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# Śrī Rāmacaritamānasa

or

[The Mānasa lake brimming over with the exploits of Śrī Rāma]  
With Hindi Text and English Translation  
(A Romanized Edition)



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## Publisher's Note

Śrī Rāmacaritamānasa of Gosvāmī Tulasidāsa enjoys a unique place among the classics of the world's literature. It is a specimen of most exquisite poetry and can compare favourably with the best poems of the world. It was considered to be the best work on Devotion by Mahātmā Gāndhī, the greatest man of the modern world and styled as 'the perfect example of the perfect book' by foreign scholars. It is universally accepted by all classes of people from Bihar to the Punjab and from the Himālayas to the Narmadā. According to an old Christian missionary, who is no more in this world, no one could hope to understand the people of Upper India till he had mastered every line that Tulasidāsa had written.

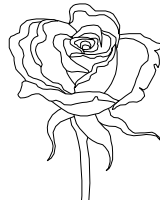
This universal appeal of the immortal poem encouraged us to publish a faithful and accurate English translation of the book with the original text critically edited with the utmost care on the basis of most authentic sources available and was published in Kalyana-Kalpataru in three instalments as the special number of the magazine.

For the first time in 1968 it was published in a consolidated form—the original text in Nāgarī with english translation. It was given a hearty welcome by the readers and since then ten more impressions were brought out.

For sometimes in the past we were pressurised to bring about an edition with Romanized transliteration also of the original text. It was a big job and required herculean labour on the part of the press and with the result the book is in the hands of the readers.

Gita Press did it with the sole purpose that those also who cannot read Nāgarī script particularly those who have migrated from India and settled abroad may get themselves benefited and enjoy the greatest epic of the world.

It is expected to supply a long-felt desideratum and we shall deem our labours amply repaid if the volume finds acceptance with the English-reading public. The book will be found illustrated with some of the best pictures available in our stock on the life of Śrī Rāma and relevant to the theme of Śrī Rāmacaritamānasa. With these few words of introduction we take leave of our kind readers and leave it to them to judge how far we have succeeded in preserving intact the beauties of the original in our translation.



## Śrī Rāmāyaṇajīkī Āratī

आरति श्रीरामायनजी की। कीरति कलित ललित सिय पी की॥  
गावत ब्रह्मादिक मुनि नारद। बालमीक बिग्यान बिसारद॥  
सुक सनकादि सेष अरु सारद। बरनि पवनसुत कीरति नीकी॥  
गावत बेद पुरान अष्टदस। छओ सास्त्र सब ग्रंथन को रस॥  
मुनि जन धन संतन को सरबस। सार अंस संमत सबही की॥  
गावत संतत संभु भवानी। अरु घटसंभव मुनि बिग्यानी॥  
ब्यास आदि कबिबर्ज बखानी। कागभुसुंड़ि गरुड के ही की॥  
कलिमल हरनि बिषय रस फीकी। सुभग सिंगार मुक्ति जुबती की॥  
दलन रोग भव मूरि अमी की। तात मात सब बिधि तुलसी की॥

ārati śrīrāmāyanajī kī, kīrati kalita lalita siya pī kī.  
gāvata brahmādika muni nārada, bālamīka bigyāna bisārada.  
suka sanakādi seṣa aru sārada, barani pavanasuta kīrati nīkī.  
gāvata beda purāna aṣṭadasa, chao sāstra saba grānthana ko rasa.  
muni jana dhana saṁtana ko sarabasa, sāra aṁsa saṁmata sabahī kī.  
gāvata saṁtata saṁbhu bhavānī, aru ghaṭasaṁbhava muni bigyānī.  
byāsa ādi kabibarja bakhānī, kāgabhusuṁḍi garuḍa ke hī kī.  
kalimala harani biṣaya rasa phīkī, subhaga siṁgāra mukti jubatī kī.  
dalana roga bhava mūri amī kī, tāta māta saba bidhi tulasī kī.

### An Āratī Song\*

(Rendered into English verse by Madhava Śaraṇa M.A., L.L.B.)

Soft lights we wave, soft lights display, The wealth of sages; yet what not  
Before this Lord of Sītā's lay— Of all the saints?—their mainstay,  
The Rāmāyaṇa, so sweet and dear, Umā and Śaṅkara e'er intone,  
So beautiful, without a peer, As well the wise Agastya pot-grown.  
Which gods like Brahmā, Nārada sing. The crow's, Garuḍa's it heart indwells.  
The ant-hill sage, soul-seers' king, The poets great like Vyāsa and else  
Śuka, Śārada, Śeṣa, boy sages four, In ecstasies this song relay.  
The wind-god's son recount this lore Shuns sensuous joy, sins' ablent,  
With great delight and voices gay. The dame of Mukti's ornament;  
The holy books their music mix Ambrosial herb rebirth to cure,  
To sing this gist of Śāstras six, And parents both, 'tis only sure,  
Of all good works, of all good thought; For Tulasīdāsa in everyway.



\* A hymn of praise addressed to Śrī Rāmāyaṇa at the time of waving lights while worshipping the same.

# Śrī Rāmacaritamānasa

## Contents

Subject	Page No.
1. An Āratī Song (by Gosvāmī Tulasidāsa)	.... iv
2. Procedure for Reciting the Rāmacaritamānasa	.... xiii

### Descent I

#### (Bāla-Kāṇḍa)

1. Invocations .....	1	15. Dialogue between the sages Yājñavalkya and Bharadvāja and the greatness of Prayāga .....	58
2. Salutations to the Guru .....	3	16. Satī's bewilderment, Śrī Rāma's divine glory and Satī's remorse .....	62
3. Salutations to Brāhmaṇas and saints .....	4	17. Repudiation of Satī by Śiva and Śiva's trance .....	67
4. Salutations to the wicked .....	7	18. Satī's visit to Dakṣa's sacrifice .....	72
5. Contrast between saints and the evil-minded .....	8	19. Satī's self-immolation through the fire of Yoga out of indignation at the slight offered to Her Spouse by Her father: destruction of Dakṣa's sacrifice .....	73
6. Salutations to all living beings as so many images of Śrī Rāma .....	12	20. Descent of Goddess Pārvatī and Her penance .....	75
7. Tulasīdāsa's humility and the glory of poetry describing Śrī Rāma's greatness .....	16	21. Śrī Rāma's intercession with Bhagavān Śiva for marriage .....	84
8. Salutations to the immortal bards .....	22	22. Pārvatī's unique fidelity as revealed through Her test by the seven seers ....	85
9. Salutations to the sage Vālmiki, the Vedas, Brahmā, Śiva, Pārvatī and other gods and goddesses .....	22	23. Love's departure on the errand of the gods and his being burnt to death .....	90
10. Salutations to the abode and companions of Sitā and Rāma .....	24	24. Śiva's boon to Rati (Love's consort) ...	94
11. Salutations to and the glory of the Name .....	27	25. The god's prayer to Śiva for marriage; the seven seers' visit to Pārvatī .....	95
12. The excellences of Śrī Rāma and the greatness of His story .....	42		
13. The date of composition of the Rāmacaritamānasa .....	44		
14. The metaphorical representation of the Mānasa as a lake and its glory ...	48		

[ VI ]

- |  |   |
|--|---|
| <p>26. Śiva's peculiar marriage procession and preparations for the wedding (undertaken by the other party) ..... 98</p> <p>27. Śiva's nuptials ..... 109</p> <p>28. A dialogue between Śiva and Pārvatī ..... 115</p> <p>29. Causes of Śrī Rāma's Descent ..... 128</p> <p>30. Ego's sway over Nārada and the effect of the Lord's Māyā ..... 133</p> <p>31. Princess Viśvāmitra's self-election of a husband; Nārada's pronouncing a curse on the attendants of Śiva as well as on the Lord Himself and his subsequent freedom from the spell of infatuation ..... 138</p> <p>32. The austerities of Manu and Śatarūpā and their receiving a boon from the Lord ..... 145</p> <p>33. The story of king Pratāpabhānu ..... 154</p> <p>34. The birth of Rāvaṇa and his brothers, their austerities, supremacy and tyranny ..... 174</p> <p>35. The piteous appeal of mother Earth and other gods ..... 182</p> <p>36. The Lord's compassion on them ..... 185</p> <p>37. King Daśaratha's sacrifice for the birth of a son and his queen's pregnancy ..... 187</p> <p>38. The Lord's manifestation and the delightful nature of His childish sports ..... 189</p> <p>39. Viśvāmitra visits king Daśaratha and asks for Śrī Rāma and Lakṣmaṇa ..... 203</p> <p>40. Protection of Viśvāmitra's sacrifice ... 206</p> <p>41. Redemption of Ahalyā ..... 208</p> <p>42. Entry of Viśvāmitra with Rāma and Lakṣmaṇa into the precincts of Mithilā ..... 209</p> | <p>43. Janaka's ecstasy of love at the sight of Rāma and Lakṣmaṇa ..... 213</p> <p>44. A visit to the town by Rāma and Lakṣmaṇa ..... 215</p> <p>45. Śrī Rāma's visit to Janaka's garden; Rāma and Sītā catch sight of each other ..... 223</p> <p>46. Worship of Goddess Pārvatī by Sītā, Her receiving a blessing from the Goddess and a dialogue between Rāma and Lakṣmaṇa ..... 229</p> <p>47. Śrī Rāma's entry into the pavilion erected for the Bow-Sacrifice along-with Lakṣmaṇa ..... 234</p> <p>48. Sītā's entry into the pavilion ..... 240</p> <p>49. Proclamation of Janaka's vow by his heralds ..... 242</p> <p>50. The princes' failure to lift the bow and Janaka's despondent utterance ..... 243</p> <p>51. Lakṣmaṇa's fulmination and throwing a challenge to Janaka ..... 245</p> <p>52. The breaking of the Bow ..... 252</p> <p>53. Sītā places the wreath of victory round Rāma's neck ..... 254</p> <p>54. Arrival of Paraśurāma, exchange of hot words between Lakṣmaṇa and Paraśurāma and Śrī Rāma's triumph over the latter ..... 258</p> <p>55. Janaka's despatching of messengers to Ayodhyā and departure of the marriage procession from there ..... 274</p> <p>56. Arrival of the marriage procession and its reception etc., at Janakapura ..... 289</p> <p>57. The wedding of Sītā and Rāma and Their farewell ..... 297</p> <p>58. Return of the marriage procession to Ayodhyā and rejoicing in the city .... 337</p> <p>59. The glory of hearing and singing the story of Śrī Rāma ..... 348</p> |
|--|---|

## Descent II

(Ayodhyā-Kāṇḍa)

- |  |  |
|--|--|
| <p>60. Invocations .....351</p> <p>61. Preparations for Śrī Rāma's installation as the Prince Regent of Ayodhyā; the god's concern over the same and their approaching Goddess Sarasvatī for help .....355</p> <p>62. Sarasvatī perverts the mind of Mantharā (a handmaid of queen Kaikeyī); a dialogue between Kaikeyī and Mantharā .....362</p> <p>63. Kaikeyī enters the sulking-chamber .....371</p> <p>64. Dialogue between king Daśaratha and Kaikeyī; Daśaratha's lamentation; Sumantra goes to the palace and, returning from it, sends Śrī Rāma to His father .....373</p> <p>65. Dialogue between Śrī Rāma and mother Kaikeyī .....387</p> <p>66. Dialogue between Śrī Rāma and His father; the sadness of the people of Ayodhyā; their remonstrances with Kaikeyī .....390</p> <p>67. Dialogue between Śrī Rāma and mother Kausalyā .....397</p> <p>68. Dialogue between Sītā and Śrī Rāma .....405</p> <p>69. Dialogue between Śrī Rāma, Kausalyā and Sītā .....412</p> <p>70. Dialogue between Śrī Rāma and Lakṣmaṇa .....413</p> <p>71. Dialogue between Lakṣmaṇa and mother Sumitrā .....416</p> <p>72. Śrī Rāma, Lakṣmaṇa and Sītā call on king Daśaratha to take leave of him; Daśaratha's advice to Sītā .....419</p> <p>73. Śrī Rāma, Sītā and Lakṣmaṇa proceed to the woods and slip past the citizens buried in slumber .....421</p> <p>74. Śrī Rāma's arrival at Śṛṅgaverapura; the Niṣāda chief's services .....428</p> | <p>75. Dialogue between Lakṣmaṇa and the Niṣāda; Sumantra's dialogue with Śrī Rāma and Sītā and his returning to Ayodhyā .....431</p> <p>76. The boatman's love and the passage across the Gaṅgā .....439</p> <p>77. Arrival at Prayāga and dialogue with the sage Bharadvāja; the love of the people inhabiting the bank of the Yamunā .....445</p> <p>78. The episode of an ascetic .....449</p> <p>79. Śrī Rāma greets the Yamunā; love of the villagers .....450</p> <p>80. Dialogue between Śrī Rāma and the sage Vālmiki .....461</p> <p>81. Śrī Rāma takes up His abode at Citrakūṭa; the services of the Kolas and Bhīlas .....468</p> <p>82. Sumantra returns to Ayodhyā and finds the city a picture of grief .....481</p> <p>83. Dialogue between king Daśaratha and Sumantra, Daśaratha's passing away .....482</p> <p>84. The sage Vasiṣṭha sends envoys to call Bharata .....490</p> <p>85. Arrival and lamentation of Bharata and Śatrughna .....491</p> <p>86. Dialogue between Bharata and mother Kausalyā and king Daśaratha's cremation .....495</p> <p>87. Dialogue between the sage Vasiṣṭha and Bharata; Bharata prepares for a journey to Citrakūṭa in order to bring Śrī Rāma back to Ayodhyā .....500</p> <p>88. Departure of Bharata and Śatrughna with the citizens of Ayodhyā to the woods .....515</p> <p>89. The Niṣāda's suspicion and precautions .....517</p> |
|--|--|

[VIII]

- |  |  |
|--|--|
| 90. Bharata's meeting and dialogue with the Niṣāda chief; the love of Bharata and the citizens of Ayodhyā for Śrī Rāma .....521  | 99. Vasiṣṭha's speech .....577   |
| 91. Bharata's arrival at Prayāga and dialogue between Bharata and the sage Bharadvāja .....531   | 100. Dialogue between Śrī Rāma, Bharata and others .....583  |
| 92. Bharadvāja shows hospitality to Bharata .....539   | 101. King Janaka's arrival at Citrakūṭa; the Kolas and Kirātas offer presents to the visitors and all meet one another .....596                        |
| 93. Dialogue between Indra and his preceptor (the sage Bṛhaspati) .....543   | 102. Dialogue between queens Kausalyā and Sunayanā (king Janaka's wife); Sītā's amiability .....602  |
| 94. Bharata on his way to Citrakūṭa .....547   | 103. Dialogue between king Janaka and his wife; Bharata's glory .....608   |
| 95. Sītā's dream; the Kolas and Kirātas bring news of Bharata's arrival to Śrī Rāma; Śrī Rāma's concern at the report; Lakṣmaṇa's outburst of passion .....551                           | 104. Dialogue between king Janaka and Bharata; Indra's anxiety; Goddess Sarasvatī's admonition to Indra .....612                                       |
| 96. Śrī Rāma admonishes Lakṣmaṇa and dwells on Bharata's greatness .....556  | 105. Dialogue between the sage Vasiṣṭha, Śrī Rāma and Bharata .....617   |
| 97. Bharata takes a dip in the Mandākinī and arrives at Citrakūṭa; Bharata and others meet one another, mourn the king's death and perform his Śrāddha (after-death ceremonies) .....558 | 106. Bharata deposits the sacred waters; his perambulation through Citrakūṭa .....629  |
| 98. Hospitality of the foresters towards Bharata and his party; Kaikeyī's remorse .....573   | 107. Dialogue between Śrī Rāma and Bharata; the gift of sandals; Bharata's farewell .....632   |
|  | 108. Returning to Ayodhyā, Bharata enthrones the sandals and takes up his residence at Nandigrāma; the virtue of listening to Bharata's story .....635 |

**Descent III**

(Araṇya-Kāṇḍa)

- |  |   |
|--|---|
| 109. Invocations .....647  | 115. Sutiṅṣṇa's love and Śrī Rāma's meeting with the sage Agastya; dialogue with Agastya; Śrī Rāma's entry into the Daṇḍaka forest and His meeting with Jaṭāyu .....659 |
| 110. Jayanta's mischief and punishment .....648  | 116. Śrī Rāma takes up His abode at Pañcavaṭī; dialogue between Śrī Rāma and Lakṣmaṇa .....667  |
| 111. Meeting with the sage Atri and his hymn of praise to Śrī Rāma .....650  | 117. The story of Śūrpaṅakhā; her approaching Khara, Dūṣaṇa and Trisīrā for redress and their subsequent death at Śrī Rāma's hands .....670                             |
| 112. Sītā's meeting with Anasūyā (Atri's wife) and the latter's discourse on the duties of a devoted wife .....653 |   |
| 113. Śrī Rāma proceeds further and kill Virādha; the episode of the sage Śarabhaṅga .....657                       |   |
| 114. Śrī Rāma takes a vow to kill the demons .....659  |   |



[IX]

- |   |  |
|---|--|
| <p>118. Śūrpaṅakhā approaches Rāvaṇa; Sītā enters into the fire leaving Her shadow behind ..... 678</p> <p>119. The episode of Mārīca and how he was killed in the form of a gold deer ..... 682</p> <p>120. Sītā's abduction and Her wail ..... 686</p> <p>121. The combat of Jaṭāyu with Rāvaṇa .... 688</p> <p>122. Śrī Rāma's lament; His meeting with Jaṭāyu ..... 690</p> <p>123. Deliverance of Kabandha ..... 695</p> | <p>124. Grace on Śabarī; a discourse on the nine forms of Devotion and departure for the Pampā lake ..... 696</p> <p>125. A description of the spring; Nārada's meeting with Śrī Rāma ..... 703</p> <p>126. Dialogue between the sage Nārada and Śrī Rāma ..... 705</p> <p>127. The glory of hearing the praises of Śrī Rāma and an exhortation to cultivate fellowship with saints and practise adoration ..... 707</p> |
|---|--|

**Descent IV**

(Kiṣkindhā-Kāṇḍa)

- |  |  |
|--|--|
| <p>128. Invocations ..... 711</p> <p>129. Śrī Rāma's meeting with Hanumān and the conclusion of an alliance between Śrī Rāma and Sugrīva ..... 712</p> <p>130. Sugrīva apprizes Śrī Rāma of his woes; the latter's vow to kill Vāli; Śrī Rāma expatiates on the characteristics of a friend ..... 717</p> <p>131. Sugrīva's dispassion ..... 718</p> <p>132. Duel between Vāli and Sugrīva; deliverance of Vāli ..... 721</p> <p>133. Tārā's wail; Śrī Rāma's advice to Tārā and Sugrīva's coronation and Aṅgada's installation as his Heir-Apparent ..... 724</p> <p>134. A description of the rainy season ..... 726</p> | <p>135. Śrī Rāma's show of displeasure towards Sugrīva and Lakṣmaṇa's wrath ..... 731</p> <p>136. Dialogue between Sugrīva and Śrī Rāma and the departure of the monkeys in quest of Sītā ..... 733</p> <p>137. Their meeting with a hermitess in a cavern ..... 737</p> <p>138. The monkeys' arrival at the seashore; their meeting and conversation with Sampātī (Jaṭāyu's brother) ..... 738</p> <p>139. Sampātī's advice to the monkeys to leap across the ocean; Jāmbavān encourages Hanumān by reminding him of his strength ..... 742</p> <p>140. The greatness of Śrī Rāma's praises ..... 744</p> |
|--|--|

**Descent V**

(Sundara-Kāṇḍa)

- |   |  |
|---|--|
| <p>141. Invocations ..... 745</p> <p>142. Hanumān leaves for Laṅkā, meets Surasā and kills the image-catching demoness ..... 746</p> <p>143. Description of Laṅkā; Hanumān strikes Laṅkinī and enters Laṅkā ..... 749</p> <p>144. Hanumān meets Vibhiṣaṇa ..... 752</p> | <p>145. Hanumān's grief at the sight of Sītā in the Aśoka grove and Rāvaṇa's threat to Sītā ..... 754</p> <p>146. Trijaṭā's dream ..... 757</p> <p>147. Dialogue between Sītā and Trijaṭā .... 757</p> <p>148. Dialogue between Sītā and Hanumān ..... 759</p> |
|---|--|

- |   |   |
|---|---|
| <p>149. Hanumān lays waste the Aśoka grove and kills prince Akṣaya; at last Meghanāda entangles Hanumān in a noose of serpents and carries him off to Rāvaṇa's court ..... 764</p> <p>150. Dialogue between Hanumān and Rāvaṇa ..... 766</p> <p>151. Burning of Laṅkā ..... 771</p> <p>152. After burning Laṅkā Hanumān asks leave of Sītā and obtains the crest-jewel from Her ..... 772</p> <p>153. On Hanumān's reaching the opposite shore all the monkeys return and enter Madhuvana; their meeting with Sugrīva and the dialogue between Śrī Rāma and Hanumān ..... 773</p> <p>154. Śrī Rāma's march to the beach alongwith the army of monkeys ..... 779</p> | <p>155. Dialogue between Mandodarī and Rāvaṇa ..... 781</p> <p>156. Vibhīṣaṇa offers advice to Rāvaṇa and meets with an affront at the latter's hands ..... 783</p> <p>157. Vibhīṣaṇa sallies forth to obtain Śrī Rāma's protection and secures it ..... 786</p> <p>158. Deliberation over the question of crossing the sea; appearance of Śuka, a spy of Rāvaṇa, and his return with Lakṣmaṇa's letter ..... 793</p> <p>159. The spy gives counsel to Rāvaṇa and delivers Lakṣmaṇa's note to him ..... 797</p> <p>160. Śrī Rāma's fury against the sea and the latter's supplication ..... 801</p> <p>161. Glory of hymning Śrī Rāma's praises ..... 804</p> |
|---|---|

## Descent VI

(Laṅkā-Kāṇḍa)

- |  |   |
|--|---|
| <p>162. Invocations ..... 805</p> <p>163. Bridging of the ocean by Nala and Nila; Śrī Rāma's installation of Śrī Rāmeśvara ..... 807</p> <p>164. Śrī Rāma crosses the ocean with the whole army and encamps on Mount Suvela; Rāvaṇa feels agitated at the news ..... 809</p> <p>165. Mandodarī expostulates with Rāvaṇa; dialogue between Rāvaṇa and Prahasta (his son) ..... 811</p> <p>166. A mental view of Śrī Rāma on Mount Suvela and a description of the rising moon ..... 816</p> <p>167. An arrow from Śrī Rāma's bow strikes down Rāvaṇa's diadems and umbrella ..... 819</p> <p>168. Mandodarī makes remonstrance with Rāvaṇa again and dwells upon Śrī Rāma's glory ..... 819</p> | <p>169. Aṅgada's departure for Laṅkā and dialogue between Aṅgada and Rāvaṇa in the latter's court ..... 823</p> <p>170. Mandodarī offers advice to Rāvaṇa once more ..... 843</p> <p>171. Dialogue between Aṅgada and Śrī Rāma; conflict actually begins ..... 845</p> <p>172. Mālyavān's admonition to Rāvaṇa ..... 855</p> <p>173. The battle recommences; encounter between Lakṣmaṇa and Meghanāda; a javelin thrown by the latter strikes Lakṣmaṇa in the breast ..... 857</p> <p>174. Hanumān fetches the physician Suṣeṇa and proceeds in quest of the life-giving herb; dialogue between Kālanemi and Rāvaṇa, redemption of the she-alligator; deliverance of Kālanemi ..... 862</p> <p>175. Struck by Bharata's arrow, Hanumān drops down unconscious; dialogue between Bharata and Hanumān ..... 865</p> |
|--|---|

- |   |   |
|---|---|
| <p>176. Śrī Rāma's sport of a frantic wail; Hanumān's return; Lakṣmaṇa's coming back to consciousness ..... 867</p> <p>177. Rāvaṇa awakes Kumbhakarṇa; Kumbhakarṇa's exhortation to Rāvaṇa and dialogue between Vibhīṣaṇa and Kumbhakarṇa ..... 869</p> <p>178. Kumbhakarṇa joins the conflict and attains final beatitude ..... 871</p> <p>179. Meghanāda gives battle and Śrī Rāma sportfully allows Himself to be bound by a snare of serpents 880</p> <p>180. Destruction of Meghanāda's sacrificial performance; his engagement on the battle-field and deliverance at the hands of Lakṣmaṇa ..... 883</p> <p>181. Rāvaṇa's march to the field of battle; Śrī Rāma's victory-chariot and an encounter between the monkeys and the demons ..... 886</p> <p>182. Encounter between Lakṣmaṇa and Rāvaṇa ..... 893</p> <p>183. Rāvaṇa's swoon; destruction of his sacrificial performance; combat between Śrī Rāma and Rāvaṇa ..... 895</p> <p>184. Indra (the lord of paradise) sends a chariot for the use of Śrī Rāma; encounter between Śrī Rāma and Rāvaṇa ..... 901</p> <p>185. Rāvaṇa hurls a lance at Vibhīṣaṇa : Śrī Rāma puts Vibhīṣaṇa behind Him and exposes Himself to its full force; encounter between Vibhīṣaṇa and Rāvaṇa ..... 908</p> | <p>186. Combat of Rāvaṇa and Hanumān; Rāvaṇa creates illusions and Śrī Rāma disperses the phantoms ..... 909</p> <p>187. Fierce fighting; Rāvaṇa's swoon ..... 912</p> <p>188. Dialogue between Sītā and Trijaṭā ..... 914</p> <p>189. Final encounter between Śrī Rāma and Rāvaṇa; end of Rāvaṇa; shouts of victory everywhere ..... 919</p> <p>190. Mandodarī and other queens lament; Rāvaṇa's funeral ..... 923</p> <p>191. Vibhīṣaṇa's installation ..... 926</p> <p>192. Hanumān carries the happy news to Sītā; Sītā rejoins Śrī Rāma and enters fire as a test of her purity ..... 927</p> <p>193. The gods sing the Lord's praises; Indra rains down nectar on the dead ..... 932</p> <p>194. Vibhīṣaṇa's entreaty; Śrī Rāma's portrayal and Bharata's condition due to the excessive love he bore towards the Lord; Śrī Rāma urges Vibhīṣaṇa to arrange His speedy return to Ayodhyā ..... 939</p> <p>195. Vibhīṣaṇa rains down clothes and ornaments from the air and the monkeys and bears pick them up and adorn their person with them ..... 941</p> <p>196. Śrī Rāma and Sītā leave for Ayodhyā on the aerial car, Puṣpaka ..... 943</p> <p>197. The glory of Śrī Rāma's story ..... 947</p> |
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## Descent VII

(Uttara-Kāṇḍa)

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|---|--|
| <p>198. Invocations ..... 949</p> <p>199. Bharata's desolation; meeting of Bharata and Hanumān; rejoicing in Ayodhyā ..... 950</p> <p>200. Śrī Rāma's Reception; meeting with Bharata; universal rejoicing on meeting Śrī Rāma ..... 956</p> <p>201. Śrī Rāma's Coronation; Vedas' Alleluia; Lord Śiva's Alleluia ..... 965</p> | <p>202. Śrī Rāma bestows parting presents on the monkeys and the Niṣāda chief ..... 973</p> <p>203. Account of Śrī Rāma's Reign ..... 976</p> <p>204. Birth of sons to the four brothers; Ayodhyā's loveliness; arrival of the sage Sanaka and his three brothers and their dialogue with Śrī Rāma ..... 981</p> |
|---|--|

<p>205. Hanumān's introduction to Bharata's question and Śrī Rāma's discourse on the subject ..... 992</p> <p>206. Śrī Rāma's exhortation to His subjects (Śrī Rāma-Gītā); the citizens' acknowledgement ..... 997</p> <p>207. Dialogue between Śrī Rāma and the sage Vasiṣṭha; Śrī Rāma's excursion to a mango grove in the company of His brothers ..... 1002</p> <p>208. Nārada's visit and return to Brahmā's abode after hymning the Lord's praises ..... 1005</p> <p>209. Dialogue between Lord Śiva and Goddess Pārvatī; Garuḍa's delusion; Garuḍa listens to Śrī Rāma's story and to an account of His glory from Kākabhuṣuṇḍi ..... 1006</p> <p>210. Kākabhuṣuṇḍi narrates the story of his previous lives and tells Garuḍa the glory of the Kali age ..... 1050</p>	<p>211. Insult offered by him to his preceptor in a previous birth and the curse pronounced on him by Lord Śiva ..... 1061</p> <p>212. A hymn of eight verses addressed to Lord Śiva ..... 1063</p> <p>213. Guru's appeal to Lord Śiva for forgiving the wrong; mollification of the curse; continuation of Kākabhuṣuṇḍi's narrative ..... 1065</p> <p>214. Kākabhuṣuṇḍi approaches the sage Lomaśa, who first pronounces a curse on him but later on showers his grace and bestows a boon on him 1069</p> <p>215. Delineation of Gnosis and Devotion; a description of the Lamp of wisdom and the surpassing glory of Devotion 1076</p> <p>216. Seven questions of Garuḍa and Kākabhuṣuṇḍi's replies to them ..... 1086</p> <p>217. Glory of adoration ..... 1089</p> <p>218. Greatness of the Rāmāyaṇa; Tulasīdāsa's prayer and reward of reciting this poem ..... 1091</p>
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## Procedure of Reciting the Rāmacaritamānasa

Those who undertake to read the Rāmacaritamānasa according to the correct procedure should before commencing the reading invoke and worship the author. Gosvāmī Tulasīdāsa, the sage Vālmiki, Lord Śiva and Śrī Hanumān, and then invoke the Divine Couple, Sītā and Rāma, alongwith Śrī Rāma's three divine brothers (Bharata, Lakṣmaṇa and Śatrughna), offer them the sixteenfold worship and meditate on them. The reading should be commenced after that.

### INVOCATION

तुलसीक नमस्तुभ्यमिहागच्छ शुचिव्रत । नैर्ऋत्य उपविश्येदं पूजनं प्रतिगृह्यताम् ॥ १ ॥  
ॐ तुलसीदासाय नमः ।

“Obeisance to you, O Tulasīdāsa! Please come here, O saint of holy vows. Taking your seat in the south-west, accept this homage. Obeisance to Tulasīdāsa.”

श्रीवाल्मीक नमस्तुभ्यमिहागच्छ शुभप्रद । उत्तरपूर्वयोर्मध्ये तिष्ठ गृहीष्व मेऽर्चनम् ॥ २ ॥  
ॐ वाल्मीकाय नमः ।

“Obeisance to you, O Vālmiki ! Pray come here, O bestower of blessings ! Take your seat in the north-east and accept my homage. Obeisance to Vālmiki.”

गौरीपते नमस्तुभ्यमिहागच्छ महेश्वर । पूर्वदक्षिणयोर्मध्ये तिष्ठ पूजां गृहाण मे ॥ ३ ॥  
ॐ गौरीपतये नमः ।

“Obeisance to You, O Spouse of Gaurī (Pārvatī) ! Pray come here, O mighty Lord. Kindly take Your seat in the south-east and accept my homage. Obeisance to the Spouse of Gaurī.”

श्रीलक्ष्मण नमस्तुभ्यमिहागच्छ सहप्रियः । याम्यभागे समातिष्ठ पूजनं संगृहाण मे ॥ ४ ॥  
ॐ श्रीसपत्नीकाय लक्ष्मणाय नमः ।

“Obeisance to you, O Lakṣmaṇa; please come here with your beloved consort (Urmilā). Kindly occupy the southern quarter of the altar, and accept my homage. Obeisance to Lakṣmaṇa with his consort.”

श्रीशत्रुघ्न नमस्तुभ्यमिहागच्छ सहप्रियः । पीठस्य पश्चिमे भागे पूजनं स्वीकुरुष्व मे ॥ ५ ॥  
ॐ श्रीसपत्नीकाय शत्रुघ्नाय नमः ।

“Obeisance to you, O Śatrughna ! Please come here with your beloved consort (Śrutakīrti). Seating yourself in the western quarter of this altar pray accept my homage. Obeisance to Śatrughna with his consort.”

श्रीभरत नमस्तुभ्यमिहागच्छ सहप्रियः । पीठकस्योत्तरे भागे तिष्ठ पूजां गृहाण मे ॥ ६ ॥  
ॐ श्रीसपत्नीकाय भरताय नमः ।

“Obeisance to you, O Bharata! Pray come here with your beloved consort (Māṇḍavī), Please sit down in the northern quarter of the altar and accept my homage. Obeisance to Bharata and his wife.”

श्रीहनुमन्नमस्तुभ्यमिहागच्छ कृपानिधे । पूर्वभागं समातिष्ठ पूजनं स्वीकुरु प्रभो ॥ ७ ॥  
ॐ हनुमते नमः ।

[XIV]

“Obeisance to you, O Hanumān! Pray come here, O mine of compassion. Please occupy the eastern quarter and accept my homage, O Lord! Obeisance to Hanumān.”

अथ प्रधानपूजा च कर्तव्या विधिपूर्वकम् । पुष्पाञ्जलिं गृहीत्वा तु ध्यानं कुर्यात्परस्य च ॥ ८ ॥

The principal deity (Śrī Rāma accompanied by His Consort, Sītā) should then be worshipped with due ceremony. Taking flowers in the hollow of his or her palms the reader should meditate on the Supreme Deity (Śrī Rāma) in the light of the following verse:—

रक्ताम्भोजदलाभिरामनयनं पीताम्बरालङ्कृतं श्यामाङ्गं द्विभुजं प्रसन्नवदनं श्रीसीतया शोभितम् ।  
कारुण्यामृतसागरं प्रियगणैर्भ्रात्रादिभिर्भावितं वन्देविष्णुशिवादिसेव्यमनिशं भक्तेष्टसिद्धिप्रदम् ॥ ९ ॥

“I ever adore Śrī Rāma, whose charming eyes resemble the petals of a red lotus, who is clad in yellow raiments and has a dark-brown form endowed with a pair of arms, who wears a cheerful countenance, is accompanied by Śrī Sītā, and is an ocean of nectar in the form of mercy, who is waited upon even by Viṣṇu, Śiva and others and is meditated upon alongwith His three brothers and other favourite attendants (Hanumān, Vasiṣṭha and others) and who grants the desire of His devotees.”

आगच्छ जानकीनाथ जानक्या सह राघव । गृहाण मम पूजां च वायुपुत्रादिभिर्युतः ॥ १० ॥

“Please come, O Lord of Janaka’s Daughter, alongwith Sītā and accept my homage with Hanumān (son of the wind-god) and others, O Scion of Raghu.”

सुवर्णरचितं राम दिव्यास्तरणशोभितम् । आसनं हि मया दत्तं गृहाण मणिचित्रितम् ॥ ११ ॥

“Occupy, O Rāma, this bejewelled seat of gold, offered by me, and spread over with an exquisite covering.”

The Deity should then be worshipped with the sixteenfold equipage prescribed in the scriptures.\*

ॐ अस्य श्रीमन्मानसरामायणश्रीरामचरितस्य श्रीशिवकाकभुशुण्डियाज्ञवल्क्यगोस्वामितुलसीदासा ऋषयः  
श्रीसीतारामो देवता श्रीरामनाम बीजं भवरोगहरी भक्तिः शक्तिः मम नियन्त्रिताशेषविघ्नतया  
श्रीसीतारामप्रीतिपूर्वकसकलमनोरथसिद्ध्यर्थं पाठे विनियोगः ।

“Of this story of Śrī Rāma, known by the name of “Mānasa-Rāmāyaṇa,” Lord Śiva, the sages Kākabhuṣuṇḍi and Yājñavalkya and Gosvāmī Tulasidāsa are the seers; Śrī Rāma united with His Consort, Sītā, is the deity; the name ‘Rāma’ is the seed; Devotion which cures the disease of transmigration, is the Śakti (motive force or energy); and the object of this reading is to ward off all evils and accomplish all one’s desires through the propitiation of Sītā and Rāma.”

Then water should be sipped thrice with the recitation of the following Mantras one after another श्रीसीतारामाभ्यां नमः; श्रीरामचन्द्राय नमः and श्रीरामभद्राय नमः . A Prāṇāyāma should also be performed with the recitation of the Bija-Mantra sacred to Sītā and Rāma.

\* The sixteenfold equipage of worship consists of:—

1. Pādyā (water for washing the feet with); 2. Arghya (water for washing the hands with); 3. Ācamaniya (water of rinsing the mouth with); 4. Snāniya (water for performing ablutions with); 5. Vastra (raiment); 6. Ābhūṣaṇa (ornaments); 7. Gandha (sandal-paste); 8. Puṣpa (flowers); 9. Dhūpa (burning incense); 10. Dīpa (light); 11. Naivedya (food); 12. Ācamaniya (water for rinsing the mouth); 13. Tāmbūla (betel-leaves with other ingredients for cleansing and scenting the mouth); 14. Stava-Pāṭha (singing praises); 15. Tarpaṇa (water for slaking thirst) and 16. Namaskāra (salutation).

## KARANYĀSA

Karanyāsa consists in invoking and installing typical Mantras on the various fingers, palms and back of the hands. In Karanyāsa as well as in Ānganyāsa the Mantras are treated as possessing a living form and it is these personified forms of the Mantras that are touched and greeted by citing the names of the particular limbs. Through this process the reciter himself is identified with the Mantra and brought under the full protection of the Mantra-god. He is purified both externally and internally and is infused with divine energy. His spiritual practice runs a smooth course till the very end and proves beneficial to him.

The procedure of 'Karanyāsa' in this case is as follows:—

जग मंगल गुन ग्राम राम के । दानि मुकुति धन धरम धाम के ॥  
अङ्गुष्ठाभ्यां नमः ।

(The hosts of virtues possessed by Rāma are a blessing to the world and the bestowers of Liberation, riches, religious merit and the Divine Abode).

Uttering these words the thumbs of both the hands should be touched with their index-fingers.

राम राम कहि जे जमुहाहीं । तिन्हहि न पापपुंज समुहाहीं ॥  
तर्जनीभ्यां नमः ।

(Multitudes of sins dare not stand in the presence of those who utter the name 'Rāma' even while yawning.)

Uttering this the index-fingers of both the hands should be touched with their thumbs.

राम सकल नामन्ह ते अधिका । होउ नाथ अघ खग गन बधिका ॥  
मध्यमाभ्यां नमः ।

(May Your appellation 'Rāma,' O Lord, excel all other divine names and play the role of a fowler in relation of birds in the form of sins.)

Uttering this the middle fingers of both the hands should be touched with their thumbs.

उमा दारु जोषित की नाई । सबहि नचावत रामु गोसाईं ॥  
अनामिकाभ्यां नमः ।

(Bhagavān Śrī Rāma makes the whole creation dance like a wooden doll, O Pārvati.)

Uttering this the ring-fingers of both the hands should be touched with their thumbs.

सन्मुख होइ जीव मोहि जबहीं । जन्म कोटि अघ नासहिं तबहीं ॥  
कनिष्ठिकाभ्यां नमः ।

(The moment a creature turns its face towards Me—says the Lord—the sins committed by it through millions of births are dissolved then and there.)

Uttering this the little fingers of both the hands should be touched with their thumbs.

मामभिरक्षय रघुकुलनायक । धृत बर चाप रुचिर कर सायक ॥  
करतलकरपृष्ठाभ्यां नमः ।

(Protect me, O Leader of Raghu's race, holding as You do an excellent bow and brilliant arrow in Your hands.)

Uttering this the palms and backs of both the hands should be touched one after another each with the other hand.

## AṄGANYĀSA

In Aᅅganyāsa the heart and other parts of the body are touched with all the fingers of the right hand joined together.

जग मंगल गुन ग्राम राम के । दानि मुकुति धन धरम धाम के ॥

हृदयाय नमः ।

Uttering this the heart should be touched with all the five fingers of the right hand.

Similarly the forehead should be touched after uttering the following line:—

राम राम कहि जे जमुहाहीं । तिन्हहि न पापपुंज समुहाहीं ॥

शिरसे स्वाहा ।

The tuft of hair on the head should then be touched after uttering the following line:—

राम सकल नामन्ह ते अधिका । होउ नाथ अघ खग गन बधिका ॥

शिखायै वषट् ।

After uttering the following line the right shoulder should be touched with the fingers of the left hand and vice versa:—

उमा दारु जोषित की नाई । सबहि नचावत रामु गोसाई ॥

कवचाय हुम् ।

After uttering the following line both the eyes should be touched with the finger-tips of the right hand:—

सन्मुख होइ जीव मोहि जबहीं । जन्म कोटि अघ नासहिं तबहीं ॥

नेत्राभ्यां वौषट् ।

After uttering the following line the right hand should be taken round the head counter-clockwise from the forehead to the back of the head and back to the forehead, and the palm of the left hand should be struck with the index and middle fingers of the right.

मामभिरक्षय रघुकुलनायक । धृत बर चाप रुचिर कर सायक ॥

अस्त्राय फट् ।

## DHYĀNA

The form of the Lord should then be meditated upon with the help of the following lines:—

मामवलोकय पंकजलोचन । कृपा बिलोकनि सोच बिमोचन ॥  
नील तामरस स्याम काम अरि । हृदय कंज मकरंद मधुप हरि ॥  
जातुधान बरूथ बल भंजन । मुनि सज्जन रंजन अघ गंजन ॥  
भूसुर ससि नव बृंद बलाहक । असरन सरन दीन जन गाहक ॥  
भुजबल बिपुल भार महि खंडित । खर दूषन बिराध बध पंडित ॥



[XVII]

रावनारि सुखरूप भूपबर । जय दसरथ कुल कुमुद सुधाकर ॥  
सुजस पुरान बिदित निगमागम । गावत सुर मुनि संत समागम ॥  
कारुनीक व्यलीक मद खंडन । सब बिधि कुसल कोसला मंडन ॥  
कलि मल मथन नाम ममताहन । तुलसिदास प्रभु पाहि प्रनत जन ॥

(Look at me, O Lord with lotus-like eyes! You rid the devotee of sorrow by Your gracious look. You are swarthy of hue like the blue lotus, O Hari, and a bee as it were drinking in the nectarean love of the lotus-like heart of Lord Śiva (an avowed enemy of the god of love). You crush the might of the demon hosts, delight the sages and saints and wipe out sins. You are a mass of fresh clouds for the crop in the form of the Brāhmaṇas (the gods on this earth), the refuge of the forlorn and a befriender of the humble. You relieve the burden of the earth by the enormous strength of Your arm and are an adept in killing the demons Khara, Dūṣaṇa and Virādha. An enemy of the demon king Rāvaṇa and bliss personified, You are the noblest of kings. Glory to You, who are as moon to the lily-like race of Daśaratha. Your bright glory is known to the Purāṇas, Vedas and Tantras, and is sung by gods, sages and the assemblages of saints. Full of compassion, You crush false pride and are perfect in every way, O ornament of Ayodhyā! Your Name wipes out the impurities of this sinful age and curbs the feeling meum. Protect this humble devotee, O Lord of Tulasīdāsa!)

**N.B.** The pauses for a nine-day and thirty-day recitation have been noted in the body of the text itself and have therefore not been separately mentioned.

