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Śrī Rāmacaritamānasa

(The Mānasa lake containing the exploits of Śrī Rāma)

Descent Five

(Sundara-Kāṇḍa)

श्लोक

शान्तं शाश्वतमप्रमेयमनघं निर्वाणशान्तिप्रदं
ब्रह्माशम्भुफणीन्द्रसेव्यमनिशं वेदान्तवेद्यं विभुम् ।
रामाख्यं जगदीश्वरं सुरगुरुं मायामनुष्यं हरिं
वन्देऽहं करुणाकरं रघुवरं भूपालचूडामणिम् ॥ १ ॥

Śloka

śāntaṁ śāśvatamaprameyamanaghaṁ nirvāṇaśāntipradaṁ
brahmāśambhuphaṇīndrasevyamaniśaṁ vedāntavedyaṁ vibhum,
rāmākhyāṁ jagadīśvaraṁ suragurum māyāmanuṣyaṁ hariṁ
vande'haṁ karuṇākaraṁ raghuvaraṁ bhūpālacūḍāmaṇim.1.

I adore the Lord of the universe bearing the name of Rāma, the Chief of Raghu's line and the crest-jewel of kings, the mine of compassion, the dispeller of all sins, appearing in human form through His Māyā (deluding potency), the greatest of all gods, knowable through Vedānta (the Upaniṣads), constantly worshipped by Brahmā (the Creator), Śambhu (Lord Śiva) and Śeṣa (the serpent-god), the bestower of supreme peace in the form of final beatitude, placid, eternal, beyond the ordinary means of cognition, sinless and all-pervading. (1)

नान्या स्पृहा रघुपते हृदयेऽस्मदीये
सत्यं वदामि च भवानखिलान्तरात्मा ।
भक्तिं प्रयच्छ रघुपुङ्गव निर्भरां मे
कामादिदोषरहितं कुरु मानसं च ॥ २ ॥
nānyā spṛhā raghupate hṛdaye'smadiye
satyaṁ vadāmi ca bhavānakhilāntarātmā,
bhaktiṁ prayaccha raghupuṅgava nirbharāṁ me
kāmadidoṣarahitaṁ kuru mānasaṁ ca.2.

There is no other craving in my heart, O Lord of the Raghus: I speak the truth and

You are the Spirit indwelling the hearts of all. Grant me intense devotion to Your feet, O crest-jewel of Raghus, and free my mind from faults like concupiscence etc. (2)

अतुलितबलधामं हेमशैलाभदेहं
दनुजवनकृशानुं ज्ञानिनामग्रगण्यम् ।
सकलगुणनिधानं वानराणामधीशं
रघुपतिप्रियभक्तं वातजातं नमामि ॥ ३ ॥

atulitabaladhāmaṁ hemaśailābhadehaṁ
danujavanakṛśānuṁ jñānināmagraganyaṁ,
sakalaguṇanidhānaṁ vānarāṇāmadhīśaṁ
raghupatipriyabhaktaṁ vātajātaṁ namāmi.3.

I bow to the son of the wind-god, the beloved devotee of Śrī Rāma (the Lord of the Raghus), the chief of the monkeys, the repository of all virtues, the foremost among the wise, a fire to consume the forest of the demon race, possessing a body shining as a mountain of gold and a home of immeasurable strength. (3)

चौ०— जामवंत के बचन सुहाए । सुनि हनुमंत हृदय अति भाए ॥
तब लगि मोहि परिखेहु तुम्ह भाई । सहि दुख कंद मूल फल खाई ॥ १ ॥
जब लगि आवौं सीतहि देखी । होइहि काजु मोहि हरष बिसेषी ॥
यह कहि नाइ सबन्हि कहुं माथा । चलेउ हरषि हियँ धरि रघुनाथा ॥ २ ॥
सिंधु तीर एक भूधर सुंदर । कौतुक कूदि चढ़ेउ ता ऊपर ॥
बार बार रघुबीर सँभारी । तरकेउ पवनतनय बल भारी ॥ ३ ॥
जेहि गिरि चरन देइ हनुमंता । चलेउ सो गा पाताल तुरंता ॥
जिमि अमोघ रघुपति कर बाना । एही भाँति चलेउ हनुमाना ॥ ४ ॥
जलनिधि रघुपति दूत बिचारी । तैं मैनाक होहि श्रमहारी ॥ ५ ॥

Cau.: jāmavaṁta ke bacana suhāe, suni hanumaṁta hṛdaya ati bhāe.
taba lagi mohi parikhehu tumha bhāī, sahi dukha kaṁda mūla phala khāī.1.
jaba lagi āvaũ sītahi dekhī, hoihi kāju mohi haraṣa biseṣī.
yaha kahi nāi sabanhi kahũ māthā, caleu haraṣi hiyaṁ dhari raghunāthā.2.
siṁdhu tīra eka bhūdhara suṁdara, kautuka kūdi caRheu tā ūpara.
bāra bāra raghubīra sābhārī, tarakeu pavanatanaya bala bhārī.3.
jehī giri carana dei hanumaṁtā, caleu so gā pātāla turaṁtā.
jimi amogha raghupati kara bānā, ehī bhāti caleu hanumānā.4.
jalanidhi raghupati dūta bicārī, taī maināka hohi śramahārī.5.

Hanumān was much delighted at heart to hear the heartening speech of Jāmbavān. He said, "Suffering hardships and living on bulbs, roots and fruits, wait for me, brethren, till I return after seeing Sītā. I am sure our object will be accomplished as I feel very cheerful." So saying and after bowing his head to them all he set out full of joy with an image of Śrī Rāma (the Lord of the Raghus) enshrined in his heart. There was a beautiful hill on the sea-coast; he lightly sprang on to its top. And invoking the Hero of Raghus line again and again, the son of the wind-god took a leap with all his might. The hill on which Hanumān planted his

foot while leaping sank down immediately into the nethermost region (Pātāla). Hanumān sped forth in the same way as the unerring shaft of Śrī Rāma (the Lord of the Raghus). Knowing him to be Śrī Rāma's emissary, the deity presiding over the ocean spoke to mount Maināka,* "Relieve him of his fatigue, O Maināka (by allowing him to rest on you)." (1—5)

दो०— हनूमान तेहि परसा कर पुनि कीन्ह प्रनाम ।
राम काजु कीन्हें बिनु मोहि कहाँ बिश्राम ॥ १ ॥

Do.: hanūmāna tehi parasā kara puni kīnha pranāma,
rāma kāju kīnhē binu mohi kahāṅ biśrāma.1.

Hanumān simply touched the mountain with his hand and then made obeisance to it saying, "There can be no rest for me till I have accomplished Śrī Rāma's work." (1)

चौ०— जात पवनसुत देवन्ह देखा । जानें कहूँ बल बुद्धि बिसेषा ॥
सुरसा नाम अहिन्ह कै माता । पठइन्हि आइ कही तेहिं बाता ॥ १ ॥
आजु सुरन्ह मोहि दीन्ह अहारा । सुनत बचन कह पवनकुमारा ॥
राम काजु करि फिरि मैं आवौं । सीता कइ सुधि प्रभुहि सुनावौं ॥ २ ॥
तब तव बदन पैठिहउँ आई । सत्य कहउँ मोहि जान दे माई ॥
कवनेहुँ जतन देइ नहिं जाना । ग्रससि न मोहि कहेउ हनुमाना ॥ ३ ॥
जोजन भरि तेहिं बदनु पसारा । कपि तनु कीन्ह दुगुन बिस्तारा ॥
सोरह जोजन मुख तेहिं ठयऊ । तुरत पवनसुत बत्तिस भयऊ ॥ ४ ॥
जस जस सुरसा बदनु बढावा । तासु दून कपि रूप देखावा ॥
सत जोजन तेहिं आनन कीन्हा । अति लघु रूप पवनसुत लीन्हा ॥ ५ ॥
बदन पइठि पुनि बाहेर आवा । मागा बिदा ताहि सिरु नावा ॥
मोहि सुरन्ह जेहि लागि पठावा । बुधि बल मरमु तोर मैं पावा ॥ ६ ॥

Cau.: jāta pavanasuta devanha dekhā, jānañ kahūṅ bala buddhi biseṣā.
surasā nāma ahinha kai mātā, paṭhainhi āi kahī tehī bātā.1.
āju suranha mohi dīnha ahārā, sunata bacana kaha pavanakumārā.
rāma kāju kari phiri mañ āvaūṅ, sītā kai sudhi prabhuhī sunāvaūṅ.2.
taba tava badana paṭhihaūṅ āi, satya kahaūṅ mohi jāna de māi.
kavanehūṅ jatana dei nahī jānā, grasasi na mohi kaheu hanumānā.3.
jojana bhari tehī badanu pasārā, kapi tanu kīnha duguna bistārā.
soraha jojana mukha tehī ṭhayaū, turata pavanasuta battisa bhayaū.4.

* It is mentioned in our scriptures that formerly mountains had wings and could fly like birds, but later on Indra clipped them of their wings by his thunderbolt and since then they became stationary. Maināka, however, who was able to accelerate his speed with the help of the wind-god, rushed into the ocean and hid himself under its waters. The deity presiding over the ocean, who had been begotten by King Sagara, and was thus an ancestor of the Lord, took this opportunity to oblige Śrī Rāma and directed Maināka to come out of his hiding-place and give rest to His envoy in the mid-ocean so as to enable him to cross the ocean by easy stages. Out of gratitude to the ocean, who had afforded him shelter all the time, and in order to repay his obligation to the wind-god, Maināka emerged from his asylum and served as a stepping-stone for Hanumān to rest on and replenish his store of energy. Hanumān, however, who was spurred on by his devotion to Śrī Rāma and depended on His all-sufficient grace, needed no other support and took leave of the mountain by merely acknowledging his services. The incident further shows Hanumān's unremitting zeal in the service of his Lord.

jasa jasa surasā badanu baRhāvā, tāsū dūna kapi rūpa dekhāvā.
 sata jojana tehī ānana kīnhā, ati laghu rūpa pavanasuta līnhā.5.
 badana paīthi puni bāhera āvā, māgā bidā tāhi siru nāvā.
 mohi suranha jehi lāgi paṭhāvā, budhi bala maramu tora maī pāvā.6.

The gods saw the son of the wind-god sweeping along; and in order to test his extraordinary strength and intelligence they sent Surasā, a mother of serpents, who came near him and said: "The gods have provided me a meal today." On hearing these words the son of the wind-god said in reply, "Let me return after accomplishing Śrī Rāma's errand and tell my lord the news of Sītā. Then I will approach you and enter your mouth; I tell you the truth. Mother, only let me go now." When, however, she would not let him go on any account, Hanumān said, "Then why not devour me?" She distended her mouth to a distance of eight miles, while the chief of monkeys grew double the size of her mouth. She stretched her mouth to a circumference of a hundred and twenty-eight miles, and the son of the wind-god immediately took a form covering two hundred and fifty-six miles. Even as Surasā expanded her jaws the chief of the monkeys manifested a form twice as large as her mouth. When she further expanded her mouth eight hundred miles wide, the son of the wind-god assumed a very minute form, by which he entered her mouth and came out again and bowing his head to her begged leave to proceed. "I have gauged the extent of your wit and strength, the errand for which the gods had despatched me. (1—6)

दो०— राम काजु सबु करिहहु तुम्ह बल बुद्धि निधान ।
 आसिष देइ गई सो हरषि चलेउ हनुमान ॥ २ ॥

Do.: rāma kāju sabu karihahu tumha bala buddhi nidhāna,
 āsiṣa dei gaī so haraṣi caleu hanumāna.2.

"You will accomplish all the work of Śrī Rāma, a storehouse that you are of strength and intelligence." Having blessed Hanumān she departed and Hanumān too joyfully resumed his journey (through the air). (2)

चौ०— निसिचरि एक सिंधु महँ रहई । करि माया नभु के खग गहई ॥
 जीव जंतु जे गगन उड़ाहीं । जल बिलोकि तिन्ह कै परिछाहीं ॥ १ ॥
 गहइ छाहँ सक सो न उड़ाई । एहि बिधि सदा गगनचर खाई ॥
 सोइ छल हनुमान कहँ कीन्हा । तासु कपटु कपि तुरतहिं चीन्हा ॥ २ ॥
 ताहि मारि मारुतसुत बीरा । बारिधि पार गयउ मतिधीरा ॥
 तहाँ जाइ देखी बन सोभा । गुंजत चंचरीक मधु लोभा ॥ ३ ॥
 नाना तरु फल फूल सुहाए । खग मृग बृंद देखि मन भाए ॥
 सैल बिसाल देखि एक आगें । ता पर धाइ चढ़ेउ भय त्यागें ॥ ४ ॥
 उमा न कछु कपि कै अधिकाई । प्रभु प्रताप जो कालहि खाई ॥
 गिरि पर चढ़ि लंका तेहिं देखी । कहि न जाइ अति दुर्ग बिसेषी ॥ ५ ॥
 अति उतंग जलनिधि चहु पासा । कनक कोट कर परम प्रकासा ॥ ६ ॥

Cau.: nisicari eka simḍhu mahū rahaī, kari māyā nabhu ke khaga gahaī.
 jīva jāntu je gagana uRāhī, jala biloki tinha kai parichāhī.1.

gahai chāhā saka so na uRāi, ehi bidhi sadā gaganacara khāi.
 soi chala hanūmāna kahā kīnhā, tāsū kapaṭu kapi turatahī cīnhā.2.
 tāhi māri mārutasuta bīrā, bāridhi pāra gayau matidhīrā.
 tahā jāi dekhī bana sobhā, guṁjata caṁcarīka madhu lobhā.3.
 nānā taru phala phūla suhāe, khaga mṛga bṛmda dekhī mana bhāe.
 saila bisāla dekhī eka āgē, tā para dhāi caRheu bhaya tyāgē.4.
 umā na kachu kapi kai adhikāi, prabhu pratāpa jo kālahi khāi.
 giri para caRhi laṁkā tehī dekhī, kahi na jāi ati durga biseṣī.5.
 ati utaṁga jalanidhi cahu pāsā, kanaka koṭa kara parama prakāsā.6.

There was a demoness who dwelt in the ocean and would catch the birds in the air by conjuring tricks. Seeing on the surface of the water the reflection of the creature that coursed in the air she would catch it and the bird was unable to move. In this way she would devour birds everyday. She employed the same trick against Hanumān, but the chief of monkeys at once saw through her game. The valiant son of the wind-god dispatched her and swept across the ocean, resolute of mind as he was. Reaching the other shore he gazed on the loveliness of the forest with the bees humming in quest of honey. Trees of various kinds looked charming with fruits and flowers; and he was particularly delighted at heart to see the numerous birds and beasts. Beholding a huge mountain ahead of him, he fearlessly ran up to its summit. The chief of the monkeys, O Umā (Pārvatī), deserved no credit for it: it was all attributable to the glory of the Lord, who devours Death himself. Climbing up the hill he surveyed Laṅkā, a most marvellous fortress that defied description. It was very high and was enclosed by the ocean on all sides. The ramparts of gold shed great lustre all round. (1—6)

छं०— कनक कोट बिचित्र मनि कृत सुंदरायतना घना ।

चउहट्ट हट्ट सुबट्ट बीथीं चारु पुर बहु बिधि बना ॥

गज बाजि खच्चर निकर पदचर रथ बरूथन्हि को गनै ।

बहुरूप निसिचर जूथ अतिबल सेन बरनत नहिं बनै ॥ १ ॥

बन बाग उपवन बाटिका सर कूप बापीं सोहहीं ।

नर नाग सुर गंधर्ब कन्या रूप मुनि मन मोहहीं ॥

कहुँ माल देह बिसाल सैल समान अतिबल गर्जहीं ।

नाना अखारेन्ह भिरहिं बहु बिधि एक एकन्ह तर्जहीं ॥ २ ॥

करिजतन भट कोटिन्ह बिकट तन नगर चहुँ दिसि रच्छहीं ।

कहुँ महिष मानुष धेनु खर अज खल निसाचर भच्छहीं ॥

एहि लागि तुलसीदास इन्ह की कथा कछु एक है कही ।

रघुबीर सर तीरथ सरीरन्हि त्यागि गति पैहहिं सही ॥ ३ ॥

Charm.: **kanaka koṭa bicitra mani kṛta suṁdarāyatanā ghanā,
cauhaṭṭa haṭṭa subaṭṭa bīthī cāru pura bahu bidhi banā.
gaja bāji khaccara nikara padacara ratha barūthanhi ko ganai,
bahurūpa niscara jūtha atibala sena baranata nahī banai.1.
bana bāga upabana bāṭikā sara kūpa bāpī sohaṭṭi,
nara nāga sura gaṁdharba kanyā rūpa muni mana mohahī.
kahū māla deha bisāla saila samāna atibala garjahī,
nānā akhārenha bhirahī bahu bidhi eka ekanha tarjahī.2.
kari jatana bhaṭa koṭinha bikaṭa tana nagara cahū disi racchahī,
kahūmahīṣa mānuṣa dhenu khara aja khala nisācara bhacchahī.
ehi lāgi tulasīdāsa inha kī kathā kachu eka hai kahī,
raghubīra sara tīratha sarīranhi tyāgi gati paihahī sahī.3.**

The charming city was enclosed by a fortification wall of gold inlaid with precious stones of various kinds, and contained many beautiful houses, cross roads, bazars, lovely streets and lanes, and was decorated in everyway. Who could count the multitudes of elephants, horses and mules, the crowds of foot soldiers and chariots and the troops of demons of every shape—a formidable host beyond all description? Groves and orchards, gardens and parks, lakes and also wells, big and small, looked charming; daughters of human beings, Nāgas, gods and Gandharvas (celestial musicians) enraptured with their beauty the minds of even hermits. Here roared mighty wrestlers endowed with huge mountainlike forms. They grappled with one another in many ways in different courts and challenged one another to a duel. Myriads of champions possessing frightful forms sedulously guarded the city on all sides. Elsewhere the vile demons feasted on buffaloes, human beings, cows, donkeys and goats. Tulasīdāsa has briefly told their story only because they will drop their bodies at the sanctuary of Śrī Rāma's arrows and thereby attain the supreme state. (1—3)

दो०— पुर रखवारे देखि बहु कपि मन कीन्ह बिचार।
अति लघु रूप धरौं निसि नगर करौं पड़सार ॥ ३ ॥

Do.: **pura rakhavāre dekhi bahu kapi mana kīnha bicāra,
ati laghu rūpa dharaū nisi nagara karaū paisāra.3.**

Seeing a host of guards defending the city, the chief of the monkeys thought to himself, "Let me assume a very minute form and enter the city at night." (3)

चौ०— मसक समान रूप कपि धरी। लंकहि चलेउ सुमिरि नरहरी ॥
नाम लंकिनी एक निसिचरी। सो कह चलेसि मोहि निंदरी ॥ १ ॥
जानेहि नहीं मरमु सठ मोरा। मोर अहार जहाँ लगी चोरा ॥
मुठिका एक महा कपि हनी। रुधिर बमत धरनीं ढनमनी ॥ २ ॥
पुनि संभारि उठी सो लंका। जोरि पानि कर बिनय ससंका ॥
जब रावनहि ब्रह्म बर दीन्हा। चलत बिरंचि कहा मोहि चीन्हा ॥ ३ ॥
बिकल होसि तैं कपि कें मारे। तब जानेसु निसिचर संघारे ॥
तात मोर अति पुन्य बहूता। देखेउँ नयन राम कर दूता ॥ ४ ॥

Cau.: masaka samāna rūpa kapi dhari, laṅkahi caleu sumiri narahari.
 nāma laṅkinī eka nisarī, so kaha calesi mohi nirṅdarī.1.
 janehi nahī maramu saṭha morā, mora ahāra jahā lagi corā.
 muṭhikā eka mahā kapi hanī, rudhira bamata dharanī ḍhanamanī.2.
 puni sambhāri uṭhī so laṅkā, jori pāni kara binaya sasamkā.
 jaba rāvanahi brahma bara dīnhā, calata biramci kahā mohi cīnhā.3.
 bikala hosi taī kapi kē māre, taba jānesu nisarā samghāre.
 tāta mora ati punya bahūtā, dekheṅṅ nayana rāma kara dūtā.4.

Hanumān assumed a form as small as a gnat and, invoking the Lord in human semblance (Bhagavān Śrī Rāma), headed towards Laṅkā. (At the gateway of Laṅkā) lived a demoness, Laṅkinī by name. "Where should you be going heedless of me?" she said. "Fool, have you not been able to know who I am? Every thief hereabout is my food." The great monkey dealt her such a blow with his fist that she toppled down vomiting blood. Then, recovering herself, Laṅkā (Laṅkinī), stood up, and joining her palms in dismay, humbly addressed him, "When Brahmā granted Rāvaṇa the boon he had asked for, the Creator furnished me with the following clue (to the extermination of the demon race) while departing:—'When you get discomfited by a blow from a monkey, know that all is over with the demon race.' I must have earned very great merit, dear Hanumān, that I have been blessed with the sight of Śrī Rāma's own messenger. (1—4)

दो०— तात स्वर्ग अपबर्ग सुख धरिअ तुला एक अंग ।

तूल न ताहि सकल मिलि जो सुख लव सतसंग ॥ ४ ॥

Do.: tāta svarga apabarga sukha dharia tulā eka aṅga,
 tula na tāhi sakala mili jo sukha lava satasamga.4.

"In one scale of the balance, dear son, put together the delights of heaven and the bliss of final beatitude; but they will all be outweighed by a moment's joy derived from communion with the saints." (4)

चौ०— प्रबिसि नगर कीजे सब काजा । हृदयँ रखि कोसलपुर राजा ॥

गरल सुधा रिपु करहिं मिताई । गोपद सिंधु अनल सितलाई ॥ १ ॥

गरुड सुमेरु रेनु सम ताही । राम कृपा करि चितवा जाही ॥

अति लघु रूप धरेउ हनुमाना । पैठा नगर सुमिरि भगवाना ॥ २ ॥

मंदिर मंदिर प्रति करि सोधा । देखे जहँ तहँ अगनित जोधा ॥

गयउ दसानन मंदिर माहीं । अति बिचित्र कहि जात सो नाही ॥ ३ ॥

सयन किँ देखा कपि तेही । मंदिर महुँ न दीखि बैदेही ॥

भवन एक पुनि दीख सुहावा । हरि मंदिर तहँ भिन्न बनावा ॥ ४ ॥

Cau.: prabisi nagara kije saba kājā, hṛdayā rākhi kosalapura rājā.
 garala sudhā ripu karahī mitāi, gopada simḍhu anala sitalāi.1.
 garuRa sumeru renu sama tāhi, rāma kṛpā kari citavā jāhi.
 ati laghu rūpa dhareu hanumānā, paiṭhā nagara sumiri bhagavānā.2.
 maṅdira maṅdira prati kari sodhā, dekhe jahā tahā aganita jodhā.
 gayau dasānana maṅdira mahī, ati bicitra kahi jāta so nāhi.3.

sayana kiē dekhā kapi tehī, maṁdira mahū na dīkhi baidehī.
bhavana eka puni dīkha suhāvā, hari maṁdira taḥā bhinna banāvā.4.

“Enter the city with the Lord of Ayodhyā enshrined in your heart and accomplish all your business. Poison is transformed into nectar, foes turn friends, the ocean contracts itself to the size of a cow’s footprint, fire becomes cool and Mount Meru, O Garuḍa, appears like a grain of sand to him on whom Śrī Rāma has cast His benign look.” Hanumān assumed a very minute form and invoking Śrī Rāma entered the city. He ransacked every mansion and saw countless warriors here and there. Then he made his way into Rāvaṇa’s palace, which was marvellous beyond words. He saw the demon chief buried in sleep; but he did not find Videha’s Daughter there. He then noticed another splendid building, with a temple sacred to Śrī Hari standing apart. (1—4)

दो०— रामायुध अंकित गृह सोभा बरनि न जाइ।

नव तुलसिका बृंद तहँ देखि हरष कपिराइ ॥ ५ ॥

Do.: rāmāyudha aṁkita gṛha sobhā barani na jāi,
nava tulasikā bṛnda taḥā dekhi haraṣa kapirāi.5.

The mansion had the weapons (bow and arrow) of Śrī Rāma painted on its walls and was beautiful beyond words. The monkey chief rejoiced to see clusters of young Tulasī plants there. (5)

चौ०— लंका निसिचर निकर निवासा । इहाँ कहाँ सज्जन कर बासा ॥

मन महुँ तरक करै कपि लागा । तेहीं समय बिभीषनु जागा ॥ १ ॥

राम राम तेहिं सुमिरन कीन्हा । हृदयँ हरष कपि सज्जन चीन्हा ॥

एहि सन हठि करिहउँ पहिचानी । साधु ते होइ न कारज हानी ॥ २ ॥

बिप्र रूप धरि बचन सुनाए । सुनत बिभीषन उठि तहँ आए ॥

करि प्रनाम पूँछी कुसलाई । बिप्र कहहु निज कथा बुझाई ॥ ३ ॥

की तुम्ह हरि दासन्ह महुँ कोई । मोरें हृदय प्रीति अति होई ॥

की तुम्ह रामु दीन अनुरागी । आयहु मोहि करन बड़भागी ॥ ४ ॥

Cau.: laṁkā nīsīcara nikara nivāsā, ihā kahā sajjana kara bāsā.

mana mahū taraka karaī kapi lāgā, tehī samaya bibhīṣanu jāgā.1.

rāma rāma tehī sumirana kīnhā, hṛdayā haraṣa kapi sajjana cīnhā.

ehi sana haṭhi karihaū pahicānī, sādhu te hoi na kāraja hānī.2.

bipra rūpa dhari bacana sunāe, sunata bibhīṣana uṭhi taḥā āe.

kari pranāma pūchī kusalāi, bipra kahahu nija kathā bujhāi.3.

kī tumha hari dāsanha mahā koī, morē hṛdaya prīti ati hoī.

kī tumha rāmu dīna anurāgī, āyahu mohi karana baRabhāgī.4.

“Laṅkā is the abode of a gang of demons; how could a pious man take up his residence here?” While the monkey chief was thus reasoning within himself, Vibhīṣaṇa (Rāvaṇa’s youngest brother) woke up. He began to repeat Śrī Rāma’s name in prayer and Hanumān was delighted at heart to find a virtuous soul. “I shall make acquaintance with him at all events; for one’s cause would never suffer at the hands of a good man.” Having thus resolved he assumed the form of a Brāhmaṇa and accosted Vibhīṣaṇa. As

soon as he heard Hanumān's words he rose and came where the latter was. Bowing low he enquired after the Brāhmaṇa's welfare: "Tell me all about you, holy sir. Are you one of Śrī Hari's own servants (Nārada and others)? My heart is filled with exceeding love at your sight. Or are you Śrī Rāma Himself, a loving friend of the poor, who have come to bless me (by your sight)?" (1—4)

दो०— तब हनुमंत कही सब राम कथा निज नाम ।

सुनत जुगल तन पुलक मन मगन सुमिरि गुन ग्राम ॥ ६ ॥

Do.: **taba hanumānta kahī saba rāma kathā nija nāma, sunata jugala tana pulaka mana magana sumiri guna grāma.6.**

Thereupon Hanumān told him all about Śrī Rāma and disclosed his identity as well. The moment Vibhīṣaṇa heard this a thrill ran through the body of both and they were transported with joy at the thought of Śrī Rāma's host of virtues. (6)

चौ०— सुनहु पवनसुत रहनि हमारी । जिमि दसनन्हि महुँ जीभ बिचारी ॥
तात कबहुँ मोहि जानि अनाथा । करिहहिं कृपा भानुकुल नाथा ॥ १ ॥
तामस तनु कछु साधन नाही । प्रीति न पद सरोज मन माहीं ॥
अब मोहि भा भरोस हनुमंता । बिनु हरिकृपा मिलहिं नहिं संता ॥ २ ॥
जौं रघुबीर अनुग्रह कीन्हा । तौ तुम्ह मोहि दरसु हठि दीन्हा ॥
सुनहु बिभीषन प्रभु कै रीती । करहिं सदा सेवक पर प्रीती ॥ ३ ॥
कहहु कवन मैं परम कुलीना । कपि चंचल सबहीं बिधि हीना ॥
प्रात लेइ जो नाम हमारा । तेहि दिन ताहि न मिलै अहारा ॥ ४ ॥

Cau.: **sunahu pavanasuta rahani hamārī, jimi dasananhi mahū jibha bicārī. tāta kabahū mohi jāni anāthā, karihahī kṛpā bhānukula nāthā.1. tāmasa tanu kachu sādhana nāhī, prīti na pada saroja mana māhī. aba mohi bhā bharosa hanumāntā, binu harikṛpā milahī nahī saṁtā.2. jāū raghubīra anugraha kīnhā, tau tumha mohi darasu haṭhi dīnhā. sunahu bibhīṣana prabhu kai rīti, karahī sadā sevaka para prīti.3. kahahu kavana maī parama kulīnā, kapi caṁcala sabahī bidhi hīnā. prāta lei jo nāma hamārā, tehi dina tāhi na milai ahārā.4.**

"Hear, O son of the wind-god, how I am living here: my plight is similar to that of the poor tongue, that lives in the midst of the teeth. Will the Lord of the solar race, dear friend, ever show His grace to me, knowing me to be masterless? Endowed as I am with a sinful (demoniac) form, I am incapable of doing any Sādhana (striving for God-Realization); and my heart cherishes no love for the Lord's lotus-feet. But I am now confident, Hanumān, that Śrī Rāma will shower His grace on me; for one can never meet a saint without Śrī Hari's grace. It is only because the Hero of Raghu's race has been kind to me that you have blessed me with your sight unsolicited." "Listen, Vibhīṣaṇa: the Lord is ever affectionate to His servants; for such is His wont. Tell me what superior birth can I claim—a frivolous monkey vile in everyway, so much so that if anyone mentions our name early in the morning he is sure to go without any food that day. (1—4)

दो०— अस मैं अधम सखा सुनु मोहू पर रघुबीर।
कीन्ही कृपा सुमिरि गुन भरे बिलोचन नीर॥ ७ ॥

Do.: **asa mañ adhama sakhā sunu mohū para raghubīra,
kīnhī kṛpā sumiri guna bhare bilocana nīra.7.**

“Listen, my friend: though I am so wretched, the Hero of Raghu’s race has shown His grace even to me !” And his eyes filled with tears as he recalled the Lord’s virtues. (7)

चौ०— जानतहूँ अस स्वामि बिसारी। फिरहिं ते काहे न होहिं दुखारी॥
एहि बिधि कहत राम गुन ग्रामा। पावा अनिर्बाच्य बिश्रामा॥ १ ॥
पुनि सब कथा बिभीषन कही। जेहि बिधि जनकसुता तहँ रही॥
तब हनुमंत कहा सुनु भ्राता। देखी चहउँ जानकी माता॥ २ ॥
जुगुति बिभीषन सकल सुनाई। चलेउ पवनसुत बिदा कराई॥
करि सोइ रूप गयउ पुनि तहवाँ। बन असोक सीता रह जहवाँ॥ ३ ॥
देखि मनहि महुँ कीन्ह प्रनामा। बैठेहिं बीति जात निसि जामा॥
कृस तनु सीस जटा एक बेनी। जपति हृदयँ रघुपति गुन श्रेनी॥ ४ ॥

Cau.: **jānatahū̃ asa svāmi bisārī, phirahī te kāhe na hohī dukhārī.
ehi bidhi kahata rāma guna grāmā, pāvā anirbācyā biśrāmā.1.
puni saba kathā bibhīṣana kahī, jehi bidhi janakasutā tahā rahī.
taba hanumarīta kahā sunu bhrātā, dekhī cahaū̃ jānakī mātā.2.
juguti bibhīṣana sakala sunāī, caleu pavanasuta bidā karāī.
kari soi rūpa gayau puni tahavā̃, bana asoka sītā raha jahavā̃.3.
dekhi manahi mahū̃ kīnha pranāmā, baiṭhehī bīti jāta nisi jāma.4.
kṛsa tanu sīsa jaṭā eka benī, japati hṛdayā̃ raghupati guna śrenī.4.**

“It is not to be wondered that those who knowingly forget such a lord and go adrift should be unhappy.” Thus recounting Śrī Rāma’s virtues, Hanumān derived unspeakable solace. Then Vibhīṣaṇa fully narrated how Janaka’s Daughter had been living there. Thereupon Hanumān said, “Listen, brother: I should like to see Mother Sitā:” Vibhīṣaṇa fully explained to him the method of seeing Her and the son of the wind-god took leave of Vibhīṣaṇa and proceeded on his errand. Assuming the same (minute) form as he had taken before, he repaired to the Aśoka grove where Sitā dwelt. He mentally bowed to Her as soon as he saw Her. Obviously She had been squatting away the hours of the night. Emaciated in body, She wore a single braid* of matted hair on Her head and repeated to Herself the list of Śrī Rāma’s excellences. (1—4)

दो०— निज पद नयन दिँ मन राम पद कमल लीन।
परम दुखी भा पवनसुत देखि जानकी दीन॥ ८ ॥

Do.: **nija pada nayana diē mana rāma pada kamala līna,
parama dukhī bhā pavanasuta dekhi jānakī dīna.8.**

She had Her eyes fixed on Her own feet, while Her mind was absorbed in the

* It is customary with Indian women to wear a single braid of hair when separated from their husband.

thought of Śrī Rāma's lotus feet. The son of the wind-god felt supremely miserable to see Janaka's Daughter sad. (8)

चौ०— तरु पल्लव महँ रहा लुकाई । करइ बिचार करौं का भाई ॥
 तेहि अवसर रावनु तहँ आवा । संग नारि बहु किएँ बनावा ॥ १ ॥
 बहु बिधि खल सीतहि समुझावा । साम दान भय भेद देखावा ॥
 कह रावनु सुनु सुमुखि सयानी । मंदोदरी आदि सब रानी ॥ २ ॥
 तव अनुचरीं करउँ पन मोरा । एक बार बिलोकु मम ओरा ॥
 तृन धरि ओट कहति बैदेही । सुमिरि अवधपति परम सनेही ॥ ३ ॥
 सुनु दसमुख खद्योत प्रकासा । कबहुँ कि नलिनी करइ बिकासा ॥
 अस मन समुझु कहति जानकी । खल सुधि नहिँ रघुबीर बान की ॥ ४ ॥
 सठ सूनें हरि आनेहि मोही । अधम निलज्ज लाज नहिँ तोही ॥ ५ ॥

Cau.: taru pallava mahū rahā lukāi, karai bicāra karaū kā bhāi.
 tehi avasara rāvanu tahā āvā, saṅga nāri bahu kiē banāvā.1.
 bahu bidhi khala sītahi samujhāvā, sāma dāna bhaya bheda dekhāvā.
 kaha rāvanu sunu sumukhi sayānī, maṁdodarī ādi saba rānī.2.
 tava anucarī karaū pana morā, eka bāra biloku mama orā.
 tṛna dhari oṭa kahati baidehī, sumiri avadhapati parama sanehī.3.
 sunu dasamukha khadyota prakāsā, kabahū ki nalinī karai bikāsā.
 asa mana samujhu kahati jānakī, khala sudhi nahī raghubīra bāna kī.4.
 saṭha sūnē hari ānehi mohī, adhama nilajja lāja nahī tohī.5.

Concealing himself among the leaves of a tree he mused within himself, "Come, sir, what should I do?" At that very moment Rāvaṇa arrived there gaily adorned and accompanied by a troop of women. The wretch tried to prevail upon Her in many ways through friendly advice, allurements, threats and estrangement. Said Rāvaṇa, "Listen, O beautiful and wise lady: I will make Mandodarī and all other queens your handmaids, I swear, provided you cast your look on me only once." Interposing* a blade of grass between Herself and Rāvaṇa and fixing Her thoughts on Her most beloved lord (Śrī Rāma), the King of Ayodhyā, Videha's Daughter rejoined: "Listen, O ten-headed monster: can a lotus flower ever expand in the glow of a fire-fly?" "Ponder this at heart," continued Janaka's Daughter; "perhaps you have no idea what Śrī Rāma's shafts are like, O wretch. You carried me off at a time when there was none by my side; yet you do not feel ashamed, O vile and impudent rogue!" (1—5)

दो०— आपुहि सुनि खद्योत सम रामहि भानु समान ।
 परुष बचन सुनि काढ़ि असि बोला अति खिसिआन ॥ ९ ॥

Do.: āpuhi suni khadyota sama rāmaḥi bhānu samāna,
 paruṣa bacana suni kāRhi asi bolā ati khisiāna.9.

Hearing himself likened to a glow-worm and Śrī Rāma compared to the sun, and exasperated at Her harsh words, the monster drew out his sword and said:— (9)

* According to the Hindu etiquette a lady must not talk to a male stranger without a medium Being forced to violate the above rule at this emergency Sītā takes recourse to the aforesaid expedient.

चौ०— सीता तैं मम कृत अपमाना । कटिहउँ तव सिर कठिन कृपाना ॥
 नाहिं त सपदि मानु मम बानी । सुमुखि होति न त जीवन हानी ॥ १ ॥
 स्याम सरोज दाम सम सुंदर । प्रभु भुज करि कर सम दसकंधर ॥
 सो भुज कंठ कि तव असि घोरा । सुनु सठ अस प्रवान पन मोरा ॥ २ ॥
 चंद्रहास हरु मम परितापं । रघुपति बिरह अनल संजातं ॥
 सीतल निसित बहसि बर धारा । कह सीता हरु मम दुख भारा ॥ ३ ॥
 सुनत बचन पुनि मारन धावा । मयतनयाँ कहि नीति बुझावा ॥
 कहेसि सकल निसिचरिन्ह बोलाई । सीतहि बहु बिधि त्रासहु जाई ॥ ४ ॥
 मास दिवस महुँ कहा न माना । तौ मैं मारबि काढि कृपाना ॥ ५ ॥

Cau.: sītā taī mama kṛta apamānā, kaṭihaṅ tava sira kaṭhina kṛpānā.
 nāhī ta sapadi mānu mama bānī, sumukhi hoti na ta jīvana hānī.1.
 syāma saroja dāma sama suṁdara, prabhu bhuja kari kara sama dasakaṁdhara.
 so bhuja kaṁṭha ki tava asi ghorā, sunu saṭha asa pravāna pana morā.2.
 caṁdrahāsa haru mama paritāpaṁ, raghupati biraha anala saṁjātaṁ.
 sītala nisita bahasi bara dhārā, kaha sītā haru mama dukha bhārā.3.
 sunata bacana puni mārana dhāvā, mayatanayā kahi nīti bujhāvā.
 kahesi sakala nisicarinha bolāī, sītahi bahu bidhi trāsahu jāī.4.
 māsa divasa mahū kahā na mānā, tau maī mārabi kāRhi kṛpānā.5.

“Sītā, you have offered me an insult; I will accordingly cut off your head with my relentless sword. If not, obey my command at once; or else you lose your life, O beautiful lady.” “My lord’s arm is lovely as a string of blue lotuses and shapely and long as the trunk of an elephant, O ten-headed monster. Either that arm or your dreadful sword will have my neck: hear this my solemn vow, O fool. (Turning to Rāvaṇa’s glittering scimitar) Take away, O Candrahāsa*, the burning anguish of my heart caused by the fire of separation from the Lord of the Raghus. You possess a cool, sharp and good blade; therefore, relieve the burden of my sorrow,” Sītā said. On hearing these words he rushed forward to kill Her; it was Queen Mandodarī (Maya’s daughter) who (intervened and) pacified him with words of good counsel. Summoning all the demonesses (posted there) he said, “Go and intimidate Sītā in every way. If she does not accept my advice in a month’s time I will draw my sword and behead her.” (1—5)

दो०— भवन गयउ दसकंधर इहाँ पिसाचिनि बृंद ।
 सीतहि त्रास देखावहिं धरहिं रूप बहु मंद ॥ १० ॥

Do.: bhavana gayau dasakaṁdhara ihā pisācini bṛnda,
 sītahi trāsa dekhāvahī dharahī rūpa bahu maṁda.10.

(Having issued these instructions) the ten headed Rāvaṇa returned to his palace;

* The word literally means “That which derides the moon by its cool brilliance”. Though generally used as a synonym for a curved sword, it particularly denotes the sword possessed by Rāvaṇa as a gift from Bhagavān Śaṅkara, to whom it originally belonged. In Her utter despair Sītā looked to Rāvaṇa’s sword alone to come to Her rescue and end Her miserable existence; and the sword, though cruel and dreadful to all appearance, appeared to Her as agreeable and soothing as the moon’s rays to a burning heart. The appellation ‘Candrahāsa’ thus sounded most appropriate to Her.

while the host of fiendesses in the Aśoka grove assumed various kinds of hideous forms and intimidated Sitā. (10)

चौ०— त्रिजटा नाम राच्छसी एका । राम चरन रति निपुन बिबेका ॥
 सबन्हौ बोलि सुनाएसि सपना । सीतहि सेइ करहु हित अपना ॥ १ ॥
 सपनें बानर लंका जारी । जातुधान सेना सब मारी ॥
 खर आरूढ़ नगन दससीसा । मुंडित सिर खंडित भुज बीसा ॥ २ ॥
 एहि बिधि सो दच्छिन दिसि जाई । लंका मनहुँ बिभीषन पाई ॥
 नगर फिरी रघुबीर दोहाई । तब प्रभु सीता बोलि पठाई ॥ ३ ॥
 यह सपना मैं कहउँ पुकारी । होइहि सत्य गएँ दिन चारी ॥
 तासु बचन सुनि ते सब डरीं । जनकसुता के चरनन्हि परीं ॥ ४ ॥

Cau.: trijaṭā nāma rācchāsī ekā, rāma carana rati nipuna bibekā.
 sabanhau boli sunāesi sapanā, sītaḥi sei karahu hita apānā.1.
 sapanē bānara laṅkā jāri, jātudhāna senā saba māri.
 khara ārūṛha nagana dasasisā, muṁḍita sira khaṁḍita bhuja bīsā.2.
 ehi bidhi so dacchina disi jāi, laṅkā manahū bibhīṣana pāi.
 nagara phirī raghubīra dohāi, taba prabhu sītā boli paṭhāi.3.
 yaha sapanā maī kahaū pukāri, hoihi satya gaē dina cāri.
 tāsu bacana suni te saba ḍarī, janakasutā ke carananhi parī.4.

One of these demonesses, Trijaṭā by name, was devoted to Śrī Rāma's feet and perfect in spiritual wisdom. She summoned all her companions, told them her dream and exhorted them to serve Sitā and thus bless themselves. "In my dream a monkey burnt Laṅkā and the whole demon host was killed. As for the ten-headed Rāvaṇa, I saw him mounted on a donkey, all naked, with his heads shorn and his twenty arms chopped off. In this fashion he went his way to the south*; and it so appeared that Laṅkā had passed into the hands of Vibhīṣaṇa. Śrī Rāma's victory was proclaimed (by beat of drum) throughout the city: it was then that the Lord (Śrī Rāma) sent for Sitā. This dream, I loudly proclaim, will come true a few days hence." They were all dismayed to hear her words and fell at the feet of Janaka's Daughter. (1—4)

दो०— जहँ तहँ गई सकल तब सीता कर मन सोच ।
 मास दिवस बीतें मोहि मारिहि निसिचर पोच ॥ ११ ॥

Do.: jahā tahā gaī sakala taba sītā kara mana soca,
 māsa divasa bītē mohi mārihi nisicara poca.11.

Then they all dispersed in various directions and Sitā anxiously thought within Herself: " At the end of a long month this vile monster will slay me."† (11)

चौ०— त्रिजटा सन बोलीं कर जोरी । मातु बिपति संगिनि तैं मोरी ॥
 तजौं देह करु बेगि उपाई । दुसह बिरहु अब नहिं सहि जाई ॥ १ ॥

* The abode of Yama (the god of death) is believed to be in the south. That is why journey in a dream to the south is supposed to forebode death.

† As appears from what follows, it is not death that Sitā dreads, but the long interval of a month which has to elapse before Her threatened death.

आनि काठ रचु चिता बनाई । मातु अनल पुनि देहि लगाई ॥
 सत्य करहि मम प्रीति सयानी । सुनै को श्रवन सूल सम बानी ॥ २ ॥
 सुनत बचन पद गहि समुझाएसि । प्रभु प्रताप बल सुजसु सुनाएसि ॥
 निसि न अनल मिल सुनु सुकुमारी । अस कहि सो निज भवन सिधारी ॥ ३ ॥
 कह सीता बिधि भा प्रतिकूला । मिलिहि न पावक मिटिहि न सूला ॥
 देखिअत प्रगट गगन अंगारा । अवनि न आवत एकउ तारा ॥ ४ ॥
 पावकमय ससि स्रवत न आगी । मानहुँ मोहि जानि हत भागी ॥
 सुनहि बिनय मम बिटप असोका । सत्य नाम करु हरु मम सोका ॥ ५ ॥
 नूतन किसलय अनल समाना । देहि अग्नि जनि करहि निदाना ॥
 देखि परम बिरहाकुल सीता । सो छन कपिहि कल्प सम बीता ॥ ६ ॥

Cau.: trijaṭā sana bolī kara jorī, mātu bipati saṅgini taī morī.
 tajaṅ deha karu begi upāī, dusaha birahu aba naḥī sahi jāī.1.
 āni kāṭha racu citā banāī, mātu anala puni dehi lagāī
 satya karahi mama prīti sayānī, sunai ko śravana sūla sama bānī.2.
 sunata bacana pada gahi samujhāesi, prabhu pratāpa bala sujasu sunāesi.
 nisi na anala mila sunu sukumārī, asa kahi so nija bhavana sidhārī.3.
 kaha sītā bidhi bhā pratikūlā, milihi na pāvaka miṭihi na sūlā.
 dekhiata pragata gagana aṅgārā, avani na āvata ekau tārā.4.
 pāvakamaya sasi sravata na āgī, mānahū mōhi jāni hata bhāgī.
 sunahi binaya mama biṭapa asokā, satya nāma karu haru mama sokā.5.
 nūtana kisalaya anala samānā, dehi agini jani karahi nidānā.
 dekhi parama birahākula sītā, so chana kapihi kalapa sama bitā.6.

With joined palms She said to Trijaṭā, “Mother, you are my only companion in adversity. Therefore, quickly devise some means whereby I may be enabled to cast off this body; for this desolation, which is so hard to bear, can no longer be endured. Bring some wood and put up a pyre; and then, my mother, set fire to it. Thus prove the genuineness of my love for the Lord, O wise lady. Who will stand Rāvaṇa’s words, that pierce the ear like a shaft?” On hearing these words she clasped Sītā’s feet and comforted Her by recounting the majesty, might and glory of Her lord. “Listen, O tender lady: no fire can be had at night.” So saying she left for her residence. Sītā said (to Herself) “Heaven itself has turned hostile to me; there is no fire to be had and I cannot be cured of my agony otherwise. Sparks of fire are visibly seen in the heavens; but not a single star drops to the earth. The moon, though all fire, refuses to rain sparks, as if conscious of my wretchedness. Hear my prayer, O Aśoka tree: take away my sorrow and answer to your name*. Your fresh and tender leaves bear the colour of flames; therefore, supply me with fire and do not aggravate my agony beyond limits.” The moment seemed like an age† to Hanumān as he beheld Sītā extremely distressed due to Her separation from Her lord. (1—6)

सो०— कपि करि हृदयँ बिचार दीन्हि मुद्रिका डारि तब ।

जनु असोक अंगार दीन्ह हरषि उठि कर गहेउ ॥ १२ ॥

* The word ‘Aśoka’ literally means that which ends sorrow.

† Literally speaking, the word ‘Kalpa’ denotes the span of life of the universe, which has been calculated to cover 4,32,00,000 years.

So.: **kapi kari hṛdayā bicāra dīnhi mudrikā dāri taba,
janu asoka aṅgāra dīnha haraṣi uṭhi kara gaheu.12.**

Then, taking thought within himself, Hanumān (the monkey chief) dropped down the signet ring, as though the Aśoka tree had thrown a spark (in response to Her prayer). She sprang up with joy and took it in Her hand. (12)

चौ०— तब देखी मुद्रिका मनोहर । राम नाम अंकित अति सुंदर ॥
चकित चितव मुदरी पहिचानी । हरष बिषाद हृदयँ अकुलानी ॥ १ ॥
जीति को सकइ अजय रघुराई । माया तें असि रचि नहिं जाई ॥
सीता मन बिचार कर नाना । मधुर बचन बोलेउ हनुमाना ॥ २ ॥
रामचंद्र गुन बरनैं लागा । सुनतहिं सीता कर दुख भागा ॥
लागीं सुनैं श्रवन मन लाई । आदिहु तें सब कथा सुनाई ॥ ३ ॥
श्रवनामृत जेहिं कथा सुहाई । कही सो प्रगट होति किन भाई ॥
तब हनुमंत निकट चलि गयऊ । फिरि बैठीं मन बिसमय भयऊ ॥ ४ ॥
राम दूत मैं मातु जानकी । सत्य सपथ करुनानिधान की ॥
यह मुद्रिका मातु मैं आनी । दीन्हि राम तुम्ह कहँ सहिदानी ॥ ५ ॥
नर बानरहि संग कहु कैसें । कही कथा भइ संगति जैसें ॥ ६ ॥

Cau.: **taba dekhī mudrikā manohara, rāma nāma aṅkita ati suṁdara.
cakita citava mudarī pahicānī, haraṣa biṣāda hṛdayā akulānī.1.
jīti ko sakai ajaya raghurāi, māyā tē asi raci nahī jāi.
sītā mana bicāra kara nānā, madhura bacana boleu hanumānā.2.
rāmacandra guna baranaī lāgā, sunatahī sītā kara dukha bhāgā.
lāgī sunāi śravana mana lāi, ādihu tē saba kathā sunāi.3.
śravanāmṛta jehī kathā suhāi, kahī so pragaṭa hoti kina bhāi.
taba hanumaṁta nikaṭa cali gayaū, phiri baiṭhī mana bisamaya bhayaū.4.
rāma dūta maī mātu jānakī, satya sapatha karunānidhāna kī.
yaha mudrikā mātu maī ānī, dīnhi rāma tumha kahā sahidānī.5.
nara bānarahi saṅga kahu kaisē, kahī kathā bhai saṅgati jaisē.6.**

Now She saw the charming ring with the name of Śrī Rāma most beautifully engraved on it. Recognizing the ring She looked at it with wonder and was agitated at heart with a mixed feeling of joy and sorrow. "Who can conquer the invincible Lord of the Raghus and such a (divine) ring cannot be prepared through Māyā (a conjuring trick)." As Sītā thus indulged in fancies of various kinds, Hanumān spoke in honeyed accents and began to recount Śrī Rāmacandra's praises. The moment they reached Sītā's ears Her grief took flight. She listened with all Her soul and ears while Hanumān narrated the whole story from the very beginning. "Wherefore does she who has told this tale, which is like nectar to my ears, not reveal herself?*" Thereupon Hanumān drew near Her, while Sītā sat with her back turned towards him, full of amazement. "I am Śrī Rāma's messenger, mother Jānakī: I solemnly swear by the all-merciful Lord Himself.

* Obviously the orchard in which Sītā had been confined was open to the fair sex alone. Naturally, therefore, when She heard an unseen voice utter Śrī Rāma's praises, She concluded that it must be some female.

This ring has been brought by me, O mother; Śrī Rāma gave it to me as a token for you.”
“Tell me what brought about this fellowship between a man and a monkey.” Then Hanumān explained the circumstances in which a union was brought about between men and monkeys. (1—6)

दो०— कपि के बचन सप्रेम सुनि उपजा मन बिस्वास ।

जाना मन क्रम बचन यह कृपासिंधु कर दास ॥ १३ ॥

Do.: kapi ke bacana saprema suni upajā mana bisvāsa,
jānā mana krama bacana yaha kṛpāsīndhu kara dāsa.13.

As She heard the monkey's affectionate words Her soul trusted him and She recognized him to be a servant of the all-merciful Lord in thought, word and deed. (13)

चौ०— हरिजन जानि प्रीति अति गाढ़ी । सजल नयन पुलकावलि बाढ़ी ॥
बूड़त बिरह जलधि हनुमाना । भयहु तात मो कहूँ जलजाना ॥ १ ॥
अब कहु कुसल जाऊँ बलिहारी । अनुज सहित सुख भवन खरारी ॥
कोमलचित कृपाल रघुराई । कपि केहि हेतु धरी निठुराई ॥ २ ॥
सहज बानि सेवक सुख दायक । कबहुँक सुरति करत रघुनायक ॥
कबहुँ नयन मम सीतल ताता । होइहहिँ निरखि स्याम मृदु गाता ॥ ३ ॥
बचनु न आव नयन भरे बारी । अहह नाथ हौँ निपट बिसारी ॥
देखि परम बिरहाकुल सीता । बोला कपि मृदु बचन बिनीता ॥ ४ ॥
मातु कुसल प्रभु अनुज समेता । तव दुख दुखी सुकृपा निकेता ॥
जनि जननी मानहु जियँ ऊना । तुम्ह ते प्रेमु राम कें दूना ॥ ५ ॥

Cau.: harijana jāni prīti ati gāRhī, sajala nayana pulakāvali bāRhī.
būRata biraha jaladhi hanumānā, bhayahu tāta mo kahū jālajānā.1.
aba kahu kusala jāū balihārī, anuja sahita sukha bhavana kharārī.
komalacita kṛpāla raghurāī, kapi kehi hetu dharī niṭhurāī.2.
sahaja bāni sevaka sukha dāyaka, kabahūka surati karata raghunāyaka.
kabahū nayana mama sītala tāta, hoihahī nirakhi syāma mṛdu gātā.3.
bacanu na āva nayana bhare bārī, ahaha nātha haū nipaṭa bisārī.
dekhi parama birahākula sītā, bolā kapi mṛdu bacana binītā.4.
mātu kusala prabhu anuja sametā, tava dukha dukhī sukṛpā niketā.
jani janani mānahu jiyā ūnā, tumha te premu rāma kē dūnā.5.

Perceiving him to be a devotee of Śrī Hari She developed an intense affection for him. Her eyes filled with tears and a thrill ran through Her body. “To me who was being drowned in the ocean of desolation, dear Hanumān, you have come as a veritable bark. Now tell me, I adjure you, the welfare of all-blissful Śrī Rāma (the Slayer of Khara) and His younger brother (Lakṣmaṇa). Wherefore has the tender-hearted and compassionate Lord of the Raghus become so hard-hearted? Does the Chief of the Raghus ever remember me—He who is by natural disposition a source of delight to His servants? Will my eyes, dear Hanumān, be ever gladdened by the sight of His swarthy and delicate limbs?” Words failed Her and Her eyes swam with tears. “Ah, my lord! You have entirely

forgotten me.” Seeing Sītā sore distressed due to Her separation from Her lord, Hanumān addressed Her in soft and polite accents: “The Lord and His younger brother (Lakṣmaṇa) are both doing well, mother, except for the fact that the all-merciful is sorrowful because of Your sorrow. Do not feel vexed at heart, mother; Śrī Rāma loves You twice as much as You love Him. (1—5)

दो०— रघुपति कर संदेसु अब सुनु जननी धरि धीर ।

अस कहि कपि गदगद भयउ भरे बिलोचन नीर ॥ १४ ॥

Do.: raghupati kara saṁdesu aba sunu jananī dhari dhīra,
asa kahi kapi gadagada bhayau bhare bilocana nīra.14.

“Mother, compose Yourself now and hear the message of Śrī Rāma (the Lord of the Raghus).” Even as he uttered these words, the monkey’s voice was choked with emotion and his eyes filled with tears. (14)

चौ०— कहेउ राम बियोग तव सीता । मो कहँ सकल भए बिपरीता ॥

नव तरु किसलय मनहुँ कृसानू । काल निसा सम निसि ससि भानू ॥ १ ॥

कुबलय बिपिन कुंत बन सरिसा । बारिद तपत तेल जनु बरिसा ॥

जे हित रहे करत तेइ पीरा । उरग स्वास सम त्रिबिध समीरा ॥ २ ॥

कहेहू तें कछु दुख घटि होई । काहि कहौ यह जान न कोई ॥

तत्व प्रेम कर मम अरु तोरा । जानत प्रिया एकु मनु मोरा ॥ ३ ॥

सो मनु सदा रहत तोहि पाहीं । जानु प्रीति रसु एतनेहि माहीं ॥

प्रभु संदेसु सुनत बैदेही । मगन प्रेम तन सुधि नहिं तेही ॥ ४ ॥

कह कपि हृदयँ धीर धरु माता । सुमिरु राम सेवक सुखदाता ॥

उर आनहु रघुपति प्रभुताई । सुनि मम बचन तजहु कदराई ॥ ५ ॥

Cau.: kaheu rāma biyoga tava sītā, mo kahū sakala bhae biparītā.
nava taru kisalaya manahū kṛsānū, kāla nisā sama nisi sasi bhānū.1.
kubalaya bipina kuṁta bana sarisā, bārida tapata tela janu barisā.
je hita rahe karata tei pīrā, uraga svāsa sama tribidha samīrā.2.
kahehū tē kachu dukha ghaṭi hoī, kāhi kahaū yaha jāna na koī.
tatva prema kara mama aru torā, jānata priyā eku manu morā.3.
so manu sadā rahata tohi pāhī, jānu prīti rasu etanehi māhī.
prabhu saṁdesu sunata baidehī, magana prema tana sudhi nahī tehī.4.
kaha kapi hṛdayā dhīra dharu mātā, sumiru rāma sevaka sukhadātā.
ura ānahu raghupati prabhutāī, suni mama bacana tajahu kdarāī.5.

“Śrī Rāma said: Ever since I have been separated from you, Sītā, everything to me has become its very reverse. The fresh and tender leaves on the trees look like tongues of fire; nights appear as dreadful as the night of final dissolution and the moon scorches like the sun. Beds of lotuses are like so many spears planted on the ground, while rain-clouds pour boiling oil as it were. Those that were friendly before have now become tormenting; the cool, soft and fragrant breezes are now like the breath of a serpent. One’s agony is assuaged to some extent even by speaking of it; but to whom shall I speak about it? For there is no one who will understand. The reality about the

chord of love that binds you and me, dear, is known to my soul alone; and my soul ever abides with you. Know this to be the essence of my love.” Videha’s Daughter was so absorbed in love the moment She heard the Lord’s message, that She lost all consciousness of Her body. Said the monkey, “Mother, collect Yourself, and fix Your thoughts on Śrī Rāma, the delight of His servants. Reflect on the glory of the Lord of the Raghus and shake off all faint-heartedness upon my word.” (1—5)

दो०— निसिचर निकर पतंग सम रघुपति बान कृसानु ।
जननी हृदयँ धीर धरु जरे निसाचर जानु ॥ १५ ॥

Do.: nisicara nikara patāṅga sama raghupati bāna kṛsānu,
jananī hṛdayā dhīra dharu jare nisācara jānu.15.

“The hosts of demons are like so many moths, while the shafts of the Lord of the Raghus are like flames. Have courage in Your heart, mother, and take the demons as consumed.” (15)

चौ०— जौं रघुबीर होति सुधि पाई । करते नहिं बिलंबु रघुराई ॥
राम बान रबि उएँ जानकी । तम बरूथ कहँ जातुधान की ॥ १ ॥
अबहिं मातु मैं जाऊँ लवाई । प्रभु आयसु नहिं राम दोहाई ॥
कछुक दिवस जननी धरु धीरा । कपिन्ह सहित अइहहिं रघुबीरा ॥ २ ॥
निसिचर मारि तोहि लै जैहहिं । तिहुँ पुर नारदादि जसु गैहहिं ॥
हैं सुत कपि सब तुम्हहि समाना । जातुधान अति भट बलवाना ॥ ३ ॥
मोरें हृदय परम संदेहा । सुनि कपि प्रगट कीन्हि निज देहा ॥
कनक भूधराकार सरिीरा । समर भयंकर अतिबल बीरा ॥ ४ ॥
सीता मन भरोस तब भयऊ । पुनि लघु रूप पवनसुत लयऊ ॥ ५ ॥

Cau.: jaũ raghubīra hoti sudhi pāi, karate nahĩ bilambu raghurāi.
rāma bāna rabi uẽ jānakī, tama barūtha kahā jātudhāna kī.1.
abahi mātu mai jāũ lavāi, prabhu āyasu nahĩ rāma dohāi.
kachuka divasa jananī dharu dhīrā, kapinha sahita aihahi raghubirā.2.
nisicara māri tohi lai jaihai, tihũ pura nāradādi jasu gaihahi.
hai suta kapi saba tumhahi samānā, jātudhāna ati bhaṭa balavānā.3.
morẽ hṛdaya parama saṁdehā, suni kapi pragata kīnhi nija dehā.
kanaka bhūdharākāra sarīrā, samara bhayaṁkara atibala bīrā.4.
sītā mana bharosa taba bhayaũ, puni laghu rūpa pavanasuta layaũ.5.

“Had the Hero of Raghu’s line any news about You, the Lord of the Raghus would not have tarried. The moment Śrī Rāma’s arrows make their appearance like the sun, the demon host would be scattered like the shadows of night. Mother, I would take You to Him this very moment; but, I swear by Rāma, I have no such orders from the Lord. Therefore, wait patiently for some days more, mother, till the Hero of Raghu’s line arrives with the troops of monkeys. Slaughtering the demons, He will take You away; while Nārada and the other sages will glorify Him in all the three spheres of creation.” “But, my son, all the monkeys must be pygmies like you, whereas the demons are mighty and great warriors. I have grave misgivings in my heart on this score.” On hearing this the

monkey revealed His natural form, colossal as a mountain of gold, terrible in battle, possessing great might and full of valour. Sitā now took comfort in Her heart and the son of the wind-god thereupon resumed his diminutive appearance. (1—5)

दो०— सुनु माता साख्रामृग नहिं बल बुद्धि बिसाल ।
प्रभु प्रताप तें गरुड़हि खाइ परम लघु ब्याल ॥ १६ ॥

Do.: **sunu mātā sākḥāmṛga nahī bala buddhi bisāla,**
prabhu pratāpa tē garuRahi khāi parama laghu byāla.16.

“Listen, mother: monkeys possess no great strength or intelligence either; but, through the Lord’s might, the most tiny snake might swallow Garuḍa (the king of birds and the mount of Bhagavān Viṣṇu).” (16)

चौ०— मन संतोष सुनुत कपि बानी । भगति प्रताप तेज बल सानी ॥
आसिष दीन्हि रामप्रिय जाना । होहु तात बल सील निधाना ॥ १ ॥
अजर अमर गुननिधि सुत होहू । करहुँ बहुत रघुनायक छोहू ॥
करहुँ कृपा प्रभु अस सुनि काना । निर्भर प्रेम मगन हनुमाना ॥ २ ॥
बार बार नाएसि पद सीसा । बोला बचन जोरि कर कीसा ॥
अब कृतकृत्य भयउँ मैं माता । आसिष तव अमोघ बिख्याता ॥ ३ ॥
सुनु मातु मोहि अतिसय भूखा । लागि देखि सुंदर फल रूखा ॥
सुनु सुत करहिं बिपिन रखवारी । परम सुभट रजनीचर भारी ॥ ४ ॥
तिन्ह कर भय माता मोहि नाहीं । जाँ तुम्ह सुख मानहु मन माहीं ॥ ५ ॥

Cau.: **mana samtoṣa sunata kapi bānī, bhagati pratāpa teja bala sānī.**
āsiṣa dīnhi rāmapriya jānā, hohu tāta bala sīla nidhānā.1.
ajara amara gunanidhi suta hohū, karahū bahuta raghunāyaka chohū.
karahū kṛpā prabhu asa suni kānā, nirbhara prema magana hanumānā.2.
bāra bāra nāesi pada sīsā, bolā bacana jori kara kīsā.
aba kṛtakṛtya bhayaū maī mātā, āsiṣa tava amogha bikhyātā.3.
sunahu mātu mohi atisaya bhūkhā, lagi dekhi suṁdara phala rūkhā.
sunu suta karahī bipina rakhavārī, parama subhaṭa rajanīcara bhārī.4.
tinha kara bhaya mātā mohi nāhī, jāū tumha sukha mānahu mana māhī.5.

“Sitā felt gratified at heart even as She heard the monkey’s words full of devotion and revealing Śrī Rāma’s majesty, glory and strength. Recognizing him as the beloved of Śrī Rāma She gave him Her blessing: “May you become a repository of strength and virtue, dear child. May you ever remain immune from old age and death and prove to be a storehouse of good qualities, my son; and may the Lord of the Raghus shower His abundant grace on you.” The moment the words “May the Lord be gracious to you” reached his ears Hanumān was utterly overwhelmed with emotion. Again and again the monkey bowed his head at Her feet and with joined palms addressed Her thus: “I have now accomplished all that I had to accomplish, my mother; for your blessing, everyone knows, is unfailing. Listen, mother: I am feeling frightfully hungry at the sight of these trees laden with delicious fruits.” “I tell you, my son, this grove is guarded by most valiant and mighty demons.” “Mother, I am not at all afraid of them, only if I have your hearty approval.” (1—5)

दो०— देखि बुद्धि बल निपुन कपि कहेउ जानकीं जाहु ।

रघुपति चरन हृदयँ धरि तात मधुर फल खाहु ॥ १७ ॥

Do.: **dekhi buddhi bala nipuna kapi kaheu jānakī jāhu,**
raghupati carana hr̥dayā dhari tāta madhura phala khāhu.17.

Seeing the monkey perfect in strength and wit, Janaka's Daughter said, "Go, my son, and enjoy the luscious fruit with your heart fixed on Śrī Rāma's feet." (17)

चौ०— चलेउ नाइ सिरु पैठेउ बागा । फल खाएसि तरु तोरें लागा ॥
रहे तहाँ बहु भट रखवारे । कछु मारेसि कछु जाइ पुकारे ॥ १ ॥
नाथ एक आवा कपि भारी । तेहिं असोक बाटिका उजारी ॥
खाएसि फल अरु बिटप उपारे । रच्छक मर्दि मर्दि महि डारे ॥ २ ॥
सुनि रावन पठए भट नाना । तिन्हहि देखि गर्जेउ हनुमाना ॥
सब रजनीचर कपि संघारे । गए पुकारत कछु अधमारे ॥ ३ ॥
पुनि पठयउ तेहिं अच्छकुमारा । चला संग लै सुभट अपारा ॥
आवत देखि बिटप गहि तर्जा । ताहि निपाति महाधुनि गर्जा ॥ ४ ॥

Cau.: **caleu nāi siru paiṭheu bāgā, phala khāesi taru torai lāgā.**
rahe tahā bahu bhaṭa rakhavāre, kachu māresi kachu jāi pukāre.1.
nātha eka āvā kapi bhāri, tehī asoka bāṭikā ujārī.
khāesi phala aru biṭapa upāre, racchaka mardī mardī mahi dāre.2.
suni rāvana paṭhae bhaṭa nānā, tinhahi dekhi garjeu hanumānā.
saba rajanicara kapi saṅghāre, gae pukārata kachu adhamāre.3.
puni paṭhayau tehī acchakumārā, calā saṅga lai subhaṭa apārā.
āvata dekhi biṭapa gahi tarjā, tāhi nipāti mahādhuni garjā.4.

Bowing his head he went forth and entered the grove; and having eaten the fruit he began to break down the trees. A number of warriors had been posted there as guards; some of them were killed by him, while the rest took flight and cried for help, "O lord, a huge monkey has made his appearance and laid waste the Aśoka grove. He has eaten fruits, uprooted trees, and, having crushed the watchmen, has laid them on the ground." On hearing this, Rāvaṇa despatched a number of his champions. Hanumān roared when he saw them and slaughtered the whole demon host. A few that had survived though well-nigh killed, escaped screaming. Rāvaṇa then sent prince Akṣa, who sallied forth with a vast number of his best warriors. Seeing them approach, Hanumān seized a tree and threatened them and, having overthrown the prince, roared with a loud yell. (1—4)

दो०— कछु मारेसि कछु मर्देसि कछु मिलएसि धरि धूरि ।

कछु पुनि जाइ पुकारे प्रभु मर्कट बल भूरि ॥ १८ ॥

Do.: **kachu māresi kachu mardesi kachu milaesi dhari dhūri,**
kachu puni jāi pukāre prabhu markaṭa bala bhūri.18.

Some he slew, some he crushed and some he seized and pounded with dust. And some who escaped cried, "O lord, the monkey is too strong for us." (18)

चौ०— सुनि सुत बध लंकेस रिसाना । पठएसि मेघनाद बलवाना ॥
 मारसि जनि सुत बाँधेसु ताही । देखिअ कपिहि कहाँ कर आही ॥ १ ॥
 चला इंद्रजित अतुलित जोधा । बंधु निधन सुनि उपजा क्रोधा ॥
 कपि देखा दारुन भट आवा । कटकटाइ गर्जा अरु धावा ॥ २ ॥
 अति बिसाल तरु एक उपारा । बिरथ कीन्ह लंकेस कुमारा ॥
 रहे महाभट ताके संग्गा । गहि गहि कपि मर्दइ निज अंगा ॥ ३ ॥
 तिन्हहि निपाति ताहि सन बाजा । भिरे जुगल मानहुँ गजराजा ॥
 मुठिका मारि चढा तरु जाई । ताहि एक छन मुरुछा आई ॥ ४ ॥
 उठि बहोरि कीन्हिसि बहु माया । जीति न जाइ प्रभंजन जाया ॥ ५ ॥

Cau.: suni suta badha laṅkesa risānā, paṭhaesi meghanāda balavānā.
 māraṣi jani suta bāḍhesu tāhī, dekhia kapihi kahā kara āhī.1.
 calā imdrajita atulita jodhā, baṁdhu nidhana suni upajā krodhā.
 kapi dekhā dārūna bhaṭa āvā, kaṭakaṭai garjā aru dhāvā.2.
 ati bisāla taru eka upārā, biratha kīnha laṅkesa kumārā.
 rahe mahābhaṭa tāke saṁgā, gahi gahi kapi mardai nija aṁgā.3.
 tinhahi nipāti tāhi sana bājā, bhire jugala mānahū gajarājā.
 muṭhikā māri caRhā taru jāi, tāhi eka chana muruchā āi.4.
 uṭhi bahori kīnhisi bahu māyā, jīti na jāi prabhamjana jāyā.5.

The King of Laṅkā flew into a rage when he heard of his son's death and sent the mighty Meghanāda. "Kill him not, my son, but bind him. Let us see the monkey and ascertain wherefrom he comes." Meghanāda (the conqueror of Indra) sallied forth, a peerless champion, seized with fury at the news of his brother's death. When Hanumān saw this fierce warrior approach, he gnashed his teeth and with a roar rushed forward to meet him. He tore up a tree of enormous size and smashed with it the car, thus rendering the crown prince of Laṅkā without any transport. As for the mighty warriors who accompanied him, Hanumān seized them one by one and crushed them by the weight of his limbs. Having finished them off, he closed with Meghanāda. It was like the encounter of two lordly elephants. Striking the opponent with his clenched fist, Hanumān sprang and climbed up a tree; while Meghanāda lay unconscious for a moment. He rose again and resorted to many a delusive device; but the son of the wind-god was not to be vanquished. (1—5)

दो०— ब्रह्म अस्त्र तेहिं साँधा कपि मन कीन्ह बिचार ।
 जौं न ब्रह्मसर मानउँ महिमा मिटइ अपार ॥ १९ ॥

Do.: brahma astra tehī sādhā kapi mana kīnha bicāra,
 jāu na brahmasara mānaū mahimā miṭai apāra.19.

Meghanāda ultimately fitted to his bow the arrow known as Brahmāstra (the weapon presided over by Brahmā), when Hanumān thought within himself: "If I submit not to Brahmā's own weapon, its infinite glory will be cast to the winds. (19)

चौ०— ब्रह्मबान कपि कहूँ तेहिं मारा । परतिहुँ बार कटकु संघारा ॥
 तेहिं देखा कपि मुरुछित भयऊ । नागपास बाँधेसि लै गयऊ ॥ १ ॥

जासु नाम जपि सुनहु भवानी । भव बंधन काटहिं नर ग्यानी ॥
तासु दूत कि बंध तरु आवा । प्रभु कारज लागि कपिहिं बंधावा ॥ २ ॥
कपि बंधन सुनि निसिचर धाए । कौतुक लागि सभाँ सब आए ॥
दसमुख सभा दीखि कपि जाई । कहि न जाइ कछु अति प्रभुताई ॥ ३ ॥
कर जोरें सुर दिसिप बिनीता । भृकुटि बिलोकत सकल सभीता ॥
देखि प्रताप न कपि मन संका । जिमि अहिगन महुँ गरुड असंका ॥ ४ ॥

Cau.: brahmabāna kapi kahū tehi māra, paratihū bāra kaṭaku saṅghārā.
tehi dekhā kapi muruchita bhayaū, nāgapāsa bādhesi lai gayaū.1.
jāsu nāma japi sunahu bhavānī, bhava baṁdhana kāṭahī nara gyānī.
tāsu dūta ki baṁdha taru āvā, prabhu kāraja lagi kapihi bādhevā.2.
kapi baṁdhana suni nisicara dhāe, kautuka lāgi sabhā saba āe.
dasamukha sabhā dikhi kapi jāi, kahi na jāi kachu ati prabhutāi.3.
kara jorē sura disipa binītā, bhṛkuṭi bilokata sakala sabhitā.
dekhi pratāpa na kapi mana saṁkā, jimi ahigana mahū garuRa asaṁkā.4.

He launched the Brahmāstra against Hanumān, who crushed a whole host even as he fell. When he saw that the monkey had swooned, he entangled the latter in a noose of serpents* and carried him off. Now, Pārvatī, is it conceivable that the envoy of the Lord whose very name enables the wise to cut asunder the bonds of mundane existence should come under bondage? No, it was in the service of the Lord that Hanumān allowed himself to be bound. When the demons heard that the monkey had been captured and noosed, they all rushed to the court in order to enjoy the spectacle. The monkey arrived and saw Rāvaṇa's court: his superb glory baffled description. Even gods and regents of the quarters stood meek with joined palms, all watching the movement of his eyebrows in great dismay. But the monkey's soul was no more disturbed at the sight of his power than Garuḍa (the king of birds) would be frightened in the midst of a number of serpents. (1—4)

दो०— कपिहि बिलोकि दसानन बिहसा कहि दुर्बाद ।
सुत बध सुरति कीन्हि पुनि उपजा हृदयँ बिषाद ॥ २० ॥

Do.: kapihi biloki dasānana bihasā kahi durbāda,
suta badha surati kīnhi puni upajā hṛdayā biṣāda.20.

When the ten-headed monster saw the monkey he laughed and railed at him. But presently he recalled his son's death and felt sad at heart. (20)

चौ०— कह लंकेस कवन तैं कीसा । केहि कें बल घालेहि बन खीसा ॥
की धौं श्रवन सुनेहि नहिं मोही । देखउँ अति असंक सठ तोही ॥ १ ॥
मारे निसिचर केहिं अपराधा । कहु सठ तोहि न प्रान कइ बाधा ॥
सुनु रावन ब्रह्मांड निकाया । पाइ जासु बल बिरचति माया ॥ २ ॥
जाकें बल बिरंचि हरि ईसा । पालत सृजत हरत दससीसा ॥
जा बल सीस धरत सहसानन । अंडकोस समेत गिरि कानन ॥ ३ ॥

* A special contrivance to entangle the enemy, possessed by Varuṇa (the god presiding over the waters) and evidently snatched from the latter by Rāvaṇa.

धरइ जो बिबिध देह सुरत्राता । तुम्ह से सठन्ह सिखावनु दाता ॥
हर कोदंड कठिन जेहिं भंजा । तेहि समेत नृप दल मद गंजा ॥ ४ ॥
खर दूषन त्रिसिरा अरु बाली । बधे सकल अतुलित बलसाली ॥ ५ ॥

Cau.: kaha laṅkesa kavana taī kīsā, kehi kē bala ghālehi bana khīsā.
kī dhaṅ śravana sunehi nahī mohī, dekhaṅ ati asaṅka saṭha tohī.1.
māre nisicara kehī aparādhā, kahu saṭha tohi na prāna kai bādha.
sunu rāvana brahmāmḍa nikāyā, pāi jāsu bala biracati māyā.2.
jākē bala biramci hari īsā, pālata srjata harata dasasīsā.
jā bala sīsa dharata sahasānana, amḍakosa sameta giri kānana.3.
dharai jo bibidha deha suratrātā, tumha se saṭhanha sikhāvanu dātā.
hara kodamḍa kaṭhina jehī bhamjā, tehi sameta nṛpa dala mada gamjā.4.
khara dūṣana trisirā aru bālī, badhe sakala atulita balasālī.5.

Said the king of Laṅkā, "Who are you, monkey, and by whose might have you wrought the destruction of the grove? What, did you never hear my name? I see you are an exceptionally bold wretch. For what offence did you kill the demons? Tell me, fool, are you not afraid of losing your life?" "Listen, Rāvaṇa: recall Him by whose might Māyā (Nature) brings forth numberless universes; by whose might, O ten-headed monster, Brahmā, Hari (Viṣṇu) and Īśa (Śiva) carry on their respective function of creation, preservation and destruction; by whose might the thousand-headed serpent (Śeṣa) supports on his head the entire globe with its mountains and forests, who assumes various forms in order to protect the gods and teach a lesson to wretches like you; who broke Śiva's unbending bow and crushed with it the pride of a host of princes; who despatched Khara, Dūṣaṇa, Trisīrā and Vālī, all unequalled in strength. (1—5)

दो०— जाके बल लवलेस तें जितेहु चराचर झारि ।

तासु दूत मैं जा करि हरि आनेहु प्रिय नारि ॥ २१ ॥

Do.: jāke bala lavalesa tē jitehu carācara jhāri,
tāsu dūta maī jā kari hari ānehu priya nāri.21.

"By an iota of whose might you were able to conquer the entire creation, both animate and inanimate, and whose beloved spouse has been stolen away by you. Know me to be His envoy." (21)

चौ०— जानउँ मैं तुम्हारि प्रभुताई । सहसबाहु सन परी लराई ॥
समर बालि सन करि जसु पावा । सुनि कपि बचन बिहसि बिहरावा ॥ १ ॥
खायउँ फल प्रभु लागी भूँखा । कपि सुभाव तें तोरेउँ रूखा ॥
सब कें देह परम प्रिय स्वामी । मारहिं मोहि कुमारग गामी ॥ २ ॥
जिन्ह मोहि मारा ते मैं मारे । तेहि पर बाँधेउँ तनयँ तुम्हारे ॥
मोहि न कछु बाँधे कइ लाजा । कीन्ह चहउँ निज प्रभु कर काजा ॥ ३ ॥
बिनती करउँ जोरि कर रावन । सुनहु मान तजि मोर सिखावन ॥
देखहु तुम्ह निज कुलहि बिचारी । भ्रम तजि भजहु भगत भय हारी ॥ ४ ॥
जाकें डर अति काल डेराई । जो सुर असुर चराचर खाई ॥
तासों बयरु कबहुँ नहिं कीजै । मोरे कहें जानकी दीजै ॥ ५ ॥

Cau.: jānaū maī tumhāri prabhutāi, sahasabāhu sana parī larāi.
 samara bāli sana kari jasu pāvā, suni kapi bacana bihasi biharāvā.1.
 khāyaū phala prabhu lāgī bhūkhā, kapi subhāva tē toreū rūkhā.
 saba kē deha parama priya svāmī, mārahī mohi kumārāga gāmī.2.
 jinha mohi mārā te maī māre, tehi para bādheū tanayā tumhāre.
 mohi na kachu bādhe kai lājā, kīnha cahaū nija prabhu kara kājā.3.
 binatī karaū jori kara rāvana, sunahu māna taji mora sikhāvana.
 dekhahu tumha nija kulahi bicāri, bhrama taji bhajahu bhagata bhaya hārī.4.
 jākē ḍara ati kāla ḍerāi, jo sura asura carācara khāi.
 tāsō bayaru kabahū nahī kījai, more kahē jānakī dījai.5.

“I am aware of your glory: you had an encounter with Sahasrabāhu* and won distinction in your contest with Vāli.†” Rāvaṇa heard the words of Hanumān but laughed them away. “I ate the fruit because I felt hungry and broke the boughs as a monkey is wont to do. One’s body, my master, is supremely dear to all; yet those wicked fellows would insist on belabouring me, so that I had no course left but to return their blows. Still your son (Meghanāda) put me in bonds; but I am not at all ashamed of being bound, keen as I am to serve the cause of my lord. I implore you with joined palms, Rāvaṇa: give up your haughtiness and heed my advice. Think of your lineage and view things in that perspective; in any case disillusion yourself and adore Him who dispels the fear of His devotees. Never antagonize Him who is a source of terror even to Death, that devours all created beings, both animate and inanimate, gods as well as demons. And return Janaka’s Daughter at my request. (1—5)

दो०— प्रनतपाल रघुनायक करुना सिंधु खरारि ।
 गाँ सरन प्रभु राखिहैं तव अपराध बिसारि ॥ २२ ॥

Do.: pranatapāla raghunāyaka karunā siṁdhu kharāri,
 gañ sarana prabhu rākhihaī tava aparādha bisāri.22.

“Lord Śrī Rāma, the Slayer of Khara, is a protector of the suppliant and an ocean of compassion. Forgetting your offences, He will give you shelter if you but turn to Him for protection. (22)

चौ०— राम चरन पंकज उर धरहू । लंका अचल राजु तुम्ह करहू ॥
 रिषि पुलस्ति जसु बिमल मयंका । तेहि ससि महुँ जनि होहु कलंका ॥ १ ॥
 राम नाम बिनु गिरा न सोहा । देखु बिचारि त्यागि मद मोहा ॥
 बसन हीन नहिं सोह सुरारी । सब भूषन भूषित बर नारी ॥ २ ॥
 राम बिमुख संपति प्रभुताई । जाइ रही पाई बिनु पाई ॥
 सजल मूल जिन्ह सरितन्ह नाहीं । बरषि गाँ पुनि तबहिं सुखाहीं ॥ ३ ॥
 सुनु दसकंठ कहउँ पन रोपी । बिमुख राम त्राता नहिं कोपी ॥
 संकर सहस बिष्णु अज तोही । सकहिं न राखि राम कर द्रोही ॥ ४ ॥

* (Vide Laṅkā-Kāṇḍa 23, 8)

† Once upon a time, when Vāli was performing his Sandhyā, Rāvaṇa sought to capture him by stealing behind him. Vāli, however, got scent of his mischievous intention; and the moment Rāvaṇa approached Vāli the latter caught hold of him and held him secure in his arm-pit till he had finished his Sandhyā and Tarpaṇa (offering water to the manes). Rāvaṇa remained in that position for six months till at last Brahmā himself came to his rescue and secured his release.

Cau.: **rāma carana paṁkaja ura dharahū, laṁkā acala rāju tumha karahū.**
riṣi pulasti jasu bimala mayamkā, tehi sasi mahū jani hohu kalaṁkā.1.
rāma nāma binu girā na sohā, dekhu bicāri tyāgi mada mohā.
basana hīna nahī soha surārī, saba bhūṣana bhūṣita bara nārī.2.
rāma bimukha saṁpati prabhutāi, jāi rahī pāi binu pāi.
sajala mūla jinha saritanha nāhī, baraṣi gaē puni tabahī sukhāhī.3.
sunu dasakaṁṭha kahaū pana ropī, bimukha rāma trātā nahī kopī.
saṁkara sahasa biṣnu aja tohī, sakahī na rākhi rāma kara drohī.4.

“Install the image of Śrī Rāma’s lotus feet in your heart and enjoy the uninterrupted sovereignty of Laṁkā. The glory of the sage Pulastya (your grandfather) shines like the moon without its spot; be not a speck in that moon. Speech is charmless without Śrī Rāma’s name. Ponder and see for yourself, casting aside arrogance and infatuation. A fair lady without clothes, O enemy of gods, does not commend herself even though adorned with all kinds of jewels. The fortune and lordship of a man who is hostile to Rāma eventually leave him even if they stay a while, and are as good as lost if acquired anew. Rivers that have no perennial source get dried up as soon as the rains are over. Listen, O ten-headed Rāvaṇa, I tell you on oath: there is none to save him who is opposed to Śrī Rāma. Śaṅkara, Viṣṇu and Brahmā* in their thousands are unable to protect you, an enemy of Śrī Rāma.” (1—4)

दो०— मोहमूल बहु सूल प्रद त्यागहु तम अभिमान ।
 भजहु राम रघुनायक कृपा सिंधु भगवान ॥ २३ ॥

Do.: **mohamūla bahu sūla prada tyāgahu tama abhimāna,**
bhajahu rāma raghunāyaka kṛpā siṁdhu bhagavāna.23.

“Abandon pride, which is the same as Tamoguṇa (darkness), rooted as it is in ignorance and is a source of considerable pain; and adore Lord Śrī Rāma, the Chief of the Raghus and an ocean of compassion.” (23)

चौ०— जदपि कही कपि अति हित बानी । भगति बिबेक बिरति नय सानी ॥
 बोला बिहसि महा अभिमानी । मिला हमहि कपि गुर बड़ ग्यानी ॥ १ ॥
 मृत्यु निकट आई खल तोही । लागेसि अधम सिखावन मोही ॥
 उलटा होइहि कह हनुमाना । मतिभ्रम तोर प्रगट मैं जाना ॥ २ ॥
 सुनि कपि बचन बहुत खिसिआना । बेगि न हरहु मूढ़ कर प्राना ॥
 सुनत निसाचर मारन धाए । सचिवन्ह सहित बिभीषनु आए ॥ ३ ॥
 नाइ सीस करि बिनय बहूता । नीति बिरोध न मारिअ दूता ॥
 आन दंड कछु करिअ गोसाँई । सबहीं कहा मंत्र भल भाई ॥ ४ ॥
 सुनत बिहसि बोला दसकंधर । अंग भंग करि पठइअ बंदर ॥ ५ ॥

Cau.: **jadapi kahī kapi ati hita bānī, bhagati bibeka birati naya sānī.**
bolā bihasi mahā abhimānī, milā hamahi kapi gura baRa gyānī.1.

* Brahmā, Viṣṇu and Śiva are spoken of here as part manifestations of the Supreme Deity, responsible for the creation etc., of only one of the countless millions of universes ruled over by Śrī Rāma, who represents the Supreme Deity.

mṛtyu nikaṭa āi khala tohī, lāgesi adhama sikhāvana mohī.
 ulatā hoihi kaha hanumānā, matibhrama tora pragaṭa maī jānā.2.
 suni kapi bacana bahuta khisiānā, begi na harahu mūRha kara prānā.
 sunata nisācara mārana dhāe, sacivanha sahita bibhīṣanu āe.3.
 nāi sīsa kari binaya bahūtā, nīti birodha na māria dūtā.
 āna daṁḍa kachu karia gosāī, sabahī kahā maṁtra bhala bhāī.4.
 sunata bihasi bolā dasakaṁdhara, aṅga bhaṅga kari paṭhaia baṁdara.5.

Although Hanumān gave him exceedingly salutary advice, full of devotion, discretion, dispassion and wisdom, the most haughty Rāvaṇa laughed and said, "We have found a most wise Guru in this monkey! (Turning towards Hanumān he continued) Death hangs over your head, O wretch; that is why you have started exhorting me, O vile monkey." "Just the contrary is going to happen;" retorted Hanumān. "I clearly perceive that you are labouring under some mental illusion." Hearing these words of Hanumān Rāvaṇa got nettled. "Why not some of you quickly kill this fool?" As soon as the demons heard it, they rushed forward to kill him. That very moment came Vibhīṣaṇa (Rāvaṇa's youngest brother) with his counsellors. Bowing his head he made humble entreaty: "It is against all statecraft: an envoy must not be killed. He may be punished in some other way, my master." All exclaimed to one another, "This is sound counsel, brother." Hearing this the ten-headed Rāvaṇa laughed and said, "All right, the monkey may be sent back mutilated. (1—5)

दो०— कपि केँ ममता पूँछ पर सबहि कहउँ समुझाइ ।

तेल बोरि पट बाँधि पुनि पावक देहु लगाइ ॥ २४ ॥

Do.: kapi keṁ mamatā pūṅcha para sabahi kahaṁ samujhāi,
 tela bori paṭa bāḍhi puni pāvaka dehu lagāi.24.

"A monkey is very fond of his tail: I tell you this secret. Therefore, swathe his tail with rags soaked in oil and then set fire to it." (24)

चौ०— पूँछहीन बानर तहँ जाइहि । तब सठ निज नाथहि लइ आइहि ॥
 जिन्ह कै कीन्हिसि बहुत बड़ाई । देखउँ मैं तिन्ह कै प्रभुताई ॥ १ ॥
 बचन सुनत कपि मन मुसुकाना । भइ सहाय सारद मैं जाना ॥
 जातुधान सुनि रावन बचना । लागे रचैं मूढ सोइ रचना ॥ २ ॥
 रहा न नगर बसन घृत तेला । बाढी पूँछ कीन्ह कपि खेला ॥
 कौतुक कहँ आए पुरबासी । मारहिं चरन करहिं बहु हाँसी ॥ ३ ॥
 बाजहिं ढोल देहिं सब तारी । नगर फेरि पुनि पूँछ प्रजारी ॥
 पावक जरत देखि हनुमंता । भयउ परम लघुरूप तुरंता ॥ ४ ॥
 निबुकि चढ़ेउ कपि कनक अटारीं । भई सभीत निसाचर नारीं ॥ ५ ॥

Cau.: pūchahīna bānara tahā jāihi, taba saṭha nija nāthahi lai āihi.
 jinha kai kīnhisi bahuta baRāī, dekhaṁ maī tinha kai prabhutāī.1.
 bacana sunata kapi mana musukānā, bhai sahāya sārada maī jānā.
 jātudhāna suni rāvana bacanā, lāge racaī mūRha soi racanā.2.
 rahā na nagara basana gṛta telā, bāRhī pūcha kīnha kapi khelā.
 kautuka kahā āe purabāsī, mārahī carana karahī bahu hāsī.3.

bājahī ḍhola dehī saba tāri, nagara pheri puni pūcha prajāri.
pāvaka jarata dekhi hanumāntā, bhayau parama laghurūpa turāntā.4.
nibuki caRheu kapi kanaka aṭāri, bhai sabhīta nisācara nāri.5.

“When the tailless monkey will go back, the wretch will bring his master with him, and I shall have an opportunity of seeing his might, whom he has so lavishly exalted.” Hanumān smiled to himself on hearing these words. “Goddess Śāradā has proved helpful to me, I believe.” On hearing Rāvaṇa’s command the stupid demons started doing as they were bid. Not a rag was left in the city nor a drop of ghee (clarified butter) or oil, the tail had grown to such a length through Hanumān’s playful gesture. The citizens thronged to see the fun; they kicked Hanumān and jeered much at him. With beating of drums and clapping of hands they took him round the city and then set fire to his tail. When Hanumān saw the fire blazing, he immediately assumed an utterly diminutive size, and slipping out of his bonds sprang to the attics of the gold palace, to the dismay of the demonesses. (1—5)

दो०— हरि प्रेरित तेहि अवसर चले मरुत उनचास ।

अट्टहास करि गर्जा कपि बढि लाग अकास ॥ २५ ॥

Do.: hari prerita tehi avasara cale maruta unacāsa,
aṭṭahāsa kari garjā kapi baRhi lāga akāsa.25.

At that moment, impelled by God, all the forty-nine* winds began to bluster. Hanumān roared with a loud laugh and swelled to such a size that he seemed to touch the sky. (25)

चौ०— देह बिसाल परम हरुआई । मंदिर तें मंदिर चढ धाई ॥
जरड़ नगर भा लोग बिहाला । झपट लपट बहु कोटि कराला ॥ १ ॥
तात मातु हा सुनिअ पुकारा । एहिं अवसर को हमहि उबारा ॥
हम जो कहा यह कपि नहिं होई । बनार रूप धरें सुर कोई ॥ २ ॥
साधु अवग्या कर फलु ऐसा । जरड़ नगर अनाथ कर जैसा ॥
जारा नगरु निमिष एक माहीं । एक बिभीषन कर गृह नाहीं ॥ ३ ॥
ता कर दूत अनल जेहिं सिरिजा । जरा न सो तेहि कारन गिरिजा ॥
उलटि पलटि लंका सब जारी । कूदि परा पुनि सिंधु मझारी ॥ ४ ॥

Cau.: deha bisāla parama haruāi, maṁdira tē maṁdira caRha dhāi.
jarai nagara bhā loga bihālā, jhapāṭa lapaṭa bahu koṭi karālā.1.
tāta mātu hā sunia pukārā, ehī avasara ko hamahi ubārā.
hama jo kahā yaha kapi nahī hoī, bānara rūpa dharē sura koī.2.
sādhū avagyā kara phalu aisā, jarai nagara anātha kara jaisā.
jārā nagaru nimiṣa eka māhī, eka bibhīṣana kara gṛha nāhī.3.
tā kara dūta anala jehī sirijā, jarā na so tehi kārana girijā.
ulaṭi palaṭi laṁkā saba jāri, kūdi parā puni simdhu majhāri.4.

* Our scriptures tell us that there are forty-nine varieties of winds, each presided over by a distinct god, these gods being collectively known as the Maruts. In the ordinary course it is only at the time of universal dissolution (प्रलय) that all these winds are let loose by the god of destruction.

Though colossal in size, Hanumān appeared most nimble-bodied; he ran and sprang from palace to palace. The city was all ablaze and the people were at their wit's end. Terrible flames burst forth in myriads and piteous cries were heard everywhere: "O father ! Ah, my mother ! Who will save us at this hour? As I said, he is no monkey but some god in the form of a monkey. Such is the result of despising a noble soul: the city is being consumed by fire as though it had no master." In the twinkling of an eye Hanumān burnt down the whole city barring the solitary house of Vibhīṣaṇa. Pārvatī, (continues Lord Śiva,) Hanumān went unscathed because he was the messenger of Him who created fire itself. He burnt the whole of Laṅkā from one end to the other and then leapt into the ocean. (1—4)

दो०— पूँछ बुझाइ खोइ श्रम धरि लघु रूप बहोरि ।
जनकसुता केँ आगेँ ठाढ़ भयउ कर जोरि ॥ २६ ॥

Do.: pūcha bujhāi khoi śrama dhari laghu rūpa bahori,
janakasutā keṅ āgeṅ ṭhāRha bhayau kara jori.26.

After quenching his tail and relieving his fatigue he resumed his diminutive form and stood before Janaka's Daughter with joined palms. (26)

चौ०— मातु मोहि दीजे कछु चीन्हा । जैसेँ रघुनायक मोहि दीन्हा ॥
चूड़ामनि उतारि तब दयऊ । हरष समेत पवनसुत लयऊ ॥ १ ॥
कहेहु तात अस मोर प्रनामा । सब प्रकार प्रभु पूरनकामा ॥
दीन दयाल बिरिदु संभारी । हरहु नाथ मम संकट भारी ॥ २ ॥
तात सक्रसुत कथा सुनाएहु । बान प्रताप प्रभुहि समुझाएहु ॥
मास दिवस महँ नाथु न आवा । तौ पुनि मोहि जिअत नहिँ पावा ॥ ३ ॥
कहु कपि केहि बिधि राखौँ प्राणा । तुम्हहू तात कहत अब जाना ॥
तोहि देखि सीतलि भइ छाती । पुनि मो कहँ सोइ दिनु सो राती ॥ ४ ॥

Cau.: mātu mohi dije kachu cīnhā, jaisē raghunāyaka mohi dīnhā.
cūrāmani utāri taba dayaū, haraṣa sameta pavanasuta layaū.1.
kahehu tāta asa mora pranāmā, saba prakāra prabhu pūranakāmā.
dīna dayāla biridu sambhārī, harahu nātha mama saṅkaṭa bhārī.2.
tāta sakrasuta kathā sunāehu, bāna pratāpa prabhuhi samujhāehu.
māsa divasa mahū nāthu na āvā, tau puni mohi jiata nahī pāvā.3.
kahu kapi kehi bidhi rākhaū prānā, tumhahū tāta kahata aba jānā.
tohi dekhi sītali bhai chātī, puni mo kahū soi dinu so rātī.4.

"Be pleased, Mother, to give me some token, such as the Lord of the Raghus gave me." She thereupon unfastened the jewel on Her head and gave it to the son of the wind-god, who gladly received it. "Convey my obeisance to Him, dear son, with these words: 'My lord is all sufficient; yet recalling Your vow of kindness to the afflicted, relieve, O master, my grievous distress.' Repeat to him, my son, the episode of Indra's son (Jayanta) and remind the Lord of the might of His arrows. If the Lord does not arrive here within a month, he will not find me alive. Tell me, Hanumān, how can I preserve my life; for you too, my son, now speak of going. Your sight had brought relief to my heavy heart: I have before me now the same dreary days and weary nights." (1—4)

दो०— जनकसुतहि समुझाइ करि बहु बिधि धीरजु दीन्ह ।
चरन कमल सिरु नाइ कपि गवनु राम पहिं कीन्ह ॥ २७ ॥

Do.: **janakasutahi samujhāi kari bahu bidhi dhīraju dīnha,**
carana kamala siru nāi kapi gavanu rāma pahī kīnha.27.

Reassuring Janaka's Daughter he consoled Her in many ways and, bowing his head at Her lotus feet, set forth to meet Śrī Rāma. (27)

चौ०— चलत महाधुनि गर्जेसि भारी । गर्भ स्रवहिं सुनि निसिचर नारी ॥
नाघि सिंधु एहि पारहि आवा । सबद किलिकिला कपिन्ह सुनावा ॥ १ ॥
हरषे सब बिलोकि हनुमाना । नूतन जन्म कपिन्ह तब जाना ॥
मुख प्रसन्न तन तेज बिराजा । कीन्हेसि रामचंद्र कर काजा ॥ २ ॥
मिले सकल अति भए सुखारी । तलफत मीन पाव जिमि बारी ॥
चले हरषि रघुनायक पासा । पूँछत कहत नवल इतिहासा ॥ ३ ॥
तब मधुबन भीतर सब आए । अंगद संमत मधु फल खाए ॥
रखवारे जब बरजन लागे । मुष्टि प्रहार हनत सब भागे ॥ ४ ॥

Cau.: **calata mahādhuni garjesi bhārī, garbha sravahī suni niscara nārī.**
nāghi siṁdhu ehi pārāhi āvā, sabada kilikilā kapinha sunāvā.1.
haraṣe saba biloki hanumānā, nūtana janma kapinha taba jānā.
mukha prasanna tana teja birājā, kīnhesi rāmacandra kara kājā.2.
mile sakala ati bhae sukhārī, talaphata mīna pāva jimī bārī.
cale haraṣi raghunāyaka pāsā, pūchata kahata navala itihāsā.3.
taba madhubana bhītara saba āe, aṅgada saṁmata madhu phala khāe.
rakhavāre jaba barajana lāge, muṣṭi prahāra hanata saba bhāge.4.

While leaving he roared aloud with such a terrible noise that the wives of the demons miscarried. Taking a leap across the ocean he reached the opposite shore and greeted his fellow-monkeys with a shrill cry of joy. They were all delighted to see Hanumān and felt as if they had been born anew. He wore a cheerful countenance and his body shone with a brilliance which left no doubt in their mind that he had executed Śrī Rāmacandra's commission. They all met him and felt as delighted as a fish writhing with agony for lack of water would feel on getting it. They then gladly proceeded to see the Lord of the Raghus, asking and telling the latest events. On their way they all entered Sugrīva's garden called Madhuvana and with Aṅgada's consent began to eat the luscious fruit. When the guards interfered, they were beaten with fists till they took to their heels. (1—4)

दो०— जाइ पुकारे ते सब बन उजार जुबराज ।
सुनि सुग्रीव हरष कपि करि आए प्रभु काज ॥ २८ ॥

Do.: **jāi pukāre te saba bana ujāra jubarāja,**
sunī sugrīva haraṣa kapi kari āe prabhu kāja.28.

They all approached Sugrīva and complained that the Crown Prince was laying waste the royal garden. Sugrīva rejoiced to hear this; for he concluded that the monkeys must have returned after accomplishing the Lord's business. (28)

चौ०— जौं न होति सीता सुधि पाई । मधुवन के फल सकहिं कि खाई ॥
 एहि बिधि मन बिचार कर राजा । आइ गए कपि सहित समाजा ॥ १ ॥
 आइ सबन्हि नावा पद सीसा । मिलेउ सबन्हि अति प्रेम कपीसा ॥
 पूँछी कुसल कुसल पद देखी । राम कृपाँ भा काजु बिसेषी ॥ २ ॥
 नाथ काजु कीन्हेउ हनुमाना । राखे सकल कपिन्ह के प्राणा ॥
 सुनि सुग्रीव बहुरि तेहि मिलेऊ । कपिन्ह सहित रघुपति पहिं चलेऊ ॥ ३ ॥
 राम कपिन्ह जब आवत देखा । किँएँ काजु मन हरष बिसेषा ॥
 फटिक सिला बैठे द्वौ भाई । परे सकल कपि चरनन्हि जाई ॥ ४ ॥

Cau.: jaũ na hoti sītā sudhi pāī, madhubana ke phala sakahī ki khāī.
 ehi bidhi mana bicāra kara rājā, āi gae kapi sahita samājā.1.
 āi sabanhi nāvā pada sīsā, mileu sabanhi ati prema kapīsā.
 pū̃chī kusala kusala pada dekhī, rāma kṛpā̃ bhā kāju biseṣī.2.
 nātha kāju kīnheu hanumānā, rākhe sakala kapinha ke prānā.
 suni sugrīva bahuri tehi mileū, kapinha sahita raghupati pahī caleū.3.
 rāma kapinha jaba āvata dekhā, kiē̃ kāju mana haraṣa biseṣā.
 phaṭika silā baiṭhe dvau bhāī, pare sakala kapi carananhi jāī.4.

“If they had failed to get any news of Sitā, they could never dare to eat the fruit of Madhuvana.” While the king was thus musing, the monkey chiefs arrived with their party. Drawing near they all bowed their head at his feet and the lord of the monkeys received them all most cordially and enquired after their welfare. “It is well with us, now that we have seen your feet. By Rāma’s grace the work has been accomplished with remarkable success. It is Hanumān, Your Majesty, who did everything and saved the life of the whole monkey host.” Hearing this Sugrīva embraced him again and then proceeded with all the monkeys to see the Lord of the Raghus. When Śrī Rāma saw the monkeys approaching with their mission duly accomplished, He was particularly delighted at heart. The two brothers were seated on a crystal rock and all the monkeys went and fell at Their feet. (1—4)

दो०— प्रीति सहित सब भेटे रघुपति करुना पुंज ।
 पूँछी कुसल नाथ अब कुसल देखि पद कंज ॥ २९ ॥

Do.: prīti sahita saba bheṭe raghupati karunā puñja,
 pū̃chī kusala nātha aba kusala dekhi pada kañja.29.

The all-merciful Lord of the Raghus embraced them all with affection and asked of their welfare. “All is well with us, now that we have seen Your lotus feet.” (29)

चौ०— जामवंत कह सुनु रघुराया । जा पर नाथ करहु तुम्ह दाया ॥
 ताहि सदा सुभ कुसल निरंतर । सुर नर मुनि प्रसन्न ता ऊपर ॥ १ ॥
 सोइ बिजई बिनई गुन सागर । तासु सुजसु त्रैलोक उजागर ॥
 प्रभु कीं कृपा भयउ सबु काजू । जन्म हमार सुफल भा आजू ॥ २ ॥
 नाथ पवनसुत कीन्हि जो करनी । सहसहुँ मुख न जाइ सो बरनी ॥
 पवनतनय के चरित सुहाए । जामवंत रघुपतिहि सुनाए ॥ ३ ॥

सुनत कृपानिधि मन अति भाए । पुनि हनुमान हरषि हियँ लाए ॥
कहहु तात केहि भाँति जानकी । रहति करति रच्छा स्वप्नान की ॥ ४ ॥

Cau.: jāmavarṁta kaha sunu raghurāyā, jā para nātha karahu tumha dāyā.
tāhi sadā subha kusala niramṁtara, sura nara muni prasanna tā ūpara.1.
soi bijai binaī guna sāgara, tāsu sujasu trailoka ujāgara.
prabhu ki kṛpā bhayau sabu kājū, janma hamāra suphala bhā ājū.2.
nātha pavanasuta kinhi jo karani, sahasahū mukha na jāi so barani.
pavanatanaya ke carita suhāe, jāmavarṁta raghupatihi sunāe.3.
sunata kṛpānidhi mana ati bhāe, puni hanumāna haraṣi hiyaṁ lāe.
kahahu tāta kehi bhāti jānakī, rahati karati racchā svaprāna kī.4.

Said Jāmbavān, "Listen, O Lord of the Raghus: he on whom You bestow Your blessings is ever lucky and incessantly happy; gods, human beings and sages are all kind to him. He alone is victorious, modest and an ocean of virtues; his fair renown shines brightly through all the three spheres of creation. Everything has turned out well by the grace of my Lord; it is only today that our birth has been consummated. The achievement of Hanumān (the son of the wind-god) cannot be described even with a thousand tongues." Jāmbavān then related to the Lord of the Raghus the charming exploits of Hanumān (the son of the wind-god). The All-merciful felt much delighted at heart to hear them and in His joy He clasped Hanumān once more to His bosom. "Tell me, dear Hanumān, how does Janaka's daughter pass her days and sustain her life?" (1—4)

दो०— नाम पाहरू दिवस निसि ध्यान तुम्हार कपाट ।
लोचन निज पद जंत्रित जाहिं प्रान केहिं बाट ॥ ३० ॥

Do.: nāma pāharū divasa nisi dhyāna tumhāra kapāṭa,
locana nija pada jamtrita jāhiṁ prāna kehiṁ bāṭa.30.

"Your Name keeps watch night and day, while Her continued thought of You acts as a pair of closed doors. She has Her eyes fastened on Her own feet; Her life thus finds no outlet whereby to escape." (30)

चौ०— चलत मोहि चूड़ामनि दीन्ही । रघुपति हृदयँ लाइ सोइ लीन्ही ॥
नाथ जुगल लोचन भरि बारी । बचन कहे कछु जनककुमारी ॥ १ ॥
अनुज समेत गहेहु प्रभु चरना । दीन बंधु प्रनतारति हरना ॥
मन क्रम बचन चरन अनुरागी । केहिं अपराध नाथ हौं त्यागी ॥ २ ॥
अवगुन एक मोर मैं माना । बिछुरत प्रान न कीन्ह पयाना ॥
नाथ सो नयनन्हि को अपराधा । निसरत प्रान करहिं हठि बाधा ॥ ३ ॥
बिरह अगिनि तनु तूल समीरा । स्वास जरइ छन माहिं सरीरा ॥
नयन स्रवहिं जलु निज हित लागी । जैरँ न पाव देह बिरहागी ॥ ४ ॥
सीता कै अति बिपति बिसाला । बिनहिं कहें भलि दीनदयाला ॥ ५ ॥

Cau.: calata mohi cūrāmani dīnhī, raghupati hṛdayā lai soi līnhī.
nātha jugala locana bhari bārī, bacana kahe kachu janakakumārī.1.

anuja sameta gahehu prabhu caranā, dīna baṁdhu pranatārati haranā.
 mana krama bacana carana anurāgī, kehī aparādha nātha haṁ tyāgī.2.
 avaguna eka mora maī mānā, bichurata prāna na kīnha payānā.
 nātha so nayanānhi ko aparādha, nisarata prāna karahī haṁhi bādhā.3.
 biraha agini tanu tūla samīrā, svāsa jarai chana māhī sarīrā.
 nayana sravahī jalu nija hita lāgī, jarai na pāva deha birahāgī.4.
 sītā kai ati bipati bisālā, binahī kahē bhali dīnadayālā.5.

“When I was leaving, She gave me this jewel from the top of Her head.” The Lord of the Raghus took it and pressed it to His bosom. “My lord, with tears in both Her eyes Janaka’s Daughter uttered the following few words: ‘Embrace the feet of my lord and His younger brother crying; O befriender of the distressed, reliever of the suppliant’s agony, I am devoted to Your feet in thought, word and deed; yet for what offence, my lord, have You forsaken me? I do admit one fault of mine, that my life did not depart the moment I was separated from You. That, however, my lord, is the fault of my eyes, which forcibly prevent my life from escaping. The agony of separation from You is like fire, my sighs fan it as a gust of wind and in between stands my body like a heap of cotton, which would have been consumed in an instant. But my eyes, in their own interest (i.e., for being enabled to feast themselves on Your beauty) rain a flood of tears; that is why the body fails to catch the fire of desolation.’ Sītā’s distress is so overwhelmingly great, and You are so compassionate to the afflicted, that it is better not to describe it.” (1—5)

दो०— निमिष निमिष करुनानिधि जाहिं कलप सम बीति ।

बेगि चलिअ प्रभु आनिअ भुज बल खल दल जीति ॥ ३१ ॥

Do.: *nimiṣa nimiṣa karunānidhi jāhī kalapa sama bīti,*
begi calia prabhu ānia bhujā bala khala dala jīti.31.

“Each single moment, O fountain of mercy, passes like an age to Her. Therefore, march quickly, my lord, and vanquishing the miscreant crew by Your mighty arm, recover Her.” (31)

चौ०— सुनि सीता दुख प्रभु सुख अयना । भरि आए जल राजिव नयना ॥
 बचन कायँ मन मम गति जाही । सपनेहुँ बूझिअ बिपति कि ताही ॥ १ ॥
 कह हनुमंत बिपति प्रभु सोई । जब तव सुमिरन भजन न होई ॥
 केतिक बात प्रभु जातुधान की । रिपुहि जीति आनिबी जानकी ॥ २ ॥
 सुनु कपि तोहि समान उपकारी । नहिं कोउ सुर नर मुनि तनुधारी ॥
 प्रति उपकार करौं का तोरा । सनमुख होइ न सकत मन मोरा ॥ ३ ॥
 सुनु सुत तोहि उरिन मैं नाहीं । देखेउँ करि बिचार मन माहीं ॥
 पुनि पुनि कपिहि चितव सुरत्राता । लोचन नीर पुलक अति गाता ॥ ४ ॥

Cau.: *sunī sītā dukha prabhu sukha ayanā, bhari āe jala rājiva nayanā.*
bacana kāyā mana mama gati jāhī, sapanehū būjhia bipati ki tāhī.1.
kaha hanumanṁta bipati prabhu soī, jaba tava sumirana bhajana na hoī.
ketika bāta prabhu jātudhāna kī, ripuhi jīti ānibī jānakī.2.
sunu kapi tohi samāna upakārī, nahī kou sura nara muni tanudhārī.
prati upakāra karāū kā torā, sanamukha hoi na sakata mana morā.3.

sunu suta tohi urina mañ nāhī, dekheū kari bicāra mana māhī.
puni puni kapihi citava suratrātā, locana nīra pulaka ati gātā.4.

When the all-blissful Lord heard of Sitā's agony, tears rushed to his lotus eyes. "Do you think anyone who depends on me in thought, word and deed can ever dream of adversity?" Said Hanumān: "There is no misfortune other than ceasing to remember and adore You. Of what account are the demons to You? Routing the enemy You will surely bring back Janaka's Daughter." "No one endowed with a body—a god, human being or sage—has put me under such obligation, Hanumān, as you have done. Even my mind shrinks to face you; how, then, can I repay your obligation? Listen, my son: I have thought over the question and concluded that the debt which I owe you cannot be repaid." Again and again as the Protector of the gods gazed on Hanumān His eyes filled with tears and His body was overpowered with a thrill of emotion. (1—4)

दो०— सुनि प्रभु बचन बिलोकि मुख गात हरषि हनुमंत ।

चरन परेउ प्रेमाकुल त्राहि त्राहि भगवंत ॥ ३२ ॥

Do.: suni prabhu bacana biloki mukha gāta haraṣi hanumaṁta,
carana pareu premākula trāhi trāhi bhagavaṁta.32.

Even as Hanumān listened to the words of his lord and gazed on His countenance he experienced a thrill of joy all over his body and fell at His feet, overwhelmed with love and crying: "Save me, save me (from the tentacles of egoism), my lord." (32)

चौ०— बार बार प्रभु चहड़ उठावा । प्रेम मगन तेहि उठब न भावा ॥

प्रभु कर पंकज कपि कें सीसा । सुमिरि सो दसा मगन गौरीसा ॥ १ ॥

सावधान मन करि पुनि संकर । लागे कहन कथा अति सुंदर ॥

कपि उठाइ प्रभु हृदयँ लगावा । कर गहि परम निकट बैठावा ॥ २ ॥

कहु कपि रावन पालित लंका । केहि बिधि दहेउ दुर्ग अति बंका ॥

प्रभु प्रसन्न जाना हनुमाना । बोला बचन बिगत अभिमाना ॥ ३ ॥

साखामृग कै बड़ि मनुसाई । साखा तें साखा पर जाई ॥

नाधि सिंधु हाटकपुर जारा । निसिचर गन बधि बिपिन उजारा ॥ ४ ॥

सो सब तव प्रताप रघुराई । नाथ न कछू मोरि प्रभुताई ॥ ५ ॥

Cau.: bāra bāra prabhu cahai uṭhāvā, prema magana tehi uṭhaba na bhāvā.
prabhu kara paṁkaja kapi kē sīsā, sumiri so dasā magana gaurīsā.1.
sāvadhāna mana kari puni saṁkara, lāge kahana kathā ati suṁdara.
kapi uṭhāi prabhu hṛdayā lagāvā, kara gahi parama nikaṭa baiṭhāvā.2.
kahu kapi rāvana pālita laṁkā, kehi bidhi daheu durga ati baṁkā.
prabhu prasanna jānā hanumānā, bolā bacana bigata abhimānā.3.
sākhāmṛga kai baRi manusāi, sākhā tē sākhā para jāi.
nāghi siṁdhu hāṭakapura jārā, niscara gana badhi bipina ujārā.4.
so saba tava pratāpa raghurāi, nātha na kachū mori prabhutāi.5.

Again and again the Lord sought to raise him up; he, however, was so absorbed in love that he would not rise. The lotus hand of the Lord rested on his head. Gaurī's lord

(Śiva) was overcome with emotion as He called to mind Hanumān's enviable lot.* But, recovering Himself, Śiva resumed the most charming narrative. The Lord lifted up Hanumān and clasped him to His bosom; then He took him by the hand and seated him very close to Him. "Tell me, Hanumān, how could you burn Rāvaṇa's stronghold of Laṅkā, a most impregnable fortress?" When Hanumān found the Lord so pleased, he replied in words altogether free from pride. "A monkey's greatest valour lies in his skipping about from one bough to another. That I should have been able to leap across the ocean, burn the gold city, kill the demon host and lay waste the Aśoka grove was all due to Your might; no credit, my lord, is due to me for the same." (1—5)

दो०— ता कहूँ प्रभु कछु अगम नहिं जा पर तुम्ह अनुकूल ।

तव प्रभावं बड़वानलहिं जा रि सकइ खलु तूल ॥ ३३ ॥

Do.: tā kahūṅ prabhu kachu agama nahī jā para tumha anukūla,
tava prabhāvā baRavānalahi jāri sakai khalu tūla.33.

"Nothing is unattainable, my lord, to him who enjoys Your grace. Through Your might a mere shred of cotton can surely burn a submarine fire (the impossible can be made possible)." (33)

चौ०— नाथ भगति अति सुखदायनी । देहु कृपा करि अनपायनी ॥

सुनि प्रभु परम सरल कपि बानी । एवमस्तु तब कहेउ भवानी ॥ १ ॥

उमा राम सुभाउ जेहिं जाना । ताहि भजनु तजि भाव न आना ॥

यह संबाद जासु उर आवा । रघुपति चरन भगति सोइ पावा ॥ २ ॥

सुनि प्रभु बचन कहहिं कपिबृंदा । जय जय जय कृपाल सुखकंदा ॥

तब रघुपति कपिपतिहि बोलावा । कहा चलैं कर करहु बनावा ॥ ३ ॥

अब बिलंबु केहि कारन कीजे । तुरत कपिन्ह कहूँ आयसु दीजे ॥

कौतुक देखि सुमन बहु बरषी । नभ तें भवन चले सुर हरषी ॥ ४ ॥

Cau.: nātha bhagati ati sukhadāyanī, dehu kṛpā kari anapāyanī.
suni prabhu parama sarala kapi bānī, evamastu taba kaheu bhavānī.1.
umā rāma subhāu jehī jānā, tāhi bhajanu taji bhāva na ānā.
yaha sambāda jāsu ura āvā, raghupati carana bhagati soi pāvā.2.
suni prabhu bacana kahahī kapibṛndā, jaya jaya jaya kṛpāla sukhakandā.
taba raghupati kapipatihi bolāvā, kahā calai kara karahu banāvā.3.
aba bilambu kehi kārana kije, turata kapinha kahū āyasu dije.
kautuka dekhi sumana bahu barsī, nabha tē bhavana cale sura haraṣī.4.

"Therefore, be pleased, my lord, to grant me unceasing Devotion, which is a source of supreme bliss." When the Lord, O Pārvatī, heard the most artless speech of Hanumān He said, "Be it so !" Umā, he who has come to know the true nature of Rāma can have no relish for anything other than His worship. Even he who takes this dialogue (between Śrī Rāma and Hanumān) to heart is blessed with devotion to Śrī Rāma's feet. On hearing the words of the Lord the whole host of monkeys cried, "Glory, glory, all glory

* It should be remembered in this connection that Lord Śiva Himself had taken the form of Hanumān. It was, therefore, easy for Him to recall that thrilling experience.

to the gracious Lord, the fountain of bliss !” The Lord of the Raghus then summoned Sugrīva (the King of the monkeys) and said, “Make preparations for the march. Why should we tarry any longer? Issue orders to the monkeys at once.” The gods who were witnessing the spectacle rained down flowers in profusion and then gladly withdrew from the lower air to their own celestial spheres. (1—4)

दो०— कपिपति बेगि बोलाए आए जूथप जूथ।

नाना बरन अतुल बल बानर भालु बरूथ ॥ ३४ ॥

Do.: kapipati begi bolāe āe jūthapa jūtha,
nānā barana atula bala bānara bhālu barūtha.34.

Sugrīva (the lord of the monkeys) quickly summoned the commanders of the various troops and they presented themselves in multitudes. The troops of monkeys and bears, though varying in colour, were all unequalled in strength. (34)

चौ०— प्रभु पद पंकज नावहिं सीसा । गर्जहिं भालु महाबल कीसा ॥
देखी राम सकल कपि सेना । चितइ कृपा करि राजिव नैना ॥ १ ॥
राम कृपा बल पाइ कपिंदा । भए पच्छजुत मनहुं गिरिंदा ॥
हरषि राम तब कीन्ह पयाना । सगुन भए सुंदर सुभ नाना ॥ २ ॥
जासु सकल मंगलमय कीती । तासु पयान सगुन यह नीती ॥
प्रभु पयान जाना बैदेहीं । फरकि बाम अंग जनु कहि देहीं ॥ ३ ॥
जोइ जोइ सगुन जानकिहि होई । असगुन भयउ रावनहि सोई ॥
चला कटकु को बरनै पारा । गर्जहिं बानर भालु अपारा ॥ ४ ॥
नख आयुध गिरि पादपधारी । चले गगन महि इच्छाचारी ॥
केहरिनाद भालु कपि करहीं । डगमगाहिं दिग्गज चिक्करहीं ॥ ५ ॥

Cau.: prabhu pada paṅkaja nāvahiṅ sīsā, garjahiṅ bhālu mahābala kīsā.
dekhī rāma sakala kapi senā, citai kṛpā kari rājiva nainā.1.
rāma kṛpā bala pāi kapiṅdā, bhae pacchajuta manahū giriṅdā.
haraṣi rāma taba kīnha payānā, saguna bhae suṅdara subha nānā.2.
jāsu sakala maṅgalamaya kīṭī, tāsu payāna saguna yaha nīṭī.
prabhu payāna jānā baidehīṅ, pharaki bāma āga janu kahi dehī.3.
joi joi saguna jānakihi hoi, asaguna bhayau rāvanahi soi.
calā kaṭaku ko baranaī pārā, garjahiṅ bānara bhālu apārā.4.
nakha āyudha giri pādapadhārī, cale gagana mahi icchācārī.
keharināda bhālu kapi karahīṅ, ḍagamagāhī diggaja cikkarahī.5.

The mighty bears and monkeys bowed their head at the Lord's lotus feet and roared. Śrī Rāma surveyed the whole monkey host and cast on them His gracious lotus-like eyes. Emboldened by His grace the monkey chiefs vied as it were with huge mountains equipped with wings. Śrī Rāma then sallied forth glad of heart and many were the delightful and auspicious omens that occurred to Him. It was in the fitness of things that good omens should appear at the time of His departure (on an expedition) whose glory itself embodies all blessings. Videha's Daughter came to know of the Lord's

march; the throbbing of Her left limbs apprised Her of the same as it were. But what were good omens for Janaka's Daughter foreboded evil for Rāvaṇa.* Who could adequately describe the army as it marched with its countless monkeys and bears roaring. With no weapon other than their sharp claws, they carried rocks and trees (that they had uprooted on the way) and marched now in the air and now on land, for they had unhampered motion everywhere. The bears and monkeys roared like lions as they marched, while the elephants guarding the eight cardinal points shook and trumpeted. (1—5)

छं०— चिक्करहिं दिग्गज डोल महि गिरि लोल सागर खरभरे ।
 मन हरष सभ गंधर्ब सुर मुनि नाग किंनर दुख टरे ॥
 कटकटहिं मर्कट बिकट भट बहु कोटि कोटिन्ह धावहीं ।
 जय राम प्रबल प्रताप कोसलनाथ गुन गन गावहीं ॥ १ ॥
 सहि सक न भार उदार अहिपति बार बारहिं मोहई ।
 गह दसन पुनि पुनि कमठ पृष्ठ कठोर सो किमि सोहई ॥
 रघुबीर रुचिर प्रयान प्रस्थिति जानि परम सुहावनी ।
 जनु कमठ खर्पर सर्पराज सो लिखत अबिचल पावनी ॥ २ ॥

Cham.: cikkarahī diggaja ḍola mahi giri lola sāgara kharabhare,
 mana haraṣa sabha gaṁdharba sura muni nāga kiṁnara dukha ṭare.
 kaṭakaṭahī markaṭa bikaṭa bhaṭa bahu koṭi koṭinha dhāvahī,
 jaya rāma prabala pratāpa kosalanātha guna gana gāvahī.1.
 sahi saka na bhāra udāra ahipati bāra bārahī mohāi,
 gaha dasana puni puni kamaṭha pṛṣṭha kaṭhora so kimi sohāi.
 raghubīra rucira prayāna prasthiti jāni parama suhāvanī,
 janu kamaṭha kharpara sarparāja so likhata abicala pāvanī.2.

The elephants of the eight cardinal points trumpeted, the earth rocked, the mountains trembled and the oceans were agitated. The Gandharvas, gods, sages, Nāgas and Kinnaras, all felt delighted at heart to perceive that their troubles were over. Myriads of formidable monkey warriors gnashed their teeth (in a bellicose mood); while many more millions dashed forward crying "Glory to Śrī Rāma, Kosala's lord, of mighty valour" and hymning His praises. Even the great lord of serpents (Śeṣa) found himself unable to bear the crushing weight of the belligerent troops and felt dizzy again and again. But each time he would struggle by clutching with his teeth the hard shell of the divine Tortoise. The scratches thus made by his teeth would make one imagine as if, knowing the departure of Śrī Rāma (the Hero of Raghu's line) on His glorious expedition to be a most attractive theme, the serpent-king was inscribing its immortal and sacred story on the Tortoise's back. (1-2)

* According to the science of omens (which was most developed in this country in the remote past) the throbbing of left limbs is considered as auspicious for women but inauspicious for men.

दो०— एहि बिधि जाइ कृपानिधि उतरे सागर तीर।

जहँ तहँ लागे खान फल भालु बिपुल कपि बीर ॥ ३५ ॥

Do.: ehi bidhi jāi kṛpānidhi utare sāgara tīra,
jahā tahā lāge khāna phala bhālu bipula kapi bīra.35.

Continuing His march in this way the All-merciful arrived at the seashore and halted there. The host of valiant bears and monkeys began to guttle fruits all round there. (35)

चौ०— उहाँ निसाचर रहहिं ससंका । जब तें जा रि गयउ कपि लंका ॥
निज निज गृहँ सब करहिं बिचारा । नहिं निसिचर कुल केर उबारा ॥ १ ॥
जासु दूत बल बरनि न जाई । तेहि आएँ पुर कवन भलाई ॥
दूतिन्ह सन सुनि पुरजन बानी । मंदोदरी अधिक अकुलानी ॥ २ ॥
रहसि जोरि कर पति पग लागी । बोली बचन नीति रस पागी ॥
कंत करष हरि सन परिहरहू । मोर कहा अति हित हियँ धरहू ॥ ३ ॥
समुझत जासु दूत कइ करनी । स्रवहिं गर्भ रजनीचर घरनी ॥
तासु नारि निज सचिव बोलाई । पठवहु कंत जो चहहु भलाई ॥ ४ ॥
तव कुल कमल बिपिन दुखदाई । सीता सीत निसा सम आई ॥
सुनहु नाथ सीता बिनु दीन्हें । हित न तुम्हार संभु अज कीन्हें ॥ ५ ॥

Cau.: uhā nisācara rahahī sasankā, jaba tē jāri gayau kapi laṅkā.
nija nija grhā saba karahī bicārā, nahī nisicara kula kera ubārā.1.
jāsu dūta bala barani na jāi, tehi āē pura kavana bhalāi.
dūtinha sana suni purajana bāni, maṁdodarī adhika akulāni.2.
rahasi jori kara pati paga lāgi, bolī bacana nīti rasa pāgi.
kaṁta karaṣa hari sana pariharahū, mora kahā ati hita hiyā dharahū.3.
samujhata jāsu dūta kai karani, sravahī garbha rajanicara gharani.
tāsu nāri nija saciva bolāi, paṭhavahu kaṁta jo cahahu bhalāi.4.
tava kula kamala bipina dukhadāi, sītā sīta nisā sama āi.
sunahu nātha sītā binu dīnhē, hita na tumhāra sambhu aja kīnhē.5.

Ever since Hanumān left after burning down Laṅkā the demons there had lived in constant terror. In their own houses they thought, "There is no hope for the demon race now. If his messenger was mighty beyond words, what good would result when the master himself enters the city?" When Mandodarī (Rāvaṇa's principal queen) heard from her female spies what the citizens were saying, she felt much perturbed. Meeting her lord in seclusion she fell at his feet and with joined palms addressed to him words steeped in wisdom: "My lord, avoid all strife with Śrī Hari. Take my words to your heart as a most salutary advice. My lord, if you seek your own welfare, call one of your ministers and send back with him the consort of that prince (Śrī Rāma), the very thought of whose messenger's doings makes the wives of the demons miscarry. Just as a frosty night spells disaster to a bed of lotuses, so Sītā has come here as a bane to your race. Listen, my lord: unless you return Sītā, not even Śambhu (Lord Śiva) and Brahmā (the creator) can be of any good to you. (1—5)

दो०— राम बान अहि गन सरिस निकर निसाचर भेक ।

जब लगि ग्रसत न तब लगि जतनु करहु तजि टेक ॥ ३६ ॥

Do.: rāma bāna ahi gana sarisa nikara nisācara bheka,
jaba lagi grasata na taba lagi jatanu karahu taji ṭeka.36.

“Rāma’s arrows are like a swarm of serpents, while the demon host can only compare with frogs. Therefore, giving up obstinacy, devise some means of safety before the serpents devour them.” (36)

चौ०— श्रवन सुनी सठ ता करि बानी । बिहसा जगत बिदित अभिमानी ॥
सभय सुभाउ नारि कर साचा । मंगल महुँ भय मन अति काचा ॥ १ ॥
जौँ आवइ मर्कट कटकाई । जिअहिं बिचारे निसिचर खाई ॥
कंपहिं लोकप जाकीं त्रासा । तासु नारि सभित बड़ि हासा ॥ २ ॥
अस कहि बिहसि ताहि उर लाई । चलेउ सभाँ ममता अधिकाई ॥
मंदोदरी हृदयँ कर चिंता । भयउ कंत पर बिधि बिपरीता ॥ ३ ॥
बैठेउ सभाँ खबरि असि पाई । सिंधु पार सेना सब आई ॥
बूझेसि सचिव उचित मत कहहू । ते सब हँसे मष्ट करि रहहू ॥ ४ ॥
जितेहु सुरासुर तब श्रम नाही । नर बानर केहि लेखे माहीं ॥ ५ ॥

Cau.: śravana sunī saṭha tā kari bānī, bihasā jagata bidita abhimānī.
sabhaya subhāu nāri kara sācā, maṅgala mahū bhaya mana ati kācā.1.
jaū āvai markāṭa kaṭakāi, jiahī bicāre nisicara khāi.
kāmpahī lokapa jākī trāsā, tāsu nāri sabhīta baRi hāsā.2.
asa kahi bihasi tāhi ura lāi, caleu sabhā mamatā adhi kāi.
maṁdodarī hṛdayā kara ciṁtā, bhayau kaṁta para bidhi biparītā.3.
baitheu sabhā khabari asi pāi, siṁdhu pāra senā saba āi.
būjhesi saciva ucita mata kahahu, te saba hāse maṣṭa kari rahahū.4.
jitehu surāsura taba śrama nāhi, nara bānara kehi lekhe māhī.5.

When the foolish Rāvaṇa, who was known all the world over for his haughtiness, heard Mandodarī’s admonition, he roared with laughter, “A woman is timorous by nature, it is truly said. She entertains fear even on an auspicious occasion; for her mind is very weak. If the monkey host comes, the poor demons would feast on them and sustain themselves. The very guardians of the spheres tremble for fear of me; how ridiculous that you, my wife, should be afraid!” So saying he laughed and embraced her and then left for his council-chamber exhibiting great fondness for her. Mandodarī, however, felt troubled at heart and thought that heaven had turned against her lord. As he occupied his royal seat in the council-chamber, he received intelligence that all the invading host had arrived on the other side of the ocean. He thereupon asked his councillors; “Give me proper advice.” They however, laughed and submitted, “Only remain quiet, my lord. Your Majesty experienced no difficulty when you conquered the gods and demons. Of what account, then, can men and monkeys be?” (1—5)

दो०— सचिव बैद गुर तीनि जौँ प्रिय बोलहिं भय आस ।

राज धर्म तन तीनि कर होइ बेगिहीं नास ॥ ३७ ॥

Do.: **saciva baida gura tīni jaṁ priya bolahī bhaya āsa,
rāja dharmā tana tīni kara hoi begihī nāsa.37.**

When a minister, a physician and a religious preceptor— these three use pleasing words from fear or hope of reward, the result is that dominion, health and faith—all the three forthwith go to the dogs. (37)

चौ०— सोइ रावन कहँ बनी सहाई । अस्तुति करहिं सुनाइ सुनाई ॥
अवसर जानि बिभीषनु आवा । भ्राता चरन सीसु तेहिं नावा ॥ १ ॥
पुनि सिरु नाइ बैठ निज आसन । बोला बचन पाइ अनुसासन ॥
जौ कृपाल पूँछिहु मोहि बाता । मति अनुरूप कहउँ हित ताता ॥ २ ॥
जो आपन चाहै कल्याना । सुजसु सुमति सुभ गति सुख नाना ॥
सो परनारि लिलार गोसाई । तजउ चउथि के चंद कि नाई ॥ ३ ॥
चौदह भुवन एक पति होई । भूतद्रोह तिष्ठइ नहिं सोई ॥
गुन सागर नागर नर जोऊ । अल्प लोभ भल कहइ न कोऊ ॥ ४ ॥

Cau.: **soi rāvana kahū banī sahāi, astuti karahī sunāi sunāi.
avasara jāni bibhīṣanu āvā, bhrātā carana sīsu tehī nāvā.1.
puni siru nāi baiṭha nija āsana, bolā bacana pāi anusāsana.
jau kṛpāla pū̄chihu mohi bātā, mati anurūpa kahaū hita tātā.2.
jo āpana cāhai kalyānā, sujasu sumati subha gati sukha nānā.
so paranāri lilāra gosāi, tajau cauthi ke caṁda ki nāi.3.
caudaha bhuvana eka pati hoī, bhūtdroha tiṣṭai nahī soi.
guna sāgara nāgara nara joū, alapa lobha bhala kahai na koū.4.**

It was such a contingency that presented itself before Rāvaṇa. They all extolled him only to his face. Perceiving it to be an opportune hour, Vibhīṣaṇa (Rāvaṇa's youngest brother) arrived and bowed his head at his brother's feet. Bowing his head once more he occupied his own seat and, when ordered to speak, addressed him thus: "Since Your gracious Majesty has asked me my opinion I tender it, dear brother, according to my own lights and in your own interest. Let him who seeks after his welfare, good reputation, wisdom, a good destiny after his death and joys of various kinds turn his eyes away from the brow of another's wife even as one should refuse to see the moon on the fourth night (of the bright half) of a lunar month. Even though a man happened to be the sole lord of the fourteen spheres, he would certainly fall if he turned hostile to living beings. No one will speak well of a man who has the slightest avarice even if he were an ocean of virtues and clever too. (1—4)

दो०— काम क्रोध मद लोभ सब नाथ नरक के पंथ ।
सब परिहरि रघुबीरहि भजहु भजहिं जेहि संत ॥ ३८ ॥

Do.: **kāma krodha mada lobha saba nātha naraka ke paṁtha,
saba parihari raghubīrahi bhajahu bhajahī jehi saṁta.38.**

"Lust, anger, vanity and covetousness are all paths leading to hell. Abjuring, all these adore the Hero of Raghu's line, whom saints worship. (38)

चौ०— तात राम नहिं नर भूपाला । भुवनेस्वर कालहु कर काला ॥
 ब्रह्म अनामय अज भगवंता । व्यापक अजित अनादि अनंता ॥ १ ॥
 गो द्विज धेनु देव हितकारी । कृपा सिंधु मानुष तनुधारी ॥
 जन रंजन भंजन खल ब्राता । बेद धर्म रच्छक सुनु भ्राता ॥ २ ॥
 ताहि बयरु तजि नाइअ माथा । प्रनतारति भंजन रघुनाथा ॥
 देहु नाथ प्रभु कहँ बैदेही । भजहु राम बिनु हेतु सनेही ॥ ३ ॥
 सरन गाँ प्रभु ताहु न त्यागा । बिस्व द्रोह कृत अघ जेहि लागा ॥
 जासु नाम त्रय ताप नसावन । सोइ प्रभु प्रगट समुझु जियँ रावन ॥ ४ ॥

Cau.: tāta rāma nahī nara bhūpālā, bhuvanesvara kālahu kara kālā.
 brahma anāmaya aja bhagavaṁtā, byāpaka ajita anādi anāntā.1.
 go dvija dhenu deva hitakārī, kṛpā siṁdhu mānuṣa tanudhārī.
 jana raṁjana bhaṁjana khala brātā, beda dharma racchaka sunu bhrātā.2.
 tāhi bayaru taji nāia māthā, pranatāratī bhaṁjana raghunāthā.
 dehu nātha prabhu kahū baidehī, bhajahu rāma binu hetu sanehī.3.
 sarana gaē prabhu tāhu na tyāgā, bisva droha kṛta agha jehi lāgā.
 jāsu nāma traya tāpa nasāvana, soi prabhu pragaṭa samujhu jiyā rāvana.4.

Śrī Rāma, dear brother, is no mere human king; He is the Lord of the universe and the Death of Death himself. He is the Brahma (Absolute) who is free from the malady of Māyā, the unborn God, all-pervading, invincible, without beginning or end. An ocean of compassion, He has assumed the form of a human being for the good of Earth, the Brāhmaṇa, the cow and the gods. Listen, brother: He delights His devotees and breaks the ranks of the impious and is the champion of the Vedas and true religion. Giving up enmity with Him, bow your head to Him; for the Lord of the Raghus relieves the distress of those who seek refuge in Him. My master, restore Videha's Daughter to the Lord Śrī Rāma, and adore Him, the disinterested friend of all. On being approached, He forsakes not even him who has incurred sin by wishing ill to the whole world. Bear this in mind, Rāvaṇa: the same Lord whose Name destroys the threefold agony has manifested Himself (in human form). (1—4)

दो०— बार बार पद लागउँ बिनय करउँ दससीस ।
 परिहरि मान मोह मद भजहु कोसलाधीस ॥ ३९ (क) ॥
 मुनि पुलस्ति निज सिष्य सन कहि पठई यह बात ।
 तुरत सो मैं प्रभु सन कही पाइ सुअवसरु तात ॥ ३९ (ख) ॥

Do.: bāra bāra pada lāgaū binaya karaū dasasīsa,
 parihari māna moha mada bhajahu kosalādhīsa.39(A).
 muni pulasti nija siṣya sana kahi paṭhāi yaha bāta,
 turata so maī prabhu sana kahī pāi suavasaru tāta.39(B).

“Again and again I fall at your feet and pray you, Rāvaṇa: abandoning pride, infatuation and arrogance, adore the Lord of Kosala. The sage Pulastya (our grandfather) had sent this message to us through a disciple of his. Availing myself of this golden opportunity, dear brother, I have immediately conveyed it to you.” (39 A-B)

चौ०— माल्यवंत अति सचिव सयाना । तासु बचन सुनि अति सुख माना ॥
 तात अनुज तव नीति बिभूषन । सो उर धरहु जो कहत बिभीषन ॥ १ ॥
 रिपु उतकरष कहत सठ दोऊ । दूरि न करहु इहाँ हइ कोऊ ॥
 माल्यवंत गृह गयउ बहोरी । कहइ बिभीषनु पुनि कर जोरी ॥ २ ॥
 सुमति कुमति सब कें उर रहहीं । नाथ पुरान निगम अस कहहीं ॥
 जहाँ सुमति तहँ संपति नाना । जहाँ कुमति तहँ बिपति निदाना ॥ ३ ॥
 तव उर कुमति बसी बिपरीता । हित अनहित मानहु रिपु प्रीता ॥
 कालराति निसिचर कुल केरी । तेहि सीता पर प्रीति घनेरी ॥ ४ ॥

Cau.: mālyavarṁta ati saciva sayānā, tāsu bacana suni ati sukha mānā.
 tāta anuja tava nīti bibhūṣana, so ura dharahu jo kahata bibhīṣana.1.
 rīpu utakaraṣa kahata saṭha doū, dūri na karahu ihā hai koū.
 mālyavarṁta gr̥ha gayau bahorī, kahai bibhīṣanu puni kara jorī.2.
 sumati kumati saba kē ura rahahī, nātha purāna nigama asa kahahī.
 jahā sumati tahā saṁpati nānā, jahā kumati tahā bipati nidānā.3.
 tava ura kumati basī biparītā, hita anahita mānahu ripu prītā.
 kālarāti nisicara kula kerī, tehi sītā para prīti ghanerī.4.

Rāvaṇa had a very old and sagacious minister named Mālyavān. He felt much gratified to hear Vibhīṣaṇa's words. "Your younger brother, dear son, is the very ornament of wisdom. Therefore, take to heart what Vibhīṣaṇa says." "Both these fools glorify the enemy! Is there no one here who will remove them out of my sight?" Mālyavān thereupon returned to his residence, while Vibhīṣaṇa began again with joined palms: "Wisdom and unwisdom dwell in the heart of all: so declare the Purāṇas and Vedas, my lord. Where there is wisdom, prosperity of every kind reigns; and where there is unwisdom misfortune is the inevitable end. Perversity has obviously taken possession of your heart; that is why you account your friends as foes and your enemies as friends. And that is why you are so very fond of Sītā, who is the very night of destruction* for the demon race." (1—4)

दो०— तात चरन गहि मागउँ राखहु मोर दुलार ।
 सीता देहु राम कहँ अहित न होइ तुम्हार ॥ ४० ॥

Do.: tāta carana gahi māgaṅ rākhahu mora dulāra,
 sītā dehu rāma kahū ahita na hoi tumhāra.40.

"Clasping your feet I beseech you: grant this prayer of mine as a token of affection for me. Restore Sītā to Rāma so that no harm may come to you." (40)

चौ०— बुध पुरान श्रुति संमत बानी । कही बिभीषन नीति बखानी ॥
 सुनत दसानन उठा रिसाई । खल तोहि निकट मृत्यु अब आई ॥ १ ॥
 जिअसि सदा सठ मोर जिआवा । रिपु कर पच्छ मूढ़ तोहि भावा ॥
 कहसि न खल अस को जग माहीं । भुज बल जाहि जिता मैं नाहीं ॥ २ ॥

* Kālarātri literally means the night preceding universal destruction at the end of a Kalpa or the span of life of the universe.

मम पुर बसि तपसिन्ह पर प्रीती । सठ मिलु जाइ तिन्हहि कहु नीती ॥
 अस कहि कीन्हेसि चरन प्रहारा । अनुज गहे पद बारहिं बारा ॥ ३ ॥
 उमा संत कइ इहइ बड़ाई । मंद करत जो करइ भलाई ॥
 तुम्ह पितु सरिस भलेहिं मोहि मारा । रामु भजे हित नाथ तुम्हारा ॥ ४ ॥
 सचिव संग लै नभ पथ गयऊ । सबहि सुनाइ कहत अस भयऊ ॥ ५ ॥

Cau.: budha purāna śruti saṁmata bānī, kahī bibhīṣana nīti bakhānī.
 sunata dasānana uṭhā risāī, khala tohi nikaṭa mṛtyu aba āī.1.
 jiasī sadā saṭha mora jāivā, ripu kara paccha mūrha tohi bhāvā.
 kahasi na khala asa ko jaga māhī, bhujā bala jāhi jītā maī nāhī.2.
 mama pura basi tapasinha para prīti, saṭha milu jāi tinahi kahu nīti.
 asa kahi kīnhesi carana prahārā, anuja gāhe pada bārāhī bārā.3.
 umā saṁta kai ihai baRāī, maṁda karata jo karai bhalāī.
 tumha pitu sarisa bhalehī mohi mārā, rāmu bhajē hita nātha tumhārā.4.
 saciva saṁga lai nabha patha gayaū, sabahi sunāi kahata asa bhayaū.5.

Vibhīṣaṇa spoke wisdom and that too in words that had the approval of the wise, as well as of the Purāṇas and Vedas. Rāvaṇa, however, rose in a fury as soon as he heard them. "O wretch, your death is imminent now. O fool, you have always lived on my generosity; yet, O dullard, you have favoured the enemy's cause. Tell me, wretch, if there is any one in this world whom I have failed to conquer by the might of my arm. Dwelling in my capital you cherish love for the hermits ! If so, go and join hands with them, O fool, and teach wisdom to them." So saying, he kicked his younger brother, who in his turn clasped his brother's feet again and again. Umā, here lies the greatness of a saint, who returns good for evil. "It is well you have beaten me, since you are like a father to me. But your welfare, my lord, lies in adoring Śrī Rāma." Taking his ministers with him Vibhīṣaṇa departed through the air exclaiming so as to make himself heard by all:— (1—5)

दो०— रामु सत्यसंकल्प प्रभु सभा कालबस तोरि ।
 मैं रघुबीर सरन अब जाऊँ देहु जनि खोरि ॥ ४१ ॥

Do.: rāmu satyasamkalpa prabhu sabhā kālabasa tori,
 maī raghubīra sarana aba jāū dehu jani khori.41.

"Śrī Rāma is true to His resolve and all-powerful; while your councillors are all doomed. I, therefore, now betake myself to the Hero of Raghu's line for protection; blame me no more." (41)

चौ०— अस कहि चला बिभीषनु जबहीं । आयूहीन भए सब तबहीं ॥
 साधु अवग्या तुरत भवानी । कर कल्यान अखिल कै हानी ॥ १ ॥
 रावन जबहिं बिभीषन त्यागा । भयउ बिभव बिनु तबहिं अभागा ॥
 चलेउ हरषि रघुनायक पाहीं । करत मनोरथ बहु मन माहीं ॥ २ ॥
 देखिहउँ जाइ चरन जलजाता । अरुन मृदुल सेवक सुखदाता ॥
 जे पद परसि तरी रिषिनारी । दंडक कानन पावनकारी ॥ ३ ॥
 जे पद जनकसुताँ उर लाए । कपट कुरंग संग धर धाए ॥
 हर उर सर सरोज पद जेई । अहोभाग्य मैं देखिहउँ तेई ॥ ४ ॥

Cau.: asa kahi calā bibhīṣānu jabahī, āyūhīna bhae saba tabahī.
 sādhu avagyā turata bhavānī, kara kalyāna akhila kai hānī.1.
 rāvana jabahī bibhīṣāna tyāgā, bhayau bibhava binu tabahī abhāgā.
 caleu haraṣi raghunāyaka pāhī, karata manoratha bahu mana māhī.2.
 dekhihaū jāi carana jalajātā, aruna mṛdula sevaka sukhadātā.
 je pada parasi tarī riṣinārī, daṁḍaka kānana pāvanakārī.3.
 je pada janakasutā ura lāe, kapaṭa kuramga samga dhara dhāe.
 hara ura sara saroja pada jeī, ahobhāgya maī dekhihaū teī.4.

No sooner had Vibhīṣaṇa left with these words than the doom of them all was sealed. Disrespect to a saint, Pārvatī, immediately robs one of all blessings. The moment Rāvaṇa abandoned Vibhīṣaṇa the wretch lost all his glory. Indulging in many expectations Vibhīṣaṇa, however, gladly proceeded to the Lord of the Raghus. "On reaching there I will behold those lotus-feet with ruddy soles, so soft and so delightful to the devotees. Nay, I will behold those feet whose very touch redeemed the Ṛṣi's wife (Ahalyā), that hallowed the Daṇḍaka forest, that Janaka's Daughter has locked up in Her bosom, that chased the delusive deer and that dwell as a pair of lotuses in the lake of Śiva's heart. I am really blessed that I am going to see those very feet. (1—4)

दो०— जिन्ह पायन्ह के पादुकन्हि भरतु रहे मन लाइ ।

ते पद आजु बिलोकिहउँ इन्ह नयनन्हि अब जाइ ॥ ४२ ॥

Do.: jinha pāyanha ke pādukanhi bharatu rahe mana lāi,
 te pada āju bilokihaū inha nayananihi aba jāi.42.

"I will go today and presently behold with these eyes of mine those very feet in whose wooden sandals Bharata's mind remains absorbed !" (42)

चौ०— एहि बिधि करत सप्रेम बिचारा । आयउ सपदि सिंधु एहिं पारा ॥
 कपिन्ह बिभीषनु आवत देखा । जाना कोउ रिपु दूत बिसेषा ॥ १ ॥
 ताहि राखि कपीस पहिं आए । समाचार सब ताहि सुनाए ॥
 कह सुग्रीव सुनहु रघुराई । आवा मिलन दसानन भाई ॥ २ ॥
 कह प्रभु सखा बूझिऐ काहा । कहइ कपीस सुनहु नरनाहा ॥
 जानि न जाइ निसाचर माया । कामरूप केहि कारन आया ॥ ३ ॥
 भेद हमार लेन सठ आवा । राखिअ बाँधि मोहि अस भावा ॥
 सखा नीति तुम्ह नीकि बिचारी । मम पन सरनागत भयहारी ॥ ४ ॥
 सुनि प्रभु बचन हरष हनुमाना । सरनागत बच्छल भगवाना ॥ ५ ॥

Cau.: ehi bidhi karata saprema bicārā, āyau sapadi siṁdhu ehi pārā.
 kapinha bibhīṣānu āvata dekhā, jānā kou ripu dūta biseṣā.1.
 tāhi rākhi kapīsa pahī āe, samācāra saba tāhi sunāe.
 kaha sugrīva sunahu raghurāi, āvā milana dasānana bhāi.2.
 kaha prabhu sakhā būjhiai kāhā, kahai kapīsa sunahu naranāhā.
 jāni na jāi nisācara māyā, kāmarūpa kehi kārana āyā.3.
 bheda hamāra lena saṭha āvā, rākhiā bādhi mohi asa bhāvā.
 sakhā nīti tumha nīki bicārī, mama pana saranāgata bhayahārī.4.
 suni prabhu bacana haraṣa hanumānā, saranāgata bacchala bhagavānā.5.

Cherishing such fond expectations Vibhīṣaṇa instantly crossed over to the other side of the ocean (where Śrī Rāma had encamped with His host). When the monkeys saw Vibhīṣaṇa coming, they took him for some special messenger of the enemy. Detaining him outside they approached Sugrīva (the lord of the monkeys) and told him all the news. Said Sugrīva, "Listen, O Lord of the Raghus: Rāvaṇa's brother (Vibhīṣaṇa) has come to see You." The Lord, however, asked, "What do you think of the matter, my friend?" The lord of the monkeys replied, "Listen, O Ruler of men: the wiles of these demons are beyond one's comprehension. One does not know wherefore he has come, capable as he is of taking any form he likes. Obviously the fool has come to spy out our secrets; what appeals to me, therefore, is that he should be taken prisoner and detained." "Friend, you have thought out a wise course: but My vow is to dispel all fears from the mind of those who seek refuge in Me." Hanumān rejoiced to hear these words of the Lord, who cherished paternal affection for His protege. (1—5)

दो०— सरनागत कहूँ जे तजहिं निज अनहित अनुमानि ।
ते नर पावँर पापमय तिन्हहि बिलोकत हानि ॥ ४३ ॥

Do.: **saranāgata kahū je tajahī nija anahita anumāni,
te nara pāvāra pāpamaya tinhahi bilokata hāni.43.**

"Those people who forsake a suppliant, apprehending evil from him are vile and sinful; their very sight is abominable." (43)

चौ०— कोटि बिप्र बध लागहिं जाहूँ । आँ सरन तजउँ नहिं ताहूँ ॥
सनमुख होइ जीव मोहि जबहीं । जन्म कोटि अघ नासहिं तबहीं ॥ १ ॥
पापवंत कर सहज सुभाऊ । भजनु मोर तेहि भाव न काऊ ॥
जाँ पै दुष्टहृदय सोइ होई । मोरें सनमुख आव कि सोई ॥ २ ॥
निर्मल मन जन सो मोहि पावा । मोहि कपट छल छिद्र न भावा ॥
भेद लेन पठवा दससीसा । तबहुँ न कछु भय हानि कपीसा ॥ ३ ॥
जग महुँ सखा निसाचर जेते । लछिमनु हनइ निमिष महुँ तेते ॥
जाँ सभित आवा सरनाई । रखिहउँ ताहि प्रान की नाई ॥ ४ ॥

Cau.: **koṭi bipra badha lāgahī jāhū, āñ sarana tajaū nahī tāhū.
sanamukha hoi jīva mohi jabahī, janma koṭi agha nāсахī tabahī.1.
pāpavarṁta kara sahaja subhāū, bhajanu mora tehi bhāva na kāū.
jaū pai duṣṭahrdaya soi hoī, morē sanamukha āva ki soī.2.
nirmala mana jana so mohi pāvā, mohi kapaṭa chala chidra na bhāvā.
bheda lena paṭhavā dasasīsā, tabahū na kachu bhaya hāni kapīsā.3.
jaga mahū sakhā nisācara jete, lachimanu hanai nimiṣa mahū tete.
jaū sabhīta āvā saranāī, rakhihaū tāhi prāna kī nāī.4.**

"I will not abandon even the murderer of myriads of Brāhmaṇas, if he seeks refuge in Me. The moment a creature turns its face towards Me the sins incurred by it through millions of lives are washed away. A sinner by his very nature is averse to My worship. Had Vibhīṣaṇa been wicked at heart, could he ever dare to approach Me? That man alone who has a pure mind can attain to Me; I have an aversion for duplicity, wiles and censoriousness. Even if Rāvaṇa has sent him to find out our secrets, we have nothing

to fear or lose, O lord of the monkeys. Lakṣmaṇa, O my friend, can dispose of in a trice all the demons the world contains. And if he has sought shelter with Me out of fear, I will cherish him as My own life. (1—4)

दो०— उभय भाँति तेहि आनहु हँसि कह कृपानिकेत ।

जय कृपाल कहि कपि चले अंगद हनू समेत ॥ ४४ ॥

Do.: ubhaya bhāti tehi ānahu hāsi kaha kṛpāniketa,
jaya kṛpāla kahi kapi cale aṅgada hanū sameta.44.

“In either case bring him here,” the All-merciful laughed and said. “Glory to the merciful Lord,” cried the monkeys and proceeded with Aṅgada and Hanumān (to usher in Vibhīṣaṇa). (44)

चौ०— सादर तेहि आगें करि बानर । चले जहाँ रघुपति करुनाकर ॥
दूरिहि ते देखे द्वौ भ्राता । नयनानंद दान के दाता ॥ १ ॥
बहुरि राम छबिधाम बिलोकी । रहेउ ठटुकि एकटक पल रोकी ॥
भुज प्रलंब कंजारुन लोचन । स्यामल गात प्रनत भय मोचन ॥ २ ॥
सिंघ कंध आयत उर सोहा । आनन अमित मदन मन मोहा ॥
नयन नीर पुलकित अति गाता । मन धरि धीर कही मृदु बाता ॥ ३ ॥
नाथ दसानन कर मैं भ्राता । निसिचर बंस जनम सुरत्राता ॥
सहज पापप्रिय तामस देहा । जथा उलूकहि तम पर नेहा ॥ ४ ॥

Cau.: sādara tehi āgē kari bānara, cale jahā raghupati karunākara.
dūrihi te dekhe dvau bhrātā, nayanānānda dāna ke dātā.1.
bahuri rāma chabidhāma bilokī, raheu ṭhaṭuki ekaṭaka pala rokī.
bhujja pralamba kaṁjārūna locana, syāmala gāta pranata bhaya mocana.2.
siṁgha kaṁdha āyata ura sohā, ānana amita madana mana mohā.
nayana nīra pulakita ati gātā, mana dhari dhīra kahī mṛdu bātā.3.
nātha dasānana kara maī bhrātā, nīsicara baṁsa janama suratrātā.
sahaja pāpapiya tāmasa dehā, jathā ulūkahi tama para nehā.4.

The monkeys respectfully placed Vibhīṣaṇa ahead of them and proceeded to the place where the all-merciful Lord of the Raghus was. Vibhīṣaṇa beheld from a distance the two brothers who ravished the eyes of all. Again as he beheld Śrī Rāma, the home of beauty, he stopped winking and stood stockstill with his gaze intently fixed on the Lord. He had exceptionally long arms, eyes resembling the red lotus and swarthy limbs that rid the suppliant of all fear. His lion-like shoulders and broad chest exercised great charm, while His countenance bewitched the mind of countless Cupids. The sight brought tears to his eyes and a deep thrill ran through his body. He, however, composed his mind and spoke in gentle accents: “My lord, I am Rāvaṇa’s brother. Having been born in the demon race. O Protector of gods, my body has the element of Tāmas (inertia and ignorance) preponderating in it and I have a natural affinity for sins even as an owl is fond of darkness. (1—4)

दो०— श्रवन सुजसु सुनि आयउँ प्रभु भंजन भव भीर ।

त्राहि त्राहि आरति हरन सरन सुखद रघुबीर ॥ ४५ ॥

**Do.: śravana sujasa suni āyaūprabhu bhamjana bhava bhīra,
trāhi trāhi ārati harana sarana sukhada raghubīra.45.**

“Having heard with my own ears of Your fair renown I have come to You with the belief that my lord (You) dissipates the fear of rebirth. Save me, save me, O Hero of Raghu’s line, reliever of distress, delighter of those who take refuge in you.” (45)

चौ०— अस कहि करत दंडवत देखा । तुरत उठे प्रभु हरष बिसेषा ॥
दीन बचन सुनि प्रभु मन भावा । भुज बिसाल गहि हृदयँ लगावा ॥ १ ॥
अनुज सहित मिलि ढिग बैठारी । बोले बचन भगत भयहारी ॥
कहु लंकेस सहित परिवारा । कुसल कुठाहर बास तुम्हारा ॥ २ ॥
खल मंडलीं बसहु दिनु राती । सखा धरम निबहइ केहि भाँती ॥
मैं जानउँ तुम्हारि सब रीती । अति नय निपुन न भाव अनीती ॥ ३ ॥
बरु भल बास नरक कर ताता । दुष्ट संग जनि देइ बिधाता ॥
अब पद देखि कुसल रघुराया । जौं तुम्ह कीन्हि जानि जन दाया ॥ ४ ॥

**Cau.: asa kahi karata daṁḍavata dekhā, turata uṭhe prabhu haraṣa biseṣā.
dīna bacana suni prabhu mana bhāvā, bhuja bisāla gahi hṛdayā lagāvā.1.
anuja sahita mili ḍhiga baiṭhārī, bole bacana bhagata bhayahārī.
kahu laṅkesa sahita parivārā, kusala kuṭhahara bāsa tumhārā.2.
khala maṁḍalī basahu dinu rātī, sakhā dharama nibahai kehi bhāṭī.
maī jānaū tumhārī saba rītī, ati naya nipuna na bhāva anītī.3.
baru bhala bāsa naraka kara tātā, duṣṭa saṅga jani dei bidhātā.
aba pada dekhi kusala raghurāyā, jāū tumha kīnhi jāni jana dāyā.4.**

When the Lord saw Vibhīṣaṇa falling prostrate with these words, He immediately started up much delighted. The Lord rejoiced at heart to hear his humble speech and, taking him in His long arms, clasped him to His bosom. Meeting him with His younger brother (Lakṣmaṇa) He seated him by His side and spoke words that dispelled the fear of His devotee: “Tell me, king of Laṅkā, if all is well with you and your family, placed as you are in vicious surroundings. You live day and night in the midst of evil-minded persons; I wonder how you are able to maintain your piety, my friend, I know all your ways: you are a past master in correct behaviour and are averse to wrong-doing. It is much better to live in hell, dear Vibhīṣaṇa; but may Providence never place us in the company of the wicked.” “All is well with me now that I have beheld Your feet, O Lord of the Raghus, and since You have shown Your mercy to me, recognizing me as Your servant. (1—4)

दो०— तब लागि कुसल न जीव कहँ सपनेहुँ मन बिश्राम ।
जब लागि भजत न राम कहँ सोक धाम तजि काम ॥ ४६ ॥

**Do.: taba lagi kusala na jīva kahū sapanehū mana bisrāma,
jaba lagi bhajata na rāma kahū soka dhāma taji kāma.46.**

“There can be no happiness for a creature nor can its mind know any peace even in a dream so long as it does not relinquish desire, which is an abode of sorrow, and adore Śrī Rāma (Yourself).” (46)

चौ०— तब लगि हृदयँ बसत खल नाना । लोभ मोह मच्छर मद माना ॥
जब लगि उर न बसत रघुनाथा । धरें चाप सायक कटि भाथा ॥ १ ॥
ममता तरुन तमी अँधिआरी । राग द्वेष उलूक सुखकारी ॥
तब लगि बसति जीव मन माहीं । जब लगि प्रभु प्रताप रबि नाहीं ॥ २ ॥
अब मैं कुसल मिटे भय भारे । देखि राम पद कमल तुम्हारे ॥
तुम्ह कृपाल जा पर अनुकूला । ताहि न ब्याप त्रिबिध भव सूला ॥ ३ ॥
मैं निसिचर अति अधम सुभाऊ । सुभ आचरनु कीन्ह नहिं काऊ ॥
जासु रूप मुनि ध्यान न आवा । तेहिं प्रभु हरषि हृदयँ मोहि लावा ॥ ४ ॥

Cau.: *taba lagi hṛdayā basata khala nānā, lobha moha macchara mada mānā.*
jaba lagi ura na basata raghunāthā, dharē cāpa sāyaka kaṭi bhāthā.1.
mamatā taruna tamī ādhiārī, rāga dveṣa ulūka sukhakārī.
taba lagi basati jīva mana māhī, jaba lagi prabhu pratāpa rabi nāhī.2.
aba mañ kusala miṭe bhaya bhāre, dekhi rāma pada kamala tumhāre.
tumha kṛpāla jā para anukūlā, tāhi na byāpa tribidha bhava sūlā.3.
mañ nīsicara ati adhama subhāū, subha ācaranu kīnha nahī kāū.
jāsu rūpa muni dhyāna na āvā, tehiṅ prabhu haraṣi hṛdayā mohi lāvā.4.

“That villainous crew—greed, infatuation, jealousy, arrogance and pride— haunts the mind only so long as the Lord of the Raghus does not take up His abode there, armed with a bow and arrow and with a quiver fastened at His waist. Attachment to the world is like a dark night fully advanced, which is so delightful to the owls of attraction and aversion; it abides in the heart of a creature only so long as the sun of the Lord’s glory does not shine there. Having seen Your lotus feet, O Rāma, I am now quite well and my grave fears have been set at rest. The threefold torments of mundane existence cease to have any effect on him who enjoys Your favour, my gracious lord. I am a demon vilest of nature and have never done any good act. Yet the Lord whose beauty even sages fail to perceive with their mind’s eye has been pleased to clasp me to His bosom. (1—4)

दो०— अहोभाग्य मम अमित अति राम कृपा सुख पुंज ।
देखेउँ नयन बिरंचि सिव सेव्य जुगल पद कंज ॥ ४७ ॥

Do.: *ahobhāgya mama amita ati rāma kṛpā sukha puṅja,*
dekheūṅ nayana birānci siva sebya jugala pada kaṅja.47.

“Ah, I am blessed beyond measure, O all-gracious and all-blissful Rāma, in that I have beheld with my own eyes the lotus feet which are worthy of adoration even to Brahmā and Śiva.” (47)

चौ०— सुनहु सखा निज कहउँ सुभाऊ । जान भुसुंडि संभु गिरिजाऊ ॥
जौं नर होइ चराचर द्रोही । आवै सभय सरन तकि मोही ॥ १ ॥
तजि मद मोह कपट छल नाना । करउँ सद्य तेहि साधु समाना ॥
जननी जनक बंधु सुत दारा । तनु धनु भवन सुहृद परिवारा ॥ २ ॥
सब कै ममता ताग बटोरी । मम पद मनहि बाँध बरि डोरी ॥
समदरसी इच्छा कछु नाहीं । हरष सोक भय नहिं मन माहीं ॥ ३ ॥

अस सज्जन मम उर बस कैसैं । लोभी हृदयँ बसइ धनु जैसैं ॥
तुम्ह सारिखे संत प्रिय मोरें । धरउँ देह नहिं आन निहोरें ॥ ४ ॥

Cau.: sunahu sakhā nija kahaṁ subhāū, jāna bhusuṁḍi saṁbhū girijāū.
jaṁ nara hoi carācara drohī, āvai sabhaya sarana taki mohī.1.
taji mada moha kapaṭa chala nānā, karaṁ sadya tehi sādhu samānā.
jananī janaka baṁdhu suta dārā, tanu dhanu bhavana suhṛda parivārā.2.
saba kai mamatā tāga baṭorī, mama pada manahi bādha bari ḍorī.
samadarasī icchā kachu nāhī, haraṣa soka bhaya nahī mana māhī.3.
asa sajjana mama ura basa kaisē, lobhī hṛdayā basai dhanu jaisē.
tumha sārikhe saṁta priya morē, dharaṁ deha nahī āna nihorē.4.

“Listen, My friend: I tell you My nature, which is known to Bhuṣuṁḍi, Śambhu (Lord Śiva) and Girijā (Pārvati) too. If a man, even though he has been an enemy of the whole animate and inanimate creation, comes terror-stricken to Me, seeking My protection and discarding vanity, infatuation, hypocrisy and trickeries of various kinds, I speedily make him the very like of a saint. The ties of affection that bind a man to his mother, father, brother, son, wife, body, wealth, house, friends and relations are like so many threads which a pious soul gathers up and twists into a string wherewith he binds his soul to My feet. Nay, he looks upon all with the same eye and has no craving and his mind is free from joy, grief and fear. A saint of this description abides in My heart even as mammon resides in the heart of a covetous man. Only saints of your type are dear to Me; for the sake of none else do I body Myself forth.” (1—4)

दो०— सगुन उपासक परहित निरत नीति दृढ नेम ।

ते नर प्राण समान मम जिन्ह कें द्विज पद प्रेम ॥ ४८ ॥

Do.: saguna upāsaka parahita nirata nīti dṛRha nema,
te nara prāna samāna mama jinha kē dvija pada prema.48.

“Those men who worship My personal form, are intent on doing good to others, firmly tread the path of righteousness, and are steadfast in their vow and devoted to the feet of the Brāhmaṇas are dear to Me as life.” (48)

चौ०— सुनु लंकेस सकल गुन तोरें । तातें तुम्ह अतिसय प्रिय मोरें ॥
राम बचन सुनि बानर जूथा । सकल कहहिं जय कृपा बरूथा ॥ १ ॥
सुनत बिभीषनु प्रभु कै बानी । नहिं अघात श्रवनामृत जानी ॥
पद अंबुज गहि बारहिं बारा । हृदयँ समात न प्रेमु अपारा ॥ २ ॥
सुनहु देव सचराचर स्वामी । प्रनतपाल उर अंतरजामी ॥
उर कछु प्रथम बासना रही । प्रभु पद प्रीति सरित सो बही ॥ ३ ॥
अब कृपाल निज भगति पावनी । देहु सदा सिव मन भावनी ॥
एवमस्तु कहि प्रभु रनधीरा । मागा तुरत सिंधु कर नीरा ॥ ४ ॥
जदपि सखा तव इच्छा नाहीं । मोर दरसु अमोघ जग माहीं ॥
अस कहि राम तिलक तेहि सारा । सुमन बृष्टि नभ भई अपारा ॥ ५ ॥

Cau.: sunu laṁkesa sakala guna torē, tāṭē tumha atisaya priya morē,
rāma bacana suni bānara jūthā, sakala kahaṁ jaya kṛpā barūthā.1.

sunata bibhīṣanu prabhu kai bānī, nahī aghāta śravanāmṛta jānī.
 pada aṁbuja gahi bārahī bārā, hṛdayā samāta na premu apārā.2.
 sunahu deva sacarācara svāmī, pranatapāla ura aṁtarajāmī.
 ura kachu prathama bāsanā rahī, prabhu pada prīti sarita so bahī.3.
 aba kṛpāla nija bhagati pāvānī, dehu sadā siva mana bhāvanī.
 evamastu kahi prabhu ranadhīrā, māgā turata simdhu kara nīrā.4.
 jadapi sakhā tava icchā nāhī, mora darasu amogha jaga māhī.
 asa kahi rāma tilaka tehi sārā, sumana bṛṣṭi nabha bhāi apārā.5.

“Listen, O king of Laṅkā; you possess all the above virtues; hence you are extremely dear to Me.” On hearing the words of Śrī Rāma all the assembled monkeys exclaimed, “Glory to the All-merciful !” Vibhīṣaṇa’s eagerness to hear the Lord’s speech, which was all nectar to his ears, knew no satiety. He clasped His lotus feet again and again, his heart bursting with boundless joy. “Listen, my lord, Ruler of the whole creation—animate as well as inanimate, Protector of the suppliant and Knower of all hearts: I did have some lurking desire in my heart before; but the same has been washed away by the stream of devotion to the Lord’s feet. Now, my gracious Lord, grant me such pure devotion (to Your feet) as that which gladdens Śiva’s heart.” “So be it”, replied the Lord, staunch in fight, and immediately asked for the water of the sea. “Even though, My friend, you have no craving, My sight in this world never fails to bring its reward.” So saying, Śrī Rāma applied on his forehead the sacred mark of sovereignty and a copious shower of flowers rained down from the heavens. (1—5)

दो०— रावन क्रोध अनल निज स्वास समीर प्रचंड ।

जरत बिभीषनु राखेउ दीन्हेउ राजु अखंड ॥ ४९ (क) ॥

जो संपति सिव रावनहि दीन्हि दिँ दस माथ ।

सोइ संपदा बिभीषनहि सकुचि दीन्हि रघुनाथ ॥ ४९ (ख) ॥

Do.: rāvana krodha anala nija svāsa samīra pracamḍa,
 jarata bibhīṣanu rākheu dīnheu rāju akhamḍa.49(A).
 jo sampati siva rāvanahi dīnhi diē dasa mātha,
 soi sampadā bibhīṣanahi sakuci dīnhi raghunātha.49(B).

Thus did the Lord of the Raghus save Vibhīṣaṇa from being consumed by the fire of Rāvaṇa’s wrath, fanned to fury by his own (Vibhīṣaṇa’s) breath (words), and bestowed on him unbroken sovereignty. Nay, He conferred on Vibhīṣaṇa with much diffidence the same fortune which Lord Śiva had bestowed on Rāvaṇa after the latter had offered his ten heads to Him in a sacrifice. (49 A-B)

चौ०— अस प्रभु छाड़ि भजहिं जे आना । ते नर पसु बिनु पूँछ बिषाना ॥

निज जन जानि ताहि अपनावा । प्रभु सुभाव कपि कुल मन भावा ॥ १ ॥

पुनि सर्वग्य सर्व उर बासी । सर्वरूप सब रहित उदासी ॥

बोले बचन नीति प्रतिपालक । कारन मनुज दनुज कुल घालक ॥ २ ॥

सुनु कपीस लंकापति बीरा । केहि बिधि तरिअ जलधि गंभीरा ॥

संकुल मकर उरग झष जाती । अति अगाध दुस्तर सब भाँती ॥ ३ ॥

कह लंकेस सुनहु रघुनायक । कोटि सिंधु सोषक तव सायक ॥
जद्यपि तदपि नीति असि गाई । बिनय करिअ सागर सन जाई ॥ ४ ॥

Cau.: asa prabhu chāRi bhajahī je ānā, te nara pasu binu pūcha biṣānā.
nija jana jāni tāhi apanāvā, prabhu subhāva kapi kula mana bhāvā.1.
puni sarbagya sarba ura bāsī, sarbarūpa saba rahita udāsī.
bole bacana nīti pratipālaka, kārana manuja danuja kula ghālaka.2.
sunu kapīsa laṅkāpati bīrā, kehi bidhi taria jaladhi gaṁbhīrā.
saṁkula makara uraga jhaṣa jāti, ati agādha dustara saba bhāṭī.3.
kaha laṅkesa sunahu raghunāyaka, koṭi siṁdhu soṣaka tava sāyaka.
jadyapi tadapi nīti asi gāi, binaya karia sāgara sana jāi.4.

Those men who worship anyone else, giving up such a (benign) lord, are mere beasts without a tail and a pair of horns. Recognizing Vibhīṣaṇa as His own man the Lord accepted him in His service; the amiability of His disposition gladdened the heart of the whole monkey host. Then the All-wise, who dwells in the heart of all, is manifest in all forms, though bereft of all and unconcerned, and who had appeared in human semblance with a specific motive and as the exterminator of the demon race, spoke words strictly observing the rules of decorum: “Listen, O lord of the monkeys and O valiant sovereign of Laṅkā, how are we to cross the deep ocean full of alligators, snakes and all varieties of fishes, most unfathomable and difficult to cross in everyway?” “Listen, O Lord of the Raghus,” replied the king of Laṅkā, “Although Your arrow itself can dry up innumerable oceans, yet propriety demands that You should approach the ocean and request the deity presiding over it (to allow You a passage).” (1—4)

दो०— प्रभु तुम्हार कुलगुर जलधि कहिहि उपाय बिचारि ।
बिनु प्रयास सागर तरिहि सकल भालु कपि धारि ॥ ५० ॥

Do.: prabhu tumhāra kulagura jaladhi kaḥiḥi upāya bicāri,
binu prayāsa sāgara tariḥi sakala bhālu kapi dhāri.50.

“My lord, the deity presiding over the ocean is an ancestor of Yours; hence he will think over the question and suggest some means (of crossing the ocean).” The whole host of bears and monkeys will thus be able to cross the ocean without much ado.” (50)

चौ०— सखा कही तुम्ह नीकि उपाई । करिअ दैव जौं होइ सहाई ॥
मंत्र न यह लछिमन मन भावा । राम बचन सुनि अति दुख पावा ॥ १ ॥
नाथ दैव कर कवन भरोसा । सोषिअ सिंधु करिअ मन रोसा ॥
कादर मन कहुँ एक अधारा । दैव दैव आलसी पुकारा ॥ २ ॥
सुनत बिहसि बोले रघुबीरा । ऐसेहिं करब धरहु मन धीरा ॥
अस कहि प्रभु अनुजहि समुझाई । सिंधु समीप गए रघुराई ॥ ३ ॥
प्रथम प्रनाम कीन्ह सिरु नाई । बैठे पुनि तट दर्भ डसाई ॥
जबहिं बिभीषन प्रभु पहिं आए । पाछें रावन दूत पठाए ॥ ४ ॥

* It is stated in the Rāmāyaṇa of Vālmiki and other scriptures that the bed of the ocean was dug by King Sagara, hence it is known by the name of ‘Sāgara.’ King Sagara was an ancestor of Śrī Rāma and thus the deity presiding over the ocean is also spoken of by Vibhīṣaṇa as a forefather of the Lord.

Cau.: sakhā kahī tumha nīki upāi, karia daiva jaũ hoi sahāi.
 maṁtra na yaha lachimana mana bhāvā, rāma bacana suni ati dukha pāvā.1.
 nātha daiva kara kavana bharosā, soṣia sim̄dhu karia mana rosā.
 kādara mana kahũ eka adhārā, daiva daiva ālasī pukārā.2.
 sunata bihasi bole raghubīrā, aiseh̄ karaba dharahu mana dhīrā.
 asa kahi prabhu anujahi samujhāi, sim̄dhu samīpa gae raghurāi.3.
 prathama pranāma kīnha siru nāi, baiṭhe puni taṭa darbha ḍasāi.
 jabah̄ bibhīṣana prabhu pah̄ āe, pāchẽ rāvana dūta paṭhāe.4.

“Friend, you have suggested an excellent plan; let us try it and see if Providence helps it.” This counsel, however, did not find favour with Lakṣmaṇa, who was greatly pained to hear Śrī Rāma’s words. “No reliance can be placed on the freaks of fortune. Fill your mind with indignation and dry up the ocean. Fate is a crutch for the mind of cowards alone; it is the indolent who proclaim their faith in fate.” Hearing this the Hero of Raghu’s line laughed and said, “We shall do accordingly; pray, ease your mind.” Reassuring His younger brother (Lakṣmaṇa) with these words the Lord of the Raghus went to the seashore. First of all He bowed His head and greeted the ocean and then, spreading some Kuśa grass on the shore, took His seat thereon. As soon as Vibhīṣana proceeded towards the Lord, Rāvaṇa sent spies after him. (1—4)

दो०— सकल चरित तिन्ह देखे धरें कपट कपि देह ।

प्रभु गुन हृदयँ सराहहिं सरनागत पर नेह ॥ ५१ ॥

Do.: sakala carita tinha dekhe dharẽ kapaṭa kapi deha,
 prabhu guna hṛdayā sarāhah̄ saranāgata para neha.51.

Assuming the false appearance of monkeys they witnessed all the doings of Śrī Rāma and praised in their heart the Lord’s virtues and His fondness for those who come to Him for protection. (51)

चौ०— प्रगट बखानहिं राम सुभाऊ । अति सप्रेम गा बिसरि दुराऊ ॥
 रिपु के दूत कपिन्ह तब जाने । सकल बाँधि कपीस पहिं आने ॥ १ ॥
 कह सुग्रीव सुनहु सब बानर । अंग भंग करि पठवहु निसिचर ॥
 सुनि सुग्रीव बचन कपि धाए । बाँधि कटक चहु पास फिराए ॥ २ ॥
 बहु प्रकार मारन कपि लागे । दीन पुकारत तदपि न त्यागे ॥
 जो हमार हर नासा काना । तेहि कोसलाधीस कै आना ॥ ३ ॥
 सुनि लछिमन सब निकट बोलाए । दया लागि हँसि तुरत छोड़ाए ॥
 रावन कर दीजहु यह पाती । लछिमन बचन बाचु कुलघाती ॥ ४ ॥

Cau.: pragaṭa bakhānah̄ rāma subhāũ, ati saprema gā bisari durāũ.
 ripu ke dūta kapinha taba jāne, sakala bādhi kapīsa pah̄ āne.1.
 kaha sugrīva sunahu saba bānara, aṁga bhaṁga kari paṭhavahu nisicara.
 suni sugrīva bacana kapi dhāe, bādhi kaṭaka cahu pāsa phirāe.2.
 bahu prakāra mārana kapi lāge, dīna pukārata tadapi na tyāge.
 jo hamāra hara nāsā kānā, tehi kosalādhīsa kai ānā.3.
 suni lachimana saba nikaṭa bolāe, dayā lāgi hāsi turata choRāe.
 rāvana kara dījahu yaha pātī, lachimana bacana bācu kulaghātī.4.

They openly commenced applauding Śrī Rāma's amiability and in the intensity of their emotion forgot their disguise. The monkeys now recognized them as the enemy's spies; they bound them all and brought them in the presence of Sugrīva (the lord of the monkeys). Said Sugrīva, "Listen, all you monkeys: mutilate the demons and dismiss them." Hearing Sugrīva's command the monkeys ran and paraded them in bonds all through the camp. The monkeys, then started belabouring them right and left; the demons piteously cried for help, yet the monkeys would not let them alone. "Whosoever robs us of our nose and ears, we adjure him by Śrī Rāma not to do so." When Lakṣmaṇa heard this, he called them all near him; and moved to pity he laughed and immediately had them released. "Give this note into Rāvaṇa's hands and tell him: read, destroyer of your race, what Lakṣmaṇa says." (1—4)

दो०— कहेहु मुखागर मूढ़ सन मम संदेसु उदार।
सीता देइ मिलहु न त आवा कालु तुम्हार ॥ ५२ ॥

Do.: kahehu mukhāgara mūrha sana mama saṁdesu udāra,
sītā dei milahu na ta āvā kālu tumhāra.52.

"Further convey to the fool by word of mouth my generous message: surrender Sītā and make peace or your hour is come." (52)

चौ०— तुरत नाइ लछिमन पद माथा । चले दूत बरनत गुन गाथा ॥
कहत राम जसु लंकाँ आए । रावन चरन सीस तिन्ह नाए ॥ १ ॥
बिहसि दसानन पूँछी बाता । कहसि न सुक आपनि कुसलाता ॥
पुनि कहु खबरि बिभीषन केरी । जाहि मृत्यु आई अति नेरी ॥ २ ॥
करत राज लंका सठ त्यागी । होइहि जव कर कीट अभागी ॥
पुनि कहु भालु कीस कटकाई । कठिन काल प्रेरित चलि आई ॥ ३ ॥
जिन्ह के जीवन कर रखवारा । भयउ मृदुल चित सिंधु बिचारा ॥
कहु तपसिन्ह कै बात बहोरी । जिन्ह के हृदयँ त्रास अति मोरी ॥ ४ ॥

Cau.: turata nāi lachimana pada māthā, cale dūta baranata guna gāthā.
kahata rāma jasu laṅkā āe, rāvana carana sīsa tinha nāe.1.
bihasi dasānana pūchī bātā, kahasi na suka āpani kusalātā.
puni kahu khabari bibhīṣana kerī, jāhi mṛtyu āi ati nerī.2.
karata rāja laṅkā saṭha tyāgī, hoihi java kara kīṭa abhāgī.
puni kahu bhālu kīsa kaṭakāi, kaṭhina kāla prerita cali āi.3.
jinha ke jivana kara rakhavārā, bhayau mṛdula cita siṁdhu bicārā.
kahu tapasinha kai bāta bahorī, jinha ke hṛdayā trāsa ati morī.4.

Bowing their head at Lakṣmaṇa's feet the spies immediately departed, recounting the virtues of Śrī Rāma. With Śrī Rāma's praises on their lips they entered Laṅkā and bowed their head at Rāvaṇa's feet. The ten-headed monster laughed and asked them the news: "Report me, Śuka, your own welfare and then tell me the news about Vibhīṣaṇa whom death has approached very near. The fool left Laṅkā where he was ruling; the wretch will now be crushed as a weevil with barley-grains. Tell me next all about the host of bears and monkeys, that has been driven over here by a cruel destiny. It is the poor soft-hearted sea that has stood as a protector of their lives. Lastly tell me the news about the ascetics (Rāma and Lakṣmaṇa) whose heart is obsessed with unceasing terror of me. (1—4)

दो०— की भइ भेंट कि फिरि गए श्रवन सुजसु सुनि मोर ।

कहसि न रिपु दल तेज बल बहुत चकित चित तोर ॥ ५३ ॥

Do.: *kī bhai bhemṭa ki phiri gae śravana sujasu suni mora, kahasi na ripu dala teja bala bahuta cakita cita tora.53.*

“Did you meet them or did they beat their retreat on hearing my fair renown? Why should you not speak of the enemy’s prowess and strength; your wits seem utterly dazed.” (53)

चौ०— नाथ कृपा करि पूँछेहु जैसें । मानहु कहा क्रोध तजि तैसें ॥

मिला जाइ जब अनुज तुम्हारा । जातहिं राम तिलक तेहि सारा ॥ १ ॥

रावन दूत हमहि सुनि काना । कपिन्ह बाँधि दीन्हे दुख नाना ॥

श्रवन नासिका काटै लागे । राम सपथ दीन्हें हम त्यागे ॥ २ ॥

पूँछिहु नाथ राम कटकाई । बदन कोटि सत बरनि न जाई ॥

नाना बरन भालु कपि धारी । बिकटानन बिसाल भयकारी ॥ ३ ॥

जेहिं पुर दहेउ हतेउ सुत तोरा । सकल कपिन्ह महँ तेहि बलु थोरा ॥

अमित नाम भट कठिन कराला । अमित नाग बल बिपुल बिसाला ॥ ४ ॥

Cau.: *nātha kṛpā kari pūcchehu jaisē, mānahu kahā krodha taji taisē. milā jāi jaba anuja tumhārā, jātaḥi rāma tilaka tehi sārā.1. rāvana dūta hamahi suni kānā, kapinha bādhi dīnhe dukha nānā. śravana nāsikā kāṭai lāge, rāma sapatha dīnhē hama tyāge.2. pūchihu nātha rāma kaṭakāi, badana koṭi sata barani na jāi. nānā barana bhālu kapi dhāri, bikaṭānana bisāla bhayakāri.3. jehi pura daheu hateu suta torā, sakala kapinha mahā tehi balu thorā. amita nāma bhaṭa kaṭhina karālā, amita nāga bala bipula bisālā.4.*

“ My lord, just as you have so kindly put these questions to me, so do you believe what I say and be not angry. No sooner had your younger brother (Vibhīṣaṇa) met Śrī Rāma then the latter applied the sacred mark of sovereignty on his forehead. When the monkeys heard that we were Rāvaṇa’s (Your majesty’s) spies, they bound us and persecuted us in many ways. They were about to cut off our ears and nose; but when we adjured them by Rāma not to do so, they let us go. You have enquired, my lord, about Śrī Rāma’s army; but a thousand million tongues would fail to describe it. It is a host of bears and monkeys of diverse hue and gruesome visage, huge and terrible. He who burnt your capital and killed your son (Akṣa) is the weakest of all the monkeys. The army includes innumerable champions with as many names, fierce and unyielding monsters of vast bulk and possessing the strength of numberless elephants.” (1—4)

दो०— द्विबिद मयंद नील नल अंगद गद बिकटासि ।

दधिमुख केहरि निसठ सठ जामवंत बलरासि ॥ ५४ ॥

Do.: *dvidida mayamda nīla nala aṅgada gada bikaṭāsi, dadhimukha kehari nisath saṭha jāmavamta balarāsi.54.*

“Dvividā, Maindā, Nīlā, Nalā, Aṅgadā, Gadā, Vikaṭāśya, Dadhimukha, Kesarī, Nīśaṭha, Śaṭha and the powerful Jāmbavān are some of them.” (54)

चौ०— ए कपि सब सुग्रीव समाना । इन्ह सम कोटिन्ह गनइ को नाना ॥
 राम कृपाँ अतुलित बल तिन्हहीं । तून समान त्रैलोकहि गनहीं ॥ १ ॥
 अस मैं सुना श्रवन दसकंधर । पदुम अठारह जूथप बंदर ॥
 नाथ कटक महँ सो कपि नाहीं । जो न तुम्हहि जीतै रन माहीं ॥ २ ॥
 परम क्रोध मीजहिं सब हाथा । आयसु पै न देहिं रघुनाथा ॥
 सोषहिं सिंधु सहित झष ब्याला । पूरहिं न त भरि कुधर बिसाला ॥ ३ ॥
 मर्दि गर्द मिलवहिं दससीसा । ऐसेइ बचन कहहिं सब कीसा ॥
 गर्जहिं तर्जहिं सहज असंका । मानहुँ ग्रसन चहत हहिं लंका ॥ ४ ॥

Cau.: e kapi saba sugrīva samānā, inha sama koṭinha ganai ko nānā.
 rāma kṛpā atulita bala tinhañ, ṭṛna samāna trailokahi ganahī.1.
 asa mañ sunā śravana dasakāndhara, paduma aṭhāraha jūthapa baṁdara.
 nātha kaṭaka mahā so kapi nāhī, jo na tumhahi jītai rana māhī.2.
 parama krodha mījahī saba hāthā, āyasu pai na dehī raghunāthā.
 soṣahī siṁdhu sahita jhaṣa byālā, pūrahī na ta bhari kudhara bisālā.3.
 mardi garda milavahī dasasīsā, aisei bacana kahahī saba kīsā.
 garjahī tarjahī sahaja asaṁkā, mānahū grasana cahata hahī laṁkā.4.

“Each of these monkeys is as mighty as Sugrīva (the king) and there are tens of millions like them; who can dare count them? By the grace of Śrī Rāma they are unequalled in strength and reckon the three spheres of creation as of no more account than a blade of grass. I have heard it said, Rāvaṇa, that the commanders of the various monkey-troops alone number eighteen thousand billions. In the whole host, my lord, there is not a single monkey who would not conquer you in battle. They are all wringing their hands in excess of passion; but the Lord of the Raghus does not order them (to march).”
 ‘We shall suck the ocean dry with all its fish and serpents or fill it up with huge mountains. Nay, we shall crush the ten-headed Rāvaṇa and reduce him to dust.’ Such were the words that all the monkeys uttered. Fearless by nature, they roared and bullied as if they would devour Laṅkā. (1—4)

दो०— सहज सूर कपि भालु सब पुनि सिर पर प्रभु राम ।
 रावन काल कोटि कहँ जीति सकहिं संग्राम ॥ ५५ ॥

Do.: sahaja sūra kapi bhālu saba puni sira para prabhu rāma,
 rāvana kāla koṭi kahū jīti sakahī saṁgrāma.55.

“All the monkeys and bears are born warriors and, besides, they have Lord Śrī Rāma over their head. Rāvaṇa, they can conquer in battle even millions of Yamas (death personified).” (55)

चौ०— राम तेज बल बुधि बिपुलाई । सेष सहस सत सकहिं न गाई ॥
 सक सर एक सोषि सत सागर । तव भ्रातहि पूँछेउ नय नागर ॥ १ ॥
 तासु बचन सुनि सागर पाहीं । मागत पंथ कृपा मन माहीं ॥
 सुनत बचन बिहसा दससीसा । जाँ असि मति सहाय कृत कीसा ॥ २ ॥



सहज भीरु कर बचन दृढ़ाई । सागर सन ठानी मचलाई ॥
 मूढ़ मृषा का करसि बड़ाई । रिपु बल बुद्धि थाह मैं पाई ॥ ३ ॥
 सचिव सभीत बिभीषन जाकेँ । बिजय बिभूति कहाँ जग ताकेँ ॥
 सुनि खल बचन दूत रिस बाढ़ी । समय बिचारि पत्रिका काढ़ी ॥ ४ ॥
 रामानुज दीन्ही यह पाती । नाथ बचाइ जुड़ावहु छाती ॥
 बिहसि बाम कर लीन्ही रावन । सचिव बोलि सठ लाग बचावन ॥ ५ ॥

Cau.: rāma teja bala budhi bipulāi, seṣa sahasa sata sakahī na gāi.
 saka sara eka soṣi sata sāgara, tava bhrātahi pūcheu naya nāgara.1.
 tāsu bacana suni sāgara pāhī, māgata paṁtha kṛpā mana māhī.
 sunata bacana bihasā dasasīsā, jaū asi mati sahāya kṛta kīsā.2.
 sahaja bhīru kara bacana dṛRhāi, sāgara sana ṭhānī macalāi.
 mūrha mṛṣā kā karasi baRāi, ripu bala buddhi thāha maī pāi.3.
 saciva sabhīta bibhīṣana jāke, bijaya bibhūti kahā jaga tāke.
 suni khala bacana dūta risa bāRhī, samaya bicāri patrikā kāRhī.4.
 rāmānuja dīnhī yaha pāti, nātha bacāi juRāvahu chāti.
 bihasi bāma kara līnhī rāvana, saciva boli saṭha lāga bacāvana.5.

“A hundred thousand Śeṣas would fail to describe the greatness of Śrī Rāma’s valour, strength and intelligence. With a single shaft He could dry up a hundred seas; yet, being a master of propriety, He consulted your brother (Vibhīṣaṇa) and in accordance with his suggestion He is asking passage of the ocean with a heart full of compassion.” The ten-headed monster laughed to hear these words. “It was because of such wits that he (Rāma) took monkeys for his allies. That is why, confirming the advice of my brother, who is a born coward, he is persistent in demanding of the ocean (like a pet child) something which is impossible. Fool, why do you bestow false praise on the enemy, whose might and wisdom I have fathomed. Triumph and glory in this world are inaccessible to him who has a cowardly counsellor like Vibhīṣaṇa.” The spy waxed angry to hear the words of the wicked monarch and taking it to be an opportune moment he took out the letter (from Lakṣmaṇa). “Śrī Rāma’s younger brother (Lakṣmaṇa) gave me this note; have it read, my lord, and soothe your heart.” Rāvaṇa laughed when he took the letter in his left hand; and summoning his minister, the fool asked him to read it out. (1—5)

दो०— बातन्ह मनहि रिझाइ सठ जनि घालसि कुल खीस ।
 राम बिरोध न उबरसि सरन बिष्नु अज ईस ॥ ५६ (क) ॥
 की तजि मान अनुज इव प्रभु पद पंकज भृंग ।
 होहि कि राम सरानल खल कुल सहित पतंग ॥ ५६ (ख) ॥

Do.: bātanha manahi rijhāi saṭha jani ghālasī kula khīsa,
 rāma birodha na ubarasi sarana biṣnu aja īsa.56(A).
 kī taji māna anuja iva prabhu pada paṁkaja bhṛmga,
 hohi ki rāma sarānala khala kula sahita pataṁga.56(B).

Beguiling your mind with flattering words, O fool, do not bring your race to utter ruin. By courting enmity with Śrī Rāma you will not be spared even though you seek the protection of Viṣṇu, Brahmā or Śiva. Therefore, abandoning pride, like your younger brother, either seek the lotus feet of the Lord as a bee or be consumed with your family like a moth into the fire of Śrī Rāma's shafts, O wretch. (56 A-B)

चौ०— सुनत सभय मन मुख मुसुकाई । कहत दसानन सबहि सुनाई ॥
 भूमि परा कर गहत अकासा । लघु तापस कर बाग बिलासा ॥ १ ॥
 कह सुक नाथ सत्य सब बानी । समुझहु छाड़ि प्रकृति अभिमानी ॥
 सुनहु बचन मम परिहरि क्रोधा । नाथ राम सन तजहु बिरोधा ॥ २ ॥
 अति कोमल रघुबीर सुभाऊ । जद्यपि अखिल लोक कर राऊ ॥
 मिलत कृपा तुम्ह पर प्रभु करिही । उर अपराध न एकउ धरिही ॥ ३ ॥
 जनकसुता रघुनाथहि दीजे । एतना कहा मोर प्रभु कीजे ॥
 जब तेहिं कहा देन बैदेही । चरन प्रहार कीन्ह सठ तेही ॥ ४ ॥
 नाइ चरन सिरु चला सो तहाँ । कृपासिंधु रघुनायक जहाँ ॥
 करि प्रनामु निज कथा सुनाई । राम कृपाँ आपनि गति पाई ॥ ५ ॥
 रिषि अगस्ति कीं साप भवानी । राछस भयउ रहा मुनि ग्यानी ॥
 बंदि राम पद बारहिं बारा । मुनि निज आश्रम कहँ पगु धारा ॥ ६ ॥

Cau.: sunata sabhaya mana mukha musukāī, kahata dasānana sabahi sunāī.
 bhūmi parā kara gahata akāsā, laghu tāpasa kara bāga bilāsā.1.
 kaha suka nātha satya saba bānī, samujhahu chāRi prakṛti abhimānī.
 sunahu bacana mama parihari krodhā, nātha rāma sana tajahu birodhā.2.
 ati komala raghubīra subhāū, jadyapi akhila loka kara rāū.
 milata kṛpā tumha para prabhu karihī, ura aparādha na ekau dharihī.3.
 janakasutā raghunāthahi dije, etanā kahā mora prabhu kiye.
 jaba tehī kahā dena baidehī, carana prahāra kīnha saṭha tehī.4.
 nāī carana siru calā so taḥā, kṛpāsīndhu raghunāyaka jahā.
 kari pranāmu nija kathā sunāī, rāma kṛpā āpani gati pāī.5.
 riṣi agasti kī sāpa bhavānī, rāchasa bhayau rahā muni gyānī.
 baṁdi rāma pada bārahī bārā, muni nija āśrama kahū pagu dhārā.6.

Rāvaṇa was dismayed at heart as he listened to the above message but wore a feigned smile on his face and spoke aloud for all to hear: "The younger hermit's grand eloquence is just like attempt of a man lying on the ground to clutch with hands the vault of heaven." Said Śuka, "My lord, giving up haughtiness take every word of it as true. Abandon passion and give ear to my advice: my lord, avoid a clash with Śrī Rāma. The Hero of Raghu's line is exceedingly mild of disposition, even though He is the lord of the entire universe. The Lord will shower His grace on you the moment you meet Him, and will not take to heart even a single offence of yours. Pray, restore Janaka's Daughter to Śrī Rāma; at least concede this request of mine." When Śuka asked him to surrender Videha's Daughter, the wretch kicked him. Śuka, however, bowed his head at Rāvaṇa's feet and proceeded to the place where the all-merciful Lord of the Raghus was. Making obeisance to the Lord he told Him all about himself and by Rāma's grace recovered his

original state. He was an enlightened sage; it was by Agastya's curse, Pārvatī, that he had been transformed into a demon. Adoring Śrī Rāma's feet again and again the sage returned to his hermitage. (1—6)

दो०— बिनय न मानत जलधि जड़ गए तीनि दिन बीति ।

बोले राम सक्रोप तब भय बिनु होइ न प्रीति ॥ ५७ ॥

Do.: binaya na mānata jaladhi jaRa gae tīni dina bīti,
bole rāma sakropa taba bhaya binu hoi na prīti.57.

Although three days had elapsed, the crass ocean would not answer the Lord's prayer. Śrī Rāma thereupon indignantly said, "There can be no friendship without inspiring fear." (57)

चौ०— लछिमन बान सरासन आनू । सोषौं बारिधि बिसिख कृसानू ॥

सठ सन बिनय कुटिल सन प्रीती । सहज कृपन सन सुंदर नीती ॥ १ ॥

ममता रत सन ग्यान कहानी । अति लोभी सन बिरति बखानी ॥

क्रोधिहि सम कामिहि हरि कथा । ऊसर बीज बाँ फल जथा ॥ २ ॥

अस कहि रघुपति चाप चढ़ावा । यह मत लछिमन के मन भावा ॥

संधानेउ प्रभु बिसिख कराला । उठी उदधि उर अंतर ज्वाला ॥ ३ ॥

मकर उरग झष गन अकुलाने । जरत जंतु जलनिधि जब जाने ॥

कनक थार भरि मनि गन नाना । बिप्र रूप आयउ तजि माना ॥ ४ ॥

Cau.: lachimana bāna sarāsana ānū, soṣauṁ bāridhi bisikha kṛsānū.
saṭha sana binaya kuṭila sana prīti, sahaja kṛpana sana suṁdara nīti.1.
mamatā rata sana gyāna kahānī, ati lobhī sana birati bakhānī.
krodhihi sama kāmihi hari kathā, ūsara bīja baṅ phala jathā.2.
asa kahi raghupati cāpa caRhāvā, yaha mata lachimana ke mana bhāvā.
saṁdhāneu prabhu bisikha karālā, uṭhī udadhi ura aṁtara jvālā.3.
makara uraga jhaṣa gana akulāne, jarata jaṁtu jalanidhi jaba jāne.
kanaka thāra bhari mani gana nānā, bipra rūpa āyau taji mānā.4.

"Lakṣmaṇa, bring Me My bow and arrows; I will dry up the ocean with a missile presided over by the god of fire. Supplication before an idiot, friendship with a rogue, inculcating liberality on a born miser, talking wisdom to one steeped in worldliness, glorifying dispassion before a man of excessive greed, a lecture on mindcontrol to an irascible man and a discourse on the exploits of Śrī Hari to a libidinous person are as futile as sowing seeds in a barren land." So saying, the Lord of the Raghus strung His bow and this stand (of the Lord) delighted Lakṣmaṇa's heart. When the Lord fitted the terrible arrow to His bow, a blazing fire broke out in the heart of the ocean; the alligators, serpents and fishes felt distressed. When the god presiding over the ocean found the creatures burning, he gave up his pride and, assuming the form of a Brāhmaṇa, came with a gold plate filled with all kinds of jewels. (1—4)

दो०— काटेहिं पड़ कदरी फरइ कोटि जतन कोउ सींच ।

बिनय न मान खगेस सुनु डाटेहिं पड़ नव नीच ॥ ५८ ॥

Do.: **kātehī pai kdarī pharai koṭi jatana kou śīca,
binaya na māna khagesa sunu dātehī pai nava nīca.58.**

Though one may take infinite pains in watering a plantain it will not bear fruit unless it is hewed. Similarly, mark me, O king of birds, (continues Kākabhuśuṇḍi,) a vile fellow heeds no prayer but yields only when reprimanded. (58)

चौ०— सभय सिंधु गहि पद प्रभु केरे । छमहु नाथ सब अवगुन मेरे ॥
गगन समीर अनल जल धरनी । इन्ह कइ नाथ सहज जड़ करनी ॥ १ ॥
तव प्रेरित मायाँ उपजाए । सृष्टि हेतु सब ग्रंथनि गाए ॥
प्रभु आयसु जेहि कहँ जस अहई । सो तेहि भाँति रहें सुख लहई ॥ २ ॥
प्रभु भल कीन्ह मोहि सिख दीन्ही । मरजादा पुनि तुम्हरी कीन्ही ॥
ढोल गवाँर सूद्र पसु नारी । सकल ताड़ना के अधिकारी ॥ ३ ॥
प्रभु प्रताप मैं जाब सुखाई । उतरिहि कटकु न मोरि बड़ाई ॥
प्रभु अग्या अपेल श्रुति गाई । करौं सो बेगि जो तुम्हहि सोहाई ॥ ४ ॥

Cau.: **sabhaya simḍhu gahi pada prabhu kere, chamahu nātha saba avaguna mere.
gagana samīra anala jala dharanī, inha kai nātha sahaja jaRa karanī.1.
tava prerita māyā upajāe, sṛṣṭi hetu saba grānthani gāe.
prabhu āyasu jehi kahā jasa ahaī, so tehi bhāti rahē sukha lahaī.2.
prabhu bhala kīnha mohi sikha dīnhī, marajādā puni tumharī kīnhī.
ḍhola gavāra sūdra pasu nārī, sakala tāRanā ke adhikārī.3.
prabhu pratāpa maī jāba sukhāī, utarihi kaṭaku na mori baRāī.
prabhu agyā apela śruti gāī, karaū so begi jo tumhahi sohāī.4.**

The god presiding over the ocean clasped the Lord's feet in dismay. "Forgive, my lord, all my faults. Ether, air, fire, water and earth— all these, my lord, are dull by nature. It is Māyā (Cosmic Nature) which brought them forth for the purpose of creation under an impulse from You; so declare all the scriptures. One would attain happiness in life only by remaining where he has been placed by the Lord. My Lord has done well in giving me a lesson; but You have fixed certain limits for everyone. A drum, a rustic, a Śūdra, a beast and a woman—all these deserve instructions. By the Lord's glory I shall be dried up and the army will cross over; but this will bring no credit to me. Your command, however is inviolable; thus declare the Vedas, I shall do at once what pleases You." (1—4)

दो०— सुनत बिनीत बचन अति कह कृपाल मुसुकाइ ।
जेहि बिधि उतरै कपि कटकु तात सो कहहु उपाइ ॥ ५९ ॥

Do.: **sunata binīta bacana ati kaha kṛpāla musukāī,
jehi bidhi utarai kapi kaṭaku tāta so kahahu upāī.59.**

On hearing his most submissive words the all-merciful smiled and said, "Tell me, dear father, some device whereby the monkey host may cross over." (59)

चौ०— नाथ नील नल कपि द्वौ भाई । लरिकाई रिषि आसिष पाई ॥
तिन्ह कें परस किँ गिरि भारे । तरिहिँ जलधि प्रताप तुम्हारे ॥ १ ॥

मैं पुनि उर धरि प्रभु प्रभुताई । करिहउँ बल अनुमान सहाई ॥
 एहि बिधि नाथ पयोधि बँधाइअ । जेहिँ यह सुजसु लोक तिहुँ गाइअ ॥ २ ॥
 एहिँ सर मम उत्तर तट बासी । हतहु नाथ खल नर अघ रासी ॥
 सुनि कृपाल सागर मन पीरा । तुरतहिँ हरी राम रनधीरा ॥ ३ ॥
 देखि राम बल पौरुष भारी । हरषि पयोनिधि भयउ सुखारी ॥
 सकल चरित कहि प्रभुहि सुनावा । चरन बंदि पाथोधि सिधावा ॥ ४ ॥

Cau.: nātha nīla nala kapi dvau bhāi, larikāi riṣi āsiṣa pāi.
 tinha kē parasa kiē giri bhāre, tarihaḥ jaladhi pratāpa tumhāre.1.
 maḥ puni ura dhari prabhu prabhutāi, karihaḥ bala anumāna sahāi.
 ehi bidhi nātha payodhi bādḥāia, jehi yaha sujasu loka tihū gāia.2.
 ehī sara mama utara taṭa bāsī, hatahu nātha khala nara agha rāsī.
 suni kṛpāla sāgara mana pīrā, turataḥ harī rāma ranadhīrā.3.
 dekhi rāma bala pauraṣa bhārī, haraṣi payonidhi bhayau sukhārī.
 sakala carita kahi prabhuhi sunāvā, carana baṁdi pāthodhi sidhāvā.4.

“My lord, the two monkey brothers, Nīla, and Nala, got a boon in their childhood from a sage. Touched by them even huge mountains will float on the ocean by Your glory. Cherishing my lord’s (Your) greatness I too shall help You to the best of my ability. In this way, my lord, have the ocean bridged, so that this glorious achievement of Yours may be sung in all three spheres of creation. With this arrow, my Lord, exterminate a race of vile criminals inhabiting my northern coast.” On hearing this, Śrī Rāma, who was as tender-hearted as He was staunch in battle, immediately relieved the agony of Ocean’s heart. The god presiding over the ocean was rejoiced and gratified to witness Śrī Rāma’s astounding might and valour. He related to the Lord all the doings (of those villains); and bowing to His feet, Ocean took his leave. (1—4)

छं०— निज भवन गवनेउ सिंधु श्रीरघुपतिहि यह मत भायऊ ।
 यह चरित कलि मलहर जथामति दास तुलसी गायऊ ॥
 सुख भवन संसय समन दवन बिषाद रघुपति गुन गना ।
 तजि सकल आस भरोस गावहि सुनहि संतत सठ मना ॥

Cham.: nija bhavana gavaneu siṁdhu śrīraghupatihi yaha mata bhāyāu,
 yaha carita kali malahara jathāmati dāsa tulasī gāyāu.
 sukha bhavana saṁsaya samana davana biṣāda raghupati guna ganā,
 taji sakala āsa bharosa gāvahi sunahi saṁtata saṭha manā.

The god presiding over the ocean left for his home; the idea (of bridging the ocean) commended itself to the blessed Lord of the Raghus. This story (of Śrī Rāma’s exploits in this Kāṇḍa), which wipes out the impurities of the Kali age, has been sung by Tulasīdāsa according to his own (poor) lights. The excellences of Śrī Rāma (the Lord of the Raghus) are an abode of delight, a panacea for all doubt and an unfailing remedy for sorrow. Therefore, giving up all other hope and faith, ever sing and hear them, O foolish mind.

दो०— सकल सुमंगल दायक रघुनायक गुण गान ।
सादर सुनहिं ते तरहिं भव सिंधु बिना जलजान ॥ ६० ॥

Do.: **sakala sumaṅgala dāyaka raghunāyaka guṇa gāna,**
sādara sunahī te tarahī bhava sim̄dhu binā jalajāna.60.

A recital of the virtues of Śrī Rāma (the Lord of the Raghus) bestows all blessings. Those who reverently hear them cross the ocean of mundane existence without any bark. (60)

[PAUSE 24 FOR A THIRTY-DAY RECITATION]

इति श्रीमद्रामचरितमानसे सकलकलिकलुषविध्वंसने पञ्चमः सोपानः समाप्तः ।

iti śrīmadrāmacaritamānase sakalakalikaluṣavidhvānsane pañcamaḥ sopānaḥ samāptaḥ.

Thus ends the fifth descent into the Mānasa lake of Śrī Rāma's exploits, that eradicates all the impurities of the Kali age.

