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Śrī Rāmacaritamānasa

(The Mānasa lake containing the exploits of Śrī Rāma)

Descent Six

(Laṅkā-Kāṇḍa)

श्लोक

रामं कामारिसेव्यं भवभयहरणं कालमत्तेभसिंहं
योगीन्द्रं ज्ञानगम्यं गुणनिधिमजितं निर्गुणं निर्विकारम् ।
मायातीतं सुरेशं खलवधनिरतं ब्रह्मवृन्दैकदेवं
वन्दे कन्दावदातं सरसिजनयनं देवमुर्वीशरूपम् ॥ १ ॥

Śloka

rāmaṁ kāmārisevyaṁ bhavabhayaharaṇaṁ kālamattebhasimhaṁ
yogīndraṁ jñānagamyāṁ guṇanidhimajitaṁ nirguṇaṁ nirvikāraṁ,
māyātītaṁ sureśaṁ khalavadhanirataṁ brahmavṛndaikadevaṁ
vande kandāvadātaṁ sarasijanayanaṁ devamurvīśarūpaṁ.1.

I adore Śrī Rāma, the supreme Deity, the object of worship even of Śiva (the Destroyer of Cupid), the Dispeller of the fear of rebirth, the lion to quell the mad elephant in the form of Death, the Master of Yogīs, attainable through immediate knowledge, the storehouse of good qualities, unconquerable, attributeless, immutable, beyond the realm of Māyā, the Lord of celestials, intent on killing the evil-doers, the only protector of the Brāhmaṇas, beautiful as a cloud laden with moisture, who has lotus-like eyes and appeared in the form of an earthly king. (1)

शङ्खेन्द्राभमतीवसुन्दरतनुं शार्दूलचर्माम्बरं
कालव्यालकरालभूषणधरं गङ्गाशशाङ्कप्रियम् ।
काशीशं कलिकल्मषौघशमनं कल्याणकल्पद्रुमं
नौमीड्यं गिरिजापतिं गुणनिधिं कन्दर्पहं शङ्करम् ॥ २ ॥
śaṅkhendvābhamatīvasundaratanuṁ śārdūlacarmāmbaraṁ
kālavyalakarālabhūṣaṇadharaṁ gaṅgāśaśaṅkapriyam,
kāśīśaṁ kalikalmaṣaughasāmanam kalyāṇakalpadrumaṁ
naumīḍyaṁ girijāpatiṁ guṇanidhiṁ kandarpahaṁ śaṅkaram.2.

I glorify Śaṅkara, the Lord of Kāśī (the modern Vārāṇasī), the Consort of Girijā (Himālaya's Daughter), the storehouse of good qualities, the Destroyer of Cupid, worthy of all praise, shining like a conchshell or the moon, most handsome of person, clad in a tiger's skin, decked with dreadful ornaments in the shape of deadly serpents, fond of the Gaṅgā and the moon, the allayer of the sins of the Kali age and the celestial tree yielding the fruit of Blessedness for the mere asking. (2)

यो ददाति सतां शम्भुः कैवल्यमपि दुर्लभम्।
खलानां दण्डकृद्योऽसौ शङ्करः शं तनोतु मे ॥ ३ ॥

yo dadāti satām śambhuḥ kaivalyamapi durlabham,
khalānām dandakṛdyo'sau śaṅkaraḥ śaṁ tanotu me.3.

May Lord Śambhu, the bestower of blessings, who confers on the virtuous even final beatitude, which is so difficult to obtain, and who punishes the evil-doers, extend His blessings to me. (3)

दो०— लव निमेष परमानु जुग बरष कलप सर चंड।
भजसि न मन तेहि राम को कालु जासु कोदंड ॥

Do.: lava nimeṣa paramānu juga baraṣa kalapa sara caṁḍa,
bhajasi na mana tehi rāma ko kālu jāsu kodamḍa.

O my soul, who do you not worship Śrī Rāma, who has the indivisible Time for His bow and the various divisions of time such as a Paramānu,* a twinkling, a moment, a year, an age and a cycle for His fierce arrows?

सो०— सिंधु बचन सुनि राम सचिव बोलि प्रभु अस कहेउ।
अब बिलंबु केहि काम करहु सेतु उतरै कटकु ॥
सुनहु भानुकुल केतु जामवंत कर जोरि कह।
नाथ नाम तव सेतु नर चढ़ि भव सागर तरहिं ॥

So.: siṁdhu bacana suni rāma saciva boli prabhu asa kaheu,
aba bilambu kehi kāma karahu setu utarai kaṭaku.
sunahu bhānukula ketu jāmavaṁta kara jori kaha,
nātha nāma tava setu nara caRi bhava sāgara tarahī.

On hearing Ocean's words Śrī Rāma called His counsellors and spoke to them thus: "Why delay now? Build the bridge, so that the army may cross over." "Listen, O Glory of the solar race." said Jāmbavān with joined palms, "Your name itself, my lord, is a bridge by ascending which men cross over the ocean of mundane existence."

चौ०— यह लघु जलधि तरत कति बारा। अस सुनि पुनि कह पवनकुमारा ॥
प्रभु प्रताप बड़वानल भारी। सोषेउ प्रथम पयोनिधि बारी ॥ १ ॥

* The measure of time taken by a sunbeam in passing by an atom of matter.

तव रिपु नारि रुदन जल धारा । भरेउ बहोरि भयउ तेहिं खारा ॥
 सुनि अति उकुति पवनसुत केरी । हरषे कपि रघुपति तन हेरी ॥ २ ॥
 जामवंत बोले दोउ भाई । नल नीलहि सब कथा सुनाई ॥
 राम प्रताप सुमिरि मन माहीं । करहु सेतु प्रयास कछु नाहीं ॥ ३ ॥
 बोलि लिए कपि निकर बहोरी । सकल सुनहु बिनती कछु मोरी ॥
 राम चरन पंकज उर धरहू । कौतुक एक भालु कपि करहू ॥ ४ ॥
 धावहु मर्कट बिकट बरूथा । आनहु बिटप गिरिन्ह के जूथा ॥
 सुनि कपि भालु चले करि हूहा । जय रघुबीर प्रताप समूहा ॥ ५ ॥

Cau.: yaha laghu jaladhi tarata kati bārā, asa suni puni kaha pavanakumārā.
 prabhu pratāpa baRavānala bhārī, soṣeu prathama payonidhi bārī.1.
 tava ripu nāri rudana jala dhārā, bhareu bahori bhayau tehī khārā.
 suni ati ukuti pavanasuta kerī, haraṣe kapi raghupati tana herī.2.
 jāmavaṁta bole dou bhāī, nala nīlahi saba kathā sunāī.
 rāma pratāpa sumiri mana māhī, karahu setu prayāsa kachu nāhī.3.
 boli lie kapi nikara bahorī, sakala sunahu binatī kachu morī.
 rāma carana paṁkaja ura dharahū, kautuka eka bhālu kapi karahū.4.
 dhāvahu markāṭa bikaṭa barūthā, ānahu biṭapa girinha ke jūthā.
 suni kapi bhālu cale kari hūhā, jaya raghubīra pratāpa samūhā.5.

“It will take no time to cross this insignificant sea!” Hearing this, the son of the wind-god added : “My lord’s glory is a great submarine fire that had long since sucked up the water of the ocean. But it was filled again by the flood of tears shed by Your enemies’ wives; that is how it came to be salt in taste.” When the monkeys present there heard this hyperbolic remark made by the son of the wind-god, they gazed on the person of Śrī Rāma (the Lord of the Raghus) and smiled. Jāmbavān called the two brothers, Nala and Nīla, and related to them the whole story. “Calling to mind the glory of Śrī Rāma start building the bridge and you will experience no difficulty.” He then called the monkey troops and said, “Hear, all of you, a small request of mine. Enshrine in your heart the lotus-feet of Śrī Rāma and engage yourself in a sport, bears and monkeys all. Go forth, you formidable monkey troops and bring heaps of trees and mountains.” On hearing this command the monkeys and bear set forth hurraing and exclaiming, “Glory to the almighty Hero of Raghu’s race!” (1—5)

दो०— अति उत्तंग गिरि पादप लीलहिं लेहिं उठाइ ।

आनि देहिं नल नीलहि रचहिं ते सेतु बनाइ ॥ १ ॥

Do.: ati utāṅga giri pādapa līlahī lehī uṭhāī,
 āni dehī nala nīlahi racahī te setu banāī.1.

They would lift up gigantic trees and mountains in mere sport and bring them to Nala and Nīla, who in their turn carefully set to build the bridge. (1)

चौ०— सैल बिसाल आनि कपि देहीं । कंदुक इव नल नील ते लेहीं ॥

देखि सेतु अति सुंदर रचना । बिहसि कृपानिधि बोले बचना ॥ १ ॥

परम रम्य उत्तम यह धरनी । महिमा अमित जाइ नहिं बरनी ॥
 करिहउँ इहाँ संभु थापना । मोरे हृदयँ परम कल्पना ॥ २ ॥
 सुनि कपीस बहु दूत पठाए । मुनिबर सकल बोलि लै आए ॥
 लिंग थापि बिधिवत करि पूजा । सिव समान प्रिय मोहि न दूजा ॥ ३ ॥
 सिव द्रोही मम भगत कहावा । सो नर सपनेहुँ मोहि न पावा ॥
 संकर बिमुख भगति चह मोरी । सो नारकी मूढ़ मति थोरी ॥ ४ ॥

Cau.: saila bisāla āni kapi dehiṅ, kaṁduka iva nala nīla te lehiṅ.
 dekhi setu ati suṁdara racanā, bihasi kṛpānidhi bole bacanā.1.
 parama ramya uttama yaha dharanī, mahimā amita jāi nahī baranī.
 karihaṅ ihā sambhu thāpanā, more hṛdayā parama kalapanā.2.
 suni kapīsa bahu dūta paṭhāe, munibara sakala boli lai āe.
 liṅga thāpi bidhivata kari pūjā, siva samāna priya mohi na dūjā.3.
 siva drohī mama bhagata kahāvā, so nara sapanehū mohi na pāvā.
 saṅkara bimukha bhagati caha morī, so nārakī mūRha mati thorī.4.

The monkeys brought huge mountains, which were received like playballs by Nala and Nīla. When the All-merciful saw the exceedingly beautiful construction of the bridge, He smiled and observed thus: "This is a most delightful and excellent spot; its glory is immeasurable and cannot be described in words. I will install (an emblem of) Lord Śambhu here: it is the crowning ambition of My heart." Hearing this the lord of the monkeys despatched a number of messengers, who invited and fetched all the great sages. Having installed an emblem of Lord Śiva and worshipped It with due solemnity, He said, "No one else is so dear to Me as Śiva. An enemy of Śiva although he calls himself a devotee of Mine, cannot attain to Me even in a dream. He who is opposed to Śaṅkara and yet aspires for devotion to Me is doomed to perdition, stupid and dull-witted as he is." (1—4)

दो०— संकरप्रिय मम द्रोही सिव द्रोही मम दास ।
 ते नर करहिं कल्प भरि घोर नरक महुँ बास ॥ २ ॥

Do.: saṅkarapriya mama drohī siva drohī mama dāsa,
 te nara karahī kalapa bhari ghora naraka mahū bāsa.2.

"Men, who, though devoted to Śaṅkara, are hostile to Me and even so those who are enemies of Śiva but votaries of Mine shall have their abode in the most frightful hell till the end of creation." (2)

चौ०— जे रामेस्वर दरसनु करिहहिं । ते तनु तजि मम लोक सिधरिहहिं ॥
 जो गंगाजलु आनि चढ़ाइहि । सो साजुज्य मुक्ति नर पाइहि ॥ १ ॥
 होइ अकाम जो छल तजि सेइहि । भगति मोरि तेहि संकर देइहि ॥
 मम कृत सेतु जो दरसनु करिही । सो बिनु श्रम भवसागर तरिही ॥ २ ॥
 राम बचन सब के जिय भाए । मुनिबर निज निज आश्रम आए ॥
 गिरिजा रघुपति कै यह रीती । संतत करहिं प्रनत पर प्रीती ॥ ३ ॥



बाँधा सेतु नील नल नागर । राम कृपाँ जसु भयउ उजागर ॥
 बूड़हिँ आनहि बोरहिँ जेई । भए उपल बोहित सम तेई ॥ ४ ॥
 महिमा यह न जलधि कइ बरनी । पाहन गुन न कपिन्ह कइ करनी ॥ ५ ॥

Cau.: je rāmesvara darasanu karihahī, te tanu taji mama loka sidharīhahī.
 jo gaṅgājalu āni caRhāihī, so sājujya mukti nara pāihī.1.
 hoi akāma jo chala taji seihi, bhagati mori tehi saṅkara deihi.
 mama kṛta setu jo darasanu karihī, so binu śrama bhavasāgara tarihī.2.
 rāma bacana saba ke jiya bhāe, munibara nija nija āśrama āe.
 girijā raghupati kai yaha rītī, saṁtata karahī pranata para prītī.3.
 bādhā setu nīla nala nāgara, rāma kṛpā jasu bhayau ujāgara.
 būRahī ānahi borahī jeī, bhae upala bohita sama teī.4.
 mahimā yaha na jaladhi kai baranī, pāhana guna na kapinha kai karanī.5.

“They who will behold Lord Rāmeśvara will, on quitting the body, go direct to My sphere in heaven. And a man who takes the water of the Gaṅgā and pours it on the Lord will attain liberation in the form of absorption into My being. Again, whosoever adores the Lord in a disinterested spirit and without guile will be blessed by Śaṅkara with devotion to Me. And he who sees the bridge erected by me will be able to cross the ocean of worldly existence without any exertion.” Śrī Rāma’s words gladdened the heart of all and the great sages returned each to his own hermitage. Girijā, (says Śaṅkara,) such is the way of the Lord of the Raghus: He ever loves those who take refuge in Him. The clever Nala and Nīla constructed the bridge and by Rāma’s grace their renown spread far and wide. Those very rocks that not only sink themselves but cause even other things to sink alongwith them floated like so many rafts. This is, however, not ascribed to any miraculous power of the ocean, nor to a virtue of the rocks themselves, nor again to any skill of the monkeys. (1—5)

दो०— श्री रघुबीर प्रताप ते सिंधु तरे पाषान ।

ते मतिमंद जे राम तजि भजहिँ जाइ प्रभु आन ॥ ३ ॥

Do.: śrī raghubīra pratāpa te sindhu tare pāṣāna,
 te matimaṁda je rāma taji bhajahī jāi prabhu āna.3.

It was by the might of Śrī Rāma (the Hero of Raghu’s line) that rocks floated on the ocean. They are dull-witted indeed, who go to worship a lord other than Śrī Rāma. (3)

चौ०— बाँधि सेतु अति सुदृढ़ बनावा । देखि कृपानिधि के मन भावा ॥
 चली सेन कछु बरनि न जाई । गर्जहिँ मर्कट भट समुदाई ॥ १ ॥
 सेतुबंध ढिग चढ़ि रघुराई । चितव कृपाल सिंधु बहुताई ॥
 देखन कहँ प्रभु करुना कंदा । प्रगट भए सब जलचर बृदा ॥ २ ॥
 मकर नक्र नाना झष ब्याला । सत जोजन तन परम बिसाला ॥
 अइसेउ एक तिन्हहिँ जे खाहीं । एकन्ह कें डर तेपि डेराहीं ॥ ३ ॥
 प्रभुहिँ बिलोकहिँ टरहिँ न टारे । मन हरषित सब भए सुखारे ॥
 तिन्ह की ओट न देखिअ बारी । मगन भए हरि रूप निहारी ॥ ४ ॥
 चला कटकु प्रभु आयसु पाई । को कहि सक कपि दल बिपुलाई ॥ ५ ॥

Cau.: bādhi setu ati sudṛRha banāvā, dekhi kṛpānidhi ke mana bhāvā.
calī sena kachu barani na jāī, garjahī markāṭa bhaṭa samudāī.1.
setubam̄dha ḍhiga caRhi raghurāī, citava kṛpāla sim̄dhu bahutāī.
dekhana kahū prabhu karunā kam̄dā, pragaṭa bhae saba jalacara bṛm̄dā.2.
makara nakra nānā jhaṣa byālā, sata jojana tana parama bisālā.
aiseu eka tinhahi je khāhī, ekanha kē ḍara tepi ḍerāhī.3.
prabhuhi bilokahī ṭarahī na tāre, mana haraṣita saba bhae sukhāre.
tinha kī oṭa na dekhia bārī, magana bhae hari rūpa nihārī.4.
calā kaṭaku prabhu āyasu pāī, ko kahi saka kapi dala bipulāī.5.

Having completed the bridge they made it exceptionally secure; the All-merciful was glad at heart to see it. As the army marched it was a sight beyond all telling, the troops of monkey warriors roaring as they went. Ascending an eminence near the bridge the gracious Lord of the Raghus surveyed the vast expanse of the ocean. All the creatures inhabiting the ocean appeared on the surface in order to have a look at the Lord, who was the very fountain-head of mercy. There were many kinds of alligators, crocodiles, fishes and serpents with bodies eight hundred miles in length and colossal in size. There were others who could devour even these. They in their turn were afraid of some other creatures. All gazed upon the Lord and would not stir even when diverted. They were all glad of heart and felt very happy. Covered by them the water could not be seen; they were filled with ecstasy at the sight of Śrī Hari's beauty. The army advanced on receiving the Lord's command : who can describe the vastness of the monkey host? (1—5)

दो०— सेतुबंध भइ भीर अति कपि नभ पंथ उड़ाहिं ।

अपर जलचरन्हि ऊपर चढ़ि चढ़ि पारहि जाहिं ॥ ४ ॥

Do.: setubam̄dha bhai bhīra ati kapi nabha pam̄tha uRāhī,
apara jalacaranhi ūpara caRhi caRhi pārahi jāhī.4.

The bridge being overcrowded, some of the monkeys flew through the air; while others crossed over treading on the backs of sea monsters. (4)

चौ०— अस कौतुक बिलोकि द्वौ भाई । बिहँसि चले कृपाल रघुराई ॥
सेन सहित उतरे रघुबीरा । कहि न जाइ कपि जूथप भीरा ॥ १ ॥
सिंधु पार प्रभु डेरा कीन्हा । सकल कपिन्ह कहूँ आयसु दीन्हा ॥
खाहु जाइ फल मूल सुहाए । सुनत भालु कपि जहँ तहँ धाए ॥ २ ॥
सब तरु फरे राम हित लागी । रितु अरु कुरितु काल गति त्यागी ॥
खाहिं मधुर फल बिटप हलावहिं । लंका समुख सिखर चलावहिं ॥ ३ ॥
जहँ कहूँ फिरत निसाचर पावहिं । घेरि सकल बहु नाच नचावहिं ॥
दसनन्हि काटि नासिका काना । कहि प्रभु सुजसु देहिं तब जाना ॥ ४ ॥
जिन्ह कर नासा कान निपाता । तिन्ह रावनहि कही सब बाता ॥
सुनत श्रवन बारिधि बंधाना । दस मुख बोलि उठा अकुलाना ॥ ५ ॥

Cau.: asa kautuka biloki dvau bhāī, bihāsi cale kṛpāla raghurāī.
sena sahita utare raghubirā, kahi na jāī kapi jūthapa bhīrā.1.
sim̄dhu pāra prabhu ḍerā kīnhā, sakala kapinha kahū āyasu dīnhā.
khāhu jāī phala mūla suhāe, sunata bhālu kapi jahā tahā dhāe.2.

saba taru phare rāma hita lāgī, ritu aru kuritu kāla gati tyāgī.
 khāhī madhura phala biṭapa halāvahī, laṅkā sanmukha sikhara calāvahī.3.
 jahā kahū phirata nisācara pāvahī, gheri sakala bahu nāca nacāvahī.
 dasananhi kāṭi nāsikā kānā, kahi prabhu sujasa dehī taba jānā.4.
 jinha kara nāsā kāna nipātā, tinha rāvanahi kahī saba bātā.
 sunata śravana bāridhi baṁdhānā, dasa mukha boli uṭhā akulānā.5.

The gracious Lord of the Raghus and His brother laughed at the sight of this amusing spectacle and marched. The Hero of Raghu's line reached the other shore alongwith the host: the throng of monkey chiefs was beyond all description. The Lord encamped Himself across the ocean and commanded all the monkeys to go and regale themselves on the delightful fruit and roots. As soon as they heard this the bears and monkeys ran off in all directions. All the trees bore fruit in the interest of Śrī Rāma in season or out of season without any regard to the laws of time. The bears and monkeys would eat the luscious fruit, shake the trees and hurl hill-tops towards Laṅkā. If they ever found a stragglng demon anywhere, they all hemmed him in and teased him not a little; nay, they would bite off his nose and ears and let him go only after reciting to him the Lord's fair renown. Those who had thus lost their nose and ears went and related everything to Rāvaṇa. The moment he heard that the sea had been bridged the ten-headed monster exclaimed in consternation with all his tongues at once (using different phraseology with each):— (1—5)

दो०— बाँध्यो बननिधि नीरनिधि जलधि सिंधु बारीस ।
 सत्य तोयनिधि कंपति उदधि पयोधि नदीस ॥ ५ ॥

Do.: bādhyo bananidhi nīranidhi jaladhi simdhu bārīsa,
 satya toyanidhi kām̐pati udadhi payodhi nadīsa.5.

“What! has he really bridged the waves, the billows, the sea, the ocean, the main, the deep, the brine, the tide, the hyaline, the lord of rivers?” (5)

चौ०— निज बिकलता बिचारि बहोरी । बिहँसि गयउ गृह करि भय भोरी ॥
 मंदोदरीं सुन्यो प्रभु आयो । कौतुकहीं पाथोधि बँधायो ॥ १ ॥
 कर गहि पतिहि भवन निज आनी । बोली परम मनोहर बानी ॥
 चरन नाइ सिरु अंचलु रोपा । सुनहु बचन पिय परिहरि कोपा ॥ २ ॥
 नाथ बयरु कीजे ताही सों । बुधि बल सकिअ जीति जाही सों ॥
 तुम्हहि रघुपतिहि अंतर कैसा । खलु खद्योत दिनकरहि जैसा ॥ ३ ॥
 अतिबल मधु कैटभ जेहिं मारे । महाबीर दितिसुत संघारे ॥
 जेहिं बलि बाँधि सहसभुज मारा । सोइ अवतरेउ हरन महि भारा ॥ ४ ॥
 तासु बिरोध न कीजिअ नाथा । काल करम जिव जाकें हाथा ॥ ५ ॥

Cau.: nija bikalatā bicāri bahorī, bihāsi gayau gr̐ha kari bhaya bhorī.
 maṁdodarī sunyo prabhu āyo, kautukahī pāthodhi bādhyāo.1.
 kara gahi patihī bhavana nija ānī, bolī parama manohara bānī.
 carana nāi siru aṁcalu ropā, sunahu bacana piya parihari kopā.2.

nātha bayaru kije tāhī sō, budhi bala sakia jīti jāhī sō.
 tumhahi raghupatihi am̐tara kaisā, khalu khadyota dinakarahi jaisā.3.
 atibala madhu kaiṭabha jeh̐ māre, mahābīra dītisuta sam̐ghāre.
 jeh̐ bali bād̐hi sahasabhujā mārā, soi avatareu harana mahi bhārā.4.
 tāsu birodha na kijia nāthā, kāla karama jiva jākē hāthā.5.

Then, realizing his own nervousness, he laughed and left for his palace forgetting his fear. When Mandodarī (Rāvaṇa's consort) heard that the Lord had arrived and bridged the ocean in mere sport, she took her spouse by the hand, led him to her own palace and spoke to him in most sweet accents. Bowing her head at his feet, she spread the end of her garment as a token of supplication and said, "Listen to my words without getting angry, my beloved: one should enter into hostilities with him alone whom one may be able to conquer by wit or physical force. The disparity between you and the Lord of the Raghus, however, is certainly analogous to that obtaining between a fire-fly and the sun. He who disposed of the most powerful Madhu and Kaiṭabha and finished the most valiant sons of Diti (Hiraṇyakaśipu and Hiraṇyākṣa), nay, who bound Bali and despatched King Sahasrabāhu (so-called because he was possessed of a thousand arms)—it is He who has descended on earth in order to relieve it of its burden. My lord, you should not oppose Him who is the Master of Time, fate and the soul." (1—5)

दो०— रामहि सौंपि जानकी नाइ कमल पद माथ ।

सुत कहँ राज समर्पि बन जाइ भजिअ रघुनाथ ॥ ६ ॥

Do.: rāmaḥi saṅpi jānakī nāi kamala pada mātha,
 suta kahū rāja samarpi bana jāi bhajia raghunātha.6.

"Bowing your head at Śrī Rāma's lotus feet restore Janaka's Daughter to Him; then, handing over the kingdom to your son and, retiring to the forest, worship the Lord of the Raghus." (6)

चौ०— नाथ दीनदयाल रघुराई । बाघउ सनमुख गाँ न खाई ॥
 चाहिअ करन सो सब करि बीते । तुम्ह सुर असुर चराचर जीते ॥ १ ॥
 संत कहहिँ असि नीति दसानन । चौथेंपन जाइहि नृप कानन ॥
 तासु भजनु कीजिअ तहँ भर्ता । जो कर्ता पालक संहर्ता ॥ २ ॥
 सोइ रघुबीर प्रनत अनुरागी । भजहु नाथ ममता सब त्यागी ॥
 मुनिबर जतनु करहिँ जेहि लागी । भूप राजु तजि होहिँ बिरागी ॥ ३ ॥
 सोइ कोसलाधीस रघुराया । आयउ करन तोहि पर दाया ॥
 जाँ पिय मानहु मोर सिखावन । सुजसु होइ तिहुँ पुर अति पावन ॥ ४ ॥

Cau.: nātha dīnadayāla raghurāi, bāghau sanamukha gaē na khāi.
 cāhia karana so saba kari bīte, tumha sura asura carācara jīte.1.
 sam̐ta kahah̐ asi nīti dasānana, cauthēpana jāihi nṛpa kānana.
 tāsu bhajanu kijia tahā bhartā, jo kartā pālaka sam̐hartā.2.
 soi raghubīra pranata anurāgī, bhajahu nātha mamatā saba tyāgī.
 munibara jatanu karah̐ jehi lāgī, bhūpa rāju taji hohi birāgī.3.
 soi kosalādhīsa raghurāyā, āyau karana tohi para dāyā.
 jāū piya mānahu mora sikhāvana, sujasu hoi tihū pura ati pāvana.4.

“Śrī Rāma (the Lord of the Raghus), my lord, is compassionate to the humble (He will surely forgive you). Even a tiger (the most ferocious of all beasts) will not devour a man if he goes submissively before him. You have already accomplished all that you had to do: you have conquered not only gods and demons but the whole animate and inanimate creation. Holy men, my lord, have declared this maxim that a monarch should retire to the forest in the fourth stage of his life. There, my spouse, you should adore Him who is the creator, preserver and destroyer (of the universe). Renouncing all worldly ties, my lord, worship the selfsame Hero of Raghu’s line, who is fond of the suppliant. The same Lord of the Raghus, the King of Kosala, whom the greatest of sages strive hard to realize and for whom monarchs relinquish their throne and shed every attachment—it is He who has arrived here to shower His grace on you. If, my beloved, you accept my advice, your fair and exceedingly holy renown shall spread through all the three spheres.” (1—4)

दो०— अस कहि नयन नीर भरि गहि पद कंपित गात ।

नाथ भजहु रघुनाथहि अचल होइ अहिवात ॥ ७ ॥

Do.: **asa kahi nayana nīra bhari gahi pada kāmpita gāta,
nātha bhajahu raghunāthahi acala hoi ahivāta.7.**

So saying she clasped him by the feet; and with eyes full of tears and trembling in every limb she added, “My lord, worship Śrī Rāma (the Lord of the Raghus) so that my union with you may last till eternity.” (7)

चौ०— तब रावन मयसुता उठाई । कहै लाग खल निज प्रभुताई ॥

सुनु तैं प्रिया बृथा भय माना । जग जोधा को मोहि समाना ॥ १ ॥

बरुन कुबेर पवन जम काला । भुज बल जितेउँ सकल दिगपाला ॥

देव दनुज नर सब बस मोरें । कवन हेतु उपजा भय तोरें ॥ २ ॥

नाना बिधि तेहि कहेसि बुझाई । सभाँ बहोरि बैठ सो जाई ॥

मंदोदरीं हृदयँ अस जाना । काल बस्य उपजा अभिमाना ॥ ३ ॥

सभाँ आइ मंत्रिन्ह तेहिं बूझा । करब कवन बिधि रिपु सैं जूझा ॥

कहहिं सचिव सुनु निसिचर नाहा । बार बार प्रभु पूछहु काहा ॥ ४ ॥

कहहु कवन भय करिअ बिचारा । नर कपि भालु अहार हमारा ॥ ५ ॥

Cau.: **taba rāvana mayasutā uṭhāi, kahai lāga khala nija prabhutāi.
sunu tai priyā bṛthā bhaya mānā, jaga jodhā ko mohi samānā.1.
baruna kubera pavana jama kālā, bhuja bala jiteu sakala digapālā.
deva danuja nara saba basa morē, kavana hetu upajā bhaya torē.2.
nānā bidhi tehi kahesi bujhāi, sabhā bahori baiṭha so jāi.
maṁdodarī hṛdayā asa jānā, kāla basya upajā abhimānā.3.
sabhā ai maṁtrinha tehi būjhā, karaba kavana bidhi ripu sai jūjhā.
kahahī saciva sunu niscara nāhā, bāra bāra prabhu pūchahu kāhā.4.
kahahu kavana bhaya karia bicārā, nara kapi bhālu ahāra hamārā.5.**

Thereupon Rāvaṇa lifted Maya’s daughter (Mandodarī) and the wretch began to harp on his own glory. “Listen, darling; you are haunted by idle fears. What warrior

in this world is my equal? I have conquered by the might of my arm not only Varuṇa (the god presiding over the waters), Kubera (the god of riches), the wind-god, Yama (the god of punishment), and all the other regents of the quarters but Death himself. Gods, demons and human beings are all under my control; what is the cause of your fear, then?" He thus reassured her in many ways and once more went and sat in his council-chamber. Mandodarī was now convinced at heart that it was her husband's impending death which had turned his head. Returning to his council-hall he asked his ministers: "How shall we proceed to fight the enemy?" "Listen, O lord of the demons," replied the ministers, "why do you ask this question again and again? What is there to be afraid of, which should engage our thought? Human beings, monkeys and bears are our food." (1—5)

दो०— सब के बचन श्रवन सुनि कह प्रहस्त कर जोरि ।

नीति बिरोध न करिअ प्रभु मंत्रिन्ह मति अति थोरि ॥ ८ ॥

Do.: **saba ke bacana śravana suni kaha prahasta kara jori,
nīti birodha na karia prabhu mamtrinha mati ati thori.8.**

Hearing the words of all, Prahasta (Rāvaṇa's son) said with joined palms, "Transgress not the bounds of propriety, my lord; your counsellors possess very little wit." (8)

चौ०— कहहिं सचिव सठ ठकुरसोहाती । नाथ न पूर आव एहि भाँती ॥
बारिधि नाघि एक कपि आवा । तासु चरित मन महुँ सबु गावा ॥ १ ॥
छुधा न रही तुम्हहि तब काहू । जारत नगरु कस न धरि खाहू ॥
सुनत नीक आगें दुख पावा । सचिवन अस मत प्रभुहि सुनावा ॥ २ ॥
जेहिं बारीस बँधायउ हेला । उतरेउ सेन समेत सुबेला ॥
सो भनु मनुज खाब हम भाई । बचन कहहिं सब गाल फुलाई ॥ ३ ॥
तात बचन मम सुनु अति आदर । जनि मन गुनहु मोहि करि कादर ॥
प्रिय बानी जे सुनहिं जे कहहीं । ऐसे नर निकाय जग अहहीं ॥ ४ ॥
बचन परम हित सुनत कठोरे । सुनहिं जे कहहिं ते नर प्रभु थोरे ॥
प्रथम बसीठ पठउ सुनु नीती । सीता देइ करहु पुनि प्रीती ॥ ५ ॥

Cau.: **kahahī saciva saṭha ṭhakurasohātī, nātha na pūra āva ehi bhāṭī.
bāridhi nāghi eka kapi āvā, tāsu carita mana mahū sabu gāvā.1.
chudhā na rahī tumhahi taba kāhū, jārata nagaru kasa na dhari khāhū.
sunata nīka āgē dukha pāvā, sacivana asa mata prabhuhi sunāvā.2.
jehī bārīsa bādhāyau helā, utareu sena sameta subelā.
so bhanu manuja khāba hama bhāī, bacana kahahī saba gāla phulāī.3.
tāta bacana mama sunu ati ādara, jani mana gunahu mohi kari kādara.
priya bānī je sunahī je kahahī, aise nara nikāya jaga ahahī.4.
bacana parama hita sunata kaṭhore, sunahī je kahahī te nara prabhu thore.
prathama basīṭha paṭhau sunu nīṭī, sītā dei karahu puni prīṭī.5.**

"All your stupid ministers tell you only that which is pleasing to their master; but that way you cannot succeed; my lord. A stray monkey sprang across the ocean and

came this side and all the people still extol his doings in their heart of hearts. What ! Did none of you have any appetite then? Why did you not seize and devour him while he was burning your city? Your ministers have given you, my lord, an advice which, though pleasant to hear, will hand you in trouble afterwards. He who has had the sea bridged in mere sport and has crossed over to the Suvēla hill with all his army, tell me, is He an ordinary mortal whom you say you will devour? All these people are simply bragging. Dear father, listen to my words with great attention and do not account me a coward. There are multitudes of men in this world who are given to hearing and uttering pleasant words. Those men, however, who hear and utter words which are most salutary yet jarring to the ear are few and far between, my lord. Listen to my sound advice : first send an envoy to Śrī Rāma; and afterwards, when you have restored Janaka's Daughter, make friends with Him.” (1—5)

दो०— नारि पाइ फिरि जाहिं जौं तौ न बढ़ाइअ रारि ।

नाहिं त सन्मुख समर महि तात करिअ हठि मारि ॥ ९ ॥

Do.: nāri pāi phiri jāhī jaũ tau na baRhāia rāri,
nāhī ta sanmukha samara mahi tāta karia haṭhi māri.9.

“If He withdraws on receiving back His Consort, you should have no more quarrel with Him. Otherwise meet Him face to face on the battle-field, and give him a tough fight.” (9)

चौ०— यह मत जौं मानहु प्रभु मोरा । उभय प्रकार सुजसु जग तोरा ॥

सुत सन कह दसकंठ रिसाई । असि मति सठ केहिं तोहि सिखाई ॥ १ ॥

अबहीं ते उर संसय होई । बेनुमूल सुत भयहु घमोई ॥

सुनि पितु गिरा परुष अति घोरा । चला भवन कहि बचन कठोरा ॥ २ ॥

हित मत तोहि न लागत कैसें । काल बिबस कहूँ भेषज जैसें ॥

संध्या समय जानि दससीसा । भवन चलेउ निरखत भुज बीसा ॥ ३ ॥

लंका सिखर उपर आगारा । अति बिचित्र तहँ होइ अखारा ॥

बैठ जाइ तेहिं मंदिर रावन । लागे किंनर गुन गन गावन ॥ ४ ॥

बाजहिं ताल पखाउज बीना । नृत्य करहिं अपछरा प्रबीना ॥ ५ ॥

Cau.: yaha mata jaũ mānahu prabhu morā, ubhaya prakāra sujasu jaga torā.
suta sana kaha dasakamṭha risāi, asi mati saṭha kehī tohi sikhāi.1.
abahiṅ te ura saṁsaya hoī, benumūla suta bhayahu ghamoī.
suni pitu girā paruṣa ati ghorā, calā bhavana kahi bacana kaṭhorā.2.
hita mata tohi na lāgata kaisē, kāla bibasa kahūṅ bheṣaja jaisē.
saṁdhyā samaya jāni dasasisā, bhavana caleu nirakhata bhuja bisā.3.
laṁkā sikhara upara āgārā, ati bicitra taḥā hoi akhārā.
baiṭha jāi tehiṅ maṁdira rāvana, lāge kiṁnara guna gana gāvana.4.
bājahiṅ tāla pakḥāuja bīnā, nṛtya karahiṅ apacharā prabīnā.5.

“If, my lord, you accept this advice of mine, your fair renown will spread throughout the world in either case.” The ten-headed monster asked his son (Prahasta) in a fury, “Fool, who has taught you such wisdom? If you entertain doubt in your mind from even

now, my son, you have proved yourself to be a prickly plant at the root of a bamboo (which brings about the destruction of the bamboo).” On hearing the harsh and most malignant remarks of his father Prahasta left for home uttering these bitter words: “Words of good counsel fall flat on you even as a medicine proves ineffectual for a man who is doomed to die.” Finding that it was evening now the ten-headed monster turned towards his palace fondly gazing on his twenty arms. On the highest level of Laṅkā stood a most wonderful hall, where music and dancing contests used to be held. Rāvaṇa went and took his seat in that hall, while Kinnaras (celestial songsters) began to sing his praises. Expert celestial nymphs commenced their dance to the accompaniment of cymbals, tabors and lutes. (1—5)

दो०— सुनासीर सत सरिस सो संतत करइ बिलास ।

परम प्रबल रिपु सीस पर तद्यपि सोच न त्रास ॥ १० ॥

Do.: **sunāsira sata sarisa so saṁtata karai bilāsa,**
parama prabala ripu sīsa para tadyapi soca na trāsa.10.

He constantly revelled in luxuries which could be enjoyed only by a hundred Indras. He had a most powerful foe threatening at his door; yet he had no anxiety or fear. (10)

चौ०— इहाँ सुबेल सैल रघुबीरा । उतरे सेन सहित अति भीरा ॥
सिखर एक उतंग अति देखी । परम रम्य सम सुभ्र बिसेषी ॥ १ ॥
तहँ तरु किसलय सुमन सुहाए । लछिमन रचि निज हाथ डसाए ॥
ता पर रुचिर मृदुल मृगछाला । तेहिं आसन आसीन कृपाला ॥ २ ॥
प्रभु कृत सीस कपीस उछंगा । बाम दहिन दिसि चाप निषंगा ॥
दुहँ कर कमल सुधारत बाना । कह लंकेस मंत्र लगि काना ॥ ३ ॥
बड़भागी अंगद हनुमाना । चरन कमल चापत बिधि नाना ॥
प्रभु पाछें लछिमन बीरासन । कटि निषंग कर बान सरासन ॥ ४ ॥

Cau.: **ihā subela saila raghubīrā, utare sena sahita ati bhīrā.**
sikhara eka utāṅga ati dekhī, parama ramya sama subhra biseṣī.1.
tahā taru kisalaya sumana suhāe, lachimana raci nija hātha ḍasāe.
tā para rucira mṛdula mṛgachālā, tehi āsana āsīna kṛpālā.2.
prabhu kṛta sīsa kapīsa uchaṅgā, bāma dahina disī cāpa niṣaṅgā.
duhū kara kamala sudhārata bānā, kaha laṅkesa maṁtra lagi kānā.3.
baRabhāgī aṅgada hanumānā, carana kamala cāpata bidhi nānā.
prabhu pāchē lachimana bīrāsana, kaṭi niṣaṅga kara bāna sarāsana.4.

At this end the Hero of Raghu's line encamped with his vast army on Mount Suvela. Observing a very lofty, supremely lovely, even and remarkably shining peak, Lakṣmaṇa carefully spread on it with his own hands beautiful young leaves and blossoms of trees, which he covered with a charming and soft deerskin; it was on this seat that the gracious Lord rested Himself. The Lord placed His head in the lap of Sugrīva (the lord of the monkeys) with the bow and quiver to His left and right. He was passing both His lotus hands on an arrow, while the would-be king of Laṅkā (Vibhiṣaṇa) whispered some secret in His ears. The blessed Aṅgada and Hanumān kneaded His

lotus-feet in diverse ways; while behind the Lord sat Lakṣmaṇa in the pose of a warrior, with the quiver fastened at his waist and the bow and arrow ready in his hands. (1—4)

दो०— एहि बिधि कृपा रूप गुण धाम रामु आसीन ।
 धन्य ते नर एहिं ध्यान जे रहत सदा लयलीन ॥ ११ (क) ॥
 पूरब दिसा बिलोकि प्रभु देखा उदित मयंक ।
 कहत सबहि देखहु ससिहि मृगपति सरिस असंक ॥ ११ (ख) ॥

Do.: ehi bidhi krpā rūpa guṇa dhāma rāmu āsīna,
 dhanya te nara ehi dhyāna je rahata sadā layalīna.11(A).
 pūraba disā biloki prabhu dekhā udita mayānka,
 kahata sabahi dekhahu sasihi mṛgapati sarisa asaṅka.11(B).

Thus rested Śrī Rāma, the embodiment of benignity, beauty and goodness. Blessed are those men who remain ever immersed in the thought of the Lord as depicted here. Looking towards the east the Lord saw the moon risen above the horizon and said to them all, “Just look at the moon and see how undaunted like the king of beasts he appears.” (11 A-B)

चौ०— पूरब दिसि गिरिगुहा निवासी । परम प्रताप तेज बल रासी ॥
 मत्त नाग तम कुंभ बिदारी । ससि केसरी गगन बन चारी ॥ १ ॥
 बिथुरे नभ मुकुताहल तारा । निसि सुंदरी केर सिंगारा ॥
 कह प्रभु ससि महुँ मेचकताई । कहहु काह निज निज मति भाई ॥ २ ॥
 कह सुग्रीव सुनुहु रघुराई । ससि महुँ प्रगट भूमि कै झाँई ॥
 मारेउ राहु ससिहि कह कोई । उर महुँ परी स्यामता सोई ॥ ३ ॥
 कोउ कह जब बिधि रति मुख कीन्हा । सार भाग ससि कर हरि लीन्हा ॥
 छिद्र सो प्रगट इंदु उर माहीं । तेहि मग देखिअ नभ परिछाहीं ॥ ४ ॥
 प्रभु कह गरल बंधु ससि केरा । अति प्रिय निज उर दीन्ह बसेरा ॥
 बिष संजुत कर निकर पसारी । जारत बिरहवंत नर नारी ॥ ५ ॥

Cau.: pūraba disī giriguhā nivāsī, parama pratāpa teja bala rāsī.
 matta nāga tama kuṁbha bidārī, sasi kesarī gagana bana cārī.1.
 bithure nabha mukutāhala tāra, nisi suṁdarī kera siṁgārā.
 kaha prabhu sasi mahū mecatatāi, kahahu kāha nija nija mati bhāi.2.
 kaha sugrīva sunahu raghurāi, sasi mahū pragaṭa bhūmi kai jhāi.
 māreu rāhu sasihi kaha kōi, ura mahā parī syāmatā soī.3.
 kou kaha jaba bidhi rati mukha kīnhā, sāra bhāga sasi kara hari līnhā.
 chidra so pragaṭa imdu ura māhi, tehi maga dekhia nabha parichāhi.4.
 prabhu kaha garala baṁdhu sasi kerā, ati priya nija ura dīnha baserā.
 biṣa saṁjuta kara nikara pasārī, jārata birahavaṁta nara nārī.5.

“Dwelling in the eastern quarter, which may be compared to a mountain-cave, this lion of a moon, an embodiment of supreme grandeur, glory and strength, struts through the forest of the sky having rent asunder the crown of a mad elephant in the form of the

darkness. The stars appear like so many pearls strewn all over the sky, which serve to adorn the lovely dame of night.” “Now tell me, brethren,” continued the Lord, “What you think, each of you, of the dark spot in the moon.” Said Sugrīva, “Listen, O Lord of the Raghus: it is only the shadow of the earth that is seen in the moon.” “The demon Rāhu struck the moon,” said another; “and the spot is nothing but a scar left on the latter’s bosom.” A third suggested: “When Brahmā (the Creator) fashioned the face of Rati (consort of the god of love), he took out the essence of the moon (thus leaving a hole in the orb thereof). The hole is still visible in the heart of the moon and through it can be seen the shade of the blue.” The Lord said, “Poison is the moon’s most beloved brother; that is why he has lodged it in his heart and, diffusing his envenomed rays, torments parted lovers.” (1—5)

दो०— कह हनुमंत सुनहु प्रभु ससि तुम्हार प्रिय दास ।

तव मूरति बिधु उर बसति सोइ स्यामता अभास ॥ १२ (क) ॥

Do.: kaha hanumanta sunahu prabhu sasi tumhāra priya dāsa,
tava mūrati bidhu ura basati soi syāmatā abhāsa.12(A).

Said Hanumān, “Listen, my lord: the moon is Your own beloved servant and it is Your image enshrined in his heart that appears as a dark patch.” (12 A)

[PAUSE 7 FOR A NINE-DAY RECITATION]

दो०— पवन तनय के बचन सुनि बिहँसे रामु सुजान ।

दच्छिन दिसि अवलोकि प्रभु बोले कृपानिधान ॥ १२ (ख) ॥

Do.: pavana tanaya ke bacana suni bihāse rāmu sujāna,
dacchina disi avaloki prabhu bole kṛpānidhāna.12(B).

The all-wise Śrī Rāma smiled to hear the words of Hanumān (the son of the wind-god). Then, looking towards the south, the All-merciful Lord spoke thus:— (12 B)

चौ०— देखु बिभीषन दच्छिन आसा । घन घमंड दामिनी बिलासा ॥
मधुर मधुर गरजइ घन घोरा । होइ बृष्टि जनि उपल कठोरा ॥ १ ॥
कहत बिभीषन सुनहु कृपाला । होइ न तड़ित न बारिद माला ॥
लंका सिखर उपर आगारा । तहँ दसकंधर देख अखारा ॥ २ ॥
छत्र मेघडंबर सिर धारी । सोइ जनु जलद घटा अति कारी ॥
मंदोदरी श्रवन ताटंका । सोइ प्रभु जनु दामिनी दमंका ॥ ३ ॥
बाजहिं ताल मृदंग अनूपा । सोइ रव मधुर सुनहु सुरभूपा ॥
प्रभु मुसुकान समुझि अभिमाना । चाप चढ़ाइ बान संधाना ॥ ४ ॥

Cau.: dekhu bibhīṣana dacchina āsā, ghana ghamamṇḍa dāminī bilāsā.
madhura madhura garajai ghana ghorā, hoi bṛṣṭi jani upala kaṭhorā.1.
kahata bibhīṣana sunahu kṛpālā, hoi na taRita na bārīda mālā.
laṅkā sikhara upara āgārā, tahā dasakamdhara dekha akhārā.2.
chatra meghaḍambara sira dhārī, soi janu jalada ghaṭā ati kārī.
maṅdodarī śravana tāṭamkā, soi prabhu janu dāminī damamkā.3.

bājahī tāla mṛdaṅga anūpā, soi rava madhura sunahu surabhūpā.
prabhu musukāna samujhi abhimānā, cāpa caRhāi bāna saṁdhānā.4.

“Vibhīṣaṇa, see how clouds are gathering fast and the lightning flashes in the southern quarter. A lowering cloud is gently rumbling and I fear lest a severe hail-storm may ensue.” Vibhīṣaṇa replied, “Listen, my gracious lord: there is neither lightning nor a gathered mass of cloud. On the top of Laṅkā there stands a hall where Rāvaṇa is witnessing a music and dancing contest. It is the large royal umbrella spread over his head which presents the appearance of a thick dark mass of cloud; the ornaments in Queen Mandodarī’s ears, my lord, flash like lightning; while the incomparable music of cymbals and tabors is the sweet rumbling that You hear, O King of celestials.” The Lord smiled to perceive Rāvaṇa’s arrogance; He strung His bow and fitted an arrow to the string. (1—4)

दो०— छत्र मुकुट ताटंक तब हते एकहीं बान ।

सब के देखत महि परे मरमु न कोऊ जान ॥ १३ (क) ॥

अस कौतुक करि राम सर प्रबिसेउ आइ निषंग ।

रावन सभा ससंक सब देखि महा रसभंग ॥ १३ (ख) ॥

Do.: chatra mukuṭa tāṭaṅka taba hate ekahī bāna,
saba kē dekhata mahi pare maramu na koū jāna.13(A).
asa kautuka kari rāma sara prabiseu āi niṣaṅga,
rāvana sabhā sasaṅka saba dekhi mahā rasabhaṅga.13(B).

With a single shaft the Lord then struck Rāvaṇa’s umbrella and crowns as well as Mandodarī’s ear-drops, which fell to the ground before the very eyes of all; but none could know the mystery. Having performed this startling feat Śrī Rāma’s shaft came back and dropped into His quiver again. And everybody in Rāvaṇa’s assembly was alarmed to see this great interruption in his revelry. (13 A-B)

चौ०— कंप न भूमि न मरुत बिसेषा । अस्त्र सस्त्र कछु नयन न देखा ॥

सोचहिं सब निज हृदय मझारी । असगुन भयउ भयंकर भारी ॥ १ ॥

दसमुख देखि सभा भय पाई । बिहसि बचन कह जुगुति बनाई ॥

सिरउ गिरे संतत सुभ जाही । मुकुट परे कस असगुन ताही ॥ २ ॥

सयन करहु निज निज गृह जाई । गवने भवन सकल सिर नाई ॥

मंदोदरी सोच उर बसेऊ । जब ते श्रवनपूर महि खसेऊ ॥ ३ ॥

सजल नयन कह जुग कर जोरी । सुनहु प्रानपति बिनती मोरी ॥

कंत राम बिरोध परिहरहू । जानि मनुज जनि हठ मन धरहू ॥ ४ ॥

Cau.: kampa na bhūmi na maruta biseṣā, astra sastra kachu nayana na dekhā.
socaḥī saba nija hṛdaya majhārī, asaguna bhayau bhayaṅkara bhārī.1.
dasamukha dekhi sabhā bhaya pāi, bihasi bacana kaha juguti banāi.
sirau gire saṁtata subha jāhī, mukuṭa pare kasa asaguna tāhī.2.
sayana karahu nija nija gr̥ha jāi, gavane bhavana sakala sira nāi.
maṁdodarī soca ura baseū, jaba te śravanapūra mahi khaseū.3.

sajala nayana kaha juga kara jorī, sunahu prānapati binatī morī,
kaṁta rāma birodha pariharahū, jāni manuja jani haṭha mana dharahū.4.

There was no earthquake nor any strong gust of wind. Nor did they see any weapon or missile. All however, pondered within themselves that it was a most alarming ill-omen. When the ten-headed monster saw that the assembly had taken fright, he laughed and made the following ingenious remarks: "How can the mere dropping down of crowns be an ill-omen to him in whose case even the falling of heads proved a lasting boon? Therefore, return each to your own home and retire." Accordingly all bowed their head and returned home. But anxiety lodged in Mandodarī's hearts ever since her earrings dropped to the ground. With eyes full of tears and joining both her palms she said, "O lord of my life, listen to my prayer. My beloved, cease hostility with Śrī Rāma and have no more of obstinacy in your heart taking Him to be a mere mortal." (1—4)

दो०— बिस्वरूप रघुवंस मनि करहु बचन बिस्वासु।
लोक कल्पना बेद कर अंग अंग प्रति जासु ॥ १४ ॥

Do.: bisvarūpa raghubaṁsa mani karahu bacana bisvāsu,
loka kalpanā beda kara aṅga aṅga prati jāsu.14.

"Believe my word that Śrī Rāma (the Jewel of Raghu's race) Himself is manifested in the form of this universe and that the Vedas conceive of every limb of His as a distinct sphere." (14)

चौ०— पद पाताल सीस अज धामा । अपर लोक अँग अँग बिश्रामा ॥
भृकुटि बिलास भयंकर काला । नयन दिवाकर कच घन माला ॥ १ ॥
जासु घान अस्विनीकुमारा । निसि अरु दिवस निमेष अपारा ॥
श्रवन दिसा दस बेद बखानी । मारुत स्वास निगम निज बानी ॥ २ ॥
अधर लोभ जम दसन कराला । माया हास बाहु दिगपाला ॥
आनन अनल अंबुपति जीहा । उतपति पालन प्रलय समीहा ॥ ३ ॥
रोम राजि अष्टादस भारा । अस्थि सैल सरिता नस जारा ॥
उदर उदधि अधगो जातना । जगमय प्रभु का बहु कल्पना ॥ ४ ॥

Cau.: pada pātāla sīsa aja dhāmā, apara loka āga āga biśrāmā.
bhṛkuṭi bilāsa bhayaṁkara kālā, nayana divākara kaca ghana mālā.1.
jāsu ghrāna asvinikumārā, nisi aru divasa nimeṣa apārā.
śravana disā dasa beda bakhānī, māruta svāsa nigama nija bānī.2.
adhara lobha jama dasana karālā, māyā hāsa bāhu digapālā.
ānana anala āmbupati jīhā, utapati pālana pralaya samīhā.3.
roma rāji aṣṭādasa bhārā, asthi saila saritā nasa jārā.
udara udadhi adhago jātanā, jagamaya prabhu kā bahu kalapanā.4.

"The subterranean regions (Pātāla) are His feet and the abode of Brahmā His head; while the other (intermediate) spheres are located in His other limbs. Terrible Death is the mere contraction of His eyebrows, the sun is His eye and the mass of clouds His locks. The twin-born gods Aśvinikumāras (the celestial physicians) are His nostrils and the alternating days and nights constitute the repeated twinkling of His eyelids; while the

ten quarters of the heavens are His ears: so declare the Vedas. The winds are His breath and the Vedas, His own speech; greed is His lower lip and Yama (the god who sits in judgment on the dead), His dreadful teeth; Māyā (cosmic illusion) is His laughter and the regents* of the ten quarters, His arms; fire is His mouth and Varuṇa (the god presiding over the waters), His tongue; while the creation, preservation and destruction of the universe are His gestures. The eighteen principal species of the vegetable kingdom constitute the line of hair on His belly, the mountains are His bones and the rivers represent the network of His veins. The ocean is His belly and the inferno, His organs of urination and excretion. In short, the universe is a manifestation of the Lord and it is no use going into further details. (1—4)

दो०— अहंकार सिव बुद्धि अज मन ससि चित्त महान ।

मनुज बास सचराचर रूप राम भगवान ॥ १५ (क) ॥

अस बिचारि सुनु प्रानपति प्रभु सन बयरु बिहाड़ ।

प्रीति करहु रघुबीर पद मम अहिवात न जाइ ॥ १५ (ख) ॥

Do.: ahaṁkāra siva buddhi aja mana sasi citta mahāna,
manuja bāsa sacarācara rūpa rāma bhagavāna.15(A).
asa bicāri sunu prānapati prabhu sana bayaru bihāi,
prīti karahu raghubīra pada mama ahivāta na jāi.15(B).

“Lord Śiva is His ego, Brahmā His reason, the moon His mind and the great Viṣṇu is His faculty of understanding. It is the same Lord Śrī Rāma, manifested in the form of this animate and inanimate creation, who has assumed a human semblance. Pondering thus, hear me, O lord of my life: cease hostility with the Lord and cultivate devotion to the feet of Śrī Rāma (the Hero of Raghu’s line) so that my good-luck† may not desert me.” (15 A-B)

चौ०— बिहँसा नारि बचन सुनि काना । अहो मोह महिमा बलवाना ॥

नारि सुभाउ सत्य सब कहहीं । अवगुन आठ सदा उर रहहीं ॥ १ ॥

साहस अनृत चपलता माया । भय अबिबेक असौच अदाया ॥

रिपु कर रूप सकल तैं गावा । अति बिसाल भय मोहि सुनावा ॥ २ ॥

* The ten quarters alongwith their regents are named below:—

Name of the quarter	Regent
East	Indra (the lord of paradise)
South-East	Agni (the god of fire)
South	Yama (the god who recompenses our deeds after death)
South-West	Nirṛti (the lord of the Rākṣasas of a benevolent type)
West	Varuṇa (the god presiding over the waters)
North-West	Vāyu (the wind-god)
North	Kubera (the god of riches)
North-East	Īśāna (Lord Śiva)
The Upper Region	Brahmā (the Creator)
The Lower Region	Ananta (the serpent-god)

† Good-luck in the eyes of a Hindu lady consists in the longevity of her husband and widowhood is considered as the greatest curse.

सो सब प्रिया सहज बस मोरें । समुझि परा प्रसाद अब तोरें ॥
 जानिउँ प्रिया तोरि चतुराई । एहि बिधि कहहु मोरि प्रभुताई ॥ ३ ॥
 तव बतकही गूढ़ मृगलोचनि । समुझत सुखद सुनत भय मोचनि ॥
 मंदोदरि मन महुँ अस ठयऊ । पियहि काल बस मतिभ्रम भयऊ ॥ ४ ॥

Cau.: bihāsā nāri bacana suni kānā, aho moha mahimā balavānā.
 nāri subhāu satya saba kahahī, avaguna āṭha sadā ura rahahī.1.
 sāhasa anṛta capalatā māyā, bhaya abibeka asauca adāyā.
 ripu kara rūpa sakala taṛ gāvā, ati bisāla bhaya mohi sunāvā.2.
 so saba priyā sahaja basa morē, samujhi parā prasāda aba torē.
 jāniū priyā tori caturāī, ehi bidhi kahahu mori prabhutāī.3.
 tava batakahī gūRha mṛgalocani, samujhata sukhada sunata bhaya mocani.
 maṁdodari mana mahū asa ṭhayaū, piyahi kāla basa matibhrama bhayaū.4.

Rāvaṇa laughed when he heard the words of his wife. "Oh, how mighty is the power of infatuation! They rightly observe in regard to the character of a woman that the following eight evils ever abide in her heart: recklessness, mendacity, fickleness, deceit, timidity, indiscretion, impurity and callousness. You have described the enemy's cosmic form and thus told me a most alarming story. But all that (whatever is comprised in that cosmic form), my beloved, is naturally under my control; it is by your grace that this has become clear to me now. I have come to know your ingenuity, my dear; for in this way you have told my greatness. Your words, O fawn-eyed lady, are profound: they afford delight when understood and dispel all fear even when heard." Mandodarī was now convinced at heart that her husband's impending death had deluded him. (1— 4)

दो०— एहि बिधि करत बिनोद बहु प्रात प्रगट दसकंध ।

सहज असंक लंकपति सभाँ गयउ मद अंध ॥ १६ (क) ॥

सो०— फूलइ फरइ न बेत जदपि सुधा बरषहिं जलद ।

मूरुख हृदयँ न चेत जौं गुर मिलहिं बिरंचि सम ॥ १६ (ख) ॥

Do.: ehi bidhi karata binoda bahu prāta pragata dasakāṁdha,
 sahaja asaṁka laṁkapati sabhāṅ gayau mada aṁdha.16(A).

So.: phūlai pharai na beta jadapi sudhā baraṣahī jalada,
 mūrukha hṛdayāṅ na ceta jāṅ gura milahī birāṁci sama.16(B).

While Rāvaṇa was laughing and joking in diverse ways as mentioned above, the day broke and the king of Laṅkā, who was intrepid by nature and further blinded by pride, entered the court. The reed neither blossoms nor bears fruit even though the clouds rain nectar on it. Similarly the light of wisdom would never dawn on a fool even though he may have a teacher like Virañci (Brahmā). (16 A-B)

चौ०— इहाँ प्रात जागे रघुराई । पूछा मत सब सचिव बोलाई ॥

कहहु बेगि का करिअ उपाई । जामवंत कह पद सिरु नाई ॥ १ ॥

सुनु सर्बग्य सकल उर बासी । बुधि बल तेज धर्म गुन रासी ॥

मंत्र कहउँ निज मति अनुसार । दूत पठाइअ बालिकुमारा ॥ २ ॥



नीक मंत्र सब के मन माना । अंगद सन कह कृपानिधाना ॥
 बालितनय बुधि बल गुन धामा । लंका जाहु तात मम कामा ॥ ३ ॥
 बहुत बुझाइ तुम्हहि का कहऊँ । परम चतुर मैं जानत अहऊँ ॥
 काजु हमार तासु हित होई । रिपु सन करेहु बतकही सोई ॥ ४ ॥

Cau.: lhā prāta jāge raghurāi, pūchā mata saba saciva bolāi.
 kahahu begi kā karia upāi, jāmavamta kaha pada siru nāi.1.
 sunu sarbagya sakala ura bāsī, budhi bala teja dharma guna rāsī.
 maṁtra kahaū nija mati anusārā, dūta paṭhāia bālikumārā.2.
 nīka maṁtra saba ke mana mānā, aṁgada sana kaha kṛpānidhānā.
 bālitanaya budhi bala guna dhāmā, laṁkā jāhu tāta mama kāmā.3.
 bahuta bujhāi tumhahi kā kahaū, parama catura maṁ jānata ahaū.
 kāju hamāra tāsu hita hoī, ripu sana karehu batakahī soī.4.

At this end the Lord of the Raghus woke at daybreak and, summoning all His counsellors, asked their opinion: "Tell me quickly what course should be adopted." Jāmbavān bowed his head at the Lord's feet and said, "Listen, O omniscient Lord, indweller of all hearts, storehouse of wisdom, strength, glory, piety and goodness: I offer advice to You according to my own lights. It is that Vāli's son (Prince Aṅgada) may be sent as an envoy (to Rāvaṇa)." The good counsel commended itself to all and the All-merciful turned to Aṅgada and said, "O son of Vāli, repository of wisdom, strength and goodness! go to Laṅkā, dear son, for My cause. I need not give you any elaborate instructions. I know you are supremely clever. You should talk with the enemy in such words as may advance My cause and serve his interest at the same time." (1—4)

सौ०— प्रभु अग्या धरि सीस चरन बंदि अंगद उठेउ ।

सोइ गुन सागर ईस राम कृपा जा पर करहु ॥ १७ (क) ॥

स्वयं सिद्ध सब काज नाथ मोहि आदरु दियउ ।

अस बिचारि जुबराज तन पुलकित हरषित हियउ ॥ १७ ॥ (ख) ॥

So.: prabhu agyā dhari sīsa carana baṁdi aṁgada uṭheu,
 soi guna sāgara īsa rāma kṛpā jā para karahu.17(A).
 svayaṁ siddha saba kāja nātha mohi ādaru diyau,
 asa bicāri jubarāja tana pulakita haraṣita hiyau.17(B).

Bowing to the Lord's command and adoring His feet, Aṅgada arose and said, "He alone is an ocean of virtues, on whom You shower Your grace, O divine Rāma." "All the objects of my Lord are self-accomplished," he thought; "He has only honoured me (by charging me with this task)." And the thought thrilled his body and delighted his heart. (17 A-B)

चौ०— बंदि चरन उर धरि प्रभुताई । अंगद चलेउ सबहि सिरु नाई ॥

प्रभु प्रताप उर सहज असंका । रन बाँकुरा बालिसुत बंका ॥ १ ॥

पुर् पैठत रावन कर बेटा । खेलत रहा सो होइ गै भेटा ॥

बातहिं बात करष बढि आई । जुगल अतुल बल पुनि तरुनाई ॥ २ ॥

तेहि अंगद कहुं लात उठाई । गहि पद पटकेउ भूमि भवाँई ॥
 निसिचर निकर देखि भट भारी । जहँ तहँ चले न सकहिं पुकारी ॥ ३ ॥
 एक एक सन मरमु न कहहीं । समुझि तासु बध चुप करि रहहीं ॥
 भयउ कोलाहल नगर मझारी । आवा कपि लंका जेहिं जारी ॥ ४ ॥
 अब धौं कहा करिहि करतारा । अति सभित सब करहिं बिचारा ॥
 बिनु पूछें मगु देहिं दिखाई । जेहि बिलोक सोइ जाइ सुखाई ॥ ५ ॥

Cau.: *baṁdi carana ura dhari prabhuṭāi, aṅgada caleu sabahi siru nāi.*
prabhu pratāpa ura sahaja asaṁkā, rana bākura bālisuta baṁkā.1.
pura paiṭhata rāvana kara beṭā, khelata rahā so hoi gai bheṭā.
bātaḥi bāta karaṣa baRhi āi, jugala atula bala puni tarunāi.2.
teḥi aṅgada kahū lāta uṭhāi, gahi pada paṭakeu bhūmi bhavāi.
nisicara nikara dekhi bhaṭa bhārī, jahā tahā cale na sakahī pukārī.3.
eka eka sana maramu na kahahī, samujhi tāsu badha cupa kari rahahī.
bhayau kolāhala nagara majhārī, āvā kapi laṁkā jehī jāri.4.
aba dhaū kahā karihi karatārā, ati sabhita saba karahī bicārā.
binu pūche magu deḥi dikhāi, jehi biloka soi jāi sukhāi.5.

Adoring the Lord's feet and keeping His glory in his heart Aṅgada bowed his head to all and departed. The gallant son of Vāli, who was an adept in warfare, was dauntless by nature, cherishing as he did the might of the Lord. As soon as he entered the city he met one of Rāvaṇa's sons (Prahasta by name), who was playing there. From words they proceeded to fight; for both were unrivalled in strength and in the prime of youth to boot. He raised his foot to kick Aṅgada, who in his turn seized the foot and, swinging him round, dashed him to the ground finding him a formidable warrior, the demons ran helter-skelter in large numbers, too much frightened to raise an alarm. They did not tell one another what had happened, but kept quiet when they thought of the death of Rāvaṇa's son. There was a cry in the whole city that the same monkey who had burnt down Laṅkā had come again. "Who knows what turn Providence is going to take?" everyone thought in excessive dismay. People showed him the way unasked: if he but looked at anyone, the latter would turn deadly pale. (1—5)

दो०— गयउ सभा दरबार तब सुमिरि राम पद कंज ।

सिंह ठवनि इत उत चितव धीर बीर बल पुंज ॥ १८ ॥

Do.: *gayau sabhā darabāra taba sumiri rāma pada kaṁja,*
siṁha ṭhavani ita uta citava dhīra bīra bala puṁja.18.

With his thoughts fixed on the lotus-feet of Śrī Rāma he then reached the gate of Rāvaṇa's council-chamber. And there the stout-hearted and mighty hero stood with the mien of a lion glancing this side and that. (18)

चौ०— तुरत निसाचर एक पठावा । समाचार रावनहि जनावा ॥
 सुनत बिहँसि बोला दससीसा । आनहु बोलि कहाँ कर कीसा ॥ १ ॥
 आयसु पाइ दूत बहु धाए । कपिकुंजरहि बोलि लै आए ॥
 अंगद दीख दसानन बैसैं । सहित प्रान कज्जलगिरि जैसैं ॥ २ ॥



भुजा बिटप सिर सृंग समाना । रोमावली लता जनु नाना ॥
 मुख नासिका नयन अरु काना । गिरि कंदरा खोह अनुमाना ॥ ३ ॥
 गयउ सभ्राँ मन नेकु न मुरा । बालितनय अतिबल बाँकुरा ॥
 उठे सभासद कपि कहँ देखी । रावन उर भा क्रोध बिसेषी ॥ ४ ॥

Cau.: turata nisācara eka paᅇhāvā, samācāra rāvanahi janāvā.
 sunata biᅇāsi bolā dasasiᅇā, ānahu boli kaᅇā kara kīᅇā.1.
 āyasu pāi dūta bahu dhāe, kapikumjaraᅇi boli lai āe.
 aᅇᅇgada dīkha dasānana baiᅇē, sahita prāna kajjalagiri jaiᅇē.2.
 bhujā biᅇapa sira sᅇᅇᅇga samānā, romaᅇvalī latā janu nānā.
 mukha nāᅇikā nayana aru kānā, giri kaᅇᅇdarā khoha anumānā.3.
 gayau sabhāᅇ mana neku na murā, bālitanaya atibala bākuraᅇ.
 uᅇᅇe sabhāᅇsada kapi kaᅇū dekhī, rāvana ura bhā krodha biseᅇī.4.

He forthwith sent a demon and apprised Rāvaᅇa of his arrival. On hearing the news the ten-headed monster laughed and said. “Go, usher him in my presence and let me see where the monkey has come from.” Receiving his order a host of messengers ran and fetched the monkey chief. Aᅇᅇgada saw the ten-headed giant seated on his throne like a living mountain of collyrium. His arms looked like trees and heads like peaks; while the hair on his body presented the appearance of numerous creepers. His mouths, nostrils, eyes and ears were as big as mountain caves and chasms. With an unflinching mind he entered the court, the valiant son of Vāli, possessed of great might. The assembly abruptly rose at the sight of the monkey; at this Rāvaᅇa’s heart was filled with great fury. (1—4)

दो०— जथा मत्त गज जूथ महँ पंचानन चलि जाइ ।

राम प्रताप सुमिरि मन बैठ सभ्राँ सिरु नाइ ॥ १९ ॥

Do.: jathā matta gaja jūᅇᅇa mahū paᅇcānana cali jāi,
 rāma pratāpa sumiri mana baiᅇᅇa sabhāᅇ siru nāi.19.

Thinking of Śᅇi Rāma’s might Aᅇᅇgada bowed his head and took his seat in the assembly as fearlessly as a lion treads in the midst of mad elephants. (19)

चौ०— कह दसकंठ कवन तँ बंदर । मैं रघुबीर दूत दसकंधर ॥
 मम जनकहि तोहि रही मिताई । तव हित कारन आयउँ भाई ॥ १ ॥
 उत्तम कुल पुलस्ति कर नाती । सिव बिरंचि पूजेहु बहु भाँती ॥
 बर पायहु कीन्हेहु सब काजा । जीतेहु लोकपाल सब राजा ॥ २ ॥
 नृप अभिमान मोह बस किंबा । हरि आनिहु सीता जगदंबा ॥
 अब सुभ कहा सुनहु तुम्ह मोरा । सब अपराध छमिहि प्रभु तोरा ॥ ३ ॥
 दसन गहहु तृन कंठ कुठारी । परिजन सहित संग निज नारी ॥
 सादर जनकसुता करि आगें । एहि बिधि चलहु सकल भय त्यागें ॥ ४ ॥

Cau.: kaha dasakamᅇᅇa kavana taᅇ baᅇᅇdara, maᅇ raghubīra dūta dasakamᅇdhara.
 mama janakahi tohi raᅇi mitāi, tava hita kārana āyaᅇᅇ bhāi.1.
 uttama kula pulasti kara nātī, siva biramᅇci pūjehu bahu bhātī.
 bara pāyahu kīᅇhehu saba kājā, jātehu lokapāla saba rājā.2.

nṛpa abhimāna moha basa kimbā, hari ānihu sītā jagadambā.
 aba subha kahā sunahu tumha morā, saba aparādha chamihī prabhu torā.3.
 dasana gahahu ṛna kamṭha kuṭhārī, parijana sahita saṅga nija nārī.
 sādara janakasutā kari āgē, ehi bidhi calahu sakala bhaya tyāgē.4.

“Monkey, who are you?” Rāvaṇa asked. “I am an ambassador from the Hero of Raghu’s line, Rāvaṇa. There was friendship between you and my father; hence it is in your interest, brother, that I have come. Of noble descent and a grandson of the sage Pulastya (one of the mind-born sons of Brahmā), you worshipped Lord Śiva and Brahmā in various ways, obtained boons from them, accomplished all your objects and conquered the guardians of the different spheres as well as all earthly sovereigns. Under the influence of kingly pride or infatuation you carried off Sītā, the Mother of the Universe. But even now you listen to my friendly advice and the Lord will forgive all your offences. Put a straw between the rows of your teeth and an axe by your throat and take all your people including your wives with you, respectfully placing Janaka’s Daughter at the head. In this way repair to Him shedding all fear. (1—4)

दो०— प्रनतपाल रघुबंसमनि त्राहि त्राहि अब मोहि ।
 आरत गिरा सुनत प्रभु अभय करैगो तोहि ॥ २० ॥

Do: pranatapāla raghubaṁsamani trāhi trāhi aba mohi,
 ārata girā sunata prabhu abhaya karaigo tohi.20.

“And address Him thus: ‘O Protector of the suppliant, O Jewel of Raghu’s race, save me, save me now.’ The moment He hears your piteous cry the Lord will surely rid you of every fear.” (20)

चौ०— रे कपिपोत बोलु संभारी । मूढ़ न जानेहि मोहि सुरारी ॥
 कहु निज नाम जनक कर भाई । केहि नातें मानिए मितार्ई ॥ १ ॥
 अंगद नाम बालि कर बेटा । तासों कबहुँ भई ही भेटा ॥
 अंगद बचन सुनत सकुचाना । रहा बालि बानर मैं जाना ॥ २ ॥
 अंगद तहीं बालि कर बालक । उपजेहु बंस अनल कुल घालक ॥
 गर्भ न गयहु ब्यर्थ तुम्ह जायहु । निज मुख तापस दूत कहायहु ॥ ३ ॥
 अब कहु कुसल बालि कहँ अहई । बिहँसि बचन तब अंगद कहई ॥
 दिन दस गाँ बालि पहिं जाई । बूझेहु कुसल सखा उर लाई ॥ ४ ॥
 राम बिरोध कुसल जसि होई । सो सब तोहि सुनाइहि सोई ॥
 सुनु सठ भेद होइ मन ताके । श्रीरघुबीर हृदय नहिं जाके ॥ ५ ॥

Cau.: re kapipota bolu saṁbhārī, muRha na jānehi mohi surārī.
 kahu nija nāma janaka kara bhāī, kehi nātē māniai mitāī.1.
 aṅgada nāma bāli kara beṭā, tāsō kabahū bhai hī bheṭā.
 aṅgada bacana sunata sakucānā, rahā bāli bānara maī jānā.2.
 aṅgada tahī bāli kara bālaka, upajehu baṁsa anala kula ghālaka.
 garbha na gayahu byartha tumha jāyahu, nija mukha tāpasa dūta kahāyahu.3.
 aba kahu kusala bāli kahā ahaī, bihāsi bacana taba aṅgada kahaī.
 dina dasa gaē bāli pahī jāī, būjhehu kusala sakhā ura lāī.4.

rāma birodha kusala jasi hoī, so saba tohi sunāhi soī.
sunu saṭha bheda hoi mana tākē, śrīraghubīra hṛdaya nahī jākē.4.

“Mind what you speak, you little monkey. Fool, are you not aware of my being an avowed enemy of the gods? Tell me, young fellow, your own name as well as your father’s. What is the common ground on which you claim fellowship between your father and myself?” “Aṅgada is my name: I am Vāli’s son. Did you ever meet him?” Rāvaṇa felt uncomfortable when he heard Aṅgada’s reply. “Yes, I do remember that there was a monkey, Vāli by name. But, Aṅgada, are you Vāli’s son? You have been born as a fire in a cluster of bamboos for the destruction of your own race. Why should you have not perished even in the womb? In vain were you born, who have called yourself with your own mouth a hermit’s envoy. Now tell me if all is well with Vāli and, if so, where is he?” Aṅgada laughed at this and then replied. “Ten days hence you shall go to Vāli and embracing your friend personally enquire after his welfare. He will tell you all about the welfare that follows from hostility with Śrī Rāma. Listen, O fool: the seeds of dissension can be sown in the mind of him alone whose heart is closed to the Hero of Raghu’s line.” (1—5)

दो०— हम कुल घालक सत्य तुम्ह कुल पालक दससीस ।

अंधउ बधिर न अस कहहिं नयन कान तव बीस ॥ २१ ॥

Do.: hama kula ghālaka satya tumha kula pālaka dasasīsa,
amdhau badhira na asa kahahī nayana kāna tava bīsa.21.

“I, forsooth, am the exterminator of my race; while you, Rāvaṇa, are the preserver of yours. Even the blind and the deaf would not say so, whereas you possess a score of eyes and an equal number of ears.” (21)

चौ०— सिव बिरंचि सुर मुनि समुदाई । चाहत जासु चरन सेवकाई ॥

तासु दूत होइ हम कुल बोरा । अइसिहुँ मति उर बिहर न तोरा ॥ १ ॥

सुनि कठोर बानी कपि केरी । कहत दसानन नयन तरेरी ॥

खल तव कठिन बचन सब सहऊँ । नीति धर्म मैं जानत अहऊँ ॥ २ ॥

कह कपि धर्मसीलता तोरी । हमहुँ सुनी कृत पर त्रिय चोरी ॥

देखी नयन दूत रखवारी । बूड़ि न मरहु धर्म ब्रतधारी ॥ ३ ॥

कान नाक बिनु भगिनि निहारी । छमा कीन्हि तुम्ह धर्म बिचारी ॥

धर्मसीलता तव जग जागी । पावा दरसु हमहुँ बड़भागी ॥ ४ ॥

Cau.: siva biramci sura muni samudāī, cāhata jāsu carana sevakāī.
tāsu dūta hoi hama kula borā, aisihū matī ura bihara na torā.1.
suni kaṭhora bānī kapi kerī, kahata dasānana nayana tarerī.
khala tava kaṭhina bacana saba sahaū, nīti dharmā maī jānata ahaū.2.
kaha kapi dharmasīlatā torī, hamahū sunī kṛta para triya corī.
dekhī nayana dūta rakhavārī, būRi na marahu dharmā bratadhārī.3.
kāna nāka binu bhagini nihārī, chamā kīnhi tumha dharmā bicārī.
dharmasīlatā tava jaga jāgī, pāvā darasu hamahū baRabhāgī.4.

“What! Did I bring dishonour on my family by acting as His ambassador whose

feet even Śiva, Brahmā and all the gods and sages desire to serve? It is strange that your heart does not burst asunder even on entertaining such an idea.” When he heard the monkey’s sharp rejoinder, Rāvaṇa glowered at him and said, “Wretch, I put up with your harsh words only because I know the bounds of decorum and righteousness.” Said the monkey, “I too have heard of your piety, which is evident from the fact that you stole away another’s wife. And I have witnessed with my own eyes the protection you vouchsafed to an envoy. An upholder of piety, why do you not drown yourself and thus end your life? When you saw your sister with her ears and nose cut off, it was from considerations of piety that you forgave the wrong. Your piety is famed throughout the world: I too am very fortunate in having been able to see you.” (1— 4)

दो०— जनि जल्पसि जड़ जंतु कपि सठ बिलोकु मम बाहु ।
लोकपाल बल बिपुल ससि ग्रसन हेतु सब राहु ॥ २२ (क) ॥
पुनि नभ सर मम कर निकर कमलन्हि पर करि बास ।
सोभत भयउ मराल इव संभु सहित कैलास ॥ २२ (ख) ॥

Do.: jani jalpasi jaRa jaṁtu kapi saṭha biloku mama bāhū,
lokapāla bala bipula sasi grasana hetu saba rāhu.22(A).
puni nabha sara mama kara nikara kamalanhi para kari bāsa,
sobhata bhayau marāla iva sambhu sahita kailāsa.22(B).

“Prate no more, you stupid creature, but look at my arms, O foolish monkey, that are like so many Rāhus to eclipse the tremendous moon-like might of the guardians of the spheres. Again, (you might have heard that) while resting on my lotus-like palms in the lake of the heavens. Mount Kailāsa with Śambhu (Lord Śiva) shone like a swan.” (22 A-B)

चौ०— तुम्हरे कटक माझ सुनु अंगद । मो सन भिरिहि कवन जोधा बद ॥
तव प्रभु नारि बिरहँ बलहीना । अनुज तासु दुख दुखी मलीना ॥ १ ॥
तुम्ह सुग्रीव कूलद्रुम दोऊ । अनुज हमार भीरु अति सोऊ ॥
जामवंत मंत्री अति बूढ़ा । सो कि होइ अब समरारूढ़ा ॥ २ ॥
सिल्पि कर्म जानहिं नल नीला । है कपि एक महा बलसीला ॥
आवा प्रथम नगरु जेहिं जारा । सुनत बचन कह बालिकुमारा ॥ ३ ॥
सत्य बचन कहु निसिचर नाहा । साँचेहुँ कीस कीन्ह पुर दाहा ॥
रावन नगर अल्प कपि दहई । सुनि अस बचन सत्य को कहई ॥ ४ ॥
जो अति सुभट सराहेहु रावन । सो सुग्रीव केर लघु धावन ॥
चलइ बहुत सो बीर न होई । पठवा खबरि लेन हम सोई ॥ ५ ॥

Cau.: tumhare kaṭaka mājha sunu aṅgada, mo sana bhirihi kavana jodhā bada.
tava prabhu nāri birahā balahīnā, anuja tāsu dukha dukhī malīnā.1.
tumha sugrīva kūladruma doū, anuja hamāra bhīru ati soū.
jāmavaṁta maṁtrī ati būRhā, so ki hoi aba samarārūRhā.2.
silpi karma jānahī nala nīlā, hai kapi eka mahā balasilā.
āvā prathama nagaru jehī jārā, sunata bacana kaha bālikumārā.3.

satya bacana kahu niscara nāhā, sācehū kīsa kīnha pura dāhā.
 rāvana nagara alpa kapi dahaī, suni asa bacana satya ko kahaī.4.
 jo ati subhaṭa sarāhehu rāvana, so sugrīva kera laghu dhāvana.
 calai bahuta so bīra na hoī, paṭhavā khabari lena hama soī.5.

“Listen, Aṅgada; tell me which warrior in your army will dare encounter me. Your master (Rāma) has grown weak due to separation from his wife, while his younger brother (Lakṣmaṇa) shares his grief and is consequently very sad. You and Sugrīva are like trees on a river bank (that can be washed away any moment); as for my younger brother (Vibhiṣaṇa), he is a great coward. Your counsellor, Jāmbavān, is too advanced in age to take his stand on the field of battle; while Nala and Nīla are mere architects (and no warriors). There is one monkey, no doubt, of extraordinary might—he who came before and set fire to the city.” On hearing this Vālī’s son (Aṅgada) replied: “Tell me the truth, O demon king: is it a fact that a monkey burnt down your capital? A puny monkey set on fire Rāvaṇa’s capital! Who, on hearing such a report, would declare it as true? Rāvaṇa, he whom you have extolled as a distinguished warrior is only one of Sugrīva’s petty runners. He who walks long distances is no champion; we sent him only to get news.” (1—5)

दो०— सत्य नगरु कपि जारेउ बिनु प्रभु आयसु पाइ ।

फिरि न गयउ सुग्रीव पहिं तेहिं भय रहा लुकाइ ॥ २३ (क) ॥

सत्य कहहि दसकंठ सब मोहि न सुनि कछु कोह ।

कोउ न हमारें कटक अस तो सन लरत जो सोह ॥ २३ (ख) ॥

प्रीति बिरोध समान सन करिअ नीति असि आहि ।

जौं मृगपति बध मेडुकन्हि भल कि कहइ कोउ ताहि ॥ २३ (ग) ॥

जद्यपि लघुता राम कहुं तोहि बधें बड़ दोष ।

तदपि कठिन दसकंठ सुनु छत्र जाति कर रोष ॥ २३ (घ) ॥

बक्र उक्ति धनु बचन सर हृदय दहेउ रिपु कीस ।

प्रतिउत्तर सड़सिन्ह मनहुं काढ़त भट दससीस ॥ २३ (ङ) ॥

हंसि बोलेउ दसमौलि तब कपि कर बड़ गुन एक ।

जो प्रतिपालइ तासु हित करइ उपाय अनेक ॥ २३ (च) ॥

Do.: satya nagaru kapi jāreu binu prabhu āyasu pāi,
 phiri na gayau sugrīva pahī tehī bhaya rahā lukāi.23(A).
 satya kahahi dasakamṭha saba mohi na suni kachu koha,
 kou na hamārē kataka asa to sana larata jo soha.23(B).
 prīti birodha samāna sana karia nīti asi āhī,
 jāu mṛgapati badha meḍukanhi bhala ki kahai kou tāhi.23(C).
 jadyapi laghutā rāma kahū tohi badhē baRa doṣa,
 tadapi kaṭhina dasakamṭha sunu chatra jāti kara roṣa.23(D).

**bakra ukti dhanu bacana sara hṛdaya daheu ripu kīsa,
pratiuttara saRasinha manahū kāRhata bhaṭa dasasīsa.23(E).
hāsi boleu dasamauli taba kapi kara baRa guna eka,
jo pratipālai tāsu hita karai upāya aneka.23(F).**

“It seems true that the monkey set fire to your capital without receiving an order from his master. That is why he did not go back to Sugrīva and remained in hiding for fear. All that you say, Rāvaṇa, is true and I am not in the least angry at hearing it. There is none in our army who would fight you with any amount of grace. Make friends or enter into hostilities only with your equals: this is a sound maxim to follow. If a lion were to kill frogs, will anyone speak well of him? Though it would be derogatory on the part of Śrī Rāma to kill you and He will incur great blame thereby, yet, mark me, Rāvaṇa, the fury of the Kṣatriya race is hard to face.” The monkey (Aṅgada) burnt the enemy’s heart with shafts of speech shot forth from the bow of sarcasm; and the ten-headed hero proceeded to extract the arrows, so to speak, with pairs of pincers in the form of rejoinders. He laughed and said: “A monkey possesses one great virtue: it does everything in its power to serve him who maintains it.” (23 A—F)

चौ०— धन्य कीस जो निज प्रभु काजा । जहँ तहँ नाचइ परिहरि लाजा ॥
नाचि कूदि करि लोग रिझाई । पति हित करइ धर्म निपुनाई ॥ १ ॥
अंगद स्वामिभक्त तव जाती । प्रभु गुन कस न कहसि एहि भाँती ॥
मैं गुन गाहक परम सुजाना । तव कटु रटनि करउँ नहिं काना ॥ २ ॥
कह कपि तव गुन गाहकताई । सत्य पवनसुत मोहि सुनाई ॥
बन बिधंसि सुत बधि पुर जारा । तदपि न तेहिं कछु कृत अपकारा ॥ ३ ॥
सोइ बिचारि तव प्रकृति सुहाई । दसकंधर मैं कीन्हि ढिठाई ॥
देखेउँ आइ जो कछु कपि भाषा । तुम्हरेँ लाज न रोष न माखा ॥ ४ ॥
जौँ असि मति पितु खाए कीसा । कहि अस बचन हँसा दससीसा ॥
पितहि खाइ खातेउँ पुनि तोही । अबहीं समुझि परा कछु मोही ॥ ५ ॥
बालि बिमल जस भाजन जानी । हतउँ न तोहि अधम अभिमानी ॥
कहु रावन रावन जग केते । मैं निज श्रवन सुने सुनु जेते ॥ ६ ॥
बलिहि जितन एक गयउ पताला । राखेउ बाँधि सिसुन्ह हयसाला ॥
खेलहि बालक मारहिं जाई । दया लागि बलि दीन्ह छोड़ाई ॥ ७ ॥
एक बहोरि सहसभुज देखा । धाइ धरा जिमि जंतु बिसेषा ॥
कौतुक लागि भवन लै आवा । सो पुलस्ति मुनि जाइ छोड़ावा ॥ ८ ॥

Cau.: dhanya kīsa jo nija prabhu kājā, jahā tahā nācai parihari lājā.
nāci kūdi kari loga rijhāi, pati hita karai dharma nipunāi.1.
aṅgada svāmibhakta tava jāti, prabhu guna kasa na kahasi ehi bhāti.
mai guna gāhaka parama sujānā, tava kaṭu raṭani karaū nahī kānā.2.
kaha kapi tava guna gāhakatāi, satya pavanasuta mohi sunāi.
bana bidhānsi suta badhi pura jāra, tadapi na tehī kachu kṛta apakārā.3.
soi bicāri tava prakṛti suhāi, dasakāṁdhara mai kīnhi ḍhiṭhāi.
dekheū ai jo kachu kapi bhāṣā, tumharē lāja na roṣa na mākhā.4.

jaũ asi mati pitu khāe kīsā, kahi asa bacana hāsā dasasīsā.
 pitahi khāi khāteũ puni tohī, abahī samujhi parā kachu mohī.5.
 bāli bimala jasa bhājana jānī, hataũ na tohi adhama abhimānī.
 kahu rāvana rāvana jaga kete, maĩ nija śravana sune sunu jete.6.
 balihi jitana eka gayau patālā, rākheu bādhi sisunha hayasālā.
 khelahī bālaka mārāhī jāi, dayā lāgi bali dīnha choRāi.7.
 eka bahori sahasabhuja dekhā, dhāi dharā jimi jāmtu biseṣā.
 kautuka lāgi bhavana lai āvā, so pulasti muni jāi choRāvā.8.

“Bravo for a monkey, who dances unabashed in the service of its master anywhere and everywhere. Dancing and skipping about to amuse the people it serves the interest of its master; this shows its keen devotion to duty. Aṅgada, all of your race are devoted to their lord; how could you, then, fail to extol the virtues of your master in the way you have done? I am a respecter of merit and too magnanimous to pay any attention to your scurrilously glib talk.” Said Aṅgada: “The son of the wind-god gave me a true account of your partiality to merit. He laid waste your garden, killed your son and set fire to your city and yet (in your eyes) he did you no wrong. Remembering such amiability of your disposition I have been so insolent in my behaviour with you, O Rāvaṇa. On coming here I have witnessed all that Hanumān told me, viz., that you have no shame, no anger and no feeling of resentment.” “It is because you possess such a mentality that you have proved to be the death of your own father.” Uttering these words Rāvaṇa burst into a laughter. “Having been the death of my father I would have next claimed you as my victim; but a thought has come to me just now. Knowing you to be a living memorial of Vāli’s unsullied fame, I desist from killing you, O vile boaster. Tell me, Rāvaṇa, how many Rāvaṇas there are in the world? Or hear from me how many I have heard of. One went to the nether world (Pātāla) to conquer Bali and was tied up in the stables by the children, who made sport of him and thrashed him till Bali took compassion on him and had him released. Another again was discovered by King Sahasrabāhu, who ran and captured him as a strange creature and brought him home for the sake of fun. The sage Pulastya then went and secured his release.” (1—8)

दो०— एक कहत मोहि सकुच अति रहा बालि कीं काँख ।

इन्ह महँ रावन तैं कवन सत्य बदहि तजि माख ॥ २४ ॥

Do.: eka kahata mohi sakuca ati rahā bāli kī kākha,
 inha mahũ rāvana taĩ kavana satya badahi taji mākha.24.

“Yet another, I am much ashamed to tell you, was held tight under Vāli’s arm. Be not angry, Rāvaṇa, but tell me the truth, which of these may you be?” (24)

चौ०— सुनु सठ सोइ रावन बलसीला । हरगिरि जान जासु भुज लीला ॥

जान उमापति जासु सुराई । पूजेउँ जेहि सिर सुमन चढ़ाई ॥ १ ॥

सिर सरोज निज करन्हि उतारी । पूजेउँ अमित बार त्रिपुरारी ॥

भुज बिक्रम जानहिं दिगपाला । सठ अजहूँ जिन्ह कें उर साला ॥ २ ॥

जानहिं दिग्गज उर कठिनाई । जब जब भिरउँ जाइ बरिआई ॥

जिन्ह के दसन कराल न फूटे । उर लागत मूलक इव टूटे ॥ ३ ॥

जासु चलत डोलति इमि धरनी । चढत मत्त गज जिमि लघु तरनी ॥
सोइ रावन जग बिदित प्रतापी । सुनेहि न श्रवन अलीक प्रलापी ॥ ४ ॥

Cau.: sunu saṭha soi rāvana balasīlā, haragiri jāna jāsu bhujā līlā.
jāna umāpati jāsu surāī, pūjeṅ jehi sira sumana caRhāī.1.
sira saroja nija karanhi utārī, pūjeṅ amita bāra tripurārī.
bhujā bikrama jānahī digapālā, saṭha ajahū jinha kē ura sālā.2.
jānahī diggaja ura kaṭhināī, jaba jaba bhiraū jāi bariāī.
jinha ke dasana karāla na phūṭe, ura lāgata mūlaka iva ṭūṭe.3.
jāsu calata ḍolati imi dharanī, caRhata matta gaja jimi laghu taranī.
soi rāvana jaga bidita pratāpī, sunehi na śravana alīka pralāpī.4.

“Listen, O fool: I am the same mighty Rāvaṇa, the sport of whose arms is familiar to Mount Kailāsa (the peak sacred to Lord Śiva) and whose valour is known to Umā’s Spouse (Śiva Himself), in whose worship I offered my heads as flowers. Times without number have I removed my lotus-like heads with my own hands to worship Lord Śiva (the Slayer of Tripura). The prowess of my arms is well-known to the guardians of the eight quarters, whose heart, you fool, still smarts under injuries inflicted by them. The toughness of my chest is familiar to the elephants supporting the eight quarters, whose fierce tusks, whenever I impetuously grappled with them, failed to make any impression on it and snapped off like radishes the moment they struck against it. Even as I walk, the earth shakes like a small boat when a mad elephant steps into it. I am the same Rāvaṇa, known for his might all over the world; did you never hear of him, you lying prattler ?” (1—4)

दो०— तेहि रावन कहँ लघु कहसि नर कर करसि बखान ।

रे कपि बर्बर खर्ब खल अब जाना तव ग्यान ॥ २५ ॥

Do.: tehi rāvana kahā laghu kahasi nara kara karasi bakhāna,
re kapi barbara kharba khala aba jānā tava gyāna.25.

“You belittle that Rāvaṇa and extol a mortal man? Barbarous monkey, O puny wretch. I have now fathomed your wisdom.” (25)

चौ०— सुनि अंगद सकोप कह बानी । बोलु सँभारि अधम अभिमानी ॥
सहसबाहु भुज गहन अपारा । दहन अनल सम जासु कुठारा ॥ १ ॥
जासु परसु सागर खर धारा । बूड़े नृप अगनित बहु बारा ॥
तासु गर्ब जेहि देखत भागा । सो नर क्यों दससीस अभागा ॥ २ ॥
राम मनुज कस रे सठ बंगा । धन्वी कामु नदी पुनि गंगा ॥
पसु सुरधेनु कल्पतरु रूखा । अन्न दान अरु रस पीयूषा ॥ ३ ॥
बैनतेय खग अहि सहसानन । चिंतामनि पुनि उपल दसानन ॥
सुनु मतिमंद लोक बैकुंठा । लाभ कि रघुपति भगति अकुंठा ॥ ४ ॥

Cau.: suni aṅgada sakopa kaha bānī, bolu sābhāri adhama abhimānī.
sahasabāhu bhujā gahana apārā, dahana anala sama jāsu kuṭhārā.1.
jāsu parasu sāgara khara dhārā, būRe nṛpa aganita bahu bārā.
tāsu garba jehi dekhata bhāgā, so nara kyō dasasīsa abhāgā.2.

rāma manuḷa kasa re saṭha baṅgā, dhanvī kāmu nadī puni gaṅgā.
 pasu suradhenu kalpataru rūkhā, anna dāna aru rasa pīyūṣā.3.
 bainateya khaga ahi sahasānana, ciṁtāmani puni upala dasānana.
 sunu matimaṁḍa loka baikuṁṭhā, lābha ki raghupati bhagati akumṭhā.4.

On hearing this, Aṅgada indignantly replied: “Take care what you say, you vainglorious wretch. How can He be accounted a man, you wretched Rāvaṇa, at whose very sight melted away the pride of Paraśurāma—the same Paraśurāma whose axe was like a fire to consume King Sahasrabāhu’s boundless forest of arms, or (to use another simile) like the sea in whose swift tide have drowned innumerable kings time after time. How can Śrī Rāma be a mortal, you arrogant fool? Is the god of love a mere archer, the Gaṅgā a mere stream, the cow of plenty a mere beast, the tree of Paradise a mere tree, the gift of food an ordinary gift, nectar an ordinary drink, Garuḍa (the mount of God Viṣṇu) a mere bird, the thousand-headed Śeṣa a mere serpent and the wish-yielding gem a mere stone, O ten-headed monster? Listen, O dullard: is Vaikuṅṭha an ordinary sphere and unflinching devotion to the Lord of the Raghus an ordinary gain?” (1—4)

दो०— सेन सहित तव मान मथि बन उजारि पुर जारि ।

कस रे सठ हनुमान कपि गयउ जो तव सुत मारि ॥ २६ ॥

Do.: **sena sahita tava māna mathi bana ujāri pura jāri,**
kasa re saṭha hanumāna kapi gayau jo tava suta māri.26.

“What! is Hanumān, O fool, an ordinary monkey, who got off unhurt after trampling your pride as well as that of your army, laying waste your garden, setting your capital on fire and slaying your own son?” (26)

चौ०— सुनु रावन परिहरि चतुराई । भजसि न कृपासिंधु रघुराई ॥
 जौं खल भएसि राम कर द्रोही । ब्रह्म रुद्र सक राखि न तोही ॥ १ ॥
 मूढ बृथा जनि मारसि गाला । राम बयर अस होइहि हाला ॥
 तव सिर निकर कपिन्ह के आगें । परिहहिं धरनि राम सर लागें ॥ २ ॥
 ते तव सिर कंदुक सम नाना । खेलिहहिं भालु कीस चौगाना ॥
 जबहिं समर कोपिहि रघुनायक । छुटिहहिं अति कराल बहु सायक ॥ ३ ॥
 तब कि चलिहि अस गाल तुम्हारा । अस बिचारि भजु राम उदारा ॥
 सुनत बचन रावन परजरा । जरत महानल जनु घृत परा ॥ ४ ॥

Cau.: **sunu rāvana parihari caturāi, bhajasi na kṛpāsīndhu raghurāi.**
jaũ khala bhaesi rāma kara drohī, brahma rudra saka rākhi na tohī.1.
mūRha bṛthā jani māraasi gālā, rāma bayara asa hoihi hālā.
tava sira nikara kapinha ke āgē, parihahī dharani rāma sara lāgē.2.
te tava sira kaṁduka sama nānā, khelihahī bhālu kīsa caugānā.
jabahī samara kopihī raghunāyaka, chuṭihahī ati karāla bahu sāyaka.3.
taba ki calihī asa gāla tumhārā, asa bicāri bhaju rāma udārā.
sunata bacana rāvana parajarā, jarata mahānala janu ghṛta parā.4.

“Listen, Rāvaṇa: giving up all hypocrisy, why do you not adore the All-merciful Lord of the Raghus? Oh wretch, if you pit yourself against Rāma, even Brahmā (the Creator) and Rudra (Lord Śiva) cannot save you. Fool, brag not in vain; if you contend

with Rāma, such will be your fate: struck with Śrī Rāma's arrows your many heads will fall to the ground in front of the monkeys, and the bears and monkeys will play with those heads as with so many balls. When the Lord of the Raghus gets enraged in battle and His many fierce arrows dart, will you then be able to bounce like this? Realizing this, adore the high-souled Śrī Rāma." On hearing these words Rāvaṇa flared up like a blazing fire on which clarified butter has been thrown. (1—4)

दो०— कुंभकरन अस बंधु मम सुत प्रसिद्ध सक्रारि ।
मोर पराक्रम नहिं सुनेहि जितेऊँ चराचर झारि ॥ २७ ॥

Do.: kumbhakarana asa baṁdhu mama suta prasiddha sakrāri,
mora parākrama nahī sunehi jiteū carācara jhāri.27.

"I have a brother like Kumbhakarṇa (lit., one having ears as big as a pair of jars) and the renowned Meghanāda (the vanquisher of Indra) for my son. And have you never heard of my own valour, by which I have conquered the entire creation, both animate and inanimate?" (27)

चौ०— सठ साखामृग जोरि सहाई । बाँधा सिंधु इहइ प्रभुताई ॥
नाघहिं खग अनेक बारीसा । सूर न होहिं ते सुनु सब कीसा ॥ १ ॥
मम भुज सागर बल जल पूरा । जहँ बूड़े बहु सुर नर सूरा ॥
बीस पयोधि अगाध अपारा । को अस बीर जो पाइहि पारा ॥ २ ॥
दिगपालन्ह मैं नीर भरावा । भूप सुजस खल मोहि सुनावा ॥
जौँ पै समर सुभट तव नाथा । पुनि पुनि कहसि जासु गुन गाथा ॥ ३ ॥
तौ बसीठ पठवत केहि काजा । रिपु सन प्रीति करत नहिं लाजा ॥
हरगिरि मथन निरखु मम बाहू । पुनि सठ कपि निज प्रभुहि सराहू ॥ ४ ॥

Cau.: saṭha sākhamṛga jori sahāi, bādhā siṁdhu ihai prabhutāi.
nāghahī khaga aneka bārisā, sūra na hohī te sunu saba kīsā.1.
mama bhuja sāgara bala jala pūrā, jahā būRe bahu sura nara sūrā.
bīsa payodhi agādha apārā, ko asa bīra jo pāihi pārā.2.
digapālanha maī nīra bharāvā, bhūpa sujasa khala mohi sunāvā.
jauṅ pai samara subhaṭa tava nāthā, puni puni kahasi jāsu guna gāthā.3.
tau basīṭha paṭhavata kehi kājā, ripu sana prīti karata nahī lājā.
haragiri mathana nirakhu mama bāhū, puni saṭha kapi nija prabhuhi sarāhū.4.

"Fool, with the help of monkeys your master has bridged the ocean; is this what you call valour? There are many birds which fly across the ocean; yet listen, O monkey, they are no heroes all. Now each of my arms is a veritable ocean, brimming over with a flood of strength, beneath which many a valiant god and man has been drowned. What hero is there, who will cross these twenty unfathomable and boundless oceans? I made the guardians of the eight quarters do menial service to me; while you, O wretch, glorify an earthly prince before me! If your lord, whose virtues you recount again and again, is valiant in battle, why does he send an ambassador to me? Is he not ashamed to make terms with his enemy? Look at my arms, which lifted and violently shook Mount Kailāsa, and then, foolish monkey, extol your master, if you like." (1—4)

दो०— सूर कवन रावन सरिस स्वकर काटि जेहिं सीस ।

हुने अनल अति हरष बहु बार साखि गौरीस ॥ २८ ॥

Do.: sūra kavana rāvana sarisa svakara kāti jehī sīsa,
hune anala ati haraṣa bahu bāra sākhi gaurīsa.28.

“What hero is there equal to Rāvaṇa, who with his own hands cut off his heads time and again and offered them to the sacrificial fire with great delight, as will be borne out by Gaurī’s Spouse (Lord Śiva) Himself.” (28)

चौ०— जरत बिलोकेउँ जबहिं कपाला । बिधि के लिखे अंक निज भाला ॥

नर कें कर आपन बध बाँची । हसेउँ जानि बिधि गिरा असाँची ॥ १ ॥

सोउ मन समुझि त्रास नहिं मोरें । लिखा बिरंचि जरठ मति भोरें ॥

आन बीर बल सठ मम आगें । पुनि पुनि कहसि लाज पति त्यागें ॥ २ ॥

कह अंगद सलज्ज जग माहीं । रावन तोहि समान कोउ नाहीं ॥

लाजवंत तव सहज सुभाऊ । निज मुख निज गुन कहसि न काऊ ॥ ३ ॥

सिर अरु सैल कथा चित रही । ताते बार बीस तैं कही ॥

सो भुजबल राखेहु उर घाली । जीतेहु सहसबाहु बलि बाली ॥ ४ ॥

सुनु मतिमंद देहि अब पूरा । काटें सीस कि होइअ सूर ॥

इंद्रजालि कहूँ कहिअ न बीरा । काटइ निज कर सकल सरिरा ॥ ५ ॥

Cau.: jarata bilokeū jabahī kapālā, bidhi ke likhe aṅka nija bhālā.
nara kē kara āpana badha bācī, haseū jāni bidhi girā asācī.1.
sou mana samujhi trāsa nahī morē, likhā biramci jaraṭha mati bhorē.
āna bīra bala saṭha mama āgē, puni puni kahasi lāja pati tyāgē.2.
kaha aṅgada salajja jaga māhī, rāvana tohi samāna kou nāhī.
lājavamta tava sahaja subhāu, nija mukha nija guna kahasi na kāu.3.
sira aru saila kathā cita rahī, tāte bāra bīsa taī kahī.
so bhujabala rākhehu ura ghālī, jītehu sahasabāhu bali bālī.4.
sunu matimamda dehi aba pūrā, kātē sīsa ki hoia sūrā.
imdrājāli kahū kahia na bīrā, kātai nija kara sakala sarirā.5.

“When as my skulls began to burn I saw the decree of Providence traced on my brow and read that I was going to die at the hands of a mortal, I laughed; for I knew Brahmā’s prophecy to be false. I am not afraid in my heart even when I remember this; for (I am sure) Brahmā must have traced the decree in his senile dementia. Yet, you fool, you repeatedly exalt the might of another hero in my presence, giving up all shame and decorum.” Aṅgada replied: “Yes, there is no one in the whole world so shamefaced as you. You are bashful by your innate disposition, since you never indulge in self-praise. Only the story of offering your heads (to Lord Śiva) and lifting the mountain (Kailāsa) has been foremost in your mind and hence you have told it twenty times over. As for (the tale of) that strength of arm by which you were able to conquer Sahasrabāhu, Bali and Vāli, you have kept it secret in your heart. Listen, fool, and brag no more. Can anyone turn a hero by cutting off one’s head ? A juggler is never called a hero even though he hacks to pieces his whole body with his own hands.” (1—5)

दो०— जरहिं पतंग मोह बस भार बहहिं खर बृंद।
ते नहिं सूर कहावहिं समुझि देखु मतिमंद ॥ २९ ॥

Do.: **jarahī patāṅga moha basa bhāra bahahī khara bṛṁda,
te nahī sūra kahāvahī samujhi dekhu matimānda.29.**

“Ponder, O fool, and see for yourself that due to infatuation moths burn themselves in fire and donkeys carry loads; but they are never termed as heroes.” (29)

चौ०— अब जनि बतबढ़ाव खल करही। सुनु मम बचन मान परिहरही ॥
दसमुख मैं न बसीठीं आयउँ। अस बिचारि रघुबीर पठायउँ ॥ १ ॥
बार बार अस कहइ कृपाला। नहिं गजारि जसु बधैं सूकाला ॥
मन महुँ समुझि बचन प्रभु केरे। सहेउँ कठोर बचन सठ तेरे ॥ २ ॥
नाहिं त करि मुख भंजन तोरा। लै जातेउँ सीतहि बरजोरा ॥
जानेउँ तव बल अधम सुरारी। सूनें हरि आनिहि परनारी ॥ ३ ॥
तैं निसिचर पति गर्ब बहूता। मैं रघुपति सेवक कर दूता ॥
जौं न राम अपमानहि डरऊँ। तोहि देखत अस कौतुक करऊँ ॥ ४ ॥

Cau.: **aba jani batābhāva khala karahī, sunu mama bacana māna pariharahī.
dasamukha maī na basīṭhī āyaū, asa bicāri raghubīra paṭhāyaū.1.
bāra bāra asa kahai kṛpālā, nahī gajāri jasū badhē sūkālā.
mana mahū samujhi bacana prabhu kere, saheū kaṭhora bacana saṭha tere.2.
nāhī ta kari mukha bhānjana torā, lai jāteū sītahi barajorā.
jāneū tava bala adhama surārī, sūne hari ānihi paranārī.3.
taī niscara pati garba bahūtā, maī raghupati sevaka kara dūtā.
jāū na rāma apamānahi ḍaraū, tohi dekhata asa kautuka karaū.4.**

“Cease wrangling any more, O wretch; listen to my advice and have done away with pride. I have not come to you as an envoy (to seek terms with you), O ten-headed monster; the Hero of Raghu’s line has sent me from other considerations. The All-merciful has said again and again: ‘A lion earns no reputation by killing a jackal.’ Bearing in mind the words of my lord I have suffered, O fool, your pungent speech. Otherwise, I would have smashed your jaws and taken back Sītā by force. I have judged your strength, O vile enemy of heaven, from the very fact that you carried off another’s wife while she was all by herself. You are the lord of demons and exceedingly haughty, while I am a messenger of one of Śrī Rāma’s servants. If I were not afraid of insulting Śrī Rāma, I would have wrought this wonder before your very eyes.” (1—4)

दो०— तोहि पटकि महि सेन हति चौपट करि तव गाउँ।
तव जुबतिन्ह समेत सठ जनकसुतहि लै जाउँ ॥ ३० ॥

Do.: **tohi paṭaki mahi sena hati caupaṭa kari tava gāū,
tava jubatinha sameta saṭha janakasutahi lai jāū.30.**

“Dashing you to the ground, exterminating your army and laying waste your town, O fool, I would have taken away Janaka’s Daughter with all your wives.” (30)

चौ०— जौँ अस करौँ तदपि न बड़ाई । मुएहि बधेँ नहिँ कछु मनुसाई ॥
 कौल कामबस कृपिन बिमूढ़ा । अति दरिद्र अजसी अति बूढ़ा ॥ १ ॥
 सदा रोगबस संतत क्रोधी । बिष्णु बिमुख श्रुति संत बिरोधी ॥
 तनु पोषक निंदक अघखानी । जीवत सब सम चौदह प्राणी ॥ २ ॥
 अस बिचारि खल बधुँ न तोही । अब जनि रिस उपजावसि मोही ॥
 सुनि सकोप कह निसिचर नाथा । अधर दसन दसि मीजत हाथा ॥ ३ ॥
 रे कपि अधम मरन अब चहसी । छोटे बदन बात बड़ि कहसी ॥
 कटु जल्पसि जड़ कपि बल जाकेँ । बल प्रताप बुधि तेज न ताकेँ ॥ ४ ॥

Cau.: jaũ asa karaũ tadapi na baRāi, muehi badhẽ nahĩ kachu manusāi.
 kaula kāmabasa kṛpina bimūRhā, ati daridra ajasī ati būRhā.1.
 sadā rogabasa saṁtata krodhī, biṣṇu bimukha śruti saṁta birodhī.
 tanu poṣaka niṁdaka agha khānī, jīvata sava sama caudaha prānī.2.
 asa bicāri khala badhaũ na tohī, aba jani risa upajāvasi mohī.
 suni sakopa kaha nisicara nāthā, adhara dasana dasi mijata hāthā.3.
 re kapi adhama marana aba cahasī, chote badana bāta baRi kahasī.
 kaṭu jalpasi jaRa kapi bala jākẽ, bala pratāpa budhi teja na tākẽ.4.

“Even if I did so, it would hardly bring me any credit; for it is no act of valour to slay the slain. A follower of the Vāmamārga (a sect of Śakti-worshippers indulging in certain prohibited practices as a part of their worship), a man given over to lust, a miser, a grossly stupid fellow, an utterly destitute person, a man suffering from disrepute, an extremely old man, an ever sick person, one who is always angry, he who is hostile to Lord Viṣṇu, an enemy of the Vedas and saints, he who exclusively nourishes his own body, he who is given to slandering others, and he who is a storehouse of sins—these fourteen persons are no better than corpses, even while they live. Realizing this, O wretch, I refrain from killing you. But rouse my anger no more.” On hearing this, the demon king bit his lips, wrung his hands and burst out furiously: “O vile monkey, you are now bent upon dying; for though small, you have spoken big words. He, on whose strength you dare utter such wild and sharp words, O stupid monkey, has no strength, glory, intelligence or majesty at all.” (1—4)

दो०— अगुन अमान जानि तेहि दीन्ह पिता बनबास ।
 सो दुख अरु जुबती बिरह पुनि निसि दिन मम त्रास ॥ ३१ (क) ॥
 जिन्ह के बल कर गर्ब तोहि अइसे मनुज अनेक ।
 खाहिँ निसाचर दिवस निसि मूढ़ समुझु तजि टेक ॥ ३१ (ख) ॥

Do.: aguna amāna jāni tehi dīnha pitā banabāsa.
 so dukha aru jubatī biraha puni nisi dina mama trāsa.31(A).
 jinha ke bala kara garba tohi aise manuja aneka,
 khāhĩ nisācara divasa nisi mūRha samujhu taji ṭeka.31(B).

“Finding him devoid of merit and self-esteem, his father sent him into exile. Apart from that sorrow the separation from his wife is telling on him and above all he is

constantly obsessed with terror of me. The demons devour day and night many such men as he of whose might you are proud; realize this, O fool, and cease to be perverse.” (31 A-B)

चौ०— जब तेहिं कीन्हि राम कै निंदा । क्रोधवंत अति भयउ कपिंदा ॥
 हरि हर निंदा सुनइ जो काना । होइ पाप गोघात समाना ॥ १ ॥
 कटकटान कपिकुंजर भारी । दुहु भुजदंड तमकि महि मारी ॥
 डोलत धरनि सभासद खसे । चले भाजि भय मारुत ग्रसे ॥ २ ॥
 गिरत सँभारि उठा दसकंधर । भूतल परे मुकुट अति सुंदर ॥
 कछु तेहिं लै निज सिरन्हि सँवारे । कछु अंगद प्रभु पास पबारे ॥ ३ ॥
 आवत मुकुट देखि कपि भागे । दिनहीं लूक परन बिधि लागे ॥
 की रावन करि कोप चलाए । कुलिस चारि आवत अति धाए ॥ ४ ॥
 कह प्रभु हँसि जनि हृदयँ डेराहू । लूक न असनि केतु नहिं राहू ॥
 ए किरिट दसकंधर केरे । आवत बालितनय के प्रेरे ॥ ५ ॥

Cau.: jaba tehĩ kīnhi rāma kai niṁdā, krodhavaṁta ati bhayau kapiṁdā.
 hari hara niṁdā sunai jo kānā, hoi pāpa goghāta samānā.1.
 kaṭakaṭāna kapikuṁjara bhāri, duhu bhujadaṁḍa tamaki mahi māri.
 ḍolata dharani sabhāsada khase, cale bhāji bhaya māruta grase.2.
 girata sābhāri uṭhā dasakaṁdhara, bhūtala pare mukuṭa ati suṁdara.
 kachu tehĩ lai nija siranhi sāvēre, kachu aṁgada prabhu pāsa pabāre.3.
 āvata mukuṭa dekhi kapi bhāge, dinahĩ lūka parana bidhi lāge.
 kī rāvana kari kopa calāe, kulisa cāri āvata ati dhāe.4.
 kaha prabhu hāsi jani hṛdayā ḍerāhū, lūka na asani ketu nahī rāhū.
 e kirīṭa dasakaṁdhara kere, āvata bālitanaya ke prere.5.

When he thus inveighed against Śrī Rāma, the monkey chief grew furious with rage. For he who opens his ears to vituperation against Hari (Bhagavān Viṣṇu) or Hara (Lord Śiva) incurs as great a sin as he who kills a cow. Aṅgada (the great monkey) gave a loud yell and furiously struck both his mighty arms against the ground. The earth shook and members of the assembly were thrown off their seats and took to flight, possessed as they were by the hobgoblin of fear. The ten-headed monster (Rāvaṇa) too was about to topple down but recovered himself and stood up. Yet his most beautiful crowns fell to the ground; some of them he took and set on his heads, while Aṅgada sent the rest flying to the Lord. The monkeys fled when they saw the crowns coming. “Good heavens, how is it that meteors have begun to fall even during the daytime ? Or is it that Rāvaṇa in his fury has hurled four thunderbolts, which are coming with great speed ?” The Lord smiled and said, “Be not afraid at heart. They are neither meteors nor thunderbolts, nor even the planets Rāhu and Ketu. They are the crowns of the ten-headed Rāvaṇa, despatched by Vāli’s son (Aṅgada), that are coming this side.” (1—5)

दो०— तरकि पवनसुत कर गहे आनि धरे प्रभु पास ।
 कौतुक देखहिं भालु कपि दिनकर सरिस प्रकास ॥ ३२ (क) ॥
 उहाँ सकोपि दसानन सब सन कहत रिसाइ ।
 धरहु कपिहि धरि मारहु सुनि अंगद मुसुकाइ ॥ ३२ (ख) ॥

Do.: taraki pavanasuta kara gahe āni dhare prabhu pāsa,
kautuka dekhahī bhālu kapi dinakara sarisa prakāsa.32(A).
uhā sakopi dasānana saba sana kahata risāi,
dharahu kapihi dhari mārāhu suni aᅇgada musukāi.32(B).

The son of the wind-god sprang forward and caught them in his own hands; he then took them to the Lord and placed them before Him. The bears and monkeys gazed on them with wonder; for they were dazzling like the sun. At the other end the ten-headed monster (Rāvaᅇa) in his fury indignantly cried to all about him, “Seize the monkey, and seizing him forthwith slay him.” Aᅇgada smiled to hear this. (32 A-B)

चौ०— एहि बधि बेगि सुभट सब धावहु । खाहु भालु कपि जहँ जहँ पावहु ॥
मर्कटहीन करहु महि जाई । जिअत धरहु तापस द्वौ भाई ॥ १ ॥
पुनि सक्रोप बोलेउ जुबराजा । गाल बजावत तोहि न लाजा ॥
मरु गर काटि निलज कुलघाती । बल बिलोकि बिहरति नहिँ छाती ॥ २ ॥
रे त्रिय चोर कुमारग गामी । खल मल रासि मंदमति कामी ॥
सन्यपात जल्पसि दुर्बादा । भएसि कालबस खल मनुजादा ॥ ३ ॥
याको फलु पावहिगो आगें । बानर भालु चपेटन्हि लागें ॥
रामु मनुज बोलत असि बानी । गिरहिँ न तव रसना अभिमानी ॥ ४ ॥
गिरिहहिँ रसना संसय नाही । सिरन्हि समेत समर महि माहीं ॥ ५ ॥

Cau.: ehi badhi begi subhaᅇa saba dhāvahu, khāhu bhālu kapi jahā jahā pāvahu.
markaᅇahīna karahu mahi jāi, jiata dharahu tāpasa dvau bhāi.1.
puni sakopa boleu jubarājā, gāla bajāvata tohi na lājā.
maru gara kāᅇi nilaja kulaghāᅇi, bala biloki biharati nahī chāᅇi.2.
re triya cora kumārāga gāmī, khala mala rāsi maᅇdamati kāmī.
sanyapāta jalpasi durbādā, bhaesi kālabasa khala manujādā.3.
yāko phalu pāvahigo āgē, bānara bhālu capeᅇanhi lāgē.
rāmu manuja bolata asi bānī, girahī na tava rasanā abhimānī.4.
girihahī rasanā saᅇsaya nāhī, siranhi sameta samara mahi māhī.5.

“After killing him sally forth at once, all you mighty warriors, and devour every bear and monkey wherever you find one. Go and clear the earth of monkeys and capture the two ascetic brothers (Rāma and Lakᅇmaᅇa) alive.” The monkey prince (Aᅇgada) got enraged and exclaimed again: “Are you not ashamed to wag your tongue like this? Cut your throat and die, you shameless destroyer of your race. Your heart does not crack even on witnessing my strength! O vicious stealer of women, storehouse of impurities, O sense-bound, dull-witted wretch, you babble abuse in a state of delirium, which shows that death has overtaken you, O wretched demon. You will reap its consequences later on when the monkeys and bears belabour you. Even as you utter the words that Śrī Rāma is a mortal, it is strange that your tongues, O proud demon, do not drop off. It is, however, certain that your tongues will drop off alongwith your heads on the battlefield.” (1—5)

सौ०— सो नर क्योँ दसकंध बालि बध्यो जेहिँ एक सर ।
बीसहुँ लोचन अंध धिग तव जन्म कुजाति जड़ ॥ ३३ (क) ॥

तव सोनित कीं प्यास तृषित राम सायक निकर ।

तजउँ तोहि तेहि त्रास कटु जल्पक निसिचर अधम ॥ ३३ (ख) ॥

So.: so nara kyaũ dasakāmdha bāli badhyo jehĩ eka sara,
bīśahũ locana āmdha dhiga tava janma kujāti jaRa.33(A).
tava sonita kī pyāsa tṛṣita rāma sāyaka nikara,
tajaũ tohi tehi trāsa kaṭu jalpaka nisicara adhama.33(B).

“How can He be a mortal, O ten-headed monster, who killed Vāli with a single shaft? You are blind with all your twenty eyes; fie upon your birth, O dullard of ignoble womb. Śrī Rāma’s arrow are all thirsting for your blood and I spare you only for fear of displeasing Him, O vile demon of biting tongue.” (33 A-B)

चौ०— मैं तव दसन तोरिबे लायक । आयसु मोहि न दीन्ह रघुनायक ॥
असि रिस होति दसउ मुख तोरौं । लंका गहि समुद्र महँ बोरौं ॥ १ ॥
गूलरि फल समान तव लंका । बसहु मध्य तुम्ह जंतु असंका ॥
मैं बानर फल खात न बारा । आयसु दीन्ह न राम उदारा ॥ २ ॥
जुगुति सुनत रावन मुसुकाई । मूढ़ सिखिहि कहँ बहुत झुठाई ॥
बालि न कबहुँ गाल अस मारा । मिलि तपसिन्ह तैं भएसि लबारा ॥ ३ ॥
साँचेहुँ मैं लबार भुज बीहा । जौं न उपारिउँ तव दस जीहा ॥
समुझि राम प्रताप कपि कोपा । सभा माझ पन करि पद रोपा ॥ ४ ॥
जौं मम चरन सकसि सठ टारी । फिरहिं रामु सीता मैं हारी ॥
सुनहु सुभट सब कह दससीसा । पद गहि धरनि पछारहु कीसा ॥ ५ ॥
इंद्रजीत आदिक बलवाना । हरषि उठे जहँ तहँ भट नाना ॥
झपटहिं करि बल बिपुल उपाई । पद न टरइ बैठहिं सिरु नाई ॥ ६ ॥
पुनि उठि झपटहिं सुर आराती । टरइ न कीस चरन एहि भाँती ॥
पुरुष कुजोगी जिमि उरगारी । मोह बिटप नहिं सकहिं उपारी ॥ ७ ॥

Cau.: maĩ tava dasana toribe lāyaka, āyasu mohi na dīnha raghunāyaka.
asi risa hoti dasau mukha toraũ, laṁkā gahi samudra mahā boraũ.1.
gūlari phala samāna tava laṁkā, basahu madhya tumha jaṁtu asaṁkā.
maĩ bānara phala khāta na bārā, āyasu dīnha na rāma udārā.2.
juguti sunata rāvana musukāi, mūrha sikhihi kahā bahuta jhuṭhāi.
bāli na kabahũ gāla asa mārā, mili tapasinha taĩ bhaesi labārā.3.
sācehũ maĩ labāra bhujā bhīhā, jaũ na upāriũ tava dasa jīhā.
samujhi rāma pratāpa kapi kopā, sabhā mājha pana kari pada ropā.4.
jaũ mama carana sakasi saṭha ṭarī, phirahĩ rāmu sītā maĩ hārī.
sunahu subhaṭa saba kaha dasasīsā, pada gahi dharani pachārahu kīsā.5.
imdrajīta ādika balavānā, haraṣi uṭhe jahā tahā bhaṭa nānā.
jhapaṭahĩ kari bala bipula upāi, pada na ṭarai baiṭhahĩ siru nāi.6.
puni uṭhi jhapaṭahĩ sura ārātī, ṭarai na kīsa carana ehi bhāṭī.
puruṣa kujogī jimi uragārī, moha biṭapa nahĩ sakahĩ upārī.7.

“I am capable of smashing your jaws; but I have no command from the Lord of the Raghus to do so. Otherwise I feel so enraged that I would break all your ten heads and lifting up Laṅkā drop it into the ocean. Your Laṅkā is like a fruit of the Udumbara tree; while you are like so many unsuspecting insects that reside in it. A monkey as I am, I would lose no time in eating it; but the gracious Rāma has not given me the order.” Rāvaṇa smiled to hear this witty remark. “Fool, where did you learn to tell such big lies? Vāli never boasted like this; it seems association with the hermits has made you such a vaunting liar.” “I am a blustering liar indeed, O monster with twenty arms, if I do not tear out your ten tongues.” Recalling Śrī Rāma’s might Aṅgada grew indignant and firmly planted his foot in the midst of the whole assembly. “If you can but stir my foot, O fool Śrī Rāma will return forthwith and I shall forgo Sītā as a lost wager.” “Listen, champions all:” exclaimed the ten-headed monster, “seize the monkey by the leg and dash him to the ground.” Meghanāda (the vanquisher of Indra) and many other stout warriors rose with delight from their respective seats and rushed with all their might, employing numerous devices; but Aṅgada’s foot refused to stir. The competitors, therefore, resumed their seats with their heads bent low. The enemies of heaven rose again and dashed forward; but the monkey’s foot moved no more than a sensually-minded striver, O Garuḍa (the enemy of serpents), is able to uproot the tree of error implanted in his heart (continues Kākabhuṣuṇḍi). (1—7)

दो०— कोटिन्ह मेघनाद सम सुभट उठे हरषाड ।

झपटहिं टरै न कपि चरन पुनि बैठहिं सिर नाइ ॥ ३४ (क) ॥

भूमि न छाँड़त कपि चरन देखत रिपु मद भाग ।

कोटि बिघ्न ते संत कर मन जिमि नीति न त्याग ॥ ३४ (ख) ॥

Do.: koṭinha meghanāda sama subhaṭa uṭhe haraṣāi,
jhapaṭahī ṭarai na kapi carana puni baiṭhahī sira nāi.34(A).
bhūmi na chāṅṅRata kapi carana dekhata ripu mada bhāga,
koṭi bighna te saṁta kara mana jimi nīti na tyāga.34(B).

Myriads of great warriors of Meghanāda’s might arose with joy and swooped down; but the monkey’s foot did not budge, and they hung their heads and sat down again. The monkey’s foot would no more leave the ground than the soul of a saint would give up moral uprightness even though confronted with numberless obstacles. The enemy’s pride left him when he witnessed this. (34 A-B)

चौ०— कपि बल देखि सकल हियँ हारे । उठा आपु कपि कें परचारे ॥

गहत चरन कह बालिकुमारा । मम पद गहें न तोर उबारा ॥ १ ॥

गहसि न राम चरन सठ जाई । सुनत फिरा मन अति सकुचाई ॥

भयउ तेजहत श्री सब गई । मध्य दिवस जिमि ससि सोहई ॥ २ ॥

सिंघासन बैठेउ सिर नाई । मानहुँ संपति सकल गँवाई ॥

जगदातमा प्रानपति रामा । तासु बिमुख किमि लह बिश्रामा ॥ ३ ॥

उमा राम की भृकुटि बिलासा । होइ बिस्व पुनि पावइ नासा ॥

तून ते कुलिस कुलिस तून करई । तासु दूत पन कहु किमि टरई ॥ ४ ॥

पुनि कपि कही नीति बिधि नाना । मान न ताहि कालु निअराना ॥
 रिपु मद मथि प्रभु सुजसु सुनायो । यह कहि चल्यो बालि नृप जायो ॥ ५ ॥
 हतौ न खेत खेलाइ खेलाई । तोहि अबहि का करौ बड़ाई ॥
 प्रथमहिं तासु तनय कपि मारा । सो सुनि रावन भयउ दुखारा ॥ ६ ॥
 जातुधान अंगद पन देखी । भय ब्याकुल सब भए बिसेषी ॥ ७ ॥

Cau.: kapi bala dekhi sakala hiyaṅ hāre, uṭhā āpu kapi kē paracāre.
 gahata carana kaha bālikumārā, mama pada gahē na tora ubārā.1.
 gahasi na rāma carana saṭha jāī, sunata phirā mana ati sakucāī.
 bhayau tejahata śrī saba gaī, madhya divasa jimi sasi sohaī.2.
 simghāsana baiṭheu sira nāī, mānahū saṃpati sakala gāvāī.
 jagadātamā prānapati rāmā, tāsu bimukha kimi laha biśrāmā.3.
 umā rāma kī bhṛkuṭi bilāsā, hoi bisva puni pāvai nāsā.
 ṭṛna te kulisa kulisa ṭṛna karaī, tāsu dūta pana kahu kimi ṭaraī.4.
 puni kapi kahī nīti bidhi nānā, māna na tāhi kālu niarānā.
 ripu mada mathi prabhu sujasa sunāyo, yaha kahī calyo bāli nṛpa jāyo.5.
 hataū na kheta khelāī khelāī, tohi abahī kā karaū baRāī.
 prathamahī tāsu tanaya kapi mārā, so suni rāvana bhayau dukhārā.6.
 jātudhāna aṅgada pana dekhī, bhaya byākula saba bhae biseṣī.7.

Everyone who saw the monkey's strength was discomfited at heart. Challenged by the monkey Rāvaṅa himself now rose. Even as Rāvaṅa proceeded to grasp his foot, Vāli's son (Aṅgada) broke out, "You cannot be saved by clinging to my feet. Fool, why do you not go and clasp Śrī Rāma's feet?" He turned back much abashed at heart to hear this. All his splendour was gone and he was robbed of his glory even as the moon fades away at midday. With drooping heads he resumed his seat on the throne as if despoiled of all his riches. Śrī Rāma is the soul of the universe and the lord of life : how can he who is hostile to Him find any rest? The universe, Umā (Pārvatī), springs into existence and is again dissolved with a mere play of Śrī Rāma's eyebrows. When He is capable of transforming a blade of grass into a thunderbolt and a thunderbolt into a blade of grass, how, then, can a vow of His ambassador prove false? Aṅgada admonished him in various ways; but as his end had drawn near, he would not listen. Having squashed the enemy's pride, the son of King Vāli glorified his lord to his very face and departed, saying : "If I do not slay you after I have sported with you on the battlefield for some time, it will be no use my indulging in self-praise just now." Aṅgada had killed Rāvaṅa's son even before he arrived in the latter's presence and Rāvaṅa felt very sad at the news. The demons too grew particularly nervous with fear when they witnessed the effectiveness of Aṅgada's challenge. (1—7)

दो०— रिपु बल धरषि हरषि कपि बालितनय बल पुंज ।

पुलक सरीर नयन जल गहे राम पद कंज ॥ ३५ (क) ॥

साँझ जानि दसकंधर भवन गयउ बिलखाइ ।

मंदोदरीं रावनहि बहुरि कहा समुझाइ ॥ ३५ (ख) ॥

Do.: **ripu bala dharāṣi harāṣi kapi bālitanaya bala puṁja,**
pulaka sarīra nayana jala gahe rāma pada kaṁja.35(A).
sājha jāni dasakaṁdhara bhavana gayau bilakhāi,
maṁdodarī rāvaṇahi bahuri kahā samujhāi.35(B).

Setting at naught Rāvaṇa's power, the mighty monkey, Vāli's son, his body thrilling over with emotion and eyes full of tears, clasped in delight Śrī Rāma's lotus feet. Perceiving that it was evening, the ten-headed monster returned disconsolately to his palace, where Mandodarī again spoke and advised him:— (35 A-B)

चौ०— कंत समुद्रि मन तजहु कुमतिही । सोह न समर तुम्हहि रघुपतिही ॥
 रामानुज लघु रेख खचाई । सोउ नहिं नाघेहु असि मनुसाई ॥ १ ॥
 पिय तुम्ह ताहि जितब संग्रामा । जाके दूत केर यह कामा ॥
 कौतुक सिंधु नाघि तव लंका । आयउ कपि केहरी असंका ॥ २ ॥
 रखवारे हति बिपिन उजारा । देखत तोहि अच्छ तेहिं मारा ॥
 जारि सकल पुर कीन्हेसि छारा । कहाँ रहा बल गर्ब तुम्हारा ॥ ३ ॥
 अब पति मृषा गाल जनि मारहु । मोर कहा कछु हृदयँ बिचारहु ॥
 पति रघुपतिहि नृपति जनि मानहु । अग जग नाथ अतुल बल जानहु ॥ ४ ॥
 बान प्रताप जान मारीचा । तासु कहा नहिं मानेहि नीचा ॥
 जनक सभाँ अगनित भूपाला । रहे तुम्हउ बल अतुल बिसाला ॥ ५ ॥
 भंजि धनुष जानकी बिआही । तब संग्राम जितेहु किन ताही ॥
 सुरपति सुत जानइ बल थोरा । राखा जिअत आँखि गहि फोरा ॥ ६ ॥
 सूपनखा कै गति तुम्ह देखी । तदपि हृदयँ नहिं लाज बिसेषी ॥ ७ ॥

Cau.: **kaṁta samujhi mana tajahu kumatihī, soha na samara tumhahi raghupatihī.**
rāmānuja laghu rekha khacāi, sou nahī nāghehu asi manusāi.1.
piya tumha tāhi jītaba saṁgrāmā, jāke dūta kera yaha kāmā.
kautuka sim̄dhu nāghi tava laṁkā, āyau kapi keharī asaṁkā.2.
rakhavāre hati bipina ujārā, dekhata tohi accha tehī mārā.
jāri sakala pura kīnhesi chārā, kahā rahā bala garba tumhārā.3.
aba pati mṛṣā gāla jani mārāhu, mora kahā kachu ḥṛdayā bicārahu.
pati raghupatihi nṛpati jani mānāhu, aga jaga nātha atula bala jānāhu.4.
bāna pratāpa jāna māricā, tāsu kahā nahī mānehi nicā.
janaka sabhā aganita bhūpālā, rahe tumhau bala atula bisālā.5.
bhaṁji dhanuṣa jānakī biāhī, taba saṁgrāma jitehu kina tāhī.
surapati suta jānai bala thorā, rākhā jiata ākhi gahi phorā.6.
sūpanakhā kai gati tumha dekhī, tadapi ḥṛdayā nahī lāja biseṣī.7.

“Ponder in your mind, my beloved lord, and abandon perversity; your conflict with the Lord of the Raghus is quite out of place. Śrī Rāma's younger brother (Lakṣmaṇa) had traced a thin line;* that too you could not cross. Such is your valour! My beloved,

* It is mentioned in other works that, while leaving Sitā all alone to join Śrī Rāma, who had been out chasing the gold deer, Lakṣmaṇa traced with an end of his bow a line round, Her cottage at Pañcavaṭī with a curse that any demon whatsoever who dared to cross the line would be instantly reduced to ashes. Availing himself of the opportunity Rāvaṇa made his appearance there in the guise of a mendicant and begged alms

do you expect to conquer Him in battle, whose messenger performed such feats? Leaping across the ocean in mere sport, that lion among monkeys fearlessly entered your Laṅkā, killed your guards and laid waste your garden. Nay, he killed Prince Akṣa under your very nose, and, setting fire to the whole capital, reduced it to ashes. Where did your pride of power remain lurking at that time? Indulge no more in idle boasts, my spouse, and lay my words a little to heart. Do not imagine that the Lord of the Raghus is a mere earthly king, my husband; but know him to be the Ruler of the animate and inanimate creation, unequalled in strength. The might of His arrows is known to Mārīca; but you did not heed his words, taking him to be a mean fellow. In Janaka's court were assembled numberless kings; you too were present there with your incomparable and enormous strength. There Śrī Rāma broke Śiva's bow and won the hand of Janaka's Daughter; why did you not conquer Him in battle then? The son of Indra (the lord of celestials) tasted of His strength when He caught hold of him and spared his life after destroying one of his eyes. You also witnessed Śūrpaṅkhā's condition, yet you did not feel much abashed in your heart." (1—7)

दो०— बधि बिराध खर दूषनहि लीलाँ हत्यो कबंध।

बालि एक सर मास्यो तेहि जानहु दसकंध ॥ ३६ ॥

Do.: **badhi birādha khara dūṣanahi līlā hatyo kabandha,**
bāli eka sara māryo tehi jānahu dasakandha.36.

"My ten-headed lord, try to recognize Him, who, having slain Virādha as well as Khara and Dūṣaṇa, killed Kabandha in mere sport and disposed of Vāli with a single arrow." (36)

चौ०— जेहिं जलनाथ बंधायउ हेला। उतरे प्रभु दल सहित सुबेला ॥
कारुनीक दिनकर कुल केतू। दूत पठायउ तव हित हेतू ॥ १ ॥
सभा माझ जेहिं तव बल मथा। करि बरूथ महुं मृगपति जथा ॥
अंगद हनुमत अनुचर जाके। रन बाँकुरे बीर अति बाँके ॥ २ ॥
तेहि कहँ पिय पुनि पुनि नर कहहू। मुधा मान ममता मद बहहू ॥
अहह कंत कृत राम बिरोधा। काल बिबस मन उपज न बोधा ॥ ३ ॥
काल दंड गहि काहु न मारा। हरइ धर्म बल बुद्धि बिचारा ॥
निकट काल जेहि आवत साईं। तेहि भ्रम होइ तुम्हारिहि नाईं ॥ ४ ॥

Cau.: **jehiṁ jalanātha bādhāyau helā, utare prabhu dala sahita subelā.**
kārunīka dinakara kula ketū, dūta paṭhāyau tava hita hetū.1.
sabhā mājha jehiṁ tava bala mathā, kari barūtha mahū mṛgapati jathā.
aṅgada hanumata anucara jāke, rana bākure bīra ati bāke.2.
tehi kahā piya puni puni nara kahahū, mudhā māna mamatā mada bahahū.
ahaha kaṁta kṛta rāma birodhā, kāla bibasa mana upaja na bodhā.3.
kāla daṁḍa gahi kāhu na mārā, harai dharma bala buddhi bicārā.
nikaṭa kāla jehi āvata sāi, tehi bhrama hoi tumhārihi nāi.4.

"He who had the ocean bridged as a mere pastime and has encamped with His

of Sitā; and the latter offered to give him alms while keeping within the line. Rāvaṇa, however, refused to accept the alms from within a barrier and carried off Sitā as soon as She overstepped the boundary.

host on Mount Suvēla, the same merciful Lord, the glory of the solar race, sent to you in your own interest an ambassador who, like a lion in the midst of a herd of elephants trampled on your might in open court. Nay, He has for His servants most formidable warriors like Aṅgada and Hanumān, who are so dauntless in battle; and still, my beloved lord, you speak of Him again and again as a mortal ! In vain do you carry on your head the burden of pride, attachment and arrogance. Ah, my lord, you have turned hostile to Śrī Rāma and, overtaken as you are by death, the light of wisdom does not dawn on your mind. Death does not smite anyone with uplifted rod; he simply robs the victim of his piety, strength, reason and judgment. He alone whom death has approached very near falls a prey to delusion like you.” (1—4)

दो०— दुइ सुत मरे दहेउ पुर अजहुँ पूर पिय देहु ।

कृपासिंधु रघुनाथ भजि नाथ बिमल जसु लेहु ॥ ३७ ॥

Do.: dui suta mare daheu pura ajahū pūra piya dehu,
krpāsīndhu raghunātha bhaji nātha bimala jasu lehu.37.

“Two of your sons have been slain and your capital has been burnt down; retrace your step even now, my beloved. Adore the All-merciful Lord of the Raghus, my husband, and win unsullied fame thereby.” (37)

चौ०— नारि बचन सुनि बिसिख समाना । सभाँ गयउ उठि होत बिहाना ॥

बैठ जाइ सिंघासन फूली । अति अभिमान त्रास सब भूली ॥ १ ॥

इहाँ राम अंगदहि बोलावा । आइ चरन पंकज सिरु नावा ॥

अति आदर समीप बैठारी । बोले बिहँसि कृपाल खरारी ॥ २ ॥

बालितनय कौतुक अति मोही । तात सत्य कहु पूछउँ तोही ॥

रावनु जातुधान कुल टीका । भुज बल अतुल जासु जग लीका ॥ ३ ॥

तासु मुकुट तुम्ह चारि चलाए । कहहु तात कवनी बिधि पाए ॥

सुनु सर्बग्य प्रनत सुखकारी । मुकुट न होहिँ भूप गुन चारी ॥ ४ ॥

साम दान अरु दंड बिभेदा । नृप उर बसहिँ नाथ कह बेदा ॥

नीति धर्म के चरन सुहाए । अस जियँ जानि नाथ पहिँ आए ॥ ५ ॥

Cau.: nāri bacana suni bisikha samānā, sabhā gayau uṭhi hota bihānā.
baiṭha jāi siṅghāsana phūlī, ati abhimāna trāsa saba bhūlī.1.
ihā rāma aṅgadahi bolāvā, āi carana paṅkaja siru nāvā.
ati ādara samīpa baiṭhārī, bole bihāsi kṛpāla kharārī.2.
bālitanyaya kautuka ati mohī, tāta satya kahu pūchāuṅ tohī.
rāvanu jātudhāna kula ṭikā, bhujā bala atula jāsu jaga līkā.3.
tāsu mukuṭa tumha cāri calāe, kahahu tāta kavanī bidhi pāe.
sunu sarbagya pranata sukhakārī, mukuṭa na hohiṅ bhūpa guna cārī.4.
sāma dāna aru daṅḍa bibhedā, nṛpa ura basahiṅ nātha kaha bedā.
nīti dharma ke carana suhāe, asa jiyā jāni nātha pahīṅ āe.5.

Hearing the words of his consort (Mandodarī), which were piercing like a shaft, he rose and left for his council-chamber as soon as the day broke. Forgetting all his fears he went and occupied his throne bloated with excess of pride. At this end Śrī Rāma

summoned Aṅgada, who came and bowed his head at the Lord's lotus feet. The gracious Rāma (the slayer of Khara) most politely seated him by His side and smilingly said, "O son of Vāli, I have great curiosity in my mind; therefore, I ask you a question. Tell me the truth, dear child. Rāvaṇa is the head of the demon race; he is celebrated throughout the world for his incomparable might. It is rather strange that you tossed no less than four of his crowns to me; tell me, my son, by what device you were able to lay your hands on them?" "Listen, O omniscient lord, the delighter of the suppliant : they were no crowns but the four virtues (resources) of a king, viz., Sāma (conciliation), Dāna (gift), Daṇḍa (physical force or coercion) and Bheda (division), which abide in the heart of a king—so declare the Vedas, my lord. They are the beautiful pedestals of statesmanship: remembering this, they themselves came to my lord (who is a true repository of all statesmanlike virtues)." (1—5)

दो०— धर्महीन प्रभु पद बिमुख काल बिबस दससीस ।

तेहि परिहरि गुन आए सुनहु कोसलाधीस ॥ ३८ (क) ॥

परम चतुरता श्रवन सुनि बिहँसे रामु उदार ।

समाचार पुनि सब कहे गढ़ के बालिकुमार ॥ ३८ (ख) ॥

Do.: dharmahīna prabhu pada bimukha kāla bibasa dasasīsa,
tehi parihari guna āe sunahu kosalādhīsa.38(A).
parama caturatā śravana suni bihāse rāmu udāra,
samācāra puni saba kahe gaRha ke bālikumāra.38(B).

"Listen, O Lord of Kosala : Rāvaṇa (the ten-headed monster) is lacking in piety, bears a settled aversion to my lord's feet and has fallen into the clutches of death. Hence the aforementioned virtues have forsaken him and sought refuge in You." The noble-minded Rāma smiled to hear his most ingenious reply. The son of Vāli then gave Him a report about the fort of Laṅkā. (38 A-B)

चौ०— रिपु के समाचार जब पाए । राम सचिव सब निकट बोलाए ॥
लंका बाँके चारि दुआरा । केहि बिधि लागिअ करहु बिचारा ॥ १ ॥
तब कपीस रिच्छेस बिभीषन । सुमिरि हृदयँ दिनकर कुल भूषन ॥
करि बिचार तिन्ह मंत्र दूढ़ावा । चारि अनी कपि कटकु बनावा ॥ २ ॥
जथाजोग सेनापति कीन्हे । जूथप सकल बोलि तब लीन्हे ॥
प्रभु प्रताप कहि सब समुझाए । सुनि कपि सिंघनाद करि धाए ॥ ३ ॥
हरषित राम चरन सिर नावहिं । गहि गिरि सिखर बीर सब धावहिं ॥
गर्जहिं तर्जहिं भालु कपीसा । जय रघुबीर कोसलाधीसा ॥ ४ ॥
जानत परम दुर्ग अति लंका । प्रभु प्रताप कपि चले असंका ॥
घटाटोप करि चहुँ दिसि घेरी । मुखहिं निसान बजावहिं भेरी ॥ ५ ॥

Cau.: ripu ke samācāra jaba pāe, rāma saciva saba nikaṭa bolāe.
laṅkā bāṅke cāri duārā, kehi bidhi lāgia karahu bicārā.1.
taba kapīsa ricchesa bibhīṣana, sumiri hṛdayā dinakara kula bhūṣana.
kari bicāra tinha maṁtra ḍṛRhāvā, cāri anī kapi kaṭaku banāvā.2.

jathājoga senāpati kīnhe, jūthapa sakala boli taba līnhe.
 prabhu pratāpa kahi saba samujhāe, suni kapi simghanāda kari dhāe.3.
 haraṣita rāma carana sira nāvahī, gahi giri sikhara bīra saba dhāvahī.
 garjahī tarjahī bhālu kapisā, jaya raghubīra kosalādhīsā.4.
 jānata parama durga ati laṅkā, prabhu pratāpa kapi cale asaṅkā.
 ghaṭāṭopa kari cahū disi gherī, mukhahī nisāna bajāvahī bherī.5.

When Śrī Rāma received the news about the enemy, He summoned all His counsellors by His side. "Laṅkā has four massive gates; take counsel as to how we should assail them." Thereupon the monkey lord (Sugrīva), Jāmbavān (the king of bears) and Vibhīṣaṇa (Rāvaṇa's brother) invoked in their heart the Ornament of the solar race; and putting their heads together they resolved upon a definite plan. They divided the monkey host into four brigades and appointed efficient generals to each. They then summoned all the company commanders and bringing the Lord's might home to them issued instructions hearing which the monkeys rushed forward roaring like lions. They gladly bowed their head at Śrī Rāma's feet, and with mountain-peaks in their hands all the heroes sallied forth. Shouting, "Glory to the Hero of Raghu's line, the Lord of Kosala" the bears and monkey chiefs roared and assumed a threatening attitude. Even though they knew that Laṅkā was a most impregnable fortress, the monkeys marched forward undaunted depending on the might of their lord. Encompassing all the four quarters like a mass of clouds spreading over the horizon on all sides, they imitated the sound of drums and kettledrums with their mouth. (1—5)

दो०— जयति राम जय लछिमन जय कपीस सुग्रीव ।
 गर्जहिं सिंघनाद कपि भालु महा बल सीव ॥ ३९ ॥

Do.: jayati rāma jaya lachimana jaya kapisā sugrīva,
 garjahī simghanāda kapi bhālu mahā bala sīva.39.

"Glory to Rāma, glory to Lakṣmaṇa and glory to Sugrīva (the lord of the monkeys), thus roared the monkeys and bears, unsurpassed in their great might, like so many lions." (39)

चौ०— लंकाँ भयउ कोलाहल भारी । सुना दसानन अति अहँकारी ॥
 देखहु बनरन्ह केरि ढिठाई । बिहँसि निसाचर सेन बोलाई ॥ १ ॥
 आए कीस काल के प्रेरे । छुधावंत सब निसिचर मेरे ॥
 अस कहि अट्टहास सठ कीन्हा । गृह बैठें अहार बिधि दीन्हा ॥ २ ॥
 सुभट सकल चारिहुँ दिसि जाहू । धरि धरि भालु कीस सब खाहू ॥
 उमा रावनहि अस अभिमाना । जिमि टिट्टिभ खग सूत उताना ॥ ३ ॥
 चले निसाचर आयसु मागी । गहि कर भिंडिपाल बर साँगी ॥
 तोमर मुद्गर परसु प्रचंडा । सूल कृपान परिघ गिरिखंडा ॥ ४ ॥
 जिमि अरुनोपल निकर निहारी । धावहिं सठ खग मांस अहारी ॥
 चोंच भंग दुख तिन्हहि न सूझा । तिमि धाए मनुजाद अबूझा ॥ ५ ॥

Cau.: laṅkā bhayau kolāhala bhāri, sunā dasānana ati ahākarī.
 dekhahu banaranha kerī dhiṭhāi, bihāsi nisācara sena bolāi.1.
 āe kīsa kāla ke prere, chudhāvānta saba nisicara mere.
 asa kahi aṭṭahāsa saṭha kīnhā, gṛha baiṭhē ahāra bidhi dīnhā.2.

subhaṭa sakala cārihū disi jāhū, dhari dhari bhālu kīsa saba khāhū.
 umā rāvanahi asa abhimānā, jimi ṭiṭṭibha khaga sūta utānā.3.
 cale nisācara āyasu māgī, gahi kara bhimḍipāla bara sāgī.
 tomara mudgara parasu pracamḍā, sūla kṛpāna parigha girikhamḍā.4.
 jimi arunopala nikara nihārī, dhāvahī saṭha khaga māmsa ahārī.
 comca bhamga dukha tinhahi nasūjhā, timi dhāe manujāda abūjhā.5.

Laṅkā became a scene of great uproar. When the highly conceited Rāvaṇa heard it, he with a smile said, "Look at the insolence of these monkeys!" and summoned the demon host. "The monkeys have crossed over here driven by fate, and my demons are all hungry. God has provided them with a meal even at their home." So saying the idiot burst into a horselaugh. "Sally forth in every direction, champions all; and wherever you find the bears and monkeys seize and devour them all." Umā, Rāvaṇa's conceit was as great as that of the sandpiper, which goes to sleep with its legs in the air (and thinks that it will support the heavens in case they fall). Taking his orders, the demons sallied forth, armed with excellent slings, javelins, iron clubs and maces, fierce axes, pikes, swords, bludgeons and masses of rock in their hands. As foolish carnivorous birds swoop down upon a heap of rubies the moment they see it, and have no idea of the pain they would have on breaking their beaks against it, so did the man-eating monsters rush forth in their folly. (1—5)

दो०— नानायुध सर चाप धर जातुधान बल बीर ।

कोट कँगूरन्हि चढ़ि गए कोटि कोटि रनधीर ॥ ४० ॥

Do.: nānāyudha sara cāpa dhara jātudhāna bala bīra,
 koṭa kāḡūranhi caRhi gae koṭi koṭi ranadhīra.40.

Armed with bows and arrows as well as with other weapons of various kinds, a vast cloud of mighty and valiant demons, staunch in battle, climbed up the battlements of the fort. (40)

चौ०— कोट कँगूरन्हि सोहहिं कैसे । मेरु के संगनि जनु घन बैसे ॥
 बाजहिं ढोल निसान जुझाऊ । सुनि धुनि होइ भटन्हि मन चाऊ ॥ १ ॥
 बाजहिं भेरि नफीरि अपारा । सुनि कादर उर जाहिं दरारा ॥
 देखिन्ह जाइ कपिन्ह के ठट्टा । अति बिसाल तनु भालु सुभट्टा ॥ २ ॥
 धावहिं गनहिं न अवघट घाटा । पर्वत फोरि करहिं गहि बाटा ॥
 कटकटाहिं कोटिन्ह भट गर्जहिं । दसन ओठ काटहिं अति तर्जहिं ॥ ३ ॥
 उत रावन इत राम दोहाई । जयति जयति जय परी लराई ॥
 निसिचर सिखर समूह ढहावहिं । कूदि धरहिं कपि फेरि चलावहिं ॥ ४ ॥

Cau.: koṭa kāḡūranhi sohañi kaise, meru ke sṛṅgani janu ghana baise.
 bājahī ḍhola nisāna jujhāū, suni dhuni hoi bhaṭanhi mana cāū.1.
 bājahī bheri naphīri apārā, suni kādara ura jāhī darārā.
 dekhinha jāi kapinha ke ṭhaṭṭā, ati bisāla tanu bhālu subhaṭṭā.2.
 dhāvahī ganahī na avaghaṭa ghāṭā, parbata phori karahī gahi bāṭā.
 kaṭakaṭāhī koṭinha bhaṭa garjahī, dasana oṭha kāṭahī ati tarjahī.3.

uta rāvana ita rāma dohāi, jayati jayati jaya parī larāi.
nisicara sikhara samūha ḍhahāvahī, kūdi dharahī kapi pheri calāvahī.4.

On the gold battlements they looked like dark clouds hanging on the heights of Mount Meru. Martial drums and tabors sounded; the soul of the warriors was stirred by their crash. Numberless kettledrums and clarionets were also playing; their music cracked the heart of cowards. Advancing further, the demons saw the hosts of monkey and bear champions, exceptionally huge in size, who in their onrush would make no account of rugged valleys and catching hold of mountains would cleave them asunder and make passage through them. Gnashing their teeth and biting their lips, myriads of warriors on both sides roared and bullied, calling here on Rāma and there on Rāvaṇa. With shouts of victory on both sides the fight actually commenced. The demons cast down volleys of mountain-peaks, which the monkeys would seize with a bound and hurl them back. (1—4)

छं०— धरि कुधर खंड प्रचंड मर्कट भालु गढ़ पर डारहीं ।
झपटहिं चरन गहि पटकि महि भजि चलत बहुरि पचारहीं ॥
अति तरल तरुन प्रताप तरपहिं तमकि गढ़ चढ़ि चढ़ि गए ।
कपि भालु चढ़ि मंदिरन्ह जहँ तहँ राम जसु गावत भए ॥

Cham.: dhari kudhara khamḍa pracamḍa markṭa bhālu gaRha para ḍārahī,
jhapaṭahī carana gahi paṭaki mahi bhaji calata bahuri pacārahī.
ati tarala taruna pratāpa tarapahī tamaki gaRha caRhi gae,
kapi bhālu caRhi mamdiranha jahā tahā rāma jasu gāvata bhae.

The fierce monkeys and bears would lay hold of masses of rock and hurl them against the fort. Darting against their adversary they would seize him by the leg and dash him to the ground; and in the event of his taking to flight they would challenge him to a duel again. The most agile and redoubtable monkeys and bears lightly sprang and climbed up the fort and penetrating the palaces sang Śrī Rāma's praises wherever they pleased.

दो०— एकु एकु निसिचर गहि पुनि कपि चले पराइ ।
ऊपर आपु हेठ भट गिरहिं धरनि पर आइ ॥ ४१ ॥

Do.: eku eku niscara gahi puni kapi cale parāi,
ūpara āpu heṭha bhaṭa girahī dharani para āi.41.

Catching hold of a demon each the monkeys rushed back and jumped down to the ground with the demons beneath themselves on the top. (41)

चौ०— राम प्रताप प्रबल कपिजूथा । मर्दहिं निसिचर सुभट बरूथा ॥
चढ़े दुर्ग पुनि जहँ तहँ बानर । जय रघुबीर प्रताप दिवाकर ॥ १ ॥
चले निसाचर निकर पराई । प्रबल पवन जिमि घन समुदाई ॥
हाहाकार भयउ पुर भारी । रोवहिं बालक आतुर नारी ॥ २ ॥
सब मिलि देहिं रावनहिं गारी । राज करत एहिं मृत्यु हँकारी ॥
निज दल बिचल सुनी तेहिं काना । फेरि सुभट लंकेस रिसाना ॥ ३ ॥

जो रन बिमुख सुना मैं काना । सो मैं हतब कराल कृपाना ॥
 सर्वसु खाइ भोग करि नाना । समर भूमि भए बल्लभ प्राना ॥ ४ ॥
 उग्र बचन सुनि सकल डेराने । चले क्रोध करि सुभट लजाने ॥
 सन्मुख मरन बीर कै सोभा । तब तिन्ह तजा प्रान कर लोभा ॥ ५ ॥

Cau.: rāma pratāpa prabala kapijūthā, mardahī nisicara subhata barūthā.
 caRhe durga puni jahā tahā bānara, jaya raghubīra pratāpa divākara.1.
 cale nisācara nikara parāī, prabala pavana jimi ghana samudāī.
 hāhākāra bhayau pura bhārī, rovahī bālaka ātura nārī.2.
 saba mili dehī rāvanahī gārī, rāja karata ehī mṛtyu hākārī.
 nija dala bicala sunī tehī kānā, pheri subhata laṅkesa risānā.3.
 jo rana bimukha sunā maī kānā, so maī hataba karāla kṛpānā.
 sarbasu khāī bhoga kari nānā, samara bhūmi bhae ballabha prānā.4.
 ugra bacana suni sakala ḍerāne, cale krodha kari subhata lajāne.
 sanmukha marana bīra kai sobhā, taba tinha tajā prāna kara lobhā.5.

Strengthened by Śrī Rāma's might, the monkey host crushed the ranks of the demon warriors. They then climbed up the fort here and there and shouted glory to the Hero of Raghu's line, who was majestic as the sun. The demon host fled before them like a mass of clouds driven by a strong blast. The city now burst into wails and howls; children, invalids and women in particular wept aloud. All joined in calling Rāvaṇa names; he, they said, had invited death while enjoying sovereignty. When he heard that his troops had beaten a retreat, the king of Laṅkā rallied his champions and then exclaimed in fury: "If I hear of anyone turning his back on the battlefield, I will behead him with my own terrible sword. You consumed my all and enjoyed all sorts of luxuries till now and lo ! life has become so dear to you on the field of battle." The champions were all alarmed and put to shame to hear this stern rebuke, and marched against the enemy in great fury. To die in open combat is the glory of a warrior, they thought; and they loved their life no more. (1—5)

दो०— बहु आयुध धर सुभट सब भिरहिं पचारि पचारि ।

ब्याकुल किए भालु कपि परिघ त्रिसूलन्हि मारि ॥ ४२ ॥

Do.: bahu āyudha dhara subhata saba bhirahī pacāri pacāri,
 byākula kie bhālu kapi parigha trisūlanhi māri.42.

Armed with weapons of various kinds, all the champions grappled with their antagonists, challenging them again and again. Striking the bears and monkeys with iron bludgeons and tridents, they deprived them of their nerve. (42)

चौ०— भय आतुर कपि भागन लागे । जद्यपि उमा जीतिहहिं आगे ॥

कोउ कह कहँ अंगद हनुमंता । कहँ नल नील दुबिद बलवंता ॥ १ ॥

निज दल बिकल सुना हनुमाना । पच्छिम द्वार रहा बलवाना ॥

मेघनाद तहँ करइ लराई । टूट न द्वार परम कठिनाई ॥ २ ॥

पवनतनय मन भा अति क्रोधा । गर्जेउ प्रबल काल सम जोधा ॥

कूदि लंक गढ़ ऊपर आवा । गहि गिरि मेघनाद कहँ धावा ॥ ३ ॥

भंजेउ रथ सारथी निपाता । ताहि हृदय महुँ मारेसि लाता ॥
दुसरें सूत बिकल तेहि जाना । स्यंदन घालि तुरत गृह आना ॥ ४ ॥

Cau.: bhaya ātura kapi bhāgana lāge, jadyapi umā jītihahī āge.
kou kaha kahā aṅgada hanumaṁtā, kahā nala nīla dubida balavaṁtā.1.
nija dala bikala sunā hanumānā, pacchima dvāra rahā balavānā.
meghanāda tahā karai larāi, ṭūṭa na dvāra parama kaṭhināi.2.
pavanatanaya mana bhā ati krodhā, garjeu prabala kāla sama jodhā.
kūdi laṅka gaRha ūpara āvā, gahi giri megghanāda kahū dhāvā.3.
bhamjeu ratha sārathī nipātā, tāhi hṛdaya mahū māresi lātā.
dusarē sūta bikala tehi jānā, syaṁdana ghāli turata gṛha ānā.4.

Struck with terror (continues Lord Śiva) the monkeys turned tail, although Umā, they would come out victorious in the end. One exclaimed, "Where are Aṅgada and Hanumān? Where are the mighty Nala, Nila and Dvividā?" At the time Hanumān heard that his troops were breaking, that mighty warrior held his position at the western gate of Laṅkā, where Meghanāda led the defence. The gate, however, would not give way and Hanumān was faced with a mighty impediment. The son of the wind-god grew terribly furious at heart and the warrior, who was formidable as death, gave a loud roar. He sprang and reached the fort of Laṅkā; and seizing a rock he rushed at Meghanāda, shattered his chariot, overthrew the charioteer and kicked Meghanāda himself at his chest. Another charioteer, who perceived the distress of the prince, picked him up in his own chariot and speedily brought him home. (1—4)

दो०— अंगद सुना पवनसुत गढ़ पर गयउ अकेल ।
रन बाँकुरा बालिसुत तरकि चढ़ेउ कपि खेल ॥ ४३ ॥

Do.: aṅgada sunā pavanasuta gaRha para gayau akela,
rana bākurā bālisuta taraki caRheu kapi khela.43.

When Aṅgada heard that the son of the wind-god had gone to the fort single-handed, the son of Vāli, who was so valiant in battle, reached the fort in a single bound as a monkey would do out of sheer fun. (43)

चौ०— जुद्ध बिरुद्ध क्रुद्ध द्वौ बंदर । राम प्रताप सुमिरि उर अंतर ॥
रावन भवन चढ़े द्वौ धाई । करहिं कोसलाधीस दोहाई ॥ १ ॥
कलस सहित गहि भवनु ढहावा । देखि निसाचरपति भय पावा ॥
नारि बृंद कर पीटहिं छाती । अब दुइ कपि आए उतपाती ॥ २ ॥
कपिलीला करि तिन्हहि डेरावहिं । रामचंद्र कर सुजसु सुनावहिं ॥
पुनि कर गहि कंचन के खंभा । कहेन्हि करिअ उतपात अरंभा ॥ ३ ॥
गर्जि परे रिपु कटक मझारी । लागे मदै भुज बल भारी ॥
काहुहि लात चपेटन्हि केहू । भजहु न रामहि सो फल लेहू ॥ ४ ॥

Cau.: juddha biruddha kruddha dvau baṁdara, rāma pratāpa sumiri ura aṁtara.
rāvana bhavana caRhe dvau dhāi, karahī kosalādhīsa dohāi.1.
kalasa sahita gahi bhavanu ḍhahāvā, dekhi nisācarapati bhaya pāvā.
nāri bṛm̄da kara pīṭahī chātī, aba dui kapi āe utapātī.2.

kapilīlā kari tinhahi ḍerāvahī, rāmacandra kara sujasu sunāvahī.
 puni kara gahi kaṁcana ke khaṁbhā, kahenhi karia utapāta arāmbhā.3.
 garji pare ripu kaṭaka majhārī, lāge mardai bhuja bala bhārī.
 kāhuhi lāta capeṭanhi kehū, bhajahu na rāmahi so phala lehū.4.

The two monkeys let loose their fury against the enemy on the battlefield. Invoking in their heart the might of Śrī Rāma, both ran up to Rāvaṇa's own palace and proclaimed the victory of Kosala's lord. Holding the edifice in their hands they overthrew it with every pinnacle. The demon king was dismayed when he saw this. The women beat their breast with their hands crying: "This time the two pestilent monkeys have come!" Aṅgada and Hanumān frightened them with their monkey-like pranks and proclaimed to them the glories of Śrī Rāmacandra. Then, grasping each a gold pillar in their hands, the two champions exclaimed, "Let us now begin upon our ravaging job!" Presently they roared and fell on the enemy's ranks and began to crush them with their mighty strength of arms, striking some with their foot and slapping another on the face and crying: "Take the consequences of not adoring Śrī Rāma!" (1—4)

दो०— एक एक सों मर्दहिं तोरि चलावहिं मुंड ।
 रावन आगें परहिं ते जनु फूटहिं दधि कुंड ॥ ४४ ॥

Do.: eka eka soṁ mardahī tori calāvahī muṁḍa,
 rāvana āgē parahī te janu phūṭahī dadhi kuṁḍa.44.

The two heroes crushed their adversaries one against another and pulling off the victim's heads, hurled them with such precision that they dropped in front of Rāvaṇa and burst like so many earthen vases full of curds. (44)

चौ०— महा महा मुखिआ जे पावहिं । ते पद गहि प्रभु पास चलावहिं ॥
 कहइ बिभीषनु तिन्ह के नामा । देहिं राम तिन्हू निज धामा ॥ १ ॥
 खल मनुजाद द्विजामिष भोगी । पावहिं गति जो जाचत जोगी ॥
 उमा राम मृदुचित करुनाकर । बयर भाव सुमिरत मोहि निसिचर ॥ २ ॥
 देहिं परम गति सो जियँ जानी । अस कृपाल को कहहु भवानी ॥
 अस प्रभु सुनि न भजहिं भ्रम त्यागी । नर मतिमंद ते परम अभागी ॥ ३ ॥
 अंगद अरु हनुमंत प्रबेसा । कीन्ह दुर्ग अस कह अवधेसा ॥
 लंकाँ द्वौ कपि सोहहिं कैसैं । मथहिं सिंधु दुइ मंदर जैसैं ॥ ४ ॥

Cau.: mahā mahā mukhiā je pāvahī, te pada gahi prabhu pāsa calāvahī.
 kahai bibhīṣanu tinha ke nāmā, dehī rāma tinhahū nija dhāmā.1.
 khala manujāda dvijāmiṣa bhogī, pāvahī gati jo jācata jogī.
 umā rāma mṛducita karunākara, bayara bhāva sumirata mohi niscara.2.
 dehī parama gati so jiyā jānī, asa kṛpāla ko kahahu bhavānī.
 asa prabhu suninabhajahi bhrama tyāgī, nara matimaṁda te parama abhāgī.3.
 aṅgada aru hanumaṁta prabesā, kīnha durga asa kaha avadhesā.
 laṁkāṁ dvau kapi sohahī kaisē, mathahī siṁdhu dui maṁdara jaisē.4.

Whenever the two monkey chiefs caught hold of any great general of the demon host, they would seize him by the leg and send him flying to their lord (Śrī Rāma).

Vibhīṣaṇa would mention their name and Śrī Rāma assigned even them a quarter in His own abode. Man-eating monsters who feasted on the flesh of holy Brāhmaṇas thus attained a destiny which is solicited even by Yogīs (ascetics given to contemplation on God). Umā, (continues Lord Śiva,) Śrī Rāma is so tender-hearted and such a storehouse of compassion that He bestows the highest state (final beatitude) even on the demons, remembering that they think of Him even though in a spirit of hostility! Tell me, Bhavānī, who else is so benignant? Most dull-witted and utterly wretched are the men who, even on hearing of such a lord, worship Him not, disabusing themselves of all delusion. “Aṅgada and Hanumān have evidently forced their way into the fort of Laṅkā,” thus observed Ayodhyā’s lord. Rampaging in Laṅkā, the two monkeys looked like a pair of Mandaras churning the ocean. (1—4)

दो०— भुज बल रिपु दल दलमलि देखि दिवस कर अंत ।

कूदे जुगल बिगत श्रम आए जहँ भगवंत ॥ ४५ ॥

Do.: **bhuja bala ripu dala dalamali dekhi divasa kara aṁta,**
kūde jugala bigata śrama āe jahā bhagavaṁta.45.

Having crushed and battered the enemy’s ranks by the might of their arm and perceiving that it was now the close of day, the two champions jumped down without any exertion and came where the Lord was. (45)

चौ०— प्रभु पद कमल सीस तिन्ह नाए । देखि सुभट रघुपति मन भाए ॥

राम कृपा करि जुगल निहारे । भए बिगतश्रम परम सुखारे ॥ १ ॥

गए जानि अंगद हनुमाना । फिरे भालु मर्कट भट नाना ॥

जातुधान प्रदोष बल पाई । धाए करि दससीस दोहाई ॥ २ ॥

निसिचर अनी देखि कपि फिरे । जहँ तहँ कटकटाइ भट भिरे ॥

द्वौ दल प्रबल पचारि पचारी । लरत सुभट नहिँ मानहिँ हारी ॥ ३ ॥

महाबीर निसिचर सब कारे । नाना बरन बलीमुख भारे ॥

सबल जुगल दल समबल जोधा । कौतुक करत लरत करि क्रोधा ॥ ४ ॥

प्राबिट सरद पयोद घनेरे । लरत मनहुँ मारुत के प्रेरे ॥

अनिप अकंपन अरु अतिकाया । बिचलत सेन कीन्हि इन्ह माया ॥ ५ ॥

भयउ निमिष महँ अति अँधिआरा । बृष्टि होइ रुधिरोपल छारा ॥ ६ ॥

Cau.: **prabhu pada kamala sīsa tinha nāe, dekhi subhaṭa raghupati mana bhāe.**
rāma krpā kari jugala nihāre, bhae bigataśrama parama sukhāre.1.
gae jāni aṅgada hanumānā, phire bhālu markṭa bhaṭa nānā.
jātudhāna pradoṣa bala pāi, dhāe kari dasasīsa dohāi.2.
nisicara anī dekhi kapi phire, jahā tahā kaṭakaṭāi bhaṭa bhire.
dvau dala prabala pacāri pacāri, larata subhaṭa nahī mānahī hāri.3.
mahābīra nisicara saba kāre, nānā barana balīmukha bhāre.
sabala jugala dala samabala jodhā, kautuka karata larata kari krodhā.4.
prābiṭa sarada payoda ghanere, larata manahū māruta ke prere.
anipa akampana aru atikāyā, bicalata sena kīnhi inha māyā.5.
bhayau niṁṣa mahā ati ādhiārā, bṛṣṭi hoi rudhiropala chārā.6.

They bowed their head at the lotus-feet of their Master, and the Lord of the Raghus was glad at heart to see the valiant warriors. Śrī Rāma graciously regarded them both and presently their fatigue was gone and they felt supremely happy. On learning that Aṅgada and Hanumān had left, the numerous monkey and bear warriors retired from the field; while the demons, recovering their strength at nightfall, sallied forth, calling on their ten-headed lord. At the sight of the demon host the monkeys turned again; and gnashing their teeth in fury the champions closed with their opponents here and there. The two armies stood formidable; their champion's challenging one another every time, came to a grim fight without giving in. The demons were all great warriors and dark in complexion; while the monkeys were stupendous in size and of numerous colours. The two armies were equally strong and the warriors too equally matched; displaying their martial feats they fought with fury and looked like masses of rainy and autumnal clouds driven against one another by a strong wind. The generals Akampana and Atikāya (sons of Rāvaṇa), when they perceived their troops losing ground, employed Māyā (illusory devices); in an instant it grew pitch dark and there was a downpour of blood, stone and ashes. (1—6)

दो०— देखि निबिड़ तम दसहुँ दिसि कपिदल भयउ खभार ।

एकहि एक न देखई जहँ तहँ करहिं पुकार ॥ ४६ ॥

Do.: **dekhi nibiRa tama dasahũ disi kapidala bhayau khabhāra,**
ekahi eka na dekhaī jahā tahā karahī pukāra.46.

Seeing the dense darkness all round, the monkey host was thrown into disorder. They could not see one another and there was an outcry everywhere. (46)

चौ०— सकल मरमु रघुनायक जाना । लिए बोलि अंगद हनुमाना ॥
समाचार सब कहि समुझाए । सुनत कोपि कपिकुंजर धाए ॥ १ ॥
पुनि कृपाल हँसि चाप चढ़ावा । पावक सायक सपदि चलावा ॥
भयउ प्रकास कतहुँ तम नाही । ग्यान उदयँ जिमि संसय जाहीं ॥ २ ॥
भालु बलीमुख पाइ प्रकासा । धाए हरष बिगत श्रम त्रासा ॥
हनूमान अंगद रन गाजे । हाँक सुनत रजनीचर भाजे ॥ ३ ॥
भागत भट पटकहिं धरि धरनी । करहिं भालु कपि अद्भुत करनी ॥
गहि पद डारहिं सागर माहीं । मकर उरग झष धरि धरि खाहीं ॥ ४ ॥

Cau.: **sakala maramu raghunāyaka jānā, lie boli aṅgada hanumānā.**
samācāra saba kahi samujhāe, sunata kopi kapikumjara dhāe.1.
puni kṛpāla hāsi cāpa caṛhāvā, pāvaka sāyaka sapadi calāvā.
bhayau prakāsa katahũ tama nāhī, gyāna udayā jimi samsaya jāhī.2.
bhālu balīmukha pāi prakāsā, dhāe haraṣa bigata śrama trāsā.
hanūmāna aṅgada rana gāje, hāka sunata rajanīcara bhāje.3.
bhāgata bhaṭa paṭakahī dhari dharanī, karahī bhālu kapi adbhuta karanī.
gahi pada dārahī sāgara māhī, makara uraga jhaṣa dhari dhari khāhī.4.

The Lord of the Raghus understood the secret of it all and summoned Aṅgada and Hanumān. He apprised them of all that was going on and issued necessary instructions to them. The two monkey chiefs rushed forth in a fury as soon as they heard the instructions. The All-merciful then drew His bow with a smile and forthwith let fly a fiery

dart. Lo! there was light all round and no trace of darkness left anywhere, even as doubts disappear with the dawn of spiritual enlightenment. The bear and monkeys were relieved of their fatigue and rid of all fear when they saw light again, and pressed on exultingly. Hanumān and Aṅgada thundered on the field of battle and the demons fled at their menacing roar. But the bears and monkeys seized the demon warriors in their flight and dashed them to the ground, performing marvellous feats of strength even as they did so, or catching them by the leg, hurled them into the ocean, where alligators, serpents and fish snapped them up and devoured them. (1—4)

दो०— कछु मारे कछु घायल कछु गढ़ चढ़े पराइ।

गर्जहिं भालु बलीमुख रिपु दल बल बिचलाइ ॥ ४७ ॥

Do.: **kachu māre kachu ghāyala kachu gaRha caRhe parāi,**
garjahī bhālu balīmukha ripu dala bala bicalāi.47.

Some were killed, some more were wounded, while others scampered away and clambered the fort. Having thus scattered the hostile forces, the bears and monkeys gave a loud roar. (47)

चौ०— निसा जानि कपि चारिउ अनी। आए जहाँ कोसला धनी ॥

राम कृपा करि चितवा सबही। भए बिगतश्रम बानर तबही ॥ १ ॥

उहाँ दसानन सचिव हँकारे। सब सन कहेसि सुभट जे मारे ॥

आधा कटकु कपिन्ह संघारा। कहहु बेगि का करिअ बिचारा ॥ २ ॥

माल्यवंत अति जरठ निसाचर। रावन मातु पिता मंत्री बर ॥

बोला बचन नीति अति पावन। सुनहु तात कछु मोर सिखावन ॥ ३ ॥

जब ते तुम्ह सीता हरि आनी। असगुन होहिं न जाहिं बखानी ॥

बेद पुरान जासु जसु गायो। राम बिमुख काहुँ न सुख पायो ॥ ४ ॥

Cau.: **nisā jāni kapi cāriu anī, āe jahā kosalā dhanī.**
rāma kṛpā kari citavā sabahī, bhae bigataśrama bānara tabahī.1.
uhā dasānana saciva hākāre, saba sana kahesi subhaṭa je māre.
ādhā kaṭaku kapinha saṅghārā, kahahu begi kā karia bicārā.2.
mālyavaṁta ati jarāṭha nisācara, rāvana mātu pitā maṁtrī bara.
bolā bacana nīti ati pāvana, sunahu tāta kachu mora sikhāvana.3.
jaba te tumha sītā hari ānī, asaguna hohī na jāhī bakhānī.
beda purāna jāsu jasū gāyo, rāma bimukha kāhū na sukha pāyo.4.

Perceiving that it was now night, all the four divisions of the monkey host returned to the camp of Kosala's lord. The monkeys were all relieved of their fatigue the moment Śrī Rāma cast His benign look on them. There (in Laṅkā) the ten-headed monster sent for all his ministers and told them about the warriors that had been killed in action. "The monkeys have disposed of half our forces; tell me at once what counsel should be adopted." "There upon Mālyavān, a very aged demon, who was Rāvaṇa's maternal grandfather and an eminent counsellor, spoke words of highly devout wisdom: "Listen, my son, to a few words of advice from me. Ever since you carried off Sītā and brought Her here, there have been ill-omens more than one can tell. By opposing Śrī Rāma, whose glory has been the theme of the Vedas and Purāṇas, none has ever enjoyed happiness." (1—4)

दो०— हिरन्याच्छ भ्राता सहित मधु कैटभ बलवान् ।

जेहिं मारे सोइ अवतरेउ कृपासिंधु भगवान् ॥ ४८ (क) ॥

Do.: *hiranyāccha bhrātā sahita madhu kaiṭabha balavāna,*
jehī māre soi avatareu kṛpāsīndhu bhagavāna.48(A).

“The same gracious Lord who despatched Hiranyākṣa with his brother Hiranyākaśipu, as well as the mighty Madhu and Kaiṭabha, has descended on earth (in the person of Śrī Rāma).” (48 A)

[PAUSE 25 FOR A THIRTY-DAY RECITATION]

कालरूप खल बन दहन गुनागार घनबोध ।

सिव बिरंचि जेहि सेवहिं तासों कवन बिरोध ॥ ४८ (ख) ॥

kālarūpa khala bana dahana gunāgāra ghanabodha,
siva birānci jehi sevahī tāsoṅ kavana birodha.48(B).

“Hostility is quite out of the question with Him who is the personification of the Time-Spirit (the principle of destruction), a fire to consume the forest in the shape of the wicked, a repository of virtues and an embodiment of wisdom, and who is adored even by Śiva, and Brahmā.” (48 B)

चौ०— परिहरि बयरु देहु बैदेही । भजहु कृपानिधि परम सनेही ॥
ताके बचन बान सम लागे । करिआ मुह करि जाहि अभागे ॥ १ ॥
बूढ़ भएसि न त मरतेउँ तोही । अब जनि नयन देखावसि मोही ॥
तेहिं अपने मन अस अनुमाना । बध्यो चहत एहि कृपानिधाना ॥ २ ॥
सो उठि गयउ कहत दुर्बादा । तब सकोप बोलेउ घननादा ॥
कौतुक प्रात देखिअहु मोरा । करिहउँ बहुत कहीं का थोरा ॥ ३ ॥
सुनि सुत बचन भरोसा आवा । प्रीति समेत अंक बैठावा ॥
करत बिचार भयउ भिनुसारा । लागे कपि पुनि चहूँ दुआरा ॥ ४ ॥
कोपि कपिन्ह दुर्घट गढु घेरा । नगर कोलाहलु भयउ घनेरा ॥
बिबिधायुध धर निसिचर धाए । गढ़ ते पर्वत सिखर ढहाए ॥ ५ ॥

Cau.: *parihari bayaru dehu baidehī, bhajahu kṛpānidhi parama sanehī.*
tāke bacana bāna sama lāge, kariā muha kari jāhi abhāge.1.
būRha bhaesi na ta marateū tohī, aba jani nayana dekhāvasi mohī.
tehī apane mana asa anumānā, badhyo cahata ehi kṛpānidhānā.2.
so uṭhi gayau kahata durbādā, taba sakopa boleu ghananādā.
kautuka prāta dekhiahu morā, karihaū bahuta kahaū kā thorā.3.
suni suta bacana bharosā āvā, prīti sameta amka baiṭhāvā.
karata bicāra bhayau bhinusārā, lāge kapi puni cahū duārā.4.
kopi kapinha durghaṭa gaRhu gherā, nagara kolāhalu bhayau ghanerā.
bibidhāyudha dhara niscara dhāe, gaRha te parbata sikhara ḍhahāe.5.

“Giving up all quarrel with Śrī Rāma, restore Videha’s Daughter to Him and

worship the All-merciful, who has a most loving disposition.” His words stung Rāvaṇa like shafts. “Away, wretch, with your accursed face. If it were not for your age, I would have finished you; now please do not appear before my eyes again.” Mālyavān, however, thought within himself that the All-merciful would soon kill him; he, therefore, rose and departed abusing Rāvaṇa as he went. Meghanāda thereupon exclaimed in a fury : “See what wonders I work the very next morning. I am going to accomplish much; why should I, therefore, belittle its worth by speaking of it just now?” Confidence returned to Rāvaṇa when he heard his son’s words; and he fondly took him into his lap. The day broke even while they deliberated, and the monkeys again assailed the four gates. In their fury they laid siege to the most powerful citadel. This gave rise to an uproarious alarm in the city. The demons darted forward with their weapons of every description and hurled down mountain-peaks from the ramparts.” (1—5)

छं०— ढाहे महीधर सिखर कोटिन्ह बिबिध बिधि गोला चले ।
घहरात जिमि पबिपात गर्जत जनु प्रलय के बादले ॥
मर्कट बिकट भट जुटत कटत न लटत तन जर्जर भए ।
गहि सैल तेहि गढ़ पर चलावहिं जहँ सो तहँ निसिचर हए ॥

Cham.: **dhāhe mahīdhara sikhara koṭinha bibidha bidhi golā cale,
ghaharāta jimi pabipāta garjata janu pralaya ke bādale.
markaṭa bikaṭa bhaṭa juṭata kaṭata na laṭata tana jarjara bhae,
gahi saila tehi gaRha para calāvahī jahā so tahā niscara hae.**

The demons hurled mountain-peaks in myriads and fired bomb-shells of every description, which came roaring like a crash of thunder; while the contending warriors roared like the clouds on the day of universal destruction. Fierce monkey warriors combated with their adversaries and had their bodies severely wounded and badly battered; yet they languished not. Seizing rocks, they hurled them against the fort; and the demons fell to them wherever they stood.

दो०— मेघनाद सुनि श्रवन अस गढ़ पुनि छेंका आइ ।
उतस्यो बीर दुर्ग तें सन्मुख चल्यो बजाइ ॥ ४९ ॥

Do.: **meghanāda suni śravana asa gaRhu puni chemkā āi,
utaryo bīra durga tē sanmukha calyo bajāi.49.**

When Meghanāda heard that the monkeys had come and besieged the fort again, the hero tore down the fort and sallied forth with beat of drum to meet the enemy face to face. (49)

चौ०— कहँ कोसलाधीस द्वौ भ्राता । धन्वी सकल लोक बिख्याता ॥
कहँ नल नील दुबिद सुग्रीवा । अंगद हनूमंत बल सीवा ॥ १ ॥
कहाँ बिभीषनु भ्राताद्रोही । आजु सबहि हठि मारउँ ओही ॥
अस कहि कठिन बान संधाने । अतिसय क्रोध श्रवन लगि ताने ॥ २ ॥
सर समूह सो छाड़ै लागा । जनु सपच्छ धावहिं बहु नागा ॥
जहँ तहँ परत देखिअहिं बानर । सन्मुख होइ न सके तेहि अवसर ॥ ३ ॥

जहँ तहँ भागि चले कपि रीछा । बिसरी सबहि जुद्ध कै ईछा ॥
सो कपि भालु न रन महँ देखा । कीन्हिसि जेहि न प्रान अवसेषा ॥ ४ ॥

Cau.: kahā kosalādhīsa dvau bhrātā, dhanvī sakala loka bikhyaṭā.
kahā nala nīla dubida sugrīvā, aṅgada hanūmaṁta bala śivā.1.
kahā bibhīṣanu bhrātādrohī, āju sabahi haṭhi māraṁ ohī.
asa kahi kaṭhina bāna saṁdhāne, atisaya krodha śravana lagi tāne.2.
sara samūha so chāRai lāgā, janu sapačcha dhāvahī bahu nāgā.
jahā tahā parata dekhiahī bānara, sanmukha hoi na sake tehi avasara.3.
jahā tahā bhāgi cale kapi rīchā, bisarī sabahi juddha kai īchā.
so kapi bhālu na rana mahā dekhā, kīnhesi jehi na prāna avaseṣā.4.

“Where are the two brother princes of Kosala, those archers celebrated throughout the spheres? Where are Nala, Nila, Dvidida and Sugrīva as well as Aṅgada and Hanumān, the most powerful of all? Where is Vibhīṣaṇa the traitor to his own brother? I will kill them all today and him (Vibhīṣaṇa) too at all events.” So saying, he fitted sharp arrows to his bow and in excess of fury drew the string up to his ear. Presently he started discharging a volley of arrows that flew like so many winged serpents. Everywhere monkeys were seen falling to the ground, at that time there was none who would dare to face him. Bears and monkeys fled in every direction; none had any desire left to continue the fight. Not a single monkey or bear was to be seen on the field, whom he had left with anything but life. (1—4)

दो०— दस दस सर सब मारेसि परे भूमि कपि बीर ।
सिंहनाद करि गर्जा मेघनाद बल धीर ॥ ५० ॥

Do.: dasa dasa sara saba māresi pare bhūmi kapi bīra,
simhanāda kari garjā meghanāda bala dhīra.50.

He struck his opponents with ten arrows each, and the monkey warriors dropped to the ground. Meghanāda, who was as powerful as he was staunch in fight, now roared like a lion. (50)

चौ०— देखि पवनसुत कटक बिहाला । क्रोधवंत जनु धायउ काला ॥
महासैल एक तुरत उपारा । अति रिस मेघनाद पर डारा ॥ १ ॥
आवत देखि गयउ नभ सोई । रथ सारथी तुरग सब खोई ॥
बार बार पचार हनुमाना । निकट न आव मरमु सो जाना ॥ २ ॥
रघुपति निकट गयउ घननादा । नाना भाँति करेसि दुर्बादा ॥
अस्त्र सस्त्र आयुध सब डारे । कौतुकहीं प्रभु काटि निवारे ॥ ३ ॥
देखि प्रताप मूढ खिसिआना । करै लाग माया बिधि नाना ॥
जिमि कोउ करै गरुड़ सैं खेला । डरपावै गहि स्वल्प सपेला ॥ ४ ॥

Cau.: dekhi pavanasuta kaṭaka bihālā, krodhavaṁta janu dhāyau kālā.
mahāsaila eka turata upārā, ati risa meghanāda para ḍārā.1.
āvata dekhi gayau nabha soī, ratha sārathī turaga saba khoī.
bāra bāra pacāra hanumānā, nikaṭa na āva maramu so jānā.2.

raghupati nikaṭa gayau ghananādā, nānā bhāti karesi durbādā.
 astra sastra āyudha saba ḍāre, kautukahī prabhu kāṭi nivāre.3.
 dekhi pratāpa mūrha khisiānā, Karai lāga māyā bidhi nānā.
 jimi kou karai garuRa saī khelā, ḍarapāvai gahi svalpa sapelā.4.

When the son of the wind-god saw his army in distress, he flew into a rage and rushed forth as if he were death personified. He forthwith tore up a huge rock and hurled it at Meghanāda with great fury. When he saw the rock coming towards him, he mounted up into the air, leaving his car, charioteer and horses to perish. Again and again did Hanumān challenge him to a duel, but the demon dared not come nearer; for he knew the monkey's real strength. Meghanāda now approached Śrī Rāma and hurled every kind of abuse at him. He tried weapons and missiles of every description against Him; but the Lord with the utmost ease cut them asunder before they could reach Him. The fool was put out of countenance when he saw the Lord's might, and began to practise all sorts of illusive devices, as if catching hold of a poor little snakeling one were to frighten Garuḍa and sport with him. (1—4)

दो०— जासु प्रबल माया बस सिव बिरंचि बड़ छोट ।

ताहि दिखावड़ निसिचर निज माया मति खोट ॥ ५१ ॥

Do.: jāsu prabala māyā basa siva birañci baRa choṭa,
 tāhi dikhāvai nisicara nija māyā mati khoṭa.51.

The evil-minded demon displayed his demoniac powers before Him whose powerful Māyā (deluding potency) holds sway over all, both great and small, Śiva and Virañci (the Creator) not excepted. (51)

चौ०— नभ चढ़ि बरष बिपुल अंगारा । महि ते प्रगट होहिं जलधारा ॥

नाना भाँति पिसाच पिसाची । मारु काटु धुनि बोलहिं नाची ॥ १ ॥

बिष्टा पूय रुधिर कच हाड़ा । बरषड़ कबहुँ उपल बहु छाड़ा ॥

बरषि धूरि कीन्हेसि अँधिआरा । सूझ न आपन हाथ पसारा ॥ २ ॥

कपि अकुलाने माया देखें । सब कर मरन बना एहि लेखें ॥

कौतुक देखि राम मुसुकाने । भए सभीत सकल कपि जाने ॥ ३ ॥

एक बान काटी सब माया । जिमि दिनकर हर तिमिर निकाया ॥

कृपादृष्टि कपि भालु बिलोके । भए प्रबल रन रहहिं न रोके ॥ ४ ॥

Cau.: nabha caRhi baraṣa bipula aṅgārā, mahi te pragaṭa hohī jaladhārā.
 nānā bhāti pisāca pisācī, māru kāṭu dhuni bolahī nācī.1.
 biṣṭā pūya rudhira kaca hārā, baraṣai kabahū upala bahu chārā.
 baraṣi dhūri kīnhesi ādhiārā, sūjha na āpana hātha pasārā.2.
 kapi akulāne māyā dekhē, saba kara marana banā ehi lekhē.
 kautuka dekhi rāma musukāne, bhae sabhīta sakala kapi jāne.3.
 eka bāna kāṭi saba māyā, jimi dinakara hara timira nikāyā.
 kṛpādṛṣṭi kapi bhālu biloke, bhae prabala rana rahahī na roke.4.

Mounting up into the air he rained down a shower of firebrands, and spouts of water issued forth from the earth. Fiends and fiendesses of diverse form danced with

cries of “Maim and kill?” Now he would rain down showers of faeces, pus, blood, hair and bones; and now he would hurl a volley of stones. By discharging dust all round he made it so dark that if you held out your own hand you would not see it. The monkeys lost their nerve when they saw these supernatural phenomena. “At this rate we are all doomed” they thought. Śrī Rāma smiled when he saw this fun; at the same time He understood that the monkeys were all alarmed. With a single arrow He broke the illusive web, even as the sun removes the thick veil of darkness. He cast a gracious look on the monkeys and bears, and lo! they grew too strong to be restrained from fighting. (1—4)

दो०— आयसु मागि राम पहिं अंगदादि कपि साथ ।

लछिमन चले क्रुद्ध होइ बान सरासन हाथ ॥ ५२ ॥

Do.: āyasu māgi rāma pahī aṅgadādi kapi sātha,
lachimana cale kruddha hoi bāna sarāsana hātha.52.

Asking leave of Śrī Rāma and accompanied by Aṅgada and other monkey chiefs, Lakṣmaṇa marched forth in fury, bow and arrow in hand. (52)

चौ०— छतज नयन उर बाहु बिसाला । हिमगिरि निभ तनु कछु एक लाला ॥

इहाँ दसानन सुभट पठाए । नाना अस्त्र सस्त्र गहि धाए ॥ १ ॥

भूधर नख बिटपायुध धारी । धाए कपि जय राम पुकारी ॥

भिरे सकल जोरिहि सन जोरी । इत उत जय इच्छा नहिं थोरी ॥ २ ॥

मुठिकन्ह लातन्ह दातन्ह काटहिं । कपि जयसील मारि पुनि डाटहिं ॥

मारु मारु धरु धरु धरु मारु । सीस तोरि गहि भुजा उपारु ॥ ३ ॥

असि रव पूरि रही नव खंडा । धावहिं जहँ तहँ रुंड प्रचंडा ॥

देखहिं कौतुक नभ सुर बृंदा । कबहुँक बिसमय कबहुँ अनंदा ॥ ४ ॥

Cau.: chataja nayana ura bāhu bisālā, himagiri nibha tanu kachu eka lālā.
ihā dasānana subhaṭa paṭhāe, nānā astra sastra gahi dhāe.1.
bhūdhara nakha biṭapāyudha dhārī, dhāe kapi jaya rāma pukārī.
bhire sakala jorihi sana jorī, ita uta jaya icchā nahī thorī.2.
muṭhikanha lātanha dātanha kāṭahī, kapi jayasīla mārī puni ḍāṭahī.
māru māru dharu dharu dharu mārū, sīsa tori gahi bhujā upārū.3.
asi rava pūri rahī nava khaṇḍā, dhāvahī jahā tahā ruṇḍa pracāṇḍā.
dekhahī kautuka nabha sura bṛmḍā, kabahūka bisamaya kabahū anāṇḍā.4.

With bloodshot eyes, a broad chest and long arms, his white form shone like the snow-clad Himālaya with a slight admixture of red. At the other end the ten-headed monster sent out champions, who rushed forth equipped with missiles and other weapons of every description. With mountains, claws and trees for weapons, the monkeys hastened to meet the demons, shouting “Victory to Rāma.” They all closed in the fray, match with match, both the sides equally agog to win. The monkeys, who had now the upper hand, battered the demons with their fists and feet and bit them with their teeth. They struck them down and browbeat them. “Kill, kill, seize, seize, seize, slay, break his head, seize his arm and tear it up!”—such were the cries that filled the air through all the nine divisions of the globe. Headless bodies sprinted furiously hither and

thither. Hosts of celestials witnessed the spectacle from heaven, now with joy and now in dismay. (1—4)

दो०— रुधिर गाड़ भरि भरि जम्यो ऊपर धूरि उड़ाइ ।

जनु अँगार रासिन्ह पर मृतक धूम रह्यो छाड़ ॥ ५३ ॥

Do.: **rudhira gāRa bhari bhari jamyo ūpara dhūri uRāi, janu āṅāra rāsinha para mṛtaka dhūma rahyo chāi.53.**

Blood had collected in the hollows of the earth and dried up there and clouds of dust hung over it like ashes over heaps of live coal. (53)

चौ०— घायल बीर बिराजहि कैसे । कुसुमित किसुक के तरु जैसे ॥
लछिमन मेघनाद द्वौ जोधा । भिरहि परसपर करि अति क्रोधा ॥ १ ॥
एकहि एक सकड़ नहि जीती । निसिचर छल बल करड़ अनीती ॥
क्रोधवंत तब भयउ अनंता । भंजेउ रथ सारथी तुरंता ॥ २ ॥
नाना बिधि प्रहार कर सेषा । राच्छस भयउ प्रान अवसेषा ॥
रावन सुत निज मन अनुमाना । संकठ भयउ हरिहि मम प्राना ॥ ३ ॥
बीरघातिनी छाड़िसि साँगी । तेज पुंज लछिमन उर लागी ॥
मुरुछा भई सक्ति के लागें । तब चलि गयउ निकट भय त्यागें ॥ ४ ॥

Cau.: **ghāyala bīra birājahī kaise, kusumita kimsuka ke taru jaise. lachimana meghanāda dvau jodhā, bhirahī parasapara kari ati krodhā.1. ekahi eka sakai nahī jīti, nisicara chala bala karai anīti. krodhavan̄ta taba bhayau anantā, bham̄jeu ratha sārathī turantā.2. nānā bidhi prahāra kara seṣā, rācchasa bhayau prāna avaseṣā. rāvana suta nija mana anumānā, sam̄kaṭha bhayau harihi mama prānā.3. bīraghātīnī chāRisi sāṅgi, teja puñja lachimana ura lāgi. muruchā bhāi sakti ke lāgē, taba cali gayau nikaṭa bhaya tyāgē.4.**

The wounded warriors shone like so many *Kirśuka** trees in flower. The two champions, Lakṣmaṇa and Meghanāda, grappled with each other in mounting fury. Neither could get the better of the other. The demon, however, resorted to wily tricks and unfair means. Lakṣmaṇa, who was no other than Ananta (the serpent-god Śeṣa, whose wrath brings about the dissolution of the universe), then waxed furious and in a trice smashed the chariot and tore its driver to pieces. Śeṣa (Lakṣmaṇa) smote him in so many ways that the demon (Meghanāda) was all but dead. The son of Rāvaṇa thought within himself that he was in straits and the enemy would surely take his life. He threw a javelin which was notorious for killing warriors and was all brilliance; and lo! it struck Lakṣmaṇa in the breast. The blow was so smart that the prince swooned and Meghanāda now went near him shedding all fear. (1—4)

दो०— मेघनाद सम कोटि सत जोधा रहे उठाइ ।

जगदाधार सेष किमि उठै चले खिसिआइ ॥ ५४ ॥

* A *Kirśuka* tree bears crimson flowers; hence the wounded parts of the warriors have been compared with the flowers of a *Kirśuka* tree.

Do.: meghanāda sama koṭi sata jodhā rahe uṭhāi,
jagadādhāra seṣa kimi uṭhai cale khisiāi.54.

A vast number of champions as powerful as Meghanāda strove to lift him; but how could Śeṣa, the support of the entire globe, be thus lifted? Hence they returned smarting with shame. (54)

चौ०— सुनु गिरिजा क्रोधानल जासू। जारइ भुवन चारिदस आसू॥
सक संग्राम जीति को ताही। सेवहिं सुर नर अग जग जाही॥ १॥
यह कौतूहल जानइ सोई। जा पर कृपा राम कै होई॥
संध्या भइ फिरि द्वौ बाहनी। लगे सँभारन निज निज अनी॥ २॥
ब्यापक ब्रह्म अजित भुवनेस्वर। लछिमन कहाँ बूझ करुनाकर॥
तब लागि लै आयउ हनुमाना। अनुज देखि प्रभु अति दुख माना॥ ३॥
जामवंत कह बैद सुषेना। लंकाँ रहइ को पठई लेना॥
धरि लघु रूप गयउ हनुमंता। आनेउ भवन समेत तुरंता॥ ४॥

Cau.: sunu girijā krodhānala jāsū, jārai bhuvana cāridasa āsū.
saka saṅgrāma jīti ko tāhī, sevahī sura nara aga jaga jāhī.1.
yaha kautūhala jānai soī, jā para kṛpā rāma kai hoī.
saṁdhyā bhai phiri dvau bāhanī, lage sābhārana nija nija anī.2.
byāpaka brahma ajita buvanesvara, lachimana kahā būjha karunākara.
taba lagi lai āyau hanumānā, anuja dekhi prabhu ati dukha mānā.3.
jāmavaṁta kaha baida suṣeṇā, laṅkā rahai ko paṭhai lenā.
dhari laghu rūpa gayau hanumaṁtā, āneu bhavana sameta turaṁtā.4.

Listen, Pārvatī : (continues Lord Śaṅkara,) none can conquer him in battle, the fire of whose wrath speedily consumes all the fourteen spheres (at the time of universal dissolution), and whom gods and human beings, nay, all animate and inanimate beings adore. He alone can understand this mystery, on whom descends Śrī Rāma's grace. Now that it was evening, both the armies retired and the commanders of the different units began taking count of their troops. The All-merciful and invincible Lord of the universe, the all-pervading supreme Spirit, asked : "Where is Lakṣmaṇa?" Meanwhile Hanumān brought him; seeing His younger brother (in a swoon) the Lord felt sore distressed. Jāmbavān said, "Suṣeṇa, the physician, lives in Laṅkā; someone should be sent to fetch him here." Assuming a minute (indiscernible) form Hanumān went and immediately brought him, house and all. (1—4)

दो०— राम पदारबिंद सिर नायउ आइ सुषेन।
कहा नाम गिरि औषधी जाहु पवनसुत लेन॥ ५५॥

Do.: rāma padārabimda sira nāyau āi suṣeṇa,
kahā nāma giri auṣadhī jāhu pavanasuta lena.55.

Suṣeṇa came and bowed his head at Śrī Rāma's lotus-feet. He mentioned the name of the herb as well as of the mountain where it could be had, and said, "Proceed, O son of the wind-god, to bring it." (55)

चौ०— राम चरन सरसिज उर राखी । चला प्रभंजन सुत बल भाषी ॥
 उहाँ दूत एक मरमु जनावा । रावनु कालनेमि गृह आवा ॥ १ ॥
 दसमुख कहा मरमु तेहिं सुना । पुनि पुनि कालनेमि सिरु धुना ॥
 देखत तुम्हहि नगरु जेहिं जारा । तासु पंथ को रोकन पारा ॥ २ ॥
 भजि रघुपति करु हित आपना । छाँड़हु नाथ मृषा जल्पना ॥
 नील कंज तनु सुंदर स्यामा । हृदयँ राखु लोचनाभिरामा ॥ ३ ॥
 मैं तैं मोर मूढ़ता त्यागू । महा मोह निसि सूतत जागू ॥
 काल ब्याल कर भच्छक जोई । सपनेहुँ समर कि जीतिअ सोई ॥ ४ ॥

Cau.: rāma carana sarasija ura rākhī, calā prabhamjana suta bala bhāṣī.
 uhā dūta eka maramu janāvā, rāvanu kālanemi gr̥ha āvā.1.
 dasamukha kahā maramu tehī sunā, puni puni kālanemi siru dhunā.
 dekhata tumhahi nagaru jehī jārā, tāsu paṁtha ko rokana pārā.2.
 bhaji raghupati karu hita āpanā, chāṅṅRahu nātha mṛṣā jalpanā.
 nīla kaṁja tanu suṁdara syāmā, hṛdayā rākhu locanābhirāmā.3.
 maī taī mora mūrhatā tyāgū, mahā moha nisi sūtata jāgū.
 kāla byāla kara bhacchaka joī, sapanehū samara ki jītia soī.4.

Enshrining Śrī Rāma's lotus-feet in his heart and assuring the Lord of his own might, the son of the wind-god departed. At the other end a spy disclosed the secret to Rāvaṇa, who called at the house of Kālanemi (a demon ally of Rāvaṇa). The ten-headed monster told him all that he had to say, hearing which Kālanemi beat his head again and again. "Nobody can obstruct him who burnt your capital before your very eyes. Therefore, adore the Lord of the Raghus in your own interest and desist, my lord, from all vain prattle. Hold in your heart that lovely form, swarthy as the blue lotus, the delight of all eyes. Dismiss the foolish idea of 'I' and 'You,' mine and thine and awake from slumber in the night of gross infatuation. Can anyone even dream of conquering Him in battle, who devours even the serpent of Time (which in its turn devours the entire creation)?" (1—4)

दो०— सुनि दसकंठ रिसान अति तेहिं मन कीन्ह बिचार ।

राम दूत कर मरौं बरु यह खल रत मल भार ॥ ५६ ॥

Do.: suni dasakam̐tha risāna ati tehī mana kīnha bicāra,
 rāma dūta kara marau̐ baru yaha khala rata mala bhāra.56.

The ten-headed monster flew into a tearing rage when he heard this. Thereupon Kālanemi reasoned to himself: "I should rather die at the hands of Śrī Rāma's servant; for this wretch revels in his load of sins!" (56)

चौ०— अस कहि चला रचिसि मग माया । सर मंदिर बर बाग बनाया ॥
 मारुतसुत देखा सुभ आश्रम । मुनिहि बूझि जल पियौं जाइ श्रम ॥ १ ॥
 राच्छस कपट बेष तहँ सोहा । मायापति दूतहि चह मोहा ॥
 जाइ पवनसुत नायउ माथा । लाग सो कहै राम गुन गाथा ॥ २ ॥
 होत महा रन रावन रामहिं । जितिहहिं राम न संसय या महिं ॥
 इहाँ भाँ मैं देखउँ भाई । ग्यान दृष्टि बल मोहि अधिकाई ॥ ३ ॥

मागा जल तेहिं दीन्ह कमंडल । कह कपि नहिं अघाउँ थोरें जल ॥
सर मज्जन करि आतुर आवहु । दिच्छा देउँ ग्यान जेहिं पावहु ॥ ४ ॥

Cau.: asa kahi calā racisi maga mājā, sara maṁdira bara bāga banājā.
mārutasuta dekhā subha āsrama, munihi bājhi jala piyaū jāi śrama.1.
rācchasa kapaṭa beṣa tahā sohā, mājāpati dūtahi caha mohā.
jāi pavanasuta nājau mājā, lāga so kahai rāma guna gājā.2.
hota mahā rana rāvana rāmahī, jitihaī rāma na saṁsaya yā mahī.
ihā bhaē maī dekhaū bhāī, gājāna dṛṣṭi bala mohi adhikāī.3.
mājā jala tehi dīnha kaṁḍala, kaha kapi nahī aghāū thore jala.
sara majjana kari ātura āvahu, dicchā deū gājāna jehī pāvahu.4.

So saying to himself he departed and resorted to his black art; he produced by the path a lake, a temple and a lovely garden. The son of the wind-god saw the good hermitage and thought to himself : “Let me ask leave of the hermit over there and drink some water, so that I may be relieved of my fatigue.” The demon (Kālanemi) had ensconced himself there in the deceitful garb of a hermit and sought to delude the messenger even of the Lord of Mājā. The son of the wind-god went and bowed his head before him; and the demon in his turn began to recite Śrī Rāma’s praises. “A fierce war is raging between Śrī Rāma and Rāvaṇa, of which Rāma will undoubtedly emerge victorious. I behold everything, my brother, even from here; for my great strength lies in my intuition.” On his asking for water, the demon gave Hanumān his own waterpot; but the monkey chief said, “My thirst will not be quenched by a small quantity of water.” “Then take a plunge in the lake and speedily come back. After that I will initiate you and you will have spiritual insight.” (1—4)

दो०— सर पैठत कपि पद गहा मकरीं तब अकुलान ।

मारी सो धरि दिव्य तनु चली गगन चढ़ि जान ॥ ५७ ॥

Do.: sara paiṭhata kapi pada gahā makarī taba akulāna,
mārī so dhari dibya tanu calī gagana caRhi jāna.57.

No sooner had Hanumān stepped into the lake than a she-alligator seized him by the foot in great excitement. Having been slain by Hanumān, she assumed a celestial form and, mounting an aerial car, soared into the heavens. (57)

चौ०— कपि तव दरस भइउँ निष्पापा । मिटा तात मुनिबर कर सापा ॥
मुनि न होइ यह निसिचर घोरा । मानहु सत्य बचन कपि मोरा ॥ १ ॥
अस कहि गई अपछरा जबहीं । निसिचर निकट गयउ कपि तबहीं ॥
कह कपि मुनि गुरदछिना लेहू । पाछें हमहि मंत्र तुम्ह देहू ॥ २ ॥
सिर लंगूर लपेटि पछारा । निज तनु प्रगटेसि मरती बारा ॥
राम राम कहि छाड़ेसि प्राणा । सुनि मन हरषि चलेउ हनुमाना ॥ ३ ॥
देखा सैल न औषध चीन्हा । सहसा कपि उपारि गिरि लीन्हा ॥
गहि गिरि निसि नभ धावत भयऊ । अवधपुरी ऊपर कपि गयऊ ॥ ४ ॥

Cau.: kapi tava darasa bhaiū niṣpāpā, miṭā tāta munibara kara sāpā.
muni na hoi yaha nisicara ghorā, mānahu satya bacana kapi morā.1.

asa kahi gaī apacharā jabahī, nisicara nikaṭa gayau kapi tabahī.
 kaha kapi muni guradachinā lehū, pāchē hamahi maṁtra tumha dehū.3.
 sira laṁgūra lapeti pachārā, nija tanu pragatesi maratī bārā.
 rāma rāma kahi chāResi prānā, suni mana haraṣi caleu hanumānā.4.
 dekhā saila na auṣadha cīnhā, sahasā kapi upāri giri līnhā.
 gahi giri nisi nabha dhāvata bhayaū, avadhapurī ūpara kapi gayāū.5.

“By your very sight, O dear monkey, I have been absolved of all sins and the curse of the great sage (which accounted for my birth in an alligator’s womb) has come to an end. This fellow, O monkey chief, is no hermit but a terrible demon : believe my words to be true.” So saying, the celestial nymph left for her abode in heaven and Hanumān immediately returned to the demon. Said the monkey: “First receive, holy sir, your fee as my spiritual preceptor and after that impart to me the sacred formula.” Hanumān then twisted his tail round the hermit’s head and knocked him down, and he appeared in his natural (demoniac) form at the moment of his death and gave up the ghost while muttering “Rāma, Rāma.” Hanumān was delighted at heart to hear this name and proceeded on his journey. He found the mountain but failed to single out the herb (prescribed by Suṣeṇa); he, therefore, lost no time in uprooting the mount itself. Holding up the mountain in his hand, Hanumān darted back through the air while it was yet night and happened to pass over the city of Ayodhyā. (1—4)

दो०— देखा भरत बिसाल अति निसिचर मन अनुमानि ।

बिनु फर सायक मारेउ चाप श्रवन लगि तानि ॥ ५८ ॥

Do.: dekhā bharata bisāla ati nisicara mana anumāni,
 binu phara sāyaka māreu cāpa śravana lagi tāni.58.

Bharata (who kept vigil at night ever since his return from Citrakūṭa) espied a colossal figure coursing through the air and thinking it to be some demon drew his bow to the ear and struck him with a headless shaft. (58)

चौ०— परेउ मुरुछि महि लागत सायक । सुमिरत राम राम रघुनायक ॥
 सुनि प्रिय बचन भरत तब धाए । कपि समीप अति आतुर आए ॥ १ ॥
 बिकल बिलोकि कीस उर लावा । जागत नहिं बहु भाँति जगावा ॥
 मुख मलीन मन भए दुखारी । कहत बचन भरि लोचन बारी ॥ २ ॥
 जेहिं बिधि राम बिमुख मोहि कीन्हा । तेहिं पुनि यह दारुन दुख दीन्हा ॥
 जौं मोरें मन बच अरु काया । प्रीति राम पद कमल अमाया ॥ ३ ॥
 तौ कपि होउ बिगत श्रम सूला । जौं मो पर रघुपति अनुकूला ॥
 सुनत बचन उठि बैठ कपीसा । कहि जय जयति कोसलाधीसा ॥ ४ ॥

Cau.: pareu muruchi mahi lāgata sāyaka, sumirata rāma rāma raghunāyaka.
 suni priya bacana bharata taba dhāe, kapi samīpa ati ātura āe.1.
 bikala biloki kīsa ura lāvā, jāgata nahī bahu bhāti jagāvā.
 mukha malīna mana bhae dukhārī, kahata bacana bhari locana bārī.2.
 jehī bidhi rāma bimukha mohi kīnhā, tehī puni yaha dārūna dukha dīnhā.
 jāū morē mana baca aru kāyā, prīti rāma pada kamala amāyā.3.
 tau kapi hou bigata śrama sūlā, jāū mo para raghupati anukūlā.
 sunata bacana uṭhi baiṭha kapisā, kahi jaya jayati kosalādhīsā.4.

Struck by the dart, Hanumān dropped unconscious to the ground, crying “Rāma, Rāma, O Lord of the Raghus!” The moment Bharata heard these pleasing words he rushed and came posthaste by the side of the monkey. Seeing the monkey in swoon, the prince clasped him to his bosom and tried every means to bring him back to consciousness but in vain. With a sad look in his face and much distressed at heart and his eyes full of tears, he spoke the following words; “The selfsame Providence who alienated me from Śrī Rāma has also inflicted this terrible suffering on me. If in thought, word and deed I cherish sincere devotion to Śrī Rāma’s lotus feet, and if the Lord of the Raghus is kindly disposed towards me, may this monkey be relieved of all exhaustion and pain.” As soon as these words entered his ears the monkey chief arose and sat up, crying “Glory, all glory to the Lord of Kosala!” (1—4)

सो०— लीन्ह कपिहि उर लाइ पुलकित तनु लोचन सजल ।

प्रीति न हृदयँ समाइ सुमिरि राम रघुकुल तिलक ॥ ५९ ॥

So.: līnha kapihi ura lāi pulakita tanu locana sajala,
prīti na hṛdayā samāi sumiri rāma raghukula tilaka.59.

A thrill of joy ran through his body and tears rushed to his eyes as Bharata took and clasped the monkey to his bosom. His heart overflowed with love at the very thought of Śrī Rāma, the glory of Raghu’s race. (59)

चौ०— तात कुसल कहु सुखनिधान की । सहित अनुज अरु मातु जानकी ॥
कपि सब चरित समास बखाने । भए दुखी मन महँ पछिताने ॥ १ ॥
अहह दैव मैं कत जग जायउँ । प्रभु के एकहु काज न आयउँ ।
जानि कुअवसरु मन धरि धीरा । पुनि कपि सन बोले बलबीरा ॥ २ ॥
तात गहरु होइहि तोहि जाता । काजु नसाइहि होत प्रभाता ॥
चहु मम सायक सैल समेता । पठवौं तोहि जहँ कृपानिकेता ॥ ३ ॥
सुनि कपि मन उपजा अभिमाना । मोरें भार चलिहि किमि बाना ॥
राम प्रभाव बिचारि बहोरी । बंदि चरन कह कपि कर जोरी ॥ ४ ॥

Cau.: tāta kusala kahu sukhanidhāna kī, sahita anuja aru mātu jānakī.
kapi saba carita samāsa bakhāne, bhae dukhī mana mahū pachitāne.1.
ahaha daiva maī kata jaga jāyaū, prabhu ke ekahu kāja na āyaū.
jāni kuavasaru mana dhari dhīrā, puni kapi sana bole balabīrā.2.
tāta gaharu hoihi tohi jātā, kāju nasāihi hota prabhātā.
caRhu mama sāyaka saila sametā, paṭhavaū tohi jahā kṛpāniketā.3.
suni kapi mana upajā abhimānā, morē bhāra calihi kimi bānā.
rāma prabhāva bicāri bahorī, baṁdi carana kaha kapi kara jorī.4.

“Tell me, dear friend, if all is well with Śrī Rāma, the Fountain of Joy, as well as with His younger brother (Lakṣmaṇa) and my mother Jānakī (Janaka’s Daughter).” The monkey chief told him in brief all that had happened and Bharata felt much distressed to hear it and his heart was filled with remorse. “Ah me, good heavens, why should I have been born into this world at all, if I could not be of any service to the Lord?” But realizing the adverse circumstances, the gallant and mighty prince recollected himself and addressed Hanumān again, “You will be delayed in your journey and nothing will avail

after daybreak. Therefore, ascend my arrow, mountain and all, and I will send you straight into the presence of the All-merciful." Hanumān's pride was tickled when he heard these words. "How will the arrow fly with my weight?" he thought. Then, recalling Śrī Rāma's glory, he bowed at Bharata's feet and spoke with joined palms:— (1—4)

दो०— तव प्रताप उर राखि प्रभु जैहउँ नाथ तुरंत ।

अस कहि आयसु पाइ पद बंदि चलेउ हनुमंत ॥ ६० (क) ॥

भरत बाहु बल सील गुन प्रभु पद प्रीति अपार ।

मन महँ जात सराहत पुनि पुनि पवनकुमार ॥ ६० (ख) ॥

Do.: tava pratāpa ura rākhi prabhu jaihaũ nātha turam̐ta,
asa kahi āyasu pāi pada baṁdi caleu hanumam̐ta.60(A).
bharata bāhu bala sīla guna prabhu pada prīti apāra,
mana mahũ jāta sarāhata puni puni pavanakumāra.60(B).

"Cherishing the thought of your majesty, my lord, I will go swiftly." So saying and obtaining leave of Bharata, Hanumān bowed at his feet and sped on. As he journeyed forth, the son of the wind-god extolled to himself again and again Bharata's strength of arm, amiability and goodness as well as his boundless devotion to the Lord's feet. (60 A-B)

चौ०— उहाँ राम लछिमनहि निहारी । बोले बचन मनुज अनुसारी ॥
अर्ध राति गइ कपि नहिं आयउ । राम उठाइ अनुज उर लायउ ॥ १ ॥
सकहु न दुखित देखि मोहि काऊ । बंधु सदा तव मृदुल सुभाऊ ॥
मम हित लागि तजेहु पितु माता । सहेहु बिपिन हिम आतप बाता ॥ २ ॥
सो अनुराग कहाँ अब भाई । उठहु न सुनि मम बच बिकलाई ॥
जौं जनतेउँ बन बंधु बिछोहू । पिता बचन मनतेउँ नहिं ओहू ॥ ३ ॥
सुत बित नारि भवन परिवारा । होहिं जाहिं जग बारहिं बारा ॥
अस बिचारि जियँ जागहु ताता । मिलइ न जगत सहोदर भ्राता ॥ ४ ॥
जथा पंख बिनु खग अति दीना । मनि बिनु फनि करिबर कर हीना ॥
अस मम जिवन बंधु बिनु तोही । जौं जइ दैव जिआवै मोही ॥ ५ ॥
जैहउँ अवध कवन मुहु लाई । नारि हेतु प्रिय भाइ गँवाई ॥
बरु अपजस सहतेउँ जग माहीं । नारि हानि बिसेष छति नाहीं ॥ ६ ॥
अब अपलोकु सोकु सुत तोरा । सहिहि निठुर कठोर उर मोरा ॥
निज जननी के एक कुमारा । तात तासु तुम्ह प्राण अधारा ॥ ७ ॥
सौंपैसि मोहि तुम्हहि गहि पानी । सब बिधि सुखद परम हित जानी ॥
उतरु काह दैहउँ तेहि जाई । उठि किन मोहि सिखावहु भाई ॥ ८ ॥
बहु बिधि सोचत सोच बिमोचन । स्रवत सलिल राजिव दल लोचन ॥
उमा एक अखंड रघुराई । नर गति भगत कृपाल देखाई ॥ ९ ॥

Cau.: uhaũ rāma lachimanahi nihārī, bole bacana manuja anusārī.
ardha rāti gai kapi nahĩ āyau, rāma uṭhāi anuja ura lāyau.1.

sakahu na dukhita dekhi mohi kāū, baṁdhu sadā tava mṛdula subhāū.
 mama hita lāgi tajehu pitu mātā, sahehu bipina hima ātapa bātā.2.
 so anurāga kahā abā bhāi, uṭhahu na suni mama baca bikalāi.
 jaū janateū bana baṁdhu bichohū, pitā bacana manateū nahī ohū.3.
 suta bita nāri bhavana parivārā, hohī jāhī jaga bārahī bārā.
 asa bicāri jiyā jāgahu tātā, milai na jagata sahodara bhrātā.4.
 jathā paṁkha binu khaga ati dīnā, mani binu phani karibara kara hīnā.
 asa mama jivana baṁdhu binu tohī, jaū jaRa daiva jiāvai mohī.5.
 jaihaū avadha kavana muhu lāi, nāri hetu priya bhāi gāvāi.
 baru apajasa sahateū jaga māhī, nāri hāni biseṣa chati nāhī.6.
 aba apaloku soku suta torā, sahihi niṭhura kaṭhora ura morā.
 nija janani ke eka kumārā, tāta tāsū tumha prāna adhārā.7.
 saūpesi mohi tumhahi gahi pānī, saba bidhi sukhada parama hita jānī.
 utaru kāha daihaū tehi jāi, uṭhi kina mohi sikhāvahu bhāi.8.
 bahu bidhi socata soca bimocana, sravata salila rājiva dala locana.
 umā eka akhaṁḍa raghurāi, nara gati bhagata kṛpāla dekhāi.9.

Now, there on Suvela Śrī Rāma uttered words befitting a mortal as He looked at Lakṣmaṇa, “Although it is now past midnight, Hanumān has not yet turned up!” Śrī Rāma raised His younger brother and clasped him to His bosom. “Brother, you could never bear to see me in distress, since your disposition has always been so tender. On my account you left both father and mother and exposed yourself to the cold, the heat and the winds of the forest. Where is that old love now, brother, that you refuse to get up even on hearing my lament? Had I known that I would lose my brother in the forest, I would never have obeyed even my father’s command. Sons, riches, wives, houses and kinsfolk in this world repeatedly come and go; but a real brother cannot be had again in this world. Ponder this in your mind and arise, dear brother. As a bird is utterly miserable without wings, a serpent without its head-jewel and a noble elephant without its trunk, so is my life without you, brother, in case stupid fate compels me to survive. With what face shall I return to Ayodhyā after sacrificing a beloved brother for the sake of my wife. I would rather have suffered obloquy in the world (for my inability to recover my wife); for after all the loss of a wife is not a serious loss. Now, however, my unfeeling and stony heart will endure both that obloquy and the deep anguish of your loss, my son. Your mother’s only son, you are the sole prop of her life. Yet she took you by the hand and entrusted you to me, knowing that I would make you happy in everyway and that I am your greatest well-wisher. What answer shall I give her when I go back? Why should you not get up and advise me, brother?” Thus lamented the Dispeller of sorrow in diverse ways; and tears flowed from His eyes which resembled the petals of a lotus. Umā, (continues Lord Śiva,) the Lord of the Raghus is one (without a second) and indivisible; He exhibited the ways of human being only because He is so compassionate to His devotees. (1—9)

सो०— प्रभु प्रलाप सुनि कान बिकल भए बानर निकर ।

आइ गयउ हनुमान जिमि करुना महँ बीर रस ॥ ६१ ॥

So.: prabhu pralāpa suni kāna bikala bhae bānara nikara,
 āi gayau hanumāna jimi karunā mahā bīra rasa.61.

The hosts of monkeys that surrounded the Lord were distressed to hear the Lord's frantic wailing. Presently arrived Hanumān like a heroic strain in the midst of pathos. (61)

चौ०— हरषि राम भेंटेउ हनुमाना । अति कृतग्य प्रभु परम सुजाना ॥
 तुरत बैद तब कीन्हि उपाई । उठि बैठे लछिमन हरषाई ॥ १ ॥
 हृदयँ लाइ प्रभु भेटेउ भ्राता । हरषे सकल भालु कपि ब्राता ॥
 कपि पुनि बैद तहाँ पहुँचावा । जेहि बिधि तबहिं ताहि लइ आवा ॥ २ ॥
 यह बृत्तांत दसानन सुनेऊ । अति बिषाद पुनि पुनि सिर धुनेऊ ॥
 व्याकुल कुंभकरन पहिं आवा । बिबिध जतन करि ताहि जगावा ॥ ३ ॥
 जागा निसिचर देखिअ कैसा । मानहुँ कालु देह धरि बैसा ॥
 कुंभकरन बूझा कहु भाई । काहे तव मुख रहे सुखाई ॥ ४ ॥
 कथा कही सब तेहिं अभिमानी । जेहि प्रकार सीता हरि आनी ॥
 तात कपिन्ह सब निसिचर मारे । महा महा जोधा संघारे ॥ ५ ॥
 दुर्मुख सुररिपु मनुज अहारी । भट अतिकाय अकंपन भारी ॥
 अपर महोदर आदिक बीरा । परे समर महि सब रनधीरा ॥ ६ ॥

Cau.: haraṣi rāma bheṅṭeu hanumānā, ati kṛtagya prabhu parama sujānā.
 turata baida taba kīnhi upāi, uṭhi baiṭhe lachimana haraṣāi.1.
 hṛdayā laī prabhu bheṭeu bhrātā, haraṣe sakala bhālu kapi brātā.
 kapi puni baida tahā pahūcāvā, jehi bidhi tabahī tāhi lai āvā.2.
 yaha bṛttānta dasānana suneū, ati biṣāda puni puni sira dhuneū.
 byākula kuṁbhakarana pahī āvā, bibidha jatana kari tāhi jagāvā.3.
 jāgā nisicara dekhia kaisā, mānahū kālu deha dhari baisā.
 kuṁbhakarana būjhā kahu bhāi, kāhe tava mukha rahe sukhāi.4.
 kathā kahī saba tehī abhimānī, jehi prakāra sītā hari ānī.
 tāta kapinha saba nisicara māre, mahā mahā jodhā saṁghāre.5.
 durmukha suraripu manuja ahārī, bhaṭa atikāya akampana bhārī.
 apara mahodara ādika bīrā, pare samara mahi saba ranadhīrā.6.

Transported with joy, Śrī Rāma embraced Hanumān; for the Lord is exceedingly grateful by nature and supremely wise. The physician (Suṣeṇa) then immediately applied the remedy and Lakṣmaṇa cheerfully rose and sat up. The Lord clasped His brother to His heart and the whole host of bears and monkeys was rejoiced. Hanumān took the physician back to Laṅkā in the same way he had brought him the previous night. When the ten-headed monster heard this news, he beat his head in utter despair again and again. In sore perplexity he called on Kumbhakarṇa (his younger brother) and succeeded in waking him by using all sorts of devices. Having woken and sat up, he looked like Death himself in a corporeal body. Kumbhakarṇa asked; "Tell me, brother, why do you look so withered up?" The haughty Rāvaṇa told him the whole story as to how he had carried off Sītā "Dear brother, the monkeys have killed all the demons and extirpated the greatest warriors. Durmukha, Devāntaka (the enemy of gods), Narāntaka (the devourer of men), the mighty champions Atikāya (of enormous size) and Akampana (who never trembles in fear) and other heroes like Mahodara (the bigbellied), so staunch in battle, have all fallen on the field of battle." (1—6)

दो०— सुनि दसकंधर बचन तब कुंभकरन बिलखान ।

जगदंबा हरि आनि अब सठ चाहत कल्यान ॥ ६२ ॥

Do.: **sunī dasakāṁdhara bacana taba kumbhakarana bilakhāna,**
jagadambā hari āni aba saṭha cāhata kalyāna.62.

On hearing the words of his ten-headed brother, Kumbhakarna felt very sorry. "Having carried off the Mother of the universe, O fool, you still expect good out of it!" (62)

चौ०— भल न कीन्ह तैं निसिचर नाहा । अब मोहि आइ जगाएहि काहा ॥

अजहूँ तात त्यागि अभिमाना । भजहु राम होइहि कल्याना ॥ १ ॥

हैं दससीस मनुज रघुनायक । जाके हनूमान से पायक ॥

अहह बंधु तैं कीन्हि खोटाई । प्रथमहिं मोहि न सुनाएहि आई ॥ २ ॥

कीन्हेहु प्रभु बिरोध तेहि देवक । सिव बिरंचि सुर जाके सेवक ॥

नारद मुनि मोहि ग्यान जो कहा । कहतेउँ तोहि समय निरबहा ॥ ३ ॥

अब भरि अंक भेंटु मोहि भाई । लोचन सुफल करौं मैं जाई ॥

स्याम गात सरसीरुह लोचन । देखौं जाइ ताप त्रय मोचन ॥ ४ ॥

Cau.: **bhala na kīnha taī nīsicara nāhā, aba mohi āi jagāēhi kāhā.**
ajahūṅ tāta tyāgi abhimānā, bhajahu rāma hoihi kalyānā.1.
haiṅ dasasīsā manuja raghunāyaka, jāke hanūmāna se pāyaka.
ahaha baṁdhu taī kīnhi khoṭāī, prathamahī mohi na sunāēhi āī.2.
kīnhehu prabhu bīrodha tehi devaka, siva biraṁci sura jāke sevaka.
nārada muni mohi gyāna jo kahā, kahateūṅ tohi samaya nirabahā.3.
aba bhari aṁka bheṁṭu mohi bhāī, locana suphala karaū maī jāī.
syāma gāta sarasīruha locana, dekhaū jāi tāpa traya mocana.4.

"You have not acted well, O demon king. And now why have you come and woke me up? Yet, abandoning pride, worship Śrī Rāma and you will be blessed. Can the Lord of the Raghus, O ten-headed Rāvaṇa, be a man, who has couriers like Hanumān? Alas, brother, you acted unwisely in that you did not break this news to me earlier. You have courted war with the Divinity who has for His servants gods like Śiva and Virañci (the Creator). I would have confided to you the secret which the sage Nārada had once imparted to me; but the time has passed. Squeeze me, brother, in close embrace now, so that I may go and bless my eyes with the sight of the Lord who has a swarthy complexion and lotus-like eyes and who relieves the threefold agony of His devotees." (1—4)

दो०— राम रूप गुन सुमिरत मगन भयउ छन एक ।

रावन मागेउ कोटि घट मद अरु महिष अनेक ॥ ६३ ॥

Do.: **rāma rūpa guna sumirata magana bhayau chana eka,**
rāvana māgeu koṭi ghaṭa mada aru mahiṣa aneka.63.

As he thought of Śrī Rāma's beauty and virtues he forgot himself for a moment. In the meantime Rāvaṇa requisitioned (for his consumption) myriads of jars full of wine and a whole herd of buffaloes. (63)

चौ०— महिष खाइ करि मदिरा पाना । गर्जा बज्राघात समाना ॥
 कुंभकरन दुर्मद रन रंगा । चला दुर्ग तजि सेन न संगी ॥ १ ॥
 देखि बिभीषनु आगें आयउ । परेउ चरन निज नाम सुनायउ ॥
 अनुज उठाइ हृदयँ तेहि लायो । रघुपति भक्त जानि मन भायो ॥ २ ॥
 तात लात रावन मोहि मारा । कहत परम हित मंत्र बिचारा ॥
 तेहिं गलानि रघुपति पहिं आयउँ । देखि दीन प्रभु के मन भायउँ ॥ ३ ॥
 सुनु सुत भयउ कालबस रावन । सो कि मान अब परम सिखावन ॥
 धन्य धन्य तैं धन्य बिभीषन । भयहु तात निसिचर कुल भूषन ॥ ४ ॥
 बंधु बंस तैं कीन्ह उजागर । भजेहु राम सोभा सुख सागर ॥ ५ ॥

Cau.: mahiṣa khāi kari madirā pānā, garjā bajrāghāta samānā.
 kumbhakarana durmada rana raṅgā, calā durga taji sena na saṅgā.1.
 dekhi bibhīṣanu āgē āyau, pareu carana nija nāma sunāyau.
 anuja uṭhāi hṛdayā tehi lāyo, raghupati bhakta jāni mana bhāyo.2.
 tāta lāta rāvana mohi mārā, kahata parama hita maṅtra bicārā.
 tehi galāni raghupati pahī āyau, dekhi dīna prabhu ke mana bhāyau.3.
 sunu suta bhayau kālabasa rāvana, so ki māna aba parama sikhāvana.
 dhanya dhanya tai dhanya bibhīṣana, bhayahu tāta nisicara kula bhūṣana.4.
 baṁdhu baṁsa tai kīnha ujāgara, bhajehu rāma sobhā sukha sāgara.5.

Having feasted on the buffaloes and drunk off the wine, Kumbhakarna roared like a crash of lightning. Heavily drunk and full of passion for war, he sallied forth from the fort without any troops. When Vibhīṣana saw him, he came forward and falling at his feet told him his name. Kumbhakarna in his turn lifted his younger brother and clasped him to his bosom; he was delighted at heart to know that his brother was a devotee of Śrī Rāma (the Lord of the Raghus). “Dear brother, Rāvaṇa spurned me with his foot when I gave him a most salutary advice and told him my view. Disgusted with such treatment I came away to Śrī Rāma, and the Lord’s heart was drawn towards me when he perceived my distress.” “Listen, my son; Rāvaṇa is in the clutches of death and would not listen even to the best advice at this stage. Thrice blessed are you, Vibhīṣana; you have proved to be the ornament of the demon race. Brother, you have brought glory to our line by adoring Śrī Rāma, that ocean of beauty and felicity. (1—5)

दो०— बचन कर्म मन कपट तजि भजेहु राम रनधीर ।
 जाहु न निज पर सूझ मोहि भयउँ कालबस बीर ॥ ६४ ॥

Do.: bacana karma mana kapaṭa taji bhajehu rāma ranadhīra,
 jāhu na nija para sūjha mohi bhayau kālabasa bīra.64.

“In thought, word and deed you should guilelessly worship Śrī Rāma, who is staunch in battle. Now leave me; for, doomed as I am to death, brother, I can no longer distinguish between friend and foe.” (64)

चौ०— बंधु बचन सुनि चला बिभीषन । आयउ जहँ त्रैलोक बिभूषन ॥
 नाथ भूधराकार सरीरा । कुंभकरन आवत रनधीरा ॥ १ ॥
 एतना कपिन्ह सुना जब काना । किलकिलाइ धाए बलवाना ॥
 लिए उठाइ बिटप अरु भूधर । कटकटाइ डारहिं ता ऊपर ॥ २ ॥

कोटि कोटि गिरि सिखर प्रहारा । करहिं भालु कपि एक एक बारा ॥
 मुर्यो न मनु तनु टर्यो न टार्यो । जिमि गज अर्क फलनि को मार्यो ॥ ३ ॥
 तब मारुतसुत मुठिका हन्यो । पर्यो धरनि ब्याकुल सिर धुन्यो ॥
 पुनि उठि तेहिं मारेउ हनुमंता । घुर्मित भूतल परेउ तुरंता ॥ ४ ॥
 पुनि नल नीलहि अवनि पछारेसि । जहँ तहँ पटक पटक भट डारेसि ॥
 चली बलीमुख सेन पराई । अति भय त्रसित न कोउ समुहाई ॥ ५ ॥

Cau.: *baṁdhu bacana suni calā bibhīṣana, āyau jahā trailoka bibhūṣana.*
nātha bhūdhārākāra sarīrā, kumbhakarana āvata ranadhīrā.1.
etanā kapinha sunā jaba kānā, kilakilāi dhāe balavānā.
lie uṭhāi biṭapa aru bhūdhara, kaṭakaṭāi ḍārahī tā ūpara.2.
koṭi koṭi giri sikhara prahārā, karahī bhālu kapi eka eka bārā.
muryo na manu tanu ṭaryo na ṭaryo, jimi gaja arka phalani ko māryo.3.
taba mārutasuta muṭhikā hanyo, paryo dharani byākula sira dhunyo.
puni uṭhi tehi māreu hanumāntā, ghurmita bhūtala pareu turāntā.4.
puni nala nīlahi avani pachāresi, jahā tahā paṭaki paṭaki bhaṭa dāresi.
calī balīmukha sena parāi, ati bhaya trasita na kou samuhāi.5.

On hearing the words of his brother (Kumbhakarṇa) Vibhīṣaṇa turned back and came into the presence of Śrī Rāma (the Ornament of the three spheres). "My lord, here comes Kumbhakarṇa, possessed of a body huge as a mountain and staunch in battle!" The moment the mighty monkeys heard this they rushed forth crying with joy. They plucked up trees and mountains and hurled them against Kumbhakarṇa gnashing their teeth all the while. The bears and monkeys threw myriads of mountain-peaks at him each time. But neither he felt daunted in spirit nor did he stir from his position in spite of the best efforts on the part of the monkeys to push him back, even like an elephant pelted with the fruits of the sun-plant. Thereupon Hanumān struck him with his fist and he fell to the earth beating his head in great confusion. Rising again he hit Hanumān back and the latter whirled round and immediately dropped to the ground. Next he overthrew Nala and Nīla upon the ground and knocked down the warriors here, there and everywhere. The monkey host stampeded; in utter dismay none dared face him. (1—5)

दो०— अंगदादि कपि मुरुछित करि समेत सुग्रीव ।

काँख दाबि कपिराज कहँ चला अमित बल सीव ॥ ६५ ॥

Do.: *aṁgadādi kapi muruchita kari sameta sugrīva,*
kākha dābi kapidrāja kahū calā amita bala sīmva.65.

Having rendered unconscious Aṅgada and the other principal monkeys including Sugrīva, Kumbhakarṇa, who was of unbounded might, nay, the very perfection of strength, pressed the king of the monkeys under his arm and went off. (65)

चौ०— उमा करत रघुपति नरलीला । खेलत गरुड़ जिमि अहिगन मीला ॥

भृकुटि भंग जो कालहि खाई । ताहि कि सोहइ ऐसि लराई ॥ १ ॥

जग पावनि कीरति बिस्तरिहहिं । गाइ गाइ भवनिधि नर तरिहहिं ॥

मुरुछा गइ मारुतसुत जागा । सुग्रीवहि तब खोजन लागा ॥ २ ॥

सुग्रीवहु कै मुरुछा बीती । निबुकि गयउ तेहि मृतक प्रतीती ॥
 काटेसि दसन नासिका काना । गरजि अकास चलेउ तेहिं जाना ॥ ३ ॥
 गहेउ चरन गहि भूमि पछारा । अति लाघवँ उठि पुनि तेहि मारा ॥
 पुनि आयउ प्रभु पहिं बलवाना । जयति जयति जय कृपानिधाना ॥ ४ ॥
 नाक कान काटे जियँ जानी । फिरा क्रोध करि भइ मन ग्लानी ॥
 सहज भीम पुनि बिनु श्रुति नासा । देखत कपि दल उपजी त्रासा ॥ ५ ॥

Cau.: umā karata raghupati naralīlā, khelata garuRa jimi ahigana milā.
 bhṛkuṭi bhaṅga jo kālahi khāi, tāhi ki sohai aisi larāi.1.
 jaga pāvani kīrati bistarihahi, gāi gāi bhavanidhi nara tarihahi.
 muruchā gai mārutasuta jāgā, sugrīvahi taba khojana lāgā.2.
 sugrīvahu kai muruchā bitī, nibuki gayau tehi mṛtaka pratīti.
 kāṭesi dasana nāsikā kānā, garaji akāsa caleu tehi jānā.3.
 gaheu carana gahi bhūmi pachārā, ati lāghavā uṭhi puni tehi mārā.
 puni āyau prabhu pahī balavānā, jayati jayati jaya kṛpānidhānā.4.
 nāka kāna kāṭe jiyā jāni, phirā krodha kari bhai mana glāni.
 sahaja bhīma puni binu śruti nāsā, dekhata kapi dala upajī trāsā.5.

Umā, (continues Lord Śiva,) the Lord of the Raghus played the part of a human being in the same way as Garuḍa (the mount of Bhagavān Viṣṇu) would sport in the company of snakes. Otherwise how could He who devours Death himself with the mere knitting of His brows engage with any grace in such a conflict as this? He will thereby spread His fame, which will not only sanctify the whole world but will undoubtedly take across the ocean of mundane existence the people who sing it. Now Hanumān's unconsciousness ceased and he woke and presently began to look about for Sugrīva. Meanwhile Sugrīva too recovered from his swoon and slipped out of Kumbhakarna's grips, who had taken him for dead (and consequently loosened his grip). Kumbhakarna discovered his escape only when Sugrīva bit off the monster's nose and ears and ascended into the air roaring. The demon caught Sugrīva by the foot and, having thus secured him, dashed him against the ground. Sugrīva, however, rose with remarkable agility and hit his adversary back. The mighty hero then returned into the Lord's presence, shouting "Glory, glory, all glory to the merciful Lord!" Kumbhakarna felt sick at heart when he realized that he had been deprived of his nose and ears, and turned back in a fury. The monkey host was horror-stricken when they saw the monster, who was frightful by nature and looked more so in the absence of his nose and ears. (1—5)

दो०— जय जय जय रघुबंस मनि धाए कपि दै हूह ।

एकहि बार तासु पर छाड़ेन्हि गिरि तरु जूह ॥ ६६ ॥

Do.: jaya jaya jaya raghubansa mani dhāe kapi dai hūha,
 ekahi bāra tāsū para chāRenhi giri taru jūha.66.

Raising a shout of "Glory, glory, all glory to the Jewel of Raghu's race!" the monkeys rushed forward and rained upon him all at once a volley of rocks and trees. (66)

चौ०— कुंभकरन रन रंग बिरुद्धा । सन्मुख चला काल जनु क्रुद्धा ॥

कोटि कोटि कपि धरि धरि खाई । जनु टीड़ी गिरि गुहाँ समाई ॥ १ ॥

कोटिन्ह गहि सरीर सन मर्दा । कोटिन्ह मीजि मिलव महि गर्दा ॥
 मुख नासा श्रवनन्हि कीं बाटा । निसरि पराहिं भालु कपि ठाटा ॥ २ ॥
 रन मद मत्त निसाचर दर्पा । बिस्व ग्रसिहि जनु एहि बिधि अर्पा ॥
 मुरे सुभट सब फिरहिं न फेरे । सूझ न नयन सुनहिं नहिं टेरे ॥ ३ ॥
 कुंभकरन कपि फौज बिडारी । सुनि धाई रजनीचर धारी ॥
 देखी राम बिकल कटकाई । रिपु अनीक नाना बिधि आई ॥ ४ ॥

Cau.: kumbhakarana rana raṅga biruddhā, sanmukha calā kāla janu kruddhā.
 koṭi koṭi kapi dhari dhari khāi, janu ṭīRi giri guhā samāi.1.
 koṭinha gahi sarīra sana mardā, koṭinha mīji milava mahi gardā.
 mukha nāsā śravananhi kī bātā, nisari parāhī bhālu kapi ṭhātā.2.
 rana mada matta nisācara darpā, bisva grasihi janu ehi bidhi arpā.
 mure subhaṭa saba phirahī na phere, sūjha na nayana sunahī nahī ṭere.3.
 kumbhakarana kapi phauja biḍārī, suni dhāi rajanīcara dhārī.
 dekhī rāma bikala kaṭakāi, ripu anīka nānā bidhi āi.4.

Maddened with the lust of battle, Kumbhakarna marched against the enemy like Death himself furious with rage. He seized and devoured myriads of monkeys, that looked like swarms of locusts entering a mountain cave. Seizing many more millions he crushed them against his body, and millions he levigated between his palms and mixed with the dust on the ground. Multitudes of bears and monkeys escaped through his mouth, nostrils and ears and ran away. Intoxicated with the frenzy of battle the demon stood in a challenging mood; as though the Creator had placed the whole universe at his disposal and he was going to devour it. All great warriors scuttled away from the battle-field and would not return under any persuasion whatsoever. They could neither see with their eyes nor hear any call. The demon host also sallied forth when they learnt that Kumbhakarna had dispersed the monkey army. Śrī Rāma saw the discomfiture of His forces and further perceived all kinds of enemy reinforcements pouring in. (1—4)

दो०— सुनु सुग्रीव बिभीषन अनुज सँभारेहु सैन ।
 मैं देखउँ खल बल दलहि बोले राजिवनैन ॥ ६७ ॥

Do.: sunu sugrīva bibhīṣana anuja sābhārehu saina,
 mañ dekhañ khala bala dalahi bole rājivanaina.67.

“Listen, Sugrīva, Vibhīṣaṇa and Lakṣmaṇa; take care of the army while I test the might and man-power of this wretch,” said the lotus-eyed Lord. (67)

चौ०— कर सारंग साजि कटि भाथा । अरि दल दलन चले रघुनाथा ॥
 प्रथम कीन्हि प्रभु धनुष टँकोरा । रिपु दल बधिर भयउ सुनि सोरा ॥ १ ॥
 सत्यसंध छाँड़े सर लच्छा । कालसर्प जनु चले सपच्छा ॥
 जहँ तहँ चले बिपुल नाराचा । लगे कटन भट बिकट पिसाचा ॥ २ ॥
 कटहिं चरन उर सिर भुजदंडा । बहुतक बीर होहिं सत खंडा ॥
 घुर्मि घुर्मि घायल महि परहीं । उठि संभारि सुभट पुनि लरहीं ॥ ३ ॥
 लागत बान जलद जिमि गाजहिं । बहुतक देखि कठिन सर भाजहिं ॥
 रुंड प्रचंड मुंड बिनु धावहिं । धरु धरु मारु मारु धुनि गावहिं ॥ ४ ॥

Cau.: kara sāraṅga sāji kaṭi bhāthā, ari dala dalana cale raghunāthā.
 prathama kīnhi prabhu dhanuṣa ṭākorā, ripu dala badhira bhayau suni sorā.1.
 satyasaṁdha chāRe sara lacchā, kālasarpa janu cale sapacchā.
 jahā tahā cale bipula nārācā, lage kaṭana bhaṭa bikaṭa pisācā.2.
 kaṭahī carana ura sira bhujadaṁdā, bahutaka bīra hohī sata khamḍā.
 ghurmi ghurmi ghāyala mahi parahī, uṭhi saṁbhāri subhaṭa puni larahī.3.
 lāgata bāna jalada jimi gājahī, bahutaka dekhi kaṭhina sara bhājahī.
 ruṁḍa pracāṁḍa muṁḍa binu dhāvahī, dharu dharu māru māru dhuni gāvahī.4.

Taking His famous bow, known by the name of Śārṅga, in His hand and with a quiver fastened to His waist, the Lord of the Raghus went forth to crush the enemy's ranks. The Lord first twanged His bow: the sound was so piercing that the enemy host was deafened to hear it. Śrī Rāma of unflinching resolve discharged a hundred thousand arrows, which sped like winged cobras. Numerous arrows flew in every direction; fierce demon warriors began to be mowed down. Feet, chest, head and arms were dismembered; while many a hero was cut into a hundred pieces. Whirling round and round, the wounded fell to the ground; the champions among them rose and, recovering themselves, would join battle again. They thundered like clouds even as the arrows struck them; while many of them took to flight at the very sight of the terrible arrows. Headless trunks rushed fiercely on with the cries of "Seize, seize, kill, kill." (1—4)

दो०— छन महँ प्रभु के सायकन्हि काटे बिकट पिसाच ।

पुनि रघुबीर निषंग महँ प्रबिसे सब नाराच ॥ ६८ ॥

Do.: chana mahū prabhu ke sāyakanhi kāṭe bikaṭa pisāca,
 puni raghubīra niṣaṅga mahū prabise saba nārāca.68.

In a trice the Lord's arrows mowed down the terrible demon host. All the arrows then made their way back into Śrī Rāma's quiver. (68)

चौ०— कुंभकरन मन दीख बिचारी । हति छन माझ निसाचर धारी ॥
 भा अति क्रुद्ध महाबल बीरा । कियो मृगनायक नाद गँभीरा ॥ १ ॥
 कोपि महीधर लेइ उपारी । डारइ जहँ मर्कट भट भारी ॥
 आवत देखि सैल प्रभु भारे । सरन्हि काटि रज सम करि डारे ॥ २ ॥
 पुनि धनु तानि कोपि रघुनायक । छाँड़े अति कराल बहु सायक ॥
 तनु महँ प्रबिसि निसरि सर जाहीं । जिमि दामिनि घन माझ समाहीं ॥ ३ ॥
 सोनित स्रवत सोह तन कारे । जनु कज्जल गिरि गेरु पनारे ॥
 बिकल बिलोकि भालु कपि धाए । बिहँसा जबहिं निकट कपि आए ॥ ४ ॥

Cau.: kuṁbhakarana mana dīkha bicāri, hati chana mājha nisācara dhāri.
 bhā ati kruddha mahābala bīrā, kiyo mṛganāyaka nāda gābhīrā.1.
 kopi mahīdhara lei upāri, ḍārai jahā markāṭa bhaṭa bhāri.
 āvata dekhi saila prabhu bhāre, saranhi kāṭi raja sama kari ḍāre.2.
 puni dhanu tāni kopi raghunāyaka, chāRe ati karāla bahu sāyaka.
 tanu mahū prabise nisari sara jāhī, jimi dāmini ghana mājha samāhī.3.
 sonita sravata soha tana kāre, janu kajjala giri geru panāre.
 bikala biloki bhālu kapi dhāe, bihāsā jabahī nikaṭa kapi āe.4.

When Kumbhakarna perceived and realized that the demon army had been wiped out in an instant, the formidable hero flew into a violent rage and gave a grim roar as that of a lion (the king of beasts). In his fury he tore up mountains by the roots and dashed them upon detachments of mighty monkey warriors. The Lord saw the huge mountains coming and shattered them with His arrows into dust as it were. The Lord of the Raghus once more pulled the string of His bow and indignantly discharged a volley of His exceedingly terrible shafts. The arrows entered and passed through his body like flashes of lightning disappearing into a cloud. Blood gushing out from his dark figure resembled spouts of red ochre shooting from a mountain of soot. Perceiving him in fluster, bears and monkeys dashed forward; the monster, however, laughed when the monkeys drew near. (1—4)

दो०— महानाद करि गर्जा कोटि कोटि गहि कीस ।

महि पटकइ गजराज इव सपथ करइ दससीस ॥ ६९ ॥

Do.: mahānāda kari garjā koṭi koṭi gahi kīsa,
mahi paṭakai gajarāja iva sapatha karai dasasīsa.69.

He burst into a terrible roar and, seizing millions and millions of monkeys, dashed them to the ground like a huge elephant, swearing by his ten-headed brother the while. (69)

चौ०— भागे भालु बलीमुख जूथा । बृकु बिलोकि जिमि मेष बरूथा ॥
चले भागि कपि भालु भवानी । बिकल पुकारत आरत बानी ॥ १ ॥
यह निसिचर दुकाल सम अहई । कपिकुल देस परन अब चहई ॥
कृपा बारिधर राम खरारी । पाहि पाहि प्रनतारति हारी ॥ २ ॥
सकरुन बचन सुनत भगवाना । चले सुधारि सरासन बाना ॥
राम सेन निज पाछें घाली । चले सकोप महा बलसाली ॥ ३ ॥
खैचि धनुष सर सत संधाने । छूटे तीर सरिरी समाने ॥
लागत सर धावा रिस भरा । कुधर डगमगत डोलति धरा ॥ ४ ॥
लीन्ह एक तेहिं सैल उपाटी । रघुकुल तिलक भुजा सोइ काटी ॥
धावा बाम बाहु गिरि धारी । प्रभु सोउ भुजा काटि महि पारी ॥ ५ ॥
काटें भुजा सोह खल कैसा । पच्छहीन मंदर गिरि जैसा ॥
उग्र बिलोकनि प्रभुहि बिलोका । ग्रसन चहत मानहुँ त्रैलोका ॥ ६ ॥

Cau.: bhāge bhālu balīmukha jūthā, bṛku biloki jimi meṣa barūthā.
cale bhāgi kapi bhālu bhavānī, bikala pukārata ārata bānī.1.
yaha nisicara dukāla sama ahaī, kapikula desa parana aba cahaī.
kṛpā bāridhara rāma kharārī, pāhi pāhi pranatārati hārī.2.
sakaruna bacana sunata bhagavānā, cale sudhāri sarāsana bānā.
rāma sena nija pāchē ghālī, cale sakopa mahā balasālī.3.
khaīci dhanuṣa sara sata saṁdhāne, chūṭe tīra sarīra samāne.
lāgata sara dhāvā risa bharā, kudhara ḍagamagata ḍolati dharā.4.
līnha eka tehī saila upāṭī, raghukula tilaka bhujā soi kāṭī.
dhāvā bāma bāhu giri dhārī, prabhu sou bhujā kāṭi mahi pārī.5.

kāṭē bhujā soha khala kaisā, pacchahīna maṁdara giri jaisā.
ugra bilokani prabhuhi bilokā, grasana cahata mānahū trailokā.6.

Hosts of bears and monkeys fled like flocks of sheep at the sight of a wolf. The monkeys and bears, O Bhavānī, turned tail in terror, crying in a piteous voice. "Yonder demon is like unto a famine, which threatens to visit this land in the shape of the monkey host. Therefore, O Rāma, Slayer of Khara, the cloud laden with the water of compassion, reliever of the suppliants, agony, save us, protect us." The moment the Lord heard the pathetic words He advanced to meet him, putting His bow and arrows in order, Placing His army in the rear the most powerful Rāma marched ahead, full of indignation. Pulling the string of His bow, He fitted a hundred arrows to it; they flew and disappeared into the demon's body. Even as the arrows struck him the demon rushed forth burning with rage; the mountains staggered and the earth shook as he ran. He tore up a rock; but the Glory of Raghu's race cut off the arm that bore it. He then rushed forward with the rock in his left hand; but the Lord struck off even that arm to the ground. Thus shorn of his arms, the wretched resembled Mount Mandara without its wings. He cast a fierce look on the Lord as if ready to devour all the three spheres. (1—6)

दो०— करि चिक्कार घोर अति धावा बदन पसारि।

गगन सिद्ध सुर त्रासित हा हा हेति पुकारि ॥ ७० ॥

Do.: kari cikkāra ghora ati dhāvā badanu pasāri,
gagana siddha sura trāsita hā hā hetī pukāri.70.

With a most terrible yell he rushed forth with his mouth wide open. The Siddhas and gods in the heavens shouted in great alarm "Ah, alas, dear me!" (70)

चौ०— सभय देव करुनानिधि जान्यो । श्रवन प्रजंत सरासनु तान्यो ॥
बिसिख निकर निसिचर मुख भरेऊ । तदपि महाबल भूमि न परेऊ ॥ १ ॥
सरन्हि भरा मुख सन्मुख धावा । काल त्रोन सजीव जनु आवा ॥
तब प्रभु कोपि तीब्र सर लीन्हा । धर ते भिन्न तासु सिर कीन्हा ॥ २ ॥
सो सिर परेउ दसानन आगें । बिकल भयउ जिमि फनि मनि त्यागें ॥
धरनि धसइ धर धाव प्रचंडा । तब प्रभु काटि कीन्ह दुइ खंडा ॥ ३ ॥
परे भूमि जिमि नभ तें भूधर । हेठ दाबि कपि भालु निसाचर ॥
तासु तेज प्रभु बदन समाना । सुर मुनि सबहिं अचंभव माना ॥ ४ ॥
सुर दुंदुभीं बजावहिं हरषहिं । अस्तुति करहिं सुमन बहु बरषहिं ॥
करि बिनती सुर सकल सिधाए । तेही समय देवरिषि आए ॥ ५ ॥
गगनोपरि हरि गुन गन गाए । रुचिर बीररस प्रभु मन भाए ॥
बेगि हतहु खल कहि मुनि गए । राम समर महि सोभत भए ॥ ६ ॥

Cau.: sabhaya deva karunānidhi jānyo, śravana prajānta sarāsanu tānyo.
bisikha nikara nisicara mukha bhareū, tadapi mahābala bhūmi na pareū.1.
saranhi bhara mukha sanmukha dhāvā, kāla trona sajīva janu āvā.
taba prabhu kopi tībra sara līnhā, dhara te bhinna tāsu sira kīnhā.2.
so sira pareu dasānana āgē, bikala bhayau jimi phani mani tyāgē.
dharani dhasai dhara dhāva pracāṁdā, taba prabhu kāṭi kīnha dui kharṁdā.3.

pare bhūmi jimi nabha tē bhūdhara, heṭha dābi kapi bhālu nisācara.
 tāsu teja prabhu badana samānā, sura muni sabahī acāmbhava mānā.4.
 sura duṁdubhī bajāvahī haraṣahī, astuti karahī sumana bahu baraṣahī.
 kari binatī sura sakala sidhāe, tehī samaya devariṣi āe.5.
 gaganopari hari guna gana gāe, rucira bīrarasa prabhu mana bhāe.
 begi hatahu khala kahi muni gae, rāma samara mahi sobhata bhāe.6.

Perceiving the gods much alarmed, the All-merciful pulled the string of His bow right up to His ear and blocked the demon's mouth with a flight of His arrows; yet he did not fall to the ground, most powerful as he was. With his mouth full of arrows he rushed forward like a living quiver of Death Himself. Then the Lord in His wrath took a sharp arrow and struck his head right off his body. The head dropped in front of his ten-headed brother, who was filled with agony at its sight like a snake that has lost its crest-jewel. The earth sunk beneath the weight of the terrible trunk that still sprinted there; thereupon the Lord cut it in two. The two pieces fell to the ground like a pair of mountains dropped from the heavens, crushing beneath them monkeys, bears and demons alike. His soul entered the Lord's mouth in the form of a mass of light, to the astonishment of gods, sages and all. The gods sounded their kettle-drums in great exultation, extolled the Lord and rained down flowers in profusion. Having prayed to the Lord, all the gods went their way. Just at that moment arrived the celestial sage, Nārada. Standing high in the air he sang Śrī Hari's praises in a delightful heroic strain, which pleased the Lord's soul. The sage departed with the words "Pray, despatch this wretch (Rāvaṇa) quickly." Śrī Rāma shone forth on the field of battle. (1—6)

छं०— संग्राम भूमि बिराज रघुपति अतुल बल कोसल धनी ।
 श्रम बिंदु मुख राजीव लोचन अरुन तन सोनित कनी ॥
 भुज जुगल फेरत सर सरासन भालु कपि चहु दिसि बने ।
 कह दास तुलसी कहि न सक छबि सेष जेहि आनन घने ॥

Charṇ.: saṁgrāma bhūmi birāja raghupati atula bala kosala dhanī,
 śrama biṁdu mukha rājīva locana aruna tana sonita kanī.
 bhuja jugala pherata sara sarāsana bhālu kapi cahu disi bane,
 kaha dāsa tulasī kahi na saka chabi seṣa jehi ānana ghane.

The Lord of the Raghus, the king of Kosala, who was matchless in strength, shone resplendent on the field of battle in the midst of bears and monkeys, with drops of perspiration on His face, His lotus eyes turned red and His person specked with particles of blood, and both His hands busy playing with His bow and arrow. Even Śeṣa (the serpent-god), says Tulasīdāsa, could not describe the Lord's beauty despite his numerous tongues.

दो०— निसिचर अधम मलाकर ताहि दीन्ह निज धाम ।
 गिरिजा ते नर मंदमति जे न भजहिं श्रीराम ॥ ७१ ॥

Do.: nisicara adhama malākara tāhi dīnha nija dhāma,
 girijā te nara maṁdamati je na bhajahī śrīrāma.71.

Śrī Rāma vouchsafed a place in his own abode to a vile demon, who was a mine of impurities! Girijā, (continues Lord Śiva,) dull-witted are those men who adore Him not. (71)

चौ०— दिन के अंत फिरीं द्वौ अनी । समर भई सुभटन्ह श्रम घनी ॥
 राम कृपाँ कपि दल बल बाढ़ा । जिमि तृन पाइ लाग अति डाढ़ा ॥ १ ॥
 छीजहिं निसिचर दिनु अरु राती । निज मुख कहें सुकृत जेहि भाँती ॥
 बहु बिलाप दसकंधर करई । बंधु सीस पुनि पुनि उर धरई ॥ २ ॥
 रोवहिं नारि हृदय हति पानी । तासु तेज बल बिपुल बखानी ॥
 मेघनाद तेहि अवसर आयउ । कहि बहु कथा पिता समुझायउ ॥ ३ ॥
 देखेहु कालि मोरि मनुसाई । अबहिं बहुत का करौं बड़ाई ॥
 इष्टदेव सैं बल रथ पायउँ । सो बल तात न तोहि देखायउँ ॥ ४ ॥
 एहि बिधि जल्पत भयउ बिहाना । चहुँ दुआर लागे कपि नाना ॥
 इत कपि भालु काल सम बीरा । उत रजनीचर अति रनधीरा ॥ ५ ॥
 लरहिं सुभट निज निज जय हेतू । बरनि न जाइ समर खगकेतू ॥ ६ ॥

Cau.: dina ke aṁta phiriṁ dvau anī, samara bhāi subhaṭanha śrama ghanī.
 rāma kṛpāṁ kapi dala bala bāRhā, jimi tṛna pāi lāga ati ḍāRhā.1.
 chījahī nisicara dinu aru rāti, nija mukha kahē sukṛta jehi bhāti.
 bahu bilāpa dasakaṁdhara karaī, baṁdhu sīsa puni puni ura dharaī.2.
 rovaḥī nāri hṛdaya hati pānī, tāsu teja bala bipula bakhānī.
 meghanāda tehi avasara āyau, kahi bahu kathā pitā samujhāyau.3.
 dekhehu kāli mori manusāi, abahī bahuta kā karaū baRāi.
 iṣṭadeva saī bala ratha pāyauṁ, so bala tāta na tohi dekhāyauṁ.4.
 ehi bidhi jalpata bhayau bihānā, cahū duāra lāge kapi nānā.
 ita kapi bhālu kāla sama bīrā, uta rajanīcara ati ranadhīrā.5.
 larahī subhaṭa nija nija jaya hetū, barani na jāi samara khagaketū.6.

At the close of the day the two contending armies retired from the battle-field. The battle had proved exceedingly strenuous even to the stoutest warrior. But the monkey host waxed stronger by Śrī Rāma's grace, even as fire blazes up when fed with straw. The ranks of the demons were thinning night and day like merit, which is exhausted by speaking of one's good deeds with one's own lips. The ten-headed monster made much lamentation, clasping his brother's head to his bosom again and again. The women wept and beat their breast with their hands, paying tributes to his extraordinary majesty and strength. At that juncture Meghanāda (Rāvaṇa's eldest son) came and consoled his father by narrating a number of (reassuring) stories. "See my heroism tomorrow; I need not make any pretentious statement just now. I have had no occasion to show you, dear father, the strength which I acquired alongwith the chariot from my beloved deity." While he rattled on in this manner the day broke and swarms of monkeys besieged all the four gates. On this side ranged the monkey and bear warriors terrible as death, while on the other side stood the demons exceedingly staunch in battle. Every champion fought for the victory of his own camp; the battle, O Garuḍa (says Kākabhuṣuṇḍi), defied all description. (1—6)

दो०— मेघनाद मायामय रथ चढ़ि गयउ अकास।

गर्जेउ अट्टहास करि भइ कपि कटकहि त्रास ॥ ७२ ॥

Do.: meghanāda māyāmaya ratha caRhi gayau akāsa,
garjeu aṭṭahāsa kari bhai kapi kaṭakahi trāsa.72.

Mounting his charmed car Meghanāda ascended into the air and roared with a terrible laugh, which struck the monkey host with terror. (72)

चौ०— सक्ति सूल तरवारि कृपाना । अस्त्र सस्त्र कुलिसायुध नाना ॥
डारइ परसु परिघ पाषाना । लागेउ बृष्टि करै बहु बाना ॥ १ ॥
दस दिसि रहे बान नभ छाई । मानहुँ मघा मेघ झरि लाई ॥
धरु धरु मारु सुनिअ धुनि काना । जो मारइ तेहि कोउ न जाना ॥ २ ॥
गहि गिरि तरु अकास कपि धावहिं । देखहिं तेहि न दुखित फिरि आवहिं ॥
अवघट घाट बाट गिरि कंदर । माया बल कीन्हेसि सर पंजर ॥ ३ ॥
जाहिं कहाँ ब्याकुल भए बंदर । सुरपति बंदि परे जनु मंदर ॥
मारुतसुत अंगद नल नीला । कीन्हेसि बिकल सकल बलसीला ॥ ४ ॥
पुनि लछिमन सुग्रीव बिभीषन । सरन्हि मारि कीन्हेसि जर्जर तन ॥
पुनि रघुपति सैं जूझै लागा । सर छाँड़इ होइ लागहिं नागा ॥ ५ ॥
ब्याल पास बस भए खरारी । स्वबस अनंत एक अबिकारी ॥
नट इव कपट चरित कर नाना । सदा स्वतंत्र एक भगवाना ॥ ६ ॥
रन सोभा लागि प्रभुहिं बंधायो । नागपास देवन्ह भय पायो ॥ ७ ॥

Cau.: sakti sūla taravāri kṛpānā, astra sastra kulisāyudha nānā.
ḍārai parasu parigha pāṣānā, lāgeu bṛṣṭi karai bahu bānā.1.
dasa disi rahe bāna nabha chāī, mānahū maghā megha jhari lāī.
dharu dharu māru sunia dhuni kānā, jo mārāi tehi kou na jānā.2.
gahi giri taru akāsa kapi dhāvahī, dekhahī tehi na dukhita phiri āvahī.
avaghaṭa ghāṭa bāṭa giri kaṁdara, māyā bala kīnhesi sara paṁjara.3.
jāhī kahā byākula bhae baṁdara, surapati baṁdi pare janu maṁdara.
mārutasuta aṁgada nala nīlā, kīnhesi bikala sakala balasilā.4.
puni lachimana sugrīva bibhīṣana, saranhi māri kīnhesi jarjara tana.
puni raghupati saī jūjhai lāgā, sara chāṅRai hoi lāgahī nāgā.5.
byāla pāsa basa bhae kharārī, svabasa ananta eka abikārī.
naṭa iva kapaṭa carita kara nānā, sadā svataṁtra eka bhagavānā.6.
rana sobhā lagi prabhuhī bādhāyo, nāgapāsa devanha bhaya pāyo.7.

He discharged a volley of lances, pikes, swords and scimitars as well as axes, bludgeons and stones, and other missiles and weapons of every description, terrible as a thunderbolt, and further rained down shafts in profusion. The sky was thickly covered with arrows on all sides, as though the clouds poured in torrents in the month of Bhādrapada, when the constellation Maghā (the tenth in order of the twenty-seven Nakṣatras) is in the ascendant. The cries of "Seize, seize, kill, kill" filled every ear; but nobody knew who it was that struck them. Snatching up rocks and trees, the monkeys

sprang into the air; but they could not see him and returned sore disappointed. Meanwhile by his delusive power Meghanāda had turned every rugged valley, path and mountain cave into a veritable aviary of arrows. The monkeys were confounded and did not know where to turn. They felt helpless like so many Mandaras thrown into prison as it were by Indra. The son of the windgod, Aṅgada, Nala, Nila and all the other mighty heroes were completely discomfited by him. Again he assailed with his shafts Lakṣmaṇa, Sugrīva, and Vibhīṣaṇa and pierced their bodies through and through. Then he confronted the Lord of the Raghus Himself; the arrows he let fly turned into serpents even as they struck Śrī Rāma. The Slayer of Khara, who is all-independent, infinite and immutable, the one without a second, was overpowered by the serpents' coils. Like an actor, He plays many a part,—He, the one, ever-free and omnipotent Lord. It was in order to invest the battle with a glory of its own that the Lord allowed Himself to be bound by a snare of serpents, even though the gods were dismayed at this sight. (1—7)

दो०— गिरिजा जासु नाम जपि मुनि काटहिं भव पास ।

सो कि बंध तर आवइ ब्यापक बिस्व निवास ॥ ७३ ॥

Do.: girijā jāsu nāma japi muni kāṭahī bhava pāsa,
so ki baṁdha tara āvai byāpaka bisva nivāsa.73.

Girijā, (continues Lord Śiva,) is it ever possible that the Lord, who is the all-pervading abode of the universe and whose name, when repeated enables the hermits to cut asunder the bonds of existence, should fall in bondage? (73)

चौ०— चरित राम के सगुन भवानी । तर्कि न जाहिं बुद्धि बल बानी ॥

अस बिचारि जे तग्य बिरागी । रामहि भजहिं तर्क सब त्यागी ॥ १ ॥

ब्याकुल कटकु कीन्ह घननादा । पुनि भा प्रगट कहइ दुर्बादा ॥

जामवंत कह खल रहु ठाढ़ा । सुनि करि ताहि क्रोध अति बाढ़ा ॥ २ ॥

बूढ़ जानि सठ छाँड़ेउँ तोही । लागेसि अधम पचारै मोही ॥

अस कहि तरल त्रिसूल चलायो । जामवंत कर गहि सोइ धायो ॥ ३ ॥

मारिसि मेघनाद कै छाती । परा भूमि घुर्मित सुरघाती ॥

पुनि रिसान गहि चरन फिरायो । महि पछारि निज बल देखरायो ॥ ४ ॥

बर प्रसाद सो मरइ न मारा । तब गहि पद लंका पर डारा ॥

इहाँ देवरिषि गरुड़ पठायो । राम समीप सपदि सो आयो ॥ ५ ॥

Cau.: carita rāma ke saguna bhavānī, tarki na jāhī buddhi bala bānī.
asa bicāri je tagya birāgī, rāmahi bhajahī tarka saba tyāgī.1.
byākula kaṭaku kīnha ghananādā, puni bhā pragaṭa kahai durbādā.
jāmavaṁta kaha khala rahu ṭhāRhā, suni kari tāhi krodha ati bāRhā.2.
būRha jāni saṭha chāReuṅ tohī, lāgesi adhama pacārai mohī.
asa kahi tarala trisūla calāyo, jāmavaṁta kara gahi soi dhāyo.3.
mārisi meghanāda kai chāti, parā bhūmi ghurmita suraghāti.
puni risāna gahi carana phirāyo, mahi pachāri nija bala dekharāyo.4.
bara prasāda so marai na mārā, taba gahi pada laṁkā para ḍārā.
ihā devariṣi garuRa paṭhāyo, rāma samīpa sapadi so āyo.5.

The doing of Śrī Rāma when appearing in an embodied form, Bhavānī, cannot be logically interpreted by the power of reason or speech. Realizing this those who know the truth about Him and are full of dispassion adore Śrī Rāma, discarding all theological speculation. Having thus thrown the monkey host into confusion, Ghananāda (a synonym for Meghanāda) at last revealed himself and began to pour abuses. Jāmbavān said, "Remain standing a while, O wretch!" When he heard this, his anger knew no bound. "Fool, I spared you only on account of your age. And yet you have had the audacity to challenge me, O vile creature!" So saying he hurled his glittering trident. Jāmbavān, however, caught it in his hand and, darting forward, struck Meghanāda in the chest with it so vehemently that the enemy of gods reeled and fell to the ground. Once again Jāmbavān in his fury took Meghanāda by the foot and, swinging him round, dashed him against the ground and thus showed him his strength. By virtue of the boon* (granted to him by the Creator), however, he died not for all his killing. Thereupon Jāmbavān seized him by the foot and tossed him into Laṅkā. At this end the celestial sage Nārada despatched Garuḍa, who took no time in reaching by the side of Śrī Rāma. (1—5)

दो०— खगपति सब धरि खाए माया नाग बरूथ ।

माया बिगत भए सब हरषे बानर जूथ ॥ ७४ (क) ॥

गहि गिरि पादप उपल नख धाए कीस रिसाइ ।

चले तमीचर बिकलतर गढ़ पर चढ़े पराइ ॥ ७४ (ख) ॥

Do.: **khagapati saba dhari khāe māyā nāga barūtha,**
māyā bigata bhae saba haraṣe bānara jūtha.74(A).
gahi giri pādapa upala nakha dhāe kīsa risāi,
cale tamīcara bikalatara gaRha para caRhe parāi.74(B).

The king of birds seized and devoured the whole swarm of snakes created by Meghanāda's demoniac power. The charm was thus dispelled and all the divisions of the monkey host rejoiced again. Armed with rocks, trees, stones, and claws, the monkeys rushed forth in their fury; while the demons took to their heels in utter confusion and climbed up the fort. (74 A-B)

चौ०— मेघनाद कै मुरछा जागी । पितहि बिलोकि लाज अति लागी ॥
 तुरत गयउ गिरिबर कंदरा । करौं अजय मख अस मन धरा ॥ १ ॥

* In the Adhyātmārāmāyaṇa Vibhīṣaṇa tells Śrī Rāma:—

यस्तु द्वादश वर्षाणि निद्राहारविवर्जितः ॥
 तेनैव मृत्युर्निर्दिष्टो ब्रह्मणास्य दुरात्मनः । लक्ष्मणस्तु अयोध्याया निर्गम्यायात् त्वया सह ॥
 तदादि निद्राहारादीन् जानाति रघूत्तम । सेवार्थं तव राजेन्द्र ज्ञातं सर्वमिदं मया ॥
 तदाज्ञापय देवेश लक्ष्मणं त्वरया मया । हनिष्यति न संदेहः शेषः साक्षाद्धराधरः ॥

(Yuddhakāṇḍa VIII. 64—67)

"Brahmā (the Creator) has ordained the death of this wicked soul (Meghanāda) at the hands of one who has neither slept nor taken any food for full twelve years. Given over to your service, Lakṣmaṇa, O Chief of the Raghus, has known neither sleep nor food etc., ever since he came away from Ayodhyā: I have come to know all this, O King of kings. Therefore, O Ruler of gods, command Lakṣmaṇa to accompany me with all speed; for he is no other than Śeṣa, the supporter of the earth, and will doubtless slay this demon.

इहाँ बिभीषन मंत्र बिचारा । सुनहु नाथ बल अतुल उदारा ॥
 मेघनाद मख करइ अपावन । खल मायावी देव सतावन ॥ २ ॥
 जौं प्रभु सिद्ध होइ सो पाइहि । नाथ बेगि पुनि जीति न जाइहि ॥
 सुनि रघुपति अतिसय सुख माना । बोले अंगदादि कपि नाना ॥ ३ ॥
 लछिमन संग जाहु सब भाई । करहु बिधंस जग्य कर जाई ॥
 तुम्ह लछिमन मारेहु रन ओही । देखि सभय सुर दुख अति मोही ॥ ४ ॥
 मारेहु तेहि बल बुद्धि उपाई । जेहिं छीजै निसिचर सुनु भाई ॥
 जामवंत सुग्रीव बिभीषन । सेन समेत रहेहु तीनिउ जन ॥ ५ ॥
 जब रघुबीर दीन्हि अनुसासन । कटि निषंग कसि साजि सरासन ॥
 प्रभु प्रताप उर धरि रनधीरा । बोले घन इव गिरा गँभीरा ॥ ६ ॥
 जौं तेहि आजु बधें बिनु आवौं । तौ रघुपति सेवक न कहावौं ॥
 जौं सत संकर करहिं सहाई । तदपि हतउँ रघुबीर दोहाई ॥ ७ ॥

Cau.: meghanāda kai murachā jāgī, pitahi biloki lāja ati lāgī.
 turata gayau giribara kaṁdarā, karaṁ ajaya makha asa mana dharā.1.
 ihā bibhīṣana maṁtra bicārā, sunahu nātha bala atula udārā.
 meghanāda makha karai apāvana, khala māyāvī deva satāvana.2.
 jāṁ prabhu siddha hoi so pāihi, nātha begi puni jīti na jāihi.
 suni raghupati atisaya sukha mānā, bole aṁgadādi kapi nānā.3.
 lachimana saṁga jāhu saba bhāi, karahu bidhaṁsa jagya kara jāi.
 tumha lachimana mārehu rana ohī, dekhi sabhaya sura dukha ati mohī.4.
 mārehu tehi bala buddhi upāi, jehī chījai nisicara suni bhāi.
 jāmavaṁta sugrīva bibhīṣana, sena sameta rahehu tīniu jana.5.
 jaba raghubīra dīnhi anusāsana, kaṭi niṣaṁga kasi sāji sarāsana.
 prabhu pratāpa ura dhari ranadhīrā, bole ghana iva girā gābhīrā.6.
 jāṁ tehi āju badhē binu āvaṁ, tau raghupati sevaka na kahāvaṁ.
 jāṁ sata saṁkara karahī sahāi, tadapi hataṁ raghubīra dohāi.7.

When Meghanāda recovered from his swoon, he felt much ashamed to find his father before him. He speedily betook himself to a convenient mountain cave and resolved to perform a sacrifice which would render him invincible. At this end Vibhīṣaṇa approached the Lord and told Him his considered view. "Listen, my lord of incomparable might and generosity: the wicked Meghanāda, who is a past master in creating illusions and the scourge of heaven, is performing an unholy sacrifice. If, my lord, the sacrifice is allowed to be completed, he will not then be speedily conquered." The Lord of the Raghus was highly gratified to hear this and summoned Aṅgada and many other monkeys. "Go with Lakṣmaṇa, brethren all, and wreck the sacrifice. And it is for you, Lakṣmaṇa, to kill him in battle. I am much distressed to find the gods in terror. You must finish him by force of your wit might or one way or other, mark me, brother, the demon must be put an end to. And Jāmbavān, Sugrīva and Vibhīṣaṇa, you three must keep by his side with your regiment." When the Hero of Raghu's line had finished His command, Lakṣmaṇa, who was staunch in battle, girt the quiver by his side and strung his bow; and cherishing the Lord's glory in his heart, he spoke in a voice deep as thunder, "If I return today without slaying him (Meghanāda), let me no longer be called a servant of Śrī Rāma

(the Lord of the Raghus). Nay, even if a hundred Śivas come to his help, I shall nonetheless kill him in the name of Rāma (the Hero of Raghu's line).” (1—7)

दो०— रघुपति चरन नाइ सिरु चलेउ तुरंत अनंत ।
अंगद नील मयंद नल संग सुभट हनुमंत ॥ ७५ ॥

Do.: raghupati carana nāi siru caleu turanta ananta,
aṅgada nīla mayānda nala saṅga subhaṭa hanumaṅta.75.

Bowing his head at the feet of Śrī Rāma (the Lord of the Raghus), Lakṣmaṇa (who was none else than Lord Ananta or Śeṣa) set out at once, accompanied by champions like Aṅgada, Nīla, Mayānda, Nala and Hanumān. (75)

चौ०— जाइ कपिन्ह सो देखा बैसा । आहुति देत रुधिर अरु भैंसा ॥
कीन्ह कपिन्ह सब जग्य बिधंसा । जब न उठइ तब करहिं प्रसंसा ॥ १ ॥
तदपि न उठइ धरेन्हि कच जाई । लातन्हि हति हति चले पराई ॥
लै त्रिसूल धावा कपि भागे । आए जहँ रामानुज आगे ॥ २ ॥
आवा परम क्रोध कर मारा । गर्ज घोर रव बारहिं बारा ॥
कोपि मरुतसुत अंगद धाए । हति त्रिसूल उर धरनि गिराए ॥ ३ ॥
प्रभु कहँ छाँड़ैसि सूल प्रचंडा । सर हति कृत अनंत जुग खंडा ॥
उठि बहोरि मारुति जुबराजा । हतहिं कोपि तेहि घाउ न बाजा ॥ ४ ॥
फिरे बीर रिपु मरइ न मारा । तब धावा करि घोर चिकारा ॥
आवत देखि क्रुद्ध जनु काला । लछिमन छाड़े बिसिख कराला ॥ ५ ॥
देखेसि आवत पबि सम बाना । तुरत भयउ खल अंतरधाना ॥
बिबिध बेष धरि करइ लराई । कबहुँक प्रगट कबहुँ दुरि जाई ॥ ६ ॥
देखि अजय रिपु डरपे कीसा । परम क्रुद्ध तब भयउ अहीसा ॥
लछिमन मन अस मंत्र दूढ़ावा । एहि पापिहि मैं बहुत खेलावा ॥ ७ ॥
सुमिरि कोसलाधीस प्रतापा । सर संधान कीन्ह करि दापा ॥
छाड़ा बान माझ उर लागा । मरती बार कपटु सब त्यागा ॥ ८ ॥

Cau.: jāi kapinha so dekhā baisā, āhuti deta rudhira aru bhaimśā.
kīnha kapinha saba jagya bidhaṁsā, jaba na uṭhai taba karahī prasamśā.1.
tadapi na uṭhai dharenhi kaca jāi, lātanhi hati hati cale parāi.
lai trisūla dhāvā kapi bhāge, āe jahā rāmānuja āge.2.
āvā parama krodha kara mārā, garja ghora rava bārahī bārā.
kopi marutasuta aṅgada dhāe, hati trisūla ura dharani girāe.3.
prabhu kahā chāṅṅResi sūla pracamḍā, sara hati kṛta ananta juga khamḍā.
uṭhi bahori māruti jubarājā, hatahī kopi tehi ghāu na bājā.4.
phire bīra ripu marai na mārā, taba dhāvā kari ghora cikārā.
āvata dekhi krudha janu kālā, lachimana chāRe bisikha karālā.5.
dekhesi āvata pabi sama bānā, turata bhayau khala amtaradhānā.
bibidha beṣa dhari karai larāi, kabahūka pragaṭa kabahū duri jāi.6.

dekhi ajaya ripu ḍarape kīsā, parama kruddha taba bhayau ahīsā.
 lachimana mana asa maṁtra ḍṛRhāvā, ehi pāpihi maṁ bahuta khelāvā.7.
 sumiri kosalādhīsa pratāpā, sara saṁdhāna kīnha kari dāpā.
 chāRā bāna mājha ura lāgā, maratī bāra kapaṭu saba tyāgā.8.

Arriving there, the monkeys found him squatting and offering oblations of blood and live buffaloes to the sacrificial fire. The monkeys wrecked the whole sacrifice; yet, when the demon refused to stir, they proceeded to applaud him (ironically). Even then he did not quit his place; the monkeys thereupon went and caught him by the hair and, striking him with the foot one after the other, ran away. He rushed forth, trident in hand, while the monkeys fled before him and came where Śrī Rāma's younger brother (Lakṣmaṇa) stood at the head of his army. Driven by the wildest fury he came and shouted with a terrible roar again and again. The son of the wind-god and Aṅgada darted forward in great indignation: but he struck them on the breast with his trident and felled them to the ground. He then hurled his fierce trident at the Lord (Lakṣmaṇa): but Ananta intercepted it with his arrow and broke it in two. Meanwhile the son of the wind-god and Prince Aṅgada had risen again and struck him furiously; but he received no injury. When the heroes turned round thinking that the enemy could not be killed in spite of the best efforts, he rushed forth with a terrible yell. When Lakṣmaṇa saw him coming furiously like Death himself, he let fly fierce arrows. The wretch, however, vanished out of sight the moment he saw arrow terrible as thunderbolt darting towards him. He fought in various guises, now revealing himself and now disappearing. The monkeys were filled with dismay when they saw that the enemy could not be conquered. Lakṣmaṇa (the lord of serpents) thereupon flew into a towering rage. He made a firm resolve in his mind to dispose of the demon; for he thought, "I have played with this wretch long enough." Recalling the might of Śrī Rāma (the Lord of Kosala), he defiantly fitted an arrow to his bow and shot it with such steady aim that it struck Meghanāda full in the breast and the demon abandoned all false appearances at the moment of death. (1—8)

दो०— रामानुज कहँ रामु कहँ अस कहि छाँड़ेसि प्रान ।

धन्य धन्य तव जननी कह अंगद हनुमान ॥ ७६ ॥

Do.: rāmānuja kahā rāmu kahā asa kahi chāResi prāna,
 dhanya dhanya tava janani kaha aṅgada hanumāna.76.

He gave up his ghost with the words "Where is Rāma's younger brother (Lakṣmaṇa)?" "Where is Rāma?" On his lips. "Blessed indeed is your mother!" exclaimed Aṅgada and Hanumān. (76)

चौ०— बिनु प्रयास हनुमान उठायो । लंका द्वार राखि पुनि आयो ॥
 तासु मरन सुनि सुर गंधर्बा । चढ़ि बिमान आए नभ सर्बा ॥ १ ॥
 बरषि सुमन दुंदुभीं बजावहिं । श्रीरघुनाथ बिमल जसु गावहिं ॥
 जय अनंत जय जगदाधारा । तुम्ह प्रभु सब देवन्हि निस्तारा ॥ २ ॥
 अस्तुति करि सुर सिद्ध सिधाए । लछिमन कृपासिंधु पहिं आए ॥
 सुत बध सुना दसानन जबहीं । मुरुछित भयउ परेउ महि तबहीं ॥ ३ ॥
 मंदोदरी रुदन कर भारी । उर ताड़न बहु भाँति पुकारी ॥
 नगर लोग सब ब्याकुल सोचा । सकल कहहिं दसकंधर पोचा ॥ ४ ॥

Cau.: binu prayāsa hanumāna uṭhāyo, laṅkā dvāra rākhī puni āyo,
tāsu marana suni sura gaṁdharbā, caRhi bimāna āe nabha sarbā.1.
baraṣi sumana duṁdubhī bajāvahī, śrīraghunātha bimala jasu gāvahī.
jaya ananta jaya jagadādhārā, tumha prabhu saba devanhi nistārā.2.
astuti kari sura siddha sidhāe, lachimana kṛpāsīmdhu pahī āe.
suta badha sunā dasānana jabahī, muruchita bhayau pareu mahi tabahī.3.
maṁdodarī rudana kara bhārī, ura tāRana bahu bhāti pukārī.
nagara loga saba byākula socā, sakala kahahī dasakaṁdhara pocā.4.

Hanumān lifted him without any exertion and after placing him at the main gate of Laṅkā returned. Hearing of his death, the gods as well as the Gandharvas all appeared in the heavens in their aerial cars. Raining down flowers, they beat their drums and sang the spotless glory of Śrī Rāma (the Lord of the Raghus). “Glory to Lord Ananta! Glory to the support of the whole universe! You, O lord, have delivered the gods.” Having thus hymned his praises, the gods as well as the Siddhas went their way, while Lakṣmaṇa arrived in the presence of the All-merciful. The moment the ten-headed monster heard the news of his son’s death, he dropped senseless to the ground. Mandodarī made grievous lamentation, beating her breast and crying in many ways. The citizens were all smitten with grief; everyone abused Rāvaṇa. (1—4)

दो०— तब दसकंठ बिबिधि बिधि समुझाई सब नारि ।

नस्वर रूप जगत सब देखहु हृदयँ बिचारि ॥ ७७ ॥

Do.: taba dasakaṁṭha bibidhi bidhi samujhāī saba nāri,
nasvara rūpa jagata saba dekhahu hṛdayā bicāri.77.

The ten-headed monster then consoled all the womenfolk in various ways. “Perceive and realize in your heart”, he said, “That the entire universe is perishable.” (77)

चौ०— तिन्हहि ग्यान उपदेसा रावन । आपुन मंद कथा सुभ पावन ॥
पर उपदेस कुसल बहुतेरे । जे आचरहिं ते नर न घनेरे ॥ १ ॥
निसा सिरानि भयउ भिनुसारा । लगे भालु कपि चारिहुँ द्वारा ॥
सुभट बोलाइ दसानन बोला । रन सन्मुख जा कर मन डोला ॥ २ ॥
सो अबहीं बरु जाउ पराई । संजुग बिमुख भएँ न भलाई ॥
निज भुज बल मैं बयरु बढ़ावा । देहउँ उतरु जो रिपु चढ़ि आवा ॥ ३ ॥
अस कहि मरुत बेग रथ साजा । बाजे सकल जुझाऊ बाजा ॥
चले बीर सब अतुलित बली । जनु कज्जल कै आँधी चली ॥ ४ ॥
असगुन अमित होहिं तेहि काला । गनइ न भुज बल गर्ब बिसाला ॥ ५ ॥

Cau.: tinhahi gyāna upadesā rāvana, āpuna maṁda kathā subha pāvana.
para upadesa kusala bahutere, je ācarahī te nara na ghanere.1.
nisā sirāni bhayau bhinusārā, lage bhālu kapi cārihū dvārā.
subhaṭa bolāi dasānana bolā, rana sanmukha jā kara mana ḍolā.2.
so abahī baru jāu parāī, saṁjuga bimukha bhaē na bhalāī.
nija bhuja bala maī bayaru baRhāvā, dehaū utaru jo ripu caRhi āvā.3.
asa kahi maruta bega ratha sājā, bāje sakala jujhāū bājā.

cale bīra saba atulita balī, janu kajjala kai ādhī calī.4.
asaguna amita hohī tehi kālā, ganai na bhujabala garba bisālā.5.

Rāvaṇa taught them sound wisdom; though vile himself, his counsel was so pious and wholesome! Indeed there are hosts of people clever in instructing others; but those who practise good morals themselves are few and far between. When the night was over and the day broke, the bears and monkeys invested all the four gates. The ten-headed monster summoned his champions and said, "He whose heart quails before the enemy in battle had better withdraw even now; for if he turns his back on the field of battle, he will have to suffer for it. Relying on the strength of my own arm have I prosecuted the war and shall give befitting reply to the enemy who has invaded us." So saying, he got ready his chariot, swift as the wind, and all the musical instruments of war sounded. The heroes, who were all matchless in strength, rushed forth like a storm of soot. Numberless ill-omens occurred at that time; but, extremely proud of his might of arm, he heeded them not. (1—5)

छं०— अति गर्बं गनइ न सगुन असगुन स्रवहिं आयुध हाथ ते ।
भट गिरत रथ ते बाजि गज चिक्करत भाजहिं साथ ते ॥
गोमाय गीध कराल खर रव स्वान बोलहिं अति घने ।
जनु कालदूत उलूक बोलहिं बचन परम भयावने ॥

Charṇ.: **ati garba ganai na saguna asaguna sravahī āyudha hātha te,**
bhaṭa girata ratha te bāji gaja cikkarata bhājahī sātha te.
gomāya gīdha karāla khara rava svāna bolahī ati ghane,
janu kāladūta ulūka bolahī bacana parama bhayāvane.

In his overweening pride he took no heed of the omens, whether good or bad. Weapons dropped from his hands and warriors fell down from their cars, while horses and elephants ran shrieking out of the line. Frightful jackals, vultures and donkeys gave a shrill cry while dogs whined in large numbers. And owls, like messengers of death, uttered most alarming notes.

दो०— ताहि कि संपति सगुन सुभ सपनेहुँ मन बिश्राम ।
भूत द्रोह रत मोहबस राम बिमुख रति काम ॥ ७८ ॥

Do.: **tāhi ki sampati saguna subha sapanehū mana biśrāma,**
bhūta droha rata mohabasa rāma bimukha rati kāma.78.

Can he ever expect prosperity and good omens and attain peace of mind even in dream, who is actively malevolent to the living creation, is hostile to Śrī Rāma and is steeped in the enjoyment of the senses, all under a spell of delusion? (78)

चौ०— चलेउ निसाचर कटकु अपारा । चतुरंगिनी अनी बहु धारा ॥
बिबिधि भाँति बाहन रथ जाना । बिपुल बरन पताक ध्वज नाना ॥ १ ॥
चले मत्त गज जूथ घनेरे । प्राबिट जलद मरुत जनु प्रेरे ॥
बरन बरन बिरदैत निकाया । समर सूर जानहिं बहु माया ॥ २ ॥

अति बिचित्र बाहिनी बिराजी । बीर बसंत सेन जनु साजी ॥
 चलत कटक दिगसिंधुर डगहीं । छुभित पयोधि कुधर डगमगहीं ॥ ३ ॥
 उठी रेनु रबि गयउ छपाई । मरुत थकित बसुधा अकुलाई ॥
 पनव निसान घोर रव बाजहिं । प्रलय समय के घन जनु गाजहिं ॥ ४ ॥
 भेरि नफीरि बाज सहनाई । मारू राग सुभट सुखदाई ॥
 केहरि नाद बीर सब करहीं । निज निज बल पौरुष उच्चरहीं ॥ ५ ॥
 कहइ दसानन सुनुहु सुभट्टा । मर्दहु भालु कपिन्ह के ठट्टा ॥
 हौं मारिहउँ भूप द्वौ भाई । अस कहि सन्मुख फौज रेंगाई ॥ ६ ॥
 यह सुधि सकल कपिन्ह जब पाई । धाए करि रघुबीर दोहाई ॥ ७ ॥

Cau.: caleu nisācara kaṭaku apārā, caturamṅinī anī bahu dhārā.
 bibidhi bhāti bāhana ratha jānā, bipula barana patāka dhvaja nānā.1.
 cale matta gaja jūtha ghanere, prābiṭa jalada maruta janu prere.
 barana barana biradaita nikāyā, samara sūra jānahī bahu māyā.2.
 ati bicitra bāhinī birājī, bīra basarnta sena janu sājī.
 calata kaṭaka digasimdhura ḍagahī, chubhita payodhi kudhara ḍagamagahī.3.
 uṭhī renu rabi gayau chapāī, maruta thakita basudhā akulāī.
 panava nisāna ghora rava bājahī, pralaya samaya ke ghana janu gājahī.4.
 bheri naphīri bāja sahanāī, mārū rāga subhaṭa sukhadāī.
 kehari nāda bīra saba karahī, nija nija bala pauraṣa uccarahī.5.
 kahai dasānana sunahu subhaṭṭā, mardahu bhālu kapinha ke ṭhaṭṭā.
 haū mārihaū bhūpa dvau bhāī, asa kahi sanmukha phauja rēgāī.6.
 yaha sudhi sakala kapinha jaba pāī, dhāe kari raghubīra dohāī.7.

The demon host, which defied all calculation, marched. Complete in all its four limbs, viz., elephants and chariots, horse and foot, it was divided into many regiments and was equipped with mounts, cars and other conveyances of every description as well as with numerous banners and standards of diverse colour. Numberless troops of infuriated elephants marched like rainy clouds driven by the wind. There were multitudes of distinguished warriors wearing uniforms of various colours, all heroic in battle and conversant with many illusive devices. Thus the army was magnificent in every way and looked like the mustered array of the gallant deity presiding over the vernal season. Even as the host marched, the elephants guarding the eight quarters tottered, the ocean was stirred to its very depth and the mountains rocked. The dust rose in clouds that obscured the sun, the air became still and the earth was troubled. Drums and kettledrums made an awful din like the thundering of clouds at the time of universal destruction. Tabors, clarionettes and hautboys sounded the martial strain that gladdens the heart of champions. All the heroes roared like lions, each extolling his own might and valour. Rāvaṇa exclaimed; "Listen, my valiant warriors: wipe out the hordes of these bears and monkeys, while I shall slay the two brother princes." So saying he ordered his army to march forward. When the monkeys received this news, they all rushed forth invoking the help of Śrī Rāma. (1—7)

छं०— धाए बिसाल कराल मर्कट भालु काल समान ते ।
 मानहुँ सपच्छ उड़ाहिं भूधर बृंद नाना बान ते ॥

नख दसन सैल महाद्रुमायुध सबल संक न मानहीं ।
जय राम रावन मत्त गज मृगराज सुजसु बखानहीं ॥

Cham.: dhāe bisāla karāla markaṭa bhālu kāla samāna te,
mānahū sapaccha uRāhī bhūdhara bṛnda nānā bāna te.
nakha dasana saila mahādrumāyudha sabala saṁka na mānahī,
jaya rāma rāvana matta gaja mṛgarāja sujasu bakhānahī.

The gigantic monkeys and bears, who were terrible as death, rushed forward like hosts of winged mountains of diverse colour. With claws and teeth, rocks and huge trees for their weapons they were all very powerful and knew no fear. They shouted "Glory to Śrī Rāma, a veritable lion for the wild elephant in the shape of Rāvaṇa" and sang His praises.

दो०— दुहु दिसि जय जयकार करि निज निज जोरी जानि ।
भिरे बीर इत रामहि उत रावनहि बखानि ॥ ७९ ॥

Do.: duhu disī jaya jayakāra kari nija nija jorī jāni,
bhire bīra ita rāmahi uta rāvanahi bakhāni.79.

With a shout of "Victory! victory!!" on both sides and each finding his own match, the heroes came to a close combat, the monkeys singing the glory of Śrī Rāma and the demons extolling Rāvaṇa. (79)

चौ०— रावनु रथी बिरथ रघुबीरा । देखि बिभीषन भयउ अधीरा ॥
अधिक प्रीति मन भा संदेहा । बंदि चरन कह सहित सनेहा ॥ १ ॥
नाथ न रथ नहिं तन पद त्राना । केहि बिधि जितब बीर बलवाना ॥
सुनहु सखा कह कृपानिधाना । जेहिं जय होइ सो स्यंदन आना ॥ २ ॥
सौरज धीरज तेहि रथ चाका । सत्य सील दृढ़ ध्वजा पताका ॥
बल बिबेक दम परहित घोरे । छमा कृपा समता रजु जोरे ॥ ३ ॥
ईस भजनु सारथी सुजाना । बिरति चर्म संतोष कृपाना ॥
दान परसु बुधि सक्ति प्रचंडा । बर बिग्यान कठिन कोदंडा ॥ ४ ॥
अमल अचल मन त्रोन समाना । सम जम नियम सिलीमुख नाना ॥
कवच अभेद बिप्र गुर पूजा । एहि सम बिजय उपाय न दूजा ॥ ५ ॥
सखा धर्ममय अस रथ जाके । जीतन कहँ न कतहुँ रिपु ताके ॥ ६ ॥

Cau.: rāvanu rathī biratha raghubīrā, dekhi bibhīṣana bhayau adhīrā.
adhika prīti mana bhā saṁdehā, baṁdi carana kaha sahita sanehā.1.
nātha na ratha nahī tana pada trānā, kehi bidhi jitaba bīra balavānā.
sunahu sakhā kaha kṛpānidhānā, jehī jaya hoi so syāmdana ānā.2.
sauraja dhīraja tehi ratha cākā, satya sīla dṛRha dhvajā patākā.
bala bibeka dama parahita ghore, chamā kṛpā samatā raju jore.3.
īsa bhajanu sārathī sujānā, birati carma saṁtoṣa kṛpānā.
dāna parasu budhi sakti pracāṁḍā, bara bigyāna kaṭhina kodāṁḍā.4.