lord Śrī Kṛṣṇa who is posterior incarnation. Rgveda hence it must be taken in the sense of mountain-dweller (गिरि+श्व) or (गिरि+स्व्य) on the line of RV. प्र विषयेऽवशेषेऽतां मम गिरिंद्रम उत्साहाय वृक्षोऽय्यै। य इदं दीर्घ प्रयत्नं संघस्थायेको जिममें त्रिभिरितम पदभिः। ||9/154/3||
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(51). He prays (हे) Him who though one appears in three different aspects Brahmā, Viṣṇu and Lord Maheśa (52). He seeks refuge in Śrī Rāma (05 adjectives) (53).

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

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

Canto 09

Kabandha’s releasing

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

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

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

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

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

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

74 इंद्रपुरसिक्स्म, grand teacher of Lord Śiva stands for Śrī Rāma who is the teacher of Creator Brahmā the teacher of lord Śiva.
75 The verse is in वियोगिनी metre.
Aśṭāvakra: In Treta era Lord Viṣṇu (नारायण:) would incarnate as Śrī Rāma. When He would cut his arms, he would get released (18-20AB).

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

Gandharva: He praises Śrī Rāma (03 Vedantic adjectives) (30). It is very difficult to see His unmanifested form (described) (03 adjectives) (31). The terms Jīva and Brahman are defined (32). He explains Śrī Rāma’s two forms: (1) The Subtle (i.e. हिरण्यगर्भ), (2) The Cosmic (i.e. विराट) which is this world (जगत) (33-34). The Cosmic form is explained (35). The Cosmic Form (स्थूलरूप)

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76 Ādi Saṅkarācāya defines Jīva as:
अर्थ आत्मा जीवात्म: शरीरिन्वितावृताराध्यक्ष: कर्मफलसम्बन्धी। (शां. भा. २/३/१७)
स्थूलार्थिरिमिमानी जीवनमकं ब्रह्म प्रतिविक्ष्यते भवति।
अविनियोपाधि: सन्न आत्मा जीव इतुचुव्ये।तत्त्ववेयः॥

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

cf. व्र दुष्या समुद्र समस्या समां वृं परिष्कृतवे।
तत्त्वत्स: पिपलं स्वाभाविन्दन्त्यो अभिचारक्षीति।॥श्लो ४/७॥

77 Śrī Munilala, the Hindi translator gives the foot note:
The creation process is explained as – The fourteen worlds created from Lord Brahmā’s will are the gross body of Svayambhū Brahmā. The egg created
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consisting fourteen (07 nether and 07 upper worlds) is identified with Śrī Rāma’s physical limbs (36-45). Concentration (धार्मिते) on His Cosmic form leads to Absolution (सुक्तिः) of the devotional love (प्रेमसः) (46-47). Kabandha’s object of concentration is Śrī Rāma Himself (06 adjectives of appearance) (48-49). The same form is meditated upon by Lord Śiva and goddess Pārvatī (50). Lord Śiva instructs Śrī Rāma’s name as saviour (तारकः) to those dying in Vārāṇasī (काशी) (51). Salutation is paid to Śrī Rāma (रामभ्रत). May His Illusory Power (माहा) not enwrap (आव्रणोत्) Him (52-54). Śrī Rāma being pleased, grants him His abode (परमस्थानम्) (55).

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

Canto 10

Meeting Śabarī

Lord Śiva: Kabandha (गङ्गचर्णः) asks Śrī Rāma to approach Śabarī80 for further information (1-2). He attains the abode (पदम्) of Lord Viṣṇu as the result of chanting (स्मरणे) Śrī Rāma’s name (3). Śrī

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

78 cf. तस्मादिरात्मजयत विराजो अधि पृष्ठः।
स जातो अपरिच्छत पद्रक्षिनिमयो पुरः॥ाह १०/९०/०५॥

79 (1) The word आगमोक्तम् means आगमे उक्तम् (declared in the Vedas) must be correlated with पुरुषमुक्तम् (RV 10.90)
(2) The verse is in उपजाति metre.

80 Śabarī is introduced here by Kabandha as a skilled one in the path of devotion (भक्तिमागिनिःशारदा).
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Rāma along with Laksmana reaches to the hermitage of Śabarī (4).81 Śabarī having seen Śrī Rāma coming, gets up joyfully, welcomes and offers Him the seat (5-6). She washes their feet (7). She offers sweet fruits82 (अमृत फलानि) and speaks (8).

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

Navdha bhakti (20-33)

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

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81 The text here seems to lack one line comprising of the verb जगाम or चढी (went).
82 The text mentions simply fruits and not specifically the berry fruits (बदरि फलानि).
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Śabari: Though He is omniscient (सर्वेण!), He following the worldly parlance (लोकनसुन्त:) inquires (34). Rāvana has kidnapped and has kept Sītā in Lankā (35). Monkey-chief Sugrīva with his four ministers (मन्त्रिम:) resides on the Mt. Rṣyamūka near the Pampā lake where Vālī is not permitted to come due to the curse of a sage (36-37). Śrī Rāma should make friendship with Sugrīva who would help Him (38). She requests Śrī Rāma to stay there till she would enter into the fire to reach His Abode (39-40).

She does so (41).

Lord Śiva: As nothing is difficult for Lord Śrī Rāma’s devotees, meritorious Brahmins are out of question (regarding the absolution) (42-43). The poet urges people (लोकः:) to worship Śrī Rāma with pure heart84 (स्मर+अर+हुद्ये) (44).85

Vālmīki’s version is:

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

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

The verse is in शार्लितंत्रिकंदितं metre.


Kīṣkindhākāṇḍa

Canto 01

Alliance with Sugrīva

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

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

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

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

Śrī Rāma: He is equally ready to accomplish Sugrīva’s purpose (कार्यम) (26).

Hanumān, assuming his real form lifts Śrī Rāma and Lākṣmaṇa on his shoulders to climb up the top of the mountain (27-28). Within a moment they reach on the top (29).
Hanumān to Sugrīva: He should immediately make friendship with Śrī Rāma (30-31).

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

Sugrīva: He assures to help in searching (परिमार्गणम्) (35). Once he has seen a demon, abducting a beautiful woman (प्रमदेवतमम्) shouting (क्रोशति) the name Rāma (36-38AB). On seeing them, she has thrown her ornaments tied in a cloth (स्वोत्तरियिण), which he has preserved (38CD-39). Sugrīva brings and shows the ornaments to identify (40). Śrī Rāma sees the ornaments and laments like an ordinary man86 (प्राकृतो यथा) (41).

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

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

86 As and when the author finds any seeming problem of doubting Śrī Rāma’s incarnation, he takes the help of simile and establishes Śrī Rāma as an incarnation e.g. 4/1/41.
87 Both the Adhṛ and the Rāmacaritamānas (4/6/7) mention the time of one month. In VR(4/1/15) the time period is one year.
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abode (57). Śrī Rāma promises to kill his enemy (दृश्यम्) and to bring his wife back (58-59).

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

Sugrīva: He would be assured when he pierces seven big palm trees (लला:) with the single arrow (72-73CD). Śrī Rāma’s arrow (सायक:) piercing those palm trees returns to his arrow bag (तूङिरे) (73EF-75AB). Sugrīva is wonderstruck (75CD).

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

88 Cf. Brhadāranyaka - मूर्धति विचित्रित्यत्।
89 Both the AdhR and the Rāmacaritamānas (4/7/12) read that Śrī Rāma’s arrow pierces those palm trees (ललामुः), while VR (4/12/4) reads Sāla trees.

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

Canto 02

Killing of Vālī and conversation with him

Lord Śiva: Śrī Rāma speaks (1).

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

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

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

90 The verses (4/1/91-93) are in उपजाति metre.
Sri Rama soothes him and says that their looking alike (एकरुपिणी) has stopped Him from discharging the arrow (13-14AB). So He would give him a mark (चिह्म) to get rid of the confusion (भ्रम+शान्ति) (14CD). Sri Rama asks him to call Vali again (15). Sri Rama asks Lakshmana to put a garland of flowers round Sugriva’s neck and send him to Vali (16-17AB). Lakshmana does so (17CD-18AB). Sugriva challenges Vali (18CD). Tārā seeing Vali ready to go stops him (19-20). Sugriva though defeated has come again, she doubts that he must have some powerful supporter (सहाय:) (21). He would return in no time as a courageous man, when challenged (by an enemy) does not remain silent (22-24).

Tārā: Her son during hunting (मृगायायम्) has heard that Sri Rama along with Lakshmana and Siṭā have made alliance with Sugriva for the sake of searching Sītā kidnapped by Rāvaṇa (25-28). Sri Rama has promised Sugriva to enthrone him after killing Vali (29). Vali should think over (30). Vali should abandon enmity and coronate Sugriva in order to protect his wife, son, and kingdom (31-33AB).

Vali consoles her and speaks (33CD).

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

Vali departs (41).

Sugriva attacks on Vali (42). They hit each other (43). From behind the tree Sri Rama discharges an arrow (the method of discharging the arrow is described) and Vali falls on the ground (44-47). Vali being unconscious for a while comes to senses and sees Sri Rama (08 adjectives of appearance) accompanied by Sugriva and Lakshmana on His two sides (48-50).
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Vālī rebukes: (1) Śrī Rāma’s discharging the arrow from behind the tree (वृक्षकट्टे तिरोभूजा) is out of breach of the royal order (राज-धर्म). (2) There is no glory (वर्ष) in killing like a thief (चोरतः). (3) He is more capable than Sugrīva in bringing Sītā back and imprisoning Rāvaṇa with his family. (4) Śrī Rāma though righteous (धर्मः), has killed monkey (वानरः) like a hunter (व्याघ्रचत).

Śrī Rāma: He wields bow and arrow to kill unrighteous for the protection of Dharma (59-60AB). Whosoever enjoys his daughter, sister, brother’s wife or daughter-in-law, is a sinner (पापकी) and hence he must be killed (60CD-61).91 Vālī is killed due to his enjoying the younger brother’s wife forcibly (वलतः) (62). One should not prattle (अभिमाणयत) with great persons engaged in establishing (पुनाना:) the Dharma (63).

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

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91 cf. (1). तदेतत् कारण पूव्य यद्थित्वम् त्वम् मया हतः।
भ्रातुर्विद्वद्यं भायायं त्यक्तव्य धर्म सनातनः॥४/१८/१८॥

नः लोकोपद्धम्य लोकोप्याद्यः॥

दश्यान्तिक्न मिथ्यां हरियोयणः॥४/१८/२१॥

न च ते भयोपय पां शत्रुवोर्वः कुलोद्वागः।

औरसीं भगविं विधि भायं वायुनजस्य यः॥ २२॥

प्रचैत न्य: कामादु तस्य दण्डो वचः स्मृतः॥वाः १० नः ४/१८/२३(क)॥

(2) भवता बाणेष्ट्रेण धम्मापिमी विजन्तात।
आलमां मुगुहिद्यं भ्रातुदातपथ्वर्णम्॥अभिमित्तमकातकम् ६/२०॥

(3) अनुज बधु भगविं सुत नारी। सुतु सतं कन्या सम ए चारी।
इत्यहि कुदुष्टि विलोकित जेहि। ताहि बधेः कुछु पाप न होई॥मानसः ३/८॥
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Śrī Rāma does so and Vālī attains heaven (70CD-EF). Vālī being blessed by Śrī Rāma attains Highest Abode (71).[^92]

Canto 03

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

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

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

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

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

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

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

[^92]: The verse is in वसन्तलिल्का metre.

[^93]: The term ‘*Patnidāna*’ is not actually a rite but it is employed here in the suggestive sense. Tārā suggests Śrī Rāma sarcastically to kill her so that she can accompany Vālī and thus Vālī will get the donation in the form of his wife Tārā.
Sri Rama: Ego (अहंकार) causes pleasure and pain of the transmigratory world (संसार:) (18). The transmigratory world is unreal like a dream, superimposed (आरोपित) on the Self (19). The same world caused by Ego is a corporate (संकुल:) of passion and hatred (रागद्वः) produced from beginningless Nescience (अविद्या) (20). The self experiences the transmigratory world when associates with mind, intelligence, etc. like a crystal placed near red dye (21-24). Actions are three:- (1) White (शुक्ल:) (like meditation etc.) (2) Red (लोहित:) (i.e. animal sacrifice etc.) (3) Black (कृष्ण:) (i.e. liquor-drinking) lead to the cycle of birth and death till world’s destruction (आभूतसप्त्वम:) (25-26). In the next creation the transmigratory soul is born again like water-lifting machine (गतिव्यन्त्र:) (27). Contact with His devotees and saintly people evoke devotion to Him in the soul (28). It results naturally faith in His glory (कथा) and the knowledge of His form (स्वरूप:) (29). The preaching of the preceptor reveals knowledge of upaniṣadic statements after which one experiences his own Self different from body, etc. followed by the Absolution (30-31). One who ponders over (above discussed preaching) becomes completely free from worldly miseries (32). Tārā should ponder over it and become free from the bondage of actions (कर्मचन्त:) (33). The devotion practised by her in the previous birth has brought Him for her Absolution (विमोक्ष:) (34). She should contemplate on His preaching and she would not get tainted (लिप्यसे) while performing any action (35).

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

Sri Rama: Sugrīva along with Aṅgada should perform the funeral rite (39CD-40).
Sugrīva and Aṅgada do so. Then Sugrīva approaches Śrī Rāma (41-43). Sugrīva bows down to Śrī Rāma and offers the kingdom of monkeys (44). Like Lāṅkāna he would attend upon Śrī Rāma (45AB).

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

Sugrīva: He would do so (50).
Sugrīva accompanied by Lāṅkāna does so (51). Having enjoyed hospitality from Sugrīva, Lāṅkāna returns (52). Śrī Rāma and Lāṅkāna climb upon Mt. Pravarśaṇa and descide to stay in a cave (04 adjectives) (53-54). Śrī Rāma dwells on the mountain (03 adjectives) (55).94

Canto 04

Śrī Rāma explains the ritualistic worship (क्रियायोगः) to Lāṅkāna

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

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

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

The reward: The reciting and listening to of the above mentioned ritualistic worship bring Śrī Rāma’s grace (अनुप्रयासत) and accomplishment of all (इहामुन्त च समस्तिः) (38-40). In the above manner (एकम्) Śrī Rāma has instructed ritual worship (क्रियायोगम्) to

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95 As both Sītā (stone) and pratimā are the sākārarupa of God. Sītā is taken in the sense of idol and pratimā in the sense of an image or a picture.
Lakṣmaṇa (लक्ष्मण) (41). Śrī Rāma resumes the illusory power (माया) and laments like a lay man (प्राकृतवर्त) (42).

Meanwhile in Kiśkindhā Hanumān approaches Sugrīva (43). He reminds that Sugrīva has forgotten Śrī Rāma’s obligation (उपकार:) of the form of killing Vālī (44). Sugrīva has gained kingdom and even Tārā (Vālī’s wife) (46). His ungratefulness may lead him to death like Vālī (48). Sugrīva speaks to Hanumān (49).

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

Hanumān sends the monkeys (04 adjectives) to accomplish Śrī Rāma’s task (53-54).

Canto 05
Śrī Rāma’s grief and Lakṣmaṇa going to Kiśkindhā

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

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

96 cf वाली - भादुदामिश्रिनानि तुल्यदोषोरहमेव दण्डिता, न सुप्रीवः। 
रामः - दण्डतस्य हि दण्डशताद्वै, अद्वरयो नैव दण्डवति। 
वाली - सुप्रोक्तिभूण्युभूत्व धर्मपत्नी गुरैर्माम। 
तत्स दानाभिमश्विन कचं दण्डोःस्मि राजव ||२१।।
रामः - न त्वेच वि कदाचिन्यायश्चय धर्मोवदाराभिमशिनाम। 
वाली - हन अनुत्तर व्याम। ||अभिप्रेक्षनात्मकम् १०/२१।।

97 The verse is in मालिनि metre.
Lakṣmaṇa is prepared to go and bring Sugrīva (11). Śrī Rāma instructs angry Lakṣmaṇa not to kill Sugrīva, as he is his friend (सङ्र) (12).

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

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

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

Aṅgada does so (31CD).

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

98 The construe (अन्तः) these verses (AdhR. 4/5/17CD-19AB) has been changed in English summary.
Chapter 03

(03 adjectives) welcomes Lakṣmaṇa affectionately\(^99\) and asks (41-42).

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

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

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

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

Canto 06

\(^99\) A printed text reads, याहि देवं भ्रदैः (O younger brother-in-law! go and let there be blessings for you) but it should be एहि (please come) in place of याहि (go) because Tārā is welcoming Lakṣmaṇa.

\(^{100}\) The verse is in वंशस्य metre.
Search of Śītā, Monkeys entering into a cave & Svayamprabhā’s account

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

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

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

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

101 The AdhR is clear in stating Hanumān only would successful in his task of searching Śītā, otherwise he would have been not given the ring.
Yogini: Who are they? Why have they come? (42AB). Hanumān narrates of Śrī Rāma’s story till their arrival and inquires about her (42CD-47). She being pleased allows them to eat fruits, etc. and drink water (48).

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

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

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

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102 The employment of the term महाभागवत त भक्तियोग shows the dominance of devotion.
103 From here (4/6/66AB) onwards there begins the misnumbering, that can be regulated if we include 66AB into 65 as 65EF.
makes one cross the river of existence (भवार्णानम्) and shows the righteous path (शरस्यालयम्) (66CD-67AB). A man puffed by worldly objects like riches, etc. can not pray (अभिव्यक्तानुम्) Him, the riches of the poor (अन्तर्क्षिप्तनाम्) (67CD-67EF). None is an enemy (द्रष्टः), dear (दयितः) or indifferent to Him, yet the people perceive Him like that (तथाविभिन्नम्) (69CD-70). He, is appeared to be the impartial one by those whose hearts are covered with illusory power (71). His (03 Vedantic adjectives) birth, action, etc. among the mortals are just His supports (विभवनाम्) (72). For the accomplishment of singing His glory (कथा+श्रवणम्) some call Him the Imperishable (अक्षरम्) born as the son of Daśaratha and Kausalyā, while some adhere Him requested by creator (ब्रह्मणा) to remove the burden of Earth (73-74).

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

Śrī Rāma, the remover of sin (प्राणत+अष्ट+हुत्त) inquires for her wish (78).

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

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

She goes Badarikāśrama104 where she attains the Highest - State by chanting His name (84).105

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

104 The AdhR refers to बदरीकाश्रयः in 4/6/83B which suggests the home possibly of sage Veda Vyāsa, the author.
Monkeys on fasting & meeting Sampāti

Lord Śiva: Monkeys start discussing (1).

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

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

105 The verse is in वसन्ततिलकः metre.
Mt. Mahendra and sees the monkeys on fast and mentions them to be his day to day food (29-31AB).

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

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

Aṅgada narrates the life story106 of Śrī Rāma till that day and inquires about Sītā (37-46). Sampāti, hearing about Jaṭāyu’s death requests them to take him along the seashore to offer handful of water (47-48). The monkeys do so (49). After offering the handful of water, Sampāti speaks (50). At the distance of 100 yojanas (1 yojan = 8 miles) He sees Sītā on Mt. Trikūṭa of Lankā and she is surrounded by demonesses in Asokavāṭikā (51-52). He being a vulture is farsighted (सू-डृष्टि:) (53AB).107 He alone can kill Rāvaṇa, Jaṭāyu’s killer but he is without wings (पक्षविभूति:) (54). They have to plan out crossing the ocean and Śrī Rāma would accomplish the task (55). They should decide who would cross the ocean (56).108

Canto 08

Sampāti’s biography

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

106 Here the life story includes,(1) Śrī Rāma’s birth (37AB), (2) His marriage with Sītā (37CD), (3) Their exile (38AB), (4) Sītā’s abduction (38CD), (5) Jaṭāyu’s combat with Rāvaṇa and his death (39), (6) Śrī Rāmas meeting Sugrīva (41), (7) Killing of Vālī (42) and (8) Monkeys in search of Sītā and their fasting till death (43).
107 This line seems to be misplaced or interpolated because verses mismatch.
108 The verse is in वंशस्य metre.
Chapter 03

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

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

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

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

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

109 cf. अहं वैश्याम्रो भूत्वा प्राणिनां देहामश्रितः।
प्राणायायामतुकः पचामवत्र चतुर्विधम्।॥गीता॥ १५/१४॥
The sage: The soul being pained by the female organism (योनियन्त्रम्) is born from the womb (पृतिः+पणात्) like a sinner (falling down) from the hell (नरकात्यातकी यथा) and suffers miseries of childhood etc. (39-40AB). He reminds Sampāti his own sufferings (41). The inclination ‘I am the body’ causes the miseries (42). Hence one should realize the Self (आत्मनानम्) giving up the attachment (43). One should meditate (अवधार्येत्) on the Self (05 Vedantic adjectives) (44). As soon as the knowledge arises, the delusion (मोहः:) vanishes and the Yogi cares neither for pleasure nor pain neither life nor death (45-46AB). Sampāti should bare (the results) till the exhaustion of destined deeds (प्रार्थ्यः+संख्यः:) (46CD-47AB). He has already predicted Sampāti that Lord Viṣṇu’s incarnation as Śrī Rāma and his arrival to Daṇḍaka forest, Sampāti would help the monkeys who come to him in search of Śītā (abducted by Rāvaṇa) (47CD-51). He would get his wings back on helping the monkeys by giving the news about Śītā (52-53). They should try how to cross ocean and get Śītā’s news (54). The name of Śrī Rāma makes even a wicked cross the ocean of worldly existence than what to tell about the little ocean (55).111

Canto 09

Consultation about crossing the ocean

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

110 The description is simple and vulgar effective to evoke the feeling of disgust which leads to detachment.
111 The verse is in शाशूद्धविकौड़ित्म metre.
Angada: Each one should speak about his capacity (बलम्) in order to decide who would do it (8).

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

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

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

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

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

112 4/9/16AB seems misplaced or reiteration of 4/9/15, because the construe (अन्वय) of the verses after IV/9/16CD is CD-AB of the verses, therefore 5/4/9/28 gets its AB from the preceding.
They all wish him good luck and Hanumān climbs the Mt. Mahendra (26CD-28). He looks like a huge mountain with his golden complexion, red face and with his long arms (29).\textsuperscript{113}

\textbf{Sundarakāṇḍa}

\textbf{Canto 01}

\textbf{Hanumān crossing the ocean and entering into Laṅkā}

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

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

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

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

\textsuperscript{113} The verse is in उपजाति metre.
Chapter 03

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

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

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

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

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114 Hanumān’s thought ............
115 The text reads; “Towards the South” दक्षिणाभिमुख as well as, ‘To the right coast’ दक्षिण कूलम् which means towards the southern coast, but to the right side of northern coast of Laṅkā.
Chapter 03

(57). Sri Rama and Ravana get the omens of good and bad respectively (58).

Canto 02

Hanumān visiting Aṣokavāṇikā and Rāvana frightening Sītā

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

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

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

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

116 The verse is in वंशस्थ metre.
117 The verse is in उपजाति metre.
Rāvana: The demonesses must try to subjugate Sītā by the means of frightening, respecting, etc. (40). Sītā must be forced to enjoy his bed otherwise she would be his breakfast (प्राताशाय) (41-42).

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

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

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

Canto 03

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

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

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

118 Here 5/2/48 contains only 02 lines (पाद).
119 The verse is in उपाजलि metre.
120 The incidents are as follows: (1) Daśaratha’s four sons Rāma, Lakṣmāna, Bharata, and Śatrughan who are equal to gods. (4-5). (2) Respecting father’s command Śrī Rāma along with brother Lakṣmāna and wife goes to Daṇḍaka forest and stays at Paṇicavati on the bank of Gomati (6-7). (3) Rāvana abducts
Hanumān is silent (15CD). She being surprised suspects on the reality of the utterance and hence ensures that that must be spoken as she is not sleeping (16-17). Sītā requests the speaker to reveal himself (18). Hanumān (03 adjectives of appearance) reveals himself (19-20). Sītā mistakes him to be Rāvana exhibiting his deceiving power (माया) (21). Hanumān introduces himself to remove her doubt (22-24). Sītā presents her doubt about the possibility of friendship between men and monkeys (25-26AB). Hanumān narrates the episode starting from Śrī Rāma’s meeting with Śabarī upto receiving the ring (अहुलीयकम्) with Śrī Rāma’s name as a proof (परिज्ञानम्) (26CD-35). He gives the ring to her (36). Sītā is pleased on getting the ring (37).

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

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

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121 कल+प्रमण+अजः: (5/3/20A) means the size of a sparrow; कलविश्र: means a sparrow also known as चटकः.

122 The verses 5/3/38-42 should be 38CD-39AB = 39; 39CD-40AB = 40; 40CD-41AB = 41; 41CD-42 = 42.
Chapter 03

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

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

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

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

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

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

The demonesses report Rāvaṇa: A monkey-like person (देव-भूत) is uprooting the trees and is damaging the mansion (चेत्य+प्रसाद) (75-77AB).

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123 Vv 5/3/76-80 should be renumbered as 76AB, CD = 76; 76EF-77AB = 77; 77CD-78AB = 78; 78CD-79AB = 79; 79CD-80 = 80 looking the dialogues of the subjects matter.
Rāvaṇa gets angry and sends demons there (77CD-78AB). Angry Hanumān (04 adjectives of terrifying appearance) sees them and roars (78CD-80). They attack him (81). Hanumān smashes them down like an elephant to mosquitoes (मशक्कतिव गृहस्प: ) (82). Then Rāvaṇa sends 05 commanders-in-chief followed by 07 minister sons and finally prince Akṣa. All of them are slain by Hanumān with the iron-pillar (83-88). Rāvaṇa hearing this calls upon crown prince Indrajit (i.e. Meghanāda) and says (89).

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

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

Canto 04

Dialogue between Hanumān and Rāvaṇa as well as burning of Lāṅkā

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

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124 The verse 5/3/99 is in स्वरूपवर्ती and 5/3/100 is in उपजाति metre.
about the further action (3-4AB).\textsuperscript{125} Rāvana speaks to Prahasta (4CD).

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

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

Hanumān narrates (7).

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

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

\textsuperscript{125} Balāri is a synonym for Indra, (बल+अरि); cf. RV II.12

\textsuperscript{126} AdhR is clear about the Individual thoughts deciding the innate character of an embodied soul as a God, a man or a demon. cf. the incident शून्यशिक्षरणम् (ब्र.-सू. १/३/३४-३५)

\textsuperscript{127} Vv 5/4/18-24 should be renumbered as :
untainted by modification (विक्रिया) (18). A person superimposing body etc. on the Self, falls in the bondage (बन्ध-भाक्त) (19). The body, the vital air, the ego and the intelligence are the non-Self (20). Once who realises the Self (06 Vedāntic adjectives) gets released (विमुख्यते) (20CD-21AB). He points out the devotional love to Śrī Rāma (विष्णु:) which leads to purity of intelligence and then to the knowledge of the Self (22). Hence Rāvaṇa should seek the shelter of Śrī Rāma (06 adjectives) and leaving foolishness as well as enmity should return Sītā (23). How would he cross the ocean of Existence (भवानुभेद:) without concentrating on Śrī Rāma (04 Vedāntic adjectives)? Else (अन्यथा) he would suffer gradual downfall (अथोपध:) (24-25).

Rāvaṇa is enraged and speaks (26).

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

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

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


128 cf. (1) एकमेवाभिन्नतयाम् (छ.उप. ६/२/१) - “It is one without second”
(2) सदेव सोम्य इदम् आसीत् (छ.उप. ६/२/१) “This universe, my child, was in the beginning as Existence”
(3) वस्तु - सचिवानन्दमिधयं ब्रह्म; अज्ञानात्मिकमेवजसम्मोहवस्तु (वेदोपनिषदः ३३)।

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

129 5/4/30 consists 06 lines.
western gate assumes a tiny (सूक्ष्म:) form and jumps over the town-gate (सो-पूस्म) on every mansion and burns whole the city leaving Vibhīṣaṇa’s house and the demon-women lament (39-44). He dives into the ocean and extinguishes his burning tail (45). The Fire-god does not burn his tail as per the request of Sītā and the fire being Vāyu’s (the wind god’s) friend (46). As Śrī Rāma’s name cools down the three torments, what harm can the phenomenal fire do to His messenger (विशिष्टद्वृत:) on mission (47).

Canto 05

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

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

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

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

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

130 Hanumān is the son of Vāyu who is termed to be महत्सखा (the friend of Marut), cf. महत्प्रयुक्ताश्च महत्सखभं तमचायमानं तमभवर्तमानम्॥रघु २/१०अब॥

131 The three kinds of torments are: internal, external and divine.

132 The verse is in वर्णवित्त्वका metre.
Chapter 03

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

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

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

The guards execute Sugrīva’s command (बचन्म) (32CD-35).

Hanumān bows down to Śrī Rāma as well as Sugrīva.

Hanumān: He has seen Sītā (०७ adjectives of appearance) under the Śimsapā tree in the Aśoka garden (36-39AB). Then he says how he has narrated the life story of Śrī Rāma from the birth upto his own entry in Aśoka garden followed by his introduction as Sugrīva’s minister (सचिवः) and Śrī Rāma’s devotee (दासः) (39CD-43). Sītā was glad to hear Śrī Rāma’s name and wanted to see the speaker (44-45AB). He revealed himself in tiny form (सूक्ष्मलघुः), paid homage, informed and gave Śrī Rāma’s ring to her (45CD-48AB). She complained about her miserable condition (48CD-49AB). He has promised her that as soon as Śrī Rāma would hear about her, He along with Lakṣmaṇa and Sugrīva would come over there to destroy Rāvana with his family and would take her along (49CD-52AB). Sītā on his request has handed over her crest-jewel (चूड़पाशे तिरिक्षेरलम्) for
recognition (अभिज्ञाम्), reminded the crow-episode,\textsuperscript{133} asked for His well-being (कुशलम्) and expressed her sorry for uttering harsh words (दुर्गतम्) to Lakṣmaṇa. (52CD-55). He then consoled Sītā, damaged Aṣoka garden, killed demons as well as Rāvaṇa’s son (Aksa), had a talk with Rāvaṇa, burnt the Lāṅkā and has returned (56-59AB).

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

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

Lord Śiva (to Pārvati): He finds no words for praising the merit which Hanumān acquired after embracing Śrī Rāma, the Lord of Yogi devotees (64).\textsuperscript{134}

Yuddhakāṇḍa

Canto 01

March of the monkeys

Lord Śiva: Śrī Rāma speaks (1).

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

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

\textsuperscript{133} Vide. AdhR 5/3/53-60.

\textsuperscript{134} The verse is in वस्मन्तिल्लका metre.
is there to execute the command (8-10). The point of discussion should be the way of crossing the ocean (11). None can withstand Śrī Rāma wielding the bow (12). The good omens indicate the unfailing victory (13).

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

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

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

\textsuperscript{135} A मुहूः = 48 minutes approximately. Pt Shastri Ramanarayanadatta, the translator (hindi) writes, “The Abhijit time-period occurs at noon and the same is known as the timr-period of victory. It is considered to be the auspicious time-period for any journey. Though the journey to the South is prohibited during this timr-period, there is no problem in this case due to Lanka being in the Southeast direction.”

cf. युक्तो मुहूः विजये प्राणो मथ्य दिव्याः || वारा 16/4/328||
भुक्तो दशकमात्रयं प्रतिश्रयथ स्वीकमाणि
आधाने च ध्वजरोहे मूर्तुष्टः स्वादु सदाभिमिज्जि || योतियतपत्तांक ||
Hanumān’s shoulder and Lakṣmaṇa on that of Aṅgada’s to go further (31). The monkey chiefs (09 names are given) should march (32-33AB). All of them do so (33CD). Śrī Rāma and Lakṣmaṇa shining like the Moon and the Sun (चन्द्रसूर्यशिव) start with the monkey army (08 gestures and activities are described) (34-42AB). Śrī Rāma gets down, goes to the shore and speaks (42CD-43AB).

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

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

Canto 02

Rāvaṇa belittling Vibhiṣaṇa

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

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

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136 This verse consists of 06 lines.
137 The verse is in the उपबार्त metre.
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demons as well as prince Akṣa (मन्दिरी), burning Lankā and his return (2CD-5).

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

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

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

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

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

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

138 महाग्रह is used in the sense of महा+ग्रह as गज+ग्रह in गजेन्द्रमौख (भाग. 8/2-4).
Vibhīṣaṇa’s company (30). He would have killed any person other than Vibhīṣaṇa speaking so (31).

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

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

Vibhīṣaṇa departs (46).139

**Canto 03**

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

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

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

139 The verse is in the वेणस्वयंप्रजाति metre.
him. On the contrary he became ready to kill him. Hence he has sought shelter in Him (3-6AB).

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

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

Vibhīṣaṇa: He utters the salutation (नम:) to Sugrīva’s friend Śrī Rāma (05 adjectives of appearance + 03 Vedantic adjectives) and the beloved of Sītā (सीता-मनसी) (17-19). He is the Creator (स्थितिकारणम:) and Self willed (स्वच्छात्मक:) (03 Vedantic adjectives) (20). He is all-pervading (02 Vedantic adjectives) (21). The wretched (नष्टात्मक:) ignorant being captivated by His Illusory Power (त्वत+मायया) suffer in the cycle of rebirths (गतागतम:) (22). One sees the world like silver in the mother-o-pearl (शुक्लकार्जनं यथा) until its nature (ज्ञानम:) is realised (23). Without His true knowledge the souls enjoy the worldly pleasures leading to miseries (तु:ख्यादनः) (24). Śrī Rāma as the Supreme Person (पुष्पोऽत) represents gods like Indra etc. (06 names are given) (25). He is Creator, etc. of the universe (26).

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140 गतागतं प्रपद्यनं पापपृथ्यवशास्त्रं । ६/२,२२॥
   cf. ते तं भूतव्य वर्गोऽस्मिन विशालं त्रिश्रीय पुत्रहस्य मत्योऽस्मिन विशालं ॥
   एवं त्रिविधमवर्गोपत्रो गतागतं कामकामां लभन्ते || गीता ९/२१॥

141 cf. (1) अणोपरियायमाहतो महिया-नामावर्गं जन्तोमिन्हितो गुहायाम् ।
   तमक्रुढः पश्चि म वीरस्यको धातुसादाद्विहिमामतमात्मन: ||कठ. १/२/२०, शेतां ३/२०॥
   (2) वित्तमाधवं जगती भास्वरा धास्व वित्तमाहः ।
   वेदं पतित्वपौर्णकर ऋक्साम यजुर्वेच्च || गीता ९/१७॥

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is the Supreme Person higher than the Primordial Matter, immutable (अविद्याः), etc. (19 Vedantic adjectives) (27-29).\(^{142}\) He is perceived to be a human form (मनुष्यः) by those who see Him with nescience (माययाः) but for devotees (वैष्णवः) He is unborn (अजम्) and attributeless (निर्गुणम्) (30). Vibhīṣaṇa resorts to the leader of devotion in order to reach the royal mansion (सौधम्) of knowledge (ज्ञानयोग + आच्छयम्) (31). He prays for protection to Śrī Rāma the most compassionate (कारणिकलम्), Sītā’s husband and Rāvaṇa’s enemy (रावण+अरिः) (32).

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

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

Śrī Rāma: He grants the same and discloses the secret (रहस्यम्) of His nature (38). He accompanied by Sītā dwells always in the hearts of His devotees (30 adjectives) (39). He assures Vibhīṣaṇa of the liberation (40).

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

Śrī Rāma asks Laksmaṇa to bring water from the ocean to coronate Vibhīṣaṇa forever\(^{143}\) on the throne of Lāṅkā (43-44). The monkeys greet (तुष्टः) with cheers (साठुः साठुः) by embracing (46).

\(^{142}\) cf. (1) अच्छ्यः: श्रोत्र तत्तपाणिपातम्। सू० १/९/६।।
(2) अपाणिपादो जबनो ग्राहीता पश्यत्यच्छ्यः। स श्रुण्टोत्तकः।
स वैति वैंद्य न च तत्त्सतिः वेता तमाहुरूचः पुरं महान्तम्।।कः० १/१९।।
(3) न तत्र चक्षुर्गच्छि न वाण्गच्छि न नमो न विजन्ति न विज्ञानीमो कृतिदत्तनुश्यादेव
tविज्ञितादेव अविज्ञितादेव। इति श्रुत्यः पुर्वेण्ये नस्तद्वयचःस्येव।।कः० १/३।।

\(^{143}\) Here is an illustration of the Puranic style expressing everlasting event.
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Sugrīva: As Vibhīṣaṇa has become the chief (मुख्यः) among Śrī Rāma’s attendants (अक्षयः), he should extend his help (सहाय्यम्) to destroy Rāvana (47).

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

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

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

Śrī Rāma commands the monkeys and Śūka is arrested (58CD). Sardūla has formerly (ततः पूर्वम्) reported Rāvana about the monkey army (कपिललिङ्गम्) which makes Rāvana worried (59-60AB).

Śrī Rāma goes to the sea-shore and speaks angrily (60CD).

144 अः यदिहम् (6/3/51C) must be read as अः यदिहम्।
145 The usage of कथयमास (6/3/59C) ‘has reported’ indicates that the reporting had already taken place before and the present context is just to prove Rāvana’s intelligence that he wants to assure himself through the frequent investigation.
146 दीर्घचिन्तनावरे भूला नि: वसन्त्रास मन्दिरे (6/3/60AB) seems to be an interpolation as it is out of the context here.
147 VR (6/9/38-41; 6/21/1-89) & Mānasa (5/50,57-60) give more details.
Śrī Rāma: Laksmana may see how the ocean disregards and does not greet Him (61). The ocean perhaps considers Him to be a man (मानुषः) assisted by monkeys (वानरः), hence He would dry the ocean up (शोषितयामि) so the monkeys can cross it through walking (पादेन) (62-63AB).

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

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

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

The ocean: Śrī Rāma (02 Vocatives) may save him who is His insentient (जड़:) creation and hence is unable to change his nature (स्वभावम्) (70CD-71). The five gross (स्थूलतानि) elements being insentient do not transgress (लक्षयति) His command (72). Elements (भूतानि) being produced from the inert cause called Ego (तामसाद् अहम:) inherent with inertia (i.e. insentient nature) (73). Śrī Rāma (02 Vedantic adjectives) is called Vairāja when he adopted the qualities of His illusory power (मायाः+पुण्यम्) (74). Out of the Sattva, Rajas and Tamas (मन्यो:) portions of the Vairāja, the gods, the creators (प्रजेश्वरः:) and Rudra (भूतपति:) are produced (ब्रम्हविवेर) respectively (75). He being a dullwitted (जडबुद्धः) ignorant is unable to know Him the attributeless (रूपः) in a human form wrapped with His power (76-77AB).148 Śrī Rāma is the Royal authority (दण्ड:) leading the people

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148 The editor takes 6/3/76 of 02 quarters. 6/3/77 of 04 quarters, 6/3/78 of 06 quarters but the equal distribution of 04 quarters for each verse suits to the matter in context.
to righteous path (सम्माणप्राप्त:) like a stick for the animals (पशूंला लगुड़ो यथा) (77CD-78AB). He seeks His refuge, prays for the protection (अभयम:) and is ready to give the way to Lāṅkā (78CD, EF).

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

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

The ocean departs (85CD). Śrī Rāma, Sugrīva, and Lākṣmaṇa command Nala to construct a bridge with the help of monkeys (86). Nala and the monkeys construct a hundred yojana (1 योजन = 08 miles) long bridge with rocks and trees (पाद्यः:) (87).151

Canto 04

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

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

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149 The word दण्डः is employed with punishment राजदण्डः for Śrī Rāma and नियंत्रणदण्डः i.e. लगुड़ो (stick) for animals.
150 Ābhīramaṇḍala is the western and southern portion of Rajasthan.
151 The verse is in बंशास्य metre.
water of river Gaṅgā and gives a bath to Rāmeśvaraliṅga, attains Brahman.

Nala constructs the bridge in five days\(^{152}\). The monkeys cross the ocean and (reaching the seashore of Lāṅkā) climb upon the Mt. Suvela. Śrī Rāma and Lakṣmaṇa mounting on the shoulders of Hanumān and Aṅgada respectively, climb up the mountain to watch the city of Lāṅkā. They see Rāvaṇa (दशकन्धर) seated on the terrace of the palace (प्रासाद+उपरि) (11CD-13AB). Meanwhile Śuka enters (13CD).

Rāvaṇa: Is Śuka given pain by enemies (पैरः)?

Śuka narrates what had happened to him. No treaty is possible between the monkeys and demons like that of gods and demons (देवदनवयोधिवि) (17-18). They have touched the city wall and hence Rāvaṇa must either return Sītā or declare war (19).

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

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

\(^{152}\) He constructed 14 yojanas on 1st day, 20 yojanas on 2nd, 21 yojanas on 3rd, 22 yojanas on 4th, and 23 yojanas on the 5th day, total 100 yojanas. VR also enumerates the same activities in the same time periods of 05 days. Mānasa does not mention this.
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described) (26CD-35). It is impossible for him to describe the might and number of the monkeys (36-37). He furnishes just the details of monkey strength led by Sugrīva’s ministers (38-39).

He recognises Śrī Rāma as the Supreme Person (आदिनारायण:) and Sītā as His Divine consort (चिद शक्ति:) (40). The world is produced from them (41). As both of them are the parents (पितारी) of the world, Rāvana has committed a mistake by abducting Sītā, the mother of the world (42). He censures Rāvana’s attachment (आस्था) to the body (04 adjectives of disgust) in this momentary (शणनाशिनी) world (43-44). The body would perish for which (यत्क्रृतम्) he has committed great sins (पातकाहि) like brahminicide in this world (अतः) (45). The merit and demerit (पुणयपापे) accrue to the individual soul which result into pleasure and pain (46). As long as the doership is superimposed (अन्ध्यासात्) on the Self, he suffers from the birth, death, etc. (47). He should be freed from the ego, as the Self is pure, immutable and of pure consciousness (विज्ञानत्मा) (48). As the ignorance causes the bondage, he should realise (ज्ञात्वा) and ponder over (स्मर) the Self (49). He should cultivate the sense of detachment (विरतित्म), as the pleasures of son, wife, etc. (पुत्रवहंगामिदिषु) are availed by dogs and pigs (व्र-शूक्तनी) (50). Rāvana being Pulastya’s son possesses of discriminative knowledge (विवेक+आक्यम), like an ignorant person (अज्ञानी इव) should not hanker after (अनुष्ठवति) pleasures (51-53AB). He should immediately (हः परम्) renounce the worldly attachment (सर्वस्वम्) take refuge (समाश्रय) in Śrī Rāma wholeheartedly (भक्तिभावने) and should return Sītā (53CD-54). Rāvana by accepting

153 God Agni’s son Nila, Áṅgada, Hanumān, Rambha, Śarabha, Panasa, Mainda, Divida and Viśvakarmā’s son Nala are described.

154 It is constituted of 24 elements such as (01) Primordial matter (प्रकृति:), (02) Intellect (बुद्धि:), (03) Ego (अहंकार:), (04-14) eleven organs (05 organs of sense + 05 organs of action + mind), (15-19) five elements and (20-24) subtle elements (तन्मालाणि).

155 Pulastya’s son is Viśravas whose son is Rāvana.
his beneficial statement (वाक्यम्) would acquire Lord Viṣṇu’s abode (विष्णुलीकर्म) of no return (पुनरावृत्तिवर्जितः), otherwise he would face severe down fall (55). He should seek the contact of saints and should worship Śrī Rāma (04 adjectives) along with Śītā (56).

Canto 05

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

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

**Śuka’s past life**

Śuka (02 adjectives) had been barhmin observing duties of his forest-dwelling (वनप्रस्थविधानेन) (5). He performs sacrifices for the groath (अभिगृह्यत्वम्) of gods and for the destruction of the demons (सुरस्त्रिषाम्) (6). Thus god-devoted (देवस्हितोद्भव:) Śuka becomes antagonist (विरोध:) of demons (7AB). A demon called Vajradanṣṭra is eagerly waiting for an opportunity (विनियाक्रा:) to harm Śuka (7CD-8AB).

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

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156 The verse constitutes of 06 lines.
157 The verse is in वसन्तितिलका metre.
and assuming her form, serves human flesh (नर्सांसम) (in place of mutton) to the sage who bursts into fury (12-13). The sage curses that Sūka would be born as a cannibal (मानुष+अश्चन.), as he has served the human flesh (14-15AB). Sage Agastya’s wish (भाषितम) was so, the curse was improper (15CD-16). The sage realises all that through contemplation (ध्यानम) and speaks to Sūka (17).

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

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

Mālyavān: Since Sītā is brought to Lāṅkā, a number of evil-omens (निमित्तानि) happen (27). He narrates 07 evil omens: (01) The clouds shower the blood with thunders. (02) The images of gods weep, perspire and move from their places. (03) Goddess Kālikā laughs showing Her yellowish teeth (पाण्डुरंद्वते:). (04) Cows beget donkeys (खरा:). (05) The rats fight with mongoose and cats. (06) The serpent fights with eagle. (07) The Kālapuruṣa (described) is seen by the citizens often (काले काले) and others (28-32). In order to save the family, Rāvaṇa sulould make a treaty (शान्तिम) and return Sītā respectfully (33). He should realise (विद्व) Śrī Rāma as God Nārāyaṇa, give up enmity (विद्वेदम) and resort to Śrī Rāma’s lotus-feet of the ocean of Existence (भवसागरम) (34). He should worship Śrī Rāma, the Supreme Person dwelling in the heart of all (35). Devotion to Śrī Rāma would purify wicked Rāvaṇa (36). Rāvaṇa does not tolerate Mālyavān’s beneficial words, as he is subdued by Time (कालस्तवशानात:) (37).
Rāvana: Who would consider Śrī Rāma (04 adjectives) being a man to be powerful (समर्थम्) (38). He considering Mālyavān’s age and relation lets him go (39).

Mālyavān quits with his ministers (40CD). He observes the army of monkeys and directs the demons for the battle (41). Śrī Rāma sees Rāvana and his ministers seated on the terrace of his palace, discharges the arrow and cuts off (विच्छेद) his ten crowns (क्रिण+दशकम्) and many white perasoles (श्रेत्तछसहस्सा) (42-45). Rāvana being ashmed enters into the palace and orders Prahasta and other demon chiefs (46AB). The demons mounting on buffaloes (महिष:), camels (उँ:), donkeys (खै:), lions as well as tigers and holding various weapons (07 listed) station at every gate (46CD-48AB). Prior to that (तत्पूर्वमेव) the monkey chiefs climb on summits of the mountains, watch Rāvana’s army and besiege (स्तुः:) Laṅkā with the rocks, trees, etc. (48CD-52AB). They jump, shout ‘May mighty (अतिबल:) Śrī Rāma be victorious,’ ‘May powerful (महाबल:) be victorious,’ ‘May king supported by Sugrīva be victorious’ and commence the war (सुबिंध) (52CD-53AB). Hanumān and others (10 are listed) jump over (उत्तक्त) and besiege Laṅkā (53CD-56AB). The monkeys attack on (निजाः:) the demons with trees and rocks (56CD-56AB). The demons also attack on monkeys with javelins (शिर्पालै:, swords, pikes (शूः:) and pick-axes (पटवहै:) (56CD-58). Terrible fight (described) takes place between the monkeys and demons (59-61). Lord Viṣṇu’s incarnation Śrī Rāma watches how the monkeys, the incarnatin of gods (दिविजांश्च:) destroy a major part (चतुर्थश्चष्मेण) of demons who become splendorless (हलश्री) due to their being patrons (अभिपालित) of Rāvana who has committed the sin of touching Sītā (सीता+अभिमान्य) (at the time of the abduction) (62-64).

Meghanāda (04 adjectives) disappears in the sky (व्योमनि) and employing the Brahmā-missile showers arrows afflicting (अर्द्ध्यनु) the monkey army (वानर+अष्टकम्) (65). Śrī Rāma being expertised of
missile (अख्कविदाम्) finds out the application of the missile, gets furious (अनल+सत्रिणः:) and asks Laksmana to bring His bow so that he can retort (67CD-69). Megahnāda leaving the battle field returns to his city (70).

On seeing the decay of the monkey army, Śrī Rāma asks Hanumān to bring Mt. Drona full of divine herbs (दिव्योषधि) from the milky ocean (शीर्षमोहदधिम्)158 in order to restore the life (71-73AB). Hanumān (अनिलनद्वन:) carries out His order (73CD-74). Once again hearing the cheerful sound of the monkeys, Rāvana gets surprised and speaks (75).

Rāvana asks his soldiers to go to the battle (76-77). He would kill the timid (भीरव:) ignoring the orders (मत+शासन+पराहुखानु:) (78). Atikāya as well as other demon-chiefs (08 listed) enter into the battle field, smash down (समम्यु:) the monkey army with various weapons (05 listed), while the monkey chiefs kill the demon chiefs (राक्षस्यवृहश्च) with trees, rocks, nails, etc. (79-83). Śrī Rāma, Sugrīva, Hanumān, Aṅgada and Laksmana kill many demons (84). Śrī Rāma’s power (शक्ति:) makes the monkeys stronger (85). Śrī Rāma (04 Vedantic adjectives) manifests (विद्वन्ति) His divine sport following the human nature (मनुष्यत्वविद्वन्तन) (86).159

Canto 06

Laksmana’s swoon, fight between Śrī Rāma and Rāvana, Hanumān going to bring herbs and dialogue between Rāvana and Kālanemi

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

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158 तत्र द्रोणगिरिनाम दिव्योषधिसमुद्रः ।
159 The verse is in the उपजाति metre.
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rushes fully equipped (सत्रवेशायत्यांशंत) (2-3). He defeats (पात्यामास) Sugrīva and other monkey chiefs with his arrows (4). He employs Śaktī missile against Vibhīṣaṇa (5). Lakṣmaṇa recollecting Śrī Rāma’s promise of life-protection stands before Vibhīṣaṇa to obstruct the dreadful (विघाततीनि) missile (6-7). Lakṣmaṇa, the incarnation of serpent Śeṣa (शेषांशस्य), following the human nature (मानुष्य भावापूर्णः) faints (8-10AB). Rāvana being a trivial demon (लघुराक्षसः) is unable to carry away (आदलम) Lakṣmaṇa, the cosmic person (विराज्ञ) support of the world (लोकाश्रय) (10CD-12AB). Hanumān out of rage hits (आज्ञान) Rāvana with the severe (वनकल्पन) fist which makes him sit down on the chariot. (Rāvana’s pitiable condition is described) (12CD-14).

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

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

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

Śrī Rāma laments for Lakṣmaṇa lying unconscious (31CD-32AB). Śrī Rāma asks Hanumān to restore Lakṣmaṇa’s life (जीव्य) by bringing the most affective herb (महत्-औषधी:), as he has done before (पूर्ववत) (32CD-33AB). Rāvana’s spies (चालान) report him
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about Hanumān’s activity (33CD-35). Rāvana being worried approaches Kālanemi (36). Kālanemi welcomes him and asks the reason of his arrival with folded hands (37). Rāvana requests him to create a hirdle by skipping the time assuming the ascetic’s form (पुनिष्वेषण) (38-42).

Kālanemi: He\textsuperscript{160} agrees to do so but he is sure about the result reminding him for Mārīca who had assumed the form of deer (पुरुषपूर्ण) (42-44AB). What is the use of (किम) acquiring Sītā or sustaining the sentient (जड़त्वन) body after the destruction of entire family of demons? (44CD-45). Rāvana should return Sītā, enthrone Vibhiṣanā and should resort to the forest (46). He should engage himself in religious activities (described) (47). He should practise withdrawal of the senses. (48)\textsuperscript{161} Rāvana should contemplate (विचार) upon the Self to be different from the world of movables and immovables called the Primordial Matter (प्रकृति:) and also the Illusory Power (माया) (49-50). The Primordial Matter creates the tree of worldly existence (51).\textsuperscript{162} She (i.e. the Primordial Matter) with her sons lust, anger, etc. deludes (मोहति:) the Pure Self constantly (अनिशाम) (52). She plays creating Superimposition of the doership, the enjoyership, etc. on the Self (53). The soul deluded (विमोहित:) by her, perceives outward (बहिः:) (54). He sees his own Self by the grace of the Holy Master (प्रीति:) when he sees inwarldy (प्रेति:) and then he becomes free from propensities of Primordial Matter enjoying the liberation while living (जीवनमुक्त:) (55-56AB). Rāvana

\textsuperscript{160} Kālanemi imparts the instruction of Vedanta to Rāvana.

\textsuperscript{161} cf.(1) यदा संहरते चाय कृमोज्ञानी व सर्वं: ||
इन्द्रियाणिन्द्रियायोथमस्थतय प्रज्ञा प्रतिष्ठत ||गीता\textsuperscript{०} २/५\textsuperscript{॥}

(2) स्वविवियमस्माण्येश चित्तस्वनस्युपाकर इवविद्वियाणिय प्रवचारात: ||भोमूसू २/५\textsuperscript{॥}

\textsuperscript{162} cf.(1) ऊँच्च्च्चमूलोजाक्षाख एवोवशत्तः सनातनः || तदव शुभ्रं निद्रत्रिश्व प्रात्यामृतमुच्यते ||
tसेनाभकाः: श्रीता: समेव तदुः नात्यति क्षणः || तत्त्वे ततु: ||कठौ ३/३/\textsuperscript{॥}

(2) ऊँच्च्च्चमूलमध:शाक्ष्मभवन्त्य प्राहुर्वत्म ||
छन्दःसि वस्त्र प्राणिनि यस्तं वेद स वेदवितं ||गीता\textsuperscript{०} १५/१॥
should control his senses and contemplate upon his Self in order to enjoy liberation (56CD-57AB). He should worship Śrī Rāma (07 adjectives of appearance and attributes) with profound devotion leading undoubtedly to the liberation (57CD-61). He should listen to the holy saga (चरितम्) of Śrī Rāma which would burn his previous sins like fire burns the heap of cotton (यथाृष्टस्तूलप्राप्तया:) (62). He should give up the enmity and worship Lord Śrī Rāma (05 Vedāntic adjectives) (63).¹⁶³

Canto 07

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

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

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

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

¹⁶³ The verse is in the उपेन्द्रव्या metre.
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Rāma’s sight has revived (उत्थित:) Laksmana and the monkeys (15-17).

Hanumān: He needs more water (18).

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

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

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

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

164 cf. Chitrav Siddheshvar Shastri: Pracīnacaritra Kośa, P. 32, धान्यमाली- एक अस्वारा, शाप के कारण यह मगर बनी थी। कालनीमि राक्षस के वध के समय हनुमान ने इसका उद्दार किया।
Śrī Rāma asks Susena to start the treatment of Laksmana (36-37AB). Laksmana gaining the consciousness (बुद्धि) gets up and calls Rāvana to fight, while Śrī Rāma embraces him with love (मूर्द्धवन्नाय) (37CD-38). Śrī Rāma expresses the sense of gratitude towards Hanumān (39). Śrī Rāma prepares for the battle according to Vibhīṣaṇa’s councel (मत्तेन) (40). The monkeys start fighting too (41). Rāvana being upset (विव्यथे) by Śrī Rāma’s arrows returns to his palace and speaks to demons (42-43).

Rāvana: Lord Brahmā has told him that he would be killed by a man (which is not possible) and so Lord Nārāyaṇa has taken incarnation as the son of Daśaratha (to kill him) (44-45). Formerly king Anaranya has cursed Rāvana that his descendent would kill Rāvana and his entire family. Accordingly Śrī Rāma has incarnated (46-47). Kumbhakarṇa must be wakened up and be presented (आनयन्तु) infront of him (48CD-49AB).

The demons execute the same (50AB). Kumbhakarṇa approaches Rāvana (50CD). Rāvana informs (निबोध) about the danger (कष्टम) that his heroes are slayin and asks for the solution (51-52). Śrī Rāma along with Sugrīva and others is uprooting (पूर्वं परिकृतानि) them (53). The strong monkey army is killing the demon army (54). He seeks Kumbhakarṇa’s help to destroy the enemy (55). Kumbhakarṇa laughs at Rāvana’s lamentation (परिदेवितम) and speaks (56).

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

165 The text 6/7/44CD reads ‘शक्तोर्ति’ for शक्तोर्ति
166 cf. जसदुःस्यतस्मभूतोस्तिः ये रावणो दिविध्वंधेष्य जनान ||विणु० ४/३/१७||
Anaranya is the king of Solar dynasty, the son of Trasaddasyu who is the grandson of Māṇḍhātā. He was killed by Rāvana at the time of digvijaya. Trasaddasyu begot Anaranya who was killed by Rāvana at the time of digvijaya.
Nārada: He passes on the information (उदनम) regarding what he has heard in the gods’ assembly (60CD). The gods afflicted by Rāvaṇa and Kumbhakarṇa have approached Lord Viṣṇu with a request to kill Rāvaṇa, the invincible (अशोभ्यम्) whom Lord Brahmā has granted a boon to be killed by a man. So Lord Viṣṇu should take a human incarnation (61CD-63). Lord Viṣṇu has incarnated (जात:) as Śrī Rāma in the dynasty of Raghu (रघुकुले) and would kill all the demons.

Sage Nārada departs (64-65AB).

Kumbhakarṇa: Rāvaṇa should know Śrī Rāma is the Supreme Reality (परं प्रभो) (65CD). He should give up enmity and should worship Him with devotion (66). Devotion being the mother (जन्नत्री) of the knowledge leads to Absolution and in its absence everything becomes unreal (असत्) (67). Among all the incarnations of Lord Viṣṇu that of Śrī Rāma is the best (68). The devotees of Śrī Rāma worship Him with mind and speech attain Lord Viṣṇu’s abode (हरे: पदम) (69). Those who contemplate upon and recite the glory (चरितामि) of Śrī Rāma attain His (सीतापते:) abode (70).167

Canto 08

Slaying of Kumbhakarṇa

Lord Śiva: On hearing Kumbhakarṇa’s words Rāvaṇa speaks angrily (घुकींविकटन:;) (1).

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

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

167 The verse is in the बसन्तावलीक metre.
the fort (प्राकारम्) and goes out of the city (4CD-5AB). He roars like the ocean (समुद्रम्+अभिनादयन) and devours many of the monkeys (5CD-6AB). The monkeys starts fleeing (हुद्व: ) (6CD-7AB). Vibhīṣaṇa sees Kumbhakarṇa destroying the monkeys (the way of destroying is described) and bows down to his elder brother (7CD-9).

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

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

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

Nārada: Salutation to Śrī Rāma (07 Vocatives) (34). Though Śrī Rāma is of the form of pure knowledge (विशुद्धज्ञ), He resorts to the
human body as if enjoys pleasure and pain (सुखदुःखमानुः हव) depending on the Divine Power (माया) (35). He resides in the heart of all the beings (36). The opening (उम्मीलन) and the closing (निमीलनात) of Śrī Rāma’s eyes cause the origin and merging (उपसंहीतेः) of the universe (37). He salutes to Śrī Rāma, the Supreme Reality (38). Śrī Rāma is Primordial matter (प्रकृति), Supreme Person, Time, Manifest (व्यक्त) and the Unmanifest (अन्यक्त) (39). The scriptural passages declare Him to be both formless and in the form of world (चगदाकार) (40). The Vedic scholars perceive contradiction in the passages, but his grace enables the sages to realize Him like multitude of the Sun rays (रायमालम्) is misapproached as water (41). The illusory knowledge (प्रान्तिज्ञानात) causes misapprehension (कल्पनेतेऽ) of the world in Him, while His real form is beyond the reach of the mind (मनसौविषय) (42-43). The wise (बुद्धिमानः:) worshiping His form of incarnation (अवतार) crosses the ocean of existence (भवाणिवम्), as it is difficult to concentrate upon the formless one (दृष्टाभावे) (44-45AB). Passion, anger, etc. are decoits (परिप्रेयः:) frightening mind like the cats to the rat (मार्जिसा मूःक यथा) (45CD). The transmigratory world seems like a small puddle (गोष्णदायते) those who recite His name, concentrate on His form, worship Him, listen to His stories and remain in the company of His devotees.

168 cf. ब्रह्मचेवं बिद्धमित्वेव वाणी श्रीति ब्रह्मेऽत्वमविनिश्च वरूः।
तस्मादेततु ब्रह्मात्म हि सिद्ध नाथ्यामाहिततारोपितस्य ||विचेकः २३।३॥
169 cf. यामिंद्रपुष्ठितां बाँचं प्रवदन्तिविगटिताः।
वेदावरता: पार्थ नान्यदसीति-वादिनः ||गीता २/४२॥
170 cf. ये तु सर्वाणि कर्माणि मधि संत्वस्य मत्तता:।
अनन्येवेव योगेन मा द्वावत्व उपाताते॥
तेषामहास मुमुद्वतां मृत्युसमस्तासागारात् ||गीता०१२/६-७अव ||
171 cf. काम एष क्रोध एष रजोगुणमुदवः।
महाशत् यापायम् विद्भैरभैरभैरिवम् || गीता ३/३॥
172 गोष्णदायम् - A cow’s foot, the mark of impression of a cow’s foot in the soil, the quantity of water sufficient to fill such on impression i.e. very small puddle; As much as cow’s footstep will hold; A spot frequented by cows.
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He worships His form with attributes (समुणम्) (48).

He praises Śrī Rāma for slaying Kumbhakarna and lessening the burden of the Earth (भूमार्) (49). The next day (प्रत्सवः), Laksmana would kill Meghanāda (इन्द्रजेतार्म) and on the third day (प्रत्सवः) Śrī Rāma would kill Rāvana (दशाकन्धरम्) (50-51). He departs to Brahmaloka (52). On hearing Kumbhakarna’s death Rāvana faints and laments (53-54). Indrajit consoles his father (55-56). He would worship Nikumbhila for becoming invincible in the battle (57). He worships the goddess in red attire (59).

Vibhīṣana: He informs Śrī Rāma about Meghanāda’s activity (चेतितम्) for the sacrifice which would make him invincible (60-61). He should be allowed to go with Laksmana and kill Meghanāda (रावणिम्) (62).

Śrī Rāmacandra: He himself would kill Meghanāda (इन्द्रजीत) with Āgneya missile (63). Lord Brahmā has granted Meghanāda a boon that he would be slain by one who spends 12 years (श्राद्धकार्यणि) without sleep and food (निम्राहार विचरितः), hence Laksmana only being so can kill him (64-66). Laksmana (धराघरशेषः) should make hurry to accompany him for killing Meghanāda (67). Śrī Rāma is Lord Viṣṇu (नार्यणः), Laksmana the serpent Śeṣa. Both being the stage managers (सूत्रधारो) of world play (जगत्स्टक्त) have incarnated to lessen the burden of the Earth (68).¹⁷³

Canto 09

Slaying of Meghanāda

Lord Śiva: Śrī Rāma knows well both Meghanāda and Laksmana and their powers (1-2). Śrī Rāma is silent, because he knows the

¹⁷³ The verse is in उर्म्याति metre.
future event (3). Śrī Rāma asks Lākṣmāṇa to proceed in the company of Hanumān, Jāmbavān with army, Vibhīṣaṇa and with his ministers (4-5). As Vibhīṣaṇa knows the caves, he would help Lākṣmāṇa (6). Lākṣmāṇa takes the bow (कायुक्तम्), touches Śrī Rāma’s feet and speaks (7).

Lākṣmāṇa: Let his arrows pierce Meghanāda and send him to nether region (8).

They all depart and reach spot of Nīnumbhīlā (9-11AB). Lākṣmāṇa sees the camp (सक्षुल्म) and they are ready to attack (12-13).

Vibhīṣaṇa: Lākṣmāṇa should get prepared (यत्वान) to destroy the army of demons (मेघस्वामम्), otherwise Meghanāda encircled by demons would not be seen (14-15CD).

Lākṣmāṇa discharges the arrows (15CD-17AB). The monkeys (हरियुष्यपी:) attack on demons and the demons on the monkeys (17CD-18). The terrific uproar comes up (19). Meghanāda gives up the sacrifice, leaves the goddess Nikumbhilā and rushes out (20). Meghanāda calls Lākṣmāṇa for fight (21-22AB).

Meghanāda: Vibhīṣaṇa has left the kinsman (स्वजन) and had joined hands (मण्डक्ष): he is sinner and wicked (हयात्मन) (22CD-23). He sees Lākṣmāṇa ridden on Hanumān’s shoulder ascends on the chariot and twangs his bow (24-26AB). Lākṣmāṇa like an angry serpent (फ़ुद्र: सर्प ख्व) aims an arrow at him (26CD-27AB). Meghanāda looks angrily at Lākṣmāṇa (27CD). Lākṣmāṇa’s arrow makes him faint, but he returns to his senses (प्रत्याहतेनिर्भय:) soon and attacks angrily (28-29). Meghanāda boasts of his valour (30-31AB). Meghanāda discharges seven arrows on Lākṣmāṇa, ten on Hanumān and hundred arrows on Vibhīṣaṇa (31CD-33AB). Lākṣmāṇa’s arrows shatter Meghanāda’s golden
armour into pieces (तिल्क्षः) (33CD-34). Meghanāda does the same too (35-36AB). Terrific fight is taken place between both of them for a long time (सुदीर्घकालम्) (36CD-38). Meanwhile (एतत्स्मिन्नतर) Lakṣmaṇa pierces his charioteer, chariot with horses and his bow (39-42AB). Lakṣmaṇa aims Aindra missile at Meghanāda (रावणिन्म) meditates on Śrī Rāma’s lotus feet and utters (42CD-44).

Lakṣmaṇa: If Śrī Rāma is righteous (धर्मात्मा) seaker of truth (सत्यसम्भः:) and a matchless (अद्वैतः) in three worlds, the arrow must kill Meghanāda (45).

Lakṣmaṇa’s arrow cuts Meghanāda’s head that falls on the ground (46-47). The gods praise Lakṣmaṇa and shower flowers (48). Gods and Nature are delighted (49-50). Lakṣmaṇa blows the conch and twangs his bow to show the victory (51). They all are delighted and approach Śrī Rāma (52-53). Lakṣmaṇa along with Hanumān and Vibhīṣaṇa bows down to Śrī Rāma (54). Śrī Rāma affectionately embraces Lakṣmaṇa and speaks (55).

Śrī Rāma: Lakṣmaṇa has accomplished the most difficult task of killing Meghanāda within three days and nights (56-57AB).

The grief of son’s death would impel Rāvaṇa to come out for the fight whom Śrī Rāma would kill (57CD-58). Rāvaṇa laments remembering his son’s qualities and deeds (59-61).174 Rāvaṇa angrily rushes to kill Sītā (62-63). Sītā frightened on seeing Rāvaṇa with the sword in his hand (रङ्गापाणिम्) (64). Rāvaṇa’s intelligent minister Supārśwa speaks (65).

Supārśwa: Rāvaṇa who is well versed, should rather kill Śrī Rāma in the battle than to kill Sītā (66-67).

Rāvaṇa accepts the minister’s advice and refrains from the killing. He goes to the court (68).175

174 Rāvaṇa’s words of lamentation.
175 The verse is in वंशास्य metre.
Canto 10

Ruining the sacrifice performed by Rāvana and Rāvana persuading Mandodarī

**Lord Śiva:** Rāvana with the remaining army soldiers go to the battlefield, but being pierced by Śrī Rāma returns to Laṅkā (1-3). Rāvana approaches Śukrācāya (4).

Rāvana: Śrī Rāma has destroyed all his demon army hence he wants to know the reason (5-6).

Śukrācāya: Rāvana should perform sacrifice. If it is performed without any obstacles it would make him invincible by granting a chariot, horses, a bow and arrows. He gives Rāvana the formula and asks to perform the same (7-11).

Rāvana starts sacrifice (12). Vibhīṣaṇa shows the smoke (form the sacrifice) to Śrī Rāma (13).

Vibhīṣaṇa: Śrī Rāma should send monkeys (हरिश्चरम्) to create hindrance (विण्वय) in the sacrifice performed by Rāvana otherwise he would be invincible (14-15AB).

Śrī Rāma sends Hanumān and others (15CD-16AB). They go to the place and kill the soldiers (16CD-17). Vibhīṣaṇa’s wife Saramā indicates the place of the sacrifice (होमस्थान) (18). Āṅgada breaks the stonewall and enters into the cave (19). They kill the soldiers and threw the materials into the altar (20-21). Hanumān snatches away the sacrificial ladle (खुबा) from Rāvana’s hand and hits with it, but Rāvana is stable (22-23). Āṅgada drags Mandodarī with her hair, brings to Rāvana and misbehaves with her. The other monkeys do the same with the other wives of Rāvana (24-28AB).
Mandodari weeps and speaks: Irrespective of the monkeys’ misbehaviour, Rāvana continues the sacrifice (28CD-30AB). Death is better for one with whose wives the enemies misbehave (30CD-31AB). She remembers Meghanāda who could have protected her. Her husband with desire to live long (जीवनिताय स्यात) has forsaken her and even the shame (32-33). The monkeys ruin the sacrifice and return to Śrī Rāma (34CD-35AB).

Rāvana: He admits destiny for such a situation (35CD). The grief is produced from ignorance and destroys the knowledge. The ego-sense (अहं धी:) is produced from the false knowledge of body, etc. which are the non-Self (अनात्मा) (37). The ego-sense gives birth to the relation like sons and the wife, the transmigratory world, joy and other six feelings (38-39AB). The Self is different from all the (sons, wife, etc mention-ned above) objects. It is untainted (अत्लेपकः), etc. (05 characteristics) (39CD-40). So she should not grieve (41AB). He would either kill Śrī Rāma or Śrī Rāma would kill him (41CD-42). If he would be killed, Mandodari should enter into the fire having killed Sītā (43).

Mandodari: Śrī Rāma is invincible and the Supreme Lord (देववर्ण:) (44-45). The seven incarnations such as (i) Fish (46), (ii) Tortoise (47), (iii) Boar (झोल्डूङ्ग) (48), (iv) Man-lion (49), (v) Dwarf (बामन) (50), (vi) Rāma (i.e. परसुराम) (51) and Śrī Rāma born in the family of Raghūs (52). (46-52). Sītā’s abduction has caused Meghanāda’s death and would be the root-cause of his (i.e. Rāvana’s) death (53). Rāvana should enthrone Vibhīṇa, return Sītā (जानकी) and then along with her should dwell in the forest (54).

Rāvana: Instead of dwelling in the forest even after the destruction of the brother, sons and other demons, he prefers to fight with Śrī Rāma, gets killed and attains Lord Viṣṇu’s highest abode (विष्णु मंत्र) (55-57AB). He knows that Śrī Rāma is Lord Viṣṇu and Sītā is Lakṣmī (57CD). He strongly believes that consequences after Sītā’s abduction, would lead him to the highest abode (57EF-58AB). After taking leave from her, he would join the demons, fight
a war and being free from sins would march for the highest destination (58CD-60). He would like to cross the ocean of Existence (04 adjectives of allegorical descriptions) and would reach finally to Śrī Rāma (हरिम्) (61).176

Canto 11

Fight between Śrī Rāma and Rāvaṇa, slaying of Rāvaṇa

Lord Śiva: Rāvaṇa departs for the battlefield mounting on the chariot (04 adjectives) (1-3). On seeing Rāvaṇa the monkey army feels fear (4-5).177 Hanumān hits with first (मुख्तिन्धम्), Rāvaṇa faints on the chariot (6-8AB). On recovery Rāvaṇa spaks he regards Hanumān to be a brave (8CD).

Hanumān: He feels ashamed, because Rāvaṇa is still alive and asks Rāvaṇa to hit him (9-10AB). Rāvaṇa hits him (10CD). Hanumān reels but getting recovery soon comes to fight (11). Rāvaṇa flees from the field (12AB). Hanumān, Aṅgada, Nala and Nila kill the demons named Agnivarna, Sarparoma, Khadgaroma, Vṛścikaromā respectively and return to Śrī Rāma’s side (12CD-13). Rāvaṇa out of anger goes to attack on Śrī Rāma (14-15).178 Rāvaṇa discharges arrow heavily (धारभिः:) which inflicts pain on the monkeys (16CD-17). Śrī Rāma also discharges arrows violently (पावकस्तवाहः:) (18). Indra (शक्रः) seeing Rāvaṇa on the chariot, while Śrī Rāma on the ground calls his charioteer Mātali (19).

Śakra: The chariot must go to the battlefield to assist Śrī Rāma (20). Mātali arrives with the chariot on the battlefield for Śrī Rāma’s victory (विजयार्थम्) (21-22AB).

176 (1) cf. Yogasūtra (2/3) 05 afflictions (क्लेशा:) of क्लेशाविपश्चतः AdhR 6/10/61A.
(2) The verse is in सन्ततिलक्षण metre.
177 The verse (No.) 6.11.5 consists of 02 lines.
178 Verse 6/11/15 consisting of 02 lines construes with verse 6/11/16AB, so it is given the number 6/11/15.
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Mātali: God Indra (देवराजः) has sent his chariot, bow, non-piercible (अपेक्षाम) armors, sword and 02 quivers (21CD-24AB). Śrī Rāma should mount on chariot and should kill Rāvana (24CD-25AB).

Śrī Rāma bows down to the chariot and mounts (25CD-26AB). Śrī Rāma and Rāvana fight dreadfully exercising various missiles (described) (26CD-34AB). Rāvana’s arrow injures Mātali as well as horses and breaks fleg-rods (रथकेत्तुम) (34CD-35). God and other (05 divines beings) along with Vibhīśaṇa are frustrated (विषेषे:) (36-37AB). Rāvana appears fierce (37CD-38AB). Śrī Rāma aims the fiercely arrow (described) and discharges at Rāvana (38CD-42AB). The monkey-army get delighted and other beings feel terror (42CD-44). When Śrī Rāma exercises Aindra missiles Rāvana’s heads cut down and fall like the fruits from the palm-trees (तालाविव फलानि) everywhere (45EF-47). Śrī Rāma is surprised on seeing more than a hundred (शतकोंतरम) heads of Rāvana who does not get killed (48-49AB).

Śrī Rāma thinks: The arrows exercised at the valient demons are of no help to kill Rāvana (49CD-51AB).

Vibhīśaṇa: Rāvana has been granted boon by Brahman (अजः) that the arms and the heads would grow again as and when they are cut (51CD). Śrī Rāma should discharge the fire missile and burn away the nectar stored in Rāvana’s neval (नाधिदेश) (53AB-54CD).

Śrī Rāma does the same (55). Rāvana with one head and two arms fight vehemently (तुसुलम) (56-60). Mātali reminds Śrī Rāma to employ missile at Rāvana’s vital part, because the time of Rāvana’s death fixed (प्रश्रित:) by gods (61). Śrī Rāma takes the Brahma-missile (its appearance and power are described) and aims at Rāvana (64-67). Śrī Rāma discharges at Brahma-missile terrifying the beings
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Rāvana’s heart (मर्मचालनिम्न) (68-71). The missile kills Rāvana and the arrow returns to Śrī Rāma’s quiver (72).

Rāvana dies (73). The demon army starts escaping from the battlefield (74). The monkey-army applauds Śrī Rāma’s victory and Rāvana’s death (75-76AB). The gods and other celestial beings are delighted (76CD-78AB). Gods admitting their condition (04 Vedantic adjectives) appreciate the death of demon king Rāvana (05 weakened characteristics) (78CD-82AB).

Nārada explains the reason: Rāvana has constantly (सदा) remembered Śrī Rāma (82CD-83). He has dreamt of Śrī Rāma. Rāvana’s wreath has been more intense than the preceptor’s instruction (गुंडोधिष्ठि-सहभवत) (84). All these have led Rāvana to the salvation (सारुज्ञम) (85-86). Even the most sinful person (पपिष्ठ) (04 weakened qualities) remembering Śrī Rāma at the time of death (सम्प्लत:) being pure merges into Śrī Rāma and attains Lord Viṣṇu’s abode (वैकुण्ठ) (87). Śrī Rāma (06 adjs of appearance) the slayer of Rāvana may protect him (i.e. Nārada) (88).179

Canto 12

Vibhīṣaṇa’s coronation and the fire ordeal of Sītā

Lord Śiva: Śrī Rāma sees Vibhīṣaṇa, Laksmaṇa as well as others and speaks (1-2AB).

Śrī Rāma: He has killed Rāvana with the support of their valour (बाहुवीर्य) (2CD). Their fame will be everlasting (यावचन्त्र विवाकरो) (3). Those who will sing (कीर्तिष्कपति) their glory along with that of Śrī Rāma will reach the highest goal (परमं गतिम) (4AB). Mandodarī and other queens of Rāvana start lamenting (परिवित्वन) (4CD-5). Vibhīṣaṇa also laments (6).

179 The verses (6/9/87-88) are in श्रृंगठ metre.
Srī Rāma: Laksmana should persuade Vibhīṣana to perform Rāvana's funeral rites and console his queens (7-8). Laksmana speaks to Vibhīṣana feeling extreme sadness (9).

Laksmana: Vibhīṣana should not lament as in reality everyone is ruled over by the Time (कालेन) just as sand by the flow of a river (आध्यात्मिता: सिक्तता यहवत) (10). The power of Supreme Lord controls the births and deaths of the beings (12-13AB). The birth and death are regulated by the Time (13CD). Like a child, the Supreme Ruler sports origination and the destruction of all-beings (14). As a body produces another body the distinction between the body and the embodied soul (देहितविभावयो:) is due to the non-discrimination (अविवेककृत:) (15-16). The birth and other 05 modifications are superimposed (17). All these characteristics seem real due to the superimposition caused by misapprehension (अस्तिवृहत्व) while the person devoid of ego (अहंकार) realizes the truth (18-19). Vibhīṣana should give up all the illusory characteristics as well as withdrawing the senses from pleasures should contemplate upon Srī Rāma (20-21). All the relation like mother, etc. caused by superimposition, disappear when the knowledge arises (22-23). The wife, home, etc. are caused by the ignorance and hence momentary (क्षणभक्तु:)
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(24-25). 185 He should enjoy destined pleasures and rule over the kingdom. He would not be contaminated by the worldly vices (भल्लो) (26-27). He should perform the funeral rites and asks the queens to go (28-29AB). Vibhīṣaṇa comes to Śrī Rāma and speaks (29CD-30). He is not ready to perform Rāvana’s funeral rites, as Rāvana is weakened (नृषांसम्) (31).

Śrī Rāma: As the enmity ends after death (मरणान्तानि वैराणि), he should perform the rite (32-33).

Vibhīṣaṇa does so (34-35). The funeral rite is described (36-37). He consoles the queens and send them off (38-40). Vibhīṣaṇa comes to Śrī Rāma (41AB). Śrī Rāma and others get delighted (41CD-42AB). Mātāli bows down to Śrī Rāma and takes leave (42CD-43).

Śrī Rāma: Though, He has already entrusted Vibhīṣaṇa on the throne, Laksmana should accompany and coronate (अभिषेक्य) him on the throne of Lāṅkā (44-45AB).

Along with the monkeys, Laksmana execute Śrī Rāma’s order (45CD-46). All of them return and offer (उपयोगपूर्वकः) presents to Śrī Rāma (47-48AB). Śrī Rāma and Laksmana get delighted (48CD-49AB). Śrī Rāma speaks to Sugrīva (49CD).

Śrī Rāma: He thanks Sugrīva for the support (50). Hanumān should go to Rāvana’s mansion (रावणाल्यम्) after taking Vibhīṣaṇa’s permission (अनुमतेः) (51). He should inform Sītā (जानकी) and return with her reply (प्रतिवाक्यम्) (52). Hanumān enters into Lāṅkā (53). He sees Sītā under Śīṃśapā tree enriched by demonesses (54). He bows down (प्रणमः) to Sītā and speaks (55-56AB). Sītā is delighted (56CD-57AB). He starts conveying Śrī Rāma’s message (57CD-EF).

185 Different types of Adhyāsa latter on each of the definitions was ascribed certain group of philosophy as in Brahmaśītra Śaikarabhāṣya and Vedāntasāra.
Hanumān: Rāvana along with the demon race is killed by Śrī Rāma with support of Vibhīṣaṇa, Lakṣmana and Sugrīva (58). Vibhīṣaṇa is enthroned on the kingdom of Lankā Śrī Rāma is completely safe (कुशलम्) (59). Sītā is pleased and wishes to do same favour (60-61AB).

Hanumān: For him seeing Śrī Rāma victorious is more valuable than anything (61CD-62).

Sītā: She appreciates Hanumān’s noble (सौभग्य) virtues (63). She wants to see Śrī Rāma as soon as possible (64AB).

Hanumān goes to Śrī Rāma and reports (64CD-65AB). Sītā for whom the battle is won (फलोद्वयः), Śrī Rāma should meet Sītā (65CD-66). Śrī Rāma thinks of leaving the illusory Sītā (मायासीता) and to receive the original Sītā back from the fire and then speaks to Vibhīṣaṇa (67).

Śrī Rāma: Vibhīṣaṇa should bring Sītā before him (68). Vibhīṣaṇa and Hanumān (मारुति) go and bring Sītā (मैथिली) (69-70).

All the monkeys are eager to see Sītā. On seeing this Śrī Rāma asks the security (वेत्रपणयः) to control the monkeys screaming with joy and curiosity (71-72AB).

Śrī Rāma: Vibhīṣaṇa should allow the monkeys to see mother Sītā (मैथिलीम्) seated in the palanquin (शिविकाघड़म्). Let Sītā approach Him on foot (72CD-74AB).

Sītā walks down to Śrī Rāma (74CD). Śrī Rāma utters the words of infamy (अवाच्चवदन) to illusory Sītā (मायासीता) who being unable to hear asks Lakṣmana to prepare fire ordeal (75CD-77). Lakṣmana prepares the fire ordeal (78). Sītā bows down to Śrī Rāma and the gods, circumbulates Him and prays to Fire (79CD-81AB).
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Sītā: Fire God may keep her safe (पात्र), if she has thought of none but Śrī Rāma (81CD).

She enters into the blazing (दीपजङ्ग) fire (82-83). The exalted sages (विद्वान्) and divine beings censure Sītā’s entering into the fire (ordeal) (84).\footnote{The verse is in उपमाति metre.}

Canto 13

God’s hymn in honour of Śrī Rāma, The fire-god appearing along with Sītā, Departure for Ayodhyā

Lord Śiva: God Indra (शिव) and other 05 gods (listed) along with ascetics, celestial beings approach and speak to Śrī Rāma the highest Self (1-3). Śrī Rāma, the Supreme Reality the maker of the worlds is 8\textsuperscript{th} Vasu\footnote{The eight vasus are: आप, दुहर, सोम, धर, अनिः, अनल (= पावक), प्रत्युष, प्रभास AdhR reads it as the eighth, while Gītā mentions the name पावक.} and Śaṅkara among the Rudras (4).\footnote{Cp. रूढ्रणां शक्तिशालिः विभ्रमशो यशीः।।। वसोऽपि पावकशालिः महस: शिखरिणामहस: || Gītā. १०/२३||} Śrī Rāma being Primavel Creator (आदिकर्ता) and His cosmic form constitutes the nose by the twin gods as well as the moon and the Sun (5).\footnote{Cp. अनन्तर्गतन्त्रात्मन्तवर्षस्यश्रस्यत्रेऽन्त्रम्।।। Gītā. १०/२२||} Śrī Rāma (07 Vedantic adjectives) is one without second (अहृतः) (6).\footnote{Cp. (i) अहहिंक्ष्मत्तत्हं स्तुत्तमत्तवां श्रवन्तीती।।। Gītā १०/२२|| (ii) सर्गशास्त्रार्तत्त्वमाह्यमेच्छ्वाहम्जुन।।। Gītā १०/३२||}

The ignorant (मानुषविग्रहः), while the devotees (त्वाममस्मस्ताम) His form of Pure Intelligence (चिदात्मकम्) (7). Śrī Rāma having killed Rāvana, has restored the position and power (तेजसा) of the gods (8).

Lord Brahmā: He salutes the Supreme Being Śrī Rāma (विष्णुप्र) (06 Vedantic adjectives) (9-10). He salutes Śrī Rāma whom the
yogins (गतमोहा:) behold His effulegent form in their hearts with diadem (रतनक्रीटम्) on the head (11). He salutes Śrī Rāma (माघव) (10 Vedāntic adjectives), the appeaser of the world (रञ्जितलोकम्) (12). He salutes valient Śrī Rāma (वीरम्) (06 Vedantic adjectives) called Omkāra (प्रणवाङ्गम्) (13). He addresses Śrī Rāma (06 Vedantic adjectives) as Lord (नाथ) who is the Independent doer residing in the heart (चित्तहारी) (14). He salutes Śrī Rāma (04 Vedantic adjectives) who had been adored by the gods as Lord Śrī Kṛṣṇa (16). He salutes Śrī Rāma (05 Vedantic adjectives), the lord of Mathurā (17). The reciter of Brahmā’s hymn attains the knowledge of Brahman and one meditating upon Śrī Rāma (03 adjectives) (with his hymn) is freed from the sin (18). The fire god (हुताशन:) after listening to Brahmā’s hymn places Sītā (विवेहपुत्रिकान्) (04 adjectives of appearance) into his lap (स्वाधे समादाय) speaks to Śrī Rāma (03 adjectives) that he returns there by Sītā who had been entrusted to him formerly (पुरा) in the forest (19-20). Through the illusory Sītā (माया+जनकार्मज्ञा) Śrī Rāma has lessened the burden (भर:) of the Earth by killing Rāvaṇa hence illusory (प्रतिविम्बरूपिणी) Sītā disappers. (21-22AB). Śrī Rāma accepts Sītā with pleasure (22CD). God Indra (सुनायक:) is delighted to behold Śrī Rāma and Sītā reunited and eulogiges (23).

191 A nice illustration of the alliteration of ‘म’, as in विष्णुवनन (Śrīsūrīṣvupurāṇa,Gita Press, Gorakhpur,1988), विश्वातीत etc.

192 In 6/13/16C वृन्दावनीबन्धनवन्दकवन्द (Śrī Rāma who had been adored by the cowheards in the Vrṇḍāvana bespeaks the identity of the Supremecy of Śrī Rāma with Śrī Kṛṣṇa of the previous Age (पूर्वकाल)).

193 In 6/13/17D मधुरेशम् (lord of Mathurā) bespeaks as Pt. MuniMl, hindi translator remarks “In this context the identity between Śrī Rāma and Śrī Kṛṣṇa is expressed by employing the word the Lord of Mathurā”. (p.319 F.N.)

194 अप्रायदुर्स्थलयेष्वः ममक्या। (३/७/३) Śrī Rāma speaks to Sītā to hide herself in the fire and to exhibite her illusiory form
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INDRA (24-32): He worships Śrī Rāma (04 adjectives) the shelter of the creator (24). He worships Śrī Rāma, the remover of the burden of the Earth (25). He worships Śrī Rāma (05 adjectives), as the friend of monkey-chief (26). He worships Śrī Rāma (03 adjectives) further (सुदृश्य) for the sensous ones (भोगभाज्य) and nearer (अदृश्य) for yogins (27). Śrī Rāma is the Lord incarnated whose sports in this world (इन्द्रज्ञ) to delight the devotees (28). God Indra’s intense ego is vanished on seeing Śrī Rāma’s lotus-feet (29). He worships Śrī Rāma (12 adjectives of appearance) who is beyond the reach of mind (30-32).

Lord Śiva: He would like to attend Śrī Rāma’s welcome function (सर्वनाम) in Ayodhya and manages Śrī Rāma’s union with king Daśaratha who He salutes with respect (33).

Daśaratha: Śrī Rāma has freed Daśaratha from worldly miseries (34).

Daśaratha retires (35-37AB). Śrī Rāma speaks to god Indra (देवराज) (37CD). Śrī Rāma asks Indra to (सहस्राक्रमण) revive the monkeys killed in the battle (मृधे) (38). Through nectar showered by Indra, the monkeys regain their life and get up as if wakened from the sleep (सुज्ज्वलन), but not the demons (39-40AB). Vibhīṣana


195 The employment of Bhuaṅgaprayāta metre in this hymn 6/13/24-32 bears the impact on the Bhuaṅgaprayāta employed by Ādi Śaṅkara in his hymns.
196 Alternation of भ and व.
197 6/13/26AB The word प्रपन्न is employed thrice in 02 senses.
   (i) प्रपन्न — a devotee (सर्वप्राचार) (ii) a shelter (राज्यस्थल).
198 6/13/27AB employs a striking style of alliteration where by replacing a syllable (of one line) the meaning (of the 2nd line) is changed — भ into व in भोगभाज्य and योगभाज्य as well as स into अ, सुदृश्य and अदृश्य:
   सदा भोगभाज्य सुदृश्य विभवान्तं
   सदा योगभाजादुरं विभवान्तम् । 6/13/27AB
199 6/13/39 consists 03 lines.
requests Śrī Rāma and Sītā to take an auspicious bath (मकलस्नानम्) and the next day they would retire (40CD-42).

Śrī Rāma: He regrets the auspicious bath, as he would perform the same bath with Bharata (who should also perform the same) (43-44AB). Vibhīṣaṇa may however pay respects to Sugrīva and other monkey chiefs who are His devotees (44CD-45AB). Vibhīṣaṇa honours them with jewels, ornaments etc. (45CD-45AB). Śrī Rāma bids audience to the monkeys (ह्रीण्यान्) (46CD). They all board on the Puspaka plane (47CD-49AB).

Śrī Rāma: King Sugrīva and prince Aṅgada should go to Kiṣkindhā and Vibhīṣaṇa to Laṅkā while Śrī Rāma would like to go to Ayodhya (49CD-53AB).

All of them express their humble wish to accompany Śrī Rāma to Ayodhyā because they would like to witness His coronation ceremony, to pay respect (अभिवाद्य) to Kausalyā and then to take over (वृणीमहे) the responsibility of the kingdom (53CD-55). Śrī Rāma allows Sugrīva, Hanumān, Vibhīṣaṇa and monkeys to board with them (56-57). The plane flies up in the sky (विहायसा) (58). Śrī Rāma seated in the swan-faced plane, appears like Brahmā (चतुर्मुख इवापः) (59). The plane shines more in the presence of Śrī Rāma, Lakṣmaṇa and Sītā (60).²⁰⁰

Canto 14

Journey to Ayodhya, the hospitality by sage Bharadwāja and union with Bharata

Lord Śiva: Śrī Rāma casting down His sight (from the plane) speaks to Sītā (1).

²⁰⁰ The verse is in the उपमाति metre.
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Śrī Rāma: Sītā may watch the (beautiful) Lāṅkā as well as the disgusting battlefield where the demons and monkeys fought, Rāvaṇa and other demons lying dead (2-3). He shows the bridge on the ocean and the holy place setubandha, followed by (1) Rāmeśvara (2) the meeting place of Vibhīṣaṇa (3) Kiśkindhā (They land at Kiśkindhā) and greet Tārā and others (4) Mt. Rṣyamūka (5) Pañcavaṭi (6) Hermitage of sage Agastya and sage Sūtikṣṇa (7) Citrakūṭa (8) the meeting place of Bharata (9) sage Bharadwāja’s hermitage (10) the river Ganga (11) the river Sarayū (4CD-14ab). On the fifth day they land at sage Bharadwāja’s hermitage and pay homage. Here the 14th year is completed (14CD-15AB).

Śrī Rāma inquires about Bharata, Ayodhyā and His mothers (15CD-17). Bharadwāja conveys Bharata’s well-being and reigining the kingdom through pādukas (wooden-shoes) (18). Bharadwāja acknowledges Śrī Rāma’s grace for all the events from Daṇḍaka forest to Sītā’s abduction (19-20).

Bharadwāja: He identifies Śrī Rāma as Supreme Person Nārāyaṇa (विष्णु) (05 adjectives). Sītā (जानकी) is goddess Lakṣmī and Lakṣmāṇa is the serpent Śeṣa (21-23). He creates the universe, yet remains untainted like the sky (24). The ignorant sees Him circumscribed (limited) (विच्छिन्त) (25). He is the support etc. of the world (26). He is sole-object of seeing, hearing and remembering (27). His Illusory Power the Ego, etc. are superimposed on Him (28). Like a magnate attracts the pieces of iron (अददयः), Śrī Rāma’s Illusory Power creates the world (29). His universal gross body is called Virāt and subtle body is called Sūtra (30). The incarnations are come out and merge into the cosmic form (विराज) (31). Those who recit and hear the story of His incarnation become freed (32). On Lord Brahmā’s

request Śrī Rāma is incarnated in the dynasty of Raghu to lessen the burden of Earth and has accomplished the task of god (33-34AB). Śrī Rāma would accomplish many mighty deeds for many centuries (वहुवर्षसहस्याणि) (34CD-35). The sage requests to enjoy hospitality of 01 day (36). They all halt in sage Bharadwaja’s hermitage (37). Śrī Rāma asks Hanumān to hurry to Ayodhya for knowing the well-being (38). He should also inform Guha about their returning (39-40AB). He should reach to Nandigrāma, narrate all the events to Bharata as well as Śrī Rāma’s achievement including their returning and should return with the well-being (विचेष्टितम्) of Bharata (40CD-44AB). Hanumān arises in Śrīgaverapura (44CD-46AB). Hanumān meets Guha and conveys the message (46CD-48). He, passing through Rāmatirtha and Sarayū reaches to Nandigrāma (49-50). Hanumān sees Bharata leading his life like a hermit (आचार्यवासिनम्) (07 characteristics of hermit) ruling over the kingdom as the representative of Śrī Rāma’s wooden shoes (पालुकेः) and being encircled by the ministers (51-54AB).

Hanumān: Śrī Rāma, about whom Bharata is worried, enquires his well-being (54CD-55). Bharata should not grieve any more as his meeting (सञ्चल:) with Śrī Rāma is near (अभिन्न:र्तृत्त: ) (56). Śrī Rāma after killing Rāvana, is on the way to Nandigrāma along with Sītā and Lakṣmana (57). Bharata bursts out with extreme joy and embraces Hanumān (58-59). Bharata is ready to offer the high prize for the news (60). The news is the auspicious one bringing bliss (आनन्द:) to a person for many years (61-63). Hanumān should narrate how Śrī Rāma has met the monkeys (हल्दी:) (64-65AB). Hanumān narrates the whole account (चरितम्) of Śrī Rāma (65CD-66). Bharata instructs (आज्ञाप्रयत:) Śatrughna (शत्रुहंष:) (67-70). The citizens motivated (परिचितिः:) by Śatrughna follow the instruction (described) (71-74). The herm sit in the palanquin (शिबिका) while

202 Śatrughna’s name is used in the archic usage शत्रुहंषः- शत्रुहा Cp. शत्रुन्यं शत्रुहस्तर्थं गुरुभाषित || AdhR 1/3/41CD above.
203 It is also an archic usage.
Bharata with Śrī Rāma’s wooden shoes on his head goes on foot along with Śatrughna (75). Hanumān points out Śrī Rāma, Lakṣmana, Sītā (वैषम्ती), Sugrīva and Vibhīṣaṇa with his ministers boarded in Puspaka plane (described) (76-78). Everyone feel delight on seeing Śrī Rāma as a moon in the sky (79-80). Bharata shows the gesture of salutation to Śrī Rāma (81-82AB). Śrī Rāma orders to land the Puspaka plane down (82CD). Bharata and Śatrughna board on the plane, greet heartily eachother (their names are listed) (83-88). Bharata thanks Sugrīva for his friendship (89-90AB). Śatrughna bows down to Śrī Rāma, Lakṣmana and Jānakī (90CD-91AB). Śrī Rāma bows down to the mothers (91CD-92). The monkeys heartily praise Bharata. The monkey-chief appreciates his high feelings (93-96AB). Śrī Rāma makes Bharata sit beside Him and they all go to the Bharata’s hermitage (96CD-98AB). On reaching the hermitage, Śrī Rāma sends the Puspaka plane to Kubera (वैश्रवणम्) with thanks (98CD-99). Śrī Rāma bows down to His preceptor Vasiṣṭha, offers him the seat and sits near him (100).204

Canto 15

Śrī Rāma’s coronation

Lord Śiva: Bharata restores the kingdom with folded hands (1-3). The Supreme Ruller इंसम्नः incarnated as a man मिन्येम उपायः accepts it (4). Though Śrī Rāma रमणवः is the Supreme Self परमात्मः (07 Vedantic adjectives), acts अमुक्ति in His divine human form हृदार्मोपदेन to fulfill the desire of the devotees (5-8). The barber ख्वषुक्षुन्नतः cuts Śrī Rāma’s hair (9AB). The preparation स्म्भाऩः of coronation are carried out (9CD). Bharata, Lakṣmana and others take bath (10). Śrī Rāma (03 adjectives of appearance) shines more after bath (11). Śrī Rāma and Sītā are offered embellishment प्रतिकम् (12-13AB). Kausalyā commands (her maid servant) to offer embellishments to the monkey women (13CD-14AB). Śatrughna asks Sumantra to prepare chariot (14CD-15AB).

204 The verse is in वैश्रवणम् metre.
Srī Rāma mounts on the other chariot while Sugrīva and others in attired riding on the horse etc. surround Srī Rāma (15CD-17AB). All proceed to the city of Ayodhya (17CD-18). Bharata, Śatrughna, Lakṣmana are in the service of Srī Rāma, (19-20). The gods, the exalted sages and the seers sing His glory (21). The monkeys play instruments (22). The citizens see Srī Rāma arriving in Ayodhya (23). They are delighted to behold Srī Rāma (11 adjectives of appearance) (24-25). The women of city leave their house-hold works go up in the terrace (26-27). The women being delighted shower the flowers. Srī Rāma responds with smile and enters into the palace (29). Srī Rāma bows down all the mothers (पितृपौतिका:) (30). Srī Rāma asks Bharata to arrange for the accommodation of Sugrīva and others (31-32). Bharata carries out Srī Rāma’s order (33AB). Bharata asks Sugrīva to engage his attendants in bringing sacred water from 04 Oceans for Srī Rāma’s coronation (33CD-34). Sugrīva employs Jāmbavān, Hanumān, Aṅgada and Suṣeṇa who fetch the water in gold-pitchers (शालक्षमिन्द्र) and hand over to sage Vasistha (35-37AB). Sage Vasistha offers the seat to Srī Rāma and Sītā (37CD-38AB). The coronation ceremony is described (38CD-42). The wind god presents gold-necklace and god Indra presents gold-garland studded with gems (43). The celestial singers sing and the heavenly damsels dance along with the shower of flowers from the sky (44CD-45). Lord Śiva beholding gorgeous Srī Rāma (09 adjectives of appearance) and beautiful Sītā (06 adjectives of appearance) seated on the throne recits the hymn (46-50).

**Lord Śiva:** Salutation to Srī Rāma (04 adjectives of appearance) associated with His power Sītā (सचिवत्कार्य) (51). Srī Rāma’s one without beginning, middle as well as the end, untainted though creates, maintains and destroys the universe and all bliss (52). The wise knows Him who takes various incarnations for the devotees (53). He reclines on the Śeṣa serpent and protects (54). As the gastric

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205 6/15/30B mentions Srī Rāma touching His mother’s (स्मातु:) feet, yet in the next line 6/15/30C the plural usage ‘wives of His father’ i.e. Daśaratha’s queen indicates more than three queens of king Daśaratha.
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fire, He digests the food in the human-bodies (55). Śrī Rāma’s rediance shines in the Sun, Moon as well as in the Fire and His matter (तत्त्वम्) exists in all the beings (56). He is Supreme Brahman, one without second (57). Though He is one (एक:) becomes many and looks different in different incarnations (58). He only exists in all the creation of past, present and future (59). The deluded ones do not know Him but the pure hearted devotees realise His real nature (तत्त्वम्) (60). Even Lord Brahmā and other gods do not know His real form (स्वरूपम्), while the wise attain the Absolution (मुक्तिः:) through devotion (61). Lord Śiva himself chanting His name ‘Rāma’ stays at kāśi with Pārvatī (62). The reward of reciting, listening and writing the hymn is given (63).

**Indra:** Śrī Rāma has killed Rāvana who had snatched away the power of gods on getting the boon from Lord Brahmā (64). **The gods:** They have regained their sacrificial benefits (यज्ञमाण:) (65).

**The manes:** They (पितर:) enjoy the offering of the ancestral rites after Rāvana’s destruction (66).

**The celestial beings** (यक्षा:) They are freed from the slavery (बिशिष्टक्रमणि) of palanquins-bearers (67).

**The celestial beings** (गन्धर्वः:) They singing Śrī Rāma’s glory were banned and were forced by Rāvana to sing his glory. They are again started His glory (68-70A).

All the semideivine beings (11 names are mentioned) eulogize Śrī Rāma who greets than in turn (70CD-72). All of them retire with their hearts remembering His exploits (73-74). While the celestial

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206 cf. अहं वैश्वानरो भूल्वा प्राणीनो देहमाध्वित: ।
प्राणायामसमायुक्त: पचाम्यत्र चतुर्विधम्: [गीता: १५/१४]।

207 cf. न मौ दुक्कलिनो मृद्वः प्रपद्यन्ते नराधमा: ।
माययापद्यत्तज्ञाना आसुरं भावमाध्विता: [गीता: ७/१५]।

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beings retire more joyfully, Śrī Rāma (03 adjectives) shines more elegant in his midst of Sītā, Lakṣmaṇa and others (75).  

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Canto 16

Farewell of monkeys and appreciation of the text

Lord Śiva: (1-2AB After Śrī Rāma’s coronation, nature is in full delight (75). Śrī Rāma donates cows, horses etc. along with gold ornament in abundance to the Brahmin (2CD-4AB). He gives presents like a garland, gems, divine arm-bands and a necklace studed with gems and jewels to Sugrīva, Aṅgada and Sītā respectively (4CD-6). Sītā (जनकज्ञिनी) too takes out a pearl-necklace and presents it to Hanumān (7-9AB). On seeing Hanumān pleased Śrī Rāma speaks (9CD-10AB).

Śrī Rāma: Hanumān may ask for a boon (10CD).

Hanumān wishes to live and chant His name till His name sustains in the world (11-14AB). Śrī Rāma grants the boon and offer His company (साहृह्यम) after the final dissolution (14CD-15AB). Sītā (जनकज्ञिनी) grants him the boon of fulfilling all the needs wherever he goes (15CD-16AB). Hanumān (महामाति:) with full delight retires anyhow (कृत्वश्च) for practising penance on the Himalayas (16CD-17). Śrī Rāma sending Guha off asks to chant His name, to enjoy the Royal pleasures (विजार्जितान्) and to attain His resemblance (साहृह्यम) at the end (18-19). After Śrī Rāma gives various presents and embraces, Guha departs (20-21AB). All the monkeys along with Sugrīva and Vibhīṣaṇa being satisfied with gifts by Śrī Rāma depart to Kiśkindhā and Laṅkā respectively (21CD-25AB).

Śrī Rāma reigns with full paternal affection (अक्षिल+वत्सल) (25CD). Lakṣmaṇa is coronated as crown prince (बौवराज्ये) (26). Śrī Rāma (06 Vedantic epithets) though the non-doer (अक्षत) assuming

208 The verse is in समस्त metre.
the human form performs many sacrifices like the horse-sacrifice (27-29AB). In His reign there is none of the 06 calamities (29CD-30). The subjects (प्रजा:) are devoted fully to Śrī Rāma who has ruled with full justice (described) for 10 thousand years (दशवर्षसहस्त्राणि) (31-34).

**Appreciation of the text AdhR**

Lord Śiva has narrated for the first time (पुरा) the story of the AdhR bestowing long life, health and so on (35). The reward of its hearing and reading is given. (1) Fulfilling all desires. (2) Removing the sins (36). (3) The portion of the description of Śrī Rāma’s coronation conveys riches to one desiring wealth. (37AB). (4) The reciting of the whole of the text yields a noble (आध्यात्मिकम्) son (37CD). (5) A king reading the AdhR (आध्यात्मिकसहिता) gets the prosperous kingdom without any obstacles. (6) The woman hearing AdhR (अध्यात्मिकसहिता) begets long-lived sons (39AB) as well as the barren woman (वपन्या) gets a son (39CD). (7) A man listening to and reciting the text with devotion in Śrī Rāma becomes free from all miseries, the gods are pleased, the calamities are vanished (उपयोगिता) and they achieve the wealth (40-41). (8) Those who worship the AdhR attain the highest abode of lord Viṣṇu (43). (9) Śrī Rāma becomes pleasure with those who read the AdhR (अध्यात्मिकरचरितम्) themselves and they consequently acquire 04 human goals (44-45). (10) The listening to this (एतद्) AdhR (रामायणम्) destroys the crores of sins accrued in the ages

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209 The *Smṛti* text designate a calamity as also the natural calamities (ईतन:)
cf. अतिवृहिनावृक्षपूक्का: सल्लम्: शूका:।
प्रया समायता श्राया पंडिता ईतन: स्मृता:। मनुः, quoted by Apte V. S. (P 96).

210 The text itself calls the AdhR as the secret (रहस्यम्) doctrine of the Self the (आध्यात्मिकम्) title is fully justified.

211 योगाध्यात्मिकरचरितसहिता (१५/१६/३८A) = य:+=आध्यात्मिक+राम+सहिता is an example of आर्यसन्न्य स्बूतम्: गृहोजन्म: = गृह:  + आत्मा
एस: सर्वेषु भूलेषु गृहोजन्म न प्रकाशाते।कः १/३२/१२।।
(कल्पकोठ्ठ्याघनाशनम्) (46). (11) On hearing the AdhR the gods, the deities presiding over the planates (ग्रहः) and the great sages are pleased (47). (12) This ancient AdhR full of passionlessness (वैरात्म्य) and the wisdom (विज्ञान) is such a wonderful (अत्न्तन्म) that its reciter, listener and even the writer (i.e. Scripts) do not get rebirth (पुनर्विवर्धन) (48).

Conclusion: Lord Śiva having realised Śrī Rāma to be Viṣṇu’s incarnation has narrated (प्राह) to Pārvatī in brief (संक्षेपात्) this AdhR, the secret essence of all Vedas (49).²¹²

Uttarakāṇḍa

Canto 01

Arrival of sage Agastya and other sages to Śrī Rāma and narrating the previous accounts of Rāvaṇa and others

Lord Viṣṇu’s (पुण्डरीककावः:) incarnation Śrī Rāma, the son of Daśaratha and Kausalyā excels (महति) all (1).²¹³

Pārvatī: What did Śrī Rāma do after the destruction of Rāvaṇa and others, followed by His coronation (2-3AB). For how many years He lived in the human form? (3CD-4). She wants to listen Śrī Rāma’s story in detailed (5).

Lord Śiva: After the coronation of Śrī Rāma, Agastya and other sages (पुन्तः:) (09 names are listed) accompanied by saptarṣi come to greet (अभिवद्वितुम्) Him (6-8). The door-keeper (प्रतिहारः:) reports to Śrī Rāma (10-11). After they are accommodated, they come to Śrī Rāma

²¹² The verse is in शाश्वतविक्रियाक्रियातम् metre.
²¹³ The verse seems to serve the purpose of a middle benedictory stanza (मध्यमक्रंकः) as per the convention laid down by Patañjali in his mahābhāṣya—महतादिनि महतमध्यापि महतापटि च शास्वंतापि प्रदेशः।
who welcomes them (12). Śrī Rāma offers respectful hospitality and asks their well-being (13-15).

The sages: Rāvaṇa was not a burden (भारः), as Śrī Rāma can subdue the three worlds with His bow. Rāvaṇa is easy to be killed but not Meghanāda (रावणेऽ), Kumbhakarna and others (18-19). As Śrī Rāma has fulfilled the promise of fearlessness (given to them), he is blessed (20).

Śrī Rāma: Who do they magnify Meghanāda (रावणेऽ) than Kumbhakarna and others (21-22).

Agastya (कुम्भ्योनि): He would narrate past accounts (बुत्तम) of Meghanāda (रावणेऽ) and Rāvaṇa (23-24). In the kṛta era Brahmā’s son Pulastya had gone to Tṛṇabindu’s hermitage practices penance on the Mt. Meru (25-26). Pulastya being detracted by the amorous soprts of celestial girls (देवनायांकस्न�काः) becomes angry and warns them to bear (गर्भं धारिष्यति) whosoever falls in the range of his sight (दृश्ययथम्) (27-29AB). They keep themselves away from the place (29CD). As Tṛṇabindu’s daughter being unaware of the warning moves freely (निःप्रवृत्त), she conceives (03 adjectives of conceiving) and hence rushes to her father (30-31). Tṛṇabindu finds it out as the result of Pulastya’s curse through eye of wisdom (ज्ञानवसुष्णा) (32). The sage entrusts his daughter to Pulastya who accepts (प्रस्म्ह) her (33). She would bear a son worthy in both families (34). The son is born and is named Viśravā, the son of Pulastya (Paulastya) (35). Viśravā marries to Bharadvāja’s daughter (36). They get a child called Vaiśravana (37). Lord Brahmā being pleased by Vaiśravana’s penance grants the boon to become the lord of riches (धनेऽ) who then flying with Puṣpaka plane approaches his father (38-39). Vaiśravana informs about the boon and prays his father for a peaceful place to stay (40-41). He should occupie Lāṅkā which was quitted by demons out of Lord Viśnu’s fear (विष्णुभावः) (42-43). He does so (44-45AB). Once a demon named Sumālī of rasātala sees a
Chapter 03

Kubera (धनदम्म) flying in the Puspaka plane thinking of benefit of the demons speaks to his beautiful daughter (45CD-48AB).

Demon Sumālī: Though Kaikasi is youthful, nobody marries her due to fear of the rejection (प्रत्याख्यान) from her (48CD-49AB). She should select a Brahmin ascetic so that she may beget powerful sons like Kubera (49CD-50). She approaches a Brahmin hermit (probably Viśravā) with bashfulness (described) (51).

The hermit: Who is she? (52AB).

Kaikasī: He should know it through concentration (52CD). The hermit knows (53AB).

The hermit: She desires children from him but the time period (बेलायाम्) being dreadful, she would beget dreadful sons (दार्लणू) (53CD-54).

Kaikasī: Why such sons would be from him? (55AB).

The hermit: The last one (पश्चिम:) (i.e. 3rd son) would be an intelligent and a devotee of Śrī Rāma (55CD-56AB).

In due course, Kaikasī begets Rāvana with 10 heads and 20 arms (विशालिजुष्म) at whose birth the earth trembles (56CD-57AB). After him Kumbhakarna and Śūrpankhā followed by Vibhīṣṇa (05 adjectives of pious nature) are born (57CD-60AB). Kumbhakarna is described as canible (60CD-61AB). Rāvana harrases the people (61CD, EF). Though Śrī Rāma is the Supreme Person (08 Vedantic adjectives) incarnated in a human form has inspired him to narrate the birth of demons (रक्षोध्वम्) (62). As he has realized Śrī Rāma (07 Vedāntic adjectives) as Supreme being, he sustains himself (चरामि) in the world by his grace (भवदन्याग्रहत:) (63).
Chapter 03

Śrī Rāma: Sage Agastya (कुम्भोच्चम) should know (निबोध) that His account, as the descendent of solar dynasty removes the sin (64).\(^{214}\)

Canto 02

Elaboration of kingdom established by demons

Lord Śīva: Sage Agastya narrates the account in the assembly (1).

Sage Agastya: Once Kaikasi having seen Kubera visiting his father, asks her son Rāvan to become like Kubera (धनाध्यक्षम) (2-4). He promises his mother and starts practising penance (5-6). All the 03 brothers go to Gokarna for penance (7). Kumbhakarna practises regerous penance for 10000 years (8). Vibhīṣaṇa standing on one leg (एकन पादेन) for 5000 years (9). Rāvana (द्वानन:) practises penance for 10000 years (द्विग्यसहस्साणि) and at the end of every thousand years offers his head into fire (10). At the time of offering the 10th head, Lord Brahmā (प्रजापति:) appears before him and being pleased grants the boon (11-12).

Rāvana: He chooses the immortality (अमरत्वम) of the kind that he may get killed by any man (तुष्टोत्स हि मानुषा:)\(^{215}\) but not by any birds, reptile, celestial beings or demons (13). Lord Brahmā (प्रजापति:) says ok (तथास्तु) offers his nine heads back (14-15). Lord Brahmā asks Vibhīṣaṇa to choose a boon (16).

Vibhīṣaṇa: His intellect may sustain in the righteousness and never in unrighteousness (18).

Lord Brahmā agrees and grants immortality, though not asked by (आयचितोपि) Vibhīṣaṇa (19-20AB). Lord Brahmā offers a boon to

\(^{214}\) The verse is in कसंततिल्लक metre.

\(^{215}\) 7/2/13F (Human-beings are like grass-straws) indicates (1) He is not afraid of any man (2) Men are powerless to kill a demon like him. This justifies Śrī Rāma’s incarnation in a human form.
Chapter 03

Kumbhakarna (20CD). Kumbhakarna being possessed (व्याप्त) by goddess Sarasvatī (वाण्य) asks for 06 months sleep and meals of only one day (21). Lord Brahmā agrees. Goddess Sarasvatī comes out of Kumbhakarna’s mouth and ascends to heaven (22). Kumbhakarna repents for what he has asked for (23). Sumālī along with Prahasta and other demons comes to greet his grand sons (पौत्रान) (24). Sumālī is pleased as they are free from the fear of lord Viṣṇu which (i.e. the fear) made them away from Lanka (25-26).

Sumālī: Rāvana should grab Lanka which is reigned by Kubera and which formerly under their control (27-28AB). Rāvana does not agree saying that Kubera is their eldest brother (पुरुष) (28CD-29AB).

Prahasta: Rāvana is unaware of the royal duties (राजधर्म) and politics (नीतिशाख) (29CD). There can not be any brotherhood among the braves, because gods and demons though the sons of Kāśyapa have been fighting with weapons (31-32AB). The enmity between them is not afreshed (32CD).

Rāvana goes to the Mt. Trīkūṭa, sends Prahasta to invad Laṅkā, exiles (विकार्य) Kubera (धनदेवसर्व) and rules over Laṅkā (33-34). Kubera, obeying his father’s words goes to the summit of Kailāsa and propitiates Lord Śiva (35). Kubera enjoying Lord Śiva’s friendship resides in the city Alakā constructed by Viśvakarmā and is appointed the guardian of the direction (दिक्षालत्त्व) (36) Rāvana being coronated harrases the 03 worlds (37CD-38AB). Rāvana’s sister gets married with demon Kālakhaṇja’s descendent Vidyujjihva (38CD-39AB). Maya gives his beautiful (लोकसुन्दरी) daughter Mandodarī (in marriage) and the unfailure missile (शक्तिमूष्ठ) to

216 cf. ।प्रजातिस्तु तो प्राणां प्राह वाक्य सरस्वतीम्।
वाणिण्व राजसेद्रस्त्र्यं भव वामैवतिसिताः॥वारोि ७/५९/४२क्य -४३अब॥

217 Here the V. 7/2/24B reads पौत्रान (grand sons) but there should be ‘the son of daughter’ (देविण्व) because Sumālī is the father of Kaikasi who is the mother of Rāvana, Kumbhakarna and Vibhīṣaṇa hence it is archaic usage.

224
Rāvana (39CD-40). Kumbhakarna gets married with Virochana’s grand daughter (वृद्धीस्म) Vṛtrajwālā (41). Vibhīṣaṇa gets married with Sāramā, the dauther of gandharva king Śailīṣa (03 adjectives) (42-43AB). Mandodarī begets the son named Meghanāda who as soon as born cried like thundering of cloud (नाद मेघवत्तमुच्छिच) (43CD-44). Then Kumbhakarna sleeps for a long time (45). Rāvana starts killing Brahmmins, sages, gods, demons and other celestial beings (46CD-47). Kubera sends messages his younger brother Rāvana not to execute unpious activities (अधर्मम्) (48). Rāvana invades Kubera’s city (घनद+आल्यम्) and grabs his Puṣpaka plane (49). Rāvana defeats Yama and Varuṇa, but is defeated by Indra who ties him (50). There is a terrific fight between them and hence Indra ties Rāvana (51). Meghanāda218 conquering Indra releases his father and tying Indra takes him to Lāṅkā (52-53). Lord Brahmā feavouring Meghanāda with many boons asks him to release Indra (54). After being victorious over all the worlds, Rāvana lifts up (सोल्यामास) the Mt. Kailāsa (55). Lord Śiva (नन्दीश्वर) curses that he would be killed by the monkeys and a man (56). Rāvana though cursed so, invades the city of Sahasrārjuna (हृदयपतनम्) who ties him and is released by Pulastya (57). Rāvana attacks on Vāḷi who defeats him severly (वृत्त कक्षण) (58). Rāvana is released and makes friendship with Vāḷi (59). Rāma reigns over the world (60). Śrī Rāma has killed Rāvana as well as Kumbhakarna and Lākṣmaṇa has killed Meghanāda (61-62). Śrī Rāma is the Supreme Person (नारायण:) (03 Vedāntic adjectives) (63). Different creations have come out from different part of His body. (1) Lord Brahmā from His neval. (2) A fire god as well as speech from His mouth. (3) The king (लोकपाल) from His arms. (4) The moon as well as the Sun from His eyes. (5) Quarters and sub-quarters from His ears. (6) The vital air as well as twin god Aśvinau from His nose. (7) The world like भूवः, etc. from His leg, knee, thigh, and hips. (8) 04 oceans from His stomach. (9) Indra and Varuṇa from the breasts. (10) Sages Vālakhilyas from his semen. (11) The

218 7/2/52-54 presents the reason why Megh0anāda got the title ‘Śakrajita’ or ‘Indrajit’ conquerer of Indra.
god of death (गृह:-) from His generality organs (मेंड़.). (12) Death from His excreting organ. (13) The three eyed god Rudra from His wrath (मन्यो). (14) The mountains from His bones. (15) The clouds from His hair. (16) The herbs from the hair of His body. (17) The donkey and other animals from His nails (64-69AB). He possesses the universal power dense with the Divine Power (मायाशक्ति:) (69CD). He appears as many due to the combination of 03 qualities. The gods (विबुधः;) enjoy nectar of the sacrifice due to Him (70). He is the creator and supporter of all (71). Like ghee in the milk He is present in every diverdivied (भक्तम्) object (72). Śrī Rāma being the illuminer of all illuminaries is perceived by one possessing the sight of knowledge (ज्ञानचक्षु:) but not by one without the sight of knowledge (73-74AB). Yogi perceives him in their heart by devotion through the upanisads (वेदशीष:) incorporating the method of ‘Not that’ (अ+तत्+निर्सन+मुखै:) (74CD-76AB). He begs pardon for his verbosith (प्रलिपितम्) (76CD). His safe object of worship is Śrī Rāma (11 adjectives) – the chief among Raghus (77).219

Canto 03

Previous life-story of Vāli and Sugrīva as well as dialogue between Rāvana and Sanatkumār

Śrī Rāma: He inquires about the previous account of the birth of Vāli and Sugrīva (1).

Agastya: Once Lord Brahmā is in the meditation situated on the golden summit of Mt. Meru (2-3AB). While he meditates, the tears of joy fall down which he holds in his palm, keeps on the ground and from which a huge monkey (महाकपिः) is produced called Raksādhipa (3CD-4). Lord Brahmā asks him to stay there for sometime. He does so (5-6). Once he sees a divine-stepwell (वापीम्) where he watches his own reflection and thinking it to be rival (प्रतिकपिम्) jumps into

219 The verse is in चंसनातिलक्ना metre.
the water (7-8). He does not find any monkey in the water, but while coming out he finds himself transformed into a beautiful woman (9). God Indra on his return from worshipping Lord Brahmā sees her, becomes passionate and his semen is discharged which fall on her hairs and then on the ground (10-11). Consequently Vālī is born. Indra gives a gold-garland and departs to heaven (12). Like wise Sun god comes there and Sugrīva is born (13). The Sun god entrusts Sugrīva to Hanumān and departs (14). Next day she finds herself transformed again into monkey form (वानराकृतिम्) (15). He comes to Lord Brahmā with his two sons (16). Lord Brahmā asks a messenger (देवदूतम्) to lead them to the city of Kīśkindhā (03 adjectives) and to enthrone Rksarāja there (17-19). All the monkeys of the world (सप्तदशीपिण्यता) would obey him (20). They would come to Śrī Rāma’s help when Lord Viṣṇu (नारायणः) incarnates as Śrī Rāma (21-22). The messenger executes Lord Brahmā’s ordre (23). Since then monkeys rule over on Kīśkindhā (24). After lessening the burden of the Earth, Śrī Rāma has become the sovereign ruler (25). The exploits (पराक्रम:;) of indescribable Lord are described when he assumes the human form. His glory destroys the sins of the people and confers happiness (26).

The reward: The recitation of the account of Vālī and Sugrīva removes the sin (27-28). He then narrates the account (कथाम्) showing the reason why Rāvaṇa abducted Sītā (29). Formerly (पुरा) Rāvaṇa had asked Sanatkumāra the son of Lord Brahmā (30).

Rāvaṇa: Who is most powerful god and whose power makes the gods win? Whom do the Brahmins worship and the yogins meditate upon? (31-32).

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220 He is named so because he is produced by the contact of Indra’s semen with her hair (बाल).

221 He is named so because he is produced by the contact of Sungod’s semen with her neck (ग्रीवा).
Sanatkumāra (संतकुमार): Lord Viṣṇu (नारायण:) is the sustainer of the worlds from whose naval Lord Brahmā, the creator is born (33-34). By the reason of His power the gods win (35AB). The yogins meditate upon Him (36CD).

Rāvaṇa: Which resort do the demons (दैत्यदानव रक्षासि) reach when killed by Lord Viṣṇu? (37-38AB).

Sanatkumāra: The demons killed by other gods (देवतेः:) go to heaven through merits and demerits (पुण्यपापेऽ:], while those who killed by Lord Viṣṇu reach His abode (गलिम:) (38CD-40).

Rāvaṇa determines to get killed by Lord Viṣṇu (हरि:) (41). Sanatkumāra bless Rāvaṇa’s desire would come true (42-43). He is formless (अरूपस्य), yet the support of the universe (44-45). He is the creator (विभ्रक्तः) who protects all the beings like gods and others (15 are listed) and devours (अति:) them (at the dooms day) (46-49AB). His Divine Form (described) associated with His consort (श्रीरः:) is beyond the vision of gods, etc. without His favour (प्रसादः:) (49CD-51). He is not perceived by the means like sacrifice, etc. but through the profound devotion with knowledge (52-53). In the treta era the Lord Viṣṇu take birth, as Śrī Rāma, the son of Daśaratha and would move in the Daṇḍaka forest along with His brother and wife by the order of His father (54-56). Rāvaṇa should worship His associated with His consort (57).

Agastya: After that Rāvaṇa looks forward to fight with (युद्धस्य) Śrī Rāma (58-59AB). He abducts Sītā for the sake of getting himself (आत्मवधकार्यः) killed by Śrī Rāma (59CD). Listening, Reciting and narrating this story will bring longevity, health, bliss (अनन्तसोढ्यमः), desired object and immense riches (60).\textsuperscript{222}

\textsuperscript{222} The verse is in उपजाति metre.
Canto 04

Description of Śrī Rāma’s reign and Sītā’s exile

Lord Śiva: Once Rāvana meets Lord Brahmā desending from world of Brahmā (ब्रह्मलोकात्) (1).

Rāvana: He desires to fight with an equally powerful hero (महाबल:;) (2).

Sanatkumāra: Rāvana should go to Śvetadvīpa where powerful heroes dwell (3). The invincible inhabitants of the Śvetadvīpa are those who had worship Lord Viṣṇu devotedly and even those who were killed by Him (4).

Rāvana and his ministers approach white island (5). As the plane gets powerless (श्रावहत्तेजस्कम्), they go on foot (6). A lady (योशिता) prevents Rāvana at the entrance and catches him (7). He is freed anyhow (कृप्यार्थ) and the women (of the Island) laugh at him (8). He wishes to be killed by Lord Viṣṇu and attain Vaikunṭha and hence he had thought of abducting Sītā (9-10). He abducts Sītā and keeps her like the mother (11). Sage Agastya admits as Śrī Rāma (06 Vedantic adjectives), the omniscient Lord favouring the sages (12). 13 Agastya and other sages retire. King Śrī Rāma being unattached (अनास कर:) enjoys His life with Sītā, Hanumān and others (14-15). Once the Puspaka plane arrives and speaks (16AB).

The Puspaka plane: Kubera has sent him to serve till His ascent to Vaikunṭha and then go to back (16CD-18AB).

Śrī Rāma: The plane should remain present as and when remembered (18CD-19).

Śrī Rāma reigns with ease and peace (20). The 05 effects of Śrī Rāma’s reign are listed (21-23). While performing superhuman acts Śrī Rāma is informed the untimely death of a Brahmin boy caused...
by a low-caste \( \text{(सूत्र)} \) practising penance (24-26).\(^{223}\) Śrī Rāma installs many Śivalingas (27). Righteous \( \text{(परम्पर्यमित्)} \) Śrī Rāma establishing the model of His life-story \( \text{(कथाम्)} \) reigns for 10000 years (28-29). He furnishes the example of a loyal husband \( \text{(एकपनीतः)} \) (30). Once Sītā (05 adjectives of characteristics) while serving Śrī Rāma (05 adjectives of appearance) reports (31-34).

Sītā: The gods are repeatedly \( \text{(बहुशः)} \) first \( \text{(अग्रतः)} \) requesting her to go back to their Abode so that Śrī Rāma would follow and reunite with them (सनाथ: करिष्यति) (35-39). Śrī Rāma should take decision (40AB). He has thought of a device \( \text{(उपायम्)} \) that like an ordinary man afraiding of public censure \( \text{(लोकवादाद्रीतः इत्यापः)} \), he would abandon her who would beget two sons in the hermitage of sage Vālmiki (40CD-42). Afterward she would promise \( \text{(शपथम्)} \) the public faith \( \text{(लोकानां प्रत्यय)} \) and through splits open \( \text{(विवर्मत्रेन)} \) the earth she would go back to the Abode (43). Once seated happily in the court, Śrī Rāma asks Vijay regarding any public gossip about any of His family-members (45-48).\(^{224}\) Śrī Rāma is praised for his valient deeds (49). The people doubt Sītā’s chastity and suspect the wanteness of their women (50-52). Śrī Rāma asks the others who admit the same (53). When they all take leave, Śrī Rāma calls Lakṣmana (54).

Śrī Rāma: Lakṣmana must takes Sītā to the hermitage of sage Vālmiki abandon her there without any argument (55-56).

Lakṣmana does so and speaks (57).

Lakṣmana: She should go to sage Vālmiki’s hermitage (58CD-59AB).

\(^{223}\) In VR (7/76) the name is given as Šambuka.

\(^{224}\) AdhR 7/4/47B mentions Vijaya who is inquired about infamy while VR (7/45) reads ‘Bhadra’. Uttaraāmacaritam (Act I) of Bhavabhūti names him ‘Durmukha’. 

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Lakṣmaṇa returns, Sītā laments (59CD-60AB). Sage Vālmīki knows her through divine power, welcomes and entrusts her to hermitage women (मुनियोपिता:) (60CD-62). On the other side Śrī Rāma (03 Vedantic adjectives) leads His life like an ascetic (63).225

Canto 05

Rāmagītā

Lord Śiva: Śrī Rāma reigns like His illustrious forefathers (1). On Lakṣmaṇa queriosity, Śrī Rāma is used to narrate the stories of olden times including that of king Nṛga who had attained the form of animal (2).226

Lakṣmaṇa: Śrī Rāma (03 Vedantic adjectives) is perceived only by the absolute devotees though the knowledge (3-4). As Śrī Rāma confers Absolution (अपवर्जः:) from the worldly existence (भव:), Lakṣmaṇa seeks his refuge and wisdom (5). Śrī Rāma imparts the secret knowledge of upaniṣads (श्रुतिप्रपत्र:) to Lakṣmaṇa (6). A person should practise the caste-duties (स्वर्णश्रमक्रिया) and then should resort to (आश्रयते) the Holy master for the Self-realisation (आत्मलोकये) (7). Various worldly actions enmesh one into cycle of rebirth which is called ignorance (अज्ञानम्) or nescience. The ignorance can be removed by the knowledge of the self and the action related to it (i.e. the self knowledge) does never conflict (न स+विरोधम्) (8-9). A wise man should always contemplate on the self (10).

Argument: The actions are complimentary to the Self knowledge (विद्यासहाय), because the actions are ordained (वोदिता) in Vedas as the human goal (पुरुषार्थसाधनम्) (11). As the Vedas declare the sin in non-performance of actions (कर्म+अ+कृत्ति) and hence the liberation-wisher (समुस्युणा) should perform them. Therefore the actions are the complimentary to self-knowledge (12). Just as actions required the

225 The verse is in उपजाति metre.
226 cf. VR (7/54/54) where the whole of king Nṛga’s account is given.
agent and ther subservient (अन्य+कारकादिकान्), the Self knowledge also requires the necessary subservient leading to the Absolution (13).

The above erroneous doubt is nullified by the statement: The Ego sense is the root cause of action, while its destruction causes the rise of Self knowledge (विद्या) (14). The Self knowledge is the spirituality (आत्मबुद्धि:) that culminates from the study of the Vedanta text and hence it removes the doership, etc. (कारकादिकम्), while the action is just antagonist to it (15). The combination (समुच्चय:) (the action and Self knowledge) is not tenable due to theirin natural contradiction (16). A person may engross himself to action so long as there prevails the ego-senses but as the scripture declare that the knowledge arises at the cessation (निषिद्ध:) of the ego-sence. One should renounce the actions and involve himself in the Self knowledge (17). When the identification between Supreme Self and individual Self is reflected in the heart, the nescience ceases with the subservient (18). The nescience when once removed through the scriptural authority (शृङ्खला:) never arises again, as the self knowledge alone is pure and non-dual (19). The Self knowledge being independent requires no action for the attainment of Absolution (विद्या:) (20). In this regard the scriptural passage like that of the Taittirīya Āranyaka227 declares the renounciation (न्यास:) of the action and this much indeed is immorality of the Brh.228 declares the knowledge as the means of Absolution but not the actions (21-22). An ignorant person sees sin in non-performance (प्रत्य्वयः) of the obligatory rites, while a wise abandones the actions on the authority of the Vedas (विद्या:) (23).

The understanding of ‘Thou art that’ (तत्त्वमसि) accompanied by the faith in the Holy Master leads to the oneness and the purity of the mind making one steady (अप्रकापन:) like Mt. Meru (24). The

227 न कर्मणा न प्रज्ञा धोनेन त्यागते के अमृतत्व मानेश्वः।तै० १०/१०||
228 एताच्वदे खल्वमुतम्।बृ० ४/५/१५||
upanisadic dictum ‘Thou art that’ is elaborated logically (25-27). The nature of the gross (स्थूलम्) body is described (28). The nature of the subtle (सुहृत्तम) body is described (29). The nature of the causal (कारणम्) body is described (30). Though the soul residing in the 03 bodies (discussed above) reflected in 05 sheaths, is realised as one in meditation (31). The 03 states of awareness viz. waking, dream, sleep being changed (व्यभिचरत:;) are unreal (मृषा) (32). So long as the intelligence is characterised by the ignorance (अज्ञलक्षण) and the Quality of Inertia, the cycle of rebirth continues (33). The upanisadic statement like ‘not this’ ‘not this’ (निराकृता) the divergent apprehension of the transmigratory world is like the coconut that is thrown away after drinking its water, (पीत्वा यथामभ्यः प्रज्ञाति तत्कलात्) (34).229 The Self is one without second (अद्वय:) hence it is neither born nor decay nor dies (मृत:) (35). The knowledge of the Self leads to Bliss hence there remains no superimposition caused by the ignorance (36). The superimposition means the apprehending unreal on the real, as the misapprehension of snake the rope likewise the transmigratory (जगत) on the Supreme Lord (िर्बर) (37).230 Initially (प्रथम:) the Ego-sense is superimposed on the Brahman (38). The mental impressions like desire, passion, pleasure, etc. are the root cause of transmigration when ceased to function as in the deep sleep (प्रसुप्ती), the bliss is experienced (39). The individual Self is defined the pure consciousness reflected in the intellect (40). The mutual superimposition of sentient Self and insentient intellect is apprehended like the fire in the iron (41). Vedic statements are known through the grace of Holy Master and consequently realizing the adjunctless (उपाधिवर्जितम्) Self, one should abandone all the notion of non-Self (42). The seers (वेदवादिभः बुधः;) contemplate on the Self as effulgent (प्रकाशस्य), unborn (अजः), non-dual (अद्वयः), etc. (10 attributes are listed) (43-44). The constant practise of the contemplation (भावना) on the Self destroys the nescience like

229 cf. ततू समन्वयत् ||ब्रृहस्पूर्तिशाश्वथय १/२/४11
230 cf. अन्यानात्वत्वचांविषयः: (ब्र.सू.शां.भा. अध्यासभाष्य) The superimposition of the attributes of one thing on another.
medicine (रसायन) removes the disease (रुज:) (45). The aspirant should subdue his senses and gradually practise concentration on the Self (46). The seeker being engrossed in the Self detaches (बिलापयेत) himself from all the things inside as well as outside (47). He should meditate on the ओम्कार as the symbol of universe before the trance (समाधे: पूर्वम्), because its 03 syllables ‘अ’, ‘ॐ’ and ‘म’ (48). He should immerse (बिलापयेत) Viśwa of the syllable ‘ॐ’ into the Taijas of ‘ॐ’ and the Taijas of ‘ॐ’ into the prajña ‘म’ (50-51). He being freed (विमुक्त:) completely experiences the Supreme Bliss like the immovable ocean (अचलवारि सिन्धुवत्) (52). The seeker practising Samādhiyoga withdrawing the senses from sense-objects and having subjugated 06 internal enemies (अशोषिपि.), experiences His (i.e. of Śrī Rāma) constant realisation (53). He being engrossed in the above manner and enjoying his destiny (प्रारंभम्) merges finally into Him (54). Leaving aside all the worldly and scriptural acts, he should concentrate on His Self (55). His Self merges into Him like water, milk, space of the pot and the air into the ocean, milk, the ether and cosmic air respectively (56).

He should behold the worldly parlance to be false (57). He should practise thus till he beholds Him with devotion (58). A wise pondering over the secret of scriptures (श्रुतिसारस्रधम्), becomes free from all the sins immediately (59). Lakṣmaṇa should also practise in the above manner and enjoy the bliss (60). One who worships His both the form with and without attributes, sanctifies the 03 worlds (61).

Reward: One who reciets this discussion the essence of Vedas with faith in him and the preceptor, attains His form (मद+रूपल्य) (62).232

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231 The AdhR (7/5/52D) uses विमुक्त instead of जीवनमुक्त.  
232 The verse is in वसन्तातिलका metre.
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Canto 06

Killing of Lavaṇa; Lava, Kuṣa & sage Vālmīki arrives in the sacrifice performed by Śrī Rāma and spiritual instruction to Kuṣa by sage Vālmīki

Lord Śiva: Once the sage like Cyavana, etc. residing on the bank of rever Yamunā approach Śrī Rāma due to the fear of demon Lavaṇa (1-2). Śrī Rāma welcomes them and speaks (3).

Śrī Rāma: What service can he render? (4-5). Formerly a demon called Madhu had appeased Lord Mahādeva who offers him a trident that can burn the enemy. Rāvaṇa’s younger sister named Kumbhinasi was his wife (6-8). Their son called Lavaṇa is invincible and a slayer of gods and Brahmans (9). They seek the protection (10AB). Śrī Rāma assures to make them free from fear by killing him (10CD-11AB). He discusses the matter with His brothers. Śatrughna takes up the responsibility (11CD-15). Śrī Rāma entrusts that task to Śatrughna and coronates him on the throne of Mathurā (16-17).

Śrī Rāma: He gives the divine arrow to kill Lavaṇa (18). Lavaṇa worships the trident and goes out in the forest devour various animals (19). Śatrughna should waite at the city gate (पुर्द्रविर) before Lavaṇa returns from the forest (20). After killing him, Śatrughna should establish the kingdom at the place called Madhuvana (21-22AB). Śrī Rāma would grant him the four types of army (described) (22CD). Śrī Rāma and the sages bless Śatrughna for the victory (24). Śatrughna as per Śrī Rāma’s command, kills demon lavaṇa and establishes as well as develops the city of Mathurā (25-26AB). On the other hand Sītā begets 02 sons named Kuṣa and Lava in the hermitage of sage Vālmīki (26CD-27AB). Both of them grow in the hermitage and learn Vedic literature (वैद्यक्य) (27CD-28AB). Sage Vālmīki teaches them the Rāmāyana (28CD). They also learn Rāmāyana narrated by lord Śiva to mother goddess Pārvatī (29).233

233 These verse seems interpolation. Vide Discussion on the structural analysis of the AdhR.

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Both of them move around singing ŚrīRāmasaga on the lute (तन्त्रीतात्लसमायुक्त) and please the hermits (30-31). The sages applaud their unparalleled talent of recitation (32). Both enjoy their stay at Vālmīki’s hermitage (33). Once Śrī Rāma performs the horse-sacrifice keeping Sītā’s gold image. People of different class and castes attend the sacrifice (34-35). Sage Vālmīki stays there along with both the singers (कुशीलव) (36-37). There in a solitude, Kuśa inquires the sage about the science of wisdom as well as the method of Absolution (ज्ञानशाखम्) (38-39).

Vālmīki: He tells in brief (संक्षेप) the nature of bondage and Absolution as well as the means by practising which one becomes liberated while living (जीवनमुक्त:) (40-41AB).

He describes allegorically the body as the palace (महागृहेऽ) where the king called Pure Intelligence resides with the minister I-ness (अहंकार) who superimposing (समारोप्य्य) his identity on the king performs all his (i.e. egoistic) activities (41CD-42). The minister enmeshes the Self with the fatters of impressions (संक्तपनिगड़वृत्त:) (43CD-44AB). He contemplates on son, wife, house, etc. and grives all the time (44CD-45AB). The minister I-ness is constituted of 03 bodies (1) the inertia, the lowest (अधम:) (2) The good, the best (उत्तम:) and (3) The passion, the middle one (मध्यम) which are the root cause of the worldly existence (जगत: स्थिति:) (45CD-46AB). Inertia indulges one into deluding activities leading to the life of an insect and so on (46CD-47AB). Good indulges one in religious activities (धर्मेज्ञानप्राप्त:.) leading to the bliss (47CD-48AB). The passion indulges one in worldly activities leading to the pleasure of son, wife, etc. (48CD-49AB). At the removal of the 03 bodies one becomes free form the Ego-sense (49CD-50AB). He (i.e. Kuśa) should give up all those outer and inner impressions (दृष्टि:) and subdue his mind (50CD-51AB). Except the control over the
impression there is no other means in the 03 worlds (51CD-52). He should strive for the Highest Bliss (53). As all the impressions are interwoven in the thread of impressions, there continue no worldly objects (विभवा:) when the thread is destroyed (54). In that state the Self becomes Supreme Self (ब्रजत्व) (55). Though the highest knowledge (परमार्थतता) he should aVoide the impression (सूक्ष्मतित्वत्वति:) and through the immersion of the impression he would attain the state of Absolute monism (अद्वितीय पद्म) (56).

Canto 07

Kuśa and Lava singing in the sacrificial session of Śrī Rāma, Sītā entering into the earth and Śrī Rāma instructing His mother

Lord Śiva: Kuśa practices the means (described in 7/6/40-56 above) becomes free from the illusions (1).

Vyāmīki: Kuśa and Lava should recite Śrī Rāma Saga everywhere and especially infront of Śrī Rāma, if he wishes to hear (शुद्धशः), but they should not accept any gift (2-3). Accordingly they recite in public (4). Śrī Rāma hears His saga being recited by two boys in a unique style (अपूर्वपाठधातित्वम्) (5). Then (अथ) Śrī Rāma assembles sages, ministers, scholars, etc. and offers the stage to the boy-singers (6CD-8AB). The assembly surprise and converse mutually about the likeness between Śrī Rāma and the two boys with only difference (विरोध) in attire (8CD-11AB). Both of them start their unique recitation (11CD-12). On hearing the saga Śrī Rāma asks Bharata to offer Kuśa and Lava the boy singers the 10000 gems (अयुं वस॥)

\[234\] सकल्योपपाठृते (७/६/२CD) - चित्तवृत्तिनिरोध: of Yogaśātra. Unlike Yogaśātra no "निरोध but लीङ्चितवृति

cf. लघु संबोधनेन चिन्त्वैविशिष्टं शमावेतुः।
सक्षष्यं विज्ञानीयास्मात्समप्राप्तं न चालवेतुः।।

\[235\] The verse is in वृषभतार्ग metre.
They refuse to accept as they live upon hermit-food (चन्द्रिभोजनी) (14). Both of them go to sage Vālmīki (15AB). Śrī Rāma recognises both of them as Śītā's sons and asks Śatrughna to call Hanumān, Suṣeṇa and others along with sage Vālmīki and Śītā (15CD-17).

Śrī Rāma: Let Śītā swear (शपथम्) her stainlessness (गतकल्पणाम्) infront of the citizens (18).

The attendants convey Śrī Rāma’s order to Śītā (19).

Vālmīki: Śītā would swear the next day (खः), as the husband is highest fate for women (20-21AB).

The attendants convey Vālmīki’s message to Śrī Rāma (21CD).

Śrī Rāma: They may listen to Śītā’s swear and know the reality (शुभाशुभम्) (22-23).

The Brahmins, etc. and the monkeys assemble there with curiosity (कौटुक) (24). The people watch sage Vālmīki and Śītā arriving like Brahmā and goddess Lakṣmī (25-27AB).

Vālmīki: He presents stainless (अपाप) Śītā forsaken by Śrī Rāma in the vicinity of his hermitage due to the fear of the public censure (लोकापवासीतेन) (27CD-30AB). The twin brothers Kuṣā and Lava are His two sons (30CD-31AB). As he is the one of the 10 sons of Lord Brahmā, he is pious and hence he never tells a lie (31CD-32AB). Vālmīki assures Śītā’s chastity by the oath of his regerous penance (32CD-33). Even in Lankā, Śītā (वैदेहा) has been through in difficult test (प्रत्यय) in the presence of gods (34-35). Śrī Rāma apologizes

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236 It seems to mention the currency prevalent in the time of the compilation of the text of BrahmandaPurāṇam, as it is now obvious that Ādi ŚāṅkaraCārya can not be ascribed the authorship of the AdhR. In that case he should have mention the currency prevalent in His time.
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sage Vālmīki for abandoning sinless (अपाप) Sītā on account the fear of the public censure (36). He admits that two boy singers (कुशीलब्ब) are His sons and also His love for Sītā (37). Lord Brahmā, other gods and the people are eager to know Śrī Rāma’s intention (38-39AB).

Sītā: If she has not thought of any man other than Śrī Rāma the earth may split open to enter (विभवं) (39CD-40).237

A divine royal seat (03 adjectives) comes out from the earth on which goddess earth being seated who takes Sītā in her lap and disappears in the hollow (41-42AB). The gods applaud her (42CD-44). The effect of Sītā’s catch and entering into the hollow is described on all the living and non-living beings (45-48AB). Śrī Rāma is though aware of everything, behaves like an ordinary man, while the sages and God Brahmā console Him (48CD-49). He behaves like one awakened from the sleep (50AB). Śrī Rāma sends the sages off and offers them plenty of wealth as the sacrificial gift (50CD-51AB). After Śrī Rāma takes both the sons to Ayodhya, He passes His life solitude contemplating on the self (51CD-52). Once Kausalyā realising Śrī Rāma to be Lord Viṣṇu (नारायणम्) comes to Him in the solitary place and asks (53-54AB).

Kausalyā: Śrī Rāma (05 Vedantic adjectives) is the Supreme Person and is born as a son of Kausalyā due to her previous merits (पूर्वाग्रहितः), yet she is not free from the bondage of ignorance (54CD-55). As her death is nearing, she would like to acquire knowledge of the self (भवन्धनिवर्तकम्) (56-57). Śrī Rāma (03 adjectives) instructs her elderly mother (58).

Śrī Rāma: There are three paths (मार्गः) for Absolution viz. action, knowledge and devotion (59). The devotion is three fold depending on the nature of the person (60). An inferior (तामसः) devotee

237 The text (7/7/37CD-40) seems to omit deliberately the 02 episodes of Lava and Kuśa catching the horse of Āsvamedhayajña as well as their fight with Śrī Rāma’s army and the so called argument of Sītā regarding any other public censure causing her abandonment in future.
worships His with intention of violence, arrogance and envy (61). A middle (राजस:) devotee worships Him with worldly enjoyment (62). The best (सातिवक:) worships Him dedicating all the desires (63). Like the water of Gāṅgā flows into the sea, the mental flow of a devotee runs in Him which consequently leads to the Absolution of 04 folds (1) Same abode (सालोक्य). (2) Nearness (सामीप्य). And then the devotee being free from the effect of 03 qualities, becomes identical (महाबम) (64-66).

The behaviour and attitude of one indulged in karmayoga are stated (68-72). (1) Observing one’s own duty. (2) Nonviolence. (3) His view, praising, worships, rememberance and salutation. (4) Perceiving Him in all beings. (5) Forsaking the untruth and company of good people. (6) Respecting the great people. (7) Keeping mercy to the miserable people. (8) Making friendship with equal person. (9) Observing Yamas, Niyamas. (10) Listening to the Vedantic dictum. (11) Chanting His name. (12) Abandoning the egoism. His mind merges into the Self (73). The ego is the root-cause of diverting the beings from the internal path (74). The external offerings to Him are not dear to Him, if they are devoid of devotion (75). One who sees the difference in His self and the Supreme Self gets the fear from the death (मृत्यु:) (76-77). One should worship Him, one without second residing in every beings as the consciousness (चेतनम) (78-79). Therefore each of the paths of devotion as well as the knowledge aim at the non-distinction between the Supreme Self and the Individual Self (ईश्वरजीवो:) (80). Therefore Kausalyā should contemplate on Him as the one with devotion (81CD).

\[\text{\textsuperscript{238} cf. प्रकृते: क्रियामणानि गुणः: कर्मणि सर्वशः:। अहंकारविभूतम् कर्ममिति मन्यते॥ गीता ३/२७॥} \]
\[\text{\textsuperscript{239} cf. सर्वभूतःस्मात्मां सर्वभूतानि चात्मनि। ईश्वर योग्यक्षताम् सर्वं समवेता॥ गीता ६/२९॥} \]
\[\text{\textsuperscript{240} cf. यथासूक्ष्मे: प्राप्तवेत स्वामन् तद्यथेर्पि गमनेत। एक साज्जूः च योगं च यो: परीक्ष्यति स परीक्ष्यति॥ गीता ५/५॥} \]

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She practises the path of devotion becomes free from the routs (गतिसिद्ध:) (viz. Śulka, Kṛṣṇa and Jāyasva mṛiyasva) and attains Highest state (परम गतिम) (82AB-83). Kaikeyī after getting the knowledge of yoga practises it and attains Daśaratha in the heaven, Lakṣmana’s mother Sumitra being pure-hearted wife unites with Daśaratha in the heaven (84).

Canto 08

Arrival of the Time (काल), abandoning of Lakṣmana and Lakṣmana’s ascend to heaven

Lord Śiva: Bharata’s maternal uncle Yudhājīta calls him for the protection from the Gandharvas whom he kills (1). He founds two new cities Puṣkarāvatī and Takṣśilā where he enthrones his two sons Puṣkara as well as Takṣa respectively and returns to Ayodhya (2CD-4AB).

Śrī Rāma: Lakṣmana should take his sons Aṅgada and Citraketu along with him to the west to conquer the robber tribes (भिड़ान), found the two cities for the two sons and should return to Ayodhya (4CD-7AB). Lakṣmana does accordingly (7CD-8). Then Time (काल) assuming the form of sage comes and speaks to Lakṣmana (9).

Time: Śrī Rāma should be reported about him, the messenger of sage Atibala (10). Lakṣmana informs Śrī Rāma (11). Śrī Rāma asks him to send him in (12). Time enters and blesses Śrī Rāma who pays homage to him (13-15AB).

Śrī Rāma: What is the reason of his arrival? (15CD-16).

Time: His talk being a top secret should not be seen or heard by anyone whom he may kill (वच्छ्वः), if one sees or hears (17-18). Śrī Rāma asks Lakṣmana to wait at the door and observe the command.

241 The verse is in कक्ष्यः metre.
(mentioned above) (19-20AB). Śrī Rāma requests Time to speak (20CD).

Time: He is His (i.e. lord Viṣṇu’s) eldest son from Māyā. He is all devouring Time and is sent by lord Brahmā (21).

Brahmā’s message: It is high time for him return to the heaven (23-24AB).

After the previous dissolution, lord Viṣṇu had again created lord Brahmā from His neval, His consort Māyā, the thousand hooded Ananta (śeṣnāga) and after killing demons Madhu and Kaitabha the earth was produced from fate and bones of the demons (24CD-27AB). Having created Brahmā from His neval Lord Viṣṇu asks him to create and protect the universe (27CD-28).

Brahmā: Lord Viṣṇu (Śrī Rāma) incarnates as Dwarf (चामन) the son of Kāśyapa to protect the beings (29). Śrī Rāma’s purport for taking incarnation is accomplished on Rāvana’s killing within the life span of 11000 years (दशावर्षसहस्राणि दशावर्षशतानि च) (30-32). If He wishes He can continue as the king of Ayodhyā or ascend to His abode fulfilling the gods desire (33-35). As the purpose of His incarnation to protect and set up the righteouness in the three world is accomplished, He would like to accept Brahmā’s request to return His abode (36-39). Just then sage Durvāsā arrives at the door (40).

Sage Durvāsā: He is in urgency to see Śrī Rāma immediately (41).

Lakṣmāna: As Śrī Rāma is engaged in the most urgent task, the sage should wait for sometime (मूहल्लेम) (42-43AB).

Durvāsā threatens to burn the whole Raghu family to ashes, if he is not allowed to see Śrī Rāma immediately (43CD-44). Lakṣmāna thinks it better to be killed himself than the destruction of the whole family (45-46AB). Lakṣmāna reports and Śrī Rāma sends Time off (46CD). Śrī Rāma sees sage Atri’s son Durvāsā (47).
Durvāsā: He would like to break his fast for 1000 years at His place (48).

Śrī Rāma offers delicious food (सिद्धम्) to the sage who afterward retires (50CD-51). Lakṣmaṇa understands Śrī Rāma’s mental condition (52-55AB).

Lakṣmaṇa: Śrī Rāma should not grieve but should punish him from the hell (55CD). It is destined by time, so Śrī Rāma should follow the instruction to save him from the hell (56). Śrī Rāma should not favour his loving brother Lakṣmaṇa (57). Śrī Rāma calls the ministry including sage Vasiṣṭha (58). Śrī Rāma narrates the incident to get the solution (59).

Sage Vasiṣṭha and the ministers: Vasiṣṭha has known Śrī Rāma’s separation from Lakṣmaṇa through divine vision (60). Śrī Rāma must forsake Lakṣmaṇa in order to maintain the dharm and consequently the three worlds too (62-64AB).

Śrī Rāma listens to the advice of the minister (64CD-65AB).

Śrī Rāma: Lakṣmaṇa should go because for the abandonment of the righteous person (सत्यम्) is equivalent to the killing (65CD-66AB).

Lakṣmaṇa bows down to Śrī Rāma and quits (66CD-67AB). He goes to the bank of river Sarayū and practising yoga concentrates on lord Vāsudeva (67CD-69AB). The gods eulogize him by showering flowers (69CD-70AB). God Indra takes him to the heaven when the celestial bodies adore him (70CD-71). God Brahmā and other sages come there to see Lakṣmaṇa, the great serpent Śeṣa (महाशिष्ठि) (72).242

242 The verse is in स्योञ्जता metre.
Canto 09

Lord Śiva: After abandoning Lakṣmaṇa, Śrī Rāma feels unhappiness (1). He would enthrone Bharata and follow Lakṣmaṇa (2). The people of Ayodhyā grieve (3). Bharata does not like Śrī Rāma’s decision (अभिभाषितम्) (4).

Bharata: He doesn’t wish the kingdom at all (5). Śrī Rāma should coronate Lava on the throne of the north and Kuśa on Ayodhyā (6). Śatrughna should be called immediately so that he knows about their final ascent (7).

The people lament (8).

Sage Vasiṣṭha: Śrī Rāma should grace (प्रसादम्) the people (9-10AB). Śrī Rāma asks their view (10CD-11).

The citizens: They would like to follow Him anywhere He intend to go (12-14).

Śrī Rāma agrees (15AB). Śrī Rāma gives a plenty of possessions like horses, chariots etc. to Kuśa and Lava who take leave anyhow (कृत्त्रयै) (15CD-18AB). The messengers go to Śatrughna and report him all that happened till then (18CD-20). Śatrughna coronating his son Subāhu on the throne of Mathurā as well as Yupaketu on Vidiśā rushes to Ayodhyā (21-22). Śatrughna approaches and bows down to Śrī Rāma who is in the causal attitre (दुकृत्तदुष्पवीतम्) (23-24). Śatrughna also wishes to follow Śrī Rāma (25-26AB). Śrī Rāma instructs him to be ready at the noon (26CD-27AB). The gods descended as the monkeys, bears, etc. are ready to accompany Him (27CD-29). Sugrīva enthrones Aṅgada and wishes to follow Him (30-31).

Śrī Rāma: He wishes Vibhīṣaṇa should reign over the demons till the doom’s day (32-33).

243 The statement, ‘It is my order that you reign till the earth sustains
Chapter 03

doom’s day (34). He wishes Jāmbavān would live till the end of the dvāpara Era (35CD-36AB). He allows rest of them to follow Him (36CD). Next morning Śrī Rāma requests sage Vasiṣṭha let the fires go ahead Him (37). Sage Vasiṣṭha performs the rite of Śrī Rāma’s final destruction (प्रस्थानिक्ष) (38AB). Śrī Rāma leaves the city (38CD). The weapons, the scriptures etc. go ahead of Him (40). The citizens ministers, Śatrughna and Bharata along with their family including Sugrīva and other monkeys follow Śrī Rāma (42). The movable and immovable beings also follow the Supreme Ruler (परमेश्वर) (46). The whole of city Ayodhyā becomes lifeless (47). Śrī Rāma arriving at the river Sarayū (सरस्वती) gets delighted (48). God Brahmā, the exalted sages and other celestial beings gather in the sky with their planes to behold Śrī Rāma (49-50). The fragrant breezes blow, the gods play instruments and the semidivine beings sing (51). Śrī Rāma touches the holy water of river and circumambulates there (52AB).

God Brahmā: Śrī Rāma is the Supreme Person (52CD). Though Śrī Rāma is lord Viṣṇu Himself He has fulfilled the request of His devotee (i.e. lord Brahmā) (53). Śrī Rāma along with His brothers may return to His original form or assume another form and may protect all the beings (54). God Brahmā utters salutation and praises to be favourable (स्वरूप) (55).

Lord Brahmā: Śrī Rāma assumes His four armed (चतुर्भुज:) form (56). Laksmana, Bharata and Śatrughna (लक्षमण भरत सत्रुघ्न) assume their

_धरिष्यति धरा वायुविभात्वा विश्वाशाठि मे।_
_वचनानामस्म विश्वास्त शापितोदिति ममोपरि।।७/९/३॥_

indicates Vibhīṣaṇa being one of the seven, rather 08 long-lived one’. cf. अश्वत्थम बलिवासी हनुमान विभीषण:।
_कृप: परशुरामस्य सतैते चिलकीविन:।।मवा ५९/६/७॥_
_संलोकानु संस्मेष्टित्य माकण्डेयमायामम्।_
_जीवेदु वर्षानी साग्रमम्।।८॥ ॥

244 The statement, ‘मायेते त्वमो विरुध्वीव ममाशा मा मृत्यु कृपया:। indicates Hanumān being one of the seven, rather 08 long-lived one.

245 v. 7/9/42 consists of 06 lines
forms of serpent Śeṣa, the discus and the conch respectively (57). 
Śītā has already assumed the form of goddess Lakṣmī and afterwards 
Śṛī Rāma has assumed the form of lord Viṣṇu (58). God Indra, other 
gods, exalted sages, ascetics, semigods, God Brahmā and other 
creators applaud Him (59-60AB).

Śṛī Rāma: All are His devotees hence Brahmā should arrange to 
accommodate the human followers to Vaikunṭha and the birds, etc. 
in the abode similar to Vaikunṭha (वैकुण्ठ साम्प्रद) (60CD-61).

Lord Brahmā: The birds, etc. are accommodate in the world 
called sāntānika, etc. (62). Others who recit His name at the time of 
death or unknowingly (अज्ञात:;) may be offered the world attained by 
the yogins (63). The monkeys, the bears and (the devotee) demons 
touch the water of river Sarayū and attain their divine form (64). 
Sugrīva assumes the form in the Sun god (65AB). The citizens 
plunge into the river Sarayū and attain the sāntānika and worlds 
(65CD-66AB). The birds, etc. attain heaven (66CD). The spectators 
(दीपकीः;) touch the water of Sarayū and attain the heaven (67).

Reward: Person who read even quarter (पादम्) of this Śrī Rāma 
Saga becomes free from all the sins (68). A sinner reading (or 
reciting) its single verse becomes free form the sins and attains Śrī 
Rāma’s world (सालेक्यम्) (69). Śrī Rāma is pleased on hearing this 
account (i.e. AdhR) narrated by lord Śiva to Pārvatī (70). The person 
reciter and the listener of this Rāmāyana become free form the sins 
accumulated innumerable births (71). A person who reads, listens 
to and scribes (हिंदितः;) enjoys the company of Śrī Rāma and Śītā 
(72). The reader and listener of the Rāmāyana, the first epic 
(आदिकाव्यम्)246 attains the highest abode of Lord Viṣṇu (73).247

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246 This refers undoubtedly Vālmaiki’s Rāmāyana.
247 The verse is in वसंततिलिक्तम metre.