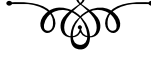

Ramashtapadi by Sri Ramakavi

ஸ்ரீ ராமகவிஞ்'தா ராமாஷ்டபதீ³

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Ramashtapadi by Sri Ramakavi

ஸ்ரீ ராமகவிஞ்'தா ராமாஷ்டபதீ³



.. 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 Srngara 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.

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ஸ்ரீ ராமகவிஞ்'தா ராமாஷ்டபத்³

Ramashtapadi by Sri Ramakavi

ஆரபி⁴ராகே³ண, அடதாலேந கீ³யதே

Raga Arabhi, Tala Ata

ஸ்லோ ॥ ராம பாஹி ரமா-மனோஹர ராமராஜ த³யாநிதே⁴
காமிதா-மிததா³ந-கல்பக காதரீக்ரு'த-வாரிதே⁴ ராம பாஹி ॥

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.

ஆக³மாந்த-நிக்குஞ்-குஞ்ஜர யோகி³-ஸித்³தி⁴-விதா⁴யக
நாக³ராஜ-ஸமாந-தோ³ர்யுக³ நாத² மாம் ரகு⁴நாயக ராம பாஹி ॥

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.

தே³வ தே³வ புராண சிந்மயதே³ஹ தே³ஸ்து நமோ நமோ
பா⁴வநாப²ல-தா³யிநே³கி²ல- பா⁴வநாய நமோ நமோ ராம பாஹி ॥

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.

ஸௌராஷ்ட்ரராகே³ண, ஆதி³தாலேந கீ³யதே

(Raga Sourashtra) (Tala Adi

விஹித-பூ⁴ம்யவநாய வீராதிவீராய மஹித-ஸ்வசரிதாய மங்க³ளம் ॥

மஹிபதிவேஷாய மங்க³ளம் மஹிமாதிஸயிதாய மங்க³ளம் ॥

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.

த³ஸ்ரத²-பா⁴க்³யாய த³யமாந-ஹ்ரு³த³யாய மஸகித-த³ஸாஸ்யாய மங்க³ளம் ||

மஹீபதிவேஷாய மங்க³ளம் மஹிமாதிஸயிதாய மங்க³ளம் ||

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.

கஞ்ஜபூ⁴-விநுதாய கல்யாணரூபாய மஞ்ஜுள-வசநாய மங்க³ளம் ||

மஹீபதிவேஷாய மங்க³ளம் மஹிமாதிஸயிதாய மங்க³ளம் ||

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.

|| ப்ரத²மாஷ்டபத் ||

(ப்ரளயபயோதி⁴ஜலே இதிவத்)

ASHTAPADI 1

(Like in Pralayapayodhijale)

ஸ்லோ || வம்ஸே ஜந்மவதே ரவேர்முநிபதே: யஜ்ஞாவநம் தந்வதே

ஸைவம் ப⁴ஞ்ஜயதே த⁴நுர்ஜநகஜா-பாணிக்³ரஹம் குர்வதே |

ராமெளஜோ ஹரதே வநம் ப்ரசலதே நக்தஞ்சராந்நிக்⁴நதே

லங்கேஸம் ஜயதே ஸ்வராஜ்யமவதே ராமாய துப்⁴யம் நம: ||

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.

மாலவீராகே³ண, ஆதி³தாலேந கீ³யதே

Raga Malavi, Tala Adi

ஸ்ரீமதி ஸூர்யகுலே அகரோ: அவதாரம்

ப்ராபயிதும் பு⁴வநம்-அபா⁴ரம்

ராக⁴வ த்⁴ரு⁴த-மநுஜ-ஸரீர ஜய ஜய ராம ஹரே ||

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.

ஸுரக³ணஸாஹ்யவிதௌ⁴ கருணாஸஸாந்த்³ர

த³ஸரத²-து³க்³த⁴-பயோநிதி⁴-சந்த்³ர (ராக⁴வ)

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.

கௌஸிக-மக²பால பாவித-முநிதா³ர

புரஹர-கார்முக-பு⁴ஞ்ஜந தீ⁴ர (ராக⁴வ)

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.

பா⁴ர்க³வ-க³ர்வஹர பாவித-பித்ரு⁴வசந

விரசித-க²ரமுக²-ராசுஸ-ஹநந (ராக⁴வ)

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.

வித³ளித-கநகம்ரு⁴க³ க³ளித-வதூ⁴ஸௌக்²ய

கல்பித-தி³நகர-ஸுதவர-ஸக்²ய (ராக⁴வ)

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.

ஸ்தம்பி⁴த-வாரிநிதே⁴ ஸீதாஸோத்கண்ட²

ரணஹத-ஸாநுஜஸுத-த³ஸகண்ட² (ராக⁴வ)

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.

பூ⁴மிஸுதா-ரமண விதி⁴முக²-ஸுரபூஜ்ய
சிரபரிபாவித-ரகு⁴குலராஜ்ய (ராக⁴வ)

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.

இதி தவ ராமகவௌ கத²யதி ஸுப⁴சரிதம்
குரு ஹ்ரு³த³யம் ஸத³யம் ஸுக²சரிதம் (ராக⁴வ)

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.

ஸ்லோ. ஸ்ரு³ண்வந்தி யே கீ³தமித³ம் ஸமக்³ரம் ப⁴க்த்யா க்ரு³தம் ராமகவீஸ்வரேண ।
தே க்ரு³த்ஸந-ராமாயண-வாசநஸ்ய ப²லம் லப⁴ந்தே ஸ்ரமமந்தரேண ॥

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.

॥ த்³விதீயாஷ்டபதீ³ ॥

(ஸ்ரிதகமலாகுச இதிவத்)

ASHTAPADI 2

(Like in Sritakamalakucha)

பை⁴ரவீராகே³ண, த்ரிபுடதாலேந கீ³யதே

Raga Bhairavi, Tala Triputa

த³ஸரத²-புண்ய-பரிபாக ரக்ஷித-லோக

பு⁴வந-பாவந புண்யஸ்³லோக ஜய ஜய || ராம ஹரே ||

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.

ஹரரமணீ-ஜப்யமாநாக்²ய தே³வதா-முக்²ய

பாலய க்ரு³தபு⁴க்த-ஸௌக்²ய ஜய ஜய || ராம ஹரே ||

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.

நவகுவலயத³ல-ஸ்யாமல ஹ்ரு³தி³ கோமல

அவ்யாஜ-கருணாலவால ஜய ஜய || ராம ஹரே ||

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.

ஸம்ஸார-ஜலதி⁴-நாவிக ஸுகு³ண-பா⁴வுக

பாலித-நிஜபத்³-ஸேவக ஜய ஜய || ராம ஹரே ||

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.

அஜ்ஞாந-தமோலோக-பா³ந்த⁴வ தா³ஸ-பா³ந்த⁴வ

பரிசித பதகே³ந்த³ர-ஸைந்த⁴வ ஜய ஜய || ராம ஹரே ||

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.

ஜக³தீ-மங்க³ள-நாமதே⁴ய ஸாது⁴விதே⁴ய

பரமயோகி³-பா⁴க³தே⁴ய ஜய ஜய || ராம ஹரே ||

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.

கவித-தாபஸ-தத்வபோ³த⁴ந மோக்ஷஸாத⁴ந

ஸப²வித-ஸரஸந்தா⁴ந ஜய ஜய || ராம ஹரே ||

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.

இதி ராமகவி-விரசிதம் மங்க³ளகீ³தம்

ஜயதி ஸ்ரீஹரிஞ்³ணபூ⁴தம் ஜய ஜய || ராம ஹரே ||

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

ஸ்லோ || ஏதத்³ராமகவீஸ்வரேண ரசிதம் கீ³தம் ரக்ஷ⁴ணம் ப்ரபோ⁴:

ஸ்ரீகல்யாண-கு³ணரலங்க்ரு³தபத³ம் கா³யந்தி ஸ்ரு³ண்வந்தி யே |

தே போ⁴கா³நுபபு⁴ஜ்ய சேஹ விபுலாபோ⁴கா³ விமுக்தாமயா

முக்தாஸ்ஸம்ஸ்ரு³தி-ப³ந்த⁴நேந மஹதாஸ்யந்தே லப⁴ந்தே ஹரிம் ||

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.

யஜ்ஞத்ராண-க்ரு³தேஸ்ரதி²தோ த³ஸ்ரதோ² கா³தே⁴ஸ்ஸுதேநாத்மஜம்

க்ரு³ச்ச²ரா-ல்ஸப³த⁴மபி ப்ரியம் தம்ரு³ஷயே ப்ராதா³த்³ வஸிஷ்டா²ஜ்ஞயா |

ஸ்ரீராமோஸி ஸலக்ஷ்மணே த்⁴ரு³தத⁴நுர்பா³ணே மஹாந்தம் ஸதை:

பந்தா²நம் ஸமதீத்ய கிஞ்சந மஹாரண்யம் புர: ப்ரரைக்ஷத ||

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

தூ³ரே த்³ரு³ஷ்ட்வா நிபி³ட³-க⁴டித-ஸ்நிக்³த⁴-ஜீமூதமாலா-

லீலாம் பி³ப்ரச்ச²ருதி-கடுரடஞ்ஜி²ல்லிகா-நாத³பீ⁴மம் |

ஜீர்ணரண்யம் சிரகி²லதயா து³ர்க்³மார்க்³-ப்ரசாரம்

பப்ர்ச்ச² ஸ்ரீகுசிகதநயம் விஸ்மயாத்³ ராமப⁴த்³ர: ||

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.

ப்ரு'ச்ச²தே ராமப⁴த்³ராய கௌதுகாத் தாடகாவநம் |

ஜக³த்யப்யுத்யா-ஸம்ஸி ஸஸம்ஸ குசிகாத்மஜ: ||

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.

|| த்ரு'தீயாஷ்டபதீ ||

(லலிதலவங்க³லதா இதிவத்)

ASHTAPADI 3

(Like in Lalitalavangalata)

வஸந்தராகே³ண, ஆதி³தாலேந கீ³யதே

Raga Vasanta, Tala Adi

தி³க்ஷு தரக்ஷு-பரிக்ஷுபி⁴தா²கி²ல-தா⁴வித-பீ⁴த-குரட்³கே³ |

ப்ரவிதத-ரோஹிண-விடபி-விலம்பி³த-பூ²த்க்ரு'த-கோ⁴ர-பு⁴ஜங்கே³ ||

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.

நிவஸதி சிரமிஹ காசந யக்ஷீ

ராம நிருத்⁴ய வநம் ததி³த³ம் பதி²

க²தி³ர-ஹுதாஸ-ஸமாக்ஷீ (நிவஸதி சிரமிஹ) ||

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.

உந்மத³-மஹிஷ-விஷாண-ஸமுத்³த்⁴ரு'த-மாம்ஸல-பாம்ஸு-கத³ம்பே³

ப்ரு²து²தர-ப்³ரு²ம்ஹித-நடந-ஸமுத்ஸுக-ப்³ர்ஹிண-சலித-கத³ம்பே³ || (நிவஸதி)

ப்ரதிபத்³-நிபதித-நரமாம்ஸாஸந-பை⁴ரவ-பே²ரவஜாலே |

விகட-விஸங்கட-லுட²த³தி-நிஷ்ஞ²ர-கா⁴டி-கரோடி-விஸாலே || (நிவஸதி)

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.

ஜக³த³ஸாபா⁴வஹ-நிஜபு⁴ஜ-விக்ரம-பரிஹ்ரு²த-மாநுஷசாரே |

இஹ கி³லிதா²கி²ல-வர்த்மநி கடுதர-ஜி²ல்லீஜா²ங்க்ரு²தி-கோ⁴ரே || (நிவஸதி)

இத³மிஹ மலத³-கருஸ-ஸமாஹ்வய-ஸாலி-ஸுஜீர்ணமரண்யம் |

ரசய ரக்ஷ⁴த்தம விநிஹத-தாடகமகி²ல-தபஸ்வி-ஸரண்யம் || (நிவஸதி)

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

யக்ஷவதூ⁴வந-வர்ணந-பரமிஹ ராமகவேரிதி கீ³தம் |

கா³யதி யோ ப⁴ஜதே ஸ கதா³பி ந து³ர்க³ம-காநந-பீ⁴திம் || (நிவஸதி)

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

ஸ்லோ || ஹத்வா ஸுந்த³-வதூ⁴மவாப்ய ச மஹாந்த்யஸ்த்ராணி ஸித்³தா⁴ஸ்ரமே

மா⁴சாதி³-நிஸாசராந்நியமயந்நிர்விக்⁴ந-யஜ்ஞக்ரிய: |

வைதே³ஹாத்⁴வர-த³ர்ஸநோத்ஸுக-ஹ்ரு²தா³ கா³தே⁴ஸ்ஸுதேநாத³ராத்

நீதோ பாவித-கௌ³தமர்ஷி-த³யிதோ ராமோ விதே³ஹாந் யயௌ ||

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.

ஸமீக்ஷய ராமம் மிதி²லா-நக³யாம் வீத்²யாம் ப்ரயாந்தம் ஸ்மர-ஸுந்த³ராங்க³ம் ।

ரூபேண தஸ்யாபஹ்ரு³தாந்தரங்கா³: புராங்க³நா: சக்ருரிமாந் விலாஸாந் ॥

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.

॥ சதுர்தா²ஷ்டபத்³ ॥

(சந்த³நசர்சித இதிவத்)

ASHTAPADI 4

(Like in Chandanacharchita)

ராமக்ரியாராகே³ண, ஆதி³தாலேந கீ³யதே

Raga Ramakriya, Tala Adi

காசந வீக்ஷிதுமேநமநங்க³மிவோஜ்ஜி²த-மண்ட³ந-லீலா ।

அப⁴ஜத ஸௌத⁴மபி த்வரயா நிஜமக³ணித-கு³ருஜந-ஜாலா ॥

ப்ரவிஸ்தி தா³ஸரதௌ² நக³ரே ஸரோஜத்³ரு³ஸாமபி⁴மாநஹரே ॥ (ப்ரவிஸ்தி)

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.

காபி நிநிந்த³ வதூ⁴ரதி⁴கம் நிஜகுசப⁴ர-ஜக⁴ந-நிதம்ப³ம் ।

ரகு⁴வர-த³ர்ஸந-ஜநித-குதூஹல-க³மந-விரசித-விலம்ப³ம் ॥ (ப்ரவிஸ்தி)

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.

காசந லோசநதே³யமதா³த³ளிகே மஹிளாஞ்ஜந-ப⁴ங்கம் ।

காப்பயலாயத கமிதரி பஸ்யதி விவ்ரு³தகுசா க³தஸங்கம் ॥ (ப்ரவிஸதி)

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.

காபி த³தௌ³ கர-பல்லவயோர்மணிநூபுரமஸம்ரு³த-தே³ஹா ।

ஸௌத⁴-க³வாக்ஷம் க³தமபராப்யநுதத்ப்ரு²-குச-பரிணஹா ॥ (ப்ரவிஸதி)

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).

நேத்ரமஹோத்ஸவ ஏஷ ந்ரு³ணமிஹ த்³ரு³ஷ்டிபதா²த³தியாதி

ஏஹி ஸகி² த்வரயேதி ச காசித³க்ஷஜத³லஜ்ஜமபீ⁴தி ॥ (ப்ரவிஸதி)

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.

காசந தூர்ண-மலக்தஜ-ஸிக்தபதே³ந புர: ப்ரசலந்தீ ।

யோஷித³ஸோப⁴த ஹ்ரு³த்³யநுராக³-மமாந்தமிவ ப்ரகிரந்தீ ॥ (ப்ரவிஸதி)

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).

காபி க³வாக்ஷ-பதே³ந ஸமீக்ஷய ரகு⁴ப்ரவரம் ஜநவ்ரு³ந்தே³ ।

ஹர-ரதிபதிரயமிதி ஸாத³ரமஞ்ஜலிநைவ வவந்தே³ ॥ (ப்ரவிஸதி)

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.

காபி நிபீய த்³ரு³ஸைவ விபு⁴ம் ஹ்ரு³தி³ பா⁴வநயா விஹரந்தீ ।

விரஹப⁴யாத³பிஹித-நயநாஜநி ஸௌக்²யமிவாநுப⁴வந்தீ ॥ (ப்ரவிஸதி)

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.

ராமகவோதி கீ³தமித³ம் பரிகா³யதி யோ ம்ரு³து³ராக³ம் ।

காமயதே தமநங்க³ப⁴யாதி³ஹ யோஷித³த்³ஞ்சித ராக³ம் ॥ (ப்ரவிஸதி)

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

ஸ்லோ || வரகு³ண-க³ணராமம் ராமம் ஸமீக்ஷய ஸலக்ஷ்மணம்

ஸபதி³ ஜநகோ ராஜா பூஜாம் விதா⁴ய குதூஹலீ |

து³ஹித்ரு³-விஷயாம் சிந்தாமந்தர்வஹந்நநயோ: கதா²ம்

குசிக-தநயம் ப்ரு³ச்ச²த்யச்சா²ஸயம் ஸ்ம ஸவிஸ்மய: ||

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.

|| பஞ்சமாஷ்டபத்³ ||

(நிப்⁴ரு³தநிகுஞ்ஜ இதிவத்)

ASHTAPADI 5

(Like in Nibhrutanikunja)

காம்போ⁴ஜிராகே³ண, த்ரிபுடதாலேந கீ³யதே

Raga Kambhoji, Tala Triputa)

மணிமய-மண்ட³ந-மண்டி³த-ஸுந்த³ர-லோல-ஸிக²ண்ட³க-பூ⁴ஷௌ |

அந்யோந்ய-ஸத்³ரு³ஸ-ஸுருப-த⁴ராவிஹ காவிமௌ மௌலி-த்⁴ரு³தேஷுத்⁴ ||

வத்³ ஹே தாபஸ தமிம-முத்³ந்தம் |

மது⁴ரதராக்ரு³தி-மஹிபதி-லக்ஷண-மஹிதௌ காவேதௌ நிதாந்தம் || (வத்³)

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?

ஸமத்³-மதா³வள-க³ர்வித-கேஸரி-மந்த²ரதர-க³திதீ⁴ரௌ ।

ஆஜாநு-லம்பி³தபீந-பு⁴ஜாவிஹ காவிமௌ ராஜகுமாரௌ ॥ (வத³)

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

கர்ணாந்த-விஸ்ராந்த-ரக்தாந்த-லோசந-ஸூசித-மஹாராஜவம்ஸௌ ।

அந்யோந்ய-ஸமாநௌ ப்ரமாணை-ங்கி³தாதி³ஷு காவிமௌ தூண-யுதாம்ஸௌ ॥ (வத³)

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?

ஸுரமணி-நவஹேம-மஸ்ரு³ண-தநுத்³யுதி-புநருக்த-ரத்நகலாபௌ ।

அபி⁴நவ-யௌவந-தே³ஹத⁴ராவிஹ காவிமௌ கரத்⁴ரு³த-சாபௌ ॥ (வத³)

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?

க்ஷத்ர-குலோசித தீ⁴ரகு³ணாவமி ஸாந்தௌ தவாப்யநுருபௌ ।

மம-நயநோத்ஸவ-போஷகராவிஹ காவிமௌ மத³ந-ஸுருபௌ ॥ (வத³)

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?

த⁴ருவமதி-மாநுஷமஸ்த்யநயோரிஹ தா⁴ம கிம்ப்யதி-மாத்ரம் ।

ஸ்ரவண-குதூஹல-முத³யதி மே முநிகுலவர கிம் குலகோ³த்ரம் ॥ (வத³)

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.

த்ரிபு⁴வந-மோஹநகர-மநயோரித³-ம்ரு³ஷ்வர-ரூபமுதா³ரம் ।

வீக்ஷய ஜநோ பு⁴வி விஸமயதே ஹ்ரு³தி³ கோ ப⁴ஜதே ந விகாரம் ॥ (வத³)

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?

ஸ்ரீராமகவிநேதி வர்ணிதமத்³பு⁴த-ரகு⁴வர-ரூபவிலாஸம் ।

கா³யதாமநுதி³ந-மநுப⁴ஜதே ஹ்ரு³தி³ ரகு⁴பதிரநிஸ-நிவாஸம் ॥ (வத³)

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.

ஸ்லோ || விஸ்வாமித்ரவச: ப்ரஹ்ரு'ஷ்ட-ஜநக-வ்யாதி³ஷ்ட-தூ³தோதி³தை:
 கூதிப்ரம் ப்ராப நிஜைர்ஜநைந்த³ஸரத²ஸ்ஸீரத⁴வஜ-ஸ்யாந்திகம் |
 கோ³தா³நாதி³ ஸமஸ்த-மாப்யுத³யிகம் க்ரு'த்வாத² ராமாத³ய:
 சத்வாரோ⁵பி விதே³ஹராஜ-தநயா-பாணீநக்³ரு'ஹ்ணந்-கரை: ||

Slokas

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

நவமிவ மந:காமம் ராமம் ஸகௌதுக-மங்க³ளம்
 பரிணயவிதௌ⁴ தே³வ்யா தி³வ்யாம் வஹந்த-மலங்க்ரு'திம் |
 த்⁴வநதி க³க்³நே பேர்யா தெளர்யத்ரிகே ஸுரஸுப்⁴ருவாம்
 மிவிதமப⁴வத்³விஸ்வம் ஸஸ்வத் விலோகிதுமாத³ராத ||

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.

॥ ஷஷ்டா²ஷ்டபத்³ ॥

(ஸஞ்சரத்³த⁴ர இதிவத்)

ASHTAPADI 6

(Like in Sancharadhara)

தோடி³/தே³வகா³ந்தா⁴ரி ராகே³ண, தரிபுட தாலேந கீ³யதே

Raga Todi/ Devagandhari, Tala Triputa

ஹரித்³ராகண்ட²-விராஜித-ப்ரதிஸர-மங்க³ள -கங்கணபாணிம் ।

ஜானகீ-கலிதாநுலேபந-ரஞ்ஜித-தீ³க்ஷாம்ஸுகோஜ்ஜ்வல-ஸ்ரேணிம் ॥

ராமம் பரிணய-ஸமுசிதவேஷம் ஸ்மரதி ஸுக்ரு³தீ கோ⁵பி ஹ்ரு³தி³ ஸாபி⁴லாஷம் ॥

(ராமம்)

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.

கல்யாண-மண்ட³ப-வேதி³-மத்⁴யாஸீந-ம்ரு³ஷிக³ணமய-பரிவாரம் ।

ப⁴ரத-லக்ஷ்மண-ஸத்ருக்⁴நேரபி கல்யாண-வேஷைரபி⁴க³த-முதா³ரம் ॥ (ராமம்)

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.

வ்ரு³த்³த⁴-ஸுவாஸிநீ-ஜநக்ரு³த-நவரத்ந-நீராஜநா-தீ³யுபசாரம் ।

நிருபம-ஸிவசாப-ப⁴ஞ்ஜந-பரிஹ்ரு³த-து³ர்வார-ஜநக-விசாரம் ॥ (ராமம்)

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.

ஸரஸ-வயஸ்த²-ஜநேந ஸமம் க்ரு³த-விவித⁴-விநோத³-விலாஸம் ।

அநுகு³ண-பதிலாப⁴-ஸமுதி³த-ப³ஹுதர-வைதே³ஹீ-ஹ்ரு³த³ய-விகாஸம் ॥ (ராமம்)

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.

ஜாநகீ-பரிணய-ஸாத³ர-ஸூரமுத்த- ஸூரதரு-குஸும-ஸமுஹம் |
நாரத³-தும்பு³ருமுக²-ஸர்வக³ந்த⁴ர்வ-வாதி³த்ர-முக²ரித-கே³ஹம் || (ராமம்)

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.

அபி⁴நவ-க⁴ந-க⁴நஸார-விலேபந-கோமள-ஸ்யாமள-தே³ஹம் |
பரிணத-ஹிமகர-கர-நிகரைரிவ சபல ஸஜல-ஜலவாஹம் || (ராமம்)

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.

கௌ³ரீ-கல்யாணேதி கா³நகரேந்த்³ர-புரந்த⁴ரி-ஜநோக்தி-ஸமோத³ம் |
நதந்ரு³ப-கோடூர-கோடி-லஸந்மணி-ருசிப⁴ர-ரஞ்ஜித-பாத³ம் || (ராமம்)

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.

ஸ்ரீராமகவிவர-விரசித-ரகு⁴பதி-பரிணய-மங்க³ளகீ³தம் |
கா³யதா-மநுதி³ந-முத³யதி ஸத்³மஸு நித்ய-மஹோத்ஸவ-ஜாதம் || (ராமம்)

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.

ஸ்லோ || யாதே கா³தி⁴ஸுதே வநம் ரகு⁴பதி:பித்ராதி³பி⁴ஸ்ஸ்வாம் புரீம்
க³ச்ச²ந வர்த்மநி பா⁴ர்க³வ-ஸ்மயஹர: ஸாகேத-ஸந்தோஷக்ருத் |
பித்ரா ஸத்³கு³ண-நந்தி³நா நியமிதே ஸ்வே யௌவராஜ்யாக³மே
குப³ஜா-விக்⁴நவஸா-த³ரண்ய-க³மநே³ப்யாஸீத் ஸமாநஸ்தி²தி: ||
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.

ஸீதாம் வநா-நுக³மநாய புர: ப்ரவ்ரு³த்தாம்
பரீத்யா நிவர்தயிது-மாஜநுக³ஸஸுகா²ர்ஹாம் ।
வஸ்தவ்யதாம் ப்ரதி வநே ப³ஹுதோ³ஷ-ஜாதம்
பீ⁴திப்ரத³ம் ம்ரு³க³த்³ரு³ஸாம் நிஜகா³த்³ ராம: ॥

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.

ஸரயு-ஸைகதோத்³யாந-ஸஞ்சாரே³ப்யதிகே²தி³நௌ ।
சரணௌ தே மஹாரண்யே கத²ம் தே³வி ப⁴விஷ்யத: ॥

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:

உசிதம் ச மஹாப³ஹுர்ந ஜஹௌ ஹர்ஷமாத்மவாந் ।
ஸாரத: ³ஸமுதீ³ர்ணம்ஸாஸ்சந்த³ரஸ்தேஜ இவாத்மஜம் ॥

“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)

॥ ஸப்தமாஷ்டபத்³ ॥

(நிந்த³தி சந்த³நம் இதிவத்)

ASHTAPADI 7

(Like in Nindati Chandanam)

ஸாவேரி/ ஸௌராஷ்ட்ர ராகே³ண, ஆதி³/ த்ரிபுடதாலேந கீ³யதே

Raga Saveri/ Sourashtra, Tala Adi/ Tripuda

தருதல-ஸயநம் க³தரஸ-மஸநம் தத³பி நதாங்கி³ தி³நாந்தே ।

வல்கல-மநுசிதமபி வஸநம் தவ யுக்தமதோ ந வநம் தே ॥

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.

ப்ராணஸமே மம ஸீதே தே³வி ப்ராணஸமே மம ஸீதே ।

மது³தி³ரித-ஹிதவசநம் கல-பா⁴ஷ்ணி விஸது ஸுக²ம் ஸ்ரவ: ஸீதே ॥ (ப்ராண)

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.

வ்யாள-ம்ரு³கா³த³ந-ஸமத³ம-தா³வள -ஸிம்ஹக³ணு விவலந்தே ।

தத்ர நிஸாசரகுல-மபி⁴தா⁴வதி யுக்தமதோ ந வநம் தே ॥ (ப்ராண)

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.

அவிரதமபி தபஸா வநஸீமஸு ஸ்ரமஸஹ-மங்க³ க³தம் தே ।

வபுரதி-ம்ரு³து³லம் ஸிரீஷ-ஸுமாத³பி யுக்தமதோ ந வநம் தே ॥ (ப்ராண)

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.

ஹிமமரு-தா³ர்தா-க⁴நவரு³ஷ்டிஷு தத்ர ஸுக²ம் ந லப⁴ந்தே ।

அபி ச நிரந்தர-கண்டக-ஸம்ஹதி-யுக்தமதோ ந வநம் தே ॥ (ப்ராண)

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.

அநுதி³நமபி க⁴நபை⁴ரவ-பே²ரவ-வாஸிதமபி ச நிஸாந்தே ।

ஸ்ரவணஸுசம் ப³ஹு ஜநயதி மாநிநி யுக்தமதோ ந வநம் தே ॥ (ப்ராண)

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.

அவிரல-தருதல-ஸந்ததி-ஸங்கர-பரிபத்²நேந வநாந்தே ।

கலுஷா-ம்பா⁴ம்ஸி ஸராம்ஸி விலாஸிநி யுக்தமதோ ந வநம் தே ॥ (ப்ராண)

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.

ஸிவ ஸிவ நூநமிதோ⁵பி ப⁴யம் வஹு வரதநு தத்ர து³ரந்தே ।

ஸ்மரஸி புரா ஸஸிமுகி² வசநம் மம யுக்தமதோ ந வநம் தே ॥ (ப்ராண)

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.

இதி தவ ராம-ஸமீரித-மித³மிஹ மாநய ஹிதமிதி காந்தே ।

ஸபதி³ நிவர்தய ஹ்ரு³த³ய-மணூத³ரி யுக்தமதோ ந வநம் தே ॥ (ப்ராண)

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.

ஸ்லோ ॥ கைகேய்யா வரதா³ந-வஞ்சித-ஹ்ரு³தா³ பித்ரா நியுக்தம் வநே

ஸீதா-லக்ஷ்மண-ஸங்க³தம் ரகு⁴பதிம் ஸுதஸஸுமந்த்ரோ ரத²ம் ।

ஆரோப்ய வ்யதிலங்க⁴ய நைகநக³ர-க்³ராமாந்த-ஸீமாதடம்

க³ங்கா³யா நயதி ஸம் யத்ர ஸப³ல: ஸ்ரீராமமித்ரம் கு³ஹ: ॥

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.

ததஸஸுமந்த்ரம் நிதராம் ருத³ந்த-மாஸ்வாஸ்ய ராம: பித்ரு³-கௌ³ரவேண ।

பா⁴ர்யா-நுஜாப⁴யாம் வநமேவ க³ந்தும் ததா³ப⁴வத் தாபஸ-வேஷதா⁴நீ ॥

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.

தம் தயா காந்தயாரண்யே வஸ்தும் த³ஸரதோ² க³தம் |

ராமம் விசிந்தய ஹ்ரு³த³யே தத்யாஜ த்⁴ரு³திமாத்தமந: ||

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.

|| அஷ்டமாஷ்டபத்³ ||

(மாமியம் சலிதா இதிவத்)

ASHTAPADI 8

(Like in Mamiyam Chalita)

பூ⁴பாலராகே³ண, த்ரிபுடதாலேந கீ³யதே

Raga Bhupala, Tala Triputa

ரம்ய-ஹர்மயத-லோசிதௌ மம புத்ரௌ வநஸீமநி

ஸூத ஸம்ஸ கத²ம் க³தௌ வத³ ஸீதயா⁵ஸுக²-தா⁴மநி

ஸிவ ஸிவ ஸுமந்த்ர ஸுமதே க்வாத்மஜோ விபிநேஷு || (ஸிவ)

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?

ஜாநகீ த்⁴ரு³த-வல்கலா கிமுவாச வீக்ஷய வநாநி |

லக்ஷமணோ⁵பி ஜகா³த³ காநி ஸுலக்ஷணோ வசநாநி || (ஸிவ)

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

ஸந்ததம் பரிவர்ததே ஹ்ரு³தி³ தந்முக²ம் ஸ்மிதஸோபி⁴ ।

ப்ராதரர்க-கராவமர்ஸ-ஸுபு²ல்-பத்³மஸநாபி⁴ ॥ (ஸ்ரிவ)

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.

தே ஹி த⁴ந்யதமா வநாத் புநராக³தம் ஸஹஜேந ।

லோகயந்தி புரா ஸுதம் மம யே த்³ரு³ஸா ப்ரமதே³ந ॥ (ஸ்ரிவ)

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.

தத்³வசாம்-ஸ்யாகர்ணயேயம் கதா³ ஸுதா⁴-மது⁴ராணி ।

ஸஹஜ-கௌ³ரவ-விநய-பா⁴ரப⁴ரேண ஸுலித்தத⁴ராணி ॥ (ஸ்ரிவ)

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

ந கூஷ்ணர்த⁴-மிஹாஸிதும் ப்ரப⁴வாமி ஹந்த க்³ரு³ஹேஷு ।

தத்ர மாம் நய யத்ர தெள மம புத்ரகௌ விபிநேஷு ॥ (ஸ்ரிவ)

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.

ராக⁴வா-ருக³தா-து⁴நாபி நிவர்ததே ந சிராய ।

காதரேண ஹ்ரு³தா³ ஸமம் மம த்³ரு³ஷ்டிராத்மஸுகா²ய ॥ (ஸ்ரிவ)

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).

தீ⁴ரராமகவேரித³ம் ப⁴ணிதம் ஹரிப்ரணயேந ।

உஷ்ஸி கா³யத ஸ்ரு³ணுத நந்த³த ஸாத³ரம் ஹ்ரு³த³யேந ॥ (ஸ்ரிவ)

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.

ஸ்லோ ॥ ஸ்ரீராமோ⁵பி நிவர்த்ய ஸுலித-மமர-ஸ்ரோதோவஹாயா:பரம்

பாரம் ப்ராப்துமநா மநாகி³வ வலல்லஜ்ஜாம் விதே³ஹாத்மஜாம் ।

ஆரோப்ய ப்ரத²மம் ததோ கு³ஹகராலம்பீ³ விபு⁴ர்-லாக⁴வாத்³

ஆரோஹத் தரணிம் த்⁴ரு³தாயுத⁴ப⁴ர: பஸ்சாத் ஸுமித்ராத்தமஜ: ॥

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.

தாமாஸாத்³ய ஜக³த்³வந்த்³யாம் க³ங்கா³ம் மங்க³ள-தா³யிநீம் |

பத்யு: குஸல-மவ்யக்³ரா ப்ரார்த்²யாமாஸ ஜாநகீ ||

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.

|| நவமாஷ்டபத்³ ||

(ராதா⁴வத³ந இதிவத்)

ASHTAPADI 9

(Like in Radhavadana)

க⁴ண்டா / மத்⁴யமாவதி ராகே³ண, ஆதி³தாலேந கீ³யதே

Raga Ghanta/ Madhyamavati, Tala Adi

ப்ராயய புநரபி தே³வே பதிம் மம குஸலிந-மாஸு நக³ர்யாம் |

தத்³நு தவாம்ப³ கரோமி யதோ²சித-விவித⁴-விசித்ர-ஸபர்யாம் ||

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

கலயே ப⁴வதீம் ஸுரது⁴நி து⁴த-ப⁴வபீ⁴திம் |

ஆக³மாந்த-நுத-வைப⁴வஸாலிநி ஸஜ்ஜநதா-ஸிவதாதிம் || (கலயே)

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.

த்ரிபு⁴வந-பாவந-ஸக³ர-குமாரக-ஸத்³க³தி-தா³யிநி த⁴ந்யே |

வந-க³மநோந்முக²-மவ த³யிதம் மம துஹிந-மஹீத⁴ர-கந்யே || (கலயே)

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.

மோக்ஷ-ஸிரோக்³ரஹ-ஸுக²க³மநோசித-ஸோபாநாம்பு³-தரங்கே³ |

ரகு⁴குல-பாலிநி தே³வே பதிம் மம பாலய ப⁴க³வதி க³ங்கே³ || (கலயே)

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.

ஜக³த³க⁴-நாஸிநி ஜநநி ப⁴கீ³ரத²-நிருபம-கீர்தி-பதாகே |

த்வாமிஹ நௌமி ஸதா³ த³யிதம் மம பாலய பா⁴வித-லோகே || (கலயே)

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.

தே³வி த³யஸ்வ கபர்தி³-கபர்த³க-மாலதிகா-க்ரு³தமாலே |

தடயுக³-ஸாந்த³ரித-குஸுமித-கேஸர-நவக்ரு³த-மாலத-மாலே || (கலயே)

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.

முரஹர-சரண-ஸரோருஹ-மது⁴ரஸ-நிருபம-பூர்ணவிலாஸே |

அநுபத³மபி ப³ஹுதர-ப⁴யஸாலிநி பாலய நோ வநவாஸே || (கலயே)

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.

விஸஸதி விகஸித-ஸரஸிஜ-நிர்க³த-மலிபடலம் தவ நீலம் |

மஜ்ஜந-க்ருஜ்ஜந-தே³ஹஸமுத்³க³தமிவ க⁴நபாதக-ஜாலம் || (கலயே)

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.

ராமகவீரிதி கீ³தமுதா³ர-பதா³வலி-கோமல-ப³ந்த⁴ம் |

அநுதி³நமபி பட²தாம் ஹரதே பு⁴வி ஜஹ்நுஸுதா ப⁴வப³ந்த⁴ம் || (கலயே)

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.

ஸ்லோ || தீர்த்வா விஷ்ணுபதோ³த்³ப⁴வாமத² ப⁴ரத்³வாஜம் ப்ரயாகே³ முநிம்

நத்வா தத்³வசஸா விசித்ரவிபிநே த்³ராக் சித்ரகூடே கி³ரௌ |

க்ரு³த்வா பர்ணகுடம் வஸந் ப்ரமுதி³தஸ்ஸௌமித்தி-ஸுஸ்ருஷ்யா

வைதே³ஹீம் ஸமலோப⁴யத்³ கதிபயம் காலம் ரகூ⁴ணம் பதி: ||

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.

ஜநகஜா-வநலோப⁴ந-ஸம்ப⁴வத்³ருசிரஸௌ சிரஸௌரப⁴-ப⁴ரு³த்³ருமா: |

கி³ரிதடர்விவிதா⁴ஸ்ஸமத³ர்ஸயத்ஸ ஸரஸாம் ஸரஸாமபி ச ஸ்ரியம் ||

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.

|| த³ஸ்மாஷ்டபத்³ ||

(ஸமுதி³தமத³நே இதிவத்)

ASHTAPADI 10

(Like in Samuditamadane)

ஸாவேரி / கு³ம்மகாம்போ⁴ஜி ராகே³ண, த்ரிபுடதாலேந கீ³யதே

Raga Saveri/ Gummakambhoji, Tala Tripudita

இஹ ஸுமஜடிஸம் கங்கேளி-படஸம் விலஸதி மது⁴ராத⁴ரே ।

சம்பக-குஸுமம் பரிமலை-ரஸமம் விரசய கப³ரீப⁴ரே ॥

த³யிதே விபிநே விஹர ஸுக²ம் ஸுமுகி² யதே²ஷ்ட-மது⁴நா ॥ (த³யிதே)

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.

இஹ பஸ்ய நலிநி பரிரண-த³லிநி கலயதி ஹ்ரு³த³யமுதம் ।

அபசிநு வகுஸம் பரிமல-ப³ஹுஸம் குரு பு⁴ஜஸிக²ரே பத³ம் ॥ (த³யிதே)

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.

ஸுரபி⁴த-ககுப⁴ம் லோகய ககுப⁴ம் விஹரண-ரஸிகே வநே ।

மாலதீ-நிசயோ விலஸது குசயோருபரி தே ருசிராநநே ॥ (த³யிதே)

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.

தவ பு⁴ஜ-யுக³ஸம் மாலதீ-ம்ரு³து³ஸம் வேஷ்டய நநு மே க³லே ।

ஸுமதரு-ஸவித⁴ம் ப்ராபயே விவித⁴ம் தத்ர ஸஞ்சர கோமலே ॥ (த³யிதே)

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.

அநுராகா³த³யி தே வநஸீம்நி த³யிதே சிரமிஹ வஸதோ⁵பி மே ।

அவரோதா⁴-த³தி⁴கம் ஸுக²-மநவதி⁴கம் ப⁴வதி ஹி லலநோத்தமே ॥ (த³யிதே)

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.

ஸாசிமாம்ஸ-மது⁴நா பா⁴வித-மது⁴நா ஸ்வீகுரு த⁴ரணீஸுதே ।

உபவிஸ விமலே ஆநத-த³ருமதலே ஸீதல-ம்ரு³து³மாருதே ॥ (த³யிதே)

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.

அதிதூ³நௌ சரணௌ க்ரு³தவந-சரணௌ வித⁴ராங்கே³ மம ஸாம்ப்ரதம் ।
கே²தா³-பநயநம் ம்ரு³து³தர-ரசநம் கலயாமி யதா³ தே ஹிதம் ॥ (த³யிதே)

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.

ஸ்ரீராமகவிநா நிக³தி³த-மமுநாத்³ரு³த-மார்யகவி-ஸஸதா³ ।
வைதே³ஹீ-லலிதம் ரகு⁴வர-மஹிதம் விது⁴நோது து³ரிதம் ஸதா³ ॥ (த³யிதே)

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.

ஸ்லோ ॥ நீதோ ராக்ஷஸநாஸநாய முநிபீ⁴ ராமோ தி³ஸம் த³க்ஷிணம்
பஸ்யந்நாஸ்ரம-வாஸிநஸ்ஸவ்யமபி த்³ராக் பஞ்சவட்யாஸ்ரய: ।
ஸீதா-லுப்த⁴-த³ஸாஸ்ய-சோதி³த-வலந்மா⁴ச-மாயாமரு³க³-
வ்யாக்ரு³ஷ்டோ நிறுதேந தேந கருணாக்ரந்தை³ரபு⁴-த்வஞ்சித: ॥

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.

ஸ்ராந்தோ ப்⁴ரு³ஸம் தத³நு பஞ்சவட்குடீர-
மாக³த்ய தத்ர ஜநகேந்த்³ர-ஸுதா-மபஸ்யந் ।
மோஹாகுலோ விரஹ-காதர-தீ⁴வநாந்தே
விஷ்வக் ப்⁴ரமந் ப³ஹுவித⁴ம் விலலாப ராம: ॥

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.

॥ ஏகாத்ஸாஷ்டபத் ॥

(வத்ஸி யதி³ இதிவத்)

ASHTAPADI 11

(Like in Vadasi yadi)

முகா²ரி ராகே³ண, ஜ²ம்பதாலேந கீ³யதே

Raga Mukhari, Tala Jhampa

த³ரஹ்னித-ஸுந்த³ரம் தவ வத்³ந-பங்கஜம் த³ர்ஸய ஸக்ரு³ந்மம ஸலீலம் ।

தரல-தரலாயதே ஹ்ரு³த³ய-மது⁴நாதி⁴கம் வஹதி பரிதாப-மதிவேலம் ॥

வநே க்வாஸி ஸீதே வசநமயி தே³ஹி ஸுகுமாரம்

மயி வத்³ நிராக³ஸி க்ரோத⁴-முபயாஸி கிம் முஞ்ச பரிஹாஸ-மதிதூ³ரம் ॥ (வநே)

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.

ப்ரேயஸி ஸஹாயதாம் ப்ராப்ய கில தே மயா க³ஹ்நபு⁴வி தே³வி சிரகாலம் ।

நக³ரமயி முஞ்சதா ஸ்வஜநமயி முஞ்சதா நக³ணித-மபூ⁴த்³ ஸுக²ஜாலம் ॥ (வநே)

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.

ப்ரணயிநி பரீக்ஷிதும் கிமுத மம மாநஸம் க்வசந க³ஹ்நே கிமஸி லீநா ।

அல-மல-மிதோ⁵தி⁴கம் விரஹ-சகிதோ⁵ஸமி மே ஜீவித-கலா ப⁴வ-த³தீ⁴நா ॥ (வநே)

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.

ரஹித-மது⁴நைகயா பு⁴வநமகி²லம் த்வயா ஸுந்யமிவ பா⁴தி மம நூநம் ।

மம கி-மயோத்⁴யயா ப்ராண-வஹ்நேந வா ஸ்பு²ரதி மம ந ப்ரதிவிதா⁴நம் ॥ (வநே)

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.

ஸமய-மிம-முபலப்ய விஷம-ஸர-பாதகீ மம புந்ருபாம்ஸு-வத⁴காரீ ।

தநுரபி ச ஸஜ்ஜயத்யஹஹ நிஹதோ⁵ஸம்யஹம் ஸிவ ஸிவ விதி⁴-ஸ்தத³நுஸாரீ ॥
(வநே)

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.

பி³ல்வ-ஸத³ரு³ஸ-ஸ்தநீ க்வ நு கத²ய பி³ல்வ ஸா திலக-ருசிராம் ப்³ருஹி திலக
வாமாம் ।

க்ஷிதிப்⁴ரு³தா-மதி⁴நாத² காபி ந்ரு³ப-ஸுந்த³ரீ வீக்ஷிதா யதி³ ஸம்ஸ ராமாம் ॥ (வநே)

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.

ராமமய-ஜீவிதே ரகு⁴வம்ஸ-தீ³பிகே ஹா மஹீவர-புத்ரி ஹா ஸுஸீலே ।

தே³ஹி மே ப்ரதிவசநம் தே³ஹி மம த³ர்ஸநம் ஹா ப்ரியே மம ஹ்ரு³த³நுகூலே ॥ (வநே)

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.

ராமகவிநா ப⁴ணிதமிதி த⁴ரணிகந்யகா-ரஹித-ரகு⁴நாயக-விலாபம் ।

ஸ்ரவண-மது⁴ரம் ஸத³ஸி கா³யதாம் நஹி ப⁴வதி மாநிநீ-ஜந-விரஹ-பாபம் ॥ (வநே)

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.

ஸ்லோ ॥ ஸோகோந்மத்தமநா வநே ஸஹபுவா ராமோ விசிந்வந் ப்ரியாம்

ப்ரத்யேணம் ப்ரதிப³ர்ஹிணம் ப்ரதிகி³ரிம் ப்ரத்யாபக³ம் ப்ரத்யக³ம் ।

ப்ரு³ச்ச²ந் லக்ஷமண-ஸாந்த்வித: ப்ரதிபத³ம் க³ச்ச²ந் த³த³ர்ஸாக்³ரத:

கஸ்யா-ப்யாஹவ-லக்ஷணம் ஹதஹயம் நிர்விண்ண-ஸூதம் ரத²ம் ॥

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.

தமாக³தம் வீக்ஷய ரகு⁴ப்ரவீர-மந்வேஷமாணம் ஜநகேந்த்³ர-புத்ரீம் ।

ப்ராஜீணர்லு²த்³பி:⁴ நிஜகண்ட²பீ²டே² முஹ்யந் முஹு: ப்ராஹு ஸநை: ஜடாயு: ॥

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.

॥ த்³வாத்³ஸாஷ்டபத்³ ॥

(ஸ்மரஸமரோசித இதிவத்)

ASHTAPADI 12

(Like in Smarasamarochita)

ஸாரங்க³ராகே³ண, த்ரிபுடதாலேந கீ³யதே

Raga Saranga, Tala Tripata

அநுகல-ஸமுதி³த-நிஜதநு-கம்பா ராவண-ஜலத்⁴ர-மிலிதேவ ஸம்பா ।

நீதா ஸுரரிபுண ஸீதா நிஸிசர-பதிநா அதிக்கு³பண ॥ (நீதா)

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.

பரித்⁴ரு³த-மரு³து³தர-நவஹேம-வஸநா க்³மந-ரப⁴ஸ-லோலஸிஞ்ஜாநரசநா ॥ (நீதா)

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).

க்ரோஸந்தீ ப⁴யபா⁴ர-பரவஸ-கரண ஹா ராம ஹா லக்ஷ்மணேதி ஸகருண ॥ (நீதா)

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

தரவித-ஸாரங்க³-ஸாப³-நயநா பூ⁴ஷண-பாதந-ஸ்பு²ப⁴வத³யநா || (நீதா)

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.

மத்³வத⁴-த³ர்ஸந-ப³ஹுவித-சிந்தா புநரபி தேநைவ ஹ்ரு³தா தவ காந்தா || (நீதா)

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

யாமோஷதீ⁴மவ விசினோஷி பு⁴வநே ஸா தே³வி மத்ப்ராணஸ்ஸஹ ராம விபிநே || (நீதா)

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

அபஹ்ரு³தா மூடே⁴ந விந்தே³ முஹ்ரு³ந்தே ஏஷ்யதி ந சிரேண மஹநீயகீ³ந்தே || (நீதா)
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).

ஸ்ரீராமகவிவர-க்ரு³திமிதி பட²தாம் விதரதி ரகு⁴பதி: ஸ்ரிய-மதிவிததாம் ||

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

ஸ்லோ | தம் ஸம்ஸ்க்ரு³த்ய ஜடாயுஷம் பித்ரு³ஸக²ம் ஸீதா-ப்ரவ்ரு³த்யுத்ஸுகோ
ஹத்வா கோ⁴ர-கப³ந்த⁴-மஸ்ய வசஸா ஸுக்³ீவ-ஸக²யாத்³ரு³த: |

க³ச்ச²நநேவ வநே தபஸ்வி-படஸீ-ஸுஸ்ருஷ்யா விஸ்ருதாம்

ராம: காமபி ஸந்த³த³ர்ஸ ஸப³ீ-மாதித்²ய-தா³நோத்ஸுகாம் ||

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.

அத² ஸா காசந ஸித்³தா⁴ ப⁴க்திநிப³த்³தா⁴ தபஸ்விநீ ஸப³ீ |

வந்யப²லை: கில ராமம் ஜக³த³பி⁴ராமம் ஸமர்ஹயாஞ்சுக்ரே ||

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.

॥ த்ரயோத³ஸாஷ்டபத்³ ॥

(பஸ்யதி தி³ஸி தி³ஸி இதிவத்)

ASHTAPADI 13

(Like in Pasyati Disi Disi)

ஸங்கராப⁴ரணராகே³ண, த்ரிபுடதாலேந கீ³யதே

Raga Sankarabharana, Tala Triputa

பக்வாநி ஸ்வயமேவ தருமூர்த்⁴நீ-மாநி த³யயா ப⁴க்ஷய ராஜரம்பா⁴-ப²லாநி ।

நாத² விபோ⁴ ரகு⁴நாத² விபோ⁴ ஸ்வீகரு நாநா-வந்ய-ப²லம் ॥ (நாத²)

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.

மது⁴ர-மது⁴ரிம-கேஸர-ஜாலம் த்வத்க்ரு³தே மயா நீதம் ததி³த³ம் ரஸாலம் ॥ (நாத²)

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

கர்கந்து⁴-ப²ல-மித³-மத்யந்த-ருசிர-மீஷத³லமபி தே கா²த³நே மது⁴ரம் ॥ (நாத²)

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

ஸ்வரஸ-பரிணத-மித³மிஹ பநஸம் ப⁴வத³ர்த²-முபநீத-மதிஸய-ஸரஸம் ॥ (நாத²)

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

ஸ்பு²டிதாநி தா³டி³ம-ப²லாநி க்³ரு³ஹாண கோ³ஸ்தநீ-ஸ்தப³காநி மாமநுக்³ரு³ஹாண
॥ (நாத²)

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

இத³-மதிஸ்ரம-ஹாரி ஸரஸ-மபி⁴த்தம் அங்க³குரு விடபி-பக்வம் கபித்த²ம் || (நாத²)
Take this wood-apple (Vilam - Tamil), tasty and unbroken, ripened in the tree and plucked with great trouble.

அதிஸுலக்ஷம-ரஸபீ³ஜ-மித³மிஹ ப்ரு²து²லம் ப⁴க்ஷய வநஜம்பூ³ப²ல-மதிம்ரு²து³லம் || (நாத²)

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

த்வத்க்ரு²தே மயா தே³வ ஸ்வாத³ம் ஸ்வாத³ம் கு³ப்தாநி ப²லாந்யேவம் மோத³ம் மோத³ம் || (நாத²)

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

ஸ்ரீராமகவேரிதி கா³யத கீ³தம் ப்ரதிதி³ந-ம்ரு²ஷ்டாந்ந-தா³ந-ப்ரதீதம் || (நாத²)

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

ஸ்லோ ! ஸப³ர்யாம் யாதாயாம் த்ரிதி³வ-மநுநீதோ ஹநுமதா

ரவே: புத்ரம் மித்ரம் ஸபதி³ விரசய்யாக்³நி-ஸவிதே⁴ !

ஸகி²ப்ரேம்னா ராமோ ஹ்ரு²த³யக³த-மாதி⁴ம் கதி²தவாந்

ததா³ ஸுக்³ரீவோ⁵பி ஸ்வய-மநுபத³ம் வாலி-சகித: ||

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.

ஸக்²யம் விதா⁴ய ஸஹஸா ரகு⁴புங்க³வேந

புத்ரஸ்ததா³ தி³நபதேர்முதி³த: கபீந்த்³ர: !

தம் வாலிநம் ரணமுகே² நிறதம் கபீநாம்

ராஜ்யம் ஸ்வஹஸ்த-க³தமேவ சிராய மேநே ||

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.

கத²ய கபிபதே கத²ம் விஸ்ரிஷ்டோ ஜக³தி கத²ம் ப³ல-பௌருஷஸ்ஸ வாலீ !

இதி ரகு⁴பதிநா ததா² நியுக்தோ ஹரிபதி³ரித்த²-முவாச வாலிஸக்திம் ||

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.

॥ சதுர்த³ஸாஷ்டபத்³ ॥

(வஹதி மலயஸமீரே இதிவத்)

ASHTAPADI 14

(Like in Vahati Malayasamire)

ஆந்த³பை⁴ரவீராகே³ண, ஆதி³தாலேந கீ³யதே

Raga Anadabhairavi, Tala Adi

அவநீத⁴ர-ஸிக²ர-ஜாலம் கந்து³கமிவ ஸலீலம் ।

க்ஷிபதி வியதி விபுலம் த⁴ரதி புநரபி ஸகே²லம் ॥

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

ஸ கில ரக்ஷ⁴த்தம் வாலீ பித்ரு³விக்ரமஸாலீ ॥ (ஸ கில)

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

அபி ச புநரேகஸாலம் வித³லயதி விஸாலம் ।

வஹதி நிஜபு⁴ஜப³லம் மம ஸகல-விபதி³ மூலம் ॥ (ஸ கில)

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.

ஸ ஹி சதுருத³தி⁴-வாரி உஷ்ஸி நியமகாரீ ।

அடதி விமல-லஹீமய-மநுதி³ந-மவிகாரீ ॥ (ஸ கில)

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.

ஸஹஜ இதி நாமமாத்ரம் ப⁴வதி ந மம மித்ரம் ।

அஹரத மம கலத்ரம் அஹமிஹ தவ த³யாபாத்ரம் ॥ (ஸ கில)

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.

பரிசித-விவித⁴-தே³ஸம் ஸ்ரீராமத்⁴ரு³த-நிதே³ஸம் ।

மாமவ ஸஹஜ-ஸத்³ரு³ஸம் ரசய மம ரிபு-விநாஸம் ॥ (ஸ கில)

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.

ஸ்லோ । ஆஸ்வாஸ்யாத்² கபீந்த்³ரமஸ்ய ஜநயந் காமம் ப³ல-ப்ரத்யயம்

ஹத்வா வாலிநமஹவே ரகு⁴பதி: ஸுக்³ரீவ-ராஜ்யப்ரத: ³ ।

திஷ்ட²ந் மால்யவதஸ்தடே ஸரது³பாரம்பே⁴பி காமாதூரம்

ஸுக்³ரீவம் ப்ரதி ஸந்தி³தே³ஸ ஸ ம்ரு³ஷா-கோபாகுலோ லக்ஷமணம் ॥

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.

ராமக்ரோத⁴-த்³விசு³ணித-ருஷம் லக்ஷமணம் வீக்ஷய பீ⁴த்யா

ஸுக்³ரீவேண-நுநயநக்ரு³தே ப்ரேஷிதா பூ⁴ஷிதாங்கீ ॥

ஸ்ரம்ஸத்காஞ்சீ-ஸ்க²லித-க³மநா மந்த³மந்த³ ப்ரயாந்தீ

வாக்யரேவம் ப்ரணய-மது⁴ரைஸ்ஸாந்த்வயாமாஸ தாரா ॥

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.

॥ பஞ்சத³ஸாஷ்டபத்³ ॥

(அநிலதரல இதிவத்)

ASHTAPADI 15

(Like in Anilatarala)

புந்நாக³வராலிராகே³ண, ஆதி³தாலேந கீ³யதே

Raga Punnavarali, Tala Adi

தி³ஸி தி³ஸி ஜநக-து³ஹித்ரு'-விசயாய ப்ரஹித-மஹாப³ல-கபிநிசயாய ।

குப்ய ந வாநர-பூ⁴பு⁴ஜே ஸுஹ்ரு³தே³ ॥ (குப்ய ந)

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.

நவஸமதி⁴க³த-விப⁴வ-ஸஹிதாய விஷய-ஸுகே²ந சிர-மஸுஹிதாய ॥ (கு)

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

லகு⁴தர-கபிகுல-த்⁴ரு'தஜநநாய நரவர-ராக⁴வ-ஹிதமநநாய ॥ (கு)

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

த்வது³பக்ரு'திமபி ந க³ணயதி நிதராம் ஸ்ம்ரு'திமபி முஞ்சதி வபுஷி ச ந பராம் ॥ (கு)

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.

ந க²லு ஸ கஞ்சந புநரபராத⁴ம் கலயதி பரிஹர ஸுஹ்ரு³தி³ விரோத⁴ம் ॥ (கு)

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

ப்ரணமதி கபிபதிரிஹ குரு கருணாம் ப்ரஸமய த்³ரு'ஸமபி ஸமதி⁴கமருணாம் ॥ (கு)

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

விசிக்²-நிவஹிவ கி³ரமதிபருஷாம் ஸ்ராவய கர்ணம் ந குரு பத³மருஷாம் || (கு)

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

ஸ்ரீராமகவிவர-கதி²த-வசநாநி ப்ரபட²தோ தி³ஸதி ஹிரி³ஹ ஸுகா²நி || (கு)

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

ஸ்லோ || ஸீதாம் மார்கி³து-முத³யதேஷு கபிஷு ப்ரோல்லங்க⁴ய வாராம்நிதி⁴ம்

லங்காயாம் பரிதோ விசித்ய ஹநுமாந-த்யந்த-சிந்தாகுல: |

தீ³நாமைக்ஷத ராக்ஷஸீபி⁴ரபி⁴தஸ்ஸம்ரக்ஷிதாம் ஸிம்ஸுபா-

மூலே தே³ஹவிஸர்ஜந-வ்யவஸிதாம் தே³வீம் ஸ்மரந்தீம் பதிம் ||

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.

ராவண-மந்தி³ர-நிஹிதாம் ராக⁴வ-ரஹிதாம் ஜக³த்த்ரயீ-மஹிதாம் |

அதிஸாஹஸ-ஸந்நிஹிதாம் ஜநகேந்த்³ர-ஸுதா-முவாச பவநஸுத: ||

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.

|| ஷோட³ஸாஷ்டபதீ³ ||

(ஹிரபி⁴ஸரதி இதிவத்)

ASHTAPADI 16

(Like in Harirabhisarathi)

யது³குலகாம்போ⁴ஜிராகே³ண, ஆதி³தாலேந கீ³யதே

Raga Yadukula kambhoji, Tala Adi

தவ பதிரநுஜேந விஜயதே குஸலீ த்வாமாஹ குஸலம் த்வயி ப்ரேமஸாஸீ ।

ராக⁴வே ஸர்வதா² குரு மா விஷாத³மயே ॥ (ராக⁴வே)

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.

ஏஷ்யதி ரகு⁴பதிநிஹ ஸேநா-ரஜஸா மம வசந ஸ்ரவண-த³நுதரஸா ॥ (ராக⁴வே)

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

நிந்த³தி நிஜமபி ப³ஹுதா⁴ ஸரீரம் தவ விரஹே கு³ருமிவ பூ⁴மிபா⁴ரம் ॥ (ராக⁴வே)

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

நாஸ்நாதி ந பிப³தி ந ச யாதி நித³ராம் த⁴யாயதி ப⁴வதீம் ஸதா³ ஹ்ரு³தி³ ப⁴த³ராம் ॥ (ராக⁴வே)

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

தம் ச மஸக-கீடமபி தே³வி நாங்கே³ ராமோ⁵பநயதி விரஹ விவஸோ⁵ந்தரங்கே³ ॥ (ராக⁴வே)

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

த்வந்மய-ஹ்ரு³த³யேந தி³ஸி தி³ஸி ப⁴வதீமவலோக்யா-நுலப்⁴ய ஸாசம் யாதி மஹதீம் ॥ (ராக⁴வே)

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

வஹதி மந்மத²-பா³ணஹதமபி கருணம் ஹா ஸீதே க்வாஸீதி விலபதி கருணம் ॥ (ராக⁴வே)

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

ஸ்ரீராமகவிவர-க்ரு³திமிதி பட²தாம் வைதே³ஹீ விதநோதி மதி-மதிஸுஹிதாம் ॥ (ராக⁴வே)

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

ஸ்லோ | த³த்வா ப்ரத்யயமங்கு³லீயகமதோ க³த்வா ஸ ப⁴ங்தத்த்வா வநம்
ஹத்வா மந்த்ரிஸுதா-நதா²க்ஷமபராந் ரக்ஷாக³ண-நாஹவே |
ப³த்⁴த⁴ ஸக்ரஜிதா பிதாமஹவசஸ்ஸம்மாநயந் மாருதி:
நீதே ராவண-ஸந்நிதி⁴ம் விக³தபீ⁴ர்ப³ந்த⁴ம் க்ஷண-த³ச்சி²ந்த³ ||

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.

த³ஸவத³ந-ஸமீபே முக்த-பைதாமஹாஸ்த்ர:
தத³நு தத³நுஜாநாம் ஸ்ரு³ண்வதாமக்³ர ஏவ |
விக³த-ப⁴ய-கலங்க: கீர்தயந் ராமகீர்திம்
ம்ரு³து³-பருஷ-க³பீ⁴ரம் வாக்யமூசே ஹநூமாந் ||

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 captivately.

|| ஸப்தத³ஸாஷ்டபத்³ ||

(விரசிதசாடுவசநம் இதிவத்)

ASHTAPADI 17

(Like in Virachitachaturvachanam)

கல்யாணீராகே³ண, த்ரிபுடதாலேந கீ³யதே

Raga Kalyani, Tala Triputa

ஹரிபதிராஹ ஸகா² ப⁴வதோ ப³ஹு குஸலமநாமயத³ம் தே ।

விஸ்ரு²ஜ நரேந்த³ர-வதூ⁴ம் ஸ ஹி திஷ்ட²தி நிஸ்சிததீ⁴ர்ப⁴வத³ந்தே ॥

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.

வக்ஷயே ஹித-வசநம் நிஸாமய நிஸிசர-நாத²

ரகு⁴பதி-தூ³த-மவேஹி ச மாமிஹ வாயுஸுதம் ஹநுமந்தம் ।

த³ஸரத²-தநய-விரோத⁴க்ரு²தம் பு⁴வி மூர்த-மிவாங்க³ க்ரு²தாந்தம் ॥ (வக்ஷயே)

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.

ப்லவக³-சமூரிஹ ஸத்வர-மேஷ்யதி து³ஷ்கர-ஸமர-விஸங்கா ॥ (வக்ஷயே)

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

இயமபி ராக்ஷஸராஜ ப⁴விஷ்யதி ப⁴ஸ்மமயீ தவ லங்கா ॥ (வக்ஷயே)

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

அலமஹமங்க³ ப⁴வந்தமபாரப³லம் ஸமரே விநிஹந்தும் ।

ரகு⁴பதி-பத்ரி-ப³லிஸ்த்வமயே கத²-மாகலயே பு⁴வி மந்தும் ॥ (வக்ஷயே)

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?

ரக்ஷ குலம் ந ச ப³லமபி நாஸய ஸ்ரு²ணு ஸுஹ்ரு²து³க்த-மவைரம் ।

ப்ரகுபித-ராக⁴வ-ஹுதபு⁴ஜி மா ப⁴ஜ த³ஸமுக² ஸலப⁴-விகாரம் ॥ (வக்ஷயே)

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.

அபி விதி⁴-மந்தி³ரமபி ஸிவமந்தி³ர-மநுப⁴ஜஸே யதி³ பீ⁴த்யா ।

ரகு⁴பதி-முக்தஸரோ ந விமுஞ்சதி ஜீவ யதோ²சித-மத்யா ॥ (வக்ஷயே)

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.

கா³யதி ராமகவேரதி யோ ம்ரு²து³-ஸரஸ-பதா³வலி-கீ³தம் ।

வ்யவஹ்ரு²தி-கௌஸலமேதி ஸ பூ⁴பதி-ஸத³ஸி கி³ராமபி கீ³தம் ॥ (வக்ஷயே)

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.

ஸ்லோ ! க்ருத்³தே⁴நாத² த³ஸாநநேந வஸநை: புச்சே²சு³நிநா தீ³பிதே
லங்காம் ப⁴ஸ்மமயீம் விதா⁴ய ஜலதௌ⁴ ஸம்ஸாம்ய ஸீதாம் புந: |
த்³ரு³ஷ்ட்வா ஜாம்³ப³வ-த³ங்க³தா³தி³-நிகடம் ப்ராப்ய கூ³ண-ந்மாருதி:
ஸீதாவுரு³த்த-மஸேஷதஸ்ஸமவத³த் ஸஞ்ஜீவயந் வானராந் ||

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.

தாரேயேந ஹநுமதா-ப்யநுமதா-ஸஸாகா²ம்ரு³கா³ணம் க³ணை:
ஸுக்³ரீவஸ்ய ஸுரகூ³தாம் மது⁴வநீ-முல்லங்க⁴ய ஸோல்லுண்ட²நம் |
ராமம் லக்ஷமண-ஸங்க³தம் கி³ரிதடே ஸோத்ஸாஹமேத்ய கூ³ணாத்
ஸாஹம்பூர்விக-மக்ரமேண க³ணஸஸ்ஸர்வம் ஸஸம்ஸு: ப்ரியம் ||

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'.

ஸீதோத³ந்த-ஸாபா⁴கூ³ராமரு³த்-ரஸாஸ்வாதே³ந ராமோ மந:-
ஸந்தாப-ஜ்வர-ஹாரிண ப்ரமுதி³த: ப்ரேமோகூ³ததர்வீகூ³ததை: |
பஸ்யந் வாயுஸுதம் ப்ரஸஸ்ய ப³ஹு தம் மத்⁴யே ஹரீணம் முஹு:
பா³ஹுப்யாம் பரிப⁴ய ஸாஸ்ருநயந: பப்ரச்ச² ஸீதாஸ்தி²தம் ||

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.

உத்³யாநே த³ஸகந்த⁴ரேண நிஹிதா நக்தஞ்சரீ-வேஷ்டிதா
கிம் ப்³ருதே மநுதே ச கிம் கத²-மஸூந் த⁴த்தே ப்ரியா ஜாநகீ |
ப்³ருஹி ப்³ருஹி கபே புந: புநரிதி ஸ்ரீராமசந்த³ரேரித:
ஸீதாயை மநஸா நதம் விரசயந்நாசே ததீ³யாம் த³ஸாம் ||

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.

॥ அஷ்டாத்³ஸாஷ்டபத்³ ॥

(ஸ்தநவிநிஹித இதிவத்)

ASHTAPADI 18

(Like in Stanavinihita)

பி³லஹரி³ராகே³ண, த்ரிபுடதாலேந கீ³யதே

Raga Bilahari, Tala Triputa

அவிரல-க³லத³ஸ்ரு வஹதி ஸா நயநம் ।

முஞ்சதி ந கதா³பி பூ⁴தல-ஸயநம் ॥

ஜாநகீ ராம ஜாநகீ விரஹே தவ ஸீத³தி ॥ (ஜாநகீ)

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

ஸூக்ல-ப்ரதிப-ச்சந்த்³ரரேகே²ந ஸூக்ரு³ஸா ।

காதரதயா விரஹே தவ விவஸா ॥ (ஜாநகீ)

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

ப⁴வ-து³பக³மநாய ஸோகவிமூடா⁴ ।

அவிரதமபி மனோரத²-மதி⁴ருடா⁴ ॥ (ஜாநகீ)

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

மலிநாம்ஸுக-தூ⁴லி-தூ⁴ஸரதே³ஹா ।

முஹூரபி ஹாஹேதி ஜாத-விமோஹா ॥ (ஜாநகீ)

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

த³ஸமுக²-விநாஸாய ஜீவித-மார்யா ।

வஹதி ஸா குபிதா-ஹிரிவ பா⁴ர்யா ॥ (ஜாநகீ)

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

உபவந-ஸுகுநாநாமபி த³யநீயா ।

ரோதி³தி சரிம்ஸபா-தல-ஸயநீயா ॥ (ஜாநகீ)

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

மூர்திரிவ ஸா கருணாஸ-தா⁴ரா ।

ஸிவ ஸிவாநதி⁴க³த-ஸோகாப்³தி⁴-பாரா ॥ (ஜாநகீ)

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

ஸ்ரீராமகவிவர-க்ரு'தமிதி கீ³தம் ।

கா³யதா-மநுதி³நமபி ஸுப்ரபா⁴தம் ॥ (ஜாநகீ)

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

ஸ்லோ ॥ ராஜ்ஞ: கபீநாம் த்⁴ரு'தமாஜ்ஞயா⁵த² ஸமாக³தைர்வாநர-ஸைந்யபா²ல: ।

ஸமாஹ்ரு'தோ தா³ஸரதி:² பயோதே:⁴ பௌஸஸ்த்ய-நாஸாய தடம் ப்ரபேதே³ ॥

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.

உபஜல-நிதி⁴-நிவிஷ்டை-ருத்³த⁴தையுத்³த⁴மார்கே³

ஹரிபதிபி⁴-ரஸங்க்²யைஸ்ஸாத³ரம் ஸேவ்யமாந: ।

சிர-மவநி-குமாரீம் சிந்தயந்நந்தரங்கே³

க³தமபி ரகு⁴நாத²ஸ்தாம் நிஸா-மத்⁴யுவாஸ ॥

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.

அத்ராந்தரே விரஹி-மண்ட³ல-சண்ட³மாநோ:
சந்த³ரஸ்ய ஸாந்த³ர-விஸிகா²ப⁴-மயுக²ஜா²ல:
மந்தா³நிலேந ச ப்⁴ரு³ஸம் பரிபீட்³யமாநோ
ராமோ விமுச்ய த்⁴ரு³தி-மித்த²-முவாச தீ³ந: ||

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.

வாஹி வாத யத: காந்தா தாம் ஸ்ப்ரு³ஷ்ட்வா மாமபி ஸ்ப்ரு³ஸ |
த்வயி மே கா³த்ர-ஸம்ஸ்பர்ஸ: சந்த³ரே த்³ரு³ஷ்டி-ஸமாக³ம: ||

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.

இத்யாதி³ ப³ஹ்வஸத்³ரு³ஸம் பரிமுக்த-கண்ட²ம்
ராமோ ருத்³ந்நவரஜேந ஸமாஹிதோ⁵பி |
காமேந காமமதி-நிந்த³ய-மர்த்³யமாநோ
ந ஸ்வஸ்த²தீ⁴-ரஜநி மாநவவம்ஸநாத:² ||

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.

ஆகர்ணபூர்ண-குஸுமாயுத⁴-சாபவல்லீ-
து³ர்வார-ஸர்வவிஸிகா²வலி-பி⁴ந்நசேதா: |
ஸீதாவியோக³-விது⁴ர: ப்ரவரோ ரக்ஷ⁴ணம்
ஸோகாகுல-ஸ்மர-முபாலப⁴தாதி⁴தீ³ந: ||

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.

॥ ஏகோநவிம்ஸாஷ்டபத்³ ॥

(கதி²தஸமயே இதிவத்)

ASHTAPADI 19

(Like in Kathitasamaye)

ஆஹிரிராகே³ண, ஜ²ம்பதாலேந கீ³யதே

Raga Aahiri, Tala Jhampa

அஹஹ விதநோஷி மயி ஸுசிரமபி பௌருஷம் ।

ப்ரகடயஸி விரஹவதி தி⁴கி³ஹ தவ பௌருஷம் ॥

பா³த⁴ஸே மத³ந கிமயே ப்ரியா-விரஹ-காதரம் மாம் ॥ (பா³த⁴ஸே)

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.

விரசயஸி ஸிவ ஸிவ பிஸாசீவ பீட³நம் ।

ப⁴வஸி யதி³ ஸூர இஹ து⁴ரி த⁴ர ஸராஸநம் ॥ (பா³த⁴ஸே)

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

நியத-மஸவோ⁵பி ப³த த³த⁴தி ப³ஹுபா⁴ரதாம் ।

ஸரணமிஹ கோ நு மம த்வயி வஹதி வைரிதாம் ॥ (பா³த⁴ஸே)

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.

த³லய ந ஸரேண மாம் ஹ்ரு³தி³ வஸதி ஜாநகீ ।

அத³ய-ஹ்ரு³த³யோ⁵ஸி ப³த விரஹி-வத⁴-பாதகீ ॥ (பா³த⁴ஸே)

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.

ப்ரஹர மயி காமமயி விரஹிஷு குதூஹலீ ।

ப்ரஹர ந து தாம் க்வாபி ஜீவதி யதி³ மைதி²லீ ॥ (பா³த⁴ஸே)

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

விது⁴ரபி ச ஹந்த மே விது⁴ரயதி சேதநாம் ।

த்வமபி யமது³த இவ தி³ஸஸி ப³ஹுயாதநாம் ॥

பரிலு²தி ஜீவிதம் ப³ஹுக்ரு³ஸ-மமங்க³ளே ।

தே³ஹவிக³மே மம கிமபரமிஹ மங்க³ளே ॥ (பா³த⁴ஸே)

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?

இதி ஸரஸராம-விபு⁴-ப⁴ணித-முபகீ³யதாம் ।

நிஜயுவதிஜந-விரஹ-ப⁴யமிஹ விமுச்யதாம் ॥ (பா³த⁴ஸே)

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

ஸ்லோ ॥ அத்ராந்தரே த³ஸமுகே²ந ஹிதோபதே³ஸாத்

நிர்⁴பத்ஸிதாய ஸஹஜேந விபீ⁴ஷ்ணய ।

ராஜ்யார்தி²நே ரகு⁴பதி: ஸரணாக³தாய

த³த்வாப⁴யம் ச ஸகி²தாம் ச முத³ம் ப்ரபேதே³ ॥

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.

தத³நு ஸ நப⁴ஸோ⁵வதீர்ய ஹர்ஷாச்சரணமமும் கரணஸ்திரிபி:⁴ ப்ரபந்த: ।

உபஜலதி⁴ விபீ⁴ஷ்ண: ப்ரஸந்தம் ஸவிநய-மித்த²முவாச ராமசந்த³ரம் ॥

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.

॥ விம்ஸாஷ்டபதீ³ ॥

(ரஜநிஜநித இதிவத்)

ASHTAPADI 20

(Like in Rajanijanita)

ஆரபீ⁴ராகே³ண, ஆதி³தாலேந கீ³யதே

Raga Aarabhi, Tala Adi

ஸந்த்யஜ த⁴ந-தா³ர-தா³ரக-பா³ந்த⁴வ-பரிஜந-ஜாலமஸேஷம் ।

த்வாமேவ ஸரணாக³தோ⁵ஸ்மீஹ மாம் குரு ஸுக³ரீவாங்க³த³-நிர்விஸேஷம் ॥

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.

ராம பாலய மாம் க்ரு'பாலய பாலய நதாவந-தீ³க்ஷாம் ।

ஸாத³ரமத² மயி குரு கருணம்ரு'த-ஸங்க³தா-பாங்க³-நிரீக்ஷாம் ॥ (ராம)

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.

ஸக்ரு'தே³வ ப்ரபந்நாய தவாஸ்மீதி ச யாசதே அப⁴யம் ஸர்வபூ⁴தேப்⁴யோ

த³தா³மீதி வ்ரதமித³ம் தவாகர்ண்ய ப்ராப்தோ⁵ஹம்

ராஜ்யார்²தீ² த்யஜ வா ரக்ஷ வா யதா²ப்ரீதி ॥ (ராம)

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.

ஸர்வலோக-ஸரண்ய ஸர்வவீரா-க்³ரக³ண்ய மாமபி குரு ஸகி²பதே³ தே³வ ।

த்ரிபு⁴வந-கண்டகமிஹ கா⁴தயிஷ்யாமி தவ பா⁴ர்யாஹர-மசிராதே³வ ॥ (ராம)

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.

ஜாநாமி ரணசர்யாமஸ்த்ரகீ³தீரபி ஜாநாமி ராக்ஷஸ-மாயாம் |

ஜாநாமி ரகு⁴குல-நாயக தாவக-பு⁴ஜயுக³-ஸக்தி-மமேயாம் || (ராம)

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.

ஜநகஸுதா-ப்ரதிதா³நவிதௌ⁴ வஹுகதி²தோ⁵பி ஹிதவசநாநி |

பத்²யாநி ந க்³நு³ஹ்ணாதி மர்துகாம இவ விவித⁴-பே⁴ஷஜ-ரசநாநி || (ராம)

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.

வரதா³ந-த³ரிபிதமபி நைகஸாப-ஹதாயுஷ-மாஹவகுண்ட²ம் |

ஸமய மயா ஸஹ ஸமிதி ஸஹாயேந ஸபரிகரம் து³ஸகண்ட²ம் || (ராம)

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.

யாசஸ்வ ஜலநிதி⁴-மிம-மது⁴நா ஸைநிக-பா⁴ர-க³மநாய பந்தா²நம் |

தா³ஸ்யதி ந சேத³யமஸ்த்ரவிதா³ம்வர கலயா-மோகா⁴ஸ்த்ர-ஸரஸந்தா⁴நம் || (ராம)

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.

ஸ்ரீராமகவி-ஸூக்தமிதி ஸரணாக³த-பு⁴க்த-விபீ⁴ஷண-வாத³ம் |

ப்ரதிதி³ந-முஷனி ஸுதா⁴மது⁴ரம் பட² விஸ்ரு³ஜ ஸகே²ப⁴வகே²த³ம் || (ராம)

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.

ஸ்லோ || இத்த²ம் விபீ⁴ஷண-கி³ரா ரகு⁴நந்த³நோ⁵பி

த³ர்பே⁴ஷ வாரிதி⁴-தடே நியுத: ஸயாந: |

நாத³ர்ஸயத்³ப³த யதா³ ஜலதி:⁴ ஸ்வரூபம்
 ரோஷாத் ததா³ த⁴நுஷி பீ⁴மமிஷும் யுயோஜ ||
 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.

ஸர்வாம்ப:⁴ பரிஸோஷணய த³த⁴தம் ஸஜ்ஜீக்ரு³தம் கார்முகம்
 கோபத்⁴மாத்தமவேக்ஷய தம் த்ரிஜக³தாம் கோத³ண்ட³-தீ³க்ஷாகு³ரும் |
 வாசம் ஸாநுநயம் ப்ரஸாத³ந-பராமூசே ப்ரணம்யோத்தி²தோ
 பீ⁴த: ப்ராஞ்ஜலி-ரஞ்ஜஸா ரகு⁴பதிம் தீ³நோ நதீ³நோ ப்ரு³ஸம் ||

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:

ஸக்ரு³தே³வ ப்ரபந்நாய தவாஸ்மீதி ச யாசதே |
 அப⁴யம் ஸர்வபூ⁴தேப்⁴யோ த³தா³ம்யேதத்³ வ்ரதம் மம ||
 ஆநயைநம் ஹரிஸ்ரேஷ்ட² த³த்தமஸ்யாப⁴யம் மயா |
 விபீ⁴க்ஷணோ வா ஸுக்³ர்வ யதி³ வா ராவண: ஸ்வயம் ||

“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.

॥ ஏகவிம்ஸாஷ்டபத் ॥

(ரதிஸுக²ஸாரே இதிவத்)

ASHTAPADI 21

(Like in Ratisukhasare)

கேதா³ரகௌ³லராகே³ண, ஆதி³தாலேந கீ³யதே

Raga Kedaragoula, Tala Adi

தவ ஸரதா³ஹம் விஷ்ணே நாஹம் ஸம்ஹர ஸம்ஹர கோபம் ।

மயி குரு ஹ்ரு³த³யம் ஸம்ப்ரதி ஸத³யம் தவ தவஹித-மித³-மநுரூபம் ॥

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.

ரகு⁴வர-சரண தவ மே ஸரணம் மயி குரு மா ப³த ரோஷம் ।

பரிஹர சாபம் த்யஜ ஸந்தாபம் கலய நிஜாஸ்ரித-போஷம் ॥ (ரகு⁴வர)

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.

க³திமிஹ தீ³நாம் பஸ்ய நதீ³நாம் த்வயி குபிதே ஸவிகாரம் ।

மயி கில மந்தும் நார்ஹஸி மந்தும் ஸமய கலுஷ-மதிகோ⁴ரம் ॥ (ரகு⁴வர)

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.

நதஜநரக்ஷா தவ கில தீ³க்ஷா த்³ருஷ்டமித³ம் நநு காகே ।

கலயஸி பருஷம் ஜல-பரிஸோஷம் கிமிதி மயீஹ வராகே ॥ (ரகு⁴வர)

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.)

த்வஷ்ட-ஸுதோ⁵யம் மாமக-தோயம் ஸ்தம்ப⁴யதாம் நலநாமா ।

ப்ரசலது ஸேநா வாநரஸேநா சரஜ்ணரேவ ஹி பீ⁴மா ॥ (ரகு⁴வர)

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

ரிபு-வத⁴ஹேதும் த்வத்க்ரு³தஸேதும் த்ரிபு⁴வந-பாவநரூபம் |
ஸுசிரமஹேயம் ஸிரஸி வஹேயம் த்³ர்ஸந-தூ³ரித-பாபம் || (ரகு⁴வர)

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:

த்³ரு³ஷ்டமாத்ரே ராமஸேதௌ முக்தி: ஸம்ஸார-ஸாக்³ராத் |
ஹரே ஹரௌ ச ப⁴க்தி: ஸ்யாத்-ததா² புண்ய-ஸம்ரு³த்³தி⁴தா ||

ஸமஸ்த-தே³வதாரூப: ஸேது-ப³ந்த:⁴ ப்ரகீர்தித: |
தத்³-த்³ர்ஸநவத: பும்ஸ: க: புண்யம் க³ணிதும் க்ஷம: || (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?”

ரகு⁴குலதீ³பே த்வயி க்ரு³தகோபே ஜக³த³கி²லம் த்⁴ரு³தஸங்கம் |
மயி ஜட³ரூபே த்⁴ரு³த-பரிதாபே கலய ஹ்ரு³த³யமகலங்கம் || (ரகு⁴வர)

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.

ப⁴ஜ ஹ்ரு³தி³ மோத³ம் த்யஜ நிர்வேத³ம் யாஸ்யஸி ஜநக-குமாரீம் |
ரசய ஸவேக³ம் க³மநோத்³யோக³ம் தாட³ய விஜய-பே⁴ரீம் || (ரகு⁴வர)

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

ராமகவீந்த³ரே வரகு³ண-ஸாந்த³ரே கத²யதி ததி³த³-முதா³ரம் |
கா³யத மஹிதம் ரகு⁴பதி-சரிதம் ப⁴ஜத ப⁴வாம்பு³தி⁴-பாரம் || (ரகு⁴வர)

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.

ஸ்லோ || இத்யம்போ⁴தி⁴-கி³ரா நலேந ஜலதௌ⁴ ஸேதும் விதா⁴யா-த்³ரிபி:⁴

லங்காம் ப்ராப்ய த³ஸாநநஸ்ய தநயாந் ப்⁴ராத்ரு¹ம்ஸ்ச ஸேநாபதீந் ।

ஹத்வா தம் ச ஸகும்ப⁴க்ர்ணமமரப்ரீத்யை ரக்ஷ⁴ணம் பதி:

ஸீதாம் பாவக-பாவிதா-முபக³தாம் சக்ரே ஜநுஸ்ஸார்த்²கம் ॥

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.

த³ஸமுக²முகா²-ந்ஹத்வா ஸத்வாதி⁴காந் ரஜநீ-சராந்

நவஹுதபு⁴ஜா பூதாம் ஸீதாமவாப்ய முதா³ந்விதம் ।

ரகு⁴குலபதிர்மத்⁴யே யுத்³தா⁴வநேரமரைஸ்ஸமம்

ஸகலஜக³தாம் ஸ்த்ரஷ்டா துஷ்டாவ ஹ்ரு³ஷ்டமநா விதி:⁴ ॥

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.

॥ த்³வாவிம்ஸாஷ்டபதீ³ ॥

(கிஸலயஸ்யநதலே இதிவத்)

ASHTAPADI 22

(Like in Kisalayasayanatale)

நாத்²நாமக்ரியாராகே³ண, ஆதி³தாலேந கீ³யதே

Raga Nathanamakriya, Tala Adi

த³ஸமுக²முக²-ரஜநீசர-பீடி³த-ஜக³த³வநாய ஸதோஷம் ।

ரகு⁴வம்ஸமஸேஷ-ஸுரார்த்²நயா-த்³ரு³த-மாநுஷவேஷம் ॥

ஸ்வயமது⁴நா நாராயணம் ஸ்மர மநஸி ஸ்வமநாதி³ம் ॥

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.

ப்ரதிவிதி⁴-கல்பமநல்ப-ஜக³த்பரிகல்பந-ஸிஸ்பவிஸேஷம் ।

உத்³த⁴த-தை³த்ய-நிஷெத³நமம்பு³தி⁴ஸத்³மநி ஸ்யநிதஸேஷம் ॥ (ஸ்வய)

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.

நயநயுக³ம் ரவி-சந்த்³ரமஸௌ தவ ஸுரகூலமங்க³ருஹாணி ।

ஹ்ருத்³யமஹம் ரஸநா-த³யிதா மம தவ விநதிம் கரவாணி ॥ (ஸ்வய)

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.

தவ மஹிமாம்பு³தி⁴-லவ-கணிகாமபி வேத்தி ந ஹி ஸ்ருதிஜாலம் ।

நாபி வயம் ப³த கிமுத பரே ஸ்துதி-ஸாஹஸ-கல்பநயாலம் ॥ (ஸ்வய)

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.

ஸ்ரு³ஜதி ஜக³ந்தி ப⁴வாநபி ரக்ஷதி ஸம்ஹரதி ஸ்வயமந்தே ।

அமித-கு³ணே³ஸி பதிர்ஜக³தாமஸி பாரமுபைமி கத²ம் தே ॥ (ஸ்வய)

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?

தி³ஸி தி³ஸி திஷ்டஸி தி³வி பு⁴வி கோ³ஷு ச விப்ரக³ணே³கி²லஜந்தௌ ।

ஸ்யூதமித³ம் ஜக³-த³கி²லமபி த்வயி மணி-நிகரா இவ தந்தௌ ॥ (ஸ்வய)

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:

மயி ஸர்வமித³ம் ப்ரோதம் ஸுதிரே மணிக³ண இவ ॥

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

ஸுரக³ண-காங்க்ஷித-ஸித்³தி⁴ரபூ⁴தி³ஹ நிஜபத³-மாஸ்ரய விஷ்ணே ।

சிரமபி பாலய ரக்⁴த்தம் ராஜ்யமநந்த-ஸுரோத்தம் ஜிஷ்ணே ॥ (ஸ்வய)

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.

இதி வரராமக்குதாம் விதி⁴முக²-க³லிதாமிஹ காமம் ।

ரகு⁴பதி-நுதிமபி கா³யதி யோ பு⁴வி ஸ ஹி ப⁴ஜதே கில காமம் ॥ (ஸ்வய)

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.

ஸ்லோ ॥ க³தேஷ்வேஷு ஸ்வம் ஸ்வம் பு⁴வநமமரேஷ்வாஸ்ருதமஸௌ

த³தௌ³ லங்கா-ராஜ்யம் ஸகல-மநுஜா-யாஸரபதே: ।

சிராத்³ த்³ரஷ்டும் ராமோ ப⁴ரதமதி⁴கோத்கண்டி²த-மநா-

ஸ்ஸமம் ஸுக்³ரீவாத்³யை-ரப⁴ஜத விமாநம் த⁴நபதே: ॥

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.

ஆரோப்ய புஷ்பகவிமாநமதா²க்³நிபூதாம்

ஸீதாம் ஸமஸ்த-பு⁴வநைரபி பூஜ்யமாந: ।

அங்கே நிதா⁴ய முதி³த: ப்ரவரோ ரக்⁴ணம்

தஸ்யை ரணவநிமத³ர்ஸயதா³த³ரேண ॥

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.

॥ த்ரயோவிம்ஸாஷ்டபதீ³ ॥

(மஞ்ஜுதரகுஞ்ஜதல இதிவத்)

ASHTAPADI 23

(Like in Manjutarakunjatala)

க⁴ண்டாராகே³ண, ஜ²ம்பதாலேந கீ³யதே

Raga Ghanta, Tala Jhampa

த³ஸவத³நமஸக்ரு³-தி³ஷு-த³லித-தே³ஹம் ।

இஹ ஸுத³தி லுலித-தநுமுசித-தா³ஹம் ॥

பஸ்ய ஸீதே தே³வி நநு பூ⁴மௌ ॥ (பஸ்ய)

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).

மம ஸர-வித³லிதமபி கும்ப⁴கர்ணம் ।

இஹ ஸுத³தி ரவிதநய-விலூநகர்ணம் ॥ (பஸ்ய)

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

பவநஸுத-கர-நிஹதமபி நிகும்ப⁴ம் ।

இஹ ஸுத³தி கபிபதி-ஹதமபி கும்ப⁴ம் ॥ (பஸ்ய)

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

மத³வரஜ-பா³ண-வித³லித-மதிகாயம் ।

இஹ ஸுத³தி ஹதமகி²ல-நிபு-நிகாயம் ॥ (பஸ்ய)

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

ஸரஸீருஹமுகி² ப⁴வது³பக³ம-ஹேதும் ।

இஹ ஜலதி⁴-ஜட²ரமதி⁴ரசித-ஸேதும் ॥ (பஸ்ய)

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

இஹ ஸபதி³ பஸுபதி-ரதி³ஸத³திஸௌக்²யம் ।

இஹ ஸமஜநி மம கபி-ந்ரு³பதி-ஸக்²யம் ॥ (பஸ்ய)

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

இஹ நிஸித-மத³ஸிஹதமபி கப³ந்த⁴ம் ।

இஹ ஹத-விராத⁴-மதிதே³ஹப³ந்த⁴ம் ॥ (பஸ்ய)

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

உஷிதமிஹ ஸயிதமிஹ நநு ப⁴வத்யா ।

விஹ்ரு²தமிஹ கி³ரிஷு வந-லோப⁴வத்யா ॥ (ப⁵ஸ்ய)

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

இதி பட²தி ராமகவி-ஸரஸ-கீ³தம் ।

இஹ ஜயதி ஸகலமபி வைரிஜாதம் ॥ (ப⁵ஸ்ய)

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

ஸ்லோ ॥ ஆருஹ்யாத² ஸ புஷ்பகம் ரணபுவம் பூ⁴மீபுவே த³ர்ஸயந்

நந்தி³க்³ராமமுபேத்ய லப்த⁴புரதோ தி³வ்யாம்ப³ரா-லங்க்ரு²: ।

பௌரைஜாநபதை³ர்ஜநைரபி முதா³ஸ்யோத்யாம் ப்ரவிஷ்ட: புரீம்

ராமோ ரதநமயே ஸஹா-வநிபுவா பீடே²ஸி⁴ஷிக்தோஸுவத் ॥

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.

பா⁴ர்யா- ப⁴ராத்ரு²-ஸமந்விதம் ரகு⁴பதிம் ப⁴த்³ராஸநா-த்யாஸிதம்

தி³வ்யாலங்கரணைரலங்க்ரு²ததநும் தே³வம் த்ரிலோகேஸ்வரம் ।

ப்ராயோ வாங்மநஸா-திவர்திநி ததா³ பட்டாபி⁴ஷேகோத்ஸவே

ஹ்ரு²ஷ்டா-ஸ்துஷ்டுஷ்ரிஷ்டலாப⁴-முதி³தா ப்³ரஹ்மர்ஷி-தே³வர்ஷய: ॥

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.

॥ சதுர்விம்ஸாஷ்டபத்³ ॥

(குரு யது³நந்த³ந இதிவத்)

(Like in Kuru Yadunandana)

மங்க³ளகௌஸிகராகே³ண, திஸ்ரதாலேந கீ³யதே

Raga Mangalakousika, Tala Tisra

ஜய ஜய ராம கு³ணரபி⁴ராம விரோதி⁴-விராம ஜக³த்பதே ।

த்ரிஜக³து³பல்வ-பரிஸமந ப்லவகா³தி⁴ப-ராஜ்யத³ பூ⁴மிபதே ॥

பரிபாஹி ஹே ரகு⁴நந்த³ந ஸ்ரித-ஜநதா-ஹரிசந்த³ந ॥ (பரிபாஹி)

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.

ஸுரக³ண-சித்த-கலங்க-மலம் கமலேக்ஷண தே³வ நிவாரிதம் ।

சிரமபி ரக்ஷ நநு க்ஷிதிமக்ஷதி ப்⁴ராத்ரு⁴பி⁴ரேவ மநோரத²ம் ॥ (பரிபாஹி)

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.

சரண-ஸரோருஹ-ஸரணக³தாவந-ஸப்ரதிபூ⁴ரிஹ பூ⁴மிதலே ।

விலஸ-த்³ரு⁴ஸோ ஜலருஹ-ஸத்³ரு⁴ஸௌ குரு வித்³த⁴ஜநேஷு ஸுஸீதலே ॥
(பரிபாஹி)

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.

ஸாரமதே ரமதே ஹ்ருத்³யம் த்வயி யஸ்ய ஸுப⁴க்தி-வஸம்வதே³ ।

ஸ ப⁴ஜதி காஞ்சந த⁴ந-ஸுத-காஞ்சந-ஸம்பத்³மத்ர பதே³ பதே³ ॥ (பரிபாஹி)

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.

ஸக்ருத்³யி தே த³யிதேவ யமஞ்சதி நாமகலா மது⁴ஸோத³ரா ।

ப்ரதி தரஸா-த்தரஸா தமுபைதி ச ஸத்கவிதா-திவிகஸ்வரா ॥ (பரிபாஹி)

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

யாவதி³மௌ நப⁴ஸீந்து³ரவீ ப்ருத்²வீ ச ஸபர்வதகாநநா ।

தாவதி³யம் தவ ராமகதா² ப⁴வி ஸ்தா²ஸ்யதி நூதநநூதநா ॥ (பரிபாஹி)

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.

ஜய ஜய ராக⁴வ ஜய ஜய மாத⁴வ ஜய ஜய தவ ஜய மங்க³ளம் ।

ஜய ஜய ஸீதா-ஸுதத-மனோஹர ஜய ஜய தவ ஸுப⁴மங்க³ளம் ॥ (பரிபாஹி)

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

ராமகவீந்த³ர-விரசிதமிமம் ரகு⁴பதிநாயக-மஹோத்ஸவம் ।

பட²த ஜநா ப⁴வி ப⁴ஜத முதா³ பரமிஹ-பர-ஸாஸ்வத-வைப⁴வம் ॥ (பரிபாஹி)

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.

ஸ்லோ ॥ விஸ்வாமித்ர-குலாப்தி⁴-கௌஸ்துப⁴மணை: ஸ்ரீசோலஸீம்நி ஸ்பு²ர-

த்³ராஜஸ்ரீஸஹஜீந்த³ர-கல்பித-மஹாக்³ராமஸ்த²-வித்³வந்மணை: ।

ஸ்ரீராமஸ்ய கவே: ப்ரஸஸ்தயஸஸ: ஸ்ரீமந்மஹாஹௌஸநே:

கர்ணாடஸ்ய க்ருத்³ிஸ்ஸதாம் ஹ்ருத்³ி முத³ம் த³த்³யாத்ஸுபத்³யா ப்ரு³ஸம் ॥

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.

ய: ஸ்ரீரங்க³புரே விபா⁴தி மஹித: ஸ்ரீமாந் ஸதாமக்³ரணீ:

வித்³வந்மண்ட³ல-மண்ட³நோ நிருபம: கர்ணாடக-க்ஷமாபதி: ।

தஸ்ய ப்ரார்த²நயைவ ராமகவிநா ஸ்ரீராமகா³தா²ஸுதா⁴-

வர்ஷோ⁵யம் ரசிதோ⁵து⁴நா பு⁴வி ஸுதீ⁴ஹ்ரு'-ச்சா²தகாநாம் முதே³ ॥

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).

ஜயது ஜக³தி ரம்யா ஸ்வைகஸம்பா⁴வ்யஸாம்யா

ப³ஹுகவிஜந-மாந்யா வர்ண்ய-வஸ்த்வைக-ஸௌம்யா ।

அதி⁴க³த-ஸாப⁴ஸீதாராம-சாரித்ரகீ³தா

ஸரஸபத³-விநீதா மத்க்ரு'தா ராமகீ³தா ॥

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.

இதி ஸ்ரீமச்சோ²லதே³ஸாக்³ரபூஜ்ய-வித்³வத்ஸமாஜ-விராஜமாந-ஷாஜஹீந்த்³ர-

புரவாஸ்தவ்ய-ஹோஸநி-கர்ணாடக-ஜாதீய-விஸ்வாமித்ரவம்ஸ-முக்தாப²ல-


ஸ்ரீராமகவிக்கு'தா ஸ்ரீராமாஷ்டபதீ³ ஸம்பூர்ண ॥

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.


॥ ஸாப்தமஸ்து ॥

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Ramashtapadi by Sri Ramakavi

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