

Chapter 04

**Extant of the Bhuśuṇḍi Rāmāyaṇa and
Bhagavatisation
(Index and comparision with Tulasī's
Kākabhuśuṇḍi version)**

(pp. 190-248)

CH04

Extant of the Bhuṣuṇḍi Rāmāyaṇa and Bhagavatisation (Index and comparision with Tulasī's Kākabhuṣuṇḍi version)

After considering the factual data and the clear-cut observations discussed in the previous chapters (02 & 03 above) it is the high time to come to the discussion of the extant of the present text of the Bhuṣuṇḍi Rāmāyaṇa (=BhR). From the extant text of the present edition (391 chs.) when the chs. of the Bhagvatisation are deducted, the text comes to 274 chapters (from which again) 46 chapters of Daśaratha's pilgrimage. The BhR chapters 01/44-59 i.e. the 16 chapters of Rāmagītā must be deducted which then come to 220 chapters, because they are greatly influenced by the Śrīmad-bhagavadgītā of Mahābhārata. The fusion or rather interpolation of the Bhagavatised Śrī Rāma saga would be clear from the following table of the episodes compared with those of the BhP:-

Bhuṣuṇḍi Rāmāyaṇa (Pūrva Khaṇḍa)		Śrīmad Bhāgavata Mahāpurāṇam	
Chapter & Verses	Events/Episodes	Chapter & Verses	Events/Episodes
17	Killing of Pūtanā	10/06/01-44	Releasing Pūtanā
18	Killing Vikata	10/07/01-17	Releasing Śakata
18	Killing the demon in the form of wind	10/07/20-33	Releasing Truṇāvarta
19	Vision of Universal Form	10/08/34-52	Vision of Universal Form
20	Releasing Sunitha	10/10/01-43	Uplifting Yamalārjuna
21	Killing the demon in the form of calf	10/11/41-44	Killing Vatsa
	Killing the demon in the	10/11/46-	Killing Baka

Chapter 04

	form of Crane	53	
	Killing the demon in the form of Pythone	10/12/13-39	Uplifting Aghāsura
	Brahmā testing Śrī Rāma's Supremecy	10/13/01-64	Brahmā's delusion and its prevention
	Brahmā's Eulogy	10/14/01-61	Brahmā's Eulogy
22	Breaking Indra's Pride	10/--/20-57	Avoding Indra's sacrifice and Lifting mt. Govardhana
22/33-45	Eulogy of Indra and Surabhi	10/27/01-28	Indra's Eulogy
23 (01-19)	Lakṣmaṇa killing the demon Khara	10/15/20-46	Killing Dhenuka
23 (20-23)	Śrī Rāma Defeating Black Serpent	10/16/01-67	Releasing Kāliya Serpent
23 (24-31)	Śrī Rāma graces the Brahmin's wives	10/23/01-52	Uplifting the wives of the sages.
23 (32-35)	Protection the people from the conflagration	10/19/01-16	Drinking conflagration
23 (36-59)	Śrī Rāma revealing before cowherdesses	10/29/02-03	Lord's will and playing flute
24	Description of the sport	10/29-32	Śrī Kṛṣṇa's Rāsa-dance
25	Śrī Rāma's Rāsa-sport	10/29-32	Śrī Kṛṣṇa's Rāsa-dance
26 (27-58)	Śrī Rāma's Rāsa-sport	10/29-32	Śrī Kṛṣṇa's Rāsa-dance
27	Śrī Rāma's Rāsa-sport	10/29-32	Śrī Kṛṣṇa's Rāsa-dance
29 (07-42)	Śrī Rāma's Rāsa-sport	10/29-32	Śrī Kṛṣṇa's Rāsa-dance
30	Śrī Rāma's Rāsa-sport	10/29-32	Śrī Kṛṣṇa's Rāsa-dance
31	Śrī Rāma's Rāsa-sport	10/29-32	Śrī Kṛṣṇa's Rāsa-dance
32	Śrī Rāma's Rāsa-sport	10/29-32	Śrī Kṛṣṇa's Rāsa-

Chapter 04

			dance
33	Śrī Rāma's Rāsa-sport	10/29-32	Śrī Kṛṣṇa's Rāsa-dance
34	Śrī Rāma's Rāsa-sport	10/29-32	Śrī Kṛṣṇa's Rāsa-dance
35	Śrī Rāma's Rāsa-sport	10/29-32	Śrī Kṛṣṇa's Rāsa-dance
36	Śrī Rāma's Rāsa-sport	10/29-32	Śrī Kṛṣṇa's Rāsa-dance
37	Sport in water	10/33/25	Sporting in water
38	Moving around in the forest	10/33/25	Moving in the forest
39	Śrī Rāma's divine characteristics	10/32/02 & 10/33	Śrī Kṛṣṇa's divine characteristics
40	Śrī Rāma's Departure	10/36/27-40, 10/39/36-37	Śrī Kṛṣṇa's Departure
40	Sukhita and others lament	10/39/13-33	Nanda and others lament on Akrūra's Arrival
41	Śrī Rāma consoling the people of Vraja	10/39/34-37	Śrī Kṛṣṇa consoling the people of Vraja
42	Cowherdesses recollect Śrī Rāma's sports feel pang of separation	10/39/15-18	Departure of Śrī Kṛṣṇa and Balarāma
43	Unhappiness of the cowherdesses- Śrī Rāma Entering into the city	10/41/06	Arrival in Mathurā
56	Cowherdesses performing Kātyānī vow	10/22/01-07	The cowherdesses performing Kātyānī vow in order to get Śrī Kṛṣṇa as their husband
	Śrī Rāma taking away the clothes of	10/22/08-23	Śrī Kṛṣṇa taking away the clothes of

Chapter 04

	cowherdesses		cowherdesses
60	Śrī Rāma's journey	10/41/06	Śrī Kṛṣṇa's journey
62	Bringing back king Daśaratha	10/28	Releasing Nanda from Varuṇloka
66-67	Sending Messengers to Vraja	10/46/01-49	Uddhava's Journey to Vraja
68	Princes convey the message to the cowherdesses	10/47/01-68	Uddhava approaching cowherdesses
69	Return of Princes from Vraja	10/47/69	Uddhava informs Śrī Kṛṣṇa about the condition of the cowherdesses
70 01-14	Princes report about their visit to Vraja	10/47/69	Uddhava informs Śrī Kṛṣṇa about the condition of the cowherdesses
72 01-11	Killing the demon Khara	10/15/20-40	Uplifting Dhenukāsura
73 18-38	Śrī Rāma describing Lakṣmaṇa as Sankarṣaṇa	10/41/21 & 30	Akrūra eulogising Śrī Kṛṣṇa as Sankarṣaṇa
90	Śrī Rāma marries the damsels of Gaṇḍharvaloka	10/59/42	Śrī Kṛṣṇa marries 16,000 women released from Narakāsura
96 (153)	Appearance of Śrī Rāma like that of Śrī Kṛṣṇa before the sages	10/29/03-06	Śrī Kṛṣṇa revealing before cowherdesses
111	History of Dākini (i.e. Pūtanā)	10/06/01-44	Releasing Pūtanā
130	The cowherdesses hear the flute and rush	10/21	The cowherdesses hear the flute and rush
134	Sūrisharmā Brahmin consults Śrī Rāma for money for his daughter	10/81-82	Sudāmā-carita

Chapter 04

135 (01-29)	Daśaratha visiting holy places	10/33	Śrī Kṛṣṇa 's Rāsa-sport
136 (01-43)	The cowherdesses hear the flute and rush.	10/29/03-11	The cowherdesses hear the flute and rush

Bhuṣuṇḍi Rāmāyaṇa (Dakṣiṇa Khaṇḍa)		Śrīmad Bhāgavata Mahāpurāṇam	
<u>Chapter & Verses</u>	<u>Events/Episodes</u>	<u>Chapter & Verses</u>	<u>Events/Episodes</u>
4	Uplifting Ascetics	10/39/40, 10/41/10	Akrūra Returning to Mathurā and Eulogises Śrī Kṛṣṇa
69	Śrī Rāma plays Rāsa-sport with the cowherdesses	10/33	Śrī Kṛṣṇa plays Rāsa-sport with the cowherdesses
75	Amourous sports with cowherdesses	10/33	Amourous sports with cowherdesses
78-95	Churning of the milky	08/05-12	Amrita Manthana
98	Śrī Rāma's sports in Citrakūṭa	10/33	Śrī Kṛṣṇa's sports with cowherdesses
100	Śrī Rāma moving leisurely at Mt. Citrakūṭa	10/33/25	Śrī Kṛṣṇa's moving in the forest with cowherdesses
126	Śrī Rāma pacifying the people of Vraja	10/39/34-37	Śrī Kṛṣṇa pacifying the people of Vraja
127	The people scolding Śrī Rāma	10/39/15-18	Cowherdesses feel separation and scold Śrī Kṛṣṇa
141 (18-40)	Moving Around in the Pañcavaṭī	10/33/25	Śrī Kṛṣṇa's moving in the forest with cowherdesses

Chapter 04

245 (15-22)	Description of Śrī Rāma's stay at Ayodhyā along with Sītā and His consort Sahajā	10/90	Śrī Kṛṣṇa's stay at Dvārikā along with His queens
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The present edition incorporates the motif of presenting Śrī Rāma (and even Sītā) in the erotic description which has traces also in the BhP.

The only reason seems to be the depicting Śrī Rāma and His dutiful personality (मर्यादापुरुषोत्तम) is to present the elements of the Erotic Devotional Love (मधुराभक्ति) centered round Śrī Rāma and that too, due to the need of the time of the Erotic Devotional Love. Looking to the table given it is quite clear that the author of the present edition as interpolated not only the events but also the expressions in compiling or composing. It is not a blind Bhagavataisation of the Śrī Rāma saga because of many reasons. The detail study of Bhagavatisation (chapterwise) is as under:

(01) The vv 01/01/01-09 describing Brahmā eulogise Śrī Rāma as the Highest Brahman playing (नटन्तम्) divine sport of love (कामकेलि) on the bank of river Sarayū. He addresses Him as the Lord of Rāsa-dance (रासेश) and requests Śrī Rāma to grant the boon that His eternal divine sport be the sole resort of his devotional love (प्रेम्णा). He again expresses his view that the sound of Śrī Rāma's flute turning the dry forest into green.

(02) The vv. 01/05/19-22 describe that Garuḍa visualizes Śrī Rāma wearing the garland of berry (गुञ्जा) as well as earrings of peacock feathers and is encircled by the cowherdresses.¹

¹ Cp. कस्तूरी तिलकं ललाटपटले वक्षःस्थले कौस्तुभं
नृसाग्रे वरमौक्तिकं करतले वेणुःकरे कङ्कणम्।
सर्वाङ्गे हरिचन्दनं सुललितं कण्ठे च मुक्तावलिः

Chapter 04

(03) The vv. 01/06/08-13 presenting Garuḍa sees Śrī Rāma engaged in the Rāsa-sport (केलि) with the cowherdesses (आभीरिकाभिः) in the Pramodavana. He (i.e. Śrī Rāma) becomes the Lord of Sahajānandinī and the husband of Sītā. He prays for the devotional love in Śrī Rāma, the chief of Rasikas (रसिकेन्द्राय). He addresses Śrī Rāma as an amorous (विलासी) actor (06/17).

(04) The vv. 01/07/13-14 describing Hanūmān eulogises Śrī Rāma with the names like that Śrī Kṛṣṇa. In 07/19-22 Hanūmān prays that His intellect may fixed strongly in the devotion of Śrī Rāma's sport which leads one to the Liberation.

(05) The CH01/56 presents the cowherdesses who perform the Kātyāyanī-vow in order to get Śrī Rāma as their husband. Here Śrī Rāma taking the clothes of the cowherdesses like that of the cowherdesses of the BhP (10/22/01-23).

(06) The vv. 01/10/57-58 describing Brahmā and other gods on hearing the news of birth pray Śrī Rāma that His divine Rāsa-sport (रसादिलीला) with the multitude of cowherdesses (रामासहस्रेण) may be visualized (विभातु) in their heart as well as the Vṛndāvana may be the grove of Ayodhyā (साकेतवल्ली), the Yamunā may be the river Sarayū and the gods may be different cowherdesses.

(07) The CH01/13 describes Śrī Rāma's thousand names authored by sage Vasiṣṭha in which he places some names related to Śrī Kṛṣṇa. which are as under:

Verse	Name
12 –	कंसनिहा, बकीप्राणनिवर्तनः । (02)
13-	वासुदेवः, गोविन्द, गोपतिः । (03)

गोपस्त्रीपरिवेष्टितो विजयते गोपालचूडामणिः ॥ कृष्णकर्णामृत ॥

Chapter 04

- 15- मुकुन्दः ।(01)
17- पूतनामातृगतिदः, कालिन्दीजलकेलिकृत् ।(02)
18- सरयूजलकेलि, मथुरास्थाननिलयः । (02)
20- कृष्णः, किशोरीजनवल्लभः, आभीरिवल्लभः । (03)
21 – गोवर्द्धनगिरिप्राशी, गोवर्द्धनगिरीश्वरः, गोकुलेशः, ब्रजेशः,
सहजाप्राणवल्लभः । (05)
23 - रुक्मिणीशः । (02)
25 – श्रीगोपीजनवल्लभः । (01)
27 – वनमाली, घनश्याम, गोचारणपराक्रमी ।(03)
28 – कपटकोविदः । (01)
41 – वंशीधरः, विहारज्ञः, रसानन्दी ।(03)
42 – वृन्दावनविलासकृत् ।(01)
43 – नृत्यप्रियः, नृत्यकरः, प्रमोदवननायकः । (03)
45 – शकटासुरभञ्जनः, खट्वासुखधोद्युक्तः । (02)
48 – रसरूपः, रसात्मकः । (02)
49 – शृङ्गारवेशः । (01)
53 – शिशुपालप्रहन्ता ।(01)
54 – जरासन्धमहायुद्धः,² द्वारकास्थाननिर्माता, मथुरावासशून्यकृत् ।(03)
57 – द्विजपत्नीमनोहरः । (01)
58 - चाणूरवलनिर्माथी ।(01)
70 – दुर्योधनमहावैरी, युधिष्ठिरहितप्रियः, द्रौपदीचीरविस्तारी ।(03)
71 – कुन्तीशोकनिवारणः, गान्धारीशोकसंतानः । (02)
72 – कमलाकेलिभाजनः । (01)
78 – केलिनीपतिः । (01)
79 – वत्सासुरविनाशनः । (01)
80 – वृषप्रमथनः, द्रोणपुत्रः । (02)
82 - यशोदाबन्धनप्राप्तः, यमलार्जुनभञ्जनः, दामोदरः । (03)
83 – मृत्तिकाभक्षणक्रीडः ।(01)
84 – रतिलीलाविशारदः, वसुदेवसुतः । (02) (= 55)

² Here युद्धः means योद्धा ।

Chapter 04

(08) The CH 01/14 describes Sītā's thousand names authored by sage Vasiṣṭha. Some of the names related to the cowherdresses or Śrī Kṛṣṇa which are as under:

Verse	Name
04 –	सहजानन्दिनी, राधिका ।(02)
05 –	रुक्मिणी ।(01)
13 –	सत्यभामा ।(01)
17 –	नन्दभानुसुता, वंशीरवविनोदिनी ।(02)
19 –	रासनृत्यविशारदा, संगीतरवविनोदिनी ।(02)
20 –	तालदा, यमुनातटसंस्थिता ।(02)
25 –	विलासिनी ।(01)
26 –	कोकिलस्वरकण्ठी, कोकिलसर्वगायिनी ।(02)
27 –	पञ्चमस्वरसन्तुष्टा ।(01)
32 –	माधवी, माधवप्रिया ।(02)
33 –	स्वाधीनपतिका ।(01)
47 –	कामकेलिविनोदा, सुरतानन्दवर्द्धिनी ।(02)
49 –	ब्रजानन्दा, ब्रजवासा, ब्रजेश्वरी, ब्रजराजसुताधारा ।(04)
61	– कुञ्जेश्वरी, कुञ्जगेहा, कुञ्जगा, कुञ्जदेवता ।(04)
62 –	वसुपत्नी, कृष्णा, कृष्णप्रिया ।(03)
63 –	गोपीजनगणोत्साहा, गोपगोपालसमण्डिता, गोवर्द्धनधरा, गोपी, गोधनप्रणयाश्रया ।(05)
64 –	दधिविक्रयकर्त्री, विधुजा ।(02)
68 –	कुञ्जकान्तिविहारिणी ।(01)
72 –	हिन्दोलिनी, सखीगणविभूषिता ।(02)
73 –	प्रमोदवनवासिनी ।(01)
74 –	परदारप्रिया, ³ रामकैङ्कर्यनिरता ।(02)
75 –	कदम्बकाननस्था, कदम्बकुलवासिनी ।(02)

³ सहजावरदाप्रिया इति शोधितपाठः (मथु.)

Chapter 04

- 76 – सरसीकेलिः । (01)
78 – गोपतिगोपिता । (01)
79 – कादम्बमोदमादिनी, कादम्बिनी । (02)
92 – रुक्मिणी, राधा । (02) (= 50)

(09) The Sarayū is equated with Yamunā and the conception is parallel to the Vṛindāvana with the Pramodavana on the bank of the river Sarayū where Śrī Rāma is said to be in eternal sport.⁴

(10) Śrī Rāma presents as ‘Rasik’⁵. Śrī Rāma is Supreme Person and Balarāma and Śrī Kṛṣṇa are His partial incarnations.⁶ On the round trip of Ayodhyā, Garuḍa sees Śrī Kṛṣṇa and Rukmiṇī in the southern part of Ayodhyā (1/6/33-34).

(11) Śrī Rāma with Sītā and other myriad women in Pramodavana⁷ where Śrī Rāma’s Higher form abides is called Sītā-vaikuṇṭha and Pramodavana is called Rāma-vaikuṇṭha.⁸

(12) The Vedas’ eulogy of Śrī Rāma is a brief imitation of the tough Śruti-Gītā of the BhP (10/87). When Śrī Rāma manifests Himself, king Daśaratha and Kauśalyā sing His glory (01/10/08-28) in the same manner like the hymn of Vasudev and Devakī in the BhP (10/01/02-03).

Almost all the episodes of Śrī Kṛṣṇa’s life are applied on Śrī Rāma’s personality, though Śrī Kṛṣṇa taking birth in the prison and being brought to Gokul are not touched at all. Yet Śrī Rāma spends His childhood with two mothers called Māṅgalyā and Kauśalyā (दशरथमहिषी).

⁴ प्रमोदवन मध्यस्थां कोसलां सरयूं तथा । (१/५/२७)

⁵ नमस्ते रसिकेन्द्राय शृङ्गाररसमूर्तये । (६/१२)

⁶ रामस्य बलकृष्णाद्याः सर्वेऽप्यंशाः सनातनाः । (१/६/३२)

⁷ प्रमोदविपिने स्थित्वा संप्रयुक्तास्तदाज्ञया ।

तदंशभूता अन्याश्च रामाः संमोदयिष्यति । (१/९/५-६)

⁸ BhR 01/09/26.

Chapter 04



(13) The verse 01/17/22 describing Nārada runs to Lankā and informs Rāvaṇa about the birth of Śrī Rāma who is to kill him according to the divine plan. Rāvaṇa immediately orders his emissaries to go out and terrorise the gods and sends his three queens and their four sons to the other bank of river Sarayū and hides them in the hamlets of cowherds. The episode is quite similar to BhP (10/04). The vv 01/17/24-45 describes that Rāvaṇa in order to kill Śrī Rāma sends Pūtānā who assumes the guise of a beautiful lady. She feeds poison to Śrī Rāma. His mother prays for His protection in future. The acts of removing the evil effects are very similar in both the texts i.e. BhR (01/17/30-45) and BhP (10/0619-29).

The hymn of protection in BhR (01/17/30-45ab) contains 14 names (Govind occurs 02 names) of Lord Viṣṇu as well as of Lord Śrī Kṛṣṇa. The hymn must have been popular on some religious occasion in the families of Vaiṣṇava's cult of Bhāgavat devotion.

(14) The vv 01/18/01-06ab describing a demon named Vikāṭa enters into a bad (खट्वा) in order to kill Śrī Rāma who with His weight kills him. In BhP the name of the demon is Śakāṭa.

The vv. 01/18/06cd-16 describing a demon in the form of wind comes to Śrī Rāma, snatches away Him from His mother's lap. Śrī Rāma holds of his neck and slays him. In BhP the name of demon is Truṇāvarta.

(15) The CH01/19 describing the cowherdresses complain about the pranks of Śrī Rāma like stealing butter⁹. Even stopped by His mother Śrī Rāma while playing with His friends eats Badaṛī fruits. He tells a lie¹⁰ that He does not eat it. Māṅgalyā while checking His mouth visualizes the whole world in His little mouth. In BhP Śrī Kṛṣṇa eats clay instead of Badaṛī fruit.

⁹ शिक्षय मातर्ननु निजं बालम्। (भु.रा. ०१/१९/१६)

¹⁰ मातर्नाहं जघासाद्य कुपथ्यं बदरीफलम्।

Chapter 04

(16) The CH20 depicts the episode of Śrī Rāma breaking the pots of milk, butter and curd. The foster mother ties Him with a rope which is though insufficient in length. He shakes and uproots the tree to which He is tied. This is similar to the events of His being Damodara and then releasing Yamalārjuna, when Śrī Kṛṣṇa is tied to the mortar (उलूखल). The tree that fell assumed the original form of Brahmin Sunitha who had been cursed to become a tree for holding jñāna higher than devotion.

(17) The vv 01/21/08-21ab describing a demon in the form of a calf joins the group of the cowherds. Śrī Rāma recognizes him and commands Lakṣmaṇa to kill him.

The vv 01/21/21cd-22 describe that once Śrī Rāma leads cows for drinking water at that time a demon in the form of a crane holds Śrī Rāma in his beak Śrī Rāma enlarges His body which makes his mouth crack and the demon is killed. The lusture of the demon merges in Śrī Rāma. In BhP the demon is Bakāsura.

The vv 01/21/23-29ab describing Śrī Rāma while playing in the forest sees a python who lies in the midst of the road with his opened mouth looking like a cave and hence Śrī Rāma and His friends enter in it. When He comes to know about the pythone, enlarges His body, cracks it and they come out. In BhP the demon is Aghāsura.

The vv 01/21/29cd-64 describing once Brahmā being desirous of testing Śrī Rāma's Supermacy takes the cows and cowherds from the bank of river Sarayū. He takes them to his abode. Śrī Rāma realizes Brahmā's trick and assumes the form of cowherd boys. No one can aware about Śrī Rāma's trick. Brahmā again and again does the same but Śrī Rāma responds in the same way. On the 11th day Brahmā realizes Śrī Rāma's Supremacy and his pride vanishes. He eulogises Śrī Rāma who scolds him for his foolish deed. Then Śrī Rāma consoles him narrating the divinity of His companions as well as Ayodhyā and retires.

Chapter 04

The vv 01/21/69-70 describes the cattle-rearing of Śrī Rāma as Śrī Kṛṣṇa in BhP.

(18) The CH01/22 delaing with king Daśaratha wishes to perform sacrifice in honour of Indra but Śrī Rāma instructs them to worship mt. Govardhana as it is the source of their livelihood. King accepts the proposal and prepares for the worship of Govardhana. The people of Vraja decorate the city. On seeing his disobedience, Indra becomes angry and showers heavy rain till three days continuously. At that time in order to protect the people from the disastrous rain, Śrī Rāma holds the umbrella named cloud-obstructor. At the end Indra realises Śrī Rāma's Supremecy, stops the rain and eulogises Him along with the wish-fulfilling cow Surabhi. Śrī Kṛṣṇa holds up Mt. Govardhana on His finger in the BhP.

(19) The vv 01/23/01-09 describing Śrī Rāma and Lakṣmaṇa tend the cow for grazing in Pramodavana where a demon in the form of an ass rushes there. Śrī Rāma asks Lakṣmaṇa to kill him. Lakṣmaṇa holds his two legs, throws him far and kills him like that of Balarāma in BhP where the name of demon is Dhenuka.

The vv 01/23/20-23ab describing the Black Serpent affects the cows by his poison vomiting in the water of river Sarayū. Śrī Rāma defeats him like that of the BhP. According to BhP after defeating the Serpent all the cows and cowherds dwell on the bank but in the BhR there is no reference about this dwelling.

The vv 01/23/23cd-31 deals with the episode of wives of the sages. While grazing the cows, the cowherds become hungry. Śrī Rāma sends them to the sacrificial-place where the sages perform the sacrifice. The cowherds approach Brahmins but they disregard them and continue their work. The wives of the Brahmin even stopped by the husbands offer ample food to them. Śrī Rāma manifests His form to them and gives them liberation. In BhP this episode runs like this: when the sages are denied, Śrī Kṛṣṇa sends His friends to their wives who even stopped by their husbands go to Aśokavana with food. Śrī Kṛṣṇa sends them to the sages who on seeing their devotion feel their

Chapter 04

sacrifice inferior. The episode is similar to Śrī Kṛṣṇa teaching lessons to the sages.

The vv 01/23/32 describing Śrī Rāma protects the people from the forest fire. This episode is described in only five verses in BhP where Śrī Kṛṣṇa protects the people from conflagration by drinking, while the BhR slightly differs in depicting the episode that Śrī Rāma protects the people from the conflagration.

The BhP contains Rāsa-pañcādhyāyī and similar to that the BhR contains the description of the Rāsa-sport, though there are more than 05 chapters. Hence the BhR contains the description of the Rāsa-sport from chs.01/25-36 (i.e. 12 chs.) may be named as Rāsa-dwādsādhyaī.

The vv 01/23/36-59 describing sage Durvāsā initiates the Rāma-formula to the separated cowherdess waiting for Śrī Rāma. Śrī Rāma reveals before cowherdresses as a result of reciting the formula and fulfills their wish.

(20) The CH01/24 describes that the cowherdresses experience the touch of the Supreme Reality designated with words “Not this” “Not this” by the Vedas and sport with Śrī Rāma.

While describing the qualified persons (01/25/15-16ab), the inclusion of Parikṣita, the son of Uttarā (औत्तरेय), seems to justify the Bhagavatisation of Śrī Rāma’s life history by the present author because the BhP is narrated Śukadeva to Parikṣita.

The verse 01/25/24 narrating Brahmā describes the sport with Gopi after watching it in the meditation (समाधौ). The tradition speaks of the BhP as समाधिभाषा व्यासस्य (BhP is the language of sage Vyāsa’s meditation). This can be an evidence to mould Śrī Rāma’s life story into Śrī Kṛṣṇa’s life story.

(21) The CH01/27 describing Sītā reveals herself on hearing Śrī Rāma’s flute. Her friends perform their marriage ceremony and the

Chapter 04

Rāsa-sport begins. Śrī Rāma plays various amorous sports in the bushes of Pramodavana with Sītā.

(22) The vv. 01/29/08-42 describing the Vedas assuming the form of bards and the Upanisadas assuming the form Vidyādharaś sing Śrī Rāma's glory in order to awake Śrī Rāma and Sītā like BhP (10/87/12).

(23) The CH01/31 describes that the cowherdesses on hearing Śrī Rāma's flute rush to the pleasure grove. Śrī Rāma convinces them to go back as the forest region is not trustworthy but they deny. The being hurt by Śrī Rāma rebukes Him. Merciful Śrī Rāma plays the Rāsa in order to make them please. When the cowherdesses feel pride, Śrī Rāma in order to uproot their pride disappears. From their midst the whole CHis closely follows BhP (10/29).

(24) The CH01/32 describes the cowherdesses getting disappointed due to Śrī Rāma's sudden disappearance. Their constant remembrance of the sport with Him makes them feel oneness in Śrī Rāma. They act like Him. In separation they ask different trees and creepers about Śrī Rāma. The cowherdesses then see Śrī Rāma's foot marks and make different assumption. They search Śrī Rāma in one forest to the other and being engrossed in Him, inact His childhood sports. At least they return to the bank of river Sarayū and sing melodiously. The incident is similar to the BhP (10/30).

(25) The CH01/33 describing the cowherdesses praises Śrī Rāma that His birth rejoices the region near the river Sarayū. They rebuke Him and request Him to protect them from the pangs of separation. They remember His embrace. While remembering His walk on the thorny land they feel pain. They remember His amorous activities and feel pain, which is parallel to the Gopī-Geeta (BhP 10/31). In BhP Śrī Kṛṣṇa's appearance described in only one verse but in BhR Śrī Rāma's appearance is described in 16 verses.

(26) The CH34 describing Śrī Rāma with Sītā on the left part of His body appears before cowherdesses who become joyous rush to

Chapter 04

greet them. They all go to the bank of river Sarayū where Śrī Rāma looks splendid in the midst of the cowherdesses. Śrī Rāma preaches them devotion and declares their eligibility to attain the Supreme Person. He gives assurance for playing Rāsa-sport with them. The instruments of Śrī Rāma's eternal sports like cows, cowherds, cowherdesses look splendid.

(27) The CH35 describing the cowherdesses become free from the pangs of separation. Śrī Rāma shines in the posture in which He has placed His hands on the shoulders of two cowherdesses on two sides while the joined of cowherdesses are on His back¹¹. He assumes one lac forms amongst the cowherdesses and sports. In the midst of the circle He plays the flute. The 16 cowherdesses are chief ones among all. Some of cowherdesses sing in high tone, while some other dance. One places her hand on His shoulder, another seats in His lap, one of them partakes the chewed (चर्वितम्) battleleaf. One of them places His hand on her breasts while the other rushes and embraces. Śrī Rāma playing flute looks splendid with Sītā in the midst of the circle. Thus they enjoy the Rāsa-dance¹²

(28) The CH01/36 describing the sages of the Daṇḍaka forest praising Śrī Rāma and longing to enjoy Him. Śrī Rāma assures that their longing will be fulfilled in His next incarnation as Śrī Kṛṣṇa¹³.

(29) The CH01/37 deals with Śrī Rāma being extremely tired enters into lake accompanied by the cowherdesses. Śrī Rāma sprinkles water with His hand on their lotous-like-face and sports with them in the lake. In BhP Śrī Kṛṣṇa's water sport is described only in one verse (10/33/24).

¹¹ Cp. A famous line of Devotional Song in Hindi:

एक एक गोपी बीच एक एक कान है। एक एक कान बीच एक एक गोपी है।

¹² गोपीं गोपीमन्तरा रामचन्द्रो रामं रामं चान्तरा गोपनार्यः (भु.रा. ०१/३५/५४) which is similar to the कृष्णकर्णामृतः - अङ्गनाम अङ्गनाम अन्तरे माधवः (२/३५) and along with earlier imitation of the verse कस्तूरी तिलकं ललाट पटले.....

¹³ The Agnikumaras incarnated as the sages of the Daṇḍaka forest obtaining the boon of enjoying the Rāsa-dance in the Śrī Kṛṣṇa's incarnation is suggested as if the author of the BhP has forgotten to incorporate (though Śrīkṛṣṇopniṣad mentioned it).

Chapter 04

(30) The CH01/38 describing Śrī Rāma's visit to the bushes of Pramodavana with cowherdresses. Who pluck various flowers and make different ornaments. The ¹⁴beautiful cowherdresses sport with Śrī Rāma. In BhP this episode (वनविहार) is described in one verse (10/33/25).

(31) The CH01/39 nourishes the love of cowherdresses towards Śrī Rāma as well as the blending of two incarnation because on seeing Śrī Rāma's Divine Form, the cowherdresses apprehend Ayodhyā as Mathurā, Dwārikā and Vrindāvana. They become confused. They behold Śrī Rāma's Divine Form associated with His consort playing various sports in Vrindāvana¹⁵ feel jealousy and rebuke Him. They abandoning their physical body, enter into Sahajā to enjoy His company. The consort merges in Śrī Rāma but they do not enjoy company and hence experience the pang of separation. Thus in order to play the amorous sport, Śrī Rāma creates a lady form His body and becomes many. Sītā and cowherdresses also manifest from His body. Sītā persuades the cowherdresses that Śrī Rāma's Loving Form is not accessible without immersion and hence they should be happy leaving their envy. The cowherdresses accept and play Rāsa-sport for many years.

(32) The CH40 describing king Daśaratha calls Śrī Rāma and His brothers to Ayodhyā as he wants to enthrone Śrī Rāma and enjoy the hermit life. In BhP Kāṣa sends Akrūra to take Śrī Kṛṣṇa there in order to kill Him but here the story differs with king Daśaratha's wish to enjoy the hermit life. The feeling of the cowherdresses of Pramodavana on the impending separation from Śrī Rāma is similar to the description of Śrī Kṛṣṇa departing from the cowherdresses (BhP 10/36-39).

¹⁴ The striking point of Bhagavatisation is seen in the names of the places like Vraja, etc. associated with the persons, especially in the compound with the cowherdresses in ब्रजवधूजनैः (38/01).

¹⁵ श्रीमद्वृन्दावने दिव्ये प्रमोदवनस्यांशके।

इदृग्विधाभिर्लीलाभिः खेलन्तं नन्दनन्दनम्॥भु.रा. ०१/३९/१५-१६॥

Chapter 04

(33) The verse 01/43/03 describes that at the time of departure from the Pramodavana to Ayodhyā Śrī Rāma asks the cowherdresses to retrain from lamentation result from the pangs of separation and at that time He asks them to recollect (अपि स्मरथ) the sports played in Dwārikā and Mathurā with Rukmiṇī.

(34) The guards Jay and Vijay of Nārāyaṇa's abode (BhP 10/16/2ab) are mentioned in BhR (01/49/43-51) who are the servants of Śrī Rāma. The verse 01/49/69 describing Śrī Rāma's abode of Light (चिन्मये लोके) identifies with Vaikuṇṭha, white Island (श्वेतद्विप) and the sun-disc among which the concept of Śvetadvīpa is found in BhP.

(35) The vv. 01/56/01-24 describing the women folk of Pramodavana learning a love *mantra* from Durvāsā followed by repeating the same and performed the Kātyāynī vow similar to BhP (10/22/01-07) where cowherdresses in order to get Śrī Kṛṣṇa as husband perform this vow. Śrī Rāma is a loyal-husband (एकपत्नीव्रत) in that incarnation and hence all the women folk had to take the form of Sītā for the purpose of Rāsa-dance.

The vv 56/25-28 describe Śrī Rāma identifying Himself with Śrī Kṛṣṇa (अहं कृष्णश्च रामश्च वृन्दावनविहारवान्) and Sahajā with Rādhā as well as goddess Lakṣmī (यत्र मे रमणी राधा वृषभानुसुता स्वयम्).

(36) The CH01/62 describes king Daśaratha after completing the vow enters into the river Sarayū where Varuṇa catches him. Śrī Rāma rescues His father from Varuṇaloka. The episode is similar to BhP (10/28/05-08) where Nanda observes fast and next day go for bath in river Kālindi where Varuṇa catches him. Śrī Kṛṣṇa rushes and brings Nanda from Varuṇa who eulogises Śrī Kṛṣṇa. In BhR Varuṇa also eulogises Śrī Rāma.

(37) The chapters 01/66-68 describing Śrī Rāma sends the princes to Vraja in order to appease cowherdresses. They go to Vraja where

Chapter 04

cowherdresses scold them. In BhP (10/46-47) Śrī Kṛṣṇa sends Uddhava to cowherdresses who scold him.

(38) The chapters 01/69-70 describe the princes return to Vraja and report Śrī Rāma about the condition of cowherdresses followed by Śrī Rāma's preach similar to BhP (10/47/69) where Uddhava reporting the condition of cowherdresses to Śrī Kṛṣṇa.

(39) The vv. 01/72/01-11 describe Śrī Rāma killing a demon Khara¹⁶ on the way to forest with sage Viśvāmitra which is similar to BhP (01/15/20-40) where the name of the demon is Dhenuka (killed by Balarāma).

(40) The vv. 01/73/18-38 describe Śrī Rāma killing some of the demons who come to ruin Viśvāmitra's sacrifices. Lakṣmaṇa praises Śrī Rāma's prowess but Śrī Rāma says that it was Lakṣmaṇa's power that entered in Him and destroyed the demons, for Lakṣmaṇa is Samkarṣaṇa and kāla (27, 30) echoing with the BhP (05/25).

(41) The CH01/90 describes the Horse-sacrifice¹⁷ performed by Daśaratha. Śrī Rāma in order to search horse goes to Gandharvaloka and releases it on the request to accept the damsels as His maid servants. Śrī Rāma marries with them¹⁸. This reference seems to correlates 16,000 princesses, prisioned by Narakāśura of BhP (10/59) where Śrī Kṛṣṇa makes the princes free from the imprisonment and marries them¹⁹.

(42) The vv 01/96/79-95 describe Śrī Rāma revealing His form before the sages. The revealed form is none but that of Śrī Kṛṣṇa like

¹⁶ The demon in the form of a donkey named Dhenuka in BhP (10/15/20-40), though there is another demon Khara associated with Duṣaṇa, the cousin brother of Rāvaṇa (BhR 01/144/01-06).

¹⁷ The Horse-sacrifice if performed by Śrī Rāma in Dakṣinakhaṇḍa (245/09) but the author of present edition refers Horse-sacrifice here.

¹⁸ इति तैर्गीदितो रामो बहुमान पुरःसरम्।

प्रत्यग्रहीच्च सानन्दं सर्वा गन्धर्व कन्यकाः॥ भु.रा.०१/९०/२७॥

¹⁹ अथो मुहूर्तो एकस्मिन् नानागारेषु ताः स्त्रियः।

यथोपयेमे भगवांस्तावद्रूपघरोऽव्ययः॥ (भाग. पु. १०/५९/४२)

Chapter 04

holding the flute in the hands (दोभ्यां वंशी वहन्तम्), with the butter in the hand (नवनीतकरम्), playing in the lap of Māṅgalyā (माङ्गल्याङ्गविराजितम्), situated in the groves of the Pramodavana (प्रमोदवनकुञ्जान्तर्निविष्टम्), with His charming body curved in three places (त्रिभङ्गीललितसवपुषा), All-attractive with love, etc. (प्रेमभिरामम्).

(43) The striking similarity of the Bhagavatisation is explicit when Śrī Rāma utters words He would be born as the son of Vāsudeva and Devakī who are at that time Daśaratha and Kauśalyā²⁰.

(44) The verse 01/107/153 points out the climax of Bhagavatisation in the section of Daśaratha visiting holy places (01/101-144) where the origin of river Yamunā is narrated by incorporating the dialogue of Brahmā and Balarāma who is posterior to Śrī Rāma. It is a fact that Balarāma digs up and brought up river Yamunā to Mathurā²¹ which is beautifully presented by Jaydeva in the दशावतारस्तोत्रम् of his Gītagovindam.

(45) The Bhagavatisation is justified under 01/114/137-173 in the description of Daśaratha's pilgrimage where Śukadevajī, the famous character and the seer of BhP is said to have come to Sukhita and foretells that the place of Sukhita would be a holy place and Śrī Rāma will incarnate at this place. The holy places are described in the BhR chs. 01/110-116, 118-120, 130, 143, 145, etc.

(46) The verse 01/117/38 describes Śrī Rāma asking the cowherd friend to go to Yājñavalkya and sages ask for the food but when the sages deny, He sends them to their wives who offer them food. Śrī Rāma confers them boon that they would be His companions (सख्य) in next incarnation i.e. Śrī Kṛṣṇa.

²⁰ सहि ननु वसुदेवो यादवानां वरेण्यः किमपि जयति पत्नी तस्य सा देवकीति।

असुरबलसमूहैः पीड्यमानां विलोक्य क्षितिमह मनयोर्वै द्वापरान्ते भवामि॥ (भु.रा. ०१/९८/- -)

²¹ वहसि वपुषि केशव वसनं जलदाभं

हलहतिभीतिमिलतयमुनाभम्।

धृतहलधररूप जय जगदीश हरे (गीत. १/८)

Chapter 04

(47) The verse 01/129/86 describes that the sound of Śrī Rāma's flute makes the whole world filled with the sentiment of love and Bliss²². In the verse 129/87 the Bhagavatisation is justified by the author of the present edition as "Śrī Kṛṣṇa would be play flute in Vrindavana at the end of the Dwāpara Era".

(48) The CH01/134 describes the episode of a brahmin named Sūryaśrmā and his wife Indravatī which is similar to the episode of Sudāma Brahmin in BhP (10/81-82).

(49) The vv 01/135/44-45 & 50 describing Śrī Rāma comes to the group of cowherd and cowherdresses in order to play Rāsa-dance and plays.

(50) The vv 01/136/2 & 5 describe the cowherdresses deluded by the sound of Śrī Rāma's flute in Pramodavana.

(51) The CH02/04 describing Śrī Rāma while taking bath in Sarayū shows His vision in the Pramodavana encircled by cowherdresses to the ascetics. The ascetics eulogise Śrī Rāma who explains the secret of His sport and returns to the palace. The episode is similar to BhP (10/39/40, 10/41/10) where Śrī Kṛṣṇa shows His vision to Akrūra from returning to Vraja.

(52) The verse 02/10/22 describes that Śrī Rāma during His stay at mt. Citrakūṭa tells Lakṣmaṇa that He would play His flute to please the heavenly damsels and to play Rāsa-dance with them²³ shows the over influence of the Bhagavatisation, because Śrī Rāma plays the Rāsa-dance second time in the Daṇḍaka forest though Śrī Kṛṣṇa plays the Rāsa-dance only once in the Vrindāvana.

²² प्रेमानन्दरान्भिन्नशब्दाद्वैतमयं जगत्।

तस्मिन्क्षणे समभवद्रामवंशीनिनादेन॥

²³ अत्र वेणुनिनादेन मोहयित्वा सुराङ्गणाः।

ताभिः सार्द्धं करिष्यामि रासलीला महोत्सवम्॥

Chapter 04

(53) The verse 02/57/14 means the quadruple Manifestations of Lord Viṣṇu (पुरुषोत्तम) which normally are ascribed to Lord Śrī Kṛṣṇa but here to Śrī Rāma and specially to Śrī Rāma's wooden shoes (पादुका). They are:

- (i) वासुदेव (Representing as Supreme Person)
- (ii) संकर्षण (Representing as Individual soul)
- (iii) प्रद्युम्न (Representing as Mind)
- (iv) अनिरुद्ध (Representing as Egoism)

(54) The vv 02/69/27-43 describing Śrī Rāma plays Rāsa-sport with cowherds and cowherdresses.

The CH 02/75 describes Śrī Rāma taking support of His Illusory power sports with Sahajā and the cowherdresses.

(55) The chapters 02/78-95 deal with the churning of the milky ocean is quite similar to the BhP (08/05/12) though some incidents are different like the elephant named Airāvata is taken away by king Bali (BhR 02/85/21-28) but in BhP elephant is taken away by Indra. Rāhu urges Lord Viṣṇu to fulfill his desires (BhR 02/92/36-44), while in the BhP Brahmā confers him the best position in the luminaries. Thus there are very minute changes but all over the description is same as BhP.

(56) The chapters 02/96 & 97 deal with Śrī Rāma describing the Nature of Sahajā as the Supreme Reality, the queen of Pramodavana as well as her form.

(57) The chapters 02/99 & 100 describing Sītā beholds various sports and games practised by the cowherdresses followed by Śrī Rāma's sport with Sītā and Sahajā at Citrakūṭa.

(58) The chapters 02/33-134 describes that Śrī Rāma meets Agnikumaras in Daṇḍakārṇya. They get deluded on seeing Śrī Rāma's form and wish to experience the sport with Śrī Rāma who denies them to do so. He instructs them to propitiate His consort Sītā

Chapter 04

and confers them a boon that they would be born as cowherdesses in His next birth.

(59) The CH02/141 depicting the sport of Śrī Rāma and Sītā during their stay at Pañcavaṭī where their female friends also accompanied them.

(60) The CH02/165/17-26 describing Śabarī constantly remembers Śrī Rāma associated with Sītā and Sahajā as well as their devotional love and sport in Pramodavana.

(61) The vv 02/195/07cd-12 describing Śrī Rāma during His stay at Mt. Mālyavān goes to meet Sītā at Laṅkā. He invites the imprisoned damsels and Sītā to play the Rāsa-dance, makes them delighted and return to Mt. mālyavān.

(62) The vv 02/239/33-34 describing Brahmā during Sulocanā's self-inmolation says that Sulocanā would be the cowherdesses in Pramodavana and Indrajeet would be born as a cowherd named Sumukha which proves the fixing of Bhavatisation in Śrī Rāma saga.

(63) The last CH 02/245(13-22) describing Śrī Rāma reign for 10000 years, enthrones His sons and returns to His Abode along with His retinue Even today He sports eternally with Sahajā, cowherds and cowherdesses in Pramodavana.

In the systematic chapter-wise comparison one can easily observe the mere replacement of the means of the character from those of Śrī Kṛṣṇa's incidents.

In some chapters the author does not apply the similarities with the episode of the BhP but applies its ideology.

The text has combined the ideologies of the two altogether different sects of vaisnavism.

Chapter 04

Some times the author adopts the metres employed in the BhP, but in some places he employs different metres than those of BhP. The present text of the BhR is an extensive work prepared on the line of the Bhāgavata cult.

This shows that BhR is not a simple imitation of Bhagavatisation but it also adds the completeness into the matter.

Thus the author of present edition adopts the thinking, imagination and plot of BhP but in many places he introduces his own change like eating of Badarāī fruit instead of clay, Releasing Sunitha instead of Damodaragranthi, Khara instead of Dhenukāsura, etc. He sometimes uses the metres of BhP and sometimes changes it. But after the survey it is clear that the author of present edition fond of the long metres as he employs most Upajāti, Vasantatilakā, Mandākrāntā, etc. It is noticing that in most of the incidents one can observe easily the mere replacement of the means of the characters from those of Śrī Kṛṣṇa incidents²⁴.

Dr. V. Raghvan states in the Introduction of the BhR²⁵ that this available text of the BhR is none but “Rāma-Bhāgavata” which is appropriate.

Biography of Gosvāmī Tulasīdāsa:

Tulasīdāsa is considered to be one of the greatest of the Hindu saints of India. He is born in Rājāpura, situated at the bank of the river Yamunā in mūla constellation of Śrāvaṇa month at 1554 VS

²⁴ सहसादाय कौशल्या माङ्गल्या गौपसुन्दरी।
सविकम्पा परिष्वज्य प्राप्तप्राणमिवाग्रहीत्॥
अथाभ्यधावदृशरथभूपर्जवात्
स्वमन्दिराद्भयमाकर्ण्यविरोधे।
रामं समादाय करेण वक्षसि
जघ्नौ शिरः किमिदमिति व्यशोचयत्॥ भु.रा. ०१/१७/३१-३२॥

²⁵ Visvavidyalaya Prakāshan, Varanasi, 1974.

Chapter 04

(1498 AD).²⁶ He is the son of Ātmārāma Dube and his wife Hulsī. It is said that at the time of birth he instead of crime utters “Rāma” and hence he is known as “Rāmabolā”.

After his mother's death the maid servant named Cunia looks after his care but afterwards she also died. He is abandoned by his father and the society also.

Looking at the orphan child Guru Narharyānanda makes him his student and imparts the knowledge of Śrī Rāma saga in Sūkara kṣetra. After obtaining the knowledge of all the scripture, Tulasīdāsa returns to his home where he marries with Ratnāvali and enjoys the life of house holder.

Once he is preached by his wife and leaves his home and family. He comes to Kāśī where he visualizes Kākabhuṣuṇḍī near ‘Mānasa-sarovara’. By the grace of Hanūmān he visualizes Śrī Rāma and Lakṣmaṇa at the bank of citrakūṭa²⁷.

Afterwards he goes to Ayodhyā where he composes “Rāmacaritamānasa” by the command of Lord Śiva. After the completion of the treatise “Rāmacaritamānasa” he returns to Kāśī and passes his rest of the life on the bank of Asī (असीघाट). He is dead in 1680 VS (1624 AD).²⁸

RcM has 07 kāṇḍas (1) Bālakāṇḍa, (2) Ayodhyākāṇḍa, (3) Araṇyakāṇḍa, (4) Kiṣkindhākāṇḍa, (5) Sundarakāṇḍa, (6)

²⁶ पंद्रेहस चौखान विषै कालिन्दी के तीर।

श्रावन शुक्ला सप्तमी तुलसी धरेठ शरीर॥ Amṛta Rāmāyaṇa of st.Morārībapu, Biography of Tulasīdāsa, Part-I, p.78.

²⁷ चित्रकूट के घाटपर भई संतन की भीर। तुलसीदास चंदन रंगरै तिलक करे रघुवीर॥ Amṛta Rāmāyaṇa of st.Morārībapu, Biography of Tulasīdāsa, Part-I.

²⁸ सम्बतसोरहसे असी, असी गंग के तीर।

श्रावन शुक्ला सप्तमी, तुलसी तज्यो शरीर॥ Amṛta

Rāmāyaṇa of st.Morārībapu, Biography of Tulasīdāsa, Part-I

Chapter 04

Laṅkākāṇḍa and (7) Uttarakāṇḍa. Each kāṇḍa has Dohas, Copai, Sorathās and Slokas containing Śrī Rāma saga²⁹.

Gosvāmī Tulasīdāsa is also composed the 11 books which are as under:

(01) Rāmacaritamānasa	(02) Vinayapatrikā
(03) Geetāvali	(04) Dohāvali
(05) Kavītāvali	(06) Śrī Kṛṣṇa Geetāvali
(07) Śrī Jānakīmaṅgala	(08) Śrī Pārvatīmaṅgala
(09) Śrī Rāmalalā Nahacu	(10) Śrī Rāmājña
(11) Baravai Rāmāyaṇa	(12) Vairāgya sandīpanī

Summary of Kākabhuṣuṇḍi Rāmāyaṇa given by Gosvāmī Tulasīdāsaji:

Kākabhuṣuṇḍi after bathing in the Lake and drinking the water, goes under the banyan tree. The aged birds of all kinds flocked there to hear the wondrous story of Śrī Rāma's exploits. When Kākabhuṣuṇḍi is just about to begin his narration Garuḍa, the king of birds arrived there. Kākabhuṣuṇḍi receives him with utmost respect and offers an exalted seat. He asks about his arrival in honeyed accents. Garuḍa requests to narrate the most sanctifying story of Śrī Rāma which is a remedy for every sorrow. On hearing Garuḍa's humble prayer, Bhuṣuṇḍi begins to narrate the story of Śrī Rāma's perfections in the following manner:

(01) First of all, he expounds the meaning of the Holy Lake of Śrī Rāma's Acts. (02) Then he tells the story of Nārada's unbounded infatuation and or Rāvaṇa's birth as a demon. (03) There after he sings the story of Lord's incarnation and (04) then recounted with deep interest his childish sports.³⁰ (05) After narrating of Śrī Rāma's

²⁹ RcM contains 4606 Copāi, 1167 Dohas, 207 Metres, 86 Sorathās and 27 Verses.

³⁰ प्रथमहि अति अनुराज भवानी। रामचरितसर कहेसि अवतारा॥

पुनि नारद कर मोह अपारा। कहेसि बहुरि रावन अवतारा॥

प्रभु अवतार कथा पुनि गाई। तब सिसुचरित कहेसि मन लाई॥ (६४/४-५)

ॐ / वरुणी /

Chapter 04

boyish sports he next tells sage Viśvāmitra's arrival at Ayodhyā and (06) the marriage of Lord Śrī Rāma (रघुबीर)³¹. (07) Then he recounts the episode of Śrī Rāma's coronation and (08) how the festival of Śrī Rāma's coronation obstructed by Daśaratha's solemn pledge (to Kaikeyī) (09) The sorrow of the citizens and (10) The dialogue between Śrī Rāma and Lakṣmaṇa, (11) their journey to the forest, (12) the devotion of kevaṭa (the chief of bhilla tribe), (13) crossing of the Gaṅgā and stay at Prayāga, (14) He describes Śrī Rāma's meeting with the sage Vālmīki, (15) and how Śrī Rāma dwells at Mt. Citrakūṭa, (16) He then tells Sumantra's return to the city, (17) the king's death, (18) Bharata's return to Ayodhyā (from his maternal uncle's home), (19) and the greatness of his devotion (to Śrī Rāma), (20) how after performing the cremation of the king, Bharata with all the citizens betook himself to where Śrī Rāma is, (21) Then he narrates how Śrī Rāma consoles him, (22) how he takes Śrī Rāma's wooden shoes and returns to the city Ayodhyā, (23) Bharata's mode of life at Nandigrāma, (24) the misdeed of Indra's son, Jayanta, and (25) Śrī Rāma's meeting with sage Atri, (26) After narrating the episode of Virādha's death (by Śrī Rāma), (27) he tells how sage Śarabhaṅga drops his body, (28) Sutikṣṇa's devotion and, (29) Śrī Rāma's holy communication with sage Agastya³². (30) After telling him of the purification of the Daṇḍaka forest (31) Bhuśuṇḍi sings the Śrī Rāma's friendship with vulture king (Jaṭāyu) (32) Śrī Rāma's

³¹ बालचरित कहि बिबिध बिध मन महुँ परम उछाह।

रिषि आगवनु कहेसि पुनि श्री रघुबीर बिवाह॥ (दो. ६४)

³² बहुरि राम अभिषेक प्रसंगा। पुनि नृपबचन राजरसमंगा॥

पुरबासिन्ह कर बिरह बिषादा। कहेसि राम लछिमन संबादा॥

बिपिनगवनु केवट अनुरागा। सुरसरि उतरि निवास प्रयागा॥

बालमीक प्रभु मिलन बखाना। चित्रकूट जिमि बसे भगवाना॥

सचिवागमनु नगर नृप मरना। भरता गमनु प्रेम बहु ब्ररना॥

करि नृपक्रिया संग पुरबासी। भरतु गए जहँ प्रभु सुखरासी॥

पुनि रघुपति बहु बिधि समुझाए। लै पादुका अवधपुर आए॥

भरतरहनि सुरपमिसुत करनी। प्रभु अरु अत्रि भेट पुनि वरनी॥

दो. कहिबिराधबध जेहि बिधि देह तर्ज सरभंग।

बरनी सीतीछनप्रीति पुनि प्रभु अगस्ति सतसंग॥ ६५/०१-०४॥

Chapter 04

stay at Pañcavaṭī, (33) and how He puts an end to the fears of all the sages, (34) Next, he repeats Śrī Rāma preaching to Lakṣmaṇa, (35) Deforming Sūrpaṇakhā, (36) killing Khara and Duṣaṇa and (37) how Rāvaṇa gets all information, (38) He then tell Rāvaṇa's conversation with Mārica, (39) Abduction of the illusory Sītā and, (40) Śrī Rāma's separation, (41) After this he describes how Śrī Rāma performs the vulture's cremation, (42) killing of Kaṇḍha (demon), (43) and conferring liberation to Śabarī, (44) Śrī Rāma's separation, (45) then how He reaching to the Pampā lake, (46) next he narrates dialogue between Śrī Rāma and sage Nārada, (47) meeting with Hanūmān, (48) friendship with Sugrīva, (49) killing of Vālī, (50) coronation of the monkey (king Sugrīva), (51) Śrī Rāma's stay at Mt. Pravaraṣaṇa, (52) Description of rainy season, (53) Śrī Rāma's anger towards Sugrīva and (54) Sugrīva's terror.³³ (55) He tells how Sugrīva, the monkey-king sends the monkeys, (56) commencing the search of Sītā, (57) entering into the cave, (58) monkeys' meeting with vulture Sampātī (59) how Hanūmān having heard all the circumstances from Sampātī, crosses the boundless ocean, (60) entering into Laṅkā, (61) and reassuring Sītā, (62) how he destroys Rāvaṇa's garden, (63) warns Rāvaṇa, (65) quenching the tail in the ocean, (66) Hanūmān's return to Śrī Rāma, (67) reporting Sītā's safe living, (68) then he describes Śrī Rāma reaching with army to the ocean, (69) Vibhīṣaṇa joining Śrī Rāma, (70) controlling the ocean, (71) constructing a bridge, (72) crossing the ocean, (73) Aṅgada's going as a messenger,

³³ कहि दंडक बन पावनताई। गोधमइत्री पुनि तेहि गाई॥
 पुनि प्रभु पंचबटी कृत बासा। भंजी सकल मुनिन्ह कै त्रासा॥
 पुनि लछिमन उपदेस अनूपा। सूरपनखा जिमिकीन्हि कुरुपा॥ ५ /
 खरदूषन बध बहुरि बखाना। जिमि सब मुँरमु दसानन जाना॥ ५ /
 दसकंधर मारीच बनुकही। जेहि बिधि भई सो सब तेहिं कही॥ ६ /
 पुनि माया सीता कर हरना। श्री रघुबीरबिरह कुछ बरना॥
 पुनि प्रभु गोधक्रिया जिमि कीन्ही। बधि कबंध सबरिहि गति दीन्ही॥
 ७ / भहुरि बिरह बरनत रघुबीरा। जेहि बिधि गए सरोवर तीरा॥
 दो. प्रभु नारद संवाद कहि मारुतिमिलन प्रसंग।
 पुनि सुग्रीवमिताई ब्रालिप्रान कर भंग॥ ५ /
 कपिहि तिलक करि प्रभु कृत सैल प्रबरसन बास।
 बरनन बरषा सरदका रामरोष कपित्रास॥ (६६/०१-०४)

Chapter 04

(74) battle between demons and the monkeys and, (75) killing of Kumbhakarna and Meghanada.³⁴ (76) He relates in detail the destruction of the demons, (77) battle of Śrī Rāma and Rāvaṇa, (78) Mandodarī's lamentation, (80) the coronation of Vibhīṣaṇa, (81) Union of Śrī Rāma and Sītā, (82) how the gods with folded hands sing the eulogy, (83) and how Śrī Rāma mounts the aerial car (Puspaka plane) along with the monkeys (84) returning to Ayodhyā, (85) He then narrates the story of Śrī Rāma's coronation and (86) describes the city and its royal politics³⁵.

In this regard Lord Śiva says that "O Bhavānī, Bhuṣuṇḍī narrates the whole Śrī Rāma saga that I have recounted you". Garuḍa on hearing Śrī Rāma's narration becomes free from the doubts and fills with joy. He says that o best of the crows, I have developed a devotion to Śrī Rāma's lotus-feet.

Comparision of BhR with Tulasī's Kākabhuṣuṇḍī version

- 34 जेहि बिधि कपिपति कीस पठाए। सीताखोज सकल दिसि धाए॥
बिबरप्रबेस कीन्ह भौंति। कपिन्ह बहोरि मिला संपाती॥
सुनि सब कथा समीरकुमारा। नाथत भेयउ पयोधि अपारा॥
लंका कपि प्रबेस जिमि कीन्हा। पुनि सैत हि धीरजु जिमि दीन्हा॥
बन उजारि रावनहि प्रबोधी। पुर दहि नाधेउ बहुरि पयोधी॥
आये कपि सब जहँ रघुराई। बैदेही की कुसल सुनाई॥
सेन समेत जथा रघुबीरा। उतरे जाइ बारिनिधि तीरा।
मिला बिभीषन जेहि बिधि आई। सागरनिग्रह कथा सुनाई॥
दो. सेतु बाँधि कपिसेन जिमि उतरी सागर पार।
गएउ बसीठी बीरबर जेहि बिधि बालिकुमार॥
निसिचर कीस लराई बरनिसि बिबिध प्रकार।
कुंभकरन धननाद कर बल पौरुष संघार॥ (६७/१-४)
35 निसिचरनिकर मरन बिधि नाना। रघुपति रावन समर बसाना॥
रावनबध मंदोदरिसोका। राज बिभीषन देव असोका॥
सीता रघुपति मिलन बहोरी। सुरन्ह कीन्हि अस्तुति करजोरी॥
पुनि पुष्पक चढि कपिन्ह समेता। अवध चले प्रभु कृपानिकेता॥
जेहि बिधि राम नगर निज जाए। बायस बिसद चरित सब गाए॥
कहेसि बहोरि राम अभिषेक। पुर बरनन नृपनीति अनेका॥

की। त

Chapter 04

It is well known that RcM in Avadhi language has received a memorable fame and prestige in the hearts of not only the Vaisnava devotees of Śrī Rāma sect but also in the hearts of the devotees in general and of the scholars. The main reason of such a tremendous popularity is that it drenches the hearts of the readers with the perpetual torrents of the rain in the form of Devotion and knowledge.

This is the reason while the successors of Śrī Rāma sect have given prime importance to the RcM and hence the author of the present text of the RcM.

The following table will clearly reveal how the present text of BhR is influenced by the RcM and VR too. It is said that Tulasīdāsa narrates Śrī Rāma saga as per the dialogue between Yājñavalkya-Bhāradvāja as well as Bhuṣuṇḍī-Garuḍa. Which he summarized in Uttarakāṇḍa (29th Viśrāma), is as under:

Bhuṣuṇḍī Rāmāyaṇa (Pūrvakhaṇḍa)			Rāmacarita- mānasa	Vālmīki Rāmāyaṇa
Chap.	Verses	Events	Dohas	Sargas
10	(01-06) 06 (23-46) 24	Description of hymn of Śrī Rāma's birth Kauśalyā eulogizing Śrī Rāma	217 218	18 -
09		The Gods and the celestial beings take incarnation	210	17
12	(01-06) 06	Atmosphere of Ayodhyā during Śrī Rāma's birth	220/03-06	18/18-19
12	(07-33) 27	Daśaratha performing ceremonial rites	220/01	
16	(23-32) 10	Daśaratha and Kauśalyā feel delight on seeing childhood	229-234	18/25-35½

Chapter 04

		sports of the sons		
71	(32-35) 04	Viśvāmitra wishes to take Śrī Rāma with him	236-237	19-22/1-5
72	(12-20) 09	Śrī Rāma kills Demoness Tāḍakā	238	26
73	(01-17) 17	Śrī Rāma guarding Viśvāmitra's sacrifice and kills the demons like Subāhu among which Mārīca flees away	239/01-06	30
74	(15-19) 05	Viśvāmitra desires to lead both the brothers to Mithilā	239/09-10	31/06-14
75	(01-04) 04	Śrī Rāma dazzled by the beauty of Sītā	266-269	-
75	(05-13) 13	The citizens feel delight on seeing the beauty of Śrī Rāma and Lakṣmaṇa	258-262	-
76	(01-05) 15	Description of Mithilā city, Janaka getting Sītā as a reward of sacrifice	251/5-253 -	- 66/13-14
76	(16-26) 11	Sage Viśvāmitra introduces Śrī Rāma and Lakṣmaṇa to Janaka	255	50/23-24
		Janaka informs about the condition of breaking Lord Śiva's bow	287/01-04	66/15½-18½
		Śrī Rāma breaks Lord Śiva's bow	298	67/15-17
		Janaka invites Daśaratha	325	68/01-13

Chapter 04

77	60	War between Paraśurāma and Śrī Rāma	303-320	75-76
78	83	Paraśurāma's Defeat and his eulogy towards Śrī Rāma (Paraśurāma's lusture merges in Śrī Rāma)		76/11
79	(01-16) 16	King Janaka performs the marriage ceremony of Śrī Rāma and His three brothers with his daughters	346-359	70-73
	(17-24) 08	Daśaratha departs from Mithilā	372-375	74/01-7½
		The citizens of Ayodhyā welcome them joyfully	380	77/06-08
Bhuṣuṇḍī Rāmāyaṇa (Dakṣiṇakhaṇḍa)			Rāmacarita-mānasa	Vālmīki Rāmāyaṇa
			Ayodhyākāṇḍa	
Chap.	Verses	Events	Dohas	Sargas
06	(01-47)	King convenes the meeting for Śrī Rāma's coronation	09	01/40-51
	(48-56)	The courtiers welcome the proposal	09	02
	(56-65)	Daśaratha consults sage Vaśiṣṭha for the same who welcomes the proposal	07-08	-
	(78-84)	Daśaratha orders for the preparation of the ceremony	09	01/45
	(85-119)	Gods send Sarasvatī	15-16	-

Chapter 04

	119	to sit on Mantharā's tongue		
		Mantharā reminds Kaikeyī about two boons	26/05-06	7
07	(01-13) 13	Happiness of the citizens express their joy	11/03-04	6
	(23-81) 59	Daśaratha goes to the harem and Kaikeyī expresses her dissatisfaction to him	29/01-36	11
08	(01-17)	The citizens censure Kaikeyī's misdeed	49-52	-
	(18-32) 15	King Daśaratha's lament over destiny	38	12
	(38-56) 24	Śrī Rāma consoles Daśaratha	48	-
	(101-102) 02	Lakṣmaṇa's wish to join Śrī Rāma	72	21/01-08
	(103-129) 27	Śrī Rāma convinces Lakṣmaṇa	73	22
		but he denies and gets firm	74	23
09	(01-33) 33	Kauśalyā laments and Śrī Rāma consoles her	55-59	24
	(95-113) 19	Sītā's stubborn to go with Śrī Rāma	60-70	26-30
	(130-146)	Śrī Rāma takes permission of Daśaratha who laments. Śrī Rāma consoles him and wishes to give the kingdom to Bharata	-	34, 39-40
		Śrī Rāma, Lakṣmaṇa	80/07-08	-

Chapter 04

		and Sītā bow down to the mothers and Daśaratha		
		Daśaratha asks Sumantra to take them into chariot, show the beauty of forest and bring them back	82	-
10	(01-14) 14	Śrī Rāma, Sītā and Lakṣmaṇa depart from Ayodhyā in Sumantra's chariot	84	40/17
	(15-78) 74	The citizens express their sorrow and follow Śrī Rāma's chariot	85-96/01-06	45
		They are not restrained even by Śrī Rāma		-
	(79-98) 20	Śrī Rāma spends first night on the river Tamasā	86/07-08	46
11	(28-37) 07	They left the citizens in the mid-night	"	"
12	(01-20) 20	The citizens lament over Śrī Rāma's seperation	87	47-48
	(21-24) 04	Śrī Rāma's stay at the river Gomatī	-	49/10-12
	(25-63) 39	Śrī Rāma's stay under the Ingudi tree at Śṛṅgaverpura where Guha comes to meet Him and requests to stay at his home	88-90	50
		Śrī Rāma informs	-	-

Chapter 04

		about His asceticism. Guha arranges for them the grass-bed where Śrī Rāma rests.		
13	(01-74) 74	Before the departure from Śṛṅgaverpura Śrī Rāma requests Sumantra to return and informs about His firm decision	95-100	52/01-64
	(75-115) 41	Guha brings the milk of banyan tree for Śrī Rāma They proceed further Sītā eulogises river Gaṅgā.	95-100 104 103	52/65-71 52/72-102 "
14	51	Śrī Rāma's stay at Prayāga at Bharadwāja's hermitage	106/70-108	54
15	(01-57) 57	Their stay at Mt. Citrakūṭa	136/03-04 - 241/04	55-56
16	48	Description of Mt. Citrakūṭa	"	56
			Aranyakāṇḍa	
18	31	Jayanta assumes the form of a crow and harresses Sītā. Śrī Rāma pierces his one eye with a stalk of grass	01/03-02	-
19	(07-10) 04	Sumantra before returning Ayodhyā meets Guha and both grieve over Śrī	141/07- 146/02	57

Chapter 04

		Rāma's exile		
	(11-26) 16	Sumantra returns to Ayodhyā where the disappointed people censure the misdeed of Kaikeyī and become sad	146/03-08	"
	(27-31) 05	Sumantra's conveys Śrī Rāma's message	150-151/04	58
	(32-62) 31	Queens and king Daśaratha's lament	151/05-154	59
20	69	Sumantra narrates Śrī Rāma's journey from Tamasā to citrakūṭa	141-151/04	-
21	(01-10) 10	King Daśaratha laments	151-153	59/18-34
22	(01-05) 05	Kauśalyā scolds Daśaratha who appears her	-	61
23	23	Daśaratha recalls the killing of an ascetic boy	153/03-06	63-64
24	+48	Daśaratha recalls the killing of an ascetic boy	153/03-06	63-64
	(50-69) 20	Daśaratha's Death	153	64/58-78
	(70) 01	Queen's lamentation	154/03-04	65
25	(69-82) 14	Sage Vaśiṣṭha preserves king's body in oil and asks to inform Bharata	155/01-02	67/14-29 68
26	89	Sage Vaśiṣṭha sends messenger in order to call Bharata.	155/01-04	68
		On other side Bharata reports his friend and Śatrughna about his	155/05-08	69

Chapter 04

		evil dream.		
		The messenger conveys the message	155	70
		Bharata after taking maternal uncle's permission leaves for Ayodhyā	155	70
27	51	Bharata laments over Daśaratha's death and scolds Kaikeyī for her misdeed	157/07-08-160	71/19-46 72-73
28	78	Bharata meeting Kauśalyā	161-167/07-08	75
29		Bharata's grief	167	75
30-31/ 01-39	43+39= 82	Bharata performs Daśaratha's purificatory rites	168/01-08	76-77
31/40	40-100= 60	Bharata's departure towards Mt. Citrakūṭa	169-186/01	81-82
32-33	77+25= 102	Guha's inquiry about Bharata's arrival Guha narrates Śrī Rāma's arrival	186/02-198	83-85
34	193	Description of Hospitality to Bharata by Sage Bharadwāja	198/08-211	87
35	49	Departure of the Army	212-221/04	89-92
36	71	Arrival at Mt. Citrakūṭa	10-233	93-94, 96-97
37	31	Bharata meeting Śrī Rāma	234-242	98-99
38	39	Bharata's pleasant conversation with Śrī Rāma	242/01-03	01-102
39	38	Offering Libations to	242/04-	103-106

Chapter 04

		the Father	243/01-03	
40	41	Śrī Rāma advises Bharata	243264/01-03	107
41	29	Śrī Rāma's advises Bharata to retrun	290/05-313	107
42	51	Śrī Rāma preaching Bharata		108-110
43	63	Śrī Rāma offering wooden shoes to Bharata		112
45	58	Bharata entering into the city	312-314	113-114
46	29	Bharata's going towards Nandigrāma		115
47	18	Bharata worshippingg the wooden shoes	317	
58	37	Description of Mt. Citrakūṭa	136/05-138	-
			Bālakāṇḍa	
60	29	Śrī Rāma sings the greatness of mt. citrakūṭa to Lakṣmaṇa	140/01-02	-
101	53	Rāvaṇa getting boon from Lord Śiva harasses the three worlds	183-187	-
105		Rāvaṇa getting the boon form Lord Śiva that he does not die by gods, demons or serpents	197	15/12-13
106	41	Rāvaṇa's universal conquest	199/04	34
	57	Rāvaṇa's seizure by Saḥaśrārjuna		-
110		Rāvaṇa motivates	190/01-04	-

Chapter 04

		Meghanāda to perform the valiant deeds.		
114	55	Mahendra's defeat by Meghanāda	188/07-08	-
116	45	Brahmā and other gods pray	207-209	15-16
117-118	49	Manifestation of river Gaṅgā	131/05-06	-
			Aranyakāṇḍa	
118	21	Arrival at sage Atri's hermitage	सो.3 चो. 03-08, छं. 01-06	-
122	28	Anasūya's hospitality towards Sītā	4/01-08	-
123	38	Returning from Atri's hermitage	08-10/04	-
125	41	Killing of demon Virādha	10/05-11/06	02-04
135	41	Arrival at sage Agastya's the hermitage	19-20	12
136	31	Sage Agastya instructs Śrī Rāma to stay at Pañcavaṭī	01-08	13
137	30	Śrī Rāma's departure from sage Agastya's hermitage	“	13
138	25	Entering into the Pañcavaṭī forest	21/05-06	-
139	25	Lakṣmaṇa preparing two huts	21	15
142	37	Śūrpaṇakhā's proposal for marriage	27/8	17

Chapter 04

143	39	Lakṣmaṇa insulting Śūrpaṇakhā and cuts her ears as well as nose	28/04	18
144	65	Killing demon Khara Duṣaṇa and Triśirā	35-04	19-30
145	31	Śūrpaṇakhā reporting Rāvaṇa	35-36/07	32
146	59	Rāvaṇa grieving	36/07 37/6	-
147	29	Rāvaṇa calls Mārīca and informs about the plan. Both of them arrive at Pañcavaṭī in order to kidnap Sītā	37/07 41/07	36
148	31	Sītā's delusion	41/08 42/6	42, 43
149	59	Śrī Rāma persuades Sītā	-	-
150	68	Śrī Rāma goes to forest and consigns Sītā to Lakṣmaṇa	42/09-10	43
151	35	Killing of Mārīca	42-43	44
152		Sītā suspects about the sound and commands Lakṣmaṇa to go	44/01-04	45
153	29	Lakṣmaṇa is not ready to transgress Śrī Rāma's command	03-06	10½- 19½/45
154	43	Sītā rebukes Lakṣmaṇa who draws a line round the hut and consigns Sītā to the gods of the forest	44/07-10	45/36
155	37	Rāvaṇa assumes the form of a Brahmin	47	46

Chapter 04

		mendicant and abducts Sītā		
156	21	Fight with Jaṭāyu	50/04	51
157	24	On seeing Lakṣmaṇa there Śrī Rāma suspects something wrong and they return to the hut and becomes worried	52/01-08	57, 58
158	41	Śrī Rāma's lamentation	53/01- 54/04	62, 63
161	41	Śrī Rāma meets the injured Jaṭāyu who reports about Sītā's abduction to Śrī Rāma	54/06-56	67-68
162		Lakṣmaṇa pacifying wrathful Śrī Rāma	-	-
163	72	Śrī Rāma uplifting demon Kabandha	57/05- 58/06	-
165	30	Śrī Rāma's arrival at Śabarī's residence	58/05	74
167	33	Śabarī welcomes Śrī Rāma and Lakṣmaṇa	59/02	74
			Kiṣkindhākāṇḍa	
173	25	Sugrīva sends Hanūmān to inquire about the two brothers arriving at Mt. Rṣyamūka	01/01-06	02
174	31	Śrī Rāma meeting Hanūmān	01/07- 04/04	03
177	33	Śrī Rāma's arrival at Mt. Rṣyamūka where Sugrīva welcomes them	04/05- 05/02	05/01
178	27	Sugrīva shows Sītā's ornaments to Śrī	05/03-06	06

Chapter 04

		Rāma		
179	51	Sugrīva consoling Śrī Rāma	05-08	07
180	25	Śrī Rāma is ready to help Sugrīva	13/09-10	-
		Sugrīva informs about the condition of Vālī's killing		
181	34	Śrī Rāma piercing the 07 Palm trees with a single arrow	15/09-10	13/01-04
182	28	Sugrīva eulogises Śrī Rāma	15/11-18	13/05-11
		Śrī Rāma assures him about killing of Vālī	15/19-20	-
		Śrī Rāma asks Sugrīva to go to Kiṣkindhā and challenges Vālī for the war	15/21-23	13/12-13
183	39	Sugrīva enters into Kiṣkindhā city	"	13/14
184	35	Sugrīva invites Vālī for a fight with lion's roar	15/23	13/15
		Vālī attacks on him	15/24	13/16
		The fight takes place	16/01-03	13/17-18
185	25	Sugrīva defeated by Vālī runs towards Śrī Rāma	16/04-05	13/21-23
		Sugrīva's pain is removed by Śrī Rāma's touch	16/07	-
		Śrī Rāma gives the reason of not identifying them	16/06	13/24-37
		Śrī Rāma puts a	16/08	13/38-41

Chapter 04

		garland of flowers round Sugrīva's neck for identification		
		Sugrīva again goes to Vālī	16/08	13/42
186	45	Tārā stops Vālī	15/24-27	14-16/01-13
187	27	Śrī Rāma takes His position behind the tree on the side of Sugrīva	16/09	-
		Śrī Rāma discharges an arrow on Vālī	16	17/32-35
188	33	Vālī falls on the ground	17/01	17/36-39 & 18
		Śrī Rāma releases him	18	18/62-63
189	31	Śrī Rāma coronates Sugrīva	19/11-13	26
		Śrī Rāma's going on mt. Mālyavanata	20/07-10	27
190	35	The beauty of Mt.	21/01-23	28
191	33	Mālyavān as well as the rainy season are described	"	-
193	34	The Rainy season ends and the Autumn arrives	25/01-26	30/02
194	29	Śrī Rāma takes about Sugrīva who forgets them	27/01-06	30/03-14
		Lakṣmaṇa being angry gets ready to bring Sugrīva forcefully	27/07-08	31
		Śrī Rāma persuades Lakṣmaṇa that he should call him as a	27	-

Chapter 04

		friend		
195	29	Lakṣmaṇa shouts and the monkeys are frightened	33/03	31/27-40
196	29	Sugrīva pacifies Lakṣmaṇa and offers hospitality	34/06-09	33-36
197	37	Next morning Lakṣmaṇa and Sugrīva starts towards mt. Mālyavanta	34	38/01-14½
198	26	By the command of Sugrīva the multitudes of monkeys come to Śrī Rāma	35 & 36/01-04	"
199	41	Sugrīva sends monkeys to search Sītā in one month	36/05-07	40
		Sugrīva appoints Nala, Nīla, Jambavāna, Hanūmān etc. as the leaders and sends them to search Sītā	41/01-08	41
		While searching Sītā they come to Mt. Mahendra where they meet Sampāti	41/07-46/25	56
		He informs about Sītā that she leaves in the Aśoka garden of Rāvaṇa at Laṅkā	46/26-27	63
		Hanūmān gets ready to go Laṅkā	53/01-02	67
			Sundarakāṇḍa	
200	42	Hanūmān climbs up to the summit of the	01/05-06	01/01-143

Chapter 04

		Mt. Mahendra		
		A demoness of the form of a crocodile seizes Hanūmān's shadow	03/01-06	-
		Hanūmān crossing the 100 yojanas ocean reaches to Laṅkā	03/05	01/203-213
		While moving in the city he beholds Vibhīṣṇa's residence	05/08-07/04	02
201	29	Hanūmān goes to the grove and sees Sītā	08/06-08	14-15
		Trijaṭā consoling Sītā	11/01	27
		Who asks for remedy from separation	02/12	27
		Hanūmān descends from the tree and stands in front of Sītā with folded hands	12/07-11	33
202	39	Hanūmān introduces himself as Śrī Rāma's messenger and reports about Śrī Rāma	12/09 14/07	34
		He shows Śrī Rāma's figure-ring as a token of assurance	"	36
		Sītā becomes happy and gives her message for Śrī Rāma	14/08	40
		She gives her crest-jewel as a token of assurance	27/01-02	38
203	39	Destroying Rāvaṇa's garden	17-18/02	41
		Rāvaṇa sends Akṣayakumāra	"	47

Chapter 04

204	45	The demon soldiers are killed by Hanūmān	-	-
		Rāvaṇa Indrajit who with Brahma missile ties Hanūmān and takes him to the court.	18/03-19	48
		The demons soak the tail with oil and burns it	23-26/06	53
		Hanūmān with his burning tail jumps and there and burns the Laṅkā	"	54
		He jumps into the ocean	26/07-08	56-57
205	27	Hanūmān returns to Mt. Mālyavān and offers Sītā's crest-jewel to Śrī Rāma	2831	65-68
		Śrī Rāma marches towards the ocean along with Sugrīva and others. They pass that night on the bank of the ocean	34/07-35	04
		Vibhīṣṇa comes to Śrī Rāma and gives his identity	44/03-44/04 & 46/07-08	14-19
206	39	Vibhīṣṇa enjoys Śrī Rāma's appearance	46/01-07	"
		Śrī Rāma embraces him	47/01/12	"
		Śrī Rāma discusses about crossing the ocean	52/05-06	21
		Lakṣmaṇa gives an	53/03-08	-

Chapter 04

		idea of worshipping Lord Varuṇa		
		Śrī Rāma and others observe fast and eulogise Lord Varuṇa still he does not reveal		21
207	31	Śrī Rāma stops worshipping and discharges an arrow of fire on the ocean	61/01-06	"
		The ocean starts drying up	"	"
208		Varuṇa comes out from the ocean	61/07-08	"
		Varuṇa appologises Him and eulogises Śrī Rāma	62/01-08	"
		Varuṇa gives an idea of constructing a bridge over the ocean and retires	63/01-08	"
			Lankākāṇḍa	
209	83	Śrī Rāma commands Hanūmān and Sugrīva to construct a bridge	01	21
		The monkeys drawont and bring up the mountains	07-10	"
211	31	Nala and Neel start to construct the bridge	03/01-02	"
212	31	Before the march Śrī Rāma installs the image of Lord Śiva and Pārvatī and worships them	03-04/04	-

Chapter 04

		The army starts to march and reaches Laikā	05 & 06/01-02	21
		Śrī Rāma arranges the army to besige Laikā	-	24
		Śrī Rāma releasing Sūka and Śaraṇa who report Rāvaṇa	-	25
214	31	Śrī Rāma breaks Rāvaṇa's parasol	16/01-08 & 17	-
215	50	Mandodarī persuades Rāvaṇa but he does not consent	18-33	-
216		Śrī Rāma sends Aṅgada as a messenger who conveys the message	34/04 & 05	-
		Rāvaṇa orders to kill Aṅgada	55-56	-
		Rāvaṇa sends the heads of Śrī Rāma and Lakṣmaṇa to Sītā	-	31 32
		One maid-servant of Rāvaṇa tempting Sītā	-	-
218	27	A demoness named Trijaṭā consoles Sītā and informs about Śrī Rāma's arrival		33, 48
		Sītā feels happy		
219	39	The war between demons and the monkeys is take place	65-74	40-43
221	46	Indrajit tying the army with serpent nooze	77-80	44-46
222	31	Garuḍa frees Śrī Rāma and others from	100/09-10 & 100	50

Chapter 04

		the serpent nooze		
223	41	Dhumrākṣa rushes for war	-	51
224	29	Dhumrākṣa and Cakra are killed by Hanūmān	-	52
225	57	Rāvaṇa fights with Śrī Rāma till 03 days and at last escapes	-	58
226	29	Rāvaṇa orders the demons to wake up Kumbhakarṇa and prepare the things for him	05-06	60
227	59	The demons prepare the different types of food for Kumbhakarṇa	-	"
		Rāvaṇa commands the musician, dancers and singers to awake up Kumbhakarṇa	-	"
		Kumbhakarṇa wakes up and asks for food	89 & 90/01-02	"
		Kumbhakarṇa persuades Rāvaṇa who becomes angry	89/01-08	62-64
230	25	Kumbhakarṇa departing for war	90/01-02	65
232	29	War between Śrī Rāma and Kumbhakarṇa	97/01-10	67
233	28	Rāvaṇa's lamentation	98/03-05	68
234	28	The demons named Atikāya, Kumbha and Nikumbha and Makarākṣa are killed	-	71

Chapter 04

		by Śrī Rāma		
		Rāvaṇa sends Indrajit	98/07-10	80
235		Indrajit defeats the army of monkey	99-101	
236		Lakṣmaṇa on getting Śrī Rāma's permission starts to fight	102/07-14	80
237		Indrajit worshipping goddess Nikumbhalā	102/01-06	82, 84
		Hanūmān and other break his worship	103-104	55-56
		Fight between Lakṣmaṇa and Indrajit	"	86
		Indrajit is killed by Lakṣmaṇa	104/05-08	87-90
238	34	Rāvaṇa's lamentation	132	-
239	34	Sulocanā's self-immolation	107-131	-
240	31	Rāvaṇa pierces Lakṣmaṇa's heart by missile	81/01-08	73
		Hanūmān goes to Mt. Droṇa for medicinal herb but confused and lifts up the whole of mt.	82-85/08	74
		Lakṣmaṇa is revived the war between Śrī Rāma and Rāvaṇa	09 & 88/01-06	91
241	35	Meghanā gives the chariot to Śrī Rāma	165	99, 102
		Killing of Rāvaṇa	166-180/07	107-108
242	27	The gods shower flower	180/08-11 & 38, 39	"
		Śrī Rāma coronates Vibhīṣṇa	183/01-08	112

Chapter 04

		Lakṣmaṇa takes Sītā from the grove	184-185	113-114
		Sītā passes through the fire	186/01-08 43-44	116-118
		Union of Śrī Rāma and Sītā	187	144
243	37	Śrī Rāma departs climbing on the Puṣpaka plane	-	121-122
		Śrī Rāma, Sītā and other goes to the hermitage of sage Bharadwāja through the Puṣpaka plane	204-124 210	124
			Uttarakāṇḍa	
244		Union of Bharata and Śrī Rāma	08-21	125-126
		Reaching at Ayodhyā	"	127
		Śrī Rāma's coronation	23-26	128
245		Sītā conceives	-	-
		On hearing the rumour Śrī Rāma abandons Sītā	09-16	42 48
		Vālmīki takes her to his hermitage where she gives birth to twin-brothers	17-19	49
		Sage Vālmīki performs their purificatory rites		66
		Śrī Rāma performs Aśvamedha sacrifice	20-43	91
		Lava and Kuśa fetch the horse and fight with army	24-57	"

Chapter 04

		Sītā introduces her sons to Śrī Rāma and enters into the earth	58	97
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Changes Introduced in the BhR

The present text of the BhR is influenced strongly by the ideas and episodes of Vedas, Upanishads, BhG, AdhR and even RcM, it must be noted here that the author has introduced many remarkable changes in the Śrī Rāma saga.

(01) In the CH 02/18 a crow named “Devavrata” haresses Sītā. Śrī Rāma kills him with a stalk of grass.

The texts RcM and VR read the crow’s name “Jayanta”, the son of god Indra.

(02) In the CH 02/36 Bharata after arriving near Mt. Citrakūṭa asks Śatrughna to search Śrī Rāma but when they are unable to search, Bharata departs for searching Śrī Rāma.

In RcM Bharata keeps the army, mothers, ministers and the sage on the bank of river Gaṅgā and goes to Śrī Rāma along with Guha and Śatrughna.

(03) The chs. 02/48-58 (= 07 chs.) of “Bharata ruling through the Wooden Shoes” are none but the changes introduced by the author in order to increase the importance or the greatness of Śrī Rāma’s wooden shoes.

(04) The chs. 02/101-104 describe that Rāvaṇa getting the boon from Lord Śiva, conveys the message to Kubera that he should leave Laṅkā. Kubera on the request of sage Pulastya leaves the Laṅkā and resides at the Alakā city of Yakṣas in the North.

The RcM (Bāla. Dohā.183-187) differs that Rāvaṇa after getting the boon marries with Mandodarī, the daughter of the demon Maya and resides at Laṅkā, situated on the Mt. Trikūṭa.

Chapter 04

(05) The CH 02/105 presenting Rāvaṇa practises severe penance and worship Lord Śiva with a song in Toṭaka Metre. He then offers his ten heads in the fire and gets boon, not to be killed by the gods, demons or serpents.

In RcM there is no reference about Rāvaṇa offereing ten heads to Śiva but there he gets boon from Lord Śiva that he would not be killed by monkeys and men.

(06) The chs. 02/106 (I) & (II) describing Rāvaṇa's worship is hindered by Sahaśrārjuna's water-sports. He becomes angry and threatens Sahaśrārjuna but he due to the intoxication does not pay attention. Afterwords Rāvaṇa shows his terrifying form. Sahaśrārjuna being angry holds Rāvaṇa in his hands, puts him in a cage and hangs it at the enterance gate of the harem.

The RcM (Bāla Dohā 197-199/04) differs that Rāvaṇa goes to Narmadā where he stops the water in order to worship Lord Śiva. Sahaśrārjuna with his queens sports in the river. While being disturbed he knows about Rāvaṇa's misdeed and takes Rāvaṇa to his palace and hangs him in the stable.

(07) The CH 02/109 describing Rāvaṇa wishes to take away Mt. Kailāsa along with Lord Śiva and Pārvatī. He takes the mountain across the sky, places it in Laṅkā and starts worshipping.

The RcM (Bāla Dohā 187) differs that Rāvaṇa lifts up the mt. Kailāsa in order to get joy and reitres.

(08) The chs. 02/117-118 describing Śrī Rāma on the request of sage Atri invokes river Gaṅgā at Mt. Citrakūṭa.

The RcM (Ayo. Dohā121/05-06) differs that Anasūyā, the wife of sage Atri invokes river Gaṅgā by her meditational power.

(09) The CH 02/147 describes that Rāvaṇa on hearing the death of Khara, Duṣaṇa and Triśirā by Śrī Rāma, becomes worry and calls Mārīca. He informs about his plan to kidnap Sītā.

The RcM (Ara. Dohā 37/17-41/7) differs that Rāvaṇa approaches Mārīca who persuades him but Rāvaṇa does not convince. At last Mārīca gets ready to go with him.

Chapter 04

(10) The CH 02/149 stating Sītā demands for the golden deer but Śrī Rāma denies and tries to convince by giving some examples.

The RcM (Ara, Dohā 42/07-08) differs that Śrī Rāma on hearing Sītā's wish follows the deer.

(11) The CH 02/178 presenting Sugrīva shows Sītā's ornaments to Śrī Rāma which are dropped by Sītā during her abducting.

The RcM (Ki. Dohā 05/03-06) differs that Sītā during her abduction drops her cloth (*vastra*) on the summit of the mountain.

(12) The CH 02/188 describing Śrī Rāma grieves for Vālī who persuades Śrī Rāma not to grieve and considers himself fortunate. Here Tārā does not lament.

The RcM differs that Śrī Rāma scolds Vālī for his misdeed to accept his younger brother's wife as his wife and when Vālī is killed Tārā laments.

(13) The CH 02/189 describing Śrī Rāma stays at Mt. Mālyavān after coronating Sugrīva.

The RcM (Ki. Dohā 20/07-10) Śrī Rāma stays to Mt. Pravaraśaṇa. Only the name is different in both the texts.

(14) It is wellknown that Śrī Rāma does not enter into city Kiśkindhā for Sugrīva's coronation which is accomplished by Lakṣmaṇa only (VR 26/9½ -19½), (RcM Ki. Dohā – 19/11-12, 20/07-08) though here (02/189/01-02 & 07)³⁶. Śrī Rāma is also led to the city Kiśkindhā.

(15) The CH 02/218 describes that after the war between the monkeys and the demons begins, Sītā confers the divine vision on Trijaṭā (दिव्यं दृशाम्), so that she can watch the events of the war and narrate to Sītā. This is strikingly similar to Veda Vyāsa conferring

³⁶ निनाय सानुजं रामं पुर्वं कपिकुलाग्रणीः ।

विचित्रक्षोयपद्माभिर्मणिकाञ्चनवेषणैः ॥

Chapter 04

the divine vision to Sañjaya to watch and to give live description of the War.

(16) The CH 02/199 describes that the monkeys after getting Sītā's news from Sampātī, the brother of the vulture Jaṭāyu return to Śrī Rāma who commands Hanūmān to go to Laṅkā in order to get the news of Sītā.

The RcM (Ki. Dohā 47/01-091) differs that Sampātī informs that who can cross this ocean will fulfill Śrī Rāma's desire. Hence Jāmbavān reminds Hanūmān about his strength. In RcM they do not return to Śrī Rāma but Hanūmān directly goes to Laṅkā.

(17) The CH 02/202 deals with Hanūmān recognizing Sītā, descends from the tree and stands in front of her.

The RcM (Su. Dohā 12/01-11, soratha -02) differs that Hanūmān while recognizing Sītā throws Śrī Rāma's ring and narrates Śrī Rāma's account. Thus Sītā requests him to appear and he comes down in front of Sītā.

(18) The CH 02/206 describing Lakṣmaṇa gives an idea of worshipping Lord Varuṇa for getting the path through the ocean.

The RcM (Su. Dohā 52/07-53/06) differs that Vibhīṣaṇa suggests for worshipping the ocean who will give the solution but Lakṣmaṇa does not accept the proposal and tells Śrī Rāma to dry up the ocean.

(19) The CH 02/214 presenting Rāvaṇa goes to terrace of the palace for watching the movement of Śrī Rāma's army at that time Śrī Rāma discharges an arrow and breaks his parasol.

The RcM (Lan Dohā 16/01-08) differs that Vibhīṣaṇa shows Śrī Rāma the palace, situated on the top of Laṅkā where he entertained by dancers and singers. Śrī Rāma then discharges an arrow and breaks Rāvaṇa's parasol and Mandodarī's earrings.

(20) The CH 02/231 describing Aṅgada cuts Kumbhakarna's ears and nose.

Chapter 04

The RcM (Lan Dohā 92/05-06) differs that kumbhakarna knowing Sugrīva fainted, frees him from his under arms but Sugrīva cuts his ears and nose.

(21) The CH 02/237 reads Meghanāda worshipping goddess Nikumbhalā in order to win the war. But RcM (Lan. Dohā 102/03-04) differs that Vibhīṣaṇa informs Śrī Rāma about the impure sacrifice performed by Meghanāda by which he can not be controlled by anyone. In RcM there is no information about worshipping goddess Nimumbhalā but VR refers this information.

(22) The CH 02/242 describing Śrī Rāma after completion of the war, sends Lakṣmaṇa to bring Sītā.

The RcM (Lan Dohā 184/01-021 Śrī Rāma sends Hanūmān to bring Sītā.

(23) The CH 02/240 dealing with Rāvaṇa during the war uses missile on Lakṣmaṇa and makes him fainted.

The RcM (Lan Dohā 81/01-08) Indrajit discharges missile on Lakṣmaṇa.

In available text of BhR many events or episodes are missing in Śrī Rāma saga which are as under:

- (01) Rāvaṇa's defeat by Vālī
- (02) Janaka's arrival at Mt. Citrakūṭa
- (03) Uplifting Śarabhaṅga
- (04) Sage Mataṅga crusing Vālī
- (05) Tārā's lamentation during Vālī's death
- (06) Jāmbavān reminding Hanūmān about his strength and birth
- (07) Surasa harresing Hanūmān
- (08) The ocean informing the strength of Nala and Nīla
- (09) Rāvaṇa sending Ahirāvaṇa during the war
- (10) Hanūmān meeting Bharata while bringing medicine from the mountain.
- (11) Vibhīṣaṇa informing Śrī Rāma about the nectar residing in Rāvaṇa's neval

Chapter 04

- (12) Rāvaṇa performing sacrifice which is broken by Aṅgada
- (13) Hanūmān assuming the form of little mosquito while entering into Laṅkā
- (14) Hanūmān seeing Rāvaṇa's palace

Though Śrī Rāma saga of the BhR is almost similar to the RcM and at some places it differs too, it is sure that Gosvāmī Tulasīdāsajī refers the BhR which proved by some incidents which are not taken by VR, AdhR and others but RcM referred it.

(1) In the CH 01/75 of the BhR Śrī Rāma and Lakṣmaṇa move lesurily in the garden before the bow-breaking. There they see Sītā coming to worship the goddess Ambikā at Śiva's temple. Śrī Rāma is dazzled by Sītā's beauty.

The same episode is described in RcM (Bāla Dohā 267-269) where Sītā coming for worship goddess Pārvatī and sees Śrī Rāma.

(2) In the CH 02/153 Lakṣmaṇa draws a line around the hut in order to protect Sītā and request the trees of the forest to protect her. The same episode is described in RcM (Ara. Dohā 44/07-10) where Lakṣmaṇa draws lines arrows the hut and cosigns Sītā to the Vanadevatā. But this episode is not referred by AdhR and VR. Both the texts referring Lakṣmaṇa cosigns Sītā to the tree and the creepers of the forest.

The text gives the extra information which are not referred by AdhR, VR and also RcM. Which are as under:

- (i) Śrī Rāma's 06 powers of Supremacy (BhR 01/93-97)
- (ii) Greatness of Śrī Rāma's wooden shoes (BhR 02/48-58)
- (iii) Greatness of Śrī Rāma's Name (BhR 02/210-211)

Conclusion :

Thus the present edition of the BhR comprising of 391 chapters (21,954 verses) tends to be a fusion of two different texts including the ideology. If we deduct the Bhagavatised portion (in 204

Chapter 04

chapters), we can probably get the supposed original text of the BhR i.e. the Bhuṣuṇḍi Rāmāyaṇa which may be about 187 chapter. The Bhuṣuṇḍicarita of Tulasīdāsa's RcM is also of a great help in this direction.

The chapter separates the Bhagavatised portion of the available text of the BhR and gives it comparison with Tulasī's RcM and VR along with changes introduced in the Śrī Rāma saga.
