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Śrī Rāmacaritamānasa

(The Mānasa lake containing the exploits of Śrī Rāma)

Descent Five

(Sundara-Kāṇḍa)

श्लोक

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

Śloka

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

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

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

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

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

अतुलितबलधामं हेमशैलाभदेहं
 दनुजवनकृशानुं ज्ञानिनामग्रगण्यम् ।
 सकलगुणनिधानं वानराणामधीशं
 रघुपतिप्रियभक्तं वातजातं नमामि ॥ ३ ॥
 atulitabaladhāmaṁ hemaśailābhadehaṁ
 danujavanakṛśānuṁ jñānināmagraganyaṁ,
 sakalaguṇanidhānaṁ vānarāṇāmadhīśaṁ
 raghupatiṣṭriyabhaktaṁ vātajātaṁ namāmi.3.

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

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

Cau.: jāmavaṁta ke bacana suhāe, suni hanumaṁta hṛdaya ati bhāe.
 taba lagi mohi parikhehu tumha bhāi, sahi dukha kaṁda mūla phala khāi.1.
 jaba lagi āvaū sītahi dekhi, hoihi kāju mohi haraṣa biseṣi.
 yaha kahi nāi sabanhi kahū māthā, caleu haraṣi hiyaṁ dhari raghunāthā.2.
 siṁdhu tīra eka bhūdhara suṁdara, kautuka kūdi caRheu tā ūpara.
 bāra bāra raghubīra sābhārī, tarakeu pavanatanaya bala bhārī.3.
 jehi giri carana dei hanumaṁtā, caleu so gā pātāla turam̄tā.
 jimī amogha raghupati kara bānā, ehī bhāṁti caleu hanumānā.4.
 jalanidhi raghupati dūta bicārī, taṁ maināka hohi śramahārī.5.

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

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

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

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

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

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

Cau.: jāta pavanasuta devanha dekhā, jānaĩ kahũ bala buddhi biseṣā.
surasā nāma ahinha kai mātā, paṭhainhi āi kahī tehĩ bātā.1.
āju suranha mohi dīnha ahārā, sunata bacana kaha pavanakumārā.
rāma kāju kari phiri maĩ āvaũ, sītā kai sudhi prabhuhi sunāvaũ.2.
taba tava badana paĩthihaũ āi, satya kahaũ mohi jāna de māi.
kavanehũ jatana dei nahĩ jānā, grasasi na mohi kaheu hanumānā.3.
jojana bhari tehĩ badanu pasārā, kapi tanu kīnha duguna bistārā.
soraha jojana mukha tehĩ ṭhayaũ, turata pavanasuta battisa bhayaũ.4.

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

jasa jasa surasā badanu baRhāvā, tāsu dūna kapi rūpa dekhāvā.
 sata johana tehi ānana kīnhā, ati laghu rūpa pavanasuta līnhā.5.
 badana paiṭhi puni bāhera āvā, māgā bidā tāhi siru nāvā.
 mohi suranha jehi lāgi paṭhāvā, budhi bala maramu tora maṅ pāvā.6.

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

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

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

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

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

Cau.: nisicari eka simḍhu mahū rahai, kari māyā nabhu ke khaga gahai.
 jīva jāntu je gagana uRāhi, jala biloki tinha kai parichāhi.1.

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

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

छं०— कनक कोट बिचित्र मनि कृत सुंदरायतना घना ।
 चउहट्ट हट्ट सुबट्ट बीथीं चारु पुर बहु बिधि बना ॥
 गज बाजि खच्चर निकर पदचर रथ बरूथन्हि को गनै ।
 बहुरूप निसिचर जूथ अतिबल सेन बरनत नहिं बनै ॥ १ ॥
 बन बाग उपबन बाटिका सर कूप बापीं सोहहीं ।
 नर नाग सुर गंधर्ब कन्या रूप मुनि मन मोहहीं ॥
 कहूँ माल देह बिसाल सैल समान अतिबल गर्जहीं ।
 नाना अखारेन्ह भिरहिं बहु बिधि एक एकन्ह तर्जहीं ॥ २ ॥
 करि जतन भट कोटिन्ह बिकट तन नगर चहुँ दिसि रच्छहीं ।
 कहूँ महिष मानुष धेनु खर अज खल निसाचर भच्छहीं ॥
 एहि लागि तुलसीदास इन्ह की कथा कछु एक है कही ।
 रघुबीर सर तीरथ सरीरन्हि त्यागि गति पैहहिं सही ॥ ३ ॥

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

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

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

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

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

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

Cau.: masaka samāna rūpa kapi dhārī, laṅkahi caleu sumiri narahārī.
 nāma laṅkinī eka nisicārī, so kaha calesi mohi niṁdarī.1.
 janehi nahī maramu saṭha morā, mora ahāra jahā lagi corā.
 muṭhikā eka mahā kapi hani, rudhira bamata dharani dhanamani.2.
 puni sambhāri uṭhī so laṅkā, jori pāni kara binaya sasamkā.
 jaba rāvanahi brahma bara dīnhā, calata biraṁci kahā mohi cīnhā.3.
 bikala hosi taī kapi kē māre, taba jānesu nisicara samghāre.
 tāta mora ati punya bahūtā, dekheū nayana rāma kara dūtā.4.

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

दो०— तात स्वर्ग अपबर्ग सुख धरिअ तुला एक अंग ।

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

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

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

चौ०— प्रबिसि नगर कीजे सब काजा । हृदयँ राखि कोसलपुर राजा ॥
 गरल सुधा रिपु करहिं मिताई । गोपद सिंधु अनल सितलाई ॥ १ ॥
 गरुड़ सुमेरु रेनु सम ताही । राम कृपा करि चितवा जाही ॥
 अति लघु रूप धरेउ हनुमाना । पैठा नगर सुमिरि भगवाना ॥ २ ॥
 मंदिर मंदिर प्रति करि सोधा । देखे जहँ तहँ अगनित जोधा ॥
 गयउ दसानन मंदिर माहीं । अति बिचित्र कहि जात सो नाहीं ॥ ३ ॥
 सयन किएँ देखा कपि तेही । मंदिर महुँ न दीखि बैदेही ॥
 भवन एक पुनि दीख सुहावा । हरि मंदिर तहँ भिन्न बनावा ॥ ४ ॥

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

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

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

दो०— रामायुध अंकित गृह सोभा बरनि न जाइ।

नव तुलसिका बृंद तहँ देखि हरष कपिराइ ॥ ५ ॥

Do.: rāmāyudha aṁkita gr̥ha sobhā barani na jāi,
nava tulasikā bṛ̥nda tahā dekhi haraṣa kapirāi.5.

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

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

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

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

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

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

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

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

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

Cau.: laṁkā nīsīcara nikara nivāsā, ihā kahā sajjana kara bāsā.
mana mahū taraka karaī kapi lāgā, tehī samaya bibhīṣanu jāgā.1.
rāma rāma tehī sumirana kīnhā, hṛdayā haraṣa kapi sajjana cīnhā.
ehi sana haṭhi karihaū pahicānī, sādhu te hoi na kāraja hānī.2.
bipra rūpa dhari bacana sunāe, sunata bibhīṣana uṭhi tahā āe.
kari pranāma pū̄chī kusalāi, bipra kahahu nija kathā bujhāi.3.
kī tumha hari dāsanha mahā kōi, morē hṛdaya prīti ati hoī.
kī tumha rāmu dīna anurāgī, āyahu mohi karana baRabhāgī.4.

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

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

दो०— तब हनुमंत कही सब राम कथा निज नाम ।

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

दौ०— आपुहि सुनि खद्योत सम रामहि भानु समान ।
 परुष बचन सुनि काढ़ि असि बोला अति खिसिआन ॥ ९ ॥

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

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

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

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

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

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

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

Do.: bhavana gayau dasakāṁdhara ihā pisācini br̥nda,
 sītahi trāsa dekhāvahiṁ dharahiṁ rūpa bahu maṁda.10.

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

सो०— कपि करि हृदयँ बिचार दीन्हि मुद्रिका डारि तब ।

जनु असोक अंगार दीन्ह हरषि उठि कर गहेउ ॥ १२ ॥

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

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

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

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

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

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

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

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

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

दो०— कपि के बचन सप्रेम सुनि उपजा मन बिस्वास ।

जाना मन क्रम बचन यह कृपासिंधु कर दास ॥ १३ ॥

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

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

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

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

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

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

दो०— रघुपति कर संदेसु अब सुनु जननी धरि धीर।
अस कहि कपि गदगद भयउ भरे बिलोचन नीर ॥ १४ ॥

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

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

चौ०— कहेउ राम बियोग तव सीता। मो कहँ सकल भए बिपरीता ॥
नव तरु किसलय मनहुँ कृसानू। काल निसा सम निसि ससि भानू ॥ १ ॥
कुबलय बिपिन कुंत बन सरिसा। बारिद तपत तेल जनु बरिसा ॥
जे हित रहे करत तेइ पीरा। उरग स्वास सम त्रिबिध समीरा ॥ २ ॥
कहेहू तें कछु दुख घटि होई। काहि कहाँ यह जान न कोई ॥
तत्व प्रेम कर मम अरु तोरा। जानत प्रिया एकु मनु मोरा ॥ ३ ॥
सो मनु सदा रहत तोहि पाहीं। जानु प्रीति रसु एतनेहि माहीं ॥
प्रभु संदेसु सुनत बैदेही। मगन प्रेम तन सुधि नहिं तेही ॥ ४ ॥
कह कपि हृदयँ धीर धरु माता। सुमिरु राम सेवक सुखदाता ॥
उर आनहु रघुपति प्रभुताई। सुनि मम बचन तजहु कदराई ॥ ५ ॥

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

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

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

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

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

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

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

Cau.: **jaũ raghubīra hoti sudhi pāi, karate nahī bilambu raghurāi.**
rāma bāna rabi uē jānakī, tama barūtha kahā jātudhāna kī.1.
abahī mātu maĩ jāũ lavāi, prabhu āyasu nahī rāma dohāi.
kachuka divasa jananī dharu dhīrā, kapinha sahita aihahī raghubīrā.2.
nisicara māri tohi lai jaihañ, tihũ pura nāradādi jasu gaihañ.
haĩ suta kapi saba tumhahi samānā, jātudhāna ati bhaṭa balavānā.3.
morē hṛdaya parama samdehā, suni kapi pragaṭa kīñhi nija dehā.
kanaka bhūdharākāra sarīrā, samara bhayaṅkara atibala bīrā.4.
sītā mana bharosa taba bhayaũ, puni laghu rūpa pavanāsuta layaũ.5.

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

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

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

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

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

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

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

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

दो०— देखि बुद्धि बल निपुन कपि कहेउ जानकीं जाहु।

रघुपति चरन हृदयँ धरि तात मधुर फल खाहु ॥ १७ ॥

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

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

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

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

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

दो०— कछु मारेसि कछु मर्देसि कछु मिलएसि धरि धूरि।

कछु पुनि जाइ पुकारे प्रभु मर्कट बल भूरि ॥ १८ ॥

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

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

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

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

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

दौ०— ब्रह्म अस्त्र तेहिं साँधा कपि मन कीन्ह बिचार ।
 जौं न ब्रह्मसर मानउँ महिमा मिटइ अपार ॥ १९ ॥

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

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

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

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

Cau.: brahmabāna kapi kahū tehi mārā, paratihū bāra kaṭaku saṅghārā.
tehi dekhā kapi muruchita bhayaū, nāgapāsa bādhesi lai गयाū.1.
jāsu nāma japi sunahu bhavānī, bhava baṁdhana kāṭahī nara gyānī.
tāsu dūta ki baṁdha taru āvā, prabhu kāraja lagi kapihī bādḥāvā.2.
kapi baṁdhana suni nisicara dhāe, kautuka lāgi sabhā saba āe.
dasamukha sabhā dīkhi kapi jāī, kahi na jāī kachu ati prabhutāī.3.
kara jorē sura disipa binītā, bhṛkuṭi bilokata sakala sabhītā.
dekhī pratāpa na kapi mana saṁkā, jimi ahigana mahū garuṢa asaṁkā.4.

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

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

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

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

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

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

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

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

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

दो०— जाके बल लवलेस तें जितेहु चराचर झारि ।
तासु दूत में जा करि हरि आनेहु प्रिय नारि ॥ २१ ॥

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

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

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

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

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

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

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

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

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

* (Vide Laṅkā-Kāṇḍa 23, 8)

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

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

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

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

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

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

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

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

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

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

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

दो०— कपि केँ ममता पूँछ पर सबहि कहउँ समुझाइ ।

तेल बोरि पट बाँधि पुनि पावक देहु लगाइ ॥ २४ ॥

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

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

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

Cau.: pūchahīna bānara taḥā jāihi, taba saṭha nija nāthahi lai āihi.
 jinha kai kīnhisi bahuta baRāi, dekhaṁ maī tinha kai prabhutāi.1.
 bacana sunata kapi mana musukānā, bhai sahāya sārada maī jānā.
 jātudhāna suni rāvana bacana, lāge racai mūRha soi racana.2.
 rahā na nagara basana ghr̥ta telā, bāRhi pūcha kīnha kapi khelā.
 kautuka kaḥā āe purabāsi, mārahī carana karahī bahu hāsī.3.

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

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

दो०— हरि प्रेरित तेहि अवसर चले मरुत उनचास।

अट्टहास करि गर्जा कपि बढि लाग अकास ॥ २५ ॥

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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