

**THE REFLECTIONS OF BHAKTI IN  
VĀLMIKI RĀMĀYAṆA AND TULSI  
RĀMĀYAṆA  
(RĀMACARITAMĀNĀSA)**

**A THESIS  
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**YEAR OF SUBMISSION – APRIL – 2018**

# **DECLARATION**

I, Declare that the thesis entitled "**THE REFLECTIONS OF BHAKTI IN VĀLMIKI RĀMĀYAᅇA AND TULSI RĀMĀYAᅇA (RĀMACARITAMĀNASA)**" completed and written by me has not previously been formed as the basis for the award of any degree or other similar title upon me of this or any other Vidyapeeth or examining body. The work however is an extension of my minor research project.

**PLACE – PUNE**

**DATE -**

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**Research Student**

## **CERTIFICATE OF THE SUPERVISOR**

It is certified that work entitled "**THE REFLECTIONS OF BHAKTI IN VĀLMIKI RĀMĀYAᅇA AND TULSI RĀMĀYAᅇA (RĀMACARITAMĀNASA)**" is an original research work done by **Maheswaram Srinivasamurthy** under my supervision for the degree of Doctor of Philosophy in **Sanskrit** to be awarded by Tilak Maharashtra Vidyapeeth, Pune. To best of my knowledge this thesis

- embodies the work of candidate himself/herself
- has duly been completed
- fulfils the requirement of the ordinance related to Ph. D. degree of the TMV
- up to the standard in respect of both content and language for being referred to the examiner.

**(Prof. Prasad Joshi)**

**Signature of the Supervisor**

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## Chapter: - I

### INTRODUCTION

ज्ञानानन्दमयं देवं निर्मल स्पटिकाकृतिम्।

आधारं सर्वविद्यानां ह्यग्रीवमुपास्महे॥

**“I bow down to ह्यग्रीव who is full of wisdom, who is of clarity mind, who is like a white crystal without any dirt and who is the basis for learning all the sastras.**

The great Sanskrit epic Rāmāyaṇa composed by the sage Vālmīki describes the journey of life course of Rāma. All the nine poetic sentiments (Rasas) are vividly found in this great epic. It contains elaborate narrations, stories, sub-stories, description of - nature, travel, wars, happenings of events in the royal families, lives of so many people, animals' life in the forest, etc. The epic has been celebrated for its style, and many other poetic qualities. In fact it has become the foremost poetry (Ādikāvya) and Vālmīki has been considered as first and foremost of poets (Ādikavi).

The epic Rāmāyaṇa has influenced the Indian literature on a large scale. It has set an ideal example of literary work for generations of poets to come. The great Sanskrit poets like Kalidas, Bhavabhuti, etc. have no doubt taken inspiration from Rāmāyaṇa. It became a standard guideline for writing poetry. All such poets have followed the story of Rāmāyaṇa while composing their poetry or writing “Prabandhās.” The singers like Tyagaraja, MuttuswamiDeekshitar, PurandaraDās who were called saints composed and sang many “*kirtanas*” based on the Rāmāyaṇa. Poets like Kambar, Molla, etc. and some other critics wrote the Rāmāyaṇa in different languages, indifferent styles, in different times, in prose and poetry, in ballad form, in



dramatic style, in Yaksha Gana type, in musical form, in cartoons form, in Dwipada form, and in Puppet show form (*Katputli form*) also. Some modern artists like R.K.Lakshman in Karnataka, Bapu in Andhra Pradesh have shown the Rāmāyaṇa through pictures and cartoons. Each one had his own thought wave and culled his or her ideas from the Vālmīki Rāmāyaṇa. We find the story of the Rāmāyaṇa sculpted on the walls of temples not only in India but also found in other countries like Burma, Kambodia, Ceylone and other Asian countries where art and iconography is widely developed.

However, the epic Rāmāyaṇa written by Vālmīki can be understood by them who have knowledge of Sanskrit and cannot be understood by common man. After thousands of years, Tulsi – the great saint from the north India- has extended the work of Vālmīki in a lucid way by writing Rāmāyaṇa in the “Avadhi “language and popularised it through length and breadth of the country to spread devotion (*bhakti* movement) in India. Entire devotion is found in the Rāmāyaṇa written by him. Tulsi Rāmāyaṇa is understood clearly by common folk in the rural areas of north India and they are able to remember by heart and sing the whole of the Tulsi Rāmāyaṇa (TR).

### **Significance of the study**

The origin of *bhakti* is already there from time immemorial in India. The Vedic mantras are expressions of deep devotion towards the natural deities. The great sages like Narada and Sandilya have authored the *bhakti* sutras. To study the reflections of devotion in the VR and TR has particular significance towards understanding the *bhakti* cult in India.

## Aims and Objectives

In the Vālmīki Rāmāyaṇa (VR), we find that the element of devotion (*bhakti*) is widely spread throughout the epic. It can be revealed through the dialogues uttered by each character. In VR, the sentiments of veera (Heroic), śānta (Peace), hāsya (Laughter), krodha (Anger) etc. are explicit in the narrations. But the sentiment of devotion (*bhakti*) is implicit in the epic. The vocatives like - *tāta*, *vatsa*, *svāmi*, *ārya*, *mahodaya*, etc. – very frequently used in the dialogues- express the devotional feelings. This element of devotion (*bhakti*), implicit in the epic, comes to light when one studies each character deeply by analysing the dialogues. The VR has many facets of devotion like 1) Devotion towards God, 2) Devotion towards Guru 3) Devotion towards father 4) Devotion towards mother 5) Devotion towards husband 6) Devotion towards brother 7) Devotion towards master (*svāmi*). In fact, the deep sense of devotion has led to major happenings and events in the Rāmāyaṇa, e.g. Rāmā's abandoning the throne and going to the forest is nothing but his expression of devotion towards father. Similarly, Sita's following of Rāma to the forest, Lakshmana's following of Rāma, Bharatās coming to the forest and requesting Rāma to come back to Ayodhya and rule the kingdom mark various reflections of devotion.

Tulsi, great saint of the early 16th. century, wanted to spread *bhakti* and to popularise it among the common people. To achieve this end, Tulsi chose the Rāmāyaṇa of Vālmīki. It is suggestive of the fact that the epic Rāmāyaṇa contains profuse element of *bhakti*. He wrote the Rāmāyaṇ in the "Avadhi" language highlighting the devotional (*bhakti*) element. No doubt he followed the Vālmīki Rāmāyaṇa in to, but his work is an extension of that of Vālmīki, highlighting the devotional aspect (*bhakti* element).

It seems that the devotional aspect in the Rāmāyaṇa has not been dealt sufficiently by scholars so far. The objective of this Dissertation is to highlight the devotion aspect in the VR. As it is revealed through the dialogues between different characters in both the VR and TR.

### **Scope and limitations**

The present study pertains to the select dialogues from the VR and TR and it analyses different reflections of devotion. As a background to that it takes the general survey of the origin development and spread of the *bhakti* cult in the country. Several proponents of *bhakti* and their contribution is duly considered in the Dissertation.

The Rāmāyaṇa has been written in many Indian languages by different authors, at different times at different parts of our country like Kamba Rāmāyaṇa, Adhyātma Rāmāyaṇa, Molla Rāmāyaṇa etc. However I have restricted myself to the TR being as a representative of all of them.

Consideration of the VR and TR in entirety and other versions of Rāmāyaṇa written in other regional languages would constitute the further scope of the study.

## Chapter II

### Survey of the Research

#### Different versions of Ramayana are available

1. Ādhyātma Rāmāyaṇa
2. Vasistha Rāmāyaṇa (more commonly known as Yoga Vasista
3. Agastya Rāmāyaṇa is also traditionally attributed to Agastya.
4. Pratima Nātaka of Bhāsa based on Rāmāyaṇa story.
5. Uttara-rama-charita of Bhavabhuti based on later life Rama.
6. Kambarāmāyaṇam written by Kamban in the 12th.CE.
7. Ranganātha Rāmāyaṇam in Telugu by Gona Buddha Reddy 13th.C.E
8. Adbhuta Rāmāyaṇa in Kannada by Nanadalike Lakshminarayana ('Muddanna').
9. Sapta Kānda Rāmāyaṇ in Assamese language by Madhava Kandali.
10. *Bhāvārtha Ramayana* written by Eknath into old Marathi language during the 12th or 13th century

From bibliography of doctoral dissertation from 1857 to 1970, it could be seen that two scholars have done research in Ramayana on the following topics. They are unpublished. (Taken form internet)

1. Ancient Indian culture as depicted in Valmiki Ramayana-Agra 1952
2. वाल्मिकी रामायण and रामचरितमानस् का साहित्यक द्रष्टि से तुलनात्मक अध्ययन -Agra 1960

I mention hereunder some of the articles published in various journals from time to time taking Rāmāyana as basis.

1. In 1959 “Bhakti, Critical study of the Bhāgavata-purāṇa “was done by Rukmini, T.S. from Delhi University.
2. In August 1978 “Hanuman: The power dispensing Monkey in North Indian Folk region. “By Leonard T.Wolcott. The journal of Asian studies. Volume -37 no.4) PP 653-661
3. In 1984 “*Bhakti*, Critical study of, in Sanskrit Kāvya-sāstra” was done by Jha, Kanhayalal from Kanpur University.
4. In Feb 2003 “Ram Banvas:-Searching for Ram in world Religion Text Books.”By Ramdas Lamb International Journal of Hindu Studies Vol.7, No1/3PP177-192.
5. In 2017 “The Ramayana of Valmiki:- An epic of Ancient India Volume VII. Uttara Kanda by Robert P.Goldman. Sally J.Sutherland Goldman Services Princeton Library of Asian translations copy right date. Published by Princeton University Press.

Thus number of people did on different topics by taking source from Rāmāyana but the topic of “Reflections of *Bhakti* in VR and TR” was not dealt with.

6. In July 2015, “*Bhakti*-Important tool for God Realisation-by M.Srinivasa Murthy, Research scholar, Tilak Maharashtra University, Pune. Published by Information and research trends: Multilingual international Referred & reputed Journal (ISSN-2320-2327.) of

Advanced information, Literature and social sciences. Volume III,  
Issue IV-July 2015-page -69.

7. In September 2015, “*Bhakti*- Important tool for God Realisation “by M.Srinivasa Murthy, Research Scholar, Tilak Maharashtra University, Pune. Published in the journal (ISSN-0076-2571) “Maharatta”-Tilak Maharashtra Vidya Peeth, Pune on page no.3.
8. In 2018, “*Bhakti*” by M.Srinivasa Murthy, Research Scholar, Tilak Maharashtra Vidya Peeth, Pune. Published in the journal (ISSN 2229-3337) of Sukṛtīndra Oriental Research Institute (Research centre recognised by the University of Kerala and Mahatma Gandhi University), Kuthapady, Thammanam, Kochi-682 032, Kerala, India .

The dialogues uttered by each character in both VR and TR where the element of devotion (*bhakti*) towards God, Guru, Parents brother and Master are involved have been concentrated.

## **Chapter III**

### **Methodology**

The present Dissertation is divided into five chapters. They are as under:-

1. Chapter I:-Introduction:-
  - A. Significance of study
  - B. Aims and objectives
  - C. Scope and limitation
2. Chapter II - Survey of the research
3. Chapter III - Methodology
4. Chapter IV - Analyses, collection data and discussions
5. Chapter V - Observations, concluding remarks, further scope for research, modern relevance of the study

Reflections of devotion (*Bhakti*) in the VR and The TR is my topic for Dissertation.

The epic Rāmāyaṇa has influenced the Indian literature on a large scale. The VR has many facets of devotion like

- 1) Devotion towards God,
- 2) Devotion towards Guru
- 3) Devotion towards father
- 4) Devotion towards mother
- 5) Devotion towards husband
- 6) Devotion towards brother

7) Devotion towards master (*Swamy*).

The above facets of devotion (*Bhakti*) have been categorised by taking some of the important dialogues (in verses) uttered by each character in both the VR and TR. Along with it, English translation have been provided followed by my observations and remarks

Before starting Rāmāyaṇa , the term “*Bhakti*” has been discussed and how it is there from time immemorial. Also has been explained how it has been there from pre-Vedic period, medieval period, how various poets and prose –writers made literary contributions to it in the form of prose, poetry, dramas, stories and in other forms to propagate the devotion (*Bhakti*) during their life-time has been explained. Bhagavad Gita, Uddhava Gita, has been studied some of the relevant quotations and incorporated in the dissertation. English translation is also provided for them some verses from the “*ūpanishads*” have been quoted wherever the devotion (*Bhakti*) part is dealt with. various proponents of devotion (*bhakti*) who propagated it have been mentioned in the dissertation. Nārada Bhakti sutrāni, śandilya’s *Bhaktisutras*, MadhusudanaSaraswati’s “*Bhakti Rasāyana*” are quoted and incorporated, certain important verses relevant to the study have been mentioned in the dissertation.

I have divided my topic under seven divisions. They are

- 1) दैवभक्ती (Devotion towards God),
- 2) गुरुभक्ती (Devotion towards Guru),
- 3) पितृभक्ती (Devotion towards father),
- 4) मातृभक्ती (Devotion towards mother),



5) पतिभक्ती (Devotion towards husband),

6) भ्रातृभक्ती (Devotion towards brother),

7) स्वामिभक्ती (Devotion towards master). In each Kānda of V.R and T.R, the verses where devotion (*bhakti*) is found is taken and my observations and the remarks with English translation is written immediately after the verses.

## Chapter IV

### Data Anyalisis

#### Part - I

Through this study of devotion, we know how an individual should behave himself at home and also in society in various situations while playing different roles during his when her life time. In Rāmāyaṇa the gamut of devotion is centred round in all the characters. By practising this one can transform himself or her self into a good citizen, lead a righteous or pious life and ultimately obtain liberation. Man will be elevated and gets solace, satisfaction when devotion comes to him. A devoted person is called devotee. He will not be greedy and he will not seek material things. He will surrender to God unconditionally. He will have absolute faith in God. Devotion is the outcome of a profound administration for divine majesty coupled with spontaneous love and regard for the supreme. It cannot be dis- associated with knowledge. It is a vivid perception of the supreme reality, consciousness and bliss with the utmost of love and attraction for one's own reflection whereby the soul is capable of achieving devotion with knowledge and love. A more literal transliteration of devotion would be "participation"

Right Knowledge is a constituent of devotion. Devoted person will have good thoughts. He will be finally liberated. He talks less. He will not have desire over worldly things. He always thinks that the material world is temporary. He will have the feeling of "*Bramha Satyam, Jagan Mithya*" as stated by Adi Shankara., although he leads a normal life in the material world, he will dis-associates himself with the material world which is temporary.

## Part - II

### 2.1 The word devotion and its meaning

The Sanskrit word भक्ती is derived from the verbal root "भज्" having a range of meanings viz. To share, to distribute, to divide, to resort to, to honour, adore, to worship, to chose, to prefer, etc. The root assumes the suffix "ति" to form the feminine noun भक्ती. With the root meaning to honour, adore, worship', the word भक्ती means worship, devotion, attachment, service, belongingness, etc. There was a philosophical system about non-dualism (Advaita philosophy) preached by Adi Shankara prevailed in India during the period 788C.E to 820C.E. A person who follows Advaita is called advaitin. An अद्वैतिक interpretation of भक्ती goes beyond devotion to the realisation of union with the essential nature of reality as "आनन्द" (Divine bliss)

### 2.2 Origin and Development

During pre- Vedic and Vedic period, people used to worship *Agni, Gāyatri, Varuna, Indra, Rātri, Savita, Vayu, Aswinīdēvata,, Visvêdeva, Usha, Surya, Marut* etc. Keeping them as their deities and getting their desires fulfilled by offering sacrifices, doing penance, and by performing Homa/sacrifices/oblations like "दर्शपूर्णमास, पुत्रकामेष्टीहोम, सत्रयाग, इष्टियाग, and other sacrifices. They had lot of faith in those deities. They used to do Homa by chanting *Veda mantra*, by remembering *mantra* and invoking the deities, by praising and praying the deities. Some of the *mantra* are in prose and some in poetry. They are of 4 types:-*Rig-Vêda, Yajurvêda, Sāma Vêda, and Adharvana Vêda.* the Rig. Vêda, Where the Lord has been praised, there is also a reference to the recitation of His names "You praise the Ancient cause, the origin of Rta (the Divine

Law), according to your knowledge. You will be freed from birth. If you cannot praise Him, recite His name." However,"oh! Lord Vishnu! We devote ourselves to your light and attribute less form! "(Rig-Veda 1.156.3)" and again this Rig-Veda, where there is a clear allusion to the hearing and reciting of His names as also surrender to him. "He who offers (his all )to Lord Vishnu, the ancient cause, the creator, the ever new, he who recites the glorious birth and works of his glorious being, that giver, that recite, obtains fame (or material enjoyments.) And reaches the highest "(R.V.1.156.2)" abode.

In Upanishads, the quintessence of Vedas, devotion is explained very clearly in Upanishads and Shad Darshanas (Six systems of Hindu Philosophy).

The Upanishad contains the first attempt to comprehend the mysteries of existence.

The *Śvetāśvatara Upanishad* (Śvetā.U.) actually uses the word भक्ति। and clearly states प्रपत्ति।

यो ब्रह्मणां विद्धाति पूर्वं योवै वेदांश्च प्रहिणोति तस्मै।

तं ह देवं आत्मबुद्धीप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये॥ (Śvetā.U. 6.18)

*“To Him who at the beginning, was created by Brahma, and who gave the Vedas to Bramha ,the GOD who is responsible for achieving अमरत्व , the one who does not have any अंश or क्रिय, the one who is very calm and composed ,the one who cannot be killed, the one who does not have कल्मष the one who resembles अग्नि the one who turns बुद्धी towards आत्म, that self-illuminated one, and who is मोक्ष कामि, to that person I seek refuge.”*

यस्य देवे परा भक्तीः यथा देवे तथा गुरौ।

तस्यैते कथिता हर्थाः प्रकाशन्ते महात्मनः॥ ŚvetāU. 6.23.

“He who has supreme devotion (भक्ती) towards God and also towards the teacher, that person’s soul will get illumined.

The essence of *Vedās, Upanīsad, Nārada Bhakti sūtrās* are mentioned in the *Bhagavad gītā* (=BG.). The BG. provides the simplest way in following *bhakti* to obtain liberation for a common man. It emphasises devotion towards Lord Krishna. Consider some select passages from BG.

बहुनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते।

वासुदेवः सर्वमिती स महात्मा सुदुर्लभः॥ BG. 7.19.

“At the end of many births, the man of wisdom takes refuge in me, realising that *Vasudeva* is all that is. Rare indeed is that great soul.”

*Bhakti* or devotion is the soul means to liberation. It is defined as supreme attachment to the love for God. All, down to despised souls, are entitled to tread the path of devotion.

तेषामहं समुद्धर्ता मृत्यूसंसारसागरात्।

भवामि न चिरात्पार्थ मय्यावेशितचेतसाम्॥ BG.12.7.

“For them whose thought is set on Me, I become very soon, oh! Partha, the deliverer from the Ocean of the mortal संसार.”

BG. lays more emphasis on devotion with respect to the attainment of liberation, than knowledge. It says:-

इदं ते नापस्तकाय नाभक्ताय कदाचन।

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति॥ BG.18.67.

“This is never to be spoken by you to one who is devoid of austerities, nor to one who is not devoid, nor to one who does not do service, or to one who speaks ill of me.”

“Whoever shall impart this profound secret to my devotees, he, having produced supreme devotion towards Me, shall undoubtedly attain Me.”

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन॥ BG.4.9

“He who knows My divine birth and action in true light, having dropped the body, takes rebirth again, but comes unto Me, Oh! Arjuna.”

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते।

एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम्॥ B.G.9.15

Worshipping the Lord as one, undivided pure consciousness is the way of Advaita or non-dualism.

It is said in BG.9.22

अनन्याश्चिन्तो मां ये जनाः पर्युपासते।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम्॥

“Glorifying Me always, striving, firm in vows, prostrating before me, they worship me with devotion, ever steadfast.”

It is said in B.G.9.26

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति।

तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः॥

“Whoever offers me with devotion, a leaf, a flower, a fruit or water, I accept that, the pious offering of the pure in heart.”

It is said in B.G.9.27

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत्।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम्॥

“Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you gift away, whatever austerity you practise, Oh!Kauntyeya,do it as an offering to Me.”

All these purify the heart and facilitate the rise of supreme devotion. There is no rule that they should practise altogether or any one of them or in any particular order. Anyone who practises sincerely and intensely can please God and thus give rise to supreme devotion.

Most of those forms of secondary devotion are of the nature of action; for instance, worshipping Him with all the accessories, singing His glories, repeating His names and so on. Among all forms of actions these are all the best, since they are actually the result of the meritorious acts of previous births and will now lead directly to supreme devotion. Another beauty of these is that they can produce either supreme devotion or

fulfil any other desire of the aspirant depending upon his attitude and motive. It becomes clear from the above passage that the BG. provides simplest way for the common man to achieve liberation through single devotion to Krishna.

The Bhagavata is a high authority on *Bhakti* or devotion. But devotion, as depicted here, is not divorced from “Jnāna”, as it is popularly understood, but rather “Jnāna” is exceedingly helpful to its perfect attainment.

The Bhagavata amply fulfils the chief task of the Puranas. Viz. popularising the Vedic truths by means of narratives and such other aids. It is as Shri Rama Krishna aptly expressed it,

“Friend in the butter of “Jnāna” and soaked in the syrup of Bhakti.”

In Chapter VI. Sloka 48, Lord Krishna told Uddhava

प्रायेण भक्तियोगेन सत्सङ्गेन विनोद्धव

नापायो विद्यते सद्यश्च प्रायणं हि सतामहम्॥ (Uddhava Gita=UDH.G-Chapter-VI-Sloka-48)

"Oh!Uddhava! I am the goal of sages. There is no other way except the *bhakti yoga* due to the association of sages."

**Lord Krishna also told Uddhava**

केवलेन हि भावेन गोप्यो गावो नगा मृगाः।

येऽन्ये मूढधियो नागाः सिद्धा मामीयुरञ्जसा॥ (Uddh.G-Chap-7-Sloka-8)

“Through *bhakti* and love alone, The Gopis, the Cows, Trees, Beasts, Serpents, and others with dull understanding easily attained Me.”



**Bhagavan Krishna told Uddhava**

तस्मात्त्वमुद्धमुद्धवोत्सृज्य चोदनां प्रतिचोदनाम्।

प्रवृत्तं च निवृत्तं च श्रोतव्यं श्रुतमेव च॥ (UDDH.GS-Chap-7-Sloka-14.)

मामेकमेव शरणमात्मनं सर्वदेहिनाम्।

याहि सर्वात्मभावेन मया स्या ह्यकुतोभयः॥ (Uddh.G-Chap-7-Sloka-15)

“Oh! Uddhava! Give up injunctions. Give up prohibitions. Give up enjoyment. Develop renunciation. Forget about things learnt. Do not worry about things to be learnt. Do your duty whole-heartedly. Take refuge in me alone. Find the self in all beings. You will not have fear through me.”

### **2.3 Systematisation**

#### **Sage Nārada**

The word Nārada means defied sage, divine sage. He is one of the ten mind-born sons of Brahma, being supposed to have sprung from his thigh. He is represented as a messenger from the Gods to men and vice versa and as being very fond of promoting discords among Gods and men, hence his epithet of *Kali priya*. He is said to have been the inventor of the Lute or Vinā. He is also the author of a code of laws which goes by his name. Nārada is a Vedic sage, an eternal or ever living person (चिरंजीवी) and famous in Hindu traditions as a travelling musician and storyteller, who carries news and enlightening wisdom. He appears in a number of Hindu texts, notably the Mahābhārata and the Rāmāyaṇa, as well as in the mythologies of the Purānas.

The Nārada*bhakti* Sūtrāṇi (=NBS.) Brings out a doctrine of devotion. It is an attempt to systematise the prevalent thoughts on devotion in the form of short aphorisms. E.g.

Link sentence for eg. Let us consider some of the important aphorisms reflecting on the nature of *bhakti* etc.

In the Vaishnavism tradition of Hinduism, he is presented as a sage with devotion to Lord Vishnu. Vaishnavites depict him as a pure, elevated soul who glorifies Vishnu through his devotional songs, singing the names of Hari and Nārāyana, and therein demonstrating devotion.

The *bhakti* sutrās (the verses of devotion) are attributed to Nārada. The Nārada*bhaktisūtrāṇi*(=NBS.) brings out a doctrine of devotion. It is an attempt to systematise the prevalent thoughts on devotion in the form of short aphorisms. e.g.

1) अथतो भक्तीं व्याख्यास्यामः। (NBS.1)

“Now, we shall expound the religion of divine love.”

2) सा त्वस्मिन् परम प्रेमरूपा। (NBS.2)

“It is truly of the nature of supreme love of God.”

3) अमृतस्वरूपाच्। (N.B.S.3)

“This divine love is like nectar and comes by the grace of God and by self -sacrifice.

4) यल्लब्ध्वा पुमान् सिद्धो भवति, अमृतो भवति, तृप्तो भवति। ( N.B.S.4)

“After gaining devotion (*bhakti*), man feels that he has reached perfection, divinity and contented. He feels that he has attained अमृतत्व.”

5) यत् प्राप्य न किञ्चिद् वाञ्छति, न सोचति, न द्वेष्टि, न रमते, नोत्साही भवति।।

(N.B.S.5)

“After attaining it, man has no more desire for anything. He is free from grief and hatred.

He does not rejoice over anything, he does not exert himself in furtherance of Self-interest.

6) यज्ज्ञात्वा मत्तोभवति, स्तब्धो भवत्यात्मारामो भवति (N.B.S.6)

“Realizing this, man becomes intoxicated and fascinated as it were, he is completely immersed in the enjoyment of bliss of the Atman, the truest and the highest self”

7) सा न कामयमाना, निरोधरूपत्वात्॥ (N.B.S.7)

“Which means-"That devotion (*bhakti*) is not of the nature of lust because; it is a form of renunciation.”

8) पूजादिष्वनुराग इति पारश्वयः॥ (N.B.S.16)

“Vyāsa, the son of Parāśara, is of the opinion that devotion (*Bhakti*) consists in attachment to worship of God and other similar acts.”

9) मूकास्वादनवत्॥ (N.B.S.Chapter 4.52)

Which means-“It is like experience of joy which a dumb man has when he tastes sweet.”

10) यथा ब्रज गोपिकानाम्॥ (N.B.S.Chapter 1.20)

11) सा त्वस्मिन् परम प्रेमरूपा॥ (N.B.S.Chapter1.1)

“Even without knowledge, Gopikās, Whose love was based on the attraction towards the lovely form of Krishna, were liberated. Perfect expression of devotion (*bhakti*

was found in Gopis of Vraja. They did not care for family tradition, reputation, and personal comfort in order to live in perfect devotion to Lord Krishna.”

### **Remarks/Observations**

When devotees give up their bodies in this world before attaining supreme devotion to Him, they are reborn in this world where they will continue their practise and ultimately attain Him. He is the dispenser of the fruits of our actions, of our merit and demerit.

Devotion is spoken of as a rasa which is the same as राग and as अनुराग or attachment to God. There is the famous example of the milkmaids of वृन्दावन् who attained liberation through devotion even though they had no knowledge. Though devotion is of the nature of raga (Attachment), it cannot for that reason be condemned, because the object of that attachment is God and not human beings or the things of the world. It is only in the latter case that it becomes condemnable. Neither can it be identified with work (क्रिय), will or wish (इच्छा), nor even with faith (श्रद्धा).

## 1.1 Types of Devotion

*Devotion* is an abstract subject which existed in human being from time immemorial. It came into being for upliftment of human beings for their liberation by practising constant devotion to God. It is a constant and continuous effort of an individual to seek God with devotion by praising Him, by doing puja, by remembering His deeds, by singing His glories, by chanting His names, by (doing नामसंकीर्तन/सत्संग) chanting the names of the Lord, by spending time in a good company, by doing service, for attaining liberation.

Srimad-Bhāgavatam:-The Bhāgavata is a high authority on devotion (*Bhakti*). Tradition ascribes its authorship to the great Vyasa, by whom, it was taught to his illustrious son, *Bhagavān* Suka. *Bhagavān* Srikrishna is the central figure of this wonderful work, The *Bhāgavata* amply fulfils the chief task of the Purānās.

It is said in *Bhāgavatam* (7.5.23) that *bhakti* is nine -fold.

### 1.1.1 Sravanam ( Hearing the names of Lord Vishnu)

**श्रवणम्** The literal meaning of this word is to hear. But it is explained to mean listening with due respect, the glories of Siva attentively and in a happy mood. It is the first stage of devotion as it creates a desire for the reality which is not perceived. On this stage, the hearing of God's name plays a very important part. It is repeatedly said that the name of Siva purifies the heart and removes sin. The importance of the name in devotion is emphasised by saying that the name has more power to destroy sin than the ability of the sinner by which he commits sins. Along with the hearing of the name of Siva, the hearing of His

sports, glories, tales and anecdotes are also recommended at this stage of devotion.

### **1.1.2. Keertanam (Chanting the name of God)**

**कीर्तनम्** It means to sing or to recite the name, fame, deeds, incarnation of God with love, respect and knowledge. It is verbal sacrifice, mantra, japa and prayers all are included in it. Everybody, without any distinction of grade, caste, creed and sex is benefited by this devotion. It is the remedy for worldly affliction and gives peace to all who engage in it.

### **1.1.3 Vishnoh smaranam (Remembering Him and His Stories)**

**स्मरणम्** the first two stages are recommended for engaging the external organs in the name, fame and glories of Siva, remembering (*Smarana*) is to engage the mind in Him. The devotee makes his mind free from all fears, and keeps complete faith in the Lord who is omnipotent, omnipresent, and omniscient. At this stage the devotee always keeps the Lord in his mind. He never forgets Him nor fears anything.

### **1.1.4 Pāda sevanam (To wait upon Him)**

**सेवनम्** the above mentioned three stages are the purificatory stages, as they purify the body, heart and mind of the devotee. They do not have any direct relation to the body or statue of Siva. They are concerned with his name, fame and glories. The fourth stage relates the devotee to the statue or body of Siva. Here the devotee prepares his heart, senses and body to abide in the grace of Siva. Thus in the stage, the devotee keeps his body in the service of Vishnu everywhere and makes suitable offerings to Him.

### **1.1.5 Archanam (To offer Worship)**

**अर्चनम्** It means to offer water, flower fruits etc to the Lord according to the method of worship it is not necessary to spend a lot of money in this worship. It can be done only with that money which can be saved by the devotee for this purpose. The materials are not important in the worship. The desire to worship is more important. Hence in the absence of materials one can worship Siva with imaginary materials.

### **1.1.6 Vandanam (Salutation to Him)**

**वंदनम्** Literally it means to pray to Him. But at this stage the devotee is asked to recite the prayers and mantras, to meditate in the glories of Siva, and to fall down on the earth like a stick to pay homage.

### **1.1.7 Dāsyam (To dedicate one's actions to Him)**

**दास्यम्** It means to regard one-self as the servant of Siva, and to keep one-self busy in those activities which are regarded as the duty of a good servant.

### **1.1.8 Sakyam (To cultivate friendship with Him)**

**सक्यम्** It means to have complete faith in the supreme power of the Lord, by which He performs everything for the benefit of the devotee. Hence he thinks that there is no evil in the world as everything happens by the order of the Lord and for the good of the devotee.

1.1.9 Ātma nivêdanam (To offer one's own body as well as one's dependence and belonging to Him) :- (iti umsapita vishnō *bhakti chēnnavalakshana.*)

आत्मनिवेदनम् It means complete surrender of the body, speech, mind and the other entire thing belonging to or possessed by the devotee. He offers his all to please God. He does not keep anything for himself.

It is stated that devotion (*Bhakti*) has many facets:-

A) लौकिक (of the common people)

B) वैदिक (as laid down by the Vedas)

C) आदि दैविक, आदि भौतिक, आध्यात्मिक as stated in B.G (8th.Chapter-Akshara Para Bramha Yogam,Verse 3-)

आदि दैविक (Acts of God-like floods, Earth-quakes, Forest Fires Typhoons,Sunamies etc.)

आदि भौतिक ( having a feeling that all people are same and nobody is inferior to any one.

आध्यात्मिक (done by the body such as fasts, *Vratās* etc with *Pratyagātma Bhāvana* ie “*Svabhāva*” which means the devotee he is not the body, he is not the mind)

Devotion or *Bhakti* is categorised as "*Parā Bhakti*" and "*Nirguna Bhakti*" in “*vetāshvara*" Upanishad.”

The word पराभक्ती is explicitly used in the sixth chapter of "*śvetāshvara*" Upanishad. There are many words which voice submission to God or Brahman (Words such as शरणं प्रपद्ये etc.).



*Bhakti* can be निर्गुण *bhakti* or सगुण *bhakti*.

निर्गुण भक्ती is through "ज्ञानमार्ग" i.e. without assuming any form or "रूप". i.e. by meditation, prayer etc. through mind. *Bhakti* is an important component of many branches of Hinduism. *Bhakti* emphasises

Religious devotion and sentiment above ritual and orthodoxy.

Supreme devotion (पराभक्ती or परानुरक्ती) which rises in the final stages as a result of the practise of secondary devotion leads to infinite beatitude. A very important characteristic of this devotion is एकान्त भाव or absolute one-pointedness. This devotion can be directed not only towards God but also towards any of His manifestation like वराह, नारसिंह, वामन, राम, शिव. Since all, irrespective of their birth or capacity, are entitled to the practise of devotion, it is likely that many of them will not have attained supreme devotion before they die. Such devotees are reborn in this world of Godlike the *S'vétadvīpa* where they will continue their devotional practises and finally attain it, and through it, liberation.

सगुण भक्ती is by imagining Him in a form or "रूप" and praying Him doing पूजा, offering flowers, fruits, निवेदन etc.

Adi Sankaracharya in his works "Sivanandalahari", in verse 28, he stated that devotion is of four types. ie

सारूप्यं तव पूजने शिव महा-देवेति संड्कीर्तने  
सामीप्यं शिव भक्ती-धुर्य-जनता-साङ्गत्य संभाषणे  
सालोक्यं चराचरात्मक-तनु-ध्याने भवानि-पते  
सायुज्यं मम सिद्धम्-अत्र भवति स्वामिन् कृतार्थोस्म्यहम् 28

1. **सालोक्य** (To remain in same लोक):- When भक्त wants सालोक्य, he wants to be in वैकुण्ठ or with His association with Him in His kingdom.
2. **सामीप्य** Here the भक्त wants to be nearer to God. That means he wants to live with Him very nearer to Him.
3. **सारूप्य** Here the भक्त wants to be like Him.
4. **सायुज्य** Here the भक्त wants to merge with God.

The devotee when he does "*puja*" with devotion to the *Lord*, it is "*Sarupya*".

When he does "*Swarupa Dhyana*" it is "*Sayujya*."

The ultimate goal of life of a भक्त is शरणागति.

In Bhagavad Gita (=BG), it is said in chapter VII. 16 to 19 that there are four types of Bhaktas:

“चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन।

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ॥

“Four types of virtuous men worship Me, Oh! Arjuna:

The man in distress, the man seeking knowledge, the man seeking wealth, and the man imbued with wisdom.”

Other types of secondary devotion are those mentioned in the Gita by भगवान् Sri Krishna such as (Bhagavad Gita-Chapter 9-sloka 14)

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते॥

**“Glorifying Me always, striving, firm in vows, prostrating before Me, they worship Me with devotion, ever steadfast.”**

Important saints/poets/Singers/ Incharges of Hindu religious Mutts who preached, popularised devotion among people by their writings and developed devotion.

Due to several foreign invasions, terror spread in India in the medieval period. People were worried and with disturbed mind, they were restless. They were living in fear. Harmony was not there. There was chaos and confusion. Many conversions from Hinduism to other religions were the outcome of these wars. One side, Buddhism was spreading, another side Islam was spreading. On Another side Christianity was spreading. Hindism was going down. To protect and to revive Hinduism and putting it on rails, there arose a need for saints and ācharyas. To balance the situation several saints and ācharyas came from time to time, took the lead and preached the doctrine of love and devotion and showed the people the right path to lead a peaceful life and to attain liberation through devotion to God. All of them propagated भक्ति in India. As a result of which भक्ति evolved as a cult.

It was the appearance of भक्ति that provided the impetus necessary to integrate the diverse streams of religious belief and practice such as Vedic ritualism, asceticism and the veneration of ग्रामदेवता into the umbrella of Sanātana Dharma.

The Saivaite Nayanmārs and Vaishnavite Alwārs preached the *Bhakti* cult under the Pallavās, Pandyās and Cholās. But, the spread of *Bhakti* movement in medieval India

was a different kind. It was the direct result of the influence of the spread of Islam in India. Monotheism or belief in one God, equality and brotherhood of man and rejection of rituals and class divisions and the distinctive characteristics of Islam. The preachings of Sufi teachers shaped the thinking of *Bhakti* reformers like Ramānanda, Kabir and Nānak. Sufism was a liberal reform movement within Islam. It had its origin in Persia and spread into India in the eleventh century. Sufism stressed the element of love and devotion as effective means of the realisation of God. Love of God meant love of humanity and so the Sufis believed service to humanity was tantamount to service to God. Sufis consider love and devotion as the only means of attaining salvation. The saints and ācharyas from time to time propagated भक्ति cult in India where by number of religions existed. To quote some of such proponents who took the भक्ति मार्ग and brought peace in the society which resulted in harmonious life in individuals which led them to achieve liberation through devotion to God are mentioned here under:

S'āndilya (500B.C), Adi Shankara (from 788CE to 820 CE), Nayanars from 6th.century to ninth century etc.

## 1.2 Sage S'āndilya

There is no recorded evidence about the personal data regarding date of birth and date of death of the sage śandilya. śandilya called the प्रस्थानत्रय viz-The ūpanishads, The Gita and the Vedānta Sutras as Bramha Kānda but not as ज्ञान कांड as it is usually termed śāndilya has graded devotion into परा or supreme and गौणि or secondary. Actually it is परा alone that deserves to be named as भक्ति। since the अपर or गौणि leads to the rise of the former, it is also called भक्ति। Supreme devotion (परा भक्ति or परानुरक्ती) which rises in

the final stages as a result of the practise of secondary devotion (गौण) leads to liberation or मोक्ष. A very important characteristic of this devotion is एकांत भाव towards God. (Absolute one-pointedness).

Śāndilya and Nārada were two great sages who adorned the spiritual horizon of our country. Both Nārada bhakti Sutrās and Śāndilya's bhakti Sutrās are complementary to each other and our study of devotion will not be complete without studying both of them. S'andilya's approach is more intellectual while Nārada's is more emotional and practical. We can safely say that S'andilya is very particular in mentioning the Pramānās (the means of Knowledge) as also the nature and mutual relationship among the various constituents of the प्रमेय (What is to be known) like Iswara, Jiva and Prakrti. He discusses about the reality of creation, controverts the theory that knowledge alone can give liberation, propounds and defends devotion as the sole means of liberation and also delineates the various forms of devotion. Nārada, however goes straight to the practical aspects. Nārada, apart from defining devotion and describing various forms of devotion, gives several invaluable practical hints, warns against the pitfalls, eulogises the importance of devotion, gives its special characteristics to enable the aspirants to imitate them and finally paints a vivid picture of the ideal devotees.

If we can forget the well-known Vedic dictum शतयुर्वे पुरुषः (Man lives but hundred years) we will be amazed to find S'andilya almost in every age. We find him in Treta Yuga as the spiritual guru to king Dilipa. In the Dwāparayuga he is the priest to the king Nanda of the cowherds. In the beginning of the Kali yuga, he was very much involved in performing Putrēsti sacrifice of S'atānika, son of Janamejaya. At one time, he was the priest of Trisanku. He was also there talking to Bhishma when he was

lying down in a bed of arrows. He had two sons by name शंका and लिखित who were authors of a Smruti. It was quoted as an author in पंचरात्र literature. So he belongs to the age of the MahāBhārata (500 B.C.)

His third Sutra says “तत्संस्थस्यामृतत्वोपदेशात्” which means immortality has been predicted to him who abides in God.

In S’āndilya’s *bhakti* sutras, in 14 Sutra, it is said-

"अतएव तद्भावदूळ्वीनाम्"

Here knowledge is seen to be a subsidiary aim, for that very seen the स्मृति rejecting all visible aids declares that the milk maids attained liberation solely by devotion to the supreme Lord which destroyed their impurities of the mind. One milkmaid, having all her merits cancelled by the intense rapture of thinking about Him ûmeditating on Him, the cause of the world, identical with the supreme Bramhan, ceasing to breathe, obtained liberation. Here the presence of devotion is to be inferred from the signs of pleasure and pain and through that devotion; liberation. This is the purport of the passage. Just as the fruit of the sacrifice is obtained by offering un husked golden berries thus obviating all need for any intermediate operation, so in the case of the milk maids also liberation is produced directly from the devotion. Hence it is understood that knowledge is only a subsidiary means when compared to *Bhakti* or devotion which is chief means to achieve liberation or Mukti. If knowledge were the chief means, the result of liberation could not have been produced in its absence. Neither can it be said that the milk ûmaids’ intense thinking (चित्त), pondering (मनन) etc. The well-known causes of such knowledge were impossible in this case. Hence it (चित्त) should be interpreted only as "remembrance bound up with affection." Devotion

cultivated directly -as happened in the case of the milkmaids of Vrindāvan will also burn up these impurities and give fruit of liberation directly. When the latter is there, there is no need for the former. Gradually the doctrine of *bhakti* was systematised into a regular philosophy and religion. It came to be known as the Bhāgavata-religion and has also been variously designated as the "नारायणीय, सत्वता, एकान्तिक, or पंचरात्र religion. Its main sources are Narāyaniya section of the Mahabharata, The Vishnu Purāna, The Bhagavad Gita, The BhāgavataPurāna, The PancarātraAgamās and the *Bhakti* sutras of S'āndily and Nārada. The Bhāgavata religion has converted Bramhan (impersonal Bramhan of Upanishads) into the personal God and he is mentioned as Iswara, Narāyana, and Krishna VāsuDeva etc are the names most commonly used with respect to Him. He can neither be apprehended by the senses nor by logic and arguments. Srutis or the Scriptures point towards Him. His grace is the supreme factor in realising Him. Single minded devotion (Ekānthika Bhakti) is the only thing by which His grace can be obtained and He can be captured. He is subject to the will of His devotee. (भक्त पराधीन) He is always fond of those devoted to Him and reveals Himself to them. Complete resignation or complete surrender (प्रपत्ति or शरणगति) is another means of attaining Him.)

### 1.3 Jayadeva

Gita Govinda (song of Govinda) is a work composed by Jayadeva who was born in Kanduli Sasan near Puri to a Brahmin family. He was a Sanskrit poet in 1200 A.D. His epic poem Gita Govinda, which depicts divine love of Krishna, an avatar of Vishnu and his consort Radha. The poem, which presents the view that Radha is greater than Hari, is considered as an important text in *bhakti* movement of Hinduism.

This work has been of great importance in the development of the *bhakti* traditions of Hinduism. At first, English translation of the Gita Govinda was published by Sir William Jones in 1792. Jayadeva was a Sanskrit poet in 1200 A.D. His epic poem Gita Govinda, which depicts divine love of Krishna, an avatar of Vishnu and his consort Radha. The poem, which presents the view that Radha is greater than Hari, is considered as an important text in *bhakti* movement of Hinduism.

#### **1.4 Alwars**

The Ālwars or Azhwars (those immersed in God) numbering 10 were Tamil poet saints of South India who lived between the sixth and the ninth century A.D and espoused emotional devotion or *bhakti* to the Lord Vishnu-Krishna in their songs of longing ecstasy and service.

The devotional outpourings of Alwars, composed during the early medieval period of Tamil history, helped to revive the *bhakti* moment, their hymns of worship to Vishnu and his avatars. Sixty three *shaiva Nayanars* were their contemporaries. They are accounted as South India's apostles of *bhakti* because of their importance in the rise of Hindu *bhakti* moment. The collection of their hymns is known as *divya Prabandha*. The *bhakti* literature that sprang from Alwars has contributed to the establishment and sustenance of a culture that broke away from the ritual-oriented religion and rooted itself in devotion as the only path for salvation.

#### **1.5 Madhusudana Saraswati**

Madhusūdana Sarasvatī (C.E 1550 A.D.to 1617.A.D.) was an Indian philosopher in the Advaita Vedānta tradition. He was the disciple of Viśveśvara Sarasvatī and Mādhava Sarasvatī. Rama thirtha was his Vedanta Guru. Madhusūdana was born in



Bengal, and originally called Kamalanayana. He was educated in the Navya-Nyāya tradition, but became an Advaita sannyāsi, and moved to Varanasi in order to study Advaita.

He wrote many works like 1."Gudārtha Deepika", 2."Siddhānta Bindu", 3. "Advāita Siddhi", 4."Advāita Lakshana", 5."Vedānta Kalpa Lathika", 6."Tika or Siva Mahima Stotra". 7."Bhakti Rasāyana", 8."Prasthāna Bheda", 9."Tika or Samkshêpa Sārika", 10."Tika or Ātma Bodha of Sankara", 11."Gita Nibandh".

Sri Madhusudana Saraswati, in his "bhakti rasāyanam" says that one can reach "Kaivalya" with *bhakti* marg only. Sri Madhusudana Saraswati says in "Bhakti Rasayana" that God has assured his *bhakta* that

मद्गुणश्रुतिमात्रेण मयि सर्वगुहाशये।

मनोगतिरविच्छिन्ना यथा गङ्गाम्भसोऽम्बुधौ॥

Just like the Ganges flow continuously without any break, to merge in the Sea, the "Ātma" should go towards "Iswara". That is called nirguna *bhakti*.

Madhusudana Saraswati says Vishnu shines supreme. Bramhananda clearly identifies Vishnu with Jiva, the individual soul, the pervador, Vishnu vyapakam, jivaswarupam. The individual soul (jiva) attains as it were, *moksha* or liberation and shines as Vishnu, the supreme *Bramhan*.

Madhusūdana Sarasvatī was a great devotee of Lord Krishna.

In his भक्तिरसायनम् in प्रथमोल्लासः he started describing भक्ति as:-

नवरसमिलितं वा केवलं वा पुमर्थं

परममिह मुकुन्दे भक्तियोग वदन्ति।

निरुपमसुखसंविद्रूपम्स्पृष्ट दुःखं

तमहमखिलतुष्ट्यै शास्त्रदृष्ट्या व्यनज्मि॥ ( *Bhakti Rasayana*=B.R.1.)

*Bhakti yoga* has nine *Rasas*. They are श्रुङ्गार, हास्य, करुण, वीर रौद्र, भयानक, बीभत्स, अद्भुत और शान्त। These are called *Parama Purushartha*. *Bhakti yoga* is one of the four *Purusharthas* viz:-*Karma yoga, Asthanga yoga, Jnana yoga and Bhakti yoga*. Any one of these lead a person to *mukti*.

संसाररोगेण बलीयसा चिरं

निपीडितैस्तत्प्रशमेऽतिशिक्षितम्।

इदं भवद्विर्बहुधा व्ययातिग

निपीयतां भक्तिरसायनं बुधाः॥ B.R.2

By taking "*Bhakti rasayana*" medicine are will get rid of the disease called "birth and death" once for all.

भगवान् परमानन्दस्वरूपः स्वयमेव हि।

मनोगतस्तदाकारो रसतामेति पुष्कलम्॥ B.R.10

God is परमानन्द स्वरूप. He will enter into the melted heart of *bhakta* in abundant in स्थाइ भाव

प्रथमं महतां सेवातद् दयापात्रता ततः

श्रद्धाऽथ तेषां धर्मेषु ततो हरिगुण श्रुतिः॥ B.R.32

लक्षणं भगवद्भक्तेः साधनं सोपपत्तिकम्

सभूमिकं स्वरूपञ् च यथाबुद्धीह वर्णितम्॥ B.S.35

First a *bhakta* will serve devotees of God with *seva bhava* and get their blessings. By following *dharma* he will hear about Vishnu and His deeds through them.

### 1.6 Madhavacharya (C.E.1238 to 1317C.E.)

Madhvacharya was a Hindu philosopher, a Vaishnavite and the chief proponent of Dvaita school of Vedanta. He is the first known Vaishnava Acharya and bhasyakāra to have written a commentary on Bhagavata Purana and interpretation of the Sutras and the Gita. He was born in a place called "Pajaka" near Udipi, west coast of Karnataka. Achyuta Preksha was his Guru.

It is said in Madhava's anubhasya, of the B.S (=Brahma sutras), 2.11. That the fruits of "*bhakti marga*" are superior to and sweeter than those of "Jnānamārga" in "*moksha*." He says liberation is achievable only by the Grace of God. He stated that "Ātman" and "Brahman" are the two unchanging realities with individual soul dependent on Brahman.

Madhava was a critic of Shankara's Advaita Vedanta and Ramanuja's Visistadvaita teachings. He established Krishna Mutt in Udipi. His preachings developed *Haridasa sect of Vaishnavism*. He stated that emotional devotion to God is the means to spiritual liberation.

He wrote 37 *dwaita* texts. Of these 13 are commentaries on Upanishads. Another Gita Bhasya on Bhagavad Gita, 40 commentaries on hymns of Rig-Veda.

He affirms that there can be no true devotion to God without a real sense of moral purity, sincerity of purpose and detachment to worldly pleasures. The knowledge of God is a constant attraction, affection, loving devotion, faith and complete surrender to the Grace of God. Liberation comes through the Grace of God.

### 1.7 Adi Shankara (788 C.E TO 820 C.E)

Shankara was born in the village Kālady near Ernakulum in Kerala. His father was Sivaguru and his mother Aryāmba both of whom were great devotees of Siva. He displayed uncommon precognition from childhood itself. It is said that at a very tender age he had studied Kavyās and Purānas and soon blossomed into a full-fledged Scholar.

Govind Bhagavatpada formally initiated Shankar a into the holy order of Vedic Sanyasa and taught him the profound philosophy of Advaita and directed him to write a philosophical commentary on the Vedānta Sutras, known as the Brahma Sutras, then interpreted in diverse theological ways.

He wrote:-Bhāsyā Granthas 23,Prakarana and Upadesa Granthās 54,Stotra-Sruti Granthās76,Bhāsyas on Bramha sutrās,the ten Upanishads,and the Gita(Prasthāna Traya),Prakarana Granthā such as Upadesa Sahasri, Viveka chudāmani, Aparoksa-anubhuti, Atmabodha such as ĀnandaLahari, Govindasataka, Dakshināmurti, Dasaloki, Dvādasa Panjarika, Bhaja Govindam,Vishnu Satpadi, हरिमीडे, कौपीन पंचक, मणीशपंचक, and निर्वाणषट्का. He himself was a *Bhakta* and ज्ञानी, as much a yogi, as a tremendous worker for the welfare of the humanity. The अष्टका written by him are very

short in nature and appeal to the common man who wants to develop devotion to God as he cannot understand heavy प्रबन्धा like *Bramha suŪtra bhaāsyā* and other such works. Take for instance "*Bhajagovindam*" book written by him. In every stanza you find "भज" in it. Devotion to God appears in each syllable which attracts a person to develop भक्ति towards God. Similarly Dakshinamurthy stotra, Govinda ashtaka. These books are easy to understand. By reading daily, one can concentrate, follow *bhakti marga* and develop devotion to God. He preached Advaita philosophy keeping in view of the common man in a lucid way to make him understand and carry on his life with a devotion to God.

The Philosophy of Shankara: - Shankara considers this realisation of the absolute identity of आत्मन् and Brahman as final Mukti. (ब्रह्म भावश्च मोक्षः। Br.Su.1.1.4).

The purport of his philosophy is

ब्रह्म सत्यं जगन् मिथ्या। जीवो ब्रह्मैव नापरः।

### 1.8 Ramanujacharya

In the 12th.century, Ramānuja, who was born at Sriperumbudur near modern Chennai, preached Visisthadvaita. According to him God is Saguna Brahman. The creative process and all the objects in creation are real but not illusory as was held by Sa6.nkaracharya. Therefore, God, soul, matter are real. But God is inner substance.

He also advocated "*Prabhāti marga*" or path of self-surrender to God.

It is Oft.quoted

Once Ramanuja was given a secret mantra by Lord Vishnu for attaining moksha with instructions not to reveal the mantra to any body and if by any chance, if he reveals it

to any one, his head would become pieces. That means he would die. But for helping the common man to get liberation, he recited the mantra loudly from the top of the "Rāja Gopuram (From the top of the dome of the temple). That is how; he wanted to make the common man to get liberation by chanting the *mantra*.

### 1.9 Nimbarkar (13th.century)

Nimbarkar is believed to be the incarnation of the "sudarshana chakra" of Lord Vishnu. His mother Jayanti and father Aruna were Tailing Brahmins who resided on the banks of the river Godavari at a place known as Telinga, the modern "Vaidurya Pattanam" in Andhra Pradesh. He was named as Nityananda at birth. At the age of 16, he mastered the Vedas and all related scriptures. He went in search of guru. On reaching Govardhan in Mathura, U.P, he began practising penance under the shade of *neem* trees. Sage Nārada blessed him and gave initiation. Nārada named him as Haripriya.

Brahma blessed him on his knowledge of the supreme. He gave him a new name called "Nimbarkar", the one who faced to the Sun in the midst of the नीम् trees.

Devotion, according to Nimbarkar consists in प्रपत्ति or self ūsurrender .Nimbarkar refers to five methods to salvation.

1. Karma (performed conscientiously in a proper spirit, with one's वर्ण (caste) and आश्रम (Phase of life.)
2. Vidya (Spiritual study and reflection on deeper meanings)
3. उपासन or ध्यान (Meditation)
4. प्रपत्ति (Surrender to the Lord)

## 5. गुरु पसति (Devotion and self-surrender)

### 1.10 Annamacharya

Sri Tallapāka Annamacharya (May 9th.1408-feb 23rd.1503.) was a saint, composer of the *Sankeertana* in Telugu language. He was born in Tāllapaka village in Kadapa district of Andhra Pradesh state.

He was considered to be earliest musician of India to compose songs called "संकीर्तन " in praise of Lord Venkateshwara, the deity of seven hills in Tirumala, of chittoor district of Andhra Pradesh state, where unbroken worship is offered for over 12 centuries. He was considered to be great भक्त (devotee) of Lord Govinda by saintly singers and devotees. He was considered as reincarnation of the precious sword of Lord Vishnu called नंदकम्. He is said to have composed 36,000 samkeertanas in Telugu language on Lord Venkateswara (Govinda ) of which only about 12,000 are available today. He was one of the first few who opposed the social stigma towards the untouchable castes in his era with his संकीर्तना explaining that there should not be any differences in castes, and all are same. Bramham is one for everybody. There is no distinction between the poor and rich, the man and the woman and there is no distinction between the caste and creed. Vishnu is the only अंतरात्म for everybody. He compared and told that the sleep of the king and the sleep of a servant are same. There is no difference of sleep in both of them. Similarly the earth where in the great orthodox Brahmin lives is same as the one where छन्डाला lives. Absolutely there is no change of earth. सुख for देवता is same as the काम सुख for Humans, Animals and other living creatures. As far as सुख is concerned, and it is same for all. For a rich man and poor man day and night are same. Hunger is same for good people who eat सात्विक

food and for those people who eat non-vegetarian food. Wind is same it passes through fragrant flowers as well as through foul things. The rays of the sun fall equally on the elephant as well as on the dog. Lord Venkateswara's नाम protects the sinners and also people who do पुण्य। and in one of the other verses he said:-Caste and cadre are not necessary to know Hari. He need not bother about it for knowing Hari. He must follow dharma. He must do right karma. He should not forget Vishnu at any point of time. He should always have भक्ति towards Vishnu.''

### 1.11 Vallabhacharya(1479-1531)

He was a devotional philosopher who spread Krishna centered "*Pushti* sect" of Vaishnavism in the *Braj* region of India. He said that with loving devotion to Lord Krishna, any householder can achieve *mukti*. Sri Vallabhacharya called his school of thought "suddhadvaita" or pure monism. According to him, it is by God's grace alone that one can obtain release from bondage and attain Krishna's Heaven.

### 1.12 Saint Tyagaraja (Kakarla Tyaga Bramham)

(May 4th.1767 A.D.-January 6th.1847 A.D.)

He was one of the greatest composers of Carnatic music or Indian classical music .He composed thousands of devotional compositions. He belongs to the smartha Brahmin.

He was colloquially known as Tyagayya among Telugu speaking people tradition and born in Bharadwajasa *gotra*. Of *Velanadu* sect. He was totally immersed in devotion to Lord Sri Rama and led the most Spartan way of life without bothering in the least for the comforts of the world.



The greatness of Tyagaraja is the way he linked the human to the divine. Only through God's grace, one can realise his or her aspiration, and it is possible only through भक्ति. In each syllable, of his song, the pulse of भक्ति beats strongly. He was a master spirit combining himself the भक्ति of प्रल्हाद, the music of नारद and the वाक् पटुत्व of Valmiki.

That is how he was liberated and shown the devoted path to others for getting liberation through devotion to God.

### **1.13. Meera**

Meera was a Hindu mystic poet and devotee of Krishna. She was born in 1498C.E, in the village of Kudki, district of Palia place far off from Marwar. She belongs to a royal family. She was one of the most significant saints of the "Vaishnava *bhakti*" movement. She composed thirteen hundred Padas (poems) commonly known as "*bhajans*." They are in passionate praise of Lord Krishna. She described her unconditional love for Lord Krishna and promoted Krishna *bhakti* as the best way of life.

She always lived in love for Lord Krishna.

Meera's message on *bhakti* is ðNone by reason of birth, poverty, age or sex, will be debarred from His divine presence. There is only one way to attain *Mukti* (Liberation)-That is by भक्ति.

### **1.14 Bommera Pothana**

बोम्मर पोतना (1450-1510 A.D.) He was born in Bommera, a village twenty miles away from Warrangal, in the erstwhile Andhrapradesh state, now in Telangana state into a

नियोगि Telugu Brahmin family. His father was Kesanna and mother was Lakkasanamma. He was considered to be a natural scholar (सहज पंडित) without a teacher. He was the author of the great classic Andhra Maha Bharatamu, which was a Telugu rendering of the SriMad Bhagavatam of sage Vyasa. It is the most popular religious and my thological text in Telugu speaking regions of India. He was a devotee of Shiva but later on became a devotee of Lord Rama and he was more interested in salvation.

He was of the opinion that having taken birth as a human being, one should have liberation only through *bhakti* marga in Bhagavatam written by him, there is a reference of Prahlada who told his father Hiranya Kasyapa about how the limbs of the body should be for showing devotion to Vishnu.

“The hands that worship the Lotus eyed Lord are alone the merited hands,

The tongue that sings prayers to the Lord of Lakshmi is alone the merited tongue,

The eyes that feast on the beauty of the Lord are alone the merited eyes.

The ears that yearn to listen the glories of Vishnu alone are the merited ears

The mind that yearns for the destroyer of demon Madhu is alone the merited mind,

The feet that go round (circumbrate) the Lord are alone the merited feet,

The बुद्धी that is fixed on पुरुषोत्तम -the Supreme person-is alone the merited बुद्धी

The day spent in contemplating upon God is alone the day properly and well spent.

The education that dwells on one with the Discus in His hand (चक्रधारि) is indeed alone the true education. The Guru who teaches about Lord of the earth (consort of भूदेवी) is

alone the true teacher. The father who puts his son on the God ward path is alone the true father.”

Pothana, through the character of Prahlada tells us that every one of us should pray to God as under:-

“Oh! Lord. Give us those ears which will always hear the divine discourses or hymns of the Lord,

Powerful tongues that praise the glories of the Lord, those hands which render the puja of the Lord,

Those eyes which look always the beautiful countenance of the Lord, those heads which bow down at the feet of the Lord, those बुद्धिs (thoughts) which always centre round the God”.

In saptama kanda of Bhagavatam written by him, when Hiranyakasyapa shouts at Prahlada to tell him whereabouts of God, Prahlada replies:-

"Vishnu is in the ocean, He is in the Air, He is in the Skies, He is in the regions below, He is in the Fire, He is in all the corners of the world. He is in the Day, He is in the Night, He is in the Sun, He is in the Moon, He is in the ॐकार, He is in the form of Brahma, Vishnu and Siva, and He is in all beings and things. God is everywhere if we but look for.

Never give room for such doubts that He may be there but He is not here and the like.

God is everywhere and wherever you look for Him, you will find Him there itself.

This is how we should think, develop our mind and pray with devotion to get ourselves liberated.”

### **1.15 Santh Dnyaneswar**

Dnyaneswar belonged to Nath tradition. His famous works were Dnyaneshwari

(A commentary on Bhagavad Gita written in Marathi language by him at Newasa in the year 1290.), "*Amruthanubhava*" which is considered to be the milestones in Marathi literature.

Having experienced the rigidity of the caste system and the dogmatism of scriptural learning, He preferred Marathi language to Sanskrit to make the common man to understand clearly and wrote all his works in Marathi. His aim was to make his works to reach the masses who were not well versed in Sanskrit. He wrote Dnyaneshwari by using ovi, a metre which was first used to compose women's songs in Maharashtra, of four lines where the first three or the first and the third line's rhyme is same and the fourth line has a sharp ending. He also composed many "Abhangās"

Dnyaneshwar's moral philosophy can be seen in his commentary of the 13th chapter of Dnyaneshwari.

He considers humility, non-injury in action, thought and words, forbearance in the case of adversity, dispassion towards sensory pleasures, purity of heart and mind, love the solitude, devotion to God and guru as virtues and their corresponding morals opposite as vices.

### 1.16 Namdev ( 1270 C.E TO 1350 C.E)

Namdev or Namdeo or Namadeva, was a poet-saint from Maharashtra, India who is significant to the *Varkāri* sect of Hinduism. He is said to have been lived in between 1270 and 1350.

Namdev was influenced by Vaishnavism, and became widely known in India for his devotional songs set to "bhajans and *kirtan*." His philosophy contains both "nirguna" and "*saguna*" Brahman elements. Namdev composed "*bhajans*." Namdev's songs were composed to be melodious and carry a spiritual message. Namdev wrote many "*abhang*."

Namdev attracted individuals from diverse classes and castes during community-driven bhajan singing sessions. He preached the gospel of love.

### 1.17 Kabirdas

Kabir's dates of birth and death are not firmly established. He is commonly supposed to have lived for 120 years from 1398 to 1518 which permits him to be associated with other famous figures such as Gurunanak and Sikander Lodi. Some assign his death date to the middle of the 15th century. (Some where in 1440 or 1448) where as others place him in 1518. His greatest work is the "*bijak*" (the seedling" and idea of the fundamental one. The collection of poems elucidates Kabir's universal view of spirituality. He often advocated leaving aside the Quran and Vedas and by simply following "*sahajapath*," or the simple/ natural way to oneness in God. He believed in the *vedantic* concept of "*Ātman*." He had clear belief in the *bhakti* and Sufi ideas. The hall mark of Kabir's work consists of his two line couplets, known as "*Kabir ke dohe*" The *dohas* reflect the philosophical thinking of the poet saint. His poems

resonate with the praise for the true guru who reveals the divine through direct experience. Kabir's poetry is a reflection of his philosophy about life. His writings were mainly based on the concept of reincarnation and karma. He had a strong faith in concept of oneness of God. He advocated the notion of "*koi bole Ram ram .....Koi bole Kudai.....*" The basic idea was to spread the message that whether you chant the name of Hindu God or Muslim God the fact is that there is only one God who is the creator of this beautiful world. In 1518 he died at Maghar near Gorakhpur. He preached *Bhakti* marga to get liberation.

### **1.18 Chaitanya Maha Prabhu (1486-1533)**

Chaitanya was born on the 18th. February 1486 in a Brahmin family at Nabadweep (now called Nadia) in west Bengal. Jagannath Misra and Sachi Devi were his parents. Chaitanya's original name was Viswambhara. He was also called Guaranga or Gaura due to his fair complexion. He was also called "*Nima*" due to his being born underneath a

"*Neem*" tree. His Gurus were Iswara Puri Mant .He found Gaudia Vashnavism. He taught the people the process of *Bhakti* and also how to attain perfection in life. He was the proponent for the Vaishnava school of *Bhakti* yoga (Loving devotion to God) based upon Bhagavata Purana and Bhagavad Gita. He chanted "Hare Krishna Mantra". He was another well-known saint and reformer of Bengal, who popularised Krishna cult. He renounced the world, became an ascetic and wandered all over the country preaching his ideas. He proclaimed the universal brotherhood of man and condemned all distinction based on religion and caste. He showed great sympathy to the sufferings of other people especially that of the poor and weak. He believed that

through love and devotion, song and dance, a devotee can feel the presence of God. He accepted disciples from all classes and castes.

### **1.19 Bhakta Tukaram (1608CE -1650 CE )**

The *bhakti* movement which spread across India and many other saints of his generation were active in challenging this setup. The Indian sub-continent has prospered culturally for many centuries; with the most prominent years being 500 BC to 1000AD. The Indian sub-continent enjoyed an upsurge in education, scientific and philosophical introspection. Not only this, every aspect of the society prospered including establishing trade relations with countries like Greece, Iran and China. But after 1000 AD, the society went downhill, there was wide spread disparity "caste practices"

And other social evils began in this era. Brahmins made education inaccessible to other classes of the society .Orthodox practices and rituals were used as tools for dominating others since caste system placed "Brahmins" in position of teaching all rights towards education and ultimately towards end in the year 15 "Finding God" was owned by Brahmins. This led to untouchability. Circumstances reached a climatic point where the society was facing evils due to Brahmin domination as well as there were many foreign invasions that were changing and challenging the known world view for the contemporary people. It is during this time, that what constitutes the *bhakti* movement began to take shape across the many parts of the country.

Tukaram was born in the year 1608 and lived most of his life in Dehu, a town close to Pune in Maharashtra state. His real name is Tukaram Bolhoba Aambile. He is

commonly known in Maharashtra as sant Tukaram. He is known as *Bhakta* Tukaram in south India.

Tukaram died in 1650 CE. Saint Tukaram is considered as one of the most important saints of *bhakti* movement. One of the prominent saints of *bhakti* movement is saint Tukaram. He had a great understanding of Hindu philosophy and wrote many songs/abhang in praise of God विठ्ठल, he was revered as an incarnation of Vishnu. The Brahmins of his village Dehu were deeply offended by this act of pursuing God by a non Brahmin. They challenged his interpretation of the Vedas and puranas and tried to destroy the अभंग songs written by him. According to saint Tukaram, there is no reference of any caste hierarchy mentioned in the Vedas.

This opinion became very popular. His अभंग had themes varying from humility, equality concern for ecology and God's grace sung and recorded in his name.

Tukaram was a devotee of *Vittala or Vittoba*, a form of God Vishnu. At that time untouchability circumstances reached a climatic point in the society. People were facing evils due to Brahmin domination as well as there were many foreign invasions that were changing and challenging the known world view for the contemporary people. It is during this time, the भक्ति movement began to take shape across the many parts of the country.

### **1.20 Gurunanak**

Gurunanak was born in the month of Baisakh (April-May) in 1469 in Talwandi, a village in the sheikhupura district, 65 K.M west of Lahore. Gurunanak was the founder of the religion of Sikhism and is the first of the ten Sikh gurus. He travelled to places far and wide teaching people the message of one God who dwells in every one



of God's creations and constitutes the eternal truth. He set up a unique spiritual, social and political platform based on equality, fraternity love, goodness and virtue. 1496 was the year of his enlightenment. His first statement after his prophetic communion with God was "there is no Hindu, nor any Musalman." This is an announcement of supreme significance. It declared not only the brotherhood of man and the fatherhood of God, but also his clear and primary interest not in any metaphysical doctrine but only in man and his fate. He chose to mix with all. He dined and lived with men of the lowest castes and classes considering the then prevailing cultural practices and traditions. This was something socially and religiously unheard of in those days of rigid Hindu caste system sanctioned by the scriptures and the religiously approved notions of the untouchability and pollution.

### **1.21 Swamy Narayan**

Swamy Narayan was also known as Sahajanand Swamy. He was born in Chhapaiya in Gonda district in U.P IN 1781. He was initiated into "*Uddhav sampradaya*" by his guru, Ramanand Swami and was given the name Sahajanand Swami. He taught Swami Narayan mantra. Swamy Narayan was named as Ghanashyam Pandey.

Swamy narayan encouraged his followers to combine devotion and dharma for leading a pious life. He stated that four elements need to be conquered for ultimate salvation: धर्म, भक्ति (devotion), ज्ञान (Knowledge) and वैराग्य (Detachment).

Swami Narayan was close to eleventh century philosopher Ramanuja and was critical of Shankaracharya's concept of *advaita*, or monistic non dualism. Swami Narayan's ontology maintained that the Supreme Being is not formless and that God always has a divine form. It is said that Swami Narayan dispelled the myth that मोक्ष (salvation)

was not attainable by everyone. He taught that the soul is neither male nor female. Swamy Narayan dismissed the caste system as irrelevant to the soul's status before God though in practise; caste distinction remained visible among them reduced in complexity.

## 1.22 Samartha Ramdas

Samartha Ramdas was 17th.century saint and spiritual poet of Maharashtra. He is remembered for his *advaita* Vedanta .He was a devotee of Hanuman and Lord Rama.His birth name was Narayana Suryaji Thosar. He was born in Ramanavami day in the year 1530 (Marathi) 1608 A.D. in the Jamb village in the Ambad taluka of Aurangabad district on the banks of the Godavari River. His parents were Suryaji Panth and Rambai and his elder brother was Gangadhar. He was a contemporary of saint Tukaram. At the age of eleven, he attained enlightenment. According to him, Jnana, Vairagya and bhakti are essential things to attain moksha. He utterd Lord Rama's name thirteen crore times. Lord Rama gifted him with eight powers and the title of "samartha" (Most competent)/capable/ proficient).

Samartha Ramdas left for his Heavenly abode on the nineth day of Magha in 1681A.D.at Sajjangad in Maharashtra. His most popular composition of the Marathi Arathi to Lord Ganesh such as "*Sukh kartā dukh hartā vārta vighnāchi.*" His most famous book written by him was "*Das Bodh*" in Marathi. His teachings of not losing patience and having faith in the case of adversities, being fearless in difficult situations helped people to deal with dangerous conditions. He chose Hanuman who was extremely strong, who would get furious when focussing the enemy and act accordingly as a role model for the common man to combat the opponents. Lord

Rama, the great archer was another role model he chose for the common man. He felt that their personalities and characteristics' would be good for the masses to follow. He was an advaitin.

### **1.23 Sri Ramakrishna Parama Hamsa**

Sri Rama Krishna Parama Hamsa was born in Kamarpukur village in Hoogly District, Bengal Presidency (Now in Calcutta state) on 18th February 1836. His parents were Khudiram Chattopadhyaya and Chandramani Devi. He followed Hindu religion and practised Advaita Vedanta. He was considered to be one of the most prominent religious figures of India during the nineteenth Century. He was a mystic and yogi. He believed in divine embodiment of the Supreme Being in every individual. He was a key figure in revival of Hinduism in Bengal.

He was a worshipper of Goddess Kāli. He was considered as a "Shakto". He was one of the few yogis who tried to experience divinity through a host of different avenues. He had different gurus and absorbed their philosophies.

He worshipped God Rama, Hanuman and experienced vision of Sita merging with himself. He learnt the nuances of "*Tantra sadhana*" ways and "*Kundalini Yoga*" from Bharavi Bramhani, a female sage, during 1861-1863.

He died on 16th August 1886 in Conspire in Calcutta state. His most prominent disciple, Swami Vivekananda carried out his teachings and philosophy to the world through Rama Krishna mission. About भक्ति, he said:-

"Whatever be your concept of God, be it with form, or formless, hold fast to it and ardently worships Him. But be not conceited that your concept alone of Him is the

finaleö. ôIn the course of your साधना, you will come to know by His Grace that His attributes and forms are inexhaustible."

Thus several poets, intellectuals from time to time followed भक्ति, preached भक्ति composed poems on भक्ति, wrote so many काव्या s and प्रबन्धा s on भक्ति। Thu भक्ति cult spread all corners of India.

#### 1.24 Goswamy Tulsidas

Goswamy Tulsidas was born in 1497 CE or 1532 in Rajapur in Chitrakoot district of Up state. He was born in a Brahmin family on the seventh day of the bright half of the lunar Hindu month Shravan (July-august).His parents were Hushi and Atmaram Dubey.

Tulsidas is believed to be a reincarnation of Valmiki. At the age of five years Ram bola was adopted by Narahari dasa, a Vaishnava ascetic of Ramananda's monastic order who is believed to be the fourth disciple of Ramananda. Ram bola was given the virakta diksha with the new name Tulsi das. *Upanayanam* (thread ceremony) was performed by Naraharidasa when Tulidas was seven years old at Ayodhya. Narahari dasa took him to a place called Varahakshetra where he first narrated Ramayana to Tulsidas. Tulsidas came later to Varanasi and studied six Vedas, Jyotisha and the six schools of Hindu philosophy over a period of 15 to 16 years from his Guru Sesa Sanatana based at the "Pancaganga ghat" in Varanasi. After that he came back to his native place Rajapur. He started living in his ancestral home and narrating the katha (Ramayan) in Chitrakoot.In 1526 CE, he married Ratnavali. They had a son named Tarak who died as a toddler. Once Tulsi das had gone to a Hanuman temple, Ratnavali went to her father's home with her brother. He swam across the Yamuna

river in the night to meet his wife. Ratnavali chided him for this act and remarked that if Tulsidas was even half as devoted to God as he was to her body of flesh and blood, he would have been redeemed. Tulsidas left her instantly and left for the holy city of Prayag. Here he renounced the गृहस्त (householder's life) stage and became a साधू (Hindu ascetic). After renunciation, Tulsidas spent most of his time in Varanasi and in Prayag, Ayodhya and Chitrakoot but visited many other nearby and far-off places, studying different people, meeting saints and साधू and meditating for quite a number of hours.

Tulsidas met face to face with Hanuman and Rama. According to Priyadas's account, Tulsidas used to visit the morning ablutions with a water pot. On his return, to the city he used to offer the remaining water to a tree. This quenched the thirst of a "प्रेत" (a type of ghost). That "प्रेत" offered a boon to Tulsidas. Tulsidas wished to see Rama with his eyes to which the "प्रेत" responded that it was beyond his power but could guide Tulsidas to Hanuman who could grant the boon to Tulsidas asked for. The "प्रेत" told Tulsidas that Hanuman comes every day disguised in the form of a leper to listen to Tulsidas's कथा namely Ramayan. He is the first to come and last to leave. That evening Tulsidas noted the first listener to arrive at his discourse was an old leper, who sat at the end of the gathering. After the कथा was over, Tulsidas quietly followed the leper to the woods. In the woods, at the spot where the संकट मोचन temple stands today, Tulsidas firmly fell at the feet of the leper shouting "I know who you are. And "You cannot escape me." At first, the leper feigned ignorance but Tulsidas did not relent. Then the leper revealed his original form of Hanuman and blessed Tulsidas and granted boon.

Tulsidas told Hanuman that he wanted to see Rama face to face. Hanuman told Tulsidas to go to Chitrakoot where he would see Rama with his own eyes. As per Priya das' account, Tulsidas followed the instructions of Hanuman and started living in an ashram at राम घाट in Chitrakoot. One day Tulsidas went to perform the परिक्रमण (circumbulation) He saw two princesses, one dark complexioned and another fair, dressed in green robes pass by mounted on horse backs. Tulsidas was enraptured at the sight. However he could not recognise them. Later Hanuman asked Tulsidas whether Tulsidas met face to face with Rama.

However he could not recognise them and took his eyes off them. Later Hanuman asked Tulsidas whether he saw Rama and Lakshmana on horses. Tulsidas was disappointed and repentful. Hanuman assured Tulsidas that he would have the sight of Rama once again the next morning. On the next morning, Wednesday the new moon day of Magha, Vikram 1607 (1551CE) or 1620 (1564CE) as per some sources, Rama appeared again to Tulsidas, as a child. Tulsidas was making a sandal wood paste when a child came and asked for a sandal wood तिलक. This time Hanuman gave a hint to Tulsidas and he had a full view of Rama. Tulsidas was so charmed that he forgot about the sandalwood. Rama took the sandal wood paste and put a तिलक himself on his forehead and on Tulsidas's forehead before disappearing.

In Vikram 1628 (1572 CE), Tulsidas left Chitrakoota for Ayodhya where he stayed during the Magha mela (Annual fare in January). six days after the mela ended he had the darshan of the sages Yagnavalkya and Bharadwaja where Yagnavalkya narrated the Ramcaritamanas to Tulsidas.

In the year Vikram 1631(1575C.E) Tulsidas started composing the राम चरित मानस् in Ayodhya on Tuesday On Ramnavami day (ninth day of the bright Chaitra month.).He composed the epic over two years, seven months and twenty six days and completed the work in the year Vikram 1633 (1577C.E) which was both birth day and it was Rama and Sita कल्याण दिनोत्सव day.(fifth day of the मार्गशीर्ष मास।)

Tulsidas died at the Assi Ghat on the bank of the river Ganga in the श्रावण मास (July-August) of the year Vikram 1680 (1623C.E.)

राम चरितमानस् was the earliest work of Tulsidas and he wrote in Awadhi language. He drew from various sources including वाल्मिकी रामायण, the आध्यात्म रामायण, the प्रसन्न रामायण, राघव and हनुमान नाटक.

The work consists of 12800 lines divided into 1073 stanzas which are groups of चौपाई s separated by दोहा s or सौथ s. It is divided into Seven कांड s like Valmiki Ramayana. It is one third of Valmiki Ramayana.

The work is composed in 18 metres which include 10 Sanskrit metres (अनुष्टुप्, शार्दूल विक्रीडित, वसंत तिलक, उपजति, प्रमान्क मालिनी श्रग्धार, रातोद्धत, भुजंग प्रयात and 8 प्राकृत metres (सोराता, दोहा, चौपाई, हरि गीतिक, त्रिभंगी, चौपाइया, त्रोटका and तोमर).

The work has been acclaimed as the living sun of Indian culture.

Ramacarit Manas राम चरित मानस् has been compared by some people with the greatest book of all devotional literature. Some said that it is the Bible of Northern India.

Some said that it is the best and most trust worthy guide to the popular living faith of its people.

At the beginning of राम चरित मानस् there is a separate section devoted to राम नाम and its power.

We can attain God by repeating the name of Rama. It is the only means to attain God in Kali Age where the means situated for other Ages like meditation, कर्म, and पूज are ineffective. He said in his कवितावली, a book written by him that his own redemption is because of the power of राम नाम chanted by him.

He viewed that chanting राम नाम is greater than both सगुण ब्रह्म and निर्गुण ब्रह्म।

In a verse in दोहा वळी he says that the निर्गुण ब्रह्म resides in his heart, the सगुण ब्रह्म resides in his eyes, and the name of Rama resides on his tongue. He holds that Rama is superior to all other names of God and he argued that the letter र and म are the only two consonants written above all other consonants in the conjunct form in Sanskrit because there are two sounds in the word of Rama.

In several verses in राम चरित मानस् Tulsidas says that the animate and inanimate world is manifestation of Rama and the Universe is the cosmic form of Rama.

In the विनय पत्रिका written by him, he says the world is neither true (सत्य) nor false (असत्य) nor both true and false together (सत्यासत्य). One that casts aside these three illusions, knows one's self. This has been interpreted to mean that as per Tulsidas, the entire world is a लीला of राम.

At the beginning of राम चरित मानस्, Tulsidas performs समस्त वन्दन (obeisance to all beings) in which he bows down to the world so saying it is pervaded by or born out of सीता and राम.

As per some verses in राम चरित मानस् and विनय पत्रिका, when a जीव (living being) knows the self, माया and राम, it sees the world as being pervaded by Rama.



## ***2.1 Bhakti in Rāmāyaṇa***

We have seen what devotion (*Bhakti*) is. Now we shall see how devotion (*bhakti*) played a dominant role in each character of Rāmāyaṇa written by Vālmiki and also by Goswami Tulsidas in their own way. Rāmāyaṇa is an epic. It played a vital role in the hearts of people in India. The characters introduced by Vālmiki have become ideal for the common man in India and branded imprints in the hearts of all Indians who have taken them as examples in their day to day lives. Each character introduced by Vālmiki and Tulsidas played an exemplary role. When we read Rāmāyaṇa it will be full of all nine "*Rasas*" in it. There is description of Nature, mountains, rivers is found in the Rāmāyaṇa written by Vālmiki. In all the seven Kāndās, *bhakti bhāva* is depicted in each character somewhere or other in their dialogues touching to the heart. Vālmiki could do it because of his *bhakti towards* his *guru* Nārada and Bramha. The aspects like how a king should look after the people, how to protect them, his duties, How a king should administer the kingdom, how he should protect the sages, cows and Brahmins, and solutions for all sorts of problems, ancient Gurukul method of acquiring knowledge, how the members of a family should behave etc were widely presented by Vālmiki in a systematic way in Rāmāyaṇa.

I have taken up Rāmāyaṇa to study how reflections of *bhakti* are in the characters introduced by Vālmiki. Vālmiki has presented different aspects of *bhakti* in each character in Rāmāyaṇa like दैव भक्ती, पितृ भक्ती, मातृ भक्ती, भ्रातृ भक्ती, पति भक्ती, स्वामि भक्ती,.

### **2.1.1 Devotion (*Bhakti*) & Rāmāyaṇa**

Vālmiki & Tulsidas have written Rāmāyaṇa with devotion (In *Bhakti Bhāva*) in seven Kāndas each. Leaving alone the story part, it has set as an example for everybody to

believe and follow. Vālmiki was a poet and he wrote Rāmāyaṇa. It became a आदि काव्य. Originally Vālmiki was an illiterate person and a robberer. First Nārada came to him and gave Rāma mantra and asked him to chant the name of Rāma. He was so illiterate that he chanted Rāma mantra in the reverse order. But he did it with all sincerity and devotion towards his Guru Nārada. (*guru bhakti*) Later on he was transformed into a great poet. He became such an intellectual that the letters used by him in Rāmāyaṇa cannot be replaced by any one. He wrote Rāmāyaṇa in "*Anuṣṭubh Chandas*." Later poets like Kalidas, Bhavabhuti, and others followed him. The composition of Rāmāyaṇa was a direct devotion (*bhakti*) exhibited by Vālmiki towards Nārada. Look at the major incidents of Rāmāyaṇa in all the *Kāṇḍās*.

### 2.1.2 Vālmiki Rāmāyaṇa

#### a) In "*Bāla Kāṇḍa*"

- a. When Viswamitra came to Dasaratha and asked him to send Rāma along with him to the forest, Dasaratha who had devotion (*bhakti*) towards Viswāmitra told him that he would go with him with an अक्षौहणि and protect his Yaga. He expressed his unwillingness to send Rāma with him since he felt that Rāma was a boy and cannot handle demons. But when his guru Vasista explained to him about Rāma's power and also Viswāmitra's power, then out of devotion (*bhakti bhava*) he had towards Viswāmitra, he was prepared to send Rāma along with him to the forest.
- b. Rāma decided to go to the forest with devotion (*bhakti bhava*) on Dasaratha.
- c. Rāma decided to observe "पितृ वाक्य परिपालन" as his धर्म।
- d. Rāma did not blame either Kaikeyi or Dasaratha for his going to the forest for 14 years. He attributed this to destiny.

- e. When the emperor Dasaratha told Rāma that he would be coronated, Rāma did not show any overjoy. There was no expression on his face. On the contrary, he was upset that although he grew with his brothers, ate along with them, played along with them, studied along with them, slept along with them, but regarding coronation purpose, he was chosen by his father as he was the eldest son and as per the prevailing custom to select the eldest son for coronation. This shows how  
Much he loved his brothers.
- f. When Kaikeyi told Rāma that Bharatha would be coronated instead of Rāma on account of the two boons granted by the King Dasaratha to her, he did not show any jealousy but was very happy that his own brother was going to be coronated. This shows the magnanimity and भ्रातृ वात्सल्य of Rāma. In all the above devotion (*bhakti bhāva* or भ्रातृ वात्सल्य )was presented by Vālmiki.
- g. When Viswamitra asked Rāma to kill the demon Tātaka, Rāma killed her immediately without hesitation as he had lot of devotion (*guru bhakti*) towards Viswāmitra apart from his पितृ भक्ती and also in sticking to the maxim called पितृ वाक्य परिपालन।

### 2.1.3 In Ayodhya Kānda

1. When Lakshmana came to know that Dasaratha commanded Rāma to go to Dandaka forest for fourteen years, he was annoyed and told Rāma to disobey the king's orders. He told Rāma that he would kill the king and install Rāma on the throne. He told Rāma that he was prepared to fight with all people who support Dasaratha and was ready to sacrifice even his life for the sake of Rāma. He told Rāma that his body is there to protect Rāma. This shows

devotion (*bhakti*) of Lakshmana towards Rāma. Rāma told Lakshmana that it was all happening due to the act of providence/destiny and nobody should be blamed. This shows devotion

(*bhakti*) of Rāma towards God.

2. When Rāma went to Kaikeyi's Palace to meet Dasaratha, Dasaratha's face was faded, head was bent down and he was in tears. He neither looked at Rāma nor spoke to him. This caused anxiety to Rāma. He asked Kaikeyi the reason for his melancholy. He thought that he committed some mistake unknowingly and that might be the reason for his father not talking to him. Kaikeyi told Rāma about the two boons asked by her which had to be granted by Dasaratha and as a result of that Rāma had to go to Dandaka forest for 14 years and Bharatha to be crowned and if those boons granted by him were not executed, he would bring bad name to Ikshwaku family by not sticking to truth. Then Rāma told Kaikeyi that he would execute her wish and at any cost he would not defame his father. He told that he had lot of devotion (*bhakti bhava*) towards his father and all the three mothers.

*Bhakti* is predominant in Ayodhya kanda also.

3. When Rāma did not want to take Sita along with him to the forest, Sita pleaded and convinced Rāma by telling so many things about पतिव्रता धर्म this shows devotion towards her husband .( पति भक्ती of Sita.)
4. Coming to Bharatha's character, it is found that devotion (*bhakti bhava*) is in sublime. Even though he was offered a kingly crown; he refused to become the King of Ayodhya when his elder brother Rāma was there. He had no selfish motto. He was always thought that on account of her mother's

wickedness Rāma, Sita and Lakshmana went to the forest and he felt that on account of his birth, the whole thing happened. He was ready to sacrifice his life for the sake of Rāma. He implored Rāma to oblige him by accepting the throne. He was feeling guilty that on account of him, Rāma went to exile. When Rāma refused to come back to Ayodhya, Bharatha made up his mind to undertake fast unto death as a last resort to pressurise Rāma to accept his request. He wanted to go to the forest for 14 years instead of Rāma and requested Rāma to rule Ayodhya. But Rāma refused to this type of proxy and firmly conveyed to Bharatha that he wanted to fulfil the pledge given to his father. At last Bharatha placed a new pair of wooden sandals decked with gold and requested Rāma to place his feet on them. He wanted to put those sandals on the throne till Rāma comes back to Ayodhya. He also told Rāma that he would enter into the fire if Rāma do not return after the expiry of his term of exile. He stayed back in "Nandigrama" instead of to Ayodhya till Rāma returned after his exile. Thus *Bhakti* reached its peak in Bharatha's character.

#### **2.1.4 In Aranya Kānda**

In Aranya Kānda, devotion (*bhakti bhāva*) was shown by Sabari, an aged ascetic woman, who attained yogic powers and perfection gave hospitality to Rāma and Lakshmana with all devotion (*Bhakti bhāva*) and casted herself into the fire and rose to the Heaven looking like a blazed fire.

In the same Aranya Kānda, Jatayu, the king of valiant birds, fought with Rāvana in protecting Sita and laid down his life. This was due to deep devotion (*bhakti bhāva*) of "Jatayu" on Rāma.

In Kishkinda Kanda Sugriva showed his devotion (*bhakti bhāva*) to Rāma by fixing a time limit of one month to his army of monkeys headed by powerful leaders to search for Sita in all the directions.

### **2.1.5 In Sundara Kānda**

Coming to Sundara Kanda, devotion (*bhakti bhava*) is found in Hanuman who took a leap from the mount Mahendra to Lanka at one stretch without any break in order to find Sita. Although he encountered with so many obstacles; he reached Lanka because of his devotion (*bhakti bhāva*) in Rāma. Hanuman could not see the plight of Sita who was in deep grief and was prepared to carry her on his back because of his *bhakti* on Rāma. To ascertain the strength of the ogres he fought with them and surrendered to them although he had lot of strength in order to appraise Rāma about their strength and weaknesses and to plan for war strategy when Rāma comes to Lanka to fight with Rāvana. This is all due to his devotion (*bhakti*) towards Rāma.

When he was taken to the assembly of Rāvana, he boldly told the glory of Rāma and warned Rāvana to surrender Sita to Rāma lest the entire Lanka would be smashed and Rāvana also would be killed.

### **2.1.6 In Yuddha kānda**

In Yuddha kanda, devotion (*bhakti bhāva*) is found in Vibhishana, brother of Rāvana who realised that Rāma was not an ordinary human being advised Rāvana to surrender to Rāma and return Sita to him. When he refused to listen to him, he deserted Rāvana and joined Rāma's camp.

### 2.1.7 In Uttara kānda

In Uttara kanda, it is shown that Lava and Kusa were disciples of Vālmiki and sons of Rāma and Sita. They sang entire Rāmāyana in devotion (*bhakti bhava*).

Thus in all the Kāndas, Bhakti predominated in Rāmāyana.

Shandilya, Madhusudana Sraswathi and others followed Ramayana in preaching devotion. (*bhakti*.)

### 2.2 Rāmcarita Mānas or Tulsi Rāmāyana

Tulsidas wrote Rāmcarita Mānas With high devotion. Tulsidas followed Vālmiki and he fully extended his *bhākti bhava* more than Vālmiki and wrote Rāmāyaṇa in "Avadhi" language to enable the rural mass to understand it better. Rāmāyaṇa reached rural mass of India and majority people got benefitted, reformed and transformed. It is said that in 1607, on a new moon day of *Āshada masa* "mouni Amavasya" Wednesday, he had darshan of Rāma in Rām ghat in Chitrakut. He wrote Rāmāyaṇa with devotion (*Bhakti Bhava*).

Rāmāyaṇa is written in many styles by so many writers in India and abroad.

Some have written in musical system (*bhajana* style) some in poetry with two syllables

(Dwipada style) and some in prose.

In all the *Kāndas* of Rāmāyana written by Vālmiki and Tulsidās devotion is predominantly highlighted through the dialogues expressed by the characters touching to the heart.

## 2.3 Difference between Vālmiki Rāmāyana and Rāmcarita Mānas

Tulasidas taken the devotion (*Bhakti*) originated by Vālmiki in his "Vālmiki Rāmāyaṇ" to the brim in his Rāmcarit Mānas.

### 2.3.1 In Bāla Kānda,

Tulsi das invoked all the Gods and Goddesses and offered salutations to brahmin, saints and wicked before starting Rāmāyaṇa. He offered salutations to all the living beings and compared them as the images of Rāma. His *bhakti* bhava went to the extent of seeing Rāma in all. He wrote about Rāmā's greatness. He saluted Valmiki, the Vedas. He offered salutations to the Ayodhya, River Sarayu, The Ganges, Mata Triveni, companions of Rāma and Sita. He offered salutations to the Nature where as Vālmiki straight away started Rāmāyaṇa with Nārada coming to Vālmiki and Vālmiki questioning Nārada about the existence of a person with all the good qualities on the face of earth.

A brief story of Rāmāyaṇa was told by Vālmiki in the Canto III. In Canto IV, Vālmiki gave brief description Of Rāmāyana sung by Kusa and Lava, sons of paRāma where as these two are not found in Tulsi in Bāla Kānda.

The charming story of Rāmāyaṇa was recited by Sage Yāgnavalkya to the sage Bharadwāja. Lord Siva narrated the story to his consort Parvati. The sage Yāgnavalka heard the story from Kākabhūṣundi Ji who told Garuda. These episodes are not there in Vālmiki Rāmāyana.

The greatness of Prayāga was written by Tulsidās where as it was not done by Vālmiki.



Sati's visit to Daksha's sacrifice, Sati's self immolation through the fire of Yoga was written by Tulsidas but not by Vālmiki. Goddess Parvati's descent, her penance, Siva's marriage with Parvati was written by Tulsi but Vālmiki did not touch about these topics.

Narada's ego, effect of Lord's maya on him, the austerities of Manu and Śatarūpa, the story of Pratāpabhānu, written by Tulsidas is not there in Vālmiki Rāmāyaṇa.

In Choupai 202 of Bāla Kānda, Tulsidas wrote that the sage Kākabhūṣundi and the Lord Siva went to Ayodhya to see Rāma in human form. But Vālmiki did not mention about this in the Rmāyana written by him.

These are the important episodes brought out by Tulsi to show the *bhakti bhava* shown by them towards Rāma.

### **2.3.2 In Ayodhya Kanda,**

In Doha number 105-Choupai 1 and 2, Tulsidas wrote that glory of Mata Triveni was described by Rāma to Sita and Lakshmana who was delighted to see the king of holy places. It was not done by Vālmiki.

In Doha 204, Choupai 1 to 4, Tulsidas wrote about Bharatha conveying to Triveni Mata about his *bhakti* on Rāma. Bharatha taking three dips in the River Triveni told her that he had no inclination for wealth and no desire for religious merit or enjoyment but he had a strong desire to take birth after birth as Rāmā's brother.

He told Triveni Mata that "Let Rāma think that he is कुटील and let Public at large think that he is a गुरु द्रोही." But he wanted to worship the feet of Rāma all the time. He wanted Triveni māta to give him a boon so as to enable him to take birth every time

as Rāmā's brother only. Bharatha compared himself as Chataka bird and Rāmā to a cloud. He told Mata Triveni that the Chataka bird would not drink water elsewhere but wait throughout its life to get water from the cloud directly. Even if the cloud bursts thunder bolts and hail storm, the Chataka bird will still wait for the cloud to give rain so that it could quench its thirst. Similarly Bharatha wants to be brother of Rāmā in every birth he takes up. Then Triveni Mata told Bharatha in a sweet and benedictory voice that Bharatha's love towards Rāmā was unbounded. There was no one so dearer to Rāmā than Bharatha. This episode written byTulsidas is not found in Vālmiki Rāmāya

### **2.3.3 In Kishkinda Kānda,**

Tulsidas described rainy season, with rich in flowers, with swarms of bees humming for honey, forest with bulbs and roots, fruits, and green leaves, clouds making noise and lightnings, pouring clouds, dancing of peacocks in a splendid way and the mountains endure the buffeting of showers, the swelling streamlets, waterfalls which Vālmiki did not do so elaborately.

### **2.3.4 In Sundara Kānda**

When Hanuman was bringing the "sanjeevani" mountain from Himālaya through the air while it was night, Bharatha was awake and mistook him to be a demon. Immediately he struck hanuman with a headless shaft and made him un-conscious to the ground. When Hanuman cried aloud saying "Rāmā, Rāmā, Bharatha was pleased with him and tried every means to save him. He was very sad and said that if he utters Rāmā and have *bhakti on* Rāmā, in thought, word and deed, and if he cherished sincere devotion to Rāmā and if Rāmā's grace is there on him, then the monkey

should become alright. As soon as these words entered the ears of Hanuman, he became alright. Then he narrated to Bharatha what all happened in the battlefield. Bharatha felt unhappy that he could not do any service to Rāma. He wanted to send Hanuman immediately. So he wanted Hanuman to sit on an arrow which would be released by him and that would take him to Rāma immediately. But Hanuman took leave of him saying that he would go quickly. This episode was not written by Vālmiki.

### 2.3.5 In Uttara Kānda,

Tulsidas wrote saying that Nārada, who came and praised Rāma for all his deeds returned to Bramhaloka. He also mentioned in Rāmcarit Mānas that Lord Siva told Parvathi about Rāma's deeds which were beyond numbering, beyond all dimensions, and beyond human imagination. He also told Parvati that the story of Rāma enables anybody to reach the abode of SriHari. He also told Parvati that whoever hears it, with devotion (*bhakti bhava* their devotion will be multiplied. Siva repeated the story of Rāma told by Bhuśundi to Garuda, the king of the birds. Uma replied to Siva that she was blessed thrice on hearing the story of Rāma. She said that listening to the story of Rāma will take away the fear of birth and death for an individual. She also told siva that her delusion had gone, her object of life had been achieved and she realised the greatness of Rāma by listening to the story of Rāma from Siva.

Siva went to Nilgiri mountain (Blue Mountain) an disguise form of a swan and listened to the story of Rāma narrated by Kākabuśundi (Crow) to Garuda and returned to Kailasa. Kākabuśundi had lot of *bhakti* towards Rāma. After listening to

Kàkabuśundi, Garuda got rid of delusion, doubt, misconception and developed *bhakti* towards Rāma. Garuda thanked buśundi for enlightening him.

Kàkabuśundi told Garuda about how in one of the many births he took, he went to Ujjain penniless and earned some money. There was a Brahmin who was worshipping Lord Siva without any other occupation. He had no enmity towards Lord Vishnu, and he was a pious soul. He served that Brahmin with a guileful heart. He learnt from the Brahmin a mystic formula sacred to Lord Siva. He slowly started hating Vishnu. His guru a Brahmin who taught him, used to admonish him every day for his hating Vishnu. When he did not listen to his guru and continued to hate Vishnu, one day Lord Siva gave a terrible curse stating that he did not listen to his guru and hence he should suffer a "*Raurava naraka*" for a myriad Yugas, and take birth in the subhuman species and suffer torment for ten thousand successive existences. Since he was rooted to his seat like a python, he should take the form of a snake, since his mind was steeped in sin, he should take up his abode in the hollow of some huge tree.

The Brahmin guru took pity on him and pleased Siva by chanting "Rudrasthakam". Siva was pleased with it and asked the Brahmin to ask for a boon. Then the Brahmin asked Siva to give him devotion towards Siva and asked for a second boon which was granted by Siva then Guru requested Lord Siva to remove the curse given by him to his disciple. Siva was pleased at his request and told him that after taking many cycles of births, when he takes up the birth of Kàkabhusundi in Ayodhya and narrates the story of Rāma to Garuda bird, his sins will be removed and he attains liberation. Finally Kàkabhusundi got liberated after narrating the story of Rāma to King of birds called Garuda"

Tulsidas, through the character of Kakabuśundi described about Kali yuga, how people behave in kali yuga, what atrocities they commit etc in detail. He wrote that in Kali age, every virtue will be engulfed by the sins of Kali. All pious acts would be swallowed by greed. No one followed the duties of one's own caste and four aśramas or stages of life also disappear. Every man and woman takes delight in revolting against the Vedas. The Brahmins sell the Vedas. The kings bleed their subjects. Whoever launches spurious undertakings, he is called a saint. Hypocrisy will be more. He who robs the wealth of others will be called clever. People will have false appearances. He who lies is said to be clever. He who is a reprobate and abandons the Vedas is said to be man of wisdom. All men would be dominated by women and dance to their tune like a monkey controlled by its trainer. Sudras would instruct the twice-born in spiritual wisdom. Majority of people would be hostile to Gods. Unfortunate wives would desert their handsome husbands and bestow their lives on a paramour. When their husbands are alive, women will not wear their ornaments on their person and look like widows while widows wear ornaments. The disciple resembles a deaf man and the preceptor resembles a blind man. Spiritual guide robs his disciple. Parents teach their children such religion which fills their belly. Everybody talk about the knowledge of Brahmin but they don't mind in killing a Brahmin for some gain. Sudras (Low cast people) argue with the twice-born (Brahmins who had thread ceremony).

People of the lowest grade in society with bad qualities shave their heads and join the order of sanyasa when their wives are no more and allow themselves worshipped by the Brahmins. In kali age, a confusion of castes come due to the inter caste -marriages taking place. Men perpetrate sins and reap suffering, terror, disease, sorrow and

desolation. The ascetics grow wealthy and the householders go penniless. Sons' respect their parents so long they are not married. Once they are married, they look upon their own people as enemies. If a person is rich, he is considered as a noble. A Brahmin is known only by his sacred thread. And an ascetic by his naked body. He who does not recognise Vedas and Purana is considered as a true saint and servant of Sri Hari in the Kali age. In Kali age, Famines occur frequently and people perish for want of food.

In KaliAge, Duplicity, Perversity, Hypocrisy, Malice, Herecy, Pride, Infatuation, Concupiscence, and arrogance etc pervade the whole Universe. Men perform Japa, penance, charity, perform sacrifices, and undertake sacred vows with some unholy motive. People of all classes whether high or low would take up the job of begging. The Age of Kali would be a store house of impurities and Vices as well as virtues. Tulsidas said that in kali Age, only hope for getting liberation is by chanting the name of Rāma and praising Rāma whereby anybody can cross the Ocean of transmigration.

Thus Tulsida narrated how Kali Age would be and wrote the importance of Rāma nāma, singing glories of Rāma's name and praising Rāma would increase the devotion

(*bhakti bhava*) and transmigrate a person.

These were written by Tulsidas through the character of Kakabuśundi in the year 1631A.D, have come true now. It cannot be imagined how Tulsi predicted the happenings of 21st.century in 1631 A.D itself. These episodes are not there in Vālmiki Rāmāyaṇ.

Tulsidas wrote Hanuman Chalisa which is recited by all the people all over the globe. It increased devotion (*bhakti*) among people. This was not done by Vālmiki. Apart from Hanuman Chalisa, Tulsidas wrote Vinay patrika which valmiki did not write. Tulsi das extended the devotion (*bhakti*) part mentioned by Vālmiki to a greater extent. He wrote Rāma carita Mānas with full devotion (*bhakti*) where as Vālmiki wrote it as *kāvya*.

Vālmiki lived with flesh and blood during Rāma's period and he played a role in giving shelter to Sita when Rāma deserted her and he was a guru for Lava and Kusa. Tulsi wrote Rāmcarita Mānas in this Kali Age in 1631 A.D. Tulsi is more nearer to us than Vālmiki by time sense (काल). Vālmiki wrote Rāmāyaṇ in Sanskrit which could be understood by those few people who know Sanskrit. But Tulsi wrote Rāmcarita Mānas in village dialect in Avadhi language which could be easily understood by common people who do not have knowledge in Sanskrit. Rāmcarit Mānas written by Tulsi can be recited in a poetical way and it is easy to memorise. Vālmiki Rāmāyaṇ was written by Vālmiki in Sanskrit and that too in '*anushtub Chandas*' (Anushtub Metre.)

## Part III

### 3.1 Bāla Kānda

Now I start concentrating different types of भक्ति in each कांड of वाल्मिकी रामायण.

It will be studied how भक्ति is found in the characters of Vālmiki Rāmāyaṇa. Important characters are Dasaratha, emperor of Ayodhya, Queens Kausalya, Sumitra and Kaikeyi, Rāma, Lakshmana, Bharatha, Satrugna, Sita, Urmila, Shruti keerthi, Viswāmitra, Vasista, Vāli, Sugreeva, Hanuman, Jatāyu, Rāvana, Mandodari, Vibheeshana etc. in Rāmāyaṇa.

My topic is reflections of भक्ति in Vālmiki Rāmāyaṇa and Tulsī Rāmāyaṇa. I will confine myself to a few characters where भक्ति भाव is highlighted.

A) story of Rāmāyaṇa came into this world when it was sung in पद्यरूप by Lava and Kusa sons of Sita and disciples of Rāma in Ayodhya. It is said to be आदिकाव्य। in Sanskrit.

It is a धार्मिक ग्रन्थ In Rāmāyaṇa, the Indian customs and their practises and their implementation are found. Also we find four पुरुषार्था s i.e. धर्म, अर्थ, काम, मोक्ष in Rmayaṇa.

It is an epic written by an ascetic and Poet Vālmiki who was a contemporary of Rāma. It has left indelible mark on our lives. It is one of the world's most remarkable classics and excels all in its moral appeal. It is noted for its poetic excellences and is oldest specimen of epic poetry. Vālmiki Rāmāyaṇa is read all over India with great reverence and love as it contains the most authentic story of Rāma. Rāmāyaṇa written by Vālmiki comprises of 24,000 verses, divided into 7 kānda. It is a historic work and it describes about the journey of life course of Rama. It is called as आदिकाव्य। It



consists of simple figures of speech, similes and metaphors, taken from everyday life and Vālmiki is famous for his similies. There are fine sentiments in it. Vālmiki aimed at depicting the life of a perfect man with ideal character and through the character of Rāma, he has shown the model to be followed in our different difficult situations. Vālmiki is an adept in describing nature realistically in many aspects-Trees, Mountains, Rivers, Lakes, Oceans, Clouds, Dawn and Sun-set. The characters in Rāmāyaṇa illustrate right conduct, individual and social. The importance of moral values have been highlighted in Rāmāyaṇa. It is a sacred text-a धर्म शास्त्र teaching righteousness. It expounds principles of सनातन धर्म (नित्य, नैमित्तिक, काम्य कर्म) and सदाचारा।

The following information has been taken from the Cultural Heritage of India Volume V (Languages and Literature-details given in Bibilography):-

It has been mentioned there that Rāmāyaṇa dealt with politics, good administration, diplomacy, war etc which fall within the domain of अर्थशास्त्र. The benefits of good government and democracy are shown in it. It has been mentioned there that the Importance of moral values-Simple living, modesty, restraint, obedience to elders, charity and humanity are depicted through the characters of Ramayaṇa. There it has been mentioned that Weber and Lassen considered the Rāmāyaṇa to be an allegorical representation of the spread of the Aryan culture in South India and Ceylon. It is quoted in the same book that the following things were observed in Ayodhya during Rāma's period.

The capital Ayodhya was a source of attraction for an administrator. The roads were spacious, well laid out, and regularly watered to keep down the dust. Everything was clean. Pure food, sweet water was available. Agriculturists and traders were given

special attention. Merchants used to come from various countries to Ayodhya. The streets looked beautiful with well arranged shops. How an administrator should be is clearly explained by Rāmā to Bharatha when Bharatha went to the forest to persuade Rāma to return to Ayodhya.

Regarding military equipment and efficiency, it is very well described in Rāmāyaṇa. The state had very well trained and fully equipped army. It was stationed in the various forts which were provided with enough wealth, corn, water, arms, machines, and artisans. It was an abode of mighty warriors of great learning and culture. They were faithful and loyal on account of dignified treatment given by the king. They were well fed and given good prise.

### **3.2 Rāmāyana period**

The following has been quoted from the History of Indian Literature-by Maurice Winternitz in Zerman and translated by Mrs S. Ketan :-

“There are different views of scholars on the dates of Rāmāyaṇa. It is mentioned there that Yuga calculations and some archaeological findings provide clues to the dating of Rāmāyaṇa. In Taittiriya Brahmana, it is referred to as 4600 B.C. In it, Sage Vālmiki has been referred to. So, Rāmāyaṇa must be earlier to Taittiriya Bramhana.

Rāmāyaṇa epic was earlier to Mahābhārata. There is a reference in Mahābhārata about Rāmāyaṇa. The Rāma episode was related by Sri Mārkandeya to console Yudhistara who was much depressed on account of Draupadi’s वस्त्रापहरण in the assembly of king Dhritarashtra and Duryodhana for Rāma’s wife Sita was abducted and was held in captivity of the Demon Rāvana.

There is also a reference in Mahābhārata that Bhima met Hanuman (Anjaneya). So definitely Rāmāyaṇa is prior to Mahābhārata.

Mahābhārata must be in between 4th.Century B.C. and 3<sup>rd</sup>. Century B.C. as the sutra works of Sankhyayana, Aswalayana and Panini.They said it would be in 3102B.C

As per Hopkins, Mahābhārata, the epic mythology must be in between 300 to 400 B.C

Vālmiki Rāmāyaṇa was written by महर्षि वाल्मिकी in अनुष्टुभ छन्दस्।

Rāmāyaṇa is prior to Mahābhārata. To quote one instance, in वन पर्व of महाभारत, Sage Mahāmuni Mārkaṇḍeya narrated Vālmiki Rāmāyaṇa in the form of रामोप्याख्यायन to Yudhister.In Yuddha kānda of द्रोण पर्व of महाभारत, one verse of Vālmiki was quoted from Rāmāyaṇa.

द्युमत्सनसुतं वीरं सत्यवन्तमनमुव्रताम्।

सावित्रीमिव मां विद्धि त्वमात्मवशवर्तिनीम्॥ (Ayodhya Kānda-XXX-Sloka-6).

It is true that the poet Vālmiki of the Rāmāyaṇa knew the poem of Savitri and the song of Nala but he might not be known them as parts of Mahābhārata.

“There is no acquaintance of the Pāṇḍava legend or heroes of Mahābhārata in Rāmāyaṇa.

Mahā Bhārata borrowed motives from the Rāmāyaṇa than the reverse.

On one occasion, sage Vasista told Yudhistara that in the course of a disputation with holy Munis that he was once reproached with being a "Brahman murderer" and that though his reproach the guilt of Brahmin-murderer (Vālmiki) had come upon him, from which he could only cleanse himself by the worship of Siva.

All these facts justify our agreeing with Jacobi when he says that the Ramayana must already have been generally familiar as an ancient work, before the Mahā Bharata had reached its final form. In this connection, Adhyātma Rāmāyaṇa mentions that Vālmiki, although he was a Brahman by birth, lived among robbers when he was a young man.

According to traditional list of Mahā Vishnu's incarnations, Rāma preceded that of Sri Krishna. Vālmik Rāmāyana & Tulsī Rāmāyaṇa is very popular and read with reverence by Indians. Sri Rāma, who is considered to be one of the two popular avatars (ie. Krishna and Rāma) of Lord Mahā Vishnu, who left with indelible impression on our lives. He, lived amongst us thousands of years ago.

A few scholars like Jacobi, Schlegel, Monier Williams, J. Jolly, Recht und Sitte declared the Rāmāyaṇa period to be earlier to MahaBhārata because burning of widows alive does not occur in Rāmāyaṇa where as it is mentioned in Mahā Bhārata.

In more than one respect The Rāmāyaṇa as compared with the Mahā Bhārata indicates progress in the art of epic poetry. In the Mahā Bhārata we have a distinct remnant of the ancient ballad form in the prose formulae such as "Yudhistara spake", "Kunti spake", "Duryodhana spake" and so on. "(As assumed by Hopkins, Great epic, page 78 note)

In Rāmāyaṇa, the speaker (Vālmiki) who was a contemporary of Sri Rāma, throughout wrote Rāmāyaṇa in "anusthub Chandas" in verses. The peculiarities of the style of ornate court poetry in काव्य form are found in Rāmāyaṇa. It is considered to be oldest epic poetry and is famous for its poetic excellences. It is world's most remarkable classics which has moral appeal.

At the beginning of the second century A.D, during Aswaghosh time (contemporary of King Kanishka), The Rāmāyaṇa was already regarded as a model epic. A public recitation of the Rāmāyaṇa is mentioned in "कुमारलता कल्पनामिन्द टिका। which was probably written towards the end of the second century A.D.

It is claimed from Chinese sources that at the time of the Buddhist philosopher "Vāsubandhu" (4<sup>th</sup>.Century A.D.) the Rāmāyaṇa was a well-known and popular poem also among the Buddhists in India. In about 600 A.D.Rāmāyaṇa was already popular in far-off Cambodia as a sacred book of Hinduism. It is quoted in History of Indian Literature ûVolume II-1933-Page534 by M.Winternitz that here is no question of Greek influence in the Rāmāyaṇa and the genuine Rāmāyaṇa betrays no acquaintance with the Greeks. Probably the original Rāmāyaṇa was composed in the third century B.C by Vālmiki on the basis of ancient Ballads.

B) Now coming to the story part, V lmiki goes to Tamasa River with his disciples to finish his morning bath. On the way he finds one Nishāda (a hunter) who just then killed a male bird with an arrow while it was playing with his female bird with love. He also found that with mere helplessness, the female bird was going round and round the male bird, weeping desperately. Then Vālimik was seized with the deepest pity and with full of करुणरस uttered a curse on the fowler which took form as a verse in Anustub Chandas.

The verse came out from Vālmiki's mouth is as under:-

" मा निषाध प्रतिष्ठां त्वमगमः शाश्वतीः समाः।

यत् कौञ्चमिथुनादेकमवधीः काममोहितम्॥ (Bala kanda-II-Sloka-15)

"Oh! Fowler, you have killed one of the birds while they were with passion. You may not have peace of mind permanently."

We can understand the hidden meaning that Rāvana who separated Sita from Rāma was like that of a fowler. So Rāvana would not last long. (He would be killed by Rāma and that day is not far off.)

Lord Bramha went to Vālmiki. Vālmiki was very happy to see him and after washing his feet offered him a seat. Vālmiki was brooding over that hunter's incident even in the presence of Lord Bramha and reciting that verse again and again with grief. Then Bramha told Vālmiki that the verse, which was of four metrical poetry uttered by him would gets him glory. He told Vālmiki that it was of Bramha's will only Vālmiki uttered that verse. It was of full करुणरस. It became a spontaneous poetry. This verse was of four metrical feet, each containing an equal number of letters (Eight letters). This turned out to a song which could be sung to a lute and became theme of Rāmāyaṇa. Bramha narrated the story of Rāma Vālmiki and asked him to write it in poetic verse with Anustub Chandas. He gave a boon to Vālmiki that whatever he writes would not prove to be false. He also promised him that the theme of Ramayaṇa would be popular an all the three worlds so long the mountains, and Rivers would remain on the surface of the earth.

Bramha told vālmiki as under

वृत्तं कथय धीरस्य यथा ते नारदाच्छ्रुतम्।

रहस्यं च प्रकाशं च यद् वृत्तं तस्य धीमतः॥ (B.K-Canto-2-Sloka-33)

रामस्य सहसौमित्रे राक्षसानां च सर्वशः।

वैदेहाश्च यद् वृत्तं प्रकाशं यदि वा रहः॥ (B.K-Canto-2-Sloka-34)

तच्चाप्यविदितं ते भविष्यति।

न ते वागनुता काव्ये काचिदत्र भविष्यति॥ (B.K-Canto-1-Sloka-35)

"Oh! Brahmana sage! Please tell me the story of Rāma as told by Nārada. Whatever known or unknown to you about Rāma, Lakshmana and Sita and how Rāma and Lakshmana fought against the Ogres and killed them in the battle will be revealed to you even though it is unknown to you at present."

Bramha gave a boon to Vālmiki saying "What ever you write will not be proved false."

कुरु रामकथां पुण्यं श्लोक कुरु रामकथां पुण्यं श्लोकबद्धां मनोरमाम्।

यावत् स्थास्यन्ति गिरयः सरितश्च महीतले॥ (B.K-Canto-1-Slokas-36)

Bramha told Vālmiki to write the sacred and extremely beautiful story Rāmāyana in similar verses contained with "*Anusthub Chandas*" (Metres).

तावद् रामायणकथा लोकेषु प्रचरिष्यति।

यावद् रामस्य च कथा त्वत्कृता प्रचरिष्यति॥ (Canto-1-Sloka-37)

तावद्धर्मश्च त्वं मल्लोकेषु निवत्स्यसि।

**Bramha told Vālmiki**

"As long as in this firm-set land, the streams shall flow,

The mountains stand, so long throughout the world,

Be sure the great Rāmāyaṇa shall endure."

Saying so, Bramha left for his abode after giving yogic power to Valmiki.

Having seen what had happened in the past in relation to Sri Rāma, Lakshmana, Sita and others, as well as that which still awaited them with his yogic power given by Bramha, he wrote the whole story of Rāmāyaṇa काव्य.

### 3.2.1 Valmiki's Guru bhakti

#### Context

Vālmiki was a celebrated sage and author of the Rāmāyaṇa. He was a Brahmin by birth but being abandoned by his parents in his childhood, he was found by some wild mountaineers who taught him the art of thieving. He soon became an adept in this art, and pursued his business of plundering and killing (where if they were ready to become his partners in the innumerable iniquitous that he had committed. He accordingly went home, but returned dismayed at their unwillingness. The sage then told him to repeat the word "marā" (which is Rāma inverted) and disappeared. The robber continued to repeat it for years together without moving from the place so that his body was covered up with necessary) travellers for several years. One day he saw a great sage whom he asked on pain of death to deliver up his possessions. But the sage told him to go home and ask his wife and children ant-hills. But the same sage reappeared and got him out, and as he issued from the "Vālmika" he was called "Vālmiki", and became afterwards an eminent sage. One day he was performing his ablutions, he saw one of a pair of क्राँच birds being killed by a fowler, he cursed the



wretch in word which unconsciously took the form of a verse in the "Anushtubh" metre. This was a mode of composition and at the command of the God Brahma, he composed the first poem the Rāmāyana. When Sitā was abandoned by Rāmā, he gave shelter under his roof, and brought up her two sons. He afterwards restored them all to Rāma.

The Vālmiki Rāmāyan starts with the questioning Nārada, the chief of hermits by Vālmiki with bhakti bhāva: Nārada comes to Vālmiki.

Vālmiki wanted to find out whether a person with all the good qualities exists in any लोक (world).

Thus he puts the questions to Nārada as referred in Bhagavad Gita (=B.G-) chapter 4- Jnana yoga-Sloka 34 which says

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः॥

Seek the knowledge by prostrating, by questioning and by service; the wise, the seers into the truth.

1. ॐ तपः स्वाध्यायनिरतं तपस्वी वाग्विदां वरम्।

नारदं परिप्रच्छ वाल्मीकिर्मुनिपुङ्गवम्॥ (BālaKanda=B.K-Canto-1-Sloka-1)

1“At present who is the person who has full virtues in this world? Who has great skill in doing? Who knows what is right? Who has conscious of the services done?”

2. को न्वस्मिन् साम्प्रतं लोके गुणवान् कश्च वीर्यवान्।

धर्मज्ञश्च कृतज्ञश्च सत्यवाक्यो दृढव्रतः॥ (B.K-Canto-1-Sloka-2)

2. "Who has full virtues? Who has good qualities? Who has valour?"

3. चारित्रेण चं को युक्तः सर्वभुतेषु को हितः।

विद्वान् कः कः समर्थश्च कश्चैकप्रियदर्शनः॥ (B.K-Canto-1-Sloka3)

"Who has got right conduct? Who is friendly to all beings? Who is a man of knowledge? Who is powerful? Who has a lovable appearance?"

4. आत्मवान् को जितक्रोधो द्युतिमान् कोऽनसूयकः।

कस्य बिभ्यति देवाश्च जातरोषस्य संयुगे॥ (B.K-Canto-1-Sloka-4)

"Who has controlled his self? Who has conquered his anger? Who is above fault finding? For whom even the Gods are afraid of when he gets anger?"

5. एतदिच्छाम्यहं श्रोतुं परं कौतूहलं हि मे।

महर्षे त्वं समर्थोऽसि ज्ञातुमेवंविधं नरम्॥ (B.K-Canto-1-Sloka-5)

Vālmiki said to Nārada:-

"I am anxious to hear from you."

Nārada replied to Vālmiki thus:

बहवो दुर्लभाश्चैव ये त्वया कीर्तिता गुणाः।

मुने वक्ष्याम्यहं बुद्ध्वा तैयुक्तः श्रूयतां नरः॥ (B.K-sloka 7-canto-1)

Nārada replied: "Be pleased to hear. I am going to tell you about the person endowed with various good qualities and rare virtues that have been described by you. "

इक्ष्वाकुवंशप्रभावे रामो नाम जनैः श्रुतः।

नियतात्मा महावीर्यो द्युतिमान् धृतिमान् वशी॥ (B.K-sloka 8-canto-1)

There is one person in "Ikshvaku" clan by name Rāma and he is known for controlling his mind. He is very wise, powerful, decisive and radiant. He has no anger. He has brought his senses under control. He is intelligent, has clear judging capacity. He is eloquent, glorious, and exterminator of foes. His physical body consists of broad shoulders, long powerful arms extended up to knees. He has conch ũ shaped neck and has a stout chin. He has broad chest and large eyes. His head and forehead are well formed. He has a broad chest .He has good self-control. He keeps us his promise to people.

Nārada further describes the qualities of Sri Rāma as under:

धर्मज्ञः सत्यसंधश्च प्रजानां च हिते रतः।

यशस्वी ज्ञानसम्पन्नः शुचिर्वश्यः समाधिमान्॥ (B.K-sloka 12 canto-1)

"He supports dharma, faith and truth. He is slayer of his enemies and a protector of living beings. "

प्रजापतिसमः श्रीमान् धाता रिपुनिषूदनः।

रक्षिता जीवलोकस्य धर्मस्य परिरक्षिता॥ (B.K-sloka 13-canto-1)

"He is equivalent to Bramha and the protector of all living beings. He is a killer of all his enemies"

रक्षिता स्वस्य धर्मस्य स्वजनस्य च रक्षिता।

वेदवेदाङ्गतत्त्वज्ञो धनुर्वेदे च निष्ठितः॥ (B.K-Canto-1-Sloka-14)

"He protects all the scriptures. He is a protector of his own people. He has deep knowledge in Veda and Vedānga. He is expert in धनुर्वेद, गन्धर्व वेद, and अर्थ शास्त्र. "

सर्वशास्त्रार्थतत्त्वज्ञः स्मृतिमान् प्रतिभानवान्।

सर्वलोकप्रियः साधुरदीनात्मा विचक्षणः॥ (B.K-sloka 15-canto-1)

"He is expert in all the शास्त्र. He is noble and liked by all. He can make distinction between good natured people and wicked one. "

विष्णुना सदृशो वीर्ये सोमवत्प्रियदर्शनः।

कालाग्निसदृशः क्रोधे क्षमया पृथिवीसमः॥

धनदेन समस्त्यागे सत्ये धर्म इवापरः। (B.K-sloka-18,canto-1)

"He is like Lord Vishnu in power and is pleasing like moon. His anger is like a destructive fire at the end of creation and in forbearance he is like mother Earth. He is like Kubera in liberality."

"He is like धर्मदेवता (God of piety) in protecting Dharma and truth. "

#### Remarks/Observations

When Nārada came to Vālmiki, Vālmiki questioned him with sincerity whether any living person was there with all Godly qualities. He had an impression that no person would have such qualities as each one will have some defect or some bad quality. He thought Nārada would tell him correctly as he always travels all the worlds. Nārada

was being called as त्रिलोक संचारी। Nārada asked Vālmiki to chant "Rāma nāma mantra"  
After listening to Nārada, Vālmiki started chanting the name of Rāma in reverse order  
as he was not educated. He had lot of faith in Vālmiki. Finally he became pious and  
as a result of this he became wise also.

Rāma's all good qualities were described by Nārada to Vālmiki elaborately. Nārada  
told Vālmiki that no other human being had such vice and virtuous qualities. He told  
that Rāma was considered to be more powerful than देवता.

He said that Rāma had all the virtues. Rāma was having the quality of

"धर्मज्ञः सत्यसंधश्च प्रजानां च हिते रतः।

यशस्वी ज्ञानसम्पन्नः शुचिर्वश्यः समाधिमान्॥"

Speaking about this, Vālmiki described about Rāma to Vālmiki that Rāma had the  
quality of

"प्रजापतिसमः श्रीमान् धाता रिपुनिषूदनः।

रक्षिता जीवलोकस्य धर्मस्य परिरक्षिता॥

Protecting the living beings and protecting Dharma.

Nārada also told Vālmiki that Rāma has mastered Veda Vedangas and acquired  
expertise in *Dhanurveda*.

He said

सर्वशास्त्रार्थतत्त्वज्ञः स्मृतिमान् प्रतिभानवान्।

सर्वलोकप्रियः साधुरदीनात्मा विचक्षणः॥

"Rāma knows the meaning of all *sastras* and he has a sharp memory and a quick wit. He is expert in *Smritis* and loved by all living beings. He is compassionate towards poor people and saints. "

Nārada told Vālmiki about Rāma

सर्वदाभिगतः सद्भिः समुद्र इव सिन्धुभिः।

आर्यः सर्वसमश्चैव सदैव प्रियदर्शनः॥

“He is composed like Ocean, noble and has pleasing countenance.”

"विष्णुना सदृशो वीर्ये सोमवत्प्रियदर्शनः।

कालाग्निसदृशः क्रोधे क्षमया पृथिवीसमः॥

धनदेन समस्त्यागे सत्ये धर्म इवापरः। (B.K-sloka-18,canto-1)

"That Rāma is a replica of Vishnu and he pleases like a moon. He is equivalent to कालाग्नि (Destructive fire) when he gets anger.

He is like mother earth in forbearance. He is equivalent to Kubera in liberality. He is another dharma regarding truthfulness. "

Thus he described the qualities of Rāma. He created an impression in the heart of Vālmiki that Rāma was an ideal person in the living human beings. This generated *bhakti bhava* in Vālmiki. There by Vālmiki became a pious and holy Rishi. This shows how much *bhakti* Vālmiki had towards Nārada.

### 3.2.2 Dasaratha's guru bhakti towards Maharshi Viswāmitra

#### Context

Dasaratha was an Emperor of Ayodhya and son of Emperor Aja. He had no children. On the advice given by Sages, under the directions of ऋष्यंग he performed पुत्र कामेष्टि याग and was blessed with four male children .i.e. Rāma, Lakshmana, Bharatha, Satrugna through Queens Kausalya, Sumitra, Kaikeyi. One day Sage Viswāmitra came to Emperor Dasaratha's courtyard. Dasaratha was very happy to receive the sage and wanted to take his blessings. Dasaratha gave him warm welcome, washed his feet with holy water and offered him a seat.

Dasaratha asked him the purpose of Viswāmitra's visit.

Dasaratha asked Viswāmitra

ऋषींश्च तान् यथान्यायं महाभाग उवाच ह।

ते सर्वे हृष्टमनसस्तस्य राज्ञो निवेशनम्॥" ( B.K-Canto-18-sloka -48)

The king Dasaratha Thrilled with joy on seeing Viswāmitra. He spoke to him cheerfully

तथैवागमनं मन्यं स्वागतं ते महामुने।

कं च ते परमं कामं करोमि किमु हर्षितः॥ Canto-XVIII-Sloka-52)

"Your visit to my place is welcome. Please let me know your desire. Very happily, I will accomplish it."

पात्रभूतोऽसि मे ब्रह्मन् दिष्ट्या प्राप्तोऽसि मानद।

अद्य मे सफलं जन्म जीवितं च सुजीवितम्॥ Canto-XVIII-sloka 53.)

"You deserve all services from me. I consider myself as fortunate that you have called on me. My life will be fruitful, if I fulfil your desire."

शुभक्षेत्रगतश्चाहं तव संदर्शनात् प्रभो।

ब्रूहि यत् प्रार्थितं तुभ्यं कार्यमागमनं प्रति॥ (B.K-Canto-XVIII-Sloka-56)

"By seeing you, I have a feeling that I have seen lot of sacred places. I request you to tell me the purpose of your coming?"

इच्छाम्यनुगृहीतोऽहं त्वदर्थं परिवृद्धये।

कार्यस्य न विमर्शं च गन्तुमर्हसि सुव्रत॥ (B.K-canto-XVIII- ûSloka57)

"I will accomplish your desire. You need not have any doubt about my fulfilling your desire."

इति हृदयसुखं निशम्य वाक्यं श्रुतिसुखमात्मवता विनीतमुक्तम्।

प्रथितगुणयशा गुणैर्विशिष्टः परमत्रयिः परमं जगाम हर्षम्॥ (B.K-Canto-XVIII-Sloka59)

The great sage (Viswāmitra) who was famous for his virtues was delighted on hearing these polite and assured words from the King Dasaratha.

He told Viswāmitra

ऊनषोडशवर्षो मे रामो राजीवलोचनः।

न युद्धयोग्यतामस्य पश्यामि सह राक्षसैः॥ (B.K-Canto-XX-sloka- 2)



"My Lotus eyed Rāma, is less than sixteen years old. He has no capacity to fight with the Rakshasās."

He also told that

इयमक्षौहिणी सेना यस्याहं पतिरीश्वरः।

अनया सहितो गत्वा योद्धाहं तैर्निशाचरैः॥ (B.K-Canto XX-sloka-3)

"I have one अक्षौहिणि (consisting of 21870 Elephants, 21870 numbers of Chariots, 65610 horses and 109350 soldiers who walk."

इमे शूराश्च विक्रान्ता भृत्या मेऽस्त्रविशारदाः।

योग्या रक्षोगणैर्योद्धुं न रामं नेतुमर्हसि॥ (B.K-Canto XX-sloka 4)

"These soldiers are experts in using missiles and other powerful weapons and they are capable of fighting the demons and other *Rakshasas*. I can give them but please do not ask for Rāma."

अहमेव धनुष्पाणिर्गोप्ता समरमूर्धनि।

यावत् प्राणान्धरिष्यामि तावद्योत्स्ये निशाचरैः॥ (B.K-Canto XX-sloka 5)

"I myself will take bow and arrow and smash all the demons and *Rakshasas*. I am ready to give up my life in protecting your यग. But I cannot send Rāma."

बालो ह्यकृतविद्यश्च न च वेत्ति बलाबलम्।

न चास्त्रबलसंयुक्तो न च युद्धविशारदः॥ (B.K-Canto XX-sloka 7)

"Rāma being a child, cannot judge the strength and weakness of the enemies and he is untrained in the science of warfare."

न चासौ रक्षसा योग्यः कूटयुद्धा हि राक्षसाः।

विप्रयुक्तो हि रामेण मुहूर्तमपि नोत्सहे॥ (B.K-Canto-XX-Sloka-8)

Dasaratha told Viswāmitra that Rāma is no match to Rākshasas as they are treacherous fighters.

जीवितुं मुनिशार्दूल न रामं नेतुमर्हसि।

यदि वा राघवं ब्रह्मन् नेतुमिच्छसि सुव्रत॥ (B.K-Canto XX sloka 9)

Dasaratha told Viswamitra:-

"Oh! मुनी शार्दूल! Do not take Rāma.I want to live. Without Rāma I cannot live."

चतुरङ्गसमायुक्तं मया सह च तं नय।

षष्टिर्वर्षसहस्राणि जातस्य मम कौशिक॥ (B.K-Canto XX- sloka 10)

Dasaratha told Viswamitra:-

"If you are very particular about taking Rāma, you take me also along with my अक्षौहिणी सैन्य along with Rāma."

कृच्छ्रेणोत्पादितश्चायं न रामं नेतुमर्हसि।

चतुर्णामात्मजानां हि प्रीतिः परमिका मम॥ (B.K-Canto-XX-Sloka-11)

Dasaratha told Viswamitra

"I cannot send Rāma as I love Rāma most among all my four sons."

जेष्ठे धर्मप्रधाने च न रामं नेतुमर्हसि।

किं वीर्या राक्षसास्ते च कस्य पुत्राश्च के च ते॥ (B.K-Canto-XX-Sloka-12)

Dasaratha told Viswamitra

"As per dharma, Rāma, being eldest is important for me. So, I cannot send him"

तच्छ्रुत्वा वचनं तस्य स्नेहपर्याकुलाक्षरम्।

समन्युः कौशिको वाक्यं प्रत्युवाच महिपतिम्॥ (B.K- CantoXX1-Sloka-1)

Viswāmitra, after hearing the reply of Dasaratha who had faltering accents, expressed parental affection, got angry and spoke to Dasaratha

पूर्वमर्थं प्रतिश्रुत्य प्रतिज्ञां हातुमिच्छसि।

राघवाणामयुक्तोऽयं कुलस्यास्य विपर्ययः॥ (B.K-Canto-XX1-Sloka-2)

"Oh! Dasaratha, at first you have promised to fulfil my desire. Now you want to go back upon your word. This breach of promise is unworthy of the scions of रघु वंश and it is disgrace for you. It will cause the ruin of Ikshwaku race."

यदीदं ते क्षमं राजन् गमिष्यामि यथागतम्।

मिथ्याप्रतिज्ञः काकुत्स्थ सुखी भव सुहृद्वृतः॥ (B.K-Canto-XX1-Sloka-3)

Viswāmitra indirectly scolded Dasaratha with vituperative words as under:-

"If you don't mind ruining the Ikshwaku race for not keeping up the promise made, I shall return even without taking Rāma with me. Oh! Scion of Kakusta, You remain at ease in the midst of your relations."

तस्य रोषपरीतस्य विश्वामित्रस्य धीमतः।

चचाल वसुधा कृत्स्ना देवानां च भयं महत्॥ (B.K-Canto-XXI-sloka-4)

When Viswāmitra, who was full of wisdom, was furious, the whole earth shook and a grave fear entered the mind of Gods.

After listening to Viswāmitra's words, guru Vasista pacified Viswāmitra and addressed the Emperor Dasaratha

त्रस्तरूपं तु विज्ञाय जगद् सर्वं महानृषिः।

नृपतिं सुव्रतो धीरो वसिष्ठो वाक्यमब्रवीत्॥ (B.K-Canto XXI-sloka-5)

Perceiving the entire world to be greatly alarmed, ऋषि वशिष्ठ told the King Dasaratha

इक्ष्वाकूणां कुले जातः साक्षाद् धर्म इवापरः।

धृतिमान् सुव्रतः श्रीमान् न धर्मं हातुमर्हसि॥ (B.K-Canto XXI-sloka -6)

"You have born in the line of Ikshwāku. You are the highest virtuous person. You always keep up your promises with full of firmness and your majesty should not abandon righteousness."

त्रिषु लोकेषु विख्यातो धर्मात्मा इति राघवः।

स्वधर्मं प्रतिपद्यस्व नाधर्मं वोढुमर्हसि॥ (B.K-Canto XXI-sloka-7)

"A scion of Raghu, You are well-known in the three worlds (भूः, भुवः, सुवः लोका) in following धर्म. You are the virtuous person. You always stand for truth. You should not breach in keeping your promise.

प्रतिश्रुत्य करिष्येति उक्तं वाक्यमकुर्वतः।

इष्टापूर्तवधो भूयात् तस्माद् रामं विसर्जय॥ (B.K-Canto XXI-sloka-8)

"If you fail to redeem the promise made by you, whatever पुण्य you have acquired by your sacrificial performances and works of public utility will be lost. Therefore send Rāma with him."

कृतस्त्रमकृतास्त्रं वा नैनं शक्यन्ति राक्षसाः।

गुप्तं कुशिकपुत्रेण ज्वलनेनामृतं यथा॥ (B.K-Canto XXI-sloka-9)

Although he had *bhakti* towards Viswamitra, he tried to plead with Viswamitra that he cannot part with Rāma on account of his love towards Rāma. On hearing this Viswamitra got angry and he told Dasaratha

पूर्वमर्थं प्रतिश्रुत्य प्रतिज्ञां हातुमिच्छसि।

राघवाणामयुक्तोऽयं कुलस्यास्य विपर्ययः॥ (B.K-Canto-XXI-Sloka-2)

"At first you promised to fulfil my desire. Now you are going back on your word. This will lead to bad things in your family."

यदीदं ते क्षमं राजन् गमिष्यामि यथागतम्।

मिथ्याप्रतिज्ञः काकुत्स्थ सुखी भव सुहृद्वृतः॥ (B.K-Canto-XXI-Sloka-3)

"I will go away now. But you keep up your false promise. May you be happy?"

Guru Vasista told Dasaratha

"The Rakshasās will not be able to overpower Rāma, no matter, whether he has mastered Archery or not, so long as he is protected by Viswamitra (son of Gadi, a scion of Kusa) as nectar is guarded by fire."

एष विग्रहवान् धर्म एष वीर्यवतां वरः।

एष विद्याधिको लोके तपसश्च परायणम्॥ (B.K-Canto XXI-sloka-10)

"Viswāmitra is standing example of धर्म। He is the foremost of the वीर्यवान्. He is superior in learning and is a great repository of asceticism."

एषोऽस्त्रान् विविधान् वेति त्रैलोक्ये सचराचरे।

न देवा नर्षयः केचिन्नामरा न च राक्षसाः।

गन्धर्वयक्षप्रवराः सर्किनरमहोरगाः॥ (B.K-Canto XXI-sloka12)

"He knows the use of different types of missiles. In all the three worlds, no other person except me knows him. Neither Gods nor any ऋषी nor the Demons nor Rakshasas nor the foremost Gandharvas and Yakshas including the *Kinnaras* and great *Nagas* know him."

तानि चास्त्राणि वेत्त्येष यथावत् कुशिकात्मजः।

अपूर्वाणां च जनने शक्तो भूयश्च धर्मवित्॥ (B.K-Canto XXI-sloka-18.)

"The son of Kusi, who is conversant with the principles of righteousness, not only knows the use of all those missiles but also capable of evolving new ones."

एवं वीर्यो महातेजा विश्वमित्रो महायशाः।

नमन्यः पुमान् वेत्ति न च वेत्स्यन्ति केचनः॥ (B.K-Canto XXI-sloka-11)

न रामगमने राजन् संशयं गन्तुमर्हसि॥ (B.K-Canto XXI-sloka-20)

### Vasista told Dasaratha

"Viswāmitra is renowned and glorious person. He is an extraordinary, mighty person. You should not have any doubt in sending Rāma with him. Oh! King! Please send Rāma with him."

तेषां निग्रहणे शक्तः स्वयं च कुशिकात्मजः।

तव पुत्रहितार्थाय त्वामुपेत्याभियाचते॥ (B.K-Canto XXI -sloka-21)

"Though capable of punishing the राक्षसा himself, it is for the sake of your son "benefit, the sage Viswāmitra has sought your help with pretext only and that is why he requested you to send Rāma with him."

इति मुनिवचनात् प्रसन्नचित्तो रघुवृषभश्च मुमोद पार्थिवाग्र्यः।

गमनमभिरूरोच राघवस्य प्रथितयशाः कुशिकात्मजाय बुद्ध्या॥ (B.K-Canto XXI-sloka-22)

After hearing to Vasista, The famous King Dasaratha felt rejoiced and mentally prepared to send Rāmain order to please *Viswāmitra*.

तथा वसिष्ठे ब्रुवति राजा दशरथः स्वयम्।

प्रहृष्टवदनो राममाजुहाव सलक्ष्मणम्॥ (Canto-XXII,sloka-1.)

While Vasista was speaking as aforesaid, King Dasaratha with a cheerful face, called his two sons Rāma and Lakshmana. Then he ordered his sons Rāma and Lakshmana to go with Viswāmitra and protect his *Yāga* and do whatever Viswāmitra says.

These episodes tell us about the Guru bhakti of Dasaratha towards sage Viswāmitra and Guru Vasista.

Sage Vasista interfered and convinced Dasaratha to send Rama and lakshmana along with Viswamitra. He passified Viswamitra also.

These passages reveal Dasaratha's love towards Rāma and his *bhakti* towards sage Viswamitra and the sage Vasista.

### **Remarks/Observations**

When Emperor Dasaratha came to know about Viswāmitra's arrival at his court yard, he gave him warm welcome, washed his feet with holy water and expressed his happiness for Viswāmitra's arrival. He asked Viswāmitra purpose of his visit. He promised Viswāmitra that he would fulfil his desire, if any Viswāmitra told Dasaratha that he wanted that Rāma should be sent along with him to protect one Yaga to be performed by him as two notorious Rākshasas, Mārica and Subhāhu, were not allowing him to do Yaga as they were pouring flesh and blood in the altar. On hearing that Viswamitra came to take Rāma, the emperor trembled and fainted. Dasaratha remained senseless as it were for an hour or so, and regaining his consciousness he told Viswāmitra with lot of compassion describing Rāma as a lad of ऊनषोडशवर्ष which means Rāma was a young lad of 16 years age. Dasaratha told Viswāmitra that Rāma cannot estimate the strength or weakness of the enemy. He is neither equipped with strength of missiles (and other weapons) nor skilled in warfare. He told that Rāma was no match for the Rakshasās, as the ogres were habituated to treacherous fighting. He requested Viswāmitra not to take away Rāma as he could not survive the separation of Rāma even for an hour. He had an abundant love for Rāma. He did not know that Rāma was incarnation of Lord Vishnu. He told Viswāmitra that he would fight the ogres by taking his अक्षौहिणी. He told him that he was prepared to sacrifice his



life. He said that he got Rāma as a boy at his old age and hence he should not take away Rāma. He also said that out of all his four sons, he loved Rāma most. He told Viswāmitra that if he is keen to take Rāma, he requested Viswamitra to take Rāma along with his army consisting of four parts (Elephants, Chariots, Cavalry and Infantry). He tried all methods to convince Viswamitra not to take Rāma. This shows his वात्सल्य towards his son and how much deeply he loved Rāma.

At the same time he did not want to displease his Guru Viswāmitra as he had lot of gurubhakti towards him.

On hearing from Dasaratha that he was reluctant to send Rāma along with him, Viswāmitra got angry and he told Dasaratha that Dasaratha that he was getting bad name to entire Ikshwaku family for not keeping up his promise and for not adhering to the truth. Then sage Vasista interfered and convinced Dasaratha to send Rama and lakshmana along with Viswamitra. He passified Viswamitra also.

These passages reveal Dasaratha's love towards Rāma and his *bhakti* towards sage Viswamitra and the sage Vasista.

### 3.2.3 Rāma's Guru *bhakti* towards Viswāmitra

#### **Context**

In the forest when Rāma saw तटका and questioned Viswāmitra how she got so much power, Viswāmitra told Rāma about the story of तटका. Viswāmitra told Rāma that Lord Brahma who was pleased for the penance done by a great and powerful Yaksha, who was issueless, gave him a mind born daughter called तटका and told him that she

would have the strength of thousand elephants. She had evil conduct and perverted valour. She was a man-eating Ogress. On seeing her, Viswāmitra told Rāma

एनां राघव दुर्वृत्तां यक्षीं परमदारुणाम्।

गोब्राह्मणहितार्थाय जहि दुष्टपराक्रमाम्॥ (B.K-Canto XXV-sloka-15)

"Rāma! For the good of the cows and Brahmins, you have to kill the most cruel Yaksha woman of evil conduct with perverted valour."

He also said

"नह्येनां शापसंसृष्टां कश्चिदुत्सहते पुमान्।

निहन्तुं त्रिषु लोकेषु त्वामुते रघुनन्दन॥" (B.K-Canto XXV-sloka16)

"Raghunandana! Except you, no other person in all the three worlds can kill this cruel Yaksha woman."

**Viswāmitra told Rāma**

नृशंसमनृशंसं वा प्रजारक्षणकारणात्।

पातकं वा सदोषं वा कर्तव्यं रक्षता सदा॥ (B.K.Canto-XXV-Sloka-18)

"Akshatrya King's duty is to protect the people even if it is a sinful/or wrong act.

राज्यभारनियुक्तानामेष धर्मः सनातनः।

अधर्म्यां जहि काकुत्स्थ धर्मो ह्यास्यां न विद्यते॥ (B.K-ôCanto XXV-sloka-19).

"This is the eternal duty of a kshatriya, who runs the administration. There is no righteousness in that demon."

मुनेर्वचनमक्लीबं श्रुत्वा नरवरात्मजः।

राघवः प्राञ्जलिर्भूत्वा प्रत्युवाच दृढव्रतः॥" (B.K-Canto XXVI-sloka 1)

Having heard to Viswāmitra, Rāma replied with joined hands:

पितुर्वचननिर्देशनात् पितुर्वचनगौरवात्।

वचनं कौसिकस्येति कर्तव्यमविशङ्कया॥ (B.K-Canto-XXVI-Sloka-2)

"As per the instruction of my father and to respect my father's word, I obey your command without any scruple."

"अनुशिष्टोऽस्म्ययोध्यायां गुरुमध्ये महात्मना।

पित्रा दशरथेनाहं नावज्ञेयं हि तद्वचः॥" (B.K-Canto 26-sloka3.)

Rāma told Viswāmitra

"At Ayodhya, in the midst of elders, my father instructed me not to refuse the command of the sage Viswāmitra."

Rāma politely told Viswāmitra

सोऽहं पितृवचः श्रुत्वा शासनाद् बह्मवादिनः।

करिष्यामि न संदेहस्ताटकावधमुत्तमम्॥ (B.K-Canto 26-sloka 4)

"In Ayodhya, in the presence of Guru Vasista and others my father King Dasaratha instructed me to follow and do that work ordered by you. So after hearing to my father's words, I am obeying your command and I am going to kill ताटका."

गोब्राह्मणहितार्थाय देशस्य च हिताय च।

तव चैवाप्रमेयस्य वचनं कर्तुमुद्यतः॥" (B.K--Canto 26-sloka-5)

"For the purpose of doing good to the Cows, the Brahmans and in the interest of your gratification, I am prepared to do whatever you say." said Rāma to Viswāmitra.

"शरेणोरसि विव्याध सा पपात ममार च।

ता हतां भीमसंकाशां दृष्ट्वा सुरपतिस्तदा॥

साधु साध्विति काकुत्स्थं सुराश्चाप्यभिपूजयन्।" (B.K-Canto-26-Sloka-26)

Sri Rāma hit Tataka in the breast with a shaft as she came rushing like a thunder bolt discharged with force by Indra, with the result that she fell down and died. Indra and other Gods applauded Sri Rāma saying ôWell done. Rāma well done!"

#### Remarks/Observations

Rāma was sent by Dasaratha with the instructions to follow the command of Viswāmitra. He followed meticulously whatever his father said. To keep up his promise made to his father, he did not bother whether he would get a sin if he kills Tataka. Obeying Guru's instructions is important for him. He has so much of भक्ती भाव towards his guru. पितृ वाक्य परिपालन is in his blood.

When Viswāmitra saw ताटका he told Rāma to kill her even though she was a woman as she was a man eating ogress, a cruel and perverted woman. He also told that no other person could kill her except Rāma. He also told that the death of ताटका would benefit the four grades of society and it is the duty of the Kshatriya to protect cows, Brahmins

and other caste people even if it is a sinful act to kill a woman. Rāma immediately obeyed the command of his Guru Viswāmitra and said

पितुर्वचननिर्देशनात् पितुर्वचनगौरवात्।  
वचनं कौसिकस्येति कर्तव्यमविशङ्कया॥  
सोऽहं पितृवचः श्रुत्वा शासनाद् बह्मवादिनः।  
करिष्यामि न संदेहस्ताटकावधमुत्तमम्॥"  
गोब्राह्मणहितार्थाय देशस्य च हिताय च।  
तव चैवाप्रमेयस्य वचनं कर्तुमुद्यतः॥"

He remembered his commitment given to his father and other elders at Ayodhya that he would obey the command of his Guru Viswāmitra. He kept up his word. He had high regards for his Guru. He was prepared to jump into action and prepared to do anything that his Guru says. He was not worried about the consequences. He proved to be a real Kshatriya in protecting the people. He killed तटका at the instance of the command of his Guru.

This shows Rāma's Guru *bhakti*.

## Part IV

### Ayodhya Kānda (=Ayo.Kā)

#### 4.1 Rāma' Bhakti towards God

##### Context

In Canto six of Ayo.k, Sri Rāma undertakes a vow to take bath and worship the Gods with concentrated mind. Like गुरुकुल student of the age old ashrams, he served his guru Viswāmitra, did सेवा to him, learnt धनुर्विद्या and शास्त्र from him. When he was going in the forest with his Guru Viswāmitra and Lakshmana, he observed all rituals that are supposed to be followed by any आश्रमविद्यार्थी. He offered daily prayers and performed त्रिसन्ध्य. Rāma practically showed to the world how one should have the habit of offering prayers to the Gods and how oblations should be offered in हवन् etc.

गते पुरोहिते रामः स्नातो नियतमानसः।

सह पत्न्या विशालाक्ष्या नारायणमुपागमत्॥ (Ayo.k.6.1)

After Viswāmitra left, Rāma worshipped Lord Vishnu along with his wife Sita, who had lotus eyes.

प्रगृह्य शिरसा पात्रीं हविषो विधिवत् ततः।

महते दैवतायाज्यं जुहाव ज्वलितानले॥ (Ayo.k.6.2)

"In reverence, he bent his head low and poured ghee taken from the vessel as an oblation to the sacred fire. He performed हवन् with all devotion."

Rāma told Lakshmana that he is going to the forest due to the destiny. .

"यदचिन्त्यं तु तद् दैवं भूतेष्वपि न हन्यते।

व्यक्तं मयि च तस्यां च पतितो हि विपर्ययः॥ ( Ayo.K. 22.20)

"Human beings cannot foresee what will happen in the future as it is all the act of providence. We have no say in this. What will happen is bound to happen."

कश्च दैवेन सौमित्रे योद्धुमुत्सहते पुमान्।

यस्य नु ग्रहणं किञ्चित् कर्मणोऽन्यन्नत्र दृश्यते॥ (Ayo.K.22.21)

Rāma told Lakshmana

"No indication will be there to an individual from destiny except that he only knows about it consequent upon the occurrence of the event."

सुखदुःखे भयक्रोधौ लाभालाभौ भवाभवौ।

यस्य किञ्चित् तथाभूतं ननु दैवस्य कर्म तत्॥ (Ayo.k.22.22)

He told Lakshmana

"It is due to the act of Providence only we experience Joy and sorrow, fear and anger, gain and loss, birth and death. It is due to God's act."

ऋषयोऽप्युग्रतपसो दैवेनभिप्रचोदिताः।

उत्सृज्यनियमांस्तीव्रान् भ्रश्यन्ते काममन्युभिः॥ (Ayo.K.22.23)

"It is due to destiny eminent sages practising austerities are led astray due to lust, desire, anger etc."

असंकल्पितमेवेह यदकस्मात् प्रवर्तते।

निवर्त्यारब्धमारम्भैर्ननु दैवस्य कर्म तत्॥ (Ayo.K.22.24)

"Due to the act of providence only, all these things are happening namely items procured for Rāma's पट्टाभिषेकम् were to be used for Bharata's पट्टाभिषेकम्"

These slokas mentioned above are sufficient enough to say that Rāma had enough *Deiva bhakti*. Evidently Vālmiki had filled "*bhakti bhavana*" in the character of Rāma in Rāmāyaṇa.

#### Remarks/Observations

In this context, we have a reference in the book of "Samson Agonistes" a tragedy written by John Milton in 1671 as a supplement to Paradise Regained. He also mentioned about providence which played a major role. Perhaps he would have followed Rāmāyaṇa and Rāmā's role in expressing about providence. In that book, in the first scene, Samson, who was made captive, blind, and kept in the prison at Gaza, feels himself as under

"God, when he gave me strength, to shew withal

How slight the gift was, hung it in my hair.

But peace, I must not quarrel with the will

Of highest dispensation, which herein

Happ'ly had ends above my reach to know;

Suffices that to me strength is my bane, and proves the source of all my miseries."



When Samson felt for loss of sight, power, and for being kept in the prison as a captive, Chorus told him-

"Tax not divine disposal, wisest men

Have erred, and by bad women deceived;

And shall again, pretend they never so wise.

This shows Milton through the role of Samson and through the role of Chorus clearly indicated about the power of Providence. So whatever happens will be due to the act of Providence. Destiny leads a person and nothing else.

Like Rāma, Samson also believed in the act of Providence.

It is evident from the character of Rāma that he believed that everything is done as per providence. He did not blame either Dasaratha or Kaikeyi this shows how much he was devoted to God and how much belief he had in God's acts.

Rāma had a belief in God and his acts. He believed that whatever happened, whatever is happening or whatever will happen is due to providence.

#### **4.2 Rāma's Pitru Bhakti**

##### **Context**

One day Dasaratha on seeing his image in a mirror felt that he was growing old. Then he wanted to appoint his favourite son and eldest child, Rāma, as his heir to the throne. He called his domestic priest Vasista and told him to make necessary arrangements for the coronation ceremony of Rāma. Vasista was making the

necessary arrangements. He called Rāma and told him that the very next day Rāma would be crowned.

Dasaratha went to Kaikeyi's chamber to inform about his plan namely coronating Rāma on the throne. Before that Kaikeyi got this news through her maid servant called Mandara. She was a wicked woman. She reminded Kaikeyi about two boons given by Dasaratha on earlier occasion and told her to ask Dasaratha for those two boons. One is that Sri Rama should go to forest for fourteen years and the second one is to coronate her son Bharata on the throne. Kaikeyi, although refused at first for such a thing but ultimately yielded to Mandara's advise. She made the king to promise her to sanction those two boons without telling details. When the king promised her that he would fulfil her desire, then kaikeyi revealed her desire. She was sure that Dasarata would not go back on the promise given by him. Dasaratha could not say anything. He was upset and miserable for conveying to Rāma.

However, Sri Rāma was summoned by his father through the Minister Samantha. He went to his father's gynaecium and found depressed Dasaratha with grief and agony. He was found in a stage where he could not open his eyes. He was not in a position to utter the word "Rāma." His eyes were filled with tears. He was found with dejected mood, distressed and marked with a withering face. As he was neither able to look at Rāma nor talk to Rāma, he wanted to find out from Kaikeyi why his father King Dasaratha was in such a grief and agony and not talking to him. Kaikeyi replied to Rāma that the king Dasaratha had given her two boons which were to be implemented by Sri Rāma. She said:-"If you undertake to implement whatever the king says, whether it is good or bad, in that case I shall let you know."

Then Rāma prayed Kaikeyi to tell him the reason for Dasaratha's grief. Rāma told Kaikeyi

कच्चिन्मया नावराद्धमज्ञानाद् येन मे पिता।

कुपितस्तन्ममाचक्ष्व त्वमेवैनं प्रसादाय॥ (Ayo.K.18.11)

"I do not think that I have committed any offense to my father either knowingly or unknowingly. Please tell me the reason why my father is angry with me."

अप्रसन्नमनाः किं नु सदा मां प्रति वत्सलः।

विषणावदनो दीनो नहिमां प्रति भाषते॥ (Ayo.K.18.12)

"Although he loves me at all times, he is not talking to me and he has bowed down his head with a sorrowful face."

शारीरो मानसो वापि कच्चिदेनं न बाधते।

संतापो वाभितापो वा दुर्लभं हि सदा सुखम्॥ (Ayo.K.18.13)

"It is very difficult for him to get everlasting happiness as he is mentally, bodily found unhappy."

कच्चिन्न किचद् भरते कुमारे प्रियदर्शने।

शत्रुघ्ने वा महासत्त्वे मातृणां वा ममाशुभम्॥ (Ayo.K.18.14)

"Hope I have not caused any offense either physically or mentally against Bharata or Satrugna or towards my mothers."

अतोषयन् महाराजमकुर्वन् वा पितुर्वचः।

मुहूर्तमपि नेच्छेयं जीवितुं कुपिते नृपे॥ (Ayo.K.18.15)

"I cannot survive even for a second if I make my father angry or sad by not following his command or by not doing any work entrusted to me by him."

यतोमूलं नरः पश्येत् प्रदुर्भावमिहात्मनः।

कथं तस्मिन् न वर्तेत प्रत्यक्षे सति दैवते॥ (Ayo.K.18.16)

"How can a person his father who is responsible for his birth in this world?"

कच्चिते परुषं किञ्चिदभिमानात् पिता मम।

उक्तो भवत्या रोषेण येनास्य लुलितं मनः॥ (Ayo.K.18.17)

"Has my father told you that Out of anger or pride I used a harsh word by which he is hurt?"

एतदाचक्ष्व मे देवि तत्त्वेन परिपृच्छतः।

किंनिमित्तमपूर्वोऽयं विकारो मनुजाधिपे॥ (Ayo.K.18.18)

"I ask you again and again to know exactly why he is agitated in his mind."

Kaikeyi told Rāma that the king had given her a boon and she requested the king to install her son Bharatha as a Prince Regent and send Rāma to exile (To दंडका forest) for fourteen years. She told Rāma that” Words did not come out from his mouth to tell him something disagreeable to him. He is not disclosing to you for fear of causing pain to you. The boons asked by me and promised by him must be implemented.ö

एतत् तु वचनं श्रुत्वा कैकेय्या समुदाहृतम्।

उवाच व्यथितो रामस्तां देवीं नृपसंनिधौ॥ (Ayo.K.18.27)

On hearing these words of Kaikeyi, Rāma spoke to her in the presence of Dasaratha:-

अहो धिङ्गार्हसे देवि वक्तुं मामीदृशं वचः।

अहं हि वचनाद् राज्ञः पतेयमपि पावके॥ (Ayo.K.18.28)

"I am very much ashamed to hear that this kind of doubt rose in your mind about my devotion to my father. You should not have spoken like that. When my father commands me, I am prepared to jump into fire also."

भक्षयेयं विषं तीक्ष्णं पतेयमपि चार्णवे।

नियुक्तो गुरुणा पित्रा नृपेण च हितेन च॥ (Ayo.K.18.29)

"He is my Guru, my teacher, my king and a well wisher. If he orders me, I am prepared to drink deadly poison or plunge into sea."

तद् ब्रूहि वचनं देवि राज्ञो यदभिकाङ्क्षितम्।

करिष्ये प्रतिजाने च रामो द्विर्नाभिभाषते॥ (Ayo.K.18.30)

"Whatever the King tells, I am prepared to do. Think that Rāma does not speak twice."

रोमोऽप्युत्थाप्य राजानं कैकेय्याभिप्रचोदितः।

कशयेव हतो वाजी वनं गन्तुं कृतत्वरः॥ (Ayo.K.19.18)

"After facing Kaikeyi directly Rāma rose up the king and hastily started to proceed to the forest like a horse lashed with a whip."

तदप्रियमनार्याया वचनं दारुणोदयम्।

श्रुत्वा गतव्यथोरामः कैकेयीं वाक्यमब्रवीत्॥ (Ayo.K.19.19)

After hearing unpalatable and harsh words of impolite Kaikeyi, Rāma spoke to her

नाहमर्थपरो देवि लोकमावस्तुमुत्सहे।

विद्धी मामृषिभिस्तुल्यं विमलं धर्ममास्थितम्॥ (Ayo.K.19.20)

“Oh! Devi.Know me as a person who is not interested in living in this world as a slave to material gains.Like Rsis, I am devoted to. I am like a clean and spotless saint who lives for righteousness.”

यत् तत्र भवतः किञ्चिच्छक्यं कर्तुं प्रियं मया।

प्राणानपि परित्यज्य सर्वथा कृतमेव तत्॥ (Ayo.K.19.21)

"I always do whatever is told by my father even at the cost of my life."

न हतो धर्मचरणं किञ्चिदस्ति महत्तरम्।

यथा पितरि शुश्रूषा तस्य वा वचनक्रिया॥ (Ayo.K.19.22)

"There is no greater dharma for a son than following the word of father or doing service to one's own father."

अनुक्तोऽप्यत्रभवता भवत्या वचनादहम्।

वने वत्स्यामि विजने वर्षाणीह चतुदर्श॥ (Ayo.K.19.23)

"Although I have received father's instructions through you, I am proceeding to the forest and live there for fourteen years."

यावन्मातरमापुच्छे सीतां चानुनयाम्यहम्।

ततोऽद्यैव गमिष्यामि दण्डकानां महद् वनम्॥ (Ayo.K.19.25)

"I want to tell all my mothers and Sita about my going to the Dandaka forest today itself."

भरतः पालयेद् राज्यं शुश्रूषेच्च पितुर्यथा।

तथा भवत्या कर्तव्यं स हि धर्मः सनातनः॥ (Ayo.K.19.26)

"You see that Bharata protects the kingdom from internal disorder and foreign aggression and serve his aged father, for such is the eternal code of morality."

Sri Rāma told Kausalya

नास्ति शक्तिः पितुर्वाक्यं समतिक्रमितुं मम।

प्रसादये त्वां शिरसा गन्तुमिच्छाम्यहं वनम्॥ (Ayo.K.21.30)

"I have no courage to disobey the command of my father. By bending my head low, I will go to the forest by taking it as your प्रसाद."

ऋषिणा च पितुर्वाक्यं कुर्वता वनचारिणा।

गौर्हता जानताधर्मं कण्डुना च विपश्चिता॥ (Ayo.K.21.31)

"A sage, by name Kandu, killed a cow at the instance of his father's command, although he knew that killing a cow is a sin."

अस्माकं तु कुले पूर्वं सगरस्याज्ञया पितुः।

खनिद्धिः सागरैर्भूमिमासः समुहान् वधः॥ (Ayo.K.21.32)

"In the past, in our Ikshwaku race itself, 60,000 sons of sagara died while digging the earth at the command of their father."

जामदग्न्येन रामेण रेणुका जननी स्वयम्।

कृत्वा परशुनारण्ये पितुर्वचनकारणात्॥ (Ayo.K.21.33)

"Parasurāma was instructed by his father Jamadagni to sever the head of Renuka, mother of Parasurāma and he obeyed the command of his father."

एतैरन्यैश्च बहुभिर्देवि देवसमैः कृतम्।

पितुर्वचनमक्लीबं करिष्यामि पितुर्हितम्॥ (Ayo.K.21.34)

"Like this, many such persons obeyed their fathers' command without any hesitation."

न खल्वेतन्मयैकेन क्रियते पितृशासनम्।

एतैरपि कृतं देवि ये मया परिकीर्तिताः॥ (Ayo.K.21.35)

"I am not the only one who is carrying out my father's command but many other Godlike men previously obeyed and carried out their fathers' command."

नाहं धर्मपूर्वं ते प्रतिकूलं प्रवर्तये।

पूर्वैरयमभिप्रेतो गतो मार्गोऽनुगम्यते॥ (Ayo.K.21.36)

"I am not doing anything new that is not prescribed by dharma. I am just following the path of dharma practised by former people as well as those mentioned by me."



तदेतत् तु मया कार्यं क्रियते भुवि नान्यथा।

पितुर्हि वचनं कुर्वन् न कश्चिन्नाम हीयते॥ (Ayo.K.21.37)

"I am doing whatever is prescribed in this world for a son to obey father's command but not otherwise."

Sri Rāma told Dasaratha before leaving for Dandaka Forest

पिता हि दैवतं तात देवतानामपि स्मृतम्।

तस्माद् दैवतमित्येव करिष्यामि पितुर्वचः॥ (Ayo.K.34.52)

"Father is God .Even among Gods, he is deity. I should do whatever he says like that of God's. Kausalya was in grief that Dasaratha wanted to send Rāma to the forest for 14 years and crown Bharatha instead of Rāma on account of fulfilling the desire of Kaikeyi." She told Rāma

यथैव ते पुत्र पिता तथाहं गुरुः स्वधर्मेण सुहृत्तया च।

न त्वानुजानामि न मां विहाय सुदुःखितामर्हसि पुत्र गन्तुम्॥ (Ayo.K.21.52)

"I do not allow you to go to the forest, my son! As it is natural dharma that I possess affection towards you like your father."

किं जीवितेनेह विना त्वया मे लोकेन वा किं स्वधयामृतेन।

श्रेयो मुहूर्तं तव संनिधानं ममैव कृत्स्नादपि जीवलोकात्॥ (Ayo.K.21.53)

Consoling Kausalya in her grief over the impending exile of Rāma, prince Lakshmana opposes the idea of Sri Rāma's leaving for the forest and censuring

Dasaratha, makes up his mind to accompany his eldest brother Feeling miserable, Lakshmana told Kausalya in Aranya Kanda as under

Rāma told his mother Kausalya

"I do not want to disobey the command of my father. I wish to proceed to the forest. I want your permission. In the past, a cow was slaughtered by the learned sage Kandu living in a forest, in obedience to the command of his father even though he knew it to be a sin. A tragic death was met in the past by the sons of Sagara (numbering sixty thousand), belonging to our race, while digging the Earth under the command of their father. In this case also they blindly followed their fathers' command. In another case, in Parasurāma's ashram, Parasurāma, son of Sage Jamadagni, was ordered by his father to sever the head of Renuka, Who was the mother of Parasurāma. Parasurāma, although he was asked by his father to cut the head of his mother, he immediately without any hesitation, cut his mother's head with an axe. This was done in obedience to the command of his father."

"Their father's behest has been unhesitatingly carried out by Ikshwaku race as well as by many other Godlike men; I shall therefore do a good turn to my father oh! Mother. Indeed a father's command is not being carried out by me alone in this case, but it has been done by those as well as that have been mentioned by me above, oh! pious lady."

"I am not introducing any new sacred practise disagreeable to you. That path is being followed by me, which was intended and has been traversed by my forbears. That alone which is worth doing on this globe is being done by me in this case and not otherwise. Indeed, as is well known, nobody doing the bidding of his father is forsaken by virtue."

These dialogues uttered by Rāma definitely speak about his पितृभक्ती।

### **Remarks/observations**

It is evident from the above slokas that *bhakti* is depicted by Rāma towards his father. He became restless when his father was lying on the floor with his head down and not at all talking to him. He thought that he committed some wrong act and that was the reason for his silence. When Kaikeyi revealed the fact about her asking Dasaratha the two boons Rāma's face did not change. He maintained calmness. He told her that he was prepared to jump into fire if his father wanted him to do. He clarified Kaikeyi that he was ready to go to the forest immediately. He also told her that Rāma does not speak twice and once he commits any thing he would stick to it. He explained to her that he was always ready to do पितृ वाक्य परिपालन without any hesitation. He promised Kaikeyi that he was ready to sacrifice his life for his fathers' sake.

Rāma followed the ideals set forth by his predecessors. He had the habit of speaking truth like Emperor Harischandra of his clan who sacrificed everything for sticking to the truth. He followed sage Jamadagni in obeying the command of his father. He took Parasurāma as an ideal person to carry out any type of work entrusted by his father. He was like Kandu who obeyed his father who asked him to kill a cow. Kandu killed the cow shown by his father although he knew that it would be a sin. Like that Rāma always obeyed his father and carried out whatever his father wanted him to do. There was no hesitation from Rama's side to think about the act which he performed was good or bad whether it gave him सुख or दुःख or पाप or पुण्य। Rāma had a feeling that what

he gets in his father's presence even for a minute is more preferable than what ambrosia he gets in the Heaven.

Rāma told Lakshmana that Dasaratha, who is ever truthful, true to his promise, truly valiant was afraid of falsehood that comes to him in case he coronates Rāma by neglecting the boons he sanctioned to Kaikeyi. Rāma knows the mind and heart of his father. He knows very well that Dasaratha wants to perform the coronation ceremony. But due to the boons asked by Kaikeyi, his father is undergoing painful torture. Rama wanted to make his father to get rid of that torture. For that purpose, he wanted to proceed to the forest soon. Rāma never wanted to know why his father wanted him to go to the forest He is not the person to criticise neither his fathers' action nor his mother Kaikeyi's desire to send him to the woods. He had the habit of respecting the elders, listen to them, love them, do the thing as directed by them, speaking truth, Stand by the promise and honouring the commitment given to parents. He had lot of affection towards Lakshmana and loved him. Rāma has lot of *bhakti* towards God. He believed that everything happens as per God's will. Whatever we experience in this world is to be attributed to providence but not to anybody. Without knowing this reality we attribute to somebody for the things happening and non happening. Joy and sorrow, fear and anger, gain and loss, birth and death, and whatever that occurs and not occurs are not in the hands of anybody but due to providence. He did not show any extra enthusiasm or over joy and when he was informed by his father that his coronation ceremony would be performed on the next day. On the very next day when he was informed by Dasaratha that his coronation ceremony had been cancelled, and he had to go to दंडका forest for 14 years, he did not show any sorrow. He was as calm as an Ocean. He did not blame any person for such a drastic change. He attributed

everything to providence. He was very much composed. He had the qualities of a **स्तिप्रज्ञ** as indicated in Bhagavad Gita. He did not blame Kaikeyi or Dasaratha for that matter. Thus he showed to the world how one should take things as they come without blaming any one for such happenings in life. It is only providence that makes things. This is the lesson we should know from Rāma.

Sri Rāma assured Kaikeyi that he would be willing to go to Danadaka forest for 14 years as told by Kaikeyi. He requested her to trust his words. He also stressed on the point that Rāma does not speak twice which means that if anything is committed by Rāma, he would not go back on that word come what may. He is a **सत्य व्रत** and there is none second to Rāma in carrying out **पितृ वाक्य परिपालन**। He followed dharma and truth. In practising truth he could be compared to the king **सत्य हरिश्चन्द्र** of his clan who sacrificed his kingdom, wife, child and what not for following and sticking to the truth.

The examples of Sagara, Jamadagni, Kandu who did not have any second thought in carrying out the instructions of their fathers. Rāma's **पितृ भक्ती** is commendable and exemplary. He is an ideal person to the modern world. He said he was not doing anything great but doing whatever is prescribed in the world for a son. He compared his father to a God. What ever he is doing for his father is nothing but doing to God. These things show how much devotion he had towards his father.

This shows pitru Bhakti and Matru Bhakti of Rāma.

### 4.3 Lakshmana's bhratru *bhakti* towards Rāma

#### Context

When Rāma told Lakshmana that he would proceed to the forest, Lakshmana urged Rāma to ignore his father's word as it was not in righteous path. Rāma told Lakshmana that everything happened according to the providence. It is destiny that turns a situation. Then Lakshmana told Rāma that a Kshatriya should not attribute everything that happens to Providence or destiny. He should fight and get whatever he wants. So also Rāma should take up his arms, fight and occupy the throne. Rāma pacified Lakshmana and impressed him upon carrying the task given by his father.

Kausalya was in grief that Dasaratha wanted to send Rāma to the forest for 14 years and crown Bharatha instead of Rāma on account of fulfilling the desire of Kaikeyi. When lakshman heard about this, he was upset and terribly angry on Dasaratha. He thought that without any fault, Rāma is ordered by Dasaratha to go to forest. Lakshmana thought that Dasaratha had lost balance of mind and due to his weakness for Kaikeyi he took this decision. He also thought that Kaikeyi's request is not justified. Then he decided to accompany Rāma to the forest. He was in tears.

अहं हि ते लक्ष्मण नित्यमेव जानामि भक्तिं जानामि चपराक्रमं च।

मम त्वमिभप्रायमसंनिरीक्ष्य मात्रा सहाभ्यर्दसि मा सुदुःखम्॥ (Ayo.K.11.6)

Consoling Kausalya in her grief over the impending exile of Sri Rāma, prince Lakshmana opposes the idea of Sri Rāma's leaving for the forest and censuring Lakshmana made up his mind to accompany his eldest brother Feeling miserable,

**Lakshmana told Kausalya**

" न रोचते ममाप्येतदार्ये यद् राघवो वनम्।

त्यक्त्वा राज्यश्रियंगच्छेत्स्त्रियावाक्यवशंगतः॥ (Ayo.K.21.2)

"I do not like Rāma to go to the forest relinquishing the Royal fortune on account of listening to the words of a woman."

विपरीतश्च वृद्धश्च विषयैश्च प्रधर्षितः।

नृपः किमिव न ब्रूयाच्चोद्यमानः समन्मथः॥ (Ayo.K.21.3)

"The king has become old, perverse and why he spoke like this."

नास्यापराधं पश्यामि लोके परोक्षमपि यो नरः।

येन निर्वास्यते राष्ट्राद् वनवासाय राघवः॥ (Ayo.K.21.4)

"I do not see any crime or sin committed by Rāma that he should be exiled from the kingdom and should go to the forest."

न तं पश्याम्यहं लोके परोक्षमपि यो नरः।

स्वमित्रोऽपि निरस्तोऽपि योऽस्य दोषमुदाहरेत्॥ (Ayo.K.21.5)

"There is no person in the world who points out Rāma's fault even in his absence. Even among his friends or enemies, there is none who points out his fault."

देवकल्पमृजुं दान्तं रिपूणामपि वत्सलम्।

अवेक्षमाणः को धर्मं त्यजेत् पुत्रमकारणात्॥ (Ayo.K.21.6)

"How can a person, who gives value to virtue can forsake his own Son who stands on par with the Gods without any reason?"

तदिदं वचनं राज्ञः पुनर्बाल्यमुपेयुषः।

पुत्रः को हृदये कुर्याद् राजवृत्तमनुस्मरन्॥ (Ayo.K.21.7)

"Why should Rāma, who is going to rule over should listen to father (an old man who is undergoing second childhood)?"

**Lakshmana told Rāma**

यावदेव न जानाति कश्चिदर्थमिमं नरः।

तावदेव मया सार्धमात्मस्थं करु शासनाम्॥ (Ayo.K.21.8)

"You take the reins of the administration of the kingdom with my help before any one knows what for the king wants to send you to the exile."

मया पार्श्वे सधनुषा तव गुप्तस्य राघव।

कः समर्थोऽधिकं कर्तुं कृतान्तस्येव तिष्ठतः॥ (Ayo.K.21.9)

"When I stand before you with bow and arrow, who will exhibit courage to face you?"

निर्मनुष्यामिमां सर्वामयोध्यां मनुजर्षभ।

करिष्यामि शरैस्तीक्ष्णैर्यदि स्थास्यति विप्रिये॥ (Ayo.K.21.10)

"With my sharp edged weapons, I will make Ayodhya city without human beings."

भरतस्याथ पक्ष्यो वा यो वास्य हितमिच्छति।

सर्वास्तांश्च वधिष्यामि मृदुर्हि परिभूयते॥ (Ayo.K.21.11)



"Whoever supports Bharata or be well wishers of Bharata, I will kill them."

प्रोत्साहितोऽयं कैकेय्या संतुष्टो यदि नः पिता।

अमित्रभूतो निस्सङ्गं वध्यतां वध्यतामपि॥ (Ayo.K.21.12)

"If the king is instigated by Kaikeyi and shows enmity with you, I will kill him without any hesitation."

गुरोरप्यवलिप्तस्य कार्याकार्यमजानतः।

उत्पथं प्रतिपन्नस्य कार्यं भवति शासनम्॥ (Ayo.K.21.13)

"One has to resort to coercion, when Guru or father, who with pride, is not in a position to distinguish between good and bad."

बलमेष किमाश्रित्य हेतुं वा पुरुषोत्तम।

दातुमिच्छति कैकेय्यै उपस्थितमिदं तव॥ (Ayo.K.21.14)

"What is the ground on which the king wants to give the kingdom to Kaikeyi's son when you have every right to possess it?"

त्वया चैव मया चैव कृत्वा वैरमनुत्तमम्।

कास्य शक्तिः श्रियं दातुं भरतायारिशासन॥ (Ay.o.K.21.15)

"What power has he got to handover the kingdom to Bharata by making enmity with you and me?"

**Lakshmana told Kausalya**

अनुरक्तोऽस्मि भावेन भ्रातरं देवि तत्त्वतः।

सत्येन धनुषा चैव दत्तेनेष्टेन ते शपे॥ (Ayo.K.21.16)

"I swear by my bow and truthfulness which I acquired that I have love and devotion towards my brother Rāma."

दीप्तमग्निमरण्यं वा यदि रामः प्रवेक्ष्यति।

प्रविष्टं तत्र मां देवि त्वं पूर्वमवधारय॥ (Ayo.K..21.17)

"When Rāma enters the fire or forest, think that I have also entered the same."

हरामि वीर्याद् दुःखं ते तमः सूर्य इवोदितः।

देवी पश्यतु मे वीर्यं राघवश्चैव पश्यतु॥ (Ayo.K.21.18)

"Just like Sun drives away darkness, I will remove your sorrow. Yourself and Rāma just witnesses my valour."

"हनिष्ये पितरं वृद्धं कैकेय्यासक्तमानसम्।

कृपणं च स्थितं बाल्ये वृद्धभावेन गर्हितम्॥ (Ayo.K.21.19)

"I will kill my aged father, who is undergoing second childhood on account of senility and who is more attached to Kaikeyi."

**Lakshmana told SriRāma**

पापयोस्ते कथं नाम तयोः शङ्गा न विद्यते।

सन्ति धर्मोपधासक्ता धर्मात्मन् किं न बुध्यसे॥ (Ayo.K.23.8)

"It is a surprising thing for me that you do not know the wickedness of Dasaratha and Kaikeyi."

यदि नैवं व्यवसितं स्याद्धि प्रागेव राघव।

तयोः प्रागेव दत्तश्च स्याद् वरः प्रकृतश्च सः॥ (Ayo.K.-Sloka-9)

"If the boon sanctioned to Kaikeyi by Dasaratha is real, first of all, Dasaratha would not have undertaken the installation ceremony at all and he would not have told you about it."

लोकविद्विष्टमारब्धं त्वदन्यस्याभिषेचनम्।

नोत्सहे सहितुं वीर तत्र मे क्षन्तुमर्हसि॥ (Ayo.K.-23-Sloka-10)

"What has been done by the king now is disliked by the people.Oh! Heroic Rāma,please forgive me. I do not like the installation to be done to they except you."

येनैवमागता द्वैधं तव बुद्धिर्महामते।

सोऽपि धर्मो मम द्वेष्यो यत्प्रसङ्गाद् विमुह्यसि॥ (Ayo.K.-23-Sloka-11)

**Lakshmana told Rāma**

"First you accepted to become prince when Dasaratha told you. Now your mind has been

Diverted as you have become prey to infatuation."

कथं त्वं कर्मणा शक्तः कैकेयीवशवर्तिनः।

करिष्यसि पितुर्वाक्यमधर्मिष्ठं विगर्हितम्॥ (Ayo.K.-XXIII-Sloka-12)

"Father is under the thumb of mother Kaikeyi. Although you are capable of setting the things right, how are you going to redeem the pledge of your father?"

यदयं किल्बिषाद् भेदः कृतोऽप्येवं न गृह्यते।

जायते तत्र मे दुःखं धर्मसङ्गश्च गर्हितः॥ (Ayo.K.23.13)

"I have agony on account of stoppage of your installation by Dasaratha on account of a boon granted to Kaikeyi. The partiality shown by the King is reprehensible to me."

"Had it not been so, how are you going to redeem the most unrighteous and reproachable pledge of your father who is under the thumb of Kaikeyi, even though you are able to set things right by recourse to action?"

मनसापि कथं कामं कुर्यात् त्वां कामवृत्तयोः।

तयोस्त्वहितयोर्नित्यं शत्रोः पित्रभिधानयोः॥ (AYO.K-XXIII-Sloka-14)

Ayodhya people have condemned the action of our father. How can anyone except you think to fulfil the desire of those two enemies bearing the names of our parents?

**Lakshmana told Rāma**

यद्यपि प्रतिपत्तिस्ते दैवी चापि तयोर्मतम्।

तथाप्युपेक्षणीयं ते न मे तदपि रोचते॥ (AYO.K-XXIII-Sloka-15)

**Lakshmana told Rāma**

"Although you think that Your coronation has been stopped by the parents due to the fate, you should ignore the action of the fate. That means it is not due to the fate, but due to the wicked plan of our parents."

**Lakshmana told Rāma**

विकल्पो वीर्यहीनो यः स दैवमनुवर्तते।

वीराः सम्भवितात्मानो न दैवं पर्युपासते॥ (Ayo.K.-XXIII-Sloka-16)

"A person who is coward and weak trusts fate.A valiant with strong mind never seeks shelter in fate."

**Lakshmana told Rāma**

द्रक्ष्यन्ति त्वद्य दैवस्य पौरुषं पुरुषस्य च।

दैवमानुषयोरद्य व्यक्ता व्यक्तिर्भविष्यति॥ (AYO.K-XXIII-Sloka-18)

"To-day people will see the relative strength of fate and the Man."

**Lakshmana told Rāma**

अद्य मे पौरुषहतं दैवं द्रक्ष्यन्ति वै जनाः।

यैर्दैवादाहतं तेऽद्य दृष्टं राज्याभिषेचनम्॥ (AYO.K-XXIII-Sloka-19)

**Lakshmana also told Sri Rāma**

मद्वलेन विरुद्धाय न स्याद् दैवबलं तथा।

प्रभविष्यति दुःखाय यथोग्रं पौरुषं मम॥ (Ayo.K.23.24)

"I do not believe in destiny.I have belief in my strength. You suffer when you believe

Destiny, you will not have confidence in my power/strength when I tell you.

**Lakshmana told Sri Rāma**

ऊर्ध्वं वर्षहस्रान्ते प्रजापाल्यमनन्तरम्।

आर्यपुत्राः करिष्यन्ति वनवासं गते त्वयि॥ (Ayo.K.23.25)

"When you go to the forest, even after thousand years, your sons will rule the forest only."

**Lakshmana told Sri Rāma**

पूर्वराजर्षिवृत्त्या हि वनवासोऽभिधीयते।

प्रजा निक्षिप्य पुत्रेषु पुत्रवत् परिपालने॥ (Ayo.23.26)

"In conformity with this, even the Royal sages' residences are recommended when they go to the forests after handing over charge of the kingdom and people to their sons."

**Lakshmana told Sri Rāma**

स चेद् राजन्यनेकाग्रे राज्यविभ्रमशया।

नैवमिच्छसि धर्मात्मन् राज्यं राम त्वमात्मानि॥ (Ayo.K.23.27)

"Oh! धर्मात्म राम। You are not seeking sovereignty for fear of disaffection of the people. You need not go to the forest on account of this problem."

**Lakshmana told Sri Rāma**

प्रतिजाने च ते वीर मा भूवं वीरलोकभाक्।

राज्यं च तव रक्षेयमहं वेलेव सागरम्॥ (Ayo.K.23.28)

"I guard your kingdom and protect you like the coast line guards the Ocean."

**Lakshmana told Sri Rāma**

मङ्गलैरभिषिञ्चस्व तत्र त्वं व्यापृतो भव।

अहमेको महीपालानलं वारयितुं बलात्॥ (Ayo.K.23.29)

"I alone can repel monarchs who oppose you from becoming King. You get yourself consecrated by Vasista and others with मंगलाभिषेक."

**Lakshmana told Sri Rāma**

न शोभार्थाविमौ बाहू न धनुर्भूषणाय मे।

नासिराबन्धनार्थाय न शराः स्तम्भहेतवः॥ (Ayo.K.23.30)

"These hands of mine are not intended for my charm. This bow is not meant for an ornament to my body. They are intended to protect you."

**Lakshmana told Rāma**

अमित्रमथनार्थाय सर्वमेतच्चतुष्टयम्।

न चाहं कामेयेऽत्यर्थं यः स्याच्छत्रुर्मतो मम॥ (Ayo.K.23.31)

"My hands, bow, arrows, sword are intended for crushing the enemy and protect you but not for any other desire."

**Lakshmana also told Rāma**

असिना तीक्ष्णधारेण विद्युच्चलितवर्चसा।

प्रगृहीतेन वै शत्रुं वज्रिणं वा न कल्पये॥ (Ayo.K.23.32)

"Even if Indra comes to fight, I will defeat him with the sharp edged sword which is like lightning."

**Lakshmana told Rāma**

"How is it you do not have any suspicion about the wicked couple namely Dasaratha and Kaikeyi? Don't you know that there are people who have respect for Gods?"

**Lakshmana told Rāma**

खड्गनिष्पेषनिष्पिष्टैर्गहना दुश्चरा च मे।

हस्त्यश्वरथिहस्तोरुशिरोभिर्भविता मही॥ (Ayo.K.23.33)

"With the blows of my sword and my strength, the earth will be full with the trunks of elephants, dead horses, dead warriors on chariots, and will become hard to tread."

**Lakshmana told Rāma**

खड्गधाराहता मेऽद्य दीप्यमाना इवाग्रयः।

पतिष्यन्ति द्विषो भूमौ मेघा इव सविद्युतः॥ (Ayo.K.23.34)

"When I kill my enemies with my sword, they will drop on the ground fully bathed in blood like blaging fires or clouds accompanied with flashes of lightning."

**Lakshmana told Rāma**

बद्धगोधाङ्गुलित्राणे प्रगृहीतशरासने।

कथं पुरुषमानी स्यात् पुरुषाणां मयि स्थिते॥ (Ayo.K.23.35)



"When I stand in the battlefield with finger protectors (glove-like round the left hand) how can any warrior can stand before me and show his valour?"

**Lakshmana told Rāma**

बहुभिश्चैकमत्यस्यन्नेकेन च बहूञ्जनान्।

विनियोक्ष्याम्यहं बाणानृवाजिगजमर्मसु॥ (Ayo.K.23.36)

"I will throw down a single warrior with many shafts and many men with single arrow and throw many shafts into the vital parts of my enemies, their horse, and their elephants and smash them.

**Lakshmana told Rāma**

अद्य मेऽस्त्रप्रभावस्य प्रभावः प्रभाविष्यति।

राज्ञश्चाप्रभुतां कर्तुं प्रभुत्वं च तव प्रभो॥ (Ayo.K.23.37)

"Today I will demonstrate your sovereignty to the weakminded King Dasaratha with my mighty arms, weapons which will manifest into many.

**Lakshmana told Rāma**

अद्य चन्दनसारस्य केयूरामोक्षणस्य च।

वसूनां च विमोक्षस्य सुहृदां पालनस्य च॥ (Ayo.K.23.38)

अनुरूपाविमौ बाहू राम कर्म करिष्यतः।

अभिषेचनचिघ्नस्य कर्तृणां ते निवारणे॥ (Ayo.K.23.39)

“My arms, which are worthy of sandol-paste, putting on armlets as well as giving riches to the poor and protecting friends and relatives will exert themselves to stop those who are interrupting your consecration.”

**Lakshmana told Rāma**

ब्रवीही कोऽद्यैव मया वियुज्यतां तवासुहृत् प्राणयशः सुहृन्नैः।

यथा तवेयं वसुधा वशा भवेत् तथैव मां शाधि तवास्मि किंकरः॥ (Ayo.K.23.40)

"Please tell me which enemy of yours should be deprived of his life and relatives today?

Please tell me how to proceed so that I can bring the whole Globe under your control.

I always remain as your servant and I will be at your beck and call."

Thus Lakshmana cried before Rāma."

This is an evidence of Lakshmana's भ्रातृ भक्ती towards Sri Rāma:

"When Sri Rāma told Lakshmana to stay in Ayodhya to look after his mothers,"

**Lakshmana told SriRāma**

स भ्रातुश्चरणौ गाढं निपीड्य रघुनन्दनः।

सीतामुवाचतियशां राघवं च महाव्रतम्॥ (Ayo.K.31.2)

Tightly pressing the feet of Rāma, Lakshmana said:- "who decided to fulfil the vow namely going to the forest,"

**Lakshmana spoke to Sita and Rāma as under**

यदि गन्तुं कृता बुद्धिर्वनं मृगजायुतम्।

अहं त्वानुगमिष्यामि वनमग्रे धनुर्धरः॥ (Ayo.K.31.3)

**Lakshmana told Rāma**

"If you have decided to go to forest, full of Deers and elephants, I will accompany you to the forest, walking ahead of you armed with a bow & arrows."

मया समेतोऽरण्यानि रम्याणि विचरिष्यसि।

पक्षिभिर्मृगयूथैश्च संघुष्टानि समन्ततः॥ (Ayo.K.31.4)

"Accompanied by me, you will wander in the beautiful forest rendered with birds& musical noises, roars of animals, and noises of different animals."

**Lakshmana also told Rāma**

न देवलोकाक्रमणं नामरत्वमहं वृणे।

ऐश्वर्यं चापि लोकानां कामये न त्वया विना॥ (Ayo.K.31.5)

"Without you, I do not want Heaven, or wealth. I do not crave for ruling the globe without you."

**Lakshmana told Rāma**

एवं ब्रुवाणः सौमित्रिर्वनवासाय निश्चितः।

रामेण बहुभिः सान्त्वैर्निषिद्धः पुनरब्रवीत्॥ (Ayo.K.31.6)

Lakshmana who decided to go with Rāma was discouraged by Rāma with pleasing words but lakshmana did not budge from his resolution.

He spoke to Rāma thus

अनुज्ञातस्तु भवता पूर्वमेव यदस्म्यहम्।

किमिदानीं पुनरपि क्रियते मे निवारणम्॥ (Ayo.K.31.7)

"Earlier you have permitted me to accompany you. But now how is it that are prohibiting me from coming?"

**Lakshmana told Rāma**

यदर्थं प्रतिषेधो मे क्रियते गन्तुमिच्छतः।

एतदिच्छामि विज्ञातुं संशयो हि ममानघ॥ (Ayo.K.31.8)

"I would like to know why you are not allowing me to come with you. What is there in your mind? Please tell me."

**Lakshmana told Rāma**

तवैव तेजसा वीर भरतः पूजयिष्यति।

कौसल्यां च सुमित्रां च प्रयतो नास्ति संशयः॥ (Ayo.K.31.19)

"Inspired by your moral lustre, Bharatha will treat with respect Kausalya & Sumitra. There is no doubt about it."

**Lakshmana told Rāma**

यदि दुःस्थो न रक्षेत भरतो राज्यमुत्तमम्।

प्राप्य दुर्मनसा वीर गर्वेण च विशेषतः॥ (Ayo.K.31.20)

तमहं दुर्मतिं क्रूरं वधिष्यामि न संशयः।

तत्पक्षानपि तान् सर्वास्त्रैलोक्यमपि किंतु सा॥ (Ayo.K.31.21)

"If after acquiring power and Kingdom, Bharatha does not look after mothers Kausalya and Sumitra and neglect them due to perversity and pride, I shall kill him and his supporters of the three worlds."

**Lakshmana told Rāma**

कौसल्या बिभृयादार्या सहस्रं मद्विधानपि।

यस्याः सहस्रं ग्रामाणां सम्प्राप्तमुपजीविनाम्॥ (Ayo.K.31.22)

"The worthy Kausalya, who commands highest respect, has got thousands of villages in her hand and can look after her and also many people like me. Even my mother also, has the same thing."

**Lakshmana told Rāma**

तदात्मभरणे चैव मम मातुस्तथैव च।

पर्याप्ता मद्विधानां च भरणाय मनस्विनी॥ (Ayo.K.31.23)

"The noble minded Kausalya can maintain herself and my mother also."

**Lakshmana told Rāma**

धनुरादाय सगुणं खनित्रपिटकाधरः।

अग्रतस्ते गमिष्यामि पन्थानं तव दर्शयन्॥ (Ayo.K.31.25)

"Taking my bow & arrows, a spade, and a basket, I will walk in front of you showing/making the way for you."

**Lakshmana told Rāma**

आहारिष्यामि ते नित्यं मूलानि च फलानि च।

वन्यानि च तथान्यानि स्वाहार्हाणि तपस्विनाम्॥ (Ayo.31.26)

"Every day, I procure wild roots, fruits and other eatables for you. I will procure other products for your oblation into fire."

भवांस्तु सह वैदेह्या गिरिसानुषु रंस्यसे।

अहं सर्वं करिष्यामि जाग्रतः स्वपतश्च ते॥ (Ayo.K.31.27)

"You can play with Sita on the mountain tops and I shall do everything for you whether you are awake or in sleep."

Thus Lakshmana tried to plead Rāma and at last he lost balance of mind that Rāma was going away leaving him and hence with lot of emotion and with all *bhakti bhava*, he cried before Rāma."

These episodes reveal that Lakshmana had lot of bhakti towards Rāma. He was prepared to sacrifice his life for Rāma's sake.

रामस्त्वनेन वाक्येन सुप्रीतः प्रत्युवाच तम्।

ब्रजापृच्छस्व सौमित्रे सर्वमेव सुहृज्जनम्॥ (Ayo.K.31.28)

"Highly pleased at his words, Rāma asked Lakshmana to take leave of his mother and others near and dear to him."

These episodes show how much Bhratru *bhakti* Lakshmana had towards Rāma.

### Remarks/Observations

As the act of Dasaratha and Kaikeyi in sending Rāma to the forest is wicked one and Dasaratha was under the thumb of Kaikeyi and cannot think properly, Lakshmana tried to convince Rāma that a kshatriya should not be convinced by telling that whatever is happening is due to providence .but he should understand the wickedness of the couple namely Dasaratha and Kaikeyi.He stressed on the point that it is a concocted story. Had it

been Giving boons to Kaikeyi was there earlier, Dasaratha should not have been ordered for Installation preparations. He tried to make Rāma to understand the crookedness of Dasaratha and Kaikeyi.This shows devotion of Lakshmana towards Rāma. His aim was to convince Rāma to understand the wickedness of the couple and allow him to proceed further to make Rāma to be the king of Ayodhya.

Lakshmana convincingly told Rāma that he would protect Rāma and his kingdom with his strong muscle power like the coast line protects the Ocean and keeps it within bounds. His bow, weapons, sword and his body will be waste if he could not protect Rāma and his kingdom. His ultimate goal was to punish the opponents who were

wicked and he wanted to bring the entire globe under Rāma's control. This shows how much devotion he has towards Rāma. He wanted to dedicate his life for Rāma.

Lakshmana was ready to do anything and everything for the sake of Sri Rāma. He was prepared to kill his father to install Rāma on the throne. His soul was centered round Rāma. His devotion towards Rāma was beyond human imagination when Rāma was about to be sent to the forest for no fault of him. King Dasaratha yielded to the request made by Kaikeyi and he was not in a position to judge whether he was doing a right thing or wrong due to his old age. Lakshmana was prepared to support Rāma in keeping Rāma on the throne by even killing his father, knowing fully well that it is a sin. But at the same time, when Rāma did not like this act, Lakshmana, although he did not agree with Rāma's view, he kept silent, changed his mind for the sake of Rāma and was prepared to go with Rāma to the forest. He did not leave Rāma at any cost because he knows that he cannot survive without Rāma. This shows devotion of Lakshmana towards Rāma.

Obviously Lakshmana's heart is filled with full of devotion towards Rāma. You take the case of Rāvana and Vibhishana. There you don't find Vibhishana supporting Rāvana but Vibhishana was totally against Rāvana for his acts and came out of the camp of Rāvana and joined Rāma whereas Lakshmana is in tears and he is prepared to fight with anybody and is ready to sacrifice his life for the cause of Rāma's coronation.



#### 4.4 Sri Rāma's love or *vatsalya* towards Lakshmana.

##### Context

Lakshmana got angry on Kaikeyi for getting her two boons sanctioned by Dasaratha i.e. one boon to banish Rāma to the forest for fourteen years and the second one to coronate Bharata on the throne. He was angry with Dasaratha for his weakness towards a woman who could change the scenario overnight. He was very angry for the happenings of the events. He was sad for the innocent Rāma who was asked to leave Ayodhya and go to forest for fourteen years. He was so furious that for the sake of Rāma, he wanted to imprison Dasaratha or kill him and kill all those who support Dasaratha. He wanted to see that Rāma occupies the throne and he was ready to sacrifice his life for Rāma's sake. When lakshman heard about this, he was upset and terribly angry on Dasaratha. He thought that without any fault, Rāma is ordered by Dasaratha to go to forest. Lakshmana thought that Dasaratha has lost balance of mind and due to his weakness for Kaikeyi he took this decision. He also thought that Kaikeyi's request is not justified. Then he decided to accompany Rāma to the forest. He was in tears.

Rāma tried to cool down him by telling him that everything is decided by fate and there is no point in blaming any one for that matter and everything happens as per pre decided providence. He pacified Lakshmana. This shows *Bhratru prema* or *Vatsalya/love/अनुराग* of Sri Rāma.

**Rāma told Lakshmana**

अहं हि ते लक्ष्मण नित्यमेव जानामि भक्तिं च पराक्रमं च।

मम त्वभिप्रायमसंनिरीक्ष्य मात्रा सहाभ्यर्दसि॥ (Ayo.K.21.56)

"I know your devotion towards me. I know your strength and valour. But you thought of making me king by killing the king or by imprisoning him who brings me sorrow."

**Rāma told Lakshmana**

धर्मार्थकामाः खलु जीवलोके समीखतो धर्मफलदयेषु।

ये तत्र सर्वे स्युरसंशयं मे भार्येव वश्याभिमता सुपुत्रा॥ (Ayo.K.21.57)

"In the world of mortals, for achieving happiness, it is recommended that one should have

धर्म (Religious merit), अर्थ (Material gains), and काम (Worldly desires). To my mind all these things are conducive to religious merit. They are helpful in discharge of one's religious obligations such as hospitality to unexpected guests, yield sensuous enjoyment if agreeable and makes for prosperity in the other world by giving birth to a son."

**Rāma told Lakshmana**

यस्मिंतु सर्वे स्युरसंनिविष्टा धर्मो यतः स्यात् तदुपक्रमेत।

द्वेष्यो भवत्यर्थपरो हि लोके कामात्मता खल्वपि न प्रशस्ता॥ (Ay.O.K-21.58)

"One should take up that pursuit which takes you to religious merit. If he chooses material wealth, it does not take you to right path and ends up with hatred. Excessive addiction to sensuous enjoyment also leads to unrighteousness."

**Rāma told Lakshmana**

गुरुश्च राजा च पिता च वृद्धः क्रोधात् प्रहर्षादथवापि कामात्।

यद् व्यादिशेत् कार्यमवेक्ष्य धर्मं कस्तं न कुर्यादनृशंसवृत्तिः॥ (Ayo.K.21.59)

"I have a sacred obligation to fulfil the desire of my father, guru and king even if he commands me to do it either out of anger or delight or with lust."

**Rāma told Lakshmana**

न तेन शक्नोमि पितुः प्रतिज्ञामिमां न कर्तुं सकलां यथावत्।

स ह्यावयोस्तात गुरुर्नियोगे देव्याश्च भर्ता स गतिश्च धर्मः॥ (Ayo.K.21.60)

"I should implement my fathers' pledge in to as he is the asylum and means of happiness for the queen Kausalya."

**Rāma told Lakshmana**

न बुद्धिपूर्वं नाबुद्धं स्मरामीह कदाचन।

मातृणां वा पितुर्वाहं कृतमल्पं च विप्रियम्॥ (Ayo.K.22.8)

"I do not remember to have least offended my mothers or my father at any point of time either intentionally or unintentionally."

### **Rāma told Lakshmana**

सत्यः सत्याभिसंधश्च नित्यं सत्यपराक्रमः।

परलोकभयाद् भीतो निर्भयोऽस्तु पिता मम॥ (Ayo.K.22.9)

"Let my father who always follows truth and keeps up his promises made need not be afraid of the पर लोक for the promises made to Kaikeyi as I will implement them."

### **Rāma told Lakshmana**

तस्यापि हि भवेदस्मिन् कर्मण्यप्रतिसंहते।

सत्यं नेति मनस्तापस्तस्य तापस्तपेच्च माम्॥ (Ayo.K.22.10)

"So long my father suffers agony for not able to keep his promise made to Kaikeyi, I will have the same agony."

Thus Rāma passified Lakshmana in a pleasing way as he had lot of love towards him. Thus he tried to passify Lakshmana's anger.

### **Remarks/Observations**

Lakshmana felt that the act of Dasaratha and Kaikeyi in sending Rāma to the forest was wicked one and Dasaratha was under the thumb of Kaikeyi and cannot think properly, Lakshmana tried to convince Rāma that a kshatriya should not be convinced by telling that whatever was happening was due to providence. He was under the opinion that had it been Giving boons to Kaikeyi was there earlier, Dasaratha should not have been ordered for Installation preparations. He tried to make Rāma to understand the crookedness of Dasaratha and Kaikeyi. His aim was to convince Rāma to understand the wickedness of the couple and wants him .to be the king of Ayodhya.

Lakshmana convincingly told Rāma that he would protect Rāma and his kingdom with his strong muscle power like the coast line protects the Ocean and keeps it within bounds. His bow, weapons, sword and his body will be waste if he could not protect Rama and his kingdom. His ultimate goal was to punish the opponents who were wicked and bring the entire globe under Rāma's control. He wants to dedicate his life for Rāma.

Lakshmana impressed Rāma that he was ready to do anything and everything for the sake of Rāma. He was prepared to kill even his father to install Rāma on the throne.

Lakshmana told Rāma that a Kshatriya should not attribute everything that happens to Providence or destiny. He should fight and get whatever he wants. So also Rāma should take up his arms, fight and occupy the throne. Rāma pacified Lakshmana and impressed him upon carrying the task given by his father. Kausalya was in grief that Dasaratha wanted to send Rāma to the forest for 14 years and crown Bharatha instead of Rāma on account of fulfilling the desire of Kaikeyi. When lakshman heard about this, he was upset and terribly angry on Dasaratha. He thought that without any fault, Rāma was ordered by Dasaratha to go to forest. Lakshmana thought that Dasaratha had lost balance of mind and due to his weakness for Kaikeyi, he took this decision. He also thought that Kaikeyi's request is not justified. Then he decided to accompany Rāma to the forest. He was in tears. He told Rāma that he could repel the monarchs who oppose Rāma from becoming King. He told Rāma that his hands were not intended for his charm. His bow was not meant for an ornament to his body. They were intended to protect Rāma.

His hands, bow, arrows, sword were intended for crushing the enemy and protect Rāma but not for any other desire.

Lakshmana told Rāma that if Even Indra comes to fight, he would defeat him with the sharp edged sword which was like lightning. Consoling Kausalya in her grief over the impending exile of Rāma, prince Lakshmana opposed the idea of Sri Rāma's leaving for the forest and censuring Dasaratha, made up his mind to accompany his eldest brother Lakshmana told Kausalya that he did not like Rāma to go to the forest relinquishing the Royal fortune on account of listening to the words of a woman. He told her that no person in the world pointed out Rāma's fault even in his absence. Even among his friends or enemies, there were none who pointed out his fault. He felt that Rāma should not listen to father (an old man who is undergoing second childhood)? He told him to take the reins of the administration of the kingdom with his help before anyone knew why the king wanted to send Rāma to the exile. He told Rāma that he would make Ayodhya city without human beings with his sharp edged weapons for Rāma's sake. He also told that he would kill all those who support Bharata. He would kill the King without any hesitation if he shows enmity with Rāma. He said one has to resort to coercion, when Guru or father, who with pride, is not in a position to distinguish between good and bad. He felt that when Rāma has every right to possess the kingdom. He swore by his bow and truthfulness which he acquired that he had love and devotion towards Rāma. He also made an impression that when Rāma enters the fire or forest, one should think that Lakshmana also entered the same.

## Part V

### 5.1 Sundara Kanda

#### Context

In order to go to Sri Lanka, Hanuman climbed **महेन्द्र पर्वत्** south coast near Rāmeswaram and he leapt over Indian Ocean. Finally he reached Lanka after honouring **मैनाकपर्वत्**, encountering the devil called "Surasa" (mother of Nagas), conquering the devil "Simhika" by name successfully came out from her mouth as per her challenge. He descended on a mountain called **अरिष्ट पर्वत्** outside Lanka at night. When Lankini, a devil, who was guarding Lanka attacked him, he overpowered her and gave a blow with his left fist. When **लंकिणि** was conquered by Hanuman, she permitted Hanuman to go and see Lanka repeating Lord Brahma's words in a big way that the destruction of Lanka had begun. Hanuman slowly moved round the places in a short form .There he observed enemy's forces, their weapons, their strength and weaknesses etc.He searched most of the places in Lanka but could not find Sita.At last he went to Asoka grove and climbed a **सिम्सुपा** tree and covered himself behind its leafy boughs.

Then he caught sight of a woman who was surrounded by Rakshasās and guessed her to be Sita.Hanuman concluded her to be Sita on the following grounds:-

1. She was wearing the same ornaments as told by Rāma to him.
2. He did not find those ornaments dropped by her at Kishkinda.
3. The sidepiece of upper garment of yellow sari which she was wearing looked like gold and it was similar to that which she dropped at Kishkinda.

4. He found that the mind of that lady was set on Rāma and she was uttering the name of Rāma all the time.

In the morning, Rāvana surrounded by hundreds of celestial and Gandharva women came to see Sita and spoke to Sita by using coaxing words.

Placing a blade of grass in between herself and Rāvana in order to avoid direct contact with a man of evil intentions, to keep him in right path, Sita spoke high of Rāma and threatened him that Rāma would come and kill him. After Rāvana left that place after giving her 10 months' time for obeying him and becoming his wife or get killed to become food for him.

She started weeping. Hanuman wanted to console her. So he started telling the Story of Rāma and praised Rāma. Sita, after seeing him on the top of "Simsupa" tree, started talking to him to find out who he was and why he had come. Hanuman after describing all the marks on the person of Sri Rāma and Lakshmana narrated what all happened. He also narrated his own life-story from his birth onwards including his role as a minister of Sugriva and ending with his sight of Sita. He narrated the entire thing with devotional mind. (*Bhakti bhava*).

**He told Sita**

रामः कमलपत्राक्षः पूर्णचन्द्रनिभाननः।

रूपदाक्षिण्यसम्पन्नः प्रसूतो जनकात्मजे॥ (CantoXXXV-Sloka-8)

Hanuman told Sita that Rāma's eyes could be compared to a lotus petal and his countenance to a full moon.



तेजसाऽऽदित्यसंकाशः क्षमया पृथिवीसमः।

बृहस्पतिसमो बुद्ध्या यशसा वासवोपमः॥ (Canto-XXXV-Sloka-9)

He told sita

"Rāma shines like a Sun; He has the quality of forbearance like that of the earth. In intelligence he is equal to sage Bhruhaspati and he was renowned like God Indra in getting fame."

रक्षिता जीवलोकस्य स्वजनस्य च रक्षिता।

रक्षिता स्वस्य वृत्तस्य धर्मस्य च परंतपः॥ (Canto-XXXV-Sloka-10)

"He protects his own people and also other living beings. He has good character. He has good virtues. He punishes his enemies."

रामो भामिनि लोकस्य चातुर्वर्ण्यस्य रक्षिता।

मर्यादानां च लोकस्य कर्ता करयिता च सः॥ (Canto-XXXV-Sloka-11)

He protects all the four grades of the society. (Ie *Bramhanas, Kshatriyas, Vysyas and Sudras* are called चातुर् वर्णा). He has set a kind of moral behaviour for himself and expects the same from all the people.

अर्चिष्मानर्चितोऽत्यर्थं ब्रह्मचर्यव्रते स्थितः।

साधूनामुपकारज्ञः प्रचारज्ञश्च कर्मणाम्॥ (Canto-XXXV-Sloka-12)

"He is adored by all. He helps all good people. He has chastity. He preaches and follows right actions."

राजनीत्यां विनीतश्च ब्राह्मणानामुपासकः।

ज्ञानवाञ्छीलसम्पन्नो विनीतश्च परंतपः॥ (Canto-XXXV-Sloka-13)

"He is expert in politics and worships Brahmins. He is very wise person and richly endowed with pleasing manners."

यजुर्वेदविनीतश्च वेदविद्विः सुपूजितः।

धनुर्वेदे च वेदे च वेदाङ्गेषु च निष्ठितः॥ (Canto-XXXV-Sloka-14)

"He studied Yajur-Veda very well and is highly respected by those who studied Yajur- Veda. He has mastered archery. He read all Vedas and Vedangas."

#### **Remarks/Observations**

Sita did not believe Hanuman when she saw him on the tree top. She was scared as Rāvana had come in disguise to trouble her. Hanuman wanted to prove his bonafides. So he started describing Rāma and told the story of Rāma till she was separated from Rāma. Hanuman described Rāma's physical appearance to Sita to prove that he had seen Rāma physically. He wanted to give courage to Sita who was all alone in Lanka; waiting for Rama's arrival. Sita was pleased to hear about Rāma. She believed Hanuman and his words. She got courage after hearing Hanuman's words which were soothing to her.

From foregoing, it is evident that Sita did not believe Hanuman at first as her mind was upset with the demons' behaviour and she was under the mistaken impression that Rāvana came in disguise to trouble her further. From Hanuman side, he had to prove Sita that he was sent by Rāma as an emissary. Each of them had a problem. Sita had a problem of believing Hanuman and Hanuman had to convince Sita that he

was sent by Rāma. Hanuman described about Rāma with lot of devotion. (*bhakti bhava.*) Sita was thinking about Rāma only all the time. Both had devotion (*bhakti*) in their hearts for Rāma. Vālmiki filled these two characters i.e. Hanuman and Sita with lot of devotion *bhakti.*)

## 5.2 Sita's devotion towards Rāma. (Sita's पति भक्ती)

Rama tells Sita how a wife should have devotion towards her husband. (पतिव्रता धर्माः)

### Context

Sita wanted to accompany Rāma to the forest. But Rāma did not want Sita to accompany him to the forest as she was tender, delicate and cannot bear the difficulties that would come in the forest. He advised Sita to stay back in Ayodhya serving Dasaratha and his mothers Kausalya, Sumitra and Kaikeyi till he comes back. Then Sita politely said to Rama

किमदं भाषसे राम वाक्यं लघुतया ध्रुवम्।

त्वया यदपहास्यं मे श्रुत्वा नखरोत्तम॥ (Canto-XXVII-Sloka-2)

"Why do you belittle me and make me small by talking like this. you are ridiculing me by saying so."

वीराणां राजपुत्राणां शस्त्रास्त्रविदुषां नृप।

अनर्हमयशस्यं च न श्रोतव्यं त्वयेरितम्॥ (Canto-XXVII-Sloka-3)

"A valiant prince who is skilled in using powerful weapons, missiles does not utter these words. It is most disgraceful to hear such words."

आर्यपुत्र पिता माता भ्राता पुत्रस्तथा स्नुषा।

स्वानि पुण्यानि भुञ्जानाः स्वं स्वं भाग्यमुपासते॥ (Canto-XXVII-Sloka-4)

"As per the destiny, father, mother, brother, son, daughter-in-law, reap the benefit of their merits earned in their previous births."

भर्तुर्भाग्यं तु नार्येका प्राप्नोति पुरुषर्षभ।

अतश्चैवाहमादिष्टा वने वस्तव्यमित्यपि॥ (Canto-XXVII-Sloka-5)

"Only a wife shares the fortune of her husband. So I will come with you to the forest."

न पिता नात्मजी वाऽऽत्मा न माता न सखीजनः।

इह प्रेत्य च नारीणां पतिरेको गतिः सदा॥ (Canto-XXVII-Sloka-6)

"For a wife, only the husband is refuge for her always but not father, nor Son, nor brother, nor mother, nor friends."

यदि त्वं प्रस्थितो दुर्गं वनमद्यैव राघव।

अग्रतस्ते गमिष्यामि मृद्गन्ती कुशकण्टकान्॥ (Canto-XXVII-Sloka-7)

"If you start going to the forest, I shall walk ahead of you by removing the dried grass and thorns which trouble you."

ईर्ष्यां रोषं बहिष्कृत्य भुक्तशेषमिवोदकम्।

नय मां वीर विस्रब्धः पापं मयि न विद्यते॥ (Canto-XXVII-Sloka-8)

"Shedding ego and envy, I shall eat/drink whatever is leftover by you and no sin will come to you if you take me with you."

प्रासादाग्रे विमानैर्वा वैहायसगतेन वा।

सर्वावस्थागता भर्तुः पादच्छाया विशिष्यते॥ (Canto-XXVII-Sloka-9)

"Always Wife should prefer the feet of her husband for her protection than the roof of a palace or an aerial car or Heaven."

अनुशिष्टास्मि मात्रा च पित्रा च विविधाश्रयम्।

नास्मि सम्प्रति वक्तव्या वर्तितव्यं यथा मया॥ (Canto-XXVII-Sloka-10)

"I have been taught by my mother and father how I should conduct myself with you. Now I need not be taught how I should conduct myself."

अहं दुर्गं गमिष्यामि वनं पुरुषवर्जितम्।

नानामृगगणाकीर्णं शार्दूलगणसेवितम्॥ (Canto-XXVII-Sloka-11)

"Without the help of any male servant, I will proceed with you to the forest, which is full of wild animals/ beasts and tigers."

सुखं वने निवत्स्यामि यथैव भवने पितुः।

अचिन्तयन्ती त्रींल्लोकांश्चिन्तयन्ती पतिव्रतम्॥ (Canto-xxvii-Sloka-12)

"I will live happily in the forest thinking about my husband all the time by treating the forest as my paternal home."

शुश्रूषमाणा ते नित्यं नियता ब्रह्मचारिणी।

सह रंस्ये त्वया वीर वनेषु मधुगन्धिषु॥ Canto-XXVII-Sloka-13)

"I shall serve you every day with restraint and sport with you in the forest with fragrance and honey."

त्वं हि कर्तुं वने शक्तो राम सम्परिपालनम्।

अन्यस्यापि जनस्येह किं पुनर्मम मानद॥ (Canto-XXVII-Sloka-14)

"When you are ruling and capable of taking care of ordinary people in the forest, then being your wife, I need not tell how you would take care of me."

साहं त्वया गमिष्यामि वनमद्य न संशयः।

नाहं शक्या महाभाग निवर्तयितुमुद्यता॥ (Canto-XXVII-Sloka-15)

"I am coming with you to the forest. There is no doubt about it. I do not cause you unhappiness at any point of time. I shall live with you there."

फलमूलाशना नित्यं भविष्यामि न संशयः।

न ते दुःखं करिष्यामि निवसन्ति त्वया सदा॥ (Canto-XXVII-Sloka-16)

"I shall live on fruits only and I will never make you unhappy."

अग्रतस्ते गमिष्यामि भोक्ष्ये भुक्तवति त्वयि।

इच्छामि परतः शैलान् पल्वलानि सरांसि च॥ (Canto-XXVII-Sloka-17)

"I shall walk in front of you and take food after you finish taking food. I would like to see mountains, lakes and ponds."

द्रष्टुं सर्वत्र निर्भिता त्वया नाथेन धीमता।

हंसकारण्डवाकीर्णाः पद्मिनीः साधुपुष्पिताः॥ (Canto-XXVII-Sloka-18)

"I wish to see lotus ponds, swans and water-birds along with you.

इच्छेयं सुखिनी द्रष्टुं त्वया वीरेण संगता।

अभिषेकं करिष्यामि तासु नित्यमनुव्रता॥ (Canto-XXVII-Sloka-19)

"I wish to do *abhishekam* together with you in your daily अनुष्ठान and *pujas*.

सह त्वया विशालाक्ष रंस्ये परमनन्दिनी।

एवं वर्षसहस्राणि शतं वापि त्वया सह॥ (Canto-XXVII-Sloka-20)

"I will happily enjoy together with you thousands of years or hundred thousands of years".

स्वर्गेऽपि च विना वासो भविता यदि राघव।

त्वया विना नरव्याघ्र नाहं तदपि रोचये॥ (Canto-XXVII-Sloka-21)

"I do not enjoy Heaven also without you. I do not like anything without you."

अहं गमिष्यामि वनं सुदुर्गमं मृगायुतं वानरवारणैश्च।

वने निवत्स्यामि यथा पितुर्गृहे तवैव पादावुपगृह्य सम्मता॥ (Canto-XXVII-Sloka-22)

"I shall go to the dense forest which is difficult to penetrate and where lot of monkeys', elephants and other animals are found."

अनन्यभावामनुरक्तचेतसं त्वया वियुक्तां मरणाय निश्चिताम्।

नयस्व मां साधु कुरुष्व याचनां नातो मया ते गुरुता भविष्यति॥ (Canto-XXVII-Sloka-23)

"Please consider my request and take me along with you to the forest. Or else, I will die. I will not be a burden to you."

Further Sita told Sri Rama

पतिहीना तु या नारी न सा शक्यति जीवितुम्।

काममेवंविधं राम त्वया मम निदर्शितम्॥ (Canto-XXIX-Sloka7)

"A wife separated from her husband cannot survive. This will be proved in your absence."

अथापि च महाप्राज्ञ ब्राह्मणानां मया श्रुतम्।

पुरा पितृगृहे सत्यं वस्तव्यं किल मे वने॥ (Canto-XXIX-Sloka-8)

"When I was at my father's place, I heard from Brahmin pundits that I would live in the forest."

लक्षणिभ्यो द्विजातिभ्यः श्रुत्वाहं वचनं गृहे।

वनवासकृतोत्साहा नित्यमेव महाबल॥ (CantoXXIX-Sloka-9)

"After listening to the Brahmins there, I was longing to go to the forest since then."

आदेशो वनवासस्य प्राप्तव्यः स मया किल।

सा त्वया सह भर्त्राहं यास्यामि॥ (Canto-XXIX-Sloka-10)

"As per their prediction, I will come with you to the forest."

कृतदेशा भविष्यामि गमिष्यामि त्वया सह।

कालश्चायं समुत्पन्नः सत्यावान् भवतु द्विजः॥ (Canto-XXIX-Sloka-11)



"As that predicted time has come, I shall come with you to the forest. Please permit me to come along with you."

वनवासे हि जानामि दुःखानि बहुधा किल।

प्राप्यन्ते नियतं वीर पुरुषैरकृतात्मभिः॥ (Canto-XXIX-Sloka12)

"I know that there are lot of sufferings and unhappiness in the forest. But they are experienced only by people who have not controlled their mind."

कन्यया च पितुर्गृहे वनवासः श्रुतो मया।

भिक्षिण्याः शमवृत्ताया मम मातुरिहाग्रतः॥ (Canto-XXIX-Sloka-13)

"When I was not married and staying in my father's house" heard prophesy from hermits in my mother's presence that I would go and live in the forest."

प्रसादितश्च वै पूर्वं त्वं मे बहुतिथं प्रभो।

गमनं वनवासस्य काङ्क्षितं हि सह त्वया॥ (Canto-XXIX-Sloka14)

"Oh! Lord! Previously on number of occasions, you wanted to take me to the forest and stay there for some days."

कृतक्षणाहं भद्रं ते गमनं प्रति राघव।

वनवासस्य शूरस्य मम चर्या हि रोचते॥ (Canto-XXIX-Sloka15)

"I am happy about my coming to the forest with you oh! Heroic prince. May all go well with you. I am delighted in my act of coming with you."

शुद्धात्मन् प्रेमभावाद्धि भविष्यामि विकल्मषा।

भर्तारमनुगच्छन्ती भर्ता हि परदैवतम्॥ (Canto-XXIX-Sloka16)

"When I am going to the forest with my husband, who is supreme deity for me, there will not be any guilt."

प्रेत्यभावे हि कल्याणः संगमो मे सदा त्वया।

श्रुतिर्हि श्रूयते पुण्या ब्राह्मणानां यशस्विनाम्॥ (Canto-xxix-Sloka-17)

इह लोके च पितृभियां स्त्री यस्य महाबल।

अद्विर्दत्ता स्वधर्मेण प्रेत्यभावेऽपि तस्य सा॥ (Cantoxix-Sloka-18)

"It is said by holy Brahmins that when a wife remains united with her husband continuously, it is a source of blessedness and she will continue to be his wife in the other world also according to the moral code binding on them."

एवस्मात् स्वकां नारीं सुवृत्तां हि पतिव्रताम्।

नाभिरोचयसे नेतुं त्वं मां केनेह हेतुना॥ (Canto-XXIX-Sloka-19)

"If that be the case, why don't you take me along with you since I am your wife?"

भक्तां पतिव्रतां दीनां मां समां सुखदुःखयोः।

नेतुमर्हसि काकुत्स्थ समानसुखदुःखिनीम्॥ (Canto-XXIX-Sloka-20)

"I am devoted and faithful to you pleasure and pain are equal to me, so you take me to the forest. I will share your joy and sorrow."

यदि मां दुःखितामेवं वनं नेतुं न चेच्छसि।

विषमग्निं जलं वाहमास्थास्ये मृत्युकारणात्॥ (Canto-XXIX-Sloka-21)

"If you do not take me with you, I will take poison or enter into fire, or drown myself in water and die."

एवं बहुविधं तं सा याचते गमनं प्रति।

नानुमेने महाबाहुस्तां नेतुं विजनं वनम्॥ (Canto-XXIX-Sloka-22)

Like this, Sita tried all possible ways to convince Rāma to take her along with him to the forest.

एवमुक्ता तु सा चिन्तां मैथिली समुपागता।

स्नापयन्तीव गामुष्णैरश्रुभिर्नयनच्युतैः॥ (Canto-XXIX-Sloka-23)

Sita told Rāma all the above things and wept in the presence of Rāma.

**Sita told Sri Rama**

शाद्वलेषु यदा शिश्ये वनान्तर्वनगोचरा।

कुथास्तरणयेक्तेषु किं स्यात् सुखतरं ततः॥ (Canto-XXX-Sloka-14)

"In the forest, I will lie down with you on the turf. Will the carpets at the palace will be more comfortable than that? I don't think."

पत्रं मूलं फलं यत्तु अल्पं वा यदि वा बहु।

दासस्ये स्वयमाहृत्य तन्मेऽमृतरसोपमम्॥ (Canto-XXX-Sloka-15)

"Anything you give me i.e. Either leaves, or roots, or fruits in small or large quantities will taste like nectar to me."

न मातुर्न पितुस्तत्र स्मरिष्यामि न वेश्मनः।

आर्तवान्युपभुञ्जाना पुष्पाणि च फलानि च॥ (Canto-XXX-Sloka-16)

"Enjoying the flowers and fruits given to me by you, I will forget my mother and father."

न च तत्र ततः किञ्चिद् द्रष्टुमर्हसि विप्रियम्।

मत्कृते न च ते शोको न भविष्यामि दुर्भरा॥ (Canto-XXX-Sloka-17)

"You do not see any bad and un-welcome things on account of my coming to the forest with you. You will not be sad on account of my actions. I do not face any difficulties."

यस्त्वया सह स स्वर्गो निरयो यस्त्वया विना।

इति जानन् परां प्रीतिं गच्छ राम मया सह॥ (Canto-XXX-Sloka-18)

"If I come with you, everything will be Heaven for me. Without you, everything will be a Hell for me."

अथ मामेवमव्यग्रां वनं नैव नयिष्यसे।

विषमद्यैव पास्यामि मा वशं द्विषतां गमम्॥ (Canto-XXX-Sloka-19)

"If you do not take me with you, I will definitely take poison and die but I will not surrender to the enemies. (Bharatha and others)

पश्चादपि हि दुःखेन मम नैवास्ति जीवितम्।

उञ्जितायास्त्वया नाथ तदैव मरणं वरम्॥ (Canto-XXX-Sloka-20)

"If you do not take me with you, I will not live on account of separation from you.so better I die in your presence and that will be a boon for me."

इमं हि सहितुं शोकं मुहूर्तमनि नोतस्हे।

किं पुनदर्श वर्षाणि त्रीणि चैकं च दुःखिता॥ (Canto-XXX-Sloka-21)

"If I cannot bear the separation even for a minute, how can I live for 14 years without you?"

इति सा शोकसंतप्ता विलप्य करुणं बहु।

चक्रोश पतिमायस्ता भृशमालिङ्गय सस्वरम्॥ (Canto-XXX-Sloka-22)

Sita could not control the grief that was increasing and with a pitiable condition, cried loudly by embracing Rāma.

सा विद्धा बहुभिर्वाक्यैर्दिग्धैरिव गजाङ्गना।

चिरसंनियतं बाष्पं मुमोचाग्निमिवारणिः॥ (Canto-XXX-Sloka-23)

Like a female elephant tortured with a poisoned shaft, she shed tears which she restrained all the time like a fire that catches small piece of wood.

तस्याः स्फटिकसंकाशं वारि संतापसम्भवम्।

नेत्राभ्यां परिसुस्त्राव प'जाभ्यामिवोदकम्॥ (Canto-XXX-Sloka-24)

Tear drops looking like white crystal dropped from her eyes which were looking like a pair of Lotuses.

तत् सितामलचन्दभं मुखमायतलोचनम्।

पर्यशुष्यत बाष्पेण जलोद्धतमिवाम्बुजम्॥ (Canto-XXX-Sloka-25)

With tear drops trickling down on the face, Sita's face looked like an eclipsed moon. It was also like a withered lotus taken out from water.

She expressed her inner feelings to Rāma that she cannot live separately without him.

These episodes tell us how much devotion Sita had towards Rāma.

#### **Remarks/Observations**

Sita knows all sastras and she knows all the duties to be done towards her husband. She told Rama that it was a prevailing practise that a wife takes refuge in her husband only and shares the fortune of her husband .She also told that a wife would not take refuge in her father or mother or brother and sister or daughter-in-law.

She tried many ways to convince Rāma.she told Rāma that she would walk ahead of Rāma crushing (under her soul) blades of (sacred grass) Kusa grass and thorns that lie on the way. She told Rāma that she did not commit any sin. She also told that Protection under the feet of one's husband under all circumstances is preferable for a woman to a residence at the top of a palace/ or in aerial cars/or in Heaven. Thus she pleaded with Rāma in all possible ways to take her along with him. She also told Rāma that she was taught by her parents how she should conduct herself in relation to her husband.

This is real love of Sita and she confirmed Rāma that she cannot survive without him. Sita expressed to Rāma that she would not experience any type of sorrow if she stays with him for thousands of years. She will not prefer even Heaven to stay without Rāma. This shows how deeply she loved Rāma and how much bhakti bhava she had towards Rāma. She is prepared to sacrifice everything for the sake of Rāma. Finally she told Rāma that she would end up with her life if Rāma does not take her along with him. Thus she became exemplary model for all the women- folk in the world.

## Part VI

6.1 रामचरित मानस The word "*Mānasa*" denotes the mind and Lord Siva gave this story title of "रामचरित मानस" firstly because it contains life of Rāma and secondly because he treasured it in his mind before communicating it to Pārvatī.

तुलसीदास भक्ति भाव towards Rāma

### Context

In introducing Rāma carita Mānas, Tulsidas after doing मंगलाचरण, with all devotion praised Rāma and wrote about *bhakti* one should have towards Rāma. He also described what sort of people pray Rāma and what is the result of praying Rāma etc. He also indicated the name of the mantra which should be chanted to get मुक्ति or liberation in this "Kali age". He also wrote what it contains.

Tulsidas started the Bāla Kānda with the prayers invoking Goddess Saraswati, Lord Siva, Goddess Parvati, Lord Ganesha, Lord Vishnu known by the name Rāma as under

वर्णानामर्थसंघानां रसानां छन्दसामपि।

मङ्गलानां च कर्त्तारौ वन्दे वाणीविनायकौ॥ (1)

"I pray Vāni (The goddess of speech) and Lord Ganesha who are the originators of sound/Alphabets and who bless all living beings."

भवानीशरौ वन्दे श्रद्धाविश्वासरूपिणौ।

याभ्यां विना न पश्यन्ति सिद्धाः स्वान्तःस्थमीश्वरम्॥ (2)



"I pray Goddess Bhavani and Shankara whom Siddhās pray with reverence and faith and whom they have in their heart."

वन्दे बोधमयं नित्यं गुरुं शररूपिणम्।

यमाश्रितो हि वक्रोऽपि चन्द्रः सर्वत्र वन्द्यते॥ (3)

"I prostrate eternal Guru Shankara, who is full of wisdom and on whose head a crescent moon rests and which is adored by one and all, although its shape is curvy."

सीतारामगुणग्रामपुण्यारण्यविहारिणौ।

वन्दे विशुद्धविज्ञानौ कवीश्वरकपीश्वरौ॥ (4)

"I salute the sage Vālmiki and Hanumān whose minds are always centred round Sita and Rāma singing their glories."

उद्धवस्थितिसंहारकारिणीं क्लेशहारिणीम्।

सर्वश्रेयस्करिणीं सीतां नतोऽहं रामवल्लभाम्॥ (5)

"I pray Sita, who is beloved of Rāma and who is responsible for the birth, sustenance and death of all beings and who removes all sorts of afflictions with blessings."

यन्मायावशवर्ति विश्वमखिलं ब्रह्मादिदेवासुरा

यत्सत्त्वादमृषैव भाति सकलं रज्जौ यथाहेर्भ्रमः।

यत्पादप्लवमेकमेव हि भवाम्भोधेस्तितीर्षावतां

वन्देऽहं तमशेकारणपरं रामाख्यामीशं हरिम्॥ (6)

"I pray Rāma, who is equivalent to Lord Hari, whose **माया** is spread and covered all over the world including Lord Bramha and downwards all the Gods and demons .That Rāma alone make us to cross the mundane existence."

Through *Mangalacharan*, Tulsidas has emphasised that Rāma alone can help us in attaining **मुक्ति**. Further he said that by praying Rāma, a cripple person can ascend an inaccessible mountain and a dumb person can talk.

Tulsidas compared Rāma nāma with the holy Ganges which wipes away the impurities of the **कलियुग** and also sin committed by the people. Such a powerful word is Rāma nāma.

Tulsidas has stated that the word Rāma contains four letters-"Ra"- representing the fire-God, "ā"-representing the Sun-god, "ma"-representing Moongod. It is the same as Bramha, Vishnu, and Maheswara. Its glory is known to Lord Ganesha. The oldest poet Valmiki by uttering the word of Rāma in the reverse order, attained purity .

Tulsidas assured readers that by chanting the name of Rāma,one can overcome the calamities and can be happy. It is said by Tulsidas that "The Purana", The Vedas, as well as saints quote that Rāma nāma is the reward of all virtuous acts. In the first age, ie in Krita yuga, it is contemplation, in the second age, ie in Treta Yuga, it is Sacrifice, In the third Age, ie in Dwāpara Yuga, it is through worship, and in the fourth Age, ie in the Kali Yuga, it is the Name alone is the wish-yielding tree as the mind of human beings wallows like fish and they are corrupt and full of impurities. Tulsidas has stated that in KaliYuga, only Rāma nama is the only resort to achieve liberation or *Mukti*.

He gave examples of Rāma *bhakti* and how it helps an individual to get *mukti*.

राम भक्ति जहँ सुरसरि धारा।

सरसइ ब्रह्म बिचार प्रचारा॥ (B.K-Doha-1.4)

The *bhakti* towards Rāma is like holy Ganges that flows and that *bhakti* is like proceeding of an enquiry into the nature of *Bramhan*.

बिनु सतसंग बिबेक न होई।

राम कृपा बिनु सुलभ न सोई॥

सतसंग मुद मंगल मूला।

सोइ फल सिधि सब साधन फूला॥ (B.K-Doha-2.4)

Without the association of good people/saints, nobody can get wisdom. Without the Grace of Rāma this is not possible.

एहि महँ रघुपति नाम उदारा।

अति पावन पुरान श्रुति सारा॥

Rāmcarita Mānas contains gracious name of the Lord of Raghus, which is very holy and the essence of the *Purānā* and Veda.

मंगल भवन अमंगल हारी।

उमा सहित जेहि जपत पुरारी॥ (B.K-Doha-9.1)

It is the home of blessings and removal of evils. The name of Rāma is uttered always by Siva along with Parvati.

महामंत्र जोइ जपत महेसू।

कासीं मुक्ति हेतु उपदेसू॥

महिमा जासु जान गनराऊ।

प्रथम पूजिअत नाम प्रभाऊ॥ ( B.K Doha-18.2)

It is the great mantra which is chanted by Siva.Siva, who is the main deity in Kāsi, whispers into the right ear of the creatures the name of Rāma (Rāma mantra) to give them "*mukti*."

जान आदिकबि नाम प्रतापू।

भयउ सुद्ध करि उलटा जापू॥

सहस नाम सम सुनि सिव बानी।

जपि जेई पिय संग भवानी॥ ( B.K Doha-18-3)

The oldest poet Vālmiki knows the power of the name of Rāma. By chanting the name of Rāma in reverse order, he purified himself.

नाम प्रभाउ जान सिव नीको।

कालकूट फलु दीन्ह अमी को॥ (B.K-Doha-18.4)

Siva knows fully Rāma nāme power which made deadly poison swallowed by him into nector

जपहिं नामु जन आरत भारी।

मिटहिं कुसंकट होहिं सुखारी॥

राम भगत जग चारि प्रकारा।

सुकृती चारिड अनघ उदारा॥ (B.K-Doha-21-Chou-3)

Those devotees who are in distress when they chant Rāma nāme, even worst type of their problems will go away and they get peace and happiness.

In this world there are four kinds of devotees of Rāma.-VIZ-1) आर्था (The afflicted), 2) जिज्ञासू (The seeker of truth), 3) अर्थार्थी (The seeker of worldly riches), 4) ज्ञानी (The enlightened).All the four of them are virtuous, sinless and noble. The glory of the name is supreme in all the four Yuga and all the four Vedas, particularly in the Kali age, in which there is no other means of salvation

नामु लेत भवसिंधु सुखार्हीं।

करहु बिचारु सुजन मन माहीं॥ (B.K-Doha-24-Chou-2)

Let the wise people remember that by chanting the name of Rāma, one can cross the Ocean of mundane existence.

नामु राम को कल्पतरु कलि कल्याण निवासु।

जो सुमिरत भयो भाँग तें तुलसी तुलसीदासु॥ ( B.K-Doha-26)

In this "Kali" age, the name of Rāma which is a "कल्पतरु" home of beatitude. Tulsidas by remembering this name, was transformed from an intoxicating plant into a holy " तुलसी" plant.

चहुँ जुग तीनि काल तिहुँ लोका।

भए नाम जपि जीव बिसोका॥

बेद पुरान संत मत एहू।

सकल सुकृत फल राम सनेहू॥ (B.K-Doha-26-Chou-1)

In all the four Yuga, in the past, present and future, in all the spheres Viz-Heaven, Earth and subterranean region all the creatures have been rid of grief by chanting the name of Rāma. It is said by The Vedas, Purānā and the saints that Rāma nāma is the reward of all virtuous acts.

ध्यानु प्रथम जुग मखबिधि दूजें।

द्वापर परितोषत प्रभु पूजें॥

कलि केवल मल मूल मलीना।

पाप पयोनिधि जन मन मीना॥ (B.K.Doha-26-Chou-2)

नाम कामतरु काल कराला।

सुमिरत समन सकल जग जाला॥

राम नाम कलि अभिमत दाता।

हित परलोक लोक पितु माता॥ (B.K.Doha-26-Chou-3)

In Krita age, it is contemplation. In Treta age, Sacrifice, in Dwapara age, Worship and in Kali Age, Rāma Nama alone brings liberation or Mukti. It is one's father and mother in this world.

राम नाम कर अमित प्रभावा।

संत पुरान उपनिषद् गावा॥ (B.K-Doha-45-Chou-1)

The potency of रामनाम is unlimited. The saints as well as the Purāna and the उपनिषद् too declare the same thing.

छंद सोरठा सुंदर दोहा।

सोइ पराग मकरंद सुबासा॥ (B.K-Doha-36-Chou-3)

सुकृत पुंज मंजुल अलि माला।

ग्यान बिराग बिचार मराला॥ (B.K-36-Chou-3)

धुनि अवरैब कबित गुन जाती।

मीन मनोहर ते बहुभाँती॥ (B.K-36-Chou-4)

अरथ धरम कामादिक चारी।

कहब ग्यान बिग्यान बिचारी॥

नव रस जप तप जोग बिरागा।

ते सब जलचर चारु तड़ागा। (B.K-36-Chou-5)

Rāmcārīta Mānas consists of all the नव रस. It is like a lake full of lovely fishes of various kinds. The four ends of human beings Viz-Worldly riches, religious merits, enjoyment and liberation the reasoned exposition of ज्ञान (Knowledge of God in His absolute formless aspect) and विज्ञान (Knowledge of qualified Divinity both with आकारा and निराकारा. It has Nine sentiments of poetry Viz-1. शृंगारा 2. हास्य 3. करुण 4. वीर 5. रौद्र 6. भयानक 7. भीभत्स 8. शांत 9. अद्भुत. It also has जप, योग and detachment from worldly things.

## 6.2 Dasaratha's *bhakti* towards Viswamitra

मुनि आगमन सुना जब राजा।

मिलन गयउ लै बिप्र समाजा।।

करि दंडवत मुनिहि सनमानी।

निज आसन बैठारेन्हि आनी।। (B.K-Doha-206-Chou-1)

चरन पखारि कीन्हि अति पूजा।

मो सम आजु धन्य नहिं दूजा।।

बिबिध भाँति भोजन करवावा।

मुनिबर हृदयँ हरष अति पावा।। (B.K-Doha-206-Chou-2)

पुनि चरननि मेले सुत चारी। (B.K-Doha-206-Chou-3)

When the king came to know about Sage Viswāmitrā's visit to his place, he immediately went with Brahmins to receive him and prostrated before the sage and reverently brought him and seated him on his throne. He washed Viswāmitrā's feet and did पाद पूज. The sage was very much pleased. Then Dasaratha placed all his four sons at the feet of *maharshi*.

Then the king addressed Viswamitra

केहि कारन आगमन तुम्हारा।

कहुहु सो करत न लावउँ बारा।। (B.K-Doha-206-Chou-4)



The king felt very happy for Viswāmitrā's coming. He told the sage that he never showed such a grace to Dasaratha before .He asked the sage why he came to his court. He also told the sage that he would carry out any order given by Viswamitra.

**Viswāmitra told the king Dasaratha**

देह भूप मन हरिषत तजहु मोह अग्यान।

धर्म सुजस प्रभु तुम्ह कौं इन्ह कहँ अति कल्यान॥ (Doha-207)

"You happily handover them to me. Give up your infatuation and ignorance. You will earn religious merit. Your sons will be highly blessed."

सुनि राजा अति अप्रिय बानी।

हृदय कंप मुख दुति कुमुलानी॥

चौथेपन पायउँ सुत चारी।

बिप्र बचन नहिं कहेहु बिचारी॥ (Doha-207-Chou-1)

Hearing this, King Dasaratha became sad and quivered. He told Viswāmitra:-

"In the old age ie at the age of forty years, I am blessed with four sons. You have not considered this."

**He also told Viswāmitra**

मागहु भूमि धेनु धन कोसा।

सर्बस देउँ आजु सहरोसा।

देह प्रान तें प्रिय कछु नहीं।

सोउ मुनि देउँ निमिष एक माहीं॥ (Doha-207-Chou-2)

"You ask me land, Cattle, Goods and treasure or any other thing. I will gladly give. Nothing is dearer to one than his body. Even I am ready to give my life also."

सब सुत प्रिय मोहि प्रान कि नाई।

राम देत नहिं बनइ गोसाईं॥

कहँ निसिचर अति घोर कठोरा।

कहँ सुंदर सुत परम किसोरा॥ (Doha-207-Chou-3)

"All my sons are dearer to me like my life. But I cannot give Rāma under any circumstances. My beautiful and young sons are no match for the strong and relentless demons. This shows Dashratha's love towards his sons."

सुनि नृप गिरा प्रेम रस सानी।

हृदयं हरष माना मुनि ग्यानी॥

तब बसिष्ठ बहुबिधि समुझावा।

नृप संदेह नास कहँ पावा॥ (Doha-207-Chou-4)

The wise Viswāmitra felt rejoiced to hear the king's reply that Dasaratha loved his sons as they were born to him at his old age, and especially he loved Rāma so much that he could not part with him even for a minute. The sage Vasista clarified Dasaratha, his doubts and convinced him finally to send Rāma and Lakshmana along with Viswāmitra.

After calling his two sons, Dasaratha told Viswāmitra

अति आदर दोउ तनय बोलाए।

हृदयँ लाइ बहु भाँति सिखाए॥

मेरे प्रान नाथ सुत दोऊ।

तुम्ह मुनि पिता आन नहिँ कोऊ॥ (Doha-207-Chou-5)

"My two sons are very dear to me like my life. Here after you will be father for them as there is nobody to look after them."

#### Remarks/Observations

#### Tulsidas Bhakti towards Rāma

Tulsidas is introducing *bhakti* cult in this kānda. He compared *bhakti* to *holy Ganges* which is pure and all sins will be removed when you take a dip in it. He mentioned the importance of सतसंग. Without सतसंग one cannot have get wisdom. When you develop wisdom you can distinguish between good and bad distinctly. There by you develop *bhakti* and through *bhakti*, you achieve *mukti*. This is possible only with Rāmā's grace. Tulsidas while mentioning the power of Rāma, he quoted Valmiki who by chanting the name of Rāma in reverse direction got purified. Although he was told by Nārada to chant Rāma nāma, he did it in the reverse order as he was not educated. It is said by Tulsidas that Rāma nāma is the essence of veda and purāna and Lord Siva always chants the name of Rāma along with His wife. He always gives this mantra to the dying person in his right ear in Kāsi (Now Benāres) so that the dying person gets *Mukti*. Siva knows the power of Rāma mantra which turned the deadly poison swallowed by Him into a nectar. Tulsidas assured people that by chanting

Rāmanāma, their problems will be solved and they get peace and happiness. He also has the opinion that by chanting Rāma nāma all people can cross the ocean of their mundane existence. Tulsi das stated that in Krita yug, it is contemplation that gets *mukti* to any individual. It is sacrifice that gives *mukti* in treta yug. It is worship that gets you *mukti* in Dwapara Yug. It is नाम alone that gets you *mukti*. *In this Kali age, the name of Rāma which is a "कल्प तरु"*. By remembering this name Tulsidas was transformed from an intoxicating plant into a holy तुलसी plant. He says that Rāma Nāma is the reward of all virtuous acts. He compared Rāmanāma to one's own father and mother. He is of the opinion that Rāma nāma's potency is unlimited. Rāmcarita Mānas consists of all the नव रस. It is like a lake full of lovely fishes of various kinds. The four ends of human beings Viz-Worldly riches, religious merits, enjoyment and liberation the reasoned exposition of ज्ञान (Knowledge of God in His absolute formless aspect)and विज्ञान (Knowledge of qualified Divinity both with आकारा and निराकारा.It has Nine sentiments of poetry Viz-1 शृंगारा 2. हास्य 3. करुण 4. वीर 5. रौद्र 6. भयानक 7. भीमत्स 8. शांत 9. अद्भूत.It also has जप,योग and detachment from worldly things.

These things show how much *bhakti* Tulsidas has towards Rāma.

### 6.3 Dasaratha's *bhakti* towards Viswamitra

When the king came to know about Sage Viswāmitrā's visit to his place, he immediately went with Brahmins to receive him and prostrated before the sage and reverently brought him and seated him on his throne. He washed Viswāmitrā's feet and did पाद पूज. The sage was very much pleased. Then Dasaratha placed all his four sons at the feet of maharishi.

The king felt very happy for Viswāmitrā's coming. He told the sage that he never showed such a grace to Dasaratha before .He asked the sage why he came to his court. He also told the sage that he would carry out any order given by Viswāmitra. Such a reverence he had towards Viswāmitra.

## Part VII

### AyodhyaKanda (=AYO.K)

#### 7.1 Guru (Swāmy) *Bhakti* of Rāma

##### Context

One day King Dasaratha casually took a mirror in his hand and looked at his face and set his crown straight. While doing so, he found his hair lying behind his ears turned grey. He realised the fact that he has become old. He had in his mind to make Rāma his successor. He communicated this idea to his Guru Vasista. He said those who place on their feet the dust from the Guru's feet acquire mastery and fortune.

The King Dasaratha told Vasista

सबहि रामु प्रिय जेहि बिधि मोही।

प्रभु असीस जनु तनु धरि सोही॥

बिप्र सहित परिवार गोसाईं।

करहिं छोहु सब रौरिहि नाईं॥ (AYO.K-Doha-2-Chou-2)

"All people love Rāma and he has your blessings as well as of all the brahmins."

जे गुर चरन रेनु सिर धरहीं।

ते जनु सकल बिभव बस करहीं॥

मोहि सम यहु अनुभयउ न दूजें।

सबु पायउँ रज पावनि पूजें॥ (AYO.K-Doha-2-Chou-3)

"Those who place the dust of the feet of a guru on their head acquire mastery and fortune. Dasaratha said he acquired that with Vasista's blessings. He wanted him to

bless Rāma also like that Sage vasista approved the king's request to instal Rāma as regent and he blessed Rāma also."

Sage Vasista was sent to Rāma's palace by Dasaratha to tender opportune advice. When Sri Rāma came to know about his arrival. He went near the door and bowed his head at his feet. Reverently washed his hands and feet and paid him honour by worshipping him in the sixteen prescribed modes. Rama spoke with His Lotus palms joined in prayer:

सेवक सदन स्वामि आगमनू।

मंगल मूल अमंगल दमनू॥

तदपि उचित जनु बोलि सप्रीती।

पठइअ काज नाथ असि नीती॥ (AY.O Choupai-3 under Doha-8)

Rāma told the Royal Sage Vasista

"A Guru's visit to his disciple's house is the root of all the blessings and removal of all evils. You should have summoned me to come to your place. That would have been the right course.

प्रभुता तजि प्रभु कीन्ह सनेहू।

भयउ पुनीत आजु यहु गेहू।

आयसु होइ सो करौ गोसाईं।

सेवकु लहइ स्वामि सेवकाईं॥ (Choupai-4 under Doha-8)

Rāma told Vasista

"I am prepared to do whatever you say. A servant will always be benefitted by doing what the master says." This shows how much *Guru Bhakti* Rāma had towards the Royal sage Vasista.

### **Remarks/Observations**

Rāma has immense guru bhakti. When Vasista was sent by Dasaratha to inform Rāma about the coronation, before Vasista could enter the gate, Rāma after coming to know about his arrival, went to the main door step invited him, did "*pādapuja*." He told Vasista that instead of Vasista coming to Rāma's residence, he could have ordered Rāma to come. Although he was a prince, he behaved like an ordinary person and showed high regard for his Guru Vasista. He felt that Guru coming to his dwelling house is an imaginable and it was a fortune for him. He compared himself as a servant to the sage Vasista. He never had ego that he was the son of an emperor. He had such a *Gurubhakti*

### **7.2 Rāma's *Bhrātruprema***

#### **Context**

When the sage Vasista came and told Rāma that the king was making preparations to coronate Rāma and asked him to observe certain rituals connected to the coronation. Rāma felt un easy. He was feeling bad for his coronation for leaving aside his brothers who grew along with him. He thought that all his brothers dined together, played together, grew together and loved their parents equally, studied together, learnt धनुर्विद्य together but as far as the coronation ceremony why should the other brothers were deprived of that and why only the eldest is eligible for it? This shows *bhvātr prema* (भ्रातृप्रेम) of Rāma towards his brothers.



भूप सजेउ अभिषेक समाजू।

चाहत देन तुम्हहि जुबराजू।।

राम करहु सब संजम आजू।

जौं बिधि कुसल निबाहै काजू।। (Ayo.k-Doha-9-Chou-1)

Observing Rāma's goodness, amiability and noble disposition, Vasista told Rāma that the king is making necessary arrangements for the coronation ceremony of Rāma. He wanted Rāma to observe religious austerity for its happy conclusion.

गुरु सिख देइ राय पहिं गयऊ।

राम हृदयँ अस बिसमउ भयऊ।। (Ayo.K-Doha-9-Chou-2)

Saying so, Vasista blessed Rāma and returned to the king. Rāma felt uneasy.

जनमे एक संग सब भाई।

भोजन सयन केलि लरिकाई।।

करनबेध उपबीत बिआहा।

संग संग सब भए उछाहा।। (Ayo.K-Doha-9-Chou-3)

Rāma felt uneasy because he thought that all his brothers and himself were born together and dined together. They slept together and played together in their childhood; their ear-lobbing ceremony was conducted at the same time, they had the sacred thread-ceremony at the same time. Wedding and all other ceremonies took place at the same time. But unfortunately the unseemly practise is that the eldest should be installed on the throne. This feeling made Rāma uneasy.

बिमल बंस यहु अनुचित एकू।

बंधु बिहाइ बड़ेहि अभिषेकू।।

प्रभु सप्रेम पछितानि सुहाई।

हरउ भगत मन कै कुटिलाई।। (Ayo.K-Doha-9-Chou-4)

This sort of feelings expressed by Rāma may drive the feelings of his devotees having any suspicion about Rāma.

It shows how much affection and *bhivātr prema* (भ्रातृप्रेम) Rāma had towards his brothers.

#### Remarks/Observations

Rāma loved all his brothers. He played with them during childhood. Very often he saw to it that his brothers won the game. Guru Vasista told Dasaratha that his four sons are four Vedas. All the four brothers were embodiments of amiability, beauty, and goodness.

Rāma would take his brothers to the forest hunting every day.

बंधु सखा सँग लेहि बोलाई।

बन मृगया नित खेलहि जाई।। (B.K.Doha-204-Chou-1)

Rāma used to take his brothers and playmates to the forest for hunting every day.

अनुज सखा सँग भोजन करहीं।

मातु पिता अग्या अनुसरहीं।। (B.K.-Doha-204-Chou-2)

He used to take his food along with his brothers and his playmates.

बेद पुरान सुनहिं मन लाई।

आपु कहहिं अनुजन्ह समुझाई॥ (Doha-204-Chou-3)

He used to listen to the Vedas and Puranas and he would expound the truths contained therein to his brothers. This shows how much he took care of his brothers and how deeply he loved his brothers.

### 7.3 Rāma's matru (मातृ) / pitru (पितृ) *Bhakti*

#### Context

When Dasaratha visited Kaikeyi, she was in sulking room. She was lying on the floor and crying. Dasaratha asked for the reason. Kaikeyi asked the king for the two boons granted by him earlier. When the king promised that he would not go back on his word and asked her to tell him what she wanted. Kaikeyi told the king that her son Bharatha should be crowned instead of Rāma and the second boon is to send Rāma to Dandaka forest for fourteen years. On hearing this Dasaratha became speechless and stricken with grief, he fell down on the ground saying "Rāma and Rāma" and became unconscious.

When Rāma was summoned by Kaikeyi through the minister Sumantha, Rāma came and found Dasaratha lying on the ground with tears. He was not talking to Rāma and he was not raising his head to see even Rāma. Rāma wanted to find out the reason for his wretched state with unusual silence and swollen eyes. Kaikeyi told Rāma the pungent words about the two boons she asked for. Rāma after listening to her smiled within himself and spoke words which were free from all blemish and were so sweet and agreeable that they seemed to be the very ornaments of speech.

**He told Kaikeyi**

सुन जननी सोइ सुतु बड़भागी।

जो पितु मातु बचन अनुरागी॥

तनय मातु पितु तोषनिहारा।

दुर्लभ जननि सकल संसारा॥ (Ayo.K-Doha-40-Chou-4)

"Listen, Mother! That son alone is blessed, who is devoted to the words of his parents.  
A son who gratifies his father and mother is rare in this wide world, Mother."

मुनिगन मिलनु बिसेषि बन सबहि भाँति हित मोर।

तेहि महुँ पितु आयसु बहुरि संमत जननी तोर॥ (AYO.K-Doha-41)

"I will have more opportunities of meeting hermits in the forest. Above all I have my  
father's command and your approval for going and spending my time in the forest.  
"He was not at all angry with his father for giving the two boons to Kaikeyi."

भरतु प्रानप्रिय पावहीं राजू।

बिधि सब बिधि मोहि सनमुख आजू॥ (AYO.K-Doha-41-Chou-1)

**Rāma told Kaikeyi**

"Bharatha, who is my life will be crowned .God is propitious to me in all respects."

सेवहिं अरुँडु कलपतरु त्यागी।

परिहरि अमृत लेहिं बिषु मागी॥

तेउ न पाइ अस समउ चुकाहीं।

देखु बिचारि मातु मन माहिं॥ (AYO.K-Doha-41-Chou-2)

"I must consider myself as a fool if I do not go to the forest as I should not throw away wish-yielding tree and take castor-oil plant when I am offered a wish-yielding tree (अमृत कल्पतरु). I should not take poison when I am offered Nectaror अमृत. Think of this in your mind. Oh! Mother."

अंब एक दुखु मोहि बिसेषी।

निपट बिकल नरनायकु देखी॥

थोरिहिं बात पितही दुख भारी।

होति प्रतीति न मोहि महतारी॥ (Doha-41-Chou-3)

**Rāma told Kaikeyi**

"I am grieved for the king who is looking very much distressed on account of a trivial thing. I just cannot believe."

राउ धीर गुन उदधि अगाधू।

भा मोहि तें कछु बड़ अपराधू॥

जातें मोहि न कहत कछु राऊ।

मोरि सपथ तोहि कहु सतिभाऊ॥ (Doha-41-Chou-4)

**Rāma told Kaikeyi**

"The king is not speaking to me. For I would have committed some mistake. Will you please tell me the reason for his silence?"

This shows how much love and *bhakti* Rāma has towards his father and mother. Also it shows how much he loves his brother Bharatha.

Lakshmana got the news about Rāma's going to the forest for fourteen years. He was confused and ran to Rāma with a sad face. Trembling all over the body, with full of tears he clasped Rāma's feet, excited with emotion. He was not able to speak like a fish out of water. There was lot of anxiety in him.

**Rāma told Lakshmana**

मातु पिता गुरु स्वामि सिख सिर धरि करहिं सुभायँ।

लहेउ लाभु तिन्ह जनम कर नतरु जनमु जग जायँ॥ (Ayo.K.Doha-70)

"Those who reverently and unconstrained follow the advice of their father mother, preceptor and master or else their coming into this world has been in vain."

अस जियँ जानि सुनहु सिख भाई।

करहु मातु पितु पद सेवकाई॥

भवन भरतु रिपुसूदन नाहीं।

राउ बृद्ध मम दुखु मन माहीं॥ (Doha-70-Chou-1)

**Rāma told Lakshmana**

"Oh! Brother Lakshmana! Listen to my advice. Serve father and mothers. Bharata and Satrugna are not at home. The king is aged and is with lot of grief for my absence."

मैं बन जाउँ तुम्हही लेइ साथा।

होइ सबहि बिधि अवध अनाथा॥

गुरु पितु मातु प्रजा परिवारु।

सब कहँ पराइ दुसह दुख भारु॥ (Doha-70-Chou-2)

"Ayodhya will be master less if I take you along with me and the people, Parents and the preceptors will be subjected to terrible suffering."

रहहु करहु सब कर परितोषु।

नतरु तात होइहि बड़ दोषु।।

जासु राज प्रिय प्रजा दुखारी।

सो नृपु अवसि नरक अधिकारी।। (Doha-70-Chou-3)

"To give comfort to all, to get rid of their unhappiness, you have to stay. Otherwise it will be a very great sin. A king who brings suffering to his subjects will go to hell."

This shows how much Rāma has reverence or *bhakti* towards his father.

#### Remarks/observations

Rāma found his father lying on the ground with his head bent down. When he went nearer to his father, his father did not look at him. his father was in tears and his eyes were swollen. Such a thing never happened earlier. Genarally Dasaratha would talk to Rāma. But there was no gesture of his recognising Rāma's presence. Not a word came out from Dasaratha's mouth. Rāma could not guess what has happened to his father. He could not know the reason for his father's agony. Rāma could not tolerate his father's melancholy position. He really was upset. He thought His father is angry with him as he would have committed some mistake unknowingly. He was mentally worried for his silence and the way he did not notice even about his coming near to his father. He thought some grave mistake has happened. He requested Kaikeyi to tell him the truth in order to make his father happy by doing what is expected of him. He has lot of (पितृभक्ति।)

## 7.4 पुत्र प्रेम of Kausalya

### Context

Rāma goes to Kausalyā's chamber to tell her that his coronation ceremony was cancelled and he was going to the forest for fourteen years under the instructions of Dasaratha and instead of him his brother Bharatha would be crowned as the king. When Kausalya saw Rāma she hugged him and kissed him. She asked Rāma when that delightful and auspicious hour namely his crowning ceremony takes place and she expressed to Rāma that she was eagerly waiting for it to happen since it is the highest reward of human birth. She asked Rāma to take bath and take some sweets. She felt that it was too late for Rāma to become prince and Dasaratha had already delayed the event namely crowning Rāma to the kingdom of Ayodhya.

Rāma politely told about his पितृ वाक्य परिपालन namely about the sanctioning of two boons by the king to Kaikeyi and his going to the forest for fourteen years. He requested her to accord permission for his going to the forest.

When Kausalya came to know about Ramā's going to Dandaka forest for 14 years, She was shocked.

बचन बिनीत मधुर रघुबर के।

सर सम लगे मातु उर करके॥

सहमि सूखि सुनि सीतलि बानी।

जिमि जवास परें पावस पानी॥ (AYO.K-Doha-53-Chou-1)

After Rāma explained her about his going to Dandaka forest,

She became pale like a Yavasaka plant blasted by a shower in the monsoon.



कहि न जाइ कछु हृदय बिषादू।

मनहुँ मृगी सुनि केहरि नादू॥ (Doha-53-Chou-2)

Her agony cannot be explained as it was like a doe which heard a lion's roar.

**In faltering words, she told Rāma**

“धरि धीरजु सुत बदनु निहारी।

गदगद बचन कहति महतारी॥

तात पितही तुम्ह प्रानपिआरे।

देखि मुदित नित चरित तुम्हारे॥ (Doha-53-Chou-4)

“You are very dear to your father as his life. He has been watching you with delight every day.

निरखि राम रुख सचिवसुत कारनु कहेउ बुझाइ।

सुनि प्रसंगु रहि मूक जिमि दसा बरनि नहिं जाइ॥ (AYO.K-Doha-54)

ôKausalya read Rāma's eyes.Sumantha's son who accompanied Rāma explained her reasons for Rāma's going to the forest. The state of her mind could not be described in words.

रखि न सकइ न कहि सक जाहू।

दुहूँ भाँति उर दारून दाहू॥ (AYO.K-Doha54-Chou-1)

Kausalya neither could detain Rāma nor ask him to go. She felt terrible agony.

जौं केवल पितु आयसु ताता।

तौ जनि जाहु जानि बड़ि माता॥ (Doha-55-Chou-1)

She told Rāma”-If it is the command of the King that you should go to the woods, then don't go. It is my order. The mother will rank higher than father.ö The agony of her heart was beyond description. It was like a doe which heard a lion's roar. Her eyes were wet and her body shook like a fish that came out of water

**Kausalya in her agony told Rāma**

जौं सुत कहाँ संग मोहि लेहू।

तुम्हरे हृदयँ होइ संदेहू॥

पूत परम प्रिय तुम्ह सबही के।

प्रान प्रान के जीवन जी के॥ (Doha-55-Chou-3)

“If I ask you to take me with you will have doubt. You are very dear to all like our life.”

**She expressed to Rāma**

मानि मातु कर नात बलि सुरति बिसरि जनि जाइ॥ (Doha-56)

"I wish that you should not forget me as your mother and slip out of your mind."

देव पितर सब तुम्हही गोसाईं।

राखहुँ पलक नयन की नाई॥ (Doha-56-Chou-1)

**She said**

बिधि गति बाम सदा सब काहू॥ (AYO.K-Doha-54-Chou-1)

“The ways of the creator are always adverse to all”

धरम सनेह उभयँ गति घेरी।

भइ गति साँप छुछुंदरि केरी॥

राखउँ सुतहि करउँ अनुरोधू।

धरमु जाइ अरु बंधु बिरोधू॥ (AYO.K-Doha-54-Chou-2)

Kausalyā's mind was caught in between king's judgement and Dharma one side and her love towards Rāma on the other side. It was a bad situation for her.

**Finally she told Rāma**

सरल सुभाउ राम महतारी।

बोली बचन धीर धरि भारी॥

तात जाउँ बलि कीन्हेहु नीका।

पितु आयसु सब धरमक टीका॥ (AYO.K.Doha-54-Chou-4)

With great courage, Kausalya told Rāma

“You oblige father's command only. It is the sacred one amongst all. Please go to the forest.”

Kausalya gave blessings to Rāma. “May all the Gods and all पितृ देवता protect you?”

This shows how deeply she loved Rāma.

**Remarks/Observations**

Kausalya loved Rāma so much that she could not imagine the separation of Rāma from her. When the king wanted to coronate him to the kingdom of Ayodhya, she was rejoiced. But when King Dasaratha exiled Rāma to the woods for fourteen years, then her body shook like a fish that had got inebriated by sucking the scum raised by the

first monsoon shower. She asked Rāma:- “What offence you have committed? Why the King is giving this sort of punishment? It is your tender age that makes me more agonised.” She was so deeply touched with emotion that she asked Rāma :-

बहुरि बच्छ कहि लालु कहि रघुपति रघुबर तात।

कबहिँ बोलाइ लगाइ हियँ हरषि निरखिहउँ गात॥ ( Ayo.Doha-68)

Kausalya told Rāma:-“When can again call you Rāma! My darling, my pet child. Oh! Chief of Raghu’s race? When can i hug you to my bosom and feel happy? My boy?”

She wept like that as Rāma decided to go to the forest. This shows how deeply she loved Rāma.

## 7.5 Sitā’s Pati Bhakti

### Context

Sita was in agitation when she heard that Rāmā’s coronation ceremony was cancelled and he was going to the forest for fourteen years. Rāma told her about the difficulties of the forest life and tried to tell her to stay in Ayodhya and look after his parents. He told her that for a woman, there is no other duty more sacred than serving husband and parents. He told her that he would return soon and the days would pass quickly. He also told that the forest would be rugged, Heat would be too much, paths are most difficult, rivere, rivulets, were un approachable. The forest would be with wild animals, full of tigers, bears, Elephants, wolves, Lions, and fearful to look at. He also told that man-eating demons would be there in the forest and wicked snakes would be there in the forest. He told in such a dreadful way that she would be convinced by his words and stay at Ayodhya.

When Rāma discouraged Sita from accompanying him to the forest and told Sita to stay in Ayodhya, Sita was in tears and she told Rāma

मातु पिता भगिनी प्रिय भाई।

प्रिय परिवार सुहृद समुदाई॥ (Ayo.K-Doha-64-Chou-1)

जहँ लगी नाथ नेह अरु नाते।

पिय बिनु तियही तरनिहु ते ताते॥

तनु धनु धामु धरनि पुर राजू।

पति बिहीन सबु सोक समाजू॥ (Ayo.K-Doha-64-Chou-2)

“Father, mother, sisters, brothers, beloved kinsmen, friends, father-in-law, relatives, and even sons, however good, well behaved and congenial, to a woman, bereft of her beloved Lord, they are more tormenting than the scorching Sun.”

Nothing would be delightful to her. As the body without a soul, a river without water, similarly a woman without her husband. She requested Rāma to take her along with him as she would not suffer an iota of pangs of separation. She told Rāma that when she walks with him along the road, she would not have any fatigue gazing on his lotus feet all the while. She said she would render all sorts of service to Rāma and shall relieve him of all the toil that he gets in the journey. When Rāma rests on the roadside, she would fan him with a cheerful heart. She would not have any grief when she looks at her husband while he takes rest. Spreading grass and leaves of trees on an even patch of ground she would knead his feet. She could not bear the separation even in words.

When Sri Rama explained to Sita about difficulties in the forest life and asked her to stay back, Sita told Sri Rama:

में पुनि समुझि दीखि मन माहीं।

पिय बियोग सम दुखु जग नाहीं॥ (Ayo.K-Doha-63-Chou-4)

“I have realised that there is no calamity in this world as great as being torn away from oneÆs beloved Lord.ö (Chou-4)

प्राननाथ करुनायतन सुंदर सुखद सुजान।

तुम्ह बिनु रघुकुल कुमुद बिधु सुरपुर नरक समान॥ (Doha-64)

Sita told Rāma “Oh! Lord of mercy, handsome, genial, oh.moon for the lilly like race of Raghu, without you heaven would be a hell.”

भोग रोगसम भूषन भारू।

जम जातना सरिस संसारू॥

प्राननाथ तुम्ह बिनु जग माहीं।

मो कहूँ सुखद कतहूँ कछु नाहीं॥ (Ayo.K-Doha-64-Chou-3-)

Sita told Rāma “without her husband, luxury for a woman would be a disease and ornaments a burden and the world looks like a hell. Without you there is no world for me. Without you I do not have सुखम्”

**She also told**

जिय बिनु देह नदी बिनु बारी।

तैसिअ नाथ पुरुष बिनु नारी॥

नाथ सकल सुख साथ तुम्हारे।

सरद बिसल बिधु बदनु निहारें।। (Ayo.K-Doha-64-Chou-4)

**Sita told Rāma**

“Oh! Lord of my life, nothing in this world is delightful to me. As the body without a soul, and a river without water, even so, my Lord, is a woman without her husband .In your company, my Lord, I shall be happy in every way so long as I behold your countenance resembling the cloudless moon of an autumnal night.”

मोहि मग चलत न होइहि हारी।

छिनु छिनु चरन सरोज निहारी।।

सबहि भाँति पिय सेवा करिहौं।

मारग जनित सकल श्रम हरिहौं।। (Ayo.K.-Chou-66-Doha-1)

“As I walk along the road I shall know no fatigue gazing on your lotus feet all the while. I shall render all sorts of services to my beloved Lord (ie.yourself) and shall fan you with a cheerful heart. Beholding your swarthy form bedewed with sweat and casting a look on the Lord of my life. I can have no occasion for grief. Spreading grass and leaves of trees on an even patch of ground I will massage your feet.”

पाय पखारि बैठि तरु छाहीं।

करिहाउँ बाउ मुदित मन माहिं।।

श्रम कन सहित स्याम तनु देखें।

कहँ दुख समउ प्रानपति पेखें।। (Ayo-K.Doha-66-Chou-2)

“Even as I gaze on your tender form again and again hot winds will have no effect on me. Who can dare look at me? When I am by the side of my Lord, and any more than a hare or jackal would regard a lioness?”

सम महि तृन तरुपल्लव डासी।

पाय पलोटिही सब निसि दासी॥ (Ay.o.K-Doha-66-Chou-3)

को प्रभु सँग मोहि चितवनिहारा।

सिंघबधुहि जिमि ससक सिआरा।

मैं सुकुमारि नाथ बन जोगू।

तुम्हही उचित तप मो कहूँ भोगू॥ (Ayo.K-Doha-66-Chou-4)

Sita told Rāma:-“Spreading grass and leaves of trees on even patch of ground I will knead your feet overnight. When I gaze at you I do not bother about the hot winds that blow on me. Who can dare look at me when I am by the side of my Lord any more than a hare or Jackal would regard a lioness? It is true that my body is delicate but why should I have luxuries when my husband bears all the hardships of a forest life?”

#### **Remarks/Observations**

Sita felt that there is no calamity in this world as great as being away from one's beloved husband. She told Rāma that without Rāma, even Heaven would be a Hell for her. All relatives-Father, mother, brothers, sisters, Father-in-law, mother-in-laws, beloved kinsmen, preceptor, even sons are more tormenting than the scorching Sun. Without Rāma, her body would be without a soul. It would be like a river without water. She felt that without her husband there is no life for her. She tried all possible ways to convince Rāma that she can adjust and adopt herself to any given circumstances. No matter whatever the troubles she has to face in the forest. She



promised Rāma that she would render all possible help to Rāma in the forest and at no time she would become a hindrance. She could convince Rāma in his heart of hearts that if she is left behind, she would not survive even for a minute.

### **7.6 *Bhrātī Bhakti* (भ्रातृ भाक्त) of Lakshmana**

#### **Context**

When Lakshmana came to know about cancellation of the installation ceremony of Rāma by Dasaratha who sanctioned two boons to Kaikeyi at her request. ie

1. To crown Bharatha instead of Rāma and
2. To send Rāma to the forest for fourteen years

He was upset over the changed circumstances and started trembling. He became dumb and was like a fish out of water. He had a lot of anxiety over events that took place overnight. He had a lot of affection and *bhakti bhava* towards Rāma. He was very angry with Dasaratha and Kaikeyi. He wanted to kill Dasaratha for doing a wrong thing by surrendering himself completely to Kaikeyi for her wicked plan. He pleaded with Rāma and begged him not to go to the forest and ignore King's order. He said he would fight with anyone and kill any one for the sake of Rāma and was prepared to sacrifice his life even for Rāma's sake. When Rāma silenced him that he wanted to obey the command of Dasaratha saying his goal is to fulfil *पितृवाक्य परिपालन*. He also told Lakshmana that nobody should be blamed for it and it happened due to the act of Providence. Rāma told Lakshmana to stay back in Ayodhya and look after his parents and the public. He requested Lakshmana to look after the King who is old and cannot live without Rāma and Bharatha and Satrugna were at their maternal uncle's place.

When Rama told Lakshmana to stay back in Ayodhya, he told Rama

दीन्हि मोहि सिख नीकि गोसाईं।

लागि अगम अपनी कदराईं।।

नरबर धीर धरम धुर धारी।

निगम नीति कहँ ते अधिकारी।। (Ayo.K-Doha71-Choupai-1)

मैं सिसु प्रभु सनेहँ प्रतिपाला।

मंदरु मेरु कि लेहिं मराला।।

गुर पितु मातु न जानउँ काहू।

कहउँ सुभाउ नाथ पतिआहू।। (Ayo.K-Doha-71-Choupai-2)

जहँ लागि जगत सनेह सगाईं।

प्रीति प्रतीति निगम निजु गाईं।।

मोरे सबइ एक तुम्ह स्वामी।

दीनबंधु उर अंतरजामी।। (Ayo.K-Doha-71-Chou-3)

धरम नीति उपदेसिअ ताही।

कीरति भूति सुगति प्रिय जाही।।

मन क्रम बचन चरन रत होई।

कृपासिंधु परिहरिअ कि सोई।। (Ayo.K-Doha-71-Choupai-4)

**Lakshmana told Rama**

“My Lord! You have given me a sound advice; but due to my faint heartedness it sounds impracticable to me. Only those noblemen who are self-possessed and champion the cause of virtue are fit to be taught the gospel of the Vedas and moral

philosophy. I am a mere child fostered by your loving care; can a meek person like me lift Mahindra or Meru Mountain?

I know no preceptor nor father nor mother; I tell you sincerely believe me my Lord. Whatever ties of affection, love and confidence exist in this world as declared by the Vedas- for me they are all centred in you and you alone. Oh! Brother! You know my heart. I am devoted to you in thought word and deed will you abandon me? This shows Lakshmana's *Bhakti* and love towards Rama.

### **Remarks/Observations**

Rāma was an ideal, moral and spiritual leader for Lakshmana. He was more than a father to him. He cannot tolerate any injustice to Rāma. Right from his childhood, he was more attached to Rāma. It was said that during his childhood, when he was crying in the cradle, his mother took him to Rāma's side and made him to sleep. Then he stopped crying. This was the love of Lakshmana towards Rāma. He saw the meaning of affection quoted in Vedas centered round in Rāma. He was devoted to Rāma in thought, word and deed.

When he heard that Rāma's coronation ceremony was cancelled and he was asked to go to the forest for fourteen years and Bharatha would be made prince, he got wild and was ready to put Dasaratha in jail or kill him. He told Rāma that Dasaratha became senile and lost balance of mind. He surrendered to the wicked Kaikeyi. He told Rāma that he was ready to fight even with Indra in crowning Rāma and nobody can stop him from doing so. When Rāma tried to convince Lakshmana that nobody should be blamed for that and when Rāma attributed everything happening to the fate, Lakshmana told that a weak minded person only says that way and a person who believes in his strength should not talk like that and he was ready to support him in becoming the king of Ayodhya.

In the forest while Rāma walked in front, Lakshmana walked in rear side and in between Sita walked. It was like Brahma in the front, maya in the middle and jiva in the rear side. What ever instructions Rāma gave to Lakshmana, Lakshmana executed in Toto. Lakshmana was awake during night times and guarding Rāma and Sita in the forest. He used to build पर्ण शाल for their stay, bring food items like roots, bulbs and मांस for them. Thus he was serving Rāma and Sita in the forest. Tulsidas has depicted Lakshmana's character with full of *Bhakti*.

### 7.7 Bharatha's *Bhakti* towards Rāma

#### Context

After Rāma left for Dandakaranya along with Sita and Lakshmana, Dasaratha died due to Rāma's separation. Thereafter Bharatha and Satrugna were called for. The whole episode was told to Bharatha and Satrugna. Bharatha was advised by the ministers and other important persons to perform the necessary rituals to the departed King and take over the kingdom .

When Sage Vasista, other ministers and Kausalya told Bharatha to take over the kingship which is bestowed on him, Bhartha replied to Kausalya

हित हमार सियपति सेवकाई।

सो हरि लीन्ह मातु कुटिलाई॥

मैं अनुमानि दीख मन माहीं।

आन उपायँ मोर हित नाहीं॥ (AYO.K-Doha-177-Chou-1)

**Bharatha told Kausalya**

“On account of your wicked deed, I have lost the privilege of serving Rāma. The kingdom is not for my welfare. It gives me only sorrow. I have realised this.”

सोक समाजु राजु केहि लेखें।

लखन राम सिय बिनु पद देखें॥ (Doha-177-Chou-2)

“Without Rāma, Sita and Lakshmana, even the society, Kingdom and thinking about the concept of Brahma they are all waste for me.”

सरुज सरीर बादि बहु भोगा।

बिनु हरिभगति जायँ जप जोगा॥

जायँ जीव बिनु देह सुहाई।

बादि मोर सबु बिनु रघुराई॥ (Doha-177-Chou-3)

“All enjoyments are of no use to me as my body can be compared to a diseased body without Rāma. Without Rāma, my life will be waste Just like It is waste like Japa and yoga are waste for a person who has no *Bhakti* on Hari.

Without Rāma, I have no life. It is like a body without life.”

जाउँ राम पहिँ आयसु देहू।

एकहिँ आँक मोर हित एहू॥

मोहि नृप करि भल आपन चहहू।

सोउ सनेह जड़ता बस कहहू॥ (Doha-177-Chou-4)

“My good lies in meeting Rāma. Out of affection towards me, you want to make me king. It is your ignorance only.

कहउँ साँचु सब सुनि पतिआहू।

चाहिअ धरमसील नरनाहू।।

मोहि राजु हठि देइहहु जबहीं।

रसा रसातल जाइही तबहीं।। (Doha-178-Chou-1)

“Only such person should be made king who has good virtues.

If you make me king, the Mother Earth will sink to a deep extent.”

मोहि समान को पाप निवासू।

जेहि लागि सीय राम बनबासू।।

रायँ राम कहूँ काननु दीन्हा।

बिछुरत गमनु अमरपुर कीन्हा।। ( AYO.K-Doha-178-Chou-2)

“There is no sinner like me. On account of me; Rāma and Sita have gone to the forest.

After sending Rāma to the forest, King Dasaratha departed to Heaven.

मैं सतु सब अनरथ कर हेतू।

बैठ बात सब सुनउँ सचेतू।।

बिनु रघुबीर बिलोकि अबासू।

रहे प्रान सहि जग उपहासू।। (AYO.K-Doha-178-Chou-3)

“I am a fool responsible for these evil deeds and am still alive without Rāma.

I am ridiculed by the world.”

राम पुनीत बिषय रस रूखे।

लोलुप भूमि भोग के भूखे॥

कहँ लागि कहीं हृदय कठिनाई।

निदरि कुलिसु जेहिं लही बड़ाई॥ (AYO.K-Dohao178-Chou-4)

“I am greedy for taking over the Kingdom. I have no affection or love towards Rāma. I has no words to explain about my cruel heart and adamant nature.”

एकइ उर बस दुसह दवारी।

मोहि लागि भे सिय रामु दुखारी॥ (AYO.K-Doha-181-Chou-3)

“It is burning in my heart that on account of me, Sita and Rāma are suffering hardships”

जीवन लाहु लखन भल पावा।

सबु तजि राम चरन मनु लावा॥

मोर जनम रघुबर बन लागी।

झूठ काह पछिताउँ अभागी॥ (AYO.K-Doha-181-Chou-4)

“Lakshmana has obtained full benefit for his life by fixing his mind on RāmaÆs feet by discarding everything. I have taken birth to send Rāma to the forest. I am repenting for that. I am an unfortunate fellow”

आपनि दारुन दीनता कहउँ सबहि सिरु नाइ।

देखें बिनु रघुनाथ पद जिय कै जरनि न जाइ॥ (AYO.K-Doha-182)

“Let me tell you all by bowing my head that unless I see RāmaÆs feet, my agony will not go.”

आन उपाउ मोहि नहिं सूझा।

को जिय कै रघुबर बिनु बूझा।।

एकहिं आँक इहइ मन माहीं।

प्रातकाल चलिहउँ प्रभु पाहीं।। (AYO.K-Doha-182-Chou-1)

“I do not see any other way to get rid of my anguish. I have decided to go to Rāma tomorrow early morning.”

जद्यपि मैं अनभल अपराधी।

भै माहि कारन सकल उपाधी।।

तदपि सरन सनमुख माहि देखी।

छमि सब करिहहिं कृपा बिसेषी। (AYO.K-Doha-182-Chou-2)

“Although I am a great offender who is responsible for all these troubles,when I surrender,Rāma will forgive me and shower his grace on me.”

सील सकुच सुठि सरल सुभाऊ।

कृपा सनेह सदन रघुराऊ।।

अरिहुक अनभल कीन्ह न रामा।

मैं सिसु सेवक जद्यपि बामा।। (AYO.K-Doha-182-Chou-3)

“Rāma is very pleasant,quiet,ready to do what other people want him to do without expressing his opinion, very honest and friendly, never injures even enemy. Although I am hostile, I am like a child and servant to him.”



जद्यपि जनमु कुमातु ते में सतु सदा सदोस।

आपन जानि न त्यागिहहिं मोहि रघुबीर भरोस॥ (AYO.K-Doha-183)

“Although I am born to a wicked mother, a rogue, a guilty person, I am confident that Rāma will not desert me.”

रामघाट कहँ कीन्ह प्रनामू।

भा मनु मगनु मिले जनु रामू॥ (AYO.K-Doha-196-Chou-2)

"Bharatha went to “RāmGhat”of the River “Triveni” where Rāma bathed and showed respect to the River by joining his palms and offered prayers. His soul felt enraptured as if he had met Rāma.

भरत कहेउ सुरसरि तब रेनू।

सकल सुखद सेवक सुरधेनू॥

जोरि पानि बर मागउँ एहू।

सीय राम पद सहज सनेहू॥ (AYO-K-Doha-196-Chou-4)

After seeing “Triveni “River, Bharatha told the River:- “Mother Ganga! Your sand is comfortable like “काम धेनू” of Indra, which fulfils the desire of all. I ask you only one boon that is spontaneous love for Rāma and Sita.”

Bharatha standing at the confluence of the Rivers The Ganges, The Yamuna and The Saraswathi in the afternoon, cried aloud uttering the names of Rāma and Sita with overflowing love and bhakti.The blisters under his feet on account of his walking on bear feet were shining like dew drops on a lotus bud. He bathed at Triveni संगम् and prayed :-“You fulfil all the desires of people.Although a Kshatriya should not beg for alms, I beg you to fulfil my desire”:-

अरथ न धरम न काम रुचि गति न चहउँ निरबान।

जनम जनम रति राम पद यह बरदानु न आन॥ (AYO.K-Doha-204)

“I do not want wealth. I do not want religious merit. I do not want sensuous enjoyment. But kindly grant me devotion towards Rāma’s feet in every birth I take. This is the only wish I want you to grant.”

जानहुँ रामु कुटिल करि मोही।

लोग कहउ गुर साहिब द्रोही॥

सीता राम चरन रति मोरें।

अनुदिन बढउ अनुग्रह तोरें॥ (AYO.K-Doha-204-Chou-1)

He further told माता त्रिवेणी

"Let Rāma think that I am a wicked fellow. Let people think that I am a cheat and गुरू द्रोही॥ with your grace and blessings, let my devotion towards Rāma and Sita grow day by day.

जलदु जनम भरि सुरति बिसारउ।

जाचत जलु पबि पाहन डारउ॥

चातकु रटनि घटें घटि जाई।

बढें प्रेमु सब भाँति भलाई॥ (AYO.K-Doha-204-Chou-2)

कनकहिं बान चढइ जिमि दाहें।

तिमि प्रियतम पद नेम निबाहें॥

### **Bharatha said**

Even if the cloud showers thunderbolt and hailstorm instead of water, the

चातक bird keeps on asking the cloud water only throughout its life. If it stops asking, then it will fall in the eyes of others in their estimation. It gains in every way by intensifying its love towards the cloud by asking for water unceasingly. Similarly the gold shines better by being put into the fire. So the lover shines by sticking into the love of devotion to the feet of his beloved Lord. Hence I want to stick to the devotion of Rāma for ever.

भरत बचन सुनि माझ त्रिबेनी।

भइ मृदु बानि सुमंगल देनी॥ (AYO.K-Doha-204-Chou-3)

After listening to Bharatha's prayer, माता त्रिवेणी ith sweet and melodious voice with मंगल आशीर्वचन told Bharatha

तात भरत तुम्ह सब बिधि साधू।

राम चरन अनुराग अगाधू।

बादि गलानि करहु मन माहीं।

तुम्ह सम रामहि कोउ प्रिय नाहीं॥ (AYO.K-Doha-204-Chou-4)

“Oh! Bharatha! You are a pious person in all respects. Your love towards Rāma cannot be measured. It is limitless. Do not depress your mind with such feelings. Nobody is dearer to Rāmaas you are.”

On his way to meet Rāma, Bharatha paid respects to sage Bharadwaja in his ashram. Bharadwaja told Bharatha that everything happened as per the fate only and he advised him not to feel anything bad about it. He also advised him not to think bad of his mother as it has happened due to the Goddess of speech who deluded his mother.

पितहु मरन कर मोहि न सोकू॥

राम लखन सिय बिनु पग पनहीं।

करि मुनि बेष फिरहिं बन बनहीं॥ (AYO-K-Doha-210-Chou-4)

Bharatha told the sage Bharadwaja that he did not feel sad about his father's demise. But he is sad that Rāma, Lakshmana and Sita dressed themselves as hermits and without shoes they were roaming in the forest. This pained him.

अजिन बसन फल असन महि सयन डासि कुस पात।

बसि तरु तर नित सहत हिम आतप बरषा बात॥ (AYO.K-Doha-211)

Bharatha was pained for Rāma, Lakshmana and Sita wearing the deer skin, living only on fruits, sleeping on the grass and leaves and halting under the trees. They were facing cold and sun-shine, drenching in rain and suffering in the storm.

एहि दुख दाहँ दहइ दिन छाती।

भूख न बासर नीद न राती॥

एहि कुरोग कर औषधु नाहीं।

सोधेउँ सकल बिस्व मन माहीं॥ (AYO.K-Doha-211-Chou-1)

Bharatha told that this agony is burning him in his heart and due to this he is not having hunger and sleep. He also told that there is no remedy in this whole world for his ailment.

मिटइ कुजोगु राम फिरि आएँ।

बसइ अवध नहिं आन उपाएँ॥ (AYO.K-Doha-211-Chou-3)

Bharatha told Bharadwaja that the calamity which has arisen with Rāma's absence will end only when Rāma comes back to Ayodhya and Ayodhya thrives only when Rāma returns.

निज गुण सहित राम गुण गाथा।

सुनत जाहिं सुमिरत रघुनाथा।।

तीरथ मुनि आश्रम सुरधामा।

निरखि निमज्जहिं करहिं प्रनामा।। (AYO.K-Doha-223-Chou-1)

Bharatha heard the people who were accompanying him, praised him for his good qualities and he was proceeding on his way thinking about Rāma. He bathed in holy rivers wherever he saw and he made obeisance to hermitages and sages wherever he came across with a devotion.

मनहीं मन मागहिं बरु एहू।

सीय राम पद पदुम सनेहू।।

मिलहिं किरात कोल बनबासी।

बैखानस बटु जती उदासी।। (AYO.K-Doha-223-Chou-2)

Bharatha was praying them only one boon. That is he should have devotion towards Rāma and Sita. Whomsoever he met, let it be a tribal man or a Kola (a tribe who lives in the forest) or a person living in the forest or a religious man or a hermit.

करि प्रनामु पूँछहिं जेहि तेही।

केहि बन लखनु रामु बैदेही।।

ते प्रभु समाचार सब कहहीं।

भरतहि देखि जनम फलु लहहीं॥ (AYO.K-Doha-223-Chou-3)

He used to salute and ask them about Rāma and Sita and which part of the forest they were etc. They told Bharatha about the news of Rāma and Sita and got reward from Bharatha.

जे जन कहहीं कुसल हम देखे।

ते प्रिय राम लखन सम लेखे॥

एहि बिधि बूझत सबहि सुबानि।

सुनत राम बनबास कहानी॥ (AYO.K-Doha-223-Chou-4)

Those who used to tell about Rāma and Sita, He used to feel that they were dearer to Rāma and Sita. He used to hear about the forest life of Rāma and Sita by politely questioning the persons whomever he met on his way.

The above episodes speak volumes of Bharatha's *bhakti* towards Rāma.

#### **Remarks/Observations**

Tulsidas filled Bharatha's character with spontaneous love and *bhakti* to the brim. *Bhakti* is found in "पराकाष्ट" level. Bharatha was all the time felt that he was responsible for Rāma's exile and he was cursing himself. When kingdom was offered to him he did not show any interest and told that he was not interested in material things. He wanted Rāma's feet only. He was angry with his mother Kaikeyi, who was responsible for his father's death and Rāma, Sita and Lakshmana's going to the forest. Immediately after performing rituals to his departed father, accompanied by public and army, he left Ayodya to meet Rāma by foot as Rāma left for the forest by

foot. When he took a dip in Triveni River, He prayed her to give such a boon that he should be born any number of times as Rāma's brother only and he also prayed that his love towards Rāma/*bhakti* in Rāma should grow day by day.

He followed the ideals of Rāma. He went with the intention of bringing Rāma back to Ayodhya and crown him. He envied Lakshmana who was with Rāma and served him all the time. He felt bad and cursed himself for not having that opportunity like Lakshmana. After repeated requests, when Rāma did not show any interest to return to Ayodhya without completing the commitment made to his father, Bharatha collected "*padukas*" or sandals of Rāma and carried them on foot to Ayodhya to place them on the throne and rule Ayodhya as if Rāma ruled. This was done till Rāma returned to Ayodhya. He himself stayed in Srigaverpur in a "पर्णशाल" as his abode. He wore a tuft of matted locks on his head and clad in hermit's grass. He dug the earth low and spread there on a litter of kusagrass. His food, dress and other things were like that of hermits, and spent his time like hermits with thought, word and deed. He daily worshipped the sandals of Rāma and his nectar of love and *bhakti* was growing day by day. Thus he became a symbolic representation of *bhakti* towards Rāma. He was like a मानस lake filled with *bhakti*.

### **Remarks/Observations**

After Rāma left for the forest, Dasaratha died due to his separation from Rāma. Bharatha and Satrugna were called for and were asked to do obsequies of Dasaratha. After those rituals, when Sage Vasista, other ministers and Kausalya requested Bharatha to take over the kingship Bharatha negated.

He had a guilt in his mind that on account of him, Rāma was sent to the forest and due to the separation of Rāma, the king died. He told the ministers, sage Vasista and the public that he did not want kingdom nor wealth, nor fame. He wanted to see Rāma

immediately and bring him back and crown him as an emperor to Ayodhya. He felt that he was a sinful person. He refused to have any sort of enjoyment. He told them that he was not sad for his father's death but he had anguish and agony for Rāma who was wandering in the forest without shoes and exposed to cold, wind Sun, Rain, thunders and wild storm etc. He thought that it was all due to him Rāma was suffering. He thought that he has no virtues for becoming a king and he has committed sin and on account of him Rāma had gone to the forest. He felt that his life would be waste without Rāma. He cursed himself for making Rāma, Sita and Lakshmana to walk in the forest without shoes, exposing themselves to rough wind, rain, thunderstorm, hailstorm, and hot Sun. He felt that he was responsible for making them to eat available fruits in the forest.

He was of the opinion that unless he sees Rama, his anguish and heart burn would not go. He wanted to meet Rāma and request him to return to Ajothya and take over the kingdom. He wanted to touch the feet of Rāma.

He thought that Rāma would forgive him if he surrenders to him. He was thinking that he was born to send Rāma to the forest. Thus he was cursing himself. He was agitated for what has happened; He was thinking that he was born to a wicked woman and a sinner. But he was sure that Rāma would pardon him as he has forgiving nature. He had lot of *bhakti* for Rāma. He had faith on Rāma and felt that Rāma was very pleasant, quiet, ready to do what other people want him to do without expressing his opinion, very honest friendly and never injured even enemy. If that be the case, he was sure that Rāma would pardon him.

Bharatha went to "RāmGhat" of the River "Triveni" where Rāma bathed and showed respect to the River by joining his palms and offered prayers. His soul felt enraptured as if he had met Rāma.



After taking bath, Bharatha compared “Triveni” River to “कामधेनु” of Indra, which fulfils the desire of all. He asked for only one boon that is spontaneous love for Rāma and Sita.”

Bharatha standing at the confluence of the Rivers the Ganges, The Yamuna and The Saraswathi in the afternoon, cried aloud uttering the names of Rāma and Sita with overflowing love and bhakti. Although a Kshatriya was not supposed to beg for alms, he begged the River to fulfil his desire namely to have *bhakti* on Rāma as “Triveni” River fulfils the desire of people. The above episodes speak about Bharatha’s bhakti towards Rama

## Part VIII

### Sri Rāmcarita Manas

#### 8.1 Sundara Kanda (=S.K):-Vibhishana's Bhakti towards Sri Rāma

##### Context

Vibhishana strongly advised Rāvana to surrender to Sri Rāma and return Sita Devi. He spoke very high of Sri Rāma and told Rāvana that Sri Rāma is an avatar of Sri Mahā Vishnu and He will destroy whole Lanka and kill Rāvana in case he does not surrender to SriRāma. He also told Rāvana that nobody listens to a good person's advice when a bad time comes.

##### He told Rāvana

सचिव बैद गुर तीनि जों प्रिय बोलहिं भय आस।

राज धर्म तन तीनि कर होइ बेगिहीं नास॥ (chou-37)

When a minister, physician and a religious preceptor-these three use pleasing words from fear or hope of reward, the result is that dominion, health and faith will be completely destroyed.

It was such a contingency that presented itself before Rāvana. They all extolled him only to his face. But Vibhishana, perceiving it to be an opportune hour, advised Rāvana thus

जो आपन चाहै कल्याना।

सुजसु सुमति सुभ गति सुख नाना॥ (S.K-Chou-37-2)

सो परनारि लिलार गोसाई।

तजउ चउथि के चंद कि नाई॥ (S.K-Chou-37-3)

चौदह भुवन एक पति होई।

भूतद्रोह तिष्टइ नहिं सोई॥

गुन सागर नागर नर जोऊ।

अलप लोभ भल कहइ न कोऊ॥ (S.K-Chou 37- 4)

“Let him who seeks after his welfare, good reputation, wisdom, a good destiny after his death and joys of various kinds turn his eyes away from the brow of another’s wife even as one should refuse to see the moon on the fourth night (of the bright half)of a lunar month. Even the man happened to be the sole Lord of the fourteen spheres; he would certainly fall if he turned hostile to living beings. No one will speak well of a man who has the slightest avarice even if he were an ocean of virtues and clever too.”

“ काम क्रोध मद लोभ सब नाथ नरक के पंथ।

सब परिहरि रघुबीरहि भजहु भजहिं जेहि संत॥” (S.K-Doha-38)

“Lust, anger, vanity and covetousness are all paths leading to Hell. Abjuring, all these adore the Hero of Raghu’s line, which saints worship.”

“तात राम नहिं नर भूपाला।

भुवनेस्वर कालहु कर काला॥

ब्रह्म अनामय अज भगवंता।

ब्यापक अजित अनादि अनंता॥ (S.K-Doha-38-Chou-1)

गो द्विज धेनु देव हितकारी।

कृपा सिंधु मानुष तनुधारी॥

जन रंजन भंजन खल ब्राता।

बेद धर्म रच्छक सुनु भ्राता॥ (S.K-Doha-38-Chou-2)

ताहि बयरु तजि नाइअ माथा।

प्रनतारति भंजन रघुनाथा॥

देहु नाथ प्रभु कहँ बैदेही।

भजहु राम बिनु हेतु सनेही॥ (S.K-Doha-38-Chou-3)

सरन गएँ प्रभु ताहु न त्यागा।

बिस्व द्रोह कृत अघ जेहि लागा॥

जासु नाम त्रय ताप नसावन।

सोइ प्रभु प्रगट समुझु जियँ रावन॥ (S.K-Doha-38-Chou-4)

“Dear brother, Sri Rāma is not a human king; He is the Lord of the Universe and he himself is symbolic representation of the Death. He is the Brahma (absolute) who is free from the melody of “*Maya*”, the unborn God, all-pervading, invincible, without beginning or end. He is an ocean of compassion, He has assumed the form of a human being for the good of Earth, the Brahmana, the Cow and the Gods. Listen brother! He delights His devotees. He is the champion of the Vedas and true religion. Give up enmity with Him, bow your head to Him, please restore Videha’s daughter to the Lord Sri Rāma, and adore him. On being approached, He will not desert even him who has

incurred sin by wishing ill to the whole world. Bear this in mind Rāvana! the same Lord whose name destroys the three fold agony has manifested Himself (in human form).

This shows Vibhishana's Swāmy Bhakti towards Sri Rāma.

### **Remarks/Observations**

Vibhishana had great bhakti towards Rāma. He could recognise Rāma as reincarnation of God. When Hanuman found tulsi plants in the compound of Vibhishana. He also found weapons of bow and arrow(looking like Rāmā's) painted on the walls in Vibhishana's house. Just then Vibhishana woke up and started chanting Rāma nama in prayer. Hanuman was glad to find him and thought Vibhishana was a great soul. Vibhishana told Hanuman that without Sri Hari's grace nobody could meet a saint. Vibhishana explained to Hanuman the method of seeing Sita.

When Rāvana came to know that Rāma was coming at the southern side of the Ocean, he called his ministers and councillors in his *darbar*, and asked his people to give proper advice. Each one gave his opinion. When Vibhishana's turn came, he told Rāvana that Rāma was reincarnation of God and the Lord of the Universe. He told Rāvana to give up enmity with Rāma, take refuge in him and return Sita to save himself and his people in Lanka. He told Rāvana that Rāma, whose name he utters, destroys three- fold agony. God has manifested himself as Rāma in human form. He told Rāvana to shed down his ego, arrogance and infatuation and surrender to Rāma. When Rāvana kicked him out, he went to Rāma's camp and surrendered to him. Rāma received him with all love. Vibhishana, being born in Rākshasa family, unlike other Rākshasa, has all the virtues and good qualities. Rāma treated him as his brother.

## 8.2 Sri Rāmacarita Mānasa.

### Lankā Kanda

#### Angada's Swāmy Bhakti towards Sri Rāma

##### Context

When Rāvana spoke very high of himself and challenged Angada that no warrior would dare enough to match him and he also told that Sri Rāma had grown weak due to separation from his wife, while Lakshmana shared his grief and consequently very sad. Rāvana further told that Angada and Sugriva were like trees on a river bank that can be washed away any moment. Rāvana told Angada that Jambavān has become very old and he cannot stand in the battlefield, he told Angada that Nala and Nila were mere architects but not warriors.

#### Angada belittling Rāvana, replied to him

सुनि अंगद सकोप कह बानी।

बोलु सँभारि अधम अभिमानी॥

सहसबाहु भुज गहन अपारा।

दहन अनल सम जासु कुठरा॥ (L.K-Choupai-1 ûDoha25)

जासु परसु सागर खर धारा।

बूड़े नृप अगनित बहु बारा॥

तासु गर्ब जेहि देखत भागा।

सो नर क्योँ दससीस अभागा॥ (S.K-Choupai2-Doha-25)

राम मनुज कस रे सठ बंगा।

धन्वी कामु नदी पुनि गंगा।।

पसु सुरधेनु कल्पतरु रूखा।

अन्न दान अरु रस पीयूषा।। (S.K-Choupai-3-Doha-25)

बैनतेय खग अहि सहसानन।

चिंतामनि पुनि उपल दसानन।।

सुनु मतिमंद लोक बैकुंठा।

लाभ कि रघुपति भगति अकुंठा।। (S.K-Choupai-4-Doha-25)

**Angada replied to Rāvana**

“Take care! What you say, you sillybellow wretch. How can Sri Rāma be accounted as a man, he melted away the pride of Parasu Rāma-The same Parasu Rāma whose axe was like a fire to consume the king Sahasra bāhu’s boundless forest of arms. He defected kings 21 times in war. How can you think that Sri Rāma mortal, you arrogant fool? God of love is not merely am mere archer, the Ganga is not a mere stream, "Kamdhenu" is not a mere beast, the tree of Paradise is not a mere tree, the gift of food is not an ordinary gift, nectar is not an ordinary drink, Garuda (the mount of God Vishnu) is not a mere bird, the separate Sesha is not a mere serpent and the wish ūyielding gem is not a mere stone, Oh! monster! Listen oh! Dullard: Vaikunta is not an ordinary sphere and un filnching devotion to the Lord Rāme is not an ordinary think?”

सेन सहित तव मान मथि बन उजारि पुर जारि।

कस रे सठ हनुमान कपि गयउ जो तव सुत मारि॥ (L.K-Doha -26)

“What do you think of Hanuman! He is not a mere monkey. He got off unhurt after trampling your pride as well as that of your army. He burnt your capital and killed your own son?”

सुनु रावन परिहरि चतुराई।

भजसि न कृपासिंधु रघुराई॥

जौं खल भएसि राम कर द्रोही।

ब्रह्म रुद्र सक राखि न तोही॥ (S.K-Doha-26-1)

मूढ बृथा जनि मारसि गाला।

राम बयर अस होइहि हाला॥

तव सिर निकर कपिन्ह के आगें।

परिहहिं धरनि राम सर लागें॥ (S.K-Doha26-2)

ते तव सिर कंदुक सम नाना।

खेलिहहिं भालु कीस चौगाना॥

जबहिं समर कोपिहि रघुनायक।

छुटिहहिं अति कराल बहु सायक॥ (S.K-Daoha-26-3)

तब कि चलिहि अस गाल तुम्हारा।

अस बिचारि भजु राम उदारा॥ (S.K-Doha-26-4)



“Listen, Rāvana: Give up all hypocrisy. Why don't you adore if you appose Rāma, even Brahma (the creator) and Rudra (Lord Siva) cannot save you. When the Lord of Raghus come to battle triedd, you will he killed and you lanka will he smashed. Will you then be able to bounce like this? You can not stand at Rāmā in the battle field.

This was the *bhakti bhava*(*Swamy Bhakti*) of Angada towards SriRāma.

### 8.3 Sundara Kānda (Sundara Kānda=Sun.K)

#### Hanuman's *bhakti* towards Rāma

##### Context

When Hanuman started to cross the Ocean by flying in the sky he had lot of obstructions. But he did not take rest anywhere and directly landed in Lanka which was abode of demons. He reached Lanka with all *bhakti bhava* in Rāma and with serious intention of tracing Sita. He made the ogre “Lankini” to fall to the ground with one blow and entered in Rāvanā's fort. He searched for Sita in all the places in Lanka. But in vain. He was very unhappy for not tracing Sita. At last he could find her under asoka tree crying for Rāma. She was in a helpless condition surrounded by Ogres. Just then Rāvana came with a group of his followers/servants and threatened Sita that she would be killed if she did not surrender to him within a period of one month. After he left the place, she was in a sorrowful mood and wanted to commit suicide. While she was crying, Hanuman wanted to console her. At the same time he was afraid that Sita might mistake him to be a demon in disguised form.

कपि करि हृदयँ बिचार दीन्हि मुद्रिका डारि तब।

जनु असोक अंगार दीन्ह हरषि उठि कर गहेउ॥ (Sun.K-Doha-12)

Hanuman thought for himself and dropped the ring given by Rāma to please her. He started praising Rāma and told her Rāmā's story from the beginning to the time till he made friendship with Sugriva and sending him to Lanka with Rāma's ring which could be identified by her easily. The ring fell down like a spark which could be seen by Sita who took it into her hand.

मधुर बचन बोलेउ हनुमाना।

रामचंद्र गुन बरनेँ लागा।

सुनतहिँ सीता कर दुख भागा।।

लागीं सुनेँ श्रवन मन लाई।

आदिहु तेँ सब कथा सुनाई।। (Sun.K-Doha-12-Chou-3)

Hanuman spoke to Sita in a melodious voice praising Rāma and the story of Rāma which gave soothing feeling to her.

**He told her**

राम दूत मैँ मातु जानकी।

सत्य सपथ करुनानिधान की।।

यह मुद्रिका मातु मैँ आनी।

दीन्ही राम तुम्ह कहँ सहिदानी।। (Sun.K-Doha-12-Chou-5)

“I am messenger of Rāma. I swear upon him. He has given me the ring to hand over to you.”

देखि परम बिरहाकुल सीता।

बोला कपि मृदु बचन बिनीता।। (Sun.K-Doha-13-Chou-4)

Seeing Sita in a depressed mood for the separation from Rāma, Hanuman told her:-

मातु कुसल प्रभु अनुज समेता।

तव दुख दुखी सुकृपा निकेता॥

जनि जननी मानहु जियँ ऊना।

तुम्ह ते प्रेमु राम कें दूना॥ (Sun.K.-Doha-13-Chou-5)

“Oh! Mother! Rāma is safe along with his brother. He is in grief because of your separation. Do not feel sad. Rāma loves you twice than you love him.”

रघुपती कर संदेसु अब सुनु जननी धरि धीर।

अस कही कपि गदगद भयउ भरे बिलोचन नीर॥ (Sun.K-Doha-14)

**Hanuman told Sita**

“Oh! Mother! Listen to Rāma’s message.” While telling so, his voice was choked and tears trickled down from his eyes.

कहेउ राम बियोग तव सीता।

मो कहूँ सकल भए बिपरीता॥

नव तरु किसलय मनहुँ कृसानू।

काल निसा सम निसि ससि भानू॥ (Sun.K-Doha-14-Chou-1)

Hanuman told Sita about Rāma’s plight after her separation

Hanuman told Sita that after her separation from Rāma, everything appeared to Rāma in reverse or negative order.”

**He told Sita**

कुबलय बिपिन कुंत बन सरिसा।

बारिद तपत तेल जनु बरिसा।।

जे हित रहे करत तेइ पीरा।

उरग स्वास सम त्रिबिध समीरा।। (Sun.K-Doha-14-Chou-2)

The tender leaves looked like tongues of fire Rāma felt the nature as under to Rāma: Moon light rays turned into scorching Sun rays. Whatever that was good was turning into bad and causing pain to him. Nights which were pleasant to all appeared as dreadful. Cool, soft and fragrant breezes were not soothing to him but they were like the breath of a serpent.

**Hanuman told Sita some more feelings of Rāma**

कहेहू तें कछु दुख घटि होइ।

काहि कहौं यह जान न कोई।।

तत्व प्रेम कर मम अरु तोरा।

जानत प्रिया एकु मनु मोरा।। (Sun.K-Doha-14-Chou-3)

He told sita about some of the feelings expressed by Rāma, he said:- Rāma had no body to express his feelings would have been needed One's agony. The chord of love in between Rāmā and Sita is known to Rāmā's soul only.

**Hanuman further told about Rāma's feelings**

सो मनु सदा रहत तोहि पाहीं।

जानु प्रीति रसु एतनेही माहीं।।

प्रभु संदेसु सुनत बैदेही।

मगन प्रेम तन सुधि नहिं तेही।। (Sun.K-Doha-14-Chou-4)

Hanuman wanted Sita to know that Rāmā's feelings were always with Sita.

कह कपि हृदयँ धीर धरु माता।

सुमिरु राम सेवक सुखदाता।।

उर आनहु रघुपति प्रभुताई।

सुनि मम बचन तजहु कदराई।। (Sun.K-Doha-14-Chou-5)

**Hanuman told Sita**

“Oh! Mother! Fix your thoughts on Rāma. Rāma always gives सुख to his *bhaktas*. Think of the glory of Rāma in your heart. Listen to me and get rid of all bad thoughts.”

**Hanuman told Sita**

सुनु माता साखामृग नहिं बल बुद्धि बिसाल।

प्रभु प्रताप तें गरुडहि खाइ परम लघु ब्याल।। (Sun.K-Doha-16)

“Listen, Mother! Monkeys will neither have intelligence nor strength. With Rāmā's power, they can swallow great Garuda also.”

**Before returning to Rāma, Hanuman asked Sita**

मातु मोहि दीजे कछु चीन्हा।

जैसें रघुनायक मोहि दीन्हा॥

चूडामनि उतारि तब दयऊ।

हरष समेत पवनसुत लयऊ॥ (Sun.K-Doha-26-Chou-1)

**Hanuman requested Sita**

“Please give me a token such as Rāma gave it to you.”

Sita removed a jewel (चूडामणि) from her head and gave him. Hanuman gladly took it.

जनकसुतहि समुझाइ करि बहु बिधि धीरजु दीन्ह।

चरन कमल सिरु नाइ कपि गवनु राम पहिं कीन्ह॥ (Sun.K-Doha-27)

Hanuman consoled and reassured Sita in many ways and touching her feet, he started his return journey.

**When Hanuman met Rāma, He asked him**

कहहु तात केहि भाँति जानकी।

रहति करति रच्छा स्वप्रान की॥ (Sun.K-Doha-29-Chou-4)

“Tell me, Hanuman!How is Janaki. How does she sustain her life?”

**Hanuman replied to Rāma**

नाम पाहरू दिवस निसि ध्यान तुम्हार कपाट।

लोचन निज पद जंत्रित जाहिं प्रान केहिं बाट॥ (Sun.K-Doha-30)

“Night and day she thinks of you and your name only. they act as a pair of closed doors.”

चलत मोहि चूडामनि दीन्ही।

रघुपति हृदयँ लाइ सोइ लीन्ही॥

नाथ जुगल लोचन भरि बारी।

बचन कहे कछु जनककुमारी॥ (Sun.K-Doha-30-Chou-1)

**Hanuman told Rāma**

"When I was coming she gave me this चूडामणि (jewel). Uttering "My Lord" with tears thinking down in her eyes. Rāma took it and pressed it to his heart.

अनुज समेत गहेहु प्रभु चरना।

दीन बंधु प्रनतारति हरना॥

मन क्रम बचन चरन अनुरागी।

केहिं अपराध नाथ हौं त्यागी॥ (Sun.K-Doha-30-Chou-2)

Sita told Hanuman to touch the feet of Rāma and his brother Lakshmana on her behalf and she wanted hanuman to tell Rāma that she was devoted to his feet in thought, word and deed.

Sita also wanted Hanuman to ask Rāma on her behalf what offence she did for forsaking her.

**Sita told Hanuman to convey Rāma**

अवगुन एक मोर मैं माना।

बिछुरत प्रान न कीन्ह पयाना॥

नाथ सो नयनन्हि को अपराधा।

निसरत प्रान करहिं हठि बाधा॥ (Sun.K-Doha-30-Chou-3)

She told Hanuman to tell Rāma that she her प्रान did not leave her body the moment she was separated from Rāma. As death we not in her hands. She told Hanuman to tell Rāma that her eyes forcibly prevented her life from escaping.

बिरह अगिनि तनु तूल समीरा।

स्वास जरइ छन माहिं सरीरा॥

नयन स्रवहिं जलु निज हित लागी।

जरैं न पाव देह बिरहागी॥ (Sun.K-Doha-30-Chou-4)

Sita told Hanuman to tell Rāma that her separation from Rāma is like a heat generated when a heap of cotton is burnt and her sighs are like that of a wind that blows towards cotton when it is in burning stage.

**Hanuman prayed to Rāma**

निमिष निमिष करुनानिधि जाहिं कलप सम बीति।

बेगि चलिअ प्रभु आनिअ भुज बल खल दल जीति॥ (Sun.K-Doha-31)

Hanuman told Rāma that he was not able to describe Sita's distress and since Rāma was always compassionate towards his devotees, he requested Rāma to go and bring her quickly.



कह हनुमंत बिपति प्रभु सोई।

जब तव सुमिरन भजन न होई॥

केतिक बात प्रभु जातुधान की।

रिनुहि जीति आनिबी जानकी॥ (Sun.K-Doha-31-Chou-2)

Hanuman told Rāma that there is no misfortune than forgetting to chant the name of Rāma and remembering Rāma. Sita was doing the both.

Hanuman told Rāma that the Demons were nothing for Rāma and he was sure that Rāma would bring back Sita by conquering the Demons in the battle.

सुनु कपि तोहि समान उपकारी।

नेहिं कोउ सुर नर मुनि तनुधारी॥

प्रति उपकार करौं का तोरा।

सनमुख होइ न सकत मन मोरा॥ (Sun.K-Doha-31-Chou-3)

Rāma told Hanuman that no human being, or sage, or God has done such a help to him and he was indebted to him for that and he could never repay him the obligation he has done to Rāma. Rāma's heart was filled with gratitude towards Hanuman.

सुनु सुत तोहि उरिन मैं नाहीं।

देखेउँ करि बिचार मन माहीं॥

पुनि पुनि कपिही चितव सुरत्राता।

लोचन नीर पुलक अति गाता॥ (Sun.K-Doha-31-Chou-4)

Rāma thought about it again and again in his mind and came to a conclusion that he cannot repay that debt to Hanuman. Rāma was gazing at him while his eyes were filled with tears and his body was overpowered with emotion.

सुनि प्रभु बचन बिलोकि मुख गात हरषि हनुमंत।

चरन परेउ प्रेमाकुल त्राही त्राही भगवंत॥ (Sun.K-Doha-32)

While listening to Rāma, Hanuman also experienced thrill of joy when Rāma hugged him. He fell down and touched the feet of Rāma with full of reverence and *bhakti*.

बार बार प्रभु चहइ उठावा।

प्रेम मगन तेहि उठब न भावा॥

प्रभु कर पंकज कपि केँ सीसा।

सुभिरि सो दसा मगन गौरीसा॥ (Sun.K-Doha-32-Chou-1)

Hanuman was unaware of his conscious as he was deeply involved in *bhakti* and reverence. He bowed down to the feet of Rāma. So he was not raising up although Rāma tried number of times to raise him up. Rāma put his hand on Hanuman's head. Lord Siva was watching and experiencing that thrill as Hanuman is said to be incarnation of Siva.

सावधान मन करि पुनि संकर।

लागे कहन कथा अति सुंदर॥

कपि उठाइ प्रभु हृदयँ लगावा।

कर गहि परम निकट बैठावा॥ (Sun.K-Doha-32-Chou-2)

Soon, Lord Siva in Kailash came out from that thrilling experience and shared his experience with Parvati. Rāma lifted up Hanuman and hugged him and made him to sit nearer to him.

कहु कपि रावन पालित लंका।

केहि बिधि देहउ दुर्ग अति बंका॥

प्रभु प्रसन्न जाना हनुमाना।

बोला बचन बिगत अभिमाना॥ (Sun.K-Doha-32-Chou-3)

Rāma asked Hanuman how he burnt Lanka, which was a strong fort ruled by Rāvana.

Hanuman found Rāma in a pleasant mood. He replied to him without any pride.

साखामृग कै बडि मनुसाई।

साखा तें साखा पर जाई॥

नाधि सिंधु हाटकपुर जारा।

निसिचर गन बधि बिपिन उजारा॥ (Sun.K-Doha-32-Chou-4)

“Oh!Lord! Monkeys have no power. They jump from one branch to another.I am a monkey.What all I have done is due to your greatness and grace.”

सो सब तव प्रताप रघुराई।

नाथ न कछू मोरि प्रभुताई॥ (Sun.K-Doha-32-Chou-5)

“It is not my strength or greatness.The entire credit goes to you.”

ता कहूँ प्रभु कछु अगम नहिं जा पर तुम्ह अनुकूल।

तव प्रभावं बडवानलहि जारि सकइ खलु तूल॥ (Sun.K-Doha-33)

“Any one who enjoys your grace will do this just like a small shred of cotton can burn a steamer.”

नाथ भगति अति सुखदायनी।

देहु कृपा करि अनपायनी॥

सुनि प्रभु परम सरल कपि बानी।

एवमस्तु तब कहेउ भवानी॥ (Sun.K-Doha-33-Chou-1)

Hanuman prayed to Rāma to give him unceasing devotion whereby he enjoys supreme bliss.

उमा राम सुभाउ जेहिं जाना।

ताहि भजनु तजि भाव न आना॥

यह संबाद जासु उर आवा।

रघुपति चरन भगति सोइ पावा॥ (Sun.K-Doha-33-Chou-2)

Lord Siva told Parvati that hanuman knows the true nature of Rāma and he was sure that whatever *bhakta* asks would be given generously by Rāma and he asked the right thing. Siva also told Parvati that whoever understand the dialogues of Rāma and Hanuman and takes them to heart will be blessed with devotion.

## Remarks/Observations

Hanuman first met Rāma and Lakshmana in the ऋश्यमूक पर्वत्। He was sent by the king Sugriva to ascertain the details as Sugriva worried that they were sent by his brother Vali to kill him. Hanuman went in disguise in the form of a Brahmin to meet them. When Rāma told him about them, Hanuman recognised Rāma as his master. He praised him and felt glad having found his master. He fell on Rāma's feet and manifested his real form. Rāma lifted him and hugged him. Hanuman assured Rāma that quite a number of monkeys were at the command of Sugriva, who could help Rāma in tracing Sita. Hanuman took them to Sugriva.

When Hanuman started to cross the Ocean by flying in the sky he had lot of obstructions. But he did not take rest anywhere and directly landed in Lanka which was abode of demons. He reached Lanka with all *bhakti bhava* in Rāma and with serious intention of tracing Sita. He made the ogre "Lankini" to fall to the ground with one blow and entered in Rāvanā's fort.

When Hanuman found Sita under Asoka tree in a distressed condition he dropped the ring given by Rāma to please her. He started praising Rāma and told her Rāmā's story from the beginning to the time till he made friendship with Sugriva and sending him to Lanka by giving his ring. While telling this his voice was choked with emotion and eyes were filled with tears due to his *bhakti* on Rāma. Sita was so absorbed in love with Rāma that she lost consciousness about her body. She found full of devotion in Hanuma's words. When she uttered that Rāmā's grace would be there for him, he was overwhelmed with emotion.

He assured her that Rāma would come soon to Lanka, Kill Rāvana and take her back to Ayodhya. He requested her to await Rāma's arrival. He also told her that being a monkey he could cross the Ocean and reach Lanka with Rāma's grace only.

When he was taken to Rāvanā's court by Indrajit (Meghanadha), son of Rāvana, Rāvana questioned him who he was. Hanuman spoke very high of Rāma who controlled the numberless Universe and who could teach a lesson to the wretched people like Rāvana and told him that he was sent by that person who made Brahma, Vishnu and Siva to create, to preserve and destroy the universe. He told Rāvana to return Sita to Rāma and adore him failing which the whole Lanka including Rāvana would be destroyed by Rāma. He assured Rāvana that Rāma would forgive him if he surrenders to Rāma.

When he met Rāma and told her about the plight of Sita, Rāma hugged him. When Rāma enquired how he could cross the Ocean, meet Sita and burn Lanka he replied that it was all due to grace of Rāma, he could do it and he did not take the credit. He was so humble to tell Rāma like that. He also made it clear to Rāma that anybody with devotion

(*bhakti bhava*) could do it. Tulsi das through the character of Hanuman declared to the world that bhakti in Rāma can do wonders. He surpassed Vālmiki in spreading *bhakti* among the people spread over in length and breadth of the country through these characters namely Sita, Hanuman, Lakshmana, Bharata, Vibhishana, Angada and Jatayu etc.

## Part IX

### 9.1 Uttara Kanda-Sri RamacaritaManas

#### Kākabhusundi's *Bhakti* (Swamy *Bhakti*) towards Sri Rama

##### Context

Kākabusundi explained to Garuda about the coronationceremony. He told Garuda

“Rāma’s coronation ceremony was done excellently. The city of Ayodhya was well decorated. Gods rained down continuously flower showers. Bharata, Lakshmana, and Satrugna with Vibhishana, Angada, Hanuman and the rest-each one were holding royal umbrella, Chowrie, fan, bow, sword with shield and sphear. It was attended to by Lord Siva, Parvati, Bramha, Saraswathi, Vibhishana (The King of Lanka), Sugreeva

(The Lord of monkeys) Nala, Neela, Jambavan, Angada, Hanuman and other monkey heroes with charming human forms.

Sri Rāma summoned all his comrades and showed His कुल गुरु Vasista and asked them to clasp his feet and told them that he was worthy of adoration of his whole race. He also told them that with the grace of Vasista only he could slain all the demons. Turning to Viswamitra, Rāma told that all his comrades staked their life in the battle he fought in Lanka. He told Vasista that they were all dearer to him than Bharata.

Then the bards uttered prayers and recited Vedas and left for Bramhaloka. After that Siva offered prayers and took leave of Sri Rama.

Rāma gave gifts to everybody who attended that ceremony and took leave of them.

Kākabhusundi described about greatness of Sri Rāma to Garuda thus

सुनु खगपति यह कथा पावनी।

त्रिबिध ताप भव भय दावनी॥

महाराज कर सुभ अभिषेका।

सुनत लहहिं नर बिरति बिबेका॥ (Choupai-14B-1)

जे सकाम नर सुनहिं जे गावहिं।

सुख संपति नाना बिधि पावहिं॥

सुर दुर्लभ सुख करि जग माहीं।

अंतकाल रघुपति पुर जाहीं॥ (Choupai-14-B-2)

सुनहिं बिमुक्त बिरत अरु बिषई।

लहहिं भगति गति संपति नई॥

खगपति राम कथा मैं बरनी।

स्वमति बिलास त्रास दुख हरनी॥ (Choupai-14-B-3)

बिरति बिबेक भगति दृढ करनी।

मोह नदी कहँ सुंदर तरनी॥

नित नव मंगल कौसलपुरी।

हरिषत रहहिं लोग सब कुरी॥ (Choupai-14-B-4)



नित नइ प्रीति राम पद पंकज।

सब केँ जिन्हहि नमत सिव मुनि अज।।

मंगन बहु प्रकार पहिराए।

द्विजन्ह दान नाना बिधि पाए।। (Choupai-14B-5)

“Listen, oh! Garuda! King of the birds. This story purifies the heart and rids one of the three fold affliction and the fear of birth and death. By hearing the narrative of king Rama’s blessed coronation men acquire dispassion and discernment. Those men who hear or sing it with some interested motive attain happiness and prosperity of every kind; after enjoying in this world pleasures to which even gods can scarce attain they ascend to Rāma’s divine abode at the end of their earthly carrier. If a liberated soul, a man of dispassion and a sensual person hear it, they severally obtain devotion, final beatitude and ever increasing prosperity. Oh! King of the birds, the story of Sri Rāma that I have narrated according to my own lights takes away the fear of birth and death and rids one of sorrow. It confirms one’s dispassion, discernment and devotion and is a splendid boat to take one across the river of ignorance.”

This indicates भक्ति भाव of Kākabhusundi (Crow) towards Sri Rama.

### **Remaks/Observations**

In the first birth, kākabhsundi was a “*Sudra*” (member of the labouring and artisan classes). He was a devotee of Siva. He went to Ujjain and met a Brahmin who was always worshiping Siva and performing Vedic rights. He served him with guileful heart. He taught a mystic formula sacred to Lord Siva. With this he became very proud and wanted to disrespect his guru. One day when he was repeating Siva’s name,

his guru came. He did not rise to greet him. Lord Siva did not tolerate his disrespect to the guru. Siva cursed him to become a snake, and there after take rebirth for one thousand times. The Brahmin guru prayed Lord Siva again by chanting Rudrāstakam. Siva was pleased with his *bhakti* and asked him to ask for a boon. Then the guru asked Lord Siva to bless him with eternal devotion towards Him and he also requested Lord Siva to show mercy on his disciple and remove the curse. Lord Siva told that his disciple would not undergo terrible agony in each successive birth and death and they would not affect him. Siva also told that his disciple should not lose his awareness of his previous existences. Later on that disciple went to Vindhya Mountains and thereafter took number of births and deaths. He continued to adore Rāma in all his forms. The last body he got was of a brahmana. He continued to absorb himself in the thought of Rāma's feet, go to the forest and listen to Rāmā's virtues and his praises. He left seeking progeny, wealth and fame. He went on singing praises of Rāma. On the Meru mountain peak, he met Sage Lomasa and with humble strain he asked how to worship the embodied supreme spirit. The great sage explained to him the virtues of Rāma and told him that the individual soul is identical with the attribute less Bramha. In spite of his advices; he started arguing with the sage Loma Maharshi. The sage got angry and shouted at him saying "You fool! You refuse to accept the supreme lesson I have taught to you and indulge in endless arguments and counter arguments. You are not caring my authentic words. Like a crow, you are looking on everything with distrust. You do not listen to anyone you have lot of ego. So at once, you become a crow." Here kākabusundi says that the sage could not be blamed for the curse. It is Rāma who prompted him to do so. That is the *Bhakti* / faith of Kākabusundi on Rāma. The sage, thereafter realised about Kākabusundi's *Bhakti*

towards Rama. He detained Kākabusundi and recited RāmcaritaMānas. He told Kākabusundi not to repeat the story of Rāma in the presence of those whose heart is void of devotion to Rāma. Kākabusundi lived in hermitage for 27 rounds of creation. He used to go to Ayodhya and used to enjoy the spectacle of Rāmā's childish sports. Thus he narrated the glory of Rāma with devotion to Garuda.

These things will explain to us how much devotion and faith on Rāma Kākabusundi has. He had firm *bhakti* on Rāma. In all his rebirths, In spite of the curse, he did not lose faith in Rāma. Tulsidas, through the character of Kākabusundi, wrote that one should not lose faith in Rāma and *bhakti* towards Rāma should be continued.

## Part X

### 10.1 रामचरित मानस

The word “*Manasa*” denotes the mind and Lord Siva gave this story the title of “रामचरित मानस” firstly because it contains a life of Rāma and secondly because He treasured it in his mind before communicating it to Pārvati.

तुलसीदास भक्तिभाव towards Rāma

#### Context

In introducing Rāma carita Mānas, Tulsidas after doing मंगलाचरन, with all devotion praised Rāma and wrote about *bhakti* one should have towards Rāma. He also described what sort of people pray Rāma and what is the result of praying Rāma etc. He also indicated the name of the mantra which should be chanted to get मुक्ति or liberation in this “Kali age.” He also wrote what it contains.

Tulsidas started the Bāla Kānda with the prayers invoking Goddess Saraswati, Lord Siva, Parvati, Lord Ganesha, Vishnu known by the name Rama as under:-

वर्णानामर्थसंघानां रसानां छन्दसामपि।

मङ्गलानां च कर्तारौ वन्दे वाणीविनायकौ॥ (1)

“I pray Vani (The goddess of speech) and Lord Ganesha who are the originators of sound/Alphabets and who bless all living beings.”

भवानीशरौ वन्दे श्रद्धाविश्वासरूपिणौ।

याभ्यां विना न पश्यन्ति सिद्धाः स्वान्तःस्थमीश्वरम्॥ (2)

“I pray Goddess Bhavani and Shankara whom Siddhas pray with reverence and faith and whom they have in their heart.”

वन्दे बोधमयं नित्यं गुरुं शंकररूपिणम्।

यमाश्रितो हि वक्रोऽपि चन्द्रः सर्वत्र वन्द्यते॥ (3)

“I prostrate eternal Guru Shankara, who is full of wisdom and on whose head a crescent moon rests and which is adored by one and all, although its shape is curvy.”

सीतारामगुणग्रामपुण्यारण्यविहारिणौ।

वन्दे विशुद्धविज्ञानौ कवीश्वरकपीश्वरौ॥ (4)

“I salute the sage Vālmiki and Hanuman whose minds are always centred round Sita and Rāma singing their glories.”

उद्धवस्थितिसंहारकारिणीं क्लेशहारिणीम्।

सर्वश्रेयस्करिणीं सीतां नतोऽहं रामवल्लभाम्॥ (5)

“I pray Sita, who is beloved of Rāma and who is responsible for the birth, sustenance and death of all beings and who removes all sorts of afflictions with blessings.”

यन्मायावशवर्ति विश्वमखिलं ब्रह्मादिदेवासुरा

यत्सत्त्वादमृषैव भाति सकलं रज्जौ यथाहेर्भ्रमः।

यत्पादप्लवमेकमेव हि भवाम्भोधेस्तितीर्षवतां

वन्देऽहं तमशेकारणपरं रामाख्यामीशं हरिम्॥ (6)

“I pray Rāma, who is equivalent to Lord Hari, whose माया is spread and covered all over the world including Lord Bramha and downwards all the Gods and demons .That Rāma alone make us to cross the mundane existence. “

राम भक्ति जहँ सुरसरि धारा।

सरसइ ब्रह्म बिचार प्रचारा॥ (B.K-Doha-1.4)

The *bhakti* towards Rāma is like holy Ganges that flows and that *bhakti* is like proceeding of an enquiry into the nature of *Bramhan*.

बिनु सतसंग बिबेक न होई।

राम कृपा बिनु सुलभ न सोई॥

सतसंग मुद मंगल मूला।

सोइ फल सिधि सब साधन फूला॥ (B.K-Doha-2.4)

Without the association of good people/saints, nobody can get wisdom. Without the Grace of Rāma this is not possible.

एहि महुँ रघुपति नाम उदारा।

अति पावन पुरान श्रुति सारा॥

Rāmcarita Mānas contains gracious name of the Lord of Raghus, which is very holy and the essence of the *Purānā* and Veda.

मंगल भवन अमंगल हारी।

उमा सहित जेहि जपत पुरारी॥ (B.K-Doha-9.1)

It is the home of blessings and removal of evils. The name of Rāma is uttered always by Siva along with Parvati.

महामंत्र जोइ जपत महेसू।

कासीं मुक्ति हेतु उपदेसू॥

महिमा जासु जान गनराऊ।

प्रथम पूजित नाम प्रभाऊ॥ (B.K Doha-18.2)

It is the great mantra which is chanted by Siva. Siva, who is the main deity in Kasi, whispers into the right ear of the creatures the name of Rāma (Rāma mantra) to give them “*mukti*.”

जान आदिकबि नाम प्रतापू।

भयउ सुद्ध करि उलटा जापू॥

सहस नाम सम सुनि सिव बानी।

जपि जेई पिय संग भवानी॥ (B.K Doha-18-3)

The oldest poet Vālmiki knows the power of the name of Rāma. By chanting the name of Rāma in reverse order, he purified himself.

नाम प्रभाउ जान सिव नीको।

कालकूट फलु दीन्ह अमी को॥ (B.K-Doha-18.4)

Siva knows fully Rāma Nama power which made deadly poison swallowed by him into nectar.

जपहिं नामु जन आरत भारी।

मिटहिं कुसंकट होहिं सुखारी॥

राम भगत जग चारि प्रकारा।

सुकृती चारिड अनघ उदारा॥ (B.K-Doha-21-Chou-3)

Those devotees who are in distress when they chant Rāma Nāma, even worst type of their problems will go away and they get peace and happiness.

In this world there are four kinds of devotees of Rāma.-VIZ-1) अर्थ (The afflicted), 2) जिज्ञासू (The seeker of truth), 3) अर्थार्थी (The seeker of worldly riches), 4) ज्ञानी (The enlightened). All the four of them are virtuous, sinless and noble. The glory of the name is supreme in all the four Yuga and all the four Vedas, particularly in the Kali age, in which there is no other means of salvation

नामु लेत भवसिंधु सुखाहीं।

करहु बिचारु सुजन मन माहीं॥ (B.K-Doha-24-Chou-2)

Let the wise people remember that by chanting the name of Rāma, one can cross the Ocean of mundane existence.

नामु राम को कल्पतरु कलि कल्याण निवासु।

जो सुमिरत भयो भाँग तें तुलसी तुलसीदासु॥ ( B.K-Doha-26)

In this ôKaliö age, the name of Rāma which is a “कल्पतरु” is a home of beatitude. Tulsi Das by remembering this name, was transformed from an intoxicating plant into a holy “तुलसी” plant.



चहुँ जुग तीनि काल तिहुँ लोका।

भए नाम जपि जीव बिसोका॥

बेद पुरान संत मत एहू।

सकल सुकृत फल राम सनेहू॥ (B.K-Doha-26-Chou-1)

In all the four Yuga, in the past, present and future, in all the spheres Viz-Heaven, Earth and subterranean region all the creatures have been rid of grief by chanting the name of Rāma. It is said by The Vedās, Purānā and the saints that Rāma nāma is the reward of all virtuous acts.

ध्यानु प्रथम जुग मखबिधि दूजें।

द्वापर परितोषत प्रभु पूजें॥

कलि केवल मल मूल मलीना।

पाप पयोनिधि जन मन मीना॥ (B.K.Doha-26-Chou-2)

नाम कामतरु काल कराला।

सुमिरत समन सकल जग जाला॥

राम नाम कलि अभिमत दाता।

हित परलोक लोक पितु माता॥ (B.K.Doha-26-Chou-3)

In Krita age, it is contemplation. In Treta age, Sacrifice, in Dwapara age, Worship and in Kali Age, Rāma Nāma alone brings liberation or Mukti. It is one's father and mother in this world.

राम नाम कर अमित प्रभावा।

संत पुरान उपनिषद् गावा।। (B.K-Doha-45-Chou-1)

The potency of रामनाम is unlimited. The saints as well as the Purāna and the उपनिषद् too declare the same thing.

छंद सोरठा सुंदर दोहा।

सोइ पराग मकरंद सुबासा।। (B.K-Doha-36-Chou-3)

सुकृत पुंज मंजुल अलि माला।

ग्यान बिराग बिचार मराला।। (B.K-36-Chou-3)

धुनि अवरैब कबित गुन जाती।

मीन मनोहर ते बहुभाँती।। (B.K-36-Chou-4)

अरथ धरम कामादिक चारी।

कहब ग्यान बिग्यान बिचारी।।

नव रस जप तप जोग बिरागा।

ते सब जलचर चारु तड़ागा (B.K-36-Chou-5)

Rāmcarita Mānas consists of all the नव रस. It is like a lake full of lovely fishes of various kinds. The four ends of human beings Viz-Worldly riches, religious merits, enjoyment and liberation the reasoned exposition of ज्ञान (Knowledge of God in His absolute formless aspect) and विज्ञान (Knowledge of qualified Divinity both with आकारा and निराकारा. It has Nine sentiments of poetry Viz-1 श्रुंगारा 2. हास्य 3. करुण 4. वीर 5. रौद्र 6. भयानक 7. भीमत्स 8. शांत 9. अद्भुत. It also has जप, योग and detachment from worldly things.

Thus Tulsidas expressed *bhakti bhava* while he started writing Rāmacarita Manas. He was fully immersed in *bhakti* towards Rāma.

### **Remarks/Observations**

Through “*Mangalacharan*”, Tulsidas has emphasised that Rāma alone can help us in attaining मुक्ति. Further he said that by praying Rāma, a cripple person can ascend an inaccessible mountain and a dumb person can talk.

Tulsidas compared Rāma nāma with the holy Ganges which wipes away the impurities of the कलि युग and also sin committed by the people. Such a powerful word is Rāma nāma.

Tulsidas has stated that the word Rāma contains four letters-Ra- representing the fire-God, ā-representing the Sun God, ऋ- representing Moon God. It is the same as Bramha, Vishnu, and Maheswara. Its glory is known to Lord Ganesha. The oldest poet Valmiki by uttering the word of Rāma in the reverse order, attained purity.

Tulsidas assured readers that by chanting the name of Rāma, one can overcome the calamities and can be happy. It is said by Tulsidas that The Purana, The Vedas, as well as saints is that Rāma nāma is the reward of all virtuous acts. In the first age, ie in Krita yuga, it is contemplation, in the second, ie in Treta Yuga, it is Sacrifice, In the third Age, ie in Dwapara Yuga, it is through worship, and in the fourth Age, ie in the Kali Yuga, it is the Name alone is the wish-yielding tree as the mind of human beings wallows like fish and they are corrupt and full of impurities. Tulsidas has stated that in Kali Yuga, only Rāma nāma is the only resort to achieve liberation or *Mukti*.

He gave examples of Rāmabhakti and how it helps an individual to get *mukti*.

Tulsidas introduced *bhakti* in the very first *Bala Kanda*. He compared *bhakti* to *holy Ganges* which is pure and all sins will be removed when you take a dip in it. He mentioned the importance of *सतसंग*. Without *सतसंग* one cannot have get wisdom. When you develop wisdom you can distinguish between good and bad distinctly. There by you develop *bhakti* and through *bhakti*, you achieve *mukti*. This is possible only with Rāma's grace. Tulsidas while mentioning the power of Rāma, he quoted Valmiki who by chanting the name of Rāma in reverse direction got purified. Although he was told by Nārada to chant Rāma nāma, he did it in the reverse order as he was not educated. It is said by Tulsidas that Rāma nāma is the essence of veda and purāna and Lord Siva always chants the name of Rāma along with His wife. He always gives this mantra to the dying person in his right ear in Kāsi (Now Benares) so that the dying person gets *Mukti*. Siva knows the power of Rāma mantra which turned the deadly poison swallowed by Him into a nectar. Tulsidas assured people that by chanting Rāmanāma, their problems will be solved and they get peace and happiness. He also has the opinion that by chanting Rāma nāma all people can cross the ocean of their mundane existence. Tulsidas stated that in Krita yug, it is contemplation that gets *mukti* to any individual. It is sacrifice that gives *mukti* in treta yug. It is worship that gets you *mukti* in Dwapara Yug. It is *नाम* alone that gets you *mukti*. *In this "Kali" age, the name of Rāma which is a "कल्प तरु"*. By remembering this name Tulsidas was transformed from an intoxicating plant into a holy "तुलसी" plant. He says that Rāma Nāma is the reward of all virtuous acts. He compared Rāmanāma to one's own father and mother. He is of the opinion that Rāmanāma's potency is unlimited. Rāmcarita Mānas consists of all the *नव रस*. It is like a lake full of lovely fishes of various kinds. The four ends of human beings Viz-Worldly riches, religious merits, enjoyment and liberation the

reasoned exposition of ज्ञान (Knowledge of God in His absolute formless aspect)and विज्ञान (Knowledge of qualified Divinity both with आकारा and निराकारा.It has Nine sentiments of poetry Viz-1.शृंगारा 2. हास्य 3. करुण 4. वीर 5. रौद्र 6. भयानक 7. भीमत्स 8.शांत 9.अद्भूत. It also has जप,योग and detachment from worldly things.

These things show how much *bhakti* Tulsidas has towards Rāma.

## 10.2 Dasaratha's bhakti towards Viswamitra

### Context

The great enlightened sage Viswāmītra was in a forest doing Yaga.he was afraid of the ogres मारीच and सुबाहु as they were pouring blood and mutton in the alters and causing obstructions to the Yaga.so he came to Ayodhya to seek the help of Dasaratha.King Dasaratha invited him with पूर्ण कलश "Purna Kalash"(Pots with saved water) and made him to sit ,gave him different types of food, and enquired about his visit to Ayodhya.Viswamitra was very much pleased with Dasaratha's hospitality.He told him that he wanted to take Rāma and Lakshmana along with him to complete his Yaga without any hindrance as Rāma and Lakshmana would protect his Yaga.

मुनि आगमन सुना जब राजा।

मिलन गयउ लै बिप्र समाजा।।

करि दंडवत मुनिहि सनमानी।

निज आसन बैठारेन्हि आनी।। (B.K-Doha-206-Chou-1)

चरन पखारि कीन्हि अति पूजा।

मो सम आजु धन्य नहिं दूजा।।

बिबिध भाँति भोजन करवावा।

मुनिबर हृदयँ हरष अति पावा।। (B.K-Doha-206-Chou-2)

पुनि चरननि मेले सुत चारी। (B.K-Doha-206-Chou-3)

When the king came to know about Sage Viswāmitra's visit to his place, he immediately went with Brahmins to receive him and prostrated before the sage and reverently brought him and seated him on his throne. He washed Viswāmitra's feet and did पाद पूज. The sage was very much pleased. Then Dasaratha placed all his four sons at the feet of *maharshi*.

**Then the king addressed Viswamitra**

केहि कारन आगमन तुम्हारा।

कहहु सो करत न लावउँ बारा।। (B.K-Doha-206-Chou-4)

The king felt very happy for Viswāmitra's coming. He told the sage that he never showed such a grace to Dasaratha before. He asked the sage why he came to his court. He also told the sage that he would carry out any order given by Viswāmitra.

**Viswamitra told the king Dasaratha**

देह भूप मन हरिषत तजहु मोह अग्यान।

धर्म सुजस प्रभु तुम्ह कौँ इन्ह कहँ अति कल्यान।। (Doha-207)

“You happily handover them to me. Give up your infatuation and ignorance. You will earn religious merit. Your sons will be highly blessed.”

सुनि राजा अति अप्रिय बानी।

हृदय कंप मुख दुति कुमुलानी॥

चौथेंपन पायउँ सुत चारी।

बिप्र बचन नहिं कहेहु बिचारी॥ (Doha-207-Chou-1)

Hearing this, King Dasaratha became sad and quivered. He told Viswamitra:-

“In the old age, I am blessed with four sons. You have not considered this.”

**He also told Viswamitra**

मागहु भूमि धेनु धन कोसा।

सर्बस देउँ आजु सहरोसा।

देह प्रान तें प्रिय कछु नाहीं।

सोउ मुनि देउँ निमिष एक माहीं॥ (Doha-207-Chou-2)

“You ask me land, Cattle, Goods and treasure or any other thing. I will gladly give.

Nothing is dearer to one than his body. Even I am ready to give my life also.”

सब सुत प्रिय मोहि प्रान कि नाई।

राम देत नहिं बनइ गोसाईं॥

कहँ निसिचर अति घोर कठोरा।

कहँ सुंदर सुत परम किसोरा॥ (Doha-207-Chou-3)

“All my sons are dearer to me like my life. But I cannot give Rāma under any circumstances. My beautiful and young sons are no match for the strong and relentless demons.”

सुनि नृप गिरा प्रेम रस सानी।

हृदयं हरष माना मुनि ग्यानी॥

तब बसिष्ठ बहुबिधि समुझावा।

नृप संदेह नास कहँ पावा॥ (Doha-207-Chou-4)

The wise Viswamitra felt rejoiced to hear the king's reply that Dasaratha loved his sons as they were born to him at his old age, and especially he loved Rāma so much that he could not part with him even for a minute and he was prepared to give him land, cattle, goods and treasure. The enlightened sage could understand that dasaratha had lot of love towards them .Then Vasista convinced Dasaratha to send them along with Viswamitra. Out of sheergurubhakti Dasaratha sent Rāma and Lakshmana with him.

**After calling his two sons, Dasaratha told Viswamitra**

अति आदर दोउ तनय बोलाए।

हृदयँ लाइ बहु भाँति सिखाए॥

मेरे प्रान नाथ सुत दोऊ।

तुम्ह मुनि पिता आन नहिँ कोऊ॥ (Doha-207-Chou-5)



“My two sons are very dear to me like my life. Here after you will be father for them as there is nobody to look after them.”

### **Remarks/Observations**

When the king came to know about Sage Viswamitra’s visit to his place, he immediately went with Brahmins to receive him and prostrated before the sage and reverently brought him and seated him on his throne. He washed Viswamita’s feet and did पाद पूज. The sage was very much pleased. Then Dasaratha placed all his four sons at the feet of maharishi.

The king felt very happy for Viswamitra’s coming. He told the sage that he never showed such a grace to Dasaratha before .He asked the sage why he came to his court. He also told the sage that he would carry out any order given by Viswamitra. Such a reverence he had towards Viswamitra.

### **10.3 Dasaratha’s putra वात्सल्य**

When Viswamitra asked Dasaratha to spare his sons for protecting the यग,

King Dasaratha became sad and quivered. He told Viswamitra:-

“In the old age, I am blessed with four sons. You have not considered this.”

He also told Viswamitra that he was prepared to give him land, Cattle, Goods and treasure or any other thing Instead of his sons. They were dear to him. He was ready to give his life also. Dasaratha loved his sons as they were born to him at his old age, and especially he loved Rāma so much that he could not part with him even for a minute. He was ready to go with Viswamitra to fight the demons in protecting the यग instead of sending his sons.

This shows how much he loved his sons. He was so compassionate that he told Viswamitra that Viswamitra should protect his sons like a father when they go with him to the forest. This shows how much he is attached towards his sons. It is also evident that he had so much *bhakti* towards Viswamitra that he could not say no to him in sending his sons along with him knowing well that he cannot survive even for a minute in their absence.

## Part XI

**11.1 राम चरित मानस्** was written by Goswami Tulsidas in 1633. He started writing Ramcarita manas in 1631 on Ram Navami day and completed in two years, seven months and twenty six days. ie in the month of “मार्ग शीर्ष” “शुक्ल पक्ष” day on the day of Seetha rama kalyanam. He was a staunch devotee of Rama. The story of Rama which was written as “Manas-Ramayan by the Lord Shiva with the object of developing un ceasing devotion to the lotus - feet of all the beautiful Sri Rama, has been rendered into the language of common people by Tulsidas for dispensing the gloom of his heart. It wipes out delusion. It begets happiness. Goswamy Tulsidas lived in flush and blood in this Kali age and in the 17<sup>th</sup> century. He lived like any ordinary person but with deep devotion and dedication to Lord Sri Rama.

There is difference of opinion among biographers regarding the year of birth of Tulsidas. Many sources rely on Veni Madhava Das'account in the Mula Gosai charitha which gives Tulsidas's birth as 1554(1497C.E).

Asecond group of biographers led by Sant Tulsi Sahib of Hathras and sir George Grierson give the years as Vikram 1589(1532 C.E). Same thing was said by Ramakrishna Gopal Bhandarkar, Ramghulam Dwivedi, James Latchfield, Swami Sivananda.

A third group consisting of H.H.Wilson, Garse De Tasse and Krishna Datta Misra gives the year as Vikram 1600(1543C.E).The year 1497 appear in many current biographers in India.

When we study his life history, we can know that he lived a few centuries ago like ordinary human being, brought up by a few people, studied Sanskrit grammar, four

Vedas, six Vedangas, Jyotish sastra and the six schools of philosophy over a period of 16 years from a guru Sesha Sanatana, who was based at the Pancha Ganga in Varanasi.

The turning point of Goswami Tulsidas from worldly things to spirituality occurred one day when Tulsidas went to a Hanuman temple. His wife Ratnāvali went to her father's place along with her brother without informing him. When Tulsi came to know this he swam across the Yamuna river to meet her in the night when it was turbulent. Ratnāvali chided him for this and remarked that if Tulsidas was even half as devoted to God as he was to her body of flesh and blood, he would have been redeemed. Then Tulsidas left her instantly and became a sadhu (Hindu Ascetic).

After that he spent most of his time in Varanasi, Prayag, Ayodhya and Chitrakoot. According to Priya das' account Tulsidas used to visit the woods outside Varanasi for his morning ablution with a water pot on his return to the city, he used to offer the remaining water to a certain tree. This quenched the thirst of a Preta (a type of Ghost) believed to be ever thirsty for water, who appeared to Tulsidas and offered him a boon. Tulsi said he wished to see Lord SriRamawith his eyes. Preta responded that it was beyond his powers. However, the Preta said that he could guide Tulsi to Hanuman who could grant the boon Tulsi das asked for. The Preta told Tulsidas that Hanuman comes everyday disguised in the mean attire of a leper to listen to his Katha. He is the first man to arrive and last to leave. That evening Tulsidas noted that the first listener to arrive at his discourse was an old leper who sat at the end of the gathering. After the Katha was over Tulsidas quietly followed the leper to the woods. In the woods where the present Sankat Mochan stands today in Varanasi, Tulsidas firmly fell at the feet of the leper shouting "I know who you are" You cannot

escape me.”At first the leper feigned ignorance but Tulsidas did not relent. Then the leper revealed his original form of Hanuman and blessed Tulsidas. When granted a boon, Tulsidas told Hanuman that he wanted to have darshan of SriRama. Hanuman instructed him to go to Chitrakoot and stay in an ashram in Ramghat. One day when Tulsidas was doing Parikrama (circumbulation) of the Kāmādgiri mountain, he saw two princes, one dark and the other fair, dressed in green robes pass by mounted on horseback. Tulsidas was enraptured at the sight. However, he could not recognise them and took his eyes off them. Later Hanuman asked Tulsidas if he saw Sri Rama and his brother Lakshmana on horses. Tulsidas was disappointed and repentful. Hanuman assured Tulsidas that he would have the sight of Rāma once again the next morning. Tulsidas recalled the incident in a song of the Gitavali and lamented “how his eyes turned as his own enemies by staying fixed to the ground and how everything has happened in a trice on the next morning, ie on Wednesday, the Newmoon day, of Magha Vikrama 1607(1551C.E) Tulsi das was making Sandalwood paste when a child came and asked for a sandalwood tilaka (a religious mark on the forehead). This time Hanuman gave a hint to Tulsidas and Tulsidas had a full view of SriRama. Tulsidas was so charmed that he forgot about the sandalwood paste. Sri Rama took the sandal paste and put a tilaka himself on his forehead before disappearing .In a verse in Vinaya Patrika Tulsidas alludes to a certain “miracle at Chitrakoot” and thanks SriRama for what he did for him at Chitrakoot.

In Vikram 1628(1572C.E) Tulsidas left Chitrakoot for Prayag where he stayed during Magha Mela.Six days after the Mela ended,he had darshan of sage Yagnavalkya and sage Bharadwaja under a banyan tree.

Tulsidas died at the Assi ghat on the bank of the river Ganga in the Shravan (July-August) month of the year Vikram 1680(1623C.E)

राम चरित मानस् take brimming over with exploits of Lord Sri Rāma is an Avadhi language rendering of the Ramayana narrative. It is the longest and earliest work of Tulsidas and draws from various sources including the Ramayana of Valmiki, Adhyatma Ramayana, the Prasanna Raghava and Hanuman Nataka. The work consists of 12800 lines divided into 1073 stanzas which are groups of Choupais separated by Dohas or sorthas. It is divided into seven kandas like the Ramayana of Valmiki and it is one third of the size of Valmiki Ramayana. The work is composed in eighteen metres (Anushtub, Shardulavikreeditha, VasanthaTilaka, Upajati, Pramanta, Malini Sragdhara, Rathoddhata, Bhujanga Prayata and eight prakrut metres (Sortha, Doha, Choupai, Harigitika, Tribhangi, Choupaiya, Trotaka and Tonara).

At the beginning of the RāmcaritaMānas there is a section devoted to the veneration of the name of Rāma. As per Tulsidas repeating the name of Sri Rāma is the only means to attain God in the Kali age where the means suited for other ages like meditation, karma and Puja are ineffective. He says in Kavitavali that his own redemption is because of the power, glory and majesty of the name of Rāma. In a couplet in the Gitavali, Tulsidas says that wishing for liberation without refuge in the name of Rāma is like wishing to climb to the sky by holding on to the falling rain. In his view, the name of Rāma is greater than both nirguna and saguna aspects of God. It controls both of them. And it illuminates both like a bilingual interpreter.

In a verse in the Dohavali, Tulsidas says that the nirguna bramha resides in his heart, the saguna bramha resides in his eyes and the name of Rāma resides on his tongue, as

if a radiant gem stone is kept between the lower and upper halves of a golden casket. He holds that Rāma is superior to all other names of God and argues that “Ra and “Ma” being are the only two consonants in the conjunct form in Sanskrit because they are two sounds in the word Rāma.

In several verses in Rāmcaritamānas, Tulsidas says that the animate and inanimate world is a manifestation of Rāma and the universe is the cosmic form of Rāma.

In the Vinaya Patrika, Tulsidas says that the world in itself is neither true (satya) nor false (Asatya) nor both true and false together. (Satya Asatya). - One who casts aside all these three illusions, knows oneself. This has been interpreted to mean that as per Tulsidas, the entire world is a lila of Rāma.

At the beginning of Rāmacaritamānas Tulsi performs samasta Vandana (obeisance to all beings) in which he bows down to the world also saying it is pervaded by or born out of “Sita and Rāma.”As per some verses in Rāmacarita Mānas and vinaya patrik when a Jiva (living being) knows the self, Maya and Rāma, it sees the world as being pervaded by Rāma. This was done at the Mānas Mandir, Chitrakoot, India.

At several places in Tulsidas’s works, Rāma is seen to be the higher than Vishnu and not as an “avatar” of Vishnu, which is the general portrayal of Rāma.

In the episode of the delusion of Sati in राम चरित मानस, Sati sees many a Siva, Bramha, and Vishnu serving Rāma and bowing at his feet.

When Manu and Shatarupa perform penance, they crave to see that supreme Lord “from a part of whose being emanate a number of Shivas Bramhas, and Vishnus. Bramha, Vishnu and Shiva come to them many times tempting them with a boon, but

manu and Shatarpura do not stop their penance. They are finally satisfied only by the appearance of Rāma, on whose left side is Sita, from a part of whom are born “countless Lakshmis,Umas(Parvatis) and Bramhanis(Saraswatis).” In the episode of marriage of Sita and Rāma in Balakanda, the trio of Bramha,Vishnu and Shiva is present. Bramha is astounded as he finds nowhere anything that is his own handiwork, while Vishnu is enchanted with Lakshmi on seeing Rāma. In Sundara kanda, Hanuman tells Rāvana that Bramha, Vishnu and Shiva can create, preserve and destroy by the might of Rāma. In the Lanka land, Tulsidas presents the Universe as the cosmic form of Rāma, in which Shiva is the consciousness, Bramha is the reason and Vishnu in his intelligence, as an avatar of Rāma. Thus Tulsidas clearly considers Rāma as supreme Bramhan and not an “avatar” of Vishnu.

In the opinion of Urvashi Soorati, the Rāma of Tulsidas is an amalgamation of Vishnu who takes Avatars,Vishnu in the abode of Ksheera sagara Bramhan and the “Para” manifestation of the Pancharatra. Macfie concludes that Tulsidas makes a “double claim” ie Rāma is an incarnation of both Vishnu and Bramha. In the words of Lutgend of, Tulsidas ‘Rāma is at once “Valmiki’s exemplary prince, the cosmic Vishnu of Puranas, and the transcendent bramhan of the Advatins.

In the Sundara kanda of राम चरित मानस् , Tulsidas says that Rāma is knowable by Vedanta. As per Tulsidas, Rāma is the efficient and material cause (“Nimitta and Upadana”) of the world, which is real since Rāma is real. In several verses of the राम चरित मानस् , Tulsidas says that the animate and inanimate world is a manifestation of Rāma, and the universe is the cosmic form of Rāma. Authors interpret these verses to mean that the world is real according to Tulsidas,in keeping with the Visishistadvaita philosophy of Rāmanuja. However,at some places in the राम चरित मानस् and कवितावलि,



Tulsidas compares the world to a night or a dream and says it is “Mithya” (false or unreal ).Some commentators interpret these verses to mean that in Tulsidas’ opinion the world is unreal as per the **विवर्धवाद** doctrine of Adi Shankara,while some others interpret them to mean that the world is transient yet real as per the **सत्ख्यातिवाद** doctrine of Rāmānanda. Uday bhanu singh concludes that in Tulsi’s view, the world is essentially the form of Rāma and appears to be different from Rāma due to “Maya.” Its visible form is transient, which is what Tulsidas means by “mithya.”

In the Balakanda episode of the marriage of the princess of Ayodhya with the princesses of Mithila, Tulsidas presents a metaphor in which the four brides were compared with the four states of consciousness –the walking state(**जाग्रत**), sleep with dreams (**स्वप्न**) dreamless sleep (**सुषुप्ति** ) and the fourth self-consciousness state (**तुरीय**).The four grooms are compared with the presiding divinity (**विभु** ) of the four states **विश्व, तैजस, पद्म, ब्रह्मन्**.

Tulsidas says as the four states of consciousness with their presiding divinities reside in the mind of a jiva,so the four brides with their bridegrooms are respondent in the same pavilion.

Tulsidas identifies maya with Sita, inseparable energy of Sri Rāma which takes “avatar” along with Rāma. In his view, maya is of two types - Vidya and Avidya. Vidya maya is the cause of creation and the liberation of Jiva. The entire world is under the control of maya. Maya is essentially the same but the two divisions are made for cognitive purposes, this view of Tulsidas is in accordance with Vaishnava teachers of Vedanta.

As per Tulsidas, there is no incompatibility between devotion to Rāma and attachment to Shiva. Tulsidas equates the guru as an incarnate of Shiva and a considerable part of the Balakanda of Rāmacaritamānas is devoted to the narrative of Shiva including the abandonment of Sati, the penance of Parvati, the burning of Kamadeva and the marriage of Parvati.

It could be seen from both the Rāmāyanā ie. Valmiki Rāmāyana and Tulsidas's Rāmcaritamānas that Tulsi das lived with flush and blood a few centuries ago from now and he spent his life in bhakti marga alone where as Vālmiki, a sage lived in Treta Yuga during Rāma's time and wrote the biography of Rāma at the request of Lord Bramha and shown to the world how an ideal human being should be.

Lord Bramha gave him powers of knowing inside the mind of any character/person that he thinks of by doing "आचमन" He wrote Rāmāyan in "Anusthub Chandas". But Tulsidas wrote RāmcharitaMānas in deep devotion and with full of Bakti.

So I prefer Tulsi to Valmiki as he belongs to Kali Yuga and lived a few centuries ago and he had all the qualities of a Bhakta. I have already discussed in length and breadth about a true Bhakta. Tulsi's approach is nearer to a common man's approach. From the life history of Goswamy Tulsidas we can deduce that any common man can attain "mukti" by following the path of Tulsi and achieve mukti by following Bhakti. Thus through *Bhakti* marga one can reach "Mukti. He has described Rāma as a human being born like any body, grown like us, studied sastras like us, married, suffered like a common man, fought wars, brought back his wife Sitadevi from Lanka after killing Ravana, and ruled the Kingdom of Ayodhya. No where he behaved like God.

He is an ideal person for any human being. Thus the story of Rāmāyana, the characters introduced in Rāmcaritamānas will give us complete picture about how we should live in this society, how we should conduct ourselves with our family members, how a king should rule the country, what is the sastra one should follow to rule the country, how one should treat a fellow being etc.

Right from Kālidāsa down to Bhavabhuti and their epigones drew the materials from the Rāmāyāna.

Generations of Hindus in all parts of India have made acquaintance of the old legend of Rāma in such modern translations. In the houses of wealthy, recitation of the poem are arranged even today. Dramatic versions of the story of Rāma as already mentioned in Hari Vamsa of Kālidāsa may still be seen performed at religious places/festivals and in villages / towns in India at the present day. In Northern India, during Daserrah festival, it is celebrated in the name of Rām-lila or Rāma- play in which most popular scenes from Rāmāyāna are performed before an enormous audience. There is no village in India without Hanuman mandir and Rāma Mandir. All the monkeys in the temple are treated with great forbearance and love especially in Ayodhya.

## Chapter V

### Observations, Concluding Remarks, Further Scope for Research, Modern Relevance of the Study

Following observations are emerging from the proceeding.

In the preceding chapters, the concept of *bhakti*, its origin and development, its systematization, types of devotion, and proponents of *bhakti* in India and facets of *bhakti*, overview of *bhakti* were studied. As conclusions, I put some of these observations suggested in the preceding chapters.

The element of devotion in VR is hidden in the dialogues of each character, but not visible unless one makes a deep effort to understand it.

The element of devotion ( *bhakti* ) in TR is clearly understood even by common man through his *Choupais* and *Dohas* which are simple, clear, easily understandable by a common man, and can be memorised and sung even when one is doing some activity.

Rāma was shown by Vālmiki as a human being with greatest virtues -and he was called “*Purushottam Rām.*” Tulsi’s perspective towards Rāma was different from Vālmiki. Tulsi did not look at Rāma as human being as depicted by Valmikis but as God reincarnation. This change of perspective of Tulsi brought “*Bhakti*” in the introduction itself in his *Rāmcarita Mānas* and he maintained it throughout all *Kāndas*.

Take for instance, Tulsi started his *Rāmcaritamānas* with prayer to all the deities with devotion (*Bhakti bhava*). In number of *choupais* he expressed about the greatness of

Rāma and Rāmcharita Mānas, greatness of Gurus. His *Bhakti bhava* can be found in some of the following “choupais” mentioned here under. He says that even born poet cannot compose marvellous poetry without the name of Rāma. In *Bala Kānda*, in Doha-9, Choupai- 1, he said that the holy name of Rāma which is cream of *Purānās* and the Vedas.” He said that Rāma Nāma is chanted by Lord Siva and Parvati and it is the locus of blessings. He compared the name of Rāma to the holy Ganges which purifies our sins.

He said only by chanting the name of Rāma, one gets liberation (*Mukti*). Tulsi das stated that the love of Rāma or the name of Rāma is the reward of all virtuous acts. In Kali Age, only the name of Rāma or chanting the name of Rāma is the wish –yielding tree. Thus with all the devotion Tulsi conveyed to the modern world that the method of salvation is through chanting Rāma nāma or taking the name of Rāma.

There is devotion ( *bhakti bhava*) in both VR and TR . Devotion (*Bhakti* ) is implicit in VR but it is explicit in TR in all the Kāndās.

Vālmiki wrote Rāmāyaṇa in between 400 and 500 .BC.E (Circa). whereas Tulsi wrote in 15TH.Century C.E. Tulsidas was influenced by the age of the 16<sup>th</sup> century which was different socially and culturally compared to Vālmiki’s time. *Bhakti* was extended and shown in Rāmcarita Mānas because it was the need of the hour during Tulsi’s time than at Vālmik’s time.

### **Devotion (*Bhakti Bhava*) towards God**

In, BalaKānda of VR ,when Dasaratha was suggested by sage Satananda to invite sage Sṛngi and perform “*Putra Kāmeṣṭi Yāga*” for getting the children, he did it with

lot of faith and devotion (*Bhakti Bhāva*). This shows faith and devotion (*DeivaBhakti*) of Dasaratha towards Gods.

In Rāmcarita Mānas, on the advice of sage Vasista, Dasaratha invited the sage Śṛngi and performed a noble sacrifice with devotion (*bhakti bhāva*). This shows the devotion of Dasaratha towards Gods.

In Canto six of Ayodhya Kānda of VR, Rāma, While serving his Guru Viswamitra, worshipped the Gods with concentrated mind like Gurukul student of the age old *Ashram* and observed all rituals. Rāma practically showed to the world how one should have the habit of offering prayers to Gods and how to give oblations to the fire.

In TR, it is not mentioned but he told his Guru Viswāmitra with devotion (*Bhakti Bhāva*) to go and perform his sacrifice without any molestation as he was guarding him with a bow and arrows.

Devotion (*Bhakti Bhāva*) towards Guru

In *Bāla Kānda* of VR, Dasaratha expressed his devotion (*Bhakti*) towards his Guru, Viswāmitra by sending both Rāma and Lakshmana along with him although in his heart of hearts he did not want to send them as he felt that Rāma was sixteen years old and cannot face demons as he was not having expertise in “*Dhanur Vidya*.” Added to that he had so much love and affection towards Rāma that he cannot survive the separation of Rāma even for a minute.

In TR, Tulsidas elaborated the concept of the devotion (*Bhakti Bhāva*) of Dasaratha towards Viswāmitra by offering the land, cattle, gold and treasure and his life also if

needed without sending Rāma along with him. Thus one side he is showing his devotion (*Bhakti Bhava*) towards Viswāmitra and another side his love and affection towards Rāma.

### **Devotion (*Bhakti Bhava*) towards Father and mother**

In VR, in *Bala Kānda*, You find Rāma not showing anger for going to the forest. On the contrary he told Kaikeyi that he would obeying the command of his father was his foremost duty. He did not blame Dasaratha or Kaikeyi or anybody for that matter. He attributed everything to destiny. This shows devotion (*Bhakti Bhāva*) of Rāma towards his parents.

In TR in Ayodhya Kānda Rāma told in sweet voice that a son who gratifies his father and mother is very rare in this world and he was ready to obey his father's command and await her approval for going to the forest. This shows his devotion towards his parents. .

### ***Bhratru Vātsalya***

In VR, Rāma was upset when he was told by Dasaratha that he would be crowned. It was because he felt that all his brothers were, grew, and played together, studied together and why he alone should be coronated instead of all his brothers. This shows *bhratru Vatsalya* of Rāma towards his brothers.

In TR, Tulsi added one more thing that he took his brothers to the forest and played with them, and saw that his brothers would win in all the games. That is how Rāma showed *Bhratru Vātsalya*.

### **Devotion (*Bhratru Bhakti*) towards Brother**

In the episode of Rama's going exile in the Ayodhya Kānda, of VR, Lakshmana is shown ready even to kill his father for the sake of Rama. It is the mark of the highest bhakti towards his brother.

In TR, in Ayodhya Kānda, you find the same devotion (*bhakti bhava*) in Lakshmana towards his brother Rāma. Lakshmana told Rāma that he had no preceptor, no mother, no father except Rāma. All relationship is with Rāma only. This shows how much devotion (*Bhakti Bhava*) he had towards Rāma.

In VR, in Ayodhya Kānda, Bharatha took the sandals of Rāma and kept them on the throne. This shows how much devotion (*Bhakti Bhāva*) he had towards Rāma.

In TR, in Ayodhya Kānda, Bharatha told Rāma that without Rāma, Lakshmana and Sita, the kingdom, the society and even the concept of Bramham is a waste for him. He told that his body could be compared to a dead body and there is no life for him without Rāma. He also told that the mother Earth will sink if Rama does not rule Ayodhya. When he took a dip in Triveni river, He requested Matha Triveni to give him a boon to be born again and again as Rāma's brother in all his future births. This shows how much deep devotion (*Bhakti Bhava*) he had towards Rāma..

### **Wife's devotion (पति भक्ति) towards husband**

In Ayodhya Kānda of VR, Rama told Sita to stay back instead of coming with him to the forest, Sita refused to listen to him and She told Rāma like a Royal lady that he, being a valiant person should not talk like that and it was most disgraceful to hear



such words from Rāma. She told Rāma that. She would accompany him at any cost. This shows Sita's devotion (*Bhakti Bhava*) towards Rāma.

In TR, in Ayodhya Kānda, Sita expressed to Rāma in a submissive way that she would not bear the separation and she would die by taking poison the moment Rāma leaves her and go to the forest. This speaks about Sita's devotion towards Rāma. In Sita's character we find more submissiveness than in Valmiki Rāmāyaṇa.

### **Devotion towards master (*Swamy Bhakti*)**

In VR, in Sundara Kānda, Hanuman spoke to Sita very high of Rāma when she asked how Rāma would look like. On the way to Lanka he did not rest anywhere till he reached Lanka because of his devotion on Rāma. His interaction with Rāvana also gives us an imaginable *bhakti Bhāva* towards Rāma,

In TR, when Hanuman narrated the story of Rāma in a melodious voice and with *bhakti bhāva* and consoled her that Rāma would come to Lanka soon, defeat Rāvana, kill him and take Sita to Ayodhya. Similarly he threatened Rāvana that Rāma would kill him in the war and the whole Lanka would be smashed. His *bhakti* on Rāma is unmatched with anyone.

In TR, you find Kagabhusundi telling Garuda the story of Rāma with all devotion towards Rāma. He told Garuda that whoever listens to Rāma's story or sing Rāma's glories would get prosperity and liberation finally. There would not be fear of birth and death. One would get rid of sorrow. It confirms one's dispassion, discernment and devotion and it would work as a boat to cross the river of ignorance. This shows devotion (*Bhakti Bhava*) of Kagabhusundi towards Rāma. This episode is not there in

VR. This introduction of Kagabhusandi improves the sentiment of *bhakti bhāva* which imprints in the heart of common man.

In short, it can be said that the VR presents an epic depicting the character of Rama who is the protagonist in the poetry. The element of *bhakti bhava* or devotion, although implicit, has guided almost all the events in the poetry. Tulsi has brought to the forth the *bhakti bhava* in more explicit manner. We find the full growth of the *bhakti bhava* in TR which was there in seed form in VR.

There is scope for further study in Rāmāyāna as my topic is confined to Reflections of *Bhakti* in some of the characters of Rāmāyāna.

My topic has got Modern relevance as *bhakti* is found in all people and by reading Rāmāyāna even the present generation who are working with lot of stress and strain will be relaxed and enjoy their work. They developed more devotion. Ultimately they transform themselves into good human beings.

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