
Ramashtapadi by Sri Ramakavi

श्री रामकविकृता रामाष्टपदी

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Ramashtapadi by Sri Ramakavi

શ્રી રામકવિકૃતા રામાષ્ટપદી



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Commentary by P. R. Kannan

Navi Mumbai, 2016

INTRODUCTION

Sri Rama Ashtapadi has been authored by Sri Ramakavi on the pattern of the famous Radha-Krishna Ashtapadi, Gita Govindam of Jayadeva. As the poet states towards the close of this beautiful and soulful work, it appears he belonged to Hosani sect of Karnataka and he wrote this Ashtapadi at the behest of the ruler of Srirangapattinam in Karnataka. Scholars hold that Ramakavi was the brother of Vanchesvara Kavi alias Kutti Kavi, author of the well-known satire Mahisha Sataka, son of the daughter of the much venerated Sri Govinda Dikshita, regarded as Advaita Vidyacharya, who was minister of the first Nayak kings of Thanjavur, Achyuta and Ragunatha.

In our Sanatana Dharma human birth is considered very precious and is said to be the most suitable for attaining Moksham. ‘Punarapi jananam, punarapi maranam, punarapi janani jathare sayanam’ - so goes the unbreakable chain of births and deaths. Cutting this chain and reaching the feet of Bhagavan, merging with him totally and enjoying the Advaita Ananda is Moksham, permanent Liberation. Sastras show many paths to attain this exalted state; great men say that of them the path of Bhakti is the easiest, particularly in Kaliyuga, which is noted for feebleness of body and mind. Namasankirtanam, singing Bhagavan’s names and lilas, is highly recommended by all great exponents of Hinduism. Among the bhakti literature, ‘Ashtapadi’ holds an important position. When Ashtapadi is sung to raga and tala, waves of bhakti rise in the listener. Our bhajana sampradaya celebrates the weddings of Bhagavan’s forms using these Ashtapadis, much like the age-old celebrations of these weddings in Vaidika ritual form. Singing of Ashtapadi, celebrating wedding etc. are all meant to intensify our sense of bhakti and bliss.

The first Ashtapadi was written by the great devotee-poet Jayadeva of Puri Jagannatha kshetra on Radha and Krishna; it was titled 'Gita Govindam'. Sri Ramakavi's Rama Ashtapadi follows the same literary pattern. It too has 24 Ashtapadis, each having eight charanas, set to the same Raga and Tala. The Ashtapadi itself is by way of a conversation or description relating to a specific theme, while the slokas prior to and following the Ashtapadi carry the story forward. The poetical composition is highly original and the words have a gentle, musical flow. Unlike Gita Govindam, Sivagitimala (Kamakshi- Ekamreswara Ashtapadi, popularly called Siva Ashtapadi) and Gita Sundaram (Meenakshi-Sundareswara Ashtapadi), this Ashtapadi on Rama does not have Sringara Rasa as the predominant sentiment. The story is also not about the separation of the loving couple after a quarrel and their eventual reunion. On the other hand the entire story of Ramayana based on Valmiki's Adikavya, with due expression of various Rasas unfolds through the Ashtapadis.

In Sri Rama Ashtapadi, the first Ashtapadi is a very brief summary of the Ramayana story, bringing out the purpose of Sri Rama's Avatara, viz. establishment of dharma. The second Ashtapadi is an eloquent stotra of Rama, emphasising his compassion. Sage Viswamitra informs Rama of Tataka's prowess in the next Ashtapadi. The enchantment of Mithila's women with Rama, Janaka's enquiry of Viswamitra about the two ascetic princes and marriage festivities are covered next. Rama then persuades Sita not to insist on accompanying him to the forest. The poet then records the wailing of Dasaratha on separation from Rama. The next Ashtapadi is a beautiful prayer of Sita to river Ganga. Rama then utters words of love to Sita in Panchavati. This is quickly followed by the wailing of Rama on not finding Sita in the cottage and Jatayu's dying message to Rama on his fight with Ravana. Sabari's offering of fruits to Rama is feelingly told in the next Ashtapadi. Sugriva then informs Rama of Vali's prowess. After Vali's killing, Tara's address of pacification to Lakshmana on the inaction of Sugriva follows. Hanuman's words of consolation to Sita and warning to Ravana are covered next. Hanuman's message to Rama on Sita's pitiable condition and Rama's wailing and appeal to Manmatha not to torture him are taken up in the next Ashtapadis. The prayers of Vibhishna and Samudraraja to Rama quickly follow. Brahma's stotram after the war is taken up next. Rama then shows Sita the battlefield and other salient spots en route to Ayodhya. The final twentyfourth Ashtapadi covers the Rishis' stotram to Rama after Pattabhishekam.

Sri Rama Ashtapadi is the loving and inspired work of the poet Sri Ramakavi and is sure

to instil devotion in the mind of the reader and singer towards the lotus feet of Sri Rama and Sita.

P.R.Kannan

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શ્રી રામકવિકૃતા રામાષ્ટપદી

Ramashtapadi by Sri Ramakavi

આરભિરાગેણ, અટતાલેન ગીયતે

Raga Arabhi, Tala Ata

શ્લો ॥ રામ પાહિ રમા-મનોહર રામરાજ દયાનિધે
કામિતા-મિતદાન-કલ્પક કાતરીકૃત-વારિધે રામ પાહિ ॥

Slokas

Rama, protect me. Enchanter of Lakshmi; Rama the king; Treasure house of Compassion; Kalpaka tree fulfilling limitless desires; One who frightened the Ocean (Samudraraja); Rama, protect me.

આગમાન્ત-નિકુઝ્જ-કુઝ્જર યોગિ-સિદ્ધિ-વિધાયક
નાગરાજ-સમાન-દોર્યુગ નાથ માં રઘુનાયક રામ પાહિ ॥

Elephant (or Aswatha tree) in the woods of Vedantas; Ordainer of fulfillment of Yoga; Having two arms (powerful) like the serpent king (Sesha); Hero in the dynasty of Raghu; my Lord Rama, protect me.

દેવ દેવ પુરાણ ચિન્મયદેહ તેડસ્તુ નમો નમો
ભાવનાકુલ-દાયિનેડખિલ- ભાવનાય નમો નમો રામ પાહિ ॥

Deva among Devas; Ancient One, whose form is Consciousness; my prostrations to you again and again. Dispenser of fruits of true feelings of bhakti; Pervading the entire universe of feelings; Rama, protect me; prostrations to you again and again.

સૌરાષ્ટ્રરાગેણ, આદિતાલેન ગીયતે

(Raga Sourashtra) (Tala Adi

વિહિત-ભૂમ્યવનાય વીરાતિવીરાય મહિત-સ્વચરિતાય મડ્ગળમ્ ॥

મહીપતિવેષાય મડ્ગળં મહિમાતિશયિતાય મડ્ગળમ્ ॥

To the protector of Earth, to the extremely valorous one, to one whose account is glorious, may you be auspicious. To one who put on the garb of a king, whose greatness evokes wonder, may you be auspicious.

દશરથ-ભાગ્યાય દયમાન-હૃદયાય મશકિત-દશાસ્થાય મડ્ગળમ્ ॥

મહીપતિવેષાય મડ્ગળમ્ મહિમાતિશયિતાય મડ્ગળમ્ ॥

To the good fortune of Dasaratha, to one whose heart melts with compassion, one who crushed the ten-headed Ravana like a mosquito, one who put on the garb of a king; may you be auspicious.

કન્જભૂ-વિનુતાય કલ્યાણરૂપાય મન્જુળ-વચનાય મડ્ગળમ્ ॥

મહીપતિવેષાય મડ્ગળમ્ મહિમાતિશયિતાય મડ્ગળમ્ ॥

Worshipped by the Lotus born Brahma; of the very form of auspiciousness; soft in speech; one who put on the garb of a king; may you be auspicious.

॥ પ્રથમાષ્ટપદી ॥

(પ્રળયપયોધિજલે ઇતિવત્)

ASHTAPADI 1

(Like in Pralayapayodhijale)

શ્લો ॥ વંશે જન્મવતે રવેર્મુનિપતેઃ યજ્ઞાવનં તન્વતે

શૈવં ભજ્યતે ધનુર્જનકજા-પાણિગ્રહં કુર્વતે ।

રામૌજો હરતે વનં પ્રચલતે નક્તચ્ચરાન્નિદ્રતે

લક્ષ્મણં જયતે સ્વરાજ્યમવતે રામાય તુભ્યં નમઃ ॥

Sloka

To Rama, who incarnated in the lineage of Surya; protected the yagna of Viswamitra, the chief among sages; broke the bow of Siva; clasped the hand of Sita, the daughter of Janaka; stole the glory of Parasurama (in a confrontation); who proceeded to the forest and killed Rakshasas; who was victorious over Ravana, the king of Lanka; who protects his own kingdom; my prostrations to you.

માલવીરાગેણ, આદિતાલેન ગીયતે

Raga Malavi, Tala Adi

શ્રીમતિ સૂર્યકુલે અકરોઃ અવતારં

પ્રાપયિતું ભુવનં-અભારં

રાઘવ ધૃત-મનુજ-શરીર જય જય રામ હરે ॥

Rama, Hari, you incarnated in the glorious lineage of Surya. Raghava, you assumed the body of a human in order to rid the earth of the unbearable load of sinners; victory to you again and again.

સુરગણસાહ્યવિઘૌ કરુણારસસાન્દ્ર

દશરથ-દુગ્ધ-પયોનિધિ-ચન્દ્ર (રાઘવ)

Rama, Hari, you came down in order to help the Devas; you are the essence of compassion incarnate; you are the moon from the ocean of milk of Dasaratha; Raghava, victory to you again and again.

કૌશિક-મખપાલ પાવિત-મુનિદાર

પુરહર-કાર્મુક-ભઞ્જન ધીર (રાઘવ)

Rama, Hari, you protected the yagna of sage Vishwamitra; you were adored by Ahalya, consort of sage Goutama (whom you raised from curse); you are the courageous one, who broke the bow of Siva, the vanquisher of Tripuras; Raghava, victory to you again and again.

ભાર્ગવ-ગર્વહર પાલિત-પિતૃવચન

વિરચિત-ખરમુખ-રાક્ષસ-હનન (રાઘવ)

Rama, Hari, you relieved Parasurama of his impudence; you obeyed your father's instructions implicitly; you killed Rakshasas like Khara; Raghava, victory to you again and again.

વિદગ્ધિત-કનકમૃગ ગળિત-વધૂસૌખ્ય

કલ્પિત-દિનકર-સુતવર-સખ્ય (રાઘવ)

Rama, Hari, you annihilated the golden deer, you were deprived of the joy of Sita's company; you made friends with Sugriva, the great son of Surya; Raghava, victory to you again and again.

સ્તમ્ભિત-વારિનિધે સીતાસોત્કર્ષ

રણહત-સાનુજસુત-દશકર્ણ (રાઘવ)

Rama, Hari, you stultified the ocean; with Sita ardently longing to rejoin you, you killed Ravana along with his son and younger brother in war; Raghava, victory to you again and again.

ભૂમિસુતા-રમણ વિધિમુખ-સુરપૂજ્ય
ચિરપરિપાલિત-રઘુકુલરાજ્ય (રાઘવ)

Rama, Hari, you are the charming husband in the company of Sita, the daughter of Bhumi; you are worshipped by Devas headed by Brahma; you ruled over the kingdom of the dynasty of Raghu for long years; Raghava, victory to you again and again.

ઇતિ તવ રામકવૌ કથયતિ શુભચરિતં
કુરુ હૃદયં સદયં સુખચરિતં (રાઘવ)

Rama, Hari, having listened to the auspicious story sung by Ramakavi, please render your heart full of compassion and happiness; Raghava, victory to you again and again.

શ્લો. શૃણ્વન્તિ ચે ગીતમિદં સમગ્રં ભક્ત્યા કૃતં રામકવીશ્વરેણ ।
તે કૃત્સ્ન-રામાયણ-વાચનસ્ય ફલં લભન્તે શ્રમમન્તરેણ ॥

Sloka

Those, who listen in full to this song rendered by Ramakavi with devotion, derive effortlessly the fruit of reading the entire Ramayanam.

In this first Ashtapadi, the entire story of Ramayana has been succinctly brought out by the genius of the poet, with due emphasis on the unending auspicious qualities of Rama, specially compassion, and the main purpose of the Avatara, viz. establishment of Dharma on earth. Life seeks out various dharmas in a man on different occasions. While Rama showed the world how to obediently carry out the instructions of father, and be reverential and helpful to sages, he displayed the innate valour of a kshatriya by breaking the Siva dhanus in the royal assembly of Janaka and taunting the ocean with the threat of drying it up. All these varying perspectives of dharma in various rasas are brought out enchantingly by the poet.

॥ દ્વિતીયાષ્ટપદી ॥

(શ્રિતકમલાકૃચ ઇતિવત્)

ASHTAPADI 2

(Like in Sritakamalakucha)

ભૈરવીરાગેણ, ત્રિપુટતાલેન ગીયતે

Raga Bhairavi, Tala Triputa

દશરથ-પુણ્ય-પરિપાક રક્ષિત-લોક

ભુવન-પાવન પુણ્યશ્લોક જય જય ॥ રામ હરે ॥

Rama, Hari, you came as the fruition of all the merits of Dasaratha; you protected the world; you purified the earth; remembering your acts of your fame brings Punya (merit). Victory to you again and again.

હરરમણી-જાગ્યમાનાખ્ય દેવતા-મુખ્ય

પાલય કૃતભક્ત-સૌખ્ય જય જય ॥ રામ હરે ॥

Rama, Hari, your name is chanted by Parvathi, consort of Siva; you are the chief among Devatas; you bestow happiness on your devotees; please protect. Victory to you again and again.

નવકુવલયદલ-શ્યામલ હૃદિ કોમલ

અવ્યાજ-કરુણાલવાલ જય જય ॥ રામ હરે ॥

Rama, Hari, you are blue-complexioned like the water lily; you are soft hearted; you are the ocean of motiveless compassion. Victory to you again and again.

સંસાર-જલધિ-નાવિક સુગુણ-ભાવુક

પાલિત-નિજપદ-સેવક જય જય ॥ રામ હરે ॥

Rama, Hari, you are the boatman in the ocean of samsara (cycle of births and deaths); you show love for good qualities; you protect those who worship at your feet. Victory to you again and again.

અજ્ઞાન-તમોલોક-બાન્ધવ દાસ-બાન્ધવ

પરિચિત પતંગેન્દ્ર-સૈન્ધવ જય જય ॥ રામ હરે ॥

Rama, Hari, you are the well-meaning relative for those who are bound in the dark world of ignorance; you are the support for those who have surrendered to you; you have Garuda, the king of birds as your vehicle. Victory to you again and again.

જગતી-મડ્ડગળ-નામધેય સાધુવિધેય

પરમયોગિ-ભાગધેય જય જય ॥ રામ હરે ॥

Rama, Hari, you bear the insignia of auspiciousness of the world; you are at the behest of the virtuous; you are the good fortune of supreme yogis; Victory to you again and again.

કલિત-તાપસ-તત્ત્વબોધન મોક્ષસાધન

સકલિત-શરસન્ધાન જય જય ॥

રામ હરે ॥

Rama, Hari, you teach the Supreme Reality to the sages; you are the means of Moksha, Liberation; your arrows, when aimed, are ever successful. Victory to you again and again.

ઇતિ રામકવિ-વિરચિતં મડ્ગળગીતં

જયતિ શ્રીહરિગુણભૂતં જય જય ॥

રામ હરે ॥

Rama, Hari, this auspicious song by Ramakavi, dwelling on the qualities of Sri Hari is ever victorious. Victory to you again and again.

શ્લો ॥ એતદ્રામકવીશ્વરેણ રચિતં ગીતં રઘુણં પ્રભોઃ

શ્રીકલ્યાણ-ગુણૈરલકૃતપદં ગાયન્તિ શૃણ્વન્તિ ચે ।

તે ભોગાનુપભુજ્ય ચેહ વિપુલાભોગા વિમુક્તામયા

મુક્તાસ્સંસૃતિ-બન્ધનેન મહતાઽપ્યન્તે લભન્તે હરિમ્ ॥

Slokas

Those, who sing and listen to this song by Ramakviswara - the song embellished by words describing the auspicious qualities of the hero of the Raghu lineage - will enjoy all pleasures here including good health free from disease, and, freed from the great bondage of samsara, attain to Hari at the end.

યજ્ઞત્રાણ-કૃતેઽર્થિતો દશરથો ગાધેસ્સુતેનાત્મજં

કૃચ્છ્રા-લ્લબ્ધમપિ પ્રિયં તમૃષયે પ્રાદાદ્ વસિષ્ઠાજ્ઞયા ।

શ્રીરામોઽપિ સલક્ષ્મણો ધૃતધનુર્બાણો મહાન્તં શનૈઃ

પન્થાનં સમતીત્ય કિઞ્ચન મહારણ્યં પુરઃ પ્રૈક્ષત ॥

Dasaratha, requested by Viswamitra, the son of Gaadhi, for protecting his yagna, handed over to him, by the order of Vasishta, Sri Rama, though he was very dear to him and had been attained with great difficulty. Sri Rama, together with Lakshmana, armed with powerful bow and arrows, walked some distance and saw in front of him a huge forest.

દૂરે દૃષ્ટ્વા નિબિડ-ઘટિત-સ્નિગ્ધ-જીમૂતમાલા-

લીલાં બિભ્રચ્છૃતિ-કટુરટઞ્જિલ્લિકા-નાદભીમમ્ ।

જીર્ણારણ્યં ચિરખિલતયા દુર્ગમાર્ગ-પ્રચારં

પગ્રચ્છ શ્રીકુશિકતનયં વિસ્મયાદ્ રામભદ્રઃ ॥

Ramabhadra noted at a distance that the forest was marked by the play of dense rain-bearing cloud formations and terrifying sound of crickets, hard on the ears and appeared devastated and hard of access owing to long periods of disuse. He now asked Viswamitra, the son of Kusika, with wonder.

પૃચ્છતે રામભદ્રાય કૌતુકાત્ તાટકાવનમ્ ।

જગત્યભ્યુદયા-શંસિ શશંસ કુશિકાત્મજઃ ॥

Viswamitra, the son of Kusika, started to tell Ramabhadra about Tatakavana, quelling his curiosity and simultaneously wishing the well being of the world.

In this second Ashtapadi, Ramakavi has sung the praise of Rama bringing out his essential compassion for the weak and the oppressed, and gift of the supreme Gnana leading to Moksha in deserving cases. In the slokas he quickly covers the initial parts of the epic and leads us towards the elimination of the demoness Tataka.

॥ તૃતીયાષ્ટપદી ॥

(લલિતલવડ્ગલતા ઇતિવત્)

ASHTAPADI 3

(Like in Lalitalavangalata)

વસન્તરાગેણ, આદિતાલેન ગીયતે

Raga Vasanta, Tala Adi

દિક્ષુ તરક્ષુ-પરિક્ષુભિતામ્બિલ-ધાવિત-ભીત-કુરડ્ગે ।

પ્રવિતત-રોહિણિ-વિટપિ-વિલમ્બિત-કૂલ્કૃત-ઘોર-ભુજડ્ગે ॥

In this dry forest hyenas are strutting in all directions; deer are running in fear; in this expanse of fig trees, many terrific serpents are making hissing sound.

નિવસતિ ચિરમિહ કાચન યક્ષી

રામ નિરુધ્ય વનં તદિદં પથિ

ખદિર-હુતાશ-સમાક્ષી (નિવસતિ ચિરમિહ) ॥

Here lives a Yakshini for long; her very (terrible) presence obstructs travel through this forest; she has eyes, red like fire fed with lots of wood.

उन्मद-मडिष-विषाण-समुद्धृत-मांसल-पांसु-कदम्बे
 पृथुतर-भृङ्गित-नटन-समुत्सुक-भर्ङ्गिण-चलित-कदम्बे ॥ (निवसति)
 प्रतिपद-निपतित-नरमांसाशन-भैरव-क्रेरवजाले ।
 विकट-विशङ्कट-लुठदति-निष्ठुर-घाटि-करोटि-विशाले ॥ (निवसति)

Here are kadamba trees laden with dust mixed with pieces of flesh tossed by aggressive wild buffaloes with their horns; there are huge wild peacocks, making roaring noise, and eager to dance. There are multitudes of terrible jackals, eating human flesh, which they scatter at every step. The yakshini has a huge skull; her neck bones at the back are huge, formidable, very hard and rolling.

जगदशुभावल-निजभुज-विक्रम-परिहृत-मानुषयारे ।
 छल गिलिताभिल-वर्त्मनि कटुतर-जिल्लीजङ्घति-घोरे ॥ (निवसति)
 छदमिड मलद-कुरुश-समाह्वय-शालि-सुज्जुर्गमरयम् ।
 रथय रघूतम विनिहत-ताटकमभिल-तपस्वि-शरयम् ॥ (निवसति)

The strength of her powerful arms has rendered the forest completely rid of human movement; the terrible sound emanating from her wild anklets during her movement makes the forest very fearful. This (fertile) area of Malada and Karoosa has been turned into a denuded forest. O Raghuttama, you kill Tataka and make the forest the refuge of austere sages.

यक्षवधूवन-वर्णन-परमिड रामकवेरिति गीतम् ।
 गायति यो भजते स कदापि न दुर्गम-कानन-भीतिम् ॥ (निवसति)

One, who sings this song of Ramakavi describing the Yakshini's forest, will never face the fear of a terrible forest.

श्लो ॥ उत्वा सुन्द-वधूमवाप्य य मडान्त्यस्त्राणि सिद्धाश्रमे
 मारीयादि-निशाचरान्निभयमयन्निर्विघ्न-यज्ञाडियः ।
 वैदेहाध्वर-दर्शनोत्सुक-लृटा गाघेस्सुतेनादरात्
 नीतो पावित-गौतमर्षि-दयितो रामो विदेहान् ययौ ॥

Slokas

After killing Tataka, the wife of Sunda, obtaining powerful divine weapons and repressing Rakshasas like Maricha in Siddhasrama, thus allowing Viswamitra's yagna to proceed without hindrance, Rama was led to Videha by Viswamitra with grace. Receiving the

adoration of Ahalya, the wife of Rishi Goutama and, being eager to see the yagna of Janaka, Rama proceeded to Videha.

સમીક્ષ્ય રામં મિથિલા-નગર્યાં વીથ્યાં પ્રયાન્તં સ્મર-સુન્દરાડ્ગમ્ ।

રૂપેણ તસ્યાપહૃતાન્તરઙ્ગાઃ પુરાઙ્ગનાઃ ચકુરિમાન્ વિલાસાન્ ॥

Seeing Rama, with beautiful limbs like Manmatha, striding on the roads of the city of Mithila, the women of the city, with their hearts robbed by his handsome form, indulged in various sports.

In this third Ashtapadi, Ramakavi the poet uses the ‘bibhatsa’ (disgust) rasa to good effect to describe the atrocities of Tataka the Yakshini in the forest. The emphasis is on two anti-social aspects: one, killing of innocent travellers and inhabitants; the second, denuding a fertile area of land. The poet’s description is as if anticipating Rama’s ethical objection to killing a woman, which is explicitly described in Valmiki Ramayanam. The poet concludes with the mention of spontaneous joy arising in the hearts of women of Mithila on looking at Rama.

॥ ચતુર્થાષ્ટપદી ॥

(ચન્દનચર્ચિત ઇતિવત્)

ASHTAPADI 4

(Like in Chandanacharchita)

રામક્રિયારાગેણ, આદિતાલેન ગીયતે

Raga Ramakriya, Tala Adi

કાચન વીક્ષિતુમેનમનઙ્ગમિવોજ્જિત-મણ્ડન-લીલા ।

અભજત સૌધમપિ ત્વરયા નિજમગણિત-ગુરુજન-જાલા ॥

પ્રવિશતિ દાશરથૌ નગરે સરોજદૃશામભિમાનહરે ॥ (પ્રવિશતિ)

Unnoticed by the group of elders, a woman reached her mansion quickly and agitatedly with playful sport as if she were about to see Manmatha, when Rama entered the city, robbing the ego of the women, who had eyes, lovely like lotus.

કાપિ નિનિન્દ વધૂરધિકં નિજકુચભર-જઘન-નિતમ્બમ્ ।

રઘુવર-દર્શન-જનિત-કુતૂહલ-ગમન-વિરચિત-વિલમ્બમ્ ॥ (પ્રવિશતિ)

In her great curiosity to look at Rama, the great personage in the Raghu lineage, and anxiety owing to delay (in reaching the vantage point) due to her slow gait, another woman cursed her heavy bosom, hips and the posterior for causing it.

कायन लोचनदेयमदादण्डि मङ्गिणाञ्जन-भङ्गम् ।

काप्यपलायत कमितरि पश्यति विवृतकुचा गतसङ्गम् ॥ (प्रविशति)

Yet another woman put on her forehead the collyrium to be applied on the eyes. Another ran with her breasts exposed, while her beloved was watching, leaving his embrace.

कापि ददौ कर-पल्लवयोर्मणिनूपुरमस्मृत-देहा ।

सौध-गवाक्षं गतमपराध्यनुतत्पृथु-कुच-परिणामा ॥ (प्रविशति)

Another woman, unmindful of her limbs, put on her tender hands the gem-studded anklets (to be worn on ankles). Another reached the window in her mansion with her large breasts obstructing (looking out).

नेत्रमङ्गोत्सव ओष नृणामिह दृष्टिपथादतिथति

ओष्ठि सभि त्वरयेति य काचिदङ्गुलजलज्जमभीति ॥ (प्रविशति)

Another woman shouted without any bashfulness or fear to her friend, asking her to come quickly and saying that a great festivity for the human eyes is moving away from vision.

कायन तूर्ण-मलक्तज-सिक्तपदेन पुरः प्रयलन्ती ।

योषिदशोभत लृधेनुराग-ममान्तमिव प्रकिरन्ती ॥ (प्रविशति)

Another woman was going in front with rapid strides of her feet decorated with red lac; she shone as if she was exuding the love in her heart through the tips (of her feet).

कापि गवाक्ष-पदेन समीक्ष्य रघुप्रवरं जनवृन्दे ।

उर-रतिपतिरयमिति सादरमञ्जलिनैव ववन्दे ॥ (प्रविशति)

Yet another woman looked at Rama among the crowd of people through the window and paid respects with joined hands, thinking that this must be the enchanting Siva or Manmatha, the consort of Rati.

कापि निपीय दृशैव विभुं लृष्टि भावनया विहरन्ती ।

विरडभयादपिहित-नयनाजनि सौम्यमिवानुभवन्ती ॥ (प्रविशति)

Another woman drank the beauty of Rama with her eyes; with emotions of love straddling her heart and enjoying great happiness, she then shut her eyes with the fear of separation.

रामकवेरिति गीतमिदं परिगायति यो मृदुरागम् ।

કામયતે તમનઙ્ગભયાદિહ ચોષિદ્દુઃખિત રાગમ્ ॥ (પ્રવિશતિ)

One, who sings this song of soft emotions of love of Ramakavi, is struck by the overflowing love in the women, afraid of Manmatha.

શ્લો ॥ વરગુણ-ગણારામં રામં સમીક્ષ્ય સલક્ષ્મણં

સપદિ જનકો રાજા પૂજા વિધાય કુતૂહલી ।

દુહિતૃ-વિષયાં ચિન્તામન્તર્વહનનયોઃ કથાં

કુશિક-તનયં પૃચ્છત્યચ્છાશયં સ્મ સવિસ્મયઃ ॥

Sloka

Looking at Rama, the abode of host of lofty qualities, accompanied by Lakshmana, King Janaka performed Pooja quickly. With the anxiety on account of his daughter in his mind (relating to her marriage), he asked Viswamitra with wonder for a complete narration of the story of these two personages.

In this fourth Ashtapadi, the poet employs his fertile imagination to portray ‘Sringara’ (passionate love) rasa in the context of the women of Mithila looking at the strange handsome visitor. Unlike ‘Gita Govindam’, Sringara rasa is sparingly used by Ramakavi in Rama Ashtapadi; this is one of those rare pieces. Mithila women eyeing Rama with love is unknown to Valmiki and Adhyatma Ramayanans. Ramakavi bases this Ashtapadi on Kamba Ramayanam in Tamil, where such a description is found.

॥ પચ્ચમાષ્ટપદી ॥

(નિભૃતનિકુઞ્જ ઇતિવત્)

ASHTAPADI 5

(Like in Nibhrutanikunja)

કામ્ભોજિરાગેણ, ત્રિપુટતાલેન ગીયતે

Raga Kambhoji, Tala Triputa)

મણિમય-મણ્ડન-મણિઉત-સુન્દર-લોલ-શિખાણ્ડક-ભૂષૌ ।

અન્યોન્ય-સદૃશ-સુરૂપ-ધરાવિહ કાવિમૌ મૌલિ-ધૃતેષુધી ॥

વદ હે તાપસ તમિમ-મુદન્તં ।

મધુરતરાકૃતિ-મહીપતિ-લક્ષણ-મહિતૌ કાવેતૌ નિતાન્તમ્ ॥ (વદ)

Who are these two, with tufts of hair decorated with gem studded beautiful ornaments, with quiver of arrows hanging from head, and resembling each other in handsome form?

Tell me oh sage, the story of these two in full. Who are they, with enchanting sweet forms, bearing the signs of kings?

समद-मदावण-गर्वित-डेसरि-मन्थरतर-गतिधीरौ ।

आजानु-लम्बितपीन-भुजाविह काविमौ राजकुमारौ ॥ (५६)

Who are these two brave princes, striding slowly like lions intoxicated, and with hefty arms extending upto knee?

कर्णान्त-विश्रान्त-रक्तान्त-लोचन-सूचित-महाराजवंशौ ।

अन्योन्य-समानौ प्रमाणे-ङ्गितादिषु काविमौ तूष्ण-युतांसौ ॥ (५६)

Who are these, with blood red eyes extending upto ears indicating royal lineage, and looking similar in appearance and conduct, and bearing the quiver of arrows?

सुरमणि-नवलेभ-मसृण-तनुधृति-पुनरुक्त-रत्नकलापौ ।

अभिनव-यौवन-देहधराविह काविमौ करधृत-चापौ ॥ (५६)

Who are these, whose forms exhibit fresh youth, and whose bodies shine brilliantly like divine gem-studded freshly minted gold, decorated with too many gem studded ornaments, and with bows in their hands?

क्षत्र-कुलोचित धीरगुणावपि शान्तौ तवाप्यनुत्तमौ ।

मम-नयनोत्सव-पोषकराविह काविमौ मदन-सुत्तमौ ॥ (५६)

Who are these, looking like Manmatha, nurturing the celebration of my eyes, and, remaining peaceful to go with your nature, though possessed of courageous qualities suited to kshatriya lineage?

ध्रुवमति-मानुषमस्त्यनयोरिह धाम किमप्यति-मात्रम् ।

श्रवण-कुतूहल-मुद्यति मे मुनिकुलवर किं कुलगोत्रम् ॥ (५६)

These two are certainly superhuman, beyond measure. Which is their residence here? What is their lineage and Gotra? O best among sages, I am eager to listen from you.

त्रिभुवन-मोहनकर-मनयोरिह-मृषिवर-रूपमुदारम् ।

वीक्ष्य जनो भुवि विस्मयते हृदि को भजते न विकारम् ॥ (५६)

O best among Rishis, the handsome form of these two enchants the three worlds; on seeing them, who in this world will not undergo transformation with wonder in heart?

श्रीरामकविनेति वर्णितमद्भुत-रघुवर-रूपविलासम् ।

गायतामनुद्दिन-मनुभजते हृदि रघुपतिरनिश-निवासम् ॥ (व६)

Rama takes residence permanently in the heart of one, who sings every day this song of Sri Ramakavi describing the wonderful beauty of the form of Rama.

श्लो ॥ विश्वामित्रवचः प्रहृष्ट-जनक-व्यादिष्ट-दूतोदितैः

क्षिप्रं प्राप निजैर्जनैर्दशरथस्सीरध्वज-स्यान्तिकम् ।

गोदानादि समस्त-माभ्युदधिकं कृत्वाथ रामाद्यः

यत्वारोऽपि विदेहराज-तनया-पाणीनगृह्णन्-कथैः ॥

Slokas

Janaka overflowed with joy on hearing the words of Viswamitra in reply and sent emissaries to Dasaratha. Accompanied by relatives, Dasaratha reached Janaka's city quickly. Rama and his brothers - all four of them - performed Godana (ceremonial gift of cow), Naandi Sraadha etc. in detail and clasped the hands of the daughters of the king of Videha in marriage.

नवमिव मनःकामं रामं सकौतुक-मङ्गलं

परिणयविधौ देव्या द्रव्यां वलन्त-मलङ्कृतिम् ।

ध्वनति गगने त्रैधा तौर्यत्रिके सुरसुभुवां

मिलितमभवद्विश्व शश्वत् विलोडितुमादरात् ॥

The universe became curious with freshly developing longing mixed with respect in order to see the auspicious Rama during his marriage with Devi, divinely decorated, when the sky reverberated with the triple symphony of song, instrumental music of kettle drum and dance of celestial women of beauty.

The poet shows his mastery while bringing out the handsomeness, the kshatriya sternness and pleasing qualities of Rama and Lakshmana in this Ashtapadi. Janaka speaks as if in anticipation of Rama's prowess waiting to be exhibited while handling the Siva bow. This is a nice building up on what is only indicated as a short curious enquiry in Valmiki Ramayanam. The poet does not mention Rama breaking the Siva bow explicitly here, making it as a pointer hidden in the fact that Janaka sent emissaries to Dasaratha. Sri Ramakavi has already sung the glory of Rama breaking the bow of Siva in the initial Ashtapadis.

॥ ષષ્ઠાષ્ટપદી ॥

(સચ્ચરદધર ઇતિવત્)

ASHTAPADI 6

(Like in Sancharadhara)

તોડિ/ દેવગાન્ધારિ રાગેણ, ત્રિપુટ તાલેન ગીયતે

Raga Todi/ Devagandhari, Tala Triputa

હરિદ્રાકણ્ઠ-વિરાજિત-પ્રતિસર-મડ્ડગળ -કકુણ્ણાણિમ્ ।

જાનકી-કલિતાનુલેપન-રજ્જિત-દીક્ષાંશુકોજ્જવલ-શ્રેણિમ્ ॥

રામં પરિણય-સમુચિતવેષં સ્મરતિ સુકૃતી કોડપિ હૃદિ સાભિલાષમ્ ॥ (રામં)

Some virtuous man contemplates with love in his heart on Rama, who shines with his neck yellowed with turmeric; his wrist displaying the marriage vow string and bracelet; with the shining ritual silk dresses even more glorified by the fragrances used by Janaki; who is in beautiful marriage attire.

કલ્યાણ-મણ્ડપ-વેદિ-મધ્યાસીન-મૃષિગણમય-પરિવારમ્ ।

ભરત-લક્ષ્મણ-શત્રુઘ્નૈરપિ કલ્યાણ-વેષૈરભિગત-મુદારમ્ ॥ (રામં)

Some virtuous man contemplates with love in his heart on Rama, who is seated in front of the altar in the marriage hall among groups of Rishis; who is handsome, followed by Bharata, Lakshmana and Satrugghna in marriage attire.

વૃદ્ધ-સુવાસિની-જનકૃત-નવરત્ન-નીરાજના-ધુપચારમ્ ।

નિરુપમ-શિવચાપ-ભઞ્જન-પરિહૃત-દુર્વાર-જનક-વિચારમ્ ॥ (રામં)

Some virtuous man contemplates with love in his heart on Rama, who is honoured by waving the lighted lamp studded with the nine precious gems by aged sumangali (whose husbands are alive) women; who relieved Janaka of his inexorable worry by breaking the matchless Siva's bow.

સરસ-વયસ્થ-જનેન સમં કૃત-વિવિધ-વિનોદ-વિલાસમ્ ।

અનુગુણ-પતિલાભ-સમુદિત-બહુતર-વૈદેહી-હૃદય-વિકાસમ્ ॥ (રામં)

Some virtuous man contemplates with love in his heart on Rama, who is engaged in multifarious sports with friends of similar age and persuasion; who is in the company of Vaidehi, whose heart swells exceedingly with joy on having attained husband suited to her outlook.

જાનકી-પરિણય-સાદર-સુરમુક્ત- સુરતરુ-કુસુમ-સમૂહમ્ ।
નારદ-તુમ્બુરુમુખ-સર્વગન્ધર્વ-વાદિત્ર-મુખરિત-ગેહમ્ ॥ (રામં)

Some virtuous man contemplates with love in his heart on Rama, who is adored by heaps of Kalpaka flowers, dropped by Devas with grace on the occasion of his marriage with Janaki; who is in the palace, in the midst of chiming sound of musical instruments played by Narada, Tumburu and all Gandharvas.

અભિનવ-ધન-ધનસાર-વિલેપન-કોમળ-શ્યામળ-દેહમ્ ।
પરિણત-હિમકર-કર-નિકરૈરિવ ચપલ સજલ-જલવાહમ્ ॥ (રામં)

Some virtuous man contemplates with love in his heart on Rama, who shines with his smooth dark body glorified with application of freshly prepared dense camphor; like a stream full of flowing water, flowing in zigzag manner, and beautified with the dense rays of the moon.

ગૌરી-કલ્યાણોતિ ગાનકરેન્દ્ર-પુરન્ધ્રિ-જનોક્તિ-સમોદમ્ ।
નતનૃપ-કોટીર-કોટિ-લસન્મણિ-રુચિભર-રજ્જિત-પાદમ્ ॥ (રામં)

Some virtuous man contemplates with love in his heart on Rama, who is happily surrounded by the exclamations of Deva women singing ‘Gowri Kalyanam’; whose feet are decorated by the edges of the gem-studded crowns of kings who prostrate.

શ્રીરામકવિવર-વિરચિત-રઘુપતિ-પરિણય-મડ્ગળગીતમ્ ।
ગાયતા-મનુદિન-મુદયતિ સન્નસુ નિત્ય-મહોત્સવ-જાતમ્ ॥ (રામં)

May this auspicious song on Sri Raghupati's marriage by the great poet Sri Ramakavi be sung every day in homes, giving rise to continuous festivity every day.

શ્લો ॥ યાતે ગાધિસુતે વનં રઘુપતિઃ પિત્રાદિભિસ્સ્વાં પુરીં
ગચ્છન્ વર્ત્માનિ ભાર્ગવ-સ્મયહરઃ સાકેત-સન્તોષકૃત્ ।
પિત્રા સદ્ગુણ-નન્દિના નિયમિતે સ્વે યૌવરાજયાગમે
કુબ્જા-વિઘ્નવશા-દરણ્ય-ગમનેઽધ્યાસીત્ સમાનસ્થિતિઃ ॥

Slokas

After sage Viswamitra left for the forest, Raghupati, accompanied by his parents and others, left for Ayodhya. On the way, he robbed Parasurama of his conceit. In Ayodhya, people were very happy. His father Dasaratha, who was enchanted by the virtues of Rama, nominated him as Crown Prince (Yuvaraja). Then owing to the obstacle created by the hunch-backed woman (Manthara), Rama had to go to forest. However he retained equanimity in both these conditions.

सीतां वना-नुगमनाय पुरः प्रवृत्तां
प्रीत्या निवर्तयितु-माजनुषस्सुभाङ्गम् ।
वस्तव्यतां प्रति वने बहुदोष-जातं
भीतिप्रदं मृगदृशां निजगाढ रामः ॥

When Sita was eager to accompany Rama to the forest, Rama spoke to her on the many dangers in forest life including the terror of animals, with a view to dissuading her from the idea of proceeding to the forest, keeping in mind her high birth and comfortable living.

सरयू-सैकतोद्यान-सञ्चारेऽप्यतिभेदिनौ ।
यरणौ ते मछारण्ये कथं देवि भविष्यतः ॥

Devi, in the great forest, what will happen to your feet, which feel very miserable even in the sands of Sarayu river and the gardens.

In this Ashtapadi, the great poet Ramakavi draws an enchanting word-picture of the grand marriage celebration of Rama with Sita. He makes a quick reference to his encounter with Parasurama. The much acclaimed equanimity of Rama, when told to accept the position of Yuvaraja and then to go to the forest for fourteen long years, is beautifully and succinctly brought out by the poet. Valmiki refers to this state of mind of a Sthitapragna (one whose awareness is ever steady) in many slokas, one of which is:

उचितं च मछाभङ्गुर्न जडौ ढर्षमात्मवान् ।
शारदः समुदीर्णशुश्रु-न्द्रस्तेज षवात्मजम् ॥

“The valorous Rama, who always had control on his mind, never left his natural happy disposition, just as the moon of shining rays of autumn does not leave its natural radiance.”
(2:19:37)

॥ સપ્તમાષ્ટપદી ॥

(નિન્દતિ ચન્દનમ્ ઇતિવત્)

ASHTAPADI 7

(Like in Nindati Chandanam)

સાવેરિ/ સૌરાષ્ટ્ર રાગેણ, આદિ/ ત્રિપુટતાલેન ગીયતે

Raga Saveri/ Sourashtra, Tala Adi/ Tripura

તરુતલ-શયનં ગતરસ-મશનં તદપિ ન તાડુગિ દિનાન્તે ।

વલ્કલ-મનુચિતમપિ વસનં તવ યુક્તમતો ન વનં તે ॥

Humble woman, the forest life - with sleeping at the foot of tree; eating food of no taste, that too, at the close of day; wearing bark of tree, that too, of unsuitable size and shape- is not at all suitable for you.

પ્રાણસમે મમ સીતે દેવિ પ્રાણસમે મમ સીતે ।

મદુદીરિત-હિતવચનં કલ-ભાષિણિ વિશતુ સુખં શ્રવઃ સીતે ॥ (પ્રાણ)

My Sita, my life, my Sita, my life, your speech is child-like lisp. May my words, intended for your good, get into your ears nicely.

વ્યાળ-મૃગાદન-સમદમ-દાવળ -સિમ્હગણા વિવલન્તે ।

તત્ર નિશાયરકુલ-મભિધાવતિ યુક્તમતો ન વનં તે ॥ (પ્રાણ)

The forest, where snakes, hyenas and mad lions in large groups roam about and clusters of Rakshasas move around, is not at all suitable for you.

અવિરતમપિ તપસા વનસીમસુ શ્રમસહ-મડ્ગ ગતં તે ।

વપુરતિ-મૃદુલં શિરીષ-સુમાદપિ યુક્તમતો ન વનં તે ॥ (પ્રાણ)

In the forest you will continuously experience suffering due to severe conditions. Your body is much more delicate than the flower of the Sirisha tree. The forest is not suitable for you.

હિમમરુ-દાર્તા-ધનવૃષ્ટિષુ તત્ર સુખં ન લભન્તે ।

અપિ ચ નિરન્તર-કણ્ટક-સંહતિ-યુક્તમતો ન વનં તે ॥ (પ્રાણ)

During heavy rains accompanied by cold, dusty and painful winds, it will be miserable. Further there will be continual spread of thorns and bushes. The forest is not suitable for you.

અનુદિનમપિ ધનભૈરવ-કૅરવ-વાશિતમપિ ચ નિશાન્તે ।

શ્રવણશુચં બહુ જનયતિ માનિનિ યુક્તમતો ન વનં તે ॥ (પ્રાણ)

Every day there will be very terribly howling jackals and crying birds in the nights. O honourable woman, all this causes miserable sensation while hearing. The forest is not suitable for you.

अविरल-तरुतल-सन्तति-सङ्कुर-परिपथनेन वनान्ते ।

कलुषा-भ्मांसि सरांसि विवासिनि युक्तमतो न वनं ते ॥ (प्राज्ञ)

In the forest dense growth of trees and vegetation obstructs the path. O sportive woman, the water bodies hold dirty water. The forest is not suitable for you.

शिव शिव नूनमितीऽपि भयं वलु वरतनु तत्र दुरन्ते ।

स्मरसि पुरा शशिमुष्णि वयनं मम युक्तमतो न वनं ते ॥ (प्राज्ञ)

O beautiful woman, in the forest, Siva, Siva, there is more and more endless fear. O moon-faced woman, you will remember all of my words very shortly. The forest is not suitable for you.

छति तव राम-समीरित-मिदमिड मानय छितमिति कान्ते ।

सपटि निवर्तय हृदय-मण्डूरि युक्तमतो न वनं ते ॥ (प्राज्ञ)

O beloved, accept whatever has been told to you by this Rama as it is in your interest. Change your mind immediately, o woman of slight belly. The forest is not suitable for you.

श्वो ॥ डैकेय्या वरदान-वञ्चित-हृदा पित्रा नियुक्तं वने

सीता-लक्ष्मणा-सङ्गतं रघुपतिं सूतस्सुमन्त्रो रथम् ।

आरोप्य व्यतिलङ्घ्य नैकनगर-ग्रामान्त-सीमातटीं

गङ्गाया नयति स्म यत्र सजलः श्रीराममित्रं गुहः ॥

Slokas

The charioteer Sumantra seated in the chariot, Raghupati, who had been cheated by Kaikeyi in the guise of boons (given by his father) and dispatched to the forest by his father. Rama was accompanied by Sita and Lakshmana. Sumantra crossed many towns and villages and reached the shore of Ganga, where Guha, who was strong and would become the friend of Rama, lived.

ततस्सुमन्त्रं नितरां रुदन्त-माश्रास्य रामः पितृ-गौरवेण ।

भार्या-नुज्ञाभ्यां वनमेव गन्तुं तदाभवत् तापस-वेषधारी ॥

Rama consoled Sumantra, who was crying very much, with the respect due to his father. With the appearance of an austere man in penance, he proceeded towards the forest along with his wife and younger brother.

તં તથા કાન્તથારણ્યે વસ્તું દશરથો ગતમ્ ।
રામં વિચિન્ત્ય હૃદયે તત્યાજ ધૃતિમાત્મનઃ ॥

Dasaratha was worried in his heart about Rama, who had gone away for living in the forest, together with his beloved wife, and lost his steadiness.

In this Ashtapadi poet Ramakavi has employed the ‘bhayanaka’ (fearsome) rasa with telling effect. Rama’s repeated and deft reference to the delicateness of Sita’s form is to accentuate the fear of the forest and heighten the pathos in the situation. The poet’s jump to Rama’s departure to the forest along with Sita and Lakshmana is an indirect pointer to Sita’s successful persuasion with Rama for accompanying him to the forest. Even in the brief narration of events, Sri Ramakavi does not fail to mention the great respect due to father shown by Rama towards the aged Sumantra, the minister and charioteer.

॥ અષ્ટમાષ્ટપદી ॥

(મામિયં ચલિતા ઇતિવત્)

ASHTAPADI 8

(Like in Mamiyam Chalita)

ભૂપાલરાગેણ, ત્રિપુટતાલેન ગીયતે

Raga Bhupala, Tala Triputa

રમ્ય-હર્મ્યત-લોચિતૌ મમ પુત્રકૌ વનસીમનિ

સૂત શંસ કથં ગતૌ વદ સીતયાડસુખ-ધામનિ

શિવ શિવ સુમન્ત્ર સુમતે ક્વાત્મજો વિપિનેષુ ॥ (શિવ)

O charioteer, tell me how my sons, used to living in beautiful palace, carry on with Sita in the miserable forest. Siva, Siva, o wise Sumantra, where in the forest is my son?

જાનકી ધૃત-વલ્લભા કિમુવાચ વીક્ષ્ય વનાનિ ।

લક્ષ્મણોડપિ જગાદ કાનિ સુલક્ષણો વચનાનિ ॥ (શિવ)

Tell me what Janaki, wearing the tree-bark, said on seeing the woods; tell me what words the handsome Lakshmana uttered.

सन्ततं परिवर्तते हृदि तन्मुष्णं स्मितशोभि ।
प्रातरर्क-करावमर्श-सुकुल्ल-पद्मसनाभि ॥ (शिव)

His face always appears in my heart - face shining with smile and resembling the fully blossomed lotus flower caressed by the rays of the morning Sun.

ते हि धन्यतमा वनात् पुनरागतं सञ्जेन ।
लोकयन्ति पुरा सुतं मम ये दृष्ट्वा प्रमदेन ॥ (शिव)

They alone are indeed the most fortunate, who will ere long, look at my son with naturally proud eyes on his return from the forest.

तद्भ्यां-स्याकर्णियं कदा सुधा-मधुराणि ।
सञ्ज-गौरव-विनय-भारभरेण सूक्तधराणि ॥ (शिव)

When will I hear his words, with nectarine sweetness and full of wisdom, combined with natural depth and humility.

न क्षणार्ध-मिडासितुं प्रभवामि हन्त गृहेषु ।
तत्र मां नय यत्र तौ मम पुत्रकौ विपिनेषु ॥ (शिव)

I do not wish to remain in this house even for half a second. Take me there in the woods, where those sons of mine are.

राघवा-नुगता-धुनापि निवर्तते न चिराय ।
कातरेण हृदा समं मम दृष्टिरात्मसुभाय ॥ (शिव)

My vision, which followed Raghava, together with my distressed heart, does not return even now for such a long time, due to the joy I get (on being with Rama).

धीररामकवेरिदं भजितं हरिप्रणयेन ।
उचसि गायत शृणुत नन्दत सादरं हृदयेन ॥ (शिव)

Sing with heartfelt emotion this song told by the courageous Ramakavi with Hari's blessings in the early morning, hear others sing and dwell in joy.

श्लो ॥ श्रीरामोऽपि निवर्त्य सूत-ममर-स्रोतोवहायाःपरं
पारं प्राप्नुमना मनागिव वल्लज्जं विदेहात्मजम् ।
आरोप्य प्रथमं ततो गुडकरावम्भी विभुर्-वाघवाद्
आरोढत् तरणिं धृतायुधभरः पश्चात् सुमित्रात्मजः ॥

Slokas

Sri Rama, having asked the charioteer to return, wished to reach the other shore of the divine Ganga river. He slowly helped the bashful Sita get into the boat first; he then entered the boat dexterously, held by the hands of Guha, followed by Lakshmana, who carried a lot of weapons.

તામાસાદ્ય જગદ્ધ્યાં ગડ્ગાં મડ્ગલ-દાયિનીમ્ ।

પત્યુઃ કુશલ-મવ્યગ્રા પ્રાર્થયામાસ જાનકી ॥

Janaki then looked to Ganga, the river, worshipped by the entire world and the bestower of all auspiciousness, and prayed with a composed mind for her husband's welfare.

In this eighth Ashtapadi, poet Ramakavi has given full expression to the uncontrolled sorrow of king Dasaratha on separation from his very dear sons, Rama and Lakshmana. Dasaratha is also perturbed that Sita, the glorious princess of Janaka, has to live the life of an anchorite wearing the dress of bark of tree in the forest. While expressing misery, it is usual to exclaim 'Siva, Siva'; this can be seen in many literary works including Siva Ashtapadi of Sri Chandrasekharendra Saraswathi, 62nd Sankaracharya of Kanchi Kamakoti Peetham.

Unable to bear the separation, Dasaratha wishes to go to the forest himself and join his sons. 'Karuna' (pity) rasa has been nicely employed by the poet here. Rama's determination to live in the forest takes him to Ganga's other shore. The poet then leads us to the prayer of Sita to Ganga.

॥ નવમાષ્ટપદી ॥

(રાધાવદન ઇતિવત્)

ASHTAPADI 9

(Like in Radhavadana)

ઘણ્ટા / મધ્યમાવતિ રાગેણ, આદિતાલેન ગીયતે

Raga Ghanta/ Madhyamavati, Tala Adi

પ્રાપ્ય પુનરપિ દેવે પતિં મમ કુશલિન-માશુ નગર્યામ્ ।

તદનુ તવામ્બ કરોમિ ચથોચિત-વિવિધ-વિચિત્ર-સપર્યામ્ ॥

O Devi, o mother, reach my husband quickly to the city again comfortably. I shall perform various special Poojas to you as suitable.

कलये भवतीं सुरधुनि धुत-भवभीतिम् ।

आगमान्त-नुत-वैभवशालिनि सज्जनता-शिवतातिम् ॥ (कलये)

O divine river, you remove the fear of samsara (transmigration of soul in repeated births).
O glorious one, revered by Upanishads, you grant succession of auspicious developments to virtuous people.

त्रिभुवन-पावन-सगर-कुमारक-सद्गति-दायिनि धन्ये ।

वन-गमनोन्मुख-भव दयितं मम तुङ्गिन-महीधर-कन्ये ॥ (कलये)

You are meritorious; you granted the desired good state to the sons of king Sagara; you purify the three worlds. O daughter of Himavan, protect my husband, who is about to go to the forest.

भोक्ष-शिरोग्रह-सुभगमनोचित-सोपानाम्बु-तरङ्गे ।

रघुकुल-पालिनि देवे पतिं मम पालय भगवति गङ्गे ॥ (कलये)

Your wavy waters are the steps for comfortable ascension to the pinnacle of Liberation. O Bhagavati Ganga, you are the protector of the lineage of Raghus; please protect my husband.

जगद्ध-नाशिनि जननि भगीरथ-निरुपम-कीर्ति-पताके ।

त्वामिह नौमि सदा दयितं मम पालय भावित-लोके ॥ (कलये)

O mother, you are the destroyer of sins of all people; you are the banner of the matchless fame of Bhagiratha. You are adored by the entire world. I worship you. Always protect my husband.

देवि दयस्व कपर्दि-कपर्दक-मालतिका-कृतमाले ।

तटयुग-सान्द्रित-कुसुमित-केसर-नवकृत-मालत-माले ॥ (कलये)

Devi, take pity. You are like a garland of jasmine flowers in the matted hair of Siva. You are as if garlanded with abundance of freshly flowered sweet-scented trees in rows on both sides.

भुरङ्गर-चरण-सरोरुह-मधुरस-निरुपम-पूर्णाविलासे ।

अनुपमपि बहुतर-भयशालिनि पालय नो वनवासे ॥ (कलये)

You are full of glory imbibing the matchless sweet honey from the lotus feet of Vishnu. Please protect us during our sojourn in the forest, which is full of many sources of fear in every step.

વિલસતિ વિકસિત-સરસિજ-નિર્ગત-મલિપટલં તવ નીલમ્ ।
મજ્જન-કૃજ્જન-દેહસમુદ્ગતમિવ ધનપાતક-જાલમ્ ॥ (કલયે)

Your occasional shining black colour is from the droves of bees getting out of blossomed lotus flowers. It is as if signifying the dense web of sins emanating from the bodies of people immersing themselves in Ganga.

રામકવેરિતિ ગીતમુદાર-પદાવલિ-કોમલ-બન્ધમ્ ।
અનુદિનમપિ પઠતાં હરતે ભુવિ જહ્નુસુતા ભવબન્ધમ્ ॥ (કલયે)

The daughter of Rishi Jahnu, Ganga removes on earth the bondage of samsara of those, who read every day this song of Ramakavi, with beautiful expressions softly bound together.

શ્લો ॥ તીર્ત્વા વિષ્ણુપદોદ્ભવામથ ભરદ્વાજં પ્રયાગે મુનિં
નત્વા તદ્વચસા વિચિત્રવિપિને દ્રાક્ ચિત્રકુટે ગિરૌ ।
કૃત્વા પર્ણકુટીં વસન્ પ્રમુદિતસ્સૌમિત્રિ-શુશ્રૂષયા
વૈદેહીં સમલોભયદ્ કતિપથં કાલં રઘુણાં પતિઃ ॥

After crossing Ganga, the waters born of the feet of Vishnu, Raghupathi worshipped sage Bharadwaja in Prayaga. At the sage's instance Rama quickly went to Mount Chitrakut in the midst of the wonderful forest and lived in a hut of leaves. Pleased with the services rendered by Lakshmana, Rama allured Sita to be happy for some time.

જનકજા-વનલોભન-સમ્ભવદ્ગુચિરસૌ ચિરસૌરભ-ભૃદ્ગુમાઃ ।
ગિરિતટીર્વિવિધાસ્સમદર્શયત્સ સરસાં સરસામપિ ચ શ્રિયમ્ ॥

Rama showed Sita many trees spreading fragrance and various enchanting lakes of sweet water at the foot of hills; Sita was mightily happy.

In this moving Ashtapadi, the poet brings out Sita's deep anxiety in regard to the dangers to Rama from forest life, which she expresses very movingly in her prayers to the divine river Ganga. Sita's love of Rama emerges very naturally as a devoted Pativrata wife's virtuous attachment to her husband. The poet also brings out the greatness of Ganga as a purifying divinity, very much on the lines of Valmiki's depiction in Ramayanam. His depiction of occasional black patches in the river stream as signifying the sins emanating from people who bathe and get purified is a piece of beautiful poetry as well as emotional divinity.

॥ દશમાષ્ટપદી ॥

(સમુદિતમદને ઇતિવત્)

ASHTAPADI 10

(Like in Samuditamadane)

સાવેરિ / ગુમ્મકામ્બોજિ રાગેણ, ત્રિપુટતાલેન ગીયતે

Raga Saveri/ Gummakambhoji, Tala Triputa

ઇહ સુમજટિલં કઢુંળિ-પટલં વિલસતિ મધુરાધરે ।

ચમ્પક-કુસુમં પરિમલૈ-રસમં વિરચય કબરીભરે ॥

દયિતે વિપિને વિહર સુખં સુમુખિ યથેષ્ટ-મધુના ॥ (દયિતે)

Here in the pleasing lower part of a number of Asoka trees, dense flowers shine. Wear in your hair these Champaka flowers with different fragrances. O beautiful beloved, wander in the forest now as much as you like.

ઇહ પશ્ય નલિનિ પરિરણ-દલિનિ કલયતિ હૃદયમુતમ્ ।

અપચિનુ વકુલં પરિમલ-બહુલં કુરુ ભુજશિખરે પદમ્ ॥ (દયિતે)

Here look at this lotus with very delightful petals; it captivates the heart. Collect vakula flowers of sweet fragrance and wear at the top of your arms in steps.

સુરભિત-કકુભં લોકય કકુભં વિહરણ-રસિકે વને ।

માલતી-નિચયો વિલસતુ કુચયોરુપરિ તે રુચિરાનને ॥ (દયિતે)

Sita, you like to wander in this forest. Look at this Kutaja tree with fragrant flowers. O beautiful faced, let this collection of jasmine flowers shine on top of your bosom.

તવ ભુજ-યુગલં માલતી-મૃદુલં વેષ્ય નનુ મે ગલે ।

સુમતર-સવિધં પ્રાપયે વિવિધં તત્ર સચ્ચર કોમલે ॥ (દયિતે)

Now put your twin arms, soft like jasmine, round my neck. O delicate one, wander in this place where many types of flower-bearing trees abound.

અનુરાગાદયિ તે વનસીમ્નિ દયિતે ચિરમિહ વસતોઽપિ મે ।

અવરોધા-દધિકં સુખ-મનવધિકં ભવતિ હિ લલનોત્તમે ॥ (દયિતે)

O beloved, even if I live here in this forest for a long time, I feel unlimited pleasure owing to your love, more than in the inner apartments (of our palace), o best woman.

શુચિમાંસ-મધુના ભાવિત-મધુના સ્વીકુરુ ધરણીસુતે ।

ઉપવિશ વિમલે આનત-દુમતલે શીતલ-મૃદુમારુતે ॥ (દયિતે)

O daughter of Bhumi, take these clean fleshy fruits now along with good honey. O spotless one, sit under this stooping down tree, where cool wind blows.

અતિદૂનૌ ચરણૌ કૃતવન-ચરણૌ વિધરાડ્ગે મમ સામ્પ્રતમ્ ।

ખેદા-પનયનં મૃદુતર-રચનં કલયામિ યદા તે હિતમ્ ॥ (દયિતે)

Place now your feet, very much pained, having moved about in the forest, on my lap; let me do you good by pressing your soft feet so as to remove the misery.

શ્રીરામકવિના નિગદિત-મમુનાદૃત-માર્યકવિ-સસદા ।

વૈદેહી-વલિતં રઘુવર-મહિતં વિધુનોતુ દુરિતં સદા ॥ (દયિતે)

May this song by Sri Ramakavi, cherished by the assembly of learned poets, containing the outpourings of Raghuvara towards the delicate Vaidehi remove misery always.

શ્લો ॥ નીતો રાક્ષસનાશનાય મુનિભી રામો દિશં દક્ષિણં

પશ્યન્નાશ્રમ-વાસિનસ્સ્વયમપિ દ્રાક્ પચ્યવટ્યાશ્રયઃ ।

સીતા-લુબ્ધ-દશાસ્ય-ચોદિત-વલન્મારીચ-માયામૃગ-

વ્યાકૃષ્ટો નિહતેન તેન કરુણાકન્દૈરભૂ-ત્વચ્ચિતઃ ॥

Slokas

Rama, who was led by sages towards the southern direction for the purpose of killing Rakshasas (who were troubling the sages), saw many of the sages living in Asramas in Panchavati area. In the meantime, persuaded by the ten-headed Ravana, who lusted after Sita, Maricha in the guise of an illusive golden deer attracted Sita. Rama killed Maricha, who cried piteously (in Rama's voice) and was thus cheated.

શ્રાન્તો ભૃશં તદનુ પચ્યવટીકુટીર-

માગત્ય તત્ર જનકેન્દ્ર-સુતા-મપશ્યન્ ।

મોહાકુલો વિરહ-કાતર-ધીર્વનાન્તે

વિષ્વક્ ભ્રમન્ બહુવિધં વિલલાપ રામઃ ॥

A very tired and distressed Rama then reached his hut in Panchavati and, not finding Janaki there, he felt very grieved, confused and vexed on separation and, wandering in the forest all around, he wailed inconsolably.

This Ashtapadi is in absolute contrast to Ashtapadi 7, where the 'bhayanaka' rasa was employed to frighten Sita of the dangers of forest life. Here Rama wishes to make Sita

happy by any means available in the forest, where natural beauty and attractions are in abundance. The poet resorts to the rare use of ‘Sringara’ rasa, but without impinging in the least upon the strict code of conduct of a Tapasvi (practitioner of austerity), which Rama and Sita exemplify. Sri Ramakavi mentions the fact that Rama, true to his nature of observing kshatriya dharma and helping those who seek him out, promised to destroy Rakshasas troubling the sages in the forest as requested by them.

॥ એકાદશાષ્ટપદી ॥

(વદસિ યદિ ઇતિવત્)

ASHTAPADI 11

(Like in Vadasi yadi)

મુખારિ રાગેણ, ઝમ્પતાલેન ગીયતે

Raga Mukhari, Tala Jhampa

દરહસિત-સુન્દરં તવ વદન-પદ્મજં દર્શય સદૃન્મમ સલીલમ્ ।

તરલ-તરલાયતે હૃદય-મધુનાધિકં વહતિ પરિતાપ-મતિવેલમ્ ॥

વને ક્વાસિ સીતે વચનમયિ દેહિ સુકુમારં

મયિ વદ નિરાગસિ ક્રોધ-મુપયાસિ કિં મુગ્ધ પરિહાસ-મતિદૂરમ્ ॥ (વને)

O Sita, show me once your beautiful and sportive lotus face with gentle smile. My heart trembles very much now and is very aggrieved. Where are you in the forest; give me your tender words; tell me whether you are angry with me, who am faultless; leave joking aside very far.

પ્રેયસિ સહાયતાં પ્રાપ્ય કિલ તે મયા ગહનભુવિ દેવિ ચિરકાલમ્ ।

નગરમપિ મુગ્ધતા સ્વજનમપિ મુગ્ધતા નગણિત-મભૂદ્ સુખજાલમ્ ॥ (વને)

O beloved Devi, with your help I spent quite a long time in this forest land, leaving city behind, leaving my own people behind; the web of pleasure has become meaningless.

પ્રણયિનિ પરીક્ષિતું કિમુત મમ માનસં ક્વચન ગહને કિમસિ લીના ।

અલ-મલ-મિતોડધિકં વિરહ-ચકિતોડસ્મિ મે જીવિત-કલા ભવ-દધીના ॥ (વને)

O beloved, are you putting my mind to test? Where are you hiding in this forest? Enough of this, I am shocked due to this separation; my art of life is under your care.

રહિત-મધુનૈકયા ભુવનમખિલં ત્વયા શૂન્યમિવ ભાતિ મમ નૂનમ્ ।

મમ કિ-મયોધ્યયા પ્રાણ-વહનેન વા સ્ફુરતિ મમ ન પ્રતિવિધાનમ્ ॥ (વને)

With you gone, the entire earth appears empty to me now. For me, what with Ayodhya, what with continuing to live; no counter-measure strikes my mind.

સમય-મિમ-મુપલભ્ય વિષમ-શર-પાતકી મમ પુનરુપાંશુ-વધકારી ।

તનુરપિ ચ સજ્જયત્યહહ નિહતોઽસ્યહં શિવ શિવ વિધિ-સ્તદનુસારી ॥ (વને)

Taking advantage of this opportune time, the sinful Manmatha, who holds five different arrows, kills me silently and attacks my body. I am killed. Siva, Siva, destiny favours him.

બિલ્વ-સદૃશ-સ્તની કવ નુ કથય બિલ્વ સા તિલક-રુચિરં બ્રૂહિ તિલક વામામ્ ।

ક્ષિતિભૃતા-મધિનાથ કાપિ નૃપ-સુન્દરી વીક્ષિતા યદિ શંસ રામામ્ ॥ (વને)

O bilva tree, tell me where is the lass with bilva-like rounded breasts. O Tilaka tree, tell me where is the lass with beautiful mark on the forehead (or beautiful ornaments). O chief of mountains, did you see the beautiful princess anywhere, tell me.

રામમય-જીવિતે રઘુવંશ-દીપિકે હા મહીવર-પુત્રિ હા સુશીલે ।

દેહિ મે પ્રતિવચનં દેહિ મમ દર્શનં હા પ્રિયે મમ હૃદનુકૂલે ॥ (વને)

O Sita, whose entire life is suffused with Rama, o light of the Raghu lineage, o virtuous daughter of Bhumi, o Sita of noble conduct, answer me; appear before me; o beloved, o Sita, ever favourable to my heart.

રામકવિના ભણિતમિતિ ધરણિકન્યકા-રહિત-રઘુનાયક-વિલાપમ્ ।

શ્રવણ-મધુરં સદસિ ગાયતાં નહિ ભવતિ માનિની-જન-વિરહ-પાપમ્ ॥ (વને)

May this song of wail of Raghunayaka separated from Sita, the daughter of Bhumi, as told by Ramakavi, be sweet of hearing; those who sing this in assemblies will not undergo the misery of separation from loved ones.

શ્લો ॥ શોકોન્મત્તમના વને સહભુવા રામો વિચિન્વન્ પ્રિયાં

પ્રત્યેણં પ્રતિબર્હિણં પ્રતિગિરિં પ્રત્યાપગં પ્રત્યગમ્ ।

પૃચ્છન્ લક્ષ્મણ-સાન્ત્વિતઃ પ્રતિપદં ગચ્છન્ દદર્શાગ્રતઃ

કસ્યા-પ્યાહવ-લક્ષણં હતહયં નિર્વિણ્ણ-સૂતં રથમ્ ॥

Slokas

Rama, with mind full of grief and, thinking of his beloved, enquired every deer, every peacock, every hill, every river and every mountain about the whereabouts of Sita. As he

walked along, consoled by Lakshmana, he saw in front of him certain signs of a fight having taken place in which horses were killed, charioteer was eliminated and chariot was broken.

તમાગતં વીક્ષ્ય રઘુપ્રવીર-મન્વેષમાણં જનકેન્દ્ર-પુત્રીમ્ ।

પ્રાણૈર્લુહટ્ભિઃ નિજકણ્ઠપીઠે મુહ્યન્ મુહુઃ પ્રાહ શનૈઃ જટાયુઃ ॥

Seeing that chief among Raghus in search of the daughter of Janaka coming along, Jatayu haltingly spoke, with his life breath swinging in the throat and frequently lapsing into unconscious state.

In stark contrast to the previous Ashtapadi soaked in ‘Sringara’ rasa, this Ashtapadi is full of ‘Karuna’ rasa. Rama wails inconsolably; he expresses his undying love for Sita. By talking of Sita, whose entire life is suffused with Rama and her being the light of the Raghu lineage, Rama confirms Sita’s exalted position of ‘Pativrata’. Like in Valmiki Ramayana, he enquires all trees, mountains and rivers about the whereabouts of Sita. At last he sees Jatayu, who conveys to him the news of Ravana’s kidnapping of Sita.

॥ દ્વાદશાષ્ટપદી ॥

(સ્મરસમરોચિત ઇતિવત્)

ASHTAPADI 12

(Like in Smarasamarochita)

સારંગગારાગેણ, ત્રિપુટતાલેન ગીયતે

Raga Saranga, Tala Triputa

અનુકલ-સમુદિત-નિજતનુ-કમ્પા રાવાણ-જલધર-મિલિતેવ શમ્યા ।

નીતા સુરરિપુણા સીતા નિશિચર-પતિના અતિકૃપણા ॥ (નીતા)

Sita was extremely pitiable; her body was trembling owing to being carried; she looked like lightning accompanied by the cloud of Ravana, while being carried away by the king of Rakshasas.

પરિધૃત-મૃદુતર-નવહેમ-વસના ગમન-રભસ-લોલસિઞ્જાનરશના ॥ (નીતા)

Sita was wearing very soft dress shining like newly minted gold; her girdle was making tingling sound in the strong movement (of being carried away).

કોશન્તી ભયભાર-પરવશ-કરણા હા રામ હા લક્ષ્મણોતિ સકરુણા ॥ (નીતા)

Sita wailed piteously, crying ‘Ha Rama, Ha Lakshmana’ with great fear owing to being under the sway of an outsider.

તરલિત-સારંગ-શાબક-નયના ભૂષણ-પાતન-સ્ફુટીભવદયના ॥ (નીતા)

Sita’s black deer-like eyes were tremulous and full of fear; she wished to convey a certain message clearly by dropping her ornaments while moving.

મદ્ગદ-દર્શન-બહુલિત-ચિન્તા પુનરપિ તેનૈવ હૃતા તવ કાન્તા ॥ (નીતા)

Your beloved Sita was very much worried on seeing me being killed; she was again carried away (by Ravana).

યામોષધીમિવ વિચિનોષિ ભુવને સા દેવિ મત્રાણૈસ્સહ રામ વિપિને ॥ (નીતા)

The Devi you are searching for like a medicinal herb on this earth, has gone away in the forest along with my life breath.

અપહૃતા મૂઢેન વિન્દે મુહુર્તે એષ્યતિ ન ચિરેણ મહનીયકીર્તે ॥ (નીતા)

She has been kidnapped by that fool in ‘Vinda’ Muhurtha; hence, oh Rama of great fame, she is bound to return to you soon. (It is believed that a person kidnapped during Vinda Muhurtha cannot but return to his rightful place very soon).

શ્રીરામકવિવર-કૃતિમિતિ પઠતાં વિતરતિ રઘુપતિઃ શ્રિય-મતિવિતતામ્ ॥

Raghupati blesses unending wealth and glory on those who read this song by the great poet Sri Ramakavi.

શ્લો । તં સંસ્કૃત્ય જટાયુષં પિતૃસખં સીતા-પ્રવૃત્યુત્સુકો

હત્વા ધોર-કબન્ધ-મસ્ય વચસા સુગ્રીવ-સખ્યાદૃતઃ ।

ગચ્છન્નેવ વને તપસ્વિ-પટલી-શુશ્રૂષયા વિશ્રુતાં

રામઃ કામપિ સન્દર્શ શબરી-માતિથ્ય-દાનોત્સુકામ્ ॥

Slokas

Rama performed the Aparā kriyas for Jatayu, his father’s friend and proceeded anxiously in search of Sita. After killing the terrible Kabandha, he wished to get the friendship of Sugriva as advised by Kabandha. Proceeding ahead, he saw a woman called Sabari, who had earned renown for her service to a number of sages and who was eager to play hospitality to him.

અથ સા કાચન સિદ્ધા ભક્તિનિબદ્ધા તપસ્વિની શબરી ।

વન્યફલૈઃ કિલ રામં જગદભિરામં સમર્હયાગ્ચક્રે ॥

Sabari, the woman of great austerity and spiritual attainments, was bound by devotion to Rama; she offered fruits of the forest to Rama, who was loved by the whole world, and worshipped him with veneration.

In this twelfth Ashtapadi, Jatayu gives Rama very valuable clues about Sita's sudden disappearance. In his capacity as an old friend of Dasaratha, he reassures Rama on the basis of astrology that as Ravana had chosen the most inappropriate Muhurtha for kidnapping Sita, Sita was bound to return to Rama very soon. Rama shows the world the path of Dharma when he performs the Aparā kriyas for Jatayu the bird, thus establishing the importance of Aparā kriyas as well as the need for gratefulness to a trusted friend, who sacrificed his own life for his sake.

॥ त्रयोदशाष्टपदी ॥

(पश्यति दिशि दिशि धितवत्)

ASHTAPADI 13

(Like in Pasyati Disi Disi)

शङ्कराभरणारागेश, त्रिपुटतालेन गीयते

Raga Sankarabharana, Tala Triputa

पङ्कवानि स्वयमेव तरुमूर्ध्नी-मानि दयया भक्षय राजरम्भा-कृत्वानि ।

नाथ विभो रघुनाथ विभो स्वीकुरु नाना-वन्ध-कलम् ॥ (नाथ)

O Lord! O Supreme! O Raghunatha! Please accept these large bananas, which ripened in the trees on their own and all these various forest fruits.

मधुर-मधुरिम-डेसर-जालं त्वत्कृते मया नीतं तदिदं रसालम् ॥ (नाथ)

Take these very sweet and fibrous mango fruits, brought specially for you.

कर्कन्धु-कल-मिद-मत्यन्त-रुचिर-मीषदलमपि ते भादने मधुरम् ॥ (नाथ)

Take these jujube (Ilandai-Tamil) fruits, so tasty that even a small quantity is satisfying.

स्वरस-परिणत-मिदमिदं पनसं भवदर्थ-मुपनीत-मतिशय-सरसम् ॥ (नाथ)

Take these jack fruits, extraordinarily tasty and juicy, brought specially for you.

स्फुटितानि दाडिम-कृत्वानि गृहाण गोस्तनी-स्तब्जकानि मामनुगृहाण ॥ (नाथ)

Take these pomegranates, cracked open, and bunch of grapes and bless me.

ઇદ-મતિશ્રમ-હારિ સરસ-મભિત્ત અડ્ગીકુરુ વિટપિ-પકવં કપિત્યમ્ ॥ (નાથ)

Take this wood-apple (Vilam - Tamil), tasty and unbroken, ripened in the tree and plucked with great trouble.

અતિસૂક્ષ્મ-રસબીજ-મિદમિહ પૃથુલં ભક્ષય વનજમ્બૂફલ-મતિમૃદુલમ્ ॥ (નાથ)

Take these large forest rose-apples (Naval-Tamil), very soft and with tiny and tasty seeds.

ત્વત્કૃતે મયા દેવ સ્વાદં સ્વાદં ગુમાનિ ફલાન્યેવં મોદં મોદમ્ ॥ (નાથ)

O Lord! I have preserved these very delicious fruits for your sake with great joy. Take them.

શ્રીરામકવેરિતિ ગાયત ગીતં પ્રતિદિન-મૃષાન્ન-દાન-પ્રતીતમ્ ॥ (નાથ)

May people sing this song of Sri Ramakavi, setting forth charity of good food every day.

શ્લો । શબર્યાં યાતાયાં ત્રિદિવ-મનુનીતો હનુમતા

રવેઃ પુત્રં મિત્રં સપદિ વિરચય્યાગ્નિ-સવિધે ।

સપ્પિપ્પેમ્ણા રામો હૃદયગત-માર્ધિ કથિતવાન્

તદા સુગ્રીવોઽપિ સ્વય-મનુપદં વાલિ-ચકિતઃ ॥

Slokas

Sabari left for Svarga. Rama, led by Hanuman, quickly established friendship with Sugriva, son of Surya, in the presence of Agni. He expressed his mental agony to Sugriva with the love due to a friend; Sugriva too responded in turn and conveyed his great fear of Vali.

સખ્યં વિધાય સહસા રઘુપુડ્ગવેન

પુત્રસ્તદા દિનપતેર્મુદિતઃ કપીન્દ્રઃ ।

તં વાલિનં રણમુખે નિહતં કપીનાં

રાજ્યં સ્વહસ્ત-ગતમેવ ચિરાય મેને ॥

Having established friendship with Rama, the best among Raghus, Sugriva, the son of Surya and king of monkeys, felt very happy at once, and considered Vali as having been killed in war and the kingdom of monkeys handed to him for eternity.

કથય કપિપતે કથં વિશિષ્ઠો જગતિ કથં બલ-પૌરુષસ્સ વાલી ।

ઇતિ રઘુપતિના તથા નિયુક્તો હરિપતિરિત્ય-મુવાચ વાલિશક્તિમ્ ॥

Rama asked Sugriva: How is Vali famous and what is his strength and valour? Tell me. Sugriva replied giving the details of the prowess of Vali.

In this thirteenth Ashtapadi, Sabari's unparalleled devotion to Sri Rama, based entirely on her Guru Maharishi Matanga's guidance, has been brought out in a very picturesque manner through descriptions of various fruits of the forest which she offered to the Lord with love, after having waited with one-pointed attention for a very long time for his darshan. The poet moves on quickly from 'bhakti' to 'maitri' (he does not miss to mention that 'maitri' was established in the presence of Agni and thus firmed up) and describes Sugriva's happiness after meeting Sri Rama.

॥ ચતુર્દશાષ્ટપદી ॥

(વહતિ મલયસમીરે ઇતિવત્)

ASHTAPADI 14

(Like in Vahati Malayasamire)

આનન્દભૈરવીરાગેણ, આદિતાલેન ગીયતે

Raga Anadabhairavi, Tala Adi

અવનીધર-શિખર-જાલં કન્દુકમિવ સલીલમ્ ।

ક્ષિપતિ વિયતિ વિપુલં ધરતિ પુનરપિ સખેલમ્ ॥

Vali sportingly uproots many peaks of mountains and throws them up in the sky like balls and picks them up in his hands.

સ કિલ રઘૂત્તમ વાલી પિતૃવિક્રમશાલી ॥ (સ કિલ)

O best among raghus! Vali is like his father Indra in valour.

અપિ ચ પુનરેકસાલં વિદલયતિ વિશાલમ્ ।

વહતિ નિજભુજબલં મમ સકલ-વિપદિ મૂલમ્ ॥ (સ કિલ)

Vali further split a huge Sal tree and carries openly the strength of his powerful arms. He is at the root of all my troubles.

સ હિ ચતુરુદધિ-વારિ ઉષસિ નિયમકારી ।

અટતિ વિમલ-લહરીમય-મનુદિન-મવિકારી ॥ (સ કિલ)

Vali goes to all the four seas every day at dawn and performs daily rituals and moves about tirelessly in the seas with huge tides.

સહજ ઇતિ નામમાત્રં ભવતિ ન મમ મિત્રમ્ ।

અહરત મમ કલત્રં અહમિહ તવ દયાપાત્રમ્ ॥ (સ કિલ)

Vali is my brother for only name's sake; he has no goodwill for me. He has kidnapped my wife. I am the person fit to receive your compassion.

પરિચિત-વિવિધ-દેશં શ્રીરામધૃત-નિદેશમ્ ।

મામવ સહજ-સદૃશં રચય મમ રિપુ-વિનાશમ્ ॥ (સ કિલ)

I am like your brother; I am familiar with many different territories; I shall act as per your instructions. Please protect me. Please destroy my enemy.

શ્લો । આશ્વાસ્યાથ કપીન્દ્રમસ્ય જનયન્ કામં બલ-પ્રત્યયં

હત્વા વાલિનમાહવે રઘુપતિઃ સુગ્રીવ-રાજ્યપ્રદઃ ।

તિષ્ઠન્ માલ્યવતસ્તટે શરદુપારમ્ભેડપિ કામાતુરં

સુગ્રીવં પ્રતિ સન્દિદેશ સ મૃષા-કોપાકુલો લક્ષ્મણમ્ ॥

Slokas

Sri Rama consoled Sugriva , inspired confidence in him by showing his strength in a test and then killed Vali in a battle. He handed the kingdom of monkeys to Sugriva and stayed at the foot of the Malyavan hills. When Sugriva did not act on his promise to Rama even after the advent of autumn and remained engrossed in worldly pleasures, Rama, with feigned anger, sent Lakshmana to him.

રામક્રોધ-દ્વિગુણિત-રુષં લક્ષ્મણં વીક્ષ્ય ભીત્યા

સુગ્રીવેણા-નુનયનકૃતે પ્રેષિતા ભૂષિતાડ્ગી ॥

સંસાહાચ્ચી-ચ્ચલિત-ગમના મન્દમન્દ પ્રયાન્તી

વાજ્યૈરેવં પ્રણય-મધુરૈસ્સાન્તવયામાસ તારા ॥

On seeing Lakshmana twice as angry as Rama, Sugriva became afraid and sent Tara in order to meet and pacify Lakshmana. Walking with a slow gait and with the anklet bells jingling, the heavily bejewelled Tara came and spoke sweet and loving words and pacified Lakshmana.

In this fourteenth Ashtapadi, 'vira' rasa is predominant. Vali's enormous prowess combined with his treacherous action in kidnapping his younger brother's wife is brought out by the poet. The poet goes on to describe the piteous entreaties of Sugriva, the subsequent killing of Vali by Rama, Sugriva's assurance of assistance to Rama and his later indifference, and how Sugriva very cleverly sends Tara, Vali's wife, to meet Lakshmana and pacify him.

॥ પચ્ચદશાષ્ટપદી ॥

(અનિલતરલ ઇતિવત્)

ASHTAPADI 15

(Like in Anilatarala)

પુન્નાગવરાલિરાગેણ, આદિતાલેન ગીયતે

Raga Punnagavarali, Tala Adi

દિશિ દિશિ જનક-દુહિતૃ-વિચયાય પ્રહિત-મહાબલ-કપિનિચયાય ।

કુપ્ય ન વાનર-ભૂભુજે સુહૃદે ॥ (કુપ્ય ન)

O kin and well-wisher of monkeys! Do not get angry. Hordes of very powerful monkeys have been despatched in all directions for searching Janaki.

નવસમધિગત-વિભવ-સહિતાય વિષય-સુખેન ચિર-મસુહિતાય ॥ (કુ)

Do not get angry with Sugriva, who has suffered for long for want of mundane pleasures and has now got newly arrived splendour.

લઘુતર-કપિકુલ-ધૃતજનનાય નરવર-રાઘવ-હિતમનનાય ॥ (કુ)

Sugriva is after all born in the lowly genre of monkeys; but he is conscious of the welfare of Raghava, the best among men.

ત્વદ્વપકૃતિમપિ ન ગણયતિ નિતરાં સ્મૃતિમપિ મુચ્યતિ વપુષિ ચ ન પરામ્ ॥ (કુ)

He has committed the guilt of not honouring your great help; now he never forgets his own body and does not care for anything else.

ન ખલુ સ કચ્ચન પુનરપરાધં કલયતિ પરિહર સુહૃદિ વિરોધમ્ ॥ (કુ)

He will not commit such a blunder any more; please drop your animosity towards a well-wisher.

પ્રણમતિ કપિપતિરિહ કુરુ કરુણાં પ્રશમય દૃશમપિ સમધિકમરુણામ્ ॥ (કુ)

Sugriva, the ruler of monkeys, prostrates to you; show compassion; quell your deep red eyes.

વિશિખ-નિવહમિવ ગિરમતિપરુષાં શ્રાવય કર્ણં ન કુરુ પદમરુષામ્ ॥ (કુ)

Do not make him hear very angry and harsh words like multitude of sharp arrows.

શ્રીરામકવિવર-કથિત-વચનાનિ પ્રપઠતો દિશતિ હરિરિહ સુખાનિ ॥ (કુ)

Hari grants happiness here to one who reads these words of the great poet Sri Ramakavi.

શ્લો ॥ સીતાં માર્ગિતુ-મુદ્યતેષુ કપિષુ પ્રોલ્લઙ્ઘ્ય વારાનિધિં

લક્ષ્મ્યાં પરિતો વિચિત્ય હનુમાન-ત્યન્ત-ચિન્તાકુલઃ ।

દીનામૈક્ષત રાક્ષસીભિરભિતસ્સંરક્ષિતાં શિંશુપા-

મૂલે દેહવિસર્જન-વ્યવસિતાં દેવીં સ્મરન્તી પતિમ્ ॥

Slokas

Of the monkeys planning to cross the ocean, Hanuman succeeded and searched for Sita in Lanka all around with great anxiety (in not finding her). He then saw Sita Devi at the foot of Simsupa tree surrounded by Rakshasis; Sita was in a pitiable condition and, thinking of her husband, she tried to drop her body.

રાવાણ-મન્દિર-નિહિતાં રાઘવ-રહિતાં જગત્રયી-મહિતામ્ ।

અતિસાહસ-સન્નિહિતાં જનકેન્દ્ર-સુતા-મુવાચ પવનસુતઃ ॥

Hanuman, the son of Vayu, spoke these words to Sita, the daughter of king Janaka, who was kept by force in the territory of Ravana, separated from Raghava, honoured in all the three worlds and possessed of great courage.

In this fifteenth Ashtapadi, Tara's very clever entreaties to Lakshmana are steeped in 'Karuna' rasa. She assures Lakshmana of the firm intent of Sugriva to seek out Sita, but at the same time she draws his attention to Sugriva's monkey nature and weakness. The poet moves on to Sundarakandam and briefly touches upon Hanuman's tenacious search for Sita. Hanuman addresses Sita in the toughest circumstance when she was attempting to commit suicide.

॥ ષોડશાષ્ટપદી ॥

(હરિરભિસરતિ ઇતિવત્)

ASHTAPADI 16

(Like in Harirabhisarathi)

યદુકુલકામ્ભોજિરાગેણ, આદિતાલેન ગીયતે

Raga Yadukula kambhoji, Tala Adi

તવ પતિરનુજેન વિજયતે કુશલી ત્વામાહ કુશલં ત્વયિ પ્રેમશાલી ।

राघवे सर्वथा कुरु मा विषादमये ॥ (राघवे)

O Sita! Your husband, along with his younger brother, is well and is full of love for you; he enquires about your welfare. Do not grieve for him at all.

अेष्यति रघुपतिरिड सेना-रजसा मम वयन श्रवणा-दनुतरसा ॥ (राघवे)

Rama will come here with a large army very quickly as soon as he hears my words (of your being found here).

निन्दति निजमपि बहुधा शरीरं तव विरडे गुरुमिव भूमिभारम् ॥ (राघवे)

Owing to separation from you, Rama detests his own body very much and finds life on earth unbearably heavy.

नाश्नाति न पिबति न य याति निद्रां ध्यायति भवतीं सदा हृदि भद्राम् ॥ (राघवे)

Rama does not take food or drink, nor does he sleep, thinking always of you, the auspicious consort, in his heart.

तं य मशक-कीटमपि देवि नाङ्गे रामोऽपनयति विरड विवशोऽन्तरङ्गे ॥ (राघवे)

Rama does not even drive away mosquitoes and worms from his limbs owing to grief of separation gnawing at his heart.

त्वन्मय-वृद्धयेन दिशि दिशि भवतीमवलोक्या-नुलब्ध शुभं याति मङ्गीम् ॥ (राघवे)

With his heart entirely occupied by you, Rama looks for you in all directions and, not finding you, he is very grieved.

वडति मन्मथ-बाणहतमपि करुणं हा सीते क्वासीति विलपति करुणाम् ॥ (राघवे)

Though hit by Manmatha's arrows, he pities for you and moans in pity, 'O Sita, where are you'.

श्रीरामकविवर-कृतिमिति पठतां वैदेही वितनोति मति-मतिसुखिताम् ॥ (राघवे)

Vaidehi grants very pleasing and salutary intellect to those who read this song of the great poet Sri Ramakavi.

श्लो । एत्वा प्रत्ययमङ्गुलीयकमतो गत्वा स भङ्गत्वा वनं

उत्वा मन्त्रिसुता-नथाक्षमपरान् रक्षोगणा-नाडवे ।

अद्भ्यः शङ्खिता पितामहवयस्सम्मानयन् मारुतिः

नीते रावण-सन्निधिं विगतभीर्बन्धं क्षणा-दच्छिनत् ॥

Slokas

Hanuman handed the ring of Rama as a sign of identity to Sita, destroyed the Asokavana and killed the sons of Mantris, Prince Aksha and other Rakshasa hordes in a battle. Bound by Indrajit (with Brahmastra) and honouring the words of Brahma, Maruti was taken to the presence of Ravana; fearlessly he broke open the bond of the Astra in a moment there.

દશવદન-સમીપે મુક્ત-પૈતામહાસ્રઃ

તદનુ તદનુજાનાં શૃણ્વતામગ્ર એવ ।

વિગત-ભય-કલક્રુઃ કીર્તયન્ રામકીર્તિ

મૃદુ-પરુષ-ગભીરં વાક્યમૂચે હનૂમાન્ ॥

Freed from the Astra of Brahma, Hanuman spoke these words, which were at once soft, harsh and of deep import, to the ten-headed Ravana within the earshot of Ravana's brothers and with no trace of fear and singing the fame of Rama.

In this sixteenth Ashtapadi, the beauty of Sundarakandam is captured in Hanuman's words of consolation and courage to Sita. His description of Rama's condition brims with pathos. The account of his clever decision to get bound by the Brahmastra though he had the capacity to free himself, in order to meet Ravana and give him wholesome advice has been told captivantly.

॥ સમદશાષ્ટપદી ॥

(વિરચિતચાટુવચનમ્ ઇતિવત્)

ASHTAPADI 17

(Like in Virachitachatuvaachanam)

કલ્યાણીરાગેણ, ત્રિપુટતાલેન ગીયતે

Raga Kalyani, Tala Triputa

હરિપતિરાહ સખા ભવતો બહુ કુશલમનામયદં તે ।

વિસૃજ નરેન્દ્ર-વધૂં સ હિ તિષ્ઠતિ નિશ્ચિતધીર્ભવદન્તે ॥

Hanuman, the best among monkeys, said to Ravana: "O friend, may you be very well and healthy. Please release the wife of the king; he is in fact waiting near you with determined mind.

વદ્યે હિત-વચનં નિશામય નિશિચર-નાથ

રઘુપતિ-દૂત-મવેહિ ચ મામિહ વાયુસુતં હનુમન્તમ્ ।

दशरथ-तनय-विरोधकृतं भुवि मूर्त-मिवाङ्ग कृतान्तम् ॥ (वक्ष्ये)

O lord of Rakshasas, listen to my well-meaning words. Know me as the emissary of Rama, Hanuman, the son of Vayu. You have made an enemy of Rama, the son of Dasaratha, who is truly like Yama incarnate on earth.

प्लवग-यभूरिड सत्वर-मेष्यति दृष्टर-समर-विशङ्का ॥ (वक्ष्ये)

The army of monkeys will land here quickly, ready for a tough war.

धंयमपि राक्षसराज भविष्यति भस्ममयी तव लङ्का ॥ (वक्ष्ये)

O king of Rakshasas, this Lanka of yours will be reduced to ashes.

अलमङ्गमङ्ग भवन्तमपारबलं समरे विनिहन्तुम् ।

रघुपति-पत्रि-बलिस्त्वमये कथ-माकलये भुवि मन्तुम् ॥ (वक्ष्ये)

I am alone truly sufficient to destroy your limitless prowess in war. When you will be the victim of Rama's arrows, O Ravana, how do you desire life?

रक्षा कुलं न य अलमपि नाशय शृणु सुदुदुक्त-मवैरम् ।

प्रकुपित-राघव-हुतभुजि मा भज दशभुज शलभ-विकारम् ॥ (वक्ष्ये)

O ten-headed Ravana, do not destroy the race of Rakshasas and their strength; listen to the words of your well-wisher uttered without animosity. Do not become a moth in the fire of the wrath of Raghava.

अपि विधि-मन्दिरमपि शिवमन्दिर-मनुभजसे यद्वि भीत्या ।

रघुपति-मुक्तशरो न विमुञ्चति श्रुव यथोचित-मत्या ॥ (वक्ष्ये)

Even if you take refuge in the abode of Brahma or Siva out of fear, the arrow unleashed by Raghupati does not spare the Jiva, as it is aimed with proper intent.

गायति रामकवेरति यो मृदु-सरस-पदावलि-गीतम् ।

व्यवहृति-कौशलमेति स भूपति-सदसि गिरामपि गीतम् ॥ (वक्ष्ये)

One, who sings this song of Ramakavi couched in soft and sweet chain of words, attains the mastery to speak beautiful words in the king's assembly.

श्लो । कुण्डेनाथ दशाननेन वसनैः पुच्छेऽग्निना दीपिते

लङ्कां भस्ममयीं विधाय जलधौ संशाम्य सीतां पुनः ।

दृष्ट्वा जाम्बव-दङ्गदादि-निकटे प्राप्य क्षणा-न्भारुतिः

सीतावृत्त-मशेषतस्समवदत् सञ्जुवयन् वानरान् ॥

Slokas

The angry ten-headed Ravana got Hanuman's tail wrapped with clothes and lighted with fire. Hanuman reduced Lanka to ashes and put out the fire in his tail in the ocean and met Sita again. He returned in a moment to the place where Jambavan, Angada and others were camping and conveyed to them the complete story of Sita, thus revitalising the monkeys.

तारिथेन उन्मता-व्यनुमता-शशाङ्गामृगाणां गणाः
सुग्रीवस्य सुरक्षितां मधुवनी-मुल्लङ्घ्य सोल्लुण्ठनम् ।
रामं लक्ष्मण-सङ्गतं गिरितटे सोत्साहमेत्य क्षणात्
साहसपूर्विक-मङ्गमेण गणशस्त्रैर्व शशंसुः प्रियम् ॥

The hordes of monkeys, permitted by Angada, the son of Tara, and Hanuman, ransacked with ridicule Madhuvana, preserved with care by Sugriva. They then went to where Rama and Lakshmana were stationed at the foot of mountain and recounted lovingly, but in no proper order, the entire story amid clamour of 'me first, me first'.

सीतोदन्त-शुभाक्षरामृत-रसास्वादेन रामो मनः-
सन्ताप-ज्वर-छारिणः प्रमुदितः प्रेमोक्षितैर्वीक्षितैः ।
पश्यन् वायुसुतं प्रशस्य बहु तं मध्ये उरीणां मुहुः
बाहुभ्यां परिरत्य साश्रुनयनः पप्रच्छ सीतास्थितिम् ॥

With his grief removed by the nectarine sweet hearing of the auspicious account of Sita, Rama became happy and looked at Hanuman, the son of Vayu, with eyes, brimming with love and extolled him very much again and again in the midst of so many monkeys. He embraced Hanuman with his arms and enquired about Sita's condition with tear-filled eyes.

उद्याने दशकन्धरेण निहिता नक्तान्यरी-वेष्टिता
किं ब्रूते मनुते य किं कथ-मस्मन् धत्ते प्रिया जनकी ।
ब्रूहि ब्रूहि कपे पुनः पुनरिति श्रीरामयन्त्रेरितः
सीतायै मनसा नति विरययन्नूये तदीयां दशाम् ॥

Sri Ramachandra asked Hanuman: "Imprisoned in the garden by the ten-headed Ravana and surrounded by Rakshasis, what does the loving Janaki say; what is she thinking of; how does she retain her life-breath? O monkey, tell me, tell me again and again." Adoring Sita mentally, Hanuman spoke about her condition.

In this seventeenth Ashtapadi, Hanuman's well-intentioned advice to Ravana in measured words to restore Sita to Rama honourably, describing Rama's unmatched prowess has been

very nicely set forth by the poet. The poet mentions clearly that Siva or Brahma would not offer Ravana any succour, once he has made an enemy of Rama. Hanuman is suitably rewarded by Rama with embrace and kind words on his return from his momentous meeting with Sita.

॥ અષ્ટાદશાષ્ટપદી ॥

(સ્તનવિનિહિત ઇતિવત્)

ASHTAPADI 18

(Like in Stanavinihita)

બિલહરિરાગેણ, ત્રિપુટતાલેન ગીયતે

Raga Bilahari, Tala Triputa

અવિરલ-ગલદશ્રુ વહતિ સા નયનમ્ ।

મુગ્ધયતિ ન કદાપિ ભૂતલ-શયનમ્ ॥

જાનકી રામ જાનકી વિરહે તવ સીદતિ ॥ (જાનકી)

O Rama, Janaki is miserable in separation. Her eyes shed tears continuously; she never leaves lying down on earth.

શુક્લ-પ્રતિપ-અન્દ્રેખેન સુકૃશા ।

કાતરતયા વિરહે તવ વિવશા ॥ (જાનકી)

Janaki is thin like the outline of moon on the 1st day (Prathama) of Sukla Paksha; in separation she is uncontrollably distressed.

ભવ-દુપગમનાય શોકવિમૂઢા ।

અવિરતમપિ મનોરથ-મધિરૂઢા ॥ (જાનકી)

Overcome by grief, she is perpetually wishful of your arrival.

મલિનાંશુક-ધૂલિ-ધૂસરદેહા ।

મુહુરપિ હાહેતિ જાત-વિમોહા ॥ (જાનકી)

Her attire is dusty; she bears a body, greyed due to dust; she wails frequently 'Ha, ha' and becomes unconscious.

દશમુખ-વિનાશાય જીવિત-માર્થા ।

વહતિ સા કુપિતા-હિરિવ ભાર્યા ॥ (જાનકી)

Janaki, your wife, like an angry snake, bears her life for destruction of the ten-headed Ravana.

ઉપવન-શકુનાનામપિ દયનીયા ।

રોદિતિ શિંશપા-તલ-શયનીયા ॥ (જાનકી)

Lying at the foot of the Simsupa tree, she weeps and is more pitiable than even the birds in the garden.

મૂર્તિરિવ સા કરુણારસ-ધારા ।

શિવ શિવાનધિગત-શોકાબ્ધિ-પારા ॥ (જાનકી)

Janaki is as if the flow of the essence of pity incarnate. Siva, Siva, her ocean of grief has no shore.

શ્રીરામકવિવર-કૃતમિતિ ગીતમ્ ।

ગાયતા-મનુદિનમપિ સુપ્રભાતમ્ ॥ (જાનકી)

May this song by the great poet Sri Ramakavi be sung every day in the morning.

શ્લો ॥ રાણઃ કપીનાં ધૃતમાણ્યાડય સમાગતૈર્વાનર-સૈન્યપાલૈઃ ।

સમાવૃતો દાશરથિઃ પયોધેઃ પૌલસ્ત્ય-નાશાય તટં પ્રપેદે ॥

Slokas

Rama, the son of Dasaratha, arrived at the shore of the ocean for the destruction of Ravana, the grandson of sage Pulastya, surrounded by commanders of the monkey army, who had gathered on the orders of the monkey king Sugriva.

ઉપજલ-નિધિ-નિવિઢૈ-રુદ્ધતૈર્યુદ્ધમાર્ગે

હરિપતિભિ-રસડ્ઘ્યૈસ્સાદરં સેવ્યમાનઃ ।

ચિર-મવનિ-કુમારી ચિન્તયન્નન્તરડ્ઘે

ગતમપિ રઘુનાથસ્તાં નિશા-મધ્યુવાસ ॥

Served respectfully by innumerable monkey lords, who camped on the sea-shore and who haughtily yearned for the war, Raghunatha spent the night, thinking continuously in his heart of Sita, the daughter of Bhumi.

અત્રાન્તરે વિરહિ-મણ્ડલ-ચણ્ડમાનોઃ

ચન્દ્રસ્ય સાન્દ્ર-વિશિખાભ-મયૂખજાલૈઃ ।

મન્દાનિલેન ચ ભૃશં પરિપીડ્યમાનો

રામો વિમુચ્ય ધૃતિ-મિત્ય-મુવાચ દીનઃ ॥

In the meantime, the pitiable Rama, tortured by the shining web of arrow-like rays of Chandra, known to be terrible to groups of separated lovers, and by the soft winds, lost composure and spoke thus.

वाङ्मि वात यतः कान्ता तां स्पृष्ट्वा मामपि स्पृश ।
त्वयि मे गात्र-संस्पर्शः यन्त्रे दृष्टि-समागमः ॥

O wind, touch me after touching my love; let me then have contact of my body with you, and also let my vision be on Chandra, whom my love also would be looking at.

छत्वादि बह्वसदृशं परिमुक्त-कण्ठं
रामो रुदन्नवरजेन समाहितोऽपि ।
कामेन काममति-निर्दय-मर्धमानो
न स्वस्थधी-रजनि मानववंशनाथः ॥

Weeping and letting out many such words unexpected of him, Rama, the king in the race of Manu, though accompanied by his younger brother, tortured mercilessly by the love-kindling Manmatha, did not attain composure.

आकर्णपूर्णा-कुसुमायुध-चापवल्ली-
दुर्वार-सर्वविशिष्ठावलि-भिन्नेताः ।
सीतावियोग-विधुरः प्रवरो रघूणां
शोकाकुल-स्मर-मुपावभताधिदीनः ॥

With his mind torn by the powerful groups of darts of flowers unleashed from the bowstring drawn upto ear by Manmatha, the highly pitiable Rama, the best among Raghus, overcome by grief, spoke thus to Manmatha.

In this eighteenth Ashtapadi, Sri Ramakavi has brought to bear Karuna rasa at its peak. The separated lovers, Sita and Rama are both deeply distressed. Sita is aggrieved on being kept imprisoned in Asokavana, unknown to Rama. Normally Devi's face is compared by poets with full Moon; but here Sita's emaciated form is interestingly seen as parallel to the Moon of Sukla Paksha Prathama day. Rama was initially in agony over not being able to locate Sita, and now, on knowing Sita's pitiable condition, his grief knows no bounds. He is unable to bear the darts of love of Manmatha.

॥ એકોનવિંશાષ્ટપદી ॥

(કથિતસમયે ઇતિવત્)

ASHTAPADI 19

(Like in Kathitasamaye)

આહિરિરાગેણ, ઝમ્પતાલેન ગીયતે

Raga Aahiri, Tala Jhampa

અહહ વિતનોષિ મયિ સુચિરમપિ પૌરુષમ્ ।

પ્રકટયસિ વિરહવતિ ધિગિહ તવ પૌરુષમ્ ॥

બાધસે મદન કિમયે પ્રિયા-વિરહ-કાતરં મામ્ ॥ (બાધસે)

O Manmatha, you have shown your valour to me for long. Fie upon your valour, you exhibit it to a separated lover. Why are you torturing me, distressed due to separation from my beloved.

વિરચયસિ શિવ શિવ પિશાચીવ પીડનમ્ ।

ભવસિ યદિ શૂર ઇહ ધુરિ ધર શરાસનમ્ ॥ (બાધસે)

Siva, Siva, you are causing agony like a Pisacha (goblin). If you are truly valorous, you appear before me carrying your bevy of arrows.

નિયત-મસવોડપિ બત દધતિ બહુભારતામ્ ।

શરણમિહ કો નુ મમ ત્વયિ વહતિ વૈરિતામ્ ॥ (બાધસે)

Though possessing only limited energy of life-breath (with no body), you seem to carry a heavy load. I have surrendered to you; I bear no enmity towards you.

દલય ન શરેણ માં હૃદિ વસતિ જાનકી ।

અદય-હૃદયોડસિ બત વિરહિ-વધ-પાતકી ॥ (બાધસે)

Do not cleave me with your arrow; in my heart abides Janaki. You have a heart devoid of pity; you are indeed committing the sin of murder of a separated lover.

પ્રહર મયિ કામમયિ વિરહિષુ કુતૂહલી ।

પ્રહર ન તુ તાં ક્વાપિ જીવતિ યદિ મૈથિલી ॥ (બાધસે)

Attack me, the forlorn lover, enthusiastically as you wish; but do not attack Janaki, if she is alive.

વિધુરપિ ચ હન્ત મે વિધુરયતિ ચેતનામ્ ।

ત્વમપિ ચમદૂત ઇવ દિશસિ બહુચાતનામ્ ॥

પરિલુઠતિ જીવિતં બહુકુશ-મમડ્ગલે ।

દેહવિગમે મમ કિમપરમિહ મડ્ગલે ॥ (બાધસે)

O, even Chandra afflicts my senses; you are also giving me much misery like a Yamaduta (Yama's messenger). You strike at my life and emaciate me very inauspiciously. Once I depart from this body, what good is then left?

ઇતિ સરસરામ-વિભુ-ભણિત-મુપગીયતામ્ ।

નિજયુવતિજન-વિરહ-ભયમિહ વિમુચ્યતામ્ ॥ (બાધસે)

May this sensitive song by Ramakavi be sung by all; let them be freed of the fear of separation from their young beloveds.

શ્લો ॥ અત્રાન્તરે દશમુખેન હિતોપદેશાત્

નિર્ભત્સિતાય સહજેન વિભીષણાય ।

રાજ્યાર્થિને રઘુપતિઃ શરણાગતાય

દત્વાભયં ચ સખિતાં ચ મુદં પ્રપેદે ॥

Slokas

In the meantime Vibhishana, who was reviled by his elder brother Ravana (the ten-headed) on being offered wholesome advice, came and took refuge under Sri Rama with the wish of attaining the kingdom of Lanka. Rama bestowed on him freedom from fear and took on his friendship joyfully.

તદનુ સ નભસોડવતીર્ય હર્ષાચ્ચરણમમું કરણૈસ્ત્રિભિઃ પ્રપન્નઃ ।

ઉપજલધિ વિભીષણઃ પ્રસન્નં સવિનય-મિત્થમુવાચ રામચન્દ્રમ્ ॥

At that time Vibhishana descended from the sky happily. He surrendered to Sri Ramachandra with all the three instruments (mind, speech and action) on the shore of the ocean. He spoke thus with humility to the highly pleased Sri Rama.

This nineteenth Ashtapadi is full of pathos. Rama, like an ordinary human being, suffers at the relentless strike of Manmatha; his thoughts go all out in search of Sita. He curses Manmatha for his excessive opportunism and pleads for mercy. The concluding Slokas convey the celebrated surrender of Vibhishana to Rama and lay the ground for his strengthening of the bond of friendship in the next Ashtapadi.

॥ વિંશાષ્ટપદી ॥

(રજનિજનિત ઇતિવત્)

ASHTAPADI 20

(Like in Rajanijanita)

આરભીરાગેણ, આદિતાલેન ગીયતે

Raga Aarabhi, Tala Adi

સન્ત્યજ ધન-દાર-દારક-બાન્ધવ-પરિજન-જાલમશેષમ્ ।

ત્વામેવ શરણાગતોઽસ્મીહ માં કુરુ સુગ્રીવાઙ્ગદ-નિર્વિશેષમ્ ॥

O Rama, detaching completely from the web of wealth, wife, children, relatives and friends, I have taken refuge in you alone. Treat me same as Sugriva and Angada.

રામ પાલય માં કૃપાલય પાલય નતાવન-દીક્ષામ્ ।

સાદરમથ મયિ કુરુ કરુણામૃત-સઙ્ગતા-પાઙ્ગ-નિરીક્ષામ્ ॥ (રામ)

O Rama, seat of compassion, protect me; stick to your vow of protecting one who surrenders to you. Now direct at me kindly your sidelong vision full of the nectar of compassion.

સકૃદેવ પ્રપન્નાય તવાસ્મીતિ ચ યાયતે અભયમ્ સર્વભૂતેભ્યો

દદામીતિ વ્રતમિદં તવાકર્ણ્ય પ્રાપ્નોઽહમ્

રાજ્યાર્થી ત્યજ વા રક્ષ વા યથાપ્રીતિ ॥ (રામ)

O Rama, I arrived here on hearing your vow: “I grant freedom from fear from all living beings to one, who surrenders to me and pleads even once saying that he is mine”. I am desirous of kingdom. You abandon me or protect me, as you like.

સર્વલોક-શરણ્ય સર્વવીરા-ઞ્ગણ્ય મામપિ કુરુ સખિપદે દેવ ।

ત્રિભુવન-કણ્ઠકમિહ ઘાતયિષ્યામિ તવ ભાર્યાહર-મચિરાદેવ ॥ (રામ)

O Rama, Deva, you are the refuge of all worlds; you are the foremost among all valorous men. Grant me also the status of friend. I shall annihilate quickly the thorn of the three worlds, who has kidnapped your wife.

જનામિ રણચર્યામસ્ત્રગીતીરપિ જનામિ રાક્ષસ-માયામ્ ।

જનામિ રઘુકુલ-નાયક તાવક-ભુજયુગ-શક્તિ-મમેયામ્ ॥ (રામ)

O Rama, I know warfare and usage of divine weapons; I know also the power of illusion of Rakshasas. O hero of the race of Raghu, I am also aware of the immeasurable power of your twin arms.

જનકસુતા-પ્રતિદાનવિધૌ વહુકથિતોઽપિ હિતવચનાનિ ।

પથ્યાનિ ન ગૃહ્ણાતિ મર્તુકામ ઇવ વિવિધ-ભેષજ-રચનાનિ ॥ (રામ)

Ravana does not accept the salutary words of advice offered copiously in respect of restoring Sita back to you, the advice in the form of different types of solutions (medicines). He behaves like one wishing to die.

વરદાન-દર્પિતમપિ નૈકશાપ-હતાયુષ-માહવહુલ્લભ્ ।

શમય મયા સહ સમિતિ સહાયેન સપરિકરં દશકણ્ડમ્ ॥ (રામ)

Though he is conceited with the boons he has, his power in warfare is blunted owing to many curses affecting his longevity. You annihilate that ten-headed Ravana with his retinue with the help of the army and myself.

યાચસ્વ જલનિધિ-મિમ-મધુના સૈનિક-ભાર-ગમનાય પન્થાનમ્ ।

દાસ્યતિ ન ચેદ્યમસ્ત્રવિદાંવર કલયા-મોઘાસ્ત્ર-શરસન્ધાનમ્ ॥ (રામ)

You request this Ocean now for giving way for the army of soldiers to move. If he does not oblige, o the best among wielders of divine weapons, you deploy the unfailing divine weapon.

શ્રીરામકવિ-સૂક્તમિતિ શરણાગત-ભક્ત-વિભીષણ-વાદમ્ ।

પ્રતિદિન-મુષસિ સુધામધુરં પઠ વિચૃજ સખે ભવખેદમ્ ॥ (રામ)

Read this poem by Sri Ramakavi, describing the nectarine sweet pleadings of the devotee Vibhishana during surrender to Rama, every day in the morning. O friend, leave aside the misery of samsara.

શ્લો ॥ ઇત્થં વિભીષણ-ગિરા રઘુનન્દનોઽપિ

દર્ભેષુ વારિધિ-તટે નિયુતઃ શયાનઃ ।

નાદર્શયદ્ભૂત યદા જલધિઃ સ્વરૂપં

રોષાત્ તદા ધનુષિ ભીમમિષ્ટું યુયોજ ॥

Slokas

As thus advised by Vibhishana, Rama lay down on the shore of the ocean on a bed of Darbha grass. When the Ocean did not show up, Rama angrily applied a terrible arrow on to his bow.

સર્વાભ્રમઃ પરિશોષણાય દધતં સજ્જીકૃતં કાર્મુકં

કોપધ્માતમવેક્ષ્ય તં ત્રિજગતાં કોદણ્ડ-દીક્ષાગુરુમ્ ।

વાચં સાનુનયં પ્રસાદન-પરામૂયે પ્રણમ્યોત્થિતો

ભીતઃ પ્રાઞ્જલિ-રઞ્જસા રઘુપતિં દીનો નદીનો ભૃશમ્ ॥

Seeing Rama, the master archer of all the three worlds in the highly inflamed state of anger, holding the bow with the arrow ready for striking with a view to drying up the entire ocean, the poor Ocean, lord of rivers, prostrated to Rama and, overcome by fear, he quickly spoke these most propitiating words with folded palms in all humility.

Sri Ramakavi deals with the celebrated Vibhishana Saranagati in this twentieth Ashtapadi in a very captivating manner. Vibhishana's pleadings are a lesson in surrender to Bhagavan. Vibhishana refers to his efforts in bringing Ravana to the path of righteousness, his own prowess, and ability and willingness to be of assistance to Rama in warfare, specially in deciphering the special tricks of Rakshasas. Through Vibhishana's words, the poet brings out the oft-quoted, illustrious assurance of Rama from Valmiki Ramayana:

સકૃદેવ પ્રપન્નાય તવાસ્મીતિ ચ યાચતે ।

અભયં સર્વભૂતેભ્યો દદામ્યેતદ્ વ્રતં મમ ॥

આનયૈનં હરિશ્રેષ્ઠ દત્તમસ્યાભયં મયા ।

વિભીષણો વા સુગ્રીવ ચદિ વા રાવણઃ સ્વયમ્ ॥

“I vouchsafe freedom from fear arising from all living beings to him, who comes to me only once and seeks protection saying, ‘I am yours’. O jewel among monkeys, Sugriva, be he Vibhishana or Ravana himself, security has been granted by me in his favour.” Vibhishana takes up his advisory role immediately and asks Rama to request the Devata of Ocean to give way.

॥ એકવિંશાષ્ટપદી ॥

(રતિસુખસારે ઇતિવત્)

ASHTAPADI 21

(Like in Ratisukhasare)

કેદારગૌલરાગેણ, આદિતાલેન ગીયતે

Raga Kedaragoula, Tala Adi

તવ શરદાહં વિષહે નાહં સંહર સંહર કોપમ્ ।

મયિ કુરુ હૃદયં સમ્પ્રતિ સદયં તવ તવહિત-મિદ-મનુરુપમ્ ॥

O Rama, I am your autumn (best friend); not your enemy. Subdue your anger. Now render your heart full of compassion; it will also be agreeable to your purpose.

रघुवर-यररा तव मे शररां मयि कुरु मा जत रोषम् ।

परिडर यापं त्यज सन्तापं कलय निजश्रित-पोषम् ॥ (रघुवर)

O the best of Raghus, your feet are my refuge. Do not show anger towards me. Leave aside this bow; abandon anguish; nourish me, who has surrendered to you.

गतिमिड दीनां पश्य नदीनां त्वयि कुपिते सविकारम् ।

मयि किल मन्तुं नार्हसि मन्तुं शमय कलुष-मतिघोरम् ॥ (रघुवर)

Look at the state of the poor rivers here, when you get angry and show perturbation. Do not find fault with me in your mind. Subdue your very terrible wrath.

नतजनरक्षा तव किल दीक्षा दृष्टमिदं ननु काडे ।

कलयसि परुषं जल-परिशोषं किमिति मयीड वराडे ॥ (रघुवर)

Your vow of protecting one who surrenders to you has been noted in your treatment of the crow. How then do you entertain with the pitiable me the cruel idea of drying up the waters?

(The reference here is to the story of Jayantha, Indra's son, taking the form of a crow and hurting Sita while Rama was asleep on her lap in the forest. Rama spared the life of Jayantha when he surrendered to him; the Brahmastra deployed by Rama took away only one eye of Jayantha.)

त्वष्ट-सुतोऽयं मामक-तोयं स्तम्भयतां नलनामा ।

प्रयलतु सेना वानरसेना यरराैरेव डि भीमा ॥ (रघुवर)

Let this Nala, son of Tvashta, arrest the waters in me. Let the massive army of monkeys and others cross the ocean on foot.

रिपु-वधलेतुं त्वद्धृतसेतुं त्रिभुवन-पावनरूपम् ।

सुचिरमडेयं शिरसि वडेयं दर्शन-दूरित-पापम् ॥ (रघुवर)

I shall carry on my head the bridge made for your sake for killing your enemies; the bridge will purify all the three worlds and will remove the sins of those who have its darshan; its fame will last very long.

Skanda Puranam states in Sethumahatmyam:

દૃષ્ટમાત્રે રામસેતૌ મુક્તિઃ સંસાર-સાગરાત્ ।
હરે હરૌ ચ ભક્તિઃ સ્થાત્-તથા પુણ્ય-સમૃદ્ધિતા ॥

સમસ્ત-દેવતારૂપઃ સેતુ-બન્ધઃ પ્રકીર્તિતઃ ।
તદ્-દર્શનવતઃ પુન્સઃ કઃ પુણ્યં ગણિતું ક્ષમઃ ॥ (૩.૧.૧૮,૨૩)

“Mere darshan of Ramasethu bestows Mukti (Liberation) from the ocean of samsara. Devotion to Vishnu and Siva as well as enormous merit result. Sethu is celebrated as the form of all Devatas. Who can count the merits of the person, who has darshan of Sethu?”

રઘુકુલદીપે ત્વયિ કૃતકોપે જગદભિલં ધૃતશક્રુમ્ ।
મયિ જડરૂપે ધૃત-પરિતાપે કલય હૃદયમકલક્રુમ્ ॥ (રઘુવર)

O Light of the race of Raghus, if you become so wrathful, the whole world develops enormous fear. My form is after all inanimate; I am repentant. Remove the blot from your heart.

ભજ હૃદિ મોદં ત્યજ નિર્વેદં યાસ્યસિ જનક-કુમારીમ્ ।
રથય સવેગં ગમનોદ્યોગં તાડય વિજય-ભેરીમ્ ॥ (રઘુવર)

Get cheer in your heart; drop indifference; you will attain Sita. Start quickly the preparations for movement; beat the victory drum.

રામકવીન્દ્રે વરગુણ-સાન્દ્રે કથયતિ તદિદ-મુદારમ્ ।
ગાયત મહિતં રઘુપતિ-ચરિતં ભજત ભવામ્બુધિ-પારમ્ ॥ (રઘુવર)

Sing this song of Ramakavi, excellent with lofty ideas and describing the story of Raghupati and reach the other shore of the ocean of samsara.

શ્લો ॥ ઇત્યમ્બોધિ-ગિરા નલેન જલધૌ સેતું વિધાયા-દ્વિભિઃ
લક્ષ્માં પ્રાપ્ય દશાનનસ્ય તનયાન્ ભ્રાતૃશ્ચ સેનાપતીન્ ।
હત્વા તં ચ સકુમ્ભકર્ણમમરપ્રીત્યૈ રઘૂણાં પતિઃ
સીતાં પાવક-પાવિતા-મુપગતાં ચક્રે જનુસ્સાર્થકમ્ ॥

Slokas

Told thus by the Lord of Ocean, Rama got the bridge built with hills by Nala in the ocean and reached Lanka. He killed the sons of the ten-headed Ravana, his brothers, army commanders, Kumbhakarna and Ravana also for the pleasure of Devas. He attained Sita, purified by Agni and fulfilled the purpose of his Avatara.

દશમુખમુખાન્હત્વા સત્વાધિકાન્ રજની-ચરાન્

नवलुतलुजा पूतां सीतामवाप्य मुदान्वितम् ।
 रघुकुलपतिर्मध्ये युद्धावनेरमरैस्समं
 सकलजगतां ऋष्टा तुष्टाव लृष्टमना विधिः ॥

Rama killed the Rakshasa warriors headed by Ravana and became very happy on attaining Sita, purified freshly in Agni. He shone with Devas in the battlefield. Brahma, the creator of all the worlds, propitiated him very happily.

In this twentyfirst Ashtapadi, we find the poet taking up the Karuna (compassion) rasa, followed quickly by the Vira (heroism) Rasa. How Rama pardoned the Lord of Ocean on the latter invoking Rama's celebrated quality of compassion to those who surrender and how he quickly organized the erection of the Sethu across the ocean, killed all the enemies and attained Sita have been succinctly and nicely presented.

॥ द्वाविंशाष्टपदी ॥

(किसलयशयनतले छतिवत्)

ASHTAPADI 22

(Like in Kisalayasayanatale)

नाथनामङ्कियारागेष्ट, आदितालेन गीयते

Raga Nathanamakriya, Tala Adi

दशमुष्णमुष्ण-रजनीयर-पीडित-जगदवनाय सतोषम् ।

रघुवंशमशेष-सुरार्थनया-दृत-मानुषवेषम् ॥

स्वयमधुना नारायणं स्मर मनसि स्वमनादिम् ॥

O Rama, remember that you are the beginningless Narayana, who has taken human form happily in response to the prayer of Devas in order to protect the world from the torture caused by Ravana and other Rakshasas.

प्रतिविधि-कल्पमनल्प-जगत्परिकल्पन-शिल्पविशेषम् ।

उद्धृत-दैत्य-निषूदनमम्बुधिसम्रानि शयनितशेषम् ॥ (स्वय)

You are Narayana, reclining on the bed of Sesha in the Ocean of Milk, who project the huge world with all its variety at the beginning of every Brahma Kalpa and kill the haughty Asuras as necessary.

નયનયુગં રવિ-ચન્દ્રમસૌ તવ સુરકુલમઙ્ગારુહાણિ ।

હૃદયમહં રસના-દયિતા મમ તવ વિનતિં કરવાણિ ॥ (સ્વય)

Your twin eyes are Surya and Chandra; hairs on your body are the groups of Devas; your heart is myself. My consort Saraswathi is your tongue. I extol you.

તવ મહિમામ્બુધિ-લવ-કણિકામપિ વેતિ ન હિ શ્રુતિજલમ્ ।

નાપિ વયં બત કિમુત પરે સ્તુતિ-સાહસ-કલ્પનયાલમ્ ॥ (સ્વય)

The great web of Vedas does not know even a small drop of the ocean of your greatness. How then can we even think of attempting to praise you.

સૃજતિ જગન્તિ ભવાનપિ રક્ષતિ સંહરતિ સ્વયમન્તે ।

અમિત-ગુણોદસિ પતિર્જગતામસિ પારમુપૈમિ કથં તે ॥ (સ્વય)

You project the worlds, protect them and destroy them yourself at the end. Your virtues are immeasurable; you are the lord of the worlds. How can I visualize your whole?

દિશિ દિશિ તિષ્ઠસિ દિવિ ભુવિ ગોષુ ચ વિપ્રગણેદખિલજન્તૌ ।

સ્તૂતમિદં જગ-દખિલમપિ ત્વયિ મણિ-નિકરા ઇવ તન્તૌ ॥ (સ્વય)

You pervade everything - all directions, the upper worlds, the earth, the cows, the brahmanas and in fact all beings. All these created worlds are woven in you like cluster of gems in a thread.

Bhagavan says in Bhagavadgita:

મયિ સર્વમિદં પ્રોતં સૂત્રે મણિગણા ઇવ ॥

“All this creation is woven into me like clusters of gems in a thread.”

સુરગણ-કાક્ષિત-સિદ્ધિરભૂદિહ નિજપદ-માશ્રય વિષ્ણો ।

ચિરમપિ પાલય રઘૂત્તમ રાજ્યમનન્ત-સુરોત્તમ જિષ્ણો ॥ (સ્વય)

Vishnu, now that the desired objective of the Devas has been achieved, please return to your original state. O best among Raghus, one without end, the best among Devas, victorious one, please protect your kingdom for long.

ઇતિ વરરામકૃતાં વિધિમુખ-ગલિતામિહ કામમ્ ।

રઘુપતિ-નુતિમપિ ગાયતિ ચો ભુવિ સ હિ ભજતે કિલ કામમ્ ॥ (સ્વય)

One, who sings this poem of eulogy of Rama by Ramakavi, which emanated from Brahma as desired by him, shall attain all his wishes on earth.

શ્લો ॥ ગતેષ્વેષુ સ્વં સ્વં ભુવનમમરેષ્વાશ્રુતમસૌ

દદૌ લક્ષ્મી-રાજ્ય સકલ-મનુજા-યાશરપતેઃ ।
ચિરાદ્ દ્રષ્ટું રામો ભરતમધિકોલ્લિહિત-મના-
સ્સમં સુગ્રીવાદૈ-રભજત વિમાનં ધનપતેઃ ॥

Slokas

After Devas returned to their own realms, Rama gave away, as agreed, the entire kingdom of Lanka to Vibhishana, the brother of Ravana, the lord of Rakshasas. Being very eager for a long time to meet Bharata, Rama mounted the Pushpaka Vimana of Kubera together with Sugriva and others.

આરોપ્ય પુષ્પકવિમાનમથાગ્નિપૂતાં
સીતાં સમસ્ત-ભુવનૈરપિ પૂજ્યમાનઃ ।
અકુરુ નિધાય મુદિતઃ પ્રવરો રઘૂણાં
તસ્યૈ રણાવનિમદર્શયદાદરેણ ॥

Rama, worshipped by all the worlds, helped Sita, purified in Agni, to mount the Pushpaka Vimana. He then kept her on his lap and lovingly showed her the battlefield.

This twentysecond Ashtapadi contains one of the best panegyrics of Rama in this poetic composition of Ramakavi. Brahma reminds Rama of his divinity and supreme state and asks him to return to his original state of Vishnu. Valmiki Ramayana also provides an excellent Phalasruti (listing of fruits) for this stotra of Brahma.

॥ ત્રયોવિંશાષ્ટપદી ॥

(મઞ્જુતરકુઞ્જતલ ઇતિવત્)

ASHTAPADI 23

(Like in Manjutarakunjatala)

ઘણ્ટારાગેણ, ઝમ્પતાલેન ગીયતે

Raga Ghanta, Tala Jhampa

દશવદનમસકુ-દિષુ-દલિત-દેહમ્ ।

ઇહ સુદતિ લુલિત-તનુમુચિત-દાહમ્ ॥

પશ્ય સીતે દેવિ નનુ ભૂમૌ ॥ (પશ્ય)

Sita, see here the body of the ten-headed Ravana, pierced by many arrows, lying on the ground in a crushed state ready for cremation. (Though the body had already been cremated by Vibhishana, Rama brings the mental picture of Ravana to Sita).

મમ શર-વિદલિતમપિ કુમ્ભકર્ણમ્ ।

ઇહ સુદૃતિ રવિતનય-વિલૂનકર્ણમ્ ॥ (પશ્ય)

See also Kumbhakarna lying here, pierced by my arrows and ear severed by Sugriva, the son of Surya.

પવનસુત-કર-નિહતમપિ નિકુમ્ભમ્ ।

ઇહ સુદૃતિ કપિપતિ-હતમપિ કુમ્ભમ્ ॥ (પશ્ય)

See also Nikumbha, killed by Hanuman and Kumbha, exterminated by Sugriva.

મદવરજ-બાણ-વિદલિત-મતિકાયમ્ ।

ઇહ સુદૃતિ હતમખિલ-રિપુ-નિકાયમ્ ॥ (પશ્ય)

See also Atikaya, annihilated by my younger brother Lakshmana. The entire mass of the enemies killed by us lies here.

સરસીરુહમુખિ ભવદુપગમ-હેતુમ્ ।

ઇહ જલધિ-જઠરમધિરચિત-સેતુમ્ ॥ (પશ્ય)

Sita with lotus-like face, see this bridge raised across the ocean for approaching you.

ઇહ સપદિ પશુપતિ-રદિશદતિસૌખ્યમ્ ।

ઇહ સમજનિ મમ કપિ-નૃપતિ-સાખ્યમ્ ॥ (પશ્ય)

See, here Pasupati (Siva) bestowed great ease instantly. Here the friendship between me and Sugriva came up.

ઇહ નિશિત-મદસિહતમપિ કબન્ધમ્ ।

ઇહ હત-વિરાધ-મતિદેહબન્ધમ્ ॥ (પશ્ય)

See, here was Kabandha, full of excessive intoxication; here Viradha of massive build was killed.

ઉષિતમિહ શયિતમિહ નનુ ભવત્યા ।

વિહૃતમિહ ગિરિષુ વન-લોભવત્યા ॥ (પશ્ય)

See, I spent time going around and lying down here along with you; here we roamed in hills and forests and enjoyed.

एति पठति रामकवि-सरस-गीतम् ।

एत जयति सकलमपि वैरिजातम् ॥ (पश्य)

One, who reads this sensitive poem of Ramakavi, conquers all hostility of enemies.

श्लो ॥ आरुख्याथ स पुष्पकं रणभुवं भूमीभुवे दर्शयन्

नन्दिग्राममुपेत्य लब्धभरतो दिव्याम्बर-लङ्कृतः ।

पौरैर्जनपदैर्जनैरपि मुदाऽयोध्यां प्रविष्टः पुरीं

रामो रत्नमये सहा-वनिभुवा पीठेऽभिषिक्तोऽभवत् ॥

Slokas

After showing the battlefield to Sita from Pushpaka Vimana, Rama reached Nandigram and was met by Bharata. Clad in royal attire, Rama entered the city of Ayodhya, accompanied by the citizens of the city and other surrounding habitations. Along with Sita, born of Bhumi, Rama was coronated in Ayodhya, seated in gem-encrusted throne.

भार्या- भ्रातृ-समन्वितं रघुपतिं भद्रासना-ध्यासितं

दिव्यालङ्कुरैरलङ्कृततनुं देवं त्रिलोकेश्वरम् ।

प्रायो वाञ्छनसा-तिवर्तिनि तदा पट्टाभिषेकोत्सवे

दृष्टा-स्तुष्टुवुरिष्टलाभ-मुदिता भ्रामर्षि-देवर्षयः ॥

Brahmarishis and Devarishis were delighted to have darshan of Rama, the Deva who was the lord of the three worlds, seated in the glorious throne, accompanied by his consort and brothers, and decorated in regal splendour, amidst the festivities of coronation, which transcended mind and speech, and felt happy at having attained their desired ends.

The victorious Rama shows his consort Sita in this twentythird Ashtapadi the various triumphs he had achieved in the battle fought relentlessly in Lanka, followed by other encounters and places of sojourn in the forests. The recall at this sweet moment of the past events evokes keen enjoyment in the reader.

Brahmarishis and Devarishis are least influenced by events in the mundane world, given as they are totally to living in spiritual bliss. However, being aware of Rama's divinity, even they could not but become extremely cheerful at the time of Pattabhishekam of Rama. This has been beautifully brought out by Sri Ramakavi.

॥ ચતુર્વિંશાષ્ટપદી ॥

(કુરુ યદુનન્દન ઇતિવત્)

(Like in Kuru Yadunandana)

મડ્ગલકૌશિકરાગેણ, તિશ્રતાલેન ગીયતે

Raga Mangalakousika, Tala Tisra

જય જય રામ ગુણૈરભિરામ વિરોધિ-વિરામ જગત્પતે ।

ત્રિજગદુપપ્લવ-પરિશમન પ્લવગાધિપ-રાજ્યદ ભૂમિપતે ॥

પરિપાહિ હે રઘુનન્દન શ્રિત-જનતા-હરિચન્દન ॥ (પરિપાહિ)

O Rama, you allure people with your attractive qualities. O lord of the worlds, you decimate your enemies. You put down the calamities of the three worlds. O lord of the earth, you gave away the kingdom (of Kishkindha) to the monkey king Sugriva. O Raghunandana, you are the Harichandana (wish-fulfilling) tree for the people who have surrendered to you. Please protect us. Victory to you; Victory to you.

Harichandana is one of the five wish-fulfilling trees in Swargaloka - Mandara, Parijata, Santhana, Kalpavriksha and Harichandana.

સુરગણ-ચિત્ત-કલકુ-મલં કમલેક્ષણ દેવ નિવારિતમ્ ।

ચિરમપિ રક્ષ નન્તુ ક્ષિતિમક્ષતિ ભ્રાતૃભિરેવ મનોરથમ્ ॥ (પરિપાહિ)

Deva with lotus-like eyes, the dirty stain in the minds of the Devas has been removed by you. Please protect the earth for a long time, pervading it and fulfilling wishes like those of brothers.

ચરણ-સરોરુહ-શરણગતાવન-સપ્રતિભૂરિહ ભૂમિતલે ।

વિલસ-દૃશો જલરુહ-સદૃશૌ કુરુ વિદ્ધજનેષુ સુશીતલે ॥ (પરિપાહિ)

You surely protect those on this earth, who take refuge in your lotus feet. Please direct your very cool and brilliant lotus-like eyes towards the miserable people.

સારમતે રમતે હૃદયં ત્વયિ યસ્ય સુભક્તિ-વશંવદે ।

સ ભજતિ કાઞ્ચન ધન-સુત-કાઞ્ચન-સમ્પદમત્ર પદે પદે ॥ (પરિપાહિ)

One, whose heart with discerning intellect is in the grip of deep devotion to you, attains everlasting wealth, progeny, riches and glory here at every step.

સકૃદયિ તે દયિતેવ યમઞ્ચતિ નામકલા મધુસોદરા ।

प्रति तरसा-तरसा तमुपैति य सत्कविता-तिविकस्वरा ॥ (परिपाठि)

Very beautiful and sweet poetry approaches him speedily and pleasantly, whom the art of uttering your nectarine names grips like a beloved.

यावद्विमौ नभसीन्दुरवी पृथिवी य सपर्वतकानना ।

तावद्विद्यं तव रामकथा भुवि स्थास्यति नूतननूतना ॥ (परिपाठि)

So long as Chandra and Surya in the sky, and the earth with hills and forests last, your story of Rama will remain established with ever-new joy.

जय जय राघव जय जय माधव जय जय तव जय मङ्गलम् ।

जय जय सीता-सतत-मनोहर जय जय तव शुभमङ्गलम् ॥ (परिपाठि)

O Raghava, victory to you. Madhava, victory and auspiciousness to you. Ever alluring to Sita, victory to you. May all auspiciousness be yours.

रामकवीन्द्र-विरचितमिमं रघुपतिनायक-महोत्सवम् ।

पठत जना भुवि भजत मुदा परमिह-पर-शाश्वत-वैभवम् ॥ (परिपाठि)

May people on earth read this festive story of the hero of the Raghu dynasty, authored by Ramakavi and attain supreme and everlasting glory joyously here and hereafter.

श्वो ॥ विश्वामित्र-कुलाब्धि-कौस्तुभमणोः श्रीशोलसीम्नि स्फुर-

द्राजश्रीसहजन्द्र-कल्पित-महाग्रामस्थ-विद्वन्मणोः ।

श्रीरामस्य कवेः प्रशस्तयशसः श्रीमन्महाछौशनेः

कर्णाटस्थ कृतिस्सतां हृदि मुदं दधात्सुपधा भृशम् ॥

Slokas

May this sweet composition by the illustrious Sri Ramakavi, the Koustubha jewel in the ocean of the dynasty of Visvamitra, belonging to the glorious Hosani sect of Karnataka, the scholar-jewel living in the great village in the Chola territory, carved by Raja Sri Sahajindra (Shaji Maharaj), provide enormous cheer in the hearts of virtuous people.

यः श्रीरङ्गपुरे विभाति मणितः श्रीमान् सतामग्राणीः

विद्वन्मण्डल-मण्डनो निरुपमः कर्णाटक-स्मापतिः ।

तस्य प्रार्थनयैव रामकविना श्रीरामगाथासुधा-

वर्षोऽयं रचितोऽधुना भुवि सुधीर्-व्यातकानां मुदे ॥

This story of Rama, the shower of nectar, has been written by Ramakavi at the request of the unparalleled great and glorious king of Karnataka, the foremost among the virtuous,

extolled by the assemblies of scholars, who shines in Srirangapattinam, for the cheer of the Chataka birds in the hearts of wise men. (The import is that just as Chataka bird lives only on rain drops, wise persons live on such enlightened nectarine shower of poetry).

જયતુ જગતિ રમ્યા સ્વૈકસમ્ભાવ્યસામ્યા
બહુકવિજન-માન્યા વર્ણ્ય-વસ્ત્વૈક-સૌમ્યા ।
અધિગત-શુભસીતારામ-ચાચિત્રગીતા
સરસપદ-વિનીતા મત્કૃતા રામગીતા ॥

May this Ramagita written by me, the pleasing poem describing the auspicious account of Sita and Rama, the poem which is unique and without parallel, esteemed by many poets, beautiful in that it describes that one object which deserves to be described, versed in sweet words, be victorious in this world.

Sri Ramakavi combines prayer, narration of the greatness of the story of Rama, Phalasruti (listing of fruits) and Mangalaasasanam (expression of auspiciousness) in this concluding twentyfourth Ashtapadi. Like in Valmiki Ramayana, the poet says that the story of Rama would continue to attract people on earth as long as Surya and Chandra, and the earth exist.

The fact that this Rama Ashtapadi by Sri Ramakavi, like its predecessor Gita Govindam, has found a lasting and coveted place in the prevailing Sampradaya Bhajan system speaks volumes for the content, presentation, inspiring devotion and sweet melody of the work. Sita Kalyanams conducted in Bhajan Paddhati incorporate this Ashtapadi lovingly.

The translator believes that this effort would help many devotees of Rama in understanding and enjoying the import of this unique composition.

ઇતિ શ્રીમચ્છોલદેશાગ્રપૂજ્ય-વિદ્વત્સમાજ-વિરાજમાન-ષાજીન્દ્ર-
પુરવાસ્તવ્ય-હોશનિ-કર્ણાટક-જાતીય-વિશ્રામિત્રવંશ-મુક્તાકુલ-
શ્રીરામકવિફૂતા શ્રીરામાષ્ટપદી સમ્પૂર્ણા ॥

Thus ends Sri Rama Ashtapadi by Sri Ramakavi, the pearl in the dynasty of Visvamitra, belonging to the Hosani sect of Karnataka, shining in the assembly of scholars extolled as the foremost in Choladesa, living in Shajahindrapura.

॥ શુભમસ્તુ ॥

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