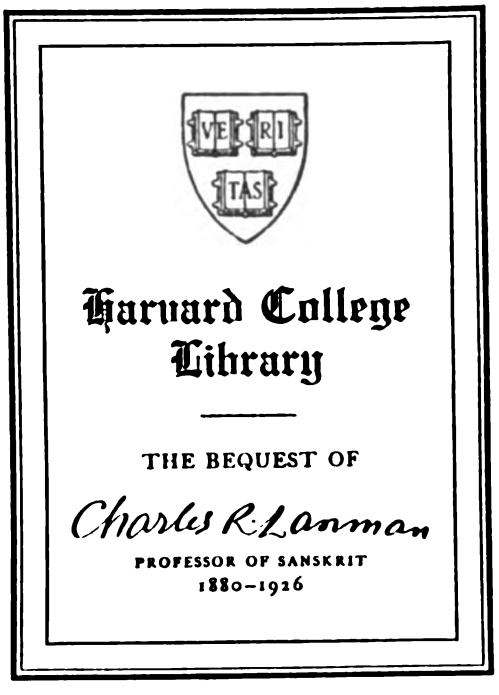


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MAHÁ-NÁTAKA,

A

DRAMATIC HISTORY

OF

KING RÁMA,

BY

HANUMAT:

TRANSLATED INTO ENGLISH,

FROM THE

ORIGINAL SANSKRITA,

BY

MAHÁ-RÁJA KÁLI-KRISHNA BAHÁDUR,

C. M. R. A. S., &c. &c.

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March 15, 1941

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TO

HER MOST GRACIOUS MAJESTY

VICTORIA,

QUEEN OF THE UNITED KINGDOM

OF

GREAT BRITAIN AND IRELAND,

&c. &c. &c. &c.

THIS TRANSLATION

OF A CELEBRATED DRAMATIC POEM OF THE HINDOOS,

THE

MAHA-NATAKA,

IS

(BY PERMISSION)

HUMBLY DEDICATED

BY

HER MAJESTY'S MOST DUTIFUL SUBJECT AND MOST DEVOTED SERVANT,

KALI-KRISHNA.

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PREFACE.

Of the invention and antiquity of the "MAHÁ-NÁTAKA," the late Sir William Jones says in his preface to the "*Sakuntalá-Nátaka*," that "the first *Sanskrit* verse ever heard by mortals was pronounced in a burst of resentment by the great VÁLMIC, who flourished in the *silver* age of the world, and was author of an epic poem on the wars of his cotemporary, RÁMA, a king of *Ayodhyá*; so that no drama in verse could have been represented before his time, and the *Indians* have a wild story, that the first regular play, on the same subject with *Rámáyana*, was composed by HANÚMUT or PÁVAN, who commanded an army of Satyrs or Mountaineers in *Ráma's* expedition against *Lankà*: they add, that he engraved it on a smooth rock, which, being dissatisfied with his composition, he hurled into the sea; and that, many years after, a learned prince ordered expert divers to take impressions of the poem on wax, by which means the drama was in great measure restored. By whomsoever or in whatever age this species of entertainment was invented, it is very certain, that it was carried to great perfection in its kind, when VICRAMÁDITYA, who reigned in the first century before CHRIST, gave encouragement to poets, philologers, and mathematicians."

According to the "*Adbhuta-Rámáyana*," the history of king RÁMA contains *a hundred millions* of *slokas* or stanzas, which had been predicted by the great Hindu sage VÁLMIC *sixty thousand years*

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before RÁMA came into existence, and which used constantly to be read to BRAHMÁ, when surrounded by sapient and devout beings. From among the whole number of stanzas *twenty five thousand*, in *seven* cantos, are known to mortals on earth.

This *play*, the "MAHÁ-NÁTAKA," is highly approved of for its composition, and very popular among Pandits or learned men, and generally read by such pupils of theirs as are advanced in learning. It is written with such conciseness, that it comprises, in NINE ACTS, the principal subjects of the voluminous *Rámáyana*, and includes descriptions of the supernatural actions of RÁMA, whom the Hindus acknowledge to have been the incarnate VISHNU, and of HANÚMÁNA, the progeny of the wind, besides numerous allusions to other parts of Hindu mythology.

I have my Pandit's authority, though he states it as a tradition, for saying, that KÁLIDÁSA, the brightest gem in the court of VIKRAMÁDITYA, has given lustre to this work, and displayed his genius, by changing some words or adding some *slokas*, with a view to render it a perfect drama. He adds, that when VIKRAMÁDITYA had gone by desire of MIHIR, a well-known astronomer, to the shores of the ocean in company of his nine courtiers, and there pitched his tent, HANUMANA coming to the knowledge of KÁLIDÁSA'S enterprise, hid himself behind a cloud, and caused it to appear as a mountain from a distance, in order to frighten KÁLIDÁSA, who at this time thought, that if any misapplication of words and phrases had crept into the NÁTAKA, the mountain would fall upon the tent, and crush all that were in

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it, to death. He therefore spared no pains to complete the task in the best manner practicable. And HANÚMÁNA threw a garland upon KÁLIDÁSA's head as a reward and a mark of satisfaction.

Some time after, MADHUSÚDANA MISSARA, an up-country Pandit, edited the "MAHÁ-NÁTAKA" and arranged the *slokas*. Since which time, his examplar has been universally received.

In the "*Adbhuta Rámáyana*" I find there are, independent of the *twenty-five thousand* stanzas above alluded to, *a thousand slokas* which VÁLMIC pronounced in honour of SÍTÁ and RÁMA.

There is another kind of *Rámáyana* entitled the "*Adhyatma Rámáyana*" which was uttered by SHIVA in an address to PÁRVATÍ his consort; the work consists of *four thousand* and *two hundred slokas*, and is intended for the benefit of the people.

The Pandit KÍRTIVÁSA of Bengál, and TULSIDÁSA of Upper Hindusthán, have translated the *seven Cantos* of the *Rámáyana* into their own dialects; the former into *Bhásha* or *Bengáli*, and the latter in *Brija-Bhákhá*, and these have been widely circulated for many years.

I undertook to publish an English translation of the "MAHÁ-NÁTAKA," in compliance with the wish of my learned friend Captain A. Troyer, formerly Secretary to the Government Sanskrit College of Calcutta, and now a resident in Paris, that a correct edition of the original *Nátaka* should be published for the use of my countrymen and of foreigners. To fulfill this intention I have made a collection of a dozen manuscript copies both ancient and modern,

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and a printed copy in the Bengálí character, to compare them with one another; and I have not been wanting in my endeavours, aided by my Pandit, to present the reader with a correct edition of the work in *Dévanágara*, and with a translation in every respect faithful to the original, except in the omission of a few passages which would appear exceptionable to modern taste and refinement.

I perfectly coincide with Professor H. H. Wilson, "that it does not seem probable the Hindus ever knew what *scenes* were, and that they substituted curtains for them." But to avoid obscurity, I have, with reference to the subject of each act, indicated in the *headings* both in *English* and *Sanskrita*, the scenes where the transactions are supposed to occur. I have interspersed some annotations, to facilitate the perusal of the author by English readers.

The difficulties attendant on the translation of a dramatic work from one language into another, will, I trust, be deemed a sufficient apology for any mistakes which may have crept into this version, especially when it is taken into consideration, that this is my first attempt in translating plays into a tongue which is foreign to me.

KÁLÍ-KRISHNA.

Sobhá-Bázár,
June 5th, 1840.

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PRINCIPAL CHARACTERS OF THE DRAMA.

MALES.

DASHARATHA, *the king of Ayodhyá.*
RÁMA, *the eldest son of Dasharatha.*
LAKSHMANA, *the second son of Dasharatha.*
SHATRUGHANA, *the third son of Dasharatha.*
BHARATA, *the fourth son of Dasharatha.*
PARASHURÁMA, *a Brahman.*
JANAKA, *the king of Mithilá,* (in Tirhoot.)
MÁRÍCHA, *in the shape of a golden deer.*
RÁVANA, *the ten-headed king of Lankà.*
VÁLÍ, *the king of Vánaras.*
SUGRÍVA, *the king of Kiskindá, and the Ally of Ráma.*
HANÚMÁNA, *the destroyer of Lankà.*
ANGADA, *the son of Válí.*
VIBHÍSHANA, *the brother of Rávana.*
THE MANAGER *of the play.*

FEMALES.

SÍTÁ, *the wife of Ráma.*
KÉKAÍ, SUMITRÁ, } *the wives of Dasharatha.*
TÁRÁ, *the wife of Sugríva.*
MANDODARÍ, *the wife of Rávana.*
SARAMÁ, *the wife of Vibhíshana.*

Besides these, Bards, Sages, Charioteers, Female Attendants and Travellers, Citizens, Generals, Male and Female Rákshasas, Courtiers, Ministers, Porters, the Regent of Death, Physicians, Messengers, &c.

*** All the proper names and Sanskrita words introduced in the translation and notes, are spelt according to the Romanized system.

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MAHÁNÁTAKA,

OR

THE GRAND DRAMA.

THE BENEDICTION.

MAY the Lord of the universe, the self-existent omnipresent Being, whose ministers are the three primitive qualities* through which He of his own will creates, protects and destroys the world at times, whose glory is illimitable, and who without the organs of sense is skilled in all their operations, bless you!

2. May the remover of obstacles, who by the tip of his trunk † emptied the ocean and scattered its waters abroad to the astonishment of the heavenly divinities, who seeing it exclaimed, where is Vishnu, where is Brahmá, where is Ananta, where is Lakshamí, where is the submarine fire, where are the mountains, where are the gems, where are the crocodiles, and where is the *chakra?* ‡ protect you!

3. May the head of the tribe of Raghu, the promoter of the happiness of Koushalyá, that is, Ráma, the destroyer of the ten-headed Rávana, the son of Dasharatha, he whose eyes are like the water-lily, be ever glorified!

4. I acknowledge the deity resembling the *kalpa* § tree; the archer; of an azure-colored body, the sight of which is

* Pleasure, benevolence, and irascibility.

† Ganésha or the god of wisdom.

‡ A discus or sharp circular missile weapon, used by Vishnu, who is otherwise called *Chakra-pání* or one who wields the discus.

§ A fabled tree growing in Indra's paradise and yielding any fruit that one may desire, (figuratively a very generous man.)

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pleasing to mankind; whose face is like the lotus; whose abode the goddess of fortune never quits.

5. Ráma, who was born before Lakshmana, and is the chief of the Raghus, and the husband of Sítá; the excellent, the descendant of Kukutsa, the merciful, the gem of virtue, the lover of Bráhmans, the pious, the great king, the resolute, the son of Dasharatha, the azure-colored, the peaceful, I acknowledge as the glory of men, as the prince of the Raghu-tribe, the descendant of Raghu, and the enemy of Rávana.

6. The delight of the heart, eye, tongue, ear, ever pleasant and ever joyous, the son of Dasharatha, him I acknowledge.

7. The fame of Rámchandra, whose brilliancy like the moon's is diffused throughout the world, whose smiling face is like the moon, the delightful moon, the moon of the ocean* of the Raghu-tribe, the charming moon of the lily-like heart of Sítá, I acknowledge and respect.

8. May the name of Ráma, the causer of prosperity, and the hater of crimes, the life of virtuous men, the provision of travellers in the way to beatitude, the asylum of ease, the purifier of the pure words of the poets, the root of the tree of piety, be propitious to you!

9. May the arms of the head of the Raghu-tribe, the destroyers of the pride of the ten-headed Rávana,† tinted with red saffron from the chaste breasts of the daughter of Vidéha (Sítá,) like sacrificial posts to those commencing a sacrifice for the preservation of mankind, and unequalled in valour, pour upon you all their choicest blessings!

10. May his youthful actions, his breaking the bow of Shiva, his obedience to paternal authority in retiring into a wilderness, his intimacy with Sugríva,‡ his command to construct a bridge over the ocean, his high renown for killing the

* According to the Hindu theology, when the ocean was churned by the deities and monsters to obtain *nectar* therefrom, the moon was produced, and she showered the water of life through her beams. The moon is personified by Hindu authors as *masculine*.

† A monster, the sovereign of Lankú.

‡ The chief of monkeys.

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lord of Lanká,* and his disregard even of Janaka's daughter (Sítá,) sanctify you!

Enter the Manager.†

11. *Man.* They who drink in daily the words of Válmíki‡ which issued from his pure moon-like mouth, which are most agreeable, excellent, pure, worthy to be heard, and ambrosia-like, which are contained in the Rámáyana,§ exhibiting the superior qualities of Vishnu‖ the teacher of the world, will obtain illustrious fame and be daily preserved from their enemies.

12. Hanúmána¶ himself being instructed by Válmíki has wondrously delineated, in this act, the achievements of Rá-ma, the glory of the Raghu-tribe,—of which achievements we are the actors before an assembly of wise men. O ye learned men! be now entertained with the representation of the Rámáyana, which I mean to set before you.

ACT I.

Scene, *a Palace in Ayodhyá.*

Enter Dasharatha, Ráma, Lakshmana, Bharata *and* Shatrughana.

13. *Man.* Dasharatha was a king and a great warrior, and the immediate descendant of the Sun; he had three consorts, who were objects of delight and admiration. He had four sons, who were heroic and valorous, viz. Ráma, Lakshmana, Shatrughana and Bharata, the incarnate portions of the foe of Kytabha.**

14. Shatrughana was a prince and the destroyer of his enemies he was beloved of Bharata, the son of Kćkaí; Lakshmana, was the associate of Ráma, and a remakable devotee.—

* A city in Ceylon under the equinoctial line.

† It is to be observed that the manager is present during the whole of the play.

‡ A great sage. § The great epic poem of the Hindus, or the life of Ráma.

‖ The second of the Hindu deities, to whom the office of preserver is ascribed by the Hindu religion.

¶ The deified monkey, who was the ally of Ráma, and the progeny of Pavana, the wind, and otherwise named Vánara.

** The name of a monster killed by Vishnu.

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These were the children of Dasharatha, and the incarnate portions of the enemy of the giant Mura.*

Enter Vishwámitra.

15. *Man.* Among these, Ráma, who was invited by the son of Kushika,† was conspicuous for the performance of a certain religious ceremony, and his obedience to his father. He accompanied Lakshmana, who was the admiration of all the females of the city, and the destroyer of Rákshasas, (monsters); and he honored the place of ceremony with his presence. [*Exeunt.*

SCENE, *a Hermitage in a grove, called Shidhya-áshrama, near Buxar.*

Enter Rámchandra *with* Lakshmana.

Bards ‡ *address the assembly from behind the scene.*

16. *Bards.*—Rámchandra who had learnt from the son of Gádhi,§ the good art of slaying the Rákshasas ‖ called Vijayá and Jayá, and who is the friend of devotees, enters. [*They point to* Ráma.

(After the conclusion of the ceremony.)

17. *Bards (again.)*—Márícha, the general of the troop of the Rákshasas, being defeated by Rághava,¶ and the rest being slain by the arrows of Lakshmana, have gone to the abode of Death.—All persons, particularly Bráhmans, together with the chief sage,** being herewith gratified, blessed them with hands uplifted, and the religious performances were concluded with magnificence.

18. *Man.* When the host of Rákshasas were thus slaugh-

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* A name of Vishnu.

† Vishwámitra, a Hindu sage, his father Kushika was the king of Kalinga, a place near or between Cuttack and Madras.

‡ According to the custom of Hindus yet prevalent, bards on any occasion mingle in an assembly.

§ Vishwámitra.

‖ Giants.

¶ A descendant of the Raghu-tribe. ** Vishwámitra.

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tered by Ráma, the ceremony terminated. And Koushika* in company with Ráma returned to the city of Janaka.

[*Exeunt.*

SCENE, *Palace of Janaka in Mithilá.*

Enter Ráma *and* Janaka.

19. *Bards (behind the scene.)* He who was sent by his father to the son of Kushika, the sage, in order to remove all obstructions to the ceremony, who in his journey to the forest had slaughtered Táraká, the famous Rákshasí, † who had received instructions in the use of arms from the sage, who had witnessed the ceremony, and who had with pleasure followed that sage, was this Rághava, who now comes in company with his brothers into the city of the head of the Nimi family. ‡

20. *Jan. (pointing to the bow.)* Whoever from among demons, gods, serpents, monkeys, or men, *kinnaras*, § demigods, or *cháranas*, ‖ is able to bend this bow, shall be rewarded with the gift of my daughter in marriage.

Enter Shoushkala.

21. *Shoush.* (*irritated.*) What severe trial would the bending of the bow be to the strong arms of him, who possesses ten-heads, who raised up Kailása, ¶ which is surrounded by Hara and his consort, by Héramba (Ganésha,) by Sharánana, ** the bull, and others ?

22. *Jan.* Whoever can bend the bow of Mahéshwara †† with a string, shall have her.

Shoush.—Should not the bow belong to his Guru, ‡‡ the Shambhu, §§ it will in a moment be turned and bent down.

[*Exit Shoushkala.*

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* The name of the hermit Kushika, whose family is distinguished by that appellation ; here Vishwámitra is meant.

† The feminine of Rákshasa.

‡ Janaka.

§ A kind of beings with horses' heads.

‖ The choristers of heaven.

¶ The chief of all mountains.

** The god of war, represented as having six faces.

†† The name of the third or the last Hindu deity, who is represented as the destroyer of the world.

‡‡ A spiritual guide.

§§ One of the names of Shiva.

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Enter Shatánanda.

23. *Man.* Hear the words of Shatánanda, the priest of Janaka, which he declared in the assembly of nobles.

24. *Shatá.* Mark, O ye chiefs! Ye children of Kshétri,* the challenge of Janaka, to which even the strength of the several arms of the ten-headed is unequal, that is, to bend the bow with its arrow and to marry the heroine of the three worlds,† the illustrious Maithilí.‡

All the chiefs strive, but are unable to bend the bow.

25. *Jan.* All the rulers have assembled here even from distant continents, to obtain my daughter, who resembles polished gold, and who is delicate and beautiful. What more can be said of her? But it is strange that none can draw, bend or raise from the ground the GREAT Bow; strange that there should be no powerful hero on the surface of the earth!

Enter Sítá *and Female Attendants.*

26. *Attend. (in surprise.)* Ráma is like a green herb and Jánakí is like a golden creeper. These two would be fit companions for each other; but the fulfilment of the conditions of the challenge regarding Mahádéva's bow, is a matter very difficult of achievement!

27. The bow is as hard as the shell of the tortoise, and the son of Raghu is of a delicate make; it is therefore doubtful how the conditions of the extraordinary challenge of your father can be fulfilled! [*To* Sítá.

Sítá's *looks excite* Ráma *to attempt it, and* Lakshmana *thus prompts his eagerness.*

28. *Lak.* O! dread lord of the Raghu-tribe, Lakshmana thy beloved fears not in the least the Sumérus§ or other rocks, or even the Pináka.‖

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* The warrior caste among Hindoos.

† Heaven, earth, and the subterraneous regions, according to the Hindu theology.

‡ Mithilá is the name of a city in the Western Provinces, the ruler of which was Janaka, whose daughter Sítá is thence termed Maithilí.

§ A celebrated mountain in the north pole according to Hindu ideas.

‖ The name of Mahádeva's bow.

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29. O hero ! command me, and I will with pleasure raise, exercise, bend and break the bow.

30. *Man.* When Ráma held it, then was the auspicious moment of their happy union, and the left eye of Jánakí* as well as Jámadagna† began to flutter.

Ráma *holds the bow.*

31. *Lak.* Firm be thou, O earth, and thou, O serpent, support her ! O thou, the head of the tortoise, support them both ! Ye elephants‡ also, that at various points support the globe, while the hero attempts to string the bow.

32. The world will enter into the inferior region, the heads of the serpent will be humbled, the tortoise with the earth-bearing elephants be in agony, the *Dikpáls*§ and all the mountains will tremble, when the head of the Raghu-tribe strings the bow.

All the kings endeavour to raise the bow.

33. *Man.* When Ráma raised up the *rudra-bow*, the other lords‖ smiled; when he stringed, they laughed and clapped their hands; but when he broke it, they fainted away and fell upon the earth.

34. When the bow was raised up, it delighted Koushika, and put the kings to shame; and it removed the doubt of Janaka; when the bow was drawn, it attracted the attention of Vaidéhí; and when it was struck, it caused the fall of Bhárgava's¶ pride.

35. The powerful sound of the bow, when pressed by the nervous arms of Ráma, caused the deafness of Vidhi** and

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* The fluttering of a woman's left-eye, is considered as a good omen, and that of a man, the reverse.

† Parashuráma, the master of arms.

‡ These are eight in number.

§ Deities who superintend the several quarters of the world. They are Indra, Agni, Yama, Nirriti, Varuna, Maruta, Kuvèra, Isha, Brahmhá and Ananta.

‖ Those who were present at the assembly of Janaka.

¶ Parashuráma, who at twenty-one periods destroyed the whole race of Kshétris.

** One of the names of Brahmá, the first of the Hindu deities, who is the creator of the world.

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confused the eight quarters of the world; it shrivelled up the eight united bodies of Mahéshwara;* and occasioned the trembling of the eight remarkable mountains;† it deafened snakes of eight different kinds.‡

36. The great sound of the bow when broken by Shrí§ Rághava, shook the seven *lokes*,‖ and dispersed the seven horses.¶ It interrupted the meditation of the seven sages;** it caused the seven oceans to overflow;†† and loosened the foundations of the earth, which entered into the seven inferior regions.‡‡

37. The terrible noise caused by the breaking of Mahádéva's bow, created such confusion that the horses were scattered; the head of Shambhu trembled; the supporting elephants of the globe fell; the mountains oscillated; the seven oceans were vehemently agitated, and the passion of Vaidéhí became like the inflamed Madana (Cupid,) whereby the three worlds had been fascinated.

38. I revere him, who in breaking the bow became the accepted and the worthy bridegroom of the daughter of Janaka; him, who has broken the *bow* which others could not bend, and is renowned throughout the world.

SCENE, *the preparations for the marriage of* Sítá *with* Ráma.

Dasharatha *enters attended by* Shatánanda.

39. *Bards (behind the scene.)* Shrí Shatánanda declares the words of Dasharatha, regarding the marriage of his sons, which

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* *Kshiti*, (earth) *Jala*, (water) *Agni*, (fire) *Váyu*, (wind) *Akásha* (ether) *Yajamána*, (for whom sacrifice is made) *Soma*, (the moon) and *Súrya*, (the sun).

† Namely:—Níla, Shevéta, Shringaván, Nishadha, Hémakúta, Himálaya, Mályaván, and Gandhamádana, according to the *Bhágavat Purána*.

‡ Ananta, Vásuki, Padma, Mahá-Padma, Takshaka, Kulíra, Karkata, and Shankha.

§ This word signifies auspicious, and is prefixed to the names of the Hindu gods or of men, to denote respect.

‖ Bhú, Bhuva, Su, Maha, Jana, Tapa and Satya.

¶ According to the Hindu mythology, the Sun has a car of one wheel drawn by seven grey horses.

** Maríchi, Atri, Angira, Pulastya, Pulaha, Kratu and Vashishtha.

†† The oceans of salt, of the juice of sugar-cane, of spirituous liquors, of clarified butter, of curds, of milk, and of water.

‡‡ Atala, Vitala, Sutala, Tala, Talátala, Rasátala and Pátala.

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he had learnt in private. Dasharatha being greatly delighted, is accompanied by his two other sons, the lord of the Raghu-tribe and the descendant of the Sun, all as wealthy as Indra* himself.

40. *Man.* Dasharatha, the supporter of strangers, the head of Mithilá, remarkably hospitable, has solemnized the nuptials of his sons with the daughters of Kushadhwaja.

41. A mixture of musical sounds, *Mádalas*,† *Rasálas*,‡ long trumpets, large drums and tabors, filled the atmosphere with joy when the head of the Raghu tribe obtained the hand of the daughter of Janaka (Sítá) in marriage.

42. When these great kings solemnized the auspicious marriage of their respective children, their subjects were over-joyed.

43. Sítá was married to the lord of the Raghu tribe; Bharata to Mándaví, the daughter of Kushadhwaja; Shoumitri,§ the younger brother of Ráma, to the moon-like and beautiful Urmilá; and Shatrughana to the virtuous Shrutakírti. At the happy conclusion of these marriages, each returned to his own capital with his wife.

[*Exeunt.*

ACT II.

SCENE, *a street.*

[Parashuráma *seen on the road by* Ráma *and* Lakshmana *who are riding in a car.*]

44. *Man.* The GREAT Bow of Pashupati‖ has been broken by Rághava for the daughter of Janaka. On hearing this, Jámadagnya,¶ the sage, was enraged, and instantly made his appearance.

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* One of the Hindu gods, he presides over the atmosphere, and is esteemed as the chief of deities.

† A kind of tabor. ‡ A sort of musical instrument.

§ From the name Shumitra is derived Shoumitri, one of the consorts of Dasharatha, whose son is Lakshmana, who is otherwise so called.

‖ One of the names of Shiva.

¶ Jamadagnya was a celebrated sage, whose son is Jámadagnya, otherwise called Parashuráma.

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Enter Parashuráma.

45. *Lak.* Jámadagnya, who has conquered the three worlds, is coming in a rage, his eyes flaming like the rising sun, and his axe besmeared with blood, that flows as a river from the throats of Kshétris; while by his high and quick respirations and by the agitation of his bow, he seems as if he intended again to disturb the world.

46. This is he, who has applied to his crest the leaves of kankas;* to his back a pair of quivers; to his breast, pure ashes; who has put on deer's skin, and whose waist is bound with a girdle of the *elephant grass;* whose robes are dyed with madder; whose hand bears a bow; on whose wrists are rosaries made of the seeds of the rudráksha, † and whose staff is of the ashwatha‡ tree.

47. This is he, who liberated the earth when covered with the seven oceans by Arjuna; who severed Arjuna's neck, in a dreadful combat, with the edge of his axe; and at once cut into pieces his thousand arms, which had covered the waters of the river called Révá; the same Arjuna being his inveterate enemy, on account of having killed his father.

48. This is he, who distinguished himself in the field of battle, which was incessantly flowing with blood, and of which the dust was washed in the gore of the young Kshétris. Such heroes ascending to heaven, look like bridegrooms before heavenly maidens, their hands being filled with lotus flowers, the odour of which is diffused through paradise.

[*To* Ráma.

[Jámadagnya *in wrath thrice utters the following sentences.*]

49. *Jáma.* Who is it that has broken the *ajagava*§ and wishes to draw punishment on himself from the Regent of death

50. That weapon which belonged to Párvatí's husband, and was held in esteem by Párvatí, and which Nandi‖ used to cover with the slough of Vásuki (a serpent,) that excellent

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* An ornament of war.
† Elæocarpus ganitrus.
‡ Ficus religiosa.
§ Shiva's bow.
‖ One of Shiva's attendants.

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weapon before which the demon Tripurá appears but a withered branch, which belongs to him who consumed Cupid; shall I, who am living on the earth, see it broken?

51. I, who had a conference with Arjuna, though he has a thousand arms, and I but two; though he is a sovereign, and I stood alone; now ask, who, save the Sun, is to witness our conflict? [*Looking upwards.*

52. I who have frequently, yea twenty-one times, killed in my anger all the descendants of the Kshétri kings, even their newly-born ones, and filled a cistern with their blood for the offering up of oblations to our ancestors, and thus extinguished the fire of my anger; what! have not you heard of my well known power?

53. The blood that issued from the throats of the youthful and irascible Kshétris flowing like a river, I offered up as a libation. I have made the hair of the Kshétris' heads like *kusha*.* I have poured out oblations† of blood without regarding whether they were accepted with satisfaction or rejected with disdain, whether they excited pleasure or wrath.

54. And this axe *(pointing to it)* is well adapted for cutting down the arms (resembling bushes,) of Kárta-víryárjuna; it is decorated with kéyúra,‡ knobs and strings set with precious stones; it causes fear, and is as brilliant as the twelve suns,§ and the destruction of Kshétris. It is strange, that you, who broke that bow of the enemy of Pura,‖ have not heard of this axe.

55. The worshippers of fire, and hermits, and Shrotris,¶ as well as renowned kings, have not only heard, but borne testimony to Jamadagnya and me. The *pinda*** either of the tribe of Ikshuka, or of the prophet Bhrigu, shall be extinct.

* A species of *grass* held in high estimation. (*Poa cynosuroides.*)

† Oblations to the manes of one's ancestors were usually made of water.

‡ The plate of metal worn as an ornament, on the small part of the arm.

§ It is stated in Hindu books that when a general dissolution of nature takes place, the *twelve suns* will roll over the earth, and cause an universal conflagration.

‖ The name of the demon killed by Shiva, who is hence called *Purári.*

¶ A Bráhman versed in the study of the Védas.

** A funeral cake, that is offered by the legal heirs of the deceased: here the speaker means either that the whole race of Dasharatha or his own, shall be annihilated.

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This, I now swear by the Védas,* by my axe, and by the lord of the creation.†

(Ráma *with his hands joined out of respect.)*

56. *Ráma.* I know not the strength of thy arms, nor that of the bow of the three-eyed,‡ hence my folly; O Parashuráma, pardon the feebleness of my arms, in which my superiors naturally take delight.

57. *Parashu. (angrily, and disregarding* Ráma.*)* Where is that Ráma, who has eclipsed my fame, and resembles the moon by breaking Purári's bow, while the descendant of Bhrigu is living.§

58. *Ráma (respectfully,)* O sage, no sooner did I touch the *bow* of Purári, than it broke; what could I do?

59. Whether we have a necklace or an axe on our necks; whether there be antimony‖ in the eyes of our wives or tears; whether we see the incomparable countenance of our consorts, or behold the king of the deceased (the Regent of death); yet would we not be heroes when compared with Bráhmans.

60. Alas! we the descendants of Rághava are not heroes in killing cows and Bráhmans. O Parashuráma! do as you please with this axe.

(Upon Parashuráma's *assuming a position for a conflict, the son of* Dasharatha *begs of the sage to be excused.)*

61. O Bráhman! I cannot challenge you to fight; for we are weak, whereas you are superior to all champions. The power of all the sovereigns (Kshétris) depends upon the bow, which has only one string, but you, who are a twice-born¶ personage, have the strength of the sacred thread of nine strings.

* The sacred books of the Hindus, namely, *Rik, Yaju, Sháma*, and *Atharva*, which are esteemed as the fountain of all real knowledge.

† A *title* of Shiva.

‡ A name of Shiva, who is represented as having three eyes; those on the two sides were receptacles of the *sun* and *moon*, and the one on the forehead, of *fire*.

§ That is Parashuráma.

‖ A black substance used by the Hindus to paint the eye-lids to beautify the countenance.

¶ The second class of Bráhmans, when they are consecrated with the sacerdotal threads.

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62. *Lak.* My Ráma was born in an unknown age, and not at a certain time, and he is sole-existing. I also am the same, and not the son or grandson of the king of the Raghu tribe. Let the people pronounce me either learned or ignorant, I have afforded instruction for the punishment of all twice-born wicked persons. [*To* Parashuráma.

63. *Ráma.* I am he whose origin is from the sun. I have learnt the arts of fighting from Kshétris and Shrotrias, and also from the sapient Vishwámitra. Let the world speak either well or ill of me, I am backward in committing the crime of bearing arms against a Bráhman.

64. *Parash.* The bow which you have broken belonged to Isha;* it was already worn out by the use of Ráma's arms; and you have been merely an agent in the operation. Hold this bow of mine, which was once in the possession of that being (Vishnu) who had on his flag Garura† which is destined to kill the Kshétri kings. [*To* Ráma.

65. *Man.* Ráma held the bow with ease, and fixing an arrow drew it; at this time, he looked like Makaradhaja‡ and who, by the letting off of an arrow, caused an obstacle in the way§ of Bhárgava.

66. When the destroyer of Táraka (Ráma,) drew the bow, the daughter of Vidéha being secreted,‖ cast a jealous eye on Ráma lest he ally himself in marriage with another woman.

67. *Parashu.* I am the hero Jámadagnya, who cut off the thousand arms of Kártavírya, but I say submissively to Ráma, I am a Bráhman.

68. This is Ráma, who was ushered in the world by the blood of the Kshétri race, who have been killed with the axe of the disciple of Shiva. If he (Ráma) whose hand was engaged in saving the three worlds, and who is an eminent per-

* One of the names of Shiva.

† The regent of birds.

‡ One of the names of the Indian Cupid, who had the sign of a marine-monster on his flag.

§ In heaven.

‖ In a chariot.

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son, and the chief among the children of the Sun, had not been born, how would the people have been protected?

69. *Ráma (to* Jámadagnya.*)* Your descent is from Jamadagnya; your preceptor is the lord of the Pináka;* your valour is indescribable, and known by your actions; your generosity is unlimited, you have made a bestowal of the whole world, surrounded by seven oceans; your chief theme is rectitude; your property is worship; what would your actions be if they were not superior to those of others?

[*He falls at his feet.*

70. *Man.* Ráma hears from the son of Jamadagnya of the valour of Rámchandra, and they both embrace each other cordially; the former makes over to the latter all his splendour, enabling him thereby to destroy the Kshétris.

71. Parashuráma having separated, returned to his own habitation. The king (Dasharatha) along with his sons Ráma and others, returned to Utra-koshala (Oudh).

72. Ráma having obstructed the path of Parashuráma, the sage, and having invited all the members of his family, both paternal and maternal individually, he saluted the respected Bráhmans and others of his own rank, and then retired with his father.

73. Afterwards, the sun, finding that both the daughter of Janaka and Raghu-nandana were being pierced by the arrow of Madana,† went down the Astáchala‡ and with delight immerged himself in the last ocean.

74. When the friend of the lotus§ and the sun of the ocean‖ cheerfully appeared in the east, of the color of a ripe orange, Ráma, at the suggestion of his elder relatives, stepped into his bedchamber, and the daughter of Janaka with her person full of attraction, followed him so gracefully that she delighted his soul. [*She walks gently.*

* Shiva.

† The Indian Cupid.

‡ The western mountains, behind which the Hindus suppose the sun retires when he sets.

§ In rhetoric the sun is called the friend of the lotus, because when he rises its petals are opened.

‖ The moon, because it originated from the ocean; it is personified of the masculine gender.

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75. *Man.* Shrí Ráma was much gratified by the welcome* of the senior members of his family consisting of Koushalyá, Sumitrá and Kékaí, when he entered into the chamber.

76. The queens and other ladies of the palace, also warmly received Ráma's wife, the fortunate Sítá, and the renowned Unmilá (the wife of Lakshmana).

77. The royal families then, clad in linen dresses, performed the ceremony of oblations of fire,† and supplicated hearty blessings upon them, as well ás upon the two daughters of Kushadhwaja (the respective consorts of Bharata and Shatrughana,) who were also received by them.

78. They then took the young princesses into the palace temples, and desired them to prostrate themselves before the deities and to salute the respected women of the family.

79. Afterwards, the sons of the king Dasharatha, performed other duties which their father had instructed them to do.

80. When Dasharatha spoke to Bharata, that the son of the king Kékaya (Judhájit) was sitting near him,

81. And added, "Your uncle Judhájit has himself come to receive you,"—Bharata, the son of Kékaí, on hearing this, went accordingly.

82. Shatrughana, having obtained his father's permission and that of Ráma, the merciful, accompanied the valiant Bharata.

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* With wreaths of flowers, sandal, &c.

† It is customary among Hindus to offer clarified butter on fire, pronouncing certain passages of the Vêdas, to propitiate ceremonial observances. This is generally done through priests.

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83. He at the same time took leave of his own mother.—Judhájit, receiving Bharata and Shatrughana, was highly delighted.

84. He (Judhájit) then conducted them into his house, when Judhájit's father was elated with joy.—After their departure, Ráma and Lakshmana served their most excellent father.

85. And by command of the father, they conducted their domestic affairs in a suitable manner.

86. They also executed several other virtuous actions, and attended upon their mothers.

87. And at times, waited on their spiritual guides, whereby Dasharatha, the Bráhmans and the traders were greatly pleased.

88. All the royal officers observed with satisfaction the mild disposition and bravery of Ráma, who acquired also the esteem of the other sons of Dasharatha.

89. Amongst all, Ráma, like Shiva, was accomplished in virtues, and remained at home for a certain time.*

[*Exeunt.*

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* Shri Rám Sharman, the commentator, says, on the authority of the *Padma-Purána*, about twelve years, and adds, that the marriage of Ráma took place when he was sixteen years of age.

Note.—*Slokas* 75 to 89 of this Act, appearing unsuitable for publication, the Translator has expunged them, and substituted in their place the same number of *Slokas* on the same subject from the "Rámáyana" of Válmíki, to correspond with the number of pages and *Slokas*, in the language of the Manager, the work having been printed before the omission was decided upon.

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ACT III.

SCENE, *a palace in Ayodhyá.*

Enter Dasharatha, *attended by* Sumantra *and other Courtiers.*

90. *Man.* When Rághava had been for some time in the agreeable company of his wife, the period arrived when the curse* which Shravana, the sage, had pronounced upon his father, was destined to be fulfilled; for bad omens presented themselves at this time, viz. the sudden waving of the sun's rays, the occurrence of a great tumult, the falling of meteors from the sky, and the quaking of the earth.

91. Clouds of dust arose from every side, brilliant stars were visible, the sun appeared as if eclipsed, a rain of blood fell, and in the middle of the day, a great howling of jackals and boars, and croaking of ravens, were repeatedly heard.

92. Dasharatha, noticing the good policy and manly conduct of Rámchandra, and resolving to make him sovereign

* It is stated in Válmíki's "Rámáyana," that once on a time, in the rainy season, the king Dasharatha, while young, went a hunting in the wilderness, and spent the whole day in search of game. In the evening being greatly fatigued and the night being very dark, he proceeded towards the river *Sarayú*. Meanwhile, the son of the sage Shravana was taking water from the river. The gurgling sound of his flaggon, induced the king to think it proceeded from an elephant or some other animal drinking water, and forthwith he discharged his *Sabda-bhédí-bána* (or an arrow which pierces a person by its sound,) towards the quarter the sound came from, and hit the boy. Soon as the young hermit fell on the ground, the cries of other anchorites reached the ear of the king, who, coming to the spot, bitterly lamented the consequences of his mistake.—The boy however could make no effort beyond requesting the king to carry the flaggon filled with water to his father, for which purpose he directed him the way to his residence. No sooner did the king withdraw the dart from the wound, than the young hermit expired. While the king was drawing near the hermitage, the sound of his feet was heard by the sage, who being blind, imagined it was his son, and chid him for his unusual delay in bringing water, as his parents were very thirsty, and urgently demanded water. The king then, with unfeigned sorrow and in a submissive tone, informed him, that it was *not* his son but the king Dasharatha, and presenting to him the water in a respectful manner, related the sad occurrence unreservedly. The sage on listening to the heart-rending circumstance, was overwhelmed with grief and cursed the king thus: "Thou also shalt lose thy life with affliction for the separation of thy son." The hermit and his wife immediately breathed their last.

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of his empire, commanded Nishchika to make the necessary preparation. Sumantra, afterwards, made this declaration before all the citizens.

93. *Sum.* The king, aware of his being advanced in years, as well as of Ráma's capacity for governing a kingdom, has resolved to anoint Ráma as his successor. Now therefore rejoice, ye citizens, on the happy occasion of Ráma's being enthroned.

[Sumantra *goes out of the palace.*

94. *Man.* To anoint Ráma, the maidens of the palace had gone for water, but being overjoyed, they became absent-minded near the bank, and the golden pots which they carried on their waists, fell upon the stairs,* and occasioned a jingling sound.

Enter Kékaí *from the female apartments, presenting herself before* Dasharatha.

95. *Man.* Kékaí,† whose eyes are like the blue-lotus, the brilliancy of whose person is like polished gold, appeared before Dasharatha, who was surrounded by the learned, and spoke thus to him:

Kékaí. "You, O king! are weak minded, though your origin is from an unblemished tribe; desist from your intention to enthrone Rámchandra; for how can he be the lord of the earth, while his wife is the daughter of the earth?"‡

King. O Kékaí! approach me.

Kékaí. (approaching.) Since this unlucky woman (Sítá) came here, several bad omens have been observed; expel her

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* *Eleven* in number.

† One of the consorts of Dasharatha.

‡ According to Hindu mythology, Sítá was the daughter of the earth. It was therefore inconsistent, by the Hindu law, that Ráma should rule the earth which was to him *quasi* mother-in-law.

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therefore, and fulfil now the two promises you have made, the one, to send Sítá, Ráma, and Lakshmana to a desert; and the other, to anoint my son Bharata as king.

King. (*aside.*) O Ráma! the joy of the good, your wife being the daughter of the earth, your becoming lord of the earth is improper, as Kékaí has declared.

Enter Rámchandra.

Sum. (*knowing the king's inclination, aside to Ráma.*) Here comes Sumantra to represent something to you.

96. The daughter of the king Kékaí, having heard of the joy expressed by distinguished women, on your approaching enthroning, reminded the king, your royal father,who is the friend of Indra, of his two former promises with a view to his fulfilling them.

97. Namely: "That Ráma with his hair matted proceed into a wilderness for the period of fourteen years, in company of his younger brother (Lakshmana,) and in that of Sítá; and that the king make over charge of his whole kingdom and his royal offices to her son."

98. *Ráma* (*going up to* Kékaí.) If by Ráma's proceeding to the wilderness, according to the command of his father and your wish, the empire should descend to his dear brother Bharata; what, O mother, can be more pleasing to him!

[Ráma *prostrates himself at the feet of* Kékaí.

Ráma. Go, my beloved brother, and conduct your brother's wife, the princess, to this place, whilst I prostrate myself before my father. [*To* Lakshmana.

99. *Mun.* Ráma, having saluted his father, Dasharatha, his two stepmothers, and his own mother, prepared to set out for the wilderness accompanied by Maithilí and his brother.

100. Sítá, finding Rághava obedient to the order of his father, went first to Koushalyá,* and then to Sumitrá, to salute them both; which being done, she stroked the birds Shuka,† Sáriká, and black cuckoo, and followed Ráma.

* Rámá's own mother.

† A parrot.

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Enter Sumitrá.

101. *Sumit.* Look upon Ráma as Dasharatha, and upon Sítá as myself; and consider Ayodhyá as a desert. Now O my son, may thy departure be prosperous! [*To* Lakshmana.

102. You and Sítá are but young children, do not therefore go to the southward; for there is the abode of the Rákshasas. [*To* Ráma.

103. *Man.* When Ráma proceeded towards the new world (a wilderness,) all good people were immerged in an ocean of grief; and though the immovable earth appeared as if moved with affliction, yet the hard heart of Kékaí was not affected.

The citizens bewail the departure of Rama. [*Omnes exeunt.*

Scene, *a forest.*

Enter Sítá.

104. *Ráma* (*aside, sighing.*) O Sítá! you are like the tender flower shirísha:* having proceeded but a few paces from the capital, you have repeatedly asked what the distance is to the wilderness, your present abode. You are the chief occasion of my lamentation.

105. Are you so soon disturbed by the flowery ornaments, and the rays of the rising sun? I know not, O Vidéhí! how you will reach yon wilderness?

[*Pointing to it with his hand.*

Enter Hermits.

106. *Herm.* (*looking at* Ráma.) This perhaps is a mendicant? No, for he has a young woman beside him! An ascetic? No, for he holds a bow! A prince? No, for he has matted hair! A hunter? No, for he has quite new bow-strings! Whence has this azure-colored person so suddenly made his appearance here?

[*They gaze at each other.*

107. *Ráma* (*to the earth.*) O earth! forsake thy hardness, while Jánakí thy daughter, unaccustomed to toil, proceeds

* *Acacia sirisa.*

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with her tender and lotus-like feet, as red in color as the rising sun, on her way to the wilderness.

Enter female travellers.

108. *Fem. (to Sítá.)* Pray tell us, O lady! who this azure-colored person is?

[*Pointing to* Ráma.

(Sítá, *smiling, looks downwards through modesty, by which they understand that he is her husband.*)

109. *Fem.* O daughter of Janaka, walk a little slowly, as this field is full of darbha,* and cover your head with the hem of your garment, as the sun is powerful, and his rays affect you.

[*They leave her after giving this advice.*

110. *Man.* Sítá followed the footsteps of Ráma, the chief, and the new traveller; bnt she was unable to reach him. Being alone, she began to roam in all directions for Ráma as Rohiní† had done in search of the new moon.

[*Exeunt.*

SCENE, *the palace of Dasharatha.*

(Sumantra, *having conducted* Shrí Ráma *into the wilderness, returns to* Dasharátha.)

Enter Sumantra *and* Dasharatha.

111. *Sum.* At your command, Ráma, the chief warrior of the Raghu tribe, has retired to a wilderness with a bow in his hand and arrows on his back, Lakshmana and Sítá following him. [*To* Dasharatha.

112. *Dasha.* I did not perceive that he was sad at his departure for the desert, although he was in expectation of a crown.

113. (*Aside, sighing.*) O Ráma, thou art not far from my heart; I view thee on all sides! O my son Ráma, thou art gone from me; this is a great shock to my heart!

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* The name of a species of grass held in such veneration by Hindus, that no religious act can be rightly performed without it. (*Poa cynosuroides.*)

† The *fourth mansion* or *an asterism*, according to Hindu astronomy. In Hindu mythology, this mansion is personified as one of the daughters of Daksha and the wife of the moon.

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114. Dasharatha, hearing from Sumantra of his son's retirement into a wilderness, began to reflect that the time had arrived for the fulfilment of the curse once pronounced. Thus reflecting he exclaimed: "Ah Rághava!" and, sighing deeply, breathed his last.

Enter Citizens.

115. *Cit.* Ráma, who is a descendant of the sun, and the son of Dasharatha; who is a great king, the consort of Sítá, and a lover of truth; and whose younger brother is Lakshmana; whose valour is unequalled, and who is renowned through the world, is suffering under the wrath of the great Creator.

116. Though Ráma be the son-in-law of Janaka, and the chief of men, and though his marriage with Janaka's daughter, had been negotiated by Vishwá-mitra himself, and the matrimonial ceremonies performed by Vashishtha, the priest, and though the planets at his birth were in the eleventh mansion, yet is he gone to the desert: what more need be said of the vicissitudes of earthly things!

Enter Bharata *and* Kékaí.

117. *Bhara.* O mother, where is my father? *Ké.* He is gone to the paradise of Indra. *Bhara.* Why? *Ké.* Because of his separation from his son. *Bhara.* Who is that son? *Ké.* It is he to whom you are the next. *Bhara.* What has happened to him? *Ké.* He is gone to a wilderness. *Bhara.* Why? *Ké.* By order of the king. *Bhara.* Why so? *Ké.* Because of his promise to me, whereby you were to obtain the sovereignty. *Bhara.* What a pity!

118. *Bhara.* (*loudly.*) O Ráma! in obedience to the command of thy father, thou art gone in company with Lakshmana to a desert, forsaking us all. O! Shrí Shrí Ráma, it is proper for you to live in a wilderness with me, who am your next born (brother); as Shoumitra* is but an infant; and the king has departed this life merely because of your separation.

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* Lakshmana.

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119. *Again aside, sadly.*) O Kékaí, how have such nefarious and wicked thoughts entered your mind, and why has your birth been in the family of Kékaya, whilst there are inferior tribes such as those of the Rákshasas? You are like a poisonous plant in a garden of sweet mangoes.

120. O Kékaí! you have been instrumental in sending Ráma, who was most agreeable and pleasant to the sight of men, into a wilderness; and made him leave his splendid robes, and put on the habit of self-denying devotees.

He grieves much.

[*Exeunt.*

SCENE, *the forest of Chitrakúta.*

Enter Bharata *and* Ráma.

121. *Ráma.* Brother Bharata, look upon others' wives as you would upon your mother, covet not others' wealth, disregard not respectable persons, and associate not with menials; be strong to the wicked; patient in adversity, and humble when fortunate; these are the good ways in which you are required to walk.

122. I respect those who associate with the learned, who appreciate others' virtues, who are submissive to respectable individuals, who are possessed of learning, and happy in their consorts, who fear calumnies, who have faith in Shiva, who have subdued their passions, and who never keep company with envious persons.

123. I often pay attention to future kings,* and request them generally to preserve good conduct in all times to come, and in all ages.

124. *Bhara.* (*aside.*) Though I can easily endure the burning of fire, and bear the tortures of Indra's weapon, of hills, and scimitars, and arrows; yet I cannot bear a separation from Ráma's feet. [*He looks upwards.*

125. *Ráma.* I could put up with the inconvenience of residing in a wilderness, but I cannot refrain from noticing the

* Though the expression here is general, it is to be understood as limited to Bharata, who was to succeed Dasharatha in the kingdom.

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fatigue which my beloved Jánakí endures in walking. Notwithstanding that, I am unwilling to possess the sovereignty.

126. *Man.* Bharata, whose hair was matted, and who wore the bark of trees, fell prostrate at the feet of Sítá, and she cried so loud, that all the birds that were on the trees, were terrified at it, and the beasts were alarmed; the chief hill Chitrakúta echoed with the loud cry, and Sítá's tears flowed like a stream of water descending from that mountain.

127. *Bhara. (to Ráma.)* You, Ráma, are worthy to have the sway. Let me reside in the wilderness, that thereby the command of our father may be obeyed.

He falls at Ráma's *feet.*

[Ráma *not accepting the offer, Bharata takes* Ráma's *sandals, and returns to the Capital.*]

128. *Man.* Bharata placing the sandals on the throne, returned to the village called *Nandi**, and assumed the sway of the kingdom until the return of Rághava.

[*Exeunt.*

SCENE, *a desert called Panchavati, or Dandakáranya: with a river adjacent.*

Enter Sítá, Ráma, *and* Lakshmana.

129. *Man.* Ráma, having for a long while continued in several hermitages, proceeded farther from Chitrakúta, where he had slain the Rákshasa Viradhá, in consultation with the son of Kumbha, a sage, and he made the wilderness called Panchavati, his abode.

130. Some young peacocks mistaking the azure colored body of Rámchandra for a cloud and flashes of lightning, began to dance in the forest called Dandaka.

131. Lakshmana, on intimation from Raghu-nátha, brought the gold colored parts of the lotus, with which Jánakí decked her ears.

132. *Sítá.* My lord, since by the dust of your lotus-like feet the virtuous wife of Goutama, the sage, (who had been trans-

* The birth place of Bharata's maternal grandfather.

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formed into a block of stone,) was restored to him, I know not how many women will be raised by your present travelling, out of the stones of the Vindahya mountain, and restored to the fond caresses of the affectionate devotees.

[*To* Ráma *when travelling.*

Lakshmana *calls to a* Boatman.

Enter a Boatman.

133. *Boatman.* Good Sir, as it is said, that by the dust of your feet, men have been produced from stones, I beg permission to wash your feet before you get into my boat, which is constructed of wood only.

134. Goutama's wife having been doomed by a curse from her husband to be transformed into a stone, what doubt can there be that some other woman also, having incurred her husband's displeasure, has been doomed to transformation, and thereby converted into this boat,—(*pointing to his own boat,*) and may quickly spring into life by the touch of your feet.

135. *Man.* Observing how great were the sufferings of Janaka's daughter, Ráma and Lakshmana made up their minds to live near the banks of the Godávarí ; they therefore prepared a hovel of leaves for their abode.

136. Lakshmana, to keep himself from the enchantments of Súrpanakha,* drew his sword and chopped off her nose. But she, being the sister of Rávana, and feeling highly insulted at such treatment, raised a strong body of men to revenge herself on him.

137. Ráma, being engaged in a conflict, slew by a single arrow an army of fourteen thousand hardy Rákshasas ; and stretched his bloody hands over Khara and his younger brother Dúshana, who, though hideous in appearance from having three heads, were soon destroyed.—Rághava's bow then flourished.

* A celebrated giantess, the sister of Rávana, who was so named from the length of her nails, *Súrpa* (a fan for winnowing corn) *nakha* (nails).

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138. Rávana having heard from Súrpanakha of the exquisite beauty of Sítá, sent Márícha to Ráma to seduce his wife.

[*Exeunt.*

SCENE, *a forest.*

Enter Márícha.*

139. *Márí.* (*aside.*) Ráma holds a great rod like the Regent of Death, he being the offspring of the sun. The lord of Lanká is no less courageous, for by him Indra was defeated. I come this day doomed as it were to die.

140. What therefore is to be done had better be done ; for I am doomed to die. At whose hands would it be nobler to meet with death—Rághava's or Rávana's ? Better far to die by the hand of Rághava !

[*Exit* Márícha.

SCENE, *a hovel in a forest.*

Enter Ráma, Lakshmana *and* Sítá, *and* Márícha *in the shape of a golden antelope grazing at a distance.*

141. *Man.* Ráma, who is the head of the Dasharatha tribe, passed some time in the company of Sítá and Lakshmana in a forest, and lived upon sweet fruits and roots. When Jánakí viewed the beautiful male golden antelope, which had been sent by the ten-headed Rávana, she was enchanted with its beauty.

142. *Sítá.* My love, be so kind as to bring me that strange and yet beautiful antelope, for you possess the strength of a lion. [*To* Ráma.

[Ráma *going in quest of the golden antelope.*]

143. *Ráma.* Dear Lakshmana, keep a watchful eye over this princess, until I return with the golden antelope.

[*Exit* Ráma.

144. *Man.* Ráma with his arrow in one hand, and his great bow in another, and with a wreath of flowers on his matted head, went to look for the antelope in the wilderness.

* The maternal uncle of Rávana.

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145. The magical antelope now began to lick the grass, which Ráma held out to it on the palms of his hands. It was not however easy to touch it, for at times it used to lie concealed between some shrubs; and at times it used to smell the shooting herbs, and then look around and run about; sometimes it rubbed its body against objects, and ran at a distance; sometimes it stopped and then moved about.

146. *Sítá.* Lakshmana, what think you of your elder brother, my dear lord's delay? He has been some time now in quest of the antelope in the wilderness. As the place is infested by night-haunters or Rákshasas, why do you not proceed to look after him, since I desire it so earnestly of you?

[*To* Lakshmana.

147. *Man.* Shoumitra, dejected at the harsh expressions of the king of Mithilá's daughter, encircled her with three lines, which he drew on the earth with the end of his bow, and then followed the footsteps of his brother Ráma.

148. The magical golden antelope had at this time led Ráma to a great distance. His brother Lakshmana, however, followed him at a quick pace. Meanwhile Rávana, though touched with a degree of fear, entered in the disguise of a beggar, where the noble hermits lived. Shame! Shame!

149. No sooner was the golden antelope pierced in the breast with the shaft of Ráma, than it resumed the original shape of Márícha all over bloody; and the disguised beggar was transformed and appeared as the ten-headed Rávana, decorated with precious stones, which shed a lustre upon his cheeks.

150. There in that forest, Raghu, the great warrior, pierced the antelope through the breast with his sharp arrow. There the ten-headed Rávana appeared before the hovel disguised as a beggar.

151. *Beg.* O! chaste princess Vidéhí, the ornament of the descendants of the sun, give me some alms, and receive this garland of flowers, which is dusted with the dust of Hari's feet, in order to ensure every prosperity.

[*He then shews some Tulasí or sacred basil.*

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152. *Sítá.* From thy peculiar looks, it appears that thou seekest unlawful pleasure; and that thou art therefore disguised as a beggar. I entreat thee, O unfortunate person, to excuse me for not granting thy request.

153. *Man.* Rávana persisted in begging: "Virtuous lady, give me some alms, after overstepping the circle marked by Lakshmana on the earth." No sooner had Sítá done so, than Rávana got hold of her, when she thus cried out for help: "Where are the children of Raghu?"

154. There (in yon forest) Ráma, the pursuer of the antelope, is proceeding on his way, and Lakshmana following his (Ráma's) course with uneasiness. And here (in the hovel) Rávana carries away the daughter of Janaka, almost lifeless, to the pleasant city of Lanká.

155. Sítá was surreptitiously carried away by Rávana during the fortnight of the waning moon, when Saturn (in her horoscope) was in the eighth mansion;* and she had hardly bestowed the half of what she had in her hand, when she was carried away. It was then mid-day, but the sun appeared less bright than usual, the moon being in her fourth lunar day.

156. When the gold-like Sítá was carried away, she cried out: "O Rámchandra, son of Raghu!"

157. When the lord of the Rákshasas flew upwards, the daughter of Vidéha mourned and exclaimed: "O Ráma! my love, thou chief of heroes, hast thou forsaken me?"

158. When Sítá entered Rávana's car, she began to throw away in all directions her nupúra, her upper garment, her bracelet, and her beautiful necklace.

Jatáyu‡ *is observed in the forest.*

159. *Man.* Jatáyu witnessed these three occurrences; the discharge of Ráma's arrow against the antelope, the sudden de-

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* Hindu astrologers have it, that when the planet *Saturn* comes into this mansion, it indicates mishaps.

† An ornament for the ankles and feet.

‡ A bird of a huge size, the offspring of Garura, and the favorite of Dusharatha.

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parture of Shoumitra to his friend Ráma; and the bestowal of alms by Sítá herself.

160. *Jatá. (seeing* Sítá *in* Rávana's *car, aside.)* Ráma and Lakshmana seem to be intent upon deer hunting; but it is strange to find her, whose eyes are like the antelope's, in Rávana's car.

161. *Ráva.* (*aside.*) Perhaps it is the hill *Maináka,* which obstructs my passage? No, it has not the power to do so, for it dreads Indra's weapon. Perhaps it is Garura?* No, for it knows me and its lord (Vishnu) well. It must therefore be the old Jatáyú, that seeks death at my hands.

162. *Jatá.* Are not you ashamed of yourself for carrying off the wife of Raghu? You, who have sprung from the family of Bráhma, and are signalized as a worshipper of Hara by cutting off your own heads, whose arms are enough to overcome Indra, since you with great facility raised the mountain *Kailasha* like a ball.

163. O malignant monster, thou and thy kinsmen shall perish at once through thy own folly in carrying off Sítá, though your progenitor has sprung from the family of Bráhma, and is the great worshipper, the bravest among living creatures, the most wealthy, and the husband of some heavenly women.

164. O Rávaná! stop your car from proceeding further and liberate the hero's wife. I have overlooked your faults, because of your ignorance. Know me to be the protector of Sítá since I am Dasharatha's ally.

(Rávana *contemning the bird, proceeded on eagerly.*)

165. *Jatá.* O thou infernal beast, thou robber of another's wife, art thou yet proceeding on? halt, for I am that Játáyú who resides near the hill *Gandha-mádana,* and liberate this chaste woman; (*looking at Sítá,*) or I shall fix my long goad-like beak into your chest, and cause blood to flow therefrom, to be drunk by vultures.

* This in Hindu mythology is the regent of birds, a gigantic crane.

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(Jatáyú *encourages Sitá and manifests his anger towards* Rávana.)

166. Be not dismayed, dearest Sítá, as this vile creature cannot proceed further. Whither art thou proceeding with the wife of the great Rághava? I shall with my extended bill tear you into pieces, and throw your intestines in all directions for a repast to Dikpáls, and break your head.

167. O thou sinful wretch, I see thou hast kidnapped Sítá, who is compared to the crescent of the moon, that is on the forehead* of Shiva, and thou art running away:—look, these sharp claws of mine shall serve to lacerate your heads, which are adorned with jewels, in the same way as Gurura killed snakes. [*To* Rávana.

[*A fight between* Jatáyú *and* Rávana.]

168. *Man.* This bird having wounded the lord of the Rákshasas on the eye, broke the flag and the yoke, as well as the wheels of the car, and hurting the steeds, it made a noise, and by the fluttering of its wings drew and shook the car to the amazement of Rávana.

[*The bird then flew upwards.*

169. Rávana being highly enraged, struck the king of the birds which was then soaring in the sky, apparently fatigued, and felled it to the ground half dead. The bird then called out to Ráma repeatedly for help.

170. The bird which had broken the car, fell to the ground motionless. Rávana suspected that it was counterfeiting death; he however hastened on to Lanká, having kept the daughter of king Janaka in the delightful park called *Ashoka.*

171. *Jatá.* Alas! I am unable to serve either the king Dasharatha, or Vidéhí, and I am unable to destroy any thing with my foot; alas! the moon-eyed Ráma sees me not; I am the unsuccesful Jatáyú, whose birth has been inauspicious.

[*Thus regretting, he falls to the ground.*

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* In the Hindu mythology, it is said that Shiva bears the disc of the moon on his head, and is therefore termed *chandra churá*, from *chandra*, the moon, and *churá* a crest.

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[Ráma *and* Lakshmana, *in conversation in the way.*]

172. *Ráma.* Why, my beloved Lakshmana, art thou come to me, leaving Sítá? *Lak.* The respectable Sítá, finding you long in returning, censured me bitterly; I could not therefore help coming here.

173. *Man.* Rághava, who had by a single arrow slain the wonderful Rákshasa Márichi, suddenly became pensive at finding his hermitage not graced with Sítá's presence.

174. Ráma, after slaying the magical antelope, returned to the hovel with his brother, and looked into the three corners of the place; but into the fourth, he was unable.

[*Exeunt.*

ACT IV.

SCENE, *the hermitage in the forest.*

Enter Ráma.

175. *Ráma (bewailing.)* I looked after Sítá within and without the hovel; but strange to say, I could find no mark of her footsteps: perhaps it is not the same hovel, or perhaps I am not the very person. Ah! I cannot endure to be bereft of her.

176. O Vidéhí, who wert a prop to the hovel, and comparable to moons,* and the solace of my life, whither hast thou gone?

177. *Man.* Ráma's whole body was at this time besmeared with the dust of the earth; his mind was perturbed with grief; he was burning with the fire of Sítá's love at her separation; and he seemed as if he were embraced by the earth.

Enter a Hermit.

178. *Her.* These four events have happened to Rama, viz. the loss of his crown, his retirement to a wilderness, his deprivation of Sítá, and the demise of his father.

179. At the approach of such calamities men become destitute of reason; as for instance, although it be unreasonable

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* This is an pyperbole, in allusion to the brightness of the moon.

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to believe in the existence of a golden antelope, yet Ráma believing such a thing went in pursuit of it.

180. Fate opposes or overcomes the understanding; but the understanding never overcomes fate; for Ráma, though sound in intellect, pursued the golden antelope.

181. The ill fate of Ráma obliged him to forsake his kingdom; to retire into a wilderness; to attack Rákshasas; and has caused the loss of his sound judgment at the appearance of a magical antelope; the loss of his wife; and his roaming in a forest under different shady trees.

182. *Ráma (rising from the ground.)* O my love, the glory of the Janaka race, to my eyes thou wert the moon, and the resemblance of the bird *Chakora.*

183. *Ráma. (looking at the hovel again.)* Whither art thou gone, O my dear wife, with thy lovely eyebrows? This is the place at which I kissed thy lotus-like eyes: here I drank nectar out of thy honeyed lips. *(Seeing some flowers scattered.)* Here lie the flowers that once pleased us both. Ah! whither hast thou flown, my love?

(Ráma *in search of Sítá by the side of the* Godávarí.)

184. *Ráma.* Tell me, O Godávarí! who art rich with transparent streams, if my loving Jánakí has come to you to gather lilies. Tell me, ye trees, ye peacocks, ye passages and passengers, tell me whichever of you can, where Maithilí is.

185. Ye trees that stand on mountains and are laden with blossoms, and that bend at every blast of wind, satisfy me, Ráma, the distressed son of Dasharatha, by saying whether you know where Sítá, my lovely Sítá is, with lips like the *Vimba** and with charming eyes, who moves as gently as the stately elephant, who has long dishevelled hair and a beautiful waist.

186. I see this is the same river Révá, the same forest, the same bower, the same mountain: here the wind blows as gently as it blew from the *Malayá*,† this is the same rivulet, but alas! here the darling Jánakí is not.

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*The name of the red fruit of the *Momordica monodelpha.*

† The name of the Malabar range of mountains.

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187. *Man.* Ráma looks after his wife, roaming over hills and in caves and forests; and he eyes the thick creepers with incessant thoughts of her and her ornaments.

188. *Ráma (not finding Sítá.)* Perhaps the lion has robbed her of her thin waist, the blossoms of her smiling countenance, and the antelope of her eyes. The champaka* while yet in blossom has perhaps robbed her of her fair color, and the black cuckoo of her agreeable voice. The loveliness of her person has returned to its native creeper, the elephants have imitated her in her gait, and the remainder of her beauty has been stolen by such in the forest as needed it.

189. *Ráma (finding the nupúra.)* Lakshmana, this *nupúra* delights me as did that of Sítá: examine Shoumittra, if it be the same, go in search of her other ornaments.

190. *Lak.* To identify her other ornaments would be a difficult task for Lakshmana. But he is the best judge of her *nupúra,* from the care he always took of her feet.

[*At a short distance,* Ráma *discovers her upper garment.*]

191. *Ráma.* This is Sítá's upper garment which was laid as a wager when we were engaged in playing at chess. This once served me for a fan, and this was that cloth she lay upon, when she was offended.

192. *Ráma (seeing the moon.)* O Shoumitra! repose thyself under the shadow of trees, as the burning sun has now appeared. *Lak.* Ráma, this is the moon appearing, why talk you of the sun? *Ráma.* My beloved, how do you know this? *Lak.* Because she has dark spots. *Ráma.* Ah! my darling Jánakí, whose eyes are like the deer's and whose face is as bright as the moon, whither hast thou gone?

193. *Ráma (to the moon.)* It is known that thou possessest cooling beams; but why art thou scorching me with thy fiery radiance? I would have cut thee into bits with my arrow, hadst not thou resembled my Jánakí.

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*Michelia champaca.

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194. *Ráma.* Who are you that reside here? *Lak.* I am the same person, your servant and brother Lakshmana. *Ráma.* My lad, tell me who am I? *Lak.* You are the reverend and inspired being Rághava. *Ráma.* What brought us into this wilderness? *Lak.* We came in search of the lady. *Ráma,* What lady? *Lak.* The daughter of the mighty king Janaka. —— *Ráma.* Alas! my dear Jánakí.

195. *Ráma (still musing.)* For fear of a separation, I did not allow Sítá to put on her necklace; but ah! we are at last separated, and it seems to me as if rivers, oceans, and mountains had divided us.

196. Although I have submitted to the death of my father, and the abandonment of my empire, and am content to reside in the wilderness, yet am I unable to bear separation from Jánakí.

197. She is like the goddess of fortune in a house, and a pretty painting brush for the eyes; her body is like the sandal when touched, and her arms are like snow, and resemble a necklace of pearls when placed round the neck; she has all praiseworthy virtues, therefore her loss is painful.

198. O wind, that blowest gently, touch once the comely body of Sítá, and then me, for I cannot live without her.

199. Her absence is as poignant as wounds caused by Cupid's fiery darts, which are inflamed with grief, and which burn my body.

200. The wind is gently blowing on my right side, the bees are humming on my left, the wide waste of the forest is before me, the bird *chakraváka* is weeping behind me, and the moon appears above. Amidst these five torments of the mind, I sit musing on Jánakí, and how I am to pass this long night!

201. The moon now acts the part of the sun; the gentle breeze is no better than the thunder itself; the necklace pricks me like a needle; the light is made darkness to me, my life hangs heavily under the shocks of fate; and oh! the loss of Jánakí is death to me.

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202. Cruel and unconquerable Cupid, I entreat thee not to let fly thy shafts, which resemble a full blown lotus, at me. Thine is no proud achievement to slay me, I am already melted in fire at my Jánakí's separation. Sages do not deem it an act of heroism to strike one that is pining to death.

203. All thy arrows, five in number, have pierced my body; they are about to be turned into ashes since my body is consumed by fire at its separation from its fond object. Thou, Madana, art therefore unarmed from this day, and though I fall a victim at thy hand, I shall have the satisfaction of seeing others freed from thy oppression.

[*At sunset*, Ráma *looking eastward, which was full of radiance, speaks* to Lakshmana.]

204. *Ráma.* O Shoumittra, put out the fire of the forest with the water that issues from the mountain. *Lak.* Brother, what say you? It is the moon appearing from the eastern chain of mountains. *Ráma.* Why then is she smoky? *Lak.* It is not smoke, but the shadow of the earth. *Ráma.* Where art thou gone, O Síta, daughter of the earth!

205. I apprehend Maithilí is where I have not been; for wherever beggars go not, there victuals are in abundance.

206. *Man.* Whilst in search of Vidéha's daughter, Ráma met Jatáyú in a dying state, who expired immediately after having uttered these words: "Your Sítá has been carried away by the ten-headed Rávana."

207. *Ráma (turning towards the bird.)* You that are an ally of Dasharatha, and the destroyer of his enemies, can you, revered king of birds, say what is the matter?

208. *Ráma (after performing the funeral rites of the bird.)* O revered bird, ascend thou into heaven by thy merits. What more need I say to thee except this, that thou shalt conceal from my father the fact of my wife's having been decoyed. But if I be Ráma indeed, the ten-headed Rávana, who has defeated Indra, shall in a few days reach thither* with ignominy, and be made to confess all the circumstances.

* The place of the departed.

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209. Leaving my empire, resorting into the wilderness, being bereft of Sítá, and losing my father, are so many afflictions, each of which appears to me as if calculated to cause an ocean of tears.

210. I see no limit to my affliction, I find no shore to the boundless ocean of my grief; one bad omen brings in its train many others.

211. Kékaí has certainly acted right in enthroning Bharata, for how could I, who am unable to protect a wife, have governed a kingdom?

212. My father has prudently sent me into the wilderness, for I am devoid even of common sense, so as not judge of the impossiblity of there existing such a thing as a golden antelope.

213. Sagara has acquired fame from the ocean *Ságara*,* Bhágíratha from the river Ganges;† but what have I acquired! I could not even keep possession of a wife!

214. Wealth, when once destined for a man, can never afterwards be kept back, even from unforeseen circumstances. So, man ought not to grieve or be amazed at his destiny; for, it can never be set aside.

215. Where is that dear wife of mine, both young and delicate; of noble extraction and fair color; the most delightful and talented; and the cause of my happiness? By thy separation, we can walk no further. O devotee, is such a female thy consort; no! no! she is thy helping stick.

216. Jánakí, you on the one hand distress my mind, and the lord of Lanká on the other burns me in the fire of Madana, whilst anger preys upon me. I am consumed as it were by the fire of the chaff and of dry cow dung.‡

217. I mourn not at the separation or taking away of my beloved; but I mourn at the possession of this bow.

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* The ocean *Ságara* is named after the king Sagara.

† Otherwise called *Bagiratha*, after king Bhágiratha, according to the *Bhágvata Purana* and *Rhamdyana*.

‡ Such fires are known to be very heating and not easily extinguished.

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218. *Ráma.* My beloved, I went to a distance for the golden antelope, little imagining that I would thereby be deprived of Jánakí. Alas! I am deeply grieved to think that my wife has been taken away; for none of the Kshétri race is yet known to have lost his wife even up to his last gasp.

219. What else can be more tormenting to me? my actions are already known. It would therefore be better for me to die than re-assume the reins of a kingdom, that has been the occasion of such calamities. [*To* Lakshmana.

Ráma *sees a serpent.*

220. *Man.* The serpent following Ráma, and preceding Lakshmana, said: "Praised be Ráma, and this large forest." The serpent then proceeded on.

Lakshmana *meets a* Kavandha.*

221. *Lak. (seeing him.)* Who is this Kavandha with extended arms of *four kroshas,*† by which he blocks up the way? Is not this he whom Ráma slew with as much ease as a plantain tree covered with fruit is cut down?

[*To* Ráma.

222. *Man.* Kavandha having been slain by the arrow of Ráma, is purified and transformed into a comely person, whose friend's life, the husband of Sítá gained at Shravana's hermitage, through the medium of Hanúmána and Sugríva, who promised him such assistance as he might need in searching after Sítá. Rághava also has made a declaration to the chief of the Vánaras to slay Válí, Ráma's enemy.

223. Ráma, being helpless, began to ramble upon the hill *Rhishya-muka,* where he found Sugríva also, as a friend in affliction.

224. The active Ráma, on the promise held out to him by the king of the Vánaras to help him in destroying Válí, threw at a distance the bones of Dundubhi (a demon,) which were as heavy as a great mountain, and dashed his arrow as a

* A headless trunk. In Hindu history, it is the name of a demon, whose head was forced down his body by a stroke of Indra's thunderbolt.

† Eight English miles.

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thunderbolt on the ground, which penetrated the seven subterraneous regions, and caused a deafening noise to all persons.

225. *Ráma (to his arrow.)* If I have always been known to venerate Kushika's son, and if I have also respected the *twice-born* Bráhmans, and ever looked upon others' wives with singleness of eye, then may this arrow penetrate the seven unfathomable lower regions.

226. *Man.* When the son of Dasharatha darted his arrow, it went through seven palm-trees, and then penetrated the seven regions, as if one had by a single stroke perforated a number of plantain trees; and the sound thereof was so great, that it echoed through the atmosphere, and filled with consternation seven mountains, seven elephants, seven sages, seven oceans, and seven subterraneous regions.

[*A field of battle, forming part of the Scene.*]
Enter Válí.

227. *Man.* Válí, hearing that Ráma, who was naturally kind, had without provocation driven his arrow through seven palm-trees, grew wrathful, and, setting out from his mountainous caves, appeared in the field of war.

[*Exhibition of a mountainous cave.*]
Enter Tárá.

228. *Man.* Being overjoyed she mused thus: "This day, I who have been long deserted, shall through Rámchandra's kind instrumentality, lie on the bosom of my husband."

[*She pronounces a benediction upon* Sugríva.]

229. *Man.* Tárá, the wife of Sugríva, put by her necklace, and sat in the mountainous cave, with her hair dishevelled from affliction; and she was nigh unto the shore of the ocean of grief, having been pierced with the arrow of Madana; she raised her hands and prayed that the life of Válí, who was an oppressor, and a sinful and quarrelsome person, might be forfeited.

230. *Lak.* (*with signs betokening caution.*) Válí is unequalled in power within the four boundaries of the wide world.

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231. *Ráma (smiling.)* O Shoumittra, be not amazed at Rághava's stringing his bow: he has done it to slay that sinful wretch, by whose destruction all honest people shall be delivered from the bondage of fear.

232. *Válí* O son of king Raghu, hold this arrow, you know me to be a son of Indra, and to have a weapon with which I cut off the demon Dundhuvi, and have sent him to inhabit the dominions of the regent of Death.

[*Both of them appear in the field of battle.*]

233. *Lak.* Válí, being slain by the famous Ráma, fell down wallowing on the ground. At this time, the deities showered flowers over the head of the enemy.

234. *Válí.* Rághava, was I not capable of doing that which Sugríva is deemed competent to do? Why have you killed me without a fault.? [*To* Sugríva.

235. *Ráma* (*complaisantly.*) O son of Purandra,* your body is now purified, though you condemn my act by pleading your innocence: I tell you however, that for this wrong perpetrated by me, merely to please a friend, I shall have again to suffer the absence of Janaka's daughter.

236. *Válí.* Let the great warrior, by his favor, come to me, O fortunate root of the Raghu tribe, and leader to heaven; and make my son Angada your slave, and support him.

237. *Man.* Rámchandra, having in the field of battle, put Válí to death with his arrow, has committed the kingdom of Kiskinda to Sugríva; and passed the gloomy rainy season in the caves upon the hill *Mályaváná.*

[*Exeunt.*

ACT V.

SCENE, *the hill Mályaváná.*

Enter Ráma and Lakshmana.

238. *Man.* Although *Shrí* Ráma is unequalled in power, yet being ashamed at the loss of his wife, he has passed the autumnal weather in caves.

* One of the names of Indra.

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[Ráma *being dejected in mind, pines on the hill Mályavatí.*]

239. *Ráma.* My beloved, the lilies which resemble your eyes, have sunk under water; the moon which looks like your mouth, is clouded; and the ganders which resemble you in their gait, have disappeared. When these things, which you resemble in some measure, are from the change of season not to be seen, to what may you be compared when I reflect upon your person?

240. *Lak.* The gentle zephyr is blowing, the clouds are thickening, the lightning is flashing, the peacocks are singing. All these must be grievous to Raghu's son and cause his heart to fail him.

241. *Ráma (thinking on the former condition of* Sítá.) I am invariably reflecting upon that daughter of the king of *Mithilá*, who witnessed the sage Ráma or (Parasharuma) once enraged at the sound of *Purárì's* bow, and in a fighting attitude with me; which sight so terrified her, as to change her moon and lotus like complexion, and make her appear irritated.

242. Though the appearance of the pleasing black aquatic birds and that of the cloud, and the blowing of the breeze, the drizzling of rain, and the sound of peacocks, be endurable to a saddened heart, as the earth endures all her burdens; yet ah! I am unable to endure the loss of Vidéhí!

243. How can you, my beloved, be still amidst the swarm of bees, which annoy you, and, taking your eyes for blue lilies, your hands for lotuses, your cheeks for the flower of the *Madhuka*,* buz around you and sit upon you?

244. *Ráma.* My dear wife is to me a minister in business; a servant in service; a chaste woman in religious matters. And I would compare her to the earth in forbearance, a mother in affection, and a welcome companion in merriment.

245. Tell me Shoumittra, whither is she gone, the object of my fondest regard, and as dear to me as Cupid who wears a flowery bow, as a valuable jewel on a head ornament for

* *Bassia latifolia.*

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women; who is a charm to gay persons; whose graceful walk is like that of the elephant; and whose looks are like the flower of a hundred petals.* [*To* Lakshmana.

246. *(Aside.)* Ráma has often heard, that there is none so wretched among the race of the sun as Shoumitra, whose wife has been decoyed by a lustful monster. Such an event may perhaps reach his father's ears, and grieve him though he be seated with Indra on his throne.

[*Ráma perceives that* Sugríva *had not returned at the close of the rains.*]

247. *Man.* The powerful Ráma desired Lakshmana to invite Sugríva, that he might fix a cantonment.

SCENE, *a part of the kingdom of Kiskinda.*

Enter Sugríva.

248. *Lak.* Hark, thou chief of the Vánaras! The renowned king Ráma is in the wilderness, and Lakshmana, who has been deputed by him, is now arrived at your city-gate to relate all about the king of the Raghu tribe. The head of the Vánaras laughed at this, and asked:—"What about Ráma?" The Vánara felt surprised for a moment.

249. Ráma, who by desire of Koushika, slew Táraká, and defended his religious ceremonies; and in order to gain Sítá, broke Hara's bow, defeated Parashuráma, and killed Márícha in the chase, and lately destroyed Válí, is now roaring like a lion.

(Sugríva *then enquires after* Shrí Ráma's *health.*)

250. *Lak.* Rámchandra has said, that the arrow with which he killed Válí, is not yet blunt; let Sugríva therefore be careful lest in time he share Válí's fate.

[*To* Sugríva.

251. *Sug.* O excellent man, what is said by you relates to the Vánaras; though I wish to be freed from such qualities, yet I cannot.

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* The lotus.

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252. (*now entreating.*) Excellent people never change their good qualities, not even till death; as the lustre of gold fadeth not though it be often thrown into fire; sugar-cane, though cut into pieces, retains its sweetness; and sandal-wood though rubbed incessantly, loses not its fragrance.

253. *Ráma* (*aside.*) My father has given the kingdom to Bharata, and Rávana has decoyed Sítá. *So saying, he flung his bow and cried aloud.*

[*Seeing* Sugríva.

254. *Sug.* Pray, tell me, lord of the Raghu tribe, the cause of your flinging away your bow; Jánaki must be within this small world, encircled as it is by seven oceans, ten ends, seven principal mountains, and fourteen spheres with one sky.

255. *Ráma.* The mind of man is not at rest when calamities befal him. I see the residents of Lanká are undaunted, who then is able to go thither?

Enter Jámbuvána.

256. *Jám.* Ráma, send for the son of Pavana, Hanúmána, who is of the race of the Vánaras, for he is capable of proceeding thither.

Enter Hanúmána.

257. *Hanú.* (*saluting* Ráma.) My liege, permit me either to uproot the city of Lanká, which is well secured by strong walls and gates, and bring it here, or to destroy the whole army living there; or let me make a bridge over the ocean, by breaking the summits of mountains, as these are to me slight undertakings; or favor me with your commands, for I am skilled in every operation.

258. *Ráma* (*looking at* Hanúmána.) I am sensible of your capability in any of these undertakings; but it would be vain to attempt any thing of the kind, if Sítá be no longer alive. First enquire if she is living.

259. *Hanú.* My lord, to me this atmosphere appears a tree, which has the crocodile for its root, the oceans for its bed,

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the clouds for its leaves, the stars for its buds and flowers, and the sun and moon for its fruits.—All these are under my control; command me therefore without hesitation to look after Sítá.

[Ráma *hearing these words of* Hanúmána *smiled.*

260. *Hanú.* (*aside, not knowing where Sítá was.*) O hard fate, it is thou that art the cause of these events, viz. Ráma's being at Ayodhyá, and going thence into the wilderness, called Dandakáranya, at the instigation of Dasharatha; the appearance of Márícha in the shape of a golden deer; the missing of Sítá; the friendship of Sugríva with Ráma; and my going in search of Janaka's daughter.

261. *Man.* Hanúmána, calling upon Ráma, fell prostrate at the feet of Jámbuvána, and embraced all the men of the army, giving them, at the same time, hopes of his return to his friends, who were then crying with their heads bowed down. After this, Hanúmána left orders with his servants, and jumped into the ocean from the summit of the *Mahéndra* mountain.

Enter Sampáti.*

262. *Man.* Sampáti viewed the city of Lanká which was situate on the other side of the ocean, and at the distance of a hundred *Yojana*† from the abode of Sítá. And Hanúmána thinking that a diminutive body would not be able to leap over the ocean, stretched himself perpendicularly to such a degree as to reach the sky with his head.

263. When the progeny of the wind leaped so furiously as to resemble the *Garura* whilst flying, the ocean appeared still, and the aquatic animals were motionless and kept gazing in all directions and making a great noise.

264. A confusion was then occasionrd in the camp of the Vánaras, who were thinking how Hanúmána could approach Rávana alone.

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* The elder brother of Játayu.

† *Yojana* is equal to 800 English miles.

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Enter Surasá.*

265. *Man.* Hanúmána, who had been devoured by Surasá, came out of her, and standing on the mountain *Maináka*† slew Singhiká the female Rákshasa, who had obstructed his way: he then entered the city of Lanká.

SCENE, *the city of Lanká.*

266. *Man.* At night, Hanúmána, the chief among the children of Pavana, entered Lanká, and began strictly to look after Sítá every where, on the brink of the water and the land; under shrubs, near walls and on trees; and in the palaces of Kumbhakarna‡ and Indra, on the summit and in the caves of hills; but not being able to find Vidéha's daughter, he became pensive, and thought thus.

267. Though I have looked after Sítá in the apartments of Rávana's mother, brother, wife, minister, and courtiers, and in the dwellings of renowned personages; in palaces, and other secret places; yet have I been foiled in my attempt to trace her out. Perhaps, being fearful of Rávana, she has plunged into the ocean.

268. The progeny of the wind, contracting himself, looked at Lanká and the palaces there, which appeared as clear as the rays of the full-moon, and then getting into the garden of Asoka clandestinely climbed the Asoka tree‖, whence he espied Jánakí surrounded by a number of female Rákshasas.

Enter a female Messenger deputed by Rávana.

269. *Fem.* Rávana is he whose orders are obeyed even by Indra, who has conquered the three worlds, who is Shiva's captive, and has his abode in this Lanká; who has sprung from Bráhma, and has none to equal him. If however there be any other as conspicuous, yet none possesses such qualities.

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* A magical woman.

† Which sprang from the Himálayá or snowy mountain, that divides India from the Chinese Tartary.

‡ Brother of Rávana. ‖ Jonesia.

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Enter Rávana.

270. *Ráva.* O Maithilí! you who have a moon-like face, and afford cooling beams, save my life; you who have deer-like eyes, my soul, be kind to me.

271. O daughter of Janaka! Is it he who is but a devotee and an ignoramus that has occasioned such ill treatment to you? he is but a worm of the earth, alienate therefore your affections from him, and love me, I beseech you.

272. O Sítá, compose yourself and accept the king's regards. Look at the golden city of Lanká, and at its king. He will employ his ninety-nine queens in your service; Mandodari only shall be excepted. Rest assured that the king will do this for you.

273. O Sítá, look at my heads, which Mahésha himself puts upon his head,* and which are *now* at you feet; and despise me not. — Sítá hearing such expressions from the libertine spoke thus: "Fie upon thee, for bearing the heads that were once offered up!" May such words of Sítá ever be auspicious!

274. *Sítá.* Know, thou wretch, that he who conquered Shiva, is he from whom Kártavíryárjuna, (in whose custody thou wast,) learned the skill of arms, and by whom he has been subdued, and the same is my husband.

275. *Man.* The ten-headed Rávana fell at the lotus-like feet of Jánakí, and looking at her, addressed her thus:— "If you are not pleased even at Indra, the king of the deities, prostrate at your feet from fear, what then may I do? O instruct me how to act."

276. Sítá, in reply to the king, gave utterance to the following words which flowed gently, though angrily, from her sweet lips. "I shall be pleased when Ráma shall have slain Rávana with his arrow, and when vultures shall put their claws upon the head of the deceased."

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* It is said, that when Rávana was in the act of worshipping, he severed his ten heads, and offered them to Shiva in order to gain his favor.

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277. *Sítá* As there is a difference between a crow and Garura; between a jackal and a lion; between a fire-fly and the sun; such is the difference between you and the son of Raghu.

278. *Ráva.* You shall lament for the destruction of Ráma by me. *Sítá.* Not of Ráma, but of Áráma,* to a certainty. *Ráva.* Why are you mortifying your comely person from self-esteem? *Sítá.* Certainly, because of your unpleasant words.

[Hanúmána *laughing at their conversation.* Rávana, *being reproached by* Sítá, *withdraws.*]

Enter Trijatá.

279. *Sítá.* Pray, tell me how Rávana, who is strict in his duties, could have been guilty of decoying such a woman as I who am another's wife?

280. *Trij.* Sítá, he who is once pierced with the love shafts of Manamatea (Cupid,) never regards either morality or sobriety.

281 For the breast of Rávana even Indra's weapon was blunt; the circular weapon of Hari was bent when it struck such a breast; the rod of the regent of death was broken into a hundred pieces; and the rope of Varuna† was torn; but the arrow of him who holds the arrow of love, has pierced through that breast. Now I, who am a female messenger, ask where is your love for that arrow, and of what tree has it been made?

282. *Hanú. (seeing Sítá.)* Pray, who are you, whose eyes are like the petals of the lotus, who wear yellow silken cloth, and who hold fast the branches of trees, and are eminent for beauty!

283. Why are tears of grief gushing like a stream from your lotus-like eyes, or water flowing from petals?

284. *Sítá.* I am the daughter of Janaka, the mighty king of Vidéha, and the wife of the wise Ráma: my name is Sítá.

* She means the destruction of Rávana's garden, which is signified by Árama.

† The Indian Neptune.

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285. *Hanú.* What are Ráma's valiant deeds? *Sítá.* He has saved the Raghu tribe, and fulfilled his contract* with Janaka: he has also defended his subjects, and maintained his faith.

286. He is skilled in arms, and versed in the Védas and all the other sciences pertaining to them; and he is strong in his faith: he is renowned in arms, and has a shell-like neck,† and a noble mind.

287. *Hanú. (shewing a ring.)* Ráma, of noble descent, of fair complexion, and of a pleasing appearanee, has sent this gold ring of chaste work.

288. O mother Jánakí! *Jan.* Who are you? *Hanú.* I am Hanúmána. *Jan.* Who has sent you? *Hanú.* The respected Raghu, as a messenger. *Jan.* What is that in your hand? *Hanú.* A gold ring.

[*She takes it in her hand, and presses it; crying at the same time aloud for* Ráma, *who had induced* Hanúmána *to come to her.*

289. *Man.* Sítá, on looking attentively at the ring, on which was the picture of Ráma, and which was ornamented with precious stones, exclaimed:—"I see he participates in my grief." So saying, she fainted away. On recovering her senses, she asked:—"Is Ráma so very weak and reduced?"

290. *Hanú.* Shrí Ráma, from want of your presence, is sad upon the mountain, and finds nothing to please him: his body is as hard as a mountain gem while it is yet entire. The *earth*‡ which is named after him is not yet cleft. *Sítá.* Pray, how have you crossed the ocean?

291. *Hanú.* Under your auspices, a favourable wind, and the complaisance of your husband, I have crossed it; and I have from these three favors, had strength to overleap the ocean, which I considered as the mere print of a cow's foot.

[Sítá *recovers her senses a second time.*

---

* Of bending the bow.

† In allusion to the *convexity* and *thickness* of a turbinate univalve shell.

‡ The *first* of the five elements, the names of which are *earth*, *water*, *air*, *ether*, and *light*, or energy; these make up the corporeal frame.

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292. Where* the moon appears like the sun, scattering his beams as sparks of fire, and where he exhibits himself though he is camphor colored, like Indra's thunderbolt, where his disc appears as if in alarm, and where the wind is as the submarine-fire, and the sandal wood† thereof as the conflagration of a forest. *Sítá.* Take these fruits‡ as a token from me, and go quickly to Ráma.

293. Lay one of these fruits at the lotus-like feet of Ráma; distribute two of them to the army; give the best one to Sugríva; and one to Lakshmana with my blessings. After this, you, the promoter of happiness to the army, shall take it.

294. *Hanú.* O moon-faced! I am Ráma's messenger, what can be insurmountable to me, the head of the Vánaras, who are apt to kill their offspring!§ It appears that Providence is now favorable to you, but Lakshmana is grieved on your account.

SCENE, *a mangoe garden in Lanká.*

295. *Man.* When Sítá had concluded her kind expressions, the mighty son of Pavana resolved to destroy the garden; he therefore instantly disguised himself as an old Bráhman, toothless, with red eyes and grey hairs, and in that shape reached the garden gate, where he humbly addressed the porters as follows:—"Brothers, favor me with some of the fruits that are lying at the foot of the trees."

296. *Porters* (*to* Rávana.) The garden, where the wind blows gently; the sun is terrific and warm; the clouds are ready; and Vishwákarma‖ is always in waiting to repair old delapidated walls; has just been destroyed by a single monkey.

[*Exeunt Porters.*

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* The ocean. † This wood possesses the quality of cooling when it is rubbed with water and applied to the body; it denotes therefore, a cooling substance. ‡ Mangoes.

§ It is natural with the male of monkeys to destroy their cubs (particularly the male ones). The females therefore take all possible care to remove them as soon as they are born.

‖ The architect of the deities, declared to be the son of Bráhmá.

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Enter a wounded Porter of the Garden.

297. *Wound. Por.* Listen to me, my lord! A cruel Hanúmána has in sport uprooted all the trees, and in anger destroyed all the porters, except one who has been providentially spared to bring you the news.

[Rávana, *hearing this resolves to encounter* Hanúmána, and *sends an army of* Rákshasas *for the purpose.*]

298. *Man.* Rávana, affected at such news, asked: "Is it a Hanúmána that has so easily crossed the mighty ocean?" And being ashamed he bent down his head, by which his earrings dropped, and he began to reflect that this envious beast must be for Ráma, and must have come to Lanká to shew its prowess. The progeny of the wind thus gave much trouble to the ten-headed Rávana.

299. *Trij.* Hanúmána, having been deputed by Ráma, complimented Sítá with a ring.—"What, what?" exclaimed the courtiers, all of whom were standing about the throne, with a commission to Akshaya, the eldest son of Rávana, to catch the beast.

Enter Askhaya.

[*When* Akshaya, *by command of* Rávana, *prepared to set out, the courtiers thus addressed him.*]

300. *Cour.* An undaunted Hanúmána, having jumped over the wall and city-gate of Lanká, bids open defiance to all. Think on this, O prince Akshaya, before you meet him.

[Akshaya *opposes* Hanúmána *and falls;* Shakrajit *permitted by* Rávana, *goes against* Hanúmána.]

301. *Cour.* The king, being informed of the death of Akshaya, sends Shakrajit in arms to bring you down, O Hanúmána: whither have you fled?

302. *Shakra.* O Máruta! (Hanúmána,) you have given some hopes to Sítá by intelligence from Ráma and others, and have taken from her the most valuable jewel as a sure token for the lord of the Raghu tribe; and you have spoiled the garden *Ashoka,* and destroyed Akshaya and other Rá-

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kshasas without hesitation. You have now made yourself a captive to see Rávana.

[*To* Hanú.

303. *Ráva.* O Hanúmána, vile messenger, how have you overleaped the insurmountable ocean, which is filled with aquatic animals, and which has terrible waves? How have you come hither without a car?* Tell me who sent you, and what is your name? fear not: I shall never kill you.

[*To* Hanú.

304. *Hanú.* I have been deputed by Shri Ráma and Lakshmana, who are of renown, and who reside on the hill *Chitrakúta*, to go on a strict search after Sítá. I have long obtained a boon from Shiva, which enables me to go from place to place. Know, Rávana, that I am the son of the wind, and that my name is Shrí Hanúmáṇa.

305. Shrí Ráma, who has destroyed the powerful Válí, and strengthened the troop of the Vánaras, and who has made Sugríva a great king, and is always happy with his companion, who is sorrowful at the words† of all the deities, now shines like the Regent of death, at the loss of Janaka's daughter.

306. *Ráva.* Who are you, Hanúmána? *Hanú.* I am the son of the wind, and the messenger of him who holds a sharp weapon, and is the master of arms in the world, whose strength is such that the mountains *Trikúta* and *Sumáru* are but trifles in estimation, and in whose presence many Rávanas like yourself are but as insects.

307. *Hanú.* Know, Rávana, that though I, the son of the wind, am alone, and you possess ten heads and are the king of millions of subjects, yet am I able to succeed in battle and get Síta back. But Ráma seems resolved to touch the earth‡ with his right hand, and, as he declared to Sugríva, to kill you himself.

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* Meaning the car of Rávana, which has the power of passing through air.

† Complaints of the deities for Rávana's oppression towards them.

‡ An ancient Hindu custom of swearing.

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308. O Rávana, who art inferior to all Rákshasas, and a beast, ignorant wretch! I advise you to leave off your vain boasting, to present the daughter of Janaka to Ráma, and to lie prostrate before him, if you seek the enjoyment of your kingdom and desire to leave it to your sons and grandsons after you.

309. If you mean to preserve your life, and the lives of your sons and grandsons, your brothers, relatives, and friends, as well as your generals and subjects, go then with all your hearts' desire to Ráma, the great and glorious, and restore Maithilí (Sítá) to him.

310. You are to be the king of Lanká, until you have seen the son of Dasharatha's face, the embankment of the ocean, and the destruction of Lanká; and until you witness the death of your friends, sons, relatives; or until you have yielded yourself up to Ráma, the lord of men.

311. Although you may be the ruling king of Lanká until you see Rághava, yet, when he arrives, where will you and Lanká be?

Enter Vibhíshana.

312. *Vibhí.* *(to* Rávana *on finding him incensed.)* I find no mention made in our religion of destroying a messenger; but it is said, that if such a one use indecent language, he should be punished either by disfiguring or chastising him, or shaving his hair, or inflicting some marks on his body.

313. It is advisable soon to burn the long tail of Hanúmána, which is his only ornament, and then to let him depart.

314. The king was about to kill the messenger, but being enraged at hearing Vibhíshana, he tied Hanúmána's tail with a cloth, and set fire to it to disfigure the beast.

315. *Ráva.* Now a fire has broken out. *Hanú.* Desire the clouds to shower rain. *Ráva.* The wind is too high. *Hanú.* It shall cease, for all the inferior deities are subject to you.—By such expressions of Hanúmána, the heart of the ruler of Lanká was as much in a flame as the city itself.

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[*At this time, the inhabitants began to deliberate thus.*]

316. Is it the sub-marine fire of the ocean that we see, or the sun appearing in its fiery orbit? It is either the lightning flashing in the sky, or Shiva exhibiting his fiery forehead; it is either the fire of dissolution or the rainbow in the clouds; or the mountain Suméru, or the polar star visible in its orbit, or the same Hanúmána with its long tail.

317. *Hanú.* I am now consuming the city of Lanká, which is well peopled and ornamented with crystals and precious stones, for your crime of stealing Sítá in the absence of Ráma and Lakshmana.

318. *Man.* At this time, several Rákshasas named *Agnimukha* being alarmed, cried out incessantly for water. But the fire not being extinguishable, Lanká was consumed.

319. *Ráva.* Be quick in securing the stables of horses and elephants, my bed-room, the rooms of my wives, the cabinet of my jewels, and my treasury; for the wind is blowing hard and the fire is blazing: the eyes of damsels appear to be hurt by the smoke, and their breasts are beaten by them with violence: the young as well as the old cry bitterly from fear, and the shrieks of women are heard from all quarters.

320. *Man.* When the lord of Lanká saw that Lanká was in flames, he cried out incessantly for water, from the neighbouring ocean and river, to quench the fire.

321. *Ráva.* None of the Nikumbha,* Kumbhodara,* and Kumbhakarna, were able to put out the fire, that had broken out in the room of Mandodarí,† by means of water. Hence, their having the names to which is prefixed the word *kumbha* (pot) is useless.

322. *Man.* After the destruction of Lanká, the son of the wind presented himself before Sítá in the garden of *Ashoka*, and said:—"I have consumed *Lanká;* pray, lady, now give me leave."

323. Sítá, like a deadly female serpent against her enemies, gave Hanúmána her head-jewel as a memorial for her husband.

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* The sons of Kumbhakarna, who is the brother of Rávana. † Rávana's wife.

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324. *Sítá.* Convey this news to Ráma, (who upon one occasion, decorated my cheeks with red arsenic by applying it first to his hands,) that I shall endure this life only a month longer.

325. *Man.* The son of the wind, after destroying Lanká, unhesitatingly returned and joined Jambuvána, the general, to whom he gave a narration of his exploits; by which the general was much delighted: Hanúmána then went in company of other Vánaras to the garden named *Madhu-vana*, which was Sugríva's choicest place of resort for relaxation.

326. In that garden was a porter named Dadhi-mukha; the Vánaras overpowered him, and by that means went into the garden, where they indulged themselves in pleasure: the defeated porter at this time went to Sugríva.

[*Exeunt.*

ACT VI.

SCENE, *the Vindhya hill.*

Enter Dadhi-mukha *and* Ráma.

327. *Dadhi.* Be prosperous, O Sugríva, at whose command the Vánaras have got upon the mountain *Vindhya*, (to meditate upon Vidéhí,) where there was a garden which they entered with the intention of destroying it. The Vánaras then saluted the deities that were on the mountain, and, having obtained fruits in return, eat them with relish.

328. *Ráma* (*to* Sugríva, *not knowing of* Hanúmána's *arrival.)* It is a month now and Hanúmána has not yet returned from Lanká; may he be prosperous! I fear, however, that he has been ensnared.

329. Hear me, O Sugríva! how strange it is, that no intelligence has been received regarding Hanúmána! I fear because of the dangerous ocean and the strong citadel of Lanká, as well as the ten-headed Rávana, who is both wicked and dangerous. Perhaps Hanúmána has been destroyed in his hazardous enterprise, particularly from using such language as may have caused Rávana's displeasure.

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330. *Sug. (to* Ráma *on* Hanúmána's *return from* Dadhimukha.) We have a garden on this mountain called *Madhuvana* into which Hanúmána, being successful in his undertaking, has entered, and which he has destroyed. We believe therefore that Hanúmána is succesful, and that his return is not untrue.

Enter Hanúmána.

[*While such conversation was going on,* Hanúmána *appeared with a smiling countenance.*]

331. When Hanúmána, the chief general and the greatest warrior, presented himself before the distracted Rama, it was cheering to him like the return of the spring.*

332. *Ráma.* Hear me, O Hanúmána. *Hanú.* What is your command, my lord? *Ráma.* Have you seen Jánakí? *H.* I have. *R.* Is she alive? *H.* She is. *R.* Does my beloved think of me? *H.* She does. *R.* Is she emaciated? *H.* She is. R. What does she utter? *H.* The names of Ráma and Lakshmana. *R.* What proof have you of all this being true? *H.* Here is her chief ornament.

[Hanúmána *then gives the jewel of the head, as the first taken of her.*]

333. *Man.* Rághava, on receiving the jewel, put it round his neck, and now and then on his breast and back, and addressed it in a fit of deep love, to know the welfare of its possessor: he then bathed it with his tears, and looked at it attentively.

334. *Hanú.* You once decorated the cheeks of Jánakí with red arsenic by first rubbing it with your hands; this is the second proof I have of my visit to Sítá.

[Ráma *attempts to embrace* Hanúmána.]

335. *Hanú.* O Rághava, I am not worthy of your embrace, for I have not been able either to drink the ocean,

* One of the six seasons of the Hindus, each of which continues two months; viz. cold, dewy, vernal, hot, rainy, and autumnal.

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or destroy at once Rávana's mansion; or bring his heads; or convey Sítá to you.

[*At saying this the son of the wind felt much ashamed of himself.*]

Ráma. What more remains to be done by you when you have consumed Lanká?

336. *Hanú.* O Raghu-nandana! Lanká has been consumed by the fire of your anger; as for me, I have been but a mere agent in applying the fire. *Ráma.* You have done every thing by overleaping the ocean.

337. *Hanú.* My lord, your lustre is like the sun's, and it is that which has dried the ocean, so I fearlessly walked through it as through dry land. As to the water with which it appears filled up, it is the tears of the female Rákshasas; hence vain would be my boasting of having overleaped such an ocean.

[Ráma *and* Hanúmána *sitting together begin to converse with one another.*]

338. *Ráma.* Where does Sítá reside? *Hanú.* In the secret garden of Rávana. *R.* What kind of passage is there which leads to it? *H.* Dreary, but I fortunately made my way through it.

[*When the son of the wind spoke thus,* Ráma *became senseless from fear and joy, which his eyes betokened.*]

When Ráma recovered from his trance, he asked;—"How is Sítá?"

339. *Hanú.* The moon-like Sítá is darkened in her complexion; her eyes are the deer's; the tips of her fingers look greenish like tender leaves; her sweet voice is like that of the female cuckoo, by which the good looking plume of the peacock appears shorn of its beauty.

[Ráma *inquires into the present state of* Sítá.]

340. *Hanú.* She is as weak as the moon on the first day of her appearance; her color is pale, and she looks like the blue stalk of the lotus; her tears are shed as copiously as the

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current of the ocean; her grief is more ardent than fire. I have given you but a faint description of her appearance and suffering; she lives notwithstanding, and repeats your name constantly.

341. Naturally she is of a delicate make, but her separation from you has thinned her a good deal, even as learning is diminished when read on the first day of the waning moon,* and is therefore seemingly lessened.

[Ráma *then questioned* Hanúmána *as to how he had gone over the ocean.*]

342. *Hanú.* Our movements are merely from one branch to another; but in overleaping the ocean, I have done it merely by your favor.

343. Should a sinful person pronounce the word Ráma, he would overcome worldly fascinations, which are compared to the ocean; and can it be a strange thing for me to overstep the ocean, when in possession of your ring?

344. *Ráma.* What! overstep Lanká, which is a square city, encompassed with seven strong walls, and guarded by four hundred thousand generals and three millions of cars.

345. A city surrounded by three millions of edifices, and nine millions of holy places. Pray, how did you get through such difficulties, the ten-headed Rávana being yet living;

346. And how did you set fire to the great Lanká which can hardly be approached even by the deities?

347. *Hanú.* Sítá's strong breathing and your fierce anger, O king, caused the destruction of Lanká; I was but an agent in the work. *Ráma.* How have you defeated Rávana?

348. *Hanú.* That Rávana, with his several necks, arms, and mouths, and a set of large teeth, frightened me much. Seeing him I was inclined to do mischief, for whoever respects you can do much harm; but on second thoughts I declined as a mere servant to do that which properly is the province of

* It is still the practice of the Pandits not to teach their pupils on such days.

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349. O Hanúmána, as a reward for your late services to me, I have only to give myself up to you as yours for ever, and for any services you may render me in future, we shall both be beholden to you.

350. *Hanú.* O Rághava, you have many servants like me; I have not yet found a master possessed of so many good qualities as you.

[*Exeunt.*

SCENE, *the ocean and Lanká.*

351. *Man.* On the fifteenth day of the moon's increase, in the month of September, and on the tenth lunar day or *Vijayá*,* Rámchandra proceeded to kill the ten-headed Rávana, in company of Dwivida and Gaya,† and the numerous Vánaras, as well as their generals.

352. The Vánaras appearing delighted, reached Lanká, the frontiers of which seemed to be thrown into confusion by their heavy jumping and noisy chattering; the mountainous gardens and the whole city at the same time appearing shakened.

353. At the sight of Ráma, the city quaked, and the mountains oscillated; the tortoise and the serpent under water, as well as the deities, felt terrified. Moreover, Vibhíshana from fear thought of fleeing into some secret place.

354. *Ráma (on the brink of the ocean, aside.)* Lanká appears situate on the shore of the ocean, and blockaded by strong walls, within which are troops capable of doing mischief even to lions; among these, are the valorous Vibhíshana and others, who guard the place. Add to all this, there is the ten-headed king, my worst enemy, who is himself a renowned warrior. Amidst such difficulties, I find my brother but a babe, and my friends are the Vánaras; but the only help I have is in my bow.

[Ráma *then looks at it, and calls upon it to exercise its own power.*]

355. *Hanú.* Command me, my lord, one way or other, whether I am to root up Lanká in an instant and bring it

* The last day of the Durgá festival, or the day fixed for throwing the image into the river.

† The names of the Vánaras.

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here; or I am to bring *Jambudípa*;* or I am to drink the water of the ocean and dry it, or overthrow the mountains *Vindhya* and *Mandara*; or make a bridge over the ocean with the stones of *Suméru* and *Trikúta*.

356. *Man.* Rávana, thinking Lanká to be in a dangerous condition, summoned all his old and skilful warriors, and asked several of those champions, as well as the inspired devotees, if they had heard any thing relative to that city, and what they thought of it.

357. The mother of Rávana, named Nikasha, advised Vibhíshana to refrain from mischief. And Vibhíshana, saluting the lord of Lanká, said; "O king, forsake Sítá, whose life is endangered by the Rákshasas; for if one single Hanúmána has committed such depredations in this city, what man of common sense would dare to face such a Hanúmána?"

358. *Vibhí.* Subdue passion, which destroys, by the root, a whole race, and sullies fame, and think of Ráma, by whom one's family renown is preserved: abandon the thought of going to war without a cause; and return Maithilí to the son of Dasharatha.

359. If a messenger of Ráma could consume Lanká, destroy a well-known garden, and overleap an ocean; consider what may not Ráma himself do.

360 None among Rávana, Mahodara, Kumbhakarna, Atikáya, and Indrajit, is able to compete with the son of Dasharatha in valour: he has the strength of a hundred Indras.

361. His arrows, which have golden wings, and are very sharp, are like Indra's weapon. They are discharged as swiftly as the wind, until your heads are blown off. Return therefore, Maithilí, to the son of Dasharatha.

[*To* Rávana.

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* By the geography of the *Puránas*, this is the central division of the earth, including the whole of Hindusthán.

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Enter the son of Kumbhakarna.

362. *Son of Kum.* Rávana is by no means less powerful, for he has raised *Kailásha*, the summit of which is as white as quartz, and which is so very heavy, that it stops the motion of the earth, and is not shaken even by the skipping of Tripura-hara (Shiva,) and he has uprooted other hills.

[*Pointing to* Rávana.

363. *Ráva.* There are many able champions, who have fixed upon a place in Lanká for battle, at which place the most powerful warriors are quartered; and so valorous am I, that from fear of being crushed under my arms, the mountain *Kailásha* discharges arsenic and bloody substances till now.

364. In my house Indra is the maker of flowery garlands, the Sun is the porter, the Moon is the umbrella holder, the Wind and Varuna are the sweepers, and Fire is the cook. Have not you found them doing service? Moreover, Rághava, though of human kind, is food for Rákshasas, how then does he deserve praise?

365. *Vibhí.* Ráma is noted for courage among the brave; his fame is always sung by bards: his arrows pass through a range of seven palm trees.

366. I dreamt last night, as if I were beholding the sun and the rainbow without any appearance of clouds, and, strange to say, as if I were eying Ráma, to whom you should give up the daughter of Janaka, and with whom you should contract friendship.

367. How can you pronounce Ráma to be of human kind, when a messenger of his, a young Hanúmána, has overleaped a terrific ocean, and entered Lanká (which had not been even approached by the deities,) and slain all the keepers of the garden at Lanká; nay, destroyed the garden, and had a sight of Janaká's daughter? Furthermore, he has put to death Akshaya, and destroyed Lanká, and returned to Ráma.

368. You seem to me as if on the point of dying. I may add, that I entertain no doubt as to that, for you are void of judgment, since you do not attend to my advice, given you publicly before courageous Rákshasas.

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369. *Man.* When Vibhíshana, the minister, was kicked by Rávana, he appeared senseless, and ready to fly instantly to Ráma.

370. *Vibhí. (while goinng away.)* Rávana, I entreat you yet to give up Sítá to Ráma, with some valuable presents and ornaments of precious stones, as well as costly apparel, and then you may fearlessly reside at Lankú.

371. *Ráva.* I know Sítá to be the daughter of Janaká, and Ráma the incarnated deity himself, and though I am sure to be slain by Ráma, I am not inclined to give up Sitá to him.

372. *Man.* Vibhíshana, in company of four descendants of ministers, flew in the air as meteors in the Rakshasa family to cause disturbance at Lankú, and then he reached Rághava.

[*Exit* Vibhíshana.

SCENE, *the ocean and Lankú again.*

373 *Man.* When Vibhíshana, appearing as millions of suns in splendour, approached the gate, every one took him at a distance for Rávana, and therefore the Vánaras were dispersed.

374. Hanúmána then ascertained, that it was Vibhíshana and not Rávana. Vibhíshaná was now so eager, that he meant to fall at the feet of Ráma as black bees upon lotuses.

Enter Porters.

375. *Porters.* My lord, there are five Rákshasas at the gate, of whom Vibhíshana, the brother of Rávana, is one; and the others are the descendants of ministers, who seem to expect refuge under your lordship, in order to be freed from all fears. We however are ignorant of the cause of their arrival.

[*To* Ráma.

[Ráma *looking at* Hanúmána.]

376. *Hanú.* O son of Dasharatha! True it is, that Rávana has a brother named Vibhíshana, whose younger brother is the ever-sleeping Kumbhakarna. The former possesses all the virtues of his ancestors, and by him Lankú is secured.

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377. *Ráma.* If this man be honest, why has he been dismissed by Rávana? *Lak.* True; an honest person is under no difficulty, as for example let us refer to the case of Sugríva and Válí.

378. This is the brother of the chief of Rákshasas, which I perceive by his gait; pray tell me what is to be done: it is inconsistent with the doctrines of the Kshétris to wrong one who seeks refuge.

[*Pointing to* Vibhíshana.

379. *Vibhí.* (*to* Ráma, *approaching him.*) O Ráma! your fame as the chastiser of the ten-headed Rávana, is like that of the goose, which whilst soaring in the air was impregnated by Brahmá's gander,* and flying horizontally laid an egg like the moon's orbit. Such fame is whiter than the jasmine produced on the banks of the celestial Ganges.

[*Referring to the Moon.*

380. O hero, your fame is brighter than the waves of the milky ocean, and even the moon is unworthy to be compared to you in renown; for he has black spots, but he would be worthy of such a comparison if the deer† which is in his lap, come upon the terrace to feed on the grass which covers your enemy's palaces.

381. You can sever the arms of the ten-headed Rávana, with the sharp arrows which are in your quiver, and your scimitar is sharp enough to decapitate Indrajit, if you, the husband of Jánakí, be bent upon it.

382. You are he (Hari,) who once rescued the earth from the desolating ocean by assuming the shape of a boar, and using your assumed teeth on the occasion. The earth is so very mighty, that it is supported by a tortoise, a serpent, an elephant, and *Suméru*, at whose disturbance the earth shakes.

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* By the Hindu mythology, Bráhmá is said to be mounted on a gander.

† This, according to Hindu *Puránas* or histories, took place, when the moon was subject to a pulmonary consumption, and finding no relief, he had recourse to Shiva for advice; upon which, he was told to keep always a *deer* in his bosom for the cure of his malady.

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383. O sire! chief of the Raghu tribe, the tortoise is like a pedestal, the serpents are like sticks, the earth is like a lamp, the water of the ocean like oil, the mountain *Suméru* like a wick, the rays of the sun like flame, the gloomy atmosphere like lamp-black, and the troop of your enemies like grass-hoppers. These are the apparatus of your ardour, which is like a torch.

384. Though Brahmá himself were the holder of the scales; and the earth, the balance; the serpent, the string; the mountain *Suméru* the weighing stones on one side; and the famous club of Dámodara,* the prop; yet your high virtues would overbalance them.

385. O warrior, your army is bent upon defeating your enemies, troubling the tortoise, and causing devastation in every part of the world, by breaking mountains, drying up the ocean, and overwhelming the sun (with the dust of their feet,) and by overcoming your enemies, and causing thereby a tumultuous sound.

386. If you take my words for true, I should add, that poets aggrandize you by mentioning your good qualities. O my lord, the oceans are already dried by the heat of your anger; but the waters with which they are filled, are the tears of your enemies' wives.

387. My lord, your Hanúmána has consumed Lanká by means of the following things, viz. a car as swift as the eye-sight, a bow which is like the head of the serpents, Hanúmána himself being like Shiva, and the charioteer like Brahmá, the arrow like Vishnu, and the other materials like those with which Shiva once consumed the abode of Tripúra.†

388. *Sug. (pointing to* Vibhíshana.) How can he, who has no intimacy with his own relations, have any with a

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* One of the names of Krishna, who being excessively unruly and mischievous, was bound by the waist with a rope by Yashodá his foster mother.

† The name of a demon.

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stranger? Hence Shoumitra being fearful exclaims:—"Let Vibhíshana keep at a distance."

[*To* Lakshmana.

389. *Man.* Vibhíshana, hearing a great noise issuing from the Vánaras, feared awhile, though he was valorous, and looking at Ráma's countenance, as full of attraction as that of the protector of refugees, was stunned and could not proceed onward or go backward.

390. Ráma *(seeing him.)* My arrow never flew *twice* in one direction; I never took any one *twice* under my protection; I never extended my favour *twice* to the needy; nor has a word proceeded *twice* out of my lips.

391. *Hanú.* *(guesses the secret intention of* Vibhíshana.) Perceiving Sugríva's prosperity and Lakshmana's fraternal affection, Vibhíshana thinks in himself what course he is to follow.

392. *Sug.* My lord, Vibhíshana has an elder brother, who is the chieftain of Lanká, but Hanúmána has already spoken of the former's great virtues.

[*To* Ráma.

393. *Ráma.* O younger brother of the king of Rákshasas, are you well?—*Vibhí.* Very well, and gratified at seeing you and Lakshmana.—*Ráma.* We have guessed your object in coming to us; you are therefore proclaimed this day the ruler of Lanká.

394. *Man.* Lakshmana, finding how attached Vibhíshana was, anointed him king of the capital of Rákshasas, *(Lanká,)* it being usual with the great among the Raghu family, to afford protection to those who seek it.

395. *The Vánaras.* We have this day observed the lord of the Raghu tribe perform the rite of anointing Vibhíshana with his own hands: we are therefore witnesses of the fact of Sugríva being made a king, which is known in *three* worlds;—we hope he may be successful in his business; for we are witnesses of the fact.

396. *Ráma (aside.)* O reverend ocean, let thy waves subside and make way for me, I beseech thee and pray to thee with joined hands, for Sítá has been decoyed by Rávana; by such means wash away the stain on my character.

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[Ráma, *after fasting three days and being vexed with the ocean, thus addresses* Lakshmana.]

397. To beg a favor of another indicates poverty and defeat; and although none of the *Ikshuka* family has been accustomed to do that which I have done, yet the ocean has not complied with my request, I am therefore induced to hold out my hand to you for my bow.

[*He stretches his hand.*

(The OCEAN *and the* SUN *in conversation, at sunrise.)*

398. *Sun.* O Ocean!—*Ocean.* I salute thee. *Sun.* Why art thou retreating? *O.* From fear of Shrí Ráma's arrows which are let off. *S.* What fear is there so long as your *sons** are in your favor, for Ráma has the word *Chandra** (moon) prefixed to his name; and *Lakshmí** in his house; he has *nectar** in his word; his hands are as the *kalpa** tree; and the points of his arrows are *poisoned.**

399. *Ráma (in anger.)* O Shoumitra! give me my bow and arrows, which are like a destructive fire; and I shall dry the ocean to facilitate a passage to the Vánaras.

400. By the discharge of my thunder-like arrows, I shall dry the ocean and fill it with dust, or make a land of it, or a barren field, or a heap of ashes, or I shall make it appear like a sheet of water at a distance.

401. *Man.* Shrí Rámchandra was much irritated on going to the abode of the ten-headed Rávana, and therefore he took his fiery weapon to discharge it at the ocean, upon which the mountains *Ména* and *Himálaya* shook.

402. When the chief of the Raghu tribe had discharged his arrow, it was smoky all over; the crocodiles were frightened, and the shells of oysters and other shell-fish burst.

403. *The Ocean (submissively.)* My lord, your arrows have an unlimited and piercing quality to cause dissolution.

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* These are found in the ocean, according to Hindu mythology; they are therefore figuratively termed the offspring of the ocean.

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As for my water, it is of little consequence; therefore, be so good as to cool your anger, and have a bridge constructed over me with the mountain-stones that have been brought by the Vánaras, and then you shall have an easy and free passage.

404. *Nala* (eulogising* Ráma *upon commencing the bridge.)* I praise Ráma who is comparable to a very valuable pearl, and to the mountain *Chitrakúta* as a casket; and to Kaushalyá as a pearl-oyster, which is an ornament for Jánakí's neck.

[*The Commencement of the Ocean embankment.*]

405. *Man.* The mountains which were deep rooted having sunk, and their summits which reached the sky having been scattered on all sides, by Hanúmána and the other Vánara menssengers pulling them down, they were brought with great difficulty, and with them a floating bridge was made over the ocean by Nala.

406. *Sug. (eulogising* Ráma.) The chief of the Vánaras being somewhat experienced, removed the most formidable hill upon which the ordinary elephants had an opportunity of drinking the water of *Mandákiní*†, which had been destined for *Airávata*‡ to drink.

407. *Vibhí.* The stones that have ever been under water are now floating, evidently to terrify Rávana, and further your design. It is not, my lord, owing to the qualities of the stone, or the attraction of the water, or the abilities of the Vánaras; but it is evidently owing to you, that they thus swim on the surface of the water.

[*To* Ráma.

408. *Sug.* To associate with the wicked is to put honest people to trouble; as for instance, Rávana's having carried away the wife of Dasharath's son has been the cause of *this ocean* being bound as it were by a bridge.

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* A name of Vánara. † The celestial Ganges.

‡ The name of Indra's elephant, the same that is the guardian of the northern quarter.

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409. Knavish persons are harmful to honest individuals; for example, Rávana having decoyed Sítá, the great ocean is made a sufferer by it.

SCENE, *Lanká, on the other side of the ocean.*

Enter Prahasta.*

410. *Pra. (hearing of the embankment of the ocean.)* For Ráma to erect a bridge over the ocean, and slay the king of Rákshasas (Rávana) with his arrows, and for him to get Sítá back, would be as impossible as it would be for elephants to get into the nostrils of mosquitos.

411. *Man.* When the bridge was commenced upon, Rávana laughed; when half the ocean was embanked, he was surprised; when it was finished, he perspired and shook like a mountain by the wind at the time of universal destruction.

412. *Ráva. (hearing of the bridge of stones under water.)* Fie unto thee, that bearest the *names*† ocean, the main, the great sea, &c.

413. *(Again hearing of the embankment, and being terrified, asks the minister abruptly.)* Is it a fact, that a bridge has been constructed over the ocean?

414. Though the sage‡ that was born in a pitcher had drunk thee up; and the deities, as well as demons, had churned, and Ráma has now bound thee; yea a Vánara has overleaped thee; yet the people speak of thy greatness as the chief thing and of the fountains of thy waters.

[*To the ocean.*

415. *Man. (regarding Lanká.)* The inhabitants of Lanká fearfully said:—"This Hanúmána is the only gem in the army of the Vánaras: his tail was so long that it used to touch the sky, and resemble a flag-staff: strange, that the great Hanúmána should return here!"

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* One of the ministers of Rávana.

† A commentator has it, that Rávana pronounced the ten synonymous names of the ocean with his ten mouths.

‡ Agasta, who is frequently named in the Hindu writings.

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416. Eighteen hundred thousand millions of Rághava's generals prepared to proceed by the bridge.

417. Rávana, hearing the tremendous noise of the Vánaras at Lanká, commanded Kumbha, Nikumbha, Sárana, and Suka, to prepare themselves for combat.

418. All the people were frightened by the brawling noise of Sugríva's army (the Vánaras) on the bridge; and Ráma fixed a camp on the hill *Subéla* (which was in the forest,) with a view to destroy the lord of Lanká.

Enter Suka *and* Sárana.

419. *Man.* By desire of Rávana, Suka and Sárana disguised themselves in the shape of Vánaras, and came to Ráma's camp as spies to number his army. Vibhíshana coming to the knowledge of this, arrested them; but Ráma, seeing them in that plight, rescued them instantly, and they went their way with Ráma's leave.

420. *Suk. and Sár.* We see there is no room for a mustard, what then are we to say as to the number of Ráma's army? Every quarter, every forest, as well as the ocean and the caves of mountains, is full of them. Even your brother, who confined us, is in the army. But the noble-minded Shrí Ráma has set us at liberty at once. Now you may act your part in all haste as may be deemed necessary.

[Rávana *from the terrace of his palace, inquires of* Suka *and* Sárana, *which among the enemy's force was* Ráma, *and they point him out.*]

421. Where *Mandara** the flower, which is full of honey, drops; where all sorts of music are heard; and where the birds sing; there the azure-colored Ráma, with his lotus-like eyes, holds a bow in his left hand, and in anger looks to Lanká, whilst he turns his arrow with his right hand.

422. Ráma lies down with his head in the bosom of Sugríva, his feet in the lap of Hanúmána, and his hands on the thighs of Angada,† and he makes his bed of the golden deer skin; moreover, he surveys the counting of arrows by his

* One of the five trees in the Hindu paradise.

† The son of Tárá, the envoy, a minister of Ráma.

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younger brother (Lakshmana,) and eyeing Lanká lends an ear to the words of your brother.

[*To* Rávana.

423. *Ráva.* These are the arms* that have defeated those of Indra; and I am he who has conquered the universe; I am the governor of Lanká, and my name is Rávana. But alas! I hear of the embankment of the ocean, and find that Lanká has been besieged by the Vánaras; to behold which, whilst I breathe, is insufferable. What then may I say, I have never so much as heard of these evils!

424. Strange it is, that the profligate Ráma, who is a devotee, should be aided by the Vánaras (whose abode is in caves,) and attempt to take back Janaka's daughter, whom I have carried away. To attempt this, is like attempting to extract the teeth of a lion, which by his sharp nails scratch the frontal globes on the elephant's head, and taste the bloody liquid which is converted into pearls.†

425. Ah! it is the Lanká of Rávana, on entering into which, the wind, the moon, the sun, Indra, and others, fearfully render daily service, that is now invaded by the timid and cowardly Vánaras.

[Rávana *expressing the above, abused* Suka *and* Sárana.]

Enter Nikumbha.

426. *Man.* Nikumbha, who is skilled in the art of transformation, having a letter from the ten-headed Rávana, appears before the chief of the Raghu family, and presents it.

(The following are the contents of the letter.)

427. " *May good attend thee! Shrí Rávana's fame extends to the three worlds, and his letter is like Indra's weapon: it is addressed to thee, O Ráma, who residest in a wilderness. Rávana has, it is true, carried away the daughter of Janaka; but dost thou, O ignoramus, mean to get her back with the help*

* Twenty in number.

† It is said, that pearls are produced in the head of elephants, when it rains on the fifteenth lunar asterism: the rain water by penetrating the pores of the head, is changed into pearls.

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of Sugríva's force? if so thou shalt trifle with thy own life."
(Rávana *further authorized* Nikumbha *to speak to* Ráma the *following words.)*

428. *" Even Indra and the other deities find it difficult to declare war with Rávana, and what art thou but a devotee? Dost thou then purpose to cope with him? Thy presumption is strange indeed: thou ignoramus, venture not to march against Rákshasas, but, abandoning the thought of regaining Sítá, return to thy home without delay."*

429. *Nikum. (to* Ráma.) I tell you also that your earnest desire to regain your beloved, who has been carried off by Rávana, from Lankú, on the strength of the Vánaras, is like the desire one may have to obtain a carbuncle from the head of a snake.* Do think upon your welfare.

430. Rávana, who has willingly offered his heads as an act of devotion to Bhaváni's husband (Shiva,) and who has subjugated the deities, has the power to assume any shape he likes. And can you by suspending a bridge over the ocean, expect to subdue him; yea such a one who held the mountain *Kailásha* in his hand, and made low the Regent of death's haughtiness?

431. Until Kumbhakarna comes to battle, furious with rage and as noisy as the clouds at the universal dissolution, you may entertain the intention of regaining Sítá. But when he comes, you and the corps of the Vánaras shall not be able to stand still by his strong respirations, which are like a heavy gale at the time of universal destruction.

[*Exit* Nikumbha.

Enter Mandodarí.

432. *Mando. (aside.)* You alone, Rávana, the youngest brother of Kuvéra,† have performed a surprisingly courageous deed by raising up *Kailásha*; but since Ráma has defeated Válí, he is now the person to endanger the Rákshasas.

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* A gem said to be produced in the head of the Cobra de capella, and to be noted for its alexipharmic virtues.

† The Indian Plutus, or god of wealth.

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433. Since Hanúmána has overleaped a dangerous ocean, entered Lanká, which was never discovered even by demons, and, having had a view of the city, has driven the porters from the garden, and destroyed the same, and has killed Akshaya, consumed the city, seen Jánakí, and returned with ease and safety, what am I to think of Ráma himself?

434. *(Aloud.)* Ráma is the descendant of the sun, and the son of Dasharatha, the great king; and he is himself ruler of the world, and obeyed by all for his justice. It is his arms that protect the *three* worlds, and it is he, who will destroy you for having carried Sítá away. Why then will you not acknowledge him?

Enter Aravinda.*

435. *Ara.* My lord, we shall not at this crisis address you with panegyrics as bards do generally, but we shall advise your lordship in such manner as may tend to your prosperity. Please to consider, that you yourself were incapable of overstepping the circle which was made by Lakshmana on the ground with his bow, to secure Sítá; but as Ráma's Vánara has, though reluctantly, overleaped the ocean, certainly his master must be of greater prowess.

436. Is Ráma to be considered a common man when a menial servant of his, Pávana, has overleaped the ocean in the same manner as he would the print of a cow's feet, and having done so, has entered Lanká as he would his own habitation, and has seen and spoken to Sítá, nay spoiled the garden, and before you consumed Lanká?

437. *Mando.* A Vánara of great valour or one of Sugríva's has burnt Lanká and returned safely; but you who possess ten mouths, have observed taciturnity: what then can your warriors do? Now is Ráma accompanied by a strong body of the Vánaras, and on the eve of coming here by means of the bridge. Reflect, and give Síta up, for your beloved wife entreats you earnestly to do so.

[*Exeunt.*

* One of Rávana's ministers.

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ACT VII.

SCENE, *the ocean and the hill Subéla on one side, and Lanká on another.*

Re-enter Mandodarí.

[Mandodarí *persists in her counsel to* Rávana, *on seeing that* Sítá *had not been given up by him.*]

438. *Man.* Mandodarí, finding Sítá still cherishing her love towards her husband, was led to look upon Rághava, engaged against the Rákshasa family, as a raging fire in a forest, threatening total destruction. Observing, therefore, that the contest would not end but in defeat on her own side, unless Sítá's attachment towards Ráma diminished, she was in great apprehensions about the result.

Enter Ráma.

439. *Ráma.* O chief of the Vánaras! He alone can venture to Lanká, who is the most courageous, and who has descended from a king and a learned man.

[To Sugríva.

440. *Sug.* There may be men of royal extraction and yet not warriors, and there may be soldiers and yet not men of noble descent.

[To Ráma.

441. *Man.* Ráma, who resides at the foot of the hill *Subéla*, who possesses a considerable force, and is well able to cross the formidable ocean and proceed in all directions, has commanded Angada, Indra's grandson, to go to Rávana.

442. The son of Tárá (Angada) having overleaped the newly-built palaces, shook their walls with his foot, which occasioned a great noise like that of the clouds. Rávana then inquired what all that was, and coming out muttered something.

Enter Angada *and the guard of* Rákshasas.

443. *Anga.* Tell me, ye Rákshasas, where Rávana is, who having stolen the gem of Rághava has decamped, who shall be like a grasshopper before the flaming points of Ráma's arrows, which illuminate the three worlds.

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444. *Rák.* Do not enter the place that Rávana is in, but stay here without the camp, and in a few minutes retire: or thou, O brute, shalt faint from suffering under the weight of Rávana's powerful arms; when thou shalt be like a deer under the paws of a lion, who will be able to save thee?

[*To* Angada.

[Angada *appears as* Kétu* *and in pomp sits on* Rávana's *throne.*]

445. *Ráva.* Who art thou? *Anga.* I am the son of Válí, and the ambassador of Rághava. *Ráva.* Tell me, O Vánara! who Válí is, and who Rághava is? *Anga.* Ah! do you now forget him (Válí,) under whose strong arms you were once crushed, and actually fainted? Ráma is he who chopped off your sister's nose.

446. *Ráva. (again absent minded.)* Who art thou? *Anga.* I am the son of Válí. *Ráva.* Why art thou here? *Anga.* I have been sent by Shrí Ráma. *Ráva.* Hast thou heard any thing of Hanúmána? *Anga.* He is gone some where for fear of our king. *Ráva.* What is the cause of his fear? *Anga.* His not destroying Rávana and his strong army, his sons and his brothers.

[Rávana *on hearing this, was greatly surprised.*]

447. *Ráva.* Who art thou? whose ambassador? and where art thou come from? Perhaps thou takest me for a straw; but know thou that I have conquered the whole world. *Anga.* Hark, O great grandson of Pulusta,† I am the progeny of him, who has subdued thee, and am come from the hill *Subéla,* as an ambassador and minister from Ráma; O brute, give Sítá up, or your life is in jeopardy.

448. Ráma that has perforated a range of seven palm trees‡ with a single arrow, and broken the great bow, and,

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* In Hindu mythology, an Asúra, and the ninth planet; in astronomy, the dragon's tail or descending node, and a comet.

† A sage and the son of Brahamá.

‡ It is said in the *Adhyatma-Rámáyana,* that these trees stood circularly, and a serpent lay at the root of them under ground.

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he that has lately erected a bridge over the ocean, and slain my father, is my royal master; know then assuredly, that this Lankâ is but the pollen of his lotus like feet, and I the same.

449. *Ráva.* Who is Ráma? *Anga.* It is he that defeated Bhrigu. *Ráva.* Who is Bhrigu? *Anga.* It is he that made a proclamation of victory; art not thou aware of his renown? and it is he that slew the king Haihaya and others. *Ráva.* Who was Haihaya? *Anga.* It is he that kept you in confinement.

450. *Ráva.* Who art thou? *Anga.* I am the descendant of a king of the Vánaras. *Ráva.* What can the lord of the Vánaras say, when I am in my palace, and when Indra and others serve me daily as servants? What can Ráma do by coming here in company of his Vánaras, by his crossing the bridge made on *Ratnákara?** He will be like a grasshopper on the fire of my anger.

451. *Anga.* We have heard of many Rávanas like you, one of them was beaten by Kártavíryárjuna, one was supported by some female dancers, who were engaged by the king of Daityas (Titans,) in prison, and one fled from my father. Art thou one of those Rávanas, or of a different race?

452. *Ráva.* I have the pride of having raised the mountain *Kailásha* with my own hands, and I am known in all quarters as having ten heads. Observe my grandeur; as for your Ráma, he is but a miserable devotee, and surrounded with enemies, and has but a Vánara for his envoy.

453. *Anga.* A certain Kártavíryárjuna had a thousand arms, which were cut off by Parashuráma, this man was very vain, but his vanity was even destroyed by Rághava, whose envoy I am, and I am the son of him (Válí) by the hair of whose arm-pit you were suspended: my name is Angada.

454. *Ráva.* My brother is Kumbhakarna, who has overcome my powerful foes: my son is Meghanáda, who has been successful in binding the thousand-eyed Indra; even my enemies are the deities, and I have conquered the three worlds. My name is Rávana, and I am a ruler.

* The ocean is figuratively termed a mine of gems.

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455. *Anga.* Take care, Rávana, that you yourself give Sítá up to Ráma, for you have been disgraced by Kártavíryarjuna, and protect your own children, lest Ráma in anger let off his arrows, he having defeated Parashuráma, who used to hold an axe with which he could cut off the bush-like ranged arms of the ruler of *Haihaya* (Kártavíryárjuna.)

456. *Ráva.* What can Ráma do? *Anga.* He can put his enemy to flight. *Ráva.* Who is that enemy? *Anga.* Válí. *Rava.* Who is he? *Anga.* Do not you know him? *Rav.* Who is to know any thing of a Vánara? *Anga.* It is surprising indeed, and you must have lost your senses to forget him who having taken you a captive, made a toy of you for the diversion of his son.

457. *Ráva.* What are Rághava's remarkable actions? he with the assistance of the Vánaras has erected a bridge over the ocean by way of sport, does not he know me? *Anga.* Ráma has heard of you from the inhabitants of Lanká, and from the chieftain of the place. *Ráva.* Who, O Vánara, is the ruler of Lanká? *Anga.* It is Vibíshana, who is well known to be a king.

458. *Ráva.* O thou obstinate young Vánara! whose father even was not classed among famous warriors. What may have been your Rághava's achievements, so that even huuman power cannot effect them, and what can they have been to induce you to speak so highly of him to me?

459. *Anga.* He who goes by the remarkable name of Ráma, chopped off your sister's nose with his sword, which being stained was washed in the gore which flowed from Khara's and Dúshana's heads after they were cut off by him. O thou impudent Rávana, hast thou forgotten my father (Válí,) who having wrapped thee up* whirled thee, and in a moment performed his evening prayer on the shore of the *four* oceans.†

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* With his tail.

† Some Hindu historians have it, that there are four oceans at the four ends of the earth.

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460. *Ráva.* Shame on thee, thou brute Vánara, for yet serving him (Ráma,) who has slain thy father without a cause: I would have punished thee well for thy daring expressions, had not thy father been a friend and an object of my kindness.

461. *Anga.* If a friend be of moral principles he is liked by honest people, but if a friend be of immoral principles, he is hated. For example, your own brother Vibhíshana has left you, and he obeys Shrí Ráma, though the latter is bent upon the destruction of the Rákshasas.

462. *Ráva.* I have heard of Vibhíshana's having sheltered himself under a certain Ráma's protection; but as there are many Rámas, I should like to know whom you are alluding to.

463. *Anga.* I mean the Ráma who has slain the Rákshasa Táraká and others, and broken Shiva's bow, as well as defeated Bhárgava, and pierced a range of seven palm trees; who has moreover made a bridge over the ocean. Is not that Ráma yet known to you?

464. *Ráva.* What if he has broken an old bow of Shiva and destroyed the dying Válí; nay perforated a range of seven palm trees with his arrow? And as to his having erected a bridge of mountain stones across the ocean, that even is of little consequence; inasmuch as Rávana is conscious of the strength of his own arms, from having raised with his hands the chief mountain *Kailásha*, which was the residence of Rudra.

465. *Anga.* You are bragging of having raised but one mountain, which was done solely by the favor of Mahádéva, a favor obtained from your devotion to that great deity. Now remember Ráma's having himself assumed the shape of a boar, and raised the earth (at the universal deluge) with thousands of mountains upon it.

466. *Ráva.* And what is all that compared to Ráma's destruction of a golden deer, which feeds upon grass; or a Válí, who goes from one branch to another? How can he who

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is but a beggar, be skilled in archery? As for me, I am skilled in war and I have subdued even the Regent of death.

467. *Anga. (boasting.)* Know, thou Rávana, that I am the envoy of Ráma, whose arrows having penetrated through Khara and Dúshana, are now thirsting after blood from thy throat.

468. *Ráva.* Beware, O thou who speakest unadvisedly, and know that even the king of death and the sun serve me daily, the latter with his gentle rays; and that eight Dikpáls for fear of me apply the dust of my feet to their heads; moreover, that the celestial girls and females of the infernal regions feel abashed upon viewing my beautiful scimitar. How then can those two immodest devotees, Ráma and Lakshmana, in company of the Vánaras, dare to vie with me?

469. O thou infernal beast! know that thy effrontery deserves to be visited with death, but for my piety which rescues thee. If it be said, that an envoy should not be destroyed by a crowned head, that saying is worthy of attention in regard to an envoy that speaks with propriety; but thou, for being destitute of such propriety, deservest to be maimed.

470. *Anga.* A pious man you are indeed for robbing others' wives, of which I have heard and which I have witnessed! And a wise man you must really be for liberating an envoy.

471. *Ráva.* When it said, that a bridge has been made across the ocean by one Ráma, the reply is that it has been done by the Vánaras. And Ráma's boasting of the enterprise is the same as that of ants that live within the hills of earth made by white ants; and when the burning of Lankú is spoken of, the reply is, that it was the natural effect of fire; what then is there so very remarkable that Ráma has done?

472. *Anga.* O Rávana, you boast only of having raised the mount *Kailásha.* But how unreasonable would it be to believe, that you can wage war with Ráma, unless he urge you to it. Not to speak of Ráma, you had not sufficient courage to step within the circle marked by Lakshmana with

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his arrow; whereas one of Ráma's menials leaped over the ocean, and set fire to Lanká.

473. *Ráva.* True, the seven subterraneous regions were not strong enough for Ráma, who has pierced them. True, Ráma has bent one of Shiva's worn out bows; but is it not universally known, that Rávana has held on the palm of his hand the mountain of Hara, and that he is therefore like a comet; as also, that he is known in the world to be the descendant of Brahmá.

474. There is no need of further discussion, for you have heard of my valour. Tell me, what young Rághava's intentions are.

475. *Anga.* Ráma is now wishing to wash the gore from Súrpa-nakha's nose, which has stained his scimitar, in the blood flowing from your head.

476. *Ráva.* O young Vánara, you are not aware and cannot judge of the prowess of Ráma, and Sugríva, and the other warriors, nor of the fame I have acquired by conquering the three worlds. Go and communicate these things to them, and let me know the result.

477. *Anga.* First, Shrí Ráma has requested me to tell you to give Sítá up, whom you have either ignorantly or from being the lord of Lanká, decoyed in our absence. Should you not comply with the request, Lakshmana will pierce your heads with his arrows, and spill the blood flowing therefrom in all directions; and lastly, he will send you to the confines of the Regent of death.

478. Secondly. Kumára* Lakshmana has requested me to open his mind to you, that is, you shall be allowed after giving Sítá up to Ráma to enjoy always your kingdom uninterruptedly, and you shall always be served by the deities. Otherwise, you shall feel the consequence of your disobedience by slaps and blows from the Vánaras' generals.

479. Thirdly. Sugríva has directed you, the lord of Lanká, to look upon him as a great and courageous hero;

* A title given to princes.

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and to leave off all your vain boasting, for, great as Válí was, he has been slain by Rághava; therefore give Sítá up, and acknowledge Ráma, that the race of Rákshasas be preserved, as well as your fame as Indra's superior.

480. Fourthly. Other generals have said, O thou infernal and stupid Rákshasa or Rávana, thou art plunged into a sea of grief, because of thy enemies who are near thee, this is not all that you should know, you should know also that Ráma and Lakshamana have bows and arrows, which like the Regent of death, are now near your city-gate.

481. *Anga. (to* Rávana *supposing him to have been a friend of his father's, says before any question is put by him.)* O Rávana, Ráma who is known in the world as a king, has arrived here with an army of the Vánaras (by means of a bridge,) to cause your destruction. He has deputed me to come to you, hear therefore what I say unto you, give Sítá up and acknowledge Ráma, whereby you shall enjoy your kingdom for ever.

482. *Ráva.* Cease from making use of such expressions about the valour of your father, be not astonished at the prowess of Ráma. Should his breaking Shiva's bow be taken into consideration, which enterprise you value so much, I say that it has not been a great enterprise.

483. *Anga.* Well, but Ráma has broken the bow. *Ráva.* It was a worn out one. *Anga.* He has destroyed Táraká. *Ráva.* She herself was a decrepit. *Anga.* Again he has slain Khara and Dúshana. *Rava.* They were but children. *Anga.* Moreover he has pierced a row of seven palm trees. *Rava.* They were like straws. *Anga.* He has destroyed Válí. *Rava.* He was but a Vánara. *Anga.* He has also constructed a bridge over the ocean.

[Rávana *on hearing this, was silent.*

Enter Prahasta.

484. *Pra. (finding* Rávana *silent, interrupts* Angada.) O Brahmá, read* no more at this time, but keep silent. O stupid Vrihaspati,† speak civilly, for it is not the banquet of

* That is, the Védas.

† Jupiter, or the preceptor of the gods.

Indra. O Nárada,* discontinue playing upon the lute and refrain from eulogizing, for the lord of Lanká is perturbed in mind, from his being pierced with the arrow-like words of Sítá.

Enter Satraváha.†

485. *Satra. (gives a color to the uneasiness of* Rávana.) Even the sun conceals itself at one place, and appears at another.‡ Hari§ sleeps on an ocean and Hara (Shiva) resides on the Himálaya mountain, and the chief of gods, Brahmá, does not quit the lotus.‖

486. *Anga.* O king of Rákshasas, give Maithilí up immediately. Why art thou displaying thy self-conceit? Observe the Kinnaras themselves up-lifting their arms and singing her virtues; and hear the acclamations of praise to Sugríva, which flow from the mouths of the Vánaras with joined hands; by which the whole city of Lanká is in confusion.

487. *Ráva.* Look at these arms of mine which have defeated those of Indra. I, Rávana, who have conquered the three worlds, now learn that a bridge has been constructed over the ocean, and I find Lanká besieged by the Vánaras, which is a matter of surprise. When one's life is prolonged, one sees and hears what had not been seen or heard before.

488. *Anga.* O thou poor and senseless Rávana, dost thou take Ráma for a common man; Rambhá¶ for a mean woman; the golden age for a common age; Kámdéva for an ordinary holder of a bow; the Ganges for a common river; Airávata for a contemptible elephant; Uchaishrava** for a common horse; and Hanúmána for a common Vánara, whilst his influence is known all over the world.

* The name of a Hindu sage, who by telling tales, caused frequent quarrels among the gods.

† One of the ministers of Rávana.

‡ It is said in Hindu works, that the sun moves round the earth, rises from the eastern ocean and sets in the western ocean.

§ Vishnu, the preserver of the world.

‖ Brahmá, being fond of the lotus, (which is produced in the water,) always sits upon it.

¶ In Hindu mythology one of the celestial dancing girls.

** The name of Indrá's horse, which is said to have sprung from the churning of the ocean.

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489. *Ráva. (hearing of the might of* Hanúmána.) It is he who consumed the city, and in a frolic destroyed Akshaya and the great garden, as well as slew several Rákshasas and filled the caves of the mountain *Subéla* with their bodies. And it is he who having crossed the ocean came hither and returned safely. Tell me, if there is any other equal to him in the army of the Vánaras.

490. *Anga.* He who coming to you consumed the city of Lanká, destroyed the garden, and slew Rákshasas, as well as Akshaya, and filled the caves with their dead bodies, is not among the heroes or champions; but he goes here and there daily as a common messenger.

491. *Rava.* I guess the wisdom of Ráma in electing you as his envoy. Inform me candidly, O Vánara, of the virtue you possess.

492. *Anga.* If I knew the policy of an envoy in negociating an alliance or combat with two powers, I would positively make you, O king, roll either on a smooth or rough ground.

493. *Ráva.* O Vánara, go and request the two devotees, Ráma and Lakshmana, who are residing on the hill *Subéla*, which is guarded by an army of the Vánaras, to retire thence in safety; and tell them that the hero Kumbhakarna, who is the pride of Lanká, and by whose exploits I have gained the mansion of Indra, is resting near the ocean.

494. *Man.* Afterwards, Rávana ordered furiously; "Beat and punish this sinful son of Válí." Upon which several of the Rákshasas took hold of Angadá's arms. But he being strong knocked the Rákshasas under his feet; and kicked them so vehemently, that they were seriously hurt, and then he razed the palace to the ground.

495. *Anga. (appearing before* Ráma.) My lord, Rávana is much elated and heedless of my good advice. But as your arms are like fire in power, by which your enemy, who is ready to cope with you, will fall like a grasshopper, exert your might and slay him.

[*Exeunt.*

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ACT VIII.

SCENE, *as before.*

496. *Man.* Ráma, hearing from Angada the particulars of Rávana's power, lineage and fortune, was for a little while concerned, and observed that Rávana was to be praised for his apparent courage in not giving Sítá up, (although he had witnessed Ráma's astonishing prowess,) and in not laying selfishness aside.

Enter Rávana.

497. *Rava. (from an elevated place.)* A Vánara whose tail and face were burnt, and who is the progeny of the wind, and who looks like death itself, has consumed Lanká; and though Ráma is of an azure colour, and like Cupid in appearance with a bow and arrow in his hand, yet his beloved Sítá, a delicate woman, has been decoyed by me.

[Rávana *then looks at all his enemies one after another.*

Enter Mandodarí.

498. *Mando. (from her own apartment with her hands folded.)* O! delay not you, who have raised the hill *Chandrashékhara* with your hand, and who have a brother that is capable of devouring all the creatures that are on the earth, to give up Jánakí, in order to enjoy Lanká comfortably. Consider, that Ráma, whose beautiful wife you have decoyed and who has slain Válí, is your antagonist. [*To* Rávana.

[Mandodarí *going.*

499. *Ráva. (stretching his hand.)* Be not afraid, my dear Mandodarí, for I have never considered Ráma a great antagonist, and should he declare war, he shall not be able to oppose me; since Indra and other mighty and immortal beings cannot dare to do so. When I shall let my arrows, they will cut off the heads of those two devotees. My intrepidity you shall witness by and by in the field of battle, and then you will find my sayings correct.

[*Exit* Mandodarí.

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Enter Virúpákshya.*

(Pronouncing a Benediction upon Rávana.*)*

Virú. Be renowned, my lord, and preserve your throne, which is set with the inestimable jewels that decorated the crown of Indra.

500. O king! although complimentary words are pleasing to all, yet they are rendered oppressive or hurtful in calamitous times.

501. A man of importance is always surrounded by sycophants. But unpleasant words are always beneficial for the security of one's fortune.

502. In prosperity, dinner and charity parasites are not wanting; but in adversity they fly away, when their sincerity is put to the test.

503. Though it is advisable to be silent before a tyrant, yet he who is loyal, cannot avoid using the following expressions:

504. Parasites cause their master to be in the burrow of distress, and nothing is able to deliver him from it, but they remain silent at it.

505. Will you not restore to Ráma his wife Sítá, until you see him, the ocean dried by the discharge of his fiery arrows, the crown of Lanká transferred to a youth, the women of the city widowed, or your brother Vibhíshana who disgraced your family?

506. *Ravá.* *(after deliberation.)* Good will is like a secret incantation to the learned, like possession to lovers, and like a sceptre to us valiants.

Re-enter Mandodarí.

507. *Mando.* O Lanká! thou art now plunged into the mire, and who is to preserve thee? Vibhíshana is away, Kumbhakarna is asleep, and thy ruler being resentful is highly stigmatized.

508. *Man.* Afterwards the sinful Rávana, having prepared two heads like those of Ráma and Lakshmana coloured them blood-red, and made them look as if they had

* One of Rávana's ministers.

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cursed be my arms, which have acted in so small a compass under heaven!

525. *Man.* The royal priests and ministers awoke Kumbhakarna, by pouring some hot oil into his ear-holes.

Enter Kumbhakarna.

Kumbha. (*arising from his long sleep.*) May every happiness attend you!

526. Though the royal mandates are every where carried into effect, yet it is advisable to attend to the advice of the wise.

[*To* Rávana.

527. *Ráva.* Brother, I grant your words, but it is difficult to have good counsels in adversity.

528. Hear me brother, these arms of mine are famous for subduing deities and demons, and for raising *Kailásha;* wherefore my hand-ornaments have been rubbed, and they are very powerful; so I shall be victorious. But I find the present no easy enterprise, and therefore I fear there will be no success. You may therefore go to sleep.

529. *Kumbha.* I shall slay Ráma who has broken Shiva's bow, and slain Váli, who has erected a bridge over the ocean and destroyed several Rákshasas, and I shall slay Vibhíshana, and then kiss your feet.

530. O ruler of Rákshasas, be not sorry because of your enemies; they are but straw; I shall wash my javelin in their blood by slaying them. What is Ráma, or Lakshmana, or Sugríva, or Angada, or Hanúmána, or the regent of Death, or Brahmá, when compared with you? I shall set out to cope with them in your presence.

Ráva. My dear brother, now prepare yourself with other powerful Rákshasas for a combat.

[Kumbhakarna *does accordingly.*

531. *Kumbha.* I am not Váli, Subáhu* or Trishira,* Khara, Dúshana, Táraká, the bridge of the ocean, or Hara's bow. Look, Ráma, I am the destroyer of the enemies, I

* The names of warriors.

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resemble fiery arms, and am like the regent of Death, and like the chief weapon of heroes, and now stand before my enemies in the field.

532. *Man.* Kumbhakarna slew several of his enemy's men, and took hold of Sugríva as he would a bludgeon, to hurt him, and then retired to the capital (Lanká) before the race of the Vánaras.

533. *Ráva. (on hearing the news.)* The weapon with which he pierced Válí, is now revenged by confining the head of the Vánaras in the bosom of Kumbhakarna.

534. *Man.* Kumbhakarna, putting one hand in Sugríva's armpit, and another around his neck, took him to Lanká. Sugríva finding Kumbhakarna unguarded, immediately bit his ears and nose, and beat his breast with his elbows, and regaining his liberty, went back to his own cantonment.

535. Kumbhakarna now sighed and bathed the wounds upon his person with his tears, and then resolving on self destruction, took hold of a trident in great anger, and looked like the fire of dissolution with his eyes reddened. He then went out and stood in the field of battle.

536. Some of the Vánaras being terrified at the sight of Kumbhakarna hid themselves in the caves of mountains; some of them flew upwards; some whirling before him fell on the ground, whereby blood flowed from their mouths; and some of them died from the effect of his hard breathing.

Enter Sugríva.

537. *Man.* Kumbhakarna levelled Shiva's invincible trident (which resembled a comet causing dissolution, and shone like millions of lightnings and a blazing fire,) at Sugríva's breast; which when Raghu saw, he kept it off by discharging one of his arrows.

538. When the son of Válí saw that his uncle, the head of the Vánaras, (Sugríva,) was in danger, he let off his weapon *Gárutma* at Kumbhakarna, and his enemy straightway fell, but rising afterwards, he caught hold of Sugríva and Angada

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at once, though the former had been liberated by him for a while.

539. At this time, Nala and Níla* witnessing the seizure of both by a Rákshasa, let off their weapons in anger over his head and shoulders, face, ear-holes, and belly. The Rakshasa being weakened by the wounds he received, the Vánaras embraced the opportunity of rising and freeing themselves.

540. The lord of Lanká eyed from a lofty place Kumbhakarna in a state of conflagration from the effect of fiery weapons; and instantly caused a shower of rain to fall upon him. Kumbhakarna now being relieved, seized his enemies like death to devour them.

541. Jámbuvána, who is like thunder and a huge mountain, pressed (boastingly) Kumbhakarna under his knees, and furiously held him fast by the throat, by which Nala and Níla were freed. At this, some flowers were showered from heaven, and gentle zephyrs blew over his person. One of the Rákshasas then with a stroke of his dart liberated Kumbhakarna from Jámbuvána.

542. Prince Rághava with Lakshmana noticing all these circumstances, particularly Rávana's powerful army, became somewhat concerned, and looked at Hanúmána, who then proceeded to the field and appeared there with his eyes as red as those of Narasingha† when Hiranya-kashipu‡ was killed by him.

543. Kumbhakarna having defeated Hanúmána in the conflict, apprehended him and took him to his brother Rávana as an offering.

[Rávana *taking* Hanúmána, *goes to the Ashoka garden.*]

544. *Ráva.* Ráma, being separated from you, has lost his life, and Lakshmana has shared the same fate with him; Sugríva, afraid of Indrajit's force, has escaped and is hiding in the cave of mount *Vindha*, and none acknowledges Vibhíshana

* The names of the chief Vánaras.

† The fourth incarnation of Vishnu in the form of a man with a lion's head.

‡ The name of a demon.

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to be a warrior. Hanúmána, who was capable of bursting through the gate of Lanká, has been apprehended.

[*To* Sítá *repeatedly.*

545. O charming Sítá, the deities are now put to shame, and your Ráma, the brother of Lakshmana, shall not be able to stand in the day of battle: the host of Vánaras shall feel the consequence hereafter. *Sítá.*—O thou vile and mean ten-headed creature, thou, instead of them, shalt be put to shame. Ráma with Lakshmana shall stand boldly in the field, and the Vánaras shall be highly honored.

546. *Man.* Hanúmána placing his foot on the breast of Rávana, tore his ears with his sharp nails, and bit off his nose with his teeth, which are like iron nails; and then the valiant Hanúmána escaped.

547. Kumbhakarna, again angry, appeared in the dreadful field, and discharged his several unequalled weapons. Upon which Ráma with ease cut Kumbhakarna's body into pieces.

548. *Hanú. (when the head of* Kumbhakarna *was chopped off.)* O chief of the tortoise tribe! and O chief of serpents! support the earth. O elephants that are stationed in all quarters, support the great mountains upon your tusks; for the monstrous head of Kumbhakarna has been severed by Ráma's arrows.

549. *Man.* When the head fell down from the neck, all the deities, even the sun, getting into their respective vehicles, appeared and graced the field of battle with their presence, to witness the achievement. They then desired the Vánaras and Rákshasas to discontinue the fight, and, taking up the headless body of Kumbhakarna in the sky, threw it into the capital of Lanká, in order to terrify Rávana by that means.

550. When the body fell down, the wives of Rávana consoled their husband, and prevented him from going again to war. And Nárada, with some musicians and others began to sing and play, and speak highly of Rávana to ease his mind for his affliction for the loss of so valiant a person.

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Enter Mandodarí.

551. *Mando.* O king of Lankú, your younger brother has been slain in the battle by Ráma, who in company of some of the Vánaras has entered this place, by means of a bridge and is now at your gate, and are you yet unmindful of him? yea, at whose separation Sítá has been all along in a rage? And do you still harbour a desire to have her?

[Rávana *keeps silent on hearing this.*

[*Exit* Mandodarí.

552. *Ráva. (aside, sighing.)* Alas! the Vánaras have now invaded Lankú, where the Wind, the Moon, the Sun, Indra, and other gods serve in fear—O what a pity! I now appoint you, Méghnáda, to go to war, for by your frown only you can conquer the universe.

Enter Méghnáda.

(*The Vánaras run away.*)

553. *Mégh.* O petty Vánaras, why are ye fearful? Know that even Airávata (Indra's elephant) can be killed with my arrows, to discharge which against you would be disgraceful. O Lakshmana, be easy, for you are not the object of my anger. It is Ráma, who has with facility erected a bridge over the ocean.

554. *Man.* Méghnáda, getting into a magical car, soared up, and roaring in the sky like heavy clouds, discharged his *Nágpásha** at his enemies Ráma and Lakshmana, who immediately fell to the ground like the two mountains *Suméru* and *Mandara.*

Enter Saramá.

[*This female* Rákshasa, *by order of* Rávana *goes to* Sítá *in the* Ashoka *garden, and gives her the sad news of* Ráma *and* Lakshmana.]

* In Hindu mythology it is the name of a particular rope used as a weapon; this when thrown at an enemy, has the efficacy of transforming itself into a serpent, and retaining him in its folds.

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Sitá. Ah Ráma! Oh young Lakshmana! Are ye thus suffering for me?

555. Alas! It is owing to my ill-luck, that the saying of Bhárgava, Chyavana, Kashyapa, Goutama, Vashishta, Lomasha, and Kushika, the sages, have not come to pass.

556. *Man.* He (Méghnáda) who had subdued Indra, the lord of the immortal beings, entrapped Ráma and Lakshmana; but Garura appearing to their rescue, effected their liberation; now they go to war, and Lakshmana has with his arrow levelled Méghnáda.

557. Rávana being informed by the people of the warfare, and the destruction of his son (Méghnáda,) grew incensed at it and said:—"This is like the tale of a batch of elephants entering into the nostrils of musquittos."

Re-enter Mandodarí.

558. *Mando. (hearing of the destruction of* Rávana's *son.)* Alas! do you yet shamelesssly mean to face Ráma, although you yourself have witnessed the disgrace of your sister, and the slaughter of your maternal uncle Márichí? And have you not heard of the piercing of the seven subterraneous regions, the intimacy of Sugríva, the embankment of the ocean, and the spoiling of your garden?

[*To* Rávana.

559. *Ráva.* Tell me, my dear, shall I now restore Maithilí to Ráma my enemy, or shall I die under his arrows in the battle, to ascend to heaven? Of these two, whatever course you think better, shall be adopted by me; for I see that the whole race of the Rákshasas except myself is defunct.

560. Though I know Sítá to be the daughter of Janaka, and Ráma to be the self-incarnate being Madhusúdana;* though I am aware of all this, and that I shall certainly be destroyed by Ráma, yet I cannot give Sítá up.

[*To* Mandodarí.

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* The destroyer of the demon *Madhu*,—one of the names of Krishna.

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[Rávana *calls on the regent of Death to be present.*]

Enter the Regent of Death.

561. *Ráva.* Hear me, O Death, thou hast once gained wealth, now thou shalt be delighted to carry a necklace of human heads on thy person. Go therefore to Rághava, and desire him to prepare himself speedily with the implements of war; for the lord of Lanká will use his sword to-day in battle.

562. *Hanú.* The spear which Rávana discharged in the field at Vibhíshana, Lakshmana, to save Vibhíshana, received in his own breast, in the way that one receives his beloved into his bosom.

[Lakshmana *falls on the ground motionless.*

563. *Ráma. (seeing* Lakshmana *senseless, laments.)* Get up, my dear brother Lakshmana, and hold your arrows, for the enemy are about to destroy our forces; why are you idling to-day, and why do you appear as unconcerned as if you had either regained my beloved Sítá or slain Rávana? Speak, brother, be no longer insensible, and obey me as a king. O mother Kékaí! be now happy at the destruction of thy son.

564. My father is gone to heaven, and unexpectedly my darling Jánakí is gone to a distant place. As to my ingenious and well accomplished brother, (Lakshmana) I am in anxious suspense about him whether he be living or dead: O God! thou hast made us suffer pains in addition to pains which will be made manifest to all!

565. *Sug. (condoles* Ráma.) Why do you, who are a man, grieve thus? By such grief nothing can be achieved:—none can bring Valí* from the subterraneous regions; none has been able to kill the regent of Death; none has the power to remove the opacity of the moon; and none can bear the burden of the earth except Ananta.†

566. *Ráma. (on being condoled.)* Nothing is so valuable in the three worlds as a dear brother. O Lakshmana! art thou

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* The name of a certain king.

† The name of a deified serpent.

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gone into the regions of Death, leaving me disconsolate in this transitory world!

567. Ah! my brother, my noble-minded brother, that wast with me all along in the wilderness, art thou now gone for ever from me into heaven! Shame on me, for not having accompanied thee!

Enter Suséna.

568. *Man.* Suséna, a Vánara, the son of Dhanwantari,* feels Lakshmana's pulse, and reports to Ráma that he is yet alive, and may be restored to health, if the plant *Vishalya-karaní*† be had during the *day* and *night*.

[*The consultation of* Nala *and others about procuring the medicine.*]

569. If Nala go, he may bring the medicine in *three* whole days and nights; if Mainda and Dwivida proceed, they may return in *two;* if Sugríva, or Níla be commissioned to go, they may bring it in *one* day; but if Válí be desired to go, he may bring it in *twelve hours*.

570. *Ráma. (after the departure of* Hanúmána *to bring the medicine.)* O Night! prolong thy continuance; O Darkness! remain in thy natural state by pervading the sky; and O Sun! appear not with thy rays until the progeny of the wind returns to me.

Enter Suka *and* Sárana.

571. *Suk.* and *Sára. (when* Hanúmána *had gone to bring the plant.)* My lord, Hanúmána, having killed the female Rákshasa, has destroyed the crocodile, and annihilated the force of Rákshasa, as well as defeated a million of the choristers of heaven, and he has brought the mountain (which was lighted with its gem‡) to Ràma, and the medicinal shrub produced there, with which Lakshmana will be cured and enabled to enter, with you, into contest again.

[To Ráma.

* The physician of the Hindu gods, who sprang into existence at the churning of the ocean.

† The name of a plant celebrated in the writings of the Hindus for extracting arrows and removing inward pains. (*Menispermum dichotoma.*)

‡ A kind of stone emitting light supposed to be in the caves of mountains.

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572. *Vána.* and *Ráksha.* Look, Ráma now resembles the beautiful tree *Tamála** which is covered with flowers, and Rávana has changed color from fear: he looks blue like the sky, when he appears in the field of battle.

573. *Ráva.* Come forward, ye Vánaras, why are ye all running away? Hold now these arms, when ye engage yourselves in a contest. I shall *this day* kill Jámbuvána, Nala, Nila, and Hanúmána with my bow. I am seeking for Ráma.

574. *Ráma.* O chief of Lanká, give Sítá up, I entreat you. What a vain thought are you still harbouring in your mind! If you do not release Sítá, you shall not be able to suffer the dart of my noted arrow which has destroyed Khara and others; and you shall contract friendship with my bow-strings and embrace them (that is, be severed by means thereof.)

575. *Ráva.* Fly now, O Vánara, and be saved.—*Hanú.* Shame on me that I see thee yet alive!

576. *Ráva.* (*when Ráma attempted to hold his sharp weapon.*) I am already burning at this separation from Jánakí, which resembles a fiery weapon, and which cannot be bathed even in the water from her eyes, while her respirations are like the winds which inflame a fire. Now, O devotee, do whatever you please with me, the lord of the Rákshasas.

577. *Ráma.* O lord of the Rákshasas, hold your bow immediately, and also the arrow† with which Shiva once severed Tripura, and I shall extinguish the fire of your separation from Sítá by the stream of Mandodarí's tears.

578. *Ráva.* You have defeated only Táraká among the females, and the old devotee Bhragu among the males, and you have destroyed Márícha, the timid deer, and the monkey Válí. Now tell me whom among the heroes have you destroyed? why are you making a boast of your arms? take now your arrow.

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* The name of a tree (according to some xanthocymus pictorius, according to others Diospyros tomentosa.)

† This arrow was gained by Rávana from Shiva at the time of his devotions to him.

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579. Your origin is from the sun, whereas I am the great-grandson of Brahmá, and my likeness is that of the cruel Ráhu. I am possessed of ten mouths; whereas you have only one like the single moon; I have twenty hands, which have broken the thunderbolt of Indra, but you have only two arms, which were overcome by me; why then do you vainly boast of your lineage and prowess?

[*To* Ráma.

580. *Ráma.* True, you have sprung from the lotus,* but I from the sun its supporter; fie unto your ten mouths, which are of no consequence. Tell me candidly, whether, or not my arms are superior to yours.

581. Although your arms are renowned for conquering the three worlds, why did you cut off your heads with those arms for the worship of Shiva? Had you not been the great-grandson of Brahmá, you would not have repossessed those heads.

(*The Conversation of the two arms of* Ráma.)

582. *The left-hand.* O right-hand, you are always of service at meal time, why are you not the same in time of war; why do you hide yourself behind the back? *The right-hand.* It is not so, I approach Ráma's ears to know if he is vulnerable or not.

Man. When one of Rávana's heads was severed, the people that were in the field of conflict praised Ráma thus:

583. "When the first of Rávana's heads fell on the ground, the eyes which were in that head glanced at the bow and arrow, and burst into laughter, muttering at the same time these words in anger, 'Up to this day, women live in Lanká at ease and with comfort.'

584. "When the rest of Ravana's heads were cut off, they did not say as they had at one time yelled out before Shiva, viz. "Slay me, slay me, slay me; but they merely laughed heartily."

585. *Ráma.* O Rávana, when I was cutting off thy tenth or last head, all the deities viewed the enterprise from heaven.

* Brahma is the progeny of the lotus, according to Hindu mythology.

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Now is my late father equalled to Indra in honor; and I pray you to be my enemy even in the next life.

[*He then kissed the last head.*

586. *Man.* As soon as each of Rávana's heads was taken off, a new one immediately sprang up in its place; and the Vánaras, upon witnessing so extraordinary a sight, were filled with surprise.—Ráma then, listening to the advice of Máthali* from the firmament, took the sharpened *Brahmástra*,† and plunged it into the breast of Rávana.

587. Ráma in company of Lakshmana got into the car from the field of battle. At this instant, the celestial girls complimented Ráma with garlands of the flower *Mandara*. And all the birds commenced singing the song of victory in praise of Ráma, who was then served by the fortunate Sítá.

588. *Behind the Stage.* O wives of deities, retire to your respective stations, and there enjoy the agreeable company of your husbands; and O elephant driver, keep the elephant Airávata in its stable in heaven; O deities, get into your respective cars, and let the trees of paradise be transplanted again into the garden of Indra; for now have the servants of the regent of Death deposited Rávana's severed heads in different places.

589. *Mando. (bewailing.)* Cursed be my fate, for though I am the wife of Rávana, the daughter of the demon Maya, and the mother of him who defeated Indra, I am now made a subject of the Vánaras!

590. Ah! Though the shores of the ocean lay very distant from each other, bridges have been constructed at different places, and though mountains stood where the lord of Lanká resided, they are all levelled to the ground. Where then is the shore of the ocean that lay so very distant, and where are now the Vánaras? both have met together.—None can search out the divine will!

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* The name of Indra's charioteer.

† A weapon which is consecrated by a formula addressed to Brahmá: it infallibly causes destruction to those against whom it is discharged.

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591. Alas! I mourn for the loss of Rávana, in whose hand a scimitar used always to be in a state of wakefulness, who broke the great rod of the regent of Death with it without any difficulty, and who was the chief of heroes; I lament for his destruction by the arrow of Ráma.

592. The heads of Rávana, that were once borne by Shiva upon his own head, are now trodden of vultures. Ah, every one is subject to the inevitable decrees of fate, and must endure whatever may be in his destiny!

593. *Ráksha.* Alas! We now witness the slaughter of Rávana in battle, the defeat of Pushpaka,* and the conquest of Lanká by Vánaras. Man may witness many deeds if his life be prolonged.

594. Though Rávana originated from the sun, though he had an elder brother Yaksha,† and a younger brother Kumbhakarna (who defeated even Indra,) though he had twenty strong arms, and though he had his arrows always at command, and a flying chariot, yea, though he had Lanká for his capital surrounded as it was with the ocean; yet nothing has proved effectual to him. Ah, who can escape the decrees of fate!

595. He (Rávana) who had his capital enclosed by the ocean, the water whereof was of use to his gardens, at whose command even the head jewel of Indra had been brought, whose dominions were three worlds, and who worshipped Hara by severing his own heads, has been reduced to so painful a condition as to be stripped of his grandeur.—What more need be said! *Exeunt.*

SCENE—*Lanká.*

Enter Vibhíshana *and* Mandodarí.

596. *Vibhí. (on seeing* Mandodarí *lying prostrate before* Ráma.) My lord, this is the daughter of Maya, a giant whose

* The name of a car. The author means here those who drove this chariot.

† According to Hindu mythology, a king of the creatures that are supposed to possess supernatural power for attending Kuvera, the god of riches, and superintending his wealth and gardens.

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son has defeated Indra, and she is the wife of the ten-headed Rávana: she now salutes you with folded hands.

597. *Ráma.* Mandodarí is now to be your queen, and the city (Lanká) your dominion; support and govern both of them.

[*To* Vibhíshana.

[Ráma *then desires* Vibhíshana *to bring* Sítá *into the assembly.*]

Enter Sítá.

598. *Sítá. (in a fiery ordeal.)* I see here my royal husband Ráma, and Lakshmana his younger brother, and here I find the progeny of the wind, and a body of Vánaras. Now I solemnly declare, that should my mind ever have been fixed on Rávana, mayst thou, O fire! reduce me to ashes.

599. And should I ever have entertained any other person save my husband Ráma, either by words, or in mind, or in person, I pray thee, O fire! to moulder my chaste body into ashes, for thou art the test of all actions both virtuous and sinful.

[*So saying* Sítá *enters the fire.*

600. *Man. (when* Sítá *entered the fiery ordeal.)* The fire near the soles of her feet and the palms of her hands changed into red colors;* near her waist and her hair, into wreaths of red water-lilies; and near her neck and breast, into a gold colored necklace.

601. While the praiseworthy Sítá was in the midst of the fire, all the deties with their consorts, in order to prepare some flowery garlands, purchased the flowers of paradise at a high value from the gardeners of heaven.

602. Sítá came out purified from the fire, having on her head the wreath (given her while in the wilderness by Anusúa the sage,) with a modest look, and with her attention directed to her toes and nails, and her waist-band.—She wore at this time a transformed gold bracelet.

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* It is customary with native women, to dye their hands with red substances commonly called álá, or lac leaves impregnated with lac.

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[Sitá *creditably passes the ordeal.*]

603. Ráma, who in his infancy broke Hara's bow, has defeated Jámadagnya, having forsaken his empire by direction of his royal father, having erected a bridge over the ocean, and having cut off one by one Rávana's heads, what more shall be said of his exploits? He doubted for a moment the chastity of Sitá, but she has been found guiltless.

(When Sitá *came out of the fire unhurt, all the deities and* Ráma's *deceased father* Dasharatha *sang out from heaven.)*

604. "O Ráma, son of the Raghu tribe, know, and own thy wife to be chaste and pure, for we Dikpáls are a testimony to her noble character. Moreover, she like a golden creeper has undergone a fair ordeal, and is an invaluable ornament to your family.

605. "You, Ráma, have conquered Lanká and walked over the ocean by means of a bridge across it; killed Rávana with merely the assistance of Vánaras in the field of battle, and destroyed the race of Rákshasas. The achievements of the great are ever successful, even without adventitious aid.

606. "Ráma, you are famous in having obeyed your father's command by retiring to the wilderness; and you are respected even by Bharata your younger brother, who was regardless of his mother and his kingdom from his attachment to you; and you are so very liberal as to have conferred royalty upon Sugriva and Vibhíshana; and, lastly, you have made known your valour by destroying the race of the Rákshasas.

607. "You are renowned in the three worlds, and are the constant object of meditation to Sitá, whom you grace with a place in your heart."

Enter some persons from Lanká.

608. *Per.* This Hanúmána of yours, my lord, has destroyed Lanká, made a bridge over the ocean, and brought some good medicine for Lakshmana. Considering such services of Hamúmána, some Rákshasas painted his likeness on the walls and bit the portrait in a rage.

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609. *Man.* Ráma, having destroyed Rávana the hero, intends to return in company of Sítá to Ayodhyá.

610. *Ráma.* Look, my dear, with your deer-like eyes at the capital of Lanká, in which even the sun from fear always gently distributes its rays, and the moon appears in full every night, and which is now to be styled the new kingdom of Vibhíshana.

611. My dear lady, look on, here we have been both hurt with a serpentine weapon, and Lakshmana has received the strong stroke of the spear, Hanúmána has brought the mountain *Gandha-mádana*, and my younger brother has slain Méghnáda, and *some one* has killed Rávana, the lord of the Rákshasas.

[*To* Sítá.

612. *Man.* The son of Dasharatha with Vidéhí got into the car *(Pushpaka)*, and whilst proceeding they observed the wonderful and extraordinary appearance of Lanká which was like blackberries; of Jánakí which was like a lotus; the field of war which was like the mire of earth; and the ocean which was like a drop of water.

613. When Raghunátha, in company of his consort Sítá, who had so conspicuously undergone a fiery ordeal, drove the *Pushpaka* car, all the Vánaras joined in an acclamation of praise to Ráma for his conquest and to Vibhíshana; and the lord of the Raghu tribe attended by his ministers arrived at Ayodhyá. Kékaí now gave charge of his empire and its fortunes to him, and he received the same under his sway.

[*Exeunt.*

THE END.

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ERRATA.

Page 7, *l.* 9.	*before the word* " Ye"	" and."
— *l.* 10.	*after the word* " globe,"	*add* " all the three."
9, *l.* 36.	*for* " Jamadagnya"	*read* " Jamadagni."
13, *l.* 13.	— " Ráma's"	—— " Shiva's.
17, *l.* 27.	— " occurcnco"	—— " occurrence."
21, *l.* 15.	— " bnt"	—— " but."
22, *l.* 1.	*after* " 114"	*add* " Manager."
30, *l.* 4.	*before the word* " Whither"	*insert a dash*
31, *l.* 7.	*for* " Márichí"	*read* " Márícha."
36, *l.* 34.	— " Rhámayana"	—— " Rámáyana."
39, *l.* 7.	— " have"	—— " to have."
— *l.* 12.	*at the end of Sloka* " 233"	*add* [" To Sugríva."
— *l.* 15.	*dele* [" To Sugìrva."	
43, *l.* 30.	*for* " occasionrd"	*read* " occasioned·"
45, *l.* 16.	— " you"	—— " your."
— *l.* 26.	— " at"	—— " if."
48, *l.* 11.	— " it"	—— " this."
49, *l.* 20.	— " Askhaya"	—— " Akshaya."
51, *l.* 27.	*after* " 314"	*add* " Manager."
53, *l.* 18.	—— " Dadhimukha"	— " Sugríva."
54, *l.* 10.	—— " 331"	— " Manager."
54, *l.* 21.	*for* " taken"	*read* " token."
56, *l.* 34.	*after the word* " of "	*add* " the master."
57, *l.* 1.	—— " 349"	—— " Ráma."
63, *l.* 32.	*for* " Sugríva"	*read* " Vibhìshana."
64, *l.* 24.	— " on "	—— " about."
76, *l.* 25.	*after* " it"	*add* " is."
78, *l.* 9.	— " Lakshamana"	— " Lakshmana."
84, *l.* 20.	*add* [*Exeunt.*	
91, *l.* 16.	*for* " awuy"	*read* " away."
92, *l.* 19.	— " Márichí"	—— " Márícha."

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श्रीलश्रीयुत महानाटकः

अर्थात्

श्रीरश्रीयुत नृपति रामचन्द्रचरित्

श्रीमद्हनुमता विरचितग्रन्थः

इदानीन्तु

मूलसंस्कृतादुद्धृत तदर्थेनुद्धृतीव भाषया

ग्रेभाषाजारब्ध

श्रीलश्रीयुत महाराज कालीकृष्ण बाहादुरेण

अनुवादितः ।

नगरवर कलिकातान्तर्गत

सारसंग्रहयंत्रे श्रीनवलश्च सरकारेण मुद्राङ्कितः ।

खृष्टाब्दा १७९२ ।

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प्रधानतम ग्रीटन आइरलण्ड महाराज्यश्रयाधिष्ठात्री क्षमाप्रकाशिनी

पक्षमाराधिनी विविधधर्मरक्षिणी प्रतापप्रकाशिनी महाराजी

श्रीश्रीमती विक्टोरिया

सा साम्राज्यवर्द्धिनी विजयिनी लोकप्रतिपालिनी नानागीतिप्राज्ञविनोदिनी

गुणिमण्डलगुरुग्राहिणी सम्मत्यनुसारतः संस्कृतप्रचलित

श्रीमन्महानाटकग्रन्थस्य

संक्षिप्तः भाषानुवादः

सेवकराजश्रीकाशीकृष्णदेवकर्तृकः

तन्महाभिधानोद्देशतः

प्रस्तोपोद्घातः ॥

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भूमिका ॥

श्रीगोपीनाथ पादाम्बुज युगलमहं सर्वमङ्गल्यगेहं स्मृत्वानत्वाश्रयन्नात्म-वंशसुतज्ञ श्रीमद्वाणाटकस्य । ग्रन्थस्यैवानुवादं गुणिगणसुखदं भाववाभूषतीनां श्रीकाशीनाथनामा नरपतितनयः सत्सहायोवितन्वे ॥ १ ॥

मधुसूदनमिश्रेण कृतं सद्गद्यभूषणं । रामचीवोदयस्यास्य नाटकानुक्रमेखवै ॥ २ ॥

नर्त्तकीनर्त्तकादीनां निर्णयागमबोधकं । प्रयुक्तं तच यद्वाक्यं तत्सत्यक् समीरितं ॥ ३ ॥

अङ्गस्योपक्रमे तत्तद्विधुतेरनुरूपतः । चित्रप्रकटनं तेषु पाठवैकु न दृश्यते ॥ ४ ॥

नटादीनां क्रियातेषां चित्रप्रकटनादिकं । ग्रन्थैर्विरचिते ग्रन्थे तत्सर्वं कथितं मया ॥ ५ ॥

विहाय प्रपदं क्रियत्सहृदयानां प्रयुक्तात् यत्नान्निवन्धं सदर्थं । सुमुद्राङ्कितं नागरैरक्षरैस्तत्प्रयाचेऽहमस्मिन्निदं भो गुणज्ञाः ॥ ६ ॥

दोषं हित्वा गुणिगणः स्वगुणयाचितां नयन् । यदि गृह्णाति तद्भावं तदा सार्थः श्रमोभवेत् ॥ ७ ॥

काशीवृक्षखरा कान्ता ता परा नगरीपरा । श्रीकाशीनाथ देवोऽस्याः शोभावैपत्तिकेखितः ॥ ८ ॥

भूमिकायाः प्रथमश्लोके भाववाभूषतीनामित्यत्र ईत्वछीय भाववेति बोद्धव्यम् ॥

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महानाटक रङ्गस्थलीस्थ पात्रादीनामनुक्रमणिका ॥

पुरुषपात्र्यः ।

दशरथः अयोध्याधिपतिः ।
श्रीरामः दशरथस्य प्रथमात्मजः दशवदन निधनकारीच ।
लक्ष्मणः दशरथस्य द्वितीयपुत्रः रामानुगतः ।
शत्रुघ्नः दशरथस्य तृतीय तनयः ।
भरतः दशरथस्य चतुर्थात्मजः ।
परशुरामः ब्राह्मणवेषः क्षत्रियकुलनाशकः ।
जनकः मिथिलाधिपः ।
मारीचः कल्पितस्वर्णमृगोराक्षसश्च ।
रावणः दशवदनोलङ्कराजः सीतापहारश्च ।
कुम्भकर्णः रावणानुजः ।
वाली वयीन्द्रः ।
सुग्रीवो रामसखः किष्किन्धाधिपश्च ।
हनूमान् लङ्कादाहकः ।
अङ्गदः वालिपुत्रः श्रीरामदूतः ।
विभीषणः रावणभ्राता ।
सूत्रधारः नटस्त्रीस्थः ।

स्त्रीपात्र्यः ।

सीता रामभार्य्या ।
कौशल्या
कैकयी
सुमित्रा } दशरथदाराः ।
तारा सुग्रीवस्त्री ।
मन्दोदरी रावणपत्नी ।
सरमा विभीषणजाया ।

एतद्भिन्न वैतालिक, मुनि, सारथि, सखीगण, एवं पथिक, नगरवासि. सेनाध्यक्ष, राक्षस, राक्षसी, सभासद, राजमन्त्रि, दासि, वन, भिक्षुक, भूत प्रेतेत्यादि ॥

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श्रीमन्महानाटकः ॥

अर्थात्

रामलीलोदयः ।

विघ्नेशोवः सपायात्त्रिगुणसचिवतां योवलम्ब्यानुवारं विघ्नश्रीणीन लक्ष्मि स्थितिविलयमजः खेक्षया निर्मिमीते । यस्येयत्तामतीत्य प्रभवति महिमा को-पिलोक्य व्यतीतत्यक्तोयस्वसुराद्यैरपि निगुणतमो वीक्षणादि क्रियासु ॥ १ ॥

विघ्नेशोवःसपायाज्जलनिधिमखिलं पुष्करायेणपीत्वा यस्मिन्नुद्भूयतोयं विलसतिसकलं दृश्यते योम्निदेवैः । ज्ञाप्यम्भःज्ञापिविष्णुः ज्ञच कमलभूः ज्ञाप्य-नम्रः ज्ञचश्रीःज्ञाप्यैर्व्वः ज्ञापिप्रेक्षाः ज्ञचनमलिगम्याः ज्ञापिनज्ञादिचक्रं ॥२॥

जयति रघुवंशतिलकः कौशल्यानन्दवर्द्धनोरामः दशवदननिधनकारी दाशरथिः पुष्करीक्षाः ॥ ३ ॥

नमामिदेवं सुरकल्पवृक्षं धनुर्धरं नीरद नीलगात्रं । जनाभिरामं जनकात्मजेतं यदास्पदं लक्ष्मणमुज्झति श्रीः ॥ ४ ॥

रामं लक्ष्मण पूर्व्वजं रघुवरं सीतापतिं सुन्दरं काकुत्स्थं करुणामयं गुण निधिं विप्रप्रियं धार्मिकं । राजेन्द्रं सत्यसन्धं दशरथतनयं श्यामलं शान्तमूर्त्तिं वन्दे लोकाभिरामं रघुकुलतिलकं राघवं रावणारिं ॥ ५ ॥

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मनोभिरामं नयनाभिरामं वचोभिरामं श्रवणाभिरामं सदाभिरामं सततामिरामं वन्देसदा दाशरथिंरामं ॥ ५ ॥

श्रीरामचन्द्र भुविविस्तृतकीर्त्तिचन्द्र सेरामस्यचन्द्र रजनीचर पद्मचन्द्र ह्यानन्दचन्द्र रघुवंशसमुद्रचन्द्र सीतामनःकुमुदचन्द्र नमोनमस्ते ॥ ७ ॥

कल्याणानां निदानं कलिमलमथनं जीवनं सज्जनानां पाथेयंयन्मुमुक्षोः सपदि परपदप्राप्तये प्रस्थितस्य विश्रामस्थानमेकं कविवरवचसां पावनं पावनानां बीजं धर्मद्रुमस्य प्रभवतु भवतां भूतये रामनाम ॥ ८ ॥

एतौ द्वौ दशकण्ठकण्ठकदली कान्तारकान्तिच्छिदौ वैदेहीकुचकुम्भवृन्दतुलसद्रजः साम्राज्यसाम्राज्ञिणौ लोकत्राणविधान साधुसवन प्रारम्भयूपोभुजौ देयासामुरु विक्रमौ रघुपतेः श्रेयांसि भूयांसिवः ॥ ९ ॥

बालक्रीड़ितमिन्दुशेखर धनुर्भङ्गावधि प्रभुता तातेकानन सेवनावधि कृपा सुग्रीवसख्यावधि ह्यात्मावारिधिबन्धनावधि यशोलङ्केशनाशावधि श्रीरामस्य पुनातु लोकमहिमा ज्ञानक्षुपेक्षावधि ॥ १० ॥

नान्द्यन्ते सूत्रधारः ।

सूत्र । वाल्मीकिर्वदनामलेन्दुगलितं हृद्यं परं पावनं श्रोतं वागमृतं शिवन्त्यनुदिनं येश्रीमयाचैर्जनाः । विष्णोःसच्चरितं चराचरगुरो रामायणं सादरास्तेषां श्रीर्विमला भवत्यनुदिनं नश्यन्ति चारातयः ॥ ११ ॥

अपिच । वाल्मीकेरुपदेशतः स्वयमहो वक्त्राद्हनुमान्कपिः श्रीरामस्य रघूद्वहस्यचरितं सौभाग्यवयं नर्त्तकाः । गोष्ठीतावदियं समस्तसुमनः संघेनसंकेतिता तद्वीराः कुरुत प्रमोदमधुना वक्त्रान्मिरामायणं ॥ १२ ॥

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अथप्रथमोऽङ्कः ।

अयोध्याराजसदन कल्पनं ।

राम लक्ष्मण भरत शत्रुघ्न सहित दशरथागमनं ।

सूत्र । राजासीत्समहारथोदशरथ स्वर्द्धांशुवंशाग्रणीस्तस्या सन् कमनीय कैलिनिचयास्त्रिस्रो महिष्यःशुभाः वीरांस्तां स्तुतः सुतान् सषुविरे रामं तथा लक्ष्मणं शत्रुघ्नं भरतञ्च कैटभरिपोरंशावतारान्प्रभो ॥ १३ ॥

शत्रुघ्नोराजपुत्र स्तदनु समभवच्छत्रुनिघ्नैकवीरः सोयं स्नेहानु वृत्या भरतमनुगतः कैकयी सूनुमेव सौमित्रो राममेवानुगम दथसदा धर्मकर्म प्रवीरः श्रीमद्दाशरथाः स्वयं मुरहरिपोरंशावतारान्प्रभो ॥ १४ ॥

विश्वामित्रागमनं ।

सूत्र । तेषां रामः कुशिकतनय प्रार्थितो यज्ञसिद्धै तातस्यार्द्धां शिरसि विदधल्लक्ष्मणेनानुयातः । घोरस्त्रीभिर्मथन कमलैः सादरं वीक्ष्यमाणः कव्यादाली निधनकुतुकी यज्ञभूमिं प्रतस्थे ॥ १५ ॥ निष्क्रान्ताः ।

तपोवन कल्पनं ।

ततःलक्ष्मणसहितःश्रीरामचन्द्रे तपोवनंप्रविशति वैतालिकवाक्यं ।

वैता । विद्यां विशिष्यां विजयां जयाञ्च सम्प्राप्य सम्यङ्मुनिगाधिपुत्रात् । रक्षांसिहन्तुं क्रतुबन्धुबन्धुः समागतःसम्प्रति रामचन्द्रः ॥ १६ ॥

पुनर्वैता । मारीचं निजघान राक्षसवमूनाथं स्वयंराघवः सर्व्वान्मो-

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किल लक्ष्मणस्य विधिवैर्धाताः कृतान्नाशनं । तोषं प्रापुरथोमहर्षि सहिताः सर्व्वेपुरावृन्दवासाभ्यां संयुयुजुः शुभाग्निधमतिस्फीताः समाप्तःक्रियाः ॥ १७॥

सूत्र। कृतेरात्तः कुशेतच रामेण विधिवत्क्रतौ । निर्वृत्ते कौशिकः प्रायात्ता-भ्यां जनकपत्तनं ॥ १८ ॥ निष्क्रान्ताः।

मिथिलाराजभवन कल्पनं।

अथ मिथिलां प्रविशति रामे वैतालिकैः पठितं।

वैता । योदत्तः कुशिकात्मजायमुनये तातेन यज्ञोत्सव प्रत्यूह प्रश-माय वर्म्मविपिने हत्वाहितां ताड़कां । लब्ध्वास्त्राणि मुनेरवेक्ष्यचमखं तस्या-नुगः कौतुकात् सोयं सम्प्रति राघवो निमिपतेः प्राप्तःपुरीं सानुजः ॥ १९ ॥

जनक । असुरसुर भुजङ्ग वानराजामथ नरकिन्नर सिद्धचारणानां । नमयति यदि कोपि चापमेतं मम दुहितुः सपरिग्रहं करोतु ॥ २० ॥

तत्श्रुत्वा रावणदूतः सैोष्कण्ठः सकोपः ।

सैोष्कण्ठ । सार्द्धं हरेण हरवल्लभया गिरीशं हेरम्बषण्मुख वृष प्रमथाव-कीर्णं । कैलासमुद्धृतवतो दशकन्धरस्य केयञ्चतेधनुषि दुर्मददोः परिघा ॥२१॥

तयोरुक्ति प्रत्युक्ती ।

माहेश्वरंधनुः कुर्य्यादधिज्यञ्चेद्दाम्यहं । गुरोः शम्भोर्धनुर्नाचे चूर्ण-तां नयति क्षणात् ॥ २२ ॥ इत्युक्ता दूतगते ।

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शतानन्दागमनं ।

सूत्र । सभायां नृपयुक्तायां जनकस्य पुरोहितः । शतानन्दोवचःप्राह शृण्वतां सर्व्वभूभृतां ॥ २३ ॥

शता । शृणुत जनकगुरुं स्तुत्रियाःसर्व्वस्ते दग्धवदनभुजानां कुशिष्टता यत्रशक्तिः । नमयति धनुरेतं योगरारोपयेन । त्रिभुवन जयलक्ष्मी मैथिली तस्यदाराः ॥ २४ ॥

नृपतिभिरव गृहीतेधनुषि जनकवाक्यं ॥

जनक । आहोपान्तरतोऽप्यमी नृपतयःसर्व्वे समभ्यागताः कन्येयं कल धौत कोमलरुचिः कीर्त्तिस्तुजातःपरा । नाहतं मच टङ्कितं जनमितं नोत्था-पितंस्थानतः केनापीदमहो महद्धनुरतो निर्व्वीरमुर्व्वीतलं ॥ २५ ॥

ससखीगजसीतागमनं ।

सखी । रामोदूर्व्वादलश्यामो जानकीजानकीलता । अनयोर्योग्यउद्वाहो धनुरेतःपरोमहान् ॥ २६ ॥

कमठपृष्ठकठोरमिदंधनु र्मधुरमूर्त्तिरसौरघुनन्दनः । कथमधिज्यमनेन विधीयतामहहतात पलत्वदारुजः ॥ २७ ॥

श्रीरामेचन्द्रांकुर्व्वति सीताया उत्थाचंवर्द्धयन्तिजनाः ।

जनक । देवश्रीरघुनाथ किं वहुतया दासोऽस्मिते तस्याजोमेर्व्वादीन-पि भूधरान्नगजये ज्यीर्ज्यः पिनाकःक्रियान् ॥ २८ ॥

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महानाटक रङ्गस्थलीस्थ पात्रादीनामनुक्रमणिका ॥

पुरुषवर्गः ।

दशरथः अयोध्याधिपतिः ।
श्रीरामः दशरथस्य प्रथमात्मजः दशवदन निधनकारीच ।
लक्ष्मणः दशरथस्य द्वितीयपुत्रः रामानुगतः ।
शत्रुघ्नः दशरथस्य तृतीय तनयः ।
भरतः दशरथस्य चतुर्थात्मजः ।
परशुरामः ब्राह्मणवेषः क्षत्रियकुलनाशकः ।
जनकः मिथिलाधिपः ।
मारीचः कल्पितस्वर्णमृगोराक्षसश्च ।
रावणः दशवदनोलङ्कराजः सीतापहारकः ।
कुम्भकर्णः रावणानुजः ।
वाली वयोवृद्धः ।
सुग्रीवो रामसखः किष्किन्धाधिपश्च ।
हनूमान् लङ्कादाहकः ।
अङ्गदः वालिपुत्रः श्रीरामदूतः ।
विभीषणः रावणभ्राता ।
सूत्रधारः नटस्थलीस्थः ।

स्त्रीवर्गः ।

सीता रामभार्य्या ।
कौशल्या
कैकयी
सुमित्रा } दशरथदाराः ।
तारा सुग्रीवस्त्री ।
मन्दोदरी रावणपत्नी ।
सरमा विभीषणभार्या ।

एतद्भिन्न वैतालिक, मुनि, सारथि, सखीगण, एवं पथिक, नगरवासि. सेनाध्यक्ष, राक्षस, राक्षसी, सभासद, राजमंत्रि, दासि, दास, भिक्षुक, दूत प्रभृत्यादि ॥

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श्रीमन्महानाटकः ॥

अर्थात्

रामलीलोदयः ।

विघ्नेशोवः सपायात्सृगुसचिवतां योवलम्ब्यानुवारं विश्वद्रीचीन दृष्टि स्थितिविलयमजः खेक्षया निर्मिमीते । यस्येयत्तामतीत्य प्रभवति महिमा कोपि लोक व्यतीतत्यक्तोयस्तत्तुराद्यैरपि निपुणतमो वीक्षणादि क्रियासु ॥ १ ॥

विघ्नेशोवःसपायाज्जलनिधिमखिलं पुष्करायेणपीत्वा यस्मिन्नुद्भूत्यतोयं विलसतिसकलं दृश्यते खोस्निदेवैः । व्याप्यभःव्यापिविष्णुः व्याप कमलभूः व्याप्यनन्तः व्याप्यश्रीःव्याप्यौर्व्वः व्यापिशैलाः व्याचनमखिगवाः व्यापिनव्यादिचक्रं ॥२॥

जयति रघुवंशतिलकः कौशल्यानन्दवर्द्धनोरामः दशवदननिधनकारी दाशरथिः पुष्करीकाक्षः ॥ ३ ॥

नमामिदेवं सुरकल्पवृक्षं धनुर्धरं नीरद नीलगात्रं । जनाभिरामं कमलानतंतं यदास्यदं लक्ष्यमुपैति श्रीः ॥ ४ ॥

रामं लक्ष्मण पूर्व्वजं रघुवरं सीतापतिं सुन्दरं काकुत्स्थं करुणामयं गुण निधिं विप्रप्रियं धार्मिकं । राजेन्द्रं सत्यसन्धं दशरथतनयं श्यामलं शान्तमूर्त्तिं वन्दे लोकाभिरामं रघुकुलतिलकं राघवं रावणारिं ॥ ५ ॥

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मनोभिरामं नयनाभिरामं वचोभिरामं श्रवणाभिरामं सदाभिरामं सततामिरामं वन्देसदा दाशरथिंरामं ॥ ६ ॥

श्रीरामचन्द्र भुविविस्तृतकीर्त्तिचन्द्र स्नेरामस्यचन्द्र रजनीचर पद्मचन्द्र श्यानन्दचन्द्र रघुवंशसमुद्रचन्द्र सीतामनःकुमुदचन्द्र नमोनमस्ते ॥ ७ ॥

कल्याणानां निदानं कलिमलमथनं जीवनं सज्जनानां पाथेयंयन्मुमुक्षोः सपदि परपदप्राप्तये प्रस्थितस्य विश्रामस्थानमेकं कविवरवचसां पावनं पावनानां बीजं धर्मद्रुमस्य प्रभवतु भवतां भूतये रामनाम ॥ ८ ॥

एतौ द्वौ दशकण्ठकण्ठकदली कान्तारकान्तिच्छिदौ वैदेहीकुचकुम्भवुद्रुमरजः साम्राज्यदाङ्गाङ्गितौ लोकत्राणविधान साधुसवन प्रारम्भयूपोभुजौ देयास्तामुरू विक्रमौ रघुपतेः श्रेयांसि भूयांसिवः ॥ ९ ॥

बालक्रीड़ितमिन्दुशेखर धनुर्भङ्गावधि प्रभुता तातेकानन सेवनावधि कृपा सुग्रीवसख्यावधि आज्ञावारिधिवन्धनावधि यशोलङ्केशनाशावधि श्रीरामस्य पुनातु लोकमहिमा जानक्युपेक्षावधि ॥ १० ॥

नान्द्यन्ते सूत्रधारः ।

सूत्र । वाल्मीकिर्वदनामलेन्दुगलितं हृद्यं परं पावनं श्रोतं वाङ्मृतं शिवन्यनुदिनं येश्रोत्रपात्रैर्जनाः । विष्णोःसच्चरितं चराचरगुरो रामायणं सादरास्तेषां श्रीर्विमला भवत्यनुदिनं नश्यन्ति चापत्तयः ॥ ११ ॥

अपिच । वाल्मीकेरुपदेशतः स्वयमहोः वक्त्राद्धनुमान्कपिः श्रीरामस्य रघूद्वहस्यचरितं सौभाग्यवयं नर्त्तकाः । गोष्ठीतावदियं समस्तसुमनः संघेसंवेष्टिता तद्धीराः कुरुत प्रमोदमधुना वक्त्रास्मिरामायणं ॥ १२ ॥

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अथप्रथमोऽङ्कः ।

अयोध्याराजसदन कल्पनं ।

राम लक्ष्मण भरत शत्रुघ्न सहित दशरथागमनं ।

सूत्र । राजासीत्समहारथोदशरथस्त्वद्वांशुवंशाग्रणीस्तस्या सन् कमनीय कैलिनिचयाश्चित्रो महिष्यःशुभाः वीरांस्तां चतुरः सुतान् सषुविरे रामं तथा लक्ष्मणं शत्रुघ्नं भरतञ्च कैटभरिपोरंशावतारान्नमी ॥ १३ ॥

शत्रुघ्नोराजपुत्र स्तदनु समभवत्क्षत्रुनिघ्नैकवीरः सोयं स्नेहानु वृत्त्या भरतमनुगतः कैकयी सूनुमेव सौमित्री राममेवानुगम दयसदा धर्मकर्म प्रवीरः श्रीमद्दाशरथाः स्वयं मुरहरिपोरंशावतारान्नमी ॥ १४ ॥

विश्वामित्रागमनं ।

सूत्र । तेषां रामः कुशिकतनय प्रार्थितो यज्ञसिद्धै तातस्यान्तां शिरसि विदधल्लक्ष्मणेनानुयातः । पौरस्त्रीभिर्मधुर कमलैः सादरं वीक्ष्यमाणः कव्यादाली निधनकुतुकी यज्ञभूमिं प्रतस्थे ॥ १५ ॥ निष्क्रान्ताः ।

तपोवन कल्पनं ।

ततःलक्ष्मणसहितःश्रीरामचन्द्रे तपोवनंप्रविशति वैतालिकवाक्यं ।

वैता । विद्यां विद्यिरां विजयां जयाञ्च सम्प्राप्य सम्यङ्मुनिगाधिपुत्रात् । रक्षांसिहन्तुं क्रतुबन्धुबन्धुः समागतःसम्प्रति रामचन्द्रः ॥ १६ ॥

पुनर्वैता । मारीचं निजघान राक्षसचमूनाथं स्वयंराघवः सर्व्वान्मो-

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किल लक्ष्मणस्य विप्रिश्चैर्याताः कृतान्तालयं । तोषं प्रापुरथोमहर्षि सहिताः सर्व्वेपुरान्नेहजास्ताभ्यां संयुयुजुः शुभाग्निधमतिस्फीताः समाप्ताःक्रियाः ॥ १७॥

सूत्र। हृतेरक्षः कुञ्चेतच्च रामेण विधिवत्क्रतौ । निर्वृत्ते कौशिकः प्रायात्ता-भ्यां जनकपत्तनं ॥ १८ ॥ निष्क्रान्ताः।

मिथिलाराजभवन कल्पनं।

अथ मिथिलां प्रविशति रामे वैतालिकैः पठितं।

वैता । योदत्तः कुशिकात्मजायमुनये तातेन यज्ञोत्सव प्रत्यूह प्रश-माय वर्म्मविपिने हत्वाहितां ताड़कां । लब्ध्वास्त्राणि मुनेरवेक्ष्यचमखं तस्या-नुगः कौतुकात् सोयं सम्प्रति राघवो निमिपतेः प्राप्तःपुरीं सानुजः ॥ १९ ॥

जनक । असुरसुर भुजङ्ग वानराद्यामथ नरकिन्नर सिद्धचारणानां । नमयति यदि कोपि चापमेतं मम दुहितुः सपरिग्रहं करोतु ॥ २० ॥

तत्श्रुत्वा रावणदूतः सौष्कलः सकोपः ।

सौष्कल । सार्द्धं हरेण हरवल्लभया गिरीशं हेरम्बषण्मुख वृष प्रमथाव-लीश्च । कैलासमुद्धृतवतो दशकन्धरस्य केयञ्चतेधनुषि दुर्ममदोः परिक्षा ॥२१॥

तयोक्तिं प्रत्युक्तौ।

माहेश्वरंधनुः कुर्य्यादधिज्यञ्चेद्दाम्यहं । गुरोः प्रभोर्धनुर्नोचे चूर्ण-तां नयति क्षणात् ॥ २२ ॥ इत्युक्त्वा दूतेगते ।

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शतानन्दागमनं ।

सूत्र । सभायां नृपयुक्तायां जनकस्य पुरोहितः । शतानन्दोवचःप्राह शृण्वतां सर्व्वभूभृतां ॥ २३ ॥

शता । शृणुत जनकशुल्कं लक्ष्मियाःसर्व्वस्वते दशवदनभुजानां कुण्टिता यत्प्रतिज्ञा । नमयति धनुरेतं यःप्रदारोपदेन । त्रिभुवन जयलक्ष्मी मैथिली तस्यदाराः ॥ २४ ॥

नृपतिभिरव गृहीतेधनुषि जनकवाक्यं ॥

जनक । आद्वीपान्तरतोऽप्यमी नृपतयःसर्व्वे समभ्यागताः कन्येयं कल धौत कोमललक्ष्मिः कीर्त्तिस्तुलातःपरा । नाकृष्टं नच टङ्कितं नमितं नोत्था-पितंस्मानतः केनापीदमहो महद्धनुरतो निर्व्वीरमुर्व्वीतलं ॥ २५ ॥

ससखीगजसीतागमनं ।

सखी । रामोदूर्व्वादलश्यामो जानकीजानकीजता । अनयोर्योग्यउद्वाहो धनुरेतःपणोमहान् ॥ २६ ॥

कमठपृष्ठकठोरमिदंधनु र्मधुरमूर्त्तिरसौरघुनन्दनः । कथमधिज्यमनेन विधीयतामहहतात पणस्तवदारुणः ॥ २७ ॥

श्रीरामेलब्धांकुर्व्वति सीताया उत्साहंवर्द्धयन्लक्ष्मणः ।

लक्ष्मण । देवश्रीरघुनाथ किं बहुतया दासोऽस्मिते लक्ष्मणेमेर्व्वादीन-पि भूधराग्रगणये ज्यीर्ज्ञः पिनाकःकियान् ॥ २८ ॥

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तन्मामादिश वीरस्य भवतोवाक्यादहं कौतुकी । प्रोद्धर्तुं प्रचलायितुं नमयितुं भङ्क्तुं सदैनंक्षमः ॥ २९ ॥

सूत्र । गृहीते हरकोदण्डे रामे परिणयोन्मुखे । प्रस्पन्दे नयनंवामं जानकी जामदग्न्ययोः ॥ ३० ॥

गृहीतेधनुषि रामेजनकस्यजामातः ।

पृथ्विस्थिराभव भुजङ्गमधारयैनां त्वंकूर्मराजतदिदं हितयं दधीथाः । दिक्कुञ्जराः कुरुत तत्रितये दिधीर्षामार्य्यः करोतिहरकार्मुकमातनञ्च ॥३१॥

पृथ्वी यातिरसातलं फणिपतिर्नम्रं फणामण्डलं बिभ्रत् क्षुभ्यति कूर्मराज सहितो दिक्कुञ्जगाःकातराः । आतन्वन्तिच हुंहितं दिगिभटैः सार्द्धंधराधारिणः कम्पन्ते रघुपुङ्गवे पुरजितः सज्यंधनुः कुर्व्वति ॥ ३२ ॥

तत्र नृपतीनां चेष्टा ।

सूत्र । रामेरुद्रशरासनं तुलयति स्मित्वास्थितं पार्थिवैः सिञ्चाम्यिञ्चनवत्य-मेव हसितंदत्वामियस्तालिकां । आरोप्यप्रचलाङ्गुली किलखयैर्मूनं गुणा-स्फालने सर्व्वाकर्षबभग्न पर्व्वनिपुणाः सिंहासने मूर्च्छितं ॥ ३३ ॥

उत्क्षिप्तं सहकौशिकस्य पुलकैः सार्द्धंमुखैर्नामितं भूपानां जनकस्य संशय धिया साकंसमास्फालितं । वैदेहीमनसा समञ्चसहसाक्षेपं ततो भार्गवप्रोद्यद्रं क्षतिरुन्दनेन महता तद्रुग्णैग्रंधनुः ॥ ३४ ॥

रुन्धन्नष्टविधेः श्रुतीर्मुखरयन्नष्टौदिशः क्रोडयन्मूर्त्तीरिदमद्रेश्वरस्य दलय-न्नष्टौकुलपालभृतः । अत्युच्चैर्बधिराणि पन्नगकुलान्यष्टौच सम्पादयन्नुन्मील त्ययमार्य्य दोर्बल दलत्कोदण्ड कोलाहलः ॥ ३५ ॥

लोकान्सप्तनिनादयन् हरिहयानुद्रामयन्सप्तच ध्यानात्सप्तनिवा-

रथन्मुनिवरान्सप्तार्णवान् क्षोभयन् । उन्मूलानिरसातलानि जनयन्स-प्तापि संभूतवान् श्रीमद्राघववाऽदश्वविदलत्कोदण्डचण्डध्वनिः ॥ ३६ ॥

पुण्यश्लीमधनुः कठोरनिनदस्तत्राकरो दिक्स्थयं त्रस्यद्राजिरवेर्विमार्गगम-नं ग्रभोःग्रिरःकम्पनं । दिग्दन्तिस्खलनं कुलाद्रिचलनं सप्तार्णवान्दोलनं वै-देह्यीमदनं मदान्धदमनं त्रैलोक्यसम्मोहनं ॥ ३७ ॥

कोदण्डभङ्गाम्बुखरीकृताग्रं वरंवरेण्यं जनकात्मजायाः । अनन्यसामान्य धनुर्विलासं नमामितं लोकविसर्पिकीर्त्तिं ॥ ३८ ॥

अथ ग्रतानन्देनागीतेदशरथे मिथिलां वैतालिकैः पठितं ।

वैता । जनकनृपतिवाक्यं पुत्रसम्बन्धलाभं सरभसमुपगृह्य श्रीग्रतानन्द वक्त्रात् । अपरमपितनूजवृन्दमादायहृष्टः श्रुतरघुपतिशौर्य्यः कोशलेन्द्रोय-मेति ॥ ३९ ॥

सूत्र । आतिथ्यमानमर्हितं मिथिलाधिनाथः कृत्वातिथिं दशरथंपरमा-तिथेयः । स्वीयेसुतेप्यथ कुशध्वजकन्यकेच प्रत्यादधौ विधिवदेव तदात्मजेभ्यः ॥४०॥

निःग्राणमर्दल रसालगभीर भेरीटङ्कारतालवर वाद्यनादजालैः । पूर्णंबभूवधरणी गगनान्तराणं पाणिग्र हेरघुपतेर्जनकात्मजायाः ॥ ४१ ॥

रघुजनकमहीन्द्रयोस्तदानीमभवदपत्य विवाहमङ्गलश्रीः । त्रिभुवन जनतानन्द यत्र प्रमदमवाप मनोरथव्यतीतं ॥ ४२ ॥

सीतां श्रीरघुनन्दनोथ भरतःकौशध्वजीमाण्डवीं सौमित्रिः श्रुतपत्तनप्रभु वदनां सीतानुजामूर्मिलां । ग्रनुघ्नश्रुतकीर्त्तिमुत्तमगुणां कौशध्वजीमूढवां लाजादाय कृतोत्सवो दशरथः स्वीयांपुरीं प्रस्थितः ॥ ४३ ॥ निष्क्रान्ताः ।

॥ इतिप्रथमोङ्कः ॥

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द्वितीयोऽङ्कः ॥

चित्रपथ कल्पनं ।

अथ पथिपरशुरामेण संसर्गः ।

सूत्र । यद्भङ्ग जनकात्मजाकृते राघवःपशुपतेर्महद्धनुः । तद्ध्वनिश्रवण रोषितस्त्वरन्नाजगाम जमदग्नि जोमुनिः ॥ ४४ ॥

जामदग्न्यः श्रीरामम्प्रति परशुरामं स्मारयति ।

कुर्व्वन् कोपादुदञ्च द्भविकिरज सटापाटलैर्दृष्टिपातैरद्यापि त्रैजकण्ठच्युत रुधिरसरित्सिक्तधारंकुठारं । तीव्रैर्निश्वासपातैःपुनरपि भुवनोत्पातमा सृज्यन्नद्राक्षार्ज्जन्मौर्व्वीकलापं त्रिभुवनविजयी जामदग्न्योयमेति ॥ ४५ ॥

अपिच । चूडाचुम्बितकङ्कपत्रमभितस्तूणीद्वयं पृष्ठतो भस्मस्निग्ध पवित्र लाञ्छनमुरो धत्तेत्वचंरौरवीं । मौञ्जामेखलया नियन्त्रित मधोवासश्चमाश्लिष्टिकं पाशैकामुंक मत्तसूनवलयं दण्डंपरंपैप्पलं ॥ ४६ ॥

सोयंसप्तसमुद्रमुद्रितमही येनार्ज्जुनादुद्धृता छित्वा भैरवसङ्करेतिकठिनं कण्ठं कुठाराच्छलैः । रेवानीरनिरोधहेतुगहनं बाहोःसहस्रंजवात् खण्डं खण्डमखण्डयत् पितृवधामर्षेण वर्षीयसा ॥ ४७ ॥

यच्चाक्रामति सङ्करादुदभवं दुर्व्वार धारास्खलत्कुप्यत् त्रैजकिशोर कण्ठरुधिरैर्नीरेणुकाभूरभूत् । तादृग्वीरवर क्षयम्भर परश्वर्लोकक्रन्याकर क्रीडापुष्करदामरेणुभिरभूद्वीरेव रेणुत्कटा ॥ ४८ ॥ क्रोधं नाटयित्वा ।

जाम । केनेदं कालदण्डान्तरमिच्छता भग्नमजगवं धनुरिति सागसं वारत्रयं ॥ ४९ ॥

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पार्व्वत्यानिजभर्तुरायुधमिति प्रेम्णायदभ्यर्चितं निर्मोकेनचवासुकेर्निचुलितं यत्सादरं नन्दिना। भग्नंयत्त्रिपुरेन्धनं धनुरिदं तन्मन्मथोन्माथिनः सत्येवंभुवि रामनामनिमयि द्वैधीभूतं दृश्यते॥ ५०॥

इत्युक्त्वा सतर्कंसासूयम्।

सहस्रबाऽस्त्वमहंद्विबाऽस्त्वं चक्रवर्त्ती मुनिनन्दनोऽहं। त्वं सैन्ययुक्तोऽस्यहमेक वीरस्तथापिनो पश्यतुतर्कमर्कः॥ ५१॥ इति सूर्यंदृष्टवान्।

उत्कृत्योत्कृत्यगर्भानपि शकलयतुं क्षत्रसन्तान रोधादुद्दामानेक विग्रत्यवधि विग्रसतः सर्व्वतोराजवंश्यान्। पैचंतद्रक्तपूर्णंह्रदमवनि महानन्दमन्दायमान क्रोधाग्नेः कुर्व्वतो मेनखलुविदितः सर्व्वभूतैः प्रभावः॥ ५२॥

कुप्यत्क्षत्रक्रियोरःकठविगलदसृक्धारासरिन्निर्वृत्ताभिषवस्य क्षत्तग्निरसःकेशान्कूशान् कुर्व्वतः। तावद्रक्तजलाञ्जलिः पितृगणैर्पस्य क्षयंखीकृतः सन्तोषेमजुगुप्सया करजया क्षत्रेनशोकेन वा॥ ५३॥

अपिच। आजन्मार्थंकार्तवीर्य्यार्ज्जुनभुजविपिन क्षेदलीलाखभिन्नः केयूरग्रथिरलोत्करकलज रजत्कारघोरःकुठारः। तेजोभिः क्षत्रगोत्रप्रलयसमुदितादग्नर्कानुकारः किंनप्राप्तः श्रुतिं ते पुरमथन धनुर्भङ्गपर्य्युत्सुकस्य॥ ५४॥

खकुठारं प्रदर्शयति।

अभ्यग्निं जमदग्निराश्रम पदैर्यैः श्रूयते श्रोत्रियैः श्रूयेचाहमहं युभिर्मुदितिभिस्तेभयेसाक्षिणः। इत्थंवाक्रोधवशाभृगोर्भगवतो भाविखधाविप्लवः खाधायेनशपेशपे परशुनापत्न्यापशूनांशपे॥ ५५॥

श्रीरामःसानुनयं।

वाङ्मात्रेणधनुर्विदितं भवताभार्गवस्य त्रैयम्बकस्य सुतरामयमेवदोषः। तच्चापं परशुराममभक्तमस्य दोर्विलासितानिमुदेगुरूणां॥ ५६॥

रामवचनमनाकर्ण्यैव परशुरामः ।

परशु । क्षत्रदावरथी रामो मद्यशश्चन्द्रवारितः । पुरारेःकार्मुकं येन भग्नं तिष्ठतिभार्गवे ॥ ५७ ॥

एवमाकर्ण्य श्रीरामःसविनयं ।

राम । स्तृष्टंशपिनवास्तृष्टंकार्मुकं पुरवैरिणः । भगवन्नात्मनैवेद मभव्यत करोमिकिं ॥ ५८ ॥

हारःकण्ठेप्रभवतुतरामभ्रकिम्वाकुठारःस्त्रीणां नेत्राण्यधिवसतुनः काज्जलंवाजलं वा । संपश्यामोनिरूपममुखं प्रेतभर्तुर्मुखं वा यद्वातद्वाभवतु नवयं ब्राह्मणेषु प्रवीराः ॥ ५९ ॥

अपिच । निहन्तं हन्तगोविप्रान्नशूराराघवा वयं । अयंकण्ठे कुठारस्ते कुरुराम यथोचितं ॥ ६० ॥

अथ युद्धोद्यते परशुरामे दाशरथिःमुने क्षमस्व ।

भोब्रह्मन्भवतासमं नघटतेसंग्राम वार्त्तापिनः सर्व्वेहीनबलावयं बलवतां यूयंस्थितामूर्द्धनि । यस्मादेकगुणं शरासनमिदंराजन्य कानाम्बलं युष्माकं द्विज जन्मनां नवगुणं यज्ञोपवीतंबलं ॥ ६१ ॥

अथ परशुरामंप्रति लक्ष्मणः ।

पुरेाजन्मानाद्य प्रभृति ममरामः स्वयमहो नपुत्रः पौत्रो वा रघुकुलभुवा-मित्तिभजां । अधीरंधीरं वाक्षयतुजनो मामयमयं मयावद्धो दुष्टद्विजद-मनदीक्षा परिकरः ॥ ६२ ॥

लक्ष्मणं सान्त्वयन् श्रीरामः ।

श्रीराम । जातः सोहंदिनकरकुले क्षत्रिय श्रोत्रियेभ्यो विश्वामित्रादधि

भगवतो दत्तदिव्यास्त्रभारः। अस्मिन्नंशेऽवतुज्ञभोदुर्यशो वायशोवा विप्रेग्रहः यद्यद्यशुवशः साहसिष्याद्विभेमि ॥ ६३ ॥

तथाविरामंप्रति परशुरामः।

तथापमीग्रभुजपीडनपीतसारं ग्रामप्यभव्यत भवांकुनिमित्तमार्थ। राजन्यकप्रधनसाधनमस्मदीयमाकर्षकार्म्मुकमिदं गवहध्वजस्य ॥ ६७ ॥

सूच। रामस्तदादावधनुःसहेचं वाजद्यसंयुज्य तदाचकर्म। भातिस्मसाक्षाम्बरध्वजोयं मतिंप्रविच्छेदच भार्गवस्य ॥ ६५ ॥

तथापमाकर्षति ताडकारावाकार मुत्तापिविग्राचनेत्रा। सासूयमैक्षिष्ट विदेहकन्यावन्यां जिमन्यांपरिजेष्यतीति ॥ ६६ ॥

भार्गवःसानुनयं।

वःक्षात्तवीर्यस्य भुजान्सहचं चिच्छेदवीरोयुधिग्रामदग्न्यः। सशायचे रामकराधिरूढेवृक्षमस्यव प्रबलीवभूव ॥ ६७ ॥

यावद्भूजंटिधर्म्मपुचपरशु युक्षाक्षिचस्यक्षिपमेजीग्रोक्षितपिच्छचावद्रुम-तीक्रोस्त्रामधास्यत्पदं। नैक्षोक्षाभवदानदक्षिजभुजावद्भभदिक्षोदयेा देवोयं दिनक्षत्रुचे क्षतिक्षको न प्राभविष्यद्यदि ॥ ६८ ॥

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जामदग्न्य वरप्राप्तिसीताराम ।

इत्युक्त्वा जमदग्निसूनुः सभगवान् देव पितामहीगुरवेऽर्पयित्वा धनुः
मनुष्यातीतसत्कर्मभिः । त्यागात्सप्तसमुद्रमुद्रितमही निर्याऽदानावधिः सत्यं
पूर्णमतप्यतोनिधेर्भगवतः किं किं नलोकोत्तरं ॥ ६९ ॥

सूत्र । श्रुत्वापभावं रघुनन्दनस्य तदङ्कमालिंग्य सतीतिमार्द्रं । विनम्रय-
न्निजमदग्नि सूनुस्तेजो महत्त्वस्य वधान्निवृत्तः ॥ ७० ॥

यद्वीरामं परित्यज्यभार्गवः स्वीयमाश्रमं । राजापि सहरामाद्यः पुनैश्चत्तर
वोत्सवां ॥ ७१ ॥

मङ्गागतिंपरशुरामममुनोसत्तेजोनाशेन व्याप्तसर्वसुजनान् पितृमातृदर्शनात् ।
सम्मान्यमान्यतमविप्र गुरुस्वजातीन्विश्वासं निजपुरीं प्रजगाम रामः ॥ ७२ ॥

अथाम्बरेजनकजा रघुनन्दनोच दृष्ट्वाचिराम्मदनबाणनिपीडिताङ्गो ।
गत्वासखीजनगिरंखररश्मिमाली घर्मात्ययातसलिले चरमस्यकिनो ॥ ७३ ॥

कस्यिनप्रयनागारस्मृति सीतासन्दर्शनं ।

अथ यातेसप्तदिनत्रिनी वान्वे सिन्धुपुत्रे शाखीभि स्वरमुद्दिते रघुना-
थकुलेश । रामःकामंगुरुजन गिरामन्दिरे सकलोभूत् वामेऽङ्गं जनकतन-
याया नन्दयन्ती जगाम ॥ ७४ ॥

सूत्र । जनन्दसजनैर्राजा गृहेज्ञानैः सपूजितः । कौशल्याच सुमित्राच
केकेयीच सुमध्यमा ॥ ७५ ॥

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वधूप्रवेशेयुक्ता याचाभ्यांराजयोषितः । ततःसीतां महाभागामूर्मिलां चयशस्विनीं । ७५ ।

कुशध्वजसुतेचोभे जगृहुर्नृपयोषितः । मद्रचाचापमेर्षोमे शोभिताः शोभनवाससः । ७७ ।

देवतायतनान्याशु सर्वाचा प्रत्यपूजयन् । अभिवाद्याभि वाद्यांच सर्वा राजसुतास्तदा । ७८ ।

शुश्रूषमाणाःपितरं वर्तयन्तिनरर्षभाः । अस्यपित्वयज्ञस्य राजादशरथःसुतं । ७९ ।

भरतंकेकयीपुत्र मनुवीक्ष्यनरन्दमः । अयं केकयराजस्य पुरोवसति पुत्रक । ८० ।

तां नेतुमागतोवीरोयुधाजिन्मातुलस्तव । श्रुत्वा दशरथश्चेतद्भरतः कथयीसुतः । ८१ ।

अमन्यायाभिचक्राम भ्रातृभ्यां सहितस्तदा । आगच्छन्तंपितुर्मातुलयमन्या द्विजर्षभं । ८२ ।

मातुलापितरंचेक्ष्वाकुभ्यां सहितोबली । युधाजित्प्राप्यभरतं सभ्रातृभ्यं प्रहर्षितः । ८३ ।

अपृच्छत्प्राविशद्वीरः पितातस्य पुरोवच । अनेच भरतेरामो लक्ष्मणश्च महाबलः । ८४ ।

पितरंदेवसङ्काशं पूजयामासतुस्तदा । पितुरामन्त्रणेचैव पौरजानपदेषि सर्वशः । ८५ ।

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चकारतामः सर्वाभिप्रियाभिच हितानिच । मातृभ्योमातृकार्याणि कृत्वा परमयंयतिः ॥ ८६ ॥

गुरुभ्योगुरुकार्याणि बालेबालेष्वथेक्षत । यवन्दद्गुरवः प्रीतोब्राह्मणाने गमाक्षया ॥ ८७ ॥

रामस्य प्रीतवृत्तेन सर्वे विषयवासिनः । तेषामति यशाश्लोके रामःसत्य पराक्रमः ॥ ८८ ॥

स्वयम्भूरिवभूतानां बभूवगुरुवत्तरः । रामश्चसीतयासार्धं विजहार बहून् वतून् ॥ ८९ ॥

इति सर्वेनिष्क्रान्ताः ॥

इति द्वितीयोङ्कः ।

अत्रायं वृत्तान्तः । सद्भिःसह पुनर्विवेचनायामस्मिन्नङ्के पञ्चसप्ततितम श्लोकादारभ्यैकोननवतितमश्लोक पर्यन्तं यद्यपि पञ्चदशश्लोकाः आदिरस घटिताः सुश्राव्याश्चयापि महावीराग्रेसरकेसरि श्रीरामचन्द्रपत्न्याः औज्ञान-क्याः अन्तःपुरक्रीडावर्णनं पाठकवर्गाणां सङ्गोचावहमतस्तान्परित्यज्य तत्रस्य गार्हस्थ्यसवृत्तान्तघटित श्लोकान् श्रीमद्वाल्मीकि रामायणादुद्धृत्यात्रिनङ्के सूत्रधारोक्ति रूपेणनिवेश्याङ्क पञ्चाशत्परिपूर्तिः कृतेतिविदामुपबृंहणविद्वांसः ॥

तृतीयोऽङ्कः ॥

पुनरयोध्या ।

प्रथमंसूत्रधारः ततः ससभाजनदशरथ सुमन्त्रागमनं ।

भुक्त्वाभोगान्सुरम्यान् कतिपयदिवसं राघवोधर्म्मपत्न्यासार्द्धं वर्द्धिष्णुकामः अवजमुनिपितुः प्रापदाश्रापकालं । धत्तेकस्मादिवस्माच्चिन किरतां हाम-हेत्यात हेतोरल्पादशङ्कः प्रचयङ्कःप्रपततिनभसः कम्पतेभूतधात्री ॥ ९० ॥

दिद्वागोधूसरोभूदहनिवऋतराःस्मारतारास्फुरन्तिस्वभोगोभोगवीयं ग्रहजमसमयेरोधिरी ग्रक्रवृष्टिः । मध्याह्ने ध्वांक्षघोषः श्वगजहतमति स्वीत केरप्रचारो वारंवारंगभीरप्रलयदहमहाकोलघोत्कारघोषः ॥ ९१ ॥

अत्रान्तरे दशरथस्य चेष्टा ।

सूत्र । रामेनयत्रयंदृष्ट्वा लोकधर्मांसहत्वयत् । यौवराज्याभिषेकाय नि-श्चिकाय दिदेशच ॥ ९२॥

अथ रामाभिषेकप्रसङ्गे सुमन्त्रोवहिर्निःकृत्य नागरान्प्रत्याह ।

सुमन्त्र । स्वीयांजरामुपगतामवलोक्यराजा रामंचराज्यकहनंचममा-वलंच । राज्याभिषेक परमोत्सवमस्य कर्तुंव्यादिदेशनगरेजनाः कुरुतप्रमो-दं ॥ ९३ ॥

सूत्र । रामाभिषेके मदविभक्षायाः कक्षाचुतोहेमघटकक्षरक्षाः । सोपा-ध्यायोऽथ चकारगर्ज्जं ठठं ठठं ठं ठठठं ठठं ठः ॥ ९४॥

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केकयीप्रविशति ।

अथ केकयीखगतं पतितमनर्थान्तरं राजानमुपस्कृत्यप्रकाशं जयति
जयति महाराजोदग्ररथः ।

सूत्र । श्यामोग्रेन्दीवराभं वरनयनयुगं विभ्रतीखर्णकान्ति र्गत्वाराजान मुच्चैर्दग्ररथमवदत् केकयीसाधुमध्ये । राजन्रामाभिषेको विरमतुजडधीर्नि-श्चक्षत्रे कुलेस्मिन् भूपुत्री यस्यपत्नीसहिभवतिकथं भूपतीरामचन्द्रः ॥ ६५ ॥

राजाश्वाह ।

केकयिइहास्यतांउपविश्य केकयीएवमेवं कथयतिराजानं किंतत्त्यमङ्ग-लेयंवधूः यतोह्यस्याश्चागमनानुपदमेव महोत्पाताः दृश्यन्ते तदेनांदूरतो निः-सार्य मह्यञ्चप्राक्स्वीकृतं वरद्वयं प्रदीयतांतदेवसीतालक्ष्मण सहितस्य रामस्य वनप्रयाणं भरतस्यचक्रवर्त्तित्वे अभिषेकः ॥

ततोदग्ररथः ।

हारामभद्रप्राणाधिकभूपुत्री तवपत्नी तथापितस्यभुवःपरिग्रहणं अनुचितं दमिति मत्वाकेकयीत्वां निवारयामास ॥

ततःसुमन्त्रःखगतं राजरथेअभिप्रायस्तत्स्वयमेव गत्वारामचन्द्रायनिवे-दयामीति निष्क्रान्तः । जयतिजयतिश्रीरामचन्द्रः भृत्यस्ते सुमन्त्रोस्मि निवेदया-म्यात्मानमिदमन्यच्च ॥

अत्रैवकेकयसुतानगरीजनानां माङ्गल्यमुन्मदकुलाकुलवारयोघं । तुभ्यं प्रयंन्यसति प्राक्सखेनरेन्द्रे प्राक्स्वीकृतंवरयुगं स्मयाचतेमं ॥ ६६ ॥

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तदेव वरयुग्मं।

रामोयातुवनंचतुर्दशसमामूर्ध्वं जटांधारयन् वन्यांवृत्तिमुपागतो विरचि-
तांसीतासखःसानुजः। राज्यंसानुचरं समुन्नतमिदं संन्यस्यतांमत्सुते श्रुत्वैवं
सतुनिष्ठुरं वचइदंभूमिंगतोविह्वलः॥ ९७॥

कैकयींप्राप्य श्रीरामः।

वैखानसैःपरिवृतेषुवनेषु वासस्तातार्चया जननिजनतवानुरोधः।
प्राणाधिकस्य भरतस्यचराज्यलाभो रामेण देविकिमतःपरमर्ज्जितव्यं॥ ९८॥

युग्मं चरजाःप्रजामभिलष्यन्तःपुरान्निष्क्रान्तः।

राम। श्रीरामोलक्ष्मणंप्रति वत्सलक्ष्मणप्रजावतीमादायाग्रेभव अहंतातं
नत्वा यावदागच्छामि॥

सूत्र। तातंदशरथंनत्वा मातरौ जननीं ततः। मैथिल्यासहितोरामोल-
क्ष्मणेनवनंययौ॥ ९९॥

गुर्व्वाज्ञापरिपालनात्प्रतिवनं संप्रस्थितंराघवं दृष्ट्वासौत्वरिता विदेहतनया
स्वंस्वंजनंपृच्छती। नत्वाश्वश्वशुरान्यवांघ्रियुगलं पश्चात्सुमित्रांपुनः पृष्ट्वासौजुष
सारिरामिककुलं रामानुगाप्रस्थिता॥ १००॥

अथ सुमित्राभवनं।

लक्ष्मणंप्रति सुमित्रावचनं।

रामंदशरथंविद्धिमांविद्धि जनकात्मजां। अयोध्यामटवींविद्धिमच्छपुत्रवधा
सुखं॥ १०१॥

रामंप्रति सुमित्रावचनं ।

वाचाविदेहतनयालक्षितौ भवन्तौ दिग्दक्षिणाच रजनीचरचक्रजुष्टा ।
तद्वत्सवत्सलतयेदमुदाहरामो मारामगच्छनयदक्षिणदक्षिणाग्रां ॥ १०२ ॥

अथावसरे पौराः प्राहुः ।

सूत्र । अभिनवगुरुग्रामेरामेविमुच्चतिपत्तनं तरुतलकरुणं भारद्वारे निमज्जतिसज्जने । अचलदचलैरुर्व्वीगुर्व्वीपरं नतुकेकयीकुक्षिपूर्वडिम्ब प्रायंप्रायोमनोवतयोषितां ॥ १०३ ॥ ततःसर्वे निष्क्रान्ताः ।

अथ वनकल्पनं ।

सीतागमनं ।

अथ वनप्रस्थाने पथि सीतावचसारामखेदः ।

सद्यःपुरीपरिसरेषु शिरीषमृद्वी सीताजवात्प्रिचतुराणि पदानिगत्वा ।
गन्तव्यमस्तिकियदित्यसकृद्वदन्तीरामामुखः क्षतवतीप्रथमावतारं ॥ १०४ ॥

सद्यैवकर्णाभरणप्रसूनै रिद्धैवबालातपतापितासि । दिनान्तरम्यानिवनान्य मूनित्वंकेन वैदेहिविलङ्घयेथाः ॥ १०५ ॥

इत्युक्त्वा वनं दर्शयति ।

मुनिगणः प्रविशति ।

नार्यभित्तुर्व्वरयुवतिमान् गतिविद्युर्धनुर्ब्बाणराजः पुनोनहिनहिजटाजू-

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दभारंदधानः । गार्ध्याधीनवगुञ्जधरः पञ्चकक्षादक्षात्पुण्डरीके नवनवनय-
ज्ञानमलः कोयमेति ॥ १०६ ॥ इति परस्परमवलोकयन्तस्तस्थुः ।

धरणीं प्रति श्रीरामः ।

अस्खलदलतनिमग्नस्निग्धपादारविन्दाकठिनतरधरण्यां याद्यकक्षात्प्रसक्ष-
न्ती । अवनितवसुतेयं पादविन्यास देशेत्यजनिजकठिनत्वंजानकीयात्यरण्यं॥१०७

पथिकवधूनामागमनं ।

पथिपथिकवधूभिःसादरं पृच्छमाना कुवलयदलगौरःकोयमार्येतवेति ।
स्मितविकसितगण्डं व्रीडविभ्रान्तनेत्रं मुखमवनमयन्ती स्यष्टमाचष्टसीता ॥१०८

मरुचरणपातंगन्धर्वतां भूःसदर्भांविरचय सिचयान्तं मूर्ध्नि घर्मांकठोरः ।
तदितिजनकपुत्रीलोचनै रश्रुपूर्णैः पथिपथिकवधूभिः स्निग्धतावीक्षि-
ताच ॥ १०९ ॥

इति पथिकवधूनां प्रस्थानं ।

सूत्र । प्रथमपथिकमस्मिन् काननेरामभद्रं तदनुचरत्र चारित्रयेवमेकाकि-
नीसा । त्वरितमगमयन्तीपर्यटन्ती दिगन्तान् शशधरमणिरेन्दुं रोहिणी
वन्निनाय ॥ ११० ॥ निष्क्रान्ताः ।

पुनरयोध्याकाण्डं ।

सुमन्त्रदशरथयोरागमनं ।

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अथ श्रीराममनुव्रज्यागतः सुमंत्रो दशरथंप्रति ।

सुमन्त्रः । भवद्भिरारोप्यमपास्यतूणीवनं जगामैवरघुप्रवीरः । निषङ्गपृष्ठं शरचापहस्तं तंलक्ष्मणोगा दनुसीतयाच ॥ ११९ ॥

तदाकलय्य दशरथः ।

आकृतस्याभिषेकाय प्रस्थितस्यवनायच । नमयालक्षि तस्यास्यस्वल्पोप्याकारविभ्रमः ॥ ११२ ॥ इत्युक्त्वा ।

दशरथः स्वगतमाक्षिपति ।

हृदयंनोपयातोसि दित्सुसर्व्वासुवीक्षसे । वत्सरामगतोसीति सन्तापादनुमीयते ॥ ११३ ॥

सूत्र । श्रुत्वासुमन्त्रवचनंनवनप्रयाणं शापस्यतस्यच विचिन्त्यविपाकवेलां । हारावधेति सकृदुच्चरिते नृपेण निश्वस्यदीर्घतर मुच्छ्वसितंनभूयः ॥ ११४ ॥

अथ पौरजनागमनं तदुक्तीच्च ।

पौरजनाः । जातःसूर्य्यकुलेपितादशरथः क्षोणीभुजामग्रणीःसीतासत्यपरायणाप्रणयिनीयस्यानुजोलक्ष्मणः । दोर्दण्डेनसमोनचास्तिभुवने प्रत्यक्षविष्णुः स्वयंरामोयेन विडम्बितोपिविधिना चान्येजनेकाकथा ॥ ११५ ॥

जामातापुरुषोत्तमो भगवतीलक्ष्मीःस्वयंकन्यका दूतोयस्यबभूवकौशिक मुनिर्यज्ञा वशिष्ठःस्वयं । योदाताजनकः प्रदानसमये चैकादशस्याग्रहाः किंत्रमो भवितव्यतांहतविधे रामोपिघातोवनं ॥ ११६ ॥

प्रविश्यकेकयीभरतः ।

अथ मन्त्रिभिरानीतो भरतोमातरमुक्तिप्रत्युक्तिभ्यांपृच्छति ।

मातस्तातःक्वयातः शुरपतिभवनं क्षत्रकुलःपुत्र प्रोक्तात्कोसौपुत्रस्वतुर्णांत्वम-

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वरजतया यस्यजातः किमस्य । प्राप्तोसौ कानना[न्तं किमिति नृपगिरा किंतदा-
सौवभावे महाग्रहः कथंते किमिहतवधराधीशता हाहतोस्मि ॥ ११७ ॥

रामंप्रति तत्प्रयाणं ।

रामोमूर्ध्नि निधायकाननमगान्मात्रामिवार्त्तो गुरोस्तद्वाक्यापिच लक्ष्मणेन
सकलंमात्रासहैवोज्झितं । श्रीश्रीराममयात्वया सहवनेस्थेयं यतस्तेनुजः सौ-
मित्रिःसग्निगुरुर्गतोपि भवतस्त्रापादितः स्वःपथं ॥ ११८ ॥ इत्युक्त्वा ।

पुनःस्वगतंकैकयींभरतः ।

भरत । नैधानिष्ठुरमतिरात्मकुलोचितेषु वंशेषु सत्स्वपिखलापिशितामगीव ।
माकन्दशाखिनिवने विषवल्लिकेवहाहन्त कैकयसुताकथमाविरासीत् ॥ ११९ ॥

कानमृगीव्यतिवाहितराजवेश्मामन्दयन्तमखिलानवलोकनेन ।
हाहन्तकैकयसुता नयनाभिरामं रामंकथंच मुनिवेशधरं चकार ॥ १२० ॥
इति सर्वे निष्क्रान्ताः ।

अथ पुनर्नगरचनं चित्रकूटाश्रम कल्पनच्च ।

ततो भरतंवनेसमायातंप्रति श्रीरामः ।

राम । परस्त्रीमातेवक्वचिदपिनलोभः परधनेननमर्य्यादाभङ्गः स्वजनमपि
ननीचेष्वभिरुचिः । रिपौग्राह्यं धैर्य्यंविपदि विनयःसम्पदि सतामिदंवर्त्मभ्रात
र्भरतनियतोयास्यसिसदा ॥ १२१ ॥

वाक्कासज्जनसङ्गमेपरगुणे प्रीतिर्गुरौनम्रता विद्यायांव्यसनंस्वयोषितिरतिर्लोकापवादाद्भयं । भक्तिर्भूतिनि शक्तिरात्मदमने संसर्गमुक्तिःखलेष्वेते येषु वसन्तिनिर्मल गुणास्तेभ्योनरेभ्यो नमः ॥ १२२ ॥

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अन्योपदेशेन भरतं शिक्षयति ।

सामान्योयंधर्म्मसेतुर्नराणां काले काले पालनीयोभवद्भिः । सत्वानत्वाभा-विनः पार्थिवेन्द्रान्भूयोभूयो याचतेरामभद्रः ॥ १२३ ॥

भरतः स्वगतं ।

भरत । श्राहन्तमातरहहज्वलितानलोमांकामंदहत्यग्निशैलकृपाणबाणाः । मथ्नन्तुतान् विषहतेभरतःसलीलं श्रीरामचन्द्र पदयोस्तुनविप्रयोगं ॥ १२४ ॥

श्रीराम । मांवाधतेनहितथा विपिनेषुवासो राज्येरुचिर्जनकबान्धव वत्सलस्य । रामानुजस्यभरतस्य यथाप्रियायाः पादारविन्दयुगलेद्दति सत्य-लाक्षाः ॥ १२५ ॥

ततः सीतांप्रणमति भरतः ।

सूच । मूर्द्धाबद्धजटेन वल्कलभृतादेहेन पादानतिं कुर्व्वाणे भरतेतथा प्रहदितं तारस्वरैःसीतया । येनोद्विग्न विहङ्गसंकुलतरु र्निःसंमदः श्वापदः शैलेन्द्रे पिकिलैधभूरितिरभूत्साश्रुप्रयःप्रस्रवैः ॥ १२६ ॥

ततः श्रीरामपादानतोभरतः ।

आर्य्योराज्यमलंकरोतु विपिनेवासोमयास्वीकृतस्त्राताद्या परिपालनंवत फलंगृह्णातुनत्तोभवान् । इत्युक्तोभ्युपगम्य चाहृतमनाराज्येयदाराघवः संप्राप्तो-भरतस्तदानिजपुरी मादायतत्पादुके ॥ १२७ ॥

राज्येतेनाभिषिक्तोथ नन्दिग्रामगतःस्वयं । राघवागमनापेक्षी भरतोपा-लयन्महीं ॥ १२८ ॥ निष्क्रान्ताः ।

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अथ सगोदावरी पञ्चवटीवन कल्पनं।

तत्र सीतासहित रामलक्ष्मणयोरागमनं।

सूत्र। दृष्ट्वाश्रमानथ चिरायविहाय चित्रकूटस्थलीमिह विराधवधं विधाय। कुम्भोद्भवेनमुनिना सहमन्त्रयित्वा रामोनिवासमकरोदथपञ्चवट्यां॥१२९॥

तंप्रयोदमिववीक्ष्यसप्रभं कम्पमान कमनीयकञ्चाया:। ताडवालिविदधुक्तखण्डे दण्डकाननगिरिस्थिरिद्युवानः॥ १३०॥

राघवेनलघुनारघुनाथ प्रेरितेनविपिनादुपनीतं। खर्ज्जवर्जमकरोदधिकर्णं कर्णिकारकुसुमंकरभोरः॥ १३१॥

तत्र गमनसमये रामचन्द्रंप्रति सीता।

सीता। पदकमलरजोभिर्मुक्त पाषाणदेहामलभत यदङ्घ्र्यां गोतमोधर्म्मपत्नीं। त्वयि विचरतिग्रीर्ग्राव विंध्याद्रिपादे कतिकतिभवितारस्तापसादारवन्तः॥ १३२॥

अथ लक्ष्मणोनदीं दृष्ट्वानाविकमाह्वयति नाविकः प्रविश्य रामचन्द्रंप्रति।

नाविक। मानुषीकरजरेणुरक्षिते पादयोरितिकथा प्रथीयसी। ज्ञातयामि तवपादपङ्कजे नाथदारुदृषदोः किमन्तरं॥ १३३॥

उपलतनुरहल्या गोतमस्येहणापादियमपि मुनिपत्नी प्रापिताक्षापिवास्यात्। चरणमलिनसङ्गानुग्रहन्ते लभन्तीभवतुचिरमियंनः श्रीमती प्रोतयात्री॥ १३४॥

[अथ पर्णशालाकल्पनं तेषां तत्रनिवासश्च।]

सूत्र। दृष्ट्वातिदैन्यं जनकात्मजाया स्वयंवरामः सहलक्ष्मणेन। गोदावरी तीरसमाश्रितेषु देशेषुचक्रे निजपर्णशालां॥ १३५॥

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ततः शूर्पणखाप्रविशति ।

स्त्रीमायया हरतिशूर्पणखेति बुद्ध्वा सौमित्रिणा सपदि खड्गनिकृत्तनासा ।
सारावणस्यभगिनी कुपिताथगत्वा प्रत्यानिनाय खरदूषण सैन्यमुग्रं ॥ १३६ ॥

चतुर्दूषणसहस्रकं परमचण्डरक्षोगणं निहत्ययुधिसत्वरं सकलमेकबाणेन सः । खरंत्रिशिरसान्वितं तदनुदूषणंदुर्द्धरं जघानघनघोषणस्फुरितकार्म्मुको राघवः ॥ १३७ ॥

सीताशंसुधाहृद्यं श्रुत्वाशूर्पणखामुखात् । राममोहायमारीचं प्रेषयामासरावणः ॥ १३८ ॥ निष्क्रान्ताः ।

ततः कियदंशेपश्चवट्याः मारीचः प्रविश्य ।

मारीचःस्वगतं ।

मारीच । छतान्तदण्डप्रकाण्डदोर्दण्डः सकिलचण्डांशुवंश्याखण्डलोरामचन्द्रः । अयसपि महेन्द्रावस्कन्धस्थानं लङ्केश्वरस्तदवश्यं शमनभवनातिथिनाभवितव्यं जीवितेनाद्य ॥ १३९ ॥

राघवादपि मर्त्तव्यंमर्त्तव्यंरावणादपि । उभाभ्यामपिमर्त्तव्यं वरंरामान्नरावणात् ॥ १४० ॥ इत्युक्त्वामारीचो निष्क्रान्तः ।

ततःपद्माशान्तिकं हेममृगरूपीमारीचागमनं ।

सूत्र । सुललितपल्लवमूलैस्तत्रकालंक्रियन्तं दशरथकुलदीपंसीतयालक्ष्मणेन ।
रमयतिदृष्टकण्ठोत्कण्ठया प्रेरितंद्राक् कनकमयकुरङ्गं जानकीसंददर्श ॥ १४१ ॥

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ततः सीता श्रीरामंप्रति।

प्रियतम मृगमद्भुताङ्गमेनं मृगपतिविक्रम देहि मे प्रसीद। इति जनक-सुतावचोनुरोधात् कनकमृगं सशरोन्दियायरामः ॥ १४२ ॥

ततोगच्छन् श्रीरामोलक्ष्मणंप्रति।

श्रीराम। वत्सलक्ष्मण त्वमस्याः प्रजावत्याः सहायोभव। यादवहं कनक कुरङ्गं निहत्यसमागच्छामीति निष्क्रान्तः ॥ १४३ ॥

रामान्वेषणं।

सूत्र। आलोकयन् विधिखमेकशरेणमन्दं क्रोदण्डकाण्डमपरेण दधार सज्यं। संलक्ष्यपुष्पलतया पटलंजटानां रामोमृगं मृगयते वनवीथिकासु ॥१४४॥

मृगचरितं।

क्षणप्राप्यमुपेति खेदचिनृजं नस्पृश्यतां गाहते गुल्मान् प्राप्य निवर्त्तते त्रिसप्तयानाघ्रायचाघ्रायच। भूयः पश्यति गच्छति प्रतिदिशं कण्डूयतेखांतगुं दूरंधावति तिष्ठति प्रचरति प्रान्तेषु मायामृगः ॥ १४५ ॥

तत्र सीताचलक्ष्मणंप्रति।

चिरयति मृगान्वेषीनाथः कथं रघुनन्दनो वनपरिसराक्षेते क्रूरक्षपाचर भैरवाः। मुहुरपिभवानुत्क्षोनव्यायसः परिमार्गते व्रजतितदहोचेतः किं किं न चक्षमशङ्कते ॥ १४६ ॥

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चिरात्दृष्टे रामेकरञ्च कटुभिर्मैथिलसुता वचोभिः क्रोदग्धाटनिजनित-रेखान्तरगतां । निधायैनांरामःस्फुरितपदपद्माङ्कितभुवं तदध्वानं पश्यन् कथ-मपिस सौमित्रिरगमत् ॥ १४७ ॥

सूत्र । नीतोदूरं कनकहरिणद्वद्मना रामभद्रः पश्चादेनं द्रुतमनुसरत्येव वत्सःकनिष्ठः । विभ्यद्विभ्यत्प्रविशति ततः पर्णशालां सभिक्षुर्धिग्धिक्कृत्यंप्रथयति निजामाकृतिंरावणोयं ॥ १४८ ॥

रामान्मुक्तैकबाणप्रतिहतहृदयः काञ्चनाङ्गः कुरङ्गः सद्योमारीचनामाऽजनि रजनिचरः साङ्गरक्तान्तरात्मा । भिक्षुःक्रोपिच्छवार्द्रान्मणिखचित चलत्कुण्डल मेत्रिग्रोभावीचीलेखत्कपोलस्फुरित दशशिरा कुम्भकर्णाग्रजोभूत् ॥ १४९ ॥

अपिच । बाणेन दिव्येन रघुप्रवीरो मृगस्यवक्षःस्थल बद्धलक्ष्यः । विध्याध यावत्तरसा तपस्वी दशाननस्तावदिहाजगाम ॥ १५० ॥

भिक्षुः । भिक्षांप्रयच्छ ननु सूर्य्यकुलावतंसे कन्ये विदेहनृपतेः प्रथितासिसाध्वि । एतद्गृहाश्रु हरिपादरजोविमिश्रं निर्माल्यदामसकलेप्सित सिद्धिहेतु॥१५१॥

इति तुलसीं दर्शयति ।

सीता । दृग्भङ्गिमश्लिमग्नैतरसतीरहस्यमन्वेषयन् कपटभिक्षुकलक्षितोसि । आसं प्रभुः सुभगनाहमिति त्वमस्वभैक्षायमाकुरु मृषात्वयमङ्गचिन्ते ॥१५२॥

सूत्र । सद्याहरद्भिक्षि देहिभिक्षामलंघयल्लक्ष्मणदत्त रेखां । अ-याहतां पालितवे क्षिपन्तीं समाह्वयन्तीं रघुराज पुत्रैः ॥ १५३ ॥

मार्गंमार्गंमृगयति मृगारातिं रामेविरामेशोकंशोकं गतवति गते लक्ष्मणे लक्ष्मणेन । सीता सीतातपसतनया राज्यलक्ष्मीमलक्ष्मीनीतानीता सुरसुरवधूरा-वणेरावणेन ॥ १५४ ॥

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रावणेनहृतासीता लक्ष्मणपक्षेऽसिताष्टमी । अर्द्धरात्रेदिनस्यार्द्धेअर्द्धचन्द्रार्द्धभाक्करे ॥ २५५ ॥

सीता दशमुखनीता भीतावदतिस्म काञ्चनद्योता । रघुनन्दन रघुनन्दन रघुनन्दन रामचन्द्रेति ॥ २५६ ॥

हारामहारमन हा जगदेक वीर हानाथ हा रघुपते किमुपेक्षसेमां । इत्थंविदेहतनया बहुधालपन्तीमादाय राक्षसपतिर्नभसा जगाम ॥ २५७ ॥

रावणस्य रथसङ्गतासती नूपुरं परिससर्ज सत्वरा । उत्तरीयमपि वस्त्रखं क्षिपिचावहारमपिचस्थलेस्थले ॥ २५८ ॥

अथ तत्रवनस्थ जटायुवृत्तान्तः ।

सूत्र । इतोवार्यरामः क्षिपति हरिणे मुक्तकरुणः सचायः सौमित्रिः खलजनमनुयातिस्मुतमिह । इतः सीताभिख्यामुपनयति भिक्षोः करतले जयं लोमुपेक्षन् युगपदहमालोकयमिदं ॥ २५९ ॥

रावणरथस्थां सीतांदृष्ट्वाजटायुः खगतं ।

मारीचमृगयाव्यग्रे रामभद्रे च लक्ष्मणे । कथमेषा कुरङ्गाक्षी रावणस्य रथोपरि ॥ २६० ॥ एवमालोचयन् ।

अम्बरादवतरन्तं जटायुं दृष्ट्वारावणःखगतं ।

भैरावःकिमयंरवहि जगनेमन्मार्गमध्याहतं शक्तिक्षयकृतःस वज्रपतनाट्टीतोमहेन्द्रादपि । तार्क्ष्यःसोपिसमं निजेन विभुनाजानाति मांरावणं यज्ञातः सजटायुरे वजरसाग्रस्तोवधंवाञ्छति ॥ २६१ ॥

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रावणंप्रति जटायुः ।

जटा । जन्मब्रह्मकुलेहरार्चनविधौ क्षात्वाशिरःकर्त्तनंभक्तिर्वज्रिणि बाहु-दण्डदलनव्यापारशक्तिः परा । हेलोत्तोलित केलिकन्दुकनिभः कैलासउत्पा-टितस्तत्किंरावण लज्जसेनहरसे धैर्य्येण पत्नीरघोः ॥ १६२ ॥

अपिच । जन्म ब्रह्मकुले तपस्त्वनुपमं वीर्य्यञ्च लोकोत्तरंकिंचैश्वर्य्यमहोत्रि-लोक जयिनःस्वर्गाङ्गनास्वामिनः । इत्यस्मादपि वाञ्छितं किमधिकंसीता समा-क्षष्यते तस्मात्त्वंसहबान्धवैः पशुमते यातासि निःशेषतां ॥ १६३ ॥

अविदुषस्तवदोषमहं सहे विहजवीरवधूं पतिदेवतां । शरणमस्मिजटायु-रहं सखा दशरथस्य रथस्तवतिष्ठतु । १६४ ॥

तथापि तमवधीर्यगतेरावणे ।

जटा । रेरे भोः परदारचौर किमिदं धीरं त्वया गम्यते तिष्ठाधिष्ठितगन्ध मादनतटप्रान्तेजटायु स्वयं । मुञ्चैनांपतिदेवतां नखलुचेन्मत्तुण्डचञ्चूंशुभ क्री-डाकर्षणनिर्गतान्त्रगुरसः पास्यन्तिगृध्रास्तव ॥ १६५ ॥

सीतामाश्वासयन् रावणंप्रतिक्रोधं नाटयति ।

मभैवीःपुत्रिसीतेव्रजतिममपुरो नैषदूरंदुरात्मा रेरेरक्षः क्षदारान् रघु-कुलतिलकस्यापहृत्य प्रयासि । चञ्चूक्षेप प्रहारैस्त्रुटितधमनिभिर्दिक्षुविक्षिप्य मांसैराशापालेपहारं दशभिरधिभृशं त्वच्छिरोभिः करोमि ॥ १६६ ॥

व्याःपापिन् पश्यतोमे रघुतिलकवधूं चोरयित्वाप्रयातुं सीतांगीतांगुरुस्वामिव गिरिशगिरःशायिनीमुद्यतोसि । अभिभित्वाशिरांसि प्रखरनखमुखैर्दीप्तचूडा-मणीनि त्वा मद्याहं गरुत्मानुरगमिव सुधाहारिणं संहरामि ॥ १६७ ॥

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अथ जटायुरावणयोर्युद्धं ।

सूत्र । यत्तं विक्षिपति ध्वजं विभजतेमूर्द्धातिमद्धंयुगं चक्रं चूर्णयति क्षिपे-
ति तुरगान् रक्षःपतेःपक्षिराट । रक्षांगर्ज्जति तर्ज्जयत्यभिभवत्याक्षिपते ताड्य-
त्याकर्षत्यपकर्षति प्रचलयत्यच्चुत्युदच्चत्यपि ॥ १६८ ॥

मुद्यत्तेोधृतचपेट क्षिप्तातलेनरक्षः पिपेषगगने स्फुटपक्षिराजं । ईषत्-
स्थितासुरपतद्भुवि राम राम रामेति मन्त्रमनिशंनिगदन्जटायुः ॥ १६९ ॥

अथक्षतरथभङ्गं पक्षिराजं निहत्यक्षितिगतमवलोक्य स्वासमाधावधेर्यं ।
जनकनृपतिपुत्रीं क्षिप्रमादाय रक्षांसरभसमुपदध्रे शोककेलीवनान्ते ॥ १७० ॥

अथ पतितजटायुखेदः ।

नमेत्रीनिर्ऋता दशरथनृपेकार्यविषया न वैदेही भाता नच रक्षतेोराक्ष-
सपतिः । न रामस्यास्ये दुर्नयनविषये भूरक्षतिनेा जटायेर्जन्मेदं वितथमभव-
द्भागरहितं ॥ १७१ ॥

अथ पथिरामलक्ष्मणयोरवस्थिति प्रत्युक्तौ ।

एकाकिनी मुटजसीम्नि विहाय सीतां किंवत्स मत्सविध माकुल मागतेा-
सि । अत्रागते चिरयतित्वयिवीर देव्यामवस्थितः कटुकदुक्ति कदर्थितेाहं ॥ १७२ ॥

सूत्र । वाक्येनैकेनाद्भुतं तंनिहत्य मारीचाख्यं यातुधानं जवेन । सीता-
शून्यां पर्णशालां विलोक्य किं किं वृत्तं तदा राघवस्य ॥ १७३ ॥

रामः । मायाकुरङ्गं विनिहत्य बाणै र्भ्रात्रासहागत्यच पर्णशालां । कोऽ
यं तत्र समीक्ष्यतूर्णं द्रष्टुं चतुर्थं न शशाकरामः ॥ १७४ ॥ इतिसर्वेनिष्क्रान्ताः ।

इति तृतीयोऽङ्कः ।

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अथ चतुर्थोऽङ्कः ॥

रामःप्रविशति ।

अथ रामविलापः ।

बहिरपिनपदानां पंक्तिरन्तर्नकाचित् किमिदमिहनसीता पर्णशाला किमन्या । अहमपि किमनाहं सर्व्वथा राघवस्येत्यहमपिनहिसोढा धन्त सीता वियोगं ॥ १७५ ॥

हापर्वशाखाकुरवासयष्टे हाभूतलाविष्कृत चन्द्रलेखे । मज्जीवना मामव-लम्बशाखे वैदेहि वैदेहि कुतोगतासि ॥ १७६ ॥

सूच । सभूरजोरञ्जित सर्व्वकायो बभौ विभुर्मन्यु विदीर्णचेताः । योषि-द्वियोगानलदह्यमानः स्वकान्त मार्गिकुरुयतीवभूमिः ॥ १७७ ॥

अथावसरे मुनिजनागमनं ।

मुनि । एकदैवतुरामेण स्वप्नमर्थं चतुरुयं । राज्यनाशो वनेवासोहृता-सीता मृतःपिता ॥ १७८ ॥

असम्भवं हेममृगस्यजन्म तथापिरामो लुलुभे मृगाय । प्रायःसमासन्न-विपत्तिकाले धियोहिपुंसां मलिनीभवन्ति ॥ १७९ ॥

कर्म्मणावाध्यतेबुद्धि र्बुद्ध्याकर्म्म नबाध्यते । सुबुद्धिरपियद्रामो हेमंहरि-णमन्वगात् ॥ १८० ॥

राज्याङ्गभ्रयता वनंगमयता घोरैः क्षियामाचरैः क्लैरं कारयता मतिं हत-

यया मायामृगछद्मना । दाराञ्हारयता वनेभ्रमयता नानावनाचीतचं रामस्यापि क्षणं ग्रठेनविधिना दुःखातिदुःखंमहत् ॥ १८१ ॥

उत्थायरामः ।

राम । हावल्लभे जनकवंशज वैजयन्ति हामदिलोचन चकोर नवेन्दुलेखे । इत्थंस्फुटं बडविलप्य विलप्य रामस्तामेव पर्णकुटिं परितश्चचार ॥ १८२ ॥

पुनःपर्णशालां विलोक्यरामः ।

आलिङ्गिताच सरसीरुहकोरकाक्षीपीतोधरेच मधुरो विधुमच्छलेन । दत्तावतार मकरन्द विमर्दितानि पुष्पाण्यमूनि दयिते क्षमतासि सुभ्रु ॥१८३॥

अथ गोदावरीतीरे सीताम्बे बडे रामचरितं।

राम । हेगोदावरि रम्यवारि सुभगे दृष्टात्वया जानकी साहर्तुं क्रमचारिणि किं गतती याता विनोदायवा । इत्येवं प्रतिपादपं प्रतिगिरं प्रत्यापगं प्रत्यगं प्रत्येवं प्रतिवर्हिणं तत इतस्तांयाचते मैथिलीं ॥ १८४ ॥

भो भो वृक्षाः पर्वतस्था बडकुसुमयुता वायुना घूर्णमाना रामोहं त्वाकुक्षाता दशरथ तनयः पृच्छते शोकदग्धः । विम्बोष्ठी चारुनेत्रा गजपतिगमना दीर्घवेणीसुमध्या हासीता वेनगीता ममहृदयगता वेनवाकुभहृष्टा ॥ १८५ ॥

सारेवातटिनी तदेवविपिनं सैवाग्निकुण्डस्थली सोयं भूमिधरः सएवमलयः प्रोद्भूत मन्दानिलः । तान्येतानि सरांसि सन्ति विमलान्युत्फुल्ल वल्लीवह इन्दाणीहनभार मन्दगमना नाद्योद्यतेजानकी ॥ १८६ ॥

सूत्र । गाहं गाहं गहुरे कानने तां दर्शंदर्शं दर्शंवल्लीं मतल्लीं । हारं हारं भूधरं तान्धकान्तां रामःकान्तामन्विचारी मरोदीत् ॥ १८७ ॥

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अथ सीताया मरुव्यायां रामः ।

मध्यं केशरिभिः स्मितश्च कुसुमै र्नेत्रं कुरङ्गीगणैः कान्तिश्चम्पककुट्टनैः कलरुतं हाहाहतं कोकिलैः । वल्लीभिर्ललितंगतं करिवरैरित्थं विभज्याङ्गसा कान्तारैः सकलै र्विलास पटुभि र्नीतासि किं मैथिलि ॥ १८८ ॥

सीताया नूपुरं प्राप्य रामः ।

चपुर्मेप्रीणयत्येतत्सीताया इव नूपुरं । अवधारय सौमित्रे भूषणान्तर-मन्यतः ॥ १८९ ॥

लक्ष्मणः । नाहं जानामि केयूरे नाहं जानामि कुण्डले । नूपुरावेव जा-नामिनित्यं पादाभिवन्दनात् ॥ १९० ॥

ततः कियद्दूरंगत्वापतित सीतोत्तरीय प्राप्तोरामः ।

धूते पद्मप्रणयकेलिषु कण्ठपाशः क्रीडापरिश्रमहरं व्यजनंरतान्ते । शय्यानिशीथ कलहे हरिणेक्षणायाःप्राप्तंमया विधिवशादिदमुत्तरीयं ॥ १९१ ॥

ततश्चन्द्रं दृष्ट्वा ।

रामलक्ष्मणयोरुक्ति प्रत्युक्ती ।

सौमित्रे ननुसेव्यतां तरुतलं चण्डांशुरुज्जृम्भते चण्डांशोर्निशिकाकथा रघु-पते चन्द्रोय मुन्मीलति । वत्सैतद्दिदितं कथंनुभवता धत्तेकुरङ्ग यतः त्रासि प्रे-यसि हाकुरङ्गनयने चन्द्रानने जानकि ॥ १९२ ॥

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ततश्चन्द्रप्रतिरामः।

शीतरश्मिरसि चन्द्रमांकथं तापयस्यनलगर्भमयूखैः। त्वां ग्रहेव ग्रसधा विभज्येयं जानकी सुखसमोयदि नस्यात्॥ १९३॥

अथ स्मृति विभ्रमे राम चन्द्रयोर्वन्हि प्रत्युक्तौ।

यथा। केयूरं रघुनाथ नाथ किमिदं भृत्योस्मि तेचक्षमः कोहं वत्सवदाक्ष देवभगवानार्य्यो भवान्राघवः। किंकुर्म्मो विजनेवने ततहतो देवीसमन्वेष्यते कादेवी जनकाधिराज तनया हाहाप्रिये जानकि॥ १९४॥

अथ रामानुस्मरणं।

हारेणारोपितः कण्ठे मया विश्लेषभीरुया। इदानी मावयोर्मध्ये सरित्सागर भूधराः॥ १९५॥

सोढस्तात वियोगः सोढोराक्ष्य वियोगोपि। सोढो वनेचवासः सोढुं नभवामि जानकी विरहं॥ १९६॥

इयंगेहे लक्ष्मीरियममृत वर्त्तिर्नयनयो रसावस्याः स्पर्शोवपुषि बहुचन्दनरसः। इमौबाहूकण्ठे सरसमृणालौ मौक्तिक सरः किमस्यान प्रेयोवद परमसह्यस्तु विरहः॥ १९७॥

वासिवात यतःक्रान्तां तांस्पृष्ट्वा मामपिस्पृश। रक्षेत्थो मां त्वया मान्द्य मक्षमेतेन जीवितु॥ १९८॥

तदियोग समुत्थेन तचिन्ता विपुलार्चिषा। रामन्दिवंशरीरं मे दह्यते मदनाग्निना॥ १९९॥

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वायुर्दक्षिणतो वनानि पुरतो भृङ्गध्वनिर्वामतः पश्चाद्दुःसह चक्रवाकरुदितं चोर्द्धं सुधादीधितिः । इत्थं दुःसह पश्चताप सहिते मध्येमया ध्यायताने-त्यन्ते कतिवा प्रजागर भवैरत्यन्त दीर्घाःक्षपाः ॥ २०० ॥

चन्द्रस्त्वङ्ग करायते मृदुगति र्वंतोपि वज्रायते मालासूचि कुलायते मलयजालेपः स्फुलिङ्गायते । आलोकक्षितिमिरायते विधिवशात्प्राप्तोपि भारायते हा हन्त प्रमदा वियोग समयःसंहार कालायते ॥ २०१ ॥

रे रे निर्दय दुर्निवारमदन प्रोत्फुल्लपद्मे रुहान् बाणान् संवृणु संवृणु त्यज धनुः किं पौरुषं मांप्रति । कान्तायास्तु वियोग जातऋतभुग्ज्वालाप्रदग्धं वपुः प्राणांमृतमारके नहिपरोधर्म्मः प्रयुक्तोबुधैः ॥ २०२ ॥

आपुङ्खाग्रममीश्वरामनसि मेमग्नासमं पश्चते निर्दग्धं विरहाग्निना वपुरिदं तेरेव सार्द्धं मम । तत्कन्दर्प निरायुधोसि भवताजेतुं नशक्यःपरो दुःखी स्यःमह मेकएवसकलो लोकः सुखी जीवतु ॥ २०३ ॥

एवं दैवादस्तं गते मार्त्तण्ड मण्डले प्रचण्डमार्त्तण्ड मिवोदयन्त मचण्डरश्मिमन्तश्चन्द्रमण्डलमवलोक्य लक्ष्मणंप्रतिरामः ।

राम । सौमित्रेदावदह्नि स्तरुशिखरगतो वार्य्यतां निर्झरोदैः कावार्त्तादाव वह्नेरयमुदयगिरे रुज्जिहीतेहिमांशुः । धत्तेधूमं पुरस्तात्किमिति कथमयं नैषधूमोधरण्याच्छायेयं सङ्गता भूदयिधरणिसुते कुत्रसीतेस्थितासि ॥ २०४ ॥

यत्रयत्र न जगामराघव स्तत्रतत्र बुबुधेस मैथिलीं । यद्यदाश्रममगान्न भिक्षुक स्तत्तदर्थ परिपूर्ण मीक्षते ॥ २०५ ॥

सूत्र । विचिन्वता तेनविदेह पुत्रीं दृष्टोजटायुः श्वसितावशेषः । सीता हृताते दशकन्धरेण त्यावेद्य सद्यः सतनुं मुमोच ॥ २०६ ॥

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श्रीरामः । श्रुत्वादशरथस्येनं मित्रं शत्रु निषूदनं । हाहातात क्वसिदं नाम रामः पक्षीन्द्रमब्रवीत् ॥ २०७ ॥

पारलौकिकं कृत्वा कृताञ्जलिः ।

राम । तातत्वं निजतेजसैव गमितः स्वर्गं व्रजस्वस्ति ते ब्रूमस्ते किमिमां वधू कृतिकृथां तातान्तिके मातृथाः । रामोहं यदितद्दिनैः कतिपयैर्वीडानमत्सन्धरः सार्धबन्धुजनैः सुरेन्द्र विजयी वक्षाक्षयं रावणः ॥ २०८ ॥

राज्यनाशो वनेवासो हृतासीता मृतःपिता । एकैकमपि यद्दुःखं समुन्मथितुमीश्वरं ॥ २०९ ॥

एकस्य दुःखस्य नयावदन्तं गच्छाम्यहं पारमिवार्णवस्य । तावद्द्वितीयं समुपस्थितं मे छिद्रेष्वनर्था बहुलीभवन्ति ॥ २१० ॥

युक्तमेवहि कैकय्या भरतस्याभिषेचनं । भार्यामपिन योरक्षेत्सकथं पालयेन्महीं ॥ २११ ॥

भद्रंकृतंहि तातेन येनाहं वनवासितः। एवापि छिन्नमेवुद्धिः कृमृगः कृद्धिरम्भयः ॥ २१२ ॥

सगरात्सागरःकीर्त्तिं गंङ्गाकीर्त्तिं भगीरथात्। अलाभ मीदृशीकीर्त्तिं रेकाभार्य्या न रक्षिता ॥ २१३ ॥

लभ्यमर्थं लभते मनुष्यो देवोपितं वारयितुं नशक्तः । अतो न शोचामि न विभ्रमेमे ललाटलेखा न पुनःप्रयाति ॥ २१४ ॥

विलपतिच ।

यापाणिग्रहणान्वितासुतरणौ तन्वीसुवंशोद्भवागौरी . स्वर्गसुखावहा

गुणवती नित्यं मनोहारिणी । साकेनापि हृतातया विरहिणो गन्तुंनशक्तावयं हे भिल्लो तवकामिनी नहिनहिप्राणप्रियायष्टिका ॥ २१५ ॥

अर्द्धंचेतसि जानकी परिपतत्यर्द्धंच लङ्केश्वर क्रूचार्द्धं मदनानलः दवल त्यर्द्धंच रोषानलः । इत्थं दुर्विधि सङ्गम व्यतिकरस्तुल्यद्वयोरंशयो रेकंवह्नि तुषाग्निदग्ध मपरं दग्धं करीषाग्निना ॥ २१६ ॥

नमेदुःखं प्रियादूरे नमेदुःखं हृतेतिसा । एतदेवहि शोचामि चापो यद-भिवर्त्तते ॥ २१७ ॥

श्रीरामोलक्ष्मणंप्रति ।

कोवेद हेमहरिण ग्रहणाय वत्स दूरंगते मयिहृता जनकात्मजेति । धी-डैव पीडयतिमां श्वसतोपि कुत्र च्चत्रस्यहि श्रुतिचरो वनितापहारः ॥ २१८॥

व्यसनं किमितोप्यास्ते ज्ञातस्याभ्युदयोमम । शरणं मरणंराज्यं मापुनर्म्म-रणान्नुतत् ॥ २१९ ॥

ततो भुजङ्गमवलोक्य द्रुतगमनंनाटयतिश्रीरामः ।

सूत्र । ततोरामस्तिरस्कृत्य पुरस्कृत्यच लक्ष्मणं । धन्योधन्य शरण्यस्त म-रण्यानींत्यगाद्वत ॥ २२० ॥

तत्रच कबन्धंदृष्ट्वा ।

लक्ष्मणः । त्रियोजनप्रसृत दोर्युगलेनमार्गं माक्रम्यकण्ठकुहरे कुरुतेदु-कोयं । सौमित्रियेति गदितः सकबन्ध कण्ठंचिच्छेद गर्भकदली मिवरामभद्रः ॥ ॥ २२१ ॥

सूत्र । पुनोरामशरेण दिव्य मगमद्दे हं कबन्धस्ततस्तद्वाक्याच्छ्रमणाश्रमे

हनुमता संयोज्य सीतापतिः । सीतोद्धार विधौसमं निजबलैः स्वीकृत्य सा-
हाय्यकं संप्राप्तः प्रतिपन्न वालिनिधनः सख्यं कपीन्द्राधिपात् ॥ २२२ ॥

ऋष्यमूकगिरौ रामो निःसहायः परिभ्रमन् । सख्यं समानदुःखेन सुग्री-
वेण सहाकरोत् ॥ २२३ ॥

पादाङ्गुष्ठेन दूरंधरक्षिधर गुरुं दुन्दुभेरस्थिकूटं क्षिप्तासक्षिप्रकारी
विषम विनिहितान् वज्रवत्सप्ततालान् । बाणेनैकेन शब्दप्रतिहत सकलश्रोत्र
गर्भान् विभेद्य प्रत्याप्तां वालिवेधे प्लवगबलपतेः प्रेषयामासरामः ॥ २२४ ॥

तालवेध समये रामो बाणंप्रति ।

भावोनिम्नं गुरिव कमनन्दन पादयोर्मे यद्यरम्यहं द्विजतिरक्षु तरोबहीनः ।
मान्यङ्काना सुचगनः शरसप्ततालान् भित्वा तदाप्रविश भूतलमप्यगाधं ॥२२५॥

एकेनैवशरेणगर्भकदली काण्डेष्विवानुक्रमात् विद्धेषु प्रथमेन दाशरथिना
तालेषु सप्तस्वपि । श्रेणीसप्तगजास्तु सप्तमुनयः सप्तापिसप्तार्णवास्तेषुःसप्तरसा-
तलान्युभयतः संख्यानसाम्यादिव ॥ २२६ ॥ निष्क्रान्ताः ।

एकांगे रङ्गस्थल कल्पनं ।

ततोवाली प्रविशति ।

सूत्र । श्रुत्वाहतान् समरमूर्ध्नि सुसप्ततालान् रामेषुदीन हृदयेनविनापि-
राधं । क्रोधानल ज्वलित हृत्कमलोथ वालीरङ्गावतारमगमद्गिरि गह्वरा-
त्यः ॥ २२७ ॥

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अथ पर्वतगुहाकृतिः ।

ततस्तारा प्रविशति ।

सूत्र । ततस्तारा सहर्षमात्मगतं अद्यावश्यं श्रीरामचन्द्रचरण प्रसादान्निजवल्लभस्य चिरविरहिणोवक्षः पीठेलुठिष्यामि ॥ २२८ ॥

वीरसुग्रीवस्येत्याशिषः पठति ।

सूत्र । तारासंत्यक्तहारा गिरिशिखरवरव्यक्तधम्मिल्लधारा शोकाब्धि प्राप्त पारार्पितमदनशरा वीरसुग्रीवदाराः । नानानारीच धारानिजरमणरता तापिनो पापिनेत्थं प्राप्तान् मालावतीर्थाद्धरतु कलिकलाग्रालिनो वालिनोद्य ॥ २२९ ॥

श्रीराम मुद्दिश्यलक्ष्मणः ।

लक्ष्मणः । पृथिव्यां चतुरन्तायां नास्तिवाखि समोवली । वचसानेन लोकानां ग्रस्तित्वोमहेन्द्रजः ॥ २३० ॥

श्रीरामः सहासः । माभैषीर्मयि सामित्रे राघवेधिज्यधन्वनि । सतां देहं परित्यज्य निर्गच्छत्यसतोभयं ॥ २३१ ॥

वाली । गृह्णाम्यद्यं रघुराजपुत्र सुग्रामसूनं समरेवतीर्थं । जानीहिमां दुन्दुभि घातवज्रं नेष्यामिवां कालगृहाति थित्वं ॥ २३२ ॥

इत्युभौयुद्धायावतरतः ।

लक्ष्मणः सुग्रीवंप्रति ।

आर्य्यबाणेन भिन्नोयं वालीलुठति भूतले । तद्विपक्षस्यशिरसि पुष्पवृष्टिः सुरैःकृता ॥ २३३ ॥

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वाली। सुग्रीवोपि क्षमः कर्त्तुं यत्कार्य्यं तवराघव। तदहं नक्षमःकस्मादपराधं विनाहृतः॥ २२४॥

रामः सक्रुद्धं।

शुद्धिर्भविष्यति पुरन्दरनन्दस्य मामेवचेदहह पातकिनं प्रजाप। सख्यं तिर्यगं निरपराधिनमाहनिष्यं जातः पुनर्ज्जनकजा विरहस्ततोमे॥ २२५॥

वाली। सोहं श्रीमतो रघुवंशावतं सख्यभवतः प्रसादान्महावीरोचितां गतिंगच्छामि। अयं वत्सेोऽङ्गद स्तवदासः परिपालनीय एवेति स्वर्गारोहणं नाटयति॥ २२६॥

सूत्र। सद्योनिर्भिद्यबाणैः समरभुवितदा वालिनं रामचन्द्र क्षिप्त्वा राज्यमदा विदमथस ददौ तत्र सुग्रीवहस्ते। वर्षाकालं घनाघीघनरवदचितोद्दाम दिक्चक्रगर्भं द्योनुन्वासं वितेने गिरिवरतटे माल्यवत्पर्व्वतस्य॥ २२७॥
निष्क्रान्ताः सर्वे।

इति चतुर्थोऽङ्कः।

अथ पञ्चमोऽङ्कः॥

माल्यवत्पर्वत कल्पनं।

तत्र रामलक्ष्मणौप्रविशतः।

सूत्र। रामाद्वलीयान्नपरोस्ति कश्चिदारावणाद्वारान्नपरोपमानः। तथापि रामः शरदं समीक्ष्य प्रतीक्षते सम्प्रति कालमेतं॥ २२८॥

तत्र माल्यवति वर्षासु विरही रामः।

यत्तन्नेत्रसमानकान्ति सलिलेमग्नं तदिन्दीवरं मेघैरन्तरितः प्रियेतवमुख-

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च्छायानुकारीशशिः । येषित्वद्गमनानु कारिगतयस्तेराजहंसागतास्त्वत्सादृश्य विनोदमात्र मपिमे दैवंनहिच्छाग्यति ॥ २३९ ॥

स्वगतः । मन्दं मन्दयति गर्ज्जति वारिवाहो विद्युल्लता स्फुरति कूजति नीलकण्ठः । एतावतिव्यतिकरे रघुनन्दनस्य मूर्च्छैव केवलमभूदवलम्बनाय॥२४०॥

सीतायाः पूर्वावस्थां सूचयन् ।

रामः । पूर्वंपुरारिधनुषेनिनदेनहृतं रामंमुनिं रणमुखे परितोविलोक्य । शङ्काग्रगाङ्क परितप्त मुखारविन्दां तामेव मैथिलसुतां सततंस्मरामि ॥ २४१ ॥

स्निग्धश्यामलकान्ति लिप्तवियतो वेल्लद्बलाकाघना वाताःशीकरिणःपयोद गुरुदा मानन्दकेकाःकलाः । कामंसन्तुदृढं कठोरहृदयो रामोस्मि सर्व्वं सहो वेदेहीति कथं भविष्यति ह हा हा देवि धीराभव ॥ २४२ ॥

नीलेन्दीवरश्रिया नयनयोर्बन्धूकबुत्थाधरेपाणौ पद्मधियामधूककुसुम-भ्रान्त्या तयागण्डयोः । लीयन्ते कबरीषु बान्धवजन व्यामोह जातस्पृहा दुर्वा-रामधुपाः कियन्ति तरुणि स्थानानि रक्षिष्यसि ॥ २४३ ॥

रामोलक्ष्मणं प्रति ।

कार्य्येषु मन्त्री करणेषु दासी धर्म्मेषु पत्नी क्षमयाच धात्री । स्नेहेषु माता शयनेषु वेश्याररङ्गेसखीलक्ष्मण सा प्रियामे ॥ २४४ ॥

जीवातुः करुणामयस्य भवने सीमन्तिनीनां शिरोरत्नं मत्कुलदेवतामति निर्धिनेत्रात्मवःकामिनां । माद्यद्दन्ति नितान्त मन्दगमना सामेप्रिया जानकी सामित्रे शतपत्रशत्रुवदना कुत्राधुनासीदति ॥ २४५ ॥

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रामः स्वात्मानंखगतमधिक्षिप्य ।

ईदृग्भानुकुले न कोपि भविता यस्याङ्गना कामुकैराक्रष्टेति परस्परं निगदतांश्रुत्वा मुनीनां मुखात् । सौमित्रे कुलपांशुलस्य चरितंश्रीरामचन्द्रस्य मे श्लक्ष्णार्द्धासनसंस्थितेन गुरुणा दुःखं परं धीयते ॥ २४६ ॥

अतीतायां प्रावृष्य गते सुग्रीवे रामचरितं ।

सूत्र । ततोरामो महातेजा लक्ष्मणं समुपाद्रवत् । सुग्रीवं प्रेषयामास स्कन्दावारं चकारसः ॥२४७ ॥

किष्किन्धाराज्यकल्पनं ।

सुग्रीवःप्रविशति ।

ततःकिष्किन्धागत्वालक्ष्मणः ।

श्रीमद्रामोवनस्थः कपिवर नगरं लक्ष्मणः प्रेषितोऽस्मि किष्किन्धा द्वारमागां रघुपतिवचनाल्लक्ष्मणस्तं जगाद । श्रुत्वा रामेति वाक्यं हसति कपिवरो रामनामा किमेतल्लक्ष्मात्वित्वा प्रमेयंसचकितमनसा विस्मितोसौप्रमत्तः॥२४८॥

लक्ष्मणःसुग्रीवंप्रमत्तंबुध्वाभीषयन्पुनर्बोधयति ।

आजावौग्रिकताडका हतवधो यत्रस्थरक्षाकरः सीतार्थे हरचापभङ्गमकरोच्छ्रेयोजितःभूषिनः । मारीचः खलुजीवयापि निहतो वाणीकृतः साम्प्रतं सोयं संप्रति राघवः कपिपते पञ्चाननोगर्ज्जति ॥ २४९ ॥

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स्वस्ति श्रीरामपादाः कुशलिनः समाज्ञापयन्ति मां किं ।
इतिसुग्रीवोक्तिमाकर्ण्य पुनर्रामोब्रवः ।

रामः । नमेसंकुचितोबाणो येनवाली हतोमया । समये तिष्ठसुग्रीव मा वालिपथमन्वगाः ॥ २५० ॥ इति श्रीरामोक्तिंतथ्यमुखतःश्रुत्वा ।

श्रीरामान्तिकं समागत्यसुग्रीवः ।

यासौप्रकृतिरस्माकं वानराणांनरेश्वर । तामहंत्यक्तुमिच्छामि नसामां त्यक्तुमिच्छति ॥ २५१ ॥

पुनस्सानुनयं ।

दग्धंदग्धं त्यजति नपुनः काञ्चनं कान्तिवर्णं क्षिप्तंक्षिप्तं त्यजति नपुनः खादुतामिक्षुदण्डं । घृष्टं घृष्टं त्यजति न पुनश्चन्दनं चारुगन्धं प्राणान्तेपि प्रकृति विकृतिं जायते नोत्तमानां ॥ २५२ ॥

श्रीरामःप्रीत्यासुग्रीवं दृष्ट्वा ।

तातेनदत्तं भरतायराज्यं सीता हृता संप्रति रावणेन । विधिन्त्य रामोमनसाकुलेन विहायचापं रुदितुं प्रवृत्तः ॥ २५३ ॥

अत्रावसरे पुनःसधीरंसुग्रीवः ।

हते सप्त प्रयोधयो दग्धदिग्धः सप्तैव गोत्राधराः पृथ्व्यादीनि चतुर्दशैव भुवनान्येकं नभोमण्डलं । एतावत्परिमाणमल्प विषये वृक्षाग्रभाण्डोदरे कासौ यास्यति जानकी रघुपते किं कार्म्मुकं त्यज्यते ॥२५४॥

श्रीरामः । व्यसने महति प्राप्ते स्थिरैःस्थातुं न युज्यते । सङ्गां गिःपङ्गुमाखोक्य का हनूमन्तुमर्हति ॥ २५५ ॥

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ततःप्रविशति जाम्बवान् ।

जाम्ब । यान्नेयः समानेयो योसौ ऋषिकुलोद्भवः । जङ्घाप्रख्यापनेयोग्रः प्रोक्तं जाम्बवता सता ॥ २५६ ॥

श्रीरामं प्रणम्य स्वपराक्रमंप्रकटीकरोति हनूमान् ।

किं प्राकारविशालतोरणवतीं लङ्कामिहैवानये किम्वा सैन्यमशङ्कितक्षसकलं तत्रैवसम्पातये । हेलोत्क्षोलित पर्वतोच्चशिखरैर्बध्नामिवातोयधिं देवाज्ञा पय किंकरोमिसकलं दोर्द्वन्द्वसाध्यं मम ॥ २५७ ॥

सोत्कण्ठंवदन्तं श्रीरामः समादिदेश ।

एतैर्मद्वचनमुद्गृह्य मारुते तव तेजसः । वृथा परिश्रमः कार्य्यः सीता जीवति वानवा ॥ २५८ ॥

पुनः सोत्कण्ठं वदन्तं हनूमन्तं पश्यन् श्रीरामः ।

कूर्म्मो मूलवदालवालवदयं नागो लतावद्दिशो मेघाः पल्लववत्प्रसूनफलवन्नक्षत्रसूर्येन्दवः । राजन् श्रोम मद्दीरहो ममतले श्रुत्वेतिगां मारुतेः सीताम्बे-षणमादिदेश सहसा रामः सहर्षःस्वयं ॥ २५९ ॥

सीताम्बेषणे तद्वृत्तमनभिजानतो हनुमतः परिदेवनं ।

कुत्रायोध्या क्वरामो दशरथवचनाद्वल्कलंमामाधत्ते सौमित्रीवनात्मा क्वनुकमयमृगः कुत्रसीतापहारः । सुग्रीवो राममित्रं जनकतनयान्वेषणे प्रेषितोहं येषोर्थोत्यसम्भावनीयस्तमपि घटयति क्रूरकर्मा विधाता ॥ २६० ॥

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सूत्र । आरभ्भो विदधे महेन्द्र गिरिवरादम्भोनिधेर्लङ्घने वीरः श्रीरघुनाथ पाद रजसामुच्चैः स्मरन्मारुतिः । मूर्ध्ना जाम्बवतोभिवन्द्यचरणौ संस्मित्य सेनापतीनाश्वास्याशुमुखान्मुहुः प्रियतमान्प्रेक्ष्यन् समादिक्षच्च ॥ २६१ ॥

अथ सम्पातेरागमनं ।

सूत्र । सम्पातेरथदृष्ट्वयोजनशतात्पारेसमुद्रं पुरी लङ्का तत्र विदेहराज तनयेत्याकर्ण्यवायोः सुतः । अब्धिंलङ्घ्य शरीरदुस्तरतरं दृष्ट्वातथावर्द्धतेयावत्तेन तदीय केशर सटाटोपैर्नभोमण्डलं ॥ २६२ ॥

अथ सविलसदम्भस्तम्भिताद्धि प्रकाण्डं जलचर खरखेलत्कारवाचालिताण्डं । जलनिधिमभिवीक्ष्यङ्कितुं वायुपुत्रः खगपतिरिवचण्डोड्डीनमङ्कोचकार ॥२६३॥

कपीनां कटके घोरो जातः कलकलध्वनिः । याज्ञसेयः किमेकाकी गच्छेद्रावण सन्निधिं ॥ २६४ ॥

सुरसागमनं ।

सूत्र । प्रविश्य सुरसामुखान्तरमतोपि निष्क्रम्यच क्रमादुदितमम्बुधेस्तुहिन शैलजं मानयन् । निहत्य पथिरोधिकां नभसि सिंहिकां राक्षसीं विलंघ्य जलधिं ययौ पवनजः स लङ्कापुरीं ॥ २६५ ॥

लङ्कापुरीवर्णनं ।

सूत्र । गत्वालङ्कां निशायां पवनसुतवरोन्विष्य सीतां विनीतां गेहे गेहे प्रयत्नात्स्थल जल विटपे प्राविरे वृक्षमध्ये यत्रास्तेकुम्भकर्णः सुरजिनभवने कन्दरे गह्वरेवादृष्ट्वैदेहपुत्रीं चिरमनुसरन्चिन्तितोसौहनूमान् ॥ २६६ ॥

मातृभ्रातृकलत्र मंत्रि सचिव प्रख्यातजानां गृहं शैलस्यस्य मया निरूपित-

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मपि श्रीसौधमेकैकशः। नानारूप रहस्यवीक्ष्य चरिता सीता न दृष्टा क्वचित् यद्वे सागरलङ्घने निपतिता लङ्केशशङ्काकुला ॥ २६७ ॥

संक्षिप्यायतनुं निरीक्ष्य सकलां लङ्कां शरच्चन्द्रिका निर्धौतांखिलसौध मण्डलमहो द्योतप्रसन्नान्तरां। दृष्ट्वा शोकवनेसराक्षसवधू संवेष्टितां जानकी-मारढो निभृतं स्थितः पवनजः कंकोलभूमीरुहं ॥ २६८ ॥

अथावसरे रावण प्रेषिता दूती सीतांप्रति।

आशाशङ्कशिखामणि प्रणयिनी शक्तिस्त्रिलोकीजये भक्तिर्भूतपतौ पि-नाकिनिपदं लङ्केति दिव्यापुरी। सम्भूति र्दृषिवाग्वधेच तदहो नेदृग्वरो लभ्यते स्याच्चेदेव न रावणः क्वनुपुनः सर्वत्र सर्वे गुणाः ॥ २६९ ॥

ततः स्वयमागत्यरावणः।

मुग्धेमैथिलिचन्द्रसुन्दरमुखिप्राणप्रदानौषधि प्राणानुज्झसृगाक्षि मन्मथ-नदिप्राणेश्वरित्याहिमां। रामस्त्वत्पति तेमुखं सुललितं वक्त्रैकमात्रेक्षतस्त्विष्या-मिदशानने बहुविधं मुह्यामहं मानिनि ॥ २७० ॥

अयिजनकतनूजे तापसेनत्वमेवं ननुकिमपिकुमंत्र ज्ञानिनाग्रिश्चितासि। नमदमरकिरीटोद्दृष्ट पादारविन्देप्रणतिमयितस्मिन्मर्त्यकोटेनुरागः ॥ २७१ ॥

सीतेत्वंपरिमुञ्च मानमधुना राजादारोगृह्यतां पद्मत्वंजनकोत्वया सुन-गरीं लङ्केश्वरंजीवय। एकोनाच शतैकमहिषी स्त्यक्ताचमन्दोदरीं सेवार्थं वि-नियुज्यतेचसकलं लङ्काधिपैर्ज्ञायतां ॥ २७२ ॥

सीतेपद्मशिरांसि यानिशिरसा धत्तेमहेशः स्वयं तानि त्वत्पदसंस्थितानि सुभगे कस्मादवज्ञायते। श्रुत्वैतत्परदार चम्पटवचः सीताहृतंरावणं निर्भाल्या नि शिरांसि मूर्तवधिक् सीतावचःपातुवः ॥ २७३ ॥

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सीता । कारैकसि त्वमुचित चिरमेव यस्य निर्वापितो युधि स येन सहस्र बाहुः । तस्यापि रे पुरभिदो खिलमंच वेद मध्यापितस्य विजयी ममजीवनाथः ॥ २७४ ॥

सूत्र । व्यपसतदशमौलिर्जानकी पादपद्मे करधृत पदगुप्ते नास्यमालोक्य ऊचे । सुरपतिरपिपादे व्यापत इति योगान्नभवति तव तुष्टिर्वूहि किम्वाकरोमि ॥ २७५ ॥

पु० सूत्र । इत्थं निशम्यमधुरं नृपमाहवाक्यं नम्राननासपदि कोपवतीच सीता । श्रीरामबाहुहत रावणमस्तकेषुगृध्राःपदं दधति धेन्ममतुष्टियोगः ॥२७६॥

सीता । खद्यन्तरं वायसवैनतेययो र्यदन्तरं सिंह शृगालयोर्वने । खद्योत मार्तण्डकयोर्यदन्तरं तदन्तरं ते रघुनन्दनस्य ॥ २७७ ॥

रावण । सीते त्वं ननु कामिता मम भये नाद्येन वाक्येन तद्रामं द्रक्ष्यसि नरूप मचिरा दाकारपूर्वं वद । मानेनैव तनुत्वयं ननुगता सत्यं वचोह्याधिना श्रु वारावणसीतयोरिति वचो हास्यं हनूमान्यथौ ॥ २७८ ॥

त्रिजटाप्रविशति ।

सीतयाप्रतिषिद्धे रावणेचलिते त्रिजटासीतयोरहस्यं

सीता । पृच्छामि त्रिजटे सुखेन भवतीं कस्मादयं रावणोनीतिज्ञो नृपगोखरो हरति मामन्याङ्गनांकाननात् ॥ २७९ ॥

त्रिजटा । सीतेमन्मथ पुष्पसायकहते कानामनीतेः कथा यावत्कामशराहतो न पुरुषस्तावद्विशिष्यायते ॥ २८० ॥

अपिच । वज्रं जीर्यति तद्विशीर्यपिचहरे श्चक्रंचक्रं तथा दण्डः खण्डशतं यमस्यदलितः पाशोभवत्याशिनः । खड्गोरसितश्च मन्मथशरो मर्मोनभग्नस्ततः कः शान्तो सखि तस्य पुष्पमभवत्पुष्पायुधस्यायुधं ॥ २८१ ॥

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अथ सीतादर्शने हनूमान्।

कान्तं पद्मपलाशाक्षि पीनश्रोणिपयोधरे। द्रुमस्य शाखामाश्रित्य तिष्ठसि त्वमनिन्दिते॥ २८२॥

किमर्थं तव नेत्राभ्यां वारि स्रवति शोकजं। पुण्डरीकपलाशाभ्यां विप्रकीर्णमिवोदकं॥ २८३॥

ततः सीतोक्तिः।

दुहिता जनकस्याहं विदेहस्य महात्मनः। सीतेति नामतश्चाहं भार्या रामस्य धीमतः॥ २८४॥

ईदृक्प्रभावो राम इति हनूमता पृष्टे।

सीता। रक्षितारघुवंशस्य जनकस्यच रक्षिता। रक्षितानीव लोकस्य धर्मस्य च परन्तपः॥ २८५॥

धनुर्वेदे च वेदे च वेदाङ्गेषु च निष्ठितः। विष्णुतुल्यो महाबाहुः कमलग्रीवो महामनाः॥ २८६॥

अथ हनूमान्मुद्रां दर्शयति।

सुवर्णस्य सुवर्णस्य सुवर्णस्य वरानने। प्रेषितं रामभद्रेण सुवर्णस्याङ्गुलीयकं॥ २८७॥

अथ सीता हनूमतो वक्त्रं प्रत्युक्ती।

मानुषोनसि लोभवान् वनमृगः कोनाम संप्रेषित स्त्वद्दैन्येन रघूत्तमस्य किं-

मिदं हस्तेस्थितं मुद्रिका । दत्ता तेन तदेव तां निजकरे बाढिंग्य आदायच प्रेम्णा मूर्ध्निससर्ज्जसभ्यगु दभूद्रात्रेषु रोमोद्गमः ॥ २८८ ॥

अथ सीता मोहः ।

सूत्र । मुद्राङ्गूरीयकमणौ प्रतिविम्बमासीद्रामस्य सादरमतीव विलोकयन्ती । मदुप एव किमभून्मम चिन्तयेति मीमांसया जनकराजसुता मुमोह ॥ २८९ ॥

पुनश्चेतना माधाद्य हनूमन्तमाहसीता ।

श्रीरामस्य तनुरीदृशी तनुतांगतेति ।

अथ हनुमान् ।

अनुदिनमनुरूपं त्वामनालोच्य सीतां प्रतिदिनमतिदीनं वीक्ष्य रामं विरामं । गिरिरपि विनयेसौ यत्तदा नद्विधाभूत्स्फुटितिरपि नविदीर्णा साद्दिसर्वं सद्दैव ॥ २९० ॥

समुद्रतरणे तव कीदृग्व्यवसाय इति प्रश्ने हनूमान् ।

तव प्रसादात् पवनप्रसादात्तवैव भर्तुश्चरण प्रसादात् । त्रिभिः प्रसादैरनुकूलितोहं व्यलङ्घयं गोष्पदवत्समुद्रं ॥ २९१ ॥

पुनर्हनूमन्तं सीताखावस्थांप्राह ।

सीता । चन्द्रोयम दिनेश दीधितिसम श्लोभं स्फुलिङ्गायते कर्पूरः कुलिशोयमं शुशिकलाः संत्रासमातन्वते । वायुर्बाडवविह्निवन्मलयजं दावाग्निवत्सामृतं सन्देशं नय राससन्निधिमितो यात्वांहुतंकारय ॥ २९२ ॥

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ससन्देशं खामुपचक्रुपः ।

सीता । श्रीमद्राम पदारविन्द युगले दातव्य मेकं पत्रं सैन्येभोयुगलंपत्रे कपिवरायात्यन्तरम्यंपत्रं । एकत्वापिपत्रं ततस्तदनुजे देयं शुभाशीःयुतं पश्चात्सै-न्य निराकुलप्रकृतिना भोक्तव्य मेकंपत्रं ॥ २९३ ॥

ततो हनूमान् ।

सिन्दूरमिन्दुमुखि राम शिखीमुखानां सिंदुर्गमं कुचभिदां हरियूथपा-नां । देवं प्रसन्नमिव देवि तवाद्यसत्यं रक्षांसिकानि कुपितस्य च चक्षुरस्य ॥२९४॥

चक्राकारान्तराशोद्यान रचनं ।

सूत्र । सीतासम्भाषणान्ते पवनसुतवरोऽरण्यनिर्भेदु कामोद्याने मा-पिद्विजोऽभूदग्न विगलितखलूधी रक्तवर्णे । श्वेतोमुखोऽपि भूत्वा गत वन निकटोभावते मन्दमन्दं भ्रातर्युच्चात्प्रसादात्पतदमृत पत्रं किञ्चिदभ्यर्थयामि ॥ २९५ ॥ ततस्तेनिराकृतोवनंभंक्तुमारब्धवान् ।

रावणंप्रत्युद्यानपालाः ।

यत्रारण्येवहति सततंमारुतो मन्दमन्दं सूर्योयत्र प्रसतितपितुं तोयदस्तो-यदाने । भग्नाभग्नं कुटति सहसाप्राचिरं विश्वकर्म्मा तत्तेरण्यत्रविक्रमधु-ना वानरे नैवभग्नं ॥ २९६ ॥ इति दूताःसर्वे निष्क्रान्ताः ।

अथ भग्नदूतागमनं ।

दूतः । देवाकर्मय कर्कशेन कपिना केनापि केलीवने खेलद्वाजधिचालि-ताविटपिनःसाटोपमुत्पाटिताः । तत्रान्ये वनपालकाः सरभसं सर्वेपि निर्वापि-तास्तदार्त्ता कथनाय केवल महं दैवेन संरक्षितः ॥ २९७ ॥

इति श्रुत्वा प्रहितेन रक्षः सैन्येन समंयुद्धं कुर्व्वति हनूमति तद्वृत्तान्त मासाद्य रावणचेष्टा ।

सूत्र । इत्नीतिज्वलित क्रुधाकपिरिति व्रीड़ानमत्कन्धरो हेलोल्लङ्घित वाहिनी पतिरितिस्लाघा चलत्कुण्डलः । रामस्यायमितीर्षया कलुषितो लङ्का मुपेत्योद्भटे विक्रामत्यनिलात्मजे दशमुखः कां कां दशां नागतः ॥ २९८ ॥

अथान्तरे सीता हनुमतो रहस्यं त्रिजटयाकथिते रावणः ।

त्रिजटा । मुद्रामर्कट केन राम निकटा दागत्य दत्ता करे सीतायाइति सम्भ्रमा त्त्रिजटया प्रोक्तोऽथ लङ्केश्वरः । किं किं किं किमिति व्रुवन्निरनिशं सिंहासना दुत्थितैरक्षो मुख्यसुत क्षमेघवहिकपिं धर्त्तुं नियुक्तो हतः ॥ २९९ ॥

अथ रावणाज्ञया चलत्यक्षयकुमारे पारिपार्श्वक वाक्यं ।

प्रविशत्यक्षयकुमारः ।

पारिपार्श्वकः । प्राकार तोरणमयीं पुरमप्यलंघ्यां लङ्कामयं विगणति कोपि कपि प्रवीरः । तत्संमुखं प्रचलितः स्वयमक्षनामा नन्वेष राक्षसपतेः कुपितःकुमारः ॥ ३०० ॥ ततोऽनुमतासमरेऽक्षयकुमारोऽथापादितः ।

अथाक्षेपतिते रावणाज्ञया गच्छति शक्रजितिपारिपार्श्वक वाक्यं ।

इत्याकर्ण्य च दधिराज कुमारमक्षं रेवानरापसद कुत्रपलायितोसि । त्वां हन्तु मिच्छति दशानन शासनेन दर्पोद्धतो धृत धनुर्ननु मेघनादः ॥ ३१० ॥

हनूमन्तंप्रति शक्रजित् ।

शक्रजित् । रामस्यागमनं निवेद्य सुचिरादाश्वास्य सीतांततस्तन्नीमन्तम-

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क्षितदाशरथेः प्रत्यायनायाददे। भङ्क्त्वाग्रोद्यानवनं निहत्यसहसाचार्यादिकान् राक्षसान्रक्षुं रावण मात्मबन्ध विषये सौम्येऽभवन्मारुतिः॥ २०२॥

अथ हनूमन्तं रावणः।

रेरेदूत किमेवमेव चरितं वारां निधिं दुस्तरं लङ्घित्वा जवजम्भुभिः परिवृतं भीमं तरङ्गैस्तरैः। आयातोसि विनारथं कथमिहप्रख्यापितः केनवा ब्रूहित्वं नहिवध्यएवनभयः किं नामधेयो भवान्॥ २०३॥

ततो हनूमान्।

श्रीरामेण सलक्ष्मणेन जयिना श्रीचित्रकुटे स्थितः सीतान्वेषण कार्य साधनविधौ प्रस्थापितोयत्नतः। लब्ध्वा चैववरं चिरात्पुरभिदः सर्वज्ञतामीप्सितं विद्धित्वं पवनात्मजो दशमुखश्रीगान् हनूमानहं॥ २०४॥

अपिच। हत्वावालि महाबलः कपिचमू मास्वास्य सुग्रीवकं राजानं हृतिमं सदाविजयिनं सख्युः सदानन्दनं। कृत्वा चैव विभेव दैवनिवहाख्यात्र्य चिन्ताश्रितः श्रीरामोजनकात्मजा हरणतःकाचोप मोराजते॥ २०५॥

रावण हनूमतोक्तिप्रत्युक्ती।

रेरेवानर कोभवानहमरे त्वत्प्रभुहन्ताहवे दूतोहं खरखण्डनस्य जगतां कोदण्डदीक्षा गुरोः यद्वेर्दण्ड कठोरताडनविधौ कोसौऽपि कूटाचलःकोमेरुः क्षय रावणोघ गजना कोटिस्तु कीटायते॥ २०६॥

रावणंप्रति हनूमान्।

रक्षोहं पवनात्मजो दशमुखत्वत्वापि कोटीश्वर त्वांजित्वा समरे प्रभोः

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प्रणयिनीं सीतामानेतुं क्षमः। किन्तु प्रीतिमता पुराभगवता रामेण सुग्रीवतो दत्वा दक्षिणं पाणिना वसुमतीं त्वां हन्तुमुक्तं वचः॥ १०७॥

अपिच। रे रे रावण राक्षसाधम पशोर्मुखोसि मूढाधम गर्व बर्बर मुञ्च मुञ्च भ्रातिति प्रीत्याहितं ब्रूमहे। मुक्त्वा सेवय रामचन्द्र चरणौ दत्वा पुरोजानकीं तस्माद्राज्य मकण्टकं कुरुचिरं पुत्रेण पौत्रेणवा॥ १०८॥

आत्मानं परिरक्षितुं यदिभवान् पुत्रञ्च पौत्रादिकं भ्रातुर्वर्गं कुटुम्बकंपरिजनं चान्यत्तथा सैनिकं। राज्यञ्चापि महोदितं दशशिरः कांक्षस्यदः स्वेच्छया श्रीरामाय महात्मने विजयिने तद्दीयतां मैथिली॥ १०९॥

यावद्बाणशरव्रजेन पशुसिमुखं यावन्नवारां निधिर्बद्धो यावदियञ्च वानरचमूक्रान्ता न लङ्कापुरी। यावत्सोदर बन्धुपुत्र सुहृदां मृत्युं न चालोकसेतावद्राघव लोकनाथ दयिता सीतास्वयं दीयतां॥ ११०॥

अथवा किं बहुना।

तावल्लङ्केश्वरो राजा यावन्नायति राघवः। आयाते राघवे वीरे लङ्कालङ्केश्वरःकुतः॥ १११॥

आगत्य च विभीषणः।

अत्रावसरे क्रुद्धे रावणे विभीषण वाक्यं।

वैरूप्यमङ्गेषु कशानिपातो मौर्ख्यं तथाबन्धन सन्निवेशः। एतान् वधार्हान्हृदिबद्धवादी शास्त्रेषु दूतस्य वधोन्नदृष्टः॥ ११२॥

अपिच। कपीनां किलबालकूल्य मिदमेकं विभूषणं। तदस्य दीप्यतामाशु तेनदग्धेन गच्छतु॥ ११३॥

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क्षेप्तुं तं जनितोद्यमः क्षितिभुजां वध्योऽन दूतो भवेदित्या कर्ण्यविभीषणस्य वचनं क्रुद्धस्तथा रावणः। बद्ध्वावालधिवल्लरीं बहुविधैर्वासोभि राज्यस्नुषै र्दत्वावह्नि मदीपयद्ध्वनुमतः कर्तुं विरूपंवपुः ॥ ३१४ ॥

रावण हनुमतो रक्षि प्रत्युक्ती।

अग्निःप्रज्वलितःसमादिशभृशं वर्षन्तुधाराधरावातो वाति नवास्यति ध्रुव ममी देवास्तवाज्ञावशगाः। इत्थंसुप्त यकोत्तरै र्हनुमतो लङ्कापतेर्मानसं दग्धं यादृश मङ्कमेवच तथा दग्धापि लङ्कापुरी ॥ ३१५ ॥

अत्रावसरे जनानां वितर्कः।

अग्निः किं वडवानलेनतरणेर्बिम्बेन किंस्वाविद्युन्मेघः किं चपलाङ्गनेव ग्रसिभृत्किंभाल नेत्रेणवा। कालः किं क्षयवह्निनेन्द्र धनुषाधाराधरः किं महाम्भेदः किं ध्रुवमङ्गुलेन सकपिः पुच्छेन खेराजते ॥ ३१६ ॥

अथ हनूमान्।

रामाग्रे नच लक्ष्मणस्य पुरतः क्षत्वा शरैराक्षसं सीता निस्तपसेपमाच हृदया चोर्य्येण नीतात्वया। प्रत्यक्षं तवदुर्मते वरगृहैः पूर्णाजनैरावृता स्वर्णप्राटिकरत्न मौक्तिक मयीलङ्कामया दह्यते ॥ ३१७ ॥

सूत्र। उत्क्रान्तसुखानां भयविह्वलानां जलंजलं व्याहरतां मुखेभ्यः। निर्मोक्ष्यवह्निर्हिगुरु प्रभावो ददाहलङ्कामनिवारितार्चिः ॥ ३१८ ॥

रावणः। शीघ्रं रक्षत वाजिवारणगृहं व्याघ्रागृहं स्त्रीगृहं रत्नागार धनागार मयं बलवता वातेन दीप्तोऽनलः। धूमव्याकुल नेत्रवक्त्रयुवती बालस्त्रियो ताडनात् क्रन्दद्बालक वृद्धभीत वनिता हाहारवः श्रूयते ॥ ३१९ ॥

सूत्र। श्रीलङ्कामवलोक्य घोरदहनैः संदह्यमानां भृशं ग्रीवाचेति वचांसि

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सर्ववदनैस्तोयार्थि लङ्केश्वरः । अग्नेनीरधि रम्बुधिर्जलनिधिः पाथोनिधिः सम्भ्रमादम्भोधि र्जलधिः पयोधिरुदधिर्वारां निधिर्वारिधिः ॥ १२० ॥

रावणः । निकुम्भकुम्भोदर कुम्भकर्ण कुम्भेरलं केवल नामधेयैः । मन्दोदरी मन्दिर पावकोयं पानीय मानीय नकैर्विनीतः ॥ १२१ ॥

ततोशोकवने वायुपुत्रः सीतान्ति केऽब्रवीत् । लङ्काद्दग्धामया देविविदायो दीयतामिति ॥ १२२ ॥

सीता धूमशिखाग्नेोः कालस्याल वधूरिव । उदस्यन शिरोरत्नं विज्ञानं स्वामिनेददौ ॥ १२३ ॥

सीता । मनःशिलायास्तिलकं तथामेगण्डस्थले पाण्डितलेच घृतं । स्मरेति विज्ञानमथोतृतीयकं जीवाम्यहं राघव मासमेकं ॥ १२४ ॥

सूत्र । दग्धालङ्कामगच्छं जनकनृपसुतां तां समाभाष्यभूयो वायोः सूनुस्तरस्वीपुनरपिमिलितोजाम्ब वन्मुख्ययूथेः । तेभ्यःसर्व्वं निवेद्य प्रमुदितहृदयेस्तः समंसंनिवृत्तः सुग्रीव प्रेमपात्रं मधुवनमथ संरुध्य भोगंसचक्रे ॥ १२५ ॥

तैःपिबद्भिरभितो मधूदयं वारितो विनिहतो महाबलैः । रक्षकोदधिमुखोऽवधीरितः सप्लवङ्गपति सन्निधिं ययौ ॥ १२६ ॥

इति सर्वे निष्क्रान्ताः ।

इति पञ्चमोऽङ्कः ।

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अथ षष्ठोऽङ्कः ॥

विंध्याचल वर्णनं ।

ततोवनपालैसहप्रविशति दधिमुखः । जयतिजयति देवः । इतिसुग्रीवं प्रणम्य ।

दधिमुखः । विंध्यं भूमिधरं तदन्तरवनं तद्वोरुसिंहाकुलं तत्राधिष्ठित देवतापरिकल्पितप्रीति दत्तं फलं । वैदेह्या मभितो विचिन्त्यहरयः सुग्रीवसंप्रेषिता दारोहन्तिविशन्ति यान्ति दधति ध्यायन्ति खादन्तिच ॥ २२७ ॥

हनूमदागमनं मजानन् सुग्रीवं प्रति रामः ।

मासमेकं गतोलक्ष्मां हनूमान्नविवर्त्तते । चिरंदूतेषु कल्यार्थं यदि वज्रो न विष्ठति ॥ २२८ ॥

अपिच । हे सुग्रीव हनूमतः कथमद्यो वार्त्तापि नासाद्यते दुर्गम्भोजलधिः पुरीचविषमा तस्मादिदं कल्प्यते । दुष्टैर्धर्म्म पराङ्मुखैः दंभमुखैः सार्द्धं विद्यासापतेः यातो वासविवासवायुतनयः कार्यानुरूपक्रियः ॥ २२९ ॥

अथ दधिमुखात् हनूमदागमनं श्रुत्वा श्रीरामंप्रति सुग्रीवः ।

यथा । कल्यस्मार्कं मधुवनमिहस्थाभुजा मेकभोग्यं भंक्त्वा भुंक्ते पवनतनय खेदसौ लब्धकार्य्यः । सत्यंप्रत्या गतइव तयोरित्थ मास्वाप भाजोल्लायातः स्मित स्निग्धविलोक्योत्तीर्ण हर्षो हनूमान् ॥ २३० ॥

प्रविशति हनूमन्तं ।

सूत्र । ततोमरुत्सुतवाक्यप्रेरणः प्रसन्नतारोधिप मण्डलाग्रगीः । वियुक्त रामातुर दृष्टिवीक्षितो वसन्तकालो हनुमानिवागतः ॥ २३१ ॥

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अथ राम हनुमतो वक्तिप्रत्युक्ती।

हंहोमारुतनन्दनादिशठितो दृष्टात्वयाजानकी दृष्टा जीवतिजीवति प्रिय-तमा मांप्रोचते प्रोचते। मद्विच्छेद कृशा कृशा वदतिकिं हाराम हालक्ष्मणेत्ये-वं तत्प्रहितं किमस्ति सुतरां मल्लेख चूडामणिः॥ ३३२॥

इति प्रथमाभिज्ञानं चूडामणिं दर्शयति।

ततश्चूडामणिमासाद्य श्रीरामचेष्टा।

सूत्र। कण्ठेसंतनुते चिरमुरः पीठे निवेश्य प्रियासर्वाङ्गोल्लासभरं समाक-लयतिप्रेम्णाधिरंपृच्छति। स्वामिन्याः कुशलं तवेति पुरतः पर्य्य श्रुसंप्लुतं निष्पन्देक्षण वीक्षणंप्रकुरुते चूडामणिं राघवः॥ ३३३॥

ततःपुनर्हनूमान्। मनःशिलाया स्तिलकं स्मरगण्डस्थलेमम। संदृश्यजान-कीदत्तः स्वर्णात्काणीकृतःखगः॥ ३३४॥

इत्यभिज्ञानद्वयं दर्शयति।

तत आलिङ्गितु मुपक्रान्तं श्रीरामंप्रतिहनूमान्।

पीतेनाम्बुनिधि र्नरावणपुरी निःशेष चूर्णीकृतानागीतानिशिरांसि रा-क्षसपते र्नानायि सीतामया। व्यास्लेषार्पण पारितोषिकमहंनार्हामि वार्त्ता-हरः संजल्पत्य निलात्मजे च लपति व्रीडानतोराघवः॥ ३३५॥

रामः। अहो नविहितं किम्वा भवता राक्षसाहृताः। दग्धा लङ्कापुरी सर्वा सीतावार्ता समाहृता। हनू। त्वत्प्रतापानलेनैव नाथ श्रीरघुनन्दन। दग्धपुरैव लङ्केयं पश्चादङ्गिर्मयार्पितः॥ ३३६॥

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रामः । अहोकिं नविहितं भवता । यदयं जङ्घितः समुद्र इत्युक्ते ।

हनूमान् । देवत्वत्प्रसन्नप्रताप तपने रत्नोनिधिः शोषितस्तेनेत्थं स्वयमेव शैव गतवान् जङ्घामलङ्घामहं । रत्नोनायक नागरीनयनजैर्नीरैरया पूरितस्तेत्सार्थो जलधिस्तदाममङ्घतास्याखेन किंवापरं ॥ २२७ ॥

अथोपविश्य राम हनुमतोरक्ति प्रत्युक्ती ।

क्वान्तेगीता वसति विपिने देव लङ्केशगुप्ते कीदृक्पत्या जलधि पिहित-स्तीर्यते दैवयोगात् । इत्याख्याते पवनतनये व्रीडविभ्रान्त नेत्रो हर्षव्रीडाऽऽभय चकितो विह्वलो रामचन्द्रः ॥ २२८ ॥

ततःप्राप्तचेतनेन रामेण कीदृग्सीतेति प्रत्ययार्थं पुनःपृष्टोहनूमान् ।

हनू । इन्दुर्विम्बहवाङ्गनेन दलिताद्दिर्मृगीलोचना पाश्वस्थे नवमेघविद्यु-न्मदलं श्यामेव हेमप्रभा । पार्श्वस्थं जलदेव कोकिल वधूकण्ठेष्विवप्रस्तुतंसीता-याः पुरतोऽथहन्त शिखिनां बर्हाःसगर्हाइव ॥ २२९ ॥

इदानीं कीदृगवस्थेति श्रीरामेण पुनः पृष्टो हनूमान् ।

हनू । कार्श्यं चेत्प्रतिपत्तिरत्र हिमनिधेः क्षूणाऽथचेत्पाण्डुना मीनाक्षीव मृणालिका नयनयोर्बाष्पः कियान् वारिधिः । सन्तापो यदि शीतलो ऽतएवऽऽ-स्याःस्थियद्दृश्यते रामत्वःस्मृतिमात्रमेवहृदयं त्वावण्य शेषं वपुः ॥ २३० ॥

अपिच । स्वभावादेवतस्वङ्गी त्वद्वियोगा द्विशेषतः । प्रतिपत्प्रतिपच्चन्द्र-विद्येव तनुतांगता ॥ २३१ ॥

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अथ कथं समुद्र उत्तीर्ण इति प्रश्ने ।

हनू । शाखामृगस्य शाखायाः शाखां गन्तुं पराक्रमः । यत्नया खन्दितो ऽम्भोधिः प्रभावोऽयं तवप्रभो ॥ ३४२ ॥

अपिच । राम नाम तव ज्ञातु ऊक्ताः पामरा अपि तरन्ति भवाब्धिं । अङ्गुलीं भवरङ्गुलिमुद्रः किं विधिश्च मतरत्नाधिरब्धिं ॥ ३४३ ॥

रामः । चतुरस्रपुरीलङ्का सप्तप्राकार वेष्टिता । रघीनाथ चतुर्भिश्च रथ-नाथ त्रिकोटिभिः ॥ ३४४ ॥

त्रिकोटि शालासंयुक्ता नवकोटि सुरक्षया । कथं एषी त्वया दग्धा विद्य-माने दशानने ॥ ३४५ ॥

त्रिदशैरपि दुर्धर्षा लङ्कानाम महापुरी । कथं वीर त्वया दग्धा विद्यमाने दशानने ॥ ३४६ ॥

हनू । निश्वासेनैव सीताया राजन् कोपानलेन ते । दग्धा पुरैव रक्षेयं निमित्तमभवं त्वहं ॥ ३४७ ॥

रावण जयेभवतः कीदृक्षदवसाय इति प्रश्ने ।

हनू । रक्षस्तङ्कजकन्दरं बलभुजं वह्नानं दीप्तिभिः कंसूरोद्गमहं विलोक्य सहसादध्रेमनोऽब्धिसिंसुं । देव त्वत्कृपया विजृम्भितधिया किं किं भवेद्दुष्करं भर्तुःकर्म भटस्य नोचितमिति त्वद्धीमया रावणः ॥ ३४८ ॥

रामः । एकेनैवोपकारेण प्राणान्दास्यामहं बले । अनेनैवोपकारेण एहेव ऋणिनोवयं ॥ ३४९ ॥

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हनूमान्। मद्विधा बहवो भृत्या स्तव तिष्ठन्ति राघव। त्वद्विधो गुणसम्पन्नः स्वामीनैवोपलभ्यते ॥ ३५० ॥

इति सर्वे निष्क्रान्ताः।

ततः ससमुद्र सङ्गारचनं।

अथ श्रीरामचन्द्रस्य सङ्गाप्रयाणं।

सूत्र। अथ विजयदशम्यामाश्विने शुक्लपक्षे दशमुख निधनाय प्रस्थितो रामचन्द्रः। द्विविदगयसहायैर्यूथनाथैस्तथान्यैः कपिभिरपरिमाणैर्व्याप्तदिक् चक्रवालः ॥ ३५१ ॥

उत्पाते। खगयूथभः किलकिला शब्दैर्दिशोनादयन् भङ्गम्भवस्त्र कानि धरणीं मुहुर्नयन् सर्वतः। प्रस्थाने रघुनन्दनस्य सततं सुग्रीव संपालितो वज्रासंमुख सुखचाल सहसा क्षुब्धः कपीनांचयः ॥ ३५२ ॥

क्षोभीगच्छति भूधरो विचलति क्षोभं प्रयात्यम्बुधिः कूर्माऽकुण्ठति संकुचत्यहिपतिर्दैवाधिप स्खल्यति। क्षेत्राणिर्जित वैरिवज्रारचिता रामेप्रयाणोन्मुखे गन्तुं खेनविभीषणोपिसभयः स्थानान्तरंवाञ्छति ॥ ३५३ ॥

ततः समुद्र तीरावस्थितो रामः स्वगतं।

पारेसिन्धुपुरी पुरी परिसरे प्राचीर मभ्रंलिहं सिंहद्वेषिबलं रिपुव्रजवजा स्तेऽभकर्णादयः। ग्राह्यीकाः सरिपु क्षतन्वयइव भ्रातासखा वानरो मद्वैधं रघु वंशकेशरियुवा क्रोदण्ड मुद्यच्छते ॥ ३५४ ॥

ततो हनूमान्। देवाज्ञापय किंकरोमि सहसा सङ्गामिद्वानये अम्बुधीय मिलोनये किमयवा वारांनिधिं शोषये। क्षेलोत्क्षेपित विंध्यमन्दरगिरि स्वर्भूभिकूटाचल क्षेपक्षोभितवज्रमानसलिलं बध्नामि वारांनिधिं ॥ ३५५ ॥

अथ समुद्रोत्तरतीरे लङ्कावृत्तान्तः ।

सूत्र । लङ्कास्थानतिवृद्धतापसभटा मानीय प्रभ्रंशतो लङ्केशेन विलोक्य वीरनगरीं लङ्कांसशङ्कामिव । ध्यानज्ञानपरायणा मुनिगणा देवं किमत्र श्रुतं येषां यद्धृदये स्फुरत्यपि वच स्तेनैव तत्कथ्यतां ॥ ३५६ ॥

रावणस्यमात्रा निकषया व्यसनाद्रावणो निवार्य्यतामित्युक्तोविभीषणः । लङ्कानाथपदंप्रणिपत्याह । राजन् सेयं राक्षस कालरात्रिः सीतापरित्यज्यतां । यस्यवानरमात्रेण पुरीयं व्याकुलीकृता । कस्तेन सहयुध्येत बुद्धिमान् राक्षसेश्वर ॥ ३५७ ॥

अपिच । त्यजप्रकोपं कुलकीर्त्तिनाशनं भजस्व रामं कुलकीर्त्ति वर्द्धनं । अलं विवादेन समोविधीयतां प्रदीयतां दाशरथाय मैथिली ॥ ३५८ ॥

लङ्कादग्धा वनंभग्नं लङ्घित्वाम्बुमहोदधिः । यत्कृतं रामदूतेन स रामः किं करिष्यति ॥ ३५९ ॥

नरावयोवा नमहोदरोवा नकुम्भकर्णोपि नचातिकायः । नचेन्द्रजिद्वाग्रहणं प्रसोढुं शक्तास्तुतं शक्रजितप्रभावं ॥ ३६० ॥

सुवर्णपुंखाः सुभृशं सुतीक्ष्णावज्रोपमा वायु समानवेगाः । यावन्नगृह्णन्ति शिरांसिबाणाः प्रदीयतां दाशरथायमैथिली ॥ ३६१ ॥

तत आगतः कुम्भकर्णतनूजो रावणंप्रेक्ष्यवदति ।

तथैतेनोद्धृत्यस्फटिकशिखरी सोपिविदधे समन्तादामूल त्रुटितवसुधाबन्ध विधुरः । अमुं येनाद्यापि त्रिपुरहर नृत्यव्यतिकरः पुरस्तादन्येषामपि शिखरिणा मुन्मथयति ॥ ३६२ ॥

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रावणः। शूराः श्रोत्र पथेषु नः कृतिकृतिप्राप्तः पदं चक्रिरे तेषामेव विशंक्य चाल्य पदवीं जागर्त्ति लङ्काभटः। यद्दोर्मंडल चण्डपीडन वशान्निष्यन्दिरक्त-च्छटा ग्रह्वामङ्गुरयन्ति शस्त्ररभिरेरद्यापिधातुद्रवाः॥ ६६३॥

इन्द्रं माल्यधरं सहस्रकिरणं दारि प्रतीहारकं चन्द्रं छत्रधरं समीरवरुणौ सम्मार्ज्जयन्तौ गृहान्। पाशक्ये परिनिष्ठितं ऋतवहं किं मद्गृहे मेक्षसे रक्षोभक्ष मनुष्यमात्र वपुषं तंराघवं स्रोपिकिं॥ ६६४॥

विभीषणः। रक्षोसौ भुवनेषु विक्रमगणैः प्राप्तः प्रसिद्धिंगिरा मस्माभाग्य विपर्ययाद्यदि पुनर्देवो नजानाति तं। वन्दीवैष यशांसि गायति मरुद्यस्यै कवा-क्षातिश्रेणीभूत विशालतालविवरोद्गीर्णैः स्वरैः सप्तभिः॥ ६६५॥

अजनि रजनिनाथे गगडलं चण्डरश्मेर्धनु रुदयमदभ्रं विद्युती द्योत्सखाक्षि। अथ हविधिरिदानीं दृश्यते रामरूप प्रदिश जनकपुत्रीं मिथता सेतु-रानः॥ ६६६॥

यस्यैकः कपिशावकः समरतरङ्गं च मग्नोनिधिं दुर्भेदामपि देव दैत्य निवहैर्लङ्गापुरीं प्राविशत्। क्षिप्त्वातान् वनरक्षिणो जनकजां दृष्ट्वाच भंक्त्वावनं हत्वाद्यं प्रदहन् पुरीमथगतोरामः कथं मानवः॥ ६६७॥

गतायुषं त्वां विपरीतबुद्धिं निःसंशयं राक्षस लक्षयामि। यो मां हितं तथ्यमपिब्रुवन्तं नमन्य सेराक्षस वीरमध्ये॥ ६६८॥

सूत्र। अथचरणहतो दशाननेन प्रकृतिविपर्य्यय मस्यलक्षयित्वा। सपदि-उपरिहृत्य तं समंत्री परिकुपितो नभसा जगाम रामं॥ ६६९॥

गमनसमये पुनर्विभीषणः सानुनयं।

प्रगृह्य रत्ना नि विभूषणानि वासांसि दिव्यानि मणींश्चमुख्यान्। सीताच रामाय निवेद्य देवी वसाद्य रक्षोगणयातु यद्वा॥ ६७०॥

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रावणः । जानामि सीता जनकप्रसूता जामातिरामो मधुसूदनस्य । यद्यच्च जानामि हि तेनवश्य तथापिसीतां न समर्पयामि ॥ ३७१ ।

सूत्र । ततश्चतुर्भिः सहमंत्रिभिर्युद्धेप्येत्यरक्षः कुलयूथकेतुः । उद्भागधानङ्ग-दवाम्बरेण विभीषणोराघव मध्यियाय ॥ ३७२ ॥ निष्क्रान्तो विभीषणः ।

पुनर्लङ्का समुद्रयोः कल्पनं ।

सूत्र । विभीषणे समायाते सूर्यकोटि समप्रभे । तदादौ रावणभ्रान्त्या भङ्गःकपिकुलेभवत् ॥ ३७३ ॥

हनूमतायं निर्णीतो रावणो न विभीषणः । रामचन्द्र पदद्वन्द्व कमलेभ्रम रायते ॥ ३७४ ॥

देवादिविलापानाममनं ।

देव दानव नभः पथेषु निखिलाः पक्षिप्रधानाचरा यद्यद्भविभीषणो दशमुखभ्राता पदे मंत्रिणः । यावत्तेन हरेर्भयादहरयं किं तावदीमद्दे क्षत्याक्षत्य विचारधैर्यनिपुण सच्चप्रसादं प्रभुः ॥ ३७५ ॥

अथ रामचन्द्रंप्रति हनूमान्निवेदयति ।

सत्यंदाशरथे विभीषण इति भ्रान्तोसि लङ्कापतेर्निद्राविस्मृतिमिश्रित-स्यचरमः श्रीकृष्णकर्णस्यव । दाक्षिण्याभ्युपलक्षितः पितृकुलापेक्षावलक्षा-श्रयोरक्षोलोक विलक्षणां कलयति प्रत्यक्ष लक्ष्मीमयं ॥ ३७६ ॥

अथ रामलक्ष्मणवेषधरौ प्रत्युक्ती ।

धर्मात्मा दशकन्धराद्विरभूत्सादर्यं रावणात् संभ्रान्तो भिनयेन किं नकुरुते सुग्रीवतदासिनः ॥

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रक्षोराज सहोदरस्य निभृतारम्भोपि सम्भाव्यते किंकुर्मः शरणागतं रिपुमपि द्रक्ष्यन्ति नेक्ष्वाकवः ॥ ३७७ ॥

समागत्य श्रीरामंप्रति प्रति विभीषणः ।

भुक्त्वा दिग्वलयं दशास्यदमन त्वत्कीर्ति हंसीदिवं यातान्ब्रह्मनराशसङ्कुल बलात्तत्रैव गर्भिण्यभूत् । पश्य स्वर्गतरङ्गिणी परिसरे तुन्दावदातं तयामुक्तंभाति विग्राक्षमखद्रुमिदं प्रीतत्रिषेर्मंखडलं ॥ ३७८ ॥

वीर क्षीर समुद्रसान्द्रलहरीशावण्यलक्ष्मीमुष स्त्वत्कीर्त्ते स्तुषनांकचक्र-मलिनो घत्ते कथं चन्द्रमा । स्यादेवं त्वदरातिसौधशिखरप्रोद्भूत धूम्याङ्कुरमा-सक्तभ्रमणः पतेद्यदि पुनस्तस्याङ्गणायां मृगः ॥ ३७९ ॥

क्रोदण्डमण्डलविनिःसृतचण्डबाणनुङ्काण्डखण्डित दशाननबाहुदण्डः । आ-खण्डलारिगज खण्डनचन्द्रहासः श्रीजानकी परिवृढः सुदृढप्रतिज्ञः ॥ ३८० ॥

पातुं भीतिजगन्ति सन्ततमकूपारात्समभ्युद्धरन् धात्रीं कोलकलेवरो हरि रभूत्पोतेऽदंष्ट्रकुरात् । कूर्मः क्रन्दति नालति द्विरसनः पन्नस्ति दिग्दन्तिनो मेहः क्रोशति मेदिनी जपजति द्योगापि रोक्ष्यति ॥ ३८१ ॥

कूर्मः पादेऽस्य यष्टिं भुजगपति रसौभाजनं भूतधात्री तैलोत्पूराः समुद्राः कनकगिरिरयं दीप वर्त्ति प्रदीप्तः । व्यर्त्ति श्रद्धांशुरोचि र्गगनमचिनता कल्पकं दह्यमाना यत्नश्रेणोपतस्था व्यवति रघुपते त्वत्प्रतापप्रदीपः ॥ ३८२ ॥

कूर्मं क्षोभयितुं दिशःस्खलयितुं भेत्तुं च पृथ्वीधरानम्भोन्मूलयितुं तथादिन मणिं प्रक्षालितुं क्षेणुभिः । राक्षीरेष पुनःपुनस्तलवलत्क्षोणाक्षताडम्बरान्धर्षुं वीरवरूथिनी तवधराजेतुं परान्वाञ्छति ॥ ३८३ ॥

तुषाधारो धातावहति वसुधा पूर्णपदवीं पतीयः स्यात्सूर्यं कनकगिरिरीमा

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नपत्निका । तुलादण्डः सत्यं यदिभवति दामोदरगदा तदाप्येषोऽदृष्ट्वा क्षतवपुः समूहं तुलयितुं ॥ ३८४ ॥

व्यर्थस्तोयदि नैवकुप्यसि मृषावाद्यं नचेन्मन्यसे यद्रूपोद्भूतवस्तु वर्णनविधौ-यत्नाः कवीनां गिरः । देव त्वत्तरणप्रतापदहनज्वालावली शोषिताः सर्वेवारि-धयस्तवारिवनिता नेत्राम्बुभिः पूरिताः ॥ ३८५ ॥

हनूमच्चरितं स्तौति ।

रथः क्षत्त्वेलोकोधनु रगपतिर्ज्या पक्षिपतिः शरोमाथीयोधः सरसिज-भवः सारथिरपि । शरः शैरि र्दैवत्रिपुरपुरदाहे परिकरो ज्वलज्ज्वालै र्लङ्का वतभसितभूता हनूमता ॥ ३८६ ॥

विभीषणंदृष्ट्वा सुग्रीवो लक्ष्मणमाह ।

यस्य न स्वजनेप्रीतिः का प्रीति रितरेजने । भक्षितव्योऽस्मि शैलेऽपि दूर-स्थोपि विभीषणः ॥ ३८७ ॥

तदन्ते विभीषणावस्था ।

दृष्ट्वावानरवाहिनी मणिभृताहङ्कार झङ्कारिणीं भङ्गावासविभीषणः क्षणमभूद्दुर्वारदोर्विक्रमः । पश्यन्दाशरथिं प्रमोदलहरी गम्भीरनुच्छ्रिभित क्षमःसम्भृतविक्रमेपि चलितुं स्थातुं नचायंक्षमः ॥ ३८८ ॥

तं दृष्ट्वारामः । दिग्धरं नेवसंधत्ते हिः स्थापयति नाश्रितान् । दिर्ह्दातिन चार्थिभ्यो रामोदिनैंवभाषते ॥ ३८९ ॥

विभीषणस्य हृदयं हनूमान् कथयति ।

सुग्रीवस्य श्रियं दृष्ट्वालक्ष्मणस्य च सेवनं । विभीषणस्य दोषेव मतिरायाति याति च ॥ ३९० ॥

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ततः श्रीरामंप्रति सुग्रीवः।

त्वेलत्वंतवधिकं तव लङ्कानाथे विभीषणात्। हनूमतास्य राजन्न कथितः प्रभूदोगुणः॥ १९२॥

श्रीराम विभीषणयोरन्तिके प्रत्युक्ती।

अथे रक्षोराजानुज कुशलमद्यैव कुशलं यतोयोऽयाकीनं चरण कमलं दृक्षत्यमभूत्। किमुदेष्यं गुप्तात्पदकमलसेवैव विदितं भवानद्यैवाभून्निज नगर लङ्कापरिवृढः॥ १९३॥

तस्यातिभक्तिमधिगम्य विभीषणस्य सौमित्रिणा रजनिचारवचक्र राज्ञे। प्रत्तोऽभ्यषेचयदमुं प्रवरोरघूणां प्रायः प्रपन्नकरुणाविषया महन्तः॥ १९४॥

परसारं वानराः।

अथेवाय्य विभीषणस्य शरणापन्नस्य मूर्द्धागते हर्षादस्य ददात्ययं रघुपतिर्लङ्काधिपत्यश्रियं। यतोयेव भुजाविह प्रतिभुवो सुग्रीवराज्यार्पणे अथोऽस्य भयमानसं यदरितो सर्ववयं साक्षिणः॥ १९५॥

समुद्रं प्रति रामः।

त्वमसिकुलगुरुर्मे मुख्य वर्त्मानुराशे गिरसि विनिहितोऽयं भक्तियुतोऽञ्जलिस्ते। दशवदनकृता तेमा क्षुधा मे भुपेयादशमुखनिधनेन क्षीयतां मेऽक्षलङ्घः॥ १९६॥

अथप्रायोपविष्टे रामे मार्गमलभमाने समुद्रे लक्ष्मणंप्रति रामः।

याधिजादैन्यपराभवप्रलयगी नेक्ष्वाकुभिः शिक्षिता सेवासन्नमितः कदारघुकुले

मोलौनिचक्रोऽञ्जलिः । तत्सर्वं विहितं तथाप्युदधिना नवोपरोधःकृतः पाणिस्तं प्रतिसंप्रति प्रतिपदं प्रभुं धनुर्वाञ्छति ॥ ३९७ ॥

अथ सूर्योदये सूर्यसमुद्रयोरुक्ति प्रत्युक्ती ।

भोःसिन्धोभगवन्नमस्त्वलमिकिं श्रीरामभद्रानुगोदस्तस्त्रिभयेन किं तव-
मयं त्यक्तुनवस्त्वदुक्षाः । तस्येन्दुर्वदनेमाचसदनं तीयूषमाधारे बाढोकल्प-
तरु र्निर्मातविश्विश्रेवीषु हालाहलं ॥ ३९८ ॥

श्रीरामः सरोषं ।

आनयानय सौमित्रे शरान् कालानलोपमान् । समुद्रं शोषयिष्यामि
पादभ्यांयान्तुप्लवङ्गमाः ॥ ३९९ ॥

दम्भोलितीव्रै र्विशिखैरनेकैरम्भोनिधिं पांशुनिधिं करिष्ये । क्षणेन वि-
स्तीर्णमहीभूमयिष्ये भस्मीकरिष्ये मृगतृष्णयिष्ये ॥ ४०० ॥

सूत्र । श्रीरामचन्द्रे दशवक्त्रपुर्य्यामादाय पाथोनिधिवद्रकोपे । आग्नेय-
मस्त्रंप्रतिसंदधाने वेलागिरीन्द्रोचकितावभूतां ॥ ४०१ ॥

अनन्तरञ्च । दिशोधूमायन्ते ज्वलितमभवत्सागरजलं परित्रेसुर्नक्राः
स्फुटनमगमन् ग्रावसमयः । परित्यक्तोवाले रघुपतिवृढे नाथ सहसा दधन्मूर्तिं
सिन्धुर्जगतमखिनां प्रादुरभवत् ॥ ४०२ ॥

अथ समुद्रः सानुनयं ।

प्रशमयदहनतीव्रं शामितं ते शरौघः क्व मितमखिलाशंदेहकोपंजहीहि ।
नलनलरतलक्ष्मीवानरानीकशैलैर्विरचयसखिसेतुं सुखपारंप्रयाहि ॥ ४०३ ॥

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सेतुबद्धारम्भे रामंप्रतिनलः ।

रागरत्नमञ्जुबन्धे चित्रकूटकपेटके । कौशल्याशुक्तिसंभूतं जानकी कण्ठभूषणं ॥ ४०४ ॥

सूत्र । उत्पाट्योत्पाट्य शैलानतिबहुलतलप्राप्तपातालमूलानुत्तुङ्गान्तुङ्गशृङ्गा नति कलितनभो मण्डलान् दिग्विकीर्णान् । दुर्धार्ष्यानाकलय्य प्रभृतिकपिभटास्तेसमानिन्युरन्तः सिन्धोसन्धायदोष्णा विरचयतिनलोनिर्भरं सेतुबन्धं ॥४०५॥

सेतुबन्ध समये श्रीरामं प्रति सुग्रीवः स्तौति ।

क्रमचरणः कपीन्द्रैर्नीयमानेनगेन्द्रे गिरिकुहर निवासा राघवत्प्रसादात् । मुखकुहि परिपेयां प्राप्यमन्दाकिनीं खेसवलितकरदण्डाः कुम्भिनोन्तःपिबन्ति ॥ ४०६ ॥

पवसि पाषाणेषु क्षिप्तेषु विभीषणः ।

येमज्जन्तिजले क्रियत्यपिचिरं ते प्रस्तरादक्षरे सिन्धोरुन्नतरन्ति राक्षस भयं सम्पादयन्तो भृशं । नैतेग्रावगुणा नवाधिगुणतो वागराजांगुणाः श्रीम द्रामयेयिथं हि मङ्गजाशक्तिः समग्रीक्षति ॥ ४०७ ॥

अथ समुद्रं प्रति सुग्रीवः ।

दुर्वृत्तसंगति रनर्थ परम्पराया हेतुः समां भवतिकिं वचनीयमत्र । चन्द्रे-श्वरोहरति दाशरथेः कलत्रं प्राप्नोति बन्धनमसौकि लसिन्धुराजः ॥ ४०८ ॥

खलः करोति दुर्वृत्तं नूनंफलति साधुषु । दशाननोहरेत्सीतां बन्धनं मादमेदधौ ॥ ४०९ ॥

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ततः प्रविशति प्रहस्तः ।

समुद्र बन्धनं श्रुत्वा प्रहस्तः ।

विषमजलधिमध्ये सेतुबन्धं विधाय निशितशरनिपातैः रौद्ररेन्द्रं निहत्य।
यदिनयतिससीतां रामनामा तपस्वी मशकगलकरंध्रे हस्तियूथं प्रविष्टं ॥ ४१० ॥

अत्रावसरे रावणचेष्टा ।

सूत्र । आदीजज्ञास बऊविप्लवमाप मध्येसेतोः रुमाणिसमये सनिशाचरेन्द्रः ।
उद्भूतघर्म्मघन निर्झरसेव्यमान उत्पातवातहतपर्वतवच्चकम्पे । ४११ ॥

रावणः । पाषाणाः पयसिप्रमज्जवणधः स्तिष्ठन्ति सेतुंगताःश्रुत्वैवं वदतांदशा
ननधरःक्रुद्धःसमुद्रंप्रति । धिक्त्वां नामतवाम्बुधिः सलिलधिःपानीयधिस्तोय-
धिः पाथोधिर्जलधिः पयोधिरुदधिर्वारां निधिर्वारिधिः ॥ ४१२ ॥

श्रुत्वासागर बन्धनं दशशिराः सर्वैर्मुखैरुदात्तैः पुरुहूतिदार्त्तिकं सचकि-
तो भीत्याकुलः सभ्रमात् । वद्धः सत्यमपांनिधिः सलिलधिःक्षीरोदधिस्तोय-
धिः पाथोधिर्जलधिः पयोधिरुदधिर्वारां निधिर्वारिधिः ॥ ४१३ ॥

अपिच । पीतःत्वं कलशोद्भवेनमुनिना ध्वस्तोऽसिदेवासुरैराबद्धोऽसिच
रामनामहरिणा शाखामृगैर्लङ्घितः । नाम्नामारभटी तथैवभवतो लोकैरियं
धृयते पाथोधिर्जलधिः पयोधिरुदधिर्वारां निधिर्वारिधिः ॥ ४१४ ॥

सेतुबन्धदृष्ट्वा लङ्कागुर्वां वृत्तान्तः ।

सूत्र । राक्षसपुत्रस्त्वेकः कपिकटकरक्षामणिरसौ समुद्य लाङ्गूलखड्गमव-
धिरुद्यतनः । पुनः प्रत्यायास्यत्यहह कपिनाथे प्रचलिते वधः प्रेतपुरे भैर्भवच
कितलङ्कापुरजनाः ॥ ४१५ ॥

अष्टादशमहापद्म सेनाध्यक्षाधि पालिता । सारावलमुखेन सेतुनागमनु
गुप्तये ॥ ४१६ ॥

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लङ्कायां मध्यिगर्ज्जिता पवभुजामाकर्ण्य कोलाहलान्‌ कोलान्‌ विदधुः प्लवङ्गमभटा युद्धोद्भटाटोपिनः । भोभोक्रम्भनिकुम्भ शुम्भमथुकाः सज्जाभवध्वंभृशं निर्गच्छन्त्विति निर्भरं सनभवद्भ्रूक्षेपरस्योत्कयः ॥ ४१७ ॥

कृतकलकलशब्दं त्रासिताशेषलोकं प्लवगनृपतिसैन्यं सेतुमातेनभीत्या । मुदितविपिनदुर्गं पर्वतेरसौ सुवेलेग्रिविरमत्त लङ्कानाथ नाथाय रामः॥४१८॥

सूत्र । आयातौशुकसारणौ दशमुखप्रख्यापितौ दौचरौदेहं वानरमाश्रितौ चकटकं संख्यातुमभ्युद्यतौ । विज्ञायाथ विभीषणे न यमितौ मुक्तौचतेनात्मनं रामेण प्रभुना विलोक्य कटकं रामाज्ञयातौगतौ ॥ ४१९ ॥

अथ लङ्कायां पराक्रत्यगतौ शुकसारणौ रावणाय निवेदयतः ।

आकाशे दिग्विकाशने जलनिधौ प्रेक्षेतटे मन्दरे मूल्यानं तिरश्चारदेहिकलितं संख्याकर्यं कर्यतां । भ्रातातेयमितौ कपीन्द्र कटकं तद्दर्शयित्वोक्षितौ श्रीरामेण महात्मना कुरु यथायोग्यं द्रुतं रावण ॥ ४२० ॥

ततः प्रासादमारुह्य वानरसैन्यं पश्यतारावणेन कृतमोक्षमहति पृष्टौ शुकसारणौ श्रीरामचन्द्रं दर्शयतः ।

यत्रव्योम्नोपतति च मधुस्यन्दमन्दारवर्षं यत्रातोद्यध्वनिरुपचितो यत्रच स्तोत्रघोषः । रामःश्यामः कमल नयनस्तत्रधर्म्मी सशेषैरुद्यद्भ्रूभयति शरपाणिना दक्षिणेन ॥ ४२१ ॥

अङ्गेजातेत्वत्समाङ्गं प्लवगबलपतेः पादमूलस्य हस्तुत्तारोपुत्रस्य हस्तं त्वयि कनकमृगम्याङ्गशेषं निधाय। बालंरक्षःकुलघ्नं प्रगुणित मनुजेनादरीक्षमाणस्तूष्णीं कोपेनलङ्कां त्वदनुजवचनेदत्त कर्णोयमास्ते ॥ ४२२ ॥

अत्रावसरे रावण वाक्यं ।

हते ते मगवाहवः सुरपते र्दोदण्डकण्डूहराः सोयं सर्वसमत्तरामबलको ब-

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ईश्वरोऽवगाः । सेतुं बद्धमहं ग्रहोमिकपिभिः पश्यामिलङ्कां हतां जीघट्टिर्नच दृश्यते किमथवाकिन्ना मनस्यूयते ॥ ४२३ ॥

अपिच । आश्चर्यं तापसोसौ गिरिकुहर परान् नानरान् मेलयित्वा वाक्कृत्यागत्यनेतुं किलजनकसुतां मद्गृहीतां दुरात्मा । दंष्ट्राः कर्तुं हरे कःखर नखर मुखात्खात मातङ्गकुम्भभ्रमद्रक्ताक्तमुक्तापलनिकर रसास्वादसक्तस्य शक्तः ॥ ४२४ ॥

अपिच । महच्चन्द्रादित्यौ शतमखमुखास्त्रैकनुभजः पुरद्वारेयस्याः सभयमुपसर्पन्त्यनुदिनं । प्रकोपत्याकम्पत् खरनख पुटैर्वानरभटैः समाक्रान्ता सेयं हरिहरिदमयोवनगरी ॥ ४२५ ॥ इत्युक्त्वा ।

शुकसारणौ तिरस्कृत्यरामं प्रतिदूतप्रस्थापना । ततः प्रविशतिनिकुम्भः ।

सूत्र । आदायलेखं दशकन्धरस्य गत्वानिकुम्भोऽखिलरूपधारी । ददौरघूणां पतयेपुरस्तादुपेत्यगाढा रभटी पटीयान् ॥ ४२६ ॥

स्वस्तिश्री दशकन्धरस्त्रिभुवनस्यापि प्रतापानलो व्यामुग्धंलिखतीन्द्रवज्र-भिदुरोरामं वनावासिनं । आनीताजनकात्मजा खलुमया सुग्रीवसेनान्विते नेतुं वाञ्छसि मूढतापसकथं प्राज्ञैःपरिक्रीडसे ॥ ४२७ ॥

वाचिकं । इन्द्राद्यास्त्रिदशा विलोक्यसमरे यं विद्रवन्तिद्रुतं तं त्वं तापसरा-मं कथमहोयोद्धुं किमुत्पद्यसे । अद्यस्त्वं प्रतिपक्षराक्षसमुखेमोहात्यदं मा-लयाः सीतायाविनिवृत्य वाहिभवनं गत्वेति शीघ्रं वद ॥ ४२८ ॥

अथमपिब्रवीसि । रेरेतापसमूढ रावणहृतामुर्वीं कामः प्रियां किं वृथा भिमुखे प्रयासिकपिभिः प्रोत्साहितः कातरैः । कोदर्तं कुरुतेच पन्नगपतेर्दंष्ट्रं क्रमाक्रमहसा दाक्रष्टुं सहसा सचेतनमतिः श्रेयस्यं चिन्तयन् ॥ ४२९ ॥

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अपिच । यस्किंचा मुदितः शिरांसि क्षतवानर्चां भवानीपतेर्यस्याश्चावधवर्षि नोऽमरगणा यः सर्वमायानिधिः । यः कैलासगिरिं भुजेऽस्खलितवान्यः काल दर्पापहस्तंतं तापस दुर्बलैर्बलनिधिं बद्ध्वा कथंजेष्यसि ॥ ७१० ॥

अन्यच्च । यावन्नायातिरुष्टः प्रलयघनघटाघोरनादेर्विधित्रैः संग्रामंकुम्भकर्णत्यजसमररसं रामसीतां विहाय । आयाते कुम्भकर्णे तवकपिसहितस्यापि सेनाधिदूरान्नस्यातुं शक्यते तत्प्रलयजपवनश्वासवातावधूता ॥ ७११ ॥

अथावसरे मन्दोदरी समागत्य ब्रूते ।

कैलासशैलोद्धरणप्रवीणो वीरः कुबेराद्युजयैकयत्नः । तथापि रामाजितवानिवीर्यः शक्रास्पदं संप्रति राक्षसानां ॥ ७१२ ॥

अपिच । यद्भीतो हरिणेडुवः समतरद्भूमिंछमन्नोनिधिं दुर्भेदां प्रविवेश दैत्यनिवहैः संप्रेक्ष्य लङ्कापुरीं । छिन्नाताररवनरक्षिणो जनकजां दृष्ट्वाच भंक्त्वा वनं हत्वाक्षं प्रदहत्पुरीं गतहरो रामः कथंवर्ण्यते ॥ ७१३ ॥

प्रत्यक्षं । रामोयं रविवंशजो दशरथस्यापात्य चूडामणेः पुत्रः सर्वमहीक्षरोनरगणैः संपूजितोरक्षसां । सीताहारिहृतात्मको निजभुजप्रौढप्रतापानलक्लेशेनाक्षय हितार्थ साधनविधौ जानासिनैनं कथं ॥ ७१४ ॥

समागत्यारविन्दमंत्रिवर्तते । देवत्वांप्रति संप्रति प्रतिभट क्षोभं मकुर्भोवयं देवायप्रतियाते हितमिदं यस्मादयं मंत्रिवः । सीतारक्षव कालकालधनुर्लङ्कापिनोत्तहितारिक्षोत्तहितवारिधिः कपिवरैःसार्द्धं सरामोगहान् ॥ ७१५ ॥

यत्सन्देशहरेव मारुतसुतेनातारि वारांनिधिः क्षिप्रंगोष्पदवद्विलास्य हव प्रविशि लङ्कापुरी । सीता दर्शि समश्वभाषि निखिलंचाभिज्ञानमस्यापतेर्यत्पुरतो व्यदारि च पुरी रामः कथं मानवः ॥ ७१६ ॥

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अथ पुनर्मन्दोदरी ।

एकःसुग्रीवभृत्यः कपिरखिलबलं यत्तनङ्काप्रदध्वा यातस्तूर्णीं तदानीं दग्धमुक्तभवतां किंकृतं वीरवर्गैः । संग्रामेराघवोसौ सकलकपिबलैः सार्द्धमुच्चाब्धिं सीतांतां मुञ्चमुञ्चेत्यनिग्रमकथयत्प्रेयसी राक्षसस्य ॥ ६६७ ॥

इति तर्वे निष्क्रान्ताः ॥ ॥ इति षष्ठोऽङ्कः ॥

अथ सप्तमोऽङ्कः ॥

ततः सीतामत्यजति युद्धेमनसिकृते रावणे मन्दोदरीचेष्टा ।

हेकुंभकर्णमेघनादाक्षकुलसकलस्कन्दवानरं जानक्यां निजवल्लभस्य परमं प्रेमाणमालोक्यच । काङ्क्षन्तीमुज्झरामापत्त विजयं भर्तुश्च मुग्धामुद्धर्षायन्ती ध्रुव मन्तरालपतिता मन्दोदरी वर्त्तते ॥ ६६८ ॥

तत प्रविशतो रामसुग्रीवौ ।

अथ रामः सुग्रीवंप्रति ।

लङ्काप्रस्थापनायोग्यः कोऽस्तिवीरोमहाबलः । राजवंशोद्भवोविद्वान्समा नेयः कपीश्वर ॥ ६६९ ॥

सुग्रीवो रामंप्रति ।

राजवंश्योनयशास्त्रज्ञस्त्रस्तिमत्पूरोनभूमिभुक् । राजपुत्रोगुणैर्युक्तःपुत्रो भ्रातुर्मुनेरस्तिमे ॥ ६७० ॥

सूत्र । रामःसुवेलाद्रितटेनिषण्णः समुद्रमुल्लंघ्य विकीर्णसैन्यः । लङ्काधिनाथस्य गृहायदूतं सुरेन्द्रजानारमथादिदेश ॥ ६७१ ॥

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अथ दौत्येन प्रस्थापितो जङ्घांप्रविष्टाङ्गदः ।

गत्वा तारकुमारः प्रथममभिनवं सौधमुल्लंघ्यभित्तिं पादाघाताद्भनंज प्रलयजलधरध्वानगम्भीरघोषः । एतत्कस्मादकस्मादिति चकितदशग्रीवमुद्भावयन्नाक्रुर्वन् दूतानपूर्वान् बहिरभवदथ द्वारगः किञ्चिदूचे ॥ ४४२ ॥

रे रे राक्षसाः कथयत क्षणरावबाह्योरतं रघुप्रवरयोरपहृत्य नष्टः । मेघोद्दीपन शरोग्रशिखाकराले कोरामदावदहने भविता पतङ्गः ॥ ४४३ ॥

राक्षसाः । मागास्लिष्ट नभिर्व्रज क्षणमपिश्रित्वा पुनर्गम्यतां यत्राप्तेभुज विक्रमाखिलजगद्विजयोराघवः । अन्यैवाङ्गदबाहुपाश पतितोमूढः किमाक्रन्दसे सिंहस्याङ्गनुपागतं मृगमिव त्वां कः परित्रायते ॥ ४४४ ॥

अथावलेपादङ्गदे राक्षसश्रेणिधूमकेतौ रावणसिंहासनमधिरूढे । रावणाङ्गरक्षेतरक्षि प्रत्युक्तौ ॥

कस्त्वंवालितनूद्भवो रघुपतेर्दूतोऽसि वालीतिकः कोवा वानरराघवः समुचितो ते वालिनोविभूतिः । यद्वाहुन्तनितान्तवद्धवपुषः संमूर्च्छितस्य ध्रुवं नासार्यभिवचमुर्विरहयन्नामःकथं विस्मृतः ॥ ४४५ ॥

श्रुतमप्यर्थंक्रोधातिशयात् विस्मृत्यरावणः ।

कस्त्वंवालितनूद्भवः कृतदृढश्रीराम संप्रेषितावार्तां ब्रूहि हनूमतः सचक्र दासोऽभयाश्रितः । तदीतेर्वेद कारणं दशमुखंसाङ्गं सपुत्रानुगं हत्वाचेन्नगतो निशम्यवचनं चित्रार्पितारक्षसाः ॥ ४४६ ॥

रावणः । रे रे कस्यासि कोसिक्ष पुनरिहगतः कस्यदूतः किमर्थं विस्रब्धं विक्रमाणांविजयिनमपिमां मन्यसेचंतृणाय । अङ्गदः । हंहोपौलस्त्यसूनो तव

बलमथनस्यात्राजोहं सुवेलात्मं प्राप्तो रामदूतो विरुज मदमते जानकीं वाप्य-सून्वा ॥ ४४७ ॥

पुनरङ्गदः । येनैकेनशरेण सप्तनिहतास्तालाः धनुष्कद्वतं बद्धोवारिधिरेष तातमपिमे यः प्रापयत्पक्षतां । तद्भृत्यं खलुविद्धि राक्षसपत तत्यादपङ्कजरजु-षो पीनपरागरेणुकलिका जाताङ्गदश्चाङ्गदं ॥ ४४८ ॥

तयोःपुनरुक्ति प्रत्युक्ती ।

रामः कोनामजेता जयति भृगुपतेः कस्त्वताटकभृगूणां यज्जत्रख्यातिपत्रं प्रभवतिविदितस्तस्य यादृक प्रभावः । योहन्ताहैहयेन्द्रप्रभृतिनरपतेः कस्तदा-हैहयोवा यत्तं जानीहि यस्त्वां मुचिरमगमगत्कूरकारं निकारं ॥ ४४९ ॥

रावणः । कस्त्वं वक्ष्यपतेः सुवेलनगतिः किंत्वाममाग्रे वदे रे वाःकक्षुरोग माममगृहेनित्यं स्वदास्येस्थिताः । रामः किंकुरुते कपीन्द्रपृथुकैः संलंघ्यरत्नाकरं चेदायाति मदीयदर्पदहने सस्यात्पतङ्गोपमः ॥ ४५० ॥

अङ्गदः । रे रे रावण रावणानधिकृतेनालंपशूनारतंत्रैकः किंस कार्त्त-वीर्य्यनृपतेर्दोर्दण्ड पिण्डीकृतः । एकोनर्त्तनलम्बिताग्रकबलोदेवेन्द्र दासीसुते रन्योमत्पितृवाऽऽमूलगलितस्वं तेयु कोन्योथवा ॥ ४५१ ॥

रावणः । दोर्दण्डास्तडमे चिलोचनमिरे रुचानासग्राविलारुक्षोतानि दशाननानिदशभिर्दिग्भिस्तथाविच्युतिः । पश्यात्यापि सत्यव वीर्य्यमहिमा त-स्मिन्पुनस्तापते प्रोच्यःसोदरिरिपुः सचापिकुपित खत्यापिदूतःक्षपिः ॥ ४५२ ॥

अङ्गदः । दोर्दण्डतिप्रवणार्ज्जुनहननविधौ प्रौढदोष्णां सहस्रच्छेदक्रीडा पवीर स्थिरपरशुमहागर्वनिर्वापकस्य । दूतोहं राघवस्य त्वदघघनचिरावासक क्षाग्रशोक्षः पुत्रःसुग्रीवमन्त्रीः प्लवगबलपतेर्नामतश्चाङ्गदोहं ॥ ४५३ ॥

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रावणः। भ्रातामे कुम्भकर्णः सकलरिपुबलप्राणसंहार क्षमः पुत्रोमे मेघनादः प्रहसितवदनो येनबद्धः सुरेन्द्रः। खड्गोमेचन्द्रहासो रणमुखचपला राक्षसामे सहायाः सोदर्यवीर्यश्च भुजस्तिभुवन विजयीरावणो नामराजा ॥४५४॥

अङ्गदः। रे रे रावण कार्त्तवीर्यदलिताहङ्कार गत्वा स्वयं सीतामर्पय पादाम्बुजनतनथान् यावन्नरामःशरान्। कोपान्मुञ्चति दिव्यदाधिपभुजश्रेणीमहाकालनच्छेत्तुर्यस्यकुठारधारयशटो रामस्यजेता रणे ॥ ४५५ ॥

तयोःपुनरपि प्रत्युक्ती।

रामः किं कुरुते प्रतीपविजयं कोसौप्रतीपोजितो वाली सोपिचकोनवेत्ति किमसुं कोवेत्ति शाखामृगं। आस्तत्रापि तथापि विस्मृतिरहो मोहो महानीदृशः पर्य्यस्ते निज बालक्रीडितृतये बद्धोसियेनोरसि ॥ ४५६ ॥

किंकार्यंवदराघवस्य सतथाबद्धः किमम्भोनिधिः क्रीडार्थं कपिपोतकरिह गते र्जानात्ययंमांनहि। खद्योतालोक निकायनाथवचसावेत्तेव किं किं कपेको बद्धाधिपति र्विभीषणमहति प्रख्यातकीर्त्तिर्भुवि ॥ ४५७ ॥

रावणः। प्रवीरगयनामुरे तवपितेव कैर्गण्यतेयतिः सद्दिवनौकसां त्वमपि कोवराकोभंकः। चकारकिलराघवः किमपिकर्मलोकोत्तरं तरक्ष्यसियन्मुखं ममपुरस्तदीयं यशः ॥ ४५८ ॥

अङ्गदः। रामोनाम स एष येनभगिनीनासावसायद्विषः खड्गक्षेपरदूषणत्रिशिरसांधातः शिरःश्रेणिजेः। बद्ध्वासांचतुरम्बुराशिषु परिभ्राभ्यन्मुहुर्वानरै रक्षःसंधामर्षयतिस्म निस्पपकथं तातस्त्वयाविस्मृतः ॥ ४५९ ॥

रावणः। यस्मात्तं तव निर्व्यलीकमवधी त्तस्मापि निर्मत्सरस्यस्य प्रेष्यतया भ्रमन्कपिगिरो निर्लज्जकिंगर्ज्जसि। त्वत्पित्रेपुनरेकदा किलमया मैत्रीप्रसादः कृतस्तत्पुत्रेत्वयि तावदेवमुचितोदम्भः कथंधीयतां ॥ ६९० ॥

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अङ्गदः । प्रपन्नः पन्थानं नयमयमितोन्योपि नियतं निरेष्यःसाधूनां न पुनरपिनीतिः सुहृदपि । तथाहित्वां हित्वा सहजमपिनक्तञ्च रघमूविरामं श्रीरामं भवदनुज एवैषभजते ॥ ४६१ ॥

रावणः । श्रुतमस्तिविभीषणश्च नः सहजः सम्प्रतिरामसंश्रितः । कतिसन्ति न रामनामकाः कतमस्तेषुसयस्त्वयोच्यते ॥ ४६२ ॥

अङ्गदः । जघान युधिताडकादि कमसीमग्रहः कुलंवभञ्जधनुरेष रं परिबभूव तं भार्गवं । स तालतरुसप्तकंसपदि क्षुत्तवानम्बुधिं बबन्ध न तथापि तेपरि सादिमितोरघूणाम्पतिः ॥ ४६३ ॥

रावणः । भग्नं भग्नमृगाधिपेरजगवं वाली हतोरसौहत स्तालासप्तहताहताश्च जलधिर्बद्धश्च दृश्यतां । द्यौः खिं तेनसणेससागर धराधारोरगेन्द्रायुषं रक्षमुदस्यतो निजभुजान् जानात्ययंरावणः ॥ ४६४ ॥

अङ्गदः । रक्षस्त्वया सप्तिसरी स्वभुजैरदृढः पुनोःप्रसाधन विधेरवधरेय । पूर्वंवराहवपुषाम्बुधि मग्नमग्नतिनोद्धृतागिरि सहस्रधराधरिच्ची ॥४६५॥

रावणः । कृतोहत्तारण्ये कनकमृगमार्षं तृणचरं कृतोवृक्षान्तृक्षप्लवनिपुण वाली विनिहतः । कृतोवह्निज्वालाजटिल शरसन्धान सुदृढंत्वहं युद्धेयोगी समरमवतस्थेऽन्तकजयो ॥ ४६६ ॥

अङ्गदः समदं । व्यतेहिमां रावण रामदूतं बाणाक्तदीयाः खरदूषणाद्यान् । भुक्त्वातृषार्त्ताइव गोगितास्भः पास्यन्तिते कण्ठघटैः सरंध्रैः ॥ ४६७ ॥

अरे कटुप्रलापिनःपश्य ।

मृत्युःपादान्तभृत्यस्तपतिदिनकरोमन्दमन्दं ममाग्रेचाप्यष्टौलोकपाला मम भवचकिताः पादरेणुंचरन्ति । दृष्ट्वामच्चन्द्रहासं पतन्तिसुरवधूपन्नगीनाञ्च गर्भा निर्यन्त्रोतापसैवा कथमिहसमितो वानरान्मेक्षयित्वा ॥ ४६८ ॥

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अपिच। अरे त्वामहं धर्मशीलतयाकटुक प्रलापिनमपि क्षमिष्ये। यथो-क्षवादीदृतः स्यान्नसवधो महीभुजां। क्षमंतदीय कोपेन क्षपितैरुपमर्हति ॥ ७६९ ॥

अनुष्टुभः सवेदमर्थं।

परदारापहरणे नश्रुता यादृशानन । दृष्ट्वादूत परित्राणे साधोस्ते धर्म शीलता ॥ ७७० ॥

रावणः । बद्धःसेतुर्यदिजलनिधौ वानरैस्तावकैः किं नोवल्मीकाः क्षिति धरनिभाः किं क्षियन्तेषिपोत्रैः । लक्ष्मीदग्धायदपि कपिनासप्रभावः किलाग्नेः शौर्य्यात्स्वयं निजभुजबलेः किं क्षतंरक्षसां वा ॥ ७७१ ॥

अनुष्टुभः । रे रे रावण मा मुरोचनयने प्रख्यातकीर्तिर्भवान् रामेयुद्धमिहे च्छतीदमुचितं मन्यामहेनैवयं । यत्सिंहिकासुत मामाद्य धनुषोरेखापिनोलङ्घिता तद्वारेत्वयलङ्घितो जलनिधिर्दग्धाचलङ्कापुरी ॥ ७७२ ॥

रावणः । यद्विघ्नाःक्रियन्त वाल तालतरवो रामेण सार्द्धत्वयोभग्नं यच्च पुरा-तनंशिवधनुस्तदीर्य्य मुक्तीर्य्यते । नासीदेतदनागतं श्रुतिपथे खर्णाकधूमध्वजः पोलस्त्यःकरकन्दुकीकृतहरक्रीडाचलो रावणः ॥ ७७३ ॥

अपिच। अलमप्रस्तुतालापैः श्रुत्वापि ममविक्रमं । इदानीं रघुडिम्भेन वद किं कर्तुं मिष्यते ॥ ७७४ ॥

अनुष्टुभः। स्वसुर्नासावमापन्न पश्चिलामसिवल्लरीं । कदुग्रेस्वच्छिरोरत्ने रामःस्थापितुमिच्छति ॥ ७७५ ॥

रावणः । ग्राव: कचि त्तिरस्था त्वमसि नविदितोसि कीदृक्प्रभावोसो

किं मां नोविदन्ति त्रिभुवनजयिनं रामसुग्रीवमुख्याः । तथां किं वेलतावद्विज परबलयोस्तारतम्यंविदित्वा सन्दिश्यंदुर्यदूतत्वरितमवितथं तत्तदावेदयस्वः ॥७७॥

व्यङ्गदः । प्रथमतः श्रीरामपादास्त्वामादिशन्ति ।

व्यज्ञानादथवाधिपत्यलभनारम्भत्परोच्छेहता सीतेयं परिमुच्यतामिति वचो गत्वा दशास्यं वद । नोचेल्लक्ष्मणमुक्त मार्गणगलच्छेदोच्छलच्छोणित ह्वा-च्छन्नदिगन्तमन्तकपुरं पुत्रैर्वृतोयास्यसि ॥ ७७ ॥

कुमारो लक्ष्मणस्त्वामाह ।

सीतांमुञ्च भजस्व रामचरणौ राज्यंचिरंभुज्यतां देवासन्तुहविर्भुजः परि भवंमायातु लङ्कापुरी । नोचेल्लानरवाहिनीपतिमहाञ्चञ्चपेटान्तरैरुत्तम्भिरेव संगरगतस्तदत्कलं प्राप्स्यसि ॥ ७७८ ॥

सुग्रीवस्त्वामाह ।

दृष्टःश्रीरघुनन्दनेनानु वसैर्वीर्यैर्महादर्पित स्तल्लङ्केश्वर मुञ्च मानमखिलं श्रुत्वा वधं वालिनः । सीतामर्पय रक्ष राक्षसकुलानिद्राधिकंसांपदंतस्माद्रुच्छर णास्य रामचरणेदासत्वमंगीकुरु ॥ ७७९ ॥

व्यङ्गश्च प्रधान सेनापतिभिरादिशं ।

रेरेरावण राक्षसाधम पशोमर्त्यामिषोत्कांक्षया प्रभुरं स्मुपागत स्तमिह किं नोबुध्यसेवेवलं । रामस्यापि कलावलम्बित धनुर्बाणेऽवलत्सायकः सा-क्षादिन्द्रइवा परस्तवपुरद्वारे स्थितःसानुजः ॥ ७८० ॥

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अपृष्टोपि त्वामहं पितृबन्धुबुध्या ब्रवीमि ।

रे रे राक्षस सर्वलोकविदितः श्रीरामनामानृपस्त्वांहन्तुं समुपैति वानर चमूमादाय बद्धोदधिं । तेनाहं प्रहितस्त्वदीयनिकटं मद्वाक्यमाकर्ण्यतां सीतां देहि भजस्व रामचरणौराज्यं चिरंभुज्यतां ॥ ४८१ ॥

राक्षसः । मिथ्योक्तम्भितताप विक्रमकथा विस्तारनिस्तारकं तस्यज्ञप्तिय दिभक्तयवरितैश्चिचीयते त्वादृशः । यद्वातस्य मुजर्मदेश्वर धनुर्भङ्गादिकं गा यसि प्रायस्तद्विचारतो गमहिमप्रागभावमारोहति ॥ ४८२ ॥

तयोःपुनरुक्तिं प्रत्युक्तौ ।

भग्नं शम्भुधनुर्मुधैवपरुषं संताडिताडका सापिस्त्रीचरिता खरप्रभृतयो याःपादितान्तेर्भकाः । ताताःसाहसलक्षणानि विदधतेवाचीहतेा दशोक्तिर्बहो वारिनिधिर्निरुत्तर इतिश्रुत्वा भवद्रावणः ॥ ४८३ ॥

रावणं निरुत्तरीभवन्तं दृष्ट्वा तदाच्छादनाय प्रविशति प्रहस्तः ।

बृन्दारण्यनाय नैषसमयस्तूष्णींबहिः स्थीयतां स्वल्पंजल्प बृहस्पतेरपि मते नैषासभा वर्जिता । वीर्यांसंवृणु नारदस्तुतिकथाचापेरतं तुम्बुरोसीताहृत्त्व मभङ्गप्रक्षितवपुः सुस्थोनलङ्गेश्वरः ॥ ४८४ ॥

सुस्थोनलङ्गेश्वर इति प्रह्लादयितुं पुनः सरवाह ।

प्रतापंसंसोढुं रविरपिदयास्यस्यशकितो निमज्यत्युन्मज्जत्यपरजलधौ नव सहसा । हृदिप्रेतेशेप्रेावसति च हिमाद्रेस्सरहरः सुरज्येष्ठो धाता नहि सरसिजंमुक्त्वतितरां ॥ ४८५ ॥

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अङ्गदः । रे रे राक्षसराज मुञ्च सहसा देवीमिमां मैथिलीं मिथ्याकिं निजपौरुषप्रकटनप्रागल्भ्यमभ्यस्यसे । एनांपश्यसि किं न किन्नरगणैरुद्गीत दो-र्विक्रमांसेनां घानरभर्त्तुरुद्भट भुजस्तम्भैर्गभीरां पुरः ॥ ४८६ ॥

रावणस्यापुनरुक्तिः । एतेतेममबाहवः सुरपते दोर्दण्डकाण्डच्छटाः सोहं सर्व्व जगत्पराभवकरोलङ्केश्वरो रावणः । सेतुं बद्धमहं भ्रहोमिकपिभिः पश्यासि लङ्कावृतां जीवद्भिर्नचदृश्यते किमथवाकिन्नामनश्रूयते ॥ ४८७ ॥

अङ्गदः । रे रे रावण दीनहीनविमते रामोपिकिं मानुषः किंरक्षाप्यबला कृतं किमुयुगं कामोपिधन्वी किमु । किं गङ्गाघनदोगजः सुरगजोप्युच्चैःश्रवाः किं हयस्त्रैलोक्यप्रकटप्रताप विभवः किंरे हनूमान्कपिः ॥ ४८८ ॥

उपोद्घातमृत हनुमच्चरितेरावणः ।

येनादाहिममाग्रतः पुरमिदं चाक्षोक्षयीलीलया येना मारिच पर्व्वतस्य कुहरं चाभाग्यवैराक्षसैः । येना भाजिमहावनं कपिवरेणातारिवारांनिधि स्तत्तुल्योभवतां नृपस्य कटकेवीरोरटन्ति किंयाङ्गद ॥ ४८९ ॥

अङ्गदः । योदुष्टाकगतीरहत्पुरमिदं योदीदलत्काननं योक्षं वीरममी मरद्विदरीं योक्षौभरदाक्षसैः । सोस्माकं कटककदाचिदपिनोवीरेषु सम्भा-व्यते दूत येनहतस्ततः प्रतिदिनंसंप्रेष्यते प्रेष्यवत् ॥ ४९० ॥

रावणः । भ्रातंरामस्यवेदमग्र्यं येनदूतःकृतोभवान् । त्वयिदृतगुणः कोवातं व्याचष्टववनेचर ॥ ४९१ ॥

अङ्गदः । सन्धोवावि ग्रहेवापि मयिदूते दशानन । अक्षतोवाक्षतोवापि क्षिप्रमेष्ठे नुठिष्यसि ॥ ४९२ ॥

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रावणः। रे रे पक्षपक्षे सुवेलकटकान्ते। तापसो वारयप्राणैर्वा विनियोज्य-यन्निजतनुं मक्षेतिशीघ्रं वद। उन्निद्रः समदःसमुद्रनिकटेवी रो ऽस्तिकुम्भःस्वयं चङ्गाखण्डतनुः सुरेन्द्रभवनाद्राड्लीलतो रावणः॥ ९९३॥

सूत्र। अयमयमतिदुष्टो हन्यतां हन्यतामित्यभिहितवति को पाद्रावण वाक्षिसूनुः। धृतभुज मयरक्षोवृन्द मुद्भूयसैवं वरजतलनिपाते चूर्णयिष्येत्यपात॥ ९९४॥

अथाङ्गदो रामसन्निधौ कथयति।

मलयतिहितवाक्यं रावणोनैवदर्पात्तवभुज बलवद्वो प्रामकालःघनङ्कः। तमयमुदित सेनाचक्र संपूर्णमुद्रं रघुकुलनृपवीर क्षुद्रशीघ्रंविधेहि॥ ९९५॥ इतिसर्वे निष्क्रान्ताः। इति सप्तमोङ्कः॥

अथाष्टमोऽङ्कः॥

पूर्वोक्तविष्कम्भः।

सूत्र। कृतस्नः सविशेषमङ्गदमुखादाकर्ण्य लङ्गापतेर्वृत्तं सम्यगलंकुलक्ष विभवं चक्रेविमर्षं मुहुः। स्वाध्येयं दयकन्धरोमगरिपुर्दृष्ट्वाच मद्विक्रमं वदेहोनसमर्पिता यदमुना मुल्लाघनाहकृतिः॥ ९९६॥

रावणागमनं।

ततोलङ्कायां निजराजमन्दिर शिखामारूढरावणः।

लङ्कायाःज्वलनवलयं हिविलुलितं दग्धाग्रपुच्छः पुरासोप्येवप्रतिभाति काच सदृशोनूनं नभश्चरसुतः। प्रयामःशामसमाकृतिः प्रदधनुर्धत्ते ससीतापियः प्रत्येकं रिपुमेकतेति निगदन्मच्छिखिनो रावणः॥ ९९७॥

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प्रविशति मन्दोदरी।

अत्रान्तरेऽङ्गिंगितज्ञा मन्दोदरी वैरिविद्रावणं विज्ञापयति।

मन्दोदरी। त्वंबाहुकृत चन्द्रशेखरगिरि भ्रांताजागद्दत्तकः पुत्रग्रक्षजयी रिपुः सरलधीर्नूनं बलीवालिजित्। तद्राजन्नबला बलादपहृता देयास्य सा जानकीलङ्कायां वसतीत्युवाच वचनंमन्दोदरी मन्दिरे॥ ७९८॥

इत्युक्त्वा मन्दोदरीगमनोन्मुखीजाता।

ततो रावणोनिजभुजाडम्बरं नाटयन्।

रावणः। किन्तेभीरुभिया निशाचरपतेर्नासौरिपुर्मम्हान् यस्याग्रेसमरे-ष्वतस्य मसुरास्तिष्ठन्तिशक्रादयः। मद्दोर्दण्डकमण्डलोद्यतधनुः क्षिप्ताःक्षणा-न्मार्गणाःप्राणानस्यतपक्षिनः सतिरये नेष्यन्ति पश्याधुना॥ ७९९॥

निष्क्रान्तामन्दोदरी।

अत्रान्तरे विरूपाक्षनामामंत्री प्रविश्य।

जयति जयति देवस्त्रिदशाधिपमौलि मुकुटरत्ननीराजित पादपीठा-रावणः।

राजन्मुखसुखावाचोमधुराः कस्यनप्रियाः। ताश्चतोदक्षमाः किन्तुनेता-श्च सनसङ्गमे॥ ५००॥

प्रियावामधुरावातु स्वाम्येवेवविराजते। श्रीरत्नेप्रमाणन्तुवाचः सुनय वर्त्मनाः॥ ५०१॥

विभवेभोजनेदाने तिष्ठन्तिप्रियवादिनः। विपत्तौचगतेन्यत्र दृश्यन्तेखलु बान्धवः॥ ५०२॥

अग्रेप्रस्तुतनाशानां मूकतापरमेगुरुः। तथापिप्रभुभक्तानां सौधर्म्यादेव-मुच्यते ॥ ५०३ ॥

वैरेवस्तुतिभिः स्वामीप्राप्यते व्यसनावटं। पश्चान्मूकत्व मापन्नेवक्तुं मैव शक्यते ॥ ५०४ ॥

यावद्दाशरथेर्नपद्मसिमुखं यावन्नपाथोनिधिंशुष्कं यावदिमां नगाकवयमां लङ्कां निरस्तालकां। यावन्नैव निजानुजस्यचरितं यावत्कुशाङ्कारतां तावन्नाथ सीतानाथदयिता सीताखयंदीयतां ॥ ५०५ ॥

रावणोधैर्य्यमालंब्य। मतिर्विधत्तां मंत्रोरतिमंत्रो विशासिनां। परा क्रमैक सारोरामस्याक्रमसिवल्लरी ॥ ५०६ ॥

ततः पुनःप्रविशति मन्दोदरी।

मन्दोदरी। विभीषणोवैरि वनप्रविष्टो निशाचराः सीदतिकुम्भकर्णः। राजा-भिमानीपतितः क्षतेक्षते निमग्नासि गभीरपङ्के ॥ ५०७ ॥

ततोमाथां नाटयति रावणः।

सूत्र। अथदशवदनोयं रामसौ मित्रिमाया विरचितशिरसीतेतत्क्षणाश्वा-वरीर्वै। गतदविरतरक्तेप्रेतपर्य्यङ्कनेत्रजनकदुहितुरग्रेस्थापयामासपापः॥५०८॥

सह कृ। आनन्दीसवाद्यं।

सूत्र। अहहजनकपुत्रीपुष्करांभोरुनेत्रा नयनसलिलधारा वर्षनिर्भिन्नहारा। रमणमरणभीता मृत्युगर्भं गतीतांहृदयदहनजातं सन्दहेदाविशातं ॥ ५०९॥

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रामगिरः समधिक्षिप्य हाजगदीग्रहाजगदेकवीर तत्किंकरोमीतिसीता बहुशोविलप्य ।

सीता । स्फुरतिमधुरवाणी किं नवस्तारविन्देनयनकमलयोर्व्योम्नेमदङ्के विलासः । अमरपुरवधूनां वल्लभोऽद्यासिभूतोव्रजति परमहंसं सेयमाधिक्षिनैक्षे ॥ ५१० ॥

इतिरामगिरः समाधिक्षिप्य प्राक्तपयाचं नाटयति ।

सूत्र । व्याकाशे । नखलु न खलुसीते रामभूपालमौलिः समरगिरसिवध्यो नप्रियस्ते कदाचित् । स्मृत्या कथमपि मातर्मानिन्याचारित्रचञ्चुं हरिहरिहरभ-क्तस्यैवमायावतारः ॥ ५११ ॥

ततः प्रविशति सरमा ।

सरमा । विरमविरम शोकात्कोपमानोद्यरामः सतनय पशुबन्धुं रावणं मर्दयित्वा । बलिभिदुपलमीलःकोमलः कोमलाङ्गित्वदधर मधुपानं स्वीकरिष्यत्यजस्रं ॥ ५१२ ॥

रावणः स्वगतं । पुनरपि मायाधारिणा समागन्तव्यमिति तथाकरोति ।

सूत्र । भेरीनिःस्वान घनध्वनि गज तुरगस्यन्दनस्फीतनादैःसानन्दंराक्षसेन्द्रःकटकभटभुजास्फाल कोलाहलेन । लङ्कामापूर्य्यकामं स्वयमभवदो राघवेरावणस्य किन्नामूर्द्वीदधानः शिरसिरघुभरेऽब्धे कतः पञ्चपञ्च ॥ ५१३ ॥

एवंभूतः पुनरप्यशोकवने सीताभिमुखङ्कृतेरावणः ।

सूत्र । साह्लादालोक्यहर्षाश्रुटितिकुचतटीभारनम्रापिरामंसोत्थायोदस्त दोर्भ्यां दरविदलित कुम्भाभोगचेलोत्तरीयाङ्गी । धन्याहं प्राक्तनाथत्यजरजनिचर च्छिन्नग्रीवाविगाढंमामाश्लिष्यद्यखेदं अहिविरहमहापावकःशान्तिमेतु ॥ ५१४ ॥

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आकाशे। मन्दोदरी रघुवरराहत राक्षसेन्द्रं चुम्बिष्यति त्वमपिवेत्सिचुम्ब रामं। जानीहि राक्षसपतिं नहि रामभद्रो मायामयेन वपुषा विदधच्छिरांसि ॥ ५२५ ॥

ततो रावणः खगतं। भवतुरक्षस्त्रीषु तापसदयं निहत्यवैदेहीमेवीजयन्या कुतूहलमनुभवामीति निष्क्रान्तः ॥ इत्यष्टमोऽङ्कः ॥

अथ नवमोऽङ्कः ॥

ततः पुनः पूर्वोक्तचित्र चित्रं।

प्रविशतिविभीषणः।

भोभोवीराक्षुदवानरभटा अद्य रात्रौ खलु सावधानैः स्थातव्यं। रावण प्रज्ञाविता प्रभञ्जनो राक्षसो निशि प्रयाणेरामलक्ष्मणौ हनिष्यतीति विभीषणोवदति।

ततोनिशिप्रविश्य प्राभञ्जनी खगतं ॥

उःखातदारुण सुतीक्ष्णशरभङ्गपाञ्चवटीराटवीषु निशिनिर्भयतः प्रयाणं। हाहासुदर्शन परिभ्रमजेन गुप्तंरामंनिहन्मिकथमद्यवरंवराकी ॥ ५२६ ॥

सद्भूलाक्षणेभ्रमेव निवेदयामीति। निष्क्रान्ता।

ततोलक्ष्मणायाम्प्रविश्य प्राभञ्जनी।

जयतिजयतिलक्ष्मणाग्रजःराजन्सुदर्शनचक्र भ्रमजेनरक्षितं रामभद्रंनिशि हन्तुं नशक्यतेतद्राक्षसाः प्रातःसमरकुञ्जप्रवयिनः कार्य्याः ॥

रावणः। सत्यमेतत्तथा करोमि। इतिश्रुत्वा निष्क्रान्ता।

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अथ युद्धोद्योगविधिः ।

रामलक्ष्मणरावणाद्यागमनं ।

सूत्र । सुग्रीवोराजलक्ष्मीपरिमिलितवपुर्वालिपुत्रःकुमारःश्रीगम्भीराभिरा मःप्लवगपरिवृढाः प्रोत्प्लिमाद्यावन्तः । उल्लंघ्योल्लंघ्य लङ्कांजलनिधि परिघीभूत भूरिप्रभावांसर्वे सर्वामखर्वां पिदधुरथ रणे राक्षसान्क्षोभयित्वा ॥ ५१७ ॥

प्राकारकूटादुपलान् पलाशैर्निर्गात्यमानान् प्रतिगृह्यदोर्भ्यां । तैरेवरक्षोधा-नि वभञ्जुरन्ये प्लवङ्गमाः कम्पकराः क्षिपन्तः ॥ ५१८ ॥

रावणः । श्रीरामस्यकटकं दृष्ट्वा तदागमनदिनं महोदरं पृच्छति ।

महोदरागमनं ।

महोदरः । न्यञ्चत्प्रभूवलयं चलच्छितिधरं क्षुभ्यत्समस्तार्णवं त्रस्यद्दिग्वधूविलोचनजलैः प्रायोऽवर्षादूमं । प्रोद्यच्चक्रपिवाहिनी कपिभटव्याधूतधूली पटच्छन्नादित्यपथं कथंनविदितं तच्चैत्रयात्रादिनं ॥ ५१९ ॥

रावणः । क्व राज्यरहितरामलक्ष्मणावासाते ।

महोदरः । भूभृद्भाद्भङ्गसिन्धू रघुपतिरवतादन्दिनावेदितौविश्रुते मानुलस्यत्वचि पुनरनुजेमंचिलिप्रक्तकर्म्मा । बालेदत्वार्द्ध दृष्टित्वभय विधुने चक्राते सस्मितोयः सुग्रीवग्रीववाङ्क्षःस्थलचरणभरः साङ्गदेवायुपुत्रे ॥ ५२० ॥

रावणः साभ्यसूयं । आःकिमितिवल्गसे पश्यात्यमेवाऽधीर्यमिति संग्रा-मावतरणं नाटयति ।

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अथयुद्धविधं ।

योद्धुं वानरराक्षसाः समराङ्गणं प्रविशन्ति ।

अत्रावसरे विभीषणः । संभूयप्रसभं पयोधिसलहरीपुञ्जैरिवप्रावृता रक्षा राक्षसयूथपैः शिखिशिखाभङ्गी पिशङ्गोज्वलैः । वैदेहीविरहव्यथैकविधुरक्लिष्टो-ऽयलङ्केश्वरःसोयं संप्रति राजपुष्करटकाटोपःसमुज्जृम्भति ॥ ५२१ ॥

सूत्र । आकृष्टं पिहितवपुर्विशालवक्षाः प्राकारस्थतिकरजागरूकमूर्ध्वो-ऽहासे नभसि यथेन्द्रसैन्यहिंस्रैर्यत्नैरेकोरजनिचरो व्यतर्कि चोक्षैः ॥ ५२२ ॥

पुनर्लक्ष्मणोदरःप्राह ।

अयेसखी रघुपतेः परिनद्धपाकशिल्पाकपाटचमुखी कपिवीरसेना । निःश्रेयसाधिवतिराक्षस वीरचक्रं प्रातःप्रभैवतपनस्य तमिस्रजालं ॥ ५२३ ॥

युधिष्ठतेषु राक्षसेषु रावणः । भोभोमंत्रिणःप्रबोध्यता मयमनयजन्मा कुम्भकर्णः ॥ मंत्रिणः । यदाज्ञापयति देवइति तथाकुर्वन्तः ॥

रावणः स्वगतं । न्यक्कारोह्ययमेव मे वदरयत्नाप्यसौतापसःसोप्यन्येवनि-ष्ठुरराक्षसकुलं जीवयहोरावणः । धिक्धिक्कुम्भकर्णजितं प्रबोधितवता किं कुम्भकर्णेनवा स्वर्गग्रामठिकाविलुठनवृत्तेच्छूनैः किमेभिर्भुजैः ॥ ५२४ ॥

सूत्र । दत्तासंतप्ततैलानि कुम्भकर्णस्यकर्णयोः । निनादरिद्रितं चक्रुस्तम-मात्यपुरोहिताः ॥ ५२५ ॥

प्रविशति कुम्भकर्णः ।

विनिद्रःकुम्भकर्णोऽयं राजसमीपमुपेत्य । जयन्तिजवन्तिप्रथमपैाचस्यपादाः।

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कुम्भकर्णः । यद्यपि क्षितिपालजालमालासर्वंसहागाखयं । तथापि ग्राह्यदीपेन चरत्येवमतिः सतां ॥ ५२६ ॥

रावणः । इतिभ्रातृवचः श्रुत्वा तथेत्याह दशाननः । शास्त्रनिःसंशयाचार्य-सतां व्यसनदुर्नभाः ॥ ५२७ ॥

उल्लिप्तस्फटिकाचलेन्द्रशिखरश्रेणीविमृष्टाङ्गदैरेभिः पीनतरैः सुरासुर जयप्राप्त प्रतिलब्धभूजैः । संग्रामेममकुम्भकर्णविजयः किन्वेतुतादम्बर प्रत्याशा ग्रथितोस्म्यहं व्रज पुनःस्वप्नाय निद्रालयं ॥ ५२८ ॥

कुम्भकर्णः । सीताप्रियश्च दलितेश्वरकार्मुकश्च वालिद्रुहश्वरचिताम्बुधि बन्धनश्च । रक्षोहनश्च विजिगीषु विभीषणश्च रामं निहत्य चरणौ तव वन्दिताहे ॥ ५२९ ॥

किञ्च । देवत्वं राक्षसेन्द्रपरिहर तृणवद्विषःशोकशल्यं हत्वाविंशेषिबृन्दं कलुषमपि परिक्षालयाम्यद्यरक्तैः । कोरामो लक्ष्मणाःकःकइहहरियतिःकोऽङ्गदः को हनूमान् कः कालः कोविधाताचलति मयिरणे रोषयेकुम्भकर्णे ॥ ५३० ॥

रावणः । महाबल पराक्रमैराक्षसभटैः परिवृतोभवतुवत्सः कुम्भकर्ण-स्तयाकुर्वति रणशिरसि ॥ कुम्भकर्णोरणमूर्ध्नि स्थितोवदति ॥

कुम्भकर्णः । नाहंवाली सुबाऊ र्नखरत्रिशिरसौ दूषणस्खाडकाहं नाहंसेतुः समुद्रोनचधनुरपि यत्त्रम्बकस्यत्वयात्तं । रेरे राम प्रतापानलकवलमहाकाल मूर्त्तिःकिलाहंवीराग्रामूलशल्यं समरभुविपुरः संस्थितः कुम्भकर्णः ॥ ५३१ ॥

सूत्र । विघटितबऊसेनाचारिवीरःकपीन्द्रंपरिघगुरुभुजाभ्यां गाढमाधीयधृत्वा । निरगमदतिशूरंशूरयन्पूर्वदिक्कंकपिकुलमथचक्रासन्मुखंकुम्भकर्णः ॥ ५३२ ॥

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तच्छ्रुत्वारावः। यदर्पितं प्रागवज्ञेन वालिनाविधावदोर्युगमवष्टब्धग्रा-
मणं। तदुद्धृतंग्रत्य मनेनमानिनानिवेग्य कक्षाकुहरे कपीश्वरं। ५२३।

ममनमुपेत्य सूच। सुग्रीवंबाऽमूचे प्लवगवचपतिं कक्षदेशेभुजेनक्षिप्ता-
क्षिप्यगाढंरजनिचरपुरीं सन्दधानोजगाम। सानन्दंकुम्भकर्णस्तदनुकपिभट
स्तस्थूषेशकर्णं घ्राणंजघ्वा जगामखग्निविर मुरसः कूपंरेणाहतस्य। ५२४।

निश्वसोत्सृष्ट्यशार्यं नयनक्रमवशो रामनैवाविदित्वा क्षत्वाक्षोपमूढं
समरक्षमपुनर्भाविनीत्वाभियूथं। क्रोधान्धःक्षात्रमूर्त्तिः प्रलयघनतवद्धाङ्कारने-
भावक्षीर्णस्निग्धघ्रोवतीर्णः पुनरपिसमरप्राङ्गणे कुम्भकर्णः। ५२५।

तंदृष्ट्वैवप्रविष्टा गिरिवरकुहरं भग्नचित्ताः कपीन्द्राः केचित्यादान्तदन्त
प्रचलितपवनान्दोलिताः खेचरन्ति। केचिद्दोर्दण्डचण्ड भ्रमणनिपतिताः शो-
णितान्युद्विरन्तिप्राणान्केचित्प्रवीराःक्षयमपिजहतिस्वीतपूत्कारभिन्नाः।५२६।

सुग्रीवागमनं।

सूच। उत्क्षिप्यभुजमजयं त्रिपुरान्तकस्य संहारकेतुमिव काटिवद्धित्प्रभञ्च।
घोरंव्यनन्त मुरसिक्षिपति स्मरक्षस्तारापतेस्तदिव दारघुवानिरस्तं। ५२७।

तातंविलोक्य विषमक्षमयाक्षुदन्तं मारुतमतेन भुविपातयितुंक्षमञ्च।
मुक्तोपिनिश्वसति यावदसौ कपीन्द्रस्तावत् ववन्धनरसिंहपदाक्रुदं सः। ५२८।

दृष्ट्वामीचस्तदुभयमपियस्त मारुत्यरक्षः स्कन्धेसौ सवजहृदयेमधव-
क्षोदरेषु। तीव्रास्त्रौघैर्दहतिकुपितः खेनरूपेयवीरः क्षत्वादोःभूत्तदनुविक-
त्थः प्रोत्थितो वानरेन्द्रो। ५२९।

दम्भोलिःकुम्भकर्णेगिरिमिवतरसापातयन्नानुबन्धं कण्ठेगाढं विधृत्यक्षभुज

गुरुमदंजाम्बवानुग्ररोषः । निर्मुक्तौतावभूताम भवदधमरत्युष्यदृष्टि खदङ्के
शूलाघातेनरोषाद्रजनिचरभटस्तं निरस्योपतस्थे ॥ ५४० ॥

चञ्चेश्वरस्तमवलोक्य रणेऽचलशंकादम्बिनी सहचरोऽमृतवारिधाराः ।
तूर्णं मुमोच तदुपर्य्यथलब्धसङ्गैर्भोक्तुं कृतान्तइव नोलनलौसदध्यौ ॥ ५४१ ॥

आलोकितोरघुवरेण सलक्ष्मणेन कालान्तकादिवरिपोः परिशङ्कितेन ।
खानंजगाम हनुमान्समरेऽवतीर्य्यमाहेयमुग्रनरसिंहइवारुरोह ॥ ५४२ ॥

कुम्भकर्णोऽहनूमन्तं निरध्यक्षलक्ष्मणावली । रावणायददौभ्रात्रेउपायनमिवा
दरात् ॥ ५४३ ॥

कुम्भकर्णेनानीतं हनूमन्तं गृहीत्वाऽशोकवनेरावणः । सीतेपश्यपश्य ।

रावणः । रामःस्त्रीविरहेणहारितवपुस्तच्चिन्तयाखण्डयन्सुग्रीवोऽयजसून्
सैन्यभयतो विन्ध्यस्यमूलं गतः । गण्यः कस्यविभीषणः सचरिपुः कारुण्यदैन्या
तिथिर्लङ्काद्वारकपाट पेटनपटुर्बद्धोयमेकःकपिः ॥ ५४४ ॥

अथ रावणसीतयोरुक्ति प्रत्युक्ती ।

भर्त्तारंभीरुभोरुचिदयवदन ग्लानिरुचिरात् सतेरामः स्यातानयुधिपुरतो
लक्ष्मणसखः । इयंयास्यत्युच्चै विपदमधुनावानरचमूर्लघिष्ठेदं षष्ठात्परपरविलो
पात्पठपुनः ॥ ५४५ ॥

सूच । अथचरद्वयं तदसिस्थापयित्वा खरनखरकराग्रैर्गाढ मुत्पाट्यकर्णौ ।
क्रूरचरठिनदन्तैरस्य संदश्यनासामुदयतदति वेगादुग्रकर्माकपीन्द्रः ॥ ५४६ ॥

सपदिपरिनिवृत्तः क्रोधनःकुम्भकर्णस्तुमुलमतुलमंचाग्नेयमस्त्रं व्यता-
नीत् । निशितशरनिपातैर्भिन्नया तत्तरामोनिरभिनदभिसीमं तत्तदस्त्रंप्रमेव
॥ ५४७ ॥

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कुम्भकर्णमूर्ध्नि पतति हनूमान ।

धीरंधारयकूर्म्मराजधरणीसाङ्गं कपिस्वामिना दिक्कुम्भाः कुपतन्निरान् कुलगिरीन् दन्तोद्दयोच्छ्रयं । यस्मादेतदकाण्ड खण्डनगजव्रातौघ मत्यद्भुतं रामशरोत्करैः पततियत्तत्कौम्भकर्णंशिरः ॥ ५४८ ॥

सूत्र । ऊर्वन्धेप्रपतति । देवाःसर्वेविमानान्य पनयतरवेः स्यन्दनोयातुदूरंरेरेग्रा-खामृगेन्द्राः परिहरतरयप्राक्कूर्यराज्यसाक्ष । वेगग्रस्ताङ्गनात्रि प्रतिनिधिधर-धिः सर्वंविस्मापकानां चङ्गातङ्केकहेतु र्निपततिनभसः कौम्भकर्णःकबन्धः ॥५४९॥

उत्क्रान्तोपिखदेहात् प्रवरसुरवधूदोर्भिराक्षप्यमाणः प्राक्तनाचार्यभक्तुं: पुनरपिसमरापेक्षयानारराह । संगीतैर्नारदाद्यैर्मृदुमुरजरवैः स्तूयमानोविमानं वीरःसंग्रामधीरः शिवशिवशिवकथं कथ्यतेकुम्भकर्णः ॥ ५५० ॥

प्रविशति मन्दोदरी ।

मन्दोदरी । जङ्गमानाथतवानुजो युधिहतोरामेश्वरक्षाकरं संचंच्चपूर्वैश्चत-थापरिवृतस्तेदारिपूर्वैस्थितः । रामेपिस्मृति गोचरेसतितथातस्यैव रोषान्विता सीतासंप्रतिसंमता किमुभवेत्तत्रैवतूष्णीस्थितः ॥ ५५१ ॥मन्दोदरीनिष्क्रान्ता ॥

रावणः सगर्तं । अहहहतविधे । मदचन्द्रादित्यौ शतमखमुखाश्लोकमनुभूत्र: पुरद्वारेद्यस्याः सभयमुपसर्पन्त्यनुदिनं । प्रत्रोपक्षाकम्पाधर तटपुटैर्वानरभटैः समाक्रान्ता सेयंशिवशिव दशग्रीवनगरी ॥ ५५२ ॥

रावणः । सवरमाखण्डल खण्डनदक्षिप्राचंद्यमेघनादं दुष्करसमरायदक्षो तिसृ । मेघनादोपि समरावतरणं नाटयति । वानराःपलायन्तिस्म ॥

प्रविशति मेघनादः ।

मेघनादः । क्षुद्राःसंचाद्यमेघै विद्रवितहरयेभिन्नशृङ्गे भकुम्भावृद्धरे

हेषुसञ्जादधतिपरमर्मीसायकानिष्पतन्तः । सौमित्रेतिष्ठपापं त्वमसिनहि ददामत्वहंमेघनादः क्षिप्त्वित्रुभङ्गीचानियमितजलधिं रामम्वेषवामि ॥ ५५२ ॥

सूच । मायारथंसमधिरुह्य नभस्यवस्योगम्भीर क्वाजजदध्वनिवज्र मर्ज्जं । वाजैरयातयदधोपविपाग्रवन्धि तोमेवमन्दरगिरीपरिभूतयक्ष ॥ ५५३ ॥

प्रविशति सरमा ।

अथान्तरेसरमाराक्षसीरावणाज्ञया रामलक्ष्मणयोरिमां गतिंसीतायैकथितवती । सीता । हेरामभद्रहावत्स लक्ष्मणमदर्थं युवयोरेतादृशीगतिः ॥

सीता । किं भार्गवच्यवनकाश्यपगौतमानां वाचावशिष्ठमुनिलोमशकौशिकानां । जातानृताप्यहृदयात्पितात्वयास्यान्मन्दभाग्यमिव मेसकलंनिहन्तुं ॥ ५५५ ॥

सूच । त्रमरपतिजितौ नागपाशेनबद्धा वधगरुडनिपातोन्मुक्तसत्यावबन्धौ । विदधतुरतियुद्धं तत्ररामानुजस्त्रासितप्ररहृतजीवं मेघनादंचकार ॥ ५५६ ॥

जनमुखरवार्त्ता श्रूयतेराक्षसेन्द्र तवतनयसुवेग्रः पातितोलक्ष्मणेन । इतिचदशवक्त्रोव्यक्तचित्तःसभायां मयकगणवन्द्ये हस्तियूथं प्रविष्टं ॥ ५५७ ॥

पुनःप्रविशति मन्दोदरी ।

हतेषुरावणसुतेषु सर्वेषु रावणंप्रतिमन्दोदरी ।

हृदयदैर्न्यभङ्गिन्याक्षिप्तिरस उतवामानुजस्यादिनाथं तातानांभेदनं त्वपिवरहननं तवसुग्रीवसख्यं । कर्म्माख्यानहृन्मुञ्जनिधिरजे यात्रात दानीसीतांनकृते कुरुषेक्षिन् कथमिहरमितुर्ज्जायतेतेविवेकः ॥ ५५८ ॥

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अथतंरावणः । रामायप्रतिपक्षं कक्षाग्निशिखिनेदाह्यामिवामैथिलीं युद्धे राघवसायकैरभिहतः खर्गंगमिष्यामिवा । नीतिज्ञेवधय खदेविवतरः पक्षो गृहीतस्त्वयातभ्रेवूहि यथाकृदीयमभवन्मन्मानसेवं कुर्वं । ५५९ ।

आनामिसीता जनकप्रसूता आनामिरामोधुसूदनच । आहृत्यआनामि हितेनवध्य आयापिसीतां न समर्पयामि । ५६० ।

प्रविशति यमः ।

अथ रावणः । आत्मनधिक्षिपन्नाह । देवाजयमपिप्राप्य वृद्धविभवःखेदं सन्नामोभवस्थानेभूवयतांग्रवशिरः श्रेणीभिरङ्कंखर्वं । तस्माद्राघवमेत्यं स सहसाज्ञोभव त्वःस्नेसंहृदःकरवालभीषणभुजो युद्धायसज्जेश्वरः । ५६१ ।

हनू । येवंविभीषणेमुक्ता प्रतिज्ञाहरेरग्रसा । यज्ञाजेनगृहीतासाग्नि येवनिजवक्षसा । ५६२ ।

अथ रावणप्रतिविधुरे यज्ञाजेरामविजयः ।

रामः । यस्तेप्रतिष्ठ धनुर्गृह्यारिपवःसैन्यं विनिघ्नन्तिनः किंग्रेवेरयनिरय स्त्रागः किमरयःप्रत्युद्गतावित्रिया । भ्रातर्दैविवशो जहीहिहृदयभ्रान्तिं गुपंवि द्विमांस्त्रेयिप्रियसाहसे सुतवधान्मातःकृतार्थाभव । ५६३ ।

तातःस्वर्गमुपागतः प्रियसखीदेवेनदूरीकृता सीतादुःखनिधानरेवधनिना पत्नी मनोहारिणी । भ्रातासर्वगुणेश्वरत्वनिलयः सन्दिग्धदेहोऽधुनादुःखादुःख परम्परापरिचयं देवेन नीतावयं । ५६४ ।

सुग्रीवः । पातालान्नवमुद्धृतो वतवविनैतिलमृत्युःस्वयंनोन्मृत्युंन्नयाम्य नघ्न मविर्मनोन्मूलिताद्राधयः । श्रेयस्यापिधरां विधुत्यनहताभारावतीच्य स्वर्गं चेतःसत्युदयाभिमानपदवी मित्थंवविक्षिप्यसे । ५६५ ।

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अथ सुग्रीव प्रबोधितस्य रामस्यवचनं।

भ्रातुर्बहिस्त्रिभुवनेनहिवन्दुरक्षिप्राज्ञाङ्क भागघटितःपरिभूतप्रभुः। त्वा
ज्ञाप्यक्षितिभुजो रघुनन्दनस्यं यासिक्षयंसदनं किमुमांविहाय ॥ ५६६ ॥

महाग्रयमयाद्यार्द्धं त्वमरग्रामुपागतः। गच्छामित्वयासार्द्धं नाकमप्यक्षम
यः ॥ ५६७ ॥

सुषेणागमनं।

सूत्र। अद्यैवौषधमानेतुं यावद्वातिनभाक्षरः। कोपिरामसमर्थंक्षेत्रदा
जीवतिलक्ष्मणः ॥ ५६८ ॥

औषधानयनप्रस्तावे मरुतादीनांवाक्यं।

मरुत्सिरात्रात्पुनरेतिगत्वा तथाऽमेन्द्रद्विविदोदिराजं। सुषेणनीषेण
देवराजं वीराङ्गदोयामचतुष्टयेन ॥ ५६९ ॥

अथ महौषधिमानेतुं गते हनूमतिरामवाक्यं।

मातर्निशीथिनिचिरंभव दीर्घयामातातान्धकार वपुषागगनं पिधेहि।
नाथप्रभाकरवधां मरुदप्रचारंयावन्नदृष्टि पथमेतिसमीरसूनुः ॥ ५७० ॥

शुक्लशारद्वयोरागमनं।

अथ हनूमतानीतौषधिविशल्ये मसूत्थिते सौमित्रौरावणंप्रतिशुक्लशारद्वयोर्वाक्यं।

दृत्वामायामयीं तांरजनीचरवधूं भीमदर्पंद्रदक्षंग्राहंमोक्षयवीर्य्यात्पृथ-

मथवक्षोरक्षसां मर्दयित्वा । जित्वागन्धर्वकोटिर्भटिति ततमखिज्ञातमादाय
शेषंप्राप्तः श्रीमद्धनूमान् पुनरपिभविता चक्षमक्षेपुरक्षात् ॥ ५७१ ॥

अथतदाकर्ण्य समरमवरति रावणेरक्षसां कपीनाञ्चवचः ।

अयमनुजतनूजो मुक्ततापिच्छगुच्छोरज भुवमवतीर्णः कार्म्मुकीरामभद्रः । अय-
मधिदशकण्ठःकुण्ठिताम्भोदशोभः परिरक्षतियतिरामं भ्रान्तलोदस्तदण्डः॥५७२॥

रावणः । रेरेवीरप्रवीराः कुरुतरक्षमितः किंपलायध्वमेतैः सन्नद्धीभूयग-
स्त्रेर्भजतरिपुगणान् कोवकाशोभयस्य । हत्वाद्याहंहनूमद्रज विजयवतंजाम्बव-
न्तञ्चनीलं तान्वाप्रोढाङ्गदादीन् करकलितधनूराम मन्वे वयामि ॥ ५७३ ॥

श्रीरामः । भोलङ्केश्वरदीयतां जनकारामः स्वयंयाचतेकोयं तेमतिविभ्रमः
स्मरनयं नाद्यापिकिञ्चिद्भुतं । नैवदैत्यखरदूषण त्रिशिरसां कबन्धजाघ्रिष्ठः
पथीनेवसद्विद्यते ममधनुर्ज्यावन्धबन्धूद्यतः ॥ ५७४ ॥

अथान्तरे रावणहनुमतोर्वचिप्रत्युक्ती ।

साधुवानरगच्छत्वंस्वाघ्यो जीवसिभूतले । धिगस्तुममजीवत्वंयत्त्वंजीवसि-
रावण ॥ ५७५ ॥

रामस्यदिव्यास्त्रोपक्रमे रावणवाक्यं ।

आग्नेयास्त्रं हृदयदवणूर्वारणः शस्त्रमुचेर्धारावाप्यः पवनशरतां यान्तिनि-
श्वासदग्धाः । तज्जानक्याकिमपिनकृतंरक्षसां स्वामिनोमेदिव्यैरस्त्रैर्यदयमपरंता-
पसःकर्तुकामः ॥ ५७६ ॥

श्रीरामः । रेरे निशाचरपतेत्वरितं गृहाणवाणा सनंशिदशदर्पहरंशरंच
निर्वापयामिविरहाग्निमहं प्रियाया मन्दोदरीनयनजप्रवाहैः ॥ ५७७ ॥

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रावणः । क्षीमाभं ननुताडका भृगुसुतोवृद्धस्तपस्वी द्विजो मारीचोमृगरूप भीतिभवनंवाक्षीपुनर्वानरः । भोभाकुत्स्थविकत्थसेकिमधुनावीरोऽसितःकस्त्वया दोर्दंडस्खलतायते यदिपुनःकोदण्डमारोपय ॥ ५७८ ॥

अपिच । जातस्यद्यांशुवंशे त्वमसिपुनरहंपद्मयोनेः प्रपौत्रोराजाऽजूराज्ञतिर्मेस्फुरति दशमुखीत्वंकिलैकाननेन्दुः । वाक्षूनांविंशतिर्मेविपलितकुलिशादोर्युगं निर्व्वितं तेस्पर्द्धांबध्नासिमोघां रघुतनयमयापौरुषेवाकुरुवा ॥ ५७९ ॥

रामः । सत्यंतेपद्मयोनिः प्रथमकुलगुरुः किन्तुतज्जन्मभूमेः पद्मंसैवोपजीव्योममनुविजयतेवंशबीजंविवस्वान् । धिक्तेवक्त्राब्जितानि प्रकटयसिपुरायानि जीवन्मृतानिस्वयंद्याचरवाणी ममयुधिपुरतोबाऽऽडबाडल्यधीर्थं ॥ ५८० ॥

अपिच । किंत्वामूर्ध्नः किमितिसवृतोधूजटिर्यन्मयीघां दोरुम्भानांत्रिभुवनविजय श्रीरियंवास्तवीति । मूर्द्धानोवा नखलुभवतोदुर्जभाःसंभवेयुर्यद्देवस्त्वमसिभवतांग्रिष्विनोपिप्रपाद्यः ॥ ५८१ ॥

अथ श्रीरामचन्द्रायेोक्ति प्रत्युक्ती ।

रे रे दक्षिणहस्त साधुसमयेभोक्तुं भवानग्रयीर्युद्धे मां पुरतोनिधायमम-तांकिंपृष्ठतोगम्यते । नैवंरामदयानिधेरघुपते रागत्यक्तांन्तिकं पृच्छाम्येवम-संग्रयंदशमुखःकिंवध्यएवेत्यसौ ॥ ५८२ ॥

अथ रामेणछिद्यमाने रावणशिरसितं प्रशंसन्नजनोप्याह ।

सूच । एतन्नूनंदशमुखशिरः शंसतेकण्ठपीठाच्छुध्ये घनुषिचशरे चैतदु-द्यादृहासं । एतद्रामंप्रतिचकुरुतेविघ्नमं क्रोधबाष्पान्वैनद्रामभिचरतिपुन स्त्री जनाश्वासनाय ॥ ५८३ ॥

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तेभूमौपतिताः पुनर्नवनवानाचोक्ष मूर्ध्वापराग्रोक्षिद्यन्नहमेनहीत्यपि परं प्रत्याकृष्टासंदधुः। वेहंपूर्विकयाप्रहार मभजन्मांहिन्धिमां हिन्धिमांहिन्धी त्युक्तिपराःपुरारिपुरतोजह्नुापतेमैं त्रयः ॥ ५८४ ॥

रामः। हृत्वातेदशमंशिरो दशमुखप्राणो नभोमद्धनंदृष्टो देवगणैःसमं सुरपतिक्रातत्रयस्त्रान्मया।तस्मात्वां पुनरन्यजन्मनिरिपुं बाल्हाम्यहं बालपन् रामचुम्बतिरावणस्यवदनं सीतावियोगातुरः ॥ ५८५ ॥

सूत्र। छिन्नाछिन्नानवीना भवदधवऊरोराक्षसाधीश श्रीवंमेवीत्याचोक्ष मुग्धे सकलकपिकुलेमातस्तेर्वाक्यजातैः। युद्वातंमर्मवध्यं त्वचित श्रिखिनिभंवृन्दवाद्यं गृहीत्वा भित्वावक्षःस्थले तंक्षयमनय दथेरावणं रामचन्द्रः ॥ ५८६ ॥

इति रावणवधः ॥

रजनिरसिसुरस्त्री मुक्तमन्दारमालं क्षयमथमवतीर्णोजयध्वन्यलक्ष्यः। विरचितजयशब्दोवन्दिभिःस्यन्दनाद्यादिनकरकुलचक्षीसत्कुलोरामभद्रः॥५८७॥

मेघरवे। सर्वांगीर्वाक्षवन्द्याः व्रजतनिजगृहान् रक्षमाधोरक्षाक्षर्गेभक्त-क्षुग्राह्यां नवसुरकरिरं यामिकायातदेवाः। भूयोदेवद्रुमाद्यां मनुभवनुवनेनन्द-ने सन्निवेशोदारे स्थितंयदेतदश्च वदनमिरः किञ्चरैरन्यकस्य ॥ ५८८ ॥

अथ मन्दोदरी विलापः।

असुराधिपमयतनया दशमुखपत्नी सुरेन्द्रजिज्जननी। अहमनुशंप्यावधि-भिर्धिग्दैवंविसदृशारम्भं ॥ १८९ ॥

म्भोधिःक्षयसेतुबन्धनविधिःक्षावस्थितिर्भूभृतांक्षद्रेयः क्षयराघवेजक्ष-

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निधिःपारं ज्ञवादुःसहाः । किंच्चिन्ध्यानमरासिनोपिकपयः क्षैतेनिशाचारिजः
कार्य्याजां गतयोविधेरपि मयांत्याश्चोचनागोचरं ॥ ५९० ॥

भुजाग्रजाग्रत्खरवालजाल केलीकलां खण्डितकालदण्डं । तंरावजंघन्त
तथाविधुम्भं कोरामभाद्रादपरःप्रवीरः ॥ ५९१ ॥

शिवशिरसिशिरांसि यानिरेजुः शिवशिवतानिलुठन्ति गृध्रपादे । अयि
खलुविषमः पुराकृतानां प्रभवतिजन्तुषु कर्म्मजां विपाकः ॥ ५९२ ॥

राक्षसाः । रावणस्यरणेभङ्गः पुष्पकस्यपराभवः । ऋषिभिर्विजिता लङ्का
जीवद्भिः किं नदृश्यते ॥ ५९३ ॥

जातोब्रह्मकुलेऽग्रजोधनपतिर्यः कुम्भकर्णाग्रजः सूनुर्वासवजित्स्वयं दशशि-
रादोर्दण्डकाविंशति । अस्त्रंकामगमं विमानमजयं मर्त्येसमुद्यत्पुरीसर्वं निष्पच
मेतदेवनियतं देवंपरंदुर्जयं ॥ ५९४ ॥

यस्येयामगरी समुद्रपरिखाकामप्रदंकाननं आज्ञाशक्रशिरोमणिप्रणयनी
त्रैलोक्यराज्यंपरं । क्षित्वायेन शिरांसितीव्रतपसासंसेवितःशङ्करस्यैषागतिरीदृ-
ग्वीक्षिमपरंसर्वं विनष्टं हठात् ॥ ५९५ ॥

अथ लङ्कारूपचित्रं ।

प्रविशति विभीषणः मन्दोदरीच ।

अथ मन्दोदरी प्रणामेरामंप्रति विभीषण वाक्यं ।

अयमियं मयदानवनन्दिनी त्रिदशनाथजितः प्रसवस्त्रसी । किमपरंदश-
कन्धरगेहिनी त्वयिकरोति करद्वययोजनां ॥ ५९६ ॥

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रामः । मन्दोदरीतवविभीषणपट्टराज्ञी भूयादिमाञ्च परियाचत वीरवर्यां ।
आज्ञाप्यतं तदितिदत्तसमस्तराज्यं सीतां सभोपनयनाय दिदेशरामः ॥ ५९७॥

अथ सतीत्वपरीक्षणार्थं अग्निप्रवेशे सीतावाक्यं ।

सीता ।अयंरामःस्वामी तदनुजवरो लक्ष्मणइहस्थयं वायोःसूनुर्मित्रकरमुखावानरराजाः । ममाकारोज्ञातोयदि दशमुखेभाववशगस्तदाहं भस्मीस्यामिति विशतिवक्षोरघुवधूः ॥ ५९८ ॥

वचसिमनसिकाये जागरेस्वप्नभावे यदिममपतिभावो राघवादन्यपुंसि ।
तदिहदहममाङ्गं पावनंपावकेदं सुकृतदुरितभाजां त्वंहिकर्मैकसाक्षी ॥५९९॥

वह्नौप्रविष्टायां सीतायां ।

सूक्ष्म । पदेयाज्ञैलाक्षारसनमिव क्षौसुमरजं कटीदेशे तस्याःवनजवनिकाद्वारकुसुमांहरिद्रामुद्राखेघनकुचघटे लग्नमिकटेत्यानुवैदेह्याःग्रथनसमये भूयत्नमभूत् ॥ ६०० ॥

सीतामुदीक्ष्य सुमुखोग्निखिनः प्रवेशेमुक्ताक्षया सुमनसःसुरसुन्दरीभिः ।
कुम्भिन्नयः सकलखेचरमाणिक्यानां जातोयथाचिरतरं त्रिदिवेमहार्घः ॥६०१॥

वह्नेःशुद्धिविधौतथा भगवतस्तेजोभिरभ्युद्भटैरम्लानामनसूयया विरचितां माणिक्यभंविभूती । पादाङ्कुष्ठ नखाग्रदत्तनयनाजीवो विनिन्यासतः स्वोकायो कमुखीत्रयानु वचयाद्राक्षनिर्गता जानकी ॥ ६०२ ॥

अभावसरे अदृष्टायां सीतायां ।

भग्नं यद्धनुरीश्वरस्यभिगुणा यत्नामदग्न्योजितक्षत्रा येनगुरोर्गिरा वरु-

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मतीबद्धेयमम्भोनिधिः । एकैकंदशकन्धरक्षयकृतो रामस्यविंवर्ण्यतेदेवं निर्जय येन सोपिसहसासीता विमुक्ताःकृतः ॥ ६०३ ॥

अदग्धायांसीतायां दशरथसमेतानां आकाशेदेवानांवाक्यं ।

विरमविरम रामत्वत्कार्यं पवित्रंवयमधिगतवन्तःसाक्षिणोलोकपालाः । किमपरमनलेऽस्मिन् क्षेमवल्ली वसुद्धाकुल विपुलविभूषां जानकीतेतनोति ॥ ॥ ६०४ ॥

देवाः। विजेतव्या लङ्काचरमतरमीयोजलनिधि विपक्षःपौलस्त्योरणभुवि सहायाश्चकपयः । तथाप्येकोरामः सकलमजयद्राक्षसकुलंक्रियासिद्धिः सत्वे भवति महतांनोपकरणे ॥ ६०५ ॥

रामोमूर्धिनिधाय काननमगान्मालामिवाज्ञां गुरोस्तद्वक्ष्याभरतेन राज्य मखिलंमाज्ञासहैवाज्ञितं । तौसुग्रीवविभीषणावनुगतौनीतौपरां सम्पदंप्रोद्दत्यादशकन्धर प्रभृतयोध्वस्ताःसमस्ताद्विषः ॥ ६०६ ॥

त्रैलोक्यविदितश्चैतन्नामोच्चारयतिध्रुवं । मैथिलीरामरामेति रामोजानकि जानकि ॥ ६०७ ॥

प्रविशन्ति लङ्कागम्यलोकपालाः ।

लोकाःअधाक्षीन्नोलङ्का मयमियमुदन्वन्त मतरद्विशल्यं सौमित्रेरयमुपनिनायौषधिवरं । इतिस्मारंस्मारं त्वदरिनगरीभित्तिलिखितं हनूमन्तंदन्तैर्दशतिकुपितोराक्षसगणाः ॥ ६०८ ॥

अयोध्यागमनोद्योगचिन्हं ।

सूचाहृत्वातंरावणंवीरं सीतामादायराघवः । अयोध्याङ्गमिष्यामि मुमुदेसहसीतया ॥ ६०९ ॥

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सीतांप्रतिरामः ।

यस्यांसन्धिर्जरित चन्द्रिकमर्कपादेस्त्रासान्निशाचरपतेरवसिच्यचापि ।
आवर्तवत्रुकमसं कमलाद्धि यस्यचन्द्रे तितां नवविभीषणराजधानीं ॥ ९१० ॥

अभासीत्पक्षिपाश्च बन्धनविधिः शक्त्याभवद्वरेमाढं यच्छसिताहिते हनु-
मतात्रोद्धारिरभाहृतः । दिव्यैरिन्द्रजिदश्च यज्ञवशगैरैक्षाक्षरं प्रापितःक्षेमा-
प्यभमृगाधिराजसपतेः क्षत्ताचक्रघटाटवी ॥ ९११ ॥

सूत्रा वैदेहीसमवाप्यदाशरथिनारब्धे प्रयाजेऽयतोहत्वापुण्यक्रसंज्ञितेन रभ-
सादाक्षाश्रमारोहता । यत्रासागर आनयीवनरवल्लोकी यमत्वारिका जम्बू
वज्जय विन्दुवज्जय जवज्जम्बाजवज्जावत् ॥ ९१२ ॥

अथदहनविशुद्धांतां समादाय सीतांरजनिचरपतीन्द्रेवंन्दितःपुष्पकेन ।
पुरमगमदयोध्यां मंत्रियूथैर्मिलित्वा सपदिभरतदत्तां राज्यलक्ष्मींसभेजे॥९१३॥
सर्वे निष्क्रान्ताः । इतिनवमोऽङ्कः ॥

॥ समाप्तोऽयंग्रन्थः ॥

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महानाटक शुद्धिपत्रिका ॥

अशुद्ध	शुद्ध	पृष्ठ	पंक्ति
अमुद	कमद	२	४
साम्राज्य	साम्राज्य	२	९
देवाज्ञामुख	देवाज्ञामुख	२	१०
बन्ध	बन्ध	२	१२
वाल्मीकि	वाल्मीकि	२	१५
वाल्मीकिरुपदेशतः	वाल्मीकिरुपदेशतः	२	१८
महोः	महो	२	१८
कुरुत	कुरुत	२	२०
लिखो	लिखो	३	५
सिद्धो	सिद्धो	३	११
सहितः	सहित	३	१५
यंताः	यंताः	४	१
अयं	अयं	४	१
रूप	रूप	४	१३
कुत्सिता	कुत्सिता	५	४
रुचिः	रुचिः	५	९
दाहजः	दाहजः	५	१५
वज्र	वज्र	५	१७
कुरूचितये	कुरुततन्त्रितये	६	७
विभृत्	विभृत्	६	८
यन्नेो	यन्नेो	६	१८
बभूव	बभूव	७	१५
प्रमद	प्रमुद	७	१७
मात्रा	मोंछा	८	११
कुग्रान्	कुग्रान्	९	११

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अशुद्ध	शुद्ध	पृष्ठ	पंक्ति
कर्णेव	कर्णैव	१०	१
निरूपम	निरुपम	१०	८
निहन्तं	निहन्तुं	१०	१०
दासरथिः	दाशरथिः	१०	१२
युस्माकं	युष्माकं	१०	१४
क्षितिभजां	क्षितिभुजां	१०	१८
वद्रो	वद्रो	१०	१८
वाजश्च	वाजाश्च	११	६
साक्षान्मकरध्वज	साक्षान्मकरध्वज	११	७
वृक्षम	वृक्षम	१२	४
ककयी	कैकयी	१३	१२
दिङ्भागो	दिग्भागो	१५	७
विप्लवा	विह्वला	१५	१७
पातं	निपातं	१६	६
किंब्रूमो	किंब्रूमो	२०	१७
यातो	यातो	२०	१८
राघ्रवेण	राघवेण	२३	७
वुद्धा	बुध्वा	२४	२
वाणेन	बाणेन	२४	४
पर्यङ्गाला	पर्यङ्गाला	२४	१६
तपस	तपन	२६	२०
वुद्धि	बुद्धि	३०	१६
यया	यता	३१	१
वर्हिनं	बर्हिणं	३१	१२
गमना	गमना	३१	१८
कुट्टनैः	कुट्मलैः	३२	२
वर्त्ति	वर्तिं	३३	१३
जीवितु	जीवितुं	३३	१७
मन्मथक्र	मन्मथक्र	३४	१४

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अशुद्ध	शुद्ध	पृष्ठ	पंक्ति
हाहा	हा	३५	१
सार्ध	साधं	३५	६
नान्याकुला	नान्याकुला	३७	१०
सामित्रे	सौमित्रे	३८	१३
रामचन्द्र	रामचन्द्रः	३९	६
वेल्लद्बलाका	वेल्लद्बलाका	४०	८
चिच्चिन्वा	चिच्चिन्वां	४१	१०
भीषव	मीषव	४१	१४
पृथ्या	पृथ्वा	४२	१६
खोत्वर्ण्यं	खोत्वर्ण्यं	४३	८
ब्रुवन्तं	ब्रुवन्तं	४३	११
आम्बुवतो	आम्बवतो	४४	२
मभत्	मभवत्	४६	२२
रघूत्तमन	रघूत्तमेन	४७	१८
मासाद्य	मासाद्य	४८	७
आम्रोद्यान	आम्रोद्यान	४९	८
तत्तेरण्य	तत्तेरण्यं	४९	१७
गर्वं	गर्वं	५२	३
यावत्	यावत्	५२	९
ध्रुव	ध्रुव	५३	११
पाटिक	स्पाटिक	५३	१४
तार्क्षिः	तार्क्षिः	५३	१७
क्षः	क्षेः	५४	१२
पाक्षे	पाक्षेः	५५	३
मक्षिः	मक्षिः	५६	४
हवा	हवा	५७	१०
प्राजान्दास्य	प्राजान्दास्या	५८	१८
तुङ्गाव	तुङ्गेव	६३	१०
विभीषवं	विभीषवं	६४	१०

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अशुद्ध	शुद्ध	पृष्ठ	पंक्ति
——	सुग्रीव	६४	१४
युष्मात्पद	युष्मत्पद	६५	६
महन्तः	महान्तः	६५	८
त्रलोक्य	त्रैलोक्य	६५	१२
क्षाति	क्षौति	६७	१
उद्भूत	उद्भूत	६८	७
यच्छवा	यच्छित्वा	७१	१
रामा	रामो	७१	८
ध्रुव	ध्रुव	७२	१०
प्रेषिता	प्रेषितो	७३	१६
पोतक	पोतके	७५	११
खद	सादिखद	७६	११
तच्चारेय.	तच्चारेय	७७	१२
ग्रभुक्तं	ग्रभुक्ते	७८	१६
कटक	कटके	८०	१५
कोपाद्रावय	कोपाद्रावये	८१	४
तमय	तमथ	८१	६.
युद्धं	युद्धे	८१	६
वदेही	वैदेही	८१	१४
पीठा	पीठो	८२	१३
पुत्र	पुत्रे	८७	३
स्ते	स्ते	८७	७
यत्चलक	वचलक	८८	१७
कोटि	कोटि	८९	१३
वाक्यं	वाक्यं	९४	६
पीठाचक्षु	पीठाचक्षु	९६	१८
रामचुम्बति	रामचुम्बति	९७	६
वडयो	वडयो	९७	७
ग्रब्दो	ग्रब्दो	९७	१२

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अशुद्ध	शुद्ध	पृष्ठ	पंक्ति
सुरेन्द्र	सुरेन्द्रे	९७	१७
भाद्रा	भद्रा	९८	४
देवं	दैवं	९८	११
मात्रि	मैत्रि	९९	१९
मूर्धि	मूर्ध्नि	१००	१०
स्तब्ध्वा	स्तब्ध्वा	१००	१०
रम्ये	रम्ये	१०१	७

अनुक्रमणिकापत्रे ।

श्रोत्रि	श्रोत्रिय	——	७

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