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Ýr¶ RŌmacaritamŌhasa

or

[The MŌhasa lake brimming over with the exploits of Ýr¶ RŌma]
With Hindi Text and English Translation
(A Romanized Edition)



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Publisher's Note

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

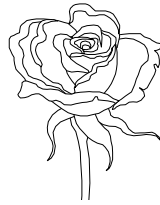
This universal appeal of the immortal poem encouraged us to publish a faithful and accurate English translation of the book with the original text critically edited with the utmost care on the basis of most authentic sources available and was published in Kalyana-Kalpataru in three instalments as the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

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

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

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

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



Śrī Rāmāyaṇajīkī Āratī

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

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

An Āratī Song*

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

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



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

Śrī Rāmacaritamānasa

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(Uttara-Kāṇḍa)

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| <p>198. Invocations 949</p> <p>199. Bharata's desolation; meeting of Bharata and Hanumān; rejoicing in Ayodhyā 950</p> <p>200. Śrī Rāma's Reception; meeting with Bharata; universal rejoicing on meeting Śrī Rāma 956</p> <p>201. Śrī Rāma's Coronation; Vedas' Alleluia; Lord Śiva's Alleluia 965</p> | <p>202. Śrī Rāma bestows parting presents on the monkeys and the Niṣāda chief 973</p> <p>203. Account of Śrī Rāma's Reign 976</p> <p>204. Birth of sons to the four brothers; Ayodhyā's loveliness; arrival of the sage Sanaka and his three brothers and their dialogue with Śrī Rāma 981</p> |
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<p>205. Hanumān's introduction to Bharata's question and Śrī Rāma's discourse on the subject 992</p> <p>206. Śrī Rāma's exhortation to His subjects (Śrī Rāma-Gītā); the citizens' acknowledgement 997</p> <p>207. Dialogue between Śrī Rāma and the sage Vasiṣṭha; Śrī Rāma's excursion to a mango grove in the company of His brothers 1002</p> <p>208. Nārada's visit and return to Brahmā's abode after hymning the Lord's praises 1005</p> <p>209. Dialogue between Lord Śiva and Goddess Pārvatī; Garuḍa's delusion; Garuḍa listens to Śrī Rāma's story and to an account of His glory from Kākabhuṣuṇḍi 1006</p> <p>210. Kākabhuṣuṇḍi narrates the story of his previous lives and tells Garuḍa the glory of the Kali age 1050</p>	<p>211. Insult offered by him to his preceptor in a previous birth and the curse pronounced on him by Lord Śiva 1061</p> <p>212. A hymn of eight verses addressed to Lord Śiva 1063</p> <p>213. Guru's appeal to Lord Śiva for forgiving the wrong; mollification of the curse; continuation of Kākabhuṣuṇḍi's narrative 1065</p> <p>214. Kākabhuṣuṇḍi approaches the sage Lomaśa, who first pronounces a curse on him but later on showers his grace and bestows a boon on him 1069</p> <p>215. Delineation of Gnosis and Devotion; a description of the Lamp of wisdom and the surpassing glory of Devotion 1076</p> <p>216. Seven questions of Garuḍa and Kākabhuṣuṇḍi's replies to them 1086</p> <p>217. Glory of adoration 1089</p> <p>218. Greatness of the Rāmāyaṇa; Tulasīdāsa's prayer and reward of reciting this poem 1091</p>
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Procedure of Reciting the Rāmacaritamānasa



[XIV]

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

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

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

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

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

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

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

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

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

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

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

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

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

* The sixteenfold equipage of worship consists of:—

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

KARANYĀSA

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

AṄGANYĀSA

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

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

हृदयाय नमः ।

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

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

राम राम कहि जे जमुहाहीं । तिन्हहि न पापपुंज समुहाहीं ॥

शिरसे स्वाहा ।

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

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

शिखायै वषट् ।

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

उमा दारु जोषित की नाई । सबहि नचावत रामु गोसाईं ॥

कवचाय हुम् ।

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

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

नेत्राभ्यां वौषट् ।

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

मामभिरक्षय रघुकुलनायक । धृत बर चाप रुचिर कर सायक ॥

अस्त्राय फट् ।

DHYĀNA

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

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

[XVII]

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

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

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

