
Ramashtapadi by Sri Ramakavi

ಶ್ರೀ ರಾಮಕವಿಕೃತಾ ರಾಮಾಷ್ಟಪದೀ

Document Information



Text title : Ramashtapadi 1

File name : rAmAShTapadi1.itx

Category : raama, aShTaka

Location : doc_raama

Transliterated by : P. R. Kannan

Proofread by : P. R. Kannan, Rajani Arjun Shankar

Translated by : (Copyrights) P. R. Kannan prkannanvashi at yahoo.com

Acknowledge-Permission: P. R. Kannan prkannanvashi at yahoo.com

Latest update : May 2, 2025

Send corrections to : sanskrit at cheerful dot c om

This text is prepared by volunteers and is to be used for personal study and research. The file is not to be copied or reposted without permission, for promotion of any website or individuals or for commercial purpose.

Please help to maintain respect for volunteer spirit.

Please note that proofreading is done using Devanagari version and other language/scripts are generated using **sanscript**.

May 2, 2025

sanskritdocuments.org

Ramashtapadi by Sri Ramakavi

ಶ್ರೀ ರಾಮಕವಿಕೃತಾ ರಾಮಾಷ್ಟಪದೀ



.. OM ..

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

Navi Mumbai

M: 9860750020

.. ಓಂ ..

ಶ್ರೀ ರಾಮಕವಿಕೃತ ರಾಮಾಷ್ಟ್ರಪದೀ

Ramashtapadi by Sri Ramakavi

ಆರಭಿರಾಗೇಣ, ಅಟತಾಲೇನ ಗೀಯತೇ

Raga Arabhi, Tala Ata

ಶ್ಲೋ .. ರಾಮ ಪಾಹಿ ರಮಾ-ಮನೋಹರ ರಾಮರಾಜ ದಯಾನಿಧೀ

ಕಾಮಿತಾ-ಮಿತದಾನ-ಕಲ್ಪಕ ಕಾತರೀಕೃತ-ವಾರಿಧೇ ರಾಮ ಪಾಹಿ ..

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.

ಆಗಮಾಂತ-ನಿಕುಂಜ-ಕುಂಜರ ಯೋಗಿ-ಸಿದ್ಧಿ-ವಿಧಾಯಕ

ನಾಗರಾಜ-ಸಮಾನ-ದೋಯುಗ ನಾಥ ಮಾಂ ರಘುನಾಯಕ ರಾಮ

ಪಾಹಿ ..

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.

ದೇವ ದೇವ ಪುರಾಣ ಚಿನ್ಮಯದೇಹ ತೇಸಸ್ತು ನಮೋ ನಮೋ

ಭಾವನಾಫಲ-ದಾಯಿನೇಕಖಿಲ- ಭಾವನಾಯ ನಮೋ ನಮೋ ರಾಮ

ಪಾಹಿ ..

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.

ಸೌರಾಷ್ಟ್ರರಾಗೇಣ, ಆದಿತಾಲೇನ ಗೀಯತೇ

(Raga Sourashtra) (Tala Adi

ವಿಕಿತ-ಭೂಮ್ಯವನಾಯ ವೀರಾತಿವೀರಾಯ ಮಹಿತ-ಸ್ವಚರಿತಾಯ ಮಂಗಳಂ ..

ಮಹೀಪತಿವೇಷಾಯ ಮಂಗಳಂ ಮಹಿಮಾತಿಶಯಿತಾಯ ಮಂಗಳಂ ..

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.

ದಶರಥ-ಭಾಗ್ಯಾಯ ದಯಮಾನ-ಹೃದಯಾಯ ಮಶಕಿತ-ದಶಾಸ್ತ್ರಾಯ ಮಂಗಳಂ

..

ಮಹೀಪತಿವೇಷಾಯ ಮಂಗಳಂ ಮಹಿಮಾತಿಶಯಿತಾಯ ಮಂಗಳಂ ..

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.

ಕಂಜಭೂ-ವಿನುತಾಯ ಕಲ್ಯಾಣರೂಪಾಯ ಮಂಜುಳ-ವಚನಾಯ ಮಂಗಳಂ ..

ಮಹೀಪತಿವೇಷಾಯ ಮಂಗಳಂ ಮಹಿಮಾತಿಶಯಿತಾಯ ಮಂಗಳಂ ..

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.

.. ಪ್ರಥಮಾಷ್ಟಪದೀ ..

(ಪ್ರಳಯಪಯೋಧಿಜಲೇ ಇತಿವತ್)

ASHTAPADI 1

(Like in Pralayapayodhijale)

ಶ್ಲೋ .. ವಂಶೇ ಜನ್ಮವತೇ ರವೇರ್ಮುನಿಪತೇಃ ಯಜ್ಞಾವನಂ ತನ್ವತೇ

ಶೈವಂ ಭಂಜಯತೇ ಧನುರ್ಜನಕಜಾ-ಪಾಣಿಗ್ರಹಂ ಕುರ್ವತೇ .

ರಾಮೌಜೋ ಹರತೇ ವನಂ ಪ್ರಚಲತೇ ನಕ್ತಂಚರಾನ್ವಿಘ್ನತೇ

ಲಂಕೇಶಂ ಜಯತೇ ಸ್ವರಾಜ್ಯಮವತೇ ರಾಮಾಯ ತುಭ್ಯಂ ನಮಃ ..

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.

ಮಾಲವೀರಾಗೇಣ, ಆದಿತಾಲೇನ ಗೀಯತೇ

Raga Malavi, Tala Adi

ಶ್ರೀಮತಿ ಸೂರ್ಯಕುಲೇ ಅಕರೋಃ ಅವತಾರಂ

ಪ್ರಾಪಯಿತುಂ ಭುವನಂ-ಅಭಾರಂ

ರಾಘವ ಧೃತ-ಮನುಜ-ಶರೀರ ಜಯ ಜಯ ರಾಮ ಹರೇ ..

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.

ಸುರಗಣಸಾಹ್ಯವಿಧೌ ಕರುಣಾರಸಸಾಂದ್ರ
ದಶರಥ-ದುಗ್ಧ-ಪಯೋನಿಧಿ-ಚಂದ್ರ (ರಾಘವ)

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.

ಕೌಶಿಕ-ಮಖಪಾಲ ಪಾವಿತ-ಮುನಿದಾರ
ಪುರಹರ-ಕಾರ್ಮುಕ-ಭಂಜನ ಧೀರ (ರಾಘವ)

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.

ಭಾರ್ಗವ-ಗರ್ವಹರ ಪಾಲಿತ-ಪಿತೃವಚನ
ವಿರಚಿತ-ಖರಮುಖ-ರಾಕ್ಷಸ-ಹನನ (ರಾಘವ)

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.

ವಿದಳಿತ-ಕನಕಮೃಗ ಗಳಿತ-ವಧೂಸೌಖ್ಯ
ಕಲ್ಪಿತ-ದಿನಕರ-ಸುತವರ-ಸಖ್ಯ (ರಾಘವ)

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.

ಸ್ತಂಭಿತ-ವಾರಿನಿಧೇ ಸೀತಾಸೋತ್ಕಂಠ
ರಣಹತ-ಸಾನುಜಸುತ-ದಶಕಂಠ (ರಾಘವ)

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.

ಭೂಮಿಸುತಾ-ರಮಣ ವಿಧಿಮುಖ-ಸುರಪೂಜ್ಯ
ಚಿರಪರಿಪಾಲಿತ-ರಘುಕುಲರಾಜ್ಯ (ರಾಘವ)

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.

ಇತಿ ತವ ರಾಮಕವೌ ಕಥಯತಿ ಶುಭಚರಿತಂ

ಕುರು ಕೃದಯಂ ಸದಯಂ ಸುಖಚರಿತಂ (ರಾಘವ)

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.

ಶ್ಲೋ. ಶೃಣ್ವಂತಿ ಯೇ ಗೀತಮಿದಂ ಸಮಗ್ರಂ ಭಕ್ತ್ಯಾ ಕೃತಂ ರಾಮಕವೀಶ್ವರೇಣ .

ತೇ ಕೃತ್ವ-ರಾಮಾಯಣ-ವಾಚನಸ್ಯ ಫಲಂ ಲಭಂತೇ ಶ್ರಮಮಂತರೇಣ ..

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.

.. ದ್ವಿತೀಯಾಷ್ಟಪದೀ ..

(ಶ್ರೀತಕಮಲಾಕುಚ ಇತಿವತ್)

ASHTAPADI 2

(Like in Sritakamalakucha)

ಭೈರವೀರಾಗೇಣ, ತ್ರಿಪುಟತಾಲೇನ ಗೀಯತೇ

Raga Bhairavi, Tala Triputa

ದಶರಥ-ಪುಣ್ಯ-ಪರಿವಾಕ ರಕ್ಷಿತ-ಲೋಕ

ಭುವನ-ಪಾವನ ಪುಣ್ಯಶ್ಲೋಕ ಜಯ ಜಯ .. ರಾಮ ಹರೇ ..

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.

ಹರರಮಣೀ-ಜಪ್ಯಮಾನಾಖ್ಯ ದೇವತಾ-ಮುಖ್ಯ
ಪಾಲಯ ಕೃತಭಕ್ತ-ಸೌಖ್ಯ ಜಯ ಜಯ .. ರಾಮ ಹರೇ ..

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.

ನವಕುವಲಯದಲ-ಶ್ಯಾಮಲ ಹೃದಿ ಕೋಮಲ
ಅವ್ಯಾಜ-ಕರುಣಾಲವಾಲ ಜಯ ಜಯ .. ರಾಮ ಹರೇ ..

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.

ಸಂಸಾರ-ಜಲಧಿ-ನಾವಿಕ ಸುಗುಣ-ಭಾವುಕ
ಪಾಲಿತ-ನಿಜಪದ-ಸೇವಕ ಜಯ ಜಯ .. ರಾಮ ಹರೇ ..

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.

ಅಜ್ಞಾನ-ತಮೋಲೋಕ-ಬಾಂಧವ ದಾಸ-ಬಾಂಧವ
ಪರಿಚಿತ ಪತಗೇಂದ್ರ-ಸೈಂಧವ ಜಯ ಜಯ .. ರಾಮ ಹರೇ ..

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.

ಜಗತೀ-ಮಂಗಳ-ನಾಮಧೇಯ ಸಾಧುವಿಧೇಯ
ಪರಮಯೋಗಿ-ಭಾಗಧೇಯ ಜಯ ಜಯ .. ರಾಮ ಹರೇ ..

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.

ಕಲಿತ-ತಾಪಸ-ತತ್ತ್ವಬೋಧನ ಮೋಕ್ಷಸಾಧನ
ಸಫಲಿತ-ಶರಸಂಧಾನ ಜಯ ಜಯ .. ರಾಮ ಹರೇ ..

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.

ಇತಿ ರಾಮಕವಿ-ವಿರಚಿತಂ ಮಂಗಳಗೀತಂ
ಜಯತಿ ಶ್ರೀಹರಿಗುಣಭೂತಂ ಜಯ ಜಯ .. ರಾಮ ಹರೇ ..

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

ಶ್ಲೋ .. ಏತದ್ರಾಮಕವೀಶ್ವರೇಣ ರಚಿತಂ ಗೀತಂ ರಘುಣಾಂ ಪ್ರಭೋಃ
ಶ್ರೀಕಲ್ಯಾಣ-ಗುಣೈರಲಂಕೃತಪದಂ ಗಾಯಂತಿ ಶೃಣ್ವಂತಿ ಯೇ .
ತೇ ಭೋಗಾನುಪಭುಜ್ಯ ಚೇಹ ವಿಪುಲಾಭೋಗಾ ವಿಮುಕ್ತಾಮಯಾ
ಮುಕ್ತಾಸ್ತಂಸೃತಿ-ಬಂಧನೇನ ಮಹತಾಃಪ್ರಂತೇ ಲಭಂತೇ ಹರಿಂ ..

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.

ಯಜ್ಞತ್ರಾಣ-ಕೃತೇಽರ್ಥಿತೋ ದಶರಥೋ ಗಾಧೇಸ್ಸುತೇನಾತ್ಮಜಂ
ಕೃಚ್ಛಾ-ಲ್ಪಭೂಮಪಿ ಪ್ರಿಯಂ ತಮೃಷಯೇ ಪ್ರಾದಾದ್ ವಸಿಷ್ಠಾಜ್ಞಯಾ .
ಶ್ರೀರಾಮೋಽಪಿ ಸಲಕ್ಷ್ಮಣೋ ಧೃತಧನುರ್ಬಾಣೋ ಮಹಾಂತಂ ಶನೈಃ
ಪಂಥಾನಂ ಸಮತೀತ್ಯ ಕಿಂಚನ ಮಹಾರಣ್ಯಂ ಪುರಃ ಪ್ರೈಕ್ಷತ ..

Dasaratha, requested by Viswamitra, the son of Gaadhi, for protecting his yagna, handed over to him, by the order of Vasishtha, 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.

ದೂರೇ ದೃಷ್ಟ್ವಾ ನಿಬಿಡ-ಘಟಿತ-ಸ್ಥಿಗ್ಧ-ಜೀಮೂತಮಾಲಾ-
ಲೀಲಾಂ ಬಿಭ್ರಚ್ಛೃತಿ-ಕಟುರಟಂಝಿಲ್ಲಿಕಾ-ನಾದಭೀಮಂ .
ಜೀರ್ಣಾರಣ್ಯಂ ಚಿರಖಿಲತಯಾ ದುರ್ಗಮಾರ್ಗ-ಪ್ರಚಾರಂ
ಪಪ್ರಚ್ಛ ಶ್ರೀಕುಶಿಕತನಯಂ ವಿಸ್ಮಯಾದ್ ರಾಮಭದ್ರಃ ..

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.

ಪ್ರಚ್ಛತೇ ರಾಮಭದ್ರಾಯ ಕೌತುಕಾತ್ ತಾಟಕಾವನಂ .
ಜಗತ್ಯಭ್ಯುದಯಾ-ಶಂಸಿ ಶಶಂಸ ಕುಶಿಕಾತ್ಮಜಃ ..

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.

.. ತೃತೀಯಾಷ್ಟ್ರಪದೀ ..

(ಲಲಿತಲವಂಗಲತಾ ಇತಿವತ್)

ASHTAPADI 3

(Like in Lalitalavangalata)

ವಸಂತರಾಗೇಣ, ಆದಿತಾಲೇನ ಗೀಯತೇ

Raga Vasanta, Tala Adi

ದಿಕ್ಷು ತರಕ್ಷು-ಪರಿಕ್ಷುಭಿತಾಖಿಲ-ಧಾವಿತ-ಭೀತ-ಕುರಡ್ಗೇ .

ಪ್ರವಿತತ-ರೋಹಿಣ-ವಿಟಪಿ-ವಿಲಂಬಿತ-ಪೂತ್ಯ ತ-ಘೋರ-ಭುಜಂಗೇ ..

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.

ನಿವಸತಿ ಚಿರಮಿಹ ಕಾಚನ ಯಕ್ಷೀ

ರಾಮ ನಿರುಧ್ಯ ವನಂ ತದಿದಂ ಪಥಿ

ಖದಿರ-ಹುತಾಶ-ಸಮಾಕ್ಷೀ (ನಿವಸತಿ ಚಿರಮಿಹ) ..

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.

ಉನ್ನದ-ಮಹಿಷ-ವಿಷಾಣ-ಸಮುದ್ಧೃತ-ಮಾಂಸಲ-ಪಾಂಸು-ಕದಂಬೇ

ಪೃಥುತರ-ಬೃಂಹಿತ-ನಟನ-ಸಮುತ್ಸುಕ-ಬರ್ಹಿಣ-ಚಲಿತ-ಕದಂಬೇ .. (ನಿವಸತಿ)

ಪ್ರತಿಪದ-ನಿಪತಿತ-ನರಮಾಂಸಾಶನ-ಭೈರವ-ಘೇರವಜಾಲೇ .

ವಿಕಟ-ವಿಶಂಕಟ-ಉರದತಿ-ನಿಷ್ಕುರ-ಘಾಟಿ-ಕರೋಟಿ-ವಿಶಾಲೇ .. (ನಿವಸತಿ)

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.

ಜಗದಶುಭಾವಹ-ನಿಜಭುಜ-ವಿಕ್ರಮ-ಪರಿಹೃತ-ಮಾನುಷಚಾರೇ .

ಇಹ ಗಲಿತಾಖಿಲ-ವತ್ಸೃನಿ ಕಟುತರ-ದ್ವಿಲ್ಲೀರುಾಂಕೃತಿ-ಘೋರೇ .. (ನಿವಸತಿ)

ಇದಮಿಹ ಮಲದ-ಕರೂಶ-ಸಮಾಕ್ಷಯ-ಶಾಲಿ-ಸುಜೀರ್ಣಮರಣ್ಯಂ .

ರಚಯ ರಘೂತ್ತಮ ವಿನಿಹತ-ತಾಟಕಮಖಿಲ-ತಪಸ್ವಿ-ಶರಣ್ಯಂ .. (ನಿವಸತಿ)

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 Raghattama, you kill Tataka and make the forest the refuge of austere sages.

ಯಕ್ಷವಧೂವನ-ವರ್ಣನ-ಪರಮಿಹ ರಾಮಕವೇರಿತಿ ಗೀತಂ .

ಗಾಯತಿ ಯೋ ಭಜತೇ ಸ ಕದಾಪಿ ನ ದುರ್ಗಮ-ಕಾನನ-ಭೀತಿಂ .. (ನಿವಸತಿ)

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

ಶ್ಲೋ .. ಹತ್ವಾ ಸುಂದ-ವಧೂಮವಾಪ್ಯ ಚ ಮಹಾಂತ್ಯಸ್ತ್ರಾಣಿ ಸಿದ್ಧಾಶ್ರಮೇ

ಮಾರೀಚಾದಿ-ನಿಶಾಚರಾನ್ನಿಯಮಯನ್ನಿರ್ವಿಘ್ನ-ಯಜ್ಞಕ್ರಿಯಃ .

ವೈದೇಹಾದ್ವರ-ದರ್ಶನೋತ್ಸುಕ-ಹೃದಾ ಗಾಧೇಸ್ಪತೇನಾದರಾತ್

ನೀತೋ ಪಾವಿತ-ಗೌತಮರ್ಷಿ-ದಯಿತೋ ರಾಮೋ ವಿದೇಹಾನ್ ಯಯೌ ..

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.

ಸಮೀಕ್ಷ್ಯ ರಾಮಂ ಮಿಥಿಲಾ-ನಗರ್ಯಾಂ ವೀಡ್ಯಾಂ ಪ್ರಯಾಂತಂ ಸ್ಮರ-ಸುಂದರಾಂಗಂ .

ರೂಪೇಣ ತಸ್ಯಾಪಹೃತಾಂತರಂಗಾಃ ಪುರಾಂಗನಾಃ ಚಕ್ರರಿಮಾನ್ ವಿಲಾಸಾನ್ ..

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.

.. ಚತುರ್ಥಾಷ್ಟಪದೀ ..

(ಚಂದನಚರ್ಚಿತ ಇತಿವತ್)

ASHTAPADI 4

(Like in Chandanacharchita)

ರಾಮಕ್ರಿಯಾರಾಗೇಣ, ಆದಿತಾಲೇನ ಗೀಯತೇ

Raga Ramakriya, Tala Adi

ಕಾಚನ ವೀಕ್ಷಿತಮೇನಮನಂಗಮಿವೋಜ್ವಿತ-ಮಂಡನ-ಲೀಲಾ .

ಅಭಜತ ಸೌಧಮಪಿ ತ್ವರಯಾ ನಿಜಮಗಣಿತ-ಗುರುಜನ-ಜಾಲಾ ..

ಪ್ರವಿಶತಿ ದಾಶರಥೌ ನಗರೇ ಸರೋಜದೃಶಾಮಭಿಮಾನಹರೇ .. (ಪ್ರವಿಶತಿ)

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.

ಕಾಪಿ ನಿಂದ ವಧೂರಧಿಕಂ ನಿಜಕುಚಭರ-ಜಘನ-ನಿತಂಬಂ .

ರಘುವರ-ದರ್ಶನ-ಜನಿತ-ಕುತೂಹಲ-ಗಮನ-ವಿರಚಿತ-ವಿಲಂಬಂ .. (ಪ್ರವಿಶತಿ)

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.

ಕಾಚನ ಲೋಚನದೇಯಮದಾದಳಿಕೇ ಮಹಿಳಾಂಜನ-ಭಂಗಂ .

ಕಾಪ್ಯಪಲಾಯತ ಕಮಿತರಿ ಪಶ್ಯತಿ ವಿವೃತಕುಚಾ ಗತಸಂಗಂ .. (ಪ್ರವಿಶತಿ)

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.

ಕಾಪಿ ದದೌ ಕರ-ಪಲ್ಲವಯೋರ್ಮಣಿನೂಪುರಮಸ್ಮೃತ-ದೇಹಾ .

ಸೌಧ-ಗವಾಕ್ಷಂ ಗತಮಪರಾಪ್ಯನುತತ್ಪಥ-ಕುಚ-ಪರಿಣಾಹಾ .. (ಪ್ರವಿಶತಿ)

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).

ನೇತ್ರಮಹೋತ್ಸವ ಏಷ ನೃಣಾಮಿಹ ದೃಷ್ಟಿಪಥಾದತಿಯಾತಿ

ಏಹಿ ಸಖಿ ತ್ವರಯೇತಿ ಚ ಕಾಚಿದಕೂಜದಲಜ್ಜಮಭೀತಿ .. (ಪ್ರವಿಶತಿ)

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.

ಕಾಚನ ತೂರ್ಣ-ಮಲಕ್ಷಜ-ಸಿಕ್ತಪದೇನ ಪುರಃ ಪ್ರಚಲಂತೀ .

ಯೋಷಿದಶೋಭತ ಹೃದ್ಯನುರಾಗ-ಮಮಾಂತಮಿವ ಪ್ರಕಿರಂತೀ .. (ಪ್ರವಿಶತಿ)

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).

ಕಾಪಿ ಗವಾಕ್ಷ-ಪದೇನ ಸಮೀಕ್ಷ್ಯ ರಘುಪ್ರವರಂ ಜನವೃಂದೇ .

ಹರ-ರತಿಪತಿಯಮಿತಿ ಸಾದರಮಂಜಲಿನ್ಯೈವ ವವಂದೇ .. (ಪ್ರವಿಶತಿ)

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.

ಕಾಪಿ ನಿಪೀಯ ದೃಶೈವ ವಿಭುಂ ಹೃದಿ ಭಾವನಯಾ ವಿಹರಂತೀ .

ವಿರಹಭಯಾದಪಿಹಿತ-ನಯನಾಜನಿ ಸೌಖ್ಯಮಿವಾನುಭವಂತೀ .. (ಪ್ರವಿಶತಿ)

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.

ರಾಮಕವೇರಿತಿ ಗೀತಮಿದಂ ಪರಿಗಾಯತಿ ಯೋ ಮೃದುರಾಗಂ .

ಕಾಮಯತೇ ತಮನಂಗಭಯಾದಿಹ ಯೋಷಿದುದಂಚಿತ ರಾಗಂ .. (ಪ್ರವಿಶತಿ)

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

ಶ್ಲೋ .. ವರಗುಣ-ಗಣಾರಾಮಂ ರಾಮಂ ಸಮೀಕ್ಷ್ಯ ಸಲಕ್ಷ್ಮಣಂ

ಸಪದಿ ಜನಕೋ ರಾಜಾ ಪೂಜಾಂ ವಿಧಾಯ ಕುತೂಹಲೀ .

ದುಹಿತೃ-ವಿಷಯಾಂ ಚಿಂತಾಮಂತರ್ವಹನ್ನನಯೋಃ ಕಥಾಂ

ಕುಶಿಕ-ತನಯಂ ಪ್ರಚ್ಛತ್ಯಚ್ಛಾಶಯಂ ಸ್ಮ ಸವಿಸ್ಮಯಃ ..

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 Ramayanas. Ramakavi bases this Ashtapadi on Kamba Ramayanam in Tamil, where such a description is found.

.. ಪಂಚಮಾಷ್ಟಪದೀ ..

(ನಿಭೃತನಿಕುಂಜ ಇತಿವತ್)

ASHTAPADI 5

(Like in Nibhrutanikunja)

ಕಾಂಭೋಜಿರಾಗೇಣ, ತ್ರಿಪುಟತಾಲೇನ ಗೀಯತೇ

Raga Kambhoji, Tala Triputa)

ಮಣಿಮಯ-ಮಂಡನ-ಮಂಡಿತ-ಸುಂದರ-ಲೋಲ-ಶಿಖಂಡಕ-ಭೂಷೌ .

ಅನ್ಯೋನ್ಯ-ಸದೃಶ-ಸುರೂಪ-ಧರಾವಿಹ ಕಾವಿಮೌ ಮೌಲಿ-ಧೃತೇಷುಧೀ ..

ವದ ಹೇ ತಾಪಸ ತಮಿಮ-ಮುದಂತಂ .

ಮಧುರತರಾಕೃತಿ-ಮಹೀಪತಿ-ಲಕ್ಷಣ-ಮಹಿತೌ ಕಾವೇತೌ ನಿತಾಂತ್ಯಂ .. (ವದ)

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?

ಸಮದ-ಮದಾವಳ-ಗರ್ವಿತ-ಕೇಸರಿ-ಮಂಥರತರ-ಗತಿಧೀರೌ .

ಆಜಾನು-ಲಂಬಿತಪೀನ-ಭುಜಾವಿಹ ಕಾವಿಮೌ ರಾಜಕುಮಾರೌ .. (ವದ)

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

ಕರ್ಣಾಂತ-ವಿಶ್ರಾಂತ-ರಕ್ತಾಂತ-ಲೋಚನ-ಸೂಚಿತ-ಮಹಾರಾಜವಂಶೌ .

ಅನ್ಯೋನ್ಯ-ಸಮಾನೌ ಪ್ರಮಾಣೇ-ಜ್ಞತಾದಿಷು ಕಾವಿಮೌ ತೂಣ-ಯುತಾಂಸೌ ..(ವದ)

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?

ಸುರಮಣಿ-ನವಹೇಮ-ಮಸೃಣ-ತನುದ್ಯುತಿ-ಪುನರುಕ್ತ-ರತ್ನಕಲಾಪೌ .

ಅಭಿನವ-ಯೌವನ-ದೇಹಧರಾವಿಹ ಕಾವಿಮೌ ಕರಧೃತ-ಚಾಪೌ .. (ವದ)

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?

ಕ್ಷತ್ರ-ಕುಲೋಚಿತ ಧೀರಗುಣಾವಪಿ ಶಾಂತೌ ತವಾಪ್ಯನುರೂಪೌ .

ಮಮ-ನಯನೋತ್ಸವ-ಪೋಷಕರಾವಿಹ ಕಾವಿಮೌ ಮದನ-ಸುರೂಪೌ .. (ವದ)

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?

ಧ್ರುವಮತಿ-ಮಾನುಷಮನ್ಯನಯೋರಿಹ ಧಾಮ ಕಿಮಪ್ಯತಿ-ಮಾತ್ರಂ.

ಶ್ರವಣ-ಕುತೂಹಲ-ಮುದಯತಿ ಮೇ ಮುನಿಕುಲವರ ಕಿಂ ಕುಲಗೋತ್ರಂ .. (ವದ)

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.

ತಿಭುವನ-ಮೋಹನಕರ-ಮನಯೋರಿದ-ಮೃಷಿವರ-ರೂಪಮುದಾರಂ .

ವೀಕ್ಷ್ಯ ಜನೋ ಭುವಿ ವಿಸ್ಮಯತೇ ಹೃದಿ ಕೋ ಭಜತೇ ನ ವಿಕಾರಂ .. (ವದ)

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?

ಶ್ರೀರಾಮಕವಿನೇತಿ ವರ್ಣಿತಮದ್ಭುತ-ರಘುವರ-ರೂಪವಿಲಾಸಂ .

ಗಾಯತಾಮನುದಿನ-ಮನುಭಜತೇ ಹೃದಿ ರಘುಪತಿರನಿಶ-ನಿವಾಸಂ .. (ವದ)

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.

ಶ್ಲೋ .. ವಿಶ್ವಾಮಿತ್ರವಚಃ ಪ್ರಹೃಷ್ಟ-ಜನಕ-ವ್ಯಾದಿಷ್ಟ-ದೂತೋದಿತ್ಯೈಃ

ಕ್ಷಿಪ್ರಂ ಪ್ರಾಪ ನಿಜೈರ್ಜನೈರ್ದರ್ಶರಥಸ್ಸೀರಧ್ವಜ-ಸ್ಯಾಂತಿಕಂ .

ಗೋದಾನಾದಿ ಸಮಸ್ತ-ಮಾಭ್ಯುದಯಿಕಂ ಕೃತ್ವಾಥ ರಾಮಾದಯಃ

ಚತ್ವಾರೋಽಪಿ ವಿದೇಹರಾಜ-ತನಯಾ-ಪಾಣೀನಗೃಹ್ಣನ್-ಕರೈಃ ..

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 Sraadhya etc. in detail and clasped the hands of the daughters of the king of Videha in marriage.

ನವಮಿವ ಮನಃಕಾಮಂ ರಾಮಂ ಸಕೌತುಕ-ಮಂಗಲಂ

ಪರಿಣಯವಿಧೌ ದೇವ್ಯಾ ದಿವ್ಯಾಂ ವಹಂತ-ಮಲಂಕೃತಿಂ .

ಧ್ವನತಿ ಗಗನೇ ಭೀರ್ಯಾ ತೌರ್ಯತ್ರಿಕೇ ಸುರಸುಭೃವಾಂ

ಮಿಲಿತಮಭವದ್ವಿಶ್ವಂ ಶಶ್ವತ್ ವಿಲೋಕಿತುಮಾದರಾತ್ ..

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.

.. ಪಷ್ಠಾಷ್ಟಪದೀ ..

(ಸಂಚರದಧರ ಇತಿವತ್)

ASHTAPADI 6

(Like in Sancharadhara)

ತೋಡಿ/ ದೇವಗಾಂಧಾರಿ ರಾಗೇಣ, ತ್ರಿಪುಟ ತಾಲೇನ ಗೀಯತೇ

Raga Todi/ Devagandhari, Tala Triputa

ಹರಿದ್ರಾಕಂಠ-ವಿರಾಜಿತ-ಪ್ರತಿಸರ-ಮಂಗಳ -ಕಂಕಣಪಾಣಿಂ .

ಜಾನಕೀ-ಕಲಿತಾನುಲೇಪನ-ರಂಜಿತ-ದೀಕ್ಷಾಂಶುಕೋಜ್ವಲ-ಶ್ರೇಣಿಂ ..

ರಾಮಂ ಪರಿಣಯ-ಸಮುಚಿತವೇಷಂ ಸ್ಮರತಿ ಸುಕೃತೀ ಕೋಽಪಿ ಹೃದಿ ಸಾಭಿಲಾಷಂ

.. (ರಾಮಂ)

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.

ಕಲ್ಯಾಣ-ಮಂಡಪ-ವೇದಿ-ಮಧ್ಯಾಸೀನ-ಮೃಷಿಗಣಮಯ-ಪರಿವಾರಂ .

ಭರತ-ಲಕ್ಷ್ಮಣ-ಶತ್ರುಘ್ನೈರಪಿ ಕಲ್ಯಾಣ-ವೇಷೈರಭಿಗತ-ಮುದಾರಂ .. (ರಾಮಂ)

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.

ವೃದ್ಧ-ಸುವಾಸಿನೀ-ಜನಕೃತ-ನವರತ್ನ-ನೀರಾಜನಾ-ದ್ಯುಪಚಾರಂ .

ನಿರುಪಮ-ಶಿವಚಾಪ-ಭಂಜನ-ಪರಿಹೃತ-ದುರ್ವಾರ-ಜನಕ-ವಿಚಾರಂ .. (ರಾಮಂ)

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.

ಸರಸ-ವಯಸ್ಥ-ಜನೇನ ಸಮಂ ಕೃತ-ವಿವಿಧ-ವಿನೋದ-ವಿಲಾಸಂ .
ಅನುಗುಣ-ಪತಿಲಾಭ-ಸಮುದಿತ-ಬಹುತರ-ವೈದೇಹೀ-ಹೃದಯ-ವಿಕಾಸಂ ..
(ರಾಮಂ)

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.

ಜಾನಕೀ-ಪರಿಣಯ-ಸಾದರ-ಸುರಮುಕ್ತ-ಸುರತರು-ಕುಸುಮ-ಸಮೂಹಂ .
ನಾರದ-ತುಂಬುರುಮುಖ-ಸರ್ವಗಂಧರ್ವ-ವಾದಿತ್ರ-ಮುಖರಿತ-ಗೇಹಂ .. (ರಾಮಂ)

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.

ಅಭಿನವ-ಘನ-ಘನಸಾರ-ವಿಲೇಪನ-ಕೋಮಳ-ಶ್ಯಾಮಳ-ದೇಹಂ .
ಪರಿಣತ-ಹಿಮಕರ-ಕರ-ನಿಕರೈರಿವ ಚಪಲ ಸಜಲ-ಜಲವಾಹಂ .. (ರಾಮಂ)

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.

ಗೌರೀ-ಕಲ್ಯಾಣೇತಿ ಗಾನಕರೇಂದ್ರ-ಪುರಂದ್ರಿ-ಜನೋಕ್ತಿ-ಸಮೋದಂ .
ನತನ್ಮಪ-ಕೋಟೀರ-ಕೋಟಿ-ಲಸನ್ಮಣಿ-ರುಚಿಭರ-ರಂಜಿತ-ಪಾದಂ .. (ರಾಮಂ)

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.

ಶ್ರೀರಾಮಕವಿವರ-ವಿರಚಿತ-ರಘುಪತಿ-ಪರಿಣಯ-ಮಂಗಳಗೀತಂ .
ಗಾಯತಾ-ಮನುದಿನ-ಮುದಯತಿ ಸದ್ಮಸು ನಿತ್ಯ-ಮಹೋತ್ಸವ-ಜಾತಂ .. (ರಾಮಂ)

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.

ಶ್ಲೋ .. ಯಾತೇ ಗಾಧಿಸುತೇ ವನಂ ರಘುಪತಿಃಪಿತ್ರಾದಿಭಿಸ್ಸಾಂ ಪುರೀಂ
ಗಚ್ಛನ್ ವತ್ಸನಿ ಭಾರ್ಗವ-ಸ್ಮಯಹರಃ ಸಾಕೇತ-ಸಂತೋಷಕೃತ್ .
ಪಿತ್ರಾ ಸದ್ಗುಣ-ನಂದಿನಾ ನಿಯಮಿತೇ ಸ್ವೇ ಯೌವರಾಜ್ಯಾಗಮೇ
ಕುಬ್ಜ-ವಿಘ್ನವಶಾ-ದರಣ್ಯ-ಗಮನೇಽಪ್ಯಾಸೀತ್ ಸಮಾನಸ್ಥಿತಿಃ ..

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.

ಸೀತಾಂ ವನಾ-ನುಗಮನಾಯ ಪುರಃ ಪ್ರವೃತ್ತಾಂ
ಪ್ರೀತ್ಯಾ ನಿವರ್ತಯಿತು-ಮಾಜನುಷಸ್ಸುಖಾರ್ಹಾಂ .
ವಸ್ತವ್ಯತಾಂ ಪ್ರತಿ ವನೇ ಬಹುದೋಷ-ಜಾತಂ
ಭೀತಿಪ್ರದಂ ಮೃಗದೃಶಾಂ ನಿಜಗಾದ ರಾಮಃ ..

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.

ಸರಯು-ಸೈಕತೋದ್ಯಾನ-ಸಂಚಾರೇಽಪ್ಯತಿಖೇದಿನೌ .
ಚರಣೌ ತೇ ಮಹಾರಣ್ಯೇ ಕಥಂ ದೇವಿ ಭವಿಷ್ಯತಃ ..

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:

ಉಚಿತಂ ಚ ಮಹಾಬಹುರ್ನ ಜಹೌ ಹರ್ಷಮಾತ್ಮವಾನ್ .
ಶಾರದಃ ಸಮುದೀರ್ಣಾಂಶುಶ್ಚಂದ್ರಸ್ತೇಜ ಇವಾತ್ಮಜಂ ..

“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)

.. ಸಪ್ತಮಾಷ್ಟಪದೀ ..

(ನಿಂದತಿ ಚಂದನಂ ಇತಿವತ್)

ASHTAPADI 7

(Like in Nindati Chandanam)

ಸಾವೇರಿ/ ಸೌರಾಷ್ಟ್ರ ರಾಗೇಣ, ಆದಿ/ ತ್ರಿಪುಟತಾಲೇನ ಗೀಯತೇ

Raga Saveri/ Sourashtra, Tala Adi/ Triputa

ತರುತಲ-ಶಯನಂ ಗತರಸ-ಮಶನಂ ತದಪಿ ನತಾಂಗಿ ದಿನಾಂತೇ .

ವಲ್ಲಲ-ಮನುಚಿತಮಪಿ ವಸನಂ ತವ ಯುಕ್ತಮತೋ ನ ವನಂ ತೇ ..

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.

ಪ್ರಾಣಸಮೇ ಮಮ ಸೀತೇ ದೇವಿ ಪ್ರಾಣಸಮೇ ಮಮ ಸೀತೇ .

ಮದುದೀರಿತ-ಹಿತವಚನಂ ಕಲ-ಭಾಷಿಣಿ ವಿಶತು ಸುಖಂ ಶ್ರವಃ ಸೀತೇ .. (ಪ್ರಾಣ)

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.

ವ್ಯಾಳ-ಮೃಗಾದನ-ಸಮದಮ-ದಾವಳ -ಸಿಮ್ಹಗಣಾ ವಿವಲಂತೇ .

ತತ್ರ ನಿಶಾಚರಕುಲ-ಮಭಿಧಾವತಿ ಯುಕ್ತಮತೋ ನ ವನಂ ತೇ .. (ಪ್ರಾಣ)

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.

ಅವಿರಿತಮಪಿ ತಪಸಾ ವನಸೀಮಸು ಶ್ರಮಸಹ-ಮಂಗ ಗತಂ ತೇ .

ವಪುರತಿ-ಮೃದುಲಂ ಶಿರೀಷ-ಸುಮಾದಪಿ ಯುಕ್ತಮತೋ ನ ವನಂ ತೇ .. (ಪ್ರಾಣ)

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.

ಹಿಮಮರು-ದಾರ್ತಾ-ಘನವೃಷ್ಟಿಷು ತತ್ರ ಸುಖಂ ನ ಲಭಂತೇ .

ಅಪಿ ಚ ನಿರಂತರ-ಕಂಟಕ-ಸಂಹತಿ-ಯುಕ್ತಮತೋ ನ ವನಂ ತೇ .. (ಪ್ರಾಣ)

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.

ಅನುದಿನಮಪಿ ಘನಭೈರವ-ಫೇರವ-ವಾಶಿತಮಪಿ ಚ ನಿಶಾಂತೇ .

ಶ್ರವಣಶುಚಂ ಬಹು ಜನಯತಿ ಮಾನಿನಿ ಯುಕ್ತಮತೋ ನ ವನಂ ತೇ .. (ಪ್ರಾಣ)

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.

ಅವಿರಲ-ತರುತಲ-ಸಂತತಿ-ಸಂಕರ-ಪರಿಪಥನೇನ ವನಾಂತೇ .

ಕಲುಷಾ-ಮ್ಭಾಂಸಿ ಸರಾಂಸಿ ವಿಲಾಸಿನಿ ಯುಕ್ತಮತೋ ನ ವನಂ ತೇ .. (ಪ್ರಾಣ)

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.

ಶಿವ ಶಿವ ನೂನಮಿತೋಽಪಿ ಭಯಂ ವಹು ವರತನು ತತ್ರ ದುರಂತೇ .

ಸ್ಮರಸಿ ಪುರಾ ಶಶಿಮುಖಿ ವಚನಂ ಮಮ ಯುಕ್ತಮತೋ ನ ವನಂ ತೇ .. (ಪ್ರಾಣ)

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.

ಇತಿ ತವ ರಾಮ-ಸಮೀರಿತ-ಮಿದಮಿಹ ಮಾನಯ ಹಿತಮಿತಿ ಕಾಂತೇ .

ಸಪದಿ ನಿವರ್ತಯ ಕೃದಯ-ಮಣೂದರಿ ಯುಕ್ತಮತೋ ನ ವನಂ ತೇ .. (ಪ್ರಾಣ)

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.

ಶ್ಲೋ .. ಕೈಕೇಯ್ಯಾ ವರದಾನ-ವಂಚಿತ-ಹೃದಾ ಪಿತ್ರಾ ನಿಯುಕ್ತಂ ವನೇ

ಸೀತಾ-ಲಕ್ಷ್ಮಣ-ಸಂಗತಂ ರಘುಪತಿಂ ಸೂತಸ್ಸಮಂತೋ ರಥಂ .

ಆರೋಪ್ಯ ವ್ಯತಿಲಂಘ್ಯ ನೈಕನಗರ-ಗ್ರಾಮಾಂತ-ಸೀಮಾತಟೀಂ

ಗಂಗಾಯಾ ನಯತಿ ಸ್ಮ ಯತ್ರ ಸಬಲಃ ಶ್ರೀರಾಮಮಿತ್ರಂ ಗುಹಃ ..

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.

ತತಸ್ಸಮಂತ್ರಂ ನಿತರಾಂ ರುದಂತ-ಮಾಶ್ವಾಸ್ಯ ರಾಮಃ ಪಿತ್ರ-ಗೌರವೇಣ .

ಭಾರ್ಯಾ-ನುಜಾಭ್ಯಾಂ ವನಮೇವ ಗಂತುಂ ತದಾಭವತ್ ತಾಪಸ-ವೇಷಧಾರೀ ..

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.

ತಂ ತಯಾ ಕಾಂತಯಾರಣ್ಯೇ ವಸ್ತುಂ ದಶರಥೋ ಗತಂ .

ರಾಮಂ ವಿಚಿಂತ್ಯ ಹೃದಯೇ ತತ್ಯಾಜ ಧೃತಿಮಾತ್ಮನಃ ..

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.

.. ಅಷ್ಟಮಾಷ್ಟಪದೀ ..

(ಮಾಮಿಯಂ ಚಲಿತಾ ಇತಿವತ್)

ASHTAPADI 8

(Like in Mamiyam Chalita)

ಭೂಪಾಲರಾಗೇಣ, ತ್ರಿಪುಟತಾಲೇನ ಗೀಯತೇ

Raga Bhupala, Tala Triputa

ರಮ್ಯ-ಹರ್ಮ್ಯತ-ಲೋಚಿತೌ ಮಮ ಪುತ್ರಕೌ ವನಸೀಮನಿ

ಸೂತ ಶಂಸ ಕಥಂ ಗತೌ ವದ ಸೀತಯಾಸುಖ-ಧಾಮನಿ

ಶಿವ ಶಿವ ಸುಮಂತ್ರ ಸುಮತೇ ಕ್ವಾತ್ಮಜೋ ವಿಪಿನೇಷು .. (ಶಿವ)

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?

ಜಾನಕೀ ಧೃತ-ವಲ್ಕಲಾ ಕಿಮುವಾಚ ವೀಕ್ಷ್ಯ ವನಾನಿ .

ಲಕ್ಷ್ಮಣೋಽಪಿ ಜಗಾದ ಕಾನಿ ಸುಲಕ್ಷಣೋ ವಚನಾನಿ .. (ಶಿವ)

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

ಸಂತತಂ ಪರಿವರ್ತತೇ ಹೃದಿ ತನ್ಮುಖಂ ಸ್ಮಿತಶೋಭಿ .

ಪ್ರಾತರರ್ಕ-ಕರಾವಮರ್ಶ-ಸುಪುಲ್ಲ-ಪದ್ಮಸನಾಭಿ .. (ಶಿವ)

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.

ತೇ ಹಿ ಧನ್ಯತಮಾ ವನಾತ್ ಪುನರಾಗತಂ ಸಹಜೇನ.

ಲೋಕಯಂತಿ ಪುರಾ ಸುತಂ ಮಮ ಯೇ ದೃಶಾ ಪ್ರಮದೇನ .. (ಶಿವ)

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.

ತದ್ವಚಾಂ-ಸ್ಯಾರ್ಕಣಯೇಯಂ ಕದಾ ಸುಧಾ-ಮಧುರಾಣಿ .

ಸಹಜ-ಗೌರವ-ವಿನಯ-ಭಾರಭರೇಣ ಸೂಕ್ತಧರಾಣಿ .. (ಶಿವ)

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

ನ ಕ್ಷಣಾರ್ಧ-ಮಿಹಾಸಿತುಂ ಪ್ರಭವಾಮಿ ಹಂತ ಗೃಹೇಷು .

ತತ್ರ ಮಾಂ ನಯ ಯತ್ರ ತೌ ಮಮ ಪುತ್ರಕೌ ವಿಪಿನೇಷು .. (ಶಿವ)

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.

ರಾಘವಾ-ನುಗತಾ-ಧುನಾಪಿ ನಿವರ್ತತೇ ನ ಚಿರಾಯ .

ಕಾತರೇಣ ಹೃದಾ ಸಮಂ ಮಮ ದೃಷ್ಟಿರಾತ್ಮಸುಖಾಯ .. (ಶಿವ)

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).

ಧೀರರಾಮಕವೇರಿದಂ ಭಣಿತಂ ಹರಿಪ್ರಣಯೇನ .

ಉಷಸಿ ಗಾಯತ ಶೃಣುತ ನಂದತ ಸಾದರಂ ಹೃದಯೇನ .. (ಶಿವ)

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.

ಶ್ಲೋ .. ಶ್ರೀರಾಮೋಽಪಿ ನಿವರ್ತ್ಯ ಸೂತ-ಮಮರ-ಸ್ತೋತೋವಹಾಯಾಃಪರಂ

ಪಾರಂ ಪ್ರಾಪ್ತುಮನಾ ಮನಾಗಿವ ವಲಲ್ಲಜ್ಞಾಂ ವಿದೇಹಾತ್ಮಜಾಂ .

ಆರೋಪ್ಯ ಪ್ರಥಮಂ ತತೋ ಗುಹಕರಾಲಂಬೀ ವಿಭುರ್-ಲಾಘವಾದ್

ಆರೋಹತ್ ತರಣಿಂ ಧೃತಾಯುಧಭರಃ ಪಶ್ಚಾತ್ ಸುಮಿತ್ರಾತ್ಮಜಃ ..

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.

ತಾಮಾಸಾದ್ಯ ಜಗದ್ವಂದ್ಯಾಂ ಗಂಗಾಂ ಮಂಗಲ-ದಾಯಿನೀಂ .

ಪತ್ನ್ಯಃ ಕುಶಲ-ಮವ್ಯಗ್ರಾ ಪ್ರಾರ್ಥಯಾಮಾಸ ಜಾನಕೀ ..

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.

.. ನವಮಾಷ್ಟಪದೀ ..

(ರಾಧಾವದನ ಇತಿವತ್)

ASHTAPADI 9

(Like in Radhavadana)

ಘಂಟಾ / ಮಧ್ಯಮಾವತಿ ರಾಗೇಣ, ಆದಿತಾಲೇನ ಗೀಯತೇ

Raga Ghanta/ Madhyamavati, Tala Adi

ಪ್ರಾಪಯ ಪುನರಪಿ ದೇವೇ ಪತಿಂ ಮಮ ಕುಶಲಿನ-ಮಾಶು ನಗರ್ಯಾಂ .

ತದನು ತವಾಂಬ ಕರೋಮಿ ಯಥೋಚಿತ-ವಿವಿಧ-ವಿಚಿತ್ರ-ಸಪರ್ಯಾಂ ..

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

ಕಲಯೇ ಭವತೀಂ ಸುರಧುನಿ ಧುತ-ಭವಭೀತಿಂ .

ಆಗಮಾಂತ-ನುತ-ವೈಭವಶಾಲಿನಿ ಸಜ್ಜನತಾ-ಶಿವತಾತಿಂ .. (ಕಲಯೇ)

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.

ತ್ರಿಭುವನ-ಪಾವನ-ಸಗರ-ಕುಮಾರಕ-ಸದ್ಗತಿ-ದಾಯಿನಿ ಧನ್ಯೇ .

ವನ-ಗಮನೋನ್ಮುಖ-ಮವ ದಯಿತಂ ಮಮ ತುಹಿನ-ಮಹೀಧರ-ಕನ್ಯೇ .. (ಕಲಯೇ)

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.

ಮೋಕ್ಷ-ಶಿರೋಗ್ರಹ-ಸುಖಗಮನೋಚಿತ-ಸೋಪಾನಾಂಬು-ತರಂಗೇ .

ರಘುಕುಲ-ಪಾಲಿನಿ ದೇವೇ ಪತಿಂ ಮಮ ಪಾಲಯ ಭಗವತಿ ಗಂಗೇ .. (ಕಲಯೇ)

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.

ಜಗದಘ-ನಾಶಿನಿ ಜನನಿ ಭಗೀರಥ-ನಿರುಪಮ-ಕೀರ್ತಿ-ಪತಾಕೇ .

ತ್ವಾಮಿಹ ನೌಮಿ ಸದಾ ದಯಿತಂ ಮಮ ಪಾಲಯ ಭಾವಿತ-ಲೋಕೇ .. (ಕಲಯೇ)

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.

ದೇವಿ ದಯಸ್ವ ಕಪರ್ದಿ-ಕಪರ್ದಕ-ಮಾಲತಿಕಾ-ಕೃತಮಾಲೇ .

ತಟಯುಗ-ಸಾಂದ್ರಿತ-ಕುಸುಮಿತ-ಕೇಸರ-ನವಕೃತ-ಮಾಲತ-ಮಾಲೇ .. (ಕಲಯೇ)

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.

ಮುರಹರ-ಚರಣ-ಸರೋರುಹ-ಮಧುರಸ-ನಿರುಪಮ-ಪೂರ್ಣವಿಲಾಸೇ .

ಅನುಪದಮಪಿ ಬಹುತರ-ಭಯಶಾಲಿನಿ ಪಾಲಯ ನೋ ವನವಾಸೇ .. (ಕಲಯೇ)

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.

ವಿಲಸತಿ ವಿಕಸಿತ-ಸರಸಿಜ-ನಿರ್ಗತ-ಮಲಿಪಟಲಂ ತವ ನೀಲಂ .

ಮಜ್ಜನ-ಕೃಜ್ಜನ-ದೇಹಸಮುದ್ಗತಮಿವ ಘನಪಾತಕ-ಜಾಲಂ .. (ಕಲಯೇ)

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.

ರಾಮಕವೇರಿತಿ ಗೀತಮುದಾರ-ಪದಾವಲಿ-ಕೋಮಲ-ಬಂಧಂ .

ಅನುದಿನಮಪಿ ಪಠತಾಂ ಹರತೇ ಭುವಿ ಜಹ್ನುಸುತಾ ಭವಬಂಧಂ .. (ಕಲಯೇ)

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.

ಶ್ಲೋ .. ತೀರ್ತ್ವಾ ವಿಷ್ಣುಪದೋದ್ಭವಾಮಥ ಭರದ್ವಾಜಂ ಪ್ರಯಾಗೇ ಮುನಿ

ನತ್ವಾ ತದ್ವಚಸಾ ವಿಚಿತ್ರವಿಪಿನೇ ದ್ರಾಕ್ ಚಿತ್ರಕೂಟೇ ಗಿರೌ .

ಕೃತ್ವಾ ಪರ್ಣಕುಟೀಂ ವಸನ್ ಪ್ರಮುದಿತಸ್ಸಾಮಿತ್ರಿ-ಶುಶ್ರೂಷಯಾ

ವೈದೇಹೀಂ ಸಮಲೋಭಯದ್ ಕತಿಪಯಂ ಕಾಲಂ ರಘೂಣಾಂ ಪತಿಃ ..

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.

ಜನಕಜಾ-ವನಲೋಭನ-ಸಂಭವದ್ಭುಚಿರಸೌ ಚಿರಸೌರಭ-ಭೃದ್ವಮಾಃ .
ಗಿರಿತಟೀರ್ವಿವಿಧಾಸ್ವಮದರ್ಶಯತ್ ಸರಸಾಂ ಸರಸಾಮಪಿ ಚ ಶ್ರಿಯಂ ..

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.

.. ದಶಮಾಷ್ಟ್ರಪದೀ ..

(ಸಮುದಿತಮದನೇ ಇತಿವತ್)

ASHTAPADI 10

(Like in Samuditamadane)

ಸಾವೇರಿ / ಗುಮ್ಮಕಾಂಭೋಜಿ ರಾಗೇಣ, ತ್ರಿಪುಟತಾಲೇನ ಗೀಯತೇ

Raga Saveri/ Gummakambhoji, Tala Triputa

ಇಹ ಸುಮಜಟಿಲಂ ಕಂಕೇಳಿ-ಪಟಲಂ ವಿಲಸತಿ ಮಧುರಾಧರೇ .

ಚಂಪಕ-ಕುಸುಮಂ ಪರಿಮಲ್ಯೈ-ರಸಮಂ ವಿರಚಯ ಕಬಿರೀಭರೇ ..

ದಯಿತೇ ವಿಪಿನೇ ವಿಹರ ಸುಖಂ ಸುಮುಖಿ ಯಥೇಷ್ಟ-ಮಧುನಾ .. (ದಯಿತೇ)

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.

ಇಹ ಪಶ್ಯ ನಲಿನಿ ಪರಿರಣ-ದಲಿನಿ ಕಲಯತಿ ಹೃದಯಮುತಂ .

ಅಪಚಿನು ವಕುಲಂ ಪರಿಮಲ-ಬಹುಲಂ ಕುರು ಭುಜಶಿಖರೇ ಪದಂ .. (ದಯಿತೇ)

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.

ಸುರಭಿತ-ಕಕುಭಂ ಲೋಕಯ ಕಕುಭಂ ವಿಹರಣ-ರಸಿಕೇ ವನೇ .

ಮಾಲತೀ-ನಿಚಯೋ ವಿಲಸತು ಕುಚಯೋರುಪರಿ ತೇ ರುಚಿರಾನನೇ .. (ದಯಿತೇ)

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.

ತವ ಭುಜ-ಯುಗಲಂ ಮಾಲತೀ-ಮೃದುಲಂ ವೇಷ್ಣಯ ನನು ಮೇ ಗಲೇ .

ಸುಮತರು-ಸವಿಧಂ ಪ್ರಾಪಯೇ ವಿವಿಧಂ ತತ್ರ ಸಂಚರ ಕೋಮಲೇ .. (ದಯಿತೇ)

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.

ಅನುರಾಗಾದಯಿ ತೇ ವನಸೀಮ್ನಿ ದಯಿತೇ ಚಿರಮಿಹ ವಸತೋಽಪಿ ಮೇ .

ಅವರೋಧಾ-ದಧಿಕಂ ಸುಖ-ಮನವಧಿಕಂ ಭವತಿ ಹಿ ಲಲನೋತ್ತಮೇ .. (ದಯಿತೇ)

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.

ಶುಚಿಮಾಂಸ-ಮಧುನಾ ಭಾವಿತ-ಮಧುನಾ ಸ್ವೀಕುರು ಧರಣೀಸುತೇ .

ಉಪವಿಶ ವಿಮಲೇ ಆನತ-ದ್ರುಮತಲೇ ಶೀತಲ-ಮೃದುಮಾರುತೇ .. (ದಯಿತೇ)

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.

ಅತಿದೂನೌ ಚರಣೌ ಕೃತವನ-ಚರಣೌ ವಿಧರಾಂಗೇ ಮಮ ಸಾಂಪ್ರತಂ .

ಖೇದಾ-ಪನಯನಂ ಮೃದುತರ-ರಚನಂ ಕಲಯಾಮಿ ಯದಾ ತೇ ಹಿತಂ .. (ದಯಿತೇ)

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.

ಶ್ರೀರಾಮಕವಿನಾ ನಿಗದಿತ-ಮಮುನಾದೃತ-ಮಾರ್ಯಕವಿ-ಸಸದಾ .

ವೈದೇಹೀ-ಲಲಿತಂ ರಘುವರ-ಮಹಿತಂ ವಿಧುನೋತು ದುರಿತಂ ಸದಾ .. (ದಯಿತೇ)

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.

ಶ್ಲೋ .. ನೀತೋ ರಾಕ್ಷಸನಾಶನಾಯ ಮುನಿಭೀ ರಾಮೋ ದಿಶಂ ದಕ್ಷಿಣಾಂ

ಪಶ್ಯನ್ನಾಶ್ರಮ-ವಾಸಿನಸ್ತ್ವಯಮಪಿ ದ್ರಾಕ್ ಪಂಚವಟ್ಕಾಶ್ರಯಃ .

ಸೀತಾ-ಲುಬ್ಧ-ದಶಾಸ್ಯ-ಚೋದಿತ-ವಲನ್ಮಾರೀಚ-ಮಾಯಾಮೃಗ-

ವ್ಯಾಕೃಷ್ಟೋ ನಿಹತೇನ ತೇನ ಕರುಣಾಕ್ರಂದೈರಭೂ-ತ್ಸಂಚಿತಃ ..

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.

ಶ್ರಾಂತೋ ಭೃಶಂ ತದನು ಪಂಚವಟೀಕುಟೀರ-
ಮಾಗತ್ಯ ತತ್ರ ಜನಕೇಂದ್ರ-ಸುತಾ-ಮಪಶ್ಯನ್ .
ಮೋಹಾಕುಲೋ ವಿರಹ-ಕಾತರ-ಧೀರ್ವನಾಂತೇ
ವಿಷ್ಣುಕ್ ಭ್ರಮನ್ ಬಹುವಿಧಂ ವಿಲಲಾಪ ರಾಮಃ ..

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.

.. ಏಕಾದಶಾಷ್ಟಪದೀ ..

(ವದಸಿ ಯದಿ ಇತಿವತ್)

ASHTAPADI 11

(Like in Vadasi yadi)

ಮುಖಾರಿ ರಾಗೇಣ, ಝಂಪತಾಲೇನ ಗೀಯತೇ

Raga Mukhari, Tala Jhampa

ದರಹಸಿತ-ಸುಂದರಂ ತವ ವದನ-ಪಂಕಜಂ ದರ್ಶಯ ಸಕೃನ್ನಮ ಸಲೀಲಂ .
ತರಲ-ತರಲಾಯತೇ ಹೃದಯ-ಮಧುನಾಧಿಕಂ ವಹತಿ ಪರಿತಾಪ-ಮತಿವೇಲಂ ..
ವನೇ ಕ್ವಾಸಿ ಸೀತೇ ವಚನಮಯಿ ದೇಹಿ ಸುಕುಮಾರಂ
ಮಯಿ ವದ ನಿರಾಗಸಿ ಕ್ರೋಧ-ಮುಪಯಾಸಿ ಕಿಂ ಮುಂಚ ಪರಿಹಾಸ-ಮತಿದೂರಂ
.. (ವನೇ)

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.

ಪ್ರೇಯಸಿ ಸಹಾಯತಾಂ ಪ್ರಾಪ್ಯ ಕಿಲ ತೇ ಮಯಾ ಗಹನಭುವಿ ದೇವಿ ಚಿರಕಾಲಂ .
ನಗರಮಪಿ ಮುಂಚತಾ ಸ್ವಜನಮಪಿ ಮುಂಚತಾ ನಗಣಿತ-ಮಭೂದ್ ಸುಖಜಾಲಂ
.. (ವನೇ)

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.

ಪ್ರಣಯಿನಿ ಪರೀಕ್ಷಿತುಂ ಕಿಮುತ ಮಮ ಮಾನಸಂ ಕ್ವಚನ ಗಹನೇ ಕಿಮಸಿ ಲೀನಾ .
ಅಲ-ಮಲ-ಮಿತೋಽಧಿಕಂ ವಿರಹ-ಚಕಿತೋಽಸ್ಮಿ ಮೇ ಜೀವಿತ-ಕಲಾ ಭವ-ದಧೀನಾ
.. (ವನೇ)

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.

ರಹಿತ-ಮಧುನೈಕಯಾ ಭುವನಮಖಿಲಂ ತ್ವಯಾ ಶೂನ್ಯಮಿವ ಭಾತಿ ಮಮ ನೂನಂ
.
ಮಮ ಕಿ-ಮಯೋದ್ಯಯಾ ಪ್ರಾಣ-ವಹನೇನ ವಾ ಸ್ಫುರತಿ ಮಮ ನ ಪ್ರತಿವಿಧಾನಂ
.. (ವನೇ)

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.

ಸಮಯ-ಮಿಮ-ಮುಪಲಭ್ಯ ವಿಷಮ-ಶರ-ಪಾತಕೇ ಮಮ ಪುನರುಪಾಂಶು-
ವಧಕಾರೀ .

ತನುರಪಿ ಚ ಸಜ್ಜಯತ್ಯಹಹ ನಿಹತೋಽಸ್ಮ್ಯಹಂ ಶಿವ ಶಿವ ವಿಧಿ-ಸ್ತದನುಸಾರೀ ..
(ವನೇ)

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.

ಬಿಲ್ವ-ಸದೃಶ-ಸ್ತನೇ ಕ್ವ ನು ಕಥಯ ಬಿಲ್ವ ಸಾ ತಿಲಕ-ರುಚಿರಾಂ ಬ್ರೂಹಿ ತಿಲಕ
ವಾಮಾಂ .

ಕ್ಷಿತಿಭೃತಾ-ಮಧಿನಾಥ ಕಾಪಿ ನೃಪ-ಸುಂದರೀ ವೀಕ್ಷಿತಾ ಯದಿ ಶಂಸ ರಾಮಾಂ ..
(ವನೇ)

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.

ರಾಮಮಯ-ಜೀವಿತೇ ರಘುವಂಶ-ದೀಪಿಕೇ ಹಾ ಮಹೀವರ-ಪುತ್ರಿ ಹಾ ಸುಶೀಲೇ .
ದೇಹಿ ಮೇ ಪ್ರತಿವಚನಂ ದೇಹಿ ಮಮ ದರ್ಶನಂ ಹಾ ಪ್ರಿಯೇ ಮಮ ಹೃದನುಕೂಲೇ
.. (ವನೇ)

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.

ರಾಮಕವಿನಾ ಭಣಿತಮಿತಿ ಧರಣಿಕನ್ಯಕಾ-ರಹಿತ-ರಘುನಾಯಕ-ವಿಲಾಪಂ .
ಶ್ರವಣ-ಮಧುರಂ ಸದಸಿ ಗಾಯತಾಂ ನಹಿ ಭವತಿ ಮಾನಿನೀ-ಜನ-ವಿರಹ-ಪಾಪಂ ..
(ವನೇ)

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.

ಶ್ಲೋ .. ಶೋಕೋನ್ಮತ್ತಮನಾ ವನೇ ಸಹಭುವಾ ರಾಮೋ ವಿಚಿನ್ವನ್ ಪ್ರಿಯಾಂ
ಪ್ರತ್ಯೇಣಂ ಪ್ರತಿಬರ್ಹಿಣಂ ಪ್ರತಿಗಿರಿಂ ಪ್ರತ್ಯಾಪಗಂ ಪ್ರತ್ಯಗಂ .
ಪೃಚ್ಛನ್ ಲಕ್ಷ್ಮಣ-ಸಾಂತ್ವಿತಃ ಪ್ರತಿಪದಂ ಗಚ್ಛನ್ ದದರ್ಶಾಗ್ರತಃ
ಕಸ್ಯಾ-ಪ್ಯಾಹವ-ಲಕ್ಷ್ಮಣಂ ಹತಹಯಂ ನಿರ್ವಿಣ್ಣ-ಸೂತಂ ರಥಂ ..

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.

ತಮಾಗತಂ ವೀಕ್ಷ್ಯ ರಘುಪ್ರವೀರ-ಮನ್ವೇಷಮಾಣಂ ಜನಕೇಂದ್ರ-ಪುತ್ರೀಂ .
ಪ್ರಾಣೈರ್ಲುರಧ್ವಿಃ ನಿಜಕಂಠಪೀಲೇ ಮುಹ್ಯನ್ ಮುಹುಃ ಪ್ರಾಹ ಶನೈಃ ಜಟಾಯುಃ ..
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.

.. ದ್ವಾದಶಾಷ್ಟಪದೀ ..

(ಸ್ಮರಸಮರೋಚಿತ ಇತಿವತ್)

ASHTAPADI 12

(Like in Smarasamarochita)

ಸಾರಂಗರಾಗೇಣ, ತ್ರಿಪುಟತಾಲೇನ ಗೀಯತೇ

Raga Saranga, Tala Triputa

ಅನುಕಲ-ಸಮುದಿತ-ನಿಜತನು-ಕಂಪಾ ರಾವಣ-ಜಲಧರ-ಮಿಲಿತೇವ ಶಂಪಾ .

ನೀತಾ ಸುರರಿಪುಣಾ ಸೀತಾ ನಿಶಿಚರ-ಪತಿನಾ ಅತಿಕ್ರಪಣಾ .. (ನೀತಾ)

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.

ಪರಿಧೃತ-ಮೃದುತರ-ನವಹೇಮ-ವಸನಾ ಗಮನ-ರಭಸ-ಲೋಲಸಿಂಜಾನರಶನಾ .. (ನೀತಾ)

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).

ಕ್ರೋಶಂತೀ ಭಯಭಾರ-ಪರವಶ-ಕರಣಾ ಹಾ ರಾಮ ಹಾ ಲಕ್ಷ್ಮಣೇತಿ ಸಕರುಣಾ .. (ನೀತಾ)

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

ತರಲಿತ-ಸಾರಂಗ-ಶಾಬಕ-ನಯನಾ ಭೂಷಣ-ಪಾತನ-ಸ್ಫುಟೀಭವದಯನಾ .. (ನೀತಾ)

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.

ಮದ್ವದ-ದರ್ಶನ-ಬಹುಲಿತ-ಚಿಂತಾ ಪುನರಪಿ ತೇನ್ಯೇವ ಹೃತಾ ತವ ಕಾಂತಾ .. (ನೀತಾ)

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

ಯಾಮೋಷಧೀಮಿವ ವಿಚಿನೋಷಿ ಭುವನೇ ಸಾ ದೇವಿ ಮತ್ಪ್ರಾಣೈಸ್ಸಹ ರಾಮ ವಿಪಿನೇ .. (ನೀತಾ)

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

ಅಪಹೃತಾ ಮೂಢೇನ ವಿಂದೇ ಮುಹೃರ್ತೇ ಏಷ್ಯತಿ ನ ಚಿರೇಣ ಮಹನೀಯಕೀರ್ತೇ
.. (ನೀತಾ)

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).

ಶ್ರೀರಾಮಕವಿವರ-ಕೃತಿಮಿತಿ ಪಠತಾಂ ವಿತರತಿ ರಘುಪತಿಃ ಶ್ರಿಯ-ಮತಿವಿತತಾಂ ..

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

ಶ್ಲೋ . ತಂ ಸಂಸ್ಕೃತ್ಯ ಜಟಾಯುಷಂ ಪಿತೃಸಖಂ ಸೀತಾ-ಪ್ರವೃತ್ಯುತ್ಸುಕೋ
ಹತ್ವಾ ಘೋರ-ಕಬಂಧ-ಮಸ್ಯ ವಚಸಾ ಸುಗ್ರೀವ-ಸಖ್ಯಾದೃತಃ .
ಗಚ್ಛನ್ನೇವ ವನೇ ತಪಸ್ವಿ-ಪಟಲೀ-ಶುಶ್ರೂಷಯಾ ವಿಶ್ರುತಾಂ
ರಾಮಃ ಕಾಮಪಿ ಸಂದದರ್ಶ ಶಬರೀ-ಮಾತಿಥ್ಯ-ದಾನೋತ್ಸುಕಾಂ ..

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.

ಅಥ ಸಾ ಕಾಚನ ಸಿದ್ಧಾ ಭಕ್ತಿನಿಬದ್ಧಾ ತಪಸ್ವಿನೀ ಶಬರೀ .

ವನ್ಯಫಲೈಃ ಕಿಲ ರಾಮಂ ಜಗದಭಿರಾಮಂ ಸಮರ್ಹಯಾಂಚಕ್ರೇ ..

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.

.. ತ್ರಯೋದಶಾಷ್ಟಪದೀ ..

(ಪಶ್ಯತಿ ದಿಶಿ ದಿಶಿ ಇತಿವತ್)

ASHTAPADI 13

(Like in Pasyati Disi Disi)

ಶಂಕರಾಭರಣರಾಗೇಣ, ತ್ರಿಪುಟತಾಲೇನ ಗೀಯತೇ

Raga Sankarabharana, Tala Triputa

ಪಕ್ಷಾಣಿ ಸ್ವಯಮೇವ ತರುಮೂರ್ಧ್ವ-ಮಾನಿ ದಯಯಾ ಭಕ್ಷಯ ರಾಜರಂಭಾ-
ಫಲಾನಿ .

ನಾಥ ವಿಭೋ ರಘುನಾಥ ವಿಭೋ ಸ್ವೀಕುರು ನಾನಾ-ವನ್ಯ-ಫಲಂ .. (ನಾಥ)

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.

ಮಧುರ-ಮಧುರಿಮ-ಕೇಸರ-ಜಾಲಂ ತ್ವತ್ಕೃತೇ ಮಯಾ ನೀತಂ ತದಿದಂ ರಸಾಲಂ ..
(ನಾಥ)

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

ಕರ್ಕಂಧು-ಫಲ-ಮಿದ-ಮತ್ಯಂತ-ರುಚಿರ-ಮೀಷದಲಮಪಿ ತೇ ಖಾದನೇ ಮಧುರಂ ..
(ನಾಥ)

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

ಸ್ವರಸ-ಪರಿಣತ-ಮಿದಮಿಹ ಪನಸಂ ಭವದರ್ಥ-ಮುಪನೀತ-ಮತಿಶಯ-ಸರಸಂ ..
(ನಾಥ)

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

ಸ್ಫುಟಿತಾನಿ ದಾಡಿಮ-ಫಲಾನಿ ಗೃಹಾಣ ಗೋಸ್ತನೀ-ಸ್ತಬಹಾನಿ ಮಾಮನುಗೃಹಾಣ ..
(ನಾಥ)

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

ಇದ-ಮತಿಶ್ರಮ-ಹಾರಿ ಸರಸ-ಮಭಿತ್ತಂ ಅಂಗೀಕುರು ವಿಟಪಿ-ಪಕ್ಷಂ ಕಪಿತ್ಥಂ ..
(ನಾಥ)

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

ಅತಿಸೂಕ್ಷ್ಮ-ರಸಬೀಜ-ಮಿದಮಿಹ ಪೃಥುಲಂ ಭಕ್ಷಯ ವನಜಂಬೂಫಲ-
ಮತಿಮೃದುಲಂ .. (ನಾಥ)

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

ತ್ವತ್ಕೃತೇ ಮಯಾ ದೇವ ಸ್ವಾದಂ ಸ್ವಾದಂ ಗುಪ್ತಾನಿ ಫಲಾನ್ಯೇವಂ ಮೋದಂ
ಮೋದಂ .. (ನಾಥ)

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

ಶ್ರೀರಾಮಕವೇರಿತಿ ಗಾಯತ ಗೀತಂ ಪ್ರತಿದಿನ-ಮೃಷ್ಟಾನ್ನ-ದಾನ-ಪ್ರತೀತಂ .. (ನಾಥ)

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

ಶ್ಲೋ . ಶಬರ್ಯಾಂ ಯಾತಾಯಾಂ ತ್ರಿದಿವ-ಮನುನೀತೋ ಹನುಮತಾ

ರವೇಃ ಪುತ್ರಂ ಮಿತ್ರಂ ಸಪದಿ ವಿರಚಯ್ಯಾಗ್ನಿ-ಸವಿಧೇ .

ಸಖಿಪ್ರೇಮ್ಣಾ ರಾಮೋ ಹೃದಯಗತ-ಮಾಧಿಂ ಕಥಿತವಾನ್

ತದಾ ಸುಗ್ರೀವೋಽಪಿ ಸ್ವಯ-ಮನುಪದಂ ವಾಲಿ-ಚಕಿತಃ ..

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.

ಸಖ್ಯಂ ವಿಧಾಯ ಸಹಸಾ ರಘುಪುಂಗವೇನ

ಪುತ್ರಸ್ತದಾ ದಿನಪತೇರ್ಮುದಿತಃ ಕಪೀಂದ್ರಃ .

ತಂ ವಾಲಿನಂ ರಣಮುಖೇ ನಿಹತಂ ಕಪೀನಾಂ

ರಾಜ್ಯಂ ಸ್ವಹಸ್ತ-ಗತಮೇವ ಚಿರಾಯ ಮೇನೇ ..

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.

ಕಥಯ ಕಪಿಪತೇ ಕಥಂ ವಿಶಿಷ್ಟೋ ಜಗತಿ ಕಥಂ ಬಲ-ಪೌರುಷಸ್ಯ ವಾಲೀ .

ಇತಿ ರಘುಪತಿನಾ ತಥಾ ನಿಯುಕ್ತೋ ಹರಿಪತಿರಿತ್ಥ-ಮುವಾಚ ವಾಲಿಶಕ್ತಿಂ ..

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.

.. ಚತುರ್ದಶಾಷ್ಟಪದೀ ..

(ವಹತಿ ಮಲಯಸಮೀರೇ ಇತಿವತ್)

ASHTAPADI 14

(Like in Vahati Malayasamire)

ಆನಂದಭೈರವೀರಾಗೇಣ, ಆದಿತಾಲೇನ ಗೀಯತೇ

Raga Anadabhairavi, Tala Adi

ಅವನೀಧರ-ಶಿಖರ-ಜಾಲಂ ಕಂದುಕಮಿವ ಸಲೀಲಂ .

ಕ್ಷಿಪತಿ ವಿಯತಿ ವಿಪುಲಂ ಧರತಿ ಪುನರಪಿ ಸಖೇಲಂ ..

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

ಸ ಕಿಲ ರಘೂತ್ತಮ ವಾಲೀ ಪಿತೃವಿಕ್ರಮಶಾಲೀ .. (ಸ ಕಿಲ)

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

ಅಪಿ ಚ ಪುನರೇಕಸಾಲಂ ವಿದಲಯತಿ ವಿಶಾಲಂ .

ವಹತಿ ನಿಜಭುಜಬಲಂ ಮಮ ಸಕಲ-ವಿಪದಿ ಮೂಲಂ .. (ಸ ಕಿಲ)

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.

ಸ ಹಿ ಚತುರುದಧಿ-ವಾರಿ ಉಷಸಿ ನಿಯಮಕಾರೀ .

ಅಟತಿ ವಿಮಲ-ಲಹರೀಮಯ-ಮನುದಿನ-ಮವಿಕಾರೀ .. (ಸ ಕಿಲ)

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.

ಸಹಜ ಇತಿ ನಾಮಮಾತ್ರಂ ಭವತಿ ನ ಮಮ ಮಿತ್ರಂ .

ಅಹರತ ಮಮ ಕಲತ್ರಂ ಅಹಮಿಹ ತವ ದಯಾಪಾತ್ರಂ .. (ಸ ಕಿಲ)

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.

ಪರಿಚಿತ-ವಿವಿಧ-ದೇಶಂ ಶ್ರೀರಾಮಧೃತ-ನಿದೇಶಂ .

ಮಾಮವ ಸಹಜ-ಸದೃಶಂ ರಚಯ ಮಮ ರಿಪು-ವಿನಾಶಂ .. (ಸ ಕಿಲ)

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.

ಶ್ಲೋ . ಆಶ್ವಾನ್ಯಾಥ ಕಪೀಂದ್ರಮಸ್ಯ ಜನಯನ್ ಕಾಮಂ ಬಲ-ಪ್ರತ್ಯಯಂ

ಹತ್ವಾ ವಾಲಿನಮಾಹವೇ ರಘುಪತಿಃ ಸುಗ್ರೀವ-ರಾಜ್ಯಪ್ರದಃ .

ತಿಷ್ಠನ್ ಮಾಲ್ಯವತಸ್ತಟೇ ಶರದುಪಾರಂಭೇಽಪಿ ಕಾಮಾತುರಂ

ಸುಗ್ರೀವಂ ಪ್ರತಿ ಸಂದಿದೇಶ ಸ ಮೃಷಾ-ಕೋಪಾಕುಲೋ ಲಕ್ಷ್ಮಣಂ ..

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 Malayan 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.

ರಾಮಕ್ರೋಧ-ದ್ವಿಗುಣಿತ-ರುಷಂ ಲಕ್ಷ್ಮಣಂ ವೀಕ್ಷ್ಯ ಭೀತ್ಯಾ
ಸುಗ್ರೀವೇಣಾ-ನುನಯನಕೃತೇ ಪ್ರೇಷಿತಾ ಭೂಷಿತಾಂಗೀ ..
ಸ್ರಂಸತ್ಯಾಂಚೀ-ಸ್ಥಲಿತ-ಗಮನಾ ಮಂದಮಂದ ಪ್ರಯಾಂತೀ
ವಾಕ್ಯೈರೇವಂ ಪ್ರಣಯ-ಮಧುರೈಸ್ಸಾಂತ್ವಯಾಮಾಸ ತಾರಾ ..

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.

.. ಪಂಚದಶಾಷ್ಟಪದೀ ..

(ಅನಿಲತರಲ ಇತಿವತ್)

ASHTAPADI 15

(Like in Anilatarala)

ಪುನ್ನಾಗವರಾಲಿರಾಗೇಣ, ಆದಿತಾಲೇನ ಗೀಯತೇ

Raga Punnavarali, Tala Adi

ದಿಶಿ ದಿಶಿ ಜನಕ-ದುಹಿತೃ-ವಿಚಯಾಯ ಪ್ರಹಿತ-ಮಹಾಬಲ-ಕಪಿನಿಚಯಾಯ .
ಕುಪ್ಯ ನ ವಾನರ-ಭೂಭುಜೇ ಸುಹೃದೇ .. (ಕುಪ್ಯ ನ)

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.

ನವನಮಧಿಗತ-ವಿಭವ-ಸಹಿತಾಯ ವಿಷಯ-ಸುಖೇನ ಚಿರ-ಮಸುಹಿತಾಯ .. (ಕು)

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

ಲಘುತರ-ಕಪಿಕುಲ-ಧೃತಜನನಾಯ ನರವರ-ರಾಘವ-ಹಿತಮನನಾಯ .. (ಕು)

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

ತ್ವದುಪಕೃತಿಮಪಿ ನ ಗಣಯತಿ ನಿತರಾಂ ಸ್ತ್ವತಿಮಪಿ ಮುಂಚತಿ ವಪುಷಿ ಚ ನ ಪರಾಂ .. (ಕು)

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.

ನ ಖಲು ಸ ಕಂಚನ ಪುನರಪರಾಧಂ ಕಲಯತಿ ಪರಿಹರ ಸುಹೃದಿ ವಿರೋಧಂ .. (ಕು)

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

ಪ್ರಣಮತಿ ಕಪಿಪತಿರಿಹ ಕುರು ಕರುಣಾಂ ಪ್ರಶಮಯ ದೃಶಮಪಿ ಸಮಧಿಕಮರುಣಾಂ .. (ಕು)

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

ವಿಶಿಖ-ನಿವಹಮಿವ ಗಿರಮತಿಪರುಷಾಂ ಶ್ರಾವಯ ಕರ್ಣಂ ನ ಕುರು ಪದಮರುಷಾಂ .. (ಕು)

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

ಶ್ರೀರಾಮಕವಿವರ-ಕಥಿತ-ವಚನಾನಿ ಪ್ರಪರತೋ ದಿಶತಿ ಹರಿರಿಹ ಸುಖಾನಿ .. (ಕು)

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

ಶ್ಲೋ .. ಸೀತಾಂ ಮಾರ್ಗಿತು-ಮುದ್ಯತೇಷು ಕಪಿಷು ಪ್ರೋಲ್ಲಂಘ್ಯ ವಾರಾಂನಿಧಿಂ

ಲಂಕಾಯಾಂ ಪರಿತೋ ವಿಚಿತ್ಯ ಹನುಮಾನ-ತ್ಯಂತ-ಚಿಂತಾಕುಲಃ .

ದೀನಾಮೈಕ್ಷತ ರಾಕ್ಷಸೀಭಿರಭಿತಸ್ಸಂರಕ್ಷಿತಾಂ ಶಿಂಶುಪಾ-

ಮೂಲೇ ದೇಹವಿಸರ್ಜನ-ವ್ಯವಸಿತಾಂ ದೇವೀಂ ಸ್ಮರಂತೀಂ ಪತಿಂ ..

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.

ರಾವಣ-ಮಂದಿರ-ನಿಹಿತಾಂ ರಾಘವ-ರಹಿತಾಂ ಜಗತ್ತಯೀ-ಮಹಿತಾಂ .

ಅತಿಸಾಹಸ-ಸನ್ನಿಹಿತಾಂ ಜನಕೇಂದ್ರ-ಸುತಾ-ಮುವಾಚ ಪವನಸುತಃ ..

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.

.. ಷೋಡಶಾಷ್ಟಪದೀ ..

(ಹರಿರಭಿಸರತಿ ಇತಿವತ್)

ASHTAPADI 16

(Like in Harirabhisarathi)

ಯದುಕುಲಕಾಂಭೋಜಿರಾಗೇಣ, ಆದಿತಾಲೇನ ಗೀಯತೇ

Raga Yadukula kambhoji, Tala Adi

ತವ ಪತಿರನುಜೇನ ವಿಜಯತೇ ಕುಶಲೇ ತ್ವಮಾಹ ಕುಶಲಂ ತ್ವಯಿ ಪ್ರೇಮಶಾಲೀ .
ರಾಘವೇ ಸರ್ವಥಾ ಕುರು ಮಾ ವಿಷಾದಮಯೇ .. (ರಾಘವೇ)

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.

ಏಷ್ಯತಿ ರಘುಪತಿರಿಹ ಸೇನಾ-ರಜಸಾ ಮಮ ವಚನ ಶ್ರವಣಾ-ದನುತರಸಾ ..
(ರಾಘವೇ)

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

ನಿಂದತಿ ನಿಜಮಪಿ ಬಹುಧಾ ಶರೀರಂ ತವ ವಿರಹೇ ಗುರುಮಿವ ಭೂಮಿಭಾರಂ ..
(ರಾಘವೇ)

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

ನಾಶ್ನಾತಿ ನ ಪಿಬತಿ ನ ಚ ಯಾತಿ ನಿದ್ರಾಂ ಧ್ಯಾಯತಿ ಭವತೀಂ ಸದಾ ಹೃದಿ ಭದ್ರಾಂ
.. (ರಾಘವೇ)

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

ತಂ ಚ ಮಶಕ-ಕೀಟಮಪಿ ದೇವಿ ನಾಂಗೇ ರಾಮೋಽಪನಯತಿ ವಿರಹ
ವಿವಶೋಽನ್ತರಂಗೇ .. (ರಾಘವೇ)

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

ತ್ವನ್ನಯ-ಹೃದಯೇನ ದಿಶಿ ದಿಶಿ ಭವತೀಮವಲೋಕ್ಯಾ-ನುಲಭ್ಯ ಶುಚಂ ಯಾತಿ
ಮಹತೀಂ .. (ರಾಘವೇ)

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

ವಹತಿ ಮನ್ನಥ-ಬಾಣಹತಮಪಿ ಕರುಣಂ ಹಾ ಸೀತೇ ಕ್ವಾಸೀತಿ ವಿಲಪತಿ ಕರುಣಂ ..
(ರಾಘವೇ)

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

ಶ್ರೀರಾಮಕವಿವರ-ಕೃತಿಮಿತಿ ಪಠತಾಂ ವೈದೇಹೀ ವಿತನೋತಿ ಮತಿ-ಮತಿಸುಹಿತಾಂ ..
(ರಾಘವೇ)

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

ಶ್ಲೋ . ದತ್ವಾ ಪ್ರತ್ಯಯಮಂಗುಲೀಯಕಮತೋ ಗತ್ವಾ ಸ ಭಜ್ಞಾ ವನಂ
ಹತ್ವಾ ಮಂತ್ರಿಸುತಾ-ನಥಾಕ್ಷಮಪರಾನ್ ರಕ್ಷೋಗಣಾ-ನಾಹವೇ .

ಬದ್ಧಃ ಶಕ್ರಜಿತಾ ಪಿತಾಮಹವಚಸ್ಸಮ್ನಾನಯನ್ ಮಾರುತಿಃ
ನೀತೇ ರಾವಣ-ಸನ್ನಿಧಿಂ ವಿಗತಭೀರ್ಬಂಧಂ ಕ್ಷಣಾ-ದಚ್ಛಿನತ್ ..

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.

ದಶವದನ-ಸಮೀಪೇ ಮುಕ್ತ-ಪೈತಾಮಹಾಸ್ತ್ರಃ

ತದನು ತದನುಜಾನಾಂ ಶೃಣ್ವತಾಮಗ್ರ ಏವ .

ವಿಗತ-ಭಯ-ಕಲಂಕಃ ಕೀರ್ತಯನ್ ರಾಮಕೀರ್ತಿಂ

ಮೃದು-ಪರುಷ-ಗಭೀರಂ ವಾಕ್ಯಮೂಚೇ ಹನೂಮಾನ್ ..

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.

.. ಸಪ್ತದಶಾಷ್ಟಪದೀ ..

(ವಿರಚಿತಚಾಟುವಚನಂ ಇತಿವತ್)

ASHTAPADI 17

(Like in Virachitachaturvachanam)

ಕಲ್ಯಾಣೀರಾಗೇಣ, ತ್ರಿಪುಟತಾಲೇನ ಗೀಯತೇ

Raga Kalyani, Tala Triputa

ಹರಿಪತಿರಾಹ ಸಖಾ ಭವತೋ ಬಹು ಕುಶಲಮನಾಮಯದಂ ತೇ .

ವಿಸೃಜ ನರೇಂದ್ರ-ವಧೂಂ ಸ ಹಿ ತಿಷ್ಠತಿ ನಿಶ್ಚಿತಧೀರ್ಭವದಂತೇ ..

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.

ವಕ್ಷ್ಯೇ ಹಿತ-ವಚನಂ ನಿಶಾಮಯ ನಿಶಿಚರ-ನಾಥ

ರಘುಪತಿ-ದೂತ-ಮವೇಹಿ ಚ ಮಾಮಿಹ ವಾಯುಸುತಂ ಹನುಮಂತಂ .

ದಶರಥ-ತನಯ-ವಿರೋಧಕೃತಂ ಭುವಿ ಮೂರ್ತ-ಮಿವಾಂಗ ಕೃತಾಂತಂ .. (ವಕ್ಷ್ಯೇ)

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.

ಪ್ಲವಗ-ಚಮೂರಿಹ ಸತ್ವರ-ಮೇಷ್ಯತಿ ದುಷ್ಕರ-ಸಮರ-ವಿಶಂಕಾ .. (ವಕ್ಷ್ಯೇ)

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

ಇಯಮಪಿ ರಾಕ್ಷಸರಾಜ ಭವಿಷ್ಯತಿ ಭಸ್ಮಮಯೀ ತವ ಲಂಕಾ .. (ವಕ್ಷ್ಯೇ)

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

ಅಲಮಹಮಂಗ ಭವಂತಮಪಾರಬಲಂ ಸಮರೇ ವಿನಿಹಂತುಂ .

ರಘುಪತಿ-ಪತ್ರಿ-ಬಲಿಸ್ತ್ವ ಮಯೇ ಕಥ-ಮಾಕಲಯೇ ಭುವಿ ಮಂತುಂ .. (ವಕ್ಷ್ಯೇ)

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?

ರಕ್ಷ ಕುಲಂ ನ ಚ ಬಲಮಪಿ ನಾಶಯ ಶೃಣು ಸುಹೃದುಕ್ತ-ಮವೈರಂ .

ಪ್ರಕುಪಿತ-ರಾಘವ-ಹುತಭುಜಿ ಮಾ ಭಜ ದಶಮುಖ ಶಲಭ-ವಿಕಾರಂ .. (ವಕ್ಷ್ಯೇ)

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.

ಅಪಿ ವಿಧಿ-ಮಂದಿರಮಪಿ ಶಿವಮಂದಿರ-ಮನುಭಜಸೇ ಯದಿ ಭೀತ್ಯಾ .

ರಘುಪತಿ-ಮುಕ್ತಶರೋ ನ ವಿಮುಂಚತಿ ಜೀವ ಯಥೋಚಿತ-ಮತ್ಯಾ .. (ವಕ್ಷ್ಯೇ)

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.

ಗಾಯತಿ ರಾಮಕವೇರತಿ ಯೋ ಮೃದು-ಸರಸ-ಪದಾವಲಿ-ಗೀತಂ .

ವ್ಯವಹೃತಿ-ಕೌಶಲಮೇತಿ ಸ ಭೂಪತಿ-ಸದಸಿ ಗಿರಾಮಪಿ ಗೀತಂ .. (ವಕ್ಷ್ಯೇ)

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.

ಶ್ಲೋ . ಕ್ರುದ್ಧೇನಾಥ ದಶಾನನೇನ ವಸನೈಃ ಪುಚ್ಛೇಽಗ್ನಿನಾ ದೀಪಿತೇ

ಲಂಕಾಂ ಭಸ್ಮಮಯೀಂ ವಿಧಾಯ ಜಲಧೌ ಸಂಶಾಮ್ಯ ಸೀತಾಂ ಪುನಃ .

ದೃಷ್ಟ್ವಾ ಜಾಂಬವ-ದಂಗೆದಾದಿ-ನಿಕಟಂ ಪ್ರಾಪ್ಯ ಕ್ಷಣಾ-ನ್ಮಾರುತಿಃ

ಸೀತಾವೃತ್ತ-ಮಶೇಷತಸ್ಸಮವದತ್ ಸಂಜೀವಯನ್ ವಾನರಾನ್ ..

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.

ತಾರೇಯೇನ ಹನೂಮತಾ-ಭ್ಯನುಮತಾ-ಶ್ಚಾಖಾಮೃಗಾಣಾಂ ಗಣಾಃ

ಸುಗ್ರೀವಸ್ಯ ಸುರಕ್ಷಿತಾಂ ಮಧುವನೀ-ಮುಲ್ಲಂಘ್ಯ ಸೋಲ್ಲಂಠನಂ .

ರಾಮಂ ಲಕ್ಷ್ಮಣ-ಸಂಗತಂ ಗಿರಿತಟೇ ಸೋತ್ಸಾಹಮೇತ್ಯ ಕ್ಷಣಾತ್

ಸಾಹಂಪೂರ್ವಿಕ-ಮಕ್ರಮೇಣ ಗಣಶಸ್ಸರ್ವಂ ಶಶಂಸುಃ ಪ್ರಿಯಂ ..

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'.

ಸೀತೋದಂತ-ಶುಭಾಕ್ಷರಾಮೃತ-ರಸಾಸ್ವಾದೇನ ರಾಮೋ ಮನಃ-

ಸಂತಾಪ-ಜ್ವರ-ಹಾರಿಣಾ ಪ್ರಮುದಿತಃ ಪ್ರೇಮೋಕ್ಷಿತೈರ್ವೀಕ್ಷಿತೈಃ .

ಪಶ್ಯನ್ ವಾಯುಸುತಂ ಪ್ರಶಸ್ಯ ಬಹು ತಂ ಮಧ್ಯೇ ಹರೀಣಾಂ ಮುಹುಃ

ಬಾಹುಭ್ಯಾಂ ಪರಿರಭ್ಯ ಸಾಶ್ವನಯನಃ ಪಪ್ರಚ್ಛ ಸೀತಾಸ್ಥಿತಿಂ ..

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.

ಉದ್ಯಾನೇ ದಶಕಂಧರೇಣ ನಿಹಿತಾ ನಕ್ಷಂಚರೀ-ವೇಷ್ಟಿತಾ
ಕಿಂ ಬ್ರೂತೇ ಮನುತೇ ಚ ಕಿಂ ಕಥ-ಮಸೂನ್ ಧತ್ತೇ ಪ್ರಿಯಾ ಜಾನಕೀ .
ಬ್ರೂಹಿ ಬ್ರೂಹಿ ಕಪೇ ಪುನಃ ಪುನರಿತಿ ಶ್ರೀರಾಮಚಂದ್ರೇರಿತಃ
ಸೀತಾಯೈ ಮನಸಾ ನತಿಂ ವಿರಚಯನ್ನೂಚೇ ತದೀಯಾಂ ದಶಾಂ ..

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.

.. ಅಷ್ಟಾದಶಾಷ್ಟಪದೀ ..

(ಸ್ತನವಿನಿಹಿತ ಇತಿವತ್)

ASHTAPADI 18

(Like in Stanavinihita)

ಬಿಲಹರಿರಾಗೇಣ, ತ್ರಿಪುಟತಾಲೇನ ಗೀಯತೇ

Raga Bilahari, Tala Triputa

ಅವಿರಲ-ಗಲದಶ್ಚ ವಹತಿ ಸಾ ನಯನಂ.

ಮುಂಚತಿ ನ ಕದಾಪಿ ಭೂತಲ-ಶಯನಂ ..

ಜಾನಕೀ ರಾಮ ಜಾನಕೀ ವಿರಹೇ ತವ ಸೀದತಿ .. (ಜಾನಕೀ)

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

ಶುಕ್ಲ-ಪ್ರತಿಪ-ಚ್ಚಂದ್ರರೇಖೇನ ಸುಕೃಶಾ .

ಕಾತರತಯಾ ವಿರಹೇ ತವ ವಿವಶಾ .. (ಜಾನಕೀ)

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

ಭವ-ದುಪಗಮನಾಯ ಶೋಕವಿಮೂಢಾ .

ಅವಿರತಮಪಿ ಮನೋರಥ-ಮಧಿರೂಢಾ .. (ಜಾನಕೀ)

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

ಮಲಿನಾಂಶುಕ-ಧೂಲಿ-ಧೂಸರದೇಹಾ .

ಮುಹುರಪಿ ಹಾಹೇತಿ ಜಾತ-ವಿಮೋಹಾ .. (ಜಾನಕೀ)

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

ದಶಮುಖ-ವಿನಾಶಾಯ ಜೀವಿತ-ಮಾರ್ಯಾ .

ವಹತಿ ಸಾ ಕುಪಿತಾ-ಹಿರಿವ ಭಾರ್ಯಾ .. (ಜಾನಕೀ)

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

ಉಪವನ-ಶಕುನಾನಾಮಪಿ ದಯನೀಯಾ .

ರೋದಿತಿ ಶಿಂಶಪಾ-ತಲ-ಶಯನೀಯಾ .. (ಜಾನಕೀ)

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

ಮೂರ್ತಿರಿವ ಸಾ ಕರುಣಾರಸ-ಧಾರಾ .

ಶಿವ ಶಿವಾನಧಿಗತ-ಶೋಕಾಬ್ಧಿ-ಪಾರಾ .. (ಜಾನಕೀ)

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

ಶ್ರೀರಾಮಕವಿವರ-ಕೃತಮಿತಿ ಗೀತಂ .

ಗಾಯತಾ-ಮನುದಿನಮಪಿ ಸುಪ್ರಭಾತಂ .. (ಜಾನಕೀ)

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

ಶ್ಲೋ .. ರಾಜ್ಞಃ ಕಪೀನಾಂ ದೃತಮಾಜ್ಞಯಾಽಥ ಸಮಾಗತೈರ್ವಾನರ-ಸೈನ್ಯಪಾಲ್ಯೈಃ .

ಸಮಾವೃತೋ ದಾಶರಥಿಃ ಪಯೋಧೇಃ ಪೌಲಸ್ತ್ಯ-ನಾಶಾಯ ತಟಂ ಪ್ರಪೇದೇ ..

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.

ಉಪಜಲ-ನಿಧಿ-ನಿವಿಷ್ಟೈ-ರುದ್ಧತೈರ್ಯುಧಮಾರ್ಗೇ

ಹರಿಪತಿಭಿ-ರಸಂಖ್ಯೈಸ್ಸಾದರಂ ಸೇವ್ಯಮಾನಃ .
ಚಿರ-ಮವನಿ-ಕುಮಾರೀಂ ಚಿಂತಯನ್ನಂತರಂಗೇ
ಗತಮಪಿ ರಘುನಾಥಸ್ತಾಂ ನಿಶಾ-ಮಧ್ಯುವಾಸ ..

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.

ಅತ್ರಾಂತರೇ ವಿರಹಿ-ಮಂಡಲ-ಚಂಡಮಾನೋಃ
ಚಂದ್ರಸ್ಯ ಸಾಂದ್ರ-ವಿಶಿಖಾಭ-ಮಯೂಖಜಾಲ್ಯೈಃ .
ಮಂದಾನಿಲೇನ ಚ ಭೃಶಂ ಪರಿಪೀಡ್ಯಮಾನೋ
ರಾಮೋ ವಿಮುಚ್ಯ ದೃತಿ-ಮಿತ್ಥ-ಮುವಾಚ ದೀನಃ ..

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.

ವಾಹಿ ವಾತ ಯತಃ ಕಾಂತಾ ತಾಂ ಸ್ಪೃಷ್ಟ್ವಾ ಮಾಮಪಿ ಸ್ಪೃಶ .
ತ್ವಯಿ ಮೇ ಗಾತ್ರ-ಸಂಸ್ಪರ್ಶಃ ಚಂದ್ರೇ ದೃಷ್ಟಿ-ಸಮಾಗಮಃ ..

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.

ಇತ್ಯಾದಿ ಬಹ್ವಸದೃಶಂ ಪರಿಮುಕ್ತ-ಕಂಠಂ
ರಾಮೋ ರುದನ್ನವರಜೇನ ಸಮಾಹಿತೋಽಪಿ .
ಕಾಮೇನ ಕಾಮಮತಿ-ನಿರ್ದಯ-ಮರ್ದ್ಯಮಾನೋ
ನ ಸ್ವಸ್ಥಧೀ-ರಜನಿ ಮಾನವವಂಶನಾಥಃ ..

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.

ಆಕರ್ಣಪೂರ್ಣ-ಕುಸುಮಾಯುಧ-ಚಾಪವಲ್ಲೀ-
ದುವಾರ-ಸರ್ವವಿಶಿಖಾವಲಿ-ಭಿನ್ನಚೇತಾಃ .
ಸೀತಾವಿಯೋಗ-ವಿಧುರಃ ಪ್ರವರೋ ರಘೂಣಾಂ
ಶೋಕಾಕುಲ-ಸ್ಫುರ-ಮುಪಾಲಭತಾಧಿದೀನಃ ..

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.

.. ಏಕೋನವಿಂಶಾಷ್ಟಪದೀ ..

(ಕಥಿತಸಮಯೇ ಇತಿವತ್)

ASHTAPADI 19

(Like in Kathitasamaye)

ಆಹಿರಿರಾಗೇಣ, ಝಂಪತಾಲೇನ ಗೀಯತೇ

Raga Aahiri, Tala Jhampa

ಅಹಹ ವಿತನೋಷಿ ಮಯಿ ಸುಚಿರಮಪಿ ಪೌರುಷಂ .

ಪ್ರಕಟಯಸಿ ವಿರಹವತಿ ಧಿಗಿಹ ತವ ಪೌರುಷಂ ..

ಬಾಧಸೇ ಮದನ ಕಿಮಯೇ ಪ್ರಿಯಾ-ವಿರಹ-ಕಾತರಂ ಮಾಂ .. (ಬಾಧಸೇ)

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.

ವಿರಚಯಸಿ ಶಿವ ಶಿವ ಪಿಶಾಚೀವ ಪೀಡನಂ .

ಭವಸಿ ಯದಿ ಶೂರ ಇಹ ಧುರಿ ಧರ ಶರಾಸನಂ .. (ಬಾಧಸೇ)

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

ನಿಯತ-ಮನವೋಽಪಿ ಬತ ದಧತಿ ಬಹುಭಾರತಾಂ .

ಶರಣಮಿಹ ಕೋ ನು ಮಮ ತ್ವಯಿ ವಹತಿ ವೈರಿತಾಂ .. (ಬಾಧಸೇ)

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.

ದಲಯ ನ ಶರೇಣ ಮಾಂ ಹೃದಿ ವಸತಿ ಜಾನಕೀ .

ಅದಯ-ಹೃದಯೋಽಸಿ ಬತ ವಿರಹಿ-ವಧ-ಪಾತಕೀ .. (ಬಾಧಸೇ)

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.

ಪ್ರಹರ ಮಯಿ ಕಾಮಮಯಿ ವಿರಹಿಷು ಕುತೂಹಲೇ .

ಪ್ರಹರ ನ ತು ತಾಂ ಕ್ವಾಪಿ ಜೀವತಿ ಯದಿ ಮೈಥಿಲೀ .. (ಬಾಧನೇ)

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

ವಿಧುರಪಿ ಚ ಹಂತ ಮೇ ವಿಧುರಯತಿ ಚೇತನಾಂ .

ತ್ವಮಪಿ ಯಮದೂತ ಇವ ದಿಶಸಿ ಬಹುಯಾತನಾಂ ..

ಪರಿಲುರತಿ ಜೀವಿತಂ ಬಹುಕೃಶ-ಮಮಂಗಲೇ .

ದೇಹವಿಗಮೇ ಮಮ ಕಿಮಪರಮಿಹ ಮಂಗಲೇ .. (ಬಾಧನೇ)

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?

ಇತಿ ಸರಸರಾಮ-ವಿಭು-ಭಣಿತ-ಮುಪಗೀಯತಾಂ .

ನಿಜಯುವತಿಜನ-ವಿರಹ-ಭಯಮಿಹ ವಿಮುಚ್ಯತಾಂ .. (ಬಾಧನೇ)

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

ಶ್ಲೋ .. ಅತ್ರಾಂತರೇ ದಶಮುಖೇನ ಹಿತೋಪದೇಶಾತ್

ನಿರ್ಭತ್ಸಿತಾಯ ಸಹಜೇನ ವಿಭೀಷಣಾಯ .

ರಾಜ್ಯಾರ್ಥಿನೇ ರಘುಪತಿಃ ಶರಣಾಗತಾಯ

ದತ್ವಾಭಯಂ ಚ ಸಖಿತಾಂ ಚ ಮುದಂ ಪ್ರಪೇದೇ ..

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.

ತದನು ಸ ನಭಸೋವತೀರ್ಯ ಹರ್ಷಾಚ್ಚರಣಮಮುಂ ಕರಣೈಸ್ತ್ರಿಭಿಃ ಪ್ರಪನ್ನಃ .

ಉಪಜಲಧಿ ವಿಭೀಷಣಃ ಪ್ರಸನ್ನಂ ಸವಿನಯ-ಮಿತ್ಥಮುವಾಚ ರಾಮಚಂದ್ರಂ ..

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.

.. ವಿಂಶಾಷ್ಟಪದೀ ..

(ರಜನಿಜನಿತ ಇತಿವತ್)

ASHTAPADI 20

(Like in Rajanijanita)

ಆರಭೀರಾಗೇಣ, ಆದಿತಾಲೇನ ಗೀಯತೇ

Raga Aarabhi, Tala Adi

ಸಂತ್ಯಜ ಧನ-ದಾರ-ದಾರಕ-ಬಾಂಧವ-ಪರಿಜನ-ಜಾಲಮಶೇಷಂ .

ತ್ವಾಮೇವ ಶರಣಾಗತೋಸ್ಮಿಹ ಮಾಂ ಕುರು ಸುಗ್ರೀವಾಂಗದ-ನಿರ್ವಿಶೇಷಂ ..

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.

ರಾಮ ಪಾಲಯ ಮಾಂ ಕೃಪಾಲಯ ಪಾಲಯ ನತಾವನ-ದೀಕ್ಷಾಂ .

ಸಾದರಮಥ ಮಯಿ ಕುರು ಕರುಣಾಮೃತ-ಸಂಗತಾ-ಪಾಂಗ-ನಿರೀಕ್ಷಾಂ .. (ರಾಮ)

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.

ಸಕ್ಕದೇವ ಪ್ರಪನ್ನಾಯ ತವಾಸ್ಮೀತಿ ಚ ಯಾಚತೇ ಅಭಯಂ ಸರ್ವಭೂತೇಭ್ಯೋ

ದದಾಮೀತಿ ವ್ರತಮಿದಂ ತವಾಕರ್ಣ್ಯ ಪ್ರಾಪ್ತೋಽಹಂ

ರಾಜ್ಯಾರ್ಥಿ ತ್ಯಜ ವಾ ರಕ್ಷ ವಾ ಯಥಾಪ್ರೀತಿ .. (ರಾಮ)

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.

ಸರ್ವಲೋಕ-ಶರಣ್ಯ ಸರ್ವವೀರಾ-ಗ್ರಗಣ್ಯ ಮಾಮಪಿ ಕುರು ಸಖಪದೇ ದೇವ .

ತ್ರಿಭುವನ-ಕಂಟಕಮಿಹ ಘಾತಯಿಷ್ಯಾಮಿ ತವ ಭಾರ್ಯಾಹರ-ಮಚಿರಾದೇವ ..

(ರಾಮ)

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.

ಜಾನಾಮಿ ರಣಚರ್ಯಾಮಸ್ತಗೀತೀರಪಿ ಜಾನಾಮಿ ರಾಕ್ಷಸ-ಮಾಯಾಂ .

ಜಾನಾಮಿ ರಘುಕುಲ-ನಾಯಕ ತಾವಕ-ಭುಜಯುಗ-ಶಕ್ತಿ-ಮಮೇಯಾಂ .. (ರಾಮ)

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.

ಜನಕಸುತಾ-ಪ್ರತಿದಾನವಿಧೌ ವಹುಕಥಿತೋಽಪಿ ಹಿತವಚನಾನಿ .

ಪಥ್ಯಾನಿ ನ ಗೃಹ್ಣಾತಿ ಮರ್ತುಕಾಮ ಇವ ವಿವಿಧ-ಭೇಷಜ-ರಚನಾನಿ .. (ರಾಮ)

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.

ವರದಾನ-ದರ್ಪಿತಮಪಿ ಸೈಕಶಾಪ-ಹತಾಯುಷ-ಮಾಹವಕುಂಠಂ .

ಶಮಯ ಮಯಾ ಸಹ ಸಮಿತಿ ಸಹಾಯೇನ ಸಪರಿಕರಂ ದಶಕಂಠಂ .. (ರಾಮ)

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.

ಯಾಚಸ್ವ ಜಲನಿಧಿ-ಮಿಮ-ಮಧುನಾ ಸೈನಿಕ-ಭಾರ-ಗಮನಾಯ ಪಂಥಾನಂ .

ದಾಸ್ಯತಿ ನ ಚೇದಯಮಸ್ತವಿದಾಂವರ ಕಲಯಾ-ಮೋಘಾಸ್ತ-ಶರಸಂಧಾನಂ .. (ರಾಮ)

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.

ಶ್ರೀರಾಮಕವಿ-ಸೂಕ್ತಮಿತಿ ಶರಣಾಗತ-ಭಕ್ತ-ವಿಭೀಷಣ-ವಾದಂ .

ಪ್ರತಿದಿನ-ಮುಷಸಿ ಸುಧಾಮಧುರಂ ಪಠ ವಿಸೃಜ ಸಖೇ ಭವಖೇದಂ .. (ರಾಮ)

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.

ಶ್ಲೋ .. ಇತ್ಥಂ ವಿಭೀಷಣ-ಗಿರಾ ರಘುನಂದನೋಽಪಿ

ದರ್ಭೇಷು ವಾರಿಧಿ-ತಟೇ ನಿಯುತಃ ಶಯಾನಃ .

ನಾದರ್ಶಯದ್ಭುತ ಯದಾ ಜಲಧಿಃ ಸ್ವರೂಪಂ

ರೋಷಾತ್ ತದಾ ಧನುಷಿ ಭೀಮಮಿಷುಂ ಯುಯೋಜ ..

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.

ಸರ್ವಾಂಭಃ ಪರಿಶೋಷಣಾಯ ದಧತಂ ಸಜ್ಜೀಕೃತಂ ಕಾರ್ಮುಕಂ
ಕೋಪಧ್ಮಾತಮವೇಕ್ಷ್ಯ ತಂ ತ್ರಿಜಗತಾಂ ಕೋದಂಡ-ದೀಕ್ಷಾಗುರುಂ .
ವಾಚಂ ಸಾನುನಯಂ ಪ್ರಸಾದನ-ಪರಾಮೂಚೇ ಪ್ರಣಮ್ಯೋತ್ಥಿತೋ
ಭೀತಃ ಪ್ರಾಂಜಲಿ-ರಂಜಸಾ ರಘುಪತಿಂ ದೀನೋ ನದೀನೋ ಭೃಶಂ ..

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:

ಸಕೃದೇವ ಪ್ರಪನ್ನಾಯ ತವಾಸ್ಮೀತಿ ಚ ಯಾಚತೇ .
ಅಭಯಂ ಸರ್ವಭೂತೇಭ್ಯೋ ದದಾಮ್ಯೇತದ್ ವ್ರತಂ ಮಮ ..
ಆನಯ್ಯನಂ ಹರಿಶ್ಚೇಷ್ಟ ದತ್ತಮಸ್ಯಾಭಯಂ ಮಯಾ .
ವಿಭೀಷಣೋ ವಾ ಸುಗ್ರೀವ ಯದಿ ವಾ ರಾವಣಃ ಸ್ವಯಂ ..

"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.

.. ಏಕವಿಂಶಾಷ್ಟಪದೀ ..

(ರತಿಸುಖಸಾರೇ ಇತಿವತ್)

ASHTAPADI 21

(Like in Ratisukhasare)

ಕೇದಾರಗೌಲರಾಗೇಣ, ಆದಿತಾಲೇನ ಗೀಯತೇ

Raga Kedaragoula, Tala Adi

ತವ ಶರದಾಹಂ ವಿಷಹೇ ನಾಹಂ ಸಂಹರ ಸಂಹರ ಕೋಪಂ .

ಮಯಿ ಕುರು ಹೃದಯಂ ಸಂಪ್ರತಿ ಸದಯಂ ತವ ತವಹಿತ-ಮಿದ-ಮನುರೂಪಂ ..

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.

ರಘುವರ-ಚರಣ ತವ ಮೇ ಶರಣಂ ಮಯಿ ಕುರು ಮಾ ಬತ ರೋಷಂ .

ಪರಿಹರ ಚಾಪಂ ತ್ಯಜ ಸಂತಾಪಂ ಕಲಯ ನಿಜಾಶ್ರಿತ-ಪೋಷಂ .. (ರಘುವರ)

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.

ಗತಿಮಿಹ ದೀನಾಂ ಪಶ್ಯ ನದೀನಾಂ ತ್ವಯಿ ಕುಪಿತೇ ಸವಿಕಾರಂ .

ಮಯಿ ಕಿಲ ಮಂತುಂ ನಾರ್ಹಸಿ ಮಂತುಂ ಶಮಯ ಕಲುಷ-ಮತಿಘೋರಂ .. (ರಘುವರ)

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.

ನತಜನರಕ್ಷಾ ತವ ಕಿಲ ದೀಕ್ಷಾ ದೃಷ್ಟಮಿದಂ ನನು ಕಾಕೇ .

ಕಲಯಸಿ ಪರುಷಂ ಜಲ-ಪರಿಶೋಷಂ ಕಿಮಿತಿ ಮಯೀಹ ವರಾಕೇ .. (ರಘುವರ)

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.)

ತ್ವಷ್ಟ-ಸುತೋಽಯಂ ಮಾಮಕ-ತೋಯಂ ಸ್ತಂಭಯತಾಂ ನಲನಾಮಾ .

ಪ್ರಚಲತು ಸೇನಾ ವಾನರಸೇನಾ ಚರಣೈರೇವ ಹಿ ಭೀಮಾ .. (ರಘುವರ)

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

ರಿಪು-ವಧಹೇತುಂ ತ್ವತ್ಕೃತಸೇತುಂ ತ್ರಿಭುವನ-ಪಾವನರೂಪಂ .

ಸುಚಿರಮಹೇಯಂ ಶಿರಸಿ ವಹೇಯಂ ದರ್ಶನ-ದೂರಿತ-ಪಾಪಂ .. (ರಘುವರ)

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:

ದೃಷ್ಟಮಾತ್ರೇ ರಾಮಸೇತೌ ಮುಕ್ತಿಃ ಸಂಸಾರ-ಸಾಗರಾತ್ .

ಹರೇ ಹರೌ ಚ ಭಕ್ತಿಃ ಸ್ಯಾತ್-ತಥಾ ಪುಣ್ಯ-ಸಮೃದ್ಧಿತಾ ..

ಸಮಸ್ತ-ದೇವತಾರೂಪಃ ಸೇತು-ಬಂಧಃ ಪ್ರಕೀರ್ತಿತಃ .

ತದ್-ದರ್ಶನವತಃ ಪುಂಸಃ ಕಃ ಪುಣ್ಯಂ ಗಣಿತುಂ ಕ್ಷಮಃ .. (3.1.18,23)

“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?”

ರಘುಕುಲದೀಪೇ ತ್ವಯಿ ಕೃತಕೋಪೇ ಜಗದಖಿಲಂ ಧೃತಶಂಕಂ .

ಮಯಿ ಜಡರೂಪೇ ಧೃತ-ಪರಿತಾಪೇ ಕಲಯ ಹೃದಯಮಕಲಂಕಂ .. (ರಘುವರ)

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.

ಭಜ ಹೃದಿ ಮೋದಂ ತ್ಯಜ ನಿರ್ವೇದಂ ಯಾಸ್ಯಸಿ ಜನಕ-ಕುಮಾರೀಂ .

ರಚಯ ಸವೇಗಂ ಗಮನೋದ್ಯೋಗಂ ತಾಡಯ ವಿಜಯ-ಭೇರೀಂ .. (ರಘುವರ)

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

ರಾಮಕವೀಂದ್ರೇ ವರಗುಣ-ಸಾಂದ್ರೇ ಕಥಯತಿ ತದಿದ-ಮುದಾರಂ .

ಗಾಯತ ಮಹಿತಂ ರಘುಪತಿ-ಚರಿತಂ ಭಜತ ಭವಾಂಬುಧಿ-ಪಾರಂ .. (ರಘುವರ)

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.

ಶ್ಲೋ .. ಇತ್ಯಂಭೋಧಿ-ಗಿರಾ ನಲೇನ ಜಲಧೌ ಸೇತುಂ ವಿಧಾಯಾ-ದ್ವಿಭಿಃ

ಲಂಕಾಂ ಪ್ರಾಪ್ಯ ದಶಾನನಸ್ಯ ತನಯಾನ್ ಭ್ರಾತೃಂಶ್ಚ ಸೇನಾಪತೀನ್ .

ಹತ್ವಾ ತಂ ಚ ಸಕುಂಭಕರ್ಣಮಮರಪ್ರೀತ್ಯೈ ರಘೂಣಾಂ ಪತಿಃ

ಸೀತಾಂ ಪಾವಕ-ಪಾವಿತಾ-ಮುಪಗತಾಂ ಚಕ್ರೇ ಜನುಸ್ಸಾರ್ಥಕಂ ..

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.

ದಶಮುಖಮುಖಾ-ನ್ವತ್ವಾ ಸತ್ವಾಧಿಕಾನ್ ರಜನೀ-ಚರಾನ್

ನವಹತಭುಜಾ ಪೂತಾಂ ಸೀತಾಮವಾಪ್ಯ ಮುದಾನ್ವಿತಂ .

ರಘುಕುಲಪತಿರ್ಮಧ್ಯೇ ಯುದ್ಧಾವನೇರಮರೈಸ್ಸಮಂ

ಸಕಲಜಗತಾಂ ಸ್ತಷ್ಟ್ವಾ ತುಷ್ಟ್ವಾಪ ಹೃಷ್ಟಮನಾ ವಿಧಿಃ ..

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.

.. ದ್ವಾವಿಂಶಾಷ್ಟಪದೀ ..

(ಕಿಸಲಯಶಯನತಲೇ ಇತಿವತ್)

ASHTAPADI 22

(Like in Kisalayasanatale)

ನಾಥನಾಮಕ್ರಿಯಾರಾಗೇಣ, ಆದಿತಾಲೇನ ಗೀಯತೇ

Raga Nathanamakriya, Tala Adi

ದಶಮುಖಮುಖ-ರಜನೀಚರ-ಪೀಡಿತ-ಜಗದವನಾಯ ಸತೋಷಂ .

ರಘುವಂಶಮಶೇಷ-ಸುರಾರ್ಥನಯಾ-ಧೃತ-ಮಾನುಷವೇಷಂ ..

ಸ್ವಯಮಧುನಾ ನಾರಾಯಣಂ ಸ್ಮರ ಮನಸಿ ಸ್ವಮನಾದಿಂ ..

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.

ಪ್ರತಿವಿಧಿ-ಕಲ್ಪಮನಲ್ಪ-ಜಗತ್ಪರಿಕಲ್ಪನ-ಶಿಲ್ಪವಿಶೇಷಂ .

ಉದ್ಧತ-ದೈತ್ಯ-ನಿಷಾದನಮಂಬುಧಿಸದ್ಮನಿ ಶಯನಿತಶೇಷಂ .. (ಸ್ವಯ)

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.

ನಯನಯುಗಂ ರವಿ-ಚಂದ್ರಮಸೌ ತವ ಸುರಕುಲಮಂಗರುಹಾಣಿ .

ಹೃದಯಮಹಂ ರಸನಾ-ದಯಿತಾ ಮಮ ತವ ವಿನತಿಂ ಕರವಾಣಿ .. (ಸ್ವಯ)

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.

ತವ ಮಹಿಮಾಂಬುಧಿ-ಲವ-ಕಣಿಕಾಮಪಿ ವೇತ್ತಿ ನ ಹಿ ಶ್ರುತಿಜಾಲಂ .

ನಾಪಿ ವಯಂ ಬತ ಕಿಮುತ ಪರೇ ಸ್ತುತಿ-ಸಾಹಸ-ಕಲ್ಪನಯಾಲಂ .. (ಸ್ವಯ)

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.

ಸೃಜತಿ ಜಗಂತಿ ಭವಾನಪಿ ರಕ್ಷತಿ ಸಂಹರತಿ ಸ್ವಯಮಂತೇ .

ಅಮಿತ-ಗುಣೋಽಸಿ ಪತಿರ್ಜಗತಾಮಸಿ ಪಾರಮುಪೈಮಿ ಕಥಂ ತೇ .. (ಸ್ವಯ)

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?

ದಿಶಿ ದಿಶಿ ತಿಷ್ಠಸಿ ದಿವಿ ಭುವಿ ಗೋಷು ಚ ವಿಪ್ರಗಣೇಽಖಿಲಜಂತೌ .

ಸ್ಯೂತಮಿದಂ ಜಗ-ದಖಿಲಮಪಿ ತ್ವಯಿ ಮಣಿ-ನಿಕರಾ ಇವ ತಂತೌ .. (ಸ್ವಯ)

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:

ಮಯಿ ಸರ್ವಮಿದಂ ಪ್ರೋತಂ ಸೂತ್ರೇ ಮಣಿಗಣಾ ಇವ ..

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

ಸುರಗಣ-ಕಾಂಕ್ಷಿತ-ಸಿದ್ಧಿರಭೂದಿಹ ನಿಜಪದ-ಮಾಶ್ರಯ ವಿಷ್ಣೋ .

ಚಿರಮಪಿ ಪಾಲಯ ರಘೂತ್ತಮ ರಾಜ್ಯಮನಂತ-ಸುರೋತ್ತಮ ಜಿಷ್ಣೋ .. (ಸ್ವಯ)

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.

ಇತಿ ವರರಾಮಕೃತಾಂ ವಿಧಿಮುಖ-ಗಲಿತಾಮಿಹ ಕಾಮಂ .

ರಘುಪತಿ-ನುತಿಮಪಿ ಗಾಯತಿ ಯೋ ಭುವಿ ಸ ಹಿ ಭಜತೇ ಕಿಲ ಕಾಮಂ .. (ಸ್ವಯ)

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.

ಶ್ಲೋ .. ಗತೇಷ್ಟೇಷು ಸ್ವಂ ಸ್ವಂ ಭುವನಮಮರೇಷ್ವಾಶ್ರುತಮಸೌ

ದದೌ ಲಂಕಾ-ರಾಜ್ಯಂ ಸಕಲ-ಮನುಜಾ-ಯಾಶರಪತೇಃ .

ಚಿರಾದ್ ದ್ರಷ್ಟುಂ ರಾಮೋ ಭರತಮಧಿಕೋತ್ಕಂಠಿತ-ಮನಾ-

ಸ್ವಮಂ ಸುಗ್ರೀವಾದ್ಯೈ-ರಭಜತ ವಿಮಾನಂ ಧನಪತೇಃ ..

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.

ಆರೋಪ್ಯ ಪುಷ್ಪಕವಿಮಾನಮಥಾಗ್ನಿಪೂತಾಂ
ಸೀತಾಂ ಸಮಸ್ತ-ಭುವನೈರಪಿ ಪೂಜ್ಯಮಾನಃ .
ಅಂಕೇ ನಿಧಾಯ ಮುದಿತಃ ಪ್ರವರೋ ರಘೂಣಾಂ
ತಸ್ಯೈ ರಣಾವನಿಮದರ್ಶಯದಾದರೇಣ ..

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.

.. ತ್ರಯೋವಿಂಶಾಷ್ಟಪದೀ ..

(ಮಂಜುತರಕುಂಜತಲ ಇತಿವತ್)

ASHTAPADI 23

(Like in Manjutarakunjatala)

ಘಂಟಾರಾಗೇಣ, ಝಂಪತಾಲೇನ ಗೀಯತೇ

Raga Ghanta, Tala Jhampa

ದಶವದನಮಸಕ್ಯ-ದಿಷು-ದಲಿತ-ದೇಹಂ.

ಇಹ ಸುದತಿ ಲುಲಿತ-ತನುಮುಚಿತ-ದಾಹಂ ..

ಪಶ್ಯ ಸೀತೇ ದೇವಿ ನನು ಭೂಮೌ .. (ಪಶ್ಯ)

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).

ಮಮ ಶರ-ವಿದಲಿತಮಪಿ ಕುಂಭಕರ್ಣಂ .

ಇಹ ಸುದತಿ ರವಿತನಯ-ವಿಲೂನಕರ್ಣಂ .. (ಪಶ್ಯ)

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

ಪವನಸುತ-ಕರ-ನಿಹತಮಪಿ ನಿಕುಂಭಂ .

ಇಹ ಸುದತಿ ಕಪಿಪತಿ-ಹತಮಪಿ ಕುಂಭಂ .. (ಪಶ್ಯ)

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

ಮದವರಜ-ಬಾಣ-ವಿದಲಿತ-ಮತಿಕಾಯಂ .

ಇಹ ಸುದತಿ ಹತಮಖಿಲ-ರಿಪು-ನಿಕಾಯಂ .. (ಪಶ್ಯ)

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

ಸರಸೀರುಹಮುಖಿ ಭವದುಪಗಮ-ಹೇತುಂ .

ಇಹ ಜಲಧಿ-ಜಠರಮಧಿರಚಿತ-ಸೇತುಂ .. (ಪಶ್ಯ)

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

ಇಹ ಸಪದಿ ಪಶುಪತಿ-ರದಿಶದತಿಸೌಖ್ಯಂ .

ಇಹ ಸಮಜನಿ ಮಮ ಕಪಿ-ನೃಪತಿ-ಸಖ್ಯಂ .. (ಪಶ್ಯ)

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

ಇಹ ನಿಶಿತ-ಮದಸಿಹತಮಪಿ ಕಬಂಧಂ .

ಇಹ ಹತ-ವಿರಾಧ-ಮತಿದೇಹಬಂಧಂ .. (ಪಶ್ಯ)

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

ಉಷಿತಮಿಹ ಶಯಿತಮಿಹ ನನು ಭವತ್ಯಾ .

ವಿಹೃತಮಿಹ ಗಿರಿಷು ವನ-ಲೋಭವತ್ಯಾ .. (ಪಶ್ಯ)

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

ಇತಿ ಪಠತಿ ರಾಮಕವಿ-ಸರಸ-ಗೀತಂ .

ಇಹ ಜಯತಿ ಸಕಲಮಪಿ ವೈರಿಜಾತಂ .. (ಪಶ್ಯ)

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

ಶ್ಲೋ .. ಆರುಹ್ಯಾಥ ಸ ಪುಷ್ಪಕಂ ರಣಭುವಂ ಭೂಮೀಭುವೇ ದರ್ಶಯನ್

ನಂದಿಗ್ರಾಮಮುಪೇತ್ಯ ಲಬ್ಧಭರತೋ ದಿವ್ಯಾಂಬರಾ-ಲಂಕೃತಃ .

ಪೌರೈರ್ಜಾನಪದೈರ್ಜನೈರಪಿ ಮುದಾಸಯೋಧ್ಯಾಂ ಪ್ರವಿಷ್ಟಃ ಪುರೀಂ

ರಾಮೋ ರತ್ನಮಯೇ ಸಹಾ-ವನಿಭುವಾ ಪೀಠೇಸಭಿಷಿಕ್ತೋಽಭವತ್ ..

Slokas

After showing the battlefield to Sita from Pushpaka Vimana, Rama reached Nandigrama 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.

ಭಾರ್ಯಾ- ಭ್ರಾತೃ-ಸಮನ್ವಿತಂ ರಘುಪತಿಂ ಭದ್ರಾಸನಾ-ಧ್ಯಾಸಿತಂ

ದಿವ್ಯಾಲಂಕರಣೈರಲಂಕೃತತನುಂ ದೇವಂ ತ್ರಿಲೋಕೇಶ್ವರಂ .

ಪ್ರಾಯೋ ವಾಜ್ಞನಸಾ-ತಿವರ್ತಿನಿ ತದಾ ಪಟ್ಟಾಭಿಷೇಕೋತ್ಸವೇ

ಹೃಷ್ಟಾ-ಸ್ತುಷ್ಟವುರಿಷ್ಟಲಾಭ-ಮುದಿತಾ ಬ್ರಹ್ಮರ್ಷಿ-ದೇವರ್ಷಯಃ ..

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.

.. ಚತುರ್ವಿಂಶಾಷ್ಟಪದೀ ..

(ಕುರು ಯದುನಂದನ ಇತಿವತ್)

(Like in Kuru Yadunandana)

ಮಂಗಲಕೌಶಿಕರಾಗೇಣ, ತಿಶ್ರತಾಲೇನ ಗೀಯತೇ

Raga Mangalakousika, Tala Tisra

ಜಯ ಜಯ ರಾಮ ಗುಣೈರಭಿರಾಮ ವಿರೋಧಿ-ವಿರಾಮ ಜಗತ್ಪತೇ .

ತ್ರಿಜಗದುಪಪ್ಲವ-ಪರಿಶಮನ ಪ್ಲವಗಾಧಿಪ-ರಾಜ್ಯದ ಭೂಮಿಪತೇ ..

ಪರಿಪಾಹಿ ಹೇ ರಘುನಂದನ ಶ್ರಿತ-ಜನತಾ-ಹರಿಚಂದನ .. (ಪರಿಪಾಹಿ)

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.

ಸುರಗಣ-ಚಿತ್ತ-ಕಲಂಕ-ಮಲಂ ಕಮಲೇಕ್ಷಣ ದೇವ ನಿವಾರಿತಂ .

ಚಿರಮಪಿ ರಕ್ಷ ನನು ಕ್ಷಿತಮಕ್ಷತಿ ಭ್ರಾತೃಭಿರೇವ ಮನೋರಥಂ .. (ಪರಿಪಾಹಿ)

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.

ಚರಣ-ಸರೋರುಹ-ಶರಣಗತಾವನ-ಸಪ್ರತಿಭೂರಿಹ ಭೂಮಿತಲೇ .

ವಿಲಸ-ದೃಶೋ ಜಲರುಹ-ಸದೃಶೌ ಕುರು ವಿದ್ಧಜನೇಷು ಸುಶೀತಲೇ .. (ಪರಿಪಾಹಿ)

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.

ಸಾರಮತೇ ರಮತೇ ಹೃದಯಂ ತ್ವಯಿ ಯಸ್ಯ ಸುಭಕ್ತಿ-ವಶಂವದೇ .

ಸ ಭಜತಿ ಕಾಂಚನ ಧನ-ಸುತ-ಕಾಂಚನ-ಸಂಪದಮತ್ರ ಪದೇ ಪದೇ .. (ಪರಿಪಾಹಿ)

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.

ಸಕ್ಕದಯಿ ತೇ ದಯಿತೇವ ಯಮಂಚತಿ ನಾಮಕಲಾ ಮಧುಸೋದರಾ .

ಪ್ರತಿ ತರಸಾ-ತ್ತರಸಾ ತಮುಪೈತಿ ಚ ಸತ್ಕವಿತಾ-ತಿವಿಕಸ್ವರಾ .. (ಪರಿಪಾಹಿ)

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

ಯಾವದಿಮೌ ನಭಸೀಂದುರವೀ ಪೃಥಿವೀ ಚ ಸಪರ್ವತಕಾನನಾ .

ತಾವದಿಯಂ ತವ ರಾಮಕಥಾ ಭುವಿ ಸ್ಥಾಸ್ಯತಿ ನೂತನನೂತನಾ .. (ಪರಿಪಾಹಿ)

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.

ಜಯ ಜಯ ರಾಘವ ಜಯ ಜಯ ಮಾಧವ ಜಯ ಜಯ ತವ ಜಯ ಮಂಗಲಂ

ಜಯ ಜಯ ಸೀತಾ-ಸತತ-ಮನೋಹರ ಜಯ ಜಯ ತವ ಶುಭಮಂಗಲಂ .. (ಪರಿಪಾಹಿ)

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

ರಾಮಕವೀಂದ್ರ-ವಿರಚಿತಮಿಮಂ ರಘುಪತಿನಾಯಕ-ಮಹೋತ್ಸವಂ .

ಪಠತ ಜನಾ ಭುವಿ ಭಜತ ಮುದಾ ಪರಮಿಹ-ಪರ-ಶಾಶ್ವತ-ವೈಭವಂ .. (ಪರಿಪಾಹಿ)

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.

ಶ್ಲೋ ..ವಿಶ್ವಾಮಿತ್ರ-ಕುಲಾಬ್ಧಿ-ಕೌಸ್ತುಭಮಣೀಃ ಶ್ರೀಚೋಲಸೀಮ್ನಿ ಸ್ಫುರ-

ದ್ರಾಜಶ್ರೀಸಹಜೀಂದ್ರ-ಕಲ್ಪಿತ-ಮಹಾಗ್ರಾಮಸ್ಥ-ವಿದ್ವನ್ಮಣೀಃ .

ಶ್ರೀರಾಮಸ್ಯ ಕವೇಃ ಪ್ರಶಸ್ತಯಶಸಃ ಶ್ರೀಮನ್ಮಹಾಕೌಶಲೇಃ

ಕರ್ಣಾಟಸ್ಯ ಕೃತಿಸ್ತತಾಂ ಹೃದಿ ಮುದಂ ದದ್ಯಾತ್ಸಪದ್ಯಾ ಭೃಶಂ ..

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.

ಯಃ ಶ್ರೀರಂಗಪುರೇ ವಿಭಾತಿ ಮಹಿತಃ ಶ್ರೀಮಾನ್ ಸತಾಮಗ್ರಣೀಃ

ವಿದ್ವನ್ಮಂಡಲ-ಮಂಡನೋ ನಿರುಪಮಃ ಕರ್ಣಾಟಕ-ಕ್ಷಾಪತಿಃ .

ತಸ್ಯ ಪ್ರಾರ್ಥನಯೈವ ರಾಮಕವಿನಾ ಶ್ರೀರಾಮಗಾಥಾಸುಧಾ-

ವರ್ಷೋಽಯಂ ರಚಿತೋಽಧುನಾ ಭುವಿ ಸುಧೀಹೃ-ಚ್ಛಾತಕಾನಾಂ ಮುದೇ ..

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).

ಜಯತು ಜಗತಿ ರಮ್ಯಾ ಸ್ವೈಕಸಂಭಾವ್ಯಸಾಮ್ಯಾ

ಬಹುಕವಿಜನ-ಮಾನ್ಯಾ ವರ್ಣ್ಯ-ವಸ್ವೈಕ-ಸೌಮ್ಯಾ .

ಅಧಿಗತ-ಶುಭಸೀತಾರಾಮ-ಚಾರಿತ್ರಗೀತಾ

ಸರಸಪದ-ವಿನೀತಾ ಮತ್ಕೃತಾ ರಾಮಗೀತಾ ..

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.

ಇತಿ ಶ್ರೀಮಚ್ಛೋಲದೇಶಾಗ್ರಪೂಜ್ಯ-ವಿದ್ವತ್ಸಮಾಜ-ವಿರಾಜಮಾನ-ಷಾಜಹೀಂದ್ರ-
ಪುರವಾಸ್ತವ್ಯ-ಹೋಶನಿ-ಕರ್ಣಾಟಕ-ಜಾತೀಯ-ವಿಶ್ವಾಮಿತ್ರವಂಶ-ಮುಕ್ತಾಫಲ-
ಶ್ರೀರಾಮಕವಿಕೃತಾ ಶ್ರೀರಾಮಾಷ್ಟಪದೀ ಸಂಪೂರ್ಣಾ ..

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.

.. ಶುಭಮಸ್ತು ..

Encoded and translated by P. R. Kannan (Copyrights)

Proofread by P. R. Kannan, Rajani Arjun Shankar

Ramashtapadi by Sri Ramakavi

pdf was typeset on May 2, 2025

Please send corrections to sanskrit@cheerful.com

