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Bhuśuṇḍi Rāmāyaṇa Canto-wise Summary (pp. 080-189)

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Bhuṣuṇḍirāmāyaṇa - Cantowise Summary

First Part (पूर्वखण्ड)

The 1st chapter named “Hymn in honour of Brahman, the Supreme Reality” contains 09 verses describing Brahmā eulogises Śrī Rāma as the Supreme Reality (01-09).¹

The 2nd chapter titled “A Bunch of Questions” contains 12 verses one in a extensive sacrificial session gods eulogise Brahmā (01-04) and inquire regarding (1) the Highest Entity worthy to be known, (2) the best sacrificial injunction, (3) the foremost performer, (4) the Brahman, the Supreme Reality and its nature (05-12).

The 3rd chapter named “Statement of Instructions” comprises of 15 verses. Brahmā describes Śrī Rāma as an origin of all beings, formless one, beyond the reach of mind and speech, free from the difference and non-difference, free from illusory power and in the form of Existence, Consciousness and Bliss (01-11). On the request of the gods he becomes ready to narrate Śrī Rāma Saga which he has narrated formerly to Bhuṣuṇḍa (12-15).

The 4th chapter named “Bhuṣuṇḍa’s Quietitude” contains 26 verses. Brahmā narrates the life history of Bhuṣuṇḍa who was a crow. He being extremely powerful due to Brahmā’s boon, harrases the worlds (01-13). Brahmā being requested by the gods goes to Bhuṣuṇḍa’s abode situated on the island of honey-sea (मधुसमुद्र) (14-21). Brahmā warns Bhuṣuṇḍa that he should maintain peace as Śrī Rāma being the creator of the world would be angry if he troubles (दुःस्थाः) good persons (22-26).

¹ The traits of the Bhagavatization are found here also.

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The 5th chapter titled “Granting Vision to Garuḍa (I)²” comprises of 11 verses. Bhuśuṇḍa is eager to know about Śrī Rāma (01). In this regard Brahmā narrates the former account of Hanūmān in which he describes the greatness of Śrī Rāma to Garuḍa (02-13). Hanūmān invites Garuḍa to Ayodhyā where Garuḍa beholds Śrī Rāma in the attire of Śrī Kṛṣṇa (14-23).

The 6th chapter named “Granting Vision to Garuḍa (II)” contains 44 verses. Garuḍa becomes confused on seeing Śrī Rāma engaged in the Rāsa-sport (केलि) with cowherdresses (आभीरिकाभिः) in Pramodavana and eulogises Him (01-18). Śrī Rāma removes Garuḍa’s delusion (19). He feels himself extremely happy and blessed on getting the sight of Ayodhyā as well as pramaodvana (20-28). Hanūmān praises Śrī Rāma (29-31). Garuḍa during the stay at Ayodhyā beholds Śrī Kṛṣṇa, Rukmiṇī and others around the city (32-40). Hanūmān experiences Śrī Rāma’s greatness and starts to recite the hymn in honour of Śrī Rāma (41-44).

The 7th chapter titled “Introducing the Main Story (II)” comprises of 32 verses. Hanūmān sings Śrī Rāma’s glory (01-17). Śrī Rāma gives him His association (सामीप्यम्) as a dear devotee (18-22). Śrī Rāma commands Garuḍa to carry the mortal beings residing on the both sides of river sarayū flowing in the northern part (23-25). Brahmā ponders over and narrates exploits of Śrī Rāma as well as His original life story called Ādi-Rāmayaṇa (26-32).

The 8th chapter titled “Introducing the Main Story (II)” contains 10 verses describing Bhuśuṇḍa requesting Brahmā to narrate the birth and exploits of Śrī Rāma (01). Brahmā narrates the purpose of Śrī Rāma’s incarnation along with the gods and celestial beings in order to fulfill the task of establishment of the religious conduct and protection of devotees (02-10).

The 9th chapter titled “Description of Śrī Rāma’s Greatness” comprises of 32 verses. The incarnation of Śrī Rāma in Kākustha’s

² The Bhagavatisation begins from chapter 05-07.

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dynasty and goddess Mhālakṣmī as a daughter of king Janak (जानकी) would take place to lessen the burden of the earth and would delight all (01-06). On Bhuśuṇḍa's request Brahmā tells about Śrī Rāma's partial incarnations (अंशावताराः) and His abode (07-32).

The 10th chapter named "Description of the Hymn of Birth"³ contains 59 verses. Śrī Rāma incarnates as the son of Kauśalyā on 9th day of the bright caitra, with punarvasu constellation in abhijīta time period (01-06). Daśaratha (07-22), Kauśalyā (23-46), Brahmā and other gods sing Śrī Rāma's glory (47-59).

The 11th chapter titled "Hymn by the Vedas" comprises of 08 prose passages which describes Vedas singing Śrī Rāma's glory (01-08).

The 12th chapter named "Description of the Birth Festival" contains 33 verses describing the atmosphere of Ayodhyā during Śrī Rāma's birth (01-06). King Daśaratha performs ceremonial rites and the celebration of birth of sons (07-33).

The 13th chapter titled "Śrī Rāma's Thousand Names Authored by Vasiṣṭha"⁴ contains 98 verses. Vasiṣṭha and other priests perform the Name ceremony of all the princes (01-10). Sage Vasiṣṭha recites the thousand names⁵ of Śrī Rāma (11-87) followed by the reward of its recitation (88-98).

The 14th chapter named "Sītā's Thousand Names Authored by Vasiṣṭha" comprises of 100 verses. It describes sage Vasiṣṭha reciting thousand names⁶ of Sītā (01-95) following the reward of their recitation (96-100).

³ The traits of the Bhagavatisation are found here also.

⁴ The traits of the Bhagavatisation are found here also.

⁵ These names are not a thousand completely but they are almost a thousand (i.e. 466) vide App. 03

⁶ These names are not a thousand completely but they are almost a thousand (i.e. 577) vide App. 04

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The 15th chapter titled “Lakṣmaṇa’s Thousand Names Authored by Vasiṣṭha recites thousand names⁷ of Lakṣmaṇa (01-79) followed by the reward of their recitation (80-88).

The 16th chapter titled “Description of Childhood” comprises of 32 verses. Sage Vasiṣṭha recites the 44 names⁸ of Bharata (01-10ab) and 20 names⁹ of Śatrughna (10cd-14) and takes leave of the king Daśaratha and Kauśalyā who feel delight on seeing childhood sports of the sons (23-32).

The 17th chapter named “Killing of Pūtanā¹⁰” contains 45 verses. Sage Nārada informs about the incarnation of Śrī Rāma to Rāvaṇa who becomes anxious and troubles the gods (01-09). The gods make Daśaratha aware of Rāvaṇa’s deeds, as a result he sends queens and sons to Sukhita’s mansion situated on the other side of river sarayū (20-24). Rāvaṇa in order to kill Śrī Rāma sends Pūtanā who assumes the guise of a beautiful lady. She feeds Śrī Rāma the poisoned milk but Śrī Rāma sucks her life and not the poison (25-29). His mother feels relaxed on finding Him safe and prays the God for the protection in future (30-45).

The 18th chapter named “The Description of Śrī Rāma’s Childhood Sports¹¹” comprises of 32 verses describing how Śrī Rāma kills demon Vikāṭa (01-06ab) as well as Tṛṇāvarta (06cd-16). Sukhita and other cowherds approach king Daśaratha who instructs them to move to Kāmikāvana in order to be free from the calamities (17-26). They along with their possessions go to the Kāmikāvana across the river Sarayū where the sons grow gradually (27-32).

The 19th chapter titled “Vision of Universal Form” contains 29 verses describing Śrī Rāma’s childhood sports under the colour of

⁷ These names are not a thousand completely but they are almost a thousand (i.e. 468) vide App. 05

⁸ vide App. 06

⁹ vide App. 06

¹⁰ The so-called Bhāgavatisation begins from this chapter 17 (of the पूर्वखण्ड) upto the chapter 43 in total 27 chapters 1350 verses.

¹¹ The Bhāgavatisation begins from chapters 18-43.

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Śrīkrṣṇa's childhood accounts (01-18). Śrī Rāma makes Māngalyā visualize His Universal Form (19-24). On beholding that she becomes astonished (25-29).

The 20th chapter named "Releasing Sunītha" comprises of 47 verses. It describes Śrī Rāma releases Yamalārjuna from the curse (01-21ab) and Sunītha i.e. Yamalārjuna being freed from curse eulogises Śrī Rāma (21cd-35ab). Brahmā narrates the past life of Sunītha to Bhuśuṇḍa (36cd-47).

The 21st chapter named "Śrī Rāma's Sport of Leading the cows for Grazing" contains 70 verses. After releasing Sunītha Śrī Rāma is known as tree-breaker (द्रुमभञ्जनः) (01-07). While playing at the bank of river Sarayū, Lakṣmaṇa kills the demon in the form of a calf (08-21ab). Śrī Rāma kills a demon in the form of a crane (21cd-22), and a big python (23-29ab).

Once Brahmā wishes to test Śrī Rāma's supremacy and takes the cowherds to his abode. Śrī Rāma realizes and assumes the form of cowherd boys. Brahmā again and again does the same but Śrī Rāma responds in the same way. Brahmā realizes Śrī Rāma's supremacy (29cd-38) and eulogises Him (39-53). Śrī Rāma scholds Brahmā for his foolish deed, narrates the divinity of His companions as well as Ayodhyā and retires (54-64). Cowherdesses and mothers welcome them (65-67). Bhuśuṇḍa questions about Śrī Rāma's cattle-rearing (पशुपालकृत्यम्) (68) and Brahmā replies (69-70).

The 22nd chapter titled "Breaking Indra's Pride" comprises of 45 verses describing Śrī Rāma holding the umbrella named cloud-obstrucater protects the people from disastrous rain resulting from Indra's wrath (01-28). At the end Indra realizes Śrī Rāma's supremacy, stops the rain (29-33), and eulogises Him (34-38). The wish fulfilling cow also eulogises Śrī Rāma (39-44) and both of them retire (45).

The 23rd chapter named "The boon given to the cowherdesses" contains 59 verses. While leading the cows for grazing Lakṣmaṇa kills demon named Khara who harasses all (01-19). Śrī Rāma defeats

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the black serpent who affects the cows by his poison vomiting in the water of river Sarayū (20-23ab). Śrī Rāma and other cowherds being hungry approach Brahmins who disregard them and continue their work, but the Brahmin wives even stopped by the husbands offer ample food to them. Śrī Rāma manifests His form to them (23cd-31). Śrī Rāma protects the people from the conflagration (32), brings back Māngalyā's husband from the death god (33-35). Sage Durvāsā initiates the Rāma-formula to the separated cowherdesss waiting for Śrī Rāma (36-43). Śrī Rāma reveals before them as a result of reciting formula and fulfills their wishes (44-57). Cowherdesses assume the form of Sītā for the Rāsa-sport (58-59).

The 24th chapter named "Description of the Sport" comprises of 13 verses. The cowherdesses experience the touch of the Supreme Reality designated with words "Not this" "Not this" by the Vedas and sport with Śrī Rāma (01-12). The reward of listening Śrī Rāma's sport is given (13).

The 25th chapter titled "Śrī Rāma's Sport (I)" contains 47 verses. Bhuśuṇḍa requests Brahmā to narrate (1) boon to cowherdesses, (2) boon to the sages practising penance in the daṇḍaka forest as well as (3) His divine Rāsa-sports (01-10ab). Brahmā narrating Śrī Rāma saga to Bhuśuṇḍa in brief asks him to cultivate eligibility for hearing Śrī Rāma's sports through the practice of penance (10cd-40ab). Brahmā gets assured about Bhuśuṇḍa's eligibility due to the aerial speech starts narrating Śrī Rāma's amorous soprts (40cd-47).

The 26th chapter named "Śrī Rāma's Rāsa-sport (II)" comprises of 88 verses. Śrī Rāma plays Rāsa sport with cowherdesses as well as the celestial women (01-07ab). Śrī Rāma's inborn love (सहजानन्दलक्षणः) arises and covers Sītā of the form of inborn love. Sītā in the divine attire provokes (क्षोभयामास) Śrī Rāma. When Śrī Rāma rushes to embrace Her she hides herself. Śrī Rāma wanders here and there and scolds her (07cd-26ab). The maid servant of cowherdesses approaches Śrī Rāma and informs about their pangs of separation and scolds Him (26cd-57). Śrī Rāma informs to the maid

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servant about His love for Sītā. He asks the maid to console them on returning and conveys them to wait till His union with Sītā (58-66).

The 27th chapter named “Śrī Rāma’s Rāsa-sports (III)” comprises of 43 verses. Sītā reveals herself on hearing Śrī Rāma’s flute. Her friends perform their marriage ceremony (विवाहमङ्गलम्) (01-31). The Rāsa-sport begins. Śrī Rāma plays various amorous sports in the bushes of pramodayana with Sītā (32-43).

The 28th chapter titled “Śrī Rāma’s Rāsa-sports (IV)” contains 58 verses. The autumnal night becomes pleasant (01-09). Śrī Rāma continues to sport in His joy. The love-making of Śrī Rāma and Sītā is described (10-57). Meanwhile the demons called Ulbaṇas attack the place (58).

The 29th chapter named “Śrī Rāma’s Rāsa-sports (V)” contains 42 verses. Lakṣmaṇa fights with the Ulbaṇa demons but is fainted by the stroke of missiles (01-03). Lakṣmaṇa is supposed to quickly come to the senses as Śrī Rāma is in the state of meditational sleep (योगनिद्रा) (04-05) and hence the gods make Lakṣmaṇa awake by showering nectar. Lakṣmaṇa cuts the demons’ heads (06). The Vedas assuming the form of bards (07-33) and the Upaniṣadas are also assuming the form of Vidyādharaṣas sing Śrī Rāma’s glory in order to awake them (34-42).

The 30th chapter titled “Śrī Rāma’s Rāsa-sports (VI)” comprises of 47 verses. Śrī Rāma and Sītā on hearing the morning song (औत्थानिकम्) wake up. Their female companions wave the lighted lamps (आरात्रिकम्) round them (01-11). Suddenly a maid comes, rebukes Śrī Rāma for He being separated from cowherdresses and reminds Him about His promise given to them who worship Him (12-20). Sītā in order to fulfill their desire disappears and assuming the form of a devotion, enters into them and plays the Rāsa-sport with the Lord (स्वामिना) (21-36). Śrī Rāma sends a maid to call the cowherdresses for the Rāsa-sport (37-47).

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The 31st chapter named “Śrī Rāma’s Rāsa-sport (VII)” comprises of 60 verses. The cowherdesses on hearing Śrī Rāma’s flute rush to the pleasure grove (01-08). They are prevented by Śrī Rāma to enter into the forest region which is not trustworthy (09-24). They being hurt rebuke Śrī Rāma (25-43). Merciful Śrī Rāma hears the lamentation of cowherdesses play the Rāsa in order to make them pleased (44-59). In order to uproot their pride Śrī Rāma disappears (60).

The 32nd chapter titled “Śrī Rāma’s Rāsa-sport (VIII)” comprises of 75 verses. The cowherdesses due to Śrī Rāma’s sudden disappearance get disappointed (01) and feels pang of separation (02-26). They make different assumption regarding His foot marks (27-35ab). They search Him (35cd-74). They return to the bank of river Sarayū and sing melodiously (75).

The 33rd chapter named “Śrī Rāma’s Rāsa-sport (IX)” contains 40 verses. The cowherdesses request Śrī Rāma to protect them from the pangs of separation (01-04). They add that Brahmā requested Him to incarnate to remove the agony of devotees and should provide the joy of His nectar-like lips (05-15). They remember Him all the time and hence He should appease them (16-35). They salute Him and Sītā (36-40).

The 34th chapter titled “Śrī Rāma’s Rāsa-sport (X)” contains 79 verses. Śrī Rāma joined with Sītā to the left part of His body appears before cowherdesses (01-16). The cowherdesses are joyous on seeing the couple and rush to greet (17-28). They realize Śrī Rāma’s ever association with Sītā and request her to be merciful on them (29-35). They all go on the bank of river Sarayū where Śrī Rāma looks splendid in the midst of the cowherdesses who inquire Śrī Rāma about the worshippers (36-52). Śrī Rāma preaches the devotion and His ever-union with the consort (सहजानन्दिनी) (53-62). He declares their eligibility to attain to the Supreme Person which is not accessible (अलभ्यः) even to Śīva and other gods (63-64). He gives assurance to cowherdesses for playing Rāsa-sport whole heartedly in Pramodavana on the bank of river sarayū (65-66).

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Cowherdesses describe the Pramodavana as the abode of Śrī Rāma and Sītā (67-78). The companions of Śrī Rāma's eternal sports like cows, cowherds as well as cowherdesses look splendid (79).

The 35th chapter titled "Śrī Rāma's Rāsa-sport (XI)" comprises of 64 verses. On hearing Śrī Rāma's words the cowherdesses become free from the pangs of separation (01). Śrī Rāma assumes one lakh (शतं सहस्रम्) form and plays with cowherdesses (02-36). Śrī Rāma and Sītā go to the pleasure grove (37). The cowherdesses wait standing on the entrance gate for the command of Śrī Rāma and Sītā (38-41). Then Śrī Rāma plays with cowherdesses (42-43).

The 36th chapter named Śrī Rāma's Rāsa-sport (XII)" contains 34 verses. Agnikumaras beholding Śrī Rāma's Rāsa-sport eulogise Him and Sahajā (01-21). Śrī Rāma confers the boon that they would be the cowherdesses and Sahajā would be Rādhā in His next Incarnation as Śrī Kṛṣṇa at Vṛndāvana (22-29). Being delighted by the boon they take leave (30-34).

The 37th chapter named "Sport in the water" contains 27 verses. Śrī Rāma being extremely tired goes to have a water-sport in the river with the cowherdesses and they sport (01-27).

The 38th chapter titled "Moving Around in the Forest" comprises of 38 verses describing Śrī Rāma's visit in the bushes of Pramodavana where He sports with cowherdesses (01-37). The reward of listening Śrī Rāma's Divine sport is given (38).

The 39th chapter named "Description of Śrī Rāma's Personal Account" contains 72 verses. In Pramodavana the cowherdesses behold Śrī Rāma's Divine Form associated with His consort Sahajā and His retinue which is realized by the Yogis in their heart (01-09). They apprehend Ayodhyā as Mathurā, Dwārikā and Vṛndāvana (10-16). The cowherdesses are confused whether it is a dream or an illusion or a hallucination or a black magic (17-20). The cowherdesses behold Śrī Rāma's Divine Form associated with His consort feel jealousy and rebuke Him (21-29). They abandon their

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physical body and enter into Sahajā to enjoy His company (30-33). The consort merges in Śrī Rāma and experiences the Bliss (34-38). Śrī Rāma and Sītā being merged in each other do not enjoy company and hence experience the pang of separation. The cowherdresses inquire whether the enjoyment is not possible without merging? (39-59). Sītā persuades the cowherdresses that Śrī Rāma's Loving Form is not accessible without immersion and hence they should be happy leaving their envy (60-64). While enjoying Rāsa-sport for many years Śrī Rāma comes to know that some demons have attacked on His brothers (65-72ab). He rushes there (72cd).

The 40th chapter named "Śrī Rāma's Departure" comprises of 56 verses. The brothers being accompanied by Śrī Rāma, conquer the demons (01-07). Daśaratha calls them to Ayodhyā as he wants to enthrone Śrī Rāma and enjoy the hermit life then Śrī Rāma starts to depart (08-17) Sukhita, Mānglyā and others lament (18-56).

The 41st chapter titled "Śrī Rāma's journey" comprises of 38 verses. Śrī Rāma consoles the people of Vraja and assuring that after satisfying His father He will come there and will take them with Him to the city (01-30). Before starting for the city He spent one night there (31-38).

The 42nd chapter named "Śrī Rāma's Traveling" comprises of 32 verses. The people of Vraja recollect the pleasant moment but then they feel the pangs of separation (01-28) and wish that Śrī Rāma should teach them to suffer pain (29-32).

The 43rd chapter titled "Entering into the City" contains 70 verses. Śrī Rāma appeases cowherdresses who are the portion of Him and Sahajā (01-21). The cowherdresses are unhappy on hearing Śrī Rāma's departure (22-25). He refers Lord Śiva's curse for the separation (26-31). The cowherdresses question about the curse (32). Śrī Rāma speaks during their fast involvement¹² in singing Śrī Rāma's glory (in separation) Lord Śiva had arrived but not paid

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¹² The episode is connected with Ch 32 above.

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attention to and had given the curse of separation from Śrī Rāma (33-38). Meanwhile Śrī Rāma comes there and is reported by Lord Śiva that His flute-play has attracted him there (39-46). Śiva eulogises Śrī Rāma (47-59). Śrī Rāma admits that Lord Śiva's curse has four reasons: (1) for satisfaction to the parents, (2) Happiness of the kinsmen, (3) killing Rāvaṇa and (4) upliftment of the good and destruction of the wicked (60-65). Lord Śiva retires (66). The cowherdesses must suffer the curse (67-70).

The 44th chapter named "Śrī Rāma Gītā (I)" comprises of 27 verses. The dejected cowherdesses ask Śrī Rāma to preach the devotion leading to Him and to live the life with suffering of the separation (01-07). Śrī Rāma talks about devotees with faith, practicing penance in a solitary place and meditating on Him with total surrender (08-11). He is within all yet omni-pervaded and waking consciousness in the self during the three states of waking, Dream and Deep sleep (12-24). The devotees worshipping Śrī Rāma in their heart enjoy the Bliss in His abode (मल्लोकानन्द) (25-27).

The 45th chapter titled "Śrī Rāma Gītā (II)" comprises of 25 verses. Śrī Rāma describes 81 types of devotion such as the nine-fold devotion (नवधाभक्ति) multiplied by 03 paths of knowledge Devotion and Worship (=81) multiplied again with 03 qualities of Goodness, Passion and Inertia. The Devotional Love is the best of all (01-11). The three-fold worship is explained (12-13). The cowherdesses question about the better of the two: Vāṁdeva like sages or other sages (14-15). The reward of the devotion of 03 paths is elaborated (16-25).

The 46th chapter titled "Narration of the Secretes of Śrī Rāma Gītā (III)" contains 28 verses. The cowherdesses desire to know about (i) nature of the soul, (ii) its relation with the Supreme Self, (iii) Form of Supreme Reality and (iv) Nature of the Imperishable One (01). Śrī Rāma describes His Saṁyama Form and explaining the characteristics of the devotee (02-28).

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The 47th chapter named “Narration of the Secrets of Śrī Rāma Gītā (IV)” comprises of 42 verses. Śrī Rāma describes 33 steps of veneration¹³ of worshipping Him and His retinue (01-08), the Rāma-mantra (09-13) and steps of venerating Him such as keeping awake for the whole night, reciting Morning Prayer giving bath, etc. from morning till the night (14-34). The path of Pure Devotional Love leads one to behold His real form (35-40). The reward of worshipping is given (41-42).

The 48th chapter called “Great Narration of Śrī Rāma Gītā (V)” contains 50 verses dealing with Śrī Rāma granting various positions in His body to the devotees depending on their different individual temperament (01-12), devotees of two types (i) a worm and (ii) Iron (13-19), Sītā’s 108 names¹⁴ for securing His abode (20-36). Śrī Rāma, Sītā and their retinue are the object of worship (37-42) and Jānakī’s account (43-45) and they both confer the highest reward of the form of devotional love (46-50).

The 49th chapter named “Illustration Narration of Śrī Rāma Gītā in the context of Journey (VI)” containing 74 verses begins with cowherdesses’ query of Śrī Rāma revealed everywhere (01-03). Śrī Rāma declares His two forms viz. Internal i.e. unmanifested and External i.e. manifested (04-09). He is the life Principle in all living and non-living things (10-30). His body is incorporeal which can not be reachable by mind, speech, etc.¹⁵ (31-32). His abode (साकेत) is on the bank of Sarayū (33). Pramodavana is the place of His sport (34). He is imperishable yet He sports with Sahajā and other who are none but the cowherdesses (35-40). He stays in union of Sahajā (41-42). He confers the divine vision (43).

The cowherdesses see His abode and its magnanimity. It is beyond the reach of mind and speech. The houses and markets are

¹³ The 36 steps of Royal veneration called Rājopacāra are mentioned beginning with washing off the feet (पाद्यम्) with the three initial steps of Meditation (ध्यानम्), Invocation (आवाहनम्), and offering a seat (आसनम्) are taken in 47/14-16 respectively.

¹⁴ These 108 names are given in App. 04.

¹⁵ This chapter has much similarity with the विश्वरूपदर्शनयोग chapter-11 of श्रीमद्भगवद्गीता.

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studded with jewels. The inhabitants are having the splendid forms like that of Śrī Rāma. It is fragrant with the basil plants, etc. It is effulgent with the moon-light. The gardens are full of trees of flowers like campa, mogra, etc. The guards are Jay and Vijay. There are planes (विमानेन) studded with jewel. It is place beyond the description were even the gods reach through selfless sacrifices (43-51). The devotees themselves see Him in the form of Nārāyaṇa (08 Vedantic adjectives are given) resting on the Śeṣa Serpent along with Sahajā in His lap. The cowherdresses attain the vicinity of Sahajā (52-55). In the state of waking they see Śrī Rāma before them and speak (56-57). They remember and wish to see the abode of Śrī Rāma which is beyond the reach of three qualities and there beholding them selves as Sahajā (58-62). Śrī Rāma tells about the reason of His all Pervading Form and the cowherdresses in the Pramodavana as His Portions (अंशाः) (63-67). They should behold His abode in Vaikuṇṭha, white Island (श्वेतद्विप) and the sun disc where He resides with them. This vision is conferred to remove their pangs of separation (68-74).

The 50th chapter named “Illustration Narration of Śrī Rāma Gītā in the context of journey (VII)” comprises of 44 verses. Śrī Rāma confers them the divine vision to see his indescribable form consisting of thousand faces,¹⁶ ears, etc. (01-06). Reality functions triply as the Creator, Protector and the Destroyer (07-14). As women they are frightened by seeing His universal form, wish to see His human form playing in the Pramodavana and salute Him (15-24). They request Him to let them merge as His portion and Fall in Śrī Rāma’s feet (25-30). Śrī Rāma says that they should not get frightened because the Universal Form is to remove their delusion. They are moon light of the moon like Śrī Rāma. He enumerates 12 acts¹⁷ of His incarnation (31-40). He wants to disappear for some

¹⁶ Cp. अनेकवक्त्रनयनमनेकाद्भुतदर्शनम्।

अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम्॥ भ.गी. ११/१०॥

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात्।

स भूमिं विश्वतोवृत्वाऽत्यतिष्ठदशाङ्गुलम्॥ ऋ. १०/०१॥

¹⁷ भु.रा.०१/५०/३६-४०ः

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time due to Lord Śiva's curse but they will see Him after the pangs of separation (41-44).

The 51st chapter called "The Illustrations Narration of Śrī Rāma Gītā in the context of Śrī Rāma's journey (VIII)" contains 51 verses discusses Śrī Rāma's pleasant, Valliant and terrifying forms of meditation like Sāttvika (01-08), Sāttvika-Rajas (09-11ab), Sāttvika-Tamas (11cd-15ab), Rajas (22-24), Rajas-Tamas (25-28), Guṇātīta¹⁸ (the best one) (029-44) along with their various fruits (45-51).

The 52nd chapter "The Great Narration of Śrī Rāma Gītā in the context of Śrī Rāma's journey (IX)" contains 24 verses describing 22 achievements of meditating on Specific Form (01-24).

The 53rd chapter "The Great Narration of Śrī Rāma Gītā in the context of Śrī Rāma's Journey (X)" comprises of 76 verses commences with the 03 questions of cowherdesses: (01) what are the past merits of Mānglyā and Sukhita to get Śrī Rāma as a son, (02) what are the merits of Nandana and Rājinī to get Sītā (Sahajā) as a daughter, (03) what are the past merits of the cowherdesses to behold Śrī Rāma.

In their family Śrī Rāma takes birth in the Tretā Era and at that time the Vedas take birth as the sages (01-18). At the time of Kṛṣṇa's

अवतीर्य करिष्यामि धर्मरक्षां सनातनीम्।
दैत्यांश्च हनिष्यामि रावणादीन् सुरद्रुहः।
जानकीमुद्वहिष्यामि सहजांशत्वधारिणीम्॥
भक्तान् समुद्धरिष्यामि पशुपक्ष्यन्त्य जानपि।
धर्मं संस्थापयिष्यामि तोषयिष्यामि निर्जरान्॥
रघुवंशं करिष्यामि यशोभिः सुरभिर्मुहुः।
साधूंश्च मानयिष्यामि मान्यान् देवद्विजादिकान्॥
करिष्यामि महायज्ञानश्चमेधादिकानहम्।
लीलाः संतानयिष्यामि क्रियाशक्त्या स्वकीयया॥
कृत्वावतार-कार्याणि बहूनि विपुलानि च।
प्रमोदवनमेष्यामि भवती सौख्यहेतवे॥

¹⁸ अथ वक्ष्ये गुणातीतं मदीयं ध्यानमुत्तमम्॥ ०१/५१/२९॥

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incarnation Sukhita will be born as Droṇa, Sītā's parents Rājanī and Nandana will be Prabhā and Bhānu. Who pleased Him and obtained a boon due to which He becomes two (His form is described) (as Śrī Rāma & Sahajā) though one and they would get what they wish (19-35).

Bhānu (i.e. Nandana) recites a hymn of salutation to Śrī Rāma, Sītā and their effulgent form as well as Śrī Rāma and Lakṣmaṇa together (36-50).

Prabhā (i.e. Rājanī) Praises Sahajā's form and beauty followed by extraordinary oneness of the couple and His abode (51-67). Śrī Rāma declares everyone connected with Him in the incarnation as eternal one and they incarnate in every period of incarnation (68-76).

The 54th chapter named "The Great Narration of Śrī Rāma Gītā in the context of Śrī Rāma's Journey (XI)" comprises of 52 verses. In this chapter the cowherdesses ask Śrī Rāma about their identity whether they are sages or the Vedas. Śrī Rāma identifies them with the main 16 consorts among 16,000 and their names are Rāmā, Śyāmā etc. Sahajānandinī has incarnated as Sītā. All of them desire to get the dust of His lotous-feet (01-10). The cowherdesses eulogise Śrī Rāma and His consorts to strengthen the devotion and love for the good people (11-26). Śrī Rāma's graces the trinity of the Gods and the sages who practices penance for many years and eulogise Śrī Rāma (27-33). The Vedas have visualized Śrī Rāma's other forms but they desire to see the Blissful Form of Śrī Rāma identical to His abode Pramodvana, at the bank of river Sarayū (34-44). The Vedas experience the state of being a lady (कामिनी) (45-52).

The 55th chapter named "The Great Narration of Śrī Rāma Gītā in the context of Śrī Rāma's Journey (XII)" comprises of 54 verses. In which Śrī Rāma shows the 60,000 sages play Rāsa-dance in the form of cowherdesses who have come there as the reward of their devotion and penance (01-04). Śrī Rāma eulogises the cowherdesses who then praise Śrī Rāma (05-11). Śrī Rāma introduces Jñāna, Triṣavaṇa and other 24 sages who have incarnated as cowherdesses of marvelous beauty (12-43). They extol Śrī Rāma who assumes

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different forms in different incarnation to delight the devotees (44-54).

The 56th chapter named “Great Narration of Śrī Rāma Gītā in the context of Śrī Rāma’s Journey (XIII)” comprises of 68 verses. In this chapter Śrī Rāma tells cowherdesses about their previous life of Śrīkrṣṇa’s incarnation of the previous Kalpa and narrate the kātyayanī vow performed by them¹⁹ as well as Śrīkrṣṇa’s sports like taking away their clothes, followed by the description of Vṛndāvana, Sarayū, Govardhana mountain, the city of Mathurā looking like Ayodhyā (Sāketa) and Vraja (01-24). He identifies Himself with Śrīkrṣṇa (25) and Sahajā with Radhā (26-28). The cowherdesses are the incarnations of Brahmā, Indra, Ādityas, etc. as the result of their devotion (32-33).

Once Ādityas, Indras, etc had gone to the white island (श्वेतद्वीप) from among them Brahmā, the Creator recites a hymn (in prose and verses) regarding His attire and abode of white Island as well as requesting Him for incarnation (34-43). All of them retire to their abodes. Once when Lord Aniruddha (Lord Viṣṇu)²⁰ is overcome by the pangs of love, the Creator inquires about the receptacle of His love. Lord Viṣṇu asks Him to behold the sport of love in the Pramodvana. There the Creator and other gods have incarnated as women (स्त्रीरूपधारिणः). They see His consort going to the grove and while following her they are stopped by Lord Śiva who asks to practice penance. They do so and get union with him in this (next) Kalpa (44-68).

The 57th chapter named “Great Narration of Śrī Rāma Gītā in the context of Śrī Rāma’s Journey (XIV)” comprises of 53 verses. Lord Śrī Rāma identifies Brahmā and other gods who have assumed the form of cowherdesses. Brahmā has assumed the form of Candraprabhā and Indra as Candrakalā. Various cowherdesses (their names are listed) are incarnations of 08 Vasus, 11 Rudras, 12

¹⁹ Cp BhP 10/22/01-07.

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Ādityas, 06 Viśwedevas, 64 Sādhyas, 21 Mahārājikas, 34 Tuṣitas²¹, Agnis, Śamana, Nirṛti, Varuṇa as well as Kubera (यक्षाधिप) (01-38). All these cowherdesses were formally consorts of Lord Viṣṇu, the lord of sacrifices and they are now with His in the Pramodavana. Thus the cowherdesses and their husbands along with the trees, etc. are Śrī Rāma's eternal retinue (नित्यपरिकराः) singing hymns and playing the Rāsa-dance (39-53).

The 58th chapter titled "The Great Narration of Śrī Rāma Gītā in the context of Śrī Rāma's Journey (XV)" contains 50 verses. the cowherdesses inquire about the duties of a vaiṣṇava devotee (01-02) to which lord Śrī Rāma enumerates 08 activities of serving in the temples, etc. and 12 forests, as well as 12 gardens (उपवनानि) where the devotees should go and worship Him for various fruits (03-50).

The 59th chapter titled "Secrets of Śrī Rāma Gītā Text (XVI)" contain 43 verses, in which Śrī Rāma describes his lotus-residence (18 adjectives of appearance are given) on the bank of river Sarayū (01-07). In that city a devotee should meditate upon Him having different forms. Taking bath in the river Sarayū is meritorious (08-16). He should take holy bath in the river Sarayū and should merge in Him in order to cut the delusion. Then he becomes liberated (17-26). The cowherdesses wish to know about the sport of deluded others (मोदिकीलीलाम्). The sports of pure devotion are separation of devotees from the lord and the destruction of the concerned objects (28-31). Reward of listening and reading of Śrī Rāma Gītā is given (32-43).

The 60th chapter titled "Śrī Rāma's journey²²" contains 59 verses. Śrī Rāma having imparted the knowledge of Rāma-Gītā, plays Rāsa-dance with cowherdesses. He makes them behold His divine abode

²¹ Derasari Dāhyāhai enumerates the class of 12 Celestial beings (*Tuṣitaḥ*) in his Pauranic Katha Kośa (p. 211) and they are : (१) तोषः, (२) प्रतोषः, (३) संतोषः, (४) भद्रः, (५) शांतिः, (६) इच्छस्पति, (७) इध्मः, (८) कविः, (९) विभुः, (१०) स्वन्हः, (११) सुदेवः, (१२) रोचनः.

²² The traits of the Bhagavatization are found here also.

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which is shined effulgently because of the very presence of His consort Sītā. Sukhita speaks about Śrī Rāma's divine sport which is difficult to be known even by the Vedas. The Yogins only witness Him through devotion in their heart. The cowherdesses salute Him as having the four forms (चतुर्व्यूह) like Vāsudeva and others.²³ The cowherdesses eulogise Śrī Rāma as their beloved (01-36).

Śrī Rāma and the three brothers taking leave of Sukhita and Mānglyā start for Ayodhyā (37-59).

The 61st chapter titled "Arrival in Ayodhyā" comprises of 31 verses. King Daśaratha affectionate welcome to four sons followed by Śrī Rāma's eulogy as the Supreme Person (01-23). The three mother queens welcome sons with motherly affection (24-27). The citizens welcome them pompously (28-30).

The 62nd chapter titled "Bringing Back of King Daśaratha"²⁴ contains 30 verses narrating Śrī Rāma pleasing the subjects, becomes dearer to king Daśaratha (01-05). After completion of the vow Daśaratha enters into river Sarayū for sacred bath but there he is caught by Varuṇa (06-08). Śrī Rāma rescues His father in the Varuṇaloka. Varuṇa eulogises Śrī Rāma (09-25) takes His refuge (26-28). Daśaratha is astonished on seeing Śrī Rāma's glory (29-30).

The 63rd chapter named "Discription of Demon Chāyāsura" contains 29 verses. In the Spring Season king Daśaratha plays with Śrī Rāma, His brothers and friends (01-14). There a demon called Chāyāsura who defeated gods in the battle, rushes and covers that area with his dark shadow (15-17). Śrī Rāma recognizes him and discharges an arrow. The demon's huge body is thrown into the ocean (18-22). Gods showering flowers eulogise Śrī Rāma (23-29).

The 64th chapter titled "Spring Festival" comprises 35 verses. It describes the Spring during which Śrī Rāma feels loneliness. He

²³ The four forms (चतुर्व्यूहः) discussed in the पाञ्चरात्र text are : (१) वासुदेव, (२) सङ्कर्षण, (३) प्रद्युम्न (४) अनिरुद्ध — ?/—.

²⁴ The traits of the Bhagavatisation are found here also.

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remembers Sahajānandinī (01-13). Looking to His love-lorn condition His brothers and friends remind Him of the cowherdresses (14-25) and Śrī Rāma sends the princes to appease them (26-35).

The 65th chapter titled “Sītā Getting the Picture” comprises of 47 verses depicting Śrī Rāma meeting a wonderful bird (01-08)²⁵ who assures love-lorn Śrī Rāma to bring His picture to Sītā (in Mithilā) the daughter of Nimi i.e. Janaka (09-28). He meets Sītā engrossed in listening Śrī Rāma’s quality. The bird throws Śrī Rāma’s picture and leads her to the garden (29-47).

The 66th chapter titled “Sending Messengers²⁶” contains 50 verses narrating the princes (not Lakṣmaṇa, Bharata and Śatrugna) of other countries (10-34). Afterwards they meet Sukhita, Māṅgalyā as well as other friends and console them (35-50).

The 67th chapter named “Sending Messengers to Vraja” consisting 21 verses describes Sukhita and Māṅgalyā offering hospitality to the princes (01-07). They then go to meet the cowherdresses (08-21).

The 68th chapter called “The Hymn of Moon Light (or Candrikā’s hymn)²⁷” contains 28 verses. It describes the princes meeting cowherdresses (01-03). Who scold (उपालंभनम्) them and express their pangs of separation (04-19). The princes give them Śrī Rāma’s message that He has incarnated (i) killing the demons, (ii) protecting the kingdom, (iii) establishing the duties of the four casts and (iv) uplifting the vaiṣaṇavas. The princes also inform that Śrī Rāma would definitely come after His purpose of Incarnation is over (20-28).

The 69th chapter titled “Return of Princes From the Vraja” comprises of 34 verses describing the princes who listen the pitiable

²⁵ The whole of the chapter 65 is an imitation Śrīharṣa’s Naiṣḍhīyacaritam cantos 02-03.

²⁶ The Bhagavatisation begins from chapters 66-70.

²⁷ This chapter 01/67 has neither any reference too or any mention of Candrikā, the moon light or a person.

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condition of the cowherdresses, their scolding to Śrī Rāma and their consoling the cowherdresses (01-24) and on their returning to Vraja they are put in questions by Śrī Rāma about the cowherdresses and others (25-28). The princes report about the well being of all of them (29-34).

The 70th chapter titled “Instructions to the Princes” contains 43 verses narrating first their visit to Vraja (01-14) followed by Śrī Rāma’s instructions in which Śrī Rāma is requested by them to instruct the method of getting released from the worldly existence (15-17). He narrates the story of king Bharata and Śāndilya. He instructs king Bharata to meditate upon Śrī Rāma (described) in His heart and to chant His name²⁸ followed by leading the life of a house holder like a drop of water on the lotus-leaf (18-43).

The 71st chapter titled “Viśwāmitra’s Arrival” contains 35 verses. Śrī Rāma feels pangs of separation (01-05). Once Viśwāmitra arrives at Ayodhyā and praises Śrī Rāma (06-31). He wishes to take Śrī Rāma with him (32-35).

The 72nd chapter named “Killing Demon Khara and Demoness Tāḍakā²⁹” comprises of 20 verses describing how Śrī Rāma on his way kills demon Gardabha (खर) (01-11) and demoness Tāḍakā (12-20).

The 73rd chapter titled “Gaurding Viśwāmitra’s sacrifice” contains 38 verses describing how Śrī Rāma protects the sacrifice from demons among whom Mārīch flees away (01-12) and Subāhu is killed (13-17). Lakṣmaṇa and sage Viśwāmitra both eulogise Supreme Brahman (18-38).

²⁸ Under the verse 01/70/30-33 Śāndilya instructs king Bharata to partake the graced food of Śrī Rāma (i.e. the food graced by Śrī Rāma) (राम + प्रसादम्).

²⁹ The Bhagavatisation begins from chapters 72-73.

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The 74th chapter named “Departure to Mithilā” comprises 01-19 verses in which Viśwāmitra identifies Śrī Rāma with the sacrifice (01-14). He desires to take both brothers to Mithilā (15-19).

The 75th chapter titled “Arrival in Mithilā” containing 24 verses (01-04). It describes Śrī Rāma dazzled by the celestial beauty of Sītā in the garden. The appearance of Śrī Rāma and Lakṣmaṇa make the citizens happy (05-13). Viśwāmitra becomes anxious whether Śrī Rāma can lift up Śiva’s bow or not (14-24).

The 76th chapter named “Śrī Rāma Breaking Lord Śiva’s Bow” contains 48 verses describing king Janaka’s city Mithilā as well as his foster daughter Sītā whom he has obtained as a reward of sacrifice (01-15).

Sage Viśwāmitra introduces Śrī Rāma and Lakṣmaṇa to king Janaka and Yājñavalkya (16-26). Janaka tells them the condition of breaking Lord Śiva’s bow (27-32), Śrī Rāma lifts up Lord Śiva’s bow and while tying the string, He accomplishes Sītā’s wish (35-39). Janaka invites king Daśaratha, etc. for the marriage ceremony in which along with Śrī Rāma, Lakṣmaṇa, Bharata and Śatrugna get married with Sītā, Urmilā, Māṇḍvī and Śrutkīrti respectively (40-48).

The 77th chapter named “The war Between Śrī Rāma and Paraśurāma” contains 60 verses, on hearing the roar of the breaking of Lord Śiva’s bow Paraśurāma makes various assumptions regarding the sound and when is informed by his disciple he rushes towards Mithilā (01-29). He is surprised how young Śrī Rāma could break the bow (30-35). Paraśurāma become angry on Lakṣmaṇa and Tāṇḍyāyana and Śrī Rāma persuades him (36-60).

The 78th chapter titled “Paraśurāma’s Defeat” contains 83 verses narrating Paraśurāma’s arrival to Janaka’s court. When he knows that Śrī Rāma has broken Śiva’s bow, gets angry and scolds Him. Lakṣmaṇa provokes Paraśurāma’s anger (01-35). Janaka tries to

³⁰ Cp. Bhagavdgītā 4/24-

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्मग्नौ ब्रह्मणा हुतम्।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्म समाधिना॥

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calm him down. Śatānanda tries to persuade him but he disregards him by using abusive words³¹ for his mother Ahalyā when Śrī Rāma persuades Bhārgava respectfully, Paraśurāma realizing the purpose of Śrī Rāma's incarnation, eulogises Him and His luster merges³² into Śrī Rāma and retires (36-83).

The 79th chapter titled "Union of Śrī Rāma and Sītā" contains 24 verses describing how king Janaka taking permission of sage Viśwāmitra, performs marriage ceremony of Śrī Rāma and three brothers Lakṣmaṇa, Bharata and Śatrugna with the daughters Sītā, Urmilā, Māṇḍvī and Śrutakīrti (01-16). Daśaratha starts for Mithilā to Ayodhyā along with four sons and daughter-in-laws. The people of Ayodhyā welcome them joyfully (17-24).

The 80th chapter titled "The Episode of Upliftment of creepers (I)" contains 46 verses. King Daśaratha as per Viśwāmitra's instruction entrusts Śrī Rāma the duty of taking care of the subjects (01-07). Meanwhile Śrī Rāma goes to Pramodavana along with His brothers and Sītā where they sport with creepers (08).

Bhūṣuṇḍa questions (09-10) and Brahmā narrates about the past life of the creepers (11). During the description of Śrī Rāma's daily routine Nārada eulogizes His auspicious name, form, virtues and glory. Then Nārada passes on Brahmā's message (12-27). The creepers are Brahmā's mind-born daughters with whom all the gods, semi-gods, etc. want to marry. Goddess Saraswatī asks them to select the suitable husband from them (28-46).

The 81st chapter named "Brahmā's Message" contains 28 verses describing the mind-born daughter's denial about selecting anyone because Śrī Rāma is the Sole Person to whom they want to marry (01-05ab). At this juncture Brahmā curses them that they would be transformed into the creepers until Śrī Rāma's incarnation in the

³¹ आ पापः पांसुलापुत्र विशेषात् कुलपांसन।

भूषणामग्रतः स्वीयं तपः श्रावयसेऽधुना॥७८/४५॥

³² अमुष्य सहजाशक्तिः सृष्टिस्थित्यन्तकारिणी।

अवतीर्णोऽयमधुना मम तेजोऽपहारकः॥७८/७७॥

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Tretā Era of the Sāraswata Age and their liberation by the touch of the dust of Śrī Rāma's feet (05cd-28).

The 82nd chapter named "The Episode of Upliftment of the Creepers (II)" contains 36 verses. It describes Śrī Rāma going into the dense forest where He defeats the wild animals and makes the deer fearless (01-18). He reaches to the bower of creepers of the mango-grove (14 adjectives are given) (19-27). The creepers become released (निवृत्त) by the dust of Śrī Rāma's lotus-feet (28). Śrī Rāma is astonished and praises their beauty (29-35). The creeper speaks (36).

The 83rd chapter titled "The Episode of Upliftment of the Creepers (III)" contains 28 verses depicting the past incident when the creepers are cursed by Brahmā and since then for the release they wait for Śrī Rāma's incarnation (01-03). They eulogize Śrī Rāma as the repository of the sentiment (रस)³³ of Bliss and having the most handsome form (14-28).

The 84th chapter named "The acceptance of Creepers in the Episode of Releasing Creepers (IV)" comprises of 38 verses. Śrī Rāma in order to fulfill the desires of creepers sports with them as a beloved in Pramodavana on the full moon day (01-38).

The 85th chapter titled "Conferring Liberation to the Creepers in the Episode of Releasing Creepers (V)" contains 31 verses. Śrī Rāma makes amorous sports with them for a thousand Autumnal nights. Due to His illusory Power (माया) none of them realizes that time passed (01-08). The creepers eulogize Śrī Rāma on seeing Him accompanied by Sītā (09-14). Śrī Rāma discloses the secret of the Rāsa-sport to the creepers who again sing His glory (15-31).

The 86th chapter named "Reward of singing Śrī Rāma's Name and Form" comprises of 28 verses. Brahmā extols Śrī Rāma's form which the Vedas can not describe. It is visualized neither by yoga

³³ Cp. तैत्तिरीय उ०का.

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nor by intellect nor by knowledge nor by austerity nor by action nor by time. Śrī Rāma's name destroys sins (01-15). Brahmā concludes with the appraisal of Karma Yoga blended with the devotional love (16-28).

The 87th chapter titled "Hymn by Śeṣa Serpent in the section of Śrī Rāma's Greatness (I)" contains 36 verses. Once Śeṣa serpent comes to see Śrī Rāma at Sāketa. He gets astonished to see the different Incarnations like Boar, Man-lion, etc. on the lion-thrones (01-31) in the east, in south-east, etc. of Lord Viṣṇu and eulogizes Him (32-36).

The 88th chapter titled "Hymn by Śeṣa Serpent in the Section of Śrī Rāma's Greatness (II)" comprising of 33 verses is the Śeṣa's hymn eulogizing Śrī Rāma's auspicious name, form, sport as well as His greatness along with His consort Sahajā (01-27). On hearing the hymn Śrī Rāma confers boon (28-33).

The 89th chapter named "Conferring Boon on Śeṣa Serpent in the Section of Śrī Rāma's Greatness (III)" contains 20 verses. Śeṣa Serpent wishes for the devotion to His lotus-feet as well as serve by all means (01-05). Śrī Rāma being pleased bestows His nearness (संविधसंस्थानम्) in every age as well as allows him to serve (06-16). The reward of praising Śrī Rāma as Śrīkrṣṇa brings His nearness (17-19). One should sing and meditate upon Śrī Rāma's auspicious name (20).

The 90th chapter titled "Prince Śrī Rāma's Ruling over kingdom³⁴" comprises of 55 verses. Ayodhyā becomes prosperous (01-07). Once king Daśaratha wants to perform Aśvamedha sacrifice. He sends Śrī Rāma and Lakṣmaṇa for the protection of the horse (08-11). Indra and Yama catch hold of the horses but are defeated by Śrī Rāma (12-15). Varuṇa welcomes and sends them to Gandharvaloka where the king catches hold of the horse and releases it on the request to accepting the damsels as His maid servants (16-27). Ultimately king Daśaratha completes the sacrifice

³⁴ The traits of the Bhagavatisation are found here also.

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(28-32). Once the sacrificial fire disappears (लुप्तताम्) from the sacrificial hall. Śrī Rāma and Lakṣmaṇa in order to search it go to different worlds of Indara, Agni, etc. and they reach to the world of Ādi Nārāyaṇa guarded by Jaya and Vijaya who warmly welcome them (33-55).

The 91st chapter named “Bringing Back the Fire from Vaikuṇṭha in the section of Śrī Rāma’s Hymn by Lord Viṣṇu” comprises of 31 verses describing Lord Viṣṇu’s eulogy to Śrī Rāma (01-15) who requests Lord Viṣṇu to give the fire back (16-18). Ādi Nārāyaṇa allows Śrī Rāma to take the fire as he has stolen it to examine Śrī Rāma’s supremacy. Śrī Rāma returns to Ayodhyā which again placed in sacrificial pit (19-28). Śrī Rāma entertains the subjects by various deeds (29-31).

The 92nd chapter titled “Enthronement of Śrī Rāma as a Crown Prince” contains 120 verses. While ruling over Ayodhyā Śrī Rāma gets six powers of Supremacy³⁵ (01-03). Bhuṣuṇḍa’s inquiry about the detail account of Śrī Rāma’s powers (04-05). Brahmā extols the types of 06 powers described in the Vedas (06-32). He describes Lord Viṣṇu’s ten incarnations with their individual motives (33-62). He described the happiness of the subjects of Ayodhyā (63-120).

The 93rd chapter titled “Exposition of valour in the section of Śrī Rāma’s Greatness and the sub-section of Exposition of 06 powers” contains 65 verses describing Śrī Rāma’s valour through the events of Breaking of Śiva’s bow, defeating Paraśurāma, killing Subāhu, contracting the boundary by the ocean, etc. (01-27). He extols the greatness of Śrī Rāma’s name (28-32) as well as sings His glory as a Supreme Brahman (33-65).

³⁵ ऐश्वर्यमतुलं वीर्यं यशस्त्रैलोक्यशीतलम्।
जानक्या संमिता श्रीश्च ज्ञानं स्वात्मनिदर्शनम्॥ २॥
वैराग्यं विषयोन्मोहं सर्वभोगसुखातिगम्।
षड्विधं भगमित्येतद्रामचन्द्रे बभूव ह॥ ३॥

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The 94th chapter titled “Exposition of Glory in the section of Śrī Rāma’s Greatness and in the sub-section of Exposition of 06 powers” comprises of 62 verses describing Śrī Rāma’s glory through the hymn of the Vedas in the form of the ascetics who praise Him as the Supreme Reality in all aspects (01-17). Brahmā concludes (18-62).

The 95th chapter named “Exposition of Prosperity³⁶ in the section of Śrī Rāma’s Greatness and in the sub-section of Exposition of 06 powers” contains 55 verses describing the prosperity of Ayodhyā, the people are happy, healthy and satisfied in the Śrī Rāma’s kingdom (01-27). Ayodhyā is praised by the subjects (28-55).

The 96th chapter called “Exposition of the knowledge³⁷ in the section of Śrī Rāma’s Greatness and in the sub-section of Exposition of 06 powers³⁸” comprises of 115 verses. After knowing Śrī Rāma as Supreme Brahman (परमपुरुषम्) 49 sages like Kaśyapa, Pulastya, etc. come under the leadership of sage Vasiṣṭha. The king warmly greets them (01-14). Śrī Rāma appreciates them (15-33). Vasiṣṭha and other sages inquire about Brahman obtained by yoga, etc. (58-64). He discloses the secret of His form and reveals His form (प्रकाशयामास) like Śrīkṛṣṇa (47 adjectives are given) before them (65-95). The sages are satisfied and eulogise Śrī Rāma (33 adjectives are given) (96-108) Śrī Rāma confers them oneness (मद्भावम्) with Him (109-115).

The 97th chapter titled “Exposition of Dispassion in the section of Śrī Rāma’s Greatness and in the sub-section of Exposition of 06 powers” contains 262 verses describing the nature and types of dispassion followed by Śrī Rāma’s dispassion. (01-262)”

³⁶ The next chapter (i.e. 96th) begins with
आख्याता रामचन्द्रस्य कीर्तिर्वेदोपवर्णिता ।
अथ ज्ञानं प्रवक्ष्यामि साक्षाद्ब्रह्मनिदर्शनम् ॥

Here the title is prosperity and also fame.

³⁷ The concluding statement reads नाम व्याख्यानं नाम as the title of this (96th) chapter but the text reads अथ ज्ञानं प्रवक्ष्यामि साक्षाद्ब्रह्मनिदर्शनम् ॥१ अब ॥

³⁸ The traits of the Bhagavatisation are found here also.

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The 98th chapter titled “Bringing Back the Cows of Brahmins in the section of Śrī Rāma’s Greatness” comprises of 222 verses. Once the Brahmins of Ayodhyā approach Śrī Rāma to inform about the cows killed by a tiger. The soldiers sent to kill the tiger, return unsuccessful (01-49). When Śrī Rāma discharges an arrow the tiger comes in his original form as a Gāndharva (19 adjectives of appearance) and eulogises Śrī Rāma (29 adjectives of form as well as vedantic) (50-82). The Gāndharva has formerly ridiculed sage Vyāghrmukh who curses him to be born as a tiger and will be freed after getting Śrī Rāma’s touch (83-95). Śrī Rāma confers His Association (सायुज्यम्) with Him (96-102). Lakṣmaṇa urges the Gāndharva to return the cows but the Brahmins want to have the same cows. Śrī Rāma and Lakṣmaṇa go to Yama’s abode where Yama eulogizes and reports that the cows are in Goloka (103-140). Śrī Rāma asks Lakṣmaṇa to go and bring the cows from the Goloka (a leanthy description is given) (14-148) where Lakṣmaṇa beholds Śrīkrṣṇa Balbhadrā and others who inquires about king Daśaratha to be born as Vāsudeva in the Dwāpra Era (149-167). Lakṣmaṇa tells the purpose of his arrival (168-194). Lakṣmaṇa arrives in the Yama’s abode where Śrī Rāma is waiting for him. They both take them along and come back to Ayodhyā. He returns the cows to the Brahmins who praise Him (195-222).

The 99th chapter titled “Appreciation by Daśaratha in the section of Śrī Rāma’s Greatness and in the Sub-Section of Exposition of 06 Powers” comprises of 128 verses. King Daśaratha beholding the valour and glory of Śrī Rāma, appreciates Him as the Supreme Person because of the statement of Vasiṣṭha and other sages (01-96). But Śrī Rāma presents Daśaratha as the lord and the Ayodhyā (साकेत) as the whole world (97-104) and again Lord Viṣṇu as the Supreme Person in order to bring His father to the normal behaviour (105-128).

The 100th chapter named “Releasing Maternal Uncles in the Section of Śrī Rāma’s Greatness and in the Sub-Section of Exposition of 06 Powers” contains 92 verses. In order to release His

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maternal uncles, killed in the battle by Subāhu and Mārīch, Śrī Rāma visits the tapoloka (01-17ab), where the ascetics are delighted to see Śrī Rāma and Lakṣmaṇa and eulogizes them (17cd-49). The warriors (वीराः) are also happy to see them and eulogize (50-55) and the chaste women (पतिव्रताः) also eulogize them (56-75). Śrī Rāma then releases His maternal uncles who were gods in the assembly of Brahmā, they laughed and hence were cursed by Durvāsā (अत्रेः तनूजम्) during the quarrel with Sumantu (78-82). When He brings the maternal uncles back to Ayodhyā, Kauśalyā and the grand mother are delighted (83-91). The reward: Those who hear this account become dearer to Śrī Rāma (92).

The 101st chapter titled “Daśaratha visiting the Holy Places (I)” contains 111 verses. When Daśaratha is assured that Śrī Rāma is able to delight the subjects, he wishes to entrust the kingdom and to visit holy places (01-11). Sage Vasiṣṭha informs about the holy places of sarayū Tirtha (12-56) as well as Brahma Kuṇḍa and other allied holy places (57-111).

The 102nd chapter named “Daśaratha visiting the Holy Places (II)³⁹” comprises of 120 verses describing the greatness of the land around Sarayū known as Sārava kshetra (01-18) and Pramodavana (19-25). Sage Vasiṣṭha praises Śrī Rāma (37-42) and describes further Vraja with its grooves and bowers (43-106) followed by circumambulating (प्रदक्षिणा) the sacred abulation (तीर्थावगाह), etc. (107-120).

The 103rd chapter titled “Daśaratha visiting Holy Places (III)” contains 342 verses describing the greatness of holy places of Naimiṣāranya (01-143) Prayāga, Puškara (144-187), Ujjain (188-204), Revā (205-225), Saurāstra including Dvāravati (226-330) as well as Kurukshetra (331-342).

The 104th chapter titled “Daśaratha visiting Holy Places (IV)” contains 109 verses describing the greatness of Kurukshetra and

³⁹ The traits of the Bhagavatisation are found here also.

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Gaṅgādvāra (01-70), river Gaṅgā (71-88), Yamunā (89-100) as well as Mathurā (101-109).

The 105th chapter titled “Daśaratha visiting Holy Places (V)” comprises of 115 verses describing the greatness of the holy places of Mathurā (01-53) as well as Yamunā with its holy places like Prayagā, Kanakhala, R̥ṣi Tīrtha (54-115).

The 106th chapter named “Daśaratha visiting Holy Places (VI)” contains 125 verses describing the various holy places like Akrūra Tīrtha, Mānas Gaṅgā, Ariṣṭaharaṇa Kshetra, etc. on the river Yamunā (01-59), Govardhana (60-109) as well as Gokul (110-125).

The 107th chapter titled “Origin of River Yamunā (I) in the Section of Daśaratha visiting Holy Places (VII)” comprises of 183 verses describing the greatness of river Yamunā, its origin and purpose (01-111). Yama (दण्डपाणि) eulogizes Brahmā (112-118) and then Yamunā comes out of Lord Viṣṇu’s body (119-165). The gods eulogize river Yamunā (166-183).

The 108th chapter named “Origin of River Yamunā (II) in the Section of Daśaratha visiting Holy Places (VIII)” contains 114 verses describing river Yamunā’s confluence with river Virajā and its greatness (01-17). Virajā eulogizes Yamunā (18-64). Gods eulogize Lord Viṣṇu (कैटभट्टिषम्) to control the excessive speed of river Yamunā (65-114).

The 109th chapter named “Origin of River Yamunā (III) in the Section of Daśaratha visiting Holy Places (IX)” comprises of 215 verses. Lord Viṣṇu asks Yamunā to go down on the earth in order to destroy the sins of the people. On hearing her inability to transgress the mountain Kalinda, he asks her to become the daughter of Kalinda and delight all (01-27). Kalinda reveals there and becomes happy (28-47). River Yamunā takes birth and grows. Nārada once arrives at Kalinda’s place and informs about Yamunā’s union with Lord Śrīkṛṣṇa (48-70). Then she starts flowing on earth (71-81). The holy places of river Yamunā along with its rewards of visiting them are

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given (82-167). Yamunā on her way is confluenced with Gaṅgā at some places and when the place of meeting the ocean is nearer, she being Śrīkrṣṇa's wife does not meet with the ocean but through him (i.e. the ocean) reaches to Lord Viṣṇu (in the milky ocean) (168-209).

After the narration of the holy places Vasiṣṭha asks Daśaratha to go on pilgrimage accompanied by his queens and the retinue (210-215).

The 110th chapter titled "Arrival at Vraja at start in the section of Daśaratha visiting the Holy Places (X)⁴⁰," contains 416 verses describing Daśaratha's question about river Yamunā being the daughter of the sun (01-02). Varshā, the daughter of Tvaṣṭā (celestial architect) and the youngest wife of the sun being ⁴¹ childless propitiates Brahmā who confers her boon (03-13). Once the husband Sun wishes to enjoy the pregnant wife but the embryo falls, burns and becomes black. Brahmā appeases her that the child will be Yama, the god of death and her embryonic fluid would be Yamunā who would be the beloved of Śrīkrṣṇa (14-61). Yamunā's question to Brahmā how to combine the two boons: (i) Yama punishing the people (ii) Yamunā releasing them (62-72).

Daśaratha becomes happy, entrusts the kingdom to Śrī Rāma and accompanied Kaikeyī starts for journey to the holy places (73-91). He starts from the Ayodhyā followed by Brahma kuṇḍa, Sūrya Kuṇḍa, etc. (92-106). They go to the Vraja where Sukhita and Māṅgalyā welcome them and take to the groves and gardens of Śrī Rāma's divine sports on the bank of river Sarayū (107-287). Sukhita narrates his meeting with Durvāsā who pacifying Sukhita's curiosity about Śrī Rāma's divinity. Durvāsā describes Śrī Rāma as the incarnation of the Supreme Being (288-416).

⁴⁰ The Bhagavatisation begins from chapters 110-120.

⁴¹ The twelve wives are enumerated as under:

प्रभा छाया चांशुमती तपनी तापनी तथा ।

घना च शोषिणी चैव रोषिणी रतिका तथा ॥

सुतपा वर्चसा वर्षा द्वादशैता रवेः प्रियाः ॥११०/४-५अब॥

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The 111th chapter titled “History of Dākinī in the section of Daśaratha visiting Holy Places (XI)” contains 29 verses describing Śrī Rāma’s greatness by Sukhita who tells the history of dākinī (i.e. Pūtanā) [FN vide. Ch. 17/25-46 above.] who is released by Śrī Rāma (01-29).

The 112th chapter named “Daśaratha visiting Holy Places (XII)” comprises of 77 verses describing Śrī Rāma’s greatness pointing out the places where demon Vikata [FN vide Ch. 18/6cdef-15 above.] (23-28) as well as Sunītha [FN vide. Ch. 20/01-43 above.] are released (29-76). The rewords of the sacred bath in this place is told (77).

The 113th chapter named “Daśaratha Visiting Holy Places (XIII)” contains 27 verses. an astrologer (होराशास्त्रे प्रवीणः) arrives there, preaches Daśaratha and others about royal duties, justice as well as punishment and the deeds of public relief (लोकाहताचारः). He predicts Śrī Rāma’s marriage with Sītā, the daughter of Nandana and Rājini (i.e. Janak and Sunayanā (01-89). Daśaratha then visits the places where demon Śyena [FN Vide. Ch. 21/21cdef-24 above.] are killed. Daśaratha then listens to the hymn of armour of Lord Viṣṇu⁴² (101-161) and Māngalyā narrating the episode of telling the account of Hiranyakaśipu and how Śrī Rāma has slept soundly (162-234). Māngalyā and other cowherdresses feel delighted in remembering His sport in the forest (231-268). Brahmā describes the rewards of listening to the divine sports (269-273).

The 114th chapter named “Daśaratha Visiting Holy Places (XV)” comprises of 177 verses describing the holy places like Govardhana Mountain, Saugandhik forest and Sahajākuṇḍa where Sukhita has seen divine abode (01-136). Sage Śukadeva comes there and fortells that the place of Sukhita would be a holy place and Śrī Rāma will incarnate at His place (137-177).

⁴² The construction and the matter are similar to the Rāmaraksā stotram and the Śiva kavaca stotram of Skandapurāṇa with the change of names 113/145-149

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The 115th chapter titled “Daśaratha Visiting Holy Places (XVI)” contains 55 verses describing Daśaratha’s request and Sukhita showing the places of Śrī Rāma’s sport like eating Badrī fruit and showing the world in His Mouth [FN Vide. Ch. 19/01-29 above,] pasture land (01-55).

The 116th chapter titled “Subjugating Kāliya Serpent in the Section of Daśaratha Visiting Holy Places (XVII)” comprises of 52 verses describing Śrī Rāma’s greatness through the episode of subjugating Kāliya serpent [FN Vide. Ch. 23/01-23ab above.] (01-52).

The 117th chapter named “Arrival in Vraja in the section Daśaratha Visiting Holy Places (XVIII)” comprises of 67 verses describing the episode of Śrī Rāma asking His cowherd friends to ask for the food from the sacrificial hall (यज्ञवाटिकम्) of sage Yāgñavalkya who denies but the wives of the sages offer them food. Then Śrī Rāma confers His vision on them [FN Vide Ch. 23/23cd-31 above.] and Śrī Rāma says that the wives of the sages would be His companions in the next incarnation (01-67).

The 118th chapter “Daśaratha Visiting Holy Places (XIX)” contains 61 verses describing how Śrī Rāma has protected people of Vraja from conflagration (दवान्नेः) [FN Vide Ch. 23/32-35 above.] (01-61).

The 119th chapter named Arrival in Vraja in the section of Daśaratha Visiting Holy places (XX)” comprises of 102 verses describing how Śrī Rāma holds the umbrella (आतपत्रम्) and protects the Vraja from heavy rain (वृष्टिम्) followed by the places like mountain Śakradhvaja, Nārad kuṇḍa, Śiva kuṇḍa etc. [FN Vide Ch. 22/01-28 above.] (01-101).

The 120th chapter named “Arrival in Vraja in the section of Daśaratha Visiting Holy Places (XXI)” comprises of 147 verses. on the Daśaratha’s request Śrī Rāma’s friend Sukaṇṭha describes His childhood sports with Nandana’s daughter Sahajā who decorate

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Sahajā and get the vision of Sahajā encircled by crores of female friends (01-87) followed by their union (88-147).

The 121st chapter named “Arrival Vraja in the Section of Daśaratha Visiting Holy Places (XXII)” contains 105 verses. Rāmā one of the female friends of Śrī Rāma comes to Sahajā who is chanting Śrī Rāma’s name (01-32). Rāmā wishes to talk to and embrace Sahajā (33-42). She asks who Sahajā is (43-54). A friend introduces Sahajā as a resident of nandīgrāma and as divine consort of Śrī Rāma (55-84). Rāmā is assured but wants to know how Sahajā has become His consort (85-91) and the reason why she separated from Śrī Rāma (92-100). Sukaṇṭha concludes that Rāmā leaves the place in order to being the union of Sahajā with Śrī Rāma (101-105).

The 122nd chapter named “Arrival in Vraja in the Section of Daśaratha Visiting Holy Place (XXII) contains 103 verses. Sahajā’s female friend Rāmā first of all takes her to Śyāmā, the ardent devotee of Sahajā (01-33) and then to Śrī Rāma with whom the conjugal union takes place (34-103).

The 123rd chapter titled “Arrival in Vraja in the Section of Daśaratha Visiting Holy Places (XXIII)” comprises of 145 verses. Daśaratha after knowing Śrī Rāma and Sahajā’s divine union wishes to know about Śrī Rāma’s divine sports (01-08). Sukaṇṭha describes Śrī Rāma as the Highest Reality form of the Sentiment (09-27). Daśaratha’s questions about Sahajā’s birth and exploits (28-29). Sukaṇṭha tells about Sahajā⁴³, her parents (30-49) and the episode of Lord Śiva arriving in Nandana’s place and how Lord Śiva gets the Vision of Sahajā assuming with her retinue (50-145).

The 124th chapter named “Arrival in Vraja in the Section of Daśaratha Visiting Holy Places (XXIV)” contains 118 verses describing Rajīnī’s worry about Sahajā’s marriage. Nandana asks Śāṇḍilya to find suitable mate (01-28). Śāṇḍilya arranges Śrī Rāma’s union with Sahajā and also with Kṛṣṇā (daughter of Nandana’s elder brother Nara Nandana) (29-44). Once Sahajā and Kṛṣṇā go to

⁴³ Sahajā’s born on the 5th of bright māgha (i.e. Vasant Pañcamī. |

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Sukhita's place where Sahajā gets a snake bite (सर्पाघात) and then she is recommended by Brahmin to worship Lord Śiva (45-118).

The 125th chapter titled “Śyāmā and others Arriving in the Vraja in the Section of Daśaratha Visiting Holy Places (XXV)” comprises of 114 verses. Sukhita asks Sahajā to go to the forest with her friends to propitiate Lord Śiva where Śrī Rāma has assumed Lord Śiva's form (01-12ab). Meanwhile Sahajā's sister-in-law Bhangurā poisons the ears (पैशुन्यम्) of her mother-in-law. Taralā who instigates Māṅgalyā about the fake visit of Sahajā (12cd-36) but Taralā goes there and witnesses Sahajā propitiating Lord Śiva who confers boon on Sahajā (37-95). Śiva asks Sahajā to go in the bower and to please Śrī Rāma (96-113). Māṅgalyā and Maṇḍalā approach them (114).

The 126th chapter named “Arrival in Vraja in the Section of Daśaratha Visiting Holy Places (XXVI)” contains 114 verses. Māṅgalā sings Śrī Rāma's glory and makes the surrounding pleasant (01-21). A female friend Maṇḍalā assures Sahajā that nobody will be able to visualize Sahajā's divine sport with Śrī Rāma (22-35). Māṅgalā then points out six creeper bowers (मण्डपेषु) where each one reveals the beauty of six seasons beginning from spring up to winter (36-86). A female friend Lulitā asks to take away Sahajā to the creeper bower at manju vata (87-114).

The 127th chapter named “Arrival in Vraja in the Section of Daśaratha Visiting Holy Places (XXVII)” comprises of 128 verses. Sahajā comes to the manju vata where she plays dices with her friends (01-53). Taralā narrates the episode of her husband Kuśalā who is blessed to feminine form after taking bath in the Sahajā kuṇḍa (51-128).

The 128th chapter titled “Arrival in Vraja in the Section of Daśaratha Visiting Holy Places (XXVIII)” comprises of 79 verses. The heavenly damsels (born as cowherdresses) observe fast and worship Sahajā devotedly till one year (01-21). Sahajā reveals herself in the form of Mahālakṣmī having boon, fearlessness, lotous and bowl in her four hands and offers them a boon (22-27). They

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desire for Śrī Rāma (28-32). The goddess assures them and then disappears (33-37). The cowherdesses enter into the water where Śrī Rāma takes away their cloths (38-78). Śrī Rāma leads the cows to the field for grazing (79).

The 129th chapter named “Arrival in Vraja in the Section of Daśaratha Visiting Holy Places (XXIX)” contains 110 verses. Śrī Rāma keeps Sahajā and Kṛṣṇā on His two sides and sports (01-21). Śrī Rāma’s illusory power makes the people sleepy while He sports with female devotees (22-38). On the full moon day Śrī Rāma goes to Pramodavana, sports with Sahajā and then plays the flute (39-82). On hearing the sound of flute Maṅgalā and others come there (83-110).

The 130th chapter titled “Arrival in the Vraja in the Section of Daśaratha Visiting Holy Places (XXX)⁴⁴” contains 213 verses. Śrī Rāma asks the cowherdesses to return home but they deny (01-38). Śrī Rāma then plays Rāsa-dance (कामकेलि) with them (39-62). Śrī Rāma disappears and cowherdesses pray Him to come back (63-104). Śrī Rāma appears with Sahajā on His left. The cowherdesses welcome them warmly (105-119). Śrī Rāma speaks of the rewards of His devotion and leads them to the Mañju-vaṭa. Śrī Rāma and others play Rāsa-dance (120-195).

Daśaratha’s question and Sukhita’s reply about Śrī Rāma’s illusory power and divine sports (196-213).

The 131st chapter named “Śyāmā and others Arriving in Vraja in the Section of Daśaratha Visiting Holy Places (XXXI)” comprises of 87 verses. Nārada’s question and Sanatkumāra’s reply about Sahajā, as well as her abode (01-27). Nārada comes to visit Vraja. While taking bath in a lake Nārada is transformed to the form of a lady (28-36). A female friend takes Nārada to the abode of Śrī Rāma (37-49) and then to Sahajā’s abode (50-54). Sahajā immediately recognizes Nārada’s trick and confers the boon to reside in the open step-well (कुण्डम्) to be known after his name Nārada (55-87).

⁴⁴ The traits of the Bhagavatisation are found here also.

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The 132nd chapter named “Arrival in Vraja in the Section of Daśaratha Visiting Holy Places (XXXII)” contains 72 verses. Shukhita offers food to the king and his retinue. He describes the various types of foods of Śrī Rāma’s choice (01-30). King Daśaratha questions and Sukaṇṭha replies about cowherdresses rebuking Śrī Rāma in separation (31-71). Reward of listening to this episode is given (72).

The 133rd chapter titled “Śyāmā and others Arriving in Vraja in the Section of Daśaratha Visiting Holy Places (XXXIII)” comprises 62 verses. King Daśaratha wants to listen to the other stories of Śrī Rāma. Sukhita narrates stories that are heard from Śrī Rāma’s best friend Sukaṇṭha (01-24). Sukhita narrates the episode of Candramukha Gāṇḍharva who is released from the curse of clothless (दिगम्बरतनूम्) ascetics to be born as a serpent (25-62).

The 134th chapter named “Shyāmā and others Arriving in Vraja in the Section of Daśaratha Visiting Holy Places (XXXIV)⁴⁵” contains 119 verses. Sukhita narrates the episode of Sūrisharmā Brahmin⁴⁶ whose wife Indirāvātī asks him to approach Śrī Rāma and asks for some money for the marriage of their daughter Candrāvātī (01-24). Lord Śrī Rāma reveals there introducing Himself to be Śrī Rāma’s servant (25-42) but the Brahmin keeping his vow of not begging (अयाचकव्रतम्) and returns home which is changed to a palace full of food, clothes, servants, etc. (43-87). Sūrisharmā sings the greatness of Śrī Rāma’s liberal donership (88-119).

The 135th chapter titled “Śyāmā and others Arriving in Vraja in the Section of Daśaratha Visiting Holy Places (XXXV)” comprises of 86 verses. Sukhita describes Śrī Rāma’s valour how He kills the bull-formed (वृषभाकृतिः) Demon [FN Vide. Ch. 21/08-29ab above.] (01-29). After hearing the bull-formed demon’s killing, Rāvaṇa sends Sughōra, the general of the demon army (राक्षसचमूनाथ) who

⁴⁵ The Bhagavatisation begins from chapters 134-136.

⁴⁶ Cp. The episode of Śrīkṛṣṇa and His friend Sudāmā Brahmin in the Śrīmad Bāgavata Mahāpurāṇam 10/81-82.

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harrasses the cowherds and the cows (30-56). The combat between Śrī Rāma and Sughora takes place and finally Sughora is killed (57-76). The place where Sughora is killed becomes famous as a holy place (सुघोरशमनम्) that removes the great sins (77-86).

The 136th chapter named “Arriving in Vraja in the Section of Daśaratha Visiting Holy Places (XXXVI)” contains 111 verses. Sukhita narrates the episode of Kubera’s friend Māṇikya tilaka (with a jewel as a spot on his forehead) (01-16) who wants to take away the beautiful cowherdresses to his abode. Śrī Rāma defeats him, takes away jewel (of his forehead) and gives it to Lakṣmaṇa (17-27). The place of Māṇikya tilaka’s defeat becomes a famous holy place called Yaksha’s Release (यक्षप्रमोचनम्) (28). Sukhita concludes with the pangs of separation (विरहवेदना) of vraja people and feels himself happy in remembering Śrī Rāma’s sports and exploits (29-43).

Godess Saraswatī questions about Śrī Rāma’s meritorious and auspicious exploits performed at Sukhita’s abode (44-56). Brahmā asks her to meditate upon His sports and exploits (57-59ab). Saraswatī arrives Pramodavana, practices penance and Śrī Rāma appears there (59cd-65) who tells Saraswatī to stay there and witness His childhood sports and exploits which later on she may pass on to Brahmā who will tell them to Bhuśuṇḍa, Bhuśuṇḍa to Dālbhya and Dālbhya to Lomaśa (66-73). Sukhita ends the narration of Him and of Sukaṇṭha (74-77), while Daśaratha already knows what Śrī Rāma has done in Ayodhyā (78). Sukhita describes the future events of Śrī Rāma’s life from joining Viśwāmitra to protect the sacrifice upto the enthronement in Ayodhyā after killing Rāvaṇa (79-111).

The 137th chapter named “Entering into Mt. Gandhamādana (I) in the Section of Daśaratha Visiting Holy Places (XXXVII)” comprises of 158 verses. It presents king Daśaratha taking leave (01-14) and visiting one by one all the holy palaces like Naimiṣāranya, Vārāṇasī, Gayā, Kanyākumārī, etc. (15-78). Bhuśuṇḍa’s question (79) and Brahmā’s reply about sage Durvāsā and Veda Vyasa talking about Śrī Rāma’s supremacy to king Daśaratha (80-118). King Daśaratha then visits holy places like (119-128). The people of the retinue

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accompanied king Daśaratha comes to Mt. Gandhamādana where Śrī Rāma had propitiated Viśālākṣī (पार्वती)⁴⁷ (129-158).

The 138th chapter titled “Arriving at mt Gandhamādana (II) in the Section of Daśaratha visiting Holy Places (XXXVIII)” contains 137 verses. Bhuśuṇḍa questions about Viśālākṣī that how she married Śrī Rāma (01-02). Brahmā tells the episode of goddess Lakṣmī hating Sahajā who married Śrī Rāma in the Pramodavana. Goddess practices penance in the milky ocean (03-12). Sage Sauvara happens to come there and blesses goddess Lakṣmī for the fruition of the penance (तपःफलम्) in the next birth as Sahajā’s friend (13-18). The aerial speech supports Sauvara’s statement that she would be the daughter of Mt. Gandhamādana (19-22). She is born as Viśālākṣī, the daughter of Mt. Gandhamādana and Kamalā (23-31). She grows gradually (32-38). Śrī Rāma on His expedition (दिग्विजय) happens to come there and sees Viśālākṣī (39-112). Śrī Rāma asks to worship Sahajā (113-128). Viśālākṣī retires (130-137).

The 139th chapter named “Arriving at Mt. Gandhamādana (III) in the Section Daśaratha Visiting Holy Places (XXXIX)” comprises of 106 verses. Śrī Rāma while moving here and there kills the demons (01-20). Gandhamādana on hearing this news comes to Śrī Rāma (21-36). Viśālākṣī questions to Nārada about the method of worship of Sahajā (37-38). Nārada narrates the episode of cowherdresses who get Sahajā’s vision and union with Śrī Rāma through the eulogy of Śrī Rāma and Sahajā (39-102). Nārada asks Viśālākṣī to worship Sahajā and Śrī Rāma and retires (103-106).

The 140th chapter named “Arriving at Mt.. Gandhamādana (IV) in the Section of Daśaratha Visiting Holy Places (XI)” comprises of 169 verses. Viśālākṣī worships Sahajā devotedly (01). Sahajā reveals there and confers a boon (02). Śrī Rāma sends Lakṣmaṇa to the

⁴⁷ अथ देवमुनिः साक्षान्नरदोऽभ्यागतः प्रभुः ।
तं ववन्दे स्वयं रामः परामृष्य मुहुर्मुहुः ॥ १५६ ॥
श्रुत्वा मुनीन्द्रवचनाद्विशालाख्यां वरस्त्रियम् ।
प्रगृहीतव्रतां स्वार्थं चकमे केलिपण्डितः ॥ १५७ ॥

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abode (29 adjectives of appearance are given) of Gandhamādana to informing about marriage (03-24). Lakṣmaṇa goes to propose on behalf of Śrī Rāma for Viśālākṣī (25-26) Gandhamādana and his wife arrange for the marriage (27-45). Śrī Rāma's marriage with Viśālākṣī is described fully (46-169).

The 141st chapter titled "Arriving at the Mithilā (I) in the Section of Daśaratha Visiting Holy Places (IXL) contains 149 verses. King Daśaratha visits mt. Moranga, Kāmākṣī temple, etc. (01-15). From there he arrives in Mithilā where he is warmly welcome by kin Janaka (16-22). Vasiṣṭha praises Daśaratha for having Śrī Rāma as his son (23-29). King Daśaratha talks sage Vasiṣṭha about king Janaka's detachment and spiritual aspiration (30-42). King Janaka describes the greatness of Śrī Rāma as Supreme Reality (43-58) as well as Ayodhyā (59-91). King Daśaratha thankfully tells about Sītā's greatness (92-149).

The 142nd chapter titled "Arriving at Mithilā (II) in the Section of Daśaratha Visiting Holy Places (VIIL)" contains 282 verses. Janaka describes to know about Sahajā (01-08). King Daśaratha's narration about Sahajā and her abode (09-20), the sixteen steps of worship (21-277), and the fruit of worship (278-282).

The 143rd chapter titled "Arriving at Vraja (II) in the Section of Daśaratha Visiting Holy Places (VIIL)⁴⁸" comprises of 119 verses. Daśaratha starts visiting holy places like Mathurā (01-10) Gokaraneśavara where he sees Śrī Kṛṣṇa and Rādhā as the portion of Śrī Rāma and Sītā (11-24). From there he goes to Maduvana of Vraja where he meets sage Śukadeva who speaks about Śrī Rāma's glory, shows Pramodavana and describes the dialogue of cowherdresses with Śrī Rāma (25-119).

The 144th chapter titled "Arrival at Vraja in the Section of Daśaratha Visiting Holy Places (VIL)" contains 86 verses. He visits Madhuvana where Śrī Rāma has released the creepers (01-14),

⁴⁸ The traits of the Bhagavatization are found here also.

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Tālavana (15-19), Kaumudavana (20-55) Govardhana mountain as well as its holy places (56-86).

The 145th chapter titled “Daśaratha’s Arrival in Ayodhyā⁴⁹” contains 187 verses. Sage Śuka shows the Kāmyavana (01-18), Khādir-vana (19-23ab), Vrindāvana (23cd-44), Bhadravana (45-50), Bhāndīravana (51-55) and Mahāvana (56-72) where Daśaratha listens to Śrī Rāma’s account. He gives charity to the Brahmins (73-95). He goes to the Daṇḍaka Kṣetra and meets Bhārgava (i.e. Paraśurāma) who speaks about Śrī Rāma’s greatness (96-124). He returns Ayodhyā and Śrī Rāma and others welcome him (125-181). Daśaratha asks Śrī Rāma to invite the sages and make them reside in Ayodhyā (182-187).

The 146th chapter named “Providing Residence to the Sages” comprises of 117 verses. King Daśaratha introduces sages like Gautama, Āyāsh, Sharadvāna, Saubhaṇa and other 57 sages with their knowledge and austerity (01-109). Śrī Rāma allocates individual residence to the sages (110-117).

Second Part (दक्षिणखण्ड)

The 1st chapter titled “A Hymn Composed by Brahmā” contains 08 verses praying Śrī Rāma to grant protection (01-08).

The 2nd chapter named “Bunch of Questions” contains 28 verses. Bhuśuṇḍa sings Śrī Rāma’s glory (01-14). He puts following questions to Brahmā: (01) Giving up coronation, (02) Going to the forest, (03) Obeying Kaikeyī, (04) Rāvaṇa kidnapping Sītā, (05) Sītā enduring Rāvaṇa’s fault, (6) Detail descriptions of exploits of Śrī Rāma, (07) Devotees released during His stay in the forest and (08) Enduring king Daśaratha’s separation after death (15-28).

The 3rd chapter named “Scholarly Talk of the Great Sages” comprises of 57 verses. The sages being happy by Śrī Rāma’s worship, extol Him as the Supreme Being (01-37). King Daśaratha also extols Śrī Rāma as Supreme Person (38-57).

⁴⁹ The traits of the Bhagavatisation are found here also.

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The 4th chapter titled “Uplifting Ascetics⁵⁰” contains 95 verses. Śrī Rāma goes with the ascetics to take bath in the river Sarayū (01). The ascetics behold Śrī Rāma’s vision in the Pramodavana encircled by cowherdresses (02-15). They eulogise Śrī Rāma (16-43). Śrī Rāma becomes happy and explains the secret of His sport (44-92). The sages are satisfied (92-94) and Śrī Rāma returns to the palace (95).

The 5th chapter named “Śrī Rāma’s coronation (I)” contains 49 verses. Śrī Rāma and His brothers please the citizens of Ayodhyā. All the four brothers live happily with their wives (17-24). Śeṣa Serpant in the form of a brahmin eulogises them (30-49).

The 6th chapter titled “Śrī Rāma’s coronation (II)⁵¹” comprises of 119 verses. King Daśaratha convenes the meeting of ministers with the proposal of Śrī Rāma’s coronation (01-47). The courtiers welcome the proposal (48-56). In this regard Daśaratha consults sage Vasiṣṭha (57-65) who welcomes the proposal (66-77). King Daśaratha orders for preparations of the ceremony (78-84). Meanwhile Indra consults Brahmā about Śrī Rāma’s deeds of killing demons (85-108). Brahmā directs goddess Sarasvatī to seat on the tongue of Mantharā to provoke Kaikeyī by reminding the two boon given by king Daśaratha (109-119).

The 7th chapter named “Boon given to kaikeyī” contains 112 verses. The people are happy on hearing Śrī Rāma’s coronation (01-13). Sage Vasiṣṭha prepares the sacrificial altar and give bath to Śrī Rāma with the water of different rivers (14-22). King Daśaratha on hearing Kaikeyī’s lamentation goes towards harem (23-31) and inquires about the reason (32-38). Kaikeyī shows her dissatisfaction and reminds Daśaratha about two boons which he has given to her at the war between gods and demons (39-59). He asks for her wish (60-65). Kaikeyī asks (i) Śrī Rāma’s exile to the forest and (ii) Bharata’s coronation (66-70). Daśaratha laments and calls Vasiṣṭha (71-81).

⁵⁰ The traits of the Bhagavatisation are found here also.

⁵¹ The Bhagavatisation begins from chapters 61-100.

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Vasiṣṭha tells him about destiny, pointing out Kaikeyī as the only cause and informs Him about the purpose of Śrī Rāma's incarnation (82-112).

The 8th chapter titled "Starting towards the Forest" comprises of 129 verses. The citizens censure Kaikeyī (01-17). King Daśaratha laments over his destiny (18-32). Śrī Rāma consoles Daśaratha and shows His detachment from coronation. He requests Daśaratha to hand over the kingdom to Bharata (33-56). Daśaratha commits his inability to bear the separation (57-68). Śrī Rāma tells him about the nature of the worldly relation that realizes one from the sorrow (69-100). Lakṣmaṇa is also willing to go to forest with Him (101-102). Śrī Rāma convinces him not to go with Him (103-107) but he is firm in his decision (108-129).

The 9th chapter named "Śrī Rāma's Departure" contains 216 verses. Śrī Rāma soothes Kauśalyā by talking about Bharata's propriety for the coronation. He wants to follow the truthfulness of the father (01-33). Kauśalyā laments on her destiny and censures Kaikeyī and Mantharā (34-66). Urmilā rushes to the Kauśalyā's chamber (65) where she is consoled by Śrī Rāma and Lakṣmaṇa (66-94). When Śrī Rāma asks Sītā to stay over there, she expresses her desire to live with Him in the forest but not in the palace (95-113). Urmilā laments over her condition in the absence of Lakṣmaṇa (114-123). Sītā consoles her and asks to serve the in-laws (124-129). Śrī Rāma, Lakṣmaṇa and Sītā (निमिवंशाब्धिचन्द्रिका) bow down to the mothers. Sītā apologises for any mistakes (130-146). Kauśalyā laments over Kaikeyī's misdeed (147-161). Śrī Rāma requests Daśaratha to coronate Bharata (165-172). Daśaratha laments over his condition in the absence of Śrī Rāma (173-183). Śrī Rāma confers His divine vision to Daśaratha which is beyond the bondage of Time (काल) (184-194). King recognizes Him as the Highest Self, difficult to understand even by Brahmā and others but as the father His power is beyond the understanding (195-201). After Śrī Rāma and Lakṣmaṇa bow down to Daśaratha, asks Sumantra (202-211) to take them in a chariot, show them Ayodhyā as well as the beauty of the forest and to bring them back (212-216).

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The 10th chapter named “Stay on the Bank of River Tamasā” contains 98 verses. Sumantra asks Śrī Rāma and Lakṣmaṇa to seat in the chariot and Sītā in the palanquin (दोला) (01-14). The citizens lament (15-30) and express their sorrow (31-37). They go after Śrī Rāma’s chariot (38-49) Śrī Rāma asks to go back to Ayodhyā but they do not accept it (50-78). He while spending the first night on the bank of river Tamasā, broods over Daśaratha, Ayodhyā, etc. (79-97). Every one sleep and Lakṣmaṇa does not sleep but talks with Guha about Śrī Rāma’s qualities (98).

The 11th chapter titled “Keeping the Citizens in Perplexion” comprises of 45 verses. Lakṣmaṇa eulogises Śrī Rāma as a Supreme Ruler (जगदीश) (01-15). At night Śrī Rāma along with His consort Sītā (आनन्दशक्त्या) plays with cowherdresses and confers them His vision (16-27). When the citizens are sleeping Śrī Rāma awakes, informs Lakṣmaṇa to quit the place before they wake up (28-37). Śrī Rāma along with Lakṣmaṇa, Sītā and Sumantra retires (38-44). The citizens awake and believe that Sumantra must have taken Śrī Rāma to go back to Ayodhyā (45).

The 12th chapter named “Śrī Rāma’s stay beneath the Ingudī tree” contains 63 verses. The citizens return and behold the piteable condition of others (01-10). They feel themselves unfortunate and the places that Śrī Rāma shall visit would be fortunate (11-20). Śrī Rāma comes to the bank of river Gomatī and speaks about her greatness to Lakṣmaṇa, Sītā and Sumantra (21-24). Then they go the Ingudī tree situated on the bank of river Gaṅgā (25-35) where Guha, the chief of forest tribe welcomes them, requests to stay at his home and eulogises Śrī Rāma (36-48). Śrī Rāma tells about His pledge to live as an ascetic in the forest (49-56). On hearing Śrī Rāma’s words Guha arranges for their stay under the tree at the bank of river Gaṅgā where Śrī Rāma narrates stories of the river (57-63).

The 13th chapter titled “Stay beneath Nyagrodha Tree” comprises of 115 verses. In the morning Guha is ready to go further (01-07). Before the departure Śrī Rāma requests Sumantra to return to

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Ayodhyā (08-11) and asks to console Daśaratha, mothers and others with a request to Daśaratha to coronate Bharata (12-36ab). When Lakṣmaṇa objects for Daśaratha's decision (37-50) Śrī Rāma appeases him (51-56). Sumantra is not ready to go without Śrī Rāma (57-68). Śrī Rāma convinces him and tells His firm decision to fulfill the father's command to live in the forest (69-74).

Guha brings the milk of banyan tree with which Śrī Rāma and Lakṣmaṇa make their hair matted (75-78ab). They proceed further (78cd-81). Sītā eulogises the river Gaṅgā (82-93). Śrī Rāma asks Guha to return (94-98). They spend that night under the Nyagrodha tree at the bank of the Puṣkara lake (99-115).

The 14th chapter named "Stay on the bank of river Yamunā" comprises of 51 verses. Śrī Rāma reaches at Bharadvāja's hermitage situated in Prayāga, the confluence of the rivers Gaṅgā, Yamunā and Sarasvatī and introduces them telling the reason of their exile (01-16). Bharadvāja welcomes them warmly and asks to stay there (17-28) but Śrī Rāma tells about His search for lovely place (29-36). Both talk over night (37-46). In the morning they proceed further, take bath in the confluence where Sītā eulogises Yamunā. They go further (47-51).

The 15th chapter titled "Stay at Mt. Citrakūṭa" comprises of 57 verses. They arrive at the Mt. Citrakūṭa (described), the place of sage Kapāla Śīrṣa (01-26). Śrī Rāma describes the beauty of the mountain along with the flow of river Gaṅgā (मन्दाकिनी) (27-41). Lakṣmaṇa prepares two huts of leaves (पर्णशाला) (42-50). They live their happily (51-57).

The 16th chapter named "Description of Mt. Citrakūṭa" comprises of 48 verses describing the beautiful surroundings near the mt Citrakūṭa (01-48).

The 17th chapter named "Move Around in the Caves of Citrakūṭa" contains 56 verses. Śrī Rāma and Sītā come to the bank of river Gaṅgā where Sītā eulogises the river. They take bath (01-20).

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While moving around the mountain they see a cave (described) where they enjoy the amorous sport (21-41). Śrī Rāma decorates Sītā's different limbs with various flowers and garlands and then retires (42-56).

The 18th chapter titled "Piercing the Eye of a Crow" contains 31 verses. Once Śrī Rāma rests in the lap of Sītā, a crow called Devadatta afflicts Sītā (01-07). Sītā tries to stop him as Śrī Rāma is in sleep (06-07) but when Śrī Rāma gets up and sees the crow harassing Sītā, He tries to stop Him but he disregards Him (08). Śrī Rāma then takes up a stalk of grass (इषीका) and discharges it as a missile (अस्त्रम्) at the crow (09). The crow runs in the three worlds but finally comes to His refuge (10-12). Śrī Rāma says that the missile is unfallible so the crow must give one of his part. The crow offers one of his eyes (लोचनम्) (13-18) and eulogises Him (19-29). Afterwards Śrī Rāma spends the time happily (30-31).

The 19th chapter named "Sumantra's Return" contains 62 verses. Bhuṣuṇḍa's question about (i) Bharata's returning from his maternal Uncle's home, (ii) His reaction towards Kaikeyī, (iii) Sumantra's returning without Śrī Rāma, (iv) Bharata's rule and (v) Daśaratha's news (01-06).

Sumantra before returning Ayodhyā meets Guha, stays there and both grieve over Śrī Rāma's exile (07-10). Sumantra returns to Ayodhyā. The citizens are sad but censure Kaikeyī and Daśaratha (11-21). They ask Sumantra about Śrī Rāma (22-26ab). Sumantra narrates everything (26cd-31ab). The citizens censure Kaikeyī and Daśaratha again (31cd-37ab). Then Sumantra goes to the palace. The queen laments (37cd-41). On hearing Śrī Rāma's news Daśaratha faints (42-62).

The 20th chapter titled "Sumantra conveys Śrī Rāma's message" comprises of 69 verses. Daśaratha worries about Śrī Rāma, Sītā and Lakṣmaṇa blames himself for their condition (01-17). Sumantra reports Śrī Rāma's journey from Ayodhyā to Cirtakūṭa through river Tamasā, Guha's Śṛṅgaverpura, river Gaṅgā (18-69).

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The 21st chapter named “Sumantra consoling Kauśalyā and Daśaratha” comprises of 57 verses. King Daśaratha laments over himself and his condition without Śrī Rāma (01-10). Kauśalyā and Sumitrā lament (11-17). Sumantra consoles them by saying that Śrī Rāma has incarnated for the benevolence of the three worlds along with Jānakī, who is the incarnation of goddess Lakṣmī (18-57).

The 22nd chapter titled “Sumitrā consoling (Kauśalyā)” contains 35 verses. Kauśalyā scolds Daśaratha (01-05) who appeases her (06-10). Sumantra retires (11-13). Sumitrā consoles Kauśalyā (14-35).

The 23rd chapter named “Narrating the killing of an Ascetic Boy” comprises of 41 verses. King Daśaratha recalls his past mis-deed and tells Kauśalyā about the curse of an ascetic (01-06). Daśaratha in his princehood goes for hunting on the bank of river Sarayū and as he is skilled in discharging arrows on hearing the sound, he discharges an arrow thinking that somebody is drinking water (07-12). But he hears the cry of a boy (13). He rushes there and sees an ascetic boy pierced by his arrow (14-15). The boy laments over his parents (16-41).

The 24th chapter named “Death of Daśaratha” comprises of 70 verses. The narration continues. Daśaratha, with pitcher full of water in his hand goes near the blind parents of the boy (01-02) and before he offers water to drink. They ask the reason of the late arrival (03-07) to whom Daśaratha reports the fact (08-13). The parents lament and scolds Daśaratha (14-37) and curse him to die in the pangs of separation from the son (38-48). Then they die (49). Daśaratha relates that curse with the present situation and dies (50-69). The queens lament (70).

The 25th chapter titled “Grieving on Daśaratha’s Death” contains 86 verses. Next morning the citizens grieve on Daśaratha’s death (01-27). When Kauśalyā laments (28-62) Arundhatī consoles her (63-68). Vasiṣṭha calls ministers and discusses about (i) arrangement, (ii) calling Bharata from his maternal uncle, because Śrī Rāma is in

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exile, (iii) preservation of Daśaratha's dead body till Bharata comes (69-82). The citizens lament (83-86).

The 26th chapter titled "Arrival of Bharata" contains 89 verses. Sage Vasiṣṭha orders messengers to take Bharata back as immediately (01-09) At Kekaya country Bharata dreams evil since the time of Daśaratha's death (10-25) and he reports to his friend and even Śatrughna (26-37). The messenger arrives to Bharata and convey sage Vasiṣṭha's message (38-43). Bharata takes permission of his maternal uncle and leaves for Ayodhyā (44-72). On his return Bharata sees Ayodhyā sad and the citizens gloomy (73-88). Kaikeyī rushes to welcome Bharata (89).

The 27th chapter named "Bharata's Lamentation and Ceusuring Kaikeyī" comprises 51 verses. Bharata inquires about the well being of the citizens, parents and brothers (01-02). Kaikeyī reports about Daśaratha's death (03-05ab). Bharata faints. Kaikeyī lifts him up and Bharata laments again (05cd-08). He asks the reason of the king's death (09ab). Kaikeyī informs about the past events (09cd-29). Bharata scolds her and grieves (30-51).

The 28th chapter titled "Bharata Meeting Kauśalyā" contains 78 verses. Bharata meets Kauśalyā and weeps. He remembers Śrī Rāma's exile and faints. Śatrughna lifts him up (01-04) and rebukes Kaikeyī (05-13). Knowing Mantharā as the cause of this ruin Śatrughna beats her (14-24). Bharata stops him (25-28) Kauśalyā reports about everything (29-39). Bharata assures Kauśalyā to coronate Śrī Rāma on the throne and he would remain as His devotee (40-42). He further enumerates the people who are the non-believer in Śrī Rāma and hence would go to hell called raurava (43-73). Kauśalyā consoles Bharata (74-77). Next morning sage Vasiṣṭha arrives to the palace (78).

The 29th chapter titled "Bharata's Grief" comprises of 47 verses. Sage Vasiṣṭha enters into the palace and observes the ministers grieving (01-07). Vasiṣṭha consoles Bharata to prepare for the purificatory rite of Daśaratha (08-14). He shows Daśaratha's body to

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Bharata (15-21) who laments bitterly and faints (22-32). Vasiṣṭha and Jābāli console Bharata (33-42). Bharata prepares for the purificatory rites by gathering fuel sticks (43-47).

The 30th chapter named “Daśaratha’s purificatory Rite” contains 43 verses. Next morning Bharata laments (01-12). Vasiṣṭha asks to bathe Daśaratha’s dead body (13-16). Bharata goes to Kauśalyā’s chamber and prepares the deadbody for cremation (17-20). Bharata, Śatrughna and others join in the funeral procession (21-36). Bharata performs the rite (37-43).

The 31st chapter titled “Bharata’s Departure” comprises of 100 verses. Bharata and Śatrughna embrace each-other and lament (01-05). They offer libations to the dead father in river Sarayū (06-13). On return Bharata looks Ayodhyā like a cemetery, so he determines not to enter (14-19). Vasiṣṭha takes him into the city. Bharata performs all the ceremonial offerings gives charity (20-39). The ministers take a decision to enthrone Bharata (40-46), but Bharata expresses his unwillingness, as Śrī Rāma is the most appropriate king (47-60). Bharata asks Śatrughna, mothers, sages, ministers and citizens to accompany him so that he can bring back Śrī Rāma, Sītā and Lakṣmaṇa (61-91). They stop near the bank of river Gaṅgā (92-100).

The 32nd chapter named “Guha’s Inquiry” contains 77 verses. Guha sees Bharata’s army on the bank of river Gaṅgā and suspects whether he has come to attack on Śrī Rāma (01-13). His warriors besiege and stop Bharata’s army (14-24). Guha approaches Bharata to know his purpose (25-29). Sumantra introduces Guha as a friend of Śrī Rāma (30-33). Guha meets Bharata and offers them food (34-39). Bharata asks Guha about the path to go to Śrī Rāma (40-47). Guha still doubts (48-54). Bharata confesses his mother’s blunder and expresses his determination to coronate Śrī Rāma as the king (55-66). Guha becomes happy on hearing Bharata’s reliable words. At that night Bharata, Śatrughna and Guha discuss about the miserable condition of Śrī Rāma during exile (67-77).

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The 33rd chapter named "Narration by Guha" contains 25 verses. Guha narrates the events to Bharata (01). He shows the Ingudī tree where they have resided (02-03) conversing overnight about Śrī Rāma (04-08), Lakṣmaṇa's lament over the miserable condition of Śrī Rāma and Sītā (09-16ab), an ascetic life style (16cd-17), convincing Sumantra and others to return (18-24). On hearing the narration Bharata feels extreme pain (25).

The 34th chapter titled "Description of Hospitality to Bharata by Bhāradvāja" contains 193 verses. Bharata and mothers pass the night there (01-11). Next morning Guha shows the further path and Bharata with the army cross the river Gaṅgā (12-27). They reach at Bhāradvāja's hermitage (28-46). The sage welcomes them (47-50). Bharata admits his mother's blunder and expresses his wish to coronate Śrī Rāma (51-67). The sage offers food (described in full detail) with the help of Viśvakarmā, Indra and others (68-192). The reward of listening to the event of hospitality to Bharata given by Bhāradvāja is given (193).

The 35th chapter named "Departure of the Army" comprises of 49 verses. Next morning Bharata expresses obligations of the sage and praises his hermitage similar to the heaven (01-15). Sage shows the path of Mt. Citrakūṭa (16-24). Bharata expresses thanks and departs with the mothers and the army (25-49).

The 36th chapter titled "Arrival at the Mt. Citrakūṭa" contains 71 verses. They arrive at Mt. Citrakūṭa (01). Bharata asks Śatrughna and the army to search for Śrī Rāma (02-18). Śatrughna and army are not unable to find Him (19-25). Then Bharata enters into the dense forest and others follow him (26-32). Due to the noise of the army the animals run away and the birds fly away (33-38). Lakṣmaṇa infers first about some army but later on he is sure about Bharata's army (39-46). He becomes wrathful about Bharata's wicked intension and gets ready for the war (47-56). Śrī Rāma appeases him (57-69). Bharata asks sage Vasiṣṭha to bring mothers and all of them go to Śrī Rāma (70-71).

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The 37th chapter named “Bharata meeting Śrī Rāma” contains 31 verses. Bharata sees Śrī Rāma and Sītā near the hut of leaves in the attire of an ascetic (01-16). Bharata laments over their miserable condition comparing with their royal pleasures (17-26). Bharata and Śatrughna embrace Śrī Rāma. Sumantra becomes happy (27-31).

The 38th chapter titled “Pleasant Conversation with Śrī Rāma” comprises of 39 verses. Śrī Rāma is happy and inquires for the father (01-27). Bharata narrates all the events (28-39).

The 39th chapter named “Offering Libations to the Father” contains 38 verses. Śrī Rāma, Sītā and Lakṣmaṇa lament (01-12). Bharata consoles them and requests to offer the libations to Daśaratha (13-18). They take bath and Śrī Rāma offers libations to Daśaratha (19-22). All of them lament (23-38).

The 40th chapter titled “Śrī Rāma’s Advice (I)” contains 41 verses. Sage Vasiṣṭha and the queens arrive there (01-08). Śrī Rāma, Sītā and Lakṣmaṇa bow down to the mothers who express their sorrow for Sītā’s condition (09-14). Śrī Rāma bows down to Sage Vasiṣṭha (15-21ab) and asks them to take rest (22cd-24). Next morning Bharata urges Śrī Rāma to return Ayodhyā to rule over the kingdom and to appease the subjects (25-33). Śrī Rāma denies and advises to keep the father’s promise and to face the destiny (34-41).

The 41st chapter titled “Śrī Rāma’s Advice (II)” comprises of 29 verses. Bharata rebuking Kaikeyī wishes to punish her, who is the root-cause of all the miseries (01-12). He again urges Śrī Rāma to occupy the throne (13-17). Śrī Rāma speaks about the two boons, Bharata’s coronation, and Śrī Rāma’s exile (for 14 years) (18-24). Śrī Rāma asks Bharata to return to Ayodhyā and to keep the father’s promise (25-29).

The 42nd chapter named “Returning and the Preaching of the Arrangement” contains 51 verses. Sage Jābālī urges Śrī Rāma to protect the religion by controlling the kingdom and protecting the subjects (01-17) but Śrī Rāma asks Bharata to return and observe the

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truthfulness that protects the religion (18-30). Vasiṣṭha describes the origin of the world and declares Śrī Rāma as the Supreme Person incarnated as the son of Daśaratha (31-42). Jābālī and others again requests Śrī Rāma to return but He denies (43-50). They retire (51).

The 43rd chapter titled “Offering Wooden Shoes” contains 63 verses. Vasiṣṭha instructs Śrī Rāma to follow the command (01-05). Śrī Rāma prefers to follow His father’s command (06-07). Bharata wishes to practice the vow of fasting till Śrī Rāma agrees to return (08-11). Śrī Rāma asks him to rule over the kingdom and to protect the subjects (12-28). Gods, Gāṇḍharvas and others come to Bharata and inform him about the purpose of Śrī Rāma’s incarnation and retire (29-39). Bharata expresses his inability to keep the subjects happy (40-47ab). Śrī Rāma is sure that Bharata can do it with the help of skilled ministers (47cd-50) and expresses His firmness for exile (51-52). Sage Vasiṣṭha asks to give the wooden shoes to Bharata (53-59). Bharata accepts the wooden shoes (60-63).

The 44th chapter named “Description of the wooden shoes” comprises of 31 verses describing the religious and spiritual qualities of the wooden shoes (01-29). Bharata places the wooden shoes on his head and leaves the place (30-31).

The 45th chapter named “Bharata entering into the city” contains 58 verses. Bharata circumambulates (प्रदक्षिणा) Mt. Citrakūṭa (01-11). They all come to the hermitage of Bharadvāja who blesses Bharata (12-18). Bharata talks about Śrī Rāma’s firm decision, the purpose of His incarnation and Bharata’s determination to rule over the kingdom from the Nandigrāma (19-28). Bharata and others start for Ayodhyā (29-37) via Śṛṅgaverapura (38-39ab). Sumantra describes the gloomy condition of Ayodhyā (39cd-52) and Bharata admits Sumantra’s Statement (53-57). Bharata while observing the place empty feels pain (58).

The 46th chapter titled “Going towards Nandigrāma” contains 29 verses. Bharata denies to stay there where there is neither Daśaratha nor Śrī Rāma, etc. but he wishes to stay at Nandigrāma outside

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Ayodhyā till Śrī Rāma returns (01-10). The three mothers and sage Vasiṣṭha confer blessings (11-12). Bharata reiterates his promise⁵² (13-24). He installs wooden shoes on the throne and adores them (25-28). The reward of listening Śrī Rāma's wooden shoes is given (29).

The 47th chapter titled "Worship of the Wooden Shoes in the Section of Rule through the Wooden Shoes (I)" comprises of 18 verses. The worship of the wooden shoes with the materials like saffron, flowers, rice, etc. yields happiness, wealth, good fortune, etc. (01-18).

The 48th chapter named "Remedy against Accessive Rain in the Section of Rule through the Wooden Shoes (II)" contains 55 verses. Once there rains excessively⁵³ on the kingdom of Ayodhyā (01-03). The people are in miserable condition (04-15). They request Bharata for protection (16-21). Bharata asks them to worship Śrī Rāma's wooden shoes (22-24). The citizens eulogise Śrī Rāma's wooden shoes (25-45). The excessive rain stops and the peace prevails prior (46-52). The reward of listing Śrī Rāma's eulogy is given (53-55).

The 49th chapter titled "Remedy against Drought in the Section of Rule through the Wooden Shoes (III)" comprises of 63 verses. Once there prevails the drought over the kingdom of Ayodhyā (01-07). The people are in miserable condition (08-14). They approach Bharata and request (15-26). Bharata asks them to worship Śrī Rāma's wooden shoes (27-33). The people eulogise Śrī Rāma as the Supreme Person (34-57) and retire (58-63).

The 50th chapter named "The Rainfall in the Section of the Rule through the Wooden Shoes (IV)" comprises of 19 verses. By the

⁵² Cp. 02/45/19-28 above.

⁵³ cf. अतिवृष्टिरनावृष्टिः शलभा मूषकाः शुकाः ।

प्रत्यासन्नाश्च सजानः षडेता ईतयः स्मृताः ॥

Excessive rain, drought, locusts, rats, parrots and the invasions of enemy king are the six natural portents.

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grace of Śrī Rāma's wooden shoes the rain falls and the earth becomes green that makes the people happy (01-19).

The 51st chapter titled “Vasiṣṭha's Eulogy in honour of Śrī Rāma's Wooden Shoes in the Section of Rule through the Wooden Shoes (V)” contains 59 verses. The Ionian Greek army of Nepal once invades Ayodhyā (01-03). Bharata prepares the army for protection (04-11). The people lead by Bharata approach Vasiṣṭha (12-15). Bharata requests Vasiṣṭha, the family priest (पुरोहित) to favour the kingdom (16-20). Vasiṣṭha is aware of the situation (21-25). Bharata requests for protection (26-28). Vasiṣṭha advises to kill the chief general called Mahākola (महाकोलः) and that will weaken the enemy army (29-35). Bharata urges Vasiṣṭha to worship Śrī Rāma's wooden shoes to remove troubles (36-39). Vasiṣṭha eulogises Śrī Rāma as Supreme Brahman (40-44) and His wooden shoes (45-54). The voice comes out from the wooden shoes consoling the subjects who pay homage to the wooden shoes with saffron, flowers, etc. (55-59).

The 52nd chapter named “Rain of Weapons in the Section of Rule through the Wooden Shoes (VI)” contains 35 verses. A huge numbers of missiles and weapons fall from the sky by the power of wooden shoes (01-04). The enemies are defeated (05-18). The enemies frightened by the rain and run hither and there (19-29). The reward of worshipping wooden shoes is given (30-35).

The 53rd chapter titled “Divine Men Protecting the Cows in the Section of Rule through the Wooden Shoes (VII)” comprises of 45 verses. The cows of a Brahmin are once stolen by the thieves (01-13). Śatrugna goes to bring the cows back but the cows already released and the thieves tied up by the divine men (पार्षदाः) looking like Śrī Rāma (14-42). Śatrugna also worships the wooden shoes (43-45).

The 54th chapter named “Defeating demons Bāṇa and Rāvaṇa in the Section of Rule through the Wooden Shoes (VIII)” comprises of 15 verses. Once the demons named Bāṇa and Rāvaṇa wishing to

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steal the wooden shoes, come to Nandigrāma (01-05) but they see the wooden shoes protected by the sudden light on all sides (06). They secretly try to lift up but are unable to do and run away (07-15).

The 55th chapter titled “Extracting the formula in the Section of Rule through the Wooden Shoes (IX)” contains 41 verses. Once Sanatkumāra visits to salute wooden shoes (01-02). Bharata welcomes him (03-06). Bharata is fortunate by getting the opportunity to worship Śrī Rāma’s wooden shoes (07-18). On Bharata’s request (19-20) Sanatkumāra reveals the secrets of the sacred formula of the wooden shoes (पादुकामन्त्रोद्धार) (21-41).

The 56th chapter named “Singing Glory of the Armour Formula in the Section of Rule through the Wooden Shoes (X)” comprises of 34 verses. Sanatkumāra describes the armour formula (पादुकाकवचम्) (01-31) followed by the reward (32-34).

The 57th chapter named “Preaching the Principles in the Section of Rule through the Wooden Shoes (XI)” contains 27 verses. Sanatkumāra describes Śrī Rāma’s wooden shoes as the Supreme Reality that functions triply named Brahmā, Viṣṇu and Maheśa and by taking the incarnations (01-13). The Reality has four manifestations (चतुर्व्यूहाः) viz. Vāsudeva, Saṁkarśana, Pradyumna as well as Aniruddha and the same is the material cause of all the beings (14-27).

The 58th chapter titled “Conclusion of the Section of Rule through the Wooden Shoes (XII)” comprises of 28 verses. Bharata eulogises Śrī Rāma’s wooden shoes (01-15). Brahmā describes the benefits of worshipping Śrī Rāma’s wooden shoes to Bhuṣuṇḍa (16-28).

The 59th chapter named “Description of mt. Citrakūṭa” comprises of 37 verses. After Bharata’s departure while Śrī Rāma and Sītā passed their time in Citrakūṭa (01-05). Lakṣmaṇa inquires how Śrī Rāma would accomplish the task of gods (देवकार्यम्) by killing demons (06-09). Śrī Rāma expresses to do the same with the help of

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Lakṣmaṇa (10-14). Lakṣmaṇa assures to carry out whatever the commands (15-23) and describes the beauty of Mt. Citrakūṭa (24-37).

The 60th chapter titled “Lakṣmaṇa’s Calmness” contains 29 verses. Śrī Rāma speaks about the greatness of Mt. Citrakūṭa which destroys the agonies and the sins of its viewers and visitors (01-29).

The 61st chapter named “Sukhita’s Arrival” comprises of 43 verses. Sukhita and others after hearing the news of Śrī Rāma’s exile start for Mt. Citrakūṭa (01-32). They lament over Kaikeyī’s misdeed and compares Śrī Rāma’s miserable conditions with the royal pleasures (33-43).

The 62nd chapter titled “Sukhita Meeting Guha” contains 31 verses. On their ways Sukhita and others arrive at the bank of river Tamasā where they meet Śrī Rāma’s friend Guha (01-10). Guha expresses joy for meeting Sukhita, the foster father of Śrī Rāma’s childhood (11-22). Sukhita appreciates Guha because Śrī Rāma stayed there (23-29). Guha offers hospitality (30-31).

The 63rd chapter named “Arrival of the People of Vraja at Mt. Citrakūṭa” comprises of 29 verses. They reach Bharadvāja’s hermitage (01-04) where Bhāradwāja welcomes them and talks about Śrī Rāma (05-16). Next morning they travel further and arrive at mt. Citrakūṭa (17-29).

The 64th chapter titled “Arrival of the People of Vraja” contains 27 verses. The people of Vraja reach the bank of river Gaṅgā (मन्दाकिनी) (01-04). On hearing the noise Śrī Rāma sends Lakṣmaṇa for the inquiry (05-07). Sukhita and others are happy to see Lakṣmaṇa in the guise of an ascetic and embrace Him (08-10). Lakṣmaṇa expresses happiness (11-13). The cowherds express their unhappiness for their miserable condition (11-19). Lakṣmaṇa tells them about Kaikeyī’s misdeed (20-27).

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The 65th chapter named “Sukhita’s Lamentation” comprises of 29 verses. Sukhita rushes towards Śrī Rāma (01-03). Śrī Rāma bows down to Sukhita and Māṅgalyā (04-09). He takes them in the hut and introduces Jānakī (10-13). He inquires about the welfare of Vraja (14-19). Sukhita urges Śrī Rāma to return Ayodhyā, as the cows and the cowherds suffer the pangs of separation from him (20-29).

The 66th chapter titled “Giving Message” contains 30 verses describing Śrī Rāma’s message to Nandana, Rājinī and the people of Vraja for their well being (01-13). Sukhita describes their pangs of separation from Śrī Rāma and their constant remembering about His sports (14-30).

The 67th chapter named “Hospitality to Sukhita” comprises of 55 verses. Śrī Rāma tells Sītā and Lakṣmaṇa to cook the different types of food for Sukhita and others (01-10). Sītā remembers her friends who reveal there immediately to cook (11-18). A large kitchen-pavilion is fashioned immediately by Sītā’s super natural power and her friends start serving the guests (19-38). They entertain the gusetes (39-55).

The 68th chapter titled “The procedure of Hospitality to Sukhita” contains 47 verses. Śrī Rāma asks them to take bath in the river (01-11), to enjoy the food in the pavilion and move leisurely in the vicinity of mt. Citrakūṭa (12-23), Śrī Rāma asks Lakṣmaṇa and the maid servants to serve them accordingly (24-46). Lakṣmaṇa follows Śrī Rāma’s instructions (47).

The 69th chapter named “Hospitality of Cowherds and cowherdesses” comprises of 43 verses. Śrī Rāma takes them to the bower and offers hospitality (01-05). The cowherds and cowherdesses take bath in the river (06-12). Śrī Rāma, Lakṣmaṇa and Sītā offer them different types of food (13-26). Śrī Rāma sports with them, while Gaṇḍharvas play instruments (27-43).

The 70th chapter titled “Conversation during the Stay of Cowherd Leader” contains 51 verses. Next morning Sukhita reports Śrī Rāma

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about Bharata's devotedness to Him and his vow of an asceticism (01-11). Śrī Rāma expresses sorrow for the same (12-17). He thanks Māṅgalyā and others for their visit (18-31). Sukhita requests Śrī Rāma return to Ayodhyā to delight the people (32-38). Śrī Rāma consoles them (39-51).

The 71st chapter named "Calling Nandana" contains 29 verses. Sukhita reminds Śrī Rāma about His playing flute and delighting the cows (01-05). Śrī Rāma asks Sukhita to send a messenger (06-10). Sukhita sends a cowherd named Shūra to bring Nandana there where Śrī Rāma lives (11-13). Shūra quickly goes to Nandana and conveys Śrī Rāma's message (14-21) along with the beautiful description of mt. Citrakūṭa (22-29).

The 72nd chapter titled "Nandana's Departure (I)" comprises of 37 verses. Nandana gets the message and wishes to start (01-08). He informs Rājinī and wishes to take her and the daughter Sahajā there (09-25). Nandana informs Shūra to start next day (26). Shūra goes to Nandigrāma (27-37).

The 73rd chapter named "Nandana's Departure (II)" contains 35 verses. Nandana goes to Nandigrāma and meets Bharata who requests him to stay there as he is dearer to Śrī Rāma (01-09). Nandana assures Bharata to bring Śrī Rāma back (10-15). Bharata asks Nandana to report Śrī Rāma about the dry environment of Nandigrāma (16-21). Nandana consoles Bharata that rule over the kingdom devotedly (22-27). Next morning Nandana takes bath in the river, gives charity to the Brahmins and starts towards Citrakūṭa along with Rājinī, Sahajā and other cowherds and cowherdresses (28-35).

The 74th chapter titled "Meeting of the Two Groups of the People of Two Cowherd Leaders" contains 29 verses. Nandana arrives at Mt. Citrakūṭa where he sees the cowherds of Sukhita (01-16). They ascend the mountain (17-19). Śrī Rāma sends Lakṣmaṇa to welcome them (20). They are happy after seeing Śrī Rāma and meet cordially

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(21-27). Nandana and his cowherd-family meet Sukhita and his cowherd-family (28-29).

The 75th chapter titled “Amorous Sports with cowherdesses” contains 45 verses. Śrī Rāma offers hospitality to Nandana and both the groups reside at Mt. Citrakūṭa (01-03). Śrī Rāma with a desire to enjoy the sports with Sahajā and the cowherdesses, takes the support of His Illusory Power (योगमाया) and sports with them (04-45).

The 76th chapter named “Inquiry about the Merit (सुकृतम्) of the People of Vraja” contains 26 verses. Jānakī beholds Śrī Rāma sporting with Sahajānandinī and inquires about the merit of the people of Vraja (01-03). She praises their sport (04-19) and inquires about Sahajā’s merit precisely (20-26).

The 77th chapter named “Description of Female Devotional Lovers” comprises of 53 verses. Śrī Rāma classifies the souls in twelve categories initially of two types (I) Bound ones (मुक्ताः) and (II) Liberated ones (बद्धाः) (01-08). The bound ones are (i) Liberation-wishers (मुमुक्षवः) and Enjoyment-wisher (बुभुक्षवः) (09-10). The Liberation-wishers are (i) Knowledge supported one (ज्ञानसाधनाः) and (ii) Supported ones by other means (अन्यसाधना). The knowledge supported ones are (i) practitioners (उपासना रताः) and (ii) devotees (शुद्धभक्तिमन्तः)⁵⁴ (11-16). The Supported ones by other means are (i) Totally Surrendered ones (प्रपन्नाः) and (ii) Resorted to the preceptors (श्रिताचार्याः) (17-25). The Surrendered ones are (i) Self-Confident ones (दृप्ताः) and (ii) Confident on the Lord (आर्ताः) (26 - 29ab).

The Liberated ones are (i) Eternally liberated ones (नित्यमुक्ताः) and (ii) Occasionally liberated ones (कादाचित्क-मुक्ताः) (29cd-36). The Eternally liberated ones are (i) Servants (परिजनाः) and (ii) Serving

⁵⁴ Devotee शुद्धभक्तिमन्तः (02/77/16) implies the pure Devotional Love and hence it stands for माधुर्यभक्ति.

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objects (परिच्छदाः) (37-38). The Occasionally liberated ones are (i) The worshipper of the Lord's attributive form (भागवताः) and (ii) The worshippers of the Lord's attributeless form (केवलाः) (39-41). The worshippers of the Lord's attributive form are (a) Attendants (गुणपराः) and (b) Servants (किंकराः) (42-43). The worshippers of Lord's attributeless are (a) Concentrating on the absence of the worldly afflictions (दुःखाभावैकतत्पराः) and (b) Concentrating on the removal of the worldly afflictions (44-46). According to them, the best of them are the people of Vraja who are devoted servants and hence enjoy liberation without return to this world (47-48). Those devoted to pure devotional love are eternally accomplished ones because they enjoy the eternal sport like Him (49). Both of these (described in 16, 37-38 above) are being eternally liberated incarnate with Him as an attendant and the serving objects (50-53).

The 78th chapter titled "Churning of the Milky Ocean (I)" comprises of 27 verses. Śrī Rāma spoke: The eternally liberated 3,50,14,810 female companions (described) have manifested along with goddess of Wealth at the time of the churning of the Milky ocean (01-07). Sītā spoke: when the milky ocean was, churned by whom and for what reason (08-09). Śrī Rāma spoke: In the Kruta Era demons harrass the gods by snatching away the powers and the liabilities like the share of the oblations in the sacrifice (10-25). The gods seek refuge of Lord Viṣṇu (26-27).

The 79th chapter named "Hymn composed by the Gods in the Section of Churning the Milky Ocean (II)" contains 31 verses. The gods worship Lord Viṣṇu who reveals there (01-10). The gods eulogise Him as the Supreme Person endowed with innumerable auspicious qualities, the inner witness of everything and so on (11-29). Lord Viṣṇu is pleased (30-31).

The 80th chapter titled "Viṣṇu's Counsel in the Section of Churning the Milky Ocean (III)" comprises of 19 verses. Lord Viṣṇu asks gods to acquire the nector (मृतसंजीविनी) from the milky ocean for their victory and demons' defeat (01-08). He shows Mt. Mandāra as

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the churning rod, Vāsuki as the churning rope as well as the demons as the churning helpers and asks them to churn (09-19).

The 81st chapter named “Accomplishment of the counsel in the section of churning the Milky Ocean (IV)” contains 23 verses describing Indra’s doubt and Lord Viṣṇu’s solution to protect the nector from the demons (01-10). Indra’s question about the method of churning and Lord Viṣṇu’s reply to gather Mandāra mountain as a churning rod and Vāsukī-serpent as the rope (16-21) and disappears (22). Brhaspati is asked to approach Śukrācārya who welcomes him heartily (23).

The 82nd chapter titled “Accepting the Proposal in the section of Churning the Milky Ocean (V)” contains 20 verses. Brhaspati approaches Śukrācārya and puts the proposal of churning the ocean by the gods with the help of demons and to divide the things they get from the ocean (01-11). Śukrācārya requests demons to join hand with gods in order to get gems from the ocean (12-19). The demons accept the proposal (20).

The 83rd chapter titled “Tortoise-Incarnation in the section of Churning the Milky Ocean (VI)” comprises of 31 verses. While returning to Mt. Mandarācala the gods and demons are drop it due to the heavy weight which crushes many gods and demons under it (01-06). They think of Lord Viṣṇu who reveals on Garuḍa, protects the crushed ones and lifting up the mountain places it in the ocean (07-12). Both the gods and demons start churning but the mountain doesn’t move. The demons catch the Vāsuki from the mouth and gods from the tail side (13-15). The mountain getting no proper support sinks down and hence Lord Viṣṇu incarnates as Tortoise and gives a support on His back (16-18). While churning the ocean the poisonous fire is generated from Vāsukī’s mouth. The demons are burnt and Lord Viṣṇu showers the rain (19-26). Lord Viṣṇu assumes the form (described) like Lord Śrīkrṣṇa there and joins Himself in the churning process. The celestial damsels, Gaṇḍharvas and others praise Him (27-31).

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The 84th chapter named “Partaking the Poision in the section of Churning the Milky Ocean (VII)” contains 25 verses. When the ocean is churned, the deadly poison comes out which is harmful to the three worlds (01-06). The gods and demons are panicked by the effect of the poison (07). Lord Viṣṇu asks them to propitiate Lord Śiva (08). They eulogise Lord Śiva requesting Him to partake the poison for the protection of the three worlds (09-12). Lord Śiva partakes the poison (13-18). Lord Viṣṇu eulogises Lord Śiva (19-25).

The 85th chapter titled “Manifestation of Goddess of Wealth in the Section of Churning the Milky Ocean (VIII)” comprises of 47 verses. During the churning of the ocean, the frightened aquatic animals run away (01-16). Different gems come out and are taken possession by different persons such as wish-fulfilling cow (कामधेनुः) is taken away by the sages like Vasiṣṭha and others (17-20). The horse called Ucchaiśravā and Elephant called Airāvata are taken away by demon king Bali (21-28). The wish-fulfilling Tree (परिजात) and the heavenly damsels are taken away by Indra (29-35). Then the goddess of Wealth comes out and all are dazzled by her lusture (36-47).

The 86th chapter named “Selection of a Bridegroom by the Goddess of Wealth in the Section of Churning of Milky Ocean (IX)” comprises of 29 verses. The 3,50,14,810 damsels⁵⁵ come out following the goddess of Wealth (01-02). The ocean is anxious about her marriage and asks her to select her own bridegroom (03-15). Lakṣmī moves around in the three worlds but does not get the suitable one (16-27ab) and speaks (27cd-29).

The 87th chapter titled “Description of Lakṣmī’s Selection in the Section of Churning the Milky Ocean (X)” contains 39 verses. The goddess of Wealth talks with her mind (thinking her to be a female friend - सखि) to come to the decision to select Lord Viṣṇu, the protector of the three worlds, the sole object of the Yogis and devotees, etc. (01-12) and puts the garland around Lord Viṣṇu’s neck

⁵⁵ There are the cowherdresses mentioned in 78/01-07 above.

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(13). The gods delight by the increase of their wealth too (14-22) and recite the Viṣṇu's hymn and Śrī Śūktam in honour of both of them (23-26). The ocean presents ornaments to Lord Viṣṇu and requests Him to accept the goddess of Wealth as the wife (27-29). Lord Viṣṇu tells about their incarnations and disappears (30-39).

The 88th chapter named "Origin of Nectar in the Section of Churning the Milky Ocean (XI)" contains 35 verses. The daughters of the ocean merge in the body of Lord Viṣṇu (01). Śrī Rāma informs Jānakī about the identity of the daughter of the ocean with the cowherdresses who will sport as the friend of Sītā (02-09). But Sītā sticks the narration of the ocean churning (10). The wine comes out from the ocean and the demons snatch it away (11-20). Then Dhanvantari comes out with the pitcher of Nectar in his hand (21-27).

The 89th chapter titled "Manifestation of Goddess Mohinī in the Section of Churning the Milky Ocean (XII)" comprises of 35 verses. The quarrel starts between the gods and demons (01-17). Lord Viṣṇu manifests in the form of goddess Mohinī (her beauty is described). The demons are dazzled by her beauty (18-33). Mohinī comes and stops their quarrel (34-35).

The 90th chapter titled "Partaking Nectar in the Section of Churning the Milky Ocean (XIII)" contains 33 verses. The demons praise her beauty and ask about who she is and what her purpose is (01-04). Mohinī tells them not to quarrel because she will distribute the nectar (15). They request her to distribute the nectar among the demons (16-19) but she admits that she being a lady must not be relied (20-24). The demons still put faith in her and give the pitcher of Nectar for distribution (25-30). She asks them to seat in two rows (31-33).

The 91st chapter named "Drinking Nectar in the Section of Churning the Milky Ocean (XIV)" comprises of 19 verses. Mohinī comes there with a desire to cheat (वञ्चनम्) the demons and to favour the gods (हितैषिणी) (01-07). She starts to offer nectar in the row of

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gods and wine (सुराः) in the row of demons (08-11). A demon named Rāhu takes a seat in the row of gods and drinks the nectar but he is recognized by the sun and the moon who report it to Lord Viṣṇu (12-14). Lord Viṣṇu cuts his head⁵⁶ with Sudarśanacakra and disappears (15-16). The rewards are given (17-19).

The 92nd chapter titled “Demands of the Demon in the Section of Churning the Milky Ocean (XV)” comprises of 52 verses. Rāhu’s fierce head stay in the sky and the gods including sun and the moon are frightened (01-13). They approach Lord Viṣṇu and request Him to remove their fear (14-19). Lord Viṣṇu commands Rāhu’s head would be cut in hundred pieces (20-23). Rāhu is angry due to the backbiting by the sun and the moon (25-30). Lord Viṣṇu tells Rāhu not to do so because they are worthy of propitiation of the three worlds (31-35). Rāhu urges Lord Viṣṇu to fulfill his desires: (i) giving the position among the luminaries of the sky (खेचराणाम्), (ii) Eclipsing the sun and the moon occasionally, (iii) giving the 8th rank among the seven planets affecting the life-span of mortals and (iv) share in the sacrificial oblations (36-44). Lord Viṣṇu informs the sun and the moon about the fulfillment of Rāhu’s desire (45-49). The sun and the moon accept the statement (50). Lord Viṣṇu retires (51-52).

The 93rd chapter named “Defeating the Army of Demons in the Section of Churning the Milky Ocean (XVI)” comprises of 74 verses. On seeing favour on gods, the demons become angry (01-02). The war between gods and demons is described (03-59). The gods shower the lāvā and coals of meteor (60-65). While the demons shower the rain by their illusory power (66). Lord Viṣṇu requested by the gods spreads His illusory power and defeats the demons (67-74).

⁵⁶ The famous मोहिनीमाहात्म्यम् of the Vaiṣṇava Purāṇas also known as महालयामाहात्म्यम् runs further that Mohinī kicks the head of Rāhu which falls on the शिरस्तुङ्ग-peak of Himālayas and the dripping nectar is turned into river named प्रवरा. The trunk (कबन्ध) of Rāhu is turned down facing the earth on which Mohinī standsup. The place of Mohinī standing on the trunk of Rāhu is now a holy place called Nevas (M.P.) where all the gods station personally. Thus Nevas is called महालया i.e. A great city of temples. [vide. Prof. Dr. A.N. Jani’s Kālikā Purāṇa in Gujarati chs.13/72-112]

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The 94th chapter titled “End of the war between Gods and Demons in the Section of Churning the Milky Ocean (XVII)” contains 70 verses. The gods regain their power (01-02). Indra employs his thunderbolt and punishes Bali for using unworthy illusory power (03-21). Indra chops off Jambhāsura’s head with the trident (22-28). Indra kills then the demon named Namuci with the weapon of foam (29-43). The gods defeat the group of demons and partake the nectar (44-56). The gods and demons return to their regions (57-66ab). Śukrācārya revives the wounded demons (66cd-68). The rewards of singing and listening to the event of the churning are (i) Acquisition of wealth, (ii) Destructions of sins and Accumulation of merits (69-70).

The 95th chapter named “Singing the Glory of Ocean Churning and others” comprises of 87 verses. Jānakī praises Lakṣmī who by her beauty deludes all (01-04). Śrī Rāma tells her about goddess Lakṣmī who is the consort of Lord Viṣṇu and who had deluded Lord Śiva and Pārvatī (05-10). Lord Viṣṇu being urged by Lord Śiva and Pārvatī reveals His Mohinī form (11-33). The beautiful form of Mohinī is described (34-63). Viṣṇu then reveals His original form beyond the illusory power (64-75). Lord Śiva describes Lord Viṣṇu as a Supreme Person to Pārvatī (76-80). Śrī Rāma concludes (81-86). The reward of singing and listening the exploits of Śrī Rāma is given (87).

The 96th chapter titled “Delineation of Sahajā’s Nature” in the Section of Dialogue between Śrī Rāma and Sītā” contains 39 verses. Sītā wishes to know about Sahajā’s nature, form, etc. (01-02). Śrī Rāma describes Sahajā as the Supreme Reality (साक्षात्परब्रह्मस्वरूपिणी), the queen of sport of Pramodavana (प्रमोदवनलीलेशी), Eternal, Possessing the form of Existence, Consciousness and Bliss, etc. (03-21). He describes the spot of their sport at the bank of river Sarayū (22-39).

The 97th chapter named “Narrative of Sahajā’s Nature” comprises of 61 verses. Śrī Rāma narrates Sahajā as formed of the devotional

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love, while Sītā as formed of knowledge and Devotion (01-06). Sītā represents the consort associated physically and Sahajā associated immotionally (07-13). Sītā's question and Śrī Rāma's reply about the devotee of pure Devotionla Love and Sahajā as its divine consort that makes clear for Sītā not become jealous for her (14-30). Śrī Rāma adds to feel the feminine nature of the consort Sahajā who should not be jealous for Sītā (31-34). Sahajā recognizes herself as the non-dual power of Śrī Rāma for giving pleasures, to the devotees (35-38). Śrī Rāma narrates the incident of a female friend devoted to pure Love and who permitted by Sītā sports with Śrī Rāma and attains the pure state of the Self (शुद्धजीवत्वम्) and who always serves Śrī Rāma (39-48). Śrī Rāma concludes that there is no difference between Śrī Rāma and Sahajā. Their union is described in the Vedas and Purāṇas (49-61).

The 98th chapter named "Sports in Citrakūṭa" contains 30 verses describing Sītā's eulogy in honour of Śrī Rāma's consort Sahajā with the prayer at the end to protect (01-30).

The 99th chapter titled "Description of the Amorous sports of the people of Vraja in Citrakūṭa" contains 31 verses. Sītā beholds various sports and different games of devotional love practiced by the cowherdresses (01-31).

The 100th chapter named "Moving Leisurely at Mt. Citrakūṭa" comprises of 37 verses. The surrounding beauty is described (01-07). Śrī Rāma sports there with Sītā and Sahajā (08-18). He invites the six seasons (i) Winter, (ii) Winter-fall, (iii) Spring, (iv) Summer, (v) Monsoon and (vi) Autumn at Citrakūṭa (19-31) and sports with all of them (32-37).

The 101st chapter titled "Advice to Rāvaṇa" contains 53 verses. Pulastya's son Viśravā has (04) sons named Kubera, Rāvaṇa, and Kumbhakarna (as well as Vibhīṣana). From among them Rāvaṇa is extremely powerful and terrific (01-04). God Brahmā hands over Lankā to Kubera as his abode (05). Rāvaṇa practices severe penance and attains the supremacy over the three worlds including the divine

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power of the gods and propitiates Lord Śiva on the bank of river Narmadā (रेवा) (06cd-19). Lord Śiva grants him the knowledge of the Vedas and Vedāṅgas (20-25) but he envies Lord Viṣṇu and His devotees (26-29). Rāvaṇa is instigated by demons to win the three worlds and enjoys all the pleasures of the world (30-35). Rāvaṇa remembers his defeat by Vālī and Sahasrārjuna (36-41). The demons instigate him to acquire Laṅkā (42-51). Rāvaṇa informs that Brahmā has given it to Kubera (52). The demons persuades Rāvaṇa to accomplish in own selfish interest (स्वार्थः) (53).

The 102nd chapter titled “Rāvaṇa’s March of Victory” comprises of 41 verses. The demon named Krūramukha conveys Rāvaṇa’s messages to leave Laṅkā for Rāvaṇa’s rulership (01-06). Kubera does not accept and hence both prepare that army for the battle (07-21). Pulastya persuades, but he does not accept the advice (22-41).

The 103rd chapter named “Description of Alakā-city” contains 41 verses. Pulastya points out Alakā-city (described) in the North near Gaṅgā (01-38). He asks him to rule over there (39-41).

The 104th chapter titled “Rāvaṇa’s Coronation” comprises of 35 verses. After receiving pulastya’s instruction Kubera goes to the city of Yakṣas named Alakā in the North (01-04). Lord Śiva graces the city with all types of prosperity (05-10). Rāvaṇa takes hold of the kingdom of Laṅkā (11-12). The ceremony of Rāvaṇa’s coronation is performed by king Bali, Pulastya, etc. (13-35).

The 105th chapter titled “Rāvaṇa Acquiring the Boons comprises of 27 verses. Rāvaṇa practices severe penance and worships Lord Śiva according to the precept along with singing the hymns with dance (01-03). He eulogises Lord Śiva with a song in Toṭaka metre⁵⁷ (04-16). While propitiating Lord Śiva, Rāvaṇa offers his ten heads one after the others and the land becomes wet with blood (17-21). Lord Śiva getting out of the trance, sees the land full of blood comes

⁵⁷ Eventhough the famous Śiva Taṇḍava stotram in Pancacāmara metre in is famous yet the author of the present text gives another composition in Toṭaka metre (13 verses).

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to know about the reason and confers him the boons of Supremecy over the demons and not to die by gods, demons or serpents (22-27).

The 106th (I) chapter named “Rāvaṇa’s Universal Conquest” comprises of 41 verses. Rāvaṇa taking help of Kumbhakarna conquers the three worlds (01-14). He appoints demon chiefs on the thrones of the conquered countries (15). Once Rāvaṇa makes a stay to worship Lord Śiva on the bank of river Narmadā where king Kārtavīrya Saḥasrārjuna is enjoying the water-sports with the queens (16-21). Rāvaṇa’s worship being hindered due to king Saḥasrārjuna’s water-sport becomes angry and threatens him (22-33). King Saḥasrārjuna being fully drunk pays no attention to Rāvaṇa (34-41).

The 106th (II) chapter titled “Rāvaṇa’s Seizure” contains 57 verses. Saḥasrārjuna being undefeated by Rāvaṇa who then shows his terrifying form (01-11). The queens and citizens get frightened by his terrible form (12-28) and sing Saḥasrārjuna’s glory with a prayer to rescue them (29-37). Kārtavīrya comes out of the effect of intoxication, holds Rāvaṇa tightly in his hands, puts him in a cage (like a parrot) and hangs it at the gate of the harem (38-46). The queens get entertainment (47-57).

The 107th chapter named “Rāvaṇa’s Release” comprises of 41 verses. Kumbhakarna and others approach Pulastya and report about Rāvaṇa’s condition (01-08). Pulastya grieves (09-10ab) and reaches to the city of Saḥasrārjuna who welcomes him (10cd-12). Saḥasrārjuna praises Pulastya as a learned sage (13-23). Pulastya appreciates Saḥasrārjuna’s valour along with the great dynasty of Kārtavīrya (i.e. Haihai) (24-33). On his request Rāvaṇa is freed (34-37). King Pulastya and Rāvaṇa take leave of Saḥasrārjuna (38-41).

The 108th chapter named “Rāvaṇa Exercising Diligence” contains 25 verses. Rāvaṇa laments over his defeat and wishes to defeat Saḥasrārjuna (01-11). Pulastya consoles him and asks about Saḥasrārjuna’s recognition as well as his valour (12-18). He instructs Rāvaṇa to propitiate Lord Śiva for higher power (उत्कर्ष) (19-22).

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Rāvaṇa takes leave of Pulastya and starts towards Mt. Kailāsa as well as starts practicing penance (12-25).

The 109th chapter titled “The Result of the Formula (chanted) By Rāvaṇa” comprises of 27 verses. As a result of the severe penance Rāvaṇa acquires strength and wishes to take away Mt. Kailāsa along with Lord Śiva and Pārvatī to Laṅkā (01-04). Śiva’s hosts are bewildered (05). Pārvatī clings to Śiva out of fear (06). Rāvaṇa takes away Mt. Kailāsa across the sky,⁵⁸ places it in Laṅkā and start worshipping Lord Śiva (07-11). He conquers over the world and snatches away the power of the Lords of directions like Agni, Yama, Nirṛti, etc. (12-16) and orders the moon and other gods to attend upon him (17-23). He wants to take revenge of Lord Viṣṇu (24) and hence practises severe penance again (25-27).

The 110th chapter named “Sulocanā’s Inquiry” contains 37 verses. Rāvaṇa’s son Meghanāda marries Sulocanā, the daughter of Śeṣa serpent (01-03). Meghanāda asks once Rāvaṇa about his worry (04-05). Rāvaṇa sings the greatness of valour and motivates Meghanāda to perform some valiant deeds (06-15). Accordingly Meghanāda leaves the place and returns to his chamber (16-19). Looking to his worry Sulocanā asks the reason for the same (20-37).

The 111th chapter titled “Meghanāda’s Joy” comprises of 31 verses. Meghanāda ponders over his wish to conquer the three worlds and to abduct the damsels (01-24). Sulocanā’s female friend gives support to Meghanāda’s ambition and Meghanāda is delighted (25-30). Meghanāda and Sulocanā spend that night happily (31).

The 112th chapter named “Śeṣa Serpent’s Arrival” contains 35 verses. At that night Sulocanā remembers her father who reveals there immediately (01-04). Sulocanā welcomes him (05-06). Her father inquires about her well-being (07-17). She reports about her satisfactory living at her husband’s home (18-35).

⁵⁸ The version of Rāvaṇa taking way mt. Kailāsa is different from that of Śiva Purāṇa where it is stated that Rāvaṇa is unable to lift mt. Kailāsa, because the mt. is pressed down by Lord Śiva with his right toe cf. Shivamahimnastotram 2/12.

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The 113th chapter titled “Meghanāda Acquiring the Boons” contains 44 verses. Meghanāda goes to see Śeṣa serpent and bows down to him (01-11). He asks for the blessings to win Indra (12-16). Śeṣa confers him boons (i) Victory over Indra and other gods along with their retinue, (ii) Fame as a hero in the three worlds, (iii) Subjugating the semi-divine gods and (iv) Indra, etc. attending upon him (17-26). Śeṣa gives him a victory jewel to use as a diadem and initiates with the victory formula (27-31). Śeṣa confers many other boons and retires (32-44).

The 114th chapter named “Mahendra’s Defeat” contains 55 verses. After hearing about Śeṣa’s boons to Meghanāda Rāvaṇa becomes happy (01-04). Meghanāda practices penance and chants the mantra according to the precept at Mt. Vaidūrya resulting into a wonderful chariot (05-09). Meghanāda ascends on the chariot goes to Kubera’s abode and harass (10-21). He then reaches heaven (अमरावती), challenges Indra for a battle (22-23). The battle between Indra and Meghanāda takes place in which Meghanāda defeats Indra (24-55).

The 115th chapter titled “Power of the Demon” comprises of 31 verses. Meghanāda seizes the heavenly reaches as well as the damsels and brings them to Laṅkā (01-03). The pitiable gods take shelter on Mt. Meru (04) and eulogise Lord Viṣṇu (05-07). When Meghanāda goes to Laṅkā, Rāvaṇa is happy (08-13). Rāvaṇa and Indrajit harass gods, the mortals, etc. and abduct the damsels and the semi-gods (14-30). Thus the power of demons grows in the three worlds (31).

The 116th chapter named “Prayer to Lord Viṣṇu” contains 45 verses. At the rise of unrighteousness the righteousness get concealed by the quality of darkness (01-10). Brahmā and other gods take shelter of Lord Viṣṇu (13 adjectives are given) and eulogise Him (11-21). Brahmā reports Viṣṇu about Rāvaṇa who abducting the wives of others and seizing their reaches (22-30). Brahmā requests Him to incarnate for the protection of the three worlds (31-36). Lord

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Viṣṇu appeases them and says that He will take incarnation in the Raghu dynasty (37-38). The gods should also incarnate (39-42). Brahmā and others retire (43). The gods having assumed various form incarnate on the earth (44-45).

The 117th chapter titled “Manifestation of River Gaṅgā” contains 49 verses. Śrī Rāma and Sītā go to sage Atri’s hermitage where they are welcome by Anasūyā (01-06). Sage Atri praises Śrī Rāma as the protector of righteousness (07-10). Śrī Rāma praises the auspicious atmosphere of Atri’s hermitage (11-23). On the request of sage Atri (24-32), Śrī Rāma invokes Gaṅgā at Mt. Citrakūṭa (33-41). The river Gaṅgā admits her manifestation due to Śrī Rāma’s command and sage Atri’s affection (42-49).

The 118th chapter named “Arrival at the Hermitage of Sage Atri” comprises of 21 verses. Thus by Śrī Rāma’s excellence Gaṅgā manifests at Citrakūṭa (01). Sage Atri eulogises Śrī Rāma as a Supreme Person who has incarnated for the sake of righteousness (02-10). The ascetics of Daṇḍaka forest come there (at Citrakūṭa) to greet sage Atri (20-21).

The 119th chapter titled “Ascetic Reporting to Śrī Rāma” contains 33 verses. Sutikṣaṇa, Āṅgīrasa, Uddālaka and other (29 in number) learned ascetics come to the hermitage of sage Atri (01-06). Śrī Rāma and Sītā welcome them (07-08ab). The ascetics report Śrī Rāma about the harassment caused by the demons such as, (i) By eating forest animals, (ii) by destructing the sacrifice, (iii) by making the shrines of gods dirty with urine, etc. and (iv) Destructing their hermitage and gardens (08cd-25). They solicit His protection (26-33).

The 120th chapter named “Arrival of the Gods” comprises of 23 verses. Indra and other gods come to mt. Citrakūṭa (01-03). Sage Atri welcomes them, offers seat and praises them (04-14). Sage Atri reports Śrī Rāma about their arrival and expresses his wish that Śrī Rāma should destroy the demons (15-22). The gods admit that they have come to His shelter (23).

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The 121st chapter titled “Communication With Śrī Rāma” contains 33 verses. The gods communicate with Śrī Rāma about Rāvaṇa’s harassment and depriving the gods of their reaches as well as power (01-28). They request Śrī Rāma to kill Rāvaṇa and then they all retire to their respective abode (29-33).

The 122nd chapter named “Anasūyā’s Hospitality” contains 28 verses. Anasūyā, the wife of Sage Atri decorates Sītā with ornaments (01-02). Anasūyā offers sītā (i) Sandal Paste (03-06), (ii) the garland of flowers (07-11), (iii) divine cloth (12), (iv) lotus-garland (13-17) and (v) the wish-fulfilling plate of food (18-23). Sītā accepts all the things and Anasūyā delighted (24-28).

The 123rd chapter named “Returning from sage Atri’s Hermitage” comprises of 38 verses. They spend that night at Atri’s hermitage (01-03). Śrī Rāma is delighted by their hospitality and expresses thanks for treating Sītā as their daughter (04-25). They ask for the leave (26-27). Atri expresses his sorrow for the separation (28-37). They bow down to Atri and Anasūyā and leave the hermitage (38).

The 124th chapter titled “Returning from sage Atri’s Hermitage” contains 25 verses. After Śrī Rāma leaves the hermitage, the ascetics are unhappy (01-11). Śrī Rāma appeases them (12-13) assuring to remove their troubles caused by the demons in the dakṣiṇa patha⁵⁹ (14-23). The ascetics, Śrī Rāma, Lakṣmaṇa and Sītā depart from the hermitage (24-25).

The 125th chapter named “Śrī Rāma Aiming the Arrow” comprises of 29 verses. Then Śrī Rāma, Lakṣmaṇa and Sītā go on hunting (01-04). Śrī Rāma discharges arrows which fall in the river of Virādha territory in Daṇḍaka forest (05-19). Śrī Rāma sports with Sītā at the bank of river Gaṅgā (20-29).

⁵⁹ The reference of the ascetic returning to Daṇḍaka forest is further mentioned in the ch. 02/130.

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The 126th chapter titled “Pacification to the People of Vraja⁶⁰” comprise of 46 verses. The people of Vraja lament without seeing Śrī Rāma, Lakṣmaṇa and Sītā (01-10). They search for Śrī Rāma in caves, groves, bank of the river, houses as well as in the hut (11-17). They approach sage Atri and report about their condition without Śrī Rāma (18-28). Sage Atri pacifies them (29-38) and makes them aware about Śrī Rāma’s purpose of incarnation to kill Virādha at Daṇḍaka forest, going to Pañcavaṭī and killing Rāvaṇa (39-46).

The 127th chapter named “The People Scolding (Śrī Rāma)” contains 17 verses. The separated citizens of Vraja lament (01-04) and scold Him for His heard-heartedness (05-12). So that Sītā may forgive them (13-17).

The 128th chapter titled “Arrival at Pramodavana” comprises of 25 verses. Sukhita, the cowherd leader sees the Citrakūṭa without Śrī Rāma and wishes to go to Vraja (01). He calls all the cowherds of near by area and expresses his wish (02-13). They agree with Sukhita’s view (14-19) and ready to start for Pramodavana along with their cows and wives (20-25).

The 129th chapter named “Killing of Demon Virādha” contains 41 verses. Then Śrī Rāma, Lakṣmaṇa and Sītā start towards Southern direction (01). The path and the surroundings are described (02-19). Suddenly the demon named Virādha stands their front (20). Śrī Rāma asks who he is and requests him to go away (21-22). He does not leave the place but wishes to eat them up (23-27) but is killed by Śrī Rāma’s arrow (28-41).

The 130th chapter titled “Residence in the Forest” comprises of 27 verses. After Virādha’s slaying Śrī Rāma kills other demons (01). The ascetics being delighted sing the glory of Śrī Rāma and bless Him (02-07). The wives of the ascetics bless Sītā and blame Kaikeyī’s deed (08-15). Śrī Rāma, Sītā and Lakṣmaṇa move around the Daṇḍaka forest and pass that night there (16-27).

⁶⁰ The Bhagavatisation begins from chapters 126-128.

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The 131st chapter named “Passing Night During the Stay of Forest” contains 29 verses. During their stay in the forest the people of Bhilla tribe become delighted (01-05). They praise Śrī Rāma as the Supreme Person dwelling in the hut (06-12) and then praise Sītā (13-18). They propose Śrī Rāma to stay over there (19-21). Śrī Rāma, Sītā and Lakṣmaṇa are delighted (22). Lakṣmaṇa offers food to Śrī Rāma and Sītā and prepares bed of grass for them (23-27). He keeps awake for the whole night (28-29).

The 132nd chapter titled “Confering the Boon on Agnikumāras (I)⁶¹” comprises of 37 verses. Śrī Rāma asks Lakṣmaṇa to go to that part of the forest where His devotees Agnikumāras meditate upon Him (01-06). They enter in the grove of meditation (the grove is described) (07-17). Śrī Rāma wishes Lakṣmaṇa to visit the grove and hence asks Sītā to get ready (18-21). Lakṣmaṇa should not kill the black antelopes (कृष्णसाराः)⁶² fed by the ascetics daughters (22-24) Sītā decorates herself (25-37).

The 133rd chapter named “Confering the Boon upon Ascetics Agnikumāras (II)” comprises of 33 verses. Śrī Rāma and Sītā sport in the grove (01-05). The ascetics are astonished beholding Śrī Rāma and Sītā (06-09). Śrī Rāma says that His vision is the result of their devotional love (01-13). Agnikumāras wish to experience the sport with Śrī Rāma (14-22). Śrī Rāma explains the triviality of the female life according to the scriptures and He denies them to do so (23-31). The Agnikumāras are unhappy (32-33).

The 134th chapter titled “Appeasing Agnikumāras” contains 31 verses. Agnikumāras express their feelings for the absence of female-hood in the present birth but Śrī Rāma should not express His persistence because the female-hood can be attained in the next birth (जन्मान्तरे) (01-08). Śrī Rāma urges them to propitiate His consort Sītā (09-11). They eulogise Sītā (12-22) who graces them (23). Śrī Rāma

⁶¹ The Bhagavatisation begins from chapters 132-134.

⁶² Another reason for not killing the black antelopes is recorded in Manusmṛti 2/23 below.

कृष्णस्तु चरति मृगो यत्र स्वभावतः ।

स ज्ञेयो देशो म्लेच्छदेशत्वः परः ॥

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assures them to be born as cowherdesses in their next birth in order to sport with Him on the bank of river Sarayū (24-29). They should acquire Sītā's grace for the purpose (30). Agnikumāras return to their hermitage (31).

The 135th chapter named "Arrival in the Hermitage of Sage Agastya" contains 41 verses. After passing their stay there Śrī Rāma, Lakṣmaṇa and Sītā pass through the Daṇḍaka forest (01-30) and reach at the hermitage (described) of sage Agastya⁶³ (कुम्भोद्भवः) (31-40). They bow down to sage Agastya (कुम्भयोनिम्) and his wife Lopāmudrā (41).

The 136th chapter titled "Stay at the Hermitage of Sage Agastya" comprises of 31 verses. Agastya (घटोद्भवः) welcomes them (01-03). Agastya talks about their royal brought-up (04-10) and hence prays them to dwell in pañcavaṭī (described) for the whole period of their forest-stay (11-17). They would be helpful to the ascetics and the sages by killing the demons by removing the harassment to the people (18-28). Lopāmudrā offers them hospitality (29-30). They pass the night there (31).

The 137th chapter named "Departure from the Hermitage of Sage Agastya" contains 30 verses. Śrī Rāma thanks the sage (01-04). He promises to execute his instructions (05-10). Agastya (मैत्रावरुणिः) blesses Him (14-20). Lopāmudrā blesses Sītā that she may get the royal comforts soon (21-28). They bow down and then take leave of both of them (29). The Brahmin-hermits feel grief on the departure of Śrī Rāma (30).

The 138th chapter titled "Entering into the Pañcavaṭī Forest" comprises of 25 verses. Śrī Rāma, Lakṣmaṇa and Sītā passing through the forest-region (described) (01-10) and reach at pañcavaṭī

⁶³ Vāmīkī's Rāmāyaṇa and Tulsī's Rāmacarita Mānasa deal with the two episodes of ascetic Śarabhaṅga (वा.रा./अर.का. ५) and (रा.च.मा./अर.का. ११-१४) and of sage Sutikṣaṇa (वा.रा./अर.का. ७ and रा.च.मा./अरण्य. का. १५-१८).

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forest (described) (11-23). The demons harassing the sages are frightened by the twang of Śrī Rāma's bow (24-25).

The 139th chapter named "Fresh Arrival in Pañcavaṭī Forest" contains 25 verses. Śrī Rāma takes bath in Godāvarī river (01). He asks Lakṣmaṇa to make two huts for their stay (02-04). He wishes to perform the tasks of (i) making that place free from the fear of demons, (ii) reviving the dead Brahmins and (iii) killing the demons (05-15). Lakṣmaṇa prepares two huts (16-19). The ascetics come over there and inform about the activity of the forest (20-22). Lakṣmaṇa keeps awake for the whole night (23-25).

The 140th chapter named "Residence in Pañcavaṭī" comprises of 39 verses. In the morning Śrī Rāma shows the beauty of the forest like birds, trees, clouds, flowers, river, etc. to Sītā (01-24). Śrī Rāma instructs to offer hospitality to the sages (25-26). He reminds of wish-fulfilling plate given by Anasūyā⁶⁴ for feeding ascetics sages and Brahmins of Pañcavaṭī (27-39).

The 141st chapter titled "Moving Around in the Pañcavaṭī Forest⁶⁵" contains 40 verses. On hearing Śrī Rāma's stay in Pañcavaṭī, the learned and skilled sages of different places come to greet Him who welcomes them (01-06). Sītā offers them different types of foods from the help of wish-fulfilling plate of food (07-13). The sages bless them and retire (14-17). Śrī Rāma and Sītā enjoy the beauty of the forest and sport (18-37). Sītā's female friends reveal there and enjoy the sport with Śrī Rāma (38-40).

The 142nd chapter "Śūrpaṇakhā's proposal" contains 37 verses. During their stay at Pañcavaṭī the frightened sages inform Śrī Rāma about the tortures of Śūrpaṇakhā and demons Khara as well as Duśaṇa (01-08). Śrī Rāma consoles them (09-11). Once demoness Śūrpaṇakhā assumes the form of a beautiful lady (31 adjectives of appearance are given), comes to Śrī Rāma with the purpose of infatuating them (12-24). Śrī Rāma asks about her identity and the

⁶⁴ Vide ch. 02/122/18-23 above.

⁶⁵ The traits of the Bhagavatisation are found here also.

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purpose of wandering in the dense forest (25-28). She replies about her high-family without giving any name (29). She being extremely attracted by Śrī Rāma's handsomness proposes Him for the marriage (30-37).

The 143rd chapter named "Insulting Śūrpaṇakhā" comprises of 39 verses. Śrī Rāma denies her, because He is married and asks her to approach Lakṣmaṇa for the marriage (01-03). Śūrpaṇakhā wishes to take him at her abode to enjoy the pleasures (04-12). Lakṣmaṇa refuses her proposal (13-15). She being rejected by Lakṣmaṇa comes to Śrī Rāma again (16). When Sītā laugh at her she becomes angry and reveals her original terrifying form (26 adjectives of appearance are given) (17-31). Sītā gets frightened (32-33). When Lakṣmaṇa is prepared to kill her, Śrī Rāma stops him from killing a woman but instructs him to cut her ears and nose (34-38). Lakṣmaṇa does so and she with her blooded face goes away (39).

The 144th chapter named "Killing Demon Khara, Dūśaṇa and Triśirā" contains 65 verses. The demons see Śūrpaṇakhā's bleeding face and become angry. They make preparations for the war (01-06). Śrī Rāma asks Lakṣmaṇa to look after Sītā and goes to fight with the demons (07-15). The demons exercise different missiles and weapons but Śrī Rāma discharging the arrows kills the demon army (16-42). The Khara, Dūśaṇa and Triśirā attack Śrī Rāma (43-53) but He then kills them (54-56). The jackals, vultures and crows enjoy the flesh of the dead bodies of the demons (57-65).

The 145th chapter named "Śūrpaṇakhā Reporting (to Rāvaṇa)" contains 31 verses. Śūrpaṇakhā returns to her abode and laments over her insult (01-12). She goes to Rāvaṇa's palace and reports him about the incident (13-25). She provokes him to kill both the brothers and to kidnap Sītā who has played her mockery (26-30). Rāvaṇa grieves and becomes angry (31).

The 146th chapter titled "Grief of Rāvaṇa" comprises of 59 verses. Rāvaṇa being disturbed by Śūrpaṇakhā's condition, takes a vow of kidnapping Sītā (01-06). He remembers the valour of his

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three brothers Khara, Dūśaṇa as well as Triśirā and sings their glory (07-25). He laments over their sad demise (26-50). Their kinsmen lament and pay after-ritual (प्रेतोदकक्रिया) (51-59).

The 147th chapter named “Arrival of Mārica and Rāvaṇa” contains 29 verses. Rāvaṇa calls Mārica and informs him about the death of his brothers by Śrī Rāma (01-07). He informs his plan to kidnap Sītā and hence Mārica should take the form of a (golden) deer and deludes Sītā (08-18). Rāvaṇa and Mārica go to Pañcavaṭī through the aerial path (नभः पथम्) (19-21). Rāvaṇa assumes the form of Brahmin monk (22). Mārica assumes the form of a golden deer (सुवर्णहरिणः) and grazes sportively in the vicinity (23-28). Śrī Rāma, Lakṣmaṇa and Sītā finish their meals and Sītā cleanses the plate (29).

The 148th chapter titled “Sītā’s Delusion” contains 31 verses. After the meals the wives of the Bhilla tribe give the rest food to the birds and the medicants in the forest (01-07). Śrī Rāma, Lakṣmaṇa and Sītā go to see the form of a golden deer (08-09). Sītā is astonished by the beautiful gait, eyes, jumping, etc. (09-27). She requests Śrī Rāma obstinately to take the deer for her entertainment (28-31).

The 149th chapter named “Śrī Rāma Making the Beloved Aware” comprises of 59 verses. Śrī Rāma tells Sītā about the illusory power of demons who assume the different form and move in the forest (01-09). She should not keep faith on any such thing and should give up her demand (10-23). Śrī Rāma narrates a true episode of king Śatanjaya of Simhaldwip and his queen Sukeli (24-25).

Once the king goes for hunting in the forest takes his beautiful queen who is obstinate to stay with him. Both of them enjoy the hunting and love-sports (26-27). A demon sees the queen and gets fainted by her beauty (28-37). When the king and the queen return to the palace, the demon follows them, waits for the chance (रन्धान्वेषि) (38-39). An astrologer predicts the kidnapping of the queen (40-41). The king informs the queen (42-46ab). The king takes necessary steps of protection (46cd-47). Once the queen while playing with her

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friends in the garden beholds a bird of golden wings and following the bird to catch she is led to the dense forest (48-53) where the demon reveals his original form and takes her away to his abode (54-56).

Śrī Rāma concluding the narration tells Sītā not to be obstinate for her demand (57-59).

The 150th chapter titled "Preparation of Sītā's Protection" comprises of 68 verses. Śrī Rāma persuades Sītā not to desire for the golden deer (01-15). He calls Lakṣmaṇa, reports him about Sītā's wish and urges him to look after Sītā till His arrival from the forest (16-30). Śrī Rāma speaks about the importance of guarding the wife such as, life-force of the house-holders, taking the husband from the calamities, etc. (31-50). He narrates a story of an old merchant and his young wife. Both are childless but very rich hence the cousins of the husband play tricks seduce the young wife of the merchant and lastly they usurp the wealth and the wife both. So, Śrī Rāma stresses on the protection of the wife (51-67). Lakṣmaṇa replies (68).

The 151st chapter titled "Killing of Mārīca of the Form of the Deceptive Deer" contains 35 verses. Lakṣmaṇa assures Śrī Rāma to carry out His instructions (01-15). Śrī Rāma asks Sītā not to leave the place and not to worry for Him till His return (16-21). Śrī Rāma goes into the dense forest, runs after the golden deer and pierces it (22-31). The golden deer getting pierced by Śrī Rāma's arrow, comes to his original form of Mārīca and shouts thrice loudly with the word "oh Lakṣmaṇa" (32-35).

The 152nd chapter named "Sītā's Suspicious Heart" comprises of 39 verses. On hearing the shout of Lakṣmaṇa's name, Sītā suspects it to be of Śrī Rāma (01-03). She doubts that Śrī Rāma must have been besieged by demons (04-06). She scolds herself for sending Śrī Rāma (07-08). She asks Lakṣmaṇa to go there to get the news about Him (09-11). Lakṣmaṇa reminds Śrī Rāma's exploits and asks her to be free from worry (12-23). Sītā expresses her anxiety (24-38). Lakṣmaṇa replies (39).

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The 153rd chapter titled “Lakṣmaṇa’s Reply” contains 29 verses. Lakṣmaṇa asks Sītā not to worry and reminds her killing of the demons like Khara, Dūśaṇa, etc. (01-06). He does not wish to transgress Śrī Rāma’s command but expresses doubt about shout (07-15). He narrates the historical account (इतिहास) about a Brahmin Maukuli and his chaste wife name Śūlkā. Once Maukuli goes to fetch the fuel stick and meanwhile an outcaste person (चाण्डालेन) kills a crow named Maukuli (16-20). The chaste wife Śūlkā hears the news and gives up her life. The Brahmin returns after getting the fuel stick sees his loving wife dead and gives up his life also (16-23ab). Lakṣmaṇa explains the lesson that mere words (of shout) have no prime importance (23cd-24ab). He refuses to follow her command (24-29).

The 154th chapter titled “Lakṣmaṇa’s Departure” contains 43 verses. Sītā rebukes Lakṣmaṇa to be greedy for the kingdom, riches and woman (i.e Sītā) (01-10). Then she scolds herself (11-13). On hearing Sītā’s harsh words Lakṣmaṇa weeps bitterly and then he is ready to go to the forest (14-25). Thinking the area full of fear he draws a line around the hut and urges Sītā not to cross over the line (26-29). Before starting, Lakṣmaṇa prays the trees and the plants of the forest to take care of Sītā (30-42). Then he rushes towards Śrī Rāma (43).

The 155th chapter named “Sītā’s Abduction” contains 37 verses. Rāvaṇa sees Lakṣmaṇa leaving the place, goes near the hut (01-05). He assumes the guise of a brahmin-mendicant (06) and begs the alms (07-08). Sītā comes out with fruits, etc. (09). Rāvaṇa is dazzled by her beauty (10-12). As he is unable to walk he asks her to come out and offers the alms (13). When Sītā comes out of the circle of protection (14-15) Rāvaṇa abandons his illusory guise (16). Sītā gets frightened (17-20). Rāvaṇa takes hold of her and goes to Laṅkā with aerial-plane (21). Sītā shouts “oh Rāma, oh husband” for help (22-37).

The 156th chapter named “Fight with Jaṭāyu” comprises of 21 verses. The vulture Jaṭāyu protects the area (of the hut), interfears and

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attacks on Rāvaṇa with the strokes of his beak (01-05). Rāvaṇa being angry attacks on him and cuts his wings (06-14). Then Jaṭāyu faints and falls on the ground (15-20). Rāvaṇa proceeds to Laṅkā (21).

The 157th chapter titled “Returning to the Hut of Leaves” contains 24 verses. Śrī Rāma sees Lakṣmaṇa, suspects something wrong and asks the reason of his arrival (01-2ab). Lakṣmaṇa reports the matter (02cd). Both of them rush to the hut and find it vacant (03-11). While entering into the hut Śrī Rāma experiences the inauspicious sings in His body as well as in atmosphere (12-21). He is worried (22-24).

The 158th chapter named “Śrī Rāma’s Mental Tourment” comprises of 41 verses. After seeing the hut without Sītā, Śrī Rāma faints and falls on the ground (01-04). He laments over His destiny (05-15) and talks with grove, trees, river, etc. (16-24) and describes His condition without Sītā (25-31). He blames Lakṣmaṇa for leaving Sītā alone (32-37). He inquires about Sītā’s abduction (38-41).

The 159th chapter titled “Śrī Rāma and Lakṣmaṇa Starts to Move Around” contains 31 verses. Lakṣmaṇa laments over the power of Destiny (01-04). He expresses his inability to understand Śrī Rāma whose sport is indescribable (05-09). He is puzzled and yet consoles Śrī Rāma to keep patience and praise to go out in search of Sītā (10-21). He despises himself for leaving Sītā alone in the forest and not to obey Śrī Rāma’s command (22-26). The animals and birds of the forest also weep (27-30). Then they start to search Sītā in the forest (31).

The 160th chapter named “Leaving the Pañcavaṭī Forest” comprises of 19 verses. In order to search Sītā Śrī Rāma inquires with the trees for Sītā (01-05). He feels pain on seeing Sītā’s foot marks on the bank of river Godāvarī (06-07). Lakṣmaṇa consoles Him and asks Him to go anyother direction (08-13). He is sure that Sītā’s chastity can not be deviated by any one in any region (14-18). Both of them leave pañcavaṭī and start further (19).

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The 161st chapter titled “Vulture’s Cremation” contains 41 verses. Śrī Rāma and Lakṣmaṇa go towards the southern direction where they meet vulture Jaṭāyu who is injured and fallen on the ground (01-04). Śrī Rāma asks and Jaṭāyu reports about Sītā’s abduction by Rāvaṇa who fought with him and cut his wings (05-10). The vulture dies (11). Śrī Rāma laments over the death of His father’s dear friend Jaṭāyu (12-23). Śrī Rāma performs his cremation (24). He narrates Lakṣmaṇa about the friendship of king Daśaratha and the vulture Jaṭāyu who at hunting carries fruits, vegetables for Daśaratha (25-32) and helps him in the war between gods and demons (33-36). Śrī Rāma speaks about Sītā’s abduction (37-40). They proceed (41).

The 162nd chapter named “Pacifying Warthful Śrī Rāma” comprises of 35 verses. Śrī Rāma remembers Rāvaṇa’s misdeed of abducting Sītā and becomes angry (01-04). In case Sītā is dead Śrī Rāma would destroy the whole world (05-10). All are frightened by Śrī Rāma’s wrathful words (11-16). Lakṣmaṇa pacifies Śrī Rāma and reminds His function such as protecting the sages and Brahmins, destroying Rāvaṇa (17-19). Śrī Rāma gets pacified (30-33) and they proceed (34-35).

The 163rd chapter named “Stay at the Bank of the Lake Pampā” contains 72 verses. Śrī Rāma visualizes Sītā in every tree, in every creeper and in every flower owing to His being in human form (01) The abduction of Sītā makes Him more angry (02).

They search the abode of demon Kabandha, the Gāndharva cursed in his previous birth (03-04). Śrī Rāma kills him (05) attains his divine body again (06) and eulogises Śrī Rāma (07-08). He informs Śrī Rāma about Sītā’s abduction by Rāvaṇa of Laṅkā situated in the midst of the ocean (09-11). Rāvaṇa has got Brahmā’s boon of getting no death from any one in the creature’s world and hence he harrasses the whole world (12-17). Kabandha speaks about Vāli and his brother Sugrīva whose wife is abducted by Vāli, the king of Kiśkindhā (18-21). Śrī Rāma may coronate Sugrīva who would be helpful in search of Sītā (22-23). He informs about Jāmbavān, the chief of the army (24-28). Kabandha retires (29). Śrī

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Rāma and Lakṣmaṇa (33 adjectives of appearance are given) go further on the path shown by Kabandha (30-39).

They arrive at the bank of the Pampā lake (18 adjectives are given) (40-49) where they bow down to the sages and stay there to protect their sacrifice (50-52). Śrī Rāma seeing the couple of Cakravāka engaged in love-making remembers Sītā and lament again and again (53-57).

The Cakravāka couple on seeing Śrī Rāma's unhappiness laments bitterly (58-63). Lakṣmaṇa observes Śrī Rāma's pangs of separation and consoles Him (64-70). They spend some time there discussing with the sages about the spiritual talks (विज्ञानकथा) (71-72).

The 164th chapter titled "Passing the Night in Separation" contains 33 verses. Both the brothers pay respect to the Brahmins and proceed to southern direction (01) where they talk about the places and take rest on the way (02-04). Lakṣmaṇa attends upon Śrī Rāma by washing His feet, bringing water etc. (05-16). Śrī Rāma remembers Sītā, laments and faints (17-19). Lakṣmaṇa pacifies Him (20-21). While wailing further Śrī Rāma sees Sītā's anklet and utters the words of grief (22-31). Lakṣmaṇa consoles Him (32). They proceed (33).

The 165th chapter named "Arrival at Śabarī's Residence"⁶⁶ comprises of 30 verses. Śrī Rāma informs Lakṣmaṇa about Śabarī, the lady devoted to Him who dwells in that forest (01-05). The ascetics of the place talk about her quality and hence Śrī Rāma believes of her as higher devotee than them (06-10). Śrī Rāma is ready to accept her hospitality irrespective her caste and creed (11-14). Śabarī on the other hand is engrossed in the meditation of her Holy Master⁶⁷ and listens to the sound of step approaching nearer (15-16). She constantly remembers Śrī Rāma associated with Sītā, His consort saha-jā, their devotional love and sport in Pramodavana (17-26). On other hand Śrī Rāma starts further from their hut, reaches to the Puṣkara-lake and proceed to Śabarī's hut (27-29).

⁶⁶ The traits of the Bhagavatisation are found here also.

⁶⁷ In many of the Rāmāyana's sage Mataṅga is mentioned as Śabarī's Holy master.

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The 166th chapter titled “Reaching Śabarī’s Residence” contains 28 verses. The ascetics and sages of the place prepare for the welcome of Śrī Rāma and Lakṣmaṇa (01-07ab). Śrī Rāma goes directly to Śabarī’s residence (07cd). Śabarī waits for them restlessly and makes necessary preparation for their welcome (08-21). From a far Śrī Rāma shows Śabarī to Lakṣmaṇa (22-25). They enter to her house (26-28).

The 167th chapter named “Stay at Śabarī’s Residence” contains 33 verses. After seeing Śrī Rāma entering into the hermitage Śabarī is delighted (01-06). She leads them inside the hut and pays hospitality (07-11). She offers them various delicious foods including the tasted fruits (12-20). Śrī Rāma is delighted on eating the fruits tasted by Śabarī⁶⁸ (शबरीवदनोच्छिष्यनि) (21-22). Śrī Rāma thanks for her hospitality (23-30). Śrī Rāma wishes her all enjoyment of this world and liberation in the next (31-33).

The 168th chapter titled “Gracing Śabarī” contains 31 verses. Śabarī is overjoyed by the hospitality accepted by Śrī Rāma, the Supreme Person (01-06). Śrī Rāma is happy to witness her devotional love (07-15). After the completion of her services Śabarī wishes to behold and attend upon Śrī Rāma and Sītā together (16-25). Śrī Rāma confers her boon to meet in the Pramodavana in the next Age (26-29) and retires (30-31).

The 169th chapter named “Anguish of the Ascetics” comprises of 35 verses. The ascetics dwelling there are unable to bare anguish and hence express their anger for Śrī Rāma and envy for Śabarī (01-03). They think themselves high by caste, learning and austerity, while they think of Śabarī of no high status (04-15). Due to speaking unworthy words about Śrī Rāma and Śabarī the ascetics face bad results such as river flows with blood etc. (16-22). They do not realize their sin of this evil result (23-27). Sage Agastya tells them about their fault of speaking unworthy words about Śrī Rāma and Śabarī (28-34). They speak (35).

⁶⁸ The famous reference of Śabarī offerings tasted berries (बदरीफलानि) is mentioned in this Bhusuṇḍai Rāmāyaṇa.

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The 170th chapter titled “Śrī Rāma’s Reality Narrated by Sage Agastya” contains 27 verses. The sages again speak the words of injustice of the form of not accepting their invitation, though He has visited Śabarī’s hut (01-06). Sage Agastya points out their mistake of speaking unworthy words for Śabarī (07-08). The root-cause of their troubles is none but speaking unworthy words for Śrī Rāma’s lady devotee Śabarī (09-12). Śrī Rāma is bound to His devotee (13). He has incarnated to lessen the burden of the earth (14-15). He is the Supreme Person (16-21). Sage Agastya urges them to seek refuge in Śrī Rāma to free from the sin (22-24). After listening Śrī Rāma’s glory, the atmosphere becomes delightful (25-26). The ascetics prepare to go for Śrī Rāma’s refuge (27).

The 171st chapter named “Sages Coming to Śabarī’s Abode” comprises of 29 verses. The sages persuaded by sage Agastya take Śrī Rāma’s shelter (01-03). Śrī Rāma asks about the reason of their arrival (04-10). They report Śrī Rāma about the calamities caused by their misdeed and apologise for that unworthy words towards Śabarī (11-15). Śrī Rāma tells about Śabarī’s sanctity and asks to go to her (16-27). The sages along with sage Agastya go to Śabarī’s abode (28-29).

The 172nd chapter titled “Intimation of Śabarī’s Greatness” contains 51 verses. The sages bow down to Śabarī and praise her (01-04). They accept their misdeed and apologise as well as appreciate her devotion (05-19). Śabarī on the contrary prays them not to feel themselves be littled (20-24). She tells about Śrī Rāma’s grace which is beyond caste, creed or family (25-31). She bows down to sage Agastya (32) who urges her to allow the sages to wash her feet in order to make the river as before (32-39). The sages follow sage Agastya’s instructions (40). While entering into the hermitage the atmosphere becomes beautiful by the touch of Śabarī’s feet and fire burns in the altar as before (41-42). The sages wash her feet and the river starts following as before (43-46). The gods shower flowers and the sages feel joy (47-49). Śabarī returns (49). The reward of listening Śabarī’s greatness is given (50-51).

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The 173rd chapter named “Hanūmān’s Arrival (I)” comprises of 25 verses. Śrī Rāma and Lakṣmaṇa start towards Ruṣyamūka mountain (01-02). The monkey named Sugrīva accompanied by his ministers Nala, Neela, Aṅgada as well as Hanūmān dwells there out of the fear of his brother Vālī and hence he suspects Śrī Rāma and Lakṣmaṇa (03-09). Sugrīva sends Hanūmān to inquire about them (27 adjectives of appearance are given) whether they are Śrī Rāma and Lakṣmaṇa who would help him to kill Vālī (10-23). Hanūmān go to Śrī Rāma and Lakṣmaṇa (24-25).

The 174th chapter titled “Meeting with Hanūmān” comprises of 31 verses. Śrī Rāma and Lakṣmaṇa see Hanūmān (10 adjectives of appearance are given) coming towards them (01-04). Hanūmān bows down to them, gives his identity as the son of Vāyu and Añjanī as well as informs that Sugrīva the chief of monkeyes is eager to make friendship with Him (05-09). Hanūmān wishes to serve Śrī Rāma as a devotee which Śrī Rāma accepts (10-16). Śrī Rāma informs Hanūmān about the reason of wandering in the forest as well as introduces Lakṣmaṇa (17-20). Hanūmān considers himself and Sugrīva to be fortunate. Hanūmān further tells about the reason of Sugrīva’s friendship and adds that Sugrīva when coronated would help Śrī Rāma to bring Sītā back (21-29). Śrī Rāma replies (31).

The 175th chapter named “Discussion on the Elements of Friendship” contains 66 verses. Śrī Rāma in order to make friendship with Sugrīva and Hanūmān discusses two types of friendship i.e. with the good and the wicked among which the friendship with the good leads to happiness (01-13). He tells about the nature of friendship (14-20) along with its merits and demerits (21-24). Śrī Rāma compares friendship with Earth and the rain (26), water and the cleanliness (27), Fire and the wind (28), wind and the tree (29), cakora bird and the moon (30), sun and the lotuses (31), moon and the lily (32), water and the autumn (33), cloth and the water (34), man and the cloth (like a handkerchief) (35), serpent and the sundal (36), cloud and the ocean (37), creeper and tree (38) and the lakes and the rivers (39-41). Then He narrates the 16 dimerits of friendship

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with wicked (42-58) followed by the characteristics of true friends (59-62). Śrī Rāma makes Hanūmān assures to make Sugrīva's friendship (63-65). Hanūmān replies (66).

The 176th chapter named "Hanūmān's Arrival (II)" contains 31 verses. Hanūmān welcomes Śrī Rāma's friendship (01-06). He prays Śrī Rāma to meet Sugrīva with whose help Śrī Rāma would defeat Rāvaṇa (07-15). Hanūmān informs Śrī Rāma that the sages have predicted the death of Vālī by Him only and friendship with Sugrīva (16-19). Then they start towards Mt. Ruṣyamūka (20-23). On the way Hanūmān appreciates the friendship (24-30). Śrī Rāma is delighted (31).

The 177th chapter titled "Stay at mt. Rusyamūka" comprises of 33 verses. When Hanūmān returns Sugrīva asks him to bring Śrī Rāma and Lakṣmaṇa there (01-09) but he himself accompanied by Nala, Neel and Hanūmān approach Śrī Rāma (10). They welcome the brothers (11-16) and feel themselves fortunate as Śrī Rāma has accepted their friendship though of Monkey family (कपिजातिः) (17-26). Sugrīva tells the reason for his stay at Mt. Ruṣymūka and requests Śrī Rāma to stay there (27-31). He leads them to his residence (32-33).

The 178th chapter named "Description of Bewilderment on seeing the Ornaments" contains 27 verses. Sugrīva takes out the ornaments dropped by Sītā on the top of mountain (01-04). Śrī Rāma sees the ornaments, faints and laments (05-10). He addresses the different ornaments (11-12) like Necklace (13), earrings (14-15), armlets (16), bangles (17), girdle (18), garland (19), golden mark (20), hair-band (21-22), anklets (23), ring (24) and laments again (25-27).

The 179th chapter titled "Consolling Śrī Rāma" comprises of 51 verses. On seeing Śrī Rāma's lamentation all are weeping (01-04) and they console Śrī Rāma (05). Lakṣmaṇa urges Śrī Rāma to have passion (06-19), Sugrīva appeases Him by offering the monkey army to destroy Rāvaṇa and his demons (20-29), Hanūmān requests Him go give up the grief and to stop lamenting (30-36), Nala urges Him

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to have passions and to accomplish the joy of the gods (37-42), Neela assures Śrī Rāma to carry out any difficult task (43-46) and Angada promises the help of the monkey-army (47-50). Śrī Rāma replies (51).

The 180th chapter named “Preparation for the Killing of Vālī” contains 25 verses. Śrī Rāma is sure for victory as He has the power of monkeys who are devoted to Him and ready to help Him (01-03). Śrī Rāma takes an oath to kill Rāvaṇa, to bring Sītā back and to coronate Sugrīva as early as possible (04-08). All are delighted (09). Sugrīva talks about Vālī’s strength who would be killed on two conditions: (i) one who can throw away Dundubhi’s skeleton (कबन्धः) by one leg (01-17), (ii) one who can pierce seven palm trees with single arrow (18-19). He then urges Śrī Rāma to show his power to create faith (20-24). Then only he would enjoy the kingdom of Kiṣkindhā (22-24). Hanūmān speaks (25).

The 181st chapter titled “Piercing the Seven Palm Trees and kicking away the Skeleton of Dundubhi” contains 34 verses. Hanūmān is sure that Śrī Rāma being the Supreme Person would fulfill the conditions (01-06). He tells about Sugrīva’s conditions that He has to pierce the seven palm trees and throw away the skeleton of Dundubhi (07-11). Śrī Rāma is ready to the same (12-18). Hanūmān leads Śrī Rāma to the spot (19-20) where Śrī Rāma pierces seven palm trees with one single arrow (21-27). All the monkeys shouting in joy (28-30). Then Śrī Rāma with His left hand⁶⁹ throws the skeleton far away (31-33). All are delighted (34).

The 182nd chapter named “Dialogue Between Śrī Rāma and Sugrīva” contains 28 verses. Dundubhi is freed by the touch of Śrī Rāma’s feet and ascends to heaven (01-03). Lakṣmaṇa inquires why Dundubhi has ascended to heaven ? (04). Śrī Rāma tells that the touch of His feet has sent Dundubhi to heaven and he would stay there

⁶⁹ Here in 02/181/32 the author writes पाणिना (with His hand) and also करेण (with His hand) under 02/181/34 but under 02/182/01 he writes श्रीरामचरणस्पर्शात् (due to the touch of Śrī Rāma’s feet). So क्षेपणम् (throwing away) is taken in the sense of kicking.

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enjoying heavenly pleasures till the dooms day (05-10). Sugrīva eulogises Śrī Rāma as the Supreme Person followed by singing the glory of Śrī Rāma's name (11-23). Sugrīva appologise Śrī Rāma for his foolishness and believes himself to be His servent (24). Śrī Rāma accepts the events of fulfilling Sugrīva's condition very natural for Himself and Lakṣmaṇa (25-26). He promises Sugrīva to kill His enemy (Vāli) in the fight with Him (27). Śrī Rāma asks Sugrīva to go to Kiśkindhā and to challenge Vāli for the acquisition of the kingdom (28).

The 183rd chapter titled "Arrival of Kiśkindhā" comprises of 39 verses. Sugrīva is happy on hearing Śrī Rāma's words and is sure that his desires would be fulfilled (01-04). He promises not to forget Śrī Rāma's help (05-10). Then Sugrīva enters into Kiśkindhā city (31 adjectives are given) (11-33) of valiant king Vāli (34-39).

The 184th chapter named "Sugrīva's Defeat During the Fight between Vālī and Sugrīva" contains 35 verses. Sugrīva invites Vālī for a fight with a lion's roar (01-02). The combat takes place between two brothers (22 adjectives are given) (03-11). Vālī warns Sugrīva to defeat him just in one fist and then attacks (12-15). The fight of both the brothers is described (16-30). Śrī Rāma is unable to recognize Sugrīva because both look alike (31-34). Vālī defeats Sugrīva (35).

The 185th chapter titled "Śrī Rāma Pacifying Sugrīva" comprises of 25 verses. After defeat Sugrīva is exhausted and runs towards Śrī Rāma (01-02). He scolds Śrī Rāma for breaking his faith (03-14). Sugrīva's pain is removed as soon as Śrī Rāma touches him (15-17) Śrī Rāma pacifying Sugrīva tells that He could not help him, because both of them look alike (18-21). Śrī Rāma puts a garland of flowers round Sugrīva's neck for identification and tells him to go for fight again (22-24). Sugrīva goes to Kiśkindhā again (25).

The 186th chapter named "Dialogue between Tārā and Vālī" contains 45 verses. Sugrīva being supported by Śrī Rāma goes Kiśkindhā and challenges Vālī for fight (01-02). Vālī on hearing

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Sugrīva challenge becomes angry and decides to kill him (03-08). Vālī's wife Tārā sees illomens in her body as well as in the nature hence she tries to stop Vālī (09-16). She requests Vālī to start in the auspicious time as king should think about time, place, etc. (17-25). She doubts about Sugrīva's challenge (26-28). Vālī ridicules the frightened nature of the women and boasts of own valour (29-32). He makes Tārā assure that he would kill Sugrīva this time (33-34). She should send him with smile (35-42). He says that the braves care not for time, place, etc. (43-44).

The 187th chapter titled "Killing of Vālī" contains 27 verses. Tārā still tries to stop Vālī (01-03). She requests him to send his minister as the substitute (04-07). Vālī disregards and marches towards Sugrīva (08-10). On the way he sees jackol, etc. crying but does not pay attention (11-15). Tārā weeps (16-18). Śrī Rāma on seeing Vālī comes there and takes His position behind the bush on the side of Sugrīva (19-23). Vālī calls Sugrīva for the combat and Sugrīva supported by Śrī Rāma rushes (24-25). During their fight Śrī Rāma discharges an arrow on Vālī (26-27).

The 188th chapter named "Vālī's Killing and Release" comprises of 33 verses. Vālī being pierced by Śrī Rāma's arrow falls on the ground and lament (01-02). Śrī Rāma hears Vālī's lamentation comes there.. Śrī Rāma grieves for killing Vālī just for the sake of Sugrīva's friendship (03-8ab). Vālī asks Śrī Rāma not to grieve (8cd-13). He considers himself to be fortunate because Śrī Rāma's arrow has destroyed his sins (14-15). He is satisfied that he is killed by Śrī Rāma (16-18). He asks the reason why Śrī Rāma killed him, because he would help Śrī Rāma (for bringing Sītā bace) (19-20). He replies Vālī that Sugrīva as a friend would help Him (21-25). Vālī is not satisfied by Śrī Rāma's reply (26-29). Śrī Rāma looks⁷⁰ at Vālī who attains permanent position in Śrī Rāma's lotous-feet (30-33).

⁷⁰ Vālmikī Rāmāyaṇa (Kīṣki. 18/18-21), Bhāsa in his Abhiśeka Nātakam (), Tulsī in his Rāmacaritamānasam (Kīṣki. 17/07-08) give the satisfactory reason for killing that Vālī is a sinner who has abducted his younger brother Sugrīva's wife Rumā.

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The 189th chapter titled “Sugrīva’s Coronation” contains 31 verses. Śrī Rāma leads Sugrīva at Kiṣkindhā city, appoints him on the throne and performs the coronation ceremony (described) (01-09). Tārā considers herself and other to be fortunate as Śrī Rāma has accepted Sugrīva’s friendship (10-13) and made the land, etc. auspicious by His arrival (14-22). Śrī Rāma blesses Tārā (23-30). Then Śrī Rāma goes to the mt. Mālyavanta (31).

The 190th chapter named “Stay at Mt. Mālyavanta” comprises of 35 verses. Śrī Rāma and Lakṣmaṇa arrive at Mt. Mālyavanta (described) (40 adjectives are given) where they pass four months (01-22). Beholding the beauty of the forest Śrī Rāma remembers Sītā and feels the pangs of separation (23-35).

The 191st chapter titled “Description of the Rainy Season” contains 33 verses. Śrī Rāma talks about the atmosphere of Rainy Season on the mountain (01-04). The Rainbow (05), The Rain drops (06), the wind (07), peacocks cooings (08), the kadamb buds (09), the ketaki leaves (10), the Tamāla grove (11), Śilīndhara flowers (12-13), the churping of the cātaka birds (14), the cuckoos’ cooing (15), the Jasmin flowers (16), and rivers, etc. perturb Śrī Rāma and evoke the pangs of separation (17-25). He addresses Sītā who is too tender to suffer the pangs of separation (26-27). He addresses Sītā to bare the separation (28-30) and urges the wind to convey His message of His condition without her (31-32). He then faints by remembering Sītā (33).

The 192nd chapter named “Śrī Rāma’s Dejection” comprises of 33 verses. Lakṣmaṇa consoles Śrī Rāma and tells about the crookedness of Destiny (01-09). Śrī Rāma scolds Himself (10-13). Daśaratha’s sacrifice for a child is turned futile (14-16), the subjects are also made unhappy (17), the mothers (18), the brothers (19-20), Bharata (21-22), Śatrugna (23), Kaikeyī’s wickedness (24-25), Sītā’s miserable condition in the forest (26-30ab), Jaṭāyu’s death (30cd) and unlawful (अधर्मान्) killing of Vālī – all these are taken by Śrī Rāma to be the sins (31-33).

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The 193rd chapter titled “Arrival of the Autumn” comprises of 34 verses. Lakṣmaṇa consoles Śrī Rāma (01-03) and reminds Him about the purpose of His incarnation (04-12). Śrī Rāma is pacified by Lakṣmaṇa and spends four months there in separation (13). After the Rainy Season ends, the autumn arrive which changes the surroundings (described) (14-13). Śrī Rāma asks Lakṣmaṇa about Sugrīva (34).

The 194th chapter named “Lakṣmaṇa’s Departure to Kiṣkindhā” contains 29 verses. Śrī Rāma describes the beauty of the Autumn to Lakṣmaṇa and tells the present time is appropriate for a king for victory (01-03). Śrī Rāma talks about Sugrīva who might have forgotten the task of searching Sītā due to his indulgence in the royal pleasures. He thinks that it is not possible to gather the army without Sugrīva’s attention (04-15). Lakṣmaṇa is angry and gets ready to bring Sugrīva there forcefully (16-17). Sugrīva should not forget that the kingdom is the result of Śrī Rāma’s valour (18-21). Śrī Rāma persuades Lakṣmaṇa and tells that he should call him there as a friend (22-24) and reminds Sugrīva of his oath of helping them (25-28). Lakṣmaṇa bows down to Śrī Rāma and starts for Kiṣkindhā (29).

The 195th chapter titled “Lakṣmaṇa Entering into the Court of the King of Monkeys⁷¹” comprises of 29 verses. After Lakṣmaṇa leaves for Kiṣkindhā Śrī Rāma being desirous of releasing Rāvaṇa goes to Laṅkā where Rāvaṇa has captured and imprisoned Sītā as well as other celestial demselves and princesses (01-07ab). He invites them to play the Rāsa-dance, makes them delighted and returns to mt. Mālyavānt before Lakṣmaṇa comes there (07cd-12). Bhuśuṇḍa questions (i) why Lakṣmaṇa goes to Kiṣkindhā and, (ii) how Sugrīva and others welcome him (13). Brahmā spoke: Lakṣmaṇa being commanded by Śrī Rāma reaches to Kiṣkindhā (07 adjectives are given) (14-21). Lakṣmaṇa shouts and rebukes Sugrīva, the king of monkeys who have forgotten his promise (22-28). The monkeys are frightened, bow down to Lakṣmaṇa and speak (29).

⁷¹ The traits of the Bhagavatisation are found here also.

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The 196th chapter named “Sugrīva in the Harem” contains 29 verses. The monkeys pacify Lakṣmaṇa and inform that Sugrīva is in harem (01-08). Tārā awakes Sugrīva, who is intoxicated with liquor (वारुणि) and informs him about Lakṣmaṇa’s arrival (09-11). Sugrīva suddenly comes to senses and rushes to Lakṣmaṇa (12-14). He salutes Lakṣmaṇa and welcomes him (15-16). Lakṣmaṇa blames Sugrīva about his forgetfulness for enjoying royal pleasures letting the friends in distress (17-22). Sugrīva pacifies Lakṣmaṇa and leads him to the harem where Tārā offers hospitality (23-28). Lakṣmaṇa stays there overnight (29).

The 197th chapter titled “Meeting with Sugrīva” comprises of 37 verses. Next morning Lakṣmaṇa and Sugrīva (12 adjectives are given) (01-10ab) start towards Mt. Mālyavanta passing through the forests, rivers, etc. (10cd-14). Lakṣmaṇa, Sugrīva and other monkeys reach at Mt. Mālyavanta (15-18). They salute Śrī Rāma (19). Śrī Rāma welcomes Sugrīva and others (20-31). Sugrīva appreciates the friendship of Śrī Rāma, the Supreme Person whose grace is inevitable for every being (32-36). Sugrīva dedicates himself and his huge army in the service of Śrī Rāma (37).

The 198th chapter named “Arrival of the Army” contains 26 verses. Śrī Rāma is pleased to hear Sugrīva’s words (01). At the command of Sugrīva the multitudes of monkeys of different countries and regions arrive there (02-04). The monkeys of different colours as well as shapes (05-10) and of qualities come and bow down to Śrī Rāma (11-26).

The 199th chapter titled “Reaching to the Ocean” comprises of 41 verses. Sugrīva sends some of the monkeys to search Sītā in one month (01-07). He appoints Jāmbavan, Nala, Neel, Hanūmān, etc. as the leaders of the army and threatening to punish sends them in the southern direction (08-09). They all search Sītā every where in different countries, forests, mountain, caves, etc. but being unable to find Sītā, come to mt. Mahendra with the fear of Sugrīva’s punishment (10-13). A bird named Sampātī reports about Sītā’s whereabouts that she is guarded by demonesses leaves in the Aśoka

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garden of Rāvaṇa at Laṅkā (14-15). The monkeys are delighted (17ab). Hanūmān returns there after burning Laṅkā⁷² (17cd-18ab). The monkeys return to Śrī Rāma (18cd). Bhuśuṇḍa questions (i) How Hanūmān crossed the ocean and (ii) How he burnt Laṅkā (19-20). Brahmā spoke: Hanūmān (37 adjectives are given) being instructed by Śrī Rāma gets ready to go to Laṅkā in search of Sītā (21-40). He starts climbing the huge mt. Mahendra (41).

The 200th chapter titled “Hanūmān Reaching in Laṅkā” comprises of 42 verses. Hanūmān climbs up to the summit of the Mahendra mountain, dives from there and comes out at the distance of 10 *yojanas* (= 80 miles) in the ocean (01-05). A demoness of the form of a crocodile residing in the ocean sees Hanūmān flying away in the sky (06-09). She seizes his shadow and puts it in her mouth (10-11). Hanūmān kicks on her upper lip, comes out from her mouth and kills her (12-15). He crosses ocean expanded of hundred *yojanas* (= 800 miles) and reaches in Laṅkā (described) at night (16-41). He enters into the city, moves around and beholds Vibhīṣaṇa’s residence (42).

The 201st chapter named “Meeting of Sītā and Hanūmān” contains 29 verses. Hanūmān enters into the grove and searches for Sītā everywhere (01). He is pleased on seeing the beauty of the grove (20 adjectives of its beauty are given) (02-12). He goes to the Aśoka garden and climbs on the Aśoka tree where he sees a beautiful lady (08 similes are given) looking downwards and uttering the name “Rāma” “Rāma” (13-25). A demoness Trijaṭā consoles her who asks for the remedy of separation (26-28). Hanūmān recognizes Sītā, descends from the tree and stands in front of her with folded hands (29).

The 202nd chapter titled “Consoling Sītā” comprises of 39 verses. Hanūmān bows down to Sītā and introduces himself as Śrī Rāma’s messenger (01). He reports about Śrī Rāma’s stay at Mt. Mālyavān with his friend Sugrīva, the chief of monkeys (02-07). He tells her that Śrī Rāma would defeat Rāvaṇa with the help of the army of the

⁷² The whole of episode of Hanūmān crossing the ocean, entering into Laṅkā, meeting Sītā, conversing with Rāvaṇa and burning Laṅkā is presented here in the flash-back.

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monkeys and would take her back (08). He shows the fingle-ring as a token of assurance given by Śrī Rāma (09-10). Sītā on hearing about Śrī Rāma's ring looks at him (11). Hanūmān identifies himself as Śrī Rāma's devotee (12-16). He offers her the golden ring (17-19). Sītā is assured about Hanūmān and takes it (20-21). She expresses her joy (22-29). She gives her message for Śrī Rāma to Hanūmān that Śrī Rāma should rescue her soon (30-36). She gives him her crest-jewel as a token of assurance (37-38). Hanūmān bows down to Sītā and retires (39).

The 203rd chapter named "Destroying Rāvaṇa's Garden" contains 39 verses. Hanūmān goes to the garden (07 adjectives of its beauty are given) (01-04). He starts uprooting the trees, creepers, etc. (05-15). He breaks the golden step-wells, pollutes its waters and cuts the creeper-groves (16-19). The garden is covered with fallen trees, fruits and flowers (20-23). The guards of the garden rush there (24). They wonder about the situation and then see the monkey (i.e. Hanūmān) (25-31). Rāvaṇa's son Akśa and the guards rush with weapons angrily to the monkey (i.e. Hanūmān) but getting defeated they approach Rāvaṇa (32-36). Rāvaṇa becomes furious and commands others who attack with various weapons on the monkey (37-39).

The 204th chapter titled "Burning Laṅkā" comprises of 45 verses. Hanūmān sees the demon soldiers rushing to attack on him, gets angry (01). He kills them throwing stones as well as trees and fists as well as kicking (02-12ab). Some demons die, some are injured and some of them run away (12cd-13ab). Rāvaṇa becomes angry and sends his son Indrajit there who ties Hanūmān with Brahmā-missile (13cd-16). He takes Hanūmān to the palace where Rāvaṇa commands Indrajit to burn his tail (17-18). The demons soak the tail with oil and burn it (19-22). Hanūmān with his burning tail jumps here and there in the city and burns houses, treasurers, roads, palaces, shops, store-houses of oil, etc. (23-32). The citizens shout awful (33-39). They ask mutually about the monkeys looking like Yama, the god of Death (40-43). Thus Hanūmān by Śrī Rāma's grace burns the whole Laṅkā and jumps into the ocean (44-45).

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The 205th chapter named “Preparation of the Army and Arrival of Vibhīṣaṇa” contains 27 verses. Hanūmān has jumped into the ocean to put out the burning tail (01-03). Then he returns mt. Mālyavān and presents Sītā’s crest-jewel (चूडारत्नम्) to Śrī Rāma (04-09). Śrī Rāma is delighted (10-11) and is ready to march towards Laṅkā⁷³ along with Jāmbavān, Nala, Neela, Sugrīva and others (12-19). After seven days they reach near the ocean where they pass three nights (20-21). On the 4th day Vibhīṣaṇa comes to Śrī Rāma’s refuge through the aerial path (22-23). He gives his identity as a younger brother of Rāvaṇa and admits that Rāvaṇa has committed a mistake (24-26). Śrī Rāma embraces Vibhīṣaṇa (27).

The 206th chapter titled “Restraining the Ocean” comprises of 39 verses. Vibhīṣaṇa becomes delighted on seeing Śrī Rāma and Lakṣmaṇa in the guise of an ascetic and feels freedom from the Rāvaṇa (01-05). Śrī Rāma discusses about the device of crossing the ocean (06-17). Lakṣmaṇa gives an idea of worshipping God Varuṇa who might give them way (18-22). Śrī Rāma consents (23ab). They observe fasting for four days (23cd-25) and eulogise Lord Varuṇa (26-37). Varuṇa does not get revealed so Śrī Rāma becomes angry (38-39).

The 207th chapter named “Drying up the Inner Portion of the Ocean” contains 31 verses. Śrī Rāma stops worshipping Varuṇa and asks Lakṣmaṇa for His bow (01-04). He discharges an arrow of fire on the ocean that burns the ocean which starts drying up (05). The animals and birds living in the ocean die away (06-13). The ocean is surprised to see the fire (14-20). Varuṇa’s wife asks about the reason of the fire (21-26). Varuṇa knows it through his divine vision (27).

⁷³ The starting time of Śrī Rāma’s march is given by the author that it was the period called “vijay” at noon on the 8th day of the Dark Mārgaśīrṣa with the constellation called Uttaraphālgunī-

मार्गशीर्षसिताष्टम्यां भास्करोशिरसि स्थिते।

ऋक्षे चौत्तरफाल्गुन्यां मुहूर्ते विजयाभिधे।।

चक्रे प्रयाणं श्रीरामो जयाय जयिनां वरः॥ (२०/२०५/१६-१७अब)

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He replies to his wife about Śrī Rāma asking for the way to Laṅkā to kill Rāvaṇa (28-29). They take Śrī Rāma's shelter (30-31).

The 208th chapter titled "Mentioning the Means and Device of a Bridge" comprises of 48 verses. Varuṇa (11 adjectives of appearance are given) comes out from the water along with his retinue and bows down to Śrī Rāma (01-09). His wives (i.e. rivers) reveal there in front of Śrī Rāma (10-14). Śrī Rāma embraces Varuṇa and welcomes them (15-17). Varuṇa recognizes Śrī Rāma as the Supreme Person incarnated in the Raghu Dynasty apologises Him (18-22). Varuṇa eulogises Śrī Rāma (23-28). He presents the reaches residing in the ocean to Śrī Rāma and prays for mercy (29-34). Śrī Rāma admits that the discharging of the arrow is due to the unattended worship of Varuṇa (35-37). He urges Varuṇa to give the way to go to Laṅkā, otherwise He might dry up the ocean (38-39). Varuṇa prays Śrī Rāma not to do so and gives an idea of constructing a bridge over the ocean (40-44). He adds further that Hanūmān and others would do the task (45-46). Śrī Rāma accepts the idea (47). Varuṇa retires happily to his abode (48).

The 209th chapter titled "Constructing a Bridge" comprises of 83 verses. Śrī Rāma commands Hanūmān and Sugrīva to construct a bridge with the rocks (01). All the monkeys commanded by Hanūmān and Sugrīva draw out the mountains (described) from different regions (02-11). Hanūmān draws out and brings up the mountains (12-31). Other monkeys also draw out and bring the mountains there (32-36). Jāmbavān supervises over the work (37-38). The monkeys throw the stones in the ocean with pride (39-46). When they lift up the mountains the trees with fruits and flowers shake (47-62). When Nala starts to construct the bridge the rocks of the mountains thrown in the ocean merged in the deep ocean (63-67). Nala is unhappy (68-72). Hanūmān then sings the glory of Śrī Rāma that makes the being cross the ocean of existence (73-83).

The 210th chapter named "Narration of the characteristics of Śrī Rāma's Name" contains 37 verses. Nala questions Hanūmān about the greatness of Śrī Rāma's name (01-05). Hanūmān describes the

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reward of listening Śrī Rāma's name (06-26). He describes the rewards of meditating and reciting Śrī Rāma's name (37-32). He further describes the importance of making marks (मुद्राः) of Śrī Rāma's name on different parts of the body (33-37).

The 211th chapter titled "Building the Bridge" comprises of 37 verses. After hearing the greatness of Śrī Rāma's name Nala starts writing "Śrī Rāma" on the stones and throws them in the water (01-02). On seeing the stones swimming on the water the monkeys become astonished (03-09). Rāvaṇa is worried on getting the news of the construction of the bridge (10-16). The bridge is 10 *Yoganas* (=80 miles) broad and 100 *Yoganas* (=800 miles) long (the detailed description is given) (17-36). The construction of the bridge started on the 10th day of the Dark poṣa month is completed in four days (37).

The 212th chapter named "Preparation of the Army" comprises of 31 verses. Śrī Rāma is delighted on seeing the bridge and thanks the monkeys (01-03). Hanūmān and others report Śrī Rāma about the completion of the bridge and ascribe it to the name of Śrī Rāma (04-08). Before the march Śrī Rāma installs⁷⁴ the image of Lord Śiva and goddess Pārvatī (09). He worships them with flowers etc. (10-13ab). The army starts to march and reaches to Laṅkā (13cd-19). After crossing the Mt. Suvela Śrī Rāma arranges the army to besiege Laṅkā in eight days (20-30). Rāvaṇa sends his two spies named Śuka and Sāraṇa to check the moments of Śrī Rāma's army (31).

The 213th chapter titled "Freeing Śuka and Sāraṇa" contains 31 verses. Śuka talks about with Sāraṇa about the army of monkeys (01-15), Śrī Rāma (16), Lakṣmaṇa (17), Sugrīva (18), Hanūmān (19-20) and Nala as well as Neel (21-24). While they are talking, the monkeys capture them and bring them bound in front of Śrī Rāma (25-27). But Śrī Rāma orders the monkeys to set them free (28-29).

⁷⁴ It is known to all that the Śivaliṅga was installed there at Rāmeśwara, as Tulsī writes in his Rāmācaritamānasa (लङ्काकाण्ड/३/६):

लिङ्गं थापि विधिवत् करि पूजा।
सिख समान प्रिय मोहि न दूजा॥

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The monkeys do so (30). Śrī Rāma appoints generals and the army in different directions (31).

The 214th chapter named "Narration of the Royal Parasol and others" comprises of 26 verses. Rāvaṇa goes to the terrace of the palace and watches the moments of Śrī Rāma's army along with his brothers (01-03). Śrī Rāma sees Rāvaṇa from a distance and being angry discharges an arrow which breaks Rāvaṇa's parasol (04-07). The servants are frightened by the illomen (08-11). Rāvaṇa becomes angry and says that the breaker of the parasol would have to pay for it (12-19). He is not afraid of Śrī Rāma and Lakṣmaṇa in the guise of ascetics (20-21). Meanwhile Śuka and Sāraṇa freed by Śrī Rāma, come there and point out Nala, Neel etc. (22-26).

The 215th chapter titled "Persuading by Mandodarī" contains 49 verses. Rāvaṇa starts appointing the arrays and their generals from 14th day of the nomoon day (कुहू) of the dark Poṣa month (01-02). Mandodarī points out the huge army of the monkeys assembled there on the outskirts of Laṅkā which is beyond the reach of the gods (गीर्वाणैः) (03-09) even Vibhīṣaṇa has taken shelter (10). Rāvaṇa has abducted the wife of Śrī Rāma who is more powerful than him (11-15). Śrī Rāma has arrived there as the destroyer of the demon-dynasty (16-17). He has also killed powerful Vālī (18-20). Rāvaṇa ignores her words and boasts of his valour (21-30). Vibhīṣaṇa is unaware of Rāvaṇa's valour (31-34). The demons would kill the monkeys (35). He belittles Śrī Rāma as a ordinary man (मानुषम्) (36). Rāvaṇa is not ready to give Sītā back to Śrī Rāma but would fight with Him (37-46). He talks about the valour of Meghanāda, the conquerer of Indra (47-48). She should not be afraid of Śrī Rāma's power (49).

The 216th chapter titled "Aṅgada Entering into Rāvaṇa's Court" comprises of 27 verses. Śrī Rāma asks Aṅgada to convey His message to Rāvaṇa that he should free Sītā (01-03) and take Śrī Rāma's shelter otherwise he should coronate Vibhīṣaṇa as the king of Laṅkā (04-06). He warns Rāvaṇa that he should be ready for the consequences (07-10). Aṅgada starts towards Laṅkā (described) (11-

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25). He enters into the palace, approaches Rāvaṇa and conveys Śrī Rāma's message (26-27).

The 217th chapter titled "Demonesses Tampting Sītā" contains 43 verses. On hearing Śrī Rāma's message Rāvaṇa becomes angry and commands the demons to kill the messenger Aṅgada (01-03). Aṅgada fights with the demons and returns (04-09). He reports Śrī Rāma (10). Meanwhile Rāvaṇa sends the false message to Sītā that Śrī Rāma is killed by the demons (11-12). Sītā weeps (13). Rāvaṇa then gets prepared the illusory power, makes the heads of Śrī Rāma as well as Lakṣmaṇa and sends them to Sītā (14) but she doubts about the illusory power of demons (15-19). One of maid-servant of Rāvaṇa persuades Sītā and describes Rāvaṇa's love for her (20-23). She tempts Sītā by mentioning the various comforts created by Rāvaṇa (24-31). She warns Sītā that Rāvaṇa might control her by force (32-33). She tells about Rāvaṇa's lust for her (34-42). Sītā ignores the maid-servant who then retires (43).

The 218th chapter named "Commencement of the war between the Monkeys and the Demons" contains 27 verses. A demoness called Trijaṭā affectionately comes to Sītā and consoles her (01). She reports that Rāvaṇa has asked a demon to prepare the heads of Śrī Rāma and Lakṣmaṇa through his illusory power (02-03). She adds that Śrī Rāma and Lakṣmaṇa allied and have arrived in Laṅkā with the army of monkeys (04-08). Sītā is delighted and thanks Trijaṭā (09-11). She gives assurance that Trijaṭā would obtain happiness, heavenly pleasures as well as liberation by Śrī Rāma's grace (12-18). Meanwhile they hear the sound of war. Sītā is sure that the war has begun (19-21). Trijaṭā admits that it is the armies of the monkeys and the demons (22-25). Sītā confers the divine vision on Trijaṭā in order to watch and narrate the events of the war (26-27).

The 219th chapter titled "The War between the Demons and the Monkeys" comprises of 39 verses. Trijaṭā narrates the war started on 3rd bright of Māgha month (01-02). The monkeys fight with Rāvaṇa's army by slapping, tearing with nails, throwing stones, etc. This creates havoc in the army of demons (03-23). The style of

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fighting of Sugrīva (24), Hanūmān (25-28), Nala and Neel (29-30), Aṅgada (31-33) and Jāmbavāna is described (34-36). Within seven days of the fight many demons are killed (37-39).

The 220th chapter named “Fight of Śrī Rāma and Lakṣmaṇa with Indrajit” contains 55 verses. Sītā wishes to hear about the valour of Śrī Rāma and Lakṣmaṇa during the war (01-02). She narrates that the demons sent by Rāvaṇa are killed by Śrī Rāma’s arrows (03-08). Rāvaṇa becomes angry and sends his son Indrajit (शक्रबलार्दन) to fight (09-19). Indrajit holding different types of weapons starts toward battlefield with his army (20-29). Śrī Rāma discharges arrows and destroys Indrajit’s army (30-31). Indrajit challenges Śrī Rāma and the monkeys. He attacks with arrows on Śrī Rāma who cuts them off (32-42). Lakṣmaṇa takes to side Śrī Rāma but Indrajit raises an objection regarding two persons fighting with one (43-51ab). Śrī Rāma sends Lakṣmaṇa on other side (51cd-52). Lakṣmaṇa does the same and fight with the demons (53-54). The 9th day ends (55).

The 221st chapter titled “Tying in the Serpent Nooze” comprises of 46 verses. After the sun set the fight continues during the night (01-03) Indrajit pierced by Śrī Rāma’s arrow and seeing the demons pierced by the arrows of Lakṣmaṇa fallen on the ground (04-20). He returns to Laṅkā and come back to the battlefield. He exercises the missile of the serpent Nooze, ties the monkeys along with Sugrīva, Nala, Neel and Aṅgada, etc. including Śrī Rāma and Lakṣmaṇa (21-23). The army of the monkeys tied and hence the demons are overjoyed (24-26). The effect of the serpent Nooze is described (27-31). The soldiers of Śrī Rāma are fainted and fallen on the ground (32-33). Indrajit is proud of himself and boasting of his valour and power speaks to his soldiers (34-42). He celebrates his victory over the monkeys. The demons express their joy by playing music on different instruments (43-46).

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The 222nd chapter named “Garuḍa Untying the Serpent Nooze⁷⁵” comprises of 31 verses. Lord Viṣṇu informs Garuḍa about the incident and orders him to release Śrī Rāma and others from the tie of the Serpent Nooze (01-04). The demons are delighted while gods are astonished to see Śrī Rāma the Supreme Person tied in the Serpent Nooze (05-11). Garuḍa reaches to the battlefield and frees Śrī Rāma and others from the Nooze (12-15). All come to sense and rejoice (16-18). Śrī Rāma appreciated and blesses Garuḍa for the help (19-21). Garuḍa eulogises Śrī Rāma as a Supreme Person who has incarnated for the divine task of destroying the demons (22-30). SK Garuḍa takes leave of Śrī Rāma (31).

The 223rd chapter titled “Dhumrākṣa’s Arrival” contains 41 verses. Meghanāda returns to Laṅkā and Śrī Rāma with His army goes to camp (वासस्थलीम्) (01-04). All of them perform their daily rites (05-06). The monkeys observe fast and worship Lord Śrī Rāma and Sītā (07-10). Sugrīva praises Śrī Rāma’s skill (11-15). Vibhīṣaṇa talks about Śrī Rāma’s fruitfulness (16-20). Sugrīva admits Vibhīṣaṇa’s suitability to be the king of Laṅkā (21-23). He asks Śrī Rāma about the position of Vibhīṣaṇa in case Rāvaṇa comes to His shelter (24-25). Śrī Rāma shows His generosity (वदान्यम्) saying that he would give Ayodhyā to Rāvaṇa if he comes to Śrī Rāma’s shelter (26-28). They pass their night with such talks (29). Next day the fight with demons start (30). Śrī Rāma protects His army by discharging arrows (31). The army of the demons escapes on hearing Hanūmān’s lion-roar (32-35). Hanūmān attacks with his mace, fists and slapping (36-40). Meanwhile the demon-chief named Dhumrākṣa rushes towards Hanūmān (41).

The 224th chapter titled “Killing of Dhumrākṣa and Cakra” comprises of 29 verses. Dhumrākṣa challenges Hanūmān to fight (01-08). He exercises different weapons on Hanūmān who nullifies them (09-15). Then he comes to Hanūmān for combat in which

⁷⁵ The editor and the mss. Read the title मेघनादपराजय (Meghanāda’s Defeat) but the subject matter deals with गरुडनागपाशमोचनम्।

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Hanūmān kills him with fists (16-25). A demon called attacks on Hanūmān and is killed by Hanūmān's kick (26-29).

The 225th chapter named "Rāvaṇa's Escape" contains 57 verses. On seeing the destruction of the demons Rāvaṇa comes out from the city (01-07). He provokes his army to fight with Śrī Rāma and His army of monkeys (08-14). Rāvaṇa comes with his ten heads (15-19). The monkeys are astonished on seeing Rāvaṇa's terrifying form and start running away but Śrī Rāma stops them (20-24). The fight between Śrī Rāma and Rāvaṇa takes place for three days (25-38). On the fourth day Śrī Rāma breaks Rāvaṇa's arrow and discharges an arrow in his heart (39-43). Rāvaṇa faints but coming to the sense again and starts fighting (44-50). Śrī Rāma again discharges arrows and pierces Rāvaṇa's heart, eyebrows, chin, crest-jewel and 20 heads (51-54). Rāvaṇa being unable to stand, runs away from the battlefield (55-57).

The 226th chapter titled "Waking and Intimating Kum̐bhakaṇa" comprises of 29 verses. On the 14th day Rāvaṇa orders his servants to wakeup his younger brother Kum̐bhakaṇa (01-02). He laments over his valour and defeat (03-10ab). He is sure that Kum̐bhakaṇa would kill Śrī Rāma and Lakṣmaṇa (11-14). He blames Vibhīṣaṇa who has gone to the opposite side (15). He decides to wakeup Kum̐bhakaṇa up and commands the servants to cook different types of food in abundance (16-28). The demons get the food prepared and places near sleeping Kum̐bhakaṇa (29).

The 227th chapter named "Waking Kum̐bhakaṇa" contains 59 verses. For Kum̐bhakaṇa, the demons get prepared the heaps of different types of flesh, rice, vegetables, fruits, chapṭi, sweet, jalebi, curds, honey, etc. (01-13). Rāvaṇa becomes happy and commands the demons to take along the mountains, bulls, horses, elephants, etc. in order to wake Kum̐bhakaṇa (14-19). The demons follow the order, go there and put all efforts but Kum̐bhakaṇa does not wake up (20-32ab). Rāvaṇa remembers Brahmā's boon to Kum̐bhakaṇa who would wakeup only after hearing the singing and music played by heavenly demselves (दिव्याङ्गना) (32cd-45). Rāvaṇa then

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commands to do so (46). The musician, the dancers and the singers show their skill (47-51). Kumabhakarṇa gets up from sleep (52). Rāvaṇa inform him about his own condition and calamity on the family of demons (53-56). The demons rejoice if Rāvaṇa has won the battle (57). Kumabhakarṇa asks for the food (58-59).

The 228th chapter titled “Kumabhakarṇa’s Meals” comprises of 24 verses. Rāvaṇa reports Kumabhakarṇa about the arrangement of his food and asks to eat it (01-09). After eating the food items and drinking blood, wine, etc. Kumabhakarṇa gets satiated (तृप्तिम्) (10-17). Kumabhakarṇa then asks about the situation which Rāvaṇa describes (18-22). Rāvaṇa returns to his harem and informs Mandodarī (23-24).

The 229th chapter named “Dialogue between Rāvaṇa and Kumabhakarṇa” comprises of 45 verses. Kumabhakarṇa is unhappy to hear about Rāvaṇa’s misdeed, thinks of his inevitable death and grieves for his kinsmen (01-02). He reaches to Rāvaṇa’s court (03). Kumabhakarṇa advises Rāvaṇa regarding the misdeed such as Sītā’s abduction, the good qualities as well as bad qualities of a king (04-17). Rāvaṇa is angry and scolds Kumabhakarṇa narrating the valour of the demons like Kumbha, Nikumbha, etc. including that of Indrajit (18-41). Rāvaṇa asks him to quit immediately for the long sleep if he does not wish to help (42-44). Kumabhakarṇa speaks (45).

The 230th chapter titled “Kumabhakarṇa’s Departure” comprises of 26 verses. Kumabhakarṇa assures Rāvaṇa to support (01-02). He is not afraid of fighting with the army of monkeys (03-05). He is unlike Vibhīṣaṇa who has allied with the enemy (06-09). The victory yields pleasures of this world or the next (10-14). He is ready to face the destined result of the war (15-19). He reminds Rāvaṇa for the destruction of the demons and praises Śrī Rāma, the Supreme Person (20-25). After assuring Rāvaṇa to end the war within four days, departs (26).

The 231st chapter named “Valiant deed of Kumabhakarṇa” contains 25 verses. Kumabhakarṇa bows down to Rāvaṇa who blesses

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him for victory (01-05). On seeing Kum̐bhakarṇa and his army of the demons (described) the monkeys attack on them (06-11). Kum̐bhakarṇa crushes them with his hands, tramples on them and then devours many of them (12). Some of them run away from his clutches and fight again with him (13-17). Though Kum̐bhakarṇa destroys the monkeys with his fists and kicks, other monkeys keep fighting with him (18-21). He looks like the god of Death (22-24). He then challenges Lakṣmaṇa and Śrī Rāma (25).

The 232nd chapter titled “Kum̐bhakarṇa’s Death” comprises of 29 verses. Lakṣmaṇa speaks painfully about Kum̐bhakarṇa’s valiant deed of destroying the monkeys (01-05). Meanwhile Aṅgada attacks and cuts off Kum̐bhakarṇa’s ears and nose (श्रुतिनासिकम्) (06-09). Kum̐bhakarṇa becomes angry and challenges Śrī Rāma (10-14). Śrī Rāma rushes to him but is knocked down by the stroke of Kum̐bhakarṇa’s mace (15-16). Śrī Rāma discharges arrows and other weapons (17-21). Kum̐bhakarṇa’s body is pierced by Śrī Rāma’s arrows which produce a great sound (22-26). For five days the fight continues, Śrī Rāma cuts off the parts of Kum̐bhakarṇa’s body one by one and on the sixth day Kum̐bhakarṇa dies (27-29).

The 233rd chapter named “Rāvaṇa’s Lamentation” contains 28 verses. Rāvaṇa laments over Kum̐bhakarṇa’s death (01-03). He remembers his might (04), valour (05-06), terrifying power (07-08) and invincible strength (09-12). Mandodarī and other grieves (13-18). Rāvaṇa comes to the harem and lament again yet he consoles the lamenting wives of Kum̐bhakarṇa (19-20). He promises to fight and kill the enemy (21-22), though he knows the fact that the destiny is adverse (23-27). He then orders the demons to go on the battle field and fight with Śrī Rāma (28).

The 234th chapter titled “Indrajit’s Preparation” comprises of 28 verses. Then on the fourth day of bright Fālguna, the five demons (पञ्चराक्षसाः) commanded by Rāvaṇa go to the battlefield but are slain by Śrī Rāma (01-05). On the fifth day the demon named Atikāya (06-09), Kumbha and Nikumbha (10-14) and Makarākṣa are killed by Śrī Rāma (15-16). Rāvaṇa is angry (17-18). He orders the demons

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to inform Indrajit to go to the battlefield and informs about his main five demon warriors along with Atikāya are killed (19-26). The demons approach Indrajit and conveys Rāvaṇa's message (27). Indrajit having received divine chariot and weapons, starts for the battle field (28).

The 235th chapter named "Defeat of the Army of Monkeys and Victory of Indrajit" contains 24 verses. Next day Indrajit comes to the battle field with his divine weapon (01-05). Śrī Rāma orders Lakṣmaṇa to fight with him (06). The monkeys fight with the help of mountains, trees, etc. (07-08ab). Indrajit fights with his thunderbolt and the army of monkeys is defeated (08cd-13). The monkeys run to their camps (14). Śrī Rāma talks of their condition to Lakṣmaṇa (15-23). The monkeys being ashamed of the defeat come to Śrī Rāma (24).

The 236th chapter titled "Defeat of the Monkeys Army" comprises of 29 verses. Śrī Rāma asks the reason of their grief to Hanūmān and others (01-09). They report about their defeat by Indrajit (10-15). Śrī Rāma tells Lakṣmaṇa that Indrajit is an invisible warrior with divine weapons as well as practices severe penance (16-21). Lakṣmaṇa is equal match and hence he should fight with Indrajit (22-25). He would get fame in the three worlds (26-27). Lakṣmaṇa bows down to Śrī Rāma and starts (28-29).

The 237th chapter named "Killing of Indrajit" contains 76 verses. Next day Indrajit worships goddess Nikubhalā for obtaining the boon of immortality (01-02). Vibhīṣaṇa informs Śrī Rāma about the goddess worship by Indrajit (मेघनाद) (03-08ab). Śrī Rāma commands Hanūmān, etc. to go and break the worship half-way (08cd-13). Lakṣmaṇa along with Hanūmān and others depart to the place where Indrajit is worshipping the goddess Nikumbhalā and kill the demons guarding the entrance (14-27). Indrajit hears the noise and sends demons to inquire about (28-29). The demons report Indrajit (30-34). Indrajit then commands the army who fights against Lakṣmaṇa but are defeated (35-44). Lakṣmaṇa and others enter into the place (45). They quench the fire, break the altar and throw away the materials

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(46). Indrajit becomes angry and rushes towards Lakṣmaṇa who fights with him for 05 days (47-51). On the 6th day Lakṣmaṇa discharges the arrows and cuts his hand in such a way that the cut hand falls in the lap of Indrajit's wife Sulocanā (52-55). She laments and faints (56-61). Lakṣmaṇa then cuts his second hand and his head (62-67). The gods in the sky, Hanūmān and others rejoice and gods shower flowers and play instruments for Lakṣmaṇa's victory over Indrajit (68-72). Lakṣmaṇa offers Indrajit's head to the goddess Nikumbhalā (73). The monkeys joyfully return to Śrī Rāma's residence (74-76).

The 238th chapter titled "Description of Rāvaṇa's Lamentation and so on" comprises of 34 verses. Rāvaṇa on hearing Indrajit's death faints and lament remembering his valour (01-17). Mandodarī and others lament, too (18-25). Sulocanā approaches to Rāvaṇa and asks the permission for self-immolation⁷⁶ (26-29). After bowing down to Rāvaṇa and Mandodarī she rushes to the battle field where Indrajit lies dead (30-34).

The 239th chapter named "Sulocanā's Self-immolation" contains 34 verses. On seeing Sulocanā on the battle field all are astonished by her beauty and make different assumptions about her. Who can be Sītā, a heavenly damsel, goddess Lakṣmī, Tārā, Candrikā, the Moon-light or the Sun-light (01-09). She comes to have the head of her dead husband to Śrī Rāma praising Lakṣmaṇa's invincible arrows (10-13). She prays Śrī Rāma as the Supreme Person (पुरुषश्रेष्ठ) (14-20). She expresses her wish for self-immolation (21). She asks for the boon of devotion to Śrī Rāma's feet and wishes that both of them (i.e. Sulocanā and Indrajit) would be His devotees in the next births (जन्मान्तरम्) (22-25). She begs for Indrajit's head (26). Śrī Rāma being pleased by her devotion restores Indrajit's head to Sulocanā (27). Hanūmān requests Śrī Rāma not to restore Indrajit's head yet Śrī Rāma gives (31). She enters into the fire (32). (Brahmā:) Sulocanā

⁷⁶ The author employs the words भर्तारमनुयास्यामि (I Shall follow my husband after death) i.e. she wishes for the self-immolation and the same is mentioned in the title सुलोचनासहगमनम् (Ch 02/239).

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would be the cowherdess in Pramodavana with the same name and Indrajit would be born as a cowherd named Sumukha (33-34).

The 240th chapter named “Carrying the mt. Droṇa” contains 31 verses. on the 15th day of dark caitra Rāvaṇa comes to the battle field along with his army (01-02). On seeing Śrī Rāma’s army defeating the demons he attacks and kills many with his sword (03-08). Śrī Rāma destroys many of the chiefs of the demons’ army for 5 days (09-17). Rāvaṇa then exercises a missile on Lakṣmaṇa whose heart is pierced (18). On seeing Lakṣmaṇa fainted and fallen Śrī Rāma gets disturbed (19-20). Śrī Rāma commands Hanūmān to go and fetch the medicinal herb for the treatment from the mt. Droṇa (21-22). Hanūmān goes to the mt. Droṇa (23ab). Śrī Rāma discharges the arrows and that makes Rāvaṇa run away (23cd-24). Hanūmān finding many similar plants gets confused. So lifting up the whole of the mountain and carries it to Śrī Rāma (25-26). Śrī Rāma is delighted and Lakṣmaṇa is revived by the treatment of the medicinal herb (27-29). At night the monkeys burn Laṅkā and destroy Rāvaṇa’s army (30-31).

The 241st chapter titled “Killing of Rāvaṇa” comprises of 35 verses. Indra seeing Śrī Rāma on the ground and Rāvaṇa on the chariot, sends his chariot and the charioteer called Mātali (01-02). On the 12th day of dark Vaiśākha Śrī Rāma leads the chariot (described) towards Rāvaṇa (03-10). Rāvaṇa looks fierce with 20 hands and 10 heads (11-13ab). The war is described (13cd-27). On the 14th day of dark Vaiśākha Śrī Rāma exercises the missile named Brahmā on Rāvaṇa and cuts off his 10 heads⁷⁷ at a stretch (28-33). On the death of Rāvaṇa, the gods shower flowers and utter the words “be victorious” for Śrī Rāma (34-35).

The 242nd chapter named “Union with Sītā” contains 27 verses. Śrī Rāma performs the cremation of Rāvaṇa and other dead demons on the battle field (01-02). The Gaṇḍharvas and other play the

⁷⁷ Here the author does not mention the episode of Vibhīṣaṇa informing Śrī Rāma about the nectar residing in Rāvaṇa’s navel. Śrī Rāma discharges arrows on that place and Rāvaṇa dies.

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instruments and sing the song of victory (03-06). Śrī Rāma sends Lakṣmaṇa to bring Sītā and Vibhīṣaṇa for the coronation (07). Vibhīṣaṇa prays Śrī Rāma that his goal is Śrī Rāma's devotion and not to the kingdom (08-13). Śrī Rāma asks to rule over the kingdom remembering Him (14-16ab). Śrī Rāma blesses Vibhīṣaṇa to be immortal like Sage Mārkaṇḍeya, etc. (16cd-18) and coronates him on the throne according to the precept on the 2nd day of bright Jyeṣṭha (19). Meanwhile Lakṣmaṇa goes to the Aśokagrove, sees Sītā and bows down to her (20). On the 3rd day of bright Jyeṣṭha Lakṣmaṇa leads Sītā to Śrī Rāma (21). On the same day she passes through the fire in the presence of the gods and others (22-23). The gods, semi-gods and king Daśaratha from the heaven praises Śrī Rāma and Sītā (24-27).

The 243rd chapter titled "Meeting Bharata in the Hermitage of Sage Bharadvāja⁷⁸" contains 37 verses. Śrī Rāma throws His nectar-like vision on the dead monkeys and revives them (01-03). Sītā introduces the demoness Trijaṭā and urges Śrī Rāma to bless her for upliftment (04-14). Trijaṭā says that she has no longing for any worldly acquisition but wishes for Devotional Love for Śrī Rāma (15-18). Śrī Rāma blesses her (19). On the 4th day Śrī Rāma and others ascend on the Puṣpaka plane passing through the aerial path (व्योममार्गेण) and being honoured by the gods, etc. reach at the hermitage of sage Bharadvāja (20-33). Bharadvāja welcomes them (34). Bharata getting the news of Śrī Rāma's arrival there comes to the hermitage (35-37).

The 244th chapter named "Reaching Ayodhyā" comprises of 52 verses. Bharata and Śrī Rāma meet affectionately (01-02). Śrī Rāma introduces Hanūmān, Sugrīva, Jāmbavāna and Vibhīṣaṇa for their help in getting Sītā back. Bharata embraces them as well as Lakṣmaṇa (03-07). Bharata bows down to Sītā (08). On getting Śrī Rāma request the monkeys reassume their godly forms⁷⁹ (09). Vibhīṣaṇa drives the Puṣpaka plane further (10-11). They arrive at Ayodhyā decorated by Śatrugna and bow down to the mothers who

⁷⁸ The Bhagavatisation begins from chapters 243-245.

⁷⁹ Vide. 01/08/02-10.

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pamper them (12-17). The mothers meet Sītā and bless her affectionately (18-20). On the 7th day the ministers bring the water of different rivers for Śrī Rāma's coronation (21). The mothers give charity to the Brahmins (22-25). The citizens play the musical instruments, express their joy and sing loudly Śrī Rāma's victory (26-27). On the 8th day Śrī Rāma enters into the city and meets Śatrugna. They meet each other (28-34). Śrī Rāma visits the place of Daśaratha's cremation and pays homage with tears in His eyes (35-40). Kaikeyī comes to Śrī Rāma and appologises for her misdeed (41-44). Śrī Rāma offers hospitality to Jāmbavāna and others and gives charity to the Brahmins (45-49). The Puṣpaka plane is returned to Kubera (50). Śrī Rāma ascends on the throne and lives happily with His mothers (50-52).

The 245th chapter named "Narration of the Sport in Pramodavana" comprises of 22 verses. On the day of enthronement Śrī Rāma of 42 years and Sītā of 33 years get united (01). On the 9th day of Bhādrapada Sītā conceives (02). After 7 months of her pregnancy Śrī Rāma is heard the rumour about Sītā's chastity and commands Lakṣmaṇa who leads Sītā to the forest and leaves her near the hermitage of sage Vālmīki (03-04). On hearing Sītā's crying sage Vālmīki takes her to the hermitage where she gives birth to the twin brother (05-06). Sage Vālmīki performs purificatory rites (07-08). Śrī Rāma after some time performs the Horse Sacrifice with golden image of Sītā and frees the horse for victory (09). Śrī Rāma's sons catch the horse and fight with the army (10). Sītā introduces her sons to Śrī Rāma and enters into the earth (11-12). Śrī Rāma then rules for 10,000 years and enthroning His sons, goes to His abode along with His attachments and the subjects (13-14). Even today Śrī Rāma sports with Sahajā along with cowherds and cowherdresses in Pramodavana. They are eternal (15-21).

The reward of listening to the text (i.e. Bhuṣuṇḍi Rāmāyaṇa): One who listens to the narration of Incarnation and divine acts of Śrī Rāma devotedly, becomes liberated while living (जीवनमुक्तः), experiences immense joy and is not born again in this world (22).
