

Chapter 1

Kishkindha Kanda –The Fourth Sopan

**Kundendivarasundaravathibalau Vigyanadhamavubhau
Shobhadyo Varadhanvinou Shrutinuthou Govipravrandapriyou/
Mayamanusharoopinau Raghuvarau Saddharmavarmau Hitau
Sitaneshvanatatparau Pathigatau Bhaktipradau Tau Hi Naha//**

बदन पइठि पुनि बाहेर आवा ।
मागा बिदा ताहि सिरु नावा ।
मोहि सुरह जेहि लागि पठावा ।
बुधि बल परमु तो मै पावा ।

Like a star jasmine flower (Kunda pushpa) and the blue water lily (Neel kamal); coloured fair and dusky, extraordinarily strong, epitome of learning, radiant, gifted archers, praised by the Vedas, loved by evolved souls and gentle animals, in the guise of human beings (by adopting Maya), wearing the armours of divine Dharma, well wishers to all, focused in the search for Sitaji, in the form of travelers, are these majestic princes of Raghu clan: Sri Ram and Lakshman! May we be bestowed with devotion to them!



**Brahmaambhodhisamubdhvam kalimalapradhwamsanam chavyayam
Srimacchambhumukhendusundaravare sanshobhitam sarvada/
Samsaramayabheshagyam sukhakaram Srijanakijeevanam
Dhanyaste kritinaha pibanthi satatam Sriramanamamritam//**

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That soul is blessed, who is constantly drinking the amrit (nectar) of Sri Ram's name: The Lord who destroys the sins of Kaliyug. He is hailed by the Vedic oceans ; the one who is indestructible, lighted up by the beautiful and radiant moonlight of Lord Shiva's grace, the one who is an elixir putting an end to the relentless cycle of birth and death, the one who abundantly showers joy on all, and reigns supreme as the life spirit of Janaki.

**Mukti janma mahi jaani gyan khani agh haani kar/
Jah basu Sambhu Bhawani so Kasi seyia kas na//**

बदन पइठि पुनि बाहेर आवा ।
बुधि बल परमु तो मै पावा ।

Shiv and Parvati reside in Kashi. Why not be devoted to Kashi, knowing that it is the birthplace of liberation from worldly tangles, the veritable treasury of wisdom, and the destroyer of all sins?

**Jarat sakal sur brindh bisham garal jehim pan kiya/
Tehi na bhajasi man mandh ko kripal Sankar sarisa//**

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Listen, my dullard mind! Why don't you meditate on Shiva: the one who willingly drank the dreaded Halahal Poison; to end the agony of the Devas who were burning due its deadly fumes? Who else is as compassionate as Him?

Chapter 2

Aagey chale bahuri Raghuraya/
Rishyamuk parbat niaraya//
Tah rah sachiv sahit Sugreeva/
Aavat dekhi atul bal seemva//

बदन पइठि पुनि बाहेर आवा ।
मागा बिदा ताहि सिरु नावा ।
मोहि सुरह जेहि लागि पठावा ।
बुधि बल परमु तो मै पावा ।

SriRamji and Lakshman moved ahead. They reached near the Rishyamukha Mountain. There, Sugreeva was staying along with his ministers. He observed the radiant and strong young men walking majestically forward.

Note: Rishyamukha Mountain was where Sage Matanga once performed his yagya. Once, the great Vanar King Baali had a duel with the demon Dundhubhi who was in the guise of a wild buffalo. He twirled the demon and threw him into the sky. The carcass fell into the sacred fire of Sage Matanga. The enraged sage cursed that whoever desecrated his holy rites would die if he ever steps on the Rishyamukha Mountain. When Baali became Sugreeva's mortal enemy, the latter escaped to Rishyamukha Mountain knowing that he was safe there.



**Ati sabheet kah sunu Hanumana/
Purush jugal bal roop nidhana//
Dhari batu roop dekhu teim jaayi/
Kahesu jaani jiyam sayan bujhayi//**

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A terrified Sugreeva said thus: 'Listen, Hanuman! These young men epitomize beauty and strength.

Disguise yourself as a Brahmin and go to them, understand the reason of their arrival and convey that to me through your gestures.'

**Pathaye Baali hohim mann maila/
Bhagaum turat tajaum yeh saila//
Bipra roop dhari kapi taau gayau/
Maath nayi poochat as bhayau//**

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'If these are men sent by Baali- the one whose mind is wicked- then I shall leave this mountain immediately.'

On hearing these words, Hanuman approached Sri Ramji in the guise of a Brahmin and enquired thus:

**Ko tumh syamal gaur sareera/
Chattri roop firahu ban beera//
Kathin bhoomi komal pad gaami/
Kavan hetu bicharahu ban swami//**

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'Valiant youth with luminous bodies of dusky and fair hues, who are you? Your carriage and deportment are like Kshatriyas! Why are roaming these forests?'

‘Hey Lord! Your delicate feet are traversing these tough terrains; why are you wandering in this manner?’

**Mridul manohar sundar gaata/
Sahat dusah ban aatap baata//
Ki tumh teeni dev mah kou/
Nar Narayan ki tumh dou//**

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‘Your beautiful, attractive forms enchant the mind. You are enduring the intolerable heat and air of these dense forests.
Are you one of the Trimurtis (Brahma, Vishnu, Shiva) or are you the famous duo Nar and Narayan?’

Note: *Nara-Narayana is a duality of the human and divine spirits. The reference is all over the Puranas and Mahabharata. For example in Mahabharata, there are references to Arjuna as the fallible Nara and Krishna the other infallible half Narayana.*

Doha One:

**Jag kaaran taaran bhav bhanjan dharni bhaar/
Ki tumh akhil bhuwan pati leenh manuj avatar//1//**

बदन पइठि पुनि बाहेर आवा ।
मागा बिदा ताहि सिरु नावा ।

‘Are you the Lord Himself: the reason of all existence and master of all beings, who has taken the human avatar to alleviate the heavy burden of evil doers on this earth? The One destined to help us all to cross the sea of existential pains?’ Hanumanji queried respectfully.