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Śrī Rāmacaritamānasa

(The Mānasa lake containing the exploits of Śrī Rāma)

Descent Four (Kiṣkindhā-Kāṇḍa)

श्लोक

कुन्देन्दीवरसुन्दरावतिबलौ विज्ञानधामावुभौ
शोभाढ्यौ वरधन्विनौ श्रुतिनुतौ गोविप्रवृन्दप्रियौ ।
मायामानुषरूपिणौ रघुवरौ सद्धर्मवर्मौ हितौ
सीतान्वेषणतत्परौ पथिगतौ भक्तिप्रदौ तौ हि नः ॥ १ ॥

Śloka

kundendīvarasundarāvatibalau vijñānadhāmāvubhau
śobhāḍhyau varadhanvinau śrutinutau govipravṛndapriyau,
māyāmānuṣarūpiṇau raghuvarau saddharmavarmau hitau
sītānveṣaṇatatparau pathigatau bhaktipradau tau hi naḥ.1.

Lovely as a jasmine and a blue lotus, of surpassing strength, repositories of wisdom, endowed with natural grace, excellent bowmen, hymned by the Vedas, and lovers of the cow and the Brāhmaṇas, who appeared in the form of mortal men through their own Māyā (deluding potency) as the two noble scions of Raghu, the armours of true religion, friendly to all and journeying in quest for Sitā, may they both grant us Devotion. (1)

ब्रह्माम्भोधिसमुद्भवं कलिमलप्रध्वंसनं चाव्ययं
श्रीमच्छम्भुमुखेन्दुसुन्दरवरे संशोभितं सर्वदा ।
संसारामयभेषजं सुखकरं श्रीजानकीजीवनं
धन्यास्ते कृतिनः पिबन्ति सततं श्रीरामनामामृतम् ॥ २ ॥

brahmāmbhodhisamudbhavaṁ kalimalapradhvaṁsanaṁ cāvyaṁ
śrīmacchambhumukhendusundaravare saṁśobhitaṁ sarvadā,
saṁsārāmayabheṣajaṁ sukhakaraṁ śrījānakijīvanaṁ
dhanyaṣte kṛtinaḥ pibanti satataṁ śrīrāmanāmāmṛtam.2.

Blessed are those pious souls who ceaselessly quaff the nectar of Śrī Rāma's Name, churned out of the ocean of the Vedas, which completely destroys the sins of the Kali age and knows no decay, which shines ever bright in the most beautiful moon-like

mouth of the glorious Śambhu (Lord Śiva), a palatable remedy for the disease of transmigration and the very life of Sitā (Janaka's Daughter). (2)

सो०— मुक्ति जन्म महि जानि ग्यान खानि अघ हानि कर ।
जहँ बस संभु भवानि सो कासी सेइअ कस न ॥
जरत सकल सुर बृंद बिषम गरल जेहि पान किय ।
तेहि न भजसि मन मंद को कृपाल संकर सरिस ॥

So.: mukti janma mahi jāni gyāna khāni agha hāni kara,
jahā basa sambhu bhavāni so kāśī seia kasa na.
jarata sakala sura bṛnda biṣama garala jehī pāna kiya,
tehi na bhajasi mana maṇḍa ko kṛpāla saṅkara sarisa.

Why not reside in Kāśī (the modern Vārānāsī), the abode of Śambhu and Bhavānī (Goddess Pārvatī), knowing it to be the birthplace of Mukti (final beatitude), the mine of spiritual wisdom and the destroyer of sins? O stupid mind, how is it that you do not worship Him who drank off the deadly venom (churned out of the ocean of milk at the dawn of creation), the very presence of which was burning all the host of gods? Who else is so merciful as Lord Śaṅkara?

चौ०— आगें चले बहुरि रघुराया । रिष्यमूक पर्वत निअराया ॥
तहँ रह सचिव सहित सुग्रीवा । आवत देखि अतुल बल सींवा ॥ १ ॥
अति सभित कह सुनु हनुमाना । पुरुष जुगल बल रूप निधाना ॥
धरि बटु रूप देखु तैं जाई । कहेसु जानि जियँ सयन बुझाई ॥ २ ॥
पठए बालि होहिँ मन मैला । भागौँ तुरत तजौँ यह सैला ॥
बिप्र रूप धरि कपि तहँ गयऊ । माथ नाइ पूछत अस भयऊ ॥ ३ ॥
को तुम्ह स्यामल गौर सरीरा । छत्री रूप फिरहु बन बीरा ॥
कठिन भूमि कोमल पद गामी । कवन हेतु बिचरहु बन स्वामी ॥ ४ ॥
मृदुल मनोहर सुंदर गाता । सहत दुसह बन आतप बाता ॥
की तुम्ह तीनि देव महँ कोऊ । नर नारायन की तुम्ह दोऊ ॥ ५ ॥

Cau.: āgē cale bahuri raghurāyā, riṣyamūka parbata niarāyā.
tahā raha saciva sahita sugrīvā, āvata dekhi atula bala sīmva.1.
ati sabhita kaha sunu hanumānā, puruṣa jugala bala rūpa nidhānā.
dhari baṭu rūpa dekhu taī jāī, kahesu jāni jiyā sayana bujhāī.2.
paṭhae bāli hohī mana mailā, bhāgaū turata tajaū yaha sailā.
bipra rūpa dhari kapi tahā gayaū, mātha nāi pūchata asa bhayaū.3.
ko tumha syāmala gaura sarīrā, chatrī rūpa phirahu bana bīrā.
kaṭhina bhūmi komala pada gāmī, kavana hetu bicarahu bana svāmī.4.
mṛdula manohara sumdara gātā, sahata dusaha bana ātapa bātā.
kī tumha tīni deva mahā koū, nara nārāyana kī tumha doū.5.

The Lord of Raghus proceeded still further and approached the Rṣyamūka hill. There dwelt Sugrīva (a monkey chief*) with his counsellors. When he saw the two

* Though monkeys to all appearance, Sugrīva and others were as good as highly civilized men and were incarnations of gods. They could change their form at will and were not only endowed with human

brothers, the highest embodiments of immeasurable strength, he was exceedingly alarmed and said (to one of his ministers), “Listen, Hanumān: those two men are repositories of strength and beauty. Disguised as a Brāhmaṇa student go and see them and perceiving their intention in your mind inform me accordingly by means of signs. If they have been despatched by the malicious Vāli, I must leave this hill and flee away at once.” Taking the form of a Brāhmaṇa the monkey (Hanumān) went up to the two brothers and bowing his head accosted them thus: “Who are you, heroes—one of dark hue, the other fair—that roam the woods disguised as Kṣatriyas? Treading the hard ground with your tender feet, wherefore are you wandering in the forest, my masters? Though possessed of delicate, charming and beautiful limbs, how is it that you have exposed yourself to the scorching sun and stormy wind of these wild regions? Do you count in the Trinity (viz., Brahmā, Viṣṇu and Śiva, the Creator, Preserver and Destroyer of the three worlds) or are you the twin divine sages Nara and Nārāyaṇa? (1—5)

दो०— जग कारन तारन भव भंजन धरनी भार।

की तुम्ह अखिल भुवन पति लीन्ह मनुज अवतार ॥ १ ॥

Do.: jaga kārana tārana bhava bhamjana dharanī bhāra,
kī tumha akhila bhuvana pati līnha manuja avatāra.1.

“Or are you the Prime Cause of the world and the Lord of all the spheres, manifested in human form to bridge the ocean of mundane existence and relieve the burden of the earth?” (1)

चौ०— कोसलेस दसरथ के जाए। हम पितु बचन मानि बन आए ॥
नाम राम लछिमन दोउ भाई। संग नारि सुकुमारि सुहाई ॥ १ ॥
इहाँ हरी निसिचर बैदेही। बिप्र फिरहिं हम खोजत तेही ॥
आपन चरित कहा हम गाई। कहहु बिप्र निज कथा बुझाई ॥ २ ॥
प्रभु पहिचानि परेउ गहि चरना। सो सुख उमा जाइ नहिं बरना ॥
पुलकित तन मुख आव न बचना। देखत रुचिर बेष कै रचना ॥ ३ ॥
पुनि धीरजु धरि अस्तुति कीन्ही। हरष हृदयँ निज नाथहि चीन्ही ॥
मोर न्याउ मैं पूछा साई। तुम्ह पूछहु कस नर की नाई ॥ ४ ॥
तब माया बस फिरउँ भुलाना। ता ते मैं नहिं प्रभु पहिचाना ॥ ५ ॥

Cau.: kosalesa dasaratha ke jāe, hama pitu bacana māni bana āe.
nāma rāma lachimana dou bhāi, saṅga nāri sukumāri suhāi.1.
ihā harī nisicara baidehī, bipra phirahī hama khojata tehī.
āpana carita kahā hama gāi, kahahu bipra nija kathā bujhāi.2.
prabhu pahicāni pareu gahi caranā, so sukha umā jāi nahī baranā.
pulkita tana mukha āva na bacanā, dekhata rucira beṣa kai racanā.3.
puni dhīraju dhari astuti kīnhī, haraṣa hṛdayā nija nāthahi cīnhī.
mora nyāu maī pūchā sāi, tumha pūchahu kasa nara kī nāi.4.
taba māyā basa phiraū bhulānā, tā te maī nahī prabhu pahicānā.5.

“We are sons of King Daśaratha, the lord of Kosala, and have come to the forest

speech but were proficient in the arts and sciences. They walked straight, even though they could easily climb up to tree-tops and mountain-summits. They can thus be easily classed as a human tribe or clan.

in obedience to our father's command. We two brothers are called by the names of Rāma and Lakṣmaṇa. We had with us a pretty and delicate girl, the daughter of King Videha, who has been carried away by some demon here. It is in quest of her that we are moving about, O holy Brāhmaṇa. We have furnished you with our account in some detail; now tell us your story in a comprehensive manner, O good Brāhmaṇa." Now Hanumān recognized his lord and falling to the ground clasped His feet. That joy, Umā, was more than could be described. A thrill ran through his body and no words came to his lips as he gazed on the lovely style of their dress. Then recovering himself he sang His praises and was glad at heart to have found his master. "It was quite in the fitness of things that I questioned my lord; but how is it that You ask me like a mortal? I have been roving in error under the spell of Your Māyā (deluding potency); it was for this reason that I failed to recognize my lord." (1—5)

दो०— एकु मैं मंद मोहबस कुटिल हृदय अग्यान ।
पुनि प्रभु मोहि बिसारेउ दीनबंधु भगवान ॥ २ ॥

Do.: eku mañ mañda mohabasa kuṭila hṛdaya agyāna,
puni prabhu mohi bisāreu dīnabāndhu bhagavāna.2.

"In the first place I am dull-witted and deluded, wicked at heart and ignorant; to crown all, my master, who is a befriender of the humble and is no other than the almighty Lord Himself, had forgotten me." (2)

चौ०— जदपि नाथ बहु अवगुन मोरें । सेवक प्रभुहि परै जनि भोरें ॥
नाथ जीव तव मायाँ मोहा । सो निस्तरइ तुम्हारेहि छोहा ॥ १ ॥
ता पर मैं रघुबीर दोहाई । जानउँ नहि कछु भजन उपाई ॥
सेवक सुत पति मातु भरोसें । रहइ असोच बनइ प्रभु पोसें ॥ २ ॥
अस कहि परेउ चरन अकुलाई । निज तनु प्रगटि प्रीति उर छाई ॥
तब रघुपति उठाइ उर लावा । निज लोचन जल सींचि जुड़ावा ॥ ३ ॥
सुनु कपि जियँ मानसि जनि ऊना । तैं मम प्रिय लछिमन ते दूना ॥
समदरसी मोहि कह सब कोऊ । सेवक प्रिय अनन्यगति सोऊ ॥ ४ ॥

Cau.: jadapi nātha bahu avaguna morē, sevaka prabhuhi parai jani bhorē.
nātha jīva tava māyāñ mohā, so nistarai tumhārehī chohā.1.
tā para mañ raghubīra dohāī, jānaū nahī kachu bhajana upāī.
sevaka suta pati mātu bharosē, rahai asoca banai prabhu posē.2.
asa kahi pareu carana akulāī, nija tanu pragati prīti ura chāī.
taba raghupati uṭhāī ura lāvā, nija locana jala sīnci juḍāvā.3.
sunu kapi jiyā mānasi jani ūnā, tañ mama priya lachimana te dūnā.
samadarasī mohi kaha saba koū, sevaka priya ananyagati soū.4.

"Although, my lord, I have many faults, let not the servant be cast into oblivion by the master. The Jīva (ego), O Lord, is deluded by Your Māyā and can be redeemed only by Your grace. On top of it, I swear by the Hero of Raghu's line, I know neither adoration nor any other means (of pleasing You). A servant depends on his master and a child on its mother and both remain free from anxiety; for a master needs must take care of his

servant.” So saying he fell at the Lord’s feet much agitated; his heart was overwhelmed with love and he manifested his own (monkey) form. The Lord of Raghus then lifted and clasped him to His bosom and soothed him by wetting him with the tears of His eyes. “Listen, O Hanumān: be not depressed at heart; you are twice as dear to Me as Lakṣmaṇa. Everyone says that I look upon all with the same eye; but a devotee is particularly dear to Me because he too depends on none but Me.” (1—4)

दो०— सो अनन्य जाकेँ असि मति न टरइ हनुमंत ।
मैं सेवक सचराचर रूप स्वामि भगवंत ॥ ३ ॥

Do.: so ananya jākē asi mati na ṭarai hanumaṁta,
maī sevaka sacarācara rūpa svāmi bhagavaṁta.3.

“And he alone, Hanumān, is exclusively devoted to Me, who is steadfast in his conviction that he is the servant and that the Lord manifested in the form of the whole animate and inanimate creation is his master.” (3)

चौ०— देखि पवनसुत पति अनुकूला । हृदयँ हरष बीती सब सूला ॥
नाथ सैल पर कपिपति रहई । सो सुग्रीव दास तव अहई ॥ १ ॥
तेहि सन नाथ मयत्री कीजे । दीन जानि तेहि अभय करीजे ॥
सो सीता कर खोज कराइहि । जहँ तहँ मरकट कोटि पठाइहि ॥ २ ॥
एहि बिधि सकल कथा समुझाई । लिए दुऔ जन पीठि चढ़ाई ॥
जब सुग्रीवँ राम कहँ देखा । अतिसय जन्म धन्य करि लेखा ॥ ३ ॥
सादर मिलेउ नाइ पद माथा । भँटेउ अनुज सहित रघुनाथा ॥
कपि कर मन बिचार एहि रीती । करिहहिँ बिधि मो सन ए प्रीती ॥ ४ ॥

Cau.: dekhi pavanasuta pati anukūlā, hṛdayā haraṣa bīṭī saba sūlā.
nātha saila para kapipati rahaī, so sugrīva dāsa tava ahaī.1.
tehi sana nātha mayatrī kīje, dīna jāni tehi abhaya karīje.
so sītā kara khoja karāihi, jahā tahā marakaṭa koṭi paṭhāihi.2.
ehi bidhi sakala kathā samujhāi, lie duau jana pīṭhi caRhāi.
jaba sugrīvā rāma kahū dekhā, atisaya janma dhanya kari lekhā.3.
sādara mileu nāi pada māthā, bheṁṭeu anuja sahita raghunāthā.
kapi kara mana bicāra ehi rīṭī, karihahī bidhi mo sana e prīṭī.4.

When Hanumān, the son of the wind-god, found his master so gracious to him he rejoiced at heart and all his agony disappeared. “My Lord, on the summit of this hill dwells Sugrīva, the chief of the monkeys; he is a servant of Yours. Make friends with him, my lord; knowing him to be in affliction rid him of all fear. He will have Sītā tracked by drafting millions of monkeys in every direction (in search of Her).” Having thus explained to Him everything, he lifted both the brothers on his back (and took them to the place where Sugrīva was). When Sugrīva saw Śrī Rāma, he accounted his birth as highly blessed. He reverently advanced to meet Him and bowed his head at His feet; while the Lord of Raghus and His younger brother embraced him in return. The monkey chief pondered thus within himself, “Will they, good heavens, make friends with me?” (1—4)

दो०— तब हनुमंत उभय दिसि की सब कथा सुनाइ।
पावक साखी देइ करि जोरी प्रीति दृढ़ाइ ॥ ४ ॥

Do.: *taba hanuman̄ta ubhaya disi kī saba kathā sunāi,*
pāvaka sākhī dei kari jorī prīti ḍṛRhāi.4.

Then Hanumān related all the circumstances of both the sides, and having installed the sacred fire as a witness he concluded a firm alliance (between Śrī Rāma and Sugrīva). (4)

चौ०— कीन्हि प्रीति कछु बीच न राखा। लछिमन राम चरित सब भाषा ॥
कह सुग्रीव नयन भरि बारी। मिलिहि नाथ मिथिलेसकुमारी ॥ १ ॥
मंत्रिन्ह सहित इहाँ एक बारा। बैठ रहेउँ मैं करत बिचारा ॥
गगन पंथ देखी मैं जाता। परबस परी बहुत बिलपाता ॥ २ ॥
राम राम हा राम पुकारी। हमहि देखि दीन्हेउ पट डारी ॥
मागा राम तुरत तेहिं दीन्हा। पट उर लाइ सोच अति कीन्हा ॥ ३ ॥
कह सुग्रीव सुनहु रघुबीरा। तजहु सोच मन आनहु धीरा ॥
सब प्रकार करिहउँ सेवकाई। जेहि बिधि मिलिहि जानकी आई ॥ ४ ॥

Cau.: *kīnhi prīti kachu bīca na rākhā, lachimana rāma carita saba bhāṣā.*
kaha sugrīva nayana bhari bārī, milihi nātha mithilesakumārī.1.
mantrin̄ha sahita ihā eka bārā, baiṭha raheū maī karata bicārā.
gagana paṁtha dekhī maī jāta, parabasa parī bahuta bilapātā.2.
rāma rāma hā rāma pukārī, hamahi dekhi dīnheu paṭa ḍārī.
māgā rāma turata tehi dīnhā, paṭa ura lāi soca ati kīnhā.3.
kaha sugrīva sunahu raghubīrā, tajahu soca mana ānahu dhīrā.
saba prakāra karihaū sevakāi, jehi bidhi milihi jānakī āi.4.

The alliance was thus unreservedly concluded and Lakṣmaṇa narrated all the past history of Śrī Rāma. Said Sugrīva with his eyes full of tears, "The daughter of Janaka (the lord of Mithilā), my lord, will be surely recovered. On one occasion when I sat here deliberating with my counsellors I saw her fallen in the enemy's hands and being borne through the air loudly wailing. Crying 'Rāma, Rāma, Ah! my Rāma' she dropped her scarf when she saw us." When Śrī Rāma asked for that he handed it over to Him at once. Śrī Rāma pressed it to His bosom and grieved much. Said Sugrīva, "Listen, O hero of Raghu's line; sorrow no more and take courage in your heart. I will render service to you in every way so that Janaka's daughter may come and see you." (1—4)

दो०— सखा बचन सुनि हरषे कृपासिंधु बलसींव।
कारन कवन बसहु बन मोहि कहहु सुग्रीव ॥ ५ ॥

Do.: *sakhā bacana suni haraṣe kṛpāsīndhu balasīmva,*
kārana kavana basahu bana mohi kahahu sugrīva.5.

The Ocean of Mercy, who was at the same time the highest embodiment of physical strength, rejoiced to hear his ally's words, "Tell me, Sugrīva, why have you come to stay in the forest?" (5)

चौ०— नाथ बालि अरु मैं द्वौ भाई । प्रीति रही कछु बरनि न जाई ॥
 मय सुत मायावी तेहि नाऊँ । आवा सो प्रभु हमरें गाऊँ ॥ १ ॥
 अर्ध राति पुर द्वार पुकारा । बाली रिपु बल सहै न पारा ॥
 धावा बालि देखि सो भागा । मैं पुनि गयउँ बंधु संग लागा ॥ २ ॥
 गिरिबर गुहाँ पैठ सो जाई । तब बालीं मोहि कहा बुझाई ॥
 परिखेसु मोहि एक पखवारा । नहिं आवौं तब जानेसु मारा ॥ ३ ॥
 मास दिवस तहँ रहेउँ खरारी । निसरी रुधिर धार तहँ भारी ॥
 बालि हतेसि मोहि मारिहि आई । सिला देइ तहँ चलेउँ पराई ॥ ४ ॥
 मंत्रिन्ह पुर देखा बिनु साई । दीन्हेउ मोहि राज बरिआई ॥
 बाली ताहि मारि गृह आवा । देखि मोहि जियँ भेद बढ़ावा ॥ ५ ॥
 रिपु सम मोहि मारेसि अति भारी । हरि लीन्हेसि सर्बसु अरु नारी ॥
 ताकेँ भय रघुबीर कृपाला । सकल भुवन मैं फिरेउँ बिहाला ॥ ६ ॥
 इहाँ साप बस आवत नाहीं । तदपि सभित रहउँ मन माहीं ॥
 सुनि सेवक दुख दीनदयाला । फरकि उठीं द्वै भुजा बिसाला ॥ ७ ॥

Cau.: nātha bāli aru maī dvau bhāi, prīti rahī kachu barani na jāi.
 maya suta māyāvī tehi nāū, āvā so prabhu hamarē gāū.1.
 ardha rāti pura dvāra pukārā, bāli ripu bala sahai na pārā.
 dhāvā bāli dekhi so bhāgā, maī puni gayauṁ baṁdhu sāga lāgā.2.
 giribara guhā paīṭha so jāi, taba bālī mohi kahā bujhāi.
 parikhesu mohi eka pakhavārā, nahī āvaṁ taba jānesu mārā.3.
 māsa divasa tahā raheṁ kharārī, nisarī rudhira dhāra tahā bhārī.
 bāli hatesi mohi mārihi āi, silā dei tahā caleṁ parāi.4.
 maṁtrinḥa pura dekhā binu sāi, dīnheu mohi rāja bariāi.
 bāli tāhi māri gr̥ha āvā, dekhi mohi jiyā bheda baRhāvā.5.
 ripu sama mohi māresi ati bhārī, hari līnhesi sarbasu aru nārī.
 tākē bhaya raghubīra kṛpālā, sakala bhuvana maī phireṁ bihālā.6.
 ihā sāpa basa āvata nāhī, tadapi sabhīta rahaṁ mana māhī.
 suni sevaka dukha dīnadayālā, pharaki uthī dvai bhujā bisālā.7.

“My lord, Vāli and myself are two brothers. The affection that existed between us was past all telling. Once upon a time, O lord, the son of the demon Maya, who was known by the name of Māyāvī, came to our town (Kiṣkindhā). At dead of night he called out at the gate of the town. Vāli could not brook his enemy’s challenge to a bout and sallied forth to meet him. But when he saw Vāli coming, he took to flight. I too had accompanied my brother. The enemy went and entered the cave of a big mountain. Then Vāli gave instructions to me, “Await my return till a fortnight. If I do not return, then take me as slain.” When I had waited there for a month, O slayer of Khara, a copious stream of blood issued from the cave. I, therefore, concluded that the demon had slain Vāli and that he would come and kill me too. Accordingly I blocked the mouth of the cave with a rock and fled away. When the ministers saw the town without a master, they forced me to accept the throne. Meanwhile Vāli, who had killed the enemy, returned home and saw me (installed on the throne), he nursed a grudge against me in his heart. He gave me a most severe beating as he would an enemy, and robbed me of all that I had

including my wife. For fear of him, O gracious Hero of Raghu's line, I wandered all over the world in a pitiable condition. A curse* prevents him from coming over here; yet I remain ill at ease in mind." When the gracious Lord heard of His devotee's distress both His long arms started throbbing (thus showing His martial spirit as well as His determination to punish Vāli). (1—7)

दो०— सुनु सुग्रीव मारिहउँ बालिहि एकहिं बान ।
ब्रह्म रुद्र सरनागत गाँ न उबरिहिं प्रान ॥ ६ ॥

Do.: sunu sugrīva mārihaṅ bālihi ekahī bāna,
brahma rudra saranāgata gaṅ na ubarihiṅ prāna.6.

"Listen, Sugrīva: I will kill Vāli with a single arrow His life will not be saved even if he takes refuge with Brahmā (the Creator) or even with Rudra (Lord Śiva). (6)

चौ०— जे न मित्र दुख होहिं दुखारी । तिन्हहि बिलोकत पातक भारी ॥
निज दुख गिरि सम रज करि जाना । मित्रक दुख रज मेरु समाना ॥ १ ॥
जिन्ह केँ असि मति सहज न आई । ते सठ कत हठि करत मिताई ॥
कुपथ निवारि सुपंथ चलावा । गुन प्रगटै अवगुनहि दुरावा ॥ २ ॥
देत लेत मन संक न धरई । बल अनुमान सदा हित करई ॥
बिपति काल कर सतगुन नेहा । श्रुति कह संत मित्र गुन एहा ॥ ३ ॥
आगें कह मृदु बचन बनाई । पाछें अनहित मन कुटिलाई ॥
जा कर चित अहि गति सम भाई । अस कुमित्र परिहरेहिं भलाई ॥ ४ ॥
सेवक सठ नृप कृपन कुनारी । कपटी मित्र सूल सम चारी ॥
सखा सोच त्यागहु बल मोरें । सब बिधि घटब काज मैं तोरें ॥ ५ ॥
कह सुग्रीव सुनुहु रघुबीरा । बालि महाबल अति रनधीरा ॥
दुंदुभि अस्थि ताल देखराए । बिनु प्रयास रघुनाथ ढहाए ॥ ६ ॥
देखि अमित बल बाढ़ी प्रीती । बालि बधब इन्ह भइ परतीती ॥
बार बार नावड़ पद सीसा । प्रभुहि जानि मन हरष कपीसा ॥ ७ ॥
उपजा ग्यान बचन तब बोला । नाथ कृपाँ मन भयउ अलोला ॥
सुख संपति परिवार बड़ाई । सब परिहरि करिहउँ सेवकाई ॥ ८ ॥
ए सब राम भगति के बाधक । कहहिं संत तव पद अवराधक ॥
सत्रु मित्र सुख दुख जग माहीं । माया कृत परमारथ नाहीं ॥ ९ ॥
बालि परम हित जासु प्रसादा । मिलेहु राम तुम्ह समन बिषादा ॥
सपनें जेहि सन होइ लराई । जागें समुझत मन सकुचाई ॥ १० ॥

* The demon Māyāvī had a younger brother, Dundubhi by name. Dundubhi too had, on a previous occasion, attacked Vāli in the form of a buffalo and was slain by him. Vāli hurled the gigantic corpse of the buffalo to a distance of eight miles from his capital. A few drops of blood, however, fell from its mouth in the hermitage of sage Mataṅga on the Ṛṣyamūka hill. This enraged the Ṛṣi, who pronounced a curse that whoever had desecrated his hermitage by spilling blood there would have his head shattered to pieces if he dared approach the precincts of his hermitage.



अब प्रभु कृपा करहु एहि भाँती । सब तजि भजनु करौं दिन राती ॥
 सुनि बिराग संजुत कपि बानी । बोले बिहँसि रामु धनुपानी ॥ ११ ॥
 जो कछु कहेहु सत्य सब सोई । सखा बचन मम मृषा न होई ॥
 नट मरकट इव सबहि नचावत । रामु खगेस बेद अस गावत ॥ १२ ॥
 लै सुग्रीव संग रघुनाथा । चले चाप सायक गहि हाथा ॥
 तब रघुपति सुग्रीव पठावा । गर्जेसि जाइ निकट बल पावा ॥ १३ ॥
 सुनत बालि क्रोधातुर धावा । गहि कर चरन नारि समुझावा ॥
 सुनु पति जिन्हहि मिलेउ सुग्रीवा । ते द्वौ बंधु तेज बल सींवा ॥ १४ ॥
 कोसलेस सुत लछिमन रामा । कालहु जीति सकहि संग्रामा ॥ १५ ॥

Cau.: je na mitra dukha hohi dukhāri, tinhahi bilokata pātaka bhāri.
 nija dukha giri sama raja kari jānā, mitraka dukha raja meru samānā. 1.
 jinha ke asi mati sahaja na āi, te saṭha kata haṭhi karata mitāi.
 kupatha nivāri supamtha calāvā, guna pragaṭai avagunanhi durāvā. 2.
 deta leta mana samka na dharāi, bala anumāna sadā hita karaī.
 bipati kāla kara sataguna nehā, śruti kaha samta mitra guna ehā. 3.
 āgē kaha mṛdu bacana banāi, pāchē anahita mana kuṭilāi.
 jā kara cita ahi gati sama bhāi, asa kumitra pariharehi bhalāi. 4.
 sevaka saṭha nṛpa kṛpana kunāri, kapaṭi mitra sūla sama cāri.
 sakhā soca tyāgahu bala morē, saba bidhi ghaṭaba kāja maṛ torē. 5.
 kaha sugrīva sunahu raghubīrā, bāli mahābala ati ranadhīrā.
 dumdubhi asthi tāla dekharaē, binu prayāsa raghunātha dhahāe. 6.
 dekhi amita bala bāRhi prīti, bāli badhaba inha bhai paratīti.
 bāra bāra nāvai pada sisā, prabhuhī jāni mana haraṣa kapīsā. 7.
 upajā gyāna bacana taba bolā, nātha kṛpā mana bhayau alolā.
 sukha sampati parivāra baRāi, saba parihari karihaṁ sevakāi. 8.
 e saba rāma bhagati ke bādhaka, kahahi samta tava pada avarādhaka.
 satru mitra sukha dukha jaga māhi, māyā kṛta paramāratha nāhi. 9.
 bāli parama hita jāsu prasādā, milehu rāma tumha samana biṣādā.
 sapanē jehi sana hoi larāi, jāgē samujhata mana sakucāi. 10.
 aba prabhu kṛpā karahu ehi bhāti, saba taji bhajanu karaṁ dina rāti.
 suni birāga samjuta kapi bāni, bole bihāsi rāmu dhanupāni. 11.
 jo kachu kahehu satya saba soi, sakhā bacana mama mṛṣā na hoī.
 naṭa marakaṭa iva sabahi nacāvata, rāmu khagesa beda asa gāvata. 12.
 lai sugrīva samga raghunāthā, cale cāpa sāyaka gahi hāthā.
 taba raghupati sugrīva paṭhāvā, garjesi jāi nikaṭa bala pāvā. 13.
 sunata bāli krodhātura dhāvā, gahi kara carana nāri samujhāvā.
 sunu pati jinhahi mileu sugrīvā, te dvau bamdhu teja bala sīmvā. 14.
 kosalesa suta lachimana rāmā, kālahu jīti sakahi samgrāmā. 15.

“One would incur great sin by the very sight of those who are not distressed to see the distress of a friend. A man should regard his own mountain-like troubles as of no more account than a mere grain of sand, while the troubles of a friend should appear to him like Mount Sumeru, though really they may be as trifling as a grain of

sand. Those fools who are not of such a temperament presume in vain to make friends with anybody. A friend should restrain his companion from the evil path and lead him on the path of virtue; he should proclaim the latter's good points and screen his faults, should give and take things without any scruple and serve his friend's interest to the best of his ability and finding him in distress love him a hundred times more than ever. The Vedas declare these to be the qualities of a noble friend. He, however, who contrives to speak bland words to your face and harms you behind your back and harbours some evil design in his heart, and whose mind is as tortuous as the movements of a snake is an unworthy friend and one had better bid good-bye to such a friend. A stupid servant, a stingy monarch, a bad wife and a false friend—these four are tormenting like a pike. Relying on my strength, dear friend, grieve no more; I will serve your cause in everyway possible.” Said Sugriva, “Listen, O Hero of Raghu's race: Vāli is possessed of immense strength and is exceedingly staunch in battle.” He then showed Him Dundubhi's bones and the seven palm-trees, which were struck down by the Lord of Raghus without any exertion. When Sugriva witnessed Śrī Rāma's immeasurable strength his affection for Him grew all the more and he was now satisfied that he would succeed in killing Vāli. He bowed his head at His feet again and again and was delighted at heart to recognize the Lord. When the light of wisdom dawned on him, he said; “My mind, O Lord, has been set at rest by Your grace. Renouncing pleasure, prosperity, home, personal glory and all I will render service to You. All these are stumbling-blocks on the path of Devotion to Śrī Rāma (Yourself): so declare saints given to the worship of Your feet. Pairs of opposites such as friend and foe, joy and sorrow, in this world are products of Māyā (Illusion) and have no reality. Vāli is my greatest friend, by whose grace I have met You, Rāma, the Allayer of sorrow. On waking from a dream when a man comes to know the identity of him with whom he had fought in the dream, he feels abashed. Now, my Lord, do me this favour that I may renounce all and worship You night and day.” On hearing the words of Sugriva, imbued as they were with dispassion, Śrī Rāma, who held a bow in His hand, smiled and said, “Whatever you have said is all true; but my words, O friend, can never be otherwise.” Śrī Rāma (says the saint Kākabhuṣuṇḍi), O Garuḍa (king of birds), makes us all dance even as a juggler would make his monkey dance: so declare the Vedas. Taking Sugriva with Him the Lord of Raghus proceeded with a bow and arrow in His hands. Then the Lord of Raghus sent Sugriva, who, strengthened by Śrī Rāma, thundered under the very nose of Vāli. On hearing his roar Vāli sallied forth frantic with fury. His wife, however, clasped his feet with her hands and warned him thus: “Listen, my lord: the two brothers with whom Sugriva has concluded an alliance are of unapproachable majesty and might. They are no other than Śrī Rāma and Lakṣmaṇa, the sons of King Daśaratha (the lord of Kosala), who can conquer Death himself on the field of battle.” (1—15)

दो०— कह बाली सुनु भीरु प्रिय समदरसी रघुनाथ ।

जौं कदाचि मोहि मारहिं तौ पुनि होउँ सनाथ ॥ ७ ॥

Do.: kaha bālī sunu bhīru priya samadarasī raghunātha,
jaṁ kadāci mohi mārahī tau puni hoṁ sanātha.7.

Said Vāli, “Listen, my timid darling, the Lord of Raghus looks upon all with the same eye. Even if He kills me, I will attain His divine abode and have Him as my eternal Lord.” (7)

चौ०— अस कहि चला महा अभिमानी । तून समान सुग्रीवहि जानी ॥
 भिरे उभौ बाली अति तर्जा । मुठिका मारि महाधुनि गर्जा ॥ १ ॥
 तब सुग्रीव बिकल होइ भागा । मुष्टि प्रहार बज्र सम लागा ॥
 मैं जो कहा रघुबीर कृपाला । बंधु न होइ मोर यह काला ॥ २ ॥
 एकरूप तुम्ह भ्राता दोऊ । तेहि भ्रम तें नहिं मारेउँ सोऊ ॥
 कर परसा सुग्रीव सरीरा । तनु भा कुलिस गई सब पीरा ॥ ३ ॥
 मेली कंठ सुमन कै माला । पठवा पुनि बल देइ बिसाला ॥
 पुनि नाना बिधि भई लराई । बिटप ओट देखहिं रघुराई ॥ ४ ॥

Cau.: asa kahi calā mahā abhimānī, tṛna samāna sugrīvahi jānī.
 bhire ubhau bālī ati tarjā, muṭhikā māri mahādhuni garjā.1.
 taba sugrīva bikala hoi bhāgā, muṣṭi prahāra bajra sama lāgā.
 maī jo kahā raghubīra kṛpālā, baṁdhu na hoi mora yaha kālā.2.
 ekarūpa tumha bhrātā doū, tehi bhrama tē nahī māreū soū.
 kara parasā sugrīva sarīrā, tanu bhā kulisa gaī saba pīrā.3.
 melī kaṁṭha sumana kai mālā, paṭhavā puni bala dei bisālā.
 puni nānā bidhi bhāī larāī, biṭapa oṭa dekhahī raghurāī.4.

So saying he sallied forth in his great pride, thinking no more of Sugrīva than of a blade of grass. The two brothers closed with each other. Vāli browbeat Sugrīva, and striking him with his fist roared in a thundering voice. Sugrīva now fled in dismay (and returned to Śrī Rāma); the stroke of his clenched fist had fallen on him as a bolt from heaven. "What did I say, O gracious Hero of Raghu's line? This is no brother of mine but Death himself." "You two brothers are identical in appearance; it was because of this confusion that I did not kill him." He stroked Sugrīva's body with His hand and lo ! It became as hard as adamant and all his pain was gone. He put on his neck a wreath of flowers and giving him enormous strength sent him back. Again the two brothers fought in many ways, while the Lord of Raghus watched them from behind a tree. (1—4)

दो०— बहु छल बल सुग्रीव कर हियँ हारा भय मानि ।
 मारा बालि राम तब हृदय माझ सर तानि ॥ ८ ॥

Do.: bahu chala bala sugrīva kara hiyā hārā bhaya māni,
 mārā bālī rāma taba hṛdaya mājha sara tāni.8.

When Sugrīva had tried many a trick and exerted all his might he lost heart and felt much alarmed. Śrī Rāma then drew His arrow and shot Vāli in the heart. (8)

चौ०— परा बिकल महि सर के लागें । पुनि उठि बैठ देखि प्रभु आगें ॥
 स्याम गात सिर जटा बनाएँ । अरुन नयन सर चाप चढ़ाएँ ॥ १ ॥
 पुनि पुनि चितइ चरन चित दीन्हा । सुफल जन्म माना प्रभु चीन्हा ॥
 हृदयँ प्रीति मुख बचन कठोरा । बोला चितइ राम की ओरा ॥ २ ॥
 धर्म हेतु अवतरेहु गोसाईं । मारेहु मोहि ब्याध की नाई ॥
 मैं बैरी सुग्रीव पिआरा । अवगुन कवन नाथ मोहि मारा ॥ ३ ॥

अनुज बधू भगिनी सुत नारी । सुनु सठ कन्या सम ए चारी ॥
 इन्हहि कुदृष्टि बिलोकइ जोई । ताहि बधे कछु पाप न होई ॥ ४ ॥
 मूढ़ तोहि अतिसय अभिमाना । नारि सिखावन करसि न काना ॥
 मम भुज बल आश्रित तेहि जानी । मारा चहसि अधम अभिमानी ॥ ५ ॥

Cau.: parā bikala mahi sara ke lāgē, puni uṭhi baiṭha dekhi prabhu āgē.
 syāma gāta sira jaṭā banāē, aruna nayana sara cāpa caRhāē.1.
 puni puni citai carana cita dīnhā, suphala janma mānā prabhu cīnhā.
 hṛdayā prīti mukha bacana kaṭhorā, bolā citai rāma kī orā.2.
 dharma hetu avatarehu gosāī, mārehu mohi byādha kī nāī.
 maī bairī sugrīva piārā, avaguna kavana nātha mohi mārā.3.
 anuja badhū bhaginī suta nārī, sunu saṭha kanyā sama e cārī.
 inhahi kudṛṣṭi bilokai joī, tāhi badhē kachu pāpa na hoī.4.
 mūrha tohi atisaya abhimānā, nārī sikhāvana karasi na kānā.
 mama bhuja bala āsrita tehi jānī, mārā cahasi adhama abhimānī.5.

Struck by the shaft Vāli fell to the ground smarting with pain; again he sprang up and sat, when he saw the Lord before him—dark of hue, with His matted hair coiled on His head, bloodshot eyes and the bow still drawn. Gazing on Him again and again he fixed his heart on His feet; now that he recognized the Lord he felt that he had realized the reward of his birth. Although his heart was full of love, the words on his lips were harsh; looking towards Śrī Rāma he said, “Even though, my lord, You descended on earth for upholding righteousness. You have killed me as a hunter would kill a wild beast. I, Your enemy and Sugrīva, Your dear friend! For what fault did You take my life, my lord?” “Listen, O wretch: a younger brother’s wife, a sister, a daughter-in-law and one’s own daughter—these four are alike. One would incur no sin by killing him who looks upon these with an evil eye. Fool, in your extravagant pride you paid no heed to your wife’s warning. You knew that your brother had taken refuge under the might of my arm; and yet in your vile arrogance you sought to kill him!” (1—5)

दो०— सुनुहु राम स्वामी सन चल न चातुरी मोरि ।
 प्रभु अजहूँ मैं पापी अंतकाल गति तोरि ॥ ९ ॥

Do.: sunahu rāma svāmī sana cala na cāturī mori,
 prabhu ajahūṁ maī pāpī aṁtakāla gati tori.9.

“Listen, Rāma: my shrewdness cannot avail against my master. But, my lord, am I a sinner yet even though I have found shelter in You at the hour of my death?” (9)

चौ०— सुनुत राम अति कोमल बानी । बालि सीस परसेउ निज पानी ॥
 अचल करौं तनु राखहु प्राना । बालि कहा सुनु कृपानिधाना ॥ १ ॥
 जन्म जन्म मुनि जतनु करहीं । अंत राम कहि आवत नाहीं ॥
 जासु नाम बल संकर कासी । देत सबहि सम गति अबिनासी ॥ २ ॥
 मम लोचन गोचर सोइ आवा । बहुरि कि प्रभु अस बनिहि बनावा ॥ ३ ॥

Cau.: sunata rāma ati komala bānī, bāli sīsa paraseu nija pānī.
 acala karaū tanu rākhahu prānā, bāli kahā sunu kṛpānidhānā.1.

janma janma muni jatanu karāhī, amta rāma kahi āvata nāhī.
 jāsu nāma bala saṁkara kāśī, deta sabahi sama gati abināsī.2.
 mama locana gocara soi āvā, bahuri ki prabhu asa banihi banāvā.3.

When Śrī Rāma heard this most tender speech of Vāli, He stroked his head with His hand. “ I make your body immortal; you may keep up your life.” Said Vāli, “Listen, O Ocean of Mercy: sages continue their efforts (for God-Realization) during successive births; but at the last moment they fail to utter the name ‘Rāma’. But He, on the strength of whose Name Lord Śaṅkara bestows immortality* on all alike, has appeared in a visible form before my very eyes! Shall I ever get such a golden opportunity again? (1—3)

छं०— सो नयन गोचर जासु गुन नित नेति कहि श्रुति गावहीं ।
 जिति पवन मन गो निरस करि मुनि ध्यान कबहुँक पावहीं ॥
 मोहि जानि अति अभिमान बस प्रभु कहेउ राखु सरीरही ।
 अस कवन सठ हठि काटि सुरतरु बारि करिहि बबूरही ॥ १ ॥
 अब नाथ करि करुना बिलोकहु देहु जो बर मागऊँ ।
 जेहिं जोनि जन्मों कर्म बस तहँ राम पद अनुरागऊँ ॥
 यह तनय मम सम बिनय बल कल्याणप्रद प्रभु लीजिए ।
 गहि बाँह सुर नर नाह आपन दास अंगद कीजिए ॥ २ ॥

Cham.: so nayana gocara jāsu guna nita neti kahi śruti gāvahī,
 jiti pavana mana go nirasa kari muni dhyāna kabahūka pāvahī.
 mohi jāni ati abhimāna basa prabhu kaheu rākhu sarīrahī,
 asa kavana saṭha haṭhi kāṭi surataru bāri karihi babūrahī.1.
 aba nātha kari karunā bilokahu dehu jo bara māgaū,
 jehī joni janmaū karma basa tahā rāma pada anurāgaū.
 yaha tanaya mama sama binaya bala kalyānaprada prabhu lijiai,
 gahi bāha sura nara nāha āpana dāsa aṅgada kijiai.2.

“He has appeared before my very eyes, whose praises the Vedas ever sing only in negative terms and whom sages are scarcely able to perceive in their meditation even after they have controlled their breath and mind and freed their senses from passion. Knowing me to be a victim of excessive pride the Lord said to me, ‘ Preserve your life!’ But who would be such a fool as to insist on cutting down a celestial tree and using it as a fence to protect an acacia tree? Now, my lord, look upon me with compassion and grant me the boon that I ask; in whatever species of life it may be my fate to be born, I may continue to love Śrī Rāma’s (Your) feet. This son of mine, Aṅgada by name, is my equal in training and strength. O Bestower of Blessedness; therefore, accept him, my master; and holding him by the arm, O Lord of gods and men, treat him as Your servant.” (1-2)

* It is mentioned in the scriptures that Lord Śiva personally whispers the name ‘Rāma’ into the right ear of every creature dying at Kāśī and redeems its soul.

दो०— राम चरन दृढ़ प्रीति करि बालि कीन्ह तनु त्याग ।

सुमन माल जिमि कंठ ते गिरत न जानइ नाग ॥ १० ॥

Do.: rāma carana dr̥ṣṭi prīti kari bāli kīnha tanu tyāga,
sumana māla jimi kaṁṭha te girata na jānai nāga.10.

Intensifying his devotion to Śrī Rāma's feet Vāli dropped his body (without his knowing it) even as an elephant little knows the falling of a wreath of flowers from its neck. (10)

चौ०— राम बालि निज धाम पठावा । नगर लोग सब ब्याकुल धावा ॥
नाना बिधि बिलाप कर तारा । छूटे केश न देह सँभारा ॥ १ ॥
तारा बिकल देखि रघुराया । दीन्ह ग्यान हरि लीन्ही माया ॥
छिति जल पावक गगन समीरा । पंच रचित अति अधम सरीरा ॥ २ ॥
प्रगट सो तनु तव आगें सोवा । जीव नित्य केहि लगि तुम्ह रोवा ॥
उपजा ग्यान चरन तब लागी । लीन्हेसि परम भगति बर मागी ॥ ३ ॥
उमा दारु जोषित की नाई । सबहि नचावत रामु गोसाई ॥
तब सुग्रीवहि आयसु दीन्हा । मृतक कर्म बिधिवत सब कीन्हा ॥ ४ ॥
राम कहा अनुजहि समुझाई । राज देहु सुग्रीवहि जाई ॥
रघुपति चरन नाइ करि माथा । चले सकल प्रेरित रघुनाथा ॥ ५ ॥

Cau.: rāma bāli nija dhāma paṭhāvā, nagara loga saba byākula dhāvā.
nānā bidhi bilāpa kara tārā, chūṭe kesa na deha saṁbhārā.1.
tārā bikala dekhi raghurāyā, dīnha gyāna hari līnhī māyā.
chiti jala pāvaka gagana samirā, pañca racita ati adhama sarīrā.2.
pragaṭa so tanu tava āgē sovā, jīva nitya kehi lagi tumha rovā.
upajā gyāna carana taba lāgī, līnhesi parama bhagati bara māgī.3.
umā dāru joṣita kī nāī, sabahi nacāvata rāmu gosāī.
taba sugrīvahi āyasu dīnhā, mṛtaka karma bidhivata saba kīnhā.4.
rāma kahā anujahi samujhāī, rāja dehu sugrīvahi jāī.
raghupati carana nāi kari māthā, cale sakala prerita raghunāthā.5.

Śrī Rāma sent away Vāli to His own abode. All the people of the city ran in dismay. With dishevelled hair and a tottering frame Tārā (Vāli's wife) wailed in many ways. When the Lord of Raghus saw her distress, He imparted to her wisdom and dispelled her delusion. "Made up of the five elements, viz., earth, water, fire, ether and air, this body is extremely vile. The mortal frame lies, buried in eternal sleep before your eyes, while the soul is everlasting. For whom, then, do you lament?" The light of wisdom dawned on her and now she embraced His feet and asked of Him the boon of supreme Devotion. The almighty Śrī Rāma, O Umā (says Bhagavān Śaṅkara) makes us all dance like so many marionettes. Śrī Rāma then gave orders to Sugrīva, who performed all the funeral rites with due ceremony. He next instructed His younger brother (Lakṣmaṇa), "Go and crown Sugrīva as the king." Bowing their head to the Lord of Raghus, all left in obedience to His orders. (1—5)

दो०— लछिमन तुरत बोलाए पुरजन बिप्र समाज ।
राजु दीन्ह सुग्रीव कहँ अंगद कहँ जुबराज ॥ ११ ॥

Do.: lachimana turata bolāe purajana bipra samāja,
rāju dīnha sugrīva kahā aṅgada kahā jubarāja.11.

Lakṣmaṇa immediately summoned the citizens and the Brāhmaṇas and (in their presence) crowned Sugrīva as the king and installed Aṅgada as the Crown Prince. (11)

चौ०— उमा राम सम हित जग माहीं । गुरु पितु मातु बंधु प्रभु नाहीं ॥
सुर नर मुनि सब कै यह रीती । स्वारथ लागि करहिं सब प्रीती ॥ १ ॥
बालि त्रास ब्याकुल दिन राती । तन बहु ब्रन चिंताँ जर छाती ॥
सोइ सुग्रीव कीन्ह कपिराऊ । अति कृपाल रघुबीर सुभाऊ ॥ २ ॥
जानतहूँ अस प्रभु परिहरहीं । काहे न बिपति जाल नर परहीं ॥
पुनि सुग्रीवहि लीन्ह बोलाई । बहु प्रकार नृपनीति सिखाई ॥ ३ ॥
कह प्रभु सुनु सुग्रीव हरीसा । पुर न जाउँ दस चारि बरीसा ॥
गत ग्रीषम बरषा रितु आई । रहिहउँ निकट सैल पर छाई ॥ ४ ॥
अंगद सहित करहु तुम्ह राजू । संतत हृदयँ धरेहु मम काजू ॥
जब सुग्रीव भवन फिरि आए । रामु प्रबरषन गिरि पर छाए ॥ ५ ॥

Cau.: umā rāma sama hita jaga māhī, guru pitu mātu baṁdhu prabhu nāhī.
sura nara muni saba kai yaha rīti, svāratha lāgi karahī saba prīti.1.
bāli trāsa byākula dina rāti, tana bahu brana cimtā jara chāti.
soi sugrīva kīnha kaporā, ati kṛpāla raghubīra subhāu.2.
jānatahū̃ asa prabhu pariharahī, kāhe na bipati jāla nara parahī.
puni sugrīvahi līnha bolāi, bahu prakāra nṛpanīti sikhāi.3.
kaha prabhu sunu sugrīva harīsā, pura na jāū dasa cāri barīsā.
gata grīṣama baraṣā ritu āi, rahihaū nikaṭa saila para chāi.4.
aṅgada sahita karahu tumha rājū, saṁtata hṛdayā dharehu mama kājū.
jaba sugrīva bhavana phiri āe, rāmu prabaraṣana giri para chāe.5.

Umā, there is no such friend as Śrī Rāma in this world—neither preceptor, nor father, nor mother, nor brother, nor master. Gods, men and sages, all as a rule have some selfish motive behind their love. The same Sugrīva who trembled day and night in fear of Vāli, who had many a sore on his body and whose breast ever burnt with the fire of anxiety, was made the king of monkeys! The Hero of Raghu's line is extremely compassionate by nature. No wonder that men who knowingly abandon such a lord should be caught in the meshes of calamity. The Lord then sent for Sugrīva and instructed him in the various principles of statecraft. Said the Lord, "Listen, O Sugrīva, lord of the monkeys: I may not enter a town for four years and ten. The hot season is now over and the rains have set in. I will, therefore, encamp on the hills not far from you. You and Aṅgada rule over the kingdom, and ever cherish my business in your heart." When Sugrīva returned home, Śrī Rāma took up His abode on the Pravarṣaṇa hills. (1—5)

दो०— प्रथमहिं देवन्ह गिरि गुहा राखेउ रुचिर बनाइ ।
राम कृपानिधि कछु दिन बास करहिंगे आइ ॥ १२ ॥

Do.: **prathamahī devanha giri guhā rākheu rucira banāi,
rāma kṛpānidhi kachu dina bāsa karahimge āi.12.**

The gods had already kept ready for Him a charming cave in the mountain in the hope that the all-merciful Śrī Rāma would come and stay there for a few days. (12)

चौ०— सुंदर बन कुसुमित अति सोभा । गुंजत मधुप निकर मधु लोभा ॥
कंद मूल फल पत्र सुहाए । भए बहुत जब ते प्रभु आए ॥ १ ॥
देखि मनोहर सैल अनूपा । रहे तहँ अनुज सहित सुरभूपा ॥
मधुकर खग मृग तनु धरि देवा । करहिं सिद्ध मुनि प्रभु कै सेवा ॥ २ ॥
मंगलरूप भयउ बन तब ते । कीन्ह निवास रमापति जब ते ॥
फटिक सिला अति सुभ्र सुहाई । सुख आसीन तहाँ द्वौ भाई ॥ ३ ॥
कहत अनुज सन कथा अनेका । भगति बिरति नृपनीति बिबेका ॥
बरषा काल मेघ नभ छाए । गरजत लागत परम सुहाए ॥ ४ ॥

Cau.: **sum̐dara bana kusumita ati sobhā, guṁjata madhupa nikara madhu lobhā.
kaṁda mūla phala patra suhāe, bhae bahuta jaba te prabhu āe.1.
dekhi manohara saila anūpā, rahe tahā anuja sahita surabhūpā.
madhukara khaga mṛga tanu dhari devā, karahī siddha muni prabhu kai sevā.2.
maṁgalarūpa bhayau bana taba te, kīnha nivāsa ramāpati jaba te.
phaṭika silā ati subhra suhāi, sukha āsīna tahā dvau bhāi.3.
kahata anuja sana kathā anekā, bhagati birati nṛpanīti bibekā.
baraṣā kāla megha nabha chāe, garajata lāgata parama suhāe.4.**

The lovely forest, rich in flowers, presented a most splendid sight with its swarms of bees humming in greed of honey. Delightful bulbs, roots, fruit and leaves grew in abundance from the time the Lord came there. Seeing the mountain incomparable in its charms Śrī Rāma, the suzerain Lord of gods, stayed there with His younger brother. Taking the form of bees, birds and beasts, gods, Siddhas and hermits did service to the Lord. The forest became a picture of felicity from the time Śrī Rāma, the Lord of Lakṣmī (the goddess of prosperity), took up His residence there. There was a delightful and glistening rock of crystal, on which the two brothers sat at ease. Śrī Rāma gave a discourse to His younger brother on many a topic such as Devotion, dispassion, statecraft and spiritual wisdom. As the rains had set in, the sky was overcast with clouds, which made a delightful rumbling noise. (1—4)

दो०— लछिमन देखु मोर गन नाचत बारिद पेखि ।
गृही बिरति रत हरष जस बिष्नु भगत कहँ देखि ॥ १३ ॥

Do.: **lachimana dekhu mora gana nācata bārida pekhi,
grhī birati rata haraṣa jasa biṣnu bhagata kahū dekhi.13.**

“Look here, Lakṣmaṇa: the peacocks dance at the sight of the clouds, even as a householder having a leaning towards dispassion would rejoice to see a devotee of Bhagavān Viṣṇu.” (13)

चौ०— घन घमंड नभ गरजत घोरा । प्रिया हीन डरपत मन मोरा ॥
दामिनि दमक रह न घन माहीं । खल कै प्रीति जथा थिर नाहीं ॥ १ ॥

बर्षहिं जलद भूमि निअराएँ । जथा नवहिं बुध बिद्या पाएँ ॥
 बूँद अघात सहहिं गिरि कैसेँ । खल के बचन संत सह जैसेँ ॥ २ ॥
 छुद्र नदीं भरि चलीं तोराई । जस थोरेहुँ धन खल इतराई ॥
 भूमि परत भा ढाबर पानी । जनु जीवहि माया लपटानी ॥ ३ ॥
 समिटि समिटि जल भरहिं तलावा । जिमि सदगुन सज्जन पहिं आवा ॥
 सरिता जल जलनिधि महुँ जाई । होइ अचल जिमि जिव हरि पाई ॥ ४ ॥

Cau.: ghana ghamarṇḍa nabha garajataghorā, priyā hīna darapata mana morā.
 dāmini damaka raha na ghana māhī, khala kai priti jathā thira nāhī.1.
 baraṣahī jalada bhūmi niarāē, jathā navahī budha bidyā pāē.
 būda aghāta sahaṇī giri kaisē, khala ke bacana samta saha jaisē.2.
 chudra nadī bhari calī torāī, jasa thorehū dhana khala itarāī.
 bhūmi parata bhā ḍhābara pānī, janu jīvahi māyā lapaṭānī.3.
 samiṭi samiṭi jala bharahī talāvā, jimi sadaguna sajjana pahī āvā.
 saritā jala jalanidhi mahū jāī, hoi acala jimi jiva hari pāī.4.

“The clouds are fast gathering in the sky and making a terrible noise. Bereft as I am of my darling (Sītā), my heart trembles to see all this. The lightning flashes fitfully amid the clouds, like the friendship of the wicked, which never endures. The pouring clouds cleave close to the ground even as the learned stoop beneath accumulated lore. The mountains endure the buffeting of showers even as a saint would put up with the taunts of the wicked. The swelling streamlets rush with great speed just as the wicked would feel elated even with a small fortune. The water becomes turbid the moment it descends on earth, even as the Jiva (an embodied soul) is enveloped in Māyā as soon as born. The water coming from various directions gathers into a pool even as commendable virtues find their way into the heart of a noble soul. The water of the stream, becomes still once it pours into the ocean, just as the ego finds eternal rest on attaining union with Śrī Hari. (1—4)

दो०— हरित भूमि तृन संकुल समुझि परहिं नहिं पंथ ।
 जिमि पाखंड बाद तें गुप्त होहिं सदग्रंथ ॥ १४ ॥

Do.: harita bhūmi ṭṛna saṅkula samujhi parahī nahī paṁtha,
 jimi pākhaṇḍa bāda tēṅ gupta hohī sadagramṁtha.14.

“The green earth is so choked with grass that the tracks cannot be distinguished, just as holy books are obscured by heretic doctrines. (14)

चौ०— दादुर धुनि चहु दिसा सुहाई । बेद पढ़हिं जनु बटु समुदाई ॥
 नव पल्लव भए बिटप अनेका । साधक मन जस मिलें बिबेका ॥ १ ॥
 अर्क जवास पात बिनु भयऊ । जस सुराज खल उद्यम गयऊ ॥
 खोजत कतहुँ मिलइ नहिं धूरी । करइ क्रोध जिमि धरमहि दूरी ॥ २ ॥
 ससि संपन्न सोह महि कैसेी । उपकारी कै संपति जैसेी ॥
 निसि तम घन खद्योत बिराजा । जनु दंभिन्ह कर मिला समाजा ॥ ३ ॥
 महाबृष्टि चलि फूटि किआरीं । जिमि सुतंत्र भएँ बिगरहिं नारीं ॥
 कृषी निरावहिं चतुर किसाना । जिमि बुध तजहिं मोह मद माना ॥ ४ ॥

देखिअत चक्रबाक खग नाहीं । कलिहि पाइ जिमि धर्म पराहीं ॥
 ऊषर बरषइ तून नहिं जामा । जिमि हरिजन हियँ उपज न कामा ॥ ५ ॥
 बिबिध जंतु संकुल महि भ्राजा । प्रजा बाढ़ जिमि पाइ सुराजा ॥
 जहँ तहँ रहे पथिक थकि नाना । जिमि इंद्रिय गन उपजें ग्याना ॥ ६ ॥

Cau.: dādura dhuni cahu disā suhāī, beda paRhaḥī janu baṭu samudāī.
 nava pallava bhae biṭapa anakā, sādḥaka mana jasa milē bibekā.1.
 arka javāsa pāta binu bhayaū, jasa surāja khala udyama gayaū.
 khojata katahū milai nahī dhūrī, karai krodha jimi dharamahi dūrī.2.
 sasi saṁpanna soha mahi kaisī, upakārī kai saṁpati jaisī.
 nisi tama ghana khadyota birājā, janu daṁbhinha kara milā samājā.3.
 mahābrṣṭi cali phūṭi kiārī, jimi sutamtra bhaē bigarahī nārī.
 kṛṣī nirāvahī catura kisānā, jimi budha tajahī moha mada mānā.4.
 dekhiata cakrabāka khaga nāhī, kalihi pāi jimi dharma parāhī.
 ūṣara baraṣai ṭṛna nahī jā mā, jimi harijana hiyā upaja na kāmā.5.
 bibidha jamtu saṁkula mahi bhrājā, prajā bāRha jimi pāi surājā.
 jahā tahā rahe pathika thaki nānā, jimi imdriya gana upajē gyānā.6.

“On all sides one hears the delightful croaking of frogs, which reminds one of a batch of religious students chanting the Vedas. Clothed with new leaves the trees of different species look as green and cheerful as the mind of a striving soul who has attained spiritual wisdom. The leaves of the Āka and Javāsa plants have fallen off even as under a good government the plans of the wicked come to naught. Dust cannot be found even if one searches for it, just as piety is scared away by anger. The earth rich with crops appears as delightful as the wealth of a generous man. In the thick darkness of the night fireflies gleam like a mustered band of hypocrites. The embankments of the fields have been breached by torrential rains just as women get spoiled by freedom. Clever husbandmen protect their crop by uprooting the weeds, just as the wise discard infatuation, vanity and pride. The Cakravāka birds are no more to be seen, just as virtues disappear with the Kali age. Even though it rains on the barren lands as well, not a blade of grass sprouts on it, just as concupiscence takes no root in the heart of a servant of Śrī Hari. The earth looks charming with the swarms of various living creatures even as the population grows under a good government. Many a weary traveller has stopped here and there just as with the dawning of wisdom the senses become still. (1—6)

दो०— कबहुँ प्रबल बह मारुत जहँ तहँ मेघ बिलाहिं ।
 जिमि कपूत के उपजें कुल सद्धर्म नसाहिं ॥ १५ (क) ॥
 कबहुँ दिवस महँ निबिड़ तम कबहुँक प्रगट पतंग ।
 बिनसइ उपजइ ग्यान जिमि पाइ कुसंग सुसंग ॥ १५ (ख) ॥

Do.: kabahū prabala baha māruta jahā tahā megha bilāhī,
 jimi kapūta ke upajē kula saddharma nasāhī.15(A).
 kabahū divasa mahā nibiRa tama kabahūka pragata patamga,
 binasai upajai gyāna jimi pāi kusamga susamga.15(B).

“Sometimes a strong wind would blow and disperse the clouds in various

directions, just as with the birth of an unworthy son the noble traditions of a family get extinct. Now it becomes pitch dark even during the day, while at other times the sun would shine brightly, just as the light of wisdom is obscured in the company of the vile and manifests itself in the company of the good. (15 A-B)

चौ०— बरषा बिगत सरद रितु आई । लछिमन देखहु परम सुहाई ॥
 फूलें कास सकल महि छाई । जनु बरषाँ कृत प्रगट बुढ़ाई ॥ १ ॥
 उदित अगस्ति पंथ जल सोषा । जिमि लोभहि सोषइ संतोषा ॥
 सरिता सर निर्मल जल सोहा । संत हृदय जस गत मद मोहा ॥ २ ॥
 रस रस सूख सरित सर पानी । ममता त्याग करहिं जिमि ग्यानी ॥
 जानि सरद रितु खंजन आए । पाइ समय जिमि सुकृत सुहाए ॥ ३ ॥
 पंक न रेनु सोह असि धरनी । नीति निपुन नृप कै जसि करनी ॥
 जल संकोच बिकल भइँ मीना । अबुध कुटुंबी जिमि धनहीना ॥ ४ ॥
 बिनु घन निर्मल सोह अकासा । हरिजन इव परिहरि सब आसा ॥
 कहँ कहँ बृष्टि सारदी थोरी । कोउ एक पाव भगति जिमि मोरी ॥ ५ ॥

Cau.: *baraṣā bigata sarada ritu āi, lachimana dekhahu parama suhāi.*
phulē kāsa sakala mahi chāi, janu baraṣāṅ kṛta pragata buṛhāi.1.
udita agasti paṁtha jala soṣā, jimi lobhahi soṣai saṁtoṣā.
saritā sara nirmala jala sohā, saṁta hṛdaya jasa gata mada mohā.2.
rasa rasa sūkha sarita sara pānī, mamatā tyāga karahī jimi gyānī.
jāni sarada ritu khañjana āe, pāi samaya jimi sukṛta suhāe.3.
paṁka na renu soha asi dharanī, nīti nipuna nṛpa kai jasi karanī.
jala saṁkoca bikala bhaī mīnā, abudha kuṭumbī jimi dhanahīnā.4.
binu ghana nirmala soha akāsā, harijana iva parihari saba āsā.
kahū kahū bṛṣṭi sārādī thorī, kou eka pāva bhagati jimi morī.5.

“Look here, Lakṣmaṇa: the rains are over now and the most charming autumn has arrived. The whole earth is covered by the Kāśa grass with its white flowers as if the rainy season has exposed its old age. The constellation known by the name of Agastya (Canopus)* has appeared and dried up the water on the roads even as contentment swallows greed. The limpid water of the rivers and lakes looks charming as a saint’s heart devoid of pride and infatuation. Drop by drop the water of the streams and lakes is drying up even as the wise shake off the possessive instinct. Knowing that the autumn had set in the Khañjana bird has made its appearance, just as the welcome fruit of one’s meritorious deeds appears at the appointed time (neither sooner nor later). Devoid of mud and dust the earth has assumed a lovely aspect just like the administration of a monarch well-versed in politics. The fish are distressed on account of the diminishing waters even as an improvident householder suffering from want of money. The cloudless sky is shining as bright as a devotee of Śrī Hari, who has abandoned all desires. Here and there we have light autumnal showers, just as a rare soul comes to develop devotion to Me. (1—5)

दो०— चले हरषि तजि नगर नृप तापस बनिक भिखारि ।
 जिमि हरि भगति पाइ श्रम तजहिं आश्रमी चारि ॥ १६ ॥

* The heliacal rising of the constellation named above takes place on the seventh day after the new moon of the month of Bhādrapada.

**Do.: cale haraṣi taji nagara nṛpa tāpasa banika bhikhāri,
jimi hari bhagati pāi śrama tajahī āśramī cāri.16.**

“Kings and ascetics, merchants and mendicants are gladly leaving the city (kings for extending their dominions, ascetics in search of a suitable place for practising penance, merchants for carrying on their trade and mendicants for begging alms), just as men in any of the four stages* of life cease to toil (for perfection) once they have acquired devotion to Śrī Hari. (16)

चौ०— सुखी मीन जे नीर अगाधा । जिमि हरि सरन न एकउ बाधा ॥
फूलें कमल सोह सर कैसा । निर्गुन ब्रह्म सगुन भएँ जैसा ॥ १ ॥
गुंजत मधुकर मुखर अनूपा । सुंदर खग रव नाना रूपा ॥
चक्रबाक मन दुख निसि पेखी । जिमि दुर्जन पर संपति देखी ॥ २ ॥
चातक रटत तृषा अति ओही । जिमि सुख लहइ न संकरद्रोही ॥
सरदातप निसि ससि अपहरई । संत दरस जिमि पातक टरई ॥ ३ ॥
देखि इंदु चकोर समुदाई । चितवहिं जिमि हरिजन हरि पाई ॥
मसक दंस बीते हिम त्रासा । जिमि द्विज द्रोह किएँ कुल नासा ॥ ४ ॥

Cau.: sukhī mīna je nīra agādhā, jimi hari sarana na ekau bādha.
phūlē kamala soha sara kaisā, nirguna brahma saguna bhaē jaisā.1.
guṁjata madhukara mukhara anūpā, suṁdara khaga rava nānā rūpā.
cakrabāka mana dukha nisi pekhī, jimi durjana para saṁpati dekhī.2.
cātaka raṭata tṛṣā ati ohī, jimi sukha lahai na saṁkaradrohī.
saradātapa nisi sasi apaharāi, saṁta darasa jimi pātaka ṭarāi.3.
dekhi imdu cakora samudāi, citavahī jimi harijana hari pāi.
masaka daṁsa bīte hima trāsā, jimi dvija droha kiē kula nāsā.4.

“In deep waters the fish are as happy as ever, just as those who have taken refuge in Śrī Hari (i.e., Myself) never fall into trouble of any kind. With full-blown lotuses the lake appears as charming as when the absolute Brahma appears with form. The bees are making a humming sound which possesses a unique melody of its own, and the birds a charming concert of diverse sounds. The Cakravāka bird is sad at heart to see the night, just as a villain is grieved at the sight of another’s fortune. The Cātaka cries out in its agony of excessive thirst just as an enemy of Śaṅkara knows no rest. The moon by night relieves the heat of the autumnal sun, just as the sight of a holy man drives away sin. Flocks of Cakora birds fix their gaze on the moon as soon as she comes to their view, even as the votaries of Śrī Hari on meeting Him. Mosquitoes and gadflies have perished due to fear of cold, just as hostility to the Brāhmaṇas brings, ruin to the entire family. (1—4)

दो०— भूमि जीव संकुल रहे गए सरद रितु पाइ ।
सदगुर मिलें जाहिं जिमि संसय भ्रम समुदाइ ॥ १७ ॥

**Do.: bhūmi jīva saṁkula rahe gae sarada ritu pāi,
sadagura milē jāhī jimi saṁsaya bhrama samudāi.17.**

* The four stages of life through which a Brāhmaṇa in particular and all the twice-born in general have to pass are: (1) Brahmacharya (student life), (2) Gārhasthya (married life), (3) Vānaprastha (asceticism) and (4) Saṁnyāsa (renunciation).

“The insects that teemed on the earth have perished with the advent of the autumn, just as a man who has found a teacher in the real sense of the term is rid of all doubt and error. (17)

चौ०— बरषा गत निर्मल रितु आई । सुधि न तात सीता कै पाई ॥
 एक बार कैसेहुँ सुधि जानौं । कालहु जीति निमिष महुँ आनौं ॥ १ ॥
 कतहुँ रहउ जौं जीवति होई । तात जतन करि आनउँ सोई ॥
 सुग्रीवहुँ सुधि मोरि बिसारी । पावा राज कोस पुर नारी ॥ २ ॥
 जेहिं सायक मारा में बाली । तेहिं सर हतौं मूढ़ कहँ काली ॥
 जासु कृपाँ छूटहिं मद मोहा । ता कहँ उमा कि सपनेहुँ कोहा ॥ ३ ॥
 जानहिं यह चरित्र मुनि ग्यानी । जिन्ह रघुबीर चरन रति मानी ॥
 लछिमन क्रोधवंत प्रभु जाना । धनुष चढ़ाइ गहे कर बाना ॥ ४ ॥

Cau.: baraṣā gata nirmala ritu āi, sudhi na tāta sītā kai pāi.
 eka bāra kaisehū sudhi jānaū, kālahu jīti nimiṣa mahū ānaū.1.
 katahū rahau jāū jīvati hoī, tāta jatana kari ānaū soī.
 sugrīvahū sudhi mori bisārī, pāvā rāja kosa pura nārī.2.
 jehī sāyaka mārā maī bālī, tehī sara hataū mūrha kahā kālī.
 jāsu kṛpā chūṭahī mada mohā, tā kahū umā ki sapanehū kohā.3.
 jānahī yaha caritra muni gyānī, jinha raghubīra carana rati mānī.
 lachimana krodhavaṁta prabhu jānā, dhanuṣa caRhāi gahe kara bānā.4.

“The rains are over and the autumn, which is marked by a cloudless sky and limpid waters, has arrived; yet, dear brother, we have received no news about Sitā. If only once I could anyhow come to know of her whereabouts I would recover her out of the hands of Death himself. Wherever she may be, if only she is still alive I would make an effort to rescue her, dear brother. Sugrīva too has forgotten me now that he has got a kingdom, a treasury, the amenities of city life and his own spouse. I will shoot the fool tomorrow with the same arrow which I used in killing Vāli.” (Says Śaṅkara) He whose very grace rids one of pride and infatuation, could He ever dream of being angry, Umā ? Those enlightened sages alone who have conceived a love for the feet of Śrī Rāma (the Hero of Raghu’s race) can know the inwardness of this conduct of His. When Lakṣmaṇa found the Lord angry, he strung his bow and took arrows in his hands. (1—4)

दो०— तब अनुजहि समुझावा रघुपति करुना सींव ।
 भय देखाइ लै आवहु तात सखा सुग्रीव ॥ १८ ॥

Do.: taba anujahi samujhāvā raghupati karunā sīmva,
 bhaya dekhāi lai āvahu tāta sakhā sugrīva.18.

The Lord of Raghus, who was the highest embodiment of compassion, then instructed His younger brother saying, “Sugrīva is our friend, dear brother; you should only frighten him and bring him here.” (18)

चौ०— इहाँ पवनसुत हृदयँ बिचारा । राम काजु सुग्रीवँ बिसारा ॥
 निकट जाइ चरनन्हि सिरु नावा । चारिहु बिधि तेहि कहि समुझावा ॥ १ ॥
 सुनि सुग्रीवँ परम भय माना । बिषयँ मोर हरि लीन्हेउ ग्याना ॥
 अब मारुतसुत दूत समूहा । पठवहु जहँ तहँ बानर जूहा ॥ २ ॥

कहहु पाख महुँ आव न जोई । मोरें कर ता कर बध होई ॥
 तब हनुमंत बोलाए दूता । सब कर करि सनमान बहूता ॥ ३ ॥
 भय अरु प्रीति नीति देखराई । चले सकल चरनन्हि सिर नाई ॥
 एहि अवसर लछिमन पुर आए । क्रोध देखि जहँ तहँ कपि धाए ॥ ४ ॥

Cau.: ihā pavanasuta hṛdayā bicārā, rāma kāju sugrīvā bisārā.
 nikaṭa jāi carananhi siru nāvā, cārihu bidhi tehi kahi samujhāvā.1.
 suni sugrīvā parama bhaya mānā, biṣayā mora hari līnheu gyānā.
 aba mārutasuta dūta samūhā, paṭhavahu jahā tahā bānara jūhā.2.
 kahahu pākha mahū āva na joī, morē kara tā kara badha hoī.
 taba hanumarīta bolāe dūtā, saba kara kari sanamāna bahūtā.3.
 bhaya aru prīti nīti dekharāī, cale sakala carananhi sira nāī.
 ehi avasara lachimana pura āe, krodha dekhi jahā tahā kapi dhāe.4.

There (at Kiṣkindhā) Hanumān, the son of the wind-god, thought to himself, "Sugrīva has forgotten the task entrusted to him by Śrī Rāma." Approaching Sugrīva, therefore, he bowed his head at his feet and tried to bring him round by employing all the four methods of persuasion*. Sugrīva felt much alarmed to hear the words of Hanumān. "Sensuality has robbed me of my senses. Now, O son of the wind-god, troops of monkeys are scattered here and there: send batches of messengers to them and have it proclaimed that anyone who fails to appear before me within a fortnight shall meet his death at my hands." Thereupon Hanumān sent for envoys and receiving them most politely charged them with their duty making use of threats, blandishments and persuasion. They all bowed their head at his feet and proceeded on their journey. That very moment Lakṣmaṇa entered the city; seeing him angry monkeys ran away helter-skelter. (1—4)

दो०— धनुष चढ़ाइ कहा तब जारि करउँ पुर छार ।

ब्याकुल नगर देखि तब आयउ बालिकुमार ॥ १९ ॥

Do.: dhanuṣa caRhāi kahā taba jāri karaū pura chāra,
 byākula nagara dekhi taba āyau bālikumāra.19.

Lakṣmaṇa then strung his bow and said, "I will burn the city to ashes (by making use of the Agni-astra)". Thereupon came Vālī's son (prince Aṅgada), seeing the whole city in dismay. (19)

चौ०— चरन नाइ सिरु बिनती कीन्ही । लछिमन अभय बाँह तेहि दीन्ही ॥

क्रोधवंत लछिमन सुनि काना । कह कपीस अति भयँ अकुलाना ॥ १ ॥

सुनु हनुमंत संग लै तारा । करि बिनती समुझाउ कुमारा ॥

तारा सहित जाइ हनुमाना । चरन बंदि प्रभु सुजस बखाना ॥ २ ॥

* The four recognized methods of persuasion are:—(1) Sāma (argument or expostulation), (2) Dāna (inducement in the shape of gift etc.), (3) Bheda (sowing seeds of dissension) and (4) Daṇḍa (use of force). Hanumān must have told Sugrīva that apart from (1) moral obligations towards a friend and ally, (2) he owed his all to the grace of Śrī Rāma and was thus in duty bound to return His services, (3) that as a warrior he was no match for Śrī Rāma, who could punish him even as He did Vālī, and (4) that He could win over Aṅgada to His side and use him as a tool in dethroning Sugrīva.

करि बिनती मंदिर लै आए । चरन पखारि पलंग बैठाए ॥
 तब कपीस चरनन्हि सिरु नावा । गहि भुज लछिमन कंठ लगावा ॥ ३ ॥
 नाथ बिषय सम मद कछु नाही । मुनि मन मोह करइ छन माहीं ॥
 सुनत बिनित बचन सुख पावा । लछिमन तेहि बहु बिधि समुझावा ॥ ४ ॥
 पवन तनय सब कथा सुनाई । जेहि बिधि गए दूत समुदाई ॥ ५ ॥

Cau.: carana nāi siru binatī kīnhī, lachimana abhaya bāha tehi dīnhī.
 krodhavarīta lachimana suni kānā, kaha kapīsa ati bhayā akulānā.1.
 sunu hanumarīta saṅga lai tārā, kari binatī samujhāu kumārā.
 tārā sahita jāi hanumānā, carana baṁdi prabhu sujasa bakhānā.2.
 kari binatī maṁdira lai āe, carana pakhāri palāga baiṭhāe.
 taba kapīsa carananhi siru nāvā, gahi bhuja lachimana kaṁṭha lagāvā.3.
 nātha biṣaya sama mada kachu nāhī, muni mana moha karai chana māhī.
 sunata binīta bacana sukha pāvā, lachimana tehi bahu bidhi samujhāvā.4.
 pavana tanaya saba kathā sunāi, jehi bidhi gae dūta samudāi.5.

He bowed his head at Lakṣmaṇa's feet and made humble petition to him, whereupon Lakṣmaṇa extended to him his protecting arms. When the report of Lakṣmaṇa's wrath reached the ears of the monkey lord (King Sugrīva), he was terribly distracted with fear and said, "Listen, Hanumān: take Tārā with you and with suppliant prayers appease the prince (Lakṣmaṇa)." Hanumān accordingly went with Queen Tārā and bowing at Lakṣmaṇa's feet recounted the Lord's glory. With much supplication he escorted the prince to the palace and after laving his feet seated him on a couch. Then the monkey lord (Sugrīva) bowed his head at the prince's feet, while Lakṣmaṇa took him by the arm and hugged him. "There is nothing so intoxicating, my lord, as the pleasures of sense which in an instant infatuate the soul even of a sage." Lakṣmaṇa was gratified to hear his humble speech and reassured him in many ways. The son of the wind-god told him all that had happened in the meantime, viz., how batches of spies had been despatched (in various directions). (1—5)

दो०— हरषि चले सुग्रीव तब अंगदादि कपि साथ ।

रामानुज आगें करि आए जहँ रघुनाथ ॥ २० ॥

Do.: haraṣi cale sugrīva taba aṅgadādi kapi sātha,
 rāmānuja āgē kari āe jahā raghunātha.20.

Accompanied by Aṅgada and other monkey's and placing Śrī Rāma's younger brother at the head. King Sugrīva went forth with joy and arrived in Śrī Rāma's presence. (20)

चौ०— नाइ चरन सिरु कह कर जोरी । नाथ मोहि कछु नाहिन खोरी ॥

अतिसय प्रबल देव तव माया । छूटइ राम करहु जौं दाया ॥ १ ॥
 बिषय बस्य सुर नर मुनि स्वामी । मैं पावँर पसु कपि अति कामी ॥
 नारि नयन सर जाहि न लागा । घोर क्रोध तम निसि जो जागा ॥ २ ॥
 लोभ पाँस जेहिं गर न बँधाया । सो नर तुम्ह समान रघुराया ॥
 यह गुन साधन तें नहिं होई । तुम्हरी कृपाँ पाव कोइ कोई ॥ ३ ॥

तब रघुपति बोले मुसुकाई । तुम्ह प्रिय मोहि भरत जिमि भाई ॥
अब सोइ जतनु करहु मन लाई । जेहि बिधि सीता कै सुधि पाई ॥ ४ ॥

Cau.: nāi carana siru kaha kara jorī, nātha mohi kachu nāhina khorī.
atisaya prabala deva tava māyā, chūṭai rāma karahu jaṁ dāyā.1.
biṣaya basya sura nara muni svāmī, maṁ pāvāra pasu kapi ati kāmī.
nāri nayana sara jāhi na lāgā, ghora krodha tama nisi jo jāgā.2.
lobha pāsa jehī gara na bādhāyā, so nara tumha samāna raghurāyā.
yaha guna sādhana tē nahī hoī, tumharī kṛpā pāva koi koī.3.
taba raghupati bole musukāī, tumha priya mohi bhārata jimi bhāī.
aba soi jatanu karahu mana lāī, jehi bidhi sītā kai sudhi paī.4.

Bowing his head at Śrī Rāma's feet he exclaimed with joined palms, "My lord, I am not at all to blame (for what I have done). Exceedingly powerful, O Lord, is Your Māyā (deluding potency), which withdraws itself only when You, O Rāma, show Your grace to a Jīva. Gods, men and sages, my master, are all slaves of their senses; while I am a vile brute and a monkey, the most libidinous of animals. A man who is not pierced by the shaft of a woman's glances, nay, who remains wakeful even in the dark night of anger (who is not swayed by passion) and who is never caught in the meshes of greed, is as good as Yourself, O Lord of Raghus. It is a virtue which cannot be attained by personal endeavour; it is only by Your grace that one here and one there can acquire it." Thereupon the Lord of Raghus smiled and said: "Brother, you are dear to me as Bharata. Now with all your heart make some organized effort whereby we may get tidings of Sītā." (1—4)

दो०— एहि बिधि होत बतकही आए बनर जूथ ।

नाना बरन सकल दिसि देखिअ कीस बरूथ ॥ २१ ॥

Do.: ehi bidhi hota batakahī āe bānara jūtha,
nānā barana sakala disī dekhīa kīsa barūtha.21.

While a talk was thus going on between them, multitudes of monkeys arrived. Legions of monkeys of various colours were visible in all the quarters. (21)

चौ०— बनर कटक उमा मैं देखा । सो मूरुख जो करन चह लेखा ॥
आइ राम पद नावहिं माथा । निरखि बदनु सब होहिं सनाथा ॥ १ ॥
अस कपि एक न सेना माहीं । राम कुसल जेहि पूछी नाहीं ॥
यह कछु नहिं प्रभु कइ अधिकाई । बिस्वरूप ब्यापक रघुराई ॥ २ ॥
ठाढ़े जहँ तहँ आयसु पाई । कह सुग्रीव सबहि समुझाई ॥
राम काजु अरु मोर निहोरा । बनर जूथ जाहु चहुँ ओरा ॥ ३ ॥
जनकसुता कहँ खोजहु जाई । मास दिवस महँ आएहु भाई ॥
अवधि मेटि जो बिनु सुधि पाएँ । आवइ बनिहि सो मोहि मराएँ ॥ ४ ॥

Cau.: bānara kaṭaka umā maṁ dekhā, so mūrukha jo karana caha lekha.
āī rāma pada nāvahī māthā, nirakhi badanu saba hohī sanāthā.1.
asa kapi eka na senā māhī, rāma kusala jehi pūchī nāhī.
yaha kachu nahī prabhu kai adhikāī, bisvarūpa byāpaka raghurāī.2.

ṭhārhe jahā tahā āyasu pāi, kaha sugrīva sabahi samujhāi.
rāma kāju aru mora nihorā, bānara jūtha jāhu cahū orā.3.
janakasutā kahū khojahu jāi, māsa divasa mahā āehu bhāi.
avadhi meṭi jo binu sudhi pāē, āvai banihi so mohi marāē.4.

(Says Śaṅkara:) I saw the army of monkeys, Umā; he is indeed a fool who would try to count them. They came and bowed their head at Śrī Rāma's feet and found their true lord in Him when they gazed on His countenance. In the whole host there was no monkey whose welfare Śrī Rāma did not personally enquire. This was no miracle for my master, the Lord of Raghus, who has taken all forms and is omnipresent. They stood in martial array as ordered and King Sugrīva thus instructed them all: "I exhort and commission you to do Śrī Rāma's work. Therefore, O monkey hosts, go forth in every direction and institute a search for Janaka's Daughter, but you should all return in course of a month, my brethren, He who returns beyond this limit without any news shall meet his death at my hands." (1—4)

दो०— बचन सुनत सब बानर जहँ तहँ चले तुरंत ।

तब सुग्रीवँ बोलाए अंगद नल हनुमंत ॥ २२ ॥

Do.: **bacana sunata saba bānara jahā tahā cale turamta,**
taba sugrīvā bolāe aṅgada nala hanumamta.22.

On hearing his command the monkeys proceeded at once in various directions. Sugrīva then called Aṅgada, Nala and Hanumān. (22)

चौ०— सुनहु नील अंगद हनुमाना । जामवंत मतिधीर सुजाना ॥

सकल सुभट मिलि दच्छिन जाहू । सीता सुधि पूँछेहु सब काहू ॥ १ ॥

मन क्रम बचन सो जतन बिचारेहु । रामचंद्र कर काजु सँवारेहु ॥

भानु पीठि सेइअ उर आगी । स्वामिहि सर्ब भाव छल त्यागी ॥ २ ॥

तजि माया सेइअ परलोका । मिटहिं सकल भवसंभव सोका ॥

देह धरे कर यह फलु भाई । भजिअ राम सब काम बिहाई ॥ ३ ॥

सोइ गुनग्य सोई बड़भागी । जो रघुबीर चरन अनुरागी ॥

आयसु मागि चरन सिरु नाई । चले हरषि सुमिरत रघुराई ॥ ४ ॥

पाछें पवन तनय सिरु नावा । जानि काज प्रभु निकट बोलावा ॥

परसा सीस सरोरुह पानी । करमुद्रिका दीन्हि जन जानी ॥ ५ ॥

बहु प्रकार सीतहि समुझाएहु । कहि बल बिरह बेगि तुम्ह आएहु ॥

हनुमत जन्म सुफल करि माना । चलेउ हृदयँ धरि कृपानिधाना ॥ ६ ॥

जद्यपि प्रभु जानत सब बाता । राजनीति राखत सुरत्राता ॥ ७ ॥

Cau.: **sunahu nīla aṅgada hanumānā, jāmavamta matidhīra sujānā.**
sakala subhaṭa mili dacchina jāhū, sītā sudhi pūṅchehu saba kāhū.1.
mana krama bacana so jatana bicārehu, rāmacandra kara kāju sāvārehu.
bhānu pīṭhi seia ura āgī, svāmihi sarba bhāva chala tyāgī.2.
taji māyā seia paralokā, miṭahī sakala bhavasāmbhava sokā.
deha dhare kara yaha phalu bhāi, bhajia rāma saba kāma bihāi.3.

soi gunagya soī baRabhāgī, jo raghubīra carana anurāgī.
 āyasu māgi carana siru nāī, cale haraṣi sumirata raghurāī.4.
 pāchē pavana tanaya siru nāvā, jāni kāja prabhu nikaṭa bolāvā.
 parasā sīsa saroruha pānī, karamudrikā dīnhi jana jānī.5.
 bahu prakāra sītahi samujhāehu, kahi bala biraha begi tumha āehu.
 hanumata janma suphala kari mānā, caleu hṛdayā dhari kṛpānidhānā.6.
 jadyapi prabhu jānata saba bātā, rājanīti rākhata suratrātā.7.

“Listen, O Nīla, Aṅgada, Hanumān and Jāmbavān: you are all resolute of mind and wise. Proceed all of you, gallant warriors, together to the south and enquire of everyone you meet the whereabouts of Sītā. Use every faculty of yours to devise some means of tracing Her and thereby accomplish the object of Śrī Rāmacandra. (For warming oneself) one should wait upon the sun turning one’s back towards the same, while fire should be waited upon turning one’s breast towards it; but a master must be served with one’s whole being (in thought, word and deed) without resorting to any wiles. Similarly one should strive for (lasting happiness in) the other world by discarding the unrealities of the world. In this way all one’s woes incident to birth and death are eradicated. The consummation of human birth, brethren, lies in worshipping Śrī Rāma in a disinterested spirit. He is verily a man of flair and he alone is highly blessed, who is enamoured of Śrī Rāma’s feet.” Taking leave of Sugriva and bowing their head at his feet they joyously set out with their thoughts fixed on the Lord of Raghus. The last to make obeisance was Hanumān, (the son of the wind-god). The Lord knew that His work was going to be accomplished by him and therefore called him near. He stroked his head with His lotus hand and recognizing him to be His devotee gave him the ring off His finger. “Comfort Sītā in various ways and return quickly after telling Her of my might and the agony of my heart due to separation from Her.” Hanumān felt that he had reaped the reward of his birth and departed with the image of the All-merciful enshrined in his heart. Although the Lord knew everything, the Protector of the gods respected the recognized principles of statecraft (by sending spies in the first instance to trace out His lost spouse). (1—7)

दो०— चले सकल बन खोजत सरिता सर गिरि खोह ।

राम काज लयलीन मन बिसरा तन कर छोह ॥ २३ ॥

Do.: cale sakala bana khojata saritā sara giri khoha,
 rāma kāja layalina mana bisarā tana kara choha.23.

All the monkeys set forth ransacking woods, streams, lakes, hills and ravines with their mind wholly devoted to Śrī Rāma’s business and shaking off all attachment to their body. (23)

चौ०— कतहूँ होइ निसिचर सैं भेटा । प्रान लेहिं एक एक चपेटा ॥
 बहु प्रकार गिरि कानन हेरहिं । कोउ मुनि मिलइ ताहि सब घेरहिं ॥ १ ॥
 लागि तृषा अतिसय अकुलाने । मिलइ न जल घन गहन भुलाने ॥
 मन हनुमान कीन्ह अनुमाना । मरन चहत सब बिनु जल पाना ॥ २ ॥
 चढ़ि गिरि सिखर चहूँ दिसि देखा । भूमि बिबर एक कौतुक पेखा ॥
 चक्रबाक बक हंस उड़ाहीं । बहुतक खग प्रबिसहिं तेहि माहीं ॥ ३ ॥
 गिरि ते उतरि पवनसुत आवा । सब कहूँ लै सोइ बिबर देखावा ॥
 आगें कै हनुमंतहि लीन्हा । पैठे बिबर बिलंबु न कीन्हा ॥ ४ ॥

Cau.: katahū hoi nisicara saī bheṭā, prāna lehī eka eka capeṭā.
 bahu prakāra giri kānana herahī, kou muni milai tāhi saba gherahī.1.
 lāgi ṭṛṣā atisaya akulāne, milai na jala ghana gahana bhulāne.
 mana hanumāna kīnha anumānā, marana cahata saba binu jala pānā.2.
 caRhi giri sikhara cahū disi dekhā, bhūmi bibara eka kautuka pekhā.
 cakrabāka baka haṁsa uRāhī, bahutaka khaga prabisahī tehi māhī.3.
 giri te utari pavanasuta āvā, saba kahū lai soi bibara dekhāvā.
 āgē kai hanumāntahi līnhā, paiṭhe bibara bilāmbu na kīnhā.4.

If at any place they came across some demon they would take his life by a single slap. They looked into every recess of forest and hill; and if they met any hermit they would all surround him. Presently they felt much oppressed with thirst; but water could be found nowhere and they also lost their way in the dense forest. Hanumān thought to himself that without water to drink all would die. Climbing a hill-top he looked all round and noticing a cavity in the ground saw a strange phenomenon there. Cakravākas, herons and swans hovered at its mouth and a number of other birds were making their way into it. Coming down the hill Hanumān (the son of the wind-god) took them all and showed them the cavern. They placed Hanumān at their head and entered the cave without further loss of time. (1—4)

दो०— दीख जाइ उपवन बर सर बिगसित बहु कंज ।

मंदिर एक रुचिर तहँ बैठि नारि तप पुंज ॥ २४ ॥

Do.: dīkha jāi upabana bara sara bigasita bahu kaṁja,
 maṁdira eka rucira tahā baiṭhi nāri tapa puṁja.24.

Going further they saw a lovely garden and a lake with many full-blown lotuses. There stood a beautiful temple close by, where sat a woman who was austerity incarnate. (24)

चौ०— दूरि ते ताहि सबन्हि सिरु नावा । पूछें निज बृत्तांत सुनावा ॥
 तेहिं तब कहा करहु जल पाना । खाहु सुरस सुंदर फल नाना ॥ १ ॥
 मज्जनु कीन्ह मधुर फल खाए । तासु निकट पुनि सब चलि आए ॥
 तेहिं सब आपनि कथा सुनाई । में अब जाब जहाँ रघुराई ॥ २ ॥
 मूदहु नयन बिबर तजि जाहू । पैहहु सीतहि जनि पछिताहू ॥
 नयन मूदि पुनि देखहिं बीरा । ठाढ़े सकल सिंधु कें तीरा ॥ ३ ॥
 सो पुनि गई जहाँ रघुनाथा । जाइ कमल पद नाएसि माथा ॥
 नाना भाँति बिनय तेहिं कीन्ही । अनपायनी भगति प्रभु दीन्ही ॥ ४ ॥

Cau.: dūri te tāhi sabanhi siru nāvā, pūchē nija bṛttānta sunāvā.
 tehiṅ taba kahā karahu jala pānā, khāhu surasa suṁdara phala nānā.1.
 majjanu kīnha madhura phala khāe, tāsu nikaṭa puni saba cali āe.
 tehiṅ saba āpani kathā sunāi, maī aba jāba jahā raghurāi.2.
 mūdahu nayana bibara taji jāhū, paihahu sītahi jani pachitāhū.
 nayana mūdi puni dekhahī bīrā, ṭhāRhe sakala simḍhu kē tīrā.3.
 so puni gāi jāhā raghunāthā, jāi kamala pada nāesi māthā.
 nānā bhāti binaya tehiṅ kīnhī, anapāyanī bhagati prabhu dīnhī.4.

From a distance all bowed their head to her and in response to her enquiry told her all about themselves. She then said, "Go and drink water and partake of beautiful and luscious fruits of various kinds." They bathed and took some delicious fruits and all came once more to her. She related to them her own story from the beginning to the end and added, "I will now go and see the Lord of Raghus. Close your eyes and you will find yourself outside the cavern. You shall find Sītā; you need not feel remorse." The champions closed their eyes and looking again they found themselves standing on the sea-shore. She on her part went to the Lord of Raghus and drawing near to Him bowed her head at His lotus feet. She made supplication in diverse ways and the Lord granted to her unceasing Devotion. (1—4)

दो०— बदरीबन कहूँ सो गई प्रभु अग्या धरि सीस।
उर धरि राम चरन जुग जे बंदत अज ईस ॥ २५ ॥

Do.: badarībana kahūṅ so gaī prabhu agyā dhari sīsa,
ura dhari rāma carana juga je baṁdata aja īsa.25.

Bowing to the Lord's command she left for the forest of Badrīnātha (in the Himālayas), cherishing in her heart Śrī Rāma's feet, that are adored by the unborn Brahmā as well as by Lord Śaṅkara. (25)

चौ०— इहाँ बिचारहिं कपि मन माहीं। बीती अवधि काजु कछु नाहीं ॥
सब मिलि कहहिं परस्पर बाता। बिनु सुधि लएँ करब का भ्राता ॥ १ ॥
कह अंगद लोचन भरि बारी। दुहुँ प्रकार भइ मृत्यु हमारी ॥
इहाँ न सुधि सीता कै पाई। उहाँ गएँ मारिहि कपिराई ॥ २ ॥
पिता बधे पर मारत मोही। राखा राम निहोर न ओही ॥
पुनि पुनि अंगद कह सब पाहीं। मरन भयउ कछु संसय नाहीं ॥ ३ ॥
अंगद बचन सुनत कपि बीरा। बोलि न सकहिं नयन बह नीरा ॥
छन एक सोच मगन होइ रहे। पुनि अस बचन कहत सब भए ॥ ४ ॥
हम सीता कै सुधि लीन्हें बिना। नहिं जैहें जुबराज प्रबीना ॥
अस कहि लवन सिंधु तट जाई। बैठे कपि सब दर्भ डसाई ॥ ५ ॥
जामवंत अंगद दुख देखी। कहीं कथा उपदेस बिसेषी ॥
तात राम कहूँ नर जनि मानहु। निर्गुन ब्रह्म अजित अज जानहु ॥ ६ ॥
हम सब सेवक अति बड़भागी। संतत सगुन ब्रह्म अनुरागी ॥ ७ ॥

Cau.: ihāṅ bicārahī kapi mana māhī, bītī avadhi kāju kachu nāhī.
saba mili kahahī paraspara bātā, binu sudhi laē karaba kā bhrātā.1.
kaha aṅgada locana bhari bārī, duhū prakāra bhai mṛtyu hamārī.
ihāṅ na sudhi sītā kai pāī, uhāṅ gaē mārihi kapirāī.2.
pitā badhe para mārata mohi, rākhā rāma nihora na ohī.
puni puni aṅgada kaha saba pāhī, marana bhayau kachu saṁsaya nāhī.3.
aṅgada bacana sunata kapi bīrā, boli na sakahī nayana baha nīrā.
chana eka soca magana hoi rahe, puni asa bacana kahata saba bhae.4.
hama sītā kai sudhi līnhē binā, nahī jaihaī jubarāja prabīnā.
asa kahi lavana simdhu taṭa jāī, baiṭhe kapi saba darbha ḍasāī.5.

jāmavamta aṅgada dukha dekhī, kahī kathā upadesa biseṣī.
tāta rāma kahū nara jani mānahu, nirguna brahma ajita aja jānahu.6.
hama saba sevaka ati baRabhāgī, saṁtata saguna brahma anurāgī.7.

On this side (standing on the sea-coast) the monkeys thought to themselves, “The time-limit (fixed by Sugrīva) has expired, yet nothing has been done.” Sitting together they all said to one another, “Without obtaining any news (about Sītā) what shall we gain by returning to Kiṣkindhā either?” Said Aṅgada with eyes full of tears, “It is death for us both ways.* Here we have failed to get tidings of Sītā and if we go home King Sugrīva (the lord of monkeys) will behead us. He would have finished me immediately my father was killed, had not Śrī Rāma protected me; hence I owe no gratitude to him.” Again and again Aṅgada told them all, “Our death has arrived: there is no doubt about it.” When the monkey chiefs heard Aṅgada’s words, they could make no answer and tears rolled from their eyes. For a moment they remained plunged in sorrow; but at last they spoke as follows: “We are not going to return without obtaining Sītā’s news, O sagacious prince!” So saying all the monkeys went to the sea-shore and spreading Kuśa grass there squatted on it. Seeing Aṅgada’s distress Jāmbavān (the old bear chief) gave a highly instructive discourse. “Imagine not Rāma to be a mortal, dear child; know Him to be the same as Brahma (the Supreme Spirit) without attributes, invincible and unborn. We, His servants, are all highly blessed in that we are ever devoted to the same Brahma endowed with a qualified form. (1—7)

दो०— निज इच्छाँ प्रभु अवतरइ सुर महि गो द्विज लागि ।

सगुन उपासक संग तहँ रहहिं मोच्छ सब त्यागि ॥ २६ ॥

Do.: nija icchāṅ prabhu avatarai sura mahi go dvija lāgi,
saguna upāsaka saṅga taḥā rahahī moccha saba tyāgi.26.

“Of His own free will the Lord descends on earth for the sake of gods, Earth, cows and the Brāhmaṇas. Spurning all the varieties of final beatitude† the worshippers of His qualified form (come down and) remain with Him even on earth.” (26)

चौ०— एहि बिधि कथा कहहिं बहु भाँती । गिरि कंदराँ सुनी संपाती ॥
बाहेर होइ देखि बहु कीसा । मोहि अहार दीन्ह जगदीसा ॥ १ ॥
आजु सबहि कहँ भच्छन करऊँ । दिन बहु चले अहार बिनु मरऊँ ॥
कबहुँ न मिल भरि उदर अहारा । आजु दीन्ह बिधि एकहिं बारा ॥ २ ॥
डरपे गीध बचन सुनि काना । अब भा मरन सत्य हम जाना ॥
कपि सब उठे गीध कहँ देखी । जामवंत मन सोच बिसेषी ॥ ३ ॥
कह अंगद बिचारि मन माहीं । धन्य जटायू सम कोउ नाहीं ॥
राम काज कारन तनु त्यागी । हरि पुर गयउ परम बड़ भागी ॥ ४ ॥

* Failure to do one’s allotted duty is worse than death to a hero like Aṅgada. It is in this sense that he speaks of death in either case.

† Our Scriptures enumerate as many as six varieties of final beatitude. They are: (1) Sālokya (residence in the abode of the supreme Deity), (2) Sārṣṭi (sharing the powers, enjoyments and splendour of the Deity), (3) Sāmīpya (close proximity to the Deity in Heaven), (4) Sārūpya (possessing a form exactly similar to the Deity), (5) Sāyujya (absorption into the Deity) and (6) Identity with the attributeless and formless Brahma (the Absolute).

सुनि खग हरष सोक जुत बानी । आवा निकट कपिन्ह भय मानी ॥
 तिन्हहि अभय करि पूछेसि जाई । कथा सकल तिन्ह ताहि सुनाई ॥ ५ ॥
 सुनि संपाति बंधु कै करनी । रघुपति महिमा बहुबिधि बरनी ॥ ६ ॥

Cau.: ehi bidhi kathā kahāḥi bahu bhāṭī, giri kaṁdarā sunī saṁpāṭī.
 bāhera hoi dekhi bahu kīsā, mohi ahāra dīnha jagadīsā.1.
 āju sabahi kahā bhacchana karaū, dina bahu cale ahāra binu maraū.
 kabahū na mila bhari udara ahārā, āju dīnha bidhi ekahī bārā.2.
 ḍarape gīdha bacana suni kānā, aba bhā marana satya hama jānā.
 kapi saba uṭhe gīdha kahā dekhī, jāmavarīta mana soca biseṣī.3.
 kaha aṁgada bicāri mana māhī, dhanya jaṭāyū sama kou nāhī.
 rāma kāja kārana tanu tyāgī, hari pura gayau parama baRa bhāgī.4.
 suni khaga haraṣa soka juta bānī, āvā nikaṭa kapinha bhaya mānī.
 tinhahi abhaya kari pūchesi jāī, kathā sakala tinha tāhi sunāī.5.
 suni saṁpāṭi baṁdhu kai karanī, raghupati mahimā bahubidhi baranī.6.

Thus they discoursed among themselves in many ways. Sampāṭī* (Jaṭāyū's elder brother) heard them from his cave in the mountain. When he came out of it and saw a host of monkeys, he said to himself, "God has provided me with a feast: I will devour them all today. I have been starving for many days past and have never had a full meal; today God has supplied me with abundant food all at a time." The monkeys trembled with fear to hear the vulture's words. "Our doom is now sealed, we are sure," they said to themselves. All the monkeys rose when they saw the vulture; while Jāmbavān felt much perturbed at heart. Aṅgada reflected within himself and said: "There is no one so blessed as Jaṭāyū, who laid down his life in the service of Śrī Rāma and ascended to the abode of Śrī Hari, supremely lucky as he was." When the bird (Sampāṭī) heard these words, which stirred in him a mixed feeling of joy and grief, he drew near to the monkeys, who felt alarmed by his presence. Assuring them of safety he went and enquired them about his younger brother and the monkeys told him the whole story. When Sampāṭī heard of his brother's obsequies (performed by the Lord with His own hands), he glorified the Lord of Raghū in many ways. (1—6)

दो०— मोहि लै जाहु सिंधुतट देउं तिलांजलि ताहि ।

बचन सहाइ करबि मैं पैहहु खोजहु जाहि ॥ २७ ॥

Do.: mohi lai jāhu siṁdhutaṭa deū tilāṁjali tāhi,
 bacana sahāi karabi maī paihahu khojahu jāhi.27.

"Take me to the sea-shore, so that I may make an offering of water with sesamum seeds (to my departed brother). I can help you only with my instructions, by following which you will succeed in recovering Her whom you seek." (27)

* We learn from Śrīmad Bhāgavata and other scriptures that the sage Kaśyapa, the progenitor of gods and demons as well as of the various sub-human species, begot two sons by Vinatā (the mother of the feathered creation)—Aruṇa and Garuḍa by name. Of these Aruṇa serves as the charioteer of the sun-god, while Garuḍa was chosen by Bhagavān Viṣṇu as His own mount. Aruṇa is the father of Sampāṭī and Jaṭāyū, who thus belonged to the earliest period of the world's history. Their enormous size and uncommon strength, their astounding longevity and their speaking and behaving like human beings will therefore, cause little wonder when it is remembered that the world has steadily deteriorated since its creation.

चौ०— अनुज क्रिया करि सागर तीरा । कहि निज कथा सुनहु कपि बीरा ॥
 हम द्वौ बंधु प्रथम तरुनाई । गगन गए रबि निकट उड़ाई ॥ १ ॥
 तेज न सहि सक सो फिरि आवा । मैं अभिमानी रबि निअरावा ॥
 जरे पंख अति तेज अपारा । परेउँ भूमि करि घोर चिकारा ॥ २ ॥
 मुनि एक नाम चंद्रमा ओही । लागी दया देखि करि मोही ॥
 बहु प्रकार तेहिं ग्यान सुनावा । देह जनित अभिमान छड़ावा ॥ ३ ॥
 त्रेताँ ब्रह्म मनुज तनु धरिही । तासु नारि निसिचर पति हरिही ॥
 तासु खोज पठइहि प्रभु दूता । तिन्हहि मिलें तैं होब पुनीता ॥ ४ ॥
 जमिहहिं पंख करसि जनि चिंता । तिन्हहि देखाइ देहेसु तैं सीता ॥
 मुनि कइ गिरा सत्य भइ आजू । सुनि मम बचन करहु प्रभु काजू ॥ ५ ॥
 गिरि त्रिकूट ऊपर बस लंका । तहँ रह रावन सहज असंका ॥
 तहँ असोक उपवन जहँ रहई । सीता बैठि सोच रत अहई ॥ ६ ॥

Cau.: anuja kriyā kari sāgara tīrā, kahi nija kathā sunahu kapi birā.
 hama dvau baṁdhu prathama tarunāi, gagana gae rabi nikaṭa uRāi.1.
 teja na sahi saka so phiri āvā, maī abhimānī rabi niarāvā.
 jare paṁkha ati teja apārā, pareū bhūmi kari ghora cikārā.2.
 muni eka nāma caṁdramā ohi, lāgī dayā dekhi kari mohī.
 bahu prakāra tehī gyāna sunāvā, deha janita abhimāna chaRāvā.3.
 tretā brahma manuja tanu dharihī, tāsu nāri nisicara pati harihī.
 tāsu khoja paṭhaihi prabhu dūtā, tinhahi milē taī hoba punitā.4.
 jamihahī paṁkha karasi jani ciṁtā, tinhahi dekhāi dehesu taī sītā.
 muni kai girā satya bhai ājū, suni mama bacana karahu prabhu kājū.5.
 giri trikūṭa ūpara basa laṁkā, tahā raha rāvana sahaja asaṁkā.
 tahā asoka upabana jahā rahaī, sītā baiṭhi soca rata ahaī.6.

Having performed the after-death ceremonies in respect of his departed brother (Jaṭāyu) on the sea-shore Sampātī narrated his own story. "Listen, O monkey chiefs: in the prime of our youth we two brothers (Jaṭāyu and myself) soared in the heavens and approached the orb of the sun. Jaṭāyu could not bear the heat of the sun and came back; but I in my pride advanced nearer the sun. My wings were scorched with the inordinate heat and I fell to the ground with a fearful scream. A sage, Candramā by name, (who lived there) was moved with compassion when he saw me. He taught me spiritual wisdom in many ways and rid me of my identification with the body. 'In the Tretā age the Supreme Spirit will take the form of a human being and the demon king (Rāvaṇa) will carry off His Spouse. The Lord will send out spies to search Her and you will be absolved of all sins by meeting them. Your wings will sprout again; worry not any longer on that account. You will have to do only this much: show them where Sītā may be.' The sage's predictions has come true today; therefore, follow my instructions and set about the business of your Lord. On the summit of the Trikūṭa hill stands the city of Laṅkā; Rāvaṇa, who is fearless by nature, lives there. There, in the Aśoka garden, is lodged Sītā, who sits there, plunged in grief, even now. (1—6)

दो०— मैं देखउँ तुम्ह नाहीं गीधहि दृष्टि अपार ।
 बूढ़ भयउँ न त करतेउँ कछुक सहाय तुम्हार ॥ २८ ॥

Do.: maī dekhaū tumha nāhī gīdhahi dṛṣṭi apāra,
būRha bhayaū na ta karateū kachuka sahāya tumhāra.28.

“I see Her, though you cannot; for the range of a vulture’s sight is unlimited. I have grown old now, or else I would have rendered some help to you.” (28)

चौ०— जो नाघड़ सत जोजन सागर । करइ सो राम काज मति आगर ॥
मोहि बिलोकि धरहु मन धीरा । राम कृपाँ कस भयउ सरीरा ॥ १ ॥
पापिउ जा कर नाम सुमिरहीं । अति अपार भवसागर तरहीं ॥
तासु दूत तुम्ह तजि कदराई । राम हृदयँ धरि करहु उपाई ॥ २ ॥
अस कहि गरुड़ गीध जब गयऊ । तिन्ह कें मन अति बिसमय भयऊ ॥
निज निज बल सब काहूँ भाषा । पार जाइ कर संसय राखा ॥ ३ ॥
जरठ भयउँ अब कहइ रिछेसा । नहिं तन रहा प्रथम बल लेसा ॥
जबहिं त्रिबिक्रम भए खरारी । तब मैं तरुन रहेउँ बल भारी ॥ ४ ॥

Cau.: jo nāghai sata johana sāgara, karai so rāma kāja mati āgara.
mohi biloki dharahu mana dhīrā, rāma kṛpā kasa bhayau sarīrā.1.
pāpiu jā kara nāma sumirahī, ati apāra bhavasāgara tarahī.
tāsu dūta tumha taji kadarāi, rāma hṛdayā dhari karahu upāi.2.
asa kahi garuRa gīdha jaba gayaū, tinha kē mana ati bisamaya bhayaū.
nija nija bala saba kāhū bhāṣā, pāra jāi kara saṁsaya rākhā.3.
jaraṭha bhayaū aba kahai richesā, nahī tana rahā prathama bala lesā.
jabahī tribikrama bhae kharārī, taba maī taruna raheū bala bhārī.4.

“He who can leap over the ocean having a width of eight hundred miles and is a repository of intelligence will be able to do Śrī Rāma’s business. Look at me and take courage in your heart. See how rejuvenated I feel in body (with a new pair of wings) by Śrī Rāma’s grace. Even sinners who invoke Śrī Rāma’s Name are able to cross the vast and boundless ocean of mundane existence. You, therefore, who are His spies, should never lose nerve but be up and doing with the image of Śrī Rāma enshrined in your heart.” So saying, O Garuḍa! Continues Kākabhuṣuṇḍi the vulture departed, leaving them much amazed at heart. Now each one of the monkeys talked of his own strength, but doubted his ability to leap across. Said Jāmbavān (the king of bears), “I am now too old and not a particle of my former strength is left in my body. When Śrī Rāma, the Slayer of the demon Khara, assumed the form of Trivikrama (the Lord with three strides, Lord Vāmana), I was young and possessed great strength. (1—4)

दो०— बलि बाँधत प्रभु बाढ़ेउ सो तनु बरनि न जाइ ।
उभय घरी महँ दीन्हीं सात प्रदच्छिन धाइ ॥ २९ ॥

Do.: bali bādhata prabhu bāRheu so tanu barani na jāi,
ubhaya gharī mahā dīnhī sāta pradacchina dhāi.29.

“In His effort to make Bali captive the Lord grew to an indescribable size. Yet in less than an hour I devoutly ran clockwise around Him as many as seven times.” (29)

चौ०— अंगद कहइ जाउँ मैं पारा । जियँ संसय कछु फिरती बारा ॥
जामवंत कह तुम्ह सब लायक । पठइअ किमि सब ही कर नायक ॥ १ ॥



कहइ रीक्षपति सुनु हनुमाना । का चुप साधि रहेउ बलवाना ॥
 पवन तनय बल पवन समाना । बुधि बिबेक बिग्यान निधाना ॥ २ ॥
 कवन सो काज कठिन जग माहीं । जो नहिं होइ तात तुम्ह पाहीं ॥
 राम काज लागि तव अवतारा । सुनतहिं भयउ पर्वताकारा ॥ ३ ॥
 कनक बरन तन तेज बिराजा । मानहुँ अपर गिरिन्ह कर राजा ॥
 सिंहनाद करि बारहिं बारा । लीलहिं नाघउँ जलनिधि खारा ॥ ४ ॥
 सहित सहाय रावनहि मारी । आनउँ इहाँ त्रिकूट उपारी ॥
 जामवंत मैं पूँछउँ तोही । उचित सिखावनु दीजहु मोही ॥ ५ ॥
 एतना करहु तात तुम्ह जाई । सीतहि देखि कहहु सुधि आई ॥
 तब निज भुज बल राजिवनैना । कौतुक लागि संग कपि सेना ॥ ६ ॥

Cau.: aṅgada kahai jāṁ maī pārā, jiyā saṁsaya kachu phiratī bārā.
 jāmavaṁta kaha tumha saba lāyaka, paṭhaia kimi saba hī kara nāyaka.1.
 kahai rīchapati sunu hanumānā, kā cupa sādhi rahehu balavānā.
 pavana tanaya bala pavana samānā, budhi bibeka bigyāna nidhānā.2.
 kavana so kāja kaṭhina jaga māhī, jo nahī hoi tāta tumha pāhī.
 rāma kāja lagi tava avatārā, sunatahī bhayau parbatākārā.3.
 kanaka barana tana teja birājā, mānahū apara girinha kara rājā.
 simhanāda kari bārahī bārā, līlahī nāghauṁ jalandhi khārā.4.
 sahita sahāya rāvanahi mārī, ānaū ihā trikūṭa upārī.
 jāmavaṁta maī pūṅchāū tohī, ucita sikhāvanu dījahu mohī.5.
 etanā karahu tāta tumha jāī, sītahi dekhi kahahu sudhi āī.
 taba nija bhuja bala rājivanainā, kautuka lāgi saṅga kapi senā.6.

Said Aṅgada, "I will leap across; but I have some diffidence in my heart about my getting back." Jāmbavān, however, interposed, "Even though you are competent in every way, how can we send you, the leader of us all?" The king of bears then turned towards Hanumān: "Listen, O mighty Hanumān: how is it that you are keeping mum? A son of the wind-god, you are as strong as your father and are a storehouse of intelligence, discretion and spiritual wisdom. What undertaking in this world is too difficult for you to accomplish, dear child? It is for the service of Śrī Rāma that you have come down upon earth." The moment Hanumān heard these words he grew to the size of a mountain, with a body shining as gold and full of splendour as though he was another king of mountains (Sumeru). Roaring again and again like a lion he said, "I can easily spring across the salt ocean and killing Rāvaṇa with all his army can uproot the Trikūṭa hill and bring it here. But I ask you, Jāmbavān kindly tender me suitable advice." "All that you have to do, my son, is to go and see Sītā and come back with Her tidings. Then the lotus-eyed Śrī Rāma will recover Her by the strength of His arm taking with Him a host of monkeys for mere sport. (1—6)

छं०— कपि सेन संग सँघारि निसिचर रामु सीतहि आनिहैं ।
 त्रैलोक पावन सुजसु सुर मुनि नारदादि बखानिहैं ॥
 जो सुनत गावत कहत समुझत परम पद नर पावई ।
 रघुबीर पद पाथोज मधुकर दास तुलसी गावई ॥

Cham.: **kapi sena saṅga sāghāri nisicara rāmu sītahi ānihaḥ,
trailoka pāvana sujasa sura muni nāradādi bakhānihaḥ.
jo sunata gāvata kahata samujhata parama pada nara pāvai,
raghubīra pada pāthoja madhukara dāsa tulasī gāvai.**

“Taking with Him an army of monkeys Śrī Rāma will exterminate the demons and bring back Sītā: and the gods as well as Nārada and other sages will utter His praises, that sanctify the three spheres. A man who hears, sings, repeats or studies them will attain to the supreme state and Tulasīdāsa, who is devoted like a bee to the lotus feet of Śrī Rāma (the Hero of Raghu’s line), ever sings them.

दो०— भव भेषज रघुनाथ जसु सुनहिं जे नर अरु नारि ।

तिन्ह कर सकल मनोरथ सिद्ध करहिं त्रिसिरारि ॥ ३० (क) ॥

सो०— नीलोत्पल तन स्याम काम कोटि सोभा अधिक ।

सुनिअ तासु गुन ग्राम जासु नाम अघ खग बधिक ॥ ३० (ख) ॥

Do.: **bhava bheṣaja raghunātha jasu sunahī je nara aru nāri,
tinha kara sakala manoratha siddha karahī trisirāri.30(A).**

So.: **nīlotpala tana syāma kāma koṭi sobhā adhika,
sunia tāsu guna grāma jāsu nāma agha khaga badhika.30(B).**

Śrī Rāma, the slayer of the demon Trisīrā, will grant all the desires of those men and women who listen to Śrī Rāma’s praises, the remedy for the disease of transmigration. Listen to the praises of Śrī Rāma, who possesses a form dark as the blue lotus, who by His elegance extinguishes millions of Cupids and whose Name is a veritable fowler for birds in the shape of sins. (30 A-B)

[PAUSE 23 FOR A THIRTY-DAY RECITATION]

इति श्रीमद्रामचरितमानसे सकलकलिकलुषविध्वंसने चतुर्थः सोपानः समाप्तः ।

iti śrīmadrāmacaritamānase sakalakalikaluṣavidhvānsane caturthaḥ sopānaḥ samāptaḥ.

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

