



THE DIALOGUE BETWEEN KAKBHUSUNDI AND GARURA IN THE RAMCHARIT MANAS

Dr. Manju Pandey Mishra

Asstt. Professor

Deptt. of Hindi

Girls' College, Kokrajhar

Kokrajhar, Assam, India

Anil Kr. Basumatary

Asstt. Professor

Deptt. of Bodo

Girls' College, Kokrajhar

Kokrajhar, Assam, India

Abstract:

The Ramcharit Manas is a unique and great creation of Tulsidas, rated as one of the best compositions of the world. Ramcharit Manas is Monalisa of Tulsidas. Tulsidas has well knitted all the materials together on Lord Rama available in various scriptures and other Book of books. Although he has presented the story of Lord Rama for getting self-pleasure, satisfaction and inspiration, unconsciously it reflects the well-being of the society. The epic has got its own existences, importance and value as it is based on the welfare of the common mass. In this paper an attempt is made to display the importance of dialogue between Kakbhhusundi and Garura in the epic Ramcharit Manas which is the inspirational force in human life.

Keynotes: Ramcharit Manas, dialogue, importance of dialogue.

1. Introduction:

The Ramcharit Manas is a unique and great creation of Tulsidas, rated as one of the best compositions of the world. Ramcharit Manas is Monalisa of Tulsidas. Tulsidas has well knitted all the materials together on Lord Rama available in various scriptures and other Book of books. Although he has presented the story of Lord Rama for getting self-pleasure, satisfaction and inspiration, unconsciously it reflects the well-being of the society. The epic has got its own existences, importance and value as it is based on the welfare of the common mass.

2. Objective:

Dialogue plays an important role in character analysis. The main objective of this paper is to display and analyze the importance of dialogue between Kakkhusundi and Garura in the epic Ramcharit Manas which is the inspirational force in human life.

3. Data and Methodology:

The data are collected mainly from secondary sources. These sources are collected from the available written sources in the form of books, journals, articles etc.

4. Dialogue:

Dialogue is written in the form of conversation or talk between two or more than two people. Dialogue provides a person to express his feelings towards others. A person is considered as dumb without dialogue. It has a great importance in the human life. With the help of dialogue the story gets a direction as well as speed. It is very important element which enable us to move from one particular incident to another in a very easy and comfortable way. Apart from this, with the help of dialogue one can also decide the behavior of particular character when a person speaks, his speaking reflects behavior or when a person speaks of the behavior of some other person he becomes the judge of that particular character of that time. In this way dialogue plays an important role in character analysis.

5. Discussion:

There are various types of dialogue which has been presented in the Ramcharit Manas. The dialogue between Kakkhusundi and Garura is known as 'Ekal Samwad' This dialogue between Kakkhusundi and Garura is of that time when the son of Indra Jayanta in the guise of a crow in order to test the power of Lord Rama hurts Janaka's feet with his beak and runs away. Looking at the blood coming out of Janaka's feet Lord Rama keeps a stick as an arrow on the bow. This arrow prepared by mantra follows Jayanta and no one gets the courage to rescue him.

Kakkhusundi points out that friends of Lord Rama's enemies also start behaving with them like enemies. River Ganga, which is believed to give Moksha, become the river of Yampuri and this world gives the feeling of burning sensation to them.

From the above dialogue it becomes clear that the enemy of Lord Rama in is discarded by everyone and everywhere. From this we also get a lesson that we should treat a brave person according to our own strength. Otherwise our own condition will be like that of Jayanta.

Kakkhusundi says:

“काहुँ बैठन कहा न ओहो । राखि को सकाई राम कर दोही ॥

मातु मृत्यु पितु समन समाना । सुधा होइ बिष सुनु हरिजाना” ॥ (2)

The following dialogue is of that time when in Panchavati Surpnakha looking at the attractive personality of the two brothers Lord Rama and Laxmana, starts developing a lustful feeling for them. Looking at this restlessness of Surppnakha Kakkhusundi says

भ्राता पिता पुत्र उरगारी । पुरुष मनोहर निरखत नारी ॥
होइ बिकल सक मनहि न रोकी । जिमि रबिमनि द्रव रबिहि बिलोकी ॥ (3)

Kakkhusundi extols the importance of demon character of Surpnakha who is beautiful lady but she has got a physique and heart of demon. Thus this miserable combination crossing all the limits provokes her to make any man as a medium to satisfy her lust. The following dialogue is of that time when Ravana in the guise of a sage, in order to abduct Sita comes near their hut with a sense of fear. Looking at this scared condition of Ravana Kakkhusundi says that Ravana who himself was the cause of the fear and sleeplessness of the Devtas is now scared because of his wrong feeling towards Sita.

सो दससीस स्वान को नाई । इत उत चितइ चला भडिहाई ॥
इमि कुपंथ पग देत खगोसा । रह न तेज तन बुधि बल लेसा ॥ (4)

From the above dialogue it comes to our knowledge that no sooner did one step on the wrong way, his power, strength and knowledge all became weak. The same condition was of Ravana when he was going to abduct Sita cautiously checking here and there like a thief. Here Ravana, instead of giving the impression of a powerful king Lanka is looking like an ordinary thief.

After the victory of Lanka and rescue of Sita, Lord Rama was sitting in an elegant manner with Sita and Laxmana. At that time Indra along with Devetas came to pray Him and he asked for a suitable service for himself towards Him. At this Lord Rama ordered him to give life to all the Banaras killed by demons in the war. Indra with the help of manna dew (amrit Vristi) completed the work. Looking at this sense Kakkhusundi says to Garurua that Lord Rama who himself is a master of the whole creation and on whose will the life and death of all the creature are decided. He, in order to keep the honour of Indra who is the king of Devetas asked him to give life to Banaras. In this whole action Indra also gets pleasure that he too got the opportunity to serve Lord Rama.

Garura elaborates about the creation of Ramcharit Manas and the reason of its editing. After listening to the whole story of Lord Rama Garura says

गयउ मोर संदेह सुनेऊँ, सकल रघुपति चरित ।
भयउ राम पद नेह तव प्रसाद बायस तिलक ॥ (5)

At this Kakkhusundi says that, in fact Moha and Maya have captured all the great scholars like Narada Lord Shiva and Lord Brahma. He points out that Kama, Krodha, Mada, Moha, Lobha, Matsara etc. are all the members of the family of Maya. He says,

यह सब माया कर परिवारा । प्रबल अमित बरनै पारा ॥
सिव चतुरानन जाहि देराही । अपर जीव केहि लेखे माही ॥ (6)

The same Maya on the whole world moves on itself with its family on even a little gesture made by Lord Rama. The act of Lord Rama is amazing which mesmerizes the demons and gives pleasure to devotees. . But the innocent and greedy people call Lord Rama himself as captured by Moha. After this Kakbhhusundi displays the story of his being captured by Moha.

सुनु खगेस रघुपति प्रभुताई । कहउँ जथामति कथा सुहाई ।

जेहि बिधि मोह भयउ प्रभु मोही । सोउ सबकथा सुनुउँ तोही ॥ (7)

Kakbhhusundi says that whenever incarnation of God takes place in the form of human being every time he goes to Ayodha and enjoys the Bal lila of God. In this process, once while playing with Him looking at His childish action a doubt aroused in his mind regarding the diving form of God. Listening to this, He immediately spread over His Maya and extended His Hands to catch him. He kept running and hand of God following him travelled the whole universe and again reached Avadhपुरी. He says getting scared he closed his eyes but when he reopened them, Lord Rama started laughing looking at him and the moment He laughed Kakbhhusundi entered his mouth. Thus he saw many universe and crosses of Brahma, Shiva son and stars.

जो नहि देखा नहिं सुना जो मनहुँ नसमाइ ।

सो सब अदभुत देखेउँ बरनि कवनि, बिधि जाइ ॥ (8)

Kakbhhusundi describing the knowledge and devotion as given special attention to them. He calling the creature as a part of God and one created by Maya has imagined the worldly bond between creatures of God and has suggested two ways to open this bond. They are the way of knowledge and the way of Devotion. The way of knowledge passing through the difficult ways of rules and rituals although reaches near to God, again falls into darkness of this world because of small error. It means that this way is very difficult in listening understanding and following. On the other hand, the purpose of way of Devotion is not to achieve Moksha. It can get Moksha very easily by chanting that name of Sri Hari. But this devotion is possible for the person only by the blessing of God and the acquaintance with the saints. Lord Rama Himself calls devotion as the highest and the dearest way to him.

भाव सहित खोजइ जो प्रानी । पाव भगति मनि सब सुख खानी ॥

मोरेँ मन प्रभु अस बिस्वासा । राम ते अधिक राम कर दासा । (9)

Moral teaching has been imparted by Kakbhhusundi through dialogue. Some moral thoughts have been told as the improper behavior of the the ladies of the demon family, the group of wrong people, the secret behavior because of the decrease in knowledge and glory and to control weak person by wickedness itself, are pointed in the form of dialogue. Kakbhhusundi removes the doubt aroused in the mind of Garura by the blessing of Lord Rama and Garura goes Heaven establishing Raghu Virta in his heart.

जीवन जन्म सुफल मम भयउ । तव प्रसाद संसय सब गयऊ ॥

जानिहु सदा मोहि निज किंकर । पुनि पुनि उमा कहइ बिहंगयर ॥ (10)

6. Conclusion:

Dialogue gives a speed to the whole story which reveals the qualities of the characters and highlights the writing technique which is known as Silpa-Vidhan and expression aspect (Abhivyakti Paksh) of the epic. Based on these points, the pre-discussed Dialogues give speed expression to the story. It gives an introduction to the bcharacters through which dialogue, the writing technique is established and through which dialogue, the expression aspect has become stronger. After chumming Ramcharit Manas it precipitates that a specific pattern of dialogue is discovered where those dialogues are visualized which prevail the character of the protagonist Lord Rama and the other important character around him.

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