

amala acala mana trona samānā, sama jama niyama silimukha nānā.
kavaca abheda bipra gura pūjā, ehi sama bijaya upāya na dūjā.5.
sakhā dharmamaya asa ratha jākē, jīтана kahā na katahū ripu tākē.6.

Vibhīṣaṇa was disconcerted when he saw Rāvaṇa mounted on a chariot and the Hero of Raghu's line without any. His great fondness for the Lord filled his mind with diffidence; and bowing to His feet he spoke with a tender heart: "My lord, You have no chariot nor any protection either for Your body (in the shape of armour) or for Your feet (in the shape of shoes). How, then, can You expect to conquer this mighty hero?" "Listen, friend:" replied the All-merciful, "the chariot which leads one to victory is quite another. Valour and fortitude are the wheels of that chariot, while truthfulness and good conduct are its enduring banner and standard. Even so strength, discretion, self-control and benevolence are its four horses, that have been joined to the chariot with the cords of forgiveness, compassion and evenness of mind. Adoration of God is the expert driver; dispassion, the shield and contentment, the sword. Again, charity is the axe; reason, the fierce lance and the highest wisdom, the relentless bow. A pure and steady mind is like a quiver; while quietude and the various forms of abstinence (Yamas) and religious observances (Niyamas) are a sheaf of arrows. Homage to the Brāhmaṇas and to one's own preceptor is an impenetrable coat of mail; there is no other equipment for victory as efficacious as this. My friend, he who owns such a chariot of piety shall have no enemy to conquer anywhere." (1—6)

दो०— महा अजय संसार रिपु जीति सकइ सो बीर ।

जाकें अस रथ होइ दृढ़ सुनहु सखा मतिधीर ॥ ८० (क) ॥

सुनि प्रभु बचन बिभीषन हरषि गहे पद कंज ।

एहि मिस मोहि उपदेसेहु राम कृपा सुख पुंज ॥ ८० (ख) ॥

उत पचार दसकंधर इत अंगद हनुमान ।

लरत निसाचर भालु कपि करि निज निज प्रभु आन ॥ ८० (ग) ॥

Do.: mahā ajaya saṁsāra ripu jīti sakai so bīra,
jākē asa ratha hoi dṛRha sunahu sakhā matidhīra.80(A).
suni prabhu bacana bibhīṣana haraṣi gahe pada kaṁja,
ehi misa mohi upadesehu rāma kṛpā sukha puṁja.80(B).
uta pacāra dasakaṁdhara ita aṅgada hanumāna,
larata nisācara bhālu kapi kari nija nija prabhu āna.80(C).

"Listen, O friend of resolute mind: the hero who happens to be in possession of such a strong chariot can conquer even that mighty and invincible foe, attachment to the world." Hearing the Lord's words, Vibhīṣaṇa clasped His lotus feet in joy. "You have utilized this opportunity to exhort me, O Rāma, an embodiment of grace and bliss that You are." On that side the ten-headed Rāvaṇa threw his challenge, while on this side Aṅgada and Hanumān invited him to a contest. The demons, on the one hand, and the bears and monkeys, on the other, steadily fought, each side swearing by its lord. (80 A—C)

चौ०— सुर ब्रह्मादि सिद्ध मुनि नाना । देखत रन नभ चढ़े बिमाना ॥

हमहू उमा रहे तेहिं संगी । देखत राम चरित रन रंगा ॥ १ ॥

क्रुद्धे कृतांत समान कपि तन स्रवत सोनित राजहीं ।

सुभट समर रस दुहु दिसि माते । कपि जयसील राम बल ताते ॥
 एक एक सन भिरहिं पचारहिं । एकन्ह एक मर्दि महि पारहिं ॥ २ ॥
 मारहिं काटहिं धरहिं पछारहिं । सीस तोरि सीसन्ह सन मारहिं ॥
 उदर बिदारहिं भुजा उपारहिं । गहि पद अवनि पटकि भट डारहिं ॥ ३ ॥
 निसिचर भट महि गाड़हिं भालू । ऊपर ढारि देहिं बहु बालू ॥
 बीर बलीमुख जुद्ध बिरुद्धे । देखिअत बिपुल काल जनु क्रुद्धे ॥ ४ ॥

Cau.: sura brahmādi siddha muni nānā, dekhata rana nabha caRhe bimānā.
 hamahū umā rahe tehī saṅgā, dekhata rāma carita rana raṅgā.1.
 subhaṭa samara rasa duhu disi māte, kapi jayasīla rāma bala tāte.
 eka eka sana bhirahī pacārahī, ekanha eka mardi mahi pārahī.2.
 mārahī kāṭahī dharahī pachārahī, sīsa tori sīsanha sana mārahī.
 udara bidārahī bhujā upārahī, gahi pada avani paṭaki bhaṭa dārahī.3.
 nīsicara bhaṭa mahi gāRaḥī bhālū, ūpara ḍhāri dehī bahu bālū.
 bīra balīmukha juddha biruddhe, dekhiata bipula kāla janu kruddhe.4.

Brahmā and the other gods, as well as a number of Siddhas and sages mounted their aerial cars and watched the contest from the heavens. I too, Umā (continues Lord Śiva,) happened to be in that company and witnessed Śrī Rāma's exploits replete with martial zeal. The champions of both sides were maddened with a passion for war; the monkeys, however, led the field through the might of Śrī Rāma. With shouts of defiance they closed in single combat, each crushing his adversary and throwing him to the ground. They smote the enemy, hacked him to pieces, clutched him and dashed him to the ground; nay, they tore, his head off and pelted another with the same. They ripped up bellies, plucked up arms and, seizing the opponent by the foot, dashed him to the ground. The bears buried the demon warriors underground and piled over them large heaps of sand. The gallant monkeys on the battlefield looked like so many infuriated forms of Death as they desperately fought against the enemy. (1—4)

छं०— क्रुद्धे कृतांत समान कपि तन स्रवत सोनित राजहीं ।
 मर्दिहिं निसाचर कटक भट बलवंत घन जिमि गाजहीं ॥
 मारहिं चपेटन्हि डाटि दातन्ह काटि लातन्ह मीजहीं ।
 चिक्करहिं मर्कट भालु छल बल करहिं जेहिं खल छीजहीं ॥ १ ॥
 धरि गाल फारहिं उर बिदारहिं गल अँतावरि मेलहीं ।
 प्रह्लादपति जनु बिबिध तनु धरि समर अंगन खेलहीं ॥
 धरु मारु काटु पछारु घोर गिरा गगन महि भरि रही ।
 जय राम जो तून ते कुलिस कर कुलिस ते कर तून सही ॥ २ ॥

Cham.: kruddhe kṛtānta samāna kapi tana sraṇata sonita rājahī,
 mardahī nisācara kaṭaka bhaṭa balavaṅta ghana jimi gājahī.
 mārahī capeṭanhi ḍāṭi dātanha kāṭi lātanha mijahī,
 cikkarahī markaṭa bhālu chala bala karahī jehī khala chījahī.1.

**dhari gāla phārahī ura bidārahī gala ātāvari melahī,
prahlādapati janu bibidha tanu dhari samara aṅgana khelahī.
dharu māru kāṭu pachāru ghora girā gagana mahi bhari rahī,
jaya rāma jo ṭṛna te kulisa kara kulisa te kara ṭṛna sahī.2.**

Their bodies streaming with blood, the powerful monkey warriors looked like the god of death in fury. Crushing the champions of the demon host they roared like thunderclouds. They slapped and browbeat their opponents, bit them and trampled them under foot. The monkeys and bears sent out a shrill cry and employed every stratagem to annihilate the miscreant host. They seized and tore open the cheeks, ripped up the bellies and hung the entrails round their necks, as though the lord of Prahāda (Bhagavān Nṛsimha) had assumed a multiplicity of forms and sported on the field of death. The savage cries of "Seize, smite, cut to pieces and knock down!" filled both heaven and earth. Glory to Śrī Rāma, who can actually convert a blade of grass into a thunderbolt and *vice versa*. (1—2)

दो०— निज दल बिचलत देखेसि बीस भुजाँ दस चाप ।

रथ चढ़ि चलेउ दसानन फिरहु फिरहु करि दाप ॥ ८१ ॥

Do.: nija dala bicalata dekhesi bīsa bhujāṅ dasa cāpa,
ratha caRhi caleu dasānana phirahu phirahu kari dāpa.81.

When the ten-headed Rāvaṇa saw his troops breaking, he mounted his chariot and drawing ten bows in his twenty arms turned round, shouting in great fury "Turn back, turn back." (81)

चौ०— धायउ परम क्रुद्ध दसकंधर । सन्मुख चले हूह दै बंदर ॥
गहि कर पादप उपल पहारा । डारेन्हि ता पर एकहिं बारा ॥ १ ॥
लागहिं सैल बज्र तन तासू । खंड खंड होइ फूटहिं आसू ॥
चला न अचल रहा रथ रोपी । रन दुर्मद रावन अति कोपी ॥ २ ॥
इत उत झपटि दपटि कपि जोधा । मर्दे लाग भयउ अति क्रोधा ॥
चले पराइ भालु कपि नाना । त्राहि त्राहि अंगद हनुमाना ॥ ३ ॥
पाहि पाहि रघुबीर गोसाईं । यह खल खाइ काल की नाईं ॥
तेहिं देखे कपि सकल पराने । दसहुँ चाप सायक संधाने ॥ ४ ॥

Cau.: dhāyau parama krudha dasakāṁdhara, sanmukha cale hūha dai baṁdara.
gahi kara pādapa upala pahārā, ḍārenhi tā para ekahī bārā.1.
lāgahī saila bajra tana tāsū, khaṁḍa khaṁḍa hoi phūṭahī āsū.
calā na acala rahā ratha ropī, rana durmada rāvana ati kopī.2.
ita uta jhapaṭi dapaṭi kapi jodhā, mardai lāga bhayau ati krodhā.
cale parāi bhālu kapi nānā, trāhi trāhi aṅgada hanumānā.3.
pāhi pāhi raghubīra gosāī, yaha khala khāi kāla kī nāī.
tehī dekhe kapi sakala parāne, dasahū cāpa sāyaka saṁdhāne.4.

The wrath of the ten-headed monster knew no bound as he darted forward. But the monkeys also hurried to confront him shouting with glee. Taking in their hands trees, stones and rocks, they hurled them upon him all at once. The rocks broke to pieces the

moment they struck his adamantine frame. Rāvaṇa, who was maddened with the lust for war and most furious by temperament, flinched not but remained firm as a rock, planting his chariot where it stood. Burning all over with rage he darted and bullied hither and thither and started crushing the monkey warriors. Many a bear and monkey took to his heel, crying: "Help, help, Aṅgada and Hanumān! Save, save, O Lord Raghuvīra (Hero of Raghu's line)! This wretch is devouring us like Death." When the monster saw that all the monkeys had fled, he fitted an arrow to each of his ten bows. (1—4)

छं०— संधानि धनु सर निकर छाड़ेसि उरग जिमि उड़ि लागहीं ।
रहे पूरि सर धरनी गगन दिसि बिदिसि कहँ कपि भागहीं ॥
भयो अति कोलाहल बिकल कपि दल भालु बोलहिं आतुरे ।
रघुबीर करुना सिंधु आरत बंधु जन रच्छक हरे ॥

Charṇ.: saṁdhāni dhanu sara nikara chāResi uraga jimi uRi lāgahī,
rahe pūri sara dharanī gagana disi bidisi kahā kapi bhāgahī.
bhayo ati kolāhala bikala kapi dala bhālu bolahī āture,
raghubīra karunā siṁdhu ārata baṁdhu jana racchaka hare.

Fitting an arrow to each of his bows, he shot a volley of arrows, which flew and lodged like winged serpents. The shafts filled all available space on earth as well as in the heavens including the eight quarters, so that the monkeys knew not where to go. There was a wild uproar in the ranks of the monkeys and bears, who were all sore distressed and cried in anguish: "O Hero of Raghu's line, O Ocean of mercy, O Befriender of the distressed, O Hari, O Saviour of mankind!"

दो०— निज दल बिकल देखि कटि कसि निषंग धनु हाथ ।
लछिमन चले क्रुद्ध होइ नाइ राम पद माथ ॥ ८२ ॥

Do.: nija dala bikala dekhi kaṭi kasi niṣaṅga dhanu hātha,
lachimana cale kruddha hoi nāi rāma pada mātha.82.

Seeing the distress of his troops Lakṣmaṇa fastened the quiver to his waist; and taking the bow in his hand he bowed his head at Śrī Rāma's feet and sallied forth, full of rage. (82)

चौ०— रे खल का मारसि कपि भालू । मोहि बिलोकु तोर मैं कालू ॥
खोजत रहेउँ तोहि सुतघाती । आजु निपाति जुड़ावउँ छाती ॥ १ ॥
अस कहि छाड़ेसि बान प्रचंडा । लछिमन किए सकल सत खंडा ॥
कोटिन्ह आयुध रावन डारे । तिल प्रवान करि काटि निवारे ॥ २ ॥
पुनि निज बानन्ह कीन्ह प्रहारा । स्यंदनु भंजि सारथी मारा ॥
सत सत सर मारे दस भाला । गिरि सृगन्ह जनु प्रबिसहिं ब्याला ॥ ३ ॥
पुनि सत सर मारा उर माहीं । परेउ धरनि तल सुधि कछु नाहीं ॥
उठा प्रबल पुनि मुरुछा जागी । छाड़िसि ब्रह्म दीन्ह जो साँगी ॥ ४ ॥

Cau.: re khala kā māraṣi kapi bhālū, mohi biloku tora maṁ kālū.
khojata raheū tohi sutaghātī, āju nipāti juRāvaū chātī.1.

asa kahi chāResi bāna pracamḍā, lachimana kie sakala sata khamḍā.
 koṭinha āyudha rāvana ḍāre, tila pravāna kari kāṭi nivāre.2.
 puni nija bānanha kīnha prahārā, syamdanu bham̐ji sārathī mārā.
 sata sata sara māre dasa bhālā, giri sṛmganha janu prabisahī byālā.3.
 puni sata sara mārā ura māhī, pareu dharani tala sudhi kachu nāhī.
 uṭhā prabala puni muruchā jāgī, chāRisi brahma dīnhi jo sāgī.4.

“Pooh! You are making the monkeys and bears your target, O vile wretch; look at me, I am your death.” “It is you whom I have been looking for, you slayer of my son. Today I will soothe my heart by killing you.” So saying he discharged a flight of fierce arrows; but Lakṣmaṇa shivered them into a hundred pieces each. Nay, Rāvaṇa hurled upon him myriads of other missiles, but Lakṣmaṇa foiled them all by reducing them to particles as small as sesamum seeds. Again, Lakṣmaṇa assailed him with his own shafts, smashing his chariot and killing the charioteer. Nay, each of his ten heads he transfixed with a hundred arrows, which seemed like serpents boring their way into the peaks of a mountain. With a hundred arrows more he struck him in the breast: he fell senseless to the ground. On regaining his consciousness the mighty demon rose again and hurled a lance that had been bestowed on him by Brahmā (the Creator). (1—4)

छं०— सो ब्रह्म दत्त प्रचंड सक्ति अनंत उर लागी सही ।
 पर्यो बीर बिकल उठाव दसमुख अतुल बल महिमा रही ॥
 ब्रह्मांड भवन बिराज जाकेँ एक सिर जिमि रज कनी ।
 तेहि चह उठावन मूढ़ रावन जान नहिं त्रिभुअन धनी ॥

Cham.: **so brahma datta pracamḍa sakti ananta ura lāgī sahī,
 paryo bīra bikala uṭhāva dasamukha atula bala mahimā rahī.
 brahmāṇḍa bhavana birāja jākē eka sira jimi raja kanī,
 tehi caha uṭhāvana mūRha rāvana jāna nahī tribhuana dhanī.**

That fierce lance, the gift of Brahmā, struck Lord Ananta (Lakṣmaṇa) right in the breast and the hero dropped to the ground full of agony. The ten-headed monster tried to lift the Prince and carry him off, but the glory of the demon's matchless strength proved ineffective. How foolish it was on the part of Rāvaṇa to have sought to lift him on one of whose (thousand) heads rest all the spheres of the universe like a mere grain of sand. He little knew that he was no other than the Lord of the three spheres.

दो०— देखि पवनसुत धायउ बोलत बचन कठोर ।
 आवत कपिहि हन्यो तेहिं मुष्टि प्रहार प्रघोर ॥ ८३ ॥

Do.: **dekhi pavanasuta dhāyau bolata bacana kaṭhora,
 āvata kapihi hanyo tehī muṣṭi prahāra praghora.83.**

The son of the wind-god, who perceived this, rushed forward speaking harsh words; but even as the monkey came near, the monster struck him a terrible blow with his fist. (83)

चौ०— जानु टेकि कपि भूमि न गिरा । उठा सँभारि बहुत रिस भरा ॥
 मुठिका एक ताहि कपि मारा । परेउ सैल जनु बज्र प्रहारा ॥ १ ॥

मुरुछा गै बहोरि सो जागा । कपि बल बिपुल सराहन लागा ॥
 धिग धिग मम पौरुष धिग मोही । जौं तैं जिअत रहेसि सुरद्रोही ॥ २ ॥
 अस कहि लछिमन कहुं कपि ल्यायो । देखि दसानन बिसमय पायो ॥
 कह रघुबीर समुझु जियँ भ्राता । तुम्ह कृतांत भच्छक सुर त्राता ॥ ३ ॥
 सुनत बचन उठि बैठ कृपाला । गई गगन सो सकति कराला ॥
 पुनि कोदंड बान गहि धाए । रिपु सन्मुख अति आतुर आए ॥ ४ ॥

Cau.: jānu ṭeki kapi bhūmi na girā, uṭhā sābhāri bahuta risa bharā.
 muṭhikā eka tāhi kapi mārā, pareu saila janu bajra prahārā.1.
 muruchā gai bahori so jāgā, kapi bala bipula sarāhana lāgā.
 dhiga dhiga mama pauraṣa dhiga mohī, jaū taī jiata rahesi suradrohī.2.
 asa kahi lachimana kahū kapi lyāyo, dekhi dasānana bisamaya pāyo.
 kaha raghubīra samujhu jiyā bhrātā, tumha kṛtānta bhacchaka sura trātā.3.
 sunata bacana uṭhi baiṭha kṛpālā, gāi gagana so sakati karālā.
 puni kodanḍa bāna gahi dhāe, ripu sanmukha ati ātura āe.4.

Hanumān sank on his knees but did not fall to the ground. Recovering himself, he rose in exceeding wrath and struck Rāvaṇa a blow with his fist; the demon fell like a mountain struck by lightning. When the spell of his swoon was over and consciousness returned to him, he began to admire the monkey's enormous strength. "Shame on my valour and shame on myself, if you are still alive, you enemy of gods!" So saying, Hanumān carried Lakṣmaṇa off to Śrī Rāma : the ten-headed monster was amazed at this sight. Said the Hero of Raghu's line, "Bear in mind, brother, that you are the devourer of Death and the saviour of the gods." Immediately, on hearing these words the gracious prince (Lakṣmaṇa) arose and sat up, while the fierce lance vanished into the heavens. Taking his bow and arrows again he darted and came post-haste in front of the enemy. (1—4)

छं०— आतुर बहोरि बिभंजि स्यंदन सूत हति व्याकुल कियो ।
 गिर्यो धरनि दसकंधर बिकलतर बान सत बेध्यो हियो ॥
 सारथी दूसर घालि रथ तेहि तुरत लंका लै गयो ।
 रघुबीर बंधु प्रताप पुंज बहोरि प्रभु चरनन्हि नयो ॥

Charṇ.: ātura bahori bibhamji syandana sūta hati byākula kiyo,
 giryo dharani dasakandhara bikalatara bāna sata bedhyo hiyo.
 sārathī dūsara ghāli ratha tehi turata laṅkā lai gayo,
 raghubīra baṅdhu pratāpa puṅja bahori prabhu carananhi nayo.

With great despatch Lakṣmaṇa smashed Rāvaṇa's chariot again and struck down his charioteer, who felt writhing with pain. Rāvaṇa, whose heart he transfixed with a hundred arrows, fell to the ground, much distressed. Another charioteer came and laid him in his own chariot and immediately took him away to Laṅkā; while Lakṣmaṇa, Śrī Rāma's glorious brother, bowed at the Lord's feet again.

दो०— उहाँ दसानन जागि करि करै लाग कछु जग्य ।
 राम बिरोध बिजय चह सठ हठ बस अति अग्य ॥ ८४ ॥

Do.: **uhā dasānana jāgi kari karai lāga kachu jagya,
rāma birodha bijaya caha saṭha haṭha basa ati agya.84.**

At the other end the ten-headed monster, on coming to himself, set to perform some sacrifice. In his perversity and rank ignorance the fool sought to gain victory even by antagonizing Śrī Rāma! (84)

चौ०— इहाँ बिभीषन सब सुधि पाई । सपदि जाइ रघुपतिहि सुनाई ॥
नाथ करइ रावन एक जागा । सिद्ध भएँ नहिं मरिहि अभागा ॥ १ ॥
पठवहु नाथ बेगि भट बंदर । करहिं बिधंस आव दसकंधर ॥
प्रात होत प्रभु सुभट पठाए । हनुमदादि अंगद सब धाए ॥ २ ॥
कौतुक कूदि चढ़े कपि लंका । पैठे रावन भवन असंका ॥
जग्य करत जबहीं सो देखा । सकल कपिन्ह भा क्रोध बिसेषा ॥ ३ ॥
रन ते निलज भाजि गृह आवा । इहाँ आइ बक ध्यान लगावा ॥
अस कहि अंगद मारा लाता । चितव न सठ स्वारथ मन राता ॥ ४ ॥

Cau.: **ihā bibhīṣana saba sudhi pāi, sapadi jāi raghupatihi sunāi.
nātha karai rāvana eka jāgā, siddha bhaē nahī marihi abhāgā.1.
paṭhavahu nātha begi bhaṭa baṁdara, karahī bidhaṁsa āva dasakaṁdhara.
prāta hota prabhu subhaṭa paṭhāe, hanumadādi aṁgada saba dhāe.2.
kautuka kūdi caRhe kapi laṁkā, paiṭhe rāvana bhavana asaṁkā.
jagya karata jabahī so dekhā, sakala kapinha bhā krodha biseṣā.3.
rana te nilaja bhāji grha āvā, ihā āi baka dhyāna lagāvā.
asa kahi aṁgada mārā lātā, citava na saṭha svāratha mana rātā.4.**

At this end Vibhīṣaṇa got all the information and, hastening to the Lord of the Raghus, apprised Him of everything. “My lord, Rāvaṇa is busy with a sacrificial performance; and if he completes it, the wretch will never die. Therefore, my lord, despatch some valiant monkeys at once, so that they may wreck his sacrifice, and the ten-headed monster be compelled to return.” As soon as the day broke the Lord sent out His champions—Hanumān, Aṅgada and others—who all rushed forward. In mere sport the monkeys sprang up to the fort of Laṅkā and fearlessly entered Rāvaṇa’s palace. The moment they saw him engaged in a sacrifice all the monkeys grew wildly furious. “You shameless wretch, having run away home from the battle, you have sat down here and feigned meditation!” So saying Aṅgada struck him with his foot; but the fool did not even look at them, his mind being absorbed in the pursuit of his own end. (1—4)

छं०— नहिं चितव जब करि कोप कपि गहि दसन लातन्ह मारहीं ।
धरि केस नारि निकारि बाहेर तेऽतिदीन पुकारहीं ॥
तब उठेउ क्रुद्ध कृतांत सम गहि चरन बानर डारई ।
एहि बीच कपिन्ह बिधंस कृत मख देखि मन महँ हारई ॥

Cham.: **nahī citava jaba kari kopa kapi gahi dasana lātanha mārahī,
dhari kesa nāri nikāri bāhera te’tidīna pukārahī.
taba uṭheu krudha kṛtāṁta sama gahi carana bānara ḍāraī,
ehi bīca kapinha bidhaṁsa kṛta makha dekhi mana mahū hāraī.**

When he refused to look at them, the monkeys in their fury bit him with their teeth and kicked him. His wives too they seized by their locks and dragged out of doors while they cried most piteously. Then at last he rose, furious as Death, and, catching hold of the monkeys by their legs, he threw them away. Meanwhile, when he saw that the monkeys had wrecked the sacrifice, he felt discomfited at heart.

दो०— जग्य बिधंसि कुसल कपि आए रघुपति पास ।

चलेउ निसाचर क्रुद्ध होइ त्यागि जिवन कै आस ॥ ८५ ॥

Do.: jagya bidhamsi kusala kapi āe raghupati pāsa,
caleu nisācara kruddha hoi tyāgi jivana kai āsa.85.

Having wrecked his sacrifice the monkeys safely returned to the Lord of the Raghus; while the demon (Rāvaṇa) set out ablaze with fury, abandoning all hope of life. (85)

चौ०— चलत होहिं अति असुभ भयंकर । बैठहिं गीध उड़ाइ सिरन्ह पर ॥
भयउ कालबस काहु न माना । कहेसि बजावहु जुद्ध निसाना ॥ १ ॥
चली तमीचर अनी अपारा । बहु गज रथ पदाति असवारा ॥
प्रभु सन्मुख धाए खल कैसें । सलभ समूह अनल कहँ जैसें ॥ २ ॥
इहाँ देवतन्ह अस्तुति कीन्ही । दारुन बिपति हमहि एहिं दीन्ही ॥
अब जनि राम खेलावहु एही । अतिसय दुखित होति बैदेही ॥ ३ ॥
देव बचन सुनि प्रभु मुसुकाना । उठि रघुबीर सुधारे बाना ॥
जटा जूट दूढ़ बाँधें माथे । सोहहिं सुमन बीच बिच गाथे ॥ ४ ॥
अरुन नयन बारिद तनु स्यामा । अखिल लोक लोचनाभिरामा ॥
कटितट परिकर कस्यो निषंगा । कर कोदंड कठिन सारंगा ॥ ५ ॥

Cau.: calata hohī ati asubha bhayaṅkara, baiṭhahī gīdha uRāi siranha para.
bhayau kālabasa kāhu na mānā, kahesi bajāvahu juddha nisānā.1.
calī tamīcara anī apārā, bahu gaja ratha padāti asavārā.
prabhu sanmukha dhāe khala kaisē, salabha samūha anala kahā jaisē.2.
ihā devatanha astuti kīnhī, dārūna bipati hamahi ehī dīnhī.
aba jani rāma khelāvahu ehī, atisaya dukhita hoti baidehī.3.
deva bacana suni prabhu musukānā, uṭhi raghubīra sudhāre bānā.
jaṭā jūṭa ḍṛRha bādhē māthe, sohahī sumana bīca bīca gāthe.4.
arūna nayana bārida tanu syāmā, akhila loka locanābhirāmā.
kaṭitaṭa parikara kasyo niṣaṅgā, kara kodanḍa kaṭhina sārāṅgā.5.

Evil omens of a most fearful nature occurred to him even as he went. Vultures flew and perched on his heads. Being in the jaws of death, he paid no heed to anyone and exclaimed : "Beat the drums of war." The demon host appeared endless as it marched on with its myriads of elephants, chariots, foot-soldiers and horsemen. The wicked demons rushed to face the Lord like a swarm of moths darting towards fire. At this end the gods prayed to the Lord : "This fellow (Rāvaṇa) has inflicted terrible suffering on us. Play with him no more, Rāma; Videha's Daughter (Sītā) is feeling most disconsolate." The Lord smiled to hear the gods' prayer; the Hero of Raghu's line rose and put His

arrows in order. The matted locks on His head had been tightly coiled and were interlaced with flowers. With His ruddy eyes and body dark as a rain-cloud He ravished the eyes of the whole world. He fastened His quiver to a piece of cloth girt round His loins and took in His hand formidable Śārṅga bow. (1—5)

छं०— सारंग कर सुंदर निषंग सिलीमुखाकर कटि कस्यो ।
भुजदंड पीन मनोहरायत उर धरासुर पद लस्यो ॥
कह दास तुलसी जबहिं प्रभु सर चाप कर फेरन लगे ।
ब्रह्मांड दिग्गज कमठ अहि महि सिंधु भूधर डगमगे ॥

Cham.: **sāraṅga kara suṁdara niṣaṅga silīmukhākara kaṭi kasyo, bhujadaṁḍa pīna manoharāyata ura dharāsura pada lasyo. kaha dāsa tulasī jabahī prabhu sara cāpa kara pherana lage, brahmāṁḍa diggaja kamaṭha ahi mahi siṁdhu bhūdhara ḍagamage.**

The Lord took the Śārṅga bow in His hand and fastened to His waist the beautiful quiver with an inexhaustible stock of arrows. He had a pair of muscular arms and a charming and broad chest which was adorned with the print of the Brāhmaṇa's (Bhṛḡu's) foot. When the Lord, says Tulasīdāsa, commenced feeling the bow and arrow with His hands, the whole universe, including the elephants guarding the eight quarters, the divine Tortoise, the serpent-god (Śeṣa) and the earth with its oceans and mountains, began to tremble.

दो०— सोभा देखि हरषि सुर बरषहिं सुमन अपार ।
जय जय जय करुनानिधि छबि बल गुन आगार ॥ ८६ ॥

Do.: **sobhā dekhi haraṣi sura baraṣahī sumana apāra, jaya jaya jaya karunānidhi chabi bala guna āgāra.86.**

The gods rejoiced to see His beauty and rained down flowers in an endless shower, exclaiming "Glory, glory, all glory to the Fountain of mercy, the storehouse of beauty, strength and goodness." (86)

चौ०— एहीं बीच निसाचर अनी । कसमसात आई अति घनी ॥
देखि चले सन्मुख कपि भट्टा । प्रलयकाल के जनु घन घट्टा ॥ १ ॥
बहु कृपान तरवारि चमंकहिं । जनु दहँ दिसि दामिनीं दमंकहिं ॥
गज रथ तुरग चिकार कठोरा । गर्जहिं मनहुँ बलाहक घोरा ॥ २ ॥
कपि लंगूर बिपुल नभ छाए । मनहुँ इंद्रधनु उए सुहाए ॥
उठइ धूरि मानहुँ जलधारा । बान बुंद भै बृष्टि अपारा ॥ ३ ॥
दुहुँ दिसि पर्वत करहिं प्रहारा । बज्रपात जनु बारहिं बारा ॥
रघुपति कोपि बान झरि लाई । घायल भै निसिचर समुदाई ॥ ४ ॥
लागत बान बीर चिक्करहीं । घुर्मि घुर्मि जहँ तहँ महि परहीं ॥
स्ववहिं सैल जनु निर्झर भारी । सोनित सरि कादर भयकारी ॥ ५ ॥

Cau.: ehĩ bīca nisācara anī, kasamasāta āi ati ghanī.
 dekhi cale sanmukha kapi bhāṭṭā, pralayakāla ke janu ghana ghāṭṭā.1.
 bahu kṛpāna taravāri camamkaḥi, janu dahā disi dāminī damamkaḥi.
 gaja ratha turaga cikāra kaṭhorā, garjahī manahū balāhaka ghorā.2.
 kapi laṃgūra bipula nabha chāe, manahū imdradhanu ue suhāe.
 uṭhai dhūri mānahū jaladhārā, bāna buṃda bhai bṛṣṭi apārā.3.
 duhū disi parbata karahī prahārā, bajrapāta janu bārahī bārā.
 raghupati kopi bāna jhari lāi, ghāyala bhai nīcara samudāi.4.
 lāgata bāna bīra cikkarahī, ghurmi ghurmi jahā tahā mahi parahī.
 sravahī saila janu nirjhara bhārī, sonita sari kādara bhayakārī.5.

Meanwhile arrived the vast demon host with its overcrowded ranks. The moment the monkey warriors saw the army they advanced to meet it like the masses of clouds that gather at the time of universal destruction. A numberless swords and claymores flashed like gleams of lightning from every direction. The shrill cries of the elephants and horses and the rattling sound of the chariots resembled the terrible thundering of clouds. Myriads of monkeys' tails stretched across the heavens like an array of magnificent rainbows appearing in the sky. The dust rose in thick columns like streams of water in the air and the arrows shot forth in an endless shower like rain-drops. Mountains hurled from either side crashed like repeated strokes of lightning. The Lord of the Raghus in His fury let fly arrows in showers, which straightway wounded the demon crew. The demon warriors shrieked with pain as the arrows struck them; and swinging round and round they fell to the ground here, there and everywhere. Streaming with blood, the wounded demons looked like mountains with their large cascades; and the blood ran in the form of a river, the terror of cowards. (1—5)

छं०— कादर भयंकर रुधिर सरिता चली परम अपावनी ।
 दौड कूल दल रथ रेत चक्र अबर्त बहति भयावनी ॥
 जलजंतु गज पदचर तुरग खर बिबिध बाहन को गने ।
 सर सक्ति तोमर सर्प चाप तरंग चर्म कमठ घने ॥

Cham.: kādara bhayamkara rudhira saritā calī parama apāvanī,
 dou kūla dala ratha reta cakra abarta bahati bhayāvanī.
 jalajaṃtu gaja padacara turaga khara bibidha bāhana ko gane,
 sara sakti tomara sarpa cāpa taramga carma kamaṭha ghane.

A most unholy river of blood, that smote recreants with terror, ran across the battlefield. With the two armies for its banks, the chariots for its intervening sands and their wheels for its whirlpools, it was a frightful flood indeed. The foot-soldiers, and even so elephants, horses, donkeys and other mounts of all kinds, more than one could count, (that floated on the river) represented the various aquatic creatures; the arrows, lances and iron clubs (swept by it) stood for its serpents: the bows borne along the current represented its waves and the shields stood for its many tortoises.

दो०— बीर परहिं जनु तीर तरु मज्जा बहु बह फेन ।
 कादर देखि डरहिं तहँ सुभटन्ह के मन चैन ॥ ८७ ॥

Do.: **bīra parahī janu tīra taru majjā bahu baha phena,
kādara dekhi ḍarahī tahā subhaṭanha ke mana cena.87.**

Warriors fell here and there like the trees on its banks and the abundant, marrow of their bones represented its scum. Dastards shuddered at its very sight, while champions were delighted at heart to see it. (87)

चौ०— मज्जहिं भूत पिसाच बेताला । प्रमथ महा झोटिंग कराला ॥
काक कंक लै भुजा उड़ाहीं । एक ते छीनि एक लै खाहीं ॥ १ ॥
एक कहहिं ऐसिउ सौंघाई । सठहु तुम्हार दरिद्र न जाई ॥
कहँरत भट घायल तट गिरे । जहँ तहँ मनहुँ अर्धजल परे ॥ २ ॥
खँचहिं गीध आँत तट भए । जनु बंसी खेलत चित दए ॥
बहु भट बहहिं चढ़े खग जाहीं । जनु नावरि खेलहिं सरि माहीं ॥ ३ ॥
जोगिनि भरि भरि खप्पर संचहिं । भूत पिसाच बधू नभ नंचहिं ॥
भट कपाल करताल बजावहिं । चामुंडा नाना बिधि गावहिं ॥ ४ ॥
जंबुक निकर कटक्कट कट्टहिं । खाहिं हुआहिं अघाहिं दपट्टहिं ॥
कोटिन्ह रुंड मुंड बिनु डोल्लहिं । सीस परे महि जय जय बोल्लहिं ॥ ५ ॥

Cau.: majjahī bhūta pisāca betālā, pramatha mahā jhoṭīnga karālā.
kāka kaṅka lai bhujā uRāhī, eka te chīni eka lai khāhī.1.
eka kahahī aisiu saūghāī, saṭhahu tumhāra daridra na jāī.
kahārata bhaṭa ghāyala taṭa gire, jahā tahā manahū ardhajala pare.2.
khaīcahī gīdha āta taṭa bhae, janu baṁsī khelata cita dae.
bahu bhaṭa bahahī caRhe khaga jāhī, janu nāvāri khelahī sari māhī.3.
jogini bhari bhari khappara saṁcahī, bhūta pisāca badhū nabha naṁcahī.
bhaṭa kapāla karatāla bajāvahī, cāmuṁḍā nānā bidhi gāvahī.4.
jambuka nikara kaṭakkata kaṭṭahī, khāhī huāhī aghāhī dapaṭṭahī.
koṭinha ruṁḍa muṁḍa binu ḍollahī, sīsa pare mahi jaya jaya bollahī.5.

Spirits, ghouls and goblins and even so frightful genii with a long shaggy mass of hair and Pramathas (Śiva's own attendants) took their plunge in it. Crows and kites flew off with human arms, which they tore from one another and ate themselves. Some said, "What a pity, fools that you should continue to suffer from want even in such plenty?" Wounded warriors fallen on the banks groaned like the moribund lying all round half in and half out of water (on the bank of a sacred river, lake etc., in order to ensure that they may breathe their last while their body is being washed by the sacred water since such a death is accounted as highly beneficial to the spirit of the dying man). Standing on its banks, vultures tore the entrails of the dead like fishermen angling with rapt attention. Many a dead warrior floated down with birds perched on them, as if the latter were enjoying a game of boating on the river. The Yoginīs (female attendants of Goddess Durgā) took to storing blood in skulls, while female spirits and sprites danced in the air. Even so Cāmuṁḍās (another class of female attendants of Durgā) sang songs in various strains, clashing the skulls of dead warriors like so many pairs of cymbals. Herds of Jackals snapped their teeth as they tore the dead, feasted upon them and yelled; and, when surfeited, they snarled. Myriads of headless trunks trotted along the battlefield, while the heads lying on the ground shouted "Victory! Victory!!" (1—5)

छं०— बोल्लहिं जो जय जय मुंड रुंड प्रचंड सिर बिनु धावहीं ।
 खप्परिन्ह खग्ग अलुज्झि जुज्झहिं सुभट भटन्ह ढहावहीं ॥
 बानर निसाचर निकर मर्दहिं राम बल दर्पित भए ।
 संग्राम अंगन सुभट सोवहिं राम सर निकरन्हि हए ॥

Cham.: **bol্লাhĩ jo jaya jaya muṇḍa ruṇḍa pracamḍa sira binu dhāvahiṅ,**
khapparinha khagga alujjhi jujjhahiṅ subhaṭa bhaṭanha ḍhahāvahiṅ.
bānara nisācara nikara mardahiṅ rāma bala darpita bhae,
saṅgrāma aṅgana subhaṭa sovaḥĩ rāma sara nikaranhi hae.

The heads shouted "Victory! Victory!!" while headless trunks darted wildly about. Birds got entangled in skulls even as they contended with one another; while champions overthrew their rivals. Imperious through Śrī Rāma's strength, the monkeys crushed the demon crew; and mortally struck by Śrī Rāma's flight of arrows, the champions lay in eternal sleep on the field of death.

दो०— रावन हृदयँ बिचारा भा निसिचर संघार ।
 मैं अकेल कपि भालु बहु माया करौं अपार ॥ ८८ ॥

Do.: **rāvana hrdayaṅ bicārā bhā nisicara saṅghāra,**
maĩ akela kapi bhālu bahu māyā karaũ apāra.88.

Rāvaṇa thought within himself, "The demons have been wiped out and I am left alone, while the monkeys are still numerous. Let me, therefore, create illusions without number." (88)

चौ०— देवन्ह प्रभुहि पयादें देखा । उपजा उर अति छोभ बिसेषा ॥
 सुरपति निज रथ तुरत पठावा । हरष सहित मातलि लै आवा ॥ १ ॥
 तेज पुंज रथ दिव्य अनूपा । हरषि चढ़े कोसलपुर भूपा ॥
 चंचल तुरग मनोहर चारी । अजर अमर मन सम गतिकारी ॥ २ ॥
 रथारूढ़ रघुनाथहि देखी । धाए कपि बलु पाइ बिसेषी ॥
 सही न जाइ कपिन्ह कै मारी । तब रावन माया बिस्तारी ॥ ३ ॥
 सो माया रघुबीरहि बाँची । लछिमन कपिन्ह सो मानी साँची ॥
 देखी कपिन्ह निसाचर अनी । अनुज सहित बहु कोसलधनी ॥ ४ ॥

Cau.: **devanha prabhuhi payādē dekhā, upajā ura ati chobha biseṣā.**
surapati nija ratha turata paṭhāvā, haraṣa sahita mātali lai āvā.1.
teja puñja ratha dibya anūpā, haraṣi caRhe kosalapura bhūpā.
caṅcala turaga manohara cārī, ajara amara mana sama gatikārī.2.
rathārūrha raghunāthahi dekhī, dhāe kapi balu pāi biseṣī.
sahī na jāi kapinha kai mārī, taba rāvana māyā bistārī.3.
so māyā raghubīrahi bāñcī, lachimana kapinha so mānī sāñcī.
dekhī kapinha nisācara anī, anuja sahita bahu kosaladhanī.4.

When the gods saw that the Lord was on foot, they were exceedingly troubled at

heart. Indra (the lord of heaven) forthwith despatched his own chariot, which Mātali (Indra's charioteer) gladly brought there. It was a heavenly and unique car, which was all splendour; the King of Kosalapura (Ayodhyā) gladly mounted it. It was driven by four high-spirited and charming horses, which knew no decay or death and flew as fast as thought. The monkeys rushed forward with renewed vigour when they saw the Lord of the Raghus mounted on a chariot. When Rāvaṇa felt that the monkey's onset was irresistible, he took to creating illusions. The illusive creation did not touch the Lord of the Raghus; while the monkeys, nay, even Lakṣmaṇa took it for real. The monkeys saw among a large demon host a number of Rāmas and as many Lakṣmaṇa. (1—4)

छं०— बहु राम लछिमन देखि मर्कट भालु मन अति अपडरे ।
जनु चित्र लिखित समेत लछिमन जहँ सो तहँ चितवहिं खरे ॥
निज सेन चकित बिलोकि हँसि सर चाप सजि कोसल धनी ।
माया हरी हरि निमिष महँ हरषी सकल मर्कट अनी ॥

Cham.: **bahu rāma lachimana dekhi markṭa bhālu mana ati apaḍare,**
janu citra likhita sameta lachimana jahā so tahā citavahī khare.
nija sena cakita biloki hāsi sara cāpa saji kosala dhanī,
māyā harī hari nimiṣa mahū haraṣī sakala markṭa anī.

The monkeys and bears were much terrified at heart to see numerous Rāmas and Lakṣmaṇas. All of them, including Lakṣmaṇa, stood gazing like the figures in a picture wherever they were. The Lord of Kosala smiled to see His army at a nonplus; He fitted an arrow to His bow and in a trice Śrī Hari dispersed the delusion to the delight of the whole monkey host.

दो०— बहुरि राम सब तन चितइ बोले बचन गँभीर ।
द्वंदजुद्ध देखहु सकल श्रमित भए अति बीर ॥ ८९ ॥

Do.: **bahuri rāma saba tana citai bole bacana gābhīra,**
dvaṁdajuddha dekhahu sakala śramita bhae ati bīra.89.

Śrī Rāma then cast His glance on all and spoke in meaningful words: "Watch now my duel (with Rāvaṇa); for all of you, my heroes, are extremely tired." (89)

चौ०— अस कहि रथ रघुनाथ चलावा । बिप्र चरन पंकज सिरु नावा ॥
तब लंकेस क्रोध उर छावा । गर्जत तर्जत सन्मुख धावा ॥ १ ॥
जीतेहु जे भट संजुग माहीं । सुनु तापस मैं तिन्ह सम नाहीं ॥
रावन नाम जगत जस जाना । लोकप जाकें बंदीखाना ॥ २ ॥
खर दूषन बिराध तुम्ह मारा । बधेहु ब्याध इव बालि बिचारा ॥
निसिचर निकर सुभट संघारेहु । कुंभकरन घननादहि मारेहु ॥ ३ ॥
आजु बयरु सबु लेउँ निबाही । जौं रन भूप भाजि नहिं जाही ॥
आजु करउँ खलु काल हवाले । परेहु कठिन रावन के पाले ॥ ४ ॥
सुनि दुर्बचन कालबस जाना । बिहँसि बचन कह कृपानिधाना ॥
सत्य सत्य सब तव प्रभुताई । जल्पसि जनि देखाउ मनुसाई ॥ ५ ॥

Cau.: **asa kahi ratha raghunātha calāvā, bipra carana paṁkaja siru nāvā.
 taba laṁkesa krodha ura chāvā, garjata tarjata sanmukha dhāvā.1.
 jītehu je bhaṭa saṁjuga māhī, sunu tāpasa maī tinha sama nāhī.
 rāvana nāma jagata jasa jānā, lokapa jākē baṁdīkhānā.2.
 khara dūṣana birādha tumha mārā, badhehu byādha iva bāli bicārā.
 nisicara nikara subhaṭa saṁghārehu, kuṁbhakarana ghananādahi mārehu.3.
 āju bayaru sabu leū nibāhī, jaū rana bhūpa bhāji nahī jāhī.
 āju karaū khalu kāla havāle, parehu kaṭhina rāvana ke pāle.4.
 suni durbacana kālabasa jānā, bihāsi bacana kaha kṛpānidhānā.
 satya satya saba tava prabhutāi, jalpasi jani dekhāu manusāi.5.**

So saying, the Lord of the Raghus bowed His head at the Brāhmaṇas' lotus feet even as He urged forward His chariot. Thereupon Rāvaṇa felt much enraged at heart and darted to meet Him, challenging Him in a thundering voice: "Listen, hermit: I am not like one of those warriors whom you have vanquished in battle. My name is Rāvaṇa, whose glory is known all the world over, and whose prison holds within its walls the regents of the spheres! You slew Khara, Dūṣaṇa and Virādha and killed poor Vāli even as a hunter would shoot his game. Nay, you wiped out a host of demon champions and killed even Kumbhakarna and Meghanāda. Today I will, wreak vengeance on you for all this unless, O prince, you flee away from the battle. Today I will surely give you over to death; for it is the relentless Rāvaṇa whom you have to deal with." Hearing his foul talk the All-merciful took him as doomed to death and smilingly replied as follows: "True, true is all your greatness. But prate no more; show your valour if you can. (1—5)

छं०— **जनि जल्पना करि सुजसु नासहि नीति सुनहि करहि छमा ।
 संसार महँ पुरुष त्रिबिध पाटल रसाल पनस समा ॥
 एक सुमनप्रद एक सुमन फल एक फलइ केवल लागहीं ।
 एक कहहिं कहहिं करहिं अपर एक करहिं कहत न बागहीं ॥**

Cham.: **jani jalpanā kari sujasu nāsahi nīti sunahi karahi chamā,
 saṁsāra mahā pūruṣa tribidha pāṭala rasāla panasa samā.
 eka sumanaprada eka sumana phala eka phalai kevala lāgahī,
 eka kahahī kahahī karahī apara eka karahī kahata na bāgahī.**

"Do not ruin your reputation by bragging. Pray, excuse me and listen to a sound maxim. There are three types of men in this world—those resembling the rose, the mango and the bread-tree respectively. The one gives flowers alone, the second flowers and fruit both and the third yields fruit alone. Even so the one talks, the second talks as well as does, while the third does but never goes about proclaiming it."

दो०— **राम बचन सुनि बिहँसा मोहि सिखावत ग्यान ।
 बयरु करत नहिं तब डरे अब लागे प्रिय प्रान ॥ ९० ॥**

Do.: **rāma bacana suni bihāsā mohi sikhāvata gyāna,
 bayaru karata nahī taba ḍare aba lāge priya prāna.90.**

Rāvaṇa heartily laughed when he heard Śrī Rāma's words. "Ah! You teach me wisdom! You did not shrink from waging war against me then; now it seems you hold your life very dear." (90)

चौ०— कहि दुर्बचन क्रुद्ध दसकंधर । कुलिस समान लाग छाँडै सर ॥
 नानाकार सिलीमुख धाए । दिसि अरु बिदिसि गगन महि छाए ॥ १ ॥
 पावक सर छाँडेउ रघुबीरा । छन महुँ जरे निसाचर तीरा ॥
 छाड़िसि तीब्र सक्ति खिसिआई । बान संग प्रभु फेरि चलाई ॥ २ ॥
 कोटिन्ह चक्र त्रिसूल पवारै । बिनु प्रयास प्रभु काटि निवारै ॥
 निफल होहिं रावन सर कैसैं । खल के सकल मनोरथ जैसैं ॥ ३ ॥
 तब सत बान सारथी मारेसि । परेउ भूमि जय राम पुकारेसि ॥
 राम कृपा करि सूत उठावा । तब प्रभु परम क्रोध कहुँ पावा ॥ ४ ॥

Cau.: kahi durbacana kruddha dasakaṁdhara, kulisa samāna lāga chāṅRai sara.
 nānākāra silīmukha dhāe, disī aru bidisī gagana mahi chāe.1.
 pāvaka sara chāṅReu raghubīrā, chana mahū jare nisācara tīrā.
 chāRisi tībra sakti khisiāi, bāna saṅga prabhu pheri calāi.2.
 koṭinha cakra trisūla pabārai, binu prayāsa prabhu kāṭi nivārai.
 niphala hohi rāvana sara kaisē, khala ke sakala manoratha jaisē.3.
 taba sata bāna sārathī māresi, pareu bhūmi jaya rāma pukāresi.
 rāma kṛpā kari sūta uṭhāvā, taba prabhu parama krodha kahū pāvā.4.

Having uttered these taunting words Rāvaṇa furiously began to discharge arrows like so many thunderbolts. Shafts of various designs flew and filled all the quarters, nay, every corner of the earth and heavens. The Hero of Raghu's line let fly a fiery dart, and in a moment the demon's bolts were all consumed. Rāvaṇa ground his teeth out of frustration and hurled a fierce lance; but the Lord sent it back alongwith His arrow. The demon then cast a cloud of discs and tridents; but the Lord frustrated them by tearing them asunder without any exertion. Rāvaṇa's arrows proved as futile as the schemes of the wicked invariably are. Then with a hundred arrows he struck Śrī Rāma's charioteer (Mātali), who fell to the ground crying "Victory to Śrī Rāma!" Śrī Rāma took compassion and lifted up the driver; He was now stirred up with a terrible fury. (1—4)

छं०— भए क्रुद्ध जुद्ध बिरुद्ध रघुपति त्रोन सायक कसमसे ।
 कोदंड धुनि अति चंड सुनि मनुजाद सब मारुत ग्रसे ॥
 मंदोदरी उर कंप कंपति कमठ भू भूधर त्रसे ।
 चिक्करहिं दिग्गज दसन गहि महि देखि कौतुक सुर हँसे ॥

Cham.: bhae kruddha juddha biruddha raghupati trona sāyaka kasamase,
 kodamḍa dhuni ati caṁḍa suni manujāda saba māruta grase.
 maṁdodarī ura kampa kampaṭi kamaṭha bhū bhūdhara trase,
 cikkarahi diggaja dasana gahi mahi dekhi kautuka sura hāse.

When the Lord of the Raghus encountered the enemy on the battlefield, full of rage, the arrows in His quiver vied with one another in their endeavour to shoot forth. The

man-eating demons were all seized with terror at the sound of the most awful twang of His bow. Mandodarī's heart quaked; the ocean, the Tortoise supporting the globe, the earth and the mountains trembled; and the elephants guarding the quarters squealed, and clutched the globe with their tusks. The gods smiled at this amusing sight.

दो०— तानेउ चाप श्रवन लगि छाँडे बिसिख कराल ।

राम मारगन गन चले लहलहात जनु ब्याल ॥ ९१ ॥

Do.: tāneu cāpa śravana lagi chāRe bisikha karāla,
rāma māragana gana cale lahalahāta janu byāla.91.

Śrī Rāma drew the bow-string right up to His ear and let fly His terrible darts, which sped forth vibrating like so many serpents. (91)

चौ०— चले बान सपच्छ जनु उरगा । प्रथमहिं हतेउ सारथी तुरगा ॥
रथ बिभंजि हति केतु पताका । गर्जा अति अंतर बल थाका ॥ १ ॥
तुरत आन रथ चढि खिसिआना । अस्त्र सस्त्र छाँडेसि बिधि नाना ॥
बिफल होहिं सब उद्यम ताके । जिमि परद्रोह निरत मनसा के ॥ २ ॥
तब रावन दस सूल चलावा । बाजि चारि महि मारि गिरावा ॥
तुरग उठाइ कोपि रघुनायक । खैचि सरासन छाँडे सायक ॥ ३ ॥
रावन सिर सरोज बनचारी । चलि रघुबीर सिलीमुख धारी ॥
दस दस बान भाल दस मारे । निसरि गए चले रुधिर पनारे ॥ ४ ॥
स्रवत रुधिर धायउ बलवाना । प्रभु पुनि कृत धनु सर संधाना ॥
तीस तीर रघुबीर पबारे । भुजन्हि समेत सीस महि पारे ॥ ५ ॥
काटतहीं पुनि भए नबीने । राम बहोरि भुजा सिर छीने ॥
प्रभु बहु बार बाहु सिर हए । कटत झटिति पुनि नूतन भए ॥ ६ ॥
पुनि पुनि प्रभु काटत भुज सीसा । अति कौतुकी कोसलाधीसा ॥
रहे छाड़ नभ सिर अरु बाहू । मानहुँ अमित केतु अरु राहू ॥ ७ ॥

Cau.: cale bāna sapačcha janu uragā, prathamahī hateu sārathī turagā.
ratha bibhañji hati ketu patākā, garjā ati aṁtara bala thākā.1.
turata āna ratha caRhi khisiānā, astra sastra chāResi bidhi nānā.
biphala hohī saba udyama tāke, jimi paradroha nirata manasā ke.2.
taba rāvana dasa sūla calāvā, bāji cāri mahi māri girāvā.
turaga uṭhāi kopi raghunāyaka, khaīci sarāsana chāRe sāyaka.3.
rāvana sira saroja banacārī, cali raghubīra silimukha dhārī.
dasa dasa bāna bhāla dasa māre, nisari gae cale rudhira panāre.4.
sraavata rudhira dhāyau balavānā, prabhu puni kṛta dhanu sara saṁdhānā.
tīsa tīra raghubīra pabāre, bhujanhi sameta sīsa mahi pāre.5.
kāṭatahī puni bhae nabīne, rāma bahori bhujā sira chīne.
prabhu bahu bāra bāhu sira hae, kaṭata jhaṭiti puni nūtana bhae.6.
puni puni prabhu kāṭata bhujā sīsā, ati kautukī kosalādhīsā.
rahe chāi nabha sira aru bāhū, mānahū amita ketu aru rāhū.7.

The arrows flew like winged serpents. At the first onset they killed Rāvaṇa's charioteer and horses; then, smashing the car, they tore off his ensign and flags. Even though his strength had inwardly failed him, he roared aloud and, immediately mounting another car, ground his teeth and hurled missiles and other weapons of every description. All his efforts, however, failed like those of a man whose mind is ever intent on harming others. Then Rāvaṇa hurled forth ten pikes, which struck the four horses of Śrī Rāma's chariot and overthrew them. The Lord raised His horses and, drawing the bow string, let fly His darts in great fury. The arrows of Śrī Rāma (the Hero of Raghu's line) sped forth like a string of bees* to enter Rāvaṇa's heads, which compared a bed of lotuses. Śrī Rāma struck each of his brows with ten arrows, which pierced through them; and blood gushed forth in torrents. Though bleeding profusely, the mighty demon rushed forward; the Lord once more fitted arrows to His bow. The Hero of Raghu's line discharged thirty shafts, which shot down his heads and arms to the ground. But they grew afresh as soon as they were severed; Śrī Rāma, however, struck off his heads and arms once more. Time after time the Lord smote off his arms and heads; but they were renewed as soon as they were blown off. Again and again the Lord tore off his arms and heads; for the King of Kosala takes delight in playing. The sky was full of heads and arms like an infinite number of Ketus and Rāhus. (1—7)

छं०— जनु राहु केतु अनेक नभ पथ स्रवत सोनित धावहीं ।
 रघुबीर तीर प्रचंड लागहिं भूमि गिरन न पावहीं ॥
 एक एक सर सिर निकर छेदे नभ उड़त इमि सोहहीं ।
 जनु कोपि दिनकर कर निकर जहँ तहँ बिधुंतुद पोहहीं ॥

Charṁ.: **janu rāhu ketu aneka nabha patha sravata sonita dhāvahī,**
raghubīra tīra pracāṇḍa lāgahī bhūmi girana na pāvahī.
eka eka sara sira nikara chede nabha uRata imi sohahī,
janu kopi dinakara kara nikara jahā tahā bidhumtuda pohahī.

It seemed as though multitudes of Rāhus and Ketus were rushing through the air, streaming with blood; hit by the terrible shafts of Śrī Rāma (the Hero of Raghu's line) again and again, they could not fall to the ground. The arrows, as they flew through the air, each transfixing a set of heads, seemed like so many rays of the angry sun each strung all over with a number of Rāhus.

दो०— जिमि जिमि प्रभु हर तासु सिर तिमि तिमि होहिं अपार ।
 सेवत बिषय बिबर्ध जिमि नित नित नूतन मार ॥ ९२ ॥

Do.: **jimi jimi prabhu hara tāsu sira timi timi hohī apāra,**
sevata biṣaya bibardha jimi nita nita nūtana māra.92.

As quickly as the Lord struck off his heads, they were renewed without end, like the passions of a man, which grow ever more and more even as he enjoys the pleasures of sense. (92)

* "The word 'Śilimukha' in the original bears a double meaning. It denotes both an arrow and a bee. Hence the sentence has been translated as above."

चौ०— दसमुख देखि सिरन्ह कै बाढ़ी । बिसरा मरन भई रिस गाढ़ी ॥
 गर्जेउ मूढ़ महा अभिमानी । धायउ दसहु सरासन तानी ॥ १ ॥
 समर भूमि दसकंधर कोप्यो । बरषि बान रघुपति रथ तोप्यो ॥
 दंड एक रथ देखि न परेऊ । जनु निहार महुँ दिनकर दुरेऊ ॥ २ ॥
 हाहाकार सुरन्ह जब कीन्हा । तब प्रभु कोपि कारमुक लीन्हा ॥
 सर निवारि रिपु के सिर काटे । ते दिसि बिदिसि गगन महि पाटे ॥ ३ ॥
 काटे सिर नभ मारग धावहिं । जय जय धुनि करि भय उपजावहिं ॥
 कहँ लछिमन सुग्रीव कपीसा । कहँ रघुबीर कोसलाधीसा ॥ ४ ॥

Cau.: dasamukha dekhi siranha kai bāRhi, bisarā marana bhaī risa gāRhi.
 garjeu mūRha mahā abhimānī, dhāyau dasahu sarāsana tānī.1.
 samara bhūmi dasakāndhara kopyo, baraṣi bāna raghupati ratha topyo.
 daṁḍa eka ratha dekhi na pareū, janu nihāra mahūṁ dinakara dureū.2.
 hāhākāra suranha jaba kīnhā, taba prabhu kopi kāramuka līnhā.
 sara nivāri ripu ke sira kāṭe, te disī bidisī gagana mahi pāṭe.3.
 kāṭe sira nabha māraga dhāvahi, jaya jaya dhuni kari bhaya upajāvahī.
 kahā lachimana sugrīva kapisā, kahā raghubīra kosalādhīsā.4.

When the ten-headed monster perceived the multiplication of his heads, he thought no more of his own death, but was seized with burning wrath. The fool roared in his great pride and rushed forward with all his ten bows drawn. Flying into a rage on the battle-field, the ten-headed monster discharged a shower of arrows and screened with it the chariot of Śrī Rāma (the Lord of the Raghus), which was lost to sight for nearly half an hour, even as the sun is obscured by mist. When the gods raised a piteous cry, the Lord took up His bow, full of wrath. Intercepting the enemy's arrows He struck off his heads, which covered all the quarters as well as the intermediate points of the compass, as well as heaven and earth. The severed heads flew through the air and struck terror into the monkeys' hearts as they uttered the cries of "Victory, Victory!! Where is Lakṣmaṇa? Where is Sugrīva, the lord of the monkeys? Where is the hero of Raghu's line, the lord of Kosala?" (1—4)

छं०— कहँ रामु कहि सिर निकर धाए देखि मर्कट भजि चले ।
 संधानि धनु रघुबंसमनि हँसि सरन्हि सिर बेधे भले ॥
 सिर मालिका कर कालिका गहि बृंद बृदन्हि बहु मलीं ।
 करि रुधिर सरि मज्जनु मनहुँ संग्राम बट पूजन चलीं ॥

Cham.: kahā rāmu kahi sira nikara dhāe dekhi markṭa bhaji cale,
 saṁdhāni dhanu raghubaṁsamani hāsi saranhi sira bedhe bhale.
 sira mālikā kara kālikā gahi bṛnda bṛndanhi bahu milī,
 kari rudhira sari majjanu manahūṁ saṁgrāma baṭa pūjana calī.

"Where is Rāma?" cried the multitudes of heads as they sped. The monkeys took to flight as they saw them. The Jewel of Raghu's line smilingly fitted arrows to His bow and shot the heads through and through. Taking a rosary of skulls in their hands a large

number of Kālikās (female attendants of Goddess Kālī) collected in numerous batches, as though having bathed in the stream of blood they had proceeded to worship the banyan tree of the battle.

दो०— पुनि दसकंठ क्रुद्ध होइ छाँड़ी सक्ति प्रचंड ।
चली बिभीषन सन्मुख मनहुँ काल कर दंड ॥ ९३ ॥

Do.: puni dasakamṭha kruddha hoi chāṅṅī sakti pracamṇḍa,
calī bibhīṣana sanmukha manahū kāla kara damṇḍa.93.

Then the ten-headed monster in his fury hurled forth his terrible lance, which flew straight towards Vibhīṣaṇa like the rod of Death. (93)

चौ०— आवत देखि सक्ति अति घोरा । प्रनतारति भंजन पन मोरा ॥
तुरत बिभीषन पाछें मेला । सन्मुख राम सहेउ सोइ सेला ॥ १ ॥
लागि सक्ति मुरुछा कछु भई । प्रभु कृत खेल सुरन्ह बिकलई ॥
देखि बिभीषन प्रभु श्रम पायो । गहि कर गदा क्रुद्ध होइ धायो ॥ २ ॥
रे कुभाग्य सठ मंद कुबुद्धे । तैं सुर नर मुनि नाग बिरुद्धे ॥
सादर सिव कहुँ सीस चढ़ाए । एक एक के कोटिन्ह पाए ॥ ३ ॥
तेहि कारन खल अब लगि बाँच्यो । अब तव कालु सीस पर नाच्यो ॥
राम बिमुख सठ चहसि संपदा । अस कहि हनेसि माझ उर गदा ॥ ४ ॥

Cau.: āvata dekhi sakti ati ghorā, pranatāratī bhāṅjana pana morā.
turata bibhīṣana pāchē melā, sanmukha rāma saheu soi selā.1.
lāgi sakti muruchā kachu bhāī, prabhu kṛta khela suranha bikalaī.
dekhi bibhīṣana prabhu śrama pāyo, gahi kara gadā kruddha hoi dhāyo.2.
re kubhāgya saṭha maṇḍa kubuddhe, taī sura nara muni nāga biruddhe.
sādara siva kahū sīsa caRhāe, eka eka ke koṭinha pāe.3.
tehi kārana khala aba lagi bācyo, aba tava kālu sīsa para nācyo.
rāma bimukha saṭha cahasi saṃpadā, asa kahi hanesi mājha ura gadā.4.

When the Lord saw the most fearful lance coming, He thought to Himself, "It is My sacred vow to put an end to the distress of the suppliant!" Instantly Śrī Rāma put Vibhīṣaṇa behind Him and exposed Himself to the full force of the spear. When the lance struck Him, the Lord fainted for a while. Although it was a mere sport on the part of the Lord, the gods were filled with dismay. When Vibhīṣaṇa saw that the Lord had been grievously hurt, he seized his club and rushed forward full of rage. "You wretched vile and perverse fool! You have antagonized gods, human beings, sages and Nāgas alike. You devoutly offered your heads to Lord Śiva and have got millions for one in return. It is for this reason, O wretch, that you have been spared till this time; your death, however, seems to be impending now. Fool, you seek happiness through enmity with Śrī Rāma?" So saying, Vibhīṣaṇa struck his brother right on the chest with his club. (1—4)

छं०— उर माझ गदा प्रहार घोर कठोर लागत महि पश्यो ।
दस बदन सोनित स्रवत पुनि संभारि धायो रिस भर्यो ॥

द्वौ भिरे अतिबल मल्लजुद्ध बिरुद्ध एकु एकहि हनै ।
रघुबीर बल दर्पित बिभीषनु घालि नहिं ता कहँ गनै ॥

Cham.: **ura mājha gadā prahāra ghora kaṭhora lāgata mahi paryo,
dasa badana sonita sravata puni saṁbhāri dhāyo risa bharyo.
dvau bhire atibala mallajuddha biruddha eku ekahi hanai,
raghubīra bala darpita bibhīṣanu ghāli nahī tā kahū ganai.**

At the terrible impact of the mighty club on his chest Rāvaṇa fell to the ground, all his ten mouths spouting blood. But he picked himself up again and darted forward full of fury. The two mighty champions closed with each other in a wrestling contest, each mauling the other. Vibhīṣaṇa, however, who was inspired with the strength of Śrī Rāma (the Hero of Raghu's line), deemed his adversary as of no account.

दो०— उमा बिभीषनु रावनहि सन्मुख चितव कि काउ ।

सो अब भिरत काल ज्यो श्रीरघुबीर प्रभाउ ॥ ९४ ॥

Do.: **umā bibhīṣanu rāvanahi sanmukha citava ki kāu,
so aba bhirata kāla jyō śrīraghubīra prabhāu.94.**

Umā, (continues Lord Śiva,) Vibhīṣaṇa would never have dared of himself to look Rāvaṇa in the face. Armed with the might of Śrī Rāma (the Hero of Raghu's line), however, he now closed with his brother like Death himself. (94)

चौ०— देखा श्रमित बिभीषनु भारी । धायउ हनुमान गिरि धारी ॥
रथ तुरंग सारथी निपाता । हृदय माझ तेहि मारेसि लाता ॥ १ ॥
ठाढ़ रहा अति कंपित गाता । गयउ बिभीषनु जहँ जनत्राता ॥
पुनि रावन कपि हतेउ पचारी । चलेउ गगन कपि पूँछ पसारी ॥ २ ॥
गहिसि पूँछ कपि सहित उड़ाना । पुनि फिरि भिरेउ प्रबल हनुमाना ॥
लरत अकास जुगल सम जोधा । एकहि एकु हनत करि क्रोधा ॥ ३ ॥
सोहहिं नभ छल बल बहु करहीं । कज्जल गिरि सुमेरु जनु लरहीं ॥
बुधि बल निसिचर परइ न पार्यो । तब मारुत सुत प्रभु संभास्यो ॥ ४ ॥

Cau.: **dekhā śramita bibhīṣanu bhārī, dhāyau hanumāna giri dhārī.
ratha turamga sārathī nipāta, hṛdaya mājha tehi māresi lātā.1.
ṭhāRha rahā ati kāmpita gātā, gayau bibhīṣanu jahā janatrātā.
puni rāvana kapi hateu pacārī, caleu gagana kapi pūṅcha pasārī.2.
gahisi pūṅcha kapi sahita uRānā, puni phiri bhireu prabala hanumānā.
larata akāsa jugala sama jodhā, ekahi eku hanata kari krodhā.3.
sohahī nabha chala bala bahu karahī, kajjala giri sumeru janu larahī.
budhi bala niscara parai na pāryo, taba māruta suta prabhu saṁbhāryo.4.**

Perceiving Vibhīṣaṇa much exhausted, Hanumān rushed forward with a rock in his hand; crushing the chariot, the horses and the charioteer all at once he gave Rāvaṇa a kick right in his breast. The demon, however, kept standing though shaking violently all over. Meanwhile Vibhīṣaṇa withdrew into the presence of Śrī Rāma (the Protector of

His devotees). Rāvaṇa thereupon challenged and assailed the monkey (Hanumān), who ascended into the air spreading his tail. Rāvaṇa laid hold of his tail, but the monkey (Hanumān) flew along with him. The mighty Hanumān then turned and closed with him. The two well-matched warriors fought overhead, each striking the other in great fury. Putting forth all their strength and stratagem while in the air the two looked like a mountain of soot and Mount Sumeru contending with each other. When the demon could not be overthrown either through wit or through physical force, the son of the wind-god invoked his lord. (1—4)

छं०— संभारि श्रीरघुबीर धीर पचारि कपि रावनु हन्यो ।
महि परत पुनि उठि लरत देवन्ह जुगल कहुँ जय जय भन्यो ॥
हनुमंत संकट देखि मर्कट भालु क्रोधातुर चले ।
रन मत्त रावन सकल सुभट प्रचंड भुज बल दलमले ॥

Cham.: **sambhāri śrīraghubīra dhīra pacāri kapi rāvanu hanyo, mahi parata puni uṭhi larata devanha jugala kahū jaya jaya bhanyo. hanumaṁta saṁkaṭa dekhi markaṭa bhālu krodhātura cale, rana matta rāvana sakala subhaṭa pracāṁḍa bhuja bala dalamale.**

Invoking the Hero of Raghu's line, the strong-minded Hanumān challenged and struck Rāvaṇa. The two fell to the ground and rising again resumed fighting. The gods shouted 'Victory' to both. Seeing Hanumān in such a strait, the monkeys and bears sallied forth in furious haste; while Rāvaṇa, who was battle-mad, crushed all the champions by the tremendous might of his arm.

दो०— तब रघुबीर पचारे धाए कीस प्रचंड ।
कपि बल प्रबल देखि तेहिं कीन्ह प्रगट पाषंड ॥ ९५ ॥

Do.: **taba raghubīra pacāre dhāe kīsa pracāṁḍa, kapi bala prabala dekhi tehi kīnha pragata pāṣaṁḍa.95.**

Then, rallied by the Hero of Raghu's line, the fierce monkeys rushed forward. Seeing the overwhelming monkey host, Rāvaṇa, however, displayed his Māyā (black art). (95)

चौ०— अंतरधान भयउ छन एका । पुनि प्रगटे खल रूप अनेका ॥
रघुपति कटक भालु कपि जेते । जहँ तहँ प्रगट दसानन तेते ॥ १ ॥
देखे कपिन्ह अमित दससीसा । जहँ तहँ भजे भालु अरु कीसा ॥
भागे बानर धरहिं न धीरा । त्राहि त्राहि लछिमन रघुबीरा ॥ २ ॥
दहँ दिसि धावहिं कोटिन्ह रावन । गर्जहिं घोर कठोर भयावन ॥
डरे सकल सुर चले पराई । जय कै आस तजहु अब भाई ॥ ३ ॥
सब सुर जिते एक दसकंधर । अब बहु भए तकहु गिरि कंदर ॥
रहे बिरंचि संभु मुनि ग्यानी । जिन्ह जिन्ह प्रभु महिमा कछु जानी ॥ ४ ॥

Cau.: **aṁtaradhāna bhayau chana ekā, puni pragate khala rūpa anekā. raghupati kaṭaka bhālu kapi jete, jahā tahā pragata dasānana tete.1.**

dekhe kapinha amita dasasisā, jahā tahā bhaje bhālu aru kīsā.
 bhāge bānara dharahī na dhīrā, trāhi trāhi lachimana raghubīrā.2.
 dahā disi dhāvahī koṭinha rāvana, garjahī ghora kaṭhōra bhayāvana.
 ḍare sakala sura cale parāī, jaya kai āsa tajahu aba bhāī.3.
 saba sura jite eka dasakāṁdhara, aba bahu bhae takahu giri kāṁdhara.
 rahe biraṁci sambhu muni gyānī, jinha jinha prabhu mahimā kachu jānī.4.

He became invisible for a moment and then the wretch revealed himself in multitudinous forms. The ten-headed monster appeared in as many forms as there were bears and monkeys in the army of Śrī Rāma (the Lord of the Raghus). The monkey host beheld numberless Rāvaṇas; the bears and monkeys then fled in every direction. The monkeys had no courage to stay. They fled crying, "Help, Lakṣmaṇa! Help, Raghuvīra (Hero of Raghu's line)!" Myriads of Rāvaṇas darted in all directions, thundering in a deep, shrill and frightful voice. All the gods took flight in panic crying, "Now, brethren, abandon all hope of victory. A single Rāvaṇa subdued the whole heavenly host. Now that he has been multiplied, let us seek mountain caves." Only Brahmā (the Creator), Lord Śambhu (Śiva) and the wise seers, whoever knew something of the Lord's glory, remained unshaken. (1—4)

छं०— जाना प्रताप ते रहे निर्भय कपिन्ह रिपु माने फुरे।
 चले बिचलि मर्कट भालु सकल कृपाल पाहि भयातुरे ॥
 हनुमंत अंगद नील नल अतिबल लरत रन बाँकुरे।
 मर्दहिं दसानन कोटि कोटिन्ह कपट भू भट अंकुरे ॥

Charṁ.: jānā pratāpa te rahe nirbhaya kapinha ripu māne phure,
 cale bicali markāṭa bhālu sakala kṛpāla pāhi bhayāture.
 hanumarṁta aṁgada nīla nala atibala larata rana bākure,
 mardahī dasānana koṭi koṭinha kapaṭa bhū bhaṭa aṁkure.

They who understood the Lord's might remained fearless. But the monkeys took the apparitions for real enemies. They all lost courage and fled, monkeys and bears alike, crying in their dismay: "Protect us, our merciful lord!" The most powerful Hanumān, Aṅgada, Nīla and Nala, who were all valiant in battle, fought and crushed the myriads of gallant Rāvaṇas that had sprouted on the soil of deception.

दो०— सुर बानर देखे बिकल हँस्यो कोसलाधीस।
 सजि सारंग एक सर हते सकल दससीस ॥ ९६ ॥

Do.: sura bānara dekhe bikala hāsyo kosalādhīsa,
 saji sārāṅga eka sara hate sakala dasasīsa.96.

The Lord of Kosala smiled to see the dismay of the gods and the monkeys. He fitted an arrow to His famous Śāraṅga bow and wiped out the whole host of illusive Rāvaṇa. (96)

चौ०— प्रभु छन महुँ माया सब काटी। जिमि रबि उएँ जाहिं तम फाटी ॥
 रावनु एकु देखि सु हरषे। फिरे सुमन बहु प्रभु पर बरषे ॥ १ ॥

भुज उठाइ रघुपति कपि फेरे । फिरे एक एकन्ह तब टेरे ॥
 प्रभु बलु पाइ भालु कपि धाए । तरल तमकि संजुग महि आए ॥ २ ॥
 अस्तुति करत देवतन्हि देखें । भयउँ एक मैं इन्ह के लेखें ॥
 सठहु सदा तुम्ह मोर मरायल । अस कहि कोपि गगन पर धायल ॥ ३ ॥
 हाहाकार करत सुर भागे । खलहु जाहु कहँ मोरें आगे ॥
 देखि बिकल सुर अंगद धायो । कूदि चरन गहि भूमि गिरायो ॥ ४ ॥

Cau.: prabhu chana mahū māyā saba kāṭī, jimi rabi uē jāhī tama phāṭī.
 rāvanu eku dekhi sura haraṣe, phire sumana bahu prabhu para baraṣe.1.
 bhuja uṭhāi raghupati kapi phere, phire eka ekanha taba ṭere.
 prabhu balu pāi bhālu kapi dhāe, tarala tamaki samjuga mahi āe.2.
 astuti karata devatanhi dekhē, bhayaū eka maī inha ke lekhē.
 saṭhahu sadā tumha mora marāyala, asa kahi kopi gagana para dhāyala.3.
 hāhākāra karata sura bhāge, khalahu jāhu kahā morē āge.
 dekhi bikala sura aṅgada dhāyo, kūdi carana gahi bhūmi girāyo.4.

In a trice the Lord dispersed the whole phantom, even as the veil of darkness is torn asunder with the rising of the sun. The gods rejoiced to see only one Rāvaṇa and, turning back, rained abundant flowers on the Lord. Raising His arm, the Lord of the Raghus rallied the monkeys, who returned, each shouting to other. Inspired by the might of their lord, the bears and monkeys ran; and leaping briskly they arrived on the battlefield. When Rāvaṇa saw the gods extolling Śrī Rāma, he thought to himself, "They think I am now reduced to one." "Fools ! you have ever been victims of my thrashing !" So saying he sprang into the air with great indignation. As the gods fled uttering a piteous cry, Rāvaṇa said, "Wretches whither can you go from my presence?" Seeing the distress of the gods, Aṅgada rushed forward and with a bound seized Rāvaṇa by the foot and threw him to the ground. (1—4)

छं०— गहि भूमि पारयो लात मारयो बालिसुत प्रभु पहिं गयो ।
 संभारि उठि दसकंठ घोर कठोर रव गर्जत भयो ॥
 करि दाप चाप चढ़ाइ दस संधानि सर बहु बरषई ।
 किए सकल भट घायल भयाकुल देखि निज बल हरषई ॥

Cham.: gahi bhūmi pāryo lāta māryo bālisuta prabhu pahī gayo,
 sambhāri uṭhi dasakamṭha ghora kaṭhora rava garjata bhayo.
 kari dāpa cāpa caRhāi dasa samdhāni sara bahu baraṣai,
 kie sakala bhaṭa ghāyala bhayākula dekhi nija bala haraṣai.

Having seized Rāvaṇa and thrown him to the ground, Vāli's son (Aṅgada) gave him a kick and then rejoined his lord. The ten-headed monster, on recovering himself, rose again and roared terribly in a shrill voice. Proudly drawing the string of all his ten bows he fitted a dart to each and rained a flight of arrows, wounding all the warriors in the enemy's ranks to their utter dismay and confusion; and rejoiced to see his own might.

दो०— तब रघुपति रावन के सीस भुजा सर चाप।

काटे बहुत बढ़े पुनि जिमि तीरथ कर पाप॥ ९७॥

Do.: *taba raghupati rāvana ke sīsa bhujā sara cāpa,*
kāṭe bahuta baRhe puni jimi tīratha kara pāpa.97.

Thereupon the Lord of the Raghus tore off Rāvaṇa's heads and arms, alongwith the arrows and bows; more than once. But each time they all multiplied like sins committed in a holy place. (97)

चौ०— सिर भुज बाढ़ि देखि रिपु केरी। भालु कपिन्ह रिस भई घनेरी॥
मरत न मूढ़ कटेहुँ भुज सीसा। धाए कोपि भालु भट कीसा॥ १॥
बालितनय मारुति नल नीला। बानरराज दुबिद बलसीला॥
बिटप महीधर करहिं प्रहारा। सोइ गिरि तरु गहि कपिन्ह सो मारा॥ २॥
एक नखन्हि रिपु बपुष बिदारी। भागि चलहिं एक लातन्ह मारी॥
तब नल नील सिरन्हि चढ़ि गयऊ। नखन्हि लिलार बिदारत भयऊ॥ ३॥
रुधिर देखि बिषाद उर भारी। तिन्हहि धरन कहुँ भुजा पसारी॥
गहे न जाहिं करन्हि पर फिरहीं। जनु जुग मधुप कमल बन चरहीं॥ ४॥
कोपि कूदि द्वौ धरेसि बहोरी। महि पटकत भजे भुजा मरोरी॥
पुनि सकोप दस धनु कर लीन्हे। सरन्हि मारि घायल कपि कीन्हे॥ ५॥
हनुमदादि मुरुछित करि बंदर। पाइ प्रदोष हरष दसकंधर॥
मुरुछित देखि सकल कपि बीरा। जामवंत धायउ रनधीरा॥ ६॥
संग भालु भूधर तरु धारी। मारन लगे पचारि पचारी॥
भयउ क्रुद्ध रावन बलवाना। गहि पद महि पटकइ भट नाना॥ ७॥
देखि भालुपति निज दल घाता। कोपि माझ उर मारेसि लाता॥ ८॥

Cau.: *sira bhuja bāRhi dekhi ripu kerī, bhālu kapinha risa bhai ghanerī.*
marata na mūrha kaṭehū bhuja sīsā, dhāe kopi bhālu bhaṭa kīsā.1.
bālitānaya māruti nala nīlā, bānararāja dubida balasīlā.
biṭapa mahīdhara karahī prahārā, soi giri taru gahi kapinha so mārā.2.
eka nakhanhi ripu bapuṣa bidārī, bhāgi calahī eka lātanha mārī.
taba nala nīla siranhi caRhi gayaū, nakhanhi līlāra bidārata bhayaū.3.
rudhira dekhi biṣāda ura bhārī, tinhahi dharana kahū bhujā pasārī.
gahe na jāhī karanhi para phirahī, janu juga madhupa kamala bana carahī.4.
kopi kūdi dvau dharesi bahorī, mahi paṭakata bhaje bhujā marorī.
puni sakopa dasa dhanu kara līnhe, saranhi mārī ghāyala kapi kīnhe.5.
hanumadādi muruchita kari baṁdara, pāi pradoṣa haraṣa dasakaṁdhara.
muruchita dekhi sakala kapi bīrā, jāmavaṁta dhāyau ranadhīrā.6.
saṁga bhālu bhūdhara taru dhārī, mārana lage pacārī pacārī.
bhayau krudha rāvana balavānā, gahi pada mahi paṭakai bhaṭa nānā.7.
dekhi bhālupati nija dala ghātā, kopi mājha ura māresi lātā.8.

The bears and monkeys grew furious when they saw the repeated renewal of Rāvaṇa's heads and arms. "This fool would not die even though his arms and heads are

cut off!" So saying, the bear and monkey warriors darted towards him in great fury. Vāli's son (Aṅgada), the son of the wind-god, Nala, Nila, Sugrīva (the king of the monkeys) and Dwivida, all mighty heroes, hurled trees and rocks on him. Rāvaṇa, however, caught them and threw the same back upon the monkeys. Some of the monkeys tore the enemy's body with their claws, while others would kick him and run away. Then Nala and Nila climbed up his heads and set to tearing his foreheads with their claws. When he saw blood coming, he felt much troubled at heart and moved up his arms to catch hold of the monkeys. But they were not to be caught and leapt about from one hand to another like a pair of bees hovering over a bed of lotuses. At last with a furious bound he clutched them both; but before he could dash them to the ground, they twisted his arms and ran away. Again in his fury he took ten bows in his hands and with his arrows struck and wounded the monkeys. Having rendered Hanumān and other monkey chiefs senseless he rejoiced to see the approach of night. Seeing all the monkey heroes in a swoon the valiant Jāmbavān rushed forward with a host of bears carrying rocks and trees, which they hurled upon him, challenging him again and again. This enraged the mighty Rāvaṇa, who seized a number of the warriors by the foot and began dashing them to the ground. Jāmbavān (the king of the bears) flew into a rage when he saw the havoc wrought on his host, and gave Rāvaṇa a kick on the breast. (1—8)

छं०— उर लात घात प्रचंड लागत बिकल रथ ते महि परा ।
गहि भालु बीसहुँ कर मनहुँ कमलन्हि बसे निसि मधुकरा ॥
मुरुछित बिलोकि बहोरि पद हति भालुपति प्रभु पहिँ गयो ।
निसि जानि स्यंदन घालि तेहि तब सूत जतनु करत भयो ॥

Cham.: **ura lāta ghāta pracanḍa lāgata bikala ratha te mahi parā,
gahi bhālu bīsahū kara manahū kamalanhi base nisi madhukarā.
muruchita biloki bahori pada hati bhālupati prabhu pahī gayo,
nisi jāni syāndana ghāli tehi taba sūta jatanu karata bhayo.**

The violent impact of the foot on his breast made Rāvaṇa senseless and he fell from his chariot to the ground, grasping a bear in each of his twenty hands, like bees reposing by night in the folds of the lotus. Seeing him unconscious, the king of the bears struck him with his foot once more and rejoined the Lord. Perceiving that it was night, the charioteer lifted him on to his chariot and then tried to bring him back to his senses.

दे०— मुरुछा बिगत भालु कपि सब आए प्रभु पास ।
निसिचर सकल रावनहि घेरि रहे अति त्रास ॥ ९८ ॥

Do.: **muruchā bigata bhālu kapi saba āe prabhu pāsa,
niscara sakala rāvanahi gheri rahe ati trāsa.98.**

On recovering from their swoon the bears and monkeys all arrived in the presence of the Lord, while all the demons stood round Rāvaṇa in great consternation. (98)

[PAUSE 26 FOR A THIRTY-DAY RECITATION]

चौ०— तेही निसि सीता पहिँ जाई । त्रिजटा कहि सब कथा सुनाई ॥
सिर भुज बाढ़ि सुनत रिपु केरी । सीता उर भइ त्रास घनेरी ॥ १ ॥

मुख मलीन उपजी मन चिंता । त्रिजटा सन बोली तब सीता ॥
 होइहि कहा कहसि किन माता । केहि बिधि मरिहि बिस्व दुखदाता ॥ २ ॥
 रघुपति सर सिर कटेहुँ न मरई । बिधि बिपरीत चरित सब करई ॥
 मोर अभाग्य जिआवत ओही । जेहिँ हौं हरि पद कमल बिछोही ॥ ३ ॥
 जेहिँ कृत कपट कनक मृग झूठा । अजहुँ सो दैव मोहि पर रूठा ॥
 जेहिँ बिधि मोहि दुख दुसह सहाए । लछिमन कहुँ कटु बचन कहाए ॥ ४ ॥
 रघुपति बिरह सबिष सर भारी । तकि तकि मार बार बहु मारी ॥
 ऐसेहुँ दुख जो राख मम प्राना । सोइ बिधि ताहि जिआव न आना ॥ ५ ॥
 बहु बिधि कर बिलाप जानकी । करि करि सुरति कृपानिधान की ॥
 कह त्रिजटा सुनु राजकुमारी । उर सर लागत मरइ सुरारी ॥ ६ ॥
 प्रभु ताते उर हतइ न तेही । एहि के हृदयँ बसति बैदेही ॥ ७ ॥

Cau.: tehiṁ nisi sītā pahī jāi, trijaṭā kahi saba kathā sunāi.
 sira bhuja bārhi sunata ripu kerī, sītā ura bhai trāsa ghanerī.1.
 mukha malīna upajī mana cimṭā, trijaṭā sana bolī taba sītā.
 hoihi kahā kahasi kina mātā, kehi bidhi marihi bisva dukhadātā.2.
 raghupati sara sira kaṭehū na marāi, bidhi biparīta carita saba karaī.
 mora abhāgya jāvata ohī, jehī haū hari pada kamala bichohī.3.
 jehī kṛta kapaṭa kanaka mṛga jhūṭhā, ajahū so daiva mohi para rūṭhā.
 jehī bidhi mohi dukha dusaha sahāe, lachimana kahū kaṭu bacana kahāe.4.
 raghupati biraha sabiṣa sara bhārī, taki taki māra bāra bahu māri.
 aisehū dukha jo rākha mama prānā, soi bidhi tāhi jāva na ānā.5.
 bahu bidhi kara bilāpa jānakī, kari kari surati kṛpānidhāna kī.
 kaha trijaṭā sunu rājakumārī, ura sara lāgata marai surārī.6.
 prabhu tāte ura hatai na tehiṁ, ehi ke hṛdayā basati baidehī.7.

That very night the demoness Trijaṭā called on Sītā and told Her the whole story. When Sītā heard of the renewal of the enemy's heads and arms, She felt much dismayed at heart. She wore a doleful countenance and Her mind was filled with anxiety. Then Sītā addressed Trijaṭā thus: "Why do you not tell me, mother, what is going to happen? How can this plague of the universe be obliterated? He does not die even though the arrows of Śrī Rāma (the Lord of the Raghus) have struck off his heads. It is Heaven who is disposing of things perversely. Nay, it is my ill luck that sustains him, the same misfortune which separated me from Śrī Hari's lotus-feet. The fate which created the phantom of a fictitious deer of gold still frowns at me. The same Providence who made me suffer terrible woes and prompted me to speak harsh words to Lakṣmaṇa, nay, who pierced me through and through time and again with the mighty and poisoned shafts of separation from the Lord of the Raghus, and who keeps me alive even under such trying circumstances—it is He and He alone who is conserving Rāvaṇa's life." With many such words did Janaka's Daughter make lament as She recalled to Her mind the All-merciful. Trijaṭā replied: "Listen, O Princess: the enemy of the gods will surely die if an arrow pierces his breast. But the Lord is careful not to strike him there; for He knows that Videha's Daughter (Yourself) abides in his heart. (1—7)

छं०— एहि के हृदयँ बस जानकी जानकी उर मम बास है ।
 मम उदर भुअन अनेक लागत बान सब कर नास है ॥
 सुनि बचन हरष बिषाद मन अति देखि पुनि त्रिजटाँ कहा ।
 अब मरिहि रिपु एहि बिधि सुनहि सुंदरि तजहि संसय महा ॥

Cham.: ehi ke hṛdayā basa jānakī jānakī ura mama bāsa hai,
 mama udara bhuaṇa aneka lāgata bāna saba kara nāsa hai.
 suni bacana haraṣa biṣāda mana ati dekhi puni trijaṭā kahā,
 aba marihi ripu ehi bidhi sunahi suṁdari tajahi saṁsaya mahā.

“He is prevented by the thought that Janaka’s Daughter dwells in Rāvaṇa’s heart and that Jānakī’s heart is His own abode; in His belly, again, are contained the numberless spheres, which will all perish the moment His arrow pierces Rāvaṇa’s heart.” Trijaṭā’s explanation filled Sītā’s mind with both joy and sorrow in a superlative degree. Perceiving this Trijaṭā spoke again: “Now listen, fair lady, how your enemy will meet his death, and shake off the great misgiving which still haunts your mind.”

दो०— काटत सिर होइहि बिकल छुटि जाइहि तव ध्यान ।
 तब रावनहि हृदय महँ मरिहहिँ रामु सुजान ॥ ९९ ॥

Do.: kāṭata sira hoihi bikala chuṭi jāihi tava dhyāna,
 taba rāvanahi hṛdaya mahū marihahiṁ rāmu sujāna.99.

“Rāvaṇa will get disconcerted when his heads are cut off, with the result that you will escape his mind. That particular moment will the all-wise Śrī Rāma strike him in his heart.” (99)

चौ०— अस कहि बहुत भाँति समुझाई । पुनि त्रिजटा निज भवन सिधाई ॥
 राम सुभाउ सुमिरि बैदेही । उपजी बिरह बिथा अति तेही ॥ १ ॥
 निसिहि ससिहि निंदति बहु भाँती । जुग सम भई सिराति न राती ॥
 करति बिलाप मनहिँ मन भारी । राम बिरहँ जानकी दुखारी ॥ २ ॥
 जब अति भयउ बिरह उर दाहू । फरकेउ बाम नयन अरु बाहू ॥
 सगुन बिचारि धरी मन धीरा । अब मिलिहहिँ कृपाल रघुबीरा ॥ ३ ॥
 इहाँ अर्धनिसि रावनु जागा । निज सारथि सन खीझन लागा ॥
 सठ रनभूमि छड़ाइसि मोही । धिग धिग अधम मंदमति तोही ॥ ४ ॥
 तेहिँ पद गहि बहु बिधि समुझावा । भोरु भएँ रथ चढ़ि पुनि धावा ॥
 सुनि आगवनु दसानन केरा । कपिल खरभर भयउ घनेरा ॥ ५ ॥
 जहँ तहँ भूधर बिटप उपारी । धाए कटकटाइ भट भारी ॥ ६ ॥

Cau.: asa kahi bahuta bhāti samujhāi, puni trijaṭā nija bhavana sidhāi.
 rāma subhāu sumiri baidehī, upajī biraha bithā ati tehī.1.
 nisihī sasihī nirṁdati bahu bhāti, juga sama bhāi sirāti na rāti.
 karati bilāpa manahī mana bhāri, rāma birahā jānakī dukhāri.2.

jaba ati bhayau biraha ura dāhū, pharakeu bāma nayana aru bāhū.
 saguna bicāri dharī mana dhīrā, aba milihahī kᅇpāla raghubīrā.3.
 ihā arghanisi rāvanu jāgā, nija sārathi sana khījhana lāgā.
 saᅇha ranabhūmi chaRāisi mohī, dhiga dhiga adhama maᅇdamati tohī.4.
 teᅇᅇ pada gahi bahu bidhi samujhāvā, bhoru bhaᅇ ratha caRhi puni dhāvā.
 suni āgavanu dasānana kerā, kapidala kharabhara bhayau ghanerā.5.
 jahā tahā bhūdhara biᅇapa upārī, dhāe kaᅇakaᅇāi bhaᅇa bhārī.6.

With many such words did Trijaᅇ comfort Sītā and then returned to her residence. As She recalled Śrī Rāma's kind disposition Videha's Daughter was overwhelmed with the anguish of separation from Him. She reproached the night and the moon in many ways. "The night has already assumed the length of an age and does not end" She added. Disconsolate at Her separation from Śrī Rāma, Janaka's Daughter grievously lamented within Herself. When Her agony of separation grew acute, Her left eye and arm throbbed. Considering it to be a good omen, She took heart and said to Herself, "The gracious Hero of Raghu's line will surely meet me." In his palace Rāvaᅇa recovered from his swoon at midnight and cut up rough with his charioteer, "Fool, to have severed me from the battlefield; shame, shame on you, O vile dullard!" The charioteer clasped his feet and deprecated his anger in many ways. As soon as it was dawn Rāvaᅇa mounted his car and sallied forth again. There was a great stir in the monkey host at the news of Rāvaᅇa's return. Tearing up mountains and trees from wherever they could, mighty warriors rushed forward gnashing their teeth. (1—6)

छं०— धाए जो मर्कट बिकट भालु कराल कर भूधर धरा ।
 अति कोप करहिं प्रहार मारत भजि चले रजनीचरा ॥
 बिचलाइ दल बलवंत कीसन्ह घेरि पुनि रावनु लियो ।
 चहुँ दिसि चपेटन्हि मारि नखन्हि बिदारि तनु ब्याकुल कियो ॥

Charᅇ.: dhāe jo markaᅇa bikaᅇa bhālu karāla kara bhūdhara dharā,
 ati kopa karahī prahāra mārata bhaji cale rajanīcarā.
 bicalāi dala balavaᅇta kīsanha gheri puni rāvanu liyo,
 cahūᅇᅇ disī capeᅇanhi māri nakhanhi bidāri tanu byākula kiyo.

The fierce monkeys and terrible bears darted with mountains in their hands, which they hurled forth with the utmost fury. The demons, who were unable to resist the onslaught, turned and fled. Having thus scattered the enemy ranks, the powerful monkeys next closed around Rāvaᅇa and discomfited him by buffeting him on every side and tearing his body with their claws.

द०— देखि महा मर्कट प्रबल रावन कीन्ह बिचार ।
 अंतरहित होइ निमिष महुँ कृत माया बिस्तार ॥ १०० ॥

Do.: dekhi mahā markaᅇa prabala rāvana kīnha bicāra,
 aᅇtarahita hoi nimiᅇa mahūᅇᅇ kᅇᅇta māyā bistāra.100.

Finding the monkeys most powerful, Rāvaᅇa took thought. Consequently he became invisible and in a moment revealed his illusive power. (100)

छं०— जब कीन्ह तेहिं पाषंड । भए प्रगट जंतु प्रचंड ॥
 बेताल भूत पिसाच । कर धरें धनु नाराच ॥ १ ॥
 जोगिनि गहें करबाल । एक हाथ मनुज कपाल ॥
 करि सद्य सोनित पान । नाचहिं करहिं बहु गान ॥ २ ॥
 धरु मारु बोलहिं घोर । रहि पूरि धुनि चहुँ ओर ॥
 मुख बाइ धावहिं खान । तब लगे कीस परान ॥ ३ ॥
 जहँ जाहिं मर्कट भागि । तहँ बरत देखहिं आगि ॥
 भए बिकल बानर भालु । पुनि लाग बरषै बालु ॥ ४ ॥
 जहँ तहँ थकित करि कीस । गर्जेउ बहुरि दससीस ॥
 लछिमन कपीस समेत । भए सकल बीर अचेत ॥ ५ ॥
 हा राम हा रघुनाथ । कहि सुभट मीजहिं हाथ ॥
 एहि बिधि सकल बल तोरि । तेहिं कीन्ह कपट बहोरि ॥ ६ ॥
 प्रगटेसि बिपुल हनुमान । धाए गहे पाषान ॥
 तिन्ह रामु घेरे जाइ । चहुँ दिसि बरूथ बनाइ ॥ ७ ॥
 मारहु धरहु जनि जाइ । कटकटहिं पूँछ उठाइ ॥
 दहँ दिसि लँगूर बिराज । तेहिं मध्य कोसलराज ॥ ८ ॥

Cham.: jaba kīnha tehĩ pāṣaṁḍa, bhae pragāṭa jaṁtu pracāṁḍa.
 betāla bhūta pisāca, kara dharē dhanu nārāca.1.
 jogini gahē karabāla, eka hātha manuḥa kapāla.
 kari sadya sonita pāna, nācahī karahī bahu gāna.2.
 dharu māru bolahī ghora, rahi pūri dhuni cahū ora.
 mukha bāi dhāvahī khāna, taba lage kīsa parāna.3.
 jahā jāhī markāṭa bhāgi, tahā barata dekhahī āgi.
 bhae bikala bānara bhālu, puni lāga baraṣai bālu.4.
 jahā tahā thakita kari kīsa, garjeu bahuri dasasīsa.
 lachimana kapīsa sameta, bhae sakala bīra aceta.5.
 hā rāma hā raghunātha, kahi subhaṭa mījahī hātha.
 ehi bidhi sakala bala tori, tehĩ kīnha kapaṭa bahori.6.
 pragāṭesi bipula hanumāna, dhāe gahe pāṣāna.
 tinha rāmu ghere jāi, cahū disi barūtha banāi.7.
 mārahu dharahu jani jāi, kaṭakaṭahī pūṅcha uṭhāi.
 dahā disi lāgūra birāja, tehĩ madhya kosalarāja.8.

As he let loose his illusive power terrible beings appeared on the scene—goblins,

ghosts and ghouls with bows and arrows in their hands. Yoginīs holding a sword in one hand and a human skull in another, from which they quaffed draughts of fresh blood, danced and sang many a song. They uttered horrible cries of “Seize and kill !”, which echoed all round. With their mouths wide open they rushed to devour the monkeys, who then took to their heels. But whithersoever they turned in their flight they saw a blazing fire. The monkeys and bears were thus in a quandary. Then Rāvaṇa began raining on them a shower of sand. Having thus flabbergasted the monkeys on all sides, the ten-headed monster roared again. All the heroes, including Lakṣmaṇa and Sugrīva (the king of the monkeys), fainted. The bravest of them wrung their hands, crying “Ah, Rāma ! Alas, Raghunātha (Lord of the Raghus)!” Having thus crushed the might of all, he wrought another delusion. He manifested a host of Hanumāns, who rushed forward with rocks in their hands and encircled Śrī Rāma in a dense cordon on every side. With uplifted tails and gnashing their teeth they shouted, “Seize and kill him; let him not escape!” Surrounded by their tails on every side, the Lord of Kosala shone in their midst. (1—8)

छं०— तेहिं मध्य कोसलराज सुंदर स्याम तन सोभा लही ।
 जनु इंद्रधनुष अनेक की बर बारि तुंग तमालही ॥
 प्रभु देखि हरष बिषाद उर सुर बदत जय जय जय करी ।
 रघुबीर एकहिं तीर कोपि निमेष महुँ माया हरी ॥ १ ॥
 माया बिगत कपि भालु हरषे बिटप गिरि गहि सब फिरे ।
 सर निकर छाड़े राम रावन बाहु सिर पुनि महि गिरे ॥
 श्रीराम रावन समर चरित अनेक कल्प जो गावहीं ।
 सत सेष सारद निगम कबि तेउ तदपि पार न पावहीं ॥ २ ॥

Charṇ.: **tehiṁ madhya kosalarāja suṁdara syāma tana sobhā lahī,**
janu imṁdradhanuṣa aneka kī bara bāri tuṁga tamālahī.
prabhu dekhi haraṣa biṣāda ura sura badata jaya jaya jaya karī,
raghubīra ekahī tīra kopi nimeṣa mahū māyā harī.1.
māyā bigata kapi bhālu haraṣe biṭapa giri gahi saba phire,
sara nikara chāRe rāma rāvana bāhu sira puni mahi gire.
śrīrāma rāvana samara carita aneka kalpa jo gāvahī,
sata seṣa sārada nigama kabi teu tadapi pāra na pāvahī.2.

In their midst the King of Kosala with His dark-hued body shone forth as resplendent as a lofty Tamāla tree encircled by a magnificent hedge of multitudinous rainbows. The gods experienced in their heart a mixed feeling of joy and sorrow and raised the cries of “Victory ! Victory !! Victory !!!” The Hero of Raghu’s line now flew into a rage and with a single arrow instantly dispersed the delusion. The delusion having vanished, the monkeys and bears rejoiced and all turned back with trees and rocks in their hands. Śrī Rāma shot forth a volley of arrows, which once more cut off Rāvaṇa’s arms and heads to the ground. If hundreds of Śeṣas (serpent-gods), Śārādās (goddesses of speech), the Vedas and bards were to recite the story of the battle between Śrī Rāma and Rāvaṇa and that too for many cycles together, even they would never be able to do justice to it. (1-2)

दो०— ताके गुन गन कछु कहे जड़मति तुलसीदास ।
जिमि निज बल अनुरूप ते माछी उड़इ अकास ॥ १०१ (क) ॥
काटे सिर भुज बार बहु मरत न भट लंकेस ।
प्रभु क्रीड़त सुर सिद्ध मुनि व्याकुल देखि कलेस ॥ १०१ (ख) ॥

Do.: tāke guna gana kachu kahe jaRamati tulasīdāsa,
jimi nija bala anurūpa te māchī uRai akāsa.101(A).
kāṭe sira bhuja bāra bahu marata na bhaṭa laṅkesa,
prabhu krīRata sura siddha muni byākula dekhi kalesa.101(B).

The dull-witted Tulasīdāsa has described only a few salient features of that combat just as a fly wings the sky according to its own capacity. The valiant lord of Laṅkā could not be killed even though his heads and arms were struck off many times over. It was simply a pastime for the Lord; while the gods, the Siddhas and the sages fidgeted to see the Lord struggling (with him). (101 A-B)

चौ०— काटत बढ़हिं सीस समुदाई । जिमि प्रति लाभ लोभ अधिकाई ॥
मरइ न रिपु श्रम भयउ बिसेषा । राम बिभीषन तन तब देखा ॥ १ ॥
उमा काल मर जाकीं ईछा । सो प्रभु जन कर प्रीति परीछा ॥
सुनु सरबग्य चराचर नायक । प्रनतपाल सुर मुनि सुखदायक ॥ २ ॥
नाभिकुंड पियूष बस याकें । नाथ जिअत रावनु बल ताकें ॥
सुनत बिभीषन बचन कृपाला । हरषि गहे कर बान कराला ॥ ३ ॥
असुभ होन लागे तब नाना । रोवहिं खर सूकाल बहु स्वाना ॥
बोलहिं खग जग आरति हेतू । प्रगट भए नभ जहँ तहँ केतू ॥ ४ ॥
दस दिसि दाह होन अति लागा । भयउ परब बिनु रबि उपरागा ॥
मंदोदरि उर कंपति भारी । प्रतिमा स्रवहिं नयन मग बारी ॥ ५ ॥

Cau.: kāṭata baRhaṅhī sīsa samudāī, jimi prati lābha lobha adhiḱāī.
marai na ripu śrama bhayau biseṣā, rāma bibhīṣana tana taba dekhā.1.
umā kāla mara jākī īchā, so prabhu jana kara prīti parīchā.
sunu sarabagya carācara nāyaka, pranatapāla sura muni sukhadāyaka.2.
nābhikuṇḍa piyūṣa basa yāḱē, nātha jiata rāvanu bala tāḱē.
sunata bibhīṣana bacana krpālā, haraṣi gahe kara bāna karālā.3.
asubha hona lāge taba nānā, rovaḅi khara sṛkāla bahu svānā.
bolahī khaga jaga ārati hetū, pragata bhae nabha jahā tahā ketū.4.
dasa disī dāha hona ati lāgā, bhayau paraba binu rabi uparāgā.
maṅdodari ura kaṅpati bhārī, pratimā sraṅvaḅi nayana maga bārī.5.

No sooner were Rāvaṅa's heads cut off than a fresh crop grew like covetousness, which increases with every new gain. The enemy could not be killed in spite of the prolonged struggle; Śrī Rāma then looked at Vibhīṣaṅa. Umā, (continues Lord Śiva,) the Lord whose will causes the death of Death himself thereby tested the devotion of His servant. "Listen, all-wise Ruler of the animate and inanimate creation, Protector of the suppliant, delight of

the gods and sages : nectar abides in the depth of his navel; by virtue of it, my lord, Rāvaṇa survives.” The All-merciful rejoiced to hear the words of Vibhīṣaṇa and took terrible shafts in His hands. Many ill-omens manifested themselves at that time. Donkeys, jackals and dogs howled in large numbers. Birds too screamed, and thereby portended a world calamity: and comets appeared in every quarter of the heavens. There was a preternatural and unusual glow in the horizon on all sides and a solar eclipse occurred even without the day of the new moon (when the sun and the moon are in conjunction). Mandodarī’s heart beat wildly and idols shed tears from their eyes. (1—5)

छं०— प्रतिमा रुदहिं पबिपात नभ अति बात बह डोलति मही ।
 बरषहिं बलाहक रुधिर कच रज असुभ अति सक को कही ॥
 उतपात अमित बिलोकि नभ सुर बिकल बोलहिं जय जए ।
 सुर सभय जानि कृपाल रघुपति चाप सर जोरत भए ॥

Charṇ.: **pratimā rudahī pabipāta nabha ati bāta baha ḍolati mahī,**
baraṣahī balāhaka rudhira kaca raja asubha ati saka ko kahi.
utapāta amita biloki nabha sura bikala bolahī jaya jae,
sura sabhaya jāni krpāla raghupati cāpa sara jorata bhae.

Idols wept, lightning flashed with thunderclap in the air, furious winds blew, the earth quaked and the clouds dropped blood, hair and dust; who could recount the great ill-omens? The gods in heaven were dismayed at the sight of the boundless portentous phenomena and shouted “Victory ! Victory !!” And perceiving the distress of the gods the gracious Lord of the Raghus set an arrow to His bow.

दो०— खैंचि सरासन श्रवन लागि छाड़े सर एकतीस ।
 रघुनायक सायक चले मानहुँ काल फनीस ॥ १०२ ॥

Do.: **khañci sarāsana śravana lagi chāRe sara ekatīsa,**
raghunāyaka sāyaka cale mānahū kāla phanīsa.102.

Drawing the bow-string right up to His ear the Lord of the Raghus let fly thirty-one shafts, which flew forth like the serpents of Death. (102)

चौ०— सायक एक नाभि सर सोषा । अपर लगे भुज सिर करि रोषा ॥
 लै सिर बाहु चले नाराचा । सिर भुज हीन रुंड महि नाचा ॥ १ ॥
 धरनि धसइ धर धाव प्रचंडा । तब सर हति प्रभु कृत दुइ खंडा ॥
 गर्जेउ मरत घोर रव भारी । कहाँ रामु रन हतौं पचारी ॥ २ ॥
 डोली भूमि गिरत दसकंधर । छुभित सिंधु सरि दिग्गज भूधर ॥
 धरनि परेउ द्वौ खंड बढ़ाई । चापि भालु मर्कट समुदाई ॥ ३ ॥
 मंदोदरि आगें भुज सीसा । धरि सर चले जहाँ जगदीसा ॥
 प्रबिसे सब निषंग महु जाई । देखि सुरन्ह दुंदुर्भी बजाई ॥ ४ ॥
 तासु तेज समान प्रभु आनन । हरषे देखि संभु चतुरानन ॥
 जय जय धुनि पूरी ब्रह्मंडा । जय रघुबीर प्रबल भुजदंडा ॥ ५ ॥
 बरषहिं सुमन देव मुनि बृदा । जय कृपाल जय जयति मुकुंदा ॥ ६ ॥

Cau.: sāyaka eka nābhi sara soṣā, apara lage bhuja sira kari roṣā.
 lai sira bāhu cale nārācā, sira bhuja hīna ruṁḍa mahi nācā.1.
 dharani dhasai dhara dhāva pracarṁḍā, taba sara hati prabhu kṛta dui khamḍā.
 garjeu marata ghora rava bhārī, kahā rāmu rana hatau pacārī.2.
 ḍolī bhūmi girata dasakarṁdhara, chubhita siṁdhu sari diggaja bhūdhara.
 dharani pareu dvau khamḍa baRhāi, cāpi bhālu markaṭa samudāi.3.
 maṁdodari āgē bhuja sīsā, dhari sara cale jahā jagadīsā.
 prabise saba niṣaṁga mahu jāi, dekhi suranha duṁdubhī bajāi.4.
 tāsu teja samāna prabhu ānana, haraṣe dekhi saṁbhū caturānana.
 jaya jaya dhuni pūrī brahmaṁḍā, jaya raghubīra prabala bhujadaṁḍā.5.
 baraṣahī sumana deva muni bṛṁḍā, jaya kṛpāla jaya jayati mukumḍā.6.

One arrow sucked up the depths of the navel, while the rest struck his ten heads and twenty arms with impetuosity. The arrows carried off with them all his heads and arms, while the headless and armless trunk danced on the battle-field. The earth sunk under the weight of the trunk as it rushed violently on, till the Lord struck it with His arrow and split it in two. While dying he shouted with a loud and terrible roar: "Where is Rāma, that I may challenge and slay him in battle?" The earth reeled as the ten-headed monster fell; the ocean, the rivers, the elephants guarding the quarters, and the mountains were shaken. Expanding the two halves he dropped to the ground, crushing under their weight a host of bears and monkeys. After depositing the arms and heads before Mandodarī, the darts returned to the Lord of the universe and all found their way back into the quiver. Seeing this, the gods sounded their kettle-drums. His soul entered the Lord's mouth in the form of effulgence. Lord Śambhu and the four-faced Brahmā (the Creator) rejoiced to see the spectacle. The whole universe resounded with cries of "Victory! Victory!! Glory to the Hero of Raghu's line, mighty of arm!!!" Gods and sages rained down flowers, shouting "Glory, glory to the All-merciful! Glory to Mukunda (the Bestower of liberation)!!" (1—6)

छं०— जय कृपा कंद मुकुंद द्वंद हरन सरन सुखप्रद प्रभो ।
 खल दल बिदारन परम कारन कारुनीक सदा बिभो ॥
 सुर सुमन बरषहिं हरष संकुल बाज दुंदुभि गहगही ।
 संग्राम अंगन राम अंग अनंग बहु सोभा लही ॥ १ ॥
 सिर जटा मुकुट प्रसून बिच बिच अति मनोहर राजहीं ।
 जनु नीलगिरि पर तड़ित पटल समेत उडुगन भ्राजहीं ॥
 भुजदंड सर कोदंड फेरत रुधिर कन तन अति बने ।
 जनु रायमुनीं तमाल पर बैठीं बिपुल सुख आपने ॥ २ ॥

Cham.: jaya kṛpā kaṁḍa mukumḍa dvaṁḍa harana sarana sukhaprada prabho,
 khala dala bidārana parama kārana kārunīka sadā bibho.
 sura sumana baraṣahī haraṣa saṁkula bāja duṁdubhi gahagahī,
 saṁgrāma aṁgana rāma aṁga anaṁga bahu sobhā lahī.1.

**sira jaṭā mukuṭa prasūna bica bica ati manohara rājahī,
janu nīlagiri para taRita paṭala sameta uḍugana bhrājahī.
bhujadaṁḍa sara kodaṁḍa pherata rudhira kana tana ati bane,
janu rāyamunī tamāla para baiṭhī bipula sukha āpane.2.**

“Glory to You, O Mukunda (the Bestower of liberation), the fountain of mercy, the dispeller of all fear of pairs of opposites, the delight of those who take refuge in You, the torment of the ranks of the wicked, the Prime Cause, the ever compassionate and omnipresent Ruler of all.” Full of joy, the gods rained down flowers; their kettle-drums sounded with a crash. On the battle-field Śrī Rāma’s limbs displayed the beauty of a number of Cupids. The crown of matted hair on His head, interspersed with most beautiful flowers, gleamed like flashes of lightning on the star-lit peak of a dark mountain. As He stood turning His bow and arrow between His arms, specks of blood adorned His person, like a swarm of Raimuni* birds perched on a Tamāla tree absorbed in their delight. (1-2)

दो०— कृपादृष्टि करि बृष्टि प्रभु अभय किए सुर बृंद ।

भालु कीस सब हरषे जय सुख धाम मुकुंद ॥ १०३ ॥

Do.: kṛpādṛṣṭi kari bṛṣṭi prabhu abhaya kie sura bṛmḍa,
bhālu kīsa saba haraṣe jaya sukha dhāma mukurḍa.103.

With a shower of His gracious glances the Lord dispelled the fears of the gods; and the bears and monkeys all shouted in their joy : “Glory to Mukunda, the abode of Bliss!” (103)

चौ०— पति सिर देखत मंदोदरी । मुरुछित बिकल धरनि खसि परी ॥
जुबति बृंद रोवत उठि धाई । तेहि उठाइ रावन पहिं आई ॥ १ ॥
पति गति देखि ते करहिं पुकारा । छूटे कच नहिं बपुष संभारा ॥
उर ताड़ना करहिं बिधि नाना । रोवत करहिं प्रताप बखाना ॥ २ ॥
तव बल नाथ डोल नित धरनी । तेज हीन पावक ससि तरनी ॥
सेष कमठ सहि सकहिं न भारा । सो तनु भूमि परेउ भरि छारा ॥ ३ ॥
बरुन कुबेर सुरेस समीरा । रन सन्मुख धरि काहुँ न धीरा ॥
भुजबल जितेहु काल जम साई । आजु परेहु अनाथ की नाई ॥ ४ ॥
जगत बिदित तुम्हारि प्रभुताई । सुत परिजन बल बरनि न जाई ॥
राम बिमुख अस हाल तुम्हारा । रहा न कोउ कुल रोवनिहारा ॥ ५ ॥
तव बस बिधि प्रपंच सब नाथा । सभय दिसिप नित नावहिं माथा ॥
अब तव सिर भुज जंबुक खाहीं । राम बिमुख यह अनुचित नाहीं ॥ ६ ॥
काल बिबस पति कहा न माना । अग जग नाथु मनुज करि जाना ॥ ७ ॥

Cau.: pati sira dekhata maṁdodarī, muruchita bikala dharani khasi parī.
jubati bṛmḍa rovata uṭhi dhāī, tehi uṭhāī rāvana pahī āī.1.
pati gati dekhi te karahī pukārā, chūṭe kaca nahī bapuṣa sābhārā.
ura tāRanā karahī bidhi nānā, rovata karahī pratāpa bakhānā.2.

* A tiny bird deep red in colour.

tava bala nātha ḍola nita dharanī, teja hīna pāvaka sasi taranī.
 seṣa kamaṭha sahi sakahī na bhārā, so tanu bhūmi pareu bhari chārā.3.
 baruna kubera suresa samīrā, rana sanmukha dhari kāhū na dhīrā.
 bhujabala jitehu kāla jama sāī, āju parehu anātha kī nāī.4.
 jagata bidita tumhāri prabhutāi, suta parijana bala barani na jāi.
 rāma bimukha asa hāla tumhārā, rahā na kou kula rovanihārā.5.
 tava basa bidhi prapañca saba nāthā, sabhaya disipa nita nāvahī māthā.
 aba tava sira bhujā jāmbuka khāhī, rāma bimukha yaha anucita nāhī.6.
 kāla bibasa pati kahā na mānā, aga jaga nāthu manuja kari jānā.7.

The moment Mandodarī (Rāvaṇa's principal spouse) saw her lord's heads she fainted in her grief and dropped to the ground. His other wives too sprang up and rushed to the spot weeping; lifting up and supporting Mandodarī they all arrived where Rāvaṇa's remains lay. Seeing their lord's condition they set up a shriek; their hair flew loose and they became oblivious of their body. Wildly beating their bosom and weeping, they recounted his glory. "At your might, my Lord, the earth ever shook; fire, the moon and the sun stood obscure before your splendour. Even Śeṣa (the serpent-god) and the divine Tortoise could not bear the weight of your body, which is now lying on the ground soiled with dust. Varuṇa (the god presiding over the waters), Kubera (the god of riches), Indra (the lord of the celestials) and the wind-god—none of these ever had the courage to confront you in battle. By the might of your arm, my lord, you conquered Death as well as Yama (the god who punishes evil-doers in the other world); yet you lie today like a forlorn creature. Your greatness is known all the world over; even your sons and kinsmen possessed untold strength. Hostility with Rāma has, however, reduced you to such a plight : not one of your stock is left to lament over your death. The whole of God's creation, my lord, was under your control; the frightened regents of the eight quarters ever bowed their heads to you. But now jackals feast on your heads and arms, a fate in no way undeserved by an enemy of Śrī Rāma. Doomed to death, my lord, you heeded not my words, and took the Ruler of all animate and inanimate beings for an ordinary mortal. (1—7)

छं०— जान्यो मनुज करि दनुज कानन दहन पावक हरि स्वयं ।
 जेहि नमत सिव ब्रह्मादि सुर पिय भजेहु नहिं करुनामयं ॥
 आजन्म ते परद्रोह रत पापौघमय तव तनु अयं ।
 तुम्हहू दियो निज धाम राम नमामि ब्रह्म निरामयं ॥

Cham.: jānyo manuja kari danuja kānana dahana pāvaka hari svayaṃ,
 jehi namata siva brahmādi sura piya bhajehu nahī karunāmayam.
 ājanma te paradroha rata pāpaughamaya tava tanu ayam,
 tumhahū diyo nija dhāma rāma namāmi brahma nirāmayam.

"You took for a mere man Śrī Hari Himself, a veritable fire to consume the forest of the demon race, and did not adore the All-merciful, to whom, my beloved spouse, Lord Śiva, Brahmā (the Creator) and other gods do homage. This body of yours had taken delight from its very birth in harming others and was a sink of multitudinous sins; yet Śrī Rāma has absorbed you in His own being ! I bow to Him, the immutable Brahma.

दो०— अहह नाथ रघुनाथ सम कृपासिंधु नहिं आन ।

जोगि बृंद दुर्लभ गति तोहि दीन्हि भगवान ॥ १०४ ॥

Do.: *ahaha nātha raghunātha sama kṛpāsīndhu nahī āna,*
jogi bṛṁda durlabha gati tohi dīnhi bhagavāna.104.

“Ah, my lord ! there is none else so gracious as the divine Śrī Rāma (the Lord of the Raghus), who bestowed on you a state which is difficult even for the Yogīs to attain.” (104)

चौ०— मंदोदरी बचन सुनि काना । सुर मुनि सिद्ध सबन्हि सुख माना ॥

अज महेस नारद सनकादी । जे मुनिबर परमारथबादी ॥ १ ॥

भरि लोचन रघुपतिहि निहारी । प्रेम मगन सब भए सुखारी ॥

रुदन करत देखीं सब नारी । गयउ बिभीषनु मन दुख भारी ॥ २ ॥

बंधु दसा बिलोकि दुख कीन्हा । तब प्रभु अनुजहि आयसु दीन्हा ॥

लछिमन तेहि बहु बिधि समुझायो । बहुरि बिभीषन प्रभु पहिं आयो ॥ ३ ॥

कृपादृष्टि प्रभु ताहि बिलोका । करहु क्रिया परिहरि सब सोका ॥

कीन्हि क्रिया प्रभु आयसु मानी । बिधिवत देस काल जियँ जानी ॥ ४ ॥

Cau.: *maṁdodarī bacana suni kānā, sura muni siddha sabanhi sukha mānā.*
aja mahesa nārada sanakādī, je munibara paramārabhadī.1.
bhari locana raghupatihi nihārī, prema magana saba bhae sukhārī.
rudana karata dekhiṁ saba nārī, gayau bibhīṣanu mana dukha bhārī.2.
baṁdhu dasā biloki dukha kīnhā, taba prabhu anujahi āyasu dīnhā.
lachimana tehi bahu bidhi samujhāyo, bahuri bibhīṣana prabhu pahī āyo.3.
kṛpādṛṣṭi prabhu tāhi bilokā, karahu kriyā parihari saba sokā.
kīnhi kriyā prabhu āyasu mānī, bidhivata desa kāla jiyā jānī.4.

The gods, sages and Siddhas, all rejoiced to hear Mandodarī’s words. Brahmā, the great Lord Śiva, Nārada, Sanaka and his three brothers (Sanandana, Sanātana and Sanatkumāra) and all other great sages who taught the highest truth (the identity of the individual soul with the supreme Spirit) were all overwhelmed with emotion as they feasted their eyes on the Lord of the Raghus, and felt supremely gratified. Seeing all the women making lamentation Vibhīṣaṇa approached them with a very heavy heart and was grieved to see his Brother’s condition. The Lord thereupon gave an order to His younger brother, Lakṣmaṇa, who consoled him in many ways. Then Vibhīṣaṇa returned to his lord, who looked upon him with an eye of compassion and said, “Abandon all sorrow and perform the funeral rites.” In obedience to the Lord’s command he celebrated the obsequies, strictly observing the scriptural ordinance and with due regard to time and place. (1—4)

दो०— मंदोदरी आदि सब देइ तिलांजलि ताहि ।

भवन गई रघुपति गुन गन बरनत मन माहि ॥ १०५ ॥

Do.: *maṁdodarī ādi saba dei tilāmjali tāhi,*
bhavana gāi raghupati guna gana baranata mana māhi.105.

After offering to the deceased handfulls of water and sesamum seeds (for the propitiation of his soul) Mandodarī and all the other queens returned to their palace, recounting to themselves the host of excellences of Śrī Rāma (the Lord of the Raghus). (105)

चौ०— आइ बिभीषन पुनि सिरु नायो । कृपासिंधु तब अनुज बोलायो ॥
 तुम्ह कपीस अंगद नल नीला । जामवंत मारुति नयसीला ॥ १ ॥
 सब मिलि जाहु बिभीषन साथा । सारेहु तिलक कहेउ रघुनाथा ॥
 पिता बचन मैं नगर न आवउँ । आपु सरिस कपि अनुज पठावउँ ॥ २ ॥
 तुरत चले कपि सुनि प्रभु बचना । कीन्ही जाइ तिलक की रचना ॥
 सादर सिंहासन बैठारी । तिलक सारि अस्तुति अनुसारी ॥ ३ ॥
 जोरि पानि सबहीं सिरि नाए । सहित बिभीषन प्रभु पहिं आए ॥
 तब रघुबीर बोलि कपि लीन्हे । कहि प्रिय बचन सुखी सब कीन्हे ॥ ४ ॥

Cau.: āi bibhīṣana puni siru nāyo, kṛpāsīndhu taba anuja bolāyo.
 tumha kapīsa aṅgada nala nīlā, jāmavaṅta māruti nayasilā.1.
 saba mili jāhu bibhīṣana sāthā, sārehu tilaka kaheu raghunāthā.
 pitā bacana maī nagara na āvaū, āpu sarisa kapi anuja paṭhāvaū.2.
 turata cale kapi suni prabhu bacana, kīnhī jāi tilaka kī racana.
 sādara simhāsana baiṭhārī, tilaka sārī astuti anusārī.3.
 jori pāni sabahī sira nāe, sahita bibhīṣana prabhu pahī āe.
 taba raghubīra boli kapi līnhe, kahi priya bacana sukhī saba kīnhe.4.

(After finishing the obsequies) Vibhīṣaṇa came and bowed his head once more. The All-merciful then called His younger brother. “Do you and Sugrīva (the lord of the monkeys) as well as Aṅgada, Nala and Nīla with Jāmbavān and Hanumān (the son of the wind-god), sagacious as you are, all of you accompany Vibhīṣaṇa and make arrangements for his coronation,” said the Lord of the Raghus. “In deference to my father’s command I may not enter a town, but send the monkeys and my younger brother, who are as good as myself.” On hearing the Lord’s command the monkeys proceeded at once and arriving in the town made preparations for the installation. With due reverence they seated him on the throne and applying a sacred mark on his forehead as a token of sovereignty) they glorified him. Nay, joining their palms, they all bowed their head to him; and then with Vibhīṣaṇa they returned to the Lord. The Hero of Raghu’s line next called the monkeys together and gratified them all by addressing kind words to them. (1—4)

छं०— किए सुखी कहि बानी सुधा सम बल तुम्हारे रिपु हयो ।
 पायो बिभीषन राज तिहुँ पुर जसु तुम्हारो नित नयो ॥
 मोहि सहित सुभ कीरति तुम्हारी परम प्रीति जो गाइहैं ।
 संसार सिंधु अपार पार प्रयास बिनु नर पाइहैं ॥

Cham.: kie sukhī kahi bānī sudhā sama bala tumhārē ripu hayo,
 pāyo bibhīṣana rāja tihū pura jasū tumhāro nita nayo.
 mohi sahita subha kīrati tumhārī parama prīti jo gāihaī,
 saṁsāra simdhu apāra pāra prayāsa binu nara pāihaī.

The Lord cheered them by speaking to them words sweet as nectar : “It is by your might that the enemy has been killed and Vibhīṣaṇa has got the kingdom (of Laṅkā); while your glory will remain ever fresh in all the three spheres. Men who sing your blessed glory alongwith Mine shall easily cross the boundless ocean of mundane existence.”

दो०— प्रभु के बचन श्रवन सुनि नहिं अघाहिं कपि पुंज ।

बार बार सिर नावहिं गहहिं सकल पद कंज ॥ १०६ ॥

Do.: **prabhu ke bacana śravana suni nahī aghāhī kapi puṁja,**
bāra bāra sira nāvahī gahahī sakala pada kaṁja.106.

The monkey host would never feel sated with listening to the Lord’s words. They all bowed their head and clasped His lotus feet again and again. (106)

चौ०— पुनि प्रभु बोलि लियउ हनुमाना । लंका जाहु कहेउ भगवाना ॥
समाचार जानकिहि सुनावहु । तासु कुसल लै तुम्ह चलि आवहु ॥ १ ॥
तब हनुमंत नगर महुँ आए । सुनि निसिचरी निसाचर धाए ॥
बहु प्रकार तिन्ह पूजा कीन्ही । जनकसुता देखाइ पुनि दीन्ही ॥ २ ॥
दूरिहि ते प्रनाम कपि कीन्हा । रघुपति दूत जानकीं चीन्हा ॥
कहहु तात प्रभु कृपानिकेता । कुसल अनुज कपि सेन समेता ॥ ३ ॥
सब बिधि कुसल कोसलाधीसा । मातु समर जीत्यो दससीसा ॥
अबिचल राजु बिभीषन पायो । सुनि कपि बचन हरष उर छायो ॥ ४ ॥

Cau.: **puni prabhu boli liyau hanumānā, laṅkā jāhu kaheu bhagavānā.**
samācāra jānakihi sunāvahu, tāsu kusala lai tumha cali āvahu.1.
taba hanumaṁta nagara mahū ãe, suni nisicarī nisācara dhāe.
bahu prakāra tinha pūjā kīnhī, janakasutā dekhāi puni dīnhī.2.
dūrihi te pranāma kapi kīnhā, raghupati dūta jānakī cīnhā.
kahahu tāta prabhu kṛpāniketā, kusala anuja kapi sena sametā.3.
saba bidhi kusala kosalādhīsā, mātu samara jītyo dasasīsā.
abicala rāju bibhīṣana pāyo, suni kapi bacana haraṣa ura chāyo.4.

The Lord then called Hanumān. “Go to Laṅkā”, said the Almighty, “and telling Janaka’s Daughter all that has happened return with the news of her welfare.” Thereupon Hanumān entered the city and on hearing of his arrival demons and demonesses ran to meet him. They did him all kinds of homage and thereafter conducted him into the presence of Janaka’s Daughter. Hanumān made obeisance to Her from a respectable distance, and Janaka’s Daughter recognized him as Śrī Rāma’s own messenger. “Tell me, dear son, if my gracious lord is doing well with His younger brother and the monkey host.” “All is well with the Lord of Kosala. Mother, the ten-headed monster has been conquered in battle, while Vibhīṣaṇa has attained everlasting dominion (that will endure till the end of this Kalpa).” Her heart was filled with joy when She heard the monkey’s words. (1—4)

छं०— अति हरष मन तन पुलक लोचन सजल कह पुनि पुनि रमा ।

का देउँ तोहि त्रैलोक महुँ कपि किमपि नहिं बानी समा ॥

सुनु मातु मैं पायो अखिल जग राजु आजु न संसयं ।
रन जीति रिपुदल बंधु जुत पस्यामि राममनामयं ॥

Cham.: **ati haraṣa mana tana pulaka locana sajala kaha puni puni ramā,
kā deṅ tohi trailoka mahū kapi kimapi nahī bānī samā.
sunu mātu maī pāyo akhila jaga rāju āju na saṁsayam,
rana jīti ripudala baṁdhu juta pasyāmi rāmamanāmayaṁ.**

Her soul was overjoyed, a thrill ran through Her body and with eyes full of tears Ramā (Sītā) said again and again. "What can I give you? There is nothing in all the three worlds equal in value to this information." "Listen, mother: today I have doubtless attained the sovereignty of the entire creation when I find Śrī Rāma safe and sound with His brother after conquering the enemy's ranks on the battlefield."

दो०— सुनु सुत सदगुन सकल तव हृदयं बसहुँ हनुमंत ।
सानुकूल कोसलपति रहहुँ समेत अनंत ॥ १०७ ॥

Do.: **sunu suta sadaguna sakala tava hrdayaṁ basahuṁ hanumarānta,
sānukūla kosalapati rahahuṁ sameta ananta.107.**

"Listen, Hanumān, my son : may all commendable virtues abide in your heart and may the Lord of Kosala with Ananta (Lakṣmaṇa) be ever gracious to you." (107)

चौ०— अब सोइ जतन करहु तुम्ह ताता । देखौं नयन स्याम मृदु गाता ॥
तब हनुमान राम पहिं जाई । जनकसुता कै कुसल सुनाई ॥ १ ॥
सुनि संदेसु भानुकुलभूषण । बोलि लिए जुबराज बिभीषण ॥
मारुतसुत के संग सिधावहु । सादर जनकसुतहि लै आवहु ॥ २ ॥
तुरतहिं सकल गए जहँ सीता । सेवहिं सब निसिचरीं बिनीता ॥
बेगि बिभीषण तिन्हहि सिखायो । तिन्ह बहु बिधि मज्जन करवायो ॥ ३ ॥
बहु प्रकार भूषण पहिराए । सिबिका रुचिर साजि पुनि ल्याए ॥
ता पर हरषि चढ़ी बैदेही । सुमिरि राम सुखधाम सनेही ॥ ४ ॥
बेतपानि रच्छक चहुँ पासा । चले सकल मन परम हुलासा ॥
देखन भालु कीस सब आए । रच्छक कोपि निवारन धाए ॥ ५ ॥
कह रघुबीर कहा मम मानहु । सीतहि सखा पयादें आनहु ॥
देखहुँ कपि जननी की नाई । बिहसि कहा रघुनाथ गोसाई ॥ ६ ॥
सुनि प्रभु बचन भालु कपि हरषे । नभ ते सुरन्ह सुमन बहु बरषे ॥
सीता प्रथम अनल महुँ राखी । प्रगट कीन्हि चह अंतर साखी ॥ ७ ॥

Cau.: **aba soi jatana karahu tumha tāta, dekhaū nayana syāma mṛdu gātā.
taba hanumāna rāma pahī jāī, janakasutā kai kusala sunāī.1.
suni saṁdesu bhānukulabhūṣana, boli lie jubarāja bibhīṣana.
mārutasuta ke saṁga sidhāvahu, sādara janakasutahi lai āvahu.2.
turatahī sakala gae jahā sītā, sevahī saba nisicariṁ binitā.
begi bibhīṣana tinhahi sikhāyo, tinha bahu bidhi majjana karavāyo.3.**

bahu prakāra bhūṣana pahirāe, sibikā rucira sāji puni lyāe.
 tā para haraṣi caRhi baidehī, sumiri rāma sukhadhāma sanehī.4.
 betapāni racchaka cahū pāsā, cale sakala mana parama hulāsā.
 dekhana bhālu kīsa saba āe, racchaka kopi nivārana dhāe.5.
 kaha raghubīra kahā mama mānahu, sītahi sakhā payādē ānahu.
 dekhahū kapi janani kī nāī, bihasi kahā raghunātha gosāī.6.
 suni prabhu bacana bhālu kapi haraṣe, nabha te suranha sumana bahu baraṣe.
 sītā prathama anala mahū rākhi, pragaṭa kīnhi caha am̄tara sākhi.7.

“Now, my dear son, devise some means whereby I may behold with my own eyes the tender swarthy limbs of my Lord.” Then Hanumān returned to Śrī Rāma and apprised Him of Sītā’s welfare. On hearing Her tidings the Ornament of the solar race called Prince Aṅgada and Vibhīṣaṇa. “Both of you accompany the son of the wind-god and respectfully escort Janaka’s Daughter here.” Forthwith all went to the place where Sītā was and found a whole host demonesses waiting on Her in all humility. Vibhīṣaṇa gave prompt instructions to the demonesses, who washed Her body in all possible ways. They also decked Her with ornaments of every description and then brought a beautiful palanquin duly equipped. Videha’s Daughter gladly mounted it with Her thoughts fixed on the all-blissful Rāma, Her loving lord. Guards marched on all four sides, staves in hand; they were all supremely delighted at heart. The bears and monkeys all came to have a look at Her; but the guards darted in a fury to keep them back. Said the Hero of Raghu’s line, “Follow my advice, Vibhīṣaṇa and bring Sītā on foot.” “Let the monkeys gaze on Her as they would on their own mother,” smilingly added the Almighty Lord of the Raghus. The bears and monkeys rejoiced to hear the Lord’s words, while from the heavens the gods rained down flowers in profusion. Sītā (it will be remembered) had been previously lodged in fire (vide Araṇyakāṇḍa XXIII. 1-2); Śrī Rāma (the inner Witness of all) now sought to bring Her back to light. (1—7)

दो०— तेहि कारन करुनानिधि कहे कछुक दुर्बाद ।

सुनत जातुधानीं सब लागीं करै बिषाद ॥ १०८ ॥

Do.: tehi kārana karunānidhi kahe kachuka durbāda,
 sunata jātudhānī saba lāgi karai biṣāda.108.

It was for this reason that the All-merciful addressed some reproachful words to Her. On hearing them the demon ladies (who had accompanied Her) all began to lament. (108)

चौ०— प्रभु के बचन सीस धरि सीता । बोली मन क्रम बचन पुनीता ॥

लछिमन होहु धरम के नेगी । पावक प्रगट करहु तुम्ह बेगी ॥ १ ॥

सुनि लछिमन सीता कै बानी । बिरह बिबेक धरम निति सानी ॥

लोचन सजल जोरि कर दोऊ । प्रभु सन कछु कहि सकत न ओऊ ॥ २ ॥

देखि राम रुख लछिमन धाए । पावक प्रगटि काठ बहु लाए ॥

पावक प्रबल देखि बैदेही । हृदयँ हरष नहिं भय कछु तेही ॥ ३ ॥

जौं मन बच क्रम मम उर माहीं । तजि रघुबीर आन गति नाहीं ॥

तौ कृसानु सब कै गति जाना । मो कहँ होउ श्रीखंड समाना ॥ ४ ॥

Cau.: prabhu ke bacana sīsa dhari sītā, bolī mana krama bacana punitā.
 lachimana hohu dharama ke negī, pāvaka pragaṭa karahu tumha begī.1.
 suni lachimana sītā kai bānī, biraha bibeka dharama niti sānī.
 locana sajala jori kara doū, prabhu sana kachu kahi sakata na oū.2.
 dekhi rāma rukha lachimana dhāe, pāvaka pragaṭi kāṭha bahu lāe.
 pāvaka prabala dekhi baidehī, hṛdayā haraṣa nahī bhaya kachu tehī.3.
 jaū mana baca krama mama ura māhī, taji raghubīra āna gati nāhī.
 tau kṛsānu saba kai gati jānā, mo kahū hou śrīkhaṁḍa samānā.4.

Sītā, however, bowed to the Lord's command—pure as She was in thought, word and deed—and said, “Lakṣmaṇa, help me as a priest in the performance of this sacred rite and quickly kindle me a fire.” When Lakṣmaṇa heard Sītā's words, full of anguish caused by separation (from Her Lord) and imbued with critical insight, piety and prudence, tears rushed to his eyes and he joined his palms in prayer; but he too could not speak a word to the Lord. Reading Śrī Rāma's tacit approval in His looks, however, Lakṣmaṇa ran and after kindling a fire brought plenty of firewood. Videha's Daughter rejoiced at heart to perceive the blazing fire and did not flinch at all. “If in thought, word and deed I have never set my heart on anyone other than the Hero of Raghu's line, may this fire, which knows the working of all minds, become cool like sandal-paste to me.” (1—4)

छं०— श्रीखंड सम पावक प्रबेस कियो सुमिरि प्रभु मैथिली ।
 जय कोसलेस महेस बंदित चरन रति अति निर्मली ॥
 प्रतिबिंब अरु लौकिक कलंक प्रचंड पावक महुँ जरे ।
 प्रभु चरित काहुँ न लखे नभ सुर सिद्ध मुनि देखहिं खरे ॥ १ ॥
 धरि रूप पावक पानि गहि श्री सत्य श्रुति जग बिदित जो ।
 जिमि छीरसागर इंदिरा रामहि समर्पी आनि सो ॥
 सो राम बाम बिभाग राजति रुचिर अति सोभा भली ।
 नव नील नीरज निकट मानहुँ कनक पंकज की कली ॥ २ ॥

Charṁ.: śrīkhaṁḍa sama pāvaka prabesa kiyo sumiri prabhu maithilī,
 jaya kosalesa mahesa barṁdita carana rati ati nirmalī.
 pratibim̄ba aru laukika kalaṁka pracam̄ḍa pāvaka mahū jare,
 prabhu carita kāhū na lakhe nabha sura siddha muni dekhahī khare.1.
 dhari rūpa pāvaka pāni gahi śrī satya śruti jaga bidita jo,
 jimi chīrasāgara im̄dirā rāmahī samarpī āni so.
 so rāma bāma bibhāga rājati rucira ati sobhā bhalī,
 nava nīla nīraja nikaṭa mānahū kanaka paṁkaja kī kalī.2.

With Her thoughts fixed on the Lord, the Princess of Mithilā entered the flames as though they were cool like sandal-paste, crying “Glory to the Lord of Kosala, whose feet are adored by the great Lord Śiva with the purest devotion !” Both Her shadow-form as well as the social stigma (occasioned by Her forced residence at Rāvaṇa's) were consumed

in the blazing fire; but no one could know the secret of the Lord's doings. Even the gods, Siddhas and sages stood gazing in the air. Fire assumed a bodily form and, taking by the hand the real Śrī (Sītā), celebrated alike in the Vedas and the world, escorted and presented Her to Śrī Rāma even as the Ocean of milk presented Goddess Indirā (Lakṣmī) to Lord Viṣṇu. Standing on the left side of Śrī Rāma, She shone resplendent in Her exquisite beauty like the bud of a gold lily beside a fresh blue lotus. (1-2)

दो०— बरषहिं सुमन हरषि सुर बाजहिं गगन निसान ।
गावहिं किंनर सुरबधू नाचहिं चढीं बिमान ॥ १०९ (क) ॥
जनकसुता समेत प्रभु सोभा अमित अपार ।
देखि भालु कपि हरषे जय रघुपति सुख सार ॥ १०९ (ख) ॥

Do.: **baraṣahī sumana haraṣi sura bājahī gagana nisāna,**
gāvahī kiṁnara surabadhū nācahī caRhiṁ bimāna.109(A).
janakasutā sameta prabhu sobhā amita apāra,
dekhi bhālu kapi haraṣe jaya raghupati sukha sāra.109(B).

The gods in their delight rained down flowers and kettledrums sounded in the air. The Kinnaras sang their melodies and the celestial nymphs danced, all mounted on their aerial cars. The beauty of the Lord reunited with Janaka's Daughter was beyond all measure and bound. The bears and monkeys rejoiced at the sight and shouted "Glory to the Lord of the Raghus, the essence of bliss." (109 A-B)

चौ०— तब रघुपति अनुसासन पाई । मातलि चलेउ चरन सिरु नाई ॥
आए देव सदा स्वारथी । बचन कहहिं जनु परमारथी ॥ १ ॥
दीन बंधु दयाल रघुराया । देव कीन्हि देवन्ह पर दाय्या ॥
बिस्व द्रोह रत यह खल कामी । निज अघ गयउ कुमारगगामी ॥ २ ॥
तुम्ह समरूप ब्रह्म अबिनासी । सदा एकरस सहज उदासी ॥
अकल अगुन अज अनघ अनामय । अजित अमोघसक्ति करुनामय ॥ ३ ॥
मीन कमठ सूकर नरहरी । बामन परसुराम बपु धरी ॥
जब जब नाथ सुरन्ह दुखु पायो । नाना तनु धरि तुम्हई नसायो ॥ ४ ॥
यह खल मलिन सदा सुरद्रोही । काम लोभ मद रत अति कोही ॥
अधम सिरोमनि तव पद पावा । यह हमरें मन बिसमय आवा ॥ ५ ॥
हम देवता परम अधिकारी । स्वारथ रत प्रभु भगति बिसारी ॥
भव प्रबाहँ संतत हम परे । अब प्रभु पाहि सरन अनुसरे ॥ ६ ॥

Cau.: **taba raghupati anusāsana pāi, mātali caleu carana siru nāi.**
āe deva sadā svārathī, bacana kahahī janu paramārathī.1.
dīna baṁdhu dayāla raghurāyā, deva kīnhi devanha para dāyā.
bisva droha rata yaha khala kāmī, nija agha gayau kumāragagāmī.2.
tumha samarūpa brahma abināsī, sadā ekarasa sahaja udāsī.
akala aguna aja anagha anāmaya, ajita amoghasakti karunāmaya.3.
mīna kamaṭha sūkara naraharī, bāmana parasurāma bapu dharī.
jaba jaba nātha suranha dukhu pāyo, nānā tanu dhari tumhaī nasāyo.4.

yaha khala malina sadā suradrohī, kāma lobha mada rata ati kohī.
 adhama siromani tava pada pāvā, yaha hamarē mana bisamaya āvā.5.
 hama devatā parama adhikārī, svāratha rata prabhu bhagati bisārī.
 bhava prabāhā saṁtata hama pare, aba prabhu pāhi sarana anusare.6.

Then, with the permission of Śrī Rāma (the Lord of the Raghus); Mātali (Indra's charioteer) left (for his abode in heaven) after bowing his head at the Lord's feet. Now came the gods, ever alive to their own selfish interests, and spoke words as though they were seekers of the highest truth : "Friend of the meek, gracious, and divine Lord of the Raghus, you have shown mercy to the gods. This sensual wretch, who took delight in doing mischief to the whole world and trod the evil way, has perished through his own sins. You are alike to all, the imperishable Brahma, ever unchangeable, impartial by nature, integral, devoid of material properties, unborn, sinless, immutable, invincible, unfailing in power, and full of compassion. It was You who assumed the form of a fish, a tortoise; a boar, a man-lion and a dwarf as well as that of Paraśurāma. Whenever, O Lord, the gods have been in trouble, You have put an end to it by appearing in one form or other. This impure wretch, a perpetual enemy of the gods, was given up to lust, greed and vanity, and very passionate too. That even this vilest creature attained Your state is a marvel to us. We gods are supremely qualified (for the highest state): yet, devoted as we are to our own selfish ends, we have forgotten the worship of our lord and are ever involved in the flood of birth and death. Now redeem us, O Lord, since we have sought shelter in You." (1—6)

दे०— करि बिनती सुर सिद्ध सब रहे जहँ तहँ कर जोरि ।

अति सप्रेम तन पुलकि बिधि अस्तुति करत बहोरि ॥ ११० ॥

Do.: kari binatī sura siddha saba rahe jahā tahā kara jori,
 ati saprema tana pulaki bidhi astuti karata bahori.110.

Having thus made their supplication, the gods and Siddhas all remained standing where they were with joined palms. Then, thrilling all over with excess of love, Brahmā (the Creator) commenced his prayer. (110)

छं०— जय राम सदा सुखधाम हरे । रघुनायक सायक चाप धरे ॥

भव बारन दारन सिंह प्रभो । गुन सागर नागर नाथ बिभो ॥ १ ॥

तन काम अनेक अनूप छबी । गुन गावत सिद्ध मुनींद्र कबी ॥

जसु पावन रावन नाग महा । खगनाथ जथा करि कोप गहा ॥ २ ॥

जन रंजन भंजन सोक भयं । गतक्रोध सदा प्रभु बोधमयं ॥

अवतार उदार अपार गुनं । महि भार बिभंजन ग्यानघनं ॥ ३ ॥

अज ब्यापकमेकमनादि सदा । करुनाकर राम नमामि मुदा ॥

रघुबंस बिभूषन दूषन हा । कृत भूप बिभीषन दीन रहा ॥ ४ ॥

गुन ग्यान निधान अमान अजं । नित राम नमामि बिभुं बिरजं ॥

भुजदंड प्रचंड प्रताप बलं । खल बृंद निकंद महा कुसलं ॥ ५ ॥

ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥

बिनु कारन दीन दयाल हितं । छबि धाम नमामि रमा सहितं ॥
 भव तारन कारन काज परं । मन संभव दारुन दोष हरं ॥ ६ ॥
 सर चाप मनोहर त्रोन धरं । जलजारुन लोचन भूपबरं ॥
 सुख मंदिर सुंदर श्रीरमनं । मद मार मुधा ममता समनं ॥ ७ ॥
 अनवद्य अखंड न गोचर गो । सबरूप सदा सब होइ न गो ॥
 इति बेद बदंति न दंतकथा । रबि आतप भिन्नमभिन्न जथा ॥ ८ ॥
 कृतकृत्य बिभो सब बानर ए । निरखंति तवानन सादर ए ॥
 धिग जीवन देव सरीर हरे । तव भक्ति बिना भव भूलि परे ॥ ९ ॥
 अब दीनदयाल दया करिऐ । मति मोरि बिभेदकरी हरिऐ ॥
 जेहि ते बिपरीत क्रिया करिऐ । दुख सो सुख मानि सुखी चरिऐ ॥ १० ॥
 खल खंडन मंडन रम्य छमा । पद पंकज सेवित संभु उमा ॥
 नृप नायक दे बरदानमिदं । चरनांबुज प्रेम सदा सुभदं ॥ ११ ॥

Charṇ: jaya rāma sadā sukhadhāma hare, raghunāyaka sāyaka cāpa dhare.
 bhava bārana dārana sirṁha prabho, guna sāgara nāgara nātha bibho. 1.
 tana kāma aneka anūpa chabī, guna gāvata siddha munīndra kabī.
 jasu pāvana rāvana nāga mahā, khaganātha jathā kari kopa gahā. 2.
 jana raṁjana bhaṁjana soka bhayaṁ, gatakrodha sadā prabhu bodhamayaṁ.
 avatāra udāra apāra gunāṁ, mahi bhāra bibhaṁjana gyānaghanāṁ. 3.
 aja byāpakamekamanādi sadā, karunākara rāma namāmi mudā.
 raghubaṁsa bibhūṣana dūṣana hā, kṛta bhūpa bibhīṣana dīna rahā. 4.
 guna gyāna nidhāna amāna ajaṁ, nita rāma namāmi bibhuṁ birajaṁ.
 bhujadaṁḍa pracāṁḍa pratāpa balaṁ, khala bṛṁda nikaṁda mahā kusalaṁ. 5.
 binu kārana dīna dayāla hitaṁ, chabi dhāma namāmi ramā sahitaṁ.
 bhava tārana kārana kāja paraṁ, mana saṁbhava dārana doṣa haraṁ. 6.
 sara cāpa manohara trona dharaṁ, jalajāruna locana bhūpabaraṁ.
 sukha maṁdira sumdara śrīramanaṁ, mada māra mudhā mamatā samanaṁ. 7.
 anavadya akhaṁḍa na gocara go, sabarūpa sadā saba hoi na go.
 iti beda badaṁti na daṁtakathā, rabi ātapa bhinnamabhinna jathā. 8.
 kṛtakṛtya bibho saba bānara e, nirakhaṁti tavānana sādara e.
 dhiga jīvana deva sarīra hare, tava bhakti binā bhava bhūli pare. 9.
 aba dīnadayāla dayā kariai, mati mori bibhedakarī hariai.
 jehi te biparīta kriyā kariai, dukha so sukha māni sukhī cariai.10.
 khala khaṁḍana maṁḍana ramya chamā, pada paṁkaja sevita saṁbhu umā.
 nrpa nāyaka de baradānamidaṁ, caranāmbuja prema sadā subhadaṁ.11.

“Glory to You, O Rāma, perpetual abode of bliss. O Hari (the reliever of suffering), O Chief of the Raghus, bearing a bow and arrows! Lord, You are a veritable lion to tear in pieces the elephant of mundane existence, and an ocean of virtues, my clever and omnipresent Master. In Your person stands concentrated the incomparable beauty

of a myriad Cupids; Siddhas, as well as the greatest of sages and bards sing Your praises. Your glory is not only sacred, it purifies all; in Your wrath You seized Rāvaṇa even as Garuḍa (the king of the birds) might seize a huge serpent. Delight of devotees, and dispeller of their grief and fear, You are ever unmoved by passion, and are all-intelligence, my lord. Your descent on the mortal plane is beneficent and full of untold virtues: You come to relieve Earth's burdens and Your manifestations on earth are wisdom personified. (Though descended on earth,) You are ever unborn, omnipresent, one (without a second) and beginningless. I gladly bow to You, O Rāma, fountain of mercy! Ornament of Raghu's race and Slayer of demon Dūṣaṇa (Rāvaṇa's Cousin), You eradicate the faults of Your devotees and made Vibhiṣaṇa, destitute as he was, the Ruler of Laṅkā. Storehouse of virtue and wisdom and beyond all measure, You have no pride in You and are unborn, all pervading and free from the taint of Māyā; I constantly adore You, Rāma. Terrible is the glory and might of Your arms, which are deft in exterminating the hordes of the impious. Compassionate and friendly to the poor without any ostensible reason and a reservoir of beauty, I adore You alongwith Ramā (Sītā). Deliverer from the rounds of birth and death, You are beyond both cause (Prakṛti) and effect (the phenomenal universe) and eradicate the awful weaknesses of the (devotee's) mind. Armed with a charming bow, arrows, and quiver, You have eyes resembling a red lotus. A paragon of kings, home of bliss, Lakṣmī's lovely Consort, subduer of arrogance, lust and the false sense of mineness, You are free from blemish integral and imperceptible to the senses. Though manifest in all forms, You never transmuted Yourself into them all: so declare the Vedas; it is no mere gossip, as will be clear from the analogy of the sun and the sunshine, which are different and yet identical. Blessed are all these monkeys, O ubiquitous Lord, who reverently gaze on Your countenance; while accursed, O Hari, is our (so-called) immortal existence and our ethereal bodies in that we lack in devotion to You and are lost in worldly pleasures. Now show Your mercy to me, compassionate as You are to the afflicted, and take away my differentiating sense (which makes the world appear as apart from You), which leads me to wrong action and deluded by which I pass my days in merriment, mistaking woe for happiness. Destroyer of the wicked and lovely jewel of the earth, Your lotus feet are adored even by Śambhu (Lord Śiva) and Umā (Goddess Pārvatī). O King of kings, grant me this boon that I may cherish loving devotion to Your lotus feet, which is a perennial source of blessings." (1—11)

दो०— बिनय कीन्हि चतुरानन प्रेम पुलक अति गात ।

सोभासिंधु बिलोकत लोचन नहीं अघात ॥ १११ ॥

Do.: binaya kīnhi caturānana prema pulaka ati gāta,
sobhāsīndhu bilokata locana nahī aghāta.111.

As the four-faced Brahmā thus prayed, his body was deeply thrilled with emotion. And his eyes knew no satiation as they gazed on the Ocean of beauty. (111)

चौ०— तेहि अवसर दसरथ तहँ आए । तनय बिलोकि नयन जल छाए ॥

अनुज सहित प्रभु बंदन कीन्हा । आसिरबाद पिताँ तब दीन्हा ॥ १ ॥

तात सकल तव पुन्य प्रभाऊ । जीत्योँ अजय निसाचर राऊ ॥

सुनि सुत बचन प्रीति अति बाढी । नयन सलिल रोमावलि ठाढी ॥ २ ॥

रघुपति प्रथम प्रेम अनुमाना । चित्तइ पितहि दीन्हेउ दृढ़ ग्याना ॥
ताते उमा मोच्छ नहि पायो । दसरथ भेद भगति मन लायो ॥ ३ ॥
सगुनोपासक मोच्छ न लेहीं । तिन्ह कहूँ राम भगति निज देहीं ॥
बार बार करि प्रभुहि प्रनामा । दसरथ हरषि गए सुरधामा ॥ ४ ॥

Cau.: tehi avasara dasaratha taḥā āe, tanaya biloki nayana jala chāe.
anuja sahita prabhu baṁdana kīnhā, āsirabāda pitā taba dīnhā.1.
tāta sakala tava punya prabhāu, jītyō ajaya nisācara rāu.
suni suta bacana prīti ati bāRhī, nayana salila romāvali ṭhāRhī.2.
raghupati prathama prema anumānā, citai pitahi dīnheu dṛRha gyānā.
tāte umā moccha nahī pāyo, dasaratha bheda bhagati mana lāyo.3.
sagunopāsaka moccha na lehī, tinha kahū rāma bhagati nija dehī.
bāra bāra kari prabhuhi pranāmā, dasaratha haraṣi gae suradhāmā.4.

That very moment King Daśaratha appeared on the scene (in his celestial form); his eyes were flooded with tears as he beheld his son (Śrī Rāma). The Lord and His younger brother (Lakṣmaṇa) made obeisance and the father in his turn gave them his blessing. "Dear father, it was all due to your religious merit that I conquered the invincible demon king." Daśaratha was overwhelmed with emotion when he heard his son's words; tears rushed to his eyes again and the hair on his body stood erect. The Lord of the Raghus understood that His father bore the same affection for Him as he did before; He, therefore, looked at His father and bestowed on him solid wisdom. Umā, (continues Lord Śiva,) Daśaratha did not attain final beatitude for this simple reason that he set his heart on Devotion while maintaining his separate identity. Worshipers of God in His embodied form spurn final beatitude: to them Śrī Rāma vouchsafes devotion to His own person. Having prostrated himself before the Lord again and again, Daśaratha joyfully returned to his abode in heaven. (1—4)

दो०— अनुज जानकी सहित प्रभु कुसल कोसलाधीस ।

सोभा देखि हरषि मन अस्तुति कर सुर ईस ॥ ११२ ॥

Do.: anuja jānakī sahita prabhu kusala kosalādhīsa,
sobhā dekhi haraṣi mana astuti kara sura īsa.112.

Perceiving the Almighty Lord of Kosala safe and sound with His younger brother (Lakṣmaṇa) and Janaka's Daughter, and beholding their beauty, Indra (the Lord of the celestials) began extolling Him with a cheerful heart:— (112)

छं०— जय राम सोभा धाम । दायक प्रनत बिश्राम ॥

धृत त्रोन बर सर चाप । भुजदंड प्रबल प्रताप ॥ १ ॥

जय दूषनारि खरारि । मर्दन निसाचर धारि ॥

यह दुष्ट मारेउ नाथ । भए देव सकल सनाथ ॥ २ ॥

जय हरन धरनी भार । महिमा उदार अपार ॥

जय रावनारि कृपाल । किए जातुधान बिहाल ॥ ३ ॥

लंकेस अति बल गर्ब । किए बस्य सुर गंधर्ब ॥
मुनि सिद्ध नर खग नाग । हठि पंथ सब केँ लाग ॥ ४ ॥
परद्रोह रत अति दुष्ट । पायो सो फलु पापिष्ट ॥
अब सुनहु दीन दयाल । राजीव नयन बिसाल ॥ ५ ॥
मोहि रहा अति अभिमान । नहिँ कोउ मोहि समान ॥
अब देखि प्रभु पद कंज । गत मान प्रद दुख पुंज ॥ ६ ॥
कोउ ब्रह्म निर्गुन ध्याव । अब्यक्त जेहि श्रुति गाव ॥
मोहि भाव कोसल भूप । श्रीराम सगुन सरूप ॥ ७ ॥
बैदेहि अनुज समेत । मम हृदयँ करहु निकेत ॥
मोहि जानिए निज दास । दे भक्ति रमानिवास ॥ ८ ॥

Cham.: **jaya rāma sobhā dhāma, dāyaka pranata biśrāma.**
dhṛta trona bara sara cāpa, bhujadamḍa prabala pratāpa.1.
jaya dūṣanāri kharāri, mardana nisācara dhāri.
yaha duṣṭa māreū nātha, bhae deva sakala sanātha.2.
jaya harana dharanī bhāra, mahimā udāra apāra.
jaya rāvanāri kṛpāla, kie jātudhāna bihāla.3.
laṅkesa ati bala garba, kie basya sura gaṁdharba.
muni siddha nara khaganāga, haṭhi paṁtha saba keṅ lāga.4.
paradroha rata ati duṣṭa, pāyo so phalu pāpiṣṭa.
aba sunahu dīna dayāla, rājīva nayana bisāla.5.
mohi rahā ati abhimāna, nahī kou mohi samāna.
aba dekhi prabhu pada kaṁja, gata māna prada dukha puṁja.6.
kou brahma nirguna dhyāva, abyakta jehi śruti gāva.
mohi bhāva kosala bhūpa, śrīrāma saguna sarūpa.7.
baidehi anuja sameta, mama hṛdayā karahu niketa.
mohi jāniai nija dāsa, de bhakti ramānivāsa.8.

Glory to Śrī Rāma, beauty personified, the bestower of peace on the suppliant, equipped with an excellent bow, arrows and quiver and triumphing in His mighty strength of arm. Glory to the Slayer of Dūṣaṇa and Khara and the crusher of the demon hordes! Now that You have disposed of this wretch, my lord, all the gods enjoy full security. Glory to the Reliever of Earth's burden, whose greatness is beneficent and unbounded. Glory to the All-merciful Slayer of Rāvaṇa, who reduced the demon host to a miserable plight. Outrageous was the pride of Rāvaṇa (the lord of Laṅkā), who had subdued even gods and Gandharvas (the celestial musicians). Nay, he relentlessly pursued sages, the Siddhas, human beings, birds and Nāgas alike. He took delight in injuring others and was most wicked; the vile sinner has now reaped the fruit of his misdeeds. Now listen, my lord, possessed of eyes as large as the lotus and compassionate to the humble: my

pride was inordinate; I accounted no one as equal to me. At the sight of Your lotus feet, however, my pride, which entailed much woe, has taken leave of me. Some people meditate on the attributeless Brahma (the Absolute), whom the Vedas declare as unmanifest. What attracts my mind, however, is the Supreme embodied as Śrī Rāma, King of Kosala. Together with Videha's Daughter and Your younger brother (Lakṣmaṇa), therefore, pray abide in my heart; and recognizing me as Your own servant, bless me with devotion, O Abode of Ramā (Lakṣmī). (1—8)

छं— दे भक्ति रमानिवास त्रास हरन सरन सुखदायकं ।
सुख धाम राम नमामि काम अनेक छबि रघुनायकं ॥
सुर बृंद रंजन द्वंद भंजन मनुज तनु अतुलितबलं ।
ब्रह्मादि संकर सेव्य राम नमामि करुना कोमलं ॥

Cham.: **de bhakti ramānivāsa trāsa harana sarana sukhadāyakaṁ,
sukha dhāma rāma namāmi kāma aneka chabi raghunāyakaṁ.
sura br̥nda raṁjana dvaṁda bhaṁjana manuja tanu atulitabalaṁ,
brahmādi saṁkara sebya rāma namāmi karunā komalaṁ.**

“Grant me devotion to Your feet, O Abode of Ramā, dispeller of fear and solace of the suppliant. I adore You, O blissful Rāma, the Lord of the Raghus, possessing the beauty of a myriad Cupids. Delight of the hosts of heaven, Queller of contrary experiences (like joy and sorrow etc.), appearing in a human form possessing incomparable strength, worthy of adoration even to Brahmā (the creator) and Śaṅkara, O Rāma, I bow to You, tender as You are through compassion.”

दो०— अब करि कृपा बिलोकि मोहि आयसु देहु कृपाल ।
काह करौं सुनि प्रिय बचन बोले दीनदयाल ॥ ११३ ॥

Do.: **aba kari kṛpā biloki mohi āyasu dehu kṛpāla,
kāha karaū suni priya bacana bole dīnadayāla.113.**

“Now cast Your gracious look on me, O merciful Lord, and command me what to do.” Hearing these polite words, Śrī Rāma, who is noted for His compassion to the meek, enjoined him as follows:— (113)

चौ०— सुनु सुरपति कपि भालु हमारे । परे भूमि निसिचरन्हि जे मारे ॥
मम हित लागि तजे इन्ह प्राना । सकल जिआउ सुरेस सुजाना ॥ १ ॥
सुनु खगेस प्रभु कै यह बानी । अति अगाध जानहिं मुनि ग्यानी ॥
प्रभु सक त्रिभुअन मारि जिआई । केवल सक्रहि दीन्हि बड़ाई ॥ २ ॥
सुधा बरषि कपि भालु जिआए । हरषि उठे सब प्रभु पहिं आए ॥
सुधाबृष्टि भै दुहु दल ऊपर । जिए भालु कपि नहिं रजनीचर ॥ ३ ॥
रामाकार भए तिन्ह के मन । मुक्त भए छूटे भव बंधन ॥
सुर अंसिक सब कपि अरु रीछा । जिए सकल रघुपति कीं ईछा ॥ ४ ॥
राम सरिस को दीन हितकारी । कीन्हे मुकुत निसाचर झारी ॥
खल मल धाम काम रत रावन । गति पाई जो मुनिबर पाव न ॥ ५ ॥

Cau.: sunu surapati kapi bhālu hamāre, pare bhūmi nisicaranhi je māre.
 mama hita lāgi taje inha prānā, sakala jiāu suresa sujānā.1.
 sunu khagesa prabhu kai yaha bānī, ati agādha jānahī muni gyānī.
 prabhu saka tribhuana māri jiāi, kevala sakrahi dīnhi baRāi.2.
 sudhā baraṣi kapi bhālu jiāe, haraṣi uṭhe saba prabhu pahī āe.
 sudhābrṣṭi bhai duhu dala ūpara, jie bhālu kapi nahī rajanīcara.3.
 rāmākāra bhae tinha ke mana, mukta bhae chūṭe bhava baṁdhana.
 sura aṁsika saba kapi aru rīchā, jie sakala raghupati kī īchā.4.
 rāma sarisa ko dīna hitakārī, kīnhe mukuta nisācara jhārī.
 khala mala dhāma kāma rata rāvana, gati pāi jo munibara pāva na.5.

“Listen, King of the gods: our monkeys and bears, those that were killed by the demons, are lying on the ground. They have laid down their lives in my service: therefore, restore them all to life, O wise lord of the celestials.” Listen, O king of the birds: (continues Kākabhuṣuṇḍi,) these words of the Lord are profoundly mysterious; only enlightened sages can apprehend them. The Lord Himself can wipe out the inhabitants of the three spheres and bring them back to life; He wished only to give Indra honour. By a shower of nectar the latter restored the monkeys and bears to life. They all arose with delight and betook themselves to the Lord. Although the shower of nectar promiscuously fell on the dead of both the armies, it is the bears and monkeys alone that returned to life, but not the demons. Their mind was absorbed in the thought of Śrī Rāma when they gave up the ghost; that is why they got liberated and were rid of the bonds of mundane existence. As for the monkeys and bears, they were all part manifestations of the gods (who are all immortal): hence they all came to life by the will of Śrī Rāma (the Lord of the Raghus). Is there anyone so kind to the afflicted as Śrī Rāma, who liberated the whole demon host? Even the wicked Rāvaṇa, who was a sink of impurities and given up to sensuality, attained to an exalted state which is withheld even from the greatest of sages. (1—5)

दो०— सुमन बरषि सब सुर चले चढ़ि चढ़ि रुचिर बिमान ।
 देखि सुअवसर प्रभु पहिँ आयउ संभु सुजान ॥ ११४ (क) ॥
 परम प्रीति कर जोरि जुग नलिन नयन भरि बारि ।
 पुलकित तन गदगद गिराँ बिनय करत त्रिपुरारि ॥ ११४ (ख) ॥

Do.: sumana baraṣi saba sura cale caRhi caRhi rucira bimāna,
 dekhi suavasara prabhu pahī āyau saṁbhu sujāna.114(A).
 parama prīti kara jori juga nalina nayana bhari bāri,
 pulakita tana gadagada girāṅ binaya karata tripurāri.114(B).

After raining down flowers the gods mounted each his own shining aerial car and departed. Finding it a welcome opportunity the all-wise Śambhu (Lord Śiva) arrived in the presence of the Lord. Most lovingly, with joined palms, His lotus eyes full of tears and the hair on His body standing erect, the Slayer of the demon Tripura made the following supplication with choked voice :— (114 A-B)

छं०— मामभिरक्षय रघुकुल नायक । धृत बर चाप रुचिर कर सायक ॥
 मोह महा घन पटल प्रभंजन । संसय बिपिन अनल सुर रंजन ॥ १ ॥

अगुन सगुन गुन मंदिर सुंदर । भ्रम तम प्रबल प्रताप दिवाकर ॥
 काम क्रोध मद गज पंचानन । बसहु निरंतर जन मन कानन ॥ २ ॥
 विषय मनोरथ पुंज कंज बन । प्रबल तुषार उदार पार मन ॥
 भव बारिधि मंदर परमं दर । बारय तारय संसृति दुस्तर ॥ ३ ॥
 स्याम गात राजीव बिलोचन । दीन बंधु प्रनतारति मोचन ॥
 अनुज जानकी सहित निरंतर । बसहु राम नृप मम उर अंतर ॥ ४ ॥
 मुनि रंजन महि मंडल मंडन । तुलसिदास प्रभु त्रास बिखंडन ॥ ५ ॥

Charṇ.: māmabhirakṣaya raghukula nāyaka, dhṛta bara cāpa rucira kara sāyaka.
 moha mahā ghana paṭala prabhaṁjana, saṁsaya bipina anala sura raṁjana.1.
 aguna saguna guna maṁdira suṁdara, bhrama tama prabala pratāpa divākara.
 kāma krodha mada gaja paṁcānana, basahu niraṁtara jana mana kānana.2.
 biṣaya manoratha puṁja kaṁja bana, prabala tuṣāra udāra pāra mana.
 bhava bāridhi maṁdara paramaṁ dara, bāraya tāraya saṁsṛti dustara.3.
 syāma gāta rājīva bilocana, dīna baṁdhu pranatāraṁti mocana.
 anuja jānakī sahita niraṁtara, basahu rāma nṛpa mama ura aṁtara.4.
 muni raṁjana mahi maṁḍala maṁḍana, tulasidāsa prabhu trāsa bikhaṁḍana.5.

“Save me, Chief of Raghu’s line, bearing an excellent bow and shining arrows in Your hands. A furious wind to disperse the mass of clouds in the shape of colossal ignorance, a fire to consume the forest of doubts, and delight of the gods, You are both with and without attributes, a shrine of virtues and most lovely to look at; nay, You are a burning midday Sun to scatter the darkness of delusion. A veritable lion to kill the elephants of lust, anger and pride, pray, constantly abide in the forest of the devotee’s mind. A severe frost to blast the lotus bed of sensual desires, You are generous beyond conception. Nay, playing the role of Mount Mandara for churning the ocean of mundane existence, kindly stave off my fear (of birth and death) and transport me across the stormy ocean of mundane existence. Possessed of a swarthy form with lotus eyes, befriender of the meek, reliever of the suppliant’s agony, take up Your abode in my heart for ever, O King Rāma, with Your younger brother (Lakṣmaṇa) and Janaka’s Daughter, O Delight of the sages, Jewel of the terrestrial globe, lord of Tulasidāsa and destroyer of fear. (1—5)

दो०— नाथ जबहिं कोसलपुरीं होइहि तिलक तुम्हार ।

कृपासिंधु मैं आउब देखन चरित उदार ॥ ११५ ॥

Do.: nātha jabahī kosalapurī hoihi tilaka tumhāra,
 kṛpāsīndhu maī āuba dekhaṇa carita udāra.115.

“When, my lord, Your Coronation takes place at Kosalapura (Ayodhyā), I will come to witness Your benevolent role, O Ocean of Mercy! (115)

चौ०— करि बिनती जब संभु सिधाए । तब प्रभु निकट बिभीषनु आए ॥

नाइ चरन सिरु कह मृदु बानी । बिनय सुनहु प्रभु सारंगपानी ॥ १ ॥

सकुल सदल प्रभु रावन मारयो । पावन जस त्रिभुवन बिस्तारयो ॥

दीन मलीन हीन मति जाती । मो पर कृपा कीन्हि बहु भाँती ॥ २ ॥

अब जन गृह पुनीत प्रभु कीजे । मज्जनु करिअ समर श्रम छीजे ॥
 देखि कोस मंदिर संपदा । देहु कृपाल कपिन्ह कहूँ मुदा ॥ ३ ॥
 सब बिधि नाथ मोहि अपनाइअ । पुनि मोहि सहित अवधपुर जाइअ ॥
 सुनत बचन मृदु दीनदयाला । सजल भए द्वौ नयन बिसाला ॥ ४ ॥

Cau.: kari binatī jaba saṁbhu sidhāe, taba prabhu nikaṭa bibhīṣanu āe.
 nāi carana siru kaha mṛdu bānī, binaya sunahu prabhu sārāgapānī.1.
 sakula sadala prabhu rāvana māryo, pāvana jasa tribhuvana bistāryo.
 dīna malīna hīna mati jāti, mo para kṛpā kinhi bahu bhātī.2.
 aba jana grha punīta prabhu kiṇe, majjanu karia samara śrama chiṇe.
 dekhi kosa maṁdira saṁpadā, dehu kṛpāla kapinha kahū mudā.3.
 saba bidhi nātha mohi apanāia, puni mohi sahita avadhapura jāia.
 sunata bacana mṛdu dīnadayālā, sajala bhae dvau nayana bisālā.4.

When Śambhu (Lord Śiva) had finished His prayer and left, Vibhīṣaṇa then approached the Lord. Bowing his head at the latter's feet, he submitted in gentle terms: "Listen to my prayer, O Lord wielding the Śārṅga bow. My lord, You have killed Rāvaṇa with all his kinsfolk and army and spread Your sacred renown throughout the three spheres. And above all You have shown mercy in every way to me, humble, impure, low-born and mean-minded as I am. Now, my lord, consecrate Your servant's abode (by Your holy presence), bathe Yourself and beguile the exertion of the battle. Then inspect the treasury, palaces and wealth and gladly bestow, my gracious lord, whatever You please on the monkeys. Pray, accept me as Your own in every way, my lord, and then proceed to Ayodhyā taking me alongwith you". Even as the Lord, who is so compassionate to the meek, heard these polite words, His large eyes filled with tears. (1—4)

दे०— तोर कोस गृह मोर सब सत्य बचन सुनु भ्रात ।
 भरत दसा सुमिरत मोहि निमिष कल्प सम जात ॥ ११६ (क) ॥
 तापस बेष गात कृस जपत निरंतर मोहि ।
 देखौं बेगि सो जतनु करु सखा निहोरउँ तोहि ॥ ११६ (ख) ॥
 बीतें अवधि जाउँ जौं जिअत न पावउँ बीर ।
 सुमिरत अनुज प्रीति प्रभु पुनि पुनि पुलक सरीर ॥ ११६ (ग) ॥
 करेहु कल्प भरि राजु तुम्ह मोहि सुमिरेहु मन माहिं ।
 पुनि मम धाम पाइहहु जहाँ संत सब जाहिं ॥ ११६ (घ) ॥

Do.: tora kosa grha mora saba satya bacana sunu bhrāta,
 bharata dasā sumirata mohi nimiṣa kalpa sama jāta.116(A).
 tāpasa beṣa gāta kṛsa japata niraṁtara mohi,
 dekhaū begi so jatānu karu sakhā nihoraū tohi.116(B).
 bitē avadhi jāū jāū jiata na pāvaū bīra,
 sumirata anuja prīti prabhu puni puni pulaka sarīra.116(C).
 karehu kalpa bhari rāju tumha mohi sumirehu mana māhī,
 puni mama dhāma pāihahu jahā saṁta saba jāhī.116(D).

“Listen, brother: what you say is quite true: your treasury and palaces are all My own. But, when I recollect Bharata’s condition, every moment that passes seems an age to Me. Clad in the robes of a hermit, with wasted body he constantly repeats My name. Therefore, take steps, My friend, I beseech you, that I may soon be able to see him again. If, on the other hand, I reach there on the expiry of the term of My exile, I do not expect to find My brother alive.” And even as the Lord recalled His brother’s affection He felt a thrill all over His body again and again. “As for yourself, you shall enjoy sovereignty till the end of creation, inwardly thinking of Me all the time; and then you shall ascend to My abode, the destination of all holy men.” (116 A—D)

चौ०— सुनत बिभीषन बचन राम के । हरषि गहे पद कृपाधाम के ॥
 बानर भालु सकल हरषाने । गहि प्रभु पद गुन बिमल बखाने ॥ १ ॥
 बहुरि बिभीषन भवन सिधायो । मनि गन बसन बिमान भरायो ॥
 लै पुष्पक प्रभु आगें राखा । हँसि करि कृपासिंधु तब भाषा ॥ २ ॥
 चढ़ि बिमान सुनु सखा बिभीषन । गगन जाइ बरषहु पट भूषन ॥
 नभ पर जाइ बिभीषन तबही । बरषि दिए मनि अंबर सबही ॥ ३ ॥
 जोड़ जोड़ मन भावइ सोड़ लेहीं । मनि मुख मेलि डारि कपि देहीं ॥
 हँसे रामु श्री अनुज समेता । परम कौतुकी कृपा निकेता ॥ ४ ॥

Cau.: sunata bibhīṣana bacana rāma ke, haraṣi gahe pada kṛpādhāma ke.
 bānara bhālu sakala haraṣāne, gahi prabhu pada guna bimala bakhāne.1.
 bahuri bibhīṣana bhavana sidhāyo, mani gana basana bimāna bharāyo.
 lai puṣpaka prabhu āgē rākhā, hāsi kari kṛpāsīndhu taba bhāṣā.2.
 caRhi bimāna sunu sakhā bibhīṣana, gagana jāi baraṣahu paṭa bhūṣana.
 nabha para jāi bibhīṣana tabahī, baraṣi die mani ambara sabahī.3.
 joi joi mana bhāvai soi lehī, mani mukha meli dāri kapi dehī.
 hāse rāmu śrī anuja sametā, parama kautukī kṛpā niketā.4.

Delighted to hear Śrī Rāma’s words, Vibhīṣaṇa clasped the feet of the All-merciful. The monkeys and bears too all rejoiced and, clasping the Lord’s feet, began to recount His sacred virtues. Then Vibhīṣaṇa withdrew to his palace and had his celebrated aerial car loaded with precious stones and articles of dress. He then brought the aerial car, Puṣpaka as it was called, and set it before the Lord; and the All-merciful thereupon smilingly said, “Listen, my friend, Vibhīṣaṇa; step into the aerial car and rising into the air, scramble the clothes and ornaments.” Vibhīṣaṇa immediately rose into the air and dropped down all the jewels and raiment. The monkeys picked up whatever each took a fancy to; they put precious stones into their mouth (thinking them to be some edible substance) but would throw them away (the moment they realized their mistake). Śrī Rāma as well as Śrī (Sītā) and His younger brother (Lakṣmaṇa) felt amused at the sight, exceedingly playful as the All-merciful is. (1—4)

दो०— मुनि जेहि ध्यान न पावहिं नेति नेति कह बेद ।
 कृपासिंधु सोड़ कपिन्ह सन करत अनेक बिनोद ॥ ११७ (क) ॥
 उमा जोग जप दान तप नाना मख ब्रत नेम ।
 राम कृपा नहिं करहिं तसि जसि निष्केवल प्रेम ॥ ११७ (ख) ॥

Do.: muni jehi dhyāna na pāvahī neti neti kaha beda,
 kṛpāsīndhu soi kapinha sana karata aneka binoda.117(A).
 umā joga japa dāna tapa nānā makha brata nema,
 rāma kṛpā nahī karahī tasi jasi niṣkevala prema.117(B).

That Ocean of compassion, whom sages are unable to catch even in meditation and whom the Vedas describe only in negative terms such as “Not that, not that,” amused himself with the monkeys in diverse ways. Umā, (continues Lord Śiva,) practice of Yoga (concentration of mind), Japa (muttering of prayers), charity and penance, performance of sacrifices, fasting and other religious observances fail to evoke Śrī Rāma’s compassion to the same degree as unalloyed devotion does. (117 A-B)

चौ०— भालु कपिन्ह पट भूषन पाए । पहिरि पहिरि रघुपति पहिं आए ॥
 नाना जिनस देखि सब कीसा । पुनि पुनि हँसत कोसलाधीसा ॥ १ ॥
 चितइ सबन्हि पर कीन्ही दाया । बोले मृदुल बचन रघुराया ॥
 तुम्हरेँ बल में रावनु मार्यो । तिलक बिभीषन कहँ पुनि सार्यो ॥ २ ॥
 निज निज गृह अब तुम्ह सब जाहू । सुमिरेहु मोहि डरपहु जनि काहू ॥
 सुनत बचन प्रेमाकुल बानर । जोरि पानि बोले सब सादर ॥ ३ ॥
 प्रभु जोइ कहहु तुम्हहि सब सोहा । हमरेँ होत बचन सुनि मोहा ॥
 दीन जानि कपि किए सनाथा । तुम्ह त्रैलोक ईस रघुनाथा ॥ ४ ॥
 सुनि प्रभु बचन लाज हम मरहीं । मसक कहँ खगपति हित करहीं ॥
 देखि राम रुख बानर रीछा । प्रेम मगन नहिं गृह कै ईछा ॥ ५ ॥

Cau.: bhālu kapinha paṭa bhūṣana pāe, pahiri pahiri raghupati pahī āe.
 nānā jinasa dekhi saba kīsā, puni puni hāsata kosalādhīsā.1.
 citai sabanhi para kīnhī dāyā, bole mṛdula bacana raghurāyā.
 tumharē bala maī rāvanu māryo, tilaka bibhīṣana kahā puni sāryo.2.
 nija nija gr̥ha aba tumha saba jāhū, sumirehu mohi ḍarapahu jani kāhū.
 sunata bacana premākula bānara, jori pāni bole saba sādara.3.
 prabhu joi kahahu tumhahi saba sohā, hamarē hota bacana suni mohā.
 dīna jāni kapi kie sanāthā, tumha trailoka īsa raghunāthā.4.
 suni prabhu bacana lāja hama marahī, masaka kahū khagapati hita karahī.
 dekhi rāma rukha bānara rīchā, prema magana nahī gr̥ha kai īchā.5.

Having thus secured raiment and jewels, the bears and monkeys adorned their person with the same and appeared before the Lord of the Raghus. The Lord of Kosala laughed again and again to see all the monkeys, a motley host indeed. The Lord of the Raghus showered His grace on all by casting a look at them, and spoke to them in endearing terms: “It was through your might that I succeeded first in killing Rāvaṇa and then in crowning Vibhīṣaṇa. Now return all of you to your several homes; keep your thought fixed on Me and fear none.” The monkeys were all overcome with affection to hear these words and reverently replied with joined palms: O Lord, whatever You say well becomes of You. But we get mystified on hearing Your words. You are the Sovereign of all the three spheres, O Lord of the Raghus; knowing our humble state You took us under Your protection. But we are overwhelmed with shame to hear such words from the lips of our Master (Yourself). Can a swarm of mosquitoes ever help Garuḍa

(the king of the birds)?” The bears and monkeys were overpowered with emotion when they saw what was in the mind of the Lord, (viz., His reluctance to take them to Ayodhyā); they had no inclination to return home. (1—5)

दो०— प्रभु प्रेरित कपि भालु सब राम रूप उर राखि ।
 हरष बिषाद सहित चले बिनय बिबिध बिधि भाषि ॥ ११८ (क) ॥
 कपिपति नील रीछपति अंगद नल हनुमान ।
 सहित बिभीषन अपर जे जूथप कपि बलवान ॥ ११८ (ख) ॥
 कहि न सकहिं कछु प्रेम बस भरि भरि लोचन बारि ।
 सन्मुख चितवहिं राम तन नयन निमेष निवारि ॥ ११८ (ग) ॥

Do.: prabhu prerita kapi bhālu saba rāma rūpa ura rākhi,
 haraṣa biṣāda sahita cale binaya bibidha bidhi bhāṣi.118(A).
 kapipati nīla rīchapati aṅgada nala hanumāna,
 sahita bibhīṣana apara je jūthapa kapi balavāna.118(B).
 kahi na sahaḥ kachu prema basa bhari bhari locana bāri,
 sanmukha citavahī rāma tana nayana nimeṣa nivāri.118(C).

But in obedience to the Lord's command the monkeys and bears all dispersed with a mixed feeling of joy and sorrow and with many a humble submission, enshrining Śrī Rāma's image in their heart. The monkey-king (Sugrīva), Nīla, Jāmbavān (the lord of the bears), Aṅgada, Nala, Hanumān and all the other mighty generals of the monkey host, together with Vibhīṣana, were too overwhelmed with emotion to utter a word. With eyes full of tears they stood facing Śrī Rāma and gazing intently on Him. (118 A—C)

चौ०— अतिसय प्रीति देखि रघुराई । लीन्हे सकल बिमान चढ़ाई ॥
 मन महुँ बिप्र चरन सिरु नायो । उत्तर दिसिहि बिमान चलायो ॥ १ ॥
 चलत बिमान कोलाहल होई । जय रघुबीर कहइ सबु कोई ॥
 सिंहासन अति उच्च मनोहर । श्री समेत प्रभु बैठे ता पर ॥ २ ॥
 राजत रामु सहित भामिनी । मेरु संग जनु घन दामिनी ॥
 रुचिर बिमान चलेउ अति आतुर । कीन्ही सुमन बृष्टि हरषे सुर ॥ ३ ॥
 परम सुखद चलि त्रिबिध बयारी । सागर सर सरि निर्मल बारी ॥
 सगुन होहि सुंदर चहुँ पासा । मन प्रसन्न निर्मल नभ आसा ॥ ४ ॥
 कह रघुबीर देखु रन सीता । लछिमन इहाँ हत्यो इँद्रजीता ॥
 हनूमान अंगद के मारे । रन महि परे निसाचर भारे ॥ ५ ॥
 कुंभकरन रावन द्वौ भाई । इहाँ हते सुर मुनि दुखदाई ॥ ६ ॥

Cau.: atisaya prīti dekhi raghurāi, līnhe sakala bimāna caRhāi.
 mana mahū bipra carana siru nāyo, uttara disihī bimāna calāyo.1.
 calata bimāna kolāhala hoi, jaya raghubīra kahai sabu koi.
 simhāsana ati ucca manohara, śrī sameta prabhu baiṭhe tā para.2.
 rājata rāmu sahita bhāminī, meru sṛṅga janu ghana dāminī.
 rucira bimāna caleu ati ātura, kīnhī sumana bṛṣṭi haraṣe sura.3.

parama sukhada cali tribidha bayārī, sāgara sara sari nirmala bārī.
 saguna hohī suṁdara caḥṁ pāsā, mana prasanna nirmala nabha āsā.4.
 kaha raghubīra dekhu rana sītā, lachimana ihā hatyo idrajitā.
 hanūmāna aṁgada ke māre, rana mahi pare nisācara bhāre.5.
 kumbhakarana rāvana dvau bhāi, ihā hate sura muni dukhadāi.6.

Perceiving their excessive love the Lord of the Raghus (mounted the aerial car alongwith Sītā and Lakṣmaṇa and) took them all up into the car. He mentally bowed His head at the feet of the Brāhmaṇas and directed the car to move towards the north. An uproarious noise burst forth as the car took off, all shouting “Glory to the Hero of Raghu’s line !” The car was provided with a lofty and charming throne; the Lord took His seat on it alongwith Śrī (Sītā). Accompanied by His Spouse, Śrī Rāma shone forth like a cloud with lightning on a peak of Mount Meru. The splendid car moved with all speed on its way, to the joy of the gods, who rained down flowers on it. A most delightful cool breeze breathed soft and fragrant; the water of the ocean, lakes and streams became transparent and auspicious omens occurred on all sides. Nay, everyone felt cheerful at heart; the whole expanse of the sky including the four quarters was clear. Said the Hero of Raghu’s line: “Mark, Sītā: it was on this spot that Lakṣmaṇa slew Meghanāda (the Crown Prince of Laṅkā). Here lie on the battlefield mighty demons killed by Hanumān and Aṅgada. And here fell the two brothers, Kumbhakarṇa and Rāvaṇa, the torment of gods and sages.” (1—6)

दो०— इहाँ सेतु बाँध्यों अरु थापेउँ सिव सुख धाम ।

सीता सहित कृपानिधि संभुहि कीन्ह प्रनाम ॥ ११९ (क) ॥

जहँ जहँ कृपासिंधु बन कीन्ह बास बिश्राम ।

सकल देखाए जानकिहि कहे सबन्हि के नाम ॥ ११९ (ख) ॥

Do.: ihā setu bādhyō aru thāpeu siva sukha dhāma,
 sītā sahita kṛpānidhi sambhuhi kīnha pranāma.119(A).
 jahā jahā kṛpāsīndhu bana kīnha bāsa biśrāma,
 sakala dekhāe jānakihi kahe sabanhi ke nāma.119(B).

“It was here that I had a bridge constructed and also installed a symbol of the blissful Lord Śiva.” So saying, the All-merciful Śrī Rāma and Sītā both made obeisance to Śambhu. Every spot in the woods, where the Ocean of compassion had either taken up His abode or rested awhile, was then pointed out by the Lord to Janaka’s Daughter and mentioned by name. (119 A-B)

चौ०— तुरत बिमान तहाँ चलि आवा । दंडक बन जहँ परम सुहावा ॥
 कुंभजादि मुनिनायक नाना । गए रामु सब केँ अस्थाना ॥ १ ॥
 सकल रिषिन्ह सन पाइ असीसा । चित्रकूट आए जगदीसा ॥
 तहँ करि मुनिन्ह केर संतोषा । चला बिमानु तहाँ ते चोखा ॥ २ ॥
 बहुरि राम जानकिहि देखाई । जमुना कलि मल हरनि सुहाई ॥
 पुनि देखी सुरसरी पुनीता । राम कहा प्रनाम करु सीता ॥ ३ ॥
 तीरथपति पुनि देखु प्रयागा । निरखत जन्म कोटि अघ भागा ॥
 देखु परम पावनि पुनि बेनी । हरनि सोक हरि लोक निसेनी ॥ ४ ॥
 पुनि देखु अवधपुरी अति पावनि । त्रिबिध ताप भव रोग नसावनि ॥ ५ ॥

Cau.: turata bimāna tahā cali āvā, daṁḍaka bana jahā parama suhāvā.
 kumbhajādi munināyaka nānā, gae rāmu saba kē asthānā.1.
 sakala riṣinha sana pāi asisā, citrakūṭa āe jagadisā.
 tahā kari muninha kera samtoṣā, calā bimānu tahā te cokhā.2.
 bahuri rāma jānakihi dekhāi, jamunā kali mala harani suhāi.
 puni dekhī surasarī punitā, rāma kahā pranāma karu sītā.3.
 tīrathapati puni dekhu prayāgā, nirakhata janma koṭi agha bhāgā.
 dekhu parama pāvani puni benī, harani soka hari loka nisenī.4.
 puni dekhu avadhapurī ati pāvani, tribidha tāpa bhava roga nasāvani.5.

Forthwith the aerial car reached the most charming Daṁḍaka forest, the abode of many a great sage like Kumbhaja (the jar-born Agastya) and others: Śrī Rāma visited the hermitages of all. After receiving the blessings of all these sages the Lord of the universe arrived at Citrakūṭa; and, having gratified the sages there, the aerial car departed thence with all speed. Śrī Rāma next pointed out to Janaka's Daughter the beautiful Yamunā, that washes away the impurities of the Kali age. Thereafter they espied the holy Gaṅgā (the celestial stream) and Śrī Rāma said, "Sītā, make obeisance. Now have a look at Prayāga, the king of all sacred places, whose very sight drives away sins committed through a myriad lives. Again look at the most holy Trivenī (the confluence of the Gaṅgā, Yamunā and the subterranean Sarasvatī), the dispeller of grief and a ladder to Śrī Hari's Abode. Now see the most sacred city of Ayodhyā, that relieves the threefold agony and uproots the malady of transmigration." (1—5)

दो०— सीता सहित अवध कहूँ कीन्ह कृपाल प्रनाम ।
 सजल नयन तन पुलकित पुनि पुनि हरषित राम ॥ १२० (क) ॥
 पुनि प्रभु आइ त्रिबेनीं हरषित मज्जनु कीन्ह ।
 कपिन्ह सहित बिप्रन्ह कहूँ दान बिबिध बिधि दीन्ह ॥ १२० (ख) ॥

Do.: sītā sahita avadha kahū kīnha kṛpāla pranāma,
 sajala nayana tana pulakita puni puni haraṣita rāma.120(A).
 puni prabhu āi tribenī haraṣita majjanu kīnha,
 kapinha sahita bipranha kahū dāna bibidha bidhi dīnha.120(B).

The gracious Rāma and Sītā both made obeisance to Ayodhyā. Tears rushed to His eyes, every hair on His body stood erect and the Lord felt delighted again and again. The Lord then landed at the Trivenī and with much joy bathed in the confluence. He bestowed a variety of gifts on the Brāhmaṇas and the monkeys too joined Him. (120 A-B)

चौ०— प्रभु हनुमंतहि कहा बुझाई । धरि बटु रूप अवधपुर जाई ॥
 भरतहि कुसल हमारि सुनाएहु । समाचार लै तुम्ह चलि आएहु ॥ १ ॥
 तुरत पवनसुत गवनत भयऊ । तब प्रभु भरद्वाज पहिं गयऊ ॥
 नाना बिधि मुनि पूजा कीन्ही । अस्तुति करि पुनि आसिष दीन्ही ॥ २ ॥
 मुनि पद बंदि जुगल कर जोरी । चढ़ि बिमान प्रभु चले बहोरी ॥
 इहाँ निषाद सुना प्रभु आए । नाव नाव कहँ लोग बोलाए ॥ ३ ॥
 सुरसरि नाघि जान तब आयो । उतरेउ तट प्रभु आयसु पायो ॥
 तब सीताँ पूजी सुरसरी । बहु प्रकार पुनि चरनन्हि परी ॥ ४ ॥

दीन्हि असीस हरषि मन गंगा । सुंदरि तव अहिवात अभंगा ॥
 सुनत गुहा धायउ प्रेमाकुल । आयउ निकट परम सुख संकुल ॥ ५ ॥
 प्रभुहि सहित बिलोकि बैदेही । परेउ अवनि तन सुधि नहिं तेही ॥
 प्रीति परम बिलोकि रघुराई । हरषि उठाइ लियो उर लाई ॥ ६ ॥

Cau.: prabhu hanumantahi kahā bujhāi, dhari baṭu rūpa avadhapura jāi.
 bhāratahi kusala hamāri sunāehu, samācāra lai tumha cali āehu.1.
 turata pavanāsuta gavanata bhayaū, taba prabhu bharadvāja pahī gayaū.
 nānā bidhi muni pūjā kīnhī, astuti kari puni āśiṣa dīnhī.2.
 muni pada baṁdi jugala kara jorī, caRhi bimāna prabhu cale bahorī.
 ihā niṣāda sunā prabhu āe, nāva nāva kahā loga bolāe.3.
 surasari nāghi jāna taba āyo, utareu taṭa prabhu āyasu pāyo.
 taba sītā pūjī surasari, bahu prakāra puni carananhi parī.4.
 dīnhi asīsa haraṣi mana gaṅgā, suṁdari tava ahivāta abhaṅgā.
 sunata guhā dhāyau premākula, āyau nikaṭa parama sukha saṁkula.5.
 prabhuhi sahita biloki baidehī, pareu avani tana sudhi nahī tehī.
 prīti parama biloki raghurāi, haraṣi uṭhāi liyo ura lāi.6.

The Lord instructed Hanumān as follows:—“Go ahead of us to the city of Ayodhyā in the guise of a religious student, tell Bharata the news of our welfare and then come back with all the news about him.” The son of the wind-god immediately left and the Lord then called on Bharadvāja. The sage offered Him all kinds of worship and after hymning His praises further gave Him his blessing. The Lord in His turn adored the sage’s feet with joined palms, mounted the car and went on His journey. At this end the Niṣāda chief heard that the Lord had come and exclaiming “The boat, where is the boat ?” summoned his people. Meanwhile the aerial car flew across the celestial stream and landed on the bank (adjoining Śṛṅgaverapura) in obedience to the Lord’s command. Then Sītā offered all kinds of worship to the celestial stream and threw Herself at the feet of the Goddess presiding over the stream. In gladness of soul Gaṅgā pronounced Her blessing. “May You enjoy a happy married life without a break, O fair lady.” Overwhelmed with love, Guha ran to meet the Lord as soon as he heard of His landing and approached his Master, full of ecstatic joy. Perceiving the Lord accompanied by Videha’s Daughter, he fell flat on the ground oblivious of his own existence. The Lord of the Raghus felt overjoyed to see his excessive fondness; He took and clasped him to His bosom. (1—6)

छं०— लियो हृदयँ लाइ कृपा निधान सुजान रायँ रमापती ।
 बैठारि परम समीप बूझी कुसल सो कर बीनती ॥
 अब कुसल पद पंकज बिलोकि बिरंचि संकर सेव्य जे ।
 सुख धाम पूरनकाम राम नमामि राम नमामि ते ॥ १ ॥
 सब भाँति अधम निषाद सो हरि भरत ज्यों उर लाइयो ।
 मतिमंद तुलसीदास सो प्रभु मोह बस बिसराइयो ॥
 यह रावनारि चरित्र पावन राम पद रतिप्रद सदा ।
 कामादिहर बिग्यानकर सुर सिद्ध मुनि गावहिं मुदा ॥ २ ॥

Cham.: **liyo hrdayā lāi krpā nidhāna sujāna rāyā ramāpatī,
 baiṭhāri parama samīpa būjhī kusala so kara bīnatī.
 aba kusala pada paṅkaja biloki biraṅci saṅkara sebya je,
 sukha dhāma pūranakāma rāma namāmi rāma namāmi te.1.
 saba bhāti adhama niṣāda so hari bharata jyō ura lāiyo,
 matimaṅda tulasīdāsa so prabhu moha basa bisarāiyo.
 yaha rāvanāri caritra pāvana rāma pada ratiprada sadā,
 kāmādhara bigyānakara sura siddha muni gāvahī mudā.2.**

The All-merciful Lord of Ramā (Sītā or Lakṣmī), the wisest among the wise, took and clasped him to His bosom and, seating him very close to Him, enquired after his welfare. Guha submitted in reply: "Now all is well with me; for I have beheld Your lotus-feet, worthy of adoration even to Viraṅci (Brahmā) and Lord Śaṅkara. O blissful Rāma, self-sufficient as You are, I simply adore You; O Rāma, I adore You." That Niṣāda, who was low in every respect, Śrī Hari clasped to His bosom as though he were Bharata himself! A victim of infatuation, this dull-witted Tulasīdāsa, however, has cast out of his mind even such a benign lord. This story of the Slayer of Rāvaṇa, is not only sanctifying but vouchsafes loving and perpetual devotion to Śrī Rāma's feet. Nay, it uproots lust and other evil passions and begets true wisdom and is gladly sung by gods, the Siddhas and sages. (1-2)

दो०— समर बिजय रघुबीर के चरित जे सुनहिं सुजान ।

बिजय बिबेक बिभूति नित तिन्हहि देहिं भगवान ॥ १२१ (क) ॥

यह कलिकाल मलायतन मन करि देखु बिचार ।

श्रीरघुनाथ नाम तजि नाहिन आन अधार ॥ १२१ (ख) ॥

Do.: **samara bijaya raghubīra ke carita je sunahī sujāna,
 bijaya bibeka bibhūti nita tinahī dehī bhagavāna.121(A).
 yaha kalikāla malāyatana mana kari dekhu bicāra,
 śrīraghunātha nāma taji nāhina āna adhāra.122(B).**

The Lord rewards with everlasting victory, wisdom and worldly prosperity those men of good understanding who listen to the stories relating to the victory of Śrī Rāma (the Hero of Raghu's line) in battle. Ponder well and see for yourself, O my mind: this age of Kali is the very home of impurities. There is nothing to fall back upon in this age, other than the name of the illustrious Lord of the Raghus. (121 A-B)

[PAUSE 27 FOR A THIRTY-DAY RECITATION]

इति श्रीमद्रामचरितमानसे सकलकलिकलुषविध्वंसने षष्ठः सोपानः समाप्तः ।

iti śrīmadrāmacaritamānase sakalakalikalūṣavidhvānsane ṣaṣṭhaḥ sopānaḥ samāptaḥ.

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



गुरु-वन्दन



धाड़ धरे गुरु चरन सरोरुह । अनुज सहित अति पुलक तनोरुह ॥